

English Translation of

**Sunan
Abu Dawud**

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Translation of

**Sunan
Abu Dawud**

Compiled by:

**Imâm Hâfiz Abu Dawud
Sulaiman bin Ash'ath**

Volume 1

From Hadith no. 01 to 1160

**Ahâdith edited & referenced by:
Hâfiz Abû Tâhir Zubair 'Alî Za'î**

Translated by:

Yaser Qadhi (USA)

Final review by:

Abû Khaliyl (USA)

سُنَنِ أَبِي دَاوُدَ

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Sunan Abu Dawud
Volume 1



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HEAD OFFICE

P.O. Box: 22743, Riyadh 11416 K.S.A. Tel: 00966-1-4033962/4043432 Fax: 4021659
E-mail: darussalam@awalnet.net.sa, riadh@dar-us-salam.com Website: www.dar-us-salam.com

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U.A.E

- **Darussalam, Sharjah U.A.E**
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- **Darussalam, New York** 486 Atlantic Ave, Brooklyn
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E-mail: darussalamny@hotmail.com

U.K

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- **Darussalam International Publications Limited**
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- **Darussalam:** 153, Haldon St, Lakemba (Sydney)
NSW 2195, Australia
Tel: 0061-2-97407188 Fax: 0061-2-97407199
Mobile: 0061-414580813 Res: 0061-2-97580190
Email: abumuaaz@hotmail.com

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2-3415 Dixie Rd, Unit # 505
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- **Islamic Book Service**
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MALAYSIA

- **Darussalam**
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Tel: 0033-01- 43 38 19 56/ 44 83
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Tel: 0027-31-304-6883 Fax: 0027-31-305-1292
E-mail: idm@ion.co.za

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the Most Gracious, the Most Merciful*

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Preface

Ḥadīth is next only to Qur'ān as a source of Islamic laws and proofs. The term *Ḥadīth* applies to the words and acts of Allāh's Messenger ﷺ as well as his tacit approvals called *Taqir*. The latter refers to acts done in his presence but he did not disapprove of them, his silence indicating his approval. All these three categories of *Aḥādīth* are variously known as (1) *Khabar*, (2) *Athar*, (3) *Ḥadīth* and (4) *Sunnah*. (All these words have already been mentioned under the technical terms employed by *Ḥadīth* scholars).

In contradistinction with *Khabar* and *Athar*, the words *Ḥadīth* and *Sunnah* are widely popular, so much so, that a mere mention of any of these two words, inevitably brings to mind the words, acts and tacit approvals of Allāh's Messenger ﷺ. No other thought comes to our mind except the foregoing at the mention of the word *Ḥadīth* or *Sunnah*. Yes, of course, some people have made a distinction between *Ḥadīth* and *Sunnah*, advancing as argument the words of some scholars, but, in fact, this distinction is not right. The *Ḥadīth* scholars make no distinction between the two. According to them, *Ḥadīth* and *Sunnah* are synonymous terms. Similarly, taking *Sunnah* as referring to the Prophet's habits, modes of behavior and manners and thereby denying their legal authority is equally wrong. It is, in fact, a deception, a concealed escape route leading to the rejection of *Aḥādīth*. Again, in the same way, considering only the acts of the Prophet ﷺ that he did persistently and uninterruptedly as binding is, in fact, a rejection of a vast number of *Aḥādīth*. Those who say so have, in deed, allied themselves with the rejecters of *Aḥādīth*. Moreover, rejecting a *Ḥadīth* on the ground that it is in conflict with Qur'ān and entrapping people into believing so, is not the way befitting a Muslim. That is the way of the crooked, the sectarians and the dissenters who reject a lot of *Aḥādīth* on the seemingly attractive plea of being in disharmony with Qur'ān.

Two centuries after the advent of Islam, the Mutazilites (*Mu'tazilah*)^[1] rejected some *Aḥādīth*. Their purpose was to justify their wrong and misleading beliefs. Likewise, about a century and a half ago, the naturalists, too, criticized the canonical authority of *Aḥādīth*, their purpose being no more than to affirm naturalism and reinterpret Qur'ān according to their own desires and whims. It is the same group of naturalists who, impressed in our times by the 'rare research works' of the Orientalists and charmed by the

[1] A medieval theological sect that maintained that nothing but eternity could be asserted regarding Allāh, that the eternal nature of the Qur'ān was questionable, and that humans have free will.

wizards of the West and their civilization, are working in an organized way to alienate the Muslims from their own culture and Islamic values and traditions and are moulding them according to modern civilization.

Anyhow, the term *Ḥadīth* or *Sunnah* applies to whatever the Messenger of Allāh ﷺ said, did, or gave his tacit consent to. This, like Qur'ān, is an independent, distinct and reliable source of faith and law (*Shari'ah*). To benefit by *Ḥadīth* and rely on it in giving legal rulings, we need to know the following:

Things worthy to note

1. The faith revealed by Allāh is Islam and only Islam. "Truly, the religion with Allāh (is) Islam."^[1] "And whoever seeks a religion other than Islam, it will never be accepted of him and he will be one of the losers in the Hereafter."^[2] Allāh commanded the believers to hold fast to the religion and forbade them to divide and fall apart: "And hold fast, all of you together, to the Rope of Allāh, and be not divided among yourselves."^[3] Allāh also warned us through His Messenger ﷺ: "And (He commands you, saying): This is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path."^[4]
2. Since Qur'ān has warned us, in several Verses, against separation and disunion, which means only dissenting and dividing up into sects, and since the Prophet ﷺ has commanded us to follow one course only and condemned other courses as wrong, it naturally follows, therefore, that the True Path can only be one, not many. How can many paths be true at one and the same time? It is not possible, neither by reason nor by tradition. Qur'ān declares: "After the Truth, what else can there be except error?"^[5]
3. What is this religion of Islam or the Straight Path? Where is it to be found? It consists of two things: Qur'ān and the *Ḥadīth* of the Prophet ﷺ. Allāh's Messenger ﷺ said: "I am leaving to you two things. You will not go astray as long as you cling to them: the Book of Allāh and the *Sunnah* of His Prophet."^[6]
4. This religion, unlike other religions, is not unguarded. It is secure from tampering. Since this religion is final and the only way of deliverance for mankind till the Judgment Day, Allāh has undertaken the responsibility of

[1] *Āl 'Imrān* 3:19.

[2] *Āl 'Imrān* 3:85.

[3] *Āl 'Imrān* 3:103.

[4] *Al-An'ām* 6:153.

[5] *Yunus* 10:32.

[6] *Muwattā' Imām Mālik*: 3.

guarding it. He said: "Verily, We, it is We Who have sent down the Reminder and surely We will guard it."^[1] The intended meaning of the Reminder is Qur'an that is guarded and made secure. It remained unchanged and will remain ever so in future. Since it was impossible to understand it and act by it without *Ahādīth*, the safeguarding of it implies the safeguarding of *Hadīth* also. Therefore, in order to safeguard the *Ahādīth*, Allāh created a group of *Hadīth* scholars who took pains to safeguard the *Ahādīth*, separating the genuine from the spurious. Hence, Qur'an and *Sunnah* are the only two basic sources of religion. However, to understand them correctly, the way of the Prophet's Companions and the righteous predecessors is an indispensable aid.

5. None of the founders of the schools of Islamic jurisprudence ever claimed that their ruling was final. On the contrary, they acknowledged they may have erred and, hence, advised their followers to ignore their ruling in case a sound, authentic *Hadīth* is ever found contradicting their ruling. Moreover, they are known to have recanted some of their opinions. In case a *Hadīth* was found later on contradicting the ruling of some jurist, his students are reported to have declared that the *Hadīth* in question had remained unknown to their Imām (the jurist) and that he would have surely recanted his ruling if only he had known it. It should be noted that *Ahādīth* were collected, recorded and examined long after the founders of the schools had gone. For example, the Sound Six (*Sihāh Sittah*) and other books of *Ahādīth* were compiled later on. But, no doubt, those Imāms of jurisprudence were excusable for their errors. Hopefully, they may be rather rewarded because their intent was good. Anyhow, now that *Ahādīth* have been collected and recorded, insistence on a particular legal ruling and rejecting a *Hadīth* on different pleas is quite unjustified.
6. The students of the Imāms of *Fiqh* (Islamic jurisprudence) disagreed with their own teachers and mentors on some issues, but none blamed or rebuked them for having done so, but rather praised them for their truth and scholarly ability. So it is no error or sin if today someone disagrees with the learned Imāms of Islamic jurisprudence. He deserves praise, rather than condemnation.

Our Actions and Day of Accounting

We, too, are not exempt from what we have said earlier. Our instructions to others are equally binding on us as on them. We call Allāh as witness that we have been fair in our evaluation of *Ahādīth*. While deciding the soundness or weakness of a *Hadīth*, we never let ourselves be swayed by bias for any particular sect, party or denomination or mental reservations, or preconceived

[1] *Al-Hijr* 15:9.

notions or circumstances. We have been completely fair, just and honest in our evaluation of *Aḥādīth*. We have tried to be completely neutral. We have kept our inquiries untainted with prejudice. Our research is purely scientific. We followed only the accepted principles of *Ḥadīth* evaluation. Only then did we decide a case or give a ruling as to which course is right or preferable. Twisting or distorting a *Ḥadīth*, or wriggling out of it, or stretching it in an attempt to arrive at far-fetched meanings, dubbing a Sound *Ḥadīth* as Weak or a Weak one as Sound, declaring without proof a *Ḥadīth* as abrogated or abrogating — all these things we believe to be fraud, deception, and concealment of truth. We seek Allāh's refuge from these trickeries. Of course, we may have erred in applying the principles of *Ḥadīth* evaluation, or we may have erred for lack of access to information, or we may have misunderstood something — and we will be grateful to those who point out our errors and we pledge to correct them forthwith — but, by grace of Allāh, we remained honest and fair throughout our research work, there being no taint of bias for or prejudice against any school of thought, or party, or sect, or denomination, nor self motive or desire for profit. Allāh is the Warden over what we say.

INTRODUCTION^[1]

By Abu Khaliyl

About the Author

He is Abū Dāwud, Sulaimān bin Al-Ash‘ath bin Ishāq, bin Bashīr bin Shaddād bin ‘Amr bin ‘Imrān Al-Azdī As-Sijistānī,^[2] he was born in the year 202 after *Hijrah*.^[3] The biographers agree that he died in the year 275.

As-Sijistānī is derived from Sīstān, a region which today stretches from south eastern Iran to south western Afghanistan.

The term *As-Sijizī* is also used as an ascription for Sīstān, hence sometimes Abū Dāwud was called: “Abū Dāwūd As-Sijzī.”^[4]

He began to travel seeking *Aḥādīth* at a young age, and made his way to Baghdād by the time he was eighteen years old. His journeys, seeking knowledge, took him through the lands of *Khurāsān*, Al-‘Irāq, ‘Arabia, *Ash-Shām*, and Egypt.

His most famous teachers include Aḥmad bin Ḥanbal, Ishāq bin Ibrāhīm, Yahyā bin Ma‘īn, Abū Bakr Ibn Abī Shaibah, his brother ‘Uthmān bin Abī Shaibah, ‘Alī bin Al-Madīnī, and ‘Abdullāh bin Maslamah Al-Qan‘abī, who was among those famous for reporting the *Muw’atta’* of Imām Mālik.

His most famous students include his son, Abū Bakr ‘Abdullāh bin Abī Dāwud, At-Tirmidhī, An-Nasā‘ī, Abū Bakr Al-Khalāl, Ar-Ramahurmuzī, Ibn Abī Ad-Dunyā’, Ad-Duwlābī, as well as those who narrate the *Sunan* from him — a discussion of which follows.

Selected Statements About the Author and His Book^[5]

Al-Khattābī said: “The book of the *Sunan*, by Abū Dāwud, is a noble book, there has not been another book written in the knowledge of the religion that

[1] References for his biography include *Tārīkh Baghdād*, *Tahdhīb Al-Kamāl*, *Siyar A‘lām An-Nubalā’*, Al-Ḥāfīz Abū Ṭāhir As-Silafī’s introduction to *Ma‘ālam As-Sunan* by Al-Khattābī, and *Ghāyat Al-Maqṣūd fī Sharḥ Sunan Abī Dāwūd* by Al-‘Allāmah Al-‘Azīm Ābādī. All of what has been cited here is supported with authentic chains of narration.

[2] There are some slight variations in his complete name according to those who wrote his biography.

[3] *Suw’ālāt Abū ‘Uбайд Al-Ājjurī*, see also all of the previously mentioned references.

[4] See Imām At-Tirmidhī’s comments in his *Sunan*, after number 466 and 716, and he narrated number 3604 (8) from “Abū Dāwud As-Sijzī.”

[5] See the bibliographical references mentioned above.

is like it.”

And he said: “I heard Ibn Al-‘Arābī say — while we were listening to him (recite) this book; he pointed to the copy which was in front of him — ‘If a man does not have any knowledge with him, except that of the *Muṣḥaf* in which is Allāh’s Book, then this book, he would not have a need for any knowledge at all beyond the two of them.”

Al-Khaṭṭābī said: “Abū ‘Umar Muḥammad bin ‘Abdul-Wāḥid Az-Zāhid — the companion of Abū Al-‘Abbās Aḥmad bin Yaḥyā — informed me, he said: ‘Ibrāhīm Al-Ḥarbī said: “When Abū Dāwud wrote this book, *Aḥādīth* were made supple for him, just as iron was made supple for Dāwud.” Meaning the Prophet Dāwud, peace be upon him.”^[1]

Al-Ḥāfiẓ Adh-Dhahabī said: “Along with his *Imāmat* in *Ḥadīth* and its fields, Abū Dāwud was among the major *Fuqahā’*, for his book proves that. He was among the distinguished companions of Imām Aḥmad; he attended his lessons for a lengthy period of time, and he asked him about delicate issues, in both branches (*Furū’*) and fundamentals (*Uṣūl*), and he stayed upon the *Madhhab* of the *Salaf*, regarding following the *Sunnah* and submitting to it, and not delving into problematic *Kalām*.”^[2]

Those Who Narrate His Sunan

There are many who heard Abū Dāwud’s *Sunan* from him, those that are popular, or known to have reported it from him, are; Al-Lu’lu’ī (Muḥammad bin Aḥmad), Ibn Dāsah, (Abū Bakr Muḥammad bin Bakr bin Muḥammad), Ar-Ramlī (Abū ‘Eisā Ishāq bin Mūsā), and Ibn Al-A’rābī (Abū Sa‘eed Aḥmad bin Muḥammad).^[3]

His Books

Other than his *Sunan*, his letter to the people of Makkah, explaining the conditions he adhered to in compiling his *Sunan*, and his *Masā’il* of Imām Aḥmad, Abū Dāwud is known to have authored the following: *At-Tafarrud*, *Al-Marāsīl*, *A’lām An-Nubuwwah*, *Az-Zuhd*, and *An-Nāsikh wal-Mansūkh*. Abū ‘Ubaid Al-Ājurī compiled a book of questions that he asked Abū Dāwud,

[1] These narrations and statements of Al-Khaṭṭābī are taken from his introduction to *Ma‘ālam As-Sunan*. The narrators in the chain for the last statement were all graded trustworthy by Al-Baghdādī in *Tārīkh Baghdād*, and each of them are confirmed to have heard from the one he is reporting from. Abū ‘Umar Az-Zāhid was called “Tha’lab’s boy,” and Tha’lab is Aḥmad bin Yaḥyā — Ash-Shaibānī of Al-Kūfah — that Al-Khaṭṭābī mentioned.

[2] *Siyar A’lām An-Nubalā’*, and by *Kalām* he means the philosophical theological issues termed: *‘Ilm Al-Kalām*.

[3] The versions narrated by Al-Lu’lu’ī and Ibn Dāsah are the most popular and most complete. Occasionally, the reader will notice a footnote in the translation indicating a variation based upon one of the versions, in addition, some comments of some of the other reporters of the *Sunan* appear between square brackets.

entitled: *Suw'ālāt Abī 'Ubaid Al-Ājjurī 'an Abī Dāwud*^[1]

Commentaries

The most famous of commentaries on the *Sunan* of Abū Dāwud is that of Al-Khaṭṭābī. He is Abū Sulaimān Ḥamd bin Muḥammad bin Ibrāhīm Al-Khaṭṭāb Al-Khaṭṭābī Al-Bustī. He heard from the previously mentioned Abū Sa'eed Ibn Al-A'rābī in Makkah, and Abū Bakr Ibn Dāsah in Al-Baṣrah, as well as other scholars.^[2] He died in the year 388 after *Hijrah*.

His commentary is on an abridged selection of chapters and narrations of the *Sunan*, and it is said that his commentary is the first commentary on a *Ḥadīth* book, hence its great rank and importance in the field of *Ḥadīth* commentary. The name of his commentary is *Ma'ālam As-Sunan*.

There are many other commentaries written for the *Sunan*, some of them published and others not yet published. Among them, that of Al-Mundhirī, who compiled an abridgement of *Sunan Abī Dāwud* with comments, Ibn Qayyim Al-Jawzī, who compiled comments on an abridgment of the *Sunan*, As-Suyūfī, Al-'Aīnī, and Abū Al-Ḥasan As-Sindī. An-Nawawī, also compiled a commentary which they say was not completed, and it is among those that are lost.

The most famously cited commentary today, is that of Al-'Allāmah Abū Ṭayyib Muḥammad Shams Al-Ḥaqq Al-'Azīmābādī, entitled; *'Awn Al-Ma'būd*. This work contains comments taken from his larger collection, entitled: *Ghāyat Al-Maqṣūd*, some of the larger collection is published.

His Objectives and Criteria

Regarding the level of narrators he included in his *Sunan*, Abū Dāwūd said: "There are no abandoned (*Matruk*) *Ḥadīth* narrators in the book of *As-Sunan* which I wrote, and when there is a *Munkar Ḥadīth* I clarified that it is *Munkar*, and there is nothing other than it which is similar for that topic." And the meaning of *Munkar* is an odd narration, whose narrators are disparaged.

And, he mentioned about the weak *Aḥādīth* in his book: "Whatever *Ḥadīth* there is in my book that has a severe weakness, then I have clarified it, and whatever I did not mention anything about it, then it is *Ṣāliḥ* (good), and some of them are more correct than others."^[3]

It is clear from its context, that some of the *Aḥādīth* not clarified by him are

[1] It is said that he authored other books as well. All of the above are mentioned by Al-Ḥāfiẓ Ibn Ḥajar, as books he heard with chains of narration to the author, in *Al-Mu'jam Al-Mufahras* also called: *Tajrīd Asānīd Al-Kutub Al-Mashhūrah wal-Ajzā'al-Manthūr*.

[2] *Al-Ansāb*.

[3] These two statements are taken from Abū Dāwūd's letter to the people of Makkah regarding his *Sunan*, and most of its contents have been narrated from him through various routes of transmission.

weak, while he did not consider them to be severely weak.

And he said: “I wrote, from Allāh’s Messenger ﷺ, five-hundred thousand *Aḥādīth*, selecting from them what I included in this book — meaning the book *As-Sunan* — so I collected four thousand *Aḥādīth* in it,^[1] mentioning what is *Ṣaḥīḥ*, and what resembles that, and what is close to that.”^[2]

Al-Hāfiẓ Ibn Mandah said: “Abū Dāwud narrated weak chains of narration when he did not find anything else for the topic, because that is stronger to him than a man’s opinion.”^[3]

[1] Our edition includes 5,274 narrations. It is possible that he made this statement at one time, and included many other narrations later, since it is known that the various editions narrated from him differ in the number of narrations, as well as the fact that some of them contain chapters and books that others do not. It is also possible that in this statement he means *Aḥādīth* with a complete chain of narration. In his letter to the people of Makkah, he said: “Perhaps the number of *Aḥādīth* in my book reach four thousand and eight hundred, and about six-hundred *Aḥādīth* that are *Mursal*.” And this number is closer to what is known of it.

[2] *Tārikh Baghdād*, with a chain of narration that was graded *Ṣaḥīḥ* by Shaikh Al-Albāni in his introduction to *Ṣaḥīḥ Abī Dāwud*.

[3] See *Muqaddimah Ibn Aṣ-Ṣalāh*, and the introduction to *Ṣaḥīḥ Abī Dāwud*. In his letter to the people of Makkah, Abū Dāwud also indicated that he cited *Mursal* narrations when there was nothing similar for the topic.

Publisher's Foreword

All praise is due to Allah, Who honored His worshipers with the revelation of His Mighty Book, which falsehood can not approach — neither in front of it, nor behind it — being revealed by the All-Wise, the All-Praised, and He honored them, by sending His Messenger, by whom success is granted to whomever heard him, and witnessed him. Through him, ﷺ, Allāh opened the eyes of the blind, and the ears of the deaf, and the hearts of the heedless, so that everyone that feared Allāh, and everyone that will achieve happiness in the Hereafter, would believe in Him.

O Allāh! Send *Ṣalāh*, grant peace, and bless Muḥammad, his family, and his Companions who carried the banner of the Book and the *Sunnah*, and spread Your mercy upon whomever follows them faithfully among your righteous worshipers.

Indeed the Book of the *Sunan* by the noble Imām Abū Dāwūd, Sulaimān bin Ash'ath bin Ishāq bin Bashīr bin Shaddād, Al-Azdī, As-Sijistānī, who died in the year 275H, is one of the Six Books, and the first of the Four Books, among the most important of those books in which *Ḥadīths* are compiled. There are many virtues and benefits to this book which resulted in the scholars of *Ḥadīth* occupying themselves with the knowledge of *Ḥadīth* since it first became popular, causing it to spread around the world.

Indeed, Allāh has honored Darussalam Publishers and Distributors in Riyadh with service in the Book and the *Sunnah*, and Allāh has honored us with the publication of the translations of *Ṣaḥīḥ Al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Jāmi' At-Tirmidhī*, *Sunan An-Nasā'ī*, and *Sunan Ibn Mājah*, and today, by the grace of Allāh, we present the translation of the Book of the *Sunan* of Imām Abū Dāwūd, may Allāh have mercy upon him.

After our previous publication of the each of the Six Books in the Arabic language, we set out on the grand project of completing the translations of the Six Books into the English language.

It is no secret to the avid reader, that most of the scholars agree that *Sunan Abū Dāwūd* is the best of the Four *Sunan* Books, being ranked as third in importance behind *Ṣaḥīḥ Al-Bukhārī* and *Ṣaḥīḥ Muslim*. It is also well known that some of the scholars have said that if a person has the Book of Allāh, and this *Sunan* of Abū Dāwūd, then he has the fundamental texts of the religion.

Such statements are a testament to the veracity of Imām Abū Dāwūd, and his compilation.

The Arabic text of *Sunan Abū Dāwūd* has been widely published in the

Islamic world, and a team of scholars has reviewed the famous publications and manuscripts in verification of the text for our publication of the Arabic text.

In verification of the Arabic text, we used the edition published along with the commentary *'Awn al-Ma'būd* as the main source, while comparing it to that of Al-Khattābī in *Ma'ālam As-Sunan*, as well as a number of other valuable printed editions of *Sunan Abū Dāwūd*.

There are some discrepancies of variation in some of the manuscripts and reported versions, as well as published editions. Sometimes there is an additional word here or there, or one *Ḥadīth* or chapter is cited earlier or later in sequence.

In cases of additional words or phrases found in one or few of the manuscripts and editions, the addition has been marked by square brackets []. This method is visible in the English translation as well, and whenever it was deemed necessary to insert an explanatory term, then parenthesis () were used for that purpose.

For this English translation of *Sunan Abū Dāwūd*, translating was done by Yaser Qadhi (USA), and Nasiruddin al-Khattab (Canada) and editing by Huda Khattab (Canada), finally reviewed by Abu Khaliyl (USA).

This publication represents the completion of our journey, which lasted for a number of years, in the efforts to complete the translations of the Six Books, and Allāh praise is due to Allāh.

Lastly, all of the *Ḥadīth* in the text have been graded by the great research scholar Ḥāfiẓ Abū Tāhir Zubair 'Alī Za'ī.

We ask Allah to accept our good works in this endeavour, and to cause all of the readers to attain the best benefit from it.

'Abdul-Mālik Mujāhid

Servant of the Qur'ān and *Sunnah*

Director, Darussalam

Riyadh and Lahore.

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. THE BOOK OF PURIFICATION

(المعجم ١) - كِتَابُ الطَّهَارَةِ

(التحفة ١)

Chapter 1. Seclusion While Relieving Oneself

(المعجم ١) - بَابُ التَّخَلُّيِّ عِنْدَ قَضَاءِ

الْحَاجَةِ (التحفة ١)

1. Al-Mughīrah bin Shu‘bah narrated that when the Prophet ﷺ would go (to relieve himself), he would go to a distant place.
(*Hasan*)

١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ الْقَعْنَبِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ، عَنْ مُحَمَّدٍ، يَعْنِي ابْنَ عَمْرٍو عَنْ أَبِي سَلَمَةَ، عَنِ الْمُغِيرَةَ بْنِ شُعْبَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا ذَهَبَ الْمَذْهَبَ أَبْعَدَ.

تخريج: [إسناده حسن] أخرجه الترمذي، الطهارة، باب ما جاء أن النبي ﷺ كان إذا أراد الحاجة أبعد في المذهب، ح: ٢٠ والنسائي، ح: ١٧ وابن ماجه، ح: ٣٣١ من حديث محمد بن عمرو بن علقمة الليثي به وقال الترمذي: "حسن صحيح" وصححه ابن خزيمة، ح: ٥٠ والحاكم ١/١٤٠ على شرط مسلم ووافقه الذهبي.

2. Jābir bin ‘Abdullāh narrated that when the Prophet ﷺ wished to relieve himself, he would go (a distance) so that no one could see him. (*Da‘if*)

٢ - حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهْدٍ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ الْمَلِكِ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَرَادَ الْبِرَّازَ انْطَلَقَ حَتَّى لَا يَرَاهُ أَحَدٌ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الطهارة، باب التباعد للبراز في الفضاء، ح: ٣٣٥ من حديث إسماعيل بن عبد الملك بن جابر بن عبد الملك به وهو ضعيف، ضعفه أحمد وغيره لبعض الحديث شواهد كثيرة، منها الحديث السابق.

Comments:

1. In villages or open spaces, to relieve oneself, one should go far enough, out of the sight of people, to avoid being seen naked. In cities, however, where toilets are enclosed on all sides, there is no need to go far away.

- Such behavior on behalf of the Messenger of Allāh (ﷺ) has a two-fold advantage: It screens one's private area from being seen by others and, by going away from dwellings, it keeps the living environment free of filth.
- This and other similar *Aḥādīth* prove that the Messenger of Allāh (ﷺ) had many of the same needs as other human beings.

Chapter 2. Choosing An Appropriate Place To Urinate

3. Abū At-Tayyāh reported that a man informed him that when ‘Abdullāh bin ‘Abbās came to Al-Baṣrah, he would narrate (*Aḥādīth*) on the authority of Abū Mūsā. So once he wrote to Abū Mūsā, asking him about certain matters. Abū Mūsā replied: “One day I was with the Messenger of Allāh ﷺ, and he wished to urinate. So he went to a soft ground beneath a wall and urinated. He ﷺ then said: ‘If any of you needs to urinate, let him choose an appropriate place for his urine.’” (*Da‘īf*)

(المعجم ٢) - بَابُ الرَّجُلِ يَتَبَوَّأُ لِبَوْلِهِ
(التحفة ٢)

٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا أَبُو التَّيَّاحِ: حَدَّثَنِي شَيْخٌ قَالَ: لَمَّا قَدِمَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ الْبَصْرَةَ فَكَانَ يُحَدِّثُ عَنْ أَبِي مُوسَى، فَكَتَبَ عَبْدُ اللَّهِ إِلَى أَبِي مُوسَى يَسْأَلُهُ عَنْ أَشْيَاءَ، فَكَتَبَ إِلَيْهِ أَبُو مُوسَى أَنِّي كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ ذَاتَ يَوْمٍ فَأَرَادَ أَنْ يَبُولَ فَأَتَى دِمِثًا فِي أَصْلِ جِدَارٍ فَبَالَ، ثُمَّ قَالَ ﷺ: «إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَبُولَ فَلْيَبْتَئِدْ لِبَوْلِهِ مَوْضِعًا».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤/٣٩٦ من حديث أبي التياح به، شيخ: لم أعرفه، والسند، ضعفه النووي، المجموع: ٢/٨٣.

Comments:

- Extreme precaution should be taken in the matter of urine because it is impure, and it is often not visible to the naked eye. It is necessary to keep oneself away from it, and to wash it off on any contaminated garments in order to keep oneself pure. One should look for a proper place to urinate to prevent any of it splashing or returning upon oneself.
- One should search for a soft surface of the ground to urinate, if that is not available, one should look for sloping ground, for example, to prevent any of it returning upon oneself.

Chapter 3. What A Person Should Say When He Enters The Area Wherein He Relieves Himself

4. Anas bin Mālik narrated that whenever the Messenger of Allāh

(المعجم ٣) - بَابُ مَا يَقُولُ الرَّجُلُ إِذَا دَخَلَ الْحَلَاءَ (التحفة ٣)

٤ - حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهْدٍ: حَدَّثَنَا

ﷺ entered the area in which he relieved himself, he would say — according to the narration of Hammād —: “*Allāhumma innī a’ūdhu bika...* (O Allāh! Indeed I seek refuge in You...)” — and he said: “from ‘Abdul-Wārith: ‘*A’ūdhu billāhi min al-khubuthī wal-khabā’īth* (I seek Allāh’s refuge from all devils, male and female.)” — Abū Dāwud said: *Shu’bah* reported it from ‘Abdul-‘Azīz: “*Allāhumma innī a’ūdhu bika* (O Allāh! Indeed I seek refuge in You)” and he said one time: ‘*A’ūdhu billāhi* (I seek Allāh’s refuge...)” and Wuhaib said: “Then let him seek refuge in Allāh...” (Ṣaḥīḥ)

تخریج: أخرجه مسلم، الحیض، باب ما یقول إذا أراد دخول الخلاء، ح: ۳۷۵ من حدیث حماد بن زید والبخاری، الوضوء، باب ما یقول عند الخلاء، ح: ۱۴۲ من حدیث عبدالعزیز بن صهیب به.

5. In another wording from Anas: “*Allāhumma innī a’ūdhu bika...* (O Allāh! I seek refuge in You...)” and *Shu’bah* said: “And another time he said: ‘*A’ūdhu billāhi...* (...I seek Allāh’s refuge.)”^[1] (Ṣaḥīḥ)

حَمَادُ بْنُ زَيْدٍ وَعَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ ابْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ الْخَلَاءَ - قَالَ: عَنْ حَمَادٍ قَالَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ» وَقَالَ: عَنْ عَبْدِ الْوَارِثِ قَالَ: «أَعُوذُ بِاللَّهِ - مِنَ الْخُبْثِ وَالْخَبَائِثِ». قَالَ أَبُو دَاوُدَ: رَوَاهُ شُعْبَةُ عَنْ عَبْدِ الْعَزِيزِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ»، وَقَالَ مَرَّةً: «أَعُوذُ بِاللَّهِ»، وَقَالَ وَهَيْبٌ: فَلْيَتَعَوَّذْ بِاللَّهِ.

۵ - حَدَّثَنَا الْحَسَنُ بْنُ عَمْرٍو يَخْبِي السَّدُوسِيُّ، قَالَ: حَدَّثَنَا وَكَيْعٌ عَنْ شُعْبَةَ، عَنْ عَبْدِ الْعَزِيزِ هُوَ ابْنُ صُهَيْبٍ، عَنْ أَنَسِ بِهَذَا الْحَدِيثِ قَالَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ»، وَقَالَ شُعْبَةُ: وَقَالَ مَرَّةً: «أَعُوذُ بِاللَّهِ».

تخریج: [إسناده صحيح] أخرجه الترمذي، الطهارة، باب ما يقول الرجل إذا دخل الخلاء، ح: ۵ من حدیث وكيع به وقال: " حدیث أنس أصح شيء في هذا الباب وأحسن " وانظر الحدیث السابق.

Comments:

1. We learn from this *Hadith* that, wherever the toilet is, in a house or in wilderness, one should say these words.
2. These words should be said prior to entering the toilet itself, because it is improper to utter Allāh’s Name while relieving oneself, as well as while on the toilet. In desolate places like a desert or forest, one should say these words before removing whatever clothing is required to relieve oneself.

[1] All of this indicating the differences reported in the beginning of the narration.

6. Zaid bin Arqam reported that the Messenger of Allāh ﷺ said: “These *Hushush*^[1] are inhabited (by devils), so if one of you comes to the area in which he relieves himself, let him say: *‘A‘ūdhu billāhi min al-khubuthī wal-khabā‘ith* (I seek refuge in Allāh from all devils, male and female.)” (*Hasan*)

٦ - حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ: أَخْبَرَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَسْنٍ، عَنْ زَيْدِ بْنِ أَرْقَمَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّ هَذِهِ الْحُشُوشَ مُحْتَضِرَةٌ، فَإِذَا أَتَى أَحَدُكُمْ الْخَلَاءَ فَلْيَقُلْ: أَعُوذُ بِاللَّهِ مِنَ الْخُبْثِ وَالْخَبَائِثِ».

تخریج: [إسناده حسن] أخرجه ابن ماجه، الطهارة، باب ما يقول الرجل إذا دخل الخلاء، ح: ٢٩٦ من حديث شعبة به وصححه ابن خزيمة، ح: ٦٩ وابن حبان (الإحسان)، ح: ١٤٠٥ والحاكم ١٨٧/١ ووافقه الذهبي.

Chapter 4. It Is Disliked To Face The *Qiblah* While Relieving Oneself

(المعجم ٤) - بَابُ كَرَاهِيَةِ اسْتِقْبَالِ الْقِبْلَةِ عِنْدَ قَضَاءِ الْحَاجَةِ (التحفة ٤)

7. ‘Abdur-Rahmān bin Yazīd reported that someone said to Salmān Al-Fārsī: “Has your Prophet taught you everything, even how to defecate?” He replied, “Yes! He ﷺ prohibited us from facing the *Qiblah* while defecating or urinating, and from cleansing ourselves with our right hands, and from cleansing ourselves with less than three stones or with dung or bones.” (*Sahīh*)

٧ - حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهْدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ، عَنِ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنِ سَلْمَانَ قَالَ: قِيلَ لَهُ: لَقَدْ عَلَّمَكُمْ نَبِيُّكُمْ كُلَّ شَيْءٍ حَتَّى الْخِرَاءِ. قَالَ: أَجَلْ لَقَدْ نَهَانَا ﷺ أَنْ نَسْتَقْبِلَ الْقِبْلَةَ بِغَائِطٍ أَوْ بَوْلٍ، وَأَنْ لَا نَسْتَنْجِيَ بِالْيَمِينِ، وَأَنْ لَا يَسْتَنْجِيَ أَحَدُنَا بِأَقْلٍ مِنْ ثَلَاثَةِ أَحْجَارٍ، أَوْ نَسْتَنْجِيَ بِرَجِيعٍ أَوْ عَظْمٍ.

تخریج: أخرجه مسلم، الطهارة، باب الاستطابة، ح: ٢٦٢ من حديث أبي معاوية الضرير به ورواه الترمذي، ح: ١٦: والنسائي، ح: ٤١ وابن ماجه، ح: ٣١٦.

8. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Indeed, my position towards you is like a father who

٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التَّمِيمِيُّ قَالَ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ مُحَمَّدِ بْنِ عَجَلَانَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي

[1] *Hushush* is the plural of *Hash*, referring to a grassy area or the like. Here it refers to grassy areas in or near date-palm groves in Al-Madīnah, wherein they were accustomed to relieving themselves.

teaches (his children). So when one of you comes to the *Ghā'it*^[1], then let him not face the *Qiblah*, nor turn his back towards it, nor clean himself with his right hand.' He ﷺ would order us to use three stones, and prohibited using dung and bones." (*Hasan*)

صالح، عن أبي هريرة قال: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا أَنَا لَكُمْ بِمَنْزِلَةِ الْوَالِدِ أَعْلَمُكُمْ، فَإِذَا أَتَى أَحَدَكُمْ الْغَائِطَ فَلَا يَسْتَقْبِلِ الْقِبْلَةَ وَلَا يَسْتَدْبِرُهَا وَلَا يَسْتَطِبُّ بِيَمِينِهِ»، وَكَانَ يَأْمُرُ بِثَلَاثَةِ أَحْجَارٍ، وَيَهْتَى عَنِ الرُّوثِ وَالرَّمَّةِ.

تخریج: [إسناده حسن] أخرجه النسائي، الطهارة، باب النهي عن الاستطابة بالروث، ح: ٤٠ وابن ماجه، ح: ٣١٢، ٣١٣ من حديث محمد بن عجلان به وصرح بالسمع وصححه ابن خزيمة، ح: ٨٠ وابن حبان (الإحسان)، ح: ١٤٣٢ ورواه مسلم، ح: ٢٦٥ من طريق آخر عن القعقاع به مختصراً.

Comments:

1. When a person, after relieving himself, uses three stones, or tissue paper or the like, he becomes (ritually) pure, even if he does not use water.
2. One should not use one's right hand to cleanse oneself after urinating or defecating.
3. Dung or other filthy things may not be used to clean oneself.
4. Since bones are the food of the *Jinn*, they should not be used for purification. Other food stuff should also not be used for that purpose.

9. A narration was reported from Abū Ayyūb which said: (The Prophet ﷺ said:) "When one of you comes to the *Ghā'it*, then let him not face the *Qiblah* while defecating or urinating, but rather let him turn east or west." - (Abū Ayyūb said): "So we arrived in *Ash-Shām*, and found that restrooms which were built facing towards the *Qiblah*. So we would turn ourselves in another direction, and seek Allah's forgiveness." (*Ṣaḥīḥ*)

٩ - حَدَّثَنَا مُسَدَّدُ بْنُ مَسْرُهَيْدٍ: حَدَّثَنَا سُفْيَانُ بْنُ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي أَيُّوبَ رَوَايَةً قَالَ: «إِذَا أَتَيْتُمُ الْغَائِطَ فَلَا تَسْتَقْبِلُوا الْقِبْلَةَ بِغَائِطٍ وَلَا بَوْلٍ، وَلَكِنْ شَرِّقُوا أَوْ غَرِّبُوا»، فَقَدِمْنَا الشَّامَ فَوَجَدْنَا مَرَاجِضَ قَدْ بُنِيَتْ قِبَلَ الْقِبْلَةِ، فَكُنَّا نَتَّحِرِفُ عَنْهَا وَنَسْتَغْفِرُ اللَّهَ.

تخریج: أخرجه البخاري، الصلاة، باب قبة أهل المدينة وأهل الشام والمشرق، ح: ٣٩٤ ومسلم، الطهارة، باب الاستطابة، ح: ٢٦٤ من حديث سفيان بن عيينة به ورواه الترمذي، ح: ٣١٨ والنسائي، ح: ٢٠-٢٢ وابن ماجه، ح: ٣١٨ وقال الترمذي: "حسن".

Comments:

"So we arrived..." meaning; Abū Ayyūb, one of the narrators of the prohibition explained that the companions acted upon it, even in structures.

[1] *Ghā'it* refers to defecation, and the area in which one defecates.

10. Ma'qil bin Abī Ma'qil Al-Asādī said: "The Messenger of Allāh ﷺ prohibited us from facing the two *Qiblah* (i.e., *Al-Masjid Al-Ḥarām* and *Bait Al-Maqdis*) while urinating or defecating." (*Da'if*)

١٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا وَهَيْبٌ قَالَ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَى عَنْ أَبِي زَيْدٍ، عَنْ مَعْقِلِ بْنِ أَبِي مَعْقِلِ الْأَسَدِيِّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ نَسْتَقْبِلَ الْقِبْلَتَيْنِ بِيُولٍ أَوْ غَائِطٍ. قَالَ أَبُو دَاوُدَ: وَأَبُو زَيْدٍ هُوَ مَوْلَى بَنِي ثَعْلَبَةَ.

تخریج: [إسناده ضعيف] أخرجه ابن ماجه، الطهارة، باب النهي عن استقبال القبلة بالغائط والبول، ح: ٣١٩ من حديث عمرو بن يحيى به * قال البوصيري في الزوائد: "أبو زيد مجهول الحال فالحديث ضعيف به" وضعفه الحافظ في فتح الباري: ٢٤٦/١.

11. Marwān Al-Aṣfar narrated: "I saw Ibn 'Umar make his camel sit down facing the *Qiblah*, after which he sat (behind it) and urinated in its direction. So I said: 'O Abū 'Abdur-Raḥmān, has this (act) not been prohibited?' He replied: 'Yes, but it has been prohibited only in an open space. However, if there is something that is between you and the *Qiblah*, blocking you (from it), then there is no harm.'" (*Da'if*)

١١ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ قَالَ: حَدَّثَنَا صَفْوَانُ بْنُ عَيْسَى عَنِ ابْنِ دُكْوَانَ، عَنْ مَرْوَانَ الْأَصْفَرِ قَالَ: رَأَيْتُ ابْنَ عُمَرَ أَنَاخَ رَاحِلَتَهُ مُسْتَقْبِلَ الْقِبْلَةِ ثُمَّ جَلَسَ يَبُولُ إِلَيْهَا، فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَنِ! أَلَيْسَ قَدْ نُهِيَ عَنْ هَذَا؟ قَالَ: بَلَى، إِنَّمَا نُهِيَ عَنْ ذَلِكَ فِي الْفُضَاءِ، فَإِذَا كَانَ بَيْنَكَ وَبَيْنَ الْقِبْلَةِ شَيْءٌ يَسْتُرُكَ فَلَا بَأْسَ.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٩٢/١ من حديث أبي داود به وصححه ابن خزيمة، ح: ٦٠ والدارقطني: ٥٨/١ والحاكم على شرط البخاري: ١٥٤/١ ووافقه الذهبي وحسنه الحازمي في "الاعتبار في النسخ والمنسوخ من الأخبار" * الحسن بن ذكوان مدلس، ولم أجد تصريح سماعه.

Chapter 5. Concession In This Regard

(المعجم ٥) - بَابُ الرُّخْصَةِ فِي ذَلِكَ (التحفة ٥)

12. 'Abdullāh bin 'Umar said: "I once climbed on top of the house, so I saw the Messenger of Allāh ﷺ sitting on two bricks, facing Bait Al-Maqdis, relieving himself." (*Ṣaḥīḥ*)

١٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنِ مَالِكِ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: لَقَدْ ارْتَفَعْتُ عَلَى

ظَهَرَ النَّبِيُّ فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ عَلَى لَيْتَيْنِ
مُسْتَقْبِلَ بَيْتِ الْمَقْدِسِ لِحَاجَتِهِ .

تخريج: وأخرجه البخاري، الوضوء، باب من تبرز على ليتين، ح: ١٤٥ من حديث مالك، ومسلم، الطهارة، باب الاستطابة، ح: ٢٦٦ من حديث يحيى بن سعيد الأنصاري به وهو في الموطأ (رواية يحيى بن يحيى الليثي): ١/١٩٣، ١٩٤ .

13. Jābir bin ‘Abdullāh said: “The Prophet of Allāh ﷺ had prohibited us from facing the *Qiblah* while urinating. Then, I saw him facing it (while urinating, and this was) a year before he died.” (*Hasan*)

١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ إِسْحَاقَ يُحَدِّثُ عَنْ أَبَانَ بْنِ صَالِحٍ، عَنْ مُجَاهِدٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: نَهَى نَبِيُّ اللَّهِ ﷺ أَنْ نَسْتَقْبِلَ الْقِبْلَةَ بَيُولٍ، فَرَأَيْتُهُ قَبْلَ أَنْ يُبْضَخَ بِعَامٍ يَسْتَقْبِلُهَا .

تخريج: [إسناده حسن] أخرجه الترمذي، الطهارة، باب ما جاء من الرخصة في ذلك، ح: ٩ وابن ماجه، ح: ٣٢٥ عن محمد بن بشار به * وقال الترمذي: "حسن غريب" وصححه ابن خزيمة، ح: ٥٨ وابن حبان (موارد) ح: ١٣٤ والحاكم: ١/١٥٤ ووافقه الذهبي.

Comments:

These *Ahādīth* are advanced as argument to prove that it is permissible to sit, facing the direction of the *Qiblah*, in constructed toilets.

Chapter 6. How Should One Undress When Relieving Oneself

14. Ibn ‘Umar reported that when the Prophet ﷺ wanted to relieve himself, he would not raise his garments until he came close to the ground. (*Da‘if*)

Abū Dāwud said: It was (also) reported by ‘Abdus-Salām bin Ḥarb, from Al-‘Amash, from Anas bin Mālik, and it is weak.

(المعجم ٦) بَابُ: كَيْفَ التَّكْشِيفُ عِنْدَ الْحَاجَةِ (التحفة ٦)

١٤ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا وَكَيْعٌ عَنِ الْأَعْمَشِ، عَنْ رَجُلٍ، عَنْ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَرَادَ حَاجَةً لَا يَرُفَعُ ثَوْبَهُ حَتَّى يَدْنُو مِنَ الْأَرْضِ. قَالَ أَبُو دَاوُدَ: رَوَاهُ عَبْدُ السَّلَامِ بْنُ حَرْبٍ عَنِ الْأَعْمَشِ، عَنْ أَنَسِ بْنِ مَالِكٍ، وَهُوَ ضَعِيفٌ .

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٩٦/١ من حديث أبي داود به، * رجل:

مجهول، ورواه الترمذي، ح: ١٤٠ من طريق الأعمش عن أنس، والإسماعيلي والبيهقي من طريق الأعمش عن القاسم بن محمد عن ابن عمر به وقال الدارقطني: "وكلاهما غير ثابت" والأعمش مدلس ولم أجد تصريح سماعه.

Comments:

One should be very careful while undressing, even if one is alone, because Allāh has a greater right to modesty.

Chapter 7. The Disliking Of Speech While Relieving Oneself

(المعجم ٧) - بَابُ كَرَاهِيَةِ الْكَلَامِ عِنْدَ الْخَلَاءِ (التحفة ٧)

15. Abū Sa'eed narrated that he heard the Messenger of Allāh ﷺ say: "Let not two people who go out to the toilet (*Ghā'it*) to relieve themselves (such that) their private parts are uncovered, talking to one another. Verily Allāh, the Mighty and Sublime, hates that." (*Da'if*)

Abū Dāwud said: This was not narrated except by 'Ikrimah bin Ammār.

١٥ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ: حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ هِلَالِ بْنِ عِيَّاضٍ قَالَ: حَدَّثَنِي أَبُو سَعِيدٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَخْرُجُ الرَّجُلَانِ يَضْرِبَانِ الْعَائِطَ كَاشِفَيْنِ عَنْ عَوْرَتَيْهِمَا يَتَحَدَّثَانِ، فَإِنَّ اللَّهَ عَزَّوَجَلَّ يَمُقَّتْ عَلَى ذَلِكَ» قَالَ أَبُو دَاوُدَ: هَذَا لَمْ يُسْنِدْهُ إِلَّا عِكْرِمَةُ بْنُ عَمَّارٍ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الطهارة، باب النهي عن الاجتماع على الخلاء، ح: ٣٤٢ من حديث عكرمة بن عمار به، والنسائي في السنن الكبرى، ح: ٣٣، ٣٢٠، وصححه ابن خزيمة، ح: ٧١ وابن حبان (موارد) ح: ١٣٧ والحاكم: ١٥٧/١ ووافقه الذهبي * عكرمة بن عمار مضطرب الحديث عن يحيى بن أبي كثير، وقيل: تابعه ابان بن زيد ولم أجده، وللحديث لون آخر عند الطبراني في الأوسط، ح: ١٢٨٦، وسنده ضعيف، وله طريق آخر عند ابن السكن (بيان الوهم والإيهام: ٥/٢٦٠، ح: ٢٤٦٠)، وسنده ضعيف.

Chapter 8. Returning *Salām* While Urinating?

(المعجم ٨) - بَابُ: فِي الرَّجُلِ يَرُدُّ السَّلَامَ وَهُوَ يَبُولُ (التحفة ٨)

16. Ibn 'Umar narrated that a man passed by the Prophet ﷺ while he was urinating, and greeted him with the *Salām*, but the Prophet ﷺ did not respond to him. (*Sahih*)

١٦ - حَدَّثَنَا عُثْمَانُ وَأَبُو بَكْرِ ابْنَا أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا عُمَرُ بْنُ سَعْدٍ عَنْ سُفْيَانَ، عَنْ الصَّحَّالِكِ بْنِ عُثْمَانَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: مَرَّ رَجُلٌ عَلَى النَّبِيِّ ﷺ وَهُوَ يَبُولُ فَسَلَّمَ عَلَيْهِ فَلَمْ يَرُدِّ عَلَيْهِ. قَالَ أَبُو دَاوُدَ:

Abū Dāwud said: It has also been related from Ibn 'Umar and others, that the Prophet ﷺ performed *Tayammum* and then returned the *Salām* to the man.

وَرَوَى عَنْ ابْنِ عُمَرَ وَعَبِيهِ: أَنَّ النَّبِيَّ ﷺ تَيَمَّمَ ثُمَّ رَدَّ عَلَى الرَّجُلِ السَّلَامَ.

تخريج: أخرجه مسلم، الحوض، باب التيمم، ح: ٣٧٠ من حديث سفیان الثوري به ورواه الترمذي، ح: ٩٠ والنسائي، ح: ٣٧ وابن ماجه، ح: ٣٥٣ وهو في مصنف ابن أبي شيبة: ٤٣٥/٨.

17. Ḥuḍain bin Al-Mundhir said that Al-Muhājir bin Qunfudh came to the Prophet ﷺ while he was urinating, and he greeted him with the *Salām*, but he did not respond to his greeting until he performed *Wuḍū*. He then excused himself (for the delay) by saying: "I disliked that I mention Allāh — Exalted is His remembrance — except in a state of purity." (*Da'if*)

١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا الْأَعْلَى: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ الْحَسَنِ عَنْ حُضَيْنِ بْنِ الْمُنْذِرِ أَبِي سَاسَانَ، عَنِ الْمُهَاجِرِ بْنِ قُنْفُذٍ: أَنَّهُ أَتَى النَّبِيَّ ﷺ وَهُوَ يُبُولُ فَسَلَّمَ عَلَيْهِ، فَلَمْ يَرُدَّ عَلَيْهِ حَتَّى تَوَضَّأَ، ثُمَّ اعْتَذَرَ إِلَيْهِ فَقَالَ: «إِنِّي كَرِهْتُ أَنْ أذْكَرَ اللَّهَ، تَعَالَى ذِكْرُهُ، إِلَّا عَلَى طَهْرٍ» أَوْ قَالَ: «عَلَى طَهَارَةٍ».

تخريج: [إسناده ضعيف] أخرجه النسائي، الطهارة، باب رد السلام بعد الوضوء، ح: ٣٨ وابن ماجه: ٣٥٠ من حديث سعيد بن أبي عروبة به وصححه ابن خزيمة، ح: ٢٠٦ وابن حبان (موارد) ح: ١٨٩ والحاكم: ١٦٧/١ و٤٧٩/٣ على شرط الشيخين ووافقه الذهبي * الحسن البصري مدلس وعنعن، وأصل الحديث شواهد دون قوله: "حتى توضع".

Comments:

This narration shows the reason for the delay in replying, and accordingly that it is disliked to mention Allāh in such circumstances, and it may be inferred that one should not greet a person who is relieving himself with the *Salām*.

Chapter 9. The Permissibility Of Remembering Allāh, The Most High, While Not In A State of Purity

18. 'Āishah narrated that the Messenger of Allāh ﷺ would remember Allāh, the Mighty and Sublime, in all situations that he was in. (*Sahih*)

(المعجم ٩) باب: فِي الرَّجُلِ يَذْكَرُ اللَّهَ تَعَالَى عَلَى غَيْرِ طَهْرٍ (التحفة ٩)

١٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو زَائِدَةَ عَنْ أَبِيهِ، عَنْ خَالِدِ بْنِ سَلْمَةَ يَعْنِي الْفُقَاءَةَ، عَنِ الْبَيْهَقِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَذْكَرُ اللَّهَ عَزَّ وَجَلَّ عَلَى كُلِّ أَحْيَانِهِ.

تخریج: أخرجه مسلم، الحيض، باب ذكر الله تعالى في حال الجنابة وغيرها، ح: ٣٧٣ عن محمد بن العلاء به ورواه الترمذي، ح: ٣٣٨٤ وابن ماجه، ح: ٣٠٢ وعلقه البخاري في صحيحه، الفتح: ٤٠٧/١ و ١١٤/٢ * زكريا بن أبي زائدة صرح بالسماع عند أحمد: ٢٧٨/٦.

Comments:

This narration is general, and supports the view that it is disliked, not absolutely prohibited, to mention Allāh while in a state of minor impurity.

Chapter 10. Entering The Area In Which One Relieves Oneself With A Ring Upon Which Allāh's Name Is Engraved

(المعجم ١٠) - بَابُ الْخَاتَمِ يَكُونُ فِيهِ
ذِكْرُ اللَّهِ تَعَالَى يَدْخُلُ بِهِ الْخَلَاءُ

(التحفة ١٠)

19. Hammām reported from Ibn Juraij that Anas said: "Whenever the Prophet ﷺ entered the area in which he would relieve himself, he would remove his ring." (*Da'if*)

Abū Dāwud said: This *Hadīth* is *Munkar*.^[1] It is only known from Ibn Juraij, from Ziyād bin Sa'd, from Az-Zuhri, from Anas, that the Prophet ﷺ took a ring made out of silver, and then threw it away. The mistake (in this *Hadīth* is from Hammām, and no one reported it (with this wording) except Hammām.

١٩ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ عَنْ أَبِي عَلِيٍّ
الْحَنْفِيِّ، عَنْ هَمَّامٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ
الزُّهْرِيِّ، عَنْ أَنَسٍ: كَانَ النَّبِيُّ ﷺ إِذَا دَخَلَ
الْخَلَاءَ وَضَعَ خَاتَمَهُ.

قال أبو داود: هذا حديثٌ مُنْكَرٌ، وَإِنَّمَا
يُعْرَفُ عَنْ ابْنِ جُرَيْجٍ، عَنْ زِيَادِ بْنِ سَعْدٍ،
عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ قَالَ: إِنَّ النَّبِيَّ ﷺ
اتَّخَذَ خَاتَمًا مِنْ وَرِقٍ ثُمَّ أَلْقَاهُ. وَالْوَهُمُ فِيهِ
مِنْ هَمَّامٍ، وَلَمْ يَرَوْهُ إِلَّا هَمَّامٌ.

تخریج: [إسناده ضعيف] أخرجه ابن ماجه، الطهارة، باب ذكر الله عزوجل على الخلاء والخاتم في الخلاء، ح: ٣٠٣ عن نصر بن علي به ورواه الترمذي، ح: ١٧٤٦ والنسائي، ح: ٥٢١٦ وقال الترمذي: "حسن صحيح غريب" * ابن جريج مدلس وعنن.

Comments:

It is the view of most scholars, that one should not enter the area in which he intends to relieve himself while carrying something with Allāh's Name on it.

[1] His usage of the term *Munkar* here, as he explains, means that it is only reported through this route, and he mentioned what is correct after it. The term *Munkar* is often used to refer to a narration that is reported by a criticized narrator, which is contradicted by more reliable narrators, either in its wording, or in its meaning, or if the criticized narrator is the only one who reported it - as the author used it here.

Chapter 11. Avoiding (The Splatter) Of Urine

20. Ibn Abbās said: “The Prophet ﷺ passed by two graves, and said: ‘These two people are being punished, but they are not being punished for substantial matters. As for this person, he would not protect himself from his urine, and as for the other, he would carry *Namīmah*^[1] to others.’ Then, the Prophet ﷺ called for a green branch, and split them into two. He planted one on this grave, and one on that grave, and said: ‘Perhaps their punishment will be lightened from them until they become dry.’” (*Ṣaḥīh*)

تخريج: أخرجه البخاري، الأدب، باب الغيبة... إلخ، ح: ٦٠٥٢ ومسلم، الطهارة، باب الدليل على نجاسة البول ووجوب الاستبراء منه، ح: ٢٩٢ من حديث وكيع به ورواه الترمذي، ح: ٧٠ والنسائي، ح: ٣١ وابن ماجه، ح: ٣٤٧.

21. In another narration from Ibn ‘Abbās, he said: (the first person would not) “...screen himself while urinating.” (*Ṣaḥīh*)

(المعجم ١١) - بَابُ الْإِسْتِبْرَاءِ مِنَ الْبَوْلِ (التحفة ١١)

٢٠ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَهَنَادُ بْنُ السَّرِيِّ قَالَا: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا الْأَعْمَشُ قَالَ: سَمِعْتُ مُجَاهِدًا يُحَدِّثُ عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: مَرَّ النَّبِيُّ ﷺ عَلَى قَبْرَيْنِ فَقَالَ: «إِنَّهُمَا يُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ، أَمَّا هَذَا فَكَانَ لَا يَسْتَنْزِرُهُ مِنَ الْبَوْلِ، وَأَمَّا هَذَا فَكَانَ يَمْشِي بِالنَّمِيمَةِ»، ثُمَّ دَعَا بِعَسِيبٍ رَطْبٍ فَشَقَّهُ بَانْتَيْنِ، ثُمَّ غَرَسَ عَلَى هَذَا وَاحِدًا وَعَلَى هَذَا وَاحِدًا وَقَالَ: «لَعَلَّهُ يُخَفَّفُ عَنْهُمَا مَا لَمْ يَبْيَسَا» قَالَ هَنَادٌ: «يَسْتَنْزِرُهُ» مَكَانَ «يَسْتَنْزِرُهُ».

٢١ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ بِمَعْنَاهُ قَالَ: «كَانَ لَا يَسْتَنْزِرُ مِنْ بَوْلِهِ» وَقَالَ أَبُو مُعَاوِيَةَ: «يَسْتَنْزِرُهُ».

تخريج: أخرجه البخاري، الوضوء، باب: من الكباير أن لا يستتر من بوله، ح: ٢١٦ عن عثمان بن أبي شيبة به.

22. ‘Abdur-Raḥmān bin Ḥasanah said: “‘Amr bin Al-‘Āṣ and I went to the Prophet ﷺ. He came out with a leather shield, and then used it to cover himself while he

٢٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَاحِدِ ابْنُ زِيَادٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ زَيْدِ بْنِ وَهَبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَسَنَةَ قَالَ: انْطَلَقْتُ أَنَا وَعَمْرُو بْنُ الْعَاصِ إِلَى النَّبِيِّ ﷺ

[1] See glossary.

urinated. We said: 'Look at him! He urinates as a woman urinates.' The Prophet ﷺ heard us, and said: 'Do you not know what happened to a person of the Children of Israel? They used to cut off any part (of a garment) which urine had splashed on. This person prohibited them from it, so he was punished in his grave.'" (*Da'if*)

Abū Dāwud said: Mansūr said: "From Abū Wā'il from Abū Mūsā, in this *Hadīth*: '...(they would cut off) their leather (meaning, clothes)'" and 'Āshim said: "From Abū Wā'il from Abū Mūsā from the Prophet ﷺ, who said: '...(if the urine touched) their bodies.'"

فَخَرَجَ وَمَعَهُ دَرَقَةٌ ثُمَّ اسْتَتَرَ بِهَا ثُمَّ بَالَ،
فَقُلْنَا: انظُرُوا إِلَيْهِ يَبُولُ كَمَا تَبُولُ الْمَرْأَةُ،
فَسَمِعَ ذَلِكَ فَقَالَ: «أَلَمْ تَعْلَمُوا مَا لَقِيَ
صَاحِبُ بَنِي إِسْرَائِيلَ؟ كَانُوا إِذَا أَصَابَهُمُ
الْبَوْلُ قَطَعُوا مَا أَصَابَهُ الْبَوْلُ مِنْهُمْ فَهَاهُمْ
فَعُدَّ فِي قَبْرِهِ».

قال أبو داود: قال منصور: عن أبي
وائل، عن أبي موسى في هذا الحديث قال:
«جلد أحدهم»، وقال عاصم عن أبي وائل،
عن أبي موسى عن النبي ﷺ قال: «جسد
أحدهم».

تخریج: [إسناده ضعيف] أخرجه النسائي، الطهارة، باب البول إلى ستره يستتر بها، ح: ٣٠
وابن ماجه، ح: ٣٤٦ من حديث الأعمش به * الأعمش تقدم (١٤) وعنن.

Comments:

1. Not purifying oneself after urinating or not protecting oneself from it incurs punishment in the grave.
2. *Namimah* or slanderous gossip is a major sin and, therefore, incurs punishment in the grave.
3. It is implied that the Messenger of Allāh ﷺ placed the branches of the date-palm on the graves due to some Revelation. In a narration recorded by *Muslim* (no. 7518) — Jābir narrated about a similar incident — that the Messenger of Allāh ﷺ said: "I passed by two graves (whose occupants) were being tormented, and I wanted to intercede so that the torment would be lessened for them, so long as these branches remain fresh."

Chapter 12. Urinating While Standing

23. Hudhaifah said: "The Messenger of Allāh ﷺ came to a place where a group of people threw their refuse,^[1] and he

(المعجم ١٢) - بَابُ الْبَوْلِ قَائِمًا

(التحفة ١٢)

٢٣ - حَدَّثَنَا حَفْصُ بْنُ عَمْرٍو وَمُسْلِمٌ بْنُ
إِبْرَاهِيمَ قَالَا: حَدَّثَنَا شُعْبَةُ؛ ح: وَحَدَّثَنَا
مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ: وَهَذَا لَفْظُ حَفْصِ

[1] *Subātah*: Meaning, a trash heap.

urinated standing up. He (ﷺ) then called for water, and wiped over his leather socks (during *Wuḍū'*). (*Ṣaḥīḥ*)

Abū Dāwud said: Musad-dad (one of the narrators has the addition that Ḥudhaifah said): "So I went away, but he called me back until I stood behind him."

عن سُلَيْمَانَ، عن أَبِي وَائِلٍ، عن حُدَيْفَةَ قَالَ: أَتَى رَسُولُ اللَّهِ ﷺ سَبَاطَةَ قَوْمٍ فَبَالَ قَائِمًا، ثُمَّ دَعَا بِمَاءٍ فَمَسَحَ عَلَى خُفَيْهِ. قَالَ أَبُو دَاوُدَ: قَالَ مُسَدَّدٌ: قَالَ: فَذَهَبْتُ أَبَاعِدُ، فَدَعَانِي حَتَّى كُنْتُ عِنْدَ عَقِبِهِ.

تخریج: أخرجه البخاري، الوضوء، باب البول قائمًا وقاعدًا، ح: ٢٢٤ من حديث شعبة به، ومسلم، الطهارة، باب المسح على الخفين، ح: ٢٧٣ من حديث سليمان الأعمش به ورواه الترمذي، ح: ١٣ والنسائي: ١٨، ٢٦، ٢٨ وابن ماجه، ح: ٣٠٥.

Comments:

Squatting to relieve oneself is more commonly reported, this *Hadīth* proves that when there is a reason and genuine need, there is no harm in standing to relieve oneself, provided one does so in a way that they can protect themselves from any splashing of the urine.

Chapter 13. The Permissibility Of A Man Urinating In A Vessel During The Night, And Placing It Near Him

(المعجم ١٣) بَابُ: فِي الرَّجُلِ يَبُولُ بِاللَّيْلِ فِي الْإِنَاءِ ثُمَّ يَضَعُهُ عِنْدَهُ (التحفة ١٣)

24. Hukaimah bint Umaimah bint Ruqaiyqah reported from her mother, that she said: "The Prophet ﷺ had a wooden tumbler made out of the trunk of a palm tree which he would place underneath his bed and urinate in at night." (*Ḥasan*)

٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى: حَدَّثَنَا حَجَّاجٌ عَنْ ابْنِ جُرَيْجٍ، عَنْ حُكَيْمَةَ بِنْتِ أُمِّمَةَ ابْنَةِ رُقَيْقَةَ، عَنْ أُمِّهَا أَنَّهَا قَالَتْ: كَانَ لِلنَّبِيِّ ﷺ قَدَحٌ مِنْ عِيدَانٍ تَحْتَ سَرِيرِهِ يَبُولُ فِيهِ بِاللَّيْلِ.

تخریج: [حسن] أخرجه النسائي، الطهارة، باب البول في الإناء، ح: ٣٢ من حديث حجاج ابن محمد به وصححه ابن حبان (الإحسان): ١٤٢٣ والحاكم: ١٦٧/١ ووافقه الذهبي.

Comments:

In cases of need, like when one is sick, or if it is extremely cold, etc., one may urinate in a pot or bucket or the like, and dispose of it afterwards, or have it disposed of.

Chapter 14. The Places Where It Is Prohibited To Urinate

(المعجم ١٤) - بَابُ الْمَوَاضِعِ الَّتِي نُهِيَ
عَنِ الْبَوْلِ فِيهَا (التحفة ١٤)

25. Abū Hurairah said that the Prophet ﷺ said: “Avoid the two (places) which cause people to curse you.” They asked: “And what are these two (places) causing the curses, O Messenger of Allāh?” He said: “He who relieves himself in the pathways of the people, or in their shaded places (that they congregated in).” (*Ṣaḥīḥ*)

٢٥ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «اتَّقُوا اللَّاعِنِينَ». قَالُوا: وَمَا اللَّاعِنَانِ يَا رَسُولَ اللَّهِ! قَالَ: «الَّذِي يَتَخَلَّى فِي طَرِيقِ النَّاسِ أَوْ ظِلِّهِمْ».

تخريج: أخرجه مسلم، الطهارة، باب النهي عن التخلي في الطرق والظلال، ح: ٢٦٩ عن قتيبة به.

26. Mu‘ādh bin Jabal said: “The Messenger of Allāh ﷺ said: ‘Avoid (relieving yourself at) three (places) which cause cursing: relieving yourself at the water-ways, at the paths that people walk on, and under shaded areas.’” (*Da‘if*)

٢٦ - حَدَّثَنَا إِسْحَاقُ بْنُ سُوَيْدٍ الرَّمْلِيُّ وَعُمَرُ بْنُ الْخَطَّابِ أَبُو حَفْصٍ وَحَدِيثُهُ أَثَمٌ، أَنَّ سَعِيدَ بْنَ الْحَكَمِ حَدَّثَهُمْ، أَخْبَرَنَا نَافِعُ بْنُ يَزِيدَ: حَدَّثَنِي حَيُّوَةُ بْنُ شُرَيْحٍ: أَنَّ أَبَا سَعِيدٍ الْجُمَيْرِيَّ حَدَّثَهُ عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اتَّقُوا الْمَلَاعِنَ الثَّلَاثَةَ: الْبِرَارَ فِي الْمَوَارِدِ، وَقَارِعَةَ الطَّرِيقِ، وَالظَّلَّ».

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الطهارة، باب النهي عن الخلاء على قارعة الطريق، ح: ٣٢٨ من حديث نافع بن يزيد به وصححه الحاكم: ١٦٧/١ ووافقه الذهبي وضعفه البوصيري لعله الإرسال * أبو سعيد الحجري لم يدرك معاذ بن جبل رضي الله عنه، وللحديث شاهد ضعيف عند أحمد ٢٩٩/١، وحديث مسلم، ح: ٢٦٩ يغني عنه.

Comments:

Relieving oneself at a drinking-water source, or any place of public benefit is not permissible.

Chapter 15. Urinating In *Al-Mustaham* (The Bathing Area)^[1]

(المعجم ١٥) بَابُ: فِي الْبَوْلِ فِي الْمُسْتَحَمِّ (التحفة ١٥)

27. ‘Abdullāh bin Al-Mughaffal reported that the Messenger of Allāh ﷺ said: “Let none of you urinate in the area he bathes in, and then perform *Ghusl* in it.” (*Da‘if*)

Aḥmad said: “...then perform *Wuḍū’* in it, for most of the whisperings of *Shaiṭān* are from it.”

٢٧ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَبْلٍ وَالْحَسَنُ بْنُ عَلِيٍّ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: قَالَ أَحْمَدُ: حَدَّثَنَا مَعْمَرٌ: أَخْبَرَنِي أَشْعَثُ، وَقَالَ الْحَسَنُ عَنْ أَشْعَثَ بْنِ عَبْدِ اللَّهِ، عَنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ مُعْقَلٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُبُولَنَّ أَحَدُكُمْ فِي مُسْتَحَمِّهِ ثُمَّ يَغْتَسِلُ فِيهِ» قَالَ أَحْمَدُ: «ثُمَّ يَتَوَضَّأُ فِيهِ، فَإِنَّ غَايَةَ الْوَسْوَاسِ مِنْهُ».

تخریج: [إسناده ضعيف] أخرجه ابن ماجه، الطهارة، باب كراهة البول في المغتسل، ح: ٣٠٤ من حديث عبدالرزاق والترمذي، ح: ٢١ من حديث معمر به وقال: "غريب" وعلقه البخاري: ٥٨٨/٨ وصححه ابن حبان (الإحسان): ١٢٥٢ والحاكم على شرط الشيخين: ١٦٧/١، ١٨٥ ووافقه الذهبي * الحسن البصري مدلس وعن الحديث الآتي يغني عنه.

28. Ḥumaid Al-Ḥimyarī — who is Ibn ‘Abdur-Raḥmān said: “I met a person who accompanied the Prophet ﷺ just like Abū Hurairah did. He said: ‘The Messenger of Allāh ﷺ forbade one of us from combing every day, or from urinating in his bath area.’” (*Ṣaḥīḥ*)

٢٨ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ عَنْ دَاوُدَ بْنِ عَبْدِ اللَّهِ، عَنْ حُمَيْدِ الْجَمَيْرِيِّ وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ، قَالَ: لَقِيتُ رَجُلًا صَحِبَ النَّبِيَّ ﷺ كَمَا صَحِبَهُ أَبُو هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَمْتَشِطَ أَحَدُنَا كُلَّ يَوْمٍ أَوْ يَبُولَ فِي مُسْتَحَمِّهِ.

تخریج: [إسناده صحيح] أخرجه النسائي، الطهارة، باب ذكر النهي عن الاغتسال بفضل الجنب، ح: ٢٣٩ من حديث داود بن عبدالله به.

Comments:

1. The meaning of "bath area" is the actual location of performing *Ghusl* or the like, meaning a tub, or shower, or bath house.
2. The Messenger of Allāh ﷺ forbade combing hair daily, with the intention to discourage excessive attention to beautification and vanity. Some scholars indicated that while this — in its apparent wording — applies to women as

[1] *Al-Mustaham* is from *Hamim* which is hot water, and the meaning is the bath-house or the like, where hot water is used or produced for people to bathe in.

well as men, it is more stressed in the case of men, since beautification is less restricted for women than men. Meaning, that it is more discouraged for men to comb their hair every day than women.

Chapter 16. The Prohibition Of Urinating In Burrows^[1]

29. It was narrated from Qatādah, from ‘Abdullāh bin Sarjas, that the Prophet ﷺ prohibited from urinating in burrows.

They said to Qatādah: “Why is it prohibited to urinate in burrows?” He replied: “It is said that these are the places that the jinn inhabit.” (*Da‘īf*)

تخریج: [إسناده ضعيف] أخرجه النسائي، الطهارة، باب كراهية البول في الجحر، ح: ٣٤ من حديث معاذ بن هشام به وصححه الحاكم: ١٨٦/١ على شرط الشيخين ووافقه الذهبي * قتادة مدلس وعنن.

Comments:

Holes and burrows are also the dwelling-places of harmful animals. Urinating into them may cause harm. Ignoring open spaces in favor of holes is unwise.

Chapter 17. What Should Be Said When A Person Exits The Toilet In Which He Relieved Himself

30. ‘Aishah narrated that when the Prophet ﷺ exited the toilet (*Al-Ghā’it*), he would say: “*Ghufṛānak* (I seek your forgiveness).” (*Ṣaḥīḥ*)

تخریج: [إسناده صحيح] أخرجه الترمذي، الطهارة، باب ما يقول إذا خرج من الخلاء، ح: ٧ وابن ماجه، ح: ٣٠٠ من حديث إسرائيل بن يونس به وقال الترمذي: "غريب حسن" وصححه ابن خزيمة، ح: ٩٠ وابن حبان (الإحسان): ١٤٤١ وابن الجارود، ح: ٤٢ والحاكم: ١/١٨٥ ووافقه الذهبي.

(المعجم ١٦) - بَابُ النَّهْيِ عَنِ الْبَوْلِ فِي الْجُحْرِ (التحفة ١٦)

٢٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَرْجَسٍ: أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يُبَالَ فِي الْجُحْرِ قَالَ: قَالُوا لِقَتَادَةَ: مَا يُكْرَهُ مِنَ الْبَوْلِ فِي الْجُحْرِ؟ قَالَ: كَانَ يُقَالُ: إِنَّهَا مَسَاكِينُ الْجِنِّ.

(المعجم ١٧) - بَابُ مَا يَقُولُ الرَّجُلُ إِذَا خَرَجَ مِنَ الْخَلَاءِ (التحفة ١٧)

٣٠ - حَدَّثَنَا عُمَرُو بْنُ مُحَمَّدٍ النَّاقِدُ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا إِسْرَائِيلُ عَنْ يُونُسَ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ قَالَ: حَدَّثَنِي عَائِشَةُ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا خَرَجَ مِنَ الْغَائِطِ قَالَ: «غُفْرَانَكَ».

[1] *Al-Juhr* refers to the holes, dens, or burrows of various animals.

Chapter 18. Disapproval Of Touching One's Private Part With The Right Hand While Purifying

(المعجم ١٨) - بَابُ كَرَاهِيَةِ مَسِّ الذَّكَرِ
بِالْيَمِينِ فِي الْإِسْتِبْرَاءِ (التحفة ١٨)

31. 'Abdullāh bin Abī Qatādah reported from his father, who said that the Prophet ﷺ said: "If one of you urinates, then let him not touch his penis with his right hand, and if he goes to relieve himself, then let him not wipe himself with his right hand, and if he drinks, then let him not drink with one breath." (*Sahih*)

٣١ - حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ وَمُوسَى بْنُ إِسْمَاعِيلَ قَالَا: حَدَّثَنَا أَبَانٌ: حَدَّثَنَا يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: قَالَ نَبِيُّ اللَّهِ ﷺ: «إِذَا بَالَ أَحَدُكُمْ فَلَا يَمَسُّ ذَكَرَهُ بِيَمِينِهِ، وَإِذَا أَتَى الْخَلَاءَ فَلَا يَتَمَسَّحُ بِيَمِينِهِ، وَإِذَا شَرِبَ فَلَا يَشْرَبُ نَفْسًا وَاحِدًا».

تخریج: أخرجه البخاري، الوضوء، باب: لا يمسك ذكره بيمينه إذا بال، ح: ١٥٣ و ١٥٤ ومسلم، الطهارة، باب النهي عن الاستنجاء باليمين، ح: ٢٦٧ من حديث يحيى بن أبي كثير به ورواه الترمذي، ح: ١٥ والنسائي: ٢٤، ٢٥ وابن ماجه، ح: ٣١٠.

Comments:

1. It is forbidden to touch one's sexual organ (for males or females) with the right right hand while relieving oneself. It may be inferred from this, that one should also not touch that area with the right hand in general as well.
2. One should drink a beverage in three intervals, taking a breath in between. (That makes three breaths). That is the Islamic manner of drinking any beverage. 'Drink with one breath' means that one should breathe outside of the vessel when drinking rather than inside of it.

32. Ḥaḥṣah, the wife of the Prophet ﷺ, said that the Prophet ﷺ would use his right hand for eating, drinking, and (putting on) his clothes, and would use his left hand for other matters. (*Hasan*)

٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ أَدَمَ بْنِ سُلَيْمَانَ الْمُصْصَبِيِّ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ: حَدَّثَنَا أَبُو أَيُّوبَ يَحْيَى الْإِفْرِيقِيُّ، عَنْ عَاصِمٍ، عَنْ الْمُسَيَّبِ بْنِ رَافِعٍ وَمَعْبُدٍ، عَنْ حَارِثَةَ بْنِ وَهَبِ الْخُرَاعِيِّ قَالَ: حَدَّثَنِي حَفْصَةُ زَوْجُ النَّبِيِّ ﷺ: أَنَّ النَّبِيَّ ﷺ كَانَ يَجْعَلُ يَمِينَهُ لَطَعَامِهِ وَشَرَابِهِ وَتَيَابِغِهِ، وَيَجْعَلُ شِمَالَهُ لِمَا سِوَى ذَلِكَ.

تخریج: [إسناده حسن] أخرجه الحاكم: ١٠٩/٤ من حديث ابن أبي زائدة به وقال: "هذا حديث صحيح".

Comments:

The *Hadīth* shows that the invocation by the Messenger of Allāh (ﷺ) was answered. Using the left hand to eat or drink is a major sin. The natural sense of purity and cleanness dictates one should use one's right hand to eat or drink. Using the left hand for this purpose is abominable because the left hand is used to remove impurities after relieving oneself. Children should be taught Islamic manners regarding cleanness and purity from an early age.

33. 'Āishah narrated: "The Prophet ﷺ would use his right hand for his purification (*Wuḍū'*), and his eating, and he would use his left hand for (cleaning after) relieving himself, and for whatever was harmful." (*Da'īf*)

٣٣ - حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ :
حَدَّثَنَا عَيْسَى بْنُ يُونُسَ عَنْ ابْنِ أَبِي عَرُوبَةَ ،
عَنْ أَبِي مَعْشَرٍ ، عَنْ إِبْرَاهِيمَ ، عَنْ عَائِشَةَ
قَالَتْ : كَانَتْ يَدُ رَسُولِ اللَّهِ ﷺ الْيُمْنَى
لِطُهُورِهِ وَطَعَامِهِ ، وَكَانَتْ يَدُهُ الْبُسْرَى لِخَلَائِهِ
وَمَا كَانَ مِنْ أَدَى .

تخريج: [إسناده ضعيف] أخرجه أحمد: ٦/٢٦٥ من حديث سعيد بن أبي عروبة به * سعيد ابن أبي عروبة مدلس وعن إبراهيم لم يسمع من عائشة رضي الله عنها، والحديث السابق: ٣٢ يعني عنه.

34. There is a *Hadīth* with similar meaning reported from 'Āishah, from the Prophet ﷺ, with a different chain of narrators. (*Da'īf*)

٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ بْنِ بَزِيعٍ :
حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ عَنْ سَعِيدٍ ، عَنْ
أَبِي مَعْشَرٍ ، عَنْ إِبْرَاهِيمَ ، عَنْ الْأَسْوَدِ ، عَنْ
عَائِشَةَ عَنِ النَّبِيِّ ﷺ بِمَعْنَاهُ .

تخريج: [إسناده ضعيف] أخرجه أحمد: ٦/٢٦٥ عن عبد الوهاب بن عطاء به، وصححه النووي في رياض الصالحين، ج: ٧٢٢ (بتحقيقي) وانظر الحديث السابق: ٣٣.

Chapter 19. Covering While Relieving Oneself

(المعجم ١٩) - بَابُ الْاِسْتِتَارِ فِي

الْخَلَاءِ (التحفة ١٩)

35. Abū Hurairah reported that the Prophet ﷺ said: "If anyone applies *kohl* to his eyes, then let him do so an odd number of times. Whoever does so has done good, and whoever does not, then there is no sin upon him. If anyone cleanses himself with stones after

٣٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ :
أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ عَنْ ثَوْرٍ ، عَنْ
الْحُصَيْنِ الْحُبْرَانِيِّ ، عَنْ أَبِي سَعِيدٍ ، عَنْ أَبِي
هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ : «مَنْ اِكْتَحَلَ
فَلْيُوتِرْ ، مَنْ فَعَلَ فَقَدْ أَحْسَنَ ، وَمَنْ لَا فَلَا

relieving himself,^[1] let him do so an odd number of times. Whoever does so has done good, and whoever does not, then there is no sin upon him. If anyone eats, then whatever he removes from between his teeth with an instrument should be thrown away, and whatever he removes with his tongue should be swallowed. Whoever does so has done good, and whoever does not, then there is no sin upon him. Whoever comes to the toilet (*Al-Ghā'it*), then let him conceal himself, even if he cannot find anything to do so except by gathering a mound of sand and sitting with his back toward it. Indeed, *Shaiṭān* plays with the posteriors of the children of Ādam. Whoever does so has done good, and whoever does not, then there is no sin upon him.” (*Da'if*)

حَرَجَ، وَمَنْ اسْتَجَمَرَ فَلْيُوتِرْ، مَنْ فَعَلَ فَقَدْ أَحْسَنَ، وَمَنْ لَا فَلَا حَرَجَ، وَمَنْ أَكَلَ فَمَا تَحَلَّلَ فَلْيَلْفِظْ، وَمَا لَكَ بِلسَانِهِ فَلْيَتْلَعْ، مَنْ فَعَلَ فَقَدْ أَحْسَنَ، وَمَنْ لَا فَلَا حَرَجَ، وَمَنْ أَتَى الْغَائِطَ فَلْيَسْتِرْ، فَإِنْ لَمْ يَجِدْ إِلَّا أَنْ يَجْمَعَ كَثِيرًا مِنْ رَمْلِ فَلْيَسْتَدْبِرْهُ، فَإِنَّ الشَّيْطَانَ يَلْعَبُ بِمَقَاعِدِ بَنِي آدَمَ، مَنْ فَعَلَ فَقَدْ أَحْسَنَ، وَمَنْ لَا فَلَا حَرَجَ». قَالَ أَبُو دَاوُدَ: رَوَاهُ أَبُو عَاصِمٍ عَنْ ثَوْرٍ. قَالَ حُصَيْنُ الْحِمَيْرِيُّ: وَرَوَاهُ عَبْدُ الْمَلِكِ بْنُ الصَّبَّاحِ عَنْ ثَوْرٍ فَقَالَ: أَبُو سَعِيدٍ الْخَيْرِيُّ. قَالَ أَبُو دَاوُدَ: أَبُو سَعِيدِ الْخَيْرِيُّ مِنْ أَصْحَابِ النَّبِيِّ ﷺ.

تخریج: [إسناده ضعيف] أخرجه ابن ماجه، الطب، باب من اكتحل وترا، ح: ٣٤٩٨ من حديث ثور بن يزيد به * حصين مجهول الحال.

Chapter 20. The Objects With Which It Is Prohibited To Purify Oneself

36. *Shaiḅān Al-Qitbānī* reported: “Maslamah bin Mukhallad made Ruwaifi' bin Thābit his deputy over the lower part of the land (in Egypt).” *Shaiḅān* said: “So we traveled with him from Kūm Sharīk to ‘Alqamā’, or from ‘Alqamā’ to Kūm Sharīk — in attempt to reach

(المعجم ٢٠) - بَابُ مَا يُنْهَى عَنْهُ أَنْ يُسْتَنْجَى بِهِ (التحفة ٢٠)

٣٦ - حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبِ الْهَمْدَانِيِّ: أَخْبَرَنَا الْمُفَضَّلُ يَعْنِي ابْنَ فَصَّالَةَ الْمِصْرِيِّ، عَنْ عِيَّاشِ بْنِ عَبَّاسِ الْقُتَيْبَانِيِّ، أَنَّ شَيْمَمَ بْنَ بَيْتَانَ أَخْبَرَهُ عَنْ شَيْبَانَ الْقُتَيْبَانِيِّ أَنَّ مَسْلَمَةَ بْنَ مُحَمَّدٍ اسْتَعْمَلَ رُوَيْفِعَ

[1] *Istijmar* means cleaning after defecation by use of stones, and the meaning here applies to cleaning after urinating and defecating, whatever the means of cleaning. See chapter 21 which follows.

‘Alqām. Ruwaifi’ said: ‘During the time of the Messenger of Allāh ﷺ, one of us would take his companion’s old camel (for *Jihād*), with the condition we would divide the spoils in half. And sometimes we would obtain an arrow (from the spoils), so one of us would get the (metal) arrow-head and the feathers, and the other would get its shaft.’ Then he said: ‘So the Messenger of Allāh ﷺ told me: “O Ruwaifi! It is possible that you will live a long life after me, so inform the people that whoever ties (a knot) in his beard, or garlands (his animals) with bowstrings, or cleanses himself with animal dung or bones, then Muḥammad has nothing to do with him.” (*Sahīh*)

ابن ثَابِتٍ عَلَى أَسْفَلِ الْأَرْضِ، قَالَ شَيْبَانُ: فَسَرْنَا مَعَهُ مِنْ كَوْمِ شَرِيكِ إِلَى عُلْقَمَاءَ، أَوْ مِنْ عُلْقَمَاءَ إِلَى كَوْمِ شَرِيكِ - يُرِيدُ عُلْقَمَاءَ - فَقَالَ رُوَيْفِعُ: إِنْ كَانَ أَحَدُنَا فِي زَمَنِ رَسُولِ اللَّهِ ﷺ لِيَأْخُذَ نَضْوَ أَخِيهِ، عَلَى أَنْ لَهُ النَّصْفَ مِمَّا يَغْنَمُ وَلَنَا النَّصْفُ إِنْ كَانَ أَحَدُنَا لَيَطِيرُ لَهُ النَّصْلُ وَالرِّيشُ وَلِلْآخِرِ الْقِدْحُ، ثُمَّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَارُوَيْفِعُ! لَعَلَّ الْحَيَاةَ سَتَطُولُ بِكَ بَعْدِي فَأَخْبِرِ النَّاسَ أَنَّهُ مَنْ عَقَدَ لِحْيَتَهُ، أَوْ تَقَلَّدَ وَتَرًا، أَوْ اسْتَنْجَى بِرَجِيعِ دَابَّةٍ أَوْ عَظْمٍ، فَإِنَّ مُحَمَّدًا مِنْهُ بَرِيءٌ».

تخريج: [صحيح] أخرجه النسائي، الزينة، باب عقد اللحية، ح: ٥٠٧٠ من حديث عياش ابن عباس به، انظر الحديث الآتي.

Comments:

1. Dung may not be used to remove impurities when relieving oneself.
2. Partnership in such property is permissible.
3. Joint property, no matter how trivial, shall be distributed among its rightful owners provided it does not become useless after dividing it.
4. Tying one’s beard, itself, or by means of something, is unlawful.
5. The meaning of garlanding one’s animal with a bowstring, is that they would put such items around the neck of their camels or horses, with the belief that it will protect against the evil eye, or the like.

37. This *Hadīth* (similar to no. 36) has also been reported with a different chain from Abū Sālim Al-Jaishānī from ‘Abdullāh bin ‘Amr, mentioning that, and he (Abū Sālim) was with him guarding the frontier at a fortress at the gate of Alyūn. (*Sahīh*)

٣٧ - حَدَّثَنَا يَزِيدُ بْنُ خَالِدٍ: حَدَّثَنَا مُقَضَّلٌ عَنْ عِيَّاشٍ: أَنَّ شَيْبَانَ بْنَ يَثْبَانَ أَخْبَرَهُ بِهَذَا الْحَدِيثِ أَيْضًا عَنْ أَبِي سَالِمِ الْجَيْشَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، يَذْكُرُ ذَلِكَ وَهُوَ مَعَهُ مُرَابِطٌ بِحِصْنِ بَابِ أَلْيُونِ. قَالَ أَبُو دَاوُدَ: حِصْنُ أَلْيُونِ بِالْفُسْطَاطِ عَلَى جَبَلٍ. قَالَ أَبُو

Abū Dāwud said: The fortress of Alyūn is in Al-Fuṣṭāṭ on a mountain.

Abū Dāwud said: He (Shaibān) is Shaibān bin Umayyah, his *Kunyah* is Abū Hudhaifah.

38. Abū Az-Zubair reported that he heard Jābir bin ‘Abdullāh saying: “The Messenger of Allāh ﷺ prohibited us from wiping ourselves with bones or (animal) dung.” (*Ṣaḥīh*)

دَاوُدُ: وَهُوَ شَيْبَانُ بْنُ أُمَيَّةَ، يُكْنَى أَبَا حُدَيْفَةَ.
تَخْرِيجُ: [إِسْنَادُهُ صَحِيحٌ] انْفَرَدَ بِهِ أَبُو دَاوُدَ.

٣٨ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَنْبَلٍ:
أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكَرِيَّا بْنُ
إِسْحَاقَ: حَدَّثَنَا أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ
عَبْدِ اللَّهِ يَقُولُ: نَهَانَا رَسُولُ اللَّهِ ﷺ أَنْ نَتَمَسَّحَ
بِعَظْمٍ أَوْ بَعْرٍ.

تَخْرِيجُ: أَخْرَجَهُ مُسْلِمٌ، الطَّهَارَةُ، بَابُ الْإِسْتِطَابَةِ، ح: ٢٦٣ مِنْ حَدِيثِ رَوْحِ بْنِ عُبَادَةَ بِهِ.

39. ‘Abdullāh bin Mas‘ūd reported that a delegation from the jinn came to the Prophet, and told him: “O Muḥammad! Prohibit your nation from cleansing themselves with bones, or animal dung, or burnt wood, for Allāh, the Mighty and Sublime, made sustenance for us in these things.” So the Prophet forbade them from these materials. (*Ḥasan*)

٣٩ - حَدَّثَنَا حَبِيبُ بْنُ شُرَيْحٍ الْخِمْصِيُّ:
حَدَّثَنَا ابْنُ عِيَّاشٍ عَنْ يَحْيَى بْنِ أَبِي عَمْرٍو
السَّيِّبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الدَّلِيمِيِّ عَنْ
عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَدِمَ وَفَدُ الْجِنَّ عَلَى
النَّبِيِّ ﷺ فَقَالُوا: يَا مُحَمَّدُ! إِنَّهُ أَمَّتَكَ أَنْ
يَسْتَنْجُوا بِعَظْمٍ أَوْ رَوْثَةٍ أَوْ حُمَمَةٍ، فَإِنَّ اللَّهَ
عَزَّوَجَلَّ جَعَلَ لَنَا فِيهَا رِزْقًا. قَالَ: فَنَهَى
النَّبِيُّ ﷺ.

تَخْرِيجُ: [إِسْنَادُهُ حَسَنٌ] أَخْرَجَهُ الْبَيْهَقِيُّ: ١٠٩/١ مِنْ حَدِيثِ أَبِي دَاوُدَ بِهِ وَقَالَ: "إِسْنَادُ شَامِي
غَيْرُ قَوِي" * إِسْمَاعِيلُ بْنُ عِيَّاشٍ صَرَحَ بِالسَّمَاعِ مِنْ شَيْخِهِ الشَّامِيِّ عِنْدَ الدَّارِقُطِيِّ: ١/٥٦، ٥٥ وَرَوَيْتَهُ
عَنِ الشَّامِيِّينَ مَقْبُولَةً عِنْدَ الْجُمْهُورِ.

Chapter 21. Cleansing Oneself With Stones

40. ‘Āishah reported that the Messenger of Allāh ﷺ said: “If one of you goes to the toilet (*Al-Ghā’it*), then let him take three stones to cleanse himself with, for they will be sufficient for him.” (*Ḥasan*)

(المعجم ٢١) - بَابُ الْإِسْتِنْجَاءِ

بِالْأَحْجَارِ (التحفة ٢١)

٤٠ - حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ
سَعِيدٍ قَالَا: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ
أَبِي حَازِمٍ، عَنْ مُسْلِمِ بْنِ قُرْطٍ، عَنْ عُرْوَةَ،
عَنْ عَائِشَةَ قَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا

ذَهَبَ أَحَدُكُمْ إِلَى الْعَائِطِ فَلْيَذْهَبْ مَعَهُ بِثَلَاثَةِ أَحْجَارٍ يَسْتَطِيبُ بِهِنَّ، فَإِنَّهَا تُجْزِي عَنْهُ».

تخریج: [حسن] أخرجه النسائي، الطهارة، باب الاجتزاء في الاستطابة بالحجارة دون غيرها، ح: ٤٤ عن قتبية به وصححه الدارقطني: ٥٤/١، ٥٥ وللحديث شواهد.

Comments:

Three stones are enough, or their like of tissue paper, etc.

41. Khuzaimah bin Thābit reports that the Prophet ﷺ was asked about cleansing oneself (after relieving oneself). He replied: “(He should do so) with three stones, (making sure) that there is no animal dung among them.” (*Ḍaʿīf*)

٤١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التَّمِيمِيُّ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عَمْرِو بْنِ حُزَيْمَةَ، عَنْ عُمَارَةَ بْنِ حُزَيْمَةَ، عَنْ حُزَيْمَةَ بْنِ ثَابِتٍ قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنِ الْاِسْتِطَابَةِ فَقَالَ: «بِثَلَاثَةِ أَحْجَارٍ، لَيْسَ فِيهَا رَجِيْعٌ».

قال أبو داود: وكذا رواه أبو أسامة وابن نمير عن هشام.

تخریج: [إسناده ضعيف] أخرجه ابن ماجه، الطهارة، باب الاستنجاء بالحجارة والنهي عن الروث والرمة، ح: ٣١٥ من حديث هشام بن عروة * عمرو بن خزيمة مجهول الحال، لم يوثقه غير ابن حبان، وحديث مسلم، ح: ٢٦٢ يغني عنه.

Chapter 22. *Al-Istibrā'*^[1]

(المعجم ٢٢) **بَابُ: فِي الْاِسْتِبرَاءِ**
(التحفة ٢٢)

42. Āishah reported that the Messenger of Allāh ﷺ urinated, and 'Umar stood behind him with a container of water. The Prophet asked him: “What is this, O 'Umar?” He said: “This is water that you can wash yourself with.” He replied: “I have not been commanded to wash myself with water every time I urinate. And if I

٤٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَخَلْفُ بْنُ هِشَامِ الْمُقْرِي قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَحْيَى التَّوَّامُ؛ ح: وَحَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا أَبُو يَعْقُوبَ التَّوَّامُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ قَالَتْ: بَالَ رَسُولُ اللَّهِ ﷺ فَقَامَ عَمْرٌ حَلَفَهُ بِكُوْزٍ مِنْ مَاءٍ، فَقَالَ: «مَا هَذَا يَا عَمْرُ؟» فَقَالَ: هَذَا مَاءٌ

[1] Meaning, to seek to attain innocence, or to be absolved of guilt, by *Istinjā'* or cleansing oneself after urinating. And the context here is related to the removal of urine, so as not to fall into the description of the one punished in the grave in *Ḥadīth* number 20.

were to do so, then it would be *Sunnah*.” (Da’if)

تَتَوَضَّأُ بِهِ. قَالَ: «مَا أُمِرْتُ كُلَّمَا بُلْتُ أَنْ
أَتَوَضَّأُ، وَلَوْ فَعَلْتُ لَكَانَتْ سُنَّةً».

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الطهارة، باب من بال ولم يمس ماء، ح: ٣٢٧ من حديث الترمذ به وهو ضعيف كما في التهذيب والتقريب وغيرهما.

Comments:

The *Hadith* has a weak chain of narration. Performing ablution and keeping oneself in a state of ritual purity all the time is recommended, but it is not obligatory.

Chapter 23. Cleansing With Water After Relieving Oneself

(المعجم ٢٣) بَابُ فِي الْإِسْتِنْبَاءِ

بِالْمَاءِ (التحفة ٢٣)

43. Anas bin Mālik narrated: “The Prophet ﷺ entered a garden, and he had with him a lad who was the youngest person amongst us. The lad had with him a container of water which he placed next to a lote tree. The Prophet ﷺ relieved himself, and came out to us after he had cleansed himself with the water.” (*Sahih*)

٤٣ - حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ عَنْ خَالِدِ
يَعْنِي الْوَاسِطِيَّ، عَنْ خَالِدِ يَعْنِي الْحَدَّاءِ، عَنْ
عَطَاءِ بْنِ أَبِي مَيْمُونَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ:
أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ حَائِطًا وَمَعَهُ غُلَامٌ
مَعَهُ مِيضَاءٌ وَهُوَ أَصْعَرْنَا، فَوَضَعَهَا عِنْدَ
السِّدْرَةِ فَقَضَى حَاجَتَهُ، فَمَرَجَّ عَلَيْنَا وَقَدْ
اسْتَنْجَى بِالْمَاءِ.

تخريج: أخرجه البخاري، الوضوء، باب حمل العنزة مع الماء في الاستنجاء، ح: ١٥٢ ومسلم، الطهارة، باب الاستنجاء بالماء من التبرز، ح: ٢٧٠ من حديث عطاء ابن أبي ميمونة به ورواه مسلم من حديث خالد الواسطي.

44. Abū Hurairah narrated that the Prophet ﷺ said: “The Verse: ‘In it are men that love to purify themselves...’^[1] was revealed concerning the people of Qubā’.” He (Abū Hurairah) said: “They used to purify themselves with water. So this Verse was revealed concerning them.” (*Hasan*)

٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: أَخْبَرَنَا
مُعَاوِيَةُ بْنُ هِشَامٍ عَنْ يُونُسَ بْنِ الْحَارِثِ، عَنْ
إِبْرَاهِيمَ بْنِ أَبِي مَيْمُونَةَ، عَنْ أَبِي صَالِحٍ، عَنْ
أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «نَزَلَتْ هَذِهِ الْآيَةُ
فِي أَهْلِ قُبَاءَ» ﴿فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا﴾
[التوبة: ١٠٨] قَالَ: «كَانُوا يَسْتَنْجُونَ بِالْمَاءِ
فَنَزَلَتْ فِيهِمْ هَذِهِ الْآيَةُ».

[1] At-Tawbah 9:108.

تخريج: [حسن] أخرجه الترمذي، تفسير القرآن، باب: ومن سورة التوبة، ح: ٣١٠٠ عن محمد بن العلاء به ورواه ابن ماجه، ح: ٣٥٧ وقال الترمذي: "غريب" وللحديث شواهد عند ابن ماجه، ح: ٣٥٥ وغيره.

Comments:

Using water to cleanse oneself of impurities after relieving oneself is recommended, while stones or the like will suffice.

Chapter 24. A Man Should Rub His Hands On The Ground After He Has Performed *Istinjā'*

(المعجم ٢٤) - بَابُ الرَّجُلِ يَدْلُكُ يَدَهُ بِالْأَرْضِ إِذَا اسْتَنْجَى (التحفة ٢٤)

45. Abū Hurairah narrated: "When the Prophet ﷺ would go to the area in which he would relieve himself, I would bring him water in a pot, or (sometimes) a leather container, for *Istinjā'* [Abū Dāwud said: In Wakī's narration:] Then he would wipe his hand on the ground. Then I would bring him another container for *Wuḍū'*." (Hasan)

Abū Dāwud said: The narration of Aswad bin Āmir is more complete.^[1]

٤٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ خَالِدٍ: حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا شَرِيكٌ؛ ح: وحدثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ يَعْنِي الْمُخْرَمِيَّ: حدثنا وَكَيْعٌ عَنْ شَرِيكٍ، عَنْ إِبْرَاهِيمَ بْنِ جَرِيرٍ، عَنِ الْمُعِيرَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَتَى الْخَلَاءَ أَتَيْتُهُ بِمَاءٍ فِي تَوْرٍ أَوْ رَكْوَةٍ فَاسْتَنْجَى [قال أبو داود: في حديث وكيع] ثُمَّ مَسَحَ يَدَهُ عَلَى الْأَرْضِ، ثُمَّ أَتَيْتُهُ بِأَنَاءٍ آخَرَ فَتَوَضَّأَ. قال أبو داود: وَحَدِيثُ الْأَسْوَدِ بْنِ عَامِرٍ أَتَمُّ.

تخريج: [إسناده حسن] أخرجه النسائي، الطهارة، باب ذلك اليد بالأرض بعد الاستنجاء، ح: ٥٠ عن محمد بن عبدالله بن المبارك المخرمي به وصححه ابن حبان (موارد)، ح: ١٣٨ * وقع في الأصول من سنن أبي داود خطأ، انظر عون المعبود: ٦٨/١.

Comments:

It is recommended to rub one's hand on earth after relieving oneself. This ensures greater purity and removes any bad odor. In places where clean earth is not available, as in cities, soap is a good substitute.

Chapter 25. The *Siwāk*

(المعجم ٢٥) - بَابُ السَّوَاكِ (التحفة ٢٥)

46. Abū Hurairah narrated (that

٤٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ سَفْيَانَ،

[1] Meaning than the version of Wakī — of which he cited part in the midst of this narration.

the Prophet ﷺ said): "Were it not for the fact that I did not wish to cause hardship to the believers, I would have commanded them to delay the '*Ishā*' prayer, and to use the *Siwāk* for every prayer."

(*Ṣaḥīh*)

تخريج: أخرجه مسلم، الطهارة، باب السواك، ح: ٢٥٢ عن قتبية، والبخاري، الجمعة، باب السواك يوم الجمعة، ح: ٨٨٧، ٧٢٤٠ من حديث أبي الزناد به، ورواه النسائي، ح: ٧ وابن ماجه، ح: ٢٨٧.

Comments:

1. The Messenger of Allāh ﷺ did not order the use of *Siwāk* for every prayer out of kindness to his *Ummah*, fearing it might become burdensome. Had he done so, it would have been obligatory, since the commandments of Allāh's Messenger ﷺ are binding.
2. Though it is better to delay the '*Ishā*' prayer, when it is difficult for the people to congregate later, then their congregating at its earlier time is better.

47. Abū Salamah bin 'Abdur-Raḥmān said that Zaid bin Khālīd Al-Juhānī said: "I heard the Messenger of Allāh ﷺ say: 'Were it not that I feared to make matters burdensome for my nation, I would have commanded them the use of *Siwāk* at (the time) of every prayer.'"

Then Abū Salamah said: "So I would see Zaid sit in the *Masjid* with his *Siwāk* (behind) his ear in the same place that a scribe places his pen. Every time he would stand up to pray, he would use the *Siwāk*." (*Ḥasan*)

تخريج: [حسن] أخرجه الترمذي، الطهارة، باب ما جاء في السواك، ح: ٢٣ من حديث محمد بن إسحاق به وقال: "حسن صحيح" وصححه البغوي في شرح السنة: ١٩٨ * وللحديث شواهد.

48. It was reported from Muḥammad bin Ishāq, from Muḥammad bin Yaḥyā bin Ḥabban, that he asked 'Abdullāh bin

عن أبي الزناد، عن الأعرج، عن أبي هريرة يرفعه قال: «لولا أن أشق على المؤمنين لأمرتهم بتأخير العشاء، وبالسواك عند كل صلاة.»

٤٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَيْنِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَوْلَا أَنْ أَشَقَّ عَلَيَّ أُمَّتِي لِأَمْرَتُهُمْ بِالسَّوَاكِ عِنْدَ كُلِّ صَلَاةٍ». قَالَ أَبُو سَلَمَةَ: فَرَأَيْتَ زَيْدًا يَجْلِسُ فِي الْمَسْجِدِ وَإِنَّ السَّوَاكَ مِنْ أَدْنِيهِ مَوْضِعَ الْقَلَمِ مِنْ أَدْنِ الْكَاتِبِ، فَكَلَّمَا قَامَ إِلَى الصَّلَاةِ اسْتَاكَ.

٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ الطَّائِيُّ: حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ

‘Abdullāh bin ‘Umar: “Can you inform me why (‘Abdullāh) Ibn ‘Umar used to perform *Wuḍū’* for every single prayer, (regardless of) whether he was in a state of purity or not?” He replied: “Asmā’ bint Zaid bin Al-Khaṭṭāb narrated to me that ‘Abdullāh bin Ḥanzalah bin Abī ‘Āmir narrated to her, that the Messenger of Allāh ﷺ was commanded to perform *Wuḍū’* for every single prayer, regardless of whether he was in a state of purity or not. However, when that became difficult for him, he was (instead) commanded to use the *Siwāk* at every prayer. So Ibn ‘Umar used to believe that he had the energy (to perform *Wuḍū’*), therefore he would never leave performing *Wuḍū’* before every prayer.” (*Hasan*)

Abū Dāwud said: Ibrāhīm bin Sa’d narrated it on the authority of Muḥammad bin Ishaq, from Ubaidullāh bin ‘Abdullāh (instead of ‘Abdullāh bin ‘Abdullāh).

تخريج: [إسناده حسن] أخرجه أحمد: ٢٢٥/٥ من حديث محمد بن إسحاق به وصححه ابن خزيمة، ح: ١٥ والحاكم على شرط مسلم: ١٥٦/١ ووافقه الذهبي * ابن إسحاق صرح بالسماع.

Comments:

Renewing *Wuḍū’* for every prayer is recommended, but not required.

Chapter 26. How To Use The *Siwāk*

(المعجم ٢٦) بَابُ: كَيْفَ يَسْتَاكُ

(التحفة ٢٦)

49. Abū Burdah narrated from his father.^[1] Musad-dad (in his version) said: “We came to the

عَبْدُ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قُلْتُ: أَرَأَيْتَ تَوَضَّؤُ ابْنِ عُمَرَ لِكُلِّ صَلَاةٍ طَاهِرًا وَعَغِيرَ طَاهِرٍ، عَمَّ ذَاكَ؟ فَقَالَ: حَدَّثَنِيهِ أَسْمَاءُ بِنْتُ زَيْدِ بْنِ الْخَطَّابِ: أَنَّ عَبْدَ اللَّهِ بْنَ حَنْظَلَةَ ابْنَ أَبِي عَامِرٍ حَدَّثَهَا: أَنَّ رَسُولَ اللَّهِ ﷺ أُمِرَ بِالْوُضُوءِ لِكُلِّ صَلَاةٍ طَاهِرًا وَعَغِيرَ طَاهِرٍ، فَلَمَّا شَقَّ ذَلِكَ عَلَيْهِ أُمِرَ بِالسَّوَاكِ لِكُلِّ صَلَاةٍ فَكَانَ ابْنُ عُمَرَ يَرَى أَنَّ بِهِ قُوَّةً، فَكَانَ لَا يَدَعُ الْوُضُوءَ لِكُلِّ صَلَاةٍ.

قال أبو داود: إبراهيم بن ساعد رواه عن محمد بن إسحاق قال: عبيد الله بن عبد الله.

٤٩ - حَدَّثَنَا مُسَدَّدٌ وَسُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ قَالَا: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ غَيْلَانَ

[1] His father is Abū Mūsā Al-‘Ash‘arī, and Musad-dad and Sulaimān are both Shaikhs of the author, he narrated it from the two of them, and has mentioned the variation in wording they reported for Abū Mūsā’s *Ḥadīth*.

Messenger of Allāh ﷺ, asking him to provide us with riding animals (for *Jihād*). I saw him using the *Siwāk* upon his tongue.” Sulaimān (in his version) said: “I entered upon the Prophet ﷺ while he was using the *Siwāk*. He had placed the *Siwāk* upon the tip of his tongue, and he was saying: ‘*Eh, Eh,*’ making a gagging sound.” (*Ṣaḥīh*)
Abū Dāwud said: Musad-dad said: “This was a long *Ḥadīth* which was abridged.”

ابن جرير، عن أبي بريدة، عن أبيه قال مُسَدَّدٌ: قال: أتينَا رسولَ الله ﷺ نَسْتَحْمِلُهُ فَرَأَيْتُهُ يَسْتَاكُ عَلَى لِسَانِهِ وَقَالَ سُلَيْمَانُ: قال: دَخَلْتُ عَلَى النَّبِيِّ ﷺ وَهُوَ يَسْتَاكُ وَقَدْ وَضَعَ السَّوَاكَ عَلَى طَرْفِ لِسَانِهِ وَهُوَ يَقُولُ: «إِهْ إِهْ».. بِعَنِي يَتَهَوَّعُ.
قال أبو داود: قال مُسَدَّدٌ: كَانَ حَدِيثًا طَوِيلًا اخْتَصَرَهُ.

تخريج: أخرجه البخاري، الوضوء، باب السواك، ح: ٢٤٤ ومسلم، الطهارة، باب السواك، ح: ٢٥٤ من حديث حماد بن زيد به ورواه النسائي، ح: ٣.

Chapter 27. On Using Another's *Siwāk*

(المعجم ٢٧) بَابُ فِي الرَّجْلِ يَسْتَاكُ بِسَوَاكٍ غَيْرِهِ (التحفة ٢٧)

50. ‘Āishah narrated that the Messenger of Allāh ﷺ was using the *Siwāk* on his teeth, and there were two people sitting with him, one of whom was older than the other. So Revelation came to him regarding the virtue of the *Siwāk*, and to give it to the elder of the two of them. (*Ṣaḥīh*)

٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى: حَدَّثَنَا عَيْشَةُ بْنُ عَبْدِ الْوَاحِدِ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَسْتَنُّْ وَعِنْدَهُ رَجُلَانِ أَحَدُهُمَا أَكْبَرُ مِنَ الْآخَرِ، فَأَوْجِي إِلَيْهِ فِي فَضْلِ السَّوَاكِ أَنْ كَبَّرَ، أَعْطِيَ السَّوَاكَ أَكْبَرَهُمَا.

تخريج: [صحيح] وحسنه الحافظ في الفتح: ٢٤٦ وللحديث شواهد كثيرة عند أحمد: ٢/ ١٣٨ وغيره وبعضها علقه البخاري، في صحيحه: ٣٥٦/١.

Comments:

We learn from the *Ḥadīth* that, while distributing a thing among people, the one older in age is to be given precedence over the others provided they are not sitting in a specific order. If they are, preference shall be given to the one sitting on the right, even if he is the youngest of all.

Chapter 28. Washing The *Siwāk*

(المعجم ٢٨) - بَابُ غَسْلِ السَّوَاكِ

(التحفة ٢٨)

52.^[1] ‘Aishah narrated: “The Prophet of Allāh ﷺ would clean his teeth with the *Siwāk*, then he would give me the *Siwāk* in order to wash it. So I would first use it myself, then wash it and return it to him.” (*Hasan*)

٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ: حَدَّثَنَا عَبْسَةُ ابْنُ سَعِيدٍ الْكُوفِيُّ الْحَاسِبُ: حَدَّثَنَا كَثِيرٌ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: كَانَ نَبِيُّ اللَّهِ ﷺ يَسْتَاكُ فَيُعْطِينِي السَّوَاكَ لِأَغْسِلَهُ فَأَبْدَأُ بِهِ فَأَسْتَاكُ، ثُمَّ أَعْسِلُهُ وَأَدْفَعُهُ إِلَيْهِ.

تخريج: [حسن] أخرجه البيهقي: ٣٩/١ من حديث أبي داود به، وحسنه النووي في المجموع: ٢٨٣/١.

Comments:

‘Aishah’s purpose was to seek blessing from the saliva of the Messenger of Allāh ﷺ, an act already sanctioned by Allāh’s Messenger himself. Note that blessings should be sought from the Messenger of Allāh only. This quality is unique to him alone.

Chapter 29. The (Use Of) *Siwāk* Is From The *Fiṭrah* (Natural Acts)

(المعجم ٢٩) بَابُ: السَّوَاكِ مِنَ الْفِطْرَةِ

(التحفة ٢٩)

53. ‘Aishah said that the Messenger of Allāh ﷺ said: “Ten matters are from the *Fiṭrah*: Paring the mustache; growing the beard; using the *Siwāk*; cleansing the nose (*Al-Istinshāq*) with water; paring the fingernails; washing the knuckles (of the finger and their joints); plucking the armpit (hair); shaving the pubic hair; cleansing (*Intiqāṣ*) with water.” - meaning performing *Istinjā*’ with water (after relieving oneself).^[2]

٥٣ - حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ: حَدَّثَنَا وَكِيعٌ عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ مُضْعَبِ بْنِ شَيْبَةَ، عَنْ طَلْقِ بْنِ حَبِيبٍ، عَنِ ابْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَشْرٌ مِنَ الْفِطْرَةِ: قَصُّ الشَّارِبِ، وَإِعْفَاءُ اللِّحْيَةِ، وَالسَّوَاكُ، وَالِاسْتِنْشَاقُ بِالْمَاءِ، وَقَصُّ الْأَظْفَارِ، وَعَسَلُ الْبَرَاجِمِ، وَتَنْفُ الْإِنِيطِ، وَحَلْقُ الْعَانَةِ، وَاتِّقَاصُ الْمَاءِ» يَعْنِي الْاسْتِنْجَاءَ بِالْمَاءِ، قَالَ زَكَرِيَّا: قَالَ مُضْعَبُ: وَتَسَبَّتِ الْعَاشِرَةَ، إِلَّا أَنْ تَكُونَ الْمَضْمَضَةَ.

Zakariyyā said: “Muṣ‘ab (narrator in the chain) said: ‘I forgot the tenth

[1] See the narration following number 58.

[2] The statement is from Wakī’ bin Al-Jarrāh, one of the narrators.

one, unless it was washing the mouth with water (*Al-Maḍmaḍah*).”
(*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، الطهارة، باب خصال الفطرة، ح: ٢٦١ من حديث وكيع به ورواه الترمذي، ح: ٢٧٥٧ والنسائي، ح: ٥٠٤٣ وابن ماجه، ح: ٢٩٣.

Comments:

The foregoing acts are physical, that is, they are matters relating to the human body. That's why they are called *Al-Fiṭrah* (natural acts).

54. ‘Ammār bin Yāsir narrated that the Messenger of Allāh ﷺ said: “It is part of the *Fiṭrah* to wash the mouth with water (*Al-Maḍmaḍah*), and to cleanse the nose with water (*Al-Istinshāq*)...” and he mentioned similarly (as no. 53), except that he did not mention the growing of the beard, and added: “...and circumcision,” and he said: “...and sprinkling (water)”^[1] and he did not mention “cleansing (*Intiqāṣ*) with water — meaning performing *Istinjā*’.” (*Da‘īf*)

Abū Dāwud said: Similar has been related from Ibn ‘Abbās, who said: “Five matters (of the *Fiṭrah*) concern the head...” and he mentioned in this narration parting (the hair from the middle), and did not mention growing the beard.

Abū Dāwud said: Similar to Ḥammād’s narration (no. 54) has been related from Ṭalq bin Ḥabīb and Mujāhid, and from Bakr bin ‘Abdullāh Al-Muzanī, as their saying,^[2] and they did not

٥٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ وَدَاوُدُ ابْنُ شَيْبٍ قَالَا: حَدَّثَنَا حَمَادٌ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ سَلَمَةَ بْنِ مُحَمَّدٍ بْنِ عَمَّارِ بْنِ يَاسِرٍ، قَالَ مُوسَى: عَنْ أَبِيهِ، وَقَالَ دَاوُدُ: عَنْ عَمَّارِ بْنِ يَاسِرٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ مِنَ الْفِطْرَةِ الْمَضْمَضَةَ وَالِاسْتِنْشَاقَ» فَذَكَرَ نَحْوَهُ وَلَمْ يَذْكُرْ إِغْفَاءَ اللَّحْيَةِ، وَزَادَ «وَالخِتَانَ» قَالَ: «وَالِاسْتِنْصَاحَ» وَلَمْ يَذْكُرْ انْتِقَاصَ الْمَاءِ يَعْنِي الْاسْتِنْجَاءَ.

قال أبو داود: وَرَوَى نَحْوَهُ عَنْ ابْنِ عَبَّاسٍ: وَقَالَ: «خَمْسٌ كُلُّهَا فِي الرَّأْسِ» وَذَكَرَ فِيهِ الْفَرْقَ، وَلَمْ يَذْكُرْ إِغْفَاءَ اللَّحْيَةِ.

قال أبو داود: وَرَوَى نَحْوَ حَدِيثِ حَمَادٍ عَنْ طَلْقِ بْنِ حَبِيبٍ وَمُجَاهِدٍ، وَعَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ قَوْلُهُمْ، وَلَمْ يَذْكُرُوا إِغْفَاءَ اللَّحْيَةِ.

وفي حديث محمد بن عبد الله بن أبي مرزيم، عن أبي سلمة، عن أبي هريرة عن

[1] *Al-Intiqāḥ* which the majority consider to refer to sprinkling water on the private area after *Wudū*. See chapter 64.

[2] Meaning, those versions did not attribute it to the Prophet ﷺ.

mention: “growing the beard.”

In the narration of Muḥammad bin ‘Abdullāh bin Abī Mariam, from Abū Salamah, from Abū Hurairah from the Prophet ﷺ, it contains: “growing the beard.”

And, similar to it has been related from Ibrāhīm An-Nakha’ī, and he mentioned growing the beard and circumcision.

النَّبِيِّ ﷺ فِيهِ: «وَأَغْفَاءَ اللَّحْيَةِ».

وعن إبراهيم النَّخَعِيِّ نَحْوَهُ، وَذَكَرَ إِغْفَاءَ اللَّحْيَةِ وَالْخِتَانَ.

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الطهارة، باب الفطرة، ح: ٢٩٤ من حديث حماد به * على بن زيد بن جدعان ضعيف والحديث السابق: ٥٢ يغني عنه وحديث ابن عباس رواه عبدالرزاق في تفسيره، ح: ١١٦ وصححه الحاكم على شرط الشيخين: ٢/٢٦٦ ووافقه الذهبي وهو كما قالا.

Chapter 30. Using The *Siwāk* When Praying The (Voluntary) Night Prayer

(المعجم ٣٠) - بَابُ السَّوَاكِ لِمَنْ قَامَ بِاللَّيْلِ (التحفة ٣٠)

55. Ḥudhaifah narrated: “Whenever the Messenger of Allāh ﷺ would stand up at night (to pray), he would brush his mouth with the *Siwāk*.” (*Ṣaḥīḥ*)

٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ وَحُصَيْنٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُدَيْفَةَ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَامَ مِنَ اللَّيْلِ يَشُوصُ فَاَهُ بِالسَّوَاكِ.

تخريج: أخرجه البخاري، الوضوء، باب السواك، ح: ٢٤٥، ٨٨٩ ومسلم، الطهارة، باب السواك، ح: ٢٥٥ من حديث سفيان الثوري به ورواه النسائي، ح: ٢ وابن ماجه، ح: ٢٨٦.

56. ‘Āishah narrated that (they used to prepare) the water for the Prophet’s ﷺ *Wuḍū’*, and (would also prepare) his *Siwāk*, so that when he woke up at night (after) relieving himself, he would use the *Siwāk*. (*Ḥasan*)

٥٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا بَهْزُ بْنُ حَكِيمٍ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يُوضِعُ لَهُ وَضُوءَهُ وَسَوَاكُهُ، فَإِذَا قَامَ مِنَ اللَّيْلِ تَخَلَّى ثُمَّ اسْتَاكَ.

تخريج: [إسناده حسن] أخرجه البيهقي: ١/٣٩ من حديث أبي داود به * حماد هو ابن سلمة.

57. ‘Āishah narrated that the Prophet ﷺ would never arise from his sleep, whether it was day or night, except that he would use the *Siwāk* before he performed *Wuḍū’*. (Da‘if)

تخریج: [إسناده ضعيف] أخرجه أحمد: ١٢١/٦، ١٦٠ من حديث همام به * علي بن زيد،

ضعيف تقدم (٥٤) وأم محمد: لم أجد من وثقها.

58. Ibn ‘Abbās said: “Once, I spent the night at the Prophet’s ﷺ house. When he woke up from his sleep, his water (for purification) was brought to him, then he took his *Siwāk* and brushed with it. He then recited this Verse: ‘Verily, in the creation of the heavens and earth, and the altering of the night and day, there are signs for men of understanding...’, until he almost finished the *Sūrah*,^[1] or, he finished it. He then performed *Wuḍū’*, and went to his prayer place, and prayed two *Rak‘ah*. He then returned to his bed and slept for as long as Allāh willed, then he woke up again and repeated the same acts. Then he returned to his bed and slept, then he woke up again and repeated the same acts. Every time, he would use the *Siwāk* and pray two *Rak‘ah*. Then he prayed the *Witr* prayer.

Abū Dāwud said: Ibn Fuḍail reported it from Ḥuṣain, who said: “...he used the *Siwāk*, and performed the *Wuḍū’* while reciting: ‘Verily, in the creation of the heavens and earth...’ until he finished the *Sūrah*.” (Ṣaḥīḥ)

٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا هَمَامٌ

عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أُمِّ مُحَمَّدٍ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَرْقُدُ مِنْ لَيْلٍ وَلَا نَهَارٍ فَيَسْتَقِظُ إِلَّا يَتَسَوَّكُ قَبْلَ أَنْ يَتَوَضَّأَ.

٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى: حَدَّثَنَا

هُسَيْنٌ: أَخْبَرَنَا حُصَيْنٌ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: بَتُّ لَيْلَةً عِنْدَ النَّبِيِّ ﷺ، فَلَمَّا اسْتَيْقَظَ مِنْ مَنَامِهِ أَتَى طَهْرَهُ فَأَخَذَ سِوَاكَهُ فَاسْتَاكَ، ثُمَّ تَلَا هَذِهِ الْآيَاتِ ﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَآخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ﴾ [آل عمران: ١٩٠] حَتَّى قَارَبَ أَنْ يَخْتِمَ السُّورَةَ أَوْ خَتَمَهَا، ثُمَّ تَوَضَّأَ فَأَتَى مُصَلَّاهُ فَصَلَّى رَكْعَتَيْنِ، ثُمَّ رَجَعَ إِلَى فِرَاشِهِ فَنَامَ مَا شَاءَ اللَّهُ، ثُمَّ اسْتَيْقَظَ فَفَعَلَ مِثْلَ ذَلِكَ، ثُمَّ رَجَعَ إِلَى فِرَاشِهِ فَنَامَ، ثُمَّ اسْتَيْقَظَ فَفَعَلَ مِثْلَ ذَلِكَ، كُلُّ ذَلِكَ يَسْتَاكَ وَيُصَلِّي رَكْعَتَيْنِ، ثُمَّ أَوْتَرَ.

قال أبو داود: رواه ابن فضيل عن

حُصَيْنٍ قَالَ: فَتَسَوَّكُ وَتَوَضَّأَ وَهُوَ يَقُولُ: ﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ﴾ حَتَّى خَتَمَ السُّورَةَ.

[1] *Āl Imrān* 3:190.

تخريج: أخرجه مسلم، صلاة المسافرين، باب صلاة النبي ﷺ ودعائه بالليل، ح: ١٩١/٧٦٣ من حديث حصين بن عبدالرحمن به وسيأتي مطولاً: ١٣٥٣.

Comments:

It is quite clear from this *Hadīth* that the Messenger of Allāh ﷺ paid great importance to *Siwāk* since he used it each time he woke up.

51.^[1] Shuraiḥ asked ‘Āishah: “What would the Messenger of Allāh ﷺ do as soon as he entered the house?” She replied: “(He would use) the *Siwāk*.” (*Ṣaḥīḥ*)

٥١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ قَالَ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا مِسْعَرٌ عَنِ الْمُقَدَّمِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ قَالَ: قُلْتُ لِعَائِشَةَ: بِأَيِّ شَيْءٍ كَانَ يَبْدَأُ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ بَيْتَهُ؟ قَالَتْ: بِالسَّوَاكِ.

تخريج: أخرجه مسلم، الطهارة، باب السواك، ح: ٢٥٣ من حديث مسعر به ورواه النسائي، ح: ٨ وابن ماجه، ح: ٢٩٠.

Chapter 31. The Obligatory Status Of *Wuḍū’*

(المعجم ٣١) - بَابُ فَرَضِ الْوُضُوءِ

(التحفة ٣١)

59. Abū Al-Maliḥ reported on the authority of his father who said that the Prophet ﷺ said: “Allāh does not accept charity from *Ghulūl*, nor does He accept prayer without purification.” (*Ṣaḥīḥ*)

٥٩ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَبِي الْمَلِيحِ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَقْبَلُ اللَّهُ صَدَقَةً مِنْ غُلُولٍ، وَلَا صَلَاةَ بغيرِ طَهْوَرٍ».

تخريج: [إسناده صحيح] أخرجه ابن ماجه، الطهارة، باب: لا يقبل الله صلاة بغير طهور، ح: ٢٧١ من حديث شعبة به ورواه النسائي، ح: ١٣٩.

Comments:

1. Charity given from unlawfully earned wealth; via cheating, theft, robbery, bribery, and extortion, etc., are not accepted by Allāh.
2. Purification is a condition for the acceptance of *Ṣalāt*. In case water cannot be used, *Tayammum* will substitute, as follows.
3. *Ghulūl* means that which is treacherously acquired; and specifically it means taking from the spoils of war before they are divided among the soldiers by the leader.

[1] Some of the manuscripts contain this narration, others do not. Some of them placed it after number 50, others placed it here. We numbered it in the translation as it appears in the edition published by Darussalam. It has been given the number 51 because some versions have it there, and has been placed here since other versions placed it here.

60. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Allāh — the Exalted, Majestic is His mention — does not accept the prayer of one of you, when he commits *Hadath*^[1] until he performs *Wuḍū’*.” (*Ṣaḥīḥ*)

٦٠ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَنْبَلٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنْبِهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَقْبَلُ اللَّهُ - تَعَالَى جَلَّ ذِكْرُهُ - صَلَاةَ أَحَدِكُمْ إِذَا أَحْدَثَ حَتَّى يَتَوَضَّأَ».

تخریج: أخرجه البخاري، الوضوء، باب: لا تقبل صلاة بغير طهور، ح: ١٣٥ ومسلم، الطهارة، باب وجوب الطهارة للصلاة، ح: ٢٢٥ من حديث عبدالرزاق به وهو في المصنف له: ١/١٣٩ وصحيفة همام بن منه، ح: ١٠٩ باختلاف يسير.

61. ‘Alī bin Abī Ṭālib, may Allāh be pleased with him, narrated that the Messenger of Allāh ﷺ said: “The key to prayer is purification, and its sacredness (begins) with the *Takbīr*, and its release is the *Taslīm*.” (*Ḥasan*)

٦١ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ ابْنِ عَقِيلٍ، عَنْ مُحَمَّدِ ابْنِ الْحَنَفِيَّةِ، عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مِفْتَاحُ الصَّلَاةِ الطُّهُورُ، وَتَحْرِيمُهَا التَّكْبِيرُ، وَتَحْلِيلُهَا التَّسْلِيمُ».

تخریج: [حسن] أخرجه الترمذي، أبواب الطهارة، باب ما جاء أن مفتاح الصلاة الطهور، ح: ٣ وابن ماجه، ح: ٢٧٥ من حديث وكيع به وحسنه البغوي (شرح السنة: ٥٥٨) وللحديث شواهد كثيرة وهو بها حسن.

Comments:

If one breaks *Wuḍū’* in the course of *Ṣalāt*, one shall leave the prayer and perform *Wuḍū’* all over again.

Chapter 32. The Permissibility Of A Person Renewing His *Wuḍū’* Without Having Broken It

62. Abū Ghutaif Al-Hudhali stated: “I was with Ibn ‘Umar, when the call for *Zuhr* was heard. He performed *Wuḍū’*, and prayed. Then, when the call for *‘Aṣr* was

(المعجم ٣٢) - بَابُ الرَّجْلِ يُجَدِّدُ
الْوُضُوءَ مِنْ غَيْرِ حَدَثٍ (التحفة ٣٢)

٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِي؛ ح: وَحَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ

[1] Referring to whatever invalidates *Wuḍū’*.

heard, he performed *Wuḍū'* (again). I asked him (concerning this), so he replied: 'The Messenger of Allāh ﷺ said: "Whoever performs *Wuḍū'* while he is in a state of purity, Allāh will write ten good merits for him." (*Da'īf*)

Abū Dāwud said: This is the narration of Musad-dad, and it is more complete.^[1]

قالا: حدثنا عَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ: قَالَ أَبُو دَاوُدَ: وَأَنَا لِحَدِيثِ ابْنِ يَحْيَى أَضْبَطُ عَنْ غُطَيْفِ، وَقَالَ مُحَمَّدٌ: عَنْ أَبِي غُطَيْفِ الْهُذَلِيِّ قَالَ: كُنْتُ عِنْدَ ابْنِ عُمَرَ، فَلَمَّا نُودِيَ بِالظُّهْرِ تَوَضَّأَ فَصَلَّى، فَلَمَّا نُودِيَ بِالْعَصْرِ تَوَضَّأَ، فَقُلْتُ لَهُ، فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «مَنْ تَوَضَّأَ عَلَى طَهْرٍ كُتِبَ لَهُ عَشْرُ حَسَنَاتٍ». قَالَ أَبُو دَاوُدَ: وَهَذَا حَدِيثٌ مُسَدَّدٌ، وَهُوَ أَتَمُّ.

تخریج: [إسناده ضعيف] أخرجه ابن ماجه، الطهارة، باب الوضوء على الطهارة، ح: ٥١٢ عن محمد بن يحيى الذهلي به ورواه الترمذي، ح: ٥٩ وضعفه * وقال البوصيري: " هذا إسناد فيه عبدالرحمن بن زياد (الإلريقي) وهو ضعيف ومع ضعفه كان يدللس ".

Chapter 33. What Impurifies Water

(المعجم ٣٣) - بَابُ مَا يُنَجِّسُ الْمَاءَ

(التحفة ٣٣)

63. Ibn 'Umar narrated that the Prophet ﷺ was asked about water, and the animals that drink from it, the domesticated and the predators. So the Prophet ﷺ replied: "If the water is two *Qullah*, it will not become impure." (*Ṣaḥīḥ*)

Abū Dāwud said: This is the wording of Al-'Alā'. 'Uthmān and Al-Ḥasan bin 'Alī said: "From Muḥammad bin 'Abbād bin Ja'far."^[2] Abu Dāwud said: And this is what is correct.

٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَالْحَسَنُ بْنُ عَلِيٍّ وَعَبْرُهُمْ قَالُوا: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنِ الْمَاءِ وَمَا يَبُوتُهُ مِنَ الدَّوَابِّ وَالسَّبَاعِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كَانَ الْمَاءُ قُلَّتَيْنِ لَمْ يَحِلِّ الْخَبَثُ».

قال أبو داود: هَذَا لَفْظُ ابْنِ الْعَلَاءِ، وَقَالَ عُثْمَانُ وَالْحَسَنُ بْنُ عَلِيٍّ: عَنْ مُحَمَّدِ بْنِ عَبَّادِ بْنِ جَعْفَرٍ، قَالَ أَبُو دَاوُدَ: وَهُوَ الصَّوَابُ.

[1] Meaning, more complete than the others the author has narrated chains from for this narration at this location.

[2] Since Al-'Alā' narrated it: "From Muḥammad bin Ja'far bin Az-Zubair."

تخريج: [إسناده صحيح] أخرجه النسائي، الطهارة، باب التوقيت في الماء، ح: ٥٢ من حديث أبي أسامة حماد بن أسامة به وصححه ابن حبان (موارد): ١١٨ والحاكم: ١/١٣٢، ١٣٣ وغيرهما.

64. Ibn 'Umar narrated that the Messenger of Allāh ﷺ was asked concerning (the purity) of water that is found in the wilderness...and he mentioned it (similar to no. 63), in meaning. (*Ṣaḥīh*)

٦٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا حَمَادٌ؛ ح: وَحَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، قَالَ أَبُو كَامِلٍ: ابْنُ الزُّبَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ ابْنِ عُمَرَ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنِ الْمَاءِ يَكُونُ فِي الْفَلَاةِ فَذَكَرَ مَعْنَاهُ.

تخريج: [صحيح] أخرجه الترمذي، أبواب الطهارة، باب منه آخر، ح: ٦٧ وابن ماجه، ح: ٥١٧ من حديث محمد بن إسحاق به وصححه ابن خزيمة، ح: ٩٢ وابن الجارود، ح: ٤٥ وله علة غير قاذحة والحديث الآتي شاهد له.

65. Ibn 'Umar narrated that the Messenger of Allāh ﷺ said: "If the water is two *Qullah*, then it will not become impure." (*Ḥasan*)

Abū Dāwud said: Ḥammād bin Zaid narrated this in a *Mawqūf* form from 'Āṣim.^[1]

٦٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا حَمَادٌ قَالَ: أَخْبَرَنَا عَاصِمٌ بْنُ الْمُثَنَّى عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: حَدَّثَنِي أَبِي أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا كَانَ الْمَاءُ فُلْتَيْنِ فَإِنَّهُ لَا يَنْجَسُ».

قال أبو داود: حَمَادٌ بْنُ زَيْدٍ وَقَفَّهُ عَنْ عَاصِمٍ.

تخريج: [إسناده حسن] أخرجه ابن ماجه، الطهارة، باب مقدار الماء الذي لا ينجس، ح: ٥١٨ من حديث حماد بن سلمة به مطولاً.

Comments:

1. A *Qullah* refers to a large container. It is said that two *Qullahs* is equal to about 210 liters of water.
2. "If the water is two *Qullahs*, then it will not become impure," means if filth falls into that much water, the water does not become impure provided its color, taste and smell have not been altered by the filth. If any filth is visible to the eye, it should be removed, and the water may be used.

[1] That is, as a statement of Ibn 'Umar, rather than the Prophet ﷺ, while this version is narrated by Ḥammad bin Salamah, and as a narration of Ibn 'Umar, attributed to the Prophet ﷺ.

Chapter 34. What Has Been Narrated Concerning The Well Of Buḍā'ah

66. Abū Sa'eed Al-Khudrī narrated that the Messenger of Allāh ﷺ was asked: "Should we perform the *Wuḍū'* from the well of Buḍā'ah while it is a well that menstruation rags, and dog carcasses, and filth, are thrown in?"^[1] The Messenger of Allāh ﷺ replied: "Water is pure, and nothing impurifies it." (*Hasan*)

(المعجم ٣٤) - بَابُ مَا جَاءَ فِي بَيْتِ
بُضَاعَةَ (التحفة ٣٤)

٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ وَالْحَسَنُ
ابْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ
قَالُوا: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْوَلِيدِ بْنِ كَثِيرٍ،
عَنْ مُحَمَّدِ بْنِ كَعْبٍ، عَنْ عَبْدِ اللَّهِ بْنِ
عَبْدِ اللَّهِ بْنِ رَافِعِ بْنِ خَدِيجٍ، عَنْ أَبِي سَعِيدِ
الْخُدْرِيِّ: أَنَّهُ قِيلَ لِرَسُولِ اللَّهِ ﷺ: أَنْتَوَصَّأُ
مِنْ بَيْتِ بُضَاعَةَ وَهِيَ بَيْتٌ يُطْرَحُ فِيهَا الْجَيْصُ
وَالْحُمُ الْكِلَابِ وَالْتَّنُّ؟ فَقَالَ رَسُولُ اللَّهِ
ﷺ: «الْمَاءُ طَهُورٌ لَا يُنَجِّسُهُ شَيْءٌ». قَالَ
أَبُو دَاوُدَ: وَقَالَ بَعْضُهُمْ: عَبْدُ الرَّحْمَنِ بْنُ
رَافِعٍ.

تخریج: [إسناده حسن] أخرجه الترمذي، أبواب الطهارة، باب ما جاء أن الماء لا ينجسه شيء، ح: ٦٦ عن الحسن بن علي به وقال: "هذا حديث حسن" ورواه النسائي، ح: ٣٢٧.

67. Abū Sa'eed Al-Khudrī narrated that he heard someone say to the Messenger of Allāh ﷺ: "Water is drawn out for you from the well of Buḍā'ah, while it is a well in which dog carcasses, menstruation rags, and filth are thrown." So the Messenger of Allāh ﷺ replied: "Indeed, water is pure, and nothing impurifies it." (*Hasan*)

Abū Dāwud said: "I heard Qutaibah bin Sa'eed say that he asked the care-taker of the well of Buḍā'ah how deep it was. He replied: 'The highest level it

٦٧ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ
وَعَبْدُ الْعَزِيزِ بْنُ يَحْيَى الْحَرَّائِيَّانِ قَالَا: حَدَّثَنَا
مُحَمَّدُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ
سَلِيطِ بْنِ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ
عَبْدِ الرَّحْمَنِ بْنِ رَافِعِ الْأَنْصَارِيِّ ثُمَّ
الْعَدَوِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ:
سَمِعْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ يُقَالُ لَهُ: إِنَّهُ
يُسْتَمَى لَكَ مِنْ بَيْتِ بُضَاعَةَ، وَهِيَ بَيْتٌ يُلْقَى
فِيهَا لُحُومُ الْكِلَابِ وَالْمَحَائِضُ وَعَلَزُرُ
النَّاسِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمَاءَ

[1] Meaning that items such as these were discarded near it, and some of its source water may have encountered them, not that they were actually thrown into the well.

reached is below the belly (i.e., if a person stands in it).’ He (Qutaibah) asked: ‘And its lowest level?’ He replied: ‘Below the *‘Awrah* (the knees).’

Abū Dāwud added: And I too estimated the well of Buḍā‘ah with my *Ridā’* (upper wrap). I stretched it out over (the well), then measured it with my forearm, and found that it’s width was six forearm-lengths. And I asked the person who opened the door of the garden and let me in: “Has its foundation changed from what it originally was?” He replied: “No.” And I saw water inside it that was discolored.

طَهْوَرٌ لَا يُنَجِّسُهُ شَيْءٌ».

قال أبو داود: سَمِعْتُ قُتَيْبَةَ بْنَ سَعِيدٍ
قال: سَأَلْتُ فِيمَ يَبْرُ بِضَاعَةَ عَنْ عُمَيْهَا،
قال: أَكْثَرُ مَا يَكُونُ فِيهَا الْمَاءُ إِلَى الْعَانَةِ.
قُلْتُ: فَإِذَا نَقَصَ؟ قال: دُونَ الْعَوْرَةِ.

قال أبو داود: وَقَدَّرْتُ أَنَا يَبْرُ بِضَاعَةَ
بِرِدَائِي مَدَدْتُهُ عَلَيْهَا ثُمَّ ذَرَعْتُهُ فَإِذَا عَرَضَهَا
سِتَّةَ أَذْرُعٍ، وَسَأَلْتُ الَّذِي فَتَحَ لِي بَابَ
الْبُسْتَانِ فَأَدْخَلَنِي إِلَيْهِ هَلْ غَيَّرَ بِنَاوُهَا عَمَّا
كَانَتْ عَلَيْهِ؟ قال: لَا، وَرَأَيْتُ فِيهَا مَاءً مُتَغَيَّرَ
الْوُورِ.

تخریج: [حسن] أخرجه أحمد: ۸۶/۳ من حديث محمد بن إسحاق بن يسار به وصرح
بالسمع.

Comments:

The Buḍā‘ah Well was located in a low-lying area. Strong winds and storm rainwater would sweep filthy things away or blow them over into the well. Filthy things were not deliberately cast into the well.

Chapter 35. Water Does Not Become *Junub* (Impure)

(المعجم ۳۵) بَابُ: الْمَاءُ لَا يَجْنُبُ

(التحفة ۳۵)

68. Ibn Abbās stated: “A wife of the Prophet ﷺ performed *Ghusl* using (water in) a bowl. The Prophet ﷺ came to perform *Wuḍū’* from it, or, *Ghusl*. She said: ‘O Messenger of Allāh! I was *Junub* (sexually impure).’ The Messenger of Allāh ﷺ replied: ‘Water does not become *Junub* (sexually impure).’” (*Da‘if*)

٦٨ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا أَبُو
الأَحْوَصِ قَالَ: حَدَّثَنَا سَيْمَاقٌ عَنْ عِكْرِمَةَ،
عَنْ ابْنِ عَبَّاسٍ قَالَ: اغْتَسَلَ بَعْضُ أَزْوَاجِ
النَّبِيِّ ﷺ فِي جَفْنِهِ، فَجَاءَ النَّبِيُّ ﷺ لِيَتَوَضَّأَ
مِنْهَا، أَوْ يَغْتَسِلَ، فَقَالَتْ لَهُ: يَا رَسُولَ اللَّهِ!
إِنِّي كُنْتُ جُنُبًا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ
الْمَاءَ لَا يَجْنُبُ».

تخریج: [إسناده ضعيف] أخرجه الترمذي، أبواب الطهارة، باب ما جاء في الرخصة في ذلك، ح: ٦٥ من حديث أبي الأحوص به وقال: "حسن صحيح" ورواه ابن ماجه، ح: ٣٧٠

والنسائي، ح: ٣٢٦، سلسلة سماك عن عكرمة سلسلة ضعيفة، انظر سير أعلام النبلاء: ٢٤٨/٥ وحديث مسلم، ح: ٣٢٣ يفتي عنه.

Comments:

1. Unused water in a vessel used by a sexual impure person, to purify himself with, remains pure.
2. As for the *Hadīth* forbidding men to use water left over by women and vice versa, using such water is considered disliked. It may be said that it is better not to use such water. (See *Hadīth* no. 81)

Chapter 36. Urinating In Standing Water**(المعجم ٣٦) - بَابُ الْبَوْلِ فِي الْمَاءِ الرَّائِدِ (التحفة ٣٦)**

69. Abū Hurairah narrated that the Prophet ﷺ said: "Let none of you urinate in standing water, then perform *Ghushl* from it." (*Sahīh*)

٦٩ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا زَائِدَةُ فِي حَدِيثِ هِشَامٍ: عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يُبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ ثُمَّ يَغْتَسِلُ مِنْهُ».

تخريج: وأخرجه مسلم، الطهارة، باب النهي عن البول في الماء الراكد، ح: ٢٨٢ من حديث هشام بن حسان به.

70. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Let none of you urinate in standing water, and do not bathe in it due to sexual impurity." (*Hasan*)

٧٠ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى عَنْ مُحَمَّدِ بْنِ عَجْلَانَ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ، وَلَا يَغْتَسِلُ فِيهِ مِنَ الْجَنَابَةِ».

تخريج: [إسناده حسن] أخرجه ابن ماجه، الطهارة، باب النهي عن البول في الماء الراكد، ح: ٣٤٤ من حديث محمد بن عجلان به.

Comments:

It is not permissible to urinate in any still body of water that would be used for drinking or purification.

Chapter 37. Wudū' From The Water Left (In A Container) After A Dog Has Drunk From It**(المعجم ٣٧) - بَابُ الْوُضُوءِ بِسُورِ الْكَلْبِ (التحفة ٣٧)**

71. Abū Hurairah narrated that the Prophet ﷺ said: "The purification of a container from which a dog

٧١ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا زَائِدَةُ فِي حَدِيثِ هِشَامٍ: عَنْ مُحَمَّدٍ، عَنْ

has licked, is that it should be washed seven times, the first of them with earth.” (*Ṣaḥīḥ*)

Abū Dāwud said: Similar has been narrated from Ayyūb and Ḥabīb bin Ash-Shahīd, from Muḥammad.

أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «طُهورُ إِنَاءٍ أَحَدِكُمْ إِذَا وَلَغَ فِيهِ الْكَلْبُ أَنْ يُغْسَلَ سَبْعَ مَرَّاتٍ، أَوْ لَاهُنَّ بِالتُّرَابِ».

قال أبو داود: وكذلك قال أيوب وحبيب بن الشهيد عن محمد.

تخريج: أخرجه مسلم، الطهارة، باب حكم ولوغ الكلب، ح: ٢٧٩ من حديث هشام بن حسان به.

Comments:

Most scholars consider such narrations to indicate that the dog’s saliva is impure.

72. In another version, some narrators reported a narration similar in meaning (to no. 71) from Abū Hurairah, without narrating it in a *Marfū’* form^[1] with the addition: “...and if a cat licks (from a container), then it is washed only once.” (*Ṣaḥīḥ*)

٧٢ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا الْمُعْتَمِرُ ابْنُ سُلَيْمَانَ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ عُيَيْدٍ قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، جَمِيعًا عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ بِمَعْنَاهُ وَلَمْ يَرَفَعَاهُ، وَزَادَ: «وَإِذَا وَلَغَ الْهَرُّ غَسِلَ مَرَّةً».

تخريج: [إسناده صحيح] أخرجه البيهقي: ٢٤٨/١ من حديث أبي داود به وقال الدارقطني: ٦٤/١، ح: ١٨٠ "صحيح موقوف" ورفع الترمذي، ح: ٩١ من حديث المعتمر بن سليمان به وقال: "حسن صحيح" * قوله: "وإذا ولغت الهرة غسل مرة" مدرج في رواية الترمذي.

73. Abū Hurairah narrated that the Prophet of Allāh ﷺ said: “If a dog licks from a container, then wash it seven times, the seventh of them being with earth.” (*Ṣaḥīḥ*)

Abū Dāwud said (that some narrators) narrated it from Abū Hurairah without mentioning the earth.

٧٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا أَبَانٌ قَالَ: حَدَّثَنَا قَتَادَةُ أَنَّ مُحَمَّدَ بْنَ سِيرِينَ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «إِذَا وَلَغَ الْكَلْبُ فِي الْإِنَاءِ فَاغْسِلُوهُ سَبْعَ مَرَّاتٍ، السَّابِعَةَ بِالتُّرَابِ».

قال أبو داود: وأما أبو صالح وأبو رزين والأعرج وثابت الأحنف وهمام بن منبه وأبو السدّي عبد الرحمن رَوَوْهُ عَنْ أَبِي

[1] Meaning, not from the Prophet ﷺ, but only as a statement of Abū Hurairah.

هُرَيْرَةَ، وَلَمْ يَذْكُرُوا: التُّرَابِ.

تخریج: [إسناده صحيح] أخرجه النسائي، الطهارة، باب تعفير الإناء بالتراب من ولوغ الكلب فيه، ح: ٣٤٠ من حديث قتادة به وصححه الدارقطني: ٦٤/١.

Comments:

The contents of a vessel licked by a dog shall be cast away, the vessel washed seven or eight times over, and scrubbed with soil once, in order to make it pure.

74. Ibn Mughfaffal narrated that the Messenger of Allāh ﷺ had (initially) ordered that all dogs be killed, then he said: “What have they (the people) got to do with them (the dogs)?” So he granted them (permission to keep) hunting dogs, and sheep dogs. He also said: “If a dog licks from a container, then wash it seven times, then rub it with earth on the eighth.” (Saḥīḥ)

Abū Dāwud said: And this is the wording of Ibn Mughfaffal.

٧٤ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَبِيبٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ قَالَ: حَدَّثَنَا أَبُو التَّيَّاحِ عَنْ مُطَرِّفٍ، عَنْ ابْنِ مُعْفَلٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِقَتْلِ الْكِلَابِ، ثُمَّ قَالَ: «مَا لَهُمْ وَلَهَا؟» فَرَحَّصَ فِي كُلِّ الصَّيِّدِ وَفِي كُلِّ الْغَنَمِ، وَقَالَ: «إِذَا وَلَعَ الْكَلْبُ فِي الْإِنَاءِ فَاغْسِلُوهُ سَبْعَ مِرَارٍ، وَالثَّمَانَةَ عَقْرُوهُ بِالتُّرَابِ». قَالَ أَبُو دَاوُدَ: وَهَكَذَا قَالَ ابْنُ مُعْفَلٍ.

تخریج: أخرجه مسلم، الطهارة، باب حكم ولوغ الكلب، ح: ٢٨٠ من حديث شعبة به ورواه النسائي، ح: ٦٧، ٣٣٧، ٣٣٨ وابن ماجه، ح: ٣٦٥.

Comments:

1. The rule to kill all dogs has been abrogated.
2. Dogs may be kept for hunting, as well as guarding farmland and livestock.

Chapter 38. The Water Left By A Cat

75. Ḥumaidah bint ‘Ubaid bin Rifā‘ah reported that Kabshah bint Ka‘b bin Mālik — who was the wife of Ibn Abī Qatādah — once poured water for Ibn Abī Qatādah for his ablution. A cat came and drank from it, so Ibn Abī Qatādah tilted the container for it (so that it could drink with ease). Kabshah

(المعجم ٣٨) - بَابُ سُورِ الْهَرَّةِ (التحفة ٣٨)

٧٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَنْبِيُّ عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ حُمَيْدَةَ بِنْتِ عُبَيْدِ بْنِ رِفَاعَةَ، عَنْ كَبْشَةَ بِنْتِ كَعْبِ بْنِ مَالِكٍ - وَكَانَتْ تَحْتَ ابْنِ أَبِي قَتَادَةَ - أَنَّ أَبَا قَتَادَةَ دَخَلَ فَسَكَبَتْ لَهُ وَضُوءًا فَجَاءَتْ هَرَّةٌ فَشَرِبَتْ مِنْهُ، فَأَضَعَى لَهَا

said: "He saw me looking at him (in amazement), so he said: 'Are you amazed, O niece?' I said: 'Yes.' He said: 'The Messenger of Allāh ﷺ said: "They are not impure; they are constantly around you (domesticated), both the males and females." (*Saḥīḥ*)

إِلَانَاءَ حَتَّى شَرِبْتُ. قَالَتْ كَبْسَةُ: فَرَأَيْتُ أَنْظُرُ إِلَيْهِ فَقَالَ: أَتَعْجَبِينَ يَا بِنْتُ أُخِي؟ فَقُلْتُ: نَعَمْ. فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّهَا لَيْسَتْ بِنَجَسٍ، إِنَّهَا مِنَ الطَّوَافِينِ عَلَيْكُمْ وَالطَّوَافَاتِ».

تخريج: [إسناده صحيح] أخرجه الترمذي، الطهارة، باب ما جاء في سؤر الهرة، ح: ٩٢ والنسائي، ح: ٦٨، ٣٤١ وابن ماجه، ح: ٣٦٧ من حديث مالك به وهو في الموطأ (رواية يحيى): ٢٣، ٢٢/١، (رواية القعني، ص: ٤٥، ٤٦) وقال الترمذي: "حسن صحيح" وصححه ابن خزيمة، ح: ١٠٤ وابن حبان: ١٢١ والحاكم: ١/١٦٠ ووافقه الذهبي.

Comments:

The father-in-law is a *Maḥram*. A woman needs not to observe *Hijāb* before him. He also has a right over her to be served.

76. Dāwud bin Šāliḥ bin Dīnār At-Tammār narrated that his mother was sent by her *Mawlā* to 'Āishah with some *Harīṣah*.^[1] She found her ('Āishah) praying, but she ('Āishah) motioned to her to put it down. A cat came and ate from it. When she finished, she ate from the same place that the cat had eaten from, and said: "The Messenger of Allāh ﷺ said: 'They are not impure; they are constantly around you.' And I saw the Messenger of Allāh ﷺ perform *Wuḍū'* from the remains of (water left over) by it." (*Daʿīf*)

٧٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ دَاوُدَ بْنِ صَالِحِ بْنِ دِينَارِ التَّمَّارِ، عَنْ أُمِّهِ: أَنَّ مَوْلَاتَهَا أُرْسَلَتْهَا بِهَرِيْسَةٍ إِلَى عَائِشَةَ فَوَجَدْتُهَا تُصَلِّي، فَأَشَارَتْ إِلَيَّ أَنْ ضَعِيهَا، فَجَاءَتْ هِرَّةٌ فَأَكَلَتْ مِنْهَا فَلَمَّا انْصَرَفَتْ أَكَلْتُ مِنْ حَيْثُ أَكَلَتِ الْهِرَّةُ، فَقَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّهَا لَيْسَتْ بِنَجَسٍ، إِنَّمَا هِيَ مِنَ الطَّوَافِينِ عَلَيْكُمْ» وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَتَوَضَّأُ بِفَضْلِهَا.

تخريج: [إسناده ضعيف] أخرجه الدارقطني: ١/٦٩، ح: ٢١٤ من حديث عبدالعزيز بن محمد الدراوردي به * أم داود بن صالح لم أجد من وثقها "ولا هي معروفة عند أهل العلم" (مشكل الآثار: ٣/٢٧٠) وقال ابن الترمذاني: "هي مجهولة".

[1] *Harīṣah*; a dish made with the flour of wheat or barley or other grains, sometimes meat is also included.

Chapter 39. *Wuḍū'* From The Water Left By A Woman

(المعجم ٣٩) - بَابُ الْوُضُوءِ بِفَضْلِ الْمَرْأَةِ (التحفة ٣٩)

77. 'Āishah said: "I used to perform *Ghusl* with the Messenger of Allāh ﷺ from one container, and we were both in a state of sexual impurity." (*Ṣaḥīḥ*)

٧٧ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي مَنْصُورٌ عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَعْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ، وَنَحْنُ جُنُبَانِ.

تخریج: أخرجه البخاري، الحيض، باب مباشرة الحائض، ح: ٢٩٩ من حديث سفیان الثوري به وعزاه المزي في تحفة الأشراف: ١١/٣٦٩، ح: ١٥٩٨٣ إلى صحيح مسلم، من حديث زائدة عن منصور به.

Comments:

1. There is no legal restriction on husband and wife bathing together.
2. 'Āishah and the Messenger of Allāh ﷺ took water by turns, and since each of them were in a state of impurity until the completion of the *Ghusl*, then the water they were using was "used" and it was being used by one in a state of impurity. This shows that it is permissible to use the left-over water, regardless of whether it was used by a man or a woman.

78. Umm Ṣubayyah Al-Juhaniyyah said: "My hand and the hand of the Messenger of Allāh ﷺ would alternate while we were performing *Wuḍū'* from one container." (*Ḥasan*)

٧٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التَّمِيمِيُّ قَالَ: حَدَّثَنَا وَكَيْعٌ عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنِ ابْنِ خَرَبُودَةَ، عَنْ أُمِّ صَبِيَةَ الْجُهَيْنِيَّةِ قَالَتْ: اخْتَلَفْتُ يَدَيَّ وَيَدَ رَسُولِ اللَّهِ ﷺ فِي الْوُضُوءِ مِنْ إِنَاءٍ وَاحِدٍ.

تخریج: [إسناده حسن] أخرجه ابن ماجه، الطهارة، باب الرجل والمرأة يتوضآن من إناء واحد، ح: ٣٨٢ من طريق آخر عن أم صبية به وله طريق آخر عند البخاري في الأدب المفرد، ح: ١٠٥٤ وأحمد: ٦/٣٦٦ وحسنه العراقي في طرح التثريب: ٢/٣٢.

Comments:

It is said that Umm Ṣubayyah's name was *Khawlah* bint Qais, and that this could have occurred before women were ordered to observe *Hijāb*, after which, such practice was restricted to husband and wife, or women and their blood relatives among males only.

79. Ibn 'Umar said: "During the time of the Messenger of Allāh ﷺ, the men and women would all

٧٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ نَافِعٍ؛ ح: وَحَدَّثَنَا مُسَدَّدٌ قَالَ:

perform *Wuḍū'* from one container.” (*Ṣaḥīh*)

حدثنا حَمَادٌ عن أُيُوبَ، عن نَافِعٍ، عن ابنِ عُمَرَ قال: كَانَ الرَّجَالُ وَالنِّسَاءُ يَتَوَضَّئُونَ فِي زَمَانِ رَسُولِ اللَّهِ ﷺ. قَالَ مُسَدَّدٌ: مِنَ الْإِنَاءِ الْوَاحِدِ جَمِيعًا.

تخريج: أخرجه البخاري، الوضوء، باب وضوء الرجل مع امرأته... إلخ، ح: ١٩٣ من حديث مالك به وهو في الموطأ، (بحي): ٢٤/١: ورواه النسائي، ح: ٧١، ٣٤٣ وابن ماجه، ح: ٣٨١.

80. Ibn 'Umar said: “During the time of the Messenger of Allāh ﷺ, the men and women would perform *Wuḍū'* from one container; all of us would be putting our hands in it.” (*Ṣaḥīh*)

٨٠ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: كُنَّا نَتَوَضَّأُ نَحْنُ وَالنِّسَاءُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ نُذَلِّي فِيهِ أَيْدِيَنَا.

تخريج: [إسناده صحيح] وأخرجه البيهقي: ١٩٠/١ من حديث أبي داود به ووقع في سنده وهم مطبعي.

Chapter 40. The Prohibition Of That

(المعجم ٤٠) - بَابُ النَّهْيِ عَنِ ذَلِكَ
(التحفة ٤٠)

81. Ḥumaid Al-Ḥimyarī said: “I met a person who had accompanied the Prophet ﷺ for four years, just like Abū Hurairah had accompanied him. He told me: ‘The Messenger of Allāh ﷺ prohibited a woman from performing *Ghusl* with (the water) left over by a man, or a man performing *Ghusl* from (the water) left over by a woman.’”

٨١ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا زُهَيْرٌ عَنْ دَاوُدَ بْنِ عَبْدِ اللَّهِ؛ ح: وَحَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ دَاوُدَ بْنِ عَبْدِ اللَّهِ، عَنْ حُمَيْدِ الْحَمِيرِيِّ قَالَ: لَقِيتُ رَجُلًا صَحِبَ النَّبِيَّ ﷺ أَرْبَعَ سِنِينَ كَمَا صَحِبَهُ أَبُو هُرَيْرَةَ، قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ تَغْتَسِلَ الْمَرْأَةُ بِفَضْلِ الرَّجُلِ، أَوْ يَغْتَسِلَ الرَّجُلُ بِفَضْلِ الْمَرْأَةِ. زَادَ مُسَدَّدٌ: وَلِيعْتَرِفَا جَمِيعًا.

Musad-dad (one of the narrators) added: “...but they should scoop it out simultaneously.” (*Ṣaḥīh*)

تخريج: [إسناده صحيح] أخرجه النسائي، الطهارة، باب ذكر النهي عن الاغتسال بفضل الجنب، ح: ٢٣٩ من حديث أبي عوانة الوضاح بن عبدالله به وصححه الحافظ في بلوغ المرام، ح: ٦: (بتحقيقي).

82. Al-Ḥakam bin ‘Amr Al-Aqra’ reported that the Prophet ﷺ forbade a man from performing *Wuḍū’* from (the water for) purification left over by a woman. (Ḥasan)

٨٢ - حَدَّثَنَا ابْنُ بَشَّارٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ يَعْني الطَّبَالِسِيَّ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ، عَنْ أَبِي حَاجِبٍ، عَنْ الْحَكَمِ بْنِ عَمْرٍو، وَهُوَ الْأَفْرَعُ: أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يَتَوَضَّأَ الرَّجُلُ بِفَضْلِ طَهُورِ الْمَرْأَةِ.

تخريج: [إسناده حسن] أخرجه الترمذي، أبواب الطهارة، باب ما جاء في كراهية فضل طهور المرأة، ح: ٦٤ عن محمد بن بشار به وقال: "حسن" ورواه ابن ماجه، ح: ٣٧٤ وصححه ابن حبان (الإحسان): ١٢٥٧.

Chapter 41. *Wuḍū’* With Sea-Water

(المعجم ٤١) - بَابُ الْوُضُوءِ بِمَاءِ الْبَحْرِ (التحفة ٤١)

83. Abū Hurairah said: "A man asked the Messenger of Allāh ﷺ: 'O Messenger of Allāh! We ride the oceans, and carry with us a small amount of (fresh) water. If we were to perform *Wuḍū’* with it, we will become thirsty. Can we perform *Wuḍū’* with sea-water?' So the Messenger of Allāh ﷺ replied: 'Its water is pure, and its dead are lawful (as food).'" (Ṣaḥīḥ)

٨٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ سَعِيدِ بْنِ سَلَمَةَ مِنْ آلِ ابْنِ الْأَزْرَقِ قَالَ: إِنَّ الْمَغِيرَةَ بْنَ أَبِي بُرْدَةَ وَهُوَ مِنْ بَنِي عَبْدِ الدَّارِ، أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَأَلَ رَجُلٌ رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّا نَرَكَّبُ الْبَحْرَ وَنَحْمِلُ مَعَنَا الْقَلِيلَ مِنَ الْمَاءِ فَإِنْ تَوَضَّأْنَا بِهِ عَطِشْنَا، أَفَتَتَوَضَّأُ بِمَاءِ الْبَحْرِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «هُوَ الطَّهُورُ مَاؤُهُ الْجَلُّ مَيْتُهُ».

تخريج: [إسناده صحيح] أخرجه الترمذي، الطهارة، باب ما جاء في ماء البحر أنه طهور، ح: ٦٩ من حديث مالك به وهو في الموطأ، (يحيى): ٢٢/١ ورواه النسائي، ح: ٥٩ وابن ماجه، ح: ٣٨٦، ٣٢٤٦ وقال الترمذي: "هذا حديث حسن صحيح" وصححه ابن خزيمة، ح: ١١١ وابن حبان (موارد): ١١٩.

Comments:

Ocean, sea, river, and stream water is pure as well as purifying. It is permissible to use it for drinking, bathing and washing. Any apparent filth found in it should be avoided.

Chapter 42. *Wuḍū’* Using *An-Nabīdh*^[1]

(المعجم ٤٢) - بَابُ الْوُضُوءِ بِالنَّبِيدِ
(التحفة ٤٢)

84. It was narrated from Abū Zaid, from ‘Abdullāh bin Mas‘ūd that the Prophet ﷺ asked him on the ‘Night of the Jinn’: “What is inside your *Idāwah*?”^[2] He replied: “*Nabīdh*.” The Prophet ﷺ said, “Wholesome dates, and pure water.” (*Da‘īf*)

(One of the narrators) Sulaimān bin Dāwud said: “From Abū Zaid, or Zaid’ - this is how Sharīk said it.” And Hannād (another of those who narrated it) did not mention: “on the ‘Night of the Jinn’.” (*Da‘īf*)

تخریج: [إسناده ضعيف] أخرجه الترمذي، الطهارة، باب ما جاء في الوضوء بالنبيذ، ح: ٨٨ عن هناد بن السري به * وقال: "وأبو زيد رجل مجهول عند أهل الحديث" ورواه ابن ماجه، ح: ٣٨٤.

85. ‘Alqamah said: “I asked ‘Abdullāh bin Mas‘ūd: ‘Who among you was with the Messenger of Allāh ﷺ on the ‘Night of the Jinn’?’ He replied: ‘None of us were with him.’” (*Sahīh*)

٨٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا وَهَيْبٌ عَنْ دَاوُدَ، عَنْ عَامِرٍ، عَنْ عَلْقَمَةَ قَالَ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ مَسْعُودٍ: مَنْ كَانَ مِنْكُمْ مَعَ رَسُولِ اللَّهِ ﷺ لَيْلَةَ الْجِنِّ؟ فَقَالَ: مَا كَانَ مَعَهُ مِنْ أَحَدٍ.

تخریج: أخرجه مسلم، الصلاة، باب الجهر بالقراءة في الصبح، والقراءة على الجن، ح: ٤٥٠ من حديث داود ابن أبي هند به مطولاً، ورواه الترمذي، ح: ٣٢٥٨ وقال: "حسن صحيح".

86. Ibn Juraij reported that ‘Atā’ (bin Abī Rabāḥ) used to dislike performing *Wuḍū’* with milk or *Nabīdh*, and he said, “*Tayammum*

٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا بِشْرُ بْنُ مَنْصُورٍ عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: إِنَّهُ كَرِهَ الْوُضُوءَ

[1] A type of drink made by soaking fruits — usually dates — in water. If the drink is left for long, it ferments and becomes wine, prior to that, it is not unlawful for consumption.

[2] A leather container, or water-skin.

is more preferred to me than that.”
(*Ṣaḥīḥ*)

بِاللَّيْنِ وَالنَّبِيدِ وَقَالَ: إِنَّ التَّيْمَمَ أَعْجَبُ إِلَيَّ مِنْهُ.

تخريج: [إسناده صحيح] أخرجه البيهقي: ٩/١ من حديث أبي داود به.

Comments:

In case water is mixed with another thing, it still remains pure, provided the mixture does not change into something other than water like soup, broth, drink mix or the like. If it does, it is no longer water and performing *Wuḍū* or *Ghusl* with it is not valid.

87. Abū *Khaldah* said: “I asked Abū Al-‘*Āliyah* about a person who became sexually impure: ‘If he had *Nabīdh* and did not have any water, should he perform *Ghusl* with it?’ He replied: ‘No.” (*Ṣaḥīḥ*)

٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا أَبُو خَلْدَةَ قَالَ: سَأَلْتُ أَبَا الْعَالِيَةِ عَنْ رَجُلٍ أَصَابَتْهُ جَنَابَةٌ، وَلَيْسَ عِنْدَهُ مَاءٌ وَعِنْدَهُ نَبِيدٌ، أَيُغْتَسَلُ بِهِ؟ قَالَ: لَا.

تخريج: [إسناده صحيح] أخرجه البيهقي: ٩/١ من حديث أبي داود به.

Chapter 43. Should A Person Offer *Ṣalāt* When He Feels The Urge To Relieve Himself

88. ‘*Abdullāh bin Arqam* reported that he left for *Hajj* or ‘*Umrah* with a group of people whom he used to lead in prayer. One day, the *Iqāmah* for prayer was called — for the *Ṣubḥ* (*Fajr*) prayer — then he said: “One of you should lead,” and went to relieve himself, (saying): “I heard the Messenger of Allāh ﷺ say: ‘If one of you wants to relieve himself, and the *Iqāmah* is called for prayer, then let him first relieve himself.” (*Ṣaḥīḥ*)

Abū *Dāwud* said: (Some narrators narrated it with a different chain). And most of them who narrated from *Ḥiṣhām* said as the narration of *Zuhair* (no. 88).

(المعجم ٤٣) بَابُ: أَيُصَلِّي الرَّجُلُ وَهُوَ حَاقِنٌ؟ (التحفة ٤٣)

٨٨ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْأَرْقَمِ: أَنَّهُ خَرَجَ حَاجًّا أَوْ مُعْتَمِرًا وَمَعَهُ النَّاسُ وَهُوَ يَوْمُهُمْ، فَلَمَّا كَانَ ذَلِكَ يَوْمَ أَقَامَ الصَّلَاةَ - صَلَاةَ الصُّبْحِ - نُمُّ قَالَ: لِيَتَقَدَّمَ أَحَدُكُمْ وَذَهَبَ الْخَلَاءُ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَذْهَبَ الْخَلَاءُ، وَقَامَتِ الصَّلَاةُ فَلْيَبْدَأْ بِالْخَلَاءِ».

قال أبو داود: روى وهيب بن خالد وشعيب بن إسحاق وأبو ضمرة هذا الحديث عن هشام بن عروة، عن أبيه، عن رجل

حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ أَرْقَمَ، وَالْأَكْثَرُ الَّذِينَ رَوَوْهُ عَنْ هِشَامٍ قَالُوا كَمَا قَالَ زُهَيْرٌ.

تخریج: [صحيح] أخرجه الترمذي، الطهارة، باب ما جاء إذا أقيمت الصلاة... إلخ، ح: ١٤٢ والنسائي، ح: ٨٥٣ وابن ماجه، ح: ٦١٦ من حديث هشام بن عروة به وقال الترمذي: "حسن صحيح" وصححه ابن خزيمة، ح: ٩٣٢، ١٦٥٢ وابن حبان (موارد)، ح: ١٩٤ والحاكم: ١٦٨/١ ووافقه الذهبي.

89. ‘Abdullāh bin Muḥammad bin Abī Bakr — the brother of ‘Āsim bin Muḥammad (meaning, grand-nephew of ‘Āishah) — said: “One day we were with ‘Āishah when her food was brought to her. ‘Āsim stood up to offer *Ṣalāt*, so she said: ‘I heard the Messenger of Allāh ﷺ say: “One should not offer *Ṣalāt* when the food has been served, nor while he is resisting one of the two filthy things.” (*Ṣaḥīḥ*)

٨٩ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَنْبَلٍ: وَحَدَّثَنَا مُسَدَّدٌ وَمُحَمَّدُ بْنُ عَيْسَى الْمَعْنَى، قَالُوا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ أَبِي حَزْرَةَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ ابْنُ عَيْسَى فِي حَدِيثِهِ: ابْنُ أَبِي بَكْرٍ ثُمَّ اتَّفَقُوا أَخُو الْقَاسِمِ بْنِ مُحَمَّدٍ قَالَ: كُنَّا عِنْدَ عَائِشَةَ فَجِئْنَا بِطَعَامِهَا فَقَامَ الْقَاسِمُ يُصَلِّي، فَقَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يُصَلَّى بِحَضْرَةِ الطَّعَامِ وَلَا هُوَ يَدْفَعُهُ الْأَخْبَانِ».

تخریج: أخرجه مسلم، المساجد، باب كراهة الصلاة بحضرة الطعام الذي يريد أكله في الحال... إلخ ح: ٥٦٠ من حديث أبي حنزة القاص به وهو في المسند للإمام أحمد: ٤٣/٦، ٥٤.

Comments:

Humility and concentration are vital in order for *Ṣalāt* to be accepted by Allāh. Anything that distracts from one’s attention should be avoided. Hunger and the need to relieve oneself are often beyond human control. Therefore, one should first fulfill these needs before entering into *Ṣalāt*.

90. Thawbān narrated that the Messenger of Allāh ﷺ said: “Three things are not permissible for anyone to do: No man should lead a people (in prayer), and then mention himself only during the supplication, for if he does so, then he has betrayed them. And no one should glance inside a house before he asks permission, for if he does

٩٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى قَالَ: حَدَّثَنَا ابْنُ عِيَّاشٍ عَنْ حَبِيبِ بْنِ صَالِحٍ، عَنْ يَزِيدَ بْنِ شُرَيْحٍ الْحَضْرَمِيِّ، عَنْ أَبِي حَيٍّ الْمُؤَدَّبِ، عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثٌ لَا يَجِلُّ لِأَحَدٍ أَنْ يَفْعَلَهُنَّ: لَا يَوْمُ رَجُلٍ قَوْمًا فَيُخْصُّ نَفْسَهُ بِالِدُعَاءِ دُونَهُمْ، فَإِنْ فَعَلَ فَقَدْ خَانَهُمْ، وَلَا يَنْظُرُ فِي فَعْرِ بَيْتٍ

so, then (it is as if) he has already entered. And no one should offer *Ṣalāt* while he is feeling discomfort until he lightens (i.e., relieves) himself.” (*Hasan*)

تخریج: [حسن] أخرجه الترمذی، الصلاة، باب ما جاء في كراهية أن يخص الإمام نفسه بالدعاء، ح: ۳۵۷ من حديث إسماعيل بن عياش به وتابعه بقية عند ابن ماجه، ح: ۶۱۹، ۹۲۳.

91. Abū Hurairah narrated that the Prophet ﷺ said: “It is not permissible for a man who believes in Allāh and the Final Day that he offer *Ṣalāt* while he is in discomfort until he lightens himself...” he continued with a similar wording, and then said: “And it is not permissible for a man who believes in Allāh and the Final Day that he should lead a people (in prayer) except with their permission, or that he mention himself only during supplication, ignoring them, for if he does so then he has betrayed them.” (*Hasan*)

Abū Dāwud said: These are of the traditions of the people of Ash-Shām; no one else shared with them in (narrating) them.

قَبْلَ أَنْ يَسْتَأْذِنَ فَإِنْ فَعَلَ فَقَدْ دَخَلَ، وَلَا يُصَلِّي وَهُوَ حَقِنٌ حَتَّى يَتَخَفَّفَ».

۹۱ - حَدَّثَنَا مَحْمُودُ بْنُ خَالِدِ السُّلَمِيِّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا ثَوْرٌ عَنْ يَزِيدَ بْنِ شُرَيْحِ الْحَضْرَمِيِّ، عَنْ أَبِي حَيٍّ الْمُؤَدِّنِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَجِلُّ لِرَجُلٍ يَوْمُنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُصَلِّيَ وَهُوَ حَقِنٌ حَتَّى يَتَخَفَّفَ» ثُمَّ سَأَلَ نَحْوَهُ عَلَى هَذَا اللَّفْظِ قَالَ: «وَلَا يَجِلُّ لِرَجُلٍ يَوْمُنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَوْمًا قَوْمًا إِلَّا بِإِذْنِهِمْ، وَلَا يَخْتَصُّ نَفْسَهُ بِدَعْوَةٍ دُونَهُمْ، فَإِنْ فَعَلَ فَقَدْ خَانَهُمْ».

قال أبو داود: هَذَا مِنْ سُنَنِ أَهْلِ الشَّامِ لَمْ يَشْرِكْهُمْ فِيهَا أَحَدٌ.

تخریج: [حسن] أخرجه البيهقي: ۱۲۹/۳ من حديث ثور بن يزيد به.

Comments:

Narrations 90 and 91, are weak, according to Ibn Khuzaimah, Ibn Taimiyyah, Ibn Al-Qayyim, *Shaikh* Al-Albānī, and others. Not performing *Ṣalāt* while having the urge to relieve oneself, and not leading a group of people in prayer without their permission, are supported by other narrations, but the portion prohibiting the *Imām* from supplicating for himself only, is not supported by any authentic narrations, and there are many supplications reported from Allāh’s Messenger ﷺ in which he supplicated in the first person singular; see nos. 781 and 880. And he ﷺ also ordered that in some cases, see no. 983.

Chapter 44. The Amount Of Water That Is Acceptable For Performing *Wuḍū'*

92. 'Āishah narrated that the Prophet ﷺ would perform *Ghusl* with a *Ṣā'*^[1] (of water), and he would perform *Wuḍū'* with a *Mudd*.^[2] (*Sahīh*)

Abū Dāwud said: (It was also narrated with different wording in this chain.)

تخریج: [صحیح] أخرجه ابن ماجه، الطهارة، باب ما جاء في مقدار الماء للوضوء والغسل من الجنابة، ح: ٢٦٨ من حديث همام به، ورواه النسائي، ح: ٣٤٧ وحديث أبان بن يزيد العطار، أخرجه البيهقي: ١/١٩٥ وإسناده صحيح.

93. Jābir narrated that the Prophet ﷺ would take a bath with a *Ṣā'* (of water), and he would perform *Wuḍū'* with a *Mudd*. (*Sahīh*)

تخریج: [صحیح] أخرجه أحمد: ٣/٣٠٣ عن هشيم به وصححه ابن خزيمة، ح: ١١٧ * ورواه حصين عن سالم بن أبي الجعد عند البيهقي: ١/١٩٥ والحاكم: ١/١٦١ وللحديث شواهد كثيرة منها الحديث السابق.

94. Umm 'Umārah narrated that the Prophet ﷺ wanted to perform *Wuḍū'*, so a container was brought to him which contained water equal to two-thirds of a *Mudd*. (*Sahīh*)

تخریج: [إسناده صحيح] أخرجه النسائي، الطهارة، باب القدر الذي يكتفي به الرجل من الماء للوضوء، ح: ٧٤ عن محمد بن بشار به مطولاً، وله طريق آخر عند البيهقي: ١/١٩٦.

(المعجم ٤٤) - بَابُ مَا يُجْزَىءُ مِنْ الْمَاءِ فِي الْوُضُوءِ (التحفة ٤٤)

٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَغْتَسِلُ بِالصَّاعِ وَيَتَوَضَّأُ بِالْمُدِّ. قَالَ أَبُو دَاوُدَ: رَوَاهُ أَبَانُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ صَفِيَّةَ.

٩٣ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَنْبَلٍ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَغْتَسِلُ بِالصَّاعِ وَيَتَوَضَّأُ بِالْمُدِّ.

٩٤ - حَدَّثَنَا ابْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ حَبِيبِ الْأَنْصَارِيِّ قَالَ: سَمِعْتُ عَبَّادَ بْنَ تَمِيمٍ عَنْ جَدَّتِي وَهِيَ أُمُّ عَمَارَةَ أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ فَأَتَيْتَنِي بِإِنَاءٍ فِيهِ مَاءٌ قَدْرُ ثُلثِي الْمُدِّ.

[1] *Ṣā'* is a measurement of volume. It is four scoops with the two hands held together.

[2] A *Mudd* is roughly one-fourth the size of a *Ṣā'*.

95. Anas reported that the Prophet ﷺ would perform *Wuḍū'* using a vessel large enough to hold two *Raṭls*,^[1] and he would perform *Ghūsl* a *Ṣā'*. (*Ṣaḥīḥ*)

Abū Dāwud said: Shu'bah reported it, he said: "‘Abdullāh bin ‘Abdullāh bin Jabar narrated to me, he said: ‘I heard Anas’" except that he said in it: "he (ﷺ) performed *Wuḍū'* with a *Makūk*'"^[2] and he did not mention two *Raṭls*.

Abū Dāwud said: And Yahyā bin Ādam reported it from Sharīk, he said: "From Ibn Jabr bin ‘Atik." He said: And Sufyān reported it from ‘Abdullāh bin ‘Eisā, he said: "Jabr bin ‘Abdullāh narrated to me...."

Abū Dāwud said: I heard Aḥmad bin Ḥanbal say that a *Ṣā'* is equivalent to five *Raṭls*.

Abū Dāwud said: And this is the *Ṣā'* of Ibn Abī Dhi'b,^[3] and it is the *Ṣā'* of the Prophet ﷺ.

٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَرَّازُ
قال: حدثنا شريك عن عبد الله بن عيسى،
عن عبد الله بن جبر، عن أنس قال: كان
النبي ﷺ يتوضأ بإناء يسع رطلين ويعتسل
بالصاع.

قال أبو داود: ورواه شعبة قال: حدثني
عبد الله بن عبد الله بن جبر قال: سمعت
أنسا، إلا أنه قال: يتوضأ بمكوك، ولم
يذكر رطلين.

قال أبو داود: ورواه يحيى بن آدم عن
شريك قال: عن ابن جبر بن عتيك قال:
ورواه سفيان عن عبد الله بن عيسى قال:
حدثني جبر بن عبد الله.

قال أبو داود: سمعت أحمد بن حنبل
يقول: الصاع خمسة أرطال.
قال أبو داود: وهو صاع ابن أبي ذئب،
وهو صاع النبي ﷺ.

تخریج: [صحيح] أخرجه أحمد: ١٧٩/٣ من حديث شريك به ورواه البخاري، ح: ٢٠١ ومسلم، ح: ٣٢٥ من حديث مسعر عن عبدالله بن جبر به ورواه مسلم من حديث شعبة عن عبدالله ابن جبر به.

Comments:

The foregoing *Aḥādīth* should not be taken as laying down rules for fixed quantities of water. The purpose is to encourage and exhort, in that this is enough water, while more is used when needed. Water should be consumed as sparingly as possible. Undue use or waste is not permissible.

[1] See the explanation of Imām Aḥmad bin Ḥanbal cited in the text.

[2] It is also a measurement of volume, and its meaning is similar.

[3] That is Muḥammad bin ‘Abdur-Raḥmān bin Al-Mughīrah, who reported from Nāfi‘, Az-Zuhri and others.

Chapter 45. Excessiveness In The Water For Ablution

96. Abū Na‘amah narrated that ‘Abdullāh bin Mughaffal overheard his son say: “O Allāh! I ask You to grant me the white palace on the right hand side of Paradise as soon as I enter it.” So he said: “My son, ask Allāh for Paradise, and seek His refuge from the Fire, for I heard the Messenger of Allāh ﷺ say: ‘There will be in this nation a group of people who will overstep the bounds in purification, and supplication.’” (*Sahih*)

تخريج: [إسناده صحيح] أخرجه ابن ماجه، الدعاء، باب كراهية الاعتداء في الدعاء، ح: ٣٨٦٤ من حديث حماد بن سلمة به وصححه ابن حبان، (موارد: ١٧١، ١٧٢ والحاكم: ١/٥٤٠ ووافقه الذهبي).

Comments:

We learn from the foregoing *Hadith* that excessive use of water is not permissible to purify oneself. To avoid falling prey to recurring doubts, it is advisable to spray one’s garment, below the navel (around the area of the sexual organ), with water, after performing *Wudu’*. See no. 166.

Chapter 46. Regarding *Isbāgh* (To Complete) *Al-Wuḍū’*

97. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh ﷺ saw some people (performing *Wudu’*) whose heels were still (dry). He said: “Woe to the heels from the Fire; complete your *Wuḍū’*.” (*Sahih*)

تخريج: أخرجه مسلم، الطهارة، باب وجوب غسل الرجلين بكاملهما، ح: ٢٤١ من حديث سفيان الثوري به ورواه النسائي، ح: ١١١ وابن ماجه، ح: ٤٥٠ ورواه البخاري، ح: ٦٠ من طريق آخر عن عبدالله بن عمرو بن العاص به.

(المعجم ٤٥) - بَابُ الْإِسْرَافِ فِي الْوُضُوءِ (التحفة ٤٥)

٩٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا حَمَادُ قَالَ: حَدَّثَنَا سَعِيدُ الْجُرَيْرِيُّ عَنْ أَبِي نَعَامَةَ: أَنَّ عَبْدَ اللَّهِ بْنَ مُغَفَّلِ بْنِ سَمْعَانَ ابْنَهُ يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الْقَصْرَ الْأَبْيَضَ عَنْ يَمِينِ الْجَنَّةِ إِذَا دَخَلْتَهَا. قَالَ: يَا بَنِيَّ! سَلِ اللَّهَ الْجَنَّةَ وَتَعَوَّذْ بِهِ مِنَ النَّارِ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «سَيَكُونُ فِي هَذِهِ الْأُمَّةِ قَوْمٌ يَغْتَدُونَ فِي الطُّهُورِ وَالِدُعَاءِ».

(المعجم ٤٦) بَابُ: فِي إِسْبَاحِ الْوُضُوءِ (التحفة ٤٦)

٩٧ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي مَنْصُورٌ عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ أَبِي يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى قَوْمًا وَأَعْقَابُهُمْ تَلُوحُ، فَقَالَ: «وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ، أَسْبِغُوا الْوُضُوءَ».

Comments:

Extreme care should be taken while performing *Wudu'*. No spot should be left dry to escape the mentioned punishment. *Wudu'* performed hurriedly may leave some spots unwashed, especially the depressions behind ankles.

Chapter 47. Performing *Wudu'* From Brass Containers

(المعجم ٤٧) - بَابُ الْوُضُوءِ فِي آنِيَةِ الصُّفْرِ (التحفة ٤٧)

98. 'Āishah narrated that the Messenger of Allāh ﷺ and she would perform *Ghushl* from a basin made of (*Shabah*) brass. (*Sahih*)

٩٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا حَمَادٌ قَالَ: أَخْبَرَنِي صَاحِبٌ لِي عَنْ هِشَامِ بْنِ عُرْوَةَ أَنَّ عَائِشَةَ قَالَتْ: كُنْتُ أُغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ فِي تَوْرٍ مِنْ شَبِّهِ.

تخريج: [صحيح] أخرجه البيهقي: ٣١/١ من حديث أبي داود به * حماد بن سلمة سمعه من شعبة عن هشام عن أبيه عن عائشة به، عند البيهقي: ٣١/١ وبه صح الحديث.

99. A similar narration has been reported (with a different chain) from Hishām bin 'Urwah, from his father [from 'Āishah], from the Prophet ﷺ. (*Sahih*)

٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ أَنَّ إِسْحَاقَ ابْنَ مَنْصُورٍ حَدَّثَهُمْ عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ رَجُلٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ [عَنْ عَائِشَةَ] عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ.

تخريج: [صحيح] انظر الحديث السابق وأخرجه البيهقي: ٣١/١ وأورده الحاكم في المستدرک: ١٦٩/١ من حديث حماد عن هشام عن أبيه عن عائشة به.

100. 'Abdullāh bin Zaid narrated: "The Messenger of Allāh ﷺ came to us, so we brought some water for him in a basin made of brass (*Sufr*) to perform *Wudu'*." (*Sahih*)

١٠٠ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو الْوَلِيدِ وَسَهْلُ بْنُ حَمَادٍ قَالَا: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ عَنْ عَمْرٍو بْنِ يَحْيَى، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ ابْنِ زَيْدٍ قَالَ: جَاءَنَا رَسُولُ اللَّهِ ﷺ فَأَخْرَجْنَا لَهُ مَاءً فِي تَوْرٍ مِنْ صُفْرِ فَتَوَضَّأَ.

تخريج: أخرجه البخاري، الوضوء، باب الغسل والوضوء في المخبض . . . إلخ، ح: ١٩٧ وابن ماجه، ح: ٤٧١ من حديث عبدالعزيز بن عبدالله به ورواه البخاري، ح: ١٩١ ومسلم، ح: ٢٣٥ من حديث عمرو بن يحيى به.

Comments:

Shabah: refers to a metal like brass that resembles the color of gold. Similarly *Sufr* is used for such metals, and its name implies yellowish color than *Shabah*.

Chapter 48. Saying 'Bismillāh' While Starting Wudū'

101. Abū Hurairah reported that the Prophet ﷺ said: "There is no *Ṣalāt* for one who does not have *Wudū'*, and there is no *Wudū'* for one who did not mention the Name of Allāh over it (while starting)." (*Ḥasan*)

تخریج: [حسن] أخرجه ابن ماجه، الطهارة، باب ما جاء في التسمية في الوضوء، ح: ٣٩٩ من حديث محمد بن موسى به وسنده ضعيف وللحديث شواهد منها ما أخرجه ابن ماجه، ح: ٣٩٧ وسنده حسن.

102. Ibn Wahb narrated from Ad-Darāwardī, who mentioned that Rabī'ah explained the meaning of the *Ḥadīth* of the Prophet ﷺ: There is no *Wudū'* for one who did not mention the Name of Allāh over it, — "It is (about) the one who performs *Wudū'* or *Ghusl* but he does not have the intention to perform the *Wudū'* (performed) for *Ṣalāt* or the *Ghusl* (performed) for sexual impurity." (*Sahīh*)

تخریج: [إسناده صحيح] أخرجه البيهقي: ٤١/١ من حديث أبي داود به.

Comments:

One should begin *Wudū'* with the statement '*Bismillāh*' (In the Name of Allāh). It is *Wājib* (obligatory) according to an order of the Prophet ﷺ, see *Sunan An-Nasā'ī, Ḥadīth* no. 78.

Chapter 49. A Man Putting His Hand In The Container Before Washing It

103. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "When one of you wakes up at night, let him not put his hand into

(المعجم ٤٨) بَابُ: فِي التَّسْمِيَةِ عَلَى
الْوُضُوءِ (التحفة ٤٨)

١٠١ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى عَنْ يَعْقُوبَ بْنِ سَلَمَةَ، عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا صَلَاةَ لِمَنْ لَا وُضُوءَ لَهُ، وَلَا وُضُوءَ لِمَنْ لَمْ يَذْكُرِ اسْمَ اللَّهِ عَلَيْهِ».

١٠٢ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنِ الدَّرَاوَرْدِيِّ قَالَ: وَذَكَرَ رَبِيعَةُ أَنَّ تَفْسِيرَ حَدِيثِ النَّبِيِّ ﷺ: «لَا وُضُوءَ لِمَنْ لَمْ يَذْكُرِ اسْمَ اللَّهِ عَلَيْهِ» أَنَّهُ الَّذِي يَتَوَضَّأُ وَيَتَنَسَّلُ وَلَا يَتَوَيُّ وُضُوءًا لِلصَّلَاةِ وَلَا غُسْلًا لِلجَنَابَةِ.

(المعجم ٤٩) بَابُ: فِي الرَّجُلِ يَدْخُلُ يَدَهُ
فِي الْإِنَاءِ قَبْلَ أَنْ يَغْسِلَهَا (التحفة ٤٩)

١٠٣ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي رَزِينٍ وَأَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ

the container until he washes it three times, for he does not know where his hand spent the night.” (Ṣaḥīḥ)

ﷺ: «إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ فَلَا يَغْمِسُ يَدَهُ فِي الْإِنَاءِ حَتَّى يَغْسِلَهَا ثَلَاثَ مَرَّاتٍ فَإِنَّهُ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ».

تخریج: أخرجه مسلم، الطهارة، باب كراهة غمس المتوضىء وغيره يده المشكوك ... إلخ، ح: ٢٧٨ من حديث أبي معاوية محمد بن خازم الضرير به.

104. (In another wording with a different chain,) from Abū Hurairah, may Allāh be pleased with him, from the Prophet ﷺ, he said: “...two or three times.” (Ṣaḥīḥ)

١٠٤ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا عِيسَى ابْنُ يُونُسَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ - يَعْنِي بِهَذَا الْحَدِيثِ قَالَ مَرَّتَيْنِ أَوْ ثَلَاثًا وَلَمْ يَذْكَرْ أَبَا رَزِينٍ.

تخریج: [صحيح] أخرجه البيهقي: ٤٥/١ من حديث أبي داود به وانظر الحديث السابق.

105. Abū Mariam said that he heard Abū Hurairah saying: “I heard the Messenger of Allāh ﷺ say: ‘When one of you wakes up from his sleep, then let him not put his hand into the container until he washes it three times, for one of you does not know where his hand spent the night, or where his hand wandered.’” (Ṣaḥīḥ)

١٠٥ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ وَمُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ أَبِي مَرِيَمٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلَا يَدْخُلْ يَدَهُ فِي الْإِنَاءِ حَتَّى يَغْسِلَهَا ثَلَاثَ مَرَّاتٍ، فَإِنْ أَحَدَكُمْ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ أَوْ أَيْنَ كَانَتْ تَطُوفُ يَدُهُ».

تخریج: [إسناده صحيح] أخرجه الدارقطني: ٥٠/١، ح: ١٢٧ من حديث عبدالله بن وهب به وقال: "وهذا إسناد حسن" وصححه ابن حبان (الإحسان): ١٠٥٨.

Comments:

The word "night" occurs in the previous *Aḥādīth*. That's because one's hands are more likely to get polluted at nighttime rather than the day. However, the ruling applies to all times, night or day. If one sleeps during the daytime, one should still wash one's hands after awaking, prior to submerging them into the vessel holding water for purification.

**Chapter 50. The Manner Of
The Prophet's ﷺ Wudū'**

106. Abān, the freed slave of 'Uthmān bin 'Affān, narrated: "I saw 'Uthmān perform *Wudū'*. He poured water over his hands three times, and washed them. Then he performed *Maḍmaḍah*, and blew water from his nose, and washed his face three times. He washed his right hand up to the elbow three times, and then the left in the same manner. He then wiped his head. He then washed his right foot three times, and his left foot the same. Then he said: 'I saw the Messenger of Allāh ﷺ perform *Wudū'* just like this *Wudū'* of mine, and say: "Whoever performed *Wudū'* like this *Wudū'* of mine, then prayed two *Rak'ahs*, not whispering to himself^[1] (any matter of this world), Allāh will forgive all of his previous sins." (*Ṣaḥīḥ*)

تخریج: أخرجه البخاري، الصوم، باب سواك الرطب واليابس للصائم، ح: ١٩٣٤ من حديث معمر ومسلم، الطهارة، باب صفة الوضوء وكماله، ح: ٢٢٦ من حديث الزهري به وهو في مصنف عبدالرزاق، ح: ١٣٩ ورواه النسائي، ح: ٨٤، ٨٥.

107. (There is another narration) that Ḥumrān said: "I saw 'Uthmān bin 'Affān perform *Wudū'*..." and he mentioned similar to it (no. 106), but he did not mention *Al-Maḍmaḍah* or *Al-Istinshāq*, and he said in it: "...and he wiped his head three times, and then washed his feet three times, and then said: 'I saw the Messenger of Allāh ﷺ

(المعجم ٥١) - بَابُ صِفَةِ وُضُوءِ النَّبِيِّ
ﷺ (التحفة ٥٠)

١٠٦ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ حُمْرَانَ بْنِ أَبَانَ مَوْلَى عُثْمَانَ بْنِ عَمَانَ قَالَ: رَأَيْتُ عُثْمَانَ بْنَ عَمَانَ تَوَضَّأَ فَأَفْرَعَ عَلَى يَدَيْهِ ثَلَاثًا فَعَسَلَهُمَا ثُمَّ تَمَضَّمَصَّ وَاسْتَشْتَرَ وَغَسَلَ وَجْهَهُ ثَلَاثًا وَغَسَلَ يَدَهُ الْيُمْنَى إِلَى الْمِرْفَقِ ثَلَاثًا ثُمَّ الْيُسْرَى مِثْلَ ذَلِكَ ثُمَّ مَسَحَ رَأْسَهُ ثُمَّ غَسَلَ قَدَمَهُ الْيُمْنَى ثَلَاثًا ثُمَّ الْيُسْرَى مِثْلَ ذَلِكَ، ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ مِثْلَ وُضُوءِي هَذَا، ثُمَّ قَالَ: مَنْ تَوَضَّأَ مِثْلَ وُضُوءِي هَذَا ثُمَّ صَلَّى رَكَعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.

١٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ وَرْدَانَ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنِي حُمْرَانُ قَالَ: رَأَيْتُ عُثْمَانَ بْنَ عَمَانَ تَوَضَّأَ، فَذَكَرَ نَحْوَهُ وَلَمْ يَذْكُرِ الْمَضْمَضَةَ وَالِاسْتِنْشَاقَ، وَقَالَ فِيهِ: وَمَسَحَ رَأْسَهُ ثَلَاثًا ثُمَّ غَسَلَ رِجْلَيْهِ

[1] *Lā yuhaddithu fihimā.*

perform *Wudū'* in this manner..."
He also said: "Whoever performed less than this,^[1] then it is sufficient for him." And he did not mention the part about the *Ṣalāt*. (*Hasan*)

تخریج: [إسناده حسن] أخرجه الدارقطني: ١/٩١، ح: ٢٩٩ من حديث أبي عاصم الضحاك ابن مخلد به وللحديث شواهد كثيرة.

108. Ibn Abī Mulaikah was asked about the *Wudū'*. He said: "I saw 'Uthmān bin 'Affān being asked about the *Wudū'*, so he called for water (to be brought). A small container was brought for him. He poured water from it onto his right hand, then inserted it into the container. He performed *Maḍmaḍah* and *Istinshāq* three times, and washed his face three times. Then he washed his right hand three times, and washed his left hand three times. He then inserted his hand (into the container) and took some water, with which he wiped his head and ears. He wiped the inside of them (the ears), and the outside, one time. Then he washed his feet. He then said: 'Where are the people that asked about the *Wudū'*? This is how I saw the Messenger of Allāh ﷺ perform the *Wudū'*.'" (*Da'if*)

Abū Dāwud said: All the correct *Aḥadīth* of 'Uthmān (performing *Wudū'*) indicate that wiping the head is only once, for they mention that (during) the *Wudū'* (he washed) three times, and they said: "...and he

ثَلَاثًا، ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ هَكَذَا، وَقَالَ: مَنْ تَوَضَّأَ دُونَ هَذَا كَفَّاهُ، وَلَمْ يَذْكُرْ أَمْرَ الصَّلَاةِ.

١٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ الْإِسْكَنْدَرَانِيُّ قَالَ: حَدَّثَنَا زِيَادُ بْنُ يُوسُفَ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ زِيَادٍ الْمُؤَدَّبُ عَنْ عُثْمَانَ بْنِ عَبْدِ الرَّحْمَنِ التَّيْمِيِّ قَالَ: سُئِلَ ابْنُ أَبِي مُلَيْكَةَ عَنِ الْوُضُوءِ فَقَالَ: رَأَيْتُ عُثْمَانَ ابْنَ عَفَّانَ سُئِلَ عَنِ الْوُضُوءِ فَدَعَا بِمَاءٍ فَأَتَيْتُ بِمِیْضَاءٍ فَأَصْغَاَهَا عَلَى يَدِهِ الْيُمْنَى ثُمَّ أَدْخَلَهَا فِي الْمَاءِ فَتَمَضَّمَصَ ثَلَاثًا وَاسْتَنْشَرَ ثَلَاثًا وَعَسَلَ وَجْهَهُ ثَلَاثًا ثُمَّ عَسَلَ يَدَهُ الْيُمْنَى ثَلَاثًا وَعَسَلَ يَدَهُ الْيُسْرَى ثَلَاثًا ثُمَّ أَدْخَلَ يَدَهُ فَأَخَذَ مَاءً فَمَسَحَ بِرَأْسِهِ وَأَذْنَيْهِ فَعَسَلَ بُطُونَهُمَا وَظُهُورَهُمَا مَرَّةً وَاحِدَةً ثُمَّ عَسَلَ رِجْلَيْهِ ثُمَّ قَالَ: أَيْنَ السَّائِلُونَ عَنِ الْوُضُوءِ؟ هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَتَوَضَّأُ.

قال أبو داود: أحاديث عثمان الصَّحاح كُلُّهَا تَدُلُّ عَلَى مَسْحِ الرَّأْسِ أَنَّهُ مَرَّةً، فَإِنَّهُمْ ذَكَرُوا الْوُضُوءَ ثَلَاثًا، وَقَالُوا فِيهَا: وَمَسَحَ رَأْسَهُ، لَمْ يَذْكُرُوا عَدَدًا كَمَا ذَكَرُوا فِي غَيْرِهِ.

[1] Meaning the number of times; whoever washed some parts less than three or two times.

wiped his head...” without mentioning how many times, as they did with the other acts.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٦٤/١ من حديث أبي داود به * فيه سعيد بن زياد المؤذن مجهول، وثقه ابن حبان وحده.

109. Abū ‘Alqamah narrated: “‘Uthmān asked for water to be brought for *Wuḍū’*. He used his right hand to pour water on his left, then washed his hands up to the wrists.” He said: “He then performed *Maḍmaḍah* and *Istinshāq* three times,” and he mentioned (that he performed the acts of) *Wuḍū’* three times. Then said: “He wiped his head, then washed his feet, and said: ‘I saw the Messenger of Allāh ﷺ performing *Wuḍū’* just as you saw me perform *Wuḍū’*...” and he quoted similar to the *Ḥadīth* of Az-Zuhrī and completed it.^[1] (*Ḥasan*)

١٠٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى قَالَ: أَخْبَرَنَا عَيْسَى قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ يَعْنِي ابْنَ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ أَبِي عَلْقَمَةَ: أَنَّ عُثْمَانَ دَعَا بِمَاءٍ فَتَوَضَّأَ فَأَفْرَغَ بِيَدِهِ الْيُمْنَى عَلَى الْيُسْرَى ثُمَّ غَسَلَهُمَا إِلَى الْكُوعَيْنِ قَالَ: ثُمَّ مَضَمَّ وَاسْتَنْشَقَ ثَلَاثًا وَذَكَرَ الْوُضُوءَ ثَلَاثًا، قَالَ: وَمَسَحَ بِرَأْسِهِ ثُمَّ غَسَلَ رِجْلَيْهِ، وَقَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ مِثْلَ مَا رَأَيْتُمُونِي تَوَضَّأْتُ ثُمَّ سَأَلَ نَحْوَ حَدِيثِ الزُّهْرِيِّ وَأَتَمَّ.

تخریج: [إسناده حسن] أخرجه الدارقطني: ٨٤/١، ح: ٢٧٩ من حديث عبیدالله بن أبي زياد به وهو حسن الحديث.

110. Shaqīq bin Abī Salamah narrated: “I saw ‘Uthmān bin ‘Affān wash his forearms^[2] three times each, and wipe his head three times, and then say: ‘I saw the Messenger of Allāh ﷺ do like this.’” (*Ḥasan*)

Abū Dāwud said: It was narrated from Wakī‘, from Isrā‘īl,^[3] but he only said: “He performed *Wuḍū’* three times.”

١١٠ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَدَمَ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ عَامِرِ بْنِ شَقِيقِ بْنِ جَمْرَةَ، عَنْ شَقِيقِ بْنِ سَلَمَةَ قَالَ: رَأَيْتُ عُثْمَانَ بَنَ عَفَّانَ غَسَلَ ذِرَاعَيْهِ ثَلَاثًا ثَلَاثًا وَمَسَحَ رَأْسَهُ ثَلَاثًا ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَّ هَذَا. قَالَ أَبُو دَاوُدَ: وَرَوَاهُ وَكَيْعٌ عَنْ إِسْرَائِيلَ قَالَ: تَوَضَّأَ ثَلَاثًا قَطُّ.

[1] Referring to number 106.

[2] The meaning is (including the hands).

[3] The version cited was reported from him, but by Yahyā bin Ādam instead of Wakī‘.

تخريج: [إسناده حسن] أخرجه الدارقطني: ١/ ٩١، ح: ٢٩٨ من حديث هارون بن عبدالله به.

Comments:

Most narrations mention wiping the head once only, and that is enough, and it is also preferred by a number of scholars.

111. ‘Abd Khair narrated: “Once ‘Alī came to us after he had prayed, and asked for water for purification to be brought. We said (to ourselves): ‘Why does he wish to purify himself after he has prayed? (It appears that) he only wishes to teach us.’ So he was brought a container with water in it, and a basin. He poured water from the container onto his right hand, then washed his hands three times. He then performed *Maḍmaḍah* and *Istinthār* three times. He used the same handful to put water into his mouth and nose. He then washed his face three times, and washed his right hand three times, and his left hand three times. He then inserted his hand into the container, and wiped his head once. Then, he washed his right foot three times, and his left foot three times. He then said: ‘Whoever is pleased to know the *Wuḍū’* of the Messenger of Allāh ﷺ then this is it.’” (*Saḥīḥ*)

١١١ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ خَالِدِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ خَيْرٍ قَالَ: أَتَانَا عَلِيٌُّّ وَقَدْ صَلَّى فَدَعَا بِطَهْوَرٍ، فَقُلْنَا: مَا يَصْنَعُ بِالطَّهْوَرِ وَقَدْ صَلَّى مَا يُرِيدُ إِلَّا لِيُعَلِّمَنَا. فَأَتَيْتُ بِإِنَاءٍ فِيهِ مَاءٌ وَطَسْتٌ، فَأَفْرَغَ مِنَ الْإِنَاءِ عَلَى يَمِينِهِ فَغَسَلَ يَدَيْهِ ثَلَاثًا ثُمَّ تَمَضَّمَصَّ وَاسْتَنْثَرَ ثَلَاثًا فَمَضَّمَصَّ وَنَثَرَ مِنَ الْكَفِّ الَّذِي يَأْخُذُ فِيهِ ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا وَغَسَلَ يَدَهُ الْيُمْنَى ثَلَاثًا وَغَسَلَ يَدَهُ الشِّمَالِ ثَلَاثًا ثُمَّ جَعَلَ يَدَهُ فِي الْإِنَاءِ فَمَسَحَ بِرَأْسِهِ مَرَّةً وَاحِدَةً ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى ثَلَاثًا وَرِجْلَهُ الْيُسْرَى ثَلَاثًا، ثُمَّ قَالَ: مَنْ سَرَّهُ أَنْ يَعْلَمَ وُضُوءَ رَسُولِ اللَّهِ ﷺ فَهُوَ هَذَا.

تخريج: [إسناده صحيح] أخرجه النسائي، الطهارة، باب غسل الوجه، ح: ٩٢ من حديث أبي عوانة به وانظر الحديث الآتي.

112. ‘Abd Khair narrated: “‘Alī prayed *Al-Ghadāh* (*Al-Fajr*), then entered Ar-Raḥbah.^[1] He called for some water, so a boy brought

١١٢ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخُلَوَائِيُّ قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجَعْفِيُّ عَنْ

[1] A place in Al-Kūfah.

him a container of water, and a basin. He took the container with his right hand, and poured water onto his left. He washed his hands three times, then inserted his right hand into the container and performed *Maḍmaḍah* and *Istinshāq* three times..." Then he narrated similar to the *Hadīth* of Abū 'Awānah (no. 111), (adding): "...then he wiped his head; the front of it and the back of it..." then he narrated the remainder of the *Hadīth* similarly. (*Ṣaḥīh*)

تخریج: [إسناده صحيح] أخرجه النسائي، الطهارة، باب: بأي اليدين يستنثر، ح: ٩١ من حديث حسين بن علي به.

113. 'Abd *Khair* narrated: "I saw 'Alī being brought a chair, upon which he sat. Then a container of water was brought to him. He washed his hands three times, then performed *Maḍmaḍah* with the *Istinshāq* with the same water..." and he mentioned the *Hadīth* (similar to no. 112). (*Ṣaḥīh*)

زَائِدَةٌ قَالَ: حَدَّثَنَا خَالِدُ بْنُ عُلْقَمَةَ الْهَمْدَانِيُّ عَنْ عَبْدِ خَيْرٍ قَالَ: صَلَّى عَلَيَّ الْعِدَاءُ ثُمَّ دَخَلَ الرَّحْبَةَ فَدَعَا بِمَاءٍ، فَأَتَاهُ الْعَلَامُ بِإِنَاءٍ فِيهِ مَاءٌ وَطَسَّتْ، قَالَ: فَأَخَذَ الْإِنَاءَ بِيَدِهِ الْيُمْنَى فَأَفْرَغَ عَلَى يَدِهِ الْيُسْرَى وَغَسَلَ كَفَيْهِ ثَلَاثًا ثُمَّ أَذْخَلَ يَدَهُ الْيُمْنَى فِي الْإِنَاءِ فَمَضْمَضَ ثَلَاثًا وَاسْتَنْشَقَ ثَلَاثًا. ثُمَّ سَاقَ قَرِيبًا مِنْ حَدِيثِ أَبِي عَوَانَةَ. ثُمَّ مَسَحَ رَأْسَهُ مُقَدَّمَةً وَمُؤَخَّرَةً. ثُمَّ سَاقَ الْحَدِيثَ نَحْوَهُ.

١١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ مَالِكَ بْنَ عُرْفَةَ قَالَ: سَمِعْتُ عَبْدَ خَيْرٍ قَالَ: رَأَيْتُ عَلِيًّا أَنِّي بِكُرْسِيِّ فَقَعَدَ عَلَيْهِ ثُمَّ أَنِّي بِكُورٍ مِنْ مَاءٍ فَغَسَلَ يَدَهُ ثَلَاثًا ثُمَّ تَمَضَّمَضَ مَعَ الْاسْتِنْشَاقِ بِمَاءٍ وَاحِدٍ. وَذَكَرَ الْحَدِيثَ.

تخریج: [صحيح] أخرجه النسائي، الطهارة، باب عدد غسل الوجه، ح: ٩٣، ٩٤ من حديث شعبة به وقال: "هذا خطأ والصواب: خالد بن علقمة، ليس مالك بن عرفطة".

Comments:

According to this *Hadīth*, both rinsing the mouth, and sniffing water into nostrils, may be performed with one handful of water (the same water held in the hollow of the palm).

114. Zirr bin *Hubaish* stated that he heard 'Alī being asked about the *Wudū'* of the Messenger of Allāh. He mentioned the *Hadīth*, and he said: "And he wiped his

١١٤ - حَدَّثَنَا عُمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا رَبِيعَةُ الْكِنَانِيُّ عَنْ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ زَرِّ بْنِ حُبَيْشٍ:

head, until it was about to drip,^[1] and he washed his feet three times. He then said, ‘This was how the the Messenger of Allāh ﷺ performed *Wuḍū’*.’” (*Hasan*)

أَنَّهُ سَمِعَ عَلِيًّا وَسُئِلَ عَنْ وُضُوءِ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ الْحَدِيثَ وَقَالَ: وَمَسَحَ رَأْسَهُ حَتَّى لَمَّا يَفْطُرُ وَعَسَلَ رِجْلَيْهِ ثَلَاثًا ثَلَاثًا، ثُمَّ قَالَ: هَكَذَا كَانَ وُضُوءَ رَسُولِ اللَّهِ ﷺ.

تخريج: [إسناده حسن] أخرجه أحمد: ١١٠/١ من حديث ربيعة الكناني به.

Comments:

This *Hadīth* indicates that he took fresh water into his hands, to wipe his head, wetting them well, but not so much as to let water flow off his head. Taking more water upon the hands to wipe the head is allowed accordingly, but it is not required.

115. ‘Abdur-Raḥmān bin Abī Lailā said: “I saw ‘Alī perform the *Wuḍū’*, and he washed his face three times, and his forearms three times. He wiped his head once, and then said: ‘This was how the Messenger of Allāh ﷺ used to perform *Wuḍū’*.’” (*Hasan*)

١١٥ - حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ الطُّوسِيُّ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى قَالَ: حَدَّثَنَا فِطْرٌ عَنْ أَبِي فَرْوَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: رَأَيْتُ عَلِيًّا تَوَضَّأَ فَعَسَلَ وَجْهَهُ ثَلَاثًا وَعَسَلَ ذِرَاعَيْهِ ثَلَاثًا وَمَسَحَ بِرَأْسِهِ وَاحِدَةً، ثُمَّ قَالَ: هَكَذَا تَوَضَّأَ رَسُولُ اللَّهِ ﷺ.

تخريج: [إسناده حسن] وقال الحافظ في التلخيص الحبير: ٨٠/١، ح: ٧٩ "سنده صحيح".

116. Abū Ḥayyāh said: “I saw ‘Alī performing *Wuḍū’*...” and he narrated all of the (actions of) *Wuḍū’* as (having been repeated) thrice, then said: “...then he wiped his head, then washed his feet until the ankles. He (meaning, ‘Alī) then said: ‘I wished to show you the purification of the Messenger of Allāh ﷺ.’” (*Ṣaḥīḥ*)

١١٦ - حَدَّثَنَا مُسَدَّدٌ وَأَبُو تَوْبَةَ قَالَا: حَدَّثَنَا أَبُو الْأَحْوَصِ؛ ح: وَحَدَّثَنَا عَمْرُو بْنُ عَوْنٍ قَالَ: أَخْبَرَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ قَالَ: رَأَيْتُ عَلِيًّا تَوَضَّأَ، فَذَكَرَ وُضُوءَهُ كُلَّهُ ثَلَاثًا ثَلَاثًا، قَالَ: ثُمَّ مَسَحَ رَأْسَهُ ثُمَّ عَسَلَ رِجْلَيْهِ إِلَى الْكَعْبَيْنِ، ثُمَّ قَالَ: إِنَّمَا أَحْبَبْتُ أَنْ أُرِيَكُمْ طُهُورَ رَسُولِ اللَّهِ ﷺ.

[1] Copies of this text differ on the wording here, as do various compilers who narrated it from the same route of transmission. Imām Aḥmad narrated it from the same route (1:109; no. 873), but with a shorter chain. His narration makes the meaning clear, solving the disagreements among the commentaries, and it has been translated accordingly.

تخریج: [صحیح] أخرجه الترمذي، الطهارة، باب ما جاء في وضوء النبي ﷺ كيف كان؟، ح: ٤٨ والنسائي، ح: ٩٦، ١١٥ من حديث أبي الأحوص به وقال الترمذي: "هذا حديث حسن صحيح" وللحديث شواهد كثيرة.

117. ‘Ubaidullāh Al-Khawlānī narrated from Ibn ‘Abbās, who said: “Alī — meaning Ibn Abī Tālib — visited me after having urinated. He called for water in order to perform ablution, so a bowl with water was placed before him. He said: ‘O Ibn ‘Abbās. Should I not show you how the Messenger of Allāh ﷺ used to perform *Wuḍū’*?’ I said ‘Yes.’ So he poured water onto his hand and washed it, then inserted his right hand (inside the bowl), and poured water onto his other hand with it. He then washed his hands, and performed *Maḍmaḍah* and *Istinḥār*. He then inserted both hands into the container and took out a handful of water, and splashed it on his face. He then used his thumbs to wash the front part of his ears. He repeated this a second and a third time. He then used his right hand to scoop up some water, which he splashed on his forehead, and allowed the water to drip down his face. Then, he washed his forearms up to the elbows three times. He then wiped his head, and the back of his ears. He then put both his hands (in the container) and took out a handful of water, which he splashed onto his feet while he was wearing sandals.”

I (‘Ubaidullāh) said: “While he was

١١٧ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى
الْحَرَّانِيُّ قَالَ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ سَلَمَةَ،
عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ طَلْحَةَ
ابْنِ يَزِيدَ بْنِ رُكَّانَةَ، عَنْ عُبَيْدِ اللَّهِ الْخَوْلَانِيِّ،
عَنْ ابْنِ عَبَّاسٍ قَالَ: دَخَلَ عَلَيَّ عَلِيٌّ يَعْنِي
ابْنَ أَبِي طَالِبٍ، وَقَدْ أَهْرَاقَ الْمَاءَ، فَدَعَا
بِوَضُوءٍ، فَأَتَيْنَاهُ بِتَوْرٍ فِيهِ مَاءٌ حَتَّى وَضَعْنَاهُ
بَيْنَ يَدَيْهِ، فَقَالَ: يَا ابْنَ عَبَّاسِ! أَلَا أُرِيكَ
كَيْفَ كَانَ يَتَوَضَّأُ رَسُولُ اللَّهِ ﷺ؟ قُلْتُ:
بَلَى. قَالَ: فَأَصْعَى الْإِنَاءَ عَلَى يَدِهِ فَعَسَلَهَا
ثُمَّ أَدْخَلَ يَدَهُ الْيُمْنَى فَأَفْرَعَهَا بِهَا عَلَى الْأُخْرَى
ثُمَّ غَسَلَ كَفَيْهِ ثُمَّ تَمَضَّمَصَّ وَاسْتَنْشَرَتْ ثُمَّ أَدْخَلَ
يَدَيْهِ فِي الْإِنَاءِ جَمِيعًا فَأَخَذَ بِهِمَا حَفْنَةً مِنْ
مَاءٍ فَضَرَبَ بِهَا عَلَى وَجْهِهِ ثُمَّ أَلْقَمَ إِبْهَامَيْهِ مَا
أَقْبَلَ مِنْ أُذُنَيْهِ ثُمَّ الثَّانِيَةَ ثُمَّ الثَّالِيَةَ مِثْلَ ذَلِكَ
ثُمَّ أَخَذَ بِكَفَيْهِ الْيُمْنَى قَبْضَةً مِنْ مَاءٍ فَصَبَّهَا
عَلَى نَاصِيَتَيْهِ فَتَرَكَهَا تَسْتَنْ عَلَى وَجْهِهِ ثُمَّ
غَسَلَ ذِرَاعَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلَاثًا ثَلَاثًا ثُمَّ
مَسَحَ رَأْسَهُ وَظَهْرَ أُذُنَيْهِ ثُمَّ أَدْخَلَ يَدَيْهِ
جَمِيعًا فَأَخَذَ حَفْنَةً مِنْ مَاءٍ فَضَرَبَ بِهَا عَلَى
رِجْلَيْهِ وَفِيهَا النَّعْلُ فَفَتَلَهَا بِهَا ثُمَّ الْأُخْرَى مِثْلَ
ذَلِكَ. قَالَ: قُلْتُ: وَفِي النَّعْلَيْنِ؟ قَالَ: وَفِي
النَّعْلَيْنِ. قَالَ: قُلْتُ: وَفِي النَّعْلَيْنِ؟ قَالَ:
وَفِي النَّعْلَيْنِ. قَالَ: قُلْتُ: وَفِي النَّعْلَيْنِ؟

wearing sandals?" He (Ibn 'Abbās) replied: "(Yes,) while he was wearing sandals." I ('Ubaidullāh) said: "While he was wearing sandals?" He (Ibn 'Abbās) replied: "(Yes,) while he was wearing sandals." I ('Ubaidullāh) said: "While he was wearing sandals?" He (Ibn 'Abbās) replied: "(Yes,) while he was wearing sandals." (Hasan)

Abū Dāwud said: The *Hadīth* of Ibn Juraij from Shaibah resembles the *Hadīth* of 'Alī, because Ḥajjāj bin Muḥammad said in it, reporting from Ibn Juraij: "And he wiped his head once." And Ibn Wahb said in it, reporting from Ibn Juraij: "And he wiped his head three times."^[1]

تخریج: [إسناده حسن] أخرجه أحمد: ۱/۸۲ من حديث محمد بن إسحاق به وصرح بالسمع وصرحه ابن خزيمة، ح: ۱۵۳ وابن حبان (موارد): ۱۵۳.

Comments:

According to this *Hadīth*, 'Alī عليه السلام passed water over his face a fourth time, after he had already washed it three times over. Doing so is permissible but three times is better.

118. It was narrated from 'Amr bin Yāhyā Al-Māzinī from his father, that he said to 'Abdullāh bin Zaid bin 'Āṣim — and he was the grandfather of 'Amr bin Yaḥyā — "Can you show me how the Messenger of Allāh صلى الله عليه وسلم performed *Wuḍū'?*" 'Abdullāh bin Zaid said: "Yes." He called for water, and poured it over his hands and washed them. He then performed the *Maḍmaḍah* and *Istinḥār* three times, and washed his face three

قال: وفي التعلين.
قال أبو داود: وحديث ابن جريج عن شيبه يسه حديث علي، لأنه قال فيه حجاج ابن محمد عن ابن جريج: ومسح برأسه مرة واحدة. وقال ابن وهب فيه عن ابن جريج: ومسح برأسه ثلاثاً.

۱۱۸ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ أَبِيهِ أَنَّهُ قَالَ لِعَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَاصِمٍ وَهُوَ جَدُّ عَمْرِو بْنِ يَحْيَى: هَلْ تَسْتَطِيعُ أَنْ تُرِيَنِي كَيْفَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَتَوَضَّأُ؟ فَقَالَ عَبْدُ اللَّهِ بْنُ زَيْدٍ: نَعَمْ، فَدَعَا بِوَضُوءٍ فَأَفْرَغَ عَلَى يَدَيْهِ فَعَسَلَ يَدَيْهِ ثُمَّ تَمَضَّمَصَ وَاسْتَنْثَرَ ثَلَاثًا ثُمَّ عَسَلَ وَجْهَهُ ثَلَاثًا ثُمَّ عَسَلَ يَدَيْهِ

[1] The version of Ḥajjāj is recorded by An-Nasā'ī no. 95, the version of Ibn Wahb was recorded by Al-Baihaqī (1:63) and others. And his point here is that there are other versions reported describing the *Wuḍū'* by 'Alī, and they are similar.

times. He then washed his hands (and forearms) twice up to the elbows, and then wiped his head with his hands, going back and forth (over his head) with them. He started with the front of the head, then (wiped) them over (his head) until his nape, then returned them to where he had started. He then washed his feet. (*Ṣaḥīḥ*)

مَرَّتَيْنِ مَرَّتَيْنِ إِلَى الْمِرْفَقَيْنِ ثُمَّ مَسَحَ رَأْسَهُ بِيَدَيْهِ، فَأَقْبَلَ بِهِمَا وَأَذْبَرَ، بَدَأَ بِمَقْدَمِ رَأْسِهِ ثُمَّ ذَهَبَ بِهِمَا إِلَى قَفَاةِ ثُمَّ رَدَّهُمَا حَتَّى رَجَعَ إِلَى الْمَكَانِ الَّذِي بَدَأَ مِنْهُ ثُمَّ غَسَلَ رِجْلَيْهِ.

تخریج: أخرجه البخاري، الوضوء، باب مسح الرأس كله، ح: ١٨٥، ومسلم، الطهارة، باب آخر في صفة الوضوء، ح: ٢٣٥ من حديث مالك به وهو في الموطأ (يحيى): ١٨/١.

Comments:

1. It is permissible to wash some limbs three times, and some others two times.
2. Wiping forelocks or wiping some of the hair is not enough. The correct way is to join both hands together and pass them over the head, from the forehead to the nape of the neck at the back of the head, and then to bring them back to the forehead.

119. (There is another chain) from ‘Abdullāh bin Zaid bin ‘Āṣim with this *Hadūth*, and he said: “...He then performed *Maḍmaḍah* and *Istinshāq* with one palm, doing that three times.” Then he mentioned similarly (as no. 118). (*Ṣaḥīḥ*)

١١٩ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَاصِمٍ بِهَذَا الْحَدِيثِ وَقَالَ: فَمَضْمَضَ وَاسْتَنْشَقَ مِنْ كَفِّ وَاحِدَةٍ، يَفْعَلُ ذَلِكَ ثَلَاثًا. ثُمَّ ذَكَرَ نَحْوَهُ.

تخریج: أخرجه البخاري، الوضوء، باب من مضمض واستنشق من غرفة واحدة، ح: ١٩١ عن مسدد ومسلم، ح: ٢٣٥ من حديث خالد بن عبدالله به، انظر الحديث السابق.

120. It was reported from Ḥabban bin Wāsi‘ that his father narrated, that he heard ‘Abdullāh bin Zaid bin ‘Āṣim say that he saw the Messenger of Allāh ﷺ — so he mentioned his *Wudū’* and said: “He wiped his head with water other than what was left in his hands, and he washed his feet until they were clean.” (*Ṣaḥīḥ*)

١٢٠ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ قَالَ: حَدَّثَنَا ابْنُ وَهَبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ أَنَّ حَبَّانَ بْنَ وَاسِعٍ حَدَّثَهُ أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ زَيْدِ بْنِ عَاصِمِ الْمَازِنِيِّ يَذْكُرُ أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ فَذَكَرَ وُضُوءَهُ قَالَ: وَمَسَحَ رَأْسَهُ بِمَاءٍ غَيْرِ فَضْلِ يَدَيْهِ، وَغَسَلَ رِجْلَيْهِ حَتَّى أَنْقَاهُمَا.

تخریج: أخرجه مسلم، الطهارة، باب آخر في صفة الوضوء، ح: ٢٣٦ عن أحمد بن عمرو

ابن السرح به ورواه الترمذي، ح: ٣٥ وقال: "هذا حديث حسن صحيح".

121. Al-Miqdām bin Ma'dikarib Al-Kindī said: "The Messenger of Allāh ﷺ was brought some water to perform *Wuḍū'*. He washed his hands three times, then he performed *Maḍmaḍah* and *Istinshāq* three times and washed his face three times, then washed his forearms three times each, then wiped his head and ears; the outside of them and the inside of them." (*Hasan*)

١٢١ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَبِيلٍ قَالَ: حَدَّثَنَا أَبُو الْمُعَيَّرَةِ قَالَ: حَدَّثَنَا حَرِيْزٌ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ مَيْسَرَةَ الْحَضْرَمِيُّ قَالَ: سَمِعْتُ الْمُقْدَامَ بْنَ مَعْدِيكَرِبَ الْكِنْدِيِّ قَالَ: أَتَى رَسُولَ اللَّهِ ﷺ بِوَضُوءٍ فَتَوَضَّأَ فَغَسَلَ كَفَيْهِ ثَلَاثًا ثُمَّ تَمَضَّضَ وَاسْتَنْشَقَ ثَلَاثًا وَغَسَلَ وَجْهَهُ ثَلَاثًا ثُمَّ غَسَلَ ذِرَاعَيْهِ ثَلَاثًا ثَلَاثًا ثُمَّ مَسَحَ بِرَأْسِهِ وَأُذُنَيْهِ ظَاهِرِهِمَا وَبَاطِنَيْهِمَا.

تخریج: [إسناده حسن] وهو في المسند للإمام أحمد: ٤/١٣٢، ح: ١٧٣٢٠ وزاد: "وغسل رجليه ثلاثاً ثلاثاً" وحسنه الحافظ في التلخيص الحبير: ١/٨٩، ح: ٩٤.

122. Al-Miqdām bin Ma'dikarib said: "I saw the Messenger of Allāh ﷺ perform *Wuḍū'*. When he was about to wipe his head, he placed his palms on the front of his head, then wiped them over (his head) until he reached his nape, then he returned them to the place he started from." (*Hasan*)

١٢٢ - حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ وَيَعْقُوبُ ابْنُ كَعْبِ الْأَنْطَاكِيِّ لَفْظَهُ قَالَا: حَدَّثَنَا الْوَلِيدُ ابْنُ مُسْلِمٍ عَنْ حَرِيْزِ بْنِ عُثْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَيْسَرَةَ، عَنْ الْمُقْدَامِ بْنِ مَعْدِيكَرِبَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ فَلَمَّا بَلَغَ مَسْحَ رَأْسِهِ وَضَعَ كَفَيْهِ عَلَى مُقَدِّمِ رَأْسِهِ فَأَمَرَهُمَا حَتَّى بَلَغَ الْقَفَا ثُمَّ رَدَّهُمَا إِلَى الْمَكَانِ الَّذِي مِنْهُ بَدَأَ. قَالَ مَحْمُودٌ: قَالَ أَخْبَرَنِي حَرِيْزٌ.

تخریج: [حسن] أخرجه البيهقي: ١/٥٩ من حديث أبي داود به وأصله عند ابن ماجه، ح: ٤٤٢ من حديث الوليد بن مسلم بلفظ آخر، انظر الحديث الآتي.

Comments:

There is no *Hadīth* to prove that the neck is wiped separately. According to *Ahādīth*, while wiping over the head, one passes his hands over his head to the nape of the neck. That is the *Sunnah* of the Prophet.

123. (There is another chain from Al-Miqdām bin Ma'dikarib) he said: "And he wiped his ears; the

١٢٣ - حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ وَهَشَامُ ابْنُ خَالِدِ الْمَعْنِيِّ قَالَا: حَدَّثَنَا الْوَلِيدُ بِهَذَا

outside of them and the inside of them.” And Hishām (a narrator) added: “And he put his fingers into the entry of his ears.” (*Hasan*)

تخريج: [حسن] أخرجه ابن ماجه، الطهارة، باب ما جاء في مسح الأذنين، ح: ٤٤٢ من حديث الوليد بن مسلم به مختصراً.

124. Yazīd bin Abī Mālik said that Mu‘āwiyah (bin Abī Sufyān) once performed *Wuḍū’* for the people the way that he saw the Messenger of Allāh ﷺ perform it. When he (was about to wipe) his head, he scooped up some water, and splashed it with his left hand on the middle of his head, until the water was dripping down, or about to drip down. Then he wiped from the front portion (of his head) to the back, and then from the back to the front. (*Hasan*)

١٢٤ - حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ الْحَرَائِيُّ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو الْأَزْهَرِ الْمُغِيرَةُ بْنُ فَرَوَةَ وَيَزِيدُ بْنُ أَبِي مَالِكٍ: أَنَّ مُعَاوِيَةَ تَوَضَّأَ لِلنَّاسِ كَمَا رَأَى رَسُولَ اللَّهِ ﷺ يَتَوَضَّأُ، فَلَمَّا بَلَغَ رَأْسَهُ غَرَفَ غَرْفَةً مِنْ مَاءٍ فَتَلَقَّاهَا بِشِمَالِهِ حَتَّى وَضَعَهَا عَلَى وَسْطِ رَأْسِهِ حَتَّى قَطَرَ الْمَاءُ أَوْ كَادَ يَقْطُرُ ثُمَّ مَسَحَ مِنْ مُقَدِّمِهِ إِلَى مُؤَخَّرِهِ وَمِنْ مُؤَخَّرِهِ إِلَى مُقَدِّمِهِ.

تخريج: [إسناده حسن] أخرجه أحمد: ٩٤/٤ من حديث الوليد بن مسلم به.

125. (In another narration that is similar to no. 124, the narrator added): “So he performed (the acts of) *Wuḍū’* three times, and washed his feet...” without mentioning the number of times. (*Hasan*)

١٢٥ - حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا الْوَلِيدُ بِهِذَا الْإِسْنَادِ قَالَ: فَتَوَضَّأَ ثَلَاثًا ثَلَاثًا وَغَسَلَ رِجْلَيْهِ بِغَيْرِ عَدَدٍ.

تخريج: [حسن] أخرجه أحمد: ٩٤/٤ من حديث الوليد بن مسلم به.

126. Ar-Rubai‘ bint Mu‘awwidh bin ‘Afrā said: “The Messenger of Allāh ﷺ used to come to us,” and she narrated (along with other narrations): “He said (to me): ‘Pour water for my *Wuḍū’*.’” And she mentioned the *Wuḍū’* of the Prophet ﷺ. She said in it “...He washed his hands three times, and washed his face three times, and

١٢٦ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَشْرُ بْنُ الْمُفْضَلِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَقِيلٍ عَنِ الرَّبِيعِ بِنْتِ مُعَوِّذِ ابْنِ عَفْرَاءَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْتِينَا فَحَدَّثَنَا أَنَّهُ قَالَ: «اسْكُبِي لِي وَضُوءًا» فَذَكَرْتُ وَضُوءَ النَّبِيِّ ﷺ قَالَتْ فِيهِ: فَغَسَلَ كَفَيْهِ ثَلَاثًا وَوَضَّأَ وَجْهَهُ

performed *Madmadah* and *Istinshāq* once, and washed his hands (and forearms) three times, and wiped his head twice. He would start from the back of his head, and then (wipe once again) from the front. He (also wiped) both his ears, outside of them and the inside. And he washed his feet three times.” (*Hasan*).

Abū Dāwud said: This is the meaning of the narration of Musad-dad.

تخریج: [حسن] أخرجه الترمذي، الطهارة، باب ما جاء أنه يبدأ بمؤخر الرأس، ح: ٣٣ من حديث بشر بن المفضل به وقال: "حسن" ورواه ابن ماجه: ٣٩٠ * ابن عقيل ضعيف على الراجح ضعفه الجمهور، وللحديث شواهد عند ابن خزيمة ح: ١٤٨، ١٥٢، وغيره .

Comments:

According to this *Hadīth*, the head may be wiped twice.

127. (In another narration that is similar to no. 126, some of the words were different, and one narrator added:) “He performed the *Madmadah* and *Istinshāq* three times.” (*Hasan*)

تخریج: [حسن] أخرجه أحمد: ٣٥٨/٦ من حديث سفيان بن عيينة به وانظر الحديث السابق.

128. Ar-Rubāī‘ bint Mu‘awwidh bin ‘Afrā’ narrated that the Messenger of Allāh ﷺ performed *Wuḍū’* in front of her. He wiped his entire head from the crown of his hair; he would wipe every portion (in the direction in) which his hair would descend. He would not disturb the appearance (of his hair). (*Da‘if*)

تخریج: [إسناده ضعيف] محمد بن عجلان مدلس كما يأتي (٩٠٢) ولم أجد تصريح سماعه، وابن عقيل ضعيف تقدم: ١٢٦ .

ثَلَاثًا وَمَضْمَضَ وَاسْتَنْشَقَ مَرَّةً وَوَضَّأَ يَدَيْهِ ثَلَاثًا ثَلَاثًا وَمَسَحَ بِرَأْسِهِ مَرَّتَيْنِ، يَبْدَأُ بِمُؤَخَّرِ رَأْسِهِ ثُمَّ بِمُقَدِّمِهِ وَيَأْذُنَيْهِ كِلْتَيْهِمَا ظُهُرَهُمَا وَبَطُونَهُمَا وَوَضَّأَ رِجْلَيْهِ ثَلَاثًا ثَلَاثًا .
قال أبو داود: وَهَذَا مَعْنَى حَدِيثِ مُسَدَّدٍ .

١٢٧ - حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ قَالَ :
حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ عَقِيلٍ بِهَذَا الْحَدِيثِ يُعَيِّرُ بَعْضَ مَعَانِي بَشْرِ قَالَ فِيهِ : وَتَمَضْمَضَ وَاسْتَنْشَقَ ثَلَاثًا .

١٢٨ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَيَزِيدُ بْنُ خَالِدِ الْهَمْدَانِيُّ قَالَا : حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ عَجَلَانَ ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ ، عَنْ الرُّبَيْعِ بِنْتِ مُعَوِّذِ بْنِ عَفْرَاءَ : أَنَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ عِنْدَهَا فَمَسَحَ الرَّأْسَ كُلَّهُ مِنْ قَرْنِ الشَّعْرِ ، كُلِّ نَاحِيَةٍ لِمُنْصَبِ الشَّعْرِ ، لَا يُحْرِكُ الشَّعْرَ عَنْ هَيْئَتِهِ .

Comments:

This *Hadīth* demonstrates important points related to wiping one's head when having ample hair.

129. Ar-Rubaī' bint Mu'awwidh bin 'Afrā' said: "I saw the Messenger of Allāh ﷺ perform *Wudū'*. He wiped the front portion and the back portion of his head, his temples (and sideburns) and his ears, once." (*Da'if*)

١٢٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا بَكْرٌ يَعْنِي بَنَ مُضَرَ، عَنِ ابْنِ عَجَلَانَ، عَنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ: أَنَّ رُبَيْعَ بِنْتَ مُعَوِّذِ بْنِ عَفْرَاءَ أَخْبَرَتْهُ قَالَتْ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَتَوَضَّأُ، قَالَتْ: فَامْسَحَ رَأْسَهُ وَمَسَحَ مَا أَقْبَلَ مِنْهُ وَمَا أَدْبَرَ وَصُدَّعِيهِ وَأُذُنَيْهِ مَرَّةً وَاحِدَةً.

تخریج: [إسناده ضعيف] أخرجه البغوي في شرح السنة، ح: ٢٢٥ من حديث أبي داود به، انظر الحديث السابق لعلته: ١٢٨.

130. Ar-Rubaī' bint Mu'awwidh bin 'Afrā' said that the Prophet ﷺ wiped his head with water that was left over in his hands. (*Da'if*)

١٣٠ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ دَاوُدَ عَنْ سُفْيَانَ بْنِ سَعِيدٍ، عَنِ ابْنِ عَقِيلٍ، عَنِ الرَّبِيعِ: أَنَّ النَّبِيَّ ﷺ مَسَحَ بِرَأْسِهِ مِنْ فَضْلِ مَاءٍ كَانَ فِي يَدِهِ.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٢٣٧/١ من حديث أبي داود به * سفيان هو الثوري وهو مدلس كما يأتي (٧٤٨) وابن عقيل، تقدم: ١٢٦.

131. Ar-Rubaī' bint Mu'awwidh bin 'Afrā' said that the Prophet ﷺ performed *Wudū'*, and he put his fingers into the inner lobes of his ears. (*Hasan*)

١٣١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا وَكَيْعٌ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ صَالِحٍ عَنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ، عَنِ الرَّبِيعِ بِنْتَ مُعَوِّذٍ: أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ فَأَدْخَلَ إِصْبَعِيهِ فِي جُحْرِي أُذُنَيْهِ.

تخریج: [حسن] أخرجه البيهقي: ٦٥/١ من حديث أبي داود به ورواه ابن ماجه، الطهارة، باب ما جاء في مسح الأذنين، ح: ٤٤١ من حديث وكيع به وله شواهد انظر الحديث الآتي: ١٣٥.

132. Ṭalḥah bin Muṣarrif narrated from his father, from his grandfather, who said: "I saw the Messenger of Allāh ﷺ (performing

١٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى وَمُسَدَّدٌ قَالَا: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ لَيْثٍ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ:

Wuḍūʾ) wiping his head once, until he reached the back of his head, which is the upper part of the neck.” Musad-dad (one of the narrators) said:^[1] “He wiped his head from the front to the back, until he caused his hands to come out from under his ears.” (*Daʿīf*)

Abū Dāwud said: Musaddad said that he narrated it to Yahyā,^[2] and he rejected it.

Abū Dāwud said: “I heard Aḥmad bin Ḥanbal saying: “They say that Ibn ‘Uyaynah would reject it, saying: ‘What is this?’” [Meaning] Ṭalḥah from his father, from his grandfather.

رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْسَحُ رَأْسَهُ مَرَّةً وَاحِدَةً حَتَّى بَلَغَ الْقَدَالَ وَهُوَ أَوَّلُ الْقَفَا. وَقَالَ مُسَدَّدٌ: مَسَحَ رَأْسَهُ مِنْ مُقَدِّمِهِ إِلَى مُؤَخَّرِهِ حَتَّى أَخْرَجَ يَدَيْهِ مِنْ تَحْتِ أُذُنَيْهِ.

قال أبو داود: قال مسدد: فحدثت به يحيى فأنكره.

قال أبو داود: وسمعت أحمدا يقول: إن ابن عيينة، زعموا أنه كان ينكره ويقول: أيش هذا [يعني] طلحة، عن أبيه، عن جدّه؟

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٦٠/١ من حديث ليث بن أبي سليم به * وليث ضعيف (التلخيص الحبير: ٧٨/١، ح: ٧٩) ضعفه الجمهور وهو مدلس أيضا، وقال النووي: "فهو حديث ضعيف بالاتفاق" (المجموع شرح المهذب: ٤٦٤/١).

133. Ibn ‘Abbās narrated that he saw the Messenger of Allāh ﷺ perform *Wuḍūʾ*. He mentioned the *Ḥadīth*, for all of it (meaning, washed them) three times each, and said: “He wiped his head and ears once.” (*Daʿīf*)

١٣٣ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا عَبَادُ بْنُ مَنْصُورٍ عَنْ عِكْرِمَةَ بْنِ خَالِدٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَأَى رَسُولَ اللَّهِ ﷺ يَتَوَضَّأُ. فَذَكَرَ الْحَدِيثَ كُلَّهُ ثَلَاثًا ثَلَاثًا. قَالَ: وَمَسَحَ بِرَأْسِهِ وَأُذُنَيْهِ مَسْحَةً وَاحِدَةً.

تخريج: [إسناده ضعيف] وأخرجه ابن عبد البر في التمهيد: ٣٨/٤، ٣٩ من حديث أبي داود به * عبادة بن منصور ضعيف مدلس.

134. It was narrated from *Shah* bin Ḥawshab, from Abū Umāmah, and he mentioned the *Wuḍūʾ* of the Prophet ﷺ and said: “The

١٣٤ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَادٌ؛ ح: وحدنا مسدد وقتيبة عن حماد بن زيد، عن سنان بن ربيعة، عن شهر

[1] Abū Dāwud narrated this from two *Shaikhs*, Musad-dad, and Muḥammad bin ‘Eisā.

[2] Yahyā bin Sa‘eed Al-Qaṭṭān as is made clear in the narration of Al-Baihaqī. See *ʿAwn Al-Ma‘būd*.

Messenger of Allāh ﷺ would wipe the inner corner of his eyes.” And he said: “The two ears are (considered) a part of the head.” (*Hasan*)

(Abū Dāwud said:) Sulaimān bin Ḥarb (one of the narrators) said: “It (the last statement) was said by Abū Umāmah, whereas Ḥammād said: “I don’t know whether it (last) is a saying of Abū Umāmah or the Prophet ﷺ.” — Meaning the part about the ears.

تخريج: [إسناده حسن] أخرجه الترمذي، الطهارة، باب ما جاء أن الأذنين من الرأس، ح: ٢٧ عن قتيبة به وأعله، ورواه ابن ماجه، ح: ٤٤٤ * شهر بن حوشب حسن الحديث، وثقه الجمهور ولم يثبت الجرح القادح فيه.

Comments:

The corners of eye-sockets, partly covered by layers of skin, should be rubbed over to prevent them from remaining dry.

Chapter 51. Performing [The Actions Of] *Wudū'* Thrice

135. ‘Amr bin Shu‘aib narrated, from his father, from his grandfather, that a man came to the Prophet ﷺ and asked: “O Messenger of Allāh! How is purification (performed)?” So he (ﷺ) called for a container of water, and washed his hands thrice. Then he washed his face thrice, and his forearms thrice. Then he wiped his head, and inserted his index fingers into his ears, while wiping the outside of his ears with his thumbs, and the inside with the index fingers. Then he washed his feet thrice, and said: “This is the *Wudū'*. So whoever increases in this, or decreases, has indeed done

(المعجم ٥٢) - بَابُ الْوُضُوءِ ثَلَاثًا ثَلَاثًا (التحفة ٥١)

١٣٥ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: إِنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! كَيْفَ الطُّهُورُ؟ فَدَعَا بِمَاءٍ فِي إِنَاءٍ فَغَسَلَ كَفَّيْهِ ثَلَاثًا ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا ثُمَّ غَسَلَ ذِرَاعَيْهِ ثَلَاثًا ثُمَّ مَسَحَ بِرَأْسِهِ وَأَدْخَلَ إِصْبَعَيْهِ السَّبَّاحَتَيْنِ فِي أُذُنَيْهِ وَمَسَحَ بِإِبْهَامَيْهِ عَلَى ظَاهِرِ أُذُنَيْهِ وَبِالسَّبَّاحَتَيْنِ بَاطِنِ أُذُنَيْهِ ثُمَّ غَسَلَ رِجْلَيْهِ ثَلَاثًا ثَلَاثًا، ثُمَّ قَالَ: «هَكَذَا الْوُضُوءُ، فَمَنْ زَادَ عَلَى هَذَا أَوْ نَقَصَ فَقَدْ أَسَاءَ وَظَلَمَ» أَوْ «ظَلَمَ وَأَسَاءَ».

wrong and injustice,” or “done injustice and wrong.” (*Hasan*)

تخریج: [إسناده حسن] أخرجه النسائي، الطهارة، باب الاعتداء في الوضوء، ح: ١٤٠ وابن ماجه، ح: ٤٢٢ من حديث موسى بن أبي عائشة به وصححه ابن خزيمة، ح: ١٧٤.

Comments:

The Messenger of Allāh (ﷺ) also demonstrated what is practical. This method is more effective than oral instructions.

Chapter 52. Performing [The Actions Of] *Wuḍū'* Twice

(المعجم ٥٣) - بَابُ الْوُضُوءِ مَرَّتَيْنِ

(التحفة ٥٢)

136. Abū Hurairah narrated that the Prophet ﷺ performed (the actions of) *Wuḍū'* twice. (*Hasan*)

١٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا زَيْدٌ يَعْنِي ابْنَ الْحُبَابِ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ ثَوْبَانَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ الْفَضْلِ الْهَاشِمِيُّ عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ مَرَّتَيْنِ مَرَّتَيْنِ.

تخریج: [إسناده حسن] أخرجه الترمذي، الطهارة، باب ما جاء في الوضوء مرتين مرتين، ح: ٤٣ من حديث زيد بن حباب به وقال: "حسن غريب".

137. ‘Atā’ bin Yasār said: “Ibn ‘Abbās said to us: ‘Would you like me to show you how the Messenger of Allāh ﷺ performed *Wuḍū'*?’” So he called for a container of water, took a handful of water with his right hand, and performed *Maḍmaḍah* and *Istinshāq*. Then he took another handful of water, which he combined with his other hand. He then washed his face. He then took another handful, and washed his right hand (and forearm), then another, and washed his left hand (and forearm). He then took another handful of water, shook his hand (to let the water pour away), and then wiped his head and ears. He then took another handful of

١٣٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ قَالَ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ قَالَ: حَدَّثَنَا زَيْدٌ عَنِ عَطَاءِ بْنِ يَسَارٍ قَالَ: قَالَ لَنَا ابْنُ عَبَّاسٍ: أَتُحِبُّونَ أَنْ أُرِيَكُمُ كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَضَّأُ، فَدَعَا بِإِنَاءٍ فِيهِ مَاءٌ فَاعْتَرَفَ عُرْفَةَ بِيَدِهِ الْيُمْنَى فَتَمَضَّمَصَ وَاسْتَنْشَقَ، ثُمَّ أَخَذَ أُخْرَى فَجَمَعَ بِهَا يَدَيْهِ، ثُمَّ غَسَلَ وَجْهَهُ، ثُمَّ أَخَذَ أُخْرَى فَغَسَلَ بِهَا يَدَهُ الْيُمْنَى، ثُمَّ أَخَذَ أُخْرَى فَغَسَلَ بِهَا يَدَهُ الْيُسْرَى، ثُمَّ قَبَضَ قَبْضَةً مِنَ الْمَاءِ ثُمَّ نَفَضَ يَدَهُ ثُمَّ مَسَحَ بِهَا رَأْسَهُ وَأُذُنَيْهِ ثُمَّ قَبَضَ قَبْضَةً أُخْرَى مِنَ الْمَاءِ فَرَشَّ عَلَى رِجْلَيْهِ الْيُمْنَى وَفِيهَا التَّغْلُ ثُمَّ مَسَحَهَا بِيَدَيْهِ، يَدٌ فَوْقَ الْقَدَمِ

water, and sprinkled some water over his right foot, while (he was wearing) sandals, and wiped it with his hands. He used one hand to wipe over the foot, and one hand to wipe under the sole. He then did the same with the left (foot).” (Hasan)

وَيَدٍ تَحْتَ النَّعْلِ، ثُمَّ صَنَّعَ بِالْيَسْرَى مِثْلَ ذَلِكَ.

تخريج: [إسناده حسن] أخرجه الحاكم: ١٤٧/١ من حديث هشام بن سعد به وانظر الحديث

الآتي.

Comments:

According to this *Hadith*, he sprinkled water upon his feet and then wiped them over with his hands. Therefore, it does not conflict with other narrations since he rubbed them as is done when washing.

Chapter 53. Performing [The Actions Of] *Wuḍū'* Once

(المعجم ٥٤) - بَابُ الْوُضُوءِ مَرَّةً مَرَّةً

(التحفة ٥٣)

138. Ibn 'Abbās said: “Should I not inform you of the *Wuḍū'* of the Messenger of Allāh ﷺ?” He then (performed the actions of) *Wuḍū'* one time each. (Ṣaḥīḥ)

١٣٨ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى

عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أَلَا أُخْبِرُكُمْ بِوُضُوءِ رَسُولِ اللَّهِ ﷺ، فَتَوَضَّأَ مَرَّةً مَرَّةً.

تخريج: أخرجه البخاري، الوضوء، باب الوضوء مرة مرة، ح: ١٥٧ من حديث سفیان

الثوري به ورواه الترمذي، ح: ٤٢ والنسائي، ح: ٨٠ وابن ماجه، ح: ٤١١.

Chapter 54. Separating Between The *Maḍmaḍah* And *Istinshāq*

(المعجم ٥٥) بَابُ: فِي الْفَرْقِ بَيْنَ

الْمَضْمُضَةِ وَالْإِسْتِنْشَاقِ (التحفة ٥٤)

139. Ṭalḥah narrated, from his father, from his grandfather, who said: “I entered — meaning upon the Prophet ﷺ — while he was performing the *Wuḍū'*. Water was dripping down from his face and beard onto his chest. I saw him separate the *Maḍmaḍah* from the *Istinshāq*.” (Ḍaʿīf)

١٣٩ - حَدَّثَنَا حُمَيْدٌ بْنُ مَسْعَدَةَ قَالَ:

حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ لَيْثًا يَذْكُرُ عَنْ طَلْحَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: دَخَلْتُ - يَغْنِي عَلَى النَّبِيِّ ﷺ وَهُوَ يَتَوَضَّأُ وَالْمَاءُ يَسِيلُ مِنْ وَجْهِهِ وَلِحْيَتِهِ عَلَى صَدْرِهِ فَرَأَيْتُهُ يَفْصِلُ بَيْنَ الْمَضْمُضَةِ وَالْإِسْتِنْشَاقِ.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٥١/١ من حديث أبي داود به * ليث بن أبي سليم ضعيف كما تقدم: ١٣٢.

Comments:

According to some scholars, it is permissible to rinse out the mouth and sniff water into the nose with separate handfuls of water, and some of them consider that recommended. But the *Ahādīth* that mention rinsing the mouth and sniffing water into the nose with one handful of water are stronger with respect to the chains of narration. Allāh knows best.

Chapter 51. On *Al-Istīnthār* (Blowing Water From The Nose)

(المعجم ٥٦) بَابُ: فِي الْإِسْتِثْنَارِ
(التحفة ٥٥)

140. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “When one of you performs *Wuḍū’*, let him put some water in his nose, then blow it out.” (*Ṣaḥīh*)

١٤٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَجْعَلْ فِي أَنْفِهِ مَاءً ثُمَّ لِيَسْتِنْثِرْ».

تخریج: أخرجه البخاري، الوضوء، باب الاستجمار وتراً، ح: ١٦٢ والنسائي، ح: ٨٦ من حديث مالك به وهو في الموطأ (يحيى): ١٩/١ ورواه مسلم: ٢٣٧ من حديث أبي الزناد به.

Comments:

Sniffing water into, and then expelling it from the nose is obligatory during *Wuḍū’*, according to the order of Allāh’s Messenger (ﷺ).

141. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said: “Perform *Istīnthār* two times with potency, or three times.” (*Ḥasan*)

١٤١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى قَالَ: حَدَّثَنَا وَكَيْعٌ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذَلْبٍ عَنْ قَارِظٍ، عَنْ أَبِي عَطْفَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اسْتِنْثَرُوا مَرَّتَيْنِ بِالْغَتَّيْنِ أَوْ ثَلَاثًا».

تخریج: [إسناده حسن] أخرجه ابن ماجه، الطهارة، باب المبالغة في الاستنشاق والاستنثار، ح: ٤٠٨ من حديث وكيع به.

142. Laqīṭ bin Ṣabrah said: “I was a representative for Banū Al-Muntafiq,” or: “a member of the delegation of Banū Al-Muntafiq to the Messenger of Allāh ﷺ. When we arrived to (see) him, he was not

١٤٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ فِي آخِرِينَ قَالُوا: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ عَنِ إِسْمَاعِيلَ بْنِ كَثِيرٍ، عَنْ عَاصِمِ بْنِ لَقَيْطِ بْنِ صَبْرَةَ، عَنْ أَبِيهِ لَقَيْطِ بْنِ صَبْرَةَ قَالَ: كُنْتُ وَافِدًا بَنِي

home, but 'Āishah, the Mother of the Believers, was. So she ordered some *Khazirah*,^[1] to be prepared for us, which was then placed in front of us. And we were also given a *Qinā'* and Qutaibah (one of the narrators) did not say "*Qinā'*" — and a *Qinā'* is a plate of dates — "Then the Messenger of Allāh ﷺ came to us and said: 'Have you had anything (to eat),' or 'has anything been prepared for you?' We said: 'Yes, O Messenger of Allāh.' While we were sitting with him, a shepherd was driving the sheep^[2] to their pen, and he had with him a kid that was bleating. The Prophet ﷺ asked him: 'What was given birth to (by the sheep), O so-and-so?' He replied: 'A female.' So he said: 'Then slaughter in its place one sheep.'" He then said (to us): 'Don't presume that we are slaughtering it just for you; rather, we have a hundred sheep, and don't wish to increase (their number). Every time a sheep gives birth, we slaughter in its place another.' I said: 'O Messenger of Allāh! I have a wife in whose tongue there is something' — meaning that she speaks in a crude manner. He said: 'In that case, divorce her.' I said: 'O Messenger of Allāh! She has good companionship with me, and I have children from her.' He said: 'Then command her.' Meaning advise her.

الْمُتَّقِ أَوْ فِي وَفَدَ بَنِي الْمُتَّقِ إِلَى رَسُولِ اللَّهِ ﷺ قَالَ: فَلَمَّا قَدِمْنَا عَلَى رَسُولِ اللَّهِ ﷺ فَلَمْ نُصَادِفْهُ فِي مَنْزِلِهِ، وَصَادَفْنَا عَائِشَةَ أُمَّ الْمُؤْمِنِينَ. قَالَ: فَأَمَرْتُ لَنَا بِخَزِيرَةٍ فَصَنَعْتُ لَنَا. قَالَ: وَأَتَيْنَا بِقِنَاعٍ. وَلَمْ يَقُلْ قُتَيْبَةُ الْقِنَاعَ. وَالْقِنَاعُ: الطَّبُقُ فِيهِ تَمْرٌ. ثُمَّ جَاءَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «هَلْ أَصَبْتُمْ شَيْئًا» أَوْ «أَمْرٌ لَكُمْ بِشَيْءٍ؟» قَالَ: قُلْنَا: نَعَمْ يَا رَسُولَ اللَّهِ! قَالَ: قَبِينَا نَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ جُلُوسٌ - [إِذْ] دَفَعَ الرَّاعِي غَنَمَهُ إِلَى الْمُرَاعِ وَمَعَهُ سَخْلَةٌ تَبْعِرُ، فَقَالَ: «مَا وَلَدَتْ يَا فُلَانُ؟» قَالَ: بِهَمَّةٍ، قَالَ: «فَادْبَحْ لَنَا مَكَانَهَا شَاءَ» ثُمَّ قَالَ: «لَا تَحْسِبَنَّ» - وَلَمْ يَقُلْ لَا تَحْسِبَنَّ - «أَنَا مِنْ أَجْلِكَ ذَبَحْنَاهَا لَنَا غَنَمٌ مِائَةٌ لَا نُرِيدُ أَنْ تَزِيدَ، فَإِذَا وَلَدَ الرَّاعِي بِهَمَّةٍ ذَبَحْنَا مَكَانَهَا شَاءَ». قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ لِي امْرَأَةً وَإِنَّ فِي لِسَانِهَا شَيْئًا يَعْنِي الْبَدَاءَ، قَالَ: «فَطَلَّقْهَا إِذَا». قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ لَهَا صُحْبَةً وَلِي مِنْهَا وَكَلْدٌ. قَالَ: «فَمُرْهَا» - يَقُولُ: عَظْمًا - «إِنَّ يَكُ فِيهَا خَيْرٌ فَسَتَفْعَلُ، وَلَا تَضْرِبُ ظَعِينَتَكَ كَضْرِبِكَ أُمَّيَّتِكَ». فَقُلْتُ: يَا رَسُولَ اللَّهِ!

[1] A type of stew with meat or other than that, and some fine flour is added to it after cooking.

[2] It is not clear as to whether they were sheep or goats, since a number of words are interchangeable for them, therefore it is possible that he was talking about goats rather than sheep.

'If she has any good in her, she will (listen to you) and do it. And do not hit your wife like one of you beats his slave girls.' I said: 'O Messenger of Allāh! Inform me about the *Wudū*.' He said: 'Complete the *Wudū*', and pass your fingers through your fingers and toes, and exaggerate in your *Istinshāq*, except if you are fasting.'" (*Ṣaḥīḥ*)

تخریج: [صحیح] أخرجه ابن ماجه، الطهارة، باب تخليل الأصابع، ح: ٤٤٨ والنسائي، ح: ١١٤ من حديث يحيى بن سليم به وقال الترمذي، ح: ٧٨٨ "حسن صحيح" وصححه ابن خزيمة، ح: ١٥٠، ١٦٨ وابن حبان (موارد): ١٥٩ والحاكم ١/١٤٧، ١٤٨ ووافقه الذهبي.

143. (There is another chain) from 'Āṣim bin Laqīṭ bin Ṣabirah, from his father the representative of Banū Al-Muntafiq, that he came to 'Āishah — and he mentioned its meaning — and said: "So we did not have to wait long until we saw the Prophet ﷺ arrive, walking firmly, not dragging his feet on the ground (i.e., walking briskly and vigorously)." In this narration, he mentioned (that 'Āishah gave them) 'Aṣīdah^[1] instead of *Khazirah*. (*Ṣaḥīḥ*)

أخبرني عن الوضوء. قال: «أسبغ الوضوء وخلل بين الأصابع وبالغ في الاستنشاق إلا أن تكون صائماً».

١٤٣ - حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ كَثِيرٍ عَنْ عَاصِمِ بْنِ لَقِيطِ بْنِ صَبْرَةَ، عَنْ أَبِيهِ وَافِدِ بْنِ الْمُتَنَفِقِ أَنَّهُ أَتَى عَائِشَةَ. فَذَكَرَ مَعْنَاهُ قَالَ: فَلَمْ نَنْشَبْ أَنْ جَاءَ النَّبِيُّ ﷺ يَتَفَلَّحُ يَتَكَفَّمُ، وَقَالَ: عَصِيدَةٌ مَكَانَ خَزِيرَةٍ.

تخریج: [إسناده صحيح] انظر الحديث السابق.

144. (There is another chain) for this *Hadith*, he (the Prophet ﷺ) said: "When you perform the *Wudū*', then perform the *Maḍmaḍah*."

١٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ بِهَذَا الْحَدِيثِ قَالَ: «إِذَا تَوَضَّأْتَ فَمَضْمَضْ».

تخریج: [إسناده صحيح] أخرجه البيهقي: ١/٥٢ من حديث أبي داود به.

Comments:

1. Bad behavior includes many things, accordingly, having a foul mouth is among those bad traits due to which one is justified for divorcing his wife.

[1] It is flour mixed with cooking fat.

2. In case of such bad behavior, one should advise her, but if she refuses to listen, and insists on behaving like a child, she may be disciplined, providing that such discipline is not severe or abusive.
3. *Wuḍū'* must be complete, making sure to rub between the fingers and the toes, and sniffing the water into the nose before expelling it, and sniffing it deep into the nose, except when fasting.

Chapter 56. Parting One's Fingers Through The Beard

145. Anas bin Mālik narrated that, when the Messenger of Allāh ﷺ performed the *Wuḍū'*, he would take a handful of water, and splash it under his chin, and then pass his fingers through his beard (wetting it) with (the water). He said, "This is what my Lord, the Mighty and Sublime, commanded me (to do)." (*Da'if*)

(المعجم ٥٧) - بَابُ تَخْلِيلِ اللَّحْيَةِ (التحفة ٥٦)

١٤٥ - حَدَّثَنَا أَبُو تَوْبَةَ يَعْنِي رَبِيعَ بْنَ نَافِعٍ، قَالَ: حَدَّثَنَا أَبُو الْمَلِيحِ عَنِ الْوَلِيدِ بْنِ زُورَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا تَوَضَّأَ أَخَذَ كَفًّا مِنْ مَاءٍ فَأَدْخَلَهُ تَحْتَ حَنَكِهِ فَخَلَّلَ بِهِ لِحْيَتَهُ، وَقَالَ: «هَكَذَا أَمَرَنِي رَبِّي عَزَّوَجَلَّ».

قال أبو داؤد: وَالْوَلِيدُ بْنُ زُورَانَ رَوَى عَنْهُ حَجَّاجُ بْنُ حَجَّاجٍ وَأَبُو الْمَلِيحِ الرَّقْفِيُّ.

تخریج: [إسناده ضعيف] وليد بن زوران: لين الحديث، تقريب: ٧٤٢٣، وللحديث شاهد عند الحاكم: ١/١٤٩، ح: ٥٢٩، وسنده ضعيف * الزهري عنعن.

Comments:

For *Wuḍū'* one passes his fingers through his beard, during *Ghusl* the beard is washed completely.

Chapter 57. Wiping Over The 'Imamah (Turban)

146. Thawbān reported that the Messenger of Allāh ﷺ sent out an expedition, and they were afflicted by cold (weather). When they returned to the Messenger of Allāh ﷺ, he ordered them to wipe over their head-cloths (*Al-'Aṣā'ib*) and foot-coverings.^[1] (*Ṣaḥīḥ*)

(المعجم ٥٨) - بَابُ الْمَسْحِ عَلَى الْعِمَامَةِ (التحفة ٥٧)

١٤٦ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَنْبَلٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ ثَوْرٍ [بِإِذْنِ يَزِيدٍ]، عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ ثَوْبَانَ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ سَرِيَّةً فَأَصَابَهُمُ الْبَرْدُ، فَلَمَّا قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ أَمَرَهُمْ أَنْ يَمْسَحُوا عَلَى الْعَصَائِبِ وَالتَّسَاخِينِ.

[1] *At-Tasākhūn*; all of what warms the foot, from the root *Sakhun*.

تخريج: [إسناده صحيح] أخرجه البيهقي: ١٦٢/١ من حديث أبي داود به وهو في المسند للإمام أحمد: ٢٧٧/٥ وصححه الحاكم: ١٦٩/١ ووافقه الذهبي، وللحديث علة غير قاذحة، انظر نصب الراية: ١٦٥/١.

147. Anas bin Mālik said: "I saw the Prophet ﷺ perform *Wuḍū'*, and he had a Qiṭrī^[1] 'Imāmah on him. He inserted [his hands] from under the 'Imāmah to wipe the front portion of his head, and he did not undo his 'Imāmah." (*Da'if*)

١٤٧ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ قَالَ: حَدَّثَنَا ابْنُ وَهَبٍ قَالَ: حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ مُسْلِمٍ، عَنْ أَبِي مَعْقِلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَتَوَضَّأُ وَعَلَيْهِ عِمَامَةٌ قَطْرِيَّةٌ، فَأَدْخَلَ يَدَيْهِ مِنْ تَحْتِ الْعِمَامَةِ فَمَسَحَ مُقَدَّمَ رَأْسِهِ وَلَمْ يَنْفُضِ الْعِمَامَةَ.

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الطهارة، باب ما جاء في المسح على العمامة، ح: ٥٦٤ من حديث عبدالله بن وهب به * أبو معقل لا يعرف (ميزان الاعتدال: ٥٧٦/٤).

Comments:

Wiping may be performed over an 'Imāmah; meaning a head wrap, *Ghutrah*, *Khimār*, turban, etc. This is an authentic tradition (*Sunnah*) of the Prophet ﷺ, as is evident from *Hadīth* no. 146 and also from *Hadīth* no. 150 which follows.

Chapter 58. Washing The Feet

(المعجم ٥٩) - بَابُ غَسْلِ الرَّجْلِ

(التحفة ٥٨)

148. Al-Mustawrid bin Shaddād reported: "I saw the Messenger of Allāh ﷺ, whenever he performed *Wuḍū'*, rub the toes of his feet with his little finger." (*Hasan*)

١٤٨ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا ابْنُ لَهَيْعَةَ عَنْ يَزِيدَ بْنِ عَمْرٍو، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبَلِيِّ، عَنِ الْمُسْتَوْرِدِ بْنِ شَدَّادٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا تَوَضَّأَ يَدْلُكُ أَصَابِعَ رِجْلَيْهِ بِخِنْصَرِهِ.

تخريج: [حسن] وأخرجه الترمذي، الطهارة، باب ما جاء في تخليل الأصابع، ح: ٤٠ عن قتيبة به وقال: "حسن غريب" ورواه ابن ماجه، ح: ٤٤٦، ورواه الليث بن سعد وغيره عن يزيد بن عمرو به عند ابن أبي حاتم في مقدمة الجرح والتعديل، ص: ٣١، ٣٢ والبيهقي: ١/٧٦، ٧٧ وعندهما فائدة هامة.

[1] It is a type of *Burd* that has some red in it and designs, and they say that its name is derived from the cloth of Qiṭr in Al-Bahrain.

Comments:

We learn from this *Hadīth* that one should pass the little finger through the toes of both feet to make sure that no spot remains dry or unwashed.

Chapter 59. Wiping Over The *Khuffs*

(المعجم ٦٠) - بَابُ الْمَسْحِ عَلَى
الْخُفَّيْنِ (التحفة ٥٩)

149. Al-Mughīrah bin Shu‘bah said: “While I was with the Messenger of Allāh ﷺ on the Expedition of Tabuk, he sidetracked (away from the main path) before the *Fajr* prayer, so I walked with him. He made his camel sit down and went to relieve himself. After he returned, I poured (water) from a container onto his hands. He washed his hands, and then his face. He tried to uncover his forearms (by raising his sleeves) but was not able to do so due to the tightness of his sleeves, so he put his arms inside (his garment) and then took them out from under the *Jubba*.^[1] He then washed them up to the elbows, and wiped his head. He then wiped over^[2] his *Khuffs*, and rode (the camel). We continued riding, and found that the people were already praying; they had put ‘Abdur-Raḥmān bin ‘Awf as their *Imām*. He had (started) the prayer with them as soon as the time for the prayer had begun. We came upon them after ‘Abdur-Raḥmān had already led one *Rak‘ah* of the *Fajr* prayer. The Messenger of Allāh ﷺ came and stood in line

١٤٩ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ قَالَ: أَخْبَرَنِي يُونُسُ بْنُ زَيْدٍ عَنْ ابْنِ شَهَابٍ قَالَ: حَدَّثَنِي عَبَادُ بْنُ زِيَادٍ: أَنَّ عُرْوَةَ بْنَ الْمُغِيرَةَ بْنِ شُعْبَةَ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَاهُ الْمُغِيرَةَ يَقُولُ: عَدَلَ رَسُولُ اللَّهِ ﷺ وَأَنَا مَعَهُ فِي عُرْوَةَ تَبَوَّكَ قَبْلَ الْفَجْرِ فَعَدَلْتُ مَعَهُ، فَأَنَاحَ النَّبِيُّ ﷺ فَتَبَرَّرَ، ثُمَّ جَاءَ فَسَكَبَتْ عَلَى يَدَيْهِ مِنَ الْإِدَاوَةِ، فَغَسَلَ كَفَّيْهِ ثُمَّ غَسَلَ وَجْهَهُ ثُمَّ حَسَرَ عَنْ ذِرَاعَيْهِ فِضَاقًا كَمَا جَبَّتِي فَأَدْخَلَ يَدَيْهِ فَأَخْرَجَهُمَا مِنْ تَحْتِ الْجُبَّةِ فَغَسَلَهُمَا إِلَى الْمِرْفَقِ وَمَسَحَ بِرَأْسِهِ ثُمَّ تَوَضَّأَ عَلَى خُفَّيْهِ ثُمَّ رَكِبَ، فَأَقْبَلْنَا نَسِيرًا حَتَّى نَجَدَ النَّاسَ فِي الصَّلَاةِ قَدْ قَدَّمُوا عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ، فَصَلَّى بِهِمْ حِينَ كَانَ وَقْتُ الصَّلَاةِ، وَوَجَدْنَا عَبْدَ الرَّحْمَنِ وَقَدْ رَكَعَ بِهِمْ رَكْعَةً مِنْ صَلَاةِ الْفَجْرِ، فَقَامَ رَسُولُ اللَّهِ ﷺ فَصَفَّ مَعَ الْمُسْلِمِينَ فَصَلَّى وَرَاءَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ الرَّكْعَةَ الثَّانِيَةَ، ثُمَّ سَلَّمَ عَبْدُ الرَّحْمَنِ، فَقَامَ النَّبِيُّ ﷺ فِي صَلَاتِهِ فَفَرَعَ الْمُسْلِمُونَ، فَأَكْثَرُوا التَّسْبِيحَ، لِأَنَّهُمْ سَبَقُوا النَّبِيَّ ﷺ بِالصَّلَاةِ، فَلَمَّا سَلَّمَ رَسُولُ

[1] A type of robe or cloak.

[2] The word in this version is *Tawadda*, while it is translated according to most versions.

with the Muslims. He prayed the second *Rak'ah* behind 'Abdur-Rahmān bin 'Awf. When 'Abdur-Rahmān said the *Taslim*, the Prophet ﷺ stood up (to complete) the prayer. At this, the Muslims became alarmed, and started repeating the *Tasbiḥ*, since they had started praying before the Prophet ﷺ. When the Messenger of Allāh ﷺ said the *Taslim*, he told them: 'You have done correctly,' or, 'You have done well.'" (*Ṣaḥīḥ*)

اللَّهُ ﷻ قَالَ لَهُمْ: «قَدْ أَصَبْتُمْ» أَوْ «قَدْ أَحْسَنْتُمْ».

تخریج: وأخرجه مسلم، الصلاة، باب تقديم الجماعة من يصلي بهم إذا تأخر الإمام... الخ، ح: ٢٧٤ بعد ح: ٤٢١ من حديث ابن شهاب الزهري به.

Comments:

1. A person of higher rank or virtue may pray behind one of lower rank or virtue.
2. This narration indicates the virtue of 'Abdur-Rahmān bin 'Awf, in that the Companions chose him to lead them in prayer, and that the Messenger of Allāh (ﷺ) also prayed behind him.

150. Al-Mughīrah bin Shu'bah narrated that the Messenger of Allāh ﷺ performed *Wuḍū'*, and wiped over his forehead — and he mentioned — over the *Imāmah*.

(In one of the chains) he said: "The Prophet of Allāh ﷺ would perform *Wuḍū'* and wipe over his *Khuffs*, his forehead, and his *Imāmah*." (*Ṣaḥīḥ*)

١٥٠ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَىٰ يَغْنِي ابْنَ سَعِيدٍ؛ ح: وَحَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا الْمُعْتَمِرُ عَنِ التَّمِيمِيِّ قَالَ: حَدَّثَنَا بَكْرٌ عَنِ الْحَسَنِ، عَنِ ابْنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ وَمَسَحَ عَلَىٰ نَاصِيَتِهِ - وَذَكَرَ - فَوْقَ الْعِمَامَةِ، قَالَ عَنِ الْمُعْتَمِرِ سَمِعْتُ أَبِي يُحَدِّثُ عَنِ بَكْرِ ابْنِ عَبْدِ اللَّهِ، عَنِ الْحَسَنِ، عَنِ ابْنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنِ الْمُغِيرَةِ: أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَمْسَحُ عَلَىٰ الْخُفَّيْنِ وَعَلَىٰ نَاصِيَتِهِ وَعَلَىٰ عِمَامَتِهِ قَالَ بَكْرٌ: وَقَدْ سَمِعْتُهُ مِنْ ابْنِ الْمُغِيرَةِ.

تخریج: أخرجه مسلم، الطهارة، باب المسح على الناصية والعمامة، ح: ٨٢/٢٧٤ من حديث المعتمر بن سليمان التيمي به.

Comments:

We know from several authentic narrations that the Messenger of Allāh ﷺ used to wipe over his head or 'Imamah only, or his head and 'Imamah together. (*'Awn Al-Ma'būd*).

151. Al-Mughīrah bin Shu'bah narrated: "We were with the Messenger of Allāh ﷺ, in a caravan. I had a container (of water) with me. The Prophet ﷺ went to relieve himself, and when he returned I went to him with the container and poured water for him. He washed his hands and face, and then tried to take his forearms out, while he was wearing a woolen *Jubbah* (made in) Rome which had tight sleeves, so he took them out from under the *Jubbah*. I bent down to his *Khuffs* in order to take them off, but he said: 'Leave the *Khuffs* on, for I put my two feet in them while they were both pure,' and he wiped over them." (*Sahih*) ('Eisā bin Yūnus — one of the narrators) said: "My father said: 'Ash-Sha'bi said: 'Urwah testified before me (in narrating it) from his father, and his father testified about it from the Messenger of Allāh ﷺ.'"^[1]

١٥١ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا عَيْسَى
ابْنُ يُونُسَ قَالَ: حَدَّثَنِي أَبِي عَنِ الشَّعْبِيِّ
قَالَ: سَمِعْتُ عُرْوَةَ بْنَ الْمُغِيرَةَ بْنِ شُعْبَةَ يَذْكُرُ
عَنْ أَبِيهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي رَكْبِهِ
وَمَعِيَ إِدَاوَةٌ، فَخَرَجَ لِحَاجَتِهِ ثُمَّ أَقْبَلَ فَتَلَقَيْتُهُ
بِالإِدَاوَةِ فَأَفْرَعْتُ عَلَيْهِ، فَغَسَلَ كَفَّيْهِ وَوَجْهَهُ
ثُمَّ أَرَادَ أَنْ يُخْرِجَ ذِرَاعَيْهِ وَعَلَيْهِ جُبَّةٌ مِنْ
صُوفٍ مِنْ جَبَابِ الرُّومِ ضَيْقَةُ الْكُمَيْنِ
فَضَاقَتْ فَادَّرَعَهُمَا ادَّرَاعًا، ثُمَّ أَهْوَيْتُ إِلَى
الْخُفَّيْنِ لِأَنْزَعَهُمَا، فَقَالَ لِي: «دَعِ الْخُفَّيْنِ
فَإِنِّي أَذْخَلْتُ الْقَدَمَيْنِ الْخُفَّيْنِ وَهُمَا
طَاهِرَتَانِ»، فَمَسَحَ عَلَيْهِمَا.
قال أبي: قال الشَّعْبِيُّ: شَهِدَ لِي عُرْوَةُ
عَلَى أَبِيهِ، وَشَهِدَ أَبُوهُ عَلَيَّ رَسُولَ اللَّهِ ﷺ.

تخریج: أخرجه البخاري، الوضوء، باب: إذا أدخل رجله وهما طاهرتان، ح: ٢٠٦ ومسلم، الطهارة، باب المسح على الخفين، ح: ٧٩/٢٧٤ من حديث عامر الشعبي به.

Comments:

1. It is permissible to wear clothing made by non-Muslims, provided that it does not violate any religious regulations, and it is not viewed as unique to a particular non-Muslim culture.
2. It is permissible to wipe over *Khuffs* provided one has already completed

[1] This is an endorsement for the chain, that came after the narration, since they are all the narrators of it; 'Urwah bin Al-Mughirah bin Shu'bah, who narrated it from his father Al-Mughīrah bin Shu'bah.

Wuḍū' or *Ghusl* prior to putting the two feet into them. The same applies to socks.

152. Al-Mughīrah bin Shu‘bah narrated: “The Messenger of Allāh ﷺ trailed behind (the caravan)...” and he mentioned this story, until he said: “When we returned to the people, ‘Abdur-Raḥmān bin ‘Awf was leading them in the morning (*Fajr*) prayer. When he saw the Prophet ﷺ, he started to retreat, but the Prophet ﷺ motioned to him to continue. He said: “So the Prophet ﷺ and I prayed one *Rak’ah* behind him. After he said the *Taslim*, the Prophet ﷺ stood up to complete the *Rak’ah* that he had missed, and he did not add anything to that.” (*Da‘īf*)

Abū Dāwud said: Abū Sa‘eed Al-Khudrī, Ibn Az-Zubair, and Ibn ‘Umar all say that whoever catches an odd number (of *Rak’ahs*) of the prayer, he should perform the prostration of forgetfulness.

١٥٢ - حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ الْحَسَنِ وَعَنْ زُرَّارَةَ بْنِ أَوْفَى أَنَّ الْمُغِيرَةَ بْنَ شُعْبَةَ قَالَ: تَخَلَّفَ رَسُولُ اللَّهِ ﷺ، فَذَكَرَ هَذِهِ الْقِصَّةَ قَالَ: فَأَتَيْنَا النَّاسَ وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ يُصَلِّي بِهِمْ الصُّبْحَ، فَلَمَّا رَأَى النَّبِيَّ ﷺ أَرَادَ أَنْ يَتَأَخَّرَ فَأَوْمَأَ إِلَيْهِ أَنْ يَمْضِيَ. قَالَ: فَصَلَّيْتُ أَنَا وَالنَّبِيُّ ﷺ خَلْفَهُ رَكْعَةً، فَلَمَّا سَلَّمَ قَامَ النَّبِيُّ ﷺ فَصَلَّى الرَّكْعَةَ الَّتِي سَبَقَ بِهَا وَلَمْ يَزِدْ عَلَيْهَا شَيْئًا.

قال أبو داود: أبو سعيد الخدري وابن الزبير وابن عمر يقولون: من أدرك الفرد من الصلاة عليه سجدنا السهو.

تخريج: [إسناده ضعيف] وأخرجه البيهقي: ٣٥٢/٢ من حديث أبي داود به * قتادة مدلس

وعنعن، والحديث السابق. ح: ١٤٩ يعني عنه.

Comments:

Based upon this, and other *Aḥādīth*, the majority of the scholars hold the view that only the missed *Rak’ah* or *Rak’at* are to be performed, and that no prostration of forgetfulness is to be performed in this case. See nos. 1008-1039.

As for his saying: “Abū Sa‘eed Al-Khudrī, Ibn Az-Zubair, and Ibn ‘Umar all say that whoever catches an odd number (of *Rak’ahs*) of the prayer, he should perform the prostration of forgetfulness.” This was recorded by ‘Abdur-Razzāq in his *Muṣanaf*, and Al-Munḍhirī in *Al-Awsaṭ* from Ishāq bin Ibrāhīm from ‘Abdur-Razzāq, similarly, there are a number of routes of transmission from Ibn ‘Umar for that. In any case, the majority hold the view as stated previously.

153. It was reported from Shu'bah, from Abū Bakr, meaning Ibn Ḥaḥḥ Ibn 'Umar bin Sa'd, that Abū 'Abdullāh heard from Abū 'Abdur-Raḥmān: That he was present when 'Abdur-Raḥmān bin 'Awf asked Bilāl about the Prophet's ﷺ *Wuḍū'*. He said: "The Prophet ﷺ would relieve himself, then I would bring him some water and he would perform *Wuḍū'*, and wipe over his *'Imāmāh* and his *Mūsqs*."^[1] (*Ṣaḥīḥ*)

Abū Dāwud said: And he is Abū 'Abdullāh the freed slave of Banū Tamīm Ibn Murrah.

تخریج: [حسن] أخرجه الحاكم: ١/١٧٠ من حديث عبيدالله بن معاذ به وصححه الحاكم ووافقه الذهبي وللحديث شواهد كثيرة جداً.

154. It was reported from Abū Zur'ah bin 'Amr bin Jarir that Jarir urinated, then performed *Wuḍū'* and wiped over his *Khuffs*. He said, "What prevents me from wiping (over them) while I have seen the Messenger of Allāh ﷺ wipe?" They said: "This was only (allowed) before the revelation of (*Sūrat*) *Al-Mā'idah*." He replied: "I did not accept Islam until after *Al-Mā'idah* was revealed." (*Ṣaḥīḥ*)

تخریج: [صحيح] أخرجه الحاكم: ١/١٦٩ من حديث علي بن الحسين به وصححه ووافقه الذهبي * وللحديث شواهد كثيرة.

155. Ibn Buraidah reported from his father that An-Najāshī gave the Messenger of Allāh ﷺ a gift of a pair of plain, black *Khuffs*. So he wore them, then performed *Wuḍū'*

١٥٣ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَكْرٍ يَعْنِي ابْنَ حَفْصِ بْنِ عُمَرَ بْنِ سَعْدٍ، سَمِعَ أَبَا عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ الرَّحْمَنِ: أَنَّهُ شَهِدَ عَبْدَ الرَّحْمَنِ ابْنَ عَوْفٍ يَسْأَلُ بِلَالَ عَنِ وُضُوءِ النَّبِيِّ ﷺ فَقَالَ: كَانَ يَخْرُجُ يَقْضِي حَاجَتَهُ فَاتِيَهُ بِالْمَاءِ فَيَتَوَضَّأُ وَيَمْسَحُ عَلَى عِمَامَتِهِ وَمَوْقِيهِ.

قال أبو داود: وهو أبو عبد الله مؤلى بني تميم ابن مرة.

١٥٤ - حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ الدَّرَهَمِيُّ قَالَ: حَدَّثَنَا ابْنُ دَاوُدَ عَنْ بُكَيْرِ بْنِ عَامِرٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرٍو بْنِ جَرِيرٍ: أَنَّ جَرِيرًا بِالْأَنْثَى تَوَضَّأَ فَمَسَحَ عَلَى الْخُفَّيْنِ وَقَالَ: مَا يَمْنَعُنِي أَنْ أَمْسَحَ وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْسَحُ. قَالُوا: إِنَّمَا كَانَ ذَلِكَ قَبْلَ نَزُولِ الْمَائِدَةِ. قَالَ: مَا أَسْلَمْتُ إِلَّا بَعْدَ نَزُولِ الْمَائِدَةِ.

١٥٥ - حَدَّثَنَا مُسَدَّدٌ وَأَحْمَدُ بْنُ أَبِي شُعَيْبٍ الْحَرَّانِيُّ قَالَا: حَدَّثَنَا وَكَيْعٌ قَالَ: حَدَّثَنَا دَلْهَمُ بْنُ صَالِحٍ عَنْ حُجَيْرِ بْنِ

[1] *Mūsqs* is a certain type of *Khuff* or leather sock, whose description they differ over.

and wiped over them. (*Sahih*)

Abū Dāwud said: This narration was narrated by the people of Al-Baṣrah only.

عَبْدُ اللَّهِ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ: أَنَّ النَّجَاشِيَّ أَهْدَى إِلَى رَسُولِ اللَّهِ ﷺ خُفَّيْنِ أَسْوَدَيْنِ سَادَجَيْنِ، فَلَبِسَهُمَا ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَيْهِمَا. قَالَ مُسَدَّدٌ عَنْ دَلْهَمِ بْنِ صَالِحٍ. قَالَ أَبُو دَاوُدَ: هَذَا مِمَّا تَفَرَّدَ بِهِ أَهْلُ الْبَصْرَةِ.

تخريج: [صحيح] أخرجه الترمذي، الأدب، باب ما جاء في الخف الأسود، ح: ٢٨٢٠ من حديث وكيع به وقال: "حسن" ورواه ابن ماجه، ح: ٥٤٩، * ٣٦٢٠ * دلهم بن صالح ضعيف (تقريب) ولأصل الحديث شواهد.

156. Al-Mughīrah bin Shu‘bah said that the Messenger of Allāh ﷺ wiped over his *Khuffs*. I asked him: “O Messenger of Allāh! Have you forgotten (to wash the feet)?” He said: “Rather, you have forgotten! This is what my Lord, Exalted and Magnificent, commanded me to do.” (*Da‘if*)

١٥٦ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا ابْنُ حَيٍّ هُوَ الْحَسَنُ بْنُ صَالِحٍ، عَنْ بُكَيْرِ بْنِ عَامِرِ الْبَجَلِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نُعْمٍ، عَنْ الْمُغِيرَةَ بْنِ شُعْبَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ مَسَحَ عَلَى الْخُفَّيْنِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! نَسِيتَ؟ قَالَ: «بَلْ أَنْتَ نَسِيتَ، بِهَذَا أَمَرَنِي رَبِّي عَزَّوَجَلَّ».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤/٢٤٦، ٢٥٣ من حديث بكير بن عامر به وصححه الحاكم: ١/١٧٠ ووافقه الذهبي * بكير بن عامر ضعيف، ضعفه الجمهور.

Comments:

This version, mentioning the command, is weak, while similar narrations, without mentioning the command, have been recorded from Al-Mughīrah by Al-Bukhārī, Muslim, and others, and some of them have preceded, and appear later.

Chapter 60. The Period (Allowed) For Wiping

157. Khuzaimah bin Thābit reported that the Prophet ﷺ said: “The wiping over *Khuffs* is allowed for the traveler; (for a period of) three days, and for the resident; a day and a night.” (*Sahih*)

(المعجم ٦١) - بَابُ التَّوْقِيتِ فِي الْمَسْحِ (التحفة ٦٠)

١٥٧ - حَدَّثَنَا حَفْصُ بْنُ غُمَرَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ وَحَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي عَبْدِ اللَّهِ الْجَدَلِيِّ، عَنْ خُزَيْمَةَ بْنِ ثَابِتٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمَسْحُ

Abū Dāwud said: Mansūr bin Al-Mu'tamir narrated it from Ibrāhīm At-Taimī with this chain, and said in it: "Had we asked him for a (concession of a) longer period, he would have increased (the period) for us."

عَلَى الْخُفَّيْنِ، لِلْمَسَافِرِ ثَلَاثَةُ أَيَّامٍ وَلِلْمُقِيمِ
يَوْمٌ وَلَيْلَةٌ.

قال أبو داود: رَوَاهُ مَنْصُورُ بْنُ الْمُعْتَمِرِ
عَنْ إِبْرَاهِيمَ التَّيْمِيِّ بِإِسْنَادِهِ قَالَ فِيهِ: وَلَوْ
اسْتَزِدَّنَاهُ لَزَادَنَا.

تخريج: [صحيح] أخرجه الترمذی، الطهارة، باب المسح على الخفين للمسافر والمقيم، ح: ٩٥ من حديث إبراهيم التيمي به وقال: "حسن صحيح" ورواه ابن ماجه، ح: ٥٥٣ وصححه ابن حبان (موارد) ح: ١٨١.

158. Ubayy bin 'Imārah — and he was a Companion who had prayed with the Messenger of Allāh ﷺ facing both *Qiblah* — narrated that he said: "O Messenger of Allāh! Can I wipe over *Khuffs*?" He (the Prophet ﷺ) said: "Yes." I said: "One day?" He said: "One day." I said: "Two days?" He said: "Two days." I said: "Three?" He said: "Yes, and as (long) as you wish." (*Da'if*)

Abū Dāwud said it was reported (with a different chain) from Ubayy bin 'Imārah, and he said in it: "Until he reached seven days, after which the Messenger of Allāh ﷺ said: "Yes, and as (long) as you wish."

Abū Dāwud said: This has been narrated with contradictions in it, and its chain is not strong. Ibn Abū Mariam and Yaḥyā bin Ishāq [As-Sailahīnī] reported it from Yaḥyā bin Ayyūb, and his chain has been disagreed over.^[1]

١٥٨ - حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ: حَدَّثَنَا
عَمْرُو بْنُ الرَّبِيعِ بْنِ طَارِقٍ قَالَ: أَخْبَرَنَا يَحْيَى
ابْنُ أَيُّوبَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ رَزِينٍ، عَنْ
مُحَمَّدِ بْنِ يَزِيدَ، عَنْ أَيُّوبَ بْنِ قَطَنِ عَنْ أَبِي
بْنِ عِمَارَةَ قَالَ يَحْيَى بْنُ أَيُّوبَ - وَكَانَ قَدْ
صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ الْقِبْلَتَيْنِ - أَنَّهُ قَالَ:
يَا رَسُولَ اللَّهِ! أَمْسُحْ عَلَيَّ الْخُفَّيْنِ؟ قَالَ:
«نَعَمْ». قَالَ: يَوْمًا؟ قَالَ: «يَوْمًا». قَالَ:
وَيَوْمَيْنِ؟ قَالَ: «وَيَوْمَيْنِ». قَالَ: وَثَلَاثَةَ؟
قَالَ: «نَعَمْ وَمَا شِئْتَ».

قال أبو داود: رَوَاهُ ابْنُ أَبِي مَرْيَمَ
الْمِصْرِيُّ، عَنْ يَحْيَى بْنِ أَيُّوبَ، عَنْ
عَبْدِ الرَّحْمَنِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ يَزِيدَ
ابْنِ أَبِي زِيَادٍ، عَنْ عَبَادَةَ بْنِ نُسَيْبٍ، عَنْ أَبِي
ابْنِ عِمَارَةَ قَالَ فِيهِ: حَتَّى بَلَغَ سَبْعًا قَالَ
رَسُولُ اللَّهِ ﷺ: «نَعَمْ مَا بَدَأَ لَكَ».

[1] That is, no. 158 and what follows it. All of this refers to the narration of Yaḥyā bin Ayyūb Al-Miṣrī, and he narrated it to others with different chains. The narration of Yaḥyā bin Ishāq As-Sailahīnī from Yaḥyā bin Ayyūb is recorded by Ibn Abī Shaibah, Aṭ-Ṭabarānī in *Al-Kabīr*, and others. They differ over the correct spelling of As-Sailahīnī,

قال أبو داود: قَدْ اخْتَلَفَ فِي إِسْنَادِهِ
وَلَيْسَ هُوَ بِالْقَوِيِّ. وَرَوَاهُ ابْنُ أَبِي مَرْزَمٍ
وَيَحْيَى بْنُ إِسْحَاقَ [السَّيْلَكِينِيُّ عَنْ] يَحْيَى بْنِ
أَيُّوبَ، وَاخْتَلَفَ فِي إِسْنَادِهِ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٢٧٩/١ من حديث أبي داود به ورواه ابن ماجه،
ح: ٥٥٧ من حديث أيوب بن قطن عن عبادة بن نسي عن أبي بن عماره إلخ * وقال الدارقطني:
"هذا الإسناد لا يثبت . . . وعبدالرحمن ومحمد بن يزيد وأيوب بن قطن مجهولون كلهم".

Comments:

Wiping over the footwear, in case of a resident, is for one day and one night
and, in the case of a traveler, for three days and three nights.

Chapter 61. Wiping Over The Socks

(المعجم ٦٢) - بَابُ الْمَسْحِ عَلَى

الْجُورَبَيْنِ (التحفة ٦١)

159. Al-Mughīrah bin Shu‘bah narrated that the Messenger of Allāh ﷺ performed *Wudu’* and wiped over the socks (*Jawrabain*) and the sandals. (*Da‘if*)^[1]

Abū Dāwud said: ‘Abdur-Raḥmān bin Mahdī would not narrate this *Hadith*, since what is well-known from Al-Mughīrah bin Shu‘bah is that the Prophet ﷺ wiped over the *Khuffs*.

Abū Dāwud said: And this has also been related from Abū Mūsā Al-Ashā‘rī from the Prophet ﷺ; that he would wipe over the socks (*Jawrabain*). However, this narration is not continuous (in its chain), nor strong.

١٥٩ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ عَنْ
وَكَيْعٍ، عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ أَبِي قَيْسِ
الْأَوْدِيِّ هُوَ عَبْدُ الرَّحْمَنِ بْنُ ثَرْوَانَ، عَنْ
هُزَيْلِ بْنِ شُرْحَبِيلٍ، عَنِ الْمُعْبِرَةِ بْنِ شُعْبَةَ:
أَنَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ وَمَسَحَ عَلَى
الْجُورَبَيْنِ وَالنَّعْلَيْنِ.

قال أبو داود: كَانَ عَبْدُ الرَّحْمَنِ بْنُ
مَهْدِيٍّ لَا يُحَدِّثُ بِهَذَا الْحَدِيثِ لِأَنَّ الْمَعْرُوفَ
عَنِ الْمُعْبِرَةِ أَنَّ النَّبِيَّ ﷺ مَسَحَ عَلَى الْخُفَّيْنِ.
قال أبو داود: وَرَوَى هَذَا أَيْضًا عَنْ أَبِي
مُوسَى الْأَشْعَرِيِّ عَنِ النَّبِيِّ ﷺ أَنَّهُ مَسَحَ عَلَى
الْجُورَبَيْنِ وَلَيْسَ بِالْمُتَّصِلِ وَلَا بِالْقَوِيِّ.

and his name, they also call him: As-Sailaḥūnī, or As-Sāliḥīnī, all of which are ascriptions to “As-Sailaḥīn” which is an area near Baghdād.

[1] Meaning; the chain is weak while the meaning is supported by other than it, including that a number of scholars stated that there is an *Ijmā’* for its meaning.

Abū Dāwud said: ‘Alī bin Abī Ṭālib, Ibn Mas‘ūd, Al-Barā bin ‘Āzib, Anas bin Mālik, Abū Umāmah, Sahl bin Sa‘d, and ‘Amr bin Huraith would all wipe over the socks (*Jawrabain*). And this has been related from ‘Umar bin Al-Khaṭṭab and Ibn ‘Abbās as well.

قال أبو داود: وَمَسَحَ عَلَى الْجَوْرَبَيْنِ عَلِيُّ ابْنِ أَبِي طَالِبٍ وَابْنُ مَسْعُودٍ وَالْبِرَاءُ بْنُ عَازِبٍ وَأَنَسُ بْنُ مَالِكٍ وَأَبُو أُمَامَةَ وَسَهْلُ بْنُ سَعْدٍ وَعَمْرُو بْنُ حُرَيْثٍ. وَرَوَى ذَلِكَ عَنْ عُمَرَ بْنِ الْخَطَّابِ وَابْنِ عَبَّاسٍ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الطهارة، باب ما جاء في المسح على الجوربين والنعلين، ح: ٩٩ وابن ماجه، ح: ٥٥٩ من حديث وكيع به وسنده ضعيف من أجل عننة الثوري ومع ذلك قال الترمذي: "حسن صحيح" * وللحديث شواهد وإجماع الصحابة يؤيده، انظر الأوسط لابن المنذر: ١/٤٦٤، ٤٦٥ والمغني لابن قدامة: ١/١٨١ مسألة: ٤٢٦ والمحلى لابن حزم: ٢/٨٧.

Comments:

It is permissible to wipe over footwear, old or torn, or with holes, provided one does not break convention or feel shameful when wearing them.

Chapter 62. (Another Proof For Wiping)

160. It has been narrated from Aws bin Abī Aws Ath-Thaqafī, that the Messenger of Allāh ﷺ performed *Wuḍū’*, and wiped over his sandals and feet. And (one of the narrators) ‘Abbād said:^[1] “I saw the Messenger of Allāh ﷺ come to a *Kizānah*^[2] of a people... - meaning *Al-Miḍa’ah* (a basin).”^[3] Musad-dad did not mention *Al-Miḍa’ah* and *Kizānah*; then they were in accord:^[4] “...and he performed *Wuḍū’* and wiped over his sandals and his feet.” (*Da‘if*)

(المعجم ...) بَابُ (التحفة ٦٢)

١٦٠ - حَدَّثَنَا مُسَدَّدٌ وَعَبَّادُ بْنُ مُوسَى قَالَا: حَدَّثَنَا هُشَيْمٌ عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ أَبِيهِ قَالَ: عَبَّادُ قَالَ: أَخْبَرَنِي أَوْسُ بْنُ أَبِي أَوْسٍ التَّقْفِيُّ: أَنَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ وَمَسَحَ عَلَى نَعْلَيْهِ وَقَدَمَيْهِ. وَقَالَ عَبَّادُ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ أَتَى عَلَى كِطَامَةِ قَوْمٍ - يَعْنِي الْمِيضَاءَ - وَلَمْ يَذْكُرْ مُسَدَّدٌ الْمِيضَاءَ وَالْكِطَامَةَ، ثُمَّ اتَّفَقَا: فَتَوَضَّأَ وَمَسَحَ عَلَى نَعْلَيْهِ وَقَدَمَيْهِ.

[1] Meaning, in his version of the *Hadīth* of Aws. Abū Dāwud heard this narration from both ‘Abbād bin Mūsā and Musad-dad. Here he describes the different wordings they reported to him for the narration of Aws.

[2] It is a trough, perhaps long, which is dug out of the ground, wherein water is contained in a portion, and then it flows away.

[3] This is a description from one of the narrators.

[4] Meaning Musad-dad and ‘Abbād, in the remainder of the narration of the *Hadīth* of Aws.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ٨/٤ عن هشيم به مختصراً جداً، وصرح بالسماع عند الحازمي في الاعتبار، ص: ٤٢ * عطاء العامري مجهول الحال كما قال ابن القطان.

Comments:

The Messenger of Allāh ﷺ wiped over the socks and sandals. A number of scholars restricted the meaning of “wiped over his sandals and his feet,” to indicate that he was wearing socks or *Khuffs* at the time, while that has not been stated in the narration.

Chapter 63. How Should One Wipe

المعجم (٦٣) بَابُ: كَيْفَ الْمَسْحِ

(التحفة ٦٣)

161. It was reported from ‘Urwah bin Az-Zubair, from Al-Mughīrah bin Shu‘bah that the Messenger of Allāh ﷺ would wipe over *Khuffs*.” Others aside from Muḥammad^[1] said: “He wiped over the top of the *Khuffs*.” (*Hasan*)

١٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبُرَّازُ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزُّنَادِ قَالَ: ذَكَرَهُ أَبِي عَنْ عُرْوَةَ بْنِ الرُّبَيْرِ، عَنِ الْمُغِيرَةِ ابْنِ شُعْبَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَمْسَحُ عَلَى الْخُفَّيْنِ. وَقَالَ غَيْرُ مُحَمَّدٍ: مَسَحَ عَلَى ظَهْرِ الْخُفَّيْنِ.

تخریج: [إسناده حسن] أخرجه الترمذي، الطهارة، باب ما جاء في المسح على الخفين، ظاهرهما، ح: ٩٨ من حديث عبدالرحمن بن أبي الزناد به وقال: "حديث حسن" * قال الذهبي في عبدالرحمن بن أبي الزناد: "حديثه من قبيل الحسن" (سير أعلام النبلاء: ١٦٨/٨، ١٦٩).

162. It was reported from Al-A‘mash, from Abū Ishāq, from ‘Abd Khair, from ‘Alī who said: “Were this religion based upon intellect, the bottom of the *Khuff* would have more right to be wiped than the top part, and (yet) I saw the Messenger of Allāh ﷺ wipe over the top of his *Khuffs*.” (*Da‘if*)

١٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الْأَعْمَشِ، عَنِ أَبِي إِسْحَاقَ، عَنِ عَبْدِ خَيْرٍ، عَنِ عَلِيِّ قَالَ: لَوْ كَانَ الدِّينُ بِالرَّأْيِ لَكَانَ أَسْفَلُ الْخُفِّ أَوْلَى بِالْمَسْحِ مِنْ أَعْلَاهُ، وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْسَحُ عَلَى ظَاهِرِ خُفِّهِ.

تخریج: [إسناده ضعيف] أخرجه الدارقطني: ٩٨/١، ح: ٧٥٩ من حديث حفص بن غياث به وتابعه يزيد بن عبدالعزيز وعيسى بن يونس ووكيع، انظر مسند الإمام أحمد مع زوائده: ٩٥/١، ١١٤، ١٢٤ * أبو إسحاق عن، وحديث الحميدي: ٤٧ يغني عنه.

[1] Meaning other than Muḥammad bin Aṣ-Ṣabbāḥ from whom Abū Dāwud heard this version.

164.^[1] This *Hadīth* (has also been reported) from Al-A'mash; he said: "Were this religion based upon intellect, the lower part of the feet would have more right to be wiped than the top part, and [yet] the Prophet ﷺ wiped over [the top of] his *Khuff*." (*Da'if*)

١٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنِ الْأَعْمَشِ بِهَذَا الْحَدِيثِ قَالَ: لَوْ كَانَ الدِّينُ بِالرَّأْيِ لَكَانَ بَاطِنُ الْقَدَمَيْنِ أَحَقَّ بِالْمَسْحِ مِنْ ظَاهِرِهِمَا، وَقَدْ مَسَحَ النَّبِيُّ ﷺ عَلَى [ظَهْر] حُفَّتَيْهِ.

تخريج: [إسناده ضعيف] انظر، ح: ١٦٢.

163. (There is another version) from Al-A'mash with this chain for this *Hadīth*; he said: "I did not think except that the lower sides of the feet had more right to be washed (than the upper side), until I saw the Messenger of Allāh ﷺ wipe over the top of his *Khuffs*."

١٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ الْعَزِيزِ عَنِ الْأَعْمَشِ بِإِسْنَادِهِ بِهَذَا الْحَدِيثِ قَالَ: مَا كُنْتُ أَرَى بَاطِنَ الْقَدَمَيْنِ إِلَّا أَحَقَّ بِالغُسْلِ حَتَّى رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْسَحُ عَلَى ظَهْرِ حُفَّتَيْهِ. وَرَوَاهُ وَكِيعٌ عَنِ الْأَعْمَشِ بِإِسْنَادِهِ قَالَ: كُنْتُ أَرَى أَنَّ بَاطِنَ الْقَدَمَيْنِ أَحَقُّ بِالْمَسْحِ مِنْ ظَاهِرِهِمَا حَتَّى رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْسَحُ ظَاهِرَهُمَا قَالَ وَكِيعٌ: بِعَنِي الحُقَيْنِ. وَرَوَاهُ عَيْسَى بْنُ يُونُسَ عَنِ الْأَعْمَشِ. كَمَا رَوَاهُ وَكِيعٌ. وَرَوَاهُ أَبُو السَّوْدَاءِ عَنِ ابْنِ عَبْدِ خَيْرٍ عَنِ أَبِيهِ قَالَ: رَأَيْتُ عَلِيًّا تَوَضَّأَ فَعَسَلَ ظَاهِرَ قَدَمَيْهِ وَقَالَ: لَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعَلُهُ وَسَأَقَ الْحَدِيثَ.

Wakī' reported it from Al-A'mash with his chain, and he said (in it): "I used to think that the bottom of the feet had more right to be wiped than the top part, until I saw the Messenger of Allāh ﷺ wipe over the top of them." Wakī' said: "Meaning the *Khuffs*." 'Eīsā bin Yūnus reported from Al-A'mash, just as Wakī' reported it. Abū As-Sawdā' reported it from Ibn 'Abd Khair from his father, he said: "I saw 'Alī perform *Wudū*', and he washed the top of his feet. He then said: 'Had I not seen the Messenger of Allāh ﷺ do this (I would not have done it)...'" and he completed the *Hadīth*. (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٢٩٢/١ من حديث أبي داود به وللحديث طرق عند الحميدي ح: ٤٧، (بتحقيقي) وأحمد: ١٤٨/١ وغيرهما * أبو إسحاق عنعن.

[1] Some manuscripts do not contain this version, others have it after 163. This sequence of numbers is how it appears in the Arabic text of our version.

165. Al-Mughīrah bin Shu'bah said: "I poured water for the Prophet ﷺ to perform *Wuḍū'* with during the Expedition of Tabūk. He wiped over [the top portion of] his *Khuffs*, and the bottom portion." (*Da'īf*)

Abū Dāwud said: It has been conveyed to me that Thawr (one of the narrators) did not hear this *Hadīth* from Rajā' (another narrator).

١٦٥ - حَدَّثَنَا مُوسَى بْنُ مَرْوَانَ وَمَحْمُودُ ابْنُ خَالِدِ الدَّمَشْقِيِّ الْمَعْنَى قَالَا: حَدَّثَنَا الْوَلِيدُ قَالَ: مَحْمُودٌ قَالَ: أَخْبَرَنَا ثَوْرٌ بْنُ يَزِيدَ عَنْ رَجَاءِ بْنِ حَيَوَةَ، عَنْ كَاتِبِ الْمُغِيرَةِ ابْنِ شُعْبَةَ، عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: وَصَّاتُ النَّبِيِّ ﷺ فِي غَزْوَةِ تَبُوكَ فَمَسَحَ [أَعْلَى] الْخُفَّيْنِ وَأَسْفَلَهُمَا.
قال أبو داود: وَبَلَّغَنِي أَنَّهُ لَمْ يَسْمَعْ ثَوْرٌ هَذَا الْحَدِيثَ مِنْ رَجَاءٍ.

تخریج: [إسناده ضعيف] أخرجه الترمذي، الطهارة، باب ما جاء في المسح على الخفين أعلاه وأسفله، ح: ٩٧ وابن ماجه، ح: ٥٥٠ من حديث الوليد بن مسلم به وأعله الترمذي * ثور لم يسمعه من رجاء وجاء تصريح سماعه عند الدارقطني: ١/١٩٥، ح: ٧٤٢ والسند إليه ضعيف، ورجاء لم يسمعه من كاتب المغيرة رضي الله عنه.

Comments:

According to authentic *Ahādīth*, wiping over the upper portion of the footwear is sufficient.

Chapter 64. Splashing Water (On the Private Parts)

166. It was reported from Sufyān, from Manşūr, from Mujāhid, from Sufyān bin Al-Ḥakam Ath-Thaqafi, or (some said that his name was) Al-Ḥakam bin Sufyān Ath-Thaqafi, who said: "The Messenger of Allāh ﷺ, after he urinated, would perform *Wuḍū'* and splash water (on his private part)." (*Ḥasan*)

Abū Dāwud said: A group (of narrators) were in accord with Sufyān for this chain, some of them said: "Al-Ḥakam, or Ibn Al-Ḥakam."

(المعجم ٦٤) **بَابُ: فِي الْإِتِّضَاحِ**
(التحفة ٦٤)

١٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ سُفْيَانَ بْنِ الْحَكَمِ الثَّقَفِيِّ - أَوْ الْحَكَمِ بْنِ سُفْيَانَ الثَّقَفِيِّ - قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا بَالَ يَتَوَضَّأُ وَيَتَضَّحُّ.
قال أبو داود: وَافَقَ سُفْيَانَ جَمَاعَةٌ عَلَى هَذَا الْإِسْنَادِ، قَالَ بَعْضُهُمْ: الْحَكَمُ أَوْ ابْنُ الْحَكَمِ.

تخریج: [حسن] أخرجه ابن ماجه، الطهارة، باب ما جاء في النضح بعد الوضوء، ح: ٤٦١

والنسائي، ح: ١٣٤، ١٣٥ من حديث منصور به وصححه الحاكم على شرط الشيخين: ١/١٧١ ووافقه الذهبي * شيخ مجاهد اختلف في صحبته فحديثه لا ينزل عن درجة الحسن، وانظر التلخيص الحبير: ١/٧٤.

167. (There is another chain) from Mujāhid, from a man from (the tribe of) Thaqif, from his father, that he saw the Messenger of Allāh ﷺ urinate, then splash water on his private part. (*Hasan*)

١٦٧ - حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ رَجُلٍ مِنْ ثَقِيفٍ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ بَالَ ثُمَّ نَضَحَ فَرْجَهُ. تخريج: [حسن] انظر الحديث السابق.

168. (There is another chain) from Mujāhid, from Al-Ḥakam, or Ibn Al-Ḥakam on the authority of his father, reported that the Prophet ﷺ urinated, then performed *Wudu'* and splashed water on his private part. (*Hasan*)

١٦٨ - حَدَّثَنَا نَصْرُ بْنُ الْمُهَاجِرِ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا زَائِدَةُ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنِ الْحَكَمِ - أَوْ ابْنِ الْحَكَمِ - عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ بَالَ ثُمَّ تَوَضَّأَ وَنَضَحَ فَرْجَهُ. تخريج: [حسن] انظر الحديثين السابقين.

Comments:

It is also recommended to sprinkle water on one's garments (around the area of genitals). In addition to the reward for following the *Sunnah*, there is the added advantage of driving away devilish insinuations arising from constant fear of urine dripping out due to a weak bladder.

Chapter 65. What Should One Say After Finishing *Wudu'*

169. 'Uqbah bin 'Āmir said: "We used to be with the Messenger of Allāh ﷺ, each one serving himself, and we used to take turns taking care of the camels. (One day) it was my turn to take care of the camels, so I took them to their watering place until the evening. (After returning) I found the Messenger of Allāh ﷺ while he was giving the people a sermon. I heard him say: 'There is not a

(المعجم ٦٥) - بَابُ مَا يَقُولُ الرَّجُلُ إِذَا تَوَضَّأَ (التحفة ٦٥)

١٦٩ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: سَمِعْتُ مُعَاوِيَةَ يَعْنِي ابْنَ صَالِحٍ، يُحَدِّثُ عَنْ أَبِي عُثْمَانَ، عَنْ جُبَيْرِ بْنِ نَفِيرٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ حُدَامَ أَنْفُسِنَا. نَتَنَاوَبُ الرِّعَايَةَ - رِعَايَةَ إِبِلِنَا - فَكَانَتْ عَلَيَّ رِعَايَةُ الْإِبِلِ، فَرَوَّحْتَهَا بِالْعَشِيِّ، فَأَدْرَكْتُ رَسُولَ اللَّهِ ﷺ يَخْطُبُ النَّاسَ، فَسَمِعْتُهُ يَقُولُ: «مَا مِنْكُمْ

single one of you who performs *Wuḍū'* and performs it well, then prays two *Rak'ahs* while he is paying attention with his heart and face, except that it (meaning, Paradise) becomes obligatory (for him).' I said: '*Bakhin, Bakhin*, how great this is!' A person sitting in front of me said: 'And what has preceded it O 'Uqbah, is even better than this!' I looked (to see who he was), and it turned out to be 'Umar bin Al-Khaṭṭāb. So I said: 'And what was that (which was said before I came), O Abū Ḥaṣṣ?' He said: 'He (the Prophet ﷺ) said before you came: "There is none of you who performs the *Wuḍū'* and performs it well, and then says after he completes it: 'I testify that there is none worthy of worship except Allāh alone, having no partners, and I testify that Muḥammad is His servant and Messenger,' except that all eight doors of Paradise will be opened for him; he can enter it through whichever one he pleases.'" (*Ṣaḥīḥ*)

المستحب عقب الوضوء، ح: ٢٣٤ من حديث

170. (There is another chain) from 'Uqbah bin 'Āmir Al-Juhānī, from the Prophet ﷺ, similarly. He did not mention that he took care of the camels, and he also added after saying: "...Perform the *Wuḍū'* and perform it well..."; "...and then raises his eyes to the sky." The remainder of the *Ḥadīth* was similar in meaning to the *Ḥadīth* of Mu'āwiyah (no. 169). (*Da'if*)

مِنْ أَحَدٍ يَتَوَضَّأُ فَيُحْسِنُ الْوُضُوءَ ثُمَّ يَقُومُ فَيَرُكِعُ رَكَعَتَيْنِ، يُقْبِلُ عَلَيْهِمَا بِقَلْبِهِ وَوَجْهِهِ، إِلَّا فَقَدْ أَوْجَبَ». قُلْتُ: بَخَ بَخَ مَا أَجُودَ هَذِهِ، فَقَالَ رَجُلٌ بَيْنَ يَدَيَّ: الَّتِي قَبْلَهَا يَا عُقْبَةُ! أَجُودُ مِنْهَا. فَنَظَرْتُ فَإِذَا هُوَ عُمَرُ بْنُ الْخَطَّابِ. قُلْتُ: مَا هِيَ يَا أَبَا حَفْصٍ؟ قَالَ: إِنَّهُ قَالَ إِنَّمَا قَبْلَ أَنْ تَجِيءَ: «مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ فَيُحْسِنُ الْوُضُوءَ ثُمَّ يَقُولُ حِينَ يَفْرَعُ مِنَ وُضُوئِهِ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، إِلَّا فَتُحْتَلَفُ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَةِ، يَدْخُلُ مِنْ أَيِّهَا شَاءَ».

قال معاوية: وَحَدَّثَنِي رَبِيعَةُ بْنُ زَيْدٍ عَنْ أَبِي إِدْرِيسَ، عَنْ عُقْبَةَ بْنِ عَامِرٍ.

تخریج: أخرجه مسلم، الطهارة، باب الذكر معاوية بن صالح به ورواه النسائي، ح: ١٥١.

١٧٠ - حَدَّثَنَا الْحُسَيْنُ بْنُ عِيسَى قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ زَيْدِ الْمُقْرِيءِ عَنْ حَبِوَةَ بْنِ شُرَيْحٍ، عَنْ أَبِي عَقِيلٍ، عَنْ ابْنِ عَمِّهِ، عَنْ عُقْبَةَ بْنِ عَامِرِ الْجُهَيْنِيِّ عَنِ النَّبِيِّ ﷺ نَحْوَهُ، وَلَمْ يَذْكُرْ أَمْرَ الرَّعَايَةِ قَالَ عِنْدَ قَوْلِهِ فَأَحْسَنَ الْوُضُوءَ: «ثُمَّ رَفَعَ نَظْرَهُ إِلَى السَّمَاءِ فَقَالَ وَسَاقَ الْحَدِيثِ بِمَعْنَى حَدِيثِ مُعَاوِيَةَ».

تخریج: [إسناده ضعيف] أخرجه الدارمي: ١/١٨٢، ح: ٧٢٢ عن عبدالله بن يزيد المقرئ به * ابن عم زهرة: مجهول قاله المنذري.

Comments:

1. While saying the supplications, it is correct to look up at the sky or point the finger towards it.
2. Eight gates of Paradise are mentioned in this narration.

Chapter (...) A Person Praying (All) The Prayers With One *Wuḍū'*

171. 'Amr bin 'Āmir Al-Bajālī said, "I asked Anas bin Mālik about the *Wuḍū'*, so he said: 'The Prophet ﷺ would perform *Wuḍū'* for every prayer, and we would (also) pray all the prayers with one *Wuḍū'*.'" (*Ṣaḥīḥ*)

تخریج: أخرجه البخاري، الوضوء، باب الوضوء من غير حدث، ح: ٢١٤ من حديث عمرو ابن عامر به ورواه الترمذي، ح: ٦٠ وابن ماجه، ح: ٥٠٩.

172. Sulaimān bin Buraidah narrated from his father: "The Messenger of Allāh ﷺ prayed, on the Day of the Conquest (of Makkah), all five prayers with one *Wuḍū'*, and he wiped over his *Khuffs*. 'Umar said to him: 'I saw you today doing something that you have not done before.' He ﷺ said: 'I did it on purpose.'" (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، الطهارة، باب جواز الصلوات كلها بوضوء واحد، ح: ٢٧٧ من حديث يحيى القطان به.

(المعجم ...) - بَابُ الرَّجُلِ يُصَلِّي
الصَّلَاةَ بِوُضُوءٍ وَاحِدٍ (التحفة ٦٦)

١٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى قَالَ:
حَدَّثَنَا شَرِيكٌ عَنْ عَمْرِو بْنِ عَامِرِ الْبَجَلِيِّ،
قَالَ مُحَمَّدٌ: هُوَ أَبُو أَسَدِ بْنِ عَمْرِو قَالَ:
سَأَلْتُ أَنَسَ بْنَ مَالِكٍ عَنِ الْوُضُوءِ فَقَالَ:
كَانَ النَّبِيُّ ﷺ يَتَوَضَّأُ لِكُلِّ صَلَاةٍ، وَكُنَّا
نُصَلِّي الصَّلَاةَ بِوُضُوءٍ وَاحِدٍ.

١٧٢ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى
عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي عَلْقَمَةُ بْنُ مَرْثَدٍ عَنْ
سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: صَلَّى
رَسُولُ اللَّهِ ﷺ يَوْمَ الْفَتْحِ خَمْسَ صَلَاةٍ
بِوُضُوءٍ وَاحِدٍ وَمَسَحَ عَلَى خَفَّيْهِ، فَقَالَ لَهُ
عُمَرُ: إِنِّي رَأَيْتُكَ صَنَعْتَ الْيَوْمَ شَيْئًا لَمْ تَكُنْ
تَصْنَعُهُ. قَالَ: «عَمْدًا صَنَعْتُهُ».

Chapter 66. Separating The Actions Of *Wuḍū'*

173. It was narrated from Jarīr bin Ḥāzīm that he heard Qatādah bin Di‘āmah say: “Anas narrated to us that a person came to the Messenger of Allāh ﷺ after having performed *Wuḍū'*. He had left a fingernail’s width (of dry skin) on his foot. So the Prophet ﷺ told him: ‘Go back and perform your *Wuḍū'* well.’” (*Ṣaḥīḥ*)

Abū Dāwud said: This *Ḥadīth* is not known to be from Jarīr bin Ḥāzīm, and no one narrated it in a *Marfū'* form (attributing it to the Prophet ﷺ) except from Ibn Wahb. It has also been related from Ma‘qil bin ‘Ubaidullāh Al-Jazarī, from Abū Az-Zubair, from Jābir, from ‘Umar, from the Prophet ﷺ, similarly. He said: “Go back and perform your *Wuḍū'* well.”

تخریج: [صحیح] أخرجه ابن ماجه، الطهارة، باب من توضأ فترك موضعاً لم يصبه بالماء، ح: ٦٦٥ من حديث عبدالله بن وهب به وصححه ابن خزيمة، ح: ١٦٤.

174. (There is another chain) from Al-Ḥasan, from the Prophet ﷺ with a meaning similar to that of Qatādah (no. 173). (*Ṣaḥīḥ*)

تخریج: [صحیح] أخرجه البيهقي: ١/ ٨٣ من حديث أبي داود به وانظر الحديث السابق.

175. *Khālīd* narrated from some of the Prophet’s ﷺ Companions that the Prophet ﷺ saw a person who was praying, but there was a dry spot the size of a coin on the top of his foot; water had not touched it. So the Prophet ﷺ commanded him

(المعجم ٦٦) - باب تَفْرِيقِ الْوُضُوءِ

(التحفة ٦٧)

١٧٣ - حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ جَرِيرِ بْنِ حَازِمٍ أَنَّهُ سَمِعَ قَتَادَةَ بْنَ دِعَامَةَ قَالَ: حَدَّثَنَا أَنَسٌ: أَنَّ رَجُلًا جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ وَقَدْ تَوَضَّأَ وَتَرَكَ عَلَى قَدَمِهِ مِثْلَ مَوْضِعِ الطُّفْرِ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «ارْجِعْ فَأَحْسِنْ وَضُوءَكَ».

قال أبو داود: هَذَا الْحَدِيثُ لَيْسَ بِمَعْرُوفٍ عَنْ جَرِيرِ بْنِ حَازِمٍ وَلَمْ يَرَوْهُ إِلَّا ابْنُ وَهْبٍ وَحَدَّثَهُ. وَقَدْ رَوَى عَنْ مَعْقِلِ بْنِ عُبَيْدِ اللَّهِ الْجَزَرِيِّ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ قَالَ: «ارْجِعْ فَأَحْسِنْ وَضُوءَكَ».

١٧٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ:

حَدَّثَنَا حَمَادٌ قَالَ: أَخْبَرَنَا يُونُسُ وَحُمَيْدٌ عَنِ الْحَسَنِ عَنِ النَّبِيِّ ﷺ بِمَعْنَى قَتَادَةَ.

١٧٥ - حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ قَالَ:

حَدَّثَنَا بَقِيَّةٌ عَنْ بَجِيرٍ هُوَ ابْنُ سَعْدٍ، عَنْ خَالِدِ، عَنْ بَعْضِ أَصْحَابِ النَّبِيِّ ﷺ: أَنَّ النَّبِيَّ ﷺ رَأَى رَجُلًا يُصَلِّي فِيهِ وَفِي ظَهْرِ قَدَمِهِ لُمْعَةٌ قَدَرُ الدَّرْهِمِ لَمْ يُصِبْهَا الْمَاءُ فَأَمَرَهُ

to repeat the *Wuḍū'* and the prayer. (*Ṣaḥīh*)

النَّبِيِّ ﷺ أَنْ يُعِيدَ الْوُضُوءَ وَالصَّلَاةَ.

تخريج: [صحيح] أخرجه أحمد: ٤٢٤/٣ من حديث بقية به وصرح بالسمع عنده وللحديث شواهد.

Comments:

1. Continuity during *Wuḍū'* is essential.
2. In case of a break long enough that the washed parts of body become dry, one should start *Wuḍū'* from the beginning and repeat the entire process.

Chapter 67. A Person Who Is Unsure Of Breaking His *Wuḍū'*

(المعجم ٦٧) بَابُ: إِذَا شَكَ فِي
الْحَدَثِ (التحفة ٦٨)

176. 'Abbād bin Tamīm reported from his uncle that someone complained to the Prophet ﷺ about (the situation of) a person who felt something (might have been released) in his prayer, (or) he was not sure. He said: "He should not leave (the prayer) until he hears a sound or smells something." (*Ṣaḥīh*)

١٧٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلْفٍ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ وَعَبَادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ قَالَ: شَكِي إِلَى النَّبِيِّ ﷺ الرَّجُلُ يَجِدُ الشَّيْءَ فِي الصَّلَاةِ حَتَّى يُحِيلَ إِلَيْهِ، فَقَالَ: «لَا يَنْقُتِلْ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا».

تخريج: أخرجه البخاري، الوضوء، باب: لا يتوضأ من الشك حتى يستيقن، ح: ١٣٧ ومسلم، الحيض، باب الدليل على أن من يقن الطهارة ثم شك ... إلخ، ح: ٣٦١ من حديث سفیان بن عيينة به.

177. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "If one of you is praying, and he feels a movement in his behind, and he is not sure whether he broke his *Wuḍū'* or not, then let him not leave until he hears a sound or smells something." (*Ṣaḥīh*)

١٧٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا حَمَادٌ قَالَ: أَخْبَرَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا كَانَ أَحَدُكُمْ فِي الصَّلَاةِ فَوَجَدَ حَرَكَةً فِي دُبُرِهِ أَحَدَتْ أَوْ لَمْ يُحَدِّثْ فَأَشْكَلَ عَلَيْهِ فَلَا يَنْصَرِفْ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا».

تخريج: أخرجه مسلم، الحيض، باب الدليل على أن من يقن الطهارة ثم شك ... إلخ، ح: ٣٦٢ من حديث سهيل بن أبي صالح به.

Comments:

When one is not sure that he has broken *Wuḍū'*, he is not to give credence to any doubt, and assume he has not broken it, until he is certain.

Chapter 68. Wuḍū' From Kissing

178. Ibrāhīm At-Taimī said that 'Āishah said that the Prophet ﷺ kissed her and did not perform *Wuḍū'*. (*Hasan*)

Abū Dāwud said: This *Hadīth* is *Mursal*, since Ibrāhīm At-Taimī did not hear anything from 'Āishah.^[1]

Abū Dāwud said: And Al-Firyābī^[2] also narrated it in this fashion, as did others.

Abū Dāwud said: Ibrāhīm At-Taimī died before the age of forty, and his *Kunya* was Abū Asmā'.

(المعجم ٦٨) - بَابُ الْوُضُوءِ مِنَ الْقَبْلَةِ
(التحفة ٦٩)

١٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ:
حَدَّثَنَا يَحْيَى وَعَبْدُ الرَّحْمَنِ قَالَا: حَدَّثَنَا
سُفْيَانُ عَنْ أَبِي رَوْقٍ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ،
عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ قَبَّلَهَا وَلَمْ يَتَوَضَّأْ.
قَالَ أَبُو دَاوُدَ: وَهُوَ مُرْسَلٌ، وَإِبْرَاهِيمُ
التَّيْمِيُّ لَمْ يَسْمَعْ مِنْ عَائِشَةَ شَيْئًا. قَالَ أَبُو
دَاوُدَ: وَكَذَا رَوَاهُ الْفِرْيَابِيُّ وَغَيْرُهُ. قَالَ أَبُو
دَاوُدَ: وَمَاتَ إِبْرَاهِيمُ التَّيْمِيُّ وَلَمْ يَبْلُغْ أَرْبَعِينَ
سَنَةً، وَكَانَ يُكْنَى أَبَا أَسْمَاءَ.

تخریج: [حسن] أخرجه النسائي، الطهارة، باب ترك الوضوء من القبلة، ح: ١٧٠ من حديث يحيى بن سعيد القطان به وللحديث شواهد، انظر نصب الراية: ١/٧٦، ٧١ وسنن الدارقطني: ١/١٣٦.

179. It was reported from Al-A'mash, from Ḥabīb, from 'Urwah, from 'Āishah: "The Prophet ﷺ kissed one of his wives, then went out to pray and did not perform *Wuḍū'*." 'Urwah said to her: "And who else can it be except you?" At which she laughed. (*Hasan*)

Abū Dāwud said: This is also how it was reported by Zā'idah, and

١٧٩ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ:
حَدَّثَنَا وَكَيْعٌ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ
حَبِيبٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ
قَبَّلَ امْرَأَةً مِنْ نِسَائِهِ ثُمَّ خَرَجَ إِلَى الصَّلَاةِ وَلَمْ
يَتَوَضَّأْ. قَالَ عُرْوَةُ: فَقُلْتُ لَهَا: مَنْ هِيَ إِلَّا
أَنْتِ فَضَحِكْتَ. قَالَ أَبُو دَاوُدَ: هَكَذَا رَوَاهُ
زَائِدَةُ وَعَبْدُ الْحَمِيدِ الْجَمَانِيُّ عَنْ سُلَيْمَانَ

[1] There are two popular ways that the term *Mursal* is used; first, one of the *Tabi'in* narrates the report from the Prophet ﷺ without mentioning any Companion in the chain. The second, and it is the meaning the author intends here, is that there is a narrator missing in some portion of the chain, whether it is early or later in the chain. Some scholars will prefer to use the term *Munqat'a* for the second meaning.

[2] Muḥammad bin Yūsuf Aḍ-Ḍabbī.

‘Abdul-Ḥamid Al-Ḥimmānī from Sulaimān Al-A‘mash.

الأعمش.

تخریج: [حسن] أخرجه الترمذی، الطهارة، باب ما جاء في ترك الوضوء من القبلة، ح: ٨٦ وابن ماجه، ح: ٥٠٢ من حديث وكيع به وللحديث شواهد، انظر الحديث السابق.

180. (There is another chain) in which Al-A‘mash was reported to have said: “Companions of ours narrated to us from ‘Urwah Al-Muzanī from ‘Āishah...” with this *Ḥadīth*. (*Ḥasan*)

Abū Dāwud said: Yahyā bin Sa‘eed Al-Qaṭṭān said to a man: “Narrate from me that these two” — meaning this *Ḥadīth* of Al-A‘mash from Ḥabīb, and his *Ḥadīth* with this chain regarding *Al-Mustahaḍah*^[1] — that she performs *Wuḍū’* for each prayer. Yahyā said: “Narrate from me that they both resemble nothing.”

Abū Dāwud said: It has been related from Ath-Thawrī who said: “Ḥabīb did not narrate anything to us except from ‘Urwah Al-Muzanī”^[2] — meaning he did not narrate anything to them from ‘Urwah bin Az-Zubair.

Abū Dāwud said: And Ḥamzah Az-Zayyāt has reported a *Ṣaḥīḥ Ḥadīth* from Ḥabīb, from ‘Urwah bin Az-Zubair, from ‘Āishah.^[3]

١٨٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَخْلَدٍ الطَّلَقَائِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَعْرَاءَ قَالَ: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنَا أَصْحَابُ لَنَا عَنْ عُرْوَةَ الْمُزَنِيِّ عَنْ عَائِشَةَ بِهَذَا الْحَدِيثِ.

قال أبو داود: قال يحيى بن سعيد القطان لرجل: احك عني أن هذين - يعني حديث الأعمش هذا عن حبيب وحديثه بهذا الإسناد في المستحاضة: أنها تتوضأ لكل صلاة - قال يحيى: احك عني أنهما شبه لا شيء.

قال أبو داود: وروى عن الثوري قال: ما حدثنا حبيب إلا عن عروة المزني - يعني لم يحدثهم عن عروة بن الزبير بشيء. قال أبو داود: وقد روى حمزة الزيات، عن حبيب، عن عروة بن الزبير، عن عائشة حديثاً صحيحاً.

تخریج: [حسن] أخرجه البيهقي: ١/١٢٦ من حديث أبي داود به وانظر الحديثين السابقين.

Comments:

Kissing does not — by itself — invalidate *Wuḍū’*.

[1] See no. 304.

[2] Meaning, that it is not a narration of ‘Urwah bin Az-Zubair, but rather someone else named ‘Urwah.

[3] See At-Tirmidhī, no. 3480.

Chapter 69. *Wudū'* From Touching The Penis

181. 'Urwah said: "I entered in upon Marwān bin Al-Ḥakam, and we were discussing the factors that necessitate *Wudū'*. Marwān said: '(Of these factors) is touching the penis.' I replied: 'I did not know this.' So Marwān said: 'Busrah bint Ṣafwān narrated to me that she heard the Messenger of Allāh ﷺ say: "Whoever touches his penis, then let him perform *Wudū'*.'" (*Sahīh*)

(المعجم ٦٩) - بَابُ الْوُضُوءِ مِنْ مَسِّ الذَّكْرِ (التحفة ٧٠)
 ١٨١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ أَنَّهُ سَمِعَ عُرْوَةَ يَقُولُ: دَخَلْتُ عَلَى مَرْوَانَ بْنِ الْحَكَمِ، فَذَكَرْنَا مَا يَكُونُ مِنْهُ الْوُضُوءُ، فَقَالَ مَرْوَانُ: وَمِنْ مَسِّ الذَّكْرِ، فَقَالَ عُرْوَةُ: مَا عَلِمْتُ ذَلِكَ، فَقَالَ مَرْوَانُ: أَخْبَرْتَنِي بُسْرَةُ بِنْتُ صَفْوَانَ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ مَسَّ ذَكَرَهُ فَلْيَتَوَضَّأْ».

تخريج: [صحيح] أخرجه النسائي، الطهارة، باب الوضوء من مس الذكر، ح: ١٦٣ من حديث مالك به وهو في الموطأ (رواية يحيى): ٤٢/١ (رواية القعني، ص: ٥٠) وصححه ابن الملتن في تحفة المحتاج: ١/١٥١، ح: ٢٥ بقوله: "رواه الأربعة بإسناد ثابت لا مطعن فيه".

Comments:

The *Ahādīth* listed below (no. 182, 183) appear to be at variance with each other. The order to perform *Wudū'* for touching the genitals applies to males and females, since some versions of it specify that. Many scholars reconciled between the order, and the apparent allowance, saying that the allowance is for the case when there is a barrier between the hand and the private parts, as would occur during prayer or the like. But when there is no barrier, and one touches it with the hand, then the order is to perform *Wudū'* prior to praying.

Chapter 70. Concession In This Regard

182. It was narrated from Qais bin Ṭalq, from his father (Ṭalq bin 'Alī) who said: "We went to the Prophet ﷺ (as a delegation). A person who seemed to be a Bedouin came to him, and said: 'O Prophet of Allāh! What is your verdict for the one who touches his penis after performing *Wudū'*?' He ﷺ responded: 'Is it not a part of

(المعجم ٧٠) - بَابُ الرُّخْصَةِ فِي ذَلِكَ (التحفة ٧١)

١٨٢ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا مَلَازِمُ ابْنِ عَمْرٍو الْحَنْفِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَدْرٍ عَنْ قَيْسِ بْنِ طَلْقٍ، عَنْ أَبِيهِ قَالَ: قَدِمْنَا عَلَى نَبِيِّ اللَّهِ ﷺ، فَجَاءَ رَجُلٌ كَأَنَّهُ بَدَوِيٌّ، فَقَالَ: يَا نَبِيَّ اللَّهِ! مَا تَرَى فِي مَسِّ الرَّجُلِ ذَكَرَهُ بَعْدَمَا يَتَوَضَّأُ، فَقَالَ ﷺ: «هَلْ هُوَ إِلَّا مُضَعَّةٌ مِنْهُ أَوْ بَضْعَةٌ مِنْهُ».

him,' or a bit of him?'" (*Ṣaḥīḥ*)

Abū Dāwud said: It was reported by Hishām bin Ḥassān, Sufyān Ath-Thawrī, Shu'bah, Ibn 'Uyaynah, and Jarīr Ar-Rāzī, from Muḥammad bin Jābir, from Qais bin Ṭalq.

قال أبو داود: رَوَاهُ هِشَامُ بْنُ حَسَّانَ وَسُفْيَانُ الثَّوْرِيُّ وَشُعْبَةُ وَابْنُ عُيَيْنَةَ وَجَرِيرُ الرَّازِيِّ، عَنْ مُحَمَّدِ بْنِ جَابِرٍ، عَنْ قَيْسِ بْنِ طَلْقٍ.

تخریج: [إسناده صحيح] أخرجه الترمذي، الطهارة، باب ما جاء في ترك الوضوء من مس الذكر، ح: ٨٥ من حديث ملازم بن عمرو به وحقق ابن حبان وغيره بأنه حديث منسوخ.

183. (There is another chain) from Muḥammad bin Jābir, from Qais bin Ṭalq, from his father, with his chain and its meaning, and he said: "...during the prayer." (*Ṣaḥīḥ*)

١٨٣ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَابِرٍ عَنْ قَيْسِ بْنِ طَلْقٍ، عَنْ أَبِيهِ بِإِسْنَادِهِ وَمَعْنَاهُ وَقَالَ: فِي الصَّلَاةِ.

تخریج: [صحيح] وأخرجه ابن ماجه، الطهارة، باب الرخصة في ذلك، ح: ٤٨٣ من حديث محمد بن جابر به وهو ضعيف جدًا والحديث السابق شاهد له.

Chapter 71. *Wuḍū'* From Eating Camel Meat

184. Al-Barā' bin Azib said: "The Messenger of Allāh ﷺ was asked about performing *Wuḍū'* after eating camel meat. He replied: 'Perform *Wuḍū'* from it.' He was then asked about goat meat, and he replied, 'Do not perform *Wuḍū'* from it.' He was asked about praying in camel pens, so he replied: 'Do not pray in camel pens, since they are from the *Shayātīn*.' He was then asked about praying in goat pens, to which he replied: 'Pray in them, for they are blessed.'" (*Ṣaḥīḥ*)

(المعجم ٧١) - بَابُ الْوُضُوءِ مِنْ لُحُومِ الْإِبِلِ (التحفة ٧٢)

١٨٤ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الرَّازِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْوُضُوءِ مِنْ لُحُومِ الْإِبِلِ، فَقَالَ: «تَوَضَّؤُوا مِنْهَا» وَسُئِلَ عَنِ لُحُومِ الْعَنَمِ، فَقَالَ: «لَا تَوَضَّؤُوا مِنْهَا». وَسُئِلَ عَنِ الصَّلَاةِ فِي مَبَارِكِ الْإِبِلِ، فَقَالَ: «لَا تَصَلُّوا فِي مَبَارِكِ الْإِبِلِ فَإِنَّهَا مِنَ الشَّيَاطِينِ». وَسُئِلَ عَنِ الصَّلَاةِ فِي مَرَابِضِ الْعَنَمِ، فَقَالَ: «صَلُّوا فِيهَا فَإِنَّهَا بَرَكَةٌ».

تخریج: [صحيح] أخرجه الترمذي، الطهارة، باب ما جاء في الوضوء من لحوم الإبل، ح: ٨١ وابن ماجه، ح: ٤٩٤ من حديث أبي معاوية الضرير به * الأعمش صرح بالسماع وللحديث شاهد عند مسلم، ح: ٣٦٠.

Comments:

The meat of a camel is lawful. Yet the Messenger of Allāh (ﷺ) has ordered the one who eats it to perform *Wuḍū'*. As for the wisdom behind this, Allāh knows best, see the brief discussion of Ibn Taymiyyah regarding the topic in the English translation of the book: "The Nature of Fasting," published by Darussalam.

Chapter 72. *Wuḍū'* From Touching And Washing Raw Meat

185. Abū Sa'eed Al-Khudrī narrated that the Prophet ﷺ passed by a young man who was skinning a sheep. The Prophet ﷺ told him: "Come back (away from it), and let me show you (how to do it properly)." So he put his hands in between the skin and flesh, then inserted it until it disappeared up to his arm-pit. He then proceeded onwards, and lead the people in prayer without performing *Wuḍū'*. (*Ṣaḥīḥ*)

'Amr (one of the narrators) added in his narration: "Meaning he did not touch any water."

Abū Dāwud said: It was reported by 'Abdul-Wāḥid bin Ziyād and Abū Mu'āwiyah from Hilāl, from 'Aṭā', from the Prophet ﷺ, in a *Mursal* form, and he did not mention Abū Sa'eed in it.

(المعجم ٧٢) - بَابُ الْوُضُوءِ مِنْ مَسِّ اللَّحْمِ النَّيِّ وَعَسَلِهِ (التحفة ٧٣)

١٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ وَأَيُّوبُ ابْنُ مُحَمَّدِ الرَّقِّي وَعَمْرُو بْنُ عُثْمَانَ الْحِمَاصِيُّ الْمَعْنَى قَالُوا: حَدَّثَنَا مَرْوَانَ بْنُ مُعَاوِيَةَ قَالَ: أَخْبَرَنَا هِلَالُ بْنُ مَيْمُونِ الْجُهَنِيِّ عَنْ عَطَاءِ بْنِ يَزِيدِ اللَّيْثِيِّ، قَالَ هِلَالٌ: لَا أَعْلَمُهُ إِلَّا عَنْ أَبِي سَعِيدٍ، وَقَالَ أَيُّوبُ وَعَمْرُو: وَأَرَاهُ عَنْ أَبِي سَعِيدٍ: أَنَّ النَّبِيَّ ﷺ مَرَّ بِعَلَامٍ يَسْلُخُ شَاةً، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «تَنَحَّ حَتَّى أُرِيكَ»، فَأَدْخَلَ يَدَهُ بَيْنَ الْجِلْدِ وَاللَّحْمِ فَدَحَسَ بِهَا حَتَّى تَوَارَتْ إِلَى الْإِطْبِ، ثُمَّ مَضَى فَصَلَّى لِلنَّاسِ وَلَمْ يَتَوَضَّأْ زَادَ عَمْرُو فِي حَدِيثِهِ: يُعْنِي لَمْ يَمَسَّ مَاءً وَقَالَ: عَنْ هِلَالِ ابْنِ مَيْمُونِ الرَّمَلِيِّ.

قال أبو داود: رَوَاهُ عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ وَأَبُو مُعَاوِيَةَ، عَنْ هِلَالٍ، عَنْ عَطَاءِ عَنِ النَّبِيِّ ﷺ مُرْسَلًا، لَمْ يَذْكُرَا أَبَا سَعِيدٍ.

تخریج: [إسناده صحيح] أخرجه ابن ماجه، الذبائح، باب السلخ، ح: ٣١٧٩ من حديث

مروان بن معاوية به وتابعه ثور بن يزيد.

Comments:

1. The Messenger of Allāh (ﷺ) was a teacher. Among the many things he taught was how to do a thing well.
2. Touching fat, meat, blood, or the skin of a lawful animal does not invalidate *Wuḍū'*.

Chapter 73. Not Performing *Wudū'* From Touching A Carcass

(المعجم ٧٣) - بَابُ تَرْكِ الْوُضُوءِ مِنْ
مَسِّ الْمَيْتَةِ (التحفة ٧٤)

186. Jābir narrated that the Messenger of Allāh ﷺ passed through the market (after coming from) a high area of Al-Madīnah. People were on both sides of him. He passed by a carcass of a baby goat whose ears were deformed. He picked it up by its ears, and said: "Who amongst you would like to have this..." and he narrated the remainder of the *Hadīth*. (*Ṣaḥīḥ*)

١٨٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ قَالَ:
حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ بِلَالٍ، عَنْ جَعْفَرٍ،
عَنْ أَبِيهِ، عَنْ جَابِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ
بِالسُّوقِ دَاخِلًا مِنْ بَعْضِ الْعَالِيَةِ وَالنَّاسُ
كَتَفْتِيهِ، فَمَرَّ بِجَدِيٍّ أَسَكَ مَيِّتٍ فَتَنَاوَلَهُ فَأَخَذَ
بِأُذُنِهِ ثُمَّ قَالَ: «أَيُّكُمْ يُحِبُّ أَنْ هَذَا لَهُ»
وَسَأَى الْحَدِيثَ.

تخریج: أخرجه مسلم، الزهد، باب: "الدنيا سجن للمؤمن وجنة للكافر، ح: ٢٩٥٧ عن
عبدالله بن مسلمة القعني به.

Comments:

1. This *Hadīth* was recorded with the same chain of narration by Muslim (no. 7418), and the remainder includes: "By Allāh, this world is more insignificant to Allāh than this is to you." In order to stress the point, the Messenger of Allāh (ﷺ) occasionally gave examples during real life situations. This *Hadīth* vividly and graphically depicts the worthlessness of this temporal life.
2. Touching a dead animal does not invalidate *Wudū'*.

In the Name of Allāh,
the Merciful, the Beneficent^[1]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Chapter 74. Not Performing *Wudū'* From [Food Which Has Been Cooked] Over Fire

(المعجم ٧٤) بَابُ: فِي تَرْكِ الْوُضُوءِ
مِمَّا مَسَّتِ النَّارُ (التحفة ٧٥)

187. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ ate the (meat of) a shoulder-blade of a sheep, then prayed without performing *Wudū'*. (*Sahih*)

١٨٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَكَلَ كَيْفَ شَاءَ ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

تخریج: أخرجه مسلم، الحیض، باب نسخ الوضوء مما مست النار، ح: ٣٥٤ عن عبد الله بن مسلمة القنعبي والبخاري، الوضوء، باب من لم يتوضأ من لحم الشاة والسويق، ح: ٢٠٧ من حديث مالك به وهو في الموطأ (يحيى) ١/٢٥ (والقنعبي، ص: ٤٩).

Comments:

In the early days of Islam, if one ate food cooked on a fire, it was required to perform *Wudū'* prior to *Salāt* (see no. 194). Later, this ruling was abrogated (see no. 192), but it is possible that some of the Companions were not aware of that, hence, they kept following the earlier ruling.

188. Al-Mughīrah bin Shu'bah said: "One night I was a guest of the Prophet ﷺ. He ordered the side of a goat (to be cooked for me), so it was roasted. He then took a knife, and started cutting bits (of the meat) from it for me. Bilāl came, and informed him of the prayer (that its time had come). So he put the knife aside, and remarked: 'What is the matter with him, may his hands be dusted!' Then he stood up to pray."

Al-Anbārī (one of the narrators) added: "My moustache was very long, so he trimmed it upon a

١٨٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ الْمَعْنَى قَالَا: حَدَّثَنَا وَكَيْعٌ عَنْ مِسْعَرٍ، عَنْ أَبِي صَخْرَةَ جَامِعِ بْنِ شَدَّادٍ، عَنِ الْمُغِيرَةِ بْنِ عَبْدِ اللَّهِ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: ضَمْتُ النَّبِيَّ ﷺ ذَاتَ لَيْلَةٍ فَأَمَرَ بِجَنْبِ فُشْوَيْ وَأَخَذَ الشُّفْرَةَ فَجَعَلَ يَحْزُ لِي بِهَا مِنْهُ. قَالَ: فَجَاءَ بِلَالٌ فَأَذَنَهُ بِالصَّلَاةِ. قَالَ: فَأَلْقَى الشُّفْرَةَ وَقَالَ: «مَا لَهُ تَرَبَّتْ يَدَاهُ»، وَقَامَ يُصَلِّي. زَادَ الْأَنْبَارِيُّ: وَكَانَ شَارِبِي وَقَاءً فَقَصَّه لِي عَلَى سِوَاكِ، أَوْ قَالَ: «أَقْصَهُ لَكَ عَلَى سِوَاكِ».

[1] This is the beginning of the second volume of the manuscript according to the division of Al-Khaṭīb Al-Baghḏādī.

Siwāk,” or he said: “He told me that he would trim it upon a *Siwāk*.” (*Ṣaḥīḥ*)

تخريج: [إسناده صحيح] أخرجه الترمذي في الشمائل، ح: ١٦٥ (بتحقيقي) من حديث وكيع به.

Comments:

The *Ḥadīth* proves that it is not required to perform *Wuḍū* for eating food cooked on a fire.

189. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ ate the shoulder-blade (of a sheep or goat), then wiped his hand with a *Mish*^[1] that was beneath him, and stood up to pray. (*Da‘īf*)^[2]

١٨٩ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ قَالَ: حَدَّثَنَا سِمَاكٌ عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أَكَلَ رَسُولُ اللَّهِ ﷺ كَتِفًا ثُمَّ مَسَحَ يَدَهُ بِمِسْحٍ كَانَ تَحْتَهُ، ثُمَّ قَامَ فَصَلَّى.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الطهارة، باب الرخصة في ذلك، ح: ٤٨٨ من حديث أبي الأحوص به * سماك عن عكرمة ضعيف، ولاصل الحديث شواهد.

190. Ibn ‘Abbās narrated that the Prophet ﷺ bit (off some meat) from a shoulder-blade, then prayed without performing *Wuḍū*. (*Ṣaḥīḥ*)

١٩٠ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ النَّمَرِيُّ قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ انْتَهَشَ مِنْ كَتِفٍ ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

تخريج: [صحيح] أخرجه أحمد: ٢٧٩/١ من حديث همام به وله شواهد كثيرة عند البخاري، ح: ٣٣٤٠ ومسلم، ح: ١٩٤ وغيرهما.

Comments:

It is not required that the mouth be rinsed and the hands washed after eating cooked meat.

191. Jābir bin ‘Abdullāh said: “I put some bread and meat in front of the Prophet ﷺ. He ate from it, then asked for water and performed *Wuḍū*’ with it. He then prayed *Zuhr*. He then asked for the remainder of the food, and ate. He

١٩١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ الْخَثْعَمِيُّ قَالَ: حَدَّثَنَا حَجَّاجٌ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُحَمَّدُ بْنُ الْمُكَدِّرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَرَّبْتُ لِلنَّبِيِّ ﷺ خُبْزًا وَلَحْمًا فَأَكَلَ ثُمَّ دَعَا بِوَضُوءٍ فَتَوَضَّأَ

[1] A thick cloth or cloak made of animal skin.

[2] Meaning; its chain, while there is support for its basis.

then stood up for prayer, and did not perform *Wudu'*.” (*Ṣaḥīḥ*)

بِهِ ثُمَّ صَلَّى الطَّهْرَ ثُمَّ دَعَا بِفَضْلِ طَعَامِهِ فَأَكَلَ
ثُمَّ قَامَ إِلَى الصَّلَاةِ وَلَمْ يَتَوَضَّأَ .

تخريج: [إسناده صحيح] أخرجه أحمد: ٣/٣٢٢ من حديث ابن جريج به وصححه ابن حبان (موارد)، ح: ٢١٨.

192. Jābir said: “The final (verdict) of the two affairs from the Messenger of Allāh ﷺ was not to perform *Wudu'* (after eating something) which had been changed by fire.” (*Ṣaḥīḥ*)

Abū Dāwud said: This *Ḥadīth* is a summarized version of the first one.

١٩٢ - حَدَّثَنَا مُوسَى بْنُ سَهْلٍ أَبُو عِمْرَانَ
الرَّمْلِيُّ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ قَالَ:
حَدَّثَنَا شُعَيْبُ بْنُ أَبِي حَمْرَةَ عَنْ مُحَمَّدِ بْنِ
الْمُنْكَدِرِ، عَنْ جَابِرٍ قَالَ: كَانَ آخِرُ الْأُمْرَيْنِ
مِنْ رَسُولِ اللَّهِ ﷺ تَرَكَ الْوُضُوءَ مِمَّا غَيَّرَتِ
النَّارُ.

قال أبو داود: وهذا اختصار من الحديث الأول.

تخريج: [إسناده صحيح] أخرجه النسائي، الطهارة، باب ترك الوضوء مما غيرت النار، ح: ١٨٥ من حديث علي بن عياش به وصححه ابن خزيمة، ح: ٤٣ وذكر الشافعي له علة - إن صحت - فالحديث حسن.

193. ‘Ubaid bin *Thumāmah* Al-Murādī narrated: “‘Abdullāh bin Al-Ḥarith bin Jaz’ came to us in Egypt, and he was a Companion of the Messenger of Allāh ﷺ. I heard him narrate in the *Masjid* of Egypt: ‘I saw myself, the seventh of seven people, or the sixth of six. We were with the Messenger of Allāh ﷺ in someone’s house, when Bilāl came and called him for the prayer. So we exited (the house) and passed by a man who had a pot upon a fire. The Messenger of Allāh ﷺ asked him: “Is (the food in) your pot cooked?” He replied: “Yes, may my father and mother be your ransom.” So he took a morsel from it, and continued to chew it until

١٩٣ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ
قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي كَرِيمَةَ قَالَ
ابن السَّرْحِ: ابْنُ أَبِي كَرِيمَةَ مِنْ خِيَارِ
الْمُسْلِمِينَ قَالَ: حَدَّثَنِي عُيَيْدُ بْنُ ثُمَامَةَ
الْمُرَادِيُّ قَالَ: قَدِمَ عَلَيْنَا مِصْرَ عَبْدُ اللَّهِ بْنُ
الْحَارِثِ بْنِ جَزْءٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ
ﷺ، فَسَمِعْتُهُ يُحَدِّثُ فِي مَسْجِدِ مِصْرَ قَالَ:
لَقَدْ رَأَيْتُنِي سَابِعَ سَبْعَةٍ أَوْ سَادِسَ سِتَّةٍ مَعَ
رَسُولِ اللَّهِ ﷺ فِي دَارِ رَجُلٍ، فَمَرَّ بِلَالٌ،
فَنَادَاهُ بِالصَّلَاةِ، فَخَرَجْنَا فَمَرَرْنَا بِرَجُلٍ وَرُؤْمَتُهُ
عَلَى النَّارِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَطَابَتْ
بُرْمَتُكَ؟» قَالَ: نَعَمْ يَا أَبِي أَنْتَ وَأُمِّي، فَتَنَاوَلَ

he started the prayer, and I was watching him (chew).” (*Da'if*)

مِنْهَا بَضْعَةً، فَلَمْ يَزَلْ يَغْلِكُهَا حَتَّى أُحْرِمَ
بِالصَّلَاةِ وَأَنَا أَنْظُرُ إِلَيْهِ.

تخريج: [إسناده ضعيف] أخرجه الدولابي في الكنى: ١٦٣/٢ من حديث أحمد بن عمرو بن السرح به * ابن ثمامة مستور كما قال أبو سعيد بن يونس المصري.

Chapter 75. Strictness In This Regard

(المعجم ٧٥) - بَابُ التَّشْدِيدِ فِي ذَلِكَ

(التحفة ٧٦)

194. Abū Hurairah narrated that the Prophet ﷺ said: “*Wuḍū'* (becomes obligatory) from anything a fire has cooked.” (*Ṣaḥīḥ*)

١٩٤ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى
عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي أَبُو بَكْرِ بْنُ حَفْصِ
عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «الْوُضُوءُ مِمَّا أَنْضَجَتِ النَّارُ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٤٥٨/٢ من حديث شعبة به.

Comments:

See number 187.

195. Abū Sufyān bin Sa'eed bin Al-Mughīrah said that he visited Umm Ḥabībah. She gave him a container of *Sawīq* to drink from. He then called for some water, and performed the *Maḍmadah*. She said: “O son of my sister! Why do you not perform *Wuḍū'*”? The Prophet ﷺ said: ‘Perform *Wuḍū'* from anything that a fire has changed,’ or, ‘...a fire has touched.’” (*Ṣaḥīḥ*)

Abū Dāwūd said: Az-Zuhri (one of the narrators) said: “O son of my brother.” [1]

١٩٥ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ قَالَ:
حَدَّثَنَا أَبَانٌ عَنْ يَحْيَى يَعْنِي ابْنَ أَبِي كَثِيرٍ،
عَنْ أَبِي سَلَمَةَ أَنَّ أَبَا سُوَيْبَانَ بْنَ سَعِيدِ بْنِ
الْمُعِينَةَ حَدَّثَهُ أَنَّهُ دَخَلَ عَلَى أُمِّ حَبِيبَةَ فَسَقَتْهُ
فَدَحَا مِنْ سَوِيْقٍ، فَدَعَا بِمَاءٍ فَمَضَمَصَ.
قَالَتْ: يَا بَنُ أَخْتِي! أَلَا تَوَضَّأُ، إِنَّ النَّبِيَّ ﷺ
قَالَ: «تَوَضَّؤُوا مِمَّا غَيَّرَتِ النَّارُ، أَوْ قَالَ:
مِمَّا مَسَّتِ النَّارُ».

قال أبو داود: في حديث الزُّهْرِيِّ يابنُ
أخي!

تخريج: [صحيح] أخرجه النسائي، الطهارة، باب الوضوء مما غيرت النار، ح: ١٨٠ من حديث أبي سلمة بن عبد الرحمن به.

[1] Meaning, instead of: “O son of my sister.”

Chapter 76. *Wuḍū'* From (Drinking) Milk

196. Ibn 'Abbās narrated that the Prophet ﷺ drank some milk, then called for some water and performed the *Madmadah*. He then said: "It has fat." (*Ṣaḥīḥ*)

(المعجم ٧٦) - بَابُ الْوُضُوءِ مِنَ اللَّبَنِ
(التحفة ٧٧)

١٩٦ - حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ
عَنْ عُقَيْلٍ، عَنْ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ
عَبْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ شَرِبَ
لَبَنًا فَدَعَا بِمَاءٍ فَتَمَضَّضَ ثُمَّ قَالَ: «إِنَّ لَهُ
دَسْمًا».

تخريج: أخرجه البخاري، الوضوء، باب: هل يمضض من اللبن؟، ح: ٢١١ ومسلم،
الحيض، باب نسخ الوضوء مما مست النار، ح: ٣٥٨ عن قتيبة به.

Comments:

It is recommended to rinse the mouth after consuming any fatty substance.

Chapter 77. Concession In This Regard

197. Anas bin Mālik said that the Messenger of Allāh ﷺ drank some milk, then neither performed the *Madmadah* nor the *Wuḍū'*, and then he prayed. (*Ḥasan*)

(المعجم ٧٧) - بَابُ الرُّخْصَةِ فِي ذَلِكَ
(التحفة ٧٨)

١٩٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ عَنْ
زَيْدِ بْنِ الْحَبَابِ، عَنْ مُطِيعِ بْنِ رَاشِدٍ، عَنْ
تَوْبَةَ الْعَنْبَرِيِّ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ: أَنَّ
رَسُولَ اللَّهِ ﷺ شَرِبَ لَبَنًا فَلَمْ يَمْضُضْ وَلَمْ
يَتَوَضَّأْ وَصَلَّى.

قال زيد: دلني شعبة على هذا الشيخ.

تخريج: [إسناده حسن] أخرجه البيهقي: ١/١٦٠ من حديث أبي داود به وحسنه الحافظ في
فتح الباري: ٣١٣/١.

Comments:

This narration makes it clear that it is not required to rinse the mouth with water after drinking milk or fatty substances.

Chapter 78. *Wuḍū'* From Bleeding

198. Jābir narrated: "We went out with the Messenger of Allāh ﷺ — meaning during the Expedition of

(المعجم ٧٨) - بَابُ الْوُضُوءِ مِنَ الدَّمِ
(التحفة ٧٩)

١٩٨ - حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ
قَالَ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ مُحَمَّدِ بْنِ

Dhat Ar-Riqā' — a person among us killed the wife of an idolater, so he (the idolater) swore that he would not rest until he had spilled some blood of the Companions of Muḥammad ﷺ. He followed the tracks of the Prophet ﷺ (tracking the caravan) until the Prophet ﷺ encamped at a certain location. He (the Prophet ﷺ) asked: 'Who will stand guard for us (for the night)?' A person from among the *Muhājirīn* and a person among the *Anṣār* both volunteered. The Prophet ﷺ told them: 'Stand (guard) at the entrance of the valley.' When the two men reached the entrance, the *Muhājir* laid down on his side, and the *Anṣārī* stood up in prayer. The man (i.e., the idolater) came and saw his figure (from afar), and realized that he was the lookout of the people. So he shot him with an arrow and hit him. He (the *Anṣārī*) pulled it out (and this happened) until he shot him with three arrows. The *Anṣārī* went into *Rukū'* (the bowing position) and *Sujūd* (the prostration position), until his companion (the *Muhājir*) noticed what had occurred. When the idolater realized that they had discovered him, he fled. The *Muhājir*, seeing the bleeding that had occurred to the *Anṣārī*, asked him: '*Subhān Allāh!* Why did you not inform me the first time he shot (the arrow)?' He replied: 'I was reading a *Sūrah*, and did not wish to interrupt (its recitation).' (*Ḥasan*)

إِسْحَاقُ قَالَ: حَدَّثَنِي صَدَقَةٌ بِنُ يَسَارٍ عَنْ عَقِيلِ بْنِ جَابِرٍ، عَنْ جَابِرٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ - يَعْنِي فِي غَزْوَةِ ذَاتِ الرَّقَاءِ. فَأَصَابَ رَجُلٌ امْرَأَةً رَجُلٍ مِنَ الْمُشْرِكِينَ، فَحَلَفَ أَنْ لَا أَنْتَهِيَ حَتَّى أَهْرِيقَ دَمًا فِي أَصْحَابِ مُحَمَّدٍ، فَخَرَجَ يَتَّبِعُ أَثَرَ النَّبِيِّ ﷺ فَنَزَلَ النَّبِيُّ ﷺ مِنْزِلًا، فَقَالَ: «مَنْ رَجُلٌ يَكْلُونَا» فَاتَّذَبَّ رَجُلٌ مِنَ الْمُهَاجِرِينَ وَرَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ: «كُونَا بَيْنَ الشَّعْبِ». قَالَ: فَلَمَّا خَرَجَ الرَّجُلَانِ إِلَى فَمِ الشَّعْبِ اضْطَجَعَ الْمُهَاجِرِيُّ وَقَامَ الْأَنْصَارِيُّ يُصَلِّي وَأَتَى الرَّجُلُ، فَلَمَّا رَأَى شَخْصَهُ عَرَفَ أَنَّهُ رَبِيبَةٌ لِلْقَوْمِ، فَرَمَاهُ بِسَهْمٍ فَوَضَعَهُ فِيهِ فَنَزَعَهُ حَتَّى رَمَاهُ بِثَلَاثَةِ أَسْهُمٍ ثُمَّ رَكَعَ وَسَجَدَ ثُمَّ انْتَبَهَ صَاحِبُهُ فَلَمَّا عَرَفَ أَنَّهُمْ قَدْ نَذَرُوا بِهِ هَرَبَ. فَلَمَّا رَأَى الْمُهَاجِرِيُّ مَا بِالْأَنْصَارِيِّ مِنَ الدَّمَاءِ قَالَ: سُبْحَانَ اللَّهِ! أَلَا أَنْبَهْتَنِي أَوَّلَ مَا رَمَى! قَالَ: كُنْتُ فِي سُورَةٍ أَقْرُؤُهَا فَلَمْ أُحِبَّ أَنْ أَقْطِعَهَا.

تخريج: [إسناده حسن] أخرجه أحمد: ٣/٣٤٣ من حديث ابن المبارك به وصححه ابن خزيمة، ح: ٣٦ وابن حبان (موارد)، ح: ١٠٩٣ والحاكم: ١/١٥٦ ووافقه الذهبي وعلقه البخاري: ١/٢٨٠ (فتح الباري).

Comments:

1. A bleeding wound does not invalidate *Ṣalāt*, nor *Wuḍū'*.
2. The Companions loved to spend their time in profitable pursuits, like the *Anṣārī*, who prayed and recited Qur'ān while on guard duty.

Chapter 79. *Wuḍū'* From Sleeping

199. 'Abdullāh bin 'Umar narrated that one night the Messenger of Allāh ﷺ was delayed (in performing the '*Ishā*' prayer) due to some matter (that he was attending to). So he delayed it until we slept in the *Masjid*, then woke up, then slept again, then woke up, then slept again. Then he came out to us and said: "No one is waiting for the prayer except you." (*Ṣaḥīḥ*)

تخريج: أخرجه البخاري، المواقيت، باب النوم قبل العشاء لمن غلب، ح: ٥٧٠ ومسلم، المساجد، باب وقت العشاء وتأخيرها، ح: ٦٣٩ من حديث عبدالرزاق به، وهو في المصنف له، ح: ٢١١٥ وعنه أحمد في مسنده: ٨٨/٢.

200. It was narrated from *Hishām Ad-Dastawā'i*, from *Qatādah*, from *Anas*, who said that the Companions of the Messenger of Allāh ﷺ would wait for the later '*Ishā*' until their heads would nod off, then they would pray and not perform *Wuḍū'*. (*Ṣaḥīḥ*)

Abū Dāwud said: *Shu'bah* reported it from *Qatādah*, and added in it: "We would nod off during the time of the Prophet ﷺ..."

Abū Dāwud said: It was reported

(المعجم ٧٩) بَابُ: فِي الْوُضُوءِ مِنَ

النَّوْمِ (التحفة ٨٠)

١٩٩ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَبِيبٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي نَافِعٌ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ شَغِلَ عَنْهَا لَيْلَةً فَأَخْرَجَهَا حَتَّى رَفَدْنَا فِي الْمَسْجِدِ ثُمَّ اسْتَيْقَظْنَا ثُمَّ رَفَدْنَا ثُمَّ اسْتَيْقَظْنَا ثُمَّ رَفَدْنَا ثُمَّ خَرَجَ عَلَيْنَا فَقَالَ: «لَيْسَ أَحَدٌ يَنْتَظِرُ الصَّلَاةَ غَيْرَكُمْ».

٢٠٠ - حَدَّثَنَا شَاذُّ بْنُ قَبَائِصٍ قَالَ: حَدَّثَنَا هِشَامُ الدَّسْتَوَائِيُّ عَنْ قَتَادَةَ، عَنْ أَنَسِ قَالَ: كَانَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ يَنْتَظِرُونَ الْعِشَاءَ الْآخِرَةَ حَتَّى تَحْفِقَ رُؤُوسُهُمْ ثُمَّ يُصَلُّونَ وَلَا يَتَوَضَّأُونَ.

قال أبو داود: وَرَأَدَ فِيهِ شُعْبَةُ عَنْ قَتَادَةَ وَقَالَ: كُنَّا نَحْفِقُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ.

قال أبو داود: وَرَوَاهُ ابْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ بِلَفْظٍ آخَرَ.

by Ibn Abī ‘Arūbah from Qatādah with another wording.

تخریج: أخرجه مسلم، الحیض، باب الدلیل علی أن نوم الجالس لا ینقض الوضوء، ح: ۳۷۶/۱۲۵ من حدیث قتادة به وصححه الدارقطني: ۱/۱۳۱.

201. It was narrated from Hammād bin Salamah, from Thābit Al-Bunānī, that Anas bin Mālik said: “The *Iqāmah* for the *‘Ishā’* prayer was called, when a man stood up and said: ‘O Messenger of Allāh! I have a matter (to discuss with you).’ So he stood talking privately to him until the people, or some people, nodded off. He then led them in prayer.” And he did not mention *Wudū’*. (*Ṣaḥīḥ*)

۲۰۱ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ وَدَاوُدُ ابْنُ شَيْبَةَ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتِ الْبُنَّانِيِّ أَنَّ أَنَسَ بْنَ مَالِكٍ قَالَ: أُقِيمَتْ صَلَاةُ الْعِشَاءِ فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ لِي حَاجَةً، فَقَامَ يُنَاجِيهِ حَتَّى نَعَسَ الْقَوْمُ أَوْ بَعْضُ الْقَوْمِ، ثُمَّ صَلَّى بِهِمْ وَلَمْ يَذْكُرْ وَضُوءًا.

تخریج: أخرجه مسلم، الحیض، باب الدلیل علی أن نوم الجالس لا ینقض الوضوء، ح: ۳۷۶ من حدیث حماد بن سلمة به.

Comments:

1. The author stated: “It was reported by Ibn Abī ‘Arūbah from Qatādah with another wording.” That is narrated by the author, from Aḥmad, in his *Masā’il* from him. And its wording contains: “Among them were those who performed *Wudū’* and among them were those that did not perform *Wudū’*.” It was also recorded by Al-Bazzār and Abū Ya‘la, and its meaning is similar to number 201, which is also recorded by Muslim (no. 836). That is: some of them slept, so some of them performed *Wudū’*, and some of them did not sleep, so they did not perform *Wudū’*.
2. The *‘Ishā’* prayer is a distinguishing mark of the Muslim *Ummah*. Unlike other prayers, it is recommended (*Mustahāb*) to perform it later during the night, provided it is not difficult on those attending that congregation.
3. There is no harm if there is an interval of time between the *Iqāmah* and the opening *Takbīr* when there is a need for it, and there is no need to call the *Iqāmah* again in such case.

202. It was narrated from Abū Khālid Ad-Dālānī, from Qatādah, from Abū Al-‘Āliyah, from Ibn ‘Abbās, that the Messenger of Allāh ﷺ would prostrate and sleep and snore, then stand up to pray without performing *Wudū’*. I asked

۲۰۲ - حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ وَهَنَّادُ بْنُ السَّرِيِّ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ عَنْ عَبْدِ السَّلَامِ ابْنِ حَرْبٍ، وَهَذَا لَفْظُ حَدِيثِ يَحْيَى، عَنْ أَبِي خَالِدِ الدَّالَانِيِّ، عَنْ قَتَادَةَ، عَنْ أَبِي

him: "You have prayed without performing *Wuḍū'*, even though you fell asleep." He said: "*Wuḍū'* is only necessary for the one who slept while lying down." 'Uthmān (one of the narrators) added: "...for if he lies down, his joints will loosen up." (*Da'if*)

Abū Dāwud said: The phrase: "*Wuḍū'* is only necessary for the one who slept while lying down" is a *Munkar Hadīth*.^[1] It was only narrated by Yazīd Abū Khālid Ad-Dālānī, from Qatādah. A group of narrators narrated the first portion (of this incident) from Ibn 'Abbās, and did not mention any of this (meaning, Ibn 'Abbās asking the Prophet ﷺ and his reply).

He said: "The Prophet ﷺ was protected."^[2] And 'Āishah said that the Prophet ﷺ said: "My eyes sleep but my heart does not." And Shu'bah said: "Qatādah heard only four *Hadīths* from Abū Al-'Āliyah: The *Hadīth* of Yūnus bin Matta,^[3] and the *Hadīth* of Ibn 'Umar regarding the prayer, and the *Hadīth*: 'There are three types of judges,'^[4] and the *Hadīth* of Ibn 'Abbās: 'A number of trustworthy people narrated to me. The most pleasing to me among them is 'Umar...'"^[5]

الْعَالِيَّةُ، عن ابن عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَسْجُدُ وَيَنَامُ وَيَبْتُغِخُ ثُمَّ يَقُومُ فَيَصَلِّي وَلَا يَتَوَضَّأُ، فَقُلْتُ لَهُ صَلَّيْتُ وَلَمْ تَتَوَضَّأْ وَقَدْ نِمْتَ؟ فَقَالَ: «إِنَّمَا الْوُضُوءُ عَلَى مَنْ نَامَ مُضْطَجِعًا». زَادَ عُثْمَانُ وَهَنَادٌ: «فَإِنَّهُ إِذَا اضْطَجَعَ اسْتَرَخَتْ مَفَاصِلُهُ».

قال أبو داود: قَوْلُهُ «الْوُضُوءُ عَلَى مَنْ نَامَ مُضْطَجِعًا» هُوَ حَدِيثٌ مُنْكَرٌ لَمْ يَرَوْهُ إِلَّا يَزِيدُ أَبُو خَالِدٍ الدَّلَّانِيُّ عَنْ قَتَادَةَ. وَرَوَى أَوْلَاهُ جَمَاعَةٌ عَنْ ابْنِ عَبَّاسٍ لَمْ يَذْكُرُوا شَيْئًا مِنْ هَذَا، وَقَالَ: كَانَ النَّبِيُّ ﷺ مَحْفُوظًا، وَقَالَتْ عَائِشَةُ: قَالَ النَّبِيُّ ﷺ: «تَنَامُ عَيْنَايَ وَلَا يَنَامُ قَلْبِي» وَقَالَ شُعْبَةُ: «إِنَّمَا سَمِعَ قَتَادَةَ عَنْ أَبِي الْعَالِيَّةِ أَرْبَعَةَ أَحَادِيثَ: حَدِيثَ يُونُسَ بْنِ مَتَّى وَحَدِيثَ ابْنِ عُمَرَ فِي الصَّلَاةِ وَحَدِيثَ «الْفَضَاءُ ثَلَاثَةٌ» وَحَدِيثَ ابْنِ عَبَّاسٍ: حَدَّثَنِي رِجَالٌ مَرَضِيُونَ مِنْهُمْ عُمَرُ وَأَرْضَاهُمْ عِنْدِي عُمَرُ».

قال أبو داود: وَذَكَرْتُ حَدِيثَ يَزِيدِ الدَّلَّانِيِّ لِأَحْمَدَ بْنِ حَنْبَلٍ، فَأَنْتَهَرَنِي اسْتِعْظَامًا لَهُ، فَقَالَ: مَا لِيَزِيدِ الدَّلَّانِيِّ يُدْخِلُ عَلَى أَصْحَابِ قَتَادَةَ، وَلَمْ يَعْأَبِ بِالْحَدِيثِ.

[1] The explanation of which follows it.

[2] That was stated by 'Ikrimah after one of the narrations of Ibn 'Abbās. It was recorded by Aḥmad (1:244) and others.

[3] See no. 4669.

[4] Similar was recorded by the author under no. 3573.

[5] The author recorded a version of it with this chain in no. 1276.

Abū Dāwud said: I mentioned this *Ḥadīth* of Yazīd Ad-Dālānī to Aḥmad bin Ḥanbal. He censured me by way of rejecting this (*Ḥadīth*), and said: "What is (the status) of Yazīd Ad-Dālānī?! He adds (statements) to what Qatādah reported," and he did not care about this *Ḥadīth*.

تخریج: [إسناده ضعيف] أخرجه الترمذي، الطهارة، باب ما جاء في الوضوء من النوم، ح: ٧٧ عن هناد به وقال الدارقطني: ١/١٥٩، ١٦٠: "تفرد به أبو خالد عن قتادة ولا يصح" * أبو خالد الدالاني مدلس وعنعن.

203. 'Alī bin Abī Ṭālib narrated that the Messenger of Allāh ﷺ said: "The draw-string of the anus is the eyes. So whoever sleeps, he should perform *Wuḍū'*." (*Da'if*)

٢٠٣ - حَدَّثَنَا حَيَوَةُ بْنُ شَرِيحِ الْجَمْصِيِّ فِي آخِرِينَ قَالُوا: حَدَّثَنَا بَقِيَّةُ عَنْ الْوَضِيِّ بْنِ عَطَاءٍ، عَنْ مَحْفُوظِ بْنِ عَلَقَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَائِدٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وِكَاءُ السَّهِّ الْعَيْنَانِ، فَمَنْ نَامَ فَلْيَتَوَضَّأْ».

تخریج: [إسناده ضعيف] أخرجه ابن ماجه، الطهارة، باب الوضوء من النوم، ح: ٤٧٧ من حديث بقية به، وسنده ضعيف ومع ذلك حسنه المنذري وغيره، وللحديث شواهد.

Chapter 80. A Person Who Steps On Something Impure

(المعجم ٨٠) بَابُ: فِي الرَّجْلِ يَطَأُ
الْأَذَى بِرِجْلِهِ (التحفة ٨١)

204. 'Abdullāh bin Mas'ūd reported: "We would not perform *Wuḍū'* from (anything we) stepped on, and neither would we grasp (our) hair or garments (to prevent them from touching the ground)." (*Da'if*)

٢٠٤ - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ وَإِبْرَاهِيمُ ابْنُ أَبِي مُعَاوِيَةَ عَنْ أَبِي مُعَاوِيَةَ؛ ح: وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: أَخْبَرَنَا شَرِيكٌ وَجَرِيرٌ وَابْنُ إِدْرِيسَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ قَالَ: قَالَ عَبْدُ اللَّهِ: كُنَّا لَا نَتَوَضَّأُ مِنْ مَوْطِئِهِ، وَلَا نَكْفُ شَعْرًا وَلَا نُؤْبَأُ.

قال إبراهيم بن أبي معاوية: فيه عن الأعمش، عن شقيق، عن مسروق، أو

حَدَّثَهُ عَنْهُ قَالَ: قَالَ عَبْدُ اللَّهِ: وَقَالَ هَنَّادٌ عَنْ شَقِيقٍ أَوْ حَدَّثَهُ عَنْهُ قَالَ: قَالَ عَبْدُ اللَّهِ.

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الطهارة، باب كف الشعر والثوب في الصلاة، ح: ١٠٤١ من حديث عبدالله بن إدريس به * شك سليمان الأعمش فيمن حدثه فالسند معلل.

Comments:

1. This narration is authentic, according to *Shaikh* Al-Albānī, and he said: "Its chain is *Ṣaḥīḥ* according to the their criteria" meaning the criteria of *Al-Bukhārī* and *Muslim*, it was also graded *Ṣaḥīḥ* by Al-Hākim and Adh-Dhahabī was silent about it.
2. The contents of the *Ḥadīth* are supported by other *Aḥādīth*. If a man walks over dirt and filth but, later, walks on dry earth until the filth wears off, his body and garments will become pure.
3. It is not permissible to gather one's hair or garments while praying. They should be left as they are. Their shape or form should not be changed/alterd for the prayer.

Chapter 81. The One Who Breaks His *Wuḍū'* During Prayer

205. 'Alī bin Ṭalq reported that the Messenger of Allāh ﷺ said: "If one of you silently passes wind in the prayer, let him leave, perform the *Wuḍū'*, and repeat the prayer." (*Ḥasan*)

(المعجم ٨١) بَابُ: فِيمَنْ يُحَدِّثُ فِي الصَّلَاةِ (التحفة ٨٢)

٢٠٥ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا جَرِيرٌ بْنُ عَبْدِ الْحَمِيدِ عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ عَيْسَى بْنِ حِطَّانٍ، عَنْ مُسْلِمِ بْنِ سَلَامٍ، عَنْ عَلِيِّ بْنِ طَلْقٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا فَسَأَ أَحَدُكُمْ فِي الصَّلَاةِ فَلْيَتَوَضَّأْ وَلْيُعِدِّ الصَّلَاةَ».

تخريج: [إسناده حسن] أخرجه الترمذي، الرضاع، باب ما جاء في كراهية إتيان النساء في أديارهن، ح: ١١٦٤، ١١٦٦ من حديث عاصم الأحول به وقال: "حسن" وصححه ابن حبان (موارد)، ح: ٢٠٣، ٢٠٤، ١٣٠١.

Chapter 82. On Pre-Seminal Fluid (*Madhī*)

206. 'Alī reported: "I was a person who continually used to discharge pre-seminal fluid. I used to perform *Ghusl* (every time this

(المعجم ٨٢) بَابُ: فِي الْمَذْيِ (التحفة ٨٣)

٢٠٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عُبَيْدَةُ بْنُ حُمَيْدٍ الْحَدَّاءُ عَنْ الرُّكَيْنِ بْنِ الرَّبِيعِ، عَنْ حُصَيْنِ بْنِ قَبِيصَةَ، عَنْ عَلِيٍّ

occurred) until my back began to hurt. So I mentioned this to the Prophet ﷺ, or it was mentioned to him. The Messenger of Allāh ﷺ responded: 'Don't do that! If you see the pre-seminal fluid, then wash your penis, and perform the *Wudu'* of prayer. And if you ejaculate, then perform *Ghusl*.'" (Hasan)

(Hasan)

تخريج: [إسناده حسن] أخرجه النسائي، الطهارة، باب الغسل من المني، ح: ١٩٣ عن قتيبة

به، وصححه ابن خزيمة، ح: ٢٠ وابن حبان (موارد)، ح: ٢٤١.

Comments:

Manī; (sperm or semen) is the liquid that gushes forth. *Madhī* is pre-seminal fluid. *Ghusl* is required for the occurrence of *Manī*, not for *Madhī*, while it does require washing the area and performing *Wudu'* as the following *Hadīth* shows.

207. Al-Miqdād bin Aswad said that 'Alī told him to ask the Messenger of Allāh ﷺ about a man who approached his wife and discharged pre-seminal fluid, what should he do? ('Alī said): "I have his daughter (as my wife), and therefore I am embarrassed to ask him." So Al-Miqdād said: "I asked the Messenger of Allāh ﷺ about it, and he replied: 'If one of you finds that (he has emitted it), then let him splash water on his private area, and perform the *Wudu'* of prayer.'" (*Sahīh*)

قال: كُنْتُ رَجُلًا مَذَّاءً، فَجَعَلْتُ أُغْتَسِلُ حَتَّى تَشَقَّقَ ظَهْرِي، فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ، أَوْ ذَكَرَ لَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَفْعَلْ إِذَا رَأَيْتَ الْمَذْيَ فَاغْسِلْ ذَكَرَكَ وَتَوَضَّأْ وَضُوءَهُ لِلصَّلَاةِ، فَإِذَا فَضَحْتَ الْمَاءَ فَاغْتَسِلْ».

٢٠٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ أَبِي النَّضْرِ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنِ الْمُقَدَّادِ بْنِ الْأَسْوَدِ قَالَ: إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَمَرَهُ أَنْ يَسْأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الرَّجُلِ إِذَا دَنَا مِنْ أَهْلِهِ فَخَرَجَ مِنْهُ الْمَذْيُ مَاذَا عَلَيْهِ، فَإِنَّ عِنْدِي ابْنَتَهُ وَأَنَا أَسْتَحْيِي أَنْ أَسْأَلَهُ؟ قَالَ الْمُقَدَّادُ: فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ ذَلِكَ، فَقَالَ: «إِذَا وَجَدَ أَحَدُكُمْ ذَلِكَ فَلْيَتَضَخَّ فَرْجَهُ وَلْيَتَوَضَّأْ وَضُوءَهُ لِلصَّلَاةِ».

تخريج: [صحيح] أخرجه ابن ماجه، الطهارة، باب الوضوء من المذي، ح: ٥٠٥ والنسائي،

ح: ١٥٦، ٤٤١ من حديث مالك به، وهو في الموطأ (يحيى: ٤٠/١) وللحديث شواهد عند مسلم، ح: ٣٠٣ وغيره.

208. It was narrated from Zuhair, from Hishām bin 'Urwah, from his father, that 'Alī bin Abī Ṭālib said to Al-Miqdād: - and he mentioned similar to this, (as no. 207) (in it) he said: So Al-Miqdād asked him,

٢٠٨ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا زُهَيْرٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ قَالَ لِلْمُقَدَّادِ: وَذَكَرَ نَحْوَ هَذَا، قَالَ: فَسَأَلَهُ الْمُقَدَّادُ. فَقَالَ رَسُولُ

and the Messenger of Allāh ﷺ said: "Let him wash his penis and testicles." (*Da'if*)

Abū Dāwud said: Ath-Thawrī, and a group reported it from Hishām, from his father, from Al-Miqdād, from 'Alī, from the Prophet ﷺ.

الله ﷺ: «لِيَغْسِلَ ذَكَرَهُ وَأُنْثِيَّ».

قال أبو داود: رواه الثوري وجماعة عن هشام، عن أبيه، عن المِقْدَادِ، عن عليّ بن النبي ﷺ.

تخریج: [إسناده ضعيف] أخرجه النسائي، الطهارة، باب ما يتقض الوضوء وما لا يتقض الوضوء من المذي، ح: ١٥٣ من حديث هشام بن عروة به وسنده منقطع.

209. (There is another chain) from Hishām bin 'Urwah, from his father, from a narration that he reported from 'Alī bin Abī Tālib, he said: "I said to Al-Miqdād" and he mentioned its meaning (as no. 208). (*Da'if*)

Abū Dāwud said: Al-Mufaddal bin Faḍālah, Ath-Thawrī, and Ibn 'Uyaynah reported it from Hishām, from his father, from 'Alī. And Ibn Ishāq reported it from Hishām bin 'Urwah from his father, from Al-Miqdād, from the Prophet ﷺ, and he did not mention (washing) the testicles.

٢٠٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ قَالَ: حَدَّثَنَا أَبِي عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ حَدِيثِ حَدَّثَهُ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: قُلْتُ لِمِقْدَادٍ، فَذَكَرَ بِمَعْنَاهُ.

قال أبو داود: رواه المفضل بن فضالة والثوري وابن عيينة عن هشام، عن أبيه، عن عليّ بن رَوَاهُ ابْنُ إِسْحَاقَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ المِقْدَادِ عَنِ النَّبِيِّ ﷺ وَلَمْ يَذْكُرْ أَنْثِيَّه.

تخریج: [إسناده ضعيف] انظر الحديث السابق، ح: ٢٠٨.

210. Sahl bin Hunaif reported: "I used to suffer severely from pre-seminal fluid, and I used to perform *Ghusl* frequently because of it. So I asked the Messenger of Allāh ﷺ about that, and he said: 'It is sufficient for you to perform *Wudu'*.' I said: 'O Messenger of Allāh! How about what touches my clothes of it?' He said: 'It is sufficient that you take a fistful of water and splash it wherever you think it touched your clothes.'" (*Hasan*)

٢١٠ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ إِبْرَاهِيمَ، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ عُبَيْدِ بْنِ السَّبَّاقِ عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ حُنَيْفٍ قَالَ: كُنْتُ أَلْقَى مِنَ الْمَذْيِ شِدَّةً وَكُنْتُ أَكْثِرُ مِنْهُ الْاِغْتِسَالَ، فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ فَقَالَ: «إِنَّمَا يُجْزِئُكَ مِنْ ذَلِكَ الْوُضُوءُ». قُلْتُ: يَا رَسُولَ اللَّهِ! فَكَيْفَ يَمَّا يُصِيبُ ثَوْبِي مِنْهُ؟ قَالَ: «بِكُفَيْكَ بِأَنْ تَأْخُذَ

كَمَا مِنْ مَاءٍ فَتَنْصَحَ بِهَا مِنْ تَوْبِكَ حَيْثُ تَرَى أَنَّهُ أَصَابُهُ.

تخریج: [إسناده حسن] أخرجه الترمذي، الطهارة، باب ما جاء في المذي يصيب الثوب، ح: ١١٥ وابن ماجه، ح: ٥٠٦ من حديث محمد بن إسحاق بن يسار به وقال الترمذي: "حسن صحيح" وصححه ابن حبان، ح: ٢٤٠.

211. It was narrated from Harām bin Ḥakīm, from his paternal uncle, ‘Abdullāh bin Sa’d Al-Anṣari who said: “I asked the Messenger of Allāh ﷺ about (the factors) that necessitate *Ghusl*, and about the fluid that is continually emitted. He told me: “That is pre-seminal fluid, and every male exudes pre-seminal fluid. So you must wash your private part and testicles because of it, and perform the *Wudu’* of the prayer.” (Hasan)

٢١١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ قَالَ: حَدَّثَنَا مُعَاوِيَةُ يَعْنِي ابْنَ صَالِحٍ، عَنِ الْعَلَاءِ بْنِ الْحَارِثِ، عَنْ حَرَامِ بْنِ حَكِيمٍ، عَنْ عَمِّهِ عَبْدِ اللَّهِ بْنِ سَعْدِ الْأَنْصَارِيِّ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَمَّا يُوجِبُ الْغُسْلَ وَعَنِ الْمَاءِ يَكُونُ بَعْدَ الْمَاءِ؟ فَقَالَ: «ذَلِكَ الْمَذْيُ، وَكُلُّ فَحْلٍ يُمِذِي، فَتَغْسِلُ مِنْ ذَلِكَ فَرْجَكَ وَأُتَيْتِكَ وَتَوَضَّأُ وَضُوءَكَ لِلصَّلَاةِ».

تخریج: [إسناده حسن] أخرجه الترمذي، الطهارة، باب ما جاء في مؤاكلة الجنب والحائض وسؤرها، ح: ١٣٣ وابن ماجه، ح: ٦٥١، ١٣٧٨ من حديث معاوية بن صالح به وقال الترمذي: "حسن غريب".

212. (There is another chain) from Harām bin Ḥakīm, from his paternal uncle, that he asked the Messenger of Allāh ﷺ: “What is allowed for me of my wife while she is menstruating?” He replied: “(The area) above her waist-wrap.” And he also mentioned (the permissibility of) eating with a menstruating woman. And (the narrator) completed the remainder of the *Hadīth*. (Hasan)

٢١٢ - حَدَّثَنَا هَارُونُ بْنُ مُحَمَّدٍ بْنِ بَكَّارٍ قَالَ: حَدَّثَنَا مَرْوَانُ، يَعْنِي ابْنَ مُحَمَّدٍ، قَالَ: حَدَّثَنَا الْهَيْثَمُ بْنُ حُمَيْدٍ قَالَ: حَدَّثَنَا الْعَلَاءُ بْنُ الْحَارِثِ عَنْ حَرَامِ بْنِ حَكِيمٍ، عَنْ عَمِّهِ أَنَّهُ سَأَلَ رَسُولَ اللَّهِ ﷺ: مَا يَحِلُّ مِنْ امْرَأَتِي وَهِيَ حَائِضٌ؟ قَالَ: «لَكَ مَا فَوْقَ الْإِزَارِ» وَذَكَرَ مُؤَاكَلَةَ الْحَائِضِ أَيْضًا، وَسَاقَ الْحَدِيثَ.

تخریج: [إسناده حسن] أخرجه البيهقي: ٣١٢/١ من حديث أبي داود به واختصره الترمذي، ح: ١٣٣ وقال: "حسن غريب".

Comments:

Sexual intercourse with a woman during her menstruating cycle is prohibited. However, sitting with, lying down with, eating and drinking together with menstruating women are allowed.

213. Mu'ādh bin Jabal said: "I asked the Messenger of Allāh ﷺ about what is permissible for a man of his wife while she is menstruating. He said: 'The area above the waist-wrap, and to abstain from that is better.'" (*Da'if*)

Abū Dāwud said: And this (*Hadīth*) is not strong.

٢١٣ - حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ
الْيَزِينِيُّ قَالَ: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ عَنْ سَعْدِ
الْأَعْطَشِ وَهُوَ ابْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ الرَّحْمَنِ
ابْنِ عَائِدِ الْأَزْدِيِّ - قَالَ هِشَامٌ: هُوَ ابْنُ قُرْطِ
أَمِيرِ حِمَاصَ - عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ:
سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَمَّا يَحِلُّ لِلرَّجُلِ مِنْ
أَمْرَاتِهِ وَهِيَ حَائِضٌ، فَقَالَ: «مَا فَوْقَ الْإِزَارِ
وَالتَّعَفُّفُ عَنْ ذَلِكَ أَفْضَلُ».

قال أبو داود: وَليْسَ بِالْقَوِي .

تخریج: [إسناده ضعيف] أخرجه الطبراني في الكبير: ١٠٠/٢٠، ح: ١٩٤ من طريق آخر عن عبدالرحمن ابن عائذ به وهو لم يدرك معاذ بن جبل كما في جامع التحصيل للعلائي، ص: ٢٢٣.

Chapter 83. Intercourse Without Ejaculation

(المعجم ٨٣) بَابُ: فِي الْإِكْسَالِ

(التحفة ٨٤)

214. Sahl bin Sa'd As-Sā'idī narrated that Ubayy bin Ka'b informed him, that the Messenger of Allāh ﷺ only allowed that^[1] for the people during the early days of Islam, due to their lack of garments.^[2] Then he commanded performing *Ghusl* and forbade that. (*Sahīh*)

Abū Dāwud said: Meaning: "Water

٢١٤ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ قَالَ:
حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو يَغْنِي
ابْنَ الْحَارِثِ، عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي
بَعْضُ مَنْ أَرْضَى أَنَّ سَهْلَ بْنَ سَعْدِ السَّاعِدِيِّ
أَخْبَرَهُ أَنَّ أَبِي بَنَ كَعْبٍ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ
ﷺ إِنَّمَا جَعَلَ ذَلِكَ رُحْصَةً لِلنَّاسِ فِي أَوَّلِ
الْإِسْلَامِ لِقَلَّةِ الثِّيَابِ، ثُمَّ أَمَرَ بِالغُسْلِ وَنَهَى

[1] It refers to what is narrated after it.

[2] In *Awn Al-Ma'būd* it is indicated that the word *Thiyāb* (garments) may be a mistake and what is correct would be *Thabāt*. However, this narration is also recorded from the same route by Imām Aḥmad with similar wording as here, and no one else recorded the narration with the word: *Thabāt* that we know of. So what is correct is what is confirmed here.

is only for water.”

عَنْ ذَلِكَ .

قال أبو داود: يَعْنِي الْمَاءَ مِنَ الْمَاءِ .

تخریج: [صحیح] رواه البيهقي ١/١٦٥ من حديث أبي داود به وأخرجه الترمذي، الطهارة، باب ما جاء أن الماء من الماء، ح: ١١٠، ١١١ وابن ماجه، ح: ٦٠٩ من حديث ابن شهاب الزهري عن سهل بن سعد به وقال الترمذي: "حسن صحيح" وصرح الزهري بالسماع من سهل بن سعد عند ابن خزيمة، ح: ٢٢٦ وغيره .

215. Sahl bin Sa'd said: "Ubayy bin Ka'b narrated to me: 'The verdict that used to be given, that: "Water is only (necessary) for water," was a concession that the Messenger of Allāh ﷺ allowed during the early (days of) Islam, then he used to order *Ghusl*.'" (*Ṣaḥīḥ*)

٢١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ الْبَرْزَارِيُّ الرَّازِيُّ قَالَ: حَدَّثَنَا مُبَشَّرُ الْحَلْبِيِّ عَنْ مُحَمَّدِ أَبِي عَسَّانَ، عَنْ أَبِي حَارِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: حَدَّثَنِي أَبِي بْنُ كَعْبٍ أَنَّ الْفُتَيْبَةَ الَّتِي كَانُوا يُقْتَوْنَ أَنَّ الْمَاءَ مِنَ الْمَاءِ كَانَتْ رُخْصَةً رَخَّصَهَا رَسُولُ اللَّهِ ﷺ فِي بَدْءِ الْإِسْلَامِ ثُمَّ أَمَرَ بِالْأَعْتِسَالِ بَعْدُ .

تخریج: [إسناده صحیح] أخرجه الدارمي، الطهارة، باب: الماء من الماء، ح: ٧٦٦ عن محمد بن مهران الجمال به ورواه ابن ماجه، ح: ٦٠٩ .

Comments:

During the early days of Islam, couples were not obliged to perform *Ghusl* if copulation did not end in ejaculation. "Water is only (necessary) for water" expressed this ruling, meaning the water for *Ghusl* is only required for the water of ejaculation. This ruling was abrogated by *Ahādīth* that say: "When the circumcised part touches the circumcised part, *Ghusl* has become obligatory."

216. Abū Hurairah narrated that the Prophet ﷺ said: "If he (the man) settles between her four limbs, and the circumcised part touches the circumcised part, *Ghusl* has become obligatory." (*Ṣaḥīḥ*)

٢١٦ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ الْفَرَّاهِيدِيُّ قَالَ: حَدَّثَنَا هِشَامٌ وَشُعْبَةُ عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا قَعَدَ بَيْنَ شُعْبَيْهَا الْأَرْبَعِ وَالرَّقِّ الْخِتَانَ بِالْخِتَانِ فَقَدْ وَجَبَ الْغُسْلُ» .

تخریج: أخرجه البخاري، الغسل، باب: إذا التقى الختانان، ح: ٢٩١ من حديث هشام، ومسلم، الحيض، باب نسخ: "الماء من الماء... إلخ"، ح: ٣٤٨ من حديث شعبة به .

Comments:

This is the view of the majority of the scholars, notwithstanding what is reported by some, that the ruling in the *Hadīth*: “Water is only (necessary) for water” was later abrogated by narrations similar to this.

217. It was reported from Abū Salamah bin ‘Abdur-Raḥmān, from Abū Sa‘eed Al-Khudrī, that the Messenger of Allāh ﷺ said: “Water is only (necessary) for water.” And Abū Salamah would act upon this (*Hadīth*). (*Ṣaḥīḥ*)

٢١٧ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمَاءُ مِنَ الْمَاءِ» وَكَانَ أَبُو سَلَمَةَ يَفْعَلُ ذَلِكَ.

تخریج: أخرجه مسلم، الحیض، باب بیان أن الجماع كان في أول الإسلام لا یوجب الغسل إلا أن ینزل المنی... إلخ، ح: ٣٤٣ من حدیث عبدالله بن وهب به.

Chapter 84. The Sexually Impure Person Who Wishes To Repeat (The Act)

(المعجم ٨٤) **بَابُ: فِي الْجُنْبِ يَعُودُ**
(التحفة ٨٥)

218. It was reported from Ḥumaid Aṭ-Ṭawīl, from Anas, that the Messenger of Allāh ﷺ went around to all his wives one day, performing only one *Ghusl*. (*Ṣaḥīḥ*) Abū Dāwud said: This is how it was reported by Hishām bin Zaid from Anas; and by Ma‘mar, from Qatādah, from Anas; and by Ṣāliḥ bin Abī Al-Akḥḍar from Az-Zuhrī; all of them from Anas, from the Prophet ﷺ.

٢١٨ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا حُمَيْدُ الطَّوِيلُ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ ﷺ طَافَ ذَاتَ يَوْمٍ عَلَى نِسَائِهِ فِي غُسْلٍ وَاحِدٍ.

قال أبو داود: وهكذا رواه هشام بن زيد عن أنس ومعمّر، عن قتادة، عن أنس وصالح بن أبي الأخضر، عن الزهري، كلهم عن أنس عن النبي ﷺ.

تخریج: [صحیح] أخرجه النسائي، الطهارة، باب إتيان النساء قبل إحداث الغسل، ح: ٢٦٤ من حدیث إسماعیل بن إبراهيم وهو ابن عليه به.

Chapter 85. Performing Wudū’ For One Who Wishes To Repeat (The Act)

(المعجم ٨٥) **بَابُ: فِي الْوُضُوءِ لِمَنْ أَرَادَ أَنْ يَعُودَ** (التحفة ٨٦)

219. Abū Rāfi‘ reported that the Prophet ﷺ went around to all his wives one day, performing *Ghusl* at

٢١٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا حَمَادٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي رَافِعٍ،

each one's (house). I asked him: "O Messenger of Allāh! Why do you not perform one *Ghusl*?" He said: "This is purer, and better, and cleaner." (*Hasan*)

Abū Dāwud said: The *Hadīth* of Anas is more correct than this one.

عن عَمَّتِهِ سَلْمَى، عن أَبِي رَافِعٍ: أَنَّ النَّبِيَّ ﷺ طَافَ ذَاتَ يَوْمٍ عَلَى نِسَائِهِ يَغْتَسِلُ عِنْدَ هَذِهِ وَعِنْدَ هَذِهِ. قَالَ: فَقُلْتُ لَهُ: يَا رَسُولَ اللَّهِ! أَلَا تَجْعَلُهُ غُسْلًا وَاحِدًا؟ قَالَ: «هَذَا أَزْكَى وَأَطْيَبُ وَأَطْهَرُ».

قال أبو داود: حَدِيثُ أَنَسٍ أَصَحُّ مِنْ هَذَا.

تخریج: [حسن] أخرجه ابن ماجه، الطهارة، باب: فيمن يغتسل عند كل واحدة غسلًا، ح: ٥٩٠ من حديث حماد بن سلمة به * سلمى، صحح لها الحاكم والذهبي: ٣١١/٢.

220. Abū Sa'eed Al-Khudrī narrated that the Prophet ﷺ said: "If one of you comes to his wife (performs the act), then wishes to return (meaning repeat), then let him perform *Wuḍū'* between the two (acts)." (*Sahīh*)

٢٢٠ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ عَنْ النَّبِيِّ ﷺ قَالَ: «إِذَا أَتَى أَحَدُكُمْ أَهْلَهُ ثُمَّ بَدَأَ لَهُ أَنْ يُعَاوِدَ فَلْيَتَوَضَّأْ بَيْنَهُمَا وَضُوءًا».

تخریج: أخرجه مسلم، الحيض، باب جواز نوم الجنب واستحباب الوضوء له ... إلخ، ح: ٣٠٨ من حديث حفص بن غياث به وصححه الترمذي، ح: ١٤١.

Comments:

1. *Hadīths* number 218, 219 are not in conflict with each other. In fact, they express two different situations.
2. According to most scholars, *Wuḍū'* is recommended when one desires to copulate a second time.

Chapter 86. The Sexually Impure Person Sleeping

(المعجم ٨٦) - بَابُ الْجُنُبِ يَنَامُ
(التحفة ٨٧)

221. 'Abdullāh bin 'Umar reported that 'Umar bin Al-Khaṭṭāb mentioned to the Messenger of Allāh ﷺ that he sometimes becomes sexually impure at night (so what should he do?) The Messenger of Allāh ﷺ said: "Perform *Wuḍū'*, wash your private part, and then go to sleep." (*Sahīh*)

٢٢١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّهُ قَالَ: ذَكَرَ عُمَرُ بْنُ الْخَطَّابِ لِرَسُولِ اللَّهِ ﷺ أَنَّهُ تُصِيبُهُ الْجَنَابَةُ مِنَ اللَّيْلِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَوَضَّأْ وَاعْسِلْ ذَكَرَكَ ثُمَّ نَمْ».

تخریج: أخرجه البخاري، الغسل، باب الجنب يتوضأ ثم ينام، ح: ٢٩٠، ومسلم، الحيض، باب جواز نوم الجنب واستحباب الوضوء له... إلخ، ح: ٣٠٦ من حديث مالك به وهو في الموطأ (يحيى): ٤٧/١ (ورواية القعني، ص: ٥٨، ٥٩).

Comments:

“Perform *Wuḍū’*, wash your private part,” does not indicate a sequence of actions. One should rather wash one’s genitals first and then perform *Wuḍū’*.

Chapter 87. The Sexually Impure Person Eating

(المعجم ٨٧) - **بَابُ الْجُنْبِ يَأْكُلُ**
(التحفة ٨٨)

222. It was narrated from Sufyān, from Az-Zuhri, from Abū Salamah, from ‘Āishah who said that when the Prophet ﷺ wished to sleep while he was sexually impure, he would perform the *Wuḍū’* as for the prayer. (*Ṣaḥīḥ*)

٢٢٢ - حَدَّثَنَا مُسَدَّدٌ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ قَالَتْ: إِنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَرَادَ أَنْ يَنَامَ وَهُوَ جُنْبٌ تَوَضَّأَ وَضُوءَهُ لِلصَّلَاةِ.

تخریج: أخرجه مسلم، الحيض، باب جواز نوم الجنب واستحباب الوضوء له... إلخ، ح: ٣٠٥ عن قتيبة به وزاد النسائي، ح: ٢٥٨ "وإذا أراد أن يأكل أو يشرب، قالت: غسل يديه، ثم يأكل ويشرب".

Comments:

It is best that one perform *Wuḍū’* at least, if not *Ghusl*, prior to sleeping when in a state of sexual impurity.

223. (There is another narration) from Ibn Al-Mubārah, from Yunūs, from Az-Zuhri (similar to no. 222), with his chain and meaning, but he added: "...and if he wished to eat while he was sexually impure, he would wash his hands." (*Ṣaḥīḥ*)

٢٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبِرَّازُ قَالَ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ بِإِسْنَادِهِ وَمَعْنَاهُ، رَادًا: وَإِذَا أَرَادَ أَنْ يَأْكُلَ وَهُوَ جُنْبٌ غَسَلَ يَدَيْهِ.

Abū Dāwud said: Ibn Wahb reported it from Yunūs, mentioning only the part of ‘Āishah’s saying about eating.

قال أبو داود: وَرَوَاهُ ابْنُ وَهْبٍ عَنِ يُونُسَ فَجَعَلَ قِصَّةَ الْأَكْلِ قَوْلَ عَائِشَةَ مَقْضُورًا. وَرَوَاهُ صَالِحُ بْنُ أَبِي الْأَخْضَرِ عَنِ الزُّهْرِيِّ كَمَا قَالَ ابْنُ الْمُبَارَكِ، إِلَّا أَنَّهُ قَالَ: عَنْ عُرْوَةَ أَوْ أَبِي سَلَمَةَ. وَرَوَاهُ الْأَوْزَاعِيُّ عَنِ يُونُسَ، عَنِ الزُّهْرِيِّ عَنِ النَّبِيِّ ﷺ كَمَا قَالَ ابْنُ الْمُبَارَكِ.

Ṣāliḥ bin Abī Al-Akḥḍar reported it from Az-Zuhri just as Ibn Al-Mubārah said it, except that he said: “From ‘Urwah, or Abū Salamah.” Al-Awzā‘ī reported it

from Yunūs, from Az-Zuhrī, from the Prophet ﷺ, just as Ibn Al-Mubārak said.

تخريج: [صحيح] انظر الحديث السابق * صرح الزهري بالسمع عند البغوي في شرح السنة: ٣٤/٢.

Comments:

In another version (An-Nasā'ī no. 258), its wording is: "...and if he wished to eat or drink..."

Chapter 88. Those Who Said That The Sexually Impure Person Should Perform *Wuḍū'*

(المعجم ٨٨) - بَابُ مَنْ قَالَ: الْجُنُبُ يَتَوَضَّأُ (التحفة ٨٩)

224. It was reported from Al-Aswad, from 'Aishah, that when the Prophet ﷺ wanted to eat or sleep, he would perform *Wuḍū'* - meaning while he was sexually impure. (*Ṣaḥīḥ*)

٢٢٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَرَادَ أَنْ يَأْكُلَ أَوْ يَنَامَ تَوَضَّأَ - تَعْنِي وَهُوَ جُنُبٌ.

تخريج: أخرجه مسلم، الحيض، باب جواز نوم الجنب واستحباب الوضوء له... إلخ، ح: ٣٠٥ من حديث شعبة وفي رواية عمرو بن علي الفلاس، عند النسائي، ح: ٢٥٦: "توضأ وضوءه للصلاة".

225. It was reported from Yahyā bin Ya'mur, from 'Ammār bin Yāsir that the Prophet ﷺ allowed the sexually impure person, if he ate, drank or slept, to (merely) perform *Wuḍū'*. (*Da'īf*)

٢٢٥ - حَدَّثَنَا مُوسَى يَعْنِي ابْنَ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: أَخْبَرَنَا عَطَاءُ الْخُرَّاسَانِيُّ عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ عَمَّارِ بْنِ يَاسِرٍ: أَنَّ النَّبِيَّ ﷺ رَخَّصَ لِلْجُنُبِ إِذَا أَكَلَ أَوْ شَرِبَ أَوْ نَامَ أَنْ يَتَوَضَّأَ.

Abū Dāwud said: There is a man (unmentioned) between Yahyā bin Ya'mur and 'Ammār bin Yāsir in this *Hadīth*.^[1]

قال أبو داود: بَيْنَ يَحْيَى بْنِ يَعْمَرَ وَعَمَّارِ بْنِ يَاسِرٍ فِي هَذَا الْحَدِيثِ رَجُلٌ. وَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَابْنُ عَمْرٍو وَعَبْدُ اللَّهِ بْنُ عَمْرٍو: الْجُنُبُ إِذَا أَرَادَ أَنْ يَأْكُلَ تَوَضَّأَ.

And 'Alī bin Abī Ṭālib, Ibn 'Umar, and 'Abdullāh bin 'Amr all said that the sexually impure person, if he desires to eat, should perform *Wuḍū'*.

[1] Meaning that there should be another narrator, because Yahyā did not hear from 'Ammār.

تخریج: [إسناده ضعيف] سنده ضعيف لا نقطاعه، أخرجه الترمذي، الصلاة، باب ما ذكر في الرخصة للجنب في الأكل والنوم إذا توضأ، ح: ٦١٣ من حديث حماد بن سلمة به وقال: "حسن صحيح" والحديث السابق شاهد له.

Chapter 90. The Sexually Impure Person Delaying *Ghusl*

(المعجم ٨٩) - بَابُ الْجَنْبِ يُؤَخِّرُ
الغُسْلَ (التحفة ٩٠)

226. Ghudaif bin Al-Hārith said that he asked ‘Āishah: “Would the Messenger of Allāh ﷺ perform *Ghusl* when he was sexually impure at the beginning of the night, or at the end?” She replied: “He would sometimes perform *Ghusl* at the beginning of the night, and sometimes at the end.” I said: “*Allāhu Akbar!* All Praise be to Allāh who made the matter accommodating.” I then asked: “Would the Messenger of Allāh ﷺ pray the *Witr* prayer at the beginning of the night, or at the end?” She replied: “Sometimes he would pray *Witr* at the beginning of the night, and sometimes at the end.” I said: “*Allāhu Akbar!* All Praise be to Allāh who made the matter accommodating.” I then asked: “Would the Messenger of Allāh ﷺ recite the Qur’ān loudly, or would he recite it silently?”^[1] She replied: “He (ﷺ) would sometimes recite it loudly, and sometimes quietly.” I said: “*Allāhu Akbar!* All Praise be to Allāh who made the matter accommodating.” (*Hasan*)

٢٢٦ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا مُعْتَمِرٌ؛
ح: وحدثنا أحمد بن حنبل قال: حدثنا
إسماعيل بن إبراهيم قال: حدثنا برز بن
سنان عن عبادة بن نسي، عن غصيف بن
الحارث قال: قلت لعائشة: أرايت رسول
الله ﷺ كان يغتسل من الجنابة في أول الليل
أو في آخره؟ قالت: ربما اغتسل في أول
الليل وربما اغتسل في آخره. قلت: الله
أكبر! الحمد لله الذي جعل في الأمر سعة.
قلت: أرايت رسول الله ﷺ كان يؤز أول
الليل أم في آخره؟ قالت: ربما أوتر في أول
الليل وربما أوتر في آخره. قلت: الله أكبر!
الحمد لله الذي جعل في الأمر سعة. قلت:
أرايت رسول الله ﷺ كان يجهر بالقرآن أو
يخافت به؟ قالت: ربما جهر به وربما
خفت. قلت: الله أكبر! الحمد لله الذي
جعل في الأمر سعة.

تخریج: [إسناده حسن] أخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في القراءة في صلاة الليل، ح: ١٣٥٤ من حديث إسماعيل وهو ابن عليه به، ورواه النسائي، ح: ٢٢٣، ٢٢٤، ٤٠٥.

[1] Meaning, during *Witr* or, the voluntary night prayers.

227. ‘Alī bin Abī Ṭālib narrated that the Prophet ﷺ said: “The angels do not enter a house in which there is a picture, a dog, or a sexually impure person.”^[1] (Hasan)

٢٢٧ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ قَالَ:
حَدَّثَنَا شُعْبَةُ عَنْ عَلِيِّ بْنِ مُدْرِكٍ، عَنْ أَبِي
زُرْعَةَ بْنِ عَمْرٍو بْنِ جَرِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ
نُجَيْيٍّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنْ
النَّبِيِّ ﷺ قَالَ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ
صُورَةٌ وَلَا كَلْبٌ وَلَا جُنُبٌ».

تخريج: [إسناده حسن] أخرجه النسائي، الطهارة، باب: في الجنب إذا لم يتوضأ، ح: ٢٦٢ من حديث شعبة به ورواه ابن ماجه، ح: ٣٦٥٠ وصححه ابن حبان (الإحسان): ١٢٠٢ والحاكم: ١٧١/١ ووافقه الذهبي * عبدالله بن نجعي حسن الحديث وثقه الجمهور وكذا أبوه: حسن الحديث.

228. It was reported from Abū Ishāq, from Al-Aswad, from ‘Āishah, who said: “The Messenger of Allāh ﷺ would go to sleep while he was sexually impure, without touching any water.” (Da‘īf)

٢٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ:
أَخْبَرَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ،
عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَنَامُ
وَهُوَ جُنُبٌ مِنْ غَيْرِ أَنْ يَمَسَّ مَاءً.

Abū Dāwud said: Al-Ḥasan bin ‘Alī Al-Wāsiṭī narrated to me, he said: “I heard Yazid bin Hārūn saying: ‘This *Hadīth* is incorrect.’ Meaning the *Hadīth* of Abū Ishāq.

قال أبو داود: حدثنا الحسن بن علي
الواسطي قال: سمعت يزيد بن هارون
يقول: هذا الحديث وهم - يعني حديث أبي
إسحاق.

تخريج: [إسناده ضعيف] وأخرجه الترمذي، الطهارة، باب ما جاء في الجنب ينام قبل أن يغتسل، ح: ١١٨ وابن ماجه، ح: ٥٨٣-٥٨١ من حديث أبي إسحاق السبيعي به وللحديث شواهد، انظر التلخيص الحبير: ١٤١/١ * أبو إسحاق صرح بالسماع عند البيهقي: ٢٠١/١، ٢٠٢ ولكن السند إليه ضعيف.

Chapter 90. The Sexually Impure Person Reciting The Qur’ān

229. ‘Abdullāh bin Salamah said: “I visited ‘Alī with two other people, one of them was from our

(المعجم ٩٠) بَابُ: فِي الْجُنُبِ يَقْرَأُ
الْقُرْآنَ (التحفة ٩١)

٢٢٩ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ قَالَ:
حَدَّثَنَا شُعْبَةُ عَنْ عَمْرٍو بْنِ مُرَّةَ، عَنْ

[1] It appears again under no. 4152 and similar after that.

(tribe), and the other, I believe, was from (the tribe) of Banū Asad. ‘Alī sent both of them in some direction (for an errand), and said: ‘You two are strong people, so use your strength (for the good) of your religion.’ He then stood up and went to relieve himself. When he returned, he called for some water, took a handful, and washed himself with it.^[1] He then started reciting the Qur’ān, but they (meaning, the people around him) disliked it. He said: ‘The Messenger of Allāh ﷺ would exit from the area in which he relieved himself, and he would recite the Qur’ān to us, and eat meat with us. And there was nothing that would prevent him, or come between him and the Qur’ān, except (the state of) sexual impurity.’” (Hasan)

تخریج: [حسن] أخرجه النسائي، الطهارة، باب حجب الجنب من قراءة القرآن، ح: ٢٦٦ وابن ماجه، ح: ٥٩٤ من حديث شعبة به وقال الترمذي، ح: ١٤٦: "حسن صحيح" وصححه ابن خزيمة، ح: ٢٠٨ وابن حبان، ح: ١٩٢، ١٩٣ وابن الجارود، ح: ٩٤ والحاكم: ١٠٧/٤ ووافقه الذهبي، وللحديث شواهد وقال الحافظ: "والحق أنه من قبيل الحسن يصلح للحجة" (فتح الباري: ١/٤٠٨، ح: ٣٠٥).

Comments:

Based upon other similar narrations, we learn that it is disliked for a person in a state of major impurity to recite the Qur’ān.

Chapter 91. The Sexually Impure Person Shaking Hands

230. Hudhaifah said that the Prophet ﷺ once met him, and (tried to) grasp (his hand), but Hudhaifah said: “I am (in a state of) sexual impurity,” to which he

عَبْدُ اللَّهِ بْنِ سَلَمَةَ قَالَ: دَخَلْتُ عَلَى عَلِيِّ أَنَا وَرَجُلَانِ، رَجُلٌ مِنَّا وَرَجُلٌ مِنْ بَنِي أُسَيْدٍ أَحْسَبُ فَبَعَثَهُمَا عَلِيٌّ وَجْهًا وَقَالَ: إِنَّكُمَا عَلِيجَانِ فَعَالِجَا عَنْ دِينِكُمَا، ثُمَّ قَامَ فَدَخَلَ الْمَخْرَجَ، ثُمَّ خَرَجَ فَدَعَا بِمَاءٍ، فَأَخَذَ مِنْهُ حَفْنَةً فَتَمَسَّحَ بِهَا، ثُمَّ جَعَلَ يَقْرَأُ الْقُرْآنَ، فَأَنْكَرُوا ذَلِكَ، فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَخْرُجُ مِنَ الْخَلَاءِ فَيَقْرَأُ الْقُرْآنَ وَيَأْكُلُ مَعَنَا اللَّحْمَ، وَلَمْ يَكُنْ يَحْبُبُهُ - أَوْ قَالَ يَحْبِزُهُ - عَنِ الْقُرْآنِ شَيْءٌ لَيْسَ الْجَنَابَةَ.

(المعجم ٩١) بَابُ: فِي الْجُنْبِ يُصَافِحُ (التحفة ٩٢)

٢٣٠ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى عَنْ مِسْعَرٍ، عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُدَيْفَةَ: أَنَّ النَّبِيَّ ﷺ لَقِيَهُ فَأَهُوَى إِلَيْهِ،

[1] Meaning he washed his hands or some of his limbs only.

replied: "The Muslim is not impure." (*Sahih*)

فقال: «إِنِّي جُنُبٌ، فقال: «إِنَّ الْمُسْلِمَ لَيْسَ بِنَجَسٍ».

تخريج: أخرجه مسلم، الحیض، باب الدلیل علی أن المسلم لا ینجس، ح: ۳۷۲ من حدیث مسعر به.

231. Abū Hurairah narrated: "The Messenger of Allāh ﷺ once met me in one of the streets of Al-Madīnah while I was in a state of sexual impurity, so I hid myself, then went and performed *Ghushl*. Then I came (to him). He said: 'Where were you, O Abū Hurairah?' I replied: 'I was in a state of sexual impurity, so I disliked that I sit with you in an impure state.' He replied: '*Subhān Allāh!* The Muslim does not become impure.'" (*Sahih*)

۲۳۱ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى وَبِشْرٌ عَنْ حُمَيْدٍ، عَنْ بَكْرِ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَقِيَ رَسُولَ اللَّهِ ﷺ فِي طَرِيقٍ مِنْ طُرُقِ الْمَدِينَةِ وَأَنَا جُنُبٌ فَأَخْتَنَسْتُ فَذَهَبْتُ فَأَعْتَسَلْتُ ثُمَّ جِئْتُ، فَقَالَ: «أَيْنَ كُنْتَ يَا أَبَا هُرَيْرَةَ؟» قَالَ: قُلْتُ: «إِنِّي كُنْتُ جُنُبًا فَكَرِهْتُ أَنْ أُجَالِسَكَ عَلَى غَيْرِ طَهَارَةٍ. قَالَ: «سُبْحَانَ اللَّهِ إِنَّ الْمُسْلِمَ لَا يَنْجَسُ».

وقال في حديثٍ بِشْرٍ قَالَ: حَدَّثَنَا حُمَيْدٌ قَالَ: حَدَّثَنِي بَكْرٌ.

تخريج: أخرجه البخاري، الغسل، باب عرق الجنب وأن المسلم لا ینجس، ح: ۲۸۳ ومسلم، الحیض، باب الدلیل علی أن المسلم لا ینجس، ح: ۳۷۱ من حدیث یحیی بن سعید القطان به.

Comments:

1. There is no harm in shaking the hand of a person in a state of major impurity.
2. The sweat and saliva of a person in a state of major impurity are not impure.

Chapter 93. The Sexually Impure Person Entering The Masjid

232. It was reported from Aflat bin Khalifah who said: "Jasrah bint Dijajah narrated to me, she said: 'I heard 'Aishah saying: "The Messenger of Allāh ﷺ once came and saw that the doors of his Companions houses were exiting out into the *Masjid*. He said: 'Turn these (doors of) the houses away

(المعجم ۹۲) بَابُ: فِي الْجُنُبِ يَدْخُلُ الْمَسْجِدَ (التحفة ۹۳)

۲۳۲ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ قَالَ: حَدَّثَنَا أَفْلَتْ بِنْتُ خَلِيفَةَ قَالَ: حَدَّثَنِي جَسْرَةُ بِنْتُ دِجَاجَةَ قَالَتْ: سَمِعْتُ عَائِشَةَ تَقُولُ: جَاءَ رَسُولُ اللَّهِ ﷺ وَوُجُوهُ بُيُوتِ أَصْحَابِهِ شَارِعَةً فِي الْمَسْجِدِ، فَقَالَ: «وَجَّهُوا هَذِهِ الْبُيُوتَ عَنْ

from the *Masjid*.' Then the Prophet ﷺ entered (one of his houses), but the people did not do anything, hoping that a concession might be revealed for them. He (ﷺ) then exited later on and said: 'Turn these (doors of the) houses away from the *Masjid*, for I do not permit the *Masjid* for a menstruating woman or a sexually impure person.'" (*Hasan*)

Abū Dāwud said: He (the narrator) is Fulait Al-Āmirī.

تخريج: [إسناده حسن] أخرجه البيهقي: ٤٤٢/٢، ٤٤٣ من حديث أبي داود به وصححه ابن خزيمة، ح: ١٣٢٧ وللحديث شواهد كثيرة.

Comments:

According to Qur'an, a sexually impure person may pass through the *Masjid* but they should not stay in it. The same rule applies to a woman menstruating or in post partum bleeding.

Chapter 94. The Sexually Impure Person Leading The Prayer in a State of Forgetfulness

233. It was reported from Ḥammād, from Ziyād Al-A'lam, from Al-Ḥasan, from Abū Bakrah, that the Messenger of Allāh ﷺ once started the *Fajr* prayer, then motioned with his hand (for us) to remain in our positions, then he returned while his head was dripping (with water), and led them in prayer. (*Hasan*)

تخريج: [حسن] أخرجه أحمد: ٤٥/٥ من حديث حماد بن سلمة به وصححه ابن خزيمة، ح: ١٦٢٩ وابن حبان (الإحسان): ٢٢٣٢ وللحديث شواهد عند ابن ماجه، ح: ١٢٢٠ وغيره.

234. (There is another narration) from Ḥammād bin Salamah, with his chain, and its meaning (as no. 233), and he said in the beginning of it: "So he said the *Takbir*," and

المسجد»، ثُمَّ دَخَلَ النَّبِيُّ ﷺ وَلَمْ يَصْنَعْ الْقَوْمُ شَيْئًا رَجَاءً أَنْ يَنْزَلَ فِيهِمْ رُخْصَةٌ، فَخَرَجَ إِلَيْهِمْ بَعْدَ فَقَالَ: «وَجَّهُوا هَذِهِ الْبُيُوتَ عَنِ الْمَسْجِدِ فَإِنِّي لَا أَجِلُّ الْمَسْجِدَ لِحَائِضٍ وَلَا جُنْبٍ».

قال أبو داود: هُوَ فَلَيْتُ الْعَامِرِيُّ.

(المعجم ٩٣) بَابُ: فِي الْجُنْبِ يُصَلِّي بِالْقَوْمِ وَهُوَ نَاسٍ (التحفة ٩٤)

٢٣٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ زِيَادِ الْأَعْلَمِ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ فِي صَلَاةِ الْفَجْرِ فَأَوْمَأَ بِيَدِهِ أَنْ مَكَانَكُمْ ثُمَّ جَاءَ وَرَأْسُهُ يَقْطُرُ فَصَلَّى بِهِمْ.

٢٣٤ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا حَمَادُ بْنُ سَلَمَةَ بِإِسْنَادِهِ وَمَعْنَاهُ، وَقَالَ فِي أَوَّلِهِ: فَكَبَّرَ،

he said at the end of it: "So when he finished the prayer, he said: "I am only a human, and I was in a state of sexual impurity." (*Hasan*)

Abū Dāwud said: Az-Zuhrī reported it from Abū Salamah, from Abū Hurairah, he said: "So when he (ﷺ) stood in his prayer place, and we were waiting for him to say the *Takbīr*, he turned around and said: 'Stay as you are.'"

Ayyūb, Ibn 'Awn, and Hishām reported it from Muḥammad [meaning Ibn Sīrīn in a *Mursal* form] from the Prophet (ﷺ), he said: "So he (ﷺ) said the *Takbīr*, then motioned with his hand for us to sit down, then went and performed *Ghusl*."

That is how it was reported by Mālik from Ismā'il bin Abī Ḥakīm, from 'Aṭā' bin Yasār, he said: "The Messenger of Allāh (ﷺ) said the *Takbīr* for the prayer..."

Abū Dāwud said: (Another chain) from Ar-Rabī' bin Muḥammad, from the Prophet (ﷺ), that he (ﷺ) said the *Takbīr*.

تخريج: [حسن] أخرجه أحمد: ٤١/٥ عن يزيد بن هارون به وانظر الحديث السابق، وصححه ابن الملقن في تحفة المحتاج، ح: ٥٣٦، ٥٣٧.

235. Abū Hurairah said: "The *Iqāmah* for prayer was called, and the people stood in their rows. The Messenger of Allāh (ﷺ) came out, and, when he stood in his place, he remembered that he had not performed *Ghusl*. So he told the people: 'Stay in your places,' then returned to his house. He came back to us while we were still in

وقال في آخره: فَلَمَّا قَضَى الصَّلَاةَ قَالَ: «إِنَّمَا أَنَا بَشَرٌ وَإِنِّي كُنْتُ جُنُبًا».

قال أبو داود: رَوَاهُ الزُّهْرِيُّ عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: فَلَمَّا قَامَ فِي مَضَلَّاهُ وَانْتَظَرْتَنَاهُ أَنْ يُكَبِّرَ انْصَرَفَ ثُمَّ قَالَ: «كَمَا أَنْتُمْ». وَرَوَاهُ أَيُّوبُ وَابْنُ عَوْنٍ وَهَشَامٌ

عَنْ مُحَمَّدٍ [يعني ابن سيرين مُرسلاً] عَنِ النَّبِيِّ ﷺ قَالَ: فَكَبَّرَ ثُمَّ أَوْمَأَ إِلَى الْقَوْمِ أَنْ اجْلِسُوا فَذَهَبَ فَاعْتَسَلَ. وَكَذَلِكَ رَوَاهُ مَالِكٌ عَنِ إِسْمَاعِيلَ بْنِ أَبِي حَكِيمٍ، عَنِ عَطَاءِ بْنِ يَسَارٍ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَبَّرَ فِي صَلَاةٍ.

قال أبو داود: وَكَذَلِكَ حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبَانُ عَنْ يَحْيَى، عَنِ الرَّبِيعِ بْنِ مُحَمَّدٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَبَّرَ.

٢٣٥ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا الزُّبَيْدِيُّ؛ ح: وَحَدَّثَنَا عَيَّاشُ بْنُ الْأَزْرَقِيِّ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ؛ ح: وَحَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ خَالِدٍ إِمَامٌ مَسْجِدِ صَنْعَاءَ قَالَ: حَدَّثَنَا رَبَاحٌ عَنْ مَعْمَرٍ؛ ح: وَحَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ قَالَ: حَدَّثَنَا

our rows, while his head was dripping (with water), for he had performed *Ghusl*.” (*Sahih*)
 ‘Ayyāsh (one of the narrators): said: “We remained standing, waiting for him, until he came out to us after having performed *Ghusl*.”

الْوَيْلِدُ عَنِ الْأَوْزَاعِيِّ، كُتِبَتْ عَنْ الزُّهْرِيِّ،
 عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أُقِيمَتِ
 الصَّلَاةُ وَصَفَّ النَّاسُ صُفُوفَهُمْ، فَخَرَجَ
 رَسُولُ اللَّهِ ﷺ حَتَّى إِذَا قَامَ فِي مَقَامِهِ ذَكَرَ أَنَّهُ
 لَمْ يَغْتَسِلْ، فَقَالَ لِلنَّاسِ: «مَكَانَكُمْ» ثُمَّ رَجَعَ
 إِلَى بَيْتِهِ، فَخَرَجَ عَلَيْنَا يُنْطَفُ رَأْسُهُ قَدْ اغْتَسَلَ
 وَنَحْنُ صُفُوفٌ وَهَذَا لَفْظُ ابْنِ حَرْبٍ، وَقَالَ
 عِيَّاشٌ فِي حَدِيثِهِ: فَلَمْ نَزَلْ قِيَامًا نَنْتَظِرُهُ حَتَّى
 خَرَجَ عَلَيْنَا وَقَدْ اغْتَسَلَ.

تخريج: أخرجه البخاري، الأذان، باب: هل يخرج من المسجد لعله؟، ح: ٦٣٩، ٦٤٠
 ومسلم، المساجد، باب: متى يقوم الناس للصلاة؟، ح: ٦٠٥ من حديث الزهري به وانظر ح: ٥٤١.

Comments:

If one remembers he is in a state of major impurity, or such occurs to him while in the *Masjid*, (as, for example, due to a nocturnal emission), one should leave and perform *Ghusl*. It is not required for him to perform *Tayammum*, as is erroneously believed by some.

Chapter 94. A Person Who Sees Some Wetness (On His Clothes) After Sleeping

(المعجم ٩٤) بَابُ فِي الرَّجُلِ يَجِدُ
 الْبَلَّةَ فِي مَنَامِهِ (التحفة ٩٥)

236. ‘Aishah said that the Prophet ﷺ was asked about a person who finds some wetness (on his clothes), but does not remember having a wet-dream (what should he do)? (The Prophet ﷺ) said: “He should perform *Ghusl*.” And (he was also asked about) a person who remembered having a wet-dream but did not find any wetness. He said: “*Ghusl* is not obligatory for him.” Umm Sulaim said:., “If a woman sees that (sort of dream), must she perform *Ghusl*?” He replied: “Yes. Women are indeed

٢٣٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا
 حَمَادُ بْنُ خَالِدٍ الْأَخْيَاطُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ
 الْأَعْمَرِيُّ عَنْ عَبْدِ اللَّهِ، عَنْ الْقَاسِمِ، عَنْ
 عَائِشَةَ قَالَتْ: سُئِلَ النَّبِيُّ ﷺ عَنِ الرَّجُلِ يَجِدُ
 الْبَلَّلَ وَلَا يَذْكُرُ احْتِلَامًا، قَالَ: «يَغْتَسِلُ»
 وَعَنِ الرَّجُلِ يَرَى أَنْ قَدْ احْتَلَمَ وَلَا يَجِدُ
 الْبَلَّلَ، قَالَ: «لَا غُسْلَ عَلَيْهِ». فَقَالَتْ أُمُّ
 سُلَيْمٍ: الْمَرْأَةُ تَرَى ذَلِكَ، أَعْلَيْهَا غُسْلٌ؟
 قَالَ: «نَعَمْ، إِنَّمَا النِّسَاءُ شَقَائِقُ الرَّجَالِ».

the twin-halves of men.” (*Da'if*)

تخریج: [إسناده ضعيف] أخرجه الترمذي، الطهارة، باب ما جاء فيمن يستيقظ ويرى بلاء ولا يذكر احتلامًا، ح: ١١٣ وابن ماجه، ح: ٦١٢ من حديث حماد بن خالد به * وقال الترمذي: "وعبدالله ضعفه يحيى بن سعيد من قبل حفظه" ولبعض الحديث شواهد.

Comments:

If a person wakes up and finds some wetness, he or she is to perform *Ghusl*, whether they remember a sexual dream or not, provided they do not know that it is only urine. If this is the case, it is not obligatory to perform *Ghusl*.

Chapter 95. A Woman Has Dreams Like A Man Has Dreams

(المعجم ٩٥) - بَابُ الْمَرْأَةِ تَرَى مَا يَرَى الرَّجُلُ (التحفة ٩٦)

237. It was reported from Yūnus, from Ibn Shihāb (Az-Zuhrī), he said: “‘Urwah (reported) from ‘Āishah, that Umm Sulaim Al-Anṣariyyah, the mother of Anas bin Mālik, asked: ‘O Messenger of Allāh! Indeed Allāh is not shy of the truth. Tell me, if a woman sees in her sleep what a man sees, should she perform *Ghusl* or not?’ The Prophet ﷺ said: ‘Yes, she must perform *Ghusl* if she found (traces of) wetness.’” ‘Āishah said: “I turned to her and said: ‘*Uff* to you! And does a woman see such a matter?’ So the Messenger of Allāh ﷺ turned to me and said: ‘May your right hand be covered with dust, O ‘Āishah. And from where do you think the likeness (of the off-spring) comes from?’” (*Ṣaḥīḥ*)
Abū Dāwud said: This is how it was reported by Az-Zubaidī, Mālik, and the paternal nephew of Az-Zuhrī from Az-Zuhrī; as well as Ibn Abī Al-Wazīr, from Mālik, from Az-Zuhrī. Musāfi‘ Al-Ḥajabī was in accord with Az-Zuhrī, he said:

٢٣٧ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ قَالَ: حَدَّثَنَا عَبْسَةُ: حَدَّثَنَا يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: قَالَ عُرْوَةُ عَنْ عَائِشَةَ أَنَّ أُمَّ سُلَيْمِ الْأَنْصَارِيَّةِ - وَهِيَ أُمُّ أَنَسِ بْنِ مَالِكٍ - قَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ اللَّهَ لَا يَسْتَحْيِي مِنَ الْحَقِّ، أَرَأَيْتَ الْمَرْأَةَ إِذَا رَأَتْ فِي النَّوْمِ مَا يَرَى الرَّجُلُ، أَتَغْتَسِلُ أَمْ لَا؟ قَالَتْ عَائِشَةُ: فَقَالَ النَّبِيُّ ﷺ: «نَعَمْ، فَلْتَتَغَسَّلْ إِذَا وَجَدَتْ الْمَاءَ». قَالَتْ عَائِشَةُ: فَأَقْبَلْتُ عَلَيْهَا فَقُلْتُ: أَفْ لَكَ، وَهَلْ تَرَى ذَلِكَ الْمَرْأَةَ؟ فَأَقْبَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ فَقَالَ: «تَرَبَّتْ يَمِينُكَ يَا عَائِشَةُ! وَمِنْ [أَيْنَ] يَكُونُ الشَّبَهُ؟!».

قال أبو داود: وكذا روى الزُّبَيْدِيُّ وَعَقِيلٌ وَيُونُسُ وَابْنُ أُخِي الرَّهْرِيّ عَنِ الرَّهْرِيّ وَابْنُ أَبِي الْوَزِيرِ، عَنِ مَالِكِ، عَنِ الرَّهْرِيّ، وَوَأَفَقَ الرَّهْرِيّ مُسَافِعَ الْحَجَبِيِّ قَالَ: عَنِ عُرْوَةَ عَنِ عَائِشَةَ، وَأَمَّا هِشَامُ بْنُ عُرْوَةَ فَقَالَ: عَنِ عُرْوَةَ، عَنِ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ، عَنِ أُمَّ

“From ‘Urwah from ‘Āishah.” As for Hishām bin ‘Urwah, he said: “From ‘Urwah from Zainab bint Abī Salamah, from Umm Salamah; that Umm Sulaim came to the Messenger of Allāh ﷺ...”

سَلَمَةَ أَنَّ أُمَّ سُلَيْمٍ جَاءَتْ إِلَى رَسُولِ اللَّهِ ﷺ.

تخریج: أخرجه مسلم، الحيض، باب وجوب الغسل على المرأة بخروج المني منها، ح: ٣١٤ من حديث عقيل بن خالد عن ابن شهاب الزهري به مختصراً.

Comments:

Umm Salamah’s statement "Indeed Allāh is not shy of the truth" demonstrates her decency and good manners. She wanted to seek information about a thing vital to ritual purity.

Chapter 96. The Amount Of Water With Which *Ghusl* Can Be Performed

238. It was reported from Mālik, from Ibn Shihāb (Az-Zuhrī), from ‘Urwah, from ‘Āishah; that the Messenger of Allāh ﷺ would perform *Ghusl* for Janābah from a container which contained a *Faraq* of water. (*Ṣaḥīḥ*)

Abū Dāwud said: Ma‘mar said in this *Hadīth* (which he reported) from Az-Zuhrī: “She said: ‘I would perform *Ghusl* with the Messenger of Allāh ﷺ from a container which contained a *Faraq* of water.’”

Abū Dāwud said: I heard Aḥmad bin Ḥanbal say that a *Faraq* is sixteen *Raṭls*.^[1] And I heard him say that the *Ṣā*^[2] of Ibn Abī Dhi‘b was five and one third *Raṭls*. So I asked him (his opinion about) those who say it is eight *Raṭls*, and he replied: “This has not been

(المعجم ٩٦) - بَابُ مِقْدَارِ الْمَاءِ الَّذِي يُجْزَى بِهِ الْغُسْلُ (التحفة ٩٧)

٢٣٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَغْتَسِلُ مِنْ إِنَاءٍ وَاحِدٍ هُوَ الْفَرَقُ مِنَ الْجَنَابَةِ.

قال أبو داود: قال معمر عن الزهري في هذا الحديث قالت: كنت أغتسل أنا ورسول الله ﷺ من إناء واحد فيه قدر الفرق.

قال أبو داود: وروى ابن عيينة نحوه حديث مالك.

قال أبو داود: سمعت أحمد بن حنبل يقول: الفرق ستة عشر رطلا، وسمعتُه يقول: صاع ابن أبي ذئب خمسة أرطال وتلث. قال: فمن قال ثمانية أرطال؟ قال: ليس ذلك بمحفوظ. قال: وسمعت أحمد

[1] *Raṭl*: It is also pronounced *Riṭl*, while the first is more popular; it is a measurement of weight rather than volume.

[2] Its explanation preceded.

preserved.”^[1]

And I heard Ahmad bin Hanbal say: “Whoever gives for the *Sadaqat Al-Fitr*, five and one third *Raṭl* using this *Raṭl* of ours, then he has given enough.” He was asked: “*Aṣ-Ṣaiḥānī*^[2] is very heavy!” So he said, “*Aṣ-Ṣaiḥānī* is better?” He said: “I don’t know.”

يقول: مَنْ أَعْطَى فِي صَدَقَةِ الْفِطْرِ بِرِطْلِنَا هَذَا خَمْسَةَ أَرْطَالٍ وَثُلُثًا فَقَدْ أَوْفَى، قِيلَ: الصَّيْحَانِيُّ ثَقِيلٌ. قَالَ: الصَّيْحَانِيُّ أَطْيَبُ؟ قَالَ: لَا أَدْرِي.

تخریج: أخرجه مسلم، الحيض، باب القدر المستحب من الماء في غسل الجنابة... إلخ، ح: ۳۱۹ من حديث مالك به وهو في الموطأ (رواية يحيى): ۴۵، ۴۴/۱ (ورواية القعني، ص: ۵۴) ورواه البخاري، ح: ۲۵۰ من حديث ابن شهاب الزهري به.

Comments:

This quantity of water, according to some *Aḥādīth*, was used by the Messenger of Allāh ﷺ and, according to other *Aḥādīth*, used by both the Messenger of Allāh ﷺ, and 'Āishah, and, according to still others, the Messenger of Allāh ﷺ used to perform *Ghusl* with one *Ṣā'* or one and a quarter *Ṣā'* of water. These different *Aḥādīth* are easy to reconcile since they refer to different situations.

Chapter 97. Regarding The *Ghusl* For *Janābah*

239. Jubair bin Muṭ'im narrated that they mentioned the *Ghusl* for *Janābah* in the presence of the Messenger of Allāh ﷺ. So the Messenger of Allāh ﷺ said: “As for me, I pour water on my head three times,” and he motioned with both his hands. (*Ṣaḥīh*)

(المعجم ۹۷) بَابُ: فِي الْغُسْلِ مِنْ
الْجَنَابَةِ (التحفة ۹۸)

۲۳۹ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّقْلِيُّ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ صُرَدٍ عَنْ جُبَيْرِ بْنِ مُطْعِمٍ أَنَّهُمْ ذَكَرُوا عِنْدَ رَسُولِ اللَّهِ ﷺ الْغُسْلَ مِنَ الْجَنَابَةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا أَنَا فَأَفِيضُ عَلَى رَأْسِي ثَلَاثًا» وَأَشَارَ بِيَدَيْهِ كِلْتَيْهِمَا.

تخریج: أخرجه البخاري، الغسل، باب من أفاض على رأسه ثلاثاً، ح: ۲۵۴ من حديث زهير ومسلم، الحيض، باب استحباب إفاضة الماء على الرأس وغيره ثلاثاً، ح: ۳۲۷ من حديث أبي إسحاق السبيعي به.

[1] Meaning there is nothing narrated from those who are reliable to support it.

[2] *Aṣ-Ṣaiḥānī* is a type of higher quality dates which are popular in Al-Madīnah.

240. 'Āishah narrated that when the Messenger of Allāh ﷺ performed *Ghusl* for *Janābah*, he would ask similar to a *Hilāb*,^[1] then he would take (water) with both his hands. He would start with the right side of his head, then (move on) to the left. Then, he would take both hands full of water and pour (it) over his head. (*Sahīh*)

تخریج: أخرجه البخاري، الغسل، باب من بدأ بالجلاب أو الطيب عند الغسل، ح: ٢٥٨، ومسلم، الحيض، باب صفة غسل الجنابة، ح: ٣١٨ كلاهما عن محمد بن المثنى به.

241. Jumai' bin 'Umair — one of the people from (the tribe of) Banū Taimullāh bin Tha'labah, said — "I went with my mother and aunt to 'Āishah. One of them asked her: 'What did you used to do while performing *Ghusl*?' 'Āishah replied: 'The Messenger of Allāh ﷺ would perform the *Wudū'* for prayer, then would pour (water) over his head three times, while we would do so five times due to our braids.'" (*Da'if*)

تخریج: [إسناده ضعيف] أخرجه ابن ماجه، الطهارة، باب ما جاء في الغسل من الجنابة، ح: ٥٧٤ من حديث صدقة عن جميع به وهما ضعيفان عند الجمهور.

Comments:

This is a weak narration. The following *Hadīth*, no. 241, makes it clear that a woman also pours water over her head three times, just as a man does.

242. 'Āishah narrated: "When the Messenger of Allāh ﷺ, performed *Ghusl* for *Janābah*" — Sulaimān

٢٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ حَنْظَلَةَ، عَنِ الْقَاسِمِ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ دَعَا بِسَيْءٍ مِنْ نَحْوِ الْجَلَابِ فَأَخَذَ بِكَفَيْهِ فَبَدَأَ بِشِقِّ رَأْسِهِ الْأَيْمَنِ ثُمَّ الْأَيْسَرِ ثُمَّ أَخَذَ بِكَفَيْهِ فَقَالَ بِهِمَا عَلَى رَأْسِهِ.

٢٤١ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ يَعْنِي ابْنَ مَهْدِيٍّ، عَنْ زَائِدَةَ بْنِ قُدَامَةَ، عَنْ صَدَقَةَ قَالَ: حَدَّثَنَا جُمَيْعُ بْنُ عُمَيْرٍ أَحَدُ بَنِي تَيْمِ اللَّهِ بْنِ نَعْلَبَةَ قَالَ: دَخَلْتُ مَعَ أُمِّي وَخَالَتِي عَلَى عَائِشَةَ فَسَأَلْتَهَا إِحْدَاهُمَا: كَيْفَ كُنْتُمْ تَصْنَعُونَ عِنْدَ الْغُسْلِ؟ فَقَالَتْ عَائِشَةُ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَضَّأُ وَضُوءَهُ لِلصَّلَاةِ ثُمَّ يُفِيضُ عَلَى رَأْسِهِ ثَلَاثَ مِرَارٍ وَنَحْنُ نُفِيضُ عَلَى رُؤُوسِنَا خَمْسًا مِنْ أَجْلِ الضُّفْرِ.

٢٤٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ الْوَأَشِحِيُّ؛ ح: وَحَدَّثَنَا مُسَدَّدٌ قَالَا: أَخْبَرَنَا

[1] They say it is a container used to catch milk when milking a camel or another animal, and it may be used to hold other than that.

(one of the narrators) said: — “he would begin by pouring water with his right hand.” Musad-dad (one of the narrators) said: “He would wash his hands by pouring water from the container onto his right hand.” Then both (the narrators) were unanimous in their narration saying: “...then he would wash his private part,” Musad-dad said: “...by pouring water onto his left hand,” — and perhaps (‘Āishah) did not mention the private part explicitly — “then he would perform the *Wudu’* of the prayer. Then he would put both his hands in the container, and pass them through his hair, until, when he presumed that he had made the skin wet or cleaned it, he would pour (water) thrice over his head. If there was still water left, he would pour it over himself.”

(*Sahih*)

تخریج: أخرجه البخاري، الغسل، باب الوضوء قبل الغسل، ح: ٢٤٨، ومسلم، الحوض، باب صفة غسل الجنابة، ح: ٣١٦ من حديث هشام بن عروة به وصرح بالسمع عند أحمد: ٥٢/٦.

243. ‘Āishah narrated that when the Messenger of Allāh ﷺ wanted to perform *Ghusl* from *Janābah*, he would start with his hands and wash them. Then he would wash his private area and pour water over it. When he had washed it clean, he would wipe his two hands on a wall, then complete the *Wudu’* and pour water over his head.

(*Da’if*)

حَمَادٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ - قَالَ سُلَيْمَانُ - يَبْدَأُ فَيُفْرِغُ بِيَمِينِهِ وَقَالَ مُسَدَّدٌ: غَسَلَ يَدَيْهِ يَضُبُّ الْإِنَاءَ عَلَى يَدِهِ الْيُمْنَى، ثُمَّ اتَّفَقَا: فَيَغْسِلُ فَرْجَهُ، وَقَالَ مُسَدَّدٌ: يُفْرِغُ عَلَى شِمَالِهِ - وَرَبَّمَا كُنْتُ مِنَ الْفَرْجِ - ثُمَّ يَتَوَضَّأُ وَضُوءَهُ لِلصَّلَاةِ، ثُمَّ يُدْخِلُ يَدَيْهِ فِي الْإِنَاءِ فَيَحْلُلُ شَعْرَهُ، حَتَّى إِذَا رَأَى أَنَّهُ قَدْ أَصَابَ الْبُشْرَةَ أَوْ أَنْفَى الْبُشْرَةَ، أَفْرَغَ عَلَى رَأْسِهِ ثَلَاثًا، فَإِذَا فَضِلَ فَضْلَةً صَبَّهَا عَلَيْهِ.

٢٤٣ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ الْأَبْهَلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ: حَدَّثَنَا سَعِيدٌ عَنْ أَبِي مَعْشَرٍ، عَنِ النَّخَعِيِّ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ أَنْ يَغْتَسِلَ مِنَ الْجَنَابَةِ بَدَأَ بِكَفَيْهِ فَعَسَلَهُمَا، ثُمَّ غَسَلَ مِرْفَعَهُ وَأَفَاضَ عَلَيْهِ الْمَاءَ، فَإِذَا أَتَقَاهُمَا أَهْوَى بِهِمَا إِلَى حَائِطٍ، ثُمَّ يَسْتَقْبِلُ الْوُضُوءَ وَيُفِيضُ الْمَاءَ عَلَى رَأْسِهِ.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ١٧١/٦ من حديث سعيد بن أبي عروبة به * وهو مدلس وعنعن، ولبعض الحديث شواهد كثيرة.

244. Ash-Sha‘bī narrated that ‘Aishah said: “If you wish, I can show you the remnants (left) by the hands of the Messenger of Allāh ﷺ on the wall where he would perform *Ghushl* from *Janābah*.” (*Da‘if*)

تخریج: [إسناده ضعيف] أخرجه أحمد: ۶/۲۳۶، ۲۳۷ من حديث عروة الهمداني به * الشعبي: لم يسمع من عائشة رضي الله عنها، كما قال المنذري رحمه الله.

245. Ibn ‘Abbās narrated from his aunt Maimunah who said: “I placed some water for the Prophet ﷺ in order for him to perform *Ghushl* from *Janābah*. He poured (some water) from the container onto his right hand, and washed it twice or thrice. Then he poured water on his private parts and washed it with his left hand. He then wiped his hand on the ground and washed it, then performed the *Maḍmaḍah* and *Istinshāq*, and washed his face and hands (and forearms). Then he poured water over his head and body. He then moved to another place and washed his feet. I handed him a towel, but he did not take it, and began shaking the water from his body.” (*Ṣaḥīh*)

(Al-A‘mash, one of the narrators, said: “I mentioned this [*Hadīth*] to Ibrāhīm, and he said: “They did not see any problem in using a towel, but they disliked using it as a habit.”)

Abū Dāwud said: Musad-dad said: “I said to ‘Abdullāh bin Dāwud: ‘It was their habit to dislike using it.’ So he said: ‘And this is how it is,

۲۴۴ - حَدَّثَنَا الْحَسَنُ بْنُ شَوْكَرٍ: حَدَّثَنَا هُشَيْمٌ عَنْ عُرْوَةَ الْهَمْدَانِيِّ، حَدَّثَنَا الشَّعْبِيُّ قَالَ: قَالَتْ عَائِشَةُ: لَئِنْ شِئْتُمْ لِأُرِيَنَّكُمْ أَثَرَ يَدِ رَسُولِ اللَّهِ ﷺ فِي الْحَائِطِ حَيْثُ كَانَ يَغْتَسِلُ مِنَ الْجَنَابَةِ.

۲۴۵ - حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهْدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ عَنِ الْأَعْمَشِ، عَنْ سَالِمِ، عَنْ كُرَيْبٍ قَالَ: أَخْبَرَنَا ابْنُ عَبَّاسٍ عَنْ خَالَتِهِ مَيْمُونَةَ قَالَتْ: وَضَعْتُ لِلنَّبِيِّ ﷺ غُسْلًا يَغْتَسِلُ بِهِ مِنَ الْجَنَابَةِ فَأَكْفَأَ الْإِنَاءَ عَلَى يَدِهِ الْيُمْنَى فَعَسَلَهَا مَرَّتَيْنِ أَوْ ثَلَاثًا، ثُمَّ صَبَّ عَلَى فَرْجِهِ فَعَسَلَ فَرْجَهُ بِشِمَالِهِ، ثُمَّ ضَرَبَ بِيَدِهِ الْأَرْضَ فَعَسَلَهَا، ثُمَّ تَمَضَّمَصَ وَاسْتَنْشَقَ وَعَسَلَ وَجْهَهُ وَيَدَيْهِ، ثُمَّ صَبَّ عَلَى رَأْسِهِ وَجَسَدِهِ، ثُمَّ تَنَحَّى نَاحِيَةً فَعَسَلَ رِجْلَيْهِ، فَنَاولَتْهُ الْمِنْدِيلَ، فَلَمْ يَأْخُذْهُ وَجَعَلَ يَنْفُضُ الْمَاءَ عَنِ جَسَدِهِ، فَذَكَرْتُ ذَلِكَ لِإِبْرَاهِيمَ، فَقَالَ: كَانُوا لَا يَرُونَ بِالْمِنْدِيلِ بَاسًا، وَلَكِنْ كَانُوا يَكْرَهُونَ الْعَادَةَ.

قال أبو داود: قال مسدد: قلت لعبد الله ابن داود: كانوا يكرهونه للعادة، فقال: هكذا هو، ولكن وجدته في كتابي هكذا.

but I found it in my book like this.”

تخریج: أخرجه البخاري، الغسل، باب الوضوء قبل الغسل، ح: ٢٤٩، ومسلم، الحيض، باب صفة غسل الجنابة، ح: ٣١٧ من حديث سليمان بن مهران الأعمش به.

Comments:

No matter what type of *Ghusl* it was, the method of the Prophet (ﷺ) was the same as described in the foregoing *Ahādīth*: The private area is washed first, followed by *Wudū'*. Then water is be poured over the entire body.

246. *Shu'bah* said that Ibn 'Abbās would perform *Ghusl* from *Janābah* by pouring water from his right hand onto his left hand seven times, then he would wash his private part. Once, he asked me: "How many times have I poured?" So I said: "I don't know." He said: "May you have no mother, and what prevents you from knowing?" Then he would perform the *Wudū'* of the prayer, then pour water over his entire body. He then said: "This was how the Prophet ﷺ would perform his purification." (*Da'if*)

٢٤٦ - حَدَّثَنَا الْحُسَيْنُ بْنُ عَيْسَى الْخُرَّاسَانِيُّ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنْ ابْنِ أَبِي ذُئْبٍ، عَنْ شُعْبَةَ قَالَ: إِنَّ ابْنَ عَبَّاسٍ كَانَ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ يُفْرِغُ يَدَهُ الْيُمْنَى عَلَى يَدِهِ الْبُسْرَى سَبْعَ مَرَارٍ ثُمَّ يَغْسِلُ فَرْجَهُ، فَسَأَلَنِي: كَمْ أَفْرَعْتُ؟ فَقُلْتُ: لَا أَذْرِي، فَقَالَ: لَا أُمَّ لَكَ وَمَا يَمْنَعُكَ أَنْ تَذْرِي؟ ثُمَّ يَوَضُّأُ وَضُوءَهُ لِلصَّلَاةِ، ثُمَّ يُفِضُ عَلَى جِلْدِهِ الْمَاءَ، ثُمَّ يَقُولُ: هَكَذَا كَانَ رَسُولُ اللَّهِ ﷺ يَتَطَهَّرُ.

تخریج: [إسناده ضعيف] أخرجه أحمد: ٣٠٧/١ من حديث محمد بن عبدالرحمن بن أبي ذئب به * شعبة مولى ابن عباس ضعيف، ضعفه الجمهور.

247. 'Abdullāh bin 'Umar said: "The prayer was (initially) fifty (times a day), and the washing from *Janābah* seven times, and washing urine from the garment seven times. But the Messenger of Allāh ﷺ continued to ask (his Lord) for leniency, until the prayer was (reduced to) five (times), and washing from *Janābah* once, and washing urine from a garment once." (*Da'if*)

٢٤٧ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَيُّوبُ بْنُ جَابِرٍ عَنْ عَبْدِ اللَّهِ بْنِ عُصْمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: كَانَتِ الصَّلَاةُ خَمْسِينَ وَالغُسْلُ مِنَ الْجَنَابَةِ سَبْعَ مَرَارٍ وَغَسَلَ الْبَوْلَ مِنَ الثَّوْبِ سَبْعَ مَرَارٍ، فَلَمْ يَزَلْ رَسُولُ اللَّهِ ﷺ يَسْأَلُ حَتَّى جُعِلَتِ الصَّلَاةُ خَمْسًا وَالغُسْلُ مِنَ الْجَنَابَةِ مَرَّةً وَغَسَلَ الْبَوْلَ مِنَ الثَّوْبِ مَرَّةً.

تخریج: [إسناده ضعيف] أخرجه أحمد: ١٠٩/٢ من حديث أيوب بن جابر به وهو ضعيف كما في تقريب التهذيب وغيره.

Comments:

To fulfill the requirements of *Ghusl*, it is obligatory to pour water over the entire body once. Similarly, clothing is washed once to remove urine.

248. It was reported from Abū Hurairah that he said: "The Messenger of Allāh ﷺ said: 'Under every hair there is *Janābah*. Therefore wash the hair and clean the skin.'" (*Daʿīf*)

Abū Dāwud said: (One of the narrators of this *Hadīth* is) Al-Hārith bin Wajih; his narrations are *Munkar*, and he is weak (as a narrator).

تخریج: [إسناده ضعيف] أخرجه الترمذي، الطهارة، باب ما جاء أن تحت كل شعرة جنابة، ح: ١٠٦ وابن ماجه، ح: ٥٩٧ كلاهما عن نصر بن علي الجهضمي به وقال الترمذي: "حديث الحارث بن وجيه حديث غريب، لا نعرفه إلا من حديثه وهو شيخ ليس بذلك" والحارث ضعيف كما قال أبو داود وغيره.

249. 'Alī said: "Indeed the Messenger of Allāh ﷺ said: "Whoever leaves the space of one hair unwashed after (performing *Ghusl* for) *Janābah*, then he will be (punished) with the Fire in such and such a manner." (*Hasan*)

'Alī said: "So due to this I considered my hair an enemy, so due to this I considered my hair an enemy, so due to this I considered my hair an enemy". And he would cut his hair, may Allāh be pleased with him.

تخریج: [إسناده حسن] أخرجه ابن ماجه، الطهارة، باب تحت كل شعرة جنابة، ح: ٥٩٩ من حديث حماد بن سلمة به وصححه الحافظ في التلخيص الحبير: ١/١٤٢ وذكر كلاماً.

Comments:

It is clear from all the foregoing *Ahādīth* that one shall wash one's body thoroughly, leaving not a single spot unwashed. Women may also keep their hair plaited or braided.

٢٤٨ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا الْحَارِثُ بْنُ وَجِيهِ: أَخْبَرَنَا مَالِكُ بْنُ دِينَارٍ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ تَحْتَ كُلِّ شَعْرَةٍ جَنَابَةٌ، فَاغْسِلُوا الشَّعْرَ وَأَنْقُوا الْبَشِيرَ». قَالَ أَبُو دَاوُدَ: الْحَارِثُ بْنُ وَجِيهِ حَدِيثُهُ مُتَّكِرٌ وَهُوَ ضَعِيفٌ.

٢٤٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ: أَخْبَرَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ زَادَانَ، عَنْ عَلِيٍّ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ تَرَكَ مَوْضِعَ شَعْرَةٍ مِنْ جَنَابَةٍ لَمْ يَغْسِلْهَا فَعَلَّ بِهَا كَذَا وَكَذَا مِنَ النَّارِ». قَالَ عَلِيٌّ: فَمِنْ نَمِّ عَادَيْتُ [شَعْر] رَأْسِي، فَمِنْ نَمِّ عَادَيْتُ رَأْسِي، فَمِنْ نَمِّ عَادَيْتُ رَأْسِي. وَكَانَ يَجْزُ شَعْرَةُ رَضِيَ اللَّهُ عَنْهُ.

Chapter 98. Performing *Wuḍū'* After *Ghusl*

250. 'Āishah narrated: "The Messenger of Allāh ﷺ would perform *Ghusl*, and then pray two *Rak'ah* of the morning prayer. And I would not see him perform *Wuḍū'* after *Ghusl*." (*Da'īf*)

تخریج: [إسناده ضعيف] أخرجه أحمد: ۱۱۹/۶ من حديث زهير بن معاوية به ورواه الترمذي، ح: ۱۰۷ وابن ماجه، ح: ۵۷۹ مختصراً وقال الترمذي: "حسن صحيح" وصححه الحاكم على شرط الشيخين: ۱/۱۵۳ ووافقه الذهبي وللحديث شواهد * أبو إسحاق لم يصرح بالسماع في هذا اللفظ.

Chapter 99. A Woman Undoing (The Braids Of) Her Hair While Performing *Ghusl*

251. Umm Salamah narrated: "A woman among the Muslims" — Zuhair (one of the narrators) said that it was her (Umm Salamah) — who said: 'O Messenger of Allāh! I am a woman who keeps her hair tied up in braids. Must I undo it when (I am in a state of) sexual impurity (before performing *Ghusl*)?' He replied: 'It is sufficient that you pour water over it (i.e., your hair) three times with your hands, then pour (water) over your entire body, and you would be pure (after that).'" (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، الحيض، باب حكم صفائر المغتسلة، ح: ۳۳۰ من حديث سفيان بن عيينة به.

(المعجم ۹۸) - بَابُ الْوُضُوءِ بَعْدَ

الْغُسْلِ (التحفة ۹۹)

۲۵۰ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التَّمِيمِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنِ الْأَسْوَدِ، عَنِ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَغْتَسِلُ وَيُصَلِّي الرُّكْعَتَيْنِ وَصَلَاةَ الْغَدَاةِ وَلَا أَرَاهُ يُحَدِّثُ وَضُوءًا بَعْدَ الْغُسْلِ.

(المعجم ۹۹) - بَابُ الْمَرْأَةِ هَلْ تَنْقُضُ

شَعْرَهَا عِنْدَ الْغُسْلِ؟ (التحفة ۱۰۰)

۲۵۱ - حَدَّثَنَا زُهَيْرٌ بْنُ حَرْبٍ وَابْنُ السَّرْحِ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ مَوْلَى أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: إِنَّ امْرَأَةً مِنَ الْمُسْلِمِينَ - وَقَالَ زُهَيْرٌ: إِنَّهَا - قَالَتْ: يَا رَسُولَ اللَّهِ! إِنِّي امْرَأَةٌ أَشَدُّ صَفْرَ رَأْسِي، أَفَأَنْقُضُهُ لِلْجَنَابَةِ؟ قَالَ: «إِنَّمَا يَكْفِيكَ أَنْ تَحْفَنِي عَلَيْهِ ثَلَاثًا» - وَقَالَ زُهَيْرٌ: «تَحْفَنِي عَلَيْهِ ثَلَاثَ حَبَاتٍ - مِنْ مَاءٍ، ثُمَّ تَفِيضِي عَلَيَّ سَائِرَ جَسَدِكَ، فَإِذَا أَنْتِ قَدْ طَهَرْتِ».

Comments:

Men and women shall perform ritual bath the same way. There is no difference. The part of the body below the waist shall be washed first; filth, if any, shall be removed; ablution, as for prayer, shall be performed; and, last of all, water shall be poured over the entire body.

252. In another version of this (no.251) *Hadith*, it is reported that a woman came to Umm Salamah (asking her this question). She said: I asked the Prophet ﷺ on her behalf. He said "...and squeeze and shake each braid every time you pour." (*Hasan*)

٢٥٢ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ: حَدَّثَنِي ابْنُ نَافِعٍ يَعْنِي الصَّائِعَ، عَنْ أُسَامَةَ، عَنْ الْمَقْبُرِيِّ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: إِنَّ امْرَأَةً جَاءَتْ إِلَى أُمِّ سَلَمَةَ، بِهَذَا الْحَدِيثِ قَالَتْ: فَسَأَلْتُ لَهَا النَّبِيَّ ﷺ بِمَعْنَاهُ. قَالَ فِيهِ: «وَأَعْمِزِي قُرُونَكَ عِنْدَ كُلِّ حَفْنَةٍ».

تخریج: [إسناده حسن] أخرجه الدارمي، ح: ١١٦١ والبيهقي: ١/١٨١ من حديث أسامة بن زيد به.

253. ‘Aishah narrated: “One of us, when she was in a state of *Janābah*, would take three handfuls of water like this — and she motioned with both her hands — and pour it over her head. She would take a handful of water with one hand and pour it over this side, and the other (hand) over the other side.” (*Ṣaḥīḥ*)

٢٥٣ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَتْ إِحْدَانَا إِذَا أَصَابَتْهَا جَنَابَةٌ أَخَذَتْ ثَلَاثَ حَفَنَاتٍ هَكَذَا تَعْنِي بِكَفِّهَا جَمِيعًا، فَتَضُبُّ عَلَى رَأْسِهَا، وَأَخَذَتْ بِيَدٍ وَاحِدَةٍ فَضَبَّتْهَا عَلَى هَذَا الشَّقِّ وَالْأُخْرَى عَلَى الشَّقِّ الْآخَرِ.

تخریج: أخرجه البخاري، الغسل، باب من بدأ بشق رأسه الأيمن في الغسل، ح: ٢٧٧ من حديث إبراهيم بن نافع به.

254. ‘Aishah narrated: “We would perform *Ghusl* with the swathes^[1] upon us; and we were with the

٢٥٤ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ عَنْ عُمَرَ بْنِ سُوَيْدٍ، عَنْ

[1] *Ad-Dimād*: Bandages, swathes, dressings, compressions and the like. The meaning here is that their hair would be matted with thick balms. The word *Ad-Dimād* was used to refer to the appearance of the hair resulting from the substances used to mat the hair. Similar is mentioned in narrations in the Book of *Hajj* under the topic of *Talbid*, see no. 1747.

Messenger of Allāh ﷺ, during the state of *Ihrām* and outside the state of *Ihrām*.” (*Ṣaḥīḥ*)

عَائِشَةَ بِنْتُ طَلْحَةَ، عَنْ عَائِشَةَ قَالَتْ: كُنَّا نَغْتَسِلُ وَعَلَيْنَا الضَّمَادُ وَنَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ مُحَلَّاتٍ وَمُحْرِمَاتٍ.

تخريج: [إسناده صحيح] أخرجه أحمد: ١٣٧/٦ من حديث عمر بن سويد به، ورواه البيهقي: ١٨١/١، ١٨٢.

255. *Shuraiḥ bin ‘Ubaid* said: “*Jubair bin Nufair* gave me a verdict concerning the *Ghusl* of *Janābah*. He told me that *Thawbān* informed them, that they asked the Prophet ﷺ for the verdict about that, and he said: ‘As for the man, then he should spread out his hair and wash it until it reaches the roots of the hair. And as for the woman, then there is no sin upon her if she does not undo it, but let her pour over her head three handfuls (of water) with both her hands.’” (*Ḥasan*)

٢٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ قَالَ: قَرَأْتُ فِي أَصْلِ إِسْمَاعِيلَ بْنِ عِيَّاشٍ قَالَ ابْنُ عَوْفٍ: وَأَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ أَبِيهِ، حَدَّثَنِي ضَمْصَمُ بْنُ زُرْعَةَ عَنْ شُرَيْحِ بْنِ عُبَيْدٍ قَالَ: أَقْتَانِي جُبَيْرُ بْنُ نُفَيْرٍ عَنِ الْغُسْلِ مِنَ الْجَنَابَةِ أَنَّ ثَوْبَانَ حَدَّثَهُمْ أَنَّهُمْ اسْتَفْتَوْا النَّبِيَّ ﷺ عَنْ ذَلِكَ فَقَالَ: «أَمَّا الرَّجُلُ فَلْيُنْثِرْ رَأْسَهُ فَلْيَغْسِلْهُ حَتَّى يَبْلُغَ أَصُولَ الشَّعْرِ، وَأَمَّا الْمَرْأَةُ فَلَا عَلَيْهَا أَنْ لَا تَنْفُضَهُ لِتَعْرِفَ عَلَى رَأْسِهَا ثَلَاثَ عَرَفَاتٍ بِكَفَيْهَا».

Comments:

It should be noted that when performing *Ghusl* after menstruation, a woman should undo any braids or plaits in her hair.

تخريج: [إسناده حسن] انفراد به أبو داود.

Chapter 100. A Sexually Impure Person Washing His Head With *Khīṭmī*^[1]

(المعجم ١٠٠) بَابُ: فِي الْجَنْبِ يَغْسِلُ رَأْسَهُ بِالْخِطْمِيِّ (التحفة ١٠١)

256. A person from the tribe of *Suwā’ah bin ‘Āmir* narrated from *‘Āishah* that the Prophet ﷺ would wash his head with *Khīṭmī* while he was in a state of *Janābah*. That would suffice for him, and he

٢٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ بْنِ زِيَادٍ: حَدَّثَنَا شَرِيكٌ عَنْ قَيْسِ بْنِ وَهَبٍ، عَنْ رَجُلٍ مِنْ بَنِي سُوءَاءَةَ بْنِ عَامِرٍ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَغْسِلُ رَأْسَهُ بِالْخِطْمِيِّ

[1] It is a type of substance derived from a plant from the mallow family. The mallow family includes about one thousand kinds of herbs, shrubs, and trees. Hibiscus, hollyhock, and marsh mallow belong to the mallow family. The meaning in this narration is the water that contains this substance in it.

would not pour water over it.
(*Da'if*)

وَهُوَ جُبٌّ، يَجْتَرِي بِذَلِكَ، وَلَا يَصُبُّ عَلَيْهِ
الْمَاءَ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ١٨٢/١ من حديث أبي داود به * رجل من بني
سواء: مجهول كما في التقريب وغيره.

Chapter 101. The Fluid That Flows Between The Man And The Woman (And Traces Remain On One's Garment Or Body)

257. A person from the tribe of Suwā'ah bin 'Āmir narrated from 'Āishah regarding the fluid that flows from the man to the woman. She said: "The Messenger of Allāh ﷺ would take a handful of water and splash it on the fluid, then take another handful and splash it on it." (*Da'if*)

(المعجم ١٠١) بَابُ: فِيمَا يَفِيضُ بَيْنَ
الرَّجُلِ وَالْمَرْأَةِ مِنَ الْمَاءِ (التحفة ١٠٢)

٢٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا
يَحْيَى بْنُ أَدَمَ: حَدَّثَنَا شَرِيكٌ عَنْ قَيْسِ بْنِ
وَهْبٍ، عَنْ رَجُلٍ مِنْ بَنِي سَوَاءَةَ بْنِ عَامِرٍ،
عَنْ عَائِشَةَ فِيمَا يَفِيضُ بَيْنَ الرَّجُلِ وَالْمَرْأَةِ
مِنَ الْمَاءِ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْخُذُ
كَفًّا مِنْ مَاءٍ يَصُبُّ عَلَيَّ الْمَاءَ ثُمَّ يَأْخُذُ كَفًّا
مِنْ مَاءٍ ثُمَّ يَصُبُّهُ عَلَيَّ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ١٥٣/٦ عن يحيى بن آدم به وانظر الحديث السابق
لعلته.

Comments:

Water dripping from the hand, sprayed or splashed, by one in a state of major impurity, is pure water.

Chapter 102. Eating With A Menstruating Woman And Being Around Her

258. Anas bin Mālik reported that the Jews would expel a menstruating woman from the house, and would not eat with her, drink with her, or stay with her in the house. So the Messenger of Allāh ﷺ was asked about that, upon which Allāh the Exalted revealed: They ask you concerning

(المعجم ١٠٢) - بَابُ مُؤَاكَلَةِ الْحَائِضِ
وَمُجَامَعَتِهَا (التحفة ١٠٣)

٢٥٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ:
حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا ثَابِتُ الْبُنَائِي عَنْ أَنَسِ
ابْنِ مَالِكٍ قَالَ: إِنَّ الْيَهُودَ كَانَتْ إِذَا حَاضَتْ
مِنْهُمُ الْمَرْأَةُ أَخْرَجُوهَا مِنَ الْبَيْتِ وَلَمْ
يُؤَاكِلُوهَا وَلَمْ يُسَارِبُوهَا وَلَمْ يُجَامِعُوهَا فِي
الْبَيْتِ فَسَيَّلَ رَسُولُ اللَّهِ ﷺ عَنْ ذَلِكَ، فَأَنْزَلَ

menstruation, say: "That is an *Adha* (a harmful thing), therefore keep away from women during menses,"^[1] until the end of the Verse. So the Messenger of Allāh ﷺ said: "Intermingle with them in your houses, and do everything (that you normally do) except intercourse." The Jews said (upon hearing this verdict): "This man does not intend to leave anything of our affairs except that he opposes us concerning it." So Usaid bin Ḥuḍair and 'Abbād bin Bishr came to the Prophet ﷺ and said: "O Messenger of Allāh! The Jews are saying such and such, should we not (therefore) have intercourse with them during their menses?" Upon hearing this, the face of the Messenger of Allāh ﷺ changed (in color), until we thought that he was angry at them. So they left, but as they were leaving, someone sent some milk to the Prophet ﷺ as a gift. So he sent someone to call them back, and then gave them (some of the milk) to drink. We therefore realized that he was not angry at them.

(*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، الحیض، باب جواز غسل الحائض رأس زوجها وترجيله... إلخ، ح: ۳۰۲ من حدیث حماد بن سلمة به.

Comments:

The purpose of Allāh's Messenger ﷺ, was not simply to oppose unbelievers, innovators and atheists, but to oppose them by following the Qur'ān, that is, by keeping within the confines laid down in the *Shari'ah*.

[1] *Al-Baqarah* 2:222.

الله تَعَالَى ذِكْرُهُ: ﴿وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَى فَأَعْتَرِلُوا النِّسَاءَ فِي الْمَحِيضِ﴾ إِلَى آخِرِ الْآيَةِ [البقرة: ۲۲۲] فَقَالَ رَسُولُ اللَّهِ ﷺ: «جَامِعُوهُمْ فِي الْبُيُوتِ، وَاصْنَعُوا كُلَّ شَيْءٍ غَيْرِ النِّكَاحِ». فَقَالَتِ الْيَهُودُ: مَا يُرِيدُ هَذَا الرَّجُلُ أَنْ يَدْعَ شَيْئًا مِنْ أَمْرِنَا إِلَّا خَالَفَنَا فِيهِ. فَجَاءَ أُسَيْدُ بْنُ حُضَيْرٍ وَعَبَادُ بْنُ بَشِيرٍ إِلَى النَّبِيِّ ﷺ فَقَالَا: يَا رَسُولَ اللَّهِ! إِنَّ الْيَهُودَ تَقُولُ كَذَا وَكَذَا، أَفَلَا نَتَكَلَّمُ فِي الْمَحِيضِ؟ فَتَمَعَّرَ وَجْهُ رَسُولِ اللَّهِ ﷺ حَتَّى ظَنَنَّا أَنْ قَدْ وَجَدَ عَلَيْهِمَا، فَحَرَجَا، فَاسْتَقْبَلْتُهُمَا هَدِيَّةً مِنْ لَبَنٍ إِلَى رَسُولِ اللَّهِ ﷺ، فَبَعَثَ فِي آثَرِهِمَا فَسَقَاهُمَا، فَظَنَنَّا أَنَّهُ لَمْ يَجِدْ عَلَيْهِمَا.

259. 'Āishah narrated: "I used to bite pieces of the meat off of a bone while I was menstruating, and then give it (the bone) to the Prophet ﷺ, and he would place his mouth on the same place that I had placed it. And I would drink (from a container), then give it to him, and he would place his mouth in the same place that I drank from." (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، الحيض، باب جواز غسل الحائض رأس زوجها وترجيله... إلخ، ح: ٣٠٠ من حديث مسعر به.

260. 'Āishah narrated: "The Messenger of Allāh ﷺ would lean his head into my room, and recite (the Qur'ān) while I was menstruating." (*Ṣaḥīḥ*)

٢٥٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ عَنْ مِسْعَرٍ، عَنِ الْمَقْدَامِ بْنِ شَرِيحٍ، عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَتَعَرَّقُ الْعِظْمَ وَأَنَا حَائِضٌ فَأَعْطِيَهُ النَّبِيُّ ﷺ فَيَضَعُ فَمَهُ فِي مَوْضِعِ الَّذِي فِيهِ وَضَعْتُهُ، وَأَشْرَبُ الشَّرَابَ فَأَنَاوِلُهُ فَيَضَعُ فَمَهُ فِي الْمَوْضِعِ الَّذِي كُنْتُ أَشْرَبُ مِنْهُ.

٢٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ صَفِيَّةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَضَعُ رَأْسَهُ فِي حِجْرِي فَيَقْرَأُ وَأَنَا حَائِضٌ.

تخریج: أخرجه البخاري، التوحيد، باب قول النبي ﷺ: "الماهر بالقرآن مع سفره الكرام البررة"، ح: ٧٥٤٩ من حديث سفیان الثوري به وتابعه داود بن عبدالرحمن المكي عند مسلم، ح: ٣٠١، وزهير عند البخاري، ح: ٢٩٧.

Chapter 103. The Menstruating Woman Hands Over Something From The *Masjid*

(المعجم ١٠٣) - بَابُ الْحَائِضِ تَنَاوُلِ مِنَ الْمَسْجِدِ (التحفة ١٠٤)

261. 'Āishah said: "The Messenger of Allāh ﷺ said to me: 'Give me the prayer mat from the *Masjid*.' I said: 'I am menstruating!' So the Messenger of Allāh ﷺ replied: 'Your menstruation is not in your hand.'" (*Ṣaḥīḥ*)

٢٦١ - حَدَّثَنَا مُسَدَّدُ بْنُ مَسْرُودٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ ثَابِتِ بْنِ عُبَيْدٍ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «تَنَاوَلْنِي الْخُمْرَةَ مِنَ الْمَسْجِدِ». قُلْتُ: إِنِّي حَائِضٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ حَيْضَتَكَ لَيْسَتْ فِي يَدِكَ».

تخریج: وأخرجه مسلم، الحيض، باب جواز غسل الحائض رأس زوجها وترجيله... إلخ، ح: ٢٩٨ من حديث أبي معاوية الضرير به.

Comments:

A menstruating woman, or a woman or man in a state major impurity may

stretch her or his hand and reach out to put something inside a *Masjid* or pick it up from there.

Chapter 104. The Menstruating Woman Does Not Make Up The (Missed) Prayers

(المعجم ١٠٤) بَابُ: فِي الْحَائِضِ لَا تَقْضِي الصَّلَاةَ (التحفة ١٠٥)

262. Abū Qilābah reported from Mu‘ādhah, who said that a woman asked ‘Āishah: “Should the menstruating woman make up the (missed) prayer?” She replied: “Are you a *Harūriyyah*?^[1] We used to menstruate during (the time of) the Messenger of Allāh ﷺ, and would not make up (the missed prayers), nor were we commanded to make them up.” (*Sahih*)

٢٦٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلَابَةَ، عَنْ مُعَاذَةَ قَالَتْ: إِنَّ امْرَأَةً سَأَلَتْ عَائِشَةَ: أَتَقْضِي الْحَائِضُ الصَّلَاةَ؟ فَقَالَتْ: أَحْرُورِيَّةٌ أَنْتِ؟ لَقَدْ كُنَّا نَحِيضُ عِنْدَ رَسُولِ اللَّهِ ﷺ فَلَا نَقْضِي وَلَا نُؤْمَرُ بِالْقِضَاءِ.

تخریج: أخرجه مسلم، الحيض، باب وجوب قضاء الصوم على الحائض دون الصلاة، ح: ٣٣٥ من حديث أيوب به ورواه البخاري، ح: ٣٢١ من طريق آخر عن معاذة به.

Comments:

During that time, one of the traits of the *Khawārij* was that they ruled that a woman has to make up the *Ṣalāt* missed due to menses.

263. (There is another chain) from Ayyūb, from Mu‘ādhah Al-‘Adawiyyah, from ‘Āishah, with this (no.262) *Hadith*.

٢٦٣ - حَدَّثَنَا الْحَسَنُ بْنُ عَمْرٍو: أَخْبَرَنَا سُفْيَانُ يَعْنِي ابْنَ عَبْدِ الْمَلِكِ، عَنْ ابْنِ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ، عَنْ مُعَاذَةَ الْعَدَوِيَّةِ، عَنْ عَائِشَةَ بِهَذَا الْحَدِيثِ. قَالَ أَبُو دَاوُدَ وَزَادَ فِيهِ: فَتُؤْمَرُ بِقِضَاءِ الصَّوْمِ وَلَا تُؤْمَرُ بِقِضَاءِ الصَّلَاةِ. تخریج: [صحيح] انظر الحديث السابق.

Abū Dāwud said: And he added in it (‘Āishah said:) “We were commanded to make up the fast, and were not commanded to make up the prayer.” (*Sahih*)

Chapter 105. Intercourse With Menstruating Women

(المعجم ١٠٥) بَابُ: فِي إِتْيَانِ الْحَائِضِ (التحفة ١٠٦)

264. ‘Abdul-Ḥamīd bin ‘Abdur-Raḥmān reported from Miqsam,

٢٦٤ - حَدَّثَنَا مُسَدَّدٌ: أَخْبَرَنَا يَحْيَى عَنْ

[1] Meaning are you one of the *Khawārij*. The attribution is to *Harūrā* a location near Al-Kūfah wherein the *Khawārij* had gathered.

from Ibn ‘Abbās, from the Prophet ﷺ, regarding the one who approaches his wife while she is menstruating. He said: “He should give one Dinar, or half a Dinar, in charity.” (*Ṣaḥīḥ*)

Abū Dāwud said: This is how the correct wording for the narration is: “...one Dinar or half a Dinar.” And perhaps Shu‘bah (a narrator in the chain) did not narrate it in a *Marfū’* form.

شُعْبَةُ قَالَ: حَدَّثَنِي الْحَكَمُ عَنْ عَبْدِ الْحَمِيدِ ابْنِ عَبْدِ الرَّحْمَنِ، عَنْ مِقْسَمٍ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ فِي الَّذِي يَأْتِي امْرَأَتَهُ وَهِيَ حَائِضٌ قَالَ: «يَتَصَدَّقُ بِدِينَارٍ أَوْ نِصْفِ دِينَارٍ». قَالَ أَبُو دَاوُدَ: هَكَذَا الرَّوَايَةُ الصَّحِيحَةُ قَالَ: «دِينَارٌ أَوْ نِصْفُ دِينَارٍ» وَرَبَّمَا لَمْ يَرْفَعَهُ شُعْبَةُ.

تخریج: [صحیح] أخرجه ابن ماجه، الطهارة، باب: في كفارة من أتى حائضًا، ح: ٦٤٠ من حديث يحيى القطان به وله طريقان آخران عند الترمذي، ح: ١٣٦، ١٣٧ انظر الحديث الآتي برقم: ٢٦٦ وحديث أبي داود صححه الحاكم: ١/١٧١، ١٧٢ ووافقه الذهبي.

Comments:

Copulation is prohibited during the menstrual cycle. If it takes place, charity shall be given to atone for the sin.

265. It was reported from Abū Al-Ḥasan Al-Jazarī, from Miqsam, from Ibn ‘Abbās, who said: “If he had intercourse with her during the first part of her menses then he should give one Dinar, and if he had intercourse with her while her blood had finished then he should give half a Dinar (in charity).”

(*Da‘if*)

Abū Dāwud said: And this is who Ibn Juraij said it (in what he reported) from ‘Abdul-Karīm, from Miqsam.^[1]

٢٦٥ - حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ مُطَهَّرٍ: حَدَّثَنَا جَعْفَرُ يَعْنِي ابْنَ سُلَيْمَانَ، عَنْ عَلِيِّ بْنِ الْحَكَمِ الْبُنَائِيِّ، عَنْ أَبِي الْحَسَنِ الْجَزَرِيِّ، عَنْ مِقْسَمٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «إِذَا أَصَابَهَا فِي أَوَّلِ الدَّمِ فَدِينَارٌ، وَإِذَا أَصَابَهَا فِي انْقِطَاعِ الدَّمِ فَنِصْفُ دِينَارٍ». قَالَ أَبُو دَاوُدَ: وَكَذَلِكَ قَالَ ابْنُ جُرَيْجٍ عَنِ عَبْدِ الْكَرِيمِ، عَنْ مِقْسَمٍ.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ١/٣١٨ من حديث أبي داود به، وانظر الحديث السابق * أبو الحسن الجزري مجهول وأخطأ من سماه عبد الحميد (تقريب).

Comments:

This narration explains what was not clear in what the first narration stated.

[1] Meaning, it is also not *Marfū’*.

266. It was reported from Khuṣaif, from Miqsam, from Ibn ‘Abbās that the Prophet ﷺ said: “If a person engages in intercourse with his wife while she is menstruating, then let him give half a Dinar in charity.” (*Da‘īf*)

Abū Dāwud said: This is what ‘Alī bin Baḥhīmāh said (in his report) from Miqsam, from the Prophet ﷺ in *Mursal* form. Al-Awzā‘ī reported from Yazīd bin Abī Mālik, from ‘Abdul-Ḥamīd bin ‘Abdur-Rahmān, from the Prophet ﷺ. He said: “He ordered him to give two fifths of a Dinar.” And this is *Mu‘dal*.^[1]

٢٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَرَّازُ: حَدَّثَنَا شَرِيكٌ عَنْ خَصِيفٍ، عَنْ مِقْسَمٍ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا وَقَعَ الرَّجُلُ بِأَهْلِهِ وَهِيَ حَائِضٌ فَلْيَتَصَدَّقْ بِنِصْفِ دِينَارٍ».

قال أبو داود: وكذا قال علي بن بديمة عن مقسام عن النبي ﷺ مرسلاً. وروى الأوزاعي عن يزيد بن أبي مالك، عن عبد الحميد بن عبد الرحمن عن النبي ﷺ قال: أمره أن يتصدق بخمسة دینار، وهذا مفضل.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الطهارة، باب ما جاء في الكفارة في ذلك، ح: ١٣٦ من حديث شريك القاضي به، سنده ضعيف، والحديث السابق يعني عنه.

Chapter 106. A Person Has Relations With Her Other Than Intercourse

267. Maimunah narrated: “The Prophet ﷺ would caress his wives while they were menstruating, as long as she had a waist wrap on her that reached the middle of her thighs, or knees, with which she covered herself.” (*Hasan*)

(المعجم ١٠٦) بَابُ: فِي الرَّجُلِ يُصِيبُ مِنْهَا مَا دُونَ الْجَمَاعِ (التحفة ١٠٧)

٢٦٧ - حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ عَبْدِ اللَّهِ ابْنِ مَوْهَبِ الرَّمْلِيِّ: حَدَّثَنِي اللَّيْثُ بْنُ سَعْدٍ عَنْ ابْنِ شِهَابٍ، عَنْ حَبِيبِ مَوْلَى عُرْوَةَ، عَنْ نُدْبَةَ مَوْلَاةِ مَيْمُونَةَ، عَنْ مَيْمُونَةَ قَالَتْ: إِنَّ النَّبِيَّ ﷺ كَانَ يُبَاشِرُ الْمَرْأَةَ مِنْ نِسَائِهِ وَهِيَ حَائِضٌ إِذَا كَانَ عَلَيْهَا إِزَارٌ إِلَى أَنْصَافِ الْفَخْذَيْنِ أَوْ الرُّكْبَتَيْنِ تَحْتَجِرُ بِهِ.

تخريج: [إسناده حسن] أخرجه النسائي، الطهارة، باب مباشرة الحائض، ح: ٢٨٨ من حديث الليث بن سعد به * والزهري صرح بالسماع عند البيهقي: ١/٣١٣ وصححه ابن حبان (الإحسان): ١٣٦٢.

Comments:

See no. 212.

[1] A narration missing two or more narrators in its chain.

268. 'Āishah said: "The Messenger of Allāh ﷺ would command one of us, if we were menstruating, to wear a waist wrap, then her husband (meaning, the Prophet ﷺ) would embrace her," and he (the narrator) said another time: "...would caress her." (*Ṣaḥīḥ*)

تخریج: أخرجه البخاري، الحيض، باب مباشرة الحائض، ح: ٣٠٠، ٢٠٣٠ ومسلم، الحيض، باب مباشرة الحائض فوق الإزار، ح: ٢٩٣ من حديث منصور به.

269. 'Āishah said: "I would lie down with the Messenger of Allāh ﷺ under one sheet while I was menstruating, in my period. If something (meaning, blood) from me touched him, he would wash the place (that it touched), and would not go past it,^[1] then he would pray in it. And if something from him touched him (meaning, his garment) then he would wash the place that had been affected, and would not go past it, then he would pray in it." (*Ḥasan*)

تخریج: [إسناده حسن] أخرجه النسائي، الطهارة، باب مضاجعة الحائض، ح: ٢٨٥ من حديث يحيى بن سعيد القطان به.

Comments:

1. Menstrual blood is impure.
2. Only the part of the body or garment which menstrual blood touches needs be washed, not the whole body or garment.

270. 'Umārah bin Ghurāb reported from one of his paternal aunts, that she asked 'Āishah: "One of us menstruates, and she and her husband only have one bed (what should she do)?" So she replied: "I will inform you what the

٢٦٨ - حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُ إِحْدَانَا إِذَا كَانَتْ حَائِضًا أَنْ تَتَرَّرَ ثُمَّ يُصَاحِبُهَا رَوْحَهَا. وَقَالَ مَرَّةً: يُبَاسِرُهَا.

٢٦٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ جَابِرِ بْنِ صُنَيْحٍ قَالَ: سَمِعْتُ خِلَاسَ الْهَجْرِيِّ قَالَ: سَمِعْتُ عَائِشَةَ تَقُولُ: كُنْتُ أَنَا وَرَسُولُ اللَّهِ ﷺ نَيْبٌ فِي السَّعَارِ الْوَاحِدِ وَأَنَا حَائِضٌ طَامِتٌ، فَإِنْ أَصَابَهُ مِنِّي شَيْءٌ غَسَلَ مَكَانَهُ وَلَمْ يَعْذُهُ ثُمَّ صَلَّى فِيهِ، وَإِنْ أَصَابَ - تَعْنِي ثَوْبُهُ - مِنْهُ شَيْءٌ غَسَلَ مَكَانَهُ وَلَمْ يَعْذُهُ ثُمَّ صَلَّى فِيهِ.

٢٧٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا عَبْدُ اللَّهِ يَعْنِي ابْنَ عَمْرِو بْنِ عَانِمٍ عَنْ عَبْدِ الرَّحْمَنِ يَعْنِي ابْنَ زِيَادٍ، عَنْ عُمَارَةَ بِنِ غُرَابٍ قَالَ: إِنَّ عَمَّةً لَهُ حَدَّثَتْهُ أَنَّهَا سَأَلَتْ عَائِشَةَ قَالَتْ: إِحْدَانَا تَحِضُّ وَلَيْسَ لَهَا

[1] Meaning, not wash anything beyond the area that was affected.

Messenger of Allāh ﷺ did. He came in and went to the *Masjid*....” — Abū Dāwud explained: Meaning his prayer place in his house — “...and he did not leave until sleep overcame me, and he became cold. So he said to me: ‘Come close to me.’ I said: ‘I am menstruating!’ He said: ‘Even if (you are). Expose your thighs.’ So I exposed my thigh, and he (laid down and) put his cheek and chest on my thigh, and I leaned on him until he warmed up, and went to sleep.” (*Daʿif*)

وَلَزَّوَجِهَا إِلَّا فِرَاشٌ وَاحِدٌ، قَالَتْ: أَخْبِرُكَ بِمَا صَنَعَ رَسُولُ اللَّهِ ﷺ، دَخَلَ فَمَضَى إِلَيَّ مَسْجِدِهِ - قَالَ أَبُو دَاوُدَ: تَعْنِي مَسْجِدَ بَيْتِهِ - فَلَمْ يَنْصَرِفْ حَتَّى غَلَبْتَنِي عَيْنِي وَأَوْجَعَهُ الْبُرْدُ، فَقَالَ: اذْنِي مِنِّي، فَقُلْتُ: إِنِّي حَائِضٌ، فَقَالَ: «وَأِنْ؛ اكْشِفِي عَنْ فَخْذَيْكَ» فَكَشَفْتُ فَخْذِي، فَوَضَعَ خَدَّهُ وَصَدْرَهُ عَلَيَّ فَخِذِي، وَحَنَيْتُ عَلَيْهِ حَتَّى دَفِيَءَ وَتَأَمَّ.

تخریج: [إسناده ضعيف] أخرجه البخاري، في الأدب المفرد، ح: ١٢٠ من حديث عبدالرحمن بن زياد الإفريقي به وهو ضعيف كما تقدم: ٦٢ * وعمارة بن غراب مجهول (تقريب) وعمته: لم أعرفها.

271. Umm Dharrah reported that ‘Āishah said: “When I used to menstruate, I would come down from the bed onto the mat. And we would not approach the Messenger of Allāh ﷺ, nor he approach us, until we became pure.” (*Daʿif*)

٢٧١ - حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْجَبَّارِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ، عَنْ أَبِي الْيَمَانِ، عَنْ أُمِّ ذَرَّةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: كُنْتُ إِذَا حِضْتُ نَزَلْتُ مِنَ الْمَنَالِ عَلَى الْحَصِيرِ فَلَمْ نَقْرُبْ رَسُولَ اللَّهِ ﷺ وَلَمْ نَذُنْ مِنْهُ حَتَّى نَطْهَرَ.

تخریج: [إسناده ضعيف] * أبو اليمان الرحال: مستور (تقريب) وأم ذرة: مجهولة الحال.

Comments:

Sometimes they would lie down separately and other times together.

272. ‘Ikrimah reported from some of the wives of the Prophet ﷺ that when the Prophet ﷺ wished (to do something) with a menstruating woman, he would place a garment over her private area. (*Hasan*)

٢٧٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ أُيُوبَ، عَنْ عِكْرِمَةَ، عَنْ بَعْضِ أَرْوَاجِ النَّبِيِّ ﷺ قَالَتْ: إِنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَرَادَ مِنَ الْحَائِضِ شَيْئًا أَلْقَى عَلَيَّ فَرَجَهَا ثَوْبًا.

تخریج: [إسناده حسن] أخرجه ابن حزم في المحلى: ١٨٢/٢ من حديث أبي داود به.

273. ‘Aishah narrated: “The Messenger of Allāh ﷺ would command us during the beginning (time) of our menses to wear a waist wrap, then he would embrace us. But who among you can control his desires like the Messenger of Allāh ﷺ could control his?” (*Sahīh*)

٢٧٣ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ الشَّيْبَانِيِّ، عَنِ عَبْدِ الرَّحْمَنِ ابْنِ الْأَسْوَدِ، عَنِ أَبِيهِ، عَنِ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنَا فِي فَوْحِ حَيْضَتِنَا أَنْ نَتَرَّرَ ثُمَّ يَبَايِعُنَا، وَأَيْكُمُ يَمْلِكُ إِزْبَهُ كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَمْلِكُ إِزْبَهُ.

تخریج: وأخرجه البخاري، الحيض، باب مباشرة الحائض، ح: ٣٠٢ ومسلم، الحيض، باب مباشرة الحائض فوق الإزار، ح: ٢٩٣ من حديث أبي إسحاق سليمان الشيباني به.

Comments:

Young and newly married couples should be extremely cautious during such times.

Chapter 107. Concerning The Woman Who Has *Istihādah*, And (Those Scholars) Who Stated That She Should Leave The Prayer For The Number Of Days Which She Used To Menstruate^[1]

(المعجم ١٠٧) بَابُ: فِي الْمَرْأَةِ تَسْتَحَاضُ وَمَنْ قَالَ: تَدْعُ الصَّلَاةَ فِي عِدَّةِ الْأَيَّامِ الَّتِي كَانَتْ تَحِيضُ (التحفة ١٠٨)

274. Umm Salamah, the wife of the Prophet ﷺ, said: “There was a woman during the time of the Messenger of Allāh ﷺ who would bleed profusely.” Umm Salamah sought a verdict for her from the Messenger of Allāh ﷺ. He said: “Let her wait the same number of nights and days of the month that she used to experience her menses before she was afflicted with this. Let her leave the prayer for that

٢٧٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنِ مَالِكٍ، عَنِ نَافِعٍ، عَنِ سُلَيْمَانَ بْنِ يَسَارٍ، عَنِ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: إِنَّ امْرَأَةً كَانَتْ تُهْرَاقُ الدَّمَاءَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَاسْتَفْتَيْتُ لَهَا أُمَّ سَلَمَةَ رَسُولَ اللَّهِ ﷺ، فَقَالَ: «لِتَنْظُرْ عِدَّةَ اللَّيَالِي وَالْأَيَّامِ الَّتِي كَانَتْ تَحِيضُهُنَّ مِنْ الشَّهْرِ قَبْلَ أَنْ يُصِيبَهَا الَّذِي أَصَابَهَا فَلْتَتْرِكِ الصَّلَاةَ قَدْرَ ذَلِكَ مِنَ الشَّهْرِ،

[1] The blood flow of an adult woman during her menstrual cycle is called menses, indicative of absence of a pregnancy. Excessive, abnormal flow of blood is called *Istihādah* (menorrhagia, commonly known as "bleeding"). The color of this blood is different from that of normal menstrual blood. Blood following childbirth is called *Nifās*. The days of menstruation (*Haid*) and post-partum bleeding (*Nifās*) are counted as days of impurity. But the days of excessive, abnormal bleeding (*Istihādah*) are days of purity because that is an ailment.

period (of time) in the month. Then, when that time is over, let her perform *Ghusl*, tie a cloth around her private area, and pray.”^[1] (*Da'if*)

فَإِذَا خَلَفَتْ ذَلِكَ فَلْتَغْتَسِلْ، ثُمَّ لِيَسْتَفِرَّ بِتَوْبٍ، ثُمَّ لِيُصَلِّ.

تخریج: [إسناده ضعيف] أخرجه النسائي، الطهارة، باب ذكر الاغتسال من الحيض، ح: ٢٠٩ من حديث مالك به وهو في الموطأ (يحيى): ٦٢/١ (والقنبي، ص: ٨٠) وللحديث شواهد انظر، ح: ٢٧٩، ٢٨١ السند منقطع وحديث مسلم، ح: ٣٣٣ يغني عنه.

Comments:

A woman shall reckon her days of *Istihādah* by referring to when and how long she has normal menses. The dates and the number of days of her previous normal cycle help her to determine the days of *Istihādah* and act accordingly.

275. (There is another chain) from Umm Salamah who said that a woman used to bleed profusely — he (the narrator) mentioned the *Hadith* in it (as no. 274) meaning — and he said: "...so when that time is over, and the time for prayer comes, let her perform *Ghusl*..." and he quoted the rest of it in meaning. (*Da'if*)

٢٧٥ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَزَيْدُ بْنُ حَالِدِ بْنِ يَزِيدِ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ قَالَا: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ أَنَّ رَجُلًا أَخْبَرَهُ عَنْ أُمِّ سَلَمَةَ: أَنَّ امْرَأَةً كَانَتْ تُهْرَاقُ الدَّمَ - فَذَكَرَ مَعْنَاهُ - قَالَ: «فَإِذَا خَلَفْتَ ذَلِكَ وَحَضَرَتِ الصَّلَاةُ فَلْتَغْتَسِلْ»، بِمَعْنَاهُ.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٣٣٣/١ من حديث الليث بن سعد به ورواه في معرفة السنن والآثار: ٤٧٤ من حديث أبي داود به وانظر الحديث السابق.

276. It was reported from a man from the *Anṣār*: “A woman who would bleed profusely...” so he mentioned the meaning of the *Hadith* of Al-Laith. (no. 275) He (ﷺ) said: "...so when that time is over for her, and the time for prayer comes, then let her perform *Ghusl*..." And he quoted the rest of it in meaning. (*Da'if*)

٢٧٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا أَنَسُ بْنُ يَعْنِي ابْنَ عِيَّاصٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ رَجُلٍ مِنَ الْأَنْصَارِ: أَنَّ امْرَأَةً كَانَتْ تُهْرَاقُ الدَّمَ، فَذَكَرَ مَعْنَى حَدِيثِ اللَّيْثِ قَالَ: «فَإِذَا خَلَفْتُهُنَّ وَحَضَرَتِ الصَّلَاةُ فَلْتَغْتَسِلْ» وَسَاقَ مَعْنَاهُ.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٣٣٣/١ من حديث أبي داود به وانظر الحديثين السابقين.

[1] See Muslim no. 333.

277. (Another version of no. 275) with the chain of Al-Laith, and its meaning. He (ﷺ) said: “So let her leave the prayer for that period. Then, when time for prayer comes, let her perform *Ghusl*, tie a cloth around her private area, and pray.” (*Da'if*)

٢٧٧ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا صَخْرُ بْنُ جُوَيْرِيَةَ عَنْ نَافِعٍ بِإِسْنَادِ اللَّيْثِ، وَمَعْنَاهُ: قَالَ: «فَلْتَرْكِ الصَّلَاةَ قَدَرَ ذَلِكَ، ثُمَّ إِذَا حَضَرَتِ الصَّلَاةُ فَلْتَغْتَسِلْ وَلْتَسْتَذِفِرْ بِثَوْبٍ ثُمَّ تُصَلِّيَ».

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٣٣٣/١ من حديث أبي داود به وانظر، ح: ٢٧٦، ٢٧٤.

Comments:

It is not obligatory on a woman to perform *Ghusl* immediately after the cessation of her menses. It is obligatory that it be done prior to, or for *Ṣalāt*.

278. (There is another chain) from Sulaimān bin Yasār from Umm Salamah (as no. 274) with this story. He (ﷺ) said in it: “She should leave the prayer, and perform *Ghusl* beyond that (meaning, perform *Ghusl* after those days are over), tie a cloth around her private area, and then pray.” (*Ṣaḥīḥ*)

٢٧٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا أَيُّوبُ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أُمِّ سَلَمَةَ بِهَذِهِ الْقِصَّةِ قَالَ فِيهِ: «تَدْعُ الصَّلَاةَ وَتَغْتَسِلُ فِيمَا سِوَى ذَلِكَ وَتَسْتَذِفِرُ بِثَوْبٍ وَتُصَلِّيَ».

Abū Dāwud said: Ḥammad bin Zaid reported this *Hadīth* from Ayyūb, and he mentioned the name of the woman. He said: “Fāṭimah bint Abī Ḥubaiṣh.”

قال أبو داود: وَسَمِيَ الْمَرْأَةَ الَّتِي كَانَتْ اسْتُحْيِضَتْ حَمَادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ فِي هَذَا الْحَدِيثِ، قَالَ: فَاطِمَةَ بِنْتُ أَبِي حُبَيْشٍ.

تخریج: [صحیح] وأخرجه البيهقي: ٣٣٤/١ من حديث وهيب به وانظر، ح: ٢٧٧-٢٧٤.

279. It was reported from ‘Irāk, from ‘Urwah, that ‘Āishah said: “Umm Ḥabibah asked the Prophet ﷺ about (*Istihādah*) blood, and I saw her pot filled with blood. The Messenger of Allāh ﷺ told her: ‘Stay (without praying) the number of days which your period would normally hold you, then perform

٢٧٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ جَعْفَرٍ، عَنْ عِرَاكٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: إِنَّ أُمَّ حَبِيبَةَ سَأَلَتِ النَّبِيَّ ﷺ عَنِ الدَّمِّ، فَقَالَتْ عَائِشَةُ: فَرَأَيْتُ مِرْكَنَهَا مَلَانَ دَمًا، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «أَمْكُثِي قَدَرَ

Ghusl.” (*Ṣaḥīḥ*)

Abū Dāwud said: This was reported by ‘Alī bin ‘Ayyāsh, Yūnus bin Muḥammad (and others) as well.

مَا كَانَتْ تَحْسِبُكَ حَيْضَتِكَ ثُمَّ اغْتَسَلِي.»
 قَالَ أَبُو دَاوُدَ: وَرَوَاهُ قُتَيْبَةُ بَيْنَ أَعْصَافِ
 حَدِيثِ جَعْفَرِ بْنِ رَبِيعَةَ فِي آخِرِهَا. وَرَوَاهُ
 عَلِيُّ ابْنُ عَيَّاشٍ وَيُونُسُ بْنُ مُحَمَّدٍ عَنِ اللَّيْثِ
 فَقَالَا: جَعْفَرُ بْنُ رَبِيعَةَ.

تخریج: أخرجه مسلم، الحیض، باب المستحاضة وغسلها وصلاتها، ح: ۳۳۴/۶۵ عن قتيبة

به .

280. It was reported from Al-Mundhir bin Al-Mughīrah, from ‘Urwah bin Az-Zubair, that Fāṭimah bint Abī Ḥubaiṣh narrated to him, that she had asked the Messenger of Allāh ﷺ, complaining to him about her (continual flow of) blood. So the Messenger of Allāh ﷺ told her: “This is from a vein, so wait until your period comes, and do not pray then. When your (normal days of) period finishes, purify yourself, and pray in between the two periods.” (*Da‘īf*)

۲۸۰ - حَدَّثَنَا عَيْسَى بْنُ حَمَادٍ: أَخْبَرَنَا
 اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ بُكَيْرِ بْنِ
 عَبْدِ اللَّهِ، عَنِ الْمُنْذِرِ بْنِ الْمُغِيرَةِ، عَنْ عُرْوَةَ
 ابْنِ الزُّبَيْرِ قَالَ: إِنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ
 حَدَّثَتْهُ أَنَّهَا سَأَلَتْ رَسُولَ اللَّهِ ﷺ فَسَكَتَ إِلَيْهِ
 الدَّمُ، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «إِنَّمَا ذَلِكَ
 عِرْقٌ، فَانظُرِي إِذَا أَتَى قَرُوكِ فَلَا تُصَلِّي،
 فَإِذَا مَرَّ قَرُوكِ فَتَطَهَّرِي ثُمَّ صَلِّي مَا بَيْنَ الْقَرَاءِ
 إِلَى الْقَرَاءِ».

تخریج: [إسناده ضعيف] أخرجه النسائي، الطهارة، باب ذكر الأقراء، ح: ۲۱۲ عن عيسى

ابن حماد به وللحديث شواهد انظر: ۲۷۴، ۲۷۸ * المنذر بن المغيرة مجهول، وثقه ابن حبان وحده .

Comments:

A woman should determine her period of menses by referring to the number of days and the dates of her normal previous menses, that is, when she had her menstrual period and for how many days. If she does not know that, she may determine it by the color of the blood.

281. It was reported from Az-Zuhri, from ‘Urwah bin Az-Zubair, he said: “Fāṭimah bint Abī Ḥubaiṣh told him that she asked Asmā’,” — or Asmā’ told him that Fāṭimah bint Abī Ḥubaiṣh asked her — “to

۲۸۱ - حَدَّثَنَا يُونُسُ بْنُ مُوسَى: حَدَّثَنَا
 جَرِيرٌ عَنْ سُهَيْلِ بْنِ يَعْنِي ابْنَ أَبِي صَالِحٍ، عَنْ
 الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ قَالَ: حَدَّثَتْنِي
 فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ أَنَّهَا أَمَرَتْ أَسْمَاءَ أَوْ

ask the Messenger of Allāh ﷺ (about *Istihādah*), so he commanded her to sit (not pray) the number of days that she used to sit (for her menstruation), then perform *Ghusl*.” (*Da‘īf*)

Abū Dāwud said: This was also reported by Qatādah, from ‘Urwah bin Az-Zubair, from Zainab bint Umm Salamah; that Umm Ḥabībah bint Jaḥsh had *Istihādah*, so the Prophet ﷺ commanded her to leave the prayer during the days of her (regular) period. She should then perform *Ghusl* and pray.

Abū Dāwud said: Qatādah did not hear any narration from ‘Urwah. And Ibn ‘Uyaynah added in the *Hadīth* of Az-Zuhri: “From ‘Amrah, from ‘Āishah, that she said: ‘Umm Ḥabībah used to have *Istihādah*, so she asked the Prophet ﷺ about that. He commanded her to leave the prayer during the days of her (regular) period.”

Abū Dāwud said: This is a mistake on the part of Ibn ‘Uyaynah. This is not in the narrations of the *Huffāz* from Az-Zuhri, only what was narrated by Suhail bin Šāliḥ.^[1]

Abū Dāwud said: Al-Ḥumaidī reported this *Hadīth* from Ibn ‘Uyaynah, and he did not mention in it: “leave the prayer during the days of her (regular) period.” Qamīr bint ‘Amr, the wife of Masrūq reported from ‘Āishah that she said: “The woman suffering from *Istihādah* should leave praying

أَسْمَاءُ حَدَّثَنِي أَنَّهَا أَمَرَتْهَا فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ أَنْ تَسْأَلَ رَسُولَ اللَّهِ ﷺ، فَأَمَرَهَا أَنْ تَقْعُدَ الْأَيَّامَ الَّتِي كَانَتْ تَقْعُدُ ثُمَّ تَغْتَسِلَ.

قال أبو داود: وَرَوَاهُ قَتَادَةُ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ أَنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ اسْتَحْيَضَتْ، فَأَمَرَهَا النَّبِيُّ ﷺ أَنْ تَدَعَ الصَّلَاةَ أَيَّامَ أَقْرَائِهَا ثُمَّ تَغْتَسِلَ وَتُصَلِّيَ.

قال أبو داود: لَمْ يَسْمَعْ قَتَادَةُ مِنْ عُرْوَةَ سَمِيئًا. وَرَادَ ابْنُ عُيَيْنَةَ فِي حَدِيثِ الزُّهْرِيِّ عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: إِنَّ أُمَّ حَبِيبَةَ كَانَتْ تُسْتَحَاضُ فَسَأَلَتِ النَّبِيَّ ﷺ، فَأَمَرَهَا أَنْ تَدَعَ الصَّلَاةَ أَيَّامَ أَقْرَائِهَا.

قال أبو داود: وَهَذَا وَهُمْ مِنْ ابْنِ عُيَيْنَةَ، لَيْسَ هَذَا فِي حَدِيثِ الْمُحَافِظِ مِنَ الزُّهْرِيِّ إِلَّا مَا ذَكَرَ سُهَيْلُ بْنُ أَبِي صَالِحٍ.

وقد رَوَى الْحَمِيدِيُّ هَذَا الْحَدِيثَ عَنْ ابْنِ عُيَيْنَةَ، لَمْ يَذْكَرْ فِيهِ «تَدَعَ الصَّلَاةَ أَيَّامَ أَقْرَائِهَا». وَرَوَتْ قَمِيرُ بِنْتُ عَمْرٍو زَوْجَ مَسْرُوقٍ عَنْ عَائِشَةَ: «الْمُسْتَحَاضَةُ تَتْرُكُ الصَّلَاةَ أَيَّامَ أَقْرَائِهَا ثُمَّ تَغْتَسِلُ». وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ الْقَاسِمِ عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ أَمَرَهَا أَنْ تَتْرُكَ الصَّلَاةَ قَدْرَ أَقْرَائِهَا. وَرَوَى أَبُو بَشِيرٍ جَعْفَرُ بْنُ أَبِي وَحْشِيَةَ عَنْ عِكْرِمَةَ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ أُمَّ حَبِيبَةَ بِنْتَ

[1] Meaning, number 281, which he narrated; that the wording of Suhail is more correct.

during the days of her (regular) period) and then perform *Ghusl*.”

‘Abdur-Rahmān bin Al-Qāsim (in his report of it) said, from his father, that the Prophet ﷺ commanded her (i.e., Fāṭimah bint Abī Ḥubaish) to leave the prayer the length of her (regular) period. Abū Bishr Ja‘far bin Abī Waḥshīyah reported (a version) from ‘Ikrimah, from the Prophet ﷺ. He said: “Umm Ḥabībah bint Jaḥsh suffered from *Istihādah*...” and he mentioned similarly.

Sharik reported from Abū Al-Yaqzān, from ‘Adī bin Thābit, from his father, from his grandfather from the Prophet ﷺ: “The woman who suffers from *Istihādah* should leave the prayers during the days of her (regular) period, then perform *Ghusl* and pray.”

Al-‘Alā’ bin Al-Musayyab reported from Al-Ḥakam, from Abū Ja‘far who said: “Sawdah had *Istihādah*, so the Prophet ﷺ commanded her, when her days (of regular period) were over, to perform *Ghusl* and pray.”

And Sa‘eed bin Jubair reported from both ‘Alī, and Ibn ‘Abbās, that the woman with *Istihādah* should sit (without praying) during the days of (her regular) period. This has also been reported from ‘Ammār, the freed slave of Banū Hāshim, and Talq bin Ḥabīb from Ibn ‘Abbās. And similarly, it has been reported from Ma‘qil Al-Khath‘amī, from ‘Alī, and also from Ash-Sha‘bī, from Qamīr the

جَحْشٍ اسْتُحِيضَتْ فَذَكَرَ مِثْلَهُ. وَرَوَى شَرِيكَ
عَنْ أَبِي الْيَقْظَانِ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ
أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ: «الْمُسْتَحَاضَةُ
تَدْعُ الصَّلَاةَ أَيَّامَ أَقْرَانِهَا ثُمَّ تَغْتَسِلُ وَتُصَلِّي.»

وَرَوَى الْعَلَاءُ بْنُ الْمُسَيَّبِ عَنِ الْحَكَمِ، عَنْ
أَبِي جَعْفَرٍ قَالَ: إِنَّ سَوْدَةَ اسْتُحِيضَتْ فَأَمَرَهَا
النَّبِيُّ ﷺ إِذَا مَضَتْ أَيَّامَهَا اغْتَسَلَتْ وَصَلَّتْ،
وَرَوَى سَعِيدُ بْنُ جُبَيْرٍ عَنِ عَلِيِّ وَابْنِ عَبَّاسٍ:
الْمُسْتَحَاضَةُ تَجْلِسُ أَيَّامَ قُرْبَانِهَا. وَكَذَلِكَ رَوَاهُ
عَمَّارٌ مَوْلَى بَنِي هَاشِمٍ وَطَلْقُ بْنُ حَبِيبٍ عَنِ
ابْنِ عَبَّاسٍ. وَكَذَلِكَ رَوَاهُ مَعْقِلُ الْحُثَمِيِّ عَنِ
عَلِيِّ. وَكَذَلِكَ رَوَى الشَّعْبِيُّ عَنِ قَمِيرِ امْرَأَةٍ
مَسْرُوقٍ، عَنْ عَائِشَةَ.

قال أبو داود: وهو قول الحسن وسعيد
ابن المسيب وعطاء ومكحول وإبراهيم
وسالم والقاسم أن المستحاضة تدع الصلاة
أيام أقرائها.

wife of Masrūq, from 'Āishah.

Abū Dāwud said: This is the saying of Al-Ḥasan, Sa'eed bin Al-Musayyab, 'Aṭā', Makhūl, Ibrāhīm, Sālim, and Al-Qāsim: The woman who suffers from *Istihāḍah* should leave the prayers during the days of her period.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ١/٣٣١ من حديث أبي داود به وانظر، ح: ٢٨٦، ٢٩٦، ٣٠٤ ورواه هشام بن عروة عن أبيه عند النسائي: ١/١١٦ * الزهري مدلس وعنعن وحديث النسائي صحيح، ح: ٢٠١.

Comments:

The *Hadīths* refer to women who know the dates and the number of days of their menstrual cycle.

[Chapter 108. Those Who Narrated That She Should Not Leave The Prayer After Her Menses Finish]

282. 'Āishah narrated: "Fāṭimah bint Abī Ḥubaish came to the Messenger of Allāh ﷺ and said: 'I am a woman who suffers from *Istihāḍah*, and do not become pure. Should I leave the prayer?' He (ﷺ) said: 'That is from a vein, and not (considered) menstruation. So when the menstruation starts, leave the prayer, and when it finishes, wash (the traces of) blood, and pray.'" (*Ṣaḥīḥ*)

(المعجم ١٠٨) - [بَابُ مَنْ رَوَى أَنَّ
الْحَيْضَةَ إِذَا أُذْبِرَتْ لَا تَدَعُ الصَّلَاةَ]
(التحفة ١٠٩)

٢٨٢ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ وَعَبْدُ اللَّهِ
ابْنُ مُحَمَّدٍ الْقُتَيْبِيُّ قَالَا: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا
هَشَامُ بْنُ عُرْوَةَ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ:
إِنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ جَاءَتْ رَسُولَ اللَّهِ
ﷺ فَقَالَتْ: إِنِّي امْرَأَةٌ أُسْتَحَاضُ فَلَا أَطْهَرُ،
أَفَادَعُ الصَّلَاةَ؟ قَالَ: «إِنَّمَا ذَلِكَ عِرْقٌ وَلَيْسَتْ
بِالْحَيْضَةِ، فَإِذَا أَقْبَلَتْ الْحَيْضَةَ فَدَعِي
الصَّلَاةَ، فَإِذَا أُذْبِرَتْ فَاغْسِلِي عَنكَ الدَّمَ ثُمَّ
صَلِّي.»

تخريج: أخرجه البخاري، الحيض، باب الاستحاضة، ح: ٣٠٦ ومسلم، الحيض، باب المستحاضة وغسلها وصلاتها، ح: ٣٣٣ من حديث هشام به.

283. In another version (of no.282), he (ﷺ) said, "...so when the menstruation starts, leave the prayer, and when its quantity leaves, wash the blood and pray." (*Ṣaḥīḥ*)

٢٨٣ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ
هَشَامِ بْنِ سَنَادٍ زُهَيْرٍ وَمَعْنَاهُ قَالَ: «إِذَا أَقْبَلَتْ
الْحَيْضَةُ فَاتْرِكِي الصَّلَاةَ، إِذَا ذَهَبَ قَدْرُهَا

فَأَغْسِلِي الدَّمَ عَنْكَ وَصَلِّي».

تخريج: أخرجه البخاري، الحيض، باب الاستحاضة، ح: ٣٠٦ من حديث مالك به وهو في الموطأ (يحيى): ٦١/١ (والقنبي، ص: ٧٩، ٨٠) وانظر الحديث السابق.

Chapter 109. When The Menstruation Starts She Should Leave The Prayer

(المعجم ١٠٩) بَابُ: إِذَا أَقْبَلَتْ
الْحَيْضَةَ تَدْعُ الصَّلَاةَ (التحفة ١١٠)

284. It was reported from Buhayyah who said: "I heard a woman asking 'Āishah about a woman whose menstruation had become disturbed and continuously bled. So the Messenger of Allāh ﷺ told me to command her to wait the number (of days) that she used to menstruate in every month while her menstruation had been regular. She should take into account those number of days, and leave the prayer during them, or during (a similar) number of them, then she should perform *Ghusl*, tie a garment around her private area, and pray." (*Da'if*)

٢٨٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَقِيلٍ عَنْ بُهَيَّةَ قَالَتْ: سَمِعْتُ امْرَأَةً تَسْأَلُ عَائِشَةَ عَنْ امْرَأَةٍ فَسَدَّ حَيْضُهَا وَأَهْرَيْبَتْ دَمًا، فَأَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَمْرَهَا فَلْتَنْتَظُرَ قَدْرَ مَا كَانَتْ تَحِيضُ فِي كُلِّ شَهْرٍ وَحَيْضُهَا مُسْتَقِيمٌ فَلْتَعْتَدَ بِقَدْرِ ذَلِكَ مِنَ الْأَيَّامِ ثُمَّ لْتَدْعِ الصَّلَاةَ فِيهِنَّ أَوْ بِقَدْرِهِنَّ ثُمَّ لْتَعْتَسِلَ ثُمَّ لْتَسْتَذْفِرَ بِثَوْبٍ ثُمَّ تَصَلِّيَ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٣٤٣/١ من حديث أبي داود به * بهية لا تعرف وأبو عقيل يحيى بن المتوكل ضعيف وقال الذهبي: "ضعفه" (الكاشف: ٢٣٣/٣).

Comments:

The *Hadīth* has a weak chain of narration but the ruling is correct.

285. It was reported from Ibn Shihāb (Az-Zuhri), from 'Urwah bin Az-Zubair, and 'Amrah, from 'Āishah, who said that Umm Habībah bint Jaḥsh — the sister-in-law of the Messenger of Allāh ﷺ, and wife of 'Abdur-Raḥmān bin 'Awf — suffered from *Istihāḍah* for seven years, so she asked the Messenger of Allāh ﷺ about it. The Messenger of Allāh ﷺ replied:

٢٨٥ - حَدَّثَنَا ابْنُ أَبِي عَقِيلٍ وَمُحَمَّدُ بْنُ سَلَمَةَ الْمِصْرِيُّانِ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ وَعَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: إِنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ حَتَنَتْ رَسُولَ اللَّهِ ﷺ وَتَحَتَّ عَبْدُ الرَّحْمَنِ بْنِ عَوْفٍ اسْتُحِيضَتْ سَعَ سِنِينَ، فَاسْتَفْتَتْ رَسُولَ اللَّهِ ﷺ، فَقَالَ

“This (blood) is not menstruation, but (rather) comes from a vein, so perform *Ghusl* and pray.” (*Ṣaḥīḥ*) Abū Dāwud said: Al-Awzā‘ī added in his report of the *Ḥadīth* of Az-Zuhrī, from ‘Urwah and ‘Amrah, from ‘Āishah, that she said: “Umm Ḥabībah bint Jaḥsh suffered from *Istiḥādah* — and she was the wife of ‘Abdur-Raḥmān bin ‘Awf — for seven years. So the Prophet ﷺ commanded her: ‘When the menstruation comes, leave the prayer, and when it leaves, perform *Ghusl* and pray.’”

Abū Dāwud said: None of the companions of Az-Zuhrī mentioned this statement except Al-Awzā‘ī, while it has been reported from Az-Zuhrī by ‘Amr bin Al-Ḥārith, Al-Laith, Yūnus, Ibn Abī Dhī‘b, Ma‘mar, Ibrāhīm bin Sa‘d, Sulaimān bin Kathīr, Ibn Ishāq, and Sufyān bin ‘Uyaynah, and they did not mention this statement.

Abū Dāwud said: This wording is only (in reality) found in the narration of Hishām bin ‘Urwah, from his father from ‘Āishah.

Abū Dāwud said: Ibn ‘Uyaynah also added in it: “He ordered her to leave the prayer for the days of her (normal) period,” but it is a mistake from Ibn ‘Uyaynah. And the narration of Muḥammad bin ‘Amr from Az-Zuhrī (the following narration no.286) — there is something in it (of mistake as well), and it is close to what Al-Awzā‘ī added in his narration.

رسول الله ﷺ: «إِنَّ هَذِهِ لَيْسَتْ بِالْحَيْضَةِ وَلَكِنْ هَذَا عِرْقٌ فَاعْتَسِلِي وَصَلِّي.»

قال أبو داود: زَادَ الْأَوْزَاعِيُّ فِي هَذَا الْحَدِيثِ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ وَعَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: اسْتُحِضْتُ أُمَّ حَبِيبَةَ بِنْتُ جَحْشٍ وَهِيَ تَحْتَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ سَبْعَ سِنِينَ، فَأَمَرَهَا النَّبِيُّ ﷺ قَالَ: «إِذَا أَقْبَلَتِ الْحَيْضَةَ فَلَعِي الصَّلَاةَ، فَإِذَا أَذْبَرَتْ فَاعْتَسِلِي وَصَلِّي.»

قال أبو داود: وَلَمْ يَذْكُرْ هَذَا الْكَلَامَ أَحَدٌ مِنْ أَصْحَابِ الزُّهْرِيِّ غَيْرَ الْأَوْزَاعِيِّ. وَرَوَاهُ عَنِ الزُّهْرِيِّ، عَمْرُو بْنُ الْحَارِثِ وَاللَيْثُ وَيُونُسُ وَابْنُ أَبِي ذَيْبٍ وَمَعْمَرُ وَابْرَاهِيمُ بْنُ سَعْدٍ وَسُلَيْمَانُ بْنُ كَثِيرٍ وَابْنُ إِسْحَاقَ وَسُفْيَانُ بْنُ عُيَيْنَةَ، وَلَمْ يَذْكُرُوا هَذَا الْكَلَامَ.

قال أبو داود: وَإِنَّمَا هَذَا لَفْظُ حَدِيثِ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ.

قال أبو داود: وَزَادَ ابْنُ عُيَيْنَةَ فِيهِ أَيْضًا، أَمَرَهَا أَنْ تَدَعَ الصَّلَاةَ أَيَّامَ أَقْرَائِهَا وَهُوَ وَهُمْ مِنْ ابْنِ عُيَيْنَةَ. وَحَدِيثُ مُحَمَّدِ بْنِ عَمْرٍو عَنِ الزُّهْرِيِّ فِيهِ شَيْءٌ وَيَقْرُبُ مِنَ الَّذِي زَادَ الْأَوْزَاعِيُّ فِي حَدِيثِهِ.

تخريج: أخرجه مسلم، الحيض، باب المستحاضة وغسلها وصلاتها، ح: ٦٤/٣٣٤ من حديث عبدالله بن وهب، والبخاري، الحيض، باب عرق الاستحاضة، ح: ٣٢٧ من حديث ابن شهاب الزهري به وصرح بالسماع عند النسائي، ح: ٢٠٤.

286. It was reported from Muḥammad, meaning Ibn ‘Amr who said: “Ibn Shihāb narrated to me from ‘Urwah bin Az-Zubair, from Fāṭimah bint Abī Ḥubaiṣh. He said that she used to have *Istihādah*, so the Prophet ﷺ told her: ‘If it is menstrual blood, then it is blood that is black (in color) and well-known. So if that is the case, then stop the prayer, and if it is other than that, then perform the *Wudu’* and pray, for that is only from a vein.’” (*Da’if*)

Abū Dāwud said: Ibn Al-Muthanna said: “Ibn ‘Adī^[1] narrated it to us from his book like this, then he narrated to us after memorizing it. He said: ‘Muḥammad bin ‘Amr narrated to us from Az-Zuhri, from ‘Urwah, from ‘Āishah who said: ‘Fāṭimah suffered from *Istihādah*.’” So he mentioned the narration in its meaning.

Abū Dāwud said: Anas bin Sīrīn reported from Ibn ‘Abbās concerning the woman who suffers from *Istihādah*: “If she sees dark-colored blood that is pouring (out of her), then she should not pray. And if she becomes pure, even if only for an hour, then let her perform *Ghusl* and pray.”

And Makhūl said: “Women know

٢٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنْ مُحَمَّدٍ يَعْنِي ابْنَ عَمْرٍو، قَالَ: حَدَّثَنِي ابْنُ شِهَابٍ عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ، عَنْ فَاطِمَةَ بِنْتِ أَبِي حُبَيْشٍ قَالَ: «إِنَّمَا كَانَتْ تُسْتَحَاضُ، فَقَالَ لَهَا النَّبِيُّ ﷺ: «إِذَا كَانَ دَمُ الْحَيْضَةِ فَإِنَّهُ دَمٌ أَسْوَدٌ يُعْرَفُ، فَإِذَا كَانَ ذَلِكَ فَأَمْسِكِي عَنِ الصَّلَاةِ، فَإِذَا كَانَ الْآخَرَ فَتَوَضَّعِي وَصَلِّي فَإِنَّمَا هُوَ عِرْقٌ».

قال أبو داود: قال ابن المثنى: حدثنا به ابن أبي عدي من كتابه هكذا ثم حدثنا به بعد حفظاً. قال: حدثنا محمد بن عمرو عن الزهري، عن عروة، عن عائشة قالت: إن فاطمة كانت تستحاض. فذكر معناه.

قال أبو داود: وروى أنس بن سيرين عن ابن عباس في المستحاضة قال: إذا رأت الدم البحراني فلا تصلي وإذا رأت الطهر ولو ساعة فلتغتسل وتصلي. قال مكحول: إن النساء لا تخفى عليهن الحيضة، إن دمها أسود غليظ، فإذا ذهب ذلك وصارت صفرة رقيقة فإنها مستحاضة فلتغتسل [وتصل].

قال أبو داود: وروى حماد بن زيد عن يحيى بن سعيد، عن القعقاع بن حكيم،

[1] He also was mentioned in the chain for the previous narration. This narration is repeated with this chain in number 304.

the menstruation; its blood is black and thick. So when these characteristics are gone, and it becomes pale and light, then she is suffering from *Istihādah*, so let her perform *Ghushl* [and pray].”

Abū Dāwud said: Ḥammad bin Zaid reported from Yaḥyā bin Sa‘eed, from Al-Qā‘qā’ bin Ḥakīm, from Sa‘eed bin Al-Musayyab concerning the woman who suffers from *Istihādah*: “When she starts her menses, she should leave the prayer, and when it finishes, she should perform *Ghushl* and pray.”

Sumayyī and others reported from Sa‘eed bin Al-Musayyab: “She should sit (without prayer) the days of her period.”

Abū Dāwud said: And that is how it was reported by Ḥammad bin Salamah, from Yaḥyā bin Sa‘eed, from Sa‘eed bin Al-Musayyab.

Abū Dāwud said: Yūnus reported from Al-Ḥasan: “If a menstruating woman continues to bleed after her menses for a day or two, then she is suffering from *Istihādah*.” And At-Taimī said that Qatādah said: “If she bleeds for five days more than her (regular) menses, [she should pray].” At-Taimī said: “So I began to decrease the number of days,^[1] until I reached two days, upon which he said: ‘If it is only two days (extra), then this is considered part of her menses.’”

And Ibn Sīrīn was asked about this, and he said: “Women are more knowledgeable concerning it.”

عن سَعِيدِ بْنِ الْمُسَيَّبِ فِي الْمُسْتَحَاضَةِ: إِذَا أَقْبَلَتِ الْحَيْضَةَ تَرَكَتِ الصَّلَاةَ، وَإِذَا أُدْبِرَتْ اغْتَسَلَتْ وَصَلَّتْ.

وَرَوَى سَمِيُّ وَعَبْرُهُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: تَجْلِسُ أَيَّامَ أَقْرَائِهَا.

وَكَذَلِكَ رَوَاهُ حَمَادُ بْنُ سَلَمَةَ عَنْ يَحْيَى ابْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ.

قال أبو داود: وَرَوَى يُونُسُ عَنِ الْحَسَنِ: الْحَائِضُ إِذَا مَدَّ بِهَا الدَّمَ تُمَسِّكُ بَعْدَ حَيْضَتِهَا يَوْمًا أَوْ يَوْمَيْنِ فَهِيَ مُسْتَحَاضَةٌ.

وقال التَّيْمِيُّ عَنِ قَتَادَةَ: إِذَا زَادَ عَلَى أَيَّامِ حَيْضَتِهَا خَمْسَةَ أَيَّامٍ [فَلْتُصَلِّ]. قال التَّيْمِيُّ: فَجَعَلْتُ أَنْقُصُ حَتَّى بَلَغْتُ يَوْمَيْنِ، فَقَالَ: إِذَا كَانَ يَوْمَيْنِ فَهُوَ مِنْ حَيْضَتِهَا. وَسُئِلَ ابْنُ سِيرِينَ عَنْهُ فَقَالَ: النِّسَاءُ أَعْلَمُ بِذَلِكَ.

[1] Meaning, he asked Qatādah about fewer number of days.

تخريج: [إسناده ضعيف] أخرجه النسائي، الطهارة، باب الفرق بين دم الحيض والاستحاضة، ح: ٢١٦ عن محمد بن المثنى به وصححه ابن حبان (الإحسان): ١٣٤٥ والحاكم على شرط مسلم: ١٧٤/١ ووافقه الذهبي وللحديث شواهد، انظر، ح: ٢٨١ * الزهري عنعن.

287. 'Imrān bin Ṭalḥah narrated from his mother, Ḥammah bint Jaḥsh, that she said: "I used to suffer from severe and acute *Istiḥādah*, so I came to the Messenger of Allāh ﷺ seeking his verdict and informing him (about my situation). I found him in the house of my sister Zainab bint Jaḥsh. I said: 'O Messenger of Allāh! I am a woman who suffers from severe and acute *Istiḥādah*, so what do you advise me concerning it, for it has prevented me from fasting and praying.' He said, 'I will describe to you the cloth (to wear), for it will stop the blood.' I said: 'It is more than that!' He said: 'Then wear a garment (around your private area).' I said: 'It is even more than that. It flows out with force.' So the Messenger of Allāh ﷺ said: 'I will command you with two things, whichever of the two you do, it will be sufficient for you from the other one,^[1] and if you can do both of them, then you know best (if you are capable of that).' He told her: 'This is a stroke from the strokes of *Shaiṭān*. So your menstruation is six or seven days according to the knowledge of Allāh, exalted is His remembrance. Then (after it finishes) perform *Ghusl* until you think that you have

٢٨٧ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَعَیْبَةُ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ طَلْحَةَ، عَنْ عَمِّهِ عِمْرَانَ بْنِ طَلْحَةَ، عَنْ أُمِّهِ حَمْنَةَ بِنْتِ جَحْشٍ قَالَتْ: كُنْتُ أُسْتَحَاضُ حَيْضَةً كَثِيرَةً شَدِيدَةً، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ أَسْتَفْتِيهِ وَأُخْبِرُهُ، فَوَجَدْتُهُ فِي بَيْتِ أُخْتِي زَيْنَبَ بِنْتِ جَحْشٍ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي امْرَأَةٌ أُسْتَحَاضُ حَيْضَةً كَثِيرَةً شَدِيدَةً فَمَا تَرَى فِيهَا قَدْ مَنَعْتَنِي الصَّلَاةَ وَالصَّوْمَ؟ فَقَالَ: «أَنْعْتُ لَكَ الْكُرْسُفَ فَإِنَّهُ يَذْهَبُ الدَّمَ». قَالَتْ: هُوَ أَكْثَرُ مِنْ ذَلِكَ. قَالَ: «فَاتَّخِذِي نَوْبًا». فَقَالَتْ: هُوَ أَكْثَرُ مِنْ ذَلِكَ، إِنَّمَا أُتِجُّ نَجًّا. قَالَ رَسُولُ اللَّهِ ﷺ: «سَامُرُكٍ بِأَمْرَيْنِ أُبْهَمَا فَعَلْتَ أَجْزَى عَنكَ مِنَ الْآخَرِ، فَإِنْ قَوَيْتَ عَلَيْهِمَا فَأَنْتِ أَعْلَمٌ» قَالَ لَهَا: «إِنَّمَا هَذِهِ رَكْضَةٌ مِنَ رَكَضَاتِ الشَّيْطَانِ، فَتَحْيِضِي سِتَّةَ أَيَّامٍ أَوْ سَبْعَةَ أَيَّامٍ فِي عِلْمِ اللَّهِ، تَعَالَى ذِكْرُهُ، ثُمَّ اغْتَسِلِي، حَتَّى إِذَا رَأَيْتِ أَنَّكَ قَدْ طَهَرْتِ وَاسْتَنْقَأْتَ فَصَلِّي ثَلَاثًا وَعِشْرِينَ لَيْلَةً أَوْ أَرْبَعًا وَعِشْرِينَ لَيْلَةً وَأَيَّامَهَا وَصُومِي فَإِنَّ ذَلِكَ

[1] Meaning, you only need to do one of the two matters.

become pure and clean, and pray twenty three nights, or twenty four (nights) along with their days, and fast (as well), for that will be sufficient for you. And do the same every month, like other women menstruate and become pure according to their times. Now, if you are capable of delaying *Zuhr* and advancing *'Asr*, then perform *Ghusl*, and combine between the two prayers, *Zuhr* and *'Asr*. Likewise, delay *Maghrib* and advance *'Ishā'*, then perform *Ghusl* and combine between the two prayers if you can. And perform *Ghusl* at *Fajr* if you can, and fast if you are able to.' The Messenger of Allāh ﷺ said, 'This is the more pleasing of the two matter to me.'”

(Da'if)

Abū Dāwud said: 'Amr bin Thābit narrated from Ibn 'Aqīl, so he said: "Ḥamnah said: 'This is the more pleasing of the two matter to me,'" not attributing it to a saying of the Prophet ﷺ, but as a saying of Ḥamnah.

Abū Dāwud said: 'Amr bin Thābit was a *Rāfiḍī*, as was mentioned from Yaḥyā bin Ma'īn [but he was truthful in narrations].

Abū Dāwud said: I heard Aḥmad bin Ḥanbal say: "I feel uncomfortable about the *Ḥadīth* of Ibn 'Aqīl."

يُجْرئُكَ، وَكَذَلِكَ فَافْعَلِي كُلَّ شَهْرٍ كَمَا يَحِضُنَ النِّسَاءُ وَكَمَا يَطْهُرْنَ مِيقَاتَ حَيْضِهِنَّ وَطَهْرِهِنَّ، فَإِنْ قَوَيْتِ عَلَى أَنْ تُؤَخِّرِي الظُّهْرَ وَتُعَجِّلِي العَصْرَ فَتَغْتَسِلِي، وَتَجْمَعِينَ بَيْنَ الصَّلَاتَيْنِ الظُّهْرِ وَالْعَصْرِ وَتُؤَخِّرِينَ المَغْرِبَ وَتُعَجِّلِينَ العِشَاءَ ثُمَّ تَغْتَسِلِينَ وَتَجْمَعِينَ بَيْنَ الصَّلَاتَيْنِ فَافْعَلِي وَتَغْتَسِلِينَ مَعَ الفَجْرِ فَافْعَلِي وَصُومِي إِنْ قَدَرْتِ عَلَى ذَلِكَ. قَالَ رَسُولُ اللَّهِ ﷺ: «وَهَذَا أَعْجَبُ الأَمْرَيْنِ إِلَيَّ».

قال أبو داود: رَوَاهُ عَمْرُو بْنُ ثَابِتٍ عَنِ ابْنِ عَقِيلٍ فَقَالَ: قَالَتْ حَمْنَةُ: هَذَا أَعْجَبُ الأَمْرَيْنِ إِلَيَّ، لَمْ يَجْعَلْهُ قَوْلَ النَّبِيِّ ﷺ، جَعَلَهُ كَلَامَ حَمْنَةَ.

قال أبو داود: كَانَ عَمْرُو بْنُ ثَابِتٍ رَافِضِيًّا وَذَكَرَهُ عَنِ يَحْيَى بْنِ مَعِينٍ [وَلَكِنَّهُ كَانَ صَدُوقًا فِي الحَدِيثِ].

قال أبو داود: سَمِعْتُ أَحْمَدَ يَقُولُ: حَدِيثُ ابْنِ عَقِيلٍ فِي نَفْسِي مِنْهُ شَيْءٌ.

تخریج: [إسناده ضعيف] وأخرجه الترمذي، الطهارة، باب ما جاء في المستحاضة: أنها تجمع بين الصلاتين بغسل واحد، ح: ١٢٨ من حديث زهير به وقال: "حسن صحيح" ورواه ابن ماجه، ح: ٦٢٢، ٦٢٧ وحسنه البغوي في شرح السنة: ٣٢٦ * ابن عقيل ضعيف، تقدم، ح: ١٢٦.

Chapter 110. The Narrations That State The Woman With *Istihādah* Should Perform *Ghusl* For Every Prayer

288. ‘Amr bin Al-Hārith reported from Ibn Shihāb, from ‘Urwah bin Az-Zubair and ‘Amrah bint ‘Abdur-Raḥmān, from ‘Āishah the wife of the Prophet ﷺ, who said: “Umm Ḥabībah — the sister-in-law of the Messenger of Allāh ﷺ and wife of ‘Abdur-Raḥmān bin ‘Awf — suffered from *Istihādah* for seven years. She asked the Messenger of Allāh ﷺ about that, so he replied: ‘This is not menstruation, rather it is (from) a vein, so perform *Ghusl* and pray.’” ‘Āishah said: “So she would perform *Ghusl* in a tub, in the room of her sister Zainab bint Jaḥsh, until the redness of the blood would discolor the water.” (*Ṣaḥīḥ*)

289. It was reported from Yūnus, from Ibn Shihāb who said: “‘Amrah bint ‘Abdur-Raḥmān informed me from Umm Ḥabībah (a narration similar to no. 288),” with this *Hadīth*: ‘Āishah said: “So she would perform *Ghusl* for every prayer.” (*Ṣaḥīḥ*)

290. It was reported from Al-Laiṭh bin Sa’d, from Ibn Shihāb, from ‘Urwah, from ‘Āishah, with this *Hadīth*, he said in it: “So she would perform *Ghusl* for every prayer (a

(المعجم ١١٠) - بَابُ مَا رُوِيَ أَنَّ
الْمُسْتَحَاضَةَ تَغْتَسِلُ لِكُلِّ صَلَاةٍ

(التحفة ١١١)

٢٨٨ - حَدَّثَنَا ابْنُ أَبِي عَقِيلٍ وَمُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عَمْرٍو بْنِ الْحَارِثِ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ وَعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: إِنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ حَتَّتْ رَسُولَ اللَّهِ ﷺ وَتَحَتَّ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ اسْتُحِضَّتْ سَبْعَ سِنِينَ، فَاسْتَفْتَتْ رَسُولَ اللَّهِ ﷺ فِي ذَلِكَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ هَذِهِ لَيْسَتْ بِالْحَيْضَةِ وَلَكِنْ هَذَا عِرْقٌ فَاعْتَسِلِي وَصَلِّي.»
قَالَتْ عَائِشَةُ: فَكَانَتْ تَغْتَسِلُ فِي مِرْكَنِ فِي حُجْرَةِ أُخْتِهَا زَيْنَبَ بِنْتِ جَحْشٍ حَتَّى تَعْلُو حُمْرَةَ الدَّمِ الْمَاءِ.

تخریج: [إسناده صحيح] انظر، ح: ٢٨٥.

٢٨٩ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ شِهَابٍ قَالَ: عَنَيْتُهُ: حَدَّثَنَا يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرْتَنِي عَمْرَةَ بِنْتُ عَبْدِ الرَّحْمَنِ عَنْ أُمَّ حَبِيبَةَ بِهَذَا الْحَدِيثِ: قَالَتْ عَائِشَةُ: فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلَاةٍ.

تخریج: [إسناده صحيح] انظر، ح: ٢٨٥.

٢٩٠ - حَدَّثَنَا بَرِيدُ [ابْنُ] خَالِدِ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبِ الْهَمْدَانِيِّ: حَدَّثَنِي اللَّيْثُ ابْنُ سَعْدٍ عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ

Hadīth similar to no. 288).”
(*Ṣaḥīḥ*)

Abū Dāwud said: Al-Qāsim bin Mabṛūr said, “From Yūnus, from Ibn Shihāb, from ‘Amrah, from ‘Āishah, from Umm Ḥabībah bint Jaḥsh.”

And this is how it was reported from Ma‘mar, from Az-Zuhrī, from ‘Amrah, from ‘Āishah — and sometimes Ma‘mar said: “From ‘Amrah, from Umm Ḥabībah” reporting its meaning, — and it was reported similarly, from Ibrāhīm bin Sa‘d, and Ibn ‘Uyaynah, from Az-Zuhrī, from ‘Amrah, from ‘Āishah. In his narration, Ibn ‘Uyaynah said: “He (Az-Zuhrī) did not say: ‘The Prophet ﷺ ordered her to perform *Ghusl*.’”

عَائِشَةَ بِهَذَا الْحَدِيثِ قَالَ فِيهِ: فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلَاةٍ.

قَالَ أَبُو دَاوُدَ: قَالَ الْقَاسِمُ بْنُ مَبْرُورٍ عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، عَنْ أُمِّ حَبِيبَةَ بِنْتِ جَحْشٍ. وَكَذَلِكَ رَوَاهُ مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ - وَرَبَّمَا قَالَ مَعْمَرٌ: عَنْ عَمْرَةَ عَنْ أُمِّ حَبِيبَةَ بِمَعْنَاهُ - وَكَذَلِكَ رَوَاهُ إِبْرَاهِيمُ بْنُ سَعْدٍ وَابْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ. وَقَالَ ابْنُ عُيَيْنَةَ فِي حَدِيثِهِ: وَلَمْ يَقُلْ إِنَّ النَّبِيَّ ﷺ أَمَرَهَا أَنْ تَغْتَسِلَ.

تخریج: أخرجه مسلم، الحيض، باب المستحاضة وغسلها وصلاتها، ح: ٣٣٤ من حديث الليث بن سعد به.

291. Ibn Abī Dhi‘b reported from Ibn Shihāb, from ‘Urwah and ‘Amrah bint ‘Abdur-Rahmān, from ‘Āishah, who said: “Umm Ḥabībah suffered from *Istihādah* for seven years, so the Messenger of Allāh ﷺ commanded her to perform *Ghusl*. So she would perform *Ghusl* for every single prayer.”

And this is how Al-Awzā‘ī reported it as well, with ‘Āishah saying: “So she would perform *Ghusl* for every single prayer.” (*Ṣaḥīḥ*)

٢٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ: حَدَّثَنِي أَبِي عَنْ ابْنِ أَبِي ذَيْبٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عَمْرَةَ وَوَعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ قَالَتْ: إِنَّ أُمَّ حَبِيبَةَ اسْتُحِضَّتْ سَبْعَ سِنِينَ فَأَمَرَهَا رَسُولُ اللَّهِ ﷺ أَنْ تَغْتَسِلَ، فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلَاةٍ. وَكَذَلِكَ رَوَاهُ الْأَوْزَاعِيُّ أَيْضًا. قَالَتْ عَائِشَةُ: فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلَاةٍ.

تخریج: أخرجه البخاري، الحيض، باب عرق الاستحاضة، ح: ٣٢٧ من حديث ابن أبي ذئب ومسلم، الحيض، باب المستحاضة وغسلها وصلاتها، ح: ٣٣٤ من حديث ابن شهاب به باختلاف يسير.

292. It was reported from Ibn Ishāq, from Az-Zuhrī, from ‘Urwah, from ‘Āishah, that she said: “Umm Ḥabībah bint Jaḥsh suffered from *Istihādah* during the lifetime of the Messenger of Allāh ﷺ. So he commanded her to perform *Ghusl* for every prayer.” and he quoted the rest of the *Hadīth* (as no. 291). (*Da’īf*)

Abū Dāwud said: Abū Al-Walīd Aṭ-Tayālīsī narrated this *Hadīth* — and I did not actually hear it from him — from Sulaimān bin Kathīr, from Az-Zuhrī, from ‘Urwah, from ‘Āishah, that she said: “Zainab bint Jaḥsh suffered from *Istihādah*, so the Prophet ﷺ commanded her: ‘Perform *Ghusl* for every prayer.’” And he quoted the *Hadīth*.

Abū Dāwud said: ‘Abduṣ-Ṣamad reported it from Sulaimān bin Kathīr, he said: “perform *Wuḍū’* for every prayer.”

Abū Dāwud said: And this is a mistake from ‘Abduṣ-Ṣamad, and the saying (that is correct) in it is the saying of Abū Al-Walīd.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٦/٢٣٧ من حديث محمد بن إسحاق بن يسار به وانظر، ح: ٢٩٠ * محمد بن إسحاق عنن.

293. It was reported from Abū Salamah who said: “Zainab bint Abī Salamah narrated to me that a woman used to bleed profusely, and she was the wife of ‘Abdur-Raḥmān bin ‘Awf. So the Messenger of Allāh ﷺ commanded her to perform *Ghusl* before every prayer, and then offer the prayer. And she (meaning Zainab) also

٢٩٢ - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ عَبْدِةَ،
عَنْ ابْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ،
عَنْ عَائِشَةَ قَالَتْ: إِنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ
اسْتَحْيَضَتْ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، فَأَمَرَهَا
بِالْغُسْلِ لِكُلِّ صَلَاةٍ وَسَاقَ الْحَدِيثَ.

قال أبو داود: وَرَوَاهُ أَبُو الْوَلِيدِ الطَّيَالِسِيُّ
وَلَمْ أَسْمَعُهُ مِنْهُ عَنْ سُلَيْمَانَ بْنِ كَثِيرٍ، عَنْ
الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ:
«اسْتَحْيَضَتْ زَيْنَبُ بِنْتُ جَحْشٍ، فَقَالَ لَهَا
النَّبِيُّ ﷺ: «اغْتَسِلِي لِكُلِّ صَلَاةٍ» وَسَاقَ
الْحَدِيثَ. قال أبو داود: وَرَوَاهُ عَبْدُ الصَّمَدِ
عَنْ سُلَيْمَانَ بْنِ كَثِيرٍ قال: «تَوَضَّئِي لِكُلِّ
صَلَاةٍ».

قال أبو داود: وَهَذَا وَهُمْ مِنْ عَبْدِ الصَّمَدِ
وَالْقَوْلُ فِيهِ قَوْلُ أَبِي الْوَلِيدِ.

٢٩٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ أَبِي
الْحَجَّاجِ أَبُو مَمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ
الْحُسَيْنِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي
سَلَمَةَ قَالَ: حَدَّثَنِي زَيْنَبُ بِنْتُ أَبِي سَلَمَةَ أَنَّ
امْرَأَةً كَانَتْ تُهْرَاقُ الدَّمَ وَكَانَتْ تَحْتَ
عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: أَنَّ رَسُولَ اللَّهِ ﷺ
أَمَرَهَا أَنْ تَغْتَسِلَ عِنْدَ كُلِّ صَلَاةٍ وَتُصَلِّيَ.

informed me that Umm Bakr informed her that 'Āishah said that the Messenger of Allāh ﷺ said — concerning a woman who sees something doubtful after purification — ‘That is only (from a vein,’ or ‘from veins.’” (*Ḍa'īf*)

Abū Dāwūd said: In the narration of Ibn 'Aqīl, both commands are given, and it states: “If you are strong enough, then perform *Ghusl* for every prayer, otherwise combine (the two prayers).” As was said by Al-Qāsim in his narration. And this saying has been related from Sa'eed bin Jubair, from 'Alī and Ibn 'Abbās.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٣٥١/١ من حديث أبي داود به وصححه ابن الجارود، ح: ١١٥ * حديث أم بكر ضعيف لجهالة حالها: أخرجه ابن ماجه، ح: ٦٤٦ يحيى بن أبي كثير مدلس وعنعن.

Comments:

This narration has been related from Sa'eed bin Jubair, from 'Alī and Ibn 'Abbās. It was recorded by Aṭ-Ṭaḥāwī with an authentic chain of narration.

Chapter 112. Those Who State: She Should Combine Between Two Prayers, And Perform One *Ghusl* Before Both Of Them

294. It was reported from Shu'bah, from 'Abdur-Raḥmān bin Al-Qāsim, from his father, from 'Āishah who said: “A woman suffered from *Istihādah* during the life-time of the Messenger of Allāh ﷺ. So she was commanded to advance the *ʿAṣr* prayer, and delay *Zuhr*, and perform *Ghusl* for both of them, and to delay *Maghrib* and advance *Ishā'*, and perform *Ghusl* for both of them, and to perform *Ghusl* for the *Ṣubḥ* prayer.”

وَأَخْبَرَنِي أَنَّ أُمَّ بَكْرٍ أَخْبَرَتْهُ أَنَّ عَائِشَةَ قَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي الْمَرْأَةِ تَرَى مَا يَرِيهَا بَعْدَ الطُّهْرِ: «إِنَّمَا هِيَ» أَوْ قَالَ: «إِنَّمَا هُوَ عِرْقٌ» أَوْ قَالَ: «عُرُوقٌ».

قال أبو داود: في حديث ابن عقيل الأمران جميعاً. قال: «إِنَّ قَوِيَّتِ فَأَغْتَسِلِي لِكُلِّ صَلَاةٍ وَإِلَّا فَاجْمَعِي» كما قال القاسم في حديثه. وقد روي هذا القول عن سعيد ابن جبير عن عليّ وابن عباس.

(المعجم ١١١) - بَابُ مَنْ قَالَ: تَجْمَعُ بَيْنَ الصَّلَاتَيْنِ وَتَغْتَسِلُ لَهُمَا غَسْلًا
(التحفة ١١٢)

٢٩٤ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنِي أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: اسْتَحْيِضَتْ امْرَأَةٌ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَأَمِرَتْ أَنْ تُعَجِّلَ الْعَصْرَ وَتُؤَخِّرَ الظُّهْرَ وَتَغْتَسِلَ لَهُمَا غَسْلًا، وَأَنْ تُؤَخِّرَ الْمَغْرِبَ وَتُعَجِّلَ الْعِشَاءَ وَتَغْتَسِلَ لَهُمَا غَسْلًا، وَتَغْتَسِلَ لِصَلَاةِ الصُّبْحِ غَسْلًا. فَقُلْتُ لِعَبْدِ الرَّحْمَنِ:

I (Shu'bah) said to 'Abdur-Rahmān: "Is this from the Prophet ﷺ?" So he replied: "I do not narrate anything to you except from the Prophet ﷺ." (*Sahih*)

عَنِ النَّبِيِّ ﷺ؟ فَقَالَ: لَا أَحَدُّثُكَ - إِلَّا عَنِ النَّبِيِّ ﷺ - بِشَيْءٍ.

تخریج: [إسناده صحيح] أخرجه النسائي، الطهارة، باب ذكر اغتسال المستحاضة، ح: ٢١٤ من

حديث شعبة به.

Comments:

The woman mentioned in the narration is Sahlah bint Suhail as stated in the next narration. This *Ghusl* is recommended, but performing *Ghusl* once is enough, as it has been mentioned in the narration of the next chapter. This narration also shows that if the person is ill or suffering from some ailment, then it is allowed to join two prayers together. Two prayers like *Zuhr* and *'Ashr* can be offered together, and similarly *Maghrib* and *'Ishā'* can be offered together.

295. It was reported from Muḥammad bin Ishāq, from 'Abdur-Rahmān bin Al-Qāsim, from his father, from 'Āishah, who said: "Sahlah bint Suhail suffered from *Istihādah*, so she came to the Prophet ﷺ, and he commanded her to perform *Ghusl* for every prayer. When that became difficult for her, he commanded her to combine between *Zuhr* and *'Ashr* (prayers) with one *Ghusl*, and between *Maghrib* and *'Ishā'* with one *Ghusl*, and to perform *Ghusl* for *Ṣubḥ*." (*Da'if*)

Abū Dāwud said: Ibn 'Uyaynah reported it from 'Abdur-Rahmān bin Al-Qāsim, from his father, he said: "A woman suffered from *Istihādah* so she asked the Prophet ﷺ, then he ordered her," narrating the *Hadīth* in its meaning.

٢٩٥ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: إِنَّ سَهْلَةَ بِنْتَ سُهَيْلٍ اسْتَحْيَضَتْ، فَأَتَتِ النَّبِيَّ ﷺ، فَأَمَرَهَا أَنْ تَغْتَسِلَ عِنْدَ كُلِّ صَلَاةٍ، فَلَمَّا جَهَدَهَا ذَلِكَ أَمَرَهَا أَنْ تَجْمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ بِغُسْلٍ وَالْمَغْرِبِ وَالْعِشَاءِ بِغُسْلٍ وَتَغْتَسِلَ لِلصُّبْحِ. قَالَ أَبُو دَاوُدَ: وَرَوَاهُ ابْنُ عُيَيْنَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ قَالَ: إِنَّ امْرَأَةً اسْتَحْيَضَتْ فَسَأَلَتِ النَّبِيَّ ﷺ فَأَمَرَهَا بِمَعْنَاهُ.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٣٥٢/١، ٣٥٣ من حديث أبي داود به وانظر الحديث السابق وحديث ابن عيينة رواه البيهقي: ٣٥٣/١ * ابن إسحاق وسفيان مدلسان وعنعنا.

296. Asmā' bint Umais narrated: "I said: 'O Messenger of Allāh! Fāṭimah bint Abī Ḥubaiṣh has suffered from *Istihādah* for such and such a period (of time), so she does not pray.' So the Messenger of Allāh ﷺ said: '*Subhān Allāh!* This (*Istihādah*) is from *Shaitān*. She should sit in a tub, until she sees the yellow (discharge) above the water. Then she should perform one *Ghusl* for *Zuhr* and *ʿAsr*, and one *Ghusl* for *Maghrib* and *Ishā'*, and perform one *Ghusl* for *Fajr*. And she should perform *Wudū'* in between these (two prayers).'" (*Daʿif*)

Abū Dāwud said: Mujāhid reported it from Ibn 'Abbās that when performing *Ghusl* becomes difficult for her, he commanded her to combine between the two prayers.^[1]

Abū Dāwud said: Ibrāhīm reported it from Ibn 'Abbās, and it is the saying of Ibrāhīm An-Nakha'ī, and 'Abdullāh bin Shaddād.

٢٩٦ - حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ: أَخْبَرَنَا خَالِدٌ عَنْ سَهْلِ بْنِ يَعْنَى بْنِ أَبِي صَالِحٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ أَسْمَاءِ بِنْتِ عُمَيْسٍ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْسٍ اسْتَحْيَضَتْ مُنْذُ كَذَا وَكَذَا فَلَمْ تَصَلِّ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «سُبْحَانَ اللَّهِ! إِنَّ هَذَا مِنَ الشَّيْطَانِ، لِيَجْلِسْ فِي مِرْكَبٍ، فَإِذَا رَأَتْ صُفْرَةً فَوْقَ الْمَاءِ فَلْتَتَسَلَّلْ لِلظُّهْرِ وَالْعَصْرِ غُسْلًا وَاحِدًا، وَتَتَسَلَّلْ لِلْمَغْرِبِ وَالْعِشَاءِ غُسْلًا وَاحِدًا، وَتَتَسَلَّلْ لِلْفَجْرِ غُسْلًا وَاحِدًا، وَتَوَضَّأُ فِيمَا بَيْنَ ذَلِكَ».

قال أبو داود: رواه مجاهد عن ابن عباس: لما اشتد عليها الغسل أمرها أن تجمع بين الصلاتين.

قال أبو داود: ورواه إبراهيم عن ابن عباس، وهو قول إبراهيم النخعي وعبد الله ابن شداد.

تخریج: [إسناده ضعيف] أخرجه الدارقطني: ٢١٥/١، ٢١٦، ح: ٨٢٨ من حديث خالد به وصححه الحاكم على شرط مسلم: ١٧٤/١ ووافقه الذهبي وللحديث شواهد * الزهري عنعن.

Comments:

This is the popular view; performing *Ghusl* for every two prayers is commendable, otherwise performing *Ghusl* at the end of menstruation is enough, and performing *Wudū'* for each prayer when suffering from *Istihādah*.

[1] This version is referring to the statement of Ibn 'Abbās.

Chapter 112. Those Who Said: She Should Perform *Ghusl* From One Purity To The Other

297. ‘Adī bin Thābit reported from his father, from his grandfather, that the Prophet ﷺ said concerning the woman with *Istihādah*: “She should leave the prayer during the days of her (regular) period, then perform *Ghusl*, and perform *Wudū’* for every prayer.” (*Da‘īf*)

Abū Dāwūd said: ‘Uthmān (one of the narrators) said: “...and fast and pray.”

تخريج: [إسناده ضعيف] وأخرجه الترمذي، الطهارة، باب ما جاء أن المستحاضة تتوضأ لكل صلاة، ح: ١٢٦ وابن ماجه، ح: ٦٢٥ من حديث شريك القاضي به * شريك عنعن، وللحديث شواهد ضعيفة.

298. It was reported from Al-A‘mash from Ḥabīb bin Abī Thābit, from ‘Urwah, from ‘Āishah, that she said: “Fāṭimah bint Abī Ḥubaiṣh came to the Prophet ﷺ, and she mentioned her story, then said: “...so he said: ‘Then perform *Ghusl*, and make *Wudū’* for every prayer and pray.” (*Da‘īf*)

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الطهارة، باب ما جاء في المستحاضة التي قد عدت ... الخ، ح: ٦٢٤ من حديث وكيع به وللحديث شواهد * الأعمش وحبیب مدلسان وعننا.

299. It was reported from Ayyūb bin Abī Miskīn, from Al-Hajjāj, from Umm Kulthūm, from ‘Āishah, concerning a woman who suffers from *Istihādah*, she said: “She should perform *Ghusl* — meaning

(المعجم ١١٢) - بَابُ مَنْ قَالَ: تَغْتَسِلُ مِنْ طَهْرٍ إِلَى طَهْرٍ (التحفة ١١٣)

٢٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ بْنِ زِيَادٍ: أَخْبَرَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي الْيَقْطَانِ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ فِي الْمُسْتَحَاضَةِ: «تَدْعُ الصَّلَاةَ أَيَّامَ أَقْرَائِهَا ثُمَّ تَغْتَسِلُ وَتُصَلِّي وَالتَّوَضُّؤُ عِنْدَ كُلِّ صَلَاةٍ» .
قال أبو داود: زَادَ عُثْمَانُ «وَتَصُومُ وَتُصَلِّي» .

٢٩٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ عَنِ الْأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ إِلَى النَّبِيِّ ﷺ، فَذَكَرَ خَبْرَهَا قَالَ: «ثُمَّ اغْتَسَلِي ثُمَّ تَوَضَّئِي لِكُلِّ صَلَاةٍ وَصَلِّي» .

٢٩٩ - حَدَّثَنَا أَحْمَدُ بْنُ سَيَانَ الْقَطَّانُ الْوَأَسْطِطِيُّ: حَدَّثَنَا يَزِيدٌ عَنْ أَيُّوبَ بْنِ أَبِي مَسْكِينٍ، عَنِ الْحَجَّاجِ، عَنْ أُمِّ كَلْثُومٍ، عَنْ عَائِشَةَ فِي الْمُسْتَحَاضَةِ تَغْتَسِلُ تَعْنِي مَرَّةً

once — then perform *Wuḍū'* (for the prayer) until the days of her period (start).” (*Ṣaḥīh*)

وَإِحْدَةً، ثُمَّ تَوَضَّأَ إِلَى أَيَّامِ أَقْرَانِهَا.

تخريج: [صحيح] أخرجه البيهقي: ٣٤٦/١ من حديث أبي داود به وللحديث شواهد، انظر الحديث الآتي.

300. It was reported from Ayyūb Abū Al-‘Alā’, from Abū Shubrumah, from Masrūq’s wife, that ‘Āishah narrated similarly (as no. 299) from the Prophet ﷺ. (*Ṣaḥīh*)

٣٠٠ - حَدَّثَنَا أَحْمَدُ بْنُ سِنَانَ الْوَاسِطِيُّ: حَدَّثَنَا يَزِيدُ عَنْ أَيُّوبَ أَبِي الْعَلَاءِ، عَنْ ابْنِ شُبْرُمَةَ، عَنْ امْرَأَةِ مَسْرُوقٍ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

Abū Dāwud said: The *Ḥadīth* of ‘Adī bin Thābit, Al-A‘mash from Ḥabīb, and Ayyūb Abū Al-‘Alā’, all of them are weak, they are not correct. What proves the weakness of this narration of Al-A‘mash from Ḥabīb is that Ḥafṣ bin Ghiyāth narrated it from Al-A‘mash in a *Mawqūf* form, and Ḥafṣ bin Ghiyāth rejected the idea that the narration of Ḥabīb was *Marfū’*. Asbāṭ also reported it from Al-A‘mash in *Mawqūf* form from ‘Āishah.

قال أبو داود: وَحَدِيثُ عَدِيِّ بْنِ ثَابِتٍ وَالْأَعْمَشِ عَنْ حَبِيبٍ وَأَيُّوبَ أَبِي الْعَلَاءِ كُلِّهَا ضَعِيفَةٌ لَا تَصُحُّ. وَدَلَّ عَلَى ضَعْفِ حَدِيثِ الْأَعْمَشِ عَنْ حَبِيبٍ هَذَا الْحَدِيثُ أَوْفَقَهُ حَفْصُ بْنُ غِيَاثٍ عَنِ الْأَعْمَشِ. وَأَنْكَرَ حَفْصُ بْنُ غِيَاثٍ أَنْ يَكُونَ حَدِيثُ حَبِيبٍ مَرْفُوعًا. وَأَوْفَقَهُ أَيْضًا أَشْبَاطُ عَنِ الْأَعْمَشِ مَوْفُوفٌ عَنِ عَائِشَةَ.

Abū Dāwud said: Ibn Dāwud reported it from Al-A‘mash, in a *Marfū’* form in the beginning of it, and he rejected that it contained the mention of *Wuḍū'* for every prayer.

قال أبو داود: وَرَوَاهُ ابْنُ دَاوُدَ عَنِ الْأَعْمَشِ مَرْفُوعًا أَوْلُهُ وَأَنْكَرَ أَنْ يَكُونَ فِيهِ الْوُضُوءُ عِنْدَ كُلِّ صَلَاةٍ. وَدَلَّ عَلَى ضَعْفِ حَدِيثِ حَبِيبٍ هَذَا أَنْ رِوَايَةَ الزُّهْرِيِّ عَنِ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلَاةٍ فِي حَدِيثِ الْمُسْتَحَاضَةِ.

What proves the weakness of this narration of Ḥabīb is the report of Az-Zuhrī from ‘Urwah from ‘Āishah, that she said: “So she would perform *Ghusl* for every prayer” in the *Ḥadīth* about the one who suffers from *Istihāḍah*.

وَرَوَى أَبُو الْقَيْظَانَ عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ وَعَمَّارِ مَوْلَى بَنِي هَاشِمٍ، عَنْ ابْنِ عَبَّاسٍ. وَرَوَى عَبْدُ الْمَلِكِ بْنُ مَيْسَرَةَ وَيَبَّانُ وَمُعِينَةُ وَفِرَاسٌ وَمُجَالِدٌ عَنِ الشَّعْبِيِّ، عَنْ حَدِيثِ قَمِيرٍ، عَنْ عَائِشَةَ: تَوَضَّأَ لِكُلِّ

Abū Al-Yaqzān reported from ‘Adī bin Thābit, from his father, from

‘Alī; and ‘Ammār the freed slave of Banū Hashim reported from Ibn ‘Abbās; and ‘Abdul-Mālik bin Maisarah, Bayān, Mughīrah, Firās, Mujālid — all reported from Ash-Sha‘bī, from the narration of Qamīr, from ‘Āishah: “Perform *Wuḍū’* for every prayer.”

And the narration of Dāwud and ‘Āshim from Ash-Sha‘bī, from Qamīr, from ‘Āishah says that she performs *Ghusl* every day, once. And Hishām bin ‘Urwah reported from his father that the woman who suffers from *Istihāḍah* performs *Wuḍū’* for every prayer.

All of these *Aḥādīth* are weak except the narration of Qamīr, the narration of ‘Ammār the freed slave of Banū Hāshim, and the narration of Hishām bin ‘Urwah from his father. And what is popular from Ibn ‘Abbās is the *Ghusl*.

تخريج: [إسناده صحيح] أخرجه البيهقي في معرفة السنن والآثار، ح: ٤٨٨ من حديث أبي داود به وكذا رواه الشعبي عن قمير امرأة مسروق به، والسنن الكبرى للبيهقي: ١/٣٤٦، ٣٤٧.

Chapter (...) Those Who Said: She Should Perform *Ghusl* From One *Zuhr* (Prayer) to The Next *Zuhr* (Prayer)

301. Sumayyī, the freed-slave of Abū Bakr, was sent by Al-Qa‘aqā‘ and Zaid bin Aslam to Sa‘eed bin Al-Musayyab in order to ask him about the *Ghusl* that a woman with *Istihāḍah* performs. He (Sa‘eed) replied: “She should perform *Ghusl* from *Zuhr* to *Zuhr*, and perform *Wuḍū’* for every prayer (in

صلاة. وَرَوَاهُ دَاوُدَ وَعَاصِمٌ عَنِ الشَّعْبِيِّ،
عَنْ قَمِيرٍ، عَنْ عَائِشَةَ: تَغْتَسِلُ كُلَّ يَوْمٍ مَرَّةً.
وَرَوَى هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ: الْمُسْتَحَاضَةُ
تَتَوَضَّأُ لِكُلِّ صَلَاةٍ.

وهذه الأحاديث كلها ضعيفة إلا حديث
قمير وحديث عمارة مولى بني هاشم وحديث
هشام بن عروة عن أبيه والمعروف عن ابن
عباس الغسل.

(المعجم ...) - بَابُ مَنْ قَالَ:

الْمُسْتَحَاضَةُ تَغْتَسِلُ مِنْ ظَهْرِ إِلَى ظَهْرِ

(التحفة ١١٤)

٣٠١ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ
سَمِيِّ مَوْلَى أَبِي بَكْرٍ أَنَّ الْقَعْقَاعَ وَزَيْدَ بْنَ
أَسْلَمَ أَرْسَلَاهُ إِلَى سَعِيدِ بْنِ الْمُسَيْبِ يَسْأَلُهُ
كَيْفَ تَغْتَسِلُ الْمُسْتَحَاضَةُ؟ فَقَالَ: تَغْتَسِلُ مِنْ
ظَهْرِ إِلَى ظَهْرِ، وَتَوَضَّأُ لِكُلِّ صَلَاةٍ، فَإِنْ
غَلَبَهَا الدَّمُ اسْتَفْرَطَتْ بِثَوْبٍ.

between). If the bleeding becomes severe, she should tie a cloth around her private area.” (*Ṣaḥīḥ*)
 Abū Dāwud said: It has been related from Ibn ‘Umar and Anas bin Mālik that they said: “She should perform *Ghusl* from *Zuhr* to *Zuhr*”. And similar has been reported from Dāwud and ‘Āsim from Ash-Sha‘bī, from a wife of his, from Qamīr, from ‘Āishah, except that Dāwud said: “Every day,” while in the narration of ‘Āsim it was: “At *Zuhr*.” And this is the saying of Sālim bin ‘Abdullāh, Al-Ḥasan and ‘Aṭā’.

Abū Dāwud said: Mālik (bin Anas) said: “I think that the narration of Ibn Al-Musayyab: ‘...From purity (*Ṭuhr*) to purity (*Ṭuhr*),’ has been changed by some narrators to: ‘...*Zuhr* to *Zuhr*,’ so they made a mistake in (narrating) it.”

Miswar bin ‘Abdul-Mālik bin Sa‘eed bin ‘Abdur-Raḥmān bin Yarbū’ said in it: ‘From *Ṭuhr* to *Ṭuhr*,’ but the narrators changed it to: “From *Zuhr* to *Zuhr*.”

تخريج: [إسناده صحيح] أخرجه الدارمي: ٢٠٥/١، ح: ٨١٥ من طريق آخر عن سمي به وهو في الموطأ (يحيى): ٦٣/١ ورواه البيهقي في المعرفة: ٤٨٦ من حديث أبي داود به.

Chapter 113. Those Who Said: She Should Perform *Ghusl* Once A Day, But Did Not Specify *Zuhr*

302. It was reported from ‘Ali that he said: “The woman with *Istihādah* should perform *Ghusl* every day after her period finishes, and she should take a wool (cloth)

قال أبو داود: وَرَوَى عن ابن عُمرَ وَأَنَسِ ابنِ مَالِكٍ تَغْتَسِلُ مِنْ طَهْرٍ إِلَى طَهْرٍ، وَكَذَلِكَ رَوَى دَاوُدُ وَعَاصِمٌ عن الشَّعْبِيِّ، عن امرَأَتِهِ، عن قَمِيرٍ، عن عائِشَةَ، إِلَّا أَنَّ دَاوُدَ قال: كُلُّ يَوْمٍ، وفي حديثِ عَاصِمٍ: عِنْدَ الطُّهْرِ وَهُوَ قَوْلُ سَالِمِ بنِ عَبْدِ اللهِ وَالْحَسَنِ وَعَطَاءٍ.
 قال أبو داود: قال مالك: إني لأظنُّ حديثَ ابنِ المُسَيَّبِ مِنْ طَهْرٍ إِلَى طَهْرٍ قال فيه: إِنَّمَا هُوَ مِنْ طَهْرٍ إِلَى طَهْرٍ وَلَكِنِ الوَهْمُ دَخَلَ فِيهِ فَقَلَبَهَا النَّاسُ فقالوا: مِنْ طَهْرٍ إِلَى طَهْرٍ. وَرَوَاهُ مِسْوَرُ بنُ عَبْدِ المَلِكِ بنِ سَعِيدِ ابنِ عَبْدِ الرَّحْمَنِ بنِ يَرْبُوعٍ قال فيه: مِنْ طَهْرٍ إِلَى طَهْرٍ فَقَلَبَهَا النَّاسُ مِنْ طَهْرٍ إِلَى طَهْرٍ.

(المعجم ١١٣) - بَابُ مَنْ قَالَ: تَغْتَسِلُ كُلَّ يَوْمٍ مَرَّةً وَلَمْ يَقُلْ عِنْدَ الطُّهْرِ مَرَّةً (التحفة ١١٥)

٣٠٢ - حَدَّثَنَا أَحْمَدُ بنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ اللهِ بنُ نُمَيْرٍ عن مُحَمَّدِ بنِ أَبِي إِسْمَاعِيلَ وَهُوَ مُحَمَّدُ بنُ رَاشِدٍ، عن مَعْقِلِ الخَنْعَبِيِّ، عن عَلِيِّ قال: المُسْتَحَاضَةُ إِذَا انْقَضَى

soaked with fat or oil (to place around her private area).” (*Da'if*)

حَيْضُهَا اغْتَسَلَتْ كُلَّ يَوْمٍ وَاتَّخَذَتْ صُوفَةً فِيهَا سَمْنٌ أَوْ زَيْتٌ.

تخریج: [إسناده ضعيف] انفرد به أبو داود * معقل الخثعمي مجهول الحال، لم يوثقه غير

ابن حبان.

Comments:

The chain of narration for this report from ‘Alī is not authentic, for what is correct from him, see the author’s comments after number 292 for the narration from ‘Alī and Ibn ‘Abbās, which was recorded by Aṭ-Ṭaḥāwī with an authentic chain of narration.

Chapter 114. Those Who Said: She Should Perform *Ghusl* Between The Days (Of Her Menses)

(المعجم ١١٤) - بَابُ مَنْ قَالَ: تَغْتَسِلُ
بَيْنَ الْأَيَّامِ (التحفة ١١٦)

303. Muḥammad bin ‘Uthmān said that he asked Al-‘Āṣim bin Muḥammad about the woman with *Istihāḍah* (what should she do?). He replied: “She should leave the prayers during her period, then (when her menses are over) she performs *Ghusl* and prays, then perform (another) *Ghusl* during the days (of her next period).” (*Ṣaḥīḥ*)

٣٠٣ - حَدَّثَنَا الْقَعْنَبِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ عَثْمَانَ أَنَّهُ سَأَلَ الْقَاسِمَ بْنَ مُحَمَّدٍ عَنِ الْمُسْتَحَاضَةِ قَالَ: تَدَعُ الصَّلَاةَ أَيَّامَ أَقْرَابِهَا ثُمَّ تَغْتَسِلُ فَتُصَلِّي ثُمَّ تَغْتَسِلُ فِي الْأَيَّامِ.

تخریج: [إسناده صحيح] انفرد به أبو داود.

Chapter 115. Those Who Said: She Should Perform *Wuḍū’* for Every Prayer

(المعجم ١١٥) - بَابُ مَنْ قَالَ: تَوَضَّأُ
لِكُلِّ صَلَاةٍ (التحفة ١١٧)

304. Fāṭimah bint Abī Ḥubaish narrated that she used to suffer from *Istihāḍah*. So the Prophet ﷺ told her, “When you have menstrual blood, then that is dark blood, easily recognizable [by its characteristics]. So when that occurs, stop praying, and when the other [blood] comes, perform *Wuḍū’* and pray.”^[1] (*Da'if*)

٣٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ مُحَمَّدِ بْنِ يَعْنِي ابْنَ عَمْرٍو، قَالَ: حَدَّثَنِي ابْنُ شِهَابٍ عَنْ عُرْوَةَ بِنِ الرُّبَيْرِ، عَنْ فَاطِمَةَ بِنْتِ أَبِي حُبَيْشٍ أَنَّهَا كَانَتْ تُسْتَحَاضُ، فَقَالَ لَهَا النَّبِيُّ ﷺ: «إِذَا كَانَ دَمُ الْحَيْضِ فَإِنَّهُ دَمٌ أَسْوَدٌ يُعْرَفُ، فَإِذَا كَانَ ذَلِكَ

[1] This narration preceded with this chain under number 286, but with the remainder of the wording: “...for that is only from a vein.”

Abū Dāwud said: Ibn Al-Muthanna said: "And Ibn Abī 'Adī narrated it to us from memory, so he said: 'From 'Urwah from 'Āishah, from Fāṭimah.'"

Abū Dāwud said: Al-'Alā' bin Al-Musayyab and Shu'bah reported it from Al-Hakam, from Abū Ja'far. Al-'Alā' said: "From the Prophet ﷺ," while Shu'bah narrated as a *Mawqūf* narration of Abū Ja'far: "She performs *Wuḍū'* for every prayer."

Comments:

See no. 280.

Chapter 116. Those Who Did Not Mention The *Wuḍū'* Except If It Was Nullified

305. 'Ikrimah reported that Umm Habībah bint Jaḥsh suffered from *Istihādah*. So the Prophet ﷺ commanded her to wait during the days of her period (without praying), and then perform *Ghusl* and pray. So if she were to see anything from that, then she should perform *Wuḍū'* and pray. (*Da'if*)

تخريج: [إسناده ضعيف] وقال الخطابي: "هذا الحديث منقطع، عكرمة لم يسمع من أم

306. Al-Laith reported that Rabī'ah did not believe that it was necessary for a woman with *Istihādah* to perform *Wuḍū'* for every prayer, except if she nullified it with any other factor besides the blood. In that case, she should perform *Wuḍū'*. (*Ṣaḥīh*)

فأمسكي عن الصلاة فإذا كان الآخر فتوضئي وصلي.

قال أبو داود: قال ابن المثنى: وحدثنا به ابن أبي عدي جفظاً فقال: عن عروة عن عائشة أن فاطمة.

قال أبو داود: ورؤي عن العلاء بن المسيب وشعبة عن الحكم، عن أبي جعفر قال العلاء عن النبي ﷺ، وأوقفه شعبة على أبي جعفر توضأ لكل صلاة.

تخريج: [إسناده ضعيف] تقدم، ح: ٢٨٦.

(المعجم ١١٦) - باب من لم يذكر الوضوء إلا عند الحدث (التحفة ١١٨)

٣٠٥ - حدثنا زياد بن أيوب: حدثنا هسيمة: حدثنا أبو بشر عن عكرمة قال: إن أم حبيبة بنت جحش استحيضت فأمرها النبي ﷺ أن تنتظر أيام أقرانها ثم تغتسل وتضلي، فإن رأت شيئاً من ذلك توضأت وصلت.

تخريج: [إسناده ضعيف] وقال الخطابي: "هذا الحديث منقطع، عكرمة لم يسمع من أم حبيبة" ولأصل الحديث شواهد كثيرة.

٣٠٦ - حدثنا عبد الملك بن شعيب: حدثني عبد الله بن وهب: حدثني الليث عن ربيعة أنه كان لا يرى على المستحاضة وضوءاً عند كل صلاة إلا أن يصيبها حدث غير الدم فتوضأ.

قال أبو داود: هذا قول مالك يعني ابن أنس.

Abū Dāwud said: This is the opinion of Mālik — meaning Ibn Anas.

Chapter 117. Concerning The Yellowish And Brownish Discharge After Purification

307. It was reported from Qatādah, from Umm Hudhail, from Umm ‘Aṭīyah — who was (a Companion) who had given her oath of allegiance to the Prophet ﷺ — that she said: “We would not consider the brownish or yellowish discharge after our purity to be of any (significance).” (*Ṣaḥīḥ*)

تخریج: [صحیح] أخرجه البيهقي: ٣٣٧/١ من حديث أبي داود به وصححه الحاكم على شرط الشيخين: ١٧٤/١، ١٧٥ ووافقه الذهبي (!) ورواه ابن ماجه، ح: ٦٤٧ من حديث أم الهذيل حفصة به.

308. (There is another chain) from Muḥammad bin Sīrīn, from Umm ‘Aṭīyah with similar (narration as no. 307).

Abū Dāwud said: Umm Al-Hudhail is Ḥaḥṣah bint Sīrīn, her son’s name was Hudhail, and her husband’s name was ‘Abdur-Raḥmān. (*Ṣaḥīḥ*)

٣٠٨ - حَدَّثَنَا مُسَدَّدٌ: أَخْبَرَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَيُّوبُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةٍ بِمِثْلِهِ. قَالَ أَبُو دَاوُدَ: أُمُّ الْهَذِيلِ هِيَ حَفْصَةُ بِنْتُ سِيرِينَ كَانَ ابْنُهَا اسْمُهُ هُذَيْلٌ وَاسْمُ زَوْجِهَا عَبْدُ الرَّحْمَنِ.

تخریج: أخرجه البخاري، الحيض، باب الصفرة والكدره في غير أيام الحيض، ح: ٣٢٦ من حديث إسماعيل ابن علي به.

Chapter 118. Intercourse Of A Husband With A Woman In A State Of *Istihādah*

309. It was reported that ‘Ikrimah said: “Umm Ḥabībah used to suffer from *Istihādah*, and her husband used to have intercourse with her.” (*Da‘if*)

(المعجم ١١٨) - بَابُ الْمُسْتَحَاضَةِ يَعْشَاهَا زَوْجُهَا (التحفة ١٢٠) ٣٠٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ خَالِدٍ: أَخْبَرَنَا مُعَلَّى بْنُ مَنصُورٍ عَنْ عَلِيِّ بْنِ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ عِكْرَمَةَ قَالَ: كَانَتْ أُمُّ حَبِيبَةَ تُسْتَحَاضُ فَكَانَ زَوْجُهَا يَعْشَاهَا.

Abū Dāwud said: Yaḥyā bin Ma'īn said: "Mu'alla (one of the narrators) is trustworthy." And Aḥmad bin Ḥanbal would not report from him because he used to venture in opinion.^[1]

قال أبو داود: قال يحيى بن معين: مُعَلَّى ثِقَّةٌ، وَكَانَ أَحْمَدُ بْنُ حَنْبَلٍ لَا يَرَوِي عَنْهُ لِأَنَّهُ كَانَ يَنْظُرُ فِي الرَّأْيِ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٣٢٩/١ من حديث أبي داود به وانظر، ح: ٣٠٥.

310. It was reported that 'Ikrimah said: "Ḥamnah bint Jaḥsh used to suffer from *Istihādah*, and her husband used to have intercourse with her." (*Da'if*)

٣١٠ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي سُرَيْجٍ الرَّازِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْجَهْمِ: حَدَّثَنَا عَمْرُو بْنُ أَبِي قَيْسٍ عَنْ عَاصِمٍ، عَنْ عِكْرِمَةَ، عَنْ حَمْنَةَ بِنْتِ جَحْشٍ: أَنَّهَا كَانَتْ مُسْتَحَاضَةً وَكَانَ زَوْجُهَا يُجَامِعُهَا.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٣٢٩/١ من حديث أبي داود به وأعله المنذري، وانظر، ح: ٣٠٥ ولأصل الحديث شواهد كثيرة.

Chapter 119. What Has Been Narrated Regarding The Time (Limit) Of Post-Partum Bleeding

311. It was reported from Mussah, from Umm Salamah, that she said: "Women who were in their post-partum bleeding, during the time of the Messenger of Allāh ﷺ, would wait after the (beginning) of their bleeding for forty days, or forty nights. And we would use *Wars*^[2] to anoint our faces — meaning for freckles." (*Hasan*)

(المعجم ١١٩) - بَابُ مَا جَاءَ فِي وَقْتِ النِّسَاءِ (التحفة ١٢١)

٣١١ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الْأَعْلَى عَنْ أَبِي سَهْلٍ، عَنْ مُسَّةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: كَانَتْ النِّسَاءُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ تَقْعُدُ بَعْدَ نِفَاسِهَا أَرْبَعِينَ يَوْمًا أَوْ أَرْبَعِينَ لَيْلَةً، وَكُنَّا نَطْلُبُ عَلَى وُجُوهِنَا الْوَرَسَ - تَعْنِي مِنَ الْكَلْفِ.

تخريج: [حسن] أخرجه الترمذي، الطهارة، باب ما جاء في كم تمكث النساء، ح: ١٣٩ وابن ماجه، ح: ٦٤٨ من حديث علي بن عبد الأعلى به وقال الترمذي: "غريب" وصححه

^[1] *Ar-Ra'y*, and it is reported from Aḥmad that it was because he narrated what supported opinions.

^[2] A yellowish substance derived from a plant, used for dyeing cloth, or for uses similar to what is mentioned in this narration.

الحاكم: ١٧٥/١ ووافقه الذهبي، وبنحوه قال ابن عباس، رواه البيهقي: ٣٤١/١ بسند صحيح عنه والإجماع يؤيده.

Comments:

Nifās refers to the bleeding that occurs after giving birth to a child. It is not required upon the woman to make up any of the prayers missed during *Nifās* and menstruation.

312. It was reported from Mussah that she said: “I went for *Hajj*, so I visited Umm Salamah. I asked her: ‘O Mother of the Believers! Samurah bin Jundab commands women to make up the prayers that they missed during their menses.’^[1] She said: ‘She should not make them up. The women of the Prophet ﷺ would sit during their post-partum bleeding for forty nights, and the Prophet ﷺ did not command the woman with post-partum bleeding to make up her prayers.’” (*Hasan*)

٣١٢ - حَدَّثَنَا الْحَسَنُ بْنُ يَحْيَى: حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ يَعْني حَبِي: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ الْمُبَارَكِ عَنْ يُونُسَ بْنِ نَافِعٍ، عَنْ كَثِيرِ بْنِ زِيَادٍ قَالَ: حَدَّثَنِي الْأَزْدِيُّ يَعْنِي مُسَّةَ، قَالَتْ: حَجَجْتُ فَدَخَلْتُ عَلَى أُمِّ سَلَمَةَ فَقُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ! إِنَّ سَمْرَةَ بْنَ جُنْدَبٍ يَأْمُرُ النِّسَاءَ بِقُضْيِ صَلَاةِ الْمَحِيضِ فَقَالَتْ: لَا يَقْضِينَ. كَانَتْ الْمَرْأَةُ مِنْ نِسَاءِ النَّبِيِّ ﷺ تَقْعُدُ فِي النَّفَاسِ أَرْبَعِينَ لَيْلَةً لَا يَأْمُرُهَا النَّبِيُّ ﷺ لِقَضَاءِ صَلَاةِ النَّفَاسِ.

قال مُحَمَّدٌ: يَعْنِي ابْنَ حَاتِمٍ: وَاسْمُهَا مُسَّةٌ تُكْنَى أُمَّ بَيْسَةَ.
قال أَبُو دَاوُدَ: كَثِيرُ بْنُ زِيَادٍ كُنِيَّتُهُ أَبُو سَهْلٍ.
تخريج: [حسن] انظر الحديث السابق.

Chapter 120. Performing Ghusl After Menses

(المعجم ١٢٠) - بَابُ الْإِغْتِسَالِ مِنَ الْحَيْضِ (التحفة ١٢٢)

313. It was reported from Sulaimān bin Suḥaim, from Umayyah bint Abī Aṣ-Ṣalt, from a woman from the tribe of Banu Ghifār — whom she named for me^[2] — that she said: “The Messenger of Allāh ﷺ let me ride

٣١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو الرَّازِيُّ: حَدَّثَنَا سَلَمَةُ يَعْنِي ابْنَ الْفَضْلِ: أَخْبَرَنَا مُحَمَّدٌ يَعْنِي ابْنَ إِسْحَاقَ، عَنْ سُلَيْمَانَ بْنِ سُوْحَيْمٍ، عَنْ أُمِّيَّةِ بِنْتِ أَبِي الصَّلْتِ، عَنْ امْرَأَةٍ مِنْ بَنِي غِفَارٍ قَدْ سَمَّاهَا لِي قَالَتْ: أَرَدَفَنِي رَسُولُ اللَّهِ

[1] *Al-Mahīṣ*; based upon her answer, some of them say that here the meaning may only refer to the post-partum bleeding.

[2] Being a statement of Sulaimān.

on the back of his saddle. So, by Allāh, the Messenger of Allāh ﷺ continued (riding) until morning, then sat the camel down and descended from the saddle. Unexpectedly (I saw) my blood (on it), and that was the first menses that I had. So I secured myself on the camel, and was embarrassed (to get down). When the Messenger of Allāh ﷺ saw my state, and the blood, he said: 'What is the matter with you? Perhaps you have had your menses?' I said: 'Yes.' He said: 'Then take care of yourself, then take a container with water, and throw some salt in it and wash the area of the saddle that has been touched by the blood. Then return to your riding place (on the saddle).'" She said: "So when the Messenger of Allāh ﷺ captured Khaibar, he distributed some of the spoils of war to us." And she would never wash herself after menses except that she would put some salt in the water. And she also advised that her *Ghusl* after death be the same. (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه أحمد: ٦/٣٨٠ من حديث محمد بن إسحاق بن يسار به * أمية بنت أبي الصلت: لا يعرف حالها (تقريب) وابن إسحاق مدلس، عنعن.

314. It was reported from 'Āishah, that Asmā' visited the Messenger of Allāh ﷺ and said: "O Messenger of Allāh! How does one of us wash herself after she finishes her menses?" He replied: "She should take *Sidr*^[1] and water, then

ﷺ على حَقِيْبَةِ رَحْلِهِ، قَالَتْ: فَوَاللَّهِ! لَنْزَلَ رَسُولُ اللَّهِ ﷺ إِلَى الصُّبْحِ فَأَنَاحَ وَنَزَلْتُ عَنْ حَقِيْبَةِ رَحْلِهِ فِإِذَا بِهَا دَمٌ مِنِّي، وَكَأَنْتُ أَوَّلَ حَيْضَةٍ حِضَّتُهَا. قَالَتْ: فَتَقَبَّضْتُ إِلَى النَّاقَةِ وَاسْتَحْيَيْتُ فَلَمَّا رَأَى رَسُولُ اللَّهِ ﷺ مَا بِي وَرَأَى الدَّمَ قَالَ: «مَا لَكَ لَعَلَّكَ نَفِسْتِ؟» قُلْتُ: نَعَمْ. قَالَ: «فَأُضِلِّجِي مِنْ نَفْسِكَ، ثُمَّ خُذِي إِنَاءً مِنْ مَاءٍ فَاطْرَحِي فِيهِ مِلْحًا ثُمَّ اغْسِلِي مَا أَصَابَ الْحَقِيْبَةَ مِنَ الدَّمِ ثُمَّ عُوْدِي لِمَرْكَبِكَ». قَالَتْ: فَلَمَّا فَتَحَ رَسُولُ اللَّهِ ﷺ خَيْبَرَ رَضَخَ لَنَا مِنَ الْفَيْءِ. قَالَتْ: وَكَأَنْتُ لَا تَطْهَرُ مِنْ حَيْضَةٍ إِلَّا جَعَلْتُ فِي طَهْوَرِهَا مِلْحًا، وَأَوْصَتْ بِهِ أَنْ يُجْعَلَ فِي غُسْلِهَا حِينَ مَاتَتْ.

٣١٤ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سَلَامُ بْنُ سُلَيْمٍ عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ قَالَتْ: دَخَلْتُ أَسْمَاءَ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! كَيْفَ تَغْتَسِلُ إِحْدَانَا إِذَا

[1] *Sidr*: Lote leaves.

perform *Wuḍū'*. She should then wash her hair and rub it until the water reaches the roots of her hair. She should then pour water over her body, and then take her pad (*Firṣah*)^[1] and cleanse herself with it." She said: "O Messenger of Allāh! How should I cleanse myself with it?" 'Āishah said: "I understood what the Messenger of Allāh ﷺ was referring to, so I said to her: 'Follow the traces of blood (with the pad).'" (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، الحيض، باب استحباب استعمال المغتسلة من الحيض فرصة من مسك في موضع الدم، ح: ۳۳۲ من حديث سلام بن سليم به ورواه البخاري، ح: ۳۱۴ من طريق آخر عن صفية به.

315. (There is another chain) 'Āishah once mentioned the women of the *Anṣār*, and praised them, and mentioned good (matters) about them. She said: "A woman from among them came to the Messenger of Allāh ﷺ..." and the rest of the *Ḥadīth* is similar (to no. 315), except that she said: "...a musk laden pad."^[2]

Musad-dad said: "Abū 'Awānah (one of the narrators) would say: '...pad (*Firṣah*),' and Abū Al-Aḥwaṣ would say: "...small piece (of cloth) (*Qarṣah*).'" (*Ṣaḥīḥ*)

316. (There is another chain) 'Āishah narrated that Asmā' asked the Prophet ﷺ..., and its meaning is similar, but he said: "...a musk laden pad (*Firṣah*)." She asked:

طَهَّرَتْ مِنَ الْمَحِيضِ؟ قَالَ: «تَأْخُذُ سِدْرَهَا وَمَاءَهَا فَتَوْصَّأُ ثُمَّ تَغْسِلُ رَأْسَهَا وَتَدْلُكُهُ حَتَّى يَبْلُغَ الْمَاءُ أَصُولَ شَعْرِهَا ثُمَّ تُفِيضُ عَلَى جَسَدِهَا ثُمَّ تَأْخُذُ فِرْصَتَهَا فَتَطَهَّرُ بِهَا».

قَالَتْ: يَا رَسُولَ اللَّهِ! كَيْفَ أَتَطَهَّرُ بِهَا؟ قَالَتْ عَائِشَةُ: فَعَرَفْتُ الَّذِي يَكْنِي عَنْهُ رَسُولُ اللَّهِ ﷺ. فَقُلْتُ لَهَا: تَتَّبِعِينَ آثَارَ الدَّمِ.

۳۱۵ - حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهْدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ أَنَّهَا ذَكَرَتْ نِسَاءَ الْأَنْصَارِ فَأَنْتَتْ عَلَيْهِنَّ وَقَالَتْ لَهُنَّ مَعْرُوفًا.

قَالَتْ: دَخَلَتْ امْرَأَةٌ مِنْهُنَّ عَلَى رَسُولِ اللَّهِ ﷺ، فَذَكَرَ مَعْنَاهُ، إِلَّا أَنَّهُ قَالَ: «فِرْصَةٌ مُمَسَّكَةٌ». قَالَ مُسَدَّدٌ: كَانَ أَبُو عَوَانَةَ يَقُولُ: «فِرْصَةٌ»، وَكَانَ أَبُو الْأَحْوَصِ يَقُولُ: «قِرْصَةٌ».

تخریج: [صحيح] انظر الحديث السابق.

۳۱۶ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ إِبْرَاهِيمَ يَعْنِي ابْنَ مُهَاجِرٍ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ أَنَّ

[1] *Firṣah* a piece of wool or cotton or other than that, and in the following narration it is said to be scented with musk or the like.

[2] And they say that the meaning of *Mumassakah* is laden with musk or other perfume.

“How should I cleanse myself with it?” He said: “*Subhan Allāh!* Cleanse yourself with it!” and covered himself with a garment.

This narration also has the addition: “And she (Asmā) asked him about the *Ghusl* from *Janābah*. He ﷺ said: ‘You should take water, and purify yourself the best and most complete purification, then you should pour water over your head, and rub it (back and forth) until it reaches the roots of your hair. Then you should pour water over yourself.’” ‘*Āishah* said: “How great were the women of the *Anṣār*, for shyness would not prevent them from asking questions about the religion, and understanding it.” (*Saḥīḥ*)

أَسْمَاءُ سَأَلَتِ النَّبِيَّ ﷺ بِمَعْنَاهُ قَالَ: فِرْصَةً مُمَسَّكَةً. فَقَالَتْ: كَيْفَ أَتَطَهَّرُ بِهَا؟ قَالَ: «سُبْحَانَ اللَّهِ، تَطَهَّرِي بِهَا». وَاسْتَرَّتْ بِثَوْبٍ - وَزَادَتْ: وَسَأَلَتْهُ عَنِ الْغُسْلِ مِنَ الْجَنَابَةِ. قَالَ: «تَأْخُذِينَ مَاءً فَتَطَهَّرِينَ أَحْسَنَ الطُّهُورِ وَأَبْلَغَهُ، ثُمَّ تَصْبِيْنَ عَلَى رَأْسِكَ الْمَاءَ، ثُمَّ تَذْكِيْنَهُ حَتَّى يَبْلُغَ شُونَ رَأْسِكَ، ثُمَّ تُفِيضِينَ عَلَيْكَ الْمَاءَ». وَقَالَتْ عَائِشَةُ: يَغْمُ النِّسَاءُ نِسَاءَ الْأَنْصَارِ، لَمْ يَكُنَّ يَمْنَعُهُنَّ الْحَيَاءُ أَنْ يَسْأَلْنَ عَنِ الدِّينِ وَأَنْ يَتَفَقَّهْنَ فِيهِ.

تخریج: [صحیح] أخرجه البيهقي: ١/١٨٠ من حديث أبي داود به وانظر الحديثين السابقين.

Chapter 121. The *Tayammum*

(المعجم ١٢١) - بَابُ التَّيْمُمِ

(التحفة ١٢٣)

317. ‘*Āishah* narrated: “The Messenger of Allāh ﷺ sent Usaid bin Ḥudair and other people with him to find a necklace that ‘*Āishah* had lost. The time for prayer came (and they did not had any water), so they offered prayers without *Wudū’*. They came back to the Prophet ﷺ and informed him about it, after which the Verse of *Tayammum* was revealed.”

Ibn Nufail (one of the narrators) added: Usaid said to her (‘*Āishah*): “May Allāh have mercy on you! There is no matter which you dislike that occurs to you except

٣١٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التَّمِيلِيُّ: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ ح: وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُهُ - الْمَعْنَى وَاحِدٌ - عَنِ هِشَامِ بْنِ عُرْوَةَ، عَنِ أَبِيهِ، عَنِ عَائِشَةَ قَالَتْ: بَعَثَ رَسُولُ اللَّهِ ﷺ أُسَيْدَ بْنَ حُضَيْرٍ وَأَنَا سَامِعَةٌ فِي طَلَبِ قِلَادَةِ أَصْلَتَهَا عَائِشَةُ، فَحَضَرَتِ الصَّلَاةَ، فَصَلَّوْا بِغَيْرِ وُضُوءٍ، فَأَتَوْا النَّبِيَّ ﷺ، فَذَكَرُوا ذَلِكَ لَهُ، فَأَنْزَلَتْ آيَةُ التَّيْمُمِ - زَادَ ابْنُ نَفَيْلٍ: فَقَالَ لَهَا أُسَيْدٌ: يَرْحَمُكَ اللَّهُ مَا نَزَلَ بِكَ أَمْرٌ تَكْرَهِيْتَهُ إِلَّا

that Allāh finds a way out for you and the Muslims.” (*Ṣaḥīḥ*)

تخريج: أخرجه البخاري، التيمم، باب: إذا لم يجد ماءً ولا تراباً، ح: ٣٣٦ ومسلم، الحيض، باب التيمم، ح: ٣٦٧ من حديث هشام بن عروة به.

318. ‘Ammār bin Yāsir said that they (once) wiped themselves with earth while they were with the Messenger of Allāh ﷺ for the *Fajr* prayer. They hit their hands on the earth, then wiped their faces once, then hit the earth one more time, and wiped their arms, all of it, until the shoulders and arm-pits, with their palms.” (*Ṣaḥīḥ*)

٣١٨ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ قَالَ: إِنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنِ عُتْبَةَ حَدَّثَهُ عَنْ عَمَّارِ بْنِ يَاسِرٍ أَنَّهُ كَانَ يُحَدِّثُ أَنَّهُمْ تَمَسَّحُوا وَهُمْ مَعَ رَسُولِ اللَّهِ ﷺ بِالصَّعِيدِ لَصَلَاةِ الْفَجْرِ، فَضَرَبُوا بِأَكْفِهِمُ الصَّعِيدَ، ثُمَّ مَسَّحُوا وُجُوهَهُمْ مَسْحَةً وَاحِدَةً ثُمَّ عَادُوا فَضَرَبُوا بِأَكْفِهِمُ الصَّعِيدَ مَرَّةً أُخْرَى، فَمَسَّحُوا بِأَيْدِيهِمْ كُلَّهَا إِلَى الْمَنَاكِبِ وَالْأَبَاطِ مِنْ بَطُونِ أَيْدِيهِمْ.

تخريج: [صحيح] أخرجه ابن ماجه، التيمم، باب: في التيمم ضربتين، ح: ٥٧١ من حديث ابن وهب به.

319. (There is another chain of narration) similar to this (i.e., no. 318) *Hadīth*, it stated: “The Muslims stood up, and hit their hands on the sand, but did not take any dirt (in their fists).” The rest of the *Hadīth* is the same, but in this version (wiping) the elbows and armpits are not mentioned; Ibn Al-Laith (one narrator) added: “...until above the elbows.” (*Ṣaḥīḥ*)

٣١٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ وَعَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ عَنْ ابْنِ وَهْبٍ نَحْوَ هَذَا الْحَدِيثِ قَالَ: قَامَ الْمُسْلِمُونَ فَضَرَبُوا بِأَكْفِهِمُ التُّرَابَ وَلَمْ يَقْبِضُوا مِنَ التُّرَابِ شَيْئًا فَذَكَرَ نَحْوَهُ وَلَمْ يَذْكُرِ الْمَنَاكِبَ وَالْأَبَاطِ. قَالَ ابْنُ اللَّيْثِ: إِلَى مَا فَوْقَ الْمِرْفَقَيْنِ.

تخريج: [صحيح] انظر الحديث السابق.

320. Ibn ‘Abbās narrated from ‘Ammār bin Yāsir that the Messenger of Allāh ﷺ spent the night at (a place called) Uwlāt Al-Jaish, and ‘Āishah was with him. An onyx necklace of hers from (the city) of Zifār broke (and was lost),

٣٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي حَلَفٍ وَمُحَمَّدُ بْنُ يَحْيَى النَّيْسَابُورِيُّ فِي آخِرِينَ قَالُوا: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنْ ابْنِ شَهَابٍ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ

so the people were held back searching for that necklace of hers. (The time for) *Fajr* came upon the people, and they did not had any water with them. At this, Abū Bakr, may Allāh be pleased with him, became angry at her, and said: "You have held the people back, and they do not have any water!" So Allāh, the Most High in His remembrance, revealed to the Messenger of Allāh ﷺ the concession of purifying themselves with pure earth. The Muslims stood up with the Messenger of Allāh ﷺ, and struck the ground with their hands. They then lifted up their hands without taking any sand in it, and wiped their faces and hands until their shoulders, and (wiped) with the inside of their hands until the armpits.

In his narration, Ibn Yaḥyā (one of the narrators) said: "In his narration, Ibn Shihāb said: 'People do not take this (*Hadīth*).'" (*Saḥīḥ*) Abū Dāwud said: Similar was reported from Ibn Ishāq, he said in it: "From Ibn 'Abbās." And he mentioned (striking the ground) two times just as was mentioned by Yūnus. Ma'mar reported it from Az-Zuhrī: "Two times." And Mālik said: "From Az-Zuhrī, from 'Ubaidullāh bin 'Abdullāh, from his father, from 'Ammār."

And Abū Uwais said similarly: "From 'Ubaidullāh, from his father, or, from 'Ubaidullāh, from Ibn 'Abbās" — one time he said: "From his father" and one time he said: "From Ibn 'Abbās." Ibn

عَبْدُ اللَّهِ عَنِ ابْنِ عَبَّاسٍ، عَنْ عَمَّارِ بْنِ يَاسِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ عَرَسَ بِأُولَاتِ الْحَيْشِ وَمَعَهُ عَائِشَةُ، فَأَنْقَطَعَ عَقْدُ لَهَا مِنْ جَزَعِ ظِفَارٍ، فَحَبَسَ النَّاسَ ابْتِغَاءَ عَقْدِهَا ذَلِكَ حَتَّى أَصَاءَ الْفَجْرُ وَلَيْسَ مَعَ النَّاسِ مَاءٌ، فَتَعَيَّظَ عَلَيْهَا أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ وَقَالَ: حَبَسَتْ النَّاسَ وَلَيْسَ مَعَهُمْ مَاءٌ، فَأَنْزَلَ اللَّهُ، تَعَالَى ذِكْرُهُ، عَلَى رَسُولِهِ ﷺ رُخْصَةَ التَّطَهْرِ بِالصَّعِيدِ الطَّيِّبِ، فَقَامَ الْمُسْلِمُونَ مَعَ رَسُولِ اللَّهِ ﷺ فَضَرَبُوا بِأَيْدِيهِمْ إِلَى الْأَرْضِ ثُمَّ رَفَعُوا أَيْدِيَهُمْ وَلَمْ يَقْبِضُوا مِنَ التُّرَابِ شَيْئًا، فَمَسَحُوا بِهَا وُجُوهُهُمْ وَأَيْدِيَهُمْ إِلَى الْمَنَاكِبِ وَمِنْ بَطُونِ أَيْدِيهِمْ إِلَى الْأَبَاطِ. زَادَ ابْنُ يَحْيَى فِي حَدِيثِهِ: قَالَ ابْنُ شِهَابٍ فِي حَدِيثِهِ: وَلَا يَغْتَبِرُ بِهَذَا النَّاسُ.

قال أبو داود: وكذلك رواه ابن إسحاق، قال فيه: عن ابن عباس وذكر ضربتني كما ذكر يونس. ورواه معمر عن الزهري: ضربتني. وقال مالك: عن الزهري، عن عبيد الله بن عبد الله، عن أبيه، عن عمار. وكذلك قال أبو أويس: عن الزهري. وشك فيه ابن عيينة قال مرة: عن عبيد الله، عن أبيه، أو عن عبيد الله، عن ابن عباس - مرة قال: عن أبيه، ومرة قال: عن ابن عباس - اضطرب ابن عيينة فيه وفي سماعه عن الزهري ولم يذكر أحد منهم في هذا الحديث الضربتين إلا من سميت.

'Uyaynah's narrations of it contain *Idtirāb* as well as his hearing it from Az-Zuhri.^[1]

And no one among them mentioned "two times" in this *Hadīth* except for those whom I have named.

تخریج: [إسناده صحيح] أخرجه النسائي، الطهارة، باب التيمم في السفر، ح: ٣١٥ عن محمد بن يحيى الذهلي النيسابوري به.

Comments:

1. This is among the proofs that demonstrate that there may be cases where a Muslim has to excersise his or her own judgment until verifying what is appropriate.
2. Based upon what is authentic of the narrations regarding *Tayammum*, one pats the two hands on clean earth, and rubs the dust on their face and hands. *Tayammum* suffices whenever one cannot find water for major and minor purification.

321. Shaqīq narrated: "I was sitting with 'Abdullāh (bin Mas'ūd) and Abū Mūsā (Al-Ash'ari). Abū Mūsā said: 'O Abū 'Abdur-Rahmān! Tell me, if a person became sexually impure, and did not find water for an (entire) month, would he not perform the *Tayammum*?' He said: 'No, even if he did not find any water for an (entire) month!' Abū Mūsā said: 'Then what will you do with this Verse in *Sūrat Al-Mā'idah*: Then if you do not find water, perform *Tayammum* with pure earth.'^[2] 'Abdullāh replied: 'If this concession were to be given to them, it is possible that if the water became cold, they would perform *Tayammum* with sand!' So Abū

٣٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلِيمَانَ
الْأَنْبَارِيُّ: حَدَّثَنَا أَبُو مُعَاوِيَةَ الضَّرِيرُ عَنْ
الْأَعْمَشِ، عَنْ شَقِيقٍ قَالَ: كُنْتُ جَالِسًا بَيْنَ
عَبْدِ اللَّهِ وَأَبِي مُوسَى، فَقَالَ أَبُو مُوسَى: يَا أَبَا
عَبْدِ الرَّحْمَنِ! أَرَأَيْتَ لَوْ أَنَّ رَجُلًا أَجْتَنَبَ فَلَمْ
يَجِدِ الْمَاءَ شَهْرًا أَمَا كَانَ يَتَيَّمَمُ؟ قَالَ: لَا
وَإِنْ لَمْ يَجِدِ الْمَاءَ شَهْرًا. فَقَالَ أَبُو مُوسَى:
فَكَيْفَ تَصْنَعُونَ بِهَذِهِ الْآيَةِ الَّتِي فِي سُورَةِ
الْمَائِدَةِ ﴿فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا﴾
[المائدة: ٦]. فَقَالَ عَبْدُ اللَّهِ: لَوْ رُخِّصَ لَهُمْ
فِي هَذَا لِأَوْشَكُوا إِذَا بَرَدَ عَلَيْهِمُ الْمَاءُ أَنْ
يَتَيَمَّمُوا بِالصَّعِيدِ. فَقَالَ لَهُ أَبُو مُوسَى: وَإِنَّمَا
كَرِهْتُمْ هَذَا لِهَذَا؟ قَالَ: نَعَمْ. فَقَالَ لَهُ أَبُو

[1] Meaning that it was narrated differently by him on different occasions and sometimes he mentioned Az-Zuhri in it while other times he did not, and such conflict in the narration that can not be reconciled is called *Idtirāb*.

[2] *Al-Mā'idah* 5:6.

Mūsā said to him: ‘And you have disliked this (meaning, *Tayammum*) only due to that (meaning, that people might abuse it)?’ He said: ‘Yes.’ So Abū Mūsā said to him: ‘Did you not hear what ‘Ammār said to ‘Umar: “The Messenger of Allāh ﷺ sent me for some errand, and I became sexually impure. I did not find any water, so I rolled over in the earth just like an animal rolls over. I then returned to the Messenger of Allāh ﷺ, and mentioned this to him. He said: ‘It was sufficient for you to do like this,’ then he hit his hand on the earth, wiped it, then wiped his left hand over his right hand, and his right hand over his left hand, with the palms, and then wiped his face.’ So ‘Abdullāh responded (to Abū Mūsā): ‘And do you not see that ‘Umar was not satisfied with ‘Ammār’s saying?’” (*Ṣaḥīḥ*)

مُوسَى: أَلَمْ تَسْمَعْ قَوْلَ عَمَّارٍ لِعُمَرَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ فِي حَاجَةٍ فَأَجْنَبْتُ فَلَمْ أَجِدِ الْمَاءَ فَتَمَرَّعْتُ فِي الصَّعِيدِ كَمَا تَمَرَّعُ الدَّابَّةُ، ثُمَّ أَتَيْتُ النَّبِيَّ ﷺ، فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: «إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَصْنَعَ هَكَذَا»، فَضَرَبَ بِيَدِهِ عَلَى الْأَرْضِ فَتَفَضَّهَا، ثُمَّ ضَرَبَ بِشِمَالِهِ عَلَى يَمِينِهِ وَيَمِينِهِ عَلَى شِمَالِهِ عَلَى الْكَفَّيْنِ، ثُمَّ مَسَحَ وَجْهَهُ. فَقَالَ لَهُ عَبْدُ اللَّهِ: أَفَلَمْ تَرَ عُمَرَ لَمْ يَنْفَعِ بِقَوْلِ عَمَّارٍ.

تخريج: أخرجه مسلم، الحوض، باب التيمم، ح: ٣٦٨ من حديث أبي معاوية والبخاري، التيمم، باب: إذا خاف الجنب على نفسه المرض أو الموت أو خاف العطش تيمم، ح: ٣٤٥، ٣٤٦ من حديث سليمان الأعمش به.

322. ‘Abdur-Raḥmān bin Abzā reported: “I was with ‘Umar (bin Al-Khaṭṭāb) when a man came to him and said: ‘We are sometimes in a place for a month or two (and don’t have enough water for purification).’ ‘Umar said: ‘As for me, I would not pray until I find water.’ Then ‘Ammār said to him: ‘O Commander of the Believers! Do you not remember, once we were with the camels (outside the

٣٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ الْعُبَيْدِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِيزَى قَالَ: كُنْتُ عِنْدَ عُمَرَ فَجَاءَهُ رَجُلٌ فَقَالَ: إِنَّا نَكُونُ بِالْمَكَانِ الشَّهْرَ أَوْ الشَّهْرَيْنِ. فَقَالَ عُمَرُ: أَمَا أَنَا فَلَمْ أَكُنْ أُصَلِّي حَتَّى أَجِدَ الْمَاءَ. قَالَ: فَقَالَ عَمَّارٌ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَمَا تَذْكُرُ إِذْ كُنْتُ أَنَا وَأَنْتَ فِي الْإِبِلِ فَأَصَابَتْنا جَنَابَةٌ،

city), and became sexually impure. So as for me, I rubbed myself (with dust). When we returned to the Prophet ﷺ and mentioned this to him, he said: "It was sufficient for you to do like this," and he hit both his hands on the earth, blew upon them, and wiped his face and hands up to half of his forearms.' 'Umar said to him: 'O Ammār! Fear Allāh.' He said: 'O Commander of the Believers! If you so desire, then by Allāh I will never mention this again.' So 'Umar said: 'No, by Allāh, we will leave you (to do) what you have done.'" (*Sahih*)

فَأَمَّا أَنَا فَتَمَعَعْتُ فَأَتَيْنَا النَّبِيَّ ﷺ فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: «إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَقُولَ هَكَذَا، وَضَرَبَ بِيَدَيْهِ إِلَى الْأَرْضِ ثُمَّ نَفَخَهُمَا ثُمَّ مَسَّ بِهِمَا وَجْهَهُ وَيَدَيْهِ إِلَى نِصْفِ الذَّرَاعِ». فَقَالَ عُمَرُ: يَا عَمَّارُ! اتَّقِ اللَّهَ. فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! إِنْ شِئْتَ، وَاللَّهِ! لَمْ أَذْكَرْهُ أَبَدًا. فَقَالَ عُمَرُ: كَلَّا وَاللَّهِ! لَتَوَلَّيْتُكَ مِنْ ذَلِكَ مَا تَوَلَّيْتُ.

تخریج: [صحيح] أخرجه البيهقي: ٢١٠/١ من حديث أبي داود به وانظر الحديثين الآتيين.

323. (There is another chain) for this *Hadith* (no. 322), the Prophet ﷺ told 'Ammār: "O 'Ammār! It is sufficient for you that you do this," then he hit both his hands on the ground, and wiped one of them over the other. He then wiped his face and forearms, up to half of his arms, and he did not reach the elbow. He hit the ground once. (*Sahih*)

Abū Dāwud said: Wakī' reported it from Al-A'mash, from Sa'eed bin 'Abdur-Rahmān bin Abzā, meaning, from his father.

٣٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا حَفْصُ: حَدَّثَنَا الْأَعْمَشُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ ابْنِ أَبِي أُبَيْرَى، عَنْ عَمَّارِ بْنِ يَاسِرٍ فِي هَذَا الْحَدِيثِ فَقَالَ: «يَا عَمَّارُ! إِنَّمَا كَانَ يَكْفِيكَ هَكَذَا»، ثُمَّ ضَرَبَ بِيَدَيْهِ الْأَرْضَ ثُمَّ ضَرَبَ إِحْدَاهُمَا عَلَى الْأُخْرَى، ثُمَّ مَسَحَ وَجْهَهُ وَالذَّرَاعَيْنِ إِلَى نِصْفِ السَّاعِدِ - وَلَمْ يَبْلُغِ الْمِرْفَقَيْنِ - ضَرْبَةً وَاحِدَةً.

قال أبو داود: ورواه وكيع عن الأعمش، عن سلمة بن كهيل، عن عبد الرحمن بن أبي بزي. ورواه جرير عن الأعمش، عن سلمة، عن سعيد بن عبد الرحمن بن أبي بزي يعني عن أبيه.

تخريج: [صحيح] انظر الحديث الآتي.

324. (There is another chain) from Ibn ‘Abdur-Rahmān bin Abza, from his father, from ‘Ammār, with this story (as no. 322). He ﷺ said: “It is sufficient for you...” and then the Prophet ﷺ hit his hand on the ground, blew on it, and wiped his face and hands. Salamah (one of the narrators) was in doubt, did he say: “...up to the elbows,” or, “...up to the hands.” (*Ṣaḥīḥ*)

٣٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ، عَنْ ذَرٍّ، عَنْ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِيهِ، عَنْ عَمَّارٍ بِهَذِهِ الْقِصَّةِ فَقَالَ: «إِنَّمَا كَانَ يَكْفِيكَ». وَصَرَبَ النَّبِيُّ ﷺ يَدَيْهِ إِلَى الْأَرْضِ ثُمَّ نَفَخَ فِيهَا وَمَسَحَ بِهَا وَجْهَهُ وَكَفَيْهِ. شَكَ سَلَمَةُ قَالَ: لَا أُدْرِي فِيهِ إِلَى الْمِرْفَقَيْنِ يَغْنِي أَوْ إِلَى الْكَفَّيْنِ.

تخريج: أخرجه البخاري، التميم، باب التيمم هل ينفخ فيهما؟، ح: ٣٣٨، ومسلم، الحيض، باب التيمم، ح: ٣٦٨ من حديث شعبة به.

325. (There is another chain) from Shu‘bah, with his chain for this *Hadīth* he said: “...then he blew into them, and wiped his face and hands with them, up to the elbows, or forearms.” (*Ṣaḥīḥ*)

Shu‘bah said: “Salamah (one of the narrators) would say: ‘up to the elbows, or forearms,’ so Manṣūr said to him one day: ‘Be careful in what you say, for no one mentions the fore-arms except you.’”

٣٢٥ - حَدَّثَنَا عَلِيُّ بْنُ سَهْلٍ الرَّمْلِيُّ: حَدَّثَنَا حَجَّاجٌ يَعْنِي الْأَعْوَرَ: حَدَّثَنِي شُعْبَةُ بِإِسْنَادِهِ بِهَذَا الْحَدِيثِ قَالَ: ثُمَّ نَفَخَ فِيهَا وَمَسَحَ بِهَا وَجْهَهُ وَكَفَيْهِ إِلَى الْمِرْفَقَيْنِ أَوْ الذَّرَاعَيْنِ. قَالَ شُعْبَةُ: كَانَ سَلَمَةُ يَقُولُ: الْكَفَّيْنِ وَالْوَجْهَ وَالذَّرَاعَيْنِ. فَقَالَ لَهُ مَنْصُورٌ ذَاتَ يَوْمٍ: انظُرْ مَا تَقُولُ فَإِنَّهُ لَا يَذْكُرُ الذَّرَاعَيْنِ غَيْرَكَ.

تخريج: [إسناده صحيح] أخرجه البيهقي: ٢١٠/١ من حديث أبي داود به وانظر الحديث السابق.

326. (There is another chain) from Ibn ‘Abdur-Rahmān bin Abza, from his father, from ‘Ammār, for this *Hadīth*. He said: “So he said — meaning the Prophet ﷺ — ‘It is sufficient for you to hit your hands on the ground, and wipe your face and hands.’” And he quoted the *Hadīth* (similar to no. 322). (*Ṣaḥīḥ*)

٣٢٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنِي الْحَكَمُ عَنْ ذَرٍّ، عَنْ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِيهِ، عَنْ عَمَّارٍ فِي هَذَا الْحَدِيثِ قَالَ: فَقَالَ يَعْنِي النَّبِيُّ ﷺ، «إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَضْرِبَ بِيَدَيْكَ إِلَى الْأَرْضِ وَتَمَسَحَ بِهَا وَجْهَكَ وَكَفَيْكَ» وَسَاقَ

Abū Dāwud said: Shu'bah reported it from Ḥusain, from Abū Mālīk, he said: "I heard 'Ammār delivering a *Khutbah*" mentioning similar, except that he said: "Not blowing." And Ḥusain bin Muḥammad mentioned in this *Hadīth*, from Shu'bah, from Al-Ḥakam, he said: "So he hit the earth with his hands, and blew."

الحديث.

قال أبو داود: وَرَوَاهُ شُعْبَةُ عَنْ حُصَيْنٍ،
عَنْ أَبِي مَالِكٍ قَالَ: سَمِعْتُ عَمَّارًا يَخْطُبُ
بِمِثْلِهِ، إِلَّا أَنَّهُ قَالَ: لَمْ يَنْفُخْ. وَذَكَرَ حُسَيْنُ
ابْنُ مُحَمَّدٍ عَنْ شُعْبَةَ، عَنْ الْحَكَمِ فِي هَذَا
الْحَدِيثِ قَالَ: فَضَرَبَ بِكَفَيْهِ إِلَى الْأَرْضِ
وَنَفَخَ.

تخريج: [إسناده صحيح] أخرجه الدارقطني: ١٨٣/١، ١٨٤ من حديث أبي داود به وانظر
الحديثين السابقين.

Comments:

For the general ruling regarding *Aḥādīth* 321-326, see the comments under no. 320.

327. (There is another chain) from Ibn 'Abdur-Raḥmān bin Abzā, from his father, from 'Ammār bin Yāsir who said: "I asked the Prophet ﷺ about the *Tayammum*, so he commanded with one strike (on the ground) for the face and hands." (*Ḥasan*)

٣٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمِنْهَالِ: حَدَّثَنَا
يَزِيدُ بْنُ زُرَيْعٍ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ
عَزْرَةَ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي
عَنْ أَبِيهِ، عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ: سَأَلْتُ
النَّبِيَّ ﷺ عَنِ التَّيْمُمِ فَأَمَرَنِي: ضَرْبَةً وَاحِدَةً
لِلْوَجْهِ وَالْكَفَيْنِ.

تخريج: [حسن] أخرجه الترمذي، الطهارة، باب ما جاء في التيمم، ح: ١٤٤ من حديث
يزيد بن زريع به وقال: "حسن صحيح" وصححه الدارمي: ١٥٦/١ وابن خزيمة، ح: ٢٦٧ وابن
حبان (الإحسان) ح: ١٣٠٠ وابن الجارود، ح: ١٢٦ وزاد ابن حبان: "وكان قتادة به يفتي"

٣٢٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ:
حَدَّثَنَا أَبَانُ قَالَ: سُئِلَ قَتَادَةُ عَنِ التَّيْمُمِ فِي
السَّفَرِ فَقَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ
عَنْ عَمَّارِ بْنِ أَبِيهِ، عَنْ عَمَّارِ بْنِ
يَاسِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِلَى
الْمِرْفَقَيْنِ».

328. It was narrated from Abān who said: "Qatādah was asked about performing *Tayammum* during travel. He said: 'A narrator of *Hadīth* told me, from Ash-Sha'bi, from 'Abdur-Raḥmān bin Abzā, that 'Ammār bin Yāsir reported that the Messenger of Allāh ﷺ said: "Up to the elbows."

(*Da'if*)

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٢١٠/١ من حديث أبي داود به * محدث: لم أعرفه.

Chapter 122. *Tayammum* During Residency

329. It was reported from ‘Abdur-Rahmān bin Hurmuz, from ‘Umair, the freed slave Ibn ‘Abbās — he heard him saying: “I went with ‘Abdullāh bin Yasār, the freed-slave of Maimunah, the wife of the Prophet ﷺ, to Abū Al-Juhaim bin Al-Hārith bin Aṣ-Ṣimmah Al-Anṣārī. Abū Al-Juhaim said: ‘The Messenger of Allāh ﷺ came (to us once) from the direction of the well of Jamal. A man met him and gave him *Salām*, but the Messenger of Allāh ﷺ did not return the *Salām* until he came to a wall and wiped his face and hands. Then he returned the *Salām*.’” (*Ṣaḥīḥ*)

(المعجم ١٢٢) - بَابُ التَّيْمُمِ فِي

الْحَضَرِ (التحفة ١٢٤)

٣٢٩ - حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بنِ اللَّيْثِ قَالَ: حَدَّثَنِي أَبِي عن جَدِّي، عن جَعْفَرِ بنِ رَبِيعَةَ، عن عَبْدِ الرَّحْمَنِ بنِ هُرْمُزَ، عن عُمَيْرِ مَوْلَى ابْنِ عَبَّاسٍ أَنَّهُ سَمِعَهُ يَقُولُ: أَقْبَلْتُ أَنَا وَعَبْدُ اللَّهِ بنُ يَسَارٍ مَوْلَى مَيْمُونَةَ رَوْحِ النَّبِيِّ ﷺ حَتَّى دَخَلْنَا عَلَى أَبِي الْجُهَيْمِ ابْنِ الْحَارِثِ بنِ الصَّمَّةِ الْأَنْصَارِيِّ، فقال أَبُو الْجُهَيْمِ: أَقْبَلْ رَسُولُ اللَّهِ ﷺ مِنْ نَحْوِ بئرِ جَمَلٍ، فَالْقَبِيهَ رَجُلٌ فَسَلَّمَ عَلَيْهِ، فَلَمْ يردِّ رَسُولُ اللَّهِ ﷺ عَلَيْهِ السَّلَامَ حَتَّى آتَى عَلَى جِدَارٍ فَمَسَحَ بِوَجْهِهِ وَيَدَيْهِ ثُمَّ رَدَّ عَلَيْهِ السَّلَامَ.

تحريج: أخرجه البخاري، التيمم، باب التيمم في الحضر إذا لم يجد الماء وخاف فوت الصلاة، ح: ٣٣٧، ومسلم، الحيض، باب التيمم، ح: ٣٦٩، تعليقا، من حديث الليث بن سعد به.

Comments:

See no. 17, and *Tayammum* suffices for purification in the absence of water.

330. Nāfi‘ reported: “I went with Ibn ‘Umar on some errand to Ibn ‘Abbās. Ibn ‘Umar finished the errand that he had (with him), and of the conversation that he had with him that day was that he said: ‘A person passed by the Messenger of Allāh ﷺ in one of the alleys, and he (the Prophet ﷺ) had just relieved himself. The man gave him *Salām*, but the Prophet ﷺ did not respond. When the man was about to disappear down the alley, the Prophet ﷺ hit his hands on the

٣٣٠ - حَدَّثَنَا أَحْمَدُ بنُ إِبْرَاهِيمَ المَوْصِلِيُّ أَبُو عَلِيٍّ: حَدَّثَنَا مُحَمَّدُ بنُ ثَابِتِ العَيْدِيِّ: حَدَّثَنَا نَافِعٌ قَالَ: انْطَلَقْتُ مَعَ ابْنِ عُمَرَ فِي حَاجَةٍ إِلَى ابْنِ عَبَّاسٍ، فَقَضَى ابْنُ عُمَرَ حَاجَتَهُ، وَكَانَ مِنْ حَدِيثِهِ يَوْمئِذٍ أَنَّ قَالَ: مَرَّ رَجُلٌ عَلَى رَسُولِ اللَّهِ ﷺ فِي سِكَتِهِ مِنَ السَّكَّكِ وَقَدْ خَرَجَ مِنْ غَائِطٍ أَوْ بَوْلٍ فَسَلَّمَ عَلَيْهِ فَلَمْ يردِّ عَلَيْهِ حَتَّى إِذَا كَادَ الرَّجُلُ أَنْ يَتَوَارَى فِي السَّكَّةِ، فَضْرَبَ بِيَدَيْهِ عَلَى

wall, and wiped his face with them. Then he hit once more, and wiped his forearms. He then returned the *Salām* to the man, and said, "I was only prevented from returning your *Salām* due to the fact that I was not in a state of purity." (*Munkar*)

Abū Dāwud said: I heard Aḥmad bin Hanbal say, "Muḥammad bin Thābit (one of the narrators in this *Hadīth*) has reported *Munkar Hadīth* regarding *Tayammum*."

Ibn Dāsah said:^[1] "Abū Dāwud said: 'No one agreed with Muḥammad bin Thābit in this narration, narrating that the Prophet ﷺ hit his hands twice. But they reported it as an action of Ibn 'Umar.'"

الْحَائِطِ وَمَسَحَ بِهِمَا وَجْهَهُ، ثُمَّ ضَرَبَ ضَرْبَةً أُخْرَى فَمَسَحَ ذِرَاعَيْهِ، ثُمَّ رَدَّ عَلَى الرَّجُلِ السَّلَامَ وَقَالَ: «إِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرُدَّ عَلَيْكَ السَّلَامَ إِلَّا أَنِّي لَمْ أَكُنْ عَلَى طَهْرٍ».

قال أبو داود: سمعت أحمد بن حنبل يقول: روى محمد بن ثابت حديثاً منكراً في التيمم. قال ابن داسه: قال أبو داود: لم يتابع محمد بن ثابت في هذه القصة على ضربين عن النبي ﷺ، ورووه فعل ابن عمر.

تخریج: [منكر] أخرجه الدارقطني: ١٧٦/١، ح: ٦٦٥ من حديث محمد بن ثابت العبدي به وهو ضعيف ضعفه الجمهور فالسند ضعيف.

Comments:

"Then he hit once more, and wiped his forearms" this part of the narration is not correct, striking is only required once.

331. Nāfi' reported that Ibn 'Umar said: "The Messenger of Allāh ﷺ came out after relieving himself, and a person met him at the well of Jamal and gave him *Salām*. The Messenger of Allāh ﷺ did not return the *Salām* until he turned to the wall, placed his hand on the wall, then wiped his face and hands. The Prophet ﷺ then returned the *Salām* to the man." (*Hasan*)

٣٣١ - حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَحْيَى الْبُرْلُوسِيُّ: أَخْبَرَنَا حَيَّوَةُ بْنُ شُرَيْحٍ عَنْ ابْنِ الْهَادِ قَالَ: إِنَّ نَافِعًا حَدَّثَهُ عَنْ ابْنِ عُمَرَ قَالَ: أَقْبَلَ رَسُولُ اللَّهِ ﷺ مِنَ الْعَائِطِ فَلَقِيَهُ رَجُلٌ عِنْدَ بئرِ جَمَلٍ فَسَلَّمَ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْهِ رَسُولُ اللَّهِ ﷺ حَتَّى أَقْبَلَ عَلَى الْحَائِطِ فَوَضَعَ يَدَهُ عَلَى الْحَائِطِ ثُمَّ مَسَحَ وَجْهَهُ وَيَدَيْهِ، ثُمَّ رَدَّ رَسُولُ اللَّهِ ﷺ عَلَى الرَّجُلِ السَّلَامَ.

[1] He is one of those who heard this book from the author.

تخريج: [إسناده حسن] أخرجه الدارقطني: ١٧٦/١، ح: ٦٦٦ من حديث عبد الله بن يحيى البرلسي به ورواه البيهقي: ٢٠٦/١ من حديث أبي داود به وحسنه المنذري.

Chapter 123. The Sexually Impure Person Performing *Tayammum*

332. Abū Dharr narrated: "Once, the Messenger of Allāh ﷺ collected a few goats. He said (to me): 'O Abū Dharr! Go take them to the pasture.' So I took them to the pasture at Ar-Rabadhah. Sometimes I would become sexually impure, so I would wait five or six (days, without purifying myself). I returned to the Prophet ﷺ, and he said: 'Abū Dharr?' I remained quiet, and he said: 'May your mother lose you O Abū Dharr, may your mother grieve!' So he called a black slave-girl for me, and she came with a large container filled with water. She covered me (from view) with a cloth, and I covered myself (also) with a saddle, and performed *Ghusl*. I felt as if I had unloaded a mountain off my back! He (the Prophet ﷺ) said: 'Pure earth is the *Wudū*' of a Muslim, even (if this lasts) up to ten years! But when you find water, then let it touch your skin, for that is better.'" Musad-dad (one of the narrators) said: "...goats from charity..." And the narration of 'Amr (quoted here) is more complete. (*Hasan*)

(المعجم ١٢٣) - بَابُ الْجُنْبِ يَتَيَمَّمُ (التحفة ١٢٥)

٣٣٢ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: حَدَّثَنَا خَالِدٌ؛ ح: وحدثنا مُسَدَّدٌ قَالَ: حَدَّثَنَا خَالِدٌ يُعْنِي ابْنَ عَبْدِ اللَّهِ الْوَاسِطِيَّ، عَنْ خَالِدِ الْحَذَاءِ، عَنْ أَبِي قَلَابَةَ، عَنْ عَمْرٍو ابْنِ بُجْدَانَ، عَنْ أَبِي ذَرٍّ قَالَ: اجْتَمَعَتْ غُيَمَّةٌ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَقَالَ: «يَا أَبَا ذَرٍّ! أَبْدُ فِيهَا». فَبَدَوْتُ إِلَى الرَّبْدَةِ فَكَانَتْ تُصَيِّبُنِي الْجَنَابَةَ فَأَمَكْتُ الْحَمْسَ وَالسَّتَّ، فَأَتَيْتُ النَّبِيَّ ﷺ فَقَالَ: «أَبُو ذَرٍّ؟» فَسَكَتُ، فَقَالَ: «تَكَلَّنَكَ أُمُّكَ أَبَا ذَرٍّ، لِأُمِّكَ الْوَيْلُ» فَدَعَا لِي بِجَارِيَةٍ سَوْدَاءَ، فَجَاءَتْ بِعُضٍّ فِيهِ مَاءٌ فَسَتَرْتَنِي بِثَوْبٍ وَاسْتَرَّتْ بِالرَّاحِلَةِ وَأَعْتَسَلْتُ، فَكَأَنِّي أَلْقَيْتُ عَنِّي جَبَلًا. فَقَالَ: «الصَّعِيدُ الطَّيِّبُ وَضُوءُ الْمُسْلِمِ وَلَوْ إِلَى عَشْرِ سِنِينَ، فَإِذَا وَجَدْتَ الْمَاءَ فَأَمْسَهُ جِلْدَكَ فَإِنَّ ذَلِكَ خَيْرٌ» وَقَالَ مُسَدَّدٌ: غُيَمَّةٌ مِنَ الصَّدَقَةِ، وَحَدِيثُ عَمْرٍو أَتَمُّ.

تخريج: [إسناده حسن] أخرجه الترمذي، الطهارة، باب ما جاء في التيمم للجنب إذا لم يجد الماء، ح: ١٢٤ من حديث خالد الحذاء به وقال: "حسن صحيح" وصححه ابن خزيمة، ح: ٢٢٩٢ وابن حبان، ح: ١٣٠٨، ١٣٠٩، والحاكم: ١٧٦/١، ١٧٧ ووافقه الذهبي * عمرو بن بجدان ليس بمجهول، بل وثقه الجمهور فحديثه لا ينزل عن درجة الحسن.

333. Abū Qilābah said that a man from the tribe of Banū ‘Amir said: “I entered into Islam, and I became concerned about my religion.^[1] So I went to Abū Dharr. He said: ‘I became ill (or discomfited) in Al-Madīnah, so the Messenger of Allāh ﷺ gave me a few camels and goats. He told me to drink from their milk.’” — Ḥammād (one of the narrators) said — “I am not sure whether he said from its urine as well.” — Abū Dharr said: ‘So I would be far from water, and my family was with me. When I would become sexually impure, I would pray without purification. So I came to the Messenger of Allāh ﷺ during mid-day, and he was with a group of his Companions, in the shade of the *Masjid*. The Prophet ﷺ said: “Abū Dharr?” I said: “Yes. I have been destroyed, O Messenger of Allāh.’ He said: “And what has destroyed you?” I said: “I was far away from water, and with my family. So when I would become sexually impure, I would pray without purifying myself!” The Messenger of Allāh ﷺ then commanded water (to be bought), and a black slave-girl bought it in a large container. It (the water) was splashing in it, for it was not full. I covered myself close to a camel, then performed *Ghusl* and came (to him). The Messenger of Allāh ﷺ said: “O Abū Dharr! Pure earth is the purification (for you), even if you

۳۳۳ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ رَجُلٍ مِنْ بَنِي عَامِرٍ قَالَ: دَخَلْتُ فِي الْإِسْلَامِ فَأَهَمَّتَنِي دِينِي، فَأَتَيْتُ أَبَا ذَرٍّ، فَقَالَ أَبُو ذَرٍّ: إِنَّي اجْتَوَيْتُ الْمَدِينَةَ، فَأَمَرَ لِي رَسُولُ اللَّهِ ﷺ بِذَوْدٍ وَبَعَنِمٍ فَقَالَ لِي: «اشْرَبْ مِنْ أَلْبَانِهَا - قَالَ حَمَّادٌ: وَأَشْكُ فِي أَبْوَالِهَا» - فَقَالَ أَبُو ذَرٍّ: فَكُنْتُ أَغْرُبُ عَنِ الْمَاءِ وَمَعِيَ أَهْلِي فَتَصَيَّبَنِي الْجَنَابَةُ فَأُصَلِّي بَعْغِيرِ طَهُورٍ، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ بِنِصْفِ النَّهَارِ وَهُوَ فِي رَهْطٍ مِنْ أَصْحَابِهِ وَهُوَ فِي ظِلِّ الْمَسْجِدِ، فَقَالَ ﷺ: «أَبُو ذَرٍّ؟» فَقُلْتُ: نَعَمْ هَلَكْتُ يَا رَسُولَ اللَّهِ! قَالَ: «وَمَا أَهْلَكَ؟» قُلْتُ: إِنَّي كُنْتُ أَغْرُبُ عَنِ الْمَاءِ وَمَعِيَ أَهْلِي فَتَصَيَّبَنِي الْجَنَابَةُ فَأُصَلِّي بَعْغِيرِ طَهُورٍ، فَأَمَرَ لِي رَسُولُ اللَّهِ ﷺ بِمَاءٍ، فَجَاءَتْ بِهِ جَارِيَةٌ سَوْدَاءُ بِمُسٍّ يَتَخَضَّضُ مَا هُوَ بِمَلَانَ فَتَسْتَرُّهُ إِلَى بَعْغِيرٍ فَأَعْتَسَلْتُ ثُمَّ جِئْتُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَبَا ذَرٍّ! إِنَّ الصَّعِيدَ الطَّيِّبَ طَهُورٌ وَإِنْ لَمْ تَجِدِ الْمَاءَ إِلَى عَشْرِ سِنِينَ، فَإِذَا وَجَدْتَ الْمَاءَ فَأَمْسَهُ جِلْدَكَ».

قال أبو داود: رَوَاهُ حَمَّادٌ بْنُ زَيْدٍ عَنْ أَيُّوبَ لَمْ يَذْكُرْ: أَبْوَالِهَا هَذَا لَيْسَ بِصَحِيحٍ وَلَيْسَ فِي أَبْوَالِهَا إِلَّا حَدِيثُ أَنَسٍ تَفَرَّدَ بِهِ أَهْلُ الْبَصْرَةِ.

[1] Meaning, he wished to learn about it.

do not find water for ten years. But when you find water, then let it touch your skin.” (*Sahīh*)

Abū Dāwud said: Ḥammād bin Zaid reported it from Ayyūb, but he did not mention: “Their urine.” This is not correct, and there is nothing about their urine except in the *Ḥadīth* of Anas which only the people of Al-Baṣrah reported.^[1]

تخريج: [صحيح] أخرجه البيهقي: ٢١٧/١ من حديث أبي داود به وانظر الحديث السابق.

Chapter 124. When The Sexually Impure Person Is Afraid Of Suffering From The Cold, Does He Perform *Tayammum* ?

(المعجم ١٢٤) بَابُ: إِذَا خَافَ الْجُنُبُ
الْبَرْدَ أَيْتَمَّمُ؟ (التحفة ١٢٦)

334. It was reported from ‘Abdur-Rahmān bin Jubair, from ‘Amr bin Al-‘Ās, who said: “I had a wet-dream on a cold night during the Battle of *Dhat As-Salāsil*. I felt that if I performed *Ghusl* I might kill (myself), so I performed *Tayammum*, and led my companions in *Ṣubḥ* (*Fajr* prayer). They mentioned this to the Messenger of Allāh ﷺ, so he said: ‘O Amr! You led your companions in prayer while you were sexually defiled?’ I informed him of the reason that I did not perform *Ghusl*, and said: ‘I heard Allāh say (in the Qur’ān): ‘And do not kill yourselves; verily Allāh is Ever-Merciful to you.’^[2] So the Messenger of Allāh ﷺ laughed,

٣٣٤ - حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا وَهْبُ
ابْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ يَحْيَى بْنَ
أَيُّوبَ يُحَدِّثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ
عَمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ
جُبَيْرٍ، عَنْ عَمْرِو بْنِ الْعَاصِ قَالَ: اخْتَلَمْتُ
فِي لَيْلَةٍ بَارِدَةٍ فِي غَزْوَةِ ذَاتِ السَّلَاسِلِ،
فَاشْفَقْتُ أَنْ أَعْتَسِلَ فَأَهْلِكَ فَتَيَمَّمْتُ ثُمَّ
صَلَّيْتُ بِأَصْحَابِي الصُّبْحَ، فَذَكَرُوا ذَلِكَ
لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «يَاعْمُرُ! صَلَّيْتَ
بِأَصْحَابِكَ وَأَنْتَ جُنُبٌ؟» فَأَخْبَرْتُهُ بِالَّذِي
مَنْعَنِي مِنَ الْاِعْتِسَالِ وَقُلْتُ: إِنِّي سَمِعْتُ اللَّهَ
يَقُولُ: «وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ
رَحِيمًا» [النساء: ٢٩] فَضَحِكَ رَسُولُ اللَّهِ ﷺ

[1] That is, number 4364 and those after it.

[2] *An-Nisā*’ 4:29.

and did not say anything.” (*Ṣaḥīḥ*)

Abū Dāwud said: ‘Abdur-Raḥmān bin Jubair was from Egypt, he was the freed slave of Kharijah bin Ḥudhāfah, and he is not Ibn Jubair bin Nufair.

وَلَمْ يَقُلْ شَيْئًا .

قال أبو داود: عَبْدُ الرَّحْمَنِ بْنُ جُبَيْرٍ مِصْرِيٌّ مَوْلَى خَارِجَةَ بْنِ حُدَافَةَ وَلَيْسَ هُوَ ابْنَ جُبَيْرِ بْنِ نُفَيْرٍ .

تخريج: [صحيح] أخرجه أحمد: ٢٠٣/٤ من حديث يزيد بن أبي حبيب به وعلقه البخاري، قبل، ح: ٣٤٥ وصححه ابن حبان، ح: ٢٠٢ والحاكم على شرط الشيخين: ١/١٧٧ ووافقه الذهبي.

Comments:

In this *Ḥadīth* is proof that the person who fears for himself, due to the extreme cold, that using water will be dangerous for him, then he is allowed to perform *Tayammum*. Similarly, it proves that the one who has performed *Tayammum* may lead those who performed *Wuḍū’* in prayer.

335. It was reported from ‘Abdur-Raḥmān bin Jubair, from Abū Qais, the freed-slave of ‘Amr bin Al-‘Āṣ, “That ‘Amr bin Al-‘Āṣ was the leader of a military expedition...” and he mentioned the remaining incident (as in no. 334), and said, “So he washed his private areas, and performed the *Wuḍū’* of prayer. He then led them in prayer...” and the rest of the narration is the same. And he did not mention the *Tayammum*. (*Ṣaḥīḥ*)

Abū Dāwud said: This story was reported from Al-Awzā’ī, from Ḥassān bin ‘Aṭīyah, he said in it: “He performed *Tayammum*.”

٣٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ ابْنِ لَهَيْعَةَ وَعَمْرٍو بْنِ الْحَارِثِ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ، عَنْ أَبِي قَيْسٍ مَوْلَى عَمْرٍو بْنِ الْعَاصِ: أَنَّ عَمْرَو بْنَ الْعَاصِ كَانَ عَلَى سَرِيَّةٍ، وَذَكَرَ الْحَدِيثَ نَحْوَهُ، قَالَ: فَغَسَلَ مَعَايِنَهُ وَتَوَضَّأَ وَضُوءَهُ لِلصَّلَاةِ ثُمَّ صَلَّى بِهِمْ فَذَكَرَ نَحْوَهُ وَلَمْ يَذْكُرِ التَّيْمُمَ .

قال أبو داود: وَرَوَى هَذِهِ الْقِصَّةَ عَنِ الْأَوْزَاعِيِّ عَنِ حَسَّانَ بْنِ عَطِيَّةَ قَالَ فِيهِ: فَتَيَمَّمَّ .

تخريج: [صحيح] أخرجه أحمد: ٢٠٣/٤ من حديث ابن لهيعة به وصححه الحاكم على شرط الشيخين: ١/١٧٧ ووافقه الذهبي.

Chapter 125. The Wounded Person Performing *Tayammum*

336. Jābir narrated: “We were on a journey. A person with us was hit by a rock, so his head was (inflicted with a) wound. He then had a wet-dream. He asked his companions: ‘Do you think that I have a concession to perform *Tayammum*?’ They said: ‘We don’t think that you are allowed this concession while you are capable of using water.’ So he performed *Ghusl*, and (due to it) died. When we returned to the Prophet ﷺ, he was informed of what occurred. He said: ‘They killed him, may Allāh kill them! Why did they not ask if they did not know? Verily, the cure to ignorance is asking! It would have been sufficient for him to perform *Tayammum*, and to drop (some water on his head), or to tie a bandage over his wound — Mūsā (one of the narrators) was not sure which wording was correct — then to wipe over it, and wash the rest of his body.’” (*Da'if*)

(المعجم ١٢٥) - بَابُ الْمَجْدُورِ يَتَيَمَّمُ

(التحفة ١٢٧)

٣٣٦ - حَدَّثَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ الْأَنْطَاكِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنِ الرَّبِيعِ بْنِ خُرَيْقٍ، عَنِ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: خَرَجْنَا فِي سَفَرٍ فَأَصَابَ رَجُلًا مِنَّا حَجَرٌ فَسَجَّهُ فِي رَأْسِهِ ثُمَّ احْتَلَمَ فَسَأَلَ أَصْحَابَهُ، فَقَالَ: هَلْ تَجِدُونَ لِي رُخْصَةً فِي التَّيَمُّمِ؟ قَالُوا: مَا نَجِدُ لَكَ رُخْصَةً وَأَنْتَ تَقْدِرُ عَلَى الْمَاءِ، فَاعْتَسَلَ فَمَاتَ، فَلَمَّا قَدِمْنَا عَلَى النَّبِيِّ ﷺ أُخْبِرَ بِذَلِكَ فَقَالَ: «فَتَلَوْهُ فَتَلَهُمُ اللَّهُ أَلَّا سَأَلُوا إِذْ لَمْ يَعْلَمُوا فَإِنَّمَا شِفَاءُ الْعِيِّ السُّؤَالُ، إِنَّمَا كَانَ يَكْفِيهِ أَنْ يَتَيَمَّمَّ وَيَعْرِصَ أَوْ يَعْصِبَ - شَكََّ مُوسَى - عَلَى جُرْحِهِ خِرْقَةً ثُمَّ يَمْسُحُ عَلَيْهَا وَيَغْسِلُ سَائِرَ جَسَدِهِ».

تخریج: [إسناده ضعيف] أخرجه الدارقطني ١/١٩٠، ح: ٧١٩ من حديث موسى بن عبد الرحمن الأنطاكي به * الزبير بن خريق ضعفه الدارقطني وغيره ووثقه ابن حبان وحده ، وضعفه راجح .

Comments:

“The wounded person...” In our edition, the term is: “*Al-Majdūr*” and it means afflicted with small pox. Ad-Dāraqūṭnī, Al-Bazzār, Ibn Khuzaimah, Al-Hākim, and Al-Baihaqī recorded a narration from Ibn ‘Abbās, in which he commented on Allāh’s saying: “But if you are ill or on a journey” (*Al-Mā’idah* 5:6) — saying: “When a man has wounds suffered in the cause of Allāh, or ulcerated lesions, or small pox, and he becomes sexually impure, and he fears death if he performs *Ghusl*, then he may perform *Tayammum*.” The chain of narration is weak, see number 272 of *Ṣaḥīḥ Ibn Khuzaimah*. Perhaps the

author intended to infer what is mentioned in that narration of Ibn ‘Abbās, since he narrated a different version from him in this chapter. In some other editions, the chapter is entitled as "Al-Majrūh," meaning "wounded" as we have translated it here, and most of the *Sunan* books have a chapter with *Majrūh* rather than *Majdūr*.

337. ‘Abdullāh bin ‘Abbās said: “A person was wounded during the time of the Messenger of Allāh ﷺ. He then had a wet-dream. He was commanded to perform *Ghusl*. So he performed *Ghusl*, and (because of it) died. This news reached the Messenger of Allāh ﷺ, who said: ‘They killed him, may Allāh kill them! Is not the cure to ignorance asking?’” (*Sahih*)

٣٣٧ - حَدَّثَنَا نَضْرُ بْنُ عَاصِمٍ الْأَنْطَاكِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ: أَخْبَرَنِي الْأَوْزَاعِيُّ أَنَّهُ بَلَغَهُ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ قَالَ: أَصَابَ رَجُلًا جُرْحٌ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ ثُمَّ احْتَلَمَ، فَأَمَرَ بِالْأَغْتِسَالِ، فَأَغْتَسَلَ فَمَاتَ، فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ ﷺ، فَقَالَ: «قَتَلُوهُ قَتَلَهُمُ اللَّهُ، أَلَمْ يَكُنْ شِفَاءَ الْعِيِّ السُّؤَالَ».

تخریج: [صحیح] أخرجه ابن ماجه، الطهارة، باب: في المجروح تصيبه الجنابة فيخاف على نفسه إن اغتسل، ح: ٥٧٢ وأحمد: ١/٣٣٠ والحاكم: ١/١٧٨ من حديث الأوزاعي به * الأوزاعي سمعه من عطاء وسمعه من رجل عنه وللحديث طرق أخرى عند البيهقي: (١/٢٢٦)، وغيره، بشر بن بكر ثقة وقول مسلمة بن القاسم فيه مردود.

Chapter 126. The One Who Performed *Tayammum* (Later) Finds Water During the Prayer Time, But After Having Prayed

(المعجم ١٢٦) - **بَابُ الْمُتَيَمِّمِ يَجِدُ الْمَاءَ بَعْدَ مَا يُصَلِّي فِي الْوَقْتِ**
(التحفة ١٢٨)

338. It was reported from ‘Atā’ bin Yasār from Abū Sa‘eed Al-Khudrī, that he said: “Two people left on a journey. The time for prayer came, and they did not had any water. They performed *Tayammum* with pure earth, and prayed. They then found water within the time (for the prayer), so one of them repeated the prayer after performing *Wudu’*, whereas the other did not. They then came to the Messenger of Allāh ﷺ, and

٣٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ، عَنْ بَكْرِ بْنِ سَوَادَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: خَرَجَ رَجُلَانِ فِي سَفَرٍ، فَحَضَرَتِ الصَّلَاةَ وَلَيْسَ مَعَهُمَا مَاءٌ فَيَتَيَمَّمَا صَعِيدًا طَيِّبًا فَصَلَّيَا ثُمَّ وَجَدَا الْمَاءَ فِي الْوَقْتِ فَأَعَادَا أَحَدُهُمَا الصَّلَاةَ وَالْوُضُوءَ وَلَمْ يُعِدِ الْآخَرُ، ثُمَّ أَتَى رَسُولَ اللَّهِ ﷺ فَذَكَرَا ذَلِكَ لَهُ، فَقَالَ لِلَّذِي لَمْ يُعِدْ:

mentioned this to him. He said to the one who did not repeat (the prayer): ‘You have correctly performed the *Sunnah*, and your prayer is sufficient for you.’ And he said to the one who performed *Wuḍū’* and repeated (the prayer): ‘You get the reward twice.’” (*Hasan*)

Abū Dāwud said: Others besides Ibn Nāfi’ (one of the narrators) reported this from Al-Laiṭh, from ‘Umair bin Abī Nājiyah, from Bakr bin Sawādah, from ‘Aṭā’ bin Yasār, from the Prophet ﷺ.

Abū Dāwud said: The mention of Abū Sa’eed in this *Hadīth* has not been preserved, and it is *Mursal*.

«أَصَبْتَ السُّنَّةَ وَأَجْرَاتُكَ صَلَاتُكَ»، وَقَالَ لِلَّذِي تَوَضَّأَ وَأَعَادَ: «لَكَ الْأَجْرُ مَرَّتَيْنِ».

قال أبو داود: وَعَبْرُ ابْنِ نَافِعٍ يَرْوِيهِ عَنِ اللَّيْثِ، عَنِ عَمِيرَةَ بْنِ أَبِي نَاجِيَةَ، عَنِ بَكْرِ بْنِ سَوَادَةَ، عَنِ عَطَاءِ بْنِ يَسَارٍ عَنِ النَّبِيِّ ﷺ.

قال أبو داود: ذَكَرُ أَبِي سَعِيدٍ فِي هَذَا الْحَدِيثِ لَيْسَ بِمَحْفُوظٍ هُوَ مُرْسَلٌ.

تخريج: [إسناده حسن] أخرجه النسائي، الغسل والتميم، باب التيمم لمن يجد الماء بعد الصلاة، ح: ٤٣٣ من حديث ابن نافع به وصححه الحاكم على شرط الشيخين: ١/١٧٨ ووافقه الذهبي.

Comments:

It is better to perform *Ṣalāt* in its earlier time. If one perform’s *Ṣalāt* with *Tayammum* and afterwards, water becomes available for *Wuḍū’* during the time for that same *Ṣalāt*, there is no need to repeat that *Ṣalāt*. If one does repeat that *Ṣalāt* with *Wuḍū’* then they gain a double reward.

339. (There is another chain for no. 338) It was reported from ‘Aṭā’ bin Yasār, that two men among the Companions of Allāh’s Messenger ﷺ — with its meaning. (*Hasan*)

٣٣٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا ابْنُ لَهَيْعَةَ عَنْ بَكْرِ بْنِ سَوَادَةَ، عَنِ أَبِي عَبْدِ اللَّهِ مَوْلَى إِسْمَاعِيلَ بْنِ عُبَيْدٍ، عَنِ عَطَاءِ بْنِ يَسَارٍ: أَنَّ رَجُلَيْنِ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ بِمَعْنَاهُ.

تخريج: [حسن] أخرجه البيهقي: ١/٢٣١ من حديث ابن لهيعة به والحديث السابق شاهد له.

Chapter 127. Performing *Ghusl* For The Friday Prayer

(المعجم ١٢٧) **بَابُ: فِي الْغُسْلِ**
لِلْجُمُعَةِ (التحفة ١٢٩)

340. Abū Hurairah narrated that once ‘Umar bin Al-Khaṭṭāb was giving the Friday sermon when a man entered (the *Masjid*). ‘Umar said: “Are you delayed in coming to the prayer?” The man responded: “As soon as I heard the call to prayer (*Adhān*), I performed the *Wuḍū’* (and came).” ‘Umar said: “And *Wuḍū’* as well? Did you not hear the saying of the Messenger of Allāh ﷺ: ‘When one of you comes to the Friday prayer, let him perform *Ghusl*?’” (*Ṣaḥīḥ*)

٣٤٠ - حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ: حَدَّثَنَا مُعَاوِيَةُ عَنْ يَحْيَى: أَخْبَرَنِي أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ بَيْنَا هُوَ يَخْطُبُ يَوْمَ الْجُمُعَةِ إِذْ دَخَلَ رَجُلٌ، فَقَالَ عُمَرُ: أَتَحْتَسِبُونَ عَنِ الصَّلَاةِ؟ فَقَالَ الرَّجُلُ: مَا هُوَ إِلَّا أَنْ سَمِعْتُ النَّدَاءَ فَتَوَضَّأْتُ. قَالَ عُمَرُ: الْوُضُوءُ أَيْضًا! أَوْ لَمْ تَسْمَعُوا رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا أَتَى أَحَدَكُمْ الْجُمُعَةَ فَلْيَغْتَسِلْ!»

تخریج: أخرجه البخاري، الجمعة، باب بعد باب فضل الجمعة، ح: ٨٨٢ ومسلم، الجمعة، باب: كتاب الجمعة، ح: ٨٤٥/٤ من حديث يحيى بن أبي كثير به.

Comments:

The man who came late during the *Khuṭbah* was ‘Uthmān. This is among the texts used as proof that *Ghusl* on Friday is obligatory, as well as an attendee to the Friday *Khuṭbah* replying to the *Khaṭīb* when requested by him during the *Khuṭbah*.

341. Abū Sa‘eed Al-Khudrī reported that the Messenger of Allāh ﷺ said: “The *Ghusl* on Friday is required for every male of age.”^[1] (*Ṣaḥīḥ*)

٣٤١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ مَعْمَرٍ عَنْ مَالِكٍ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ».

تخریج: أخرجه البخاري، الجمعة، باب: هل على من لم يشهد الجمعة غسل... إلخ، ح: ٨٩٥ عن عبدالله بن مسلمة القعني، ومسلم، الجمعة، باب وجوب غسل الجمعة على كل بالغ... إلخ، ح: ٨٤٦ من حديث مالك به وهو في الموطأ (يحيى): ١٠٢/١.

342. Ibn ‘Umar reported from Ḥafṣah, that the Prophet ﷺ said:

٣٤٢ - حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ الرَّثَمَلِيِّ: حَدَّثَنَا الْمُفَضَّلُ يَعْنِي ابْنَ فَضَالَةَ، عَنْ عِيَّاشِ

[1] *Muḥtalim*: A male who has reached the age of puberty or responsibility.

“It is required for every male of age to go to the Friday prayer, and it is required upon the one who goes to the Friday prayer to perform *Ghusl*.” (*Sahih*)

Abū Dāwud said: If a man performs *Ghusl* after *Fajr* time has begun, then this is sufficient for the Friday *Ghusl*, even if he were sexually impure.

تخريج: [إسناده صحيح] أخرجه النسائي، الجمعة، باب التشديد في التخلف عن الجمعة، ح: ١٣٧٢ من حديث المفضل بن فضالة به وصححه ابن خزيمة، ح: ١٧٢١ وابن حبان (الإحسان)، ح: ١٢١٧.

343. Abū Sa‘eed Al-Khudrī and Abū Hurairah both narrated from the Messenger of Allāh ﷺ that he said: “Whoever performs *Ghusl* on Friday, and wears some of his best clothes, and applies some perfume if he has it, then comes to the Friday prayer, and does not step over people’s necks, and prays what Allāh has written for him (to pray), and listens quietly when his *Imām* comes out (for the sermon) until he completes the prayer, then this will (serve as an) expiation for whatever (sins) occurred between it and the Friday prayer before it.” He said:^[1] “And Abū Hurairah would say: ‘...and three days in excess to this.’” And he would say: “Every good deed is (rewarded) ten times its due.” (*Hasan*)

Abū Dāwud said: The narration of Muḥammad bin Salamah (one of the narrators) is more complete;

ابن عَبَّاسٍ، عن بُكَيْرٍ، عن نَافِعٍ، عن ابنِ عُمَرَ، عن حَفْصَةَ عن النَّبِيِّ ﷺ قال: «عَلَى كُلِّ مُحْتَلِمٍ رَوَاحُ الْجُمُعَةِ، وَعَلَى كُلِّ مَنْ رَاحَ الْجُمُعَةَ الْغُسْلُ».

قال أَبُو دَاوُدَ: إِذَا اغْتَسَلَ الرَّجُلُ بَعْدَ طُلُوعِ الْفَجْرِ أَجْزَأَهُ مِنْ غُسْلِ الْجُمُعَةِ وَإِنْ أَجَنَّبَ.

٣٤٣ - حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبِ الرَّمْلِيِّ الهَمْدَانِيُّ؛ ح: وحدثنا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى الْحَرَّانِيُّ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ؛ ح: وحدنا موسى ابنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، وهذا حديثُ مُحَمَّدِ بْنِ سَلَمَةَ، عن مُحَمَّدِ بْنِ إِسْحَاقَ، عن مُحَمَّدِ بْنِ إِبراهيمَ، عن أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ يَزِيدُ وَعَبْدُ الْعَزِيزِ فِي حَدِيثِهِمَا: عن أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ وَأَبِي أُمَامَةَ بْنِ سَهْلٍ، عن أَبِي سَعِيدِ الْخُدْرِيِّ وَأَبِي هُرَيْرَةَ قَالَا: قال رسولُ الله ﷺ: «من اغْتَسَلَ يَوْمَ الْجُمُعَةِ وَلَبَسَ مِنْ أَحْسَنِ ثِيَابِهِ وَمَسَّ مِنْ طَيِّبٍ - إِنْ كَانَ عِنْدَهُ - ثُمَّ أَتَى الْجُمُعَةَ فَلَمْ يَتَخَطَّ أَغْنَاقَ النَّاسِ، ثُمَّ صَلَّى مَا كَتَبَ اللهُ لَهُ، ثُمَّ أَنْصَتَ إِذَا خَرَجَ إِمَامُهُ حَتَّى

[1] The speaker is one of the narrators, and it appears that it is Muḥammad bin Salamah, while it may be one of those above him in the chain of narration.

and Ḥammād did not mention the statement of Abū Hurairah.

يَفْرُغُ مِنْ صَلَاتِهِ، كَانَتْ كَفَّارَةً لِمَا بَيْنَهَا وَبَيْنَ جُمُعَتِهِ الَّتِي قَبْلَهَا». قَالَ وَيَقُولُ أَبُو هُرَيْرَةَ: وَزِيَادَةٌ ثَلَاثَةَ أَيَّامٍ، وَيَقُولُ: إِنَّ الْحَسَنَةَ بِعَشْرِ أَمْثَالِهَا.

قال أبو داود: وحديث مُحَمَّد بن سَلَمَةَ أَنَّهُ، وَلَمْ يَذْكُرْ حَمَادًا كَلَامَ أَبِي هُرَيْرَةَ.

تخریج: [إسناده حسن] أخرجه أحمد: ۳/۸۱ من حديث ابن إسحاق به وصرح بالسماع وصححه ابن خزيمة، ح: ۱۷۶۲ وابن حبان، ح: ۵۶۲ والحاكم على شرط مسلم: ۱/۲۸۳ ووافقه الذهبي.

344. It was reported from ‘Abdur-Raḥmān bin Abū Sa‘eed Al-Khudrī, from his father, that the Prophet ﷺ said: “Performing *Ghusl* on Friday is (required) upon every person of age, and (also) the *Siwāk*, and applying perfume if he is able to.”

But Bukair (one of the narrators) did not mention ‘Abdur-Raḥmān. And he said regarding the perfume: “Even if he applies a woman’s perfume.” (*Ṣaḥīḥ*)

۳۴۴ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ أَنَّ سَعِيدَ بْنَ أَبِي هَلَالٍ وَبُكَيْرَ بْنَ الْأَشَّحِّ حَدَّثَاهُ عَنْ أَبِي بَكْرِ بْنِ الْمُتَكَدِّرِ، عَنْ عَمْرِو بْنِ سُلَيْمِ بْنِ الزُّرْقِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدِ الْخُدْرِيِّ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْغُسْلُ يَوْمَ الْجُمُعَةِ عَلَى كُلِّ مُحْتَلِمٍ وَالسَّوَاكُ وَيَمَسُّ مِنَ الطَّيْبِ مَا قُدِّرَ لَهُ». إِلَّا أَنَّ بُكَيْرًا لَمْ يَذْكُرْ عَبْدَ الرَّحْمَنِ وَقَالَ فِي الطَّيْبِ: «وَلَوْ مِنْ طَيْبِ الْمَرْأَةِ».

تخریج: أخرجه مسلم، الجمعة، باب الطيب والسواك يوم الجمعة، ح: ۸۴۶ من حديث عبدالله بن وهب به.

345. Aws bin Aws Ath-Thaqafī narrated: “I heard the Messenger of Allāh ﷺ say: ‘Whoever *Ghassala* (washes) on Friday, and *Ightasal* (performs *Ghusl*), and strived to come early and reached (the *Masjid*) early, and walks, and does not ride (an animal), and sits close to the *Imām*, and listens intently, and does not distract (others from

۳۴۵ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ الْجَرَجَرَانِيُّ حَبِيبِي: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ الْأَوْزَاعِيِّ: حَدَّثَنِي حَسَّانُ بْنُ عَطِيَّةَ: حَدَّثَنِي أَبُو الْأَشْعَثِ الصَّنْعَانِيُّ: حَدَّثَنِي أَوْسُ بْنُ أَوْسِ بْنِ التَّفَيْضِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ غَسَلَ يَوْمَ الْجُمُعَةِ وَاغْتَسَلَ ثُمَّ

listening), then for every step (he takes), he will be rewarded an entire year's reward — its fasting and its praying.” (*Ṣaḥīh*)

بَكَرَ وَابْتَكَّرَ وَمَشَى، وَلَمْ يَرْكَبْ، وَدَنَا مِنَ
الإمام فَاسْتَمَعَ وَلَمْ يَلْغُ، كَانَ لَهُ بِكُلِّ خُطْوَةٍ
عَمَلٌ سَنَةٍ أَجْرُ صِيَامِهَا وَقِيَامِهَا.

تخریج: [إسناده صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في الغسل يوم الجمعة، ح: ١٠٨٧ من حديث عبدالله بن المبارك به وصححه ابن خزيمة، ح: ١٧٦٧ وابن حبان، ح: ٥٥٩ والحاكم على شرط الشيخين: ٣٨١/١، ٣٨٢ ووافقه الذهبي، وله طريق آخر عند الترمذي، ح: ٤٩٦ وحسنه.

Comments:

There is a difference of opinion about the precise interpretation of this sentence. See nos. 349 and 350. It has been translated according to one of the more general interpretations, and Allāh knows best. After no. 496, At-Tirmidhī said: "Regarding this *Ḥadīth*, Maḥmūd (one of the narrators) said: Wakī' said: "Whoever performs *Ghusl*" refers to him; "and bathes completely" refers to his wife.' It has been reported that [‘Abdullāh] bin Al-Mubārak said about this *Ḥadīth*: "Whoever bathes completely" and "Whoever performs *Ghusl*" means washes his head and performs *Ghusl*. Ibn Al-Mubārak is one of the narrators in no, 1087 of *Ibn Mājah*, as well as this narration (345) of Abū Dāwūd, while it is Wakī' in no. 496 of *At-Tirmidhī*. These two views reported by *At-Tirmidhī* are the most popular. In *Tuḥfat Al-Aḥwadhī*, Al-Mubārakpūrī preferred the second view, that of Ibn Al-Mubārak, while in his notes on *Ibn Mājah*, As-Sindī quoted As-Suyūṭī's view, which elaborated on the first view, that of Wakī'. Most of them say that "Goes early, arriving early" means at the early time for the prayer, and early for the *Khuṭbah*.

346. (There is another chain) From Aws Ath-Thaqafī, from the Messenger of Allāh ﷺ that he said: "Whoever washes (*Ghassala*) his head and *Ightasal* (performs *Ghusl*) on Friday..." and the rest is the same (as no. 345). (*Ṣaḥīh*)

٣٤٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا
اللَّيْثُ عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي
هَلَالٍ، عَنْ عَبَادَةَ بْنِ نُسَيْبٍ، عَنْ أَوْسِ الثَّقَفِيِّ
عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «مَنْ غَسَلَ رَأْسَهُ
يَوْمَ الْجُمُعَةِ وَاغْتَسَلَ» وَسَاقَ نَحْوَهُ.

تخریج: [إسناده صحيح] انظر الحديث السابق.

347. ‘Abdullāh bin ‘Amr bin Al-‘Ās reported that the Prophet ﷺ said: "Whoever performed *Ghusl* on Friday, and applied some of his wife's perfume — if she had any — and wore some of his good clothes,

٣٤٧ - حَدَّثَنَا ابْنُ أَبِي عَقِيلٍ وَمُحَمَّدُ بْنُ
سَلَمَةَ الْمِصْرِيَّانِ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ:
ابْنُ أَبِي عَقِيلٍ قَالَ: أَخْبَرَنِي أُسَامَةُ يَعْنِي ابْنَ
زَيْدٍ، عَنْ عَمْرٍو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ

then did not step over people's necks, and did not distract (others) from listening to the admonition (of the *Imām*), then this will be an expiation for whatever occurred between them (the two Fridays). And whoever distracted, and walked over people's necks, then this will count as *Zuhr* for him." (*Hasan*)

عَبْدُ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ وَمَسَّ مِنْ طَيْبِ امْرَأَتِهِ - إِنْ كَانَ لَهَا - وَلَبَسَ مِنْ صَالِحِ ثِيَابِهِ ثُمَّ لَمْ يَتَخَطَّ رِقَابَ النَّاسِ وَلَمْ يَلْغُ عِنْدَ الْمَوْعِظَةِ، كَانَتْ كَفَّارَةً لِمَا بَيْنَهُمَا، وَمَنْ لَغَا وَتَخَطَّى رِقَابَ النَّاسِ كَانَتْ لَهُ ظُهُرًا».

تخريج: [إسناده حسن] أخرجه البيهقي: ٢٣١/٣ من حديث أبي داود به، وصححه ابن خزيمة، ح: ١٨١٠.

348. It was reported from 'Abdullāh bin Az-Zubair, from 'Āishah that she narrated to him: "The Prophet ﷺ would perform *Ghusl* for four (matters): From sexual impurity, and on Friday, and due to cupping, and from washing a dead body." (*Hasan*)

٣٤٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ: حَدَّثَنَا زَكَرِيَّا: حَدَّثَنَا مُضْعَبُ بْنُ شَيْبَةَ عَنْ طَلْقِ بْنِ حَبِيبِ الْعَنْزِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ أَنَّهَا حَدَّثَتْهُ: أَنَّ النَّبِيَّ ﷺ كَانَ يَغْتَسِلُ مِنْ أَرْبَعٍ: مِنَ الْجَنَابَةِ وَيَوْمَ الْجُمُعَةِ وَمِنْ الْحِجَامَةِ وَمِنْ غَسْلِ الْمَيِّتِ.

تخريج: [إسناده حسن] أخرجه أحمد: ١٥٢/٦ من حديث مصعب بن شيبة به وصححه ابن خزيمة، ح: ٢٥٦.

349. 'Alī bin Ḥawshab said: "I asked Makhūl the meaning of the phrase: '...washes (*Ghassala*) and *Ightasal* (performs *Ghusl*),' and he said: '(This means) washing his head and body.'" (*Ṣaḥīh*)

٣٤٩ - حَدَّثَنَا مَحْمُودُ بْنُ خَالِدِ الدَّمَشْقِيِّ: حَدَّثَنَا مَرْوَانُ: حَدَّثَنَا عَلِيُّ بْنُ حَوْشَبٍ قَالَ: سَأَلْتُ مَخْخُولًا عَنْ هَذَا الْقَوْلِ: «غَسَلَ وَاعْتَسَلَ» قَالَ: غَسَلَ رَأْسَهُ وَجَسَدَهُ.

تخريج: [إسناده صحيح] أخرجه البيهقي في شعب الإيمان، ح: ٢٩٨٩ من حديث أبي داود به.

350. It was reported from Abū Mus-hir, from Sa'eed bin 'Abdul-'Azīz regarding: "...washes

٣٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ الدَّمَشْقِيِّ: حَدَّثَنَا أَبُو مُسَهِّرٍ عَنْ سَعِيدِ بْنِ

(*Ghassala*) and *Ightasal* (performs *Ghusl*)..." — Sa'eed said: "Washes his head and his body." (*Ṣaḥīḥ*)

عَبْدُ الْعَزِيزِ فِي «عَسَلٌ وَاعْتَسَلٌ» قَالَ: قَالَ سَعِيدٌ: عَسَلٌ رَأْسُهُ وَعَسَلٌ جَسَدُهُ.

تخریج: [إسناده صحيح] أخرجه البيهقي في شعب الإيمان، ح: ٢٩٨٩ من حديث أبي داود به.

Comments:

They interpreted it this way, and some of them explained it: "Because the 'Arabs used to have long hair."

351. Abū Hurairah reported that the Messenger of Allāh ﷺ said: "Whoever performs *Ghusl* on Friday, the *Ghusl* of sexual impurity, then goes (to the *Masjid*), it is as if he has offered (as sacrifice) a camel. And whoever goes during the second hour, it is as if he has offered (as sacrifice) a cow. And whoever goes during the third hour, it is as if he has offered (as sacrifice) a horned sheep. And whoever goes during the fourth hour, it is as if he has offered (as sacrifice) a hen. And whoever goes during the fifth hour, it is as if he has offered (as sacrifice) an egg. And when the *Imām* comes out, the angels come in order to listen to the remembrance." (*Ṣaḥīḥ*)

٣٥١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحِ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ اعْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ ثُمَّ رَاحَ فَكَأَنَّمَا قَرَّبَ بَدَنَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ فَكَأَنَّمَا قَرَّبَ بَقْرَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّالِثَةِ فَكَأَنَّمَا قَرَّبَ كَبِشًا أَقْرَنَ، وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ فَكَأَنَّمَا قَرَّبَ دَجَاجَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ فَكَأَنَّمَا قَرَّبَ بَيْضَةً، فَإِذَا خَرَجَ الْإِمَامُ حَضَرَتِ الْمَلَائِكَةُ يَسْتَمِعُونَ الذِّكْرَ».

تخریج: أخرجه البخاري، الجمعة، باب فضل الجمعة، ح: ٨٨١ ومسلم، الجمعة، باب الطيب والسواك يوم الجمعة، ح: ٨٥٠ من حديث مالك به وهو في الموطأ (يحيى): ١٠١/١ وقوله: "غسل الجنابة" أي غسلًا كغسل الجنابة، قاله الحافظ في فتح الباري: ٣٦٦/٢ نحوه وحديث عبدالرزاق، ح: ٥٥٦٥ يؤيده.

Comments:

Even though it is correct that they attended the Friday prayer, those who come after the *Khaṭīb* begins the *Khuṭbah* will have less of a reward. According to similar and more detailed versions of this *Ḥadīth*, the Angels close their records after the *Imām* appears to start the *Khuṭbah* (see. No. 1986 of *Ṣaḥīḥ Muslim*). It should be noted that the example of an egg is given here only to explain the reward that one gets for offering a camel, a cow, etc. It does not mean that an egg can be offered as a sacrifice.

Chapter 128. The Permissibility Of Not Performing *Ghusl* On Friday

352. 'Aishah said: "People used to work for themselves, and would come back to the Friday prayers in the same state (as they would be in their work). So it was said to them: 'If only you were to perform *Ghusl*.'" (*Sahih*)

تخریج: أخرجه البخاري، الجمعة، باب وقت الجمعة إذا زالت الشمس، ح: ٩٠٣ ومسلم، الجمعة، باب وجوب غسل الجمعة على كل بالغ... إلخ، ح: ٨٤٧ من حديث يحيى بن سعيد الأنصاري به.

353. 'Ikrimah reported that a group of people came to Ibn 'Abbās from Al-'Irāq. They said: "O Ibn 'Abbās, do you think that *Ghusl* on Friday is obligatory?" He replied: "No, but it is purer and better for the one who performs *Ghusl*. And whoever does not perform *Ghusl*, then it is not obligatory for him. And I will inform you how (this) *Ghusl* started. People used to work hard; they would wear wool garments, and work with their backs (meaning, manual labor). And their *Masjid* was small, with a low roof, made out of palm-leaves. One day, the Messenger of Allāh ﷺ came out on a hot day, and people were sweating in their wool garments, until the stench from them harmed (disturbed and distracted) others. When the Messenger of Allāh ﷺ smelt this odor, he said: 'O people! When this day arrives, then perform *Ghusl*, and let everyone of you apply the best oil and

(المعجم ١٢٨) - بَابُ الرُّحْصَةِ فِي تَرْكِ
الْغُسْلِ يَوْمَ الْجُمُعَةِ (التحفة ١٣٠)

٣٥٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّاسُ مَهَانَ أَنْفُسِهِمْ فَيُرْوْحُونَ إِلَى الْجُمُعَةِ بَهَيْتَتِهِمْ، فَقِيلَ لَهُمْ: لَوْ اغْتَسَلْتُمْ.

٣٥٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ عِكْرِمَةَ: أَنَّ نَاسًا مِنْ أَهْلِ الْعِرَاقِ جَاءُوا وَقَالُوا: يَا ابْنَ عَبَّاسِ! أَتَرَى الْغُسْلَ يَوْمَ الْجُمُعَةِ وَاجِبًا؟ قَالَ: لَا. وَلَكِنَّهُ أَطْهَرُ وَخَيْرٌ لِمَنْ اغْتَسَلَ وَمَنْ لَمْ يَغْتَسِلْ فَلَيْسَ عَلَيْهِ بِوَاجِبٍ، وَسَأَخْبِرُكُمْ كَيْفَ بَدَأَ الْغُسْلُ: كَانَ النَّاسُ مَجْهُودِينَ، يَلْبَسُونَ الصُّوفَ وَيَعْمَلُونَ عَلَى ظُهُورِهِمْ، وَكَانَ مَسْجِدُهُمْ ضَيِّقًا مُقَابَرِ الشَّقْفِ، إِنَّمَا هُوَ عَرِيشٌ. فَخَرَجَ رَسُولُ اللَّهِ ﷺ فِي يَوْمٍ حَارٍّ وَعَرِقَ النَّاسُ فِي ذَلِكَ الصُّوفِ حَتَّى تَارَتْ مِنْهُمْ رِيَّاحٌ، آذَى بِذَلِكَ بَعْضُهُمْ بَعْضًا، فَلَمَّا وَجَدَ رَسُولُ اللَّهِ ﷺ تِلْكَ الرَّيْحَ قَالَ: «أَيُّهَا النَّاسُ! إِذَا كَانَ هَذَا الْيَوْمُ فَاعْتَسِلُوا وَلِيَمَسَّ أَحَدُكُمْ أَفْضَلَ مَا يَجِدُ مِنْ دُهْنِهِ وَطَبِيبِهِ». قَالَ ابْنُ عَبَّاسٍ: ثُمَّ جَاءَ اللَّهُ تَعَالَى ذِكْرُهُ بِالْخَيْرِ

fragrance that he has.” Then Ibn ‘Abbās said: “After this, Allāh, Exalted is His remembrance, blessed (the Muslims) with much good, and so they wore other than wool, and did not have to work (themselves), and their *Masjid* was expanded. So the matter which used to trouble them, of (the stench) from their sweat, was removed.” (*Hasan*)

وَلَبِسُوا غَيْرَ الصُّوفِ وَكُفُوا الْعَمَلَ وَوَسَّعَ مَسْجِدَهُمْ وَذَهَبَ بَعْضُ الَّذِي كَانَ يُؤْذِي بَعْضُهُمْ بَعْضًا مِنَ الْعَرَقِ.

تخريج: [حسن] أخرجه أحمد: ٢٦٨/١ من حديث عمرو بن أبي عمرو به ورواه البيهقي: ١/٢٩٥ من حديث أبي داود به وصححه ابن خزيمة، ح: ١٧٥٥ والحاكم على شرط البخاري: ١/٢٨٠، ٢٨١ ووافقه الذهبي (!) وحسنه الحافظ في الفتح: ٣٦٢/٢.

Comments:

These narrations are proof for the majority, those who say that *Ghusl* for the Friday prayer is recommended, and more virtuous, but not absolutely obligatory. In the explanation of Ibn ‘Abbās, the causes of the order to perform *Ghusl* are explained in detail, making it the most complete and comprehensive means of *Fiqh* (understanding) of this topic, and harmonizing all of the narrations related to it. Since he said: "I will inform you how (this) *Ghusl* started..." and, that on this occasion, Allāh’s Messenger ﷺ said: "O people! When this day arrives, then perform *Ghusl*..." So Ibn ‘Abbās is one of those who reported the order to perform *Ghusl* on Friday. Scholars consider the explanation of the circumstances surrounding a *Hadīth*, as they consider the explanation of the circumstances of the revelation of a Verse of the Qur’ān — as well as the interpretation of a Companion who narrated the *Hadīth* — among the safest means of attaining *Fiqh* from the text.

354. Samurah reported that the Messenger of Allāh ﷺ said: “Whoever performs *Wuḍū’* on Friday, then that is sufficient and acceptable, and whoever performs *Ghusl* then that is more virtuous.” (*Hasan*)

٣٥٤ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَوَضَّأَ فِيهَا وَنَعِمَتْ، وَمَنْ اغْتَسَلَ فَهُوَ أَفْضَلُ».

تخريج: [حسن] أخرجه الترمذي، الجمعة، باب ما جاء في الوضوء يوم الجمعة، ح: ٤٩٧ والنسائي، ح: ١٣٨١ من حديث قتادة به وقال الترمذي: "حسن".

Chapter 129. A Person Accepts Islam, And Is Ordered To Perform *Ghusl*

(المعجم ١٢٩) - بَابُ الرَّجُلِ يُسَلِّمُ
فَيُؤَمَّرُ بِالْغُسْلِ (التحفة ١٣١)

355. Qais bin ‘Āṣim narrated: “I came to the Prophet ﷺ, desiring (to accept) Islam. So he commanded me to perform *Ghusl* with water and *Sidr*.” (*Ṣaḥīh*)

٣٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ الْعَبْدِيُّ: أَخْبَرَنَا سُفْيَانُ: حَدَّثَنَا الْأَعْرُ عَنْ خَلِيفَةَ بْنِ حُصَيْنٍ، عَنْ جَدِّهِ قَيْسِ بْنِ عَاصِمٍ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ أُرِيدُ الْإِسْلَامَ فَأَمَرَنِي أَنْ أَعْتَسِلَ بِمَاءٍ وَسِدْرٍ.

تخریج: [صحيح] أخرجه الترمذي، الجمعة، باب ما ذكر في الاغتسال عند ما يسلم الرجل، ح: ٦٠٥، والنسائي، ح: ١٨٨ من حديث سفیان الثوري به وقال الترمذي: "حسن" وصححه ابن خزيمة، ح: ٢٥٤، ٢٥٥ وابن حبان، ح: ٢٣١ وابن الجارود، ح: ١٤ وغيرهم وسنده حسن وللحديث شواهد.

356. It was reported from Ibn Juraij who said: “I was informed from ‘Uthaim bin Kulaib, from his father, from his grandfather, that he came to the Prophet ﷺ and said: “I have accepted Islam.” So the Prophet ﷺ told him: “Remove from yourself the hair of disbelief,” it was said: (meaning) shave it off. He said:^[1] “Another one informed me that the Prophet ﷺ said to another one with him: ‘Remove from yourself the hair of disbelief, and (get yourself) circumcised.’”^[2] (*Da‘if*)

٣٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرْتُ عَنْ عُثَيْمِ بْنِ كُلَيْبٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّهُ جَاءَ النَّبِيَّ ﷺ فَقَالَ: قَدْ أَسْلَمْتُ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَلْقِ عَنكَ شَعْرَ الْكُفْرِ» يَقُولُ: أَحْلِقْ. قَالَ: وَأَخْبَرَنِي آخَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: «أَلْقِ عَنكَ شَعْرَ الْكُفْرِ وَاحْتَتِنْ».

تخریج: [إسناده ضعيف] أخرجه أحمد: ٤١٥/٣ عن عبدالرزاق به وهو في المصنف له: ٦/١٠، ح: ٩٨٣٥ وسنده ضعيف، انظر التلخيص الحبير: ٨٢/٤ وللحديث شاهدان ضعيفان.

[1] According to the author of ‘*Awn Al-Ma‘būd* the speaker here is the father of ‘Uthaim, but it is also possible it was Ibn Juraij, since he did not name the person he heard it from, saying only: “I was informed from ‘Uthaim” meaning: “Someone told me, reporting it from ‘Uthaim.” And it is said by some of the *Huffāz* that the person Ibn Juraij heard this from was Ibrāhīm bin Muhammad bin Abī Yahyā.

[2] They say the meaning of “the hair of disbelief,” is a specific area of their hair which their people wore as a trait to distinguish them, never cutting it, and that the order was to shave that off, or to shave all of the hair because of that.

Comments:

A person who accepts Islam should perform *Ghushl*. After accepting Islam, dress and hair style which resembles the disbelievers should be removed. It is not allowed to imitate the dress and hair style of the disbelievers. The scholars have explained that the meaning of "the hair of disbelief" refers to a hair style indicative of a disbeliever. Circumcision is one of the signs of Islam and the Prophet ﷺ ordered circumcision. Circumcision is an obligation upon males after accepting Islam.

Chapter 130. A Woman Washes Her Garment That She Wears During Her Menses [To Pray In]

357. Mu'adhah said: "I asked 'Āishah about the menstruating woman whose garment was touched by blood. She said: 'She should wash it, then if its traces are still left, let her change it (the spot) with (something) yellowish in color. And I used to menstruate during the time of the Messenger of Allāh ﷺ three times without washing my garment.'" (*Hasan*)

(المعجم ١٣٠) - بَابُ الْمَرْأَةِ تَغْسِلُ ثَوْبَهَا الَّذِي تَلْبَسُهُ فِي حَيْضِهَا
(التحفة ١٣٢)

٣٥٧ - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنِي أَبِي: حَدَّثَنِي أُمُّ الْحَسَنِ - يَعْنِي جَدَّةَ أَبِي بَكْرٍ الْعَدَوِيِّ - عَنْ مُعَاذَةَ قَالَتْ: سَأَلْتُ عَائِشَةَ عَنِ الْحَائِضِ يُصِيبُ ثَوْبَهَا الدَّمَ. قَالَتْ: تَغْسِلُهُ فَإِنْ لَمْ يَذْهَبْ أَنْزَرُهُ فَلْتُغَيِّرَهُ بِشَيْءٍ مِنْ صُفْرَةٍ. قَالَتْ: وَلَقَدْ كُنْتُ أَحِيضُ عِنْدَ رَسُولِ اللَّهِ ﷺ ثَلَاثَ حِيضٍ جَمِيعًا لَا أَغْسِلُ لِي ثَوْبًا.

تخریج: [حسن] أخرجه أحمد: ٢٥٠/٦ عن عبد الصمد بن عبد الوارث به وسنده ضعيف * أم الحسن لا يعرف حالها (تقريب) وللحديث شواهد.

Comments:

She did not always have to wash the garment because it did not have menstrual blood on it in every case. This is a proof that if the blood does not touch the clothes, there is no need to wash them. Similarly the sweat and saliva of a menstruating woman is not impure.

358. 'Āishah said: "We would only have one garment, in which we would menstruate. If some blood fell on it, we would moisten (the area) with our saliva, then we would scratch it off with our nails while it was wet with saliva." (*Sahih*)

٣٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ الْعَبْدِيُّ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ قَالَ: سَمِعْتُ الْحَسَنَ يَعْنِي ابْنَ مُسْلِمٍ، يَذْكُرُ عَنْ مُجَاهِدٍ قَالَ: قَالَتْ عَائِشَةُ: مَا كَانَ لِأَحَدَانَا إِلَّا ثَوْبٌ وَاحِدٌ تَحِيضُ فِيهِ، فَإِذَا أَصَابَهُ شَيْءٌ مِنْ دَمٍ بَلَّئْتُهُ بِرَيْقِهَا ثُمَّ قَصَعْتُهُ بِرَيْقِهَا.

تخریج: [إسناده صحيح] أخرجه البيهقي: ٤٠٥/٢ من حديث أبي داود به ورواه البخاري، ح: ٣١٢ من طريق آخر عن مجاهد به.

Comments:

Considering all of the narrations from ‘Aishah, and the wording of this narration, it is apparent that she would do this to the garment during menstruation, and also wash it later, meaning, after her menses had ended, this is explained by Al-Hāfiz Ibn Hajar in his comments on this *Hadīth* in *Ṣaḥīḥ Al-Bukhārī* no. 312.

359. Bakkār bin Yaḥyā narrated from his grandmother, that she said: “I visited Umm Salamah, and a woman from the Quraish asked her about praying in the garment that she had her menses in. Umm Salamah said: ‘We would be in our menses during the time of the Messenger of Allāh ﷺ, so we would wait during the days of our menses (i.e., would not offer prayers), then become pure. We would then look at the garment we had menstruated in. If there was any blood on it, we would wash it and pray in it. And if nothing had affected it, we would leave it, and the fact (that we had our menses in it) would not prevent us from praying in it. As for the woman who has her hair done — and some of us would have our hair done^[1]

— then while performing *Ghusl*, she would not undo that. Instead, she would pour over her head three fistfuls (of water), until, when she thought that the water had reached the roots of the hair, she would rub it. Then she would pour water over the entire body.’”

(*Da‘īf*)

تخریج: [إسناده ضعيف] انفرد به أبو داود * بكار مجهول الحال، وجدته: لم أعرفها.

٣٥٩ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ يَعْنِي ابْنَ مَهْدِيٍّ: أَخْبَرَنَا بَكَّارُ ابْنُ يَحْيَى: حَدَّثَنِي جَدَّتِي قَالَتْ: دَخَلْتُ عَلَى أُمِّ سَلَمَةَ فَسَأَلْتُهَا امْرَأَةً مِنْ قُرَيْشٍ عَنِ الصَّلَاةِ فِي ثَوْبِ الْحَائِضِ، فَقَالَتْ أُمُّ سَلَمَةَ: قَدْ كَانَ يُصِيبُنَا الْحَيْضُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَتَلَبُّتُ إِحْدَانًا أَيَّامَ حَيْضِهَا ثُمَّ تَطْهُرُ فَتَنْظُرُ الثَّوْبَ الَّذِي كَانَتْ تَقْلَبُ فِيهِ، فَإِنْ أَصَابَهُ دَمٌ غَسَلْنَاهُ وَصَلَّيْنَا فِيهِ، وَإِنْ لَمْ يَكُنْ أَصَابَهُ شَيْءٌ تَرَكَنَاهُ وَلَمْ يَمْنَعْنَا ذَلِكَ أَنْ نُصَلِّيَ فِيهِ. وَأَمَّا الْمُتَشَبِّطَةُ فَكَانَتْ إِحْدَانًا تَكُونُ مُتَشَبِّطَةً، فَإِذَا اغْتَسَلَتْ لَمْ تَقْضِ ذَلِكَ وَلَكِنَّهَا تَحْفَنُ عَلَى رَأْسِهَا ثَلَاثَ حَفَنَاتٍ، فَإِذَا رَأَتْ الْبَلَّلَ فِي أَصُولِ الشَّعْرِ ذَلِكَ ثُمَّ أَفَاضَتْ عَلَى سَائِرِ جَسَدِهَا.

[1] Meaning braided or plaited or similar to that of some type of style.

360. Asmā' bint Abī Bakr said: "I heard a woman ask the Messenger of Allāh ﷺ: 'What should one of us do with our garments after we become purified (after menses); should we pray in it?' He said: 'She should look (at it), and if she sees some blood, let her scratch it off with some water, and sprinkle water on (the place) which she does not see (blood). Then she can pray in it.'" (*Hasan*)

٣٦٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّقْلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: سَمِعْتُ امْرَأَةً تَسْأَلُ رَسُولَ اللَّهِ ﷺ كَيْفَ تَصْنَعُ إِحْدَانًا يَتَوْبَهَا إِذَا رَأَتْ الطُّهْرَ، أَتُصَلِّي فِيهِ؟ قَالَ: «تَنْظُرُ فَإِنْ رَأَتْ فِيهِ دَمًا فَلْتَقْرُضْهُ بِشَيْءٍ مِنْ مَاءٍ وَلْتَنْضَحْ مَا لَمْ تَرَ وَتُصَلِّي فِيهِ».

تخریج: [إسناده حسن] أخرجه الدارمي، ح: ٧٧٨ من حديث ابن إسحاق به وصرح بالسماع وصححه ابن خزيمة، ح: ٢٧٦ وانظر الحديث الآتي.

361. (There is another chain) Asmā' bint Abī Bakr said: "A woman asked the Messenger of Allāh ﷺ: 'O Messenger of Allāh! What should we do if one (of our) garments is tarnished with blood?' He said: 'If one of you is afflicted with menstrual blood, let her scratch it off, then sprinkle water on it, and pray (in it).'" (*Sahih*)

٣٦١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ أَنَّهَا قَالَتْ: سَأَلَتِ امْرَأَةً رَسُولَ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ إِحْدَانًا إِذَا أَصَابَتْ تَوْبَهَا الدَّمُ مِنَ الْحَيْضَةِ كَيْفَ تَصْنَعُ؟ قَالَ: «إِذَا أَصَابَ إِحْدَاكُنَّ الدَّمُ مِنَ الْحَيْضِ فَلْتَقْرُضْهُ ثُمَّ لْتَنْضَحْهُ بِالْمَاءِ ثُمَّ لْتُصَلِّي».

تخریج: أخرجه البخاري، الحيض، باب غسل دم المحيض، ح: ٣٠٧ ومسلم، الطهارة، باب نجاسة الدم وكيفية غسله، ح: ٢٩١ من حديث مالك به وهو في الموطأ (رواية عبدالرحمن بن القاسم)، ح: ٤٨٠ (ورواية أبي مصعب: ٦٦/١، ح: ١٦٦) ووقع في رواية يحيى: ٦٠/١، ٦١ وهم لا شك فيه انظر التمهيد: ٢٢٩/٢٢.

362. (There is another chain) for this (*Hadīth* no. 362) [with its meaning] but they (the two narrators) said in it: "Let her scrape it,^[1] then scratch it (with

٣٦٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَادٌ: وَحَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ؛ ح: وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: أَخْبَرَنَا

[1] Some of the linguists say that the difference between the two is that *Al-Hatt* means to scrape it with a stone or a piece of wood or the like, while *Al-Qaras* means to scratch it with the fingers, or the nails and rub it and pour water on it until its traces are gone.

her nails) and water, then splash water on it.” (*Ṣaḥīḥ*)

حَمَادٌ يَعْنِي ابْنَ سَلَمَةَ، عَنْ هِشَامٍ بِهِذَا
[المعنى] قَالَا: «حُتِّيهِ ثُمَّ أَفْرِصِيهِ بِالْمَاءِ ثُمَّ
أَنْضِجِيهِ».

تخریج: [إسناده صحيح] أخرجه النسائي، الحيز، باب دم الحيض يصيب الثوب، ح: ٣٩٤ من حديث حماد بن سلمة به وله طريق آخر عند الترمذي، ح: ١٣٨ عن هشام بن عروة به وقال: "حسن صحيح".

363. Umm Qais bint Miḥṣan reported: "I asked the Prophet ﷺ about menstrual blood that falls on the garment. He said: 'Scratch it with a stick, and wash it with water and *Sidr*.'" (*Ṣaḥīḥ*)

٣٦٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى يَعْنِي
ابْنَ سَعِيدِ الْقَطَّانَ، عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي
ثَابِتُ الْحَدَّادُ: حَدَّثَنِي عَدِيُّ بْنُ دِينَارٍ قَالَ:
سَمِعْتُ أُمَّ قَيْسِ بِنْتِ مِحْصَنٍ تَقُولُ: سَأَلْتُ
النَّبِيَّ ﷺ عَنْ دَمِ الْحَيْضِ يَكُونُ فِي الثَّوْبِ؟
قَالَ: «حُكِّيهِ بِضَلْعٍ وَأَغْسِلِيهِ بِمَاءٍ وَسِدْرٍ».

تخریج: [إسناده صحيح] أخرجه ابن ماجه، الطهارة، باب: في ما جاء في دم الحيض يصيب الثوب، ح: ٦٢٨ والنسائي، ح: ٣٩٥ من حديث يحيى القطان به وصححه ابن خزيمة، ح: ٢٧٧ وابن حبان، ح: ٢٣٥.

364. ‘Āishah said: "One of us would have (only one) *Dir*^[1] in which she would have her menses, and become sexually impure. If she were to see a drop of blood on it, she would scratch it off with her saliva." (*Da‘if*)

٣٦٤ - حَدَّثَنَا الثَّقَلِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ
ابْنِ أَبِي نَجِيحٍ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ
قَالَتْ: قَدْ كَانَ يَكُونُ لِأَخْدَانَا الدَّرْعُ فِيهِ
تَحِيضٌ وَفِيهِ تُصِيبُهَا الْجَنَابَةُ ثُمَّ تَرَى فِيهِ قَطْرَةً
مِنْ دَمٍ فَتَقْضَعُهُ بِرِيْقِهَا.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ١٤/١ من حديث أبي داود به وللحديث شواهد * ابن أبي نجیح مدلس، وعنن.

365. Abū Hurairah reported that Khawlah bint Yasār came to the Prophet ﷺ and said: "O Messenger of Allāh! I only have one garment, and I have my menses in it. What should I do?"

٣٦٥ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا ابْنُ
لَهِيَعَةَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِيسَى بْنِ
طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ حَوَّلَةَ بِنْتَ يَسَارٍ
أَتَتْ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّهُ لَيْسَ

[1] A woman's *Qamis*, or long shirt.

He said: "Once you become pure again, wash it and pray in it." She said: "What if the blood does not disappear?" He replied: "It is sufficient for you that you wash the blood, and its (remaining) traces will not harm you." (*Hasan*)

لِي إِلَّا تَوْبٌ وَاحِدٌ وَأَنَا أَحْيَضُ فِيهِ فَكَيْفَ أَضَعُّ؟ قَالَ: «إِذَا طَهَّرْتَ فَأَغْسِلِيهِ ثُمَّ صَلِّي فِيهِ». فَقَالَتْ: فَإِنْ لَمْ يَخْرُجِ الدَّمُ؟ قَالَ: «يَكْفِيكَ غَسْلُ الدَّمِ وَلَا يَضُرُّكَ أَثَرُهُ».

تخریج: [حسن] أخرجه أحمد: ۳۸۰/۲ عن قتيبة به وابن لهيعة صرح بالسمع عند البيهقي: ۴۰۸/۲ ورواه عنه عبدالله بن وهب وغيره وللحديث طريق آخر عند أحمد: ۳۶۴/۲.

Chapter 131. Praying In A Garment In Which He Has Engaged In Intercourse

(المعجم ۱۳۱) - بَابُ الصَّلَاةِ فِي الثَّوْبِ الَّذِي يُصِيبُ أَهْلَهُ فِيهِ (التحفة ۱۳۳)

366. Mu'āwiyah bin Abī Sufyān asked his sister: Umm Ḥabībah, the wife of the Prophet ﷺ: "Did the Messenger of Allāh ﷺ pray in the garment in which he engaged in intercourse?" She replied: "Yes, if he did not see anything harmful on it." (*Sahih*)

۳۶۶ - حَدَّثَنَا عَيْسَى بْنُ حَمَادٍ الْمِصْرِيُّ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سُؤَيْدِ بْنِ قَيْسٍ، عَنْ مُعَاوِيَةَ بْنِ حُدَيْجٍ، عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ أَنَّهُ سَأَلَ أُخْتَهُ أُمَّ حَبِيبَةَ زَوْجَ النَّبِيِّ ﷺ: هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِي الثَّوْبِ الَّذِي يُجَامِعُهَا فِيهِ؟ فَقَالَتْ: نَعَمْ إِذَا لَمْ يَرَ فِيهِ أَدَى.

تخریج: [إسناده صحيح] أخرجه النسائي، الطهارة، باب المني يصيب الثوب، ح: ۲۹۵ عن عيسى بن حماد به ورواه ابن ماجه، ح: ۵۴۰ وصححه ابن خزيمة، ح: ۷۷۶ وابن حبان، ح: ۲۳۷.

Comments:

Meaning, the garments, sheets, or blankets of women, do not become impure during their menstruating period if no menstrual blood is present on them.

Chapter 132. Praying In Women's *Shu'ur*^[1] (Garments)

(المعجم ۱۳۲) - بَابُ الصَّلَاةِ فِي شَعْرٍ النِّسَاءِ (التحفة ۱۳۴)

367. It was reported from Muḥammad bin Sīrīn, from

۳۶۷ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَشْعَثُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ،

[1] *Shu'ur* is the plural of *Shi'ar*; it is a garment that covers the body, and they say that the meaning here is an *Izār* or the like.

‘Abdullāh bin Shaqīq, from ‘Āishah who said: “The Messenger of Allāh ﷺ would not pray in our garments” or: “our blankets” ‘Ubaidullāh (one of the narrators) said: “My father was in doubt.”^[1] (*Sahih*)

عن عبد الله بن شقيق، عن عائشة قالت: كَانَ رَسُولُ اللَّهِ ﷺ لَا يُصَلِّي فِي شِعْرِنَا أَوْ لِحْفِنَا قَالَ عُبَيْدُ اللَّهِ: شَكَّ أَبِي.

تخريج: [إسناده صحيح] أخرجه الترمذي، الجمعة، باب: في كراهية الصلاة في لحف النساء، ح: ٦٠٠ والنسائي، ح: ٥٣٦٨ من حديث الأشعث به وقال الترمذي: "حسن صحيح" ووصحه الحاكم على شرط الشيخين: ٢٥٢/١ ووافقه الذهبي، ويأتي: ٦٤٥.

368. It was reported from Hammād, from Hishām, from Ibn Sirīn, from ‘Āishah: “The Prophet ﷺ would not pray in our wraps.”^[2] Hammād said: “I heard Sa’eed bin Abī Şadaqah say: ‘I asked Muḥammad (Ibn Sirīn) about it, but he did not narrate it to me. And he said: ‘I heard it a long time ago, and don’t remember who I heard it from. I don’t recall whether the person I heard it from was trustworthy or not, so (do not) ask about it.’” (*Sahih*)

٣٦٨ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادٌ عَنْ هِشَامٍ، عَنْ ابْنِ سِيرِينَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ لَا يُصَلِّي فِي مَلَا حِفْنَا.

قال حماد: وَسَمِعْتُ سَعِيدَ بْنَ أَبِي صَدَقَةَ قَالَ: سَأَلْتُ مُحَمَّدًا عَنْهُ فَلَمْ يُحَدِّثْنِي وَقَالَ: سَمِعْتُهُ مِنْذُ زَمَانٍ، وَلَا أَذْرِي مِمَّنْ سَمِعْتُهُ، وَلَا أَذْرِي أَسْمِعْتُهُ مِنْ ثَبَّتِ أَوْ لَا، فَسَلُّوا عَنْهُ.

تخريج: [صحيح] أخرجه البيهقي: ٤١٠/٢ من حديث أبي داود به وسنده ضعيف لانتقاعه والحديث السابق شاهد له.

Chapter 133. Concession In This Regard

(المعجم ١٣٣) - بَابُ الرُّخْصَةِ فِي ذَلِكَ (التحفة ١٣٥)

369. Maimunah narrated that the Prophet ﷺ prayed while there was a *Mirṭ*^[3] on him, and a part of it was on one of his wives who was menstruating. So he was praying

٣٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ بْنِ سُفْيَانَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ سَمِعَهُ مِنْ عَبْدِ اللَّهِ بْنِ شَدَادٍ يُحَدِّثُهُ

[1] This narration appears again under number 645.

[2] The words for blankets in the previous narration and wraps in this narration are from the same root, and are similar in meaning.

[3] A wrapping garment that may be worn by women or men, made of wool or silk or other than that.

while part of it was on him (and part on her). (*Sahih*)

عَنْ مَيْمُونَةَ: أَنَّ النَّبِيَّ ﷺ صَلَّى وَعَلَيْهِ مِرْطٌ وَعَلَى بَعْضِ أَزْوَاجِهِ مِنْهُ وَهِيَ حَائِضٌ وَهُوَ يُصَلِّي وَهُوَ عَلَيْهِ.

تخريج: [إسناده صحيح] أخرجه ابن ماجه، الطهارة، باب: في الصلاة في ثوب الحائض، ح: ٦٥٣ من حديث سفيان الثوري به وصححه ابن خزيمة، ح: ٧٦٨ وابن حبان، ح: ٣٥٠ وأصله متفق عليه، البخاري، ح: ٣٣٣ ومسلم، ح: ٥١٣ وانظر الحديث الآتي: ٦٥٦.

370. ‘Aishah narrated: “The Messenger of Allāh ﷺ would pray at night and I would be next to him, and I would be in my menses. I would have a *Mirṭ* over me, and a part of it would be on him.” (*Sahih*)

٣٧٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعُ بْنُ الْجَرَّاحِ: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى عَنْ عُبَيْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِاللَّيْلِ وَأَنَا إِلَى جَنْبِهِ وَأَنَا حَائِضٌ وَعَلَيَّ مِرْطٌ لِي وَعَلَيْهِ بَعْضُهُ.

تخريج: أخرجه مسلم، الصلاة، باب الاعتراض بين يدي المصلي، ح: ٥١٤ من حديث وكيع به.

Comments:

1. There is no contradiction between the narrations of this chapter and those of the previous chapter. The Prophet (ﷺ) usually did not pray in the garments of his wives, but when he was sure that the garments are clean and pure he prayed in them.
2. If a woman is sitting, lying or even sleeping near or in front of where one is praying, there is no harm in it.
3. In the early years of Islam the Muslims were not very well off, and usually a husband and wife had only one blanket for their use. See also number 631.

Chapter 134. A Garment With Seminal Fluid On It

(المعجم ١٣٤) - بَابُ الْأَمْنِيِّ يُصِيبُ
الثَّوْبَ (التحفة ١٣٦)

371. It was reported by Al-Hakam, from Ibrāhīm, from Hammām bin Al-Hārith, that he was at ‘Aishah’s (house), and had a wet-dream. A slave-girl of ‘Aishah’s saw him washing the traces of the seminal fluid off his garment, or (she saw him) washing the garment, so she informed ‘Aishah. ‘Aishah said: “I

٣٧١ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ: أَنَّهُ كَانَ عِنْدَ عَائِشَةَ فَأَحْتَلَمَ فَأَبْصَرْتُهُ جَارِيَةً لِعَائِشَةَ وَهُوَ يَغْسِلُ أَثَرَ الْجَنَابَةِ مِنْ ثَوْبِهِ أَوْ يَغْسِلُ ثَوْبَهُ، فَأَحْبَرَتْ عَائِشَةَ، فَقَالَتْ: لَقَدْ رَأَيْتُنِي وَأَنَا أَفْرُكُهُ مِنْ ثَوْبِ

remember having scratched it off the garment of the Messenger of Allāh ﷺ.” (*Ṣaḥīḥ*)

It was reported by Al-A‘mash just as it was reported by Al-Ḥakam.

تخریج: أخرجه مسلم، الطهارة، باب حكم المنى، ح: ۲۸۸ من حديث إبراهيم النخعي به وزاد الطحاوي في المعاني: ۵۱/۱ "ثم يصلي فيه" وحديث الأعمش رواه مسلم.

372. It was reported by Ḥammād [bin Abī Sulaimān] from Ibrāhīm, from Al-Aswad, that ‘Āishah said: “I would scratch the seminal fluid off the garment of the Messenger of Allāh ﷺ, after which he would pray in it.” (*Ṣaḥīḥ*)

Abū Dāwud said: Mughīrah, Abū Ma’shar, and Wāṣil were in accord with him.

رسول الله ﷺ. ورواه الأعمش كما رواه الأحكم.

۳۷۲ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادُ [بْنِ سَلَمَةَ] عَنْ حَمَّادِ [بْنِ أَبِي سَلِيمَانَ]، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ أَنَّ عَائِشَةَ قَالَتْ: كُنْتُ أَفْرُكُ الْمَنِيَّ مِنْ ثَوْبِ رَسُولِ اللَّهِ ﷺ فَيُصَلِّي فِيهِ. قَالَ أَبُو دَاوُدَ: وَافَقَهُ مُغِيرَةُ وَأَبُو مَعْشَرٍ وَوَاصِلٌ.

تخریج: [صحيح] أخرجه أحمد: ۱۲۵/۶، ۱۳۶، ۲۱۳ من حديث حماد بن سلمة به ورواه مسلم، ح: ۲۸۸ من حديث إبراهيم النخعي به.

373. It was reported from Sulaimān bin Yasār that he said: “I heard ‘Āishah saying that she would wash the seminal fluid from the garment of the Messenger of Allāh ﷺ.” She said: “Then would see the traces (of the washing) on it.” (*Ṣaḥīḥ*)

۳۷۳ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا زُهَيْرٌ، ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ حِسَابِ الْبُصْرِيِّ: حَدَّثَنَا سُلَيْمٌ يَعْنِي ابْنَ أَحْضَرَ، الْمَعْنَى وَالْإِخْبَارُ فِي حَدِيثِ سُلَيْمٍ قَالَا: حَدَّثَنَا عَمْرُو بْنُ مَيْمُونِ بْنِ مِهْرَانَ قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ يَسَارٍ يَقُولُ: سَمِعْتُ عَائِشَةَ تَقُولُ: إِنَّهَا كَانَتْ تَغْسِلُ الْمَنِيَّ مِنْ ثَوْبِ رَسُولِ اللَّهِ ﷺ. قَالَتْ: ثُمَّ أَرَى فِيهِ بُقْعَةً أَوْ بَقْعًا.

تخریج: أخرجه البخاري، الوضوء، باب غسل المنى وفركه وغسل ما يصيب من المرأة، ح: ۲۲۹ ومسلم، الطهارة، باب حكم المنى، ح: ۲۸۹ من حديث عمرو بن ميمون به.

Comments:

If the area is wet it should be washed with water. If it is discovered dry, it should at least be scratched off.

Chapter 135. A Child's Urine Splashes On A Garment

(المعجم ١٣٥) - بَابُ بَوْلِ الصَّبِيِّ
يُصِيبُ الثَّوْبَ (التحفة ١٣٧)

374. Umm Qais bint Miḥṣan narrated that she brought a small son of her, who had not yet begun to eat food, to the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ sat him on his lap (or chest),^[1] but he (the child) urinated on his garment. He (the Prophet ﷺ) called from some water and splashed it on the garment, and did not wash it. (*Ṣaḥīḥ*)

٣٧٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ أُمِّ قَيْسِ بِنْتِ مِخْصَنٍ: أَنَّهَا أَتَتْ بَابِنَ لَهَا صَغِيرٍ لَمْ يَأْكُلِ الطَّعَامَ إِلَى رَسُولِ اللَّهِ ﷺ فَأَجْلَسَهُ رَسُولُ اللَّهِ ﷺ فِي حِجْرِهِ، فَبَالَ عَلَى ثَوْبِهِ، فَدَعَا بِمَاءٍ فَنَضَحَهُ وَلَمْ يَغْسِلْهُ.

تخریج: أخرجه البخاري، الوضوء، باب بول الصبيان، ح: ٢٢٣ من حديث مالك به وهو في الموطأ (بيحي): ٦٤/١ (والقنعني، ص: ٩٨، ٩٩) ورواه مسلم، ح: ٢٨٧ من حديث ابن شهاب الزهري به.

375. Lubābah bint Al-Hārith narrated: “Al-Ḥusain bin ‘Alī was with the Messenger of Allāh ﷺ on his lap (or chest), and he urinated on him. I told him (the Prophet ﷺ): ‘Wear another garment, and give me your *Izār* so that I may wash it.’ He said: ‘One needs to wash only for the urine of a girl, a boy: sprinkle water for the urine of a girl.’” (*Ḥasan*)

٣٧٥ - حَدَّثَنَا مُسَدَّدُ بْنُ مَسْرُهَيْدٍ وَالرَّبِيعُ ابْنُ نَافِعٍ أَبُو تَوْبَةَ الْمَعْنَى قَالَا: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكِ، عَنْ قَابُوسَ، عَنْ لُبَابَةَ بِنْتِ الْحَارِثِ قَالَتْ: كَانَ الْحُسَيْنُ بْنُ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ فِي حِجْرِ رَسُولِ اللَّهِ ﷺ فَبَالَ عَلَيْهِ، فَقُلْتُ: الْبُسُّ ثَوْبًا وَأَعْطِنِي إِزَارَكَ حَتَّى أَغْسِلَهُ. قَالَ: «إِنَّمَا يُغْسَلُ مِنْ بَوْلِ الْأُنثَى وَيُنْضَحُ مِنْ بَوْلِ الذَّكَرِ».

تخریج: [حسن] أخرجه ابن ماجه، الطهارة، باب ما جاء في بول الصبي الذي لم يمش، ح: ٥٢٢ من حديث أبي الأحوص به وصححه ابن خزيمة، ح: ٢٨٢ والحاكم: ١/١٦٦ ورواه الذهبي وللحديث طرق عند البيهقي: ٢/٤١٥ وغيره.

Comments:

If a suckling baby boy, who does not eat food, urinates on a garment, it is enough to sprinkle water on the soiled area. If the baby girl urinates on the

^[1] Meaning he held him to himself as one does with a baby.

garments, they should be washed, whether they eat food or not, this is the view of the majority of scholars.

376. Abū As-Samḥ narrated: “I used to serve the Prophet ﷺ, so when he wished to perform *Ghusl*, he would say: ‘Turn your back towards me.’ So I would turn around, and shield him with my (body). (Once), Al-Ḥasan, or Al-Ḥusain, was brought to him, and he urinated on his chest. I came to wash it, but he said: ‘The urine of a baby girl is washed, and the urine of a baby boy is sprinkled on.’” (*Sahih*)
(There is another chain): Al-Ḥasan Al-Baṣrī said: “All urine is the same.”

٣٧٦ - حَدَّثَنَا مُجَاهِدُ بْنُ مُوسَى وَعَبَّاسُ ابْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ الْمَعْنَى قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنِي يَحْيَى بْنُ الْوَلِيدِ: حَدَّثَنِي مُجَلُّ بْنُ خَلِيفَةَ: حَدَّثَنِي أَبُو السَّمْحِ قَالَ: كُنْتُ أَخْدُمُ النَّبِيَّ ﷺ، فَكَانَ إِذَا أَرَادَ أَنْ يَغْتَسِلَ قَالَ: «وَلْنِي فَمَاكَ». قَالَ فَأَوْلِيهِ قَفَايَ فَأَسْتُرُهُ بِهِ، فَأَتَيْتَنِي بِحَسَنِ أَوْ حُسَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا فَبَالَ عَلَى صَدْرِهِ، فَجِئْتُ أَغْسِلُهُ، فَقَالَ: «يُغْسَلُ مِنْ بَوْلِ الْجَارِيَةِ وَيُرْسُ مِنْ بَوْلِ الْغُلَامِ».

قال عباس: حدثنا يحيى بن الوليد. قال أبو داود: وهو أبو الزغراء قال هارون بن تميم عن الحسن قال: الأبول كلها سواء.

تخریج: [إسناده صحيح] أخرجه النسائي، الطهارة، باب ذكر الاستنار عند الاغتسال، ح: ٢٢٥ وابن ماجه، ح: ٥٢٦ عن مجاهد بن موسى به مختصراً وصححه ابن خزيمة، ح: ٢٨٣ والمحاكم: ١/١٦٦ ووافقه الذهبي.

377. ‘Alī, may Allāh be pleased with him, said: “The urine of a baby girl is washed, and the urine of a baby boy is sprinkled on, as long as he does not eat food.” (*Sahih*)

٣٧٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي حَرْبِ ابْنِ أَبِي الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: يُغْسَلُ بَوْلُ الْجَارِيَةِ وَيُنْضَحُ بَوْلُ الْغُلَامِ مَا لَمْ يَطْعَمْ.

تخریج: [صحيح] أخرجه البيهقي: ٢/٤١٥ من حديث أبي داود به ورواه الترمذي، ح: ٦١٠ وابن ماجه، ح: ٥٢٥ من حديث قتادة به وانظر الحديث الآتي، وللحديث شواهد كثيرة.

378. (There is another chain) ‘Alī bin Abī Ṭālib, may Allāh be pleased with him, narrated that Allāh’s Prophet ﷺ said. And he mentioned similarly (as no. 377),

٣٧٨ - حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ ابْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَبِي حَرْبِ بْنِ أَبِي الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ

except that he did not mention the phrase: "...as long as he does not eat food." He (one of the narrators) added: "Qatadah said: 'This is only if they both do not eat food. So when they start eating, then the clothes need to be washed.' (*Sahih*)

ابن أبي طالبٍ رَضِيَ اللهُ عَنْهُ أَنَّ نَبِيَّ اللهِ ﷺ قَالَ: فَذَكَرَ مَعْنَاهُ، وَلَمْ يَذْكُرْ مَا لَمْ يَطْعَمْ - زَادَ: قَالَ قَتَادَةُ: هَذَا مَا لَمْ يَطْعَمَا الطَّعَامَ فَإِذَا طَعَمَا غُسِلَا جَمِيعًا.

تخریج: [صحيح] أخرجه الترمذي، الصلاة، باب ما ذكر في نضح بول الغلام الرضيع، ح: ٦١٠ وابن ماجه، ح: ٥٢٥ من حديث معاذ بن هشام به وقال الترمذي: "حسن صحيح" وصححه ابن خزيمة، ح: ٢٨٤ وابن حبان، ح: ٢٤٧ والحاكم: ١/١٦٥ ووافقه الذهبي.

379. Al-Hasan Al-Basri narrated from his mother that she would see Umm Salamah pour water over the urine of a baby boy, as long as he had not begun to eat food. But if he had been weaned, she would wash it. And she would wash the urine of a baby girl. (*Da'if*)

٣٧٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَمْرٍو بْنِ أَبِي الْحَجَّاجِ أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ يُوسُفَ، عَنِ الْحَسَنِ، عَنْ أُمِّهِ قَالَتْ: إِنَّهَا أَبْصَرَتْ أُمَّ سَلَمَةَ تُصَبُّ الْمَاءَ عَلَى بَوْلِ الْغُلَامِ مَا لَمْ يَطْعَمْ فَإِذَا طَعِمَ غَسَلْتُهُ، وَكَانَتْ تَغْسِلُ بَوْلَ الْجَارِيَةِ.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٤١٦/٢ من حديث أبي داود به وقال: "صحيح" وصححه الحافظ في التلخيص الحبير: ٣٨/١ وللحديث شواهد كثيرة جدًا * الحسن البصري مدلس، وعنعن.

Chapter 136. The Ground Which Has Been (Polluted) With Urine

(المعجم ١٣٦) - بَابُ الْأَرْضِ يُصِيبُهَا الْبَوْلُ (التحفة ١٣٨)

380. Abū Hurairah narrated that a Bedouin entered the *Masjid* while the Messenger of Allāh ﷺ was sitting in it. He prayed two *Rak'ah*, then said: "O Allāh! Have mercy on me and Muḥammad, and do not have mercy on anyone (else) along with us!" So the Prophet ﷺ said: "You have indeed constrained something very wide!" Thereafter, he urinated in a corner of the *Masjid*, so the people rushed

٣٨٠ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ وَابْنُ عَبْدَةَ فِي آخِرِينَ وَهَذَا لَفْظُ ابْنِ عَبْدَةَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنِ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنِ أَبِي هُرَيْرَةَ: أَنَّ أَعْرَابِيًّا دَخَلَ الْمَسْجِدَ وَرَسُولُ اللهِ ﷺ جَالِسٌ فَصَلَّى - قَالَ ابْنُ عَبْدَةَ - رَعَّتَيْنِ. ثُمَّ قَالَ: اللَّهُمَّ ارْحَمْنِي وَمُحَمَّدًا وَلَا تَرْحَمْ مَعَنَا أَحَدًا. فَقَالَ النَّبِيُّ ﷺ: «لَقَدْ تَحَجَّرَتْ وَاسِعًا» ثُمَّ لَمْ

towards him, but the Prophet ﷺ restrained them, and said: "You have indeed been sent to make things easy, and you have not been sent to make things difficult. Pour over it a bucket of water," or (he said), "...a container of water." (*Sahih*)

يَلْبَثُ أَنْ بَالَ فِي نَاحِيَةِ الْمَسْجِدِ، فَاسْرَعَ النَّاسُ إِلَيْهِ، فَتَهَاوَمَ النَّبِيُّ ﷺ وَقَالَ: «إِنَّمَا بُعِثْتُ مُبَسِّرِينَ وَلَمْ تُبْعَثُوا مُعَسِّرِينَ، صُبُّوا عَلَيْهِ سَجَلًا مِنْ مَاءٍ»، أَوْ قَالَ: «ذَنْوَبًا مِنْ مَاءٍ».

تخریج: [صحيح] أخرجه الترمذي، الطهارة، باب ما جاء في البول يصيب الأرض، ح: ١٤٧ من حديث سفيان بن عيينة به ورواه الحميدي، ح: ٩٤٤ وصححه ابن الجارود، ح: ١٤١ وابن خزيمة، ح: ٢٩٨ * صرح الزهري بالسمع، ورواه البخاري، ح: ٦٠١ انظر الحديث الآتي برقم: ٨٨٢.

Comments:

If some part of the ground is defiled with urine, it should be cleaned by pouring water upon it. There is no need to excavate any of the area; pouring water upon it is enough. People should be dealt with politely, and with wisdom, and they should be educated, especially in the basic knowledge of faith and religion.

381. ‘Abdullāh bin Ma‘qil bin Muqarrin said: "A Bedouin prayed with the Prophet ﷺ....." and the rest of the story is same (as in no. 380), except that he — meaning the Prophet ﷺ — said: "Take the sand upon which he urinated, and throw it away. Then pour water in its place." (*Da‘if*)

٣٨١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جَرِيرٌ يَعْنِي ابْنَ حَازِمٍ، قَالَ: سَمِعْتُ عَبْدَ الْمَلِكِ يَعْنِي ابْنَ عُمَيْرٍ، يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ بْنِ مَقْرِنٍ قَالَ: صَلَّى أَعْرَابِيٌّ مَعَ النَّبِيِّ ﷺ بِهَذِهِ الْقِصَّةِ. قَالَ فِيهِ: وَقَالَ - يَعْنِي النَّبِيُّ ﷺ: «خُذُوا مَا بَالَ عَلَيْهِ مِنَ التُّرَابِ فَأَلْقُوهُ وَأَهْرِيقُوا عَلَى مَكَانِهِ مَاءً». قَالَ أَبُو دَاوُدَ: هُوَ مُرْسَلٌ. ابْنُ مَعْقِلٍ لَمْ يُدْرِكِ النَّبِيَّ ﷺ.

Abū Dāwud said: This is *Mursal*, for Ibn Ma‘qil did not see the Prophet ﷺ.

تخریج: [إسناده ضعيف] وأخرجه الدارقطني: ١/١٣٢، ح: ٤٧٣ والبيهقي: ٢/٤٢٨ من حديث أبي داود به وهو في المراسيل لأبي داود، ح: ٣ وللحديث شواهد كثيرة ضعيفة كلها، انظر التلخيص الحبير: ١/٣٧، ح: ٣٢.

Chapter 137. The Earth Becomes Pure When Dry

(المعجم ١٣٧) بَابُ: فِي طُهُورِ الْأَرْضِ إِذَا يَبَسَتْ (التحفة ١٣٩)

382. Ibn ‘Umar narrated: "I used to sleep in the *Masjid* during the

٣٨٢ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا

time of the Messenger of Allāh ﷺ, and I was a young, single lad. The dogs would urinate, and come in and out of the *Masjid*, and they would not pour any (water) over that.” (*Sahih*)

عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ، حَدَّثَنِي حَمْرَةُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَالَ ابْنُ عُمَرَ: كُنْتُ أَبِيْتُ فِي الْمَسْجِدِ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ وَكُنْتُ فَتَى شَابًا عَزَبًا وَكَانَتِ الْكِلَابُ تَبُولُ وَتَقْبَلُ وَتُدْبِرُ فِي الْمَسْجِدِ فَلَمْ يَكُونُوا يَرُشُونَ شَيْئًا مِنْ ذَلِكَ.

تخریج: أخرجه البخاري، الوضوء، باب: إذا شرب الكلب في إناء أحدكم فليغسله سبعًا،

ح: ١٧٤ من حديث يونس بن يزيد الأيلي به.

Comments:

Similar is recorded by *Muslim* (no. 6371) *Al-Bukhārī* (no. 174 with an incomplete chain, and a complete chain in no. 1121), and it is among the proofs that a young man or boy may sleep in the *Masjid*, and that the area in which there was any urine on the ground, when it has dried, is pure.

Chapter (...) Impurity That Touches The Hem (Of One's Clothes)

(المعجم ...) - بَابُ الْأَدَى يُصِيبُ الذَّيْلَ (التحفة ١٤٠)

383. A slave-girl of Ibrāhīm bin ‘Abdur-Raḥmān bin ‘Awf asked Umm Salamah, the wife of the Prophet ﷺ: “I am a woman who has a long hem (such that it touches the ground), and I (sometimes) walk in a filthy place.” So Umm Salamah said: “The Messenger of Allāh ﷺ said: ‘It is purified by what comes after it (of the ground).’” (*Hasan*)

٣٨٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ: عَنْ مُحَمَّدِ بْنِ عَمْرَةَ بْنِ عَمْرٍو بْنِ حَزْمٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أُمِّ وَالدِّ لإِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّهَا سَأَلَتْ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ فَقَالَتْ: إِنِّي امْرَأَةٌ أُطِيلُ ذَيْلِي وَأَمْشِي فِي الْمَكَانِ الْقَذِيرِ. فَقَالَتْ أُمَّ سَلَمَةَ قَالَ رَسُولُ اللَّهِ ﷺ: «يُطَهَّرُهُ مَا بَعْدَهُ».

تخریج: [حسن] أخرجه الترمذي، الطهارة، باب ما جاء في الوضوء من الموطىء، ح: ١٤٣ وابن ماجه، ح: ٥٣١ من حديث مالك به وهو في الموطىء (يحيى): ٢٤/١ (والقنبي، ص: ٤٧، ٤٨) ورواه عبدالله بن إدريس عن محمد بن عماره به، وابن الجارود، ح: ١٤٢ وللحديث شواهد منها الحديث الآتي.

384. Mūsā bin ‘Abdullāh bin Yazīd narrated from a woman from the tribe of Banū ‘Abdul-Ashhal who said: “O Messenger of Allāh!

٣٨٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التَّمِيمِيُّ وَأَحْمَدُ بْنُ يُونُسَ قَالَا: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا

There is a path to the *Masjid* which is dirty, so what should we do if it rains?" He said, "Is there not a path after it that is cleaner than it?" She said: "Yes, of course." So he said: "Then this (suffices) for that." (*Ṣaḥīḥ*)

عَبْدُ اللَّهِ بْنُ عِيسَى عَنْ مُوسَى بْنِ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ امْرَأَةٍ مِنْ بَنِي عَبْدِ الْأَشْهَلِ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ لَنَا طَرِيقًا إِلَى الْمَسْجِدِ مُنْتَهَى فَكَيْفَ نَفْعَلُ إِذَا مُطِرْنَا؟ قَالَ: «أَلَيْسَ بَعْدَهَا طَرِيقٌ هِيَ أَطْيَبُ مِنْهَا؟» قَالَتْ: قُلْتُ: بَلَى. قَالَ: «فَهَذِهِ بِهَذِهِ».

تخریج: [إسناده صحيح] أخرجه ابن ماجه، الطهارة، باب الأرض يطهر بعضها بعضاً، ح: ٥٣٣ من حديث عبدالله بن عيسى، وأحمد: ٤٣٥/٦ من حديث زهير به.

Comments:

If the foot, shoe or part of the garment gets defiled with some impure dirt etc., it can be cleaned and purified by rubbing on the clean ground. If the substance is in liquid form, like urine or anything else like it, the garment, foot or shoe must be washed with water. (See the following chapter.)

Chapter (...) Impurity Which Touches One's Shoes

(المعجم ...) - بَابُ الْأَذَى يُصِيبُ النَّعْلَ (التحفة ١٤١)

385. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "If one of you steps on some impurity with his sandals, then the dust is a purification for it." (*Ḍa'īf*)

٣٨٥ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا أَبُو الْمُغِيرَةِ؛ ح: وَحَدَّثَنَا عَبَّاسُ بْنُ الْوَلِيدِ ابْنُ مَرْيَدَ: أَخْبَرَنِي أَبِي؛ ح: وَحَدَّثَنَا مَحْمُودُ ابْنُ خَالِدٍ: حَدَّثَنَا عُمَرُ يَعْنِي ابْنَ عَبْدِ الْوَاحِدِ، عَنِ الْأَوْزَاعِيِّ الْمَعْنَى قَالَ: أُبَيِّنُ أَنَّ سَعِيدَ بْنَ أَبِي سَعِيدٍ الْمُقْبِرِيِّ حَدَّثَ عَنِ أَبِيهِ، عَنِ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا وَطِئَ أَحَدُكُمْ بِنَعْلِهِ الْأَذَى فَإِنَّ التُّرَابَ لَهُ طَهُورٌ».

تخریج: [إسناده ضعيف] أخرجه الحاكم: ١٦٦/١ من حديث عباس بن الوليد بن يزيد به * الأوزاعي لم يسمعه من سعيد المقبري، وللحديث شواهد ضعيفة.

386. (There is another chain) from Abū Hurairah from the Prophet ﷺ

٣٨٦ - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنِي مُحَمَّدُ بْنُ كَثِيرٍ يَعْنِي الصَّنَعَانِيَّ، عَنِ

in meaning (similar to no. 385). He said: "If some impurity is stepped in with his *Khuffs*, then the purification of them is the dust." (Da'if)

الأوزاعي، عن ابن عجلان، عن سعيد بن أبي سعيد، عن أبيه، عن أبي هريرة عن النبي ﷺ بمعناه قال: «إِذَا وَطِئَ الْأَدَى بِخُفَّيْهِ فَطَهَّرُهُمَا التُّرَابَ».

تخريج: [إسناده ضعيف] أخرجه الحاكم: ١/١٦٦ من حديث محمد بن كثير الصنعاني به وصححه ابن خزيمة، ح: ٢٩٢ وابن حبان، ح: ٢٤٨ وانظر الحديث السابق.

387. (There is another chain) that 'Aishah narrated similarly (to no. 385) from the Messenger of Allāh ﷺ. (Da'if)

٣٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ عَائِدٍ: حَدَّثَنِي يَحْيَى يَعْنِي ابْنَ حَمْرَةَ، عن الأوزاعي، عن محمد بن الوليد، أخبرني أيضا سعيد بن أبي سعيد عن القعقاع بن حكيم، عن عائشة عن رسول الله ﷺ بمعناه.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٢/٤٣٠ من حديث أبي داود به * القعقاع لم يسمع من عائشة رضي الله عنها وانظر الحديثين السابقين وحديث أبي داود (٦٥٠) يعني عنه.

Chapter 138. Repeating (The Prayer) Due To An Impurity On The Garment

(المعجم ١٣٨) - بَابُ الإِعَادَةِ مِنَ النَّجَاسَةِ تَكُونُ فِي الثَّوْبِ (التحفة ١٤٢)

388. Umm Jaḥdar Al-Āmiriyyah asked 'Aishah about menstrual blood which falls upon a garment. She said: "I was (once) with the Messenger of Allāh ﷺ. We had our garments on us, and had thrown a wrap on top of us. The next morning, the Messenger of Allāh ﷺ took the wrap and wore it (meaning, wrapped it around himself). He then went out and prayed the morning prayer, and sat (in the *Masjid*). A man said: 'O Messenger of Allāh! There is a spot of blood (on the wrap).' The Messenger of Allāh ﷺ held it from

٣٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أُمُّ يُونُسَ بِنْتُ شَدَادٍ قَالَتْ: حَدَّثَنِي حَمَاتِي أُمُّ جَحْدَرِ الْعَامِرِيَّةُ: أَنَّهَا سَأَلَتْ عَائِشَةَ عَنْ دَمِ الْحَيْضِ يُصِيبُ الثَّوْبَ. فَقَالَتْ: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ وَعَالَيْنَا شِعَارُنَا وَقَدْ أَلْقَيْنَا فَوْقَهُ كِسَاءً، فَلَمَّا أَصْبَحَ رَسُولُ اللَّهِ ﷺ أَحَذَ الْكِسَاءَ فَلَسَّهُ ثُمَّ خَرَجَ فَصَلَّى الْعِدَاةَ ثُمَّ جَلَسَ. فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! هَذِهِ لُمْعَةٌ مِنْ دَمٍ. فَقبَضَ

around the spot, and sent it back to me, folded up in the hands of a servant. He said: 'Wash this, and let it dry, then send it back to me.' So I called for my (water) container and washed it, then dried it, and sent it back to him. The Messenger of Allāh ﷺ then came back at mid-day, and it (the wrap) was on him." (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٤٠٤/٢ من حديث أبي داود به * أم يونس وأم جحدر: لا يعرف حالهما، انظر تقريب التهذيب وغيره لمزيد التحقيق.

Comments:

While this narration is weak, the meaning of the chapter heading is proven by another narration of the author, see no. 650.

Chapter 139. Saliva Falling On A Garment

389. Abū Naḍrah reported: "The Messenger of Allāh ﷺ spit on his garment, and rubbed it between (the garment)." (*Ṣaḥīḥ*)

تخريج: [صحيح] الحديث مرسل وله طريق آخر متصل عند أحمد: ٤٣/٣ وسنده صحيح * حماد هو ابن سلمة.

390. Anas also narrated similarly (to no. 389) from the Prophet ﷺ. (*Ṣaḥīḥ*)

تخريج: أخرجه البخاري، الوضوء، باب البصاق والمخاط ونحوه في الثوب، ح: ٢٤١ من حديث حميد الطويل به وصرح بالسماع.

رسول الله ﷺ عَلَى مَا يَلِيهَا، فَبَعَثَ بِهَا إِلَيَّ مَضْرُورَةً فِي يَدِ الْغُلَامِ. قَالَ: «أَغْسِلِي هَذِهِ وَأَجْفِيهَا وَأَرْسِلِي بِهَا إِلَيَّ»، فَدَعَوْتُ بِقِصْعَتِي فَعَسَلْتُهَا ثُمَّ أَجْفَمْتُهَا فَأَحْرَتُهَا إِلَيْهِ. فَجَاءَ رَسُولُ اللَّهِ ﷺ بِبِضْفِ النَّهَارِ وَهِيَ عَلَيْهِ.

(المعجم ١٣٩) - بَابُ الْبُرَاقِ يُصِيبُ

الثَّوْبَ (التحفة ١٤٣)

٣٨٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ: أَخْبَرَنَا ثَابِتُ الْبُنَائِي عَنْ أَبِي نَضْرَةَ قَالَ: بَرَقَ رَسُولُ اللَّهِ ﷺ فِي ثَوْبِهِ وَحَكَ بَعْضَهُ بِبَعْضٍ.

٣٩٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2. THE BOOK OF AṢ-ṢALĀT (THE PRAYER)

(المعجم ٢) - أَوَّلُ كِتَابِ الصَّلَاةِ
(التحفة ٢)

Performing the five daily prayers, or *Salāt*, is the most important obligatory deed after uttering the two testimonies of faith, and abandoning *Salāt* is a form of disbelief.

Chapter 1. The Obligation To Perform The *Ṣalāt* (Prayers)

(المعجم ١) - [بَابُ فَرَضِ الصَّلَاةِ]
(التحفة ١)

391. It was reported from Abū Suhail bin Mālik from his father, that he heard Ṭalḥah bin 'Ubaidullāh saying: "A person from the people of Najd came to the Messenger Allāh ﷺ whose hair was dishevelled, and the sound of his voice could be heard, but (we) could not understand what he was saying until he came close (to the Prophet ﷺ). Then he began to ask about Islam. The Messenger of Allāh ﷺ said: 'There are five prayers in a day and night.' He said: 'Is there any that are obligatory upon me besides these?' He said: 'No, unless you wish to do so voluntarily.' And the Messenger of Allāh ﷺ mentioned the fast of Ramaḍān to him, so he asked: 'Is there any that is obligatory upon me besides it?' He said: 'No, unless you wish to do so voluntarily.' And the Messenger of Allāh ﷺ also mentioned the charity to him.^[1]

٣٩١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ عَمِّهِ أَبِي سُهَيْلٍ بْنِ مَالِكٍ، عَنْ أَبِيهِ أَنَّهُ سَمِعَ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ يَقُولُ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ مِنْ أَهْلِ نَجْدٍ نَائِرَ الرَّأْسِ يُسْمَعُ دَوِيُّ صَوْتِهِ وَلَا يُفْقَهُ مَا يَقُولُ، فَحَتَّى دَنَا فَإِذَا هُوَ يَسْأَلُ عَنِ الْإِسْلَامِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ». قَالَ: هَلْ عَلَيَّ غَيْرُهُنَّ؟ قَالَ: «لَا، إِلَّا أَنْ تَطَوَّعَ». - قَالَ: - وَذَكَرَ لَهُ رَسُولُ اللَّهِ ﷺ صِيَامَ شَهْرِ رَمَضَانَ. قَالَ: هَلْ عَلَيَّ غَيْرُهُ؟ قَالَ: «لَا، إِلَّا أَنْ تَطَوَّعَ». قَالَ: - وَذَكَرَ لَهُ رَسُولُ اللَّهِ ﷺ الصَّدَقَةَ. قَالَ: فَهَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: «لَا، إِلَّا أَنْ تَطَوَّعَ». فَأَدْبَرَ الرَّجُلُ وَهُوَ يَقُولُ: وَاللَّهِ! لَا أَزِيدُ عَلَى هَذَا وَلَا أَنْقُصُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَفْلَحَ إِنْ صَدَّقَ».

[1] Meaning, the obligatory *Zakāt*.

He said: 'Is there any that is obligatory upon me besides this?'

He said: 'No, unless you wish to do so voluntarily.' So the man turned away (to leave) and said: 'I swear by Allāh I will not do more than this, nor less!' The Messenger of Allāh ﷺ then said: 'He has succeeded, if he is truthful.'

(*Ṣaḥīḥ*)

تخریج: أخرجه البخاري، الإيمان، باب الزكاة من الإسلام، ح: ٤٦، ومسلم، الإيمان، باب بيان الصلوات التي هي أحد أركان الإسلام، ح: ١١ من حديث مالك به وهو في الموطأ (يحيى): ١٧٥/١ (والقنبي، ص: ١٠٨، ١٠٩).

392. (There is another chain) from Abū Suhail Nāfi' Ibn Mālik bin Abī 'Āmir, with his chain of narrators for this *Hadīth* (no. 391). He (ﷺ) said: "He has succeeded — by his father — if he is truthful, and he has entered Paradise — by his father — if he is truthful."^[1]

(*Ṣaḥīḥ*)

تخریج: أخرجه البخاري، الصوم، باب وجوب صوم رمضان، ح: ١٨٩١ مختصرًا، ومسلم، الإيمان، باب بيان الصلوات التي هي أحد أركان الإسلام، ح: ١١ من حديث إسماعيل بن جعفر به وانظر الحديث السابق.

٣٩٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرِ الْمَدَنِيِّ عَنْ أَبِي سُهَيْلٍ نَافِعِ بْنِ مَالِكِ بْنِ أَبِي عَامِرٍ بِإِسْنَادِهِ بِهَذَا الْحَدِيثِ قَالَ: «أَفْلَحَ وَأَبِيهِ إِنْ صَدَقَ، وَدَخَلَ الْجَنَّةَ وَأَبِيهِ إِنْ صَدَقَ».

[1] The phrase: "by his father," is a form of an oath that was common among the Arabs. Scholars differ in explanation of it here, since the Prophet ﷺ himself prohibited swearing or giving an oath by other than Allāh. Others stated that the Prophet ﷺ said so before the prohibition to swear by other than Allāh was revealed. Another interpretation is that this phrase might outwardly appear to be an oath, but is not actually considered one due to its frequent use by the Arabs (in other words, the custom of the Arabs was not to use this phrase as an oath, even though linguistically it appears to be an oath), or that its meaning is: "by the Lord of his father" and this was to be understood, but later it was prohibited. A few scholars were reported to have said that this phrase was added by one of the narrators. Whatever the correct interpretation is of this phrase, scholars agree that it is not permissible to give an oath or swear by any of the creatures.

Chapter 2. The Times Of *Aṣ-Ṣalāt*

(المعجم ٢) بَابُ: فِي الْمَوَاقِيْتِ (التحفة ٢)

393. Ibn ‘Abbās reported that the Messenger of Allāh ﷺ said: “Jibrīl — peace be upon him — led me in prayer at the House^[1] twice. So he prayed *Zuhr* with me when the sun had passed its zenith and (the shadow) was the length of a sandal strap.^[2] And he prayed *‘Aṣr* with me when the shadow was equivalent in length (to an object). And he prayed — meaning *Maghrib* — with me at the time that a person breaks his fast. And he prayed *‘Ishā*’ with me when the redness of the sky disappeared. And he prayed *Fajr* with me at the time that eating and drinking become prohibited on a fasting person. On the next day, he prayed *Zuhr* with me when the shadow was equivalent in length (to an object). And he prayed *‘Aṣr* with me when the shadow (of an object) was equivalent to twice its length. And he prayed *Maghrib* with me when the fasting person breaks his fast. And he prayed *‘Ishā*’ with me after a third of the night (had passed). And he prayed *Fajr* with me, and the light was apparent (around us). Then he turned to face me, and said: ‘O Muḥammad! These are the times (of prayers) of the Prophets before you, and the time is

٣٩٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ فُلَانِ بْنِ أَبِي رَيْبَعَةَ - قَالَ أَبُو دَاوُدَ: هُوَ عَبْدُ الرَّحْمَنِ بْنُ الْحَارِثِ بْنِ عِيَّاشِ بْنِ أَبِي رَيْبَعَةَ - عَنْ حَكِيمِ بْنِ حَكِيمٍ، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّنِي جِبْرِيلُ - عَلَيْهِ السَّلَامُ - عِنْدَ الْبَيْتِ مَرَّتَيْنِ، فَصَلَّى بِي الظُّهْرَ حِينَ زَالَتْ الشَّمْسُ، وَكَانَتْ قَدَرُ الشَّرَاكِ، وَصَلَّى بِي الْعَصْرَ حِينَ كَانَ ظِلُّهُ مِثْلَهُ، وَصَلَّى بِي - يَعْنِي الْمَغْرِبَ - حِينَ أَفْطَرَ الصَّائِمُ، وَصَلَّى بِي الْعِشَاءَ حِينَ غَابَ الشَّفَقُ، وَصَلَّى بِي الْفَجْرَ حِينَ حُرِّمَ الطَّعَامُ وَالشَّرَابُ عَلَى الصَّائِمِ، فَلَمَّا كَانَ الْغَدُ صَلَّى بِي الظُّهْرَ حِينَ كَانَ ظِلُّهُ مِثْلَهُ، وَصَلَّى بِي الْعَصْرَ حِينَ كَانَ ظِلُّهُ مِثْلِيهِ، وَصَلَّى بِي الْمَغْرِبَ حِينَ أَفْطَرَ الصَّائِمُ، وَصَلَّى بِي الْعِشَاءَ إِلَى ثُلُثِ اللَّيْلِ، وَصَلَّى بِي الْفَجْرَ فَاسْفَرَ، ثُمَّ انْتَمَتَ إِلَيَّ فَقَالَ: يَا مُحَمَّدُ! هَذَا وَقْتُ الْأَنْبِيَاءِ مِنْ قَبْلِكَ، وَالْوَقْتُ مَا بَيْنَ هَذَيْنِ الْوَقْتَيْنِ».

[1] Meaning, at the Ka‘bah in Makkah.

[2] “The length of a sandal strap” describes the shadow’s appearance in Makkah once it was noticeable that the sun had passed the zenith. It is not necessarily the same in every location on the earth.

between these two times.” (*Hasan*)

تخریج: [إسناده حسن] أخرجه الترمذي، الصلاة، باب ما جاء في مواقيت الصلاة عن النبي ﷺ، ح: ١٤٩، من حديث ابن أبي ربيعة به وقال: "حسن صحيح" وصححه ابن خزيمة، ح: ٣٢٥، وابن الجارود، ح: ١٤٩، ١٥٠، والحاكم: ١/١٩٣ وغيرهم.

Comments:

This, and the following narrations show the beginning and end of the time for obligatory *Salāt*, and that the *Salāt* is valid any time between the beginning and the end. Other narrations prove that performing *Salāt* during the earlier portion of its valid time is recommended, with the exception of *'Ishā'* wherein it may be better to delay it to a later time within its valid time, see *Aḥādith* nos. 397, 398 and 420.

394. It was reported from Usāmah bin Zaid Al-Laiḥī that Ibn Shihāb narrated that ‘Umar bin ‘Abdul-‘Azīz was sitting on the *Minbar*, and he delayed *‘Aṣr* slightly. ‘Urwah bin Az-Zubair said to him: “Verily, Jibrīl — peace be upon him — has informed Muḥammad ﷺ of the times of the prayers.” ‘Umar said: “Be careful of what you say!”

‘Urwah said: “I heard Bashīr bin Abī Mas‘ūd say, that he heard Abū Mas‘ūd Al-Anṣarī narrate, that he heard the Messenger of Allāh ﷺ say: ‘Jibrīl came down and informed me of the times of the prayers. So I prayed with him, then I prayed with him, then I prayed with him, then I prayed with him, then I prayed with him, then I prayed with him — and he (meaning the Prophet ﷺ) counted with his fingers five prayers.’ So I (meaning, Abū Mas‘ūd) saw the Messenger of Allāh ﷺ pray *Zuhr* when the sun started its descent (after the zenith), and he sometimes delayed it if it were hot. And I saw him praying *‘Aṣr* while the sun was high and

٣٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ أُسَامَةَ بْنِ زَيْدٍ اللَّيْثِيِّ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ: أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ كَانَ قَاعِدًا عَلَى الْمِنْبَرِ، فَأَخَّرَ الْعَصْرَ سَلْبًا، فَقَالَ لَهُ عُرْوَةُ بْنُ الزُّبَيْرِ: أَمَا إِنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ قَدْ أَخْبَرَ مُحَمَّدًا ﷺ بِوَقْتِ الصَّلَاةِ. فَقَالَ لَهُ عُمَرُ: اعْلَمْ مَا تَقُولُ. فَقَالَ عُرْوَةُ: سَمِعْتُ بَشِيرَ بْنَ أَبِي مَسْعُودٍ يَقُولُ: سَمِعْتُ أَبَا مَسْعُودٍ الْأَنْصَارِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «نَزَلَ جِبْرِيلُ فَأَخْبَرَنِي بِوَقْتِ الصَّلَاةِ، فَصَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، يَحْسُبُ بِأَصَابِعِهِ خَمْسَ صَلَوَاتٍ، فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ صَلَّى الظُّهْرَ حِينَ تَرَوُلُ الشَّمْسُ، وَرَبَّمَا أَخْرَاهَا حِينَ يَشْتَدُّ الْحَرُّ، وَرَأَيْتُهُ يُصَلِّي الْعَصْرَ وَالشَّمْسُ مُرْفِعَةً بِيضَاءُ، قَبْلَ أَنْ تَدْخُلَهَا الضُّرَّةُ، فَيَنْصَرِفُ الرَّجُلُ مِنَ الصَّلَاةِ فَيَأْتِي ذَا الْحُلَيْفَةِ قَبْلَ غُرُوبِ الشَّمْسِ، وَيُصَلِّي الْمَغْرِبَ حِينَ تَسْقُطُ

bright, before it became yellowish. A person would leave (after) the (*ʿAsr*) prayer and (still manage to) arrive at Dhul-Hulaifah before sunset. And he (ﷺ) would pray *Maghrib* when the sun set. And he would pray '*Ishā*' when the skies would become dark, and sometimes he would delay it until the people congregated. And he prayed *Subh* (*Fajr*) once while it was (still) dark, and another time he prayed it while it was bright. Then after that he would pray it while it was dark, and he did this until he died, never returning (to the time) of brightness." (*Ḥasan*)

Abū Dāwūd said: This *Ḥadīth* was reported from Az-Zuhri by Ma'mar, Mālik, Ibn 'Uyaynah, Shu'aib bin Abī Ḥamzah, Al-Laith bin Sa'd, and others, and they did not mention the time he prayed in it, nor its explanation.

It was reported like that by Hishām bin 'Urwah and Ḥabīb bin Abī Marzūq, from 'Urwah similar to the narration of Ma'mar and his companions, except that Ḥabīb did not mention Bashīr in it.

Wahb bin Kaisān reported from Jābir, from the Prophet (ﷺ) regarding the time of *Maghrib*: "He said: 'Then he came for *Maghrib* when the sun disappeared,' meaning the second day — 'at the same time.'"^[1]

Abū Dāwūd said: And that is how it was related from Abū Hurairah,

السَّمْسُ، وَيُصَلِّي الْعِشَاءَ حِينَ يَسْوَدُ الْأَفُقُ
وَرُبَّمَا أَخْرَجَهَا حَتَّى يَجْتَمِعَ النَّاسُ، وَصَلَّى
الصُّبْحَ مَرَّةً يَبْعَثُ، ثُمَّ صَلَّى مَرَّةً أُخْرَى
فَأَسْفَرَ بِهَا، ثُمَّ كَانَتْ صَلَاتُهُ بَعْدَ ذَلِكَ
التَّغْلِيسَ حَتَّى مَاتَ، وَلَمْ يُعَدِّ إِلَى أَنْ يُسْفِرَ.

قال أبو داود: رَوَى هذا الحديث عن
الزُّهْرِيِّ مَعْمَرٍ، وَمَالِكٍ، وَابْنِ عُيَيْنَةَ، وَشُعَيْبِ
ابْنِ أَبِي حَمَزَةَ، وَاللَّيْثِ بْنِ سَعْدٍ، وَغَيْرِهِمْ،
لَمْ يَذْكُرُوا الْوَقْتَ الَّذِي صَلَّى فِيهِ وَلَمْ
يُفَسِّرُوهُ.

وكذلك أيضا رَوَى هِشَامُ بْنُ عُرْوَةَ
وَحَبِيبُ بْنُ أَبِي مَرْزُوقٍ عن عُرْوَةَ نَحْوَ رِوَايَةِ
مَعْمَرٍ وَأَصْحَابِهِ، إِلَّا أَنَّ حَبِيبًا لَمْ يَذْكُرْ
بَشِيرًا.

وَرَوَى وَهْبُ بْنُ كَيْسَانَ عن جَابِرِ عن
النَّبِيِّ ﷺ وَقْتَ الْمَغْرِبِ قال: ثُمَّ جَاءَهُ
لِلْمَغْرِبِ حِينَ غَابَتِ السَّمْسُ - يَعْنِي مِنَ
الْعَدِّ - وَقْتًا وَاحِدًا.

قال أبو داود: وكذلك رَوَى عن أبي
هُرَيْرَةَ عن النَّبِيِّ ﷺ قال: «ثُمَّ صَلَّى بِي
الْمَغْرِبِ يَعْنِي مِنَ الْعَدِّ، وَقْتًا وَاحِدًا».

وكذلك رَوَى عن عَبْدِ اللَّهِ بْنِ عَمْرٍو بن
الْعَاصِ من حديثِ حَسَّانَ بْنِ عَطِيَّةَ، عن
عَمْرٍو بنِ شُعَيْبٍ، عن أَبِيهِ، عن جَدِّهِ عن
النَّبِيِّ ﷺ.

[1] See *At-Tirmidhī* no. 150 and *An-Nasā'ī* no. 527.

from the Prophet ﷺ, that he said: "Then he prayed *Maghrib* with me — meaning the next day — at the same time."

And this is how it has also been related from 'Abdullāh bin 'Amr bin Al-'Āṣ, through the narration of Hassān bin 'Aṭṭiyah, from 'Amr bin Shu'aib, from his father, from his grandfather, from the Prophet ﷺ.^[1]

تخریج: [إسناده حسن] أخرجه الدارقطني: ٢٥١/١، ٢٥٢ من حديث أسامة بن زيد به وصححه ابن خزيمة، ح: ٣٥٢ وابن حبان، ح: ٢٧٩ والحاكم: ١٩٢/١، ١٩٣ وغيرهم وروى البيهقي وغيره عن عائشة قالت: "ما صلى رسول الله ﷺ الصلاة لوقتها الآخر حتى قبضه الله" وصححه الحاكم على شرط الشيخين: ١٩٠/١ ووافقه الذهبي.

395. Abū Mūsā narrated that a person asked the Prophet ﷺ [about the prayer times], but he did not respond to him until he ordered Bilāl to call for *Fajr* at the break of dawn, and he prayed while a person could not recognize the face of his companion, or when a person could not recognize who was next to him. Then he ordered Bilāl to call for *Zuhr* when the sun was at its zenith — when a person would say: 'Is it the middle of the day?' and he would know. Then he commanded Bilāl to call for *Asr* while the sun was bright and high (in the sky). Then he commanded Bilāl to call for *Maghrib* when the sun disappeared. And he commanded Bilāl to call for '*Ishā*' when the twilight disappeared. On the next day, he prayed *Fajr* and (when) he left we asked: 'Has

٣٩٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ: حَدَّثَنَا بَدْرُ بْنُ عُثْمَانَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي مُوسَى عَنْ أَبِي مُوسَى: أَنَّ سَائِلًا سَأَلَ النَّبِيَّ ﷺ، [عَنْ مَوَاقِيتِ الصَّلَاةِ] فَلَمْ يَرُدَّ عَلَيْهِ شَيْئًا، حَتَّى أَمَرَ بِلَالًا فَأَقَامَ الْفَجْرَ حِينَ انْشَقَّ الْفَجْرُ، فَصَلَّى حِينَ كَانَ الرَّجُلُ لَا يَعْرِفُ وَجْهَ صَاحِبِهِ، أَوْ أَنَّ الرَّجُلَ لَا يَعْرِفُ مَنْ إِلَى جَنْبِهِ، ثُمَّ أَمَرَ بِلَالًا فَأَقَامَ الظُّهْرَ حِينَ زَالَتِ الشَّمْسُ، حَتَّى قَالَ الْقَائِلُ: أَتَنْصَفَ النَّهَارُ؟ وَهُوَ أَعْلَمُ، ثُمَّ أَمَرَ بِلَالًا فَأَقَامَ الْعَصْرَ وَالشَّمْسُ بَيَضَاءَ مُرْتَفِعَةً، وَأَمَرَ بِلَالًا فَأَقَامَ الْمَغْرِبَ حِينَ غَابَتِ الشَّمْسُ، وَأَمَرَ بِلَالًا فَأَقَامَ الْعِشَاءَ حِينَ غَابَتِ الشَّفَقُ، فَلَمَّا كَانَ مِنَ الْعَدِيدِ صَلَّى الْفَجْرَ وَأَنْصَرَفَ. فَقُلْنَا: أَطَلَعَتِ الشَّمْسُ؟ فَأَقَامَ

[1] All of these different routes of transmission the author mentioned refer to when Jibril came to teach the Prophet ﷺ the times of the prayers.

the sun risen?’ And he prayed *Zuhr* the time that he prayed *‘Asr* the previous day. And he prayed *‘Asr* when the sun had become yellow, or (some narrators said) it had become evening. And he prayed *Maghrib* before the twilight disappeared. And he prayed *‘Ishā* after a third of the night (had passed). Then he said, ‘Where is the questioner about the times of the prayers? The times are between these two.’” (*Sahīh*)

Abū Dāwud said: Sulaimān bin Mūsā reported similar to this regarding *Maghrib* from ‘Ātā’ from Jābir, from the Prophet ﷺ. He said: “Then he prayed *‘Ishā*.” Some of them said: “After a third of the night” and others said: “...after half of it.” And it was reported like that from Ibn Buraidah, from his father, from the Prophet ﷺ.

تخریج: وأخرجه مسلم، المساجد، باب أوقات الصلوات الخمس، ح: ٦١٤ من حديث بدر ابن عثمان به، ورواية سليمان بن موسى أخرجها النسائي/١/٢٥١، ٢٥٢، ح: ٥٠٥ وسنده حسن.

396. ‘Abdullāh bin ‘Amr narrated from the Prophet ﷺ that he said: “The time for *Zuhr* (extends) until *‘Asr* comes. And the time for *‘Asr* (extends) as long as the sun does not become yellow. And the time for *Maghrib* (extends) as long as the redness of the twilight does not disappear. And the time for *‘Ishā*’ (extends) until half the night. And the time for *Fajr* (extends) until sunrise.” (*Sahīh*)

تخریج: أخرجه مسلم، المساجد، باب أوقات الصلوات الخمس، ح: ٦١٢ عن عبيدالله بن معاذ العنبري به.

الظُّهْرُ فِي وَقْتِ الْعَصْرِ الَّذِي كَانَ قَبْلَهُ، وَصَلَّى الْعَصْرَ وَقَدْ اضْفَرَّتِ الشَّمْسُ، أَوْ قَالَ أَمْسَى، وَصَلَّى الْمَغْرِبَ قَبْلَ أَنْ يَغِيبَ الشَّفَقُ، وَصَلَّى الْعِشَاءَ إِلَى ثُلُثِ اللَّيْلِ، ثُمَّ قَالَ: «أَيُّنَ السَّائِلُ عَنِ وَقْتِ الصَّلَاةِ؟ الْوَقْتُ فِيمَا بَيْنَ هَذَيْنِ».

قال أبو داود: رَوَى سُلَيْمَانُ بْنُ مُوسَى عَنِ عَطَاءَ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ فِي الْمَغْرِبِ نَحْوَ هَذَا، قَالَ: ثُمَّ صَلَّى الْعِشَاءَ. قَالَ بَعْضُهُمْ: إِلَى ثُلُثِ اللَّيْلِ، وَقَالَ بَعْضُهُمْ: إِلَى شَطْرِهِ. وَكَذَلِكَ رَوَى ابْنُ بُرَيْدَةَ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ.

٣٩٦ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ؛ أَنَّهُ سَمِعَ أَبَا أَيُّوبَ عَنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «وَقْتُ الظُّهْرِ مَا لَمْ تَحْضُرِ الْعَصْرُ، وَوَقْتُ الْعَصْرِ مَا لَمْ تَضْفَرِ الشَّمْسُ، وَوَقْتُ الْمَغْرِبِ مَا لَمْ يَسْقُطْ فَوْزُ الشَّفَقِ، وَوَقْتُ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ، وَوَقْتُ صَلَاةِ الْفَجْرِ مَا لَمْ تَطْلُعِ الشَّمْسُ».

Chapter 3. The Times Of The Prophet's ﷺ Prayers And How He Used To Pray Them

(المعجم ٣) - بَابُ وَقْتِ صَلَاةِ النَّبِيِّ ﷺ وَكَيْفَ كَانَ يُصَلِّيهَا (التحفة ٣)

397. Muḥammad bin ‘Amr — the son of Al-Ḥasan bin ‘Alī bin Abī Ṭālib — said: “We asked Jābir about the times of the prayers of the Messenger of Allāh ﷺ. He said: ‘He use to pray *Zuhr* when it was hot; and *‘Aṣr* when the sun was still bright (*Ḥayyah*);^[1] and *Maghrib* when the sun set; and *‘Ishā’*, if the people were plenty, he would pray it early, and if they were few, he would delay it; and *Subḥ* (*Fajr*) when it was still dark.” (*Saḥīḥ*)

٣٩٧ - حَدَّثَنَا مُسْلِمُ بْنُ إِبرَاهِيمَ: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو وَهُوَ ابْنُ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ قَالَ: سَأَلْنَا جَابِرًا عَنْ وَقْتِ صَلَاةِ رَسُولِ اللَّهِ ﷺ، فَقَالَ: كَانَ يُصَلِّي الطُّهْرَ بِالْمَهَاجِرَةِ، وَالْعَصْرَ وَالشَّمْسُ حَيَّةً، وَالْمَغْرِبَ إِذَا غَرَبَتِ الشَّمْسُ، وَالْعِشَاءَ، إِذَا كَثُرَ النَّاسُ عَجَلًا وَإِذَا قَلُوا أَخَّرَ، وَالصُّبْحَ بَعْلَسٍ.

تخريج: أخرجه البخاري، مواقيت الصلاة، باب وقت المغرب، ح: ٥٦٠، ومسلم، المساجد، باب استحباب التكبير بالصبح في أول وقتها ... إلخ، ح: ٦٤٦ من حديث شعبة به.

398. Abū Barzah narrated: “The Messenger of Allāh ﷺ would pray *Zuhr* when the sun passed its zenith. And he would pray *‘Aṣr*, and one of us could go to the furthest part of Al-Madīnah and return while the sun would still be bright (*Ḥayyah*),” — and I forgot (what he said about *Maghrib*).^[2] — “And he would not see any problem in delaying *‘Ishā’* to the third of the night...,” — then he said:^[3] “...until the middle of the night.” — “ And he would

٣٩٨ - حَدَّثَنَا حُصَيْنُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي الْمُنْهَالِ، عَنْ أَبِي بَرَزَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الطُّهْرَ إِذَا زَالَتْ الشَّمْسُ، وَيُصَلِّي الْعَصْرَ، وَإِنَّ أَحَدَنَا لَيَذْهَبُ إِلَى أَقْصَى الْمَدِينَةِ وَيَرْجِعُ وَالشَّمْسُ حَيَّةً، وَنَسِيتُ الْمَغْرِبَ، وَكَانَ لَا يُبَالِي تَأْخِيرَ الْعِشَاءِ إِلَى ثُلُثِ اللَّيْلِ. قَالَ: ثُمَّ قَالَ: إِلَى شَطْرِ اللَّيْلِ. قَالَ: وَكَانَ يَكْرَهُ النَّوْمَ قَبْلَهَا

[1] Bright or hot, and in the case of the sun, the meaning is the same. See no. 404 also.
 [2] The speaker is Abū Al-Minhāl Sayyār bin Salāmah, as is clarified in the narration of Aḥmad (4:425), and he also said about the recitation mentioned at the end: “I do not know if it was in one of the two *Rak’ahs* or in both of them.”
 [3] This is explained in one of the versions recorded by *Al-Bukhārī* (no. 541) wherein at the end it says: “*Shu’bah* said: ‘Then I met him another time and he said: “Or a third of the night.” Meaning that Abū Minhāl was not sure, and “then he said” in the narration is *Shu’bah* explaining that he said it differently another time.”

dislike sleeping before it, and conversing at night after it. And he would pray the *Ṣubḥ (Fajr)*, and one of us would recognize his companion if he knew him. And he would recite between sixty to a hundred (Verses) in it (during *Fajr*).” (*Ṣaḥīḥ*)

وَالْحَدِيثَ بَعْدَهَا، وَكَانَ يُصَلِّي الصُّبْحَ
وَيَعْرِفُ أَحَدَنَا جَلِيسَهُ الَّذِي كَانَ يَعْرِفُهُ، وَكَانَ
يَقْرَأُ فِيهَا السُّتَيْنِ إِلَى الْمِائَةِ.

تخریج: أخرجه البخاري، مواقيت الصلاة، باب وقت الظهر عند الزوال، ح: ٥٤١ عن حفص بن عمر ومسلم، المساجد، باب استحباب التكبير بالصبح في أول وقتها ... الخ، ح: ٦٤٧ من حديث شعبة به.

Comments:

See number 4849 where the author recorded another version related to not sleeping after *Maghrib* and not talking after '*Ishā*'.

Chapter 4. The Time For The *Zuhr* Prayer

(المعجم ٤) - بَابُ وَقْتِ صَلَاةِ الظُّهْرِ
(التحفة ٤)

399. Jābir bin ‘Abdullāh said: “I would pray *Zuhr* with the Messenger of Allāh ﷺ, and would take a handful of pebbles in my hand in order to cool them. I would place them (on the ground) for my forehead, and prostrate on them due to the severe heat.” (*Ḥasan*)

٣٩٩ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَمُسَدَّدٌ قَالَا:
حَدَّثَنَا عَبَادُ بْنُ عَبَادٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ
سَعِيدِ بْنِ الْحَارِثِ الْأَنْصَارِيِّ، عَنْ جَابِرِ بْنِ
عَبْدِ اللَّهِ قَالَ: كُنْتُ أَصَلِّي الظُّهْرَ مَعَ رَسُولِ اللَّهِ
ﷺ فَأَخَذُ قُبْضَةً مِنَ الْحَصَى لِيَتَبَرَّدَ فِي كَفِّي،
أَضَعُهَا لِحَبْهَتِي أَسْجُدُ عَلَيْهَا، لِشِدَّةِ الْحَرِّ.

تخریج: [إسناده حسن] أخرجه النسائي، التطبيق، باب تبريد الحصى للسجود عليه، ح: ١٠٨٢ من حديث عباد بن عباد به وتابعه عبد الوهاب الثقفي عند ابن حبان، ح: ٢٦٧.

400. Ibn Mas‘ūd said: “The Messenger of Allāh ﷺ would pray (*Zuhr*) during the summer when the shadow was three to five feet in length, and in winters when it was five to seven feet in length.” (*Ḥasan*)

٤٠٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ:
حَدَّثَنَا عُبَيْدَةُ بْنُ حُمَيْدٍ عَنْ أَبِي مَالِكٍ
الْأَشْجَعِيِّ سَعْدِ بْنِ طَارِقٍ، عَنْ كَثِيرِ بْنِ
مُدْرِكٍ، عَنْ الْأَسْوَدِ؛ أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ
قَالَ: كَانَتْ قَدْرُ صَلَاةِ رَسُولِ اللَّهِ ﷺ فِي
الصَّيْفِ ثَلَاثَةَ أَقْدَامٍ إِلَى خَمْسَةِ أَقْدَامٍ، وَفِي
الشِّتَاءِ خَمْسَةَ أَقْدَامٍ إِلَى سَبْعَةِ أَقْدَامٍ.

تخريج: [إسناده حسن] أخرجه النسائي، الواقيت، باب آخر وقت الظهر، ح: ٥٠٤ من حديث عبادة بن حميد به.

401. Abū Dharr narrated: “We were (once) with the Prophet ﷺ. The *Mu’adh-dhin* wanted to call the *Adhān* for *Zuhr*, but he told him: ‘(Let it) get cooler.’ He then wanted to call the *Adhān*, but he said: ‘(Let it) get cooler.’ And this happened twice or thrice, until we (were able to) see the shadow of small mounds of dirt. He then said, ‘Verily, the extremity of the heat is due to an exhalation from Hell. So when the heat becomes severe, then pray the *Ṣalāt* at a cooler (time).” (*Ṣaḥīḥ*)

٤٠١ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي أَبُو الْحَسَنِ - قَالَ أَبُو دَاوُدَ: أَبُو الْحَسَنِ هُوَ مَهَاجِرٌ - قَالَ: سَمِعْتُ زَيْدَ بْنَ وَهَبٍ يَقُولُ: سَمِعْتُ أَبَا ذَرٍّ يَقُولُ: كُنَّا مَعَ النَّبِيِّ ﷺ فَأَرَادَ الْمُؤَدِّنُ أَنْ يُؤَدِّنَ الظُّهْرَ، فَقَالَ: «أَبْرِدْ». ثُمَّ أَرَادَ أَنْ يُؤَدِّنَ، فَقَالَ: «أَبْرِدْ». مَرَّتَيْنِ أَوْ ثَلَاثًا، حَتَّى رَأَيْنَا فِيءَ التُّلُولِ، ثُمَّ قَالَ: «إِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ، فَإِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا بِالصَّلَاةِ».

تخريج: أخرجه البخاري، مواقيت الصلاة، باب الإبراد بالظهر في شدة الحر، ح: ٥٣٥ مسلم، المساجد، باب استحباب الإبراد بالظهر في شدة الحر... إلخ، ح: ٦١٦ من حديث شعبة به.

402. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “When the heat becomes severe, then pray the *Ṣalāt* at a cooler (time), because the extremity of the heat is due to an exhalation from Hell.” (*Ṣaḥīḥ*)

٤٠٢ - حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبِ الْهَمْدَانِيِّ وَقُتَيْبَةُ بْنُ سَعِيدِ الثَّقَفِيِّ؛ أَنَّ اللَّيْثَ حَدَّثَهُمْ عَنْ ابْنِ شَهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا عَنْ الصَّلَاةِ - قَالَ ابْنُ مَوْهَبٍ بِالصَّلَاةِ - فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ».

تخريج: أخرجه مسلم، المساجد، باب استحباب الإبراد بالظهر في شدة الحر... إلخ، ح: ٦١٥ عن قتيبة به ورواه البخاري، ح: ٥٣٦ من حديث ابن شهاب الزهري عن سعيد بن المسيب عن أبي هريرة به.

403. Jābir bin Samurah narrated that Bilāl would call the *Adhān* for *Zuhr* (as soon) as the sun started its descent. (*Ṣaḥīḥ*)

٤٠٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ؛ أَنَّ بِلَالَكَانَ يُؤَدِّنُ الظُّهْرَ إِذَا دَخَصَتِ الشَّمْسُ.

تخريج: رواه مسلم، المساجد، باب استحباب تقديم الظهر في أول الوقت في غير شدة الحر، ح: ٦١٨ من حديث شعبة عن سماك عن جابر بن سمرة قال: "كان النبي ﷺ يصلي الظهر إذا دحضت الشمس".

Comments:

Narrations in this chapter demonstrate that the prayer may be held at any time during its valid time, earlier, or later if need be.

Chapter 5. The Time For The *‘Aṣr* Prayer

(المعجم ٥) - **بَابُ وَقْتِ الْعَصْرِ**

(التحفة ٥)

404. Anas bin Mālik narrated: "The Messenger of Allāh ﷺ would pray *‘Aṣr* while the sun was still bright, high (in the sky), and hot (*Hayyah*). A person could go to Al-‘Awālī and the sun would still be high." (*Sahīh*)

٤٠٤ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّهُ أَخْبَرَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ بَيَضَاءُ مُرْتَفِعَةً حَيَّةً، وَيَذْهَبُ الذَّاهِبُ إِلَى الْعَوَالِي وَالشَّمْسُ مُرْتَفِعَةً.

تخريج: أخرجه مسلم، المساجد، باب استحباب التكبير بالعصر، ح: ٦٢١ عن قتيبة به.

405. It was narrated from ‘Abdur-Razzāq: "Ma‘mar informed us from Az-Zuhrī who said: "And Al-‘Awālī is around two or three miles (from the *Masjid*)," and he said: "I think he said: "or four."^[1] (*Sahīh*)

٤٠٥ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ قَالَ: وَالْعَوَالِي عَلَى مِيلَيْنِ أَوْ ثَلَاثَةِ، - قَالَ: وَأَحْسِبُهُ قَالَ: - أَوْ أَرْبَعَةٍ.

تخريج: [إسناده صحيح] أخرجه أحمد: ١٦١/٣ عن عبدالرزاق به وهو في المصنف له، ح: ٢٠٦٩.

406. It was reported from *Khaithamah* that he said: "Its (the sun's) *Hayyah* is that it is still hot." (*Sahīh*)

٤٠٦ - حَدَّثَنَا يُوسُفُ بْنُ مُوسَى: حَدَّثَنَا جَرِيرٌ عَنْ مَثُورٍ، عَنْ خَيْثَمَةَ قَالَ: حَيَاتُهَا أَنْ تَجِدَ حَرَّهَا.

تخريج: [إسناده صحيح] أخرجه البيهقي: ١/٤٤٠، ٤٤١.

407. ‘Āishah narrated that the Messenger of Allāh ﷺ would pray *‘Aṣr* while the sun was still in her

٤٠٧ - حَدَّثَنَا الْقَعْنَبِيُّ قَالَ: قَرَأْتُ عَلَى مَالِكِ بْنِ أَنَسٍ عَنِ ابْنِ شِهَابٍ، قَالَ عُرْوَةُ: وَلَقَدْ

[1] The area of Al-‘Awālī is to the south-east of the Prophet’s ﷺ *Masjid*. It is still known by this name to this day.

apartment, before it would rise.
(*Ṣaḥīḥ*)

حَدَّثَنِي عَائِشَةُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ فِي حُجْرَتِهَا قَبْلَ أَنْ تَطْهَرَ.

تخریج: أخرجه البخاري، مواقيت الصلاة، باب مواقيت الصلاة وفضلها، ح: ٥٢٢، ومسلم، المساجد، باب أوقات الصلوات الخمس، ح: ٦١١ من حديث مالك به وهو في الموطأ (يحيى): ٤/١: (والقنبي، ص: ٢٧).

Comments:

Meaning, at the earlier time. The sun would shine on her wall inside, and the meaning of rise is that the sunlight would get higher on her wall as the sun was setting.

408. ‘Alī bin Shaibah narrated: “We came to the Messenger of Allāh ﷺ in Al-Madīnah. He would delay *‘Aṣr* as long as the sun (remained) bright and clear.”
(*Ḍa‘īf*)

٤٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الْعَنْبَرِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْوَزِيرِ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ الْيَمَامِيُّ: حَدَّثَنِي يَزِيدُ ابْنُ عَبْدِ الرَّحْمَنِ بْنِ عَلِيِّ بْنِ شَيْبَانَ عَنْ أَبِيهِ، عَنْ جَدِّهِ عَلِيِّ بْنِ شَيْبَانَ قَالَ: قَدِمْنَا عَلَى رَسُولِ اللَّهِ ﷺ الْمَدِينَةَ، فَكَانَ يُؤَخِّرُ الْعَصْرَ مَا دَامَتِ الشَّمْسُ بَيَضَاءً نَقِيَّةً.

تخریج: [إسناده ضعيف] أخرجه ابن عبد البر في التمهيد: ٢٩٨/١، ٢٩٩ من حديث أبي داود به * محمد بن يزيد البمامي وشيخه مجهولان كما في التقريب وغيره.

409. ‘Alī narrated that the Messenger of Allāh ﷺ said on the Day of the (Battle of) the Trench: “They have prevented us from (offering) the middle (*Al-Wuṣṭā*) prayer — the *‘Aṣr* prayer — may Allāh fill their houses and graves with Fire.” (*Ṣaḥīḥ*)

٤٠٩ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ وَيَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ مُحَمَّدِ ابْنِ سِيرِينَ، عَنْ عُبَيْدَةَ، عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ يَوْمَ الْخندقِ: «حَبَسُونَا عَنْ صَلَاةِ الْوُسطَى، صَلَاةِ الْعَصْرِ، مَلَأَ اللَّهُ بُيُوتَهُمْ وَقُبُورَهُمْ نَارًا».

تخریج: أخرجه البخاري، الجهاد، باب الدعاء على المشركين بالهزيمة والزلزلة، ح: ٢٩٣١، ومسلم، المساجد، باب الدليل لمن قال: الصلاة الوسطى هي صلاة العصر، ح: ٦٢٧ من حديث هشام بن حسان به.

410. Abū Yūnus, the freed-slave of ‘Āishah said: “‘Āishah commanded me to copy a *Mushaf* for her. She said: ‘When you come to this Verse: ‘Guard the prayers, and (especially) the middle (*Al-Wustā*) prayer’^[1] inform me.’ So when I reached it, I informed her, so she dictated to me: ‘Guard the prayers — and (especially) the middle (*Al-Wusta*) prayer — and the *‘Asr* prayer and stand before Allāh obediently.’ She then said: ‘I heard this from the Messenger of Allāh ﷺ.’”^[2] (*Ṣaḥīḥ*)

٤١٠ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي يُونُسَ مَوْلَى عَائِشَةَ أَنَّهَا قَالَتْ: أَمَرْتَنِي عَائِشَةُ أَنْ أَكْتُبَ لَهَا مُصْحَفًا، وَقَالَتْ: إِذَا بَلَغْتَ هَذِهِ الْآيَةَ فَأَذِّنِي: ﴿حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى﴾ فَلَمَّا بَلَغْتَهَا أَذِنْتُهَا، فَأَمَلْتُ عَلَيَّ ﴿حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى﴾ - وصلاة العصر - ﴿وَقُومُوا لِلَّهِ قَانِتِينَ﴾ [النساء: ١٠٣] ثم قالت عائشة: سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ ﷺ.

تخريج: أخرجه مسلم، المساجد، باب الدليل لمن قال: الصلاة الوسطى هي صلاة العصر، ح: ٦٢٩ من حديث مالك به وهو في الموطأ (يحيى): ١٣٨/١، ١٣٩.

411. Zaid bin Thābit said: “The Messenger of Allāh ﷺ would pray *Zuhr* when it was still hot, and he would not pray any prayer that was more difficult upon his Companions than this one. Then it was revealed: Guard the prayers, and (especially) the middle (*Al-Wustā*) prayer,” and he ﷺ said, ‘Before it are two prayers, and after it are two prayers.’” (*Ṣaḥīḥ*)

٤١١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي عَمْرُو بْنُ أَبِي حَكِيمٍ قَالَ: سَمِعْتُ الزُّبَيْرَانَ يَحْدُثُ عَنْ عُرْوَةَ بْنِ الزَّبِيرِ، عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الظُّهْرَ بِهَا جَرَّةً، وَلَمْ يَكُنْ يُصَلِّي صَلَاةً أَشَدَّ عَلَى أَصْحَابِ رَسُولِ اللَّهِ ﷺ مِنْهَا، فَنَزَلَتْ ﴿حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى﴾ وَقَالَ: إِنَّ قِبَلَهَا صَلَاتَيْنِ وَبَعْدَهَا صَلَاتَيْنِ.

تخريج: [إسناده صحيح] أخرجه النسائي في الكبرى، ح: ٣٥٧ عن محمد بن المثنى، وأحمد/٥/١٨٣ عن محمد بن جعفر به وصححه ابن حزم في المحلى: ٤/٢٥٠ وقال: "ليس في هذا بيان جلي بأنها الظهر".

Comments:

That ‘*Salāt Al-Wustā*’ refers to the ‘*‘Asr*’ prayer is the majority view. It is also

[1] *Al-Baqarah* 2:238.

[2] Meaning that it was recited this way, and others reported similarly. In a narration recorded by *Muslim* (1427) it is clear that this wording was abrogated by what is recited today.

reported from some of the Companions that it refers to other prayers, as demonstrated in these two narrations. See also no. 949.

412. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Whoever catches one *Rak’ah* of ‘*Asr* before the sun sets, he has caught (the whole prayer), and whoever catches one *Rak’ah* of *Fajr* before the sun rises, he has caught (the whole prayer).” (*Ṣaḥīḥ*)

٤١٢ - حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنِي ابْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ، عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَدْرَكَ مِنَ الْعَصْرِ رَكْعَةً قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ، وَمَنْ أَدْرَكَ مِنَ الْفَجْرِ رَكْعَةً قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ».

تخریج: أخرجه مسلم، المساجد، باب من أدرك ركعة من الصلاة فقد أدرك تلك الصلاة، ح: ٦٠٨ (١٦٥) عن الحسن بن الربيع به.

Comments:

Meaning, that the prayer is valid until its time ends, and whoever performed one *Rak’ah* before its time ends, he has caught its time. But it does not condone delay, as is clear from the following narration.

413. Al-‘Alā’ bin ‘Abdur-Raḥmān said: “We visited Anas bin Mālik after *Zuhr*, so he stood up to pray ‘*Asr*. After he finished his prayer, we mentioned the praying early, or he mentioned it. So he said: ‘I heard the Messenger of Allāh ﷺ say: That is the prayer of the hypocrites, that is the prayer of the hypocrites, that is the prayer of the hypocrites. One of them will sit until, when the sun becomes dull yellow, and is between the two horns of a *Shaitān* or upon the two horns of *Shaitān*, he stands up and pecks out four *Rak’ahs*, not remembering Allāh in them except a little.” (*Ṣaḥīḥ*)

٤١٣ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ قَالَ: دَخَلْنَا عَلَى أَنَسِ بْنِ مَالِكٍ بَعْدَ الظُّهْرِ فَقَامَ يُصَلِّي الْعَصْرَ، فَلَمَّا فَرَغَ مِنْ صَلَاتِهِ ذَكَرْنَا تَعْجِيلَ الصَّلَاةِ أَوْ ذَكَرَهَا، فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تِلْكَ صَلَاةُ الْمُنَافِقِينَ، تِلْكَ صَلَاةُ الْمُنَافِقِينَ، تِلْكَ صَلَاةُ الْمُنَافِقِينَ، يَجْلِسُ أَحَدُهُمْ حَتَّى إِذَا اصْفَرَّتِ الشَّمْسُ، فَكَانَتْ بَيْنَ قَرْنَيْ شَيْطَانٍ أَوْ عَلَى قَرْنَيْ الشَّيْطَانِ، قَامَ فَفَنَقَرَ أَرْبَعًا لَا يَذْكُرُ اللَّهَ عَزَّ وَجَلَّ فِيهَا إِلَّا قَلِيلًا».

تخریج: أخرجه مسلم، المساجد، باب استحباب التكبير بالعصر، ح: ٦٢٢ من حديث العلاء ابن عبد الرحمن به.

Comments:

This *Ḥadīth* warns of the danger of delaying *Ṣalāt*, comparing purposeful

delay of the prayer to the hypocrite. In a *Hadīth* of ‘Amr bin ‘Abasah, recorded by *Muslim* (no. 1930), it is mentioned that the time of the rising and setting of the sun is when the disbelievers prostrate to the sun.

414. It was reported from Nāfi‘, from Ibn ‘Umar, that the Messenger of Allāh ﷺ said: “The one who misses the ‘*‘Asr*’ prayer, — it is as if his family and money have been taken away (*Wutira*).” (*Ṣaḥīḥ*) Abū Dāwūd said: ‘Uбайдullah bin ‘Umar said: “*‘Utira*” and there is disagreement in the reports from Ayyūb for that. Az-Zurhī said: “From Sālim, from his father, from the Prophet ﷺ” — who said: “*‘Wutira*.”

٤١٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الَّذِي تَفُوتُهُ صَلَاةُ الْعَصْرِ فَكَأَنَّمَا وُتِرَ أَهْلُهُ وَمَالُهُ».

قال أبو داود: وقال عبيد الله بن عمر: «أُتِرَ» واختلف على أيوب فيه، وقال الزهري: عن سالم، عن أبيه عن النبي ﷺ قال: «وُتِرَ».

تخریج: أخرجه البخاري، مواقيت الصلاة، باب إثم من فاتته العصر، ح: ٥٥٢ ومسلم، المساجد، باب التغليظ في تفويت صلاة العصر، ح: ٦٢٦ من حديث مالك به وهو في الموطأ (يحيى): ١١/١، ١٢، (والقنعيني، ص: ٣٧).

415. It was reported that Al-Awzā‘ī said: “And this occurs when you see the sun as if it is upon the earth, looking a dull yellow (in color).”^[1] (*Da‘if*)

٤١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا الْوَلِيدُ قَالَ: قَالَ أَبُو عَمْرٍو يَعْنِي الْأَوْزَاعِيَّ: وَذَلِكَ أَنْ تَرَى مَا عَلَى الْأَرْضِ مِنَ الشَّمْسِ صَفْرَاءً.

تخریج: [ضعيف] * الوليد بن مسلم مدلس، كان يدلس تدليس التسوية، ولم أجد تصريح سماعه.

Chapter 6. The Time For *Maghrib*

(المعجم ٦) - بَابُ وَقْتِ الْمَغْرِبِ (التحفة ٦)

416. Anas bin Mālik narrated: “We would pray *Maghrib* with the Prophet ﷺ, then shoot (arrows) and we would be able to see the place the arrow (landed).” (*Ṣaḥīḥ*)

٤١٦ - حَدَّثَنَا دَاوُدُ بْنُ شَيْبٍ: حَدَّثَنَا حَمَادٌ عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا نَصَلِّي الْمَغْرِبَ مَعَ النَّبِيِّ ﷺ، ثُمَّ نَرْمِي فَيَرَى أَحَدُنَا مَوْضِعَ نَبْلِهِ.

[1] Meaning, he was explaining what is meant by missing ‘*‘Asr*’.

تخريج: [إسناده صحيح] أخرجه ابن خزيمة في صحيحه، ح: ٣٣٨ من حديث حماد بن سلمة به.

417. Salamah bin Al-Akwa' said: "The Prophet ﷺ would pray *Maghrib* at the time when the sun would set — when its edges disappeared." (*Sahih*)

٤١٧ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ صَفْوَانَ بْنِ عَيْسَى، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلْمَةَ بْنِ الْأَكْوَعِ قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي الْمَغْرِبَ سَاعَةَ تَغْرُبُ الشَّمْسُ إِذَا غَابَ حَاجِبُهَا.

تخريج: أخرجه البخاري، مواقيت الصلاة، باب وقت المغرب، ح: ٥٦١ ومسلم، المساجد، باب بيان أن أول وقت المغرب عند غروب الشمس، ح: ٦٣٦ من حديث يزيد بن أبي عبيد به.

Comments:

Once the top edge of the sun has disappeared, the sun has set. There is no need to wait further.

418. It was reported that Marthad bin 'Abdullāh said: "Abū Ayyūb came to us (during one of the battles) as a fighter. 'Uqbah bin 'Āmir, at that time, was (the governor) in charge of Egypt, and he delayed *Maghrib*. Abū Ayyūb stood up and said: 'What prayer is this, O 'Uqbah?' So he said: 'We were kept busy (by some matter).' He said: 'Did you not hear the Messenger of Allāh ﷺ say: "My nation will remain in good" or he said: "...upon the *Fitrah*."^[1] as long as they do not delay *Maghrib* until the stars appear." (*Hasan*)

٤١٨ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنْ مَرْثَدِ بْنِ عَبْدِ اللَّهِ قَالَ: قَدِمَ عَلَيْنَا أَبُو أَيُّوبَ غَازِيًا وَعُقْبَةُ بْنُ عَامِرٍ يَوْمَئِذٍ عَلَى مِصْرَ، فَأَخْرَجَ الْمَغْرِبَ، فَقَامَ إِلَيْهِ أَبُو أَيُّوبَ فَقَالَ: مَا هَذِهِ الصَّلَاةُ يَا عُقْبَةُ؟ فَقَالَ: شُعِلْنَا. قَالَ: أَمَا سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَرَالُ أُمَّتِي بِخَيْرٍ، أَوْ قَالَ: عَلَى الْفِطْرَةِ، مَا لَمْ يُؤَخَّرُوا الْمَغْرِبَ إِلَى أَنْ تَشْتَبِكَ النُّجُومُ».

تخريج: [إسناده حسن] أخرجه أحمد: ١٤٧/٤ من حديث محمد بن إسحاق بن يسار به وصححه ابن خزيمة، ح: ٣٣٩ والحاكم على شرط مسلم: ١/١٩٠، ١٩١ ووافقه الذهبي.

[1] Meaning the innate sense created in humans to not worship others besides Allāh. See nos. 53, 4714, 5046.



Chapter 7. The Time For The Later '*Ishā*'^[1]

419. An-Nu'mān bin Bashīr said: "I am the most knowledgeable person regarding the time of this prayer — the later '*Ishā*' prayer. The Messenger of Allāh ﷺ would pray it when the moon disappeared on the third night (of the lunar month)."^[2] (*Ṣaḥīh*)

تخریج: [إسناده صحيح] أخرجه الترمذي، الصلاة، باب ما جاء في وقت صلاة العشاء الآخرة، ح: ١٦٥ والنسائي، ح: ٥٣٠ من حديث أبي عوانة به.

420. 'Abdullāh bin 'Umar narrated: "One night, we waited for the Messenger of Allāh ﷺ to come out for the '*Ishā*' prayer. He came out after a third of the night had passed, or after that. We did not know whether this (delay) was due to a matter that had kept him busy, or other than that. He said when he came out: 'Are you waiting for the prayer? Were it not for the fact that it would be a burden on my nation, I would have led them in prayer at this time.' Then he ordered the *Mu'adhhdhin* to call the *Iqamah* for the prayer." (*Ṣaḥīh*)

تخریج: أخرجه مسلم، المساجد، باب وقت العشاء وتأخيرها، ح: ٦٣٩ من حديث جرير به.

421. Mu'adh bin Jabal said: "We waited for the Prophet ﷺ for the

(المعجم ٧) - بَابُ وَقْتِ الْعِشَاءِ الْآخِرَةِ
(التحفة ٧)

٤١٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ
عَنْ أَبِي بَشِيرٍ، عَنْ بَشِيرِ بْنِ ثَابِتٍ، عَنْ حَبِيبِ
ابْنِ سَالِمٍ، عَنِ التُّعْمَانِ بْنِ بَشِيرٍ قَالَ: أَنَا
أَعْلَمُ النَّاسِ بِوَقْتِ هَذِهِ الصَّلَاةِ صَلَاةِ الْعِشَاءِ
الْآخِرَةِ، كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّيهَا لِضُفُوطِ
الْقَمَرِ لَيْلِيَةً.

٤٢٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ:
حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنِ الْحَكَمِ، عَنْ
نَافِعٍ، عَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: مَكُنَّا ذَاتَ
لَيْلَةٍ نَنْتَظِرُ رَسُولَ اللَّهِ ﷺ لِصَلَاةِ الْعِشَاءِ،
فَخَرَجَ إِلَيْنَا حِينَ ذَهَبَ ثُلُثُ اللَّيْلِ أَوْ بَعْدَهُ،
فَلَا نَدْرِي أَشَيْءٌ شَعَلَهُ أَمْ غَيْرُ ذَلِكَ، فَقَالَ
حِينَ خَرَجَ: «أَنْتُمْ تَنْتَظِرُونَ هَذِهِ الصَّلَاةَ، لَوْلَا أَنْ
تَثْقُلَ عَلَيَّ أُمَّتِي لَصَلَّيْتُ بِهِمْ هَذِهِ السَّاعَةَ».
ثُمَّ أَمَرَ الْمُؤَدِّنَ فَأَقَامَ الصَّلَاةَ.

٤٢١ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ

[1] Meaning, the later night prayer as it is sometimes referred to in the *Hadūth* literature.

[2] Meaning, according to his observations, while the amount of time it takes for the moon to set on the third will differ from place to place, and it also differs month to month in the same location, as clearly explained by Shaikh Aḥmad Shākir in his commentary on *Sunan At-Tirmidhī*.

'*Atamah*^[1] prayer, but he was delayed. Some of us thought that he would not come out, and some said that he had already prayed. While we were in this state, the Prophet ﷺ came out, and they told him what they told him. He said: 'Pray this prayer during the darkness of the night, for you have been preferred with it over all other nations, and no nation before you has prayed it.'" (*Ṣaḥīḥ*)

الْجُمُعِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا حَرِيْزٌ عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ عَاصِمِ بْنِ حُمَيْدِ السَّكُونِيِّ؛ أَنَّهُ سَمِعَ مُعَاذَ بْنَ جَبَلٍ يَقُولُ: أَبَقَيْنَا النَّبِيَّ ﷺ فِي صَلَاةِ الْعَتَمَةِ فَأَخَّرَ حَتَّى ظَنَّ الظَّانُّ أَنَّهُ لَيْسَ بِخَارِجٍ، وَالْقَائِلُ مِنَّا يَقُولُ: صَلَّى، فَإِنَّا لَكَذَلِكَ حَتَّى خَرَجَ النَّبِيُّ ﷺ فَقَالُوا لَهُ كَمَا قَالُوا، فَقَالَ: «أَعْتَمُوا بِهِذِهِ الصَّلَاةِ، فَإِنَّكُمْ قَدْ فَضَلْتُمْ بِهَا عَلَى سَائِرِ الْأُمَمِ، وَلَمْ تُصَلِّهَا أُمَّةٌ قَبْلَكُمْ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٢٣٧/٥ من حديث حريز بن عثمان به.

422. Abū Sa‘eed Al-Khudrī narrated: “We (were waiting to) pray ‘*Ishā*’ with the Messenger of Allāh ﷺ, but he did not come out until around half the night had passed. He said: ‘Take your places,’ so we took our places. Then he said: ‘The people have already prayed and gone to bed, but you will continue (to be counted) as being in the state of prayer as long as you are waiting for the prayer. Were it not for the weakness of the weak, and the sickness of the sick, I would have delayed this prayer until half the night.’” (*Ṣaḥīḥ*)

٤٢٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: صَلَّيْنَا مَعَ رَسُولِ اللَّهِ ﷺ صَلَاةَ الْعَتَمَةِ فَلَمْ يَخْرُجْ حَتَّى مَضَى نَحْوَ مِنْ شَطْرِ اللَّيْلِ، فَقَالَ: «خُذُوا مَقَاعِدَكُمْ»، فَأَخَذْنَا مَقَاعِدَنَا، فَقَالَ: «إِنَّ النَّاسَ قَدْ صَلَّوْا وَأَخَذُوا مَضَاجِعَهُمْ، وَإِنَّكُمْ لَمْ تَزَالُوا فِي صَلَاةٍ مَا أَنْتَظِرْتُمْ الصَّلَاةَ، وَلَوْلَا ضَعْفُ الضَّعِيفِ، وَسَقَمُ السَّقِيمِ لَأَخَّرْتُ هَذِهِ الصَّلَاةَ إِلَى شَطْرِ اللَّيْلِ».

تخريج: [إسناده صحيح] أخرجه النسائي، المواقيت، باب آخر وقت العشاء، ح: ٥٣٩ وابن ماجه، ح: ٦٩٣ من حديث داود بن أبي هند به وصححه ابن خزيمة، ح: ٣٤٥.

Comments:

Based upon these, and similar narrations, it is considered recommended by most of the scholars that the '*Ishā*' prayer be offered at a later time within its valid time, provided that it is not a burden upon the people, as indicated in number 422. The congregational '*Ishā*' prayer should be held at a time that is

[1] Referring to the darkness of the night.

suitable for the majority of the attendees to come, and it should not be regularly delayed if doing so will make it difficult upon the people, as also explained in these narrations.

Chapter 8. The Time For The *Ṣubḥ* (Fajr The Morning Prayer)

(المعجم ٨) - بَابُ وَقْتِ الصُّبْحِ
(التحفة ٨)

423. ‘Āishah said: “The Messenger of Allāh ﷺ would pray *Ṣubḥ*, and the women would leave wrapped in their cloaks; they would not be recognized due to the darkness of the early morning.” (*Ṣaḥīḥ*)

٤٢٣ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ؛ أَنَّهَا قَالَتْ: إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيُصَلِّي الصُّبْحَ فَيَنْصَرِفُ النِّسَاءُ مُتَلَفِّعَاتٍ بِمِرْوَطِهِنَّ مَا يُعْرَفْنَ مِنَ الْغُلَسِ.

تخریج: أخرجه البخاري، الأذان، باب انتظار الناس قيام الإمام العالم، ح: ٨٦٧، ومسلم، المساجد، باب استحباب التكبير بالصبح في أول وقتها... إلخ، ح: ٦٤٥ من حديث مالك به وهو في الموطأ (يحيى): ٥/١ (والقنبي، ص: ٢٨، ٢٩).

Comments:

This narration proves praying *Fajr* at its earliest valid time.

424. Rāfi‘ bin Khadij narrated that the Messenger of Allāh ﷺ said: “Pray *Ṣubḥ* in the *Ṣubḥ*,^[1] for it is greater for your rewards,” or he said: “... greater in reward.” (*Ṣaḥīḥ*)

٤٢٤ - حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ عَجَلَانَ، عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ بْنِ التُّعْمَانِ، عَنْ مَحْمُودِ بْنِ لَبِيدٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَصْبِحُوا بِالصُّبْحِ فَإِنَّهُ أَعْظَمُ لِأَجْرِكُمْ أَوْ أَعْظَمُ لِلْأَجْرِ».

تخریج: [صحيح] أخرجه ابن ماجه، الصلاة، باب وقت صلاة الفجر، ح: ٦٧٢ والنسائي، ح: ٥٤٩ من حديث محمد بن عجلان به وصرح بالسماع وتابعه محمد بن إسحاق عند الترمذي، ح: ١٥٤ وقال: "حسن صحيح" وصححه ابن حبان، ح: ٢٦٣.

Comments:

This version of the narration has the word *Aṣbiḥū*, while other versions (see no. 154 of *At-Tirmidhī*, and numbers 549 and 550 of *An-Nasā’ī*) have it: “*Asfirū*”. *At-Tirmidhī* mentioned the different interpretations. He ended with: “*Ash-Shāfi’ī*, Aḥmad, and Ishāq said: “The meaning of *Al-Isfār* is that *Fajr*

[1] Meaning, as long as it is dawn, before sunrise.

becomes illuminated such that there is no doubt in it.' They did not hold the view that the meaning of *Al-Isfār* is to delay the prayer." Meaning, the majority of the scholars consider it to mean to pray the prayer when it is clear that it is *Subh* or the dawn of morning, that is, not too early.

Chapter 9. Preserving The Prayer Times

425. It was reported from 'Abdullāh bin Aṣ-Sunābiḥī that he said: "Abū Muḥammad presumes that the *Witr* is obligatory." So 'Ubādah bin Aṣ-Ṣāmit responded: "Abū Muḥammad is mistaken. I testify that I heard the Messenger of Allāh ﷺ say: 'Five prayers, Allāh, the Exalted and Sublime, has made obligatory; whoever performs their *Wuḍū'* well, and prays them well at their proper times, and completes their *Rukū'* and their humility, he has a promise with Allāh that he be forgiven. And whoever does not do so, has no promise with Allāh. If He wants, He will forgive him, and if He wants, He will punish him." (Ṣaḥīḥ)

(المعجم ٩) - بَابُ الْمُحَافَظَةِ عَلَى الصَّلَوَاتِ (التحفة ٩)

٤٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ الْوَاسِطِيُّ: حَدَّثَنَا يَزِيدُ بْنُ يَعْنِي ابْنَ هَارُونَ: أَخْبَرَنَا مُحَمَّدُ بْنُ مَطْرَفٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّنَابِيحِيِّ قَالَ: رَزَمَ أَبُو مُحَمَّدٍ أَنَّ الْوَيْتَرَ وَاجِبٌ، فَقَالَ عُبَادَةُ بْنُ الصَّامِتِ: كَذَبَ أَبُو مُحَمَّدٍ، أَشْهَدُ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «خَمْسُ صَلَوَاتٍ افْتَرَضَهُنَّ اللَّهُ عَزَّوَجَلَّ، مَنْ أَحْسَنَ وَضَوَّاهُنَّ وَصَلَّاهُنَّ لَوْفِيهِنَّ وَأَتَمَّ رُكُوعَهُنَّ وَخُشُوعَهُنَّ، كَانَ لَهُ عَلَى اللَّهِ عَهْدٌ أَنْ يَغْفِرَ لَهُ، وَمَنْ لَمْ يَفْعَلْ فَلَيْسَ لَهُ عَلَى اللَّهِ عَهْدٌ، إِنْ شَاءَ غَفَرَ لَهُ، وَإِنْ شَاءَ عَذَّبَهُ».

تخریج: [إسناده صحيح] أخرجه أحمد: ٣١٧/٥ من حديث محمد بن مطرف به * وقع في نسخ أبي داود "عبدالله بن الصنابحي" وهو خطأ والصواب أبو عبدالله الصنابحي وهو عبدالرحمن ابن عسيلة.

Comments:

The 'Abū Muḥammad' mentioned in this narration was a Companion of the Prophet ﷺ among the *Anṣār*; scholars have differed regarding his name. It is said his name was Mas'ūd bin Aws bin Yazid, and it is said it is Mas'ūd bin Zaid, and other than that. Al-Khaṭṭābī said: "'Ubādah was only rejecting the idea that *Witr* was obligatory like the *Fard* obligation, like the five prayers, he was not rejecting that it was an obligatory *Sunnah*." Meaning, Allāh's Messenger ﷺ performed *Witr* regularly, even in travel, and he ordered performing it.

426. It was reported from Al-Qāsim bin Ghannām, from some of his elder women-folk, from Umm Farwah, who said: “The Messenger of Allāh ﷺ was asked: ‘Which actions are the best?’ He said: ‘Prayer at its earliest time.’” (*Ṣaḥīḥ*)

Abū Dāwud said: In his narration, Al-Khuzā‘ī (one of the narrators) said: “From a paternal aunt of his who was called Umm Farwah, who had given her oath of allegiance to the Prophet ﷺ - that the Prophet ﷺ was asked....”

٤٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْخُزَاعِيُّ وَعَبْدُ اللَّهِ بْنُ مَسْلَمَةَ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ عَنِ الْقَاسِمِ بْنِ غَنَّامٍ، عَنْ بَعْضِ أُمَّهَاتِهِ، عَنْ أُمِّ فَرْوَةَ قَالَتْ: سُئِلَ رَسُولُ اللَّهِ ﷺ: أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: «الصَّلَاةُ فِي أَوَّلِ وَقْتِهَا».

قال الخُزَاعِيُّ فِي حَدِيثِهِ: عَنْ عَمَّةٍ لَهُ يُقَالُ لَهَا أُمُّ فَرْوَةَ فَدُ بَايَعَتِ النَّبِيَّ ﷺ؛ أَنَّ النَّبِيَّ ﷺ سُئِلَ.

تخریج: [صحیح] أخرجه الترمذي، الصلاة، باب ما جاء في الوقت الأول من الفضل، ح: ١٧٠ من حديث عبدالله بن عمر العمري به وقال فيه: "وليس هو بالقوي عند أهل الحديث" وللحديث طريق صحيح عند ابن خزيمة، ح: ٣٢٧ وابن حبان، ح: ٢٨٠ وصححه الحاكم على شرط الشيخين: ١/١٨٨، ١٨٩ ووافقه الذهبي وبه صح الحديث.

428.^[1] ‘Abdullāh bin Faḍālah narrated from his father who said: “The Messenger of Allāh ﷺ taught me (certain matters), and of the matters that he taught me was: ‘And guard the five prayers.’ I said (to him): ‘These are times that I have work to do, so command me with a comprehensive command which, if I do it, will be sufficient for me.’ So he said: ‘Guard the two ‘Aṣr prayers,’ and this was a word that was not in our speech, so I said: ‘And what are the two ‘Aṣr?’ He said: ‘A prayer before sunrise, and a prayer before sunset.’”^[2] (*Ṣaḥīḥ*)

٤٢٨ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا خَالِدٌ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي حَرْبِ بْنِ أَبِي الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ بْنِ فَضَالَةَ، عَنْ أَبِيهِ قَالَ: عَلَّمَنِي رَسُولُ اللَّهِ ﷺ، فَكَانَ فِيمَا عَلَّمَنِي: «وَحَافِظٌ عَلَى الصَّلَوَاتِ الْخَمْسِ». قَالَ: قُلْتُ: إِنَّ هَذِهِ سَاعَاتٌ لِي فِيهَا أَشْغَالٌ فَمُرْنِي بِأَمْرٍ جَامِعٍ إِذَا أَنَا فَعَلْتُهُ أَجْزَأَ عَنِّي. فَقَالَ: «حَافِظٌ عَلَى الْعَصْرَيْنِ» - وَمَا كَانَتْ مِنْ لَعْنَتِنَا - فَقُلْتُ: وَمَا الْعَصْرَانِ؟ فَقَالَ: «صَلَاةٌ قَبْلَ طُلُوعِ الشَّمْسِ وَصَلَاةٌ قَبْلَ غُرُوبِهَا».

[1] Some of the versions of the text cite this narration after the following.

[2] Meaning to maintain them in their early times.

تخريج: [إسناده صحيح] وصححه ابن حبان، ح: ٢٨٢ والحاكم: ٢٠/١ و ٦٢٨/٣ ووافقه الذهبي، والحديث محمول على الجماعة يعني أنه رخص له في ترك حضور بعض الصلوات في الجماعة لا على تركها أصلاً فافهمه فإنه مهم وللحديث لون آخر عند أحمد: ٣٤٤/٤ وهذا لا يضر والحمد لله.

Comments:

This narration stresses performing *Subḥ (Fajr)* and *ʿAṣr* at the appropriate time. And its meaning is, that if it is difficult for you to pray at the early time for each prayer, then at least these two prayers must be performed at their early times.

427. It was reported from Abū Bakr bin ‘Umārah bin Ruwaibah, from his father, that a person from Al-Baṣrah asked him to narrate to him something that he had heard from the Messenger of Allāh ﷺ. So he said: “I heard the Messenger of Allāh ﷺ say: ‘A person who prays before the sun rises and before it sets will not enter the Fire.’ He^[1] asked him: ‘Did you really hear this from him ﷺ?’ (He asked him this question) three times, each time he (‘Umārah) responded: ‘Yes! My ears heard it, and my heart memorized it.’ So the man said: ‘And I too heard him ﷺ say this.’” (*Ṣaḥīḥ*)

٤٢٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَمَارَةَ بْنِ رُوَيْبَةَ، عَنْ أَبِيهِ قَالَ: سَأَلَهُ رَجُلٌ مِنْ أَهْلِ الْبَصْرَةِ فَقَالَ: أَخْبِرْنِي مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَلْعُجُ النَّارَ رَجُلٌ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ أَنْ تَغْرُبَ». قَالَ: أَنْتَ سَمِعْتَهُ مِنْهُ؟ ثَلَاثَ مَرَّاتٍ قَالَ: نَعَمْ كُلَّ ذَلِكَ يَقُولُ: سَمِعْتَهُ أُذُنَايَ وَوَعَاهُ قَلْبِي. فَقَالَ الرَّجُلُ: وَأَنَا سَمِعْتُهُ ﷺ يَقُولُ ذَلِكَ.

تخريج: أخرجه مسلم، المساجد، باب فضل صلاتي الصبح والعصر والمحافظة عليهما، ح: ٦٢٤ من حديث إسماعيل بن أبي خالد به.

430.^[2] Abū Qataḍah bin Rab‘ī narrated that the Messenger of Allāh ﷺ said: “Allāh, the Mighty and Sublime, has said: ‘I have made five prayers obligatory on your nation, and promised Myself that whoever comes (to Me),

٤٣٠ - قَالَ أَبُو سَعِيدٍ بْنُ الْأَعْرَابِيِّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ يَزِيدَ الرَّوَّاسُ - يُكْنَى أَبَا أُسَامَةَ - قَالَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا حَيَّوَةُ بْنُ شُرَيْحِ الْبَصْرِيُّ: حَدَّثَنَا بَقِيَّةُ عَنْ ضَبَّارَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي سُلَيْكٍ

[1] Meaning, the person from Al-Baṣrah.

[2] Some of the versions of the text cite this narration after the following.

having protected them (by praying them) at their times, that I will admit him to Paradise. And whoever does not protect them, has no promise from Me.” (*Da‘īf*)

الألْهَانِيّ قَالَ: أَخْبَرَنِي ابْنُ نَافِعٍ عَنْ ابْنِ شِهَابِ الزُّهْرِيِّ قَالَ: قَالَ سَعِيدُ بْنُ الْمُسَيَّبِ: إِنَّ أَبَا قَتَادَةَ بْنَ رِبْعِيٍّ أَخْبَرَهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: إِنِّي فَرَضْتُ عَلَى أُمَّتِكَ خَمْسَ صَلَوَاتٍ، وَعَهَدْتُ عِنْدِي عَهْدًا، أَنَّهُ مَنْ جَاءَ يُحَافِظُ عَلَيْهِنَّ لَوْ قَتِهِنَّ أَدْخَلْتُهُ الْجَنَّةَ، وَمَنْ لَمْ يُحَافِظْ عَلَيْهِنَّ فَلَا عَهْدَ لَهُ عِنْدِي».

تخریج: [إسناده ضعيف] أخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في فرض الصلوات الخمس والمحافظة عليها، ح: ١٤٠٣ من حديث بقیة به وسنده ضعيف وللحديث شواهد ضعيفة عند أحمد: ٢٤٤/٤، والدارمي: ١٢٢٩ وغيرهما.

Comments:

This *Hadīth* stresses the gravity of negligence with the five daily prayers. This narration, and the following, are among the additional narrations of Abū Sa‘eed Ibn Al-‘Arābī.

429. Abū Ad-Dardā’, may Allāh be pleased with him, narrated that the Messenger of Allāh ﷺ said: “There are five (matters) — whoever comes with them, while having faith, will enter Paradise: Whoever protects the five prayers — with their *Wuḍū’*, *Rukū’*, prostration and times; and fasts Ramadān; and performs *Hajj* to the House (of Allāh) if he was able to bear the journey; and gives *Zakāt* while his soul was content; and fulfills trusts.” They asked: “O Abū Ad-Dardā’! What does it mean to fulfill trusts?” He replied: “Taking a bath after sexual impurity.” (*Da‘īf*)

٤٢٩ - قَالَ ابْنُ الْأَعْرَابِيِّ: حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ الْمَلِكِ الرَّوَّاسُ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الْعَنْبَرِيُّ: حَدَّثَنَا أَبُو عَلِيٍّ الْحَقَنِيُّ عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ: أَخْبَرَنَا عِمْرَانُ الْقَطَّانُ: حَدَّثَنَا قَتَادَةُ وَأَبَانُ، كِلَاهُمَا عَنْ خُلَيْدِ الْعَصْرِيِّ، عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَمْسٌ مَنْ جَاءَ بِهِنَّ مَعَ إِيْمَانٍ دَخَلَ الْجَنَّةَ: مَنْ حَافَظَ عَلَى الصَّلَوَاتِ الْخَمْسِ عَلَى وُضُوئِهِنَّ وَرُكُوعِهِنَّ وَسُجُودِهِنَّ وَمَوَاقِيْتِهِنَّ وَصَامَ رَمَضَانَ، وَحَجَّ الْبَيْتِ إِنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا، وَأَعْطَى الزَّكَاةَ طَيِّبَةً بِهَا نَفْسُهُ، وَأَدَّى الْأَمَانَةَ». قَالُوا: يَا أَبَا الدَّرْدَاءِ! وَمَا أَدَاءُ الْأَمَانَةِ؟ قَالَ: الْغُسْلُ مِنَ الْجَنَابَةِ.

تخريج: [إسناده ضعيف] أخرجه الطبراني في الصغير: ٥/٢ من حديث أبي علي الحنفي به * أبان بن أبي عياش متروك وقتادة مدلس كما تقدم، ح: ٢٩ وعن.

Chapter 10. (What Should Be Done) If The *Imām* Delays The Prayer

431. Abū Dharr said: “The Messenger of Allāh ﷺ said to me: ‘O Abū Dharr! What will you do when you will have leaders who will destroy the prayers,’ or perhaps he said, ‘...delay it?’ So I said: ‘O Messenger of Allāh! What do you command me to do?’ He replied: ‘Offer the prayer at its proper time, then, if you catch it with them, [pray it with them], for it will be counted as a voluntary (prayer) for you.’” (*Ṣaḥīḥ*)

(المعجم ١٠) بَابُ: إِذَا أَخَّرَ الْإِمَامُ
الصَّلَاةَ عَنِ الْوَقْتِ (التحفة ١٠)

٤٣١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَبِي عِمْرَانَ يَعْنِي الْجَوْنِيَّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا أَبَا ذَرٍّ! كَيْفَ أَنْتَ إِذَا كَانَتْ عَلَيْكَ أُمَّرَاءُ يُبَيِّتُونَ الصَّلَاةَ - أَوْ قَالَ: يُؤَخِّرُونَ الصَّلَاةَ؟» - قُلْتُ: يَا رَسُولَ اللَّهِ! فَمَا تَأْمُرُنِي؟ قَالَ: «اصْلُ الصَّلَاةَ لَوْ قَتَبَهَا فَإِنْ أَدْرَكْتَهَا مَعَهُمْ [فَصَلِّهَا] فَإِنَّهَا لَكَ نَافِلَةٌ».

تخريج: أخرجه مسلم، المساجد، باب كراهة تأخير الصلاة عن وقتها المختار... إلخ، ح: ٦٤٨ من حديث حماد بن زيد به.

Comments:

The meaning of "destroy" the prayers is to delay them. In this case, a person should perform the prayer in its proper time, and when attending the later congregation, that later prayer will be considered a voluntary prayer in reward, and this is applicable to all of the obligatory prayers.

432. ‘Amr bin Maimūn Al-Awdi said: “Mu‘ādh bin Jabal came to us in Yemen; as the emissary of the Messenger of Allāh ﷺ to us. So I heard him say the *Takbīr* during *Fajr*. He was a man with a very deep voice, and (immediately) love for him was placed in me (by Allāh). So I did not leave him until I buried him in *Ash-Shām* (after his) death. Then I searched for the most knowledgeable person after him, so I went to Ibn Mas‘ūd and

٤٣٢ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ دُحَيْمِ الدَّمَشَقِيُّ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي حَسَّانُ يَعْنِي ابْنَ عَطِيَّةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَابِطٍ، عَنْ عَمْرِو بْنِ مَيْمُونِ الْأَوْدِيِّ قَالَ: قَدِمَ عَلَيْنَا مُعَاذُ بْنُ جَبَلِ الْيَمَنِ - رَسُولُ رَسُولِ اللَّهِ ﷺ إِلَيْنَا - قَالَ: فَسَمِعْتُ تَكْبِيرَهُ مَعَ الْفَجْرِ، رَجُلٌ أَجَشُّ الصَّوْتِ. قَالَ: فَأَلْقَيْتُ عَلَيْهِ مَحَبَّتِي، فَمَا

attached myself to him until he died. Once, he told me that the Prophet ﷺ said: 'How will your affairs be when there will be *Amīrs* in charge of you who will offer the prayers at other than their proper times?' I (Ibn Mas'ūd) said: 'So what do you command me to do if I live to that time, O Messenger of Allāh?' He said: 'Offer the prayer at its proper time, and make your prayer with them voluntary.'" (*Hasan*)

تخریج: [حسن] أخرجه البيهقي ۳/ ۱۲۴، ۱۲۵ من حديث أبي داود به وصححه ابن حبان، ح: ۳۷۶.

433. 'Ubādah bin Aṣ-Ṣāmit reported that the Messenger of Allāh ﷺ said: "There will be leaders in charge of you after me that will be delayed by (various) matters in performing the prayer at its proper time, until its time goes. So offer the prayer at its proper time." A man said: "O Messenger of Allāh! Should we pray with them?" He replied, "Yes, if you wish."

Sufyān (one of the narrators) said that the man asked: "Should I pray with them if I catch it with them?" He said: "Yes, if you wish." (*Sūfīh*)

فَارَقْتُهُ حَتَّى دَفَنْتُهُ بِالسَّامِ مَيْتًا، ثُمَّ نَظَرْتُ إِلَى أَقْفِهِ النَّاسِ بَعْدَهُ، فَأَتَيْتُ ابْنَ مَسْعُودٍ فَلَزِمْتُهُ حَتَّى مَاتَ، فَقَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «كَيْفَ بِكُمْ إِذَا أَتَتْ عَلَيْكُمْ أُمَرَاءُ يُصَلُّونَ الصَّلَاةَ لِغَيْرِ مِيقَاتِهَا؟» قُلْتُ: فَمَا تَأْمُرُنِي إِذَا أَدْرَكَنِي ذَلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «صَلِّ الصَّلَاةَ لِمِيقَاتِهَا وَاجْعَلْ صَلَاتَكَ مَعَهُمْ سُبْحَةً».

٤٣٣ - حَدَّثَنَا مُحَمَّدُ بْنُ قُدَامَةَ بْنِ أَعْيَنَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ أَبِي الْمُثَنَّى، عَنْ ابْنِ أُخْتِ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: أَخْبَرَنَا وَكَيْعٌ عَنْ سُفْيَانَ الْمَعْنِيِّ، عَنْ مَنصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ أَبِي الْمُثَنَّى الْجَمِصِيِّ، عَنْ أَبِي أُبَيِّ بْنِ امْرَأَةَ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهَا سَتَكُونُ عَلَيْكُمْ بَعْدِي أُمَرَاءُ تَشْغَلُهُمْ أَشْيَاءٌ عَنِ الصَّلَاةِ لَوْ قَتَبَتْهَا حَتَّى يَذْهَبَ وَقْتُهَا، فَصَلُّوا الصَّلَاةَ لَوْ قَتَبَتْهَا». فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! أَصَلِّي مَعَهُمْ؟ قَالَ: «نَعَمْ إِنْ شِئْتَ». وَقَالَ سُفْيَانُ: إِنْ أَدْرَكْتَهَا مَعَهُمْ [أ] أَصَلِّي مَعَهُمْ؟ قَالَ: «نَعَمْ إِنْ شِئْتَ».

تخریج: [صحیح] أخرجه ابن ماجه، إقامة الصلوات، باب ما جاء فيما إذا أخروا الصلاة

عن وقتها، ح: ١٢٥٧ من حديث منصور به.

434. Qabiṣah bin Waqqāṣ said that the Messenger of Allāh ﷺ said: "There will be leaders after me who will delay the prayers. So (this matter) will be for you, and against them. Pray with them as long as they pray facing the *Qiblah*." (*Hasan*)

٤٣٤ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّلَبِيُّ: حَدَّثَنَا أَبُو هَاشِمٍ يَعْنِي الزُّعْفَرَانِيَّ، حَدَّثَنِي صَالِحُ بْنُ عَبْدِ عَن قَيْصَةَ بْنِ وَقَّاصٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَكُونُ عَلَيْكُمْ أُمَرَاءُ مِنْ بَعْدِي، يُؤَخِّرُونَ الصَّلَاةَ فَهِيَ لَكُمْ وَهِيَ عَلَيْكُمْ، فَصَلُّوا مَعَهُمْ مَا صَلُّوا الْقِبْلَةَ».

تخریج: [حسن] أخرجه الطبراني في الكبير: ٣٧٥/١٨، ح: ٩٥٩ من حديث أبي الوليد الطيالسي به، وله شواهد عند البخاري، (فتح: ١٨٧/٢) وغيره.

Chapter 11. Whoever Sleeps Through The Prayer (Time) Or Forgets [To Pray]

(المعجم ١١) بَابُ: فِيمَنْ نَامَ عَنِ صَلَاةٍ أَوْ نَسِيَهَا (التحفة ١١)

435. It was reported from Yūnus, from Ibn Shihāb, from Ibn Al-Musayyab, from Abū Hurairah: "The Messenger of Allāh ﷺ returned from the Battle of Khaibar at night until, when we became sleepy, he camped (for the night). He told Bilāl: 'Guard the night for us.'^[1] But Bilāl was overcome with sleep while he was resting his back upon his mount. Neither the Prophet ﷺ, nor Bilāl nor any of his Companions awoke until the sun's rays hit them. The Messenger of Allāh ﷺ was the first of them to awaken, so he stood up anxiously and said: 'O Bilāl!?' He replied: 'The same One Who took your soul also took mine, O Messenger of Allāh! May my mother and father be your ransom.'

٤٣٥ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ جِئَ قَلَّ مِنْ غَزْوَةِ حَبِيرٍ فَسَارَ لَيْلَةً حَتَّى إِذَا أَدْرَكْنَا الْكَرَى عَرَسَ، وَقَالَ لَيْلَالٍ: «اِحْلَأْ لَنَا اللَّيْلَ». قَالَ: فَغَلَبَتْ بِلَالًا عَيْنَاهُ وَهُوَ مُسْتَنِدٌّ إِلَى رَاحِلَتِهِ، فَلَمْ يَسْتَيْقِظِ النَّبِيُّ ﷺ وَلَا بِلَالٌ وَلَا أَحَدٌ مِنْ أَصْحَابِهِ، حَتَّى إِذَا ضَرَبَتْهُمْ الشَّمْسُ فَكَانَ رَسُولُ اللَّهِ ﷺ أَوَّلَهُمْ اسْتَيْقَاطًا، فَفَرَعَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «يَا بِلَالُ؟» فَقَالَ: أَخَذَ بِنَفْسِي الَّذِي أَخَذَ بِنَفْسِكَ يَا رَسُولَ اللَّهِ! بِأَبِي أَنْتَ وَأُمِّي فَاقْتَادُوا رَوَاجِلَهُمْ سُبْحًا. ثُمَّ تَوَضَّأَ النَّبِيُّ ﷺ وَأَمَرَ بِلَالًا فَأَقَامَ لَهُمُ الصَّلَاةَ وَصَلَّى لَهُمُ الصُّبْحَ.

[1] Meaning, wake us up before dawn.

So they proceeded on with their camels for a distance, then the Prophet ﷺ performed *Wudu'*, and commanded Bilāl to call the *Iqamah*, and he then led them in *Subh* (*Fajr* prayer), and, after finishing it, said: 'Whoever forgets the prayer, let him pray it when he remembers, because Allāh says: Establish the prayer for the remembrance (*Lildh-dhikrā*).'"

Yūnus said: "Ibn *Shihāb* would recite it like that." (*Sahīh*)

Aḥmad (one of the narrators) said: "Anbasah said — meaning the wording of Yūnus — in this *Hadīth*: 'For My remembrance (*lidhikrī*).'"^[1]

تخریج: أخرجه مسلم، المساجد، باب قضاء الصلاة الفاتية واستحباب تعجيل قضائها،

ح: ٦٨٠ من حديث عبدالله بن وهب به .

Comments:

In this, and the following narrations, the chapter title becomes clear, if a person sleeps or forgets a prayer, they pray it when they awaken or realize they have not performed it. As for: "So they proceeded on with their camels for a distance" see the following narration.

436. (There is another chain for no. 435) from Abān, from Ma'mar, from Az-Zuhri, from Sa'eed bin Al-Musayyab, from Abū Hurairah, in this narration, he said: "...So the Messenger of Allāh ﷺ said: 'Move to another location from this place of yours where obliviousness overtook you.' He then ordered Bilāl to say the *Adhān* and *Iqamah*, and then prayed." (*Sahīh*)

Abū Dāwud said: It was reported by Mālik, Sufyān bin 'Uyaynah, Al-

فَلَمَّا قَضَى الصَّلَاةَ قَالَ: «مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا، فَإِنَّ اللَّهَ قَالَ: أَقِمِ الصَّلَاةَ لِلذِّكْرِى» .

قال يونس: وكان ابن شهاب يقرأها كذلك. قال أحمد: قال عتبسه - يعني عن يونس - في هذا الحديث: «لذكري». قال أحمد: الكرى: التماس.

٤٣٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ فِي هَذَا الْخَبْرِ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَحَوَّلُوا عَنْ مَكَانِكُمْ الَّذِي أَصَابَتْكُمْ فِيهِ الْعَقْلَةُ». قَالَ: فَأَمَرَ بِلَالًا فَأَدَّنَ وَأَقَامَ وَصَلَّى.

قال أبو داود: رواه مالك وسفيان بن عيينة والأوزاعي وعبد الرزاق عن معمر وابن إسحاق، لم يذكر أحد منهم الأذان في

[1] The reference is to *Sūrah Tā Hā* 20:14. The last wording being the popular recitation.

Awzā'ī, and 'Abdur-Razzāq from Ma'mar, and (also) Ibn Ishāq, and none of them mentioned the *Adhān* in this *Hadīth* of Az-Zuhrī, and no one narrated it with a connected chain except for Al-Awzā'ī, and Abān Al-'Aṭṭār from Ma'mar.

حديث الزُّهْرِيِّ هذا، ولم يُسَيِّدْهُ مِنْهُمْ أَحَدٌ إِلَّا الْأَوْزَاعِيُّ وَابْنُ الْعَطَّارِ عَنْ مَعْمَرٍ .

تخريج: [صحيح] أخرجه البيهقي: ٢١٨/٢ من حديث أبي داود به، وصححه أبو عوانة: ٢/

.٢٥٤ ، ٢٥٣

Comments:

This narration makes it clear that the *Adhān* was called as well as the *Iqāmah*. Al-Khaṭṭābī said: "This *Hadīth* was reported by Hishām, from Al-Ḥasan, from 'Imrān bin Ḥuṣain, and he mentioned the *Adhān* in it. And it was reported by Abū Qatādah Al-Anṣārī from the Prophet ﷺ, and he mentioned the *Adhān* and the *Iqāmah*, and the additions (in narrations) when correct, are acceptable, and acting upon them is *Wajib*." (*Ma'ālam As-Sunan*) Additionally, this narration contains: "Move to another location from this place of yours where obliviousness overtook you," meaning "heedlessness," explaining the cause for moving from that location.

437. Abū Qatādah narrated: "The Prophet ﷺ was once on a journey, and he sidetracked (from the path), so I went with him. He said: 'Look!' I responded: 'There is a rider; these are two riders; these are three riders...' until we became seven. He said, 'Guard our prayer for us,' meaning the *Fajr* prayer. But they fell into a deep sleep, and they were only awakened by the heat of the sun. So they stood up and continued for a short while, then camped and performed *Wuḍū'*. Bilāl called the *Adhān*, and they prayed two *Rak'ahs* (*Sunnah*) of *Fajr*, then prayed *Fajr* and continued to ride (onwards). They said to one another: 'We have been careless in (performing) our prayers.' The Prophet ﷺ said: 'There is no carelessness in sleep,

٤٣٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ عَبْدِ اللَّهِ ابْنِ رِبَاحٍ الْأَنْصَارِيِّ: حَدَّثَنَا أَبُو قَتَادَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ فِي سَفَرٍ لَهُ، فَمَالَ النَّبِيُّ ﷺ وَمِلْتُ مَعَهُ، فَقَالَ: «انظُرْ». فَقُلْتُ: هَذَا رَاكِبٌ، هَذَانِ رَاكِبَانِ، هَؤُلَاءِ ثَلَاثَةٌ، حَتَّى صِرْنَا سَبْعَةً، فَقَالَ: «احْفَظُوا عَلَيْنَا صَلَاتَنَا» يَعْنِي صَلَاةَ الْفَجْرِ فَضُرِبَ عَلَى آذَانِهِمْ، فَمَا أَهَقَطَهُمْ إِلَّا حَرُّ الشَّمْسِ، فَقَامُوا فَسَارُوا هُبْنَةَ، ثُمَّ نَزَلُوا فَتَوَضَّؤُوا، وَأَذَّنَ بِلَالٌ فَصَلَّوْا رَكْعَتَيْ الْفَجْرِ، ثُمَّ صَلَّوْا الْفَجْرَ وَرَكِبُوا، فَقَالَ بَعْضُهُمْ لِبَعْضٍ: قَدْ فَرَطْنَا فِي صَلَاتِنَا، فَقَالَ النَّبِيُّ ﷺ: «إِنَّهُ لَا تَفْرِيطُ فِي النَّوْمِ إِنَّمَا التَّفْرِيطُ فِي الْيَقَظَةِ، فَإِذَا سَهَا أَحَدُكُمْ عَنْ

verily carelessness occurs only while one is awake. So if one of you unintentionally misses a prayer, let him pray it as soon as he remembers, and the next day at its time.”^[1] (*Ṣaḥīḥ*)

صَلَاةٍ فَلْيُصَلِّهَا حِينَ يَذْكُرَهَا وَمِنَ الْعَدِ
لِلْوَقْتِ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٢٩٥/٥ من حديث حماد بن سلمة به وصححه ابن خزيمة، ح: ٤١٠ ورواه حماد بن زيد عن ثابت به عند ابن ماجه، ح: ٦٩٨ والترمذي، ح: ١٧٧ وقال: "حسن صحيح" ورواه مسلم كما سيأتي: ٤٤١.

Comments:

This narration mentions performing the *Sunnah* of the *Fajr* prayer before the obligatory prayer when praying that prayer late, and that the one who is asleep is not accountable.

438. Khālid bin Sumair said: “Abdullāh bin Rabāḥ Al-Anṣārī came to us from Al-Madīnah. The *Anṣār* used to consider him to be a knowledgeable person. He narrated to us that Abū Qatādah Al-Anṣārī, the rider^[2] of the Prophet ﷺ, said: ‘The Messenger of Allāh ﷺ sent (the expedition) of Al-‘Umarā’...,” — and he narrated the same incident (as in no. 437), and said: “...So we were only awoken by the high sun (above us). We stood up immediately for the prayer, but the Prophet ﷺ said: ‘Gently, gently.’” When the sun had risen a distance, he said: “Whoever among you prays the two *Rak’ahs* (*Sunnah*) of *Fajr*, let him do so.’ So those who used to pray them, and those who did not use to pray them, (also) stood up and prayed them. Then the

٤٣٨ - حَدَّثَنَا عَلِيُّ بْنُ نَصْرِ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا الْأَسْوَدُ بْنُ شَيْبَانَ: حَدَّثَنَا خَالِدُ بْنُ سُمَيْرٍ قَالَ: قَدِمَ عَلَيْنَا عَبْدُ اللَّهِ بْنُ رَبَاحٍ الْأَنْصَارِيُّ مِنَ الْمَدِينَةِ - وَكَانَتِ الْأَنْصَارُ تُفْقَهُهُ - فَحَدَّثَنَا، قَالَ: حَدَّثَنِي أَبُو قَتَادَةَ الْأَنْصَارِيُّ فَارِسُ رَسُولِ اللَّهِ ﷺ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ جَيْشَ الْأُمَرَاءِ، بِهَذِهِ الْقِصَّةِ، قَالَ: فَلَمْ نُتَوَقَّظْنَا إِلَّا الشَّمْسُ طَالِعَةً، فَقَمْنَا وَهَلِينِ لِصَلَاتِنَا، فَقَالَ النَّبِيُّ ﷺ: «رُؤَيْدًا رُؤَيْدًا»، حَتَّى إِذَا تَعَالَتِ الشَّمْسُ قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ مِنْكُمْ يَرْكَعُ رَكَعَتِي الْفَجْرِ فَلْيَرْكَعْهُمَا»، فَقَامَ مَنْ كَانَ يَرْكَعُهُمَا وَمَنْ لَمْ يَكُنْ يَرْكَعُهُمَا، فَرَكَعَهُمَا، ثُمَّ أَمَرَ رَسُولُ اللَّهِ ﷺ أَنْ يُنَادَى بِالصَّلَاةِ فَنُودِيَ بِهَا، فَقَامَ رَسُولُ اللَّهِ ﷺ

[1] Al-Khattābī said: “I do not know any of the *Fuqahā’* who said that praying it the next day also at its time is required, and it appears that the order for that is of recommendation, to preserve the virtue of the time when making it up.”

[2] Meaning, a fighter.

Messenger of Allāh ﷺ commanded that the call to prayer be given, so it was given. The Messenger of Allāh ﷺ stood up and led us in prayer. When he turned around, he said: 'Indeed, we thank Allāh that we were not busy in some worldly affairs that caused us to (forget) our prayer, but (rather) our souls were in the Hands of Allāh, and He sent them (back to us) when He wished. So whoever among you caught the morning prayer the next day at its proper (time), then let him make up one more (prayer) like it.'" (*Ṣaḥīḥ*)

فَصَلَّى بِنَا، فَلَمَّا انصَرَفَ قَالَ: «أَلَا! إِنَّا نَحْمَدُ اللَّهَ أَنَّا لَمْ نَكُنْ فِي شَيْءٍ مِنْ أُمُورِ الدُّنْيَا يَشْغَلُنَا عَنْ صَلَاتِنَا وَلَكِنْ أَرْوَا حُنَا كَانَتْ بِيَدِ اللَّهِ فَأَرْسَلَهَا أَنِّي شَاءَ، فَمَنْ أَدْرَكَ مِنْكُمْ صَلَاةَ الْغَدَاةِ مِنْ غَدٍ صَالِحًا فَلْيَقْضِ مَعَهَا مِثْلَهَا».

تخريج: [إسناده صحيح] أخرجه البيهقي: ٢١٦/٢، ٢١٧.

Comments:

See the earlier narrations about this incident.

439. In another narration (similar to no. 437), Abū Qatādah said (that the Prophet ﷺ said): "Allāh takes your souls as He wishes, and returns them as He wishes. Stand up and call the *Adhān* to prayer." So they stood up and purified themselves, until, when the sun had risen (high), the Prophet ﷺ stood up and led the people in prayer." (*Ṣaḥīḥ*)

٤٣٩ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا خَالِدٌ عَنْ حُصَيْنٍ، عَنْ ابْنِ أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ فِي هَذَا الْخَبَرِ قَالَ فَقَالَ: «إِنَّ اللَّهَ قَبَضَ أَرْوَا حُنَا حَيْثُ شَاءَ وَرَدَّهَا حَيْثُ شَاءَ، فَمَنْ فَادَّنْ بِالصَّلَاةِ»، فَقَامُوا فَطَهَّرُوا، حَتَّى إِذَا ارْتَفَعَتِ الشَّمْسُ قَامَ النَّبِيُّ ﷺ فَصَلَّى بِالنَّاسِ.

تخريج: أخرجه البخاري، التوحيد، باب: في المشيئة والإرادة، ح: ٧٤٧١ من حديث

حصين به.

440. (There is another chain) from 'Abdullāh bin Abī Qatādah, from his father, from the Prophet ﷺ in meaning (similar to no. 437). He said: "So he performed *Wuḍū'* when the sun had risen, then he led them in prayer." (*Ṣaḥīḥ*)

٤٤٠ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا عَبَّيْرٌ عَنْ حُصَيْنٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ بِمَعْنَاهُ قَالَ: فَتَوَضَّأَ حِينَ ارْتَفَعَتِ الشَّمْسُ فَصَلَّى بِهِمْ.

تخريج: [إسناده صحيح] انظر الحديث السابق.

441. (There is another chain) from ‘Abdullāh! bin Rabāh, from Abū Qatādah (similar to no. 437), he said: “The Messenger of Allāh ﷺ said: ‘There is no carelessness in sleep. Carelessness is only while one is awake — that one delays a prayer until the time for the next one comes.’” (*Sahīh*)

٤٤١ - حَدَّثَنَا الْعَبَّاسُ الْعَبْرِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ - وَهُوَ الطَّيَالِسِيُّ - حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ الْمُغِيرَةَ، عَنْ ثَابِتٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ فِي النَّوْمِ تَفْرِيطٌ إِلَّا نَمَّا التَّفْرِيطُ فِي الْيَقَظَةِ أَنْ تُؤَخَّرَ صَلَاةٌ حَتَّى يَدْخُلَ وَقْتُ أُخْرَى».

تخریج: أخرجه مسلم، المساجد، باب قضاء الصلاة الفاتئة واستحباب تعجيل قضاها، ح: ٦٨١ من حديث سليمان بن المغيرة به.

442. Anas bin Mālik narrated that the Prophet ﷺ said: “If one of you forgets a prayer, then let him pray it when he remembers. There is no (other) expiation upon him except for this.” (*Sahīh*)

٤٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا لَا كَفَّارَةَ لَهَا إِلَّا ذَلِكَ».

تخریج: أخرجه البخاري، مواقيت الصلاة، باب من نسي صلاةً فليصل إذا ذكر... إلخ، ح: ٥٩٧ ومسلم، المساجد، باب قضاء الصلاة الفاتئة واستحباب تعجيل قضاها، ح: ٦٨٤ من حديث همام بن يحيى به.

Comments:

"There is no (other) expiation upon him except for this" meaning that no one can fulfill it on his behalf, nor can he pay a ransom to atone for it.

443. It was reported from ‘Imrān bin Huṣain: “The Messenger of Allāh ﷺ was once on a journey. They slept past the *Fajr* prayer, and were awakened by the heat of the sun. They continued traveling for a distance until the sun had risen (further), then the *Mu’adh-dhin* was ordered to call the *Adhān*. He prayed two *Rak’ahs* before *Fajr*, then he called the *Iqāmah*, then he prayed *Fajr*.” (*Da’if*)

٤٤٣ - حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةٍ عَنْ خَالِدِ، عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنْ الْحَسَنِ، عَنْ عِمْرَانَ ابْنِ حُصَيْنٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ فِي مَسِيرٍ لَهُ فَتَأَمَّوْا عَنْ صَلَاةِ الْفَجْرِ فَاسْتَيْقَظُوا بِحَرِّ الشَّمْسِ، فَارْتَفَعُوا قَلِيلًا حَتَّى اسْتَقَلَّتِ الشَّمْسُ ثُمَّ أَمَرَ مُؤَدَّنَا فَادَّنَ فَصَلَّى رَكْعَتَيْنِ قَبْلَ الْفَجْرِ، ثُمَّ أَقَامَ، ثُمَّ صَلَّى الْفَجْرَ.

تخریج: [إسناده ضعيف] أخرجه أحمد: ٤/٤٣١ من حديث يونس بن عبيد به وصححه ابن خزيمة، ح: ٩٩٤ وابن حبان (الإحسان): ١٤٥٩ والحاكم: ١/٢٧٤ ووافقه الذهبي وللحديث شواهد * الحسن البصري وهشام بن حسان مدلسان، وعننا.

444. ‘Amr bin Umayyah Ad-Damrī said: “We were once with the Messenger of Allāh ﷺ on one of his journeys, and he slept past the *Ṣubḥ* until the sun had risen. The Messenger of Allāh ﷺ woke up, and said: ‘Leave this area.’ Then (after traveling a distance) he commanded Bilāl to call the *Adhān*. They then performed *Wuḍū’*, prayed the two *Rak’ahs* (*Sunnah*) of *Fajr*, then he commanded Bilāl to call the *Iqāmah* for the prayer, and he led them in the *Ṣubḥ* prayer.” (*Ṣaḥīḥ*)

تخريج: [إسناده صحيح] أخرجه أحمد: ١٣٩/٤ عن عبدالله بن يزيد المقرئ به وصححه ابن الملقن في تحفة المحتاج: ٤٧٤.

445. It was reported from Yazīd bin Ṣāliḥ, from *Dhū Mikhbar* Al-Ḥabashī, a servant of the Prophet ﷺ, also narrated this incident, and stated: “The Prophet ﷺ performed *Wuḍū’* such that the ground did not become wet. Then he ordered Bilāl to call the *Adhān*. The Prophet ﷺ then stood up and prayed two *Rak’ahs* in an unhurried manner. Then he said to Bilāl: ‘Call the *Iqāmah* for the prayer.’ Then he prayed in an unhurried manner.”

He (one of the narrators) said: “From Ḥajjāj, from Yazīd bin Ṣulāih: ‘*Dhū Mikhbar* — a man from Al-Ḥabashah — narrated to me.” ‘Ubaid (one of the narrators) said: “‘Ubaid (one of the narrators) said: “Yazīd bin Ṣāliḥ.” (*Da‘īf*)

٤٤٤ - حَدَّثَنَا عَبَّاسُ الْعَبْرِيُّ؛ ح: وَحَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ - وَهَذَا لَفْظُ عَبَّاسٍ - أَنَّ عَبْدَ اللَّهِ بْنَ يَزِيدَ حَدَّثَهُمْ عَنْ حَيَّوَةَ بْنِ شُرَيْحٍ، عَنْ عِيَّاشِ بْنِ عَبَّاسٍ يَعْني الْقُتَيْبَانِيَّ؛ أَنَّ كُتَيْبَ بْنَ صُحَيْحٍ حَدَّثَهُمْ أَنَّ الرَّبْرِقَانَ حَدَّثَهُ عَنْ عَمِّهِ عَمْرٍو بْنِ أُمَيَّةَ الضَّمْرِيِّ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَسْفَارِهِ، فَتَنَامَ عَنِ الصُّبْحِ حَتَّى طَلَعَتِ الشَّمْسُ، فَاسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «تَنَحُّوا عَنْ هَذَا الْمَكَانِ». قَالَ: ثُمَّ أَمَرَ بِإِلَاءٍ فَأَذَّنَ، ثُمَّ تَوَضَّؤُوا وَصَلُّوا رَكْعَتِي الْفَجْرِ، ثُمَّ أَمَرَ بِإِلَاءٍ فَأَقَامَ الصَّلَاةَ فَصَلَّى بِهِمْ صَلَاةَ الصُّبْحِ.

٤٤٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ: حَدَّثَنَا حَجَّاجٌ يَعْني ابْنَ مُحَمَّدٍ: حَدَّثَنَا حَرِيرٌ؛ ح: وَحَدَّثَنَا عُيَيْدُ بْنُ أَبِي الْوَزِيرِ: حَدَّثَنَا مُبَشَّرٌ يَعْني الْحَلْبِيَّ: حَدَّثَنَا حَرِيرٌ يَعْني ابْنَ عُثْمَانَ: حَدَّثَنِي يَزِيدُ بْنُ صَالِحٍ عَنْ ذِي مِخْبَرِ الْحَبَشِيِّ، - وَكَانَ يَخْدُمُ النَّبِيَّ ﷺ - فِي هَذَا الْخَبَرِ قَالَ: فَتَوَضَّأَ - يَعْني النَّبِيَّ ﷺ وَضُوءًا لَمْ يَلْتَ مِنْهُ التُّرَابَ، ثُمَّ أَمَرَ بِإِلَاءٍ فَأَذَّنَ، ثُمَّ قَامَ النَّبِيُّ ﷺ فَرَكَعَ رَكْعَتَيْنِ غَيْرِ عَجَلٍ، ثُمَّ قَالَ لِإِلِيَالٍ: «أَقِمِ الصَّلَاةَ»، ثُمَّ صَلَّى وَهُوَ غَيْرُ عَجَلٍ.

قال: عن حجاج، عن يزيد بن صالح: حدثني ذو مِخْبَرٍ - رَجُلٌ مِنَ الْحَبَشَةِ. - وقال عُيَيْدٌ: يَزِيدُ بْنُ صَالِحٍ.

تخريج: [إسناده ضعيف] وصححه ابن الملقن في تحفة المحتاج: ٤٢٠/١، ح: ٤٧٥ وللحديث شواهد * يزيد بن صالح مجهول الحال لا يعتبر به، ولم يثبت توثيقه عن أبي داود، ولأصل الحديث شواهد.

446. (There is another chain) from Yazīd bin Ṣulaiḥ, from Dhu Mikhbar the paternal nephew of An-Najāshī (a narration similar to no. 445). In this version, it is: "...so he called the *Adhān* in an unhurried manner." (*Da'if*)

٤٤٦ - حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ: حَدَّثَنَا الْوَلِيدُ عَنْ حَرِيرِ بْنِ يَعْنِي ابْنَ عُثْمَانَ، عَنْ يَزِيدِ ابْنِ صُلَيْحٍ، عَنْ ذِي مِخْبَرِ بْنِ أَخِي النَّجَاشِيِّ فِي هَذَا الْخَبَرِ قَالَ: فَأَدَّانَ وَهُوَ غَيْرُ عَجَلٍ.

تخريج: [إسناده ضعيف] انظر الحديث السابق.

447. ‘Abdullāh bin Mas‘ūd narrated: “We went with the Messenger of Allāh ﷺ at the time of (the Treaty of) Al-Ḥudaibiyah. The Messenger of Allāh ﷺ said: ‘Who will watch over us?’ Bilāl said: ‘I will.’ But they slept until the sun had risen. The Prophet ﷺ woke up and said: ‘Do as you usually do,’ so we did (as he said). He said: ‘And this is what you should do — the one who sleeps or forgets (the prayer).’” (*Sahih*)

٤٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ جَامِعِ بْنِ شَدَّادٍ؛ سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبِي عَلْقَمَةَ؛ سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ قَالَ: أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ زَمَانَ الْحُدَيْبِيَّةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَكْلُونَا؟» فَقَالَ بِلَالٌ: أَنَا. فَتَأَمَّوْا حَتَّى طَلَعَتِ الشَّمْسُ، فَاسْتَيْقَظَ النَّبِيُّ ﷺ فَقَالَ: «أَفْعَلُوا كَمَا كُنْتُمْ تَفْعَلُونَ». قَالَ: فَفَعَلْنَا. قَالَ: فَكَذَلِكَ فَافْعَلُوا لِمَنْ نَامَ أَوْ نَسِيَ.

تخريج: [إسناده صحيح] أخرجه النسائي في الكبرى، ح: ٨٨٥٣ عن محمد بن المشي، وأحمد: ٤٦٤/١ عن محمد بن جعفر به.

Chapter 12. On (The Reward) Of Building *Masājid*

(المعجم ١٢) بَابُ: فِي بِنَاءِ الْمَسَاجِدِ (التحفة ١٢)

448. Ibn ‘Abbās reported that the Messenger of Allāh ﷺ said: “I have not been commanded to extend (the structure of) the *Masājid*.” Ibn ‘Abbās (then) said: “Of a surety you will decorate it, just like the Jews and Christians decorated (their

٤٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ بْنِ سُفْيَانَ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ أَبِي فَرَاةَ، عَنْ يَزِيدِ بْنِ الْأَصَمِّ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَمَرْتُ بِتَشْيِيدِ الْمَسَاجِدِ».

temples).” (*Da'if*)

قال ابن عَبَّاسٍ: لَتَزْخُرِفُنَّهَا كَمَا زَخُرِفَتْ
الْيَهُودُ وَالنَّصَارَى.

تخريج: [إسناده ضعيف] أخرجه عبدالرزاق، ح: ٥١٢٧ عن سفيان الثوري به وصححه ابن حبان، ح: ٣٠٥ وعلقه البخاري في صحيحه (٥٣٩/٢ فتح) وللحديث طرق * سفيان الثوري مدلس، وعنعن.

449. Anas bin Mālik reported that the Prophet ﷺ said: “The Hour will not arrive until people compete with one another in (building) *Masājid*.” (*Ṣaḥīḥ*)

٤٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ
الْحُزْرَاعِيُّ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ أَيُّوبَ،
عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ وَقَتَادَةَ، عَنْ أَنَسٍ؛
أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى
يَتَبَاهَى النَّاسُ فِي الْمَسَاجِدِ».

تخريج: [إسناده صحيح] أخرجه الطبراني في الصغير: ١١٤/٢ وصححه ابن خزيمة: ٢٨٢/٢ ورواه ابن ماجه، ح: ٧٣٩ والنسائي، ح: ٦٩٠ من حديث حماد بن سلمة عن أيوب عن أبي قلابة عن أنس به وصححه ابن حبان، ح: ٣٠٨.

Comments:

"Compete with each other" is similar in meaning to the previous narration, and more explanative.

450. ‘Uthmān bin Abī Al-‘Āṣ, may Allāh be pleased with him, reported that the Prophet ﷺ commanded him to build the *Masjid* of Aṭ-Ṭā’if where their idols used to stand. (*Da'if*)

٤٥٠ - حَدَّثَنَا رَجَاءُ بْنُ الْمُرْجَا: حَدَّثَنَا
أَبُو هَمَّامِ الدَّلَالُ مُحَمَّدُ بْنُ مُحَبِّبٍ: حَدَّثَنَا
سَعِيدُ بْنُ السَّائِبِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ
عِيَاضٍ، عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ رَضِيَ
اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ أَمَرَهُ أَنْ يَجْعَلَ مَسْجِدَ
الطَّائِفِ حَيْثُ كَانَ طَوَّاعِيهِمْ.

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، المساجد، باب: أين يجوز بناء المساجد، ح: ٧٤٣ من حديث أبي همام الدلال به * محمد بن عبدالله بن عياض: مجهول الحال، لم يوثقه غير ابن حبان.

451. It was reported from ‘Abdullāh bin ‘Umar: “The *Masjid* (the Prophet’s *Masjid* in Al-Madīnah) during the time of the Messenger of Allāh ﷺ was built of clay bricks, and palm branches, and

٤٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ
وَمُجَاهِدُ بْنُ مُوسَى - وَهُوَ أَمُّ - قَالَا:
حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنْ
صَالِحٍ قَالَ: أَخْبَرَنَا نَافِعٌ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ

its pillars were made of palm trunks. Abū Bakr did not expand it (in his time), but ‘Umar constructed it upon its (original) foundations (that it had) during the time of the Messenger of Allāh ﷺ, with clay bricks and palm branches. And he replaced its pillars with wood. ‘Uthmān also changed it, and added many (things) to it. He made its walls with engraved stone and plaster, and he made its pillars with engraved stone, and its roof with teak-wood.” (*Ṣaḥīḥ*)

أَخْبَرَهُ: أَنَّ الْمَسْجِدَ كَانَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ مَبْنِيًّا بِاللِّبْنِ وَالْجَرِيدِ وَعَمْدُهُ. - قَالَ مُجَاهِدٌ: عُمْدُهُ - مِنْ خَشَبِ النَّخْلِ فَلَمْ يَزِدْ فِيهِ أَبُو بَكْرٍ شَيْئًا، وَزَادَ فِيهِ عُمَرُ: وَبَنَاهُ عَلَى بَنَائِهِ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ بِاللِّبْنِ وَالْجَرِيدِ وَأَعَادَ عَمْدَهُ، - وَقَالَ مُجَاهِدٌ: عُمْدُهُ - خَشَبًا، وَعَيْرُهُ عُثْمَانُ فَرَادَ فِيهِ زِيَادَةٌ كَثِيرَةٌ: وَبَنَى جِدَارَهُ بِالْحِجَارَةِ الْمَنْقُوشَةِ وَالْقَصَبَةِ، وَجَعَلَ عَمْدَهُ مِنْ حِجَارَةٍ مَنْقُوشَةٍ وَسَقَفَهُ بِالسَّاجِ قَالَ مُجَاهِدٌ: وَسَقَفَهُ السَّاجُ. قَالَ أَبُو دَاوُدَ: الْقَصَبَةُ: الْجَصُّ.

تخریج: أخرجه البخاري، الصلاة، باب بنیان المسجد، ح: ٤٤٦ من حديث يعقوب بن إبراهيم به.

Comments:

In his commentary on *Ṣaḥīḥ Al-Bukhārī*, Ibn Baṭṭāl explained that this narration, and others, "prove that the *Sunnah* in constructing *Masājīd* is moderation, and avoiding exaggeration in their structure, fearing *Fitnah* and competition in their construction..." and he mentioned the additions made by ‘Umar and ‘Uthmān, and he said: "So he and ‘Umar, did not restrict themselves from exaggeration in raising it to the utmost possibilities, except because of the knowledge they had from the Messenger (of Allāh ﷺ) for the dislike of that..."

452. It was reported from Ibn ‘Umar, who said: “The pillars of the Prophet’s ﷺ *Masjid* were made of palm trunks during his time. Its roof was covered with the branches of palm trees. It then decayed during the *Khilāfah* of Abū Bakr, so he rebuilt it with the trunks and branches of palm trees. It then decayed during the time of ‘Uthmān, so he rebuilt it with (stone) bricks, and it has remained stable until this time.” (*Da‘īf*)

٤٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى عَنْ شَيْبَانَ، عَنْ فِرَاسٍ، عَنْ عَطِيَّةَ، عَنْ ابْنِ عُمَرَ قَالَ: إِنَّ مَسْجِدَ النَّبِيِّ ﷺ كَانَتْ سَوَارِيهِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ مِنْ جُدُوعِ النَّخْلِ، أَعْلَاهُ مُظَلَّلٌ بِجَرِيدِ النَّخْلِ، ثُمَّ إِنَّهَا نَخِرَتْ فِي خِلَافَةِ أَبِي بَكْرٍ فَبَنَاهَا بِجُدُوعِ النَّخْلِ وَبِجَرِيدِ النَّخْلِ، ثُمَّ إِنَّهَا نَخِرَتْ فِي خِلَافَةِ عُثْمَانَ فَبَنَاهَا بِالْأَجْرِ فَلَمْ تَزَلْ ثَابِتَةً حَتَّى الْآنَ.

تخريج: [إسناده ضعيف] أخرجه البيهقي في دلائل النبوة: ٥٤١/٢ من حديث أبي داود به * عطية بن سعد العوفي: "تابعي معروف، ضعيف الحفظ، مشهور بالتدليس القبيح" قاله الحافظ ابن حجر في المدلسين.

453. Anas bin Mālik narrated: "The Messenger of Allāh ﷺ arrived in Al-Madīnah (from Makkah), and he stayed in a high-district of it — in the village of Banū 'Amr bin 'Awf. He spent fourteen nights there, then sent for the tribe of Banū An-Najjār (to come to him). They came armed with their swords."

Anas said: "It is as if I am looking at the Messenger of Allāh ﷺ, upon his mount, and Abū Bakr seated behind him, and the leaders of Banū An-Najjār surrounding him, (riding on) until he reached the veranda of Abū Ayyūb (Al-Anṣārī's house). And the Messenger of Allāh ﷺ would pray wherever he was when the prayer time arrived, and he (would even) pray in sheep pens. He commanded that a *Masjid* be built, so he called for Banū An-Najjār, and said: 'O Banū An-Najjār! Give me a price that I may purchase this garden of yours.' They said: 'By Allāh! We will not ask its price except as (a reward) from Allāh."

Anas said: "I will inform you what was inside it (the garden). There were the graves of some idolaters, and some ruins, and date-palms. So the Messenger of Allāh ﷺ commanded that the graves of the idolaters be removed, and the ruins demolished, and the date-palms cut down. The date-palms were then

٤٥٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ

عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ، فَنَزَلَ فِي عُلُوِّ الْمَدِينَةِ، فِي حَيٍّ يُقَالُ لَهُمْ بَنُو عَمْرٍو بْنِ عَوْفٍ، فَأَقَامَ فِيهِمْ أَرْبَعَ عَشْرَةَ لَيْلَةً، ثُمَّ أَرْسَلَ إِلَى بَنِي النَّجَّارِ فَجَاؤُوا مُتَقَلِّدِينَ سُيُوفَهُمْ، فَقَالَ أَنَسٌ: فَكَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ عَلَى رَاحِلَتِهِ وَأَبُو بَكْرٍ رَدْفُهُ وَمَلَأُ بَنِي النَّجَّارِ حَوْلَهُ حَتَّى أَلْقَى بِفَنَاءِ أَبِي أَيُّوبَ، وَكَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي حَيْثُ أَدْرَكَتُهُ الصَّلَاةُ، وَيُصَلِّي فِي مَرَابِضِ الْعَنَمِ، وَإِنَّهُ أَمَرَ بِنَاءِ الْمَسْجِدِ، فَأَرْسَلَ إِلَى بَنِي النَّجَّارِ، قَالَ: «يَا بَنِي النَّجَّارِ! تَأْمِنُونِي بِحَائِطِكُمْ هَذَا»، فَقَالُوا: وَاللَّهِ! لَا نَطْلُبُ ثَمَنَهُ إِلَّا إِلَى اللَّهِ. قَالَ أَنَسٌ: وَكَانَ فِيهِ مَا أَقُولُ لَكُمْ: كَانَتْ فِيهِ قُبُورُ الْمُشْرِكِينَ، وَكَانَتْ فِيهِ حَرْبٌ، وَكَانَتْ فِيهِ نَخْلٌ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِقُبُورِ الْمُشْرِكِينَ فَنُبِشَتْ، وَبِالنَّخْلِ فَسَوِّتَتْ، وَبِالنَّخْلِ فَفُطِعَ، فَصُفِّفَ النَّخْلُ قِبْلَةَ الْمَسْجِدِ، وَجَعَلُوا عِضَادَتَيْهِ حِجَارَةً، وَجَعَلُوا يَتَقَلَّبُونَ الصَّخَرَ وَهُمْ يَرْتَجِزُونَ وَالنَّبِيُّ ﷺ مَعَهُمْ وَيَقُولُ: «اللَّهُمَّ لَا خَيْرَ إِلَّا خَيْرٌ الْآخِرَةِ، فَانْصُرِ الْأَنْصَارَ وَالْمُهَاجِرَةَ».

lined up^[1] in the direction of the *Qiblah* of the *Masjid*. And they made the frame of its entrance from stone. They were carrying stones while reciting lines of poetry, and the Prophet ﷺ was with them. He would say:

‘O Allāh! There is no good except the good of the Hereafter (*Akhirah*).

So grant your aid to the *Anṣār* and the *Muhājirah*.’” (*Ṣaḥīḥ*)

تخریج: أخرجه البخاري، الصلاة، باب: هل تنبش قبور مشركي الجاهلية ويتخذ مكانها مساجد، ح: ٤٢٨ عن مسدد، ومسلم، المساجد، باب ابتناء مسجد النبي ﷺ، ح: ٥٢٤ من حديث عبد الوارث بن سعيد به.

454. Anas bin Mālik narrated, “The place of (the Prophet’s ﷺ) *Masjid* was a garden that used to belong to Banū An-Najjār. There was some cultivation (growing) in it, and date-palms, and graves of some idolaters. So the Messenger of Allāh ﷺ said: ‘Give me a price that I may purchase it (from you).’ They said: ‘We do not want any money for it.’ So the date-palms were cut down, and the cultivation uprooted, and the graves of the idolaters removed...” and he narrated the remainder of the *Ḥadīth* (as no. 453), except that he said (in the poem): “Forgive...” instead of, “Grant your aid...” (*Ṣaḥīḥ*)

Mūsā (one of the narrators) said: “‘Abdul-Wārith narrated similar to us, and ‘Abdul-Wārith used to say: ‘Ruins’, and ‘Abdul-Wārith claimed

٤٥٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ مَوْضِعَ الْمَسْجِدِ حَائِطًا لِبَنِي النَّجَّارِ، فِيهِ حَرْتٌ وَنَخْلٌ وَقُبُورُ الْمُشْرِكِينَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَامِنُونِي بِهِ»، فَقَالُوا: لَا نَبْعِي بِهِ ثَمَنًا، فَقَطَعَ النَّخْلَ وَسَوَّى الْحَرَّتَ، وَنَبَشَ قُبُورَ الْمُشْرِكِينَ وَسَاقَ الْحَدِيثَ، وَقَالَ: «فَاغْفِرْ» مَكَانَ «فَانصُرْ».

قال موسى: حدثنا عبد الوارث بنحوه، وكان عبد الوارث يقول: حرب ورعم عبد الوارث أنه أفاد حمادًا هذا الحديث.

[1] Meaning, they were used to build the front wall.

that he narrated this *Hadīth* to Hammād.”^[1]

تخريج: [إسناده صحيح] أخرجه ابن ماجه، المساجد، باب: أين يجوز بناء المساجد، ح: ٧٤٢ من حديث حماد بن سلمة به وانظر الحديث السابق.

Chapter 13. *Masājid* In The *Dūr* (Villages)^[2]

455. ‘Āishah narrated that the Messenger of Allāh ﷺ, commanded that *Masājid* be built in the villages, and that they be kept clean and perfumed. (*Ṣaḥīh*)

تخريج: [صحيح] أخرجه الترمذي، الصلاة، باب ما ذكر في تطيب المساجد، ح: ٥٩٤ وابن ماجه، ح: ٧٥٨ من حديث هشام بن عروة به وصححه ابن حبان، ح: ٣٠٦.

456. Samurah wrote to his son: “To proceed: the Messenger of Allāh ﷺ would command us to build our *Masājid* in our villages, and to perfect its structure, and to clean it.” (*Da‘īf*)

تخريج: [إسناده ضعيف] أخرجه الطبراني في الكبير: ٢٥٢/٧، ح: ٧٠٢٦ من حديث يحيى ابن حسان به وسنده ضعيف وللحديث شواهد، منها الحديث السابق * خيب مجهول وجعفر بن سعد ضعيف والحديث السابق يغني عنه.

Comments:

The Prophet ﷺ commanded the Muslims to have a *Masjid* in every locality. He also instructed them to build them in a good manner, and to keep them clean.

[1] The narration of ‘Abdul-Wārith is no. 453, the previous one, and Mūsā narrated no. 454 to Abū Dāwud, from Hammād bin Salamah.

[2] They say that *Dūr* refers to the villages, or, that it refers to the district containing villages.

(المعجم ١٣) - بَابُ اتِّخَاذِ الْمَسَاجِدِ فِي الدُّوْرِ (التحفة ١٣)

٤٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: أَمَرَ رَسُولُ اللَّهِ ﷺ بِنَاءِ الْمَسَاجِدِ فِي الدُّوْرِ، وَأَنْ تُنْظَفَ وَتُطَيَّبَ.

٤٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ بْنِ سُفْيَانَ: حَدَّثَنَا يَحْيَى بْنُ يَعْنَى ابْنَ حَسَّانَ: حَدَّثَنَا سُلَيْمَانُ بْنُ مُوسَى: حَدَّثَنَا جَعْفَرُ بْنُ سَعْدِ بْنِ سَمُرَةَ: حَدَّثَنِي حُبَيْبُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ سُلَيْمَانَ بْنِ سَمُرَةَ، عَنْ أَبِيهِ سَمُرَةَ قَالَ: إِنَّهُ كَتَبَ إِلَيَّ بَنِيهِ: أَمَّا بَعْدُ فَإِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُنَا بِالْمَسَاجِدِ أَنْ نَصْنَعَهَا فِي دُورِنَا، وَنُضْلِحَ صَنْعَتَهَا وَنُطَهَّرَهَا.

**Chapter 14. About Having
Torches In The *Masājid***

(المعجم ١٤) **بَابُ: فِي الشُّرُجِ فِي
الْمَسَاجِدِ (التحفة ١٤)**

457. Maimūnah, the freed-slave of the Prophet ﷺ said, “O Messenger of Allāh. Give us a verdict about *Bait Al-Maqdis*.”^[1] So the Prophet ﷺ said: “Go to it and pray in it,” and it was, at that time, in enemy territory. (He ﷺ then said): “But if you cannot go to it and pray in it, then (at least) send (some) oil that can be used to light its chandeliers.” (*Daʿif*)

٤٥٧ - حَدَّثَنَا الثَّمِيلِيُّ: حَدَّثَنَا مِسْكِينٌ عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ، عَنْ زِيَادِ بْنِ أَبِي سَوْدَةَ، عَنْ مَيْمُونَةَ مَوْلَاةِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: يَارَسُولَ اللَّهِ! أَفْتِنَا فِي بَيْتِ الْمَقْدِسِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اِثْنُوهُ فَصَلُّوا فِيهِ» - وَكَانَتْ الْبِلَادُ إِذْ ذَاكَ حَرْبًا - «فَإِنْ لَمْ تَأْتُوهُ وَتُصَلُّوا فِيهِ، فَابْعَثُوا بِزَيْتٍ يُشْرَجُ فِي قَنَادِيلِهِ».

تخریج: [إسناده ضعيف] أخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في الصلاة في مسجد بيت المقدس، ح: ١٤٠٧ من حديث زياد به، وصححه البوصيري * عثمان لم يصرح بالسماع من ميمونة رضي الله عنها.

**Chapter 14. About The Pebbles
In The *Masjid***

(المعجم ١٥) **بَابُ: فِي حَصَى الْمَسْجِدِ
(التحفة ١٥)**

458. Abū Al-Walīd said: “I asked Ibn ‘Umar about the pebbles that are in the *Masjid*. He said: ‘One night it rained on us, so the earth became wet. So a person would bring pebbles in his garment, and place them beneath him. When the Messenger of Allāh ﷺ finished the prayer, he said: ‘What a great (idea) this is!’” (*Daʿif*)

٤٥٨ - حَدَّثَنَا سَهْلُ بْنُ تَمَّامٍ بْنِ بَزِيعٍ: حَدَّثَنَا عُمَرُ بْنُ سُلَيْمٍ الْبَاهِلِيُّ عَنْ أَبِي الْوَلِيدِ قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنِ الْحَصَى الَّذِي فِي الْمَسْجِدِ، فَقَالَ: مُطْرِنَا ذَاتَ لَيْلَةٍ فَأُضْبَحَتْ الْأَرْضُ مُبْتَلَّةً، فَجَعَلَ الرَّجُلُ يَأْتِي بِالْحَصَى فِي ثَوْبِهِ [فَيَسْطُهُ] تَحْتَهُ، فَلَمَّا قَضَى رَسُولُ اللَّهِ ﷺ الصَّلَاةَ قَالَ: «مَا أَحْسَنَ هَذَا!».

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٤٤٠/٢ وصححه ابن خزيمة، ح: ١٢٩٨ * نقل ابن التركماني عن ابن القطان (الفاسي) عن ابن الجارود ما نصه: عمرو بن سليم لم يسمعه من أبي الوليد، فالسند معطل.

[1] Jerusalem.

459. It was reported from Al-A'mash, from Abū Ṣāliḥ, who said: "It was said that if a person were to take the pebbles out of the *Masjid*, they (the pebbles) would plead with him (not to)." (*Da'īf*)

٤٥٩ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكَيْعٌ قَالَا: أَخْبَرَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ قَالَ: كَانَ يُقَالُ: إِنَّ الرَّجُلَ إِذَا أَخْرَجَ الْحَصَى مِنَ الْمَسْجِدِ يُنَاشِدُهُ.

تخريج: [إسناده ضعيف] انفرد به أبو داود * الأعمش مدلس كما تقدم ح: ١٤ وعن هاهنا.

460. It was reported from Abū Ḥuṣain, from Abū Ṣāliḥ, from Abū Hurairah — Abū Badr (one of the narrators) said: "I think it was attributed to the Prophet ﷺ — he said: "The pebbles plead with the one who takes them out of the *Masjid*." (*Da'īf*)

٤٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ أَبُو بَكْرٍ يَعْنِي الصَّاعَانِيَّ: حَدَّثَنَا أَبُو بَدْرٍ شُجَاعُ بْنُ الْوَلِيدِ: حَدَّثَنَا شَرِيكٌ: حَدَّثَنَا أَبُو حَاصِبٍ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، - قَالَ أَبُو بَدْرٍ: أَرَاهُ قَدْ رَفَعَهُ إِلَى النَّبِيِّ ﷺ - قَالَ: «إِنَّ الْحَصَاةَ لَتُنَاشِدُ الَّذِي يُخْرِجُهَا مِنَ الْمَسْجِدِ».

تخريج: [إسناده ضعيف] أخرجه البغوي في شرح السنة، ح: ٤٧٨ من حديث أبي داود به * شك أبو بدر في رفعه فالسند معلل.

Chapter 16. On Cleaning The *Masjid*

(المعجم ١٦) - بَابُ كَنْسِ الْمَسْجِدِ
(التحفة ١٦)

461. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "The rewards of my nation were shown to me, (so much so that I) even (saw the reward of) a man who removes a small speck of filth from the *Masjid*. And the sins of my nation were shown to me, and I did not see any sin greater than a *Sūrah* or Verse which a person was given (had memorized) and then forgot." (*Da'īf*)

٤٦١ - حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْحَكَمِ الْخَزَّازُ: حَدَّثَنَا عَبْدُ الْمَجِيدِ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَّادٍ عَنْ ابْنِ جُرَيْجٍ، عَنْ الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَرِضْتُ عَلَيَّ أُجُورُ أُمَّتِي حَتَّى الْقَدَاةُ يُخْرِجُهَا الرَّجُلُ مِنَ الْمَسْجِدِ، وَعَرِضْتُ عَلَيَّ ذُنُوبُ أُمَّتِي، فَلَمْ أَرَ ذَنْبًا أَكْبَرَ مِنْ سُورَةٍ مِنَ الْقُرْآنِ أَوْ آيَةٍ أَوْيَتْهَا رَجُلٌ ثُمَّ نَسِيَهَا».

تخريج: [إسناده ضعيف] أخرجه الترمذي، فضائل القرآن، باب: لم أر ذنبًا أعظم من سورة أوتيتها رجل ثم نسيها، ح: ٢٩١٦ عن عبد الوهاب الوراق البغدادي به وقال: "غريب" * ابن جريج مدلس كما تقدم، ح: ١٩ ولم يسمع من المطلب شيئًا، والمطلب لم يسمع من أنس رضي الله عنه، ومع ذلك صححه ابن خزيمة: ١٢٩٧ وانظر النكت الظراف: ١/٤٠٧.

Chapter 17. Separating The Women From The Men In The *Masjid*

المعجم (١٧) - بَابُ اعْتِزَالِ النِّسَاءِ فِي الْمَسَاجِدِ عَنِ الرِّجَالِ (التحفة ١٧)

462. It was reported from ‘Abdul-Wārith, that Ayyūb narrated, from Nāfi’, from Ibn ‘Umar who said: “The Messenger of Allāh ﷺ said: ‘Why don’t we leave this door for the women?’” (*Sahih*)

Nāfi’ said: “So Ibn ‘Umar did not enter from that door until he died.” (Abū Dāwud said:) Others besides ‘Abdul-Wārith said: “‘Umar said” — and that is more correct.

٤٦٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرٍو أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ تَرَكْنَا هَذَا الْبَابَ لِلنِّسَاءِ».

قَالَ نَافِعٌ: فَلَمْ يَدْخُلْ مِنْهُ ابْنُ عُمَرَ حَتَّى مَاتَ. وَقَالَ غَيْرُ عَبْدِ الْوَارِثِ: قَالَ عُمَرُ وَهُوَ أَصْحَحُ.

تخريج: [إسناده صحيح] أخرجه ابن عبد البر في التمهيد: ٢/٣٩٧ من حديث أبي داود به ويأتي: ٥٧١.

Comments:

See nos. 569-571

463. It was reported by Ismā‘il, from Ayyūb, from Nāfi’ who said: “‘Umar bin Al-Khattāb, may Allāh be pleased with him, said...” mentioning (the narration in) its meaning. And this is more correct. (*Da‘if*)

٤٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ قُدَامَةَ بْنِ أَعْيَنَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ، عَنِ نَافِعٍ قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، بِمَعْنَاهُ وَهُوَ أَصْحَحُ.

تخريج: [إسناده ضعيف] تقدم، ح: ٤٦٢ * نافع لم يدرك عمر رضي الله عنه.

464. It was reported from Bukair, from Nāfi’, who said: “‘Umar bin Al-Khattāb would prohibit (men) from entering through the women’s door.” (*Da‘if*)

٤٦٤ - حَدَّثَنَا قُتَيْبَةُ يَعْنِي ابْنَ سَعِيدٍ: حَدَّثَنَا بَكْرٌ يَعْنِي ابْنَ مُضَرَّ، عَنِ عَمْرٍو بْنِ الْحَارِثِ، عَنِ بُكَيْرٍ، عَنِ نَافِعٍ قَالَ: إِنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ يَنْهَى أَنْ يَدْخَلَ مِنْ بَابِ النِّسَاءِ.

تخريج: [إسناده ضعيف] أخرجه ابن حزم في المحلى: ١٣١/٣، ١٣٢ من حديث أبي داود به وانظر الحديث السابق لعلته.

Chapter 18. What A Person Should Say When He Enters The *Masjid*

(المعجم ١٨) - بَابُ مَا يَقُولُ الرَّجُلُ عِنْدَ دُخُولِهِ الْمَسْجِدَ (التحفة ١٨)

465. It was reported from ‘Abdul-Mālik bin Sa‘eed bin Suwaid who said: “I heard Abū Humaid, or Abū Usaid Al-Anṣārī saying: ‘The Messenger of Allāh ﷺ said: “When one of you enters the *Masjid*, let him send salutations upon the Prophet ﷺ then say: ‘*Allāhummaftahli abwāba raḥmatik* (O Allāh! Open for me the gates of Your mercy).’ Then, when he exits, let him say: ‘*Allāhumma innī asa’luka min faḍlik* (O Allāh! I ask You of Your bounty.)’” (*Ṣaḥīḥ*)

٤٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ الدَّمَشَقِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَزْدِيَّ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدِ بْنِ سُوَيْدٍ قَالَ: سَمِعْتُ أَبَا حُمَيْدٍ، أَوْ أَبَا أُسَيْدَ الْأَنْصَارِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلْيَسَلِّمْ عَلَى النَّبِيِّ ﷺ، ثُمَّ لِيَقُلْ: اللَّهُمَّ! افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ، فَإِذَا خَرَجَ فَلْيَقُلْ: اللَّهُمَّ! إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ».

تخريج: أخرجه مسلم، صلاة المسافرين، باب ما يقول إذا دخل المسجد، ح: ٧١٣ من حديث ربيعة الرأي به.

466. Ḥaiwah bin Shuraiḥ said: “I met ‘Uqbah bin Muslim, and told him: ‘I have heard that you narrate from ‘Abdullāh bin ‘Amr bin Al-‘Āṣ that the Prophet ﷺ would say, when he entered the *Masjid*: “*A‘ūdhu billāhil-‘azīm wa biwajhihil-karīmi wa sultānihil-qadīmi min ash-shaiṭānir-raḥīm* (I seek refuge in Allāh, the Great, and in His Noble Face and His Eternal Power, from *Shaiṭān*, the rejected).” He (‘Uqbah) said: ‘Is that all?’^[1] I said: ‘Yes.’ So he (added): ‘So when he says that, *Shaiṭān* says:

٤٦٦ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ بِشْرِ بْنِ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ، عَنْ حَبِوَةَ بْنِ شُرَيْحٍ قَالَ: لَقِيتُ عُقْبَةَ بْنَ مُسْلِمٍ فَقُلْتُ لَهُ: بَلَّغْنِي أَنَّكَ حَدَّثْتَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ كَانَ إِذَا دَخَلَ الْمَسْجِدَ قَالَ: «أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ». قَالَ: أَقْطُ؟ قُلْتُ: نَعَمْ. قَالَ: «فَإِذَا قَالَ ذَلِكَ، قَالَ الشَّيْطَانُ: حُفِظَ مِنِّي

[1] Meaning, is that the entire narration that you have heard.

“He has been protected from me for the entire day.” (*Ṣaḥīḥ*)

سَائِرِ الْيَوْمِ».

تخريج: [إسناده صحيح] انفرد به أبو داود.

Chapter 19. What Has Been Narrated Concerning *Aṣ-Ṣalāt* After Entering The *Masjid*

(المعجم ١٩) - بَابُ مَا جَاءَ فِي الصَّلَاةِ
عِنْدَ دُخُولِ الْمَسْجِدِ (التحفة ١٩)

467. It was reported from ‘Amr bin Sulaim Az-Zuraqī, from Abū Qatādah that the Messenger of Allāh ﷺ said: “When one of you comes to the *Masjid*, let him pray two *Rak’ahs* before he sits down.” (*Ṣaḥīḥ*)

٤٦٧ - حَدَّثَنَا الْقُعَيْبِيُّ: حَدَّثَنَا مَالِكٌ عَنْ
عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَمْرِو بْنِ
سُلَيْمِ الزُّرَقِيِّ، عَنْ أَبِي قَتَادَةَ؛ أَنَّ رَسُولَ اللَّهِ
ﷺ قَالَ: «إِذَا جَاءَ أَحَدُكُمْ الْمَسْجِدَ فَلْيُصَلِّ
سَجْدَتَيْنِ مِنْ قَبْلِ أَنْ يَجْلِسَ».

تخريج: أخرجه البخاري، الصلاة، باب: إذا دخل المسجد فليركع ركعتين، ح: ٤٤٤ ومسلم، صلاة المسافرين، باب استحباب تحية المسجد بركعتين ... إلخ، ح: ٧١٤ من حديث مالك به وهو في الموطأ (يحيى): ١٦٢/١ (والقنبي، ص: ١١٠).

468. (There is another chain) from a man from Banū Zuraiq, from Abū Qatādah, from the Prophet ﷺ with similar (to no. 467), and he added: “...Then let him sit (in the *Masjid*) if he so desires, or go for his need.” (*Ṣaḥīḥ*)

٤٦٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَاحِدِ
ابْنُ زِيَادٍ: حَدَّثَنَا أَبُو عُمَيْسٍ عُبَيْدُ بْنُ
عَبْدِ اللَّهِ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ،
عَنْ رَجُلٍ مِنْ بَنِي زُرَيْقٍ، عَنْ أَبِي قَتَادَةَ عَنْ
النَّبِيِّ ﷺ نَحْوَهُ، زَادَ: «ثُمَّ لِيَقْعُدَ بَعْدَ إِنْ
شَاءَ، أَوْ لِيَذْهَبَ لِحَاجَتِهِ».

تخريج: [إسناده صحيح] انظر الحديث السابق * رجل من بني زريق هو عمرو بن سليم.

Comments:

Allāh’s Messenger ﷺ ordered performing two *Rak’ahs* prior to sitting after entering the *Masjid*, he even stopped giving his *Khuṭbah* once to order it, see numbers 1115-1117.

Chapter 20. The Virtue Of Sitting In The *Masjid*

(المعجم ٢٠) - بَابُ فَضْلِ الْقُعُودِ فِي
الْمَسْجِدِ (التحفة ٢٠)

469. It was reported from Al-A’raj, from Abū Hurairah, that the

٤٦٩ - حَدَّثَنَا الْقُعَيْبِيُّ عَنْ مَالِكٍ، عَنْ
أَبِي الزَّنَادِ، عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ

Messenger of Allāh ﷺ said: “The angels continue to pray for one of you as long as he sits in the place that he has prayed in — as long as he does not commit *Hadath*^[1] or [stand up]. (They say): ‘O Allāh! Forgive him. O Allāh! Have mercy on him.’” (*Ṣaḥīḥ*)

رسول الله ﷺ قَالَ: «الْمَلَائِكَةُ تُصَلِّي عَلَيْكَ عَلَى مَا أَحَدْتُمْ مَا دَامَ فِي مُصَلَاةِ الَّذِي صَلَّى فِيهِ، مَا لَمْ يُحَدِّثْ أَوْ [يَقُمْ] اللَّهُمَّ! اغْفِرْ لَهُ، اللَّهُمَّ! اِرْحَمْهُ».

تخريج: أخرجه البخاري، الصلاة، باب الحدث في المسجد، ح: ٤٤٥ من حديث مالك به، وهو في الموطأ (يحيى): ١٦٠/١ (والقنعني، ص: ١٠٦).

470. (With the same chain:) It was reported from Al-A'raj, from Abū Hurairah, he reported that the Messenger of Allāh ﷺ said: “One of you is counted as being in prayer as long as it is the prayer that detains him, nothing preventing him from returning to his family except the prayer.” (*Ṣaḥīḥ*)

٤٧٠ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَزَالُ أَحَدُكُمْ فِي صَلَاةٍ مَا كَانَتِ الصَّلَاةُ تَحْبِسُهُ، لَا يَمْنَعُهُ أَنْ يَنْقَلِبَ إِلَى أَهْلِهِ إِلَّا الصَّلَاةَ».

تخريج: أخرجه البخاري، الأذان، باب من جلس في المسجد ينتظر الصلاة وفضل المساجد، ح: ٦٥٩ ومسلم، المساجد، باب فضل الصلاة المكتوبة في جماعة وفضل انتظار الصلاة... إلخ، ح: ٢٧٥/٦٤٩ بعد، ح: ٦٦١ من حديث مالك به، وهو في الموطأ (يحيى): ١٦٠/١ (والقنعني، ص: ١٠٦).

471. It was reported from Abū Nāfi', from Abū Hurairah that the Messenger of Allāh ﷺ said: “One of you is counted as being in prayer as long as he is in his prayer place, waiting for the prayer (to start). The angels say: ‘O Allāh! Forgive him. O Allāh! Have mercy on him,’ until he leaves or commits *Hadath*.” It was asked (of Abū Hurairah): “What is the meaning of ‘commits *Hadath*?’” He replied: “To pass wind silently or with a noise.” (*Ṣaḥīḥ*)

٤٧١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَزَالُ الْعَبْدُ فِي صَلَاةٍ مَا كَانَ فِي مُصَلَاةٍ يَنْتَظِرُ الصَّلَاةَ، تَقُولُ الْمَلَائِكَةُ: اللَّهُمَّ! اغْفِرْ لَهُ، اللَّهُمَّ! اِرْحَمْهُ، حَتَّى يَنْصَرِفَ أَوْ يُحَدِّثَ». فَقِيلَ: مَا يُحَدِّثُ؟ قَالَ: «يَفْسُو أَوْ يَضْرِبُ».

[1] See no. 471.

تخريج: أخرجه مسلم، المساجد، باب فضل الصلاة المكتوبة في جماعة ... إلخ، ح: ٦٤٩ بعد، ح: ٦٦١ من حديث حماد بن سلمة به.

472. (There is another chain) from ‘Umair bin Hāni’ Al-‘Ansī, from Abū Hurairah, who said: “The Messenger of Allāh ﷺ said: ‘Whoever comes to the *Masjid* for a reason, then that will be his recompense.’” (*Da‘īf*)

٤٧٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا بَنُو خَالِدٍ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي الْعَاتِكَةِ الْأَزْدِيُّ عَنْ عُمَيْرِ بْنِ هَانِيٍّ الْعَسِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَتَى الْمَسْجِدَ لِشَيْءٍ فَهُوَ حِطَّةٌ».

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٤٤٧/٢، ٦٦/٣ من حديث أبي داود به وسنده ضعيف وللحديث شواهد معنوية، انظر تنقيح الرواة: ١/١٣١، ح: ٧٣٠ * عثمان الأزدي ضعيف عند الجمهور وبعضهم ... في غير علي بن يزيد الألهاني، وقولهم مرجوح.

Comments:

The author appears to have included this narration, after the previous narrations in this chapter, in order to indicate that whatever the person's intention is, he will be rewarded accordingly; if it is for the remembrance of Allāh, or if it is to meet someone and talk to him about a wordly matter, etc.

Chapter 21. Announcing Lost Items In The *Masjid* Is Disliked

473. Abū Hurairah narrated that he heard the Messenger of Allāh ﷺ say: “Whoever hears a man announcing his lost animal in the *Masjid*, then let him say, ‘May Allāh not return it to you,’ for the *Masājid* have not been built for this purpose.” (*Sahīh*)

(المعجم ٢١) بَابُ: فِي كَرَاهِيَةِ إِنْشَادِ
الصَّلَاةِ فِي الْمَسْجِدِ (التحفة ٢١)

٤٧٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ الْجُشَيْمِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَرِيْدٍ: حَدَّثَنَا حَيْوَةُ يَعْنِي ابْنَ شَرِيْحٍ قَالَ: سَمِعْتُ أَبَا الْأَسْوَدِ يَعْنِي مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ يَقُولُ: أَخْبَرَنِي أَبُو عَبْدِ اللَّهِ مَوْلَى شَدَادٍ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ سَمِعَ رَجُلًا يَنْشُدُ صَلَاةً فِي الْمَسْجِدِ فَلْيَقُلْ: لَا أَدَاهَا اللَّهُ إِلَيْكَ، فَإِنَّ الْمَسَاجِدَ لَمْ تُبْنَ لِهَذَا».

تخريج: أخرجه مسلم، المساجد، باب النهي عن نشد الصلوة في المسجد .. إلخ، ح: ٥٦٨ من حديث حيوة بن شريح به.

Comments:

Such announcement can be made outside the main gate of the *Masjid*. Announcements regarding lost items or animals are not allowed. Scholars differed on the announcement of lost children. Some of the scholars approve

such announcement and others disagree, and say even this kind of announcement should not be made.

Chapter 22. Spitting In A *Masjid* Is Disliked

474. It was reported from Abān, from Qatādah, from Anas bin Mālik that the Prophet ﷺ said: “Spitting in the *Masjid* is a sin, and its expiation is to cover it.” (*Sahih*)

تخريج: أخرجه البخاري، الصلاة، باب كفارة البزاق في المسجد، ح: ٤١٥ ومسلم، المساجد، باب النهي عن البصاق في المسجد في الصلاة وغيرها... إلخ، ح: ٥٥٢ من حديث شعبة به.

475. It was reported from Abū ‘Awānah, from Qatādah, from Anas bin Mālik, who said that the Messenger of Allāh ﷺ said: “Spitting in the *Masjid* is a sin, and its expiation it to bury it.” (*Sahih*)

تخريج: أخرجه مسلم، المساجد، باب النهي عن البصاق في المسجد... إلخ، ح: ٥٥٢ من حديث أبي عوانة به.

476. It was reported from Sa‘eed, from Qatādah, from Anas bin Mālik who said that the Messenger of Allāh ﷺ said: “(Expelling) phlegm in the *Masjid*...” and he mentioned similar (to no. 475). (*Sahih*)

تخريج: [صحيح] أخرجه أحمد: ١٠٩/٣ من حديث سعيد بن أبي عروبة به والحديث السابق شاهد له وللحديث طرق أخرى عند أحمد: ٢٧٧/٣ وعبدالرزاق، ح: ١٦٩٧ وغيرهما.

477. It was reported from ‘Abdur-Rahmān bin Abī Ḥadrad Al-Aslamī who said: “I heard Abū Hurairah saying: “The Messenger of Allāh ﷺ said: “Whoever enters this *Masjid* and spits in it, or expels

(المعجم ٢٢) بَابُ: فِي كَرَاهِيَةِ الْبُزَاقِ فِي الْمَسْجِدِ (التحفة ٢٢)

٤٧٤ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ وَشُعْبَةُ وَأَبَانٌ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «التَّقْلُّ فِي الْمَسْجِدِ خَطِيئَةٌ وَكَفَّارَتُهُ أَنْ يُوَارِيَهُ».

٤٧٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْبُزَاقَ فِي الْمَسْجِدِ خَطِيئَةٌ، وَكَفَّارَتُهَا دَفْنُهَا».

٤٧٦ - حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْثُّخَاعَةُ فِي الْمَسْجِدِ فَذَكَرَ مِثْلَهُ».

٤٧٧ - حَدَّثَنَا الْقُعَيْبِيُّ: حَدَّثَنَا أَبُو مَوْدُودٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي حَدَرَدِ الْأَسْلَمِيِّ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ دَخَلَ هَذَا الْمَسْجِدَ فَبَزَقَ فِيهِ

phlegm, let him dig a hole and bury it, and if he does not do so, let him spit in his garment and take it out with him.” (*Hasan*)

أَوْ تَنَحَّمَ فَلْيَحْفَرْ وَلْيُدْفِنْهُ، فَإِنْ لَمْ يَفْعَلْ فَلْيَبْرِقْ فِي ثَوْبِهِ ثُمَّ لْيُخْرِجْ بِهِ.

تخريج: [إسناده حسن] أخرجه أحمد: ٢/٢٦٠ من حديث أبي مودود به وصححه ابن خزيمة، ح: ١٣١٠.

478. Tāriq bin ‘Abdullāh Al-Muḥārībī reported that the Messenger of Allāh ﷺ said: “If a person stands up to pray” — or — “when one of you prays, let him not spit in front of him, nor on his right side, but rather on his left side if there is nothing there, or under his left foot, then let him rub (his feet) over it (to bury it).” (*Ṣaḥīḥ*)

٤٧٨ - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ أَبِي الْأَخْوَصِ، عَنْ مَنْصُورٍ، عَنْ رَبِيعٍ، عَنْ طَارِقِ بْنِ عَبْدِ اللَّهِ الْمُحَارِبِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَامَ الرَّجُلُ إِلَى الصَّلَاةِ، أَوْ إِذَا صَلَّى أَحَدُكُمْ فَلَا يَبْرِقَنَّ أَمَامَهُ وَلَا عَنْ يَمِينِهِ، وَلَكِنْ عَنْ تِلْغَاءِ يَسَارِهِ إِنْ كَانَ فَارِعًا، أَوْ تَحْتَ قَدَمِهِ الْيُسْرَى، ثُمَّ لْيَقْلُ بِهِ».

تخريج: [إسناده صحيح] أخرجه الترمذي، الصلاة، باب ما جاء في كراهية البزاق في المسجد، ح: ٥٧١ والنسائي، ح: ٧٢٧ وابن ماجه، ح: ١٠٢١ من حديث منصور به وقال الترمذي: "حسن صحيح".

479. It was reported from Hammād, that Ayyūb narrated from Nāfi‘, from Ibn ‘Umar, who said: “The Messenger of Allāh ﷺ was once giving a sermon when he saw some phlegm (in the front wall) in the direction of the *Qiblah* of the *Masjid*. So he became angry at the people, then scratched it away (with something). And I think that he called for some saffron and covered (the spot) with it. He then said: ‘Indeed, Allāh is facing one of you when he prays, so let him not spit in front of him.’” (*Ṣaḥīḥ*)

٤٧٩ - حَدَّثَنَا سَلِيمَانُ بْنُ دَاوُدَ: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ يَخْطُبُ يَوْمًا إِذْ رَأَى نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ، فَتَعَبَّطَ عَلَى النَّاسِ، ثُمَّ حَكَّهَا قَالَ: وَأَحْسِبُهُ قَالَ: فَدَعَا بِزَعْفَرَانٍ فَلَطَخَهُ بِهِ، وَقَالَ: «إِنَّ اللَّهَ تَعَالَى قَبْلَ وَجْهِ أَحَدِكُمْ إِذَا صَلَّى، فَلَا يَبْرِقُ بَيْنَ يَدَيْهِ».

Abū Dāwud said: Ismā‘il and ‘Abdul-Wārith reported it from Ayyūb, from Nāfi‘ — (as did) Mālik, ‘Ubaidullāh, and Mūsā bin

قال أبو داود: رَوَاهُ إِسْمَاعِيلُ وَعَبْدُ الْوَارِثِ عَنْ أَيُّوبَ، عَنْ نَافِعٍ - وَمَالِكٍ وَعُبَيْدِ اللَّهِ وَمُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ - نَحْوَ حَمَادٍ، إِلَّا أَنَّهُ لَمْ يَذْكُرُوا الزَّعْفَرَانَ. وَرَوَاهُ مَعْمَرٌ عَنْ أَيُّوبَ وَأُثْبِتَ الزَّعْفَرَانَ فِيهِ. وَذَكَرَ

‘Uqbah from Nāfi‘ — similar to that narrated by Ḥammād, except that they did not mention the saffron. Ma‘mar reported it from Ayyūb and he mentioned the saffron in it. And Yaḥyā bin Sulaim narrating it from ‘Ubaidullāh, from Nāfi‘, mentioned *Khalūq*.^[1]

يَحْيَى بْنُ سُلَيْمٍ عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ:
الْخُلُوقَ.

تخريج: أخرجه البخاري، العمل في الصلاة، باب ما يجوز من البصاق والنفخ في الصلاة، ح: ١٢١٣ من حديث حماد به ومسلم، المساجد، باب النهي عن البصاق في المسجد... الخ، ح: ٥٤٧ من حديث أيوب السخيتاني به.

480. Abū Sa‘eed Al-Khudri narrated: “The Prophet ﷺ liked *‘Arājīn*,^[2] and he would always have some in his hand. Once, he entered the *Masjid*, and saw some phlegm in the direction of the *Qiblah*. He scraped it away, then turned around angrily and faced the people. He said: ‘Does one of you like that he be spat on in his face? When one of you faces the *Qiblah*, then he turns to face his Lord, Exalted and Glorified is He, and the angel is on his right side. So let him not spit towards his right, nor towards his *Qiblah*, but let him spit on his left, or under his foot. If he is overcome (and must spit quickly), then let him do like this,” and Ibn ‘Ajlān (the narrator) demonstrated for us that he should spit in his garment, then rub it into the garment. (*Ṣaḥīḥ*)

٤٨٠ - حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ بْنِ عَرَبِيِّ:
حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ عَنْ مُحَمَّدِ بْنِ
عَجْلَانَ، عَنْ عِيَّاضِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي
سَعِيدِ الْخُدْرِيِّ: أَنَّ النَّبِيَّ ﷺ كَانَ يُحِبُّ
الْعَرَّاجِينَ وَلَا يَزَالُ فِي يَدِهِ مِنْهَا، فَدَخَلَ
الْمَسْجِدَ فَرَأَى نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ
فَحَكَّهَا، ثُمَّ أَقْبَلَ عَلَى النَّاسِ مُغْضَبًا فَقَالَ:
«أَيَسُرُّ أَحَدَكُمْ أَنْ يُبْصَقَ فِي وَجْهِهِ، إِنْ
أَحَدَكُمْ إِذَا اسْتَقْبَلَ الْقِبْلَةَ فَإِنَّمَا يَسْتَقْبِلُ رَبَّهُ
عَزَّوَجَلَّ وَالْمَلَكُ عَنْ يَمِينِهِ، فَلَا يَنْفُلُ عَنْ
يَمِينِهِ وَلَا فِي قِبْلَتِهِ، وَلْيُبْصَقْ عَنِ يَسَارِهِ أَوْ
تَحْتَ قَدَمِهِ، فَإِنْ عَجِلَ بِهِ أَمْرٌ فَلْيَقُلْ هَكَذَا»
- وَوَصَفَ لَنَا ابْنُ عَجْلَانَ ذَلِكَ - أَنْ يَنْفُلَ
فِي ثَوْبِهِ ثُمَّ يَرُدُّ بَعْضَهُ عَلَى بَعْضٍ.

[1] A type of perfume commonly used by women which was made of saffron or the like, usually having a reddish or yellowish color. See *An-Nihāyah*.

[2] *‘Arājīn* is the plural of *‘Urjūn* which is the yellow stalk upon which there are clusters of dates.

تخریج: [صحيح] أخرجه أحمد: ۳/۹، ۲۴ من حديث خالد بن الحارث به وصححه ابن حبان (الإحسان): ۲۲۶۷، ۲۲۶۸ والحاكم على شرط مسلم: ۱/۲۵۷ ووافقه الذهبي * ابن عجلان صرح بالسماع وللحديث طرق.

485.^[1] Al-Walīd bin ‘Ubādah bin Aṣ-Ṣāmit said: “We visited Jābir bin ‘Abdullāh while he was in his *Masjid*. He said: ‘The Messenger of Allāh ﷺ came to us in this *Masjid* of ours, and in his hand was an Ibn Tāb *‘Urjūn*.^[2] He saw some phlegm in the direction of the *Qiblah*, so he went to it and scraped it with the *‘Urjūn*. He then said: “Who among you is pleased with Allāh turning away from him? When one of you stands up to pray, then Allāh is in front of him. So let him not spit in front of him, nor on his right, but let him spit on his left, under his left foot. But if he is overcome with some (discharge), then let him do so with his garment,” and he put (the garment) over his mouth, then rubbed it (in). He then said: “Bring some *‘Abir*^[3] to me,” so a youth from our neighborhood hurried (home) to his family and returned with some *Khalūq* in his hands. The Messenger of Allāh ﷺ took it, and placed it on the tip of the *‘Urjūn*, then layered it over the traces of the phlegm.” Jābir added: “So from this, you (started) placing *Khalūq* in your *Masājid*.” (*Ṣaḥīḥ*)

٤٨٥ - حَدَّثَنَا يَحْيَى بْنُ الْفَضْلِ السَّجِسْتَانِيُّ وَهَشَامُ بْنُ عَمَّارٍ وَسَلِيمَانُ بْنُ عَبْدِ الرَّحْمَنِ الدَّمَشَقِيُّانِ بِهَذَا الْحَدِيثِ - وَهَذَا لَفْظُ يَحْيَى بْنِ الْفَضْلِ السَّجِسْتَانِيِّ - قَالُوا: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا يَعْقُوبُ بْنُ مُجَاهِدٍ أَبُو حَزْرَةَ، عَنْ عَبَادَةَ بْنِ الْوَلِيدِ بْنِ عَبَادَةَ بْنِ الصَّامِتِ قَالَ: أَتَيْتَنَا جَابِرًا يَعْني ابن عبد الله، وَهُوَ فِي مَسْجِدِهِ فَقَالَ: أَتَانَا رَسُولُ اللَّهِ ﷺ فِي مَسْجِدِنَا هَذَا، وَفِي يَدِهِ عُرْجُونُ ابْنِ طَابٍ، فَنَظَرَ فَرَأَى فِي قِبْلَةِ الْمَسْجِدِ نُخَامَةً، فَأَقْبَلَ عَلَيْهَا فَحَتَّهَا بِالْعُرْجُونِ ثُمَّ قَالَ: «أَيُّكُمْ يُحِبُّ أَنْ يُعْرِضَ اللَّهُ عَنهُ بَوَجهه»، ثُمَّ قَالَ: «إِنَّ أَحَدَكُمْ إِذَا قَامَ يُصَلِّي فَإِنَّ اللَّهَ قِبَلَ وَجْهه، فَلَا يُبْصِرَنَّ قِبَلَ وَجْهه وَلَا عَنْ يَمِينِهِ وَبِئْسَ عَن يَسَارِهِ تَحْتَ رِجْلِهِ الْيُسْرَى، فَإِنْ عَجَلَتْ بِهِ بَادِرَةٌ فَلْيُقِلْ بِتَوْبِهِ هَكَذَا»، وَوَضَعَهُ عَلَى فِيهِ ثُمَّ دَلَّكَهُ ثُمَّ قَالَ: «أَرُونِي عَيْبِرًا»، فَقَامَ فَتَنَى مِنَ الْحَيِّ يَشْتَدُّ إِلَى أَهْلِهِ، فَجَاءَ بِخُلُوقٍ فِي رَاحَتِهِ، فَأَخَذَهُ رَسُولُ اللَّهِ ﷺ فَجَعَلَهُ عَلَى رَأْسِ الْعُرْجُونِ ثُمَّ لَطَخَ بِهِ عَلَى أَثَرِ النُّخَامَةِ.

[1] Some copies of the text have this narration after no. 484.

[2] Ibn Tāb is a type of date from Al-Madīnah, and it was customary to name types of dates after some people who produced them.

[3] A type of perfume that has some color to it, being a mixture of fragrances.

قال جَابِرٌ: فَمِنْ هُنَاكَ جَعَلْتُمْ الْخَلْقَ فِي مَسَاجِدِكُمْ.

تخريج: أخرجه مسلم، الزهد، باب حديث جابر الطويل وقصة أبي اليسر، ح: ٣٠٠٨ من حديث حاتم بن إسماعيل به.

481. Abū Sahlah As-Sā'ib bin Khallād — Aḥmad (one of the narrators said) — one of the Companions of the Prophet ﷺ — said that once a person led a group of people in prayer, and (while in prayer he) spat in the direction of the *Qiblah* while the Messenger of Allāh ﷺ was looking (at him). When he completed (the prayer), the Messenger of Allāh ﷺ said: “He should not lead you in prayer.” So he wished after that to lead them in prayer, but they prevented him, and informed him of the statement of the Messenger of Allāh ﷺ. The man mentioned this to the Messenger of Allāh ﷺ, so he said: “Yes...” and I think he also said: “...you have offended Allāh and His Messenger.” (*Ḥasan*)

٤٨١ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو عَنْ بَكْرِ بْنِ سَوَادَةَ الْجَدَامِيِّ، عَنْ صَالِحِ بْنِ خَيَّوَانَ، عَنْ أَبِي سَهْلَةَ السَّائِبِ بْنِ خَلَادٍ - قَالَ أَحْمَدُ: مِنْ أَصْحَابِ النَّبِيِّ ﷺ؛ - أَنْ رَجُلًا أَمَّ قَوْمًا فَبَصَقَ فِي الْقِبْلَةِ وَرَسُولُ اللَّهِ ﷺ يَنْظُرُ، فَقَالَ رَسُولُ اللَّهِ ﷺ حِينَ فَرَغَ: «لَا يُصَلِّي لَكُمْ»، فَأَرَادَ بَعْدَ ذَلِكَ أَنْ يُصَلِّيَ لَهُمْ، فَمَنَعُوهُ وَأَخْبَرُوهُ بِقَوْلِ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «نَعَمْ»، وَحَسِبْتُ أَنَّهُ قَالَ: «إِنَّكَ أَذَيْتَ اللَّهَ وَرَسُولَهُ».

تخريج: [إسناده حسن] أخرجه أحمد: ٥٦/٤ من حديث ابن وهب به وصححه ابن حبان، ح: ٣٣٤.

482. It was reported from Abū Al-'Alā', from Muṭṭarīf from his father^[1] that he said: “I came to the Messenger of Allāh ﷺ while he was praying, and he spat under his left foot.” (*Ṣaḥīḥ*)

٤٨٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا سَعِيدُ الْجُرَيْرِيُّ عَنْ أَبِي الْعَلَاءِ، عَنْ مُطَرِّفٍ، عَنْ أَبِيهِ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ يُصَلِّي، فَبَزَقَ تَحْتَ قَدَمِهِ الْبُيُورَى.

تخريج: أخرجه مسلم، انظر الحديث الآتي.

[1] 'Abdullāh bin Ash-Shikh-khīr.

483. (There is another chain) from Abū Al-‘Alā’, from his father (similar to no. 482),^[1] with its meaning and he added: “...then he rubbed it (into the ground) with his sandal.” (*Ṣaḥīḥ*)

٤٨٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ سَعِيدِ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلَاءِ، عَنْ أَبِيهِ بِمَعْنَاهُ، زَادَ: ثُمَّ دَلَكَهُ بِتَعْلِهِ.

تخریج: أخرجه مسلم، المساجد، باب النهي عن البصاق في المسجد... إلخ، ح: ٥٥٤ من حديث يزيد بن زريع به.

484. Abū Sa‘eed said: “I saw Wāḥilah bin Al-Asqa‘ spit upon a straw mat in the *Masjid* of Damascus, then rub it with his foot. He was asked: ‘Why did you do this?’ He replied: ‘Because I saw the Messenger of Allāh ﷺ do it.’” (*Da‘īf*)

٤٨٤ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْفَرَجُ بْنُ فَضَالَةَ عَنْ أَبِي سَعِيدٍ قَالَ: رَأَيْتُ وَائِلَةَ بِنَ الْأَشْمَعِ فِي مَسْجِدِ دِمَشْقَ بَصَقَ عَلَى الْبُورِيِّ ثُمَّ مَسَحَهُ بِرِجْلِهِ، فَقِيلَ لَهُ: لِمَ فَعَلْتَ هَذَا؟ قَالَ: لِأَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعَلُهُ.

تخریج: [إسناده ضعيف] أخرجه أحمد: ٤٩٠/٣ من حديث الفرغ بن فضالة به وهو ضعيف (تقريب) ضعفه الجمهور، وشيخه المجهول.

Comments:

The narrations of this chapter stress the sanctity of the *Masjid*, and that one is not to spit in the *Masjid*, and that if one does that it must be removed, and that if the *Masjid* has a soft floor or the like, then it may be buried, and if it must be done during the *Ṣalāt* then it should be done under the left foot.

Chapter 22. An Idolater Entering The *Masjid*

(المعجم ٢٣) - بَابُ مَا جَاءَ فِي الْمَشْرِكِ يَدْخُلُ الْمَسْجِدَ (التحفة ٢٣)

486. Anas bin Mālik narrated: “A man entered (the *Masjid*) upon a camel. He sat it down and tied it in the *Masjid*, then said: ‘Who among you is Muḥammad?’ And the Messenger of Allāh ﷺ was reclining among them. We told him: ‘This white (person) who is reclining.’ The man said to him: ‘O

٤٨٦ - حَدَّثَنَا عَيْسَى بْنُ حَمَادٍ: أَخْبَرَنَا اللَّيْثُ عَنْ سَعِيدِ الْمُقْبِرِيِّ، عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَوِيرٍ؛ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: دَخَلَ رَجُلٌ عَلَيَّ جَمَلٌ فَأَنَاحَهُ فِي الْمَسْجِدِ، ثُمَّ عَقَلَهُ ثُمَّ قَالَ: أَيْكُمْ مُحَمَّدٌ؟ وَرَسُولُ اللَّهِ ﷺ مُتَّكِيٌّ بَيْنَ ظَهْرَانِيهِمْ، فَقُلْنَا

[1] He is Muṭṭarīf’s brother, both are the sons of ‘Abdullāh bin Ash-Shikh-khīr, the first narration he reported from his brother.

son of ‘Abdul-Muṭṭalib!’ The Prophet ﷺ said: ‘I have responded to you.’ So the man said: ‘O Muḥammad, I am going to ask you...’” and he narrated the remainder of the *Hadīth*. (*Ṣaḥīh*)

لَهُ: هَذَا الْأَيْضُ الْمُتَكَيِّءُ، فَقَالَ لَهُ الرَّجُلُ: يَا ابْنَ عَبْدِ الْمُطَّلِبِ! فَقَالَ لَهُ النَّبِيُّ ﷺ: «قَدْ أَجَبْتُكَ»، فَقَالَ لَهُ الرَّجُلُ: يَا مُحَمَّدُ! إِنِّي سَأَلْتُكَ، وَسَأَقُ الْحَدِيثَ.

تخريج: أخرجه البخاري، العلم، باب ما جاء في العلم، ح: ٦٣ من حديث الليث بن سعد به مطولاً.

487. Ibn ‘Abbās said: “The tribe of Banu Sa’d bin Bakr sent Ḍimām bin Tha’labah to the Messenger of Allāh ﷺ, so he came to him and sat his camel down at the door of the *Masjid* and tied it. He then entered the *Masjid*...” and he mentioned similarly (as no. 486), except that he said that Ḍimām said: “Who among you is the son of Abdul-Muṭṭalib?” The Prophet ﷺ said, “I am the son of ‘Abdul-Muṭṭalib.” So he said: “O son of ‘Abdul-Muṭṭalib...” and he narrated the remainder of the *Hadīth*. (*Ḥasan*)

٤٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو: حَدَّثَنَا سَلَمَةُ: حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ: حَدَّثَنِي سَلَمَةُ بْنُ كَهَيْلٍ وَمُحَمَّدُ بْنُ الْوَلِيدِ بْنِ نُوفَيْعٍ عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: بَعَثَ بَنُو سَعْدِ بْنِ بَكْرِ ضِمَامَ بْنَ تَعْلَبَةَ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَدِمَ عَلَيْهِ، فَأَنَاحَ بَعِيرَهُ، عِنْدَ بَابِ الْمَسْجِدِ، ثُمَّ عَقَلَهُ، ثُمَّ دَخَلَ الْمَسْجِدَ، فَذَكَرَ نَحْوَهُ، قَالَ: فَقَالَ: أَأَيْكُمْ ابْنُ عَبْدِ الْمُطَّلِبِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ»، قَالَ: يَا ابْنَ عَبْدِ الْمُطَّلِبِ وَسَأَقُ الْحَدِيثَ.

تخريج: [إسناده حسن] أخرجه الدارمي، ح: ٦٥٨ من حديث سلمة به وصححه الحاكم: ٣/ ٥٤، ٥٥ ووافقه الذهبي.

Comments:

For the details of the remainder of this narration, see number 63 of *Ṣaḥīh Al-Bukhārī*. This and the following narrations, prove that there is no harm in allowing a disbeliever to enter a *Masjid*, if there is a need or benefit to that.

488. Abū Hurairah said that the Jews came to the Prophet ﷺ while he was sitting in the *Masjid* among his Companions. They said: “O Abul-Qāsim! (What is the verdict) concerning a man and woman who have fornicated with each other?” (*Da‘īf*)

٤٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الرَّهْرِيِّ: حَدَّثَنَا رَجُلٌ مِنْ مُرْبِنَةَ، وَنَحْنُ عِنْدَ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: الْيَهُودُ أَتَوْا النَّبِيَّ ﷺ وَهُوَ جَالِسٌ فِي الْمَسْجِدِ

فِي أَصْحَابِهِ، فَقَالُوا: يَا أَبَا الْقَاسِمِ فِي رَجُلٍ
وَأَمْرًا زَيْنًا مِنْهُمْ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٤٤٤/٢ من حديث أبي داود به وهو في مصنف
عبدالرزاق، ح: ١٣٣٣٠ * رجل من مزينة لم أعرفه، وأصل الحديث متفق عليه، انظر تفسير ابن
كثير: ٦٠/٢.

Comments:

See number 4450 for a more detailed version of this *Hadīth*.

Chapter 24. The Places In Which Prayer Is Not Allowed

(المعجم ٢٤) بَابُ: فِي الْمَوَاضِعِ الَّتِي
لَا تَجُوزُ فِيهَا الصَّلَاةُ. (التحفة ٢٤)

489. Abū Dharr narrated that the Messenger of Allāh ﷺ said: “The earth has been made (a means of) purification for me, and a place of prostration (for prayer).” (*Sahih*)

٤٨٩ - حَدَّثَنَا عُمَانُ بْنُ أَبِي شَيْبَةَ:
حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنِ مُجَاهِدٍ، عَنِ
عُبَيْدِ بْنِ عَمِيرٍ، عَنِ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «جُعِلَتْ لِي الْأَرْضُ طَهْرًا
وَمَسْجِدًا».

تخريج: [صحيح] أخرجه أحمد: ١٤٥/٥ من حديث الأعمش به مطولاً وصححه ابن حبان،
ح: ٢٠٠ وله شواهد عند البخاري: ٤٣٦/١ ومسلم، ح: ٥٢١ وغيرهما.

490. Abū Ṣāliḥ Al-Ghifārī narrated that ‘Alī once passed through (the city of) Babylon in one of his travels. The *Mu’adh-dhin* (caller to prayer) came to him and called the *Adhān* for ‘*Aṣr*. When he had emerged (from the city), he commanded the *Mu’adh-dhin* to call the *Iqāmah*. After completing (the prayer), he said: “My beloved, peace be upon him (meaning, the Prophet ﷺ) prohibited me from praying in a graveyard, and he prohibited me from praying in Babylon, for it is a cursed (land).” (*Da’if*)

٤٩٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: أَخْبَرَنَا
ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي ابْنُ لَهَيْعَةَ وَيَحْيَى بْنُ
أَزْهَرَ عَنِ عَمَارِ بْنِ سَعْدِ الْمُرَادِيِّ، عَنِ أَبِي
صَالِحِ الْغِفَارِيِّ: أَنَّ عَلِيًّا مَرَّ بِبَابِلَ وَهُوَ
يَسِيرُ، فَجَاءَهُ الْمُؤَذِّنُ يُؤَذِّنُهُ بِصَلَاةِ الْعَصْرِ،
فَلَمَّا بَرَزَ مِنْهَا أَمَرَ الْمُؤَذِّنَ فَأَقَامَ الصَّلَاةَ،
فَلَمَّا فَرَغَ قَالَ: إِنَّ جَبِّي عَلَيْهِ السَّلَامُ نَهَانِي
أَنْ أُصَلِّيَ فِي الْمَقْبَرَةِ، وَنَهَانِي أَنْ أُصَلِّيَ
فِي أَرْضِ بَابِلَ فَإِنَّهَا مَلْعُونَةٌ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٤٥١/٢ من حديث أبي داود به * رواية أبي
صالح الغفاري عن علي مرسله كما قال ابن يونس المصري، راجع التهذيب لمزيد التحقيق.

Comments:

This is a distinctive characteristic of the Muslim *Ummah*, that the whole earth is made pure for them, and they are allowed to prostrate anywhere on it, and that pure earth is a means of purification according to other narrations. Muslims have been granted the ease of offering the prayer wherever they might be on the earth, except for a few places which have been mentioned in various narrations.

491. (There is another chain) from ‘Alī with the meaning of the report of Sulaimān bin Dāwud (no. 490). He said: “When he had left” in place of: “When he had emerged.” (*Da‘īf*)

٤٩١ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يَحْيَى بْنُ أَزْهَرَ وَابْنُ لَهَيْعَةَ عَنِ الْحَجَّاجِ بْنِ شَدَّادٍ، عَنْ أَبِي صَالِحٍ الْغَفَارِيِّ، عَنْ عَلِيِّ بْنِ مَعْنَى سُلَيْمَانَ بْنِ دَاوُدَ قَالَ: فَلَمَّا خَرَجَ مَكَانَ فَلَمَّا بَرَزَ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٤٥١/٢ من حديث أبي داود به وانظر الحديث السابق.

Comments:

In his *Ṣaḥīḥ*, Al-Bukhārī (see before number 433) mentioned — without a chain of narration, “It has been mentioned that ‘Alī disliked performing *Ṣalāt* in the lands of Babylon which had collapsed.” He also narrated a chain for that in his *Tārīkh Al-Kabīr*, as did Ibn Abī Shaibah and ‘Abdur-Razzāq. See *Taḡhliq At-Ta‘liq* by Al-Ḥāfiẓ Ibn Ḥajar. Those narrations are not attributed to the Prophet ﷺ as in the case of this one. In the same chapter of his *Ṣaḥīḥ*, Al-Bukhārī narrated the *Ḥadīth* from Allāh’s Messenger ﷺ saying: “Do not enter (the places) of those people where Allāh’s punishment had fallen unless you do so weeping. If you do not weep, do not enter (the places of these people) because Allāh’s curse and punishment which fell upon them may fall upon you.” — indicating support for the meaning of this narration.

492. It was narrated from Abū Sa‘eed that he said: “The Messenger of Allāh ﷺ said;” — in his narration, Mūsā (one of the narrators) said: “‘Amr (one of the narrators) thought it was: “Indeed the Prophet ﷺ said: ‘All of the earth is a place of prostration, except a *Ḥammām*,^[1] and a graveyard.” (*Ṣaḥīḥ*)

٤٩٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ؛ ح: وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَاحِدِ عَنْ عَمْرٍو بْنِ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ؛ وَقَالَ مُوسَى فِي حَدِيثِهِ - فِيمَا يَحْسِبُ عَمْرٍو - إِنَّ النَّبِيَّ ﷺ قَالَ: «الْأَرْضُ كُلُّهَا مَسْجِدٌ إِلَّا الْحَمَّامَ وَالْمَقْبَرَةَ».

[1] *Ḥammām*: a bath house, or the like.

تخريج: [إسناده صحيح] أخرجه ابن ماجه، المساجد، باب المواضع التي تكره فيها الصلاة، ح: ٧٤٥ من حديث عمرو بن يحيى به وعلقه الترمذي، ح: ٣١٧ وصححه ابن خزيمة، ح: ٧٩١ وابن حبان، ح: ٣٣٨، ٣٣٩ والحاكم على شرط الشيخين: ٢٥١/١ ووافقه الذهبي.

Chapter 24. Praying In Camel Resting Areas^[1]

493. Al-Barā' bin 'Āzib narrated that a man asked the Messenger of Allāh ﷺ about praying in camel pens. He replied: "Do not pray in the camel resting areas, since they are from *Shaiṭān*." He was then asked about praying in goat pens,^[2] to which he replied: "Pray in them, for they are blessed." (*Ṣaḥīḥ*)

(المعجم ٢٥) - بَابُ النَّهْيِ عَنِ الصَّلَاةِ فِي مَبَارِكِ الْإِبِلِ (التحفة ٢٥)

٤٩٣ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الرَّازِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الصَّلَاةِ فِي مَبَارِكِ الْإِبِلِ، فَقَالَ: «لَا تُصَلُّوا فِي مَبَارِكِ الْإِبِلِ فَإِنَّهَا مِنَ الشَّيَاطِينِ»، وَسُئِلَ عَنِ الصَّلَاةِ فِي مَرَابِضِ الْعَنَمِ، فَقَالَ: «صَلُّوا فِيهَا فَإِنَّهَا بَرَكَةٌ».

تخريج: [إسناده صحيح] تقدم ح: ١٨٤ وأخرجه البيهقي: ٤٤٩/٢ من حديث أبي داود به.

Chapter 25. When Should A Boy Be Ordered To Offer *Aṣ-Ṣalāt* ?

494. 'Abdul-Mālik bin Ar-Rabī' bin Sabrah reported from his father, from his grandfather, that the Prophet ﷺ said: "Command a boy to offer *Aṣ-Ṣalāt* when he reaches the age of seven. And when he reaches the age of ten, then (if he does not offer *Aṣ-Ṣalāt*) discipline him for it." (*Ḥasan*)

(المعجم ٢٦) بَابُ: مَتَى يُؤْمَرُ الْغُلَامُ بِالصَّلَاةِ (التحفة ٢٦)

٤٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى يَغْنِي ابْنَ الطَّبَّاعِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ عَبْدِ الْمَلِكِ بْنِ الرَّبِيعِ بْنِ سَبْرَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ النَّبِيُّ ﷺ: «مُرُوا الصَّبِيَّ بِالصَّلَاةِ إِذَا بَلَغَ سَبْعَ سِنِينَ، وَإِذَا بَلَغَ عَشْرَ سِنِينَ فَاضْرِبُوهُ عَلَيْهَا».

[1] *Mabāarak* are the places where the camels are kept. Other versions of this narration say camel pens, or camel resting or watering areas. This wording gives the most general meaning, referring to any area where the camels rest at, and the reason is explained.

[2] This narration preceded with more complete wording under number 184. The word *Ghanam*, translated here as goat, applies to both sheep and goats.

تخريج: [إسناده حسن] أخرجه الترمذي، الصلاة، باب ما جاء متى يؤمر الصبي بالصلاة، ح: ٤٠٧ من حديث عبد الملك بن الربيع به وقال: "حسن صحيح" وصححه ابن خزيمة، ح: ١٠٠٢ والحاكم على شرط مسلم: ٢٠١/١ ووافقه الذهبي.

Comments:

1. This order is both for male and female children. When they reach the age of understanding the issues, or they are old enough to understand good and bad, they should be ordered to pray so that they may learn the prayer.
2. The child should be put into the routine of praying five times a day once he or she reaches the age of seven. However, at this age, they need not be forced or physically disciplined. Once they reach the age of ten, however, they should be made to pray all five prayers.

495. It was reported from Ismā'īl, from Sawwār Abū Ḥamzah — Abū Dāwud said: He is Sawwār bin Dāwud Abū Ḥamzah Al-Muzanī Aṣ-Ṣayrafī — from 'Amr bin Shu'aib who reported from his father, from his grandfather that the Messenger of Allāh ﷺ said: "Command your children to pray when they reach the age of seven, and discipline them for it when they reach the age of ten, and (at that age) separate between them in their beds." (*Ṣaḥīḥ*)

١٨٢ من حديث سوار أبي حمزة به وسنده حسن

496. It was reported from Wakī' that Dāwud bin Sawwār Al-Muzanī narrated with his chain and its meaning (a narration similar to no. 496), and he added: "And if one of you marries off his (female) servant to his slave or servant, then let him not look at (the portion of the body) which is below the navel and above the knees." (*Ṣaḥīḥ*)

Abū Dāwud said: Wakī' made a mistake with his name. Abū Dāwud Aṭ-Ṭayālīsī reported this *Ḥadīth*

٤٩٥ - حَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ يَعْني
الْيَشْكُرِيَّ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ سَوَّارِ أَبِي
حَمَزَةَ - قَالَ أَبُو دَاوُدَ: وَهُوَ سَوَّارُ بْنُ دَاوُدَ
أَبُو حَمَزَةَ الْمُزَنِيِّ الصَّرَفِيُّ - عَنْ عَمْرِو بْنِ
شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ
سَبْعِ سِنِينَ، وَاصْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ
سِنِينَ، وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ».

تخريج: [صحيح] أخرجه أحمد: ٢/١٨٠، ١٨٢ من الحديث السابق شاهد له.

٤٩٦ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا
وَكَيْعٌ: حَدَّثَنِي دَاوُدُ بْنُ سَوَّارِ الْمُزَنِيِّ بِإِسْنَادِهِ
وَمَعْنَاهُ وَرَادَ: «وَإِذَا زَوَّجَ أَحَدُكُمْ خَادِمَهُ عَبْدَهُ
أَوْ أَجِيرَهُ، فَلَا يَنْظُرْ إِلَى مَا دُونَ الشَّرَةِ وَفَوْقَ
الرُّكْبَةِ».

قال أبو داود: وهم وكيع في اسمه،
وروى عنه أبو داود الطيالسي هذا الحديث
فقال: حدثنا أبو حمزة سوار الصيرفي.

from him, so he said: “Abū Hamzah Sawwār Aṣ-Ṣayrafī narrated to us...”

تخريج: [صحيح] انظر الحديث السابق أخرجه أحمد: ١٨٠/٢ عن وكيع به .

497. Hishām bin Sa‘d narrated: “We visited Mu‘ādh bin ‘Abdullāh bin Khhubaib Al-Juhanī, and he asked his wife: ‘When should a boy start praying?’ She replied: ‘A man from among us narrated from the Messenger of Allāh ﷺ that he was asked about this, so he said: “When he can differentiate his right hand from his left hand, then command him to prayer.” (*Da‘īf*)”

٤٩٧ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي هِشَامُ بْنُ سَعْدٍ: حَدَّثَنِي مُعَاذُ بْنُ عَبْدِ اللَّهِ بْنِ حُبَيْبِ الْجُهَنِيِّ قَالَ: دَخَلْنَا عَلَيْهِ فَقَالَ لِامْرَأَتِهِ: مَتَى يُصَلِّي الصَّبِيُّ؟ فَقَالَتْ: كَانَ رَجُلٌ مِنَّا يَذْكُرُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ سُئِلَ عَنْ ذَلِكَ، فَقَالَ: «إِذَا عَرَفَ يَمِينَهُ مِنْ شِمَالِهِ فَمَرَّوهُ بِالصَّلَاةِ».

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٨٤/٣ من حديث عبدالله بن وهب به وسنده ضعيف * امرأة مجهولة، والرجل لم أعرفه، وللحديث طريق شاذ عند الطبراني في الصغير: ١/٩٩ .

Chapter 28. How The *Adhān* Began

(المعجم ٢٧) - بَابُ بَدْءِ الْأَذَانِ

(التحفة ٢٧)

498. Abū ‘Umair bin Anas narrated from one of his uncles from the *Anṣār* that he said: “The Prophet ﷺ was concerned about finding an appropriate method for congregating the people for the prayer. Someone suggested, ‘Raise a horn when the time for prayer comes. When they see it, they will inform one another (and come to the *Masjid*),’ But he did not like this (idea). So (someone) mentioned (using) a horn” — meaning a *Shabūr* — and Ziyād (the narrators) said: “The *Ṣabūr* (horn of the Jews),” — “but he did not like that either, and he said: ‘This is of the custom of the Jews.’ Then (someone) mentioned

٤٩٨ - حَدَّثَنَا عَبَادُ بْنُ مُوسَى الْحُتْلِيُّ وَزِيَادُ بْنُ أَبِي بَرٍّ - وَحَدِيثُ عَبَّادٍ أَثَمٌ - قَالَا: حَدَّثَنَا هُشَيْمٌ عَنْ أَبِي بَشِيرٍ قَالَ: قَالَ زِيَادٌ: أَنْبَأَنَا أَبُو بَشِيرٍ عَنْ أَبِي عُمَيْرِ بْنِ أَنَسٍ، عَنْ عُمَيْرٍ لَهُ مِنَ الْأَنْصَارِ قَالَ: أَهْتَمَّ النَّبِيُّ ﷺ لِلصَّلَاةِ كَيْفَ يَجْمَعُ النَّاسَ لَهَا، فَقِيلَ لَهُ: أَنْصِبْ رَايَةً عِنْدَ حُضُورِ الصَّلَاةِ، فَإِذَا رَأَوْهَا آدَنَ بَعْضُهُمْ بَعْضًا، فَلَمْ يُعْجِبْهُ ذَلِكَ. قَالَ: فَذَكَرَ لَهُ الْفَنَعُ - يَعْنِي الشَّبُورَ - وَقَالَ زِيَادٌ: شَبُورُ الْيَهُودِ، فَلَمْ يُعْجِبْهُ ذَلِكَ وَقَالَ: «هُوَ مِنْ أَمْرِ الْيَهُودِ». قَالَ: فَذَكَرَ لَهُ النَّاقُوسُ، فَقَالَ: «هُوَ مِنْ أَمْرِ النَّصَارَى». فَأَنْصَرَفَ عَبْدُ

(using) a bell,^[1] but he said: ‘This is of the custom of the Christians.’ ‘Abdullāh bin Zaid bin ‘Abd Rabbih returned (to his home) troubled, due to the concern of the Messenger of Allāh ﷺ. He was shown the *Adhān* in his dream, so he set forth to the Messenger of Allāh ﷺ and informed him: ‘O Messenger of Allāh! I was in a state between sleep and wakefulness, when a person came to me and showed me (how to perform) the *Adhān*.’ And ‘Umar bin Al-Khattāb had seen it before that, but he did not inform (anyone) about it for twenty days, then he informed the Messenger of Allāh ﷺ. He asked him: ‘What prevented you from informing us?’ He replied: “Abdullāh bin Zaid preceded me, so I was shy (to inform you).’ The Messenger of Allāh ﷺ then said: ‘O Bilāl! Stand up and see what ‘Abdullāh bin Zaid commands you to do, then do it.’ So Bilāl called the *Adhān*.”

Abū Bishir (one of the narrators) said: “Abū ‘Umair informed me that the *Anṣār* think that, were it not for the fact that ‘Abdullāh bin Zaid was sick at the time (of the dream), the Messenger of Allāh ﷺ would have made him the *Mu’adh-dhin*.” (*Ṣaḥīḥ*)

الله بن زَيْدِ بْنِ عَبْدِ رَبِّهِ وَهُوَ مُهْتَمٌّ لَهُمْ رَسُولِ
الله ﷺ، فَأَرَى الْأَذَانَ فِي مَنَامِهِ. قَالَ: فَغَدَا
عَلَى رَسُولِ اللهِ ﷺ فَأَخْبَرَهُ فَقَالَ: يَا رَسُولَ
الله! إِنِّي لَبَيِّنٌ نَائِمٌ وَيَقْظَانٌ إِذْ أَتَانِي آتٍ
فَأَرَانِي الْأَذَانَ. قَالَ: وَكَانَ عُمَرُ بْنُ الْخَطَّابِ
قَدْ رَأَاهُ قَبْلَ ذَلِكَ، فَكَتَمَهُ عِشْرِينَ يَوْمًا. قَالَ:
ثُمَّ أَخْبَرَ النَّبِيَّ ﷺ فَقَالَ لَهُ: «مَا مَنَعَكَ أَنْ
تُخْبِرَنِي؟» فَقَالَ: سَبَقَنِي عَبْدُ اللهِ بْنُ زَيْدٍ
فَاسْتَحْيَيْتُ، فَقَالَ رَسُولُ اللهِ ﷺ: «يَا بِلَالُ!
قُمْ فَانظُرْ مَا يَأْمُرُكَ بِهِ عَبْدُ اللهِ بْنُ زَيْدٍ
فَأَفْعَلُهُ». قَالَ: فَأَدَّنَ بِلَالٌ. قَالَ أَبُو بَشِيرٍ:
فَأَخْبَرَنِي أَبُو عَمِيرٍ؛ أَنَّ الْأَنْصَارَ تَزْعُمُ أَنَّ
عَبْدَ اللهِ بْنَ زَيْدٍ لَوْلَا أَنَّهُ كَانَ يَوْمَئِذٍ مَرِيضًا
لَجَعَلَهُ رَسُولُ اللهِ ﷺ مُؤَذِّنًا.

تخريج: [إسناده صحيح] أخرجه البيهقي: ٣٩٠/١ من حديث أبي داود به، وذكره الحافظ في فتح الباري: ٨١/٢، وصححه إلى أبي عمير بن أنس.

[1] *Nāqūs* a bell, and it is also used for a knocker, something used like a bell but made of wood, struck by another piece of wood.

Chapter 28. How The *Adhān* Is Performed

(المعجم ٢٨) بَابُ: كَيْفَ الْأَذَانُ

(التحفة ٢٨)

The word *Adhān* means to pronounce and inform, and here, it refers to the particular words by which the people are informed about the entry of the time of one of the obligatory prayers (*Salāt*). The words of the *Adhān* are pronounced with a loud voice, so that the people could hear the call. The statements in the *Adhān* are a specific trait of the Muslim *Ummah*.

499. ‘Abdullāh bin Zaid narrated: “When the Prophet ﷺ ordered that a bell be rung so that people congregate for the prayer, I saw in my dream a person coming to me with a bell in his hand. So I said: ‘O servant of Allāh! Will you sell (me) the bell?’ He said: ‘What will you do with it?’ I said, ‘We will call people with it to the prayer.’ So he said: ‘Should I not inform you of something which will be better than this?’ I said: ‘Yes, of course!’ So he said: ‘Say: “*Allāhu Akbaru Allāhu akbaru, Allāhu Akbaru Allāhu akbaru. Ashhadu anlā ilāha illallāh, Ashhadu anlā ilāha illallāh. Ashhadu anna Muḥammadan Rasūlullāh, Ashhadu anna Muḥammadan Rasūlullāh. Ḥayya ‘alaṣ-ṣalāh, Ḥayya ‘alaṣ-ṣalāt. Ḥayya ‘alāl-falāh, Ḥayya ‘alāl-falāh. Allāhu Akbaru Allāhu Akbaru, lā ilāha ill-Allāh.*” (Allāh is the Most Great, Allāh is the Most Great, Allāh is the Most Great, Allāh is the Most Great; I bear witness that none has the right to be worshiped but Allāh, I bear witness that none has the right to be worshiped but Allāh; I bear witness that Muḥammad is the Messenger of Allāh, I bear witness that

٤٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ مَنْصُورٍ الطُّوسِيُّ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ الْحَارِثِ التَّمِيمِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَبْدِ رَبِّهِ: حَدَّثَنِي أَبِي عَبْدُ اللَّهِ بْنُ زَيْدٍ قَالَ: لَمَّا أَمَرَ رَسُولُ اللَّهِ ﷺ بِالنَّاقُوسِ يُعْمَلُ لِيُضْرَبَ بِهِ لِلنَّاسِ لِيَجْمَعَ الصَّلَاةَ، طَافَ بِي، وَأَنَا نَائِمٌ، رَجُلٌ يَحْمِلُ نَاقُوسًا فِي يَدِهِ، فَقُلْتُ: يَا عَبْدَ اللَّهِ! أَتَبِيعُ النَّاقُوسَ؟ قَالَ: وَمَا تَصْنَعُ بِهِ؟ فَقُلْتُ: نَدْعُو بِهِ إِلَى الصَّلَاةِ، قَالَ: أَفَلَا أَدُلُّكَ عَلَى مَا هُوَ خَيْرٌ مِنْ ذَلِكَ؟ فَقُلْتُ لَهُ: بَلَى، قَالَ: فَقَالَ: تَقُولُ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ. أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ. حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ. اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ. لَا إِلَهَ إِلَّا اللَّهُ. قَالَ: ثُمَّ اسْتَأْخَرَ عَنِّي غَيْرَ بَعِيدٍ، ثُمَّ قَالَ: ثُمَّ

Muḥammad is the Messenger of Allāh; Come to the prayer, Come to the prayer; come to the prosperity, Come to the prosperity; Allāh is the Most Great, Allāh is the Most Great; none has the right to be worshiped but Allāh).

Then (the person) moved a small distance away and said: "Then you should say, when you wish to start the prayer: "*Allāhu Akbaru Allāhu akbaru, Ashhadu anlā ilāha illallāh, Ashhadu anna Muḥammadan Rasūlullāh. Hayya 'alaṣ-ṣalāt, Hayya 'alāl-falāh. Qad qāmatiṣ-ṣalāh, Qad qāmatiṣ-ṣalāh. Allāhu Akbaru Allāhu Akbaru, lā ilāha illallāh.*" (Allāh is the Most Great, Allāh is the Most Great, I bear witness that none has the right to be worshiped but Allāh, I bear witness that Muhammad is the Messenger of Allāh; Come to the prayer; Come to the prosperity; The prayer is about to begin, the prayer is about to begin; Allāh is the Most Great, Allāh is the Most Great; none has the right to be worshiped but Allāh).

The next morning, I came to the Messenger of Allāh ﷺ and informed him of my dream. He said: 'This is a true dream (from Allāh), Allāh willing. Stand up with Bilāl and tell him (the words) that you saw in your dream, for he has a louder voice than you.' So I stood with Bilāl and started reciting to him (the words), and he would call them out (loudly). 'Umar bin Al-Khaṭṭāb heard this while he was in his house, so he left (his house)

تَقُولُ إِذَا أَقَمْتَ الصَّلَاةَ: اللهُ أَكْبَرُ اللهُ أَكْبَرُ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ. حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ. قَدْ قَامَتِ الصَّلَاةُ، قَدْ قَامَتِ الصَّلَاةُ. اللهُ أَكْبَرُ اللهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللهُ. فَلَمَّا أَصْبَحْتُ أَتَيْتُ رَسُولَ اللهِ ﷺ فَأَخْبَرْتُهُ بِمَا رَأَيْتُ، فَقَالَ: «إِنَّهَا لَرُؤْيَا حَقٍّ إِنْ شَاءَ اللهُ، فَقُمْ مَعَ بِلَالٍ فَأَلِّقْ عَلَيْهِ مَا رَأَيْتَ فَلْيُؤدِّنْ بِهِ فَإِنَّهُ أُنْدَى صَوْتًا مِنْكَ»، فَقُمْتُ مَعَ بِلَالٍ فَجَعَلْتُ أَلْقِيهِ عَلَيْهِ وَيُؤدِّنُ بِهِ. قَالَ: فَسَمِعَ ذَلِكَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ وَهُوَ فِي بَيْتِهِ، فَخَرَجَ يَجُرُّ رِدَاءَهُ يَقُولُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ يَا رَسُولَ اللهِ! لَقَدْ رَأَيْتُ مِثْلَ مَا أُرِي، فَقَالَ رَسُولُ اللهِ ﷺ: «فَلِلَّهِ الْحَمْدُ».

قال أبو داود: هكذا رواية الزُّهري عن سعيد بن المسيب، عن عبد الله بن زيد، وقال فيه ابن إسحاق عن الزُّهري: اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، اللهُ أَكْبَرُ. وقال معمر ويونس عن الزُّهري فيه: اللهُ أَكْبَرُ اللهُ أَكْبَرُ لَمْ يُتَيَّنَا.

dragging his *Ridā* behind him, saying: ‘(I swear) by Him Who has sent you with the truth, O Messenger of Allāh, I (too) dreamt the same dream that he has been shown.’ So the Messenger of Allāh ﷺ said: ‘Then all praises are due to Allāh.’” (*Hasan*)

Abū Dāwud said: This is (also) how the narration of Az-Zuhrī is from Sa’eed bin al-Musayyab, from ‘Abdullāh bin Zaid. And Ibn Ishāq (also reported it) from Az-Zuhrī, he said in it: “*Allāhu Akbaru Allāhu Akbaru, Allāhu Akbaru Allāhu Akbaru*. While in their narration from Az-Zuhrī, Ma’mar and Yūnus said: “*Allāhu Akbaru Allāhu Akbaru*,” they did not say it twice.

تخریج: [إسناده حسن] أخرجه ابن ماجه، الأذان، باب بدء الأذان، ح: ٧٠٦ من حديث ابن إسحاق به وصححه الترمذي، ح: ١٨٩ وابن خزيمة، ح: ٣٧١ وابن حبان، ح: ٢٨٧ وغيرهم.

500. Muḥammad bin ‘Abdul-Mālik bin Abī Maḥdḥūrah narrated from his father, from his grandfather, that he said: “O Messenger of Allāh! Teach me the *Sunnah* (practice) of the *Adhān*.’ So the Prophet ﷺ wiped my forehead and said: ‘Say: “*Allāhu Akbaru Allāhu Akbaru, Allāhu Akbaru Allāhu akbaru*” (Allāh is the Most Great, Allāh is the Most Great, Allāh is the Most Great, Allāh is the Most Great. And raise your voice while (saying) them. Then say: “*Ashhadu anlā ilāha illallāh, Ashhadu anlā ilāha illallāh. Ashhadu anna Muḥammadan rasūlullāh, Ashhadu anna Muḥammadan rasūlullāh*.” (I bear witness that none has the right

٥٠٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا الْحَارِثُ بْنُ عُبَيْدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْمَلِكِ بْنِ أَبِي مَحْدُورَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! عَلِّمْنِي سُنَّةَ الْأَذَانِ. قَالَ: فَمَسَحَ مُقَدَّمَ رَأْسِي. قَالَ: «تَقُولُ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، تَرْفَعُ بِهَا صَوْتَكَ، ثُمَّ تَقُولُ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ. ثُمَّ تَرْفَعُ بِهَا صَوْتَكَ بِالشَّهَادَةِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ.»

to be worshiped but Allāh, I bear witness that none has the right to be worshiped but Allāh, I bear witness that Muhammad is the Messenger of Allāh, I bear witness that Muhammad is the Messenger of Allāh).

(All of this) say silently, with a low voice. Then raise your voice with the testimony (of faith): “*Ashhadu anlā ilāha illallāh, Ashhadu anlā ilāha illallāh. Ashhadu anna Muḥammadan Rasūlullāh, Ashhadu anna Muḥammadan Rasūlullāh. Ḥayya ‘alaṣ-ṣalāt, Ḥayya ‘alaṣ-ṣalāt. Ḥayya ‘alāl-falāḥ, Ḥayya ‘alāl-falāḥ.*” (I bear witness that none has the right to be worshiped but Allāh, I bear witness that none has the right to be worshiped but Allāh; I bear witness that Muhammad is the Messenger of Allāh; come to the prayer, come to the prayer come to the prosperity, come to the prosperity).

And if it is the morning prayer (for which you are calling the *Adhān*), you should say: “*Aṣ-Ṣalātu khairun minan-nawm, Aṣ-Ṣalātu khairun minan-nawm. Allāhu Akbaru Allāhu Akbaru, lā ilāha illallāh.*” (Prayer is better than sleep, prayer is better than sleep, Allāh is the Most Great Allāh is the Most Great; none has the right to be worshiped but Allāh.)” (*Ṣaḥīḥ*)

تخریج: [صحيح] أخرجه الطبراني في الكبير: ١٧٤/٧ من حديث مسدد به وسنده ضعيف

وانظر، ح: ٥٠٢ فهو شاهد له .

Comments:

Abū Maḥdūrāh was the second *Mu'adh-dhin* of the Prophet ﷺ, after Bilāl. This event occurred on return from the Battle of Ḥunain. When the two testimonies are repeated, as indicated in this narration, it is called *Tarjī'*, and it is an affirmed *Sunnah*. Regarding the additional wording for the *Ṣubḥ* or

أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ. فَإِنْ كَانَ صَلَاةُ الصُّبْحِ قُلْتِ: الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ، الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ.

Fajr Adhān (and it is referred to as *Tathwīb*) some versions of this narration say that it is for the first *Adhān*; see nos 532-534.

501. (There is another chain) from ‘Uthmān bin As-Sā’ib who said: “My father and the mother of ‘Abdul-Mālik bin Abī Maḥdhūrah informed me, from Abū Maḥdhūrah, from the Prophet ﷺ,” with similar to this narration, and in it: “(Say): ‘*Aṣ-Ṣalātu khairun minan-nawm*, *Aṣ-Ṣalātu khairun minan-nawm*.’ Prayer is better than sleep; prayer is better than sleep, in the first (*Adhān*) of the morning prayer.” (*Hasan*)

Abū Dāwud said: The (previous) narration of Musad-dad is more detailed, for he said in it: “...and he taught me the *Iqāmah*, (that I should say each of the phrases) twice: ‘*Allāhu Akbaru Allāhu Akbaru, Ashhadu anlā ilāha illallāh, Ashhadu anna Muḥammadan Rasūlullāh, Ashhadu anna Muḥammadan Rasūlullāh. Hayya ‘alaṣ-ṣalāt, Hayya ‘alaṣ-ṣalāt. Hayya ‘alāl-falāh, Hayya ‘alāl-falāh. Qad qāmatiṣ-ṣalāt, Qad qāmatiṣ-ṣalāt. Allāhu akbaru Allāhu akbaru, lā ilāha illallāh.*’” (Allāh is the Most Great, Allāh is the Most Great; I bear witness that none has the right to be worshiped but Allāh, I bear witness the none has the right to be worshiped but Allāh; I bear witness that Muḥammad is the Messenger of Allāh, I bear witness that Muḥammad is the Messenger of Allāh; come to the prayer, come to the prayer; come to the prosperity; Come to the prosperity; The prayer

٥٠١ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو عَاصِمٍ وَعَبْدُ الرَّزَّاقِ عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عُثْمَانُ بْنُ السَّائِبِ: أَخْبَرَنِي أَبِي وَأُمُّ عَبْدِ الْمَلِكِ بْنِ أَبِي مَحْدُورَةَ، عَنْ أَبِي مَحْدُورَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ هَذَا الْخَبَرِ وَفِيهِ: «الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ، الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ فِي الْأُولَى مِنَ الصُّبْحِ».

قال أبو داود: وحديث مسدد أبين، قال فيه: وَعَلَّمَنِي الْإِقَامَةَ مَرَّتَيْنِ مَرَّتَيْنِ، «اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ».

قال أبو داود: وقال عبدُ الرزّاق: وَإِذَا أَقَمْتَ فَقُلْهَا مَرَّتَيْنِ: قَدْ قَامَتِ الصَّلَاةُ، قَدْ قَامَتِ الصَّلَاةُ، أَسْمِعْتِ؟ - قال -: فَكَانَ أَبُو مَحْدُورَةَ لَا يَجُزُّ نَاصِبَتَهُ وَلَا يَفْرِقُهَا، لِأَنَّ النَّبِيَّ ﷺ مَسَّحَ عَلَيْهَا.

'*alāṣ-ṣalāt, Ḥayya 'alāṣ-ṣalāt. Ḥayya 'alāl-falāḥ, Ḥayya 'alāl-falāḥ. Allāhu Akbaru Allāhu Akbaru, lā ilāha illallāh.*' (Allāh is the Most Great, Allāh is the Most Great; Allāh is the Most Great; I bear witness that none has the right to be worshiped but Allāh, I bear witness that none has the right to be worshiped but Allāh, I bear witness that Muḥammad is the Messenger of Allāh, I bear witness that Muḥammad is the Messenger of Allāh; Allāh is the Most Great, Allāh is the Most Great; I bear witness that none has the right to be worshiped but Allāh, I bear witness that none has the right to be worshiped but Allāh, I bear witness that none has the right to be worshiped but Allāh, I bear witness that Muḥammad is the Messenger of Allāh, I bear witness that Muḥammad is the Messenger of Allāh; come to the prayer, come to the prayer; come to the prosperity, come to the prosperity; Allāh is the Most Great, Allāh is the Most Great; none has the right to be worshiped but Allāh.)

And the *Iqāmah* (was): '*Allāhu Akbaru Allāhu Akbaru, Allāhu Akbaru, Allāhu Akbaru. Ashhadu anlā ilāha illallāh, Ashhadu anlā ilāha illallāh, Ashhadu anna Muḥammadan Rasūlullāh, Ashhadu anna Muḥammadan Rasūlullāh. Ḥayya 'alāṣ-ṣalāt, Ḥayya 'alāṣ-ṣalāt. Ḥayya 'alāl-falāḥ Ḥayya 'alāl-falāḥ. Qad qāmatiṣ-ṣalāt, Qad qāmatiṣ-ṣalāt. Allāhu Akbaru Allāhu Akbaru, lā ilāha illallāh.*' (Allāh is the Most Great, Allāh is the Most Great; I bear witness that none has the right

مُحَمَّدًا رَسُولُ اللَّهِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ.»
وَالْإِقَامَةُ: «اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ، قَدْ قَامَتِ الصَّلَاةُ، قَدْ قَامَتِ الصَّلَاةُ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ» كَذَا فِي كِتَابِهِ فِي حَدِيثِ أَبِي مُحَمَّدٍ وَرَوَهُ.

ot be worshiped but Allāh, I bear witness that none has the right to be worshiped but Allāh; I bear witness that Muḥammad is the Messenger of Allāh, I bear witness that Muḥammad is the Messenger of Allāh; come to the prayer, come to the prayer; come to the prosperity, come to the prosperity; the prayer is about to begin, the prayer is about to begin; Allāh is the Most Great, Allāh is the Most Great; none has the right to be worshiped but Allāh). This how the *Hadīth* of Abū Maḥdhūrah was written in his book.’^[1] (*Ṣaḥīh*)

تخریج: أخرجه مسلم، الصلاة، باب صفة الأذان، ح: ٣٧٩ من حديث عامر الأحول به.

503. (There is another chain) from Ibn Juraij: “Ibn ‘Abdul-Mālik bin Abī Maḥdhūrah — meaning ‘Abdul-‘Azīz^[2] — informed me, from Ibn Muḥairiz, from Abū Maḥdhūrah who said: ‘The Messenger of Allāh ﷺ personally taught me the *Adhān*, and he said: “Say: ‘*Allāhu Akbaru Allāhu Akbaru, Allāhu Akbaru Allāhu Akbaru. Ashhadu anlā ilāha illallāh, Ashhadu anlā ilāha illallāh. Ashhadu anna Muḥammadan Rasūlullāh, Ashhadu anna Muḥammadan Rasūlullāh.*’

(Allāh is the Most Great Allāh is the Most Great; I bear witness that none has the right to be worshiped but Allāh, I bear witness that none has the right to be worshiped but

٥٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حدثنا أبو عاصم: حدثنا ابن جريج: أخبرني ابن عبد الملك بن أبي محذورة - يعني عبد العزیز- عن ابن محخيريز، عن أبي محذورة قال: ألقى عليّ رسول الله ﷺ التّأذین هو بنفسه فقال: «قل: الله أكبر الله أكبر، أشهد أن لا إله إلا الله، أشهد أن لا إله إلا الله، أشهد أن محمداً رسول الله، أشهد أن محمداً رسول الله مرّتين مرّتين. - قال - : «ثم ارجع فمدّ من صوتك أشهد أن لا إله إلا الله، أشهد أن لا إله إلا الله، أشهد أن محمداً رسول الله، أشهد أن محمداً رسول الله، حيّ على

[1] According to the author of ‘*Awn Al-Ma’būd* the meaning is the book of Hammām.

[2] That is, ‘Abdul-‘Azīz bin ‘Abdul-Malik

Allāh, I bear witness that Muḥammad is the Messenger of Allāh, I bear witness that Muḥammad is the Messenger of Allāh; come to the prayer, come to the prayer; come to the prosperity, come to the prosperity; Allāh is the Most Great, Allāh is the Most Great; none has the right to be worshiped but Allāh).

Say each of these phrases twice (silently). Then repeat (them) and extend your voice (while saying) them: *'Ashhadu anlā ilāha illallāh, Ashhadu anlā ilāha illallāh. Ashhadu anna Muḥammadan Rasūlullāh, Ashhadu anna Muḥammadan Rasūlullāh. Ḥayya 'alaṣ-ṣalāt, Ḥayya 'alaṣ-ṣalāt. Ḥayya 'alāl-falāḥ, Ḥayya 'alāl-falāḥ. Allāhu Akbaru Allāhu Akbaru, lā ilāha illallāh'* (I bear witness that none has the right to be worshiped but Allāh, I bear witness that none has the right to be worshiped but Allāh, I bear witness that Muḥammad is the Messenger of Allāh, I bear witness that Muḥammad is the Messenger of Allāh; come to the prayer, come to the prayer; come to the prosperity, come to the prosperity; Allāh is the Most Great, Allāh is the Most Great; none has the right to be worshiped but Allāh).” (*Ṣaḥīḥ*)

الصَّلَاةَ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ.

تخریج: [صحیح] أخرجه النسائي، الأذان، باب: كيف الأذان، ح: ٦٣٣ من حديث ابن جريج به، وابن ماجه، ح: ٧٠٨ عن محمد بن بشار وغيره، والحديث السابق شاهد له.

504. It was reported from Ibrāhīm bin Ismā‘īl bin ‘Abdul-Malik bin Abī Maḥdūrah, who said: “I heard my grandfather, ‘Abdul-Malik bin

٥٠٤ - حَدَّثَنَا الثَّمَلِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ بْنِ عَبْدِ الْمَلِكِ بْنِ أَبِي مَحْدُورَةَ قَالَ: سَمِعْتُ جَدِّي عَبْدَ الْمَلِكِ بْنَ أَبِي

Abī Maḥdūrah mentioning that he heard Abū Maḥdūrah saying: “The Messenger of Allāh ﷺ taught me every phrase of the *Adhān* (as follows): “*Allāhu Akbaru Allāhu Akbaru, Allāhu Akbaru Allāhu Akbaru. Ashhadu anlā ilāha illallāh, Ashhadu anlā ilāha illallāh. Ashhadu anna Muḥammadan Rasūlullāh, Ashhadu anna Muḥammadan Rasūlullāh. Ashhadu anlā ilāha illallāh, Ashhadu anlā ilāha illallāh. Ashhadu anna Muḥammadan Rasūlullāh, Ashhadu anna Muḥammadan Rasūlullāh. Hayya ‘alaṣ-ṣalāt, Hayya ‘alaṣ-ṣalāt. Hayya ‘alāl-falāh, Hayya ‘alāl-falāh*” (Allāh is the Most Great Allāh is the Most Great; I bear witness that none has the right to be worshipped but Allāh, I bear witness that none has the right to be worshipped but Allāh, I bear witness that Muḥammad is the Messenger of Allāh, I bear witness that Muḥammad is the Messenger of Allāh; Allāh is the Most Great Allāh is the Most Great; I bear witness that none has the right to be worshipped but Allāh, I bear witness that none has the right to be worshipped but Allāh, I bear witness that Muḥammad is the Messenger of Allāh, I bear witness that Muḥammad is the Messenger of Allāh; come to the prayer, come to the prayer; come to the prosperity, come to the prosperity; Allāh is the Most Great, Allāh is the Most Great; none has the right to be worshipped but Allāh). And he would say for *Fajr*: “*Aṣ-Ṣalātu*

مَحْدُورَةٌ يَذْكُرُ أَنَّهُ سَمِعَ أَبَا مَحْدُورَةَ يَقُولُ:
 أَلْقَى عَلَيَّ رَسُولُ اللَّهِ ﷺ الْأَذَانَ حَرْفًا حَرْفًا:
 «اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، أَشْهَدُ
 أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ،
 أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ
 مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ،
 أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنَّ مُحَمَّدًا
 رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ،
 حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ
 عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ»، قَالَ:
 وَكَانَ يَقُولُ فِي الْفَجْرِ: الصَّلَاةُ خَيْرٌ مِنَ
 النَّوْمِ.

تخریج: [صحيح] انظر الحديثين السابقين.

khairun minan-nawm (Prayer is better than sleep).” (*Sahih*)

505. It was reported from Nāfi‘ bin ‘Umar, meaning Al-Jumaḥī, from ‘Abdul-Mālik bin Abī Maḥdhūrah, he informed him from ‘Abdullāh bin Muḥairiz Al-Jumaḥī, from Abū Maḥdhūrah, that the Messenger of Allāh ﷺ taught him the *Adhān*, and to say (in it): “*Allāhu Akbaru Allāhu Akbaru. Ashhadu anlā ilāha illallāh, Ashhadu anlā ilāha illallāh*” (Allāh is the Most Great, Allāh is the Most Great; I bear witness that none has the right to be worshiped but Allāh, I bear witness that none has the right to be worshiped but Allāh...) then he mentioned the *Adhān* similar to the narration of Ibn Juraij from ‘Abdul-‘Aziz bin ‘Abdul-Mālik in its meaning.^[1] (*Sahih*)

Abū Dāwud said: In the narration of Mālik bin Dīnār, he said: “I asked Ibn Abī Maḥdhūrah: ‘Narrate to me the *Adhān* of your father (that he learnt) from the Messenger of Allāh ﷺ.’” So he narrated it to him, and in it he said: “*Allāhu Akbaru, Allāhu Akbar*” (Allāh is the Most Great Allāh is the Most Great) only.

And similar was reported in the narration of Ja‘far bin Sulaimān, from Ibn Abū Maḥdhūrah, from his paternal uncle, from his grandfather, except that he said in it: “Then return (to what you said), and raise your voice: ‘*Allāhu akbaru, Allāhu Akbar...*’ (Allāh is

٥٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ
الإِسْكَندَرَانِيُّ: حَدَّثَنَا زَيَْادُ بْنُ يَعْنِي بْنِ يُونُسَ،
عَنْ نَافِعِ بْنِ عُمَرَ يَعْنِي الْجُمَحِيِّ، عَنْ
عَبْدِ الْمَلِكِ بْنِ أَبِي مَحْذُورَةَ، أَخْبَرَهُ، عَنْ
عَبْدِ اللَّهِ بْنِ مُحَيْرِيزِ الْجُمَحِيِّ، عَنْ أَبِي
مَحْذُورَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ عَلَّمَهُ الْأَذَانَ.
يَقُولُ: «اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلَهَ
إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ» ثُمَّ ذَكَرَ
مِثْلَ أَذَانَ حَدِيثِ ابْنِ جُرَيْجٍ عَنْ عَبْدِ الْعَزِيزِ
ابْنِ عَبْدِ الْمَلِكِ وَمَعْنَاهُ.

قال أبو داود: وفي حديث مالك بن
دينار قال: سألت ابن أبي محذورة قلت:
حدثني عن أذاني أبيك عن رسول الله ﷺ،
فذكر فقال: «الله أكبر الله أكبر» قط. وكذلك
حديث جعفر بن سليمان عن ابن أبي
محذورة، عن عمه، عن جدّه، إلا أنّه قال:
«ثمّ ترجّع فترفع صوتك الله أكبر الله أكبر».

[1] That is, number 503.

the Most Great, Allāh is the Most Great).” (*Da‘īf*)

تخريج: [ضعيف] هذا مختصر، ورواه إبراهيم بن عبدالعزيز، الترمذي، ح: ١٩١، ومحمد ابن عبد الملك بن أبي محذورة (تقدم ح: ٥٠٠) وغيرهما عن عبد الملك به مطولاً بتربيع التكبير وهو الصواب وقال الترمذي: "حديث صحيح" وهذا الحديث شاذ.

506. It was narrated from ‘Amr bin Murrah^[1] that Ibn Abī Lailā said: “*Aṣ-Ṣalāt* went through three stages. And our companions narrated to us that the Messenger of Allāh ﷺ said: ‘It would please me that the prayer of the Muslims’ or he said: ‘the prayer of the believers’ — ‘be unified (that they all pray together), so much so that I desire to send people out in the localities to inform the people of the times of the prayer. And I desire to command people to stand on the city-walls to inform the Muslims of the times of the prayer.’”

He (Ibn Abī Lailā) said: “So they started to use bells, or were about to start to use them, until a person from the *Anṣār* came and said: ‘O Messenger of Allāh! When I returned after having seen your concern, I saw in a dream a person wearing two green garments. He stood on the *Masjid* and said the *Adhān*, then he sat down a while, then stood up and said something similar, except that he said (in it): “*Qad qāmatiṣ-ṣalāt*” (The prayer has been established). And were it not for the fact that people would talk about (me)’” — Ibn Al-

٥٠٦ - حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ: أَخْبَرَنَا شُعْبَةُ عَنْ عَمْرُو بْنِ مُرَّةَ قَالَ: سَمِعْتُ ابْنَ أَبِي لَيْلَى؛ ح: وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ، عَنْ عَمْرُو بْنِ مُرَّةَ قَالَ: سَمِعْتُ ابْنَ أَبِي لَيْلَى قَالَ: أُحِيلَتِ الصَّلَاةُ ثَلَاثَةَ أَحْوَالٍ. قَالَ: وَحَدَّثَنَا أَصْحَابُنَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَقَدْ أَعْجَبَنِي أَنْ تَكُونَ صَلَاةُ الْمُسْلِمِينَ - أَوْ قَالَ: الْمُؤْمِنِينَ - وَاحِدَةً، حَتَّى لَقَدْ هَمَمْتُ أَنْ أَبْتُ رِجَالًا فِي الدُّورِ يُنَادُونَ النَّاسَ بِحِينَ الصَّلَاةِ، وَحَتَّى هَمَمْتُ أَنْ أَمُرَّ رِجَالًا يَقُومُونَ عَلَيَّ الْإِطَامِ يُنَادُونَ الْمُسْلِمِينَ بِحِينَ الصَّلَاةِ، حَتَّى تَقْسُوا أَوْ كَادُوا أَنْ يَنْقُسُوا». قَالَ: فَجَاءَ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي لَمَّا رَجَعْتُ، لَمَّا رَأَيْتُ مِنْ اهْتِمَامِكَ، رَأَيْتُ رَجُلًا كَانَ عَلَيْهِ ثَوْبَيْنِ أَخْضَرَيْنِ فَقَامَ عَلَى الْمَسْجِدِ فَأَذَّنَ ثُمَّ قَعَدَ قَعْدَةً، ثُمَّ قَامَ فَقَالَ مِثْلَهَا، إِلَّا أَنَّهُ يَقُولُ: قَدْ قَامَتِ الصَّلَاةُ، وَلَوْلَا أَنْ يَقُولَ النَّاسُ - قَالَ ابْنُ الْمُثَنَّى: أَنْ تَقُولُوا - لَقُلْتُ، إِنِّي كُنْتُ يَقْطَانًا غَيْرَ نَائِمٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ، وَقَالَ ابْنُ الْمُثَنَّى: «لَقَدْ

[1] Abū Dāwud reported this narration from two *Shaiḥh*, ‘Amr bin Marzūq, and Muḥammad bin Al-Muthanna.

Muthanna (one of the narrators) said: “that you would say something,” — “I would have said that I was awake, and not asleep!” So the Messenger of Allāh said:” — Ibn Al-Muthanna (one of the narrators) said: “Allāh has shown you something good (in your sleep)” — ‘Amr^[1] did not say: “Allāh has [shown you something good (in your sleep)]” — “So command Bilāl to say the *Adhān*. ‘Umar (bin Al-Khaṭṭāb) then said: ‘Indeed, I too have seen just as he has seen, but seeing that he preceded me (in informing the Prophet ﷺ), I was embarrassed (to inform him as well).”

He (Ibn Abī Lailā) said: “Our companions also narrated to us that (in the early days of Islam) a person would ask how much of the prayer he had missed, so he would be informed (by those praying). And when they stood up to pray with the Messenger of Allāh ﷺ, some would be standing, others in *Rukū‘*, others sitting down, and yet others praying with the Messenger of Allāh ﷺ...” — Ibn Al-Muthanna said: “‘Amr said: ‘And Ḥuṣayn bin Abī Lailā narrated it to me from Ibn Abī Lailā” — until: “... Mu‘ādh came....” — *Shu‘bah*^[2] said: “And I heard it from Ḥuṣayn” — “So he said: ‘I cannot see him (the Prophet ﷺ) in a state” — up to his saying: “...for

أَرَاكَ اللهُ خَيْرًا» - وَلَمْ يَقُلْ عَمْرُو: «لَقَدْ [أَرَاكَ اللهُ خَيْرًا] - فَمُرْ بِلَالٍ فَلْيُؤَدِّدْ». قَالَ: فَقَالَ عَمْرُو: أَمَا إِنِّي قَدْ رَأَيْتُ مِثْلَ الَّذِي رَأَى وَلَكِنْ لَمَّا سَبَقْتُ اسْتَحْيَيْتُ. قَالَ: وَحَدَّثَنَا أَصْحَابُنَا - قَالَ: - وَكَانَ الرَّجُلُ إِذَا جَاءَ يَسْأَلُ فَيُخْبِرُ بِمَا سَبَقَ مِنْ صَلَاتِهِ، وَأَنَّهُمْ قَامُوا مَعَ رَسُولِ اللهِ ﷺ مِنْ بَيْنِ قَائِمٍ وَرَاكِعٍ وَقَاعِدٍ وَمُصَلٍّ مَعَ رَسُولِ اللهِ ﷺ. - قَالَ ابْنُ الْمُثَنَّى: قَالَ عَمْرُو: وَحَدَّثَنِي بِهَا حُصَيْنٌ عَنْ ابْنِ أَبِي لَيْلَى: - حَتَّى جَاءَ مُعَاذٌ. - قَالَ شُعْبَةُ: وَقَدْ سَمِعْتُهَا مِنْ حُصَيْنٍ - فَقَالَ: لَا أَرَاهُ عَلَى حَالٍ - إِلَى قَوْلِهِ: - كَذَلِكَ فَافْعَلُوا.

قال أبو داود: ثُمَّ رَجَعْتُ إِلَى حَدِيثِ عَمْرُو بْنِ مَرْزُوقٍ قَالَ: فَجَاءَ مُعَاذٌ فَأَشَارُوا إِلَيْهِ. - قَالَ شُعْبَةُ: وَهَذِهِ سَمِعْتُهَا مِنْ حُصَيْنٍ - قَالَ: فَقَالَ مُعَاذٌ: لَا أَرَاهُ عَلَى حَالٍ إِلَّا كُنْتُ عَلَيْهِ. قَالَ: فَقَالَ: «إِنَّ مُعَاذًا قَدْ سَنَّ لَكُمْ سُنَّةً كَذَلِكَ فَافْعَلُوا».

قال: وَحَدَّثَنَا أَصْحَابُنَا أَنَّ رَسُولَ اللهِ ﷺ لَمَّا قَدِمَ الْمَدِينَةَ أَمَرَهُمْ بِصِيَامٍ ثَلَاثَةِ أَيَّامٍ. ثُمَّ أَنْزَلَ رَمَضَانَ وَكَانُوا قَوْمًا لَمْ يَتَعَوَّدُوا الصِّيَامَ وَكَانَ الصِّيَامُ عَلَيْهِمْ شَدِيدًا، فَكَانَ مَنْ لَمْ يَصُمْ أَطْعَمَ مَسْكِينًا، فَتَنَزَّلَتْ هَذِهِ الْآيَةُ ﴿فَمَنْ

[1] That is ‘Amr bin Marzūq, one of the two that Abū Dāwud narrated this from, the other being Ibn Al-Muthanna.

[2] One of the narrators in both of the chains of narration.

you, so you too do as he did.”^[1]

Abū Dāwud said: Then, returning to the narration of ‘Amr bin Marzūq, he said: “So Mu‘ādh came, so they motioned to him (how many *Rak‘ahs* he had missed)...” — *Shu‘bah* said: “And I heard this from Ḥuṣain” — He said: “Mu‘ādh said: ‘I cannot see him (the Prophet ﷺ) in a state except that I too (must be) in that state.’ So he (the Prophet ﷺ) said: ‘Indeed, Mu‘ādh has established a precedent for you, so you too do as he did.’”

And he (Ibn Abī Lailā) said: “Our companions informed us that when the Messenger of Allāh ﷺ came to Al-Madinah, he commanded them to fast three days. Then (the ruling to fast) Ramaḍān was revealed, and they were a people who were not accustomed to fasting, so fasting was very difficult for them. Whoever would not fast, he would instead feed a poor person. This Verse was then revealed: So whoever amongst you witnesses the month, then let him fast it.^[2] (After this) only the sick and traveler were excused, and the rest of them were commanded to fast.”

He (Ibn Abī Lailā) said: “Our companions informed us that a (fasting) person could not eat if he fell asleep (in the evening) before having his meal, until the morning. Once, ‘Umar (bin Al-Khaṭṭāb)

شَهِدَ مِنْكُمْ اَشْهَرَ فَلْيَصُنُّهُ ﴿ [البقرة: ١٨٥]

فَكَانَتْ الرُّحْصَةُ لِلْمَرِيضِ وَالْمُسَافِرِ، فَأَمُرُوا
بِالصِّيَامِ. قَالَ: وَحَدَّثَنَا أَصْحَابُنَا قَالَ: وَكَانَ
الرَّجُلُ إِذَا أَفْطَرَ فَنَامَ قَبْلَ أَنْ يَأْكُلَ لَمْ يَأْكُلْ
حَتَّى يُصْبِحَ. قَالَ: فَجَاءَ عُمَرُ فَأَرَادَ امْرَأَتَهُ
فَقَالَتْ: إِنِّي قَدْ نِمْتُ، فَظَنَّ أَنَّهَا تَعْتَلُ
فَأَتَاهَا، فَجَاءَ رَجُلٌ مِنَ الْأَنْصَارِ فَأَرَادَ
الطَّعَامَ، فَقَالُوا: حَتَّى نُسَخِّنَ لَكَ شَيْئًا،
فَنَامَ، فَلَمَّا أَصْبَحُوا نَزَلَتْ عَلَيْهِ هَذِهِ الْآيَةُ
فِيهَا ﴿أَجَلْ لَكُمْ نَيْلَةَ الصِّيَامِ أَرَفْتُ إِلَى
نِسَائِكُمْ﴾ [البقرة: ١٨٧].

^[1] Meaning *Shu‘bah* — who in the two chains narrated by the author, heard this from ‘Amr bin Murrah — also heard it from Ḥuṣain from Ibn Abī Lailā. And the author is indicating until which part of the narration he is referring.

^[2] *Al-Baqarah* 2:185.

returned (after fasting), and desired his wife, but she said: 'I had fallen asleep!' However, he thought that she was trying to find an excuse, so he approached her. Another person of the *Anṣār* returned home, and wished to eat, but they (his family) told him: 'Let us cook something for you.' So he fell asleep (and was not able to eat). The next morning, this Verse was revealed: It is made lawful for you to have sexual relations with your wives on the night of the fast."^[1] (*Da'if*)

تخريج: [إسناده ضعيف] وأخرجه البيهقي: ٩٣/٣، ٩٤ من حديث أبي داود به وصححه ابن خزيمة، ح: ٣٨٣ وللحديث شواهد ضعيفة عند أبي داود، ح: ٥٠٦ وغيره.

507. It was reported from Al-Mas'ūdī,^[2] from 'Amr bin Murrah, from Ibn Abī Lailā, from Mu'ādh bin Jabal that he said: "*Aṣ-Ṣalāt* went through three stages, and *Aṣ-Ṣalāt* (the fasting) went through three stages..." — And Naṣr reported the entire *Hadīth*. Ibn Al-Muthanna only narrated the fact that they prayed towards Bait Al-Maqdis, and said (in it): "The third stage was when the Messenger of Allāh ﷺ initially arrived in Al-Madīnah, he prayed towards Bait Al-Maqdis for thirteen months. Then Allāh revealed this Verse: Verily, We have seen you turning your face towards the heavens, and We will surely turn you to a *Qiblah* that will please you. So turn your

٥٠٧ - حَدَّثَنَا ابْنُ الْمُثَنَّى عَنْ أَبِي دَاوُدَ؛
ح: وَحَدَّثَنَا نَصْرُ بْنُ الْمُهَاجِرِ: حَدَّثَنَا يَزِيدُ
ابْنُ هَارُونَ عَنْ الْمَسْعُودِيِّ، عَنْ عَمْرِو بْنِ
مُرَّةَ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ مُعَاذِ بْنِ جَبَلٍ
قَالَ: أُجِيلَتِ الصَّلَاةُ ثَلَاثَةَ أَحْوَالٍ وَأُجِيلَ
الصِّيَامُ ثَلَاثَةَ أَحْوَالٍ. وَسَاقَ نَصْرُ الْحَدِيثَ
بِطَوِيلِهِ، وَاقْتَصَرَ ابْنُ الْمُثَنَّى مِنْهُ قِصَّةَ صَلَاتِهِمْ
نَحْوَ بَيْتِ الْمَقْدِسِ قَطْرًا. قَالَ: الْحَالُ
الثَّلَاثُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَدِمَ الْمَدِينَةَ
فَصَلَّى - يَعْنِي نَحْوَ بَيْتِ الْمَقْدِسِ، - ثَلَاثَةَ
عَشَرَ شَهْرًا، فَأَنْزَلَ اللَّهُ هَذِهِ الْآيَةَ ﴿قَدْ رَأَى
تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا
فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا

^[1] *Al-Baqarah* 2:187.

^[2] He also narrated this from two *Shaikhs*, Muḥammad bin Al-Muthanna, and Naṣr bin Al-Muḥajir.

faces in the direction of *Al-Masjid Al-Harām* (in Makkah), and wherever you (people) are, turn your faces in that direction.^[1] So Allāh, the Mighty and Sublime, turned him towards the Ka'bah..." and he completed the narration.

Naṣr mentioned the name of the person who saw the dream, and said: "So 'Abdullāh bin Zaid, one of the men of the *Anṣār*, came."

And he also said in it: "(The man in the dream) faced the *Qiblah*, and said: *Allāhu Akbaru Allāhu Akbaru. Ashhadu anlā ilāha illallāh, Ashhadu anlā ilāha illallāh. Ashhadu anna Muḥammadan Rasūlullāh, Ashhadu anna Muḥammadan Rasūlullāh. Hayya 'alā-ṣalāt — two times — Hayya 'alāl-falāh — two times — Allāhu Akbaru Allāhu Akbaru, lā ilāha illallāh* (Allāh is the Most Great Allāh is the Most Great; I bear witness that none has the right to be worshiped but Allāh, I bear witness that none has the right to be worshiped but Allāh, I bear witness that Muḥammad is the Messenger of Allāh, I bear witness that Muḥammad is the Messenger of Allāh; come to the prayer, two times, come to the prosperity, two times, Allāh is the Most Great, Allāh is the Most Great; none has the right to be worshiped but Allāh)."

Then he remained (quiet) for a while, then said the *Iqāmah* in a similar fashion, except that he said,

كُنْتُمْ قَوْلًا وَجُوهَكُمْ سَطْرًا ﴿البقرة: ١٤٤﴾
 فَوَجَّهَهُ اللهُ عَزَّ وَجَلَّ إِلَى الْكُعْبَةِ. وَتَمَّ حَدِيثُهُ. وَسَمَّى نَصْرٌ صَاحِبَ الرُّؤْيَا. قَالَ:
 فَجَاءَ عَبْدُ اللهِ بْنُ زَيْدٍ - رَجُلٌ مِنَ الْأَنْصَارِ -
 وَقَالَ فِيهِ: فَاسْتَقْبَلَ الْقِبْلَةَ قَالَ: اللهُ أَكْبَرُ اللهُ
 أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ، أَشْهَدُ أَنْ لَا
 إِلَهَ إِلَّا اللهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ،
 أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ، حَيَّ عَلَى
 الصَّلَاةِ، مَرَّتَيْنِ، حَيَّ عَلَى الْفَلَاحِ، مَرَّتَيْنِ،
 اللهُ أَكْبَرُ اللهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللهُ. ثُمَّ أَمْهَلَ
 هُنَيْئًا، ثُمَّ قَامَ فَقَالَ مِثْلَهَا، إِلَّا أَنَّهُ قَالَ: زَادَ
 - بَعْدَ مَا قَالَ: حَيَّ عَلَى الْفَلَاحِ - قَدْ قَامَتِ
 الصَّلَاةُ، قَدْ قَامَتِ الصَّلَاةُ. قَالَ: فَقَالَ
 رَسُولُ اللهِ ﷺ: «لَقَّئَهَا بِلَالًا». فَأَذَّنَ بِهَا
 بِلَالًا. وَقَالَ فِي الصَّوْمِ قَالَ: فَإِنَّ رَسُولَ اللهِ
 ﷺ كَانَ يَصُومُ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ،
 وَيَصُومُ يَوْمَ عَاشُورَاءَ، فَأَنْزَلَ اللهُ ﴿كُتِبَ
 عَلَيْكُمْ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ
 قَبْلِكُمْ لِمَلَّكُمْ تَنَفُّونَ ۝ أَيَّامًا مَعْدُودَاتٍ فَمَنْ
 كَانَتْ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ
 أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ
 مِسْكِينٍ﴾ [البقرة: ١٨٣، ١٨٤] فَكَانَ مَنْ شَاءَ
 أَنْ يَصُومَ صَامَ، وَمَنْ شَاءَ أَنْ يُنْطَرِ وَيُطْعِمَ
 كُلَّ يَوْمٍ مِسْكِينًا أَجْرَاهُ ذَلِكَ، فَهَذَا حَوْلُ.
 فَأَنْزَلَ اللهُ ﴿شَهْرَ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ

[1] *Al-Baqarah* 2:144.

after saying: ‘*Hayya ‘alal-falāh* (come to prosperity): *Qad qāmatiṣ-ṣalāt, Qad qāmatiṣ-ṣalāt*’ (the prayer is about to begin, the prayer is about to begin).

So the Messenger of Allāh ﷺ said: ‘Reiterate it to Bilāl,’ and Bilāl then said the *Adhān* with it.”

And he (the narrator) said with regards to the fasting: “The Messenger of Allāh ﷺ would fast three days of every month, and he would fast the Day of ‘*Āshūrā*’. So Allāh revealed: Fasting has been prescribed for you as it was prescribed for those before you, so that you may achieve *Taqwā*. A fixed number of days, but if any of you are ill, or on a journey, the same number (should be made up) from other days. And for whoever is able, let him pay a ransom — the feeding of a poor person.^[1] So whoever wished to fast would fast, and whoever wished not to fast, and instead feed a poor person, was permitted to do so. This was one stage, then Allāh revealed: The month of Ramaḍan is the month in which the Qur’ān was revealed — a guidance for mankind, and a clear proof for guidance and the Criterion. So whoever sights (the crescent moon of) the month, let him fast it. And whoever is ill or on a journey, then (he must fast) the same number from other days.^[2] After this, fasting was obligated on the one who witnessed the month,

الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى
وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن
كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ
أُخْرَى ﴿ [البقرة: ١٨٥] فَبَيَّنَّ الصِّيَامَ عَلَى مَنْ
شَهِدَ الشَّهْرَ وَعَلَى الْمُسَافِرِ أَنْ يَقْضِيَهُ، وَبَيَّنَّتْ
الطَّعَامَ لِلشَّيْخِ الْكَبِيرِ وَالْعَجُوزِ اللَّذِينَ لَا
يَسْتَطِيعَانِ الصَّوْمَ، وَجَاءَ صِرْمَةٌ وَقَدْ عَمِلَ
يَوْمَهُ. وَسَاقَ الْحَدِيثَ.

[1] *Al-Baqarah* 2:183, 184.

[2] *Al-Baqarah* 2:185.

and the traveler was required to make up (the missed) days. And the old man and woman who could not fast were required to feed (the poor). So Şirmah came (home) after working the entire day..." and he completed the narration. (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه أحمد: ٢٤٦، ٢٤٧/٥ وهو في مسند أبي داود الطيالسي: ٥٦٦ بالاختصار، وسقط: "الله أكبر الله أكبر" هاهنا من أول الأذان * عبدالرحمن بن أبي يعلى لم يسمع من معاذ رضي الله عنه.

Chapter 29. The *Iqāmah*

(المعجم ٢٩) بَابُ: فِي الْإِقَامَةِ

(التحفة ٢٩)

508. It was reported from Anas bin Mālik, that he said: "Bilāl was commanded to make the *Adhān* even, and to make the *Iqāmah* odd."

Hammad (one of the narrators) added in his narration: "Except for the (phrase of the) *Iqāmah* (itself)." (*Sahih*)

٥٠٨ - حَدَّثَنَا سَلِيمَانُ بْنُ حَرْبٍ وَعَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ قَالَا: حَدَّثَنَا حَمَّادٌ عَنْ سِمَاكِ بْنِ عَطِيَّةٍ؛ ح: وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ، جَمِيعًا عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ أَنَسِ قَالَ: أُمِرَ بِلَالٌ أَنْ يَشْفَعَ الْأَذَانَ وَيُوتِرَ الْإِقَامَةَ. زَادَ حَمَّادٌ فِي حَدِيثِهِ: إِلَّا الْإِقَامَةَ.

تخريج: أخرجه البخاري، الأذان، باب الأذان مثنى مثنى، ح: ٦٠٥ عن سليمان بن حرب ومسلم، الصلاة، باب الأمر بشفع الأذان وإيتار الإقامة إلا كلمة الإقامة فإنها مشناة، ح: ٣٧٨ من حديث أيوب السخيتاني به.

509. (There is another chain) from Anas with similar to the narration of Wuhaib (no. 508). Ismā'il (one of the narrators) said: "I narrated it to Ayyūb, so he said: "Except for the (phrase of the) *Iqāmah* (itself)." (*Sahih*)

٥٠٩ - حَدَّثَنَا حُمَيْدٌ بْنُ مَسْعَدَةَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ خَالِدِ الْحَدَّاءِ، عَنْ أَبِي قَلَابَةَ، عَنْ أَنَسِ مِثْلَ حَدِيثِ وَهَيْبٍ. قَالَ إِسْمَاعِيلُ: فَحَدَّثْتُ بِهِ أَيُّوبَ فَقَالَ: إِلَّا الْإِقَامَةَ.

تخريج: أخرجه البخاري، الأذان، باب: الإقامة واحدة إلا قوله: قد قامت الصلاة، ح: ٦٠٧ ومسلم، الصلاة، باب الأمر بشفع الأذان وإيتار الإقامة إلا كلمة الإقامة فإنها مشناة، ح: ٣٧٨ من حديث إسماعيل ابن عليه به وانظر الحديث السابق.

510. Ibn ‘Umar narrated: “The (phrases of the) *Adhān* during the time of the Messenger of Allāh ﷺ were repeated twice, and the *Iqāmah* only once, except that he would say: ‘*Qad qāmatiṣ-ṣalāt, qad qāmatiṣ-ṣalāt*’ (the prayer is about to begin, the prayer is about to begin). So when we would hear the *Iqāmah*, we would perform *Wuḍū’* and leave (our houses) for the prayer.” (*Ṣaḥīh*)

Shu’bah (one of the narrators) said: “I did not hear anything from Abū Ja’far except this *Hadīth*.”

٥١٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ يُحَدِّثُ عَنْ مُسْلِمِ أَبِي الْمُثَنَّى، عَنْ ابْنِ عُمَرَ قَالَ: إِنَّمَا كَانَ الْأَذَانُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ مَرَّتَيْنِ مَرَّتَيْنِ، وَالْإِقَامَةُ مَرَّةً مَرَّةً، غَيْرَ أَنَّهُ يَقُولُ: قَدْ قَامَتِ الصَّلَاةُ، قَدْ قَامَتِ الصَّلَاةُ، فَإِذَا سَمِعْنَا الْإِقَامَةَ تَوَضَّأْنَا ثُمَّ خَرَجْنَا إِلَى الصَّلَاةِ.

قال شعبة: لم أسمع عن أبي جعفر غير هذا الحديث.

تخریج: [صحيح] أخرجه النسائي، الأذان، باب تثنية الأذان، ح: ٦٢٩ من حديث شعبة به وصححه ابن خزيمة، ح: ٣٧٤ وابن حبان، ح: ٢٩٠، ٢٩١، والحاكم: ١/١٩٧، ١٩٨ ووافقه الذهبي وسنده حسن وله شاهد صحيح عند أبي عوانة: ١/٣٢٩ والدارقطني: ١/٢٣٩ وغيرهما.

511. (There is another chain) from *Shu’bah*, from Abū Ja’far the *Mu’adh-dhin* of *Masjid Al-‘Uryān*, he said: “I heard Abū Al-Muthanna the *Mu’adh-dhin* of *Masjid Al-Akbar* saying I heard Ibn ‘Umar...” And he quoted the *Hadīth*. (*Ṣaḥīh*)

٥١١ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا أَبُو عَامِرٍ يَعْنِي الْعَقَدِيَّ عَبْدَ الْمَلِكِ بْنَ عَمْرٍو: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي جَعْفَرٍ مُؤَدَّنٍ مَسْجِدِ الْعُرْيَانِ قَالَ: سَمِعْتُ أَبَا الْمُثَنَّى مُؤَدَّنَ مَسْجِدِ الْأَكْبَرِ يَقُولُ: سَمِعْتُ ابْنَ عُمَرَ. وَسَاقَ الْحَدِيثَ.

تخریج: [صحيح] انظر الحديث السابق.

Comments:

Masjid-Al-‘Uryān and *Masjid Al-Akbar* most probably refer to the the name of *Masājid* in Al-Kūfah.

**Chapter 30. One Person
Calling The *Adhān* and
Another Calling The *Iqāmah***

(المعجم ٣٠) - بَابُ الرَّجُلِ يُؤَدِّنُ وَيُتِمُّ
آخَرَ (التحفة ٣٠)

512. Muḥammad bin ‘Abdullāh narrated from his paternal uncle ‘Abdullāh bin Zaid that he said: “The Prophet ﷺ wanted to announce (the times of the prayer) by various methods, but he did not implement any of these (options).” He (Muḥammad) said: “So ‘Abdullāh bin Zaid was shown the *Adhān* in a dream, and he came to the Prophet ﷺ to inform him. He said: ‘Teach it to Bilāl,’ so he taught him, and Bilāl called the *Adhān*. ‘Abdullāh said: ‘I was the one who saw it (in the dream), and I wanted to do it myself!’ So he (ﷺ) said: ‘Then you call the *Iqāmah*.’” (*Da‘īf*)

٥١٢ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَمَادُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ، عَنْ عَمِّهِ عَبْدِ اللَّهِ بْنِ زَيْدٍ قَالَ: أَرَادَ النَّبِيُّ ﷺ فِي الْأَذَانِ أَشْيَاءَ لَمْ يَصْنَعْ مِنْهَا شَيْئًا. قَالَ: فَأَرَى عَبْدَ اللَّهِ بْنَ زَيْدٍ الْأَذَانَ فِي الْمَنَامِ، فَأَتَى النَّبِيَّ ﷺ فَأَخْبَرَهُ، فَقَالَ: «أَلْفِهِ عَلَى بِلَالٍ». فَأَلْقَاهُ عَلَيْهِ. فَأَذَّنَ بِلَالٌ. فَقَالَ عَبْدُ اللَّهِ: أَنَا رَأَيْتُهُ وَأَنَا كُنْتُ أُرِيدُهُ. قَالَ: «فَأَقِمَّ أَنْتَ».

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٤٢/٤ من حديث محمد بن عمرو به واختلف في تعيينه فالسند ضعيف، وله شاهد عند البيهقي: ٣٩٩/١ بإسناد ضعيف، وروى البيهقي بإسناد صحيح عن عبدالعزيز بن ربيع قال: رأيت أبا محذورة جاء وقد أذن إنسان قبله فأذن ثم أقام، وقال البيهقي: "إسناده صحيح".

513. (There is another chain) from ‘Abdullāh bin Muḥammad, he said: “My grandfather, ‘Abdullāh bin Zaid [narrated]...” with this narration, he said: “So my grandfather called the *Iqāmah*.” (*Da‘īf*)

٥١٣ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو - شَيْخٌ مِنْ أَهْلِ الْمَدِينَةِ مِنَ الْأَنْصَارِ - قَالَ: سَمِعْتُ عَبْدَ اللَّهِ ابْنَ مُحَمَّدٍ قَالَ: كَانَ جَدِّي عَبْدُ اللَّهِ بْنُ زَيْدٍ [يُحَدِّثُ]، بِهَذَا الْخَبَرِ، قَالَ: فَأَقَامَ جَدِّي.

تخريج: [إسناده ضعيف] وأخرجه الدارقطني: ٢٤٥/١، ح: ٩٥١ من حديث أبي داود به وأعله البخاري، وانظر الحديث السابق.

514. Ziyād bin Al-Ḥarith Aṣ-Ṣudā‘ī - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلِمَةَ قَالَ:

narrated: “(Once) he ordered me — meaning the Prophet ﷺ — to call the first *Adhān* of *Subh* (*Fajr*), so I called it. Then I kept on asking him: ‘Should I say the *Iqāmah*, O Messenger of Allāh?’ He would look at the east, towards the dawn, and say: ‘No,’ until, when dawn broke, he descended (from his mount), performed *Wudū’*, and turned towards me. The (other) Companions had gathered around him as well. Bilāl desired to call the *Iqāmah*, but Allāh’s Prophet ﷺ told him: ‘The *Ṣudā’ī* brother was the one who called the *Adhān*, and whoever calls the *Adhān*, then he is the one who should call the *Iqāmah*.’ So I was the one who called the *Iqāmah*.” (*Da’if*)

حدثنا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ غَانِمٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادٍ يَعْني الْإِفْرِيقِيَّ، أَنَّهُ سَمِعَ زِيَادَ بْنَ نَعِيمٍ الْحَضْرَمِيَّ، أَنَّهُ سَمِعَ زِيَادَ بْنَ الْحَارِثِ الصُّدَائِيَّ قَالَ: لَمَّا كَانَ أَوَّلُ أَذَانِ الصُّبْحِ أَمْرِي - يَعْني النَّبِيَّ ﷺ - فَأَذَنْتُ، فَجَعَلْتُ أَقُولُ: أُقِيمُ يَا رَسُولَ اللَّهِ؟ فَجَعَلَ يُنْظِرُ إِلَيَّ نَاحِيَةَ الْمَشْرِقِ إِلَى الْفَجْرِ فَيَقُولُ: «لَا»، حَتَّى إِذَا طَلَعَ الْفَجْرُ نَزَلَ فَبَرَزَ، ثُمَّ انْصَرَفَ إِلَيَّ وَقَدْ تَلَا حَقَّ أَصْحَابُهُ، - يَعْني فَتَوَضَّأَ - فَأَرَادَ بِلَالٌ أَنْ يُقِيمَ، فَقَالَ لَهُ نَبِيُّ اللَّهِ ﷺ: «إِنَّ أَحَا صُدَاءٍ هُوَ أَذَّنَ، وَمَنْ أَذَّنَ فَهُوَ يُقِيمُ»، قَالَ: فَأَقَمْتُ.

تخریج: [إسناده ضعيف] أخرجه الترمذي، الصلاة، باب ما جاء أن من أذن فهو يقيم، ح: ١٩٩ وقال: "وحدیث زیاد إنما نعرفه من حدیث الإفريقي * والإفريقي ضعيف عند أهل الحديث، ضعفه يحيى بن سعيد القطان وغيره" ورواه ابن ماجه، ح: ٧١٧.

Comments:

There is no harm if someone other than the *Mu’adhhdhin* says the *Iqāmah*.

Chapter 31. Proclaiming The *Adhān* In A Loud Voice

(المعجم ٣١) - بَابُ رَفْعِ الصَّوْتِ

بِالْأَذَانِ (التحفة ٣١)

515. Abū Hurairah narrated that the Prophet ﷺ said: “The *Mu’adhhdhin* will be forgiven to the extent of his voice, and every (object), wet or dry, will testify on his behalf. And the one who attends the prayer will be rewarded (as if he had prayed) twenty-five prayers, and he will be forgiven (all sins) that occurred between them.” (*Hasan*)

٥١٥ - حَدَّثَنَا حَنْصُ بْنُ عُمَرَ النَّمْرِيُّ: حَدَّثَنَا شُعْبَةُ عَنْ مُوسَى بْنِ أَبِي عُثْمَانَ، عَنْ أَبِي يَحْيَى، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمُؤَدِّدُ يُغْفَرُ لَهُ مَدَى صَوْتِهِ، وَيَشْهَدُ لَهُ كُلُّ رَطْبٍ وَيَابِسٍ، وَشَاهِدُ الصَّلَاةِ يُكْتَبُ لَهُ خَمْسٌ وَعِشْرُونَ صَلَاةً، وَيُكْفَرُ عَنْهُ مَا بَيْنَهُمَا».

تخریج: [إسناده حسن] أخرجه ابن ماجه، الأذان، باب فضل الأذان وثواب المؤذنين،

ح: ٧٢٤ والنسائي، ح: ٦٤٦ من حديث شعبة به وصححه ابن خزيمة، ح: ٣٩٠ وابن حبان، ح: ٢٩٢ وللحديث شواهد كثيرة.

516. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “When the call for prayer is given, the *Shaitān* turns around and passes wind loudly so that he cannot hear the *Adhān*. When the call is over, he returns (and remains) until the prayer has been proclaimed (meaning, the *Iqāmah*), upon which he turns around (once again), until it is over. Then, he returns and whispers to a person and says: ‘Remember this, remember that’ — matters which otherwise he would not think of, until a person does not even know how many (*Rak’ahs*) he has prayed.” (*Sahih*)

٥١٦ - حَدَّثَنَا الْقُعَيْبِيُّ عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا نُودِيَ بِالصَّلَاةِ أَذْبَرَ الشَّيْطَانُ وَهُوَ ضَرَّاطٌ حَتَّى لَا يَسْمَعَ التَّأَذِينَ، فَإِذَا قُضِيَ التَّدَاءُ أَقْبَلَ، حَتَّى إِذَا نُوبَ بِالصَّلَاةِ أَذْبَرَ، حَتَّى إِذَا قُضِيَ التَّثْوِيبُ أَقْبَلَ، حَتَّى يَخْطُرَ بَيْنَ الْمَرْءِ وَنَفْسِهِ وَيَقُولُ: اذْكُرْ كَذَا، اذْكُرْ كَذَا، لِمَا لَمْ يَكُنْ يَذْكُرُ، حَتَّى يَظَلَّ الرَّجُلُ إِنْ يَدْرِي كَمْ صَلَّى».

تخریج: أخرجه البخاري، الأذان، باب فضل التأذين، ح: ٦٠٨ من حديث مالك به وهو في الموطأ (يحيى: ٦٩/١، ٧٠ والقنعيني، ص: ٨٨) ورواه مسلم: ١٩/٣٨٩، الصلاة، باب فضل الأذان وهرب الشيطان عند سماعه، من حديث أبي الزناد به.

Chapter 32. What Is Required Of The *Mu’adh-dhin* Regarding Keeping Track Of Time

517. It was reported from Al-A’mash, from a man, from Abū Şālih, from Abū Hurairah, who said that the Messenger of Allāh ﷺ said: “The *Imām* is the liable one, and the *Mu’adh-dhin* is the entrusted one. O Allāh! Guide the *Imāms*, and forgive the *Mu’adh-dhins*!” (*Hasan*)

(المعجم ٣٢) - بَابُ مَا يَجِبُ عَلَى الْمُؤَدِّنِ مِنْ تَعَاهِدِ الْوَقْتِ (التحفة ٣٢)

٥١٧ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ رَجُلٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْإِمَامُ ضَامِنٌ وَالْمُؤَدِّنُ مُؤْتَمَنٌ، اللَّهُمَّ! أَرْشِدِ الْإِمَمَةَ وَاعْفِرْ لِلْمُؤَدِّنِينَ».

تخریج: [حسن] أخرجه الترمذي، الصلاة، باب ما جاء أن الإمام ضامن والمؤذن مؤتمن، ح: ٢٠٧ من حديث الأعمش به ولم يسمعه من أبي صالح، وللحديث شاهد عند أحمد: ٦٥/٦ وسنده حسن، وصححه ابن خزيمة: ١٦/٣ وابن حبان، ح: ٣٦٢.

518. (There is another chain for no. 517) from Al-A'mash, who said: "I was informed from Abū Šāliḥ" he said: "And I do think that it is but what he heard from Abū Hurairah, he said: "The Messenger of Allāh ﷺ said" similarly. (*Hasan*)

٥١٨ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا ابْنُ نُمَيْرٍ عَنِ الْأَعْمَشِ قَالَ: نُبِّئْتُ عَنْ أَبِي صَالِحٍ قَالَ: وَلَا أُرَانِي إِلَّا قَدْ سَمِعْتُهُ مِنْهُ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مِثْلَهُ.

تخريج: [حسن] أخرجه أحمد: ٣٨٢/٢ من حديث ابن نمير به وانظر الحديث السابق.

Comments:

"The liable one" meaning, the *Imām* is appointed to be followed, and if he is in error on some matter during the prayer, the followers will not be considered in error. See number 580. "The entrusted one" meaning the duty of determining if it is time or not, is entrusted to him.

Chapter 33. Calling The *Adhān* From Atop A Minaret

(المعجم ٣٣) - بَابُ الْأَدَّانِ فَوْقَ الْمِنَارَةِ (التحفة ٣٣)

519. 'Urwah bin Az-Zubair narrated from a woman of the tribe of Banū An-Najjār that she said: "My house was one of the tallest houses around the *Masjid*, so Bilāl would call the *Fajr Adhān* from on top of it. He would come in the late night, before dawn broke, and would sit on the house, watching for dawn (to appear). When he would see it, he would stretch (his body) and say: 'O Allāh! I thank you, and seek Your help for the Quraish, that they may establish Your religion.' Then he would proclaim the *Adhān*." She said: "By Allāh! I don't remember that he left these phrases even one night!" (*Hasan*)

٥١٩ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ أَيُّوبَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ امْرَأَةٍ مِنْ بَنِي النَّجَّارِ قَالَتْ: كَانَ يَنْتَبِي مِنْ أَطْوَلِ بَيْتِ حَوْلَ الْمَسْجِدِ، فَكَانَ بِلَالٌ يُؤَدِّنُ عَلَيْهِ الْفَجْرَ، فَيَأْتِي بِسَحَرٍ فَيَجْلِسُ عَلَى الْبَيْتِ يَنْظُرُ إِلَى الْفَجْرِ، فَإِذَا رَأَهُ تَمَطَّى ثُمَّ قَالَ: اللَّهُمَّ! إِنِّي أَحْمَدُكَ. أَسْتَعِينُكَ عَلَى قُرَيْشٍ أَنْ يَقِيمُوا دِينَكَ. قَالَتْ: ثُمَّ يُؤَدِّنُ. قَالَتْ: وَاللَّهِ مَا عَلِمْتُهُ كَانَ تَرَكَهَا لَيْلَةً وَاحِدَةً هَذِهِ الْكَلِمَاتِ.

تخريج: [حسن] أخرجه البيهقي: ٤٢٥/١ من حديث أبي داود به * محمد بن إسحاق بن يسار صرح بالسماع في السيرة لابن هشام: ١٥٦/٢ (بتحقيقي) وقال الحافظ في الدراية: (١/١٢٠): "إسناده حسن".

Comments:

Calling the *Adhān* from a high place and with a loud voice is desirable.

Chapter 34. The *Mu'adh-dhin* Should Turn Around While Calling The *Adhān*

(المعجم ٣٤) - بَابُ الْمُؤَذِّنِ يَسْتَدِيرُ فِي
أَذَانِهِ (التحفة ٣٤)

520. ‘Awn bin Abī Juḥaifah narrated from his father: “I came to the Prophet ﷺ while he was in Makkah, and he was in a red tent made out of leather. Bilāl came out and called the *Adhān*, so I would follow his face (as he turned it) from here and there (one direction to another). Then the Messenger of Allāh ﷺ came out, and he was wearing a red Yemeni *Burūd [Qitrī] Hullah*.”^[1] (*Saḥīḥ*)

Mūsā (one of the narrators) said: “I saw Bilāl go out to (the valley of) Abṭāḥ to call the *Adhān*. When he reached (the phrase): ‘*Hayya ‘alaṣ-ṣalāt, Hayya ‘alāl-falāḥ*’ (come to prayer, come to prosperity) — he turned his neck right (and then) left, but he did not rotate (his entire body). Then he entered (into the tent), and brought out the ‘*Anazah*...’^[2] and he narrated the remainder of the *Hadīth*.

٥٢٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا قَيْسُ بْنُ يَعْنَى ابْنَ الرَّبِيعِ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، جَمِيعًا عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ بِمَكَّةَ وَهُوَ فِي قُبَّةِ حَمْرَاءَ مِنْ أَدَمَ، فَخَرَجَ بِلَالٌ فَأَذَّنَ، فَكُنْتُ أَتَّبِعُ فَمَهْ هَهُنَا وَهَهُنَا. قَالَ: ثُمَّ خَرَجَ رَسُولُ اللَّهِ ﷺ وَعَلَيْهِ حُلَّةٌ حَمْرَاءُ بُرُودٌ يَمَانِيَّةٌ [فِطْرِيَّةٌ]. وَقَالَ مُوسَى: قَالَ: رَأَيْتُ بِلَالَآ خَرَجَ إِلَى الْأَبْطَاحِ فَأَذَّنَ، فَلَمَّا بَلَغَ حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ، لَوَى عُنُقَهُ يَمِينًا وَشِمَالًا وَلَمْ يَسْتَدِيرْ، ثُمَّ دَخَلَ فَأَخْرَجَ الْعَنْزَةَ وَسَاقَ حَدِيثَهُ.

تخريج: أخرجه مسلم، الصلاة، باب ستره المصلي والندب إلى الصلاة إلى ستره... إلخ، ح: ٥٠٣ من حديث وكيع به.

Comments:

It is preferable and desirable to face the Ka'bah while calling the *Adhān*. Abṭā refers to an area outside Makkah in the direction of Minā.

[1] *Hullah* is a term used when one is wearing an upper and lower wrap made from the same material. *Burūd* is the plural for *Burd* or *Burdah* and it is a type of Yemeni cloth, normally worn as a *Ridā'* or upper wrap, or other than that. As for *Qitrī* see number 147.

[2] A type of spear that is shorter than a lance.

Chapter 35. Regarding The Supplication Between The *Adhān* And The *Iqāmah*

521. Anas bin Mālik reported that the Messenger of Allāh ﷺ said: "The supplication between the *Adhān* and the *Iqāmah* is not rejected." (*Ṣaḥīḥ*)

(المعجم ٣٥) بَابُ: فِي الدُّعَاءِ بَيْنَ
الْأَذَانِ وَالْإِقَامَةِ (التحفة ٣٥)

٥٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا
سُفْيَانُ عَنْ زَيْدِ الْعَمِّيِّ، عَنْ أَبِي إِيَّاسٍ، عَنْ
أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا
يُرَدُّ الدُّعَاءُ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ».

تخریج: [صحيح] أخرجه الترمذي، الصلاة، باب ما جاء في أن الدعاء لا يرد بين الأذان والإقامة، ح: ٢١٢ من حديث سفیان الثوري به وقال: "حسن صحيح" وسنده ضعيف وله شواهد عند أحمد: ٢٢٥/٣ وغيره وصححه ابن خزيمة، ح: ٤٢٦، ٤٢٧ وابن حبان، ح: ٢٩٦.

Comments:

The time between the *Adhān* and the *Iqāmah* is a very precious time in which worshippers should devote themselves in supplication if possible.

Chapter 36. What Should Be Said When One Hears The *Mu'adh-dhin*

522. Abū Sa'eed Al-Khudrī reported that the Messenger of Allāh ﷺ said: "When you hear the call (for prayer), then say as the *Mu'adh-dhin* says." (*Ṣaḥīḥ*)

(المعجم ٣٦) - بَابُ مَا يَقُولُ إِذَا سَمِعَ
الْمُؤَذِّنَ (التحفة ٣٦)

٥٢٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ
عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ
يَزِيدَ اللَّثَمِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا سَمِعْتُمُ النَّدَاءَ
فَقُولُوا مِثْلَ مَا يَقُولُ الْمُؤَذِّنُ».

تخریج: أخرجه البخاري، الأذان، باب ما يقول إذا سمع المنادي، ح: ٦١١ ومسلم، الصلاة، باب استحباب القول مثل قول المؤذن لمن سمعه... إلخ، ح: ٣٨٣ من حديث مالك به وهو في الموطأ (يحيى): ٦٧/١ (والقعنبي، ص: ٨٤، ٨٥).

523. It was reported from 'Abdur-Raḥmān bin Jubair, from 'Abdullāh bin 'Amr bin Al-'Ās, that he heard the Prophet ﷺ say: "When you hear the *Mu'adh-dhin*, then say just as he says, and send your salutations upon me, for he who sends one salutation upon me,

٥٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ: حَدَّثَنَا
أَبْنُ وَهْبٍ عَنْ ابْنِ لَهَيْعَةَ وَحَيَّوَةَ وَسَعِيدِ بْنِ
أَيُّوبَ، عَنْ كَعْبِ بْنِ عُلْقَمَةَ، عَنْ
عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ
عَمْرِو بْنِ الْعَاصِ؛ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ:
«إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ نُمْ»

Allāh will send ten upon him because of it. Then, ask Allāh to grant me the *Wasīlah*, for it is a station in Paradise which will not be conferred except upon one of Allāh's worshipers, and I hope that I am that one. Whoever asks Allāh to (grant) me the *Wasīlah*, he will attain (my) intercession (on the Day of Judgment).” (*Sahīh*)

صَلُّوا عَلَيَّ، فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا، ثُمَّ سَلُوا اللَّهَ لِيِ الْوَسِيلَةَ، فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللَّهِ، وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ، فَمَنْ سَأَلَ اللَّهَ لِيِ الْوَسِيلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَةُ».

تخریج: أخرجه مسلم، الصلاة، باب استحباب القول مثل قول المؤذن لمن سمعه . . . إلخ، ح: ۳۸۴ عن محمد بن سلمة المرادي به ولم يذكر ابن لهيعة.

524. It was reported from Abū ‘Abdur-Rahmān, meaning Al-Hubulī, from ‘Abdullāh bin ‘Amr, that a man said: “O Messenger of Allāh! The *Mu’adhdhins* have been favored over us!” So the Messenger of Allāh ﷺ said: “Say as they say, then, when you finish, ask (what you wish), and you will be given it.” (*Hasan*)

۵۲۴ - حَدَّثَنَا ابْنُ السَّرْحِ وَمُحَمَّدُ بْنُ سَلَمَةَ قَالَا: حَدَّثَنَا ابْنُ وَهَبٍ عَنْ حُجَيْبٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ يُعْنِي الْحُبَلِيِّ، عَنْ عَبْدِ اللَّهِ ابْنِ عَمْرٍو أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ! إِنَّ الْمُؤَذِّنِينَ يَفْضَلُونَنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «قُلْ كَمَا يَقُولُونَ فَإِذَا انْتَهَيْتَ فَسَلْ تُعْطَهُ».

تخریج: [إسناده حسن] أخرجه أحمد: ۱۷۲/۲ من حديث حبي بن عبدالله به وصححه ابن حبان، ح: ۲۹۵.

525. Sa’d bin Abī Waqqās reported that the Messenger of Allāh ﷺ said: “Whoever says upon hearing the *Mu’adh-dhin*: *Wa anā ashhadu an lā ilāha illallāhu Wahdahu lā sharīka Lahu, wa anna Muḥammadan ‘abduhu wa Rasūluhu, raḍītu billāhi rabban wa bi-Muḥammadin Rasūlan wa bil-Islāmi dīna* (And I too testify that none has the right to be worshiped but Allāh, He is One, having no partners, and that Muḥammad is His servant and Messenger; I am content (and

۵۲۵ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنِ الْحَكِيمِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنِ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَذِّنَ: وَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، رَضِيتُ بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ رَسُولًا وَبِالْإِسْلَامِ دِينًا، غُفِرَ لَهُ».

pleased) with Allāh as (my) Lord, and with Muḥammad as (His) Messenger, and with Islam as (my religion) — then will be forgiven.” (*Saḥīh*)

تخریج: أخرجه مسلم، الصلاة، باب استحباب القول مثل قول المؤذن لمن سمعه . . . الخ، ح: ٣٨٦ عن قتيبة به .

526. ‘Āishah reported that the Messenger of Allāh ﷺ, upon hearing the *Mu’adh-dhin* call out the testification of faith: would say: “And I too (testify), and I too (testify).” (*Hasan*)

تخریج: [حسن] أخرجه البيهقي: ٤٠٩/١ من حديث أبي داود به وصححه ابن حبان (الإحسان) ح: ١٨١ والحاكم: ٢٠٤/١ وللحديث طرق عند ابن أبي شيبة: ٢٢٧/١ وغيره .

527. It was reported from ‘Umar bin Al-Khattāb, that the Messenger of Allāh ﷺ said: “When the *Mu’adh-dhin* says: ‘*Allāhu Akbaru Allāhu Akbar*’ (Allāh is the Most Great, Allāh is the Most Great). — and then one of you responds: ‘*Allāhu Akbaru Allāhu Akbar*’ (Allāh is the Most Great, Allāh is the Most Great); then when he says: ‘*Ashhadu an lā ilāha illallāh*’ (I testify that none has the right to be worshiped but Allāh) and one of you respond: ‘*Ashhadu an lā ilāha illallāh*’, then when he says: ‘*Ashhadu anna Muḥammadan Rasūlullāh*’ (I testify that Muḥammad is the Messenger of Allāh); one of you responds: ‘*Ashhadu anna Muḥammadan Rasūlullāh*’ (I testify that Muḥammad is the Messenger of Allāh); then when he says: ‘*Hayya ‘alaṣ-ṣalāt*’ (come to the prayer);

٥٢٦ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَهْدِيٍّ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا سَمِعَ الْمُؤَذِّنَ يَتَشَهُدُ، قَالَ: «وَأَنَا وَأَنَا» .

٥٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَهْضَمٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ إِسَافٍ، عَنْ حَفْصِ بْنِ عَاصِمِ بْنِ عَمْرٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عُمَرَ بْنِ الْخَطَّابِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَالَ الْمُؤَذِّنُ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، فَقَالَ أَحَدُكُمْ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، فَإِذَا قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، فَإِذَا قَالَ: أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، قَالَ: أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، ثُمَّ قَالَ: حَيَّ عَلَى الصَّلَاةِ قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، ثُمَّ قَالَ: حَيَّ عَلَى الْفَلَاحِ قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، ثُمَّ قَالَ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ قَالَ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، ثُمَّ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ» .

and one of you says: '*Lā ḥawla wa lā quwwata illā billāh*' (there is no change in any situation, nor is there any power to achieve anything except with Allāh); then when he says: '*Ḥayya 'alal-falāh*' (come to prosperity); one of you says: '*Lā ḥawla wa lā quwwata illā billāh*' (There is no change in any situation, nor is there any power to achieve anything except with Allāh); then when he says: '*Allāhu Akbaru Allāhu Akbar*' (Allāh is the Most Great, Allāh is the Most Great); one of you says: '*Allāhu Akbaru Allāhu Akbar*' (Allāh is the Most Great, Allāh is the Most Great); then when he says: '*Lā ilāha illallāh*' (none has the right to be worshiped but Allāh); one of you says: '*Lā ilāha illallāh*' (none has the right to be worshiped but Allāh); (and he does all of these actions sincerely) from his heart, he will enter Paradise (because of it)." (*Ṣaḥīḥ*)

إِلَّا اللَّهُ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، مِنْ قَلْبِهِ، دَخَلَ الْجَنَّةَ.

تخریج: أخرجه مسلم، الصلاة، باب استحباب القول مثل قول المؤذن لمن سمعه . . . إلخ، ح: ۳۸۵ من حديث محمد بن جهمس الثقفي به.

Comments:

This narration proves the excellence and superiority of repeating the *Adhān*. By saying *Lā ḥawla wa lā quwwata illā billāh*, the worshiper petitions Allāh for His help and the power to achieve success.

Chapter (...) What Should Be Said Upon Hearing The *Iqāmah*

528. A person from *Ash-Shām* narrated from *Shahr bin Ḥawshab* that *Abū Umamah*, or another Companion, narrated that *Bilāl* started the *Iqāmah*. When he

(المعجم . . .) - بَابُ مَا يَقُولُ إِذَا سَمِعَ
الإِقَامَةَ (التحفة ۳۷)

۵۲۸ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ نَابِتٍ: حَدَّثَنِي رَجُلٌ مِنْ أَهْلِ الشَّامِ عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي

reached: ‘*Qad qāmatiṣ-ṣalāt*’ (The prayer has been established) — the Prophet ﷺ said: ‘May Allāh establish it and keep it (established).’” And he said (in response to) the other (phrases of the) *Iqāmah* just as the *Ḥadīth* of ‘Umar. (*Da‘īf*)

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٤١١/١ من حديث أبي داود به * محمد بن ثابت العبدى ضعيف ورجل من أهل الشام : مجهول، والحديث الضعيف لا يحتج به في الفضائل ولا في الأحكام ولا في العقائد في القول الراجح والحمد لله.

Chapter 37. What Has Been Narrated Concerning The Supplication Made After The *Adhān*

529. Jābir bin ‘Abdullāh narrated that the Messenger of Allāh ﷺ said: “Whoever says after hearing the call (for prayer): *Allāhumma, rabba hādhihid-da‘watit-tāmmati, waṣ-ṣalātil-qā‘imati, āti Muḥammadan al-wasilata wal-faḍilata wab’athuhu maqāman maḥmūdan alladhī wa’dtahu* (O Allāh, the Lord of this perfect call and established prayer! Grant Muḥammad the *Wasilah* and the distinction, and place him on the Praiseworthy Station that You have promised him); then he will attain (my) intercession on the Day of Judgment.” (*Saḥīh*)

تخريج: أخرجه البخاري، الأذنان، باب الدعاء عند النداء، ح: ٦١٤ عن علي بن عياش به وهو في المسند للإمام أحمد: ٣/٣٥٤.

Comments:
See no. 523.

أَمَامَةً أَوْ عَنْ بَعْضِ أَصْحَابِ النَّبِيِّ ﷺ؛ أَنَّ بِلَالًا أَخَذَ فِي الْإِقَامَةِ، فَلَمَّا أَنْ قَالَ: قَدْ قَامَتِ الصَّلَاةُ، قَالَ النَّبِيُّ ﷺ: «أَقَامَهَا اللَّهُ وَأَدَامَهَا»، وَقَالَ فِي سَائِرِ الْإِقَامَةِ كَنَحْوِ حَدِيثِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ فِي الْأَذَانِ.

(المعجم ٣٧) - بَابُ مَا جَاءَ فِي الدُّعَاءِ عِنْدَ الْأَذَانِ (التحفة ٣٨)

٥٢٩ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَلِيُّ بْنُ عِيَّاشٍ: حَدَّثَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ حِينَ يَسْمَعُ الدُّعَاءَ: اللَّهُمَّ! رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ، آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ إِلَّا حَلَّتْ لَهُ الشَّفَاعَةُ يَوْمَ الْقِيَامَةِ».

Chapter 38. What Should Be Said For The *Maghrib Adhān*

(المعجم ٣٨) - بَابُ مَا يَقُولُ عِنْدَ أَذَانِ الْمَغْرِبِ (التحفة ٣٩)

530. Umm Salamah narrated: “The Messenger of Allāh ﷺ taught me to say upon hearing the *Adhān* of *Maghrib*: ‘*Allāhumma, inna hādha iqbālu lailika, wa idbāru nahārika, wa aṣwātu du‘ātika, faghfirli*’ (O Allāh! This is the commencement of Your night, and the departure of Your day, and (here are) the sounds of Your callers, so forgive me.)” (*Ḥasan*)

٥٣٠ - حَدَّثَنَا مُؤَمَّلُ بْنُ إِيَّاهِبَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ الْعَدَنِيُّ: حَدَّثَنَا الْقَاسِمُ بْنُ مَعْنٍ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ أَبِي كَثِيرٍ مَوْلَى أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: عَلَّمَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَقُولَ عِنْدَ أَذَانِ الْمَغْرِبِ: «اللَّهُمَّ! إِنَّ هَذَا إِقْبَالُ لَيْلِكَ، وَإِدْبَارُ نَهَارِكَ، وَأَصْوَاتُ دُعَاتِكَ، فَاعْفِرْ لِي».

تخریج: [حسن] أخرجه الترمذي، الدعوات، باب دعاء أم سلمة، ح: ٣٥٨٩ من حديث أبي كثير به وقال: "غريب" وصححه الحاكم: ١٩٩/١ ووافقه الذهبي.

Chapter 39. Taking A Stipend For The *Adhān*

(المعجم ٣٩) - بَابُ أَخْذِ الْأَجْرِ عَلَى التَّأْذِينِ (التحفة ٤٠)

531. Muṭarrif bin ‘Abdullāh reported that ‘Uthmān bin Al-‘Āṣ said: “O Messenger of Allāh! Make me the *Imām* of my people (in prayer).” So he said: “You are their *Imām*. And follow the weakest among them,^[1] and take a *Mu’adh-dhin* who does not take a stipend for his *Adhān*.” (*Ṣaḥīh*)

٥٣١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ: أَنَّ أَبَانَ سَعِيدَ الْجُرَيْرِيَّ عَنْ أَبِي الْعَلَاءِ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ، عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ قَالَ: قُلْتُ: - وَقَالَ مُوسَى فِي مَوْضِعٍ آخَرَ - إِنَّ عُثْمَانَ بْنَ أَبِي الْعَاصِ قَالَ: يَا رَسُولَ اللَّهِ! اجْعَلْنِي إِمَامَ قَوْمِي. قَالَ: «أَنْتَ إِمَامُهُمْ، وَاقْتَدِ بِأَضْعَفِهِمْ، وَاتَّخِذْ مُؤَدِّنًا لَا يَأْخُذُ عَلَى أَذَانِهِ أَجْرًا».

تخریج: [إسناده صحيح] أخرجه النسائي، الأذان، باب اتخاذ المؤذن الذي لا يأخذ على أذانه أجراً، ح: ٦٧٣ من حديث حماد بن سلمة به وصححه الحاكم: ١٩٩/١، ٢٠١ على شرط مسلم ووافقه الذهبي.

[1] Meaning be concerned for them in reference to the length of the prayer and the like.

Chapter 40. Calling The *Adhān* Before Its Time

(المعجم ٤٠) بَابُ: فِي الْأَدَّانِ قَبْلَ
دُخُولِ الْوَقْتِ (الصفحة ٤١)

532. It was reported from Ḥammād from Ayyūb, from Nāfi‘, from Ibn ‘Umar: “Bilāl called the *Adhān* before dawn broke, so the Prophet ﷺ commanded him to return and proclaim: ‘Verily, the servant has slept, Verily, the servant has slept.’” Mūsā (one of the narrators) added: “So he returned and proclaimed: ‘Verily, the servant has slept.’”^[1] (*Ḥasan*)

Abū Dāwud said: This *Ḥadīth* has not been reported from Ayyūb except by Ḥammād.

تخریج: [حسن] أخرجه عبد بن حميد، ح: ٧٨٢ وغيره من حديث حماد بن سلمة به وعلقه الترمذي، ح: ٢٠٣ وللحديث شواهد عند البيهقي: ٣٨٣/١ وغيره كما حققته في "أنوار السنن في تحقيق آثار السنن"، ح: ٢٦١.

533. It was reported from ‘Abdul-‘Azīz bin Abī Rawwād: “Nāfi‘ informed us that there was a *Mu’adh-dhīn* that ‘Umar had by the name of Masrūḥ. Once, he proclaimed the *Adhān* before *Ṣubḥ* (*Fajr*), so ‘Umar commanded i‘m...” and he mentioned similarly (ص. 532). (*Ḥasan*)

Abū Dāwud said: Ḥammād bin Zayd reported from ‘Ubaidullāh bin

٥٣٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ وَدَاوُدُ ابْنُ شَيْبَةَ الْمَعْنَى قَالَا: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ بِلَالَ أَدَّانَ قَبْلَ طُلُوعِ الْفَجْرِ، فَأَمَرَهُ النَّبِيُّ ﷺ أَنْ يَرْجِعَ فَيُنَادِي: أَلَا إِنَّ الْعَبْدَ نَامَ، أَلَا إِنَّ الْعَبْدَ نَامَ. زَادَ مُوسَى: فَرَجَعَ فَنَادَى أَلَا إِنَّ الْعَبْدَ نَامَ.

قال أبو داود: وهذا الحديث لم يروه عن أيوب إلا حماد بن سلمة.

٥٣٣ - حَدَّثَنَا أَيُّوبُ بْنُ مَنصُورٍ: حَدَّثَنَا شُعَيْبُ بْنُ حَرْبٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَّادٍ: أَنَّ بِلَالَ نَافِعٍ عَنْ مُؤَدِّينَ لِعُمَرَ يُقَالُ لَهُ: مَسْرُوحٌ، أَدَّانَ قَبْلَ الصُّبْحِ فَأَمَرَهُ عُمَرُ، فَذَكَرَ نَحْوَهُ.

قال أبو داود: وَقَدْ رَوَاهُ حَمَّادٌ بْنُ زَيْدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ أَوْ غَيْرِهِ؛ أَنَّ

^[1] Meaning either that he announced that he was heedless of the time, or that he was returning to sleep since some of the night yet remained, letting the people know that so they would not rush from sleep out of their homes. This narration appears to have occurred early after the *Hijrah*, since it is confirmed later in the life of the Messenger of Allāh ﷺ that Bilāl would call the *Adhān* during the night, and then Ibn Umm Maktūm would call the *Adhān* after him with the onset of *Fajr*. This is supported by the narration recorded by *Al-Bukhārī*, *Muslim*, and others, wherein the Messenger of Allāh ﷺ said: “Indeed Bilāl calls the *Adhān* during the night, so eat and drink until Ibn Umm Maktūm calls the *Adhān*.” See *Ma‘ālam As-Sunan* by Al-Khattābī and *‘Awn Al-Ma’būd*.

‘Umar, from Nāfi‘ or other than him, that the name of ‘Umar’s *Mu‘adh-dhīn* was Masrūḥ [or other than that].

Abū Dāwud said: Ad-Darāwardī reported from ‘Ubaidullāh, from Nāfi‘, from Ibn ‘Umar who said: “‘Umar had a *Mu‘adh-dhīn* named Mas‘ūd, and he mentioned similarly, and this is more correct than that (the previous version).

مُوَدَّنًا لِعُمَرَ يُقَالُ لَهُ: مَسْرُوْحٌ [أَوْ غَيْرُهُ].

قال أبو داود: ورواه الدراوردي عن عبيدالله، عن نافع، عن ابن عمر قال: كان لعمر مؤذن يقال له: مسعود، وذكر نحوه، وهذا أصح من ذلك.

تخريج: [حسن] أخرجه ابن أبي شيبة: ٢٢٢/١ من حديث عبدالعزیز بن أبي رواد به وعلقه الترمذي: ٢٠٣ وقال: " هذا لا يصح ... الخ، وللحديث شواهد.

534. Shaddād, the freed-slave of ‘Iyād bin ‘Amir, reported from Bilāl, that the Messenger of Allāh ﷺ said: “Do not proclaim the *Adhān* until the dawn becomes apparent to you in this fashion,” and he stretched forth his hands in front of him. (*Ḍa‘īf*)

Abū Dāwud said: Shaddād, the freed-slave of ‘Iyād, did not meet Bilāl.

٥٣٤ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ عَنْ شَدَادِ مَوْلَى عِيَاضِ بْنِ عَامِرٍ، عَنْ بِلَالٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ: «لَا تُؤَدِّنْ حَتَّى يَسْتَبِينَ لَكَ الْفَجْرُ هَكَذَا»، وَمَدَّ يَدَيْهِ عَرْضًا.

قال أبو داود: شداد مؤلى عياض لم يُدرِكْ بلالاً.

تخريج: [إسناده ضعيف] أخرجه ابن أبي شيبة: ٢١٤/١ عن وكيع به وقال البيهقي: ٣٨٤/١ "وهذا مرسل".

Chapter 41. The *Adhān* Of A Blind Man

(المعجم ٤١) - **بَابُ الْأَذَانِ لِلْأَعْمَى**
(التحفة ٤٢)

535. ‘Āishah narrated that Ibn Umm Maktūm was (one of the) *Mu‘adh-dhīns* of the Messenger of Allāh ﷺ, and he was blind. (*Saḥīḥ*)

٥٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ سَالِمِ بْنِ عَبْدِ اللَّهِ ابْنِ عُمَرَ. وَسَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ هِشَامِ ابْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ ابْنَ أُمَّ مَكْتُومٍ كَانَ مُؤَدِّنًا لِرَسُولِ اللَّهِ ﷺ وَهُوَ أَعْمَى.

تخريج: أخرجه مسلم، الصلاة، باب جواز أذان الأعمى إذا كان معه بصير، ح: ٣٨١ عن محمد ابن سلمة به.

Chapter 42. Leaving The Masjid After The *Adhān*

(المعجم ٤٢) - بَابُ الْخُرُوجِ مِنَ الْمَسْجِدِ بَعْدَ الْأَذَانِ (التحفة ٤٣)

536. Abū Ash-Sha‘tha’ narrated: “We were with Abū Hurairah in the *Masjid* when a person exited from it after the *Mu‘adh-dhin* had called the ‘*Aṣr Adhān*. Abū Hurairah then said: ‘As for this person, he has disobeyed Abul-Qāsim رضي الله عنه.’”^[1] (*Sahih*)

٥٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ، عَنْ أَبِي الشَّعَثَاءِ قَالَ: كُنَّا مَعَ أَبِي هُرَيْرَةَ فِي الْمَسْجِدِ، فَخَرَجَ رَجُلٌ حِينَ أَدَّنَ الْمُؤَذِّنُ لِلْعَصْرِ، فَقَالَ أَبُو هُرَيْرَةَ: أَمَا هَذَا فَقَدْ عَصَى أَبَا الْقَاسِمِ رضي الله عنه.

تخریج: أخرجه مسلم، المساجد، باب النهي عن الخروج من المسجد إذا أذن المؤذن، ح: ٦٥٥ من حديث إبراهيم بن المهاجر به.

Comments:

This narration indicates that Allāh’s Messenger صلى الله عليه وسلم has forbidden leaving the *Masjid* after the *Adhān* without a valid reason. See the report from Ibn ‘Umar in number 538.

Chapter 43. The *Mu‘adh-dhin* Should Wait For The *Imām*

(المعجم ٤٣) بَابُ: فِي الْمُوَذِّنِ يَنْتَظِرُ الْإِمَامَ (التحفة ٤٤)

537. Jābir bin Samurah said: “Bilāl used to call the *Adhān*, then wait. So when he saw that the Prophet صلى الله عليه وسلم had exited (his house), he would proclaim the *Iqāmah* for the prayer.” (*Sahih*)

٥٣٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ عَنْ إِسْرَائِيلَ، عَنْ سِمَالِ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كَانَ بِلَالٌ يُؤَذِّنُ ثُمَّ يُمَهِّلُ، فَإِذَا رَأَى النَّبِيَّ صلى الله عليه وسلم قَدْ خَرَجَ أَقَامَ الصَّلَاةَ.

تخریج: أخرجه مسلم، المساجد، باب: متى يقوم الناس للصلاة؟، ح: ٦٠٦ من طريق آخر عن سماك بن حرب به بالفاظ مختلفة نحو المعنى.

[1] Meaning, the Messenger of Allāh صلى الله عليه وسلم.

Chapter 44. The *Tathwīb*^[1]

(المعجم ٤٤) بَابُ: فِي التَّثْوِيبِ
(التحفة ٤٥)

538. Mujāhid narrated: “I was once with Ibn ‘Umar, and a person (the *Mu‘adh-dhīn*) performed the *Tathwīb* for *Zuhr*, or for *‘Asr*. He said: ‘Let us leave (this place), for this is an innovation.’” (*Hasan*)

٥٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا شُفْيَانُ: حَدَّثَنَا أَبُو يَحْيَى الْقَتَاتُ عَنْ مُجَاهِدٍ قَالَ: كُنْتُ مَعَ ابْنِ عُمَرَ فَنُوبَ رَجُلٌ فِي الظُّهْرِ أَوْ الْعَصْرِ قَالَ: أَخْرَجْ بِنَا، فَإِنَّ هَذِهِ بَدْعَةٌ.

تخريج: [حسن] أخرجه البيهقي: ٤٢٤/١ من حديث أبي داود به وعلقه الترمذي، ح: ١٩٨ وللحديث طريق آخر عند عبدالرزاق، ح: ١٨٣٢ وغيره.

Comments:

Tathwīb is considered by most scholars to refer to the phrase which is uttered twice during the *Adhān*, or first *Adhān*, of *Fajr*; "*As-Salātu khayrun-min-annawm*" (prayer is better than sleep). In this narration, *Tathwīb* refers to adding other phrases or words in the *Adhān*. By the time of this event, Ibn ‘Umar had gone blind, that is why he asked his guide to take him away. In this chapter, and the chapter about leaving the *Masjid* after the *Adhān* are two strong and firm statements from Companions regarding the *Adhān* according to the *Sunnah*. In the earlier chapter, Abū Hurairah stated about the one who left the *Masjid* after the *Adhān* — meaning an *Adhān* according to the *Sunnah* — then he is disobedient, and in this chapter Ibn ‘Umar left the *Masjid* after the *Adhān*, and it is an *Adhān* that was contrary to the *Sunnah*.

Chapter 45. People Sitting After The *Iqāmah* While Waiting For The *Imām* If He Has Not Come

(المعجم ٤٥) بَابُ: فِي الصَّلَاةِ تَقَامُ وَلَمْ يَأْتِ الْإِمَامُ يَنْتَظِرُونَهُ فَعُودًا (التحفة ٤٦)

539. It was reported from Abān from Yahyā, from ‘Abdullāh bin

٥٣٩ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ وَمُوسَى ابْنُ إِسْمَاعِيلَ قَالَا: حَدَّثَنَا أَبَانٌ عَنْ يَحْيَى،

[1] There are three meanings for *Tathwīb* in relation to the *Adhān*, two of them preceded and they are from the *Sunnah*: When the *Mu‘adh-dhīn* reaches either phrase including: “I testify that” then he repeats it aloud after saying it silently to himself. See no. 500 and those after it. The second is when the *Mu‘adh-dhīn* says: “Prayer is better than sleep” during the *Adhān* for *Fajr*, see also no. 500. The third — and it is thought to be the type referred to here — is what At-Tirmidhī cited in his *Sunan* (after no. 198) from Ishāq bin Ibrāhīm: “It was something innovated by the people after the Prophet ﷺ. It is when the *Mu‘adh-dhīn* calls the *Adhān* and the people are slow in coming, so between the *Adhān* and the *Iqāmah* he says: “*Qad qāmatiṣ-ṣalāt* (prayer has been established) *Hayya ‘alaṣ-ṣalāt* (come to prayer) *Hayya ‘alal-falāh* (come to success).”

Abī Qatādah, from his father, that the Prophet ﷺ said: “If the *Iqāmah* is called for the prayer, do not stand up until you see me.” (*Ṣaḥīḥ*)

Abū Dāwud said: This is how it was reported by Ayyūb and Ḥajjāj Aṣ-Ṣawwāf from Yāhyā. Ḥishām Ad-Dastawā’ī said: “Yaḥyā wrote to me (narrating it).” Mu’āwiyah bin Sallām, ‘Alī bin Al-Mubāarak reported it from Yaḥyā, but they said in it: “until you see me, and do so calmly.”

تخريج: أخرجه البخاري، الأذان، باب: متى يقوم الناس إذا رأوا الإمام عند الإقامة؟، ح: ٦٣٧، ومسلم، المساجد، باب: متى يقوم الناس للصلاة؟، ح: ٦٠٤ من حديث يحيى بن أبي كثير به.

540. (There is another chain) from Ma’mar, from Yaḥyā with his chain, similarly (as no. 539). He said: “Until you see me exit (my house).” (*Ṣaḥīḥ*)

Abū Dāwud said: “Until you see me exit (my house)” was not mentioned except by Ma’mar, and Ibn ‘Uyaynah reported from Ma’mar, but he did not say in it: “Until you see me exit (my house).”

541. Abū Hurairah said: “During the time of the Messenger of Allāh ﷺ, the *Iqāmah* for the prayer would be called and the people would take their places before the Prophet ﷺ would take his.” (*Ṣaḥīḥ*)

عن عبد الله بن أبي قتادة، عن أبيه عن النبي ﷺ قال: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَقُومُوا حَتَّى تَرُونِي».

قال أبو داود: هكذا رواه أيوب وحجاج الصَّوَّاف عن يحيى. وهشام الدستوائي قال: كتبت إلي يحيى. ورواه معاوية بن سلام وعلي بن المبارك عن يحيى وقال فيه: «حَتَّى تَرُونِي وَعَلَيْكُمْ السَّكِينَةُ».

٥٤٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا عَيْسَى عَنْ مَعْمَرٍ، عَنْ يَحْيَى بِإِسْنَادِهِ، مِثْلَهُ قَالَ: «حَتَّى تَرُونِي قَدْ خَرَجْتُ».

قال أبو داود: لَمْ يَذْكُرْ «قَدْ خَرَجْتُ» إِلَّا مَعْمَرٌ. وَرَوَاهُ ابْنُ عُيَيْنَةَ عَنْ مَعْمَرٍ، لَمْ يَقُلْ فِيهِ: «قَدْ خَرَجْتُ».

تخريج: متفق عليه، انظر الحديث السابق.

٥٤١ - حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ: حَدَّثَنَا الْوَلِيدُ قَالَ: قَالَ أَبُو عَمْرٍو؛ ح: وَحَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ: حَدَّثَنَا الْوَلِيدُ - وَهَذَا لَفْظُهُ - عَنْ الْأَوْزَاعِيِّ، عَنْ الرَّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ الصَّلَاةَ كَانَتْ تَقَامُ لِرَسُولِ اللَّهِ ﷺ، فَيَأْخُذُ النَّاسُ مَقَامَهُمْ قَبْلَ أَنْ يَأْخُذَ النَّبِيُّ ﷺ.

تخريج: أخرجه البخاري، الأذان، باب: إذا قال الإمام: مكانكم حتى نرجع، انتظروه، ح: ٦٤٠ من حديث الأوزاعي ومسلم، المساجد، باب: متى يقوم الناس للصلاة؟، ح: ٦٠٥ من حديث الوليد بن مسلم به وانظر، ح: ٢٣٥.

542. It was reported from Humaid, who said: "I asked Thābit Al-Bunānī about a man talking after the *Iqāmah* has been called for the prayer, so he responded that Anas bin Mālik narrated to him: 'The *Iqāmah* was called for the prayer, and a man came and presented himself to the Messenger of Allāh ﷺ (in order to ask him something), so he prevented him (from starting the prayer) after the *Iqāmah* for the prayer was called.'" (*Ṣaḥīḥ*)

٥٤٢ - حَدَّثَنَا حُسَيْنُ بْنُ مُعَاذٍ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ حُمَيْدٍ قَالَ: سَأَلْتُ ثَابِتًا الْبُنَانِيَّ عَنِ الرَّجُلِ يَتَكَلَّمُ بَعْدَ مَا تُقَامُ الصَّلَاةُ، فَحَدَّثَنِي عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أُقِيمَتِ الصَّلَاةُ، فَعَرَضَ لِرَسُولِ اللَّهِ ﷺ رَجُلٌ فَحَبَسَهُ بَعْدَ مَا أُقِيمَتِ الصَّلَاةُ.

تخريج: أخرجه البخاري، الأذان، باب الكلام إذا أقيمت الصلاة، ح: ٦٤٣ من حديث عبد الأعلى به وانظر، ح: ٥٤٤.

Comments:

This narration proves the permissibility of speaking after the *Iqāmah* and before the commencement of the *Salāt* if need be.

543. It was reported from Kahmas, who said: "We stood up to pray while we were at Minā, but the *Imām* did not come out. Some of us then sat down. An old man from Al-Kūfah said to me: 'Why have you sat down?' I responded: 'Ibn Buraidah (told me to do so).' He said: 'This is laziness!' Then he said: 'Abdur-Raḥmān bin Awsajah narrated to me that Al-Barā' bin 'Āzib said: "We would stand up in (our) rows for long periods of time during the lifetime of the Messenger of Allāh ﷺ, before he would say the *Takbīr*.. And he (the Prophet ﷺ) said: 'Allāh and His angels send their

٥٤٣ - حَدَّثَنَا أَحْمَدُ بْنُ عَلِيٍّ بْنِ سُوَيْدِ ابْنِ مَنجُوفٍ السَّدُوسِيِّ: حَدَّثَنَا عَوْنُ بْنُ كَهَمَسٍ عَنْ أَبِيهِ كَهَمَسٍ قَالَ: قُمْنَا إِلَى الصَّلَاةِ بِمِنَى وَالْإِمَامُ لَمْ يَخْرُجْ، فَفَعَدَّ بَعْضُنَا، فَقَالَ لِي شَيْخٌ مِنْ أَهْلِ الْكُوفَةِ: مَا يُفْعِدُكَ؟ قُلْتُ: ابْنُ بُرَيْدَةَ قَالَ: هَذَا السُّمُودُ. فَقَالَ لِي الشَّيْخُ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَوَسَجَةَ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: كُنَّا نَقُومُ فِي الصُّمُوفِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ طَوِيلًا قَبْلَ أَنْ يُكَبَّرَ. قَالَ: وَقَالَ: «إِنَّ اللَّهَ عَزَّوَجَلَّ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى الَّذِينَ يَلُونَ الصُّمُوفَ»

Salat upon those who stand up in the front rows, and there is no step that is more pleasing to Allāh than a step that (a person takes) to fill (a gap) in another row.” (*Da‘īf*)

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٢٠/٢ من حديث أبي داود به * شيخ من أهل الكوفة: لم أعرفه وحديث (٦٦٤) يغني عنه.

544. Anas narrated: “(Once) the *Iqāmah* was called for the prayer, and the Messenger of Allāh ﷺ was privately talking (to someone) in one corner of the *Masjid*. So the prayer did not start until people fell asleep.” (*Ṣaḥīḥ*)

٥٤٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ قَالَ: أُقِيمَتِ الصَّلَاةُ وَرَسُولُ اللَّهِ ﷺ نَجِيًّا فِي جَانِبِ الْمَسْجِدِ، فَمَا قَامَ إِلَى الصَّلَاةِ حَتَّى نَامَ الْقَوْمُ.

تخريج: أخرجه البخاري، الأذان، باب الإمام تعرض له الحاجة بعد الإقامة، ح: ٦٤٢ ومسلم، الحيض، باب الدليل على أن نوم الجالس لا ينقض الوضوء، ح: ٣٧٦ من حديث عبد الوارث بن سعيد به وانظر، ح: ٥٤٢.

Comments:

It is proved from this narration, that if the *Imām* becomes busy in some important matter after the *Iqāmah*, then the congregation is to wait for him.

545. Sālim Abū Ān-Naḍr (bin Abi Umayyah) narrated: “When the *Iqāmah* would be called, the Messenger of Allāh ﷺ would see (the number of people); so if he saw that they were few in number, he would sit and not pray (until they came) then he would pray, and if he saw they were a group (many), he would pray.” (*Ṣaḥīḥ*)

٥٤٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِسْحَاقَ الْجَوْهَرِيُّ: أَخْبَرَنَا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمِ أَبِي النَّضْرِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ حِينَ تَقَامُ الصَّلَاةُ فِي الْمَسْجِدِ، إِذَا رَأَاهُمْ قَلِيلًا جَلَسَ لَمْ يُصَلِّ وَإِذَا رَأَاهُمْ جَمَاعَةً صَلَّى.

تخريج: [صحيح] أخرجه البيهقي: ٢٠/٢ والمحدث الآتي شاهد له.

546. It was reported from Abū Mas‘ūd Az-Zuraqī, from ‘Alī bin Abī Tālib, peace be upon him, similar to that (no. 545). (*Ṣaḥīḥ*)

٥٤٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِسْحَاقَ: أَخْبَرَنَا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ أَبِي

مَسْعُودِ الرَّزَقِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ
السَّلَامُ مِثْلَ ذَلِكَ.

تخريج: [صحيح] أخرجه البيهقي: ٢٠/٢ وابن جريج صرح بالسمع.

Chapter 46. The Severity Of Not Attending The Congregational Prayer

(المعجم ٤٦) - بَابُ التَّشْدِيدِ فِي تَرْكِ
الْجَمَاعَةِ (التحفة ٤٧)

547. Abū Ad-Dardā' narrated that he heard the Messenger of Allāh ﷺ say: "Never do three people in a village or desert leave establishing the (congregational) prayer among themselves except that *Shaitān* overpowers them. So I command you to stick with the group (*Al-Jamā'ah*), for indeed the wolf only eats (attacks) the solitary sheep." (*Ṣaḥīḥ*)

(One of the narrators) Zā'idah said: "As-Sā'ib said: 'The meaning of "the group (*Al-Jamā'ah*)" is the prayer in congregation.'"

٥٤٧ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا السَّائِبُ بْنُ حُبَيْشٍ عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ الْيَعْمُرِيِّ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ ثَلَاثَةٍ فِي قَرْيَةٍ وَلَا بَدْوٍ لَا تَقَامُ فِيهِمُ الصَّلَاةُ إِلَّا قَدِ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ، فَعَلَيْكَ بِالْجَمَاعَةِ، فَإِنَّمَا يَأْكُلُ الذُّبُّ الْقَاصِيَةَ».

قال زائدة: قال السائب: يعني بالجماعة الصلاة في الجماعة.

تخريج: [إسناده صحيح] أخرجه النسائي، الإمامة، باب التشديد في ترك الجماعة، ح: ٨٤٨ من حديث زائدة به وصححه ابن خزيمة، ح: ١٤٨٦ وابن حبان، ح: ٤٢٥ والحاكم: ١/ ٢٤٦ ووافقه الذهبي.

548. It was reported from Abū Ṣāliḥ, from Abū Hurairah who said that the Messenger of Allāh ﷺ said: "I thought about ordering that the *Iqāmah* for the prayer be called, then I would command a person to lead the people in prayer (in my place), so that I may go with a group of people with fire-wood to (the houses) of those who do not attend the prayer, so that I may burn their houses down with fire." (*Ṣaḥīḥ*)

٥٤٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ هَمَمْتُ أَنْ أُمَرَ بِالصَّلَاةِ فَتُقَامَ ثُمَّ أُمَرَ رَجُلًا فَيُصَلِّيَ بِالنَّاسِ ثُمَّ أَنْطَلِقَ مَعِيَ بِرِجَالٍ مَعَهُمْ حُرْمٌ مِنْ حَطَبٍ إِلَى قَوْمٍ لَا يَشْهَدُونَ الصَّلَاةَ فَأُحَرِّقُ عَلَيْهِمْ بُيُوتَهُمْ بِالنَّارِ».

تخریج: أخرجه مسلم، المساجد، باب فضل صلاة الجماعة وبيان التشديد في التخلف عنها ... إلخ، ح: ٦٥١ من حديث أبي معاوية الضرير والبخاري، الأذان، باب فضل صلاة العشاء في الجماعة، ح: ٦٥٧ من حديث الأعمش به.

549. It was reported from Yazīd bin Yazīd, from Yazīd bin Al-Aṣamm who said: “I heard Abū Hurairah saying: ‘The Messenger of Allāh ﷺ said: “I thought about ordering my young servants to gather fire-wood, then go to (the houses) of people who pray in their houses while having no excuse (to stay away from the *Masjid*), so that I may burn it down.”

I (Yazīd bin Yazīd) said to Yazīd bin Al-Aṣamm: “O Abū ‘Awf, did he mean the Friday prayer, or other prayers?” So he replied: ‘May I never hear anything (after this) if I did not hear Abū Hurairah narrate from the Messenger of Allāh ﷺ (this *Hadīth*); he did not specify the Friday prayer, or other than it.” (*Ṣaḥīh*)

٥٤٩ - حَدَّثَنَا الثَّقَلِيُّ: حدثنا أبو المَلِيح: حدثني يَزِيدُ بْنُ يَزِيدَ: حدثني يَزِيدُ ابْنُ الْأَصَمِّ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ هَمَمْتُ أَنْ أَمَرَ فِتْيَتِي فَيَجْمَعُوا حُرْمًا مِنْ حَطَبٍ ثُمَّ آتِي قَوْمًا يُصَلُّونَ فِي بُيُوتِهِمْ لَيْسَتْ بِهِمْ عِلَّةٌ فَأَحْرَقَهَا عَلَيْهِمْ». قُلْتُ لِيَزِيدَ بْنِ الْأَصَمِّ: يَا أَبَا عَوْفٍ! الْجُمُعَةَ عَنِّي أَوْ غَيْرَهَا؟ قَالَ: ضَمَّنَا أُذُنَايَ إِنَّ لَمْ أَكُنْ سَمِعْتُ أَبَا هُرَيْرَةَ يَأْتِرُهُ عَنْ رَسُولِ اللَّهِ ﷺ مَا ذَكَرَ جُمُعَةً وَلَا غَيْرَهَا.

تخریج: أخرجه مسلم، من حديث يزيد بن الأصم به وانظر الحديث السابق.

Comments:

Most of these narrations, and narrations that are similar to them, are proof that prayer in congregation is an obligation upon adult men.

550. It was reported from ‘Abdullāh bin Mas‘ūd, that he said: “Guard these five prayers wherever they are called, for they are from the paths of guidance. And Allāh, the Mighty and Sublime, has legislated for His Prophet ﷺ the paths of guidance. And we (the Companions) have witnessed a time when no one would stay

٥٥٠ - حَدَّثَنَا هَارُونُ بْنُ عَبَّادٍ الْأَرْدِيُّ: حدثنا وكيع عن المسعودي، عن علي بن الأقرم، عن أبي الأخصيص، عن عبد الله بن مسعود قال: حافظوا على هؤلاء الصلوات الخمس حيث ينادى بهن، فإنهن من سنن الهدى، وإن الله عز وجل شرع لنبيه ﷺ سنن الهدى ولقد رأينا وما يتخلف عنها إلا

behind from it except a hypocrite whose hypocrisy was clear. And we have witnessed a time when a person would be brought leaning on two other men so that he may stand in the row. And there is no one among you except that he has a prayer place in his house, but if you pray in your houses, and leave your *Masājid*, you would abandon the *Sunnah* of your Prophet ﷺ, and were you to abandon the *Sunnah* of your Prophet ﷺ you would disbelieve.” (*Ṣaḥīḥ*)

مُنَافِقٌ بَيْنَ النَّفَاقِ، وَلَقَدْ رَأَيْتُنَا وَإِنَّ الرَّجُلَ لِيَهَادِي بَيْنَ الرَّجُلَيْنِ حَتَّى يَقَامَ فِي الصَّفِّ، وَمَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَلَهُ مَسْجِدٌ فِي بَيْتِهِ، وَلَوْ صَلَّيْتُمْ فِي بُيُوتِكُمْ وَتَرَكْتُمْ مَسَاجِدَكُمْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ ﷺ، وَلَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ ﷺ لَكَفَرْتُمْ.

تخريج: أخرجه مسلم، المساجد، باب صلاة الجماعة من سنن الهدى، ح: ٦٥٤ من حديث علي بن الأقرم به.

551. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said: “Whoever hears the caller (the *Mu’adh-dhin*), and does not have an excuse to avoid coming...” They interrupted: “And what is (a valid) excuse?” He replied: “Fear, or sickness, (then he continued)... (to the *Masjid*) his prayer that he prayed will not be accepted from him.” (*Da‘īf*)

٥٥١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ عَنْ أَبِي جَنَابٍ، عَنْ مَعْرَاءَ الْعَبْدِيِّ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَمِعَ الْمُنَادِيَ فَلَمْ يَمْنَعْهُ مِنْ اتِّبَاعِهِ عُذْرًا». قَالُوا: وَمَا الْعُذْرُ؟ قَالَ: «خَوْفٌ أَوْ مَرَضٌ، لَمْ تُقْبَلْ مِنْهُ الصَّلَاةُ الَّتِي صَلَّى»

Abū Dāwūd said: Abū Ishāq (As-Sabī) reported from Maghrā.^[1]

قال أبو داود: روى عن معرأه أبو إسحاق.

تخريج: [إسناده ضعيف] أبو جناب يحيى بن أبي حية الكلبي ضعيف مدلس، وحديث ابن ماجه، ح: ٧٩٣ يغني عنه

552. Abū Razīn narrated that Ibn Umm Maktūm asked the Prophet ﷺ: “O Messenger of Allāh! I am a blind man whose home is far away (from your *Masjid*), and I have a

٥٥٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ أَبِي رَزِينٍ، عَنْ ابْنِ أُمِّ مَكْتُومٍ أَنَّهُ سَأَلَ النَّبِيَّ ﷺ

[1] Maghrā’ is one of the narrators in this chain, and Abū Ishāq also reported some narrations from him.

guide who does not cooperate with me, so do I have an exemption to pray in my house?" He asked: "Can you hear the call (to prayer)?" He said: "Yes." So he replied: "I do not find any exemption for you." (*Da'if*)

فقال: يَا رَسُولَ اللَّهِ! إِنِّي رَجُلٌ ضَرِيْرُ الْبَصْرِ شَاسِعُ الدَّارِ وَلِي قَائِدٌ لَا يَلَاؤُمْنِي، فَهَلْ لِي رُحْصَةٌ أَنْ أَصَلِّيَ فِي بَيْتِي؟ قال: «هَلْ تَسْمَعُ النِّدَاءَ؟» قال: نَعَمْ. قال: «لَا أَجِدُ لَكَ رُحْصَةً».

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، المساجد، باب التغليظ في التخلف عن الجماعة، ح: ٧٩٢ من حديث عاصم به وللحديث شواهد، أبو رزين عن عمرو بن أم مكتوم مرسل، قاله التابعين، وحديث مسلم، ح: ٦٥٣، وأحمد: ٤٢٣/٣ يغي عنه.

553. It was reported from Sufyān, from ‘Abdur-Raḥmān bin ‘Ābis, from ‘Abdur-Raḥmān bin Abī Lailā from Ibn Umm Maktūm, that he said: “O Messenger of Allāh! Al-Madīnah has many pests and beasts of prey.” So the Prophet ﷺ said: “Do you hear: ‘Come to prayer, come to success? (i.e., the *Adhān*) If so, then come.” (*Saḥīh*)

٥٥٣ - حَدَّثَنَا هَارُونُ بْنُ زَيْدٍ بْنِ أَبِي الزَّرْقَاءِ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ ابْنِ أُمِّ مَكْتُومٍ. قَالَ: يَا رَسُولَ اللَّهِ! إِنَّ الْمَدِينَةَ كَثِيرَةُ الْهُوَامِ وَالسَّبَاعِ، فَقَالَ النَّبِيُّ ﷺ: «تَسْمَعُ حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ فَحَيَّ هَلَا».

Abū Dāwud said: Similar was reported from Al-Qāsim Al-Jarmī, from Sufyān, but his *Hadīth* does not contain: “Then come.”

قال أبو داود: وكذا رواه القاسم الجرمي عن سُفْيَانَ، ليس في حديثه: «حَيَّ هَلَا».

تخريج: [صحیح] أخرجه النسائي، الإمامة، باب المحافظة على الصلوات حيث ينادى بهن، ح: ٨٥٢ عن هارون بن زيد به، وصححه ابن خزيمة، ح: ١٤٧٩ وللحديث طريق آخر عند أحمد: ٤٢٣/٣ والحاكم: ٢٤٧/١ ووافقه الذهبي.

Chapter 47. The Virtue Of Praying In Congregation

(المعجم ٤٧) **بَابُ: فِي فَضْلِ صَلَاةِ الْجَمَاعَةِ** (التحفة ٤٨)

554. Ubayy bin Ka‘b narrated: “One day, the Messenger of Allāh ﷺ led us in the *Ṣubḥ* prayer, then asked: ‘Is so-and-so present?’ They replied: ‘No.’ He then asked: ‘Is so-and-so present?’ They replied: ‘No.’ Then he said: ‘These two

٥٥٤ - حَدَّثَنَا حَنْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَصِيرٍ، عَنْ أَبِي بِنِ كَعْبٍ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ يَوْمَ الصُّبْحِ فَقَالَ: «أَشَاهِدُ فُلَانٌ؟» قَالُوا: لَا. قَالَ: «أَشَاهِدُ فُلَانٌ؟»

prayers are the most difficult prayers for the hypocrites. And if you only knew what (reward) was in them, you would have definitely come to them, even if you had to crawl on your knees. And the first row is similar to the row of angels, and if you only knew its blessings you would race one another to it. A person praying with another person is purer than praying alone, and praying with two people is purer than praying with one person, and the more (the people), the more beloved it is to Allāh.”

(*Ṣaḥīḥ*)

تخریج: [صحيح] أخرجه أحمد: ١٤٠/٥ من حديث شعبة به وصححه ابن خزيمة، ح: ١٤٧٧ وابن حبان، ح: ٤٢٩، ورواه ابن ماجه، ح: ٧٩٠ والنسائي، ح: ٨٤٤ من حديث أبي إسحاق عن عبدالله بن أبي بصير عن أبيه عن أبي بن كعب به وصححه ابن خزيمة، ح: ١٤٧٦ وابن حبان، ح: ٤٣٠ وللحديث شواهد كثيرة.

555. ‘Uthmān bin ‘Affān narrated that the Messenger of Allāh ﷺ said: “Whoever prays *Ishā’* in congregation, it is as if he has stood half the night (in prayer), and whoever prays *Ishā’* and *Fajr* in congregation, it is as if he has stood the whole night (in prayer).”

(*Ṣaḥīḥ*)

قَالُوا: لَا. قَالَ: «إِنَّ هَاتَيْنِ الصَّلَاتَيْنِ أَثْقَلُ الصَّلَوَاتِ عَلَى الْمُتَافِقِينَ، وَلَوْ تَعْلَمُونَ مَا فِيهِمَا لَأَتَيْتُمُوهُمَا وَلَوْ حَبْوًا عَلَى الرُّكْبِ، وَإِنَّ الصَّفَّ الْأَوَّلَ عَلَى مِثْلِ صَفِّ الْمَلَائِكَةِ وَلَوْ عَلِمْتُمْ مَا فَضِيلَتُهُ لَأَبْتَدَرْتُمُوهُ، وَإِنَّ صَلَاةَ الرَّجُلِ مَعَ الرَّجُلِ أَزْكَى مِنْ صَلَاتِهِ وَحْدَهُ، وَصَلَاتُهُ مَعَ الرَّجُلَيْنِ أَزْكَى مِنْ صَلَاتِهِ مَعَ الرَّجُلِ، وَمَا كَثُرَ فَهُوَ أَحَبُّ إِلَيَّ اللَّهُ عَزَّوَجَلَّ».

٥٥٥ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي سَهْلٍ يَعْنِي عُثْمَانَ بْنَ حَكِيمٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَمْرَةَ، عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ كَانَ كَقِيَامِ نِصْفِ لَيْلَةٍ، وَمَنْ صَلَّى الْعِشَاءَ وَالْفَجْرَ فِي جَمَاعَةٍ كَانَ كَقِيَامِ لَيْلَةٍ».

تخریج: أخرجه مسلم، المساجد، باب فضل صلاة العشاء والصبح في جماعة، ح: ٦٥٦ من حديث سفيان الثوري به وهو في المسند للإمام أحمد: ٦٨/١.

Chapter 48. What Has Been Narrated Regarding The Rewards of Walking To The Prayer

556. Abū Hurairah reported that

(المعجم ٤٨) - بَابُ مَا جَاءَ فِي فَضْلِ الْمَسْجِدِ إِلَى الصَّلَاةِ (التحفة ٤٩)

٥٥٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ

the Prophet ﷺ said: “The person who is farthest from the *Masjid* will have the greatest reward, than the one who is closer.” (*Ṣaḥīh*)

ابن أبي ذئب، عن عَبْدِ الرَّحْمَنِ بْنِ مَهْرَانَ،
عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعْدٍ، عَنْ أَبِي هُرَيْرَةَ
عَنِ النَّبِيِّ ﷺ قَالَ: «الْأَبْعَدُ فَلْأَبْعَدُ مِنَ
الْمَسْجِدِ أَعْظَمُ أَجْرًا».

تخریج: [صحيح] أخرجه ابن ماجه، المساجد، باب الأبعد فالأبعد من المسجد أعظم أجراً، ح: ٧٨٢ من حديث ابن أبي ذئب به وصححه الحاكم: ٢٠٨/١ ووافقه الذهبي وحسنه ابن الملتن في تحفة المحتاج: ٤٣٢/١، ح: ٤٩٨، ٤٩٩ وهو في المسند للإمام أحمد: ٦٨/١ وله شاهد في صحيح مسلم: ٦٦٢.

Comments:

The more efforts undertaken, the more reward.

557. Ubayy bin Ka'b said: “There was a person who used to pray (with us) whose house was so far that no one knew of any person who used to pray towards the *Qiblah* from among the people of Al-Madīnah whose house was farther than his. And he never used to miss any prayer in the *Masjid*. (Once) I said to him: ‘Why don’t you buy a donkey-so that you can ride it over the hot ground, and during the dark?’ He said: ‘I would not like that my house be next to the *Masjid*!’ His response was conveyed to the Messenger of Allāh ﷺ, so he asked him (what he intended) with it. He replied: ‘I intended, O Messenger of Allāh, that my coming to the *Masjid* and returning to my family should be written for me (as a reward).’ So he said: ‘Allāh has given you all of that; Allāh has granted you all what you intended in full.’” (*Ṣaḥīh*)

٥٥٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ
الْقُتَيْبِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سُلَيْمَانُ
التَّيْمِيُّ: أَنَّ أَبَا عُمَانَ رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ
عَنْ أَبِي بِنِ كَعْبٍ قَالَ: كَانَ رَجُلٌ لَا أَعْلَمُ
أَحَدًا مِنَ النَّاسِ مِمَّنْ يُصَلِّي الْقِبْلَةَ مِنْ أَهْلِ
الْمَدِينَةِ أَبْعَدَ مَنْزِلًا مِنَ الْمَسْجِدِ مِنْ ذَلِكَ
الرَّجُلِ، وَكَانَ لَا تُحْطُهُ صَلَاةٌ فِي
الْمَسْجِدِ، فَقُلْتُ: لَوْ اشْتَرَيْتَ جِمَارًا تَرْكَبُهُ
فِي الرَّمْضَاءِ وَالظُّلْمَةِ، فَقَالَ: مَا أَحْبَبُّ أَنْ
مَنْزِلِي إِلَى جَنْبِ الْمَسْجِدِ، فَنَمِيَ الْحَدِيثُ
إِلَى رَسُولِ اللَّهِ ﷺ، فَسَأَلَهُ عَنْ ذَلِكَ، فَقَالَ:
أَرَدْتُ يَا رَسُولَ اللَّهِ! أَنْ يُكْتَبَ لِي إِقْبَالِي إِلَى
الْمَسْجِدِ وَرُجُوعِي إِلَى أَهْلِي إِذَا رَجَعْتُ.
فَقَالَ: «أَعْطَاكَ اللَّهُ ذَلِكَ كُلَّهُ، أَنْطَاكَ اللَّهُ مَا
أَحْتَسَبْتَ كُلَّهُ أَجْمَعًا».

تخریج: أخرجه مسلم، المساجد، باب فضل كثرة الخطا إلى المساجد، ح: ٦٦٣ من حديث سليمان التيمي به.

558. Abū Umāmah reported that the Messenger of Allāh ﷺ said: “Whoever leaves his house to go to an obligatory prayer after having purified himself, his reward will be like the reward of one who performs *Hajj* in the state of *Ihrām*. And whoever leaves to perform the voluntary *Duḥa* prayer — nothing causes him to exert himself except it — then his reward is like one performing *Umrah*. And one prayer after another prayer, in which there is no vain talk between the two, is written in the ‘*Illiyin*.’” (*Hasan*)

٥٥٨ - حَدَّثَنَا أَبُو تَوْبَةَ: حَدَّثَنَا اَلْهَيْثَمُ بْنُ حُمَيْدٍ عَنْ يَحْيَى بْنِ اَلْحَارِثِ، عَنْ اَلْقَاسِمِ اَبِي عَبْدِ الرَّحْمَنِ، عَنْ اَبِي اَمَامَةَ اَنَّ رَسُولَ اَللّٰهِ ﷺ قَالَ: «مَنْ خَرَجَ مِنْ بَيْتِهِ مُتَطَهِّرًا اِلَى صَلَاةٍ مَكْتُوبَةٍ فَاَجْرُهُ كَاَجْرِ اَلْحَاجِّ اَلْمُحْرِمِ، وَمَنْ خَرَجَ اِلَى تَسْبِيحِ الصُّحَى لَا يُنْصَبُ اِلَّا اِيَّاهُ فَاَجْرُهُ كَاَجْرِ اَلْمُعْتَمِرِ، وَصَلَاةٌ عَلٰى اِثْرِ صَلَاةٍ لَا لَعْوَ بَيْنَهُمَا كِتَابٌ فِي عَلَيْنِ».

تخريج: [إسناده حسن] أخرجه أحمد: ٢٦٨/٥ من حديث يحيى بن الحارث به .

Comments:

Performing voluntary prayer at home is superior and preferred, while it is also allowed to do so in the *Masjid*. ‘*Illiyin*’ is where the names and virtuous deeds of the pious are recorded. See also the *Tafsir* of Ibn Kathīr; *Al-Muṭaffifin* 83:18.

559. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The prayer of a man in congregation is twenty-five levels (more blessed) than the prayer that he prays in his house or in his shop. This is due to the fact that one of you, when he performs *Wuḍū’* and does it well, and comes to the *Masjid* only desiring the prayer, nothing drives him — meaning, except the prayer — then he does not take a step except that he is raised one level, and one sin is removed from him, until he enters the *Masjid*. Then, when he enters the *Masjid*, he will (be counted as) being in the prayer, as long as it is the prayer which detains him. And the angels pray upon one of you as long as he

٥٥٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ اَلْاَعْمَشِ، عَنْ اَبِي صَالِحٍ، عَنْ اَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اَللّٰهِ ﷺ: «صَلَاةُ الرَّجُلِ فِي جَمَاعَةٍ تَزِيْدُ عَلٰى صَلَاتِهِ فِي بَيْتِهِ وَصَلَاتِهِ فِي سُوقِهِ خَمْسًا وَعِشْرِينَ دَرَجَةً، وَذٰلِكَ بِاَنَّ اَحَدَكُمْ اِذَا تَوَضَّأَ فَاَحْسَنَ الوُضُوْءِ وَاَتَى الْمَسْجِدَ لَا يُرِيْدُ اِلَّا الصَّلَاةَ وَلَا يَنْهَرُهُ - يَعْنِي - اِلَّا الصَّلَاةَ، - ثُمَّ لَمْ يَخْطُ خُطُوَةً اِلَّا رَفِعَ لَهُ بِهَا دَرَجَةً وَحُطَّ بِهَا عَنْهُ حَطِيئَةٌ حَتّٰى يَدْخُلَ الْمَسْجِدَ، فَاِذَا دَخَلَ الْمَسْجِدَ كَانَ فِي صَلَاةٍ مَا كَانَتْ الصَّلَاةُ هِيَ تَحْسِبُهُ، وَالمَلٰٓئِكَةُ يُصَلُّوْنَ عَلٰى اَحَدِكُمْ مَا دَامَ فِي مَجْلِسِهِ الَّذِي صَلَّى فِيْهِ، يَقُوْلُوْنَ: اَللّٰهُمَّ اغْفِرْ

remains in the place that he prayed it; they say: ‘O Allāh! Forgive him. O Allāh! Have mercy on him. O Allāh! Accept his repentance,’ as long as he does not harm (anyone) in it, or commit *Hadath*.^[1] (*Ṣaḥīḥ*)

تخريج: أخرجه البخاري، الصلاة، باب الصلاة في مسجد السوق، ح: ٤٧٧ عن مسدد به ومسلم، المساجد، باب فضل الصلاة المكتوبة في جماعة وانتظار الصلاة... إلخ، ح: ٦٤٩ من حديث أبي معاوية الضرير به.

560. Abū Sa‘eed Al-Khudri said that the Messenger of Allāh ﷺ said: “A prayer in congregation is equivalent to twenty-five prayers. And if he prays it in the wilderness, while completing its *Rukū’* and *Sujūd*, it will reach (the reward) of fifty prayers.” (*Ṣaḥīḥ*)

Abū Dāwud said: ‘Abdul-Wāḥid bin Ziyād (another narrator) said in this *Hadīth*: “The prayer of a man in the wilderness is multiplied above the prayer in congregation...” and he completed the *Hadīth*.

لَهُ، اللَّهُمَّ ارْحَمَهُ، اللَّهُمَّ تَبَّ عَلَيْهِ مَا لَمْ يُؤْذِ فِيهِ أَوْ يُحْدِثْ فِيهِ.

٥٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ هَلَالِ بْنِ مَيْمُونٍ، عَنْ عَطَاءِ بْنِ يَزِيدٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الصَّلَاةُ فِي جَمَاعَةٍ تَعْدِلُ خَمْسًا وَعِشْرِينَ صَلَاةً، فَإِذَا صَلَّى فِي فَلَاةٍ فَأَتَمَّ رُكُوعَهَا وَسُجُودَهَا بَلَغَتْ خَمْسِينَ صَلَاةً».

قال أبو داود: قال عبد الواحد بن زياد في هذا الحديث: «صلاة الرجل في الفلاة تضاعف على صلاته في الجماعة» وساق الحديث.

تخريج: [صحيح] أخرجه ابن ماجه، المساجد، باب فضل الصلاة في جماعة، ح: ٧٨٨ من حديث أبي معاوية به وصححه ابن حبان، ح: ٤٣١ والحاكم على شرط الشيخين: ٢٠٨/١ ووافقه الذهبي.

Chapter 49. What Has Been Narrated About (The Blessings Of) Walking To The *Masjid* In Darkness

561. Buraidah narrated from the Prophet ﷺ that he said: “Give glad tidings to those who walk at night to the *Masjid* that (they will be given) complete light on the Day of Judgment.” (*Ṣaḥīḥ*)

(المعجم ٤٩) - بَابُ مَا جَاءَ فِي الْمَشِيِّ إِلَى الصَّلَاةِ فِي الظُّلَمِ (التحفة ٥٠)

٥٦١ - حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ: حَدَّثَنَا أَبُو عُبَيْدَةَ الْحَدَّادُ: حَدَّثَنَا إِسْمَاعِيلُ أَبُو سُلَيْمَانَ الْكَحَّالُ عَنْ عَبْدِ اللَّهِ بْنِ أَوْسٍ، عَنْ بُرَيْدَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «بَشِّرِ الْمَشَائِينَ فِي الظُّلَمِ

[1] Similar preceded under nos. 469-472.

إِلَى الْمَسَاجِدِ بِالنُّورِ النَّامِ يَوْمَ الْقِيَامَةِ».

تخريج: [صحيح] أخرجه الترمذي، الصلاة، باب ما جاء في فضل العشاء والفجر في الجماعة، ح: ٢٢٣ من حديث إسماعيل الكحال به وقال: "غريب" وللحديث شواهد كثيرة عند ابن ماجه، ح: ٧٨٠ وابن خزيمة، ح: ١٤٩٩ وغيرهما.

Comments:

See Allāh's saying in *Sūrat At-Tahrīm* (66:8), describing the light of the faithful on the Day of Judgment: Their light will run forward before them, and in their right hands. They will say: "Our Lord! Keep perfect our light for us."

Chapter 50. The Etiquette Of Walking To The *Masjid*

(المعجم ٥٠) - بَابُ مَا جَاءَ فِي الْهَدْيِ فِي الْمَشْيِ إِلَى الصَّلَاةِ (التحفة ٥١)

562. Abū Thumāmah Al-Ḥannāfī narrated that Ka'b bin 'Ujrah caught him when he was going to the *Masjid* — one of them caught his companion. — (He then narrated) "He saw that I had intertwined my fingers together, so he prohibited me from that, and said: 'The Messenger of Allāh ﷺ said: "When one of you performs *Wuḍū'* and performs it well, and leaves (his house) intending to go to the *Masjid*, let him not intertwine his hands together, for he is (considered to be) in prayer.'" (*Hasan*)

٥٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: أَنَّ عَبْدَ الْمَلِكِ بْنَ عَمْرٍو حَدَّثَهُمْ عَنْ دَاوُدَ بْنِ قَيْسٍ: حَدَّثَنِي سَعْدُ بْنُ إِسْحَاقَ: حَدَّثَنِي أَبُو ثُمَامَةَ الْحَنَاطُ أَنَّ كَعْبَ بْنَ عُجْرَةَ أَدْرَكَهُ وَهُوَ يُرِيدُ الْمَسْجِدَ، أَدْرَكَ أَحَدَهُمَا صَاحِبَهُ، قَالَ: فَوَجَدَنِي وَأَنَا مُشَبَّكٌ بِيَدَيَّ، فَتَهَانِي عَنْ ذَلِكَ وَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا تَوَضَّأَ أَحَدُكُمْ فَأَحْسَنَ وُضُوئَهُ ثُمَّ خَرَجَ عَامِدًا إِلَى الْمَسْجِدِ فَلَا يُشَبِّكَنَّ يَدَيْهِ فَإِنَّهُ فِي صَلَاةٍ».

تخريج: [حسن] أخرجه أحمد: ٤/٢٤١ من حديث داود بن قيس به وصححه ابن خزيمة، ح: ٤٤١ وابن حبان، ح: ٣١٦ وللحديث شواهد عند الترمذي، ح: ٣٨٦ وغيره.

563. Sa'eed bin Al-Musayyab said: "A person from the *Anṣār* was on his death bed, so he said: 'I am going to narrate to you a *Ḥadīth*; I only narrate it to you seeking reward (for it). I heard the Messenger of Allāh ﷺ say: "If one of you performs *Wuḍū'* and

٥٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ مُعَاذٍ بْنِ عَبَّادٍ الْعَبْرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ مَعْبِدِ بْنِ هُرْمَزٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: حَضَرَ رَجُلًا مِنَ الْأَنْصَارِ الْمَوْتَ فَقَالَ: إِنِّي مُحَدِّثُكُمْ حَدِيثًا مَا

performs it well, and leaves to go to the prayer, then he does not raise his right foot except that Allāh, the Mighty and Sublime, writes for him one *Hasanah*,^[1] and he does not raise his left foot except that Allāh, the Mighty and Sublime, will obliterate from him one sin. So let one of you come closer (to the *Masjid*) or go farther. Then, when he comes to the *Masjid* and prays in the congregation, he will be forgiven. And if he comes to the *Masjid*, and they have prayed a portion (of the prayer), and a portion is left, let him pray what he catches, and then complete the rest, it will also be the same (he too will be forgiven). And if he comes to the *Masjid* and they have already prayed, and he prays (by himself), it will also be the same (he too will be forgiven).” (*Hasan*)

أَحَدْتُكُمْوَهُ إِلَّا اخْتِسَابًا، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا تَوَضَّأَ أَحَدُكُمْ فَأَحْسَنَ الوُضُوءَ ثُمَّ خَرَجَ إِلَى الصَّلَاةِ، لَمْ يَرْفَعْ قَدَمَهُ الِئْمَنَى إِلَّا كَتَبَ اللَّهُ عَزَّوَجَلَّ لَهُ حَسَنَةً، وَلَمْ يَضَعْ قَدَمَهُ الِئْسَرَى إِلَّا حَطَّ اللَّهُ عَزَّوَجَلَّ عَنْهُ سَيِّئَةً، فَلْيَقْرُبْ أَحَدُكُمْ أَوْ لِيُبْعَدْ، فَإِنْ أَتَى الْمَسْجِدَ فَصَلَّى فِي جَمَاعَةٍ غُفِرَ لَهُ فَإِنْ أَتَى الْمَسْجِدَ وَقَدْ صَلَّوْا بَعْضًا وَبَقِيَ بَعْضٌ صَلَّى مَا أَدْرَكَ وَأَنْتُمْ مَا بَقِيَ، كَانَ كَذَلِكَ، فَإِنْ أَتَى الْمَسْجِدَ وَقَدْ صَلَّوْا فَأَتَمَّ الصَّلَاةَ، كَانَ كَذَلِكَ».

تخريج: [حسن] أخرجه البيهقي: ٦٩/٣ من حديث أبي داود به ووقع في سنده وهم مطبعي والحديث الآتي شاهد له.

Chapter 51. Regarding One Who Leaves (His House) Desiring To Pray (With The Congregation) But Finds That It Has Finished

564. Abū Hurairah narrated that the Prophet ﷺ said: “Whoever performs *Wudu’* and performs it well, then leaves (to the *Masjid*) and finds that the people have already prayed, then Allāh, the Mighty and Sublime, will give him the reward of the one who prayed it and attended

(المعجم ٥١) بَابُ: فِي مَنْ خَرَجَ يُرِيدُ الصَّلَاةَ فَسَبَقَ بِهَا (التحفة ٥٢)

٥٦٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ، عَنْ مُحَمَّدٍ يَعْنِي ابْنَ طَحْلَاءَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ عَوْفِ ابْنِ الْحَارِثِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ تَوَضَّأَ فَأَحْسَنَ وَضُوءَهُ ثُمَّ رَاحَ

[1] Meaning one good merit.

it (the congregation); no part of his reward will be diminished.” (*Hasan*)

فَوَجَدَ النَّاسَ قَدْ صَلَّوْا، أَعْطَاهُ اللهُ عَزَّوَجَلَّ
مِثْلَ أَجْرِ مَنْ صَلَّاهَا وَحَضَرَهَا، لَا يَنْقُصُ
ذَلِكَ مِنْ أَجْرِهِمْ شَيْئًا.

تخريج: [حسن] أخرجه النسائي، الإمامة، باب حد إدراك الجماعة، ح: ٨٥٦ من حديث
عبدالعزیز بن محمد الدراوردي به وصححه الحاكم: ٢٠٨/١، ٢٠٩ ووافقه الذهبي.

Chapter 52. What Has Been Narrated Concerning Women Leaving (Their Houses) For The *Masjid*

(المعجم ٥٢) - بَابُ مَا جَاءَ فِي خُرُوجِ
النِّسَاءِ إِلَى الْمَسْجِدِ (التحفة ٥٣)

565. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Do not prevent the maid-servants of Allāh from (going to) the *Masājid* of Allāh; however, they should go to *Masjid* while they are not perfumed.” (*Hasan*)

٥٦٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ:
حَدَّثَنَا حَمَّادٌ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي
سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ
قَالَ: «لَا تَمْنَعُوا إِمَاءَ اللهِ مَسَاجِدَ اللهِ وَلَكِنْ
لِيَخْرُجْنَ وَهِنَّ تَفِيلَاتٌ».

تخريج: [إسناده حسن] أخرجه أحمد: ٤٣٨/٢ من حديث محمد بن عمرو به وصححه ابن
خزيمة، ح: ١٦٧٩ وابن حبان، ح: ٣٢٧ ورواه سلمة بن صفوان الزرقني عن أبي سلمة به عند
البخاري في التاريخ الكبير: ٧٩/٤.

566. Ibn ‘Umar reported that the Messenger of Allāh ﷺ said: “Do not prevent the maid-servants of Allāh from (going to) the *Masājid* of Allāh.” (*Ṣaḥīḥ*)

٥٦٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا
حَمَّادٌ عَنْ أَبِي ثَوْبَانَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ
قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَمْنَعُوا إِمَاءَ
اللهِ مَسَاجِدَ اللهِ».

تخريج: أخرجه البخاري، الجمعة، باب: ١٣، ح: ٩٠٠ ومسلم، الصلاة، باب خروج النساء
إلى المساجد... إلخ، ح: ٤٤٢ من حديث نافع به.

567. Ibn ‘Umar reported that the Messenger of Allāh ﷺ said: “Do not prevent your women from (going to) the *Masājid* — but their houses are better for them.” (*Ṣaḥīḥ*)

٥٦٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ:
حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا الْعَوَّامُ بْنُ
حَوْشَبٍ: حَدَّثَنِي حَبِيبُ بْنُ أَبِي ثَابِتٍ عَنْ
ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ
اللهِ ﷺ: «لَا تَمْنَعُوا نِسَاءَكُمْ الْمَسَاجِدَ
وَبُيُوتَهُنَّ خَيْرٌ لَهُنَّ».

تخريج: [صحيح] أخرجه أحمد: ٧٦/٢ عن يزيد بن هارون به وصححه ابن خزيمة، ح: ١٦٨٤ والحاكم على شرط الشيخين: ٢٠٩/١ ووافقه الذهبي وللحديث شواهد عند البيهقي: ٣/١٣١ وغيره.

568. ‘Abdullāh bin ‘Umar reported that the Prophet ﷺ said: “Grant women permission to go to the *Masājid* at night.” One of Ibn ‘Umar’s sons^[1] said: “By Allāh, we will not allow them, for they will use this as a ploy (to do other things). By Allāh, we will not allow them.” At this (Ibn ‘Umar) verbally insulted him, and became angry, and said: “I say to (you) that the Messenger of Allāh ﷺ says: ‘Grant them permission,’ and you say (in reply): ‘We will not grant them permission?’” (*Sahīh*)

٥٦٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ وَأَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: قَالَ النَّبِيُّ ﷺ: «اِذْنُوا لِلنِّسَاءِ إِلَى الْمَسَاجِدِ بِاللَّيْلِ»، فَقَالَ ابْنُ لَهُ: وَاللَّهِ! لَا نَأْذُنُ لَهُنَّ فَيَتَّخِذْنَ دَعَاً، وَاللَّهِ! لَا نَأْذُنُ لَهُنَّ. قَالَ: فَسَبَّهُ وَغَضِبَ، وَقَالَ: أَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «اِذْنُوا لَهُنَّ»، وَتَقُولُ: لَا نَأْذُنُ لَهُنَّ.

تخريج: أخرجه مسلم، الصلاة، باب خروج النساء إلى المساجد إذا لم يترتب عليه فتنة... إلخ، ح: ٤٤٢ من حديث أبي معاوية به وعلقه البخاري، ح: ٨٦٥ من حديث شعبة عن الأعمش عن مجاهد به.

Chapter 53. Severity In This Issue

(المعجم ٥٣) - بَابُ التَّشْدِيدِ فِي ذَلِكَ
(التحفة ٥٤)

569. It was reported from Yaḥyā bin Sa‘eed, from ‘Amrah bint ‘Abdur-Raḥmān, that she informed him that ‘Āishah ؓ, the wife of the Messenger of Allāh ﷺ, said: “Had the Messenger of Allāh ﷺ seen what the women are doing (in our times), he would have prevented them from going to the *Masjid*, just as the women of the Children of Israel were prevented.” Yaḥyā said: “I said to ‘Amrah: ‘Were the women of the Children of Israel prevented (from

٥٦٩ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ أَنَّهَا أَخْبَرَتْهُ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ قَالَتْ: لَوْ أَدْرَكَ رَسُولُ اللَّهِ ﷺ مَا أَحَدَتْ النِّسَاءُ لَمَنَعَهُنَّ الْمَسْجِدَ كَمَا مَنَعَهُ نِسَاءَ بَنِي إِسْرَائِيلَ. قَالَ يَحْيَى: فَقُلْتُ لِعَمْرَةَ: أَمِنَعَهُ نِسَاءَ بَنِي إِسْرَائِيلَ؟ قَالَتْ: نَعَمْ.

[1] According to one of the narrations of *Muslim* (995) his name was Bilāl.

their places of worship)?' She said: 'Yes.'" (*Ṣaḥīh*)

تخريج: أخرجه البخاري، الأذان، باب انتظار الناس قيام الإمام العالم، ح: ٨٦٩ من حديث مالك به وهو في الموطأ (يحيى: ١٩٨/١ والقنعيني، ص: ١١٥، ١١٦) ورواه مسلم، الصلاة، باب خروج النساء إلى المساجد... إلخ، ح: ٤٤٥ من حديث يحيى بن سعيد الأنصاري به.

570. 'Abdullāh (bin Mas'ūd) narrated that the Prophet ﷺ said: "The prayer of a woman in (a middle room of) her house is better than her prayer in her outer-room, and her prayer in her inner-room is better than her prayer in (a middle room of) her house." (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه ابن خزيمة، ح: ١٦٨٨ من حديث عمرو بن عاصم به وصححه ابن حبان، ح: ٣٢٩، ٣٣٠ والحاكم: ٢٠٩/١ ووافقه الذهبي، وأصله عند الترمذي، ح: ١١٧٣ وقال: "حسن صحيح غريب" * فتادة مدلس وعنن، ولأصل الحديث شواهد كثيرة.

571. It was reported from 'Abdul-Wārith, that Ayyūb narrated, from Nāfi', from Ibn 'Umar who said: "The Messenger of Allāh ﷺ said: "Why don't we leave this door (in the *Masjid*) for the women?"

Nāfi' said: "So Ibn 'Umar did not enter from that door until he died." (*Ṣaḥīh*)

Abū Dāwud said: Ismā'il bin Ibrāhīm reported it from Ayyūb from Nāfi', he said: "Umar said" — and that is more correct.

٥٧٠ - حَدَّثَنَا ابْنُ الْمُثَنَّى: أَنَّ عَمْرَو بْنَ عَاصِمٍ حَدَّثَهُمْ قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ فَتَادَةَ، عَنْ مُورِقٍ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «صَلَاةُ الْمَرْأَةِ فِي بَيْتِهَا أَفْضَلُ مِنْ صَلَاتِهَا فِي حُجْرَتِهَا، وَصَلَاتُهَا فِي مَخْدَعِهَا أَفْضَلُ مِنْ صَلَاتِهَا فِي بَيْتِهَا».

٥٧١ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ تَرَكْنَا هَذَا الْبَابَ لِلنِّسَاءِ». قَالَ نَافِعٌ: فَلَمْ يَدْخُلْ مِنْهُ ابْنُ عُمَرَ حَتَّى مَاتَ.

قال أبو داود: رَوَاهُ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنِ أَيُّوبَ، عَنْ نَافِعٍ قَالَ: قَالَ عُمَرُ: وَهَذَا أَصَحُّ.

تخريج: [إسناده صحيح] تقدم ح: ٤٦٢.

Comments:

This narration preceded, see no. 462. Based upon these two chapters, it is clear that women should not be prohibited from attending the congregational prayers in the *Masjid*, provided they observe *Hijāb*, do not perfume themselves, and the like.

Chapter 54. Rushing To The Prayer

572. It was reported from Yūnus, from Ibn Shihāb who said: “Sa‘eed bin Al-Musayyab and Abū Salamah bin ‘Abdur-Raḥmān informed me, that Abū Hurairah said: ‘I heard the Messenger of Allāh ﷺ say: “When the *Iqāmah* for prayer has been called, do not come to it hastily; instead, come to it walking, and with tranquility. Whatever you catch (of the prayer), pray it, and whatever has missed you, complete it.” (*Ṣaḥīḥ*)

Abū Dāwud said: This is what was said by Az-Zubaidī, Ibn Abī Dhī‘b, Ibrāhīm bin Sa‘d, Ma‘mar, and Shu‘aib bin Abī Ḥamzah, (all) from Az-Zuhrī: “And whatever has missed you, complete it.” Ibn ‘Uyaynah reported it from Az-Zuhrī, saying: “Fulfill it.” Muḥammad bin ‘Amr reported it from Abū Salamah, from Abū Hurairah; and Ja‘far bin Rabī‘ah (reported it) from Al-A‘raj, from Abū Hurairah: “Complete it.” And (it was also reported by) Ibn Mas‘ūd from the Prophet ﷺ, as well as Abū Qatādah, and Anas from the Prophet ﷺ, all of them said: “Complete it.”

تخریج: أخرجه البخاري، الأذان، باب: لا يسعى إلى الصلاة وليأتها بالسكينة والوقار، ح: ٦٣٦ ومسلم، المساجد، باب استحباب إتيان الصلاة بوقار وسكينة، والنهي عن إتيانها سعيًا، ح: ٦٠٢ من حديث ابن شهاب الزهري به باختلاف يسير.

573. It was reported from Shu‘bah, from Sa‘d bin Ibrāhīm, who said: “I heard Abū Salamah report from

(المعجم ٥٤) - بَابُ السَّعْيِ إِلَى الصَّلَاةِ
(التحفة ٥٥)

٥٧٢ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَنَسَةُ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَأْتَوْهَا تَسْعُونَ وَأَتَوْهَا تَمْشُونَ، وَعَلَيْكُمْ السَّكِينَةُ، فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا».

قال أبو داود: وكذا قال الزُّبَيْدِيُّ وابنُ أَبِي ذُنُبٍ وإِبْرَاهِيمُ بْنُ سَعْدٍ وَمَعْمَرٌ وَشُعَيْبُ بْنُ أَبِي حَمْرَةَ: عن الزُّهْرِيِّ «وَمَا فَاتَكُمْ فَأَتِمُّوا» وقال ابنُ عِيْنَةَ: عن الزُّهْرِيِّ وَحَدَّه «فَأَقْضُوا» وقال مُحَمَّدُ بْنُ عَمْرٍو عن أَبِي سَلَمَةَ، عن أَبِي هُرَيْرَةَ، وَجَعْفَرُ بْنُ رَبِيعَةَ، عن الأَعْرَجِ، عن أَبِي هُرَيْرَةَ «فَأَتِمُّوا» وابنُ مَسْعُودٍ عن النَّبِيِّ ﷺ، وَأَبُو قَتَادَةَ وَأَنَسٌ عن النَّبِيِّ ﷺ كُلُّهُمْ قَالُوا: «فَأَتِمُّوا».

٥٧٣ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ:

Abū Hurairah from the Prophet ﷺ, who said: 'When you come to the prayer, (come to it) with tranquility. So whatever you catch (with the *Imām*), pray, and fulfill what has preceded you (that you missed of it).'" (*Ṣaḥīḥ*)

Abū Dāwud said: This is what Ibn Sirīn narrated from Abū Hurairah: "Let him fulfill it." And similarly said Abū Rāfi' from Abū Hurairah. It was related from Abū Dharr: "Complete it." And: "Fulfill it." And they (who reported it from him) differed in it. (*Ṣaḥīḥ*)

سَمِعْتُ أَبَا سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «اِثْنَا الصَّلَاةَ وَعَلَيْكُمْ السَّكِينَةُ، فَصَلُّوا مَا أَدْرَكْتُمْ وَأَقْضُوا مَا سَبَقَكُمْ».

قال أبو داود وكذا قال ابن سيرين: عن أبي هُرَيْرَةَ «وَلْيُقْضِ»، وكذا قال أبو رافع: عن أبي هُرَيْرَةَ. وأبو ذرُّ روي عنه «فَأَتِمُّوا» «وَأَقْضُوا» واختلف فيه.

تخريج: [إسناده صحيح] أخرجه أحمد: ٣٨٢/٢ من حديث شعبة به وصححه ابن خزيمة، ح: ١٥٠٥، ١٧٧٢.

Comments:

The narrations in this chapter demonstrate the proper manners of going to the *Salāt*; in that one should not rush, and whatever they miss of that prayer, they may complete it.

Chapter 55. On Having Two Congregations In The *Masjid*

(المعجم ٥٥) باب: في الجَمْعِ فِي الْمَسْجِدِ مَرَّتَيْنِ (التحفة ٥٦)

574. Abū Sa'eed Al-Khudrī said that the Messenger of Allāh ﷺ saw a person praying by himself (alone), so he said: "Is there not a person who will give him charity by praying with him?" (*Ṣaḥīḥ*)

٥٧٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ عَنْ سُلَيْمَانَ الْأَسْوَدِ، عَنْ أَبِي الْمُتَوَكَّلِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ أَبْصَرَ رَجُلًا يُصَلِّي وَحْدَهُ، فَقَالَ: «أَلَا رَجُلٌ يَتَصَدَّقُ عَلَيَّ هَذَا فَيُصَلِّي مَعَهُ».

تخريج: [إسناده صحيح] أخرجه الترمذي، الصلاة، باب ما جاء في الجماعة في مسجد قد صلى فيه مرة، ح: ٢٢٠ من حديث سليمان بن الأسود الناجي به وقال: "حسن" وزاد: "فقام رجل فصلى معه" وصححه ابن خزيمة، ١٦٣٢ وابن حبان، ح: ٤٣٨-٤٣٦ والحاكم: ٢٠٩/١ ووافقه الذهبي.

Chapter 56. The One Who Prays In His House, Then Catches The Congregation, He Should Pray With Them

575. It was reported from Jābir bin Yazīd bin Al-Aswad, from his father, that he prayed with the Messenger of Allāh ﷺ when he was a young man. After he prayed, (they saw) two people in one corner of the *Masjid* who had not prayed. He called for them, so they were brought while their bodies were trembling (with fear). He said: "What has prevented you from praying with us?" They said: "We have already prayed at our camps." So he replied: "Do not do so. If one of you prays in his home, then catches the *Imām* and he has not prayed, let him pray with him (the *Imām*), for it will be counted as a voluntary (prayer) for him." (*Ṣaḥīḥ*)

تخریج: [إسناده صحيح] أخرجه الترمذي، الصلاة، باب ما جاء في الرجل يصلي وحده ثم يدرك الجماعة، ح: ٢١٩ من حديث يعلى بن عطاء به وقال: "حسن صحيح" وصححه ابن خزيمة، ح: ١٢٧٩ وابن حبان، ح: ٤٣٤، ٤٣٥ ورواه النسائي، ح: ٨٥٩.

576. (There is another chain) from Jābir bin Yazīd, from his father, who said: "I prayed *Ṣubḥ* with the Prophet ﷺ at Minā..." and the rest of the *Ḥadīth* (as no. 575) is similar. (*Ṣaḥīḥ*)

(المعجم ٥٦) بَابُ: فِيمَنْ صَلَّى فِي مَنْزِلِهِ ثُمَّ أَدْرَكَ الْجَمَاعَةَ يُصَلِّي مَعَهُمْ
(التحفة ٥٧)

٥٧٥ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي يَعْلَى بْنُ عَطَاءٍ عَنْ جَابِرِ بْنِ يَزِيدَ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ: أَنَّهُ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ وَهُوَ غُلَامٌ شَابٌّ، فَلَمَّا صَلَّى إِذَا رَجُلَانِ لَمْ يُصَلِّيَا فِي نَاحِيَةِ الْمَسْجِدِ فَدَعَا بِهِمَا، فَجِيءَ بِهِمَا تَرْعُدُ فَرَانِضُهُمَا، فَقَالَ: «مَا مَنَعَكُمَا أَنْ تُصَلِّيَا مَعَنَا؟ قَالَا: قَدْ صَلَّيْنَا فِي رَحَالِنَا، فَقَالَ: لَا تَفْعَلُوا، إِذَا صَلَّى أَحَدُكُمْ فِي رَحْلِهِ ثُمَّ أَدْرَكَ الْإِمَامَ وَلَمْ يُصَلِّ فَلْيُصَلِّ مَعَهُ فَإِنَّهَا لَهُ نَافِلَةٌ».

٥٧٦ - حَدَّثَنَا ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ جَابِرِ بْنِ يَزِيدَ، عَنْ أَبِيهِ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ الصُّبْحَ بِمِنَى بِمَعْنَاهُ.

تخریج: [إسناده صحيح] انظر الحديث السابق.

577. Yazīd bin ‘Āmir narrated: "I came to the Prophet ﷺ while he was praying, so I sat down and did not join them in the prayer. So the

٥٧٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا مَعْنُ بْنُ عِيسَى عَنْ سَعِيدِ بْنِ السَّائِبِ، عَنْ نُوحِ بْنِ صَعْصَعَةَ، عَنْ يَزِيدَ بْنِ عَامِرٍ قَالَ: جِئْتُ

Messenger of Allāh ﷺ (finished the prayer and) turned around, and saw me sitting. He said: 'Have you not accepted Islam, O Yazīd?' I said: 'Yes, O Messenger of Allāh, I have accepted Islam.' He said: 'So what has prevented you from joining the people in their prayer?' He replied: 'I prayed in my house, since I thought that you had already prayed.' So he said: 'If you come to the prayer and find that the people (gathered for it), then pray with them. Even if you have prayed, this will be (counted as) a voluntary prayer, and that will be the obligatory one.'" (*Da'īf*)

وَالنَّبِيُّ ﷺ فِي الصَّلَاةِ، فَجَلَسْتُ وَلَمْ أُدْخَلْ مَعَهُمْ فِي الصَّلَاةِ. قَالَ: فَأَنْصَرَفَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ فَرَأَى يَزِيدَ جَالِسًا فَقَالَ: «أَلَمْ تُسَلِّمْ يَا يَزِيدُ؟» قَالَ: بَلَى يَا رَسُولَ اللَّهِ! قَدْ أَسَلَّمْتُ. قَالَ: «فَمَا مَنَعَكَ أَنْ تَدْخُلَ مَعَ النَّاسِ فِي صَلَاتِهِمْ؟» قَالَ: إِنِّي كُنْتُ قَدْ صَلَّيْتُ فِي مَنْزِلِي وَأَنَا أَحْسِبُ أَنْ قَدْ صَلَّيْتُمْ، فَقَالَ: «إِذَا جِئْتَ إِلَى الصَّلَاةِ فَوَجَدْتَ النَّاسَ فَصَلَّ مَعَهُمْ، وَإِنْ كُنْتُ قَدْ صَلَّيْتُ تَكُنْ لَكَ نَافِلَةٌ وَهَذِهِ مَكْتُوبَةٌ».

تخريج: [إسناده ضعيف] أخرجه الدارقطني: ٢٧٦/١ والطبراني: ٢٣٨/٢٢ من حديث معن ابن عيسى به * نوح بن صعصعة: مجهول الحال، لم يوثقه غير ابن حبان.

578. A person from the tribe of Banū Asad bin *Khuzaimah* asked Abū Ayyūb Al-Anṣārī: "I sometimes pray in my house, then go to the *Masjid* and the *Iqāmah* is called, so I pray with them, but I feel uncomfortable about this." Abū Ayyūb replied: "We asked the Prophet ﷺ about this, and he said: 'That will be counted for him as a great reward.'" (*Da'īf*)

٥٧٨ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ قَالَ: قَرَأْتُ عَلَى ابْنِ وَهَبٍ: أَخْبَرَنِي عَمْرُو بْنُ عَمْرِو بْنِ عَمْرٍو عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ قَالَ: يُصَلِّي أَحَدُنَا فِي مَنْزِلِهِ الصَّلَاةَ ثُمَّ يَأْتِي الْمَسْجِدَ وَتُقَامُ الصَّلَاةُ فَأُصَلِّي مَعَهُمْ فَأَجِدُ فِي نَفْسِي مِنْ ذَلِكَ شَيْئًا. فَقَالَ أَبُو أَيُّوبَ: سَأَلْنَا عَنْ ذَلِكَ النَّبِيِّ ﷺ فَقَالَ: «فَذَلِكَ لَهُ سَهْمٌ جَمْعٌ».

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٣٠٠/٢ من حديث أبي داود به وهو في الموطأ: ١٣٣/١ موقوف * رجل من بني أسد: لم أعرفه.

Chapter 57. If One Prays In A Congregation, Then Catches Another Congregation, Should He Repeat

(المعجم ٥٧) **بَابُ: إِذَا صَلَّى فِي جَمَاعَةٍ ثُمَّ أَدْرَكَ جَمَاعَةً يُعِيدُ**
(التحفة ٥٨)

579. Sulaimān, the freed-slave of Maimūnah, said: "I visited Ibn 'Umar at Al-Balāḥ^[1] while they were praying, so I asked him: 'Aren't you going to pray with them?' He said: 'I have already prayed. I heard the Messenger of Allāh ﷺ say: "Do not pray a prayer twice in the same day." (*Sahīh*)

٥٧٩ - حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا حُسَيْنٌ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ سُلَيْمَانَ يَعْنِي مَوْلَى مَيْمُونَةَ قَالَ: أَتَيْتُ ابْنَ عُمَرَ عَلَى الْبَلَاطِ وَهُمْ يُصَلُّونَ، فَقُلْتُ: أَلَا تُصَلِّي مَعَهُمْ؟ قَالَ: قَدْ صَلَّيْتُ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تُصَلُّوا صَلَاةً فِي يَوْمٍ مَرَّتَيْنِ».

تخریج: [إسناده صحيح] أخرجه النسائي، الإمامة، باب سقوط الصلاة عن من صلى مع الإمام في المسجد جماعة، ح: ٨٦١ من حديث حسين المعلم به وصححه ابن خزيمة، ح: ١٦٤١ وابن حبان، ح: ٤٣٢ وبوب عليه ابن خزيمة "باب النهي عن إعادة الصلاة على نية الفرض" وحديث الموطأ: ١/١٣٣ يؤيده.

Comments:

This means that one should not repeat the same obligatory prayer without any genuine reason, and among the reasons is that which preceded in the previous chapter. It may be that Ibn 'Umar was not aware of that until later, since there are authentic narrations from him, recorded by Mālik, At-Taḥāwī, and others, that Ibn 'Umar himself allowed a person to pray the prayer again when coming upon a congregation in a *Masjid*.

Chapter 58. Concerning The Position Of The *Imām* And Its Virtue

(المعجم ٥٨) - **بَابُ جُمَاعِ الْإِمَامَةِ وَفَضْلِهَا** (التحفة ٥٩)

580. 'Uqbah bin 'Āmir narrated that he heard the Messenger of Allāh ﷺ say: "Whoever is the *Imām* of a (group of) people and (prayed at) the correct time, then he will be rewarded, and they will be rewarded as well; and whoever delayed from that (time), it will be

٥٨٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يَحْيَى بْنُ أَبِي وَهْبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ، عَنْ أَبِي عَلِيٍّ الْهَمْدَانِيِّ قَالَ: سَمِعْتُ عُقْبَةَ بْنَ عَامِرٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَمَّ النَّاسَ

[1] A place in Al-Madīnah.

held against him, and not them.”
(*Sahih*)

فَأَصَابَ الْوُقُوفَ فَلَهُ وَلَهُمْ، وَمَنْ انْتَقَصَ مِنْ ذَلِكَ شَيْئًا فَعَلَيْهِ وَلَا عَلَيْهِمْ».

تخريج: [إسناده صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب ما يجب على الإمام، ح: ٩٨٣ من حديث عبدالرحمن بن حرملة به وصححه ابن خزيمة، ح: ١٥١٣ وابن حبان، ح: ٣٧٤ والحاكم: ٢١٠/١ ووافقه الذهبي.

Comments:

A narration related to this preceded, see number 517.

Chapter 59. It Is Disliked To Refuse The Position of *Imām*

(المعجم ٥٩) بَابُ: فِي كِرَاهِيَةِ التَّدَاغِ
عَنِ الْإِمَامَةِ (التحفة ٦٠)

581. Sallāmah bint Al-Ḥurr, sister of *Kharshah* bin Al-Ḥurr Al-Fazari narrated that she heard the Messenger of Allāh ﷺ say: “Of the signs of the Hour is that the people of a *Masjid* all refuse (to lead the prayer), such that they do not find an *Imām* to lead them.” (*Da'if*)

٥٨١ - حَدَّثَنَا هَارُونُ بْنُ عَبَّادٍ الْأَزْدِيُّ: حَدَّثَنَا مَرْوَانُ: حَدَّثَنِي طَلْحَةُ أُمُّ غُرَابٍ عَنْ عَقِيلَةَ - امْرَأَةٍ مِنْ بَنِي فِرَازَةَ مَوْلَاةٍ لَهُمْ - عَنْ سَلَامَةَ بِنْتِ الْحُرِّ أُخْتِ حَرَشَةَ بِنِ الْحُرِّ الْفَزَارِيِّ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ مِنْ أَسْرَاطِ السَّاعَةِ أَنْ يَتَدَاغَعَ أَهْلُ الْمَسْجِدِ لَا يَجِدُونَ إِمَامًا يُصَلِّي بِهِمْ».

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، إقامة الصلوات، باب ما يجب على الإمام، ح: ٩٨٢ من حديث أم غراب به * أم غراب وعقيلة: لا يعرف حالهما.

Chapter 60. Who Has More Right To Be *Imām*

(المعجم ٦٠) بَابُ: مَنْ أَحَقُّ بِالْإِمَامَةِ؟
(التحفة ٦١)

582. It was reported from *Shu'bah* who said: “*Ismā'il bin Rajā'* said: ‘I heard *Aws bin Ḍam'aj* narrating from *Abū Mas'ūd Al-Badrī* who said that the Messenger of Allāh ﷺ said: “The person who recites the most of Allāh’s Book should lead the people in prayer, and the one who has been reciting the longest. If they are equivalent in

٥٨٢ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي إِسْمَاعِيلُ بْنُ رَجَاءٍ قَالَ: سَمِعْتُ أَوْسَ بْنَ صَمْعَجٍ يُحَدِّثُ عَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَوْمَ الْقَوْمِ أَفْرُوهُمْ لِكِتَابِ اللَّهِ وَأَقْدَمُهُمْ قِرَاءَةً، فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً فَلْيُؤَمِّمُهُمْ أَقْدَمُهُمْ هِجْرَةً، فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً

recitation, then the one who performed the *Hijrah* earlier should lead. If they are equivalent in the *Hijrah*, then the one who is older should lead. And no person should be led (by another) in his house or in his place of authority, nor should any one sit on his *Takrimah* except with his permission.” (*Sahih*)

Shu‘bah said: “I said to Ismā‘il: ‘What is: “His *Takrimah*?’” He said: ‘His bedding.’”^[1]

تخریج: أخرجه مسلم، المساجد، باب من أحق بالإمامة؟، ح: ٦٧٣ من حديث شعبة به .

583. (There is another chain) from Shu‘bah, with this *Hadīth* (similar to no. 582), he said: “And no person should lead another in his place of authority.” (*Sahih*)

Abū Dāwud said: And this is how Yahyā Al-Qattān narrated it from Shu‘bah: “And the one who has been reciting the longest.”

584. It was reported from Al-A‘mash from Ismā‘il bin Rajā’, from Aws bin Ḍam‘aj Al-Ḥaḍramī, he said: I heard Abū Mas‘ūd (narrate), from the Prophet ﷺ.” And he narrated this *Hadīth* (similar to no. 583). He said: “So if they are equivalent in recitation, then the one who is more knowledgeable of the *Sunnah* (should lead). And if they are equivalent in (the knowledge of) the *Sunnah*, then the one who has performed the *Hijrah* earlier.” And he did not say: “And the one who has been reciting the

فَلْيُؤَمَّهُمْ أَكْبَرُهُمْ سِنًا، وَلَا يُؤَمُّ الرَّجُلُ فِي بَيْتِهِ وَلَا فِي سُلْطَانِهِ وَلَا يُجْلَسُ عَلَى تَكْرِمَتِهِ إِلَّا بِإِذْنِهِ».

قال شُعْبَةُ فَقُلْتُ لِإِسْمَاعِيلَ: مَا تَكْرِمَتُهُ؟ قال: فراشُهُ.

٥٨٣ - حَدَّثَنَا ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي عَنْ شُعْبَةَ بِهَذَا الْحَدِيثِ قَالَ فِيهِ: «وَلَا يُؤَمُّ الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ».

قال أبو داود: وكذا قال يحيى القطان عن شعبة: «أقدمهم قراءة».

تخریج: [إسناده صحيح] انظر الحديث السابق.

٥٨٤ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنِ الْأَعْمَشِ، عَنِ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ أَوْسِ بْنِ ضَمْعَجِ الْحَضْرَمِيِّ قَالَ: سَمِعْتُ أَبَا مَسْعُودٍ عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ قَالَ: «فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً فَأَعْلَمُهُمْ بِالسُّنَّةِ، فَإِنْ كَانُوا فِي السُّنَّةِ سَوَاءً فَأَقْدَمُهُمْ هِجْرَةً، وَلَمْ يَقُلْ فَأَقْدَمُهُمْ قِرَاءَةً».

قال أبو داود: رواه حجاج بن أرطاة عن إسماعيل قال: «وَلَا تَقْعُدُ عَلَى تَكْرِمَةِ أَحَدٍ إِلَّا بِإِذْنِهِ».

[1] Bedding or couch.

longest.” (*Ṣaḥīḥ*)

Abū Dāwūd said: Ḥajjāj bin Arṭah reported it from Ismā‘īl, he said: “And do not sit on the *Takrimah* of anyone without his permission.”

تخریج: [إسناده صحيح] انظر الحديثين السابقين.

585. It was reported from Ayyūb, from ‘Amr bin Salamah, who said: “We used to live at a place that others (travelers) would pass by while going to the Prophet ﷺ. When they would return, they would pass by us (again). They would inform us that the Messenger of Allāh ﷺ had said such and such, and I was a young boy who would memorize (quickly). Because of this, I memorized a lot of Qur’ān. Once, my father went to the Messenger of Allāh ﷺ as part of a delegation of his people, so he (the Prophet ﷺ) taught them the prayer, and said to them: ‘Let the one who recites the most (Qur’ān) lead you.’ Since I had memorized so much, I was the one who recited the most (Qur’ān), so they told me to lead them. I would lead them wearing a small yellow *Burdah*, but when I would prostrate, it would raise up, exposing me. One of the women said: ‘Hide from us the *‘Awrah* of your reciter!’ Consequently they purchased for me an Omani *Qamiṣ* — nothing caused me more happiness, after accepting Islam, than my happiness at (acquiring) it! So I continued to lead them in prayer, and I was a boy of seven or eight years.” (*Ṣaḥīḥ*)

٥٨٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا أَيُّوبُ عَنْ عَمْرِو بْنِ سَلَمَةَ قَالَ: كُنَّا بِحَاضِرِ يَمْرُؤِ بِنَا النَّاسِ إِذَا أَتَوْا النَّبِيَّ ﷺ فَكَانُوا إِذَا رَجَعُوا مَرُّوا بِنَا فَأَخْبَرُونَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ كَذَا وَكَذَا، وَكُنْتُ غَلَامًا حَافِظًا، فَحَفِظْتُ مِنْ ذَلِكَ قُرْآنًا كَثِيرًا، فَأَنْطَلَقَ أَبِي وَإِنْدَا إِلَى رَسُولِ اللَّهِ ﷺ فِي نَفَرٍ مِنْ قَوْمِهِ فَعَلَّمَهُمُ الصَّلَاةَ وَقَالَ: «يَوْمَكُمْ أَقْرَأُكُمْ»، فَكُنْتُ أَقْرَأُهُمْ لِمَا كُنْتُ أَحْفَظُ فَقَدَّمُونِي فَكُنْتُ أَوْمُهُمْ وَعَلَيَّ بُرْدَةٌ لِي صَغِيرَةٌ صَفْرَاءُ، فَكُنْتُ إِذَا سَجَدْتُ تَكَشَّفَتْ عَنِّي، فَقَالَتْ امْرَأَةٌ مِنَ النِّسَاءِ: وَارُوا عَنَّا عَوْرَةَ قَارِئِكُمْ، فَاشْتَرَوْا لِي قَمِيصًا عُمَانِيًّا، فَمَا فَرِحْتُ بِشَيْءٍ بَعْدَ الْإِسْلَامِ فَرِحِي بِهِ فَكُنْتُ أَوْمُهُمْ وَأَنَا ابْنُ سَبْعٍ أَوْ ثَمَانٍ سِنِينَ.

تخریج: أخرجه البخاري، المغازي، باب (٥٤) بعد باب مقام النبي ﷺ بمكة زمن الفتح، ح: ٤٣٠٢ من حديث أيوب السخيتاني به.

Comments:

A young man who knows the *Ṣalāt* and can recite, is permitted to lead others in prayer.

586. (There is another chain for no. 585) from ‘Āṣim Al-Aḥwal, from ‘Amr bin Salamah, with this *Hadīth*. He said: “So I would lead them in prayer in a stitched *Burdah* that had slits in it — when I used to prostrate, my buttocks would be exposed.” (*Ṣaḥīḥ*)

القبلة، باب الصلاة في الإزار، ح: ٧٦٨ من

٥٨٦ - حَدَّثَنَا الثَّقَلِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا عَاصِمُ الْأَحْوَلُ عَنْ عَمْرِو بْنِ سَلَمَةَ بِهَذَا الْخَبَرِ قَالَ: فَكُنْتُ أَوْمُهُمْ فِي بُرْدَةٍ مُوَصَّلَةٍ فِيهَا فَتَقٌ فَكُنْتُ إِذَا سَجَدْتُ حَرَجْتُ اسْتِي.

تخریج: [إسناده صحيح] أخرجه النسائي، حديث عاصم الأحول به وانظر الحديث السابق.

587. (There is another chain) from Mis‘ar bin Ḥabīb Al-Jarmī, that ‘Amr bin Salamah narrated from his father, that they went to visit the Prophet ﷺ as a delegation. When they desired to return, they asked: “O Messenger of Allāh, who should lead us (in prayer)?” He replied: “The one who has gathered (learned, memorized) the most Qur’ān” or he said: “Taken the most Qur’ān.” (‘Amr said): “No one among my people had gathered more Qur’ān than I had, so they told me to lead, and I was a young boy. I had a wrap...” He also said: “So there was no gathering of (my tribe of) Jarm except that I would be their *Imām*, and I would lead them in the funeral prayers (as well); I continue to do so until this day.” (*Ṣaḥīḥ*)

Abū Dāwud said: Yazīd bin Hārūn reported it from Mis‘ar bin Ḥabīb, from ‘Amr bin Salamah, that he

٥٨٧ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا وَكَيْعٌ عَنْ مِسْعَرِ بْنِ حَبِيبِ الْجَرْمِيِّ: حَدَّثَنَا عَمْرُو بْنُ سَلَمَةَ عَنْ أَبِيهِ أَنَّهُمْ وَقَدُوا إِلَى النَّبِيِّ ﷺ، فَلَمَّا أَرَادُوا أَنْ يَنْصَرِفُوا قَالُوا: يَا رَسُولَ اللَّهِ! مَنْ يَوْمُنَا؟ قَالَ: «أَكثَرُكُمْ جَمْعًا لِلْقُرْآنِ، أَوْ أَخَذًا لِلْقُرْآنِ»، فَلَمْ يَكُنْ أَحَدٌ مِنَ الْقَوْمِ جَمَعَ مَا جَمَعْتُ، فَقَدَّمُونِي وَأَنَا غُلَامٌ وَعَلَيَّ شَمْلَةٌ لِي. قَالَ: فَمَا شَهِدْتُ مَجْمَعًا مِنْ جَرْمٍ إِلَّا كُنْتُ إِمَامَهُمْ وَكُنْتُ أُصَلِّي عَلَى جَنَائِزِهِمْ إِلَى يَوْمِي هَذَا.

قال أبو داود: ورواه يزيد بن هارون عن مسعر بن حبيب، عن عمرو بن سلمة قال: لما وفد قومي إلى النبي ﷺ لم يقل عن أبيه.

said: "When my people sent a delegation to the Prophet ﷺ..." and he did not say: "from his father."

تخريج: [إسناده صحيح] أخرجه أحمد: ٢٩/٥ عن وكيع به.

588. Ibn 'Umar narrated: "When the first of the *Muhājirūn* (emigrants) came (to Al-Madīnah), they stayed at Al-'Aṣbah before the Messenger of Allāh ﷺ. Sālim, the freed-slave of Abū Hudhaifah, used to lead them (in prayer), and he was the person who recited the most Qur'an among them."

Al-Haitham (one of the narrators) added: "And among them were 'Umar bin Al-Khaṭṭāb, and Abū Salamah bin 'Abdul-Asad." (*Ṣaḥīḥ*)

تخريج: أخرجه البخاري، الأذان، باب إمامة العبد والمولى، ح: ٦٩٢ من حديث أنس بن

Comments:

It is lawful for a slave to lead free people in the prayer.

589. It was reported from Khālid, from Abū Qilābah, from Mālik bin Al-Huwairith who said that the Prophet ﷺ said to him, or to a companion of his: "When the time for prayer comes, call the *Adhān*, then the *Iqāmah*. Then let the elder of you two lead (the prayer)." (*Ṣaḥīḥ*)

In the narration of (one of the narrators) Maslamah, he said: "And at that time, both of us were similar in knowledge."

And in the narration of (another narrator) Ismā'il: "Khālid said: 'I said to Abū Qilābah: "So what about (the condition of memorizing more) Qur'an?" He replied: "They were both similar in that."

٥٨٨ - حَدَّثَنَا الْقَعْنَبِيُّ: حَدَّثَنَا أَنَسٌ -

يَعْنِي ابْنَ عِيَّاضٍ؛ ح: وَحَدَّثَنَا الْهَيْثَمُ بْنُ خَالِدِ الْجُهَنِيِّ الْمَعْنَى قَالَا: حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ عُيَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ قَالَ: لَمَّا قَدِمَ الْمُهَاجِرُونَ الْأَوْلُونَ نَزَلُوا الْعُصْبَةَ قَبْلَ مَقْدَمِ رَسُولِ اللَّهِ ﷺ، فَكَانَ يَوْمُهُمْ سَالِمٌ مَوْلَى أَبِي حُدَيْفَةَ وَكَانَ أَكْثَرَهُمْ قُرْآنًا. زَادَ الْهَيْثَمُ: وَفِيهِمْ عُمَرُ بْنُ الْخَطَّابِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الْأَسَدِ.

تخريج: أخرجه البخاري، الأذان، باب إمامة العبد والمولى، ح: ٦٩٢ من حديث أنس بن

عياض به.

٥٨٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ؛

ح: وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا مَسْلَمَةُ بْنُ مُحَمَّدٍ - الْمَعْنَى وَاحِدٌ - عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ أَوْ لِصَاحِبٍ لَهُ: «إِذَا حَضَرَتِ الصَّلَاةُ فَأَدِّئَا ثُمَّ أَقِيمَا ثُمَّ لِيُؤْمِكُمَا أَكْبَرُكُمَا [سِنًا]».

وَفِي حَدِيثِ مَسْلَمَةَ قَالَ: وَكُنَّا يَوْمَئِذٍ مُتَقَارِبَيْنِ فِي الْعِلْمِ.

وَقَالَ فِي حَدِيثِ إِسْمَاعِيلَ قَالَ خَالِدٌ: قُلْتُ لِأَبِي قِلَابَةَ: فَأَيْنَ الْقُرْآنُ؟ قَالَ: إِنَّهُمَا كَانَا مُتَقَارِبَيْنِ.

تخريج: أخرجه البخاري، الأذنان، باب الأذنان للمسافرين إذا كانوا جماعة وإقامة... الخ، ح: ٦٣٠ ومسلم، المساجد، باب من أحق بالإمامة؟، ح: ٦٧٤ من حديث خالد الحذاء به.

590. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said: “Let the best among you be your *Mu’adh-dhin*, and let your reciters lead you (in prayer).” (*Da‘if*)

٥٩٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَيْسَى الْحَنْفِيُّ: حَدَّثَنَا الْحَكَمُ بْنُ أَبَانَ عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِيُؤَدِّنَ لَكُمْ خِيَارَكُمْ وَلِيُؤَمِّمَكُمْ قُرَاؤَكُمْ».

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الأذنان، باب فضل الأذنان وثواب المؤذنين، ح: ٧٢٦ عن عثمان بن أبي شيبة به * حسين بن عيسى الحنفي: ضعيف، ضعفه الجمهور.

Chapter 61. On Women Acting As *Imām*

(المعجم ٦١) - بَابُ إِيمَانَةِ النِّسَاءِ (التحفة ٦٢)

591. It was reported from Al-Walīd bin ‘Abdullāh bin Jumaiḥ: “My grandmother and ‘Abdur-Raḥmān bin Khallād Al-Anṣārī narrated to me from Umm Waraqah bint Nawfal, that when the Prophet ﷺ desired to (depart for the battle of) Badr, she said: “O Messenger of Allāh, allow me to go fighting with you — I will nurse the sick, and perhaps Allāh will grant me martyrdom.” He replied: “Stay in your house, for Allāh, the Mighty and Sublime, will grant you martyrdom.” So she used to be known (among the Companions) as ‘*Ash-Shahīdah*’ (the female martyr). And she had memorized the Qur’ān, so she asked permission from the Prophet ﷺ to place a *Mu’adh-dhin* in her house, which he allowed her. She had a male and a female slave, whom she had willed that they

٥٩١ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعُ بْنُ الْجَرَّاحِ: حَدَّثَنَا الْوَلِيدُ بْنُ عَبْدِ اللَّهِ بْنِ جُمَيْعٍ: حَدَّثَنِي جَدَّتِي وَعَبْدُ الرَّحْمَنِ بْنُ خَلَّادِ الْأَنْصَارِيِّ، عَنْ أُمِّ رَفَقَةَ بِنْتِ نَوْفَلٍ: أَنَّ النَّبِيَّ ﷺ لَمَّا عَزَا بَدْرًا قَالَتْ قُلْتُ لَهُ: يَا رَسُولَ اللَّهِ! ائْذَنْ لِي فِي الْعَزْوِ مَعَكَ أُمْرَضُ مَرْضَاكُمْ لَعَلَّ اللَّهَ أَنْ يَرْزُقَنِي شَهَادَةً قَالَ: «فَرِّي فِي بَيْتِكَ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَرْزُقُكَ الشَّهَادَةَ». قَالَ: فَكَانَتْ تُسَمَّى الشَّهِيدَةَ. قَالَ: كَانَتْ قَدْ قَرَأَتْ الْقُرْآنَ، فَاسْتَأْذَنَتِ النَّبِيَّ ﷺ أَنْ تَتَّخِذَ فِي دَارِهَا مُؤَدِّنًا، فَأْذِنَ لَهَا. قَالَ: وَكَانَتْ دَبَّرَتْ عَلَامًا وَجَارِيَةً، فَقَامَا إِلَيْهَا بِاللَّيْلِ فَعَمَّاهَا بِقَطِيفَةٍ لَهَا حَتَّى مَاتَتْ وَدَهَبَا، فَأَصْبَحَ عَمْرُ فَقَامَ فِي النَّاسِ فَقَالَ: مَنْ عِنْدَهُ مِنْ هَذَيْنِ عِلْمٌ، أَوْ مَنْ رَأَاهُمَا فَلْيَجِئْهُمَا. فَأَمَرَ بِهِمَا

would be free after her death. One night, they both went to her and covered her face with a cloth until she died, then they ran away. The next morning: ‘Umar stood up among the people and announced: “Whoever knows anything about (the whereabouts) of these two, or whoever has seen them, then let them (be captured) and brought (to me).” (After they were captured), ‘Umar commanded that they be crucified, and these were the first two people to be crucified in Al-Madinah. (*Hasan*)

فَصَلَبْنَا، فَكَانَا أَوْلَ مَصْلُوبٍ بِالْمَدِينَةِ.

تخريج: [إسناده حسن] أخرجه أحمد: ٤٠٥/٦ من حديث الوليد بن عبد الله به وصححه ابن خزيمة، ح: ١٦٧٦ وابن الجارود، ح: ٣٣٣.

592. (There is another chain) from Al-Walīd bin Jumaiḥ, from ‘Abdur-Raḥmān bin Khallād, from Umm Waraqah bint ‘Abdullāh bin Al-Ḥārith with this *Ḥadīth*. And the first (narration, no. 591) is more complete. He said: “And Allāh’s Messenger ﷺ would visit her in her house, and he appointed for her a *Mu’adh-dhin* that would call to the prayer for her. And he had commanded her to lead the people of her house in prayer.” (*Hasan*)

٥٩٢ - حَدَّثَنَا الْحَسَنُ بْنُ حَمَادٍ الْحَضْرَمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضِيلِ عَنِ الْوَلِيدِ بْنِ جُمَيْعٍ، عَنِ عَبْدِ الرَّحْمَنِ بْنِ خَلَادٍ، عَنِ أُمِّ وَرَقَةَ بِنْتِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بِهَذَا الْحَدِيثِ وَالْأَوَّلُ أَتَمُّ. قَالَ: وَكَانَ رَسُولُ اللَّهِ ﷺ يَزُورُهَا فِي بَيْتِهَا، وَجَعَلَ لَهَا مُؤَدِّنًا يُؤَدِّنُ لَهَا، وَأَمَرَهَا أَنْ تَوْمَّ أَهْلَ دَارِهَا. قَالَ عَبْدُ الرَّحْمَنِ: فَأَنَا رَأَيْتُ مُؤَدِّنَهَا شَيْخًا كَبِيرًا.

‘Abdur-Raḥmān said: “I saw her *Mu’adh-dhin* — an old man.”

تخريج: [حسن] أخرجه البيهقي في الخلافيات (قلمي ٤ ب) من حديث أبي داود به وانظر الحديث السابق.

Comments:

This narration states that if a woman has the ability, she can lead other women in prayer.

Chapter 62. A Person Who Is The *Imām* Of A Group That Dislikes Him

593. It was reported from ‘Abdur-Raḥmān bin Ziyād, from ‘Imrān bin ‘Abd Al-Ma‘āfirī, from ‘Abdullāh bin ‘Amr, that the Messenger of Allāh ﷺ would say: “Allāh does not accept the prayer of three people: One who leads others (in prayer) while they do not like him, and one who comes to the prayer late” — and the one who is late is the one who comes after it is finished — “and one who enslaves a freed slave.” (*Da‘īf*)

تخریج: [إسناده ضعيف] أخرجه ابن ماجه، إقامة الصلوات، باب من أم قومًا وهم له كارهون، ح: ٩٧٠ من حديث عبدالرحمن بن زياد الإفريقي به * الإفريقي ضعيف تقدم: ٦٢، ٥١٤ وعمران المعافري ضعيف كما في التقريب وغيره.

Comments:

Disliking the *Imām* means when there is a lawful reason, it does not mean those who dislike him because he follows the *Sunnah* or the like. The sin of delaying prayer is established by other narrations, as well as enslaving a free person, while the mention of *Salāt* not being accepted for these two is not authentic.

Chapter 63. Pious And Wicked People As *Imām*

594. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The obligatory prayer is binding behind every Muslim, regardless of whether he is pious or wicked, even if he commits the major sins.” (*ḍīf*)

(المعجم ٦٢) - بَابُ الرَّجُلِ يُوْمُّ الْقَوْمَ وَهُمْ لَهُ كَارِهُونَ (التحفة ٦٣)

٥٩٣ - حَدَّثَنَا الْقَعْنَبِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ غَانِمٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادٍ، عَنْ عِمْرَانَ بْنِ عَبْدِ الْمَعَاظِرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: «ثَلَاثَةٌ لَا يَقْبَلُ اللَّهُ مِنْهُمْ صَلَاةً: مَنْ تَقَدَّمَ قَوْمًا وَهُمْ لَهُ كَارِهُونَ، وَرَجُلٌ أَتَى الصَّلَاةَ دُبَارًا، وَالدُّبَارُ أَنْ يَأْتِيَهَا بَعْدَ أَنْ تَوُتَهُ، وَرَجُلٌ اعْتَبَدَ مُحْرَّرَةً».

(المعجم ٦٣) - بَابُ إِمَامَةِ الْبِرِّ وَالْفَاجِرِ (التحفة ٦٤)

٥٩٤ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ الْعَلَاءِ بْنِ الْحَارِثِ، عَنْ مَكْحُولٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الصَّلَاةُ الْمَكْتُوبَةُ وَاجِبَةٌ خَلْفَ كُلِّ مُسْلِمٍ بَرًّا كَانَ أَوْ فَاجِرًا وَإِنْ عَمِلَ الْكَبَائِرَ».

تخریج: [إسناده ضعيف] * مكحول لم يدرك أبا هريرة وانظر، ح: ٢٥٣٣.

Comments:

While this is not an authentic *Hadīth*, it is one of the principles of creed of *Ahl As-Sunnah wal-Jamā'ah*, that the Muslims pray behind the *Imām* even if he is a sinner.

Chapter 64. A Blind Man Being *Imām*

(المعجم ٦٤) - بَابُ إِمَامَةِ الْأَعْمَى
(التحفة ٦٥)

595. Anas bin Mālik narrated that the Prophet ﷺ left Ibn Umm Maktūm behind to lead the people in prayer, and he was a blind man.^[1] (*Ṣaḥīḥ*)

٥٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الْعُبَيْرِيُّ أَبُو عَبْدِ اللَّهِ: حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا عِمْرَانُ الْقَطَّانُ عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ اسْتَخْلَفَ ابْنَ أُمِّ مَكْتُومٍ يَوْمَ النَّاسِ وَهُوَ أَعْمَى.

تخريج: [صحيح] أخرجه أحمد: ١٣٢/٣ من حديث عبدالرحمن بن مهدي به وللحديث شواهد كثيرة عند ابن حبان، ح: ٣٧٠ وغيره وانظر، ح: ٥٥٣، ٥٣٥ من هذا الكتاب والرقم الآتي: ٢٩٣١.

Comments:

This proves that it is permissible for a blind man to lead the prayer, provided that all other necessary qualifications are met.

Chapter 65. A Visitor Being *Imām*

(المعجم ٦٥) - بَابُ إِمَامَةِ الزَّائِرِ
(التحفة ٦٦)

596. It was reported from Abān, from Budail who said: “Abū Aṭīyah, a freed-slave of ours, narrated to me, he said: ‘Mālik bin Ḥuwairith used to come to this prayer place of ours. Once, the *Iqāmah* was called, so we asked him to lead us in prayer. He replied: ‘Let a person among you lead you in prayer, and I will inform you why I do not wish to lead you. I heard the Messenger of Allāh ﷺ say: “Whoever visits a people, then let him not lead them (in prayer); rather, let a man

٥٩٦ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبَانٌ عَنْ بُدَيْلٍ، حَدَّثَنِي أَبُو عَطِيَّةَ مَوْلَى مَنَا قَالَ: كَانَ مَالِكُ بْنُ حُوَيْرِثٍ يَأْتِينَا إِلَى مُصَلَّانَا هَذَا فَأَقِيمَتِ الصَّلَاةُ، فَقُلْنَا لَهُ: تَقَدَّمَ فَصَلَّهُ، فَقَالَ لَنَا: قَدُمُوا رَجُلًا مِنْكُمْ يُصَلِّي بِكُمْ، وَسَأُحَدِّثُكُمْ لِمَ لَا أَصَلِّي بِكُمْ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ زَارَ قَوْمًا فَلَا يُؤْمَهُمْ وَلِيُؤْمَهُمْ رَجُلٌ مِنْهُمْ».

[1] Meaning, he left him behind in Al-Madīnah when going on an expedition.

among them lead them.” (*Hasan*)

تخريج: [حسن] أخرجه الترمذي، الصلاة، باب ما جاء فيمن زار قومًا فلا يصل بهم، ح: ٣٥٦ من حديث أبان به وقال: "حسن صحيح" ولبعض الحديث شاهد تقدم: ٩١.

Comments:

Similar to this was mentioned in number 582, but with the addition: "Except with his permission," meaning that if he permits it, a visitor may lead the prayer there.

Chapter 66. On The *Imām* Standing In A Location Above The Level Of The Congregation

(المعجم ٦٦) - بَابُ الْإِمَامِ يَقُومُ مَكَانًا أَرْفَعَ مِنْ مَكَانِ الْقَوْمِ (التحفة ٦٧)

597. Hammām narrated that Ḥudhaifah led the people in prayer in (the city) of Al-Madā'in on a terrace. However, Abū Mas'ūd grabbed his *Qamīṣ* and pulled him (down). When he completed the prayer, he said, 'Do you not know that they used to prohibit this?'^[1] He said, 'Yes, I remembered when you grasped me.'" (*Da'īf*)

٥٩٧ - حَدَّثَنَا أَحْمَدُ بْنُ سَيَانَ وَأَحْمَدُ بْنُ الْفُرَاتِ أَبُو مَسْعُودٍ الرَّازِيُّ الْمَعْنَى قَالَا: حَدَّثَنَا يَعْلَى: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ أَنَّ حُدَيْفَةَ أُمَّ النَّاسِ بِالْمَدَائِنِ عَلَى دُكَّانٍ، فَأَخَذَ أَبُو مَسْعُودٍ بِقَمِيصِهِ فَجَبَذَهُ، فَلَمَّا فَرَعَ مِنْ صَلَاتِهِ قَالَ: أَلَمْ تَعْلَمَ أَنَّهُمْ كَانُوا يُنْهَوْنَ عَنْ ذَلِكَ؟ قَالَ: بَلَى قَدْ ذَكَرْتُ حِينَ مَدَدْتَنِي.

تخريج: [إسناده ضعيف] أخرجه الشافعي في الأم: ١/١٧٢ وصححه ابن خزيمة، ح: ١٥٢٣ وابن حبان، ح: ٣٧٣ وابن الجارود، ح: ٣١٣ والحاكم: ١/٢١٠ ووافقه الذهبي * الأعمش مدلس كما تقدم: ١٤، ولم أجد تصريح سماعه ولحديثه شاهد ضعيف، انظر الحديث الآتي.

Comments:

The *Imām* and the followers behind him should be on the same level. Once the Prophet (ﷺ) led the prayer while standing on the *Minbar* in order to teach the procedure of the prayer to the Muslims. It would be allowed to do the same. See *Al-Bukhārī* no. 377.

598. 'Adī bin Ṭhābit narrated that a man informed him, that he was with 'Ammār bin Yāsir in (the city of) Al-Madā'in. The *Iqāmah* was called, so 'Ammār stepped forward

٥٩٨ - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَنْ حَجَّاجٍ عَنْ ابْنِ جُرَيْجٍ، أَخْبَرَنِي أَبُو خَالِدٍ عَنْ عَدِيِّ بْنِ ثَابِتِ الْأَنْصَارِيِّ: حَدَّثَنِي رَجُلٌ: أَنَّهُ

[1] It may also be recited such that the meaning is: "they were prohibited from this" which is in accordance with the following narration.

(to lead), and stood on a terrace to pray while the people were (on a level) lower than him. *Hudhaifah* came forth, grasped his hand, and led 'Ammār down. After 'Ammār had finished the prayer, *Hudhaifah* said to him: 'Did you not hear the Messenger of Allāh ﷺ say: "If a person leads others (in prayer), let him not stand on a ground higher than theirs," or something similar to this?' 'Ammār responded: 'That is why I followed you when you held on to my hand.'" (*Da'īf*)

كَانَ مَعَ عَمَّارِ بْنِ يَاسِرٍ بِالْمَدَائِنِ، فَأَقِيمَتِ الصَّلَاةَ، فَتَقَدَّمَ عَمَّارٌ وَقَامَ عَلَى دُكَّانٍ يُصَلِّي وَالنَّاسُ أَسْفَلَ مِنْهُ، فَتَقَدَّمَ حُدَيْفَةُ فَأَخَذَ عَلَى يَدَيْهِ، فَاتَّبَعَهُ عَمَّارٌ حَتَّى أَنْزَلَهُ حُدَيْفَةُ، فَلَمَّا فَرَعَ عَمَّارٌ مِنْ صَلَاتِهِ قَالَ لَهُ حُدَيْفَةُ: أَلَمْ تَسْمَعْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا أَمَّ الرَّجُلُ الْقَوْمَ فَلَا يَتَّمُ فِي مَكَانٍ أَرْفَعَ مِنْ مَقَامِهِمْ» أَوْ نَحْوَ ذَلِكَ. قَالَ عَمَّارٌ: لِذَلِكَ اتَّبَعْتُكَ حِينَ أَخَذْتَ عَلَيَّ يَدَيَّ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ١٠٩/٣ من حديث أبي داود به * رجل: مجهول، وأبو خالد مثله، والحديث السابق شاهد له.

Chapter 67. On Someone Having Prayed And Then Leading Others For That Prayer

599. It was reported from 'Ubadullāh bin Miqsam, that Jābir bin 'Abdullāh narrated that Mu'ādh bin Jabal would pray '*Ishā'*' with the Messenger of Allāh ﷺ and then return to his people and lead them in that prayer. (*Hasan*)

(المعجم ٦٧) - بَابُ إِيمَانَةِ مَنْ صَلَّى بِقَوْمٍ وَقَدْ صَلَّى تِلْكَ الصَّلَاةَ (التحفة ٦٨)

٥٩٩ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ عَجَلَانَ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مِقْسَمٍ عَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ: أَنَّ مُعَاذَ بْنَ جَبَلٍ كَانَ يُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ الْعِشَاءَ ثُمَّ يَأْتِي قَوْمَهُ فَيُصَلِّي بِهِمْ تِلْكَ الصَّلَاةَ.

تخريج: [إسناده حسن] أخرجه أحمد: ٣٠٢/٣ عن يحيى القطان به وصححه ابن خزيمة، ح: ١٦٣٣.

600. It was reported from 'Amr bin Dinār, that he heard, Jābir saying: "Mu'ādh would pray with the Prophet ﷺ, then return to his people and lead them." (*Ṣaḥīh*)

٦٠٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: إِنَّ مُعَاذًا كَانَ يُصَلِّي مَعَ النَّبِيِّ ﷺ ثُمَّ يَرْجِعُ فَيُؤَمُّ قَوْمَهُ.

تخريج: أخرجه مسلم، الصلاة، باب القراءة في العشاء، ح: ٤٦٥ من حديث سفیان بن عيينة

به ورواه البخاري، (ح: ٧٠٠، ٧٠١ وغيرهما) من حديث عمرو بن دينار به.

Comments:

See number 574; there is no harm in a person who has prayed the obligatory prayer, leading others in the same, and there is no harm if the *Imām* has a different intention for the prayer than the follower.

Chapter 68. About The *Imām* Praying While Sitting Down

(المعجم ٦٨) - بَابُ الْإِمَامِ يُصَلِّي مِنْ قُعُودٍ (الْحَفْةُ ٦٩)

601. Anas bin Mālik said: “The Messenger of Allāh ﷺ (once) rode a horse from which he fell down. His right side (of the body) was wounded, so he prayed one of the prayers sitting down, and we too prayed sitting down behind him. When he finished, he said: ‘The *Imām* has been placed in order that he be followed (by those behind him). So if he prays standing up, then you too should pray standing up. And when he performs *Rukū‘*, then perform *Rukū‘*, and when he stands up, then stand up, and when he says: ‘*Sami‘ Allāhu liman hamidah* (Allāh hears one who praises Him),’ then say: ‘*Rabbanā wa lakal-ḥamd* (Our Lord! And to you belongs the praise.)’ And if he prays sitting down, then all of you should pray sitting down.’” (*Saḥīḥ*)

٦٠١ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ رَكِبَ فَرَسًا فَصُرِعَ عَنْهُ فَجُحِشَ شِقُّهُ الْأَيْمَنُ فَصَلَّى صَلَاةً مِنَ الصَّلَوَاتِ وَهُوَ قَاعِدٌ، فَصَلَّيْنَا وَرَاءَهُ فُعُودًا فَلَمَّا انْصَرَفَ قَالَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا صَلَّى قَائِمًا فَصَلُّوا قِيَامًا وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: رَبَّنَا وَلَكَ الْحَمْدُ، وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا أَجْمَعُونَ».

تخريج: أخرجه البخاري، الأذان، باب: إنما جعل الإمام ليؤتم به، ح: ٦٨٩ ومسلم، الصلاة، باب اتمام المأموم بالإمام، ح: ٤١١ من حديث مالك به وهو في الموطأ: (١/١٣٥ يحيى).

602. Jābir narrated: “Once the Messenger of Allāh ﷺ rode a horse in Al-Madīnah, but it threw him off of it, (and he fell onto) the stump of a palm tree, which caused his foot to become dislocated. We

٦٠٢ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ وَوَكَيْعٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي شَفِيَّانَ، عَنْ جَابِرٍ قَالَ: رَكِبَ رَسُولُ اللَّهِ ﷺ فَرَسًا بِالْمَدِينَةِ فَصَرَعَهُ عَلَى جِذْمٍ نَحَلَةٍ

went to visit him, and found him in a storage-room belonging to 'Aishah, sitting down and praying. We stood behind him (in prayer), and he did not say anything to us. Then we went to visit him for a second time, and he prayed the obligatory prayer sitting down. When we stood behind him, he motioned to us (to sit down), so we sat. When he finished the prayer, he said: 'If the *Imām* prays sitting down, then all of you should pray sitting down, and if the *Imām* prays standing up, then pray standing up. And do not do like the people of Persia do with their dignitaries.'" (*Sahih*)

تخريج: [صحيح] أخرجه ابن خزيمة: ١٦١٥ من حديث جرير به وصححه ابن حبان، ح: ٣٦٥ وللحديث طريق آخر، انظر: ٦٠٦.

603. It was reported from Muṣ'ab bin Muḥammad, from Abū Ṣāliḥ, from Abū Hurairah who narrated that the Messenger of Allāh ﷺ said: "The *Imām* has been placed in order that he be followed. Therefore, when he says the *Takbīr*, you should say the *Takbīr*, and do not say it until he says it. And when he performs *Rukū'*, then you perform *Rukū'*, and do not perform *Rukū'* before he does. And when he says: '*Sami' Allāhu liman ḥamidah* (Allāh hears one who praises Him),' then you should say: '*Allāhumma Rabbanā lakal-ḥamd* (O Allāh! Our Lord! To You belongs the praise).'" — Muslim (one of the narrators) said: "*Walakal-ḥamd* (And to You belongs the praise)."

فَانْفَكْتَ قَدَمُهُ، فَأَتَيْنَاهُ نَعُوْدُهُ فَوَجَدْنَاهُ فِي مَشْرُوبَةِ لِعَائِشَةَ رَضِيَ اللهُ عَنْهَا يُسَبِّحُ جَالِسًا. قَالَ: فَقُمْنَا خَلْفَهُ، فَسَكَتَ عَنَّا، ثُمَّ أَتَيْنَاهُ مَرَّةً أُخْرَى نَعُوْدُهُ، فَصَلَّى الْمَكْتُوبَةَ جَالِسًا، فَقُمْنَا خَلْفَهُ، فَأَشَارَ إِلَيْنَا، فَقَعَدْنَا. قَالَ: فَلَمَّا قَضَى الصَّلَاةَ قَالَ: «إِذَا صَلَّى الْإِمَامُ جَالِسًا فَصَلُّوا جُلُوسًا، وَإِذَا صَلَّى الْإِمَامُ قَائِمًا فَصَلُّوا قِيَامًا، وَلَا تَفْعَلُوا كَمَا يَفْعَلُ أَهْلُ فَارِسَ بِعَظْمَائِهَا».

٦٠٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَمُسْلِمٌ ابْنُ إِبْرَاهِيمَ عَنْ وَهَيْبٍ، عَنْ مُضْعَبِ بْنِ مُحَمَّدٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَلَا تُكَبِّرُوا حَتَّى يُكَبِّرَ، وَإِذَا رَكَعَ فَارْكَعُوا، وَلَا تَرَكَعُوا حَتَّى يَرَكَعَ، وَإِذَا قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ فَقُولُوا: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ قَالَ مُسْلِمٌ: وَلَكَ الْحَمْدُ وَإِذَا سَجَدَ فَاسْجُدُوا، وَلَا تَسْجُدُوا حَتَّى يَسْجُدَ، وَإِذَا صَلَّى قَائِمًا فَصَلُّوا قِيَامًا، وَإِذَا صَلَّى قَاعِدًا فَصَلُّوا قُعُودًا أَجْمَعُونَ».

قال أبو داود: «اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ».

prostrates, you prostrate, and do not prostrate until he prostrates. And if he prays standing, then you should pray standing, and if he prays sitting, then all of you should pray sitting down as well.” (*Ṣaḥīḥ*)

Abū Dāwud said: “*Allāhumma Rabbanā lakal-hamd* (O Allāh! Our Lord! To You belongs the praise).” was clarified for me by some of the companions of Sulaimān.^[1]

أَفَهَمَنِي بَعْضُ أَصْحَابِنَا عَنْ سُلَيْمَانَ .

تخريج : [إسناده صحيح] أخرجه أحمد: ٣٤١/٢، ح: ٨٤٨٣ من حديث وهيب به .

Comments:

Some scholars consider the order to offer prayers sitting, if the *Imām* offers the *Ṣalāt* sitting to be abrogated, as for the other matters related to *Ṣalāt*, the followers must do every action of prayer after the *Imām* completes the action. For example, the followers should say the *Takbīr* after the *Imām* says it, and the followers should bow down after the *Imām* when he bows down completely, and similarly in the other positions of the *Ṣalāt*. See no.619 and the narrations and chapters that follow it.

604. It was reported from Abū Khālid, from Ibn ‘Ajlān, from Zaid bin Aslam, from Abū Hurairah, from the Prophet ﷺ, that he said: “The *Imām* has been placed in order that he be followed...” (a narration similar to no. 603) and he added in this narration: “...and when he recites, then remain quiet.” (*Ṣaḥīḥ*)

Abū Dāwud said: This addition: “...and when he recites, then remain quiet,” is not preserved. We believe that the mistake is from Abū Khālid.

٦٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ آدَمَ الْمُصَيَّبِيُّ : حَدَّثَنَا أَبُو خَالِدٍ عَنْ ابْنِ عَجْلَانَ، عَنْ زَيْدِ ابْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ : «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ» بهذا الخبر زاد: «وَإِذَا قَرَأَ فَأَنْصِتُوا» . قَالَ أَبُو دَاوُدَ: هَذِهِ الزِّيَادَةُ «وَإِذَا قَرَأَ فَأَنْصِتُوا» لَيْسَتْ بِمَحْفُوظَةٍ، الْوَهُمُ عِنْدَنَا مِنْ أَبِي خَالِدٍ .

تخريج : [صحيح] أخرجه النسائي، الافتتاح، باب تأويل قوله عزوجل: ﴿وَإِذَا قَرَأَ الْقُرْآنَ﴾... إلخ، ح: ٩٢٢ وابن ماجه، ح: ٨٤٦ من حديث أبي خالد الأحمر به وصححه الإمام مسلم

^[1] That is, he narrated this from Muslim bin Ibrāhīm and Sulaimān bin Ḥarb, and he noted the different wording, but he either heard differently from Sulaimān or was not sure, and some of his contemporaries narrated it from Sulaimān with this wording to verify it.

في صحيحه، انظر الحديث الآتي، ح: ٩٧٣ وهذا الحديث منسوخ بدليل فتوى أبي هريرة بقرأة الفاتحة في الجهرية بعد وفاة رسول الله ﷺ، أخرجه الحميدي: (٩٨٠، بتحقيقي) وأصله في صحيح مسلم كما يأتي: ٨٢١.

605. ‘Āishah, may Allāh be pleased with her, narrated that the Messenger of Allāh ﷺ prayed in his house while he was sitting, and some people prayed behind him standing. He motioned to them to sit down, and when he (finished and) turned around, he said: “The *Imām* has been placed in order that he be followed. So when he performs *Rukū’*, then perform *Rukū’*, and when he raises his head, then raise your heads, and when he prays sitting down, then pray sitting down.” (*Sahīh*)

٦٠٥ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: صَلَّى رَسُولُ اللَّهِ ﷺ فِي بَيْتِهِ وَهُوَ جَالِسٌ فَصَلَّى وَرَاءَهُ قَوْمٌ قِيَامًا، فَأَشَارَ إِلَيْهِمْ أَنْ اجْلِسُوا، فَلَمَّا انْصَرَفَ قَالَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا».

تخريج: أخرجه البخاري، الأذان، باب: إنما جعل الإمام ليؤتم به، ح: ٦٨٨ من حديث مالك به وهو في الموطأ (يحيى): ١/١٣٥ ورواه مسلم، ح: ٤١٢ من حديث هشام بن عروة به.

606. Jābir narrated: “The Prophet ﷺ was ill, so we prayed behind him while he was seated. Abū Bakr, may Allāh be pleased with him, would say the *Takbīr* so that people could hear the *Takbīr* of the Prophet ﷺ...” and he completed the narration. (*Sahīh*)

٦٠٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَبَرِيدُ بْنُ خَالِدِ بْنِ مَوْهَبِ الْمَعْنَى أَنَّ اللَّيْثَ حَدَّثَهُمْ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: اسْتَكَى النَّبِيُّ ﷺ فَصَلَّيْنَا وَرَاءَهُ وَهُوَ قَاعِدٌ وَأَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ يُكَبِّرُ لِيَسْمَعَ النَّاسَ تَكْبِيرَهُ ثُمَّ سَاقَ الْحَدِيثَ.

تخريج: أخرجه مسلم، الصلاة، باب اتمام المأموم بالإمام، ح: ٤١٣ عن قتيبة به.

Comments:

The remainder of it is similar to number 602.

607. It was reported from Ḥuṣayn — among the offspring of — Sa’d bin Mu’ādh,^[1] from Usaïd bin Ḥuḍair that he would lead them in

٦٠٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا زَيْدٌ يَعْنِي ابْنَ الْحَبَابِ، عَنْ مُحَمَّدِ بْنِ صَالِحٍ: حَدَّثَنِي حُصَيْنٌ مِنْ وَلَدِ سَعْدِ بْنِ

[1] He is Ḥuṣayn bin ‘Abdur-Raḥmān bin ‘Amr bin Sa’d bin Mu’ādh.

prayer. Once, the Messenger of Allāh ﷺ came to visit him (Usaid, while he was sick), and they said, "O Messenger of Allāh! Our *Imām* is sick (and cannot stand)." So he replied: "If he prays sitting down, then you should pray sitting down." (*Da'if*)

Abū Dāwud said: This *Hadīth* is not connected (in its chain).

مُعَاذٍ، عَنْ أُسَيْدِ بْنِ حُضَيْرٍ أَنَّهُ كَانَ يَوْمَهُمْ .
قَالَ: فَجَاءَ رَسُولُ اللَّهِ ﷺ يَعُودُهُ، [فَقَالُوا]:
يَا رَسُولَ اللَّهِ! إِنَّ إِمَامَنَا مَرِيضٌ. فَقَالَ: «إِذَا
صَلَّيْ قَاعِدًا فَصَلُّوا قُعُودًا».

قَالَ أَبُو دَاوُدَ: وَهَذَا الْحَدِيثُ لَيْسَ
بِمُتَّصِلٍ.

تخريج: [إسناده ضعيف] وللحديث شواهد، انظر، ح: ٦٠١ * محمد بن صالح مجهول الحال وحسين بن عبدالرحمن الأسهلي، لم يدرك أسيد بن حضير وثبت عن أسيد نحوه موقوفًا، انظر الفتح: ١٧٦/٢.

Chapter 69. If Two People Are Praying, One Of Whom Is The *Imām*, How Should They Stand ?

608. It was reported from Thābit, from Anas, who said: "The Prophet ﷺ visited Umm Ḥarām, and they brought him some cooking fat and dates. He said: 'Return this to its vessel, and this to its container, for I am fasting.' Then he stood and lead us, praying two voluntary *Rak'ahs*, Umm Sulaim and Umm Ḥarām stood behind us."

Thābit said: "I am sure that he also said: 'He made me stand to his right side on the mat.'" (*Ṣaḥīḥ*)

(المعجم ٦٩) - بَابُ الرَّجْلَيْنِ يَوْمَ
أَحَدُهُمَا صَاحِبُهُ كَيْفَ يَقُومَانِ (التحفة ٧٠)

٦٠٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ:
حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ قَالَ: إِنَّ
رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَيَّ أُمَّ حَرَامٍ فَآتَتْهُ
بِسَمْنٍ وَتَمْرٍ، فَقَالَ: «رُدُّوا هَذَا فِي وَعَائِهِ
وَهَذَا فِي سِقَائِهِ فَإِنِّي صَائِمٌ»، ثُمَّ قَامَ فَصَلَّى
بِنَا رَكْعَتَيْنِ تَطَوُّعًا، فَقَامَتْ أُمَّ سُلَيْمٍ وَأُمَّ
حَرَامٍ خَلْفَنَا. قَالَ ثَابِتٌ: وَلَا أَعْلَمُهُ إِلَّا
قَالَ: أَقَامَنِي عَنْ يَمِينِهِ عَلَى بَسَاطٍ.

تخريج: [إسناده صحيح] أخرجه أحمد: ١٦٠/٣ من حديث حماد بن سلمة به وأخرجه أيضًا: ٣٣٠/١ عن ابن عباس قال: " .. ففعلني حذاءه" وصححه الحاكم على شرط الشيخين: ٥٣٤/٣ ووافقه الذهبي.

609. It was reported from Mūsā bin Anas, who narrated from Anas that the Prophet ﷺ led him and a woman among them (in the

٦٠٩ - حَدَّثَنَا حَفْصُ بْنُ غُمَرَ: حَدَّثَنَا
شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ الْمُخْتَارِ، عَنْ مُوسَى
ابْنِ أَنَسٍ يُحَدِّثُ عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ

prayer), so he (the Prophet ﷺ) made him (Anas) stand to his right, and the woman behind them. (*Sahih*)

عَنْ أَنَسٍ وَأَمْرَأَةٍ مِنْهُمْ، فَجَعَلَهُ عَنْ يَمِينِهِ
وَالْمَرْأَةَ خَلْفَ ذَلِكَ.

تخریج: أخرجه مسلم، المساجد، باب جواز الجماعة في النافلة ... إلخ، ح: ٦٦٠ من حديث شعبة به.

610. It was reported from ‘Aṭā’, from Ibn ‘Abbās, who said: “I once spent the night at my maternal aunt Maimūnah’s house. The Messenger of Allāh ﷺ stood up at night, untied the leather waterskin, performed *Wuḍū’*, and then closed it. He then stood up to pray, so I stood up and performed *Wuḍū’* just as he had, and stood on his left side. He took hold of my right hand, and took me from behind him so that I stood on his right. I then prayed with him.” (*Sahih*)

٦١٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ
عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، عَنْ
ابْنِ عَبَّاسٍ قَالَ: بَيْتٌ فِي بَيْتِ خَالَتِي
مَيْمُونَةَ، فَقَامَ رَسُولُ اللَّهِ ﷺ مِنَ اللَّيْلِ فَأَطْلَقَ
الْقِرْبَةَ فَتَوَضَّأَ ثُمَّ أَوْكَأَ الْقِرْبَةَ ثُمَّ قَامَ إِلَى
الصَّلَاةِ، فَقُمْتُ فَتَوَضَّأْتُ كَمَا تَوَضَّأَ، ثُمَّ
جِئْتُ فَقُمْتُ عَنْ يَسَارِهِ فَأَخَذَنِي بِيَمِينِي
فَأَذَارَنِي مِنْ وِرَائِهِ فَأَقَامَنِي عَنْ يَمِينِهِ، فَصَلَّيْتُ
مَعَهُ.

تخریج: أخرجه مسلم، صلاة المسافرين، باب صلاة النبي ﷺ ودعائه بالليل، ح: ٧٦٣/١٩٣ من حديث عبد الملك بن أبي سليمان به.

611. It was reported from Sa‘eed bin Jubair, from Ibn ‘Abbās, regarding this narration (similar to no. 610). He said: “...He held on to my head, or my locks, and placed me on his right side.” (*Sahih*)

٦١١ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: حَدَّثَنَا
هُشَيْمٌ عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ
ابْنِ عَبَّاسٍ فِي هَذِهِ الْقِصَّةِ قَالَ: فَأَخَذَ بِرَأْسِي
أَوْ بِذَوَاتِي فَأَقَامَنِي عَنْ يَمِينِهِ.

تخریج: أخرجه البخاري، اللباس، باب الذوات، ح: ٥٩١٩ من حديث هشيم به وصرح بالسمع.

Comments:

The narrations of this chapter demonstrate that it is permissible to pray voluntary prayers in congregation. If there are two men in a congregation, the follower will stand on the right side of the *Imām*, and when there is a women, or woman, they form a separate line behind the men.

Chapter 70. How Should Three People Stand (In Prayer)

612. Anas bin Mālik reported that his grandmother, Mulaikah, once invited the Messenger of Allāh ﷺ to some food which she had prepared. He ate, then said, “Stand up, for I will lead you in prayer.” Anas said: “So I took a mat that we had — it had become black due to its prolonged use. I splashed some water on it, and the Messenger of Allāh ﷺ stood on it. The orphan boy and I stood behind him, and the old woman behind us. He prayed two *Rak’at*, and then left.” (*Ṣaḥīḥ*)

(المعجم ٧٠) بَابُ: إِذَا كَانُوا ثَلَاثَةً

كَيْفَ يَقُومُونَ (التحفة ٧١)

٦١٢ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: إِنَّ جَدَّتَهُ مُلَيْكَةَ دَعَتْ رَسُولَ اللَّهِ ﷺ بِطَعَامٍ صَنَعْتُهُ، فَأَكَلَ مِنْهُ ثُمَّ قَالَ: «قُومُوا فَلِأَصْلِي لَكُمْ» قَالَ أَنَسٌ: فَقُمْتُ إِلَى حَصِيرٍ لَنَا قَدْ اسْوَدَّ مِنْ طُولِ مَا لَيْسَ فَضَّحْتُهُ بِمَاءٍ، فَقَامَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ وَصَفَقْتُ أَنَا وَالْيَتِيمُ وَرَأَاهُ وَالْعَجُوزُ مِنْ وَرَائِنَا، فَصَلَّى رَكَعَتَيْنِ ثُمَّ انْصَرَفَ.

تخريج: أخرجه البخاري، الصلاة، باب الصلاة على الحصر، ح: ٣٨٠، ومسلم، المساجد، باب جواز الجماعة في النافلة... إلخ، ح: ٦٥٨ من حديث مالك به وهو في الموطأ (يحيى): ١/١٥٣.

Comments:

If there are three men, the *Imām* stands in front of the two men, and they stand together forming a line behind him. A woman makes a separate line behind the men. Men and women do not stand in the same row for prayer.

613. ‘Abdur-Raḥmān bin Al-Aswad reported from his father that he said, “Alqmah and I asked permission (to come inside the house) of ‘Abdullāh bin Mas’ūd — and we had sat a long time waiting at his door. The slave-girl came out and sought permission for us, and he allowed us in. Then he stood up and prayed between us, then said: “This is how I saw the Messenger of Allāh ﷺ do.” (*Ḥasan*)

٦١٣ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ هَارُونَ بْنِ عَتْرَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ قَالَ: اسْتَأْذَنَ عَلَقْمَةُ وَالْأَسْوَدُ عَلَى عَبْدِ اللَّهِ - وَقَدْ كُنَّا أَطْلُنَا الْقُعُودَ عَلَى بَابِهِ - فَخَرَجَتِ الْجَارِيَةُ فَاسْتَأْذَنَتْ لِهَمَّا، فَأَذِنَ لِهَمَّا، ثُمَّ قَامَ فَصَلَّى بَيْنِي وَبَيْنَهُ، ثُمَّ قَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَّ.

تخريج: [إسناده حسن] أخرجه النسائي، الإمامة، باب موقف الإمام إذا كانوا ثلاثة... إلخ، ح: ٨٠٠ من حديث محمد بن فضيل به.

Comments:

The majority of the scholars hold the view that in this case, the two pray in one line behind the *Imām*.

Chapter 71. The *Imām* Should Turn Around After The *Taslīm*

614. Yazīd bin Al-Aswad narrated: “I prayed behind the Messenger of Allāh ﷺ, and he would, when he finished the prayers, turn (around).” (*Ṣaḥīḥ*)

(المعجم ٧١) - بَابُ الْإِمَامِ يَنْحَرِفُ بَعْدَ التَّسْلِيمِ (التحفة ٧٢)

٦١٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ، حَدَّثَنِي يَعْلَى بْنُ عَطَاءٍ عَنْ جَابِرِ بْنِ يَزِيدَ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ قَالَ: صَلَّيْتُ خَلْفَ رَسُولِ اللَّهِ ﷺ فَكَانَ إِذَا انْصَرَفَ انْحَرَفَ.

تخريج: [إسناده صحيح] تقدم، ح: ٥٧٥.

615. Al-Barā' bin 'Āzib narrated: “We would prefer to pray on the right side of the Messenger of Allāh ﷺ whenever we prayed behind him, because he would then turn around to face us.” (*Ṣaḥīḥ*)

٦١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا سَعْرٌ عَنْ ثَابِتِ بْنِ عُبَيْدٍ، عَنْ عُبَيْدِ بْنِ الْبَرَاءِ، عَنْ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا إِذَا صَلَّيْنَا خَلْفَ رَسُولِ اللَّهِ ﷺ أَحْبَبْنَا أَنْ نَكُونَ عَنْ يَمِينِهِ فَيَقْبِلُ عَلَيْنَا بِوَجْهِهِ ﷺ.

تخريج: أخرجه مسلم، صلاة المسافرين، باب استحباب يمين الإمام، ح: ٧٠٩ من حديث مسعر به.

Chapter 72. On The *Imām* Praying Voluntary Prayers In His Place

616. It was reported from 'Aṭā' Al-Khurāsānī, from Al-Mughīrah bin Shu'bah that the Messenger of Allāh ﷺ said: “Let no *Imām* pray (voluntary prayers) in the place where he led (the obligatory prayer) until he changes (to another place).” (*Ṣaḥīḥ*)

(المعجم ٧٢) - بَابُ الْإِمَامِ يَنْطَوِّعُ فِي مَكَانِهِ (التحفة ٧٣)

٦١٦ - حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الْمَلِكِ الْقُرَشِيُّ: حَدَّثَنَا عَطَاءُ الْخُرَاسَانِيُّ عَنْ الْمُغِيرَةَ بْنِ شُعْبَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُصَلِّي الْإِمَامُ فِي الْمَوْضِعِ الَّذِي صَلَّى فِيهِ حَتَّى يَنْتَحِلَ».

قال أبو داود: عطاء الخراساني لم يدرك

Abū Dāwud said: ‘Aṭā’ Al-Khurāsānī did not meet Al-Mughīrah bin Shu‘bah.

المُعِيرَةَ بْنِ شُعْبَةَ.

تخریج: [صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في صلاة النافلة حيث تصلى المكتوبة، ح: ١٤٢٨ من حديث عطاء الخراساني به وسنده ضعيف وللحديث شواهد ضعيفة مردودة في فتح الباري: ٣٣٥/٢ وغيره بعضها حسنها الحافظ ابن حجر.

Comments:

See nos. 1006, 1007, and 1129.

Chapter 73. About The *Imām* Breaking His *Wuḍū’* After He Rises (From The Prostration) During The Last *Rak’ah*

(المعجم ٧٣) - بَابُ الْإِمَامِ يُحَدِّثُ بَعْدَ مَا يَرْفَعُ رَأْسَهُ مِنْ آخِرِ رَكْعَةٍ (التحفة ٧٤)

617. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh ﷺ said: “If the *Imām* completes the prayer and sits down (for the final *Tashah-hud*), then breaks (his *Wuḍū’*) before speaking, then his prayer is complete, and (the prayer) of those who are behind him — among those who completed their prayer.” (*Da‘īf*)

٦١٧ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ بْنِ أَنْعَمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ رَافِعٍ وَبَكْرِ بْنِ سَوَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَضَى الْإِمَامُ الصَّلَاةَ وَقَعَدَ فَأَخَذَتْ قَبْلَ أَنْ يَتَكَلَّمَ فَقَدْ تَمَّتْ صَلَاتُهُ وَمَنْ كَانَ خَلْفَهُ مِمَّنْ أَنْتَمَ الصَّلَاةَ».

تخریج: [إسناده ضعيف] أخرجه الترمذي، الصلاة، باب ما جاء في الرجل يحدث في التشهد، ح: ٤٠٨ من حديث عبدالرحمن بن زياد الإفريقي به وضعفه * وقال الدارقطني ٣٧٩/١: “عبدالرحمن بن زياد ضعيف لا يحتج به” وانظر: ٦٢، ٥١٤.

618. ‘Alī bin Abī Tālib narrated that the Messenger of Allāh ﷺ said: “The key to prayer is purification, and its sacredness (begins) with the *Takbīr*, and its release is the *Taslīm*.”^[1] (*Hasan*)

٦١٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ ابْنِ عَقِيلٍ، عَنْ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ، عَنْ عَلِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مِفْتَاحُ الصَّلَاةِ الطُّهُورُ وَتَحْرِيمُهَا التَّكْبِيرُ وَتَحْلِيلُهَا التَّسْلِيمُ».

تخریج: [حسن] تقدم تخریجه، ح: ٦١.

[1] This narration preceded under no. 61.

Chapter 74. The One Behind the *Imām* Has Been Commanded To Follow The *Imām*

(المعجم ٧٤) - بَابُ مَا يُؤْمَرُ بِهِ الْمَأْمُومُ
مِنْ اتِّبَاعِ الْإِمَامِ (التحفة ٧٥)

619. Mu'āwiyah bin Abī Sufyān narrated that the Messenger of Allāh ﷺ said: "Do not precede me in the *Rukū'* or prostration. No matter how much I precede you when going into *Rukū'*, you will catch up to me when I stand up. I have become old." (*Ṣaḥīḥ*)

٦١٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ ابْنِ عَجْلَانَ، حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى بْنِ حَبَّانَ عَنْ ابْنِ مُحَبَّرِ بْنِ أَبِي سُفْيَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُبَادِرُونِي بِرُكُوعٍ وَلَا بِسُجُودٍ فَإِنَّهُمَا أَشَقِيكُم بِهِ إِذَا رَكَعْتَ تُدْرِكُونِي بِهِ إِذَا رَفَعْتَ، إِنِّي قَدْ بَدَنْتُ».

تخریج: [صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب النهي أن يسبق الإمام بالركوع والسجود، ح: ٩٦٣ من حديث يحيى القطان به وصححه ابن خزيمة، ح: ١٥٩٤ وابن حبان (الإحسان): ٢٢٢٦، ٢٢٢٧ وسنده حسن وللحديث شواهد.

620. 'Abdullāh bin Yazīd Al-Khaṭmī gave a *Khuṭbah* in which he said: "Al-Barā' bin 'Āzib narrated to us — and he did not lie — that when they would raise their heads after the *Rukū'* with the Messenger of Allāh ﷺ, they would stand up (and remain standing) until they saw him prostrating, after which they would prostrate." (*Ṣaḥīḥ*)

٦٢٠ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ ابْنَ يَزِيدَ الْخَطْمِيِّ يَخْطُبُ النَّاسَ قَالَ: حَدَّثَنَا الْبَرَاءُ وَهُوَ غَيْرُ كَذُوبٍ: أَنَّهُمْ كَانُوا إِذَا رَفَعُوا رُؤُوسَهُمْ مِنَ الرُّكُوعِ مَعَ رَسُولِ اللَّهِ ﷺ قَامُوا قِيَامًا، فَإِذَا رَأَوْهُ قَدْ سَجَدَ سَجَدُوا.

تخریج: أخرجه البخاري، الأذان، باب رفع البصر إلى الإمام في الصلاة، ح: ٧٤٧ من حديث شعبة ومسلم، الصلاة، باب متابعة الإمام والعمل بعده، ح: ٤٧٤ من حديث أبي إسحاق السبيعي به.

621. Al-Barā' bin 'Āzib narrated: "We would pray with the Prophet ﷺ, and none of us would lower his back until he saw that the Prophet ﷺ had placed (his head on the ground)." (*Ṣaḥīḥ*)

٦٢١ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَهَارُونُ بْنُ مَعْرُوفٍ الْمَعْنَى قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ أَبَانَ ابْنِ تَعْلَبَ. قَالَ أَبُو دَاوُدَ: قَالَ زُهَيْرٌ: حَدَّثَنَا الْكُوفِيُّونَ أَبَانَ وَعَبِيْرُهُ عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ قَالَ:

كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ فَلَا يَحْتَوِ أَحَدٌ مِنَّا ظَهْرَهُ حَتَّى يَرَى النَّبِيَّ ﷺ يَضَعُ .

تخریج: أخرجه مسلم، الصلاة، باب متابعة الإمام والعمل بعده، ح: ٤٧٤ من حديث سفيان ابن عيينة به .

622. Muḥārib bin Dīthār narrated that he heard ‘Abdullāh bin Yazīd say, while on the *Minbar*: “Al-Barā’ bin ‘Āzib narrated to me that they would pray with the Messenger of Allāh ﷺ. When he would go into *Rukū’*, they would go into *Rukū’*, and when he would say: ‘*Sami’ Allāhu liman ḥamidah* (Allāh hears the one who praises Him),’ they would remain standing until they saw him place his forehead on the ground, then they would follow him ﷺ.” (*Ṣaḥīḥ*)

٦٢٢ - حَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ: حَدَّثَنَا أَبُو إِسْحَاقَ - يَعْنِي الْفَزَارِيَّ - عَنْ أَبِي إِسْحَاقَ، عَنْ مُحَارِبِ بْنِ دِثَارٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ ابْنَ يَزِيدٍ يَقُولُ عَلَى الْمِنْبَرِ: حَدَّثَنِي الْبَرَاءُ أَنَّهُمْ كَانُوا يُصَلُّونَ مَعَ رَسُولِ اللَّهِ ﷺ فَإِذَا رَكَعَ رَكَعُوا وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ لَمْ نَزَلْ قِيَامًا حَتَّى يَرُونَهُ قَدْ وَضَعَ جَبْهَتَهُ بِالْأَرْضِ ثُمَّ يَتَّبِعُونَهُ ﷺ.

تخریج: أخرجه مسلم من حديث أبي إسحاق الفزاري به انظر الحديث السابق * الفزاري رواه عن أبي إسحاق الشيباني .

Comments:

See the comments for number 603.

Chapter 75. The Severity Of One Who Raises Or Descends Before The *Imām*

(المعجم ٧٥) - بَابُ التَّشْدِيدِ فِي مَنْ يَرْفَعُ قَبْلَ الْإِمَامِ أَوْ يَضَعُ قَبْلَهُ (التحفة ٧٦)

623. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Is not one of you afraid that if he raises his head while the *Imām* is still prostrating that Allāh might transform his head into the head of a donkey, or his figure into the figure of a donkey?” (*Ṣaḥīḥ*)

٦٢٣ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَمَا يَخْشَى، أَوْ أَلَا يَخْشَى أَحَدُكُمْ إِذَا رَفَعَ رَأْسَهُ وَالْإِمَامُ سَاجِدٌ أَنْ يُحَوَّلَ اللَّهُ رَأْسَهُ رَأْسَ جِمَارٍ، أَوْ صُورَتَهُ صُورَةَ جِمَارٍ» .

تخریج: أخرجه مسلم، الصلاة، باب تحريم سبق الإمام بركوع أو سجود ونحوهما، ح: ٤٢٧ من حديث شعبة به .

Comments:

There is a severe warning in this narration against preceding the *Imām* in actions during *Salāt*, particularly in raising one's head from the prostration before him.

Chapter 76. About Turning Around To Leave Before The *Imām*

624. Anas narrated that the Prophet ﷺ would exhort them concerning the prayer, and he forbade them from turning around to leave before he turned to leave from the prayer. (*Ṣaḥīḥ*)

(المعجم ٧٦) بَابُ: فِيمَنْ يَنْصَرِفُ قَبْلَ
الإِمَامِ (التحفة ٧٧)

٦٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: أَنبَأَنَا
حَنْصُ بْنُ بُعَيْلِ الدُّهْنِيُّ: حَدَّثَنَا زَائِدَةُ عَنْ
المُحْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ
حَضَّهُمْ عَلَى الصَّلَاةِ وَنَهَاهُمْ أَنْ يَنْصَرِفُوا قَبْلَ
انْصِرَافِهِ مِنَ الصَّلَاةِ.

تخریج: [صحیح] أخرجه البغوي في شرح السنة، ح: ٧٠٧ من حديث أبي داود به ورواه أبوسعيد مولى بني هاشم، (أحمد: ٢٤٠/٣) ومعاوية بن عمرو (البيهقي: ١٩٢/٢) عن زائدة به.

Comments:

In some narrations, the Messenger of Allāh (ﷺ) explained that the men should wait so that the women, behind them, had time to leave first.

Chapter 77. The Types Of Clothes In Which It Is Permissible To Pray

625. Abū Hurairah narrated that the Messenger of Allāh ﷺ was asked about praying in one garment, so he replied: “Does every one of you own two garments?” (*Ṣaḥīḥ*)

(المعجم ٧٧) - بَابُ جُمَاعِ أَثْوَابِ مَا
يُصَلَّى فِيهِ (التحفة ٧٨)

٦٢٥ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ
ابنِ شَهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي
هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنِ الصَّلَاةِ
فِي ثَوْبٍ وَاحِدٍ، فَقَالَ النَّبِيُّ ﷺ: «أَوْلَيْكُمْ
ثَوْبَانِ».

تخریج: أخرجه البخاري، الصلاة، باب الصلاة في الثوب الواحد ملتحقاً به، ح: ٣٥٨ ومسلم، الصلاة، باب الصلاة في ثوب واحد وصفة لبسه، ح: ٥١٥ من حديث مالك به وهو في الموطأ (يحيى): ١٤٠/١.

Comments:

When two garments are not available for a man, it is permissible for him to perform *Salāt* in one garment, see the following narration.

626. Abū Hurairah narrated that the Messenger of Allāh ﷺ said:

٦٢٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ عَنْ
أبي الزناد، عن الأعرج، عن أبي هريرة قال:

“Let none of you pray in one garment if no part of it is on his two shoulders.” (*Sahih*)

قال رسول الله ﷺ: «لا يُصَلُّ أَحَدُكُمْ فِي الثَّوْبِ الْوَاحِدِ لَيْسَ عَلَى مَنْكِبَيْهِ مِنْهُ شَيْءٌ».

تخریج: أخرجه مسلم، الصلاة، باب الصلاة في ثوب واحد وصفة لبسه، ح: ٥١٦ من حديث سفيان بن عيينة به.

Comments:

If someone has only one sheet of cloth, then he should wrap it around his waist, taking one end of it to cover his right shoulder with it, and the other end of it, to cover his left shoulder.

627. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “If one of you prays in a (single) garment, let him cross the two sides (of it) around his shoulders.” (*Sahih*)

٦٢٧ - حَدَّثَنَا مُسَدَّدٌ: أَبَانَا يَحْيَى؛ ح: وحدثنا مُسَدَّدٌ: حدثنا إِسْمَاعِيلُ الْمَعْنَى عن هِشَامِ بْنِ أَبِي عَبْدِ اللَّهِ، عن يَحْيَى بْنِ أَبِي كَثِيرٍ، عن عِكْرِمَةَ، عن أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا صَلَّى أَحَدُكُمْ فِي ثَوْبٍ فَلْيَخَالِفْ بِطَرْفَيْهِ عَلَى عَاتِقَيْهِ».

تخریج: أخرجه البخاري، الصلاة، باب: إذا صلى في الثوب الواحد فليجعل على عاتقيه، ح: ٣٦٠ من حديث يحيى بن أبي كثير به.

628. ‘Umar bin Abī Salamah said: “I saw the Messenger of Allāh ﷺ pray in one garment while he had wrapped it around him — (he had) crossed each end of it over his two shoulders.” (*Sahih*)

٦٢٨ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حدثنا اللَّيْثُ عن يَحْيَى بْنِ سَعِيدٍ، عن أَبِي أُمَامَةَ بْنِ سَهْلٍ، عن عُمَرَ بْنِ أَبِي سَلَمَةَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ مُلتَحِفًا مُخَالِفًا بَيْنَ طَرْفَيْهِ عَلَى مَنْكِبَيْهِ.

تخریج: أخرجه مسلم، الصلاة، باب الصلاة في ثوب واحد وصفة لبسه، ح: ٥١٧ عن قتيبة به.

629. Qais bin Ṭalq narrated from his father that he said: “We visited the Prophet ﷺ, and a person came and asked him: ‘O Messenger of Allāh, what do you think about praying in one garment?’ So the Messenger of Allāh ﷺ untied his *Iẓar* (waist wrap), wrapping it around his *Ridā’* (upper-wrap), and then wrapped himself with the two

٦٢٩ - حَدَّثَنَا مُسَدَّدٌ: حدثنا مُلَاذِمٌ بْنُ عَمْرِو الْحَنْفِيُّ: حدثنا عَبْدُ اللَّهِ بْنُ بَدْرٍ عن قَيْسِ بْنِ طَلْقٍ، عن أَبِيهِ قَالَ: قَدِمْنَا عَلَى النَّبِيِّ ﷺ فَجَاءَ رَجُلٌ فَقَالَ: يَا نَبِيَّ اللَّهِ! مَا تَرَى فِي الصَّلَاةِ فِي الثَّوْبِ الْوَاحِدِ؟ قَالَ: فَأُطْلِقَ رَسُولُ اللَّهِ ﷺ إِزَارَهُ طَارِقًا بِهِ رِدَاءَهُ، فَاسْتَمَلَ بِهِمَا، ثُمَّ قَامَ فَصَلَّى بِنَا نَبِيِّ اللَّهِ فَلَمَّا

of them. Then the Prophet of Allāh ﷺ led us in prayer. After completing it, he said: 'Is every one of you able to find two garments?'" (*Hasan*)

أَنْ قَضَى الصَّلَاةَ قَالَ: «أَوْكُلُّكُمْ يَجِدُ ثَوْبَيْنِ».

Comments: [إسناده حسن] أخرجه أحمد: ٢٢/٤ من حديث ملازم بن عمرو به.

These narrations prove that if two garments are not available for the prayer it is permissible to pray in one garment provided that it covers the shoulders. See *Ahādīth* 634-636 regarding prayer in a tight garment.

Chapter 78. About A Man Tying His Garment Around The Nape Of His Neck To Pray

(المعجم ٧٨) - بَابُ الرَّجُلِ يَعْقِدُ الثَّوْبَ فِي قَفَاهُ ثُمَّ يُصَلِّي (التحفة ٧٩)

630. Sahl bin Sa'd said: "I would see people praying behind the Messenger of Allāh ﷺ who would tie their *Izār* around their necks due to the constraint of the garment — like children do. So one person said: 'O you womenfolk, do not raise your heads until the men stand up.'" (*Ṣaḥīḥ*)

٦٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلِيمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: لَقَدْ رَأَيْتُ الرَّجَالَ عَاقِدِي أُرُزِهِمْ فِي أَعْنَاقِهِمْ مِنْ صِبْيِ الْأُزْرِ حَلَفَ رَسُولُ اللَّهِ ﷺ فِي الصَّلَاةِ كَأَمْثَالِ الصَّبِيَّانِ، فَقَالَ قَائِلٌ: يَا مَعْشَرَ النِّسَاءِ! لَا تَرْفَعْنَ رُؤُوسَكُمْ حَتَّى يَرْفَعَ الرَّجَالُ.

تخریج: أخرجه مسلم، الصلاة، باب أمر النساء المصليات وراء الرجال، ح: ٤٤١ من حديث وكيع والبخاري، الصلاة، باب: إذا كان الثوب ضيقًا، ح: ٣٦٢ من حديث سفیان الثوري به.

Comments:

This narration shows that covering from naval to knees, and at least one shoulder, is essential for men, and it also shows that in the early days of Islam, many of the Muslims were extremely poor.

Chapter 79. A Man Praying In A Garment Part Of Which Is On Another Person

(المعجم ٧٩) - بَابُ الرَّجُلِ يُصَلِّي فِي ثَوْبٍ بَعْضُهُ عَلَى غَيْرِهِ (التحفة ٨٠)

631. 'Āishah narrated: "The Prophet ﷺ prayed in a garment while a part of it was on me."^[1] (*Ṣaḥīḥ*)

٦٣١ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا زَائِدَةُ عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ صَلَّى فِي ثَوْبٍ بَعْضُهُ عَلَيَّ.

[1] See nos. 369 and 370.

تخريج: [إسناده صحيح] أخرجه أحمد: ٧٠/٦ من حديث زائدة به وانظر، ح: ٣٦٩، ٣٧٠،

٦٥٦.

Chapter 80. A Man Praying In A *Qamīṣ* Only

(المعجم ٨٠) - بَابُ الرَّجُلِ يُصَلِّي فِي

قَمِيصٍ وَاحِدٍ (التحفة ٨١)

632. Salamah bin Al-Akwa' said: "I said: 'O Messenger of Allāh! I am a man that hunts game, can I pray in one *Qamīṣ*?' He said: 'Yes, but tie it up, even if it is (fastened) with a thorn.'" [1] (*Hasan*)

٦٣٢ - حَدَّثَنَا الْقَعْنَبِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ، عَنْ مُوسَى بْنِ إِبْرَاهِيمَ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي رَجُلٌ أُصِيدُ أَفْأَصَلِّي فِي الْقَمِيصِ الْوَّاحِدِ؟ قَالَ: «نَعَمْ وَأَزْرُرُهُ وَلَوْ بِسَوْكَةٍ».

تخريج: [إسناده حسن] أخرجه النسائي، القبلة، باب الصلاة في قميص واحد، ح: ٧٦٦ من حديث موسى بن إبراهيم به وصرح بالسماع عند أحمد: ٤٩/٤ وصححه ابن خزيمة، ح: ٧٧٧، ٧٧٨ وابن حبان (الإحسان): ٢٢٩١ والحاكم: ٢٥٠/١ ووافقه الذهبي، وأعله البخاري في صحيحه، فتح: ٤٦٥/١.

Comments:

The meaning of "*Qamīṣ*," is a long robe (like what is called "*Thawb*" today). This narration proves the permissibility of praying in a long shirt, even if there is no lower garment, or garment under it. If there is the possibility of such a garment becoming loose, then it should be tied or fastened.

633. It was reported from Muḥammad bin 'Abdur-Raḥmān bin Abī Bakr from his father, who said: "Jābir bin 'Abdullāh led us in prayer in a *Qamīṣ*, without wearing a *Ridā*' (upper-wrap). When he finished, he said: "I saw the Messenger of Allāh ﷺ pray in a *Qamīṣ*." (*Da'īf*)

٦٣٣ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ بْنِ بَرِيعٍ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بَكْرٍ عَنْ إِسْرَائِيلَ، عَنْ أَبِي حَوْمَلٍ الْعَامِرِيِّ. قَالَ أَبُو دَاوُدَ: وَكَذًا قَالَ، وَهُوَ أَبُو حَوْمَلٍ [وَالصَّوَابُ: أَبُو حَزْمَلٍ] عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ قَالَ: أَمَّا جَابِرُ بْنُ عَبْدِ اللَّهِ فِي قَمِيصٍ لَيْسَ عَلَيْهِ رِدَاءٌ، فَلَمَّا انْصَرَفَ قَالَ: إِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي فِي قَمِيصٍ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٢٣٩/٢ من حديث أبي داود به * العامري لا يعرف ومحمد بن عبدالرحمن بن أبي بكر وأبوه ضعيفان: ضعفهما الجمهور.

[1] His statement (*Aṣīd*) has been explained with two possible meanings, this meaning, as translated is in accordance with the wording recorded by *Aḥmad* (4:49) and others, removing any confusion about it.

Chapter 81. If The *Qamīs* Is Tight, He Should Wrap It Around His Lower Body

634. ‘Ubādah bin Al-Walīd bin ‘Ubādah bin Aṣ-Ṣāmit said: “We visited Jābir — meaning Ibn ‘Abdullāh — and he said: ‘I once went with the Messenger of Allāh ﷺ on a military expedition, and he stood up to pray. I was wearing a *Burdah*, so I tried to cross its two ends over my body, but it did not reach me (it was not that long). And it had tassels, so I turned it around, then crossed it around me. I then held on to it with my neck, pressing down on it so that it would not fall (by holding the cloak between the chin and chest). I then came and stood on the left side of the Messenger of Allāh ﷺ, but he held on to my hand and turned me around until I stood on his right side. Ibn Ṣakhr came and stood on his left side, but he held on to both our hands and made us stand behind him. The Messenger of Allāh ﷺ began to stare at me, but I did not realize it. When I noticed his (stare), he motioned to me that I should wrap it (the *Burdah*) around my waist. When he finished the prayer, he said: “O Jābir!” I said: ‘At your service, O Messenger of Allāh!’ He said: ‘If it (the garment) is wide enough, then cross both its ends over, but if it is tight, then tie it around your waist.’” (*Ṣaḥīḥ*)

Comments:

1. If there is only one male follower during the prayer, he should stand on the

(المعجم ٨١) بَابُ: إِذَا كَانَ التَّوْبُ
صَيِّقًا يَتَزَرُّ بِهِ (التحفة ٨٢)

٦٣٤ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ وَوَسْلِيمَانُ
ابْنُ عَبْدِ الرَّحْمَنِ وَيَحْيَى بْنُ الْفَضْلِ
السَّجِسْتَانِيُّ قَالُوا: حَدَّثَنَا حَاتِمٌ يَعْنِي ابْنَ
إِسْمَاعِيلَ: حَدَّثَنَا يَعْقُوبُ بْنُ مُجَاهِدٍ أَبُو
حَزْرَةَ عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ
الصَّمَاتِ قَالَ: أَتَيْتَا جَابِرًا يَعْنِي ابْنَ عَبْدِ اللَّهِ
قَالَ: سِرْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي عَزْوَةٍ فَقَامَ
يُصَلِّي وَكَانَتْ عَلَيَّ بُرْدَةٌ ذَهَبَتْ أُحَالِفُ بَيْنَ
طَرَفَيْهَا فَلَمْ تَبْلُغْ لِي وَكَانَتْ لَهَا دَبَائِبُ
فَنَكَسْتُهَا، ثُمَّ خَالَفْتُ بَيْنَ طَرَفَيْهَا، ثُمَّ
تَوَاقَصْتُ عَلَيْهَا لَا تَسْقُطُ، ثُمَّ جِئْتُ حَتَّى
قُمْتُ عَنْ يَسَارِ رَسُولِ اللَّهِ ﷺ فَأَخَذَ بِيَدِي
فَأَدَارَنِي حَتَّى أَقَامَنِي عَنْ يَمِينِهِ، فَجَاءَ ابْنُ
صَخْرٍ حَتَّى قَامَ عَنْ يَسَارِهِ، فَأَخَذَنَا بِيَدَيْهِ
جَمِيعًا حَتَّى أَقَامَنَا خَلْفَهُ. قَالَ: وَجَعَلَ
رَسُولُ اللَّهِ ﷺ يَرْمُقُنِي وَأَنَا لَا أَشْعُرُ ثُمَّ
فَطِنْتُ بِهِ فَأَشَارَ إِلَيَّ أَنْ أَتَزَرَ بِهَا، فَلَمَّا فَرَغَ
رَسُولُ اللَّهِ ﷺ قَالَ: «يَا جَابِرُ؟» قُلْتُ: لَيْتَكَ
يَا رَسُولَ اللَّهِ! قَالَ: «إِذَا كَانَ وَاسِعًا فَخَالَفْ
بَيْنَ طَرَفَيْهِ، وَإِذَا كَانَ صَيِّقًا فَاشُدُّهُ عَلَى
حِقْوِكَ».

تخریج: أخرجه مسلم، تقدم، ح: ٤٨٥.

right side of the *Imām*.

2. During the prayers, the *Imām* and follower are permitted to correct the prayer of others.
3. If the sheet is large enough, it is essential to wrap it over the shoulders, and if it is not large enough, then it should be wrapped around the waist.

635. It was reported from Nāfi' from Ibn 'Umar who said: "The Messenger of Allāh ﷺ said" or he said: "Umar said: 'If one of you has two garments, then he should pray in (wearing) both of them, and if he has only one garment, then let him tie it around his lower body, and let him not drape it (over his shoulders) like the *Ishitimāl*^[1] of the Jews.'" (*Ṣaḥīh*)

٦٣٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، أَوْ قَالَ: قَالَ عُمَرُ: «إِذَا كَانَ لِأَحَدِكُمْ ثَوْبَانِ فَلْيُصَلِّ فِيهِمَا، فَإِنْ لَمْ يَكُنْ إِلَّا ثَوْبٌ وَاحِدٌ فَلْيَتَرْتِزْ بِهِ وَلَا يَسْتَمِلِ اسْتِمَالَ الْيَهُودِ».

تخريج: [إسناده صحيح] أخرجه أحمد: ١٤٨/٢ من حديث نافع به وصححه ابن خزيمة، ح: ٧٦٦ من حديث أيوب، وللحديث شواهد كثيرة.

636. 'Abdullāh bin Buraidah reported from his father, that the Messenger of Allāh ﷺ forbade (one) from praying in a wrap without tying it around the shoulders, and (he also forbade) praying in trousers while not wearing a *Ridā'* (upper-wrap). (*Ḥasan*)

٦٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الدُّهْلِيُّ: حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو ثَمَلَةَ يَحْيَى بْنُ وَاصِحٍ: حَدَّثَنَا أَبُو الْمُنِيبِ عُبَيْدُ اللَّهِ الْعَتَكِيُّ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُصَلِّيَ فِي لِحَافٍ لَا يَتَوَشَّحُ بِهِ، وَالْآخَرَ أَنْ يُصَلِّيَ فِي سَرَاوِيلَ وَلَيْسَ عَلَيْهِ رِدَاءٌ.

تخريج: [إسناده حسن] أخرجه البيهقي: ٢٣٦/٢ وصححه الحاكم على شرط الشيخين: ١/٢٥٠ ووافقه الذهبي.

Chapter 82. *Al-Isbāl* During the Prayer^[2]

(المعجم ٨٢) - بَابُ الْإِسْبَالِ فِي الصَّلَاةِ (التحفة ٨٤)

637. It was reported from Abū 'Awanah, from 'Āṣim, from Abū

٦٣٧ - حَدَّثَنَا زَيْدُ بْنُ أَحْزَمَ: حَدَّثَنَا أَبُو

[1] Meaning, not wrapping it around the body in the manner which they do.

[2] To drag one's garment on the ground, see *Lisān Al-'Arab*.

‘Uthmān, from Ibn Mas‘ūd, who said: “I heard the Messenger of Allāh ﷺ say: ‘Whoever drags his *Izār* (waist-wrap) during the prayer out of pride, then he has no ease from Allāh — exalted is His Remembrance — nor protection.”’ (*Hasan*)

Abū Dāwud said: A group of people reported this from ‘Aṣim in *Mawqūf* form from Ibn Mas‘ūd,^[1] among them Ḥammād bin Salamah, Ḥammād bin Zaid, Abū Al-Aḥwaṣ, and Abū Mu‘āwiyah.

تخريج: [إسناده حسن] أخرجه النسائي في الكبرى، ح: ٩٦٨٠ من حديث أبي عوانة به وهو في مسند أبي داود الطيالسي، ح: ٣٥١ نحو المعنى.

638. Abū Hurairah narrated: “Once a man was praying while his *Izār* was dragging. The Messenger of Allāh ﷺ told him: ‘Go and perform *Wuḍū’*.’ So he went and performed *Wuḍū’*, then returned. Then he ﷺ told him: ‘Go and perform *Wuḍū’*,’ so he went and performed *Wuḍū’*, then returned. A man asked: ‘O Messenger of Allāh! Why did you command him to perform *Wuḍū’*, then remained quiet (after he returned)?’ He said: ‘He was praying while he was dragging his *Izār*, and Allāh, exalted is His Remembrance, does not accept the prayer of one who drags his *Izār*.’” (*Hasan*)

دَاوُدُ عَنْ أَبِي عَوَانَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، عَنْ ابْنِ مَسْعُودٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَشْبَلَ إِزَارَهُ فِي صَلَاتِهِ خَيْلَاءَ فَلَيْسَ مِنَ اللَّهِ جَلَّ ذِكْرُهُ فِي جِلِّ وَلَا حَرَامٍ».

قال أبو داود: روى هذا جماعة عن عاصم موقوفاً على ابن مسعود منهم حماد بن سلمة وحماد بن زيد وأبو الأخصب وأبو معاوية.

٦٣٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا يَحْيَى عَنْ أَبِي جَعْفَرٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: يَتِمَّا رَجُلٌ يُصَلِّي مُسْبِلًا إِزَارَهُ إِذْ قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «اذْهَبْ فَتَوَضَّأْ»، فَذَهَبَ فَتَوَضَّأَ ثُمَّ جَاءَ، ثُمَّ قَالَ: «اذْهَبْ فَتَوَضَّأْ»، فَذَهَبَ فَتَوَضَّأَ ثُمَّ جَاءَ، فَقَالَ لَهُ رَجُلٌ يَا رَسُولَ اللَّهِ! مَا لَكَ أَمَرْتَهُ أَنْ يَتَوَضَّأَ، ثُمَّ سَكَتَ عَنْهُ؟ قَالَ: «إِنَّهُ كَانَ يُصَلِّي وَهُوَ مُسْبِلٌ إِزَارَهُ، وَإِنَّ اللَّهَ جَلَّ ذِكْرُهُ لَا يَقْبَلُ صَلَاةَ رَجُلٍ مُسْبِلٍ إِزَارَهُ».

تخريج: [إسناده حسن] أخرجه أحمد: ٦٧/٤ من حديث أبان العطار به * أبو جعفر المدني حسن له الترمذي، ح: ٣٤٤٨ وصح له ابن حبان، ح: ٢٤٠٦ وقواه ابن حجر في تخريج الأذكار والنووي في رياض الصالحين بتصحيح حديثه، وروى عنه يحيى بن أبي كثير وهو لا يحدث إلا عن

[1] Meaning, as a statement of Ibn Mas‘ūd only.

ثقة، قاله أبو حاتم الرازي، فلا عبرة بمن جهله والله أعلم.

Comments:

These narrations are among the many that warn of the sin of letting the garment hang below the ankles. While these two narrations are related to the prayer, see the general narrations against *Isbāl*; numbers 4084-4089

Chapter 83. How Many Garments Should A Woman Pray In?

639. It was reported from Mālik, from Muḥammad bin Zaid bin Qunfudh, from his mother, that she asked Umm Salamah: “What clothes should a woman pray in?” She replied: “She should pray in a *Khimār* (head-covering), and a covering^[1] *Dir'* (long shirt) that covers the upper portion of her feet.” (*Da'īf*)

(المعجم ٨٣) بَابُ: فِي كَمْ تُصَلِّي
الْمَرْأَةُ (التحفة ٨٥)

٦٣٩ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ مُحَمَّدِ بْنِ زَيْدِ بْنِ قُنْفُذٍ، عَنْ أُمِّهَا أَنَّهَا سَأَلَتْ أُمَّ سَلَمَةَ: مَاذَا تُصَلِّي فِيهِ الْمَرْأَةُ مِنَ الثِّيَابِ؟ فَقَالَتْ: تُصَلِّي فِي الْخِمَارِ وَالذَّرْعِ السَّائِعِ الَّذِي يُعَيِّبُ ظَهْرَ قَدَمَيْهَا.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٢/٢٣٢ وهو في الموطأ (يحيى): ١/١٤٢ * أم محمد بن زيد مجهولة الحال، وصححه لها الحاكم (٢٥٠/١) والذهبي.

640. (There is another chain) from ‘Abdur-Raḥmān bin ‘Abdullāh, meaning Ibn Dīnār, from Muḥammad bin Zaid, with this *Hadīth*. He said: “From Umm Salamah, that she asked the Prophet ﷺ: ‘Can a woman pray in a *Dir'* and *Khimār* without wearing an *Izār* (waist-wrap)?’ He replied: ‘As long as the *Dir'* is covering, and covers the upper portion of her feet.” (*Da'īf*)

Abū Dāwud said: This *Hadīth* was reported by Mālik bin Anas, Bakr bin Muḍar, Ḥaḥṣ bin Ghiyāth, Ismā‘il bin Ja‘far, Ibn Abī Dhi‘b, and Ibn Ishāq — (all) from Muḥammad

٦٤٠ - حَدَّثَنَا مُجَاهِدُ بْنُ مُوسَى: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ يُعْنِي ابْنَ دِينَارٍ، عَنْ مُحَمَّدِ بْنِ زَيْدٍ بِهَذَا الْحَدِيثِ قَالَ: عَنْ أُمِّ سَلَمَةَ أَنَّهَا سَأَلَتْ النَّبِيَّ ﷺ: أَتُصَلِّي الْمَرْأَةُ فِي دِرْعٍ وَخِمَارٍ لَيْسَ عَلَيْهَا إِزَارٌ؟ قَالَ: «إِذَا كَانَ الذَّرْعُ سَائِعًا يُعْطِي ظَهْرَ قَدَمَيْهَا»

قال أبو داود: روى هذا الحديث مالك ابن أنس ويكر بن مضر وحفص بن غياث وإسماعيل بن جعفر وابن أبي ذئب وابن إسحاق عن محمد بن زيد، عن أمه، عن أم

[1] *As-Sābiḥ*: meaning that it is long and wide, not tight.

bin Zaid, from his mother, from Umm Salamah. None of them mentioned (this as the saying of) the Prophet ﷺ, they limited it to only (the mention of) Umm Salamah.

سَلَمَةَ، لَمْ يَذْكُرْ أَحَدٌ مِنْهُمْ النَّبِيَّ ﷺ قَصْرًا
بِهِ عَلَى أُمِّ سَلَمَةَ.

تخريج: [إسناده ضعيف] أخرجه الدارقطني: ٦٢/٢ من حديث أبي داود به وصححه الحاكم على شرط البخاري: ٢٥٠/١ ووافقه الذهبي.

Chapter 84. A Woman Praying Without A *Khimār*

(المعجم ٨٤) - بَابُ الْمَرْأَةِ تُصَلِّي بِغَيْرِ
خِمَارٍ (التحفة ٨٦)

641. It was reported from Qatādah, from Muḥammad bin Sīrīn, from Ṣafīyah bint Al-Hārith, from ‘Āishah, that the Prophet ﷺ said: “Allāh does not accept the prayer of a woman (who has reached the age of) menstruation without a *Khimār*.” (*Ṣaḥīḥ*)

٦٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا حَمَادٌ عَنْ قَتَادَةَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ صَفِيَّةَ بِنْتِ الْحَارِثِ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا يَقْبَلُ اللَّهُ صَلَاةَ حَائِضٍ إِلَّا بِخِمَارٍ».

Abū Dāwud said: Sa‘eed, meaning Ibn Abī ‘Arūbah, reported it from Qatādah, from Al-Ḥasan, from the Prophet ﷺ.

قال أبو داود: رَوَاهُ سَعِيدٌ - يَعْنِي ابْنَ أَبِي عَرُوبَةَ - عَنْ قَتَادَةَ، عَنِ الْحَسَنِ عَنِ النَّبِيِّ ﷺ.

تخريج: [صحيح] أخرجه الترمذي، الصلاة، باب ما جاء لا تقبل صلاة المرأة الحائض إلا بخمار، ح: ٣٧٧ وابن ماجه، ح: ٦٥٥ من حديث حماد بن قاتاد عن صفية بنت الحارث عن عائشة عن النبي ﷺ قال: "لا يقبل الله صلاة حائض إلا بخمار" وصححه ابن خزيمة، ح: ٧٧٥ وابن حبان (الإحسان): ١٧٠٨، ١٧٠٩ والحاكم على شرط مسلم: ٢٥١/١ ووافقه الذهبي، ورواه هشام بن حسان وأيوب السختياني عن ابن سيرين به، عند ابن الأعرابي في معجمه.

642. It was reported from Hammād, from Ayyūb, from Muḥammad (Ibn Sīrīn): “‘Āishah visited Ṣafīyah Umm Ṭalḥah Aṭ-Ṭalāḥāt, and she saw some of her daughters there. She said: ‘The Messenger of Allāh ﷺ once entered while there was a young girl in my room, so he threw me a waist-wrap of his and said: ‘Split it into two, and give this girl one half,

٦٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ: أَنَّ عَائِشَةَ نَزَلَتْ عَلَى صَفِيَّةَ أُمِّ طَلْحَةَ الطَّلَحَاتِ فَرَأَتْ بَنَاتًا لَهَا، فَقَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ وَفِي حُجْرَتِي جَارِيَةً، فَأَلْقَى إِلَيَّ حَقْوَهُ وَقَالَ لِي: «شَقِّهِ بِشَقَّتَيْنِ فَأَعْطِي هَذِهِ نِصْفًا وَالْأُخْرَى الَّتِي عِنْدَ أُمِّ سَلَمَةَ نِصْفًا فَإِنِّي لَا أَرَاهَا

and the girl that is with Umm Salamah the other half, for I think that they have (reached the age of menstruation).” (*Daʿīf*)

إِلَّا قَدْ حَاصَتْ أَوْ لَا أَرَاهُمَا إِلَّا قَدْ حَاصَتَا». قال أَبُو دَاوُدَ: وَكَذَلِكَ رَوَاهُ هِشَامٌ عَنِ ابْنِ سِيرِينَ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٩٦/٦ من حديث حماد بن زيد به * ابن سيرين لم يسمع من عائشة رضي الله عنها شيئاً، قاله أبو حاتم الرازي رحمه الله.

Chapter 85. *As-Sadl*^[1] In The Prayer

(المعجم ٨٥) - بَابُ السِّدْلِ فِي الصَّلَاةِ (التحفة ٨٧)

643. It was reported from ‘Aṭā’, that Abū Hurairah said: “The Messenger of Allāh ﷺ forbade the act of *Sadl* during the prayer, and he also forbade a man from covering his mouth.” (*Daʿīf*)

Abū Dāwud: ‘Isl (also) reported from ‘Aṭā, from Abū Hurairah, that the Prophet ﷺ forbade the act of *Sadl* during the prayer.

٦٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ وَإِبْرَاهِيمُ ابْنُ مُوسَى عَنِ ابْنِ الْمُبَارَكِ، عَنِ الْحَسَنِ بْنِ ذَكْوَانَ، عَنِ سُلَيْمَانَ الْأَحْوَلِ، عَنِ عَطَاءٍ، قَالَ إِبْرَاهِيمُ عَنْ أَبِي هُرَيْرَةَ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ السِّدْلِ فِي الصَّلَاةِ، وَأَنْ يُعْطِيَ الرَّجُلُ فَاهَهُ.

قال أَبُو دَاوُدَ: رَوَاهُ عِثْلٌ عَنْ عَطَاءٍ، عَنِ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ السِّدْلِ فِي الصَّلَاةِ.

تخريج: [إسناده ضعيف] أخرجه ابن خزيمة، ح: ٧٧٢، ٩١٨ من حديث عبدالله بن المبارك به ورواه ابن ماجه، ح: ٩٦٦ من حديث الحسن بن ذكوان به مختصراً * الحسن بن ذكوان مدلس تقدم: ١١ ولم أجد تصريح سماعه، وعسل بن سفيان: ضعيف، ومن طريقه أخرجه الترمذي، ح: ٣٧٨ وجاء في المستدرک (١/٢٥٣) وهم عجيب، انظر إتحاف المهرة (١٥/٣٧٥).

644. It was reported from Ibn Juraij that he said: “Most of the time, I saw ‘Aṭā’ praying while doing *Sadl*.” (*Ṣaḥīḥ*)

Abū Dāwud said: And this (narration) makes the *Ḥadīth* weak.

٦٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى بْنِ الطَّبَّاعِ: حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَكْثَرَ مَا رَأَيْتُ عَطَاءً يُصَلِّي سَادِلًا. قال أَبُو دَاوُدَ: وَهَذَا يُضَعَّفُ ذَلِكَ الْحَدِيثَ.

[1] *As-Sadl* means draping a garment, and they differ over the precise meaning of it in this narration.

تخريج: [إسناده صحيح] انفرد به أبو داود.

Chapter 86. Praying In Women's Garments (*Shu'ur*)^[1]

645. It was reported from Muḥammad bin Sirīn, from 'Abdullāh bin Shaqīq, from 'Āishah who said: "The Messenger of Allāh ﷺ would not pray in our garments" or: "our blankets" 'Ubaidullāh (one of the narrators) said: "My father was in doubt." (*Ṣaḥīh*)

Comments:

See numbers 367-370.

Chapter 87. A Man Praying With His Hair Fastened (At The Back Of The Head)

646. Sa'eed bin Abī Sa'eed Al-Maqburī narrated from his father, that he saw Abū Rāfi', the freed-slave of the Prophet ﷺ, pass by Ḥasan bin 'Alī, peace be upon them, while he was standing in prayer. He (Ḥasan) had tucked his braid into the back of his head. Abū Rāfi' undid it, so Ḥasan turned to him angrily. Abū Rāfi' said: "Turn back to your prayer and do not be angry, for I heard the Messenger of Allāh ﷺ say: 'That is the place of *Shaiṭān*,'" meaning that the place where the braid was tucked was the place that *Shaiṭān* sits on. (*Ḥasan*)

(المعجم ٨٦) - بَابُ الصَّلَاةِ فِي شَعْرِ النِّسَاءِ (التحفة ٨٨)

٦٤٥ - حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَشْعَثُ عَنْ مُحَمَّدٍ يَعْنِي ابْنَ سِيرِينَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ لَا يُصَلِّي فِي شُرُونَا أَوْ لُحْفَنَا. قَالَ عُيَيْدُ اللَّهِ: شَكَّ أَبِي.

تخريج: [إسناده صحيح] تقدم، ح: ٣٦٧.

(المعجم ٨٧) - بَابُ الرَّجُلِ يُصَلِّي عَاقِصًا شَعْرَهُ (التحفة ٨٩)

٦٤٦ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ ابْنِ جُرَيْجٍ، حَدَّثَنِي عِمْرَانُ ابْنُ مُوسَى عَنْ سَعِيدِ بْنِ أَبِي سَعِيدِ الْمَقْبُرِيِّ يُحَدِّثُ عَنْ أَبِيهِ: أَنَّهُ رَأَى أَبَا رَافِعٍ مَوْلَى النَّبِيِّ ﷺ مَرَّ بِحَسَنِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ وَهُوَ يُصَلِّي قَائِمًا وَقَدْ غَرَزَ صَفْرَهُ فِي قَفَاهُ، فَحَلَّهَا أَبُو رَافِعٍ. فَالْتَفَتَ حَسَنٌ إِلَيْهِ مُغْضَبًا، فَقَالَ أَبُو رَافِعٍ: أَقْبِلْ عَلَيَّ صَلَاتِكَ وَلَا تَغْضَبْ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «ذَلِكَ كِفْلُ الشَّيْطَانِ» يَعْنِي مَقْعَدَ الشَّيْطَانِ - يَعْنِي مَغْرَزَ صَفْرِهِ.

[1] See nos. 367 and 368.

تخريج: [إسناده حسن] أخرجه الترمذي، الصلاة، باب ما جاء في كراهية كف الشعر في الصلاة، ح: ٣٨٤ من حديث عبدالرزاق به وقال: "حسن" وهو في مصنف عبدالرزاق، ح: ٢٩٩١ وصححه ابن خزيمة، ح: ٩١١ وابن حبان، ح: ٤٧٤ والحاكم: ١/٢٦١، ٢٦٢ ووافقه الذهبي.

647. Kuraib, the freed-slave of Ibn ‘Abbās, said that ‘Abdullāh bin ‘Abbās saw ‘Abdullāh bin Al-Hārith praying while his hair was tied up behind him. So he stood behind him and started undoing it, while he (‘Abdullāh bin Al-Hārith) allowed him to do so. When he finished (the prayer), he turned around to Ibn ‘Abbās and said: “Why are you concerned about my head?” He replied: “I heard the Messenger of Allāh ﷺ say: ‘The example of the one who does this is like the one who prays while he is bound with his hands tied behind him.’” (*Sahih*)

٦٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ أَنَّ بَكْرًا حَدَّثَهُ أَنَّ كُرَيْبًا مَوْلَى ابْنِ عَبَّاسٍ حَدَّثَهُ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ رَأَى عَبْدَ اللَّهِ بْنَ الْحَارِثِ يُصَلِّي وَرَأْسُهُ مَعْقُوصٌ مِنْ وَرَائِهِ، فَقَامَ وَرَاءَهُ فَجَعَلَ يَحُلُّهُ وَأَقْرَأَ لَهُ الْآخِرَ، فَلَمَّا انْصَرَفَ أَقْبَلَ إِلَى ابْنِ عَبَّاسٍ فَقَالَ: مَا لَكَ وَرَأْسِي؟ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا مَثَلُ هَذَا مَثَلُ الَّذِي يُصَلِّي وَهُوَ مَكْتُوفٌ».

تخريج: أخرجه مسلم، الصلاة، باب أعضاء السجود والنهي عن كف الشعر والثوب ... إلخ، ح: ٤٩٢ من حديث عبدالله بن وهب به.

Chapter 88. Praying In Sandals

(المعجم ٨٨) - بَابُ الصَّلَاةِ فِي النَّعْلِ
(التحفة ٩٠)

648. It was reported from ‘Abdullāh bin As-Sā’ib, who said: “I saw the Prophet ﷺ pray on the Day of the Conquest (of Makkah) and he had placed his sandals on his left side.” (*Sahih*)

٦٤٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ ابْنِ جُرَيْجٍ، حَدَّثَنِي مُحَمَّدُ بْنُ عَبَّادٍ بْنِ جَعْفَرٍ عَنْ ابْنِ سُنَيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي يَوْمَ الْفَتْحِ وَوَضَعَ نَعْلَيْهِ عَنْ يَسَارِهِ.

تخريج: [إسناده صحيح] أخرجه النسائي، القبلة، باب: أين يضع الإمام نعليه إذا صلى بالناس، ح: ٧٧٧ وابن ماجه، ح: ١٤٣١ من حديث يحيى القطان به.

649. It was reported from ‘Abdullāh bin As-Sā’ib, who said: “The Messenger of Allāh ﷺ led us

٦٤٩ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَأَبُو عَاصِمٍ قَالَا: أَخْبَرَنَا ابْنُ

in the morning prayer in Makkah. He started (reciting) *Sūrat Al-Mu'minūn*, until, when the mention of Mūsā and Hārūn came, or Mūsā and 'Eisā (one of the narrators was not sure), the Prophet ﷺ was overcome by a cough, so he left (reciting) and went into *Rukū'*." (The narrator added) and 'Abdullāh bin As-Sā'ib was present at that time.^[1] (*Ṣaḥīḥ*)

جَرِيحٌ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ عَبَّادِ بْنِ جَعْفَرٍ يَقُولُ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ سُوْفْيَانَ وَعَبْدُ اللَّهِ ابْنُ الْمُسَيَّبِ الْعَبَّادِيُّ وَعَبْدُ اللَّهِ بْنُ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ الصُّبْحَ بِمَكَّةَ فَاسْتَفْتَحَ سُورَةَ الْمُؤْمِنِينَ حَتَّى إِذَا جَاءَ ذِكْرُ مُوسَى وَهَارُونَ أَوْ ذِكْرُ مُوسَى وَعِيسَى - ابْنُ عَبَّادٍ يَشْكُ أَوْ اخْتَلَفُوا - أَخَذَتِ النَّبِيَّ ﷺ سَعْلَةً فَحَذَفَ فَرَكَعَ وَعَبْدُ اللَّهِ بْنُ السَّائِبِ حَاضِرٌ لِذَلِكَ.

تخریج: أخرجه مسلم، الصلاة، باب القراءة في الصبح، ح: ٤٥٥ من حديث عبدالرزاق وهو في مصنفه، ح: ٢٦٦٧ وعلقه البخاري، (فتح: ٢/٢٥٥).

650. Abū Sa'eed Al-Khudri narrated: "Once, the Messenger of Allāh ﷺ was leading his Companions in the prayer when he took off his sandals and placed them on his left side. Seeing this, the people all took off their sandals. When the Messenger of Allāh ﷺ completed the prayer, he asked: 'Why did you take your sandals off?' They said: 'We saw you take off your sandals, so we took ours off.' So the Messenger of Allāh ﷺ said: 'Jibril, peace be upon him, came to me and informed me that there was some uncleanliness — or some impurity — on them,^[2] and he said: 'When one of you comes to the *Masjid*, then let him see (his sandals); if he sees any uncleanliness — or impurity — on them, let him wipe

٦٥٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادُ بْنُ [سَلَمَةَ] عَنْ أَبِي نَعَامَةَ السَّعْدِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ يُصَلِّي بِأَصْحَابِهِ إِذْ خَلَعَ نَعْلَيْهِ فَوَضَعَهُمَا عَنْ يَسَارِهِ، فَلَمَّا رَأَى ذَلِكَ الْقَوْمُ أَلْقَوْا نَعَالَهُمْ، فَلَمَّا قَضَى رَسُولُ اللَّهِ ﷺ صَلَاتَهُ قَالَ: «مَا حَمَلَكُمْ عَلَى الْفَائِكُمْ نَعَالِكُمْ؟» قَالُوا: رَأَيْنَاكَ أَلْقَيْتَ نَعْلَكَ فَأَلْقَيْنَا نَعَالَنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ جِبْرِيْلَ عَلَيْهِ السَّلَامُ أَتَانِي فَأَخْبَرَنِي أَنَّ فِيهِمَا قَدْرًا، أَوْ قَالَ: أَدَى»، وَقَالَ: «إِذَا جَاءَ أَحَدُكُمْ إِلَى الْمَسْجِدِ فَلْيَنْظُرْ فَإِنْ رَأَى فِي نَعْلَيْهِ قَدْرًا أَوْ أَدَى فَلْيُمْسِخْهُ وَلْيُصَلِّ فِيهِمَا».

[1] This is a different version of the previous narration.

[2] See the following note.

it off and pray in them.” (*Sahīh*)

تخريج: [إسناده صحيح] أخرجه أحمد: ٢٠/٣ من حديث حماد بن سلمة به وصححه ابن خزيمة، ح: ١٠١٧ وابن حبان، ح: ٣٦٠ والحاكم على شرط مسلم: ١/٢٦٠ ووافقه الذهبي، ورواه البيهقي: ٤٣١/٢ من حديث أبي داود به.

Comments:

1. Praying in shoes or sandals, as well as not praying with them, is *Sunnah*. If someone is praying while wearing shoes, he should ensure that his shoes are clean, if there is some impurity on them, he should clean them by rubbing them on the earth.
2. If someone is praying alone and wishes to place his shoes near him, he should place them on his left side, and if he is praying with the congregation he should place them in between his feet.
3. If unknowingly, a prayer is offered in unclean and impure clothes there is no need to repeat it.

651. Bakr bin ‘Abdullāh reported a similar narration (as no. 650), except that in this version the Prophet ﷺ said: “There is some filth on them.” He said in both locations: “Filth.”^[1] (*Sahīh*)

٦٥١ - حَدَّثَنَا مُوسَى يَعْنِي ابْنَ إِسْمَاعِيلَ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنِي بَكْرُ بْنُ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ بِهَذَا قَالَ: «فِيهِمَا خُبْثٌ» قَالَ فِي الْمَوْضِعَيْنِ خُبْثٌ.

تخريج: [حسن] أخرجه البيهقي في معرفة السنن والآثار: ١٢٣٠ من حديث أبي داود به وانظر الحديث السابق.

652. Shaddād bin Aws reported that the Messenger of Allāh ﷺ said: “Be different from the Jews, for they do not pray in their sandals or their *Khuff*.” (*Hasan*)

٦٥٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ عَنِ هَلَالِ بْنِ مَيْمُونِ الرَّمْلِيِّ، عَنِ يَعْلَى بْنِ شَدَّادِ بْنِ أَوْسٍ، عَنِ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَالِفُوا الْيَهُودَ فَإِنَّهُمْ لَا يُصَلُّونَ فِي نَعَالِهِمْ وَلَا خِفَائِهِمْ».

تخريج: [إسناده صحيح] أخرجه البغوي في شرح السنة، ح: ٥٣٤ من حديث أبي داود به وصححه ابن حبان، ح: ٣٥٧ والحاكم: ١/٢٦٠ ووافقه الذهبي * مروان بن معاوية: صرح بالسمع عند ابن حبان.

[1] In the first narration it is *Qadha* or *Adha* (some uncleanness - or some impurity), and it is mentioned in two locations of the narration, in this narration it is *Khubth* and the narrator used the same term in both locations of the narration.

653. ‘Amr bin Shu‘aib reported from his father, from his grandfather, that he said: “I saw the Messenger of Allāh ﷺ pray barefooted, and (also saw him praying) while wearing sandals.” (*Hasan*)

٦٥٣ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ حُسَيْنِ الْمُعَلَّمِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي حَافِيًا وَمُتَّعَلًا.

تخریج: [إسناده حسن] أخرجه ابن ماجه، إقامة الصلوات، باب الصلاة في النعال، ح: ١٠٣٨ من حديث حسين المعلم به ورواه أحمد بن جعفر بن حمدان القطيعي في جزء الألف دينار (١٤٤) عن الفضل بن حباب عن مسلم بن إبراهيم به بلفظ: "رأيت رسول الله ﷺ يصلي متنعلاً وحافياً ويشرب قائماً وقاعداً ويصوم في السفر ويفطر وينصرف في الصلاة عن يمينه وشماله" وكذا أخرجه أحمد (٢/٢١٥ وغيره) من حديث حسين المعلم به مطولاً .

Chapter 89. If A Person Takes Off His Sandals For Prayer, Where Should He Place Them?

(المعجم ٨٩) - بَابُ الْمُصَلِّي إِذَا خَلَعَ نَعْلَيْهِ أَيْنَ يَضَعُهُمَا (التحفة ٩١)

654. Abū Hurairah, may Allāh be pleased with him, narrated that the Messenger of Allāh ﷺ said: “When one of you prays, let him not place his sandals on his right side, nor on his left side for they will be to the right of another person — unless there is no one standing on his left. Rather, let him place them between his feet.” (*Ṣaḥīḥ*)

٦٥٤ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عُثْمَانُ بْنُ عَمَرَ: حَدَّثَنَا صَالِحُ بْنُ رُسْتَمٍ أَبُو عَامِرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ قَيْسٍ، عَنْ يُوْسُفَ ابْنِ مَاهَكَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا صَلَّى أَحَدُكُمْ فَلَا يَضَعُ نَعْلَيْهِ عَنْ يَمِينِهِ وَلَا عَنْ يَسَارِهِ فَتَكُونَ عَنْ يَمِينِ غَيْرِهِ إِلَّا أَنْ لَا يَكُونَ عَنْ يَسَارِهِ أَحَدٌ وَلِيَضَعَهُمَا بَيْنَ رِجْلَيْهِ».

تخریج: [صحيح] أخرجه البيهقي: ٤٣٢/٢ من حديث أبي داود به وصححه ابن خزيمة، ح: ١٠١٦ وابن حبان، ح: ٣٦١ والحاكم على شرط الشيخين: ٢٥٩/١ ووافقه الذهبي * وسنده حسن، وللحديث شواهد انظر الحديث الآتي .

655. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “When one of you prays and takes off his sandals, then let him not harm others with them; either let him place them between his feet, or let him pray in them.” (*Ṣaḥīḥ*)

٦٥٥ - حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ: حَدَّثَنَا بَقِيَّةُ وَشُعَيْبُ بْنُ إِسْحَاقَ عَنْ الْأَوْزَاعِيِّ: حَدَّثَنِي مُحَمَّدُ بْنُ الْوَلِيدِ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِذَا صَلَّى

أَحَدَكُمْ فَخَلَعَ نَعْلَيْهِ فَلَا يُؤْذِ بِهِمَا أَحَدًا،
لِيَجْعَلَهُمَا بَيْنَ رِجْلَيْهِ أَوْ لِيُصَلَّ فِيهِمَا».

تخریج: [إسناده صحيح] أخرجه البغوي في شرح السنة، ح: ٣٠١ من حديث أبي داود به ورواه الحاكم: ٢٦٠/١ من حديث عبد الوهاب بن نجدة به وصححه ابن حبان، ح: ٣٥٨ والذهبي في تلخيص المستدرک على شرط الشيخين، وله شواهد عند ابن خزيمة، ح: ١٠٠٩ وابن حبان، ح: ٣٥٩ والحاكم: ٢٥٩/١ وغيرهم.

Chapter 90. Praying on A *Khumrah* (Small Mat)^[1]

(المعجم ٩٠) - بَابُ الصَّلَاةِ عَلَى الْخُمْرَةِ (التحفة ٩٢)

656. Maimūnah bint Al-Ḥarith said: “The Messenger of Allāh ﷺ prayed while I was next to him, during my menses. Sometimes, his garment would brush against me when he went into prostration. And he would pray on a small mat (*Khumrah*).” (*Sahih*)

٦٥٦ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: حَدَّثَنَا خَالِدٌ عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَادٍ: حَدَّثَنِي مَيْمُونَةُ بِنْتُ الْحَارِثِ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي وَأَنَا جِذَاءُهُ وَأَنَا حَائِضٌ وَرَبَّمَا أَصَابَنِي ثَوْبُهُ إِذَا سَجَدَ وَكَانَ يُصَلِّي عَلَى الْخُمْرَةِ.

تخریج: أخرجه البخاري، الصلاة، باب: إذا أصاب ثوب المصلي امرأته إذا سجد، ح: ٣٧٩ ومسلم، الصلاة، باب الاعتراض بين يدي المصلي، ح: ٥١٣ من حديث خالد بن عبد الله به، وانظر، ح: ٣٦٩.

Chapter 91. Praying On A *Ḥaṣīr* (Large Mat)^[2]

(المعجم ٩١) - بَابُ الصَّلَاةِ عَلَى الْحَصِيرِ (التحفة ٩٣)

657. Anas bin Mālik narrated that a man from the *Anṣār* said: “O Messenger of Allāh, I am a heavy man” — (Anas said) and he was large in stature — “and cannot pray with you.” And he had prepared some food for him and invited him to his house. “So pray

٦٥٧ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ أَنَسِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَجُلٌ مِنَ الْأَنْصَارِ: يَا رَسُولَ اللَّهِ! إِنِّي رَجُلٌ ضَخْمٌ - وَكَانَ ضَخْمًا - لَا أُسْتَطِيعُ أَنْ أَصَلِّيَ مَعَكَ، وَصَنَعَ لَهُ طَعَامًا وَدَعَاهُ إِلَى بَيْتِهِ، فَصَلَّ حَتَّى أَرَكَ

[1] A small mat, made of woven palm leaves or the like, large enough to cover the area for one's face and hands during prostration. When it is larger it is called *Ḥaṣīr* as in the next chapter.

[2] See the previous note.

(here) so that I can see how you pray and imitate you.” So they splashed some water on the corner of a *Haṣīr* they had, and he (ﷺ) stood and prayed two *Rak'ahs*.”

A person from the tribe of Jārūd asked Anas bin Mālik: “Did he used to pray *Duḥa*?” He said: “I only saw him pray (it) that day.” (*Sahīh*)

كَيْفَ تُصَلِّيَ فَأَقْتَدِيَ بِكَ، فَنَضَّحُوا لَهُ طَرَفَ حَصِيرٍ لَهُمْ، فَقَامَ فَصَلَّى رَكَعَتَيْنِ. قَالَ فَلَانَ ابْنُ الْجَارُودِ لِأَنَسِ بْنِ مَالِكٍ: أَكَانَ يُصَلِّي الضُّحَى؟ قَالَ: لَمْ أَرَهُ صَلَّى إِلَّا يَوْمَئِذٍ.

تخريج: أخرجه البخاري، الأذان، باب: هل يصلي الإمام بمن حضر؟...، ح: ٨٧٠ من حديث شعبة به.

658. Anas bin Mālik narrated that the Prophet ﷺ used to visit Umm Sulaim, and sometimes the time for prayer would come. He would pray on a *Bisāp*^[1] of ours — and it was a *Haṣīr* upon it some water would be splashed on. (*Sahīh*)

٦٥٨ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْمُتَنَّى بْنُ سَعِيدٍ: حَدَّثَنِي قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَزُورُ أُمَّ سُلَيْمٍ فَتَدْرِكُهُ الصَّلَاةُ أَحْيَانًا فَيُصَلِّي عَلَى بَسَاطٍ لَنَا وَهُوَ حَصِيرٌ تَنْضُحُهُ بِالْمَاءِ.

تخريج: [صحيح] وانظر، ح: ٦١٢.

659. Al-Mughīrah bin Shu‘bah narrated that the Messenger of Allāh ﷺ would pray on a mat (*Haṣīr*), and on animal skin which had been tanned. (*Da‘īf*)

٦٥٩ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ بِمَعْنَى الْإِسْنَادِ وَالْحَدِيثِ قَالَا: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ عَنْ يُونُسَ بْنِ الْحَارِثِ، عَنْ أَبِي عَوْنٍ، عَنْ أَبِيهِ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي عَلَى الْحَصِيرِ وَالْفَرَوَةَ الْمَدْبُوعَةَ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٢٥٤/٤، ح: ١٨٤١٤ من حديث يونس بن الحارث الطائفي به وهو ضعيف ضعفه الجمهور ومع ذلك صححه الحاكم على شرط الشيخين: ٢٥٩/١، ووافقه الذهبي على شرط مسلم(!) وأشار ابن حبان إلى انقطاع السند بين المغيرة والراوي عنه، وأما الصلاة على الحصير فتأبت، انظر، ح: ٦١٢ والحديث السابق.

[1] It is a type of mat or rug, and what comes after it explains it.

Chapter 92. A Man Prostrating On His Garment

660. Anas bin Mālik said: “We would pray with the Messenger of Allāh ﷺ in the sweltering heat; if one of us was not able to put his face on the ground (due to the heat), he would extend his garment and prostrate on it.” (*Ṣaḥīḥ*)

تخریج: أخرجه البخاري، الصلاة، باب السجود على الثوب في شدة الحر، ح: ٣٨٥ ومسلم، المساجد، باب استحباب تقديم الظهر في أول الوقت في غير شدة الحر، ح: ٦٢٠ من حديث بشر بن المفضل به.

THE CHAPTERS RELATED TO THE ROWS DURING THE PRAYER

Chapter 93. Straightening The Rows

661. Jābir bin Samurah narrated that the Messenger of Allāh ﷺ said: “Do you not (wish to) line up just like the Angels line up in front of their Lord?” We asked: “And how do the Angels line up in front of their Lord?” He said: “They complete (and fill up) the first row, and they line up closely in the rows.” (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، الصلاة، باب الأمر بالسكون في الصلاة والنهي عن الإشارة باليد... إلخ، ح: ٤٣٠ من حديث سليمان الأعمش به.

(المعجم ٩٢) - بَابُ الرَّجُلِ يَسْجُدُ عَلَى ثَوْبِهِ (التحفة ٩٤)

٦٦٠ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ رَجَمَهُ اللَّهُ: حَدَّثَنَا بَشَرٌ يَعْنِي ابْنَ الْمُفَضَّلِ: حَدَّثَنَا غَالِبُ الْقَطَّانُ عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا نُصَلِّيْ مَعَ رَسُولِ اللَّهِ ﷺ فِي شِدَّةِ الْحَرِّ، فَإِذَا لَمْ يَسْتَطِعْ أَحَدُنَا أَنْ يُمَكِّنَ وَجْهَهُ مِنَ الْأَرْضِ بَسَطَ ثَوْبَهُ فَسَجَدَ عَلَيْهِ.

تَصْرِيفُ أَبْوَابِ الصُّفُوفِ

(المعجم ٩٣) - بَابُ تَسْوِيَةِ الصُّفُوفِ (التحفة ٩٥)

٦٦١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ: حَدَّثَنَا زُهَيْرٌ قَالَ: سَأَلْتُ سُلَيْمَانَ الْأَعْمَشَ، عَنْ حَدِيثِ جَابِرِ بْنِ سَمُرَةَ فِي الصُّفُوفِ الْمُقَدَّمَةِ، فَحَدَّثَنَا عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنِ تَمِيمِ بْنِ طَرْفَةَ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا تَصُفُّونَ كَمَا تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهِمْ؟ قُلْنَا: وَكَيْفَ تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهِمْ؟ قَالَ: «يُتِمُّونَ الصُّفُوفَ الْمُقَدَّمَةَ وَيَتَرَاصُونَ فِي الصَّفِّ».

Comments:

This narration demonstrates that the first row should be consolidated before the following, and that this is the manner of the Angels.

662. An-Nu'mān bin Bashīr said: "The Messenger of Allāh ﷺ turned around to face the people and said: 'Establish the rows,' (repeating this) three times — 'I swear by Allāh! You will of a surety establish the rows or else Allāh will cause differences among your hearts.' So I saw a person attach his shoulder to the shoulder of his companion, and his knees with his companion's knee, and his ankle with his companion's ankle." (*Sahīh*)

٦٦٢ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ أَبِي الْقَاسِمِ الْجَدَلِيِّ قَالَ: سَمِعْتُ النَّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: أَقْبَلَ رَسُولُ اللَّهِ ﷺ عَلَى النَّاسِ بِوَجْهِهِ فَقَالَ: «أَقِيمُوا صُفُوفَكُمْ» ثَلَاثًا «وَاللَّهِ! لَتَقِيمَنَّ صُفُوفَكُمْ أَوْ لَيَخَالِفَنَّ اللَّهُ بَيْنَ قُلُوبِكُمْ». قَالَ: فَرَأَيْتُ الرَّجُلَ يُلْزِقُ مَنْكِبَهُ بِمَنْكِبِ صَاحِبِهِ وَرُكْبَتَهُ بِرُكْبَتِهِ صَاحِبِهِ وَكَعْبَهُ بِكَعْبِهِ.

تخریج: [صحیح] أخرجه البيهقي: ١٠٠/٣، ١٠١ من حديث أبي داود به وصححه ابن خزيمة، ح: ١٦٠ وابن حبان، ح: ٣٩٦، وعلقه البخاري، (فتح: ٢/٢١١ قبل، ح: ٧٢٥) * زكريا بن أبي زائدة صرح بالسماع عند الدارقطني: ١/٢٨٣ وابن خزيمة وغيرهما.

Comments:

This is similar to what follows in number 667, for which reasons the followers of Allāh's Messenger (ﷺ) would stand in the rows quite close to each other, leaving no gaps between them. If the outward condition and apparent actions are correct and in accord, it indicates that the hearts are also in accord, and vice versa. It is *Sunnah* for the *Imām* to tell the people to straighten the rows before starting the *Ṣalāt*.

663. An-Nu'mān bin Bashīr said: "The Prophet ﷺ would line up our rows just as an arrow is aligned. When he thought that we had learnt this from him, and understood it (he stopped doing it) until one day, he turned around to face us, and saw a man whose chest was sticking out (of the row). So he said: 'You will of a surety establish your rows, or else Allāh will disfigure your faces.'" (*Sahīh*)

٦٦٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: سَمِعْتُ النَّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: كَانَ النَّبِيُّ ﷺ يُسَوِّنَا فِي الصُّفُوفِ كَمَا يُقَوِّمُ الْقِدْحَ حَتَّى إِذَا ظَنَّ أَنْ قَدْ أَخَذَنَا ذَلِكَ عَنْهُ وَقَفَّهْنَا أَقْبَلَ ذَاتَ يَوْمٍ بِوَجْهِهِ إِذَا رَجُلٌ مُتَبَدِّ بِصَدْرِهِ فَقَالَ: «لَتَسَوَّنَّ صُفُوفَكُمْ أَوْ لَيَخَالِفَنَّ اللَّهُ بَيْنَ وُجُوهِكُمْ».

تخریج: أخرجه مسلم، الصلاة، باب تسوية الصفوف وإقامتها وفضل الأول فالأول منها... إلخ، ح: ٤٣٦ من حديث حماد بن سلمة به.

664. Al-Barā' bin 'Azīb reported: "The Messenger of Allāh ﷺ would enter between the rows from one side to the other.^[1] He would touch our chests and shoulders and say: 'Do not differ, else your hearts will differ.' And he would also say: 'Allāh and His Angels send their *Salāt* (blessings) on the front rows.'" (*Sahīh*)

٦٦٤ - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ وَأَبُو عَاصِمٍ بْنُ جَوَّاسٍ الْحَنْفِيُّ عَنْ أَبِي الْأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ طَلْحَةَ الْيَامِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْسَجَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَخَلَّلُ الصَّفَّ مِنْ نَاحِيَةٍ إِلَى نَاحِيَةٍ، يَمْسَحُ صُدُورَنَا وَمَنَاكِبَنَا وَيَقُولُ: «لَا تَخْتَلِفُوا فَتَخْتَلَفَ قُلُوبُكُمْ» وَكَانَ يَقُولُ: «إِنَّ اللَّهَ عَزَّوَجَلَّ وَمَلَائِكَتُهُ يُصَلُّونَ عَلَيَّ الصُّفُوفَ الْأُولَى».

تخریج: [إسناده صحيح] أخرجه النسائي، الإمامة، باب: كيف يقوم الإمام الصفوف، ح: ٨١٢ من حديث أبي الأحوص به وصححه ابن خزيمة، ح: ١٥٥١، ١٥٥٦ وابن حبان، ح: ٣٨٦ ورواه ابن ماجه، ح: ٩٩٧ من طريق آخر عن طلحة بن مصرف الياي به.

665. An-Nu'mān bin Bashīr said: "The Messenger of Allāh ﷺ would straighten our rows when we stood up to pray. Once we had straightened them, he (ﷺ) would say the *Takbīr*." (*Sahīh*)

٦٦٥ - حَدَّثَنَا ابْنُ مُعَاذٍ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا حَاتِمٌ، يَعْنِي ابْنَ أَبِي صَغِيرَةَ، عَنْ سِمَاكِ قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُسَوِّي يَعْنِي صُفُوفَنَا، إِذَا قُمْنَا لِلصَّلَاةِ فَإِذَا اسْتَوَيْنَا كَبَّرَ.

تخریج: [إسناده صحيح] أخرجه البيهقي، ح: ٢١/٢ من حديث أبي داود به، على وهم وقع في المطبوع وانظر، ح: ٦٦٣.

666. 'Abdullāh bin 'Umar reported that the Messenger of Allāh ﷺ said: "Perfect (straighten) the rows, and stand shoulder to shoulder, and leave no gaps, and be gentle with the hands of your brothers, and do not leave gaps for *Shaitān*. Whoever connects a row, Allāh will connect him (with His Mercy), and

٦٦٦ - حَدَّثَنَا عَيْسَى بْنُ إِبْرَاهِيمَ الْعَافِقِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ؛ ح: وحدثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ - وَحَدِيثُ ابْنِ وَهْبٍ أَنَّهُ - عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ أَبِي الزَّاهِرِيَّةِ، عَنْ كَثِيرِ بْنِ مَرَّةٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ قُتَيْبَةُ: عَنْ أَبِي الزَّاهِرِيَّةِ: عَنْ أَبِي

[1] Meaning, from the furthest rows to the foremost rows.

whoever severs a row, Allāh will sever (His Mercy) from him.”

(*Hasan*)

Abū Dāwud said: Abū Shajarah (one of the narrators) is Kathīr bin Murrah.

Abū Dāwud said: And the meaning of “Be gentle with the hands of your brothers,” is that if a person comes to a row and wishes to enter it, then every person should ease (space) for him so that he can stand in the row.

شَجَرَةَ لَمْ يَذْكُرْ ابْنَ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَقِيمُوا الصُّفُوفَ وَحَادُوا بَيْنَ الْمَنَاكِبِ وَسُدُّوا الْحَلَلَ وَلِينُوا بِأَيْدِي إِخْوَانِكُمْ» - لَمْ يَقُلْ عَيْسَى بِأَيْدِي إِخْوَانِكُمْ - «وَلَا تَذَرُوا فُرْجَاتِ الشَّيْطَانِ، وَمَنْ وَصَلَ صَفًّا وَصَلَهُ اللَّهُ وَمَنْ قَطَعَ صَفًّا قَطَعَهُ اللَّهُ».

قال أبو داود: أبو شجرة كثير بن مرة.

قال أبو داود: ومعنى ولينوا بأيدي إخوانكم: إذا جاء رجل إلى الصف فذهب يدخل فيه فيبغى أن يلين له كل رجل مكبيه حتى يدخل في الصف.

تخريج: [إسناده حسن] أخرجه النسائي، الإمامة، باب من وصل صفًا، ح: ٨٢٠ عن عيسى ابن إبراهيم مختصرًا، وصححه ابن خزيمة، ح: ١٥٤٩ والحاكم على شرط مسلم: ٢١٣/١ ووافقه الذهبي.

Comments:

"Whoever connects a row" means who comes to fill the gap in the row and complete it. "Be gentle with the hands of your brothers" means if a person comes to a row and wishes to enter it, then every person should ease (space) for him with his shoulders so that he could stand in the row. It also means, if there is no space in the row then one should not try to enter it by force and create an uneasy situation for his brothers already standing in the row.

667. Anas bin Mālik related that the Messenger of Allāh ﷺ said: “Line yourselves up tightly, and be close together, and make (your) necks straight (in one line). For I swear by Him in Whose Hands is my soul, I see *Shaitān* enter between the gaps in the rows as if he is a small black goat.” (*Ṣaḥīḥ*)

٦٦٧ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَنْ أَبِي بَانٍ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «رُضُوا صُفُوفَكُمْ وَقَارِبُوا بَيْنَهَا وَحَادُوا بِالْأَعْنَاقِ، فَوَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لَأَرَى الشَّيْطَانَ يَدْخُلُ مِنْ حَلَلِ الصَّفِّ كَأَنَّهَا الْحَذَفُ».

تخريج: [إسناده صحيح] أخرجه النسائي، الإمامة، باب حث الإمام على رص الصفوف والمقاربة بينها، ح: ٨١٦ من حديث أبان بن يزيد العطار به وصححه ابن خزيمة، ح: ١٥٤٥ وابن حبان، ح: ٣٨٧، ٣٩١ وقَتَادَةَ صرح بالسماع عند النسائي وانظر الحديث الآتي.

Comments:

“Line yourselves up tightly” Al-Khattābī said: “Its meaning is to bring part of it together with another part, and close in between them. And from it is the compressed building; Allāh said: “...as if they were a solid structure...” [45-*Saff* 61:4] And it is further explained by the second half; that is, if they are not together, *Shaitān* will come between them, and this gap through which he enters, destroys the ranks, like a gap between mortars of a structure, which erode it, bringing about its downfall.

668. Anas narrated that the Messenger of Allāh ﷺ said: “Straighten the rows, for straightening the rows is part of the perfection of the prayer.” (*Sahih*)

٦٦٨ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّبَالِيُّ
وَسَلِيمَانُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ
قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«سَوُّوا صُفُوفَكُمْ فَإِنَّ تَسْوِيَةَ الصَّفِّ مِنْ تَمَامِ
الصَّلَاةِ».

تخريج: أخرجه البخاري، الأذان، باب إقامة الصف من تمام الصلاة، ح: ٧٢٣ عن أبي الوليد الطيالسي، ومسلم، الصلاة، باب تسوية الصفوف وإقامتها وفضل الأول فالأول منها... إلخ، ح: ٤٣٣ من حديث شعبة به.

Comments:

This narration makes it clear that the prayer of those who do not make the rows straight and do not fill the gaps remains incomplete and imperfect.

669. Muḥammad bin Muslim bin As-Sā'ib said: “I prayed next to Anas bin Mālik one day, and he asked me: ‘Do you know why this stick has been made?’ I said: ‘No, by Allāh!’ He said: ‘The Messenger of Allāh ﷺ would place his hand on it and say: Straighten (your rows); line up your rows.’” (*Da'if*)

٦٦٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَاتِمُ بْنُ
إِسْمَاعِيلَ عَنْ مُصْعَبِ بْنِ ثَابِتِ بْنِ عَبْدِ اللَّهِ
ابْنِ الزُّبَيْرِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمِ بْنِ السَّائِبِ
صَاحِبِ الْمَقْصُورَةِ قَالَ: صَلَّيْتُ إِلَى جَنْبِ
أَنَسِ بْنِ مَالِكٍ يَوْمًا فَقَالَ: هَلْ تَدْرِي لِمَ
صُنِعَ هَذَا الْعُودُ؟ فَقُلْتُ: لَا وَاللَّهِ! قَالَ: كَانَ
رَسُولُ اللَّهِ ﷺ يَضَعُ عَلَيْهِ يَدَهُ فَيَقُولُ:
«اسْتَوُوا وَاعْدِلُوا صُفُوفَكُمْ».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٣/٢٥٤ من حديث حاتم بن إسماعيل به وصححه ابن حبان: ٣٨٩/٨ * مصعب بن ثابت ضعيف ومحمد بن مسلم بن السائب مجهول الحال: لم يوثقه غير ابن حبان.

670. In another version of this (no. 669) *Hadūth*, Anas reported: “The

٦٧٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حُمَيْدُ بْنُ

Messenger of Allāh ﷺ, when he stood up to pray, he would hold it (the stick) in his right hand, then turn around and say: 'Straighten (your rows); line up your rows,' then he would hold it in his left hand and say, 'Straighten (your rows); line up your rows.'" (*Da'if*)

الْأَسْوَدُ: حَدَّثَنَا مُصْعَبُ بْنُ ثَابِتٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ أَنَسِ بْنِ هَذَا الْحَدِيثِ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ أَخَذَهُ بِيَمِينِهِ، ثُمَّ التَّمَّتْ فَقَالَ: «اعْتَدِلُوا سَوُوا صُفُوفَكُمْ»، ثُمَّ أَخَذَهُ بِيَسَارِهِ فَقَالَ: «اعْتَدِلُوا سَوُوا صُفُوفَكُمْ».

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٢٢/٢ من حديث أبي داود به وانظر الحديث السابق.

671. Anas reported that the Messenger of Allāh ﷺ said: "Fill up the first rows, then the ones that follow it. And if there is any deficiency, let it be in the last row." (*Sahih*)

٦٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ يَعْنِي ابْنَ عَطَاءٍ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَتِمُّوا الصَّفَّ الْمَقْدَمَ ثُمَّ الَّذِي يَلِيهِ فَمَا كَانَ مِنْ نَقْصٍ فَلْيَكُنْ فِي الصَّفِّ الْمُؤَخَّرِ».

تخریج: [صحيح] أخرجه النسائي، الإمامة، باب الصف المؤخر، ح: ٨١٩ من حديث سعيد ابن أبي عروبة به وتابعه شعبة عند ابن خزيمة، ح: ١٥٤٧ وأبان بن يزيد عند ابن حبان، ح: ٣٩١ وحديث سعيد صححه ابن خزيمة، ح: ١٥٤٦ وابن حبان، ح: ٣٩٠.

672. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said: "The best of you are those who have the most compliant shoulders in the prayer." (*Hasan*)

Abū Dāwud said: Ja'far bin Yaḥyā (one of the narrators) is from the inhabitants of Makkah.

٦٧٢ - حَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا جَعْفَرُ بْنُ يَحْيَى بْنِ ثُوْبَانَ: أَخْبَرَنِي عَمِّي عُمَارَةُ بْنُ ثُوْبَانَ عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خِيَارُكُمْ أَلْيَتِكُمْ مَنَاكِبَ فِي الصَّلَاةِ».

قال أبو داود: جَعْفَرُ بْنُ يَحْيَى مِنْ أَهْلِ مَكَّةَ.

تخریج: [إسناده حسن] أخرجه البيهقي: ١٠١/٣ من حديث أبي داود به وصححه ابن خزيمة، ح: ١٥٦٦ وابن حبان، ح: ٣٩٧ وللحديث شواهد.

Comments:

Meaning, they comply when they are asked by others to move forward or backward to straighten the row, and they give space to others who try to fit in their row. So by cooperating and being gentle with their brothers, they are counted among the best people.

Chapter 94. Rows Between The Pillars

(المعجم ٩٤) - بَابُ الصُّفُوفِ بَيْنَ
السَّوَارِي (التحفة ٩٦)

673. Abdul-Ḥamīd bin Maḥmūd said: "I prayed the Friday prayer with Anas bin Mālik, and we were pushed to (the rows between) the pillars, so we went forward and backward. Anas said: 'We used to avoid this during the time of the Messenger of Allāh ﷺ.'" (*Ṣaḥīḥ*)

٦٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ يَحْيَى بْنِ هَانِئٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ مَحْمُودٍ قَالَ: صَلَّيْتُ مَعَ أَنَسِ بْنِ مَالِكٍ يَوْمَ الْجُمُعَةِ فَدَفَعْنَا إِلَى السَّوَارِي فَتَقَدَّمْنَا وَتَأَخَّرْنَا، فَقَالَ أَنَسٌ: كُنَّا نَتَّقِي هَذَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ.

تخریج: [إسناده صحيح] أخرجه الترمذي، الصلاة، باب ما جاء في كراهية الصف بين السواري، ح: ٢٢٩ من حديث سفيان الثوري به وقال: "حسن" وصححه ابن خزيمة، ح: ١٥٦٨ وابن حبان (الإحسان): ٢٢١٥ والحاكم: ٢١٠/١، ٢١٨ ووافقه الذهبي، والثوري صرح بالسماع عند البيهقي: ٣/١٠٤ والحاكم.

Comments:

Since the pillars sever the row, it is not encouraged to form rows between them. It should not be done unless there is no space due to overcrowding.

Chapter 95. Who Is Encouraged To Pray Behind The Imām, And The Dislike Of Distancing Oneself (From The Imām)

(المعجم ٩٥) - بَابُ مَنْ يَسْتَجِبُ أَنْ
يَلِيَ الْإِمَامَ فِي الصَّفِّ وَكَرَاهِيَةُ التَّأَخُّرِ
(التحفة ٩٧)

674. It was narrated from Abū Ma'mar, from Abū Mas'ūd, that the Messenger of Allāh ﷺ said: "Let those among you who are most wise and possessing intellect pray behind me, then those following them, then those following them." (*Ṣaḥīḥ*)

٦٧٤ - حَدَّثَنَا ابْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ عَنْ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عَمِيرٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ أَبِي مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِيَلِيَنَّيْكُمْ وَأَوْلُوا الْأَحْلَامَ وَالنُّهَى ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ».

تخریج: أخرجه مسلم، الصلاة، باب تسوية الصفوف وإقامتها وفضل الأول فالأول منها... إلخ، ح: ٤٣٢ من حديث سفيان به، وتابعه شعبة عند النسائي، ح: ٨١٣ وغيره.

675. It was reported from ‘Alqamah, from ‘Abdullāh, from the Prophet ﷺ — similar to that (no. 674), and he added: “And do not differ (in your rows), else your hearts will differ. And beware of the commotion of the marketplaces.” (*Sahīh*)

٦٧٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا خَالِدٌ عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ مِثْلَهُ وَزَادَ: «وَلَا تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ وَيَأْيَاكُمْ وَهَيْشَاتِ الْأَسْوَاقِ».

تخريج: أخرجه مسلم من حديث يزيد بن زريع به، وانظر الحديث السابق وهذا جزء منه.

Comments:

The reason for the more knowledgeable being close to the *Imām* is that they can take his place, or correct him, etc., if need be, and in this narration we are warned of commotion and racket, and even more so, bringing such commotion into the *Masjid*.

676. ‘Aishah narrated that the Messenger of Allāh ﷺ said: “Allāh and His Angels send *Ṣalāt* (blessings) upon the right side of the rows.” (*Hasan*)

٦٧٦ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ: حَدَّثَنَا سُفْيَانُ عَنْ أَسَامَةَ بْنِ زَيْدٍ، عَنْ عُثْمَانَ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى مَيَامِنِ الصُّفُوفِ».

تخريج: [حسن] أخرجه ابن ماجه، إقامة الصلوات، باب فضل ميمنة الصف، ح: ١٠٠٥ عن عثمان بن أبي شيبة به وصححه ابن خزيمة، ح: ١٥٥٠ وابن حبان، ح: ٣٩٣، ٣٩٤ والحاكم على شرط مسلم: ٢١٤/١ ووافقه الذهبي، ولفظ ابن خزيمة وغيره: "على الذين يصلون الصفوف".

Comments:

See no. 664. Most of those who reported this *Hadīth* narrated it with the wording: “Allāh and His Angels send *Ṣalāt* upon those who pray in the rows.” So it does not mean, “and not the left side of the row.”

Chapter 96. The Place Of Children In The Rows

(المعجم ٩٦) - بَابُ مَقَامِ الصِّبْيَانِ مِنَ الصَّفِّ (التحفة ٩٨)

677. It was reported from ‘Abdur-Rahmān bin Ghanm, who said that Abū Mālik Al-Ash‘arī said: “Should I not inform you of the prayer of the Prophet ﷺ?” So he said the *Iqāmah*, and caused the men to stand in rows, then caused the children to stand

٦٧٧ - حَدَّثَنَا عَيْسَى بْنُ شَادَانَ: حَدَّثَنَا عَيَّاشُ الرَّقَّامِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا بَنُو خَالِدٍ: حَدَّثَنَا بُدَيْلٌ: حَدَّثَنَا شَهْرُ بْنُ حَوْشِبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَنَمٍ قَالَ: قَالَ أَبُو مَالِكٍ الْأَشْعَرِيُّ: «أَلَا أُحَدِّثُكُمْ بِصَلَاةِ

behind them, then led them in prayer. Then he described the prayer. Then he said: "This is how the prayer (should be prayed)." 'Abdul-A'lā (one of the narrators) said: "I think that he (ﷺ) said: '...of my nation.'" (*Hasan*)

النَّبِيِّ ﷺ قَالَ: فَأَقَامَ الصَّلَاةَ، فَصَفَّ الرَّجَالَ وَصَفَّ الْجُلَمَانَ خَلْفَهُمْ ثُمَّ صَلَّى بِهِمْ، فَذَكَرَ صَلَاتَهُ، ثُمَّ قَالَ: هَكَذَا صَلَاةٌ - قَالَ عَبْدُ الْأَعْلَى: لَا أَحْسِبُهُ إِلَّا قَالَ - أُمَّتِي.

تخريج: [إسناده حسن] أخرجه أحمد: ٣٤٤/٥ من حديث قرة بن خالد به وحسنه ابن الملقن في تحفة المحتاج، ح: ٥٤٨.

Comments:

It is recommended that the older and more knowledgeable stand directly behind the *Imām* as preceded, see number 675. But there is no prohibition against the boy who has not reached the age of maturity from standing in the first row, as Ibn 'Abbās did during the Farewell Pilgrimage, and he said: "No one objected to it." See no. 1857 of *Ṣaḥīḥ Al-Bukhārī*.

Chapter 97. Rows For The Women, And Their Distance From The First Row

(المعجم ٩٧) - بَابُ صَفِّ النِّسَاءِ
وَالتَّأخُّرِ عَنِ الصَّفِّ الْأَوَّلِ (التحفة ٩٩)

678. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The best rows for men are the front ones, and the worst are the last ones. And the best rows for women are the last ones, and the worst are the front ones." (*Ṣaḥīḥ*)

٦٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَرَّازُ: حَدَّثَنَا خَالِدٌ وَإِسْمَاعِيلُ بْنُ زَكَرِيَّا عَنْ سَهِيلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ صُفُوفِ الرَّجَالِ أَوْلَاهَا وَشَرُّهَا آخِرُهَا، وَخَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا وَشَرُّهَا أَوْلَاهَا».

تخريج: أخرجه مسلم، الصلاة، باب تسوية الصفوف وإقامتها وفضل الأول فالأول منها... إلخ، ح: ٤٤٠ من حديث سهيل بن أبي صالح به.

Comments:

An-Nawawī said: "As for the men's rows, then it is according to the generality; so the best of them is always the first of them, and the worst of them is always the last of them. As for the rows of the women, then the objective of the *Ḥadīth* is that of the rows that the women pray in with the men, as for when they pray separately, not with the men, then just like in the case of the men, the best of their rows are the first of them, and the worst of them are the last of them. And the meaning of the worst of the rows in the case of the women and the men, is the least of them in reward and virtue. And the last of the rows of the women when attending with the men, are only more virtuous, because of their distancing themselves from mixing with the men and their sight, and the heart being attached to them when seeing their movements and

hearing their speech, and similar to that, and the first of their rows has been censured because of the opposite of that. And Allāh knows best...." See no. 851 for a related topic.

679. ‘Āishah narrated that the Messenger of Allāh ﷺ said: “There will remain a group of people who will continually try to distance themselves from the first row until Allāh distances them in the Fire of Hell.” (*Da‘īf*)

٦٧٩ - حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَزَالُ قَوْمٌ يَتَأَخَّرُونَ عَنِ الصَّفِّ الْأَوَّلِ حَتَّى يُؤَخَّرَهُمُ اللَّهُ فِي النَّارِ».

تخريج: [ضعيف] أخرجه البيهقي: ١٠٣/٣ من حديث أبي داود به وهو في مصنف عبدالرزاق، ح: ٢٤٥٣ وصححه ابن خزيمة، ح: ١٥٥٩ وابن حبان، ح: ٣٩٢ * عكرمة بن عمار لم يصرح بالسماع من يحيى بن أبي كثير وتكلم الجمهور في روايته عنه أيضًا.

Comments:

The wording in the next narration is more popularly reported.

680. Abū Sa‘eed Al-Khudri narrated that the Messenger of Allāh ﷺ saw that the Companions were distancing themselves (from the first rows). So he said: “Come forward so that you may follow me, and those behind you may follow the Mighty and Sublime, you. And there will be a group of people who will continue to distance themselves until Allāh, the Mighty and Sublime, distances them.” (*Sahīh*)

٦٨٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْخُرَاعِيُّ قَالَا: حَدَّثَنَا أَبُو الْأَشْهَبِ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى فِي أَصْحَابِهِ تَأَخَّرًا، فَقَالَ لَهُمْ: «تَقَدَّمُوا فَاتَّبِعُوا بِي، وَلْيَأْتَمَّ بِكُمْ مَنْ بَعْدَكُمْ، وَلَا يَزَالُ قَوْمٌ يَتَأَخَّرُونَ حَتَّى يُؤَخَّرَهُمُ اللَّهُ عَزَّوَجَلَّ».

تخريج: أخرجه مسلم، الصلاة، باب تسوية الصفوف وإقامتها وفضل الأول فالأول منها ... الخ، ح: ٤٣٨ من حديث أبي الأشهب به.

Chapter 98. The Position That The Imām Should Have In Relation To The Rows

(المعجم ٩٨) - **بَابُ مَقَامِ الْإِمَامِ مِنَ الصَّفِّ** (التحفة ١٠٠)

681. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Stand so that the *Imām* is in the middle, and fill in the gaps (in the rows).” (*Da‘īf*)

٦٨١ - حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنْ يَحْيَى بْنِ بَشِيرٍ بْنِ خَلَّادٍ، عَنْ أُمِّهِ أَنَّهَا دَخَلَتْ عَلَى مُحَمَّدٍ بْنِ كَعْبٍ

الْقُرْطُبِيُّ فَسَمِعْتُهُ يَقُولُ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَسَطُوا الْإِمَامَ وَسُدُّوا الْخَلَلَ».

تخریج: [إسناده ضعيف] أخرجه البيهقي: ۱۰۴/۳ من حديث أبي داود به * أمة الواحد أم يحيى: مجهولة وابنها يحيى بن بشير: مستور، كذا في التقريب.

Chapter 99. A Man Prays By Himself Behind The Row

(المعجم ۹۹) - بَابُ الرَّجُلِ يُصَلِّي وَحْدَهُ خَلْفَ الصَّفِّ (التحفة ۱۰۱)

682. Wābiṣah narrated that the Messenger of Allāh ﷺ saw a man praying behind a row by himself, so he commanded him to repeat. Sulaimān (one of the narrators) added: "the prayer." (*Ṣaḥīh*)

۶۸۲ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَحَفْصُ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ عَمْرِو بْنِ رَاشِدٍ، عَنْ وَابِصَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلًا يُصَلِّي خَلْفَ الصَّفِّ وَحْدَهُ، فَأَمَرَهُ أَنْ يُعِيدَ قَالَ سُلَيْمَانُ بْنُ حَرْبٍ: الصَّلَاةَ.

تخریج: [إسناده صحيح] أخرجه الترمذي، الصلاة، باب ما جاء في الصلاة خلف الصف وحده، ح: ۲۳۱ من حديث شعبة به وقال: "حسن" وصححه ابن حبان، ح: ۴۰۳ وللحديث طرق أخرى عند ابن خزيمة، ح: ۱۵۶۹ وابن حبان، ح: ۴۰۱ وغيرهما.

Comments:

If a man intentionally prays alone behind a row in which there is room, then he will have to repeat his prayer. A woman must offer her prayer in a separate row from men, even if she is alone.

Chapter 100. A Person Bows Outside Of The Row

(المعجم ۱۰۰) - بَابُ الرَّجُلِ يَرْكَعُ دُونَ الصَّفِّ (التحفة ۱۰۲)

683. It was reported from Al-Ḥasan, that Abū Bakrah narrated that he once entered the *Masjid* and the Prophet of Allāh ﷺ was in *Rukū'*. He said: "So I bowed outside of the row (i.e., without joining the row). The Prophet ﷺ said (after the prayer): 'May Allāh increase your eagerness, but do not repeat it.'" (*Ṣaḥīh*)

۶۸۳ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ أَنَّ زَيْدَ ابْنَ زُرَيْعٍ حَدَّثَهُمْ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ زِيَادِ الْأَعْلَمِ، حَدَّثَنَا الْحَسَنُ أَنَّ أَبَا بَكْرَةَ حَدَّثَ: أَنَّهُ دَخَلَ الْمَسْجِدَ وَنَبِيُّ اللَّهِ ﷺ رَاكِعٌ، قَالَ: فَرَكَعْتُ دُونَ الصَّفِّ، فَقَالَ النَّبِيُّ ﷺ: «زَادَكَ اللَّهُ حِرْصًا وَلَا تَعُدْ».

تخريج: أخرجه البخاري، الأذان، باب: إذا ركع دون الصف، ح: ٧٨٣ من حديث زياد الأعمى به.

Comments:

"Do not repeat it." The scholars differ in interpreting the various versions of this *Hadīth*. Upon consideration of the various wordings, it appears to mean, that one should not rush to the prayer, as in some narrations: "When you come for prayer come with honor and dignity and whatever part of the prayer you catch, join it, and whatever is left, complete it." See number 572, while it is clear from the name of the chapter, that the author is using these two narrations to prove not bowing outside of the rows.

684. (There is another chain) It was reported from Al-Ḥasan that Abū Bakrah once came (to the *Masjid*) and the Messenger of Allāh ﷺ was in *Rukū'*, so he bowed outside of the row, and then walked up to the row. After the Prophet ﷺ finished the prayer, he said: "Who among you was the one who bowed outside of the row, and then walked up to the row?" Abū Bakrah said: "I did." So the Prophet ﷺ said: "May Allāh increase your eagerness, and do not repeat it." (*Sahīh*)

٦٨٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا زِيَادُ الْأَعْلَمُ عَنِ الْحَسَنِ أَنَّ أَبَا بَكْرَةَ جَاءَ وَرَسُولُ اللَّهِ ﷺ رَاكِعٌ فَرَكَعَ دُونَ الصَّفِّ ثُمَّ مَشَى إِلَى الصَّفِّ، فَلَمَّا قَضَى النَّبِيُّ ﷺ صَلَاتَهُ قَالَ: «أَيُّكُمْ الَّذِي رَكَعَ دُونَ الصَّفِّ ثُمَّ مَشَى إِلَى الصَّفِّ؟» فَقَالَ أَبُو بَكْرَةَ: أَنَا، فَقَالَ النَّبِيُّ ﷺ: «زَادَكَ اللَّهُ حِرْصًا وَلَا تَعُدْ».

قال أبو داود: زياد الأعمى زياد بن فلان ابن قرة، وهو ابن خالة يونس بن عبيد.

تخريج: [صحيح] أخرجه البيهقي: ٣/١٠٥، ١٠٦ من حديث أبي داود به، وانظر الحديث السابق.

THE CHAPTERS RELATED TO THE *SUTRAH*

تَفْرِيعُ أَبْوَابِ السُّتْرَةِ

The *Sutra* refers to an object that a person should place, or have, in front of him during the *Ṣalāt*. The purpose of the *Sutra* is to demarcate the area in which one is performing *Ṣalāt*, allowing a pedestrian to cross beyond it, in front of the person who is praying, since the *Sutra* will act as a barrier between the one passing by, and the one who is praying.

Chapter 101. What May Be Used As A *Sutrah* By The Praying Person

(المعجم ١٠١) - بَابُ مَا يَسْتُرُ الْمُصَلِّي
(التحفة ١٠٣)

685. Ṭalḥah bin ‘Ubaidullāh narrated that the Messenger of Allāh ﷺ said: “If you place in front of you something (the size of) the back of a saddle, then whoever passes in front of you will not affect you.” (*Saḥīḥ*)

٦٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ الْعَبْدِيُّ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا جَعَلْتَ بَيْنَ يَدَيْكَ مِثْلَ مَوْخِرَةِ الرَّحْلِ فَلَا يَضُرُّكَ مَنْ مَرَّ بَيْنَ يَدَيْكَ».

تخریج: أخرجه مسلم، الصلاة، باب سترة المصلي، والندب إلى الصلاة إلى سترة الخ، ح: ٤٩٩ من حديث سماك بن حرب به.

Comments:

Based upon such *Aḥādīth*, it is said that the *Sutrah* must be at least that length, or about one and a half feet high.

686. Ibn Juraij reported from ‘Aṭā’, that he said: “The back of the saddle is around one forearm’s length or more.” (*Saḥīḥ*)

٦٨٦ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: أَخْبَرَنَا عَبْدِ الرَّزَّاقِ عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: أَجْرَةُ الرَّحْلِ ذِرَاعٌ فَمَا فَوْقَهُ.

تخریج: [إسناده صحيح] أخرجه البيهقي: ٢/٢٦٩ من حديث أبي داود وغيره به وهو في مصنف عبدالرزاق، ح: ٢٢٧٢ بطوله * ابن جريج صرح بالسماع عند ابن خزيمة، ح: ٨٠٧.

687. It was reported from Nāfi‘ that Ibn ‘Umar narrated, that the Messenger of Allāh ﷺ would order that a spear (*Ḥarbah*)^[1] be placed in front of him when he left for the ‘Eid prayer. He would pray towards it (behind it), and the people would be behind him. And he would do the same while traveling.” And this is where the leaders took this practice.^[2] (*Saḥīḥ*)

٦٨٧ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا خَرَجَ يَوْمَ الْعِيدِ أَمَرَ بِالْحَرْبَةِ فَتَوَضَّعُ بَيْنَ يَدَيْهِ فَيُصَلِّي إِلَيْهَا وَالنَّاسُ وَرَاءَهُ، وَكَانَ يَفْعَلُ ذَلِكَ فِي السَّفَرِ فَمِنْ ثَمَّ اتَّخَذَهَا الْأَمْرَاءُ.

تخریج: أخرجه البخاري، أبواب سترة المصلي، باب سترة الإمام سترة من خلفه، ح: ٤٩٤ ومسلم، الصلاة، باب سترة المصلي والندب إلى الصلاة إلى سترة . . . الخ، ح: ٥٠١ من حديث عبدالله بن نمير به.

[1] *Ḥarbah* a type of spear that is shorter than a lance, having a broad blade.

[2] This last statement is from Nāfi‘ see *Ibn Mājah* no. 1305.

Comments:

The *Imām's Sutra* is sufficient for those behind him in the congregation, this is the view of the majority.

688. 'Awn bin Abī Juḥaifah narrated from his father, that the Prophet ﷺ prayed (in the valley of) Al-Baṭḥā' while there was a spear (*'Anazah*)^[1] in front of him. He prayed *Zuhr* as two *Rak'ahs* and *'Asr* as two *Rak'ahs*. Women and donkeys would pass beyond the *'Anazah*. (*Ṣaḥīḥ*)

٦٨٨ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ صَلَّى بِهِمْ بِالْبَطْحَاءِ - وَبَيْنَ يَدَيْهِ عَتْرَةٌ - الظُّهْرَ رَكَعَتَيْنِ وَالْعَصْرَ رَكَعَتَيْنِ يَمُرُّ خَلْفَ الْعَتْرَةِ الْمَرْأَةُ وَالْحِمَارُ.

تخريج: أخرجه البخاري، أبواب سترة المصلي، باب سترة الإمام سترة من خلفه، ح: ٤٩٥ من حديث شعبة به ورواه مسلم، الصلاة، باب سترة المصلي... إلخ، ح: ٥٠٣ من حديث عون ابن أبي جحيفة به ورواه أيضًا من حديث شعبة عنه.

Chapter 102. Drawing A Line If One Does Not Find A Stick

(المعجم ١٠٢) - بَابُ الْخَطِّ إِذَا لَمْ
يَجِدْ عَصًا (التحفة ١٠٤)

689. It was reported from Abū 'Amr bin Muḥammad bin Ḥuraith, that he heard his grandfather Ḥuraith narrating from Abū Hurairah that the Messenger of Allāh ﷺ said: "When one of you prays, let him place something in front of him. If he does not find anything, let him take a stick and make it stand (in front of him). If he does not even have a stick, let him draw a line, then anything that passes in front of him will not affect him." (*Da'if*)

٦٨٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أُمَيَّةَ: حَدَّثَنِي أَبُو عَمْرٍو بْنُ مُحَمَّدِ بْنِ حُرَيْثٍ أَنَّهُ سَمِعَ جَدَّهُ حُرَيْثًا يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا صَلَّى أَحَدُكُمْ فَلْيَجْعَلْ تَلْقَاءَ وَجْهِهِ شَيْئًا، فَإِنْ لَمْ يَجِدْ فَلْيَنْصِبْ عَصًا، فَإِنْ لَمْ يَكُنْ مَعَهُ عَصًا فَلْيَخْطُطْ خَطًّا ثُمَّ لَا يَضُرَّهُ مَا مَرَّ أَمَامَهُ».

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٢/ ٢٧٠ من حديث أبي داود به وانظر الحديث الآتي.

[1] *'Anazah* a type of short spear, shorter than a lance, and some say it is shorter than the *Harbah*, and it has metal teeth. Some of them say that it is the same as a *Harbah*. *'Anazah* appeared previously in a different version of this narration; no. 520.

690. (There is another chain) from ‘Alī meaning, Ibn Al-Madīnī, from Sufyān, from Ismā‘il bin Umayyah, from Abū Muḥammad bin ‘Amr bin Ḥurāith, from his grandfather Ḥurāith — who was a man from Banū ‘Udhrah — from Abū Hurairah, from Abūl-Qāsim رضي الله عنه. And he mentioned the *Ḥadīth* about the line. (*Da‘īf*)

Sufyān said:^[1] “We have not found anything to strengthen this *Ḥadīth*, and it has not been narrated except with this chain.” He (‘Alī bin Al-Madīnī) said: “I said to Sufyān: “They differed in it”^[2] so he discussed it for a while then said: ‘It is not preserved except from Abū Muḥammad bin ‘Amr.’”

Sufyān said: “After Ismā‘il bin Umayyah died, a man arrived here, so he sought out this *Shaiḥ* Abū Muḥammad until he found him, then he questioned him about it, but he was confused about it.”

Abū Dāwūd said: I heard Aḥmad — meaning Ibn Ḥanbal — may Allāh have mercy upon him, being asked more than once about how this line should be drawn, so he said: “Like this” indicating similar to a crescent, horizontally (in front of him).

Abū Dāwūd said: And I heard Musad-dad say: “(‘Abdullāh) bin Dāwūd said: ‘A (straight) line.’”

Abū Dāwūd said: And I heard Aḥmad say more than once that it

٦٩٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الْمَدِينِيِّ، عَنْ سُفْيَانَ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ أَبِي مُحَمَّدٍ بْنِ عَمْرٍو بْنِ حُرَيْثٍ، عَنْ جَدِّهِ حُرَيْثٍ - رَجُلٍ مِنْ بَنِي عُذْرَةَ - عَنْ أَبِي هُرَيْرَةَ عَنْ أَبِي الْقَاسِمِ رضي الله عنه قَالَ فَذَكَرَ حَدِيثَ الْخَطِّ. قَالَ سُفْيَانٌ: لَمْ نَجِدْ شَيْئًا نَشُدُّ بِهِ هَذَا الْحَدِيثَ وَلَمْ يَجِءْ إِلَّا مِنْ هَذَا الْوَجْهِ. قَالَ: قُلْتُ لِسُفْيَانَ: إِنَّهُمْ يَخْتَلِفُونَ فِيهِ. فَتَمَكَّرَ سَاعَةً ثُمَّ قَالَ: مَا أَحْفَظُ إِلَّا أَبَا مُحَمَّدٍ ابْنَ عَمْرٍو.

قَالَ سُفْيَانٌ: قَدِيمٌ هُنَا رَجُلٌ بَعْدَ مَا مَاتَ إِسْمَاعِيلُ بْنُ أُمَيَّةَ فَظَلَبَ هَذَا الشَّيْخُ أَبَا مُحَمَّدٍ حَتَّى وَجَدَهُ فَسَأَلَهُ عَنْهُ فَخَلِطَ عَلَيْهِ. قَالَ أَبُو دَاوُدَ: وَسَمِعْتُ أَحْمَدَ يَعْنِي ابْنَ حَنْبَلٍ رَحِمَهُ اللَّهُ، سُئِلَ عَنْ وَصْفِ الْخَطِّ غَيْرَ مَرَّةٍ، فَقَالَ: هَكَذَا عَرْضًا مِثْلَ الْهِلَالِ. قَالَ أَبُو دَاوُدَ: وَسَمِعْتُ مُسَدَّدًا قَالَ: قَالَ ابْنُ دَاوُدَ: الْخَطُّ بِالطُّوْلِ.

قَالَ أَبُو دَاوُدَ: وَسَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ وَصَفَ الْخَطَّ غَيْرَ مَرَّةٍ فَقَالَ: هَكَذَا - يَعْنِي بِالْعَرْضِ - حُورًا دُورًا مِثْلَ الْهِلَالِ - يَعْنِي مُتَعَطِّفًا.

[1] That is Sufyān bin ‘Uyaynah, who narrated the *Ḥadīth*.

[2] Meaning is it “Abū Muḥammad bin ‘Amr” or “Abū ‘Amr bin Muḥammad.”

should be drawn in a semi-circular fashion in front of the person praying.

تخريج: [ضعيف] أخرجه ابن ماجه، إقامة الصلوات، باب ما يستر المصلي، ح: ٩٤٣ من حديث سفيان بن عيينة به وصححه ابن خزيمة، ح: ٨١١ وابن حبان، ح: ٤٠٧، ٤٠٨ * هذا الحديث ضعفه سفيان بن عيينة والطحاوي والدارقطني والجمهور وتحققهم هو الصواب.

691. Sufyān bin ‘Uyaynah said: “I saw Sharīk lead us in a funeral prayer at ‘*Asr*, and he had put his *Qalansūtah* (head-cap) in front of him” — meaning during an obligatory prayer. (*Ṣaḥīh*)

٦٩١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الزُّهْرِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ: رَأَيْتُ شَرِيكَاً صَلَّى بِنَا فِي جَنَازَةِ الْعَصْرِ فَوَضَعَ فَلَنْسَوْتَهُ بَيْنَ يَدَيْهِ يَعْنِي فِي فَرِيضَةِ حَضْرَتِهِ.
تخريج: [إسناده صحيح].

Comments:

See no. 685.

Chapter 103. Praying Towards A Mount

(المعجم ١٠٣) - بَابُ الصَّلَاةِ إِلَى

الرَّاحِلَةِ (التحفة ١٠٥)

692. Ibn ‘Umar narrated that the Prophet ﷺ used to pray towards his she-camel. (*Ṣaḥīh*)

٦٩٢ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَوَهْبُ ابْنُ بَقِيَّةٍ وَابْنُ أَبِي خَلْفٍ وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ عُثْمَانُ: حَدَّثَنَا أَبُو خَالِدٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي إِلَى بَعِيرِهِ.

تخريج: أخرجه مسلم، الصلاة، باب سترة المصلي والندب إلى الصلاة إلى سترة... إلخ، ح: ٥٠٢ من حديث أبي خالد الأحمر والبخاري، الصلاة، باب الصلاة في مواضع الإبل، ح: ٤٣٠ من حديث عبيد الله بن عمر به.

Comments:

It is prohibited to pray in the pen of camels. In the case of one animal, it can be used as *Surah*.

Chapter 104. If He Prays Towards A Pillar Or Other Object, Where Should It Be In Relation To Him

(المعجم ١٠٤) بَابُ: إِذَا صَلَّى إِلَى

سَارِيَةٍ أَوْ نَحْوَهَا أَيْنَ يَجْعَلُهَا مِنْهُ

(التحفة ١٠٦)

693. Ḍubā‘ah bint Al-Miqdād bin Al-Aswad narrated from her father,

٦٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ الدَّمَشْقِيُّ: حَدَّثَنَا عَلِيُّ بْنُ عِيَّاشٍ: حَدَّثَنَا أَبُو

that he said: "I never saw the Messenger of Allāh ﷺ pray towards a stick, or a pillar, or a tree, except that he placed it on his right side or left side; he would not place it immediately in front of him." (*Da'īf*)

عُبَيْدَةُ الْوَلِيدُ بْنُ كَامِلٍ عَنِ الْمُهَلَّبِ بْنِ حُجْرٍ الْبُهْرَانِيِّ، عَنِ ضَبَاعَةَ بِنْتِ الْمُقَدَّادِ بْنِ الْأَسْوَدِ، عَنِ أَبِيهَا قَالَ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي إِلَى عُوْدٍ وَلَا عُمُوْدٍ وَلَا شَجَرَةٍ إِلَّا جَعَلَهُ عَلَى حَاجِبِهِ الْأَيْمَنِ أَوْ الْأَيْسَرِ وَلَا يَضُمُّ لَهُ صَمْدًا.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤/٦ عن علي بن عياش به * ضباعة: لا تعرف والمهلب: مجهول والوليد بن كامل: لين الحديث، كذا في التقریب.

Chapter 105. Praying Behind People Who Are Talking Or Sleeping

(المعجم ١٠٥) - بَابُ الصَّلَاةِ إِلَى الْمُتَحَدِّثِينَ وَالنَّائِمِينَ (التحفة ١٠٧)

694. It was narrated from 'Abdullāh bin 'Abbās that the Prophet ﷺ said: "Do not pray behind a person who is sleeping, nor behind one who is talking." (*Hasan*)

٦٩٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مُحَمَّدٍ بْنُ أَيْمَنَ عَنِ عَبْدِ اللَّهِ بْنِ يَعْقُوبَ بْنِ إِسْحَاقَ، عَمَّنْ حَدَّثَهُ عَنْ مُحَمَّدِ بْنِ كَعْبِ الْقُرْظِيِّ قَالَ: قُلْتُ لَهُ - يَعْنِي لِعُمَرَ بْنِ عَبْدِ الْعَزِيزِ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تُصَلُّوا خَلْفَ النَّائِمِ وَلَا الْمُتَحَدِّثِ».

تخريج: [حسن] أخرجه البيهقي: ٢/٢٨٩ من حديث أبي داود به وله طريق آخر عند ابن ماجه، ح: ٩٥٩ وسنده ضعيف جدًا، وللحديث طريق حسن عند الطبراني في الأوسط، ح: ٥٢٤٢.

Comments:

It is proven from authentic narrations that the Messenger of Allāh ﷺ would pray while 'Āishah was sleeping in front of him. (See *Ṣaḥīḥ Al-Bukhārī* nos. 382-384, and 512-515.) The author recorded similarly in number 710. In general, though, one should not pray at the places where people are talking or busy in other worldly affairs as this may disrupt concentration, and similarly, based upon this narration, one should avoid praying behind a sleeping person.

Chapter 106. Coming Close To The *Sutrah*

695. It was reported from Nāfi' bin Jubair, from Sahl bin Abī Ḥathmah who conveyed it from the Prophet ﷺ, that he said: "When one of you prays towards a *Sutrah*, let him come close to it — let not *Shaitān* break his prayer." (*Ṣaḥīḥ*)

Abū Dāwud said: Wāqid bin Mūhammad reported it from Saḥwān, from Muḥammad bin Sahl, from his father, or from Muḥammad bin Sahl from the Prophet ﷺ. Some of them said: "From Nāfi' bin Jubair, from Sahl bin Sa'd, and there is disagreement in its chain. (*Ṣaḥīḥ*)

(المعجم ١٠٦) - بَابُ الدُّنُوِّ مِنَ السُّتْرَةِ
(التحفة ١٠٨)

٦٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ بْنِ سُهَيْلَانَ: أَخْبَرَنَا سُهَيْلَانُ، ح: وَحَدَّثَنَا عَثْمَانُ بْنُ أَبِي شَيْبَةَ وَحَامِدُ بْنُ يَحْيَى وَابْنُ السَّرْحِ قَالُوا: حَدَّثَنَا سُهَيْلَانُ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ سَهْلِ بْنِ أَبِي حَتْمَةَ يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: «إِذَا صَلَّى أَحَدُكُمْ إِلَى سُتْرَةٍ فَلْيَدْنُ مِنْهَا، لَا يَقْطَعِ الشَّيْطَانُ عَلَيْهِ صَلَاتَهُ».

قال أبو داود: ورواه واقد بن محمد عن صفوان، عن محمد بن سهل عن أبيه أو عن محمد بن سهل عن النبي ﷺ. وقال بعضهم عن نافع بن جبير، عن سهل بن سعد، واختلف في إسناده.

تخریج: [إسناده صحيح] أخرجه النسائي، القبلة، باب الأمر بالدنو من السترة، ح: ٧٤٩ من حديث سفيان به وصححه ابن خزيمة، ح: ٨٠٣ ابن حبان، ح: ٤٠٩ والحاكم على شرط الشيخين: ٢٥١/١، ٢٥٢ ووافقه الذهبي.

696. (Another chain) from 'Abdul-'Azīz bin Abī Ḥāzīm (who said): "My father informed me, from Sahl, he said: 'Between the place that the Prophet ﷺ stood and the *Sutrah* was the space through which a goat could pass.'" (*Ṣaḥīḥ*)

Abū Dāwud said: This is the version of An-Nufailī.^[1]

٦٩٦ - حَدَّثَنَا الْقَعْنَبِيُّ وَالتَّمِيمِيُّ قَالَا: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ: أَخْبَرَنِي أَبِي عَنْ سَهْلِ قَالَ: وَكَانَ بَيْنَ مَقَامِ النَّبِيِّ ﷺ وَبَيْنَ الْقِبْلَةِ مَمَرٌ عَنَزَ. قَالَ أَبُو دَاوُدَ: الْحَبْرُ لِلتَّمِيمِيِّ.

تخریج: أخرجه البخاري، الصلاة، باب قدر كم ينبغي أن يكون بين المصلي والسترة، ح: ٤٩٦

[1] That is, Abū Dāwud narrated it from two *Shaiḥ* one of whom was 'Abdullāh bin Muḥammad bin 'Alī An-Nufailī, and the other, 'Abdullāh bin Maslamah Al-Qa'nabī.

ومسلم، الصلاة، باب دنو المصلي من السترة؟، ح: ٥٠٨ من حديث عبدالعزيز بن أبي حازم به.

Chapter 107. The Command To The One Who Is Praying To Block Others From Crossing In Front Of Him

697. It was reported from ‘Abdur-Rahmān bin Abī Sa‘eed Al-Khudrī, from Abū Sa‘eed Al-Khudrī who said that the Messenger of Allāh ﷺ said: “When one of you prays, let him not allow anyone to pass in front of him, and let him block him as much as he can. If he refuses, then fight him, for he is a *Shaitān*.” (*Ṣaḥīh*)

تخریج: أخرجه مسلم، الصلاة، باب منع المار بين يدي المصلي، ح: ٥٠٥ من حديث مالك به وهو في الموطأ (يحيى): ١٥٤/١ ورواه البخاري، ح: ٥٠٩ من طريق آخر عن أبي سعيد به مطوًلاً.

698. (There is another chain) from ‘Abdur-Rahmān bin Abī Sa‘eed Al-Khudrī, from his father, who said: “The Messenger of Allāh ﷺ said: ‘When one of you prays, let him pray towards a *Sutrah*, and let him come close to it...’” and the rest of the narration is similar (to no. 697). (*Ṣaḥīh*)

تخریج: [صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب ادراً ما استطعت، ح: ٩٥٤ عن محمد بن العلاء به وانظر الحديث السابق.

Comments:

If someone tries to cross in front of a worshiper who is praying behind a *Sutrah* then the worshiper should stop him by force. This should be done by stretching one’s hand out to block his passage. See no. 700.

699. Abū ‘Ubaid, the guard of Sulaimān, said: “I saw ‘Aṭā’ bin Yazīd Al-Laithī standing in prayer. I tried to cross in front of him, but he pushed me away, then said

(المعجم ١٠٧) - **بَابُ مَا يُؤَمَّرُ الْمُصَلِّي**
أَنْ يَدْرَأَ عَنِ الْمَمَرِّ بَيْنَ يَدَيْهِ
(التحفة ١٠٩)

٦٩٧ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدِ الْخُدْرِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا كَانَ أَحَدُكُمْ يُصَلِّي فَلَا يَدْعُ أَحَدًا يَمُرُّ بَيْنَ يَدَيْهِ وَلْيَدْرَأْهُ مَا اسْتَطَاعَ، فَإِنْ أَبِي فَلْيَنَاتِلْهُ فَإِنَّمَا هُوَ شَيْطَانٌ».

٦٩٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو خَالِدٍ عَنْ ابْنِ عَبَّاسٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدِ الْخُدْرِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا صَلَّى أَحَدُكُمْ فَلْيَصِلْ إِلَى سُتْرَةٍ وَلْيَدْنُ مِنْهَا» ثُمَّ سَأَقَ مَعْنَاهُ.

٦٩٩ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي سُرَيْجٍ الرَّازِيُّ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: أَخْبَرَنَا مَسْرُءُ بْنُ مَعْبِدٍ اللَّحْمِيُّ، لَقِيْتُهُ بِالْكُوفَةِ:

(after the prayer): 'Abū Sa'eed Al-Khudrī narrated to me that the Messenger of Allāh ﷺ said: "Whoever among you can prevent anything from coming between him and his *Qiblah*, then let him do so." (Hasan)

حدثني أبو عبيد حاجب سليمان قال: رأيتُ عطاء بن يزيد الليثي قائماً يصلي فذهبتُ أمرُ بين يديه فرددني ثم قال: حدثني أبو سعيد الخدري أن رسول الله ﷺ قال: «مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ لَا يَحُولَ بَيْنَهُ وَبَيْنَ قِبْلَتِهِ أَحَدٌ فَلْيَفْعَلْ».

تخريج: [إسناده حسن] أخرجه أحمد: ۸۲/۳، ۸۳ عن أبي أحمد الزبيري به مطولاً.

700. It was narrated from Humaid, meaning Ibn Hilāl who said: "Abū Ṣāliḥ said: 'Shall I narrate to you something that I saw and heard from Abū Sa'eed? — He visited Marwān and said: 'I heard the Messenger of Allāh ﷺ say: "When one of you prays towards something (a *Surah*) that blocks him from the people, and someone tries to cross in front of him, then let him push him in his chest, and if he refuses, then fight him, for he is a *Shaitān*.'" (Ṣaḥīḥ)

Abū Dāwud said: Sufyān Ath-Thawrī said: "A person arrogantly walks in front of me while I am praying, so I stop him, and a weak person passes, so I don't stop him."

۷۰۰ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا سُلَيْمَانُ - يَعْنِي ابْنَ الْمُغِيرَةَ - عَنْ حَمِيدِ بْنِ يَعْنِي ابْنَ هِلَالٍ، قَالَ: قَالَ أَبُو صَالِحٍ: أُحَدِّثُكَ عَمَّا رَأَيْتُ مِنْ أَبِي سَعِيدٍ وَسَمِعْتُهُ مِنْهُ، دَخَلَ أَبُو سَعِيدٍ عَلَى مَرْوَانَ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا صَلَّى أَحَدُكُمْ إِلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ فَأَرَادَ أَحَدٌ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ فَلْيَدْفَعْ فِي نَحْرِهِ، فَإِنْ أَبَى فَلْيَقَاتِلْهُ فَإِنَّمَا هُوَ شَيْطَانٌ».

قال أبو داود: قال سفيان الثوري: يمرُّ الرجلُ يتبخترُ بين يدي وأنا أصلي فأمنعه ويمرُّ الضعيفُ فلا أمنعه.

تخريج: أخرجه مسلم، الصلاة، باب منع المار بين يدي المصلي، ح: ۵۰۵ من حديث سليمان بن المغيرة والبخاري، الصلاة، باب: يُرد المصلي من مر بين يديه، ح: ۵۰۹ من حديث حميد بن هلال به.

Comments:

One stops the person from passing in front of them while they are performing *Ṣalāt*, actual fighting will dictate that they are no longer performing *Ṣalāt*, and therefore defeats the purpose of stopping them. Al-Khattābī said: "In this is evidence that few actions do not sever the *Ṣalāt*, provided it is not lengthy." Meaning, provided he does not become engaged in a matter aside from *Ṣalāt*. So the meaning is to stop him, then grab him if necessary, and then to push him back forcefully, if necessary, etc.

Chapter 108. The Prohibition Of Passing In Front Of One Who Is Praying

701. It was reported from Busr bin Sa'eed that Zaid bin Khālid Al-Juhnī sent him to Abū Juhaim to ask him what he heard from the Messenger of Allāh (ﷺ) about passing in front of the one who is praying. So Abū Juhaim said: "The Messenger of Allāh ﷺ said: 'If the one who crosses in front of someone who is praying only knew what (sin) would be upon him, then were he to wait forty, it would be better for him than to pass in front of him.'" Abū An-Naḍr (one of the narrators) said: "I do not know whether he said forty days, or months, or years." (*Sahih*)

تخریج: أخرجه البخاري، الصلاة، باب إثم المار بين يدي المصلي، ح: ٥١٠ ومسلم، الصلاة، باب منع المار بين يدي المصلي، ح: ٥٠٧ من حديث مالك به وهو في الموطأ (يحيى): ١٥٤/١، ١٥٥.

CHAPTERS RELATED TO WHAT BREAKS THE PRAYER AND WHAT DOES NOT

Chapter 109. What Breaks the Prayer

702. It was reported (with three chains) from Sulaimān bin Al-Mughīrah, who informed them from Ḥumaid bin Hilāl, from 'Abdullāh bin Aṣ-Ṣāmit, from Abū

(المعجم ١٠٨) - بَابُ مَا يُنْهَى عَنْهُ مِنَ الْمُرُورِ بَيْنَ يَدَيْ الْمُصَلِّي (التحفة ١١٠)

٧٠١ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ، عَنْ بُسْرِ بْنِ سَعِيدٍ أَنَّ زَيْدَ بْنَ خَالِدِ الْجُهَنِيِّ أَرْسَلَهُ إِلَى أَبِي جُهَيْمٍ يَسْأَلُهُ مَاذَا سَمِعَ مِنْ رَسُولِ اللَّهِ ﷺ فِي الْمَارِّ بَيْنَ يَدَيْ الْمُصَلِّي. فَقَالَ أَبُو جُهَيْمٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيْ الْمُصَلِّي مَاذَا عَلَيْهِ لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ خَيْرًا لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ». قَالَ أَبُو النَّضْرِ: لَا أَدْرِي قَالَ: أَرْبَعِينَ يَوْمًا أَوْ شَهْرًا أَوْ سَنَةً.

تَفْرِيعُ أَبْوَابِ مَا يَقْطَعُ الصَّلَاةَ وَمَا لَا يَقْطَعُهَا

(المعجم ١٠٩) - بَابُ مَا يَقْطَعُ الصَّلَاةَ (التحفة ١١١)

٧٠٢ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، ح: وَحَدَّثَنَا عَبْدُ السَّلَامِ بْنُ مُطَهَّرٍ وَابْنُ كَثِيرٍ الْمَعْنَى أَنَّ سُلَيْمَانَ بْنَ الْمُغِيرَةَ

Dharr. Hafṣ (one of the narrators) said: "He said: 'The Messenger of Allāh ﷺ said'" — The other two reported it that Sulaimān said: "Abū Dharr said: 'A person's prayer is broken when he does not have (a *Sutrah*) the size of the rear of a saddle, and a donkey, or a black dog, or a woman (passes in front of him).'"

I said: "What is the difference between a black (dog), from a red, or yellow, or white one?" He (Abū Dharr) replied: "O nephew, I asked the Messenger of Allāh ﷺ the same question that you asked me, and he said: 'The black dog is a *Shaiṭān*.'" (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، الصلاة، باب قدر ما يستر المصلي، ح: ٥١٠ من حديث شعبة ومن حديث سليمان بن المغيرة به.

703. It was reported from Shu'bah, that Qatādah narrated that he heard Jābir bin Zaid narrating from Ibn 'Abbās — and Shu'bah narrated it in *Marfū'* form^[1] — "The prayer is broken by a woman who (has reached the age of) menstruation, and a dog." (*Ṣaḥīḥ*)
Abū Dāwud said: Sa'eed, Hishām, and Hammām, reported it from Qatādah, from Jābir bin Zaid, as a statement of Ibn 'Abbās.

تخریج: [إسناده صحيح] أخرجه النسائي، القبلة، باب ذكر ما يقطع الصلاة وما لا يقطع... إلخ، ح: ٧٥٢ وابن ماجه، ح: ٩٤٩ من حديث يحيى القطان به وصححه ابن خزيمة، ح: ٨٣٢ وابن حبان، ح: ٤١٢.

Comments:

Some of the scholars of *Ḥadīth* state that "Prayer is broken..." means the concentration and humility of the prayer is disrupted and the blessings of the

[1] Meaning it was attributed to the Prophet ﷺ.

أخبرهم عن حُمَيْدِ بْنِ هِلَالٍ، عن عَبْدِ اللَّهِ ابْنِ الصَّامِتِ، عن أَبِي ذَرٍّ - قَالَ حَفْصُ: قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: «يَقْطَعُ صَلَاةَ الرَّجُلِ» وَقَالَ عَنْ سُلَيْمَانَ قَالَ: قَالَ أَبُو ذَرٍّ: «يَقْطَعُ صَلَاةَ الرَّجُلِ إِذَا لَمْ يَكُنْ بَيْنَ يَدَيْهِ قِيدُ آخِرَةِ الرَّحْلِ الْجَمَارُ وَالْكَلْبُ الْأَسْوَدُ وَالْمَرْأَةُ». فَقُلْتُ: مَا بَالُ الْأَسْوَدِ مِنَ الْأَخْمَرِ مِنَ الْأَصْفَرِ مِنَ الْأَبْيَضِ؟ فَقَالَ: يَا ابْنَ أَخِي! سَأَلْتُ رَسُولَ اللَّهِ ﷺ كَمَا سَأَلْتَنِي فَقَالَ: «الْكَلْبُ الْأَسْوَدُ شَيْطَانٌ».

٧٠٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنَا قَتَادَةُ قَالَ: سَمِعْتُ جَابِرَ بْنَ زَيْدٍ يُحَدِّثُ عَنْ ابْنِ عَبَّاسٍ رَفَعَهُ شُعْبَةُ قَالَ: «يَقْطَعُ الصَّلَاةَ الْمَرْأَةُ الْحَائِضُ وَالْكَلْبُ». قَالَ أَبُو دَاوُدَ: أَوْفَقَهُ سَعِيدٌ وَهَشَامٌ وَهَمَّامٌ عَنْ قَتَادَةَ، عَنْ جَابِرِ بْنِ زَيْدٍ عَلَى ابْنِ عَبَّاسٍ.

prayer goes away, others state that the prayer is invalidated and it has to be repeated.

704. Muḥammad bin Ismā‘il Al-Baṣrī narrated to us (he said): “Mu‘adh narrated to us (he said): ‘Hishām narrated to us from Yaḥyā, from ‘Ikrimah, from Ibn ‘Abbās’ — I think he said: ‘From the Messenger of Allāh ﷺ, he said: “When one of you prays without having a *Sutraḥ*, then the prayer is broken by a dog, a pig, a Jew, a Magian, and a woman. And it is sufficient for him if they pass in front of him the distance of a stone’s throw.” (*Da‘īf*)

Abū Dāwud said: I have doubts about this *Hadīth*. I discussed it with Ibrāhīm, and others as well, and I did not find anyone who had [narrated] it from Hishām, nor did they know about it. And I do not know anyone who narrated it from Hishām. I think the mistake in this *Hadīth* is from Ibn Abī Samīnah.^[1] What is *Munkar* in it is the mention of the Magian, and the stone’s throw, and the pig. And there is some strangeness in it.

Abū Dāwud said: I did not hear this *Hadīth* except from Muhammad bin Ismā‘il, and I think that he made a mistake in it, since he used to narrate from his memory.

تخريج: [إسناده ضعيف] أخرجه الطحاوي في معاني الآثار: ٤٥٨/١ من حديث معاذ بن هشام به * شك الراوي في اتصاله بقوله: أحسبه * فالسند معلل.

705. It was reported from Wakī‘, from Sa‘eed bin ‘Abdul-‘Azīz, from

٧٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْبُصْرِيُّ: حَدَّثَنَا مُعَاذٌ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أَحْسَبُهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِذَا صَلَّى أَحَدُكُمْ إِلَى غَيْرِ سُتْرَةٍ فَإِنَّهُ يَقْطَعُ صَلَاتَهُ الْكَلْبُ وَالْحِمَارُ وَالْخِنْزِيرُ وَالْيَهُودِيُّ وَالْمَجُوسِيُّ وَالْمَرْأَةُ، وَيُجْزِيءُ عَنْهُ إِذَا مَرُّوا بَيْنَ يَدَيْهِ عَلَى قَدْفَةٍ بِحَجْرٍ».

قال أبو داود: في نفسي من هذا الحديث شيء كنت ذكركته إبراهيم وعنه فلم أر أحدا [جاء به] عن هشام ولا يعرفه ولم أر أحدا يحدث به عن هشام وأحسب أنهم من ابن أبي سميته والمنكر فيه ذكر المجوسي وفيه على قدفة بحجر وذكر الخنزير وفيه نكارة.

قال أبو داود: ولم أسمع هذا الحديث إلا من محمد بن إسماعيل، وأحسبه وهم لأنه كان يحدثنا من جفظه.

٧٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ

[1] That is his *Shāikh* in this narration, Muḥammad bin Ismā‘il Al-Baṣrī.

a freed slave of Yazīd bin Nimrān, from Yazīd bin Nimrān who said: "I saw a man in Tabūk who could not walk. He said: 'I passed in front of the Prophet ﷺ while I was on a donkey, and he was praying, so he said: "O Allāh, prevent him from walking." So I was not able to walk on them (my feet) afterwards.'" (*Da'īf*)

تخریج: [إسناده ضعيف] أخرجه أحمد: ٦٤/٤ من حديث سعيد بن عبدالعزيز به * مولى ليزيد بن نمران: مجهول (تقريب).

706. (There is another chain) from Abū Haiwah, from Sa'eed with his chain and its meaning (similar to no. 705). And he added to it, saying: "He has broken our prayer, may Allāh break his walking." (*Da'īf*)

Abū Dāwud said: Abū Mus-hir reported it from Sa'eed, and he said in it: "He has broken our prayer..."

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٢/٢٧٥ من حديث أبي داود به وانظر الحديث السابق لعلته.

707. Sa'eed bin Ghazwān narrated from his father that he went to Tabūk on his way to *Hajj*, and met a man who could not walk, so he asked him about it. The man said: "I will narrate to you a *Hadīth*, but do not narrate it as long as you hear that I am alive. The Messenger of Allāh ﷺ once visited Tabūk, and (stood) in front of a palm tree. He said: 'This (direction) is our *Qiblah*,' and he prayed towards it. I was a young lad, and walked towards it, until I passed between him and it. He

الأَنْبَارِيُّ: حَدَّثَنَا وَكَيْعٌ عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ، عَنْ مَوْلَى لَيْزِيدَ بْنِ نِمْرَانَ، عَنْ يَزِيدَ بْنِ نِمْرَانَ قَالَ: رَأَيْتُ رَجُلًا يَتَّبِعُكَ مُقْعَدًا فَقَالَ: مَرَرْتُ بَيْنَ يَدَيْ النَّبِيِّ ﷺ وَأَنَا عَلَى حِمَارٍ وَهُوَ يُصَلِّي فَقَالَ: «اللَّهُمَّ افْطَعْ أَثْرَهُ» فَمَا مَشَيْتُ عَلَيْهَا بَعْدُ.

٧٠٦ - حَدَّثَنَا كَثِيرٌ بْنُ عَيْنِدٍ يَعْنِي الْمُدْحِجِيَّ: حَدَّثَنَا أَبُو حَيْوَةَ عَنْ سَعِيدِ بْنِ سَائِدَةَ وَمَعْنَاهُ. زَادَ فَقَالَ: «فَطَعَّ صَلَاتَنَا فَطَعَّ اللَّهُ أَثْرَهُ».

قال أبو داود: وَرَوَاهُ أَبُو مُسْهِرٍ عَنْ سَعِيدِ قَالَ فِيهِ: «فَطَعَّ صَلَاتَنَا».

٧٠٧ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ؛ ح: وَحَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مُعَاوِيَةُ عَنْ سَعِيدِ بْنِ غَرْوَانَ، عَنْ أَبِيهِ: أَنَّهُ نَزَلَ بِتَبُوكَ وَهُوَ حَاجٌّ فَإِذَا هُوَ بِرَجُلٍ مُقْعَدٍ فَسَأَلَهُ عَنْ أَمْرِهِ فَقَالَ: سَأَحَدْتُكَ حَدِيثًا فَلَا تُحَدِّثْ بِهِ مَا سَمِعْتَ مِنِّي حَيًّا، إِنَّ رَسُولَ اللَّهِ ﷺ نَزَلَ بِتَبُوكَ إِلَى نَخْلَةٍ فَقَالَ: هَذِهِ قِبْلَتُنَا، ثُمَّ صَلَّى إِلَيْهَا، فَأَقْبَلْتُ وَأَنَا غُلَامٌ أَسْعَى حَتَّى مَرَرْتُ بَيْنَهُ وَبَيْنَهَا، فَقَالَ: «فَطَعَّ صَلَاتَنَا فَطَعَّ اللَّهُ أَثْرَهُ».

said: 'He has broken our prayer, may Allāh break his walking.' So I have not been able to stand on them (the feet) until this day."

(*Da'if*)

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٢٧٥/٢ من حديث أبي داود به * سعيد بن غزوان: مستور، وأبوه: مجهول، كذا في التقريب وغيره.

Chapter 110. The *Sutrah* Of The *Imām* Acts As A *Sutrah* For Those Behind Him

(المعجم ١١٠) بَابُ: سُتْرَةُ الْإِمَامِ سُتْرَةٌ مَنْ خَلْفَهُ (التحفة ١١٢)

708. 'Amr bin Shu'aib narrated from his father, from his grandfather, that he said: "We camped once with the Messenger of Allāh ﷺ at Thaniyah Adhākhīr, and the time for prayer came. So he prayed towards a wall and took it as his *Qiblah*,^[1] while we were behind him. Then a goat tried to pass in front of him, but he continued to divert it, until (when it did not desist) he pressed his stomach to the wall, and it passed behind him." (*Hasan*)

٧٠٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا هِشَامُ بْنُ الْعَازِ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: هَبَطْنَا مَعَ رَسُولِ اللَّهِ ﷺ مِنْ نَبِيَّةٍ أَدَاخِرَ، فَحَضَرَتِ الصَّلَاةُ يَعْني فَصَلَّى إِلَى جَدْرِ فَاتَّخَذَهُ قِبْلَةً وَنَحْنُ خَلْفَهُ فَجَاءَتْ بِهِمَّةٌ تَمُرُّ بَيْنَ يَدَيْهِ فَمَا زَالَ يُدَارِئُهَا حَتَّى لَصِقَ بَطْنُهُ بِالْجَدْرِ وَمَرَّتْ مِنْ وَرَائِهِ أَوْ كَمَا قَالَ مُسَدَّدٌ.

تخريج: [إسناده حسن] أخرجه أحمد: ١٩٦/٢ من حديث هشام بن الغاز به مطولاً.

709. Ibn 'Abbās narrated that the Prophet ﷺ was once praying when a baby goat tried to pass in front of him. So he prevented it (from doing so). (*Hasan*)

٧٠٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَحَفْصُ بْنُ عُمَرَ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ يَحْيَى بْنِ الْجَزَارِيِّ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي فَذَهَبَ جَدْيٌ يَمُرُّ بَيْنَ يَدَيْهِ فَجَعَلَ يَتَّقِيهِ.

تخريج: [حسن] أخرجه أحمد: ٢٩١/١ من حديث شعبة به وقال علي بن الجعد في مسنده: ٩٠ "قال رجل لشعبة: كان بين يديه عنزة؟ قال: لا" * يحيى بن الجزار سمعه من أبي الصهباء صهب، انظر، ح: ٧١٦، ٧١٧.

[1] Using it as a *Sutrah*.

Chapter 111. Whoever Said That The Woman Does Not Nullify The Prayer

710. It was reported from *Shu'bah*, from *Sa'd bin Ibrāhīm*, from *'Urwah*, from *'Āishah*, who said: "I was (once) between the Prophet ﷺ and the *Qiblah*." *Shu'bah* said: "I think she said: '...while I was menstruating.'" (*Sahīh*)

Abū Dāwud said: *Az-Zuhrī*, *'Aṭā'*, *Abū Bakr bin Ḥaṣṣ*, *Hishām bin 'Urwah*, *'Irāk bin Mālik*, *Abū Al-Aswad*, *Tamīm bin Salamah* — all reported it from *'Urwah* from *'Āishah*; and (it was also reported by) *Ibrāhīm* from *Al-Aswad* from *'Āishah*; and (also) *Abū Aḍ-Ḍuhā* from *Masrūq*, from *'Āishah*; and (also) *Al-Qāsim bin Muḥammad* and *Abū Salamah* from *'Āishah*, and they did not mention: "I was menstruating."

تخريج: [إسناده صحيح] أخرجه أبو داود الطيالسي في مسنده، ح: ١٤٥٧ ورواه البخاري، ح: ٣٨٣ ومسلم، ح: ٥١٢ من حديث عروة به.

711. It was reported from *Hishām bin 'Urwah*, from *'Urwah*, from *'Āishah*: "The Messenger of Allāh ﷺ would pray his prayer at night while she (i.e., *'Āishah*) would be lying in front of him. She would be between him and his *Qiblah*, lying on the bed that he would sleep on. When he wanted to pray the *Witr*, he would wake her up, and she would pray the *Witr* as well." (*Sahīh*)

تخريج: أخرجه البخاري، الصلاة، باب الصلاة خلف النائم، ح: ٥١٢ ومسلم، الصلاة، باب الاعتراض بين يدي المصلي، ح: ٥١٢ من حديث هشام بن عروة به باختلاف يسير.

(المعجم ١١١) - بَابُ مَنْ قَالَ: الْمَرْأَةُ لَا تَقْطَعُ الصَّلَاةَ (التحفة ١١٣)

٧١٠ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَنْ شُعْبَةَ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ بَيْنَ النَّبِيِّ ﷺ وَبَيْنَ الْقِبْلَةِ قَالَ شُعْبَةُ: وَأَحْسِبُهَا قَالَتْ: وَأَنَا حَائِضٌ.
قال أبو داود: رَوَاهُ الزُّهْرِيُّ وَعَطَاءٌ وَأَبُو بَكْرِ بْنُ حَفْصٍ وَهَشَامُ بْنُ عُرْوَةَ وَعِرَاكُ بْنُ مَالِكٍ وَأَبُو الْأَسْوَدِ وَتَمِيمٌ بْنُ سَلَمَةَ، كُلُّهُمْ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ وَإِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ وَأَبُو الضَّحَى عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ وَالْقَاسِمُ بْنُ مُحَمَّدٍ وَأَبُو سَلَمَةَ عَنْ عَائِشَةَ، لَمْ يَذْكُرُوا وَأَنَا حَائِضٌ.

٧١١ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ عُرْوَةَ عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي صَلَاتَهُ مِنَ اللَّيْلِ وَهِيَ مُعْتَرِضَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ رَاقِدَةً عَلَى الْفِرَاشِ الَّذِي يَرْقُدُ عَلَيْهِ حَتَّى إِذَا أَرَادَ أَنْ يُوتِرَ أَيقظَهَا فَأوترت.

712. It was reported from Al-Qāsim, who narrated from ‘Āishah, that she said: “How evil it is that you have equated us to donkeys and dogs! I saw the Messenger of Allāh ﷺ pray while I was lying in front of him; when he wanted to prostrate, he would poke my feet, so I would pull them up to me and he would prostrate.” (*Ṣaḥīh*)

تخریج: أخرجه البخاري، الصلاة، باب: هل يغمز الرجل امرأته عند السجود لكي يسجد؟، ح: ٥١٩ من حديث يحيى القطان به.

713. It was reported from Abū An-Naḍr, from Abū Salamah bin ‘Abdur-Raḥmān, from ‘Āishah, that she said: “I used to be asleep while my legs would be in front of the Messenger of Allāh ﷺ while he was praying during the night. When he wanted to prostrate, he would prod my feet, so I would pull them up, and he would prostrate.” (*Ṣaḥīh*)

٧١٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ قَالَ: سَمِعْتُ الْقَاسِمَ يُحَدِّثُ عَنْ عَائِشَةَ قَالَتْ: بَشَسَ مَا عَدَلْتُمُونَا بِالْحِمَارِ وَالْكَلْبِ، لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي وَأَنَا مُعْتَرِضَةٌ بَيْنَ يَدَيْهِ، فَإِذَا أَرَادَ أَنْ يَسْجُدَ غَمَزَ رِجْلِي فَضَمَمْتُهَا إِلَيَّ ثُمَّ يَسْجُدُ.

٧١٣ - حَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ: حَدَّثَنَا الْمُعْتَمِرُ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: كُنْتُ أَكُونُ نَائِمَةً وَرِجْلَايَ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ وَهُوَ يُصَلِّي مِنَ اللَّيْلِ، فَإِذَا أَرَادَ أَنْ يَسْجُدَ ضَرَبَ رِجْلِي فَجَبَضْتُهَا فَسَجَدَ.

تخریج: أخرجه البخاري، الصلاة، باب الصلاة على الفراش، ح: ٣٨٢ ومسلم، الصلاة، باب الاعتراض بين يدي المصلي، ح: ٥١٢ من حديث عبيدالله بن عمر به.

714. It was reported from Muḥammad bin ‘Amr, from Abū Salamah, from ‘Āishah, that she said: “I would sleep, lying down in front of the Messenger of Allāh ﷺ — in the direction of his *Qiblah*. So the Messenger of Allāh ﷺ would pray, and I would be in front of him. When he wanted to pray the *Witr*, — ‘Uthmān (one of the narrators) said: “he would poke me,” — “and say: ‘Get out of the way.’” (*Ḥasan*)

٧١٤ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ؛ ح: وَحَدَّثَنَا الْقَعْنَبِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يُعْنِي ابْنَ مُحَمَّدٍ وَهَذَا لَفْظُهُ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: كُنْتُ أَنَامُ وَأَنَا مُعْتَرِضَةٌ فِي قِبْلَةِ رَسُولِ اللَّهِ ﷺ فَيُصَلِّي رَسُولُ اللَّهِ ﷺ وَأَنَا أَمَامَهُ إِذَا أَرَادَ أَنْ يُؤْتِرَ. زَادَ عُثْمَانُ: غَمَزَنِي. ثُمَّ اتَّفَقَا فَقَالَ: تَنَحَّى.

تخریج: [إسناده حسن] أخرجه أحمد: ١٨٢/٦ والحميدي، ح: ١٧٨ (بتحقيقي) من حديث محمد بن عمرو الليثي به.

Chapter 112. Whoever Said That A Donkey Does Not Nullify The Prayer

(المعجم ١١٢) - بَابُ مَنْ قَالَ: الْحِمَارُ لَا يَقْطَعُ الصَّلَاةَ (التحفة ١١٤)

715. It was reported from Ibn 'Abbās, who said: "I came riding on a female donkey while the Messenger of Allāh ﷺ was leading the prayer at Minā, and I was at that time a (lad) who had come close to puberty. I crossed in front of some rows, and then dismounted (from the donkey). I let the donkey go as it wished, and entered (in prayer) in the row, and no one objected to that." (*Ṣaḥīḥ*)

Abū Dāwud said: This is the wording of Al-Qa'nabī, and it is more complete.^[1] Mālik said: "I don't see a problem with this, once the prayer has started."

٧١٥ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنِ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جِئْتُ عَلَى حِمَارٍ؛ ح: وَحَدَّثَنَا الْقَعْنَبِيُّ عَنِ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنِ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: أَقْبَلْتُ رَاكِبًا عَلَى أَتَانٍ وَأَنَا يَوْمَئِذٍ قَدْ نَاهَرْتُ الْاِخْتِلَامَ وَرَسُولُ اللَّهِ ﷺ يُصَلِّي بِالنَّاسِ بِيَمِينِي فَمَرَرْتُ بَيْنَ يَدَيْ بَعْضِ الصَّفِّ فَتَرَلْتُ فَأَرْسَلْتُ الْأَتَانَ تَرْتَعٌ وَدَخَلْتُ فِي الصَّفِّ فَلَمْ يُتَكَّرْ ذَلِكَ أَحَدٌ.

قال أبو داؤد: وهذا لفظُ القَعْنَبِيِّ وهو أتم. قال مالك: وأنا أرى ذلك واسعاً إذا قامت الصلاة.

تخریج: أخرجه البخاري، أبواب سترة المصلي، باب سترة الإمام سترة من خلفه، ح: ٤٩٣ ومسلم، الصلاة، باب سترة المصلي والندب إلى الصلاة إلى سترة... إلخ، ح: ٥٠٤ من حديث مالك به وهو في الموطأ (يحيى): ١٥٦، ١٥٥/١.

Comments:

Those who say that the donkey does not sever the prayer argue that the donkey crossed a part of the row, and there was no *Sutrah* in front of them, and no one objected to that. But the *Sutrah* of *Imām* is sufficient for the entire congregation, therefore, if anyone crosses in front of the row but behind the *Imām* there is no harm.

[1] Meaning, than the version narrated to him by 'Uthmān bin Abī Shaibah, since he narrated this from those two, and Al-Qan'abī narrated it from Mālik.

716. Abū Aṣ-Ṣahbā' said: "Once we mentioned the factors that nullify the prayer in front of Ibn 'Abbās, so he said: 'I came to the Messenger of Allāh ﷺ while he was praying, and I was with a young lad from the tribe of Banū 'Abdul-Muṭṭalib, (both of us were) on a donkey. We both dismounted, and left the donkey in front of the row, and they did not mind that. And two young girls from the tribe of Banū 'Abdul-Muṭṭalib came and entered between the rows, and they did not mind that.'" (*Hasan*)

٧١٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ
عَنْ مَنْصُورٍ، عَنِ الْحَكَمِ، عَنِ يَحْيَى بْنِ
الْجَزَارِيِّ، عَنِ أَبِي الصَّهْبَاءِ قَالَ: تَدَاكَرْنَا مَا
يَقْطَعُ الصَّلَاةَ عِنْدَ ابْنِ عَبَّاسٍ فَقَالَ: جِئْتُ
أَنَا وَغُلَامٌ مِنْ بَنِي عَبْدِ الْمُطَّلِبِ عَلَى حِمَارٍ
وَرَسُولُ اللَّهِ ﷺ يُصَلِّي، فَتَزَلَّ وَتَزَلْتُ وَتَرَكْنَا
الْحِمَارَ أَمَامَ الصَّفِّ فَمَا بِالَاءَهُ وَجَاءَتْ
جَارِيَتَانِ مِنْ بَنِي عَبْدِ الْمُطَّلِبِ فَدَخَلْنَا بَيْنَ
الصَّفِّ فَمَا بِالَى ذَلِكَ.

تخریج: [إسناده حسن] أخرجه النسائي، القبلة، باب ذكر ما يقطع الصلاة وما لا يقطع
... إلخ، ح: ٧٥٥ من حديث الحكم بن عتيبة به وصرح بالسماع وصححه ابن خزيمة: ٢/٢٥٠، ٢٤٤.

717. In another version of this (no. 716) *Hadīth*, he said: "Two young girls from the tribe of Banū 'Abdul-Muṭṭalib were fighting with each other, so he took them and separated them apart — 'Uthmān (one of the narrators) said: "he pulled one of them away from the other," — "and they (the people who were praying) did not mind that." (*Hasan*)

٧١٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَدَاوُدُ بْنُ
مِخْرَاقٍ الْفَرِّيَابِيُّ قَالَا: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ
بِهَذَا الْحَدِيثِ بِإِسْنَادِهِ قَالَ: فَجَاءَتْ جَارِيَتَانِ
مِنْ بَنِي عَبْدِ الْمُطَّلِبِ افْتَتَلَتَا فَأَخَذَهُمَا. قَالَ
عُثْمَانُ: فَفَرَعَ بَيْنَهُمَا. وَقَالَ دَاوُدُ: فَتَزَعَّ
إِحْدَاهُمَا مِنَ الْأُخْرَى فَمَا بِالَى ذَلِكَ.

تخریج: [إسناده حسن] انظر الحديث السابق.

Chapter 113. Whoever Said That A Dog Does Not Nullify the Prayer

718. Al-Faḍl bin 'Abbās said: "Once the Messenger of Allāh ﷺ came to us while we were in an open plain belonging to us. 'Abbās was with him. He prayed in the open, without any *Sutrah* in front of him, and there was a donkey of

(المعجم ١١٣) - بَابُ مَنْ قَالَ: الْكَلْبُ
لَا يَقْطَعُ الصَّلَاةَ (التحفة ١١٥)

٧١٨ - حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بِنِ
اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي، عَنِ يَحْيَى بْنِ
أَيُّوبَ، عَنِ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَلِيٍّ، عَنِ
عَبَّاسِ بْنِ عُيَيْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ الْفَضْلِ

ours, and a dog, playing in front of him, and he did not mind that.”
(*Da'if*)

ابن عَبَّاسٍ قَالَ: أَتَانَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ فِي بَادِيَةِ لَنَا وَمَعَهُ عَبَّاسٌ فَصَلَّى فِي صَحْرَاءَ لَيْسَ بَيْنَ يَدَيْهِ سُرَّةٌ، وَحِمَارَةٌ لَنَا وَكَلْبَةٌ تَعْبَثَانِ بَيْنَ يَدَيْهِ فَمَا بَالِي ذَلِكَ.

تخریج: [إسناده ضعيف] أخرجه النسائي، القبلة، باب ذكر ما يقطع الصلاة وما لا يقطع... إلخ، ح: ٧٥٤ من حديث محمد بن عمر بن علي به * عباس بن عبيدالله: لم يدرك عمه الفضل بن عباس فالسند منقطع.

Chapter 114. Whoever Said That Nothing Nullifies The Prayer

719. Abū Sa‘eed reported that the Messenger of Allāh ﷺ said: “Nothing nullifies the prayer, but prevent (others from crossing in front of you) as much as you can, for he is a *Shaitān*.” (*Hasan*)

(المعجم ١١٤) - بَابُ مَنْ قَالَ: لَا يَبْطُغُ الصَّلَاةَ شَيْءٌ (التحفة ١١٦)

٧١٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: أَخْبَرَنَا أَبُو أُسَامَةَ عَنْ مُجَالِدٍ، عَنْ أَبِي الْوَدَّاعِ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَبْطُغُ الصَّلَاةَ شَيْءٌ، وَادْرُؤُوا مَا اسْتَطَعْتُمْ، فَإِنَّمَا هُوَ شَيْطَانٌ».

تخریج: [حسن] أخرجه البيهقي: ٢/٢٧٨ من حديث أبي أسامة به وصرح بالسمع وللحديث شاهد قوي عند الدارقطني: ١/٣٦٧.

720. Abū Al-Waddāk said: “A youth from the Quraish passed in front of Abū Sa‘eed Al-Khudri while he was praying, so he pushed him away. The youth came back, but he pushed him again — three times. When he finished (the prayer), he said: ‘Nothing nullifies the prayer, but the Messenger of Allāh ﷺ said: ‘Prevent (people from crossing) as much as you can, for he is a *Shaitān*.’” (*Hasan*)

٧٢٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَاحِدِ ابْنُ زِيَادٍ: حَدَّثَنَا مُجَالِدٌ: حَدَّثَنَا أَبُو الْوَدَّاعِ قَالَ: مَرَّ شَابٌّ مِنْ قُرَيْشٍ بَيْنَ يَدَيْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَهُوَ يُصَلِّي فَدَفَعَهُ، ثُمَّ عَادَ فَدَفَعَهُ، ثَلَاثَ مَرَّاتٍ، فَلَمَّا أَنْصَرَفَ قَالَ: إِنَّ الصَّلَاةَ لَا يَبْطُغُهَا شَيْءٌ، وَلَكِنْ قَالَ رَسُولُ اللَّهِ ﷺ: «ادْرُؤُوا مَا اسْتَطَعْتُمْ فَإِنَّهُ شَيْطَانٌ».

Abū Dāwud said: If two narrations from the Prophet ﷺ differ with each other, then the actions of the Companions [may Allāh be pleased with him] after him are considered.

قال أبو داود: إِذَا تَنَازَعَ الْخَبْرَانِ عَنِ النَّبِيِّ ﷺ نَظَرَ إِلَى مَا عَمِلَ بِهِ أَصْحَابُهُ [رَضِيَ اللَّهُ عَنْهُمْ] مِنْ بَعْدِهِ.

تخریج: [حسن] أخرجه البيهقي، انظر الحديث السابق.

Comments:

These narrations prove that lying and sleeping in front of a praying person, and crossing in front of him are two different things.

THE CHAPTERS RELATED TO THE BEGINNING OF THE PRAYER

أَبْوَابُ تَفْرِيعِ اسْتِفْتَاكِ الصَّلَاةِ

Chapter 114, 115. Raising The Hands In The Prayer

(المعجم ١١٤، ١١٥) - بَابُ رَفْعِ الْيَدَيْنِ فِي الصَّلَاةِ (التحفة ١١٧)

721. Sālim reported from his father (Ibn ‘Umar) that he said: “I saw the Messenger of Allāh ﷺ raise his hands to the level of his shoulders when he began the prayer. And he would also do so when he intended to go into *Rukū’*, and after he would raise himself up from *Rukū’*” — Sufyān (one of the narrators) said one time: “when he would raise his head up” — and most of the time he said: “and after he would raise himself up from *Rukū’*”^[1] — “and he would not raise his hands between the two prostrations.” (*Sahih*)

٧٢١ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنِ سَالِمٍ، عَنِ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا اسْتَفْتَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ حَتَّى يُحَازِي مَنْكِبَيْهِ، وَإِذَا أَرَادَ أَنْ يَرْكَعَ وَبَعْدَمَا يَرْفَعُ رَأْسَهُ مِنَ الرُّكُوعِ - وَقَالَ سُفْيَانُ مَرَّةً: وَإِذَا رَفَعَ رَأْسَهُ وَأَكْثَرَ مَا كَانَ يَقُولُ: وَبَعْدَ مَا يَرْفَعُ رَأْسَهُ مِنَ الرُّكُوعِ - وَلَا يَرْفَعُ بَيْنَ السَّجْدَتَيْنِ.

تخریج: أخرجه مسلم، الصلاة، باب استحباب رفع اليدين حذو المنكبين مع تكبيرة الإحرام والركوع... إلخ، ح: ٣٩٠ من حديث سفيان بن عيينة به ورواه البخاري، ح: ٧٣٥، ٧٣٦، ٧٣٨ من حديث ابن شهاب الزهري به وهو في المسند للإمام أحمد: ٨/٢.

722. (There is another chain) from Sālim, from ‘Abdullāh bin ‘Umar who said: “When the Messenger of Allāh ﷺ stood up to pray, he

٧٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمَصِيُّ: حَدَّثَنَا بَقِيَّةٌ: حَدَّثَنَا الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ، عَنِ سَالِمٍ، عَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ

[1] The speaker, reporting the different wording of Sufyān is Ahmad bin Hanbal, the *Shaikh* of Abū Dāwūd in this narration.

would raise his hands until they would be to the level of his shoulders, then he would say the *Takbīr* and his hands would be like that. Then he would go into *Rukū'*. Then, when he wanted to raise his back, he would raise them (his hands) until they would be to the level of his shoulders, and he would then say: '*Sami' Allāhu liman ḥamidah* (Allāh has heard the one who praises Him).' And he would not raise his hands for the prostration, but he would raise them for every *Takbīr* that he would say before going into *Rukū'*, until the prayer finished." (*Ṣaḥīḥ*)

قال: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ إِلَى الصَّلَاةِ رَفَعَ يَدَيْهِ حَتَّى تَكُونَا حَذْوَ مَنْكِبَيْهِ، ثُمَّ كَبَّرَ وَهُمَا كَذَلِكَ فَيَرْكَعُ، ثُمَّ إِذَا أَرَادَ أَنْ يَرْفَعَ صَلْبَهُ رَفَعَهُمَا حَتَّى تَكُونَا حَذْوَ مَنْكِبَيْهِ ثُمَّ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ»، وَلَا يَرْفَعُ يَدَيْهِ فِي السُّجُودِ وَيَرْفَعُهُمَا فِي كُلِّ تَكْبِيرَةٍ يُكَبِّرُهَا قَبْلَ الرُّكُوعِ حَتَّى تَنْقَضِيَ صَلَاتِهِ.

تخریج: [صحيح] أخرجه الدارقطني: ٢٨٧/١، ح: ١٠٩٨ من حديث بقية به ورواه ابن أخي الزهري عن الزهري به عند أحمد: ١٣٣/٢، ١٣٤، وابن الجارود، ح: ١٧٨ وسنده صحيح.

723. It was reported from 'Abdul-Wārith bin Sa'eed (who said): "Muḥammad bin Juḥādah narrated to us (he said): "Abdul-Jabbār bin Wā'il bin Ḥujr narrated to us, he said: "I was a small child, and did not remember the prayer of my father (before he died). So Wā'il bin 'Alqamah narrated to me from my father, Wā'il bin Ḥujr, that he said: 'I prayed with the Messenger of Allāh ﷺ, and he would raise his hands when he said (the opening) *Takbīr*. Then he would cover (his hands) and place them inside (his garments) by grasping his left (hand) with his right (hand), and inserting them into his garment. When he wanted to go into *Rukū'*, he would take his hands out and raise them, and when he wanted to

٧٢٣ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ الْجُسَيْمِيُّ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جُحَادَةَ: حَدَّثَنِي عَبْدُ الْجَبَّارِ ابْنُ وَاثِلِ بْنِ حُجْرٍ قَالَ: كُنْتُ غَلَامًا لَا أَعْقِلُ صَلَاةَ أَبِي، فَحَدَّثَنِي وَاثِلُ بْنُ عَلْقَمَةَ عَنْ أَبِي وَاثِلِ بْنِ حُجْرٍ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ فَكَانَ إِذَا كَبَّرَ رَفَعَ يَدَيْهِ. قَالَ: ثُمَّ التَّحَفَ ثُمَّ أَخَذَ شِمَالَهُ بِيَمِينِهِ وَأَدْخَلَ يَدَيْهِ فِي ثَوْبِهِ. قَالَ: فَإِذَا أَرَادَ أَنْ يَرْكَعُ أَخْرَجَ يَدَيْهِ ثُمَّ رَفَعَهُمَا، وَإِذَا أَرَادَ أَنْ يَرْفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَ يَدَيْهِ، ثُمَّ سَجَدَ وَوَضَعَ وَجْهَهُ بَيْنَ كَتِفَيْهِ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ أَيْضًا رَفَعَ يَدَيْهِ، حَتَّى فَرَعَ مِنْ صَلَاتِهِ. قَالَ مُحَمَّدٌ: فَذَكَرْتُ ذَلِكَ لِلْحَسَنِ بْنِ أَبِي

stand up from the *Rukū'*, he would raise his hands. Then he would prostrate and place his face between his palms (on the ground), and when he would raise his head from the prostration, he would also raise his hands. (He would do this) until he finished the prayer.”

(*Shadh*)

Muḥammad said: “So I mentioned that to Al-Ḥasan bin Abī Al-Ḥasan^[1] and he said: ‘This is the prayer of the Messenger of Allāh ﷺ, whoever does it, does it (the *Sunnah*), and whoever leaves it, leaves it (the *Sunnah*).’”

Abū Dāwud said: This *Ḥadīth* was reported by Hammām from Ibn Juḥādah, and he did not mention raising (the hands) in the case of raising up from the prostration.

تخريج: [شاذ] أخرجه ابن حزم في المحلى: ٩١/٤، ٩٢ من حديث أبي داود به وصححه ابن خزيمة، ح: ٩٠٥ وابن حبان، ح: ٤٨٩ وقوله: "وإذا رفع رأسه من السجود أيضًا رفع يديه" شاذ ومعناه إن صح: إذا رفع رأسه من سجود الركعة الثانية وأراد أن يقوم من التشهد، رفع يديه، * حديث همام: وأخرجه مسلم، ح: ٤٠١ وهو حديث صحيح.

725.^[2] It was reported from Al-Mas'ūdī (who said): “Abdul-Jabbār bin Wā'il narrated to us (saw.ing): ‘Some people from my family narrated to me from my father, that he narrated to them, that he saw the Messenger of Allāh ﷺ raise his hands with the *T: bīr*.’” (*Da'if*)

الْحَسَنُ فَقَالَ: هِيَ صَلَاةُ رَسُولِ اللَّهِ ﷺ، فَعَلَهُ مَنْ فَعَلَهُ وَتَرَكَهُ مَنْ تَرَكَهُ.

قال أبو داود: رَوَى هَذَا الْحَدِيثَ هَمَّامٌ عَنْ ابْنِ جِحَادَةَ، لَمْ يَذْكُرِ الرَّفْعَ مَعَ الرَّفْعِ مِنَ السُّجُودِ.

٧٢٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ: حَدَّثَنَا الْمَسْعُودِيُّ: حَدَّثَنَا عَبْدُ الْجَبَّارِ بْنُ وَائِلٍ: حَدَّثَنِي أَهْلُ بَيْتِي عَنْ أَبِي أَنَّهُ حَدَّثَهُمْ: أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ يَرْفَعُ يَدَيْهِ مَعَ التَّكْبِيرِ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٣١٦/٤ من حديث المسعودي به * أهل بيت الجبار: لم أعرفهم وقال المنذري: "مجهولون".

[1] That is Al-Ḥasan Al-Baṣrī.

Some of the manuscripts have a difference in the sequence of the narrations here.

724. It was reported from Al-Ḥasan bin ‘Ubaidullāh An-Nakha‘ī, from ‘Abdul-Jabbār bin Wā’il, from his father that he saw the Prophet ﷺ, when he stood up to pray, raise both his hands until they were to the level of his shoulders, and his thumbs were close to his ears. Then he said the *Takbīr*. (*Da‘īf*)

٧٢٤ - حَدَّثَنَا عُمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ النَّخَعِيِّ، عَنِ عَبْدِ الْجَبَّارِ بْنِ وَاثِلِ، عَنْ أَبِيهِ: أَنَّهُ أَبْصَرَ النَّبِيَّ ﷺ حِينَ قَامَ إِلَى الصَّلَاةِ رَفَعَ يَدَيْهِ حَتَّى كَانَا بِحِيَالِ مَنْكَبَيْهِ وَحَادَى بِإِبْهَامَيْهِ أُذُنَيْهِ ثُمَّ كَبَّرَ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٢٤/٢، ٢٥ من حديث أبي داود به * عبد الجبار ابن وائل: لم يسمع من أبيه فالسند منقطع.

726. It was reported from Bishr bin Al-Mufaḍḍal, from ‘Aṣim bin Kulaib, from his father, from Wā’il bin Ḥujr. who said: “I said to myself: ‘I will see how the Messenger of Allāh ﷺ prays.’ So the Messenger of Allāh ﷺ stood up, faced the *Qiblah*, and said the *Takbīr*, raising both his hands until they were to the level of his ears. Then he grasped his left (hand) with his right (hand). When he wanted to go into *Rukū’*, he raised both of them in a similar manner, then he placed both his hands on his two knees. When he raised his head from the *Rukū’*, he raised them in a similar manner. When he prostrated, he placed his head at the same level in between his hands. Then he sat, straightening his left foot (and sitting on it). He placed his left hand on his left thigh, keeping his right elbow at a distance from his right thigh. He clasped two fingers,^[1] and formed a circle,^[2] and I saw him do like

٧٢٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنِ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ وَاثِلِ بْنِ حُجْرٍ قَالَ: قُلْتُ: لَأَنْظُرَنَّ إِلَى صَلَاةِ رَسُولِ اللَّهِ ﷺ كَيْفَ يُصَلِّي قَالَ: فَقَامَ رَسُولُ اللَّهِ ﷺ فَاسْتَقْبَلَ الْقِبْلَةَ، فَكَبَّرَ فَرَفَعَ يَدَيْهِ حَتَّى حَادَتَا أُذُنَيْهِ ثُمَّ أَخَذَ شِمَالَهُ بِيَمِينِهِ فَلَمَّا أَرَادَ أَنْ يَرْكَعَ رَفَعَهُمَا مِثْلَ ذَلِكَ ثُمَّ وَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ، فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَهُمَا مِثْلَ ذَلِكَ، فَلَمَّا سَجَدَ وَضَعَ رَأْسَهُ بِذَلِكَ الْمَنْزِلِ مِنْ بَيْنِ يَدَيْهِ، ثُمَّ جَلَسَ فَافْتَرَشَ رِجْلَهُ الْيُسْرَى وَوَضَعَ يَدَهُ الْيُسْرَى عَلَى فَخْزِهِ الْيُسْرَى، وَحَدَّ مِرْفَقَهُ الْأَيْمَنَ عَلَى فَخْزِهِ الْيُمْنَى، وَقَبَضَ بِنَتْنَيْنِ وَحَلَقَ حَلَقَةً وَرَأَيْتُهُ يَقُولُ هَكَذَا، وَحَلَقَ بِشْرُ الْإِبْهَامِ وَالْوُسْطَى وَأَشَارَ بِالسَّبَابَةِ.

[1] Meaning the smallest finger and the one next to it.

[2] With his thumb and middle finger.

this,” then Bishr formed a circle with his thumb and middle finger, and pointed with his forefinger. (*Ṣaḥīḥ*)

تخريج: [إسناده صحيح] أخرجه النسائي، الافتتاح، باب موضع اليمين من الشمال في الصلاة، ح: ٨٩٠ وابن ماجه، ح: ٨٦٧ من حديث عاصم بن كليب به وصحه ابن خزيمة، ح: ٤٨٠، ٧١٤ وابن حبان، ح: ٤٨٥.

727. (There is another chain) from Zāidah, from ‘Āṣim bin Kulaib with his chain, and its meaning, but he said in it: “Then he (ﷺ) placed his right (hand) on the back-side of his left palm, wrist-bone and forearm.” This version also adds: “I returned at a later time, when it was extremely cold, so I saw that the people were wearing heavy garments — their hands (could be seen) moving beneath the clothes.” (*Ṣaḥīḥ*)

٧٢٧ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا زَائِدَةُ عَنْ عَاصِمِ بْنِ كَلْبٍ بِإِسْنَادِهِ وَمَعْنَاهُ قَالَ فِيهِ: ثُمَّ وَضَعَ يَدَهُ الْيُمْنَى عَلَى ظَهْرِ كَفِّهِ الْيُسْرَى وَالرُّشْعِ وَالسَّاعِدِ، وَقَالَ فِيهِ: ثُمَّ جِئْتُ بَعْدَ ذَلِكَ فِي زَمَانٍ فِيهِ بَرْدٌ شَدِيدٌ، فَرَأَيْتُ النَّاسَ عَلَيْهِمْ جُلُ الثِّيَابِ، تَحْرُكُ أَيْدِيهِمْ تَحْتَ الثِّيَابِ.

تخريج: [إسناده صحيح] أخرجه النسائي من حديث زائدة به وانظر الحديث السابق.

Comments:

1. Wa’il bin Ḥujr embraced Islam in 9th year after *Hijrah*. The next year, during the winter, he again returned to Al-Madinah. This was the last winter during the life of the Prophet ﷺ. Wa’il saw the Prophet ﷺ and his Companions raising their hands during the prayer. This narration specifies the final actions of the Prophet ﷺ.
2. While standing in the prayer, placing the right palm such that it overlaps the left hand, or grasping the left hand with right hand, are both permissible.

728. It was reported from Sharīk, from ‘Āṣim bin Kulaib, from his father, from Wā’il bin Ḥujr, who said: “I saw the Prophet ﷺ raise his hands to the level of his ears when he started the prayer. Then I came to them (at a later time), and saw that they were raising their hands to their chests at the beginning of the prayer while they were wearing cloaks and shawls.” (*Daʿīf*)

٧٢٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكٌ عَنْ عَاصِمِ بْنِ كَلْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ حِينَ افْتَتَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ حِيَالَ أُذُنَيْهِ، قَالَ: ثُمَّ أَتَيْتُهُمْ فَرَأَيْتُهُمْ يَرْفَعُونَ أَيْدِيَهُمْ إِلَى صُدُورِهِمْ فِي افْتِتَاحِ الصَّلَاةِ وَعَلَيْهِمْ بَرَانِسُ وَأَكْسِيَّةٌ.

تخريج: [إسناده ضعيف] أخرجه البغوي في شرح السنة، ح: ٥٦٤ من حديث أبي داود به * شريك القاضي حسن الحديث، مدلس، ولم أجد تصريح سماعه في هذا الحديث.

Chapter 115,116. The Beginning Of The Prayer

(المعجم ١١٥، ١١٦) - **بَابُ افْتِتَاحِ الصَّلَاةِ (التحفة ١١٨)**

729. It was reported from Waki', from Sharik, from 'Āsim bin Kulaib, from 'Alqamah bin Wā'il, from Wā'il bin Hujr, who said: "I went to the Prophet ﷺ during the winter (season), and I saw his Companions raising their hands from under their clothes during the prayer." (*Sahih*)

٧٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا وَكَيْعٌ عَنْ شَرِيكٍ، عَنْ عَاصِمِ بْنِ كُثَيْبٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فِي الشِّتَاءِ فَرَأَيْتُ أَصْحَابَهُ يَرْفَعُونَ أَيْدِيَهُمْ فِي صَلَاتِهِمْ فِي الصَّلَاةِ.

تخريج: [صحيح] أخرجه البغوي في شرح السنة، ح: ٥٦٥ من حديث أبي داود به وسنده ضعيف وللحديث شواهد منها الحديث المتقدم: ٧٢٧.

730. It was reported from 'Abdul-Hamid — meaning Ibn Ja'far, that he was informed by Muḥammad bin 'Amr bin 'Aṭā' who said: "I hear Abū Ḥumaid As-Sā'idī while he was amidst a group of ten Companions of the Messenger of Allāh ﷺ — among them Abū Qatadah — saying: 'I am the most knowledgeable among you regarding the prayer of the Messenger of Allāh ﷺ.' They said: 'And why is that? For, by Allāh, you did not follow him any more than we did, nor did you accompany him for a period longer than us.' He said: 'Yes!' They said, 'So bring forth (what you know).' He said: 'When the Messenger of Allāh ﷺ stood up to pray, he would raise his hands until they would reach the level of his shoulders, then he would say the

٧٣٠ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا أَبُو عَاصِمٍ الضَّحَّاكُ بْنُ مَخْلَدٍ، ح: وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى - وَهَذَا حَدِيثُ أَحْمَدَ - قَالَ: أَخْبَرَنَا عَبْدُ الْحَمِيدِ يَعْنِي ابْنَ جَعْفَرٍ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَمْرٍو بْنِ عَطَاءٍ قَالَ: سَمِعْتُ أَبَا حُمَيْدٍ السَّاعِدِيَّ فِي عَشْرَةِ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ مِنْهُمْ أَبُو قَتَادَةَ قَالَ أَبُو حُمَيْدٍ: أَنَا أَعْلَمُكُمْ بِصَلَاةِ رَسُولِ اللَّهِ ﷺ. قَالُوا: فَلِمَ؟ فَوَاللَّهِ! مَا كُنْتُ بِأَكْثَرِنَا لَهُ تَبَعَةً، وَلَا أَقْدَمِنَا لَهُ صُحْبَةً. قَالَ: بَلَى. قَالُوا: فَاغْرِضْ. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ إِلَى الصَّلَاةِ يَرْفَعُ يَدَيْهِ حَتَّى يُحَادِي بِيَهْمَا مَنكَبَيْهِ، ثُمَّ كَبَّرَ حَتَّى يَبْرَأَ كُلَّ عَظْمٍ فِي مَوْضِعِهِ مُعْتَدِلًا ثُمَّ يَبْرَأُ، ثُمَّ يُكَبِّرُ فَيَرْفَعُ يَدَيْهِ

Takbīr, until every bone would be resting in its proper place. He would then recite (from the Qur'ān), then say the *Takbīr* raising his hands until they reached the level of his shoulders. He would then go into *Rukū'*, placing his palms on his knees. Then he would straighten (his back) — neither would he lower his head down, nor would he raise it up. He would then raise his head, saying: '*Sami' Allāhu liman ḥamidah* (Allāh hears the one who praises Him).' Then he would raise his hands until they reached the level of his shoulders, straightening (his back), and then he would say: "*Allāhu Akbar.*" He would then go down on the ground, and would keep his two hands (arms) away from his side. Then he would raise his head. He would bend the toes of his feet when he prostrated.^[1] Then he would prostrate (again), and say "*Allāhu Akbar,*" and then raise his head (to sit up). He would place his left foot horizontally (on the ground), sitting on it, allowing every bone to return to its normal position. Then he would perform the second (*Rak'ah*) in a similar fashion. When he stood up after two *Rak'ahs*, he would say the *Takbīr* and raise his hands to the level of his shoulders, just as he had done at the beginning of the prayer. He would continue in this fashion for the remainder of the prayer, until, when he performed the prostration that is before the

حَتَّى يُحَادِثِي بِهِمَا مَنْكِبَيْهِ، ثُمَّ يَرْفَعُ وَيَضَعُ رَاحَتَيْهِ عَلَى رُكْبَتَيْهِ، ثُمَّ يَعْتَدِلُ فَلَا يَصُبُّ رَأْسَهُ وَلَا يُفْنِعُ، ثُمَّ يَرْفَعُ رَأْسَهُ فَيَقُولُ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ»، ثُمَّ يَرْفَعُ يَدَيْهِ حَتَّى يُحَادِثِي بِهِمَا مَنْكِبَيْهِ مُعْتَدِلًا ثُمَّ يَقُولُ: «اللَّهُ أَكْبَرُ»، ثُمَّ يَهْوِي إِلَى الْأَرْضِ فَيَجَافِي يَدَيْهِ عَنِ جَنْبَيْهِ، ثُمَّ يَرْفَعُ رَأْسَهُ وَيَثْبِي رِجْلَهُ الْيُسْرَى فَيَقْعُدُ عَلَيْهَا، وَيَفْتَحُ أَصَابِعَ رِجْلَيْهِ إِذَا سَجَدَ، ثُمَّ يَسْجُدُ ثُمَّ يَقُولُ: «اللَّهُ أَكْبَرُ» وَيَرْفَعُ رَأْسَهُ وَيَثْبِي رِجْلَهُ الْيُسْرَى فَيَقْعُدُ عَلَيْهَا، حَتَّى يَرْجِعَ كُلُّ عَظْمٍ إِلَى مَوْضِعِهِ، ثُمَّ يَضَعُ فِي الْأُخْرَى مِثْلَ ذَلِكَ، ثُمَّ إِذَا قَامَ مِنَ الرَّكْعَتَيْنِ كَبَّرَ وَرَفَعَ يَدَيْهِ حَتَّى يُحَادِثِي بِهِمَا مَنْكِبَيْهِ كَمَا كَبَّرَ عِنْدَ افْتِتَاحِ الصَّلَاةِ، ثُمَّ يَضَعُ ذَلِكَ فِي بَقِيَّةِ صَلَاتِهِ، حَتَّى إِذَا كَانَتِ السَّجْدَةُ الَّتِي فِيهَا التَّسْلِيمُ آخَرَ رِجْلَهُ الْيُسْرَى وَقَعَدَ مُتَوَرِّكًا عَلَى شِفْهِ الْأَيْسَرِ. قَالُوا: صَدَقْتَ، هَكَذَا كَانَ يُصَلِّي ﷺ.

[1] Such that they would be pointing towards the *Qiblah*.

Taslim, he would move his left leg further, and sit on his buttocks — on his left side.’ They (the other Companions) said: ‘You have told the truth. This is how he ﷺ used to pray.’” (*Ṣaḥīḥ*)

تخریج: [إسناده صحيح] أخرجه الترمذي، الصلاة، باب ما جاء في وصف الصلاة، ح: ٣٠٤ من حديث يحيى القطان به وقال: "حسن صحيح" ورواه ابن ماجه، ح: ١٠٦١ وصححه ابن خزيمة، ح: ٥٨٧، ٥٨٨ وابن حبان، ح: ٤٤٢، ٤٩١، ٤٩٢ * عبد الحميد بن جعفر وثقه أكثر العلماء (نصب الراية للزيلعلي الحنفي: ١/٣٤٤) ومحمد بن عمرو بن عطاء صرح بالسماع.

731. (There is another chain) from Ibn Lahī'ah, from Yazīd, meaning Ibn Abī Ḥabīb, from Muḥammad bin 'Amr bin Ḥalḥalah, from Muḥammad bin 'Amr Al-'Āmirī, and he said (in it): "I was at a gathering of the Companions of the Messenger of Allāh ﷺ, and they discussed his ﷺ prayer. Abū Ḥumaid said..." and he mentioned part of the above narration (no. 730), but added: "...So when he went into *Rukū'*, he grasped his knees with his hands, and spaced out his fingers (over the knee). Then he lowered his back, without lowering his head, or displaying his cheeks (by raising his head high)." And he (also) said (in this version): "When he sat down after two *Rak'ahs*, he sat on the inner side of his left foot, planting the right foot vertically (on the ground). And if it were the fourth (*Rak'ah*), he allowed his left buttock to touch the ground, and stuck both his legs out of one side (the right side)." (*Ṣaḥīḥ*)

٧٣١ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا ابْنُ لَهَيْعَةَ عَنْ يَزِيدَ يَعْنِي ابْنَ أَبِي حَبِيبٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَلْحَلَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو الْعَامِرِيِّ قَالَ: كُنْتُ فِي مَجْلِسٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ فَتَذَاكَرُوا صَلَاتَهُ ﷺ، فَقَالَ أَبُو حُمَيْدٍ: فَذَكَرَ بَعْضَ هَذَا الْحَدِيثِ، وَقَالَ: فَإِذَا رَكَعَ أَمَكَنَّ كَفَّيْهِ مِنْ رُكْبَتَيْهِ وَفَرَّجَ بَيْنَ أَصَابِعِهِ، ثُمَّ هَضَرَ ظَهْرَهُ غَيْرَ مُفْنِعِ رَأْسَهُ وَلَا صَافِحِ بِحَدِّهِ. وَقَالَ: فَإِذَا قَعَدَ فِي الرَّكْعَتَيْنِ قَعَدَ عَلَى بَطْنِ قَدَمَيْهِ الْيُسْرَى وَنَصَبَ الْيُمْنَى، فَإِذَا كَانَ فِي الرَّابِعَةِ أَفْضَى بِوَرِكَهِ الْيُسْرَى إِلَى الْأَرْضِ، وَأَخْرَجَ قَدَمَيْهِ مِنْ نَاحِيَةِ وَاحِدَةٍ.

تخریج: [صحيح] أخرجه البيهقي: ٢/٨٤، ٨٥ من حديث أبي داود به * ابن لهيعة: تابعه الليث بن سعد، انظر الحديث الآتي.

732. (There is another chain) from Laith bin Sa'd, from Yazīd bin Muḥammad Al-Qurashī and Yazīd bin Abī Ḥabīb, from Muḥammad bin 'Amr bin Ḥalḥalah, from Muḥammad bin 'Amr bin 'Aṭā' with similarity to the previous narration (no. 731). But he said: "When he (ﷺ) prostrated, he placed both his hands (on the ground), without sticking them out, nor tucking them close (to himself). And he made his fingers point towards the *Qiblah*." (*Sahīḥ*)

٧٣٢ - حَدَّثَنَا عَيْسَى بْنُ إِبْرَاهِيمَ الْمِصْرِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ، عَنْ يَزِيدَ بْنِ مُحَمَّدٍ الْقُرَشِيِّ وَيَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَلْحَلَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَطَاءٍ نَحْوَ هَذَا. قَالَ: فَإِذَا سَجَدَ وَضَعَ يَدَيْهِ غَيْرَ مُفْتَرَشٍ وَلَا قَابِضَهُمَا، وَاسْتَقْبَلَ بِأَطْرَافِ أَصَابِعِهِ الْقِبْلَةَ.

تخریج: أخرجه البخاري، الأذان، باب سنة الجلوس في التشهد، ح: ٨٢٨ من حديث الليث

ابن سعد به مطولاً.

Comments:

See number 964 where this narration is repeated with some variation.

733. (There is another chain) reported from Al-Ḥasan bin Al-Ḥurr, who heard it narrated from 'Eisā bin 'Abdullāh bin Mālik, from Muḥammad bin 'Amr bin 'Aṭā', one of Banū Mālik, from 'Abbās — or Ayyāsh — bin Sahl As-Sā'idī that he was in a gathering with his father, who was one of the Companions, and Abū Hurairah, Abū Ḥumaid As-Sā'idī, and Abū Usaid were all present as well... And he narrated a similar narration to the one above, with some changes, and he also said: "Then he raised his head" — meaning from the *Rukū'* — and said: '*Sami' Allāhu liman ḥamidah, Allāhumma Rabbanā lakal ḥamd* (Allāh hears the one who praises Him, O Allāh, our Lord, to You belongs all praise.)' And he raised his hands, then he said: '*Allāhu*

٧٣٣ - حَدَّثَنَا عَلِيُّ بْنُ حُسَيْنِ بْنِ إِبْرَاهِيمَ: حَدَّثَنَا أَبُو بَدْرِ: حَدَّثَنِي زُهَيْرٌ أَبُو خَيْمَةَ: حَدَّثَنَا الْحَسَنُ بْنُ الْحُرِّ: حَدَّثَنِي عَيْسَى بْنُ عَبْدِ اللَّهِ بْنِ مَالِكٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَطَاءٍ - أَحَدِ بَنِي مَالِكٍ - عَنْ عَبَّاسٍ - أَوْ عَيَّاشِ بْنِ سَهْلِ السَّاعِدِيِّ - أَنَّهُ كَانَ فِي مَجْلِسٍ فِيهِ أَبُوهُ - وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ - وَفِي الْمَجْلِسِ أَبُو هُرَيْرَةَ وَأَبُو حُمَيْدٍ السَّاعِدِيُّ وَأَبُو أُسَيْدٍ، بِهَذَا الْخَبَرِ يَزِيدُ أَوْ يَنْقُصُ، قَالَ فِيهِ: ثُمَّ رَفَعَ رَأْسَهُ - يَعْنِي مِنَ الرُّكُوعِ - فَقَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ»، وَرَفَعَ يَدَيْهِ ثُمَّ قَالَ: «اللَّهُ أَكْبَرُ» فَسَجَدَ، فَانْتَضَبَ عَلَى كَفِّهِ وَرُكْبَتَيْهِ وَصُدُورِ قَدَمَيْهِ وَهُوَ سَاجِدٌ، ثُمَّ كَبَّرَ فَجَلَسَ فَتَوَرَّكَ وَنَضَبَ قَدَمَهُ الْأُخْرَى، ثُمَّ كَبَّرَ فَسَجَدَ،

Akbar,' and prostrated. He (ﷺ) positioned himself on his palms, knees, and the toes of his feet while he was prostrating. Then he said the *Takbīr* and (rose up) to sit, sitting on his buttocks (*At-Tawarruk*), planting the other foot (the right foot) straight. Then he said the *Takbīr* and prostrated, then he said the *Takbīr* and stood up, without sitting on his buttocks..." and he continued with the rest of the *Ḥadīth* (as no. 732).

He also said: "He (ﷺ) sat down after two *Rak'ah*, until, when he wanted to get up to stand, he stood up with the *Takbīr*, then he prayed the last two *Rak'ahs* ." And in this narration he did not mention sitting on the buttocks (*At-Tawarruk*) in the final *Tashah-hud*. (*Ḍa'īf*)

تخریج: [إسناده ضعيف] أخرجه ابن حبان، ح: ٤٩٦ والبيهقي: ١٠١/٢، ١٠٢، ١١٨ والطحاوي في معاني الآثار: ١/٢٦٠ من حديث أبي بدر به بإثبات رفع اليدين قبل الركوع وبعده وصححه النيموي - من غلاة الحنفية - في آثار السنن، ح: ٤٤٩ وللحديث شواهد، انظر الحديث الآتي دون قوله: "ثم كبر فجلس فتورك" إلى "ولم يتورك" وباقي الحديث صحيح بالشواهد * عيسى بن عبدالله بن مالك مجهول الحال، لم يوثقه غير ابن حبان.

Comments:

See number 966.

734. (There is another chain) from Fulaih, who narrated from 'Abbās bin Sahl who said: "Abū Ḥumaid, Abū Usaīd, Sahl bin Sa'd, and Muḥammad bin Maslamah all were together (at a gathering), and they mentioned the prayer of the Messenger of Allāh ﷺ. Abū Ḥumaid said: 'I am the most knowledgeable of you regarding the prayer of the Messenger of Allāh ﷺ...' and he mentioned

ثُمَّ كَبَّرَ فَقَامَ وَلَمْ يَتَوَرَّكَ. ثُمَّ سَأَقَ الْحَدِيثَ. قَالَ: ثُمَّ جَلَسَ بَعْدَ الرَّكْعَتَيْنِ حَتَّى إِذَا هُوَ أَرَادَ أَنْ يَنْهَضَ لِلْقِيَامِ قَامَ بِتَكْبِيرَةٍ، ثُمَّ رَكَعَ الرَّكْعَتَيْنِ الْأُخْرَيَيْنِ، وَلَمْ يَذْكُرِ التَّوَرُّكَ فِي الشَّهَادَةِ.

٧٣٤ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: أَخْبَرَنِي فُلَيْحٌ: حَدَّثَنِي عَبَّاسُ بْنُ سَهْلٍ قَالَ: اجْتَمَعَ أَبُو حُمَيْدٍ وَأَبُو أُسَيْدٍ وَسَهْلُ بْنُ سَعْدٍ وَمُحَمَّدُ بْنُ مَسْلَمَةَ فَذَكَرُوا صَلَاةَ رَسُولِ اللَّهِ ﷺ فَقَالَ أَبُو حُمَيْدٍ: أَنَا أَعْلَمُكُمْ بِصَلَاةِ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ بَعْضَ هَذَا. قَالَ: ثُمَّ رَكَعَ فَوَضَعَ يَدَيْهِ

part of the above narration (no. 733).

He also said: "Then he (ﷺ) went into *Rukū'*, and placed his hands on his knees, as if he were grabbing them. And he bent his hands (arms) such that they were away from his sides. Then he prostrated, and placed his nose and forehead (on the ground), and kept his hands (arms) at a distance from his sides. He placed his hands to the level of his shoulders, then raised his head, until every joint returned to its place. (He did this) until he finished (the prayer), then he sat, placing the left foot on the ground, and making the toes of the right foot face the *Qiblah*. He put his right palm on his right thigh, and his left palm on his left thigh, and pointed with his finger." (*Sahih*)

Abū Dāwud said: 'Utbah bin Abī Ḥakīm reported this *Ḥadīth* from 'Abdullāh bin 'Eīsā, from Al-'Abbās bin Sahl, and he did not mention the sitting on the buttocks (*At-Tawarruk*). And Al-Ḥasan bin Al-Ḥurr mentioned the sitting similar to the *Ḥadīth* of Fulaiḥ and 'Utbah.

تخریج: [صحیح] أخرجه الترمذي، الصلاة، باب ما جاء أنه يجافي يديه عن جنبه في الركوع، ح: ٢٦٠ وابن ماجه، ح: ٨٦٣ من حديث عبد الملك بن عمرو به وقال الترمذي: "حسن صحيح" وصححه ابن خزيمة، ح: ٥٨٩، ٦٠٨، ٦٣٧، ٦٤٠، ٦٨٩ وابن حبان، ح: ٤٩٤ وسنده حسن وصححه البيهقي، ح: ٤٤٤.

735. (There is another chain) from Baqiyyah, (who said): "'Utbah narrated to me (saying): "'Abdullāh bin 'Eīsā narrated to me from Al-'Abbās bin Sahl As-Sā'idī, from

عَلَى رُكْبَتَيْهِ كَأَنَّهُ قَابِضٌ عَلَيْهِمَا، وَوَتَّرَ يَدَيْهِ فَتَجَافَى عَنْ جَنْبَيْهِ. قَالَ: ثُمَّ سَجَدَ فَأَمَكَنَ أَنْفَهُ وَجَبْهَتَهُ وَوَحَى يَدَيْهِ عَنِ جَنْبَيْهِ وَوَضَعَ كَفَّيْهِ حَدَوَ مَنْكَبَيْهِ ثُمَّ رَفَعَ رَأْسَهُ حَتَّى رَجَعَ كُلُّ عَظْمٍ فِي مَوْضِعِهِ حَتَّى فَرَغَ ثُمَّ جَلَسَ فَأَفْتَرَشَ رِجْلَهُ الْيُسْرَى وَأَقْبَلَ بِصَدْرِ الْيُمْنَى عَلَى قِبْلَتِهِ، وَوَضَعَ كَفَّهُ الْيُمْنَى عَلَى رُكْبَتَيْهِ الْيُمْنَى، وَكَفَّهُ الْيُسْرَى عَلَى رُكْبَتَيْهِ الْيُسْرَى، وَأَشَارَ بِإِصْبَعِهِ.

قال أبو داود: روى هذا الحديث عتبة ابن أبي حكيم عن عبد الله بن عيسى، عن العباس بن سهل، لم يذكر التورك، وذكر نحو حديث فليح، وذكر الحسن بن الحر نحو جلسة حديث فليح وعتبة.

٧٣٥ - حَدَّثَنَا عَمْرُو بْنُ عُمَانَ: حَدَّثَنَا بَقِيَّةُ: حَدَّثَنِي عُتْبَةُ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَيْسَى عَنْ الْعَبَّاسِ بْنِ سَهْلِ السَّاعِدِيِّ، عَنْ أَبِي

Abū Ḥumaid — with this *Hadīth*, he said: “And when he (ﷺ) prostrated, he made a gap between his two thighs, without allowing his stomach to touch the thighs.” (*Ṣaḥīḥ*)

Abū Dāwud said: Ibn Al-Mubārak reported it (he said): “Fulaiḥ informed us: ‘I heard ‘Abbās bin Sahl narrating, but I did not remember it, so he narrated it to me.’ — And I think^[1] he mentioned ‘Eisā bin ‘Abdullah — ‘and that he heard it from ‘Abbās bin Sahl; he said: “I was present with Abū Ḥumaid As-Sā‘idī” — narrating this *Hadīth*.

تخريج: [صحيح] أخرجه البيهقي: ١١٥/٢ من حديث أبي داود به * وقوله: عبدالله بن عيسى، وهم والصواب عيسى بن عبدالله كما أخرجه الطحاوي: ١/٢٦٠ بإثبات رفع اليدين قبل الركوع وبعده.

736. (There is another chain) Ḥajjāj bin Minhāl narrated: “Hammām narrated to us (saying): ‘Muḥammad bin Juḥādah narrated to us from ‘Abdul-Jabbār bin Wā’il from his father, from the Prophet (ﷺ); in this *Hadīth* he said: “When he (ﷺ) prostrated, his knees touched the ground before his palms. And when he prostrated, he placed his forehead between his palms, and spread out (his arms) from the armpits.” (*Da‘īf*)

Ḥajjāj said: “Hammām said: ‘And Shaqīq narrated to us: ‘Āṣim bin Kulaib narrated to me from his father, from the Prophet (ﷺ) similar to this.’”

In the narration of one of them —

حُمَيْدٌ بِهَذَا الْحَدِيثِ قَالَ: وَإِذَا سَجَدَ فَرَجَ بَيْنَ فَخْذَيْهِ غَيْرَ حَامِلٍ بَطْنُهُ عَلَى شَيْءٍ مِنْ فَخْذَيْهِ.

قال أبو داود: ورواه ابن المبارك: أخبرنا فليح: سمعت عباس بن سهل يحدث فلم أحفظه فحدثني، أراه ذكر عيسى بن عبد الله أنه سمعه من عباس بن سهل قال: حضرت أبا حميد الساعدي بهذا الحديث.

٧٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ مَمْمَرٍ: حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جُحَادَةَ عَنْ عَبْدِ الْجَبَّارِ بْنِ وَائِلٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ فِي هَذَا الْحَدِيثِ قَالَ: فَلَمَّا سَجَدَ وَقَعَتَا رُكْبَتَاهُ إِلَى الْأَرْضِ قَبْلَ أَنْ تَقَعَا كَفَّاهُ فَلَمَّا سَجَدَ وَضَعَ جَبْهَتَهُ بَيْنَ كَفَيْهِ وَجَافَى عَنِ إِبْطَيْهِ.

قال حججاج: قال همّام: وحدثنا شقيق: حدثني عاصم بن كليب عن أبيه عن النبي ﷺ بمثل هذا. وفي حديث أحدهما، وأكبر علمي أنه حديث محمد بن جحادة: وإذا نهض نهض على ركبتيه واعتمد على فخذه.

[1] The speaker here is Ibn Al-Mubārak.

and I am almost sure^[1] it was Muḥammad bin Juḥādah — “And when he got up, he stood up on his knees, and took support from his thighs.”

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٩٨/٢، ٩٩ من حديث حجاج بن منهل به * عبد الجبار لم يسمع من أبيه كما تقدم: ٧٢٤ وشقيق: مجهول (تقريب) وحديثه مرسل.

Comments:

See also numbers 838-844.

737. (There is another chain) from Fiṭr, from ‘Abdul-Jabbār bin Wā’il, from his father who said: “I saw the Messenger of Allāh ﷺ raise his thumbs in the prayer to the his earlobes.” (*Da’if*)

٧٣٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ عَنْ فِطْرِ، عَنْ عَبْدِ الْجَبَّارِ بْنِ وَائِلٍ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَرْفَعُ إِبْهَامَيْهِ فِي الصَّلَاةِ إِلَى شَحْمَةِ أُذُنَيْهِ.

تخريج: [ضعيف] أخرجه النسائي، الافتتاح، باب موضع الإبهامين عند الرفع، ح: ٨٨٣ من حديث فطر بن خليفة به وانظر، ح: ٧٢٤ لعلته.

738. Abū Hurairah reported: “When the Messenger of Allāh ﷺ said the *Takbīr* for the prayer, he would raise his hands to shoulder-level, and when he went into *Rukū’* he would do the same, and when he raised himself (after *Rukū’*) to go into prostration, he would do the same, and when he raised himself after two *Rak’ahs*, he would do the same.” (*Ṣaḥīḥ*)

٧٣٨ - حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي، عَنْ يَحْيَى بْنِ أَيُّوبَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عَبْدِ الْعَزِيزِ بْنِ جُرَيْجٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامَ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا كَبَّرَ لِلصَّلَاةِ جَعَلَ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ، وَإِذَا رَكَعَ فَعَلَ مِثْلَ ذَلِكَ، وَإِذَا رَفَعَ لِلسُّجُودِ فَعَلَ مِثْلَ ذَلِكَ، وَإِذَا قَامَ مِنَ الرَّكْعَتَيْنِ فَعَلَ مِثْلَ ذَلِكَ.

تخريج: [صحيح] أخرجه ابن خزيمة في صحيحه: ٦٩٤، ٦٩٥ ومن طريقه أخرجه الحافظ ابن حجر في "موافقة الخبر النخير": ٤٠٩/١، ٤١٠ وقال: "هذا حديث صحيح" * ابن جريج صرح بالسماع وللحديث شواهد كثيرة.

739. Maimūn Al-Makkī said that he saw ‘Abdullāh bin Az-Zubair

٧٣٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا ابْنُ لَهَيْعَةَ عَنْ أَبِي هُرَيْرَةَ، عَنْ مَيْمُونِ الْمَكِّيِّ أَنَّهُ

[1] He said: “the greater of my knowledge is that”. And he says this again related to this particular topic after number 839.

lead them in prayer. He would motion with his hands when he stood up,^[1] and when he went into *Rukū‘*, and when he went into prostration, and when he stood up (from the prostration) — he would motion with his hands (at all of these places). Maimūn said: “So I went to Ibn ‘Abbās, and said: ‘I saw Ibn Az-Zubair pray a prayer like no one else I have seen,’ and I described for him these motions. He replied: ‘If you wish to see the prayer of the Messenger of Allāh ﷺ, then follow the prayer of ‘Abdullāh bin Az-Zubair.’” (*Da‘īf*)

رَأَى عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ صَلَّى وَسَلَّمَ بِهِمْ يُشِيرُ بِكَفَيْهِ حِينَ يَقُومُ وَحِينَ يَرْكَعُ وَحِينَ يَسْجُدُ وَحِينَ يَنْهَضُ لِلْقِيَامِ فَيَقُومُ فَيُشِيرُ بِيَدَيْهِ فَأَنْطَلَقْتُ إِلَى ابْنِ عَبَّاسٍ فَقُلْتُ: إِنِّي رَأَيْتُ ابْنَ الزُّبَيْرِ صَلَّى صَلَاةَ لَمْ أَرِ أَحَدًا يُصَلِّيهَا، فَوَصَفْتُ لَهُ هَذِهِ الْإِشَارَةَ، فَقَالَ: إِنَّ أَحَبِّتِ أَنْ تَنْظُرَ إِلَى صَلَاةِ رَسُولِ اللَّهِ ﷺ فَاقْتَدِي بِصَلَاةِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ.

تخریج: [إسناده ضعيف] أخرجه أحمد: ۱/۲۵۵ عن قتيبة به * ابن لهيعة مدلس وعنن وميمون المكي مجهول (تقريب) وحديث البيهقي: ۲/۷۳ يخالفه.

740. An-Naḍr bin Kathīr said: “‘Abdullāh bin Ṭāwūs prayed next to me at Masjid Al-Khaif (in Minā). When he would perform the first prostration and raise his head from it, he would raise his hands towards his face. So I considered this to be incorrect. I told this to Wuhaib bin Khālid, so he asked him: ‘I have seen you do something that I have seen no one else do.’ He replied: ‘I saw my father do it, and my father said that Ibn ‘Abbās did it, and I am sure that he (Ibn ‘Abbās) also said that the Prophet ﷺ used to do it.’” (*Da‘īf*)

۷۴۰ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ أَبَانَ الْمَعْنَى قَالَا: حَدَّثَنَا النَّضْرُ بْنُ كَثِيرٍ يَعْنِي السَّعْدِيَّ، قَالَ: صَلَّى إِلَى جَنَابِي عَبْدُ اللَّهِ بْنُ طَاوُسٍ فِي مَسْجِدِ الْحَائِفِ، فَكَانَ إِذَا سَجَدَ السَّجْدَةَ الْأُولَى فَرَفَعَ رَأْسَهُ مِنْهَا رَفَعَ يَدَيْهِ تَلْقَاءَ وَجْهِهِ، فَأَنْكَرْتُ ذَلِكَ، فَقُلْتُ لَوْهَيْبِ ابْنِ خَالِدٍ: فَقَالَ لَهُ وَهَيْبُ بْنُ خَالِدٍ تَصْنَعُ شَيْئًا لَمْ أَرِ أَحَدًا يَصْنَعُهُ؟ فَقَالَ ابْنُ طَاوُسٍ: رَأَيْتُ أَبِي يَصْنَعُهُ، وَقَالَ أَبِي: رَأَيْتُ ابْنَ عَبَّاسٍ يَصْنَعُهُ، وَلَا أَعْلَمُ إِلَّا أَنَّهُ قَالَ: كَانَ النَّبِيُّ ﷺ يَصْنَعُهُ.

تخریج: [إسناده ضعيف] أخرجه النسائي، التطبيق، باب رفع اليدين بين السجدين تلقاء الوجه، ح: ۱۱۴۷ من حديث النضر بن كثير به وهو ضعيف عابد كما في التقريب.

[1] When he started the prayer.

741. It was reported from ‘Abdul-
A‘lā that ‘Ubaidullāh narrated from
Nāfi‘, from Ibn ‘Umar, that when he
would stand for prayer, he would
say the *Takbīr* and raise his hands.
And when he went into *Rukū‘*, and
when he said: ‘*Sami‘ Allāhu liman
ḥamidah* (Allāh hears the one who
praises Him),’ and when he stood
up after two *Rak‘ahs*, he would also
raise his hands (for all of these
acts). And he would claim that this
was done by the Messenger of Allāh
ﷺ. (*Ṣaḥīh*)

Abū Dāwud said: What is correct is
that it is a saying of Ibn ‘Umar, it is
not *Marfū‘* (from the Prophet ﷺ).

Abū Dāwud said: Baqiyyah
reported the beginning of it from
‘Ubaidullāh and he reported it with
his (complete) chain.^[1] And Ath-
Thaqafī reported it from
‘Ubaidullāh as a *Mawqūf* narration
of Ibn ‘Umar, and he said in it:
“And when he stood up after two
Rak‘ahs, he would raise them (i.e.,
his hands) to his chest.” And this is
what is correct.

Abū Dāwud said: Al-Laith bin
Sa‘d, Mālik, Ayyūb, and Ibn Jurajj
narrated it in *Mawqūf* form. Only
Ḥammad bin Salamah narrated it
with a (*Marfū‘*) chain from Ayyūb,
and neither Ayyūb nor Mālik
mentioned raising (the hands)
when standing up from the the two
prostrations,^[2] while Al-Laith

٧٤١ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: أَخْبَرَنَا عَبْدُ
الْأَعْلَى: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنْ ابْنِ
عُمَرَ: أَنَّهُ كَانَ إِذَا دَخَلَ فِي الصَّلَاةِ كَبَّرَ وَرَفَعَ
يَدَيْهِ وَإِذَا رَكَعَ وَإِذَا قَامَ: سَمِعَ اللَّهَ لِمَنْ
حَمِدَهُ وَإِذَا قَامَ مِنَ الرُّكْعَتَيْنِ رَفَعَ يَدَيْهِ وَيَرْفَعُ
ذَلِكَ إِلَى رَسُولِ اللَّهِ ﷺ.

قال أبو داود: الصحيح قول ابن عمر
ليس بمرفوع.

قال أبو داود: وروى بقیة أوله عن
عبيد الله وأسندة، ورواه الثقفی عن عبيد الله
أوقفه على ابن عمر وقال فيه: وإذا قام من
الركعتين يرفعهما إلى ندييه وهذا هو
الصحيح.

قال أبو داود: رواه الليث بن سعد
ومالك وأيوب وابن جريج موقوفاً، وأسندة
حماد بن سلمة وحده عن أيوب، لم يذكر
أيوب ومالك الرفع إذا قام من السجدين،
وذكره الليث في حديثه. قال ابن جريج فيه:
قلت لنافع: أكان ابن عمر يجعل الأولى
أزفهن؟ قال: لا، سواء. قلت: أشير لي،
فأشار إلى التديين أو أسفل من ذلك.

[1] He means here that it was *Marfū‘* in that version.

[2] Meaning, after two *Rak‘ahs* as mentioned in the previous narration, which is the topic of his discussion here, and the narration of Ḥammad from Ayyūb is recorded by Aḥmad (2:100) and others.

mentioned it in his narration. Ibn Juraj said in it: "I said to Nāfi': 'Did Ibn 'Umar used to make the first one (i.e., the raising of hands) the highest?' He said: 'No, they were all (at) the same (level).'" So he said: "Show me." So he showed him to the (level of) the chest, or lower than it.

تخريج: أخرجه البخاري، الأذان، باب رفع اليدين إذا قام من الركعتين، ح: ٧٣٩ من حديث عبد الأعلى بن عبد الأعلى به وصححه البغوي في شرح السنة: ٢١/٣ وما قال بعض الناس في تعليقه فليس بعلّة قاذحة والحمد لله.

742. It was reported from Mālik, from Nāfi', that 'Abdullāh bin 'Umar would raise his hands to the level of his shoulders when he began the prayer. And when he raised his head up after the *Rukū'*, he would raise them (to a level) lower than that. (*Sahīh*)

Abū Dāwud said: As far as I know, no one mentioned that he would raise them to a lower level except Mālik.

تخريج: [إسناده صحيح] وهو حديث مختصر وأخرجه الشافعي في مسنده ص: ٢١٢ عن مالك به وهو في الموطأ (يحيى): ٧٧/١.

Chapter (...) Those Who Mentioned That He Should Raise His Hands After Standing Up After Two *Rak'ah*

743. It was reported from 'Āṣim bin Kulaib, from Muḥārib bin Dithār, from Ibn 'Umar, who said: "The Messenger of Allāh ﷺ would, when standing up after two *Rak'ahs*, say the *Takbīr* and raise his hands." (*Sahīh*)

٧٤٢ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ إِذَا ابْتَدَأَ الصَّلَاةَ يَرْفَعُ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَهُمَا دُونَ ذَلِكَ. قَالَ أَبُو دَاوُدَ: لَمْ يَذْكُرْ رَفَعَهُمَا دُونَ ذَلِكَ أَحَدٌ غَيْرَ مَالِكٍ فِيمَا أَعْلَمُ.

(المعجم . . .) - بَابُ مَنْ ذَكَرَ أَنَّهُ يَرْفَعُ يَدَيْهِ إِذَا قَامَ مِنَ الثَّنَيْنِ (التحفة ١١٩)

٧٤٣ - حَدَّثَنَا عُمَانُ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ ابْنُ عُيَيْنَةَ الْمُحَارِبِيُّ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ فِي الرُّكْعَتَيْنِ كَبَّرَ وَرَفَعَ يَدَيْهِ.

تخريج: [إسناده صحيح] أخرجه أحمد: ١٤٥/٢ عن محمد بن فضيل بن غزوان به بإثبات رفع اليدين قبل الركوع وبعده.

744. It was reported from ‘Alī bin Abi Ṭālib that when the Messenger of Allāh ﷺ stood up to pray the obligatory prayers, he would say the *Takbīr* and raise his hands to the level of his shoulders. And he would do the same when he finished the recitation and intended to go into *Rukū’*. And he would do the same when he raised himself up from *Rukū’*. And he would not raise his hands in any of his prayer while he was sitting. And when he stood up after the two prostrations (after the second *Rak’ah*), he would also raise his hands and say the *Takbīr*. (*Hasan*)
Abū Dāwud said: And it is also reported in the *Hadīth* of Abū Humaid As-Sā’idī, when he described the prayer of the Prophet ﷺ that when he (ﷺ) stood up after two *Rak’ahs*, he would say the *Takbīr*, and raise his hands until they reached the level of his shoulders — just as he had done at the *Takbīr* at the beginning of the prayer.

٧٤٤ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْأَهَاشِمِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزُّنَادِ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ بْنِ رَبِيعَةَ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ الْمَكْتُوبَةِ كَبَّرَ وَرَفَعَ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ، وَيَضَعُ مِثْلَ ذَلِكَ إِذَا قَضَى قِرَاءَتَهُ وَأَرَادَ أَنْ يَرْكَعُ، وَيَضَعُهُ إِذَا رَفَعَ مِنَ الرُّكُوعِ وَلَا يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِنْ صَلَاتِهِ وَهُوَ قَاعِدٌ، وَإِذَا قَامَ مِنَ السَّجْدَتَيْنِ رَفَعَ يَدَيْهِ كَذَلِكَ وَكَبَّرَ.

قال أبو داود: وفي حديث أبي حميد الساعدي حين وصف صلاة النبي ﷺ إذا قام من الركعتين كبر ورفع يديه حتى يحاذي بهما منكبيه، كما كبر عند افتتاح الصلاة.

تخريج: [إسناده حسن] أخرجه الترمذي، الدعوات، باب منه [دعاء: "وجهت وجهي للذي فطر السماوات والأرض..."], ح: ٣٤٢٣ عن الحسن بن علي به وقال: "حسن صحيح" ورواه ابن ماجه، ح: ٨٦٤ وصححه ابن خزيمة، ح: ٥٨٤.

745. Mālik bin Ḥuwairith said: “I saw the Prophet ﷺ raise his hands when he said the *Takbīr*, and when he went into *Rukū’*, and when he rose up from the *Rukū’*, until (his hands) reached the upper part of his ears.” (*Ṣaḥīh*)

٧٤٥ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ نَصْرِ بْنِ عَاصِمٍ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَرْفَعُ يَدَيْهِ إِذَا كَبَّرَ وَإِذَا رَكَعَ وَإِذَا رَفَعَ رَأْسَهُ

مِنَ الرُّكُوعِ حَتَّى يَبْلُغَ بِهِمَا فُرُوعَ أُذُنَيْهِ.

تخریج: أخرجه مسلم، الصلاة، باب استحباب رفع اليدين حذو المنكبين مع تكبيرة الإحرام والركوع... إلخ، ح: ٣٩١ من حديث قتادة به.

746. Abū Hurairah said: “If I were in front of the Prophet ﷺ, I would have seen his armpits.” (*Hasan*)

Ibn Mu‘ādh^[1] said: “He said: ‘Lāḥiq would say: ‘Meaning that, in the prayer, he cannot be in front of the Prophet ﷺ.’” Mūsā (one of the narrators) added: “Meaning that when he said the *Takbīr* and raised his hands.”

٧٤٦ - حَدَّثَنَا ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛
ح: وحدثنا موسى بن مروان: حَدَّثَنَا شُعَيْبٌ
يَعْنِي ابْنَ إِسْحَاقَ، الْمَعْنَى عَنْ عِمْرَانَ، عَنْ
لَاحِقٍ، عَنْ بَشِيرِ بْنِ نَهْلِكَ قَالَ: قَالَ أَبُو
هُرَيْرَةَ: لَوْ كُنْتُ قُدَّامَ النَّبِيِّ ﷺ لَرَأَيْتُ إِبْطَيْهِ.
زَادَ ابْنُ مُعَاذٍ: قَالَ يَقُولُ لِأَجْحَى: أَلَا تَرَى أَنَّهُ
فِي الصَّلَاةِ وَلَا يَسْتَطِيعُ أَنْ يَكُونَ قُدَّامَ النَّبِيِّ
ﷺ. وَزَادَ مُوسَى: يَعْني إِذَا كَبَّرَ رَفَعَ يَدَيْهِ.

تخریج: [إسناده حسن] أخرجه النسائي، التطبيق، باب صفة السجود، ح: ١١٠٨ من حديث عمران به مختصراً.

747. It was reported from ‘Alqamah, who said: “‘Abdullāh (bin Mas‘ūd) said: ‘The Messenger of Allāh ﷺ taught us the prayer. So he would say the *Takbīr* and raise his hands. And when he went into *Rukū‘*, he would clasp his hands between his knees.’ This reached Sa‘d^[2] so he said: ‘My brother has spoken the truth; we used to do this (in the past), then we were commanded to do this’ — meaning holding on to the knees.”

٧٤٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ:
حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ
عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ عَلْقَمَةَ قَالَ:
قَالَ عَبْدُ اللَّهِ: عَلَّمَنَا رَسُولُ اللَّهِ ﷺ الصَّلَاةَ
فَكَبَّرَ وَرَفَعَ يَدَيْهِ، فَلَمَّا رَكَعَ طَبَّقَ يَدَيْهِ بَيْنَ
رُكْبَتَيْهِ قَالَ: فَبَلَغَ ذَلِكَ سَعْدًا فَقَالَ: صَدَقَ
أَخِي قَدْ كُنَّا نَفْعَلُ هَذَا ثُمَّ أُمِرْنَا بِهِذَا، يَعْني
الإمْسَاكَ عَلَى الرُّكْبَتَيْنِ.

(*Sahīh*)

تخریج: [إسناده صحيح] أخرجه النسائي، التطبيق، باب التطبيق، ح: ١٠٣٢ من حديث عبدالله بن إدريس وانظر الحديث الآتي: ٨٦٨.

Comments:

The order of clasping of both hands together between the knees was

[1] One of the narrators who narrated it from his father.

[2] Sa‘d bin Abī Waqqās.

abrogated, and this is agreed upon by the scholars after Ibn Mas‘ūd, and in accordance with what is reported from the remainder of the Companions.

Chapter 116,117. Those Who Did Not Mention Raising The Hands After *Rukū‘*

(المعجم ١١٦، ١١٧) - بَابُ مَنْ لَمْ يَذْكُرِ الرَّفْعَ عِنْدَ الرَّكُوعِ (التحفة ١٢٠)

748. It was reported from Sufyān from ‘Āṣim — meaning Ibn Kulaib — from ‘Abdur-Raḥmān bin Al-Aswad, from ‘Alqamah who said: “‘Abdullāh bin Mas‘ūd said: ‘Should I not pray for you the prayer of the Messenger of Allāh ﷺ?’ So he prayed, and he did not raise his hands except one time. (*Da‘īf*)

٧٤٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ عَاصِمٍ - يَعْنِي ابْنَ كُلَيْبٍ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ عَلْقَمَةَ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: أَلَا أُصَلِّي بِكُمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ؟ قَالَ: فَصَلَّى فَلَمْ يَرْفَعْ يَدَيْهِ إِلَّا مَرَّةً.

Abū Dāwud said: This is a summarized version of a longer narration, and it is not authentic with this wording.

قال أبو داود: هذا حديثٌ مُختَصَرٌ مِنْ حَدِيثٍ طَوِيلٍ، وَلَيْسَ هُوَ بِصَحِيحٍ عَلَى هَذَا اللَّفْظِ.

تخریج: [إسناده ضعيف] أخرجه الترمذي، الصلاة، باب ما جاء أن النبي ﷺ لم يرفع إلا في أول مرة: ٢٥٧ والنسائي، ح: ١٠٢٧ من حديث سفيان الثوري به وهو مدلس، رماه بالتدليس يحيى بن سعيد القطان وابن المبارك وأبو عاصم النبيل وغيرهم ولم أجد تصريح سماعه وهذه العلة القادحة وحدها كافية في تضعيف السند ومع ذلك قد ضعفه الشافعي وأحمد والبخاري وابن المبارك والجمهور ولم يصب من صححه.

751.^[1] (There is another chain) that Sufyān narrated this with his chain, he said: “So he raised his hands for the first time (only),” and some narrators said: “One time (only).” (*Da‘īf*)

٧٥١ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا مُعَاوِيَةُ وَخَالِدُ بْنُ عَمْرٍو وَأَبُو حُدَيْفَةَ قَالُوا: أَخْبَرَنَا سُفْيَانُ بِإِسْنَادِهِ بِهَذَا قَالَ: فَرَفَعَ يَدَيْهِ فِي أَوَّلِ مَرَّةٍ، وَقَالَ بَعْضُهُمْ: مَرَّةً وَاحِدَةً. **تخریج:** [إسناده ضعيف] انظر، ح: ٧٤٨.

749. It was reported from Sharīk, from Yazīd bin Abī Ziyād, from ‘Abdur-Raḥmān bin Abī Lailā, from Al-Barā’ bin ‘Āzib that the

٧٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبُرَّازِيُّ: حَدَّثَنَا شَرِيكٌ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ: أَنَّ

[1] The sequence of the numbers differs here according to the different manuscripts.

Messenger of Allāh ﷺ, when he used to start the prayer, would raise his hands close to the level of his ears, then he would not repeat (that). (*Da'if*)

رسول الله ﷺ كَانَ إِذَا افْتَتَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ إِلَى قَرِيبٍ مِنْ أُذُنَيْهِ ثُمَّ لَا يَعُودُ.

تخریج: [إسناده ضعيف] أخرجه ابن حبان في المجروحين: ١٠٠/٣ (والحميدي (بتحقيق حبيب الرضى أعظمي ح: ٧٢٤) من حديث يزيد بن أبي زياد به وهو ضعيف مدلس ولم يصرح بالسماح في هذا المتن وحدث به بعد اختلاطه واتفق الحفاظ على أن قوله: ثم لم يعد، مدرج (التلخيص الحبير: ١/٢٢١) والمدرج إلى المدرج للسيوطي ص: ١٩).

750. (There is another chain) that Sufyān narrated from Yazid similar to the narration of Sharīk (no. 749), but he did not say: "...then he would not repeat (that)." (*Da'if*)

٧٥٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الزُّهْرِيُّ: حَدَّثَنَا سُفْيَانٌ عَنْ يَزِيدَ نَحْوَ حَدِيثِ شَرِيكٍ، لَمْ يَقُلْ: ثُمَّ لَا يَعُودُ. قَالَ سُفْيَانٌ: قَالَ لَنَا بِالْكُوفَةِ بَعْدَ ثُمَّ لَا يَعُودُ.

Sufyān said: "Afterwards, in Al-Kūfah, he (Yazīd) said to us: "Then he would not repeat (that)."

Abū Dāwud said: Hushaim, Khālid, and Ibn Idrīs reported this *Hadīth* from Yazīd, and they did not mention: "Then he would not repeat (that)."

قال أبو داود: رَوَى هذا الحديث هُشَيْمٌ وَخَالِدٌ وَابْنُ إِدْرِيسَ عَنْ يَزِيدَ لَمْ يَذْكُرُوا ثُمَّ لَا يَعُودُ.

تخریج: [ضعيف] أخرجه الحميدي عن سفيان بن عيينة به، انظر الحديث السابق.

Comments:

Al-Hāfiẓ Ibn Hajar writes that the scholars and *Huffāz* agree that the words "then he would not repeat that" are not correct in this narration.

752. (There is another chain) that Wakī' narrated from Ibn Abī Laila, from his brother 'Eīsā, from Al-Ḥakam, from Abdur-Raḥmān bin Abī Lailā, from Al-Barā' bin 'Āzib, that he said: "I saw the Messenger of Allāh ﷺ raise his hands when he started the prayer, then he would not raise them until he finished." (*Da'if*)

٧٥٢ - حَدَّثَنَا حُسَيْنُ بْنُ عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا وَكَيْعٌ عَنْ ابْنِ أَبِي لَيْلَى، عَنْ أُخِيهِ عَيْسَى، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ رَفَعَ يَدَيْهِ حِينَ افْتَتَحَ الصَّلَاةَ ثُمَّ لَمْ يَرْفَعْهُمَا حَتَّى انْصَرَفَ. قَالَ أَبُو دَاوُدَ: هذا الحديث ليس بصحيح.

Abū Dāwud said: This *Hadīth* is not correct.

تخریج: [إسناده ضعيف] أخرجه أبو يعلى في مسنده، ح: ١٦٨٩ والطحاوي: ١/٢٢٤ من حديث وكيع به * محمد بن عبد الرحمن بن أبي ليلي: ضعيف، ضعفه الجمهور. وقال أنور شاه

الكشميري الديوبندي: "فهو ضعيف عندي كما ذهب إليه الجمهور" (فيض الباري: ١٦٨/٣) وهو سمع هذا الخبر من يزيد بن أبي زياد كما في كتاب العلل للإمام أحمد، ح: ٦٩٣.

753. Abū Hurairah reported: "The Messenger of Allāh ﷺ, when he started the prayer, would raise his hands extended."^[1] (*Hasan*)

٧٥٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ ابْنِ أَبِي ذَنْبٍ، عَنْ سَعِيدِ بْنِ سَمْعَانَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ فِي الصَّلَاةِ رَفَعَ يَدَيْهِ مَدًّا.

تخریج: [إسناده حسن] أخرجه الترمذي، الصلاة، باب ما جاء في نشر الأصابع عند التكبير، ح: ٢٤٠ من حديث ابن أبي ذئب به وقال: "حسن".

Chapter 117,118. Placing The Right Hand On The Left In The Prayer

(المعجم ١١٧، ١١٨) - بَابُ وَضْعِ اليُمْنَى عَلَى اليُسْرَى فِي الصَّلَاةِ (التحفة ١٢١)

754. ‘Abdullāh bin Az-Zubair said: "Lining up the feet, and placing one hand on the other, are from the *Sunnah*."^(*Hasan*)

٧٥٤ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: أَخْبَرَنَا أَبُو أَحْمَدَ عَنِ الْعَلَاءِ بْنِ صَالِحٍ، عَنْ زُرْعَةَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: سَمِعْتُ ابْنَ الزُّبَيْرِ يَقُولُ: صَفَّ الْقَدَمَيْنِ وَوَضَعَ الْيَدَ عَلَى الْيَدِ مِنَ السُّنَّةِ.

تخریج: [إسناده حسن] أخرجه البيهقي: ٣٠/٢ من حديث أبي داود به وأورده الضياء في المختارة (٣٠١/٩، ح: ٢٥٧) وزرعة هذا روى عنه ثقتان ووثقه ابن حبان والذهبي والضياء المقدسي فحديثه لا ينزل عن درجة الحسن.

755. Abū ‘Uthmān An-Nahdī narrated that from Ibn Mas‘ūd, that he prayed with his left hand over his right, and the Prophet ﷺ saw him, so he placed his right hand over his left. (*Hasan*)

٧٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارٍ بْنِ الرِّيَّانِ عَنْ هُشَيْمِ بْنِ بَشِيرٍ، عَنِ الْحَجَّاجِ بْنِ أَبِي زَيْنَبٍ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ ابْنِ مَسْعُودٍ: أَنَّهُ كَانَ يُصَلِّي فَوَضَعَ يَدَهُ اليُسْرَى عَلَى اليُمْنَى فَرَأَاهُ النَّبِيُّ ﷺ فَوَضَعَ يَدَهُ اليُمْنَى عَلَى اليُسْرَى.

[1] They differ on the meaning of "*Maddan*", translated here as "extended"; whether it refers to a description of where the hands were or how high, or how they were, or that the fingers were not closed together, since the word can apply to any of these. See nos 239 in *Sunan At-Tirmidhī* and 884 in *Sunan An-Nasā'ī*.

تخريج: [إسناده حسن] أخرجه النسائي، الافتتاح، باب: في الإمام إذا رأى الرجل قد وضع شماله على يمينه، ح: ٨٨٩ وابن ماجه، ح: ٨١١ من حديث هشيم به وصرح بالسماع.

756. It was reported from Abi Juhaifah that 'Alī, may Allāh be pleased with him, said: "The *Sunnah* is to place the palm over the palm in the prayer, under the navel." (*Da'if*)

٧٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ مَحْبُوبٍ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنْ زِيَادِ بْنِ زَيْدٍ، عَنْ أَبِي جَحِيْفَةَ أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ قَالَ: السُّنَّةُ وَضْعُ الْكَفِّ عَلَى الْكَفِّ فِي الصَّلَاةِ تَحْتَ السُّرَّةِ.

تخريج: [إسناده ضعيف] أخرجه عبدالله بن أحمد في زوائد المسند: ١/١١٠ من حديث عبدالرحمن بن إسحاق الكوفي به وهو ضعيف: ضعفه الجمهور، وزیاد بن زيد: مجهول (تقريب).

757. Jarīr Aḍ-Ḍabbi narrated: "I saw 'Alī, may Allāh be pleased with him, praying while grasping his left hand with his right hand, over the wrist-joint, above the navel." (*Hasan*)

٧٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ قُدَّامَةَ بْنِ أَعْيَنَ عَنْ أَبِي بَدْرٍ، عَنْ أَبِي طَالُوتَ عَبْدِ السَّلَامِ، عَنْ ابْنِ جَرِيرِ الضَّمِّيِّ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ يُمْسِكُ شِمَالَهُ بِيَمِينِهِ عَلَى الرُّسْغِ فَوْقَ السُّرَّةِ.

Abū Dāwud said: "Above the navel" has been related from Sa'eed bin Jubair. And Abū Mijlaz said under the navel. And it has been related from Abū Hurairah but it is not a strong narration.

قال أبو داود: رُوِيَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ فَوْقَ السُّرَّةِ. وَقَالَ أَبُو مِجْلَزٍ تَحْتَ السُّرَّةِ. وَرُوِيَ عَنْ أَبِي هُرَيْرَةَ وَلَيْسَ بِالْقَوِيِّ.

تخريج: [حسن] أخرجه ابن أبي شيبة: ١/٣٩٠ من حديث أبي طلوت به وعلقه البخاري، في صحيحه (فتح: ٣/٧١، العمل في الصلاة باب: ١) وحسنه الحافظ في تغليق التعليق: ٢/٤٤٣.

758. It was reported from 'Abdur-Rahmān bin Ishāq Al-Kūfī, from Sayyār Abī Al-Ḥakam, from Abū Wa'il who said: "Abū Hurairah said: 'To grasp one hand with the other in the prayer, underneath the navel.'" (*Da'if*)

٧٥٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَالِدِ ابْنُ زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ الْكُوفِيِّ، عَنْ سَيَّارِ أَبِي الْحَكَمِ، عَنْ أَبِي وَائِلٍ قَالَ: قَالَ أَبُو هُرَيْرَةَ: أَخَذَ الْأَكْفُفَ عَلَى الْأَكْفُفِ فِي الصَّلَاةِ تَحْتَ السُّرَّةِ.

Abū Dāwud said: I heard Aḥmad bin Ḥanbal mentioning 'Abdur-Rahmān bin Ishāq Al-Kūfī to be weak (in narrating *Aḥādīth*).

قال أبو داود: سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ يُضَعِّفُ عَبْدَ الرَّحْمَنِ بْنَ إِسْحَاقَ الْكُوفِيَّ.

تخريج: [إسناده ضعيف] أخرجه ابن عبد البر في التمهيد: ٧٨/٢٠ من حديث أبي داود به *
عبدالرحمن بن إسحاق الكوفي ضعيف كما تقدم: ٧٥٦.

759. It was reported from Sulaimān bin Mūsā, from Ṭāwūs who said: “The Messenger of Allāh ﷺ used to place his right hand on his left hand, then grasp both of them on his chest while he was praying.” (*Sahih*)

٧٥٩ - [حَدَّثَنَا أَبُو تَوْبَةَ: حَدَّثَنَا الْهَيْثَمُ يَعْنِي ابْنَ حُمَيْدٍ، عَنْ ثَوْرٍ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ طَاوُسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَضَعُ يَدَهُ الْيُمْنَى عَلَى يَدِهِ الْيُسْرَى ثُمَّ يَشُدُّ بَيْنَهُمَا عَلَى صَدْرِهِ وَهُوَ فِي الصَّلَاةِ.]

تخريج: [صحيح] وهو في المراسيل لأبي داود، ح: ٣٣ وسنده ضعيف لإرساله، وللحديث شاهد عند أحمد: ٢٢٦/٥ وسنده حسن، وبه صح الحديث.

Chapter 118,119. The Supplication With Which The Prayer Should Be Started

(المعجم ١١٨، ١١٩) - بَابُ مَا يُسْتَفْتَحُ بِهِ الصَّلَاةُ مِنَ الدُّعَاءِ (التحفة ١٢٢)

760. ‘Alī bin Abī Ṭālib, may Allāh be pleased with him, narrated: “When the Messenger of Allāh ﷺ used to stand up to pray, he would say the *Takbīr*, then say: *‘Wajahtu wajhī lilladhī faṭaras-samāwātī wal-arda ḥanīfan musliman, wa mā ana minal-mushrikīn. Inna ṣalāti wa nusukī wa maḥyāya wamamātī lillāhi rabbīl-‘ālamīn, lā sharika lahu, wa bidhālika umirtu wa ana minal-muslimīn. Allāhumma! Antal-maliku lā ilāha illā anta, anta rabbī, wa ana ‘abduka, zalamtu nafsi wa taraftu bidhanbī faghfirli dhunūbī jamī’an, lā yaghfirudh-dhunūba illā anta, wahdinī liahsanil-akhlaqi, lā yaḥdī liahsanihā illā anta, waṣrif ‘annī sayyi’ahā lā yaṣrifu ‘annī sayyi’ahā illā anta, labbaika wa sa’daiika, wal-khairu kulluhu fī yadaika wash-sharru laisa ilaika, ana bika wa ilaika tabārakta wa ta’ālaita,*

٧٦٠ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ عَنْ عَمِّهِ الْمَاجِشُونِ بْنِ أَبِي سَلَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ إِلَى الصَّلَاةِ كَبَّرَ ثُمَّ قَالَ: «وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا مُسْلِمًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ. اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ، ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي، فَاعْفُرْ لِي ذُنُوبِي جَمِيعًا، لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا

astaghfiruka wa atūbu ilaik.

(I have turned my face to the One who originated the heavens and the earth, turning (myself solely to Him), and I am not among those who associate partners (with Him). Verily, my prayer, and rites, and life, and death, all belong to Allāh, the Lord of the creation — He has no partners. And this is what I have been commanded with, and I am the first to submit myself (to Him). O Allāh, You are the King; there is no deity worthy of worship except You. You are my Lord, and I am Your slave. I have wronged myself, and admit to my sin, so forgive me all my sins; none forgives sins except for You. And guide me to the best conduct (and manners); none guides to the best of them except You. And turn away from me the evil of it (conduct and manners); none can turn away the evil of it except You. I am at Your service, and at Your help (call) at all times. All good is in Your Hands, and evil is not attributed to You. My (help and success) is with You, and upon You. You are exalted and glorified. I seek Your Forgiveness, and repent to You)

“And when he went into *Rukū‘*, he would say: *Allāhumma laka raka‘tu wa bika āmantu wa laka aslamtu khasha‘a laka sam‘ī wa baṣarī wa mukh-khī wa ‘izamī, wa ‘aṣbī* (O Allāh! To You I have bowed (in *Rukū‘*), and in You I have believed, and to You I have submitted (in Islam). My hearing, seeing,

إِلَّا أَنْتَ، وَاضْرِفْ عَنِّي سَيِّئَهَا لَا يَضْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ، لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ وَالشَّرُّ لَيْسَ إِلَيْكَ، وَأَنَا بِكَ وَإِلَيْكَ تَبَارَكْتَ وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ» وَإِذَا رَكَعَ قَالَ: «اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ، خَشَعَ لَكَ سَمْعِي وَبَصْرِي وَمُخِّي وَعِظَامِي وَعَصْبِي». وَإِذَا رَفَعَ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ مِلءَ السَّمَوَاتِ وَالْأَرْضِ وَمِثْلَهُ مَا بَيْنَهُمَا وَمِثْلَهُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ». وَإِذَا سَجَدَ قَالَ: «اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ فَأَحْسَنَ صُورَتَهُ وَسَقَى سَمْعَهُ وَبَصْرَهُ وَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ». وَإِذَا سَلَّمَ مِنَ الصَّلَاةِ قَالَ: «اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَسْرَفْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي أَنْتَ الْمُقَدِّمُ وَالْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ».

intellect, bones and flesh have all humbled themselves to You)’

“And when he raised up, he would say: *Sami‘ Allāhu liman ḥamidah, Rabbanā wa lakal-ḥamdu mil’as-samāwāti wal-arḍi wa mil’a mā bainahumā, wa mil’a mā shi’ta min shai’in b’adu* (Allāh hears the one who praises Him. Our Lord! And to You belongs all praise; (praise that is) filling the heavens, and the earth, and filling all that is between them, and filling anything that You desire besides these).’

“And when he prostrated, he would say: *Allāhumma laka sajadtu wa bika āmantu wa laka aslamtu, sajada wajhī lilladhī khalaqahu wa suwwarahu fa aḥsan sūratahu wa shaqqa sam’ahu wa baṣarahu wa tabārak Allāhu aḥsanul-khālīqīn.* (O Allāh! I have prostrated to You, and believed in You, and submitted myself (in Islam) to You. My face has prostrated to the One that created it, and fashioned it — and perfected its fashioning — and developed (from it) its seeing and hearing. And exalted is Allāh, the best of all creators.)’

“And when he said the *Taslīm* for the prayer, he would say (before it): *Allāhummaghfirli mā qaddamtu wa mā akh-khartu wa mā asrartu wa mā a’lantu wa mā asraftu, wa mā anta a’lamu bihi minnī antal-muqaddimu wal-mu’akh-khiru, lā ilāha illa anta* (O Allāh, forgive me what I have done, and what I have yet to do, and what I have done in private, and what I have done in open, and my transgressions, and

all that You know from me (of the sins that I have done). You are the One Who advances (who He wills), and moves back (who He wills). There is no deity worthy of worship except You.”) (*Sahīh*)

تخريج: أخرجه مسلم، الصلاة، باب صلاة النبي ﷺ ودعائه بالليل، ح: ٧٧١ من حديث عبدالعزيز بن أبي سلمة به .

Comments:

This supplication may be said in all the prayers, obligatory or supererogatory, day or night.

761. (There is another chain) ‘Alī bin Abī Ṭālib reported: “When the Messenger of Allāh ﷺ used to stand up for the obligatory prayer, he would say the *Takbīr* and raise his hands upto (his) shoulders, and he would do the same when he finished the recitation, and when he intended to go into *Rukū’*, and when he stood up after *Rukū’*. And he would not raise his hands at any place of the prayer where he was sitting. And when he stood up after the two prostrations (*Rak’ahs*), he would raise his hands in a similar manner, and say the *Takbīr*...”

And he completed the narration in a similar manner as (the previous) narration of ‘Abdul-‘Azīz (no. 760) with some additions and deletions, except that he did not say: “*Wal-khairu kulluhu fī yadaika wash-sharru laisa ilaika* (and all good is in Your Hands, and evil is not attributed to You).”

And he added in it: “And he (the Prophet ﷺ) would say, when he finished the prayer: *Allāhumaghfirli mā qaddamtu wa akh-khartu wa asrartu wa a’lantu,*

٧٦١ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْهَاشِمِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ عَنْ مُوسَى بْنِ عَقْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ بْنِ رَبِيعَةَ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ، عَنِ الْأَعْرَجِ، عَنِ عَبْدِ اللَّهِ بْنِ أَبِي طَالِبٍ عَنِ رَسُولِ اللَّهِ ﷺ أَنَّهُ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ الْمَكْتُوبَةِ كَبَّرَ وَرَفَعَ يَدَيْهِ حَذْوَ مَنْكَبَيْهِ، وَيَضَعُ مِثْلَ ذَلِكَ إِذَا قَضَى قِرَاءَتَهُ وَإِذَا أَرَادَ أَنْ يَرْكَعَ، وَيَضَعُهُ إِذَا رَفَعَ مِنَ الرَّكْعَةِ، وَلَا يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِنْ صَلَاتِهِ وَهُوَ قَاعِدٌ، وَإِذَا قَامَ مِنَ السَّجْدَتَيْنِ رَفَعَ يَدَيْهِ كَذَلِكَ، وَكَبَّرَ وَدَعَا نَحْوَ حَدِيثِ عَبْدِ الْعَزِيزِ فِي الدُّعَاءِ بَزِيدٌ وَيُنْقِصُ الشَّيْءَ، وَلَمْ يَذْكُرْ: «وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ وَالشَّرُّ لَيْسَ إِلَيْكَ» وَرَدَّ فِيهِ: وَيَقُولُ عِنْدَ انْصِرَافِهِ مِنَ الصَّلَاةِ: «اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَأَخَّرْتُ وَأَسْرَرْتُ وَأَعْلَنْتُ أَنْتَ إِلَهِي لَا إِلَهَ إِلَّا أَنْتَ».

تخريج: [إسناده حسن] تقدم، ح: ٧٤٤.

anta ilāhī lā ilāha illā anta (O Allāh, forgive me what I have done, and what I have yet to do, and what I have done in private, and what I have done in open. You are the deity that I worship, there is no deity worthy of worship except You).” (*Ḥasan*)

762. *Shu‘aib bin Abī Ḥamzah* said: “*Ibn Al-Munkadir*, and *Ibn Abī Farwah*, and other among the *Fuqahā’* of *Al-Madīnah* told me: ‘When you say that’ — meaning: ‘*Wa ana awwalul-muslimīn* (And I am the first to submit myself)’ — then you should say (instead): ‘*Wa ana minal-muslimīn* (And I am of those who submit myself).’” (*Ṣaḥīḥ*)

763. *Anas bin Mālik* narrated that a person came to pray, and he was short of breath.^[1] So he said: “*Allāhu Akbaru, al-ḥamdulillāhi ḥamdan kathīran ṭayyiban mubārakan fih* (Allāh is greater (than all things). All praise is due to Allāh; plentiful, beautiful and blessed praise).”

When the Messenger of Allāh ﷺ completed the prayer, he said: “Who was the one who said these phrases, for he did not say anything wrong.” The man replied: “It was I, O Messenger of Allāh. I came while I was short of breath, so I said it.” He said: “I saw twelve angels racing with one another (to see) who among them would raise it up (to Allāh first).”

٧٦٢ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا شُرَيْحُ بْنُ يَزِيدَ: حَدَّثَنِي شُعَيْبُ بْنُ أَبِي حَمْزَةَ قَالَ: قَالَ لِي ابْنُ الْمُكَدِّرِ وَابْنُ أَبِي قُرَوَةَ وَغَيْرُهُمَا مِنْ فُقَهَاءِ أَهْلِ الْمَدِينَةِ: فَإِذَا قُلْتَ أَنْتَ ذَلِكَ فَقُلْ: وَأَنَا مِنَ الْمُسْلِمِينَ - يَعْنِي قَوْلَهُ: «وَأَنَا أَوَّلُ الْمُسْلِمِينَ».

تخريج: [إسناده صحيح] انفرد به أبو داود.

٧٦٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ عَنْ قَتَادَةَ وَثَابِتٍ وَحَمِيدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَجُلًا جَاءَ إِلَى الصَّلَاةِ وَقَدْ حَفَزَهُ النَّفْسُ فَقَالَ: اللَّهُ أَكْبَرُ الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ. فَلَمَّا قَضَى رَسُولُ اللَّهِ ﷺ صَلَاتَهُ قَالَ: «أَبَيْكُمْ الْمُتَكَلِّمُ بِالْكَلِمَاتِ فَإِنَّهُ لَمْ يَقُلْ بِأَسَا؟» فَقَالَ الرَّجُلُ أَنَا يَا رَسُولَ اللَّهِ! جِئْتُ وَقَدْ حَفَزَنِي النَّفْسُ فَقُلْتُهَا. فَقَالَ: «لَقَدْ رَأَيْتُ اثْنَيْ عَشَرَ مَلَكًا يَتَنَادَرُونَهَا أَيُّهُمْ يَرْفَعُهَا». وَزَادَ حَمِيدٌ فِيهِ «وَإِذَا جَاءَ أَحَدُكُمْ فَلْيَمْسِ نَحْوَ مَا كَانَ يَمْسِي فَلْيُضِلَّ مَا أَدْرَكَ وَلْيَقْضِ مَا سَبَقَهُ».

[1] Since he had rushed to the prayer.

Ḥumaid (one of the narrators) added: "And when one of you comes (to the prayer), let him walk just as he was walking (before); then, let him pray what he catches, and let him make up what preceded him." (*Sahih*)

تخريج: أخرجه مسلم، المساجد، باب ما يقال بين تكبيرة الإحرام والقراءة، ح: ٦٠٠ من حديث حماد بن سلمة به.

764. It was narrated from Ibn Jubair bin Muṭ'īm that his father said: "I saw the Messenger of Allāh ﷺ praying." — 'Amr (one of the narrators) said: "I do not know which prayer it was" — "He said: '*Allāhu Akbaru kabīran, Allāhu Akbaru kabīran, Allāhu Akbaru kabīran, wal-ḥamdu lillāhi kathīran, al-ḥamdu lillāhi kathīran, al-ḥamdu lillāhi kathīran, wa subḥān Allāhi bukratan wa aṣīlan* (Allāh is Most Great indeed, Allāh is Most Great indeed, Allāh is Most Great indeed. Much praise be to Allāh, much praise be to Allāh, much praise be to Allāh. Glory be to Allāh, morning and evening)' (and he would say that) three times; '*A'ūdhu billāhi min ash-Shaitāni min nafkhihi wa nafthihi wa hamzihi* (I seek refuge in Allāh from *Shaitān*, from his breath, his spit, and his prodding)." — He ('Amr, one of the narrators) said: "His spit is poetry, and his breath is arrogance, and his prodding is madness." (*Hasan*)

٧٦٤ - حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ: أَخْبَرَنَا شُعْبَةُ عَنْ عَمْرٍو بْنِ مُرَّةَ، عَنْ عَاصِمِ الْعَنْزِيِّ، عَنْ ابْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ يُصَلِّي صَلَاةً. قَالَ عَمْرُو: لَا أَدْرِي أَيَّ صَلَاةٍ هِيَ. فَقَالَ: «اللَّهُ أَكْبَرُ كَبِيرًا، اللَّهُ أَكْبَرُ كَبِيرًا، اللَّهُ أَكْبَرُ كَبِيرًا. وَالْحَمْدُ لِلَّهِ كَثِيرًا، الْحَمْدُ لِلَّهِ كَثِيرًا، الْحَمْدُ لِلَّهِ كَثِيرًا. وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا» ثَلَاثًا. «أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ مِنْ نَفْخِهِ وَنَفْثِهِ وَهَمْزِهِ». قَالَ: نَفَثَهُ الشَّعْرُ وَنَفَخَهُ الْكَبِيرُ وَهَمْزُهُ الْمُوْتَةُ.

تخريج: [إسناده حسن] أخرجه ابن ماجه، إقامة الصلوات، باب الاستعاذة في الصلاة، ح: ٨٠٧ من حديث شعبة به وصححه ابن حبان، ح: ٤٤٣، ٤٤٤ وابن الجارود، ح: ١٨٠ والحاكم: ١/٢٣٥ ووافقه الذهبي.

765. (There is another chain) from Nāfi' bin Jubair, from his father, who said: "I heard the Prophet ﷺ saying in the voluntary prayer..." And he mentioned similarly (as no. 764). (*Hasan*)

766. 'Āṣim bin Ḥumaid said: "Āishah was asked what (supplication) the Messenger of Allāh ﷺ would begin his night prayer with. She replied: 'You have asked me about a matter that no one before you has asked me. When he stood up, he would say the *Takbīr* ten times, and *Al-ḥamdulillāh* ten times, and the *Tasbīh* (*Subhān Allāh*) ten times, and the *Tahlīl* (*Lā ilāha illallāh*) ten times, and seek forgiveness (*Astaghfirullāh*) ten times, and say: "*Allāhummaghfirī, wahdinī, warzuqnī, wa'āfinī* (O Allāh! Forgive me, and guide me, and grant me sustenance, and grant me protection (from all afflictions))." And he would also seek Allāh's Protection from the narrowness of the station on the Day of Judgment.'" (*Hasan*)

Abū Dāwud said: Khālid bin Ma'dān reported it from Rabī'ah Al-Jurashī from 'Āishah, similarly.

قيام الليل، باب ذكر ما يستفتح به القيام،

767. It was reported from Abū Salāmah bin 'Abdur-Raḥmān bin 'Awf, that he said: "I asked 'Āishah what invocation Allāh's Prophet ﷺ

٧٦٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ
مِسْعَرٍ، عَنْ عَمْرٍو بْنِ مُرَّةٍ، عَنْ رَجُلٍ، عَنْ
نَافِعِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ النَّبِيَّ
ﷺ يَقُولُ: فِي التَّطَوُّعِ، ذَكَرَ نَحْوَهُ.

تخريج: [حسن] انظر الحديث السابق.

٧٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا
زَيْدُ بْنُ الْحُبَابِ: أَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ:
أَخْبَرَنِي أَزْهَرُ بْنُ سَعِيدِ الْحَرَّازِيِّ عَنْ عَاصِمِ
ابْنِ حُمَيْدٍ قَالَ: سَأَلْتُ عَائِشَةَ: بِأَيِّ شَيْءٍ
كَانَ يَفْتَتِحُ رَسُولُ اللَّهِ ﷺ قِيَامَ اللَّيْلِ؟
فَقَالَتْ: لَقَدْ سَأَلْتَنِي عَنْ شَيْءٍ مَا سَأَلَنِي عَنْهُ
أَحَدٌ قَبْلَكَ، كَانَ إِذَا قَامَ كَبَّرَ عَشْرًا وَحَمِدَ اللَّهَ
عَشْرًا وَسَبَّحَ عَشْرًا وَهَلَّلَ عَشْرًا وَاسْتَعْفَرَ
عَشْرًا وَقَالَ: «اللَّهُمَّ اغْفِرْ لِي وَاهْدِنِي
وَارْزُقْنِي وَعَافِنِي»، وَيَتَعَوَّذُ مِنْ ضَيْقِ الْمَقَامِ
يَوْمَ الْقِيَامَةِ.

قال أبو داود: رواه خالد بن معدان عن
ربيعة الجرشية عن عائشة نحوه.

تخريج: [إسناده حسن] أخرجه النسائي،
ح: ١٦١٨ من حديث زيد بن الحباب به.

٧٦٧ - حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا عُمَرُ بْنُ
يُونُسَ: حَدَّثَنَا عِكْرِمَةُ: حَدَّثَنِي يَحْيَى بْنُ أَبِي

would begin his night prayer with. She said: 'When he used to stand up at night, he would open his prayer with: "*Allāhumma Rabba Jibrīla wa Mikā'ila wa Isrāfil, Fāṭiras-samāwāti wal-ardī, 'ālimal-ghaibi wash-shahādāti, anta taḥkumu baina 'ibādika fīmā kānū fihī yakhtalifūn, ihdīnī limakhtulifa fihī mīnal-ḥaqqi bi'idhnika innaka anta taḥdī man tashā'u ilā sirāṭin mustaqīm* (O Allāh! The Lord of Jibrīl, and Mikā'il, and Isrāfil. The Originator of the heavens and earth, the Knower of the unseen and the seen: You judge between Your servants concerning which they differ over. Guide me to the truth with Your Permission in that which has been differed over. You guide whom You will to the Straight Path.)" (*Ṣaḥīḥ*)

كثير: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: سَأَلْتُ عَائِشَةَ بِأَيِّ شَيْءٍ كَانَ نَبِيُّ اللَّهِ ﷺ يَفْتَتِحُ صَلَاتَهُ إِذَا قَامَ مِنَ اللَّيْلِ؟ قَالَتْ: كَانَ إِذَا قَامَ مِنَ اللَّيْلِ كَانَ يَفْتَتِحُ صَلَاتَهُ: «اللَّهُمَّ رَبَّ جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ، اهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ، إِنَّكَ أَنْتَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ».

تخريج: أخرجه مسلم، صلاة المسافرين، باب صلاة النبي ﷺ ودعاؤه بالليل، ح: ٧٧٠ عن محمد بن المنثري به.

768. (There is another chain) from Abū Nuḥ Qurād: "Ikrimah narrated to us" with his chain, without mentioning that he heard it, and with similar meaning (as no. 767), he said: "When he stood during the night (for prayer) he would say the *Takbīr* then say..." (*Ṣaḥīḥ*)

٧٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو نُوحٍ قُرَادٌ: حَدَّثَنَا عِكْرِمَةُ بِإِسْنَادِهِ بِلَا إِخْبَارٍ وَمَعْنَاهُ قَالَ: كَانَ إِذَا قَامَ بِاللَّيْلِ كَبَّرَ وَيَقُولُ.
تخريج: [صحيح] انظر الحديث السابق.

769. Al-Qan'abī narrated to us, he said: "Mālik (bin Anas) said: 'There is nothing wrong in supplicating during the prayer, whether it be in the beginning of the prayer, in the middle, or in the end, and whether it be an obligatory prayer, or other than it.'" (*Ṣaḥīḥ*)

٧٦٩ - حَدَّثَنَا الْقَعْنَبِيُّ قَالَ: قَالَ مَالِكٌ: لَا بَأْسَ بِالِدُّعَاءِ فِي الصَّلَاةِ فِي أَوَّلِهِ وَأَوْسَطِهِ وَفِي آخِرِهِ فِي الْفَرِيضَةِ وَغَيْرِهَا.

تخریج: [إسناده صحيح] وهو في الموطأ (يحيى): ٢١٨/١ باختصار.

770. Rifā'ah bin Rāfi' Az-Zuraqī said: "One day we were praying behind the Messenger of Allāh ﷺ. When he raised his head from the *Rukū'*, he said: '*Sami' Allāhu liman ḥamidah* (Allāh hears the one who praises Him).' A man behind the Messenger of Allāh ﷺ said: '*Allāumma, rabbanā wa lakal-ḥamdu, ḥamdan kathīran tayyiban mubārakan fih* (O Allāh, our Lord, and to You belongs all praise; plentiful, beautiful and blessed praise).' When the Messenger of Allāh ﷺ completed (the prayer), he said: 'Who is the one who said these phrases?' The man replied: 'It was I, O Messenger of Allāh.' So the Messenger of Allāh ﷺ said: 'I saw over thirty angels racing to see who would be the first to write it.'" (*Ṣaḥīḥ*)

٧٧٠ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ نَعِيمِ بْنِ عَبْدِ اللَّهِ الْمُجَبْرِ، عَنْ عَلِيِّ بْنِ يَحْيَى الزُّرْقِيِّ، عَنْ أَبِيهِ، عَنْ رِفَاعَةَ بْنِ رَافِعِ الزُّرْقِيِّ قَالَ: كُنَّا يَوْمًا نُصَلِّي وَرَاءَ رَسُولِ اللَّهِ ﷺ، فَلَمَّا رَفَعَ رَسُولُ اللَّهِ ﷺ رَأْسَهُ مِنْ الرُّكُوعِ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» قَالَ رَجُلٌ وَرَاءَ رَسُولِ اللَّهِ ﷺ: «اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ. فَلَمَّا انْصَرَفَ رَسُولُ اللَّهِ ﷺ قَالَ: «مَنْ الْمُتَكَلِّمُ بِهَا آتِفًا؟» فَقَالَ الرَّجُلُ: أَنَا يَا رَسُولَ اللَّهِ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ رَأَيْتُ بِضْعَةَ وَثَلَاثِينَ مَلَكًا يَتَّبِعُونَهَا أَبْهُمُ يَكْتُبُهَا أَوَّلًا».

تخریج: أخرجه البخاري، الأذان، باب: ١٢٦، ح: ٧٩٩ عن القعني به وهو في الموطأ (يحيى): ٢١١/١، ٢١٢ (والقعني، ص: ١٠٥، ١٠٦).

771. It was reported from Abū Az-Zubair, from Ṭāwūs, from Ibn 'Abbās that when the Messenger of Allāh ﷺ would stand up to pray in the middle of the night, he would say: "*Allāhumma! Lakal-ḥamdu, anta nūrus-samāwāti wal-arḍ, lakal-ḥamdu, anta qayyāmus-samāwāti wal-arḍ, wa lakal-ḥamdu, anta rabbus-samāwāti wal-arḍ, wa man fihinna, antal-ḥaqqu, wa qawlukal-ḥaqqu, wa wa'dukal-ḥaqqu, wa liqa'uka ḥaqqun, wal-jannatu ḥaqqun wan-nāru ḥaqqun was-sā'atu ḥaqq. Allāhumma laka*

٧٧١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ مِنْ جَوْفِ اللَّيْلِ يَقُولُ: «اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَلَكَ الْحَمْدُ أَنْتَ قَيَّامُ السَّمَوَاتِ وَالْأَرْضِ، وَلَكَ الْحَمْدُ أَنْتَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، أَنْتَ الْحَقُّ وَقَوْلُكَ الْحَقُّ وَوَعْدُكَ الْحَقُّ، وَلِقَاؤُكَ حَقٌّ وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ وَالسَّاعَةُ حَقٌّ. اللَّهُمَّ لَكَ أَسْلَمْتُ وَبِكَ آمَنْتُ

aslamtu, wa bika āmantu, wa 'alaika tawak-kaltu, wa ilaika anabtu wa bika khāsamtu, wa ilaika hākamtu, faghfirli mā qaddamtu wa akh-khartu, wa asrartu wa a'lantu, anta ilāhī lā ilāha illā anta (O Allāh, to You belongs all praise; You are the Light of the heavens and earth. And to You belongs all praise; You are the Sustainer (and Maintainer) of the heavens and earth. And to You belongs all praise; You are the Lord of the heavens and earth and all that is in them. You are the Truth, and Your Speech is the truth, and Your Promise is the truth, and meeting with You is the truth, and Paradise is true, and Hell is true, and the Hour (of Judgment) is true. O Allāh, to You I submit, and in You I believe, and upon You I put my trust, and to You I repent, and for You I dispute,^[1] and to You I leave my judgment. So forgive me all that has preceded from me, and that which is remaining, and that which is secret, and that which is open. You are my object of worship (and devotion); there is no deity worthy of worship except You)." (*Sahih*)

وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ أُنْتُ بِكَ خَاصَمْتُ
وَإِلَيْكَ حَاكَمْتُ، فَاعْفِرْ لِي مَا قَدَّمْتُ وَأَخَّرْتُ
وَأَسْرَرْتُ وَأَعْلَنْتُ، أَنْتَ إِلَهِي لَا إِلَهَ إِلَّا
أَنْتَ.

تخريج: أخرجه مسلم، صلاة المسافرين، باب صلاة النبي ﷺ ودعائه بالليل، ح: ٧٦٩ من حديث مالك به وهو في الموطأ (بحي): ٢١٥/١، ٢١٦.

772. 'Imrān bin Muslim narrated that Qais bin Sa'd narrated to him, he said: "Tāwūs narrated to us from Ibn 'Abbās that the Messenger of Allāh ﷺ would say

٧٧٢ - حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا خَالِدٌ
يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا عِمْرَانُ بْنُ مُسْلِمٍ
أَنَّ قَيْسَ بْنَ سَعْدٍ حَدَّثَهُ قَالَ: حَدَّثَنَا طَاوُسٌ

[1] Meaning, for Your sake.

in the *Tahajjud* prayer, after he said the *Takbīr*..." and the rest of the narration is similar (to the previous one, no. 772). (*Ṣaḥīḥ*)

عن ابن عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ فِي التَّهَجُّدِ يَقُولُ بَعْدَ مَا يَقُولُ: «اللَّهُ أَكْبَرُ» ثُمَّ ذَكَرَ مَعْنَاهُ.

تخریج: أخرجه مسلم، صلاة المسافرين، باب صلاة النبي ﷺ ودعائه بالليل، ح: ٧٦٩ من حديث عمران بن مسلم القصير به.

773. Qutaibah said: "Rifā'ah bin Yaḥyā bin 'Abdullāh bin Rifā'ah bin Rāfi' narrated to us from his father's uncle Mu'ādh bin Rifā'ah bin Rāfi', from his father who said: "I prayed behind the Messenger of Allāh ﷺ," and Rāfi' sneezed — and Qutaibah did not say: "Rāfi'" — "so I said: '*Al-Ḥamdulillāh, ḥamdan kathīran tayyiban mubārakan fih, mubārakan 'alaihi kamā yuḥibbu rabbanā wa yarḍa* (All praise is due to Allāh; plentiful, beautiful and blessed praise — (a praise whose) blessings continually accompany; as our Lord loves and is pleased with).'

٧٧٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ [وَسَعِيدٌ] بْنُ عَبْدِ الْجَبَّارِ نَحْوَهُ. قَالَ قُتَيْبَةُ: حَدَّثَنَا رِفَاعَةُ بْنُ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ رِفَاعَةَ بْنِ رَافِعٍ عَنْ عَمِّ أَبِيهِ مُعَاذِ بْنِ رِفَاعَةَ بْنِ رَافِعٍ، عَنْ أَبِيهِ قَالَ: صَلَّيْتُ خَلْفَ رَسُولِ اللَّهِ ﷺ فَعَطَسَ رِفَاعَةُ - لَمْ يَقُلْ قُتَيْبَةُ: رِفَاعَةُ - فَقُلْتُ: الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، مُبَارَكًا عَلَيْهِ كَمَا يُحِبُّ رَبُّنَا وَيَرْضَى. فَلَمَّا صَلَّى رَسُولُ اللَّهِ ﷺ أَنْصَرَفَ فَقَالَ: «مَنْ الْمُتَكَلِّمُ فِي الصَّلَاةِ؟» ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ مَالِكٍ وَأَنْتَمِ مِنْهُ.

So when the Messenger of Allāh ﷺ completed the prayer, he turned around and said: 'Who was the one that spoke in the prayer'..." and he mentioned similar to the narration of Mālik and more complete in wording.^[1] (*Ḥasan*)

تخریج: [إسناده حسن] أخرجه الترمذي، الصلاة، باب ما جاء في الرجل يعطس في الصلاة، ح: ٤٠٤ عن قتيبة به وقال: "حسن".

774. It was narrated from 'Abdullāh bin 'Āmir bin Rabī'ah, from his father who said: "One of

٧٧٤ - حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا شَرِيكٌ عَنْ

[1] The narration of Mālik he is referring to is number 770, the narration of Rifā'ah which preceded the narration of Ibn 'Abbās.

the youths of the *Anṣār* sneezed while he was praying behind the Messenger of Allāh ﷺ, and he said: ‘*Al-Ḥamdulillāh, ḥamdan kathīran ṭayyiban mubārakan fih, ḥatta yarda rabbanā wa ba’da mā yarda min amrid-dunyā wal-ākhirah* (All praise is due to Allāh; plentiful, beautiful and blessed praise, until our Lord is pleased, and after He is pleased (with us) in the affairs of this world and the Hereafter).’ When the Messenger of Allāh ﷺ turned around (after completing the prayer), he said: ‘Who is the one who said these words?’ But the youth remained quiet. So he said: ‘Who is the one who said it, for he did not say anything wrong.’ He said: ‘O Messenger of Allāh! I said it, and I did not intend anything except good!’ (The Prophet ﷺ) said: ‘It did not stop below the Throne of the Ever-Merciful — Honored is His Name.’” (*Da’if*)

عاصِمُ بْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ بْنِ رَبِيعَةَ، عَنْ أَبِيهِ قَالَ: عَطَسَ شَابٌّ مِنْ الْأَنْصَارِ خَلْفَ رَسُولِ اللَّهِ ﷺ وَهُوَ فِي الصَّلَاةِ فَقَالَ: الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ حَتَّى يَرْضَى رَبُّنَا وَنَعْدَ مَا يَرْضَى مِنْ أَمْرِ الدُّنْيَا وَالْآخِرَةِ. فَلَمَّا انْصَرَفَ رَسُولُ اللَّهِ ﷺ قَالَ: «مَنْ الْقَائِلُ الْكَلِمَةَ؟» قَالَ: فَسَكَتَ الشَّابُّ، ثُمَّ قَالَ: «مَنْ الْقَائِلُ الْكَلِمَةَ فَإِنَّهُ لَمْ يَقُلْ بِأَسَاءٍ» فَقَالَ: يَا رَسُولَ اللَّهِ! أَنَا قُلْتُهَا، لَمْ أُرِدْ بِهَا إِلَّا خَيْرًا. قَالَ: «مَا تَنَاهَتْ دُونَ عَرْشِ الرَّحْمَنِ جَلَّ ذِكْرُهُ».

تخریج: [إسناده ضعيف] أخرجه البغوي في شرح السنة، ح: ٧٢٧ من حديث أبي داود به *
عاصم بن عبيدالله ضعيف (تقريب) وشريك القاضي مدلس كما تقدم: ٧٢٨.

Chapter 119,120. Those Who Believed That The Opening Should Be “*Subhānak Allāhumma Wa Biḥamdik*”

775. Abū Sa‘eed Al-Khudrī narrated, “When the Messenger of Allāh ﷺ used to stand up to pray at night, he would say the *Takbīr*: then say: ‘*Subhānak Allāhumma wa biḥamdika wa tabārakasmuka, wa ta’ālā jadduka wa lā ilāha ghairuk* (O Allāh, You are Exalted (above any

(المعجم ١١٩، ١٢٠) - بَابُ مَنْ رَأَى
الِاسْتِفْتَاخَ بِسُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ
(التحفة ١٢٣)

٧٧٥ - حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ مُطَهَّرٍ: حَدَّثَنَا جَعْفَرُ بْنُ عَلِيِّ بْنِ عَلِيِّ الرَّفَاعِيِّ، عَنْ أَبِي الْمُتَوَكِّلِ النَّاجِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ كَبَّرَ ثُمَّ يَقُولُ: «سُبْحَانَكَ اللَّهُمَّ

evil attributed to You by others), and Praised (because of Your Perfect Names and Attributes). And lofty is Your Glory, and there is no deity worthy of worship besides You.)' Then he would say: '*Lā ilāha illallāh* (None has the right to be worshiped but Allāh)' three times, then: '*Allāhu Akbaru kabīra* (Allāh is Most Great indeed) — three times — '*A'ūdhu billāhis-samī'il-'alīmi minash-shaiṭānir-rajīmi min hamzihi wa nafkhihi wa nafthihi* (I seek refuge in Allāh, the Hearer (of everything), the Knower (of all), from *Shaiṭān* the accursed; from his breath, his spit, and his prodding). Then he would recite." (*Hasan*)

Abū Dāwud said: They say this *Ḥadīth* is actually narrated on the authority of 'Alī bin 'Alī, from Al-Ḥasan, in *Mursal* form, and Ja'far (one of the narrators in it) made a mistake.

تخریج: [إسناده حسن] أخرجه الترمذي، الصلاة، باب ما يقول عند افتتاح الصلاة، ح: ٢٤٢ من حديث جعفر بن سليمان به وصححه ابن خزيمة، ح: ٤٦٧ ورواه ابن ماجه، ح: ٨٠٤.

776. It was reported from 'Abdus-Samī' bin Ḥarb Al-Mulā'ī from Buda'il bin Maisarah, from Abū Al-Ja'far, from 'Āishah, that she said: "When the Messenger of Allāh ﷺ would start the prayer, he would say: '*Subḥānak Allāhumma wa amdika wa tabārakasmuka, wa 'alīya wa 'alīyā jadduka wa lā ilāha ghairuk* (O Allāh, You are Exalted (above any evil attributed to You by others), and Praised (because of Your Perfect Names and

وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ. ثُمَّ يَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ» ثَلَاثًا. ثُمَّ يَقُولُ: «اللَّهُ أَكْبَرُ كَبِيرًا» ثَلَاثًا، «أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمَزِهِ وَنَفْخِهِ وَنَفْثِهِ»، ثُمَّ يَقْرَأُ.

قال أبو داود: وهذا الحديث يقولون هو عن علي بن علي عن الحسن مرسلاً، الوهم من جعفر.

٧٧٦ - حَدَّثَنَا حُسَيْنُ بْنُ عَيْسَى: حَدَّثَنَا طَلْقُ بْنُ عَتَّامٍ: حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ الْمَلَائِيُّ عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ، عَنْ أَبِي الْجَوْزَاءِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اسْتَفْتَحَ الصَّلَاةَ قَالَ: «سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ».

قال أبو داود: وهذا الحديث ليس بالمشهور عن عبد السلام بن حرب لم يروه

Attributes). And lofty is Your Glory, and there is no deity worthy of worship besides You).” (*Ṣaḥīḥ*)
Abū Dāwud said: This *Hadīth* is not popular from ‘Abdus-Salām bin Ḥarb, no one reported it except for Ṭalq bin Ghannām. A group reported the narration about the prayer from Budail but they did not mention any of this in it.

تخريج: [صحيح] أخرجه الدارقطني: ٢٩٩/١ من حديث حسين بن عيسى به وصححه الحاكم: ٣٥/١ وأصله عند مسلم، انظر الحديث الآتي: ٧٨٣ والحديث السابق شاهد له.

Chapter 120,121. Remaining Silent After The Beginning Of The Prayer

777. It was reported from Ismā‘īl bin Yūnus, from Al-Ḥasan who said: “Samurah said: ‘I learnt (from the Prophet ﷺ) two (places) to pause during the prayer: Once when the *Imām* says the *Takbīr*, until he starts reciting, and once when he finishes the *Fātiḥat Al-Kitāb* and a *Sūrah*, before going into *Rukū’*.’ (Upon hearing this) ‘Imrān bin Ḥuṣain did not rejected it, so they wrote to Ubayy (bin Ka‘b) in Al-Madīnah, and he agreed with Samurah.” (*Ṣaḥīḥ*)

Abū Dāwud said: This is what Ḥumaid said in this *Hadīth*: “And once when he finished the recitation.”^[1]

تخريج: [صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب: في سكتي الإمام، ح: ٨٤٥ من حديث إسماعيل ابن عليه به، وانظر الحديثين الآتيين * الحسن عن سمرة كتاب، والرواية عن كتاب صحيحة.

778. It was reported from *Khālid*

إِلَّا طَلُقَ بِنُ غَنَّامٍ، وَقَدْ رَوَى قِصَّةَ الصَّلَاةِ
عَنْ بُدَيْلِ جَمَاعَةً لَمْ يَذْكُرُوا فِيهِ شَيْئًا مِنْ
هَذَا.

(المعجم ١٢٠، ١٢١) - بَابُ السَّكْتَةِ عِنْدَ
الْإِفْتِتَاحِ (التحفة ١٢٤)

٧٧٧ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا
إِسْمَاعِيلُ عَنْ يُونُسَ، عَنِ الْحَسَنِ قَالَ: قَالَ
سَمُرَةٌ: حَفِظْتُ سَكَتَيْنِ فِي الصَّلَاةِ: سَكَتَةٌ
إِذَا كَبَّرَ الْإِمَامُ حَتَّى يَقْرَأَ، وَسَكَتَةٌ إِذَا فَرَعَ مِنْ
فَاتِحَةِ الْكِتَابِ وَسُورَةٍ عِنْدَ الرَّكُوعِ قَالَ:
فَأَنْكَرَ ذَلِكَ عَلَيْهِ عِمْرَانُ بْنُ حُصَيْنٍ. قَالَ:
فَكَتَبُوا فِي ذَلِكَ إِلَى الْمَدِينَةِ إِلَى أَبِي، فَصَدَّقَ
سَمُرَةَ.

قال أبو داود: كذا قال حميد في هذا
الحديث: وسكتة إذا فرغ من القراءة.

٧٧٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَادٍ: حَدَّثَنَا

[1] His narration is recorded by *Aḥmad* (5:15) and others.

bin Al-Hārith from Ash'ath, from Al-Hasan, from Samurah bin Jundab from the Prophet ﷺ, that he used to pause twice in the prayer: Once when he started [the prayer], and once when he completed the entire recitation.

So he mentined the meaning as Yūnus (no. 777) did. (*Ṣaḥīḥ*)

خَالِدُ بْنُ الْحَارِثِ عَنْ أَشْعَثَ، عَنِ الْحَسَنِ،
عَنْ سَمُرَةَ بْنِ جُنْدَبٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ
يَسْكُتُ سَكَّتَيْنِ إِذَا اسْتَفْتَحَ [الصَّلَاةَ] وَإِذَا
فَرَغَ مِنَ الْقِرَاءَةِ كُلِّهَا فَذَكَرَ مَعْنَى يُونُسَ.

تخریج: [صحيح] أخرجه ابن عبد البر في التمهيد: ١١/٤٢ من حديث أبي داود به وانظر الحديث السابق.

779. It was reported from Sa'eed, from Qatādah, from Al-Hasan that Samurah bin Jundab and 'Imrān bin Ḥuṣāin were discussing (some matters), so Samurah said that he had memorized from the Messenger of Allāh ﷺ two pauses. The (first) one was when he said the *Takbīr*, and the (second) one was when he completed reciting: ...Not those upon whom anger has been shown, nor those who are astray.^[1] Samurah had memorized this, but 'Imrān bin Ḥuṣāin rejected it. So they both wrote to Ubayy bin Ka'b, and in his reply he wrote that Samurah had memorized (correctly). (*Da'īf*)

٧٧٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ:
حَدَّثَنَا سَعِيدٌ: حَدَّثَنَا قَتَادَةُ عَنِ الْحَسَنِ أَنَّ
سَمُرَةَ بْنَ جُنْدَبٍ وَعِمْرَانَ بْنَ حُصَيْنٍ
تَذَاكَرَا، فَحَدَّثَ سَمُرَةُ بْنُ جُنْدَبٍ أَنَّهُ حَفِظَ
عَنْ رَسُولِ اللَّهِ ﷺ سَكَّتَيْنِ: سَكَّتَهُ إِذَا كَبَّرَ
وَسَكَّتَهُ إِذَا فَرَغَ مِنْ قِرَاءَةِ ﴿غَيْرِ الْمَغْضُوبِ
عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ فَحَفِظَ ذَلِكَ سَمُرَةُ،
وَأَنْكَرَ عَلَيْهِ عِمْرَانُ بْنُ حُصَيْنٍ، فَكَتَبَا فِي
ذَلِكَ إِلَى أَبِي بِنِ كَعْبٍ فَكَانَ فِي كِتَابِهِ
إِلَيْهِمَا أَوْ فِي رَدِّهِ عَلَيْهِمَا أَنَّ سَمُرَةَ قَدْ
حَفِظَ.

تخریج: [إسناده ضعيف] أخرجه ابن خزيمة، ح: ١٥٧٨ من حديث يزيد به وانظر الحديثين السابقين والآتي * قتادة عن ابن جنداب والحديث السابق يعني عنه.

780. (There is another chain) from Sa'eed, from Qatādah, from Al-Hasan, from Samurah narrated: "I have memorized two pauses from the Messenger of Allāh ﷺ." Sa'eed

٧٨٠ - حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا
عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدٌ بِهَذَا قَالَ: عَنْ
قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ قَالَ: سَكَّتَانِ
حَفِظْتُهُمَا عَنْ رَسُولِ اللَّهِ ﷺ قَالَ فِيهِ: قَالَ

[1] Meaning the last of *Al-Fātiḥah*.

said: "We said to Qatādah: 'Where are these two pauses?' He replied: 'When he started the prayer, and when he completed his recitation,'" Then later, he said: 'When he recited:...Not those upon whom anger has been shown, nor those who are astray.'" (*Ṣaḥīḥ*)

تخريج: [صحيح] أخرجه الترمذي، الصلاة، باب ما جاء في السكتين في الصلاة، ح: ٢٥١ عن محمد بن المثنى وابن ماجه، ح: ٨٤٤ من حديث عبد الأعلى به وصححه ابن خزيمة، ح: ١٥٧٨ وابن حبان، ح: ٤٤٨ والحاكم: ٢١٥/١.

781. Abū Hurairah said: "When the Messenger of Allāh ﷺ used to say the *Takbīr* for the prayer, he would pause between the *Takbīr* and the recitation. So I asked him: 'May my father and mother (be given for your ransom)! The pause that you do between the *Takbīr* and the recitation — what do you say?' He said: *Allāhumma, bā'id bainī wa bainā khatāya kamā bā'adta bainal-mashriqi wal-maghrib. Allāhumma, Anqinī min khatāya kath-thawbil-a by a d i m i n a d - d a n a s . Allāhummaghsilnī bith-thalji, wal-mā' wal-barad* (O Allāh! Distance between me and my sins as you have distanced between the east and the west. O Allāh! Cleanse me of my sins, just as a white garment is cleaned from dirt. O Allāh! Wash me with ice, and water, and snow)." (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، المساجد، باب ما يقال بين تكبيرة الإحرام والقراءة، ح: ٥٩٨ من حديث محمد بن فضيل، والبخاري، الأذان، باب ما يقول بعد التكبير، ح: ٧٤٤ من حديث عبد الواحد بن زياد به.

سعيد: قُلْنَا لِقَتَادَةَ: مَا هَاتَانِ السَّكَّتَانِ؟ قَالَ: إِذَا دَخَلَ فِي صَلَاتِهِ وَإِذَا فَرَغَ مِنَ الْقِرَاءَةِ، ثُمَّ قَالَ بَعْدُ: وَإِذَا قَالَ ﴿عَبَّرَ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾.

٧٨١ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ عَنْ عُمَارَةَ، وَحَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ عَنْ عُمَارَةَ الْمَعْنَى، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا كَبَّرَ فِي الصَّلَاةِ سَكَتَ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ، فَقُلْتُ لَهُ: يَا أَبِي أَنْتَ وَأُمِّي أَرَأَيْتَ سُكُوتَكَ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ، أَخْبِرْنِي مَا تَقُولُ؟ قَالَ: «اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ. اللَّهُمَّ أَنْقِني مِنْ خَطَايَايَ كَالثَّوْبِ الْأَبْيَضِ مِنَ الدَّنَسِ. اللَّهُمَّ اغْسِلْني بِالرِّيحِ وَالْمَاءِ وَالْبَرَدِ».

Chapter 121,122. Those Who Do Not Say That “*Bismillāhir-Rahmānir-Rahīm*” Should Be Said Aloud

782. It was reported from Qatādah, from Anas, that the Prophet ﷺ, Abū Bakr, ‘Umar and ‘Uthmān would all start their recitation with: All praise is due to Allāh, the Lord of all that exists.^[1] (*Ṣaḥīh*)

تخريج: [صحيح] أخرجه البخاري، في جزء القراءة: ١٢٥ عن مسلم بن إبراهيم به ورواه أحمد: ١١٤/٣، ١٨٣، ٢٧٣ من حديث هشام به ورواه البخاري في صحيحه، ح: ٧٤٣ ومسلم، ح: ٣٩٩ من حديث قتادة به.

783. It was reported from Abū Al-Jawzā from ‘Āishah, that she said: “The Messenger of Allāh ﷺ would start the prayer with the *Takbīr*, and by reciting: All praise is due to Allāh, the Lord of all that exists...^[2] And when he would go into *Rukū’*, he would not raise his head, nor would he hang it down, but it would be between these two (extremes). And when he would raise his head up from *Rukū’*, he would not go into prostration until he would stand up straight. And when he would raise his head up from prostration, he would not go into prostration until he had sat down perfectly. And he would say the *Tahīyyāt* after every two *Rak’ahs*. And when he would sit, he would place his left foot horizontally (on the ground), and

(المعجم ١٢١، ١٢٢) - بَابُ مَنْ لَمْ يَرِ
الْجَهْرَ بِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
(التحفة ١٢٥)

٧٨٢ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا
هِشَامٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ
وَأَبَا بَكْرٍ وَعُمَرَ وَعُثْمَانَ كَانُوا يَفْتَتِحُونَ الْقِرَاءَةَ
بِ: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾.

٧٨٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ
ابْنُ سَعِيدٍ عَنْ حُسَيْنِ الْمُعَلَّمِ، عَنْ بُدَيْلِ بْنِ
مَيْسَرَةَ، عَنْ أَبِي الْجَوْزَاءِ، عَنْ عَائِشَةَ قَالَتْ:
كَانَ رَسُولُ اللَّهِ ﷺ يَفْتَتِحُ الصَّلَاةَ بِالتَّكْبِيرِ،
وَالْقِرَاءَةَ بِ: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾.
وَكَانَ إِذَا رَكَعَ لَمْ يُشْخِصْ رَأْسَهُ وَلَمْ يَصُوِّهُ
وَلَكِنْ بَيْنَ ذَلِكَ، وَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ
الرُّكُوعِ لَمْ يَسْجُدْ حَتَّى يَسْتَوِيَ قَائِمًا، وَكَانَ
إِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ لَمْ يَسْجُدْ حَتَّى
يَسْتَوِيَ قَاعِدًا، وَكَانَ يَقُولُ فِي كُلِّ رَكَعَتَيْنِ
التَّحِيَّاتِ، وَكَانَ إِذَا جَلَسَ يَفْرِشُ رِجْلَهُ
الْيُسْرَى وَيَنْصِبُ رِجْلَهُ الْيُمْنَى، وَكَانَ يَنْهَى
عَنْ عَقَبِ الشَّيْطَانِ وَعَنْ فِرْشَةِ السَّبْعِ، وَكَانَ
يَخْتِمُ الصَّلَاةَ بِالتَّسْلِيمِ.

[1] *Al-Fātiḥah* 1:2.

[2] *Al-Fātiḥah* 1:2.

his right one would be straight (vertical). And he would forbid the squatting of *Shaiṭān*,^[1] and the spreading of the predator.^[2] And he would complete the prayer with the *Taslīm*.” (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، الصلاة، باب ما يجمع صفة الصلاة وما يفتح به ويختم به . . . إلخ، ح: ٤٩٨ من حديث حسين المعلم به .

Comments:

See number 862 related to the spreading of the predator, and number 845 related to the squatting of *Shaiṭān*, and also 783 and 903.

784. It was reported from Al-Mukhtār bin Fulful who said: “I heard Anas bin Mālik saying: ‘The Messenger of Allāh ﷺ said: “A *Sūrah* was just revealed to me.” Then he recited: “*Bismillāhir-Rahmānir-Rahīm* (In the Name of Allāh, the Merciful, the Beneficent); We have indeed given you the *Kawthar*...” until he finished the *Sūrah*.^[3] He said: “Do you know what the *Kawthar* is?” They said: “Allāh and His Messenger know best.” He replied: “It is a river that my Lord, the Mighty and Sublime, has promised (to give) me in Paradise.” (*Ṣaḥīḥ*)

٧٨٤ - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا ابْنُ فَضِيلٍ عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُنزِلَتْ عَلَيَّ آيَاتُ سُورَةٍ» فَقَرَأَ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ﴾ حَتَّى حَتَمَهَا. قَالَ: «هَلْ تَدْرُونَ مَا الْكَوْثَرُ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّهُ نَهْرٌ وَعَدَنِيهِ رَبِّي عَزَّوَجَلَّ فِي الْجَنَّةِ».

تخریج: أخرجه مسلم، الصلاة، باب حجة من قال: بالبسملة آية من أول كل سورة سوى براءة، ح: ٤٠٠ من حديث محمد بن فضيل به .

785. It was reported from Ḥumaid Al-A’raj Al-Makkī, from Ibn Shihāb, from ‘Urwah from ‘Aīshah;

٧٨٥ - حَدَّثَنَا قَطْنٌ بْنُ نُسَيْرٍ: حَدَّثَنَا جَعْفَرُ بْنُ حَمِيدٍ الْأَعْرَجِيُّ عَنِ ابْنِ

[1] Sitting down on one’s buttocks, such that the knees are pointing upwards, and the hands are in-between the thighs, touching the ground, as a dog does.
 [2] Spreading both of its forelimbs out on the ground in front of it, resting its arms on the ground.
 [3] *Al-Kawthar* 108.

he mentioned the ‘Incident of the Slander,’ and in it, she said, “...So the Messenger of Allāh ﷺ sat, and uncovered his face, and recited: *A‘ūdhu bins-samī‘l-‘alīmi minash-shaitānir-rajīm*; (I seek refuge in Allāh, the Hearer (of all), the Knower (of everything), from *Shaitān*, the accursed). ‘Those that have brought forth the slander are a group among you...’ to the end of the Verse.”^[1] (*Da‘īf*)

Abū Dāwud said: This *Hadīth* is *Munkar*. A group narrated it from Az-Zuhrī without mentioning this (the phrase, ‘I seek refuge in Allāh...’). And I fear that this addition is from the wordings of Humaid.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٤٣/٢ من حديث أبي داود به * الزهري مدلس، ولم أجد تصريح سماعه.

Chapter (...) Those Who Recited It Out Loud

786. It was reported from Yazīd Al-Fārisī who said: “I heard Ibn ‘Abbās say: ‘I asked ‘Uthmān bin ‘Affān: “What has caused you to take (*Sūrah*) *Barā‘ah*, and it is of the *Mi‘in*, and (*Sūrah*) *Al-Anfāl*, and it is of the *Mathānī*, and put them in the ‘Seven Long Ones,’ without writing *Bismillāhir-Raḥmānir-Raḥīm* (between them)?” So ‘Uthmān said: “The Prophet ﷺ, when Verses would be revealed to him, he would call one of his scribes that used to write for him,

شِهَابٍ، عن عُرْوَةَ، عن عائشةَ وَذَكَرَ الْإِفْكَ قَالَتْ: جَلَسَ رَسُولُ اللَّهِ ﷺ وَكَشَفَ عَنْ وَجْهِهِ وَقَالَ: «أَعُوذُ بِالسَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿إِنَّ الَّذِينَ جَاءُوا بِالإفْكَ عُصْبَةٌ مُنْكَرٌ﴾ [الأنفال: ١١].

قال أبو داود: وهذا حديثٌ مُنْكَرٌ، قد رَوَى هذا الحديثَ جَمَاعَةٌ عن الزُّهْرِيِّ، لم يَذْكُرُوا هذا الكَلَامَ عَلَى هذا الشَّرْحِ، وَأَخَافُ أَنْ يَكُونَ أَمْرٌ بِالاسْتِعَادَةِ مِنْهُ، كَلَامٌ حُمَيْدٍ.

(المعجم ...) - بَابُ مَنْ جَهَرَ بِهِ (التحفة ١٢٦)

٧٨٦ - أَخْبَرَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا هُشَيْمٌ عَنْ عَوْفٍ، عَنْ يَزِيدَ الْفَارِسِيِّ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ قَالَ: قُلْتُ لِعُثْمَانَ بْنِ عَفَّانَ: مَا حَمَلَكُمْ أَنْ عَمَدْتُمْ إِلَى ﴿بِرَاءةٍ﴾ وَهِيَ مِنَ الْمُثَنِيِّ، وَإِلَى ﴿الْأَنْفَالِ﴾ وَهِيَ مِنَ الْمَثَانِيِّ، فَجَعَلْتُمُوهُمَا فِي السَّبْعِ الطَّوْلِ وَلَمْ تَكْتُبُوا بَيْنَهُمَا سَطْرَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ؟ قَالَ عُثْمَانُ: كَانَ النَّبِيُّ ﷺ مِمَّا تَنْزِلُ عَلَيْهِ الآيَاتُ فَيَدْعُو بَعْضَ مَنْ كَانَ يَكْتُبُ لَهُ وَيَقُولُ

[1] *An-Nūr* 24:11.

and tell him to place this Verse in the *Sūrah* in which such and such is mentioned. And a Verse or two Verses would be revealed, and he would do the same. *Al-Anfāl* was of the earliest revelations revealed in Al-Madīnah, and *Barā'ah* was of the last revelations of the Qur'ān. Its contents was similar to the other's content, so I presumed that it might be a part of it. Therefore, I placed both of them in the 'Seven Long Ones', and did not write *Bismillāhir-Rahmānir-Rahīm* between them." (*Hasan*)^[1]

تخريج: [حسن] أخرجه الترمذي، تفسير القرآن، باب: ومن سورة التوبة، ح: ٣٠٨٦ من حديث عوف الأعرابي به وقال: "حسن صحيح" وصححه ابن حبان، ح: ٤٥٢؛ والحاكم: ٣٢١/٢، ٣٣٠ ووافقه الذهبي.

787. (There is another chain) from Yazīd Al-Fārisī that Ibn 'Abbās narrated it to him, with similar meaning (as no. 786). He said in it: "So the Messenger of Allāh! ﷺ was taken away from us, and he did not clarify to us whether it was a part of it." (*Hasan*)

Abū Dāwud said: Ash-Sha'bi, Abū Mālik, Qatādah, and Thābit bin 'Umārah all said that the Prophet

لَهُ: «ضَعُ هَذِهِ الْآيَةَ فِي السُّورَةِ الَّتِي يُذَكَّرُ فِيهَا كَذَا وَكَذَا»، وَتَنَزَّلَ عَلَيْهِ الْآيَةُ وَالْآيَاتَانِ فَيَقُولُ مِثْلَ ذَلِكَ وَكَانَتْ ﴿الْأَنْفَالُ﴾ مِنْ أَوَّلِ مَا نَزَلَ عَلَيْهِ بِالْمَدِينَةِ وَكَانَتْ ﴿بَرَاءَةٌ﴾ مِنْ آخِرِ مَا نَزَلَ مِنَ الْقُرْآنِ، وَكَانَتْ قِصَّتُهَا شَبِيهَةً بِقِصَّتِهَا، فَظَنَنْتُ أَنَّهَا مِنْهَا. فَمِنْ هُنَاكَ وَضَعْتُهُمَا فِي السَّبْعِ الطُّوْلِ وَلَمْ أَكْتُبْ بَيْنَهُمَا سَطْرًا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

٧٨٧ - حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ: حَدَّثَنَا مَرْوَانَ يَعْنِي ابْنَ مُعَاوِيَةَ: أَخْبَرَنَا عَوْفُ الْأَعْرَابِيِّ عَنْ بَرِيْدِ الْفَارِسِيِّ، حَدَّثَنِي ابْنُ عَبَّاسٍ بِمَعْنَاهُ قَالَ فِيهِ: فَقَبِضَ رَسُولُ اللَّهِ ﷺ وَلَمْ يُبَيِّنْ لَنَا أَنَّهَا مِنْهَا.

قال أبو داود: قال الشَّعْبِيُّ وَأَبُو مَالِكٍ وَقَتَادَةُ وَثَابِتُ بْنُ عُمَارَةَ: إِنَّ النَّبِيَّ ﷺ لَمْ

[1] The first few *Sūrahs* are called 'The Seven Long Ones', due to their length. These are followed by the *Mi'in Sūrahs* of the Qur'ān, so called since they each number around a hundred verses in length. These are followed by the *Mathānī*, so called since they are frequently recited (during the prayers). All *Sūrahs* of the Qur'ān have the *Basmalah* written at the beginning of them, except for the ninth *Sūrah*, known as *Sūrah Barā'ah* or *Surat At-Tawbah*. In this narration, Ibn 'Abbas asked 'Uthmān why he joined *Barā'ah* with *Al-Anfāl* (meaning why he placed them next to each other in order), even though in his opinion each was of a different category of *Sūrah*. 'Uthmān replied that the content of the two *Sūrahs* resembled one other, and the Prophet ﷺ passed away before explaining where to place them (in contrast to other *Sūrahs* and Verses, which were placed in specific sections by the explicit command of the Prophet ﷺ), hence he placed them together.

ﷺ did not write *Bismillāhir-Raḥmānir-Raḥīm* until *Sūrat An-Naml* was revealed.^[1]

يَكْتُبُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ حَتَّى نَزَلَتْ سُورَةُ النَّمْلِ هَذَا مَعْنَاهُ.

تخريج: [إسناده حسن] انظر الحديث السابق.

788. It was reported from Sa'eed bin Jubair, from Ibn 'Abbās, that he said: "The Prophet ﷺ did not know the end of a *Sūrah* until *Bismillāhir-Raḥmānir-Raḥīm* was revealed." (*Ṣaḥīḥ*)

The is the wording of Ibn As-Sarḥ (one of the narrators.)

٧٨٨ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ وَابْنُ السَّرْحِ قَالُوا: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ قُتَيْبَةُ فِيهِ عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ لَا يَعْرِفُ فَضْلَ السُّورَةِ حَتَّى تُنَزَّلَ عَلَيْهِ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. وَهَذَا لَفْظُ ابْنِ السَّرْحِ.

تخريج: [صحيح] أخرجه البيهقي: ٤٢/٢، ٤٣ من حديث أبي داود به ورواه الحميدي، ح: ٥٢٨ والنسائي في الكبرى، ح: ١١٦٣٦ والطحاوي في مشكل الآثار: ١٥٣/٢ وصححه الحاكم: ٢٣١/١ وقال الذهبي: "أما هذا فثابت".

Chapter 122,123. Making The Prayer Shorter Due To An Unexpected Occurrence

(المعجم ١٢٢، ١٢٣) - بَابُ تَخْفِيفِ الصَّلَاةِ لِلْأَمْرِ بِحَدُوثِ (التحفة ١٢٧)

789. Abū Qatādah narrated that the Messenger of Allāh ﷺ said: "I (sometimes) stand up to pray, desiring to lengthen (the prayer), but then I hear the cry of an infant, so I shorten (the prayer), not desiring to cause its mother any difficulty." (*Ṣaḥīḥ*)

٧٨٩ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَمْرٌ بْنُ عَبْدِ الْوَّاحِدِ وَبِشْرُ بْنُ بَكْرِ عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَأَقُومُ إِلَى الصَّلَاةِ وَأَنَا أُرِيدُ أَنْ أَطْوَلَ فِيهَا فَأَسْمَعُ بُكَاءَ الصَّبِيِّ فَاتَجَوَّزُ كَرَاهِيَةً أَنْ أَشَقَّ عَلَى أُمِّهِ».

تخريج: أخرجه البخاري، الأذان، باب من أخف الصلاة عند بكاء الصبي، ح: ٧٠٧ من حديث الأوزاعي به ومن حديث بشر بن بكر تعليقاً.

Comments:

It is preferable to pray long and with humbleness and devotion but the *Imām* should have regard for the weak among the worshipers.

[1] *An-Naml* 27:30; Verily it is from Sulaimān, and it (reads): "In the Name of Allāh, the Beneficent, the Merciful.."

Chapter (...) What Has Been Narrated Concerning The Deficiency Of The Prayer

(المعجم ...) - بَابُ مَا جَاءَ فِي نَقْصَانِ الصَّلَاةِ (التحفة ١٢٩)

796.^[1] ‘Ammār bin Yāsir reported that the Messenger of Allāh ﷺ said: “A person leaves (after having prayed), and nothing is written for him except a tenth of his prayer, (or) a ninth of it, (or) an eighth of it, (or) a seventh of it, (or) a sixth of it, (or) a fifth of it, (or) a fourth of it, (or) a third of it, (or) a half of it.” (*Hasan*)

٧٩٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ بَكْرِ بْنِ يَعْنَى بْنِ مُضَرَ، عَنْ ابْنِ عَجَلَانَ، عَنْ سَعِيدِ الْمُقْبِرِيِّ، عَنْ عُمَرَ بْنِ الْحَكَمِ، عَنْ عَبْدِ اللَّهِ ابْنِ عَمَّةَ الْمُزَنِيِّ، عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الرَّجُلَ لَيَنْصَرِفُ وَمَا كُتِبَ لَهُ إِلَّا عَشْرُ صَلَاتِهِ تُسْعُهَا ثُمْنُهَا سُبْعُهَا سُدُسُهَا خُمُسُهَا رُبْعُهَا ثُلُثُهَا نِصْفُهَا».

تخريج: [حسن] أخرجه النسائي في الكبرى، ح: ٦١٢ عن قتبية به ورواه أحمد: ٤/٣٢١ من حديث ابن عجلان به وله طرق عند ابن حبان، ح: ٥٢١ وغيره.

Comments:

Obviously, this diminution of reward is due to devilish insinuations, stray thoughts, lack of concentration, absence or lack of humbleness, and improper or imperfect performance of various obligatory parts of the prayer.

Chapter (...) What Has Been Narrated Concerning Shortening The Prayer

(المعجم ١٢٣، ١٢٤) - بَابُ تَخْفِيفِ الصَّلَاةِ (التحفة ١٢٨)

790. It was reported from Suyān, from ‘Amr that he heard from Jābir that Mu‘ādh used to pray with the Prophet ﷺ, then return and lead them. One time he^[2] said “Lead his people” in prayer. One night, the Prophet ﷺ delayed the prayer. One time he said “the *Ishā*’.” So Mu‘ādh prayed with the Prophet ﷺ, then returned to lead

٧٩٠ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو سَمِعَهُ مِنْ جَابِرٍ: كَانَ مُعَاذٌ يُصَلِّيَ مَعَ النَّبِيِّ ﷺ ثُمَّ يَرْجِعُ فَيُؤَمِّنَا. قَالَ مَرَّةً: ثُمَّ يَرْجِعُ فَيُصَلِّيَ بِقَوْمِهِ. فَأَخَّرَ النَّبِيُّ ﷺ لَيْلَةَ الصَّلَاةِ وَقَالَ مَرَّةً الْعِشَاءَ. فَصَلَّى مُعَاذٌ مَعَ النَّبِيِّ ﷺ ثُمَّ جَاءَ يَوْمٌ قَوْمُهُ فَقَرَأَ

[1] In some of the manuscripts there is a discrepancy in the sequence here.

[2] The author narrated this from Ahmad bin Hanbal (3:308), who narrated from Sufyan bin ‘Uyaynah. It is Ahmad saying: “He said one time” meaning Sufyan said one time. And “Abū Az-Zubair said” and the remainder is Sufyan saying that Abū Az-Zubair said, etc. ‘Amr is ‘Amr bin Dinār.

his people in prayer. He started reciting *Al-Baqarah*. One member of the congregation broke off (from the prayer), and prayed (by himself). He was told: “You have become a hypocrite!” He replied: “No, I have not become a hypocrite,” then he went to the Prophet ﷺ, and said: “O Messenger of Allāh! Mu‘ādh prays with you, then comes back to lead us (in prayer). And we are caretakers of camels that require watering, and (we) work with our hands, and (yet) he came to lead us in prayer and recited *Al-Baqarah*.”

So he said: “O Mu‘ādh, are you the one who causes problems (and difficulty)? Are you the one who causes problems (and difficulty)? Recite such (a *Sūrah*), recite such (a *Sūrah*).” (*Ṣaḥīḥ*)

Abū Az-Zubair said:“(These were): Glorify the Name of your Lord, the Most High,^[1] and: By the Night, when it covers.”^[2] So we mentioned that to ‘Amr and he said: “I think that he did mention these (*Sūrahs*).”

تخریج: أخرجه مسلم، الصلاة، باب القراءة في العشاء، ح: ٤٦٥ من حديث سفيان بن عيينة به وهو في المسند للإمام أحمد: ٣/٣٠٨ ورواه البخاري، ح: ٧٠٠ من حديث عمرو بن دينار به.

Comments:

1. The *Imām* should have consideration and regard for those praying behind him. He should keep the length of the prayer moderate.
2. The Companions thought of one lagging behind and skipping congregation prayer as a hypocrite.

791. Ubayy bin Ka‘b narrated that he visited Mu‘ādh bin Jabal, and he was leading a group in the *Maghrib*

الْبَقَرَةَ، فَأَعْتَزَلَ رَجُلٌ مِنَ الْقَوْمِ فَصَلَّى، فَقِيلَ: نَافَقْتَ يَا فُلَانُ! فَقَالَ: مَا نَافَقْتُ، فَأَتَى النَّبِيَّ ﷺ فَقَالَ: إِنَّ مَعَاذًا يُصَلِّي مَعَكَ ثُمَّ يَرْجِعُ فَيُؤْمِنُنَا يَا رَسُولَ اللَّهِ ﷺ! وَإِنَّمَا نَحْنُ أَصْحَابُ نَوَاضِحٍ وَنَعْمَلُ بِأَيْدِينَا وَإِنَّهُ جَاءَ يُؤْمِنُنَا فَقَرَأَ بِسُورَةِ الْبَقَرَةِ. فَقَالَ: «يَا مَعَاذُ! أَفَتَانَ أَنْتَ أَفَتَانَ أَنْتَ أَقْرَأُ بِكَذَا، أَقْرَأُ بِكَذَا» - قَالَ أَبُو الزُّبَيْرِ: «سَجَّ اسْمَ رَبِّكَ الْأَعْلَى»، «وَاللَّيْلِ إِذَا يَغْشَى» فَذَكَرْنَا لِعَمْرٍو، فَقَالَ: أَرَأَاهُ قَدْ ذَكَرَهُ.

٧٩١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ:

حَدَّثَنَا طَالِبُ بْنُ حَبِيبٍ: سَمِعْتُ عَبْدَ الرَّحْمَنِ

[1] *Sūrat Al-A‘lā’* 87.

[2] *Sūrat Al-Lail* 92.

prayer... (the rest of the narration is similar to no. 790, except that in this narration, it is reported:) The Prophet ﷺ said: “O Mu‘adh! Do not be one who causes problems; for the old, the weak, the one who has errands and the traveler (all) pray behind you.” (*Da‘īf*)

ابن جَابِرٍ يُحَدِّثُ عَنْ حَزْمِ بْنِ أَبِي بِنِ كَعْبٍ أَنَّهُ أَتَى مُعَاذَ بْنَ جَبَلٍ وَهُوَ يُصَلِّي بِقَوْمٍ صَلَاةَ الْمَغْرِبِ فِي هَذَا الْخَبَرِ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا مُعَاذُ! لَا تَكُنْ فَتَانًا فَإِنَّهُ يُصَلِّي وَرَاءَكَ الْكَبِيرُ وَالضَّعِيفُ وَذُو الْحَاجَةِ وَالْمُسَافِرُ».

تخريج: [إسناده ضعيف] وأخرجه البخاري في التاريخ الكبير: ١١٠/٣ عن موسى بن إسماعيل به * طالب بن حبيب ضعفه البخاري والجمهور.

Comments:

Shaikh Al-Albānī has explained that the word "traveler" in the aforementioned *Hadīth* is an interpolation. It is not correct in this *Hadīth*.

792. It was reported from Sulaiman, from Abū Šāliḥ, from one of the Prophet’s ﷺ Companions that he asked a person: “What (supplication) do you say in the prayer?” The man replied: “I say the *Tashah-hud*, then say: ‘*Allāhumma innī as‘aluka l-jannah, wa a‘ūdhu bika minan-nār* (O Allāh, I ask you for Paradise, and seek Your refuge from the Fire). Indeed, I am not capable of your mumblings nor the mumblings of Mu‘adh!’” So the Prophet ﷺ responded: “Around this (meaning) we mumble!” (*Da‘īf*)

٧٩٢ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي صَالِحٍ، عَنْ بَعْضِ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: قَالَ النَّبِيُّ ﷺ لِرَجُلٍ: «كَيْفَ تَقُولُ فِي الصَّلَاةِ؟» قَالَ: أَتَشْهَدُ وَأَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ، وَأَعُوذُ بِكَ مِنَ النَّارِ. أَمَا إِنِّي لَا أَحْسِنُ دُنْدَتَكَ وَلَا دُنْدَتَةَ مُعَاذٍ. فَقَالَ النَّبِيُّ ﷺ: «حَوْلَهَا تُدْنِدُنُ».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤٧٤/٣ من حديث زائدة به وللحديث شواهد كثيرة عند ابن خزيمة، ح: ٧٢٥ وابن حبان، ح: ٥١٤ وغيرهما * الأعمش مدلس وعنعن، والحديث الآتي (٧٩٣) يعني عنه.

793. It was reported from Muḥammad bin ‘Ajlān, from ‘Ubaidullāh bin Miqsam, from Jābir, he mentioned the story of Mu‘adh. He said: “He — meaning

٧٩٣ - حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا مُحَمَّدُ بْنُ عَجْلَانَ عَنْ عَبْدِ اللَّهِ بْنِ مِقْسَمٍ، عَنْ جَابِرٍ ذَكَرَ قِصَّةَ

the Prophet ﷺ — asked: ‘What do you do, O nephew, when you pray?’ He said: ‘I recite the *Fātiḥah*, and ask Allāh for Paradise, and seek His refuge from the Fire (of Hell). For I do not know your mumblings, nor the mumblings of Mu‘ādh.’” The Prophet ﷺ said: ‘Mu‘ādh and I (mumble) around these two (matters).’” Or similar to this. (*Hasan*)

مُعَاذٍ قَالَ: وَقَالَ - يَعْنِي النَّبِيَّ ﷺ - لِفَتَى: «كَيْفَ تَصْنَعُ يَا ابْنَ أَخِي! إِذَا صَلَّيْتَ؟» قَالَ: أَقْرَأُ بِفَاتِحَةِ الْكِتَابِ، وَأَسْأَلُ اللَّهَ الْجَنَّةَ، وَأَعُوذُ بِهِ مِنَ النَّارِ، وَإِنِّي لَا أَدْرِي مَا دَنْدَنْتَكَ وَلَا دَنْدَنُةَ مُعَاذٍ. فَقَالَ النَّبِيُّ ﷺ: «إِنِّي وَمُعَاذٌ حَوْلَ هَاتَيْنِ»، أَوْ نَحْوَ هَذَا.

تخريج: [حسن] أخرجه أحمد: ٣٠٢/٣ من حديث محمد بن عجلان به وصرح بالسماع وصححه ابن خزيمة، ح: ١٦٣٤ وانظر الحديث السابق وح: ٥٩٩.

794. It was reported from Al-A‘raj, from Abū Hurairah, that the Prophet ﷺ said: “When one of you leads others in prayer, then let him shorten it, for there are (behind him) weak, sick, and old people. And if he prays by himself, then let him lengthen as (long) as he pleases.” (*Ṣaḥīh*) •

٧٩٤ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا صَلَّى أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفْ فَإِنَّ فِيهِمُ الضَّعِيفَ وَالسَّقِيمَ وَالْكَبِيرَ، وَإِذَا صَلَّى لِنَفْسِهِ فَلْيَطْوِلْ مَا شَاءَ».

تخريج: أخرجه البخاري، الأذان، باب: إذا صلى لنفسه فليطول ما شاء، ح: ٧٠٣ من حديث مالك به وهو في الموطأ (يحيى): ١٣٤/١.

795. It was reported from Ibn Al-Musayyab and Abū Salamah from Abū Hurairah that the Prophet ﷺ said: “When one of you leads others in prayer, then let him shorten it, for there are (behind him) sick and old (people), and those who have (other) duties (to fulfill).” (*Ṣaḥīh*)

٧٩٥ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ ابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا صَلَّى أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفْ فَإِنَّ فِيهِمُ السَّقِيمَ وَالشَّيْخَ الْكَبِيرَ وَذَا الْمَحَاجَةِ».

تخريج: [صحيح] أخرجه أحمد: ٢٧١/١ عن عبدالرزاق به وهو في المصنف له، ح: ٣٧١٣ وانظر الحديث السابق.

Comments:

Light or short prayer means to be moderate in length, by not reciting too long for the followers.

Chapter 124,125. Recitation In *Zuhr*

797. 'Atā' bin Abī Rabāh reported from Abū Hurairah, may Allāh be pleased with him, that he said: "In every prayer there is recitation — those that the Messenger of Allāh ﷺ used to recite out loud to us, we have recited out loud to you, and those that he used to (recite) silently, we have kept it silent from you." (*Sahih*)

تخريج: أخرجه مسلم، الصلاة، باب وجوب قراءة فاتحة في كل ركعة... إلخ، ح: ٣٩٦ من حديث حبيب بن الشهيد والبخاري، الأذان، باب القراءة في الفجر، ح: ٧٧٢ من حديث عطاء بن أبي رباح به.

Comments:

Scholars are unanimous in agreement that the Qur'an is recited aloud in the first two *Rak'ah* of *Maghrib* and *'Ishā'*, and both *Rak'ahs* for *Fajr*, the Friday prayer, *'Eid* and the *Istisqā'* (seeking rain) prayers, while it is recited quietly during all of *Zuhr*, *'Aṣr*, the third *Rak'ah* of *Maghrib* and the last two *Rak'ahs* of the *'Ishā'* prayers.

798. It was reported from Abū Qatādah, who said: "The Messenger of Allāh ﷺ would lead us in prayer, and in the *Zuhr* and *'Aṣr* prayers, in the first two *Rak'ah*, he would recite *Fātiḥatil-Kitāb* and another *Sūrah*. Sometimes he would make us hear a Verse (that he was reciting). And he would lengthen the first *Rak'ah* of *Zuhr*, and make the second one short. And he would do the same for the *Ṣubḥ* prayer." (*Sahih*)

Abū Dāwud said: Musad-dad^[1]

(المعجم ١٢٤، ١٢٥) - بَابُ الْقِرَاءَةِ فِي

الظُّهْرِ (التحفة ١٣٠)

٧٩٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ عَنْ قَيْسِ بْنِ سَعْدٍ وَعُمَارَةَ بْنِ مَيْمُونٍ وَحَبِيبٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: فِي كُلِّ صَلَاةٍ يُقْرَأُ، فَمَا أَسْمَعْنَا رَسُولَ اللَّهِ ﷺ أَسْمَعْنَاكُمْ وَمَا أَخْفَى عَلَيْنَا أَخْفَيْنَا عَلَيْكُمْ.

٧٩٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ هِشَامِ بْنِ أَبِي عَبْدِ اللَّهِ؛ ح: وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنِ الْحَجَّاجِ - وَهَذَا لَفْظُهُ - عَنْ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ - قَالَ ابْنُ الْمُثَنَّى: وَأَبِي سَلَمَةَ ثُمَّ اتَّفَقَا - عَنْ أَبِي قَتَادَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِنَا فَيَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ بِفَاتِحَةِ الْكِتَابِ وَسُورَتَيْنِ، وَيُسْمِعُنَا الْآيَةَ أحيانًا، وَكَانَ يَطْوِلُ الرَّكْعَةَ الْأُولَى مِنَ الظُّهْرِ وَيَقْصُرُ الثَّانِيَةَ وَكَذَلِكَ فِي الصُّبْحِ.

[1] Abū Dāwūd narrated this from Musad-dad and also with another chain from Ibn Al-Muthanna.

did not mention: “*Fātiḥatil-Kitāb* and another *Sūrah*.”

قَالَ أَبُو دَاوُدَ: لَمْ يَذْكُرْ مُسَدَّدٌ فَاتِحَةَ الْكِتَابِ وَسُورَةً.

تخریج: أخرجه مسلم، الصلاة، باب القراءة في الظهر والعصر، ح: ٤٥١ عن محمد بن المثنى والبخاري، الأذان، باب القراءة في العصر، ح: ٧٦٢ من حديث يحيى بن أبي كثير عن عبدالله بن أبي قتادة به.

799. (There is another chain) from ‘Abdullāh bin Abī Qatādah, from his father with some of this (as in no. 778), and he added: “In the last two (*Rak’ahs*) he would (only) recite *Fātiḥatil-Kitāb*.” Hammām (one of the narrators) added: “And he would lengthen the first *Rak’ah* more than the second one, and he would do the same for *‘Ashr* and *Al-Ghadāh* (the morning, *Fajr*) prayer.” (*Ṣaḥīḥ*)

٧٩٩ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هَمَّامٌ وَأَبَانُ بْنُ يَزِيدَ الْعَطَّارُ عَنْ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ يَبْغُضُ هَذَا وَزَادَ: فِي الْأَخْرَيْنِ بِفَاتِحَةِ الْكِتَابِ وَزَادَ عَنْ هَمَّامٍ قَالَ: وَكَانَ يُطَوِّلُ فِي الرَّكْعَةِ الْأُولَى مَا لَا يُطَوِّلُ فِي الثَّانِيَةِ، وَهَكَذَا فِي صَلَاةِ الْعَصْرِ وَهَكَذَا فِي صَلَاةِ الْغَدَاةِ.

تخریج: أخرجه مسلم، من حديث يزيد بن هارون، انظر الحديث السابق والبخاري، الأذان، باب: يقرأ في الآخرين بفاتحة الكتاب، ح: ٧٧٦ من حديث همام به.

Comments:

This is among the *Aḥādīth* proving that *Al-Fātiḥah* is recited in each *Rak’ah* of the prayer.

800. (There is another chain similar to no. 798) from ‘Abdullāh bin Abī Qatādah, from his father who said: “So we presumed that he (ﷺ) intended by this that the people catch the first *Rak’ah*.” (*Ṣaḥīḥ*)

٨٠٠ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: فَظَنَّنَا أَنَّهُ يُرِيدُ بِذَلِكَ أَنْ يُدْرِكَ النَّاسُ الرَّكْعَةَ الْأُولَى.

تخریج: متفق عليه، انظر الحديث السابق وهو في مصنف عبدالرزاق، ح: ٢٦٧٥.

801. Abū Ma‘mar said: “We asked *Khabbāb*: ‘Did the Messenger of Allāh ﷺ used to recite in *Zuhr* and *‘Ashr*?’ He said, ‘Yes.’ We said: ‘And how could you tell that?’ He replied: ‘By the movement of his

٨٠١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَّاحِدِ ابْنُ زِيَادٍ عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أَبِي مَعْمَرٍ قَالَ: قُلْنَا لِحَبَّابٍ: هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ؟ قَالَ:

beard.” (*Ṣaḥīḥ*)

نَعَمْ. قُلْنَا: بِمَ كُنْتُمْ تَعْرِفُونَ ذَلِكَ؟ قَالَ:
بِاضْطِرَابِ لِحْيَتِهِ.

تخریج: أخرجه البخاري، الأذان، باب رفع البصر إلى الإمام في الصلاة، ح: ٧٤٦ من حديث عبد الواحد بن زياد به.

802. Mūḥammad bin Juḥādah reported from a man, from ‘Abdullāh bin Abī Awfā that the Prophet ﷺ would stand in the first *Rak’ah* of *Zuhr* until no footsteps could be heard. (*Da’īf*)

٨٠٢ - حَدَّثَنَا عُمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَانٌ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا مُحَمَّدُ بْنُ جِحَادَةَ عَنْ رَجُلٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُومُ فِي الرَّكْعَةِ الْأُولَى مِنْ صَلَاةِ الظُّهْرِ حَتَّى لَا يَسْمَعَ وَقَعَ قَدَمِ.

تخریج: [إسناده ضعيف] أخرجه أحمد: ٣٥٦/٤ عن عفان به * رجل: مجهول، وروى البيهقي: ٦٦/٢ بإسناد ضعيف جداً وسمى الرجل المبهم: طرفه الحضرمي وهو مجهول الحال وجزم الضياء وغيره بأنه هو الواقع في هذا الإسناد ولم يذكروا دليلاً له.

Comments:

One may recite only *Al-Fātiḥah* in the last two *Rak’ahs* of *Zuhr* and *‘Asr* prayers or one may also recite more of the Qur’ān. This is also borne out in the following *Ḥadīth* (no. 804).

**Chapter 125,126. Shortening
The Last Two *Rak’ah***

(المعجم ١٢٥، ١٢٦) - بَابُ تَخْفِيفِ
الْأُخْرَيْنِ (التحفة ١٣١)

803. Jābir bin Samurah said that ‘Umar said to Sa’d: “People have complained (to me) regarding you, so much so that they have even complained about (your) prayer.” He replied: “As for me, I lengthen the first two (*Rak’ahs*), and shorten the last two. And I do not ignore what I used to follow of the prayer of the Messenger of Allāh ﷺ.” ‘Umar said: “And that is what (I) thought of you.” (*Ṣaḥīḥ*)

٨٠٣ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ أَبِي عَوْنٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: قَالَ عُمَرُ لِسَعْدٍ: قَدْ شَكَكَ النَّاسُ فِي كُلِّ شَيْءٍ حَتَّى فِي الصَّلَاةِ. قَالَ: أَمَا أَنَا فَأَمُدُّ فِي الْأُولَيْنِ وَأَحْذِفُ فِي الْأُخْرَيْنِ وَلَا أَلُو مَا اقْتَدَيْتَ بِهِ مِنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ. قَالَ: ذَلِكَ الظَّنُّ بِكَ.

تخریج: أخرجه البخاري، الأذان، باب: يطول الصلاة في الأوليين ويحذف في الأخريين، ح: ٧٧٠ ومسلم، الصلاة، باب القراءة في الظهر والعصر، ح: ٤٥٣ من حديث شعبة به.

804. Abū Sa‘eed Al-Khudrī said: “We estimated (the length of time) that the Messenger of Allāh ﷺ stood for *Zuhr* and ‘*Asr*. So we estimated that he stood in the first two *Rak‘ah* of *Zuhr* for around (the time it takes to recite) thirty verses — the length of *Alif Lām Mīm Tanzīl As-Sajdah*.^[1] And we estimated that he stood half of that length in the last two *Rak‘ahs*. And we estimated that he stood in ‘*Asr* for the first two *Rak‘ahs* as he stood in the last two of *Zuhr*. And he stood in the last two *Rak‘ahs* of ‘*Asr* around half that the length.” (*Sahīh*)

٨٠٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ يَعْنِي التَّمِيمِيَّ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا مَنْصُورٌ عَنْ الْوَلِيدِ بْنِ مُسْلِمٍ الْهَجِيمِيِّ، عَنْ أَبِي الصَّدِّيقِ النَّجَّيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: حَزَرْنَا قِيَامَ رَسُولِ اللَّهِ ﷺ فِي الظُّهْرِ وَالْعَصْرِ فَحَزَرْنَا قِيَامَهُ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنَ الظُّهْرِ قَدْرَ ثَلَاثِينَ آيَةً، قَدْرَ آلَمِ تَنْزِيلِ السَّجْدَةِ، وَحَزَرْنَا قِيَامَهُ فِي الْأُخْرَيَيْنِ عَلَى النِّصْفِ مِنْ ذَلِكَ، وَحَزَرْنَا قِيَامَهُ فِي الْأُولَيَيْنِ مِنَ الْعَصْرِ عَلَى قَدْرِ الْأُخْرَيَيْنِ مِنَ الظُّهْرِ، وَحَزَرْنَا قِيَامَهُ فِي الْأُخْرَيَيْنِ مِنَ الْعَصْرِ عَلَى النِّصْفِ مِنْ ذَلِكَ.

تخریج: أخرجه مسلم، الصلاة، باب القراءة في الظهر والعصر، ح: ٤٥٢ من حديث هشيم به.

Chapter 126,127. The Amount Of Recitation In *Zuhr* And ‘*Asr*

(المعجم ١٢٦، ١٢٧) - بَابُ قَدْرِ الْقِرَاءَةِ فِي صَلَاةِ الظُّهْرِ وَالْعَصْرِ (التحفة ١٣٢)

805. Jābir bin Samurah said that the Messenger of Allāh ﷺ would recite in *Zuhr* and ‘*Asr* with *Was-samā’ waṭ-ṭāriq*^[2] and *Was-samā’ dhātil-burūj*^[3] and *Sūrahs* similar to them. (*Hasan*)

٨٠٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ بِالسَّمَاءِ وَالطَّارِقِ وَالسَّمَاءِ ذَاتِ الْبُرُوجِ وَنَحْوَهُمَا مِنَ السُّورِ.

تخریج: [إسناده حسن] أخرجه الترمذي، الصلاة، باب ما جاء في القراءة في الظهر والعصر، ح: ٣٠٧ والنسائي، ح: ٩٨٠ من حديث حماد بن سلمة به وقال الترمذي: "حسن صحيح" وصححه ابن حبان، ح: ٤٦٥.

806. It was reported from Simāk who said: “I heard Jābir bin Samurah say: ‘When the sun

٨٠٦ - حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مَعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكٍ قَالَ: سَمِعَ

[1] *As-Sajdah* (32).

[2] *Aṭ-Ṭāriq* (86)

[3] *Al-Burūj* (85)

started its descend (from its zenith), the Messenger of Allāh ﷺ would pray *Zuhr*. And he would recite the likes of *Wal-laili idhā yaghsha*,^[1] and he would do likewise for 'Aṣr, and all the other prayers as well, except for the *Ṣubḥ* prayer, for he would lengthen it." (*Sahih*)

جَابِرُ بْنُ سَمُرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَدْحَضَتِ الشَّمْسُ صَلَّى الظُّهْرَ وَقَرَأَ بِنَحْوِ: وَاللَّيْلِ إِذَا يَغْشَى، وَالْعَصْرَ كَذَلِكَ وَالصَّلَوَاتِ كَذَلِكَ، إِلَّا الصُّبْحَ فَإِنَّهُ كَانَ يُطِيلُهَا.

تخریج: أخرجه مسلم، الصلاة، باب القراءة في الصبح، ح: ٤٥٩ من حديث شعبة به.

807. It was reported from Abū Mijlaz, from Ibn 'Umar: "The Prophet ﷺ once prostrated during the *Zuhr* prayer, then stood up and performed *Rukū'*. So we thought that he had recited *Tanzil as-sajdah*."^[2] (*Da'if*)

Ibn 'Eisā said: No one mentioned Umayyah except for Mu'tamir.^[3]

٨٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ وَزَيْدُ بْنُ هَارُونَ وَهُسَيْنٌ عَنْ سُلَيْمَانَ التَّمِيمِيِّ، عَنْ أُمِّيَّةَ، عَنْ أَبِي مِجْلَزٍ، عَنْ ابْنِ عَمْرٍ: أَنَّ النَّبِيَّ ﷺ سَجَدَ فِي صَلَاةِ الظُّهْرِ ثُمَّ قَامَ فَرَكَعَ فَرَأَيْنَا أَنَّهُ قَرَأَ تَنْزِيلَ السَّجْدَةِ. قَالَ ابْنُ عَيْسَى: لَمْ يَذْكُرْ أُمِّيَّةَ أَحَدٌ إِلَّا مُعْتَمِرًا.

تخریج: [إسناده ضعيف] أخرجه أحمد: ٨٣/٢ عن يزيد بن هارون به ولم يذكر: عن "أمية" وقال سليمان التيمي: "ولم أسمعه من أبي مجلز" وسمعه من أمية، بينه حديث المعتمر، وأمية مجهول (تقريب) وغفل الحاكم عن هذه العلة القادحة فصححه على شرط الشيخين: ٢٢١/١ ووافقه الذهبي(!).

808. 'Abdullāh bin 'Ubaidullāh said: "I, along with some other youth from Banū Hāshim, visited Ibn 'Abbās. So we asked one of the youth among us: 'Ask Ibn 'Abbās if the Messenger of Allāh ﷺ used to recite in *Zuhr* and 'Aṣr.' He (Ibn 'Abbās) said: 'No, no!' Someone

٨٠٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ مُوسَى بْنِ سَالِمٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُبَيْدِ اللَّهِ قَالَ: دَخَلْتُ عَلَى ابْنِ عَبَّاسٍ فِي شَبَابٍ مِنْ بَنِي هَاشِمٍ فَقُلْنَا لِشَابٍّ مِّنَّا: سَلِ ابْنَ عَبَّاسٍ أَكَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي

[1] *Al-Lail* (92)

[2] *As-Sajdah* (32).

[3] Abū Dāwud narrated this from Muḥammad bin 'Eisā, and his statement here indicates that out of the three he heard it from, only this one mentioned that it was from Sulaimān At-Taimī from Umayyah, from Abū Mijlaz, the remainder did not mention Umayyah in the chain, but Sulaimān from Abū Mijlaz.

said: 'He might have recited to himself.' He replied: 'Woe to you, this is worse than the first one! He (ﷺ) was a servant commanded (by Allāh), and he proclaimed what he was sent with. And we^[1] were not specified except in three matters: We were commanded with *Isbāgh* during *Wuḍū'*, and not to eat from charity, and not to allow a donkey to mate with a horse."^[2] (*Hasan*)

الظُّهْرِ وَالْعَصْرِ؟ فَقَالَ: لَا، لَا. فَقِيلَ لَهُ: لَعَلَّهُ كَانَ يَقْرَأُ فِي نَفْسِهِ، فَقَالَ: حَمْسًا هَذِهِ سُرٌّ مِنَ الْأَوْلَى، كَانَ عَبْدًا مَأْمُورًا بَلَّغَ مَا أُرْسِلَ بِهِ، وَمَا اخْتَصَّنَا دُونَ النَّاسِ بِشَيْءٍ إِلَّا بِثَلَاثِ حِصَالٍ: أَمْرُنَا أَنْ نُسَبِّحَ الْوُضُوءَ وَأَنْ لَا نَأْكُلَ الصَّدَقَةَ وَأَنْ لَا نُتْرَى الْجَمَارَ عَلَى الْفَرَسِ.

تخریج: [إسناده حسن] أخرجه الترمذي، الجهاد، باب ما جاء في كراهية أن يتزى الحمر على الخيل، ح: ١٧٠١ وابن ماجه، ح: ٤٢٦ والنسائي، ح: ١٤١ من حديث موسى بن سالم به وقال الترمذي: "حسن صحيح" وللحديث طرق وقول ابن عباس هذا منسوخ، لأنه ثبت أنه قال: "اقرأ خلف الإمام بفاتحة الكتاب" رواه ابن المنذر، الأوسط: ١٠٩/٣ وغيره وسنده صحيح وصححه البيهقي في كتاب القراءة خلف الإمام، فعلم أن المأموم إذا كان مأمورًا بالقراءة فكيف الإمام؟.

809. Ibn ‘Abbās said: “I do not know if the Prophet ﷺ used to recite in *Zuhr* and *Aṣr* or not.” (*Ṣaḥīḥ*)

٨٠٩ - حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ: حَدَّثَنَا هَشِيمٌ: أَخْبَرَنَا حُصَيْنٌ عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَا أَدْرِي أَكَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ أَمْ لَا.

تخریج: [إسناده صحيح] أخرجه أحمد: ٢٤٩/١ من حديث هشيم به وهو منسوخ، انظر الحديث السابق.

Chapter 127,128. The Amount Of Recitation In *Maghrib*

810. Ibn ‘Abbās said that Umm Al-Faḍl bint Al-Hārith heard him while he was reciting *Wal-mursalāti ‘urfan*.^[3] She said: “O son, you have reminded me (of something)

(المعجم ١٢٧، ١٢٨) - بَابُ قَدْرِ الْقِرَاءَةِ فِي الْمَغْرِبِ (التحفة ١٣٣)

٨١٠ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ أُمَّ الْفَضْلِ بِنْتَ الْحَارِثِ سَمِعَتْهُ وَهُوَ يَقْرَأُ وَالْمُرْسَلَاتِ عُرْفًا،

[1] Meaning Banū Hāshim, the relatives of the Messenger ﷺ.

[2] They differ over the meaning of *Isbāgh* here in relation to *Wuḍū'*, and it appears that it means to wash each part three times for those that are washed more than once, and that this is specific for his ﷺ family. This narration is also recorded by Aḥmad (1:249) At-Tirmidhī, and An-Nasā'ī.

[3] *Al-Mursalāt* (77).

by reciting this *Sūrah* — this was the last that I heard the Messenger of Allāh ﷺ recite, in *Maghrib*.” (*Ṣaḥīḥ*)

فَقَالَتْ: يَا بَنِيَّ لَقَدْ ذَكَرْتَنِي بِقِرَاءَتِكَ هَذِهِ السُّورَةَ إِنَّهَا لِأَخْرُ مَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ بِهَا فِي الْمَغْرِبِ.

تخريج: أخرجه البخاري، الأذان، باب القراءة في المغرب، ح: ٧٦٣ ومسلم، الصلاة، باب القراءة في الصبح، ح: ٤٦٢ من حديث مالك به وهو في الموطأ (يحيى): ٧٨/١.

811. Jubair bin Muṭ‘im said: “I heard the Prophet ﷺ recite *Aṭ-Ṭūr*^[1] during *Maghrib*.” (*Ṣaḥīḥ*)

٨١١ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ بِالطُّورِ فِي الْمَغْرِبِ.

تخريج: أخرجه البخاري، الأذان، باب الجهر في المغرب، ح: ٧٦٥ ومسلم، الصلاة، باب القراءة في الصبح، ح: ٤٦٢ من حديث مالك به وهو في الموطأ (يحيى): ٧٨/١.

812. It was reported from Ibn Juraij (who said): “Ibn Abī Mulaikah narated to me from ‘Urwah bin Az-Zubair, from Marwān bin Al-Ḥakam who said: ‘Zaid bin Thābit said to me: “Why do you recite the short *Mufaṣṣal*^[2] (*Sūrahs*) during *Maghrib*, even though I have seen the Messenger of Allāh ﷺ recite the longer of the two?” He (Ibn Abī Mulaikah) said: “I said: ‘Which one is the longer of the two?’ He replied: ‘*Al-A’rāf*, and the other one is *Al-An‘ām*.”” And I (Ibn Juraij) asked Ibn Abī Mulaikah so he said to me, that to him they are *Al-Mā’idah* and *Al-A’rāf*. (*Ṣaḥīḥ*)

٨١٢ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ ابْنِ جُرَيْجٍ، حَدَّثَنِي ابْنُ أَبِي مُلَيْكَةَ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ مَرْوَانَ بْنِ الْحَكَمِ قَالَ: قَالَ لِي زَيْدُ بْنُ ثَابِتٍ: مَا لَكَ تَقْرَأُ فِي الْمَغْرِبِ بِقِصَارِ الْمُفَصَّلِ وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ فِي الْمَغْرِبِ بِطُولِي الطُّوَلَيْنِ؟ قَالَ: قُلْتُ: مَا طَوْلِي الطُّوَلَيْنِ؟ قَالَ: الْأَعْرَافُ وَالْآخِرُ الْأَنْعَامُ، وَسَأَلْتُ أَنَا ابْنَ أَبِي مُلَيْكَةَ فَقَالَ لِي مِنْ قِبَلِ نَفْسِهِ: الْمَائِدَةُ وَالْأَعْرَافُ.

تخريج: أخرجه البخاري، الأذان، باب القراءة في المغرب، ح: ٧٦٤ من حديث ابن جريج به مختصراً وهو في مصنف عبدالرزاق: ٢٦٩١.

[1] *Aṭ-Ṭūr* (52).

[2] See the *Tafsīr* of Ibn Kathīr, *Sūrah Qāf* (9:215) published by Darussalam.

Comments:

We learn from these *Aḥādīth* that the Messenger of Allāh (ﷺ) recited long *Sūrah*s on some occasions. The *Imām* should take into consideration the circumstances and the needs of those whom he is leading in prayer.

Chapter 128,129. Those Who Claimed A Lesser Amount (Should Be Recited)

(المعجم ١٢٨، ١٢٩) - بَابُ مَنْ رَأَى التَّخْفِيفَ فِيهَا (التحفة ١٣٤)

813. Hishām bin ‘Urwah narrated: “My father used to recite in *Maghrib* similar to what you recite: *Wal-‘Ādiyāt*,^[1] and others similar (in length) to it.” (*Ṣaḥīḥ*)
Abū Dāwud said: This shows that is abrogated. And this is more correct.

٨١٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ: أَنَّ أَبَاهُ كَانَ يَقْرَأُ فِي صَلَاةِ الْمَغْرِبِ بِنَحْوِ مَا تَقْرَأُونَ وَالْعَادِيَاتِ وَنَحْوَهَا مِنَ السُّورِ. قَالَ أَبُو دَاوُدَ: هَذَا يَدُلُّ أَنَّ ذَلِكَ مَنْسُوخٌ. وَقَالَ أَبُو دَاوُدَ: هَذَا أَصَحُّ.

تخریج: [إسناده صحيح] أخرجه البيهقي: ٣٩٢/٢ من حديث أبي داود به وقول أبي داود رحمه الله غير صحيح.

814. ‘Amr bin *Shu‘aib* narrated from his father, from his grandfather, that he said: “There is no *Sūrah* from the *Mufaṣṣal*, small or large, except that I have heard the Messenger of Allāh (ﷺ) leading the people with it in an obligatory prayer.” (*Da‘īf*)

٨١٤ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ السَّرْحَسِيُّ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ إِسْحَاقَ يُحَدِّثُ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّهُ قَالَ: مَا مِنْ الْمُفْصَلِ سُورَةٍ صَغِيرَةٍ وَلَا كَبِيرَةٍ إِلَّا وَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَوْمَ النَّاسِ بِهَا فِي الصَّلَاةِ الْمَكْتُوبَةِ.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٣٨٨/٢ من حديث وهب بن جرير به * محمد بن إسحاق مدلس تقدم: ٣١٣ ولم أجد تصريح سماعه.

815. It was reported from An-Nazzāl bin ‘Ammār, from Abū ‘Uthmān An-Nahdī that he prayed *Maghrib* behind Ibn Mas‘ūd, and he recited: *Qul huwā Allāhu aḥad*.^[2] (*Da‘īf*)

٨١٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا قُرَّةٌ عَنِ النَّزَّالِ بْنِ عَمَّارٍ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ: أَنَّهُ صَلَّى خَلْفَ ابْنِ مَسْعُودٍ الْمَغْرِبَ فَقَرَأَ بِقَوْلِ هُوَ اللَّهُ أَحَدٌ.

[1] *Al-‘Ādiyāt* (100).

[2] *Al-Ikhlās* (112).

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٣٩١/٢ من حديث أبي داود به * النزال: مجهول الحال، لم يوثقه غير ابن حبان.

Chapter 129,130. A Person Repeating The Same *Sūrah* In Both The *Rak'ah*

(المعجم ١٢٩، ١٣٠) - بَابُ الرَّجْلِ يُعِيدُ سُورَةَ وَاحِدَةً فِي الرَّكَعَتَيْنِ (التحفة ١٣٥)

816. Mu'ādh bin 'Abdullāh Al-Juhānī said that a person from the tribe of Juhainah informed him, that he heard the Prophet ﷺ recite *Idha zulzilatil-ard*^[1] in the *Ṣubh* prayer in both the *Rak'ahs*. (He said:) "I don't know whether the Messenger of Allāh ﷺ forgot, or he did so intentionally." (*Hasan*)

٨١٦ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو عَنْ ابْنِ أَبِي هَلَالٍ، عَنْ مُعَاذِ بْنِ عَبْدِ اللَّهِ الْجُهَيْنِيِّ أَنَّ رَجُلًا مِنْ جُهَيْنَةَ أَخْبَرَهُ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقْرَأُ فِي الصُّبْحِ إِذَا زُلْزِلَتِ الْأَرْضُ فِي الرَّكَعَتَيْنِ كِلَيْتَهُمَا، فَلَا أُدْرِي أُنْسِيَ رَسُولُ اللَّهِ ﷺ أَمْ قَرَأَ ذَلِكَ عَمْدًا.

تخریج: [إسناده حسن] أخرجه البيهقي: ٣٩٠/٢ من حديث أبي داود به.

Comments:

Repeating the same *Sūrah* in a single prayer is permissible.

Chapter 130,131. The Recitation Of *Al-Fajr*

(المعجم ١٣٠، ١٣١) - بَابُ الْقِرَاءَةِ فِي الْفَجْرِ (التحفة ١٣٦)

817. 'Amr bin Huraith said: "It is as if I am hearing the voice of the Prophet ﷺ, reciting in the morning prayer: 'So verily, I swear by the (planets) that recede; and by (the planets) that move swiftly and hide themselves.'"^[2] (*Ṣahih*)

٨١٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: أَخْبَرَنَا عَيْسَى بْنُ يَعْنَى عَنْ ابْنِ يُونُسَ، عَنْ إِسْمَاعِيلَ، عَنْ أَصْبَغَ مَوْلَى عَمْرُو بْنِ حُرَيْثٍ، عَنْ عَمْرُو بْنِ حُرَيْثٍ قَالَ: كَأَنِّي أَسْمَعُ صَوْتَ النَّبِيِّ ﷺ يَقْرَأُ فِي صَلَاةِ الْعَدَاةِ ﴿لَا أَقِيمُ بِالْفَجْرِ الْجَوَارِ الْكُنُوسِ﴾.

تخریج: [صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب القراءة في صلاة الفجر، ح: ٨١٧ من حديث إسماعيل بن أبي خالد به ورواه مسلم، ح: ٤٥٦ من حديث الوليد بن سريع عن عمرو بن حريث مطولاً.

[1] *Az-Zalzalah* (99).

[2] *At-Takwīr* 81:15-16.

Chapter 131,132. The One Who Did Not Recite The *Fātiḥah* In His Prayer

(المعجم ١٣١، ١٣٢) - بَابُ مَنْ تَرَكَ
الْقِرَاءَةَ فِي صَلَاتِهِ بِفَاتِحَةِ الْكِتَابِ
(التحفة ١٣٧)

818. Abū Sa‘eed said: “We were commanded to recite *Fātiḥatil-Kitāb*, and whatever else was easy.”
(*Da‘if*)

٨١٨ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّبَالِيُّ:
حَدَّثَنَا هَمَامٌ عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ
أَبِي سَعِيدٍ قَالَ: أُمِرْنَا أَنْ نَقْرَأَ بِفَاتِحَةِ الْكِتَابِ
وَمَا تَيْسَّرَ.

تخریج: [إسناده ضعيف] أخرجه أحمد: ٣/٣ من حديث همام به * قتادة مدلس تقدم: ٢٩ ولم أجد تصريح سماعه والعجب من الحافظ ابن حبان، بأنه صرح أن لا يحتج برواية المدلس إذا عنعن وذكر قتادة في المدلسين (المجروحين: ٩٢/١) ثم حشر هذا الحديث في صحيحه (الإحسان: ١٧٨٧) فسبحان من لا يسهو.

819. Abū Hurairah narrated: “The Messenger of Allāh ﷺ said to me: ‘Go out, and proclaim in the city that no prayer (is considered valid) except with (the recitation of) the Qur’ān, even if it is with *Fātiḥatil-Kitāb* and something more.’”
(*Da‘if*)

٨١٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ:
أَخْبَرَنَا عِيسَى عَنْ جَعْفَرِ بْنِ مَيْمُونِ الْبُضْرِيِّ،
حَدَّثَنَا أَبُو عُثْمَانَ التَّهْدِيُّ: حَدَّثَنِي أَبُو هُرَيْرَةَ
قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «الْخُرُجُ فَنَادٍ
فِي الْمَدِينَةِ أَنَّهُ لَا صَلَاةَ إِلَّا بِقُرْآنٍ وَلَوْ بِفَاتِحَةِ
الْكِتَابِ فَمَا زَادَ، وَلَوْ بِفَاتِحَةِ الْكِتَابِ فَمَا
زَادَ».

تخریج: [إسناده ضعيف] أخرجه البخاري، في جزء القراءة: ٩٩ بتحقيقي من حديث عيسى ابن يونس وأحمد: ٤٢٨/٢ من حديث جعفر بن ميمون به وجعفر هذا ضعيف: ضعفه أحمد: وابن معين والبخاري والجمهور.

820. Abū Hurairah narrated: “The Messenger of Allāh ﷺ commanded me to proclaim: “There is no prayer except with the recitation of *Fātiḥatil-Kitāb* and something more.”” (*Da‘if*)

٨٢٠ - حَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى:
حَدَّثَنَا جَعْفَرٌ عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي هُرَيْرَةَ
قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أُنَادِيَ أَنَّهُ لَا
صَلَاةَ إِلَّا بِقِرَاءَةِ فَاتِحَةِ الْكِتَابِ فَمَا زَادَ.

تخریج: [إسناده ضعيف] أخرجه أحمد: ٤٢٨/٢ عن يحيى القطان به وانظر الحديث السابق لعلته.

821. It was reported from Abū As-Sā'ib, the freed slave of Hishām bin Zuhrah, who said: "I heard Abū Hurairah saying: 'The Messenger of Allāh ﷺ said: "Whoever prays any prayer in which the Mother of the Book (*Al-Fātiḥah*) is not recited, then (his prayer) will be incomplete, it will be incomplete, it will be incomplete, not complete."

He said: "I said: 'O Abū Hurairah! Sometimes we are behind the *Imām!*' So he poked my forearm, and said: 'O Persian, recite it to yourself, for I have heard the Messenger of Allāh ﷺ say: "Allāh, the Mighty and Sublime, has said: 'I have divided the prayer between Myself and My servant into two halves. So half of it is for Me, and half of it is for My servant, and My servant will get what he asks for.'"

The Messenger of Allāh ﷺ said: "Recite (it): The servant says: All praise is due to Allāh, the Lord of all creation; and Allāh, the Mighty and Sublime, says: 'My servant has praised Me.' Then he says: The Ever-Merciful, the Bestower of Mercy; and Allāh, the Mighty and Sublime, says: 'My servant has extolled Me.' Then he says: The Owner of the Day of Judgment; and Allāh, the Mighty and Sublime, says: 'My servant has glorified Me.'

Then the servant says: You alone do we worship, and Your help alone do we seek, (and Allāh says:) 'So this is between My servant and I, and My servant will get what he asks.' The servant says: Guide us to the straight path. The path of those

٨٢١ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ
الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ سَمِعَ أَبَا السَّائِبِ
مَوْلَى هِشَامِ بْنِ زُهْرَةَ يَقُولُ: سَمِعْتُ أَبَا
هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى
صَلَاةً لَمْ يَقْرَأْ فِيهَا بِأَمِّ الْقُرْآنِ فَهِيَ خِدَاجٌ
فِيهِ خِدَاجٌ فِيهِ خِدَاجٌ غَيْرُ تَمَامٍ». قَالَ:
فَقُلْتُ: يَا أَبَا هُرَيْرَةَ! إِنِّي أَكُونُ أحيانًا وَرَاءَ
الْإِمَامِ. قَالَ: فَغَمَمَ ذِرَاعِي وَقَالَ: اقْرَأْ بِهَا
يَا فَارِسِي فِي نَفْسِكَ! فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ
ﷺ يَقُولُ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: فَسَمْتُ
الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نَضْفَيْنِ، فَنَضَفْتُهَا لِي
وَنَضَفْتُهَا لِعَبْدِي، وَلِعَبْدِي مَا سَأَلَ». قَالَ
رَسُولُ اللَّهِ ﷺ: «اقْرَؤُوا يَقُولُ الْعَبْدُ: الْحَمْدُ
لِلَّهِ رَبِّ الْعَالَمِينَ، يَقُولُ اللَّهُ عَزَّ وَجَلَّ:
حَمْدِي عَبْدِي. يَقُولُ الرَّحْمَنُ الرَّحِيمُ،
يَقُولُ اللَّهُ عَزَّ وَجَلَّ: أَتَى عَلَيَّ عَبْدِي، يَقُولُ
الْعَبْدُ: مَا لِكَ يَوْمَ الدِّينِ، يَقُولُ اللَّهُ عَزَّ
وَجَلَّ: مَجْدِي عَبْدِي. يَقُولُ الْعَبْدُ: يَاكَ
نَعْبُدُ وَيَاكَ نَسْتَعِينُ، فَهَذِهِ بَيْنِي وَبَيْنَ عَبْدِي
وَلِعَبْدِي مَا سَأَلَ. يَقُولُ الْعَبْدُ: اهْدِنَا
الصِّرَاطَ الْمُسْتَقِيمَ، صِرَاطَ الَّذِينَ أَنْعَمْتَ
عَلَيْهِمْ، غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ.
فَهَذَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ».

whom You have favored, not those upon whom (You have) shown Your anger, nor those who have gone astray. (Allāh says:) ‘So these are for My servant, and My servant will get what he asks.’” (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، الصلاة، باب وجوب قراءة الفاتحة في كل ركعة... إلخ، ح: ٣٩٥ من حديث مالك به وهو في الموطأ (يحيى): ٨٤/١، ٨٥ (والقنبي، ص: ١٣٧-١٣٩).

822. It was reported from Sufyān, from Az-Zuhri, from Maḥmūd bin Ar-Rabī‘, from ‘Ubādah bin Aṣ-Ṣāmit, conveying it from the Prophet ﷺ, he said: “There is no prayer for one who does not recite *Fātiḥatil-Kitāb* or more than that.” Sufyān said: “For he who prays by himself.” (*Ṣaḥīḥ*)

٨٢٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ السَّرْحِ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ الزُّهْرِيِّ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ يُبْلَغُ بِهِ النَّبِيُّ ﷺ قَالَ: «لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ فَصَاعِدًا». قَالَ سُفْيَانُ: لِمَنْ يُصَلِّي وَحْدَهُ.

تخريج: أخرجه مسلم، الصلاة، باب وجوب قراءة الفاتحة في كل ركعة... إلخ، ح: ٣٩٤ من حديث سفيان ابن عيينة به.

Comments:

The *Ḥadīth* is authentic but the statement "more than that" does not occur in other versions of the same narration.

823. It was reported from Muḥammad bin Salamah, from Muḥammad bin Ishāq, from Makhūl, from Maḥmūd bin Ar-Rabī‘ from ‘Ubādah bin Aṣ-Ṣāmit, who said: “We were (standing) behind the Messenger of Allāh ﷺ in the *Fajr* prayer. The Messenger of Allāh ﷺ recited (the Qur’ān), but found it difficult to recite (due to interference). When he completed (the prayer) he said: ‘Perhaps you recite behind your *Imām*?’ We said: ‘Yes, rapidly, O Messenger of Allāh.’ So he said: ‘Do not do so, except with *Fātiḥatil-Kitāb*, for there is no prayer for one who does not recite it.’” (*Ṣaḥīḥ*)

٨٢٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مَكْحُولٍ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: كُنَّا خَلْفَ رَسُولِ اللَّهِ ﷺ فِي صَلَاةِ الْفَجْرِ، فَقَرَأَ رَسُولُ اللَّهِ ﷺ فَتَقَلَّبَتْ عَلَيْهِ الْقِرَاءَةُ، فَلَمَّا فَرَغَ قَالَ: «لَعَلَّكُمْ تَقْرؤونَ خَلْفَ إِمَامِكُمْ؟» قُلْنَا: نَعَمْ هَذَا يَارَسُولَ اللَّهِ! قَالَ: «لَا تَفْعَلُوا إِلَّا بِفَاتِحَةِ الْكِتَابِ فَإِنَّهُ لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِهَا».

تخریج: [صحیح] أخرجه الترمذي، الصلاة، باب ما جاء في القراءة خلف الإمام، ح: ٣١١ من حديث محمد ابن إسحاق به وصرح بالسماع عند أحمد: ٣٢٢/٥ وغيره وقال الترمذي: "حسن" وصححه ابن خزيمة، ح: ١٥٨١ وابن حبان، ح: ٤٦٠ * مكحول عنعن ولحديثه شواهد منها الحديث الآتي.

824. It was reported from Makḥūl, from Nāfi' bin Maḥmūd bin Ar-Rabī' Al-Anṣārī who said: "Once 'Ubādah (bin Aṣ-Ṣāmit) was late for the *Ṣubḥ* prayer, so Abū Nu'aim, the *Mu'adh-dhīn*, called the *Iqāmah*, and led the people in prayer. 'Ubādah came, and I was with him, and we stood behind Abū Nu'aim while he was reciting out loud. 'Ubādah started reciting *Fātiḥatil-Kitāb*. When he finished, I said to him: 'I heard you reciting *Fātiḥatil-Kitāb* while Abū Nu'aim was reciting out loud (as well).' He replied: 'Yes. The Messenger of Allāh ﷺ prayed a prayer in which the recitation is done out loud, and the recitation became difficult for him. When he finished, he turned around to face us and said: "Do you recite when I recite out loud?" Some of us replied: "We do indeed do that." So he said: "Then do not (do so), for I was saying (to myself) 'What is the matter with me that I am struggling with the Qur'an?' So do not recite anything of the Qur'an when I recite out loud, except the Mother of the Book.'" (*Ṣaḥīḥ*)

٨٢٤ - حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ الْأَزْدِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا هَيْثَمُ بْنُ حَمِيْدٍ: أَخْبَرَنِي زَيْدُ بْنُ وَاقِدٍ عَنِ مَكْحُولٍ، عَنْ نَافِعِ بْنِ مُحَمَّدٍ بْنِ الرَّبِيعِ الْأَنْصَارِيِّ، قَالَ نَافِعٌ: أَبْطَأَ عِبَادَةُ عَنْ صَلَاةِ الصُّبْحِ فَأَقَامَ أَبُو نُعَيْمٍ الْمُؤَدِّنَ الصَّلَاةَ، فَصَلَّى أَبُو نُعَيْمٍ بِالنَّاسِ وَأَقْبَلَ عِبَادَةُ وَأَنَا مَعَهُ حَتَّى صَفَفْنَا خَلْفَ أَبِي نُعَيْمٍ وَأَبُو نُعَيْمٍ يَجْهَرُ بِالْقِرَاءَةِ، فَجَعَلَ عِبَادَةُ يَقْرَأُ بِأَمِّ الْقُرْآنِ، فَلَمَّا انصَرَفَ قُلْتُ لِعِبَادَةَ: سَمِعْتُكَ تَقْرَأُ بِأَمِّ الْقُرْآنِ وَأَبُو نُعَيْمٍ يَجْهَرُ. قَالَ: أَجَلْ صَلَّى بِنَا رَسُولَ اللَّهِ ﷺ بَعْضَ الصَّلَوَاتِ الَّتِي يُجْهَرُ فِيهَا الْقِرَاءَةُ. قَالَ: فَالْتَسَسْتُ عَلَيْهِ الْقِرَاءَةَ، فَلَمَّا انصَرَفَ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ: «هَلْ تَقْرَؤُونَ إِذَا جَهَرْتُ بِالْقِرَاءَةِ؟» فَقَالَ بَعْضُنَا: إِنَّا نَصْنَعُ ذَلِكَ، قَالَ: «فَلَا، وَأَنَا أَقُولُ مَا لِي يُبَاذِرُنِي الْقُرْآنَ فَلَا تَقْرَؤُوا بِشَيْءٍ مِنَ الْقُرْآنِ إِذَا جَهَرْتُ إِلَّا بِأَمِّ الْقُرْآنِ».

تخریج: [إسناده صحیح] أخرجه النسائي، الافتتاح، باب قراءة أم القرآن خلف الإمام فيما جهر به الإمام، ح: ٩٢١ من حديث زيد بن واقد به وحسنه الدارقطني: ١/٣٢٠ وصححه البيهقي في كتاب القراءة خلف الإمام، ص: ٥٠، ٥١ وذكر الضياء المقدسي في المختارة: ٣٤٦/٨، ح: ٤٢١ * نافع بن محمود: ثقة، وثقه الدارقطني والحاكم وابن حزم (المحلى: ٣/٢٤١، ٢٤٢) وابن حبان والبيهقي والذهبي في الكاشف ولا عبرة بمن قال فيه مجهول أو مستور، بعد هذا التوثيق. وللحديث شواهد.

825. (Others reported it) from Makhūl, from ‘Ubādah, similar to the narration of Ar-Rabi’ bin Sulaimān.^[1] They all said: “So Makhūl would recite the *Fātiḥah* in every *Rak’ah* of *Maghrib*, ‘*Ishā*’, and *Ṣubḥ* silently. Makhūl would say: ‘After the *Imām* recites (*Fātiḥah*) out loud and remains quiet, recite it (*Fātiḥah*) silently. But if he does not remain quiet, then recite before him, or with him, or after him. Do not leave it under any circumstance.’” (*Ṣaḥīḥ*)

٨٢٥ - حَدَّثَنَا عَلِيُّ بْنُ سَهْلٍ الرَّمْلِيُّ: حَدَّثَنَا الْوَلِيدُ عَنْ ابْنِ جَابِرٍ وَسَعِيدِ بْنِ عَبْدِ الْعَزِيزِ وَعَبْدِ اللَّهِ بْنِ الْعَلَاءِ، عَنْ مَكْحُولٍ، عَنْ عُبَادَةَ نَحْوَ حَدِيثِ الرَّبِيعِ بْنِ سُلَيْمَانَ قَالُوا: فَكَانَ مَكْحُولٌ يَقْرَأُ فِي الْمَغْرِبِ وَالْعِشَاءِ وَالصُّبْحِ بِفَاتِحَةِ الْكِتَابِ فِي كُلِّ رَكْعَةٍ سِرًّا قَالَ مَكْحُولٌ: اقْرَأْ بِهَا فِيمَا جَهَرَ بِهِ الْإِمَامُ - إِذَا قَرَأَ بِفَاتِحَةِ الْكِتَابِ وَسَكَتَ - سِرًّا، فَإِنْ لَمْ يَسْكُتْ اقْرَأْ بِهَا قَبْلَهُ وَمَعَهُ وَبَعْدَهُ لَا تَتْرُكْهَا عَلَيَّ كُلِّ حَالٍ.

تخريج: [صحيح] أخرجه البيهقي ١٦٥/٢، ١٧١ من حديث أبي داود به وانظر الحديث السابق.

Chapter 132,133. Those Who Held That One Should Recite (*Al-Fātiḥah*) In Other Than The Aloud Prayers

826. It was reported from Mālik, from Ibn *Shihāb*, from Ibn Ukaimah Al-Laithī, from Abū Hurairah that the Messenger of Allāh ﷺ once turned around (after completing) a prayer in which he had recited out loud, and said: “Did one of you just recite with me now?” (One man) said: “Yes, O Messenger of Allāh.” He replied: “I was saying (to myself) why is it that I am struggling in my (recitation) of the Qur’ān.” So when the people heard this, they stopped reciting in those prayers in which the Messenger of Allāh ﷺ recited out loud. (*Ṣaḥīḥ*)

(المعجم ١٣٢، ١٣٣) - بَابُ مَنْ رَأَى الْقِرَاءَةَ إِذَا لَمْ يَجْهَرَ (التحفة ١٣٨، ١٣٩)

٨٢٦ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ ابْنِ أُكَيْمَةَ اللَّيْثِيِّ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ أَنْصَرَفَ مِنْ صَلَاةٍ جَهَرَ فِيهَا بِالْقِرَاءَةِ فَقَالَ: «هَلْ قَرَأَ مَعِيَ أَحَدٌ مِنْكُمْ أَنْفَاءً؟» فَقَالَ رَجُلٌ: نَعَمْ يَا رَسُولَ اللَّهِ! قَالَ: «إِنِّي أَقُولُ مَالِي أَنْزَاعُ الْقُرْآنِ». قَالَ: فَانْتَهَى النَّاسُ عَنِ الْقِرَاءَةِ مَعَ رَسُولِ اللَّهِ ﷺ فِيمَا جَهَرَ فِيهِ النَّبِيُّ ﷺ بِالْقِرَاءَةِ مِنَ الصَّلَوَاتِ حِينَ سَمِعُوا ذَلِكَ مِنْ رَسُولِ اللَّهِ ﷺ.

قَالَ أَبُو دَاوُدَ: رَوَى حَدِيثَ ابْنِ أُكَيْمَةَ هَذَا مَعْمَرٌ وَيُونُسُ وَأَسَامَةُ بْنُ زَيْدٍ، عَنْ

[1] That is number 824 which Abū Dāwud heard from Ar-Rabi’ bin Sulaimān.

الرُّهْرِيِّ عَلَى مَعْنَى مَالِكٍ .

Abū Dāwud said: Ma‘mar, Yūnus, and Usāmah bin Zaid reported the *Hadīth* of Ibn Ukaimah from Az-Zuhrī with the same meaning reported by Mālik.

تخريج: [صحيح] أخرجه الترمذي، الصلاة، باب ما جاء في ترك القراءة خلف الإمام، ح: ٣١٢ من حديث مالك به وقال: "حسن" وهو في الموطأ (يحيى): ٨٦/١، ٨٧ (والقنعني، ص: ١٣٦، ١٣٧) وصححه ابن حبان، ح: ٤٥٤.

827. (Others reported)^[1] from Sufyān, from Az-Zuhrī, he said: "I heard Ibn Ukaimah narrating to Sa‘eed bin Al-Musayyab, he said: 'I heard Abū Hurairah saying: "The Messenger of Allāh ﷺ once led us in prayer." — We think it was the morning prayer — with the same meaning up to his saying: "Why is it that I am struggling in my (recitation) of the Qur‘ān?" (*Sahīh*)

٨٢٧ - حَدَّثَنَا مُسَدَّدٌ وَأَحْمَدُ بْنُ مُحَمَّدٍ الْمُرَوَّزِيُّ وَمُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلْفٍ وَعَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الرَّهْرِيُّ وَأَبْنُ السَّرْحِ قَالُوا: حَدَّثَنَا سُفْيَانُ عَنِ الرَّهْرِيِّ قَالَ: سَمِعْتُ ابْنَ أَكِيْمَةَ يَحَدِّثُ سَعِيدَ بْنَ الْمُسَيْبِ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ صَلَاةً نَظَنُّ أَنَّهَا الصُّبْحُ - بِمَعْنَاهُ إِلَى قَوْلِهِ: «مَالِي أَنْزَعُ الْقُرْآنَ» .

Abū Dāwud said: In his narration, Musad-dad said: "Ma‘mar said: 'So the people stopped reciting behind the Messenger of Allāh ﷺ in those prayers that he used to recite out loud.'"^[2]

قَالَ أَبُو دَاوُدَ: قَالَ مُسَدَّدٌ فِي حَدِيثِهِ قَالَ مَعْمَرٌ: فَانْتَهَى النَّاسُ عَنِ الْقِرَاءَةِ فِيمَا جَهَرَ بِهِ رَسُولُ اللَّهِ ﷺ. وَقَالَ ابْنُ السَّرْحِ فِي حَدِيثِهِ: قَالَ مَعْمَرٌ عَنِ الرَّهْرِيِّ قَالَ أَبُو هُرَيْرَةَ: فَانْتَهَى النَّاسُ. وَقَالَ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الرَّهْرِيُّ مِنْ بَيْنِهِمْ قَالَ سُفْيَانُ وَتَكَلَّمَ الرَّهْرِيُّ بِكَلِمَةٍ لَمْ أَسْمَعْهَا فَقَالَ مَعْمَرٌ إِنَّهُ قَالَ: فَانْتَهَى النَّاسُ .

In his narration Ibn As-Sarḥ said: "Ma‘mar said, from Az-Zuhrī: 'Abū Hurairah said: "So the people stopped.'"

And ‘Abdullāh bin Muḥammad Az-Zuhrī who was among them^[3] said: "Sufyān said: 'Az-Zuhrī said

[1] He heard this narration from Musad-dad, Aḥmad bin Muḥammad Al-Marwazī, Muḥammad bin Aḥmad bin Abī Khalf, ‘Abdullāh bin Muḥammad Az-Zuhrī, and (Aḥmad bin ‘Amr) Ibn As-Sarḥ - all of them narrated it from Sufyān.

[2] That is, this is how Ma‘mar narrated it according to Musad-dad’s narration, without mentioning whose statement that is.

[3] Meaning, he was there when Sufyān narrated it and Ma‘mar was also present and clarified its wording.

something that I did not hear.' So Ma'mar said that he had said: 'So the people stopped.'

Abū Dāwud said: 'Abdur-Rahmān bin Ishāq reported it from Az-Zuhrī, and his narration ended at his saying: "Why is it that I am struggling in my (recitation) of the Qur'ān?" And Al-Awzā'i reported it from Az-Zuhrī, he said in it: "Az-Zuhrī said: 'The Muslims considered that an admonishment that they should not recite with him in what he recited aloud.'

Abū Dāwud said: I heard Muḥammad bin Yaḥyā bin Fāris say: "His saying: 'So the people stopped' is from the saying of Az-Zuhrī."^[1]

تخریج: [صحیح] أخرجه البيهقي: ١٥٧/٢، ١٥٨ من حديث أبي داود به وانظر الحديث السابق.

828. It was reported from Shu'bah, from Qatādah, from Zurārah, from 'Imrān bin Ḥuṣain that the Prophet ﷺ prayed *Zuhr* and a man came and recited behind him: Glorify the Name of Your Lord, the Most High.^[2] When he had completed the prayer, he asked: "Who among you recited?" They replied, "A man (among us)." He said: "I knew that some of you were trying to snatch it from me." (*Ṣaḥīḥ*)

قَالَ أَبُو دَاوُدَ: وَرَوَاهُ عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ عَنِ الزُّهْرِيِّ، وَانْتَهَى حَدِيثُهُ إِلَى قَوْلِهِ: «مَالِي أُنَارِعُ الْقُرْآنَ». وَرَوَاهُ الْأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ قَالَ فِيهِ: قَالَ الزُّهْرِيُّ: فَاتَّعَطَّ الْمُسْلِمُونَ بِذَلِكَ فَلَمْ يَكُونُوا يَقْرَأُونَ مَعَهُ فِيمَا يَجْهَرُ بِهِ.
قَالَ أَبُو دَاوُدَ: سَمِعْتُ مُحَمَّدَ بْنَ يَحْيَى ابْنَ فَارِسٍ قَالَ قَوْلُهُ: فَانْتَهَى النَّاسُ، مِنْ كَلَامِ الزُّهْرِيِّ.

٨٢٨ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّلَيْسِيُّ: حَدَّثَنَا شُعْبَةُ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ الْعُبَيْدِيُّ: أَخْبَرَنَا شُعْبَةُ الْمَعْنَى عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ فَجَاءَ رَجُلٌ فَقَرَأَ خَلْفَهُ بِسْمِحِ اسْمِ رَبِّكَ الْأَعْلَى، فَلَمَّا فَرَغَ قَالَ: «أَيُّكُمْ قَرَأَ؟» قَالُوا: رَجُلٌ، قَالَ: «قَدْ عَرَفْتُ أَنَّ بَعْضَكُمْ خَالَجَتِهَا».

قَالَ أَبُو دَاوُدَ: قَالَ أَبُو الْوَلِيدِ فِي حَدِيثِهِ:

[1] All of the discussion of the author after the preceding narration was related to whether the statement: "So the people stopped" is from Abū Hurairah, or Az-Zuhrī, or from whom. And he narrated the statement of Muḥammad bin Yaḥyā, who is Adh-Dhuli, because a number of them considered him to be the most knowledgeable of the narrations of Az-Zuhrī.

[2] *Al-'Alā* (87).

Abū Dāwud said: In his narration, Abū Al-Walīd said: “Shu’bah said: ‘So I said to Qatādah: ‘Is not the opinion of Sa’eed that one should listen silently to the Qur’ān?’ He replied: ‘That is only when (the *Imām*) recites aloud.’”

In his narration, Ibn Kathīr^[1] said: “I (Shu’bah) said to Qatādah: ‘It appears he (the Prophet ﷺ) disliked it.’ So he (Qatādah) replied: ‘If he disliked it, he would have prohibited it.’”

تخريج: أخرجه مسلم، الصلاة، باب نهى المأموم عن جهره بالقراءة خلف إمامه، ح: ٣٩٨ من حديث شعبة به.

829. It was reported from Ibn Abī ‘Adī from Sa’eed, from Qatādah, from Zurārah, from ‘Imrān bin Ḥuṣain that the Allāh’s Prophet ﷺ led them in *Zuhr*. When he had finished, he said: “Who among you recited, Glorify the Name of You Lord, the Most High^[2] A man replied: “I did.” So he said: “I knew that some of you were trying to snatch it from me.” (*Ṣaḥīh*)

قال شُعبَةُ: قُلْتُ لِقَتَادَةَ أَلَيْسَ قَوْلُ سَعِيدٍ: أَنْصَتَ لِلْقُرْآنِ؟ قَالَ: ذَلِكَ إِذَا جَهَرَ بِهِ. وقال ابنُ كَثِيرٍ في حَدِيثِهِ قَالَ: قُلْتُ لِقَتَادَةَ: كَأَنَّهُ كَرِهَهُ. قَالَ: لَوْ كَرِهَهُ نَهَى عَنْهُ.

٨٢٩ - حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عن سَعِيدٍ، عن قَتَادَةَ، عن زُرَّارَةَ، عن عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ صَلَّى بِهِمُ الظُّهْرَ، فَلَمَّا انْقَتَلَ قَالَ: «أَيُّكُمْ قَرَأَ بِسَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى؟» فقال رَجُلٌ: أَنَا، فقال: «عَلِمْتُ أَنَّ بَعْضَكُمْ خَالَجَنِيهَا».

تخريج: [صحيح] انظر الحديث السابق.

Chapter 134,135. The Minimum Recitation That Suffices An Illiterate Person, Or A Non-‘Arab

830. Jābir bin ‘Abdullāh narrated: “The Messenger of Allāh ﷺ once came upon us while we were reciting the Qur’ān, and there were among

(المعجم ١٣٤، ١٣٥) - بَابُ مَا يُجْزَىءُ الْأُمِّيِّ وَالْأَعْجَمِيِّ مِنَ الْقِرَاءَةِ (التحفة ١٤٠)

٨٣٠ - حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ: أَخْبَرَنَا خَالِدٌ عن حُمَيْدِ الْأَعْرَجِ، عن مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عن جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: خَرَجَ

[1] That is Muḥammad bin Kathīr Al-‘Abdī. Abū Dāwud narrated this version of the *Hadīth* with one chain from him from Shu’bah and another from Abū Al-Walīd Aṭ-Ṭayālīsī from Shu’bah.

[2] *Al -‘Alā* (87).

us bedouins and non-'Arabs. He said, "Recite, for each (one of you) is (reciting) acceptably. And there will come (after you) peoples who will try to straighten it just as the shaft of an arrow is straightened; they will be hasty with it, and not deferring."^[1] (*Sahīh*)

عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ نَقْرَأُ الْقُرْآنَ وَفِينَا الْأَعْرَابِيُّ وَالْعَجَمِيُّ فَقَالَ: «اقْرَأُوا فَاكُلْ حَسَنًا، وَسَيَجِيءُ أَقْوَامٌ يُقِيمُونَهُ كَمَا يُقَامُ الْفِدْحُ، يَتَعَجَّلُونَهُ وَلَا يَتَأَجَّلُونَهُ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٣/٣٩٧ من حديث خالد به وللحديث طريق آخر عنده: ٣/٣٥٧.

831. Sahl bin Sa'd As-Sā'idī said: "The Messenger of Allāh ﷺ once came upon us while we were reciting the Qur'ān to one another. He said: 'All praise be to Allāh! The Book of Allāh is one, and there are red, white and black people among you. Recite it, before there comes a people who will recite it — they will straighten it just as an arrow shaft is straightened. They will seek its reward immediately, and will not defer it.'" (*Da'if*)

٨٣١ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو بْنُ لُهِيعَةَ عَنْ بَكْرِ بْنِ سَوَادَةَ، عَنْ وَفَاءِ بْنِ شُرَيْحٍ الصَّدْفِيِّ، عَنْ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ يَوْمًا وَنَحْنُ نَقْرَأُ فَقَالَ: «الْحَمْدُ لِلَّهِ كِتَابُ اللَّهِ وَاحِدٌ وَفِيكُمْ الْأَحْمَرُ وَفِيكُمْ الْأَبْيَضُ وَفِيكُمْ الْأَسْوَدُ، اقْرَأُوهُ قَبْلَ أَنْ يَفْرَأَهُ أَقْوَامٌ يُقِيمُونَهُ كَمَا يُقَوْمُ السَّهْمُ يَتَعَجَّلُ أَجْرَهُ وَلَا يَتَأَجَّلُهُ».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٥/٣٣٨ من حديث ابن لهيعة به وصححه ابن حبان، ح: ١٧٨٦ * فيه وفاء بن شريح مجهول الحال، لم يوثقه غير ابن حبان، والحديث السابق يغني عنه.

832. 'Abdullāh bin Abī Awfā narrated: "A man came to the Prophet ﷺ, and said: 'I cannot seem to memorize anything from the Qur'ān, so teach me what will suffice me of it.' He replied: 'Say: "Subhan Allāh, wal-ḥamdulillāh, wa lā ilāha illallah, wallāhu Akbar, wa lā ḥawla wa lā quwwata illā billāh-il-'aliyyil-'azīm (Allāh is exalted, and

٨٣٢ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعُ بْنُ الْجَرَّاحِ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ أَبِي خَالِدِ الدَّالَانِيِّ، عَنْ إِبْرَاهِيمَ السَّكْسَكِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنِّي لَا أَسْتَطِيعُ أَنْ أَخَذَ مِنَ الْقُرْآنِ شَيْئًا فَعَلَّمْنِي مَا يُجْزئُنِي مِنْهُ فَقَالَ: «قُلْ: سُبْحَانَ اللَّهِ وَالْحَمْدُ

[1] Meaning, hasty with their recitation, seeking the reward in the world by showing off, and not deferring means not seeking the reward of the Hereafter through their recitation.

all praise be to Allāh, and none has the right to be worshipped but Allāh, and Allāh is the Most Great), and there is no change nor power (to do anything) except with Allāh, the All-High, the All-Mighty).” The man said: ‘O Messenger of Allāh, this is all for Allāh, so what is there for me?’ He said: ‘Say: “*Allāhummarḥamnī warzuqnī, wa ‘āfinī, wahdinī* (O Allāh! Have mercy on me, and provide me sustenance, and protect me and guide me).”

When the man stood up (to leave), he motioned with his two hands (as if he were taking something from the Prophet ﷺ), so the Messenger of Allāh ﷺ said: ‘This person has indeed filled his hand with good.’”

(*Hasan*)

تخريج: [حسن] أخرجه النسائي، الافتتاح، باب ما يجزئ من القراءة لمن لا يحسن القرآن، ح: ٩٢٥ من حديث إبراهيم السكسكي به وصححه ابن خزيمة، ح: ٥٤٤ وابن حبان، ح: ٤٧٣ والحاكم على شرط البخاري: ٢٤١/١ ووافقه الذهبي، وقال النسائي: "إبراهيم السكسكي ليس بذلك القوي" قلت: وثقه الجمهور وحديثه حسن.

Comments:

If one is utterly unable to memorize *Sūrat Al-Fātihah* one should say the afore-mentioned formula.

833. It was reported from Humaid, from Al-Ḥasan, from Jābir bin ‘Abdullāh, who said: “We used to supplicate while standing and sitting, and say the *Tasbīh* (glorify Allāh) in *Rukū‘* and prostration during the voluntary prayers.”

(*Da‘īf*)

٨٣٣ - حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ: أَخْبَرَنَا أَبُو إِسْحَاقَ يَعْنِي الْقُرَارِيَّ، عَنْ حُمَيْدٍ، عَنِ الْحَسَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا نُصَلِّي التَّطَوُّعَ نَدْعُو قِيَامًا وَقُعُودًا وَنُسَبِّحُ رُكُوعًا وَسُجُودًا.

تخريج: [إسناده ضعيف] * حميد الطويل مدلس وعنن.

834. (There is another chain) Humaid, with similar (as no. 833), but he did not mention ‘the

٨٣٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ حُمَيْدٍ مِثْلَهُ، لَمْ يَذْكُرِ التَّطَوُّعَ

voluntary'. And he said: "Al-Ḥasan would recite *Fātiḥatil-Kitāb* in the *Zuhr* and *ʿAṣr* prayer, regardless of whether he was the *Imām*, or (praying) behind the *Imām*. And he would say the *Tasbīḥ*, and the *Takbīr*, and the *Tahlīl* the amount (of time that it takes to recite *Sūrah Qāf* and *Adh-Dhāriyāt*." (*Daʿīf*)

Chapter 135,136. The Completion Of The *Takbīr*

835. Muṭarrif narrated: "Imrān bin Ḥuṣain and I once prayed behind 'Alī bin Abī Ṭālib. So he would say the *Takbīr* every time he went into prostration, and when he went into *Rukūʿ*, and when he stood up after two *Rakʿahs*. After he had finished, 'Imrān grasped my hand and said: 'This person has indeed prayed the prayer of Muḥammad ﷺ.'" (*Saḥīḥ*)

تخریج: أخرجه البخاري، الأذان، باب إتمام التكبير في السجود، ح: ٧٨٦ ومسلم، الصلاة، باب إثبات التكبير في كل خفض ورفع في الصلاة... إلخ، ح: ٣٩٣ من حديث حماد ابن زيد به.

836. It was reported from *Shuʿaib*, from *Az-Zuhri*, who said: "Abū Bakr bin 'Abdur-Raḥmān and Abū Saīd bin 'Abū Ḥurayrah would say the *Takbīr* for every prayer, whether obligatory or voluntary. He would say the *Takbīr* when he stood up, then he would say the *Takbīr* when he went into *Rukūʿ*, then he would say: "*Samīʿ Allāhu liman ḥamidah* (Allāh hears those who praises Him)" and then say:

قال: كَانَ الْحَسَنُ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ إِمَامًا أَوْ خَلْفَ إِمَامٍ بِفَاتِحَةِ الْكِتَابِ، وَيُسَبِّحُ وَيُكَبِّرُ وَيُهَلِّلُ قَدْرَ قَافٍ وَالذَّارِيَاتِ.

تخریج: [ضعيف] انظر الحديث السابق لعله.

(المعجم ١٣٥، ١٣٦) - بَابُ تَمَامِ التَّكْبِيرِ
(التحفة ١٤١)

٨٣٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادٌ عَنْ غِيْلَانَ بْنِ جَرِيرٍ، عَنْ مُطَرِّفٍ قَالَ: صَلَّيْتُ أَنَا وَعِمْرَانُ بْنُ حُصَيْنٍ خَلْفَ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، فَكَانَ إِذَا سَجَدَ كَبَّرَ وَإِذَا رَكَعَ كَبَّرَ، وَإِذَا نَهَضَ مِنَ الرَّكْعَتَيْنِ كَبَّرَ، فَلَمَّا انْصَرَفْنَا أَخَذَ عِمْرَانُ يَدَيَّ وَقَالَ: لَقَدْ صَلَّى هَذَا قَبْلُ، أَوْ قَالَ: لَقَدْ صَلَّى بِنَا هَذَا قَبْلُ صَلَاةَ مُحَمَّدٍ ﷺ.

٨٣٦ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا أَبِي وَبَقِيَّةٌ عَنْ شُعَيْبٍ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ وَأَبُو سَلَمَةَ: أَنَّ أَبَا هُرَيْرَةَ كَانَ يُكَبِّرُ فِي كُلِّ صَلَاةٍ مِنَ الْمَكْتُوبَةِ وَغَيْرِهَا، يُكَبِّرُ حِينَ يَقُومُ، ثُمَّ يُكَبِّرُ حِينَ يَرُكِعُ، ثُمَّ يَقُولُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، ثُمَّ يَقُولُ: رَبَّنَا وَلَكَ الْحَمْدُ قَبْلَ أَنْ يَسْجُدَ، ثُمَّ يَقُولُ: اللَّهُ أَكْبَرُ حِينَ

“*Rabbanā wa lakal-ḥamdu*” (O our Lord! And to You belongs all praise) before going into prostration. He would then say: “*Allāhu Akbar* (Allāh is the Most Great)” while falling into prostration, then he would say the *Takbīr* when he would raise his head, and then he would say the *Takbīr* when going down into prostration, and then he would say the *Takbīr* when raising his head (from prostration). Then he would say the *Takbīr* when he stood up from the sitting position after two (*Rak’ahs*), and he would do the same in every *Rak’ah* until he completed the prayer. Then he would say, after completing (the prayer): “I swear by Him in Whose Hands is my soul, I am indeed the closest of you in imitating the prayer of the Messenger of Allāh ﷺ. Indeed, this was the way that he prayed, until he left this world.” (*Ṣaḥīḥ*)

Abū Dāwud said: Mālik, Az-Zubaidī, and others had the last phrase (‘Indeed, this was the way that he prayed...’) from Az-Zuhri, from ‘Alī bin Ḥusain,^[1] and ‘Abdul-A’lā was in accord with Shu’aib bin Abī Ḥamzah from Ma’mar, from Az-Zuhri.^[2]

تخریج: أخرجه البخاري، الأذان، باب: يهوي بالتكبير حين يسجد، ح: ٨٠٣ من حديث شعيب بن أبي حمزة به.

837. It was reported from ‘Abdur-Raḥmān bin Abzā that he prayed

يَهْوِي سَاجِدًا، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ، ثُمَّ يُكَبِّرُ حِينَ يَسْجُدُ، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ، ثُمَّ يُكَبِّرُ حِينَ يَقُومُ مِنَ الْجُلُوسِ فِي اثْنَتَيْنِ، فَيَفْعَلُ ذَلِكَ فِي كُلِّ رَكْعَةٍ حَتَّى يَفْرَغَ مِنَ الصَّلَاةِ، ثُمَّ يَقُولُ حِينَ يَنْصَرِفُ: وَالَّذِي نَفْسِي بِيَدِهِ! إِنِّي [لَأَقْرَبُكُمْ] شَيْئًا بِصَلَاةِ رَسُولِ اللَّهِ ﷺ إِنْ كَانَتْ هَذِهِ لَصَلَاتَهُ حَتَّى فَارَقَ الدُّنْيَا.

قَالَ أَبُو دَاوُدَ: هَذَا الْكَلَامُ الْأَخِيرُ يَجْعَلُهُ مَالِكٌ وَالزُّبَيْدِيُّ وَعَظِيمُهُمَا عَنِ الزُّهْرِيِّ عَنِ عَلِيِّ بْنِ حُسَيْنٍ، وَوَافَقَ عَبْدُ الْأَعْلَى - عَنِ مَعْمَرٍ - شُعَيْبُ بْنُ أَبِي حَمَزَةَ، عَنِ الزُّهْرِيِّ.

٨٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَابْنُ

[1] That narration is reported in his *Mu’watta’* from ‘Alī bin Ḥusain, from ‘Alī bin Abī Ṭālib from the Prophet ﷺ.

[2] Meaning that ‘Abdul-A’lā narrated it with the same chain as Shu’aib did here.

with the Messenger of Allāh ﷺ, and he would not complete the *Takbīr*. (*Da'īf*)

Abū Dāwud said: This means that he would not say the *Takbīr* after raising his head from the *Rukū'* and before going into prostration, and after raising his head from prostration.

المُتَنَّى قَالَا: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ
عَنِ الْحَسَنِ بْنِ عُمَرَ أَنَّ قَالَ ابْنُ بَشَّارٍ
الشَّامِيُّ: قَالَ أَبُو دَاوُدَ: أَبُو عَبْدِ اللَّهِ
العَسْقَلَانِيُّ عَنْ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي
عَنْ أَبِيهِ: أَنَّهُ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ وَكَانَ
لَا يُتِمُّ التَّكْبِيرَ.

قَالَ أَبُو دَاوُدَ: مَعْنَاهُ إِذَا رَفَعَ رَأْسَهُ مِنْ
الرُّكُوعِ وَأَرَادَ أَنْ يَسْجُدَ لَمْ يُكَبِّرْ وَإِذَا قَامَ مِنْ
السُّجُودِ لَمْ يُكَبِّرْ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤٠٦/٣، ٤٠٧ من حديث شعبة به وهو في مسند
أبي داود الطيالسي، ح: ١٢٨٧ وقال: "وهذا عندنا لا يصح" ورواه البخاري في التاريخ الكبير: ٢/
٣٠١، ٣٠٠ * الحسن بن عمران الشامي: لين الحديث (تقريب).

Chapter 136,137. How Should One Place His Knees Before His Hands (While Going Into Prostration)

838. It was reported from *Sharīk* from *ʿĀṣim* bin *Kulaib*, from his father, from *Wā'il* bin *Hujr*, who said: "I saw that the Prophet ﷺ, when he prostrated, he would place his knees (on the ground) before his hands, and when he stood up, he would raise his hands before his knees." (*Da'īf*)

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، إقامة الصلوات، باب السجود، ح: ٨٨٢ عن
الحسن بن علي الخلال به وحسنه الترمذي، ح: ٢٦٨ * شريك القاضي مدلس كما تقدم: ٧٢٨ ولم
أجد تصريح سماعه.

839. It was reported from *Hammām* who said: "Muḥammad bin *Juḥādah* narrated to us from 'Abdul-Jabbār bin *Wā'il*, from his father, that the Prophet ﷺ

(المعجم ١٣٦، ١٣٧) بَابُ: كَيْفَ يَضَعُ
رُكْبَتَيْهِ قَبْلَ يَدَيْهِ (التحفة ١٤٢)

٨٣٨ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ وَحُسَيْنُ
ابْنُ عَيْسَى قَالَا: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ:
أَخْبَرَنَا شَرِيكٌ عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ
أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: رَأَيْتُ النَّبِيَّ
ﷺ إِذَا سَجَدَ وَضَعَ رُكْبَتَيْهِ قَبْلَ يَدَيْهِ، وَإِذَا
نَهَضَ رَفَعَ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ.

٨٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرٍ: حَدَّثَنَا
حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا
مُحَمَّدُ بْنُ جُحَادَةَ عَنْ عَبْدِ الْجَبَّارِ بْنِ وَائِلٍ،

would...so he mentioned the *Hadīth* of the *Ṣalāt* (no. 838) and said: “So when he fell into prostration, his knees touched the ground before his palms did.” (*Daʿīf*)

Hammām said: And *Shaqīq* narrated to us (he said): “‘*ʿĀsim* bin *Kulaib* narrated to me from his father, from the Prophet ﷺ with similar to this.” And in the narration of one of them — and I am almost sure^[1] it was the narration of *Muḥammad* bin *Juḥādah* — “And when he got up, he stood up on his knees, and took support from his thighs.”

Comments:

Both the above-mentioned *Aḥādīth* are weak as to the chain of narration. Before prostrating, one should place one’s hands on the ground first rather than one’s knees. This is borne out by the following *Hadīth* (no. 840).

840. It was reported from ‘*Abdul-ʿAzīz* bin *Muḥammad* (who said): “*Muḥammad* bin ‘*Abdullāh* bin *Ḥasan* narrated to us from *Abū Az-Zinād*, from *Al-Aʿraj*, from *Abū Hurairah* who said: ‘The Messenger of Allāh ﷺ said: “When one of you prostrates, let him not kneel as a camel kneels, and let him place his hands (on the ground) before his knees.” (*Ḥasan*)

عن أبيه أن النبي ﷺ، فَذَكَرَ حَدِيثَ الصَّلَاةِ قَالَ: فَلَمَّا سَجَدَ وَقَعْنَا رُكْبَتَاهُ إِلَى الْأَرْضِ قَبْلَ أَنْ يَقَعَ كَفَاهُ.

قال هَمَّامٌ: وَحَدَّثَنَا شَقِيقٌ: حَدَّثَنِي عَاصِمٌ ابْنُ كَلَيْبٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ بِمِثْلِ هَذَا. وَفِي حَدِيثٍ أَحَدِهِمَا، وَأَكْبَرُ عَلَيَّ أَنَّهُ فِي حَدِيثِ مُحَمَّدَ بْنِ جُحَادَةَ: وَإِذَا نَهَضَ نَهَضَ عَلَى رُكْبَتَيْهِ وَاعْتَمَدَ عَلَى فَخِذِهِ.

تخريج: [ضعيف] كما تقدم، ح: ٧٣٦.

٨٤٠ - حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَسَنِ بْنِ أَبِي الزُّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا سَجَدَ أَحَدُكُمْ فَلَا يَبْرُكْ كَمَا يَبْرُكُ الْبَعِيرُ وَلْيَضَعْ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ».

تخريج: [إسناده حسن] أخرجه النسائي، التطبيق، باب أول ما يصل إلى الأرض من الإنسان في سجوده، ح: ١٠٩٢ من حديث عبدالعزيز بن محمد الدراوردي به ورواه الترمذي، ح: ٢٦٩ وقال: "غريب" وللحديث شاهد صححه الحاكم على شرط مسلم: ٢٢٦/١ ووافقه الذهبي.

841. It was reported from ‘*Abdullāh* bin *Nāfi*’, from *Muḥammad* bin

٨٤١ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا

[1] He said: “the greater of my knowledge is that”. And this statement preceded regarding this narration under number 736.

‘Abdullāh bin Ḥasan, Abū Az-Zinād, from Al-A‘raj, from Abū Hurairah who said: “The Messenger of Allāh ﷺ said: ‘Does one of you intend to pray kneeling as a camel kneels?’” (*Ḥasan*)

عَبْدُ اللَّهِ بْنُ نَافِعٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ حَسَنِ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَعْمُدُ أَحَدُكُمْ فِي صَلَاتِهِ يَبْرُكُ كَمَا يَبْرُكُ الْجَمَلُ».

تخريج: [حسن] أخرجه النسائي، التطبيق، باب أول ما يصل إلى الأرض من الإنسان في سجوده، ح: ١٠٩١ عن قتيبة به وانظر الحديث السابق.

Chapter 137,138. Standing Up In The Single (Odd Numbered *Rak‘ah*)

(المعجم ١٣٧، ١٣٨) - بَابُ التَّهَوُّصِ فِي الْفَرْدِ (التحفة ١٤٣)

842. It was reported from Ayyūb, from Abū Qilābah who said: “Abū Sulaimān Mālik bin Al-Ḥuwairith came to us in our *Masjid*, and said: ‘I swear by Allāh, I (sometimes) pray with you, and I don’t intend to pray, but I only wish to demonstrate to you how I saw the Messenger of Allāh ﷺ pray.’”

٨٤٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ يَغْنِي ابْنَ إِبْرَاهِيمَ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ قَالَ: جَاءَنَا أَبُو سُلَيْمَانَ مَالِكُ بْنُ الْحُوَيْرِثِ إِلَى مَسْجِدِنَا فَقَالَ: وَاللَّهِ! إِنِّي لِأُصَلِّي بِكُمْ وَمَا أُرِيدُ الصَّلَاةَ وَلَكِنِّي أُرِيدُ أَنْ أُرِيَكُمْ كَيْفَ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي. قَالَ: قُلْتُ لِأَبِي قِلَابَةَ: كَيْفَ صَلَّى؟ قَالَ: مِثْلَ صَلَاةِ شَيْخِنَا هَذَا - يَغْنِي عَمْرُو بْنُ سَلَمَةَ إِمَامَهُمْ - وَذَكَرَ أَنَّهُ كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ الْآخِرَةِ فِي الرَّكْعَةِ الْأُولَى قَعَدَ ثُمَّ قَامَ.

He said: “I asked Abū Qilābah: ‘How did he used to pray?’” He replied: ‘Just like this *Shaikh* of ours prays” — meaning their *Imām*, ‘Amr bin Salamah. — “And he (Abū Qilābah) also mentioned that he (Mālik bin Al-Ḥuwairith) would sit after completing the second prostration of the first *Rak‘ah*, and then stand.” (*Ṣaḥīh*)

تخريج: أخرجه البخاري، الأذان، باب من صلى بالناس وهو لا يريد إلا أن يعلمهم صلاة النبي ﷺ وستته، ح: ٦٧٧ من حديث أيوب السخيتاني به.

843. (There is another chain) from Ayyūb, from Abū Qilābah who said: “Abū Sulaimān Mālik bin Al-Ḥuwairith came to our *Masjid* and said, ‘I swear by Allāh, I (sometimes) pray, without having

٨٤٣ - حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ قَالَ: جَاءَنَا أَبُو سُلَيْمَانَ مَالِكُ بْنُ الْحُوَيْرِثِ إِلَى مَسْجِدِنَا فَقَالَ: وَاللَّهِ! إِنِّي لِأُصَلِّي وَمَا أُرِيدُ

any intention to pray, but I want to demonstrate you how I saw the Messenger of Allāh ﷺ pray.” So he would sit in the first *Rak'ah* when he raised his head from the second prostration. (*Sahih*)

تخریج: [صحیح] أخرجه ابن عبد البر في التمهيد: ٢٥٥/١٩ من حديث أبي داود به وانظر الحديث السابق.

844. (There is another chain) from Abū Qilābah, from Mālik bin Al-Ḥuwairith that he saw the Prophet ﷺ would not stand up from any odd *Rak'ah* that he was in until he had sat down completely. (*Sahih*)

٨٤٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا هُشَيْمٌ عَنْ خَالِدِ بْنِ أَبِي قِلَابَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ: أَنَّهُ رَأَى النَّبِيَّ ﷺ إِذَا كَانَ فِي وَتْرٍ مِنْ صَلَاتِهِ لَمْ يَنْهَضْ حَتَّى يَسْتَوِيَ قَاعِدًا.

تخریج: أخرجه البخاري، الأذان، باب من استوى قاعدًا في وتر من صلاته ثم نهض، ح: ٨٢٣ من حديث هشيم به.

Comments:

These *Ahādīth* prove that this sitting is recommended.

Chapter 138,139. Sitting In The *Iq'ā'*^[1] Position Between The Two Prostrations

(المعجم ١٣٨، ١٣٩) - **بَابُ الْإِقْعَاءِ بَيْنَ السَّجْدَتَيْنِ** (التحفة ١٤٤)

845. Tāwūs said: “We asked Ibn ‘Abbās about the *Iq'ā'* (squatting) upon the two feet during (between) prostration, and he said: ‘It is the *Sunnah*.’ So we said: ‘We see this (position) to be unrefined (and not befitting) for a man.’ Ibn ‘Abbās replied: ‘This is the *Sunnah* of your Prophet ﷺ.’” (*Sahih*)

٨٤٥ - حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ عَنْ ابْنِ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ طَاوُسًا يَقُولُ: قُلْنَا لِابْنِ عَبَّاسٍ فِي الْإِقْعَاءِ عَلَى الْقَدَمَيْنِ فِي السُّجُودِ، فَقَالَ: هِيَ السُّنَّةُ. قَالَ قُلْنَا: إِنَّا لَنَرَاهُ جَفَاءً بِالرَّجْلِ فَقَالَ ابْنُ عَبَّاسٍ: هِيَ سُنَّةُ نَبِيِّكَ ﷺ.

تخریج: أخرجه مسلم، المساجد، باب جواز الإقعاء على العقبين، ح: ٥٣٦ من حديث ابن جريج به.

[1] The sitting described here between two prostrations is to sit with the buttocks on the heels and the soles of the feet while the tops of the feet are flat on the ground, or to sit on the heels only, while the toes are planted in the same manner as they are during the prostration.

Comments:

See number 783 related to the prohibited form of squatting, and the author has another chapter with a title mentioning squatting; see number 903.

Chapter 139,140. What Should Be Said When One Raises His Head From The *Rukū‘*

846. It was reported from ‘Abdullāh bin Numair, Abū Mu‘āwiyah, Wakī‘, and Muḥammad bin ‘Ubaid from Al-A‘mash, from ‘Ubaid bin Al-Ḥasan who said: “I heard ‘Abdullāh bin Abī Awfā saying: ‘When the Messenger of Allāh ﷺ would raise his head from *Rukū‘*, he would say: “*Sami’ Allāhu liman ḥamidah, Allāhummah rabbanā lakal-ḥamdu mil’as-samāwāti wa mil’al-arḍi wa mil’ama shū‘ta min shai’in ba’d.* (Allāh has heard the one that praises Him. O Allāh, our Lord, to You belongs all praise, filling the heavens, and filling the earth, and filling anything that You will after that.)” (*Ṣaḥīḥ*)

Abū Dāwud said: Sufyān Ath-Thawri and Shu‘bah bin Al-Ḥajjāj said (in this chain): “‘Ubaid Abī Al-Ḥasan.”^[1] This *Hadīth* does not contain “after *Rukū‘*” in it.^[2] Sufyān said: “We met *Shaiḥh* ‘Ubaid Abū Al-Ḥasan later, so he did not say: ‘after *Rukū‘*’ in it.”

Abū Dāwud said: And Shu‘bah (also) reported it from Abū ‘Iṣmah from Al-A‘mash from ‘Ubaid, he said: “After *Rukū‘*.”

(المعجم ١٣٩، ١٤٠) - بَابُ مَا يَقُولُ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ (التحفة ١٤٥)

٨٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو مُعَاوِيَةَ وَوَكَيْعٌ وَمُحَمَّدُ بْنُ عَبْدِ عُبَيْدِ بْنِ الْحَسَنِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ يَقُولُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَوَاتِ وَمِلْءَ الْأَرْضِ وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدَ.

قَالَ أَبُو دَاوُدَ: قَالَ سُفْيَانُ الثَّوْرِيُّ وَسُعْبَةُ بْنُ الْحَجَّاجِ عَنْ عَبْدِ أَبِي الْحَسَنِ: هَذَا الْحَدِيثُ لَيْسَ فِيهِ بَعْدَ الرُّكُوعِ. قَالَ سُفْيَانُ: لَقِينَا الشَّيْخَ عُبَيْدًا أَبَا الْحَسَنِ بَعْدَ فَلَمْ يَقُلْ فِيهِ بَعْدَ الرُّكُوعِ.

قَالَ أَبُو دَاوُدَ: وَرَوَاهُ شُعْبَةُ عَنْ أَبِي عِزْمَةَ، عَنْ الْأَعْمَشِ، عَنْ عَبْدِ قَالَ: بَعْدَ الرُّكُوعِ.

[1] Rather than ‘Ubaid bin Al-Ḥasan.

[2] That is the version of Sufyān and Shu‘bah in which they said it was from ‘Ubaid bin Al-Ḥasan.

تخريج: أخرجه مسلم، الصلاة، باب ما يقول إذا رفع رأسه من الركوع، ح: ٤٧٦ من حديث أبي معاوية الضرير به.

847. (There are various chains) from Abū Sa‘eed Al-Khudrī, who narrated: “The Messenger of Allāh ﷺ, after saying: ‘*Sami‘ Allāhu liman ḥamidah* (Allāh has heard the one that praises Him)’ would say: ‘*Allāhumma rabbanā lakal-ḥamdu mil‘al-arḍi wa mil‘as-samā‘*’ (O Allāh, our Lord, to You belongs all praise, filling the earth and filling the heaven)’.

Mu‘ammal said:^[1] ‘*mil‘as-samāwāti wa mil‘al-arḍi wa mil‘a mā shi‘ta min shai‘in ba‘d, ahlath-ṭhanā‘i wal-majdi, aḥaqqu mā qāl al-‘abdu wakullunā laka ‘abdun, lā māni‘a limā ‘atait* (Filling the heavens and filling of the earth, and filling anything that You will after that. You are worthy of praise and glorification; this is the most appropriate thing that a servant should say, and all of us are Your servants. There is no one to prevent what You give).’ Maḥmūd added: ‘*Wa lā mu‘ṭiya limā mana‘t* (and there is none that gives what You have withheld),’ — then they were in accordance: ‘*Wa lā yanfa‘u dhal-jaddi minkal-jadd* (and no one’s food fortune will benefit him (against You), for all good fortune is from You).’ Bishr said: ‘*Rabbanā lakal-ḥamdu* (Our Lord to You is the Praise).’ And Maḥmūd did not say: ‘*Allāhumma* (O Allāh!)’ He

٨٤٧ - حَدَّثَنَا مُؤَمَّلٌ بْنُ الْفَضْلِ الْحَرَائِثِيُّ: حَدَّثَنَا الْوَلِيدُ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا أَبُو مُسْهَرٍ؛ ح: وَحَدَّثَنَا ابْنُ السَّرْحِ: حَدَّثَنَا بَشْرُ بْنُ بَكْرٍ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ مُضْعَبٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، كُلُّهُمْ عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ، عَنْ عَطِيَّةِ بْنِ قَيْسٍ، عَنْ فَرَعَةَ بْنِ يَحْيَى، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ حِينَ يَقُولُ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَاوَاتِ وَمِلْءَ الْأَرْضِ وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدَ، أَهْلَ الثَّنَاءِ وَالْمَجْدِ، أَحَقُّ مَا قَالَ الْعَبْدُ وَكُنَّا لَكَ عَبْدٌ، لَا مَانِعَ لِمَا أَعْطَيْتَ». زَادَ مُحَمَّدٌ: «وَلَا مُعْطِي لِمَا مَنَعْتَ» - ثُمَّ اتَّفَقُوا - «وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ». وَقَالَ بَشْرٌ: «رَبَّنَا لَكَ الْحَمْدُ لَمْ يَقُلْ مُحَمَّدٌ: «اللَّهُمَّ» قَالَ: «رَبَّنَا وَلَكَ الْحَمْدُ». [رَوَاهُ الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ سَعِيدِ قَالَ: «اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ»، وَلَمْ يَقُلْ: «وَلَا مُعْطِي لِمَا مَنَعْتَ» أَيْضًا. قَالَ أَبُو دَاوُدَ: وَلَمْ يَجِءْ بِهِ إِلَّا أَبُو مُسْهَرٍ.]

[1] These names in these interjections are to demonstrate the various wordings in the various chains of narration he reported it from.

said: ‘*Rabbanā wa lakal-ḥamdu* (Our Lord, and to You is the praise).’ [And Al-Walīd bin Muslim reported it from Sa‘eed, that he said: ‘*Allāhumma rabbanā lakal-ḥamdu.*’ And he also did not say: *Wa lā mu‘ṭiya limā mana‘t* (and there is none that gives what You have withheld).’” (*Ṣaḥīḥ*)

Abū Dāwud said: And no one narrated it with that except for Abū Mus-hir.

تخریج: أخرجه مسلم، الصلاة، باب ما يقول إذا رفع رأسه من الركوع، ح: ٤٧٧ من حديث سعيد بن عبدالعزيز به.

Comments:

Both the *Imām* and the follower may chose any of the wordings for these supplications found in the authentic *Ḥadīths*.

848. Abū Hurairah reported that the Messenger of Allāh ﷺ said: “When the *Imām* says: ‘*Sami‘ Allāhu liman ḥamidah* (Allāh has heard the one that praises Him)’ then (all of you) say: ‘*Allāhumma rabbanā lakal-ḥamdu* (O Allāh, our Lord, to You belongs all Praise).’ For indeed, if one’s statement corresponds with the statement of the Angels, all of his previous sins will be forgiven.” (*Ṣaḥīḥ*)

٨٤٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنِ أَبِي مَالِكٍ، عَنْ سُمَيْيٍّ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَالَ الْإِمَامُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، فَإِنَّهُ مَنْ وَافَقَ قَوْلُهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

تخریج: أخرجه البخاري، الأذان، باب فضل: اللهم ربنا لك الحمد، ح: ٧٩٦ ومسلم، الصلاة، باب التسميع والتحميد والتأمين، ح: ٤٠٩ من حديث مالك به وهو في الموطأ (يحيى): ٨٨/١ (والقعني، ص: ١٤٢).

Comments:

1. We learn from this *Ḥadīth* that Angels, too, say these words, and that they say them when the *Imām* has finished saying *Sami‘-Allāhu li-man ḥamidah*.
2. The followers should also say it, as the Angels do.

849. Muṭarrif reported from ‘Āmir who said: “The people (praying) behind the *Imām* should not say, ‘*Sami‘ Allāhu liman ḥamidah*

٨٤٩ - حَدَّثَنَا يَشْرُ بْنُ عَمَّارٍ: حَدَّثَنَا أَشْبَاطُ عَنْ مُطَرِّفٍ، عَنْ عَامِرٍ قَالَ: لَا يَقُولُ الْقَوْمُ خَلْفَ الْإِمَامِ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ،

(Allāh has heard the one that praises Him).’ Rather: they should say: ‘*Rabbanā lakal-ḥamdu* (Our Lord, to You belongs the Praise).’” (*Ṣaḥīḥ*)

Chapter 140,141. The Supplication Between The Two Prostrations

850. Ibn ‘Abbās reported that the Prophet ﷺ would say between the two prostrations: “*Allāhummaghfirī warḥamnī wa ‘āfinī, waḥdīnī warzuqnī* (O Allāh! Forgive me, and have mercy on me, and grant me security, and guide me, and give me sustenance.)” (*Ḥasan*)

تخریج: [حسن] أخرجه الترمذي، الصلاة، باب ما يقول بين السجدين، ح: ٢٨٤ من حديث زيد بن حباب به ورواه ابن ماجه، ح: ٨٩٨ وصححه الحاكم: ٢٦٢/١ ووافقه الذهبي وأصل الحديث شاهد عند مسلم، ح: ٢٦٩٧ وانظر، ح: ٨٧٤ وهو أقوى منه * حبيب بن أبي ثابت مدلس وعنن.

Chapter 141,142. Women Raising Their Heads From Prostration When They Are (Praying) With Men

851. It was reported from the freed slave of Asmā’ bint Abī Bakr, from Asmā’ bint Abī Bakr, that she said: “I heard the Messenger of Allāh ﷺ say: ‘She (i.e., the women) among you who believes in Allāh and the Last Day — let her not raise her head until the men raise theirs.’ (He said this) due to the fact that he disliked that they should see the ‘*Awrah* of the men.” (*Ḍa‘īf*)

وَلَكِنْ يَقُولُونَ: رَبَّنَا لَكَ الْحَمْدُ.
تخریج: [إسناده صحيح] انفرد به أبو داود.

(المعجم ١٤٠، ١٤١) - بَابُ الدُّعَاءِ بَيْنَ السَّجْدَتَيْنِ (التحفة ١٤٦)

٨٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ مَسْعُودٍ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنَا كَامِلُ أَبُو الْعَلَاءِ: حَدَّثَنِي حَبِيبُ بْنُ أَبِي ثَابِتٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ بَيْنَ السَّجْدَتَيْنِ: «اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَعَافِنِي وَاهْدِنِي وَارْزُقْنِي».

(المعجم ١٤١، ١٤٢) - بَابُ رَفْعِ النِّسَاءِ إِذَا كُنَّ مَعَ الْإِمَامِ رُؤُوسَهُنَّ مِنَ السَّجْدَةِ (التحفة ١٤٧)

٨٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَوَكَّلِ الْعَسْقَلَانِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ أَحْيَى الزُّهْرِيُّ، عَنْ مَوْلَى لِأَسْمَاءَ ابْنَةِ أَبِي بَكْرٍ، عَنْ أَسْمَاءَ ابْنَةِ أَبِي بَكْرٍ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ كَانَ مِنْكُمْ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا تَرْفَعُ رَأْسَهَا حَتَّى يَرْفَعَ الرَّجَالُ رُؤُوسَهُمْ» كَرَاهِيَةً أَنْ يَرَيْنَ مِنْ عَوْرَاتِ الرَّجَالِ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٣٤٨/٦ عن عبدالرزاق به وهو في مصنف عبدالرزاق، ح: ٥١٠٩ * فيه مولى أسماء مجهول، والحديث السابق (٦٣٠) يغني عنه.

Comments:

Meaning, that at certain times, the men did not have more than one garment, or few garments, and something may be exposed, so the women should wait before raising their heads. See number 678 for related comments.

Chapter 142,143. The Prolonged Standing After The *Rukū'* And (The Sitting) Between The Two Prostrations

(المعجم ١٤٢، ١٤٣) - بَابُ طُولِ الْقِيَامِ
مِنَ الرُّكُوعِ وَبَيْنَ السَّجْدَتَيْنِ
(التحفة ١٤٨)

852. Al-Barā' reported that the Messenger of Allāh's ﷺ prostration, *Rukū'*, sitting (for the *Tashah-hud*) and sitting between the two prostrations were similar in length. (*Sahih*)

٨٥٢ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ، عَنْ ابْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ سُجُودَهُ وَرُكُوعَهُ وَقُعُودَهُ وَمَا بَيْنَ السَّجْدَتَيْنِ قَرِيبًا مِنَ السَّوَاءِ.

تخريج: أخرجه البخاري، الأذان، باب: وحد إتمام الركوع والاعتدال فيه والاطمأنينة، ح: ٧٩٢ من حديث شعبة ومسلم، الصلاة، باب اعتدال أركان الصلاة وتخفيفها في تمام، ح: ٤٧١ من حديث الحكم بن عتيبة به.

Comments:

The words "and sitting" are not mentioned in some of the manuscripts.

853. Anas bin Mālik said: "I have never prayed behind anyone who was more concise in his prayer than the Messenger of Allāh ﷺ, while (the prayer) was still perfectly (performed). And the Messenger of Allāh ﷺ would stand up after saying, '*Sami' Allāhu liman hamidah* (Allāh has heard the one who praises Him)' for such a (lengthy) period that we would presume that he had made a mistake, then he would say the *Takbīr* and go into prostration. And he would sit in between the two prostrations until we would

٨٥٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ: أَخْبَرَنَا ثَابِتٌ وَحَمِيدٌ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: مَا صَلَّيْتُ خَلْفَ رَجُلٍ أَوْجَزَ صَلَاةً مِنْ رَسُولِ اللَّهِ ﷺ فِي تَمَامٍ، وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» قَامَ حَتَّى يَقُولَ قَدْ أَوْهَمَ ثُمَّ يَكْبُرُ وَيَسْجُدُ، وَكَانَ يَقْعُدُ بَيْنَ السَّجْدَتَيْنِ حَتَّى يَقُولَ قَدْ أَوْهَمَ.

presume that he had made a mistake.” (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، الصلاة، باب اعتدال أركان الصلاة وتخفيفها في تمام، ح: ٤٧٣ من حديث حماد بن سلمة به.

854. Al-Barā' bin 'Azib said: "I carefully watched Muḥammad ﷺ" — Abū Kāmil (one of the narrators) said: "The Messenger of Allāh ﷺ" — "pray, and saw that his standing was similar (in length) to his *Rukū'* and prostration. And (the time that he) stood up after *Rukū'* was the same as his prostration, and (the time that he) sat between the two prostrations, and (the length of) his prostrations, and the (time that he sat) after the *Taslīm* before leaving (i.e., *Taslīm*)." (*Ṣaḥīḥ*)

Abū Dāwud said: Musad-dad said: "His *Rukū'*, and his standing up between the two *Rak'ahs*, and his (first) prostration, and his sitting between the two prostrations, and his (second) prostration, and his sitting between the *Taslīm* and before leaving, were all the same."

تخریج: [صحيح] انظر، ح: ٨٥٢ أخرجه مسلم، ح: ٤٧١ عن أبي كامل به.

Comments:

It is recommended that the bowing, standing, prostrating, sitting between prostrations and sitting after the *Taslīm* — all be performed calmly, peacefully, without hurry, and be prolonged reasonably proportionate to the length of recitation.

Chapter 143,144. The Prayer Of One Whose Back Does Not Come To A Complete Rest During *Rukū'* And Prostration

855. Abū Mas'ūd Al-Badrī said that the Messenger of Allāh ﷺ

٨٥٤ - حَدَّثَنَا مُسَدَّدٌ وَأَبُو كَامِلٍ - دَخَلَ حَدِيثُ أَحَدِهِمَا فِي الْآخِرِ - قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ هِلَالِ بْنِ أَبِي حُمَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: رَمَقْتُ مُحَمَّدًا ﷺ - وَقَالَ أَبُو كَامِلٍ: رَسُولَ اللَّهِ ﷺ - فِي الصَّلَاةِ فَوَجَدْتُ قِيَامَهُ كَرُكْعَتِهِ وَسَجْدَتِهِ. وَاعْتَدَالَهُ فِي الرَّكْعَةِ كَسَجْدَتِهِ وَجَلْسَتَهُ بَيْنَ السَّجْدَتَيْنِ، وَسَجْدَتَهُ مَا بَيْنَ التَّسْلِيمِ وَالْإِنْصِرَافِ قَرِيبًا مِنَ السَّوَاءِ.

قَالَ أَبُو دَاوُدَ: قَالَ مُسَدَّدٌ: فَوَرَعَتْهُ وَاعْتَدَالَهُ بَيْنَ الرَّكْعَتَيْنِ فَسَجْدَتُهُ فَجَلْسَتُهُ بَيْنَ السَّجْدَتَيْنِ فَسَجْدَتُهُ فَجَلْسَتُهُ بَيْنَ التَّسْلِيمِ وَالْإِنْصِرَافِ قَرِيبًا مِنَ السَّوَاءِ.

(المعجم ١٤٣، ١٤٤) - بَابُ صَلَاةِ مَنْ لَا يُقِيمُ صَلْبَهُ فِي الرُّكُوعِ وَالسُّجُودِ (التحفة ١٤٩)

٨٥٥ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ التَّمْرِيُّ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ، عَنْ عُمَارَةَ بْنِ

said: "A person's prayer will not be acceptable until (he) brings his back to rest during the *Rukū'* and prostration." (*Sahīh*)

عُمَيْرٍ، عن أَبِي مَعْمَرٍ، عن أَبِي مَسْعُودٍ
الْبَدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا
تُجْزِيءُ صَلَاةَ الرَّجُلِ حَتَّى يُقِيمَ ظَهْرَهُ فِي
الرُّكُوعِ وَالسُّجُودِ».

تخريج: [إسناده صحيح] أخرجه الترمذي، الصلاة، باب ما جاء فيمن لا يقيم صلبه في الركوع
والسجود، ح: ٢٦٥ من حديث سليمان الأعمش به وقال: "حسن صحيح" ورواه ابن ماجه، ح: ٨٧٠.

856. It was reported from Sa'eed bin Abī Sa'eed, from his father, from Abū Hurairah that the Messenger of Allāh ﷺ entered the *Masjid*, and another man entered as well, and prayed. He then came to the Messenger of Allāh ﷺ and said his *Salām*. The Messenger of Allāh ﷺ returned his *Salām* and said: "Return and pray, for you have not prayed." So the man returned and prayed in the same manner that he had previously prayed. He then returned to the Prophet ﷺ and said *Salām*. The Messenger of Allāh ﷺ said: "And upon you be the *Salām*; Return and pray, for you have not prayed." This occurred three times. The man then said: "I swear by the One Who has sent you with the truth, I do not know how to pray better than this, so teach me." So he replied: "When you stand up to pray, then say the *Takbīr*. Then recite what is easy for you of the Qur'ān. Then go into *Rukū'* until you have achieved calmness in your *Rukū'*. Then raise (your head) until you have stood straight. Then go into prostration until you have achieved calmness in your

٨٥٦ - حَدَّثَنَا الْقَعْنَبِيُّ: حَدَّثَنَا أَنَسٌ يَعْنِي
ابْنَ عِيَّاصٍ؛ ح: وَحَدَّثَنَا ابْنُ الْمُثَنَّى:
حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ - وَهَذَا
لَفْظُ ابْنِ الْمُثَنَّى - حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ
عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ
دَخَلَ الْمَسْجِدَ فَدَخَلَ رَجُلٌ فَصَلَّى ثُمَّ جَاءَ
فَسَلَّمَ عَلَيَّ رَسُولِ اللَّهِ ﷺ، فَرَدَّ رَسُولُ اللَّهِ
ﷺ عَلَيْهِ السَّلَامَ وَقَالَ: «ارْجِعْ فَصَلِّ فَإِنَّكَ
لَمْ تُصَلِّ»، فَارْجَعَ الرَّجُلُ فَصَلَّى كَمَا كَانَ
صَلَّى، ثُمَّ جَاءَ إِلَى النَّبِيِّ ﷺ فَسَلَّمَ عَلَيْهِ،
فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «وَعَلَيْكَ السَّلَامُ»،
ثُمَّ قَالَ: «ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ»، حَتَّى
فَعَلَ ذَلِكَ ثَلَاثَ مَرَّاتٍ فَقَالَ الرَّجُلُ: وَالَّذِي
بَعَثَكَ بِالْحَقِّ! مَا أَحْسَنَ غَيْرَ هَذَا فَعَلَّمَنِي.
قَالَ: «إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ، ثُمَّ اقْرَأْ
مَا تيسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّى
تَطْمَئِنَّ رَأْسًا، ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا،
ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ اجْلِسْ
حَتَّى تَطْمَئِنَّ جَالِسًا، ثُمَّ افْعَلْ ذَلِكَ فِي
صَلَاتِكَ كُلِّهَا».

prostration. Then sit down until you have achieved calmness in your sitting. And do this in your entire prayer.” (*Ṣaḥīḥ*)

Al-Qan‘abī said^[1] (in his narration): “From Sa‘eed bin Abī Sa‘eed Al-Maqburī, from Abū Hurairah.” And he said in the end of it: “If you do so, then your prayer is complete, and whatever you have deducted from these (acts), you have deducted from your prayer.” And he said in it: “When you stand up to pray, then perfect (*Asbigh*) the *Wuḍu’*.”

قال القنبي عن سعيد بن أبي سعيد المقبري عن أبي هريرة: وقال في آخره: «إِذَا فَعَلْتَ هَذَا فَقَدْ تَمَّتْ صَلَاتُكَ وَمَا انْتَقَصَتْ مِنْ هَذَا شَيْئًا فَإِنَّمَا انْتَقَصْتَهُ مِنْ صَلَاتِكَ». وقال فيه: «إِذَا قُمْتَ إِلَى الصَّلَاةِ فَاسْبِغِ الوُضُوءَ».

تخريج: أخرجه مسلم، الصلاة، باب وجوب قراءة الفاتحة في كل ركعة ... الخ، ح: ٣٩٧ عن محمد بن المنثري والبخاري، الأذان، باب وجوب القراءة للإمام والمأموم في الصلوات كلها ... الخ، ح: ٧٥٧ من حديث يحيى بن سعيد القطان به.

857. ‘Alī bin Yahyā bin Khallād reported a similar narration from his paternal uncle, that a man entered the *Masjid*, except that in this (narration) the Prophet ﷺ said: “No person’s prayer will be complete until he performs *Wuḍu’* the way that it should be performed, then he says the *Takbīr* and praises Allāh, the Mighty and Sublime, and glorifies Him, then recites what is convenient for him of the Qur’ān, then says: ‘*Allāhu Akbar* (Allāh is the Most Great),’ then goes into *Rukū’* until his joints have rested (in their places), then says: ‘*Sami’ Allāhu liman ḥamidah* (Allāh has heard one who praises Him)’ until he stands straight, then says: ‘*Allāhu Akbar* (Allāh is the

٨٥٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ عَلِيِّ بْنِ يَحْيَى بْنِ خَلَّادٍ، عَنْ عَمِّهِ: أَنَّ رَجُلًا دَخَلَ الْمَسْجِدَ، ذَكَرَ نَحْوَهُ، قَالَ فِيهِ: فَقَالَ النَّبِيُّ ﷺ: «إِنَّهُ لَا تَمُّ صَلَاةٍ لِأَحَدٍ مِنَ النَّاسِ حَتَّى يَتَوَضَّأَ فَيَضَعَ الوُضُوءَ» يَعْنِي مَوَاضِعَهُ «ثُمَّ يُكَبِّرُ وَيَحْمَدُ اللَّهَ عَزَّ وَجَلَّ وَيُنْشِئُ عَلَيْهِ وَيَقْرَأُ بِمَا شَاءَ مِنَ الْقُرْآنِ، ثُمَّ يَقُولُ: اللَّهُ أَكْبَرُ، ثُمَّ يَرْكَعُ حَتَّى تَطْمَئِنَّ مَفَاصِلُهُ، ثُمَّ يَقُولُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ حَتَّى يَسْتَوِيَ قَائِمًا، ثُمَّ يَقُولُ: اللَّهُ أَكْبَرُ، ثُمَّ يَسْجُدُ حَتَّى تَطْمَئِنَّ مَفَاصِلُهُ، ثُمَّ يَقُولُ: اللَّهُ أَكْبَرُ، وَيَرْفَعُ رَأْسَهُ حَتَّى يَسْتَوِيَ قَاعِدًا، ثُمَّ

[1] Abū Dāwud heard this narration from two *Shaikhs*, and this one had the following wording.

Most Great),’ then goes into prostration until his joints have rested, then says: ‘*Allāhu Akbar* (Allāh is the Most Great),’ and raises his head (to sit), until he has come to rest sitting, then says: ‘*Allāhu Akbar* (Allāh is the Most Great),’ then goes into prostration until his joints have rested, then raises his head and says the *Takbīr*. If he does these (acts), then his prayer is complete.” (*Sahīh*)

يقول: الله أَكْبَرُ، ثُمَّ يَسْجُدُ حَتَّى تَطْمَئِنَّ مَفَاصِلُهُ، ثُمَّ يَرْفَعُ رَأْسَهُ فَيَكْبِرُ، فَإِذَا فَعَلَ ذَلِكَ فَقَدْ تَمَّتْ صَلَاتُهُ.

تخریج: [صحيح] أخرجه أحمد: ٤/٣٤٠ من حديث علي بن يحيى به ورواه الحاكم: ١/٢٤٢ وانظر الحديث الآتي.

858. (There is another chain) from ‘Ali bin Yahyā bin Khallād, from his father, from his paternal uncle Rifā‘ah bin Rāfi‘, with similar meaning (as no. 857). He said: “The Messenger of Allāh ﷺ said: ‘The prayer of one of you is not complete until he perfects (*Yusbiḥ*) the *Wuḍu‘* as Allāh, the Most High, has ordered him, so he washes his face and hands until the elbows, and wipes his head, and his feet until the ankles. Then, he says the *Takbīr* to Allāh, the Mighty and Sublime, and praises Him, and then he recites of the Qur‘ān whatever is written for him and convenient...” and he mentioned similar to the narration of Ḥammād, and said: “...Then he should say the *Takbīr*, and go into prostration, and place his face” — Hammām (one of the narrators) said: “Perhaps he said: ‘his forehead’” — “firmly on the ground, until his joints have rested and become loose. Then he should say

٨٥٨ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ وَالْحَجَّاجُ بْنُ مِنْهَالٍ قَالَا: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ عَلِيِّ بْنِ يَحْيَى ابْنِ خَلَّادٍ، عَنْ أَبِيهِ عَنْ عَمِّهِ رِفَاعَةَ بْنِ رَافِعٍ بِمَعْنَاهُ، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهَا لَا تَتِمُّ صَلَاةُ أَحَدِكُمْ حَتَّى يُسَبِّحَ الْوُضُوءَ كَمَا أَمَرَهُ اللَّهُ تَعَالَى، فَيَغْسِلُ وَجْهَهُ وَيَدَيْهِ إِلَى الْبُرْفَقَيْنِ، وَيَمْسَحُ بِرَأْسِهِ وَرِجْلَيْهِ إِلَى الْكَعْبَيْنِ، ثُمَّ يَكْبِرُ اللَّهُ عَزَّوَجَلَّ وَيَحْمَدُهُ، ثُمَّ يَقْرَأُ مِنَ الْقُرْآنِ مَا أُذِنَ لَهُ فِيهِ وَتَيَسَّرَ» - فَذَكَرَ نَحْوَ حَدِيثِ حَمَّادٍ قَالَ: - «ثُمَّ يَكْبِرُ فَيَسْجُدُ فَيَمْكُنُ وَجْهَهُ» - قَالَ هَمَّامٌ: - وَرُبَّمَا قَالَ: «جَبْهَتَهُ مِنَ الْأَرْضِ، حَتَّى تَطْمَئِنَّ مَفَاصِلُهُ وَتَسْرُخِي، ثُمَّ يَكْبِرُ فَيَسْتَوِي قَاعِدًا عَلَى مَقْعَدِهِ وَيُقِيمُ صَلَاتَهُ» فَوَصَفَ الصَّلَاةَ هَكَذَا أَرْبَعَ رَكَعَاتٍ حَتَّى فَرَّغَ، «لَا تَتِمُّ صَلَاةُ

أَحَدِكُمْ حَتَّى يَفْعَلَ ذَلِكَ».

the *Takbīr* and come to rest sitting on his posterior, and bring his back to rest...” and he continued describing the prayer in a similar manner for four *Rak'ahs*, until he finished with: “The prayer of one of you is not accepted until he does this.” (*Sahīh*)

تخريج: [إسناده صحيح] أخرجه ابن ماجه، الطهارة، باب ما جاء في الوضوء على ما أمر الله تعالى، ح: ٤٦٠ من حديث الحجاج بن المنهال والنسائي، ح: ١١٣٧ من حديث همام به وصححه الحاكم على شرط الشيخين: ٢٤١/١، ٢٤٢ ووافقه الذهبي.

859. (There is another chain) from 'Alī bin Yahyā bin *Khallād*, from Rifā'ah bin Rāfi' with this narration (as no. 857). He said: “When you stand up and face the *Qiblah*, say the *Takbīr*, and then recite the Mother of the Qur'ān (*Al-Fātiḥah*), and whatever Allāh wills that you recite. And when you go into *Rukū'*, then place your palms on your knees, and extend your back.” And he also said: “When you prostrate, then make your prostration firm, and when you get up (from prostration), sit on your left thigh.” (*Hasan*)

٨٥٩ - حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ عَنْ خَالِدِ بْنِ مُحَمَّدٍ يَعْنِي ابْنَ عَمْرٍو، عَنْ عَلِيِّ بْنِ يَحْيَى بْنِ خَلَادٍ، عَنْ رِفَاعَةَ بْنِ رَافِعٍ بِهَذِهِ الْقِصَّةِ قَالَ: «إِذَا قُمْتَ فَتَوَجَّهْتَ إِلَى الْقِبْلَةِ فَكَبِّرْ ثُمَّ اقْرَأْ بِأَمِّ الْقُرْآنِ وَبِمَا شَاءَ اللَّهُ أَنْ تَقْرَأَ، [و] إِذَا رَكَعْتَ فَضَعْ رَاحَتَيْكَ عَلَى رُكْبَتَيْكَ وَامْدُدْ ظَهْرَكَ» وَقَالَ: «إِذَا سَجَدْتَ فَمَكِّنْ لِسُجُودِكَ فَإِذَا رَفَعْتَ فَأَقْعُدْ عَلَى فَخْذِكَ الْيُسْرَى».

تخريج: [إسناده حسن] أخرجه أحمد: ٤/٣٤٠ من حديث محمد بن عمرو به وصححه ابن خزيمة، ح: ٦٣٨ وابن حبان، ح: ٤٨٤.

860. (There is another chain) from 'Alī bin Yahyā bin *Khallād*, from his father, from his paternal uncle Rifā'ah bin Rāfi', from the Prophet ﷺ, with this narration. He said: “When you stand up for your prayer, then say the *Takbīr* to Allāh, the Mighty and Sublime, then recite what is convenient for you to recite of the Qur'ān.” And

٨٦٠ - حَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، حَدَّثَنِي عَلِيُّ بْنُ يَحْيَى بْنِ خَلَادٍ بْنِ رَافِعٍ عَنْ أَبِيهِ، عَنْ عَمِّهِ رِفَاعَةَ بْنِ رَافِعٍ عَنِ النَّبِيِّ ﷺ بِهَذِهِ الْقِصَّةِ قَالَ: «إِذَا أَنْتَ قُمْتَ فِي صَلَاتِكَ فَكَبِّرِ اللَّهَ عَزَّوَجَلَّ ثُمَّ اقْرَأْ مَا تَيَسَّرَ عَلَيْكَ مِنَ

he said: “When you sit in the middle of the prayer, then be relaxed, and place your left thigh on the ground (to sit on it), then recite the *Tashah-hud*. Then when you stand up, repeat this until you complete your prayer.” (*Hasan*)

الْقُرْآنِ» وَقَالَ فِيهِ: «فَإِذَا جَلَسْتَ فِي وَسْطِ الصَّلَاةِ فَاطْمَئِنِّ وَأَفْتَرِشْ فَخِذَكَ الْيُسْرَى، ثُمَّ تَشَهَّدْ، ثُمَّ إِذَا قُمْتَ فَمِثْلَ ذَلِكَ حَتَّى تَفْرُغَ مِنْ صَلَاتِكَ».

تخريج: [إسناده حسن] أخرجه البيهقي: ١٣٣/٢، ١٣٤ من حديث أبي داود به وصححه ابن خزيمة، ح: ٥٩٧، ٦٣٨.

861. (There is another chain) from *Yaḥyā bin ‘Alī bin Yaḥyā bin Khallād bin Rāfi‘ Az-Zuraqī*, from his father, from his grandfather, from *Rifā‘ah bin Rāfi‘*, that the Messenger of Allāh ﷺ — and he narrated this *Hadīth*. He said in it: “Then perform *Wuḍū’* as Allāh has commanded you, and make the *Tashah-hud* (meaning, the *Adhān*) and the *Iqāmah*, then say the *Takbīr*. If you have (memorized) any of the Qur‘ān, then recite it, and if not, then praise Allāh, the Mighty and Sublime, say extol His Greatness, and say the *Tahlīl*.^[1]” And he also said: “And if you have deducted anything from these (acts), you have deducted from your prayer.” (*Ṣaḥīh*)

٨٦١ - حَدَّثَنَا عَبَادُ بْنُ مُوسَى الْخُتَلَبِيُّ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ جَعْفَرٍ: أَخْبَرَنِي يَحْيَى بْنُ عَلِيٍّ بْنِ يَحْيَى بْنِ خَلَّادِ بْنِ رَافِعِ الزُّرَيْقِيِّ عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ رِفَاعَةَ بْنِ رَافِعٍ: أَنَّ رَسُولَ اللَّهِ ﷺ - فَقَصَّ هَذَا الْحَدِيثَ قَالَ فِيهِ: - «فَتَوَضَّأُ كَمَا أَمَرَكَ اللَّهُ ثُمَّ تَشَهَّدُ فَأَقِمُّ ثُمَّ كَبِّرْ، فَإِنْ كَانَ مَعَكَ قُرْآنٌ فَأَقْرَأْ بِهِ وَإِلَّا فَاحْمَدِ اللَّهَ عَزَّوَجَلَّ وَكَبِّرْهُ وَهَلِّلْهُ» - وَقَالَ فِيهِ: - «وَإِنْ انْتَقَصْتَ مِنْهُ شَيْئًا انْتَقَصْتَ مِنْ صَلَاتِكَ».

تخريج: [إسناده صحيح] أخرجه النسائي، الصلاة، باب الإقامة لمن يصلي وحده، ح: ٦٦٨ من حديث إسماعيل بن جعفر به مختصراً، وصححه ابن خزيمة، ح: ٥٤٥.

Comments:

Lack of proper religious knowledge is a great disability. Because of it, one fails to perform the rites of worship and devotion the right way. It is the duty of every Muslim to acquire at least the minimum, essential knowledge.

862. ‘*Abdur-Raḥmān bin Shibl* said: “The Messenger of Allāh ﷺ

٨٦٢ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ

[1] Saying *Lā ilāha illallāh*.

forbade the pecking of crows, and the spreading (of one's forearms) like a predatory beast, and that one should take a particular place in the *Masjid* as his regular place (of praying), just like a camel does." (*Da'if*)

جَعْفَرُ بْنُ الْحَكَمِ؛ ح: حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ، عَنْ تَمِيمِ بْنِ الْمَحْمُودِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ شَيْبَةَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ نَقْرَةِ الْغُرَابِ وَافْتِرَاشِ السَّعِ وَأَنْ يُوْطَنَ الرَّجُلُ الْمَكَانَ فِي الْمَسْجِدِ كَمَا يُوْطَنُ الْبُعَيْرُ. هَذَا لَفْظُ قُتَيْبَةَ.

تخریج: [إسناده ضعيف] أخرجه النسائي، التطبيق، باب النهي عن نقرة الغراب، ح: ١١١٣ من حديث الليث بن سعد به وصححه ابن خزيمة، ح: ٦٦٢، ١٣١٩ وابن حبان، ح: ٤٧٦ والحاكم: ٢٢٩/١ ووافقه الذهبي وللحديث شواهد، منها شاهد ضعيف في المسند: ٤٤٧/٥ * فيه تميم بن محمود، ضعفه البخاري والجمهور.

Comments:

Performing the prayer hurriedly resembles the pecking of a bird, and prostrating with the forearms and elbows on the ground, resembles the sitting of predators. Some of these prohibited actions have been mentioned previously; see numbers 783, 845, and also 903.

863. Sālīm Al-Barrād said: "We visited Abū Mas'ūd 'Uqbah bin 'Amr Al-Anṣārī, and asked him: 'Inform us about the prayer of the Messenger of Allāh ﷺ.' So he stood in front of us in the *Masjid*, and said the *Takbīr*. When he went into *Rukū'*, he placed his hands on his knees, and placed his fingers below them (his knees). He placed his elbows at a distance (from his body), until his entire (body) was relaxed. Then he said: '*Sami' Allāhu liman ḥamidah* (Allāh has heard the one that praises Him),' and he stood up until his entire body was relaxed. Then he said the *Takbīr*, and fell into prostration, and placed his palms on the ground, and placed his elbows at a

٨٦٣ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَالِمِ الْبَرَادِ قَالَ: أَتَيْنَا عُقْبَةَ بْنَ عَمْرِو الْأَنْصَارِيِّ أَبَا مَسْعُودٍ فَقُلْنَا لَهُ: حَدِّثْنَا عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ، فَقَامَ بَيْنَ أَيْدِينَا فِي الْمَسْجِدِ فَكَبَّرَ، فَلَمَّا رَكَعَ وَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ وَجَعَلَ أَصَابِعَهُ أَسْفَلَ مِنْ ذَلِكَ وَجَافَى بَيْنَ مِرْفَقَيْهِ حَتَّى اسْتَقَرَّ كُلُّ شَيْءٍ مِنْهُ، ثُمَّ قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقَامَ حَتَّى اسْتَقَرَّ كُلُّ شَيْءٍ مِنْهُ، ثُمَّ كَبَّرَ وَسَجَدَ وَوَضَعَ كَفَيْهِ عَلَى الْأَرْضِ، ثُمَّ جَافَى بَيْنَ مِرْفَقَيْهِ حَتَّى اسْتَقَرَّ كُلُّ شَيْءٍ مِنْهُ، ثُمَّ رَفَعَ رَأْسَهُ فَجَلَسَ حَتَّى اسْتَقَرَّ كُلُّ شَيْءٍ مِنْهُ، فَفَعَلَ مِثْلَ ذَلِكَ أَيْضًا، ثُمَّ صَلَّى أَرْبَعَ

distance (from his body), until his entire (body) was relaxed. Then he raised his head and sat down (firmly) until his entire (body) was relaxed. He then repeated these acts, and prayed four *Rak'ahs* just as he had prayed this one. So he completed the prayer, and then said: "This is how we saw the Messenger of Allāh ﷺ pray." (*Hasan*)

رَكَعَاتٍ مِثْلَ هَذِهِ الرَّكَعَةِ، فَصَلَّى صَلَاتَهُ ثُمَّ قَالَ: هَكَذَا رَأَيْنَا رَسُولَ اللَّهِ ﷺ يُصَلِّي.

تخريج: [إسناده حسن] أخرجه النسائي، التطبيق، باب مواضع الراحتين في الركوع، ح: ١٠٣٧ من حديث عطاء بن السائب به، وحدث به قبل اختلاطه وصححه ابن خزيمة، ح: ٥٩٨ والحاكم ٢٣٤/١ ووافقه الذهبي.

Chapter 144,145. Regarding The Statement Of The Prophet ﷺ: "Every Prayer That One Does Not Perfect It Will Be Made Complete By The Voluntary Ones"

864. It was reported from Yunūs, from Al-Hasan, about Anas bin Ḥakīm Aḍ-Ḍabbī. He said: "He fled from Ziyād or Ibn Ziyād and came to Al-Madīnah, where he met Abū Hurairah. He (Anas) said: 'So he (Abū Hurairah) inquired about my lineage, and (it turned out) that we had a common lineage. He said: 'O lad, should I not narrate to you a *Hadīth*?' I said: 'Yes, may Allāh have mercy on you.' — Yunūs said: "I think he said it was from the Prophet ﷺ" — "The first action that a person will be accounted for will be his prayer. Our Lord will say to the Angels — and He knows best — 'Look at the prayer of My servant: Did he

(المعجم ١٤٤، ١٤٥) - بَابُ قَوْلِ النَّبِيِّ ﷺ: كُلُّ صَلَاةٍ لَا يُتْمَعُهَا صَاحِبُهَا تَتِمُّ مِنْ تَطَوُّعِهِ (التحفة ١٥٠)

٨٦٤ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا يُونُسُ عَنِ الْحَسَنِ، عَنْ أَنَسِ بْنِ حَكِيمِ الضَّبِّيِّ قَالَ: خَافَ مِنْ زِيَادٍ أَوْ ابْنِ زِيَادٍ فَاتَى الْمَدِينَةَ فَلَقِيَ أَبَا هُرَيْرَةَ، قَالَ: فَسَبَّيْتُ فَاتَسَبَّبْتُ لَهُ، فَقَالَ: يَا فَتَى: أَلَا أُحَدِّثُكَ حَدِيثًا؟ قَالَ: قُلْتُ: بَلَى رَحِمَكَ اللَّهُ. قَالَ يُونُسُ: وَأَحْسِبُهُ ذَكَرَهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ أَوَّلَ مَا يُحَاسَبُ النَّاسُ بِهِ يَوْمَ الْقِيَامَةِ مِنْ أَعْمَالِهِمُ الصَّلَاةُ، قَالَ: يَقُولُ رَبُّنَا عَزَّوَجَلَّ لِمَلَائِكَتِهِ وَهُوَ أَعْلَمُ: انظُرُوا فِي صَلَاةِ عَبْدِي أَتَمَّهَا أَمْ نَقَصَهَا؟ فَإِنْ كَانَتْ تَامَةً كُيِّبَتْ لَهُ تَامَةٌ وَإِنْ كَانَ انْتَقَصَ مِنْهَا شَيْئًا. قَالَ: انظُرُوا هَلْ لِعَبْدِي مِنْ تَطَوُّعٍ؟ فَإِنْ كَانَ

complete it, or is there any deficiency in it? So if he has performed it completely, I will write it for him in full (measure), and if there is any deficiency in it, then look if My servant has any voluntary prayers.' If he does have voluntary prayers, (Allāh) will say: 'Complete for My servant his obligatory prayers from his voluntary ones.' Then the rest of the actions will be judged in a similar manner." (*Da'īf*)

لَهُ تَطَوُّعٌ قَالَ: أَيُّمُوا لِعِبْدِي فَرِيضَتَهُ مِنْ تَطَوُّعِهِ، ثُمَّ تُوَخَّذُ الْأَعْمَالُ عَلَى ذَلِكَ.

تخریج: [إسناده ضعيف] أخرجه أحمد: ٤٢٥/٢ من حديث إسماعيل به ورواه ابن ماجه، ح: ١٤٢٥ وصححه الحاكم: ١/٢٦٢ ووافقه الذهبي وللحديث شواهد * الحسن البصري مدلس وعتق وتابعه علي بن زيد، وهو ضعيف والحديث الآتي: ٨٦٦ يغني عنه.

Comments:

1. The Day of Resurrection is the Day of Accounting. Each person shall be made to give an account for one's actions in this world.
2. *Salāh* is the most important pillar of the religion, next to the Two Testimonies of faith. Of all the rights of Allāh, this shall be accounted for first of all.

865. (There is another chain) from Ḥumaid, from Al-Ḥasan, from a man from Banu Salīt, from Abū Hurairah, may Allāh be pleased with him, from the Prophet ﷺ, similarly (as no. 864). (*Da'īf*)

٨٦٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ حُمَيْدٍ، عَنِ الْحَسَنِ، عَنْ رَجُلٍ مِنْ بَنِي سَلَيْطٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ.

تخریج: [إسناده ضعيف] انظر الحديث السابق.

866. It was reported from Tamīm Ad-Dārī, with similar meaning (as no. 864), and he said: "Then the *Zakāt* will be judged in a similar fashion, then the rest of the actions will be judged similarly." (*Sahīh*)

٨٦٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنِ تَمِيمِ الدَّارِيِّ عَنِ النَّبِيِّ ﷺ بِهَذَا الْمَعْنَى قَالَ: «ثُمَّ الزَّكَاةُ مِثْلَ ذَلِكَ ثُمَّ تُوَخَّذُ الْأَعْمَالُ عَلَى حَسَبِ ذَلِكَ».

تخریج: [إسناده صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في أول ما يحاسب به العبد الصلاة، ح: ١٤٢٦ من حديث حماد بن سلمة به وصححه الحاكم على شرط مسلم: ١/٢٦٢، ٢٦٣.

Comments:

All obligatory acts shall be accounted for in order of their importance, *Zakāh*, after *Ṣalāt*, and so on. In each case, voluntary acts —*Nawāfil*— shall be made to make up for any deficiency in obligatory acts.

Chapter 145,146. Placing The Hands On The Knees (During *Rukū'*)

(المعجم ١٤٥، ١٤٦) - بَابُ تَفْرِيعِ
أَبْوَابِ الرُّكُوعِ وَالسُّجُودِ وَوَضْعِ الْيَدَيْنِ
عَلَى الرُّكْبَتَيْنِ (التحفة ١٥١)

867. Muṣ'ab bin Sa'd said: "I prayed next to my father, and I placed my hands between my knees. He forbade me from doing it, but I repeated my act. So he said: 'Do not do so! We used to do it, but were then prohibited from doing it, and were commanded (instead) to place our hands on our knees.'" (*Ṣaḥīḥ*)

٨٦٧ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي يَعْفُورَ.

قَالَ أَبُو دَاوُدَ: وَأَسْمُهُ وَقَدَانُ، عَنْ مُضَعَبِ ابْنِ سَعْدٍ قَالَ: صَلَّيْتُ إِلَى جَنْبِ أَبِي فَجَعَلْتُ يَدَيَّ بَيْنَ رُكْبَتَيْ، فَنَهَانِي عَنْ ذَلِكَ، فَعُدْتُ. فَقَالَ: لَا تَضَعْ هَذَا فَإِنَّا كُنَّا نَفْعَلُهُ، فَنَهَيْتَنَا عَنْ ذَلِكَ وَأَمَرْنَا أَنْ نَضَعَ أَيْدِينَا عَلَى الرُّكْبِ.

تخريج: أخرجه البخاري، الأذان، باب وضع الأكتف على الركب في الركوع، ح: ٧٩٠ من حديث شعبة، ومسلم، المساجد، باب الندب إلى وضع الأيدي على الركب في الركوع ونسخ التطبيق، ح: ٥٣٥ من حديث أبي يعفور به.

Comments:

Ṭabīq, or clasping one's hands together between the knees while in *Rukū'*, has been abrogated, according to the majority of scholars, and the Companions.

868. It was reported from 'Alqamah and Al-Aswad, from 'Abdullāh (bin Mas'ūd) who said: "When one of you goes into *Rukū'*, then let him spread his forearms over his thighs, and let him intertwine his palms between his knees, for I remember seeing the fingers of the Messenger of Allāh intertwined (while he was in *Rukū'*)." (*Ṣaḥīḥ*)

٨٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ قَالَ: إِذَا رَكَعَ أَحَدُكُمْ فَلْيَفْرِشْ ذِرَاعَيْهِ عَلَى فَخْذَيْهِ وَلْيَطْبُقْ بَيْنَ كَفَيْهِ فَكَأَنِّي أَنْظُرُ إِلَى اخْتِلَافِ أَصَابِعِ رَسُولِ اللَّهِ ﷺ.

تخريج: أخرجه مسلم، المساجد، باب الندب إلى وضع الأيدي على الركب في الركوع ونسخ التطبيق، ح: ٥٣٤ من حديث أبي معاوية الضرير به وقال أبو معاوية عند البيهقي: ٢/ ٨٣: "هذا قد ترك".

Comments:

The majority of the scholars agree that this action of interlocking the fingers during the bowing position is abrogated, according to narrations like the one preceding this one, and that the hands are to be placed upon the knees during the bowing position.

Chapter 146,147. What A Person Should Say In His *Rukū‘* And Prostration

869. Mūsā bin Ayyūb reported from his paternal uncle, from ‘Uqbah bin ‘Āmir who said: “When the Verse: ‘Then glorify with praises the Name of your Lord, the Most Great^[1]’ was revealed, the Messenger of Allāh ﷺ said: ‘Place this in your *Rukū‘*.’” And when the Verse: Glorify the Name of your Lord, the Most High^[2] was revealed, he said: ‘Place this in your prostration.’” (*Ṣaḥīḥ*)

(المعجم ١٤٦، ١٤٧) - بَابُ مَا يَقُولُ الرَّجُلُ فِي رُكُوعِهِ وَسُجُودِهِ (التحفة ١٥٢)

٨٦٩ - حَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ أَبُو تَوْبَةَ وَمُوسَى بْنُ إِسْمَاعِيلَ الْمَعْنَى قَالَا: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ مُوسَى قَالَ أَبُو سَلَمَةَ: مُوسَى بْنُ أَيُّوبَ، عَنْ عَمِّهِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: لَمَّا نَزَلَتْ ﴿فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ﴾ [الواقعة: ٧٤] قَالَ رَسُولُ اللَّهِ ﷺ: «اجْعَلُوهَا فِي رُكُوعِكُمْ»، فَلَمَّا نَزَلَتْ ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ [الأعلى: ١] قَالَ: «اجْعَلُوهَا فِي سُجُودِكُمْ».

تخريج: [إسناده صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب التسيح في الركوع والسجود، ح: ٨٨٧ من حديث عبدالله بن المبارك به وصححه ابن خزيمة، ح: ٦٠٠، ٦٠١، ٦٧٠ وابن حبان، ح: ٥٠٦، والحاكم: ٤٧٧/٢ ووافقه الذهبي هاهنا.

870. (There is another chain) from Ayyūb bin Mūsā or Mūsā bin Ayyūb, from a man from his people, from ‘Uqbah bin ‘Āmir, with its meaning (similar to no. 869). He added in it: “So when the Messenger of Allāh ﷺ would go into *Rukū‘*, he would say three times: ‘*Subḥāna rabbil-‘azīm wa biḥamdih* (Glory is to my Lord, the Most Great and (may He) be praised)’ And when he went into prostration, he would say three

٨٧٠ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا اللَّيْثُ يَعْنِي ابْنَ سَعْدٍ، عَنْ أَيُّوبَ بْنِ مُوسَى أَوْ مُوسَى بْنِ أَيُّوبَ، عَنْ رَجُلٍ مِنْ قَوْمِهِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ بِمَعْنَاهُ. زَادَ قَالَ: فَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا رَكَعَ قَالَ: «سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ» ثَلَاثًا. وَإِذَا سَجَدَ قَالَ: «سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ» ثَلَاثًا. قَالَ أَبُو دَاوُدَ: وَهَذِهِ الزِّيَادَةُ تَخَافُ أَنْ لَا

[1] *Al-Wāqī‘ah* 56:74.

[2] *Al -A‘lā* 87:1.

times: ‘*Subhāna rabbil-a‘lā wa bihamdih* (Glory is to my Lord, the Most High and (may He) be praised).’” (*Ṣaḥīḥ*)

Abū Dāwud said: We fear that this addition has not been preserved.

Abū Dāwud said: The people of Egypt are the only ones who narrated these two *Aḥādīth*; the narration of Ar-Rabi‘ and the narration of Aḥmad bin Yūnus.^[1]

تخريج: [صحيح] أخرجه البيهقي: ٨٦/٢ من حديث أبي داود به وانظر الحديث السابق.

871. *Shu‘bah* said: “I asked Sulaimān whether I should supplicate to Allāh when I recited a Verse inciting fear during the prayer. So he narrated to me from Sa‘d bin ‘Ubaidah, from Mustawrid, from Ṣilah bin Zufar that Hudhaifah narrated that he prayed with the Prophet ﷺ, and he (the Prophet ﷺ) would say in his *Rukū‘*: ‘*Subhāna rabbil-‘azīm* (Glory is to my Lord, the Most Great)’ and in his prostration: ‘*Subhāna rabbil-a‘lā* (Glory is to my Lord, the Most High),’ And he would not recite a Verse of mercy except that he would pause at it and ask (for mercy), nor would he recite a Verse of punishment except that he would pause and seek refuge (with Allāh).” (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، صلاة المسافرين، باب استحباب تطويل القراءة في صلاة الليل، ح: ٧٧٢ من حديث سليمان الأعمش به.

872. ‘Aishah narrated that the Prophet ﷺ would say in his *Rukū‘*

تَكُونَ مَحْفُوظَةً.
قَالَ أَبُو دَاوُدَ: انْفَرَدَ أَهْلُ مِصْرَ بِإِسْنَادِ
هَذَيْنِ الْحَدِيثَيْنِ: حَدِيثِ الرَّبِيعِ وَحَدِيثِ
أَحْمَدَ بْنِ يُونُسَ.

٨٧١ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا
شُعْبَةُ قَالَ: قُلْتُ لِسُلَيْمَانَ: أَدْعُو فِي الصَّلَاةِ
إِذَا مَرَرْتُ بِآيَةِ تَخَوُّفٍ، فَحَدَّثَنِي عَنْ سَعْدِ بْنِ
عُبَيْدَةَ، عَنْ مُسْتَوْرِدٍ، عَنْ صِلَةَ بْنِ زُفَرَ، عَنْ
حُدَيْفَةَ: أَنَّهُ صَلَّى مَعَ النَّبِيِّ ﷺ، فَكَانَ يَقُولُ
فِي رُكُوعِهِ: «سُبْحَانَ رَبِّيَ الْعَظِيمِ». وَفِي
سُجُودِهِ: «سُبْحَانَ رَبِّيَ الْأَعْلَى»، وَمَا مَرَّ بِآيَةِ
رَحْمَةٍ إِلَّا وَقَفَ عِنْدَهَا فَسَأَلَ، وَلَا بِآيَةِ
عَذَابٍ إِلَّا وَقَفَ عِنْدَهَا فَتَعَوَّذَ.

٨٧٢ - حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا
هِشَامٌ: حَدَّثَنَا قَتَادَةُ عَنْ مُطَرِّفٍ، عَنْ عَائِشَةَ:

[1] That is the two preceding narrations, and these are the two *Shaiḥhs* he narrated them from.

and prostrations: “*Subbūhun Quddūsun Rabbul-Malāikati war-ruh*” (My *Rukū‘* and prostration is only to) the Perfect, the Holy, the Lord of the Angels, and the Spirit). (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، الصلاة، باب ما يقال في الركوع والسجود؟، ح: ٤٨٧ من حديث قتادة به.

873. ‘Awf bin Mālik Al-Ashja‘ī said: “One night, I stood with the Messenger of Allāh ﷺ (in prayer). He started reciting *Sūrat Al-Baqarah*. He would not recite a Verse of mercy except that he would pause at it and ask (for mercy), nor would he recite a Verse of punishment except that he would pause and seek refuge (from Allāh). Then he went into *Rukū‘* for the length of time that he was standing. He said in his *Rukū‘*: ‘*Subhāna dhil-jabarūti wal-malakūti wal-kibriyā‘i wal-‘azamah* (Glory is to the One Who is Full of Honor, Kingdom, Pride and Magnificence).’ Then he went into prostration for the length of time that he was standing, and he said the same (invocation) in his prostration as well. He then stood up and recited *Sūrah Āl-‘Imrān*, then he recited another *Sūrah*, and another.” (*Ṣaḥīḥ*)

تخريج: [إسناده صحيح] أخرجه النسائي، التطبيق، باب نوع آخر من الذكر في الركوع، ح: ١٠٥٠ من حديث معاوية بن صالح به وانظر: ٨٧١.

874. It was reported from Abū Ḥamzah, the freed slave of the *Anṣār*, from a man from Banū ‘Abs, from Ḥudhaifah, that he saw the Messenger of Allāh ﷺ pray at night.

أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ فِي سُجُودِهِ وَرُكُوعِهِ: «سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ».

٨٧٣ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهَبٍ: حَدَّثَنَا مَعَاوِيَةُ بْنُ صَالِحٍ عَنْ عَمْرٍو بْنِ قَيْسٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ عَوْفِ بْنِ مَالِكِ الْأَشْجَعِيِّ قَالَ: فُضِّتُ مَعَ رَسُولِ اللَّهِ ﷺ لَيْلَةً فَقَامَ فَقَرَأَ سُورَةَ الْبَقَرَةِ لَا يَمُرُّ بِآيَةٍ رَحْمَةٍ إِلَّا وَقَفَ فَسَأَلَ، وَلَا يَمُرُّ بِآيَةٍ عَذَابٍ إِلَّا وَقَفَ فَتَعَوَّذَ. قَالَ: ثُمَّ رَكَعَ بِقَدْرِ قِيَامِهِ يَقُولُ فِي رُكُوعِهِ: «سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعِظَمَةِ»، ثُمَّ سَجَدَ بِقَدْرِ قِيَامِهِ ثُمَّ قَالَ فِي سُجُودِهِ مِثْلَ ذَلِكَ، ثُمَّ قَامَ فَقَرَأَ بِآلِ عِمْرَانَ، ثُمَّ قَرَأَ سُورَةَ سُورَةٍ.

٨٧٤ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّبَالِيُّ وَعَلِيُّ بْنُ الْجَعْدِ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرٍو بْنِ مُرَّةَ، عَنْ أَبِي حَمَزَةَ مَوْلَى الْأَنْصَارِ، عَنْ رَجُلٍ مِنْ بَنِي عَبْسٍ، عَنْ حُدَيْفَةَ: أَنَّهُ رَأَى

He would say: “*Allāhu Akbar* (Allāh is the Most Great),” three times, (then say): “*Dhul-malakūti wal-jabarūti wal-kibriyā’i wal-‘azamah* (The One Who is Full of Kingdom, Honor, Pride and Magnificence.)” He then opened,^[1] so he started reciting *Al-Baqarah*, and then went into *Rukū’*. His *Rukū’* was of a similar length as that of his standing. He would say in his *Rukū’*: “*Subhāna rabbil-‘azīm, subhāna rabbil-‘azīm* (Glory is to my Lord, the Most Great, glory is to my Lord, the Most Great)” He then raised his head up from *Rukū’* and stood for a similar length of time as his (first) standing. He would say: “*Lirabbil-ḥamd* (To my Lord belongs the praise.)” He then went into prostration, for a similar length of time as his standing, and he would say in his prostration: “*Subhāna rabbil-‘alā* (Glory is to my Lord, the Most High).” He then raise his head up from prostration, and he would sit in between the two prostrations for a similar length of time as his standing. And he would say: “*Rabbighfirli, rabbighfirli* (O my Lord, forgive me, O my Lord, forgive me.)” He prayed four *Rak’ahs* in which he recited *Al-Baqarah, Āl-Imrān, An-Nisā’, Al-Mā’idah* or *Al-An-‘ām*” *Shu’bah* (one of the narrators) was not sure (about the last *Sūrah*). (*Sahih*)

رسول الله ﷺ يُصَلِّي مِنَ اللَّيْلِ فَكَانَ يَقُولُ: «اللهُ أَكْبَرُ» ثَلَاثًا «أُو الْمَلَكُوتِ وَالْجَبْرُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ». ثُمَّ اسْتَفْتَحَ فَقَرَأَ الْبَقْرَةَ، ثُمَّ رَكَعَ فَكَانَ رُكُوعُهُ نَحْوًا مِنْ قِيَامِهِ، وَكَانَ يَقُولُ فِي رُكُوعِهِ: «سُبْحَانَ رَبِّيَ الْعَظِيمِ، سُبْحَانَ رَبِّيَ الْعَظِيمِ». ثُمَّ رَفَعَ رَأْسَهُ مِنْ الرُّكُوعِ فَكَانَ قِيَامُهُ نَحْوًا مِنْ قِيَامِهِ يَقُولُ: «الرَّبِّيَ الْحَمْدُ» ثُمَّ يَسْجُدُ فَكَانَ سُجُودَهُ نَحْوًا مِنْ قِيَامِهِ، فَكَانَ يَقُولُ فِي سُجُودِهِ: «سُبْحَانَ رَبِّيَ الْأَعْلَى»، ثُمَّ رَفَعَ رَأْسَهُ مِنَ السُّجُودِ، وَكَانَ يَقْعُدُ فِيمَا بَيْنَ السَّجْدَتَيْنِ نَحْوًا مِنْ سُجُودِهِ، وَكَانَ يَقُولُ: «رَبِّ اغْفِرْ لِي رَبِّ اغْفِرْ لِي»، فَصَلَّى أَرْبَعَ رَكَعَاتٍ فَقَرَأَ فِيهِنَّ الْبَقْرَةَ وَالْإِمْرَانَ وَالنِّسَاءَ وَالْمَائِدَةَ أَوْ الْأَنْعَامَ شَكَّ شُعْبَةً.

تخریج: [صحیح] أخرجه النسائي، التطبيق، باب ما يقول في قيامه ذلك، ح: ١٠٧٠ من حديث شعبة به ورجل من بني عيس هو صلة بن زفر كما جاء في رواية ابن ماجه، ح: ٨٩٧ والطيالسي، ح: ٤١٦.

[1] Meaning that he started with one of the opening supplications, or that he began reciting.

Chapter 147,148. The Supplication During *Rukū'* And Prostration

875. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The closest that a servant comes to his Lord is when he is (in the state of) prostration. Therefore, increase your supplication (at this time)." (*Ṣaḥīḥ*)

(المعجم ١٤٧، ١٤٨) - بَابُ الدُّعَاءِ فِي الرُّكُوعِ وَالسُّجُودِ (التحفة ١٥٣)

٨٧٥ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ وَأَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ وَمُحَمَّدُ بْنُ سَلَمَةَ قَالُوا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو بْنُ يَعْنَى ابْنُ الْحَارِثِ، عَنْ عُمَارَةَ بْنِ عَزِيَّةَ، عَنْ سُمَيِّ مَوْلَى أَبِي بَكْرٍ أَنَّهُ سَمِعَ أَبَا صَالِحٍ ذَكَرَ أَنَّهُ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ فَأَكْثِرُوا الدُّعَاءَ».

تخریج: أخرجه مسلم، الصلاة، باب ما يقال في الركوع والسجود؟، ح: ٤٨٢ من حديث عبدالله بن وهب به.

876. Ibn 'Abbās narrated that once the Messenger of Allāh ﷺ raised his curtain (to look into the *Masjid*), and he saw that the people were lined up in rows behind Abū Bakr. So he said: "O people! There is nothing left of Revelation except for a true dream which (a believer) sees, or someone else sees for him. And I have been prohibited from reciting (the Qur'an) while in *Rukū'* or prostration. So during the *Rukū'*, glorify your Lord, and during prostration, exert yourselves in supplication, for it is verily likely that you will be responded to." (*Ṣaḥīḥ*)

٨٧٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ عَنْ سُلَيْمَانَ بْنِ سُهَيْمٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ ابْنِ مَعْبُدٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَشَفَ السَّتَارَةَ وَالنَّاسُ صُفُوفٌ خَلْفَ أَبِي بَكْرٍ فَقَالَ: «يَأَيُّهَا النَّاسُ إِنَّهُ لَمْ يَبْقَ مِنْ مُبَشِّرَاتِ النَّبُوَّةِ إِلَّا الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْمُسْلِمُ أَوْ تَرَى لَهُ، وَإِنِّي نُهِيتُ أَنْ أَقْرَأَ رَاكِعًا أَوْ سَاجِدًا، فَأَمَّا الرُّكُوعُ فَعَظَّمُوا الرَّبَّ فِيهِ، وَأَمَّا السُّجُودُ فَاجْتَهِدُوا فِي الدُّعَاءِ فَقَمِينٌ أَنْ يُسْتَجَابَ لَكُمْ».

تخریج: أخرجه مسلم، الصلاة، باب النهي عن قراءة القرآن في الركوع والسجود، ح: ٤٧٩ من حديث سفیان به.

Comments:

1. A good dream brings good tidings to a Muslim. It may be seen by a person himself or by others about him.

2. It is not allowed to recite the Qur'ān while bowing or prostrating.

877. 'Āishah reported: "The Messenger of Allāh ﷺ would frequently say in his *Rukū'* and prostration: '*Subhānak Allāhumma, rabbanā, wa bi-ḥamdik. Allāhummaghfirī* (Glory is to You, O Allāh, our Lord, and may You be praised. O Allāh, forgive me)' — in implementation of the Qur'ān." (*Saḥīh*)

٨٧٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي الصُّحَيْ، عَنْ مَنْسُورٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُكْثِرُ أَنْ يَقُولَ فِي رُكُوعِهِ وَسُجُودِهِ: «سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي» يَتَأَوَّلُ الْقُرْآنَ.

تخریج: أخرجه البخاري، التفسير، سورة إذا جاء نصر الله والفتح، باب: ٢: ح: ٤٩٦٨ ومسلم، الصلاة، باب ما يقال في الركوع والسجود؟، ح: ٤٨٤ من حديث جرير به.

878. Abū Hurairah reported that the Prophet ﷺ would say during his prostration: "*Allāhummaghfirī dhanbī kullahu, diqqahu, wa jillahu, wa awwalahu wa ākhirahu* (O Allāh forgive all of my sins; the minor ones and the major ones; and the first of them and the last of them)" — Ibn As-Sarḥ (one of the narrators) added: "*Alāniyatahu wa sirrahu* (the public of them, and the secret of them)." (*Saḥīh*)

٨٧٨ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهَبٍ؛ ح: حَدَّثَنَا أَحْمَدُ بْنُ السَّرْحِ: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يَحْيَى بْنُ أَيُّوبَ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ سُمَيِّ مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ فِي سُجُودِهِ: «اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ، دِقَّةَ وَجَلِّهِ، وَأَوَّلَهُ وَأَآخِرَهُ». زَادَ ابْنُ السَّرْحِ: «عَلَانِيَتَهُ وَسِرَّهُ».

تخریج: أخرجه مسلم، الصلاة، باب ما يقال في الركوع والسجود؟، ح: ٤٨٣ عن ابن السرح به.

Comments:

These, and similar supplications of the Messenger of Allāh ﷺ were an expression of his gratitude to his Lord, and instructions and teaching by example to his followers.

879. Abū Hurairah reported that 'Āishah said: "I missed the Messenger of Allāh ﷺ one night (he was not in his bed), so I searched in the *Masjid*, and found him in prostration — his feet were

٨٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا عَبْدُهُ عَنْ عَبْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ عَائِشَةَ قَالَتْ:

propped up. He was saying: *'A'ūdhu bi-riḍāka min sakhatika, wa a'ūdhu bi-mu'āfātika min 'uqūbatika, wa a'ūdhu bika minka, lā uḥṣī thanā'an 'alaika anta kamā athnaita 'alā nafsik* (I seek refuge in Your Pleasure from Your Anger, and in Your Mercy from Your Punishment, and I seek refuge in You from You. I am not able to praise You (the way that You deserve to be praised), for You are as You have praised Yourself).” (*Sahih*)

فَقَدْتُ رَسُولَ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ فَلَمَسْتُ الْمَسْجِدَ فَإِذَا هُوَ سَاجِدٌ وَقَدَمَاهُ مَنُصُوبَتَانِ وَهُوَ يَقُولُ: «أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَأَعُوذُ بِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ، لَا أَحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَيَّ نَفْسِكَ».

تخریج: أخرجه مسلم، الصلاة، باب ما يقال في الركوع والسجود؟، ح: ٤٨٦ من حديث عبدة بن سليمان به.

Chapter 148,149. The Supplication During The Prayer

(المعجم ١٤٨، ١٤٩) - بَابُ الدَّعَاءِ فِي الصَّلَاةِ (التحفة ١٥٤)

880. *'Āishah* narrated that the Messenger of Allāh ﷺ used to say the following supplication during the prayer: “*Allāhumma innī a'ūdhu bika min 'adhhabil-qabr, wa a'ūdhu bika min fitnatil-masihid-dajjāl, wa a'ūdhu bika min fitnatil-mahyā wal-mamāt. Allāhumma innī a'ūdhu bika min al-ma'thami wal-maghrām* (O Allāh! I seek Your refuge in the punishment of the grave, and I seek refuge in You from the trials of *Al-Masihid-Dajjāl*, and I seek refuge in You from the trials of life and death. O Allāh! I seek Your refuge from sins and debt).” Once, someone said to him: “How often you seek refuge from debt!” So he replied, “If a person is in debt, then he speaks and lies, and he makes promises and breaks them.” (*Sahih*)

٨٨٠ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا بَقِيَّةٌ: حَدَّثَنَا شُعَيْبٌ عَنِ الرَّهْرِيِّ، عَنْ عُرْوَةَ أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْعُو فِي صَلَاتِهِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ»، فَقَالَ قَائِلٌ: مَا أَكْثَرَ مَا تَسْتَعِيدُ مِنَ الْمَغْرَمِ، فَقَالَ: «إِنَّ الرَّجُلَ إِذَا غَرِمَ حَدَّثَ فَكَذَبَ وَوَعَدَ فَأَخْلَفَ».

تخریج: أخرجه البخاري، الأذان، باب الدعاء قبل السلام، ح: ٨٣٢ ومسلم، المساجد، باب ما يستعاذ منه في الصلاة، ح: ٥٨٩ من حديث شعيب بن أبي حمزة به.

Comments:

1. *Al-Masihid-Dajjal* refers to the false messiah.
2. "Trials of life" means temptations and other worldly things that usually beset a man and make him forget his duties to his Lord.
3. "Trials of death" means inability to pronounce the testimony of faith or uttering some improper statement or doing some improper action, at the time of death.

881. ‘Abdur-Rahmān bin Abī Lailā reported from his father that he said: “I prayed a voluntary prayer next to the Messenger of Allāh ﷺ, and I heard him say: *‘A‘ūdhu billāhi minan-nāri wailun li-ahlīn-nār* (I seek refuge in Allāh from the Fire! Woe to the inhabitants of the Fire!)” (*Da‘if*)

٨٨١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ عَنْ ابْنِ أَبِي لَيْلَى، عَنْ ثَابِتِ الْبُنَاتِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ أَبِيهِ قَالَ: صَلَّيْتُ إِلَى جَنْبِ رَسُولِ اللَّهِ ﷺ فِي صَلَاةٍ تَطَوُّعٍ فَسَمِعْتُهُ يَقُولُ: «أَعُوذُ بِاللَّهِ مِنَ النَّارِ، وَيْلٌ لِأَهْلِ النَّارِ».

تخریج: [إسناده ضعيف] أخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في القراءة في صلاة الليل، ح: ١٣٥٢ من حديث ابن أبي ليلي به * محمد بن أبي ليلي ضعيف كما تقدم: ٧٥٢.

882. Abū Hurairah reported: “The Messenger of Allāh ﷺ once stood up to pray, so we stood up with him. A bedouin said in the prayer: ‘O Allāh! Have mercy on me and Muḥammad, and do not have mercy on anyone besides us!’ When the Messenger of Allāh ﷺ said the *Taslīm*, he said to the bedouin: ‘You have restricted something which is vast,’ meaning the mercy of Allāh, the Mighty and Sublime.” (*Ṣaḥīḥ*)

٨٨٢ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ إِلَى الصَّلَاةِ وَقُمْنَا مَعَهُ، فَقَالَ أُغْرَابِيُّ فِي الصَّلَاةِ: اللَّهُمَّ ارْحَمْنِي وَمَحَمَّدًا وَلَا تَرْحَمْ مَعَنَا أَحَدًا، فَلَمَّا سَلَّمَ رَسُولُ اللَّهِ ﷺ قَالَ لِأُغْرَابِيِّ: «لَقَدْ تَحَجَّرْتَ وَاسِعًا»، يُرِيدُ رَحْمَةَ اللَّهِ عَزَّوَجَلَّ.

تخریج: [إسناده صحيح] أخرجه النسائي، السهو، باب الكلام في الصلاة، ح: ١٢١٧ من حديث ابن شهاب به ورواه البخاري، ح: ٦٠١٠ من حديثه نحوه وللحديث طرق، انظر: ٣٨٠.

Comments:

In this supplication, the request was to restrict mercy, which is not appropriate. This narration preceded (no. 380) in a slightly longer form.

883. Waki' narrated from Isrā'il, from Abū Ishāq, from Muslim Al-Baṭīn, from Sa'eed bin Jubair, from Ibn 'Abbās that the Prophet ﷺ would say: "Subhana rabbil-'ala (Praised is my Lord, Most High)" every time he recited: Glorify the Name of your Lord, the Most High.^[1] (*Da'if*)

Abū Dāwud said: Waki' was contradicted in this narration. Abū Waki' and Shu'bah reported it from Abū Ishāq, from Sa'eed bin Jubair, from Ibn 'Abbās, in *Mawqūf* form.

تخریج: [إسناده ضعيف] أخرجه أحمد: ۲۳۲/۱ عن وكيع به وصححه الحاكم على شرط الشيخين: ۲۶۳، ۲۶۴، ووافقه الذهبي وسنده ضعيف * وأبو إسحاق عنعن.

884. Mūsā bin Abī 'Āishah narrated: "There was a person who used to pray on the roof of his house. Every time he would recite: Is He not capable of giving life to the dead? [*Sūrat Al-Qiyamah*; 42] he would say: *Subhānaka fabala* (Glorified are You! Indeed, You can!) They asked him concerning this (act), so he said: 'I heard this from the Messenger of Allāh ﷺ.'" (*Da'if*)

Abū Dāwud said: Ahmad said: "I like that a person should supplicate during the obligatory prayers according to what is in the Qur'an."

تخریج: [إسناده ضعيف] أخرجه البيهقي: ۳۱۰/۲ من حديث أبي داود به * موسى لم يسمعه من الصحابي، بينهما رجل، كما صرح به ابن أبي حاتم وغيره فالسند معطل.

۸۸۳ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا وَكَيْعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُسْلِمِ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا قَرَأَ سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى قَالَ: «سُبْحَانَ رَبِّي الْأَعْلَى».

قَالَ أَبُو دَاوُدَ: خُوِلَفَ وَكَيْعٌ فِي هَذَا الْحَدِيثِ، رَوَاهُ أَبُو وَكَيْعٍ وَشُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ مَوْقُوفًا.

۸۸۴ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ قَالَ: كَانَ رَجُلٌ يُصَلِّي فَوْقَ بَيْتِهِ وَكَانَ إِذَا قَرَأَ ﴿الَيْسَ ذَلِكَ بِقَدِيرٍ عَلَيَّ أَنْ يُحْيِيَ الْمَوْتَى﴾ [القيامة: ۴۰] قَالَ: سُبْحَانَكَ قَبْلَى. فَسَأَلُوهُ عَنْ ذَلِكَ، فَقَالَ: سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ.

قَالَ أَبُو دَاوُدَ: قَالَ أَحْمَدُ: يُعْجِبُنِي فِي الْفَرِيضَةِ أَنْ يَدْعُوَ بِمَا فِي الْقُرْآنِ.

[1] *Sūrat Al-A'lā* 87:1.

Chapter 149,150. The Length Of The *Rukū‘* And Prostration

885. As-Sa’dī reported from his father, or his paternal uncle, that he said: “I observed the prayer of the Prophet ﷺ. He would remain in the *Rukū‘* and prostration for the length of time that one says: ‘*Subhāna rabbil-‘alā wa bi-ḥamdih* (Glorified is Allāh, the Most High, and with His praise)’ three times.” (*Da‘īf*)

تخريج: [إسناده ضعيف] أخرجه أحمد: ٢٧١/٥ من حديث خالد بن عبدالله به * السعدي: مجهول كما قال المنذري وقال الحافظ في التقریب: "لا يعرف ولم يسم".

886. ‘Awn bin ‘Abdullāh narrated from ‘Abdullāh bin Mas‘ūd that the Messenger of Allāh ﷺ said: “When one of you goes into *Rukū‘*, then let him say at least three times: ‘*Subhāna rabbil-‘azīm* (Glorified is Allāh, the Most High).’ And when he falls into prostration, let him say at least three times: ‘*Subhāna rabbil-‘alā wa bi-ḥamdih* (Glorified be Allāh, the Most High).’” (*Da‘īf*)

Abū Dāwud said: This is *Mursal*, since ‘Awn did not meet ‘Abdullāh bin Mas‘ūd.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الصلاة، باب ما جاء في التسبيح في الركوع والسجود، ح: ٢٦١ وابن ماجه، ح: ٨٩٠ من حديث ابن أبي ذئب به وقال الترمذي: "ليس إسناده متصل، عون بن عبدالله بن عتبة لم يلق ابن مسعود" وإسحاق بن يزيد: مجهول.

887. Ismā‘īl bin Umayyah said that he heard a bedouin narrate from Abū Hurairah, that the Messenger of Allāh ﷺ said: “If one of you

(المعجم ١٤٩، ١٥٠) - بَابُ مِقْدَارِ
الرُّكُوعِ وَالسُّجُودِ (التحفة ١٥٥)

٨٨٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سَعِيدُ الْجُرَيْرِيُّ عَنْ السَّعْدِيِّ، عَنْ أَبِيهِ، أَوْ عَنْ عَمِّهِ قَالَ: رَمَقْتُ النَّبِيَّ ﷺ فِي صَلَاتِهِ، فَكَانَ يَتَمَكَّنُ فِي رُكُوعِهِ وَسُجُودِهِ قَدْرَ مَا يَقُولُ سُبْحَانَ اللَّهِ وَيَحْمَدُهُ ثَلَاثًا.

٨٨٦ - حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مَرْوَانَ الْأَهْوَازِيُّ: حَدَّثَنَا أَبُو عَامِرٍ وَأَبُو دَاوُدَ عَنْ ابْنِ أَبِي ذَيْبٍ، عَنْ إِسْحَاقَ بْنِ يَزِيدَ الْهَدَلِيِّ، عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَكَعَ أَحَدُكُمْ فَلْيَقُلْ ثَلَاثَ مَرَّاتٍ: سُبْحَانَ رَبِّيَ الْعَظِيمِ، وَذَلِكَ أَذْنَاهُ، فَإِذَا سَجَدَ فَلْيَقُلْ: سُبْحَانَ رَبِّيَ الْأَعْلَى ثَلَاثًا، وَذَلِكَ أَذْنَاهُ».

قَالَ أَبُو دَاوُدَ: وَهَذَا مُرْسَلٌ، عَوْنٌ لَمْ يُدْرِكْ عَبْدَ اللَّهِ.

٨٨٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الزُّهْرِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ أُمَيَّةَ قَالَ: سَمِعْتُ أَعْرَابِيًّا يَقُولُ: سَمِعْتُ أَبَا

recited: '(I swear by) the fig and the olive,^[1] then when he reaches its ending: Is not Allāh the Most Wise of all Judges?' let him say: '*Balā wa ana 'alā dhālika minash-shāhidīn* (Yes, and I am of those who bear witness to this).' And whoever recites: 'Indeed, I swear by the Day of Judgment,^[2] until he reaches its ending: 'Is He not capable of giving life to the dead?' then let him say: '*Balā* (Indeed, He is).' And whoever recites *Sūrat Al-Mursalāt*, and reaches: 'So which narration will they believe in after this?'^[3] then let him say: '*Āmannā billāh* (We believe in Allāh!)"' (*Da'if*)

Ismā'il said: "I went back to the bedouin to recite the *Hadūth* to him again, to check if perhaps (he would change its wording). So he said to me: 'O nephew! Do you think that I haven't memorized it? I have performed *Hajj* sixty times, for each *Hajj*, I remember the camel that I performed *Hajj* on!'"

تخريج: [إسناده ضعيف] أخرجه الترمذي، تفسير القرآن، باب: ومن سورة التين، ح: ٣٣٤٧ من حديث سفيان به مختصراً * الأعرابي: مجهول وله طرق كلها ضعيفة.

888. It was reported from Wahb bin Mānūs who said: "I heard Sa'eed bin Jubair saying: 'I heard Anas bin Mālik saying: "I have not prayed behind anyone after the Messenger of Allāh ﷺ whose prayer resembles that of the

هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَرَأَ مِنْكُمْ بِالتِّينِ وَالزَّيْتُونِ فَانْتَهَى إِلَى آخِرِهَا ﴿أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ﴾ فَلْيَقُلْ: بَلَى وَأَنَا عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ. وَمَنْ قَرَأَ ﴿لَا أُقِيمُ يَوْمَ الْقِيَامَةِ﴾ فَانْتَهَى إِلَى ﴿أَلَيْسَ ذَلِكَ بِقَدِيرٍ عَلَى أَنْ يُحْيِيَ التُّوْقَى﴾ فَلْيَقُلْ: بَلَى. وَمَنْ قَرَأَ وَالْمُرْسَلَاتِ فَبَلَغَ ﴿فَبِأَيِّ حَدِيثٍ بَعَدَهُ يُؤْمِنُونَ﴾ فَلْيَقُلْ: آمَنَّا بِاللَّهِ».

قال إسماعيل: ذَهَبْتُ أُعِيدُ عَلَى الرَّجُلِ الْأَعْرَابِيِّ وَأَنْظُرُ لَعَلَّهُ! فَقَالَ: يَا ابْنَ أَخِي! أَنْظُرْ أَتَيْ لَمْ أَحْفَظْهُ؟ لَقَدْ حَجَجْتُ سِتِينَ حَجَّةً مَا مِنْهَا حَجَّةٌ إِلَّا وَأَنَا عَرِفُ الْبُعَيْرِ الَّذِي حَجَجْتُ عَلَيْهِ.

٨٨٨ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ وَابْنُ رَافِعٍ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ بْنِ عُمَرَ بْنِ كَيْسَانَ: حَدَّثَنِي أَبِي عَنْ وَهْبِ بْنِ مَانُوسٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يَقُولُ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: مَا صَلَّيْتُ وَرَاءَ أَحَدٍ

[1] *Sūrat At-Tin* (95).

[2] *Sūrat Al-Qiyāmah* 75:40.

[3] *Sūrat Al-Mursalāt* 77:50.

Messenger of Allāh ﷺ more than this lad's" — meaning 'Umar bin Abdul-'Azīz. Sa'eed said: "So we calculated that in his *Rukū'* and prostration, he would say ten *Tasbihs*." (*Hasan*)

Abū Dāwud said: Aḥmad bin Šāliḥ said: "I said to him:^[1] 'Mānūs or Mābūs?' So he said: "Abdur-Razzāq would say: "Mābūs" but I remember it as Mānūs."

And this is the wording of Ibn Rāfi'.^[2] Aḥmad said: "From Sa'eed bin Jubair, from Anas bin Mālik."^[3]

بَعَدَ رَسُولِ اللَّهِ ﷺ أَشْبَهَ صَلَاةَ رَسُولِ اللَّهِ ﷺ مِنْ هَذَا الْقَتَى يَعْنِي عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، قَالَ: فَحَزَرْنَا فِي رُكُوعِهِ عَشْرَ تَسْبِيحَاتٍ، وَفِي سُجُودِهِ عَشْرَ تَسْبِيحَاتٍ.

قَالَ أَبُو دَاوُدَ: قَالَ أَحْمَدُ بْنُ صَالِحٍ: قُلْتُ لَهُ: مَا نُوسٌ أَوْ مَا بُوسٌ؟ فَقَالَ: أَمَّا عَبْدُ الرَّزَاقِ فَيَقُولُ: مَا بُوسٌ، وَأَمَّا حِفْظِي: فَمَا نُوسٌ. وَهَذَا لَقَطُ ابْنِ رَافِعٍ. قَالَ أَحْمَدُ: عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ.

تخریج: [إسناده حسن] أخرجه النسائي، التطبيق، باب عدد التسييح في السجود، ح: ١١٣٦ عن محمد بن رافع به * وهب بن مانوس وثقه الذهبي وابن حبان وهو حسن الحديث ولا عبرة بمن جهله.

Chapter 151,152. What Should One Who Finds The *Imām* In Prostration Do ?

893.^[4] Abū Hurairah reported that the Messenger of Allāh ﷺ said: "If you come to the prayer, and find us in prostration, then go into prostration, but do not count it as anything. And whoever catches the *Rak'ah* he has caught the prayer." (*Da'if*)

(المعجم ١٥١، ١٥٢) - بَابُ الرَّجُلِ يُدْرِكُ الْإِمَامَ سَاجِدًا كَيْفَ يَصْنَعُ؟ (التحفة ١٥٧)

٨٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ أَنَّ سَعِيدَ بْنَ الْحَكَمِ حَدَّثَهُمْ: أَخْبَرَنَا نَافِعُ بْنُ يَزِيدَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي سُلَيْمَانَ عَنْ زَيْدِ ابْنِ أَبِي الْعَتَابِ وَابْنِ الْمُقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا جِئْتُمْ إِلَى الصَّلَاةِ وَنَحْنُ سُجُودٌ فَاسْجُدُوا وَلَا تَعُدُّوهَا شَيْئًا، وَمَنْ أَدْرَكَ الرَّكْعَةَ فَقَدْ أَدْرَكَ الصَّلَاةَ».

[1] To 'Abdullāh bin Ibrāhīm bin 'Umar bin Kaisān, from whom he heard the narration.

[2] Abū Dāwud heard this from Aḥmad bin Šāliḥ and Ibn Rāfi', and the wording cited is of the later.

[3] While, Ibn Rāfi' narrated it with: "I heard."

[4] Manuscripts differ in the sequence here.

تخریج: [إسناده ضعيف] أخرجه ابن خزيمة، ح: ١٦٢٢ من حديث سعيد بن الحكم به وصححه الحاكم: ٢٧٤، ٢٧٣، ٢١٦/١ ووافقه الذهبي * وأعله ابن خزيمة رحمه الله ولم يصححه، يحيى بن أبي سليمان: ضعفه البخاري والجمهور وللحديث شواهد ضعيفة.

Comments:

A person joining a congregational prayer after it has started, should begin his prayer by saying *Takbīrat Al-Ihrām* (the opening *Takbīr*) and following the *Imām* in whatever condition he is in.

Chapter 150,151. The Limbs Upon Which One Should Prostrate

(المعجم ١٥٠، ١٥١) - بَابُ أَعْضَاءِ السُّجُودِ (التحفة ١٥٦)

889. Ibn ‘Abbās narrated from the Prophet ﷺ that he said: “I have been commanded” — Hammād (one of the narrators) said: “Your Prophet ﷺ was commanded” — “to prostrate on seven (parts of the body), and not to prevent the hair and clothes (from touching the ground).” (*Sahīh*)

٨٨٩ - حَدَّثَنَا مُسَدَّدٌ وَسُلَيْمَانُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أُمِرْتُ» - قَالَ حَمَّادٌ -: «أُمِرَ نَبِيُّكُمْ ﷺ أَنْ يَسْجُدَ عَلَى سَبْعَةٍ وَلَا يَكُفَّ شَعْرًا وَلَا ثَوْبًا».

تخریج: أخرجه البخاري، الأذان، باب: لا يكف شعرا، ح: ٨١٥ ومسلم، الصلاة، باب أعضاء السجود والنهي عن كف الشعر والثوب ... إلخ، ح: ٤٩٠ من حديث حماد بن زيد به.

Comments:

One may not, while prostrating, gather one’s garments or hair or beard in a bid to protect them from dust during or for the prayer. It is improper to do so.

890. Ibn ‘Abbās narrated that the Prophet ﷺ said: “I have been commanded” and perhaps he said: “Your Prophet was commanded” — “to prostrate on seven parts of the body.” (*Sahīh*)

٨٩٠ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أُمِرْتُ» - وَرَبَّمَا قَالَ -: «أُمِرَ نَبِيُّكُمْ ﷺ أَنْ يَسْجُدَ عَلَى سَبْعَةِ آرَابٍ».

تخریج: متفق عليه، انظر الحديث السابق.

891. Al-‘Abbās bin ‘Abdul-Muṭṭalib narrated that he heard the Messenger of Allāh ﷺ say: “When a servant prostrates, seven parts of his body prostrate with

٨٩١ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا بَكْرٌ يَعْنِي ابْنَ مُضَرَ، عَنْ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ

him: his face, his two palms, his two knees, and his two feet.”
(*Ṣaḥīḥ*)

الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا سَجَدَ الْعَبْدُ سَجَدَ مَعَهُ سَبْعُهُ أَرْبَابٍ: وَجْهُهُ وَكَفَاؤُهُ وَرُكْبَتَاؤُهُ وَقَدَمَاهُ».

تخریج: أخرجه مسلم، الصلاة، باب أعضاء السجود والنهي عن كف الشعر والثوب ... إلخ، ح: ٤٩١ عن قتيبة به.

892. It was reported from Nāfi ‘, from Ibn ‘Umar in a *Marfū’* form: “The two hands prostrate just like the face prostrates. So when one of you places his face (on the ground), let him place his two hands. And when he raises (his face), let him raise his two hands as well.” (*Ṣaḥīḥ*)

٨٩٢ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ إِبْرَاهِيمَ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَفَعَهُ قَالَ: «إِنَّ الْيَدَيْنِ تَسْجُدَانِ كَمَا يَسْجُدُ الْوَجْهُ، وَإِذَا وَضَعَ أَحَدُكُمْ وَجْهَهُ فَلْيَضَعْ يَدَيْهِ، وَإِذَا رَفَعَهُ فَلْيَرْفَعْهُمَا».

تخریج: [إسناده صحيح] أخرجه النسائي، التطبيق، باب وضع اليدين مع الوجه في السجود، ح: ١٠٩٣ من حديث إسماعيل ابن علي به وهو في المسند للإمام أحمد: ٦/٢ وصححه الحاكم على شرط الشيخين: ٢٢٦/١، ٢٢٧ ووافقه الذهبي.

Chapter 152,153. Prostrating On The Nose And Forehead

(المعجم ١٥٢، ١٥٣) - بَابُ السُّجُودِ عَلَى الْأَنْفِ وَالْجَبْهَةِ (التحفة ١٥٨)

894. Abū Sa‘eed Al-Khudrī narrated that traces of mud were seen on the forehead and nose of the Messenger of Allāh ﷺ due to a prayer that he led others in. (*Ṣaḥīḥ*)

٨٩٤ - حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا صَفْوَانُ ابْنُ عَيْسَى: حَدَّثَنَا مَعْمَرٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ رُئِيَ عَلَى جَبْهَتِهِ وَعَلَى أُنْتَبَتِهِ أَتْرُ طِينٍ مِنْ صَلَاةٍ صَلَّىهَا بِالنَّاسِ.

تخریج: أخرجه البخاري، الأذان، باب السجود على الأنف في الطين، ح: ٨١٣ ومسلم، الصيام، باب فضل ليلة القدر والحث على طلبها ... إلخ، ح: ١١٦٧ من حديث يحيى بن أبي كثير به.

Comments:

See number 911.

895. (There is another chain) with a similar (narration).

٨٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ نَحْوَهُ.

تخريج: متفق عليه، انظر الحديث السابق وهو في مصنف عبدالرزاق، ح: ٧٦٨٥.

Chapter 153,154. The Manner Of Prostration

(المعجم ١٥٣، ١٥٤) - بَابُ صِفَةِ السُّجُودِ (التحفة ١٥٩)

896. Abū Ishāq said: “Al-Barā’ bin ‘Āzib described for us (the prostration). He placed his two hands (on the ground), and knelt on his two knees, while his buttocks were raised. He then said: ‘This is how the Messenger of Allāh ﷺ used to prostrate.’” (Da‘īf)

٨٩٦ - حَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ أَبُو تَوْبَةَ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ قَالَ: وَصَفَ لَنَا الْبَرَاءُ بْنُ عَازِبٍ فَوَضَعَ يَدَيْهِ وَاعْتَمَدَ عَلَى رُكْبَتَيْهِ وَرَفَعَ عَجِيزَتَهُ وَقَالَ: هَكَذَا كَانَ رَسُولُ اللَّهِ ﷺ يَسْجُدُ.

تخريج: [إسناده ضعيف] أخرجه النسائي، التطبيق، باب صفة السجود، ح: ١١٠٥ من حديث شريك القاضي به وهو مدلس كما تقدم: ٧٢٨ ولم أجد تصريح سماعه.

897. Anas reported that the Prophet ﷺ said: “Be moderate in your prostrations, and let not any of you spread his forearms like a dog does.” (Sahih)

٨٩٧ - حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «اعْتَدِلُوا فِي السُّجُودِ وَلَا يَفْتَرِشْ أَحَدُكُمْ ذِرَاعِيهِ افْتِرَاشَ الْكَلْبِ».

تخريج: أخرجه البخاري، الأذان، باب: لا يفترش ذراعيه في السجود، ح: ٨٢٢ ومسلم، الصلاة، باب الاعتدال في السجود ووضع الكفين على الأرض ... إلخ، ح: ٤٩٣ من حديث شعبة به.

898. Maimūnah narrated that the Prophet ﷺ would spread out his arms when he prostrated, so much so that if a baby goat wished to pass under his arm, it could do so. (Sahih)

٨٩٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ عَمِّهِ يَزِيدَ بْنِ الْأَصَمِّ، عَنْ مَيْمُونَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا سَجَدَ جَافَى بَيْنَ يَدَيْهِ حَتَّى لَوْ أَنَّ بَهَمَةً أَرَادَتْ أَنْ تَمُرَّ تَحْتَ يَدَيْهِ مَرَّتْ.

تخريج: أخرجه مسلم، الصلاة، باب الاعتدال في السجود ... إلخ، ح: ٤٩٦ من حديث سفیان بن عینة به.

899. Ibn ‘Abbās said: “I once came to the Prophet ﷺ (and I approached him) from behind him, so I saw the whiteness of his armpits while he was kneeling (prostrating); he had separated between his hands (and body).” (*Da‘if*)

تخریج: [إسناده ضعيف] أخرجه أحمد: ۱/۲۶۷ من حديث زهير به * وأبو إسحاق عنن والحديث الآتي يعني عنه.

900. Aḥmar bin Jaz’, the Companion of the Messenger of Allāh ﷺ narrated: “When the Messenger of Allāh ﷺ prostrated, he would distance his two arms from his body, so much so that we would feel compassion for him.” (*Hasan*)

تخریج: [إسناده حسن] أخرجه ابن ماجه، إقامة الصلوات، باب السجود، ح: ۸۸۶ من حديث عباد بن راشد به.

901. Abū Hurairah narrated that the Prophet ﷺ said: “When one of you prostrates, let him not spread his hands like a dog does, and let him join his thighs together.” (*Hasan*)

تخریج: [إسناده حسن] أخرجه البيهقي: ۲/۱۱۴ وصححه ابن خزيمة، ح: ۶۵۳ وابن حبان، ح: ۴۹۹.

Comments:

See numbers 735, 783, and 845.

Chapter 154,155. Concession In This Regard When There Is A Need

902. It was reported from Ibn ‘Ajlān from Sumaiyy from Abū Ṣāliḥ, from Abū Hurairah, he said: “The Companions complained to

۸۹۹ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التَّمْلِيّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنِ التَّمِيمِيِّ الَّذِي يُحَدِّثُ بِالتَّفْسِيرِ عَنِ ابْنِ عَبَّاسٍ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ مِنْ خَلْفِهِ فَرَأَيْتُ بَيَاضَ إِبْطَيْهِ وَهُوَ مُجَنِّحٌ قَدْ قَرَجَ يَدَيْهِ.

۹۰۰ - حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا عَبَادُ بْنُ رَاشِدٍ: حَدَّثَنَا الْحَسَنُ: حَدَّثَنَا أَحْمَرُ ابْنُ جَزْءٍ، صَاحِبُ رَسُولِ اللَّهِ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا سَجَدَ جَافَى عَضُدَيْهِ عَنِ جَنْبَيْهِ حَتَّى تَأْوِي لَهُ.

۹۰۱ - حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بِنِ اللَّيْثِ: حَدَّثَنَا ابْنُ وَهَبٍ: حَدَّثَنَا اللَّيْثُ عَنِ دَرَّاجٍ، عَنِ ابْنِ حُجَيْرَةَ، عَنِ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا سَجَدَ أَحَدُكُمْ فَلَا يَفْتَرِشْ يَدَيْهِ أَفْتِرَاشَ الْكَلْبِ وَلْيَضْمَ فَخَذَيْهِ».

(المعجم ۱۵۴، ۱۵۵) - بَابُ الرُّخْصَةِ فِي ذَلِكَ لِلضَّرُورَةِ (التحفة ۱۶۰)

۹۰۲ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ عَبَّالَانَ، عَنِ سُمَيِّ، عَنِ أَبِي

the Prophet ﷺ regarding the difficulty (they felt) when they spread (their arms out) during prostration. So he replied: ‘(Use your) knees to help you.’ (*Da‘īf*)

صالح، عن أبي هُرَيْرَةَ قَالَ: اسْتَنْكَيْ أَصْحَابُ النَّبِيِّ ﷺ إِلَى النَّبِيِّ ﷺ مَشَقَّةَ السُّجُودِ عَلَيْهِمْ إِذَا انْفَرَجُوا فَقَالَ: «اسْتَعِينُوا بِالرُّكْبِ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الصلاة، باب ما جاء في الاعتماد في السجود، ح: ٢٨٦ عن قتيبة به وصححه ابن حبان، ح: ٥٠٧ والحاكم على شرط مسلم: ٢٢٩/١ ووافقه الذهبي محمد بن عجلان مدلس ولم أجد تصريح سماعه، وخالفه السفينان فأرسلاه عن سمي عن نعمان بن أبي عياش به.

Chapter 155,156. Placing The Hands On The *Khāshirah*, And (Sitting) In The *Iq‘ā’* Position^[1]

(المعجم ١٥٥، ١٥٦) - بَابُ التَّخَصُّرِ
وَإِلْقَاءِ (التحفة ١٦١)

903. Ziyād bin Šubaiḥ Al-Ḥanaḫī said: “I prayed next to Ibn ‘Umar and placed my hands on my *Khāshirah*. When he finished the prayer, he said: ‘This (resembles) crucifixion in the prayer, and the Messenger of Allāh ﷺ used to forbid it.’” (*Ṣaḥīḥ*)

٩٠٣ - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ وَكَيْعٍ، عَنْ سَعِيدِ بْنِ زِيَادٍ، عَنْ زِيَادِ بْنِ صُبَيْحِ الْحَنْظَلِيِّ قَالَ: صَلَّيْتُ إِلَى جَنْبِ ابْنِ عُمَرَ فَوَضَعْتُ يَدَيَّ عَلَى خَاصِرَتَيْ، فَلَمَّا صَلَّى قَالَ: هَذَا الصَّلْبُ فِي الصَّلَاةِ، وَكَانَ رَسُولُ اللَّهِ ﷺ يَنْهَى عَنْهُ.

تخريج: [إسناده صحيح] أخرجه النسائي، الافتتاح، باب النهي عن التخصر في الصلاة، ح: ٨٩٢ من حديث سعيد بن زياد به.

Comments:

See also number 947.

Chapter 156,157. Crying During The Prayer

(المعجم ١٥٦، ١٥٧) - بَابُ الْبُكَاءِ فِي
الصَّلَاةِ (التحفة ١٦٢)

904. Muṭarrif reported from his father that he said: “I saw the Messenger of Allāh ﷺ pray once, and from his chest (I could hear) a noise like the noise of a grinding stone, due to his crying.” (*Ṣaḥīḥ*)

٩٠٤ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ ابْنِ سَلَامٍ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ هَارُونَ: حَدَّثَنَا حَمَادٌ يَعْنِي ابْنَ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ مُطَرِّفٍ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ

[1] *Khāshirah* is the groin, waist and hip area. And the author mentioned narrations related to the *Iq‘ā’* (squatting) postion under nos. 783 and 845.

ﷺ يُصَلِّي فِي صَدْرِهِ أَزِيْرُ كَأَزِيْرِ الرَّحَى
مِنَ الْبُكَاءِ ﷺ.

تخريج: [إسناده صحيح] أخرجه النسائي، السهو، باب البكاء في الصلاة، ح: ١٢١٥ من حديث حماد بن سلمة به وصححه النووي في رياض الصالحين، ح: ٤٥١ (بتحقيقي).

Comments:

Weeping, even if it be loud, does not invalidate prayer.

Chapter 157,158. The Whisperings Of The Soul Or The Wandering Of One's Thoughts Are Disliked During Prayer

(المعجم ١٥٧، ١٥٨) - بَابُ كَرَاهِيَةِ
الْوَسْوَسَةِ وَحَدِيثِ النَّفْسِ فِي الصَّلَاةِ
(التحفة ١٦٣)

905. Zaid bin Khālid Al-Juhani reported that the Prophet ﷺ said: "Whoever performed *Wudu'* and performed it well, then he prayed two *Rak'ahs*, without being distracted in them, he will have all his sins forgiven." (*Hasan*)

٩٠٥ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَبَلٍ:
حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا هِشَامٌ
يَعْنِي ابْنَ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ
عَطَاءِ بْنِ يَسَارٍ، عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ أَنَّ
النَّبِيَّ ﷺ قَالَ: «مَنْ تَوَضَّأَ فَأَحْسَنَ وَضُوءَهُ
ثُمَّ صَلَّى رَكَعَتَيْنِ لَا يَسْهُو فِيهِمَا غُفِرَ لَهُ مَا
تَقَدَّمَ مِنْ ذَنْبِهِ».

تخريج: [إسناده حسن] أخرجه البغوي في شرح السنة، ح: ١٠١٣ من حديث أبي داود به وهو في مسند الإمام أحمد: ٤/١١٧ وصححه الحاكم على شرط مسلم: ١/١٣١ ووافقه الذهبي.

906. 'Uqbah bin 'Āmir Al-Juhani said that the Messenger of Allāh ﷺ said: "No one performs the *Wudu'* having performed it well, and prays two *Rak'ahs*, while having full concentration of his heart and soul in them, except that Paradise becomes obligatory for him." (*Sahih*)

٩٠٦ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ:
حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنَا مُعَاوِيَةُ بْنُ
صَالِحٍ عَنْ رَبِيعَةَ بْنِ زَيْدٍ، عَنْ أَبِي إِدْرِيسَ
الْحَوْلَانِيِّ، عَنْ جُبَيْرِ بْنِ نَفِيرٍ الْحَضْرَمِيِّ، عَنْ
عُقْبَةَ بْنِ عَامِرِ الْجُهَنِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ: «مَا مِنْ أَحَدٍ يَتَوَضَّأُ فَيَحْسِنُ الْوُضُوءَ
وَيُصَلِّي رَكَعَتَيْنِ يُقْبَلُ بِقَلْبِهِ وَوَجْهِهِ عَلَيْهِمَا إِلَّا
وَجِبَتْ لَهُ الْجَنَّةُ».

تخريج: أخرجه مسلم، كما تقدم: ١٦٩ ورواه البغوي في شرح السنة، ح: ١٠١٤ من حديث أبي داود به.

Comments:

Performing *Wuḍū'* well, includes doing so according to the *Sunnah* of the Messenger of Allāh ﷺ. All the limbs should be washed properly and completely. No water should be wasted. It should begin with saying '*Bismillāh*', and end with the relevant supplication.

Chapter 158,159. Correcting The *Imām* In The Prayer

(المعجم ١٥٨، ١٥٩) - **بَابُ الْفَتْحِ عَلَى الْإِمَامِ فِي الصَّلَاةِ** (التحفة ١٦٤)

907 (A). Al-Miswar bin Yazīd Al-Mālikī narrated that the Messenger of Allāh ﷺ once recited in the prayer, and left out something without reciting it. So a person said to him (after the prayer): “O Messenger of Allāh! You left out such and such a Verse!” The Messenger of Allāh ﷺ said: “Then why did you not remind me of it?”

٩٠٧ (أ) - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ وَسُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ الدَّمَشْقِيُّ قَالَا: أَخْبَرَنَا مَرْوَانَ بْنَ مُعَاوِيَةَ عَنْ يَحْيَى الْكَاهِلِيِّ، عَنِ الْمُسَوَّرِ بْنِ يَزِيدَ الْمَالِكِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ - قَالَ يَحْيَى - وَرُبَّمَا قَالَ: شَهِدْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ فِي الصَّلَاةِ فَتَرَكَ شَيْئًا لَمْ يَقْرَأْهُ، فَقَالَ لَهُ رَجُلٌ: يَا رَسُولَ اللَّهِ! تَرَكْتَ آيَةً كَذَا وَكَذَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَلَّا أَذَكَّرْتَنِيهَا؟».

In his narration Sulaimān (one of the narrators)^[1] added (that the man responded): “I presumed that it had been abrogated.” (*Hasan*)

قَالَ سُلَيْمَانُ فِي حَدِيثِهِ قَالَ: كُنْتُ أَرَاهَا نُسِخَتْ. وَقَالَ سُلَيْمَانُ قَالَ: حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ الْأَسَدِيُّ قَالَ: حَدَّثَنِي الْمُسَوَّرُ بْنُ يَزِيدَ الْأَسَدِيُّ الْمَالِكِيُّ.

تخريج: [إسناده حسن] أخرجه البخاري في جزء القراءة، ح: ١٩٤ وعبدالله بن أحمد في زوائد المسند: ٤/٧٤ من حديث مروان بن معاوية الفزاري به وصرح بالسماع وصححه ابن خزيمة، ح: ١٦٤٨ وابن حبان، ح: ٣٧٨، ٣٧٩ * يحيى بن كثير: وثقه ابن حبان والجمهور وحديثه لا ينزل عن درجة الحسن.

Comments:

These narrations prove the allowance of correcting the *Imām* if something is not recited properly, and the validity of the *Salāt* if that was not known until after it.

[1] The author narrated this from two *Shaikhs*, Sulaimān being one of them, who also cited the names in the chain in a different manner.

907 (B). It was reported from ‘Abdullāh bin ‘Umar that the Prophet ﷺ once prayed, and became confused (regarding the recitation). When he had finished, he said to Ubayy (bin Ka‘b): “Did you pray with us?” He said: “Yes.” So he said: “Then what prevented you (from correcting me)?” (*Hasan*)

٩٠٧ (ب) - حَدَّثَنَا يَزِيدُ بْنُ مُحَمَّدٍ الدَّمَشْقِيُّ: حَدَّثَنَا هِشَامُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْعَلَاءِ ابْنِ زُبَيْرٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ صَلَّى صَلَاةً فَقَرَأَ فِيهَا فَلَيْسَ عَلَيْهِ فَلَمَّا أَنْصَرَفَ قَالَ لِأُبَيِّ: «أَصَلَيْتَ مَعَنَا؟» قَالَ: نَعَمْ. قَالَ: «فَمَا مَنَعَكَ».

تخريج: [إسناده حسن] أخرجه البيهقي: ٣/٢١٢ وصححه ابن حبان، ح: ٣٨٠ والنووي في المجموع: ٤/٢٤١ وأعله الإمام أبو حاتم في علل الحديث: ١/٧٧، ٧٨ بعله غير قاذحة والله أعلم.

Chapter 159,160. The Prohibition Of Correcting The *Imām*

908. Abū Ishāq narrated from Al-Ḥārith that ‘Alī, may Allāh be pleased with him, narrated from the Messenger of Allāh ﷺ that he said: “O Alī! Do not correct the *Imām* during the prayer.” (*Da‘īf*)
Abū Dāwud said: Abū Ishāq only heard four *Ahadīth* from Al-Ḥārith, and this one is not of those four.

(المعجم ١٥٩، ١٦٠) - بَابُ النَّهْيِ عَنِ التَّلْقِينِ (التحفة ١٦٥)

٩٠٨ - حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ الْفَرِّيَائِيُّ عَنْ يُونُسَ ابْنِ أَبِي إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْحَارِثِ، عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَلِيُّ! لَا تَقْتَضِحْ عَلَيَّ الْإِمَامَ فِي الصَّلَاةِ».

قَالَ أَبُو دَاوُدَ: أَبُو إِسْحَاقَ لَمْ يَسْمَعْ مِنَ الْحَارِثِ إِلَّا أَرْبَعَةَ أَحَادِيثَ لَيْسَ هَذَا مِنْهَا.

تخريج: [إسناده ضعيف] أخرجه أحمد: ١/١٤٦ من حديث يونس بن أبي إسحاق به * الحارث الأعور ضعيف جداً رافضي وأبو إسحاق لم يسمع منه هذا الحديث.

Chapter 160,161. Turning Around In The Prayer

909. Abū Dharr narrated from the Messenger of Allāh ﷺ that he said: “Allāh, the Mighty and Sublime, continues to face the servant while he is praying as long as he does not turn around; when

(المعجم ١٦٠، ١٦١) - بَابُ الْإِلْتِفَاتِ فِي الصَّلَاةِ (التحفة ١٦٦)

٩٠٩ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: سَمِعْتُ أَبَا الْأَخْوَصِ يُحَدِّثُنَا فِي مَجْلِسِ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: قَالَ أَبُو ذَرٍّ:

he turns around, Allāh turns away.” (*Ḥasan*)

قال رسول الله ﷺ: «لا يَرَالُ اللهُ عَزَّوَجَلَّ مُقْبِلًا عَلَى الْعَبْدِ وَهُوَ فِي صَلَاتِهِ مَا لَمْ يَلْتَمِثْ، فَإِذَا التَّفَتَ انْصَرَفَ عَنْهُ».

تخريج: [إسناده حسن] أخرجه النسائي، السهو، باب التشديد في الالتفات في الصلاة، ح: ١١٩٦ من حديث يونس بن يزيد الأيلي به وصححه ابن خزيمة، ح: ٤٨١، ٤٨٢ والحاكم: ١/ ٢٣٦ ووافقه الذهبي.

910. ‘Aishah narrated that she asked the Messenger of Allāh ﷺ regarding a person’s turning around in the prayer. He replied: “It is (like) stolen (goods) that the *Shaitān* (secretly) steals from the prayer of the servant.” (*Ṣaḥīḥ*)

٩١٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنِ الْأَسْعَثِ يَعْنِي ابْنَ سُلَيْمٍ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْتِفَاتِ الرَّجُلِ فِي الصَّلَاةِ، فَقَالَ: «إِنَّمَا هُوَ اخْتِلَاسٌ يَخْتَلِسُهُ الشَّيْطَانُ مِنْ صَلَاةِ الْعَبْدِ».

تخريج: أخرجه البخاري، الأذان، باب الالتفات في الصلاة، ح: ٧٥١ عن مسدد به.

Comments:

It is forbidden to turn around while praying. However, in the event of some very pressing need, one may glance a bit sideways.

Chapter 161,162. Prostrating On The Nose

911. Abū Sa‘eed Al-Khudrī narrated that traces of mud were seen on the forehead and nose of the Messenger of Allāh ﷺ due to a prayer that he led others in. (*Ṣaḥīḥ*) Abū ‘Alī said:^[1] “Abū Dāwūd did not recite this *Ḥadīth* during the fourth dictation (of his *Sunan*).”

(المعجم ١٦١، ١٦٢) - بَابُ السُّجُودِ عَلَى الْأَنْفِ (التحفة ١٦٧)

٩١١ - حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ: حَدَّثَنَا عَيْسَى عَنْ مَعْمَرٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ رُبِّيَ عَلَى جَبْهَتِهِ وَعَلَى أَرْبَبَتِهِ أَثْرُ طِينٍ مِنْ صَلَاةٍ صَلَّىهَا بِالنَّاسِ. قَالَ أَبُو عَلِيٍّ: هَذَا الْحَدِيثُ لَمْ يَقْرَأْهُ أَبُو دَاوُدَ فِي الْعَرْضَةِ الرَّابِعَةِ.

تخريج: [صحيح] تقدم، ح: ٨٩٤.

[1] That is Muḥammad bin Aḥmad bin ‘Umar Al-Lu’lu’i who heard the book from Abū Dāwūd.

Comments:

Similar preceded, see number 894.

Chapter 162,163. Looking (Up) In The Prayer

912. Jābir bin Samurah said: “Once the Messenger of Allāh ﷺ entered the *Masjid* and saw people praying with their hands pointing upwards to the skies. He said: ‘People should stop raising their eyes to the skies’” — Musad-dad (one of the narrators) said: “during prayer” — “or else their eyesight will not return to them.” (*Sahīh*)

Comments:

Number 1000 narrates a similar incident.

913. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “Why do people raise their eyes in the prayers.” Then he became even more strict in this regard, and said: “They should stop doing so, or else their eyesight will be snatched away from them.” (*Sahīh*)

تخریج: أخرجه البخاري، الأذان، باب رفع البصر إلى السماء في الصلاة، ح: ٧٥٠ من حديث يحيى بن سعيد القطان به.

914. It was reported from Az-Zuhri, from ‘Urwah, from ‘Aishah, that she said: “The Messenger of

(المعجم ١٦٢، ١٦٣) - بَابُ النَّظَرِ فِي الصَّلَاةِ (التحفة ١٦٨)

٩١٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ ح: وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ- وَهَذَا حَدِيثُهُ وَهُوَ أَتَمُّ - عَنْ الْأَعْمَشِ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنِ تَوَيْمِ بْنِ طَرْفَةَ الطَّائِيِّ، عَنِ جَابِرِ بْنِ سُمْرَةَ قَالَ عُثْمَانُ هُوَ ابْنُ أَبِي شَيْبَةَ قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ الْمَسْجِدَ فَرَأَى فِيهِ نَاسًا يُصَلُّونَ رَافِعِي أَيْدِيهِمْ إِلَى السَّمَاءِ - ثُمَّ اتَّفَقَا - فَقَالَ: «لَيْتَهُنَّ رِجَالٌ يُشْخِصُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ». - قَالَ مُسَدَّدٌ: «فِي الصَّلَاةِ - أَوْ لَا تَرْجِعُ إِلَيْهِمْ أَبْصَارُهُمْ».

تخریج: [صحيح] تقدم، ح: ٦٦١.

٩١٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُمْ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا بَالُ أَقْوَامٍ يَرْفَعُونَ أَبْصَارَهُمْ فِي صَلَاتِهِمْ»، فَأَشَدَّ قَوْلُهُ فِي ذَلِكَ فَقَالَ: «لَيْتَهُنَّ عَنْ ذَلِكَ أَوْ لَتُخَطَفَنَّ أَبْصَارُهُمْ».

٩١٤ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الرَّهْرِيِّ، عَنْ

Allāh ﷺ once prayed in a cloak (*Khamīṣah*) of his that had designs on it. He then said: "The designs on this (cloak) distracted me (during prayer). Take it to Abū Jahm, and bring me his plain, course (*Anbijāniyah*) cloak." (*Sahīh*)

عُرْوَةَ، عن عائشة قالت: صَلَّى رَسُولُ اللَّهِ ﷺ فِي خَمِيصَةٍ لَهَا أَغْلَامٌ، فَقَالَ: «شَغَلْتَنِي أَغْلَامٌ هَذِهِ، اذْهَبُوا بِهَا إِلَى أَبِي جَهْمٍ وَأْتُونِي بِأَنْبِجَانِيَّةٍ».

تخريج: أخرجه البخاري، الأذان، باب الالتفات في الصلاة، ح: ٧٥٢، ومسلم، المساجد، باب كراهة الصلاة في ثوب له أعلام، ح: ٥٥٦ من حديث سفيان بن عيينة به.

915. It was reported from Hishām, who narrated it from his father, from ‘Aīshah — narrating this report (similar to no. 914). He said: "He took a Kurdi cloak from Abū Jahm (instead of his one) so he was told: 'O Messenger of Allāh, your (*Khamīṣah*) cloak was better than the Kurdi.'" (*Sahīh*)

٩١٥ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الرَّحْمَنِ يَعْنِي ابْنَ أَبِي الزَّنَادِ، قَالَ: سَمِعْتُ هِشَامًا يُحَدِّثُ عَنْ أَبِيهِ، عَنْ عَائِشَةَ بِهَذَا الْخَبَرِ قَالَ: وَأَخَذَ كُرْدِيًّا كَانَ لِأَبِي جَهْمٍ، فَقِيلَ: يَا رَسُولَ اللَّهِ! الْخَمِيصَةُ كَانَتْ خَيْرًا مِنَ الْكُرْدِيِّ.

تخريج: [صحيح] أخرجه مسلم من حديث هشام ابن عروة به، انظر الحديث السابق.

Comments:

The prayer-rug, carpet or the wall opposite the place of prayer should not be embellished with distracting designs.

Chapter 163,164. A Concession In This Regard

(المعجم ١٦٣، ١٦٤) - بَابُ الرُّخْصَةِ فِي ذَلِكَ (التحفة ١٦٩)

916. Sahl bin Ḥanzaliyyah narrated that the *Iqāmah* was called — meaning for the *Ṣubḥ* (*Fajr*) prayer — so the Messenger of Allāh ﷺ began to pray while he kept glancing (up) to the mountain pass. (*Hasan*)

٩١٦ - حَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ: حَدَّثَنَا مُعَاوِيَةُ يَعْنِي ابْنَ سَلَامٍ، عَنْ زَيْدٍ أَنَّهُ سَمِعَ أَبَا سَلَامٍ قَالَ: حَدَّثَنِي السَّلُولِيُّ هُوَ أَبُو كَبْشَةَ، عَنْ سَهْلِ بْنِ الْحَنْظَلِيِّ قَالَ: ثُوبٌ بِالصَّلَاةِ يَعْنِي صَلَاةَ الصُّبْحِ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يُصَلِّي وَهُوَ يَلْتَقِثُ إِلَى الشَّعْبِ. قَالَ أَبُو دَاوُدَ: وَكَانَ أَرْسَلَ فَارِسًا إِلَى الشَّعْبِ مِنَ اللَّيْلِ يَحْرُسُ.

Abū Dāwud said: He (ﷺ) had sent a rider on the mountain pass to guard (the caravan) for the night.

تخريج: [إسناده حسن] أخرجه النسائي في الكبرى، ح: ٨٨٧ من حديث الربيع بن نافع به وصححه ابن خزيمة، ح: ٤٨٧ وابن الملقن في تحفة المحتاج: ١/٣٦٥، ح: ٣٧٦.

Comments:

See number 2501 for a longer version of this narration.

Chapter 164,165. Actions During The Prayer

917. Abū Qatādah narrated that the Messenger of Allāh ﷺ prayed while he was carrying Umāmah, the daughter of Zainab, the daughter of the Messenger of Allāh ﷺ. When he went into prostration, he would place her down, and when he stood up, he would pick her up. (Ṣaḥīḥ)

تخريج: أخرجه مسلم، المساجد، باب جواز حمل الصبيان في الصلاة... إلخ، ح: ٥٤٣ عن القعني، والبخاري، والصلاة، باب: إذا حمل جارية صغيرة على عنقه في الصلاة، ح: ٥١٦ من حديث مالك به وهو في الموطأ (يحيى): ١/١٧٠.

918. (There is another chain) from Abū Qatādah who narrated: "Once we were sitting in the *Masjid*, when the Messenger of Allāh ﷺ came out carrying Umāmah bint Abī Al-‘Āṣ bin Rabī‘, and her mother was Zainab the daughter of the Messenger of Allāh ﷺ. She was at that time a baby, and he was carrying her on his shoulders. So the Messenger of Allāh ﷺ led (us) in prayer while she was on his shoulders; he would place her (on the ground) when he went into *Rukū’*, and he would pick her up again when he stood up. He continued to do so until the prayer finished." (Ṣaḥīḥ)

تخريج: أخرجه البخاري، الأدب، باب رحمة الولد وتقبيله ومعانقته، ح: ٥٩٩٦ ومسلم

(المعجم ١٦٤، ١٦٥) - بَابُ الْعَمَلِ فِي الصَّلَاةِ (التحفة ١٧٠)

٩١٧ - حَدَّثَنَا الْقَعْنَبِيُّ: حَدَّثَنَا مَالِكٌ عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ، عَنْ أَبِي قَتَادَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي وَهُوَ حَامِلٌ أُمَامَةَ بِنْتَ زَيْنَبَ ابْنَةِ رَسُولِ اللَّهِ ﷺ فَإِذَا سَجَدَ وَضَعَهَا وَإِذَا قَامَ حَمَلَهَا.

٩١٨ - حَدَّثَنَا قُتَيْبَةُ يَعْنِي ابْنَ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرْقِيِّ أَنَّهُ سَمِعَ أَبَا قَتَادَةَ يَقُولُ: بَيْنَا نَحْنُ فِي الْمَسْجِدِ جُلُوسًا خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ يَحْمِلُ أُمَامَةَ بِنْتَ أَبِي الْعَاصِ بْنِ الرَّبِيعِ. وَأُمُّهَا زَيْنَبُ بِنْتُ رَسُولِ اللَّهِ ﷺ وَهِيَ صَبِيَّةٌ يَحْمِلُهَا عَلَى عَاتِقِهِ، فَصَلَّى رَسُولُ اللَّهِ ﷺ وَهِيَ عَلَى عَاتِقِهِ، يَضَعُهَا إِذَا رَكَعَ وَيُعِيدُهَا إِذَا قَامَ حَتَّى قَضَى صَلَاتَهُ يَفْعَلُ ذَلِكَ بِهَا.

انظر الحديث السابق / عن قتيبة) من حديث ليث بن سعد به .

919. (There is another chain) from *Makhramah*, from his father, from ‘Amr bin Sulaim Az-Zuraqī who said: “I heard Abū Qatādah Al-Anṣārī saying: ‘I saw the Messenger of Allāh ﷺ lead the people in prayer while Umāmah bint Abī Al-‘Āṣ was on his neck. When he went into prostration, he would put her down.’” (*Ṣaḥīḥ*)

Abū Dāwud said: *Makhramah* did not hear anything from his father except for one *Ḥadīth*.^[1]

٩١٩ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ مَخْرَمَةَ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ سُلَيْمِ الزُّرَقِيِّ قَالَ: سَمِعْتُ أَبَا قَتَادَةَ الْأَنْصَارِيَّ يَقُولُ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي لِلنَّاسِ وَأُمَامَةُ بِنْتُ أَبِي الْعَاصِ عَلَى عُنُقِهِ فَإِذَا سَجَدَ وَضَعَهَا.

قَالَ أَبُو دَاوُدَ: لَمْ يَسْمَعْ مَخْرَمَةَ مِنْ أَبِيهِ إِلَّا حَدِيثًا وَاحِدًا.

تخريج: أخرجه مسلم من حديث عبدالله بن وهب به انظر الحديث السابق: ٩١٧ .

920. (There is another chain) from Abū Qatādah, the Companion of the Messenger of Allāh ﷺ who said: “Once, we were waiting for the Messenger of Allāh ﷺ to come out for the prayer — either *Zuhr* or *‘Aṣr* — and Bilāl had already called him for the prayer. When he came out, Umāmah bint Abī Al-‘Āṣ, his daughter’s daughter, was on his neck. The Messenger of Allāh ﷺ stood up to pray in his place of prayer, and we stood behind him, while she was still in her place (being held by the Prophet ﷺ). When he said the *Takbīr*, we too said the *Takbīr*, and when he was about to go into *Rukū‘*, he took her and placed her (on the ground). Then he went into *Rukū‘*, and prostrated. When he completed the prostration, he

٩٢٠ - حَدَّثَنَا يَحْيَى بْنُ خَلْفٍ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ إِسْحَاقَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدِ الْمَقْبُرِيِّ، عَنْ عَمْرِو بْنِ سُلَيْمِ الزُّرَقِيِّ، عَنْ أَبِي قَتَادَةَ صَاحِبِ رَسُولِ اللَّهِ ﷺ قَالَ: بَيْنَمَا نَحْنُ نَنْتَظِرُ رَسُولَ اللَّهِ ﷺ لِلصَّلَاةِ، فِي الظُّهْرِ أَوْ العَصْرِ وَقَدْ دَعَاهُ بِلَالٌ لِلصَّلَاةِ، إِذْ خَرَجَ إِلَيْنَا وَأُمَامَةُ بِنْتُ أَبِي الْعَاصِ بِنْتُ ابْنَتِهِ عَلَى عُنُقِهِ، فَقَامَ رَسُولُ اللَّهِ ﷺ فِي مُصَلَاةٍ وَفُتْنَا خَلْفَهُ وَهِيَ فِي مَكَانِهَا الَّذِي هِيَ فِيهِ. قَالَ: فَكَبَّرَ فَكَبَّرْنَا. قَالَ: حَتَّى إِذَا أَرَادَ رَسُولُ اللَّهِ ﷺ أَنْ يَرْكَعَ أَخَذَهَا فَوَضَعَهَا ثُمَّ رَكَعَ وَسَجَدَ حَتَّى إِذَا فَرَعَ مِنْ سُجُودِهِ ثُمَّ قَامَ أَخَذَهَا

[1] *Makhramah* bin Bukair, and accordingly, it is not this narration, yet he narrated from his father’s book as well, as mentioned in the biographies of narrators.

picked her up again and placed her in her original place. And he continued to do likewise in every *Rak'ah* until he finished the prayer.”
(*Da'if*)

فَرَدَّهَا فِي مَكَانِهَا، فَمَا زَالَ رَسُولُ اللَّهِ ﷺ يَضَعُ بِهَا ذَلِكَ فِي كُلِّ رَكْعَةٍ حَتَّى فَرَغَ مِنْ صَلَاتِهِ ﷺ.

تخريج: [إسناده ضعيف] أخرجه ابن حزم في المحلى: ٣/٨٨، ٨٩ من حديث أبي داود به، وابن إسحاق عن ابن علقمة والحديث السابق: ٩١٨ يغي عنه.

Comments:

Movement (of limbs), much or little, is permissible during prayer provided it does not divert a worshiper away from the direction of *Qiblah*, the proof being the movements of Allāh's Messenger ﷺ who lifted up his granddaughter and placed her down, on and off.

921. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Kill the two black (vermin) in the prayer: The snake and the scorpion.” (*Sahih*)

٩٢١ - حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ ضَمْزَمَ بْنِ جَوْسٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اقْتُلُوا الْأَسْوَدَيْنِ فِي الصَّلَاةِ: الْحَيَّةَ وَالْعُقْرَبَ».

تخريج: [صحيح] أخرجه الترمذي، الصلاة، باب ما جاء في قتل الأسودين في الصلاة، ح: ٣٩٠ من حديث علي بن المبارك، والسنائي: ١٢٠٣ وابن ماجه: ١٢٤٥ من حديث يحيى بن أبي كثير به وصرح بالسماع عند أحمد: ٤٧٣/٢ وصححه ابن خزيمة، ح: ٨٦٩ وابن حبان، ح: ٥٢٨ والحاكم: ٢٥٦/١ ووافقه الذهبي.

Comments:

Since such creatures are harmful, it is allowed to kill them, even during prayer.

922. ‘Urwah bin Az-Zubair reported that ‘Āishah said: “The Messenger of Allāh ﷺ was once praying when I came, and the door was closed. I asked that the door be opened, so he walked (towards the door), opened it for me, then returned to his place of prayer.” ‘Urwah said: “The door was towards the direction of the *Qiblah*.” (*Da'if*)

٩٢٢ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَمُسَدَّدٌ - وَهَذَا لَفْظُهُ - قَالَ: حَدَّثَنَا بِشْرُ بْنُ يَحْيَى ابْنُ الْمُفَضَّلِ: حَدَّثَنَا بُرْدٌ عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ - قَالَ أَحْمَدُ: - يَصْلِي وَالْبَابُ عَلَيْهِ مُغْلَقًا، فَجِئْتُ فَاسْتَفْتَحْتُ، قَالَ أَحْمَدُ: فَامْسَى فَفَتَحَ لِي ثُمَّ رَجَعَ إِلَى مُصَلَّاهُ، وَذَكَرَ أَنَّ الْبَابَ كَانَ فِي الْقِبْلَةِ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الصلاة، باب ذكر ما يجوز من المشي والعمل في صلاة الطوع، ح: ٦٠١ من حديث بشر بن المفضل به وقال: "حسن غريب" * الزهري تقدم: ٧٨٥ ولم أجد تصريح سماعه في هذا الحديث وله شاهد ضعيف عند الدارقطني: ٨٠ / ٢.

Chapter 165,166. Returning The *Salām* During The Prayer

923. It was reported from ‘Alqamah, from ‘Abdullāh (bin Mas‘ūd) who said: “We used to say *Salām* to the Messenger of Allāh ﷺ while he was praying, and he would return the greeting to us. When we returned from (the land of) An-Najāshī, we said *Salām* to him, but he did not respond to us, and said, (after the prayer): ‘Indeed, there are (matters) in the prayer that (keep one) busy.’” (*Ṣaḥīḥ*)

تخريج: أخرجه البخاري، العمل في الصلاة، باب ما ينهى من الكلام في الصلاة، ح: ١١٩٩ ومسلم، المساجد، باب تحريم الكلام في الصلاة ونسخ ما كان من إباحته، ح: ٥٣٨ كلاهما عن ابن نمير به.

Comments:

1. While praying, one is busy reciting Qur’ān, remembering Allāh, and supplicating. While busy with these, it is not proper for one to attend to other things, except those which are permitted.
2. Conversing intentionally with others during a prayer invalidates the prayer. See number 949.

924. It was reported from Abū Wā’il, from ‘Abdullāh (bin Mas‘ūd) who said: “We would give each other *Salām* during the prayer, and would command others regarding something that we needed. Once, I came to the Messenger of Allāh ﷺ while he was praying, and greeted him, but he did not respond to it! So I became anxious, wondering which of my deeds might have

(المعجم ١٦٥، ١٦٦) - **بَابُ رَدِّ السَّلَامِ فِي الصَّلَاةِ** (التحفة ١٧١)

٩٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا ابْنُ فُضَيْلٍ عَنِ الْأَعْمَشِيِّ، عَنِ إِبْرَاهِيمَ، عَنِ عَلْقَمَةَ، عَنِ عَبْدِ اللَّهِ قَالَ: كُنَّا نُسَلِّمُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ فِي الصَّلَاةِ فَيُرَدُّ عَلَيْنَا، فَلَمَّا رَجَعْنَا مِنْ عِنْدِ النَّجَاشِيِّ سَلَّمْنَا عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْنَا وَقَالَ: «إِنَّ فِي الصَّلَاةِ لَشُغْلًا».

٩٢٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا عَاصِمٌ عَنِ أَبِي وَائِلٍ، عَنِ عَبْدِ اللَّهِ قَالَ: كُنَّا نُسَلِّمُ فِي الصَّلَاةِ وَنَأْمُرُ بِحَاجَتِنَا، فَقَدِمْتُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يُصَلِّي فَسَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيَّ السَّلَامَ، فَأَخَذَنِي مَا قَدَّمَ وَمَا حَدَّثْتُ، فَلَمَّا قَضَى رَسُولُ اللَّهِ ﷺ الصَّلَاةَ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ

caused this! But when the Messenger of Allāh ﷺ completed the prayer, he said: 'Allāh, the Mighty and Sublime, brings about new (rulings) from His Command, as He wills. And of the matters that Allāh, the Most High, has brought about is that you should not talk during the prayer.' And he then returned the *Salām* to me." (*Hasan*)

يُحَدِّثُ مِنْ أَمْرِهِ مَا يَشَاءُ، وَإِنَّ اللَّهَ تَعَالَى قَدْ أَحَدَتْ مِنْ أَمْرِهِ أَنْ لَا تَكَلَّمُوا فِي الصَّلَاةِ، فَرَدَّ عَلَيَّ السَّلَامَ.

تخريج: [إسناده حسن] أخرجه النسائي، السهوي، باب الكلام في الصلاة، ح: ١٢٢٢ من حديث عاصم بن بهدلة به وعلقه البخاري قبل، ح: ٧٥٢٢ التوحيد باب: ٤٢.

Comments:

Responding verbally to *Salām* during a prayer was abrogated but not responding to it by sign or gesture of the hand. The latter is permissible as it is proved by the following *Aḥādīth*.

925. Ṣuhaib narrated: "I once passed by the Messenger of Allāh ﷺ while he was praying, so I greeted him, and he responded by motioning (one narrator said: by motioning with his finger)." (*Ṣaḥīḥ*)

٩٢٥ - حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ أَنَّ اللَّيْثَ حَدَّثَهُمْ عَنْ بُكَيْرٍ، عَنْ نَابِلِ بْنِ صَاحِبِ الْعَبَاءِ، عَنْ ابْنِ عُمَرَ، عَنْ صُهَيْبٍ أَنَّهُ قَالَ: مَرَرْتُ بِرَسُولِ اللَّهِ ﷺ وَهُوَ يُصَلِّي فَسَلَّمْتُ عَلَيْهِ، فَرَدَّ إِشَارَةً. قَالَ: وَلَا أَعْلَمُهُ إِلَّا قَالَ: إِشَارَةً بِإِصْبَعِهِ. وَهَذَا لَفْظُ حَدِيثِ قُتَيْبَةَ.

تخريج: [صحيح] أخرجه الترمذي، الصلاة، باب ما جاء في الإشارة في الصلاة، ح: ٣٦٧ عن قتبية به وقال: "حسن لا نعرفه إلا من حديث الليث عن بكير" طريق آخر عند ابن ماجه، ح: ١٠١٧ وغيره وصححه ابن خزيمة، ح: ٨٨٨ وابن حبان (الإحسان): ٢٢٥٥ والحاكم: ١٢/٣ على شرط الشيخين ووافقه الذهبي.

926. Jābir narrated: "The Prophet of Allāh ﷺ sent me to Banū Al-Muṣṭaliq. (When I returned from my errand), I came to him while he was praying on his camel. I spoke to him, but he motioned to me with his hand, then I spoke again, but he motioned to me once again

٩٢٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْقُتَيْبِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: أَرْسَلَنِي نَبِيُّ اللَّهِ ﷺ إِلَى بَنِي الْمُصْطَلِقِ فَأَتَيْتُهُ وَهُوَ يُصَلِّي عَلَيَّ بِعِيْرِهِ فَكَلَّمْتُهُ، فَقَالَ لِي بِيَدِهِ هَكَذَا، ثُمَّ كَلَّمْتُهُ، فَقَالَ لِي بِيَدِهِ هَكَذَا وَأَنَا

with his hand. And I could hear him reciting (the Qur'ān), and motioning with his head (the actions of *Rukū'* and prostration). When he finished praying, he said: 'What have you done regarding the errand I sent you on? For nothing prevented me from responding to you (before) except that I was praying.'" (*Ṣaḥīḥ*)

أَسْمَعُهُ يَقْرَأُ وَيُؤَمِّئُ بِرَأْسِهِ. قَالَ: فَلَمَّا فَرَغَ قَالَ: «مَا فَعَلْتَّ فِي الَّذِي أَرْسَلْتِكَ فَإِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَكَلِّمَكَ إِلَّا أَنِّي كُنْتُ أُصَلِّي».

تخریج: أخرجه مسلم، المساجد، باب تحريم الكلام في الصلاة ونسخ ما كان من إباحته، ح: ٥٤٠ من حديث زهير به.

927. 'Abdullāh bin 'Umar said: "The Messenger of Allāh ﷺ once visited Qubā' to pray in it. The *Anṣār* came to him while he was praying, and said *Salām*. I asked Bilāl: 'Did you see how the Messenger of Allāh ﷺ responded to the *Anṣār* when they gave him *Salām*?' He replied: 'He would motion such,' and he extended his palm."

٩٢٧ - حَدَّثَنَا الْحُسَيْنُ بْنُ عَيْسَى الْخُرَّاسَانِيُّ الدَّامِغَانِيُّ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ: حَدَّثَنَا نَافِعٌ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: خَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى قُبَاءَ يُصَلِّي فِيهِ. قَالَ: فَجَاءَهُ الْأَنْصَارُ فَسَلَّمُوا عَلَيْهِ وَهُوَ يُصَلِّي. قَالَ: فَقُلْتُ لِبِلَالٍ: كَيْفَ رَأَيْتَ رَسُولَ اللَّهِ ﷺ يَرُدُّ عَلَيْهِمْ حِينَ كَانُوا يُسَلِّمُونَ عَلَيْهِ وَهُوَ يُصَلِّي؟ قَالَ: يَقُولُ هَكَذَا، وَيَسْطُ كَفَّهُ وَيَسْطُ جَعْفَرُ بْنُ عَوْنٍ كَفَّهُ وَجَعَلَ بَطْنَهُ أَسْفَلَ وَجَعَلَ ظَهْرَهُ إِلَى فَوْقٍ.

Ja'far bin 'Awn (one of the narrators) demonstrated how he did this by extending his palm, and keeping the inner palm facing the ground, while the outer palm faced upwards. (*Ṣaḥīḥ*)

تخریج: [صحيح] أخرجه الترمذي، الصلاة، باب ما جاء في الإشارة في الصلاة، ح: ٣٦٨ من حديث هشام بن سعد به وقال: "حسن صحيح" وصححه ابن الجارود، ح: ٢١٥ وللحديث شواهد.

928. Abū Hurairah reported that the Prophet ﷺ said: "There is no *Ghirār* in the prayer, nor in *Taslīm*." (*Ḍa'īf*)

٩٢٨ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا غِرَارَ فِي الصَّلَاةِ وَلَا تَسْلِيمٍ».

Aḥmad (bin Ḥanbal) said: "Meaning, according to my view, (the *Gharār* in the *Salām*) is that

you should not greet someone, nor should you return the greeting (during the prayer). And the *Gharār* in the prayer is that one leaves it while he is in doubt (as to how much he has prayed).”

قال أحمد: يعني فيما أرى أن لا تسلم ولا يسلم عليك وتغرر الرجل بصلاته فيصرف وهو فيها شك.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٢/٢٦١ من حديث أبي داود به وهو في مسند الإمام أحمد: ٢/٦١ وصححه الحاكم على شرط مسلم: ١/٢٦٤ ووافقه الذهبي * سفيان الثوري تقدم: ٧٤٨ ولم أجد تصريح سماعه.

929. It was narrated from Abū Hurairah that he said — and I think it is *Marfū*^[1] — “There should be no *Ghirār* in *Taslīm* nor in the prayer.” (*Da‘if*)

Abū Dāwud said: Ibn Fuḍail reported it with the wording of Ibn Mahdī, and he did not narrate it in *Marfū* form.

٩٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: أَخْبَرَنَا مُعَاوِيَةُ بْنُ هِشَامٍ عَنْ سُفْيَانَ، عَنْ أَبِي مَالِكٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَرَاهُ رَفَعَهُ. قَالَ: «لَا غِرَارَ فِي تَسْلِيمٍ وَلَا صَلَاةٍ».

قال أبو داود: ورواه ابن فضال على لفظ ابن مهدي ولم يرفعه.

تخريج: [إسناده ضعيف] انظر الحديث السابق.

Chapter 166,167. Responding To The One Who Has Sneezed In The Prayer

930. Mu‘āwiyah bin Al-Ḥakam As-Sulamī narrated: “I once prayed with the Messenger of Allāh ﷺ, and a person among us sneezed. I (responded) by saying: ‘*Yarḥamuk Allāh* (Allāh have mercy on you).’ The people started glaring at me, so I said: ‘May my mother lose me! What is the matter that you are

(المعجم ١٦٦، ١٦٧) - بَابُ تَشْمِيْتِ الْعَاطِسِ فِي الصَّلَاةِ (التحفة ١٧٢)

٩٣٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى؛ ح: وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ الْمُعْتَنَى عَنْ حَجَّاجِ الصَّوَّافِ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ هِلَالِ بْنِ أَبِي مَيْمُونَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ قَالَ: صَلَّيْتُ

[1] That is, “I think he attributed it to the Prophet ﷺ” and it appears to be Mu‘āwiyah bin Hishām speaking, and the meaning is that he thinks that Sufyān — from whom he heard it — narrated it in *Marfū* form. While the previous narration was from ‘Abdur-Rahmān bin Mahdī and he did not indicate any doubt that it was *Marfū*.

staring at me?’ So they began hitting their thighs with their hands, and I realized that they were telling me to remain silent” — ‘Uthmān (one of the narrators) said: “So when I saw that they were telling me to remain silent, I became quiet.” — “When the Messenger of Allāh ﷺ finished the prayer, then — may my mother and father be given in ransom for him — he did not hit me, nor was he harsh with me, nor did he curse me; rather, he said: ‘This prayer (that we pray) — it is not permissible to speak in it the speech of men. Rather, it is for praising Allāh, glorifying him, and reciting the Qur’ān,’ or as said by the Messenger of Allāh. I said: ‘O Messenger of Allāh! We are a people who have just recently left *Jahiliyyah*, and some of us go to fortune-tellers.’ So he responded: ‘Do not go to them.’ I said: ‘And some of us seek omens.’ He replied: ‘That is (only) something that you find in your hearts, so let it not prevent you.’ I said: ‘And some of us (seek omens) through *Khatt*.’ He replied: ‘One of the Prophets used to do so as well, so whoever is in accordance with his *Khatt*, then it is so.’^[1] I said: ‘(I have) a slave-girl that used to

مع رسول الله ﷺ فَعَطَسَ رَجُلٌ مِنَ الْقَوْمِ،
فَقُلْتُ: يَرَحُّكَ اللهُ، فَرَمَانِي الْقَوْمُ
بِأَبْصَارِهِمْ، فَقُلْتُ: وَأَكُلُ أُمِّيَاءَهُ، مَا شَأْنُكُمْ
تَنْظُرُونَ إِلَيَّ. قَالَ: فَجَعَلُوا يَضْرِبُونَ بِأَيْدِيهِمْ
عَلَى أَفْخَازِهِمْ فَعَرَفْتُ أَنَّهُمْ يُصَمُّونِي. قَالَ
عُثْمَانُ: فَلَمَّا رَأَيْتُهُمْ يُسَكِّنُونِي لِكَيْ سَكَتُ.
فَلَمَّا صَلَّى رَسُولُ اللهِ ﷺ بِأَبِي وَأُمِّي مَا
ضَرَبَنِي وَلَا كَهْرَبِي وَلَا سَبَّيْنِي، ثُمَّ قَالَ: «إِنَّ
هَذِهِ الصَّلَاةَ لَا يَجِلُّ فِيهَا شَيْءٌ مِنْ كَلَامِ
النَّاسِ هَذَا إِنَّمَا هُوَ النَّسِيحُ وَالنَّكْبِيرُ وَقِرَاءَةُ
الْقُرْآنِ»، أَوْ كَمَا قَالَ رَسُولُ اللهِ ﷺ. قُلْتُ:
يَارَسُولَ اللهِ! إِنَّا قَوْمٌ حَدِيثٌ عَهْدٌ بِجَاهِلِيَّةٍ،
وَقَدْ جَاءَنَا اللهُ بِالإِسْلَامِ، وَمِنَّا رِجَالٌ
يَأْتُونَ الْكُهَّانَ. قَالَ: «فَلَا تَأْتِيهِمْ». قَالَ:
قُلْتُ: وَمِنَّا رِجَالٌ يَنْطَبِرُونَ. قَالَ: «ذَلِكَ
شَيْءٌ يَجِدُونَهُ فِي صُدُورِهِمْ فَلَا يَصُدُّهُمْ»
قَالَ: قُلْتُ: وَمِنَّا رِجَالٌ يَخْطُونَ. قَالَ:
«كَانَ نَبِيٌّ مِنَ الْأَنْبِيَاءِ يَخْطُ فَمَنْ وَافَقَ خَطَّهُ
فَذَلِكَ». قَالَ: قُلْتُ: جَارِيَةٌ لِي كَانَتْ تَرْعَى
عُثْمَانَ قَبْلَ أُحُدٍ وَالْجَوَائِزِ إِذْ أَطْلَعْتُ عَلَيْهَا
اطَّلَاعَةً فَإِذَا الذُّبُّ قَدْ دَهَبَ بِشَاةٍ مِنْهَا وَأَنَا
مِنْ بَنِي آدَمَ آسَفٌ كَمَا يَأْسَفُونَ لِكَيْفِي

[1] The meaning of *Khatt* is a line or a figure, and it indicates drawing lines and figures in the sand or other than that, in order to seek a sign. An-Nawawī commented that the narration informs of that which it is not possible for one to attain — that is, whether or not his practice of this will coincide with the method of the previous Prophet that was mentioned, and therefore it is not for the worshiper of Allāh to attempt, since the Messenger ﷺ did not inform of the method employed by the previous Prophet. And Allāh knows best. See the commentary on *Ṣaḥīḥ Muslim* by An-Nawawī.

shepherd some sheep of mine towards (the mountains of) Uḥūd and Al-Jawwāniyyah. When she climbed a mount, she saw that a wolf had taken away a sheep of hers — and I am of the sons of Ādam, and become angry as they become angry, so I slapped her.’ I (saw that) this (act of mine) was considered very severe by the Messenger of Allāh ﷺ, so I said: ‘Should I not free her?’ He said: ‘Bring her to me.’ So I brought her to him. He said (to her): ‘Where is Allāh?’ She replied: ‘Above the skies.’ He said: ‘Who am I?’ She replied: ‘You are the Messenger of Allāh.’ The Prophet ﷺ said: ‘Free her, for she is a believer.’” (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، المساجد، باب تحريم الكلام في الصلاة، ونسخ ما كان من إباحته، ح: ٥٣٧ من حديث إسماعيل ابن عليّ به.

931. Mu‘āwiyah bin Al-Ḥakam As-Sulamī narrated: “When I first came to the Messenger of Allāh ﷺ, I knew some matters of the commandments of Islam. And of the matters that I knew, and was told, was that when I sneeze, I should say: ‘*Al-ḥamdulillāh* (All praise is due to Allāh).’ And when someone sneezed and praised Allāh, I should say: ‘*Yarḥamukallāh* (May Allāh have mercy on you).’ So I was once standing in prayer behind the Messenger of Allāh ﷺ when someone sneezed and said: ‘*Al-ḥamdulillāh* (All praise is due to Allāh).’ I responded in a loud voice: ‘*Yarḥamukallāh* (May Allāh have mercy on you)’ So the people began staring at me with their eyes

صَكَكْتُهَا صَكَّةً، فَعَظَمَ ذَلِكَ عَلَيَّ رَسُولُ اللَّهِ ﷺ، فَقُلْتُ: أَفَلَا أُعِقُّهَا؟ قَالَ: «أُتِنِي بِهَا»، فَجِئْتُ بِهَا، فَقَالَ: «أَيْنَ اللَّهُ؟» قَالَتْ: فِي السَّمَاءِ، قَالَ: «مَنْ أَنَا؟» قَالَتْ: أَنْتَ رَسُولُ اللَّهِ، قَالَ: «أُعِقُّهَا فَإِنَّهَا مُؤْمِنَةٌ».

٩٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ النَّسَائِيُّ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا فُلَيْحٌ عَنْ هِلَالِ بْنِ عَلِيٍّ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ مُعَاوِيَةَ ابْنِ الْحَكَمِ السُّلَمِيِّ قَالَ: لَمَّا قَدِمْتُ عَلَى رَسُولِ اللَّهِ ﷺ عَلِمْتُ أُمُورًا مِنْ أُمُورِ الْإِسْلَامِ، فَكَانَ فِيمَا عَلِمْتُ أَنْ قِيلَ لِي: إِذَا عَطَسْتَ فَاحْمِدِ اللَّهَ وَإِذَا عَطَسَ الْعَاطِسُ فَحَمِدِ اللَّهَ فَقُلْ: يَرْحَمُكَ اللَّهُ. قَالَ: فَبَيْنَمَا أَنَا قَائِمٌ مَعَ رَسُولِ اللَّهِ ﷺ فِي الصَّلَاةِ إِذْ عَطَسَ رَجُلٌ فَحَمِدَ اللَّهَ فَقُلْتُ: يَرْحَمُكَ اللَّهُ رَافِعًا بِهَا صَوْتِي، فَرَمَانِي النَّاسُ بِأَبْصَارِهِمْ حَتَّى احْتَمَلَنِي ذَلِكَ، فَقُلْتُ: مَا لَكُمْ تَنْظُرُونَ إِلَيَّ بِأَعْيُنٍ شُرُرٍ، قَالَ: فَسَبَّحُوا، فَلَمَّا قَضَى

until I could not bear it any longer, and said: 'Why are you glaring at me with annoyed eyes?' But they (responded) with *Tasbīh*. When the Prophet ﷺ completed the prayer, he said: 'Who was the one who spoke?' They replied: 'This bedouin.' The Messenger of Allāh ﷺ called me, and said: 'The prayer is only meant for the recitation of the Qur'ān, and the remembrance of Allāh. So when you are engaged in it, then let this be your occupation.' And I never saw any teacher more gentle than the Messenger of Allāh ﷺ." (*Hasan*)

تخريج: [إسناده حسن] أخرجه البخاري، في جزء القراءة، ح: ٦٨ من حديث فليح بن سليمان به وهو حسن الحديث ورواه البيهقي: ٢/٢٤٩ من حديث أبي داود به.

Chapter 167,168. Saying 'Āmīn' Behind the *Imām*

932. Wā'il bin Ḥujr narrated: "When the Messenger of Allāh ﷺ used to say: '... nor those who have gone astray'^[1] he would then say: 'Āmīn,' and raise his voice with it." (*Ṣaḥīḥ*)

تخريج: [صحيح] أخرجه الترمذي، الصلاة، باب ما جاء في التأمين، ح: ٢٤٨ من حديث سفيان الثوري به وقال: "حسن" وصححه الدارقطني: ١/٣٣٤ وابن حجر (التلخيص الحبير: ١/٢٣٦) وغيرهما * رواه يحيى القطان عن الثوري به وهو لا يروي عنه إلا ما صرح بالسماع.

933. (There is another chain) from Wā'il bin Ḥujr who narrated that he prayed behind the Messenger of Allāh ﷺ. He (the Prophet ﷺ) would raise his voice with 'Āmīn',

النَّبِيُّ ﷺ الصَّلَاةَ قَالَ: «مَنْ الْمُتَكَلِّمُ؟» قِيلَ: هَذَا الْأَعْرَابِيُّ فَدَعَانِي رَسُولُ اللَّهِ ﷺ فَقَالَ لِي: «إِنَّمَا الصَّلَاةُ لِقِرَاءَةِ الْقُرْآنِ وَذِكْرِ اللَّهِ، فَإِذَا كُنْتَ فِيهَا فَلْيَكُنْ ذَلِكَ شَأْنُكَ»، فَمَا رَأَيْتُ مُعَلِّمًا قَطُّ أَرْفَقَ مِنْ رَسُولِ اللَّهِ ﷺ.

(المعجم ١٦٧، ١٦٨) - بَابُ التَّأْمِينِ
وَرَاءَ الْإِمَامِ (التحفة ١٧٣)

٩٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ عَنْ سَلَمَةَ، عَنْ حُجْرِ أَبِي الْعُنَيْسِ الْحَضْرَمِيِّ، عَنْ وائِلِ بْنِ حُجْرٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَرَأَ وَلَا الضَّالِّينَ قَالَ: «آمِينَ» وَرَفَعَ بِهَا صَوْتَهُ.

٩٣٣ - حَدَّثَنَا مَخْلَدُ بْنُ خَالِدِ السَّعِيرِيُّ: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا عَلِيُّ بْنُ صَالِحٍ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ حُجْرِ بْنِ عُنَيْسٍ، عَنْ

[1] *Sūrat Al-Fātiḥah* 1:7.

and he would say the *Salām* to his right and left, until I could see the whiteness of his cheek. (*Sahih*)

وَإِلَّاءِ بْنِ حُجْرٍ: أَنَّهُ صَلَّى خَلْفَ رَسُولِ اللَّهِ ﷺ فَجَهَرَ بِأَمِينٍ وَسَلَّمْ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ حَتَّى رَأَيْتُ بَيَاضَ خَدِّهِ.

تخريج: [صحيح] أخرجه البيهقي في الخلافيات (ق: ٥١/١ الف) من حديث أبي داود به وعنده العلاء بن صالح وهو الصواب، والسند حسن وللحديث شواهد * العلاء بن صالح وثقه ابن معين والجمهور فهو حسن الحديث.

934. It was reported from Abū ‘Abdullāh, the paternal nephew of Abū Hurairah, from Abū Hurairah, may Allāh be pleased with him, who said: “When the Messenger of Allāh ﷺ used to say: ‘Not (the path) of those upon whom anger has been shown, nor those who have gone astray,’^[1] he would say: ‘*Āmin*’ — and those behind him in the first row could hear him.” (*Da‘if*)

٩٣٤ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: أَخْبَرَنَا صَفْوَانُ بْنُ عَيْسَى عَنْ بَشْرِ بْنِ رَافِعٍ، عَنْ أَبِي عَبْدِ اللَّهِ ابْنِ عَمِّ أَبِي هُرَيْرَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا تَلَا ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ قَالَ: «أَمِينَ» حَتَّى يَسْمَعَ مَنْ يَلِيهِ مِنَ الصَّفِّ الْأَوَّلِ.

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، إقامة الصلوات، باب الجهر بآمين، ح: ٨٥٣ من حديث صفوان ابن عيسى به * بشر بن رافع ضعيف وأبو عبدالله، ابن عم أبي هريرة لا يعرف حاله، قاله البوصيري في مصباح الزجاجة: ١٠٦/١.

935. It was reported from Abū Ṣāliḥ As-Sammān, from Abū Hurairah that the Prophet ﷺ said: “When the *Imām* recites: ‘Not (the path) of those upon whom anger has been shown, nor those who have gone astray,’^[2] then say: ‘*Āmin*’, for whoever’s statement among you corresponds to the statement of the angels, he will have all his previous sins forgiven.” (*Sahih*)

٩٣٥ - حَدَّثَنَا الْمُعْتَبِيُّ عَنْ مَالِكٍ، عَنْ سَمِيِّ مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحِ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا قَالَ الْإِمَامُ: غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ. فَقُولُوا: آمِينَ فَإِنَّهُ مَنْ وَافَقَ قَوْلُهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

تخريج: أخرجه البخاري، الأذان، باب جهر المأموم بالتأمين، ح: ٧٨٢ عن عبدالله بن

[1] *Sūrat Al-Fāṭiḥah* 1:7.

[2] *Sūrat Al-Fāṭiḥah* 1:7.

مسلمة القعني ومسلم، الصلاة، باب التسميع والتأمين، ح: ٤٠٩ من حديث مالك به وهو في الموطأ (يحيى): ٨٧/١، (والقعني، ص: ١٤١).

936. It was reported from Ibn *Shihāb*, from Sa‘eed bin Al-Musayyab and Abū Salamah bin ‘Abdur-Raḥmān, both of them informed him from Abū Hurairah, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said: “When the *Imām* says: ‘*Āmīn*’, then say: ‘*Āmīn*’ yourselves, because whoever’s ‘*Āmīn*’ corresponds to the ‘*Āmīn*’ of the Angels, he will have all his previous sins forgiven.” (*Saḥīḥ*)

Ibn *Shihāb* said: “And the Messenger of Allāh ﷺ used to say: ‘*Āmīn*.’”

تخريج: أخرجه البخاري، الأذان، باب جهر الإمام بالتأمين، ح: ٧٨٠ ومسلم، الصلاة، باب التسميع والتحميد والتأمين، ح: ٤١٠ من حديث مالك به وهو في الموطأ (يحيى: ٨٧/١) (والقعني ص: ١٤٠، ١٤١).

937. Abū ‘Uthmān reported that Bilāl said: “O Messenger of Allāh! Do not say ‘*Āmīn*’ before I do.” (*Saḥīḥ*)

تخريج: [صحيح] أخرجه أحمد: ١٥، ١٢/٦ من حديث عاصم الأحول به وصححه الحاكم على شرط الشيخين: ٢١٩/١ ووافقه الذهبي.

938. It was reported from *Ṣubaiḥ* bin Muḥriz Al-Ḥimṣī, (he said): “Abū Muṣabbiḥ Al-Maqrā‘ī narrated to me: ‘We used to sit with Abū Zuhair An-Numairī, and he was of the Companions. He would narrate to us beautiful *Aḥādīth*. And when one of us made any supplication, he would say: “I

٩٣٦ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُمَا أَخْبَرَاهُ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَمَّنَ الْإِمَامُ فَأَمَّنُوا فَإِنَّهُ مَنْ وَاَفَّقَ تَأْمِينَهُ تَأْمِينَ الْمَلَائِكَةِ عُفِّرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». قَالَ ابْنُ شِهَابٍ: وَكَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «أَمِينَ».

٩٣٧ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ رَاهُوَيْهٍ: أَخْبَرَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، عَنْ بِلَالٍ: أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ! لَا تَسْبِقْنِي بِأَمِينَ.

٩٣٨ - حَدَّثَنَا الْوَلِيدُ بْنُ عْتَبَةَ الدَّمَشَقِيُّ وَمَعْمُودُ بْنُ خَالِدٍ قَالَا: حَدَّثَنَا الْفَرَّايِيُّ عَنْ صُبَيْحِ بْنِ مُحَرَّرِ الْجَمَصِيِّ، حَدَّثَنِي أَبُو مُصَبِّحٍ الْمَقْرِنِيُّ قَالَ: كُنَّا نَجْلِسُ إِلَى أَبِي زُهَيْرِ النَّمَيْرِيِّ، وَكَانَ مِنَ الصَّحَابَةِ، فَيَتَحَدَّثُ أَحْسَنَ الْحَدِيثِ فَإِذَا دَعَا الرَّجُلُ مِنَّا بِدَعَاءٍ

will end it with ‘*Āmīn*’, for ‘*Āmīn*’ is like a stamp (that seals) a letter.” And he said: “I shall inform you about it. We once went with the Messenger of Allāh ﷺ at night, and passed by a person who was sincerely requesting (Allāh) in his supplication. So the Prophet ﷺ stood listening to him, and said: ‘His (request) will of a surety be answered, if he seals it.’ A person among us said: ‘With what should he seal it?’ He responded: ‘With *Āmīn*, because if he seals it with *Āmīn*, it will of a surety be answered.’ So the man went to the person (making the supplication) and said: ‘Seal it off — O so-and-so — with *Āmīn*, and rejoice (that it has been accepted).’” (*Da‘īf*)

This is the wording of Maḥmūd (one of the narrators). Abū Dāwūd said: And Al-Maqrā‘ī is a branch of (the tribe of) Ḥimyar.

قال: اخْتِمَهُ بِأَمِينٍ، فَإِنَّ آمِينَ مِثْلُ الطَّابَعِ عَلَى الصَّحِيفَةِ. قال أبو زهير: أخبركم عن ذلك، خرجنا مع رسول الله ﷺ ذات ليلة، فأتينا على رجلٍ قد أَلَحَّ في المسألة، فوقف النبي ﷺ يستمعُ منه. فقال النبي ﷺ: «أوجب إن ختم»، فقال رجلٌ من القوم: بأي شيءٍ يختم، فقال: «بِأَمِينٍ، فإنه إن ختم بِأَمِينٍ فقد أوجب»، فأنصرف الرجل الذي سأل النبي ﷺ، فأتى الرجل فقال: اختِم يا فلان! بِأَمِينٍ وأبشِرْ وهذا لفظ محمود. قال أبو داود: والمقرائي قبيلٌ من حمير.

تخريج: [إسناده ضعيف] أخرجه البغوي في شرح السنة، ح: ١٤٠٢ من حديث أبي داود به * صحيح بن محرز: مجهول الحال، لم يوثقه غير ابن حبان.

Chapter 168,169. Clapping During The Prayer

939. Abū Hurairah reported that the Messenger of Allāh ﷺ said: “The *Tasbīḥ* is for men, and clapping (*Tasfīq*) is for women.” (*Ṣaḥīḥ*)

(المعجم ١٦٨، ١٦٩) - بَابُ التَّصْفِيقِ فِي

الصَّلَاةِ (التحفة ١٧٤)

٩٣٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيقُ لِلنِّسَاءِ».

تخريج: أخرجه البخاري، العمل في الصلاة، باب التصفيق للنساء، ح: ١٢٠٣ ومسلم، الصلاة، باب تسبيح الرجل وتصفيق المرأة إذا نابهما شيء في الصلاة، ح: ٤٢٢ من حديث سفيان ابن عيينة به.

Comments:

Meaning, during the prayer, should a need arise for calling the attention of the *Imām* to something, then the men say *Subhān Allāh* and the woman clap rather than speaking. See number 942.

940. Sahl bin Sa'd reported that the Messenger of Allāh ﷺ went to (the tribe of) Banū 'Amr bin 'Awf to reconcile between them, and the time for prayer came. So the *Mu'adh-dhin* came to Abū Bakr and asked: "Will you lead the people in prayer, so that I may call the *Iqāmah*?" He said: "Yes." So Abū Bakr led the prayer. While the people were praying, the Messenger of Allāh ﷺ returned, and reached one of the rows and stood (in prayer). The people started clapping — and Abū Bakr was one who would never turn around during the prayer, but when they increased their clapping, he turned around, and saw the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ motioned to him to remain in his place. Abū Bakr raised his hands and thanked Allāh due to the command that the Messenger of Allāh ﷺ had given him, then he walked back until he stood in (the front) row. The Messenger of Allāh ﷺ walked forward to and prayed (leading them). When he finished, he said: "O Abū Bakr! Why did you not remain (leading the prayer) when I commanded you?" Abū Bakr replied: "It is not befitting that the son of Abū Quḥāfah lead while the Messenger of Allāh ﷺ is behind him." And the Messenger of Allāh

٩٤٠ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ أَبِي حَازِمٍ بْنِ دِينَارٍ، عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ رَسُولَ اللَّهِ ﷺ ذَهَبَ إِلَى بَنِي عَمْرِو بْنِ عَوْفٍ لِيُصْلِحَ بَيْنَهُمْ، وَحَانَتِ الصَّلَاةُ، فَجَاءَ الْمُؤَدِّدُ إِلَى أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: أَتُصَلِّي بِالنَّاسِ فَأَقِيمُ؟ قَالَ: نَعَمْ، فَصَلَّى أَبُو بَكْرٍ، فَجَاءَ رَسُولُ اللَّهِ ﷺ وَالنَّاسُ فِي الصَّلَاةِ فَتَخَلَّصَ حَتَّى وَقَفَ فِي الصَّفِّ، فَصَمَّقَ النَّاسُ، وَكَانَ أَبُو بَكْرٍ لَا يَلْتَفِتُ فِي الصَّلَاةِ، فَلَمَّا أَكْثَرَ النَّاسُ التَّصْفِيقَ التَّفَّتَ فَرَأَى رَسُولَ اللَّهِ ﷺ، فَأَشَارَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ أَنْ ائْتِكُمْ مَكَانَكُمْ، فَرَفَعَ أَبُو بَكْرٍ يَدَيْهِ فَحَمِدَ اللَّهُ عَلَى مَا أَمَرَهُ بِهِ رَسُولُ اللَّهِ ﷺ مِنْ ذَلِكَ، ثُمَّ اسْتَأْخَرَ أَبُو بَكْرٍ حَتَّى اسْتَوَى فِي الصَّفِّ، وَتَقَدَّمَ رَسُولُ اللَّهِ ﷺ فَصَلَّى، فَلَمَّا انْصَرَفَ قَالَ: «يَا أَبَا بَكْرٍ! مَا مَنَعَكَ أَنْ تُثَبَّتَ إِذْ أَمَرْتُكَ؟» قَالَ أَبُو بَكْرٍ: مَا كَانَ لَابْنِ أَبِي قُحَافَةَ أَنْ يُصَلِّيَ بَيْنَ يَدَيِ رَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَالِي رَأَيْتُكُمْ أَكْثَرْتُمْ مِنَ التَّصْفِيقِ، مَنْ نَابَهُ شَيْءٌ فِي صَلَاتِهِ فَلْيُسَبِّحْ فَإِنَّهُ إِذَا سَبَّحَ التَّمَّتَ إِلَيْهِ وَإِنَّمَا التَّصْفِيقُ لِلنِّسَاءِ».

قَالَ أَبُو دَاوُدَ: وَهَذَا فِي الْفَرِيضَةِ.

ﷺ then said: “Why is it that I saw you clapping so frequently? If something disturbs one of you while he is praying, let him say the *Tasbīh* (saying *Subhān Allāh*), since if he says the *Tasbīh*, (people) will pay attention to him. And *Tasfīh*^[1] is only for women.” (*Ṣaḥīḥ*)

Abū Dāwud said: And this is in the obligatory (prayers).

تخریج: أخرجه البخاري، الأذان، باب من دخل ليؤم الناس فجاء الإمام الأول . . . إلخ، ح: ٦٨٤ ومسلم، الصلاة، باب تقديم الجماعة من يصلي بهم إذا تأخر الإمام . . . إلخ، ح: ٤٢١ من حديث مالك به وهو في الموطأ (يحيى): ١/١٦٣، ١٦٤ (والقنعني، ص: ١١٢، ١١٣).

941. Sahl bin Sa'd reported: “Some fighting occurred between the (tribe members of) Banū ‘Amr bin ‘Awf. The Prophet ﷺ heard this, and went to them after the *Zuhr* prayer in order to reconcile between them. He said to Bilāl: ‘If the time for the *‘Asr* prayer arrives, and I have not returned, then command Abū Bakr to lead the prayer.’ When the time for *‘Asr* came, Bilāl called the *Adhān* and then the *Iqāmah*, then he commanded Abū Bakr to lead, so he stepped forward...” (the rest of the narration is similar to no. 940) in the end of it he (ﷺ) said: “If some matter disturbs you in the prayer, let the men say *Tasbīh*, and let the women hit their hands.”^[2]

(*Ṣaḥīḥ*)

تخریج: أخرجه البخاري، الأحكام، باب الإمام يأتي قومًا فيصلح بينهم، ح: ٧١٩٠ من حديث أبي حازم به مطولاً.

٩٤١ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: كَانَ قِتَالٌ بَيْنَ بَنِي عَمْرٍو بْنِ عَوْفٍ، فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ، فَأَتَاهُمْ لِيُصَلِّحَ بَيْنَهُمْ بَعْدَ الظُّهْرِ، فَقَالَ لِبِلَالٍ: «إِنْ حَضَرَتْ صَلَاةُ العَصْرِ وَلَمْ آتِكَ فَمُرْ أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ»، فَلَمَّا حَضَرَتْ العَصْرُ أَذَّنَ بِلَالٌ ثُمَّ أَقَامَ ثُمَّ أَمَرَ أَبَا بَكْرٍ فَتَقَدَّمَ. قَالَ فِي آخِرِهِ: «إِذَا نَابَكُمْ شَيْءٌ فِي الصَّلَاةِ فَلْيُصَلِّحِ الرَّجَالُ وَلْيُصَفِّحِ النِّسَاءَ».

[1] See the following narrations.

[2] *Walyuṣaffih an-nisā'* and *Tasfīh* is explained in the following narration.

Comments:

1. In the event of a conflict or dispute between some Muslims, other Muslims should hasten to reconcile between the disputants. Notables and tribal leaders should rush before others to reconcile quarrels.
2. An *Imām* should appoint his deputy in the event of his anticipated absence.

942. ‘Eisā bin Ayyūb said: “His statement: ‘...*Tasfīh* is for women,’ means that she should hit two fingers of her right hand upon her left palm.” (*Da‘īf*)

٩٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا أَبُو الْوَلِيدِ عَنْ عَيْسَى بْنِ أَيُّوبَ قَالَ: قَوْلُهُ: التَّصْفِيحُ لِلنِّسَاءِ تَضْرِبُ بِإِصْبَعَيْنِ مِنْ يَمِينِهَا عَلَى كَفِّهَا الْيُسْرَى.

تخریج: [إسناده ضعيف] أخرجه ابن عبد البر في التمهيد: ١٠٧/٢١، ١٠٨ من حديث أبي داود به * الوليد بن مسلم، تقدم، ح: ٤١٥ ولم يصرح بسماعه من عيسى بن أيوب.

Comments:

They differ over whether *Tasfīh* is the same as clapping (*Tasfīq*), hence this description, and some of them said that *Tasfīh* is for her to do this to the back of her hand, while clapping (*Tasfīq*) is what is known.

Chapter 169,170. Motioning During The Prayer

(المعجم ١٦٩، ١٧٠) - بَابُ الْإِشَارَةِ فِي الصَّلَاةِ (التحفة ١٧٥)

943. Anas bin Mālik narrated that the Prophet ﷺ would motion during the prayer. (*Ṣaḥīḥ*)

٩٤٣ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ شَبُوبَةَ الْمَرْزُوقِيُّ وَمُحَمَّدُ بْنُ رَافِعٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يُشِيرُ فِي الصَّلَاةِ.

تخریج: [صحيح] أخرجه أحمد: ١٣٨/٣ عن عبد الرزاق به وصححه ابن خزيمة، ح: ٨٨٥ وهو في مصنف عبد الرزاق، ح: ٣٢٧٦ وله طريق آخر، صحيح، عند الدارقطني: ٨٤/٢ وللحديث شواهد.

Comments:

For example, responding to customary salutation (*Salām*) or telling people to keep silent. See numbers 923-931.

944. Abū Gaṭafān narrated from Abū Hurairah that the Prophet ﷺ said: “The *Tasbīḥ* is for men...” meaning in the prayer, “...and clapping (*Tasfīq*) is for women. And if someone motions in the

٩٤٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَعْقُوبَ بْنِ عُتْبَةَ بْنِ الْأَخْسَنِ، عَنْ أَبِي عَطْفَانَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ

prayer (in a manner that others) understand what he is trying to say, then let him repeat it,” meaning the prayer. (*Ḍaʿīf*)

Abū Dāwud said: This *Ḥadīth* is an error.

عَلَيْهِ السَّلَامُ: «التَّسْبِيحُ لِلرِّجَالِ» يَعْنِي فِي الصَّلَاةِ، «وَالتَّصْفِيْقُ لِلنِّسَاءِ، مَنْ أَشَارَ فِي صَلَاتِهِ إِشَارَةً تُفْهَمُ عَنْهُ فَلْيَعُدْ لَهَا» يَعْنِي الصَّلَاةَ. قَالَ أَبُو دَاوُدَ: هَذَا الْحَدِيثُ وَهْمٌ.

تخريج: [إسناده ضعيف] أخرجه الدارقطني: ٨٣/٢ من حديث عبدالله بن سعيد به * ابن إسحاق تقدم: ٣١٣ ولم أجد تصريح سماعه.

Comments:

These texts prove the allowance of motioning with the hand as an indication, when necessary, during the prayer.

Chapter 170,171. Touching The Pebbles During The Prayer

(المعجم ١٧٠، ١٧١) - بَابُ مَسْحِ
الْحَصَا فِي الصَّلَاةِ (التحفة ١٧٦)

945. Abū Dharr narrated from the Prophet ﷺ that he said: “When one of you stands in prayer, then mercy (descends upon and) comes towards him, so let him not wipe pebbles.” (*Ḥasan*)

٩٤٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ، عَنْ أَبِي الْأَحْوَصِ شَيْخٍ مِنْ أَهْلِ الْمَدِينَةِ، أَنَّهُ سَمِعَ أَبَا ذَرٍّ يَرْوِيهِ عَنِ النَّبِيِّ ﷺ: «إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلَاةِ فَإِنَّ الرَّحْمَةَ تُوَاكِهُهُ فَلَا يُمْسَحِ الْحَصَا».

تخريج: [حسن] أخرجه الترمذي، الصلاة، باب ما جاء في كراهية مسح الحصى في الصلاة، ح: ٣٧٩ والنسائي، ح: ١١٩٢ وابن ماجه، ح: ١٠٢٧ من حديث سفیان به وحسنه الترمذي وصححه ابن خزيمة، ح: ٩١٣، ٩١٤ وابن حبان، ح: ٤٨١، ٤٨٢ والحافظ في بلوغ المرام، ح: ١٨٩ وللحديث شواهد.

946. Mu‘ayqib narrated that the Prophet ﷺ said: “Do not wipe (pebbles) while you are praying. If you must do so, then once, so that you may smooth out the pebbles.” (*Ṣaḥīḥ*)

٩٤٦ - حَدَّثَنَا مُسْلِمٌ بْنُ أَبِي إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ مُعَيْقِبٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَمْسَحْ وَأَنْتَ تُصَلِّي، فَإِنْ كُنْتَ لَا بُدَّ فَاعِلًا فَوَاحِدَةً تَسْوِيَةَ الْحَصَا».

تخريج: أخرجه مسلم، المساجد، باب كراهة مسح الحصى وتسوية التراب في الصلاة، ح: ٥٤٦ من حديث هشام الدستوائي، والبخاري، العمل في الصلاة، باب مسح الحصى في الصلاة، ح: ١٢٠٧ من حديث يحيى بن أبي كثير به.

Comments:

These narrations indicate that it is not allowed to busy oneself with such matters during the prayer.

Chapter 171,172. A Person Prays In A State Of *Ikhtiṣār*

947. Abū Hurairah narrated that the Prophet ﷺ prohibited *Ikhtiṣār* during the prayer. (*Sahih*)

Abū Dāwud said: This (*Ikhtiṣār*) means that one places his hand on his waist (*Hāṣirah*).^[1]

(المعجم ١٧١، ١٧٢) - بَابُ الرَّجُلِ

يُصَلِّي مُخْتَصِرًا (التحفة ١٧٧)

٩٤٧ - حَدَّثَنَا يَعْقُوبُ بْنُ كَعْبٍ: حَدَّثَنَا

مُحَمَّدُ بْنُ سَلَمَةَ عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ

أَبِي هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ

الِاخْتِصَارِ فِي الصَّلَاةِ.

قَالَ أَبُو دَاوُدَ: يَعْنِي يَضَعُ يَدَهُ عَلَى

خَاصِرَتِهِ.

تخریج: أخرجه البخاري، العمل في الصلاة، باب الخصر في الصلاة، ح: ١٢٢٠ ومسلم، المساجد، باب كراهة الاختصار في الصلاة، ح: ٥٤٥ من حديث هشام بن حسان به ورواه أحمد: ٢٣٢/٢ عن محمد بن سلمة به وانظر، ح: ٩٠٣.

Comments:

Mention of this preceded, see number 903.

Chapter 172,173. A Person Prays While Leaning On A Stick

948. Hilāl bin Yasāf said: “I came to Ar-Raqqah, and some of my companions said: ‘Do you wish (to visit) one of the Companions of the Prophet ﷺ?’ I replied: ‘(Yes, that is) good fortune!’ So we went to Wābiṣah. I told my companions: ‘Let us begin by looking at his composure (and actions).’ He was wearing a cap (*Qalansuwah*) which clung (to his head) and had two ear-flaps. He was also wearing a sand-colored *Khazz Burnius*.^[2] We also saw him leaning on a stick

(المعجم ١٧٢، ١٧٣) - بَابُ الرَّجُلِ يَعْتَمِدُ

فِي الصَّلَاةِ عَلَى عَصَا (التحفة ١٧٨)

٩٤٨ - حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ

عَبْدِ الرَّحْمَنِ الْوَابِصِيُّ: حَدَّثَنَا أَبِي عَنْ

شَيْبَانَ، عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ

هَلَالِ بْنِ يَسَافٍ قَالَ: قَدِمْتُ الرَّقَّةَ فَقَالَ لِي

بَعْضُ أَصْحَابِي: هَلْ لَكَ فِي رَجُلٍ مِنْ

أَصْحَابِ النَّبِيِّ ﷺ؟ قَالَ: قُلْتُ: غَنِيمَةٌ.

فَدَفَعْنَا إِلَى وَابِصَةَ، قُلْتُ لِصَاحِبِي: نَبْدُ

فَنَنْظُرُ إِلَى ذَلِكَ، فَإِذَا عَلَيْهِ قَلَنْسُوَةٌ لَاطِئَةٌ دَأَتْ

أُذُنَيْهِ وَبُرْسُ خَرٌّ غَبْرٌ وَإِذَا هُوَ مُعْتَمِدٌ عَلَى

[1] See numbers. 783 and 845.

[2] A *Burnus* is a hooded garment, whether it is a cloak or a long shirt. Scholars differ in defining *Khazz* in the *Hadīth* literature, while the term is commonly used now to refer to silk fabric. Some of them say it is a garment made of wool and *Ibrīsim* — which is a type of silk — and some say it is rabbit fur.

while he was praying. We asked him (concerning this) after we had prayed, so he replied: ‘Umm Qais bint Miḥṣan narrated to me that the Messenger of Allāh ﷺ took a stick upon which to lean in his prayer after he had become old and gained weight.’” (*Ḥasan*)

عَصَا فِي صَلَاتِهِ، فَقُلْنَا بَعْدَ أَنْ سَلَّمْنَا،
فَقَالَ: حَدَّثَنِي أُمُّ قَيْسٍ بِنْتُ مِحْصَنٍ أَنَّ
رَسُولَ اللَّهِ ﷺ لَمَّا أَسْرَى وَحَمَلَ اللَّحْمَ اتَّخَذَ
عَمُودًا فِي مُصَلَّاهُ يَعْتَمِدُ عَلَيْهِ.

تخريج: [حسن] أخرجه البيهقي: ٢/٢٨٨ من حديث شيان به وصححه الحاكم على شرط الشيخين: ١/٣٦٤، ٣٦٥ ووافقه الذهبي.

Comments:

It is permissible to pray while leaning for support on something if needed. Performing a prayer while standing, supported by something, is better than performing it sitting.

Chapter 173,174. The Prohibition Of Speaking In The Prayer

(المعجم ١٧٣، ١٧٤) - بَابُ النَّهْيِ عَنِ
الْكَلَامِ فِي الصَّلَاةِ (التحفة ١٧٩)

949. Zaid bin Arqam narrated: “We used to speak to the person next to us during the prayer, (until) Allāh revealed: And stand (in prayer) to Allāh, devoutly obedient.^[1] So we were commanded to remain quiet, and prohibited from speaking.” (*Sahīh*)

٩٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى: حَدَّثَنَا
هُسَيْنٌ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ
الْحَارِثِ بْنِ شَيْبَةَ، عَنْ أَبِي عَمْرٍو
الشَّيْبَانِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ: كَانَ أَحَدُنَا
يُكَلِّمُ الرَّجُلَ إِلَى جَنْبِهِ فِي الصَّلَاةِ، فَتَرَكْتُ
﴿وَقَوْمًا لِلَّهِ قَلْبَيْنِ﴾ [البقرة: ٢٣٨] فَأَمَرْنَا
بِالسُّكُوتِ وَنَهَيْتَنَا عَنِ الْكَلَامِ.

تخريج: أخرجه مسلم، المساجد، باب تحريم الكلام في الصلاة ونسخ ما كان من إباحته، ح: ٥٣٩ من حديث هشيم والبخاري، العمل في الصلاة، باب ما ينهى من الكلام في الصلاة، ح: ١٢٠٠ من حديث إسماعيل بن أبي خالد به.

Comments:

Some details about the Revelation of this *Āyah* preceded, see numbers 410 and 411.

Chapter 174,175. The Prayer Of The One Sitting Down

(المعجم ١٧٤، ١٧٥) بَابُ: فِي صَلَاةِ
الْقَاعِدِ (التحفة ١٨٠)

950. ‘Abdullāh bin ‘Amr narrated:

٩٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ قُدَامَةَ بْنِ

[1] *Al-Baqarah* 2:238.

“I had been informed that the Messenger of Allāh ﷺ had said: ‘The (reward) of a person who prays while sitting down is (equivalent) to half of the prayer.’ Once, I went to him, and saw him praying while sitting down, so I put my hand on my head. He said: ‘What is the matter with you, O ‘Abdullāh bin ‘Amr?’ I replied: ‘I was informed, O Messenger of Allāh, that you had said: “The (reward) of a person who prays while sitting down is (equivalent) to half of the prayer,” and you are praying while sitting down!’ He said: ‘Yes, but I am not like one of you.’” (*Ṣaḥīḥ*)

أَعْيَنَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنصُورٍ، عَنْ هِلَالٍ - يَعْنِي ابْنَ يَسَافٍ - عَنْ أَبِي يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: حَدَّثْتُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «صَلَاةُ الرَّجُلِ قَاعِدًا نِصْفُ الصَّلَاةِ»، فَأَتَيْتُهُ فَوَجَدْتُهُ يُصَلِّي جَالِسًا، فَوَضَعْتُ يَدِي عَلَى رَأْسِي، فَقَالَ: «مَا لَكَ يَا عَبْدَ اللَّهِ بْنِ عَمْرٍو؟» قُلْتُ: حَدَّثْتُ يَا رَسُولَ اللَّهِ! أَنْكَ قُلْتَ: «صَلَاةُ الرَّجُلِ قَاعِدًا نِصْفُ الصَّلَاةِ»، وَأَنْتَ تُصَلِّي قَاعِدًا. قَالَ: «أَجَلْ، وَلَكِنِّي لَسْتُ كَأَحَدٍ مِنْكُمْ».

تخریج: أخرجه مسلم، صلاة المسافرين، باب جواز النافلة قائماً وقاعداً... إلخ، ح: ۷۳۵ من حديث جرير بن عبد الحميد به.

Comments:

1. If the Messenger of Allāh ﷺ said a voluntary prayer while sitting, he merited full reward from Allāh. That is an attribute specific to him.
2. Offering a voluntary prayer while sitting, without a genuine excuse, merits half the reward.

951. Imrān bin Huṣain narrated that he asked the Prophet ﷺ about the prayer of one who prays while sitting down, so he replied: “His prayer while he stands up is better than his prayer while he sits down, and his prayer while he sits down is equivalent to half of his prayer while he stands up. And his prayer while lying down is equivalent to half the prayer while he is sitting down.” (*Ṣaḥīḥ*)

۹۵۱ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ حُسَيْنِ الْمُعَلَّمِ، عَنْ عَبْدِ اللَّهِ بْنِ بَرِيْدَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّهُ سَأَلَ النَّبِيَّ ﷺ عَنْ صَلَاةِ الرَّجُلِ قَاعِدًا، فَقَالَ: «صَلَاتُهُ قَائِمًا أَفْضَلُ مِنْ صَلَاتِهِ قَاعِدًا، وَصَلَاتُهُ قَاعِدًا عَلَى النَّصْفِ مِنْ صَلَاتِهِ قَائِمًا، وَصَلَاتُهُ نَائِمًا عَلَى النَّصْفِ مِنْ صَلَاتِهِ قَاعِدًا».

تخریج: أخرجه البخاري، التقصير، باب صلاة القاعد، ح: ۱۱۱۵ من حديث حسين المعلم به.

Comments:

1. If a person, unable to stand up due to sickness or weakness, prays while sitting, he will receive full reward for his prayer, Allāh willing.

2. It is absolutely forbidden for a person, strong enough to stand up, to offer his or her obligatory prayer while sitting or lying. Anyhow, a voluntary prayer may be offered while sitting, without a genuine excuse, but such a prayer merits only half the reward.

952. ‘Imrān bin Ḥuṣain said: “I was afflicted with hemorrhoids, so I asked the Prophet ﷺ (about the prayer). He said: ‘Pray standing up, and if you cannot do so, then (pray) sitting down, and if you cannot do so, then (pray) on your side (lying down).’” (*Saḥīḥ*)

٩٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ
الْأَنْبَارِيُّ: حَدَّثَنَا وَكَيْعٌ عَنْ إِبْرَاهِيمَ بْنِ
طَهْمَانَ، عَنْ حُسَيْنِ الْمُعَلِّمِ، عَنْ ابْنِ بُرَيْدَةَ،
عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: كَانَ يَبِي النَّاصُورُ
فَسَأَلْتُ النَّبِيَّ ﷺ، فَقَالَ: «صَلِّ قَائِمًا، فَإِنْ لَمْ
تَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ».

تخریج: أخرجه البخاري، التخصير، باب: إذا لم يطق قاعدًا صلى على جنب، ح: ١١١٧ من حديث إبراهيم بن طهمان به.

953. It was reported from ‘Urwah, from ‘Āishah, that she said: “I never saw the Messenger of Allāh ﷺ recite sitting down in his night prayer until he became older. He would then sit down and recite until there would only be thirty or forty Verses left, then he would stand up and recite the rest, and go into prostration.” (*Saḥīḥ*)

٩٥٣ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ
يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ،
عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: مَا رَأَيْتُ
رَسُولَ اللَّهِ ﷺ يَقْرَأُ فِي شَيْءٍ مِنْ صَلَاةِ اللَّيْلِ
جَالِسًا فَطُ حَتَّى دَخَلَ فِي السَّنِّ فَكَانَ يَجْلِسُ
فِيهَا فَيَقْرَأُ حَتَّى إِذَا بَقِيَ أَرْبَعِينَ أَوْ ثَلَاثِينَ آيَةً
قَامَ فَقَرَأَهَا ثُمَّ سَجَدَ.

تخریج: أخرجه مسلم، صلاة المسافرين، باب جواز النافلة قائمًا وقاعدًا . . . إلخ، ح: ٧٣١ من حديث زهير، والبخاري، التخصير، باب: إذا صلى قاعدًا ثم صح أو وجد خفة تمم ما بقي، ح: ١١١٨ من حديث هشام بن عروة به.

954. It was reported from Abū Sa‘īd bin ‘Abdur-Raḥmān, from ‘Āishah, the wife of the Prophet ﷺ that the Prophet ﷺ would pray while he was sitting down, and he would recite while he was sitting down as well. When there would be thirty or forty Verses remaining, he would stand up and recite them while he was standing, then he

٩٥٤ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ
عَبْدِ اللَّهِ بْنِ زَيْدٍ وَأَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ
ابْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ
ﷺ: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي جَالِسًا فَيَقْرَأُ
وَهُوَ جَالِسٌ، فَإِذَا بَقِيَ مِنْ قِرَائَتِهِ قَدْرٌ مَا
يَكُونُ ثَلَاثِينَ أَوْ أَرْبَعِينَ آيَةً قَامَ فَقَرَأَهَا وَهُوَ
قَائِمٌ ثُمَّ رَكَعَ ثُمَّ سَجَدَ، ثُمَّ يَفْعَلُ فِي الرَّكَعَةِ

would go into *Rukū'*, then prostrate. And he would do the same in the second *Rak'ah* as well. (*Ṣaḥīḥ*)

Abū Dāwud said: 'Alqamah bin Waqqāṣ reported similarly from 'Āishah, from the Prophet ﷺ.

تخریج: أخرجه البخاري، التفسير، باب: إذا صلى قاعداً ثم صح أو وجد خفة... إلخ، ح: ۱۱۱۹ ومسلم، صلاة المسافرين، باب جواز النافلة قائماً وقاعداً... إلخ، ح: ۷۳۱ من حديث مالك به وهو في الموطأ (يحيى): ۱۳۸/۱.

955. It was reported from Budail bin Maisarah and Ayyūb, both of whom narrated from 'Abdullāh bin Shaqīq, from 'Āishah who said: "The Messenger of Allāh ﷺ would pray (sometimes) for a long portion of the night standing up, and (sometimes) for a long portion of the night sitting down. And when he would pray standing up, he would go into *Rukū'* standing up, and when he would pray sitting down, he would go into *Rukū'* sitting down." (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، صلاة المسافرين، باب جواز النافلة قائماً وقاعداً... إلخ، ح: ۷۳۰ من حديث حماد ابن زيد به.

Comments:

It is better to perform *Rukū'* while standing if one has recited Qur'an while standing during a prayer and, likewise, it is better to perform *Rukū'* while sitting if one has recited Qur'an while sitting during a prayer.

956. It was reported from Kahmas bin Al-Ḥasan, from 'Abdullāh bin Shaqīq, who said: "I asked 'Āishah: 'Would the Messenger of Allāh ﷺ recite [*Sūrah*s]^[1] in one *Rak'ah*?' She replied: '(Yes, from the) *Mufaṣṣal*.' So I asked: 'Would he pray sitting down?' She replied:

النَّائِبَةَ مِثْلَ ذَلِكَ. قَالَ أَبُو دَاوُدَ: رَوَاهُ عَلْقَمَةُ ابْنُ وَقَّاصٍ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

۹۵۵ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ قَالَ: سَمِعْتُ بُدَيْلَ بْنَ مَيْسَرَةَ وَأَيُّوبَ يُحَدِّثَانِ عَنِ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي لَيْلًا طَوِيلًا قَائِمًا وَلَيْلًا طَوِيلًا قَاعِدًا، فَإِذَا صَلَّى قَائِمًا رَكَعَ قَائِمًا، وَإِذَا صَلَّى قَاعِدًا رَكَعَ قَاعِدًا.

۹۵۶ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا كَهْمَسُ بْنُ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: سَأَلْتُ عَائِشَةَ: أَكَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ [السُّورَةَ] فِي رَكْعَةٍ؟ قَالَتْ: الْمَفْصَّلُ. قَالَ: قُلْتُ:

[1] That is; did he ﷺ recite more than one *Sūrah* in one *Rak'ah*?

‘After the people made him old.’”
(*Sahih*)

فَكَانَ يُصَلِّي فَاعِدًا؟ قَالَتْ: حِينَ حَطَّمَهُ
النَّاسُ.

تخریج: أخرجه مسلم، صلاة المسافرين، باب جواز النافلة قائمًا وقاعدًا، وفعل بعض الركعة قائمًا وبعضها قاعدًا، ح: ٧٣٢ من حديث كهمس به باختلاف يسير ورواه أحمد: ١٧١/٦ عن يزيد بن هارون به.

Comments:

1. It is not proper to offer a prayer while sitting without a reasonable excuse.
2. It is permissible to recite more than one *Sūrah* of the Qur’ān in one *Rak’ah* of a prayer.

Chapter 175,176. How Should One Sit In The *Tashah-hud*

(المعجم ١٧٥، ١٧٦) بَابُ: كَيْفَ
الْجُلُوسُ فِي التَّشَهُدِ (التحفة ١٨١)

957. It was reported from Bishr bin Al-Mufaddal, from ‘Āsim bin Kulaib, from his father, from Wā’il bin Ḥujr, who said: “I said to myself: ‘I will see how the Messenger of Allāh ﷺ prays.’ So the Messenger of Allāh ﷺ stood up, faced the *Qiblah*, and said the *Takbīr*, raising both his hands until they were to the level of his ears. Then he grasped his left (hand) with his right (hand). When he wanted to go into *Rukū’*, he raised both of them in a similar manner.” He said: “Then he sat, straightening his left foot (and sitting on it). He placed his left hand on his left thigh, keeping his right elbow at a distance from his right thigh. He clasped two fingers,^[1] and formed a circle,^[2] and I saw him do like this,” then Bishr formed a circle with his thumb and middle finger, and

٩٥٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ عَاصِمِ بْنِ كَلْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: قُلْتُ لَأَنْظُرَنَّ إِلَى صَلَاةِ رَسُولِ اللَّهِ ﷺ كَيْفَ يُصَلِّي؟. قَالَ: فَقَامَ رَسُولُ اللَّهِ ﷺ فَاسْتَقْبَلَ الْقِبْلَةَ، فَكَبَّرَ فَرَفَعَ يَدَيْهِ حَتَّى حَادَتَا بِأُذُنَيْهِ، ثُمَّ أَخَذَ شِمَالَهُ بِيَمِينِهِ، فَلَمَّا أَرَادَ أَنْ يَرْكَعَ رَفَعَهُمَا مِثْلَ ذَلِكَ. قَالَ: ثُمَّ جَلَسَ فَأَفْتَرَسَ رِجْلَهُ الْيُسْرَى وَوَضَعَ يَدَهُ الْيُسْرَى عَلَى فَخْذِهِ الْيُسْرَى وَحَدَّ مِرْفَقَهُ الْأَيْمَنَ عَلَى فَخْذِهِ الْيُمْنَى وَقَبَضَ ثُنْتَيْنِ وَحَلَقَ حَلَقَةً وَرَأَيْتُهُ يَقُولُ هَكَذَا، وَحَلَقَ بِشْرُ الْإِبْهَامَ وَالْوُسْطَى وَأَشَارَ بِالسَّبَابَةِ.

[1] Meaning the smallest finger and the one next to it.

[2] With his thumb and middle finger.

pointed with his forefinger.^[1]

(*Ṣaḥīḥ*)

تخريج: [إسناده صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب رفع اليدين إذا ركع وإذا رفع رأسه من الركوع، ح: ٨٦٧ من حديث بشر بن المفضل، والنسائي، ح: ١٢٦٤ من حديث عاصم بن كليب به.

958. ‘Abdullāh bin ‘Umar said: “A *Sunnah* of the prayer is that you should raise your right foot, and make your left foot lie (on the ground).” (*Ṣaḥīḥ*)

٩٥٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنِ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: سُنَّةُ الصَّلَاةِ أَنْ تَنْصِبَ رِجْلَكَ الْيُمْنَى وَتَنْشِي رِجْلَكَ الْيُسْرَى.

تخريج: أخرجه البخاري، الأذان، باب سنة الجلوس في التشهد، ح: ٨٢٧ عن عبدالله بن مسلمة القعني به وهو في الموطأ (يحيى): ٨٩/١، ٩٠.

959. (There is another chain) reported from Yaḥyā who said: “I heard Al-Qāsim saying: “‘Abdullāh bin ‘Abdullāh informed me that he heard ‘Abdullāh bin ‘Umar saying: “From the *Sunnah* of the prayer is to lay your left foot on the ground, and raise your right foot.” (*Ṣaḥīḥ*)

٩٥٩ - حَدَّثَنَا ابْنُ مُعَاذٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى قَالَ: سَمِعْتُ الْقَاسِمَ يَقُولُ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: مِنْ سُنَّةِ الصَّلَاةِ أَنْ تُضَجَّعَ رِجْلَكَ الْيُسْرَى وَتَنْصِبَ الْيُمْنَى.

تخريج: [صحيح] انظر الحديث السابق.

960. (There is another chain) from Yaḥyā with his chain and similar (to no. 959). Abū Dāwūd said: Ḥammad bin Zaid also said (the wording): “From the *Sunnah*” (narrating) from Yaḥyā just as Jarīr did.

٩٦٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ يَحْيَى بِإِسْنَادِهِ مِثْلَهُ. قَالَ أَبُو دَاوُدَ: قَالَ حَمَّادُ بْنُ زَيْدٍ: عَنْ يَحْيَى أَيْضًا مِنَ السُّنَّةِ كَمَا قَالَ جَرِيرٌ.

تخريج: [صحيح] انظر الحديثين السابقين.

Comments:

When a Companion says something is ‘*Min As-Sunnah*’ (it is from the *Sunnah*), the ruling is that it is *Marfū’*, and that the meaning of *Sunnah*, is the *Sunnah* of Allāh’s Messenger ﷺ.

[1] This narration preceded in more complete form in number 726.

961. (There is another chain) from Yaḥyā bin Sa‘eed that Al-Qāsim bin Muḥammad saw them sitting in *Tashah-hud*, so he mentioned the *Hadīth*. (*Ṣaḥīh*)

٩٦١ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ الْقَاسِمَ بْنَ مُحَمَّدٍ أَرَاهُمُ الْجُلُوسَ فِي التَّشَهُدِ، فَذَكَرَ الْحَدِيثَ.

تخريج: [صحيح] انظر، ح: ٩٥٨، ٩٦٠ وهو في الموطأ (يحيى): ٩٠/١.

962. It was reported from Ibrāhīm that he said: “When the Prophet ﷺ would sit in the prayer, he would place his left foot horizontally — so much so that the upper-part of his foot became black.” (*Da‘īf*)

٩٦٢ - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ وَكَيْعٍ، عَنْ سُفْيَانَ، عَنْ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ إِبْرَاهِيمَ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا جَلَسَ فِي الصَّلَاةِ افْتَرَشَ رِجْلَهُ الْيُسْرَى حَتَّى اسْوَدَّ ظَهْرُ قَدَمِهِ.

تخريج: [إسناده ضعيف] السند مرسل والثوري تقدم، ح: ٧٤٨ ولم أجد تصريح سماعه.

Chapter 176,177. *Tawarruk* (Sitting On One’s Buttocks) In The Fourth *Rak‘ah*

963. It was reported from ‘Abdul-Ḥamīd — meaning Ibn Ja‘far, that he was informed by Muḥammad bin ‘Amr bin ‘Aṭā’ who said: “I heard Abū Ḥumaid As-Sā‘idī while he was amidst a group of ten Companions of the Messenger of Allāh ﷺ — among them Abū Qatādah — saying: ‘I am the most knowledgeable among you regarding the prayer of the Messenger of Allāh ﷺ.’ They said: ‘So bring forth (what you know).’” And he mentioned (ﷺ) the *Hadīth*. He said: ‘He (ﷺ) would bend the toes of his feet when he prostrated.^[1] Then he would say “*Allāhu Akbar*,” and then raise his head (to sit up). He would place

(المعجم ١٧٦، ١٧٧) - بَابُ مَنْ ذَكَرَ التَّوَرُّكَ فِي الرَّابِعَةِ (التحفة ١٨٢)

٩٦٣ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا أَبُو عَاصِمٍ الضَّحَّاكُ بْنُ مَخْلَدٍ: أَخْبَرَنَا عَبْدُ الْحَمِيدِ يَعْنِي ابْنَ جَعْفَرٍ؛ ح: وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا عَبْدُ الْحَمِيدِ يَعْنِي ابْنَ جَعْفَرٍ، حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ: سَمِعْتُهُ فِي عَشْرَةٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ. وَقَالَ أَحْمَدُ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَمْرٍو بْنِ عَطَاءٍ قَالَ: سَمِعْتُ أَبَا حُمَيْدٍ السَّاعِدِيِّ فِي عَشْرَةٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ مِنْهُمْ أَبُو قَتَادَةَ. قَالَ أَبُو حُمَيْدٍ: أَنَا أَعْلَمُكُمْ بِصَلَاةِ رَسُولِ اللَّهِ ﷺ، قَالُوا: فَاغْرِضْ، فَذَكَرَ الْحَدِيثَ قَالَ:

[1] Such that they would be pointing towards the *Qiblah*.

his left foot horizontally (on the ground), sitting on it, allowing every bone to return to its normal position. Then he would perform the second (*Rak'ah*) in a similar fashion.” And he mentioned the *Hadīth*. He said: “Until, when he ﷺ performed the prostration that is before the *Taslīm*, he would move his left leg further, and sit on his buttocks — on his left side.”

Aḥmad added: “They (the other Companions) said: ‘You have told the truth. This is how he ﷺ used to pray.’”^[1]

And neither of them^[2] mentioned how he sat in the two *Rak'ah* prayer in their narrations. (*Ṣaḥīh*)

وَيَفْتَحُ أَصَابِعَ رِجْلَيْهِ إِذَا سَجَدَ، ثُمَّ يَقُولُ: «اللَّهُ أَكْبَرُ» وَيَرْفَعُ وَيُنْتِجِي رِجْلَهُ الْيُسْرَى فَيَقْعُدُ عَلَيْهَا، ثُمَّ يَضَعُ فِي الْأُخْرَى مِثْلَ ذَلِكَ - فَذَكَرَ الْحَدِيثَ - قَالَ: حَتَّى إِذَا كَانَتْ السَّجْدَةُ الَّتِي فِيهَا التَّسْلِيمُ أَخَّرَ رِجْلَهُ الْيُسْرَى، وَقَعَدَ مُتَوَرِّكًا عَلَى شِقِّهِ الْاَيْسَرِ. زَادَ أَحْمَدُ: قَالُوا: صَدَقْتَ، هَكَذَا كَانَ يُصَلِّي، وَلَمْ يَذْكُرَا فِي حَدِيثِهِمَا الْجُلُوسَ فِي الثُّنْتَيْنِ كَيْفَ جَلَسَ.

تخريج: [صحيح] انظر، ح: ٧٣٠ وأخرجه ابن عبد البر في التمهيد: ٢٥٣/١٩ من حديث

أبي داود به.

Comments:

See narrations 733-734 where much of what is in this chapter preceded. In the final *Tashahhud* which is followed by the *Taslīm* many narrations describe the sitting position called *Tawarruk*

964. (There is another chain) from Laith bin Sa'd, from Yazid bin Muḥammad Al-Qurashī and Yazid bin Abī Ḥabīb, from Muḥammad bin 'Amr bin Ḥalḥalah, from Muḥammad bin 'Amr bin 'Aṭā' with this *Hadīth*. But he did not mention Abū Qatādah (a narration similar to no. 963).

He said: “And when he (ﷺ) would sit in the second *Rak'ah*, he would sit on his left foot. And when he would sit in the last *Rak'ah*, he

٩٦٤ - حَدَّثَنَا عَيْسَى بْنُ إِبْرَاهِيمَ الْمِصْرِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ عَنِ اللَّيْثِ، عَنْ يَزِيدَ بْنِ مُحَمَّدِ الْقُرَشِيِّ وَيَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَلْحَلَةَ، عَنْ مُحَمَّدِ ابْنِ عَمْرٍو بْنِ عَطَاءٍ أَنَّهُ كَانَ جَالِسًا مَعَ نَفَرٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، بِهَذَا الْحَدِيثِ وَلَمْ يَذْكُرْ أَبَا قَتَادَةَ قَالَ: فَإِذَا جَلَسَ فِي الرَّكْعَتَيْنِ جَلَسَ عَلَى رِجْلِهِ الْيُسْرَى، فَإِذَا

[1] This narration preceded in more complete form in number 730.

[2] Meaning neither Aḥmad bin Ḥanbal and Musad-dad bin Musarhad — the two *Shaiḥh* from whom he heard the narration.

would shift his left foot forward (i.e., beneath him), and would sit on his posterior.”^[1] (*Sahīh*)

965. (There is another chain for *Hadīth* no. 963) from Ibn Lahī'ah, from Yazīd bin Abī Ḥabīb, from Muḥammad bin 'Amr bin Ḥalḥalah, from Muḥammad bin 'Amr Al-'Āmirī, and he said (in it): “I was at a gathering” (and he mentioned) this *Hadīth*.

He said in it: “When he sat down after two *Rak'ahs*, he sat on the inner side of his left foot, planting the right one vertically (on the ground). And if it were the fourth (*Rak'ahs*), he allowed his left buttock to touch the ground, and stuck both his legs out of one side (the right side).”^[2] (*Sahīh*)

966. (There is another chain) reported from Al-Ḥasan bin Al-Ḥurr, who heard it narrated from 'Eisā bin 'Abdullāh bin Mālik, [from Muḥammad bin 'Amr], from 'Abbās — or Ayyāsh — bin Sahl As-Sā'idī that he was in a gathering with his father.

So he mentioned in it: “And he (ﷺ) prostrated. He positioned himself on his palms, knees, and the toes of his feet. Then he sat sitting on his buttocks (*At-Tawarruk*), planting the other foot (the right foot) straight. Then he

جَلَسَ فِي الرَّكْعَةِ الْأَخِيرَةِ قَدَّمَ رِجْلَهُ الْيُسْرَى
وَجَلَسَ عَلَى مَقْعَدَيْهِ .

تخريج: [صحيح] انظر، ح: ٧٣٢ .

٩٦٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهِيْعَةَ عَنْ
يَزِيْدَ بْنِ أَبِي حَبِيْبٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ
حَلْحَلَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو الْعَامِرِيِّ قَالَ:
كُنْتُ فِي مَجْلِسٍ، بِهَذَا الْحَدِيثِ قَالَ فِيهِ: فَإِذَا
قَعَدَ فِي الرَّكْعَتَيْنِ قَعَدَ عَلَى بَطْنِ قَدَمِهِ الْيُسْرَى
وَنَصَبَ الْيُمْنَى، فَإِذَا كَانَتْ الرَّابِعَةَ أَفْضَى
بِوَرِكِهِ الْيُسْرَى إِلَى الْأَرْضِ وَأَخْرَجَ قَدَمَيْهِ مِنْ
نَاحِيَةِ وَاحِدَةٍ .

تخريج: [صحيح] انظر، ح: ٧٣١ .

٩٦٦ - حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ
إِبْرَاهِيمَ: حَدَّثَنَا أَبُو بَدْرِ: حَدَّثَنَا زُهَيْرُ أَبُو
حَيْثَمَةَ: حَدَّثَنَا الْحَسَنُ بْنُ الْحُرِّ: حَدَّثَنَا
عِيسَى بْنُ عَبْدِ اللَّهِ بْنِ مَالِكٍ، [عَنْ مُحَمَّدِ بْنِ
عَمْرٍو] عَنْ عَبَّاسٍ - أَوْ عِيَّاشٍ - بْنِ سَهْلٍ
السَّاعِدِيِّ أَنَّهُ كَانَ فِي مَجْلِسٍ فِيهِ أَبُوهُ فَذَكَرَ
فِيهِ قَالَ: فَسَجَدَ فَأَنْصَبَ عَلَى كَفَيْهِ وَرُكْبَتَيْهِ
وَصُدُورِ قَدَمَيْهِ وَهُوَ جَالِسٌ فَتَوَرَّكَ وَنَصَبَ
قَدَمَهُ الْأُخْرَى ثُمَّ كَبَّرَ فَسَجَدَ ثُمَّ كَبَّرَ فَقَامَ وَلَمْ
يَتَوَرَّكَ، ثُمَّ عَادَ فَرَكَعَ الرَّكْعَةَ الْأُخْرَى فَكَبَّرَ

[1] He mentioned a different part of the narration before — see number 732.

[2] See number 731.

said the *Takbīr* and prostrated, then he said the *Takbīr* and stood up, without sitting on his buttocks...” and he continued with the rest of the *Hadīth* (as no. 963).

He also said: “He (ﷺ) then went into another *Rak‘ah*, and said the *Takbīr*, he the sat down after two *Rak‘ahs*, until, when he wanted to get up to stand, he stood up with the *Takbīr*, then he prayed the last two *Rak‘ahs*. When he said the *Taslīm*, he said them to his right and left.”^[1] (*Da‘īf*)

Abū Dāwud said: And in his narration he did not mention what ‘Abdul-Ḥamīd did regarding sitting on the buttocks (*At-Tawarruk*) and raising (the hands) when standing from two (*Rak‘ahs*).

967. (There is another chain) from Fulaiḥ, who narrated from ‘Abbās bin Sahl who said: “Abū Ḥumaid, Abū Usaīd, Sahl bin Sa‘d, and Muḥammad bin Maslamah all were together (at a gathering),” — So he mentioned this *Hadīth* (as no. 963) and he did not mention the raising (of the hands) when standing from two (*Rak‘ahs*) nor the sitting. He said: “Until he finished (the prayer), then he sat, placing the left foot on the ground, and making the toes of the right one face the *Qiblah*.”^[2] (*Ṣaḥīḥ*)

كَذَلِكَ، ثُمَّ جَلَسَ بَعْدَ الرَّكْعَتَيْنِ حَتَّى إِذَا هُوَ
أَرَادَ أَنْ يَنْهَضَ لِلْقِيَامِ قَامَ بِتَكْبِيرٍ ثُمَّ رَكَعَ
الرَّكْعَتَيْنِ الْأُخْرَيَيْنِ، فَلَمَّا سَلَّمَ سَلَّمَ عَنْ يَمِينِهِ
وَعَنْ شِمَالِهِ.

قَالَ أَبُو دَاوُدَ: وَلَمْ يَذْكُرْ فِي حَدِيثِهِ مَا
ذَكَرَ عَبْدُ الْحَمِيدِ فِي التَّوَرُّكِ وَالرَّفْعِ إِذَا قَامَ
مِنْ ثِنْتَيْنِ.

تخريج: [ضعيف] انظر، ح: ٧٣٣.

٩٦٧ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا
عَبْدُ الْمَلِكِ بْنُ عَمْرِو: أَخْبَرَنِي فُلَيْحٌ:
أَخْبَرَنِي عَبَّاسُ بْنُ سَهْلٍ قَالَ: اجْتَمَعَ أَبُو
حُمَيْدٍ وَأَبُو أُسَيْدٍ وَسَهْلُ بْنُ سَعْدٍ وَمُحَمَّدُ بْنُ
مَسْلَمَةَ، فَذَكَرَ هَذَا الْحَدِيثَ، لَمْ يَذْكُرِ الرَّفْعَ
إِذَا قَامَ مِنْ ثِنْتَيْنِ وَلَا الْجُلُوسَ، قَالَ: حَتَّى
فَرَغَ ثُمَّ جَلَسَ فَأَتْرَشَ رِجْلَهُ الْيُسْرَى وَأَقْبَلَ
بِصَدْرِ الْيُمْنَى عَلَى قِبْلَتِهِ.

تخريج: [صحيح] انظر، ح: ٧٣٤.

[1] See number 733.

[2] This preceded under number 734 along with the author’s discussion of the different versions of the narration.

Chapter 177,178. The *Tashahhud*

(المعجم ١٧٧، ١٧٨) - بَابُ التَّشَهُدِ

(التحفة ١٨٣)

968. ‘Abdullāh bin Mas‘ūd narrated: “We used to say when we sat with the Messenger of Allāh ﷺ during (the *Tashah-hud* of) the prayer: ‘Peace (*Salām*) be upon Allāh before His servants, peace be upon so-and-so, and upon so-and-so...’. So the Messenger of Allāh ﷺ said: ‘Don’t say: “Peace (*Salām*) be upon Allāh,” for Allāh is *Salām* (The Giver of Peace). However, when one of you sits, let him say: “*At-Taḥīyyātu Lillāhi waṣ-ṣalawātu waṭ-ṭayyibāt; as-salāmu ‘alaika ayyuhan-nabiyyu wa raḥmatullāhi wa barakātuahu; as-salāmu ‘alaina wa ‘alā ‘ibād-illāhiṣ-ṣāliḥīn* (All compliments, prayers and good words are due to Allāh; peace be upon you, O Prophet, and the mercy of Allāh and His blessings; peace be upon us and upon the righteous slaves of Allāh).” For if you say this, it will reach every pious worshiper in — or between — the heavens and earth. (Then say:) “*Ash-hadu anlā ilāha illallāh, wa ash-hadu anna Muḥammadan ‘abduhu wa Rasūluhu* (I bear witness that none has the right to be worshiped but Allāh and I bear witness that Muḥammad is His slave and Messenger).” Then, let one of you choose the supplication that he likes most, and pray with it.” (*Ṣaḥīḥ*)

٩٦٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ سُلَيْمَانَ الْأَعْمَشِ، حَدَّثَنِي شَقِيقُ بْنُ سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: كُنَّا إِذَا جَلَسْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي الصَّلَاةِ قُلْنَا: السَّلَامُ عَلَى اللَّهِ قَبْلَ عِبَادِهِ، السَّلَامُ عَلَى فُلَانٍ وَفُلَانٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُولُوا: السَّلَامُ عَلَى اللَّهِ، فَإِنَّ اللَّهَ هُوَ السَّلَامُ، وَلَكِنْ إِذَا جَلَسَ أَحَدُكُمْ فَلْيَقُلْ: التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، فَإِنَّكُمْ إِذَا قُلْتُمْ ذَلِكَ أَصَابَ كُلَّ عَبْدٍ صَالِحٍ فِي السَّمَاءِ وَالْأَرْضِ - أَوْ بَيْنَ السَّمَاءِ وَالْأَرْضِ - أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، ثُمَّ لِيَتَخَيَّرَ أَحَدُكُمْ مِنَ الدُّعَاءِ أَعْجَبَهُ إِلَيْهِ فَيَدْعُو بِهِ».

تخريج: أخرجه البخاري، الأذان، باب ما يتخير من الدعاء بعد التشهد، وليس بواجب، ح: ٨٣٥ عن مسدد، ومسلم، الصلاة، باب التشهد في الصلاة، ح: ٥٨/٤٠٢ من حديث سليمان الأعمش به.

Comments:

The statement '*Fal-yaqul...*' is imperative, meaning it is a command in the Arabic language, and therefore proves that saying the *Tashah-hud* is obligatory.

969. It was reported from Sharīk, from Abū Ishāq, from Abū Al-Aḥwas, from 'Abdullāh who said: "We did not use to know what to say when we sat during the prayer, and the Messenger of Allāh ﷺ had been taught..." and he mentioned a similar narration to the previous one.

Sharīk said: "Jāmi' — meaning Ibn Shaddād — from Abū Wā'il, from 'Abdullāh" with similar. He said: "And he would also teach us other words, but he would not teach them (as strictly) as he would teach us the *Tashah-hud*: '*Allāhumma, allaf baina qulūbinā, wa aṣlah dhāta baininā, wahdinā sublus-salāmi, wa najjinā min az-zulumāti ilan-nūri, wa jannibnāl-fawāḥish mā zahara minhā wa mā baṭan, wa bārik lanā fi asmā'inā, wa abṣārinā, wa qulūbinā wa azwājinā, wa dhurriyyātinā, wa tub 'alainā innaka antat-tawwābur-rahīm, wāj'alnā shākīrinā lini'matika, muthnīna bihā, qābilihā wa atimmahā 'alainā* (O Allāh! Reconcile between our hearts, and establish good relations between us, and guide us to the path of peace, and save us from darkness (and guide us) to light, and cause us to avoid lewd deeds — those which are public and those which are private, and bless us in our hearing, and seeing, and hearts, and spouses, and children, and accept our repentance; verily,

٩٦٩ - حَدَّثَنَا تَمِيمُ بْنُ الْمُتَنَصِّرِ: أَخْبَرَنَا إِسْحَاقُ يَعْنِي ابْنَ يُونُسَ، عَنْ شَرِيكٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا لَا نَدْرِي مَا نَقُولُ إِذَا جَلَسْنَا فِي الصَّلَاةِ، وَكَانَ رَسُولُ اللَّهِ ﷺ قَدْ عَلَّمَ، فَذَكَرَ نَحْوَهُ.

قال شريك: وأخبرنا [جامع بن أبي راشد]، عن أبي وأئيل، عن عبد الله بمثله قال: وكان يعلمنا كلمات ولم يكن يعلمناهن كما يعلمنا التشهد: «اللهم ألف بين قلوبنا، وأصلح ذات بيننا، واهدنا سبل السلام، ونبنا الفواحش ما ظهر منها وما بطن، وبارك لنا في أسماعنا وأبصارنا وقلوبنا وأزواجنا وذرياتنا وتب علينا إنك أنت التواب الرحيم، واجعلنا شاكرين لنعمتك، مثنين بها، قابليها وأتمها علينا».

You are *At-Tawāb* (The One Who Continually accepts Repentance), *Ar-Rahīm* (The Ever-Merciful). And make us thankful of You blessings, praising them, accepting them (from You), and perfect them for us.” (*Ṣaḥīḥ*)

تخريج: [صحيح] أخرجه البيهقي في القضاء والقدر، (ق: ٦٧ب) من حديث أبي داود به وأصله عند الترمذي، ح: ١١٠٥ والنسائي، ح: ١١٦٣، ١١٦٤، ورواه شعبة والثوري عن أبي إسحاق به، حديث شريك، وأخرجه أحمد: ١/٣٩٤ وصححه الحاكم: ١/٢٦٥ على شرط مسلم ووافقه الذهبي، ورواه ابن جريج عن جامع بن شداد به.

970. Al-Qāsim bin Mukhaimirah said: “Alqamah grasped my hand, and narrated to me that ‘Abdullāh bin Mas‘ūd grasped his hand, and informed him that the Messenger of Allāh ﷺ grasped ‘Abdullāh bin Mas‘ūd’s hand, and taught him the *Tashah-hud* in the prayer...” and he mentioned the same as previous *Tashah-hud*, then he said: “If you say this, or finish it, then you have finished your prayer. If you wish to stand up, you may do so, and if you wish to sit, you may do so.” (*Ṣaḥīḥ*)

تخريج: [إسناده صحيح] أخرجه أحمد: ١/٤٢٢ من حديث زهير به وصححه ابن حبان (الإحسان): ١٩٥٨-١٩٦٠ وأصله عند النسائي، ح: ١١٦٨ وقوله: "إذا قلت هذا" مدرج باتفاق الحفاظ، انظر المدرج إلى المدرج للسيوطي ص: ٢٠ وعون المعبود: ١/٣٦٧ من قول ابن مسعود رضي الله عنه.

971. Ibn ‘Umar narrated from the Messenger of Allāh ﷺ the manner of *Tashah-hud* as follows: “*At-Taḥiyyātu Lillāhi, aṣ-ṣalawātu-ṭayyibāt; as-salāmu ‘alaika ayyuhan-nabiyyu wa raḥmatullāhi wa barakātuhu* (All compliments, are for Allāh, (and) prayers and good words; peace be upon you, O Prophet, and the mercy of Allāh

٩٧٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التَّمْلِيْطِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا الْحَسَنُ بْنُ الْحُرِّ عَنْ الْقَاسِمِ بْنِ مُحَيَّبَةَ قَالَ: أَخَذَ عَلِقَمَةُ بِيَدِي فَحَدَّثَنِي أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ أَخَذَ بِيَدِهِ، وَأَنَّ رَسُولَ اللَّهِ ﷺ أَخَذَ بِيَدِ عَبْدِ اللَّهِ فَعَلِمَهُ التَّشَهُدَ فِي الصَّلَاةِ، فَذَكَرَ مِثْلَ دُعَاءِ حَدِيثِ الْأَعْمَشِ: «إِذَا قُلْتَ هَذَا - أَوْ قَضَيْتَ هَذَا - فَقَدْ قَضَيْتَ صَلَاتَكَ، إِنْ شِئْتَ أَنْ تَقُومَ فَعُمْ وَإِنْ شِئْتَ أَنْ تَقْعُدَ فَاقْعُدْ».

٩٧١ - حَدَّثَنَا نَضْرُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَشِيرٍ: سَمِعْتُ مُجَاهِدًا يُحَدِّثُ عَنْ ابْنِ عَمَرَ عَنْ رَسُولِ اللَّهِ ﷺ فِي التَّشَهُدِ: «التَّحِيَّاتُ لِلَّهِ، الصَّلَوَاتُ الطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ» - قَالَ: قَالَ ابْنُ عَمَرَ: زِدْتُ فِيهَا وَبَرَكَاتُهُ - «السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ

and His blessings) — Ibn ‘Umar then said: “I added the phrase, ‘*wa barakātuh* (and blessings),’” then he continued: “*As-salāmu ‘alayna wa ‘ala ‘ibād-illāhiṣ-ṣālihiṣ*. *Ash-hadu anlā ilāha illallāh* (Peace be upon us and upon the righteous slaves of Allāh. I bear witness none has the right to be worshiped but Allāh) — Ibn ‘Umar then said, “I added the phrase, ‘*Waḥdahu lā sharīka lahu* (He is Unique, having no partners)’ — *Wa ash-hadu anna Muḥammadan ‘abduhu wa Rasūluhu* (and I bear witness that Muḥammad is His slave and Messenger).” (*Ṣaḥīḥ*)

الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ» - قَالَ
ابْنُ عُمَرَ: زِدْتُ فِيهَا وَحْدَهُ لَا شَرِيكَ لَهُ -
«وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

تخريج: [إسناده صحيح] أخرجه الدارقطني: ٣٥٠/١، ح: ١٣١٤ من حديث نصر بن علي

٤٠

972. Ḥiṭṭān bin ‘Abdullāh Ar-Raqāshī narrated, “Abū Mūsā Al-Ash‘arī led us in prayer. When he sat down at the end of the prayer, one person among us said: ‘The prayer has been combined (in status) with goodness and charity.’ When Abū Mūsā completed the prayer, he turned around to face the people, and said: ‘Who among you said such and such in the prayer?’ But the people did not respond for fear. So he said: ‘Perhaps you said it, O Ḥiṭṭān?’ I said: ‘I did not say it, and I feared that you would blame me for it!’ One person of us said: ‘I said it, and I only intended good with it!’ So Abū Mūsā said: ‘Do you not know what to say in your prayer? The Messenger of Allāh ﷺ gave us

٩٧٢ - حَدَّثَنَا عُمَرُو بْنُ عَوْنٍ: أَخْبَرَنَا أَبُو
عَوَانَةَ عَنْ قَتَادَةَ؛ ح: وَأَخْبَرَنَا أَحْمَدُ بْنُ
حَبِيبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا هِشَامٌ
عَنْ قَتَادَةَ، عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ حِطَّانَ
ابْنِ عَبْدِ اللَّهِ الرَّقَاشِيِّ قَالَ: صَلَّى بِنَا أَبُو
مُوسَى الْأَشْعَرِيِّ، فَلَمَّا جَلَسَ فِي آخِرِ صَلَاتِهِ
قَالَ رَجُلٌ مِنَ الْقَوْمِ: أَقْرَبَتِ الصَّلَاةُ بِالْبِرِّ
وَالزَّكَاةِ، فَلَمَّا انْقَلَبَ أَبُو مُوسَى أَقْبَلَ عَلَيَّ
الْقَوْمِ فَقَالَ: أَيُّكُمْ الْقَائِلُ كَلِمَةً كَذَا وَكَذَا؟
قَالَ: فَأَرَمَ الْقَوْمُ. قَالَ: أَيُّكُمْ الْقَائِلُ كَلِمَةً
كَذَا وَكَذَا؟ قَالَ: فَأَرَمَ الْقَوْمُ. قَالَ: فَلَعَلَّكَ
يَاحِطَّانُ أَنْتَ قُلْتَهَا؟ قَالَ: مَا قُلْتَهَا، وَلَقَدْ
رَهْبْتُ أَنْ تَبْكَعَنِي بِهَا. فَقَالَ لَهُ رَجُلٌ مِنَ
الْقَوْمِ: أَنَا قُلْتَهَا وَمَا أَرَدْتُ بِهَا إِلَّا الْحَيْرَ.

a sermon, and taught us, and explained to us our practices (*Sunan*), and he taught us the prayer. He (ﷺ) said: "When you pray, perfect your rows, and let one of you lead you. When he says the *Takbīr*, you should say the *Takbīr*, and when he recites: 'Not (the path) of those upon whom anger has been shown, nor those who have gone astray,'^[1] then say: 'Āmin', Allāh will love you. And when he says *Takbīr* and goes into *Rukū'*, then say the *Takbīr* and go into *Rukū'* yourselves, for the *Imām* goes into *Rukū'* before you, and rises up before you."

The Messenger of Allāh ﷺ said: "This one is (made up for by) that one. And when he says: 'Samī' *Allāhu liman ḥamidah* (Allāh hears the one who praises Him)' say: 'Allāhumma rabbanā lakal-ḥamd (O Allāh, our Lord, to You belongs the Praise),' Allāh will listen to you, for Allāh, the Mighty and Sublime, has said upon the tongue of His Prophet: 'Allāh hears the one who praises Him.' And when he says the *Takbīr* and prostrates, then you should say the *Takbīr* and prostrate yourselves, for the *Imām* prostrates before you, and rises up before you."

The Messenger of Allāh ﷺ said: "This one is (made up for by) that one. And if he sits, then let the first thing that one of you says be: 'At-Taḥiyyātuṭ-ṭayyibātuṣ-ṣalawātu Lillāhi; as-salāmu 'alaika ayyuhan-

فقال أبو موسى: أما تعلمون كيف تقولون في صلاتكم؟ إن رسول الله ﷺ خطبنا فعلمنا وبين لنا سنتنا وعلمنا صلاتنا، فقال: «إِذَا صَلَّىيُمْ فَأَقِيمُوا صُفُوفَكُمْ، ثُمَّ لِيُؤْمَكُم أَحَدُكُمْ، فَإِذَا كَبَّرَ فَكَبِّرُوا وَإِذَا قَرَأَ غَيْرِ الْمَعْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ» فقولوا: آمين يُحبُّكم الله، وَإِذَا كَبَّرَ وَرَكَعَ فَكَبِّرُوا وَارْكَعُوا فَإِنَّ الْإِمَامَ يَرْكَعُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ» قال رسول الله ﷺ: «فَتِلْكَ بِتِلْكَ، وَإِذَا قَالَ: سَمِعَ اللهُ لِمَنْ حَمَدَهُ فَقُولُوا: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، يَسْمَعُ اللهُ لَكُمْ، فَإِنَّ اللَّهَ عَزَّوَجَلَّ قَالَ عَلَى لِسَانِ نَبِيِّهِ ﷺ: سَمِعَ اللهُ لِمَنْ حَمَدَهُ. وَإِذَا كَبَّرَ وَسَجَدَ فَكَبِّرُوا وَاسْجُدُوا، فَإِنَّ الْإِمَامَ يَسْجُدُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ»، قال رسول الله ﷺ: «فَتِلْكَ بِتِلْكَ، فَإِذَا كَانَ عِنْدَ الْقَعْدَةِ فَلْيَكُنْ مِنْ أَوَّلِ قَوْلِ أَحَدِكُمْ أَنْ يَقُولَ: التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ اللهُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ»، لَمْ يَقُلْ أَحْمَدُ: «وَبَرَكَاتُهُ» وَلَا قَالَ: «وَأَشْهَدُ»، قَالَ: «وَأَنَّ مُحَمَّدًا».

[1] *Sūrat Al-Fātiḥah* 1:7.

nabiyyu wa rahmatullāhi wa barakātuḥu; as-salāmu ‘alaina wa ‘alā ‘ibād-illāhiṣ-ṣāliḥīn. Ash-hadu anlā ilāha illallāh, wa ash-hadu anna Muḥammadan ‘abduhu wa Rasūluḥ (All compliments, good words, prayers are due to Allāh; peace be upon you, O Prophet, and the mercy of Allāh and His blessings; peace be upon us and upon the righteous slaves of Allāh. I bear witness that none has the right to be worshiped but Allāh and I bear witness that Muḥammad is His slave and Messenger).’

Aḥmad^[1] did not say: “*wa barakātuḥ* (and His blessings)” nor did he mention: “*wa ash-hadu* (and I testify),” instead he said: “*wa anna Muḥammadan* (And Muḥammad is).” (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، الصلاة، باب التشهد في الصلاة، ح: ٤٠٤ من حديث أبي عوانة الوضاح به وهو في المسند لأحمد: ٤/٤٠٩.

973. (There is another chain) from Qatādah from Abū Ghallāb who narrated it from Ḥiṭṭān bin ‘Abdullāh Ar-Raqqāshī, with this *Hadīth*. He (ﷺ) added: “So when he (the *Imām*) recites, remain silent.”

And in the *Tashah-hud* — after the phrase: “*Ash-hadu anlā ilāha illallāh* (I testify that none has the right to be worshiped but Allāh)” he added: “*Waḥdahu lā sharīka lah* (He is Unique, having no partners).” (*Ṣaḥīḥ*)

Abū Dāwud said: The addition of:

٩٧٣ - حَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ أَبِي: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي غَلَّابٍ يُحَدِّثُهُ عَنْ حِطَّانِ بْنِ عَبْدِ اللَّهِ الرَّقَّاشِيِّ بِهَذَا الْحَدِيثِ. زَادَ: «فَإِذَا قَرَأَ فَأَنْصِتُوا». وَقَالَ فِي التَّشَهُدِ بَعْدَ «أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ»، زَادَ: «وَحَدَّهُ لَا شَرِيكَ لَهُ». قَالَ أَبُو دَاوُدَ: قَوْلُهُ «وَأَنْصِتُوا» لَيْسَ بِمَحْفُوظٍ، لَمْ يَجِءْ بِهِ إِلَّا سُلَيْمَانُ التَّمِيمِيُّ فِي هَذَا الْحَدِيثِ.

[1] He is Aḥmad bin Ḥanbal. Abū Dāwud narrated this from two *Shaiḥhs* and their chains, and Imām Aḥmad bin Ḥanbal is one of them.

“...remain silent” is nor preserved. No one narrated it except Sulaimān At-Taimī in this *Hadīth*.

تخریج: أخرجه مسلم، أيضًا، ح: ٤٠٤ من حديث سليمان التيمي به وهو حديث صحيح ولكنه منسوخ بحديث أبي هريرة تقدم: ٨٢١.

974. Ibn ‘Abbās narrated: “The Messenger of Allāh ﷺ would teach us the *Tashah-hud* just like he would teach us the Qur’ān. He would say: ‘*At-Taḥiyyātu-l-mubārakātuṣ-ṣalawātuṭ-ṭayyibātu Lillāhi; as-salāmu ‘alaika ayyuhan-nabiyyu wa rahmatullāhi wa barakātuhu; as-salāmu ‘alaina wa ‘alā ‘ibād-illāhiṣ-ṣāliḥīn. Ash-hadu anlā ilāha illallāh, wa ashhadu anna Muḥammadan Rasūlullāh* (All compliments, blessings, prayers and good words are due to Allāh; peace be upon you, O Prophet, and the mercy of Allāh and His blessings; peace be upon us and upon the righteous slaves of Allāh. I bear witness that none has the right to be worshiped but Allāh and I bear witness that Muḥammad is His slave and Messenger)’” (*Ṣaḥīḥ*)

٩٧٤ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَطَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا التَّسْبِيحَ كَمَا يُعَلِّمُنَا الْقُرْآنَ وَكَانَ يَقُولُ: «التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ ﷺ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ».

تخریج: أخرجه مسلم، أيضًا، ح: ٤٠٣ عن قتيبة به.

975. It was reported from *Khubaib* bin Sulaimān, from his father Sulaimān bin Samurah, from Samurah bin Jundab, who said: “As to what follows, (then know) that the Messenger of Allāh ﷺ commanded us (as follows): ‘When (one of you) is in the middle of the prayer, or before its end, then say before the *Taslim*: “*At-Taḥiyyātuṭ-ṭayyibātu waṣ-ṣalawātuṭu wal-*

٩٧٥ - حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ بْنِ سُفْيَانَ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا سُلَيْمَانُ بْنُ مُوسَى أَبُو دَاوُدَ: حَدَّثَنَا جَعْفَرُ بْنُ سَعْدِ بْنِ سَمُرَةَ ابْنِ جُنْدَبٍ: حَدَّثَنِي حُبَيْبُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ سُلَيْمَانَ بْنِ سَمُرَةَ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ: أَمَّا بَعْدُ، أَمَرَنَا رَسُولُ اللَّهِ ﷺ: إِذَا كَانَ فِي وَسْطِ الصَّلَاةِ أَوْ جِئْنَا نَقِضْنَاهَا:

mulkulillāh (All compliments, (all) good works, and (all) prayers, and the dominion, belong to Allāh). Then say the *Taslīm* to the right, then upon your reciter, then upon yourselves.” (*Daʿīf*)

Abū Dāwud said: Sulaimān bin Mūsā is from Al-Kūfah, originally from Damascus.

Abū Dāwud said: This letter^[1] proves that Al-Ḥasan heard from Samurah.

تخريج: [إسناده ضعيف] أخرجه الطبراني في الكبير: ٢٥٠/٧، ح: ٧٠١٨ من حديث يحيى ابن حسان به * خيب مجهول كما قال الحافظ ابن حجر وغيره وجعفر بن سعد: ضعيف، ضعفه الجمهور.

Chapter 178,179. Sending *Ṣalāt* Upon The Prophet ﷺ After The *Tashah-hud*

976. It was reported from *Shuʿbah* from Al-Ḥakam, from Ibn Abī Lailā, from Kaʿb bin ʿUjrah who said: “We said — or — the people said: ‘O Messenger of Allāh! You have commanded us to send *Ṣalāt* and peace upon you. As for the peace (*Salām*), then we know (how to do it). But how do we send *Ṣalāt* upon you?’ So he said: ‘Say: *Allāhumma ṣalli ʿalā Muḥammadin, wa ʿalī Muḥammadin, kamā ṣallaita ʿalā Ibrāhīm. Wa bārik ʿala*

«فَابْدُوا قَبْلَ التَّسْلِيمِ فَقُولُوا: التَّحِيَّاتُ الطَّيِّبَاتُ، وَالصَّلَوَاتُ وَالْمُلُكُ لَهِ، ثُمَّ سَلِّمُوا عَنِ الْيَمِينِ، ثُمَّ سَلِّمُوا عَلَيَّ قَارِنَكُمْ وَعَلَى أَنْفُسِكُمْ».

قَالَ أَبُو دَاوُدَ: سُلَيْمَانُ بْنُ مُوسَى كُوفِيٌّ الْأَضْلُ كَانَ بِدِمَشْقَ.

قَالَ أَبُو دَاوُدَ: وَدَلَّتْ هَذِهِ الضَّحِيفَةُ عَلَيَّ أَنَّ الْحَسَنَ سَمِعَ مِنْ سَمُرَةَ.

(المعجم ١٧٨، ١٧٩) - بَابُ الصَّلَاةِ عَلَيَّ النَّبِيِّ ﷺ بَعْدَ التَّشَهُدِ (التحفة ١٨٤)

٩٧٦ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: أَخْبَرَنَا شُعْبَةُ عَنْ الْحَكَمِ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: قُلْنَا - أَوْ قَالُوا -: يَا رَسُولَ اللَّهِ! أَمَرْتَنَا أَنْ نُصَلِّيَ عَلَيْكَ وَأَنْ نُسَلِّمَ عَلَيْكَ، فَأَمَّا السَّلَامُ فَقَدْ عَرَفْنَا، فَكَيْفَ نُصَلِّيَ عَلَيْكَ؟ قَالَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَيَّ إِبْرَاهِيمَ، وَبَارِكْ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَيَّ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ».

[1] That is, scholars differ over whether or not Al-Ḥasan Al-Baṣrī heard from Samurah, or whether he heard other than the *Ḥadīth* about *Al-Aḥiqah* (see nos. 2837, 2838) - which is a popular view. The author mentioned a letter here, and it is more clear in his narration of the same chain under number 456; “Samurah wrote to his son.” And this is the same exact chain of narration, by which the author means that this narration came from that same letter. Then he intends that because Al-Ḥasan and Sulaimān, the son of Samurah, lived during the same time, then narrations from Al-Ḥasan from Samurah should also be considered authentic.

Muḥammadin wa āli Muḥammadin kamā bārakta ‘alā āli Ibrāhīm, innaka Ḥamīdun Majīd. (O Allāh! Send your *Ṣalāt* upon Muḥammad, and the family of Muḥammad, as you have sent Your *Ṣalat* upon Ibrāhīm. And send Your Blessings upon Muḥammad, and the family of Muḥammad, as You have sent Your Blessings upon the family of Ibrāhīm. Indeed, You are the Praiseworthy (*Ḥamīd*), the Glorious (*Majīd*).” (*Ṣaḥīḥ*)

تخريج: أخرجه البخاري، الدعوات، باب الصلاة على النبي ﷺ، ح: ٦٣٥٧ ومسلم، الصلاة، باب الصلاة على النبي ﷺ بعد الشهد، ح: ٤٠٦ من حديث شعبة به.

Comments:

When the word *Ṣalāt* is used for Allāh, it means Allāh blesses His slave with mercy, elevates their ranks and praises them before His Angels.

977. (There is another chain) from *Shu‘bah* with this *Hadīth* (similar to no. 976). He said: “*Ṣalli ‘alā Muḥammadin, wa ‘alā āli Muḥammadin, kamā ṣalaita ‘alā āli Ibrāhīm.* (Send Your *Ṣalāt* upon Muḥammad, and upon the family of Muḥammad, as You have sent Your *Ṣalāt* upon the family of Ibrāhīm.” (*Ṣaḥīḥ*)

978. (There is another chain) from *Bishr*, from *Mis‘ar*, from *Al-Ḥakam* with his chain for this (*Hadīth*), he said: “*Allāhumma ṣalli ‘alā Muḥammadin, wa ‘alā āli Muḥammadin, kamā ṣallaita ‘alā Ibrāhīm. Innaka Ḥamīdun Majīd. Allāhumma bārik ‘alā Muḥammadin wa ‘alā āli Muḥammadin kamā bārakta ‘alā āli Ibrāhīm, innaka Ḥamīdun Majīd.* (O Allāh! Send Your *Ṣalāt* upon Muḥammad, and upon the family of Muḥammad, as

٩٧٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا شُعْبَةُ بِهَذَا الْحَدِيثِ قَالَ: «صَلَّى عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتُ عَلَى آلِ إِبْرَاهِيمَ».

تخريج: متفق عليه، انظر الحديث السابق.

٩٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا ابْنُ بِشْرِ عَنْ مِسْعَرٍ، عَنِ الْحَكَمِ بِإِسْنَادِهِ بِهَذَا قَالَ: «اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتُ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ».

قَالَ أَبُو دَاوُدَ: رَوَاهُ الزُّبَيْرِيُّ بْنُ عَدِيٍّ عَنِ

You have sent Your *Ṣalāt* upon Ibrāhīm, indeed, you are the Praiseworthy (*Ḥamīd*), the Glorious (*Majīd*). O Allāh! Send your blessings upon Muḥammad, and upon the family of Muḥammad, as You have sent your blessings upon the family of Ibrāhīm. Indeed, You are the Praiseworthy (*Ḥamīd*), the Glorious (*Majīd*).”

Abū Dāwūd said: Az-Zubair bin ‘Adī reported it from Ibn Abī Lailā just like Mis‘ar’s report, except that he said: “*Kamā ṣalaita ‘alā āli Ibrāhīm, innaka Ḥamīdun Majīd. Wa bārik ‘alā Muḥammadin* (As You have sent Your *Ṣalāt* upon Ibrāhīm, indeed, You are the Praiseworthy (*Ḥamīd*), the Glorious (*Majīd*). And send Your Blessings upon Muḥammad”) and he quoted the rest similarly. (*Ṣaḥīh*)

979. Abū Ḥumaid As-Sā’idi narrated that they said: “O Messenger of Allāh! How shall we send *Ṣalāt* upon you?” So he replied, “Say: *Allāhumma ṣalli ‘alā Muḥammadin, wa azwājihī, wa dhuriyyatihī, kamā ṣallaita ‘alā āli Ibrāhīm. Wa bārik ‘alā Muḥammadin wa azwājihī, wa dhuriyyatihī kamā barākta ‘alā āli Ibrāhīm, innaka Ḥamīdun Majīd.* (O Allāh! Send Your *Ṣalāt* upon Muḥammad, his wives, and progeny, as You have sent Your *Ṣalāt* upon the family of Ibrāhīm. And send Your Blessings upon Muḥammad, his wives, and progeny, as You have sent Your Blessings upon the family of Ibrāhīm. Indeed, You are the

ابن أَبِي لَيْلَى، كَمَا رَوَاهُ مِسْعَرٌ، إِلَّا أَنَّهُ قَالَ: «كَمَا صَلَّيْتُ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ وَبَارِكْ عَلَى مُحَمَّدٍ وَسَاقَ مِثْلَهُ. تخريج: متفق عليه، انظر الحديثين السابقين.

٩٧٩ - حَدَّثَنَا الْقَعْتَبِيُّ عَنْ مَالِكٍ؛ ح: وَحَدَّثَنَا ابْنُ السَّرْحِ: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَزْمٍ، عَنْ أَبِيهِ، عَنْ عَمْرٍو بْنِ سُلَيْمٍ الزُّرْقِيِّ أَنَّهُ قَالَ: أَخْبَرَنِي أَبُو حُمَيْدٍ السَّاعِدِيُّ: أَنَّهُمْ قَالُوا: يَا رَسُولَ اللَّهِ! كَيْفَ نَصَلِّي عَلَيْكَ؟ قَالَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ».

Praiseworthy (*Hamīd*), the Glorious (*Majīd*).” (*Ṣaḥīḥ*)

تخريج: أخرجه البخاري، أحاديث الأنبياء، باب: ١٠، ح: ٣٣٦٩، مسلم، الصلاة، باب الصلاة على النبي ﷺ بعد الشاهد، ح: ٤٠٧، من حديث مالك به وهو في الموطأ (يحيى): ١٦٥/١.

980. It was reported from Nu‘aim bin ‘Abdullāh Al-Mujmir, that Muḥammad bin ‘Abdullāh bin Zaid, and ‘Abdullāh bin Zaid — who was the one who had the dream about the call to prayer — informed him from Abū Mas‘ūd Al-Anṣarī, who narrated: “The Messenger of Allāh ﷺ once came to visit us in a gathering of Sa‘d bin ‘Ubādah. Bashīr bin Sa‘d asked him: ‘Allāh has commanded us to send *Ṣalāt* upon you, O Messenger of Allāh, so how should we send *Ṣalāt* upon you?’ The Messenger of Allāh ﷺ remained quiet (for so long) that we wished that he had not asked him, then the Messenger of Allāh ﷺ said: ‘Say...’” and he narrated a similar wording to the *Ḥadīth* of Ka‘b bin ‘Ujrah (no. 976), except that he added at the end: “*Fīl-‘ālamīn, innaka Ḥamīdun Majīd* (Among all the creation. Indeed, You are the Praiseworthy (*Hamīd*), the Glorious (*Majīd*).)” (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، أيضاً، ح: ٤٠٦، من حديث مالك به وهو في الموطأ (يحيى): ١٦٥، ١٦٦.

981. (There is another chain) reported from Muḥammad bin Ibrāhīm bin Al-Ḥārith, from Muḥammad bin ‘Abdullāh bin Zaid, from ‘Uqbah bin ‘Amr,^[1] with this

٩٨٠ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ نُعَيْمِ بْنِ عَبْدِ اللَّهِ الْمُجْمِرِ أَنَّ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ بْنِ زَيْدٍ - وَعَبْدُ اللَّهِ بْنُ زَيْدٍ هُوَ الَّذِي أَرَى النَّدَاءَ بِالصَّلَاةِ أَخْبَرَهُ عَنْ أَبِي مَسْعُودِ الْأَنْصَارِيِّ أَنَّهُ قَالَ: أَتَانَا رَسُولُ اللَّهِ ﷺ فِي مَجْلِسِ سَعْدِ بْنِ عُبَادَةَ، فَقَالَ لَهُ بَشِيرُ بْنُ سَعْدٍ: أَمَرَنَا اللَّهُ أَنْ نُصَلِّيَ عَلَيْكَ يَا رَسُولَ اللَّهِ! فَكَيْفَ نُصَلِّيَ عَلَيْكَ؟ فَسَكَتَ رَسُولُ اللَّهِ ﷺ حَتَّى تَمَيَّنَا أَنَّهُ لَمْ يَسْأَلْهُ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «قُولُوا»، فَذَكَرَ مَعْنَى حَدِيثِ كَعْبِ ابْنِ عُجْرَةَ. زَادَ فِي آخِرِهِ: «فِي الْعَالَمِينَ، إِنَّكَ حَمِيدٌ مَجِيدٌ».

٩٨١ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ الْحَارِثِ عَنْ مُحَمَّدِ بْنِ

[1] That is Abū Mas‘ūd.

narration, he said: "Say: 'Allāhumma, ṣalli 'alā Muḥammadin an-nabiyyi-ummī wa 'alā āli Muḥammad. (O Allāh! Send Your *Ṣalāt* upon Muḥammad, the unlettered Prophet, and upon the family of Muḥammad.)'" (*Ṣaḥīḥ*)

عَبْدُ اللَّهِ بْنِ زَيْدٍ، عَنْ عُقْبَةَ بْنِ عَمْرِو بِهَذَا الْخَبَرِ قَالَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ».

تخریج: [صحيح] أخرجه الحاكم: ۲۶۸/۱ من حديث محمد بن إسحاق بن يسار به وصححه على شرط مسلم ووافقه الذهبي، وانظر الحديث السابق.

Comments:

The Messenger of Allāh ﷺ, is called '*Ummī*' which, literally, means "unread," "unlettered." Applied to the Messenger of Allāh ﷺ, it means he did not receive his knowledge by conventional means. That is to say, he was not taught or tutored by any human being.

982. It was reported from Muḥammad bin 'Alī Al-Hāshimī, from Al-Mujmir, from Abū Hurairah, from the Prophet ﷺ, that he said: "Whoever wishes that he be measured with full weight when he sends his *Ṣalāt* upon us — the Family of the House (of the Prophet ﷺ) — then let him say: 'Allāhumma ṣalli 'alā Muḥammadin an-nabī, wa azwājihi umhātil-mu'minīna wa dhuriyyatihi wa ahli baitihi, kamā ṣalaita 'alā āli Ibrāhīm. Innaka Ḥamidun Majīd. (O Allāh! Send Your *Ṣalāt* upon Muḥammad the Prophet, and upon his wives, the Mothers of the Believers, and upon his progeny, and the members of his household, as You have sent Your Blessings upon the family of Ibrāhīm. Indeed, You are the Praiseworthy (*Ḥamid*), the Glorious (*Majīd*).'" (*Da'if*)

۹۸۲ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جَبَانُ بْنُ يَسَارٍ الْكِلَابِيُّ: حَدَّثَنِي أَبُو مَطْرُوفٍ عُبَيْدُ اللَّهِ بْنُ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ بْنِ كَرِيزٍ: حَدَّثَنِي مُحَمَّدُ بْنُ عَلِيٍّ الْهَاشِمِيُّ عَنِ الْمُجْمِرِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ سَرَّهُ أَنْ يَكْتَالَ بِالْمِكْيَالِ الْأَوْفَى إِذَا صَلَّى عَلَيْنَا أَهْلَ النَّبِيِّ فَلْيَقُلْ: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ وَأَزْوَاجِهِ أُمَّهَاتِ الْمُؤْمِنِينَ وَذُرِّيَّتِهِ وَأَهْلِ بَيْتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ».

تخریج: [إسناده ضعيف] أخرجه البخاري في التاريخ الكبير: ۳/۸۷۰ عن موسى بن إسماعيل به * جبان بن يسار: ضعفه أبو حاتم وغيره، واختلط بآخره كما قال الصلت بن محمد وغيره، وفي السند علة أخرى عند العقيلي في الضعفاء: ۱/۳۱۸.

Chapter (...) What Should Be Said After The *Tashah-hud*

983. Abū Hurairah narrated from the Messenger of Allāh ﷺ that he said: “When one of you finishes from the final *Tashah-hud*, let him seek refuge in Allāh from four matters: from the punishment of Hell, and from the punishment of the grave, and from the trials of life and death, and from the evil of *Al-Masihid-Dajjal*.” (*Sahīh*)

تخريج: أخرجه مسلم، المساجد، باب ما يستعاذ منه في الصلاة، ح: ٥٨٨ من حديث الوليد ابن مسلم به وهو في المسند لأحمد: ٢/٢٣٧ وانظر، ح: ٨٨٠.

984. Ibn ‘Abbās narrated that the Prophet ﷺ used to say after the *Tashah-hud*: “*Allāhumma innī a‘ūdhu bika min ‘adhābi jahannam, wa a‘ūdhu bika min ‘adhābil-qabr, wa a‘ūdhu bika min fitnatid-dajjal, wa a‘ūdhu bika min fitnatil-mahyā wal-mamāt* (O Allāh! I seek Your Refuge from the punishment of Hell, and I seek refuge in You from the punishment of the grave, and I seek refuge in You from the trials of the *Dajjal*, and I seek refuge in You from the trials of life and death).” (*Sahīh*)

تخريج: [صحيح] أخرجه الطبراني في الكبير: ١١/٢٩، ح: ١٠٩٣٩ ورواه مسلم، ح: ٥٩٠ من حديث طاوس به وانظر، ح: ١٥٤٣.

985. Miḥjan bin Al-Adra‘ reported: “The Messenger of Allāh ﷺ once entered the *Masjid*, and saw a person who had just finished his

(المعجم ...) - بَابُ مَا يَقُولُ بَعْدَ

التَّشَهُدِ (التحفة ١٨٥)

٩٨٣ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي حَسَّانُ بْنُ عَطِيَّةَ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عَائِشَةَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا فَرَعْتَ أَحَدُكُمْ مِنَ التَّشَهُدِ الْآخِرِ فَلْيَتَعَوَّذْ بِاللَّهِ مِنْ أَرْبَعٍ: مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ الْمَسِيحِ الدَّجَالِ».

٩٨٤ - حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ: أَخْبَرَنَا عُمَرُ ابْنُ يُوسُفَ الْيَمَامِيُّ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ طَاوُسٍ عَنْ أَبِيهِ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ بَعْدَ التَّشَهُدِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدَّجَالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

٩٨٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرٍو أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا الْحُسَيْنُ الْمُعَلَّمُ عَنْ عَبْدِ اللَّهِ بْنِ بَرِيْدَةَ، عَنْ حَنْظَلَةَ بْنِ

prayer, and was saying the *Tashah-hud*. The person said: ‘*Allāhumma innī as’aluka yā Allāh al-Aḥaduṣ-Ṣamad, alladhī lam yalid wa lam yuwlad, wa lam yakun lahu kufiwan aḥad, an taḡfirālī dhunūbī, innaka antal-Ghafūrur-Raḥīm* (O Allāh! I ask you — O Allāh! The One (*Al-Aḥad*), The One Whom all others turn to (*As-Samad*), the One Who does not give birth, nor was He born, and there is nothing similar to Him, that You forgive me of my sins. You are the Ever-Forgiving, the Ever-Merciful.’ He (the Messenger of Allāh ﷺ) said: ‘He has been forgiven, he has been forgiven.’ Three times.” (*Ṣaḥīḥ*)

عَلَيَّ أَنَّ مِجْجَنَ بْنِ الْأُدْرَعِ حَدَّثَهُ قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ الْمَسْجِدَ فَإِذَا هُوَ بِرَجُلٍ قَدْ قَضَى صَلَاتَهُ وَهُوَ يَتَشَهَّدُ وَهُوَ يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا اللَّهُ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ، أَنْ تَغْفِرَ لِي ذُنُوبِي، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ. قَالَ: فَقَالَ: «قَدْ غُفِرَ لَهُ، قَدْ غُفِرَ لَهُ» ثَلَاثًا.

تخريج: [إسناده صحيح] أخرجه النسائي، السهوي، باب الدعاء بعد الذكر، ح: ١٣٠٢ من حديث الحسين المعلم به وصححه ابن خزيمة، ح: ٧٢٤ والحاكم على شرط الشيخين: ١/٢٦٧ ووافقه الذهبي، انظر، ح: ١٤٩٣.

Chapter 179,180. Reciting The *Tashah-hud* Silently

(المعجم ١٧٩، ١٨٠) - بَابُ إِخْفَاءِ التَّشَهُدِ (التحفة ١٨٦)

986. ‘Abdullāh bin Mas‘ūd said: “It is from the *Sunnah* to recite the *Tashah-hud* silently.” (*Ṣaḥīḥ*)

٩٨٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ الْكِنْدِيُّ: حَدَّثَنَا يُونُسُ، يَعْنِي ابْنَ بُكَيْرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ قَالَ: مِنَ السُّنَّةِ أَنْ يُخْفَى التَّشَهُدُ.

تخريج: [صحيح] أخرجه الترمذي، الصلاة، باب ما جاء أنه يخفي التشهد، ح: ٢٩١ من حديث يونس بن بكير به وقال: "حسن غريب" وصححه الحاكم: ١/٢٦٧ على شرط مسلم ووافقه الذهبي ورواه الحسن بن عبيدالله عن عبد الرحمن بن الأسود به عند الحاكم: ١/٢٣٠.

Chapter 180,181. Pointing (With The Finger) During The *Tashah-hud*

987. ‘Alī bin ‘Abdur-Rahmān Al-Mu‘āwī said: “‘Abdullāh bin ‘Umar saw me while I was playing with stones during the prayer. When I finished, he prohibited me, and said: ‘Do as the Messenger of Allāh ﷺ did.’ So I said: ‘And what did the Messenger of Allāh ﷺ used to do?’ He said: ‘When he sat down during the prayer, he would place his right palm on his right thigh, and curl his fingers up (into a fist), and motion with the finger that is next to his thumb (the forefinger). And he would place his left palm on his left thigh.’”
(*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، المساجد، باب صفة الجلوس في الصلاة، وكيفية وضع اليدين على الفخذين، ح: ٥٨٠ من حديث مالك به وهو في الموطأ (يحيى): ٨٨/١، ٨٩.

Comments:

We learn from this *Ḥadīth* that as soon as the Messenger of Allāh ﷺ sat down to say *Tashah-hud*, he would fold his fingers almost into a fist and point with his index finger, keeping the latter up.

988. It was reported from ‘Affān: “Abdul-Wāḥid bin Ziyād narrated to us (he said): “‘Uthmān bin Ḥakīm narrated to us, (he said): “‘Āmir bin ‘Abdullāh bin Az-Zubair narrated to us from his father, that he said: ‘When the Messenger of Allāh ﷺ sat during the prayer, he would place his left foot under his right thigh and shin, and he would lay out his right foot (on the ground). And he would place his left hand on his left knee, and his right hand on the right

(المعجم ١٨٠، ١٨١) - بَابُ الْإِشَارَةِ فِي
الشَّهَادَةِ (التحفة ١٨٧)

٩٨٧ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ
مُسْلِمِ بْنِ أَبِي مَرْزُومٍ، عَنْ عَلِيِّ بْنِ
عَبْدِ الرَّحْمَنِ الْمُعَاوِيِّ قَالَ: رَأَى عَبْدُ اللَّهِ بْنُ
عُمَرَ وَأَنَا أَغْبَتُ بِالْحَصَا فِي الصَّلَاةِ، فَلَمَّا
انْصَرَفَ نَهَانِي وَقَالَ: اصْنَعْ كَمَا كَانَ رَسُولُ
اللَّهِ ﷺ يَصْنَعُ، فَقُلْتُ: كَيْفَ كَانَ رَسُولُ اللَّهِ
ﷺ يَصْنَعُ؟ قَالَ: إِذَا جَلَسَ فِي الصَّلَاةِ وَضَعَ
كَفَّهُ الْيُمْنَى عَلَى فَخْذِهِ الْيُمْنَى وَقَبَضَ أَصَابِعَهُ
كُلَّهَا، وَأَشَارَ بِإِصْبَعِهِ الَّتِي تَلِي الْإِثْمَامَ،
وَوَضَعَ كَفَّهُ الْيُسْرَى عَلَى فَخْذِهِ الْيُسْرَى.

٩٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ
الْبُرَّازِيُّ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ
زِيَادٍ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ: حَدَّثَنَا عَامِرُ بْنُ
عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ
ﷺ إِذَا قَعَدَ فِي الصَّلَاةِ جَعَلَ قَدَمَهُ الْيُسْرَى
تَحْتَ فَخْذِهِ الْيُمْنَى وَسَاقِيهِ وَفَرَشَ قَدَمَهُ الْيُمْنَى
وَوَضَعَ يَدَهُ الْيُسْرَى عَلَى رُكْبَتِهِ الْيُسْرَى وَوَضَعَ
يَدَهُ الْيُمْنَى عَلَى فَخْذِهِ الْيُمْنَى وَأَشَارَ بِإِصْبَعِهِ
وَأَرَانَا عَبْدُ الْوَاحِدِ وَأَشَارَ بِالسَّبَابَةِ.

knee. And he would point with his forefinger.” (‘Affān said) “And I saw ‘Abdul-Wāhid, and he pointed with the forefinger.” (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، أيضاً، ح: ۵۷۹ من حديث عبدالواحد بن زياد به.

989. It was reported from Ḥajjāj, from Ibn Juraij, from Ziyād, from Muḥammad bin ‘Ajlān, from ‘Āmir bin ‘Abdullāh, from ‘Abdullāh bin Az-Zubair, that he mentioned that the Prophet ﷺ would point with his forefinger when he supplicated, and he would not move it.

Ibn Juraij said: “And ‘Amr bin Dinār added: ‘He (Ziyād) said: “‘Āmir informed me from his father that he saw the Prophet ﷺ supplicating like that. And the Prophet ﷺ would brace himself with his left hand on his left knee. (*Da‘īf*)

تخریج: [إسناده ضعيف] أخرجه النسائي، السهوي، باب بسط اليسرى على الركبة، ح: ۱۲۷۱ من حديث حجاج بن محمد به * ابن عجلان، تقدم، ح: ۹۰۲ ولم أجد تصريح سماعه في لفظ "ولا يحركها".

990. Yaḥyā said: “Ibn ‘Ajlān narrated to us from ‘Āmir bin ‘Abdullāh bin Az-Zubair, from his father...” with this *Ḥadīth* (similar to no. 989). He said: “His gaze would not go beyond his pointing (with his finger).” And Ḥajjāj’s narration is more complete. (*Ḥasan*)

۹۸۹ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ الْمِصْبِصِيُّ: حَدَّثَنَا حَجَّاجٌ عَنْ ابْنِ جُرَيْجٍ، عَنْ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ عَامِرِ ابْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ: أَنَّهُ ذَكَرَ أَنَّ النَّبِيَّ ﷺ كَانَ يُشِيرُ بِأَصْبَعِهِ إِذَا دَعَا وَلَا يُحْرِكُهَا.

قال ابن جُرَيْجٍ: وَزَادَ عَمْرُو بْنُ دِينَارٍ قَالَ: أَخْبَرَنِي عَامِرٌ عَنْ أَبِيهِ: أَنَّهُ رَأَى النَّبِيَّ ﷺ يَدْعُو كَذَلِكَ، وَيَتَحَامَلُ النَّبِيُّ ﷺ بِيَدِهِ الْيُسْرَى عَلَى فَخْذِهِ الْيُسْرَى.

۹۹۰ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا ابْنُ عَجْلَانَ عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ بِهَذَا الْحَدِيثِ قَالَ: لَا يُجَاوِزُ بَصَرُهُ إِشَارَتَهُ وَحَدِيثُ حَجَّاجٍ أَتَمُّ.

تخریج: [إسناده حسن] أخرجه أحمد: ۳/۴ عن يحيى القطان به وابن عجلان صرح بالسماع

Comments:

During prayer, one’s sight is generally focused on the spot of prostration but, while saying *Tashah-hud*, the sight should not go beyond the index finger. Note how minutely and keenly the Companions observed each and every movement of the Messenger of Allāh ﷺ.

991. It was reported from Mālik bin Numair Al-Khuzā'i, from his father, that he said: "I saw the Prophet ﷺ place his right forearm on his right thigh, having raised his forefinger and (curving it) downwards slightly." (*Hasan*)

٩٩١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التَّمِيمِيُّ: حَدَّثَنَا عُثْمَانُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا عَصَامُ بْنُ قُدَامَةَ مِنْ بَنِي بَجِيلَةَ عَنْ مَالِكِ بْنِ نَمِيرِ الْخُزَاعِيِّ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ وَاضِعًا ذِرَاعَهُ الْيُمْنَى عَلَى فَخْذِهِ الْيُمْنَى رَافِعًا إِصْبَعَهُ السَّبَّابَةَ قَدْ حَتَّاهَا شَيْئًا.

تخريج: [إسناده حسن] أخرجه النسائي، السهوي، باب الإشارة بالأصبع في التشهد، ح: ١٢٧٢ من حديث عصام بن قدامة به وصححه ابن خزيمة، ح: ٧١٥، ٧١٦ وابن حبان، ح: ٤٩٩ * مالك بن نمير وثقه ابن حبان وابن خزيمة بتصحيح حديثه فهو حسن الحديث.

Chapter 181,182. It Is Disliked To Lean On The Hand During The Prayer

(المعجم ١٨١، ١٨٢) - بَابُ كَرَاهِيَةِ
الِاعْتِمَادِ عَلَى الْيَدِ فِي الصَّلَاةِ
(التحفة ١٨٨)

992. It was reported from Ibn 'Umar, that he said: "The Messenger of Allāh ﷺ prohibited" — Ahmad bin Hanbal^[1] said: "that a person sit in the prayer while leaning on his hand." (*Sahih*)

٩٩٢ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَأَحْمَدُ بْنُ مُحَمَّدِ بْنِ شَبُوبَةَ وَمُحَمَّدُ بْنُ رَافِعٍ وَمُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الْعَزَّالِيُّ قَالُوا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ - قَالَ أَحْمَدُ بْنُ حَنْبَلٍ: - أَنْ يَجْلِسَ الرَّجُلُ فِي الصَّلَاةِ وَهُوَ مُعْتَمِدٌ عَلَى يَدِهِ. وَقَالَ ابْنُ شُبُوبَةَ: نَهَى أَنْ يَعْتَمِدَ الرَّجُلُ عَلَى يَدِهِ فِي الصَّلَاةِ. وَقَالَ ابْنُ رَافِعٍ: نَهَى أَنْ يُصَلِّيَ الرَّجُلُ وَهُوَ مُعْتَمِدٌ عَلَى يَدِهِ. وَذَكَرَهُ فِي بَابِ الرَّفْعِ مِنَ السُّجُودِ. وَقَالَ ابْنُ عَبْدِ الْمَلِكِ: نَهَى أَنْ يَعْتَمِدَ الرَّجُلُ عَلَى يَدَيْهِ إِذَا نَهَضَ فِي الصَّلَاةِ.

Ibn Shabbuyah said: "...prohibited that a person lean on his hand during the prayer."

Ibn Rāfi' said: "...prohibited that a person pray while leaning on his hand." And he mentioned it under the topic of raising up from prostration.

Ibn 'Abdul-Malik said: "...prohibited that a person lean on his hands when he stood up during the prayer." (*Da'if*)

[1] These different additions are from those that Abū Dāwud heard the narration from.

تخريج: [صحيح] أخرجه البيهقي: ١٣٥/٢ من حديث أبي داود به وهو في مسند الإمام أحمد: ١٤٧/٢ ومصنف عبد الرزاق: ١٩٧/٢، ح: ٣٠٥٤ وصححه الحاكم على شرط الشيخين: ١/٢٣٠ ووافقه الذهبي وأما رواية محمد بن عبد الملك الغزال فضعيفة لأنهم لم يذكروا سماعه من عبد الرزاق أقبل اختلاطه أم بعده؟ وهي شاذة أيضًا لمخالفة الثقات.

Comments:

Authentic *Aḥādīth* prove using one's hands to get up after prostration. Most of them considered this to refer to a sitting posture.

993. Ismā'il bin Umayyah said: "I asked Nāfi' regarding a person who prays while the (fingers of his) two hands are intertwined. He told me that Ibn 'Umar said: 'That is the prayer of those upon whom anger has been shown.'" (*Ṣaḥīh*)

٩٩٣ - حَدَّثَنَا يَشْرُ بْنُ هِلَالٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ قَالَ: سَأَلْتُ نَافِعًا عَنِ الرَّجُلِ يُصَلِّي وَهُوَ مُسَبِّكٌ يَدَيْهِ؟ قَالَ: قَالَ ابْنُ عُمَرَ: تِلْكَ صَلَاةُ الْمَعْضُوبِ عَلَيْهِمْ.

تخريج: [إسناده صحيح] أخرجه البيهقي: ٢٨٩/٢ من حديث أبي داود به.

994. Nāfi' reported that Ibn 'Umar once saw a man leaning upon his left hand while he was sitting in the prayer — Hārūn bin Zaid (one of the narrators) said: "a man leaning upon his left side." — Ibn 'Umar said to him: "Do not sit in this manner, for this is the manner in which those who are punished sit." (*Ḥasan*)

٩٩٤ - حَدَّثَنَا هَارُونُ بْنُ زَيْدِ بْنِ أَبِي الرَّزْقَاءِ: حَدَّثَنَا أَبِي؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ: حَدَّثَنَا ابْنُ وَهْبٍ - وَهَذَا لَفْظُهُ - جَمِيعًا عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّهُ رَأَى رَجُلًا يَتَّكِي عَلَى يَدِهِ الْيُسْرَى وَهُوَ قَاعِدٌ فِي الصَّلَاةِ. - وَقَالَ هَارُونُ بْنُ زَيْدٍ: سَاقِطٌ عَلَى شِقِّهِ الْأَيْسَرِ، ثُمَّ اتَّفَقَا - فَقَالَ لَهُ: لَا تَجْلِسْ هَكَذَا فَإِنَّ هَكَذَا يَجْلِسُ الَّذِينَ يُعَذَّبُونَ.

تخريج: [حسن] رواه أحمد: ١١٦/٢ من حديث هشام بن سعد به مرفوعًا.

Comments:

In case, a person is unable to sit up, he should pray lying down rather than leaning on his side.

Chapter 182,183. Shortening The Sitting

(المعجم ١٨٢، ١٨٣) بَابُ فِي تَخْفِيفِ الْقُعُودِ (التحففة ١٨٩)

995. It was reported from Shu'bah, from Sa'd bin Ibrāhīm, from Abū

٩٩٥ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا

‘Ubaidah, from his father (‘Abdullāh bin Mas‘ūd) that the Prophet ﷺ would be in the first two *Rak‘ah* as if he were (sitting) on baked stones.

He (Shu‘bah) said: “Until he stood up?” He (Sa‘d) replied: “Until he stood up.” (*Da‘if*)

تخريج: [إسناده ضعيف] أخرجه الترمذي، الصلاة، باب ما جاء في مقدار القعود في الركعتين الأوليين، ح: ٣٦٦ من حديث شعبة به وقال: "حسن إلا أن أبا عبيدة لم يسمع من أبيه" يعني أنه مقطوع.

Chapter 183,184. Regarding The *Salām*

996. ‘Abdullāh bin Mas‘ūd reported: “The Prophet ﷺ would say the *Taslīm* on his right side, and (then) on his left side — so much so that the whiteness of his cheeks could be seen. (He would say:) ‘*As-salāmu ‘alaikum wa rahmatullah, as-salāmu ‘alaikum wa rahmatullah* (Peace be upon you, and the Mercy of Allāh, peace be upon you, and the Mercy of Allāh).’” (*Ṣaḥīḥ*)

Abū Dāwud said: And this is the wording of the narration of Sufyān, while the narration of Isrā‘īl is not as detailed.^[1]

Abū Dāwud said: Zuhair reported it from Abū Ishāq. And Yahyā reported it from Isrā‘īl, from Abū Ishāq, from ‘Abdur-Raḥmān bin Al-Aswad, from his father, and ‘Alqamah, from ‘Abdullāh.

Abū Dāwud said: Shu‘bah rejected

شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ: كَانَ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ كَأَنَّهُ عَلَى الرَّصْفِ. قَالَ: قُلْنَا: حَتَّى يَقُومَ؟ قَالَ: حَتَّى يَقُومَ.

(المعجم ١٨٣، ١٨٤) بَابُ: فِي السَّلَامِ
(التحفة ١٩٠)

٩٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ؛ ح: وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زَائِدَةُ؛ ح: وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ الْمُحَارَبِيِّ وَزِيَادُ بْنُ أَيُّوبَ قَالَا: حَدَّثَنَا عُمَرُ ابْنُ عُبَيْدِ الطَّنَافِئِيِّ؛ ح: وَحَدَّثَنَا تَمِيمُ بْنُ الْمُتَّصِرِ: أَخْبَرَنَا إِسْحَاقُ يَعْنِي ابْنَ يُونُسَ، عَنْ شَرِيكَ؛ ح: وَحَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا إِسْرَائِيلُ، كُلُّهُمُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ - وَقَالَ إِسْرَائِيلُ: عَنْ أَبِي الْأَحْوَصِ وَالْأَسْوَدِ عَنْ عَبْدِ اللَّهِ -: أَنَّ النَّبِيَّ ﷺ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ حَتَّى يُرَى بَيَاضَ خَدِّهِ: «السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ».

[1] The author narrated it with a number of chains, and these are details related to the differences in them.

this *Hadīth* — the narration of Abū Ishāq — being *Marfū‘* (meaning from the Prophet ﷺ).

قَالَ أَبُو دَاوُدَ: وَهَذَا لَفْظُ حَدِيثِ سُفْيَانَ وَحَدِيثِ إِسْرَائِيلَ لَمْ يُفَسَّرْهُ.

قَالَ أَبُو دَاوُدَ: وَرَوَاهُ زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ وَيَحْيَى بْنِ آدَمَ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ وَعَلَّقَمَةَ، عَنْ عَبْدِ اللَّهِ.

قَالَ أَبُو دَاوُدَ: شُعْبَةُ كَانَ يُكْرِهُ هَذَا الْحَدِيثَ - حَدِيثَ أَبِي إِسْحَاقَ - أَنْ يَكُونَ مَرْفُوعًا.

تخريج: [صحيح] أخرجه الترمذي، الصلاة، باب ما جاء في التسليم في الصلاة، ح: ٢٩٥ من حديث سفیان الثوري به وقال: "حسن صحيح" وصححه ابن خزيمة، ح: ٧٢٨ وابن حبان، ح: ٥١٦ * أبو إسحاق صرح بالسماع عند أحمد: ٤٠٨/١، ٤٠٩، ح: ٣٨٧٩.

997. ‘Alqamah bin Wā’il reported from his father (Wā’il bin Ḥujr) that he said: “I prayed with the Prophet ﷺ, and he would say the *Taslīm* on his right side (saying): ‘*As-Salāmu ‘alaikum wa rahmatullāhi wa barakātuh* (Peace be upon you, and the Mercy of Allāh, and His Blessings),’ and on his left side (saying): ‘*As-Salāmu ‘alaikum wa rahmatullāh* (Peace be upon you, and the Mercy of Allāh).” (*Hasan*)

٩٩٧ - حَدَّثَنَا عَبْدَةُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا مُوسَى بْنُ قَيْسٍ الْحَضْرَمِيُّ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ عَلَّقَمَةَ ابْنِ وَائِلٍ، عَنْ أَبِيهِ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ فَكَانَ يُسَلِّمُ عَنْ يَمِينِهِ: «السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ»، وَعَنْ شِمَالِهِ: «السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ».

تخريج: [إسناده حسن] وصححه النووي في المجموع: ٤٧٩/٣ والحافظ في بلوغ المرام، ح: ٢٥٢ (بتحقيقي).

998. It was reported from Wakī’, from Mis‘ar, from ‘Ubaidullāh bin Al-Qubṭiyyah, from Jābir bin Samurah, who said: “We used to pray behind the Messenger of Allāh ﷺ and give the *Taslīm* by motioning with our hands to the

٩٩٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا وَوَكَيْعٌ عَنْ مِسْعَرٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقُبَيْطِيِّ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كُنَّا إِذَا صَلَّيْنَا خَلَفَ رَسُولَ اللَّهِ ﷺ فَسَلَّمْنَا

one who was on his right, and to the one who was on his left. (Once) when (the Prophet ﷺ) finished the prayer, he said: 'Why do you motion with your hands, as if they are tails of agitated horses? It is sufficient for you — or: is it not sufficient for you — that you do like this' — and he pointed with his finger,^[1] '(and that) he gives the *Salām* to his brother; the one to his right, and the one to his left.'"

(*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، الصلاة، باب الأمر بالسكون في الصلاة والنهي عن الإشارة باليد ورفعها عند السلام... إلخ، ح: ٤٣١ من حديث يحيى بن زكريا ووكيع به.

999. It was reported from Abū Nu‘aim, from Mis‘ar, with his chain and its meaning (as in no. 998), (but) he (ﷺ) said: “Is it not sufficient for one of you — or one of them — that he place his hand on his knee, then he says *Salām* to his brother; the one to his right, and the one to his left?” (*Ṣaḥīḥ*)

1000. Zuhair narrated Al-A‘mash from Al-Musayyab bin Rāfi‘, from Tamīm Aṭ-Ṭā‘ī, from Jābir bin Samurah, who said: “The Messenger of Allāh ﷺ entered upon us while the people were raising their hands” — Zuhair said: “I think he mentioned that this was during the prayer.” — “so he (the Prophet ﷺ) said: ‘Why do I see you raising your hands as if they are tails of agitated horses? Be peaceful in your prayer.’” (*Ṣaḥīḥ*)

أَحَدُنَا أَشَارَ بِيَدِهِ مِنْ عَنِ يَمِينِهِ وَمِنْ عَنِ يَسَارِهِ، فَلَمَّا صَلَّى قَالَ: «مَا بَالُ أَحَدِكُمْ يُرْمِي بِيَدِهِ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمُسٍ، إِنَّمَا يَكْفِي أَحَدَكُمْ - أَوْ أَلَا يَكْفِي أَحَدَكُمْ أَنْ يَقُولَ هَكَذَا - وَأَشَارَ بِأَصْبَعِهِ - يُسَلِّمُ عَلَيَّ أَحِبِّهِ مِنْ عَنِ يَمِينِهِ وَمِنْ عَنِ شِمَالِهِ».

٩٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا أَبُو نُعَيْمٍ عَنْ مِشْعَرٍ بِإِسْنَادِهِ وَمَعْنَاهُ قَالَ: «أَمَا يَكْفِي أَحَدَكُمْ - أَوْ أَحَدَهُمْ - أَنْ يَضَعَ يَدَهُ عَلَيَّ فَخِذِهِ ثُمَّ يُسَلِّمُ عَلَيَّ أَحِبِّهِ مِنْ عَنِ يَمِينِهِ وَمِنْ عَنِ شِمَالِهِ».

تخریج: [صحيح] انظر الحديث السابق.

١٠٠٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْقَيْلِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ الْمُسَيْبِ بْنِ رَافِعٍ، عَنْ تَمِيمِ الطَّائِبِيِّ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَالنَّاسُ رَافِعُو أَيْدِيهِمْ - قَالَ زُهَيْرٌ: أَرَأَاهُ قَالَ: فِي الصَّلَاةِ - فَقَالَ: «مَا لِي أَرَأَاهُمْ رَافِعِي أَيْدِيكُمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمُسٍ اسْكُتُوا فِي الصَّلَاةِ».

تخریج: [صحيح] تقدم، ح: ٦٦١.

[1] See the following narration.

Comments:

See number 912 where another, similar version preceded.

Chapter 184,185. Responding To The *Imām*

(المعجم ١٨٤، ١٨٥) - بَابُ الرَّدِّ عَلَى

الإمام (التحفة ١٩١)

1001. It was reported from Qatādah, from Al-Ḥasan, from Samurah, that he said: “The Prophet ﷺ commanded us to respond to the *Imām*, and to love each other, and to give *Salām* to one another.” (*Ḍaʿīf*)

١٠٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ أَبُو الْجَمَاهِرِ: حَدَّثَنَا سَعِيدُ بْنُ بَشِيرٍ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ قَالَ: أَمَرَنَا النَّبِيُّ ﷺ أَنْ نُرَدِّ عَلَى الْإِمَامِ، وَأَنْ نَتَحَابَّ، وَأَنْ يُسَلِّمَ بَعْضُنَا عَلَى بَعْضٍ.

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، إقامة الصلوات، باب رد السلام على الإمام، ح: ٩٢١ من حديث قتادة به ولم أجد تصريح سماعه وتقدم، ح: ٢٩ ومع ذلك صححه الحاكم: ١/ ٢٧٠ ووافقه الذهبي.

Chapter (...) The *Takbīr* After The *Ṣalāt*

(المعجم ...) - بَابُ التَّكْبِيرِ بَعْدَ

الصَّلَاةِ (التحفة ١٩٢)

1002. Ibn ‘Abbās said: “The ending of the prayer of the Messenger of Allāh ﷺ would be known by the *Takbīr*.” (*Ṣaḥīḥ*)

١٠٠٢ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ أَخْبَرَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ أَبِي مَعْبُدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ يُعْلَمُ انْقِضَاءُ صَلَاةِ رَسُولِ اللَّهِ ﷺ بِالتَّكْبِيرِ.

تخريج: أخرجه البخاري، الأذان، باب الذكر بعد الصلاة، ح: ٨٤٢ ومسلم، المساجد، باب الذكر بعد الصلاة، ح: ٥٨٣ من حديث سفیان بن عيينة به.

1003. (There is another chain) that Ibn ‘Abbās narrated: “People would, at the time of the Messenger of Allāh ﷺ, raise their voices with the *Dhikr* (statements of remembrance) after completing the obligatory prayers.” And Ibn ‘Abbās said: “I would know when they finished by that, and could hear it.” (*Ṣaḥīḥ*)

١٠٠٣ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى الْبَلْخِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنِي ابْنُ جُرَيْجٍ: أَخْبَرَنَا عَمْرُو بْنُ دِينَارٍ أَنَّ أَبَا مَعْبُدٍ مَوْلَى ابْنِ عَبَّاسٍ أَخْبَرَهُ أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ رَفَعَ الصَّوْتِ لِلذِّكْرِ حِينَ يَنْصَرِفُ النَّاسُ مِنَ الْمَكْتُوبَةِ كَانَ ذَلِكَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، وَأَنَّ ابْنَ عَبَّاسٍ قَالَ: كُنْتُ أَعْلَمُ إِذَا انْصَرَفُوا بِذَلِكَ وَأَسْمَعُهُ.

تخريج: متفق عليه، انظر الحديث السابق، وهو في مصنف عبدالرزاق، ح: ٣٢٢٥ ومن طريقه رواه مسلم، ح: ٥٨٣.

Chapter 185,196. Shortening The *Taslīm*^[1]

1004. It was reported from Qurrah bin ‘Abdur-Raḥmān, from Az-Zuhri, from Abū Salamah, from Abū Hurairah, that he said: “The Messenger of Allāh ﷺ said: “Shortening the *Salām* is a *Sunnah*.” (*Da‘īf*)

‘Eisā said:^[2] “Ibn Al-Mubārak prohibited me from narrating this *Hadīth* in *Marfū’* form.”

Abū Dāwud said: I heard Abū ‘Umair ‘Eisā bin Yūnus Al-Fākhūrī Ar-Ramlī say: “When Al-Firyābī returned from Makkah, he stopped narrating this *Hadīth* in *Marfū’* form.”

And he said:^[3] Aḥmad bin Ḥanbal prohibited him from narrating it in *Marfū’* form.

(المعجم ١٨٥، ١٨٦) - بَابُ حَذْفِ

السَّلَامِ (التحفة ١٩٣)

١٠٠٤ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا أَبُو يُونُسَ الْفِرْيَابِيُّ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ قُرَّةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «حَذْفُ السَّلَامِ سُنَّةٌ».

قال عيسى: نهاني ابنُ المبارك عن رفعِ هذا الحديثِ.

قال أبو داود: سمعتُ أبا عمير عيسى بنَ يونسَ الفأخوريَّ الرَّمليَّ قال: لَمَّا رَجَعَ الْفِرْيَابِيُّ مِنْ مَكَّةَ تَرَكَ رَفَعَ هَذَا الْحَدِيثِ وَقَالَ: نَهَاهُ أَحْمَدُ بْنُ حَنْبَلٍ عَنِ رَفْعِهِ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الصلاة، باب ما جاء أن حذف السلام سنة، ح: ٢٩٧ من حديث الأوزاعي به وقال: "حسن صحيح" وهو في المسند: ٥٣٢/٢ وصححه ابن خزيمة، ح: ٧٣٤ والحاكم على شرط مسلم: ٢٣١/١ ووافقه الذهبي * الزهري تقدم: ٧٨٥ ولم أجد تصريح سماعه.

Comments:

Meaning that the *Salām* should not be said in a drawn-out voice but in a normal way.

[1] *Ḥadhf*: Shortening, or curtailing, meaning, not to elongate the pronunciation of it with ones voice. See *At-Tirmidhī*, no. 297 where Ibn Al-Mubārak said this, and *An-Nihāyah*.

[2] That is ‘Eisā bin Yūnus, whom he mentions after this.

[3] According to Al-‘Azīmābādī (*‘Awn Al-Ma‘būd*), the meaning is Aḥmad prohibited Abū Dāwud from narrating it like that. So he considered this statement to be from one of those who reported this book. Aḥmad — from whom Abū Dāwud heard this narration — included it, with the same chain and wording, in his *Musnad* (2:532).

Chapter 286,287. If One Breaks *Wuḍū'* During Prayer, He Must Start From The Beginning

1005. 'Alī bin Ṭalq reported that the Messenger of Allāh ﷺ said: "If one of you silently passes wind in the prayer, let him leave, perform the *Wuḍū'*, and repeat his prayer." (*Hasan*)

(المعجم ١٨٦، ١٨٧) بَابُ: إِذَا أَحَدُتْ فِي صَلَاتِهِ يَسْتَقْبِلُ (التحفة ١٩٤)

١٠٠٥ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ بْنُ عَبْدِ الْحَمِيدِ عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ عِيْسَى بْنِ حِطَّانَ، عَنْ مُسْلِمِ بْنِ سَلَامٍ، عَنْ عَلِيِّ بْنِ طَلْحٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا فَسَأَ أَحَدُكُمْ فِي الصَّلَاةِ فَلْيَنْصِرْفْ، فَلْيَتَوَضَّأْ وَلْيُعِدْ صَلَاتَهُ».

تخريج: [حسن] تقدم: ٢٠٥ أخرجه البيهقي: ٢/٢٥٥ من حديث أبي داود به.

Comments:

Breaking wind, be it audible or inaudible, invalidates *Wuḍū'*.

Chapter 187,188. A Person Praying Voluntary Prayers In the Same Place That He Prayed The Obligatory Prayer

1006. Abū Hurairah reported that the Messenger of Allāh ﷺ said: "Are you not capable?" — he said, from 'Abdul-Wārith (one of the narrators): "of moving forward, or backward, or to your right or left" — and Ḥammād (one of the narrators) added in his narration: "for the prayer?" — meaning for the voluntary prayer.^[1] (*Ḍa'if*)

(المعجم ١٨٧، ١٨٨) بَابُ: فِي الرَّجُلِ يَنْطَوِّعُ فِي مَكَانِهِ الَّذِي صَلَّى فِيهِ الْمَكْتُوبَةَ (التحفة ١٩٥)

١٠٠٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَّادٌ وَعَبْدُ الْوَارِثِ عَنْ لَيْثٍ، عَنْ الْحَجَّاجِ بْنِ عُبَيْدٍ، عَنْ إِبْرَاهِيمَ بْنِ إِسْمَاعِيلَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيَعِجْرُ أَحَدُكُمْ - قَالَ عَنْ عَبْدِ الْوَارِثِ -: أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ أَوْ عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ». - زَادَ فِي حَدِيثِ حَمَّادٍ -: «فِي الصَّلَاةِ» يَعْنِي فِي السُّبْحَةِ.

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في صلاة النافلة حيث تصلى المكتوبة، ح: ١٤٢٧ من حديث ليث بن أبي سليم به وذكر البخاري أن رقع هذا الحديث غير صحيح انظر، ح: ٨٤٨ وقال الحافظ: "ليث بن أبي سليم ضعيف الحفظ وقال أبو حاتم: إبراهيم مجهول" (تغليق التعليق: ٢/٣٣٧).

[1] Abū Dāwūd narrated this from Musad-dad, who narrated it from both Ḥammad bin Zaid and 'Abdul-Wārith.

Comments:

See numbers 616 and 1129.

1007. Al-Azraq bin Qais reported: “An *Imām* with the *Kunyah* of Abū Rimthah led us in prayer then he said: ‘I prayed this prayer — or a prayer similar to it — with the Prophet ﷺ.’ He said: ‘And Abū Bakr and ‘Umar would stand in the front row towards his right. There was a man (among us) who had caught the first *Takbīr* of the prayer. So the Prophet of Allāh ﷺ prayed the prayer, and said the *Taslīm* to his right and left, and we could see the whiteness of his cheeks. Then he turned (around) just as Abū Rimthah’ — meaning himself — did. The man who had caught the first *Takbīr* stood up to pray voluntary prayers, but ‘Umar rushed at him, grabbed him by the shoulders, and shook him. Then he said: “Sit down, for the only reason that the People of the Book perished was due to the fact that their was no separation between their prayers.” The Prophet ﷺ raised his eyes (towards them) and said: “Allāh has corrected (him) through you, O son of *Khatṭāb*.”

(١٠٠٧)

Abū Dāwud said: (Some narrators mentioned the *Kunyah* as Abū Urayyah instead of Abū Rimthah.

١٠٠٧ - حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ: حَدَّثَنَا أَشْعَثُ بْنُ شُعْبَةَ عَنِ الْمِنْهَالِ بْنِ خَلِيفَةَ، عَنِ الْأَزْرَقِ بْنِ قَيْسٍ قَالَ: صَلَّى بِنَا إِمَامًا لَنَا يُكْنَى أَبُو رِمْتَةَ فَقَالَ: صَلَّىْتُ هَذِهِ الصَّلَاةَ - أَوْ مِثْلَ هَذِهِ الصَّلَاةَ - مَعَ النَّبِيِّ ﷺ. قَالَ: وَكَانَ أَبُو بَكْرٍ وَعُمَرُ يَقُومَانِ فِي الصَّفِّ الْمُقَدِّمِ عَنِ يَمِينِهِ وَكَانَ رَجُلٌ قَدْ شَهِدَ التَّكْبِيرَةَ الْأُولَى مِنَ الصَّلَاةِ، فَصَلَّى نَبِيُّ اللَّهِ ﷺ ثُمَّ سَلَّمَ عَنِ يَمِينِهِ وَعَنْ يَسَارِهِ حَتَّى رَأَيْنَا بَيَاضَ خَدَيْهِ، ثُمَّ انْفَتَلَ كَانْفِتَالِ أَبِي رِمْتَةَ يَعْنِي نَفْسَهُ، فَقَامَ الرَّجُلُ الَّذِي أَدْرَكَ مَعَهُ التَّكْبِيرَةَ الْأُولَى مِنَ الصَّلَاةِ يُشْفَعُ، فَوَثَبَ إِلَيْهِ عُمَرُ فَأَخَذَ بِمَنْكِبَيْهِ فَهَزَّهُ ثُمَّ قَالَ: اجْلِسْ فَإِنَّهُ لَمْ يَهْلِكْ أَهْلُ الْكِتَابِ إِلَّا أَنَّهُمْ لَمْ يَكُنْ بَيْنَ صَلَوَاتِهِمْ فَضْلٌ! فَرَفَعَ النَّبِيُّ ﷺ بَصْرَهُ فَقَالَ: «أَصَابَ اللَّهُ بِكَ يَا ابْنَ الْخَطَّابِ». قَالَ أَبُو دَاوُدَ: وَقَدْ قِيلَ أَبُو أُمَيَّةَ مَكَانَ أَبِي رِمْتَةَ.

تخريج: [سناده ضعيف] أخرجه البيهقي: ١٩٠/٢ من حديث أبي داود به وصححه الحد
على شرط مسلم: ٢٧٠/١ * وقال الذهبي: "المنهال ضعفه ابن معين وأشعث فيه لين والحد
منكر".

Chapter 188,189. (Prostrating For) Forgetfulness After Two Prostrations (*Rak'ahs*)^[1]

1008. It was reported from Ayyūb, from Muḥammad, from Abū Hurairah that he said: “The Messenger of Allāh ﷺ led us in one of the two afternoon prayers, (either) *Zuhr* or *‘Asr*, and he only prayed two *Rak'ahs*, and said the *Taslim*. Then he went to a piece of wood in the front of the *Masjid*, and placed his hands on it — one on top of the other. Anger could be seen on his face. Those who would usually leave the prayer quickly left saying: ‘The prayer has been shortened! The prayer has been shortened!’ Abū Bakr and ‘Umar were present among the people, but they were hesitant in addressing him, out of respect for him. A person whom the Messenger of Allāh ﷺ had nicknamed *Dhul-Yadain* (‘The one who possesses two hands’) stood up and said: ‘O Messenger of Allāh! Have you forgotten, or has the prayer been shortened?’ The Messenger of Allāh ﷺ replied: ‘I have neither forgotten, nor has the prayer been shortened.’ So he said: ‘Rather, you have forgotten O Messenger of Allāh!’ The Messenger of Allāh ﷺ turned to face the people, and said: ‘Has *Dhul-Yadain* spoken the truth?’ They motioned to him: ‘Yes.’ So

(المعجم ١٨٨، ١٨٩) - بَابُ السَّهْوِ فِي السَّجْدَتَيْنِ (التحفة ١٩٦)

١٠٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: صَلَّى بِنَا رَسُولَ اللَّهِ ﷺ إِحْدَى صَلَاتِي الْعِشِيِّ الظُّهَرَ أَوْ الْعَصْرَ. قَالَ: فَصَلَّى بِنَا رَكْعَتَيْنِ ثُمَّ سَلَّمَ ثُمَّ قَامَ إِلَى حَشِيَّةٍ فِي مُقَدِّمِ الْمَسْجِدِ فَوَضَعَ يَدَيْهِ عَلَيْهَا، إِحْدَاهُمَا عَلَى الْأُخْرَى، يُعْرِفُ فِي وَجْهِهِ الْغَضَبَ، ثُمَّ خَرَجَ سَرْعَانَ النَّاسِ وَهُمْ يَقُولُونَ: قُصِرَتِ الصَّلَاةُ، قُصِرَتِ الصَّلَاةُ، وَفِي النَّاسِ أَبُو بَكْرٍ وَعُمَرُ، فَهَابَاهُ أَنْ يُكَلِّمَاهُ، فَقَامَ رَجُلٌ كَانَ رَسُولَ اللَّهِ ﷺ يُسَمِّيهِ ذَا الْيَدَيْنِ، فَقَالَ: يَا رَسُولَ اللَّهِ! أَنْسَيْتَ أَمْ قُصِرَتِ الصَّلَاةُ؟ قَالَ: «لَمْ أَنْسَ وَلَمْ تُقْصِرِ الصَّلَاةُ». قَالَ: بَلْ نَسَيْتَ يَا رَسُولَ اللَّهِ! فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ عَلَى الْقَوْمِ فَقَالَ: «أَصَدَقَ ذُو الْيَدَيْنِ؟» فَأَوْمَأُوا أَي نَعَمْ. فَرَجَعَ رَسُولُ اللَّهِ ﷺ إِلَى مَقَامِهِ فَصَلَّى الرَّكْعَتَيْنِ الْبَاقِيَتَيْنِ ثُمَّ سَلَّمَ ثُمَّ كَبَّرَ وَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ وَكَبَّرَ وَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ وَكَبَّرَ. قَالَ: فَاقْبَلْ لِمُحَمَّدٍ: سَلَّمَ فِي السَّهْوِ؟ فَقَالَ: لَمْ أَحْفَظْهُ مِنْ أَبِي هُرَيْرَةَ. وَلَكِنْ نَبَّئْتُ أَنَّ عِمْرَانَ بْنَ حُصَيْنٍ قَالَ: ثُمَّ سَلَّمَ.

[1] The meaning of two prostrations in the chapter heading is after two sets of prostrations, or, after having prayed two *Rak'ahs* of the prayer.

the Messenger of Allāh ﷺ returned to his place, and prayed the remaining two *Rak'ahs*, and then said the *Taslīm*. Then he said the *Takbīr* and went into prostration like he usually did, or even longer. Then he raised (his head) and said the *Takbīr*. Then he said the *Takbīr* and prostrated as he usually did, or even longer, then he raised (his head) and said the *Takbīr*.” (*Ṣaḥīḥ*)

He said:^[1] “It was said to Muḥammad: ‘Did he say the *Taslīm* in the (prostration) of forgetfulness?’ He responded: ‘I do not remember this from Abū Hurairah, but I was told that ‘Imrān bin Ḥuṣain said: “Then he said the *Taslīm*.”’

تخریج: أخرجه مسلم، المساجد، باب السهو في الصلاة والسجود له، ح: ٥٧٣ من حديث حماد بن زيد به.

Comments:

1. Only a few times did the Messenger of Allāh ﷺ, forget. By it, Allāh facilitated clarification, practically, of the proper actions in such case.
2. More than one error during a prayer does not require additional prostrations. One set of prostrations for forgetfulness is enough.

1009. (There is another chain) from Ayyūb, from Muḥammad, with his chain — and the (previous) narration of Ḥammād is more complete — he said: “Then the Messenger of Allāh ﷺ prayed...” and he did not say: ‘...led us in prayer,’ nor did he say, ‘...they motioned.’ Instead, he said: “They said: ‘Yes.’” And he said: “Then he raised (his head),” but he did not

١٠٠٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ أَبِي يُوَيْبٍ، عَنْ مُحَمَّدٍ بِإِسْنَادِهِ - وَحَدِيثُ حَمَادٍ أَتَمُّ - قَالَ: ثُمَّ صَلَّى رَسُولُ اللَّهِ ﷺ لَمْ يَقُلْ: بِنَا وَلَمْ يَقُلْ: فَأَوْمَرُوا. قَالَ: فَقَالَ النَّاسُ نَعَمْ. قَالَ: ثُمَّ رَفَعَ وَلَمْ يَقُلْ وَكَبَّرَ ثُمَّ كَبَّرَ وَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ ثُمَّ رَفَعَ، وَتَمَّ حَدِيثُهُ لَمْ يَذْكُرْ مَا بَعْدَهُ

[1] That is Ayyūb, and Muḥammad, of whom he is speaking, and who narrated it to him, is Muḥammad bin Sīrīn.

say: “And he said the *Takbīr*, then he said the *Takbīr*, and went into prostration like he usually would, or even longer. Then he raised (his head)...” and he completed the *Hadīth*, without mentioning the last part. And no one mentioned that they motioned, except for one Hammad bin Zaid. (*Saḥīh*)

Abū Dāwud said: All those who narrated this *Hadīth* did not mention: “Then he said the *Takbīr*,”^[1] nor did they mention: “Then he returned (to his place)...”

تخريج: أخرجه البخاري، الأذان، باب: هل يأخذ الإمام - إذا شك - بقول الناس؟، ح: ٧١٤ عن عبدالله بن مسلمة القعنبي به وهو في الموطأ (بحي): ٩٣/١ (والقعنبي ص: ١٦٩ مطولاً).

Comments:

These different narrations have different wordings. Anyhow, these are reconcilable, that is, some responded verbally while others did by sign. *Takbīrs* shall be said, both while prostrating and lifting up one's head after prostrating, according to authentic narrations.

1010. (There is another chain) from Salamah, meaning Ibn 'Alqamah, from Muḥammad, from Abū Hurairah, who said: “Allāh's Messenger ﷺ lead us in prayer...” mentioning the meaning of the all of the narration of Ḥammād, up to its end (as no. 1008). Then he said: “I was informed that 'Imrān bin Ḥuṣayn said: ‘Then he said the *Taslīm*.’” He said: “I said: ‘Did (he say) the *Tashah-hud*?’” He replied: “I have not heard anything about the *Tashah-hud*, but I like that he does say it.”

And he did not mention that he

وَلَمْ يَذْكُرْ فَأَوْمُوا إِلَّا حَمَادُ بْنُ زَيْدٍ.
قَالَ أَبُو دَاوُدَ: وَكُلُّ مَنْ رَوَى هَذَا
الْحَدِيثَ لَمْ يَقُلْ: فَكَبَّرَ وَلَا ذَكَرَ: رَجَعَ.

١٠١٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرٌ يَعْنِي
ابْنَ الْمُفَضَّلِ: حَدَّثَنَا سَلَمَةُ يَعْنِي ابْنَ عَلْقَمَةَ،
عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: صَلَّى بِنَا
رَسُولَ اللَّهِ ﷺ بِمَعْنَى حَمَادٍ كُلَّهُ إِلَى آخِرِ
قَوْلِهِ: نُبِّئْتُ أَنَّ عِمْرَانَ بْنَ حُصَيْنٍ قَالَ: ثُمَّ
سَلَّمَ، قَالَ: قُلْتُ: فَالتَّشَهُدُ؟ قَالَ: لَمْ أَسْمَعْ
فِي التَّشَهُدِ وَأَحَبُّ إِلَيَّ أَنْ يَتَّشَهُدَ، وَلَمْ يَذْكُرْ
كَانَ يُسَمِّيهِ ذَا الْيَدَيْنِ، وَلَا ذَكَرَ: فَأَوْمُوا،
وَلَا ذَكَرَ: الْعَصَبَ وَحَدِيثَ حَمَادٍ عَنْ أَيُّوبَ
أَتَمُّ.

[1] Meaning, twice at the beginning, as is found in the narration of Ḥammād which the author discusses after no. 1011.

had been called *Dhul-Yadain*, nor was it mentioned that they motioned. The Prophet's ﷺ anger was also not mentioned. And the narration of Ḥammad from Ayyūb is more complete. (*Ṣaḥīh*)

تخريج: [صحيح] أخرجه ابن خزيمة، ح: ١٠٣٥ من حديث بشر بن المفضل به وعلقه البخاري، ح: ١٢٢٨ مختصراً.

1011. (There is another chain) from Ḥammād from Ayyūb, and Hishām and Yaḥyā bin ‘Atīq, and Ibn ‘Awn, from Muḥammad, from Abū Hurairah, from the Prophet ﷺ, narrating the story of *Dhul-Yadain* (similar to no. 1008), that: “He said the *Takbīr* and prostrated.” And Hishām, meaning Ibn Hassān said: “He said the *Takbīr*, then he said the *Takbīr* and prostrated.” (*Ṣaḥīh*)

Abū Dāwud said: This *Hadīth* was also reported from Ḥabīb bin Ash-Shahīd, and Ḥumaid, and Yūnus, and ‘Āsim Al-Aḥwal, from Muḥammad, from Abū Hurairah. None of them mentioned what Ḥammād bin Zaid did from Hishām, that: “He said the *Takbīr*, then said the *Takbīr*, and prostrated.” Ḥammād bin Salamah and Abū Bakr bin ‘Ayyāsh also reported this *Hadīth* from Hishām, and they did not mention this from him as Ḥammād bin Zaid did — that “He said the *Takbīr*, then said the *Takbīr*.”

تخريج: أخرجه البخاري، الصلاة، باب تشييك الأصابع في المسجد وغيره، ح: ٤٨٢ من حديث ابن عون به * حديث هشام بن حسان: "كبر ثم كبر وسجد" ضعيف لعدم تصريح سماعه لأنه كان يدللس.

Comments:

In case, one performs the prostrations for forgetfulness after the *Taslīm*, no

١٠١١ - حَدَّثَنَا عَلِيُّ بْنُ نَصْرِ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ وَهَشَامٍ وَيَحْيَى بْنِ عَتِيقٍ وَابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ فِي قِصَّةِ ذِي الْيَدَيْنِ أَنَّهُ كَبَّرَ وَسَجَدَ، وَقَالَ هَشَامٌ يَعْنِي ابْنَ حَسَّانٍ: كَبَّرَ ثُمَّ كَبَّرَ وَسَجَدَ.

قَالَ أَبُو دَاوُدَ: رَوَى هَذَا الْحَدِيثَ أَيْضًا حَبِيبُ بْنُ الشَّهِيدِ وَحُمَيْدٌ وَيُونُسُ وَعَاصِمٌ الْأَخْوَلُ عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، لَمْ يَذْكُرْ أَحَدٌ مِنْهُمْ مَا ذَكَرَ حَمَّادُ بْنُ زَيْدٍ عَنْ هَشَامٍ أَنَّهُ كَبَّرَ ثُمَّ كَبَّرَ وَسَجَدَ. وَرَوَى حَمَّادُ ابْنُ سَلَمَةَ وَأَبُو بَكْرِ بْنُ عَيَّاشٍ هَذَا الْحَدِيثَ عَنْ هَشَامٍ، لَمْ يَذْكُرَا عَنْهُ هَذَا الَّذِي ذَكَرَهُ حَمَّادُ بْنُ زَيْدٍ: أَنَّهُ كَبَّرَ ثُمَّ كَبَّرَ.

additional *Takbīrat Al-Ihrām* is required. One *Takbīr* before the first prostration is enough. This narration mentions an additional opening *Takbīr* but this is *Shādh*.

1012. (There is another chain) from Az-Zuhrī, from Sa'eed bin Al-Musayyab and Abū Salamah, and 'Ubaidullah bin 'Abdullāh, from Abū Hurairah, with this narration (similar to no. 1008). He said: "And he did not prostrate the prostrations of forgetfulness until Allāh had made him certain about it."^[1] (*Ḍa'īf*)

١٠١٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنِ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ وَعُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ أَبِي هُرَيْرَةَ بِهَذِهِ الْقِصَّةِ قَالَ: وَلَمْ يَسْجُدْ سَجْدَتِي السَّهُوِ حَتَّى يَقْنَهُ اللَّهُ ذَلِكَ.

تخریج: [إسناده ضعيف] وأخرجه ابن خزيمة، ح: ١٠٤٠ عن محمد بن يحيى الذهلي به * محمد بن كثير الصنعاني ضعيف: ضعفه الجمهور.

1013. (There is another chain) from Ṣāliḥ, from Ibn Shihāb, that Abū Bakr bin Sulaimān bin Abī Ḥaṭhmah informed him that this narration was conveyed to him from Allāh's Messenger ﷺ, he said: "And he did not prostrate the two prostrations that are performed due to doubt until the people informed him."

Ibn Shihāb said: "And Sa'eed bin Al-Musayyab informed me of this narration from Abū Hurairah." He said: "And Abū Salamah bin 'Abdur-Raḥman, Abū Bakr bin Al-Ḥārith bin Hishām, and 'Ubaidullah bin 'Abdullāh informed me."
(*Saḥīḥ*)

Abū Dāwud said: Yaḥyā bin Abī Kathīr and 'Imrān bin Abī Anas reported it from Abū Salamah bin 'Abdur-Raḥmān and Al-'Alā' bin

١٠١٣ - حَدَّثَنَا حَجَّاجُ بْنُ أَبِي يَعْقُوبَ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنِ صَالِحٍ، عَنِ ابْنِ شِهَابٍ أَنَّ أَبَا بَكْرٍ بْنَ سُلَيْمَانَ بْنَ أَبِي حَنْمَةَ أَخْبَرَهُ أَنَّهُ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ ﷺ، بِهَذَا الْخَبْرِ قَالَ: وَلَمْ يَسْجُدِ السَّجْدَتَيْنِ اللَّتَيْنِ تُسْجَدَانِ إِذَا شَكَّ حَتَّى لِقَاهُ النَّاسُ.

قال ابن شهاب: وأخبرني بهذا الخبر سعيد بن المسيب عن أبي هريرة قال: وأخبرني أبو سلمة بن عبد الرحمن وأبو بكر ابن الحارث بن هشام وعبيد الله بن عبد الله. قال أبو داود: رواه يحيى بن أبي كثير وعمران بن أبي أنس، عن أبي سلمة بن عبد الرحمن والعلاء بن عبد الرحمن، عن أبيه، جميعاً عن أبي هريرة بهذه القصة، ولم

[1] Meaning, about the fact that he had said the *Taslim* after two *Rak'ahs*.

‘Abdur-Rahmān, from his father — all of them from Abū Hurairah — with this narration, and he did not mention that he prostrated two prostrations.

Abū Dāwud said: Az-Zubaidī reported it from Az-Zuhri, from Abū Bakr bin Sulaimān bin Abī Ḥathmah, from the Prophet ﷺ, and in it he said: “And he did not perform the prostrations for forgetfulness.”

يَذْكُرُ أَنَّهُ سَجَدَ السَّجْدَتَيْنِ .

قَالَ أَبُو دَاوُدَ: وَرَوَاهُ الزُّبَيْدِيُّ عَنِ الرَّهْرِيِّ، عَنْ أَبِي بَكْرٍ بْنِ سُلَيْمَانَ بْنِ أَبِي حُثْمَةَ عَنِ النَّبِيِّ ﷺ قَالَ فِيهِ: وَلَمْ يَسْجُدْ سَجْدَتَيِ السَّهْوِ .

تخريج: [صحيح] أخرجه النسائي، السهوي، باب ما يفعل من سلم من ركعتين ناسياً وتكلم، ح: ١٢٣٢ من حديث يعقوب بن إبراهيم به وصححه ابن خزيمة، ح: ١٠٤٣.

1014. (There is another chain) from Shu’bah from Sa’d bin Ibrāhīm, that he heard Abū Salamah bin ‘Abdur-Rahmān, from Abū Hurairah that the Prophet ﷺ prayed *Zuhr*, and said the *Taslim* after two *Rak’ahs*. It was said to him: “Has the prayer been shortened?” So he prayed two *Rak’ahs*, then prostrated twice. (*Sahīh*)

١٠١٤ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، سَمِعَ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ فَسَلَّمَ فِي الرُّكْعَتَيْنِ، فَقِيلَ لَهُ: نَقَصَتِ الصَّلَاةُ؟ فَصَلَّى رَكْعَتَيْنِ ثُمَّ سَجَدَ سَجْدَتَيْنِ .

تخريج: أخرجه البخاري، الأذاني، باب: هل يأخذ الإمام - إذا شك - بقول الناس، ح: ٧١٥ من حديث شعبة به.

1015. (There is another chain) from Sa’eed bin Abī Sa’eed Al-Maqburi, from Abū Hurairah, that the Prophet ﷺ turned away after praying two *Rak’ahs* of an obligatory prayer. A man asked him: “Has the prayer been shortened, O Messenger of Allāh, or have you forgotten?” He replied: “I have done neither of these!” But the people said: “You have done so, O Messenger of Allāh.” So he prayed two more *Rak’ahs*, then left

١٠١٥ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَسَدٍ: أَخْبَرَنَا شَبَابَةُ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ انْصَرَفَ مِنَ الرُّكْعَتَيْنِ مِنْ صَلَاةِ الْمَكْتُوبَةِ فَقَالَ لَهُ رَجُلٌ: أَقْصَرْتَ الصَّلَاةَ يَا رَسُولَ اللَّهِ! أَمْ نَسِيتَ؟ قَالَ: «كُلُّ ذَلِكَ لَمْ أَفْعَلْ». فَقَالَ النَّاسُ: قَدْ فَعَلْتَ ذَلِكَ يَا رَسُولَ اللَّهِ! فَرَكَعَ رَكْعَتَيْنِ أُخْرَيْنِ، ثُمَّ انْصَرَفَ وَلَمْ

without prostrating the two prostrations of forgetfulness.

(*Sahih*)

Abū Dāwud said: This narration was reported by Dāwud bin Al-Ḥuşain from Abī Sufyān the freed slave of Ibn Abī Aḥmad, from Abū Hurairah, from the Prophet ﷺ. He said: "Then he prostrated two prostrations while he was sitting, after the *Taslīm*."

تخريج: [إسناده صحيح] حديث داود بن الحصين: رواه مالك: ٩٤/١ ومن طريقه أخرجه مسلم، ح: ٥٧٣.

1016. (There is another chain) from Ḍamḍam bin Jauws Al-Hiffānī, (who said): "Abū Hurairah narrated to me" for this narration. He said: "Then he prostrated the two prostrations of forgetfulness after he had said the *Taslīm*." (*Hasan*)

تخريج: [إسناده حسن] أخرجه النسائي، السهو، باب السلام بعد سجدي السهو، ح: ١٣٣١ من حديث عكرمة بن عمار به وصرح بالسماع.

1017. (There is another chain from) Nāfi', from Ibn 'Umar who said: "The Messenger of Allāh ﷺ once led us in prayer, and said the *Taslīm* after two *Rak'ahs*..." So he mentioned similar to the narration of Ibn Sīrīn from Abū Hurairah (no. 1008). He said: "Then he said the *Taslīm*, and prostrated the prostrations of forgetfulness." (*Sahih*)

تخريج: [إسناده صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب: فيمن سلم من ثنتين أو ثلاث ساهياً، ح: ١٢١٣ من حديث أبي أسامة به.

Comments:

The foregoing narrations prove that the Messenger of Allāh ﷺ performed two prostrations after the *Salām*.

يَسْجُدُ سَجْدَتَيْ السَّهْوِ.

قَالَ أَبُو دَاوُدَ: رَوَاهُ دَاوُدُ بْنُ الْحُصَيْنِ عَنْ أَبِي سُفْيَانَ مَوْلَى ابْنِ أَبِي أَحْمَدَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِهذه الْقِصَّةِ قَالَ: ثُمَّ سَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ بَعْدَ التَّسْلِيمِ.

١٠١٦ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا عِكْرَمَةُ بْنُ عَمَّارٍ عَنْ ضَمْضَمِ بْنِ جَوْسِ الْهِفَّانِيِّ، حَدَّثَنِي أَبُو هُرَيْرَةَ بِهَذَا الْخَبَرِ قَالَ: ثُمَّ سَجَدَ سَجْدَتَيْ السَّهْوِ بَعْدَ مَا سَلَّمَ.

١٠١٧ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا صَلَّى أَحَدُكُمْ فَلْيَسْجُدْ سَجْدَتَيْنِ بَعْدَ مَا سَلَّمَ. حَدَّثَنَا أَبُو أُسَامَةَ، ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: أَخْبَرَنَا أَبُو أُسَامَةَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ فَلَسَّ فِي الرَّكْعَتَيْنِ، فَذَكَرَ نَحْوَ حَدِيثِ ابْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ قَالَ: ثُمَّ سَلَّمَ ثُمَّ سَجَدَ سَجْدَتَيْ السَّهْوِ.

1018. ‘Imrān bin Ḥuṣāin narrated: “The Messenger of Allāh ﷺ said the *Taslīm* after three *Rak’ah* of the *‘Aṣr* prayer, then he entered” — He said from Muslamah: “the apartment.”^[1] — “A man by the name of *Khīrbāq* — and he was one who had long hands — stood up and said: ‘Has the prayer been shortened O Messenger of Allāh?’ So he came out, his *Ridā* trailing behind him, in a state of anger, and said: ‘Has he told the truth?’ They replied: ‘Yes.’ So he prayed that *Rak’ah*, then said the *Taslīm*, then prostrated the two prostrations, then said the *Taslīm*.” (*Ṣaḥīḥ*)

١٠١٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ؛ ح: وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا مَسْلَمَةُ بْنُ مُحَمَّدٍ قَالَا: حَدَّثَنَا خَالِدُ الْحَدَّاءُ: حَدَّثَنَا أَبُو قِلَابَةَ عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: سَلَّمَ رَسُولُ اللَّهِ ﷺ فِي ثَلَاثِ رَكَعَاتٍ مِنَ الْعَصْرِ ثُمَّ دَخَلَ - قَالَ عَنْ مَسْلَمَةَ - الْحَجْرَ. فَقَامَ إِلَيْهِ رَجُلٌ يَقَالُ لَهُ الْخِرْبَاقُ كَانَ طَوِيلَ الْيَدَيْنِ فَقَالَ: أَفْصِرْتَ الصَّلَاةَ يَا رَسُولَ اللَّهِ؟ فَخَرَجَ مُغَضَّبًا يَجْرُ رِدَاءَهُ، فَقَالَ: «أَصْدَقَ؟» قَالُوا: نَعَمْ، فَصَلَّى تِلْكَ الرَّكْعَةَ ثُمَّ سَلَّمَ ثُمَّ سَجَدَ سَجْدَتَيْهَا ثُمَّ سَلَّمَ.

تخریج: أخرجه مسلم، المساجد، باب السهو في الصلاة والسجود له، ح: ٥٧٤ من حديث خالد الحداء به.

Comments:

1. There is proof in this *Hadīth* that forgetfulness occurred on more than one occasion, each case different from the other.
2. *Takbīrat Al-Ihrām* is said if one says the missing one, or more than one *Rak’ah*.

Chapter 189,190. If One Prays Five *Rak’ah*

(المعجم ١٨٩، ١٩٠) بَابُ: إِذَا صَلَّى خَمْسًا (التحفة ١٩٧)

1019. Al-Ḥakam reported from Ibrāhīm, from ‘Alqamah, from ‘Abdullāh (bin Mas’ūd) who said: “The Messenger of Allāh ﷺ once prayed five (*Rak’ahs*) for *Zuhr*. Someone asked: ‘Has there been an increase in the prayer?’ He said: ‘And what is the matter?’ He replied: ‘You prayed five (*Rak’ahs*).’

١٠١٩ - حَدَّثَنَا حَفْصُ بْنُ عَمْرٍو وَمُسْلِمُ ابْنُ إِبْرَاهِيمَ - الْمَعْنَى - قَالَ حَفْصٌ: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ الظُّهْرَ خَمْسًا، فَقِيلَ لَهُ: أَزِيدَ فِي الصَّلَاةِ؟ قَالَ: «وَمَا ذَاكَ؟» قَالَ صَلَّى خَمْسًا، فَسَجَدَ

^[1] That is Musad-dad, who narrated it to the author, saying that Maslamah narrated it with this additional word, as Musad-dad had heard the narration from more than one person.

So he prostrated twice after he had said the *Taslim*.” (*Ṣaḥīḥ*)

سَجَدَتَيْنِ بَعْدَ مَا سَلَّمَ.

تخريج: أخرجه البخاري، الصلاة، باب ما جاء في القبلة... إلخ، ح: ٤٠٤، ومسلم، المساجد، باب السهو في الصلاة والسجود له، ح: ٥٧٢/٩١ من حديث شعبة به.

Comments:

In those early times, the Law was still being revealed. It could not be final as long as the Messenger of Allāh ﷺ was alive since there was always the likelihood of a certain law to be abrogated, amended or altered. That is the reason the Companions kept quiet during the prayer. But, now, the situation is different. Now a worshiper, while following the *Imām*, should caution him and draw his attention, in case he errs or forgets.

1020. (There is another chain) from Manṣūr, from Ibrāhīm, from ‘Alqamah, who said: “ ‘Abdullāh said: ‘The Messenger of Allāh ﷺ’” Ibrāhīm said: “I do not know if he added or prayed too few” — “once prayed. When he said the *Taslim*, he was asked: “O Messenger of Allāh, has something new occurred regarding the prayer?” He said: “And what is the matter?” They replied: “You prayed in such a manner.” So he tucked in his foot, turned to face the *Qiblah*, and prostrated twice with them (the people), then said the *Taslim*. When he had finished, he turned around to face us, and said: “If anything had changed in the prayer, I would have informed you, but I am only human, and forget as they forget. So if I forget, remind me.” And he also said: “If one of you is in doubt (regarding how many *Rak’ahs* he has prayed) during the prayer, let him try to assume what is correct, and complete his prayer on it. Then let him say the *Taslim*, and prostrate twice.” (*Ṣaḥīḥ*)

١٠٢٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ مَثُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: قَالَ عَبْدُ اللَّهِ: صَلَّى رَسُولُ اللَّهِ ﷺ - قَالَ إِبْرَاهِيمُ: فَلَا أَدْرِي زَادَ أَمْ نَقَصَ - فَلَمَّا سَلَّمَ قِيلَ لَهُ: يَا رَسُولَ اللَّهِ! أَحَدَثَ فِي الصَّلَاةِ شَيْءٌ؟ قَالَ: «وَمَا ذَاكَ؟» قَالُوا: صَلَّيْتَ كَذَا وَكَذَا، فَتَنَى رِجْلَهُ وَاسْتَقْبَلَ الْقِبْلَةَ فَسَجَدَ [بِهِمْ] سَجَدَتَيْنِ ثُمَّ سَلَّمَ، فَلَمَّا انْقَلَبَ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ: «إِنَّهُ لَوْ حَدَثَ فِي الصَّلَاةِ شَيْءٌ أَنْبَأْتُكُمْ بِهِ، وَلَكِنْ إِنَّمَا أَنَا بَشَرٌ أَنْسَى كَمَا تَنْسَوْنَ، فَإِذَا نَسِيتُ فَذَكِّرُونِي». وَقَالَ: «إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلْيَتَحَرَّرْ الصَّوَابَ فَلْيُتِمِّمْ عَلَيْهِ ثُمَّ لِيُسَلِّمْ ثُمَّ لِيَسْجُدْ سَجَدَتَيْنِ».

تخریج: أخرجه البخاري، الصلاة، باب التوجه نحو القبلة حيث كان، ح: ٤٠١ ومسلم، أيضًا، ح: ٥٧٢ عن عثمان بن أبي شيبة به.

Comments:

1. A person should think over and try to remove his doubt and act upon what he is sure of.
2. Whatever the prayer, voluntary or obligatory, an error has to be rectified by means of prostrations of forgetfulness. And Allāh knows best.

1021. (There is another chain) from Al-A'mash from Ibrāhīm, from 'Alqamah, with this narration. He (ﷺ) said: "So if one of you forgets, let him prostrate twice." Then (the Prophet ﷺ) turned around, and prostrated twice. (*Ṣaḥīh*)

Abū Dāwud said: And Ḥuṣain reported it similar to the report of Al-A'mash.

١٠٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ بِهَذَا قَالَ: «فَإِذَا نَسِيَ أَحَدُكُمْ فَلْيَسْجُدْ سَجْدَتَيْنِ» ثُمَّ تَحَوَّلَ فَسَجَدَ سَجْدَتَيْنِ.
قَالَ أَبُو دَاوُدَ: رَوَاهُ حُصَيْنٌ نَحْوَ الْأَعْمَشِ.

تخریج: أخرجه مسلم، المساجد، باب السهو في الصلاة والسجود له، ح: ٥٧٢ من حديث إبراهيم النخعي به.

1022. (There is another chain) from Al-Ḥasan bin 'Ubaidullāh, from Ibrāhīm bin Suwaid, from 'Alqamah, who said: "Abdullāh said: 'The Messenger of Allāh ﷺ once led us in a prayer and prayed five (*Rak'ahs*). When he had turned around, the people started mumbling among themselves. So he asked them, "What is the matter?" They said: "O Messenger of Allāh, has the prayer been increased?" He said: "No." So they said: "But you have prayed five (*Rak'ahs*)!" So he turned around, prostrated twice, then said the *Taslīm*. Then he said: "I am only human — I forget as they forget." (*Ṣaḥīh*)

١٠٢٢ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: أَخْبَرَنَا جَرِيرٌ؛ ح: وَحَدَّثَنَا يُونُسُ بْنُ مُوسَى: حَدَّثَنَا جَرِيرٌ - وَهَذَا حَدِيثُ يُونُسَ - عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنِ إِبْرَاهِيمَ بْنِ سُوَيْدٍ، عَنْ عَلْقَمَةَ قَالَ: قَالَ عَبْدُ اللَّهِ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ خَمْسًا، فَلَمَّا انْفَتَلَ تَوَشَّوْشَ الْقَوْمُ بَيْنَهُمْ، فَقَالَ: «مَا شَأْنُكُمْ؟» قَالُوا: يَا رَسُولَ اللَّهِ! هَلْ زِيدَ فِي الصَّلَاةِ؟ قَالَ: «لَا»، قَالُوا: فَإِنَّكَ قَدْ صَلَّيْتَ خَمْسًا، فَأَنْفَتَلَ فَسَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ ثُمَّ قَالَ: «إِنَّمَا أَنَا بَشَرٌ أَنْسَى كَمَا تَنْسُونَ».

تخریج: أخرجه مسلم، ح: ۹۲/۵۷۲ من حديث الحسن بن عبيدالله به وانظر الحديث السابق.

1023. Mu'āwiyah bin Khudaij narrated that the Messenger of Allāh ﷺ once led them in prayer, and said the *Taslim* while one *Rak'ah* was still remaining. A person caught up to him (after he had left) and said: "You have forgotten one *Rak'ah* of the prayer." So he returned, entered the *Masjid*, and ordered Bilāl to call the *Iqāmah* for the prayer. He then led the people for one *Rak'ah*. So I informed the people about this. They asked me: "Do you know the man (who informed him)?" I said: "No, but if I see him (I should recognize him)." The man then passed by me, and I said: "This is the man!" They said: "This is Talḥah bin 'Ubaidullāh." (*Ṣaḥīḥ*)

۱۰۲۳ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ يَعْنِي ابْنَ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ أَنَّ سُؤَيْدَ بْنَ قَيْسٍ أَخْبَرَهُ عَنْ مُعَاوِيَةَ ابْنِ حَدَّاجٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى يَوْمًا فَسَلَّمَ وَقَدْ بَقِيََتْ مِنَ الصَّلَاةِ رَكْعَةٌ، فَأَذْرَكُهُ رَجُلٌ فَقَالَ: نَسِيتَ مِنَ الصَّلَاةِ رَكْعَةً، فَرَجَعَ فَدَخَلَ الْمَسْجِدَ وَأَمَرَ بِلَالًا فَأَقَامَ الصَّلَاةَ، فَصَلَّى لِلنَّاسِ رَكْعَةً، فَأَخْبَرْتُ بِذَلِكَ النَّاسَ، فَقَالُوا لِي: أَتَعْرِفُ الرَّجُلَ؟ قُلْتُ: لَا، إِلَّا أَنْ أَرَاهُ، فَمَرَّ بِي، فَقُلْتُ: هَذَا هُوَ، فَقَالُوا: هَذَا طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ.

تخریج: [إسناده صحيح] أخرجه النسائي، الأذان، باب الإقامة لمن نسي ركعة من الصلاة، ح: ۶۶۵ عن قتيبة به وصححه ابن خزيمة، ح: ۱۰۵۲.

Comments:

If the people have moved away and the error in prayer comes to their knowledge later, the *Iqāmah* should be called in order for people to line up in rows for prayer.

Chapter 190,191. Whoever Said that Doubt Should Be Ignored When One Is Confused Regarding (Whether He Has Prayed) Two Or Three *Rak'ah*

(المعجم ۱۹۰، ۱۹۱) باب: إِذَا شَكَّ فِي الثُّلُثَيْنِ وَالثَّلَاثِ مَنْ قَالَ: يُلْقِي الشَّكَّ (التحفة ۱۹۸)

1024. It was reported from Ibn 'Ajlān, from Zaid bin Aslam, from 'Aṭā' bin Yasār, from Abū Sa'eed Al-Khudrī, that he said that the Messenger of Allāh ﷺ said: "If one of you is doubtful in his prayer

۱۰۲۴ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو خَالِدٍ عَنْ ابْنِ عَجْلَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا شَكَّ

(regarding the number of *Rak'ahs* he has prayed), let him throw away the doubt, and build upon what is certain. Then, when he is certain that he has completed (the prayer), let him prostrate twice. So if his prayer had been complete, this (extra) *Rak'ah* will be counted as voluntary, and so will the two prostrations. And if his prayer had been deficient, then the *Rak'ah* will have made his prayer complete, and the two prostrations will infuriate (and humiliate) the *Shaitān*.” (*Ṣaḥīḥ*)

Abū Dāwud said: Hishām bin Sa’d and Muḥammad bin Muṭarrif reported it from Zaid, from ‘Aṭā’ bin Yasār, from Abū Sa‘eed ‘Al-Khudrī, from the Prophet ﷺ. The narration of Abū Khālīd (above) is more detailed.

تخریج: أخرجه مسلم، المساجد، باب السهو في الصلاة والسجود له، ح: ٥٧١ من حديث زيد بن أسلم به ورواه ابن ماجه، ح: ١٢١٠ عن محمد بن العلاء به.

Comments:

In case of doubt, one should act upon whatever is certain. For example, if one is not sure how many *Rak'ahs* he has performed, two or three and four or five, he should take the lesser number as the basis: two in the former case and four in the latter case. Basing on this calculation, he should proceed to perform the remaining *Rak'ahs* and complete his prayer.

1025. Ibn ‘Abbās narrated that the Prophet ﷺ called the two prostrations of forgetfulness: “*Al-Muraghimatāin*.” (*Ḥasan*)

أَحَدُكُمْ فِي صَلَاتِهِ فَلْيُلْقِ الشَّكَّ وَلْيَبْنِ عَلَى الْيَقِينِ، فَإِذَا اسْتَيْقَنَ التَّمَامَ سَجَدَ سَجْدَتَيْنِ، فَإِنْ كَانَتْ صَلَاتُهُ تَامَةً كَانَتْ الرَّكْعَةُ نَافِلَةً وَالسَّجْدَتَانِ، وَإِنْ كَانَتْ نَاقِصَةً كَانَتْ الرَّكْعَةُ تَمَامًا لِصَلَاتِهِ وَكَانَتِ السَّجْدَتَانِ مُرَعَّمَتَيْنِ الشَّيْطَانِ».

قَالَ أَبُو دَاوُدَ: رَوَاهُ هِشَامُ بْنُ سَعْدٍ وَمُحَمَّدُ بْنُ مُطَرِّفٍ عَنْ زَيْدِ بْنِ عَطَاءٍ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ. وَحَدِيثُ أَبِي خَالِدٍ أَشْبَعُ.

١٠٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رِزْمَةَ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى عَنْ عَبْدِ اللَّهِ بْنِ كَيْسَانَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ سَمَى سَجْدَتَيْ السَّهْوِ الْمُرَعَّمَتَيْنِ.

تخریج: [حسن] أخرجه ابن خزيمة، ح: ١٠٦٣ عن محمد بن عبدالعزیز به وصححه الحاكم: ٣٢٤/١ ووافقه الذهبي وسنده ضعيف وللحديث شواهد منها الحديث السابق.

Comments:

The devil wants to make a worshiper forget how many *Rak'ahs* he has performed, and thus leave him in an uneasy state of suspense and doubt, but, by performing additional prostrations, the worshiper corrects them and draws nearer to Allāh, thereby humiliating the devil.

1026. It was reported from Mālik, from Zaid bin Aslam, from 'Aṭā' bin Yasār that the Messenger of Allāh ﷺ said: "If one of you is doubtful in his prayer, and is not sure how much he prays, three or four, then let him pray a *Rak'ah*, and prostrate twice while he is sitting — before he says the *Taslīm*. So if the *Rak'ah* that he prayed was actually a fifth (*Rak'ah*), then he would have made (the prayer) even with these two prostrations. And if it were the fourth *Rak'ah*, then these two prostrations will infuriate (and humiliate) the *Shaitān*." (*Sahih*)

تخريج: [صحیح] أخرجه البيهقي: ٣٣٨/٢ من حديث أبي داود به وهو في الموطأ (يحيى): ٩٥/١ (والقنيني، ص: ١٧٢) والسند مرسل وله شواهد عند ابن عبد البر (في التمهيد: ٥/٢٠) وغيره وانظر الحديث السابق.

1027. (There is another chain) narrated from Ya'qūb bin 'Abdur-Raḥmān Al-Qārī, from Zaid bin Aslam — with the chain of Mālik — he said: "Indeed the Prophet ﷺ said: "If one of you is in doubt (with regards to the number of *Rak'ahs* he has prayed) in the prayer, then if he is sure that he has (at least) prayed three, let him stand up and complete a *Rak'ah* with its prostrations, then let him sit down and say the *Tashah-hud*. Then, when he finishes, and all that is remaining for him is the *Taslīm*, let him prostrate twice while he is

١٠٢٦ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلَا يَدْرِي كَمْ صَلَّى، ثَلَاثًا أَوْ أَرْبَعًا، فَلْيُصَلِّ رَكْعَةً وَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ قَبْلَ التَّسْلِيمِ، فَإِنْ كَانَتْ الرَّكْعَةُ الَّتِي صَلَّى خَامِسَةً شَفَعَهَا بِهَا تَيْنِ، وَإِنْ كَانَتْ رَابِعَةً فَالْسَّجْدَتَانِ تَرْغِيمٌ لِلشَّيْطَانِ».

١٠٢٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ الْقَارِيُّ عَنْ زَيْدِ بْنِ أَسْلَمَ - بِإِسْنَادِ مَالِكٍ - قَالَ: إِنْ النَّبِيُّ ﷺ قَالَ: «إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَإِنْ اسْتَيْقَنَ أَنْ قَدْ صَلَّى ثَلَاثًا فَلْيَقُمْ فَلْيَتِمَّ رَكْعَةً بِسُجُودِهَا ثُمَّ يَجْلِسُ فَيَتَشَهُدُ، فَإِذَا قَرَعَ فَلَمْ يَبْقَ إِلَّا أَنْ يُسَلِّمَ فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ ثُمَّ يُسَلِّمُ» ثُمَّ ذَكَرَ مَعْنَى مَالِكٍ.

قَالَ أَبُو دَاوُدَ: وَكَذَلِكَ رَوَاهُ ابْنُ وَهْبٍ عَنْ مَالِكٍ وَحَفْصِ بْنِ مَيْسَرَةَ وَدَاوُدَ بْنِ قَيْسٍ

sitting down, then say the *Taslīm*...” then he mentioned the meaning narrated by Mālik. (*Sahīh*)

Abū Dāwud said: It was narrated like that by Ibn Wahb from Mālik, Ḥafṣ bin Maisarah, Dāwud bin Qais, and Hishām bin Sa’d, except that Hishām said it had been conveyed to him (as a narration) from Abū Sa’eed Al-Khudrī.

Chapter 191,192. Those Who Said He Should Complete (The Prayers) Based Upon His Strongest Judgment

1028. It was reported from Muḥammad bin Salamah, from Khuṣaif, from Abū ‘Ubaidullāh bin ‘Abdullāh, from his father, from the Messenger of Allāh ﷺ, that he said: “If you are praying, and are in doubt regarding three or four (whether you have prayed three or four), and you think that you have prayed four, then you should say the *Tashah-hud*, and prostrate twice while you are sitting, before saying the *Taslīm*. Then say the *Tashah-hud* again, then say the *Taslīm*.” (*Da’if*)

Abū Dāwud said: ‘Abdul-Wāhid reported it from Khuṣaif, and he did not narrate it in *Marfū’* form. Sufyān, Sharīk, and Isrā’īl were in accord with ‘Abdul-Wāhid. They differ in the wording of the text of the *Hadīth*, and they did not narrate it with a complete chain (up to the Prophet ﷺ).

تخریج: [إسناده ضعيف] أخرجه أحمد: ٤٢٨/١ والنسائي في الكبرى، ح: ٦٠٥ من حديث محمد بن سلمة به والسند منقطع انظر، ح: ٩٩٥ وخصيف ضعيف مشهور.

وهِشَامُ بْنُ سَعْدٍ إِلَّا أَنْ هِشَامًا بَلَغَ بِهِ أَبَا سَعِيدِ الْخُدْرِيِّ.

تخریج: [صحيح] انظر الحديث السابق.

(المعجم ١٩١، ١٩٢) - بَابُ مَنْ قَالَ:
يُتِمُّ عَلَى أَكْثَرِ ظَنِّهِ (التحفة ١٩٩)

١٠٢٨ - حَدَّثَنَا الثَّقَلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ خُصَيْفٍ، عَنْ أَبِي عُبَيْدَةَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِذَا كُنْتَ فِي صَلَاةٍ فَشَكَّكَتَ فِي ثَلَاثٍ أَوْ أَرْبَعٍ وَأَجْبُرُ ظَنِّكَ عَلَى أَرْبَعٍ تَشْهَدُ ثُمَّ سَجَدْتَ سَجْدَتَيْنِ وَأَنْتَ جَالِسٌ قَبْلَ أَنْ تُسَلِّمَ، ثُمَّ تَشْهَدُ أَيْضًا ثُمَّ تُسَلِّمَ».

قَالَ أَبُو دَاوُدَ: رَوَاهُ عَبْدُ الْوَاحِدِ عَنْ خُصَيْفٍ وَلَمْ يَرْفَعْهُ، وَوَافَقَ عَبْدُ الْوَاحِدِ أَيْضًا سُفْيَانَ وَشَرِيكَ وَإِسْرَائِيلَ، وَاخْتَلَفُوا فِي الْكَلَامِ فِي مَثْنِ الْحَدِيثِ وَلَمْ يُسْنِدُوهُ.

Comments:

This narration is weak. Hence, one should complete one's prayer on the basis of certainty, not on the basis of what is most likely or probable. It is clear from the above-mentioned *Hadīth*. It follows also that there is no need to say the *Tashahhud* after performing the two prostrations of forgetfulness.

1029. (It was reported) from Yaḥyā bin Kathīr that he narrated from 'Iyād, (and it was reported) from Yaḥyā bin Hilāl bin 'Iyād - from Abū Sa'eed Al-Khudrī, that the Messenger of Allāh ﷺ said: "If one of you prays, and is unsure whether he has prayed more or less, let him prostrate twice while he is sitting. And if the *Shaitān* comes to him, and says: 'You have nullified (your ablution),' then say: 'You have lied!' Unless he detects some odor with his nose, or some sound with his ears." (*Hasan*)

Abū Dāwud said: Ma'mar and 'Alī bin Al-Mubāarak said: "'Iyād bin Hilāl." Al-Awzā'ī said: "'Iyād bin Abī Zuhair."

١٠٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا
إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامُ
الدَّسْتَوَائِيُّ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنَا
عِيَاضُ بْنُ حَبِيبٍ: وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ:
حَدَّثَنَا أَبَانُ بْنُ هِلَالٍ: حَدَّثَنَا يَحْيَى بْنُ هِلَالِ بْنِ
عِيَاضِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّ رَسُولَ
اللَّهِ ﷺ قَالَ: «إِذَا صَلَّى أَحَدُكُمْ فَلَمْ يَدْرِ زَادَ
أَمْ نَقَصَ، فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ قَاعِدٌ، فَإِذَا
أَتَاهُ الشَّيْطَانُ فَقَالَ: إِنَّكَ قَدْ أَحَدَّثْتَ،
فَلْيَقُلْ: كَذَبْتَ، إِلَّا مَا وَجَدَ رِيحًا بِأَنْفِهِ أَوْ
صَوْتًا بِأُذُنِهِ» وَهَذَا لَفْظُ حَدِيثِ أَبَانَ.
قَالَ أَبُو دَاوُدَ: وَقَالَ مَعْمَرٌ وَعَلِيُّ بْنُ
الْمُبَارَكِ: عِيَاضُ بْنُ هِلَالٍ، وَقَالَ
الْأَوْزَاعِيُّ: عِيَاضُ بْنُ أَبِي زُهَيْرٍ.

تخریج: [إسناده حسن] أخرجه الترمذي، الصلاة، باب: فيمن يشك في الزيادة والنقصان، ح: ٣٩٦ من حديث إسماعيل بن إبراهيم به وقال: "حسن" وصححه الحاكم على شرط الشيخين: ٣٢٤/١ ووافقه الذهبي.

Comments:

The devil's mission it is to harass and torment humans. A worshiper should, therefore, think and try to drive away doubt, misgiving and delusion, become sure and certain, and then act accordingly.

1030. It was reported from Mālik, from Ibn Shihāb, from Abū Salamah bin 'Abdur-Raḥmān, from Abū Hurairah, that the Messenger of Allāh ﷺ said: "When one of you stands up to pray, the *Shaitān* comes to him and confuses him

١٠٣٠ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ
ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ،
عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ
أَحَدَكُمْ إِذَا قَامَ يُصَلِّي جَاءَهُ الشَّيْطَانُ فَلَبَسَ
عَلَيْهِ حَتَّى لَا يَدْرِي كَمْ صَلَّى، فَإِذَا وَجَدَ

until he is unsure how much he has prayed. So when one of you finds himself in this situation, let him prostrate twice while he is sitting.” (*Ṣaḥīḥ*)

Abū Dāwud said: This is how it was reported from Ibn ‘Uyaynah, Ma‘mar and Al-Laith.

أَحَدُكُمْ ذَلِكَ، فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ».

قَالَ أَبُو دَاوُدَ: وَكَذَا رَوَاهُ ابْنُ عُيَيْنَةَ وَمَعْمَرٌ وَاللَّيْثُ.

تخريج: أخرجه البخاري، السهو، باب السهو في الفرض والتطوع، ح: ١٢٣٢ ومسلم، الصلاة، باب فضل الأذان وهرب الشيطان عند سماعه، ح: ٣٨٩ بعد، ح: ٥٦٩ من حديث مالك به وهو في الموطأ (يحيى): ١٠٠/١ (والقنبي، ص: ١٧٨، ١٧٩).

Comments:

This *Hadīth* is for those who are given to constant delusions, doubts and devilish insinuations and are totally unable to get rid of them. Such people should determine how many *Rak‘āhs* they are sure to have already performed, complete their prayer accordingly, and then perform the prostrations of forgiveness.

1031. It was reported from Ya‘qūb that he said: “The paternal nephew of Az-Zuhri informed us, from Muḥammad bin Muslim.” — With this *Hadīth* and with his chain, and he added: “...While he is sitting, before the *Taslīm*.” (*Ṣaḥīḥ*)

١٠٣١ - حَدَّثَنَا حَجَّاجُ بْنُ أَبِي يَعْقُوبَ: حَدَّثَنَا يَعْقُوبُ: أَخْبَرَنَا ابْنُ أَخِي الزُّهْرِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ بِهَذَا الْحَدِيثِ بِإِسْنَادِهِ. زَادَ «وَهُوَ جَالِسٌ قَبْلَ التَّسْلِيمِ».

تخريج: [إسناده صحيح] انظر الحديث السابق وأخرجه البيهقي: ٣٣٩/٢ من حديث أبي داود به.

1032. (There is another chain) from Ibn Ishāq who said: “Muḥammad bin Muslim Az-Zuhri narrated to me...” With his chain and its meaning, he said: “...Let him prostrate twice before the *Taslīm*, then say the *Taslīm*.” (*Ḥasan*)

١٠٣٢ - حَدَّثَنَا حَجَّاجُ: حَدَّثَنَا يَعْقُوبُ: أَخْبَرَنَا أَبِي عَنْ ابْنِ إِسْحَاقَ، حَدَّثَنِي مُحَمَّدُ ابْنُ مُسْلِمٍ الزُّهْرِيُّ بِإِسْنَادِهِ وَمَعْنَاهُ قَالَ: «فَلْيَسْجُدْ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلَّمَ ثُمَّ لِيُسَلِّمْ».

تخريج: [إسناده حسن] أخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في سجدتي السهو قبل السلام، ح: ١٢١٦ من حديث الزهري به ورواه البيهقي: ٣٣٩/٢ من حديث أبي داود به.

Chapter 192,193. Those Who Said (The Prostrations Should Be) After The *Taslīm*

1033. It was reported from ‘Abdullāh bin Ja‘far that the Messenger of Allāh ﷺ said: “Whoever is doubtful regarding his prayer, let him perform two prostrations after performing the *Taslīm*.” (*Hasan*)

تخریج: [إسناده حسن] أخرجه النسائي، السهوي، باب التحري، ح: ١٢٥١ من حديث حجاج بن محمد به وصححه ابن خزيمة، ح: ١٠٣٣. وقال البيهقي: ٣٣٦/٢ هذا الإسناد لا بأس به.

Comments:

That is, he shall complete his prayer by performing all the (requisite) *Rak‘ahs* and then, at the end, perform two prostrations. We learn from this *Hadīth* that the prostrations of forgetfulness may also be performed after the *Taslīm*.

Chapter 193,194. One Who Stands Up After Two *Rak‘ah* Without Performing the *Tashah-hud*

1034. It was reported from Mālik, from Ibn Shihāb, from ‘Abdur-Rahmān Al-A‘raj, from ‘Abdullāh bin Buḥainah, that he said: “The Messenger of Allāh ﷺ once led us in two *Rak‘ahs*, then stood up without sitting down. So the people stood up with him. When he had completed the prayer, and we were waiting for the *Taslīm*, he said the *Takbīr*, prostrated twice while he was sitting down — before the *Taslīm* — then said the *Taslīm*.” (*Ṣaḥīh*)

(المعجم ١٩٢، ١٩٣) - بَابُ مَنْ قَالَ:

بَعْدَ التَّسْلِيمِ (التحفة ٢٠٠)

١٠٣٣ - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا حَجَّاجٌ عَنْ ابْنِ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُسَافِعٍ أَنَّ مُضْعَبَ بْنَ سَيِّبَةَ أَخْبَرَهُ عَنْ عُبَيْتَةَ بْنِ مُحَمَّدٍ بْنِ الْحَارِثِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ شَكَّ فِي صَلَاتِهِ فَلْيَسْجُدْ سَجْدَتَيْنِ بَعْدَمَا يُسَلِّمُ».

(المعجم ١٩٣، ١٩٤) - بَابُ مَنْ قَامَ مِنْ

ثُتَيْتَيْنِ وَلَمْ يَتَسَهَّدْ (التحفة ٢٠١)

١٠٣٤ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عَبْدِ اللَّهِ ابْنِ بُحَيْنَةَ أَنَّهُ قَالَ: صَلَّى لَنَا رَسُولُ اللَّهِ ﷺ رَكْعَتَيْنِ ثُمَّ قَامَ فَلَمْ يَجْلِسْ، فَقَامَ النَّاسُ مَعَهُ، فَلَمَّا قَضَى صَلَاتَهُ وَانْتَظَرْنَا التَّسْلِيمَ كَثُرَ فَسَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ قَبْلَ التَّسْلِيمِ ثُمَّ سَلَّمَ.

تخریج: أخرجه البخاري، السهو، باب ما جاء في السهو إذا قام من ركعتي الفريضة، ح: ١٢٢٤ من حديث مالك، ومسلم، المساجد، باب السهو في الصلاة والسجود له، ح: ٥٧٠ من حديث ابن شهاب الزهري به وهو في الموطأ (يحيى): ٩٦/١.

Comments:

1. It is obligatory on those being led in prayer (*Muqtadīn*) to follow the *Imām* even if he is erring forgetfully. It is also their duty to alert him to his mistake.
2. In case one missed the middle *Tashah-hud*, one may make up for it by performing the prostrations of forgetfulness.

1035. (There is another chain) from Az-Zuhri with similar meaning with his chain for the *Hadīth* (as no. 1034). He added: “And some of us said the *Tashah-hud* while we were standing.” (*Ṣaḥīḥ*)

Abū Dāwud said: Ibn Az-Zubair also prostrated in this manner before the *Taslim* when he stood up after two *Rak'ahs*. And this is also the opinion of Az-Zuhri.

١٠٣٥ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا أَبِي وَبِقِيَّتِهِ قَالَا: حَدَّثَنَا شُعَيْبٌ عَنِ الرَّهْرِيِّ بِمَعْنَى إِسْنَادِهِ وَحَدِيثِهِ. زَادَ: وَكَانَ مِنَّا الْمَشْهَدُ فِي قِيَامِهِ.
قَالَ أَبُو دَاوُدَ: وَكَذَلِكَ سَجَدَهُمَا ابْنُ الرَّهْبِيِّ قَامًا مِنْ ثَلَاثِينَ قَبْلَ التَّسْلِيمِ، وَهُوَ قَوْلُ الرَّهْرِيِّ.

تخریج: متفق عليه، انظر الحديث السابق وأخرجه ابن عبد البر في التمهيد: ٢١٠/١٠ من حديث أبي داود به.

Comments:

In case, one knows in the course of a prayer one has missed the middle *Tashah-hud*, it is better to perform the prostrations of forgetfulness before the *Taslim*, and if not possible, then after it.

Chapter 194,195. One Who Forgets The *Tashahhud* While He Is Sitting

1036. It was reported from Qais bin Abi Hāzim, from Al-Mughīrah bin Shu'bah who said: “The Messenger of Allāh ﷺ said: ‘If the *Imām* stands up after two *Rak'ahs*, then if he remembers (that he should have sat down) before he stands up completely, let him sit down, and if he has stood up completely, then let him not sit

(المعجم ١٩٤، ١٩٥) - بَابُ مَنْ نَسِيَ أَنْ يَتَشَهَّدَ وَهُوَ جَالِسٌ (التحفة ٢٠٢)

١٠٣٦ - حَدَّثَنَا الْحَسَنُ بْنُ عَمْرِو عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ، عَنْ سُفْيَانَ، عَنْ جَابِرِ يَعْنِي الْجُعْفِيِّ، حَدَّثَنَا الْمُغِيرَةُ بْنُ شُبَيْلِ الْأَحْمَسِيِّ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ الْمُغِيرَةَ بْنِ شُعْبَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَامَ الْإِمَامُ فِي الرُّكْعَتَيْنِ فَإِنْ ذَكَرَ قَبْلَ أَنْ يَسْتَوِيَ قَائِمًا فَلْيَجْلِسْ، فَإِنْ اسْتَوَى قَائِمًا فَلَا

down, and instead prostrate the two prostrations of forgetfulness.”

(*Da'if Jiddan*)

Abū Dāwud said: I have not narrated in this book of mine any *hadīth* from Jābir Al-Ju'fī (one of the narrators) except this one.

تخريج: [إسناده ضعيف جدًا] أخرجه ابن ماجه، إقامة الصلوات، باب ما جاء فيمن قام من اثنتين ساهبًا، ح: ١٢٠٨ من حديث سفيان الثوري به * جابر الجعفي ضعيف جدًا، والحديث الآتي: ١٠٣٧ يعني عنه.

Comments:

If one has already stood up erect, before he could remember that he has missed the *Tashah-hud*, he should continue standing and continue with his prayer until he completes it, and then, at the end, perform two prostrations before the *Taslim*.

1037. It was reported from Al-Mas'ūdī, from Ziyād bin 'Ilāqah who said: "Al-Mughīrah bin Shu'bah once led us in prayer, and stood up after two *Rak'ahs*. So we said: '*Subhān Allāh!*' and he also said: '*Subhān Allāh,*' and continued (to stand). When he completed the prayer and said the *Taslim*, he prostrated the two prostrations of forgetfulness. He then turned around and said: 'I saw the Messenger of Allāh ﷺ do as I did.'" (*Hasan*)

Abū Dāwud said: It was reported like that by Ibn Abī Lailā from Ash-Sha'bī, from Al-Mughīrah bin Shu'bah and he narrated it in *Marfū'* form. Abū 'Umais reported it from Thābit bin 'Ubaid, he said: "Al-Mughīrah bin Shu'bah lead us in prayer..." narrating similar to the *Hadīth* of Ziyād bin 'Ilāqah.

Abū Dāwud said: Abū 'Umais is the brother of Al-Mas'ūdī.

Sa'd bin Abī Waqqāsh did the same

يَجْلِسُ وَيَسْجُدُ سَجْدَتَيْ السَّهْوِ.

قَالَ أَبُو دَاوُدَ: وَلَيْسَ فِي كِتَابِي عَنْ جَابِرِ الْجُعْفِيِّ إِلَّا هَذَا الْحَدِيثُ.

١٠٣٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ الْجُشَمِيُّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا الْمَسْعُودِيُّ عَنْ زِيَادِ بْنِ عِلَاقَةَ قَالَ: صَلَّى بِنَا الْمُغِيرَةَ بْنِ شُعْبَةَ فَتَهَضَّ فِي الرَّكْعَتَيْنِ قُلْنَا: سُبْحَانَ اللَّهِ! قَالَ: سُبْحَانَ اللَّهِ! وَمَضَى، فَلَمَّا أَتَمَّ صَلَاتَهُ وَسَلَّمَ سَجَدَ سَجْدَتَيْ السَّهْوِ، فَلَمَّا انْصَرَفَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَصْنَعُ كَمَا صَنَعْتُ.

قَالَ أَبُو دَاوُدَ: وَكَذَلِكَ رَوَاهُ ابْنُ أَبِي لَيْلَى عَنِ الشَّعْبِيِّ، عَنِ الْمُغِيرَةَ بْنِ شُعْبَةَ، وَرَفَعَهُ وَرَوَاهُ أَبُو عُمَيْسٍ عَنِ ثَابِتِ بْنِ عَبْدِ قَالَ: صَلَّى بِنَا الْمُغِيرَةَ بْنِ شُعْبَةَ، مِثْلَ حَدِيثِ زِيَادِ ابْنِ عِلَاقَةَ.

قَالَ أَبُو دَاوُدَ: أَبُو عُمَيْسٍ أَخُو الْمَسْعُودِيِّ، وَفَعَلَ سَعْدُ بْنُ أَبِي وَقَّاصٍ مِثْلَ مَا فَعَلَ الْمُغِيرَةُ وَعِمْرَانُ بْنُ حُصَيْنٍ وَالصَّحَّاحُ ابْنُ قَيْسٍ وَمُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ وَابْنُ عَبَّاسٍ

as Al-Mughīrah, as did ‘Imrān bin Ḥuṣain, Aḍ-Ḍaḥḥāk bin Qais, and Mu‘āwiyah bin Abī Sufyān. Ibn ‘Abbās and ‘Umar bin ‘Abdul-‘Azīz gave verdicts to do likewise.

Abū Dāwud said: This is for one who stands up after two *Rak’ahs*, and then they prostrate after the *Taslīm*.

تخریج: [حسن] أخرجه الترمذي، الصلاة، باب ما جاء في الإمام ينهض في الركعتين ناسياً، ح: ٣٦٥ من حديث يزيد بن هارون به وقال: "حسن صحيح" وسنده ضعيف وللحديث شواهد كثيرة عند الطحاوي في معاني الآثار: (٤٤٠/١) وغيره.

1038. Thawban narrated from the Prophet ﷺ that he said: “For every mistake (or forgetfulness in prayers) there are two prostrations after one says the *Taslīm*.” (*Hasan*)

أَفْتَى بِذَلِكَ وَعُمَرُ بْنُ عَبْدِ الْعَزِيزِ.
قَالَ أَبُو دَاوُدَ: وَهَذَا فِيمَنْ قَامَ مِنْ ثِنْتَيْنِ
ثُمَّ سَجَدُوا بَعْدَ مَا سَلَّمُوا.

١٠٣٨ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ وَالرَّبِيعُ
ابْنُ نَافِعٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَشَجَاعُ بْنُ
مَخْلَدٍ بِمَعْنَى الْإِسْنَادِ، أَنَّ ابْنَ عِيَّاشِ
حَدَّثَهُمْ: عَنْ عُبَيْدِ اللَّهِ بْنِ عُبَيْدِ الْكَلَاعِيِّ، عَنْ
زُهَيْرِ بْنِ يَعْنِي ابْنَ سَالِمِ الْعُنْسِيِّ، عَنْ
عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نَفْعٍ. - قَالَ عَمْرُو
وَحَدَّثَهُ: عَنْ أَبِيهِ - عَنْ ثُوْبَانَ عَنِ النَّبِيِّ ﷺ
قَالَ: «لِكُلِّ سَهْوٍ سَجْدَتَانِ بَعْدَمَا يُسَلَّمُ» وَلَمْ
يَذْكُرْ: عَنْ أَبِيهِ، غَيْرُ عَمْرُو.

تخریج: [حسن] أخرجه ابن ماجه، إقامة الصلوات، باب ما جاء فيمن سجدهما بعد السلام، ح: ١٢١٩ عن عثمان بن أبي شيبة به ولم يقل: عن أبيه * إسماعيل بن عياش صرح بالسمع عند البيهقي: ٣٣٧/٢ وزهير بن سالم وثقه ابن حبان وكذا الذهبي في الكاشف.

Chapter 195,196. The Two Prostrations Of Forgetfulness Are Accompanied By The *Tashah-hud* And The *Taslīm*

1039. ‘Imrān bin Ḥuṣain narrated that the Prophet ﷺ once led them in prayer, and made a mistake. So he prostrated twice, then said the *Tashah-hud*, then the *Taslīm*. (*Sahih*)

(المعجم ١٩٥، ١٩٦) - بَابُ سَجْدَتَيْ
السَّهْوِ فِيهِمَا تَشَهُدٌ وَتَسْلِيمٌ (التحفة ٢٠٣)

١٠٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ
فَارِسٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُثَنَّى:
حَدَّثَنِي أَشْعَثُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ
خَالِدِ بْنِ يَعْنِي الْحَدَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي

المُهَلَّبُ، عن عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ النَّبِيَّ ﷺ صَلَّى بِهِمْ فَسَهَا فَسَجَدَ سَجْدَتَيْنِ ثُمَّ تَشَهَّدَ ثُمَّ سَلَّمَ.

تخريج: [إسناده صحيح] أخرجه الترمذي، الصلاة، باب ما جاء في التشهد في سجدي السهو، ح: ٣٩٥ من حديث ابن المثنى به وقال: "حسن غريب صحيح" وصححه ابن خزيمة، ح: ١٠٦٢ وابن حبان، ح: ٥٣٦ والحاكم على شرط الشيخين: ١/٣٢٣ ووافقه الذهبي وأعل بعله غير قاذحة.

Chapter 196,197. Women Leaving Before Men After The Prayer

(المعجم ١٩٦، ١٩٧) - **بَابُ انْصِرَافِ النِّسَاءِ قَبْلَ الرِّجَالِ مِنَ الصَّلَاةِ**
(التحفة ٢٠٤)

1040. Umm Salamah narrated: "The Messenger of Allāh ﷺ would sit for a short period of time after the *Taslīm*, and they used to think that the reason he did so was to allow the women to leave before the men." (*Sahīh*)

١٠٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى وَمُحَمَّدُ ابْنُ رَافِعٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ هِنْدِ بِنْتِ الْحَارِثِ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَلَّمَ مَكَتَ قَلِيلًا، وَكَانُوا يُرَوْنَ أَنَّ ذَلِكَ كَيْمَا يُنْقِذُ النِّسَاءَ قَبْلَ الرِّجَالِ.

تخريج: أخرجه البخاري، الأذان، باب التسليم، ح: ٨٣٧ من حديث الزهري به وهو في مصنف عبدالرزاق، ح: ٣٢٢٧.

Comments:

See numbers 678 and 851.

Chapter 197,198. How Should One Leave From The Prayer

(المعجم ١٩٧، ١٩٨) **بَابُ: كَيْفَ الانْصِرَافِ مِنَ الصَّلَاةِ** (التحفة ٢٠٥)

1041. Qabiṣah bin Hulb — from the tribe of Ṭai — reported from his father that he used to pray with the Prophet ﷺ, and he would turn around (to leave after the prayer) from both sides. (*Hasan*)

١٠٤١ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّبَالِيُّ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ قَيْصَةَ ابْنِ هُلْبٍ - رَجُلٍ مِنْ طَيِّ - عَنْ أَبِيهِ: أَنَّهُ صَلَّى مَعَ النَّبِيِّ ﷺ فَكَانَ يَنْصَرِفُ عَنْ شِقْبَيْهِ.

تخريج: [إسناده حسن] أخرجه الترمذي، الصلاة، باب ما جاء في الانصراف عن يمينه وعن يساره، ح: ٣٠١ من حديث سماك بن حرب به وقال: "حسن" ورواه ابن ماجه، ح: ٨٠٩، ٩٢٩.

1042. ‘Umārah bin ‘Umair reported from Al-Aswād bin Yazīd, from ‘Abdullāh (bin Mas‘ūd), that he said: “Let not any of you give a portion of his prayer to *Shaitān* (by believing) that one should not turn except to the right (to leave after the prayer). And indeed I noticed that the Prophet ﷺ would usually turn towards his left.”

‘Umarah said: “I later visited Al-Madīnah, and saw that the Prophet’s ﷺ apartments were on his left.” (*Sahīh*)

تخريج: أخرجه البخاري، الأذان، باب الافتتال والانصراف عن اليمين والشمال، ح: ٨٥٢ من حديث شعبة ومسلم، صلاة المسافرين، باب جواز الانصراف من الصلاة عن اليمين والشمال، ح: ٧٠٧ من حديث سليمان الأعمش به.

Chapter 198,199. A Person’s Voluntary Prayer In His House

1043. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “Offer some of your prayers in your houses, and do not make them into graves.” (*Sahīh*)

تخريج: أخرجه البخاري، الصلاة، باب كراهية الصلاة في المقابر، ح: ٤٣٢ ومسلم، صلاة المسافرين، باب استحباب صلاة النافلة في بيته وجوازها في المسجد... إلخ، ح: ٧٧٧ من حديث يحيى القطان به وهو في المسند لأحمد: ١٦/٢ باختلاف يسير.

Comments:

This instruction applies to all voluntary prayers.

1044. Zaid bin Thabit reported that the Prophet ﷺ said: “A person’s prayer in his house is better than his prayer in my *Masjid*, except for the obligatory prayers.” (*Sahīh*)

١٠٤٢ - حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنِ الْأَسْوَدِ بْنِ يَزِيدٍ، عَنِ عَبْدِ اللَّهِ قَالَ: لَا يَجْعَلُ أَحَدُكُمْ نَصِيبًا لِلشَّيْطَانِ مِنْ صَلَاتِهِ أَنْ لَا يَنْصَرِفَ إِلَّا عَنْ يَمِينِهِ، وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ أَكْثَرَ مَا يَنْصَرِفُ عَنْ شِمَالِهِ. قَالَ عُمَارَةُ: أَتَيْتُ الْمَدِينَةَ بَعْدُ، فَرَأَيْتُ مَنَازِلَ النَّبِيِّ ﷺ عَنْ يَسَارِهِ.

(المعجم ١٩٨، ١٩٩) - بَابُ صَلَاةِ الرَّجُلِ التَّطَوُّعِ فِي بَيْتِهِ (التحفة ٢٠٦)

١٠٤٣ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى عَنْ عَبْدِ اللَّهِ، أَخْبَرَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اجْعَلُوا فِي بُيُوتِكُمْ مِنْ صَلَاتِكُمْ، وَلَا تَتَّخِذُوهَا قُبُورًا».

١٠٤٤ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي سُلَيْمَانُ بْنُ بِلَالٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي النَّضْرِ، عَنْ أَبِيهِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «صَلَاةُ الْمَرْءِ فِي بَيْتِهِ أَفْضَلُ مِنْ

صَلَاتِهِ فِي مَسْجِدِي هَذَا إِلَّا الْمَكْتُوبَةَ».

تخریج: متفق عليه من حديث أبي النضر به كما سيأتي، ح: ١٤٤٧.

Comments:

This instruction is for men, not for women. Women merit better reward if they pray in their houses though, of course, they may pray in the *Masjid* with others.

Chapter 199,200. Whoever Prayed Toward A Direction Other Than The *Qiblah*, Then Discovered The Direction Of The *Qiblah*

(المعجم ١٩٩، ٢٠٠) - بَابُ مَنْ صَلَّى لِعَبْرِ الْقِبْلَةِ ثُمَّ عَلِمَ (التحفة ٢٠٧)

1045. Anas narrated: “The Prophet ﷺ and his Companions would pray towards Bait Al-Maqdis (Jerusalem), then this Verse was revealed: ‘So turn your face towards *Al-Masjid Al-Harām*; and wherever you are, turn your faces towards it.’^[1] A person passed by (the tribe of) Banū Salamah, and they were in *Rukū’*, praying *Fajr* towards Bait Al-Maqdis (Jerusalem). (He called out) twice: ‘Verily the *Qiblah* has been changed to the Ka‘bah.’ So they turned around while they were in *Rukū’* until they faced the Ka‘bah.” (*Ṣaḥīḥ*)

١٠٤٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ ثَابِتٍ وَحَمِيدٍ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ وَأَصْحَابَهُ كَانُوا يُصَلُّونَ نَحْوَ بَيْتِ الْمَقْدِسِ فَلَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ﴾ [البقرة: ١٤٤]. فَمَرَّ رَجُلٌ مِنْ بَنِي سَلَمَةَ فَتَادَاهُمْ وَهُمْ رُكُوعٌ فِي صَلَاةِ الْفَجْرِ نَحْوَ بَيْتِ الْمَقْدِسِ: أَلَا إِنَّ الْقِبْلَةَ قَدْ حُوِّلَتْ إِلَى الْكَعْبَةِ - مَرَّتَيْنِ - قَالَ: فَمَالُوا كَمَا هُمْ رُكُوعٌ إِلَى الْكَعْبَةِ.

تخریج: أخرجه مسلم، المساجد، باب تحويل القبلة من القدس إلى الكعبة، ح: ٥٢٧ من حديث حماد بن سلمة به.

Comments:

1. In case, a person prays with his face turned in a direction other than the *Qiblah* unintentionally, his prayer is valid.
2. One who is not praying may instruct the other who is praying, if need be.
3. Such instruction does not invalidate a prayer. And Allāh knows best.

[1] *Al-Baqarah* 2:144.

Chapters On The Friday Prayer

Chapter 200,201. The Blessings Of Friday And The Eve Of Friday^[1]

1046. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The best day on which the sun rises is Friday: On it, Ādam was created; and on it, he descended (to earth); and on it, his repentance was accepted; and on it, he died; and on it, the Hour will be established. And there is not a single creature except that it awaits (the Hour) on Friday, from the time the sun appears (over the horizon) until it rises (high) — out of fear of the Hour — except for *Jinn* and mankind. And on it there is an hour that no Muslim catches while he is praying, asking Allāh, the Mighty and Sublime, for his need, except that he is given it.”

(Abū Hurairah then said:) “Ka‘b asked: ‘This occurs once every year?’ So I replied, ‘No, rather every single Friday!’ So Ka‘b read the *Tawrah*, and said, ‘The Messenger of Allāh ﷺ has told the truth.’ I then met ‘Abdullāh bin Salām, and told him about my conversation with Ka‘b. So ‘Abdullāh bin Salām said: ‘I know which hour it is.’ I said: ‘Tell me.’ He replied: ‘It is the last hour on

بَابُ تَفْرِيعِ أَبْوَابِ الْجُمُعَةِ

(المعجم ٢٠٠، ٢٠١) - بَابُ فَضْلِ يَوْمِ الْجُمُعَةِ وَلَيْلَةِ الْجُمُعَةِ (التحفة ٢٠٨)

١٠٤٦ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ، فِيهِ خُلِقَ آدَمُ، وَفِيهِ أُهْبِطَ، وَفِيهِ تَبَّ عَلَيْهِ، وَفِيهِ مَاتَ، وَفِيهِ تَقُومُ السَّاعَةُ، وَمَا مِنْ دَابَّةٍ، إِلَّا وَهِيَ مُسِيخَةٌ يَوْمَ الْجُمُعَةِ مِنْ حِينَ تُضِيعُ حَتَّى تَطْلُعَ الشَّمْسُ شَفَقًا مِنَ السَّاعَةِ إِلَّا الْجِنَّ وَالْإِنْسَ، وَفِيهَا سَاعَةٌ لَا يُصَادِفُهَا عَبْدٌ مُسْلِمٌ وَهُوَ يُصَلِّي يَسْأَلُ اللَّهَ عَزَّوَجَلَّ حَاجَةً إِلَّا أَعْطَاهُ إِيَّاهَا». قَالَ كَعْبٌ: ذَلِكَ فِي كُلِّ سَنَةٍ يَوْمٌ؟ فَقُلْتُ: بَلْ فِي كُلِّ جُمُعَةٍ، قَالَ: فَقَرَأَ كَعْبُ التَّوْرَةَ فَقَالَ: صَدَقَ رَسُولُ اللَّهِ ﷺ. قَالَ أَبُو هُرَيْرَةَ: ثُمَّ لَقِيتُ عَبْدَ اللَّهِ بْنَ سَلَامٍ فَحَدَّثْتُهُ بِمَجْلِسِي مَعَ كَعْبٍ، فَقَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ: قَدْ عَلِمْتُ أَيُّهُ سَاعَةٌ هِيَ، قَالَ أَبُو هُرَيْرَةَ فَقُلْتُ لَهُ: فَأَخْبِرْنِي بِهَا، فَقَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ: هِيَ آخِرُ سَاعَةٍ مِنْ يَوْمِ الْجُمُعَةِ، فَقُلْتُ: كَيْفَ هِيَ آخِرُ سَاعَةٍ

[1] Meaning the night preceding it.

Friday.’ I said: ‘How can it be the last hour on Friday, when the Messenger of Allāh ﷺ said, ‘...no Muslim catches while he is praying,’ and that time is a time in which there is no praying?’ So ‘Abdullāh bin Salām said: ‘Did not the Messenger of Allāh ﷺ say: “Whoever sits in a gathering, waiting for the prayer, then he is in prayer until he prays?”’ I said: ‘Yes.’ So he said: ‘So it is that (hour).’” (*Ṣaḥīḥ*)

تخريج: [إسناده صحيح] أخرجه الترمذي، الصلاة، باب ما جاء في الساعة التي ترجى في يوم الجمعة، ح: ٤٩١ من حديث مالك به وقال: "حسن صحيح" وهو في الموطأ (يحيى): ١/١٠٨، ١١٠، (والقنبي، ص: ١٦٣، ١٦٦) وصححه ابن خزيمة، ح: ١٧٣٨ وابن حبان، ح: ١٠٢٤ والحاكم على شرط الشيخين: ١/٢٧٨، ٢٧٩ ووافقه الذهبي.

Comments:

This *Ḥadīth* proves the excellence and merit of Friday. It also proves that supplications are granted on this blessed day, especially towards its end.

1047. Aws bin Aws reported that the Messenger of Allāh ﷺ said: “Of your best days is Friday. On it, Ādam was created; and on it his (soul) was taken; and on it is the blowing (of the Trumpet); and on it is the Swoon.^[1] Therefore, increase in sending your *Ṣalāt* upon me, for your *Ṣalāt* upon me are presented to me.” They said: “O Messenger of Allāh! And how will our *Ṣalāt* upon you be presented to you after you have perished?” He replied: “Indeed, Allāh, the Mighty and Sublime, has prohibited the earth from (destroying) the bodies of the Prophets.” (*Daʿīf*)

مِنْ يَوْمِ الْجُمُعَةِ وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُصَادِفُهَا عَبْدٌ مُسْلِمٌ وَهُوَ يُصَلِّي»، وَتِلْكَ السَّاعَةُ لَا يُصَلِّي فِيهَا؟ فَقَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ: أَلَمْ يَقُلْ رَسُولُ اللَّهِ ﷺ: «مَنْ جَلَسَ مَجْلِسًا يَنْتَظِرُ الصَّلَاةَ فَهُوَ فِي صَلَاةٍ حَتَّى يُصَلِّيَ؟» قَالَ: فَقُلْتُ: بَلَى، قَالَ: هُوَ ذَلِكَ.

١٠٤٧ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ أَبِي الْأَسْعَثِ الصَّنَعَانِيِّ، عَنْ أَوْسِ بْنِ أَوْسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ، فِيهِ خُلِقَ آدَمُ، وَفِيهِ قُبِضَ، وَفِيهِ النَّفْخَةُ، وَفِيهِ الصَّعْقَةُ، فَأَكْثِرُوا عَلَيَّ مِنَ الصَّلَاةِ فِيهِ، فَإِنَّ صَلَاتِكُمْ مَعْرُوضَةٌ عَلَيَّ» قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ! وَكَيْفَ تُعْرَضُ صَلَاتُنَا عَلَيْكَ وَقَدْ أَرَمْتَ؟ - قَالَ: يَقُولُونَ: بَلِيَّتْ - فَقَالَ: «إِنَّ اللَّهَ عَزَّوَجَلَّ حَرَّمَ عَلَى الْأَرْضِ أَجْسَادَ الْأَنْبِيَاءِ».

[1] See *Sūrat Az-Zumar* 39:68.

تخريج: [إسناده ضعيف] أخرجه النسائي، الجمعة، باب إكثار الصلاة على النبي ﷺ يوم الجمعة، ح: ١٣٧٥ وابن ماجه، ح: ١٠٨٥ من حديث حسين بن علي به وفيه غلة قاذحة، عبدالرحمن بن يزيد الذي يروي عنه حسين الجعفي وأبو أسامة ليس هو باين جابر الثقة، بل هو ابن تميم الضعيف، كذا حققه البخاري وابن أخي حسين الجعفي وأبو داود وغيرهم وانظر شرح علل الترمذي لابن رجب (ص: ٤٦٥، ٤٦٧) وغيره.

Comments:

This is a special kind of life, a peculiar state of existence after death, the details of which we know not beyond revelation. *Barzakh*, an Arabic word, refers to the barrier between this life and the Hereafter. This life of the Messenger of Allāh ﷺ, as mentioned in the *Hādīth*, relates to the realm of *Barzakh*. We do not know its quality, characteristics, and other details. We only believe in it, without going into its details.

Chapter 201,202. Answering Which Hour Is The Hour Of Response On Friday

(المعجم ٢٠١، ٢٠٢) - بَابُ الْإِجَابَةِ أَيُّهُ
سَاعَةٌ هِيَ فِي يَوْمِ الْجُمُعَةِ (التحفة ٢٠٩)

1048. Jābir bin ‘Abdullāh reported that the Messenger of Allāh ﷺ said: “Friday has twelve — meaning hours — to it. There is no Muslim who asks Allāh for anything (during it) except that Allāh gives it to him, so seek it during the last hour after ‘*Asr*.” (*Ṣaḥīh*)

١٠٤٨ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو بْنُ يَعْنَى ابْنُ الْحَارِثِ، أَنَّ الْجَلَّاحَ مَوْلَى عَبْدِ الْعَزِيزِ حَدَّثَهُ أَنَّ أَبَا سَلَمَةَ يُعْنَى ابْنَ عَبْدِ الرَّحْمَنِ، حَدَّثَهُ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «يَوْمَ الْجُمُعَةِ ثِنْتَا عَشْرَةَ - يُرِيدُ سَاعَةً - لَا يُوجَدُ مُسْلِمٌ يَسْأَلُ اللَّهَ شَيْئًا إِلَّا آتَاهُ اللَّهُ عَزَّوَجَلَّ، فَالْتَمِسُوهَا آخِرَ سَاعَةٍ بَعْدَ الْعَصْرِ».

تخريج: [إسناده صحيح] أخرجه النسائي، الجمعة، باب وقت الجمعة، ح: ١٣٩٠ من حديث عبدالله بن وهب به وصححه الحاكم على شرط مسلم: ٢٧٩/١ ووافقه الذهبي.

1049. Abū Burdah bin Abī Mūsā Al-Ash‘arī said: “‘Abdullāh bin ‘Umar asked me: ‘Have you heard your father narrating from the Messenger of Allāh ﷺ regarding Friday — meaning the Hour (of Response)?’ I said: ‘Yes, I heard him say: “I heard the Messenger of Allāh ﷺ say: ‘It is between the

١٠٤٩ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي مَعْرَمَةُ يُعْنَى ابْنَ بُكَيْرٍ، عَنْ أَبِيهِ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ لِي عَبْدُ اللَّهِ بْنُ عَمْرٍو: أَسَمِعْتَ أَبَاكَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ فِي شَأْنِ الْجُمُعَةِ يُعْنَى السَّاعَةَ؟ قَالَ: قُلْتُ: نَعَمْ

time that the *Imām* sits down until the prayer is finished.” (*Sahih*)

Abū Dāwud said: Meaning sits down on the *Minbar*.

سَمِعْتُهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «هِيَ مَا بَيْنَ أَنْ يَجْلِسَ الْإِمَامُ إِلَيَّ أَنْ تُقْضَى الصَّلَاةُ» قَالَ أَبُو دَاوُدَ: يَعْنِي عَلَى الْمِنْبَرِ.

تخريج: أخرجه مسلم، الجمعة، باب: في الساعة التي في يوم الجمعة، ح: ٨٥٣ من حديث عبدالله بن وهب به.

Comments:

Maybe, that blessed moment of Divine Grace when supplications are answered alternates between times. This is a good way to reconcile these narrations.

Chapter 202,203. The Blessings Of The Friday Prayer

(المعجم ٢٠٢، ٢٠٣) - بَابُ فَضْلِ الْجُمُعَةِ (التحفة ٢١٠)

1050. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Whoever performed *Wuḍū’* and performed it well, then attended the Friday prayer, and listened (attentively), and was quiet; he will be forgiven (his sins that occurred) between the two Fridays, and an additional three days as well. And whoever played with pebbles, then he has committed *Laghā* (acted in vain).” (*Sahih*)

١٠٥٠ - حَدَّثَنَا مُسَدَّدٌ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَوَضَّأَ فَأَحْسَنَ التَّوَضُّؤَ ثُمَّ أَتَى الْجُمُعَةَ - قَالَ - : فَاسْتَمَعَ وَأَنْصَتَ، عُفِرَ لَهُ مَا بَيْنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ وَزِيَادَةُ ثَلَاثَةِ أَيَّامٍ، وَمَنْ مَسَّ الْحَصَا فَقَدْ لَعَا».

تخريج: أخرجه مسلم، الجمعة، باب فضل من استمع وأنصت في الخطبة، ح: ٨٥٧ من حديث أبي معاوية الضرير به وصرح بالسماع عند ابن خزيمة، ح: ١٧٥٦ وللحديث شواهد.

Comments:

See number 906.

1051. It was reported from ‘Abdur-Raḥmān bin Yazīd bin Jābir who said: “‘Aṭā’ Al-Khurāsānī narrated to me, from the slave of his wife, Umm ‘Uthmān, that he heard ‘Alī, may Allāh be pleased with him, say upon the *Minbar* in Al-Kūfah: ‘When it is Friday, the *Shayāṭīn* go in the early morning with their

١٠٥١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا عَمِيْسَى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ ابْنِ جَابِرٍ: حَدَّثَنِي عَطَاءُ الْخُرَاسَانِيُّ عَنْ مَوْلَى امْرَأَتِهِ أُمِّ عُثْمَانَ، قَالَ: سَمِعْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ عَلَى مَنبَرِ الْكُوفَةِ يَقُولُ: «إِذَا كَانَ يَوْمَ الْجُمُعَةِ عَدَّتِ الشَّيَاطِينُ بِرَأْيَاتِهَا إِلَى الْأَسْوَاقِ، فَيَرْمُونَ النَّاسَ بِالتَّرَائِبِثِ - أَوْ

banners to the markets, and they throw *Tarābūth* — or: '*Rabā'ith*'^[1] on them (the people in the markets), and delay them from the Friday prayer. And the Angels go in the early morning and sit on the doors of the *Masjid*, and they write the one who comes an hour (before), and the one who comes two hours (before), until the *Imām* comes. So if a person sits in a place where he can listen (attentively) and see (the *Imām*), and remains quiet and does not commit *Laghā* (act in vain), then he will have two portions of reward. And if he distances himself, and sits in a place where he cannot listen, but remains quiet and does not commit *Laghā* (act in vain), then he will have one portion of reward. And if he sits in a place where he can listen (attentively), and see (the *Imām*), but commits *Laghā* (acts in vain), and does not remain silent, then he will have a portion of evil — and whoever says to his companion on Friday: "Quiet!" then he has committed *Laghā* (acted in vain). And whoever commits *Laghā* (act in vain); he will not be (rewarded) anything for that Friday.' Then he ('Alī) said: 'I heard the the Messenger of Allāh ﷺ saying that.'" (*Da'if*)

Abū Dāwud said: Al-Walīd bin Muslim reported it from Ibn Jābir. He said: "*Ar-Rabā'ith*." And he said: "The freed slave of his wife

الرَّبَائِثُ - وَيَبْطُونَهُمْ عَنِ الْجُمُعَةِ، وَتَعْدُو
الْمَلَائِكَةُ فَتَجْلِسُ عَلَى أَبْوَابِ الْمَسْجِدِ
فَيَكْتُبُونَ الرَّجُلَ مِنْ سَاعَةِ وَالرَّجُلَ مِنْ
سَاعَتَيْنِ حَتَّى يَخْرُجَ الْإِمَامُ فَإِذَا جَلَسَ الرَّجُلُ
مَجْلِسًا يَسْتَمَكِنُ فِيهِ مِنَ الْاسْتِمَاعِ وَالنَّظَرِ،
فَأَنْصَتَ وَلَمْ يَلْغُ، كَانَ لَهُ كِفْلَانِ مِنْ أَجْرٍ،
فَإِنْ نَأَى وَجَلَسَ حَيْثُ لَا يَسْمَعُ فَأَنْصَتَ وَلَمْ
يَلْغُ، كَانَ لَهُ كِفْلٌ مِنْ أَجْرٍ، وَإِنْ جَلَسَ
مَجْلِسًا يَسْتَمَكِنُ فِيهِ مِنَ الْاسْتِمَاعِ وَالنَّظَرِ فَلَعَا
وَلَمْ يَنْصِتْ، كَانَ لَهُ كِفْلٌ مِنْ وَزْرِ، وَمَنْ
قَالَ يَوْمَ الْجُمُعَةِ لِصَاحِبِهِ: صَهْ. فَقَدْ لَعَا،
وَمَنْ لَعَا فَلَيْسَ لَهُ فِي جُمُعَتِهِ تِلْكَ شَيْءٌ. ثُمَّ
يَقُولُ فِي آخِرِ ذَلِكَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ
يَقُولُ ذَلِكَ.

قَالَ أَبُو دَاوُدَ: رَوَاهُ الْوَالِيدُ بْنُ مُسْلِمٍ عَنِ
ابْنِ جَابِرٍ قَالَ: بِالرَّبَائِثِ. وَقَالَ: مَوْلَى
امْرَأَتِهِ أُمِّ عُمَانَ بْنِ عَطَاءٍ.

[1] Al-Khaṭṭābī said: "It is *Rabā'ith*." He and others explained that it is used to say one has hindered another from their need or direction they are headed.

Umm ‘Uthmān bin ‘Aṭā’.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٣/٢٢٠ ورواه أحمد: ١/٩٣، ح: ٧١٩ أطراف المسند: ٤/٥٠٩، ح: ٦٤٨٣ وقال الشيخ أحمد شاكر رحمه الله: "إسناده ضعيف لجهالة مولى امرأة عطاء الخراساني".

Chapter 203,204. The Severity Of Leaving The Friday Prayer

(المعجم ٢٠٣، ٢٠٤) - بَابُ التَّشْدِيدِ فِي تَرْكِ الْجُمُعَةِ (التحفة ٢١١)

1052. Abū Al-Ja‘d Aḍ-Ḍamrī — who was one of the Companions — narrated that the Messenger of Allāh ﷺ said: “Whoever leaves three Friday prayers, considering it insignificant, Allāh will place a seal upon his heart.” (*Ḥasan*)

١٠٥٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ مُحَمَّدِ بْنِ عَمْرٍو: حَدَّثَنِي عُبَيْدَةُ بْنُ سُفْيَانَ الْحَضْرَمِيُّ عَنْ أَبِي الْجَعْدِ الضَّمْرِيِّ - وَكَانَتْ لَهُ صُحْبَةٌ - أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ تَرَكَ ثَلَاثَ جُمُعٍ تَهَاوُنًا بِهَا طَبَعَ اللَّهُ عَلَى قَلْبِهِ».

تخريج: [إسناده حسن] أخرجه الترمذي، الصلاة، باب ما جاء في ترك الجمعة من غير عذر، ح: ٥٠٠ والنسائي، ح: ١٣٧٠ وابن ماجه، ح: ١١٢٥ ومن حديث محمد بن عمرو الليثي به وقال الترمذي: "حسن" وصححه ابن خزيمة، ح: ١٨٥٧ وابن حبان، ح: ٦٥، ٥٥٣، ٥٥٤ والحاكم على شرط مسلم: ١/٢٨٠ ووافقه الذهبي.

Comments:

A sealed heart is a tremendous loss, a great misfortune and deprivation. A person with a sealed heart becomes incapable of doing any deed of virtue.

Chapter 204,205. The Expiation Of One Who Leaves It

(المعجم ٢٠٤، ٢٠٥) - بَابُ كَفَّارَةِ مَنْ تَرَكَهَا (التحفة ٢١٢)

1053. Hammām reported from Qatādah, from Qudāmah bin Wabarah Al-‘Ujaīmī, from Samurah bin Jundab, from the Prophet ﷺ, that he said: “Whoever leaves the Friday prayer without an excuse, then let him give one Dīnar in charity, and if he cannot do so, then half a Dīnar.” (*Da‘īf*)

١٠٥٣ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ قُدَامَةَ بْنِ وَبَرَةَ الْعُجَيْفِيِّ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ تَرَكَ الْجُمُعَةَ مِنْ غَيْرِ عُدْرٍ فَلْيَتَصَدَّقْ بِدِينَارٍ، فَإِنْ لَمْ يَجِدْ فَبِنِصْفِ دِينَارٍ».

Abū Dāwud said: Similar was reported from Khālīd bin Qais, but he contradicted him in the chain,

قَالَ أَبُو دَاوُدَ: هَكَذَا رَوَاهُ خَالِدُ بْنُ قَيْسٍ، وَخَالَفَهُ فِي الْإِسْنَادِ، وَوَافَقَهُ فِي

and was in accordance with him in the text.^[1]

المُتَنِّ.

تخریج: [إسناده ضعيف] أخرجه النسائي، الجمعة، باب كفارة من ترك الجمعة من غير عذر، ح: ١٣٧٣ من حديث يزيد بن هارون به وصححه ابن خزيمة، ح: ١٨٦١ وابن حبان، ح: ٥٨٢ والحاكم: ١/١٨٠ ووافقه الذهبي * قدامة: لم يصح سماعه من سمرة كما قال البخاري * وقناة تقدم، ح: ٢٩ وعنن وللحديث شاهد ضعيف عند ابن ماجه، ح: ١١٢٨.

1054. It was reported from Ayyūb Abū Al-‘Alā’ from Qatādah from Qudāmah bin Wabarah who said: “The Messenger of Allāh ﷺ said: ‘Whoever misses the Friday prayer without an excuse, then let him give one Dirham in charity, or half a Dirham, or one *Ṣā’* of wheat, or half a *Ṣā’*.’”^[2] (*Ḍaʿīf*)

Abū Dāwud said: Sa‘eed bin Bashīr reported it from Qatādah like this. Except that he said: A *Mudd* or half of a *Mudd*.^[3] And he said: “From Samurah.”

Abū Dāwud said: I heard Aḥmad bin Ḥanbal being asked about the differences over the narration of this *Ḥadīth*. He said: “Hammām has a stronger memory — in my opinion — than Ayyūb.”

١٠٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ وَإِسْحَاقُ بْنُ يُونُسَ عَنْ أَبِي أَيُّوبَ أَبِي الْعَلَاءِ، عَنْ قَتَادَةَ، عَنْ قُدَامَةَ بْنِ وَبَرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ فَاتَهُ الْجُمُعَةُ مِنْ غَيْرِ عُذْرٍ فَلْيَتَصَدَّقْ بِدِرْهَمٍ أَوْ يَنْصِفِ دِرْهَمٍ، أَوْ صَاعِ حِنْطَةٍ أَوْ يَنْصِفِ صَاعٍ».

قَالَ أَبُو دَاوُدَ: رَوَاهُ سَعِيدُ بْنُ بَشِيرٍ عَنْ قَتَادَةَ هَكَذَا، إِلَّا أَنَّهُ قَالَ: مُدًّا أَوْ نِصْفَ مُدٍّ، وَقَالَ: عَنْ سَمُرَةَ.

قَالَ أَبُو دَاوُدَ: سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ يُسْأَلُ عَنْ اخْتِلَافِ هَذَا الْحَدِيثِ فَقَالَ: هَمَّامٌ عِنْدِي أَحْفَظُ مِنْ أَيُّوبَ يَعْنِي أَبَا الْعَلَاءِ.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٣/٢٤٨ من حديث أبي داود به والسند مرسل، وانظر الحديث السابق.

Comments:

Both the *Aḥadīth* of this chapter are weak and, therefore, fail to prove the atonement mentioned therein.

[1] Contradicted him, meaning Hammām, since Khālid reported it from Qatādah from Al-Ḥasan, from Samurah, while Hammām reported it from Qatādah from Qudāmah bin Wabarah Al-‘Ujaimī from Samurah. Khālid’s narration was recorded by An-Nasā’ī (1373B), Ibn Mājah (1128), and others.

[2] *Ṣā’*: A measurement of volume equal to four scoops with the hands of the average man held together.

[3] *Mudd*: A quarter of a *Ṣā’*.

Chapter 205,206. Who Is Required To Attend The Friday Prayer?

(المعجم ٢٠٥، ٢٠٦) - بَابُ مَنْ تَجِبُ عَلَيْهِ الْجُمُعَةُ (التحفة ٢١٣)

1055. ‘Aishah narrated: “The people used to come from their houses and from Al-‘Awālī for the Friday prayers.” (*Ṣaḥīḥ*)

١٠٥٥ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ أَنَّ مُحَمَّدَ بْنَ جَعْفَرٍ حَدَّثَهُ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: كَانَ النَّاسُ يَتَأَبُونَ الْجُمُعَةَ مِنْ مَنَازِلِهِمْ وَمِنَ الْعَوَالِي.

تخریج: أخرجه البخاري، الجمعة، باب من أين تؤتى الجمعة وعلى من تجب؟، ح: ٩٠٢. عن أحمد بن صالح ومسلم، الجمعة، باب وجوب غسل الجمعة على كل بالغ من الرجال... إلخ، ح: ٨٤٧ من حديث عبدالله بن وهب به.

Comments:

Al-‘Awālī is on the outskirts of Al-Madīnah. The implication is that people living in settlements on the outskirts of a town are also obliged to attend the Friday prayers.

1056. It was reported from ‘Abdullāh bin ‘Abdullāh bin ‘Amr that the Prophet ﷺ said: “The Friday prayer is obligatory on everyone who hears the call (*Adhān*).” (*Da‘īf*)

Abū Dāwud said: A group reported this from Sufyān stopping at ‘Abdullāh bin ‘Amr, and none of them narrated it in *Marfū’* form. Only Qabiṣah narrated it with a (connected *Marfū’*) chain.^[1]

١٠٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ سَعِيدٍ يُعْنِي الطَّائِفِيَّ، عَنْ أَبِي سَلَمَةَ بْنِ نُبَيْهِ، عَنْ عَبْدِ اللَّهِ بْنِ هَارُونَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «الْجُمُعَةُ عَلَى كُلِّ مَنْ سَمِعَ النِّدَاءَ». قَالَ أَبُو دَاوُدَ: رَوَى هَذَا الْحَدِيثَ جَمَاعَةٌ عَنْ سُفْيَانَ مَقْصُورًا عَلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو وَلَمْ يَرْفَعُوهُ وَإِنَّمَا أَسْنَدَهُ قَبِيصَةُ.

تخریج: [إسناده ضعيف] أخرجه الدارقطني: ٥/٢، ح: ١٥٧٤ من حديث محمد بن يحيى الذهلي به * أبو سلمة بن نبيه وعبدالله بن هارون مجهولان، وللحديث شاهد ضعيف جداً عند الدارقطني.

[1] Qabiṣah narrated no. 1056 from Sufyān.

Chapter 206,207. The Friday Prayer On A Rainy Day

(المعجم ٢٠٦، ٢٠٧) - بَابُ الْجُمُعَةِ فِي
الْيَوْمِ الْمَطِيرِ (التحفة ٢١٤)

1057. It was reported from Qatādah, from Abū Al-Maliḥ from his father, that the Day of Ḥunain was a rainy day, so the Prophet ﷺ ordered his caller to call out: "Pray in your tents." (*Ṣaḥīḥ*)

١٠٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ أَبِي الْمَلِيحِ، عَنْ أَبِيهِ: أَنَّ يَوْمَ حُنَيْنٍ كَانَ يَوْمَ مَطَرٍ، فَأَمَرَ النَّبِيُّ ﷺ مُنَادِيَهُ: أَنْ الصَّلَاةَ فِي الرِّحَالِ.

تخريج: [صحيح] أخرجه النسائي، الإمامة، باب العذر في ترك الجماعة، ح: ٨٥٥ من حديث شعبة عن قتادة به وصححه الحاكم: ٢٩٣/١ ووافقه الذهبي.

1058. (There is another chain) from Sa'eed, from a companion of his, from Abū Maliḥ, that it (the Day of Ḥunain) was on a Friday. (*Ṣaḥīḥ*)

١٠٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدٌ عَنْ صَاحِبٍ لَهُ عَنْ أَبِي مَلِيحٍ أَنَّ ذَلِكَ كَانَ يَوْمَ جُمُعَةٍ.

تخريج: [صحيح] انظر الحديث السابق والآتي.

Comments:

In the event of a heavy downpour on Friday making it difficult for people to go to *Masjid*, the Friday congregation may be skipped. Instead, they would have to perform *Zuhr* in their dwellings.

1059. (There is another chain) from Abū Qilābah, from Abū Al-Maliḥ, from his father that he was present at the events of Al-Ḥudaibiyah with the Prophet ﷺ, and it was Friday. It was raining, but the soles of their feet had not become damp. The Prophet ﷺ commanded them to pray in their tents. (*Ṣaḥīḥ*)

١٠٥٩ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: قَالَ سَفِيَانُ بْنُ حَبِيبٍ: خُبِّرْنَا عَنْ خَالِدِ الْحَدَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمَلِيحِ، عَنْ أَبِيهِ: أَنَّهُ شَهِدَ النَّبِيَّ ﷺ زَمَنَ الْحُدَيْبِيَّةِ فِي يَوْمِ جُمُعَةٍ وَأَصَابَهُمْ مَطَرٌ لَمْ يَبْتَلِ أَسْفُلُ نِعَالِهِمْ، فَأَمَرَهُمْ أَنْ يُصَلُّوا فِي رِحَالِهِمْ.

تخريج: [صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب الجماعة في الليلة المطيرة، ح: ٩٣٦ من حديث خالد الحداء به وانظر، ح: ٦٠٥ * رواه إسماعيل ابن علي وغيره عن الحداء به (المعجم الكبير للطبراني: ١/١٨٨، ١٨٩).

Chapter 207,208. Not Attending The Congregational Prayer On A Cold Night Or A Rainy Night

(المعجم ٢٠٧، ٢٠٨) - بَابُ التَّخَلُّفِ

عَنِ الْجَمَاعَةِ فِي اللَّيْلَةِ الْبَارِدَةِ أَوْ اللَّيْلَةِ الْمَطِيرَةِ (التحفة ٢١٥)

1060. It was reported from Hammād bin Zaid, that Ayyūb narrated to them from Nāfi', that Ibn 'Umar once camped at Ḍajnān on a cold night, and he ordered his caller to call out: "Pray in your tents."

١٠٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ نَزَلَ بِضَجْنَانَ فِي لَيْلَةٍ بَارِدَةٍ فَأَمَرَ الْمُنَادِيَ فَنَادَى أَنْ الصَّلَاةَ فِي الرَّحَالِ.

Ayyūb said: "And Nāfi' narrated from Ibn 'Umar, that on a cold or rainy night, the Messenger of Allāh ﷺ would order his caller to call out: 'Pray in your tents.'" (*Ṣaḥīḥ*)

قَالَ أَيُّوبُ: وَحَدَّثَ نَافِعٌ عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا كَانَتْ لَيْلَةٌ بَارِدَةً أَوْ مَطِيرَةً أَمَرَ الْمُنَادِيَ فَنَادَى: الصَّلَاةَ فِي الرَّحَالِ.

تخريج: [إسناده صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب الجماعة في الليلة المطيرة، ح: ٩٣٧ من حديث أيوب به وله طرق عند البخاري، ح: ٦٦٦ ومسلم، ح: ٦٩٧ وغيرهما.

1061. It was reported from Ismā'il, from Ayyūb, from Nāfi': "Ibn 'Umar, called for the prayer at Ḍajnān, and he said: 'Pray in your tents.'"

١٠٦١ - حَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ، عَنْ نَافِعٍ قَالَ: نَادَى ابْنُ عُمَرَ بِالصَّلَاةِ بِضَجْنَانَ، ثُمَّ نَادَى أَنْ صَلُّوا فِي رِحَالِكُمْ. قَالَ فِيهِ: ثُمَّ حَدَّثَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ كَانَ يَأْمُرُ الْمُنَادِيَ فَيُنَادِي بِالصَّلَاةِ، ثُمَّ يَنَادِي أَنْ صَلُّوا فِي رِحَالِكُمْ فِي اللَّيْلَةِ الْبَارِدَةِ وَفِي اللَّيْلَةِ الْمَطِيرَةِ فِي السَّفَرِ.

He said in it: "Then he narrated from the Messenger of Allāh ﷺ that he would command the caller on a cold or rainy night to call for the prayer, then to say: 'Pray in your tents,' while on a journey." (*Ṣaḥīḥ*)

قَالَ أَبُو دَاوُدَ: وَرَوَاهُ حَمَّادُ بْنُ سَلَمَةَ عَنْ أَيُّوبَ وَعُبَيْدِ اللَّهِ، قَالَ فِيهِ: فِي السَّفَرِ فِي اللَّيْلَةِ الْقُرَى أَوْ الْمَطِيرَةِ.

Abū Dāwud said: Hammād bin Salamah, reported it from Ayyūb and 'Ubaidullāh. He said in it: "While on a journey, on a cold or rainy night."

تخريج: [إسناده صحيح] أخرجه أحمد: ٤/٢ عن إسماعيل ابن عليه به وانظر الحديث السابق والآتي.

Comments:

According to most *Ahādīth*, the permission to pray indoors seems to have been given during journeys, but some *Ahādīth* make no mention of journeys. This leads us to infer that the permission is unrestricted.

1062. It was reported from ‘Ubaidullāh, from Nāfi‘, from Ibn ‘Umar, that he called for the prayer at Ḍajnān on a cold and windy night, and he said at the end of the call: “Pray in your tents; Pray in your tents.” He then said: “If he was traveling and it was a cold or rainy night, the Messenger of Allāh ﷺ would command the *Mu’adhdhin* to say: “Pray in your tents.” (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، صلاة المسافرين، باب الصلاة في الرحال في المطر، ح: ٦٩٧ من حديث أبي أسامة به.

1063. It was reported from Mālik, from Nāfi‘, that Ibn ‘Umar — meaning he called the *Adhān* for the prayer on a cold and windy night — and he said: “Pray in your tents.” He then said: “The Messenger of Allāh ﷺ would command the *Mu’adh-dhin* if it was a cold night, or a rainy night, to say, ‘Pray in your tents.’” (*Ṣaḥīḥ*)

تخریج: أخرجه البخاري، الأذان، باب الرخصة في المطر والعله أن يصلي في رحله، ح: ٦٦٦ ومسلم، صلاة المسافرين، باب الصلاة في الرحال في المطر، ح: ٦٩٧ من حديث مالك به وهو في الموطأ (يحيى): ٧٣/١ (والقنبي، ص: ٩٣).

1064. It was reported from Muḥammad bin Ishāq, from Nāfi‘, from Ibn ‘Umar, who said: “The caller of the Messenger of Allāh ﷺ would call out this (phrase: ‘Pray in your tents’) on a rainy night, and cold mornings while they were in

١٠٦٢ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عَمَرَ: أَنَّهُ نَادَى بِالصَّلَاةِ بِضَجْنَانَ فِي لَيْلَةٍ ذَاتِ بَرْدٍ وَرِيحٍ، فَقَالَ فِي آخِرِ نِدَائِهِ: أَلَا صَلُّوا فِي رِحَالِكُمْ، أَلَا صَلُّوا فِي الرِّحَالِ، ثُمَّ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُ الْمُؤَدِّنَ إِذَا كَانَتْ لَيْلَةٌ بَارِدَةً أَوْ ذَاتُ مَطَرٍ فِي سَفَرٍ يَقُولُ: أَلَا صَلُّوا فِي رِحَالِكُمْ.

١٠٦٣ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ نَافِعٍ: أَنَّ ابْنَ عَمَرَ - يَعْنِي أَدْنَ - بِالصَّلَاةِ فِي لَيْلَةٍ ذَاتِ بَرْدٍ وَرِيحٍ - فَقَالَ: أَلَا صَلُّوا فِي الرِّحَالِ، ثُمَّ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُ الْمُؤَدِّنَ إِذَا كَانَتْ لَيْلَةٌ بَارِدَةً أَوْ ذَاتُ مَطَرٍ يَقُولُ: أَلَا صَلُّوا فِي الرِّحَالِ.

١٠٦٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التَّمِيمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ نَافِعٍ، عَنْ ابْنِ عَمَرَ قَالَ: نَادَى مُنَادِي رَسُولِ اللَّهِ ﷺ بِذَلِكَ فِي الْمَدِينَةِ فِي اللَّيْلَةِ الْمَطِيرَةِ وَالْعُدَاةِ الْقُرَّةِ.

Al-Madīnah.” (*Da‘īf*)

Abū Dāwud said: This narration was reported by Yahyā bin Sa‘eed Al-Anṣārī from Al-Qāsim, from Ibn ‘Umar, from the Prophet ﷺ, but he said: “While they were on a journey.”

قَالَ أَبُو دَاوُدَ: رَوَى هَذَا الْخَبَرُ يَحْيَى بْنُ سَعِيدِ الْأَنْصَارِيِّ عَنِ الْقَاسِمِ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ فِيهِ: فِي السَّفَرِ.

تخريج: [إسناده ضعيف] انظر الحديث السابق، وأخرجه عبد بن حميد، ح: ٧٤٤ من حديث ابن إسحاق والبيهقي: ٧١/٣ من حديث أبي داود به، محمد بن إسحاق عنن، وحديث يحيى بن سعيد الأنصاري صحيح، رواه ابن خزيمة، ح: ١٦٥٦، وابن حبان (الإحسان)، ح: ٢٠٨١.

1065. Abū Az-Zubair reported from Jābir that he said: “We were once traveling with the Messenger of Allāh ﷺ and rain started to fall. The Messenger of Allāh ﷺ said: ‘Whoever among you wishes may pray in his tent.’” (*Sahīh*)

١٠٦٥ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي الزُّبَيْرِ، عَنِ جَابِرٍ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ فَمَطَرْنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لِيُصَلِّ مَنْ شَاءَ مِنْكُمْ فِي رَحْلِهِ».

تخريج: أخرجه مسلم، صلاة المسافرين، باب الصلاة في الرحال في المطر، ح: ٦٩٨ من حديث زهير بن معاوية به.

Comments:

In such situations, one has an excuse to not go to the *Masjid*.

1066. It was reported from ‘Abdullāh bin Al-Hāriṭh, the paternal nephew of Muḥammad bin Sīrīn that Ibn ‘Abbās said to his *Mu‘adh-dhin* on a rainy day: “When you say: ‘I testify that Muḥammad is the Messenger of Allāh,’ don’t say: ‘Come to prayer,’ but say instead: ‘Pray in your houses.’” But it seemed that the people found this (act) strange, so he said: “Indeed, someone who was better than me did it. The Friday prayer is obligatory, so I disliked that I should cause you to leave (your houses) and walk in the mud and rain.” (*Sahīh*)

١٠٦٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنِي عَبْدُ الْحَمِيدِ صَاحِبُ الزُّبَيْرِيِّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ ابْنُ عَمِّ مُحَمَّدِ بْنِ سِيرِينَ: أَنَّ ابْنَ عَبَّاسٍ قَالَ لِمُؤَدِّهِ فِي يَوْمٍ مَطِيرٍ: إِذَا قُلْتَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَلَا تَقُلْ: حَيَّ عَلَى الصَّلَاةِ، قُلْ: صَلُّوا فِي بُيُوتِكُمْ. فَكَأَنَّ النَّاسَ اسْتَنْكَرُوا ذَلِكَ، فَقَالَ: قَدْ فَعَلَ ذَا مَنْ هُوَ خَيْرٌ مِنِّي، إِنَّ الْجُمُعَةَ عَزْمَةٌ وَإِنِّي كَرِهْتُ أَنْ أُخْرِجَكُمْ فْتَمْشُونَ فِي الطِّينِ وَالْمَطَرِ.

تخريج: أخرجه البخاري، الجمعة، باب الرخصة إن لم يحضر الجمعة في المطر، ح: ٩٠١ عن مسدد ومسلم، صلاة المسافرين، باب الصلاة في الرحال في المطر، ح: ٦٩٩ من حديث إسماعيل ابن عليّ به.

Comments:

Whenever the weather is bad, and may cause difficulty on those attending the *Masjid*, then this constitutes a legal excuse to not go to the *Masjid* for that prayer.

Chapter 208,209. The Friday Prayer For The Slave And The Woman

1067. It was reported from Tāriq bin Shihāb, from the Prophet ﷺ that he said: “The Friday prayer in congregation is an obligation on every single Muslim, except for four: An owned slave, a woman, a child, and a sick person.” (*Ṣaḥīḥ*) Abū Dāwud said: Tāriq bin Shihāb saw the Prophet ﷺ but did not hear anything from him.

(المعجم ٢٠٨، ٢٠٩) - بَابُ الْجُمُعَةِ
لِلْمَمْلُوكِ وَالْمَرْأَةِ (التحفة ٢١٦)

١٠٦٧ - حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ: حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا هُرَيْمٌ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُثَنَّبِيِّ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْجُمُعَةُ حَقٌّ وَاجِبٌ عَلَى كُلِّ مُسْلِمٍ فِي جَمَاعَةٍ إِلَّا أَرْبَعَةً: عَبْدٌ مَمْلُوكٌ أَوْ امْرَأَةٌ أَوْ صَبِيٌّ أَوْ مَرِيضٌ». قَالَ أَبُو دَاوُدَ: طَارِقُ بْنُ شِهَابٍ قَدْ رَأَى النَّبِيَّ ﷺ وَلَمْ يَسْمَعْ مِنْهُ شَيْئًا.

تخريج: [إسناده صحيح] أخرجه الدارقطني: ٢/٢، ح: ١٥٦١ من حديث إسحاق بن منصور به وقال النووي في الخلاصة: "وهذا (أي قول أبي داود) غير قادح في صحته فإنه يكون مرسل صحابي وهو حجة والحديث على شرط الشيخين" (نصب الراية: ١٩٩/٢).

Chapter 209,210. The Friday Prayer In Villages

1068. Ibn ‘Abbās narrated: “The first Friday prayer in Islam that was prayed after the Friday prayers held in the *Masjid* of Allāh’s Messenger ﷺ in Al-Madīnah was the Friday prayer in Juwāthā’ — a village of the villages of Baḥrain.” ‘Uthmān (one of the narrators) said: “It is a village of (the tribe of)

(المعجم ٢٠٩، ٢١٠) - بَابُ الْجُمُعَةِ فِي الْقُرَى (التحفة ٢١٧)

١٠٦٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْمُخَرَّمِيُّ - لَفْظُهُ - قَالَا: حَدَّثَنَا وَكَيْعٌ عَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ، عَنْ أَبِي جَمْرَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: إِنَّ أَوَّلَ جُمُعَةٍ جُمِعَتْ فِي الْإِسْلَامِ بَعْدَ جُمُعَةِ جُمِعَتْ فِي مَسْجِدِ رَسُولِ اللَّهِ ﷺ بِالْمَدِينَةِ لَجُمُعَةٍ

‘Abdul-Qais.” (*Ṣaḥīḥ*)

جُمِعَتْ بِجُؤَانَاءَ قَرْيَةٍ مِنْ قُرَى الْبَحْرَيْنِ . قَالَ
عُثْمَانُ : قَرْيَةٌ مِنْ قُرَى عَبْدِ الْقَيْسِ .

تخریج: أخرجه البخاري، الجمعة، باب الجمعة في القرى والمدن، ح: ٨٩٢ من حديث

إبراهيم بن طهمان به .

Comments:

This *Ḥadīth* proves that the Friday prayer be established in all settled places. There is no text to prove that the Friday prayer may not be held in a small village.

1069. ‘Abdur-Raḥman bin Ka’b bin Mālik — who was the guide for his father after he lost his sight — reported from his father Ka’b bin Mālik, that when he would hear the *Adhān* for the Friday prayer, he would seek forgiveness for As’ad bin Zurārah. So I asked him: “Every time you hear the *Adhān*, you seek forgiveness for As’ad bin Zurārah.” He replied: “Because he was the first one who gathered us together in (the village of) Hazm an-Nabīṭ, which (was inhabited by) Banu Bayāḍah, in the lower part of a valley called Naqī ‘Al-Khaḍīmāt.” I asked him: “How many were you at that time?” He replied: “Forty.”

(*Ḥasan*)

تخریج: [إسناده حسن] أخرجه ابن ماجه، إقامة الصلوات، باب: في فرض الجمعة، ح: ١٠٨٢ من حديث محمد بن إسحاق به وصرح بالسماع وصححه ابن خزيمة، ح: ١٧٢٤ وابن الجارود، ح: ٢٩١ والحاكم على شرط مسلم: ٢٨١/١ ووافقه الذهبي.

Comments:

There is no text to indicate that if they were less than forty in number, then they would not have held the Friday prayer. Meaning, this number is not the minimum number required to hold the Friday prayer.

Chapter 210,211. If ‘Eid Occurs On A Friday

(المعجم ٢١٠، ٢١١) بَابُ : إِذَا وَاقَعَ يَوْمَ
الْجُمُعَةِ يَوْمَ عِيدِ (التحفة ٢١٨)

1070. It was reported that Iyās bin Abī Ramlah *Ash-Shāmī* said: “I

١٠٧٠ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ : أَخْبَرَنَا
إِسْرَائِيلُ : حَدَّثَنَا عُثْمَانُ بْنُ الْمُغِيرَةِ عَنْ إِيَّاسِ

was present when Mu'āwiyah bin Abī Sufyān asked Zaid bin Arqam: 'Did you witness two 'Eid being combined on one day during the time of the Messenger of Allāh ﷺ?' He replied: 'Yes.' So he said: 'What did he do?' He said: 'He prayed the 'Eid, then was lenient about the Friday prayer, for he said: "Whoever wishes to pray can pray."' (*Ṣaḥīḥ*)

تخریج: [إسناده حسن] أخرجه النسائي، العيدين، باب الرخصة في التخلف عن الجمعة لمن شهد العيد، ح: ١٥٩٢ وابن ماجه، ح: ١٣١٠ من حديث إسرائيل به وصحه ابن خزيمة، ح: ١٤٦٤ والحاكم: ٢٨٨/١ ووافقه الذهبي.

Comments:

This *Ḥadīth* and other narrations prove that, in case the day of 'Eid falls on a Friday, one may attend the 'Eid prayer as well as the Friday prayer, or they have a legal excuse to not attend the Friday if they have attended the 'Eid prayer.

1071. Al-A'mash reported from 'Āṭā' bin Abī Rabāḥ that he said: "Ibn Az-Zubair once led us in the early morning in the 'Eid prayer, and it happened to be on a Friday. Then we went to attend the Friday prayer, but he did not come out to us (to give the *Khutbah*). So we prayed by ourselves (without a congregation). And Ibn 'Abbās at that time was in Aṭ-Ṭā'if, so when he came back, we informed him about this. He said: 'He has followed the *Sunnah*.'" (*Ṣaḥīḥ*)

1072. It was reported that Ibn Jurairj said: "'Āṭā' said: 'Once, 'Eid Al-Fiṭr fell on a Friday during the time of Ibn Az-Zubair. He said: "Two 'Eid have fallen on the same day," so he combined them together, and prayed them as two

ابن أبي رَمَلَةَ الشَّامِي قَالَ: شَهِدْتُ مُعَاوِيَةَ ابْنَ أَبِي سُفْيَانَ وَهُوَ يَسْأَلُ زَيْدَ بْنَ أَرْقَمَ قَالَ: أَشَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ عِيدَيْنِ اجْتَمَعَا فِي يَوْمٍ؟ قَالَ: نَعَمْ. قَالَ: فَكَيْفَ صَنَعَ؟ قَالَ: صَلَّى الْعِيدَ ثُمَّ رَخَّصَ فِي الْجُمُعَةِ فَقَالَ: «مَنْ شَاءَ أَنْ يُصَلِّيَ فَلْيُصَلِّ».

١٠٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ طَرِيفِ الْبَجَلِيِّ: حَدَّثَنَا أَسْبَاطُ عَنْ الْأَعْمَشِ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ قَالَ: صَلَّى بِنَا ابْنِ الزُّبَيْرِ فِي يَوْمِ عِيدٍ فِي يَوْمِ جُمُعَةٍ أَوَّلَ النَّهَارِ ثُمَّ رُحْنَا إِلَى الْجُمُعَةِ فَلَمْ يَخْرُجْ إِلَيْنَا فَصَلَّيْنَا وَحْدَانَا، وَكَانَ ابْنُ عَبَّاسٍ بِالطَّائِفِ، فَلَمَّا قَدِمَ ذَكَرْنَا ذَلِكَ لَهُ، فَقَالَ: أَصَابَ السُّنَّةَ. تخریج: [صحیح] انظر الحديث السابق.

١٠٧٢ - حَدَّثَنَا يَحْيَى بْنُ خَلْفٍ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ ابْنِ جُرَيْجٍ قَالَ: قَالَ عَطَاءُ: اجْتَمَعَ يَوْمٌ جُمُعَةٍ وَيَوْمٌ فِطْرِ عَلَى عَهْدِ ابْنِ الزُّبَيْرِ فَقَالَ: عِيدَانِ اجْتَمَعَا فِي يَوْمٍ وَاحِدٍ، فَجَمَعَهُمَا جَمِيعًا فَصَلَّاهُمَا رَكَعَتَيْنِ بُكْرَةً لَمْ

يَرُدُّ عَلَيْهِمَا حَتَّى صَلَّى الْعَصْرَ.

Rak'ah in the early morning, and did not pray anything else until '*Asr*.' (*Sahīh*)

تخریج: [صحیح] رواه عبدالرزاق، ح: ٥٧٢٥ عن ابن جریج به وصرح بالسماع عنده، وأخرجه الفريابي في العيدين: ١٥٣ من حديث أبي عاصم الضحاك بن مخلد به.

Comments:

This is among the narrations used by those scholars that say whoever performed '*Eid* prayer when it falls on a Friday, then there is no need for them to pray any other obligatory prayer, until '*Asr*', others say that the exemption from the Friday prayer does not prove exemption from performing *Zuhr*.

1073. Abū Hurairah reported that the Messenger of Allāh ﷺ said: "Two '*Eid* have fallen on the same day. So whoever wishes, it (the '*Eid* prayer) will suffice for his Friday prayer. And as for us, then we will pray the Friday prayer." (*Da'if*)

١٠٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى وَعُمَرُ ابْنُ حَفْصِ الْوَصَّابِيِّ الْمَعْنَى قَالَا: حَدَّثَنَا بَقِيَّةٌ: حَدَّثَنَا شُعْبَةُ عَنْ مُغِيرَةَ الصَّبِيِّ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «قَدْ اجْتَمَعَ فِي يَوْمِكُمْ هَذَا عِيدَانِ، فَمَنْ شَاءَ أَجَزَّهُ مِنَ الْجُمُعَةِ وَإِنَّا مُجَمِّعُونَ». قَالَ عُمَرُ: عَنْ شُعْبَةَ.

تخریج: [ضعيف] أخرجه ابن ماجه، إقامة الصلوات، باب ما جاء فيما إذا اجتمع العیدان في يوم، ح: ١٣١١ عن محمد بن المصفي به وصححه الحاكم على شرط مسلم: ٢٨٨/١ ووافقه الذهبي وللحديث شواهد، مغيرة بن مقسم عنن، والحديث السابق: ١٠٧٠ يغني عنه.

Chapter 211,212. What Is Recited During The *Subh* Prayer On Friday

1074. Ibn 'Abbās reported that the Messenger of Allāh ﷺ would recite in the *Fajr* prayer on Friday *Tanzil Sajdah*,^[1] and: Has not a time come upon man...?^[2] (*Sahīh*)

(المعجم ٢١١، ٢١٢) - بَابُ مَا يَقْرَأُ فِي صَلَاةِ الصُّبْحِ يَوْمَ الْجُمُعَةِ (التحفة ٢١٩)

١٠٧٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مَحْوَلِ بْنِ رَاشِدٍ، عَنْ مُسْلِمِ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الْفَجْرِ يَوْمَ

[1] *As-Sajdah* (32).

[2] *Al-Insān* (76).

الْجُمُعَةِ: ﴿تَنْزِيلُ﴾ السَّجْدَةِ ﴿هَذَا أَنَّى عَلَى
الْإِنْسَانِ حِينَ يَنْ أَلْذَّهْرِ﴾.

تخریج: أخرجه مسلم، الجمعة، باب ما يقرأ في يوم الجمعة، ح: ٨٧٩ من حديث مخلول به.

1075. (There is another chain for no. 1074) With this meaning, and he added: "And in the Friday prayer, he would recite *Sūrat Al-Jumu'ah* and 'When the hypocrites come to you...'"^[1] (*Ṣaḥīḥ*)

١٠٧٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ، عَنْ مُحَمَّدٍ بِإِسْنَادِهِ وَمَعْنَاهُ وَزَادَ: فِي صَلَاةِ الْجُمُعَةِ بِسُورَةِ الْجُمُعَةِ وَ إِذَا جَاءَكَ الْمُتَأَفِّقُونَ.

تخریج: أخرجه مسلم من حديث شعبة به انظر الحديث السابق.

Comments:

Reciting these *Sūrahs* on the specified days is recommended.

Chapter 212,213. The Clothes That Should Be Worn For Friday Prayer

(المعجم ٢١٢، ٢١٣) - بَابُ اللَّبْسِ
لِلْجُمُعَةِ (التحفة ٢٢٠)

1076. It was reported from Nāfi', from 'Abdullāh bin 'Umar that once 'Umar bin Al-Khattāb saw a *Siyarā' Hullah* being sold outside the door of the *Masjid*. He said: "O Messenger of Allāh! If you were to purchase this and wear it on Fridays, and when delegations come to visit you (it would be good)!" The Messenger of Allāh ﷺ said: "This type (of garment) is only worn by those who will have no share of the Hereafter." Then, the Messenger of Allāh ﷺ was given some garments of these, so he gave one to 'Umar bin Al-Khattāb. 'Umar said: "Have you given me this garment to wear, even though you said concerning the garment of 'Uṭārid what you

١٠٧٦ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَأَى حُلَّةً سَبْرَاءَ - يَعْنِي تُبَاعُ عِنْدَ بَابِ الْمَسْجِدِ - فَقَالَ: يَا رَسُولَ اللَّهِ! لَوْ اشْتَرَيْتَ هَذِهِ فَلَبِسْتَهَا يَوْمَ الْجُمُعَةِ وَلِلْوَفْدِ إِذَا قَدِمُوا عَلَيْكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا يَلْبَسُ هَذِهِ مَنْ لَا خَلَاقَ لَهُ فِي الْآخِرَةِ»، ثُمَّ جَاءَتْ رَسُولَ اللَّهِ ﷺ مِنْهَا حُلَّةٌ، فَأَعْطَى عُمَرَ بْنَ الْخَطَّابِ مِنْهَا حُلَّةً، فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ! كَسَوْنِيهَا وَقَدْ قُلْتَ فِي حُلَّةِ عَطَارِدٍ مَا قُلْتَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَمْ أَكْسِكَهَا لِتَلْبَسَهَا»، فَكَسَاهَا عُمَرُ أَخَا لَهُ مُشْرِكًا بِمَكَّةَ.

[1] *Al-Munāfiqūn* (63).

said?" The Messenger of Allāh ﷺ responded: "I did not give it to you so that you wear it!" So 'Umar gave it to a pagan brother of his in Makkah. (*Ṣahīh*)

تخریج: أخرجه البخاري، الجمعة، باب: يلبس أحسن ما يجد، ح: ٨٨٦، ومسلم، اللباس والزينة، باب تحريم لبس الحرير وغير ذلك للرجال، ح: ٢٠٦٨ من حديث مالك به وهو في الموطأ (يحيى): (٩١٧/٢)، ٩١٨.

Comments:

1. It is recommended to put on nice garments for the Friday prayer, 'Eid prayers and on special occasions.
2. Men are prohibited, while women are permitted, to wear silk.

1077. It was reported from Ibn *Shihāb*, from *Sālim*, from his father who said: 'Umar bin Al-*Khattāb* once saw a *Hullah* made of *Istabraq* being sold in the market-place, so he took it to the Messenger of Allāh ﷺ and said: '(Why don't you) purchase this (garment) so that you can dress up for 'Eid and when delegations come?..."' and the rest of the narration is similar (to no. 1076), but the first narration is more complete. (*Ṣahīh*)

١٠٧٧ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ وَعَمْرُو بْنُ الْحَارِثِ عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: وَجَدَ عُمَرُ بْنُ الْخَطَّابِ حُلَّةً إِسْتَبْرَقٍ تُبَاعُ بِالسُّوقِ فَأَخَذَهَا فَأَتَى بِهَا رَسُولَ اللَّهِ ﷺ فَقَالَ: ابْتِئْ هَذِهِ تَجَمَّلُ بِهَا لِلْعِيدِ وَلِلْوُفُودِ، ثُمَّ سَأَلَ الْحَدِيثَ، وَالْأَوَّلُ أَتَمُّ.

تخریج: أخرجه مسلم، ح: ٨/٢٠٦٨ من حديث عبدالله بن وهب به وانظر الحديث السابق.

1078. Muḥammad bin Yaḥyā bin *Habbān* narrated that the Messenger of Allāh ﷺ said: "It would be good — if you can afford to do so — that every one of you takes two garments for Friday that would be other than the garments that he works in."

(There is another chain) from Ibn *Habbān*, from Ibn *Salām*, that he heard the Messenger of Allāh ﷺ say this on the *Minbar*. (*Ḥasan*)

Abū Dāwud said: *Wahb* bin *Jarīr* reported it from his father, from

١٠٧٨ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ وَعَمْرُو بْنُ يَحْيَى بْنِ سَعِيدِ الْأَنْصَارِيِّ حَدَّثَهُ أَنَّ مُحَمَّدَ بْنَ يَحْيَى بْنِ حَبَّانَ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا عَلَيَّ أَحَدِكُمْ إِنْ وَجَدَ، - أَوْ مَا عَلَيَّ أَحَدِكُمْ إِنْ وَجَدْتُمْ - أَنْ يَتَّخِذَ نَوْبَيْنِ لِيَوْمِ الْجُمُعَةِ سِوَى نَوْبِي مِهْنَتِهِ». قَالَ عَمْرُو: وَأَخْبَرَنِي ابْنُ أَبِي حَبِيبٍ عَنْ مُوسَى بْنِ سَعْدٍ، عَنْ ابْنِ حَبَّانَ، عَنْ ابْنِ سَلَامٍ أَنَّهُ

Yahyā bin Ayyūb, from Yazīd bin Abī Ḥabīb, from Mūsā bin Sa'd, from Yūsuf bin 'Abdullāh bin Salām from the Prophet ﷺ.

سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ ذَلِكَ عَلَى الْمِنْبَرِ .
قَالَ أَبُو دَاوُدَ: رَوَاهُ وَهْبُ بْنُ جَرِيرٍ عَنْ
أَبِيهِ، عَنْ يَحْيَى بْنِ أَبِي بُرَيْدٍ، عَنْ يَزِيدَ بْنِ أَبِي
حَبِيبٍ، عَنْ مُوسَى بْنِ سَعْدٍ، عَنْ يُوسُفَ بْنِ
عَبْدِ اللَّهِ بْنِ سَلَامٍ عَنِ النَّبِيِّ ﷺ .

تخريج: [حسن] أخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في الزينة يوم الجمعة، ح: ١٠٩٥ من حديث عبدالله بن وهب به مختصراً ورواه البيهقي: ٢٤٢/٣ من حديث أبي داود به وللحديث شواهد كثيرة جداً .

Comments:

It is better to keep nice clothing specially for Friday prayers.

Chapter 213,214. Gatherings Before The Prayer On Friday

(المعجم ٢١٣، ٢١٤) - **بَابُ التَّحَلُّقِ يَوْمَ الْجُمُعَةِ قَبْلَ الصَّلَاةِ** (التحفة ٢٢١)

1079. 'Amr bin Shu'aib reported from his father, from his grandfather, that the Messenger of Allāh ﷺ prohibited selling and purchasing (goods) in the *Masjid*, and that one should announce lost property in it, or recite poetry in it. And he also prohibited sitting in circles (gatherings) before the prayer on Friday. (*Hasan*)

١٠٧٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ
ابْنِ عَجَلَانَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ
أَبِيهِ، عَنْ جَدِّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ
الشَّرَاءِ وَالْبَيْعِ فِي الْمَسْجِدِ، وَأَنْ تُنْشَدَ فِيهِ
ضَالَّةٌ، وَأَنْ يُنْشَدَ فِيهِ شِعْرٌ، وَنَهَى عَنْ
التَّحَلُّقِ قَبْلَ الصَّلَاةِ يَوْمَ الْجُمُعَةِ .

تخريج: [إسناده حسن] أخرجه النسائي، المساجد، باب النهي عن البيع والشراء في المسجد ... الخ، ح: ٧١٥ من حديث يحيى القطان به ورواه ابن ماجه، ح: ٧٦٦، ١١٣٣ وحسنه الترمذي، ح: ٣٢٢ * ابن عجلان صرح بالسماع عند أحمد: ١٧٩/٢ وانظر أطراف المسند: ٤/٣٢، ح: ٥١٧ .

Comments:

Religious gatherings on Friday prior to the Friday prayer are forbidden.

Chapter 214,215. On Taking Minbars

(المعجم ٢١٤، ٢١٥) - **بَابُ اتِّخَاذِ الْمِنْبَرِ** (التحفة ٢٢٢)

1080. Abū Ḥāzim bin Dīnār reported: "Some men came to Sahl bin Sa'd As-Sā'dī, asking him about

١٠٨٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا
يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ

the *Minbar* (in the Prophet's *Masjid*) and what it was made out of, for they had been arguing about it. So he said: 'By Allāh, I know what it was made out of, and I saw it the first day it was made, and the first day that the Messenger of Allāh ﷺ sat on it. The Messenger of Allāh ﷺ had sent someone to so-and-so' — a woman whom Sahl had named — 'saying: "Order your slave, the carpenter, to make for me some wooden planks that I may sit on while addressing the people." So she ordered him to do so, and he made it from *Ṭarfā'*,^[1] from *Al-Ghābah*.^[2] So he brought it to her, and she sent it to the Messenger of Allāh ﷺ, who commanded that it be put in this particular place. And I saw the Messenger of Allāh ﷺ praying on it, saying the *Takbīr*, and going into *Rukū'* while on it, then he descended and stepped back, and prostrated at the base of the *Minbar*, then returned (on top of it). When he had finished, he turned to face the people and said: "O people, I have done this so that you may imitate me and learn my prayer." (*Sahīh*)

عَبْدُ اللَّهِ بْنِ عَبْدِ الْقَارِيِّ الْقُرَشِيِّ: حَدَّثَنِي أَبُو حَازِمٍ بْنُ دِينَارٍ: أَنَّ رَجُلًا أَتَوَا سَهْلَ بْنَ سَعْدِ السَّاعِدِيِّ وَقَدِ امْتَرَوْا فِي الْمِنْبَرِ مِمَّ عُوذُهُ؟ فَسَأَلُوهُ عَنْ ذَلِكَ فَقَالَ: وَاللَّهِ! إِنِّي لَأَعْرِفُ مِمَّا هُوَ، وَلَقَدْ رَأَيْتُهُ أَوَّلَ يَوْمٍ وُضِعَ وَأَوَّلَ يَوْمٍ جَلَسَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ، أَرْسَلَ رَسُولُ اللَّهِ ﷺ إِلَى فُلَانَةَ - امْرَأَةٍ قَدْ سَمَّاهَا سَهْلٌ - أَنْ «مُرِي غُلَامَكَ النَّجَّارَ أَنْ يَعْمَلَ لِي أَعْوَادًا أَجْلِسُ عَلَيْهِنَّ إِذَا كَلَّمْتُ النَّاسَ»، فَأَمَرْتُهُ، فَعَمَلَهَا مِنْ طَرْفَاءِ الْعَابَةِ ثُمَّ جَاءَ بِهَا، فَأَرْسَلْتُهُ إِلَى رَسُولِ اللَّهِ ﷺ، فَأَمَرَ بِهَا فَوَضَعَتْ هَهُنَا، فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ صَلَّى عَلَيْهَا وَكَبَّرَ عَلَيْهَا، ثُمَّ رَكَعَ وَهُوَ عَلَيْهَا، ثُمَّ نَزَلَ الْقَهْقَرَى فَسَجَدَ فِي أَصْلِ الْمِنْبَرِ ثُمَّ عَادَ، فَلَمَّا فَرَغَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «أَيُّهَا النَّاسُ! إِنَّمَا صَنَعْتُ هَذَا لِتَأْتُمُوا وَلِتَعْلَمُوا صَلَاتِي».

تخريج: أخرجه البخاري، الجمعة، باب الخطبة على المنبر، ح: ٩١٧ ومسلم، المساجد، باب جواز الخطوة والخطوتين في الصلاة... إلخ، ح: ٥٤٤ كلاهما عن قتيبة بن سعيد به.

Comments:

1. It is recommended to use a *Minbar* for the *Khutbah*.
2. In this text is proof for prayer on the *Minbar* when educating the followers.

[1] They say that *Ṭarfā'* refers to the Tamarisk tree which grows in desert areas.

[2] A place outside of *Al-Madīnah*, towards the north.

1081. Ibn ‘Umar narrated: “When the Prophet ﷺ grew old, Tamīm Ad-Dārī said: ‘Should I not make for you a *Minbar* that will carry you, O Messenger of Allāh ﷺ?’ He said: ‘Yes,’ so he made for him a *Minbar* with two steps.” (*Hasan*)

١٠٨١ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ ابْنِ أَبِي رَوَاحٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ لَمَّا بَدَنَّ قَالَ لَهُ تَمِيمُ الدَّارِيُّ: أَلَا أَتَّخِذُ لَكَ مِثْبَرًا يَارَسُولَ اللَّهِ! يَجْمَعُ أَوْ يَحْمِلُ عِظَامَكَ؟ قَالَ: «بَلَى»، فَاتَّخَذَ لَهُ مِثْبَرًا مِرْفَاقَتَيْنِ.

تخريج: [إسناده حسن] أخرجه البيهقي: ١٩٥/٣، ١٩٦ من حديث أبي عاصم به.

Comments:

This *Hadūth* says that the *Minbar* was made by Tamīm Ad-Dārī, but the *Hadīth* preceding it says that it was made a slave. *Al-Hāfīz* Ibn Ḥajar said that the latter *Hadīth* is stronger than the former, and added that both may have been connected, one way or the other, with the making of the *Minbar*.

Chapter 215,216. The Place Of The *Minbar*

(المعجم ٢١٥، ٢١٦) - بَابُ مَوْضِعِ الْمِنْبَرِ (التحفة ٢٢٣)

1082. Salamah bin Al-Akwa‘ narrated: “Between the *Minbar* of the Messenger of Allāh ﷺ and the wall was enough room for a lamb to pass through.” (*Sahīh*)

١٠٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ بَيْنَ مِثْبَرِ رَسُولِ اللَّهِ ﷺ وَبَيْنَ الْحَائِطِ كَقَدْرِ مَمَرِ الشَّوَاةِ.

تخريج: أخرجه البخاري، الصلاة، باب قدر كم ينبغي أن يكون بين المصلي والسترة؟ ح: ٤٩٧ ومسلم، الصلاة، باب دنو المصلي من السترة، ح: ٥٠٩ من حديث يزيد بن أبي عبيد به.

Chapter 216,217. Praying The Friday Prayer Before The Sun Reaches Its Zenith

(المعجم ٢١٦، ٢١٧) - بَابُ الصَّلَاةِ يَوْمَ الْجُمُعَةِ قَبْلَ الزَّوَالِ (التحفة ٢٢٤)

1083. Mujāhid narrated from Abū Al-Khalīl that Abū Qatādah reported: “The Prophet ﷺ disliked prayer in the middle of the daylight (noon), except on Friday, for he said: ‘The Fire of Hell is kindled, except on Friday.’” (*Da‘if*)

١٠٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى: حَدَّثَنَا حَسَّانُ بْنُ إِبْرَاهِيمَ عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي الْخَلِيلِ، عَنْ أَبِي قَتَادَةَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَرِهَ الصَّلَاةَ نِصْفَ النَّهَارِ إِلَّا يَوْمَ الْجُمُعَةِ، وَقَالَ: «إِنَّ جَهَنَّمَ تُسَجَّرُ إِلَّا يَوْمَ الْجُمُعَةِ». قَالَ أَبُو دَاوُدَ: وَهُوَ مُرْسَلٌ مُجَاهِدٌ

Abū Dāwud said: This is *Mursal*,

Mujāhid is older than Abū Al-Khalīl, and Abū Al-Khalīl did not hear anything from Abū Qatādah.

أَكْبَرُ مِنْ أَبِي الْخَلِيلِ، وَأَبُو الْخَلِيلِ لَمْ يَسْمَعْ مِنْ أَبِي قَتَادَةَ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ١٩٣/٣ من حديث حسان بن إبراهيم الكرماني به، السند مرسل * وقال الحافظ في التلخيص الحبير: ١/١٨٩: "وفيه ليث بن أبي سليم وهو ضعيف" وللحديث شاهد ضعيف عند أبي نعيم في حلية الأولياء: ٥/١٨٨.

Chapter 218. The Time Of The Friday Prayer

(المعجم ٢١٨) - **بَابُ وَقْتِ الْجُمُعَةِ**
(التحفة ٢٢٥)

1084. Anas bin Mālik narrated: "The Messenger of Allāh ﷺ would pray the Friday prayer when the sun started its descent (after reaching its zenith)." (*Sahīh*)

١٠٨٤ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنِي فُلَيْحُ بْنُ سُلَيْمَانَ: حَدَّثَنِي عُمَانُ بْنُ عَبْدِ الرَّحْمَنِ التَّيْمِيُّ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الْجُمُعَةَ إِذَا مَالَتِ الشَّمْسُ.

تخريج: أخرجه البخاري، الجمعة، باب وقت الجمعة إذا زالت الشمس، ح: ٩٠٤ من

حديث فليح بن سليمان به.

1085. Iyās bin Salamah bin Al-Akwa' narrated from his father: "We used to pray the Friday prayers with the Messenger of Allāh ﷺ, and return while the walls would not have any shadows." (*Sahīh*)

١٠٨٥ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا يَعْلَى بْنُ الْحَارِثِ: سَمِعْتُ إِيَّاسَ بْنَ سَلْمَةَ ابْنَ الْأَكْوَعِ يُحَدِّثُ عَنْ أَبِيهِ قَالَ: كُنَّا نَصَلِّيَ مَعَ رَسُولِ اللَّهِ ﷺ الْجُمُعَةَ ثُمَّ نَنْصَرِفُ وَلَيْسَ لِلْحِيطَانِ قَيْءٌ.

تخريج: أخرجه مسلم، الجمعة، باب صلاة الجمعة حين تزول الشمس، ح: ٨٦٠ من حديث يعلى بن الحارث، والبخاري، المغازي، باب غزوة الحديبية، ح: ٤١٦٨ من حديث إياس بن سلمة به.

1086. Sahl bin Sa'd reported: "We used to take our afternoon naps and eat our early meal after the Friday prayer." (*Sahīh*)

١٠٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: كُنَّا نَقِيلُ وَنَتَعَدَّى بَعْدَ الْجُمُعَةِ.

تخريج: أخرجه البخاري، الجمعة، باب قول الله تعالى: ﴿فَإِذَا قُضِيَتِ الصَّلَاةُ...﴾ الخ، ح: ٩٣٩ ومسلم، الجمعة، باب صلاة الجمعة حين تزول الشمس، ح: ٨٥٩ من حديث أبي حازم به.

Comments:

We learn from the foregoing *Ahādīth* that the Messenger of Allah ﷺ used to be finished with the Friday prayer early.

Chapter 217,219. The Call To Prayer On Friday

(المعجم ٢١٧، ٢١٩) - بَابُ النَّدَاءِ يَوْمَ
الْجُمُعَةِ (التحفة ٢٢٦)

1087. It was reported from Yūnus, from Ibn *Shihāb*, that As-Sā'ib bin Yazīd informed him: "During the time of the Prophet ﷺ, Abū Bakr, and 'Umar, the *Adhān* used to be called when the *Imām* sat on the *Minbar* on Friday. During the *Khilāfah* of 'Uthmān, the people increased, so 'Uthmān ordered a third *Adhān*, and it used to be called at Az-Zawrā'. So this became the custom." (*Sahih*)

١٠٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ
الْمُرَادِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ، عَنْ
ابْنِ شِهَابٍ: أَخْبَرَنِي السَّائِبُ بْنُ يَزِيدَ: أَنَّ
الْأَذَانَ كَانَ أَوَّلَهُ حِينَ يَجْلِسُ الْإِمَامُ عَلَى
الْمِنْبَرِ يَوْمَ الْجُمُعَةِ فِي عَهْدِ النَّبِيِّ ﷺ وَأَبِي
بَكْرٍ وَعُمَرَ، فَلَمَّا كَانَ خِلَافَةَ عُمَانَ وَكَثُرَ
النَّاسُ أَمَرَ عُمَانُ يَوْمَ الْجُمُعَةِ بِالْأَذَانِ
الثَّلَاثِ، فَأَذَّنَ بِهِ عَلَى الزَّوْرَاءِ، فَتَبَتِ الْأُمْرُ
عَلَى ذَلِكَ.

تخریج: أخرجه البخاري، الجمعة، باب التأذين عند الخطبة، ح: ٩١٦ من حديث يونس بن يزيد الأيلي به.

Comments:

"Third *Adhān*" a number of scholars consider that to mean a "third call" counting the *Adhān* and *Iqāmah* as two, so the meaning would be that he instituted a second *Adhān*.

1088. It was reported from Muḥammad bin Salamah, from Muḥammad bin Ishāq, from Az-Zuhri, from As-Sā'ib bin Yazīd, who said: "The *Adhān* used to be called on Friday at the door of the *Masjid* — in front of the Messenger of Allāh ﷺ — when he sat down on the *Minbar*. And this was the case during the time of Abū Bakr and 'Umar as well..." then he narrated similar to the *Hadīth* of Yūnus (no. 1087). (*Da'if*)

١٠٨٨ - حَدَّثَنَا الثُّقَلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ
سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ،
عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ: كَانَ يُؤذَنُ بَيْنَ
يَدَيْ رَسُولِ اللَّهِ ﷺ إِذَا جَلَسَ عَلَى الْمِنْبَرِ يَوْمَ
الْجُمُعَةِ عَلَى بَابِ الْمَسْجِدِ وَأَبِي بَكْرٍ وَعُمَرَ
ثُمَّ سَاقَ نَحْوَ حَدِيثِ يُونُسَ.

تخريج: [إسناده ضعيف] محمد بن إسحاق، تقدم: ٣١٣ ولم أجد تصريح سماعه في هذا اللفظ وروى الطبراني: ١٤٦/٧ بإسناد صحيح عن سليمان التيمي عن الزهري به وفيه: "كان النداء على عهد رسول الله ﷺ وأبي بكر وعمر رضي الله عنهما عند المنبر" وهو الصواب.

1089. It was reported from ‘Abdah, from Muḥammad, meaning Ibn Ishāq, from Az-Zuhri, from As-Sā’ib, that he said: “The Messenger of Allāh ﷺ only had one *Mu’adh-dhin*: Bilāl...” and he narrated similar (to no. 1087) in meaning. (*Da’if*)

١٠٨٩ - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا عَبْدَةُ عَنْ مُحَمَّدٍ يَعْنِي ابْنَ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنِ السَّائِبِ قَالَ: لَمْ يَكُنْ لِرَسُولِ اللَّهِ ﷺ إِلَّا مُؤَدِّنٌ وَاحِدٌ، بِلَالٍ ثُمَّ ذَكَرَ مَعْنَاهُ.

تخريج: [ضعيف] انظر الحديث السابق.

Comments:

Apart from Bilāl, there were other *Mu’adh-dhins* as proven by many other narrations.

1090. It was reported from Abū Šāliḥ, from Ibn Šihāb, that As-Sā’ib bin Yazīd, the maternal nephew of Namir informed him: “The Messenger of Allāh ﷺ only had one *Mu’adh-dhin*...” and he narrated the rest of the *Hadīth*, but in this version it is incomplete. (*Šahīh*)

١٠٩٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ أَنَّ السَّائِبَ بْنَ يَزِيدَ ابْنَ أُخْتِ نَمِرٍ أَخْبَرَهُ قَالَ: وَلَمْ يَكُنْ لِرَسُولِ اللَّهِ ﷺ غَيْرُ مُؤَدِّنٍ وَاحِدٍ. وَسَاقَ هَذَا الْحَدِيثَ وَلَيْسَ بِتَمَامِهِ.

تخريج: [إسناده صحيح] انظر، ح: ١٠٨٧.

Chapter 218,220. The *Imām* Talking To Someone During His *Khutbah*

1091. It was reported from Makhlad bin Yazīd, (who said): “Ibn Jurajj narrated to us from ‘Aṭā’, from Jābir, that he said: ‘Once the Messenger of Allāh ﷺ sat on the *Minbar* on Friday and said: ‘All of you should sit down.’ Ibn Mas‘ūd heard this (while he was entering the mosque), so he sat

(المعجم ٢١٨، ٢٢٠) - **بَابُ الْإِمَامِ يُكَلِّمُ الرَّجُلَ فِي خُطْبَتِهِ** (التحفة ٢٢٧)

١٠٩١ - حَدَّثَنَا يَعْقُوبُ بْنُ كَعْبِ الْأَنْطَاكِيِّ: حَدَّثَنَا مَخْلَدُ بْنُ يَزِيدَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ، عَنِ جَابِرٍ قَالَ: لَمَّا اسْتَوَى رَسُولُ اللَّهِ ﷺ يَوْمَ الْجُمُعَةِ قَالَ: «اجْلِسُوا»، فَسَمِعَ ذَلِكَ ابْنُ مَسْعُودٍ فَجَلَسَ عَلَى بَابِ الْمَسْجِدِ، فَرَأَهُ رَسُولُ اللَّهِ ﷺ فَقَالَ: «تَعَالَ

down in the door of the *Masjid*. The Messenger of Allāh ﷺ saw him and said: 'Come here, O 'Abdullāh bin Mas'ūd.'" (*Hasan*)
Abū Dāwud said: This is known to be *Mursal*, for it has been narrated from 'Ātā' from the Prophet ﷺ.^[1]
And Makhlad is a *Shaikh*.

يَا عَبْدَ اللَّهِ بْنَ مَسْعُودٍ.

قَالَ أَبُو دَاوُدَ: هَذَا يُعْرَفُ مُرْسَلٌ إِنَّمَا رَوَاهُ النَّاسُ عَنْ عَطَاءٍ عَنِ النَّبِيِّ ﷺ. وَمَخْلَدٌ هُوَ شَيْخٌ.

تخريج: [إسناده حسن] أخرجه البيهقي: ٢١٨/٢ من حديث ابن جريج به وحديثه عن عطاء قوي وصححه ابن خزيمة، ح: ١٧٨٠ والحاكم على شرط الشيخين: ٢٨٣/١، ٢٨٤ ووافقه الذهبي.

Chapter 219,221. Sitting Down On The *Minbar*

(المعجم ٢١٩، ٢٢١) - بَابُ الْجُلُوسِ إِذَا صَعِدَ الْمِنْبَرَ (التحفة ٢٢٨)

1092. Ibn 'Umar reported: "The Prophet ﷺ would deliver two *Khutbah* — he would sit on the *Minbar* until" — I think [he said]: "the *Mu'adh-dhin*" — finished (the *Adhān*), then he would stand up and deliver a *Khutbah*, then sit down and not speak, then stand up and deliver a *Khutbah*."^[2] (*Da'if*)

١٠٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ يَعْنِي ابْنَ عَطَاءٍ، عَنِ الْعُمَرِيِّ، عَنِ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ النَّبِيُّ ﷺ يَخْطُبُ خُطْبَتَيْنِ، كَانَ يَجْلِسُ إِذَا صَعِدَ الْمِنْبَرَ حَتَّى يَفْرَغَ - أَرَاهُ [قال:]: الْمَوْدُّنُ - ثُمَّ يَقُومُ فَيَخْطُبُ ثُمَّ يَجْلِسُ فَلَا يَتَكَلَّمُ ثُمَّ يَقُومُ فَيَخْطُبُ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٢٠٥/٣ من حديث أبي داود به وانظر، ح: ١٠٩٥ وأصله عند البخاري، ح: ٩٢٨ من حديث نافع بلفظ: "كان النبي ﷺ يخطب خطبتين يقعد بينهما" * عبدالله العمري عن نافع: "قوي"، عبدالوهاب بن عطاء مدلس وعنن، وحديث البخاري: ٩٢٨ يعني عنه.

Comments:

Delivering the *Khutbah* from the *Minbar* while standing is recommended. It is

[1] Meaning, it is known from that route, and it is believed that the *Mursal* narration is what is correct.

[2] The doubt in this narration is whether Ibn 'Umar merely intended that he sat for the duration of the *Adhān*, and one of the narrators added that commentary, or whether the narrator said that in the narration, and the one who heard it from him was not sure if that was part of it or not. This narration was reported from a group of narrators from Al-'Umarī (who narrated it here), and none of them said this statement in question here except for 'Abdul-Wahhāb bin 'Ātā', who said it here. So it is clear that he is the one who said it, and Allāh knows best. This narration is repeated again after number 1131.

not permissible to do so sitting unless there is a reason to justify that. The Messenger of Allāh ﷺ sat very briefly in between the two *Khutbah*.

Chapter 220,222. Giving The *Khutbah* While Standing

1093. It was reported from Zuhair, from Simāk, from Jābir bin Samurah that the Messenger of Allāh ﷺ would deliver his *Khutbah* while standing, then (he would) sit down, then stand up and deliver (another *Khutbah*). So whoever informs you that he would deliver his *Khutbah* sitting down, then he is in error, for indeed I have prayed more than two thousand prayers with him.” (*Sahīh*)

تخریج: أخرجه مسلم، الجمعة، باب ذكر الخطبتين قبل الصلاة وما فيهما من الجلسة، ح: ٨٦٢ من حديث سماك بن حرب به.

1094. It was reported from Abū Al-Aḥwāṣ, that Simāk narrated from Jābir bin Samurah, who said: “The Messenger of Allāh ﷺ would deliver two *Khutbah* (for the Friday prayer), and he would sit down in between them. He would recite the Qur’ān, and admonish the people.” (*Sahīh*)

(المعجم ٢٢٠، ٢٢٢) - بَابُ الْخُطْبَةِ
قَائِمًا (التحفة ٢٢٩)

١٠٩٣ - حَدَّثَنَا الثَّقَلِيُّ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا زُهَيْرٌ عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَخْطُبُ قَائِمًا ثُمَّ يَجْلِسُ ثُمَّ يَقُومُ فَيَخْطُبُ قَائِمًا، فَمَنْ حَدَّثَكَ أَنَّهُ كَانَ يَخْطُبُ جَالِسًا فَقَدْ كَذَبَ، فَقَالَ: فَقَدْ - وَاللَّهِ! - صَلَّيْتُ مَعَهُ أَكْثَرَ مِنْ أَلْفِي صَلَاةٍ.

١٠٩٤ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، الْمَعْنَى، عَنْ أَبِي الْأَحْوَصِ: حَدَّثَنَا سِمَاكٌ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كَانَ لِرَسُولِ اللَّهِ ﷺ خُطْبَتَانِ يَجْلِسُ بَيْنَهُمَا يَقْرَأُ الْقُرْآنَ وَيَذَكِّرُ النَّاسَ.

تخریج: أخرجه مسلم من حديث أبي الأحوص به، انظر الحديث السابق.

1095. It was reported from Abū ‘Awānah, from Simāk bin Ḥarb, from Jābir bin Samurah who said: “I saw the Prophet ﷺ giving a *Khutbah* while standing, then he would sit for a while and not say anything...” and he completed the rest of the *Hadīth*. (*Sahīh*)

١٠٩٥ - حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَخْطُبُ قَائِمًا ثُمَّ يَقْعُدُ فَعِدَّةً لَا يَتَكَلَّمُ. وَسَأَقُ الْحَدِيثَ.

تخریج: [إسناده صحيح] أخرجه النسائي، صلاة العيدين، باب الجلوس بين الخطبتين

والسكوت فيه، ح: ١٥٨٤ من حديث أبي عوانة به وصححه ابن الملقن في تحفة المحتاج: ١/ ٤٩٧، ح: ٦٠٨.

Chapter 221,223. A Person Giving The *Khutbah* While Leaning On A Bow

(المعجم ٢٢١، ٢٢٣) - بَابُ الرَّجُلِ
يَخْطُبُ عَلَى قَوْسٍ (التحفة ٢٣٠)

1096. Shu'aib bin Ruzaiq said: "I sat by a Companion of the Messenger of Allāh ﷺ, by the name of Al-Ḥakam bin Ḥazn Al-Kulafī, and he began to narrate to us. He said: 'I went as part of a delegation to the Messenger of Allāh ﷺ, I was the seventh of seven people, or the ninth of nine. We visited him and said: "O Messenger of Allāh! We have come to visit you, so pray to Allāh to bless us with good." So he ordered that some dates be given to us — and the situation at that time was not good. We stayed a few days with him, and attended the Friday prayer with the Messenger of Allāh ﷺ. He stood up, supporting himself on a stick, or bow, and praised Allāh and glorified him — with words that were concise, pure and blessed. Then he said: "O people, you will not be able to handle, or will not be able to do, all that you have been commanded to, but aim to achieve righteousness and come close to it." (Ḥasan)

Abū Dāwud said: Some of my companions confirmed some parts of this, which had fallen loose from my book.

١٠٩٦ - حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا شَهَابُ بْنُ خِرَاشٍ: حَدَّثَنَا شُعَيْبُ بْنُ رُزَيْقِ الطَّائِفِيِّ قَالَ: جَلَسْتُ إِلَى رَجُلٍ لَهُ صُحْبَةٌ مِنْ رَسُولِ اللَّهِ ﷺ يُقَالُ لَهُ الْحَكَمُ بْنُ حَزَنٍ الْكُلْفِيِّ، فَأَشَأُّ يُحَدِّثُنَا قَالَ: وَقَدْتُ إِلَى رَسُولِ اللَّهِ ﷺ سَابِعَ سَبْعَةٍ - أَوْ تَاسِعَ تِسْعَةٍ - فَدَخَلْنَا عَلَيْهِ فَقُلْنَا: يَا رَسُولَ اللَّهِ! زُرْنَاكَ فَادْعُ اللَّهَ لَنَا بِخَيْرٍ، فَأَمَرَ بِنَا، - أَوْ أَمَرَ لَنَا - بِشَيْءٍ مِنَ التَّمْرِ، وَالشَّانُ إِذْ ذَاكَ دُونَ، فَأَقَمْنَا بِهَا أَيَّامًا شَهَدْنَا فِيهَا الْجُمُعَةَ مَعَ رَسُولِ اللَّهِ ﷺ فَقَامَ مُتَوَكِّنًا عَلَى عَصَا - أَوْ قَوْسٍ - فَحَمِدَ اللَّهَ وَأَتَى عَلَيْهِ كَلِمَاتٍ خَفِيفَاتٍ طَيِّبَاتٍ مُبَارَكَاتٍ، ثُمَّ قَالَ: «أَيُّهَا النَّاسُ إِنَّكُمْ لَنْ تُطِيقُوا - أَوْ لَنْ تَفْعَلُوا - كُلَّ مَا أُمِرْتُمْ بِهِ وَلَكِنْ سَدُّوا وَأَبْشُرُوا». قَالَ أَبُو عَلِيٍّ: سَمِعْتُ أَبَا دَاوُدَ قَالَ: تَبَيَّنِي فِي شَيْءٍ مِنْهُ بَعْضُ أَصْحَابِي، وَقَدْ كَانَ انْقَطَعَ مِنَ الْقِرْطَاسِ.

تخريج: [إسناده حسن] أخرجه أحمد: ٤/٢١٢ عن سعيد بن منصور به وصححه ابن خزيمة،

ح: ١٤٥٢ وانظر، ح: ١١٤٥.

Comments:

1. If one comes across a person known for his piety and knowledge, one may well request him to pray for one's well-being.
2. One should serve one's guests to the best of one's ability. It is the right of a guest.

1097. Ibn Mas'ūd narrated: "When the Messenger of Allāh ﷺ would give a *Khuṭbah*, he would say: 'All praise is due to Allāh, we seek His help and ask for His forgiveness. And we seek Allāh's refuge from the evil of ourselves. There is none that can misguide one whom Allāh guides, and none can guide whom He misguides. And I testify that none has the right to be worshiped but Allāh, and I testify that Muḥammad is His slave and Messenger. He has sent him with the Truth, as a giver of glad tidings and a warner against evil, before the time of the (Final) Hour. Whoever obeys Allāh and His Messenger has been guided, and whoever disobeys them has only brought harm upon himself, and has not harmed Allāh in the least.'" (*Da'īf*)

١٠٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا عِمْرَانُ عَنْ قَتَادَةَ، عَنْ عَبْدِ رَبِّهِ، عَنْ أَبِي عِيَاضٍ، عَنْ ابْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا تَشَهَّدَ قَالَ: «الْحَمْدُ لِلَّهِ نَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَنَذِيرًا بَيْنَ يَدَيْ السَّاعَةِ، مَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ رَشِدَ، وَمَنْ يَعْصِهِمَا فَإِنَّهُ لَا يَضُرُّ إِلَّا نَفْسَهُ وَلَا يَضُرُّ اللَّهَ شَيْئًا».

تخريج: [إسناده ضعيف] أخرجه البيهقي ١٤٦/٧ من حديث أبي عاصم به * قتادة تقدم، ح: ٢٩ وعنن، وأبو عياض مجهول كما في التقريب.

1098. Yūnus asked Ibn Shihāb concerning the *Khuṭbah* that the Messenger of Allāh ﷺ would give on Friday. Ibn Shihāb mentioned a similar *Khuṭbah* (as to what has preceded), except that he said: "And whoever has disobeyed them has fallen into misguidance." And he (Ibn Shihāb) said: "And we ask Allāh, our Lord, that He makes us

١٠٩٨ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْمَرَادِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ أَنَّهُ سَأَلَ ابْنَ شِهَابٍ عَنْ تَشَهُّدِ رَسُولِ اللَّهِ ﷺ يَوْمَ الْجُمُعَةِ فَذَكَرَ نَحْوَهُ قَالَ: «وَمَنْ يَعْصِهِمَا فَقَدْ غَوَى، وَتَسَأَلُ اللَّهُ رَبَّنَا أَنْ يَجْعَلَنا مِمَّنْ يُطِيعُهُ وَيُطِيعُ رَسُولَهُ، وَيَتَّبِعُ رِضْوَانَهُ، وَيَجْتَنِبُ سَخَطَهُ، فَإِنَّمَا نَحْنُ بِهِ وَكَلَهُ».

among those who obey Him and obey His Messenger, and seek His Pleasure, and avoid His Anger. For indeed, we are only (here) because of Him, and for Him (to worship Him).” (*Da‘īf*)

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٣/٢١٥ وهو في كتاب المراسيل لأبي داود، ح: ٥٧ * الخبر مرسل.

1099. ‘Adī bin Ḥātīm narrated that a person gave a *Khuṭbah* in front of the Prophet ﷺ, and said: “Whoever obeys Allāh and His Messenger, and whoever disobeys them...” So the Prophet ﷺ said: “Stand up...” or he said: “Leave, what a poor speaker you are!” (*Ṣaḥīh*)

١٠٩٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ بْنِ سَعِيدٍ، حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ رُقَيْعٍ عَنْ تَمِيمِ الطَّائِبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ أَنَّ خَطِيْبًا خَطَبَ عِنْدَ النَّبِيِّ ﷺ فَقَالَ: مَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَمَنْ يَعْصِيهِمَا فَقَالَ: «أَقْم - أَوْ اذْهَبْ - بِسِنَّ الْخَطِيْبِ أَنْتَ».

تخريج: أخرجه مسلم، الجمعة، باب تخفيف الصلاة والخطبة، ح: ٨٧٠ من حديث سفيان الثوري به.

Comments:

The Messenger of Allāh ﷺ disliked the use of a single pronoun, denoting a dual number, for both Allāh and himself since, by doing so, there is a hint of equating the Messenger of Allāh ﷺ with Allāh. While the same statement preceded from him ﷺ, in number 1097, but when the Messenger of Allāh ﷺ said “them” he was speaking about himself in the third person, meaning, he did not say: “whoever disobeys us...” but “whoever disobeys them,” and this is something that can only occur in his ﷺ case.

1100. The daughter of Al-Ḥārith bin An-Nu‘mān said: “I memorized (*Sārah*) *Qāf* directly from the mouth of the Messenger of Allāh ﷺ, for he would give a *Khuṭbah* with it every Friday. And we would share the same oven with the Messenger of Allāh ﷺ.” (*Ṣaḥīh*)
Abū Dāwud said: Rawḥ bin ‘Ubadāh reported it from Shu‘bah, he said: “Umm Hishām bint Ḥārithah bin An-Nu‘mān.”

١١٠٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ حُبَيْبٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْنٍ، عَنْ بِنْتِ الْحَارِثِ بْنِ التُّعْمَانِ قَالَتْ: مَا حَفِظْتُ ﴿ق﴾ إِلَّا مِنْ فِي رَسُولِ اللَّهِ ﷺ، يَخْطُبُ بِهَا كُلَّ جُمُعَةٍ. قَالَتْ: وَكَانَ تَنَوَّرَ رَسُولُ اللَّهِ ﷺ وَتَنَوَّرْنَا وَاحِدًا.

قَالَ أَبُو دَاوُدَ: قَالَ رَوْحُ بْنُ عُبَادَةَ عَنْ شُعْبَةَ

قال: بِنْتُ حَارِثَةَ بْنِ التُّعْمَانِ، وقال ابنُ إِسْحَاقَ: أُمُّ هِشَامِ بِنْتُ حَارِثَةَ بْنِ التُّعْمَانِ.

تخريج: أخرجه مسلم، أيضاً، ح: ٨٧٣ عن محمد بن بشار به وانظر، ح: ١١٠٢، ١١٠٣.

1101. It was reported from Sufyān, who said that Simāk narrated from Jābir bin Samurah, who said: “The prayer of the Messenger of Allāh ﷺ was of moderate length, and his *Khutbah* was of moderate length. He would recite Verses of the Qur’ān, and admonish the people.” (*Ṣaḥīḥ*)

تخريج: [إسناده صحيح] أخرجه النسائي، الجمعة، باب القراءة في الخطبة الثانية والذكر فيها، ح: ١٤١٩ وابن ماجه، ح: ١١٠٦ من حديث سفيان الثوري به، ورواه مسلم، ح: ٨٦٦ من حديث أبي الأحوص عن سماك به نحوه.

1102. ‘Amrah narrated from her sister that she said: “I memorized (*Sūrah*) *Qāf* directly from the mouth of the Messenger of Allāh ﷺ, for he would recite it every Friday.” (*Ṣaḥīḥ*)

Abū Dāwud said: This is how it was reported by Yaḥyā bin Ayyūb and Ibn Abī Ar-Rijāl, from Yaḥyā bin Sa‘eed, from ‘Amrah, from Umm Hishām bint Ḥārithah in An-Nu‘mān.

١١٠١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي سِمَاكٌ عَنْ جَابِرِ بْنِ سَمْرَةَ قَالَ: كَانَتْ صَلَاةُ رَسُولِ اللَّهِ ﷺ قَصْداً وَخُطْبَتُهُ قَصْداً، يَقْرَأُ آيَاتٍ مِنَ الْقُرْآنِ وَيَذَكِّرُ النَّاسَ.

١١٠٢ - حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ: حَدَّثَنَا مَرْوَانَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ أُخْتِهَا قَالَتْ: مَا أَخَذْتُ ﴿ق﴾ إِلَّا مِنْ فِي رَسُولِ اللَّهِ ﷺ، كَأَن يَقْرَأُهَا فِي كُلِّ جُمُعَةٍ.

قَالَ أَبُو دَاوُدَ: كَذَا رَوَاهُ يَحْيَى بْنُ أَيُّوبَ وَابْنُ أَبِي الرَّجَالِ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ أُمِّ هِشَامِ بِنْتُ حَارِثَةَ بْنِ التُّعْمَانِ.

تخريج: وأخرجه مسلم من حديث يحيى بن سعيد الأنصاري به، انظر الحديث الآتي.

Comments:

The *Khutbah*, and prayer after it, should be of a moderate length. These two narrations demonstrate the approximate length. In number 1100, the author narrated a version saying that *Surah Qāf* was the topic of the *Khutbah*, then he narrated number 1102 which indicates it was recited during the prayer. These narrations give an indication that both the *Khutbah* and the recitation were each about the length of that *Sūrah*. See number 1106 and the chapter related to it, stressing the brevity of the *Khutbah*.

1103. (There is another chain) from 'Amrah, from a sister of 'Amrah bint 'Abdur-Raḥmān who was older than her, with a similar meaning (as in no. 1102). (*Ṣaḥīḥ*)

١١٠٣ - حَدَّثَنَا ابْنُ السَّرْحِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يَحْيَى بْنُ أَبِي أَيُّوبَ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ أُخْتِ لِعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ كَانَتْ أَكْبَرَ مِنْهَا، بِمَعْنَاهُ.

تخريج: أخرجه مسلم، الجمعة، باب تخفيف الصلاة والخطبة، ح: ٨٧٢ عن ابن السرح به.

Chapter 222,224. Raising The Hands While On The *Minbar*

(المعجم ٢٢٢، ٢٢٤) - **بَابُ رَفْعِ الْيَدَيْنِ عَلَى الْمِنْبَرِ** (التحفة ٢٣١)

1104. Ḥuṣain bin 'Abdur-Raḥmān said: "Umārah bin Ruwaibah once saw Bishr bin Marwān supplicating (with his hands raised) on Friday (while giving the *Khuṭbah*). 'Umārah said: 'May Allāh disgrace these two hands! I saw the Messenger of Allāh ﷺ while he was on the *Minbar* — he would not do more than this...." meaning, raising his forefinger. (*Ṣaḥīḥ*)

١١٠٤ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زَائِدَةُ عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: رَأَى عُمَارَةَ بْنَ رُوَيْبَةَ بِشَرَ بْنَ مَرْوَانَ وَهُوَ يَدْعُو فِي يَوْمِ جُمُعَةٍ، فَقَالَ عُمَارَةُ: فَبِحَ اللَّهِ هَاتَيْنِ الْيَدَيْنِ، قَالَ: زَائِدَةُ قَالَ حُصَيْنُ: حَدَّثَنِي عُمَارَةُ، قَالَ: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ عَلَى الْمِنْبَرِ مَا يَرِيدُ عَلَى هَذِهِ يَعْنِي السَّبَابَةَ الَّتِي تَلِي الْإِبْهَامَ.

تخريج: أخرجه مسلم، الجمعة، باب تخفيف الصلاة والخطبة، ح: ٨٧٤ من حديث حصين ابن عبدالرحمن به وصححه ابن الملقن في تحفة المحتاج، ح: ٦١٤.

1105. Sahl bin Sa'd reported: "I never (even) once saw the Messenger of Allāh ﷺ raising his hands high while supplicating on the *Minbar*, nor elsewhere. But I did see him do this," and he pointed with his forefinger, and connected his thumb with the middle finger. (*Da'if*)

١١٠٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرُ بْنُ الْمُفْضَلِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ يَعْنِي ابْنَ إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُعَاوِيَةَ، عَنْ ابْنِ أَبِي ذُبَابٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ شَاهِرًا يَدَيْهِ قَطُّ يَدْعُو عَلَى مِثْرِهِ وَلَا غَيْرِهِ، وَلَكِنْ رَأَيْتُهُ يَقُولُ هَكَذَا، وَأَشَارَ بِالسَّبَابَةِ وَعَقَدَ الْوُسْطَى بِالْإِبْهَامِ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٣/٢١٠ من حديث أبي داود به ورواه أحمد: ٥/٣٣٧ من حديث عبدالرحمن بن إسحاق به وصححه ابن خزيمة، ح: ١٤٥٠ * عبدالرحمن بن معاوية بن الحويرث: ضعفه الجمهور، وباقي السند حسن.

**Chapter 223,225. Shortening
The *Khuṭbah***

(المعجم ٢٢٣، ٢٢٥) - **بَابُ إِقْصَارِ
الْخُطْبِ** (التحفة ٢٣٢)

1106. ‘Ammār bin Yāsir narrated: “The Messenger of Allāh ﷺ commanded us to shorten the *Khuṭbah*.” (*Hasan*)

١١٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْعَلَاءُ بْنُ صَالِحٍ عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِي رَاشِدٍ، عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِإِقْصَارِ الْخُطْبِ.

تخريج: [حسن] أخرجه أحمد: ٤/٣٢٠ عن عبدالله بن نمير به وصححه الحاكم: ١/٢٨٩ ووافقه الذهبي، أبو راشد: حديثه حسن.

1107. Jābir bin Samurah As-Suwāī said: “The Messenger of Allāh ﷺ would not prolong his admonitions on Friday. Rather, (he would speak with) a few words.” (*Hasan*)

١١٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا الْوَلِيدُ: أَخْبَرَنِي شَيْبَانُ أَبُو مُعَاوِيَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمْرَةَ السُّوَائِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ لَا يُطِيلُ الْمَوْعِظَةَ يَوْمَ الْجُمُعَةِ، إِنَّمَا هُنَّ كَلِمَاتٌ يَسِيرَاتٌ.

تخريج: [حسن] أخرجه البيهقي: ٣/٢٠٧، ٢٠٨ من حديث أبي داود به وصححه الحاكم على شرط مسلم: ١/٢٨٩ وانظر، ح: ١١٠١ وصححه ابن الملقن في تحفة المحتاج: ٦٢٦.

Comments:

A Friday *Khuṭbah* should be not be unnecessarily lengthy, and an earlier chapter elaborated on details about topics, giving an indication of its length. In number 2009 of *Ṣaḥīḥ Muslim* the Messenger of Allāh indicated that the brief *Khuṭbah*, and lengthy prayer is a sign of understanding of the religion. In number 1006, the author narrated a version in which is the order to keep the *Khuṭbah* brief.

**Chapter 224,226. Coming Close
To The *Imām* During The
Admonition**

(المعجم ٢٢٤، ٢٢٦) - **بَابُ الدُّنُوبِ مِنَ
الْإِمَامِ عِنْدَ الْمَوْعِظَةِ** (التحفة ٢٣٣)

1108. Samurah bin Jundab narrated that the Prophet of Allāh ﷺ said: “Attend the remembrance

١١٠٨ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: وَجَدْتُ فِي كِتَابِ أَبِي

(*Khuṭbah*), and come close to the *Imām*, for a person continues to distance himself until his (place in) Paradise is receded — even if he enters it.” (*Daʿīf*)

بَخَطَ يَدِهِ وَلَمْ أَسْمَعُهُ مِنْهُ، قَالَ فَتَادَهُ: عَنْ
يَحْيَى بْنِ مَالِكٍ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ أَنَّ
نَبِيَّ اللَّهِ ﷺ قَالَ: «أَحْضُرُوا الذِّكْرَ وَأَدْنُوا مِنَ
الْإِمَامِ، فَإِنَّ الرَّجُلَ لَا يَزَالُ يَتْبَاعِدُ حَتَّى
يُؤَخَّرَ فِي الْجَنَّةِ وَإِنْ دَخَلَهَا».

تخريج: [إسناده ضعيف] أخرجه أحمد: ١١/٥ عن علي بن المديني به وصححه الحاكم على شرط مسلم: ٢٨٩/١ ووافقه الذهبي * قتادة تقدم، ح: ٢٩ وعنعن.

Comments:

1. The believers should vie with one another to attend gatherings devoted to remembrance of Allāh, especially the Friday prayers and sermons.
2. Sitting as close as possible to the *Imām* has more merit and deserves greater reward.

Chapter 225,227. The *Imām* Interrupting The *Khuṭbah* Due To An Incident

1109. ‘Abdullāh bin Buraidah narrated from his father that he said: “Once, the Messenger of Allāh ﷺ was giving us a *Khuṭbah* when Al-Ḥasan and Al-Ḥusain came, wearing two red garments. They would trip and fall, and then stand up. So he descended from the *Minbar* and took them (in his arms), and then returned to the *Minbar*. He then said: ‘Indeed, Allāh has told the truth! — Your wealth and your children are but a trial.^[1] — I saw these two, and was not able to be patient.’ Then he continued the *Khuṭbah*.” (*Ḥasan*)

(المعجم ٢٢٥، ٢٢٧) - بَابُ الْإِمَامِ يَقْطَعُ
الْخُطْبَةَ لِلْأَمْرِ يَحْدُثُ (التحفة ٢٣٤)

١١٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، أَنَّ
رَيْدَ بْنَ حَبَابٍ حَدَّثَنَاهُمْ: حَدَّثَنَا حُسَيْنُ بْنُ
وَاقِدٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بَرِيْدَةَ عَنْ أَبِيهِ
قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ فَأَقْبَلَ الْحَسَنُ
وَالْحُسَيْنُ عَلَيْهِمَا قَمِيصَانِ أَحْمَرَانِ يَغْتَرَانِ
وَيَقُومَانِ، فَتَنَزَلَ فَأَخَذَهُمَا فَصَعِدَ بِهِمَا الْمِنْبَرَ
ثُمَّ قَالَ: «صَدَقَ اللَّهُ ﴿إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ
فِتْنَةٌ﴾ [الأنفال: ٢٨] رَأَيْتُ هَذَيْنِ فَلَمْ
أَصْبِرْ»، ثُمَّ أَخَذَ فِي الْخُطْبَةِ.

تخريج: [إسناده حسن] أخرجه الترمذي، المناقب، باب حلمه ووضع الحسن والحسين بين يديه ... إلخ، ح: ٣٧٧٤ من حديث حسين بن واقد به وقال: "حسن غريب".

Comments:

There is no harm in the *Khaṭīb* speaking about other than the *Khuṭbah* if there is a need.

[1] *Al-Anfāl* 8:28.

Chapter 226,228. Sitting In The *Ihtibā'*^[1] Position While The *Imām* Gives The *Khuṭbah*

1110. Mu'ādh bin Anas narrated from his father that the Messenger of Allāh ﷺ forbade sitting in the *Hibwah* position while the *Imām* gives the *Khuṭbah* on Friday. (*Hasan*)

تخریج: [إسناده حسن] أخرجه الترمذي، الصلاة، باب ما جاء في كراهية الاحتباء والإمام يخطف، ح: ٥١٤ من حديث أبي عبدالرحمن المقرئ به وقال: "حسن".

1111. Ya'lā bin Shaddād bin Aws said: "I attended the Friday prayer with Mu'āwiyah bin Abī Sufyān in Baīt Al-Maqdis (Jerusalem), and I saw that most of the people in the *Masjid* were Companions of the Prophet ﷺ; I saw them sitting in the *Ihtibā'* position while the *Imām* was delivering his *Khuṭbah*." (*Da'if*) Abū Dāwud said: Ibn 'Umar used to sit in the *Ihtibā'* position while the *Imām* was delivering his *Khuṭbah*. And Anas bin Mālik, Shurāih, Ṣa'sa'ah bin Ṣuwḥān, Sa'eed bin Al-Musayyab, Ibrāhīm An-Nakha'ī, Makhūl, Ismā'il bin Muḥammad bin Sa'd and Nu'aim bin Salāmah all said that there is no harm in it.

Abū Dāwud said: It has not reached me that anyone disliked it except 'Ubādah bin Nusayy.

(المعجم ٢٢٦، ٢٢٨) - بَابُ الْإِحْتِبَاءِ
وَإِلْمَامُ يَخْطُبُ (التحفة ٢٣٥)

١١١٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ: حَدَّثَنَا الْمُقْرِيُّ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ عَنْ أَبِي مَرْحُومٍ، عَنْ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْجِبْوَةِ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ.

١١١١ - حَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ: حَدَّثَنَا خَالِدُ بْنُ حَبِيبَانَ الرَّقِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَانَ عَنْ يَعْلَى بْنِ شَدَّادِ بْنِ أَوْسٍ قَالَ: شَهِدْتُ مَعَ مُعَاوِيَةَ بَيْتَ الْمَقْدِسِ فَجَمَعَ بِنَا، فَظَرَّتْ فَإِذَا جُلُ مِنْ فِي الْمَسْجِدِ أَصْحَابُ النَّبِيِّ ﷺ، فَرَأَيْتُهُمْ مُحْتَبِينَ وَالْإِمَامُ يَخْطُبُ.

قَالَ أَبُو دَاوُدَ: كَانَ ابْنُ عُمَرَ يَحْتَبِي وَالْإِمَامُ يَخْطُبُ وَأَنَسُ بْنُ مَالِكٍ وَسُرَيْحٌ وَصَعَصَعَةُ بْنُ صُوحَانَ وَسَعِيدُ بْنُ الْمُسَيْبِ وَإِبْرَاهِيمُ النَّخَعِيُّ وَمَكْحُولٌ وَإِسْمَاعِيلُ بْنُ مُحَمَّدِ بْنِ سَعْدٍ وَنُعَيْمُ بْنُ سَلَامَةَ، قَالَ: لَا بَأْسَ بِهَا.

قَالَ أَبُو دَاوُدَ: وَلَمْ يَبْلُغْنِي أَنَّ أَحَدًا كَرِهَهَا إِلَّا عَبَادَةَ بْنَ نُسَيْبٍ.

[1] To sit with one's thighs gathered up against the stomach, while wrapping one's arms or garment around them, or, sitting in the same manner when the private area becomes exposed.

تخريج: [إسناده ضعيف] أخرجه الطحاوي في مشكل الآثار: ٨٠/٤ من حديث خالد بن حيان به * سليمان بن عبدالله: لين الحديث كما في التقريب * خالد بن حيان وسليمان بن عبدالله: لم أجدهما في رجال أبي داود وهذا أمر عجيب.

Chapter 227,229. Speaking While The *Imām* Delivers The *Khutbah*

(المعجم ٢٢٧، ٢٢٩) - بَابُ الْكَلَامِ
وَإِلَامًا يَخْطُبُ (التحفة ٢٣٦)

1112. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “If you say: ‘Be quiet,’ while the *Imām* is delivering the *Khutbah*, you have committed *Laghā* (spoken in vain).” (*Sahīh*)

١١١٢ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قُلْتَ أَنْصِتْ وَإِلَامًا يَخْطُبُ فَقَدْ لَعَوْتَ».

تخريج: [صحيح] أخرجه النسائي، صلاة العيدين، باب الإنصات للخطبة، ح: ١٥٧٨ من حديث مالك به وهو في الموطأ (رواية عبدالرحمن بن القاسم)، ح: ١٣ ورواه البخاري، ح: ٩٣٤ ومسلم، ح: ٨٥١ من حديث ابن شهاب الزهري به.

Comments:

One should keep absolutely quiet during the *Khutbah* and not speak, even to tell others to keep quiet. It is for the *Khatib* to do so, if there is a need.

1113. ‘Abdullāh bin ‘Amr narrated that the Prophet ﷺ said: “Three types of people attend the Friday prayer: A person who comes and commits *Laghā* (acts in vain), and that (action) will be his reward; a person who comes and supplicates to Allāh, so if (Allāh) wills, He will give him, and if He wills, He will not respond to him; and a man who attends it, remaining quiet and listening — he neither walked over a Muslim’s back nor did he harm anyone. So (for this person) it will be an expiation (for all sins) until the next Friday, and an additional three days. This is because Allāh says: Whoever brings a good deed shall have ten times the like

١١١٣ - حَدَّثَنَا مُسَدَّدٌ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا يَزِيدُ عَنْ حَبِيبِ الْمُعَلَّمِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ النَّبِيِّ ﷺ قَالَ: «يَحْضُرُ الْجُمُعَةَ ثَلَاثَةٌ نَفَرٍ: رَجُلٌ حَضَرَهَا يَلْعُو وَهُوَ حَظُّهُ مِنْهَا، وَرَجُلٌ حَضَرَهَا يَدْعُو، فَهُوَ رَجُلٌ دَعَا اللَّهَ عَزَّوَجَلَّ إِنْ شَاءَ أَعْطَاهُ وَإِنْ شَاءَ مَنَعَهُ، وَرَجُلٌ حَضَرَهَا بِإِنصَاتٍ وَسُكُوتٍ وَلَمْ يَتَخَطَّ رَقَبَةَ مُسْلِمٍ وَلَمْ يُؤْذِ أَحَدًا، فَهِيَ كَفَّارَةٌ إِلَى الْجُمُعَةِ الَّتِي تَلِيهَا وَزِيَادَةٌ ثَلَاثَةِ أَيَّامٍ، وَذَلِكَ بِأَنَّ اللَّهَ تَعَالَى عَزَّوَجَلَّ يَقُولُ: «مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرٌ أَمْثَلِهَا» [الأنعام: ١٦٠].»

thereof.”^[1] (*Hasan*)

تخريج: [إسناده حسن] أخرجه أحمد: ٢١٤/٢ من حديث يزيد بن زريع به وصححه ابن خزيمة، ح: ١٨١٣.

Chapter 228,230. Should The One Who Commits *Hadath* (Breaks His *Wudū*) Ask Permission From The *Imām* To Leave ?

(المعجم ٢٢٨، ٢٣٠) - بَابُ اسْتِثْنَانِ الْمُحَدِّثِ لِلْإِمَامِ (التحفة ٢٣٧)

1114. It was reported from Ibn Juraij that Hishām bin ‘Urwah informed him from ‘Urwah, from ‘Āishah, that she said: “The Prophet ﷺ said: ‘If one of you commits *Hadath* (breaks his *Wudū*) during the prayer, let him place his hand on his nose and leave.” (*Sahih*)

١١١٤ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ الْمُصَيَّبِيُّ: حَدَّثَنَا حَجَّاجُ بْنُ جُرَيْجٍ: أَخْبَرَنِي هِشَامُ بْنُ عُرْوَةَ عَنْ عُرْوَةَ عَنِ عَائِشَةَ قَالَتْ: قَالَ النَّبِيُّ ﷺ: «إِذَا أَحَدَتْ أَحَدُكُمْ فِي صَلَاتِهِ فَلْيَأْخُذْ بِأَنْفِهِ ثُمَّ لِيَنْصَرِفْ».

Abū Dāwud said: Hammād bin Salamah and Abū Usāmah reported from Hishām, from his father, from the Prophet ﷺ: “If one comes while the *Imām* is delivering the *Khuṭbah*” and they did not mention ‘Āishah.

قَالَ أَبُو دَاوُدَ: رَوَاهُ حَمَّادُ بْنُ سَلَمَةَ وَأَبُو أُسَامَةَ عَنْ هِشَامِ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ: «إِذَا دَخَلَ وَالْإِمَامُ يَخْطُبُ» لَمْ يَذْكُرَا عَائِشَةَ.

تخريج: [صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب ما جاء فيمن أحدث في الصلاة كيف ينصرف؟، ح: ١٢٢٢ من حديث هشام بن عروة به وصححه ابن خزيمة، ح: ١٠١٩ وابن حبان، ح: ٢٠٥، ٢٠٦ والحاكم على شرط الشيخين: ١/١٨٤، ٢٦٠ ووافقه الذهبي.

Comments:

In this respect, the ruling for prayer and the *Khuṭbah* is the same. Placing one’s hand over one’s nose, while leaving the congregation, in case one’s *Wudū* becomes invalid, is indicative of one’s excuse.

Chapter 229,231. If A Person Enters While The *Imām* Is Delivering The *Khuṭbah*

(المعجم ٢٢٩، ٢٣١) بَابُ: إِذَا دَخَلَ الرَّجُلُ وَالْإِمَامُ يَخْطُبُ (التحفة ٢٣٨)

1115. It was reported from ‘Amr, who is Ibn Dīnār, from Jābir that a man entered on Friday while the

١١١٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ عَنْ عَمْرِو - وَهُوَ ابْنُ دِينَارٍ - عَنْ

^[1] *Al-An‘ām* (6:160)

Prophet ﷺ was delivering the *Khutbah*. The Prophet ﷺ said: "Have you prayed, O so-and-so?" He replied: "No." So the Prophet ﷺ said: "Stand up and pray." (*Sahih*)

جَابِرٌ: أَنَّ رَجُلًا جَاءَ يَوْمَ الْجُمُعَةِ وَالنَّبِيُّ ﷺ يَخْطُبُ فَقَالَ: «أَصَلَّيْتَ يَا فُلَانُ؟» قَالَ: لَا. قَالَ: «فَمَ فَارَكَعْتَ».

تخریج: أخرجه البخاري، الجمعة، باب: إذا رأى الإمام رجلاً جاء وهو يخطب... الخ، ح: ٩٣٠ ومسلم، الجمعة، باب التحية والإمام يخطب، ح: ٨٧٥ من حديث حماد بن زيد به.

1116. Al-A'mash reported from Abū Sufyān from Jābir, and, from Abū Ṣāliḥ from Abū Hurairah, they both (Jābir and Abū Hurairah) said: "Sulaik Al-Ghaṭafānī came while the Messenger of Allāh ﷺ was delivering the *Khutbah*, so he said to him: 'Have you prayed anything?' He replied: 'No.' So he said: 'Pray two *Rak'ahs*, and make them short.'" (*Sahih*)

١١١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ مَحْبُوبٍ وَأَسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، الْمَعْنَى، قَالَا: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، وَعَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَا: جَاءَ سُلَيْكُ الْعَطَفَانِيُّ وَرَسُولُ اللَّهِ ﷺ يَخْطُبُ، فَقَالَ لَهُ: «أَصَلَّيْتَ شَيْئًا؟» قَالَ: لَا، قَالَ: «صَلِّ رَكْعَتَيْنِ تَجَوُّزُ فِيهِمَا».

تخریج: أخرجه مسلم، انظر الحديث السابق، من حديث الأعمش به ورواه ابن ماجه، ح: ١١١٤ من حديث حفص بن غياث به.

1117. It was reported from Talḥah, that he heard Jābir bin 'Abdullāh narrating that Sulaik came...and he completed the *Hadith* (as no. 1116) in a similar manner, except that he added: "Then the Prophet ﷺ turned to face us and said: 'When one of you comes while the *Imām* is delivering the *Khutbah*, let him pray two *Rak'ahs*, and make them short.'" (*Sahih*)

١١١٧ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنِ سَعِيدٍ، عَنِ الْوَلِيدِ أَبِي بَشِيرٍ، عَنِ طَلْحَةَ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ أَنَّ سُلَيْكًا جَاءَ، فَذَكَرَ نَحْوَهُ، زَادَ: ثُمَّ أَقْبَلَ عَلَى النَّاسِ قَالَ: «إِذَا جَاءَ أَحَدُكُمْ وَالْإِمَامُ يَخْطُبُ فَلْيُصَلِّ رَكْعَتَيْنِ يَتَجَوُّزُ فِيهِمَا».

تخریج: [صحيح] وهو في المسند لأحمد: ٣/٢٩٧ بطوله، وانظر الحديث السابق.

Comments:

These texts indicate the obligation of performing at least two *Rak'ahs* prior to sitting after entering the *Masjid*.

Chapter 230,232. Stepping Over People's Necks On Friday^[1]

1118. Abū Az-Zāhiriyyah said: "We were with 'Abdullāh bin Busr — a Companion of the Prophet ﷺ — on Friday. A person came, walking (stepping) over other people's necks, so 'Abdullāh bin Bistr said: 'Once, on a Friday, when the Prophet ﷺ was delivering his *Khuṭbah*, a person came walking over other people's necks. The Prophet ﷺ told him: "Sit down, for you have annoyed (other people)." (*Sahīh*)

(المعجم ٢٣٠، ٢٣٢) - بَابُ تَخَطَّى رِقَابِ النَّاسِ يَوْمَ الْجُمُعَةِ (التحفة ٢٣٩)
 ١١١٨ - حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا بِسْرُ بْنُ السَّرِيِّ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ أَبِي الزَّاهِرِيَّةِ قَالَ: كُنَّا مَعَ عَبْدِ اللَّهِ ابْنِ بُسْرِ صَاحِبِ النَّبِيِّ ﷺ يَوْمَ الْجُمُعَةِ، فَجَاءَ رَجُلٌ يَتَخَطَّى رِقَابَ النَّاسِ، فَقَالَ عَبْدُ اللَّهِ بْنُ بُسْرِ: جَاءَ رَجُلٌ يَتَخَطَّى رِقَابَ النَّاسِ يَوْمَ الْجُمُعَةِ وَالنَّبِيِّ ﷺ يَخْطُبُ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «اجْلِسْ فَقَدْ آذَيْتَ».

تخریج: [إسناده صحيح] أخرجه النسائي، الجمعة، باب النهي عن تخطي رقاب الناس والإمام على المنبر يوم الجمعة، ح: ١٤٠٠ من حديث معاوية بن صالح به وصححه ابن خزيمة، ح: ١٨١١ وابن حبان، ح: ٥٧٢ والحاكم على شرط مسلم: ٢٨٨/١ ووافقه الذهبي.

Comments:

Coming late for Friday prayer and then stepping over the shoulders of others to reach front rows is a reprehensible act. It troubles other worshippers and is forbidden.

Chapter 231,233. A Person Yawns When The Imām Delivers The *Khuṭbah*

1119. Ibn 'Umar reported that he heard the Messenger of Allāh ﷺ say: "If one of you yawns while he is in the *Masjid*, let him change from his sitting place to another place." (*Hasan*)

(المعجم ٢٣١، ٢٣٣) - بَابُ الرَّجُلِ يَنْعَسُ وَالْإِمَامُ يَخْطُبُ (التحفة ٢٤٠)

١١١٩ - حَدَّثَنَا هَتَادُ بْنُ السَّرِيِّ عَنْ عَبْدِ اللَّهِ، عَنْ ابْنِ إِسْحَاقَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا نَعَسَ أَحَدُكُمْ وَهُوَ فِي الْمَسْجِدِ فَلْيَتَحَوَّلْ مِنْ مَجْلِسِهِ ذَلِكَ إِلَى غَيْرِهِ».

تخریج: [إسناده حسن] أخرجه الترمذي، الصلاة، باب: فيمن ينعس يوم الجمعة أنه يتحول من مجلسه، ح: ٥٢٦ من حديث عبدة بن سليمان به وقال: "حسن صحيح" وصححه ابن خزيمة،

[1] When the word *Riqāb* (necks) is used in this context, it means simply stepping over people. See *An-Nihāyah*

ح: ١٨١٩ وابن حبان، ح: ٥٧١ والحاكم على شرط مسلم: ٢٩١/١ ووافقه الذهبي.

Comments:

Performing *Wudū'* again is also a means of warding off sleep.

Chapter 232,234. The *Imām* Speaking After He Comes Down From The *Minbar*

(المعجم ٢٣٢، ٢٣٤) - بَابُ الْإِمَامِ يَتَكَلَّمُ
بَعْدَ مَا يَنْزِلُ مِنَ الْمِنْبَرِ (التحفة ٢٤١)

1120. It was reported from Jarīr — and he is Ibn Ḥāzīm — and I do not know if Muslim said that or not^[1] — from Thābit, from Anas, that he said: “I saw a man come to the Messenger of Allāh ﷺ, for some matter of his, immediately after he had descended from the *Minbar*. So he stood with him until his matter was resolved, then he stood up to pray.” (*Daʿīf*)

١١٢٠ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ عَنْ جَرِيرٍ - وَهُوَ ابْنُ حَازِمٍ، لَا أَدْرِي كَيْفَ قَالَهُ مُسْلِمٌ أَوْ لَا - عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَنْزِلُ مِنَ الْمِنْبَرِ فَيَعْرِضُ لَهُ الرَّجُلُ فِي الْحَاجَةِ فَيَقُومُ مَعَهُ حَتَّى يَقْضِيَ حَاجَتَهُ ثُمَّ يَقُومُ فَيُصَلِّي.

Abū Dāwūd said: This *Hadīth* is not well-known from Thābit, it is among that which Jarīr bin Ḥāzīm is alone in narrating.

قَالَ أَبُو دَاوُدَ: وَالْحَدِيثُ لَيْسَ بِمَعْرُوفٍ عَنْ ثَابِتٍ، هُوَ مِمَّا تَفَرَّدَ بِهِ جَرِيرُ بْنُ حَازِمٍ.

تخریج: [إسناده ضعيف] أخرجه الترمذي، الصلاة، باب ما جاء في الكلام بعد نزول الإمام من المنبر، ح: ٥١٧ والنسائي، ح: ١٤٢٠ وابن ماجه، ح: ١١١٧ من حديث جرير بن حازم به وصرح بالسماع عند البيهقي ٢٢٤/٣ وقال الترمذي: "غريب" والحديث ضعفه البخاري وغيره، فالحديث معلل وحديث مسلم، ح: ٨٧٦ يغني عنه.

Comments:

There is no harm if the *Imām* discusses a matter of importance or need with one of the followers after the *Iqāmah*.

Chapter 233. 235. One Who Catches One *Rak'ah* Of The Friday Prayer

(المعجم ٢٣٣، ٢٣٥) - بَابُ مَنْ أَدْرَكَ
مِنَ الْجُمُعَةِ رَكْعَةً (التحفة ٢٤٢)

1121. Abū Hurairah reported that the Messenger of Allāh ﷺ said: “Whoever catches a *Rak'ah* of the prayer, then he has caught the

١١٢١ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَدْرَكَ رَكْعَةً

[1] Abū Dāwūd heard this narration from Muslim bin Ibrāhīm, here he is saying that Jarīr is Jarīr bin Ḥāzīm, but he is not sure if Muslim narrated it to him like that or not.

prayer.” (*Sahīh*)

مِنَ الصَّلَاةِ فَقَدْ أَدْرَكَ الصَّلَاةَ».

تخريج: أخرجه البخاري، مواقيت الصلاة، باب من أدرك من الصلاة ركعةً، ح: ٥٨٠ ومسلم، المساجد، باب من أدرك ركعةً من الصلاة فقد أدرك تلك الصلاة، ح: ٦٠٧ من حديث مالك به وهو في الموطأ (يحيى): ١٠/١ (والقنبي، ص: ٣٦، ٣٥).

Comments:

If one is late but catches one *Rak'ah* of the congregational prayer, be it Friday, or any another congregational prayer, or he catches one *Rak'ah* of a prayer before its time is over when alone, then he has, in fact, caught that prayer. In the case of the Friday prayer, if he caught only one *Rak'ah*, then he prays a second one along with it. If he misses all of the Friday prayer he has to perform four *Rak'ahs* for *Zuhr*.

Chapter 234,236. What Should Be Recited During The Friday Prayer

(المعجم ٢٣٤، ٢٣٦) - بَابُ مَا يُقْرَأُ بِهِ فِي الْجُمُعَةِ (التحفة ٢٤٣)

1122. It was reported from Ḥabīb bin Sālīm, from An-Nu'mān bin Bashīr that the Messenger of Allāh ﷺ used to recite during the two 'Eid and on Friday: Glorify the Name of your Lord, the Most High^[1] and: Has there come to you the narration of Overwhelming (the Day of Resurrection)?^[2] And sometimes both (Friday and 'Eid) would fall on the same day, so he would still recite both of them. (*Sahīh*)

١١٢٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ الْمُثَنَّبِيِّ، عَنْ أَبِيهِ، عَنْ حَبِيبِ بْنِ سَالِمٍ، عَنِ التُّعْمَانِ بْنِ بَشِيرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي الْجُمُعَةِ وَيَوْمَ الْجُمُعَةِ بِ: ﴿سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ ﴿هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ﴾. قَالَ: وَرَبَّمَا اجْتَمَعَا فِي يَوْمٍ وَاحِدٍ فَقَرَأَ بِهِمَا.

تخريج: أخرجه مسلم، الجمعة، باب ما يقرأ في صلاة الجمعة، ح: ٨٧٨ عن قتيبة به.

1123. It was reported from 'Ubaidullāh bin 'Abdullāh bin 'Utbaḥ, that Aḍ-Ḍaḥ-ḥāk bin Qais asked An-Nu'mān bin Bashīr what the Messenger of Allāh ﷺ would recite in the Friday prayer after reciting *Sūrat Al-Jumu'ah* He

١١٢٣ - حَدَّثَنَا الْقُنَيْبِيُّ عَنْ مَالِكٍ، عَنْ ضَمْرَةَ بْنِ سَعِيدِ الْمَازِنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ أَنَّ الصَّحَّاکَ بْنَ قَيْسٍ سَأَلَ التُّعْمَانَ بْنَ بَشِيرٍ: مَاذَا كَانَ يَقْرَأُ بِهِ رَسُولُ اللَّهِ ﷺ يَوْمَ الْجُمُعَةِ عَلَى إِثْرِ سُورَةِ الْجُمُعَةِ؟

[1] *Al-A'la'* (87)

[2] *Al-Ghashiyah* (88).

replied: “He would recite: Has there come to you the narration of Overwhelming (the Day of Resurrection)?^[1]” (*Ṣaḥīḥ*)

فقال: كَانَ يَقْرَأُ بِـ ﴿هَلْ أَتَاكَ حَدِيثُ الْغَشِيَّةِ﴾.

تخريج: أخرجه مسلم، انظر الحديث السابق، ح: ٨٧٨ من حديث ضمرة بن سعيد به وهو في الموطأ (يحيى): ١١١/١ (والقنبي، ص ١٦٦).

1124. It was reported from Ibn Abī Rāfi‘ that he said: “Once, Abū Hurairah led us in the Friday prayer, and he recited *Sūrat Al-Jumu‘ah*,^[2] and in the second *Rak‘ah*: When the hypocrites come to you.^[3] So I managed to catch Abū Hurairah when he turned around to leave, and said: ‘You recited the same *Sūrah* that ‘Alī used to recite in Al-Kūfah.’ Abū Hurairah replied: ‘I heard the Messenger of Allāh ﷺ reciting them on Friday.’” (*Ṣaḥīḥ*)

١١٢٤ - حَدَّثَنَا الْقَعْنَبِيُّ: حَدَّثَنَا سُلَيْمَانُ يَبْنِي ابْنَ بِلَالٍ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي رَافِعٍ قَالَ: صَلَّى بِنَا أَبُو هُرَيْرَةَ يَوْمَ الْجُمُعَةِ فَقَرَأَ بِسُورَةِ الْجُمُعَةِ وَفِي الرَّكْعَةِ الْآخِرَةِ ﴿إِذَا جَاءَكَ الْمُنَافِقُونَ﴾. قَالَ: فَأَدْرَكْتُ أَبَا هُرَيْرَةَ حِينَ انْصَرَفَ فَقُلْتُ لَهُ: إِنَّكَ قَرَأْتَ بِسُورَتَيْنِ كَانَ عَلِيُّ يَقْرَأُ بِهِمَا بِالْكُوفَةِ. قَالَ أَبُو هُرَيْرَةَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ بِهِمَا يَوْمَ الْجُمُعَةِ.

تخريج: أخرجه مسلم، الجمعة، باب ما يقرأ في صلاة الجمعة، ح: ٨٧٧ عن القنبي به.

1125. Samurah bin Jundab said: “The Messenger of Allāh ﷺ would recite during the Friday prayer: ‘Glorify the Name of your Lord, the Most High’^[4] and: ‘Has there come to you the narration of Overwhelming (the Day of Resurrection)?’^[5]” (*Ṣaḥīḥ*)

١١٢٥ - حَدَّثَنَا مُسَدَّدٌ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ مَعْبُدِ بْنِ خَالِدٍ، عَنْ زَيْدِ بْنِ عَفِيَةَ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الْجُمُعَةِ بِـ ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ ﴿هَلْ أَتَاكَ حَدِيثُ الْغَشِيَّةِ﴾.

تخريج: [إسناده صحيح] أخرجه النسائي، الجمعة، باب القراءة في صلاة الجمعة ... الخ، ح: ١٤٢٣ من حديث شعبة به.

^[1] *Al-Ghāshiyah* (88).

^[2] *Al-Jumu‘ah* (62)

^[3] *Al-Munāfiqūn* (63).

^[4] *Al-A‘lā* (87)

¹ *Al-Ghāshiyah* (88).

Chapter 235,237. A Person Praying Behind The *Imām* While There Is A Wall Between Them

(المعجم ٢٣٥، ٢٣٧) - بَابُ الرَّجُلِ يَأْتُمُّ بِالْإِمَامِ وَبَيْنَهُمَا جِدَارٌ (التحفة ٢٤٤)

1126. ‘Aishah narrated: “The Messenger of Allāh ﷺ once prayed in his apartment, and the people followed him while they were behind the apartment.”^[1] (*Ṣaḥīḥ*)

١١٢٦ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: صَلَّى رَسُولُ اللَّهِ ﷺ فِي حُجْرَتِهِ وَالنَّاسُ يَأْتُمُونَ بِهِ مِنْ وَرَاءِ الْحُجْرَةِ.

تخریج: أخرجه البخاري، الأذان، باب: إذا كان بين الإمام وبين القوم حائط أو سترة، ح: ٧٢٩ من حديث يحيى ابن سعيد الأنصاري به مطولاً ورواه أحمد: ٦/٣٠ عن هشيم به.

Chapter 236,238. Praying After The Friday Prayer

(المعجم ٢٣٦، ٢٣٨) - بَابُ الصَّلَاةِ بَعْدَ الْجُمُعَةِ (التحفة ٢٤٥)

1127. It was reported from Ayyūb, from Nāfi‘ that Ibn ‘Umar once saw a man praying two *Rak‘ahs* after the Friday prayer, in the same place that he had prayed (the Friday prayer). So he prevented him and said: “Are you praying the Friday prayer as if it is four *Rak‘ahs*?” And ‘Abdullāh (bin ‘Umar) would pray two *Rak‘ah* in his house on Friday, and say: “This is what the Messenger of Allāh ﷺ used to do.” (*Ṣaḥīḥ*)

١١٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ وَسَلِيمَانُ ابْنُ دَاوُدَ [الْعَتَكِيُّ]، الْمَعْنَى، قَالَا: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ رَأَى رَجُلًا يُصَلِّي رَكَعَتَيْنِ يَوْمَ الْجُمُعَةِ فِي مَقَامِهِ، فَدَفَعَهُ وَقَالَ: أَنْصَلِي الْجُمُعَةَ أَرَبْعًا؟! وَكَانَ عَبْدُ اللَّهِ ﷺ يَصَلِّي يَوْمَ الْجُمُعَةِ رَكَعَتَيْنِ فِي بَيْتِهِ وَيَقُولُ: هَكَذَا فَعَلَ رَسُولُ اللَّهِ ﷺ.

تخریج: [إسناده صحيح] أخرجه النسائي، الجمعة، باب إطالة الركعتين بعد الجمعة، ح: ١٤٣٠ من حديث أيوب به.

Comments:

One should not perform voluntary prayers on the same place one has performed the obligatory prayer. Changing one’s place, or conversing with

[1] “Apartment” or *Hujrah*; its meaning is not clear in this narration so it has been translated in the more general way. In one of the narrations recorded by *Al-Bukhārī* it mentions that its wall was short, and they could see him beyond it. For this reason and others, *Al-Hāfiẓ Ibn Hajar* said that this *Hujrah* in this narration may refer to an occasion when he was performing the voluntary night prayer inside the *Masjid*, and he would make some sort of temporary structure with “walls” using palm-reed mats, to temporarily section off the area in which he was praying.

someone, or saying any remembrance formula will suffice to constitute a break between the two prayers and keep them distinct from each other. Offering two *Rak'ahs* in one's house on Fridays is *Sunnah*.

1128. It was reported from Ayyūb, from Nāfi' who said: "Ibn 'Umar would engage in prayer for a long time before the Friday prayer, and pray two *Rak'ahs* after it in his house. He would narrate that the Messenger of Allāh ﷺ used to do that." (*Ṣaḥīḥ*)

تخريج: [إسناده صحيح] انظر الحديث السابق وصححه ابن الملحق على شرط الشيخين (تحفة المحتاج: ١/٣٩٨، ح: ٤٣٣).

1129. It was reported from 'Umar bin 'Aṭā' bin Abī Al-Khuwār, that Nāfi' bin Jubair sent him to As-Sā'ib bin Yazīd, the maternal nephew of Namir, asking him regarding something Mu'āwiyah had seen him do in the prayer. He said: "I prayed the Friday prayer with him (Mu'āwiyah) in his enclosure, and when he said the *Taslīm*, I stood up in my place and prayed. When he went inside, he sent for me and said: 'Do not repeat what you have done. If you pray the Friday prayer, then do not join another prayer with it until you speak or exit, for that is what the Prophet of Allāh ﷺ commanded us; that one prayer not be joined with another until you speak or exit.'" (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، الجمعة، باب الصلاة بعد الجمعة، ح: ٨٨٣ من حديث ابن جريج به.

1130. It was reported from 'Aṭā', that if Ibn 'Umar prayed the Friday prayer in Makkah, he would move forward and pray two *Rak'ahs*, then

١١٢٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أُيُوبُ عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ يُطِيلُ الصَّلَاةَ قَبْلَ الْجُمُعَةِ وَيُصَلِّي بَعْدَهَا رُكْعَتَيْنِ فِي بَيْتِهِ وَيَحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَفْعَلُ ذَلِكَ.

١١٢٩ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُمَرُ بْنُ عَطَاءٍ بْنِ أَبِي الْخُوَارِ أَنَّ نَافِعَ بْنَ جُبَيْرٍ أَرْسَلَهُ إِلَى السَّائِبِ بْنِ يَزِيدِ ابْنِ أُخْتِ نَمِرٍ يَسْأَلُهُ عَنْ شَيْءٍ رَأَى مِنْهُ مُعَاوِيَةَ فِي الصَّلَاةِ فَقَالَ: صَلَّيْتُ مَعَهُ الْجُمُعَةَ فِي الْمَقْصُورَةِ فَلَمَّا سَلَّمْتُ قُمْتُ فِي مَقَامِي فَصَلَّيْتُ، فَلَمَّا دَخَلَ أَرْسَلَ إِلَيَّ فَقَالَ: لَا تَعُدْ لِمَا صَنَعْتَ، إِذَا صَلَّيْتَ الْجُمُعَةَ فَلَا تَصَلِّهَا بِصَلَاةٍ حَتَّى تَكَلِّمَ أَوْ تَخْرُجَ، فَإِنَّ نَبِيَّ اللَّهِ ﷺ أَمَرَ بِذَلِكَ، أَنْ لَا تُوَصَلَ صَلَاةٌ بِصَلَاةٍ حَتَّى تَكَلِّمَ أَوْ تَخْرُجَ.

١١٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رِزْمَةَ الْمُرَوَّزِيُّ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ يَزِيدِ

move forward and pray four *Rak'ahs*. And if he prayed in Al-Madīnah, he would pray the Friday prayer, then return to his house and pray two *Rak'ahs*, and he would not pray (that) in the *Masjid*. When he was asked regarding this, he said: "This is what the Messenger of Allāh ﷺ used to do." (*Ṣaḥīḥ*)

ابن أبي حبيب، عن عطاء، عن ابن عمر قال: كَانَ إِذَا كَانَ بِمَكَّةَ فَصَلَّى الْجُمُعَةَ تَقَدَّمَ فَصَلَّى رَكْعَتَيْنِ ثُمَّ تَقَدَّمَ فَصَلَّى أَرْبَعًا، وَإِذَا كَانَ بِالْمَدِينَةِ صَلَّى الْجُمُعَةَ ثُمَّ رَجَعَ إِلَى بَيْتِهِ فَصَلَّى رَكْعَتَيْنِ وَنَمَّ يَصَلُّ فِي الْمَسْجِدِ، فَقِيلَ لَهُ؟ فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُفْعَلُ ذَلِكَ.

تخريج: [إسناده صحيح] أخرجه البيهقي: ٣/٢٤٠، ٢٤١ وصححه ابن الملقن في تحفة المحتاج: ١/٣٩٧، ٣٩٨، ح: ٤٣٠ واختصره الترمذي، ح: ٥٢٣ جدًا.

1131. It was reported from Suhail, from his father,^[1] from Abū Hurairah who said: "The Messenger of Allāh ﷺ said:" — Ibn Aṣ-Ṣabbāḥ (one of the narrators) said: — "Whoever is to pray after the Friday prayer, let him pray four (*Rak'ahs*)." And he completed the narration (here). — Ibn Yūnus (another narrator, in his version) said: "If you pray the Friday prayer, then pray after it four (*Rak'ahs*)." He (Suhail) said: "So my father said to me: 'O my son! If you pray two *Rak'ahs* in the *Masjid*, then go home or to the house, to pray another two *Rak'ahs*." (*Ṣaḥīḥ*)

١١٣١ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ، ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبِرَّازُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّا عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ قَالَ ابْنُ الصَّبَّاحِ قَالَ: «مَنْ كَانَ مُصَلِّيًا بَعْدَ الْجُمُعَةِ فَلْيُصَلِّ أَرْبَعًا وَنَمَّ حَدِيثُهُ، وَقَالَ ابْنُ يُونُسَ: «إِذَا صَلَّيْتُمُ الْجُمُعَةَ فَصَلُّوا بَعْدَهَا أَرْبَعًا» قَالَ: فَقَالَ لِي أَبِي: يَا بَنِي! فَإِنْ صَلَّيْتَ فِي الْمَسْجِدِ رَكْعَتَيْنِ ثُمَّ أَتَيْتَ الْمَنْزِلَ أَوْ الْبَيْتَ فَصَلِّ رَكْعَتَيْنِ.

تخريج: أخرجه مسلم، الجمعة، باب الصلاة بعد الجمعة، ح: ٨٨١ من حديث سهيل بن أبي صالح به.

1132. It was reported from Sālim, from Ibn 'Umar who said: "The Messenger of Allāh ﷺ used to pray two *Rak'ahs* in his house after the Friday prayer." (*Ṣaḥīḥ*)

١١٣٢ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ

[1] His father is Abū Ṣāliḥ, and it is he who addressed him in the end of the second wording.

Abū Dāwud said: This is how it was reported by ‘Abdullāh bin Dīnār, from Ibn ‘Umar.

صَلَّى بَعْدَ الْجُمُعَةِ رَكَعَتَيْنِ فِي بَيْتِهِ .
قَالَ أَبُو دَاوُدَ: وَكَذَلِكَ رَوَاهُ عَبْدُ اللَّهِ بْنُ
دِينَارٍ عَنِ ابْنِ عُمَرَ .

تخريج: [إسناده صحيح] وأخرجه النسائي، الجمعة، باب صلاة الإمام بعد الجمعة، ح: ١٤٢٩ من حديث عبدالرزاق به وهو في مصنفه، ح: ٥٥٢٧ واختصره الترمذي، ح: ٤٣٤ ورواه البخاري، ح: ١١٦٥ ومسلم، ح: ٨٨٢ من حديث الزهري به .

1133. It was reported from Ibn Juraij, who said: “‘Āṭā’ informed me, that he saw Ibn ‘Umar pray after the Friday prayer, and he would move slightly from his original praying place — not too far away from it. He said: ‘To pray two *Rak’ahs*.’ He said: ‘Then he would walk further away and pray four *Rak’ahs*.’ I said to ‘Āṭā’: ‘How often did you see Ibn ‘Umar do this?’ He replied: ‘More than a few times.’” (*Ṣaḥīḥ*)

Abū Dāwud said: ‘Abdul-Mālik bin Abī Sulaimān reported it, but he did not complete it.^[1]

١١٣٣ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ:
أَخْبَرَنَا حَجَّاجُ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُرَيْجٍ،
أَخْبَرَنِي عَطَاءٌ: أَنَّهُ رَأَى ابْنَ عُمَرَ يُصَلِّي بَعْدَ
الْجُمُعَةِ فَيَتَمَارُزُ عَنْ مُصَلَّاهُ الَّذِي صَلَّى فِيهِ
الْجُمُعَةَ قَلِيلًا غَيْرَ كَثِيرٍ قَالَ: فَيَرَكْعُ رَكَعَتَيْنِ
فِيهِ: ثُمَّ يَمْشِي أَنْفَسَ مِنْ ذَلِكَ فَيَرَكْعُ أَرْبَعَ
رَكَعَاتٍ. قُلْتُ لِعَطَاءٍ: كَمْ رَأَيْتَ ابْنَ عُمَرَ
يَصْنَعُ ذَلِكَ؟ قَالَ: مِرَارًا.

قَالَ أَبُو دَاوُدَ: رَوَاهُ عَبْدُ الْمَلِكِ بْنُ أَبِي
سُلَيْمَانَ وَلَمْ يُتْمِئْهُ .

تخريج: [إسناده صحيح] أخرجه الترمذي، الجمعة، باب ما جاء في الصلاة قبل الجمعة وبعدها، ح: ٥٢٣ من حديث ابن جريج به مختصرًا .

Chapter 219,221.^[2] Regarding Sitting Between The Two *Khutbah*

1092 (B). Ibn ‘Umar reported: “The Prophet ﷺ would deliver two *Khutbah* — he would sit on the *Minbar* until” — I think he said:

(المعجم ٢١٩، ٢٢١- تابع) بَابُ: فِي
الْقُعُودِ بَيْنَ الْخُطْبَتَيْنِ

١٠٩٢ م - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ
الْأَنْبَارِيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ يَعْنِي ابْنَ
عَطَاءٍ، عَنِ الْعَمَرِيِّ، عَنِ نَافِعٍ، عَنِ ابْنِ

[1] That is, he also reported it from ‘Āṭā’ but not with all of what Ibn Juraij reported.

[2] Some of the manuscripts contain this chapter with this narration, which has the same chain of narrators and text as when it appeared previously. See number 1092.

“the *Mu’adh-dhin*” — finished (the *Adhān*), then he would stand up and deliver a *Khutbah*, then sit down and not speak, then stand up and deliver a *Khutbah*.” (*Sahih*)

عَمَرَ قَالَ: كَانَ النَّبِيُّ ﷺ يَخْطُبُ خُطْبَتَيْنِ، كَانَ يَجْلِسُ إِذَا صَعِدَ الْمِنْبَرَ حَتَّى يَفْرُغَ - أَرَاهُ قَالَ: الْمُؤَدِّنُ - ثُمَّ يَقُومُ فَيَخْطُبُ، ثُمَّ يَجْلِسُ فَلَا يَتَكَلَّمُ، ثُمَّ يَقُومُ فَيَخْطُبُ.

تخريج: [صحيح] تقدم، ح: ١٠٩٢.

Chapter 239. The ‘Eid Prayers

(المعجم ٢٣٩) - بَابُ صَلَاةِ الْعِيدَيْنِ
(التحفة ٢٤٦)

1134. Anas narrated: “When the Messenger of Allāh ﷺ came to Al-Madīnah, its (inhabitants) had two days they would play in (and be merry on). He asked them: ‘What are these two days?’ They replied: ‘We used to play on these days during *Jahiliyyah*.’ So the Messenger of Allāh ﷺ replied: ‘Indeed, Allāh has replaced you with two days that are better than them: The Day of *Al-Adhā*, and the Day of *Al-Fitr*.’”

١١٣٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ حُمَيْدٍ، عَنْ أَنَسِ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ وَلَهُمْ يَوْمَانِ يَلْعَبُونَ فِيهِمَا فَقَالَ: «مَا هَذَانِ الْيَوْمَانِ؟» قَالُوا: كُنَّا نَلْعَبُ فِيهِمَا فِي الْجَاهِلِيَّةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ قَدْ أَبْدَلَكَم بِهِمَا خَيْرًا مِنْهُمَا: يَوْمَ الْأَضْحَى، وَيَوْمَ الْفِطْرِ».

تخريج: [إسناده صحيح] أخرجه النسائي، صلاة العيدين، باب ١، ح: ١٥٥٧ من حديث حميد الطويل به وصرح بالسماع عند أحمد: ٣/٢٥٠ وصححه الحاكم على شرط مسلم: ١/٢٩٤ ووافقه الذهبي.

Comments:

Islam has done away with all the customs of the Days of Ignorance. The followers of Allāh’s Messenger ﷺ celebrate only the festival days appointed by the *Sharī’ah* he ﷺ delivered. This *Hadīth* informs us that Muslims have only two festivals sanctioned by the Prophet ﷺ.

Chapter 237,240. The Time For Going Out To The ‘Id (Prayer)

(المعجم ٢٣٧، ٢٤٠) - بَابُ وَقْتِ الْخُرُوجِ إِلَى الْعِيدِ (التحفة ٢٤٧)

1135. Yazid bin *Khumair* Ar-Rahābī said: “Abdullāh bin Busr, the Companion of the Messenger

١١٣٥ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا صَفْوَانُ: أَخْبَرَنَا يَزِيدُ بْنُ

of Allāh ﷺ, once went with the people on the day of *‘Īd, Fīṭr, or Adḥa*. He criticized the delay of the *Imām*, and said: ‘We used to be finished at this hour,’ and that was at (the time that one could) pray voluntary prayers.” (*Ṣaḥīḥ*)

خُمَيْرِ الرَّحْبِيِّ قَالَ: خَرَجَ عَبْدُ اللَّهِ بْنُ بُسْرِ صَاحِبُ رَسُولِ اللَّهِ ﷺ مَعَ النَّاسِ فِي يَوْمِ عِيدِ فِطْرٍ أَوْ أَضْحَى فَأَنْكَرَ إِنْطَاءَ الْإِمَامِ فَقَالَ: إِنَّا كُنَّا قَدْ فَرَعْنَا سَاعَتَنَا هَذِهِ، وَذَلِكَ حِينَ التَّسْبِيحِ.

تخریج: [إسناده صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب: في وقت صلاة العيدين، ح: ١٣١٧ من حديث صفوان به وهو في المسند (أطراف المسند: ٦٨٨/٢، ح: ٣٠٧٥) وصححه الحاكم على شرط البخاري: ١/٢٩٥ ووافقه الذهبي.

Comments:

The *‘Eid* prayer should be performed early, and not be delayed too much.

Chapter 238,241. Women Going Out To The ‘Eid (Prayer)

(المعجم ٢٣٨، ٢٤١) - **بَابُ خُرُوجِ النِّسَاءِ فِي الْعِيدِ** (التحفة ٢٤٨)

1136. It was reported from Hammād, from Ayyūb, Ḥabīb, Yaḥyā bin ‘Atīq, and Hishām, (and) others, from Muḥammad, that Umm ‘Atṭiyah said: “The Messenger of Allāh ﷺ commanded us to take the women who stayed in their curtains^[1] to the *‘Eid*. He was asked, ‘What about menstruating women?’ He said: ‘Let them witness the good, and the supplication of the Muslims.’ One woman said: ‘O Messenger of Allāh! If one of us does not have a garment, what should she do?’ He replied: ‘Let her companion give her a portion of her garment.’” (*Ṣaḥīḥ*)

١١٣٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ أَيُّوبَ وَيُونُسَ وَحَبِيبِ وَيَحْيَى بْنِ عْتَبَةَ وَهَشَامَ، فِي آخِرِينَ، عَنْ مُحَمَّدٍ أَنَّ أُمَّ عَطِيَّةَ قَالَتْ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نُخْرِجَ ذَوَاتِ الْخُدُورِ يَوْمَ الْعِيدِ، قِيلَ: فَالْحَيْضُ؟ قَالَ: «لَيْسَ هَذَا الْخَيْرُ وَدَعْوَةُ الْمُسْلِمِينَ»، قَالَ: فَقَالَتْ امْرَأَةٌ: يَا رَسُولَ اللَّهِ! إِنْ لَمْ يَكُنْ لِإِحْدَاهُنَّ ثَوْبٌ كَيْفَ تَصْنَعُ؟ قَالَ: «تَلْبِسُهَا صَاحِبَتُهَا طَائِفَةً مِنْ ثَوْبِهَا».

تخریج: أخرجه البخاري، العيدين، باب خروج النساء والحيض إلى المصلى، ح: ٩٧٤ ومسلم، صلاة العيدين، باب ذكر إباحتها خروج النساء في العيدين إلى المصلى ... إلخ، ح: ٨٩٠ من حديث أيوب به.

[1] *Dhawāt Al-Khudūr* Those who stay in the innermost parts of the home.

Comments:

Ritual impurity is no bar to supplication. It is permissible.

1137. (There is another chain) from Ḥammad, that Ayyūb narrated from Muḥammad, from Umm ‘Aṭīyah, with this narration (similar to no. 1136). He (ﷺ) said: “And let the menstruating women avoid the place of prayer,” and he did not mention the garment. However, he narrated from Ḥaḥṣah from a woman, who narrated it from another woman who said: “It was said: ‘O Messenger of Allāh!’” Then he mentioned the meaning of what was narrated by Mūsā^[1] about the garment. (*Ṣaḥīḥ*)

١١٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ بِهَذَا الْخَبَرِ قَالَ: «وَتَعْتَرِلُ الْحَيْضُ مُصَلَّى الْمُسْلِمِينَ». وَلَمْ يَذْكُرِ الثَّوْبَ. قَالَ: وَحَدَّثَتْ عَنْ حَفْصَةَ عَنْ امْرَأَةٍ تُحَدِّثُهُ عَنْ امْرَأَةٍ أُخْرَى قَالَتْ: قِيلَ: يَا رَسُولَ اللَّهِ! فَذَكَرَ مَعْنَى مُوسَى فِي الثَّوْبِ.

تخریج: [صحيح] متفق عليه من حديث حماد بن زيد به انظر الحديث السابق وأخرجه ابن عبد البر في التمهيد: ٤٠٣/٢٣ من حديث أبي داود به.

1138. It was reported from ‘Āṣim Al-Aḥwal, from Ḥaḥṣah bint Sīrīn, from Umm ‘Aṭīyah, that she said: “We were commanded...” and mentioned this narration (similar to no. 1136). She said: “(The Prophet ﷺ said:) And the women who are menstruating should be behind the people, saying the *Takbīr* with them.” (*Ṣaḥīḥ*)

١١٣٨ - حَدَّثَنَا الثَّقَلِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا عَاصِمُ الْأَحْوَلُ عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: كُنَّا نُؤَمَّرُ بِهَذَا الْخَبَرِ، قَالَتْ: وَالْحَيْضُ يَكُنُّ خَلْفَ النَّاسِ فَيَكْبُرُونَ مَعَ النَّاسِ.

تخریج: أخرجه البخاري، العيدين، باب التكبير أيام منى ... إلخ، ٩٧١: مسلم، صلاة العيدين، باب ذكر إباحة خروج النساء في العيدين إلى المصلى ... إلخ، ح: ٨٩٠ من حديث عاصم الأحول به.

1139. It was reported from Ismā‘īl bin ‘Abdur-Raḥmān bin ‘Aṭīyah from his grandmother Umm ‘Aṭīyah that when the Messenger

١١٣٩ - حَدَّثَنَا أَبُو الْوَلِيدِ يَعْنِي الطَّبَالِبِيَّ، وَمُسْلِمٌ قَالَا: حَدَّثَنَا إِسْحَاقُ بْنُ عُمَانَ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ

[1] Meaning number 1136, in which Mūsā bin Ismā‘īl narrated it to Abū Dāwud.

of Allāh ﷺ arrived in Al-Madīnah, he (ordered) that all the women of the *Anṣār* should gather together in a house. Then he sent ‘Umar bin Al-Khaṭṭāb to us. He stood at the door and said *Salām* to us, so we returned his *Salām*. Then he said: ‘I am the messenger of the Messenger of Allāh ﷺ to you...’ and he commanded us to take the menstruating women and old women to the two ‘*Īds*. He also said that the Friday prayer was not obligatory upon us, and he forbade us from following funeral.” (*Hasan*)

عَطِيَّةٌ عَنْ جَدَّتِهِ أُمِّ عَطِيَّةَ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا قَدِمَ الْمَدِينَةَ جَمَعَ نِسَاءَ الْأَنْصَارِ فِي بَيْتٍ فَأَرْسَلَ إِلَيْنَا عَمْرَ بْنَ الْخَطَّابِ فَقَامَ عَلَيَّ الْبَابِ فَسَلَّمَ عَلَيْنَا، فَردَدْنَا عَلَيْهِ السَّلَامَ، ثُمَّ قَالَ: أَنَا رَسُولُ رَسُولِ اللَّهِ ﷺ إِلَيْكُمْ وَأَمَرْنَا بِالْعِيدَيْنِ أَنْ نُخْرِجَ فِيهِمَا الْحَيْضَ وَالْعَتَقَ، وَلَا جُمُعَةَ عَلَيْنَا، وَنَهَانَا عَنْ اتِّبَاعِ الْجَنَائِزِ.

تخريج: [إسناده حسن] أخرجه أحمد: ٨٥/٥ و ٤٠٩، ٤٠٨/٦ عن إسحاق به وصححه ابن خزيمة، ح: ١٧٢٢.

Chapter 239,242. The *Khutbah* On The Day Of ‘*Eid*

(المعجم ٢٣٩، ٢٤٢) - بَابُ الْخُطْبَةِ يَوْمَ الْعِيدِ (التحفة ٢٤٩)

1140. Abū Sa‘eed Al-Khudrī reported: “Marwān took the *Minbar* out on ‘*Eid* day, and started with the *Khutbah* before the prayer. A person stood up and said: ‘O Marwān, you have gone against the *Sunnah*, for you have taken the *Minbar* out on ‘*Eid* day, and it was not taken out before on it, and you started with the *Khutbah* before the prayer.’ Abū Sa‘eed asked: ‘Who is this person?’ They replied: ‘So-and-so.’ He said: ‘This person has indeed fulfilled what was obligatory upon him! I heard the Messenger of Allāh ﷺ say: Whoever among you sees any evil and is able to change it with his hands, let him do so; and if he cannot do so, then with his tongue; and if he cannot

١١٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ؛ ح: وَعَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شَهَابٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: أَخْرَجَ مَرْوَانَ الْمُنْبَرِ فِي يَوْمِ عِيدٍ فَبَدَأَ بِالْخُطْبَةِ قَبْلَ الصَّلَاةِ، فَقَامَ رَجُلٌ فَقَالَ: يَا مَرْوَانَ خَالَفْتَ السُّنَّةَ! أَخْرَجْتَ الْمُنْبَرِ فِي يَوْمِ عِيدٍ وَلَمْ يَكُنْ يُخْرَجُ فِيهِ، وَبَدَأْتَ بِالْخُطْبَةِ قَبْلَ الصَّلَاةِ، فَقَالَ أَبُو سَعِيدِ الْخُدْرِيِّ: مَنْ هَذَا؟ قَالُوا: فُلَانُ بْنُ فُلَانٍ، فَقَالَ: أَمَا هَذَا فَقَدْ قَضَى مَا عَلَيْهِ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ رَأَى مُنْكَرًا فَاسْتَطَاعَ أَنْ يُعَيِّرَهُ بِيَدِهِ فَلْيُعَيِّرْهُ

do so, then with his heart, and this is the weakest of faith.” (*Ṣaḥīḥ*)

بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فِقَلْبِهِ، وَذَلِكَ أَوْعَفُ الْإِيمَانِ».

تخریج: أخرجه مسلم، الإيمان، باب بيان كون النهي عن المنكر من الإيمان ... إلخ،

ح: ٤٩ عن أبي كريب محمد بن العلاء به.

1141. Jābir bin ‘Abdullāh said: “The Prophet ﷺ stood up on the Day of *Al-Fitr*, and prayed before he gave the *Khutbah*. Then he delivered the *Khutbah* to the people. When the Prophet of Allāh ﷺ finished, he went to the women and exhorted them (as well) while he was supporting himself on Bilāl’s hand. Bilāl had spread out his garment so that he could collect charity from the women.” He said: “A woman threw her bracelet,^[1] and more was thrown, and more was thrown.” (*Ṣaḥīḥ*)

١١٤١ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَمُحَمَّدُ بْنُ بَكْرِ قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُهُ يَقُولُ: إِنَّ النَّبِيَّ ﷺ قَامَ يَوْمَ الْفِطْرِ فَصَلَّى فَبَدَأَ بِالصَّلَاةِ قَبْلَ الْخُطْبَةِ ثُمَّ حَطَبَ النَّاسَ، فَلَمَّا فَرَغَ نَبِيُّ اللَّهِ ﷺ نَزَلَ فَأَتَى النِّسَاءَ فَذَكَرَهُنَّ وَهُوَ يَتَوَكَّأُ عَلَى يَدِ بِلَالٍ وَبِلَالٌ بَاسِطٌ تُوْبُهُ تُلْقِي النِّسَاءَ فِيهِ الصَّدَقَةَ. قَالَ: تُلْقِي الْمَرْأَةُ فَتَحْطَاهَا، وَيُلْقِينَ وَيُلْقِينَ. وَقَالَ ابْنُ بَكْرٍ: فَتَحَتْهَا.

تخریج: أخرجه البخاري، العيدين، باب موعظة الإمام النساء يوم العيد، ح: ٩٧٨ ومسلم، صلاة العيدين، باب ١، ح: ٨٨٤ من حديث عبدالرزاق به وهو في مصنفه، ح: ٥٦٣١ ومسنَد

أحمد: ٢/٢٩٦.

Comments:

The *Sunnah* of Allāh’s Messenger ﷺ is to perform the *‘Eid* prayer first, then to hold a *Khutbah* after that.

1142. *Shu‘bah* reported from Ayyūb, from ‘Āṭā’, who said: “I swear that Ibn ‘Abbās testified that the Prophet ﷺ left (the city) to pray on the Day of *Al-Fitr*, then he delivered a *Khutbah*. He then went to the women with Bilāl” — Ibn Kathīr^[2] said: “*Shu‘bah* thinks that it was likely: “and commanded them to give charity, so they threw

١١٤٢ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ؛ ح: وَحَدَّثَنَا ابْنُ كَثِيرٍ: أَخْبَرَنَا شُعْبَةُ عَنْ أَيُّوبَ، عَنْ عَطَاءٍ قَالَ: أَشْهَدُ عَلَى ابْنِ عَبَّاسٍ وَشَاهِدَ ابْنَ عَبَّاسٍ عَلَى رَسُولِ اللَّهِ ﷺ أَنَّهُ خَرَجَ يَوْمَ فِطْرِ فَصَلَّى ثُمَّ حَطَبَ ثُمَّ أَتَى النِّسَاءَ وَمَعَهُ بِلَالٌ - قَالَ ابْنُ كَثِيرٍ: أَكْبَرُ عِلْمِ شُعْبَةَ - فَأَمَرَهُنَّ بِالصَّدَقَةِ فَجَعَلْنَ يُلْقِينَ.

[1] *Al-Fatakh* they say it is “large rings” or rings worn on the leg.

[2] Abū Dāwud narrated this from two chains from *Shu‘bah*, in one of them, Muḥammad bin Kathīr stated this.

(some for charity).” (*Sahīh*)

تخريج: أخرجه البخاري، العلم، باب عظة الإمام النساء وتعليمهن، ح: ٩٨ من حديث شعبة ومسلم، صلاة العيدين، باب ١، ح: ٨٨٤ من حديث أيوب به.

1143. (There is another chain) from Ayyūb, from ‘Aṭā’, from Ibn ‘Abbās, with similar meaning. (In this version) he said: “So he presumed that the women had not been able to hear him, so he went to them with Bilāl, and exhorted them, and commanded them to give charity. So a woman would throw her earrings and a ring into Bilāl’s garment.” (*Sahīh*)

١١٤٣ - حَدَّثَنَا مُسَدَّدٌ وَأَبُو مَعْمَرٍ عَبْدُ اللَّهِ ابْنُ عَمْرٍو قَالَا: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ أَيُّوبَ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ بِمَعْنَاهُ قَالَ: فَظَنَّ أَنَّهُ لَمْ يَسْمَعْ النِّسَاءَ، فَمَسَى إِلَيْهِنَّ وَبِلَالٍ مَعَهُ، فَوَعظَهُنَّ وَأَمَرَهُنَّ بِالصَّدَقَةِ فَكَانَتِ الْمَرْأَةُ تُلْقِي الْقُرْطَ وَالْخَاتَمَ فِي ثَوْبِ بِلَالٍ.

تخريج: متفق عليه، انظر الحديث السابق.

1144. (There is another chain) from Ayyūb, from ‘Aṭā’, from Ibn ‘Abbās, for this *Hadīth* (similar to no. 1142). He said: “So a woman began throwing her earrings and rings, and Bilāl collected them in his garment. He then distributed them among the poor of Al-Madīnah.” (*Sahīh*)

١١٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ فِي هَذَا الْحَدِيثِ قَالَ: فَجَعَلَتِ الْمَرْأَةُ تُعْطِي الْقُرْطَ وَالْخَاتَمَ وَجَعَلَ بِلَالٌ يَجْعَلُهُ فِي كِسَائِهِ قَالَ: فَقَسَمَهُ عَلَى فُقَرَاءِ الْمُسْلِمِينَ.

تخريج: متفق عليه، انظر الحديثين السابقين.

Chapter 240,243. Delivering The *Khuṭbah* Leaning On A Bow

1145. Yazīd bin Al-Barā’ narrated from his father, that the Prophet ﷺ was handed a bow on ‘Eid day, so he delivered the *Khuṭbah* (leaning) on it. (*Da‘īf*)

(المعجم ٢٤٠، ٢٤٣) بَابُ: يَخْطُبُ عَلَى قَوْسٍ (التحفة ٢٥٠)

١١٤٥ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ عُبَيْدَةَ عَنْ أَبِي جَنَابٍ، عَنْ يَزِيدَ بْنِ الْبَرَاءِ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ نُوِلَ يَوْمَ الْعِيدِ قَوْسًا فَخَطَبَ عَلَيْهِ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٢٨٢/٤ عن سفيان بن عيينة به وهو في مصنف عبدالرزاق، ح: ٥٦٥٨ * أبو جناب ضعيف، وصرح بالسماع والحديث السابق: ١٠٩٦ يغني عن حديثه هذا.

Chapter 241, 244. Leaving The *Adhan* On 'Eid

1146. 'Abdur-Raḥmān bin 'Ābis reported that a man asked Ibn 'Abbās: "Did you attend 'Eid with the Messenger of Allāh ﷺ?" He replied: "Yes, and were it not for my relationship with him, I would not have attended it due to my young age. The Messenger of Allāh ﷺ went to the sign that is located at the house of Kathīr bin Aṣ-Ṣalt, and prayed, then delivered the *Khuṭbah*. And he did not call the *Adhān* or the *Iqāmah*. Then he ordered (them to give) charity, so the women started motioning to their ears and chests (their earrings and necklaces). He commanded Bilāl to go to them, then he returned to the Prophet ﷺ." (*Saḥīh*)

تخریج: أخرجه البخاري، الأذان، باب وضوء الصبيان ومتى يجب عليهم الغسل والطهور... الخ، ح: ٨٦٣ من حديث سفیان الثوري به.

1147. Tāwūs reported from Ibn 'Abbās that the Messenger of Allāh ﷺ used to pray 'Eid without an *Adhān* or *Iqāmah*, as did Abū Bakr and 'Umar — or 'Uthmān' — Yaḥyā (one of the narrators) was not sure. (*Da'if*)

تخریج: [إسناده ضعيف] أخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في صلاة العيدین، ح: ١٢٧٤ من حديث يحيى القطان به، ابن جريج عنعن، وحديث البخاري، ح: ٩٦٢ ومسلم، ح: ٨٨٥ يغي عنه.

1148. Jābir bin Samurah narrated: "I prayed the 'Eid prayers with the Prophet ﷺ more than once or

(المعجم ٢٤١، ٢٤٤) - بَابُ تَرْكِ الْأَذَانِ فِي الْعِيدِ (التحفة ٢٥١)

١١٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ قَالَ: سَأَلَ رَجُلٌ ابْنَ عَبَّاسٍ: أَشْهَدْتَ الْعِيدَ مَعَ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ، وَلَوْلَا مَنْرَلَتِي مِنْهُ مَا شْهَدْتُهُ مِنَ الصَّغَرِ، فَأَتَى رَسُولُ اللَّهِ ﷺ الْعَلَمَ الَّذِي عِنْدَ دَارِ كَثِيرِ بْنِ الصَّلْتِ، فَصَلَّى ثُمَّ حَطَبَ وَلَمْ يَذْكُرْ أَذَانًا وَلَا إِقَامَةً. قَالَ: ثُمَّ أَمَرَ بِالصَّدَقَةِ. قَالَ: فَجَعَلْنَ النِّسَاءَ يُشِرْنَ إِلَى آذَانِهِنَّ وَحُلُوقِهِنَّ، قَالَ: فَأَمَرَ بِإِلَاءٍ فَأَتَاهُنَّ ثُمَّ رَجَعَ إِلَى النَّبِيِّ ﷺ.

١١٤٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ ابْنِ جُرَيْجٍ، عَنْ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ طَاوُسٍ عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الْعِيدَ بِإِلَاءٍ وَأَذَانٍ وَلَا إِقَامَةً وَأَبَا بَكْرٍ وَعُمَرَ - أَوْ عُثْمَانَ - شَكَ يَحْيَى.

١١٤٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ - وَهَنَادٌ لَفْظُهُ - قَالَا: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ

twice; there was neither an *Adhān* nor *Iqāmah*.” (*Sahīh*)

سِمَاكِ يَعْنِي ابْنَ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ غَيْرَ مَرَّةٍ وَلَا مَرَّتَيْنِ الْعِيدَيْنِ بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ.

تخريج: أخرجه مسلم، صلاة العيدين، باب ١، ح: ٨٨٧ من حديث أبي الأحوص به.

Chapter 242,245. The *Takbīr* During The Two *‘Eid*

(المعجم ٢٤٢، ٢٤٥) - بَابُ التَّكْبِيرِ فِي الْعِيدَيْنِ (التحفة ٢٥٢)

1149. It was reported from Ibn *Shihāb*, from ‘*Urwah*, from ‘*Āishah* that the Messenger of Allāh ﷺ would say the *Takbīr* on (*‘Eid*) *Al-Fitr* and *Al-Adhā* seven times in the first (*Rak‘ah*) and five times in the second.” (*Hasan*)

١١٤٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهَيْعَةَ عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُكَبِّرُ فِي الْفِطْرِ وَالْأَضْحَى، فِي الْأُولَى سَبْعَ تَكْبِيرَاتٍ وَفِي الثَّانِيَةِ خَمْسًا.

تخريج: [حسن] أخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في كم يكبر الإمام في صلاة العيدين، ح: ١٢٨٠ من حديث ابن لهيعة به وللحديث شواهد انظر، ح: ١١٥١.

1150. (There is another chain) from Ibn *Shihāb*, with his chain, and similar meaning (as no. 1149). He said: “Without counting the two *Takbīrs* of *Rukū’*.” (*Hasan*)

١١٥٠ - حَدَّثَنَا ابْنُ السَّرْحِ: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي ابْنُ لَهَيْعَةَ عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ ابْنِ شِهَابٍ بِإِسْنَادِهِ وَمَعْنَاهُ قَالَ: سِوَى تَكْبِيرَتَيْ الرَّكُوعِ.

تخريج: [حسن] انظر الحديث السابق.

1151. ‘*Amr bin Shu‘aib* reported from his father, from his grandfather ‘*Abdullāh bin ‘Amr Al-‘Āsh* who said that the Prophet of Allāh ﷺ said: “There should be seven *Takbīrs* in the first (*Rak‘ah*) of *Al-Fitr*, and five in the second. And the recitation should be after them.” (*Hasan*)

١١٥١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَبْدِ الرَّحْمَنِ الطَّائِفِيَّ يُحَدِّثُ عَنْ عَمْرٍو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِي قَالَ: قَالَ نَبِيُّ اللَّهِ ﷺ: «التَّكْبِيرُ فِي الْفِطْرِ سَبْعٌ فِي الْأُولَى وَخَمْسٌ فِي الْآخِرَةِ وَالْقِرَاءَةُ بَعْدَهُمَا كَلْتَهُمَا».

تخريج: [إسناده حسن] أخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في كم يكبر الإمام في صلاة العيدين، ح: ١٢٧٨ من حديث الطائفي به.

1152. Amr bin Shu'aib reported from his father, from his grandfather that the Prophet ﷺ would say seven *Takbīrs* in the first (*Rak'ah*) of ('*Eid*) *Al-Fiṭr*, then recite, then say the *Takbīr*. Then he would stand up again, say the *Takbīr* four times, then recite, then go into *Rukū'*. (*Hasan*)

Abū Dāwud said: It was reported from Waki' and Ibn Al-Mubārak, they said: "Seven" and "five."

١١٥٢ - حَدَّثَنَا أَبُو تُوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ : حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ حَيَّانَ ، عَنْ أَبِي يَعْلَى الطَّائِفِيِّ عَنْ عَمْرٍو بْنِ شُعَيْبٍ ، عَنْ أَبِيهِ ، عَنْ جَدِّهِ : أَنَّ النَّبِيَّ ﷺ كَانَ يُكَبِّرُ فِي الْفِطْرِ فِي الْأَوَّلَى سَبْعًا ثُمَّ يَقْرَأُ ثُمَّ يُكَبِّرُ ثُمَّ يَقُومُ فَيُكَبِّرُ أَرْبَعًا ثُمَّ يَقْرَأُ ثُمَّ يَرُكِعُ .
قال أبو داؤد: رَوَاهُ وَكَيْعٌ وَابْنُ الْمُبَارَكِ قَالَا : سَبْعًا وَخَمْسًا .

تخریج : [إسناده حسن] انظر الحديث السابق.

1153. Abū 'Āishah, who sat with Abū Hurairah, narrated that Sa'eed bin Al-Āsh asked Abū Mūsā Al-Ash'arī and Ḥudhaifah bin Al-Yamān: "How did the Messenger of Allāh ﷺ perform the *Takbīr* during ('*Eid*) *Al-Aḍha* and *Al-Fiṭr*?" Abū Mūsā said: "He would say the *Takbīr* four times, just like he would do for the funeral prayer." Ḥudhaifah said: "He has told the truth." So Abū Mūsā said: "And this is how I would say the *Takbīr* in Al-Baṣrah, while I was in charge of them." And Abū 'Āishah said: "And I was present (at this time) with Sa'eed bin Al-Āsh." (*Da'if*)

١١٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ وَابْنُ أَبِي زِيَادٍ ، الْمَعْنَى قَرِيبٌ ، قَالَا : حَدَّثَنَا زَيْدُ يَعْنِي ابْنَ حُبَابٍ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ تُوْبَانَ ، عَنْ أَبِيهِ ، عَنْ مَكْحُولٍ قَالَ : أَخْبَرَنِي أَبُو عَائِشَةَ - جَلِيسٌ لِأَبِي هُرَيْرَةَ - أَنَّ سَعِيدَ ابْنَ الْعَاصِ سَأَلَ أَبَا مُوسَى الْأَشْعَرِيَّ وَحُدَيْفَةَ بْنَ الْيَمَانِ : كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يُكَبِّرُ فِي الْأَضْحَى وَالْفِطْرِ؟ فَقَالَ أَبُو مُوسَى : كَانَ يُكَبِّرُ أَرْبَعًا تَكْبِيرَهُ عَلَى الْجَنَائِزِ . فَقَالَ حُدَيْفَةُ : صَدَقَ . فَقَالَ أَبُو مُوسَى : كَذَلِكَ كُنْتُ أَكْبُرُ فِي الْبُصْرَةِ حَيْثُ كُنْتُ عَلَيْهِمْ . قَالَ أَبُو عَائِشَةَ : وَأَنَا حَاضِرٌ سَعِيدَ بْنَ الْعَاصِ .

تخریج : [إسناده ضعيف] أخرجه أحمد: ٤١٦/٤ عن زيد بن حباب به * أبو عائشة:

مجهول كما قال ابن حزم وغيره، ولم أجد من وثقه.

Chapter 243,246. What Should Be Recited In (The Two 'Eid Of) *Al-Aḍha* And *Al-Fiṭr*

(المعجم ٢٤٣، ٢٤٦) - بَابُ مَا يَقْرَأُ فِي الْأَضْحَى وَالْفِطْرِ (التحفة ٢٥٣)

1154. 'Umar bin Al-Khaṭṭāb asked Abū Wāqid Al-Laiṭhi: "What did

١١٥٤ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ ، عَنْ صَمْرَةَ بْنِ سَعِيدِ الْأَمَزَنِيِّ ، عَنْ عُبَيْدِ اللَّهِ بْنِ

the Messenger of Allāh ﷺ used to recite during (the two 'Eid of) *Al-Adha* and *Al-Fitr*?" He said: "He would recite in them, *Qāf*. By the Glorious Qur'an^[1] and: The Hour has drawn near, and the moon has been cleft asunder."^[2] (*Ṣaḥīḥ*)

عُبَيْدُ بْنُ مَسْعُودٍ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ سَأَلَ أَبَا وَاقِدٍ اللَّيْثِيَّ: مَاذَا كَانَ يَقْرَأُ بِهِ رَسُولُ اللَّهِ ﷺ فِي الْأَصْحَى وَالْفِطْرِ؟ قَالَ: كَانَ يَقْرَأُ فِيهِمَا بِ «قَافٍ» وَالْقُرْآنِ الْمَجِيدِ ﴿وَأَقْرَبَتْ السَّاعَةُ وَأَشَقَّ الْقَمَرُ﴾.

تخريج: أخرجه مسلم، صلاة العيدين، باب ما يقرأ في صلاة العيدين، ح: ٨٩١ من حديث مالك به وهو في الموطأ (يحيى) ١٨٠/١.

Comments:

Reciting these *Sūrah*s in the 'Eid prayers is recommended.

Chapter 244,247. Sitting Down For The *Khuṭbah*

(المعجم ٢٤٤، ٢٤٧) - بَابُ الْجُلُوسِ لِلْخُطْبَةِ (التحفة ٢٥٤)

1155. It was narrated by Ibn Juraij, from 'Aṭā', from 'Abdullāh bin As-Sā'ib, that he said: "I attended 'Eid with the Messenger of Allāh ﷺ, and when he had finished, he said: 'We are now going to deliver a *Khuṭbah*, so whoever wishes to sit may sit, and whoever wishes to leave may leave.'" (*Ḥasan*)

١١٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبِرَّازُ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى السَّيْنَانِيُّ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ قَالَ: شَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ الْعِيدَ، فَلَمَّا قَضَى الصَّلَاةَ قَالَ: «إِنَّا نَخُطُبُ، فَمَنْ أَحَبَّ أَنْ يَجْلِسَ لِلْخُطْبَةِ فَلْيَجْلِسْ وَمَنْ أَحَبَّ أَنْ يَذْهَبَ فَلْيَذْهَبْ».

Abū Dāwud said: This is *Mursal* from 'Aṭā' from the Prophet ﷺ.^[3]

قال أبو داود: وهذا مرسل عن عطاء عن النبي ﷺ.

تخريج: [إسناده حسن] أخرجه النسائي، العيدين، باب التخيير بين الجلوس في الخطبة للعيدين، ح: ١٥٧٢ وابن ماجه، ح: ١٢٩٠ من حديث الفضل بن موسى به وصححه ابن خزيمة، ح: ١٤٦٢ والحاكم على شرط الشيخين ٢٩٥/١ ووافقه الذهبي * ابن جريج عن عطاء قوي.

Comments:

Meaning, that unlike the Friday *Khuṭbah*, attending the *Khuṭbah* after the 'Eid prayer is not obligatory, while it is a *Sunnah*.

[1] *Sūrah Qāf* (50).

[2] *Sūrat Al-Qamar* (54).

[3] Meaning, that is what is correct regarding its chain.

Chapter 245,248. Going To The 'Eid (Prayer) From One Path, And Returning From Another

(المعجم ٢٤٥، ٢٤٨) - **بَابُ الْخُرُوجِ إِلَى الْعِيدِ فِي طَرِيقٍ وَيَرْجِعُ فِي طَرِيقٍ**
(التحفة ٢٥٥)

1156. Ibn 'Umar narrated that the Messenger of Allāh ﷺ would go to 'Eid (prayer) from one path, and return using another. (*Hasan*)

١١٥٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا عَبْدُ اللَّهِ يَعْنِي ابْنَ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ أَخَذَ يَوْمَ الْعِيدِ فِي طَرِيقٍ ثُمَّ رَجَعَ فِي طَرِيقٍ آخَرَ.

تخریج: [حسن] أخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في الخروج يوم العيد من طريق والرجوع من غيره، ح: ١٢٩٩ من حديث عبدالله العمري به وحديثه عن نافع قوي وثقه ابن معين في روايته عن نافع، راجع ميزان الاعتدال وغيره.

Chapter 246,249. If The Imām Does Not Go Out For The 'Eid On Its Day, He Should Go Out To Hold It The Next Day

(المعجم ٢٤٦، ٢٤٩) **بَابُ: إِذَا لَمْ يَخْرُجِ الْإِمَامُ لِلْعِيدِ مِنْ يَوْمِهِ يَخْرُجُ مِنَ الْغَدِ**
(التحفة ٢٥٦)

1157. Abū 'Umair bin Anas narrated from his uncles (who were) among the Companions that a caravan came to the Prophet ﷺ, and testified that they had seen the crescent the night before. So the Prophet ﷺ commanded (the people) to break their fasts, and go to the ('Eid) prayer-ground on the morrow. (*Ṣaḥīḥ*)

١١٥٧ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ جَعْفَرِ بْنِ أَبِي وَحْشِيَّةَ، عَنْ أَبِي عُمَيْرِ بْنِ أَنَسٍ، عَنْ عُمُومَةَ لَهَا مِنْ أَصْحَابِ النَّبِيِّ ﷺ: أَنَّ رَكْبًا جَاؤُوا إِلَى النَّبِيِّ ﷺ يَشْهَدُونَ أَنَّهُمْ رَأَوْا الْهِلَالَ بِالْأَمْسِ، فَأَمَرَهُمْ أَنْ يُفْطِرُوا وَإِذَا أَصْبَحُوا يَغْدُوا إِلَى مَصَلَّاهُمْ.

تخریج: [إسناده صحيح] أخرجه النسائي، العيدین، باب الخروج إلى العيدین من الغد، ح: ١٥٥٨ من حديث شعبة به ورواه ابن ماجه، ح: ١٦٥٣ وصححه البيهقي: ٣/٣١٦ وغيره.

1158. Bakr bin Mubashshir Al-Anṣārī narrated: "I used to go with the Companions of the Messenger of Allāh ﷺ to the prayer-ground early in the morning on the Day of *Al-Fīṭr* and the Day of *Al-Adḥā*. We

١١٥٨ - حَدَّثَنَا حَمَزَةُ بْنُ نُصَيْرٍ: حَدَّثَنَا ابْنُ أَبِي مَرْزَمٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سُوَيْدٍ: أَخْبَرَنِي أَنَسُ بْنُ أَبِي يَحْيَى: أَخْبَرَنِي إِسْحَاقُ ابْنُ سَالِمٍ مَوْلَى نَوْفَلِ بْنِ عَدِيٍّ: أَخْبَرَنِي بَكْرُ

used to go through the valley of Baḥān until we arrived at the prayer-ground, pray with the Messenger of Allāh ﷺ, then return from the same valley to our houses.” (*Daʿīf*)

تخريج: [إسناده ضعيف] أخرجه الحاكم: ٢٩٦/١، ٢٩٧ من حديث سعيد بن أبي مریم به * إسحاق بن سالم: مجهول الحال، وثقه ابن حبان وحده.

Chapter 247,250. Praying After The 'Eid Prayer

1159. Ibn 'Abbās said: “The Messenger of Allāh ﷺ came out on the Day of *Al-Fitr* and prayed two *Rak'ahs*. He did not pray before them or after them. Then he went to where the women were with Bilāl, and commanded them to give charity. So a woman would begin throwing her rings and bracelets.” (*Ṣaḥīh*)

تخريج: أخرجه البخاري، العيدين، باب الخطبة بعد العيد، ح: ٩٦٤، مسلم، صلاة العيدين، باب ترك الصلاة قبل العيد وبعدها، في المصلى، ح: ٨٨٤، بعد، ح: ٨٩٠ من حديث شعبة به.

Comments:

No voluntary prayer is to be performed at the *Musalla* (outdoor prayer area) for the 'Eid, neither before it or after it.

Chapter 248,251. The People Praying 'Eid In The Masjid On A Rainy Day

1160. Abū Hurairah narrated that it once rained on 'Eid day, so the Prophet ﷺ led the 'Eid prayer in the *Masjid*. (*Daʿīf*)

ابن مِبْشَرِ الْأَنْصَارِيِّ قَالَ: كُنْتُ أَغْدُو مَعَ أَصْحَابِ رَسُولِ اللَّهِ ﷺ إِلَى الْمُصَلَّى يَوْمَ الْفِطْرِ وَيَوْمَ الْأَضْحَى، فَنَسَلْتُ بَطْنَ بَطْحَانَ حَتَّى نَأْتِيَ الْمُصَلَّى فَنُصَلِّيَ مَعَ رَسُولِ اللَّهِ ﷺ ثُمَّ نَرْجِعَ مِنْ بَطْنِ بَطْحَانَ إِلَى بُيُوتِنَا.

(المعجم ٢٤٧، ٢٥٠) - بَابُ الصَّلَاةِ بَعْدَ صَلَاةِ الْعِيدِ (التحفة ٢٥٧)

١١٥٩ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي عَدِيُّ بْنُ ثَابِتٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ يَوْمَ فِطْرِ فَصَلَّى رَكَعَتَيْنِ لَمْ يُصَلِّ قَبْلَهَا وَلَا بَعْدَهَا ثُمَّ أَتَى النِّسَاءَ وَمَعَهُ بِلَالٌ فَأَمَرَهُنَّ بِالصَّدَقَةِ فَجَعَلَتِ الْمَرْأَةُ تُلْقِي خُرُصَهَا وَسَخَابَهَا.

(المعجم ٢٤٨، ٢٥١) بَابُ: يُصَلِّي بِالنَّاسِ الْعِيدَ فِي الْمَسْجِدِ إِذَا كَانَ يَوْمَ مُطَرٍ (التحفة ٢٥٨)

١١٦٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ؛ ح: وَحَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا الْوَلِيدُ

ابن مُسْلِمٍ: حَدَّثَنَا رَجُلٌ مِنَ الْفَرَوِيِّينَ -
 وَسَمَاهُ الرَّبِيعُ فِي حَدِيثِهِ عَيْسَى بْنُ
 عَبْدِ الْأَعْلَى بْنِ أَبِي فَرَوَةَ - سَمِعَ أَبَا يَحْيَى
 عُبَيْدَ اللَّهِ التَّمِيمِيَّ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ: أَنَّهُ
 أَصَابَهُمْ مَطَرٌ فِي يَوْمِ عِيدٍ فَصَلَّى بِهِمُ النَّبِيُّ
 ﷺ صَلَاةَ الْعِيدِ فِي الْمَسْجِدِ.

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في صلاة العيد في المسجد إذا كان مطر، ح: ١٣١٣ من حديث الوليد بن مسلم به * عيسى بن عبد الأعلى: مجهول (تقريب) وعبيد الله بن عبدالله بن موهب: مستور ورواه البيهقي: ٣/٣١٠ بإسناد قوي عن عمر من قوله: صلاة العيدين في المسجد، قال: "فإذا كان هذا المطر فالمسجد أرفق".

Comments:

While it is better that the *Eid* prayer be held outdoors, it is allowed to hold it in a *Masjid* if there is a reason for that.



English Translation of

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Abu Dawud**

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Compiled by:

**Imâm Hâfiz Abu Dawud
Sulaiman bin Ash'ath**

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**Ahâdith edited & referenced by:
Hâfiz Abû Tâhir Zubair 'Alî Za'î**

Translated by:

Yaser Qadhi (USA)

Final review by:

Abû Khaliyl (USA)

سُنَنِ أَبِي دَاوُدَ

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Volume 2



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HEAD OFFICE

P.O. Box: 22743, Riyadh 11416 K.S.A. Tel: 00966-1-4033962/4043432 Fax: 4021659
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the Most Gracious, the Most Merciful*

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In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

3. THE BOOK OF THE PRAYER FOR RAIN (*ṢALĀT AL-ISTISQĀ'*)

(المعجم ٣) - [كِتَابُ صَلَاةِ
الْاِسْتِسْقَاءِ] (التحفة . . .)

Chapter 1. Collection Of Chapters Regarding *Ṣalāt Al- Istisqā'*

(المعجم ١) [بَابُ] جُمَاعِ اَبْوَابِ صَلَاةِ
الْاِسْتِسْقَاءِ وَتَفْرِيعِهَا (التحفة ٢٥٩)

1161. It was reported from Ma'mar from Az-Zuhrī, from 'Abbād bin Tamīm, from his paternal uncle that the Messenger of Allāh ﷺ went out with the people to ask (Supplicate) for rain. He prayed two *Rak'ahs*, reciting aloud in them, and he turned his *Ridā'* around.^[1] And he raised his hands, supplicating, and asking for rain, and he faced the *Qiblah*." (*Ṣaḥīh*)

١١٦١ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ نَابِثِ
الْمَرْوَزِيِّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ
عَنِ الزُّهْرِيِّ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ:
أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ بِالنَّاسِ يَسْتَسْقِي
فَصَلَّى بِهِمْ رُكْعَتَيْنِ جَهَرَ بِالْقِرَاءَةِ فِيهِمَا وَحَوَّلَ
رِدَاءَهُ وَرَفَعَ يَدَيْهِ فَدَعَا وَاسْتَسْقَى وَاسْتَقْبَلَ
الْقِبْلَةَ.

تخریج: [صحيح] أصله متفق عليه، أخرجه البخاري، الاستسقاء، باب الدعاء في الاستسقاء قائماً، ح: ١٠٢٣، ومسلم، الاستسقاء، باب كتاب صلاة الاستسقاء ح: ٨٩٤ من حديث الزهري به.

1162. It was reported from Ibn Abi Dhī'b and Yūnus from Ibn Shihab, who said: "Abbād bin Tamīm Al-Māzinī heard from his paternal uncle, who was a Companion of the Messenger of Allāh ﷺ, that he said: 'One day, the Messenger of Allāh ﷺ went with the people, supplicating for rain. He turned his

١١٦٢ - حَدَّثَنَا ابْنُ السَّرْحِ وَسَلِيمَانُ بْنُ
دَاوُدَ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي ابْنُ
أَبِي ذَيْبٍ وَيُونُسُ عَنْ ابْنِ شِهَابٍ، أَخْبَرَنِي
عَبَّادُ بْنُ تَمِيمٍ الْمَازِنِيُّ أَنَّهُ سَمِعَ عَمَّهُ - وَكَانَ
مِنَ أَصْحَابِ رَسُولِ اللَّهِ ﷺ - يَقُولُ: خَرَجَ
رَسُولُ اللَّهِ ﷺ يَوْمًا يَسْتَسْقِي، فَحَوَّلَ إِلَى

^[1] It is detailed in numbers 1163 and 1164.

back to the people, supplicating to Allāh, the Mighty and Sublime.’ — Sulaimān bin Dāwud (one of the narrators) said: ‘He faced the *Qiblah*, turned his *Ridā*, then prayed two *Rak’ahs*.’ — Ibn Abī Dhi’b said: ‘And he recited in them.’ Ibn As-Sarḥ (one of the narrators) added: ‘Meaning; recited aloud.’” (*Ṣaḥīḥ*)

1163. It was reported from Az-Zubaidī, from Muḥammad bin Muslim^[1] — this *Hadīth* — with his chain (a narration similar to 110-1162). He did not mention the prayer, and he said: “And he turned his *Ridā*, such that its right side was upon his left shoulder, and its left side was upon his right shoulder. Then he supplicated to Allāh, the Mighty and Sublime.” (*Ṣaḥīḥ*)

النَّاسِ ظَهَرَهُ يُدْعُو اللَّهَ عَزَّوَجَلَّ. قَالَ سُلَيْمَانُ
ابْنُ دَاوُدَ: وَاسْتَقْبَلَ الْقِبْلَةَ وَحَوَّلَ رِدَاءَهُ ثُمَّ
صَلَّى رَكَعَتَيْنِ. قَالَ ابْنُ أَبِي ذَنْبٍ: وَقَرَأَ
فِيهِمَا. زَادَ ابْنُ السَّرْحِ: يُرِيدُ الْجَهْرَ.
تَخْرِيجٌ: متفق عليه، انظر الحديث السابق.

١١٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ قَالَ:
قَرَأْتُ فِي كِتَابِ عَمْرِو بْنِ الْحَارِثِ يَعْنِي
الْحُمْصِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ سَالِمٍ، عَنْ
الزُّبَيْدِيِّ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ بِهَذَا الْحَدِيثِ
بِإِسْنَادِهِ - لَمْ يَذْكُرِ الصَّلَاةَ - وَحَوَّلَ رِدَاءَهُ
فَجَعَلَ عَطَافَهُ الْأَيْمَنَ عَلَى عَاتِقِهِ الْأَيْسَرِ،
وَجَعَلَ عَطَافَهُ الْأَيْسَرَ عَلَى عَاتِقِهِ الْأَيْمَنِ، ثُمَّ
دَعَا اللَّهَ عَزَّوَجَلَّ.

تخريج: [صحيح] انظر الحديثين السابقين أخرجه البيهقي: ٣/٣٥٠ من حديث أبي داود به.

1164. It was reported from ‘Umārah bin Ghaziyyah, from ‘Abbād bin Tamīm, from ‘Abdullāh bin Zaid, who said: “The Messenger of Allāh ﷺ sought (supplicated for) rain while he was wearing a black *Khamīṣah*. The Messenger of Allāh ﷺ intended to switch it around, such that its lower part would become the higher part, but when he found difficulty in that, he switched it around over his shoulders.” (*Ṣaḥīḥ*)

١١٦٤ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا
عَبْدُ الْعَزِيزِ عَنْ عُمَارَةَ بْنِ عَزِيَّةَ، عَنْ عَبَّادِ بْنِ
تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ قَالَ: اسْتَسْقَى
رَسُولُ اللَّهِ ﷺ وَعَلَيْهِ حَمِيصَةٌ لَهُ سَوْدَاءٌ،
فَارَادَ رَسُولُ اللَّهِ ﷺ أَنْ يَأْخُذَ بِأَسْفَلِهَا فَيَجْعَلَهُ
أَعْلَاهَا، فَلَمَّا ثَقُلَتْ قَلْبَهَا عَلَى عَاتِقِهِ.

تخريج: [إسناده صحيح] أخرجه الحاكم: ١/٣٢٧ من حديث عبدالعزيز بن محمد به وصححه على شرط مسلم ووافقه الذهبي، وصححه ابن الملقن في تحفة المحتاج: ٧٣٤.

[1] That is Az-Zuhrī, who is also called Ibn Shihāb.

1165. Hishām bin Ishāq bin ‘Abdullāh bin Kinānah narrated that his father narrated to him, that the *Amir* of Al-Madīnah, Al-Walīd bin ‘Uqbah — according to ‘Uthmān (one of the narrators): Ibn ‘Utbah — sent him to Ibn ‘Abbās asking him about the rain prayer of the Messenger of Allāh ﷺ. So he (Ibn ‘Abbās) narrated: “The Messenger of Allāh went out (meaning in the open-out side the city), wearing modest clothes, in a state of humbleness and displaying neediness (to Allāh), until he came to the prayer ground” — ‘Uthmān (one of the narrators) added: And ascended the *Minbar* — “And he did not deliver any *Khutbah* such as you do, but he continued to supplicate and petition (Allāh), and say the *Takbīr*. Then he prayed two *Rak’ahs* as is performed for ‘*Eid*.” (*Ḥasan*)

Abū Dāwud said: This narration is that of An-Nufailī,^[1] and what is correct is (Al-Walīd) bin ‘Utbah.

تخريج: [إسناده حسن] أخرجه الترمذي، الصلاة، باب ما جاء في صلاة الاستسقاء، ح: ٥٥٨ من حديث حاتم بن إسماعيل به وقال: "حسن صحيح" وصححه ابن خزيمة، ح: ١٤٠٥ وابن حبان، ح: ٦٠٣.

Comments:

That it was like ‘*Eid*’ prayer means that it was like it in duration, that no *Adhān* was called, the number of *Rak’ahs* was the same, and the prayer preceded the *Khutbah*, but the prayer for rain has no additional *Takbīrs*.

Chapter (...) At Which Point Does He (ﷺ) Turn His *Ridā’* Around When Seeking Rain ?

(المعجم ...). بَابُ: فِي أَيِّ وَفْتٍ يُحَوَّلُ رِدَاءُهُ إِذَا اسْتَسْقَى (التحفة ٢٦٠)

1166. Abū Bakr bin Muḥammad

١١٦٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ:

١١٦٥ - حَدَّثَنَا التَّمِيمِيُّ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، نَحْوَهُ، قَالَا: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا هِشَامُ بْنُ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ كِنَانَةَ: أَخْبَرَنِي أَبِي قَالَ: أَرْسَلَنِي الْوَلِيدُ بْنُ عُثْبَةَ. قَالَ: - عُثْمَانُ بْنُ عُثْبَةَ - وَكَانَ أَمِيرَ الْمَدِينَةِ إِلَى ابْنِ عَبَّاسٍ أَسْأَلُهُ عَنِ صَلَاةِ رَسُولِ اللَّهِ ﷺ فِي الْاسْتِسْقَاءِ فَقَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ مُتَبَدِّلًا مُتَوَاضِعًا مُتَضَرِّعًا، حَتَّى أَتَى الْمُصَلَّى - زَادَ عُثْمَانُ: فَرَفَعِي عَلَى الْمِنْبَرِ، ثُمَّ اتَّفَقَا - فَلَمْ يَخْطُبْ [خَطْبُكُمْ] هَذِهِ، وَلَكِنْ لَمْ يَزَلْ فِي الدُّعَاءِ وَالتَّضَرُّعِ وَالتَّكْبِيرِ، ثُمَّ صَلَّى رَكَعَتَيْنِ كَمَا يُصَلِّي فِي الْعِيدِ. قَالَ أَبُو دَاوُدَ: وَالْإِخْبَارُ لِلتَّمِيمِيِّ، وَالصَّوَابُ ابْنِ عُثْبَةَ.

[1] Meaning, he heard this from An-Nufailī, and ‘Uthmān bin Abī Shaibah, and most of it is the wording of An-Nufailī.

reported from ‘Abbād bin Tamīm, that ‘Abdullāh bin Zaid informed him, that the Messenger of Allāh ﷺ once went out to the prayer ground (*Muṣalla*) in order to seek rain, and that, when he wanted to supplicate, he faced the *Qiblah*, then turned his *Ridā’* around. (*Ṣaḥīḥ*)

1167. It was reported from ‘Abdullāh bin Abī Bakr that he heard ‘Abbād bin Tamīm saying: “I heard ‘Abdullāh bin Zaid Al-Māzinī saying: ‘The Messenger of Allāh ﷺ went out to the prayer ground to seek rain, and he turned his *Ridā’* when he faced the *Qiblah*.’” (*Ṣaḥīḥ*)

تخريج: متفق عليه، انظر، ح: ١١٦١ وهو في الموطأ (يحيى): ١/١٩٠.

Comments:

Turning the garment around is a sign of turning away from mistakes and toward repentance, so it is accompanied by supplications

Chapter 2. Raising The Hands During *Istisqā’*

1168. Muḥammad bin Ibrāhīm reported from Umair, the freed slave of the children of Abī Al-Laḥm, that he saw the Prophet ﷺ asking (supplicating) for rain at Aḥjār Az-Zait, close to Az-Zawrā’.^[1] He was standing, supplicating, asking for rain; with his hands raised in front of his face. His hands would not go above his head. (*Ṣaḥīḥ*)

تخريج: [صحيح] أخرجه أحمد: ٥/٢٢٣ من حديث عبدالله بن وهب به.

حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ بِلَالٍ، عَنْ يَحْيَى، عَنْ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ أَنَّ عَبْدَ اللَّهِ بْنَ زَيْدٍ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ إِلَى الْمُصَلَّى يَسْتَسْقِي، وَأَنَّهُ لَمَّا أَرَادَ أَنْ يَدْعُو اسْتَقْبَلَ الْقِبْلَةَ ثُمَّ حَوَّلَ رِدَاءَهُ.

تخريج: متفق عليه انظر، ح: ١١٦١.

١١٦٧ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ أَنَّهُ سَمِعَ عَبَّادَ بْنَ تَمِيمٍ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ زَيْدِ الْمَازِنِيِّ يَقُولُ: خَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الْمُصَلَّى فَاسْتَسْقَى، وَحَوَّلَ رِدَاءَهُ حِينَ اسْتَقْبَلَ الْقِبْلَةَ.

(المعجم ٢) - بَابُ رَفْعِ الْيَدَيْنِ فِي

الْاِسْتِسْقَاءِ (التحفة ٢٦١)

١١٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ حَيَوَةَ وَعُمَرَ ابْنِ مَالِكٍ، عَنْ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عُمَيْرِ مَوْلَى بَنِي أَبِي اللَّحْمِ: أَنَّهُ رَأَى النَّبِيَّ ﷺ يَسْتَسْقِي عِنْدَ أَحْجَارِ الزَّيْتِ قَرِيبًا مِنَ الزُّورَاءِ قَائِمًا يَدْعُو يَسْتَسْقِي رَافِعًا يَدَيْهِ قَبْلَ وَجْهِهِ لَا يُجَاوِزُ بِهِمَا رَأْسَهُ.

[1] Aḥjār Az-Zait and Az-Zawrā’ are two areas outside of Al-Madīnah.

1169. It was reported from Yazīd bin Al-Faqīr, from Jābir bin Abdullāh, that he said: “Some people came to the Prophet ﷺ, crying (and complaining). So he said: *Allāhumma asqinā ghaithan mughūthan marī’an marī’ah nāfi’an ghaira dārrin, ‘ājilan ghaira ājil* (O Allāh! Grant us rain — a rain that is helpful, blessed and fruitful (for the crops); (a rain that is) beneficial and not harmful, immediate and not delayed.)’ So the skies covered them up.” (Hasan)

١١٦٩ - حَدَّثَنَا ابْنُ أَبِي خَلْفٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا مَسْعَرٌ عَنْ يَزِيدَ الْفَقِيرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: أَتَتْ النَّبِيَّ ﷺ بَوَاكِي فَقَالَ: «اللَّهُمَّ اسْقِنَا غَيْثًا مُغِيثًا مَرِيئًا مَرِيئًا نَافِعًا غَيْرَ ضَارٍّ عَاجِلًا غَيْرَ آجِلٍ». قَالَ: فَأُطِيقَتْ عَلَيْهِمُ السَّمَاءُ.

تخريج: [إسناده حسن] أخرجه عبد بن حميد في مسنده، ح: ١١٢٥ عن محمد بن عبيد به وصححه ابن خزيمة، ح: ١٤١٦ والحاكم على شرط الشيخين: ١/٣٢٧ ووافقه الذهبي.

Comments:

1. In times of difficulty, hardship or need, one should supplicate to Allah, ardently, humbly, and repeatedly.
2. One may also request the living and present pious, devout men to supplicate to Allāh for relief.

1170. It was reported from Qatādah from Anas that the Prophet ﷺ would not raise his hands in any supplication except for seeking rain, for he would raise his hands until the whiteness of his armpits could be seen. (Sahih)

١١٧٠ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِنَ الدُّعَاءِ إِلَّا فِي الْاِسْتِسْقَاءِ فَإِنَّهُ كَانَ يَرْفَعُ يَدَيْهِ حَتَّى يُرَى بَيَاضُ إِبْطَيْهِ.

تخريج: أخرجه البخاري، المناقب، باب صفة النبي ﷺ، ح: ٣٥٦٥ من حديث يزيد بن زريع، ومسلم، صلاة الاستسقاء، باب رفع اليدين بالدعاء في الاستسقاء، ح: ٨٩٦ من حديث سعيد بن أبي عروبة به.

1171. It was reported from Hammād, that Thābit had informed them from Anas that the Prophet ﷺ would seek rain like this — meaning — he stretched out his hands, and he made the inner palms of his hands face the ground, until I

١١٧١ - حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الرَّعْفَرَانِيُّ: حَدَّثَنَا عَفَانُ: حَدَّثَنَا حَمَادٌ: أَخْبَرَنَا ثَابِتٌ عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَسْتَسْقِي هَكَذَا، يَعْنِي: وَمَدَّ يَدَيْهِ وَجَعَلَ

could see the whiteness of his armpits. (*Ṣaḥīḥ*)

بُطُونُهُمَا مِمَّا يَلِي الْأَرْضَ حَتَّى رَأَيْتُ بَيَاضَ
إِبْطِنِهِ.

تخريج: أخرجه مسلم، انظر الحديث السابق، ح: ٨٩٦ من حديث حماد بن سلمة به.

1172. It was reported from Muḥammad bin Ibrāhīm: "One who saw the Prophet ﷺ informed me that he saw the Prophet ﷺ supplicating at Aḥjār Az-Zait with his hands spread out. (*Ṣaḥīḥ*)

١١٧٢ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ: أَخْبَرَنِي مَنْ رَأَى النَّبِيَّ ﷺ يَدْعُو عِنْدَ أَحْجَارِ الزَّيْتِ بِأَسْطَافٍ كَفَيْهِ.

تخريج: [إسناده صحيح] أخرجه أحمد: ٤٢٧/٥ من حديث شعبة به وانظر، ح: ١١٦٨.

1173. It was reported from 'Āishah, that she said: "The people complained to the Messenger of Allāh ﷺ about the lack of rain. So he ordered that his *Minbar* be placed in the prayer ground (*Muṣalla*), and he appointed a day for the people to come out. The Messenger of Allāh ﷺ went out when the sun's rays could be seen, and sat on the *Minbar*. He glorified Allāh and praised Him, then said: 'You have complained regarding the lack of rain on your lands, and the delay of rain from its usual time. And Allāh, the Mighty and Sublime, has commanded you to supplicate to Him, and promised you that He will respond to you.' Then he said: '*Al-ḥamdulillāhi rabbil-'ālamīn, ar-rahmānir-rahīm, maliki yawmid-dīn. Lā ilāha illallāh, yaf'alu mā yurīd. Allāhumma! Antallāh, lā illāha illā anta, al-ghanyyu, wa nahnul-fuqarā*'. Anzil '*alainal-ghaiṭha waj'al mā anzalta lanā quwwatan wa balāghan ilā hīn*. (All praise is due to Allāh, the Lord of all that exists; the Ever-

١١٧٣ - حَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا خَالِدُ بْنُ نِزَارٍ قَالَ: حَدَّثَنِي الْقَاسِمُ بْنُ مِرْوَرٍ عَنْ يُونُسَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: شَكَا النَّاسُ إِلَى رَسُولِ اللَّهِ ﷺ فُحُوطَ الْمَطَرِ فَأَمَرَ بِمِنْبَرٍ فَوَضِعَ لَهُ فِي الْمُصَلَّى، وَوَعَدَ النَّاسَ يَوْمًا يَخْرُجُونَ فِيهِ. قَالَتْ عَائِشَةُ: فَخَرَجَ رَسُولُ اللَّهِ ﷺ حِينَ بَدَأَ حَاجِبُ الشَّمْسِ فَقَعَدَ عَلَى الْمِنْبَرِ فَكَبَّرَ وَحَمِدَ اللَّهَ عَزَّوَجَلَّ ثُمَّ قَالَ: «إِنَّكُمْ شَكَوْتُمْ جَدْبَ دِيَارِكُمْ وَاسْتِيخَارَ الْمَطَرِ عَنْ إِبَانِ زَمَانِهِ عَنْكُمْ وَقَدْ أَمَرَكُمُ اللَّهُ عَزَّوَجَلَّ أَنْ تَدْعُوهُ وَوَعَدَكُمْ أَنْ يَسْتَجِيبَ لَكُمْ». ثُمَّ قَالَ: «الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَلِكِ يَوْمِ الدِّينِ، لَا إِلَهَ إِلَّا اللَّهُ يَفْعَلُ مَا يُرِيدُ، اللَّهُمَّ! أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْغَنِيُّ وَنَحْنُ الْفُقَرَاءُ. أَنْزِلْ عَلَيْنَا الْغَيْثَ وَاجْعَلْ مَا أَنْزَلْتَ لَنَا قُوَّةً وَبَلَاغًا إِلَى حِينٍ» ثُمَّ رَفَعَ يَدَيْهِ، فَلَمْ يَزَلْ فِي الرَّفْعِ حَتَّى بَدَأَ بَيَاضَ إِبْطِنِهِ، ثُمَّ حَوَّلَ إِلَى النَّاسِ ظَهْرَهُ،

Beneficent, the Most Merciful; King of the Day of Judgment. None has the right to be worshipped but Allāh. He does what He wills. O Allāh! You are Allāh — None has the right to be worshipped but You: the Self-Sufficient Who is not in need of anything, and we are the destitute (always in need of You). Send down rain upon us, and make what You have sent down a sustenance and a means to live by for a time being.’

Then he raised his hands, and continued to do so until the whiteness of his armpits could be seen. He then turned his back to the people, and turned — or turned upside down — his *Ridā’* around while his hands were raised. Then he turned around to face the people, descended (from the *Minbar*) and prayed two *Rak’ahs*.

So Allāh caused a cloud to form, and it sent forth its lightening and thunder, then it rained by the permission of Allāh. The Prophet ﷺ did not return to his *Masjid* except that streams had started flowing (in the streets). So when he saw how quickly they were looking for shelter, he laughed so much that his molars could be seen, and said: ‘I testify that Allāh is capable of doing all things, and that I am the slave of Allāh and His Messenger.’” (*Ḥasan*)

Abū Dāwud said: This *Ḥadīth* is *Gharīb*,^[1] and its chain is good.

وَقَلَّبَ - أَوْ حَوَّلَ - رِدَاءَهُ وَهُوَ رَافِعٌ يَدَيْهِ،
ثُمَّ أَقْبَلَ عَلَى النَّاسِ وَنَزَلَ فَصَلَّى رَكَعَتَيْنِ،
فَأَنْشَأَ اللَّهُ سَحَابَةً فَرَعَدَتْ وَبَرَكَتْ ثُمَّ أَمْطَرَتْ
يَاذُنِ اللَّهِ، فَلَمَّ يَأْتِ مَسْجِدَهُ حَتَّى سَأَلَتِ
السُّيُُورُ، فَلَمَّا رَأَى سُرْعَتَهُمْ إِلَى الْكِنِّ
ضَحِكَ ﷺ حَتَّى بَدَتْ نَوَاجِذُهُ فَقَالَ: «أَشْهَدُ
أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَأَنَا عَبْدُ اللَّهِ
وَرَسُولُهُ».

قال أبو داود: هذا حديث غريب إسناده
جيد. أهل المدينة يقرؤون (ملك يوم
الدين)، وإن هذا الحديث حجة لهم.

[1] Meaning it is only narrated through one route of transmission.

The people of Al-Madīnah recite: ‘King (*Malik*) of the Day of Judgment,’ and this *Hadīth* is a proof for them.

تحريج: [إسناده حسن] أخرجه البيهقي: ٣/٣٤٩ من حديث هارون بن سعيد به وصححه ابن حبان، ح: ٦٠٤ والحاكم: ١/٣٢٨ ووافقه الذهبي.

1174. (It was reported from ‘Abdul-‘Azīz bin Ṣuḥaib and Thābit) from Anas, who said: “A drought once afflicted the inhabitants of Al-Madīnah during the time of the Messenger of Allāh ﷺ. So when he was delivering the *Khutbah* on Friday, a person stood up and said: ‘O Messenger of Allāh! Our horses have perished, and our sheep have perished, so pray to Allāh to grant us rain.’ So the Messenger of Allāh ﷺ extended his hands and supplicated. And the sky was as clear as glass! But the winds began to blow, and clouds formed and merged, then the skies poured down rain. So we left (the *Masjid*) wading through the water until we reached our houses. And it continued raining until the next Friday. So that same man, or perhaps another man, stood up and said: ‘O Messenger of Allāh! The houses have been destroyed, so pray to Allāh that He withholds it (the rain, from us).’ So the Messenger of Allāh ﷺ smiled and said: ‘*Hawālainā wa lā ‘alainā* [(O Allāh!) Around us and not on us],’ and I saw the clouds splitting up around Al-Madīnah, as if they were a crown.” (*Sahih*)

١١٧٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ وَيُونُسُ بْنُ عُبَيْدٍ عَنْ ثَابِتٍ، عَنْ أَنَسِ قَالَ: أَصَابَ أَهْلَ الْمَدِينَةِ فَحُطُّ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَبَيْنَمَا هُوَ يَخُطِّبُنَا يَوْمَ جُمُعَةٍ إِذْ قَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! هَلَكَ الْكِرَاعُ، هَلَكَ الشَّاءُ، فَادْعُ اللَّهَ أَنْ يَسْقِيَنَا، فَمَدَّ يَدَيْهِ وَدَعَا. قَالَ أَنَسٌ: وَإِنَّ السَّمَاءَ لَمِثْلُ الزُّجَاجَةِ فَهَاجَتْ رِيحٌ ثُمَّ أَنْشَأَتْ سَحَابَةً ثُمَّ اجْتَمَعَتْ ثُمَّ أَرْسَلَتِ السَّمَاءُ عَزَائِلَهَا، فَخَرَجْنَا نَحُوضُ الْمَاءِ حَتَّى أَتَيْنَا مَنَارِكَنَا، فَلَمْ يَزَلِ الْمَطَرُ إِلَى الْجُمُعَةِ الْأُخْرَى، فَقَامَ إِلَيْهِ ذَلِكَ الرَّجُلُ أَوْ غَيْرُهُ فَقَالَ: يَا رَسُولَ اللَّهِ! تَهَدَّمَتِ الْبُيُوتُ فَادْعُ اللَّهَ أَنْ يَحْسِبَهُ، فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ ثُمَّ قَالَ: «حَوَالَيْنَا وَلَا عَلَيْنَا»، فَظَنَرْتُ إِلَى السَّحَابِ يَتَصَدَّعُ حَوْلَ الْمَدِينَةِ كَأَنَّهُ إِكْلِيلٌ.

تخريج: أخرجه البخاري، الجمعة، باب رفع اليدين في الخطبة، ح: ٩٣٢ عن مسدد به مختصراً.
Comments:

Supplicating for rain during the Friday *Khutbah* is in accord with the *Sunnah*.

1175. *Sharīk bin ‘Abdullāh bin Abī Namir* reported that he heard *Anas* saying — and he mentioned similar to the narration (similar to no. 1174) of ‘*Abdul-‘Azīz*. He said: “So the Messenger of Allāh ﷺ raised his hands to the level of his face, and said: ‘*Allāhummasqinā* (O Allāh! Send rain on us...)” and the rest of the narration is the same. (*Ṣaḥīh*)

١١٧٥ - حَدَّثَنَا عَيْسَى بْنُ حَمَادٍ: أَخْبَرَنَا اللَّيْثُ عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ شَرِيكِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَيْرٍ، عَنْ أَنَسٍ أَنَّهُ سَمِعَهُ يَقُولُ، فَذَكَرَ نَحْوَ حَدِيثِ عَبْدِ الْعَزِيزِ قَالَ: فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَيْهِ بِحِذَاءِ وَجْهِهِ فَقَالَ: «اللَّهُمَّ اسْقِنَا» وَسَاقَ نَحْوَهُ.

تخريج: أخرجه البخاري، الاستسقاء، باب الاستسقاء في المسجد الجامع، ح: ١٠١٣ ومسلم، صلاة الاستسقاء، باب الدعاء في الاستسقاء، ح: ٨٩٧ من حديث شريك بن أبي نمر به.

1176. It was reported from ‘*Amr bin Shu‘aib* from his father, from his grandfather, who said: “When the Messenger of Allāh ﷺ supplicated for rain, he said: ‘*Allāhumma isqi ‘ibādaka wa bahā‘imaka wanshur rahmataka wa ahyi baladaka-mayyit* (O Allāh! Send rain for Your worshipers and Your creatures and spread Your Mercy, and revive Your dying land).” this is the wording of *Mālik*.^[1] (*Ḍa‘īf*)

١١٧٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ؛ ح: وحدثنا سَهْلُ بْنُ صَالِحٍ: حَدَّثَنَا عَلِيُّ بْنُ قَادِمٍ: حَدَّثَنَا سُفْيَانُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اسْتَسْقَى قَالَ: «اللَّهُمَّ! اسْقِ عِبَادَكَ وَبِهَائِمَكَ وَأَنْشُرْ رَحِمَتَكَ وَأَحْيِ بَلَدَكَ الْمَيِّتَ» هَذَا لَفْظُ حَدِيثِ مَالِكٍ.

تخريج: [إسناده ضعيف] وهو في الموطأ (يحيى: ١/١٩٠، ١٩١ والتمهيد: ٢٣/٤٣٢) * سفيان، تابعه حفص بن غياث وغيره، هما مدلسان وعننا.

Chapter 3. The Eclipse (*Al-Kusūf*) Prayer

(المعجم ٣) - بَابُ صَلَاةِ الْكُسُوفِ (التحفة ٢٦٢)

1177. It was narrated by *Ismā‘il*

١١٧٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ:

[1] That is, he narrated it through two chains of narration, and this is the wording of the chain of *Mālik bin Anas*.

Ibn ‘Ulayyah, from Ibn Juraij, from ‘Atā’, from ‘Ubaid bin ‘Umair, that he said: “Someone whom I trust to be truthful — (‘Atā’ said) I presumed he meant ‘Āishah — narrated to me: ‘There was a solar eclipse during the time of the Prophet ﷺ, so the Prophet ﷺ stood in prayer for a long time leading the people. Then he would go into *Rukū’*, then stand, then go into *Rukū’*, then stand, then go into *Rukū’*, praying two *Rak’ahs*. In each *Rak’ah*, there would be three *Rukū’s*; after the third one he would prostrate. (He stood for such a long time) that the men were about to faint due to the length that he stood, so much so that buckets of water would be poured over them. He would say “*Allāhu Akbar* (Allāh is the Most Great)” when going into *Rukū’*: and when he stood up: “*Sami’ Allāhu liman ḥamidah* (Allāh has heard those who praise Him).” (He continued praying) until the sun was visible again, then he said: “Verily, the sun and the moon do not eclipse due to the death or life (birth) of anyone, but these two (eclipses) are of the signs of Allāh, the Mighty and Sublime, by which He frightens His servants. So when they are eclipsed, hasten to the *Ṣalāt*.”” (*Ṣaḥīḥ*)

تخریج: وأخرجه مسلم، الكسوف، باب صلاة الكسوف، ح: ٩٠١/ب/٦ من حديث ابن

جرير به.

Comments:

A Prayer during the Eclipse should be coupled with a *Khuṭbah* and supplication, see also number 1191.

حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عَلِيَّةَ عَنْ ابْنِ جُرَيْرٍ،
عَنْ عَطَاءٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ: أَخْبَرَنِي مَنْ
أُصْدَقُ - وَطَنْتُ أَنَّهُ يُرِيدُ عَائِشَةَ - [قالت:]
كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ النَّبِيِّ ﷺ، فَقَامَ
النَّبِيُّ ﷺ قِيَامًا شَدِيدًا يَقُومُ بِالنَّاسِ ثُمَّ يَرْكَعُ
ثُمَّ يَقُومُ ثُمَّ يَرْكَعُ ثُمَّ يَقُومُ ثُمَّ يَرْكَعُ، فَرَكَعَ
رَكَعَتَيْنِ، فِي كُلِّ رَكَعَةٍ ثَلَاثَ رَكَعَاتٍ يَرْكَعُ
الثَّلَاثَةَ ثُمَّ يَسْجُدُ، حَتَّى إِنَّ رِجَالًا يَوْمئِذٍ
لَيَعْشَى عَلَيْهِمْ مِمَّا قَامَ بِهِمْ حَتَّى إِنَّ سِجَالَ
الْمَاءِ لَيَنْصَبُ عَلَيْهِمْ، يَقُولُ إِذَا رَكَعَ: «اللَّهُ
أَكْبَرُ» وَإِذَا رَفَعَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» حَتَّى
تَجَلَّتِ الشَّمْسُ، ثُمَّ قَالَ: «إِنَّ الشَّمْسَ
وَالْقَمَرَ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ
وَلَكِنَّهُمَا آيَاتَانِ مِنْ آيَاتِ اللَّهِ عَزَّوَجَلَّ يُخَوِّفُ
بِهِمَا عِبَادَهُ، فَإِذَا كُفِّفَا فَافْرَعُوا إِلَى
الصَّلَاةِ».

Chapter 4. Whoever Said That It Should Be Prayed With Four Rak'ahs

1178. It was reported from Yahyā, from 'Abdul-Malik, that 'Aṭā' narrated to him from Jābir bin Abdullāh, who said: "There was a solar eclipse during the time of the Messenger of Allāh ﷺ, and it occurred the day that Ibrāhīm, the son of the Messenger of Allāh ﷺ, died. So the people said that the eclipse was due to the death of his son Ibrāhīm.

Therefore, the Prophet ﷺ stood in prayer, and led the people in six *Rukū's* in four prostrations. He said the *Takbīr*, then he recited (the Qur'ān) and made it a lengthy recitation, then he went into *Rukū'* for a period of time similar to what he had stood, then he raised his head and recited for a length of time that was less than the first recitation. Then he went into *Rukū'* for a period of time similar to what he had stood. Then raised his head and recited a third time, slightly less than what he had recited the second time. Then he went into *Rukū'* for as long as he had stood, then raised his head, and went into prostration, and prostrated twice. Then he stood up, and performed three *Rukū's* before he prostrated — every *Rukū'* was for a shorter duration than the one before it, and each *Rukū'* would be similar to the length that he had stood.

Then he moved backwards during his prayer, so the row behind him

(المعجم ٤) - بَابُ مَنْ قَالَ: أَرْبَعُ

رَكَعَاتٍ (التحفة ٢٦٣)

١١٧٨ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا

يَحْيَى عَنْ عَبْدِ الْمَلِكِ: حَدَّثَنِي عَطَاءٌ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُسِفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، وَكَانَ ذَلِكَ الْيَوْمَ الَّذِي مَاتَ فِيهِ إِبْرَاهِيمُ ابْنُ رَسُولِ اللَّهِ ﷺ، فَقَالَ النَّاسُ: إِنَّمَا كُسِفَتْ لِمَوْتِ إِبْرَاهِيمَ، فَقَامَ النَّبِيُّ ﷺ فَصَلَّى بِالنَّاسِ سِتَّ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ، كَبَّرَ ثُمَّ قَرَأَ فَأَطَالَ الْقِرَاءَةَ ثُمَّ رَكَعَ نَحْوًا مِمَّا قَامَ ثُمَّ رَفَعَ رَأْسَهُ فَقَرَأَ دُونَ الْقِرَاءَةِ الْأُولَى ثُمَّ رَكَعَ نَحْوًا مِمَّا قَامَ ثُمَّ رَفَعَ رَأْسَهُ فَقَرَأَ الْقِرَاءَةَ الثَّلَاثَةَ دُونَ الْقِرَاءَةِ الثَّانِيَةِ ثُمَّ رَكَعَ نَحْوًا مِمَّا قَامَ ثُمَّ رَفَعَ رَأْسَهُ فَانْحَدَرَ لِلسُّجُودِ فَسَجَدَ سَجْدَتَيْنِ ثُمَّ قَامَ فَرَكَعَ ثَلَاثَ رَكَعَاتٍ قَبْلَ أَنْ يَسْجُدَ، لَيْسَ فِيهَا رُكْعَةٌ إِلَّا الَّتِي قَبْلَهَا أَطْوَلُ مِنَ الَّتِي بَعْدَهَا، إِلَّا أَنْ رُكُوعَهُ نَحْوًا مِنْ قِيَامِهِ. قَالَ: ثُمَّ تَأَخَّرَ فِي صَلَاتِهِ فَتَأَخَّرَتِ الصُّفُوفُ مَعَهُ ثُمَّ تَقَدَّمَ فَقَامَ فِي مَقَامِهِ وَتَقَدَّمَتِ الصُّفُوفُ فَقَضَى الصَّلَاةَ وَقَدْ طَلَعَتِ الشَّمْسُ، فَقَالَ: «يَا أَيُّهَا النَّاسُ! إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ عَزَّ وَجَلَّ لَا يَنْكَسِفَانِ لِمَوْتِ بَشَرٍ، فَإِذَا رَأَيْتُمْ شَيْئًا مِنْ ذَلِكَ فَصَلُّوا حَتَّى يَنْجَلِيَ» وَسَاقَ بَقِيَّةَ الْحَدِيثِ.

moved backwards as well, then he went forward and stood in his usual place, and the row went forward as well. When he finished the prayer, the sun had appeared again. He said: ‘O people! The sun and the moon are two of the signs of Allāh, the Mighty and Sublime. They do not eclipse due to the death of any person. So when you see such (an eclipse), then perform *Ṣalāt* until it becomes clear again.’” And he narrated the remainder of the *Ḥadīth*. (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، الكسوف، باب ما عرض على النبي ﷺ في صلاة الكسوف من أمر الجنة والنار، ح: ٩٠٤ من حديث عبد الملك بن أبي سليمان به وهو في المسند لأحمد: ٣/٣١٧، ٣١٨ بتمامه.

1179. It was reported from Abū Az-Zubair, from Jābir, who said: “There was a solar eclipse during the lifetime of the Messenger of Allāh ﷺ on a very hot day. The Messenger of Allāh ﷺ led the Companions in prayer, and stood up for a long time — so much so that they began to fall. Then he went into *Rukū’* for a long time, then he stood up for a long time, then he went into *Rukū’* for a long time, then he stood up for a long time. Then he prostrated twice, and then stood up and repeated these acts. So it was four *Rukū’*s and four prostrations...” and he completed the remainder of the *Ḥadīth* (as in no. 1178). (*Ṣaḥīḥ*)

١١٧٩ - حَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ هِشَامٍ، حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: كُسِفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فِي يَوْمٍ شَدِيدِ الْحَرِّ، فَصَلَّى رَسُولُ اللَّهِ ﷺ بِأَصْحَابِهِ فَأَطَالَ الْقِيَامَ حَتَّى جَعَلُوا يَخْرُونَ ثُمَّ رَكَعَ فَأَطَالَ ثُمَّ رَفَعَ فَأَطَالَ ثُمَّ رَكَعَ فَأَطَالَ ثُمَّ رَفَعَ فَأَطَالَ ثُمَّ سَجَدَ سَجْدَتَيْنِ ثُمَّ قَامَ فَصَنَعَ نَحْوًا مِنْ ذَلِكَ فَكَانَ أَرْبَعَ رَكَعَاتٍ وَأَرْبَعَ سَجَدَاتٍ، وَسَاقَ الْحَدِيثَ.

تخریج: أخرجه مسلم من حديث إسماعيل به، انظر الحديث السابق.

1180. ‘Urwah bin Az-Zubair reported from ‘Āishah, the wife of

١١٨٠ - حَدَّثَنَا ابْنُ السَّرْحِ: حَدَّثَنَا ابْنُ وَهْبٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ:

the Prophet ﷺ, that she said: "There was a solar eclipse during the lifetime of the Messenger of Allāh ﷺ. So the Messenger of Allāh ﷺ went to the *Masjid*, stood up and said the *Takbīr*, and the people lined up (in rows) behind him. The Messenger of Allāh ﷺ recited (the Qur'ān) for a long time, then said the *Takbīr* and went into *Rukū'* for a long time. Then he raised his head and said: 'Sami' *Allāhu liman ḥamidah, Rabbanā wa lakal Ḥamd* (Allāh hears those who praise Him; our Lord, and to You belongs praise).' So he stood up and recited a lengthy recitation, which was not as long as the first recitation. Then he said the *Takbīr* and went into *Rukū'* for a long time, but not as lengthy as the first *Rukū'*. Then he said: 'Sami' *Allāhu liman ḥamidah, Rabbanā wa lakal Ḥamd* (Allāh hears those who praise Him; our Lord, and to you belongs praise),' and he repeated the same acts in the other *Rak'ah*. So he completed four *Rukū'*s and four prostrations, and the sun had become visible before he finished (the prayer)." (*Saḥīḥ*)

تخریج: أخرجه مسلم، الكسوف، باب صلاة الكسوف، ح: ٩٠١ من حديث عبدالله بن وهب، والبخاري، الكسوف، باب خطبة الإمام في الكسوف، ح: ١٠٤٦ من حديث يونس بن يزيد الأيلي به.

1181. It was reported from Kathīr bin 'Abbās, who said that 'Abdullāh bin 'Abbās would narrate that the Messenger of Allāh ﷺ prayed during a solar eclipse, and his *Hadīth* was similar

حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ، عَنْ ابْنِ شَهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: حَسَفَتِ الشَّمْسُ فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الْمَسْجِدِ فَقَامَ فَكَبَّرَ وَصَفَّ النَّاسُ وَرَاءَهُ، فَأَقْرَأَ رَسُولُ اللَّهِ ﷺ قِرَاءَةً طَوِيلَةً، ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعًا طَوِيلًا، ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ»، ثُمَّ قَامَ فَأَقْرَأَ قِرَاءَةً طَوِيلَةً هِيَ أَدْنَى مِنَ الْقِرَاءَةِ الْأُولَى ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعًا طَوِيلًا هُوَ أَدْنَى مِنَ الرَّكُوعِ الْأَوَّلِ، ثُمَّ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ»، ثُمَّ فَعَلَ فِي الرَّكْعَةِ الْأُخْرَى مِثْلَ ذَلِكَ، فَاسْتَكْمَلَ أَرْبَعَ رَكَعَاتٍ وَأَرْبَعَ سَجَدَاتٍ، وَأَنْجَلَتِ الشَّمْسُ قَبْلَ أَنْ يَنْصَرِفَ.

١١٨١ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْسَةُ: حَدَّثَنَا يُونُسُ عَنْ ابْنِ شَهَابٍ قَالَ: كَانَ كَثِيرُ بْنُ عَبَّاسٍ يُحَدِّثُ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ كَانَ يُحَدِّثُ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى

to the *Hadīth* of ‘Urwah from ‘Āishah, from the Messenger of Allāh ﷺ, that he prayed two *Rak’ahs* (no. 1180), with two *Rukū’* in each *Rak’ah*. (*Ṣaḥīh*)

في كُسُوفِ الشَّمْسِ مِثْلَ حَدِيثِ عُرْوَةَ عَنْ عَائِشَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ صَلَّى رَكَعَتَيْنِ فِي كُلِّ رَكَعَةٍ رَكَعَتَيْنِ.

تخریج: أخرجه البخاري، الكسوف، باب خطبة الإمام في الكسوف، ح: ١٠٤٦ عن أحمد ابن صالح ومسلم، الكسوف، باب صلاة الكسوف، ح: ٩٠٢ من حديث الزهري به.

1182. It was reported from Ubayy bin Ka’b, that he said: “There was a solar eclipse during the lifetime of the Messenger of Allāh ﷺ. The Prophet ﷺ led them in prayer reciting one of the lengthy *Sūrah*, and went into *Rukū’* five times, and performed two prostrations. Then he stood up for the second *Rak’ah* and recited a lengthy *Sūrah*, and went into *Rukū’* five times, and performed two prostrations. Then he sat as he was — facing the *Qiblah* — supplicating until the eclipse was over.” (*Da’īf*)

١١٨٢ - حَدَّثَنَا أَحْمَدُ بْنُ الْفُرَاتِ بْنِ خَالِدٍ أَبُو مَسْعُودٍ الرَّازِيُّ: أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ الرَّازِيُّ عَنْ أَبِيهِ، عَنْ أَبِي جَعْفَرٍ الرَّازِيِّ.

قال أبو داود: وَحَدَّثْتُ عَنْ عُمَرَ بْنِ شَقِيقٍ: حَدَّثَنَا أَبُو جَعْفَرٍ الرَّازِيُّ - وَهَذَا لَفْظُهُ وَهُوَ أَتَمُّ- عَنْ الرَّبِيعِ بْنِ أَنَسٍ، عَنْ أَبِي الْعَالِيَةِ، عَنْ أَبِي بِنِ كَعْبٍ قَالَ: انْكَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، وَإِنَّ النَّبِيَّ ﷺ صَلَّى بِهِمْ فَقَرَأَ بِسُورَةٍ مِنَ الطُّوْلِ وَرَكَعَ خَمْسَ رَكَعَاتٍ وَسَجَدَ سَجْدَتَيْنِ، ثُمَّ قَامَ الثَّانِيَةَ فَقَرَأَ سُورَةً مِنَ الطُّوْلِ وَرَكَعَ خَمْسَ رَكَعَاتٍ وَسَجَدَ سَجْدَتَيْنِ، ثُمَّ جَلَسَ كَمَا هُوَ مُسْتَقْبِلَ الْقِبْلَةِ يَدْعُو حَتَّى انْجَلَى كُسُوفُهَا.

تخریج: [إسناده ضعيف] أخرجه عبدالله بن أحمد في زيادات المسند: ١٣٤/٥ من حديث عمر بن شقيق به وقال ابن حبان في ترجمة الربيع بن أنس: "الناس يتقون من حديثه ما كان من رواية أبي جعفر عنه لأن في أحاديثه عنه اضطراباً كثيرة" وهذا الجرح مفسر.

Comments:

This *Hadīth* mentions five *Rukū’*s (bowings) but it is a weak narration.

1183. Tāwūs reported from Ibn ‘Abbās, from the Prophet ﷺ, that he prayed during a solar eclipse. He recited (the Qur’ān), then went into *Rukū’*, then recited, then went into *Rukū’*, then recited, then went

١١٨٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ: حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ: أَنَّهُ صَلَّى فِي كُسُوفِ الشَّمْسِ فَقَرَأَ ثُمَّ رَكَعَ ثُمَّ

into *Rukū'*, then recited, then went into *Rukū'*. Then he prostrated, and he prayed the second *Rak'ah* in a similar fashion. (*Ṣaḥīḥ*)

قَرَأَ ثُمَّ رَكَعَ ثُمَّ قَرَأَ ثُمَّ رَكَعَ ثُمَّ قَرَأَ ثُمَّ رَكَعَ
ثُمَّ سَجَدَ وَالْأُخْرَى مِثْلَهَا .

تخریج: أخرجه مسلم، الكسوف، باب ذكر من قال إنه ركع ثمان ركعات في أربع سجعات، ح: ٩٠٩ من حديث يحيى القطان به .

1184. *Tha'labah bin 'Ibād Al-'Abdī*, from the city of *Al-Baṣrah*, narrated that he attended a Friday *Khuṭbah* of *Samurah bin Jundab*, in which *Samurah* said: "Once, a boy from the *Anṣār* and I were practicing (shooting arrows) at two targets of ours. When the sun had reached two or three spear's length over the horizon in the eyes of a beholder, it returned as if it were a *Tannūmah*.^[1] One of us said to the other: 'Let us return to the *Masjid*, for, by Allāh, this (eclipse) of the sun will cause the Messenger of Allāh ﷺ to do something new with the *Ummah*.' So we returned, and saw him clearly, leading (the people) in prayer. He led us in this prayer longer than he had led us in any other prayer, and we could not hear his voice. Then he went into *Rukū'* longer than any other *Rukū'* he had led us in, and we could not hear his voice. Then he went into prostration — longer than any prostration he had led us in before, and we could not hear his voice. He then repeated the same actions in the second *Rak'ah*. While he was sitting down in the second *Rak'ah*, the sun appeared again. He then

١١٨٤ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا الْأَسْوَدُ بْنُ قَيْسٍ: حَدَّثَنِي ثَعْلَبَةُ ابْنُ عِبَادِ الْعُبَيْدِيِّ - مِنْ أَهْلِ الْبَصْرَةِ - أَنَّهُ شَهِدَ خُطْبَةً يَوْمًا لِسُمْرَةَ بْنِ جُنْدَبٍ قَالَ: قَالَ سُمْرَةُ: بَيْنَمَا أَنَا وَعِجْلَامٌ مِنَ الْأَنْصَارِ نَرْمِي غَرَضَيْنِ لَنَا حَتَّى إِذَا كَانَتِ الشَّمْسُ قِيدَ رُمْحَيْنِ أَوْ ثَلَاثَةِ فِي عَيْنِ النَّاطِرِ مِنَ الْأُفُقِ اسْوَدَّتْ حَتَّى آصَتْ كَأَنَّهَا تَتَوَمَّهٌ، فَقَالَ أَحَدُنَا لِصَاحِبِهِ: انْطَلِقْ بِنَا إِلَى الْمَسْجِدِ فَوَاللَّهِ! لَيُحَدِّثُنَّ شَأْنَ هَذِهِ الشَّمْسِ لِرَسُولِ اللَّهِ ﷺ فِي أُمَّتِهِ حَدَّثَنَا. قَالَ: فَدَفَعْنَا فِذَا هُوَ بَارِزٌ فَاسْتَقْدَمَ فَصَلَّى فَقَامَ بِنَا كَأَطْوَلَ مَا قَامَ بِنَا فِي صَلَاةٍ قَطُّ لَا نَسْمَعُ لَهُ صَوْتًا. قَالَ: ثُمَّ رَكَعَ بِنَا كَأَطْوَلَ مَا رَكَعَ بِنَا فِي صَلَاةٍ قَطُّ لَا نَسْمَعُ لَهُ صَوْتًا. قَالَ: ثُمَّ سَجَدَ بِنَا كَأَطْوَلَ مَا سَجَدَ بِنَا فِي صَلَاةٍ قَطُّ لَا نَسْمَعُ لَهُ صَوْتًا. ثُمَّ فَعَلَ فِي الرَّكْعَةِ الْأُخْرَى مِثْلَ ذَلِكَ قَالَ: فَوَافَقَ تَحَلِّيَ الشَّمْسِ جُلُوسَهُ فِي الرَّكْعَةِ الثَّانِيَةِ. قَالَ: ثُمَّ سَلَّمَ ثُمَّ قَامَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَشَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَشَهِدَ أَنَّهُ عَبْدُهُ

[1] *Tannūmah*: It is either a tree or a plant whose leaves and or fruits are dark in color or black.

said the *Taslīm*, stood up, praised Allāh and glorified Him and testified that none has the right to be worshipped but Allāh, and that he is the servant and Messenger of Allāh..." then Aḥmad bin Yūnus (the narrator) completed the *Khutbah* of the Prophet ﷺ. (*Ḥasan*)

وَرَسُولُهُ ثُمَّ سَأَى أَحْمَدُ بْنُ يُونُسَ حُطْبَةَ النَّبِيِّ ﷺ.

تخريج: [إسناده حسن] أخرجه الترمذي، الصلاة، باب: كيف القراءة في الكسوف، ح: ٥٦٢ والنسائي، ح: ١٤٨٥ وابن ماجه، ح: ١٢٦٤ من حديث الأسود بن قيس به وقال الترمذي: "حسن صحيح غريب" وصححه ابن خزيمة، ح: ١٣٩٧ وابن حبان، ح: ٥٩٧، ٥٩٨ والحاكم على شرط الشيخين: ١/٣٢٩، ٣٣١ ووافقه الذهبي.

1185. Qabīṣah Al-Hilālī narrated: "There was a solar eclipse during the lifetime of the Messenger of Allāh ﷺ, so he went out in a state of anxiety; his garment was trailing behind him. I was with him at that time in Al-Madīnah. He prayed two *Rak'ahs*, and lengthened the standing. Then he completed (the prayer) while (the sun) had appeared, and said: 'These are signs by which Allāh, the Mighty and Sublime, causes (people) to fear Him. So when you see it, then pray as if you are praying a new obligatory prayer.'" (*Da'if*)

١١٨٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا أُيُوبُ عَنْ أَبِي قَلَابَةَ، عَنْ قَبِيصَةَ الْهَلَالِيِّ قَالَ: كُئِبَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَخَرَجَ فَرِعًا يَجْرُ نَوْبَهُ وَأَنَا مَعَهُ يَوْمَئِذٍ بِالْمَدِينَةِ فَصَلَّى رَكْعَتَيْنِ فَأَطَالَ فِيهِمَا الْقِيَامَ ثُمَّ انْصَرَفَ وَانْجَلَتْ فَقَالَ: «إِنَّمَا هَذِهِ الْآيَاتُ يُخَوِّفُ اللَّهُ عَزَّوَجَلَّ بِهَا، فَإِذَا رَأَيْتُمُوهَا فَصَلُّوا كَأَحَدٍ صَلَاةٍ صَلَّيْتُمُوهَا مِنَ الْمَكْتُوبَةِ».

تخريج: [إسناده ضعيف] أخرجه النسائي، الكسوف، باب نوع آخر، ح: ١٤٨٧ من حديث أيوب السخيتاني به وصححه الحاكم على شرط الشيخين: ١/٣٣٣ ووافقه الذهبي وقال البيهقي: ٣/٣٣٤ "هذا أيضاً لم يسمعه أبو قلابة عن قبيصة، إنما رواه عن رجل عن قبيصة".

1186. (Another chain) from Qabīṣah Al-Hilālī, who narrated: "The sun was eclipsed." And the rest is the same (as no. 1185), except that he said: "...until the stars had appeared." (*Da'if*)

١١٨٦ - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا رِجْحَانُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبَادُ بْنُ مَنْصُورٍ عَنْ أُيُوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ هَلَالِ بْنِ عَامِرٍ: أَنَّ قَبِيصَةَ الْهَلَالِيِّ حَدَّثَهُ أَنَّ الشَّمْسَ كُئِبَتِ

بِمَعْنَى حَدِيثِ مُوسَى قَالَ: حَتَّى بَدَتْ
التُّجُومُ.

تخریج: [ضعيف] أخرجه البيهقي: ۳/ ۳۳۴ من حديث أبي داود به * عباد بن منصور: ضعيف مدلس، وتابعه أنيس بن سوار، روى عنه جماعة ووثقه ابن حبان فهو مجهول الحال.

Chapter 5. The Recitation In The Eclipse Prayer

(المعجم ۵) - بَابُ الْقِرَاءَةِ فِي صَلَاةِ
الْكُسُوفِ (التحفة ۲۶۴)

1187. It was reported from 'Urwah, from 'Aishah, that she said: "There was a solar eclipse during the lifetime of the Messenger of Allāh ﷺ, so the Messenger of Allāh ﷺ went out to led the people in prayer. He stood up, and I estimated that he had recited *Sūrat Al-Baqarah* due to the length of the recitation" (and she said similor) to the rest of the narration (as no. 1185): "Then he prostrated twice. Then he stood up and lengthened his recitation, and I estimated that he had recited *Sūrat Al 'Imrān* due to the length of the recitation." (*Hasan*)

۱۱۸۷ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعْدٍ: حَدَّثَنَا
عَمِّي: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ:
حَدَّثَنِي هِشَامُ بْنُ عُرْوَةَ وَعَبْدُ اللَّهِ بْنُ أَبِي
سَلَمَةَ [و] سَلِيمَانُ بْنُ يَسَارٍ، كُلُّهُمْ قَدْ حَدَّثَنِي
عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَسَفَتْ
الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَخَرَجَ
رَسُولُ اللَّهِ ﷺ فَصَلَّى بِالنَّاسِ فَقَامَ فَحَزَرْتُ
قِرَاءَتَهُ فَرَأَيْتُ أَنَّهُ قَرَأَ بِسُورَةِ الْبَقَرَةِ وَسَاقَ
الْحَدِيثَ ثُمَّ سَجَدَ سَجْدَتَيْنِ ثُمَّ قَامَ فَأَطَالَ
الْقِرَاءَةَ فَحَزَرْتُ قِرَاءَتَهُ فَرَأَيْتُ أَنَّهُ قَرَأَ بِسُورَةِ
آلِ عِمْرَانَ.

تخریج: [إسناده حسن] أخرجه البيهقي: ۳/ ۳۳۵ من حديث عبيد الله بن سعد به وصححه الحاكم على شرط مسلم: ۱/ ۳۳۳، ۳۳۴ ووافقه الذهبي وانظر الحديث الآتي: ۱۱۹۱.

Comments:

The length of the recitation, the bowings, and the prayer itself, will depend upon the length of the eclipse.

1188. It was reported from Az-Zuhri, who said: 'Urwah bin Az-Zubair informed me from 'Aishah, that the Messenger of Allāh ﷺ recited for a long time, and he recited aloud," meaning during the eclipse prayer. (*Sahih*)

۱۱۸۸ - حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ بْنِ
مَرْيَدٍ: أَخْبَرَنِي أَبِي: حَدَّثَنَا الْأَوْزَاعِيُّ:
أَخْبَرَنِي الزُّهْرِيُّ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ عَنْ
عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ قِرَاءَةً طَوِيلَةً
فَجَهَرَ بِهَا - يَعْنِي فِي صَلَاةِ الْكُسُوفِ.

تخریج: [إسناده صحيح] وأصله عند البخاري، ح: ۱۰۶۶ ومسلم، ح: ۴/۹۰۱ من حديث الأوزاعي به.

1189. It was reported from Zaid bin Aslam, from ‘Aṭā’ bin Yasār, from Ibn ‘Abbās, who said: “There was an eclipse, so the Messenger of Allāh ﷺ prayed while the people (prayed) with him. He stood for a long time, similar to (the length it takes to recite) *Sūrat Al-Baqarah*, then he bowed...” and he continued with the narration. (*Ṣaḥīh*)

١١٨٩ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: خَسَفَتِ الشَّمْسُ فَصَلَّى رَسُولُ اللَّهِ ﷺ وَالنَّاسُ مَعَهُ فَقَامَ قِيَامًا طَوِيلًا يَنْحُو مِنْ سُورَةِ الْبَقَرَةِ ثُمَّ رَكَعَ وَسَاقَ الْحَدِيثَ.

تخريج: أخرجه البخاري، الكسوف، باب صلاة الكسوف جماعة، ح: ١٠٥٢ عن القعنبى، ومسلم، الكسوف، باب ما عرض على النبي ﷺ في صلاة الكسوف من أمر الجنة والنار، ح: ٩٠٧ من حديث مالك به وهو في الموطأ (يحيى): ١٨٦/١، ١٨٧.

Chapter 6. Crying Out ‘The Prayer’ For It

(المعجم ٦) **بَابُ: يُنَادَى فِيهَا بِالصَّلَاةِ**
(التحفة ٢٦٥)

1190. ‘Āishah narrated: “There was a solar eclipse, so the Messenger of Allāh ﷺ commanded someone to proclaim: ‘The congregational prayer.’” (*Ṣaḥīh*)

١١٩٠ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ نَمِرٍ أَنَّهُ سَأَلَ الزُّهْرِيَّ فَقَالَ الزُّهْرِيُّ: أَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ قَالَتْ: كَسَفَتِ الشَّمْسُ فَأَمَرَ رَسُولُ اللَّهِ ﷺ رَجُلًا فَنَادَى أَنَّ الصَّلَاةَ جَامِعَةٌ.

تخريج: أخرجه البخاري، الكسوف، باب الجهر بالقراءة في الكسوف، ح: ١٠٦٦ ومسلم، الكسوف، باب صلاة الكسوف، ح: ٩٠١ من حديث الزهري به ورواه مسلم من حديث الوليد بن مسلم به.

Comments:

An announcement may be made for the Eclipse Prayer. It is recommended, but there is no *Adhān* nor *Iqāmah*.

Chapter 7. Giving Charity During An Eclipse

(المعجم ٧) - **بَابُ الصَّدَقَةِ فِيهَا**
(التحفة ٢٦٦)

1191. ‘Āishah narrated that the Prophet ﷺ said: “The sun and the moon do not eclipse due to the life (birth) or death of anyone. So when you witness it (an eclipse),

١١٩١ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «الشَّمْسُ وَالْقَمَرُ لَا يَخْسِفَانِ

supplicate to Allāh, the Mighty and Sublime, say the *Takbīr*, and give charity.” (*Ṣaḥīh*)

لَمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَادْعُوا اللَّهَ عَزَّوَجَلَّ وَكَبِّرُوا وَنَصِّدُقُوا».

تخریج: أخرجه البخاري، الكسوف، باب الصدقة في الكسوف، ح: ١٠٤٤ عن القعني، ومسلم، الكسوف، باب صلاة الكسوف، ح: ٩٠١ من حديث مالك به وهو في الموطأ (يحيى): ١/١٨٦.

Chapter 8. Freeing Slaves During An Eclipse

(المعجم ٨) - بَابُ الْعِتْقِ فِيهَا

(التحفة ٢٦٧)

1192. Asmā' narrated: “The Prophet ﷺ would command that slaves be freed during the eclipse prayer.” (*Ṣaḥīh*)

١١٩٢ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا زَائِدَةُ عَنْ هِشَامٍ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَأْمُرُ بِالْعِتَاقَةِ فِي صَلَاةِ الْكُسُوفِ.

تخریج: أخرجه البخاري، العتق، باب ما يستحب من العتاقة في الكسوف أو الآيات، ح: ٢٥١٩ من حديث زائدة بن قدامة به.

Chapter 9. Whoever Said That Only Two Rukū‘ Should Be Performed (In Eclipse Prayer)

(المعجم ٩) - بَابُ مَنْ قَالَ: يَرْكَعُ

رَكَعَتَيْنِ (التحفة ٢٦٨)

1193. An-Nu'mān bin Bashīr narrated: “There was a solar eclipse during the Prophet’s ﷺ lifetime, so he started praying two *Rukū‘*s, one after another, and asking about it,^[1] until it finished.” (*Da‘īf*)

١١٩٣ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ الْحَرَّانِيُّ: حَدَّثَنَا الْحَارِثُ بْنُ عَمِيرٍ الْبَصْرِيُّ عَنْ أَيُّوبَ السَّخْتِيَّانِيِّ، عَنْ أَبِي قَلَابَةَ، عَنِ النَّعْمَانَ بْنِ بَشِيرٍ قَالَ: كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ النَّبِيِّ ﷺ فَجَعَلَ يُصَلِّي رَكَعَتَيْنِ رَكَعَتَيْنِ وَيَسْأَلُ عَنْهَا حَتَّى أَنْجَلَتْ.

تخریج: [إسناده ضعيف] أخرجه النسائي، الكسوف، باب: ١٦ نوع آخر، ح: ١٤٨٦ وابن ماجه، ح: ١٢٦٢ من حديث أبي قلابة به وقال البيهقي: ٣/٣٣٣: "هذا مرسل، أبو قلابة لم يسمعه من النعمان بن بشير، إنما رواه عن رجل عن النعمان".

[1] They say that the meaning is that he was asking Allāh, similar to what appears in the following narration, or, that he would ask someone to look and see if the eclipse is over after praying, and pray again, or, that he would indicate with his hand that someone should look during the prayer.

1194. ‘Abdullāh bin ‘Amr reported: “There was a solar eclipse during the lifetime of the Messenger of Allāh ﷺ, so the Messenger of Allāh ﷺ stood up (in prayer), and it appeared that he would not go into *Rukū’*. Then he went into *Rukū’*, and it appeared that he would not stand up. Then he stood up, and it appeared that he would not prostrate. Then he prostrated, and it appeared that he would not raise up. Then he raised up, and it appeared that he would not prostrate. Then he prostrated, and it appeared that he would not stand up. Then he stood up, and repeated the same acts in the next *Rak’ah*. He then whispered in the final prostration: ‘*Uff, Uff,*’ and said: ‘O Lord! Have You not promised me that you would not punish them while I was with them? Have You not promised me that You would not punish them while they are seeking forgiveness?’ So the Messenger of Allāh ﷺ completed the prayer and the sun had appeared...” and he narrated the rest of the *Hadīth*. (*Hasan*)

تخريج: [إسناده حسن] أخرجه النسائي، الكسوف، باب: ١٤، نوع آخر، ح: ١٤٨٣ من حديث عطاء بن السائب به ورواه شعبة وغيره عن عطاء به.

Comments:

The different methods of performing the prayer reflect the differences in the duration of the eclipse.

1195. ‘Abdur-Raḥmān bin Samurah narrated: “While I was shooting my arrows during the lifetime of the Messenger of Allāh, there was a solar eclipse. So I tossed my arrows away, and said: ‘I will see

١١٩٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: اِنْكَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَقَامَ رَسُولُ اللَّهِ ﷺ لَمْ يَكُدْ يَرْكَعْ، ثُمَّ رَكَعَ فَلَمْ يَكُدْ يَرْفَعْ، ثُمَّ رَفَعَ فَلَمْ يَكُدْ يَسْجُدْ، ثُمَّ سَجَدَ فَلَمْ يَكُدْ يَرْفَعْ، ثُمَّ رَفَعَ فَلَمْ يَكُدْ يَسْجُدْ، ثُمَّ سَجَدَ فَلَمْ يَكُدْ يَرْفَعْ، ثُمَّ رَفَعَ فَلَمْ يَكُدْ يَسْجُدْ، ثُمَّ سَجَدَ فِي الرَّكْعَةِ الْأُخْرَى مِثْلَ ذَلِكَ، ثُمَّ نَفَخَ فِي آخِرِ سُجُودِهِ فَقَالَ: «أَفْ أْف»، ثُمَّ قَالَ: «رَبِّ أَلَمْ تَعِدْنِي أَنْ لَا تُعَذِّبَهُمْ وَأَنَا فِيهِمْ، أَلَمْ تَعِدْنِي أَنْ لَا تُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ؟» فَفَرَعَ رَسُولُ اللَّهِ ﷺ مِنْ صَلَاتِهِ وَقَدْ أَمْحَصَتِ الشَّمْسُ. وَسَاقَ الْحَدِيثَ.

١١٩٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا الْجَرِيرِيُّ عَنْ حَيَّانَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ قَالَ: بَيْنَمَا أَنَا أَتْرَمِي بِأَسْهُمٍ فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ إِذْ

what the eclipse has caused the Messenger of Allāh ﷺ to do today.' I reached him while his hands were raised; he was glorifying Allāh, praising him, saying the *Tahlil*^[1] and supplicating. He continued to do so until the sun appeared. He recited two *Sūrah*s and performed two *Rukū's*." (*Ṣaḥīh*)

تخریج: أخرجه مسلم، الكسوف، باب ذكر النداء بصلاة الكسوف "الصلاة جامعة"، ح: ۹۱۳ من حديث بشر بن المفضل به.

Chapter 10. Prayer At Times Of Darkness Or Similar Occurrences

(المعجم ۱۰) - بَابُ الصَّلَاةِ عِنْدَ الظُّلْمَةِ وَنَحْوِهَا (التحفة ۲۶۹)

1196. 'Ubaidullāh bin An-Naḍr narrated from his father that he said: "There was a darkness during the time of Anas bin Mālik, so I went to him and said: 'O Abū Ḥamzah! Did similar incidents used to happen during the time of the Messenger of Allāh ﷺ?' He said: 'I seek Allāh's refuge. If the wind were to blow strongly, we would rush to the *Masjid*, fearing the Judgment (had arrived).'" (*Ḥasan*)

۱۱۹۶ - حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو بْنِ جَبَلَةَ ابْنِ أَبِي رَوَادٍ: حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ النَّضْرِ: حَدَّثَنِي أَبِي قَالَ: كَانَتْ ظُلْمَةٌ عَلَى عَهْدِ أَنَسِ بْنِ مَالِكٍ - قَالَ: - فَأَتَيْتُ أَنَسًا فَقُلْتُ: يَا أَبَا حَمْزَةَ! هَلْ كَانَ يُصِيبُكُمْ مِثْلُ هَذَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ؟ قَالَ: مَعَاذَ اللَّهِ! إِنْ كَانَتِ الرِّيحُ لَتَشْتَدُّ فُتْبَادِرُ الْمَسْجِدَ مَخَافَةَ الْقِيَامَةِ.

تخریج: [إسناده حسن] أخرجه البيهقي: ۳/۳۴۲، ۳۴۳ من حديث حرمي بن عمارة به وصححه الحاكم: ۱/۳۳۴ ووافقه الذهبي.

Chapter 11. Prostrating At Times Of Calamities

(المعجم ۱۱) - بَابُ السُّجُودِ عِنْدَ الْآيَاتِ (التحفة ۲۷۰)

1197. 'Ikrimah narrated that Ibn 'Abbās was informed of the death of someone — one of the wives of the Prophet ﷺ. So he fell into prostration. He was asked: "Do you

۱۱۹۷ - حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ بْنِ أَبِي صَفْوَانَ التَّقْفِي: حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ: حَدَّثَنَا سَلْمُ بْنُ جَعْفَرٍ عَنِ الْحَكَمِ بْنِ أَبَانَ، عَنْ

[1] That is, saying *Lā ilāha ill-Allāh*, or similar.

prostrate at this time?" He replied: "The Messenger of Allāh ﷺ said: 'When you witness a sign, prostrate,' and what sign is more grave than the departure of the wives of the Prophet ﷺ?" (*Hasan*)

عِكْرَمَةَ قَالَ: قِيلَ لِابْنِ عَبَّاسٍ: مَاتَتْ فُلَانَةٌ بَعْضُ أَزْوَاجِ النَّبِيِّ ﷺ فَخَرَّ سَاجِدًا، فَقِيلَ لَهُ: تَسْجُدُ هَذِهِ السَّاعَةَ؟ فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَأَيْتُمْ آيَةً فَاسْجُدُوا»، وَأَيُّ آيَةٍ أَعْظَمُ مِنْ ذَهَابِ أَزْوَاجِ النَّبِيِّ ﷺ.

تخريج: [إسناده حسن] أخرجه الترمذي، المناقب، باب فضل أزواج النبي ﷺ، ح: ٣٨٩١ من حديث يحيى بن كثير به وقال: "حسن غريب".

Comments:

The death of a close relative or a virtuous person is a big loss. In the event of such a catastrophe, people should turn to Allāh and remember Him.

4. The Book Of The Traveler's Prayers

[المعجم (٤) - كِتَابُ صَلَاةِ السَّفَرِ]
(التحفة...)

Chapters On The Traveler's Prayers

تَفْرِيعُ أَبْوَابِ صَلَاةِ السَّفَرِ

Chapter 1. The Prayer Of The Traveler

(المعجم ١) - بَابُ صَلَاةِ الْمَسَافِرِ
(التحفة ٢٧١)

1198. 'Aishah narrated: "Initially, the prayer had been made obligatory in units of two *Rak'ahs* only — during residence and travel. So the prayer for the traveler was approved (and remained as two), and the prayer during residence was increased." (*Sahih*)

١١٩٨ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ،
عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ عُرْوَةَ بْنِ
الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: فُرِضَتْ
الصَّلَاةُ رَكْعَتَيْنِ رَكْعَتَيْنِ فِي الْحَضَرِ
وَالسَّفَرِ فَأَقْرَتْ صَلَاةُ السَّفَرِ وَزِيدَ فِي
صَلَاةِ الْحَضَرِ.

تخریج: أخرجه البخاري، الصلاة، باب: كيف فرضت الصلاة في الإسرائ، ح: ٣٥٠
ومسلم، صلاة المسافرين، باب صلاة المسافرين وقصرها، ح: ٦٨٥ من حديث مالك به وهو في
الموطأ (يحيى): ١٤٦/١ (والقعنبي، ص: ١٨٨، ١٨٩).

1199. Ya'la bin Umayyah said: "I asked 'Umar bin Al-Khattāb: 'Do you see that people are shortening the prayer? This, despite the fact that Allāh, the Mighty and Sublime, said: if you fear that those who disbelieve will put you in trial.^[1] And this (fear) has now gone in our days.' He replied: 'I also wondered about what you are wondering about, and I mentioned

١١٩٩ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَمُسَدَّدٌ
قَالَا: حَدَّثَنَا يَحْيَى عَنْ ابْنِ جُرَيْجٍ؛ ح:
وحدَّثنا حُشَيْبٌ يُعْنِي ابْنَ أَصْرَمَ: حَدَّثَنَا
عَبْدُ الرَّزَّاقِ عَنْ ابْنِ جُرَيْجٍ: حَدَّثَنِي
عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي عَمَّارٍ، عَنْ
عَبْدِ اللَّهِ بْنِ بَابِيهِ، عَنْ يَعْلَى بْنِ أُمَيَّةَ قَالَ:
قُلْتُ لِعُمَرَ بْنِ الْخَطَّابِ: أَرَأَيْتَ إِفْصَارَ النَّاسِ

[1] *An-Nisā'* 4:101.

this to the Messenger of Allāh ﷺ, and he said: “(This is a) charity that Allāh has given to you, so accept His charity.” (*Ṣaḥīḥ*)

الصَّلَاةَ وَإِنَّمَا قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمْ الَّذِينَ كَفَرُوا﴾ فَقَدْ ذَهَبَ ذَلِكَ الْيَوْمَ، فَقَالَ: عَجِبْتُ وَمِمَّا عَجِبْتُ مِنْهُ، فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «صَدَقَةٌ تَصَدَّقَ اللَّهُ عَزَّ وَجَلَّ بِهَا عَلَيْكُمْ فَأَقْبَلُوا صَدَقَتَهُ».

تخریج: أخرجه مسلم، صلاة المسافرين، باب صلاة المسافرين وقصرها، ح: ٦٨٦ من حديث يحيى القطان به.

Comments:

1. Shortening (*Qaṣr*) a prayer during journeys is *Sunnah*.
2. Authentic *Hadīths* are explanations of the Qur’ān.

1200. (Another chain) with similar (narration as no. 1199) for this *Hadīth*. (*Ṣaḥīḥ*)

١٢٠٠ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَمُحَمَّدُ بْنُ بَكْرِ قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي عَمَّارٍ يُحَدِّثُ فَذَكَرَهُ نَحْوَهُ. قَالَ أَبُو دَاوُدَ: رَوَاهُ أَبُو عَاصِمٍ وَحَمَّادُ بْنُ سَعْدَةَ كَمَا رَوَاهُ ابْنُ بَكْرِ. **تخریج:** [صحيح] انظر الحديث السابق.

Chapter 2. When Should The Traveler Shorten The Prayer?

1201. It was reported from *Shu’bah*, from *Yahyā bin Yazīd Al-Hunā’ī* that he said: “I asked *Anas bin Mālik* regarding the shortening of the prayer. He replied: ‘When the Messenger of Allāh ﷺ traveled for a distance of three miles’ — or: ‘three *Farsakhs*’^[1] — *Shu’bah* was

(المعجم ٢) بَابُ: مَتَى يَقْصُرُ الْمَسَافِرُ (التحفة ٢٧٢)
١٢٠١ - حَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ يَحْيَى بْنِ يَزِيدَ الْهُنَائِيِّ قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ عَنِ الْقَصْرِ فِي الصَّلَاةِ، فَقَالَ أَنَسٌ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا خَرَجَ مَسِيرَةَ ثَلَاثَةِ أَمْيَالٍ أَوْ ثَلَاثَةِ فَرَاسِخَ -

[1] They say a *Farsakh* is about three miles (*Amyāl*). As for mile (*Mil*) they say it is the distance where one’s sight ends, or the limit that one can see a person on a level surface of land, and not recognize whether it is a male or a female, or whether they are coming or going, and some of the present day scholars say it is 1680 meters.

not sure — he would pray two *Rak'ahs*.” (*Sahih*)

شُعْبَةُ شَكَ - يُصَلِّي رَكَعَتَيْنِ .

تخریج: أخرجه مسلم، صلاة المسافرين، باب صلاة المسافرين وقصرها، ح: ٦٩١ عن ابن بشار به.

1202. It was reported from Muḥammad bin Al-Munkadir and Ibrāhīm bin Maisarah, that they heard Anas bin Mālik saying: “I prayed *Zuhr* with the Messenger of Allāh ﷺ four *Rak'ahs* while (we were) in Al-Madīnah, and then *‘Asr* as two *Rak'ahs* at *Dhūl-Ḥulaifah*.” (*Sahih*)

١٢٠٢ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ الْمُكَدِّرِ وَإِبْرَاهِيمَ بْنِ مَيْسَرَةَ سَمِعَا أَنَسَ بْنَ مَالِكٍ يَقُولُ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ الظُّهْرَ بِالْمَدِينَةِ أَرْبَعًا، وَالْعَصْرَ بِذِي الْحُلَيْفَةِ رَكَعَتَيْنِ .

تخریج: أخرجه البخاري، التقصير، باب: يقصر إذا خرج من موضعه، ح: ١٠٨٩ ومسلم، صلاة المسافرين، باب صلاة المسافرين وقصرها، ح: ٦٩٠ من حديث سفيان بن عيينة به.

Comments:

A prayer shall be shortened only after a person has set out on a journey and is beyond the city limits. *Dhul-Hulaifah* is about ten kilometers from Al-Madīnah, and is the first stop on the way to Makkah.

Chapter 3. The *Adhān* During Travel

(المعجم ٣) - بَابُ الْأَذَانِ فِي السَّفَرِ
(التحفة ٢٧٣)

1203. ‘Uqbah bin ‘Āmir narrated that the Messenger of Allāh ﷺ said: “Your Lord, the Mighty and Sublime, is amazed (and pleased) when a shepherd who is tending his sheep (and is standing at) a protruding rock at the top of a mountain calls the *Adhān* for the prayer, and then prays. Allāh says: ‘Look at this servant of Mine. He calls the *Adhān* and performs the prayer; he fears Me. So I have forgiven this servant of Mine, and admitted him to Paradise.” (*Sahih*)

١٢٠٣ - حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ؛ أَنَّ أَبَا عُسَّانَةَ الْمَعَاوِرِيَّ حَدَّثَهُ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَعْجَبُ رَبُّكَ عَزَّ وَجَلَّ مِنْ رَاعِي غَنَمٍ فِي رَأْسِ شَطِئَةٍ بِجَبَلٍ يُؤَدِّنُ لِلصَّلَاةِ وَيُصَلِّي، فيقولُ الله عَزَّ وَجَلَّ: انظُرُوا إِلَى عَبْدِي هَذَا يُؤَدِّنُ وَيُقيمُ للصَّلَاةِ يَخَافُ مِنِّي قَدْ غَفَرْتُ لِعَبْدِي وَأَدْخَلْتُهُ الْجَنَّةَ» .

تخریج: [إسناده صحيح] أخرجه النسائي، الأذان، باب الأذان لمن يصلي وحده، ح: ٦٦٧ من حديث عبدالله بن وهب به وصححه ابن حبان، ح: ٢٦٠.

Chapter 4. A Traveler Praying While He Is Unsure Of The Time

1204. It was reported from Mishāj bin Mūsā, who said: "I asked Anas bin Mālik: 'Narrate to us something that you heard from the Messenger of Allāh ﷺ.' So he said: 'When we used to be with the Messenger of Allāh ﷺ on a journey, we would say (to ourselves): "Has the sun begun its descent or not?" — and he (the Prophet ﷺ) would pray *Zuhr*, and continue traveling.'" (*Ṣaḥīḥ*)

(المعجم ٤) - بَابُ الْمَسَافِرِ يُصَلِّي وَهُوَ
يَشْكُ فِي الْوَقْتِ (التحفة ٢٧٤)

١٢٠٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ
عَنِ الْمُسْحَاحِ بْنِ مُوسَى قَالَ: قُلْتُ لِأَنْسِ
ابْنِ مَالِكٍ: حَدَّثَنَا مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ
ﷺ قَالَ: كُنَّا إِذَا كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي
السَّفَرِ فَقُلْنَا زَالَتِ الشَّمْسُ أَوْ لَمْ تَزَلْ صَلَّى
الظُّهْرَ ثُمَّ ارْتَحَلَ.

Comments: تخريج: [صحيح] أخرجه أحمد: ١١٣/٣ عن أبي معاوية الضرير به .

For a prayer to be valid, some important conditions have to be met. Knowing the correct timing of prayer, that is, when the time of a prayer is due, is one of those conditions.

1205. Shu'bah narrated: "Hamzah Al-‘Āi‘dhī, a man from Banū Dabbah, narrated to me, he said: 'I heard Anas bin Mālik saying: "Whenever the Messenger of Allāh ﷺ camped, he would not leave until he had prayed *Zuhr*." A man asked Anas: "Even if it was mid-day?" He replied: "Even if it was mid-day." (*Ṣaḥīḥ*)

١٢٠٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى،
عَنْ شُعْبَةَ: حَدَّثَنِي حَمَزَةُ الْعَائِذِيُّ - رَجُلٌ
مِنْ بَنِي ضَبَّةَ - قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ
يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا نَزَلَ مَتَرًا لَمْ
يَرْتَحِلْ حَتَّى يُصَلِّيَ الظُّهْرَ، فَقَالَ لَهُ رَجُلٌ:
وَإِنْ كَانَ يَنْصَفُ النَّهَارِ؟ قَالَ: وَإِنْ كَانَ
يَنْصَفُ النَّهَارِ.

Comments: [إسناده صحيح] أخرجه النسائي، المواقيت، باب تعجيل الظهر في السفر، ح: ٤٩٩ من حديث يحيى القطان به .

Comments:

It does not mean that the Messenger of Allāh ﷺ performed *Zuhr* exactly at midday (noon), before the sun had crossed the meridian. Rather, it means that he said his prayer immediately after the sun had crossed the meridian and then resumed his journey. It is quite obvious because the *Zuhr* prayer time begins only after the sun had crossed the meridian.

Chapter 5. Combining Between Two Prayers

1206. It was reported from Mālik, from Abū Az-Zubair Al-Makkī, from Abū Aṭ-Ṭufail ‘Āmir bin Wāthilah, that Mu‘ādh bin Jabal informed them that they went out with the Messenger of Allāh ﷺ for the battle of Tabūk. The Messenger of Allāh ﷺ would combine between *Zuhr* and ‘*Aṣr*, and between *Maghrib* and ‘*Ishā*’. One day, he delayed the prayer, then came out and prayed *Zuhr* and ‘*Aṣr* together, then returned (to his tent), then came out and prayed *Maghrib* and ‘*Ishā*’ together. (*Sahih*)

(المعجم ٥) - بَابُ الْجَمْعِ بَيْنَ الصَّلَاتَيْنِ
(التحفة ٢٧٥)

١٢٠٦ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ، عَنْ أَبِي الطُّفَيْلِ عَامِرِ بْنِ وَائِلَةَ، أَنَّ مُعَاذَ بْنَ جَبَلٍ أَخْبَرَهُمْ: أَنَّهُمْ خَرَجُوا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ، فَكَانَ رَسُولُ اللَّهِ ﷺ يَجْمَعُ بَيْنَ الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ، فَأَخَّرَ الصَّلَاةَ يَوْمًا ثُمَّ خَرَجَ فَصَلَّى الظُّهْرَ وَالْعَصْرَ جَمِيعًا، ثُمَّ دَخَلَ ثُمَّ خَرَجَ فَصَلَّى الْمَغْرِبَ وَالْعِشَاءَ جَمِيعًا.

تخریج: أخرجه مسلم، صلاة المسافرين، باب الجمع بين الصلاتين في الحضر، ح: ٧٠٦ من حديث أبي الزبير به وهو في الموطأ (يحيى): ١/١٤٣، ١٤٤ (والقعنبي، ص: ١٨٣).

Comments:

A traveler may combine his prayers both while camping and moving. Performing Congregational prayers while traveling is also *Sunnah*.

1207. Nāfi‘ reported that Ibn ‘Umar was informed of the death of Ṣafiyyah while he was in Makkah. He traveled until the sun set and the stars appeared. He said: “When the Prophet ﷺ was in a hurry during his journey, he would combine between these (meaning *Maghrib* and ‘*Ishā*’ two prayers, and would continue traveling until the twilight disappeared.” (*Sahih*)

١٢٠٧ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ اسْتَضْرَحَ عَلَى صَفِيَّةَ وَهُوَ بِمَكَّةَ، فَسَارَ حَتَّى غَرَبَتِ الشَّمْسُ وَبَدَتِ النُّجُومُ، فَقَالَ: إِنَّ النَّبِيَّ ﷺ كَانَ إِذَا عَجَلَ بِهِ أَمْرٌ فِي سَفَرٍ جَمَعَ بَيْنَ هَاتَيْنِ الصَّلَاتَيْنِ، فَسَارَ حَتَّى غَابَ الشَّفَقُ فَتَزَلَّ فَجَمَعَ بَيْنَهُمَا.

تخریج: [إسناده صحيح] أخرجه البيهقي: ٣/١٥٩ من حديث حماد بن زيد به ورواه الترمذي، الجمعة، باب ما جاء في الجمع بين الصلاتين، ح: ٥٥٥ من حديث نافع به وقال: "حسن صحيح".

1208. It was reported from Hishām bin Sa‘d, from Abū Az-Zubair, from Abū Aṭ-Ṭufail, from Mu‘ādh bin Jabal, that during the expedition of Tabūk, the Messenger of Allāh ﷺ would combine between *Zuhr* and ‘*Asr* if the sun had started its descent before he started traveling. And if he traveled before the sun had started its descent, he would delay *Zuhr* until he camped at the time of ‘*Asr*. And he would do the same for *Maghrib*; if the sun had set before he traveled, he would combine between *Maghrib* and ‘*Ishā*’, and if he traveled before the sun disappeared, he would delay *Maghrib* until he camped at the time of ‘*Ishā*’, then he would combine between them.

Abū Dāwud said: Hishām bin ‘Urwah reported it from Ḥusain bin ‘Abdullāh, from Kuraib, from Ibn ‘Abbās, from the Prophet ﷺ, similar to the narration of Al-Mufaḍḍal and Al-Laith (no. 1207). (*Hasan*)

تخريج: [حسن] أخرجه البيهقي: ١٦٢/٣، ١٦٣ والدارقطني: ١/٣٩٢ من حديث أبي داود به

وانظر، ح: ١٢٠٦ وهذا طرف منه.

Comments:

1. Combining prayers during journeys is established in the *Sunnah*.
2. Prayers may be combined in two ways. One way is to perform *Zuhr* and ‘*Asr* prayers at *Zuhr* time, and then *Maghrib* and ‘*Ishā*’ prayers at *Maghrib* time. The other way is to perform *Zuhr* and ‘*Asr* prayers at ‘*Asr* time, then *Maghrib* and ‘*Ishā*’ prayers at ‘*Ishā*’ time.

1209. It was reported from Sulaimān bin Abī Yahyā, from Ibn ‘Umar, that he said: “The Messenger of Allāh ﷺ never combined between *Maghrib* and

١٢٠٨ - حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبِ الرَّمْلِيِّ الهمداني: حَدَّثَنَا الْمُفَضَّلُ بْنُ فَضَالَةَ وَاللَيْثُ بْنُ سَعْدٍ عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ أَبِي الطُّفَيْلِ، عَنْ مُعَاذِ بْنِ جَبَلٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ فِي غَزْوَةِ تَبُوكَ، إِذَا زَاغَتِ الشَّمْسُ قَبْلَ أَنْ يَرْتَحِلَ جَمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَإِنْ يَرْتَحِلُ قَبْلَ أَنْ تَرِيغَ الشَّمْسُ أَخَّرَ الظُّهْرَ حَتَّى يَنْزِلَ لِلْعَصْرِ، وَفِي الْمَغْرِبِ مِثْلَ ذَلِكَ: إِنْ غَابَتِ الشَّمْسُ قَبْلَ أَنْ يَرْتَحِلَ جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ، وَإِنْ يَرْتَحِلُ قَبْلَ أَنْ تَغِيبَ الشَّمْسُ أَخَّرَ الْمَغْرِبَ حَتَّى يَنْزِلَ لِلْعِشَاءِ ثُمَّ جَمَعَ بَيْنَهُمَا.

قال أبو داود: رواه هشام بن عروة عن حسين بن عبد الله، عن كريب، عن ابن عباس عن النبي ﷺ نحو حديث المفضل والليث.

١٢٠٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

نَافِعٍ عَنْ أَبِي مَوْدُودٍ، عَنْ سُلَيْمَانَ بْنِ أَبِي يَحْيَى، عَنْ ابْنِ عُمَرَ قَالَ: مَا جَمَعَ رَسُولُ

'*Ishā*' while he was traveling except once." (*Hasan*)

Abū Dāwud said: This was related from Ayyūb from Nāfi' from Ibn 'Umar as a *Mawqūf* narration of Ibn 'Umar; that he did not see Ibn 'Umar combining between the two of them ever except that one night, meaning the night he was informed of the death of Ṣafīyyah. It has been related in a narration of Makhūl from Nāfi' that he saw Ibn 'Umar do that once or twice.

1210. It was reported from Mālik from Abū Az-Zubair Al-Makkī, from Sa'eed bin Jubair, from 'Abdullāh bin 'Abbās, that he said: "The Messenger of Allāh ﷺ prayed *Zuhr* and '*Aṣr* combined, and *Maghrib* and '*Ishā*' combined, while he was neither traveling nor in a state of fear." (*Ṣahīh*)

Mālik said: "I believe this occurred when it rained."

Abū Dāwud said: Ḥammād bin Salamah reported the same, from Abū Az-Zubair. And Qurrah bin Khālid reported it from Abū-Az-Zubair; he said: "(This happened) during our travels to Tabūk."

تخريج: أخرجه مسلم، صلاة المسافرين، باب الجمع بين الصلاتين في الحضر، ح: ٧٠٥ من حديث مالك به وهو في الموطأ (يحيى): ١٤٤/١ (والقنبي، ص: ١٨٥).

1211. Ḥabīb bin Abī Thābit reported Sa'eed bin Jubair, from Ibn 'Abbās, that he said: "The Messenger of Allāh ﷺ once combined between *Zuhr* and '*Aṣr*, and between *Maghrib* and '*Ishā*'

الله ﷺ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ قَطُّ فِي السَّفَرِ إِلَّا مَرَّةً.

قال أبو داود: وهذا يُروى عن أيوب، عن نافع، عن ابن عمر موقوفاً على ابن عمر؛ أنه لم ير ابن عمر جمع بينهما قط إلا تلك الليلة - يعني ليلة استُصرخ على صفيّة - وروى من حديث مكحول عن نافع: أنه رأى ابن عمر فعل ذلك مرة أو مرتين. تخريج: [إسناده حسن] انفرد به أبو داود.

١٢١٠ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ الظُّهْرَ وَالْعَصْرَ جَمِيعًا، وَالْمَغْرِبَ وَالْعِشَاءَ جَمِيعًا، فِي غَيْرِ خَوْفٍ وَلَا سَفَرٍ. قَالَ مَالِكٌ: أَرَى ذَلِكَ كَانَ فِي مَطَرٍ.

قال أبو داود: رواه حماد بن سلمة نحوه عن أبي الزبير. ورواه قره بن خالد عن أبي الزبير قال: في سفرة سافرناها إلى تبوك.

١٢١١ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ حَبِيبِ ابْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: جَمَعَ رَسُولُ اللَّهِ ﷺ بَيْنَ الظُّهْرِ

while we were in Al-Madīnah, without any (cause for) fear, nor (due to) rain.” (*Ṣaḥīḥ*)

Ibn ‘Abbās was asked: “Why did he do that?” He replied: “He wished not to inconvenience his nation.”

تخريج: أخرجه مسلم، انظر الحديث السابق، ح: ٧٠٥ بعد ٧٠٦ من حديث أبي معاوية الضريبر به.

1212. It was reported from Muḥammad bin Fuḍail, from his father, from Nāfi‘, and Abdullāh bin Wāqid, that the *Mu’adh-dhin* of Ibn ‘Umar said (to Ibn ‘Umar, while they were traveling): “The prayer!” He said: “Proceed, proceed!” He continued until the twilight was about to disappear, then he camped and prayed *Maghrib*. He then waited until the redness disappeared, and then prayed *Ishā’*. Then he said: “When the Messenger of Allāh ﷺ was in a hurry, he would do as I just did. And he would travel three days’ (of normal travel) distance on that one day and night.” (*Ṣaḥīḥ*)

Abū Dāwud said: Ibn Jābir reported it from Nāfi‘ similarly, with his chain.

تخريج: [إسناده صحيح] أخرجه الدارقطني: ٣٩٣/١، ح: ١٤٥٢ من حديث محمد بن فضيل به وانظر الحديث الآتي.

Comments:

Meaning in a hurry while on a journey.

1213. (Another chain) from ‘Eisā, from Ibn Jābir, with this meaning (similar to no. 1212). He said: “So when the twilight was about to disappear, he camped and combined them.” (*Ṣaḥīḥ*)

وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ بِالْمَدِينَةِ مِنْ غَيْرِ خَوْفٍ وَلَا مَطَرٍ، فَقِيلَ لِابْنِ عَبَّاسٍ: مَا أَرَادَ إِلَى ذَلِكَ، قَالَ: أَرَادَ أَنْ لَا يُحْرِجَ أُمَّتَهُ.

١٢١٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ الْمُحَارِبِيِّ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ عَنْ أَبِيهِ، عَنْ نَافِعٍ وَعَبْدِ اللَّهِ بْنِ وَاقِدٍ: أَنَّ مُؤَدَّنَ ابْنَ عُمَرَ قَالَ: الصَّلَاةُ، قَالَ: سِرَّ سِرًّا، حَتَّى إِذَا كَانَ قَبْلَ غُيُوبِ الشَّفَقِ نَزَلَ فَصَلَّى الْمَغْرِبَ، ثُمَّ انْتَبَهَ حَتَّى غَابَ الشَّفَقُ فَصَلَّى الْعِشَاءَ، ثُمَّ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا عَجَلَ بِهِ أَمْرٌ صَنَعَ مِثْلَ الَّذِي صَنَعْتُ، فَسَارَ فِي ذَلِكَ الْيَوْمِ وَاللَّيْلَةِ مَسِيرَةَ ثَلَاثٍ.

قال أبو داود: رواه ابن جابر عن نافع نحو هذا بإسناده.

١٢١٣ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيِّ: أَخْبَرَنَا عَيْسَى عَنْ ابْنِ جَابِرٍ بِهَذَا الْمَعْنَى. قَالَ أَبُو دَاوُدَ: وَرَوَاهُ عَبْدُ اللَّهِ بْنُ الْعَلَاءِ عَنْ نَافِعٍ قَالَ: حَتَّى إِذَا كَانَ عِنْدَ

دَهَابِ الشَّفَقِ نَزَلَ فَجَمَعَ بَيْنَهُمَا .

تخریج: [إسناده صحيح] أخرجه النسائي، المواقيت، باب الوقت الذي يجمع فيه المسافر بين المغرب والعشاء، ح: ٥٩٦ من حديث ابن جابر به مطولاً.

1214. It was reported from Jābir bin Zaid, from Ibn ‘Abbās, that he said: “The Messenger of Allāh ﷺ once led us in prayer in Al-Madīnah — he prayed eight, and then seven: *Zuhr* and *‘Asr*, and then *Maghrib* and *‘Ishā’*.” (*Ṣaḥīḥ*) Sulaimān and Musad-dad did not say: “with us.”^[1]

Abū Dāwud said: Ṣāliḥ, the freed slave of At-Tawamah, reported it from Ibn ‘Aḥḥās, but he said: “And it was not raining.”

١٢١٤ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَمُسَدَّدٌ قَالَا: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ؛ ح: وَحَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ عَمْرُو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: صَلَّى بِنَا رَسُولَ اللَّهِ ﷺ بِالْمَدِينَةِ ثَمَانِيًا وَسَبْعًا، الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ وَلَمْ يَقُلْ سُلَيْمَانُ وَمُسَدَّدٌ: «بِنَا» .
قال أبو داود: وَرَوَاهُ صَالِحٌ مَوْلَى التَّوَامَةِ
عن ابن عباس قال: في غير مطر .

تخریج: أخرجه البخاري، مواقيت الصلاة، باب تأخير الظهر إلى العصر، ح: ٥٤٣ ومسلم، صلاة المسافرين، باب الجمع بين الصلاتين في الحضر، ح: ٥٦/٧٠٥ من حديث حماد بن زيد

Comments:

The permission is valid only for some very pressing and urgent need, according to Companions and learned scholars. They have cautioned people not to fall into a habit of it or make it a settled practice.

1215. It was reported from Abū Az-Zubair, from Jābir that the Messenger of Allāh ﷺ was once in Makkah when the sun set, and he combined between them (*Maghrib* and *‘Ishā’*) when he reached Sarf. (*Da‘īf*)

١٢١٥ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدٍ الْجَارِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنْ مَالِكٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ غَابَتْ لَهُ الشَّمْسُ بِمَكَّةَ فَجَمَعَ بَيْنَهُمَا بِسَرْفٍ .

تخریج: [إسناده ضعيف] أخرجه النسائي، المواقيت، باب الوقت الذي يجمع فيه المسافر بين المغرب والعشاء، ح: ٥٩٤ من حديث يحيى بن محمد الجاري به * أبو الزبير مدلس ولم أجد تصريح سماعه .

[1] That is, the author also heard this narration from ‘Amr bin ‘Awn, and here he quoted his wording but mentioned the difference in their narrations.

1216. It was reported from Hishām bin Sa'd that he said: "Between them — meaning between Makkah and Sarf — is ten miles." (*Ṣaḥīḥ*)

١٢١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ هِشَامٍ جَارُ أَحْمَدَ بْنِ حَنْبَلٍ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ عَنْ هِشَامِ بْنِ سَعْدٍ قَالَ: بَيْنَهُمَا عَشْرَةُ أَمْيَالٍ يَعْنِي بَيْنَ مَكَّةَ وَسَرْفٍ.

تخريج: [إسناده صحيح] أخرجه البيهقي: ١٦٤/٣ من حديث أبي داود به .

1217. 'Abdullāh bin Dīnār said: "I was once (traveling) with 'Abdullāh bin 'Umar. When we saw that night had fallen, we said: 'The prayer.' (But) he continued traveling until the twilight had disappeared, and the stars could be seen. He then dismounted and prayed both of them together. Then he said: 'I saw that when the Messenger of Allāh ﷺ was in a hurry during his travels, he would pray in such a manner as I have prayed — he would combine them after night fell.'" (*Ṣaḥīḥ*)

١٢١٧ - حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ: حَدَّثَنَا بَنُو وَهْبٍ عَنِ اللَّيْثِ قَالَ: قَالَ رَبِيعَةُ يَعْنِي كَتَبَ إِلَيْهِ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ قَالَ: غَابَتِ الشَّمْسُ وَأَنَا عِنْدَ عَبْدِ اللَّهِ بْنِ عُمَرَ فَسِرْنَا فَلَمَّا رَأَيْنَاهُ قَدْ أَمْسَى قُلْنَا: الصَّلَاةُ فَسَارَ حَتَّى غَابَ الشَّفَقُ وَتَصَوَّبَتِ النُّجُومُ، ثُمَّ إِنَّهُ نَزَلَ فَصَلَّى الصَّلَاتَيْنِ جَمِيعًا ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا جَدَّ بِهِ السَّيْرُ صَلَّى صَلَاتِي هَذِهِ، يَقُولُ: يَجْمَعُ بَيْنَهُمَا بَعْدَ لَيْلٍ.

Abū Dāwud said: 'Āṣim bin Muḥammad reported it from his brother, from Sālim, and Ibn Abī Najīḥ reported it from Ismā'il bin 'Abdur-Raḥmān bin Dhūw'aib; that the combining between them reported from Ibn 'Umar was after the twighlit disappeared.

قال أبو داود: رَوَاهُ عَاصِمُ بْنُ مُحَمَّدٍ عَنْ أَخِيهِ، عَنْ سَالِمٍ. وَرَوَاهُ ابْنُ أَبِي نَجِيحٍ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ ذُوَيْبٍ؛ أَنَّ الْجَمْعَ بَيْنَهُمَا مِنْ ابْنِ عُمَرَ كَانَ بَعْدَ غُيُوبِ الشَّفَقِ.

تخريج: [صحيح] أخرجه البيهقي: ١٦٠/٣، ١٦١ من حديث الليث بن سعد به .

Comments:

These *Ḥadīths* inform us that Ibn 'Umar performed the two prayers together after the evening twilight had faded (disappeared).

1218. It was reported from Al-Mufaḍḍal from 'Uqail, from Ibn Shihāb, from Anas bin Mālik, who said: "If the Messenger of Allāh ﷺ started to travel before the sun

١٢١٨ - حَدَّثَنَا قُتَيْبَةُ وَابْنُ مَوْهَبٍ - الْمَعْنَى - قَالَا: حَدَّثَنَا الْمُفَضَّلُ عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ:

began its descent (after the zenith), he would delay *Zuhr* until *ʿAṣr* time, then he would dismount and join between them. And if the sun had started its descent before he started to travel, he would pray *Zuhr* and then travel.” (*Ṣaḥīḥ*)

Abū Dāwud said: Mufaḍḍal was a judge in Egypt, and his supplications would be answered, and he is Ibn Faḍālah.

كَانَ رَسُولُ اللَّهِ ﷺ إِذَا ارْتَحَلَ قَبْلَ أَنْ تَرْتَبِعَ الشَّمْسُ أَخَّرَ الظُّهْرَ إِلَى وَفْتِ الْعَصْرِ، ثُمَّ نَزَلَ فَجَمَعَ بَيْنَهُمَا، فَإِنْ زَاعَتِ الشَّمْسُ قَبْلَ أَنْ يَرْتَحَلَ صَلَّى الظُّهْرَ ثُمَّ رَكِبَ ﷺ.

قال أبو داود: كَانَ مُفَضَّلُ قَاضِي مِصْرَ وَكَانَ مُجَابَ الدَّعْوَةِ وَهُوَ ابْنُ فَضَالَةَ.

تخریج: أخرجه البخاري، التقصير، باب: إذا ارتحل بعد ما زاغت الشمس صلى الظهر ثم ركب، ح: ١١١٢ ومسلم، صلاة المسافرين، باب جواز الجمع بين الصلاتين في السفر، ح: ٧٠٤ كلاهما عن قتيبة به.

1219. (Another chain for no. 1218) It was narrated by Jābir bin Ismāʿīl, from ʿUqail, with this narration, with his chain. He said: “And he would delay *Maghrib* until the twilight had disappeared, then he would join it with *ʿIshāʾ*.” (*Ṣaḥīḥ*)

١٢١٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي جَابِرُ بْنُ إِسْمَاعِيلَ عَنْ عُقَيْلٍ بِهَذَا الْحَدِيثِ بِإِسْنَادِهِ قَالَ: وَيُؤَخَّرُ الْمَغْرِبَ حَتَّى يَجْمَعَ بَيْنَهَا وَبَيْنَ الْعِشَاءِ حِينَ يَغِيبُ الشَّفَقُ.

تخریج: متفق عليه، انظر الحديث السابق وأخرجه مسلم، ح: ٧٠٤ من حديث عبدالله بن وهب به.

1220. Muʿādh bin Jabal narrated: “During the expedition of Tabūk, if the Prophet ﷺ started to travel before the sun began its descent, he would delay *Zuhr*, and would combine it with *ʿAṣr* and pray them together. And if he started to travel after the sun began its descent, he prayed *Zuhr* and *ʿAṣr* together, then travel. And if he traveled before sunset, he would delay *Maghrib* until he prayed it with *ʿIshāʾ*, and if he traveled after *Maghrib*, he would pray *ʿIshāʾ* early and combine it with *Maghrib*.” (*Ṣaḥīḥ*)

١٢٢٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الطُّفَيْلِ عَامِرِ بْنِ وَاثِلَةَ، عَنْ مُعَاذِ بْنِ جَبَلٍ: أَنَّ النَّبِيَّ ﷺ كَانَ فِي عَزْوَةِ تَبُوكَ، إِذَا ارْتَحَلَ قَبْلَ أَنْ تَرْتَبِعَ الشَّمْسُ أَخَّرَ الظُّهْرَ حَتَّى يَجْمَعَهَا إِلَى الْعَصْرِ فَيُصَلِّيهِمَا جَمِيعًا، وَإِذَا ارْتَحَلَ بَعْدَ زَيْغِ الشَّمْسِ صَلَّى الظُّهْرَ وَالْعَصْرَ جَمِيعًا ثُمَّ سَارَ، وَكَانَ إِذَا ارْتَحَلَ قَبْلَ الْمَغْرِبِ أَخَّرَ الْمَغْرِبَ حَتَّى يُصَلِّيَهَا مَعَ الْعِشَاءِ، وَإِذَا ارْتَحَلَ بَعْدَ الْمَغْرِبِ عَجَّلَ

Abū Dāwud said: No one but Qutaibah alone reported this *Hadīth*.

العِشَاءَ فَصَلَّاهَا مَعَ الْمَغْرِبِ .
قال أبو داود: ولم يرو هذا الحديث إلا
قُتَيْبَةُ وَحْدَهُ .

تخريج: [إسناده صحيح] أخرجه الترمذي، الصلاة، باب ما جاء في الجمع بين الصلاتين، ح: ٥٥٣ عن قتيبة به وقال: "حسن غريب".

Chapter 6. Shortening The Recitation During Travel

(المعجم ٦) - بَابُ قَصْرِ قِرَاءَةِ الصَّلَاةِ
فِي السَّفَرِ (التحفة ٢٧٦)

1221. Al-Barā' narrated: "We once went with the Messenger of Allāh ﷺ on one of his travels, and he led us in *'Ishā'*. He recited: 'By the fig and the olive'^[1] in one of the *Rak'ahs*." (*Ṣaḥīḥ*)

١٢٢١ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا
شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ قَالَ:
خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ فَصَلَّى بِنَا
العِشَاءَ الآخِرَةَ فَقَرَأَ فِي إِحْدَى الرَّكْعَتَيْنِ
بِالْفِجِّ وَالزَّيْتُونِ .

تخريج: أخرجه البخاري، الأذان، باب الجهر في العشاء، ح: ٧٦٧ ومسلم، الصلاة، باب القراءة في العشاء، ح: ٤٦٤ من حديث شعبة به.

Comments:

A prayer-leader should take into consideration the circumstances and conditions of those whom he is leading in prayer. While praying during a journey, it is recommended that the recitation not be long.

Chapter 8. The Voluntary Prayers During Travel

(المعجم ٧) - بَابُ التَّطَوُّعِ فِي السَّفَرِ
(التحفة ٢٧٧)

1222. Al-Barā' bin 'Āzib Al-Anṣārī narrated: "I accompanied the Messenger of Allāh ﷺ on eighteen of his travels. I never once saw him leave the two *Rak'ahs* after the sun began its descent — before *Zuhr*." (*Ḥasan*)

١٢٢٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا
اللَّيْثُ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنِ أَبِي بُسْرَةَ
الْغَفَارِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبِ الْأَنْصَارِيِّ
قَالَ: صَحِبْتُ رَسُولَ اللَّهِ ﷺ ثَمَانِيَةَ عَشَرَ
سَفَرًا فَمَا رَأَيْتُهُ تَرَكَ رَكْعَتَيْنِ إِذَا زَاعَتِ
الشَّمْسُ قَبْلَ الظُّهْرِ .

تخريج: [إسناده حسن] أخرجه الترمذي، الصلاة، باب ما جاء في التطوع في السفر،

[1] *At-Tīm* (95).

ح: ٥٥٠ عن قتيبة به وقال: "غريب" وصححه الحاكم على شرط الشيخين: ٣١٥/١ ووافقه الذهبي.

1223. Ḥaḥḥ bin 'Āḥim bin 'Umar bin Al-Khataḥāb narrated: "I accompanied Ibn 'Umar in one of his journeys. He led us in a two *Rak'ah* prayer, then turned around and saw people standing (in prayer). He asked: 'What are these people doing?' I said: 'They are praying voluntary prayers.' He said: 'If I were to pray the voluntary prayers, I would have completed my (obligatory) prayer! O nephew, I accompanied the Messenger of Allāh ﷺ during his travels, and he never prayed more than two *Rak'ahs* (while traveling) until Allāh took his soul. And I accompanied Abū Bakr during his travels, and he never prayed more than two *Rak'ahs* until Allāh took his soul. And I accompanied 'Umar during his travels, and he never prayed more than two *Rak'ahs* until Allāh took his soul. And I accompanied 'Uthmān during his travels, and he never prayed more than two *Rak'ahs* until Allāh took his soul. And Allāh has said: Indeed, you have in the Messenger of Allāh an excellent example."^[1] (*Ṣaḥīḥ*)

١٢٢٣ - حَدَّثَنَا الْقَعْنَبِيُّ: حَدَّثَنَا عَيْسَى بْنُ حَنْصَلِ بْنِ عَاصِمِ بْنِ عُمَرَ بْنِ الْخَطَّابِ عَنْ أَبِيهِ قَالَ: صَحِبْتُ ابْنَ عُمَرَ فِي طَرِيقٍ قَالَ: فَصَلَّى بِنَا رُكْعَتَيْنِ ثُمَّ أَقْبَلَ فَرَأَى نَاسًا قِيَامًا فَقَالَ: مَا يَصْنَعُ هَؤُلَاءِ؟ قُلْتُ: يُسَبِّحُونَ قَالَ: لَوْ كُنْتُ مُسَبِّحًا أَتَمَمْتُ صَلَاتِي، يَا ابْنَ أَخِي! إِنِّي صَحِبْتُ رَسُولَ اللَّهِ ﷺ فِي السَّفَرِ فَلَمْ يَزِدْ عَلَيَّ رُكْعَتَيْنِ حَتَّى قَبَضَهُ اللَّهُ عَزَّوَجَلَّ، وَصَحِبْتُ أَبَا بَكْرٍ فَلَمْ يَزِدْ عَلَيَّ رُكْعَتَيْنِ حَتَّى قَبَضَهُ اللَّهُ عَزَّوَجَلَّ، وَصَحِبْتُ عُمَرَ فَلَمْ يَزِدْ عَلَيَّ رُكْعَتَيْنِ حَتَّى قَبَضَهُ اللَّهُ عَزَّوَجَلَّ، وَصَحِبْتُ عُثْمَانَ فَلَمْ يَزِدْ عَلَيَّ رُكْعَتَيْنِ حَتَّى قَبَضَهُ اللَّهُ عَزَّوَجَلَّ، وَقَدْ قَالَ اللَّهُ عَزَّوَجَلَّ: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١].

تخريج: أخرجه مسلم، صلاة المسافرين، باب صلاة المسافرين وقصرها، ح: ٦٨٩ عن القعني والبخاري، التفسير، باب من لم يتطوع في السفر دبر الصلاة، ح: ١١٠٢ من حديث عيسى ابن حفص به.

[1] *Al-Aḥzāb* 33:21.

Chapter 8. Praying Voluntary Prayers And *Witr* While Riding A Mount

1224. It was reported from Sālim from his father, (Ibn 'Umar) who said: "The Messenger of Allāh ﷺ would pray voluntary prayers while riding on his camel, regardless of the direction it was facing, and he would also pray *Witr* on it. But he would not pray the obligatory prayers on it." (*Sahih*)

تخریج: أخرجه مسلم، صلاة المسافرين، باب جواز صلاة النافلة على الدابة في السفر حيث توجهت، ح: ٣٩/٧٠٠ من حديث عبدالله بن وهب، والبخاري، التقصير، باب: ينزل للمكتوبة، ح: ١٠٩٨ من حديث يونس بن يزيد به.

1225. Anas bin Mālik narrated: "If the Messenger of Allāh ﷺ wanted to pray voluntary prayers while he was traveling, he would turn his camel towards the *Qiblah*, say the *Takbīr*, then pray in the direction the caravan traveled." (*Hasan*)

تخریج: [إسناده حسن] أخرجه أحمد: ٢٠٣/٣ من حديث ربي بن عبدالله به.

1226. It was reported from Abū Al-Ḥubāb Sa'eed bin Yasār, from Abdullāh bin 'Umar, that he said: "I saw the Messenger of Allāh ﷺ praying on his donkey while he was headed in the direction of *Khaibar*." (*Sahih*)

تخریج: أخرجه مسلم، صلاة المسافرين، باب جواز صلاة النافلة على الدابة... إلخ، ح: ٧٠٠ من حديث مالك به وهو في الموطأ (يحيى): ١٥٠/١، ١٥١ (والقنبي، ص: ١٩٥).

Comments:

It is prohibited to eat the flesh of a domestic donkey, but one may pray on its back.

(المعجم ٨) - بَابُ التَّطَوُّعِ عَلَى الرَّاحِلَةِ
وَالْوَيْتْرِ (التحفة ٢٧٨)

١٢٢٤ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا
ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ،
عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ
يُسَبِّحُ عَلَى الرَّاحِلَةِ أَيَّ وَجْهِ تَوَجَّهَ، وَيُؤَيِّرُ
عَلَيْهَا، غَيْرَ أَنَّهُ لَا يُصَلِّي الْمَكْتُوبَةَ عَلَيْهَا.

١٢٢٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا رَبِيعُ بْنُ
عَبْدِ اللَّهِ بْنِ الْجَارُودِ: حَدَّثَنِي عَمْرُو بْنُ أَبِي
الْحَجَّاجِ: حَدَّثَنِي الْجَارُودُ بْنُ أَبِي سَبْرَةَ:
حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ
كَانَ إِذَا سَافَرَ فَأَرَادَ أَنْ يَتَطَوَّعَ اسْتَقْبَلَ بِنَاقَتِهِ
الْقِبْلَةَ فَكَبَّرَ ثُمَّ صَلَّى حَيْثُ وَجَّهَهُ رِكَابُهُ.

١٢٢٦ - حَدَّثَنَا الْقُفَيْتِيُّ عَنْ مَالِكٍ، عَنْ
عَمْرُو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ أَبِي الْحُبَابِ
سَعِيدِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ
قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي عَلَى حِمَارٍ
وَهُوَ مُتَوَجِّهُ إِلَى خَيْبَرَ.

1227. It was reported from Abū Az-Zubair, from Jābir, who said: "The Messenger of Allāh ﷺ sent me on some errand..." until he said: "...So I returned to him while he was praying on his camel, facing east. And his prostration was lower than his *Rukū'*." (*Ṣaḥīḥ*)

١٢٢٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ فِي حَاجَةٍ. قَالَ: فَجِئْتُ وَهُوَ يُصَلِّي عَلَى رَاحِلَتِهِ نَحْوَ الْمَشْرِقِ، وَالسُّجُودُ أَخْفَضُ مِنَ الرُّكُوعِ.

تخريج: [صحيح] أخرجه مسلم، المساجد، باب تحريم الكلام في الصلاة ... إلخ، ح: ٥٤٠ من حديث أبي الزبير به.

Chapter 9. Praying Obligatory Prayers On A Mount If There Is An Excuse

1228. Muḥammad bin Shu'aib reported from An-Nu'mān bin Al-Mundhir, from 'Aṭā' bin Abī Rabāḥ, that he asked 'Āishah: "Was a concession given to the women allowing them to pray on their mounts?" She replied: "They were not give this concession, whether in severe circumstances or otherwise." (*Hasan*)

(المعجم ٩) - بَابُ الْفَرِيضَةِ عَلَى الرَّاحِلَةِ مِنْ عُدْرِ (التحفة ٢٧٩)

Muḥammad said: "This is with regards to the obligatory prayers."

١٢٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ عَنْ التُّعْمَانِ بْنِ الْمُنْذِرِ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ أَنَّهُ سَأَلَ عَائِشَةَ: هَلْ رُخِّصَ لِلنِّسَاءِ أَنْ يُصَلِّيْنَ عَلَى الدَّوَابِّ؟ قَالَتْ: لَمْ يُرَخِّصْ لَهُنَّ فِي ذَلِكَ فِي شِدَّةٍ وَلَا رَخَاءٍ.

قال محمد: هذا في المكتوبة.

تخريج: [حسن] أخرجه البيهقي: ٧/٢ من حديث أبي داود به.

Chapter 10. When Should The Traveler Stop Shortening The Prayer

1229. It was reported from 'Alī bin Zaid, from Abū Naḍrah, from 'Imrān bin Ḥuṣain, that he said: "I participated in military expeditions with the Messenger of Allāh ﷺ, and took part in the Conquest (of Makkah). He (ﷺ) stayed there eighteen nights praying only two *Rak'ahs*, and he would say: 'O

(المعجم ١٠) بَابُ: مَتَى يُتِمُّ الْمَسَافِرُ (التحفة ٢٨٠)

١٢٢٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ؛ ح: وَحَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا ابْنُ عُلَيَّةَ - وَهَذَا لَفْظُهُ - قَالَ: أَخْبَرَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ أَبِي نَضْرَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: عَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ وَشَهِدْتُ مَعَهُ الْفَتْحَ، فَأَقَامَ

people of the city, pray four (Rak'ahs), for we are people who are traveling.” (Da'if)

بِمَكَّةَ ثَمَانِي عَشْرَةَ لَيْلَةً لَا يُصَلِّي إِلَّا رُكْعَتَيْنِ،
يقول: «يَا أَهْلَ الْبَلَدِ! صَلُّوا أَرْبَعًا فَإِنَّا قَوْمٌ
سَفَرٌ».

تخریج: [إسناده ضعيف] وأخرجه الترمذي، الصلاة، باب ما جاء في التقصير في السفر،
ح: ٥٤٥ من حديث علي بن زيد به وقال: "حسن صحيح" وسنده ضعيف * علي بن زيد بن
جدعان ضعيف، ولأصل الحديث شواهد كثيرة.

1230. It was reported from ‘Āṣim, from ‘Ikrimah, from Ibn ‘Abbās that the Messenger of Allāh ﷺ stayed seventeen (days) in Makkah, and he shortened the prayers. Ibn ‘Abbās said: “So whoever stays seventeen days should shorten, and whoever stays longer (than that) should pray the complete prayer.” (Sahih)

١٢٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ وَعُثْمَانُ
ابْنُ أَبِي شَيْبَةَ - الْمَعْنَى وَاحِدٌ - قَالَ: حَدَّثَنَا
حَنْصَلُ بْنُ عَاصِمٍ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ
عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَقَامَ سَبْعَ عَشْرَةَ
بِمَكَّةَ يَقْصُرُ الصَّلَاةَ، قَالَ ابْنُ عَبَّاسٍ: وَمَنْ
أَقَامَ سَبْعَ عَشْرَةَ قَصَرَ وَمَنْ أَقَامَ أَكْثَرَ أْتَمَّ.

Abū Dāwud said: ‘Abbād bin Manṣūr narrated it from ‘Ikrimah from Ibn ‘Abbās: “He stayed nineteen.”

قال أبو داؤد: قال عبّاد بن منصور عن
عكرمة، عن ابن عباس قال: أقام سبع
عشرة.

تخریج: أخرجه البخاري، التقصير، باب ما جاء في التقصير ... إلخ، ح: ١٠٨٠ من
حديث عاصم به.

1231. Az-Zuhrī reported from ‘Ubaidullāh bin ‘Abdullāh, from Ibn ‘Abbās, that he said: “During the Year of the Conquest (of Makkah), the Messenger of Allāh ﷺ stayed fifteen (days) in Makkah, shortening the prayer.” (Sahih)

١٢٣١ - حَدَّثَنَا الثَّقَلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ
سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ،
عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ
قَالَ: أَقَامَ رَسُولُ اللَّهِ ﷺ بِمَكَّةَ عَامَ الْفَتْحِ
خَمْسَ عَشْرَةَ يَقْصُرُ الصَّلَاةَ.

Abū Dāwud said: ‘Abdah bin Sulaimān reported this *Hadīth*, as did Aḥmad bin Khālid Al-Wahbī and Salmah bin Al-Faḍl, from Ibn Ishāq, and none of them said in it: “from Ibn ‘Abbās.”

قال أبو داؤد: روى هذا الحديث عبدة
ابن سليمان وأحمد بن خالد الوهبي وسلمة
ابن الفضل عن ابن إسحاق، لم يذكروا فيه
ابن عباس.

تخریج: [صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب: كم يقصر الصلاة، المسافر إذا

أقام ببلدة، ح: ١٠٧٦ من حديث محمد بن سلمة به وسنده ضعيف وله شاهد عند النسائي، ح: ١٤٥٤ وسنده حسن.

1232. It was reported from Sharīk, from Ibn Al-Aṣḥbahānī, from ‘Ikrimah, from Ibn ‘Abbās that the Messenger of Allāh ﷺ stayed in Makkah seventeen (days), praying two (*Rak’ahs*). (*Ṣaḥīḥ*)

١٢٣٢ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: أَخْبَرَنِي أَبِي: حَدَّثَنَا شَرِيكٌ عَنْ ابْنِ الْأَصْبَهَانِيِّ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَقَامَ بِمَكَّةَ سَبْعَ عَشْرَةَ يُصَلِّي رَكَعَتَيْنِ.

تخريج: [صحيح] أخرجه عبدالله بن أحمد في زوائد المسند: ١/٣١٥، ح: ٢٨٨٦ عن نصر ابن علي به وشاهده تقدم، ح: ١٢٣٠.

1233. It was reported from Yahyā bin Abī Ishāq, from Anas bin Mālik, who said: “We went on a journey with the Messenger of Allāh ﷺ from Al-Madīnah to Makkah. He (ﷺ) continued to pray two *Rak’ahs* until we returned to Al-Madīnah.” So we (the sub-narrators) said: “Did you stay there (in Makkah) for some time?” He (Anas bin Mālik) replied: “We stayed for ten (days).” (*Ṣaḥīḥ*)

١٢٣٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ وَمُسْلِمٌ بْنُ إِبْرَاهِيمَ - الْمَعْنَى - قَالَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنِي يَحْيَى بْنُ أَبِي إِسْحَاقَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ فَكَانَ يُصَلِّي رَكَعَتَيْنِ حَتَّى رَجَعْنَا إِلَى الْمَدِينَةِ، فَقُلْنَا: هَلْ أَقَمْتُمْ بِهَا شَيْئًا؟ قَالَ: أَقَمْنَا عَشْرًا.

تخريج: أخرجه البخاري، التقيير، باب ما جاء في التقصير، وكم يقيم حتى يقصر، ح: ١٠٨١ ومسلم، صلاة المسافرين، باب صلاة المسافرين وقصرها، ح: ٦٩٣ من حديث يحيى ابن أبي إسحاق به.

1234. ‘Umar bin ‘Alī bin Abī Tālib narrated: “When ‘Alī used to travel, he would travel after sunset until it was almost dark, then he would camp and pray *Maghrib*. He would then call for his dinner, eat, and then pray *Ishā*, and continue on the journey. He would say: “This is what the Messenger of Allāh ﷺ used to do.” (*Ṣaḥīḥ*)

١٢٣٤ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَابْنُ الْمُثَنَّى - وَهَذَا لَفْظُ ابْنِ الْمُثَنَّى - قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: ابْنُ الْمُثَنَّى قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عُمَرَ بْنِ عَلِيٍّ ابْنِ أَبِي طَالِبٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ عَلِيًّا كَانَ إِذَا سَافَرَ سَارَ بَعْدَ مَا تَغْرُبَ الشَّمْسُ حَتَّى تَكَادَ أَنْ تُظْلِمَ، ثُمَّ يَنْزِلُ فَيُصَلِّي

I heard^[1] Abū Dāwud saying:

[1] That is Abū ‘Alī Al-Lu‘lu‘ī, one of those that heard this text from the author.

Usāmah bin Zaid reported from Ḥaḥḥ bin 'Ubaidullāh, meaning Ibn Anas bin Mālik, that Anas would combine between them when the twilight disappeared, and he would say: "The Prophet ﷺ would do that." And a narration of Az-Zuhri, from Anas, from the Prophet ﷺ is (also) similar.

الْمَغْرِبِ، ثُمَّ يَدْعُو بِعَشَائِهِ فَيَتَعَشَّى، ثُمَّ يُصَلِّي الْعِشَاءَ ثُمَّ يَرْتَجِلُ وَيَقُولُ: هَكَذَا كَانَ رَسُولُ اللَّهِ ﷺ يَصْنَعُ.

قال عثمان عن عبد الله بن محمد بن عمر بن علي. سمعت أبا داود يقول: وروى أسامة بن زيد عن حفص بن عبيد الله يعني ابن أنس بن مالك: أن أنسا كان يجمع بينهما حين يغيب الشفق ويقول: كان النبي ﷺ يصنع ذلك. ورواية الزهري عن أنس عن النبي ﷺ مثله.

تخريج: [إسناده صحيح] أخرجه عبد الله بن أحمد في زوائد المسند: ١/١٣٦، ح: ١١٤٣ من حديث أبي أسامة به.

Chapter 11. If He Encamps In Enemy Territory, He Shortens The Prayer

(المعجم ١١) بَابُ: إِذَا أَقَامَ بِالْأَرْضِ الْعَدُوِّ يَقْصُرُ (التحفة ٢٨١)

1235. Jābir bin Abdullāh narrated: "The Messenger of Allāh ﷺ was encamped at Tabūk for twenty days, shortening the prayer." (Da'if)

١٢٣٥ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: أَقَامَ رَسُولُ اللَّهِ ﷺ بِتَبُوكَ عِشْرِينَ يَوْمًا يَقْصُرُ الصَّلَاةَ. قال أبو داود: غير معمر [يرسله] لا يُسْنِدُهُ.

Abū Dāwud: It was narrated (in *Mursal*) form by others aside from Ma'mar without narrating a connected chain.

تخريج: [إسناده ضعيف] وهو في مسند أحمد: ٣/٢٩٥ ومصنف عبدالرزاق، ح: ٤٣٣٥ وللحديث شواهد * يحيى بن أبي كثير مدلس، ولم أجد تصريح سماعه في هذا الحديث.

Chapter 12. The Prayer Of Fear (Ṣalāt-il-Khawf)

(المعجم ١٢) - بَابُ صَلَاةِ الْخَوْفِ (التحفة ٢٨٢)

Those who held the view that the *Imām* should lead them while they are in two rows, and that they should all say the *Takbīr* with him,

مَنْ رَأَى أَنْ يُصَلِّيَ بِهِمْ وَهُمْ صَفَّانِ فَيَكْبِرُ بِهِمْ جَمِيعًا ثُمَّ يَرْكَعُ بِهِمْ جَمِيعًا ثُمَّ يَسْجُدُ الْإِمَامُ وَالصَّفِّ الَّذِي بِلَيْهِ، وَالْآخَرُونَ قِيَامًا

then they all follow him in *Rukū'*. Then the *Imām* and those in the first row should prostrate, while the second row should remain standing, guarding them. Then, when the *Imām* and the first row stand up, those in the second row should prostrate; then, the first row should exchange positions with the second row, such that they retreat to where the second row was, and the second row should move forward to the position of the first row. Then, all of them should follow the *Imām* into *Rukū'*, then the *Imām* should prostrate along with the first row, while the second row stands guard. Then, when the *Imām* sits down along with the first row, the second row should prostrate; then they should all sit down together, and say the *Taslīm* together.

Abū Dāwud said: This is the opinion of Sufyān.

1236. Abū Ayyāsh Az-Zurqī narrated: "We were with the Messenger of Allāh ﷺ at 'Uṣfān, while the leader of the pagans was Khālid bin Al-Walid. We prayed *Zuhr*, and the pagans said: 'We had been given a time (in which the Muslims were) heedless; we had been given a time (in which they were) inattentive. If only we had attacked them while they were praying.' So the Verse permitting the shortening (of the prayer) was revealed between *Zuhr* and 'Aṣr. Therefore, when the time for 'Aṣr came, the Messenger of Allāh ﷺ stood facing the *Qiblah*, while the

يَحْرُسُونَهُمْ، فَإِذَا قَامُوا سَجَدَ الْآخَرُونَ الَّذِينَ كَانُوا خَلْفَهُمْ، ثُمَّ تَأَخَّرَ الصَّفُّ الَّذِي يَلِيهِ إِلَى مَقَامِ الْآخَرِينَ، وَتَقَدَّمَ الصَّفُّ الْأَخِيرُ إِلَى مَقَامِهِمْ، ثُمَّ يَرْكَعُ الْإِمَامُ وَيَرْكَعُونَ جَمِيعًا، ثُمَّ يَسْجُدُ وَيَسْجُدُ الصَّفُّ الَّذِي يَلِيهِ، وَالْآخَرُونَ يَحْرُسُونَهُمْ، فَإِذَا جَلَسَ الْإِمَامُ وَالصَّفُّ الَّذِي يَلِيهِ سَجَدَ الْآخَرُونَ ثُمَّ جَلَسُوا جَمِيعًا ثُمَّ سَلَّمَ عَلَيْهِمْ جَمِيعًا - قَالَ أَبُو دَاوُدَ: - هَذَا قَوْلُ سُفْيَانَ.

١٢٣٦ - حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي عَيَّاشِ الرَّزْقِيِّ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ بِعُصْفَانَ وَعَلَى الْمُشْرِكِينَ خَالِدُ ابْنُ الْوَلِيدِ فَصَلَّيْنَا الظُّهْرَ، فَقَالَ الْمُشْرِكُونَ: لَقَدْ أَصَبْنَا غِرَّةً، لَقَدْ أَصَبْنَا عَقْلَةً لَوْ كُنَّا حَمَلْنَا عَلَيْهِمْ وَهُمْ فِي الصَّلَاةِ، فَنَزَلَتْ آيَةُ الْقَصْرِ بَيْنَ الظُّهْرِ وَالْعَصْرِ، فَلَمَّا حَضَرَتِ الْعَصْرُ قَامَ رَسُولُ اللَّهِ ﷺ مُسْتَقْبِلَ الْقِبْلَةِ وَالْمُشْرِكُونَ أَمَامَهُ، فَصَفَّ خَلْفَ رَسُولِ اللَّهِ ﷺ صَفًّا، وَصَفَّ بَعْدَ ذَلِكَ الصَّفُّ صَفًّا

pagans were facing us. One row stood behind the Messenger of Allāh ﷺ, and another row stood behind the first row. The Messenger of Allāh ﷺ went into *Rukū'*, and all of them also went into *Rukū'*. Then he went into prostration, and the row that was behind him also went into prostration, while the others stood guard over them. After these ones (the first row) had prostrated twice and stood up, those behind them then prostrated. Then the row that was behind him retreated to the position of the other row, and the rear row moved forward until they were in the position of the first row. Then the Messenger of Allāh ﷺ went into *Rukū'* and they all went into *Rukū'* with him. Then he went into prostration, and the row behind him also went into prostration, while the others stood guard over them. When the Messenger of Allāh ﷺ sat down with the row that was behind him, the others then prostrated, then they all sat down together. He then said the *Taslim* with all of them. He prayed (in this manner) at 'Uṣfān, and he also prayed (in this manner) on the Day of Banū Sulaim." (*Ṣaḥīḥ*)

Abū Dāwud said: Ayyūb and Hishām reported it from Abū Az-Zubair, from Jābir, with this meaning, from the Prophet ﷺ. And similarly, Dāwud bin Ḥuṣain reported it from 'Ikrimah, from Ibn 'Abbās. And 'Abdul-Malik also reported like that from 'Aṭā' from

أَخْرُ، فَرَكَعَ رَسُولُ اللَّهِ ﷺ وَرَكَعُوا جَمِيعًا ثُمَّ سَجَدَ وَسَجَدَ الصَّفُّ الَّذِي يَلُونَهُ وَقَامَ الْآخَرُونَ يَحْرُسُونَهُمْ، فَلَمَّا صَلَّى هَؤُلَاءِ السَّجِدَتَيْنِ وَقَامُوا سَجَدَ الْآخَرُونَ الَّذِينَ كَانُوا خَلْفَهُمْ، ثُمَّ تَأَخَّرَ الصَّفُّ الَّذِي يَلِيهِ إِلَى مَقَامِ الْآخَرِينَ وَتَقَدَّمَ الصَّفُّ الْأَخِيرُ إِلَى مَقَامِ الصَّفِّ الْأَوَّلِ، ثُمَّ رَكَعَ رَسُولُ اللَّهِ ﷺ وَرَكَعُوا جَمِيعًا، ثُمَّ سَجَدَ وَسَجَدَ الصَّفُّ الَّذِي يَلِيهِ وَقَامَ الْآخَرُونَ يَحْرُسُونَهُمْ، فَلَمَّا جَلَسَ رَسُولُ اللَّهِ ﷺ وَالصَّفُّ الَّذِي يَلِيهِ سَجَدَ الْآخَرُونَ، ثُمَّ جَلَسُوا جَمِيعًا، فَسَلَّمَ عَلَيْهِمْ جَمِيعًا، فَصَلَّاهَا بِعُسْفَانَ وَصَلَّاهَا يَوْمَ بَنِي سُلَيْمٍ.

قال أبو داود: رواه أيوب وهشام عن أبي الزبير، عن جابر هذا المعنى عن النبي ﷺ، وكذلك رواه داود بن حصين عن عكرمة، عن ابن عباس، وكذلك عبد الملك عن عطاء عن جابر، وكذلك قتادة عن الحسن بن حطان عن أبي موسى فعله، وكذلك عكرمة بن خالد عن مجاهد عن النبي ﷺ، وكذلك هشام بن عروة عن أبيه عن النبي ﷺ، وهو قول الثوري.

Jāibr. And also Qatādah from Al-Ḥasan, from Ḥiṭṭān, from Abū Mūsā, that he did it. And similarly, 'Ikrimah bin Khālīd reported it from Mujāhid from the Prophet ﷺ. And like that, Hishām bin 'Urwah from his father, from the Prophet ﷺ. And this is the view of (Sufyān) Ath-Thawrī.

تخريج: [إسناده صحيح] أخرجه النسائي، الخوف، باب ١، ح: ١٥٥١ من حديث منصور به وصححه البيهقي (٢٥٧/٣) والبعوي (شرح السنة: ١٠٩٦) والدارقطني (٢/٦٠) وابن حبان (٥٨٨، ٥٨٧) والحاكم (١/٣٣٧، ٣٣٨) على شرط الشيخين ووافقه الذهبي.

Chapter 13. Whoever Said That One Row Should Stand With The Imām, And Another Row Face The Enemy

Then the *Imām* should lead those behind him for one *Rak'ah*, then stand up until those that are with him pray another *Rak'ah*, then leave and face the enemy while the other group comes (in their place). Then he leads them in prayer for one *Rak'ah*; then he remains sitting while they complete another *Rak'ah* by themselves; then he says the *Taslim* for all of them.

Comments:

Obligatory prayer is a duty which shall not be waived even in times of war.

1237. It was reported from 'Abdur-Raḥmān bin Al-Qāsim, from his father, from Ṣāliḥ bin Khawwāt, from Sahl bin Abī Ḥathmah that the Prophet ﷺ once led his Companions in the Prayer of Fear. He made them stand behind him in two rows, and then led those that were behind him for one *Rak'ah*. Then he stood up, and remained

(المعجم ١٣) - بَابُ مَنْ قَالَ: يَقُومُ
صَفٌّ مَعَ الْإِمَامِ وَصَفٌّ وَجَاهُ الْعَدُوِّ
(التحفة ٢٨٣)

فَيُصَلِّي بِالَّذِينَ يَلُونَهُ رُكْعَةً ثُمَّ يَقُومُ فَإِنَّمَا
حَتَّى يُصَلِّيَ الَّذِينَ مَعَهُ رُكْعَةً أُخْرَى ثُمَّ
يَنْصَرِفُوا فَيُصَفُّوا وَجَاهَ الْعَدُوِّ، وَتَجِيءُ
الطَّائِفَةُ الْأُخْرَى فَيُصَلِّي بِهَمْ رُكْعَةً وَيَتَّبِعُ
جَالِسًا فَيُتِمُّونَ لِأَنفُسِهِمْ رُكْعَةً أُخْرَى ثُمَّ يُسَلِّمُ
بِهِمْ جَمِيعًا.

١٢٣٧ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا
أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ
الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ صَالِحِ بْنِ خَوَاتِمٍ،
عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ: أَنَّ النَّبِيَّ ﷺ صَلَّى
بِأَصْحَابِهِ فِي خَوْفٍ فَجَعَلَهُمْ خَلْفَهُ صَفِّينَ،
فَصَلَّى بِالَّذِينَ يَلُونَهُ رُكْعَةً ثُمَّ قَامَ فَلَمْ يَزَلْ

standing until those that were behind him prayed (another) *Rak'ah*. Then they changed positions with those who were behind him: The (second row) stepped forward, while those who were ahead of them (the first row) retreated back. The Prophet ﷺ led them for one *Rak'ah*. He then sat until those who had not caught (the first *Rak'ah*) completed another *Rak'ah*. Then he said the *Taslim*. (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، صلاة المسافرين، باب صلاة الخوف، ح: ٨٤١ عن عبيدالله بن معاذ، والبخاري، المغازي، باب غزوة ذات الرقاع، ح: ٤١٣١ من حديث شعبة به.

Chapter 14. Whoever Said He Prays One *Rak'ah*

And he should remain standing while the (first row) completes the other *Rak'ah* and says the *Taslim*. Then they leave such that they face the enemy; and so they (the first row) differ (with the *Imām*) in the *Taslim*.

1238. It was reported from Mālik, from Yazīd bin Rūmān, from Ṣāliḥ bin Khawwāt who narrated from someone who had prayed the Prayer of Fear with the Messenger of Allāh on the Day of Ar-Riqā', that one group stood with him while the other group faced the enemy. So he led those that were with him in one *Rak'ah*, and remained standing, while they completed (the prayer) by themselves, then left and faced the enemy. The other group then came, and he led them in the one

قَائِمًا حَتَّى صَلَّى الَّذِينَ خَلْفَهُمْ رُكْعَةً، ثُمَّ تَقَدَّمُوا وَتَأَخَّرَ الَّذِينَ كَانُوا قُدَامَهُمْ فَصَلَّى بِهِمُ النَّبِيُّ ﷺ رُكْعَةً، ثُمَّ قَعَدَ حَتَّى صَلَّى الَّذِينَ تَخَلَّفُوا رُكْعَةً، ثُمَّ سَلَّمَ.

(المعجم ١٤) - بَابُ مَنْ قَالَ: إِذَا صَلَّى رُكْعَةً (التحفة ٢٨٤)

وَبِتَّ قَائِمًا، أَتَمُّوا لِأَنْفُسِهِمْ رُكْعَةً ثُمَّ سَلَّمُوا، ثُمَّ انْصَرَفُوا فَكَانُوا وِجَاهَ الْعَدُوِّ، وَاخْتَلَفَ فِي السَّلَامِ.

١٢٣٨ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ يَزِيدَ بْنِ رُومَانَ، عَنْ صَالِحِ بْنِ خَوَّاتٍ عَمَّنْ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ ذَاتِ الرَّقَاعِ صَلَاةَ الْخَوْفِ: أَنَّ طَائِفَةً صَفَّتْ مَعَهُ وَطَائِفَةٌ وَجَّاهَ الْعَدُوَّ فَصَلَّى بِالنَّبِيِّ مَعَهُ رُكْعَةً ثُمَّ بِتَّتْ قَائِمًا، وَأَتَمُّوا لِأَنْفُسِهِمْ، ثُمَّ انْصَرَفُوا وَصَفُّوا وَجَّاهَ الْعَدُوَّ، وَجَاءَتِ الطَّائِفَةُ الْأُخْرَى فَصَلَّى بِهِمُ الرُّكْعَةَ الَّتِي بَقِيَتْ مِنْ صَلَاتِهِ، ثُمَّ بِتَّتْ جَالِسًا، وَأَتَمُّوا لِأَنْفُسِهِمْ ثُمَّ سَلَّمَ بِهِمْ. قَالَ مَالِكٌ: وَحَدِيثُ يَزِيدَ بْنِ رُومَانَ

Rak'ah that was left of his prayer, then remained sitting while they completed (the prayer) by themselves. Then he said the *Taslim* with them. (*Ṣaḥīḥ*)

Mālik said: The narration of Yazīd bin Rūmān is the most beloved narration to me.

تخريج: أخرجه البخاري، المغازي، باب غزوة ذات الرقاع، ح: ٤١٢٩ ومسلم، ح: ٨٤٢ من حديث مالك به وهو في الموطأ (يحيى): ١٨٣/١.

1239. It was reported from Yaḥyā bin Sa'eed, from Al-Qāsim bin Muḥammad, from Ṣāliḥ bin Khawwāṭ Al-Anṣārī that Sahl bin Abī Ḥaṭmah Al-Anṣārī narrated to him about the Prayer of Fear. The *Imām* should stand with a group of his followers, while another group faces the enemy. The *Imām* should then lead those behind him in the *Rukū'* and prostration, then stand up. Once he stands up, he should remain standing while they (the first group) complete by themselves the remaining *Rak'ah*. Then they should say the *Taslim* and leave while the *Imām* remains standing, and go to face the enemy. After this, the other group — the one that has not prayed yet — should say the *Takbīr* behind the *Imām*, and he (the *Imām*) should lead them in the *Rukū'* and prostration, then say the *Taslim*. They should then stand up and complete the remaining *Rak'ah*, then say the *Taslim*. (*Ṣaḥīḥ*)

Abū Dāwud said: As for the narration of Yaḥyā bin Sa'eed from

١٢٣٩ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ صَالِحِ بْنِ خَوَّاتِ الْأَنْصَارِيِّ؛ أَنَّ سَهْلَ بْنَ أَبِي حَنْمَةَ الْأَنْصَارِيَّ حَدَّثَهُ: أَنَّ صَلَاةَ الْخَوْفِ: أَنْ يَقُومَ الْإِمَامُ وَطَائِفَةٌ مِنْ أَصْحَابِهِ، وَطَائِفَةٌ مُوَاجِهَةً الْعَدُوِّ، فَيَرْكَعُ الْإِمَامُ رُكْعَةً وَيَسْجُدُ بِالَّذِينَ مَعَهُ ثُمَّ يَقُومُ، فَإِذَا اسْتَوَى قَائِمًا تَبَتَّ قَائِمًا، وَأَتَمَّوْا لِأَنْفُسِهِمُ الرُّكْعَةَ الْبَاقِيَةَ ثُمَّ سَلَّمُوا وَأَنْصَرَفُوا، وَالْإِمَامُ قَائِمٌ، فَكَانُوا وَجَاهَ الْعَدُوِّ، ثُمَّ يُقْبِلُ الْآخَرُونَ الَّذِينَ لَمْ يُصَلُّوا فَيُكَبِّرُونَ وَرَاءَ الْإِمَامِ فَيَرْكَعُ بِهِمْ وَيَسْجُدُ بِهِمْ ثُمَّ يُسَلِّمُ، فَيَقُومُونَ فَيَرْكَعُونَ لِأَنْفُسِهِمُ الرُّكْعَةَ الْبَاقِيَةَ ثُمَّ يُسَلِّمُونَ.

قال أبو داود: وأما روايته يحيى بن سعيد عن القاسم نحو رواية يزيد بن رومان إلا أنه خالفه في السلام، وروايته عبيد الله نحو رواية يحيى بن سعيد قال: قال: ونبئت قائما.

Al-Qāsim, it is similar to the narration of Yazīd bin Rūmān, except that he differs with him regarding the *Taslim*.

And ‘Ubaidullāh reported similar to the narration of Yaḥyā bin Sa‘eed, he said: “He said: ‘And he remains standing.’”.

تخریج: متفق عليه، انظر الحديث السابق، وهو في الموطأ (يحيى): ١/١٨٣، ١٨٤.

Chapter 15. Whoever Said That They Say The *Takbīr* Together

(المعجم ١٥) - بَابُ مَنْ قَالَ: يُكْبِرُونَ
جَمِيعًا (التحفة ٢٨٥)

Even if their backs are towards the *Qiblah*. Then he should lead those with him for one *Rak‘ah*; then they should go to the position of their companions and the others should take their place. This second group should pray one *Rak‘ah* by themselves, then the *Imām* should lead them in one *Rak‘ah*; then the group that is facing the enemy should return and pray another *Rak‘ah* by themselves while the *Imām* is still sitting; then he should say the *Taslim* for all of them.

وَإِنْ كَانُوا مُسْتَدِيرِينَ الْقِبْلَةَ ثُمَّ يُصَلِّي يَمَنُ مَعَهُ رَكْعَةً، ثُمَّ يَأْتُونَ مَصَافَ أَصْحَابِهِمْ، وَيَجِيءُ الْآخَرُونَ فَيَرَكْعُونَ لِأَنْفُسِهِمْ رَكْعَةً ثُمَّ يُصَلِّي بِهِمْ رَكْعَةً، ثُمَّ تَقْبِلُ الطَّائِفَةُ الَّتِي كَانَتْ تَقَابِلُ الْعَدُوَّ فَيَصَلُّونَ لِأَنْفُسِهِمْ رَكْعَةً، وَالْإِمَامُ قَاعِدٌ، ثُمَّ يُسَلِّمُ بِهِمْ كُلَّهُمْ.

1240. Abū Al-Aswad narrated that he heard ‘Urwah bin Az-Zubair narrate that Marwān bin Al-Hakam asked Abū Hurairah: “Did you pray the Prayer of Fear with the Messenger of Allāh ﷺ?” Abū Hurairah replied: “Yes.” Marwān said: “When?” Abū Hurairah said: “The year (of) the battle of Najd. The Messenger of Allāh ﷺ stood up for the *‘Asr* prayer, and a group stood with him, while another group was facing the enemy — their backs were towards the

١٢٤٠ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْمُقْرِي: حَدَّثَنَا حَيْوَةُ وَابْنُ لَهَيْعَةَ قَالَا: حَدَّثَنَا أَبُو الْأَسْوَدِ أَنَّهُ سَمِعَ عُرْوَةَ ابْنَ الزُّبَيْرِ يُحَدِّثُ عَنْ مَرْوَانَ بْنِ الْحَكَمِ أَنَّهُ سَأَلَ أَبَا هُرَيْرَةَ: هَلْ صَلَّيْتَ مَعَ رَسُولِ اللَّهِ ﷺ صَلَاةَ الْخَوْفِ؟ قَالَ أَبُو هُرَيْرَةَ: نَعَمْ. فَقَالَ مَرْوَانُ: مَتَى؟ قَالَ أَبُو هُرَيْرَةَ: عَامَ عُرْوَةَ نَجْدٍ، قَامَ رَسُولُ اللَّهِ ﷺ إِلَى صَلَاةِ الْعَصْرِ فَقَامَتْ مَعَهُ طَائِفَةٌ وَطَائِفَةٌ أُخْرَى

Qiblah. The Messenger of Allāh ﷺ said *Takbīr*, and everyone said *Takbīr* as well — those that were behind him, and those that were facing the enemy. Then the Messenger of Allāh ﷺ went into the first *Rukū'*, and those that were with him also did so. Then he went into prostration, and those that were with him followed. (During this time) the other group was standing, facing the enemy. Then the Messenger of Allāh ﷺ stood up, and those that were behind him also stood up, and went to face the enemy, while the group that was initially facing the enemy came, and performed one *Rukū'* and prostration. The Messenger of Allāh ﷺ remained standing as he was (while they did this). Then they stood up, and the Messenger of Allāh ﷺ went into the second *Rukū'* and they also went into *Rukū'*. Then he prostrated, and they also prostrated. Then, the group that was facing the enemy came and performed one *Rukū'* and prostrated while the Messenger of Allāh ﷺ was sitting with those who were with him. It was then time for the *Taslīm*, so the Messenger of Allāh ﷺ said the *Taslīm* and all those that were with him also said the *Taslīm*. So the Messenger of Allāh ﷺ prayed two *Rak'ahs*, and everyone else from the two groups prayed one *Rak'ah*." (*Hasan*)

مُقَابِلَ الْعَدُوِّ وَظُهُورُهُمْ إِلَى الْقِبْلَةِ، فَكَبَّرَ رَسُولُ اللَّهِ ﷺ فَكَبَرُوا جَمِيعًا: الَّذِينَ مَعَهُ وَالَّذِينَ مُقَابِلِي الْعَدُوِّ، ثُمَّ رَكَعَ رَسُولُ اللَّهِ ﷺ رَكْعَةً وَاحِدَةً وَرَكَعَتِ الطَّائِفَةُ الَّتِي مَعَهُ، ثُمَّ سَجَدَ فَسَجَدَتِ الطَّائِفَةُ الَّتِي تَلِيهِ، وَالْآخَرُونَ قِيَامًا مُقَابِلِي الْعَدُوِّ، ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ وَقَامَتِ الطَّائِفَةُ الَّتِي مَعَهُ فَذَهَبُوا إِلَى الْعَدُوِّ فَقَابَلُوهُمْ، وَأَقْبَلَتِ الطَّائِفَةُ الَّتِي كَانَتْ مُقَابِلِي الْعَدُوِّ، فَرَكَعُوا وَسَجَدُوا وَرَسُولُ اللَّهِ ﷺ قَائِمٌ كَمَا هُوَ، ثُمَّ قَامُوا، فَرَكَعَ رَسُولُ اللَّهِ ﷺ رَكْعَةً أُخْرَى وَرَكَعُوا مَعَهُ وَسَجَدَ وَسَجَدُوا مَعَهُ، ثُمَّ أَقْبَلَتِ الطَّائِفَةُ الَّتِي كَانَتْ مُقَابِلِي الْعَدُوِّ فَرَكَعُوا وَسَجَدُوا وَرَسُولُ اللَّهِ ﷺ قَاعِدٌ وَمَنْ كَانَ مَعَهُ، ثُمَّ كَانَ السَّلَامُ فَسَلَّمَ رَسُولُ اللَّهِ ﷺ وَسَلَّمُوا جَمِيعًا، فَكَانَ لِرَسُولِ اللَّهِ ﷺ رَكْعَتَيْنِ وَلِكُلِّ رَجُلٍ مِنْ الطَّائِفَتَيْنِ رَكْعَةً رَكْعَةً.

تخريج: [إسناده حسن] أخرجه النسائي، صلاة الخوف، ح: ١٥٤٤ من حديث أبي عبد الرحمن المقرئ به وصححه ابن خزيمة، ح: ١٣٦١، وابن حبان، ح: ٥٨٥ من طريق

آخر والحاكم على شرط الشيخين: ٣٣٨/١، ٣٣٩ ووافقه الذهبي.

1241. (Another chain) from 'Urwah bin Az-Zubair, from Abū Hurairah, who said: "We once went (on an expedition) with the Messenger of Allāh ﷺ to Najd. When we reached Dhat Ar-Riqā', at Nakhil, we met a group from the tribe of Ghaṭafān..." and he narrated a similar narration in meaning (as in no. 1240), except that in this one, after he said: "...so when he led those that were with him in *Rukū'* and prostrated..." he added, "...when they stood up, they retreated backwards, until they reached the place of their companions.' And in this version he did not mention the fact that their backs were facing the *Qiblah*. (*Hasan*)

1242. 'Āishah also narrated this incident as follows: "The Messenger of Allāh ﷺ said the *Takbīr*, and those that were lined behind him also said it. Then he went into *Rukū'* and they all went into *Rukū'*. Then he prostrated, and they all prostrated, then he came up (from the prostration), and they did the same. Then the Messenger of Allāh ﷺ remained sitting while they completed the second prostration by themselves. They then stood up, and retraced their steps, walking backwards, until they stood behind where they had prayed. The second group then came up, and they stood (in line) and said the *Takbīr*. They then completed the *Rukū'* by

١٢٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو الرَّاظِي: حَدَّثَنَا سَلَمَةُ: حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ وَمُحَمَّدِ بْنِ الْأَسْوَدِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ إِلَى نَجْدٍ، حَتَّى إِذَا كُنَّا بِذَاتِ الرَّقَاعِ مِنْ نَخْلٍ، لَقِيَ جَمْعًا مِنْ غَطَفَانَ، فَذَكَرَ مَعْنَاهُ، وَلَفْظُهُ عَلَى غَيْرِ لَفْظِ حَيَوَةٍ. وَقَالَ فِيهِ: جِئْنَا رَكَعَ بَمَنْ مَعَهُ وَسَجَدَ قَالَ: فَلَمَّا قَامُوا مَدَّوْا الْأَيْدِيَ إِلَى مِصَافٍ أَصْحَابِهِمْ وَلَمْ يَذْكُرِ اسْتِدْبَارَ الْقِبْلَةِ.

تخريج: [حسن] انظر الحديث السابق.

١٢٤٢ - قَالَ أَبُو دَاوُدَ: وَأَمَّا عُبَيْدُ اللَّهِ بْنُ سَعْدٍ فَحَدَّثَنَا قَالَ: حَدَّثَنِي عَمِّي: أَخْبَرَنَا أَبِي عَنْ ابْنِ إِسْحَاقَ، حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرِ بْنِ الزُّبَيْرِ أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ حَدَّثَهُ أَنَّ عَائِشَةَ حَدَّثَتْهُ بِهَذِهِ الْقِصَّةِ قَالَتْ: كَبَّرَ رَسُولُ اللَّهِ ﷺ وَكَبَّرَتِ الطَّائِفَةُ الَّذِينَ صَفُّوا مَعَهُ، ثُمَّ رَكَعَ فَرَقَعُوا، ثُمَّ سَجَدَ فَسَجَدُوا، ثُمَّ رَفَعَ فَرَفَعُوا، ثُمَّ مَكَثَ رَسُولُ اللَّهِ ﷺ جَالِسًا، ثُمَّ سَجَدُوا هُمْ لِأَنْفُسِهِمُ الثَّانِيَةَ، ثُمَّ قَامُوا فَكَفَّصُوا عَلَى أَعْقَابِهِمْ يَمْشُونَ الْقَهْقَرَى حَتَّى قَامُوا مِنْ وَرَائِهِمْ، وَجَاءَتِ الطَّائِفَةُ الْأُخْرَى فَقَامُوا فَكَبَّرُوا، ثُمَّ رَكَعُوا لِأَنْفُسِهِمْ، ثُمَّ سَجَدَ رَسُولُ اللَّهِ ﷺ فَسَجَدُوا مَعَهُ، ثُمَّ قَامَ رَسُولُ

themselves, then the Messenger of Allāh ﷺ prostrated, and they prostrated with him. The Messenger of Allāh ﷺ then stood up, and they prostrated the second prostration by themselves. Then both the groups stood and prayed with the Messenger of Allāh ﷺ. He went into *Rukū'*, and they also went into *Rukū'*, then he prostrated and they also prostrated. He then prostrated a second time, and they also prostrated, swiftly, as fast as possible, trying their utmost to hurry it up. Then the Messenger of Allāh ﷺ said the *Taslim*, and they also said the *Taslim*. So the Messenger of Allāh ﷺ stood up, and the people had prayed with him the entire prayer.” (*Hasan*)

اللَّهُ ﷺ وَسَجَدُوا لِأَنْفُسِهِمُ الثَّانِيَةَ، ثُمَّ قَامَتِ الطَّائِفَتَانِ جَمِيعًا فَصَلُّوا مَعَ رَسُولِ اللَّهِ ﷺ فَرَكَعَ فَرَكَعًا، ثُمَّ سَجَدَ فَسَجَدُوا جَمِيعًا، ثُمَّ عَادَ فَسَجَدَ الثَّانِيَةَ وَسَجَدُوا مَعَهُ سَرِيعًا، كَأَسْرَعِ الْأَسْرَاعِ جَاهِدًا لَا يَأْلُونَ سِرَاعًا، ثُمَّ سَلَّمَ رَسُولُ اللَّهِ ﷺ وَسَلَّمُوا، فَقَامَ رَسُولُ اللَّهِ ﷺ وَقَدْ شَارَكَهُ النَّاسُ فِي الصَّلَاةِ كُلِّهَا.

تخريج: [إسناده حسن] أخرجه أحمد: ٦/٢٧٥ من حديث عمه يعقوب بن إبراهيم بن سعد به وصححه ابن خزيمة، ح: ١٣٦٣ وابن حبان، ح: ٥٨٩ والحاكم على شرط مسلم: ١/٣٣٦، ٣٣٧ ووافقه الذهبي.

Chapter 16. Whoever Said That The *Imām* Should Lead Every Group In One *Rak'ah*, Then Say The *Taslim* And Every Group Should Stand Up And Pray One *Rak'ah* By Themselves

1243. It was reported from Sālim, from Ibn 'Umar that the Messenger of Allāh ﷺ led one group in prayer while the other group was facing the enemy. Then (the first group) went away and stood in their (the second group's) place, while they (the second group) prayed one *Rak'ah* with him. Then he said the *Taslim* to

(المعجم ١٦) - بَابُ مَنْ قَالَ: يُصَلِّي بِكُلِّ طَائِفَةٍ رَكْعَةً ثُمَّ يُسَلِّمُ فَيَقُومُ كُلُّ صَفٍّ فَيُصَلُّونَ لِأَنْفُسِهِمْ رَكْعَةً (التحفة ٢٨٦)

١٢٤٣ - حَدَّثَنَا مُسَدَّدٌ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنِ سَالِمٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى بِأَحَدِي الطَّائِفَتَيْنِ رَكْعَةً، وَالطَّائِفَةُ الْأُخْرَى مُوْاجِهَةٌ الْعَدُوِّ ثُمَّ انْصَرَفُوا فَقَامُوا فِي مَقَامِ أَوْلَيْكَ وَجَاءَ أَوْلَيْكَ فَصَلَّى بِهِمْ رَكْعَةً أُخْرَى ثُمَّ سَلَّمَ عَلَيْهِمْ، ثُمَّ قَامَ هُوَ لِأَنَّهَا فَفَضُّوا

them. Then each group stood up and completed their respective *Rak'ah*.” (*Ṣaḥīḥ*)

Abū Dāwud said: Nāfi' and Khālīd bin Ma'dān reported like that from Ibn 'Umar, from the Prophet ﷺ. And similar was said by Masrūq and Yūsuf bin Mihrān from Ibn 'Abbās. And similar was reported by Yūnus, from Al-Ḥasan, from Abū Mūsā, that he would do that.

تخريج: أخرجه البخاري، المغازي، باب غزوة ذات الرقاع، ح: ٤١٣٣ عن مسدد ومسلم، صلاة المسافرين، باب صلاة الخوف، ح: ٨٣٩ من حديث معمر به.

Comments:

In this mode of praying, the *Imām* becomes like a guardian of the fighters praying behind him by giving them time enough to complete their prayer.

Chapter 17. Whoever Said That The *Imām* Should Lead Each Of The Two Groups In One *Rak'ah* Then Say The *Taslīm*, Then Those That Are Behind Him Should Stand Up And Complete Another *Rak'ah*, Then The Other Group Should Take This Group's Place And Pray One *Rak'ah*.

1244. It was reported from Ibn Fuḍail that Khuṣaif narrated to them from Abū 'Ubaidah, from 'Abdullāh bin Mas'ūd, who said: “The Messenger of Allāh ﷺ once led us in the Prayer of Fear. One group stood in a row behind the Messenger of Allāh ﷺ, and another group stood facing the enemy. The Messenger of Allāh ﷺ led them (the row behind him) in one *Rak'ah*, then the other group came and stood in their place, while the first group went to face the enemy. Then the Prophet ﷺ

رَكَعَتَهُمْ وَقَامَ هَؤُلَاءِ فَفَضُّوا رَكَعَتَهُمْ.
قال أبو داود: وكذلك رواه نافع وخالد
ابن معدان عن ابن عمر عن النبي ﷺ،
وكذلك قول مسروق ويوسف بن مهران عن
ابن عباس، وكذلك روى يونس عن الحسن
عن أبي موسى أنه فعله.

(المعجم ١٧) - بَابُ مَنْ قَالَ: يُصَلِّي
بِكُلِّ طَائِفَةٍ رَكْعَةً ثُمَّ يُسَلِّمُ، فَيَقُومُ الَّذِينَ
خَلْفَهُ فَيُصَلُّونَ رَكْعَةً ثُمَّ يَجِيءُ الْآخَرُونَ
إِلَى مَقَامِ هَؤُلَاءِ فَيُصَلُّونَ رَكْعَةً
(التحفة ٢٨٧)

١٢٤٤ - حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ: حَدَّثَنَا
ابْنُ فُضَيْلٍ: حَدَّثَنَا حُصَيْفٌ عَنْ أَبِي عُبَيْدَةَ،
عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: صَلَّى بِنَا رَسُولِ
اللَّهِ ﷺ صَلَاةَ الْخَوْفِ، فَقَامُوا صَفًّا خَلْفَ
رَسُولِ اللَّهِ ﷺ وَصَفٌّ مُسْتَقْبِلِ الْعَدُوِّ، فَصَلَّى
بِهِمْ رَسُولُ اللَّهِ ﷺ رَكْعَةً، ثُمَّ جَاءَ الْآخَرُونَ
فَقَامُوا مَقَامَهُمْ - وَاسْتَقْبَلَ هَؤُلَاءِ الْعَدُوَّ -
فَصَلَّى بِهِمُ النَّبِيُّ ﷺ رَكْعَةً ثُمَّ سَلَّمَ، فَقَامَ
هَؤُلَاءِ فَصَلُّوا لِأَنْفُسِهِمْ رَكْعَةً ثُمَّ سَلَّمُوا، ثُمَّ

led them in one *Rak'ah*, and said the *Taslim*. So they (the row praying behind him) stood up and completed one *Rak'ah* by themselves, said the *Taslim*, then went and stood in place of the other group, facing the enemy. The other group then returned to their places, and completed a *Rak'ah*, and said the *Taslim*.” (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه أحمد: ١/٣٧٥ عن محمد بن فضيل بن غزوان به * خفيف ضعيف تقدم، ح: ١٠٢٨ وأبو عبيدة عن أبيه: منقطع، تقدم، ح: ٩٩٥.

1245. (Another chain) from Sharik, from Khuṣaif, with his chain, and similar meaning (as no. 1244). He said: “So the Prophet of Allāh ﷺ said the *Takbīr*, and both groups also said the *Takbīr*.” (*Da'if*)

Abū Dāwud said: Ath-Thawrī reported this from Khuṣaif: “And ‘Abdur-Raḥmān bin Samurah also prayed in this manner, except that the group that he led for one *Rak'ah* said the *Taslim* and went to the place where their companions (the other group) were standing, while they (the other group) came and prayed one *Rak'ah*, then they returned to the place of their companions, and prayed one *Rak'ah* by themselves.”

Abū Dāwud said: Muslim bin Ibrāhīm narrated that to us, (he said: “‘Abduṣ-Ṣamad bin Ḥabīb narrated to us: ‘My father informed me that they were on an expedition with ‘Abdur-Raḥmān bin Samurah to Kābul, and he led them in the prayer of fear.’”

ذَهَبُوا فَقَامُوا مَقَامَ أَوْلِيكَ مُسْتَقْبِلِي الْعَدُوِّ وَرَجَعَ أَوْلِيكَ إِلَى مَقَامِهِمْ فَصَلُّوا لِأَنْفُسِهِمْ رُكْعَةً ثُمَّ سَلَّمُوا.

١٢٤٥ - حَدَّثَنَا تَيْمِيمُ بْنُ الْمُتَّصِرِ: حَدَّثَنَا إِسْحَاقُ يَعْنِي ابْنَ يُونُسَ، عَنْ شَرِيكِ، عَنْ خُصَيْفٍ بِإِسْنَادِهِ وَمَعْنَاهُ قَالَ: فَكَبَّرَ نَبِيُّ اللَّهِ ﷺ فَكَبَّرَ الصَّفَانِ جَمِيعًا.

قال أبو داود: رَوَاهُ الثَّوْرِيُّ بِهَذَا الْمَعْنَى عَنْ خُصَيْفٍ: وَصَلَّى عَبْدُ الرَّحْمَنِ بْنُ سَمُرَةَ هَكَذَا، إِلَّا أَنَّ الطَّائِفَةَ الَّتِي صَلَّى بِهِمْ رُكْعَةً ثُمَّ سَلَّمَ مَضَوْا إِلَى مَقَامِ أَصْحَابِهِمْ، وَجَاءَ هَؤُلَاءِ فَصَلُّوا لِأَنْفُسِهِمْ رُكْعَةً ثُمَّ رَجَعُوا إِلَى مَقَامِ أَوْلِيكَ، فَصَلُّوا لِأَنْفُسِهِمْ رُكْعَةً.

قال أبو داود: حدثنا بذلك مسلم بن إبراهيم: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ حَبِيبٍ: أَخْبَرَنِي أَبِي أَنَّهُمْ غَزَوْا مَعَ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ كَابُلَ فَصَلَّى بِنَا صَلَاةَ الْخَوْفِ.

تخريج: [ضعيف] انظر الحديث السابق.

Chapter 18. Those Who Said That The *Imām* Should Lead Each Group For One *Rak'ah* And Then They Should Not Complete (The Second *Rak'ah*)

1246. Tha'labah bin Zahdam said: "We were with Sa'eed bin Al-'Āṣ in Ṭabaristān. He stood up and said: 'Who among you has prayed the Prayer of Fear with the Messenger of Allāh ﷺ?' Hudhaifah said: 'I have.' So he led this group in one *Rak'ah*, and that group in one *Rak'ah*, and they did not complete (the second *Rak'ah*)." (*Ṣaḥīḥ*)

Abū Dāwud said: Similar to this was reported by 'Ubaidullāh bin 'Abdullāh and Mujāhid, from Ibn 'Abbās, from the Prophet ﷺ. And also, 'Abdullāh bin Shaqīq from Abū Hurairah, from the Prophet ﷺ. And, also Yazīd Al-Faqīr and Abū Mūsā — Abū Dāwud said: He was a man among the *Tābī'in*, not (Abū Mūsā) Al-Ash'arī — both of them reporting from Jābir from the Prophet ﷺ. Some of them reported Shu'bah's narration from Yazīd bin Al-Faqīr that he said: "They completed the other *Rak'ah*." Similar to that was reported by Simāk Al-Hanafī from Ibn 'Umar, from the Prophet ﷺ. And similarly, Zaid bin Thābit reported from the Prophet ﷺ, he said: "So that was one *Rak'ah* for the people and two *Rak'ahs* for the Prophet, upon him be peace."

(المعجم ١٨) - بَابُ مَنْ قَالَ: يُصَلِّي بِكُلِّ طَائِفَةٍ رَكْعَةً وَلَا يَقْضُونَ (التحفة ٢٨٨)

١٢٤٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ شَفِيَّانَ، حَدَّثَنِي الْأَشْعَثُ بْنُ سُلَيْمٍ عَنِ الْأَسْوَدِ بْنِ هِلَالٍ، عَنْ ثَعْلَبَةَ بْنِ زَهْدَمٍ قَالَ: كُنَّا مَعَ سَعِيدِ بْنِ الْعَاصِ بِطَبْرِسْتَانَ فَقَامَ فَقَالَ: أَيُّكُمْ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ صَلَاةَ الْخَوْفِ؟ فَقَالَ حُدَيْفَةُ: أَنَا، فَصَلَّى بِهِؤُلَاءِ رَكْعَةً وَبِهِؤُلَاءِ رَكْعَةً، وَلَمْ يَقْضُوا.

قال أبو داود: وكذا رواه عبيد الله بن عبد الله ومجاهد عن ابن عباس عن النبي ﷺ، وعبد الله بن شقيق عن أبي هريرة عن النبي ﷺ، ويزيد الفقيه وأبو موسى. - قال أبو داود: رجُلٌ مِنَ التَّابِعِينَ لَيْسَ بِالأَشْعَرِيِّ - جميعاً عن جابر عن النبي ﷺ. وقد قال بعضهم عن شعبة في حديث يزيد الفقيه: أَنَّهُمْ قَضَوْا رَكْعَةً أُخْرَى. وكذلك رواه سماك الحنفي عن ابن عمر عن النبي ﷺ. وكذلك رواه زيد بن ثابت عن النبي ﷺ قال: فَكَانَتْ لِلْقَوْمِ رَكْعَةً وَلِلنَّبِيِّ عَلَيْهِ السَّلَامُ رَكْعَتَيْنِ.

تخریج: [إسناده صحيح] أخرجه النسائي، صلاة الخوف، باب ١، ح: ١٥٣١ من حديث يحيى القطان به وصححه ابن خزيمة، ح: ١٣٤٣ وابن حبان، ح: ٥٨٦ والحاكم ١/٣٣٥ ووافقه الذهبي.

1247. It was reported from Bukair bin Al-Akhnas, from Mujāhid, from Ibn 'Abbās, who said: "Allāh, the Exalted, has made obligatory (upon you) upon the tongue of your Prophet ﷺ four *Rak'ahs* in residence (while not travelling), and two during travel, and one during fear." (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، صلاة المسافرين، باب صلاة المسافرين وقصرها، ح: ٦٨٧ عن سعيد ابن منصور به.

Chapter 19. Those Who Said That Each Group Should Pray Two *Rak'ahs* With The *Imām*

1248. Al-Hasan narrated from Abū Bakrah that he said: "The Prophet ﷺ once prayed the Prayer of Fear for *Zuhr*. Some of them (the Companions) lined up behind him, while others faced the enemy. He led them for two *Rak'ahs* then said the *Taslim*. Those who had prayed with him went and stood in the place of the other group, while they (the other group) came and prayed behind him. He led them for two *Rak'ahs*, then said the *Taslim*. So the Prophet ﷺ prayed four (*Rak'ahs*) while his Companions prayed two." And this was the procedure (of Prayer of Fear) that Al-Hasan used to hold. (*Da'īf*)

Abū Dāwud said: And the same applies for *Maghrib* — the *Imām* will pray six *Rak'ahs* while the people pray three *Rak'ahs*.

Abū Dāwud said: Yahyā bin Abī Kathīr reported that from Abū Salamah, from Jābir, from the

١٢٤٧ - حَدَّثَنَا مُسَدَّدٌ وَسَعِيدُ بْنُ مَنْصُورٍ قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ بَكْرِ بْنِ الْأَخْنَسِ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: فَرَضَ اللَّهُ عَزَّوَجَلَّ الصَّلَاةَ عَلَى لِسَانِ نَبِيِّكُمْ ﷺ، فِي الْحَضَرِ أَرْبَعًا، وَفِي السَّفَرِ رَكْعَتَيْنِ، وَفِي الْخَوْفِ رَكْعَةً.

(المعجم ١٩) - بَابُ مَنْ قَالَ: يُصَلِّي بِكُلِّ طَائِفَةٍ رَكْعَتَيْنِ (التحفة ٢٨٩)

١٢٤٨ - حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَشْعَثُ عَنْ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ قَالَ: صَلَّى النَّبِيُّ ﷺ فِي خَوْفِ الظُّهْرِ، فَصَفَّ بَعْضُهُمْ خَلْفَهُ وَبَعْضُهُمْ بِلِأَةِ الْعَدُوِّ، فَصَلَّى بِهِمْ رَكْعَتَيْنِ ثُمَّ سَلَّمَ، فَأَنْطَلَقَ الَّذِينَ صَلَّوْا مَعَهُ فَوْقَهُمْ مَوْقِفَ أَصْحَابِهِمْ، ثُمَّ جَاءَ أُولَئِكَ فَصَلَّوْا خَلْفَهُ، فَصَلَّى بِهِمْ رَكْعَتَيْنِ ثُمَّ سَلَّمَ، فَكَانَتْ لِرَسُولِ اللَّهِ ﷺ أَرْبَعًا وَلِأَصْحَابِهِ رَكْعَتَيْنِ رَكْعَتَيْنِ، وَبِذَلِكَ كَانَ يُفْتِي الْحَسَنُ.

قال أبو داود: وكذلك في المغرب يكون للإمام ست ركعات وللقوم ثلاثاً.

قال أبو داود: وكذلك رواه يحيى بن أبي كثير عن أبي سلمة، عن جابر عن النبي ﷺ، وكذلك قال سليمان الشكري عن جابر عن النبي ﷺ.

Prophet ﷺ, and similar was said by Sulaimān Al-Yashkurī, from Jābir, from the Prophet ﷺ.

تخریج: [إسناده ضعيف] أخرجه النسائي، الإمامة، باب اختلاف نية الإمام والمأموم، ح: ٨٣٧ من حديث الأشعث به * الحسن البصري عن عن، وحديث يحيى بن أبي كثير رواه مسلم، ح: ٨٤٣، وهو يعني عنه.

Comments:

The foregoing *Hadīths* describe different ways of performing the prayer during a state of fear. This will depend on the circumstances and the level of fear at that time, the *Imām* has a range of options. He may choose any in the light of prevailing circumstances.

Chapter 20. The Prayer Of One Who Is Seeking (The Enemy)

(المعجم ٢٠) - بَابُ صَلَاةِ الطَّالِبِ

(التحفة ٢٩٠)

1249. It was reported from Ibn ‘Abdullāh bin Unais, from his father who said: “The Messenger of Allāh ﷺ sent me to Khalid bin Sufyān Al-Hudhalī, and he was in the direction of ‘Uranah and ‘Arafāt. He (the Prophet ﷺ) had said: ‘Go and kill him.’ When I saw him, it was time for *‘Asr*, so I said (to myself): ‘I fear that there will be (some problem) between me and him that will cause me to delay the prayer.’ So I continued to walk and prayed while walking — I would motion (for the prayer) in his direction. When I came close to him, he said to me: ‘Who are you?’ I said: ‘I am a man from the ‘Arabs. I have heard that you are gathering (an army to fight) against this man (the Prophet ﷺ), so I have come to you regarding this.’ He said: ‘I am indeed doing this.’ So I walked with him for some time, until, when I was able to, I struck him with my sword until he died.” (*Hasan*)

١٢٤٩ - حَدَّثَنَا أَبُو مَعْمَرٍ عَبْدُ اللَّهِ بْنُ عَمْرٍو: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ ابْنِ عَبْدِ اللَّهِ بْنِ أَنَيْسٍ، عَنْ أَبِيهِ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى خَالِدِ بْنِ سَفْيَانَ الْهُذَلِيِّ - وَكَانَ نَحْوَ عُرْنَةَ وَعَرَفَاتٍ - فَقَالَ: «ادْهَبْ فَأَقْتُلْهُ». قَالَ: فَرَأَيْتَهُ، وَحَضَرْتُ صَلَاةَ الْعَصْرِ فَقُلْتُ: إِنِّي لِأَخَافُ أَنْ يَكُونَ بَيْنِي وَبَيْنَهُ مَا إِنْ أُؤَخِّرَ الصَّلَاةَ، فَأَنْطَلَقْتُ أَمْشِي وَأَنَا أَصَلِّي أَوْمِيءَ إِيْمَاءَ نَحْوَهُ، فَلَمَّا دَنَوْتُ مِنْهُ قَالَ لِي: مَنْ أَنْتَ؟ قُلْتُ: رَجُلٌ مِنَ الْعَرَبِ بَلَغَنِي أَنَّكَ تَجْمَعُ لِهَذَا الرَّجُلِ فِجْتِكَ فِي ذَلِكَ. قَالَ: إِنِّي لَفِي ذَلِكَ. فَمَشَيْتُ مَعَهُ سَاعَةً، حَتَّى إِذَا أَمَكَّنَنِي عَلَوُّهُ بِسَيْفِي حَتَّى بَرَدَ.

تخريج: [حسن] أخرجه أحمد: ٤٩٦/٣ من حديث ابن إسحاق به وصححه ابن خزيمة،
ح: ٩٨٢ وابن حبان، ح: ٥٩١ * ابن عبد الله بن أنيس، اسمه عبدالله، انظر دلائل النبوة
للبیهقي: ٤٢/٤.

Comments:

1. If, during a war, the situation becomes very critical and there is no way to perform group prayer in any of the afore-mentioned modes, Muslim warriors may say their prayers by sign and gesture.
2. One may dodge an enemy in times of war through dissimulation. It is not a form of lying.

5. The Book Of The Voluntary Prayers

(المعجم ٥) - [كِتَابُ التَّطَوُّعِ]
(التحفة ...)

Chapter 1. (Chapters Regarding The Voluntary And Sunnah Prayers)

(المعجم ١) - بَابُ تَفْرِيعِ أَبْوَابِ التَّطَوُّعِ
وَرَكَعَاتِ السُّنَّةِ (التحفة ٢٩١)

1250. Umm Ḥabībah narrated that the Prophet ﷺ said: “Whoever prays twelve voluntary prayers in a day will have a house built for him because of it in Paradise.” (*Ṣaḥīḥ*)

١٢٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى: حَدَّثَنَا ابْنُ عُليَّةَ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ: حَدَّثَنِي النُّعْمَانُ بْنُ سَالِمٍ عَنْ عَمْرٍو بْنِ أَوْسٍ، عَنْ عَنَسَةَ بْنِ أَبِي سُفْيَانَ، عَنْ أُمِّ حَبِيبَةَ قَالَتْ: قَالَ النَّبِيُّ ﷺ: «مَنْ صَلَّى فِي يَوْمٍ ثِنْتَيْ عَشْرَةَ رُكْعَةً تَطَوُّعًا بُنِيَ لَهُ بِهِنَّ بَيْتٌ فِي الْجَنَّةِ».

تخريج: أخرجه مسلم، صلاة المسافرين، باب فضل السنن الراجعة قبل الفرائض وبعدهن، وبيان عددهن، ح: ٧٢٨ من حديث داود بن أبي هند به.

Comments:

These glad tidings relate to *Sunnah* prayers said before and after obligatory prayers. These are called *Rātibah* (fixed) or *Mu'akkadah* (stressed). The *Ḥadīth* shows the importance of maintaining these *Sunnah* prayers. Other *Ḥadīths* list four *Rak'ahs* before *Zuhr* prayer and two *Rak'ahs* after it, two *Rak'ahs* after *Maghrib* prayer, two *Rak'ahs* after *Ishā'* prayer, and two *Rak'ahs* before the *Fajr* prayer.

1251. ‘Abdullāh bin Shaqīq said: “I asked ‘Āishah regarding the voluntary prayers of the Messenger of Allāh ﷺ. She replied: ‘He would pray four (*Rak'ahs*) in my house before *Zuhr*, then go out (to the *Masjid*) and lead the people in prayer. Then he would return to my house and pray two *Rak'ahs*. And he would lead the people for *Maghrib*, then return to my house

١٢٥١ - حَدَّثَنَا أَحْمَدُ بْنُ حَبِيبٍ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا خَالِدٌ؛ ح: وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا خَالِدٌ - الْمَعْنَى - عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: سَأَلْتُ عَائِشَةَ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ مِنَ التَّطَوُّعِ، فَقَالَتْ: كَانَ يُصَلِّي قَبْلَ الظُّهْرِ أَرْبَعًا فِي بَيْتِي، ثُمَّ يَخْرُجُ فَيُصَلِّي بِالنَّاسِ، ثُمَّ يَرْجِعُ

and pray two *Rak'ahs*. And he would lead them for '*Ishā'*', then return to my house and pray two *Rak'ahs*. And he would pray nine *Rak'ahs* at night, including the *Witr*. And he would pray for a long time at night, standing (in prayer), and (sometimes) he would pray for a long time at night while sitting. So when he recited (the Qur'an) while he was standing, he went into *Rukū'* and prostration from a standing position. And when he recited (the Qur'an) while he was sitting, he would go into *Rukū'* and prostration from a sitting position. And he would pray two *Rak'ahs* when dawn appeared, then he would leave (for the *Masjid*) and lead the people in *Fajr*." (*Ṣaḥīḥ*)

إِلَى بَيْتِي فَيُصَلِّي رَكْعَتَيْنِ، وَكَانَ يُصَلِّي بِالنَّاسِ الْمَغْرِبَ ثُمَّ يَرْجِعُ إِلَى بَيْتِي فَيُصَلِّي رَكْعَتَيْنِ، وَكَانَ يُصَلِّي بِهِمُ الْعِشَاءَ ثُمَّ يَدْخُلُ بَيْتِي فَيُصَلِّي رَكْعَتَيْنِ، وَكَانَ يُصَلِّي مِنَ اللَّيْلِ يَسْعَ رَكَعَاتٍ فِيهِنَّ الْوُتْرُ، وَكَانَ يُصَلِّي لَيْلًا طَوِيلًا قَائِمًا وَلَيْلًا طَوِيلًا جَالِسًا، فَإِذَا قَرَأَ وَهُوَ قَائِمٌ رَكَعَ وَسَجَدَ وَهُوَ قَائِمٌ، وَإِذَا قَرَأَ وَهُوَ قَاعِدٌ رَكَعَ وَسَجَدَ وَهُوَ قَاعِدٌ، وَكَانَ إِذَا طَلَعَ الْفَجْرُ صَلَّى رَكْعَتَيْنِ، ثُمَّ يَخْرُجُ فَيُصَلِّي بِالنَّاسِ صَلَاةَ الْفَجْرِ.

تخريج: أخرجه مسلم، صلاة المسافرين، باب جواز النافلة قائماً وقاعداً... إلخ، ح: ٧٣٠ وابن ماجه، ح: ١١٦٤ من حديث هشيم بن بشير به.

Comments:

It is better if one performs these *Sunnah* prayers in one's house. It encourages one's family, especially the children, to maintain these prayers.

1252. It was reported from Nāfi' from 'Abdullāh bin 'Umar, that the Messenger of Allāh ﷺ would pray two *Rak'ahs* before *Zuhr*, and two *Rak'ahs* after it, and two *Rak'ahs* after *Maghrib* in his house, and two *Rak'ahs* after '*Ishā'*'. And he would not pray after the Friday prayer until he left (for his home), then he would pray two *Rak'ahs*. (*Ṣaḥīḥ*)

١٢٥٢ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي قَبْلَ الظُّهْرِ رَكْعَتَيْنِ وَبَعْدَهَا رَكْعَتَيْنِ، وَبَعْدَ الْمَغْرِبِ رَكْعَتَيْنِ فِي بَيْتِهِ، وَبَعْدَ صَلَاةِ الْعِشَاءِ رَكْعَتَيْنِ، وَكَانَ لَا يُصَلِّي بَعْدَ الْجُمُعَةِ حَتَّى يُنْصَرَفَ فَيُصَلِّي رَكْعَتَيْنِ.

تخريج: أخرجه البخاري، الجمعة، باب الصلاة بعد الجمعة وقبلها، ح: ٩٣٧، ومسلم، الجمعة، باب الصلاة بعد الجمعة، ح: ٨٨٢ من حديث مالك به وهو في الموطأ (يحيى): ١٦٦/١. (والقنبي، ص: ١١٩، ١٢٠).

1253. It was reported from Ibrāhīm bin Muḥammad bin Al-Muntashir, from his father, from ‘Āishah that the Prophet ﷺ would never leave (praying) four (*Rak’ahs*) before *Zuhr*, and two *Rak’ahs* before the morning prayer (*Fajr*). (*Ṣaḥīḥ*)

١٢٥٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنتَشِرِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَدَعُ أَرْبَعًا قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ قَبْلَ صَلَاةِ العِدَاةِ.

تخريج: أخرجه البخاري، التهجد، باب الركعتين قبل الظهر، ح: ١١٨٢ عن مسدد به.

Comments:

The four *Sunnah Rak’ahs* before *Zuhr* may be performed in sets of two *Rak’ahs* or as four together. See also no. 1269

Chapter 2. On The Two *Rak’ahs* Of *Fajr*

(المعجم ٢) - بَابُ رَكْعَتَيْ الفَجْرِ

(التحفة ٢٩٢)

1254. It was reported from ‘Ubaidullāh bin ‘Umair, from ‘Āishah who said: “The Messenger of Allāh ﷺ would not be more regular with (performing) anything among the voluntary (prayers) than the two *Rak’ahs* before *Ṣubḥ* (*Fajr* prayer).” (*Ṣaḥīḥ*)

١٢٥٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ ابْنِ جُرَيْجٍ: حَدَّثَنِي عَطَاءٌ عَنْ عُيَيْدِ بْنِ عُمَيْرٍ، عَنْ عَائِشَةَ قَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ عَلَى شَيْءٍ مِنَ التَّوَافِلِ أَشَدَّ مُعَاهَدَةً مِنْهُ عَلَى الرَّكْعَتَيْنِ قَبْلَ الصُّبْحِ.

تخريج: أخرجه البخاري، التهجد، باب تعاهد ركعتي الفجر ومن سماهما تطوعًا، ح: ١١٦٩ ومسلم، صلاة المسافرين، باب استحباب ركعتي سنة الفجر والحث عليهما، ... إلخ، ح: ٧٢٤/٩٤ من حديث يحيى القطان به.

Comments:

The Messenger of Allāh ﷺ never missed performing the two *Sunnah Rak’ahs* of *Fajr*, not even during his journeys.

Chapter 3. Making Them Brief

(المعجم ٣) بَابُ فِي تَخْفِيفِهِمَا

(التحفة ٢٩٣)

1255. It was reported from ‘Amrah, from ‘Āishah, who said: “The Prophet ﷺ would make the two *Rak’ahs* before the *Fajr* prayer so brief, that I would ask (myself): ‘Did he recite *Umm Al-Qur’ān* (*Sūrat Al-Fatiḥah*) in them?’” (*Ṣaḥīḥ*)

١٢٥٥ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ الحَرَانِيُّ: حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُخَفِّفُ الرَّكْعَتَيْنِ قَبْلَ صَلَاةِ الفَجْرِ حَتَّى إِنِّي

لَأَقُولُ: هَلْ قَرَأَ فِيهِمَا بِأَمِّ الْقُرْآنِ؟.

تخريج: أخرجه البخاري، التهجيد، باب ما يقرأ في ركعتي الفجر، ح: ١١٧١ من حديث زهير بن معاوية ومسلم، صلاة المسافرين، باب استحباب ركعتي سنة الفجر والحث عليهما ... إلخ، ح: ٩٢/٧٢٤ من حديث يحيى بن سعيد الأنصاري به.

1256. It was reported from Abū Hāzim, from Abū Hurairah that the Prophet ﷺ would recite “Say: O you disbelievers”^[1] and “Say: He is Allāh the One.”^[2] during the two *Rak’ahs* of *Fajr* (before *Subh*). (*Ṣaḥīḥ*)

١٢٥٦ - حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ: حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَرَأَ فِي رَكَعَتِي الْفَجْرِ ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ وَ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾.

تخريج: أخرجه مسلم، صلاة المسافرين، باب استحباب ركعتي سنة الفجر والحث عليهما ... إلخ، ح: ٧٢٦ من حديث مروان بن معاوية الفزاري به.

1257. It was reported from Abū Ziyādah ‘Ubaidullāh bin Ziyād Al-Kindī from Bilāl who narrated to him that he once went to the Messenger of Allāh ﷺ, informing him of the *Ghadāh* (*Fajr*) prayer. But ‘Aishah asked Bilāl concerning a matter, which kept him busy until the morning became clear, and (the sky) was bright. So Bilāl stood up and called the *Adhān* for the prayer, and then went back to inform him. But the Messenger of Allāh ﷺ did not come out (immediately). When he came out, he led the people in prayer. And Bilāl then informed him that ‘Aishah kept him busy regarding a matter she had asked him, until it became bright, and that he was delayed in coming out. So the Prophet ﷺ said: “I had prayed the

١٢٥٧ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْعَلَاءِ: حَدَّثَنِي أَبُو زِيَادَةَ عُبَيْدُ اللَّهِ بْنِ زِيَادَةَ الْكِنْدِيُّ عَنْ بِلَالٍ أَنَّهُ حَدَّثَهُ: أَنَّهُ أَتَى رَسُولَ اللَّهِ ﷺ لِيُؤَذِّنَهُ بِصَلَاةِ الْغَدَاةِ فَشَغَلَتْ عَائِشَةَ بِلَالًا بِأَمْرٍ سَأَلَتْهُ عَنْهُ حَتَّى فَضَحَهُ الصُّبْحُ فَأُصْبِحَ جِدًّا. قَالَ: فَقَامَ بِلَالٌ فَأَذَنَهُ بِالصَّلَاةِ وَتَابَعَ أَدَانَهُ فَلَمْ يَخْرُجْ رَسُولُ اللَّهِ ﷺ، فَلَمَّا خَرَجَ صَلَّى بِالنَّاسِ وَأَخْبِرَهُ أَنَّ عَائِشَةَ شَغَلَتْهُ بِأَمْرٍ سَأَلَتْهُ عَنْهُ حَتَّى أُصْبِحَ جِدًّا، وَأَنَّهُ أَبْطَأَ عَلَيْهِ بِالْخُرُوجِ فَقَالَ: «إِنِّي كُنْتُ رَكَعْتُ رَكَعَتِي الْفَجْرِ» فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّكَ أَصْبَحْتَ جِدًّا قَالَ: «لَوْ أَصْبَحْتَ أَكْثَرَ مِمَّا أَصْبَحْتُ لَرَكَعْتُهُمَا وَأَحْسَنْتُهُمَا وَأَجْمَلْتُهُمَا».

[1] *Al-Kāfirūn* (109).

[2] *Al-Iklās* (112).

two *Rak'ahs* of *Fajr*.” He said: “O Messenger of Allāh, you have (prayed) when it is very bright!” So he replied, “Had it been even brighter, I would have prayed them, and prayed them beautifully and briefly.” (*Ṣaḥīḥ*)

تخريج: [إسناده صحيح] أخرجه البيهقي: ٤٧١/٢ من حديث أبي داود به وهو في مسند أحمد: ١٤/٦ وحسنه النووي في رياض الصالحين، (ح: ١١٠٣ بتحقيقي).

1258. It was reported from Ibn Silān, from Abū Hurairah, who said: “The Messenger of Allāh ﷺ said: ‘Do not leave them (the two *Rak'ahs* before *Fajr*) even if you are pursued by horses.’”^[1] (*Ḍa'if*)

١٢٥٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا خَالِدٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ يَعْنِي ابْنَ إِسْحَاقَ الْمَدِينِيَّ، عَنْ ابْنِ زَيْدٍ، عَنْ ابْنِ سَيْلَانَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَدَعُوهُمَا وَإِنْ طَرَدَتْكُمُ الْخَيْلُ».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤٠٥/٢ من حديث خالد به * ابن سيلان: مجهول الحال، وثقه ابن حبان وحده.

1259. ‘Abdullāh bin ‘Abbās narrated that the Messenger of Allāh ﷺ would frequently recite in the two *Rak'ahs* (before) *Fajr*: “We believe in Allāh and what has been sent down to us...”^[2] in the first *Rak'ah*, and in the second one, he would recite: “We believe in Allāh, and bear witness that we submit ourselves (to Him).”^[3] (*Ṣaḥīḥ*)

١٢٥٩ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ: أَخْبَرَنِي سَعِيدُ بْنُ يَسَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ كَثِيرًا مِمَّا كَانَ يَقْرَأُ رَسُولُ اللَّهِ ﷺ فِي رَكْعَتَيْ الْفَجْرِ ب ﴿ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا﴾ [آل عمران: ٨٤] هذه الآية. قَالَ هَذِهِ فِي الرَّكْعَةِ الْأُولَى، وَفِي الرَّكْعَةِ الْآخِرَةِ ب ﴿ءَامَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّكَ مُسْلِمُونَ﴾ [آل عمران: ٥٢].

تخريج: أخرجه مسلم، صلاة المسافرين، باب استحباب ركعتي سنة الفجر والحث عليهما ... إلخ، ح: ٧٢٧ من حديث عثمان بن حكيم به.

1260. It was reported from Abū Al-Ghath, from Abū Hurairah that

١٢٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ. بْنِ

[1] Some of them said that the meaning is: “Even if you are pursuing on horses.”

[2] *Āl ‘Imrān* 3:84.

[3] *Āl ‘Imrān* 3:52.

he heard the Prophet ﷺ recite in the two *Rak'ahs* (before) *Fajr*: "Say: We believe in Allāh and what has been sent down to us..."^[1] in the first *Rak'ah*. And in the second one, he would recite: "Our Lord, we have believed in what You have sent down, and we follow the Messenger, so write us down among those who bear witness^[2] — or — We have sent you with the truth as a bringer of glad tidings, and a warner. And you will not be asked about the inhabitants of the Blazing Fire. — Ad-Darāwardī was in doubt.^[3] (*Da'if*)

سُفْيَانَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ
عُثْمَانَ بْنِ عُمَرَ بْنِ يَعْنَى بْنِ مُوسَى، عَنْ أَبِي
الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ
يَقْرَأُ فِي رَكْعَتَيْ الْفَجْرِ ﴿قُلْ ءَامَنَّا بِاللَّهِ وَمَا
أُنزِلَ عَلَيْنَا﴾ [آل عمران: ٨٤] فِي الرَّكْعَةِ
الْأُولَى وَفِي الرَّكْعَةِ الْآخِرَى بِهَذِهِ الْآيَةِ:
﴿رَبَّنَا ءَامَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ
فَاكْتُمْنَا مَعَ النَّهْيِينَ﴾ [آل عمران: ٥٣] أَوْ
﴿إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْئَلُ
عَنْ أَهْلِ الْجَبَدِ﴾ [البقرة: ١١٩]. شَكَّ
الدَّرَاوَرْدِيُّ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٤٣/٢ من حديث عبدالعزيز بن محمد الدراوردي به ولبعض الحديث شواهد * عثمان بن عمر بن موسى قاضي مشهور، وثقه ابن حبان وحده، وجهله ابن معين وغيره، فهو مجهول الحال.

Comments:

This is among the proofs permitting recitation of portions of Qur'an out of the sequence they are ordered in the *Mushaf*.

Chapter 4. Lying Down On One's Side After It

(المعجم ٤) - بَابُ الْأَضْطِجَاعِ بَعْدَهَا
(التحفة ٢٩٤)

1261. It was reported from Al-A'mash from Abū Ṣāliḥ, from Abū Hurairah, who said: "The Messenger of Allāh ﷺ said: 'When one of you prays the two *Rak'ahs* before *Ṣubḥ*, (after that) let him lie down on his right side.'" Marwān bin Al-Ḥakam asked him: "Is it not sufficient for one of us that he

١٢٦١ - حَدَّثَنَا مُسَدَّدٌ وَأَبُو كَامِلٍ
وَعُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ قَالُوا: حَدَّثَنَا عَبْدُ
الْوَالِيدِ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ
أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا
صَلَى أَحَدُكُمْ الرَّكْعَتَيْنِ قَبْلَ الصُّبْحِ فَلْيَضْطَجِعْ
عَلَى يَمِينِهِ». فَقَالَ لَهُ مَرْوَانُ بْنُ الْحَكَمِ: أَمَا

[1] *Āl 'Imrān* 3:84.

[2] *Āl 'Imrān* 3:52.

[3] That is, 'Abdul-'Aziz bin Muḥammad bin 'Uthmān, who is one of the narrators in the chain for this *Ḥadīth*.

walks to the *Masjid*, so that he (does not have to) lie on his right side?" He replied: "No." So Ibn 'Umar heard about this, and he said: "Abū Hurairah has increased (problems) for himself." Ibn 'Umar was asked: "Do you deny anything that he has said?" He replied: "No, but he has been daring, and we have been cautious." So Abū Hurairah heard about this, and he said: "Is it my fault if I had memorized, and they had forgotten?" (*Da'if*)

يُجْزِيءُ أَحَدَنَا مَمَشَاهُ إِلَى الْمَسْجِدِ حَتَّى يَضْطَجِعَ عَلَى يَمِينِهِ؟ - قَالَ عُبَيْدُ اللَّهِ فِي حَدِيثِهِ: - قَالَ: لَا. قَالَ: فَبَلَغَ ذَلِكَ ابْنَ عُمَرَ فَقَالَ: أَكْثَرَ أَبُو هُرَيْرَةَ عَلَى نَفْسِهِ قَالَ: فَقِيلَ لَابْنِ عُمَرَ هَلْ تُنْكِرُ شَيْئًا مِمَّا يَقُولُ؟ قَالَ: لَا، وَلَكِنَّهُ اجْتَرَأَ وَجَبْنَا. قَالَ: فَبَلَغَ ذَلِكَ أَبَا هُرَيْرَةَ. قَالَ: فَمَا ذَنْبِي إِنْ كُنْتُ حَفِظْتُ وَنَسَوَا.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الصلاة، باب ما جاء في الاضطجاع بعد ركعتي الفجر، ح: ٤٢٠ من حديث عبدالواحد به وقال: "حسن صحيح غريب" وصححه ابن خزيمة، ح: ١١٢٠ وابن حبان، ح: ٦١٢ * الأعمش مدلس تقدم، ح: ١٤ ولم أجد تصريح سماعه.

Comments:

To lie down on one's right side after performing the *Sunnah Rak'ahs* of *Fajr* is a *Sunnah* of the Prophet ﷺ, whether one has performed late-night voluntary prayer or not.

1262. It was reported from Sālim Abū An-Nadr, from Abū Salamah bin 'Abdur-Raḥmān, from 'Āishah, who said: "When the Messenger of Allāh ﷺ would finish his night prayer, he would see if I were awake — in which case he would talk to me — or if I were asleep, in which case he would wake me up. And he would pray two *Rak'ahs*, then lie down until the *Mu'adh-dhin* would come informing him of the (time) for the *Subh* prayer. Then he would pray two light *Rak'ahs*, then leave (for the *Masjid*) for the prayer." (*Sahih*)

١٢٦٢ - حَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ: حَدَّثَنَا بِشْرُ بْنُ عُمَرَ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ سَالِمِ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَضَى صَلَاتَهُ مِنْ آخِرِ اللَّيْلِ نَظَرَ، فَإِنْ كُنْتُ مُسْتَقِظَةً حَدَّثَنِي وَإِنْ كُنْتُ نَائِمَةً أَيْقَظَنِي، وَصَلَّى الرَّكَعَتَيْنِ ثُمَّ اضْطَجَعَ، حَتَّى يَأْتِيَهُ الْمُؤَدِّنُ فَيُؤَدِّنُهُ بِصَلَاةِ الصُّبْحِ، فَيُصَلِّي رَكَعَتَيْنِ خَفِيفَتَيْنِ ثُمَّ يَخْرُجُ إِلَى الصَّلَاةِ.

تخريج: أخرجه البخاري، التقصير، باب: إذا صلى قاعدًا ثم صح ... إلخ، ح: ١١١٩ من حديث مالك ومسلم، صلاة المسافرين، باب صلاة الليل وعدد ركعات النبي ﷺ في الليل ... إلخ، ح: ٧٤٣ من حديث سالم أبي النضر به.

Comments:

According to this *Hadith*, it is permissible to perform a two *Rak'ah* voluntary prayer after *Witr* prayer.

1263. It was reported from Ziyād bin Sa'd from someone that narrated to him — either Abū 'Attāb, or other than him — from Abū Salamah, who said: “ ‘Āishah said: ‘After the Prophet ﷺ would pray the two *Rak'ahs* (before) *Fajr*, he would lie down if I were asleep, or else he would talk to me if I were awake.” (*Ṣaḥīḥ*)

١٢٦٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانٌ عَنْ زِيَادِ بْنِ سَعْدِ بْنِ عَمْرِو حَدَّثَهُ: ابْنِ أَبِي عَتَّابٍ أَوْ غَيْرِهِ، عَنْ أَبِي سَلَمَةَ قَالَ: قَالَتْ عَائِشَةُ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى رَكْعَتَيِ الْفَجْرِ فَإِنْ كُنْتُ نَائِمَةً اضْطَجَعَتْ وَإِنْ كُنْتُ مُسْتَيْقِظَةً حَدَّثَنِي.

تخریج: [صحيح] انظر الحديث السابق.

1264. Muslim bin Abī Bakrah narrated from his father: “I went with the Prophet ﷺ to the *Ṣubḥ* prayer. He would not pass by any person except that he would call him to the prayer, or he would move him with his foot.” (*Da'īf*)

١٢٦٤ - حَدَّثَنَا عَبَّاسُ الْعَنْبَرِيُّ وَزِيَادُ بْنُ يَحْيَى قَالَا: حَدَّثَنَا سَهْلُ بْنُ حَمَّادٍ عَنْ أَبِي مَكِينٍ: أَخْبَرَنَا أَبُو الْفَضْلِ - رَجُلٌ مِنْ الْأَنْصَارِ - عَنْ مُسْلِمِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ قَالَ: خَرَجْتُ مَعَ النَّبِيِّ ﷺ لِصَلَاةِ الصُّبْحِ فَكَانَ لَا يَمُرُّ بِرَجُلٍ إِلَّا نَادَاهُ بِالصَّلَاةِ أَوْ حَرَّكَهُ بِرِجْلِهِ. قَالَ زِيَادٌ: قَالَ: حَدَّثَنَا أَبُو الْفَضْلِ.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٤٦/٣ من حديث أبي داود به * أبو الفضل: مجهول، جهله أبو الحسن بن القطان الفاسي وغيره.

Chapter 5. (What) If He Sees The *Imām* Without Having Prayed The Two *Rak'ahs* (Before) *Fajr*

(المعجم ٥) بَابُ: إِذَا أَدْرَكَ الْإِمَامَ وَلَمْ يُصَلِّ رَكْعَتَيِ الْفَجْرِ (التحفة ٢٩٥)

1265. ‘Abdullāh bin Sarjis narrated: “A man came while the Prophet ﷺ was praying *Ṣubḥ*. The man prayed two *Rak'ahs*, then joined (the prayer) with the Prophet ﷺ. When (the Prophet ﷺ) turned around, he said: ‘O so-

١٢٦٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسٍ قَالَ: جَاءَ رَجُلٌ وَالنَّبِيُّ ﷺ يُصَلِّي الصُّبْحَ فَصَلَّى الرَّكْعَتَيْنِ ثُمَّ دَخَلَ مَعَ النَّبِيِّ ﷺ

and-so, which of the two is your prayer: The one you prayed by yourself, or the one that you prayed with us?" (*Sahih*)

فِي الصَّلَاةِ فَلَمَّا انْصَرَفَ قَالَ: يَا فُلَانُ! أَيُّهُمَا صَلَاتُكَ، الَّتِي صَلَّيْتَ وَحَدَّكَ أَوِ الَّتِي صَلَّيْتَ مَعَنَا؟.

تخریج: أخرجه مسلم، صلاة المسافرين، باب كراهة الشروع في نافلة بعد شروع المؤذن في إقامة الصلاة... إلخ، ح: ٧١٢ من حديث حماد بن زيد به.

Comments:

While a group prayer is being performed, one may not perform any non-obligatory prayer, even if one is sure one can, after finishing one's prayer, join the group during the first *Rak'ah*.

1266. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Once the *Iqamah* for the prayer is called, then there is no prayer except for the obligatory one." (*Sahih*)

١٢٦٦ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ؛ ح: وَحَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ وَرْقَاءَ؛ ح: وَحَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ ابْنِ جُرَيْجٍ؛ ح: وَحَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ حَمَّادِ بْنِ زَيْدٍ، عَنْ أَيُّوبَ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَوَكِّلِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا زُكْرِيَّا بْنُ إِسْحَاقَ، كُتْلَهُمْ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَطَاءِ بْنِ يَسَّارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا صَلَاةَ إِلَّا الْمَكْتُوبَةَ».

تخریج: أخرجه مسلم، صلاة المسافرين، باب كراهة الشروع في نافلة بعد شروع المؤذن في إقامة الصلاة... إلخ، ح: ٧١٠ عن أحمد بن حنبل به.

Chapter 6. When Should The One Who Misses Them Make Them Up?

(المعجم ٦) - بَابُ مَنْ فَاتَهُ مَتَى يَقْضِيهَا (التحفة ٢٩٦)

1267. Qais bin 'Amr narrated that the Messenger of Allāh ﷺ saw someone praying two *Rak'ahs* after the *Shubh* prayer, so he said: "The *Shubh* prayer consists of (only) two

١٢٦٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ سَعْدِ بْنِ سَعِيدٍ: حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ عَنْ قَيْسِ بْنِ عَمْرٍو قَالَ:

Rak'ahs." The man said: "I was not able to pray the two *Rak'ahs* before them, so I prayed them now." So the Messenger of Allāh ﷺ remained silent. (*Hasan*)

رَأَى رَسُولُ اللَّهِ ﷺ رَجُلًا يُصَلِّي بَعْدَ صَلَاةِ الصُّبْحِ رَكَعَتَيْنِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةُ الصُّبْحِ رَكَعَتَانِ» فَقَالَ الرَّجُلُ: إِنِّي لَمْ أَكُنْ صَلَّيْتُ الرَّكَعَتَيْنِ اللَّتَيْنِ قَبْلَهُمَا فَصَلَّيْتُهُمَا الْآنَ، فَسَكَتَ رَسُولُ اللَّهِ ﷺ.

تخريج: [حسن] أخرجه الترمذي، الصلاة، باب ما جاء في من تفوته الركعتان قبل الفجر... الخ، ح: ٤٢٢ وابن ماجه، ح: ١١٥٤ من حديث سعد بن سعيد به وسنده ضعيف لاقطاعه، وللحديث شواهد كثيرة عند ابن خزيمة، ح: ١١١٦ وابن حبان، ح: ٦٢٤ والحاكم: ٢٧٤/١، ٢٧٥ وغيرهم وعموم الأحاديث الصحيحة تويده، ولم يثبت ما يخالفه.

Comments:

In case one misses the *Sunnah* prayer of *Fajr*, it is better to say it later on, especially because the Messenger of Allāh ﷺ never skipped it, not even during his travels.

1268. (Another chain) from Sufyān: "‘Aṭā’ bin Abī Rabāḥ would narrate this *Hadīth* (a narration similar to no. 1267) from Sa’d bin Sa‘eed." (*Hasan*)

Abū Dāwud said: ‘Abd Rabbih and Yaḥyā the two sons of Sa‘eed, reported this *Hadīth* in *Mursal* form; that their grandfather Zaid prayed with the Prophet ﷺ, and he mentioned this incident.

١٢٦٨ - حَدَّثَنَا حَامِدُ بْنُ يَحْيَى الْبَلْخِيُّ قَالَ: قَالَ سُفْيَانُ: كَانَ عَطَاءُ بْنُ أَبِي رَبَاحٍ يُحَدِّثُ بِهَذَا الْحَدِيثِ عَنْ سَعْدِ بْنِ سَعِيدٍ. قَالَ أَبُو دَاوُدَ: رَوَى عَبْدُ رَبِّهِ وَيَحْيَى ابْنَا سَعِيدٍ هَذَا الْحَدِيثَ مُرْسَلًا أَنَّ جَدَّهُمْ زَيْدًا صَلَّى مَعَ النَّبِيِّ ﷺ، بِهَذِهِ الْقِصَّةِ. تخريج: [حسن] انظر الحديث السابق.

Chapter 7. The Four *Rak'ahs* Before And After *Zuhr*

(المعجم ٧) - بَابُ الْأَرْبَعِ قَبْلَ الظُّهْرِ وَبَعْدَهَا (التحفة ٢٩٧)

1269. An-Nu‘mān reported from Makḥūl, from ‘Anbasah bin Abī Sufyān, who said: "Umm Ḥabībah, the wife of the Prophet ﷺ, said that the Messenger of Allāh ﷺ said: ‘Whoever regularly prayed four *Rak'ahs* before *Zuhr*, and four after it, the Fire will be prohibited from him.’" (*Hasan*)

١٢٦٩ - حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ عَنِ الثُّعْمَانِ، عَنِ مَكْحُولٍ، عَنِ عَتَبَسَةَ بِنِ أَبِي سُفْيَانَ قَالَ: قَالَتْ أُمُّ حَبِيبَةَ زَوْجِ النَّبِيِّ ﷺ قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَافَظَ عَلَيَّ أَرْبَعِ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَأَرْبَعِ بَعْدَهَا حَرَّمَ عَلَيَّ النَّارَ».

Abū Dāwud said: Al-‘Alā’ bin Al-

Hārith and Sulaimān bin Mūsā reported it from Makhūl with his chain, similarly.

تحريج: [حسن] أخرجه النسائي، قيام الليل، باب الاختلاف على إسماعيل بن أبي خالد، ح: ١٨١٦ من حديث مكحول به وللحديث طرق عند الترمذي، ح: ٤٢٧، ٤٢٨ وابن ماجه، ح: ١١٦٠ وغيرهما.

1270. It was reported from ‘Ubadī, from Ibn Minjāb, from Qartha’ from Abū Ayyūb from the Prophet ﷺ, that he said: “The doors of the skies are opened for four (*Rak’ahs*) before *Zuhr*, without any *Taslim* in them.” (*Da’if*)

Abū Dāwud said: It has reached me that Yahyā bin Sa‘eed Al-Qaṭṭān said: “Were I to narrate anything from ‘Ubadī (a narrator in the chain), I would have narrated this *Hadīth*.”

Abū Dāwud said: ‘Ubadī is a weak narrator.

Abū Dāwud said: Ibn Minjāb’s name is Sahn.

تحريج: [إسناده ضعيف] أخرجه ابن ماجه، إقامة الصلوات، باب: في الأربع الركعات قبل الظهر، ح: ١١٥٧ وعبد بن حميد، ح: ٢٢٦ من حديث عبيدة بن معتب به * وهو ضعيف كما قال أبو داود وغيره.

Comments:

It is permissible to perform the prayer in sets of two, or as a unit of four.

Chapter 8. The Prayer Before ‘Asr

1271. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “May Allāh have mercy on someone who prays four (*Rak’ahs*) before ‘*Asr*.” (*Hasan*)

قال أبو داود: رَوَاهُ الْعَلَاءُ بْنُ الْحَارِثِ وَسُلَيْمَانُ بْنُ مُوسَى عَنْ مَكْحُولٍ بِإِسْنَادِهِ مِثْلَهُ.

١٢٧٠ - حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ عُبَيْدَةَ يُحَدِّثُ عَنْ إِبْرَاهِيمَ، عَنِ ابْنِ مِنْجَابٍ، عَنْ قَزَنَعٍ، عَنْ أَبِي أَيُّوبَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَرْبَعٌ قَبْلَ الظُّهْرِ لَيْسَ فِيهِنَّ تَسْلِيمٌ تَفْتَحُ لَهُنَّ أَبْوَابَ السَّمَاءِ».

قال أبو داود: بَلَّغَنِي عَنْ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ قَالَ: لَوْ حَدَّثْتُ عَنْ عُبَيْدَةَ بِسَيِّئِهِ لَحَدَّثْتُ عَنْهُ بِهَذَا الْحَدِيثِ.

قال أبو داود: عُبَيْدَةُ ضَعِيفٌ. قَالَ أَبُو دَاوُدَ: ابْنُ مِنْجَابٍ هُوَ سَهْمٌ.

(المعجم ٨) - بَابُ الصَّلَاةِ قَبْلَ الْعَصْرِ

(التحفة ٢٩٨)

١٢٧١ - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ الْقُرَشِيُّ: حَدَّثَنِي جَدِّي أَبُو الْمُثَنَّى عَنِ ابْنِ عَمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَحِمَ اللَّهُ امْرَأَةً صَلَّى قَبْلَ الْعَصْرِ أَرْبَعًا».

تخريج: [إسناده حسن] أخرجه الترمذي، الصلاة، باب ما جاء في الأربع قبل العصر، ح: ٤٣٠ عن أحمد بن إبراهيم الدورقي وغيره به وقال: "حسن غريب" وصححه ابن خزيمة، ح: ١١٩٣ وابن حبان، ح: ٦١٦.

1272. Alī narrated that the Prophet ﷺ used to pray two *Rak'ahs* before *'Aṣr*. (*Hasan*)

١٢٧٢ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي قَبْلَ الْعَصْرِ رَكْعَتَيْنِ.

تخريج: [إسناده حسن] صححه النووي في رياض الصالحين (ح: ١١٢١ بتحقيقي) ولم أر لمضعفه حجة قوية.

Comments:

These *Sunnah* prayers are recommended, but they are not categorized as *Rātibah* or *Mu'akkadah*. As for the two narrations, one saying that the Messenger of Allāh ﷺ said two *Rak'ahs* before the *'Aṣr* obligatory prayer, and the other that he said four *Rak'ahs*, they are not contradictory to each other but reconcilable. The meaning is that he said two *Rak'ahs* sometimes and four at other times.

Chapter 9. The Prayer After 'Aṣr

(المعجم ٩) - بَابُ الصَّلَاةِ بَعْدَ الْعَصْرِ (التحفة ٢٩٩)

1273. Kuraib, the slave of Ibn 'Abbās, narrated that Ibn 'Abbās, 'Abdur-Raḥmān bin Azhar, and Al-Miswar bin Makhramah sent him to 'Āishah, the wife of the Prophet ﷺ. They said to him: "Convey our *Salām* to her, and ask her regarding the two *Rak'ahs* after *'Aṣr*. Tell her: 'We have been informed that you pray them, even though we have been told that the Messenger of Allāh ﷺ forbade them.'" Kuraib said: "So I went to her, and told her what I had been sent to tell her. She said: 'Ask Umm Salamah.' So I returned to them, and informed them of what she had told me. They then sent me to Umm Salamah, with the same message that they

١٢٧٣ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ بُكَيْرِ بْنِ الْأَشَّجِ، عَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ وَعَبْدَ الرَّحْمَنِ ابْنَ أَزْهَرَ وَالْمِسْوَرَ بْنَ مَخْرَمَةَ أَرْسَلُوهُ إِلَى عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ فَقَالُوا: اقْرَأْ عَلَيْهَا السَّلَامَ مِنَّا جَمِيعًا، وَسَلِّهَا عَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ، وَقُلْ إِنَّا أُخْبِرْنَا أَنَّكَ تُصَلِّيْنَهُمَا وَقَدْ بَلَّغْنَا أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْهُمَا، فَدَخَلْتُ عَلَيْهَا فَبَلَّغْتُهَا مَا أَرْسَلُونِي بِهِ فَقَالَتْ: سَلِّ أُمَّ سَلَمَةَ فَخَرَجْتُ إِلَيْهِمْ فَأَخْبَرْتُهُمْ بِقَوْلِهَا فَرَدُّونِي إِلَى أُمَّ سَلَمَةَ بِمِثْلِ مَا أَرْسَلُونِي بِهِ إِلَى عَائِشَةَ

had sent through me to ‘Āishah. Umm Salamah said: ‘I heard the Messenger of Allāh ﷺ prohibit them, but then I saw him praying them. As for when he prayed them: He had prayed ‘*Āṣr*, then visited my house, but I had some women (visiting me) from the tribe of Banū Ḥarām, of the *Anṣār*. So he prayed these two (*Rak’ahs*). I sent a young girl to him, and said to her, “Stand next to him, and say: ‘Umm Salamah is saying: ‘O Messenger of Allāh! I heard that you prohibited (us from praying) these two *Rak’ahs*, but I see that you are praying them!’” So if he motions to you, then stand some distance away from him.” So the young girl did as she was told, and he motioned with his hand, so she went some distance away from him. When he had finished, he said: “O daughter of Abū Umayyah! You have asked me regarding the two *Rak’ahs* after ‘*Āṣr*. Verily, some people from the tribe of ‘Abdul-Qais came to me having accepted Islām, so they prevented me from (praying) the two *Rak’ahs* after *Zuhr*. So these two are those two!” (*Sahīh*)

فَقَالَتْ أُمُّ سَلَمَةَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَى عَنْهُمَا ثُمَّ رَأَيْتُهُ يُصَلِّيهِمَا، أَمَا حِينَ صَلَّاهُمَا: فَإِنَّهُ صَلَّى الْعَصْرَ ثُمَّ دَخَلَ - وَعِنْدِي نِسْوَةٌ مِنْ بَنِي حَرَامٍ مِنَ الْأَنْصَارِ - فَصَلَّاهُمَا فَأَرْسَلْتُ إِلَيْهِ الْجَارِيَةَ فَقُلْتُ: قَوْمِي بِحَبْنِهِ فَقُولِي لَهُ: تَقُولُ أُمُّ سَلَمَةَ: يَا رَسُولَ اللَّهِ! أَسْمَعُكَ تَنْهَى عَنْ هَاتَيْنِ الرَّكَعَتَيْنِ وَأَرَاكَ تُصَلِّيهِمَا فَإِنْ أَشَارَ بِيَدِهِ فَاسْتَأْجِرِي عَنْهُ. قَالَتْ: فَفَعَلَتِ الْجَارِيَةُ فَأَشَارَ بِيَدِهِ فَاسْتَأْخَرَتْ عَنْهُ، فَلَمَّا انْصَرَفَ قَالَ: «يَا بِنْتُ أَبِي أُمَيَّةَ! سَأَلْتِ عَنِ الرَّكَعَتَيْنِ بَعْدَ الْعَصْرِ، إِنَّهُ أَتَانِي نَاسٌ مِنْ عَبْدِ الْقَيْسِ بِالإِسْلَامِ مِنْ قَوْمِهِمْ، فَسَعَّوْنِي عَنِ الرَّكَعَتَيْنِ اللَّتَيْنِ بَعْدَ الظُّهْرِ فَهُمَا هَاتَانِ».

تخریج: أخرجه البخاري، السهو، باب: إذا كلم وهو يصلي فأشار بيده واستمع، ح: ١٢٣٣ ومسلم، صلاة المسافرين، باب معرفة الركعتين اللتين كان يصليهما النبي ﷺ بعد العصر، ح: ٨٣٤ من حديث عبدالله بن وهب به.

Chapter 10. Those Who Allowed These Two *Rak’ahs* To Be Prayed If the Sun Is Still High

(المعجم ١٠) - بَابُ مَنْ رَخَّصَ فِيهِمَا إِذَا كَانَتِ الشَّمْسُ مُرْتَفِعَةً (التحفة ٣٠٠)

1274. It was reported from Wahb bin Al-Ajda’, from ‘Alī, that the

١٢٧٤ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبرَاهِيمَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ

Prophet ﷺ forbade praying after 'Aṣr, except if the sun was still high. (Ṣaḥīḥ)

وَهَبِ بْنِ الْأَجْدَعِ، عَنْ عَلِيٍّ؛ أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الصَّلَاةِ بَعْدَ الْعَصْرِ إِلَّا وَالشَّمْسُ مُرْتَفَعَةً.

تخريج: [إسناده صحيح] وأخرجه النسائي، المواقيت، باب الرخصة في الصلاة بعد العصر، ح: ٥٧٤ من حديث منصور به وصححه ابن خزيمة، ح: ١٢٨٤ وابن حبان، ح: ٦٢٠.

Comments:

“So prayer in general is allowed, whether it is obligatory which is being made up, or *Sunnah*, or voluntary, or *Janāzah*.” This was said by Al-‘Azīmābādī in *‘Awn Al-Ma‘būd*. What is popular, based on *Hadīths* like those that follow, is a general prohibition of prayer after 'Aṣr, while this narration explains that it is allowed provided that the sun is not low, and this is in accord with what is narrated in number 1279.

1275. It was reported from ‘Āṣim bin Ḍamrah, from ‘Alī, that he said: “The Messenger of Allāh ﷺ would pray after every obligatory prayer two *Rak‘ahs*, except for *Fajr* and 'Aṣr.” (Ḍa‘īf)

١٢٧٥ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِي إِثْرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ رَكَعَتَيْنِ إِلَّا الْفَجْرَ وَالْعَصْرَ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ١٢٤/١ والنسائي في الكبرى، ح: ٣٤١ من حديث سفیان الثوري به وتابعه مطرف * أبو إسحاق مدلس وعن بعض الحديث شواهد عند الترمذي، ح: ٥٩٨، ٥٩٩ وغيره وثبت عن علي رضي الله عنه أنه صلى بعد العصر ركعتين، رواه البيهقي: ٢/٤٥٩.

1276. It was reported from Ibn ‘Abbās, that he said: “A number of people whom I trust testified in front of me — including ‘Umar bin Al-Khaṭṭāb, and he is the one who I am most pleased with — that the Prophet of Allāh ﷺ said: ‘There should be no prayer after the *Ṣubḥ* prayer until the sun rises, and there should be no prayer after the 'Aṣr prayer until the sun sets.’” (Ṣaḥīḥ)

١٢٧٦ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبَانٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي الْعَالِيَةِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: شَهِدْتُ عِنْدِي رَجَالَ مَرْضِيُونَ، فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ، وَأَرْضَاهُمْ عِنْدِي عُمَرُ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «لَا صَلَاةَ بَعْدَ صَلَاةِ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ وَلَا صَلَاةَ بَعْدَ صَلَاةِ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ».

تخريج: أخرجه البخاري، مواقيت الصلاة، باب الصلاة بعد الفجر حتى ترتفع الشمس،

ح: ٥٨١ ومسلم، صلاة المسافرين، باب الأوقات التي نهي عن الصلاة فيها، ح: ٨٢٦ من حديث قتادة به.

1277. It was reported from ‘Amr bin ‘Abasah As-Sulamī, that he said: “I said: ‘O Messenger of Allāh! Which part of the night is the one in which (my supplication is) most likely to be heard (and responded to)?’ He replied: ‘The last part of the night — so pray as much as you wish, for prayer (at this time) is witnessed, and written, until you pray the morning prayer. Then stop (praying) until the sun appears and rises to the level of a spear, or two spears, for it rises between the two horns of *Shaitān*, and the disbelievers pray to it. Then pray as much as you want, for the prayer (at this time) is witnessed, and written, until the spear is as long as its shadow. Then stop (praying), for at this time Hell is blazed, and its doors are opened. Once the sun starts its descent, pray as much as you wish, for prayer (at this time) is witnessed until you pray *‘Asr*. Then stop (praying) until the sun sets, for it sets between the horns of *Shaitān*, and the disbelievers pray to it...” and he continued to narrate a lengthy *Hadīth*. (*Ṣaḥīḥ*)

Al-‘Abbās (one of the narrators said) said: “This is how Abū Sallām narrated it to me from Abū Umāmah, except that I have made a mistake in something of it without intending to, so I seek pardon from Allāh and repent to him.”

١٢٧٧ - حَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُهَاجِرِ عَنِ الْعَبَّاسِ بْنِ سَالِمٍ، عَنْ أَبِي سَلَامٍ، عَنْ أَبِي أُمَامَةَ، عَنْ عَمْرٍو ابْنِ عَبَّسَةَ السُّلَمِيِّ أَنَّهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَيُّ اللَّيْلِ أَسْمَعُ؟ قَالَ: «جَوْفُ اللَّيْلِ الْآخِرِ، فَصَلِّ مَا شِئْتَ فَإِنَّ الصَّلَاةَ مَشْهُودَةٌ مَكْتُوبَةٌ حَتَّى تُصَلِّيَ الصُّبْحَ ثُمَّ أَقْصِرْ حَتَّى تَطْلُعَ الشَّمْسُ فَتَرْتَفِعَ قَيْسَ رُمْحٍ أَوْ رُمْحَيْنِ فَإِنَّهَا تَطْلُعُ بَيْنَ قَرْنَيْ شَيْطَانٍ وَيُصَلِّي لَهَا الْكُفَّارُ، ثُمَّ صَلِّ مَا شِئْتَ فَإِنَّ الصَّلَاةَ مَشْهُودَةٌ مَكْتُوبَةٌ حَتَّى يَبْعِدَ الرُّمْحُ ظِلَّهُ، ثُمَّ أَقْصِرْ فَإِنَّ جَهَنَّمَ تُسَجَّرُ وَتُفْتَحُ أَبْوَابُهَا، فَإِذَا زَاغَتِ الشَّمْسُ فَصَلِّ مَا شِئْتَ فَإِنَّ الصَّلَاةَ مَشْهُودَةٌ حَتَّى تُصَلِّيَ الْعَصْرَ، ثُمَّ أَقْصِرْ حَتَّى تَغْرُبَ الشَّمْسُ فَإِنَّهَا تَغْرُبُ بَيْنَ قَرْنَيْ شَيْطَانٍ وَيُصَلِّي لَهَا الْكُفَّارُ». وَقَصَّ حَدِيثًا طَوِيلًا. قَالَ الْعَبَّاسُ: هَكَذَا حَدَّثَنِي أَبُو سَلَامٍ عَنْ أَبِي أُمَامَةَ إِلَّا أَنْ أخطيء شَيْئًا لَا أُرِيدُهُ فَاسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ.

تخریج: [إسناده صحيح] أخرجه الترمذي، الدعوات، باب بعد باب: في دعاء الضيف، ح: ٣٥٧٩ من حديث أبي أمامة به مختصراً وقال: "حسن صحيح غريب" وصححه الحاكم: ١/ ١٦٣، ١٦٥ وأصله في صحيح مسلم، ح: ٨٣٢.

Comments:

This *Hadith* lists three timings forbidden for prayers: after the *Fajr* prayer until the sun has risen, at mid-day (noon), and after *‘Asr* prayer. There are also other *Hadiths* forbidding praying at sunrise and at sunset.

1278. Yasār, the freed slave of Ibn ‘Umar, said: “Ibn ‘Umar saw me while I was praying after the time of *Fajr* began. He said: ‘O Yasār, the Messenger of Allāh ﷺ once came to us while we were praying this prayer, and he said: “Let those who are present inform those who are absent: Do not pray after *Fajr* except two prostrations.” (*Da‘if*)

١٢٧٨ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا قُدَامَةُ بْنُ مُوسَى عَنْ أَيُّوبَ بْنِ حُصَيْنٍ، عَنْ أَبِي عَلْقَمَةَ، عَنْ يَسَارِ مَوْلَى ابْنِ عُمَرَ قَالَ: رَأَيْتُ ابْنَ عُمَرَ وَأَنَا أَصَلِّي بَعْدَ طُلُوعِ الْفَجْرِ فَقَالَ يَا يَسَارُ! إِنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ عَلَيْنَا وَتَحَنَّنَ نَصَلِّي هَذِهِ الصَّلَاةَ فَقَالَ: «الْيَبْلُغُ شَاهِدُكُمْ غَائِبُكُمْ لَا تُصَلُّوا بَعْدَ الْفَجْرِ إِلَّا سَجْدَتَيْنِ».

تخریج: [إسناده ضعيف] أخرجه الترمذي، الصلاة، باب ما جاء لا صلاة بعد طلوع الفجر إلا ركعتين، ح: ٤١٩ من حديث قدامة به وقال: "غريب" * ابن الحصين: مجهول (تقريب) وللحديث شواهد ضعيفة، وحديث مسلم، ح: ٧٢٣ يعني عنه.

1279. It was reported from Al-Aswad and Masrūq, both of whom said: “We were present when ‘Āishah said: “There was not a single day except that the Prophet ﷺ prayed two *Rak‘ahs* after *‘Asr*.” (*Sahih*)

١٢٧٩ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ وَمَسْرُوقٍ قَالَا: نَشْهَدُ عَلَى عَائِشَةَ أَنَّهَا قَالَتْ: مَا مِنْ يَوْمٍ يَأْتِي عَلَيَّ النَّبِيُّ ﷺ إِلَّا صَلَّى بَعْدَ الْعَصْرِ رَكْعَتَيْنِ.

تخریج: أخرجه البخاري، مواقيت الصلاة، باب ما يصلى بعد العصر من الفواتح ونحوها، ح: ٥٩٣ ومسلم، صلاة المسافرين، باب معرفة الركعتين اللتين كان يصليهما النبي ﷺ بعد العصر، ح: ٨٣٥ من حديث شعبة به.

1280. It was reported from Dhakwān, the freed slave of ‘Āishah, that she narrated to him, that the Messenger of Allāh ﷺ would pray after *‘Asr*, and prohibit

١٢٨٠ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعْدٍ: حَدَّثَنَا عَمِّي: حَدَّثَنَا أَبِي عَنْ ابْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَطَاءٍ، عَنْ ذَكْوَانَ مَوْلَى

(others) from doing it, and he would fast continuously, and prohibit (others) from it. (*Da'if*)

عَائِشَةَ: أَنَّهَا حَدَّثَتْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي بَعْدَ الْعَصْرِ وَيَنْهَى عَنْهَا وَيُؤَاصِلُ وَيَنْهَى عَنِ الْوِصَالِ.

تخريج: [إسناده ضعيف] أخرجه الخطيب: ٣٢٤/١ من حديث عبيدالله بن سعد به * ابن إسحاق مدلس وعنن.

Chapter 11. The Prayer Before *Maghrib*

(المعجم ١١) - بَابُ الصَّلَاةِ قَبْلَ الْمَغْرِبِ
(التحفة ٣٠١)

1281. ‘Abdullāh Al-Muzanī narrated that the Messenger of Allāh ﷺ said: “Pray two *Rak’ahs* before *Maghrib*, pray two *Rak’ahs* before *Maghrib* — whoever wishes to do so,” for fear that people might take this as a regular practice. (*Ṣaḥīḥ*)

١٢٨١ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ حُسَيْنِ الْمُعَلِّمِ، عَنْ عَبْدِ اللَّهِ بْنِ بَرِيْدَةَ، عَنْ عَبْدِ اللَّهِ الْمُرِّيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلُّوا قَبْلَ الْمَغْرِبِ رَكَعَتَيْنِ»، ثُمَّ قَالَ: «صَلُّوا قَبْلَ الْمَغْرِبِ رَكَعَتَيْنِ لِمَنْ شَاءَ»، خَشْيَةَ أَنْ يَتَّخِذَهَا النَّاسُ سُنَّةً.

تخريج: أخرجه البخاري، مواقيت الصلاة، باب من كره أن يقال للمغرب: العشاء، ح: ٥٦٣ من حديث عبدالوارث بن سعيد به.

Comments:

It is recommended to perform two *Rak’ahs* before the *Iqamah* for the *Maghrib* obligatory prayer.

1282. Al-Mukhtār bin Fulful narrated from Anas bin Mālik that he said: “I prayed two *Rak’ahs* before *Maghrib* during the time of the Messenger of Allāh ﷺ.” He said: “I said to Anas: ‘Did the Messenger of Allāh ﷺ see you (doing this)?’ He replied: ‘Yes, he saw us, and he did not command us, nor did he prevent us (from offering it).’” (*Ṣaḥīḥ*)

١٢٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ الْبَرَازِيُّ: أَخْبَرَنَا سَعِيدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا مَنْصُورُ بْنُ أَبِي الْأَسْوَدِ عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: صَلَّيْتُ الرُّكَعَتَيْنِ قَبْلَ الْمَغْرِبِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ. قَالَ: قُلْتُ لِأَنَسٍ: أَرَأَيْكَ رَسُولُ اللَّهِ ﷺ؟ قَالَ: نَعَمْ، رَأَى أَنْ يَأْمُرَنَا وَلَمْ يَنْهَنَا.

تخريج: أخرجه مسلم، صلاة المسافرين، باب استحباب ركعتين قبل صلاة المغرب، ح: ٨٣٦ من حديث مختار بن فلفل به.

Comments:

That is, it is not compulsory. He said it by way of exhortation and inducement. It was not a command.

1283. ‘Abdullāh bin Mughaffal narrated that the Messenger of Allāh ﷺ said: “Between every two *Adhans* is a prayer, between every two *Adhāns* is a prayer — for whoever wishes (to do so).” (*Ṣaḥīḥ*)

١٢٨٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التَّمِيمِيُّ: حَدَّثَنَا ابْنُ عُثَيْبٍ عَنِ الْجَرِيرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَ كُلِّ أَذَانَيْنِ صَلَاةٌ بَيْنَ كُلِّ أَذَانَيْنِ صَلَاةٌ لِمَنْ شَاءَ».

تخریج: أخرجه البخاري، الأذان، باب: كم بين الأذان والإقامة ومن ينتظر إقامة الصلاة؟ ح: ٦٢٤ ومسلم، صلاة المسافرين، باب: بين كل أذانين صلاة، ح: ٨٣٨ من حديث سعيد بن إياس الجريري به.

Comments:

Here, two *Adhāns* means two calls to prayer; that is the *Adhān*, and the *Iqāmah*.

1284. It was reported from *Shu’bah*, from *Abū Shu’aib*, from *Tāwūs*, that he said: “*Ibn ‘Umar* was asked regarding the two *Rak’ah* before *Maghrib*. He replied: ‘I did not see anyone praying them during the time of the Messenger of Allāh ﷺ.’ But he (*Ibn ‘Umar*) allowed the two *Rak’ahs* after *‘Aṣr* to be prayed. (*Ḥasan*)

١٢٨٤ - حَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي شُعَيْبٍ، عَنْ طَاوُسٍ قَالَ: سَأَلَ ابْنَ عُمَرَ عَنِ الرَّكَعَتَيْنِ قَبْلَ الْمَغْرِبِ فَقَالَ: مَا رَأَيْتُ أَحَدًا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ يُصَلِّيهِمَا وَرَخَّصَ فِي الرَّكَعَتَيْنِ بَعْدَ الْعَصْرِ.

Abū Dāwud said: I heard *Yahyā bin Ma’in* saying: “He is *Shu’aib*.” Meaning, *Shu’bah* made a mistake with his name.^[1]

قَالَ أَبُو دَاوُدَ: سَمِعْتُ يَحْيَى بْنَ مَعِينٍ يَقُولُ: هُوَ شُعَيْبٌ. يَعْنِي: وَهَمَّ شُعْبَةُ فِي اسْمِهِ.

تخریج: [إسناده حسن] وأخرجه عبد بن والبيهقي: ٤٧٦/٢، ٤٧٧ من حديث أبي داود به.

Chapter 12. The *Duḥa* Prayer

(المعجم ١٢) - بَابُ صَلَاةِ الضُّحَى
(التحفة ٣٠٢)

1285. *Abū Dharr* narrated that the

١٢٨٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ عَنْ عَبَّادِ

[1] *Shu’aib* instead of *Abū Shu’aib*.

Prophet ﷺ said: "Every morning, each joint of the son of Ādam is obligated to give charity. And his giving *Salām* to whom he meets is a charity, and his commanding (others) to do good is a charity, and his prohibiting from evil is a charity, and removing harm from the way is a charity, and his (intercourse) with his wife is a charity. And the two *Rak'ahs* of *Duḥā* will suffice all of these (acts)." (*Ṣaḥīḥ*)

Abū Dāwud said: The narration of 'Abbād^[1] is more complete, and Musaddad did not mention the commanding and the forbidding, and he added in his narration: "And he said: 'Like this and like this'." And Ibn Manī' added in his narration: "They said: 'O Messenger of Allāh! One of us satisfies his (sexual) desires, and it will count as an act of charity for him?' So he (ﷺ) replied: 'Do you not see that, had he placed it where it was not permitted for him to do so, it would be a sin for him?'"

ابن عَبَّادٍ؛ ح: وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَّادُ ابْنُ زَيْدِ الْمَعْنَى عَنْ وَاصِلٍ، عَنْ يَحْيَى بْنِ عَقِيلٍ، عَنْ يَحْيَى بْنِ يَعْمُرَ، عَنْ أَبِي ذَرٍّ عَنْ النَّبِيِّ ﷺ قَالَ: «يُصْبِحُ عَلَى كُلِّ سُلَامَى مِنْ ابْنِ آدَمَ صَدَقَةٌ، تَسْلِمُهُ عَلَى مَنْ لَقِيَ صَدَقَةً، وَأَمْرُهُ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيُهُ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَإِمَاطَةُ الْأَدَى عَنِ الطَّرِيقِ صَدَقَةٌ، وَبُضْعَةُ أَهْلِهِ صَدَقَةٌ، وَيَجْزِيءُ مِنْ ذَلِكَ كُلِّهِ رَكْعَتَانِ مِنَ الضُّحَى».

قال أبو داود: وَحَدِيثُ عَبَّادٍ أَتَمُّ. وَلَمْ يَذْكُرْ مُسَدَّدٌ الْأَمْرَ وَالنَّهْيَ - زَادَ فِي حَدِيثِهِ: وَقَالَ: كَذَا وَكَذَا - وَزَادَ ابْنُ مَيْسَرَةَ فِي حَدِيثِهِ: قَالُوا: يَا رَسُولَ اللَّهِ! أَحَدُنَا يَقْضِي شَهْوَتَهُ وَتَكُونُ لَهُ صَدَقَةٌ؟ قَالَ: «أَرَأَيْتَ لَوْ وَضَعَهَا فِي غَيْرِ جِلْهَآ أَلَمْ يَكُنْ يَأْتِمُّ».

تخريج: [صحيح] أخرجه أحمد: ١٧٨/٥ والنسائي في الكبرى، ح: ٩٠٢٨ من حديث واصل به وانظر الحديث الآتي، ح: ٥٢٤٣.

1286. Abū Al-Aswad (Ad-Duw'alī) said that while they were sitting with Abū Dharr, he said: "Every morning, each joint of the son of Ādam is obligated to give charity. So every prayer he prays is a charity, and fasting is charity, and

١٢٨٦ - حَدَّثَنَا وَهْبُ بْنُ بَيَّيَّةَ: أَخْبَرَنَا خَالِدٌ عَنْ وَاصِلٍ، عَنْ يَحْيَى بْنِ عَقِيلٍ، عَنْ يَحْيَى بْنِ يَعْمُرَ، عَنْ أَبِي الْأَسْوَدِ [الدُّؤَلِيِّ] قَالَ: بَيْنَمَا نَحْنُ عِنْدَ أَبِي ذَرٍّ قَالَ: «يُصْبِحُ عَلَى كُلِّ سُلَامَى مِنْ أَحَدِكُمْ فِي كُلِّ يَوْمٍ

[1] Abū Dāwud narrated this *Hadīth* from two chains; Ahmad bin Manī' from 'Abbād bin 'Abbād; and, Musad-dad bin Musarhad from Ḥammad bin Zaid.

the *Hajj* is charity, and the *Tasbīh* is charity, and the *Takbīr* is charity, and the *Tahmīd* is charity. And the Messenger of Allāh ﷺ enumerated these righteous deeds, then said: "The two *Rak'ahs* of *Ḍuhā* will suffice all of these acts for you."
(*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، صلاة المسافرين، باب استحباب صلاة الضحى وأن أقلها ركعتان . . . الخ، ح: ٧٢٠ من حديث واصل به.

1287. Sahl bin Mu'adh bin Anas Al-Juhani narrated from his father that the Messenger of Allāh ﷺ said: "Whoever sits in his prayer place that he prayed the morning prayer in until he prays the two *Rak'ahs* of *Ḍuhā* — without speaking anything except good — will have all his sins forgiven, even if they are more than the foam of the ocean."
(*Da'if*)

تخریج: [إسناده ضعيف] أخرجه أحمد: ٤٣٨/٣ من حديث زبان بن فائد به وهو ضعيف: ضعفه الجمهور وللحديث شواهد ضعيفة.

1288. Abū Umāmah narrated that the Messenger of Allāh ﷺ said: "A prayer after another prayer, between which there was no *Laghw* (vain act), is (written) in the *'Ilyiyyin*."^[1] (*Ḥasan*)

تخریج: [إسناده حسن] أخرجه البيهقي: ٤٩/٣ وتقدم طرفه: ٥٥٨.

Comments:

'Ilyiyyin is the name of a record of the deeds of the faithful while *Sijjīn* is the name of the record of the deeds of the disbelievers.

صَدَقَةٌ، فَلهُ بِكُلِّ صَلَاةٍ صَدَقَةٌ وَصِيَامٍ صَدَقَةٌ وَحَجٍّ صَدَقَةٌ وَتَسْبِيحٍ صَدَقَةٌ وَتَكْبِيرٍ صَدَقَةٌ وَتَحْمِيدٍ صَدَقَةٌ» فَعَدَّ رَسُولُ اللَّهِ ﷺ مِنْ هَذِهِ الْأَعْمَالِ الصَّالِحَةِ ثُمَّ قَالَ: «يُجْزِيءُ أَحَدَكُمْ مِنْ ذَلِكَ رَكْعَتَا الضُّحَى».

١٢٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يَحْيَى بْنِ أَيُّوبَ، عَنْ زَبَانَ بْنِ قَانِدٍ، عَنْ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسِ الْجُهَنِيِّ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَعَدَ فِي مُصَلَّاهُ حِينَ يَنْصَرِفُ مِنْ صَلَاةِ الضُّحَى حَتَّى يُسَبِّحَ رَكْعَتَيِ الضُّحَى لَا يَقُولُ إِلَّا خَيْرًا غُفِرَ لَهُ خَطَايَاهُ وَإِنْ كَانَتْ أَكْثَرَ مِنْ زَبَدِ الْبَحْرِ».

١٢٨٨ - حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ: حَدَّثَنَا الْهَيْثَمُ بْنُ حَمِيدٍ عَنْ يَحْيَى بْنِ الْحَارِثِ، عَنْ الْقَاسِمِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ أَبِي أُمَامَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «صَلَاةٌ فِي إِثْرِ صَلَاةٍ لَا لَعْوَ بَيْنَهُمَا كِتَابٌ فِي عَلَيِّينَ».

[1] See *Sūrat Al-Muṭaffifīn* 83:18-20.

1289. It was reported from Nu‘aim bin Hammār who said: “I heard the Messenger of Allāh ﷺ say: ‘Allāh, the Mighty and Sublime says: “O son of Ādam! Don’t be prevented (deprived) from four *Rak’ahs* in the first part of your day, for (if you do so) I will take care of the latter part.”’ (*Ṣaḥīḥ*)

١٢٨٩ - حَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ: حَدَّثَنَا الْوَلِيدُ عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ، عَنْ مَكْحُولٍ، عَنْ كَثِيرِ بْنِ مَرَّةَ، عَنْ نُعَيْمِ بْنِ هَمَّارٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَقُولُ اللَّهُ عَزَّوَجَلَّ: يَا ابْنَ آدَمَ! لَا تُعْجِزْنِي مِنْ أَرْبَعِ رَكَعَاتٍ فِي أَوَّلِ نَهَارِكَ أَكْفِكَ آخِرَهُ».

تخریج: [صحيح] أخرجه أحمد: ٢٨٧/٥ من حديث مكحول، والنسائي في الكبرى، ح: ٤٦٦ من حديث كثير بن مرة به وصححه ابن حبان، ح: ٦٣٤ وللحديث شواهد كثيرة عند أحمد: ٢٠١/٤، ١٥٣ وغيره.

1290. Umm Hānī, the daughter of Abū Ṭālib, narrated that the Messenger of Allāh ﷺ prayed eight *Rak’ahs* of *Duḥā* on the Day of the Conquest (of Makkah). He would say the *Taslim* after every two *Rak’ahs*. (*Ḥasan*)

Aḥmad bin Ṣāliḥ (one of the narrators)^[1] said: “The Messenger of Allāh ﷺ prayed the voluntary prayer of *Duḥā* on the Day of the Conquest...” and he mentioned similar.

Ibn As-Sarḥ (another narrator) said: “Umm Hānī said that the Messenger of Allāh ﷺ visited her.” But he did not mention the voluntary prayer of *Duḥā*.

١٢٩٠ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ وَأَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي عِيَاضُ بْنُ عَبْدِ اللَّهِ عَنْ مَخْرَمَةَ ابْنِ سُلَيْمَانَ، عَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ أُمِّ هَانِيَةَ بِنْتِ أَبِي طَالِبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ يَوْمَ الْفَتْحِ صَلَّى سُبْحَةَ الصُّحَى ثَمَانِي رَكَعَاتٍ يُسَلِّمُ مِنْ كُلِّ رَكَعَتَيْنِ قَالَ أَحْمَدُ بْنُ صَالِحٍ: إِنَّ رَسُولَ اللَّهِ ﷺ صَلَّى يَوْمَ الْفَتْحِ سُبْحَةَ الصُّحَى فَذَكَرَ مِثْلَهُ قَالَ ابْنُ السَّرْحِ: إِنَّ أُمَّ هَانِيَةَ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَلَمْ يَذْكُرْ سُبْحَةَ الصُّحَى بَعْنَاهُ.

تخریج: [حسن] أخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في صلاة الليل والنهار مثنى مثنى، ح: ١٣٢٣ من حديث ابن وهب به وصححه ابن خزيمة، ح: ١٢٣٤ وللحديث شواهد عند البخاري، ح: ٢٨٠ وغيره.

1291. Ibn Abī Lailā said: “No one

١٢٩١ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا

[1] Abū Dāwud narrated this from two chains: Aḥmad bin Ṣāliḥ, and Aḥmad bin ‘Amr bin As-Sarḥ.

informed us that they saw the Prophet ﷺ pray the *Duḥa* except for Umm Hānī, for she narrated that the Prophet ﷺ performed *Ghusl* in her house on the Day of the Conquest (of Makkah), and then offered eight *Rak'ahs*. And no one else after that saw him pray them.” (*Ṣaḥīḥ*)

شُعْبَةُ عَنْ عَمْرٍو بْنِ مُرَّةَ، عَنِ ابْنِ أَبِي لَيْلَى قَالَ: مَا أَخْبَرْنَا أَحَدًا أَنَّهُ رَأَى النَّبِيَّ ﷺ صَلَّى الضُّحَى غَيْرُ أُمَّ هَانِيَةَ فَإِنَّهَا ذَكَرَتْ أَنَّ النَّبِيَّ ﷺ يَوْمَ فَتْحِ مَكَّةَ اغْتَسَلَ فِي بَيْتِهَا وَصَلَّى ثَمَانِ رَكَعَاتٍ، فَلَمْ يَرَهُ أَحَدٌ صَلَّى بَعْدُ.

تخریج: أخرجه البخاري، التقصير، باب من تطوع في السفر في غير دبر الصلوات وقبلها، ح: ١١٠٣ عن حفص بن عمر، ومسلم، صلاة المسافرين، باب استحباب صلاة الضحى ... إلخ، ح: ٣٣٦ بعد: ٧١٩ من حديث شعبة به.

1292. ‘Abdullāh bin Shaqīq narrated that he asked ‘Āishah, “Did the Messenger of Allāh ﷺ pray *Duḥa*?” She replied: “No, except if he returned from an absence (from a journey).” He then asked: “Did he join between two *Sūrah*s?” She replied: “(If they were) from the *Mufaṣṣal*.”^[1] (*Ṣaḥīḥ*)

١٢٩٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا الْجُرَيْرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: سَأَلْتُ عَائِشَةَ هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الضُّحَى فَقَالَتْ: لَا إِلَّا أَنْ يَجِيءَ مِنْ مَعِيهِ، قُلْتُ: هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يَقْرُنُ بَيْنَ السُّورِ؟ قَالَتْ: مِنَ الْمُفْصَلِ.

تخریج: أخرجه مسلم، صلاة المسافرين، باب استحباب صلاة الضحى ... إلخ، ح: ٧١٧ من حديث يزيد بن زريع به.

Comments:

It is clear from these narrations of ‘Āishah, that she did not see the Messenger ﷺ perform *Duḥa* while others did.

1293. It was reported from ‘Urwah bin Az-Zubair, from ‘Āishah, the wife of the Prophet ﷺ, that she said: “The Messenger of Allāh ﷺ never prayed the *Duḥā* prayer, and I pray it. And he (ﷺ) would sometimes leave an act, even though he loved to do it, for fear

١٢٩٣ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: مَا سَجَّ رَسُولُ اللَّهِ ﷺ سُبْحَةَ الضُّحَى قَطُّ وَإِنِّي لَأَسْبَحُهَا وَإِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيَدْعُ الْعَمَلَ وَهُوَ

[1] Referring to the shorter *Sūrah*s of the Qur’an, and they say it is from *Sūrah Qāf* to the end of the Qur’an. See the *Tafsīr* of Ibn Kathīr, *Sūrah Qāf*.

that the people might perform it and it would then become obligatory upon them.” (*Sahih*)

يُحِبُّ أَنْ يَعْمَلَ بِهِ خَشِيَّةً أَنْ يَعْمَلَ بِهِ النَّاسُ فَيَفْرَضَ عَلَيْهِمْ.

تخريج: أخرجه البخاري، التهجيد، باب تحريض النبي ﷺ على قيام الليل . . . إلخ، ح: ١١٢٨ ومسلم، صلاة المسافرين، باب استحباب صلاة الضحى . . . إلخ، ح: ٧١٨ من حديث مالك به وهو في الموطأ (يحيى): (١٥٢/١، ١٥٣).

1294. Simāk narrated that he asked Jābir bin Samurah: “Did you used to sit with the Messenger of Allāh ﷺ?” He replied: “Yes, frequently. And he would not stand up from the place where he prayed the morning prayer until the sun had risen. So when it rose, he would stand up.” (*Sahih*)

١٢٩٤ - حَدَّثَنَا ابْنُ نَفِيلٍ وَأَحْمَدُ بْنُ يُونُسَ قَالَا: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سِمَاكُ قَالَ: قُلْتُ لِجَابِرِ بْنِ سَمْرَةَ: أَكُنْتَ تُجَالِسُ رَسُولَ اللَّهِ ﷺ؟ قَالَ: نَعَمْ كَثِيرًا فَكَأَن لَّا يَقُومُ مِنْ مُصَلَّاهُ الَّذِي صَلَّى فِيهِ الْغَدَاةَ حَتَّى تَطْلُعَ الشَّمْسُ فَإِذَا طَلَعَتْ قَامَ ﷺ.

تخريج: أخرجه مسلم، المساجد، باب فضل الجلوس في مصلاه بعد الصبح وفضل المساجد، ح: ٦٧٠ عن أحمد بن عبدالله بن يونس به.

Chapter 13. The Prayer During Daytime

(المعجم ١٣) - بَابُ صَلَاةِ النَّهَارِ

(التحفة ٣٠٣)

1295. Ibn ‘Umar narrated that the Prophet ﷺ said: “The prayer of the night and day is (in units of) two, two.” (*Hasan*)

١٢٩٥ - حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ: أَخْبَرَنَا شُعْبَةُ عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ الْبَارِقِيِّ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «صَلَاةُ اللَّيْلِ وَالنَّهَارِ مَثْنَى مَثْنَى».

تخريج: [حسن] أخرجه الترمذي، الصلاة، باب ما جاء أن صلاة الليل والنهار مثنى مثنى، ح: ٥٩٧ والنسائي، ح: ١٦٦٧ وابن ماجه، ح: ١٣٢٢ من حديث شعبة به وللحديث شواهد، انظر الموطأ: ٢٦٠ بتحقيقي.

Comments:

Voluntary prayers at any time, day or night, should be split up into two *Rak'ahs* apiece. It is better and commendable although four *Rak'ahs* with one salutation may also be said.

1296. It was reported from ‘Abdullāh bin Al-Ḥārith from Al-Muṭṭalib, from the Prophet ﷺ, that he said: “The prayer is (in units of)

١٢٩٦ - حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ ابْنِ مُعَاذٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي عَبْدُ رَبِّهِ بْنُ سَعِيدٍ عَنْ أَنَسِ بْنِ أَبِي أَنَسٍ، عَنْ عَبْدِ اللَّهِ

two, two — that you say the *Tashahhud* in every second *Rak'ah*. And that you show your need, and are tranquil, and raising you hands in supplication, and say: 'O Allāh! O Allāh!' So whoever does not do so, it will be deficient." (*Da'if*)

Abū Dāwud was asked about the (voluntary) night prayer — should it be in units of two? He replied: "If you wish, you may pray (in units of) two, and if you wish, (in units of) four."

تخریج: [إسناده ضعيف] أخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في صلاة الليل والنهار مثنى مثنى، ح: ١٣٢٥ من حديث شعبة به وحسنه أبو حاتم الرازي في عله: ٣٦٥ وأشار ابن خزيمة، ح: ١٢١٢ إلى ضعفه، وضعفه البخاري وغيره وهو الراجح * في سماع عبدالله بن نافع من عبدالله بن الحارث نظر، وفي السند علل أخرى.

Chapter 14. *Ṣalāt At-Tasbīh*

(المعجم ١٤) - بَابُ صَلَاةِ التَّسْبِيحِ

(التحفة ٣٠٤)

1297. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said to Al-'Abbās bin 'Abdul-Muṭṭalib: "O 'Abbās, O my uncle! Should I not give something to you? Should I not give you a present? Should I not give a gift to you? Should I not (instruct) you to ten things — if you were to do them, Allāh will forgive your sins; the first of them and the last of them, the old of them and the new of them, the unintentional of them and the intentional of them, the small of them and the large of them, the hidden of them and the public of them. Ten things, (which are:) that you pray four *Rak'ahs*, in each *Rak'ah* you recite *Fātiḥat Al-Kitāb* (*Sūrat Al-Fāthah*) and a *Sūrah*.

ابن نافع، عن عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنِ الْمُطَّلِبِ عَنِ النَّبِيِّ ﷺ قَالَ: «الصَّلَاةُ مَثْنَى مَثْنَى أَنْ تَشْهَدَ فِي كُلِّ رَكْعَتَيْنِ وَأَنْ تَبَاسَّسَ وَتَمَسَّكَنَ وَتُقَنِّعَ بِيَدَيْكَ وَتَقُولَ: اللَّهُمَّ! اللَّهُمَّ! اللَّهُمَّ! فَمَنْ لَمْ يَفْعَلْ ذَلِكَ فَهِيَ خِدَاجٌ».

سُئِلَ أَبُو دَاوُدَ عَنِ صَلَاةِ اللَّيْلِ مَثْنَى مَثْنَى: قَالَ: إِنْ شِئْتَ مَثْنَى وَإِنْ شِئْتَ أَرْبَعًا.

١٢٩٧ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ بَشْرِ بْنِ الْحَكَمِ التَّيْسَابُورِيُّ: حَدَّثَنَا مُوسَى بْنُ عَبْدِ الْعَزِيزِ: حَدَّثَنَا الْحَكَمُ بْنُ أَبِي عَكْرَمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ: «يَا عَبَّاسُ! يَا عَمَّاهُ! أَلَا أُعْطِيكَ؟ أَلَا أَمْنُحُكَ؟ أَلَا أَحْبُوكَ؟ أَلَا أَفْعَلُ بِكَ عَشْرَ خِصَالٍ إِذَا أَنْتَ فَعَلْتَ ذَلِكَ عَفَرَ اللَّهُ لَكَ ذَنْبَكَ أَوَّلَهُ وَآخِرَهُ قَدِيمَهُ وَحَدِيثَهُ خَطَأَهُ وَعَمَدَهُ، صَغِيرَهُ وَكَبِيرَهُ سِرَّهُ وَعَلَانِيَتَهُ - عَشْرَ خِصَالٍ - أَنْ تُصَلِّيَ أَرْبَعَ رَكْعَاتٍ تَقْرَأُ فِي كُلِّ رَكْعَةٍ فَاتِحَةَ الْكِتَابِ وَسُورَةً. فَإِذَا فَرَغْتَ مِنَ الْقِرَاءَةِ فِي أَوَّلِ رَكْعَةٍ وَأَنْتَ قَائِمٌ قُلْتَ: سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا

Then, when you have completed the recitation in the first *Rak'ah*, and you are still standing, say: '*Subhān Allāh, wal-ḥamdulillāh, wa lā ilāha illallāh, wa Allāhu Akbar* (Glorious is Allāh, and all praise is due to Allāh, and none has the right to be worshipped but Allāh, and Allāh is the Most Great)' fifteen times.

Then go into *Rukū'*, and say it while you are in *Rukū'* ten times. Then raise your head from the *Rukū'* and say it ten times. Then go into prostration and say it while you are in prostration ten times. Then raise your head from the prostration and say it ten times. Then prostrate and say it ten times. Then raise your head and say it ten times. This comes out to seventy-five times in every *Rak'ah*, and you do this for four *Rak'ahs*.

If you are able to pray this once every day, do so. And if you do not do so, then once every week. And if you do not do so, then once every month. And if you do not do so, then once every year. And if you do not do so, then once in your lifetime." (*Hasan*)

تخريج: [إسناده حسن] أخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في صلاة التسيح، ح: ١٣٨٧ عن عبدالرحمن بن بشر به وصححه أبو بكر الأجرى وأبو داود وغيرهما الترغيب والترهيب: ٤٦٨/١.

1298. Abū Al-Jawzā' narrated: "Someone who was a Companion narrated to me..." — they thought it was 'Abdullāh bin 'Amr — "...that the Prophet ﷺ said: 'Come to me tomorrow, I will give a gift

إِلَهُ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ خَمْسَ عَشْرَةَ مَرَّةً، ثُمَّ تَرَفَعُ فَتَقُولُهَا وَأَنْتَ رَاكِعٌ عَشْرًا ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ الرُّكُوعِ فَتَقُولُهَا عَشْرًا ثُمَّ تَهْرِي سَاجِدًا فَتَقُولُهَا وَأَنْتَ سَاجِدٌ عَشْرًا ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ السُّجُودِ فَتَقُولُهَا عَشْرًا ثُمَّ تَسْجُدُ فَتَقُولُهَا عَشْرًا ثُمَّ تَرْفَعُ رَأْسَكَ فَتَقُولُهَا عَشْرًا فَذَلِكَ خَمْسٌ وَسَبْعُونَ، فِي كُلِّ رَكْعَةٍ تَفْعَلُ ذَلِكَ فِي أَرْبَعِ رَكَعَاتٍ إِنْ اسْتَطَعْتَ أَنْ تُصَلِّيَهَا فِي كُلِّ يَوْمٍ مَرَّةً فَافْعَلْ، فَإِنْ لَمْ تَفْعَلْ فِي كُلِّ جُمُعَةٍ مَرَّةً، فَإِنْ لَمْ تَفْعَلْ فِي كُلِّ شَهْرٍ مَرَّةً، فَإِنْ لَمْ تَفْعَلْ فِي كُلِّ سَنَةٍ مَرَّةً، فَإِنْ لَمْ تَفْعَلْ فِي عُمْرِكَ مَرَّةً.

١٢٩٨ - حَدَّثَنَا مُحَمَّدُ بْنُ سُمَيَانَ الْأَبْلِيُّ: حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ أَبُو حَبِيبٍ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ: حَدَّثَنَا عَمْرُو بْنُ مَالِكٍ عَنِ أَبِي الْجَوْزَاءِ: حَدَّثَنِي رَجُلٌ كَانَتْ لَهُ صُحْبَةٌ

to you, and reward you, and give you something.' So I thought that he would give me a gift. He said: 'When the day begins to wane (afternoon occurs), stand up and pray four *Rak'ahs*...' and he narrated a similar narration as the previous one (no. 1297), except that he said: "Then raise your head — meaning from the second prostration — and sit down, and do not stand up until you exclaim Allāh's glory (say *Subhān Allāh*) ten times, and praise Him (say *Al-hamdulillāh*) ten times, and extol His greatness (say *Allāhu akbar*) ten times, and say the *Tahlīl* (say *Lā ilāha illallāh*) ten times. Then repeat this for all four *Rak'ahs*."

And he ﷺ also said: "So if you were to be the most sinful of all of the inhabitants of earth, you would be forgiven because of this." The Companion asked: "What if I cannot pray it at this time?" He (ﷺ) replied: "Pray it at night, or during the day." (*Da'īf*)

Abū Dāwud said: Ḥabbān bin Hilāl^[1] is the maternal uncle of Hilāl Ar-Rā'ī.

Abū Dāwud said: Al-Mustamirr bin Ar-Rayyān reported it from Abū Al-Jawzā', from 'Abdullāh bin 'Amr in *Mawqūf* form (as a statement from him and not the Prophet ﷺ). Rawḥ bin Al-Musayyab and Ja'far bin Sulaimān reported it from 'Amr bin Mālik An-Nukrī, from Abū Al-Jawzā' from Ibn 'Abbās as his statement.

يُرُونَ أَنَّهُ عَبْدُ اللَّهِ بْنُ عَمْرٍو قَالَ: قَالَ لِي النَّبِيُّ ﷺ: «إِثْنَيْ عَدَا أَحْبُوكَ وَأُثْبِتِكَ وَأُعْطِيكَ» حَتَّى ظَنَنْتُ أَنَّهُ يُعْطِينِي عَطِيَّةً. قَالَ: «إِذَا زَالَ النَّهَارُ فَقُمْ فَصَلِّ أَرْبَعَ رَكَعَاتٍ» فَذَكَرَ نَحْوَهُ. قَالَ: «ثُمَّ تَرَفَّعْ رَأْسَكَ - يَعْنِي مِنَ السَّجْدَةِ الثَّانِيَةِ - فَاسْتَوِ جَالِسًا وَلَا تَقُمْ حَتَّى تُسَبِّحَ عَشْرًا، وَتُحَمِّدَ عَشْرًا، وَتُكَبِّرَ عَشْرًا، وَتَهْلَلَ عَشْرًا، ثُمَّ تَضَعُ ذَلِكَ فِي الْأَرْبَعِ رَكَعَاتٍ». قَالَ: «فَإِنَّكَ لَوْ كُنْتَ أَعْظَمَ أَهْلِ الْأَرْضِ ذَنْبًا غُفِرَ لَكَ بِذَلِكَ». قَالَ: قُلْتُ: فَإِنْ لَمْ أَشْتَطِعْ أَنْ أُصَلِّيَهَا يَلَكُ السَّاعَةَ قَالَ: «صَلِّهَا مِنَ اللَّيْلِ وَالنَّهَارِ».

قال أبو داود: وَحَبَّانُ بْنُ هِلَالٍ خَالَ هِلَالِ الرَّائِيّ.

قال أبو داود: رواه المُسْتَمِيرُ بْنُ الرَّيَّانِ عن أَبِي الْجَوْزَاءِ، عن عَبْدِ اللَّهِ بْنِ عَمْرٍو مَوْفُوفًا وَرَوَاهُ رَوْحُ بْنُ الْمُسَيَّبِ وَجَعْفَرُ بْنُ سُلَيْمَانَ عن عَمْرٍو بْنِ مَالِكِ النُّكْرِيِّ، عن أَبِي الْجَوْزَاءِ، عن ابنِ عَبَّاسٍ قَوْلَهُ، وَقَالَ فِي حَدِيثِ رَوْحٍ: فَقَالَ: حَدِيثُ النَّبِيِّ ﷺ.

[حَدَّثْتُ عَنِ النَّبِيِّ ﷺ]

[1] One of the narrators.

And in Rawḥ's narration he said: "So he said it was a *Hadīth* of the Prophet ﷺ." ("A *Hadīth* from the Prophet ﷺ was narrated to me.")

تخريج: [إسناده ضعيف] وأخرجه البيهقي: ٥٢/٣ من حديث أبي داود به * عمرو بن مالك: ضعيف، الحديث الآتي: ١٢٩٩. يعني عنه.

1299. 'Urwah bin Ruwaim narrated that Al-Anṣārī narrated to him: "The Messenger of Allāh ﷺ told Ja'far..." and he mentioned similarly (as in no. 1298), except that he said: "...in the second prostration of the first *Rak'ah*." As was said in the narration of Mahdī bin Maimūn (no. 1297). (*Hasan*)

١٢٩٩ - حَدَّثَنَا أَبُو نَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ: حَدَّثَنَا مُحَمَّدُ بْنُ مَهَاجِرٍ عَنْ عُرْوَةَ بْنِ رُوَيْمٍ: حَدَّثَنِي الْأَنْصَارِيُّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَجَعْفَرٍ بِهَذَا الْحَدِيثِ. فَذَكَرَ نَحْوَهُمْ؛ قَالَ فِي السَّجْدَةِ الثَّانِيَةِ مِنَ الرَّكْعَةِ الْأُولَى؛ كَمَا قَالَ فِي حَدِيثٍ مَهْدِيٍّ بْنِ مَيْمُونٍ.

تخريج: [حسن] أخرجه البيهقي: ٥٢/٣ من حديث أبي داود به وانظر الحديث السابق.

Chapter 15. Where Should The Two *Rak'ahs* Of *Maghrib* Be Prayed ?

1300. It was reported from Sa'd bin Ishāq bin Ka'b bin 'Ujrah, from his father, from his grandfather, that the Prophet ﷺ came to the *Masjid* of the tribe of 'Abdul-Ashhal and prayed *Maghrib* in it. When they had finished their prayer, he saw them praying voluntary prayers after it, so he said: "This is the prayer of the houses." (*Hasan*)

(المعجم ١٥) - بَابُ رَكْعَتِي الْمَغْرِبِ أَيْنَ تُصَلِّيَانِ (التحفة ٣٠٥)

١٣٠٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي الْأَسْوَدِ: حَدَّثَنِي أَبُو مُطَرِّفٍ مُحَمَّدُ بْنُ أَبِي الْوَزِيرِ: أَخْبَرَنَا مُحَمَّدُ بْنُ مُوسَى الْفَطْرِيُّ عَنْ سَعْدِ بْنِ إِسْحَاقَ بْنِ كَعْبِ بْنِ عَجْرَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ النَّبِيَّ ﷺ أَتَى مَسْجِدَ بَنِي عَبْدِ الْأَشْهَلِ فَصَلَّى فِيهِ الْمَغْرِبَ فَلَمَّا قَضَوْا صَلَاتَهُمْ رَأَهُمْ يُسَبِّحُونَ بَعْدَهَا. فَقَالَ: «هَذِهِ صَلَاةُ الْبُيُوتِ».

تخريج: [إسناده حسن] أخرجه الترمذي، الصلاة، باب ما ذكر في الصلاة بعد المغرب أنه في البيت أفضل، ح: ٦٠٤ والنسائي، ح: ١٦٠١ من حديث محمد بن موسى به وصححه ابن خزيمة، ح: ١٢٠١.

Comments:

It is recommended for one to perform the *Sunnah* prayers in one's house.

1301. It was reported from Sa'eed bin Jubair, from Ibn 'Abbās who said: "The Messenger of Allāh ﷺ would prolong the recitation of the two *Rak'ahs* after *Maghrib* until the people of the *Masjid* would leave." (*Hasan*)

Abū Dāwud said: Naṣr Al-Mujaddar reported it from Ya'qūb Al-Qummī and narrated a connected chain for it similarly.

Abū Dāwud said: Muḥammad bin 'Eisā bin Aṭ-Ṭabbā' narrated it to us (he said): "Naṣr Al-Mujaddar narrated to us from Ya'qūb" with similar.

١٣٠١ - حَدَّثَنَا حُسَيْنُ بْنُ عَبْدِ الرَّحْمَنِ الْجَرَجَرَانِيُّ: حَدَّثَنَا طَلْقُ بْنُ عَنَامٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ اللَّهِ عَنْ جَعْفَرِ بْنِ أَبِي الْمُغِيرَةِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُطِيلُ الْقِرَاءَةَ فِي الرُّكْعَتَيْنِ بَعْدَ الْمَغْرِبِ حَتَّى يَتَفَرَّقَ أَهْلُ الْمَسْجِدِ.

قَالَ أَبُو دَاوُدَ: رَوَاهُ نَصْرُ الْمُجَدَّرُ عَنْ يَعْقُوبَ الْقُمِّيِّ وَأَسَنَدُهُ مِثْلُهُ.

قَالَ أَبُو دَاوُدَ: حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى ابْنِ الطَّبَّاعِ: حَدَّثَنَا نَصْرُ الْمُجَدَّرُ عَنْ يَعْقُوبَ مِثْلُهُ.

تخریج: [حسن] أخرجه النسائي في الكبرى، ح: ٣٧٩ عن الحسين بن عبدالرحمن به.

1302. (Another chain from two sources) that Ya'qūb narrated from Ja'far, from Sa'eed bin Jubair, from the Prophet ﷺ — in meaning — in *Mursal* form. (*Hasan*)

Abū Dāwud said: I heard Muḥammad bin Ḥumaid saying: "I heard Ya'qūb saying: Everything I narrate to you from Ja'far, from Sa'eed bin Jubair, from the Prophet ﷺ, then it is a *Musnad* narration from Ibn 'Abbās from the Prophet ﷺ.

١٣٠٢ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ وَسَلِيمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ قَالَا: حَدَّثَنَا يَعْقُوبُ عَنْ جَعْفَرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ النَّبِيِّ ﷺ بِمَعْنَاهُ مُرْسَلٌ.

قَالَ أَبُو دَاوُدَ: سَمِعْتُ مُحَمَّدَ بْنَ حَمِيدٍ يَقُولُ: سَمِعْتُ يَعْقُوبَ يَقُولُ: كُلُّ شَيْءٍ حَدَّثْتُكُمْ عَنْ جَعْفَرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ النَّبِيِّ ﷺ فَهُوَ مُسْنَدٌ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ.

تخریج: [حسن] أخرجه البيهقي: ١٩٠/٢ من حديث أبي داود به وانظر الحديث السابق * قول يعقوب: لا يثبت عنه، محمد بن حميد: ضعيف.

Chapter 16. The Prayer After 'Ishā'

(المعجم ١٦) - بَابُ الصَّلَاةِ بَعْدَ الْعِشَاءِ (التحفة ٣٠٦)

1303. Shuraiḥ bin Hāni' asked 'Āishah regarding the prayer of the

١٣٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ الْعُكْلِيُّ: حَدَّثَنَا مَالِكُ بْنُ

Messenger of Allāh ﷺ. She narrated: “The Messenger of Allāh ﷺ never prayed ‘Ishā’ and then visited me except that he prayed four *Rak’ahs* or six *Rak’ahs*. And once, it rained at night, so we laid out a leather mat for him (to pray on). And I saw a hole in it which was allowing the water to flow over it, and I never saw him protect himself against the earth with his clothes.” (*Da’if*)

مَعْوَلٍ: حَدَّثَنِي مُقَاتِلُ بْنُ بَشِيرٍ الْعِجْلِيُّ عَنْ شُرَيْحِ بْنِ هَانِيٍّ، عَنْ عَائِشَةَ قَالَتْ: سَأَلْتُهَا عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ فَقَالَتْ: مَا صَلَّى رَسُولُ اللَّهِ ﷺ الْعِشَاءَ قَطُّ فَدَخَلَ عَلَيَّ إِلَّا صَلَّى أَرْبَعَ رَكَعَاتٍ أَوْ سِتَّ رَكَعَاتٍ وَلَقَدْ مُطَرْنَا مَرَّةً بِاللَّيْلِ فَطَرَحْنَا لَهُ نِطْعًا، فَكَأَنِّي أَنْظُرُ إِلَى ثَقْبٍ فِيهِ يَنْبُغُ الْمَاءُ مِنْهُ، وَمَا رَأَيْتُهُ مُتَّقِيًا الْأَرْضَ بِشَيْءٍ مِنْ ثِيَابِهِ قَطُّ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٥٨/٦ والنسائي في الكبرى، ح: ٣٩١ من حديث مالك بن معول به * مقاتل بن بشير مجهول الحال وثقه ابن حبان: ٥٠٩/٧ وحده وقال الذهبي: "لا يعرف" (ميزان الاعتدال: ٤/١٧١).

Chapters On The Voluntary Night Prayers

أَبْوَابُ قِيَامِ اللَّيْلِ

Chapter 17. The Abrogation Of The (Obligation Of) Night Prayer And Facilitation (Of Choice) Regarding It

(المعجم ١٧) - بَابُ نَسْخِ قِيَامِ اللَّيْلِ وَالتَّيْسِيرِ فِيهِ (التحفة ٣٠٧)

1304. It was reported from ‘Ikrimah, from Ibn ‘Abbās who said regarding *Al-Muzzammil*: “Stand (to pray) all night, except a little - Half of it”.[1] “It was abrogated by the Verse which states: ‘He knows that you are unable to pray the whole night, so He has turned to you (in mercy). Therefore recite what is easy for you of the Qur’an.’[2] And the meaning of... *Nāshī’atal-lail*[3] is: ‘the first of it

١٣٠٤ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَرِيُّ ابْنَ شُبَيْهٍ: حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنٍ عَنْ أَبِيهِ، عَنْ يَزِيدَ التَّحَوِيِّ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ فِي الْمُرْمَلِ: ﴿قُرِئَ اللَّيْلُ إِلَّا قَلِيلًا ۝ يَصْفَقُهُ﴾ [المزمل: ٣، ٢] نَسَخَتْهَا الْآيَةُ الَّتِي فِيهَا ﴿عَلِمَ أَنْ لَنْ تُحْضِرُوهُ فَاقْرَأْ مَا يَسَّرَ مِنَ الْقُرْآنِ﴾ [المزمل: ٢٠] وَ﴿نَاشِئَةَ اللَّيْلِ﴾ [المزمل: ٦]: أَوَّلُهُ وَكَأَنَّ صَلَاتَهُمْ

[1] *Al-Muzzammil* 73:2,3.

[2] *Al-Muzzammil* 73:20.

[3] *Al-Muzzammil* 73:6.

(the night),’ for they used to pray in the early part of the night. (Meaning) it is more appropriate that you fulfill what Allāh has made obligatory on you regarding the night prayer, for at the time he sleeps a person does not know when he will arise. And... *Aqwamu qila*,^[1] means, ‘...it is better for you in understanding the Qur’ān.’ And: ‘Verily, there is for you during the day *Sabhan Ṭawilah*’^[2] (means) plenty of leisure time.” (*Ḥasan*)

تخريج: [إسناده حسن] أخرجه البيهقي: ٥٠٠/٢ من حديث أبي داود به.

1305. It was reported from Simāk Al-Ḥanafī, from Ibn ‘Abbās, that he said: “When the beginning (of *Sūrat Al-Muzzammil*) was revealed, they would pray similar to the way that they prayed in the month of Ramaḍān, until its latter portion was revealed. And the time between the (revelation) of its first portion and last portion was a year.” (*Ṣaḥīḥ*)

تخريج: [إسناده صحيح] أخرجه ابن جرير الطبري في تفسيره: ٧٨/٢٩، ٧٩ من حديث

لأَوَّلِ اللَّيْلِ يَقُولُ: هُوَ أَجْدَرُ أَنْ تُحْضُوا مَا فَرَضَ اللَّهُ عَلَيْكُمْ مِنْ قِيَامِ اللَّيْلِ وَذَلِكَ أَنَّ الْإِنْسَانَ إِذَا نَامَ لَمْ يَدْرِ مَتَى يَسْتَيْقِظُ، وَقَوْلُهُ: ﴿وَأَقْوَمُ قِيْلًا﴾ [المزمل: ٦] هُوَ أَجْدَرُ أَنْ يَفْقَهَ فِي الْقُرْآنِ وَقَوْلُهُ: ﴿إِنَّ لَكَ فِي النَّهَارِ سَبْعًا طَوِيلًا﴾ [المزمل: ٧] يَقُولُ: فَرَاغًا طَوِيلًا.

١٣٠٥ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ يَبْنِي الْمَرْوَزِيَّ: حَدَّثَنَا وَكَيْعٌ عَنْ مِسْعَرٍ، عَنْ سِمَاكِ الْحَنْفِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَتْ أَوَّلُ الْمُزَّمِّلِ كَانُوا يَقُومُونَ نَحْوًا مِنْ قِيَامِهِمْ فِي شَهْرِ رَمَضَانَ حَتَّى نَزَلَ آخِرُهَا، وَكَانَ بَيْنَ أَوَّلِهَا وَآخِرِهَا سَنَةً.

تخريج: [إسناده صحيح] أخرجه ابن جرير الطبري في تفسيره: ٧٨/٢٩، ٧٩ من حديث

مسعر به.

Chapter 18. The (Voluntary) Night Prayer

(المعجم ١٨) - بَابُ قِيَامِ اللَّيْلِ

(التحفة ٣٠٨)

1306. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The *Shaiṭān* ties three knots on the back of your heads when one of you goes to sleep. He blows (an incantation) on every knot, (saying): ‘You have a long night, so sleep (through it).’ So if the person

١٣٠٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَعْقُدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ - إِذَا هُوَ نَامَ - ثَلَاثَ عُقَدٍ يَضْرِبُ مَكَانَ كُلِّ عُقْدَةٍ:

[1] *Al-Muzzammil* 73:6.

[2] *Al-Muzzammil* 73:7.

wakes up and remembers Allāh, one knot is untied. And if he performs *Wuḍū'*, another knot is untied. And if he prays, another knot is untied, and he arises (in the morning) energetic and having a good temperament. Otherwise, he arises with a bad temperament, feeling lazy.” (*Ṣaḥīḥ*)

عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْقُدْ. فَإِنْ اسْتَيْقَظَ فَذَكَرَ
اللهَ انْحَلَّتْ عُقْدَةٌ، فَإِنْ تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ،
فَإِنْ صَلَّى انْحَلَّتْ عُقْدَةٌ، فَأَصْبَحَ نَشِيطًا طَيِّبَ
النَّفْسِ وَإِلَّا أَصْبَحَ حَبِيثَ النَّفْسِ كَسْلَانَ.

تخریج: أخرجه البخاري، التهجد، باب عقد الشيطان على قافية الرأس إذا لم يصل بالليل، ح: ١١٤٢ من حديث مالك ومسلم، صلاة المسافرين، باب الحث على صلاة الليل وإن قلت، ح: ٧٧٦ من حديث أبي الزناد به وهو في الموطأ (يحيى): ١٧٦/١ (والقعنبي، ص: ١٠٩، ١١٠).

Comments:

The how of these matters are not known, as it is a matter of the unseen.

1307. ‘Aīshah said: “Never leave the night prayer, for the Messenger of Allāh ﷺ would never leave it. And if he were sick, or felt tired, he would pray sitting down.” (*Ṣaḥīḥ*)

١٣٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ يَزِيدَ بْنِ حُمَيْرٍ
قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ أَبِي قَيْسٍ يَقُولُ:
قَالَتْ عَائِشَةُ: لَا تَدْعُ قِيَامَ اللَّيْلِ فَإِنَّ رَسُولَ
اللهِ ﷺ كَانَ لَا يَدْعُهُ، وَكَانَ إِذَا مَرِضَ أَوْ
كَسِلَ صَلَّى قَاعِدًا.

تخریج: [إسناده صحيح] أخرجه أحمد: ٦/٢٤٩ عن أبي داود الطيالسي به وهو في مسنده، ح: ١٥١٩ على وهم وقع في سنده.

1308. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “May Allāh have mercy on a man who stood up to pray at night, and woke his wife up, and if she did not (wake up), he sprinkled water on her face (to wake her). May Allāh have mercy on a woman who stood up to pray at night, and woke her husband up, and if he did not (wake up), she sprinkled water on his face (to wake him).” (*Ḥasan*)

١٣٠٨ - حَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى:
حَدَّثَنَا ابْنُ عَبَّاسٍ عَنِ الْقَعْقَاعِ، عَنْ أَبِي
صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ
ﷺ: «رَجِمَ اللهُ رَجُلًا قَامَ مِنَ اللَّيْلِ فَصَلَّى
وَأَيْقَظَ امْرَأَتَهُ، فَإِنْ أَبَتْ نَضَحَ فِي وَجْهِهَا
المَاءَ. رَجِمَ اللهُ امْرَأَةً قَامَتْ مِنَ اللَّيْلِ
فَصَلَّتْ وَأَيْقَظَتْ زَوْجَهَا، فَإِنْ أَبِي نَضَحَتْ
فِي وَجْهِهِ المَاءَ.»

تخريج: [إسناده حسن] أخرجه النسائي، قيام الليل، باب الترغيب في قيام الليل، ح: ١٦١١ من حديث يحيى القطان به وصححه ابن خزيمة، ح: ١١٤٨ وابن حبان، ح: ٦٤٦ والحاكم على شرط مسلم: ٣٠٩/١ ووافقه الذهبي.

Comments:

This is a reflection of Allāh's order: 'Help one another to righteousness and piety' (*Al-Mā'idah* 5:2). We learn from this *Hadīth*, that exhorting and urging kinsmen and friends to do deeds of virtue and charity is something commendable.

1309. It was reported that Abū Sa'eed and Abū Hurairah both said that the Messenger of Allāh ﷺ said: "If a man wakes his wife up at night, and they both prayed, or they prayed two *Rak'ahs* together, they will be written among those men and women who remember Allāh."

Ibn Kathīr^[1] did not narrate it in *Marfū'* form nor did he mention Abū Hurairah, making it a statement of Abū Sa'eed. (*Da'if*)

Abū Dāwud said: Ibn Mahdī reported it from Sufyān, he said: "I think he mentioned Abū Hurairah."

Abū Dāwud said: The narration of Sufyān is *Mawqūf*.^[2]

١٣٠٩ - حَدَّثَنَا ابْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ عَنْ مِسْعَرٍ عَنْ عَلِيِّ بْنِ الْأَقْمَرِ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ بْنِ بَزِيعٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ شَيْبَانَ، عَنِ الْأَعْمَشِ، عَنْ عَلِيِّ بْنِ الْأَقْمَرِ - الْمَعْنَى - عَنِ الْأَعْرَجِ، عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ قَالَا: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَيْقَظَ الرَّجُلُ أَهْلَهُ مِنَ اللَّيْلِ فَصَلَّيَا أَوْ صَلَّى رَكَعَتَيْنِ جَمِيعًا كُتِبَ فِي الذَّاكِرِينَ وَ الذَّاكِرَاتِ» وَلَمْ يَرْفَعُهُ ابْنُ كَثِيرٍ وَلَا ذَكَرَ أَبَا هُرَيْرَةَ، جَعَلَهُ كَلَامَ أَبِي سَعِيدٍ.

قال أبو داود: رواه ابن مهدي عن سفيان قال: وأراه ذكر أبا هريرة.

قال أبو داود: وحديث سفيان موقوف.

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، إقامة الصلوات، باب ما جاء فيمن أيقظ أهله من الليل، ح: ١٣٣٥ من حديث شيبان به وصححه ابن حبان، ح: ٦٤٥ * سفيان والأعمش مدلسان وعننا، وللحديث طرق ضعيفة.

[1] That is Muḥammad bin Kathīr, one of the two that the author narrated it from, and this Ibn Kathīr narrated it from Sufyān.

[2] The second narration, which the author heard from Muḥammad bin Hātim is the version that is *Marfū'*, meaning, attributed to the Prophet ﷺ. The discussion before this is to indicate that those who narrated it from Sufyān, did not include that it was a statement of the Prophet ﷺ.

Chapter (...) Feeling Sleepy During The Prayer

(المعجم . . .) - بَابُ النَّعَاسِ فِي الصَّلَاةِ

(التحفة ٣٠٩)

1310. ‘Aishah, the wife of the Prophet ﷺ, narrated that the Prophet ﷺ said: “If one of you yawns during the prayer, let him lie down until his sleep leaves him. For one of you might pray while he is sleepy, and intend to seek forgiveness but instead curse himself!” (*Sahih*)

١٣١٠ - حَدَّثَنَا الْمُعَنَّبِيُّ عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا نَعَسَ أَحَدُكُمْ فِي الصَّلَاةِ فَلْيَرُقْهُ حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ فَإِنَّ أَحَدَكُمْ إِذَا صَلَّى وَهُوَ نَاعِسٌ لَعَلَّهُ يَذْهَبُ يَسْتَغْفِرُ فَيَسِبُ نَفْسَهُ».

تخریج: أخرجه البخاري، الوضوء، باب الوضوء من النوم، ح: ٢١٢ ومسلم، صلاة المسافرين، باب أمر من نعس في صلاته . . . إلخ، ح: ٧٨٦ من حديث مالك به وهو في الموطأ (يحيى): ١١٨/١.

Comments:

1. Humbleness, submissiveness, and presence of mind — these are pre-requisites of prayer.
2. A person who feels sleepy should first lie down to sleep, and then get up and pray a voluntary prayer. One should not perform a voluntary pray while dozing.

1311. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “If one of you stands up to pray at night, and finds the Qur’ān difficult (to recite), such that he does not know what he is saying, then let him lie down (and stop praying).” (*Sahih*)

١٣١١ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ فَاسْتَعَجَمَ الْقُرْآنَ عَلَى لِسَانِهِ فَلَمْ يَدْرِ مَا يَقُولُ فَلْيَضْطَجِعْ».

تخریج: أخرجه مسلم، صلاة المسافرين، باب أمر من نعس في صلاته . . . إلخ، ح: ٧٨٧ من حديث عبدالرزاق به وهو في مصنفه، ح: ٤٢٢١ ومسنده أحمد: ٣١٨/٢ وصحيفة همام بن منبه، ح: ١١٦.

1312. Anas narrated that the Messenger of Allāh ﷺ once entered the *Masjid* and saw a rope tied between two pillars. He said: “What is this rope?” He was told: “O Messenger of Allāh! This is for *Hamnah bint Jahsh*; when she prays

١٣١٢ - حَدَّثَنَا زَيَْادُ بْنُ أَيُّوبَ وَهَارُونُ ابْنُ عَبَّادٍ الْأَرْدِيُّ: أَنَّ إِسْمَاعِيلَ بْنَ إِبْرَاهِيمَ حَدَّثَهُمْ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ أَنَسٍ قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ الْمَسْجِدَ وَحَبْلٌ مَمْدُودٌ بَيْنَ سَارِيَتَيْنِ فَقَالَ: «مَا هَذَا الْحَبْلُ؟»

and becomes tired, she holds on to it (for support).” So the Messenger of Allāh ﷺ said: “Let her pray as much as she can, and when she gets tired, let her sit down.”

Ziyād (one of the narrators) said (in his version): “He ﷺ asked: ‘What is this?’ They replied: ‘This is for Zainab; when she prays and gets tired or feels lethargic, she holds on to it.’ So he replied: ‘Untie it; let one of you pray according to his enthusiasm. If he gets tired or feels lethargic, let him sit.’” (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، صلاة المسافرين، باب فضيلة العمل الدائم من قيام الليل وغيره... إلخ، ح: ٧٨٤ من حديث إسماعيل بن إبراهيم (ابن عليه) به ورواه البخاري، ح: ١١٥٠ من حديث عبدالعزيز به.

Comments:

1. Women may also perform voluntary prayers in the *Masjid* provided that they observe proper *Hijāb*.
2. Devotional worship with moderation is best.

Chapter 19. Whoever Slept Through His Portion (Routine Of The Night Prayer)^[1]

1313. ‘Umar bin Al-Khattāb said that the Messenger of Allāh ﷺ said: “Whoever slept through his portion, of recitation during the voluntary night prayer or a part of it, and prayed it between the *Fajr* and *Zuhr* prayer, it will be written for him as if he had prayed it at night.” (*Ṣaḥīḥ*)

فَقِيلَ: يَا رَسُولَ اللَّهِ! هَذِهِ حَمَمَةٌ ابْنَةُ جَحْشٍ تُصَلِّي فَيَاذَا أَعْيَتْ تَعَلَّقَتْ بِهِ فَقَالَ رَسُولُ اللَّهِ ﷺ لِنُصَلِّي مَا أَطَاقَتْ فَيَاذَا أَعْيَتْ فَلْتَجْلِسْ» قَالَ زِيَادٌ: فَقَالَ مَا هَذَا؟ قَالُوا لَزَيْنَبَ تُصَلِّي، فَيَاذَا كَسِلَتْ أَوْ فَتَرَتْ أَمْسَكَتْ بِهِ، فَقَالَ: «حُلُوهُ». فَقَالَ: «لِيُصَلَّ أَحَدُكُمْ نَشَاطَهُ فَيَاذَا كَسِلَ أَوْ فَتَرَ فَلْيَقْعُدْ».

(المعجم ١٩) - بَابُ مَنْ نَامَ عَنْ حِرْزِهِ (التحفة ٣١٠)

١٣١٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو صَفْوَانَ عَبْدُ اللَّهِ بْنُ سَعِيدٍ بْنُ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ؛ ح: وَحَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ وَمُحَمَّدُ ابْنُ سَلَمَةَ الْمُرَادِيُّ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ الْمَعْنَى عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ أَنَّ السَّائِبَ ابْنَ يَزِيدَ وَعُبَيْدَ اللَّهِ أَخْبَرَاهُ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَبْدِ قَالَا: عَنْ ابْنِ وَهْبٍ بْنِ عَبْدِ الْقَارِيِّ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: قَالَ رَسُولُ

[1] Meaning, the portion of Qur’an he or she is accustomed to reciting during the voluntary night prayer.

الله ﷺ: «مَنْ نَامَ عَنْ حِزْبِهِ أَوْ عَنْ شَيْءٍ مِنْهُ فَقَرَأَهُ مَا بَيْنَ صَلَاةِ الْفَجْرِ وَصَلَاةِ الظُّهْرِ كُتِبَ لَهُ كَأَنَّمَا قَرَأَهُ مِنَ اللَّيْلِ».

تخريج: أخرجه مسلم، صلاة المسافرين، باب جامع صلاة الليل ومن نام عنه أو مرض، ح: ٧٤٧ من حديث عبدالله بن وهب به.

Chapter 20. Whoever Intended To Pray But Slept

(المعجم ٢٠) - بَابُ مَنْ نَوَى الْقِيَامَ فَنَامَ
(التحفة ٣١١)

1314. It was reported from Sa'eed bin Jubair, from a man that he was pleased with, that 'Aishah, the wife of the Prophet ﷺ, informed him that the Messenger of Allāh ﷺ said: "No man has a (habit of regular) prayer at night, and sleep gets the better of him, except that the reward of the prayer will be written for him, and his sleep will be charity for him." (*Sahih*)

١٣١٤ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ مُحَمَّدِ بْنِ الْمُكَدِّرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ رَجُلٍ عِنْدَهُ رَضِي أَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ امْرِئٍ تَكُونُ لَهُ صَلَاةٌ لَيْلٍ يَغْلِبُهُ عَلَيْهَا نَوْمٌ إِلَّا كُتِبَ لَهُ أَجْرُ صَلَاتِهِ وَكَانَ نَوْمُهُ عَلَيْهِ صَدَقَةً».

تخريج: [صحيح] أخرجه النسائي، قيام الليل، باب من كان له صلاة بالليل فغلبه عليها النوم، ح: ١٧٨٥ من حديث مالك به وهو في الموطأ (يحيى): ١١٧/١ * الرجل الرضي هو الأسود بن يزيد وللحديث شواهد.

Comments:

This *Hadith* is yet another proof of Allāh's profuse bounty and abundant grace for His righteous and pious slaves.

Chapter 21. What Part Of The Night Is Best (For Prayer)?

(المعجم ٢١) بَابُ: أَيُّ اللَّيْلِ أَفْضَلُ
(التحفة ٣١٢)

1315. Abū Hurairah reported that the Messenger of Allāh ﷺ said: "Every night, when only a third of the night remains, Our Lord, Exalted and Blessed is He, descends to the skies of the earth (the lower skies). He says: 'Who is there that is calling to Me, that I

١٣١٥ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، وَعَنْ أَبِي عَبْدِ اللَّهِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَنْزِلُ رَبُّنَا عَزَّوَجَلَّ كُلَّ لَيْلَةٍ إِلَى سَمَاءِ الدُّنْيَا حِينَ يَبْقَى

may respond to him? Who is asking Me, that I may give him? Who is seeking My forgiveness, that I may forgive him?" (*Sahih*)

ثَلُثُ اللَّيْلِ الْآخِرُ فَيَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ، مَنْ يَسْأَلُنِي فَأُعْطِيَهُ، مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ.

تخریج: أخرجه البخاري، التهجيد، باب الدعاء والصلاة من آخر الليل، ح: ١١٤٥ عن القعني ومسلم، صلاة المسافرين، باب الترغيب في الدعاء والذكر في آخر الليل والإجابة فيه، ح: ٧٥٨ من حديث مالك به وهو في الموطأ (يحيى): ٢١٤/١.

Comments:

1. The latter part of night is best for voluntary prayer and supplication.
2. The people of knowledge of *Ahl As-Sunnah wal-Jamā'ah* say that *Hadīths* describing Allāh are narrated as they are, and believed in, without saying how or like, and without denying them or giving interpretations that strip their meanings.

Chapter 22. The Time That The Prophet ﷺ Would Pray At Night

(المعجم ٢٢) - بَابُ وَقْتِ قِيَامِ النَّبِيِّ ﷺ
مِنَ اللَّيْلِ (التحفة ٣١٣)

1316. It was reported from Hishām bin ‘Urwah, from his father, from ‘Āishah, that she said: “Allāh, the Mighty and Sublime, would awake the Messenger of Allāh ﷺ at night, such that *Sahar* (pre-dawn) would not come except that he had completed his portion.”^[1] (*Da’if*)

١٣١٦ - حَدَّثَنَا حُسَيْنُ بْنُ يَزِيدَ الْكُوفِيُّ: حَدَّثَنَا حَفْصٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيُوقِظُهُ اللَّهُ عَزَّوَجَلَّ بِاللَّيْلِ فَمَا يَجِيءُ السَّحَرُ حَتَّى يُفْرَغَ مِنْ حِزْبِهِ.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٣/٣ من حديث أبي داود به * حفص بن غياث مدلس وعنعن.

Comments:

Whatever good act one is able to perform, it is by Allāh’s will, grace and bounty. Success to do good works is granted by Allāh alone. Hence, one should always supplicate to Allāh and implore Him to grant success.

1317. It was reported from Masrūq that he said: “I asked ‘Āishah about the (night) prayer of the Messenger of Allāh ﷺ, and said: ‘At what time would he pray?’ She said: ‘When he would hear the rooster, he would stand up and pray.’” (*Sahih*)

١٣١٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: حَدَّثَنَا أَبُو الْأَحْوَصِ؛ ح: وَحَدَّثَنَا هَنَادٌ عَنْ أَبِي الْأَحْوَصِ، وَهَذَا حَدِيثُ إِبْرَاهِيمَ عَنْ أَشْعَثَ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ قَالَ: سَأَلْتُ عَائِشَةَ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ، فَقُلْتُ لَهَا

[1] Meaning, his portion of recitation in the night prayer.

أَيَّ جِئِن كَانَ يُصَلِّي؟ قَالَتْ: كَانَ إِذَا سَمِعَ الصُّرَاخَ قَامَ فَصَلَّى.

تخريج: أخرجه مسلم، صلاة المسافرين، باب صلاة الليل وعدد ركعات النبي ﷺ في الليل ... الخ، ح: ٧٤١ عن هناد، والبخاري، التهجد، باب من نام عند السحر، ح: ١١٣٢ من حديث أبي الأحوص به.

Comments:

These narrations demonstrate that he often would perform the voluntary prayer late at night, close to dawn.

1318. It was reported from Abū Salamah, from ‘Āishah that she said: “When he was with me, dawn would always find him — meaning the Prophet ﷺ — sleeping.” (*Ṣaḥīḥ*)

١٣١٨ - حَدَّثَنَا أَبُو تَوْبَةَ عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ قَالَتْ: مَا أَلْفَاهُ السَّحْرُ عِنْدِي إِلَّا نَائِمًا تَعْنِي النَّبِيَّ ﷺ.

تخريج: أخرجه البخاري، التهجد، باب من نام عند السحر، ح: ١١٣٣ من حديث إبراهيم ابن سعد، ومسلم، صلاة المسافرين، باب صلاة الليل وعدد ركعات النبي ﷺ في الليل، ح: ٧٤٢ من حديث سعد بن إبراهيم به.

1319. Ḥudhaifah narrated: “Whenever something troubled the Prophet ﷺ, he would pray.” (*Da‘īf*)

١٣١٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا عَنْ عِكْرَمَةَ بْنِ عَمَّارٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الدُّوْلِيِّ، عَنْ عَبْدِ الْعَزِيزِ ابْنِ أَخِي حُدَيْفَةَ، عَنْ حُدَيْفَةَ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا حَزَبَهُ أَمْرٌ صَلَّى.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٣٨٨/٥ من حديث يحيى بن زكريا به * محمد بن عبدالله الدؤلي مجهول الحال.

Comments:

It appears that the author intends to apply this narration to late night voluntary prayer. While the prayer mentioned in this narration is not restricted to a particular time.

1320. Rabī‘ah bin Ka‘b Al-Aslamī said: “I would spend the night with the Messenger of Allāh ﷺ,^[1] and

١٣٢٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْهَيْثَلُ بْنُ زِيَادٍ السَّكْسَكِيُّ: حَدَّثَنَا الْأَوْزَاعِيُّ

[1] See An-Nasā’ī no. 1619: “I used to stay over night at the Prophet’s ﷺ apartment” and with further explanation according to At-Tirmidhī no. 3416; “I would spend the night at the door of the Prophet ﷺ.” Muslim recorded similar to the version of the author, and versions similar to all of these were recorded by Aḥmad.

would bring him his water for ablution, and (take care of) his needs. Once he said: 'Ask me (what you desire).' I said: 'Your companionship in Paradise.' He said: 'Anything else besides that?' I said: 'No, this is it.' So he said: 'Then help me with your (request) by plentiful prostrations.'" (*Ṣaḥīḥ*)

عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ قَالَ: سَمِعْتُ رَبِيعَةَ بِنَ كَعْبِ الْأَسْلَمِيِّ يَقُولُ: كُنْتُ أَيْتُ مَعَ رَسُولِ اللَّهِ ﷺ آتِيَهُ بِوَضُوءِهِ وَيَحَاجَّتِيهِ فَقَالَ: «سَلْنِي». فَقُلْتُ مُرَافَقَتَكَ فِي الْجَنَّةِ، قَالَ: «أَوْغَيْرَ ذَلِكَ؟» قُلْتُ: هُوَ ذَلِكَ، قَالَ: «فَأَعْنِي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ».

تخريج: أخرجه مسلم، الصلاة، باب فضل السجود والحث عليه، ح: ٤٨٩ من حديث الهقل ابن زياد به.

Comments:

That is, I will intercede for you with Allāh to grant your wish, but you should worship much and prostrate much.

1321. It was reported from Sa'eed, from Qatādah, from Anas bin Mālik, regarding the Verse: "Their sides forsake their beds; to invoke their Lord in fear and hope, and they spend (in charity in Allāh's Cause) out of what We have bestowed on them."^[1] He said: "They used to stay awake between *Maghrib* and '*Ishā*', praying." He (Qatādah) said: "And Al-Ḥasan said: '(It refers to) the night prayer.'" (*Ṣaḥīḥ*)

١٣٢١ - حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ فِي هَذِهِ الْآيَةِ: ﴿نَتَجَافَى جُنُوبَهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ﴾ [السجدة: ١٦] قَالَ: كَانُوا يَتَبَقَّطُونَ مَا بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ يُصَلُّونَ قَالَ: وَكَانَ الْحَسَنُ يَقُولُ: قِيَامَ اللَّيْلِ.

تخريج: [صحيح] أخرجه البيهقي: ١٩/٣ من حديث أبي داود به وللحديث شواهد عند الترمذي، ح: ٣١٩٦ وغيره * قتادة وسعيد بن أبي عروبة مدلسان وعننا.

1322. (Another chain) from Sa'eed, from Qatādah, from Anas bin Mālik, regarding the Verse: "They used to sleep but little by night"^[2] He said: "They would pray between *Maghrib* and '*Ishā*'." Yaḥyā (one of the narrators)

١٣٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَأَبْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ فِي قَوْلِهِ: ﴿كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَمُونَ﴾ [الذاريات: ١٧] قَالَ: كَانُوا يُصَلُّونَ فِيمَا بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ زَادَ فِي

[1] *As-Sajdah* 32:16.

[2] *Adh-Dhāriyāt* 51:17.

added: “And the same for: Their sides forsake....” (*Da'if*)

حَدِيثٌ يَحْتَمِلُ وَكَذَلِكَ ﴿تَسْجَأُ جُنُوبُهُمْ﴾ .
تخريج: [إسناده ضعيف] أخرجه البيهقي: ١٩/٣ من حديث أبي داود به وانظر الحديث السابق .

Comments:

This verse exhorts Believers to perform late-night voluntary prayer (*Qiyām-ul-Lail*) as well as provides extended time to do that. That is, voluntary prayer performed between *Maghrib* and '*Ishā'*', as the Companions did, is as good as late-night prayer.

Chapter 23. Starting The Night Prayer With Two *Rak'ahs*

1323. Sulaimān bin Ḥayyān reported from Hishām bin Ḥassān, from Ibn Sīrīn, from Abū Hurairah, that he said: “The Messenger of Allāh ﷺ said: ‘If one of you stands up (to pray) at night, let him pray two brief *Rak'ahs*.’” (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، صلاة المسافرين، باب صلاة النبي ﷺ ودعائه بالليل، ح: ٧٦٨ من حديث هشام بن حسان به .

1324. (Another chain) from Ayyūb, from Ibn Sīrīn, from Abū Hurairah. He said: “If...” with its meaning (as no. 1323), but added: “Then let him lengthen as much as he wills after that.” (*Ṣaḥīḥ*)

Abū Dāwūd said: This *Ḥadīth* was reported by Ḥammād bin Salamah and Zuhair bin Mu'āwiyah, as well as a group of others, from Hishām, and they narrated it in *Mawqūf* form from Abū Hurairah. And similarly, Ayyūb and Ibn 'Awn reported it, and they narrated it in *Mawqūf* form from Abū Hurairah. Ibn 'Awn reported it from Muḥammad, he said: “They should be brief.”

(المعجم ٢٣) - بَابُ افْتِتَاحِ صَلَاةِ اللَّيْلِ
بِرَكْعَتَيْنِ (التحفة ٣١٤)

١٣٢٣ - حَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ أَبُو تَوْبَةَ:
حَدَّثَنَا سُلَيْمَانُ بْنُ حَيَّانَ عَنْ هِشَامِ بْنِ
حَسَّانَ، عَنْ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَامَ أَحَدُكُمْ
مِنَ اللَّيْلِ فَلْيُصَلِّ رَكْعَتَيْنِ خَفِيفَتَيْنِ» .

١٣٢٤ - حَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ: حَدَّثَنَا
إِبْرَاهِيمُ يَعْنِي ابْنَ خَالِدٍ عَنْ رَبَاحٍ، عَنْ
مَعْمَرٍ، عَنْ أَيُّوبَ، عَنْ ابْنِ سِيرِينَ، عَنْ أَبِي
هُرَيْرَةَ قَالَ: «إِذَا» - بِمَعْنَاهُ - زَادَ: «ثُمَّ
لِيُطَوَّلَ بَعْدَ مَا شَاءَ» .

قال أبو داود: رَوَى هَذَا الْحَدِيثَ حَمَادُ
ابْنُ سَلَمَةَ وَرُهَيْرُ بْنُ مَعَاوِيَةَ، وَجَمَاعَةٌ عَنْ
هِشَامِ أَوْقُوهُ عَلَى أَبِي هُرَيْرَةَ، وَكَذَلِكَ رَوَاهُ
أَيُّوبُ وَابْنُ عَوْنٍ أَوْقُوهُ عَلَى أَبِي هُرَيْرَةَ،
وَرَوَاهُ ابْنُ عَوْنٍ عَنْ مُحَمَّدٍ قَالَ: «فِيهِمَا
تَجَوُّزٌ» .

تخريج: [صحيح] انظر الحديث السابق.

Comments:

It is recommended to begin one's late-night voluntary prayers with a short two *Rak'ah* prayer.

1325. ‘Abdullāh bin Ḥubshī Al-Khath‘amī narrated that the Prophet ﷺ was asked: “Which action is the best?” He replied: “Standing (in prayer) for a long time.” (*Hasan*)

١٣٢٥ - حَدَّثَنَا ابْنُ حَنْبَلٍ يَعْنِي أَحْمَدَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُمَانُ بْنُ أَبِي سُلَيْمَانَ عَنْ عَلِيِّ الْأَزْدِيِّ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ حُبَيْشٍ الْخَثْعَمِيِّ: أَنَّ النَّبِيَّ ﷺ سُئِلَ أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: «طُولُ الْقِيَامِ».

تخريج: [إسناده حسن] أخرجه النسائي، الزكاة، باب جهد المقل، ح: ٢٥٢٧ من حديث حجاج بن محمد به وهو في مسند أحمد ٤١١/٣، ٤١٢.

Comments:

Such prayer should, however, be preceded by a light two *Rak'ah* prayer.

Chapter 24. The (Voluntary) Night Pray Is Performed In Units Of Two

(المعجم ٢٤) - بَابُ صَلَاةِ اللَّيْلِ مَثْنَى مَثْنَى (التحفة ٣١٥)

1326. ‘Abdullāh bin ‘Umar narrated that a man asked the Messenger of Allāh ﷺ about the night prayer. The Messenger of Allāh ﷺ replied: “The night prayer is (in units of) two. When one of you fears that dawn will come, he should pray one *Rak'ah* in order to make his prayer an odd (number).” (*Sahih*)

١٣٢٦ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ نَافِعٍ وَعَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ صَلَاةِ اللَّيْلِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى فَإِذَا خَشِيَ أَحَدُكُمْ الصُّبْحَ صَلَّى رَكْعَةً وَاحِدَةً تَوَتَّرَ لَهُ مَا قَدْ صَلَّى».

تخريج: أخرجه البخاري، الوتر، باب ما جاء في الوتر، ح: ٩٩٠ ومسلم، صلاة المسافرين، باب صلاة الليل مثنى مثنى... إلخ، ح: ٧٤٩ من حديث مالك به وهو في الموطأ (يحيى): ١/١٢٣.

Chapter 25. Raising One's Voice With The Recitation During The Night Prayer

(المعجم ٢٥) - بَابُ رَفْعِ الصَّوْتِ بِالْقِرَاءَةِ فِي صَلَاةِ اللَّيْلِ (التحفة ٣١٦)

1327. It was reported from Ibn ‘Abbās, that he said: “The Prophet

١٣٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ

ﷺ would recite (in the night prayer) in such a way that someone who was in the inner room could hear him while he prayed in his house.” (*Hasan*)

الْوَرَكَانِيُّ: حَدَّثَنَا ابْنُ أَبِي الزِّنَادِ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو مَوْلَى الْمُطَّلِبِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَتْ قِرَاءَةُ النَّبِيِّ ﷺ عَلَى قَدْرِ مَا يَسْمَعُهُ مَنْ فِي الْحُجْرَةِ وَهُوَ فِي الْبَيْتِ.

تخریج: [إسناده حسن] أخرجه أحمد: ۱/۲۷۱ والترمذي في الشمائل، ح: ۳۲۱ من حديث عبدالرحمن بن أبي الزناد به.

1328. It was reported from Abū Khālid Al-Wālibī, from Abū Hurairah, that he said: “The Prophet ﷺ would occasionally raise his voice, and occasionally lower it during his recitation at night.” (*Hasan*)

۱۳۲۸ - حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارٍ بْنِ الرِّثَّانِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ عِمْرَانَ بْنِ زَائِدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي خَالِدٍ الْوَالِبِيِّ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: كَانَتْ قِرَاءَةُ النَّبِيِّ ﷺ بِاللَّيْلِ يَرْفَعُ طَوْرًا وَيَخْفِضُ طَوْرًا. قَالَ أَبُو دَاوُدَ: أَبُو خَالِدٍ الْوَالِبِيُّ اسْمُهُ هُرْمُزٌ.

Abū Dāwud said: Abū Khālid Al-Wālibī's name is Hurmuz.

تخریج: [إسناده حسن] صححه ابن خزيمة، ح: ۱۱۵۹ وابن حبان، ح: ۶۵۷ والحاكم: ۱/۳۱۰ ووافقه الذهبي.

1329. It was reported from Ḥammād, from Thābit Al-Bunānī, from the Prophet ﷺ; (and another chain) from Ḥammād bin Salamah, from Thābit Al-Bunānī, from ‘Abdullāh bin Rabāh, from Abū Qatādah, that one night, the Prophet ﷺ went out, and passed by Abū Bakr while he was praying in a low voice. And he passed by ‘Umar, who was praying in a loud voice. When they met with the Prophet ﷺ, he said: “O Abū Bakr! I passed by you while you were praying, (reciting) in a low voice.” He replied: “The One who I was talking to in private heard me, O

۱۳۲۹ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتِ الْبُنَانِيِّ عَنِ النَّبِيِّ ﷺ؛ ح: وَحَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ: حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ: أَنَّ النَّبِيَّ ﷺ خَرَجَ لَيْلَةً فَإِذَا هُوَ بِأَبِي بَكْرٍ يُصَلِّي يَخْفِضُ مِنْ صَوْتِهِ. قَالَ: وَرَمَّ بِعُمَرَ بْنِ الْخَطَّابِ وَهُوَ يُصَلِّي رَافِعًا صَوْتَهُ. قَالَ: فَلَمَّا اجْتَمَعَا عِنْدَ النَّبِيِّ ﷺ قَالَ النَّبِيُّ ﷺ: «يَا أَبَا بَكْرٍ! مَرَرْتُ بِكَ وَأَنْتَ تُصَلِّي تَخْفِضُ صَوْتَكَ؟» قَالَ: قَدْ أَسْمَعْتُ

Messenger of Allāh.” And he said to ‘Umar: “I passed by you while you were praying, raising your voice.” He replied: “O Messenger of Allāh! I (intend to) awake the one who is dozing, and drive away the *Shaitān*.’

Al-Ḥasan (one of the narrators) added: “The Prophet ﷺ then said: ‘O Abū Bakr, raise your voice a little,’ and he said to ‘Umar: ‘Lower your voice a little.’” (*Ḥasan*)

مَنْ نَاجَيْتُ يَارَسُولَ اللَّهِ! - قَالَ - : وَقَالَ لِعُمَرَ: «مَرَرْتُ بِكَ وَأَنْتَ تُصَلِّي رَافِعًا صَوْتَكَ؟». قَالَ: فَقَالَ: يَارَسُولَ اللَّهِ! أَوْقِظُ الْوَسْطَانَ وَأَطْرُدُ الشَّيْطَانَ.

زَادَ الْحَسَنُ فِي حَدِيثِهِ: فَقَالَ النَّبِيُّ ﷺ: «يَا أَبَا بَكْرٍ! ارْفَعْ مِنْ صَوْتِكَ شَيْئًا»، وَقَالَ لِعُمَرَ: «اخْفِضْ مِنْ صَوْتِكَ شَيْئًا».

تخریج: [إسناده حسن] أخرجه الترمذي، الصلاة، باب ما جاء في القراءة بالليل، ح: ٤٤٧؛ من حديث يحيى بن إسحاق به وصححه ابن خزيمة، ح: ١١٦١ وابن حبان، ح: ٦٥٦ والحاكم ١/ ٣١٠ على شرط مسلم ووافقه الذهبي.

Comments:

The best way to invoke Allāh’s blessings and drive away the accursed devil, and keep safe from his evil machinations, is performance of *Ṣalāh* and recitation of the Qur’ān.

1330. It was reported from Abū Salamah, from Abū Hurairah, from the Prophet ﷺ, with this narration (similar to no. 1329), but he did not mention: “So he said to Abū Bakr: ‘Raise your voice a little.’” Nor his saying to ‘Umar: “Lower your voice a little.”

And he added: “I heard you (too) O Bilāl, while you were reciting from this *Sūrah*, and from this *Sūrah*.” He replied: “Beautiful Speech; Allāh combines parts of it with other parts.” So the Prophet ﷺ said: “All of you have acted correctly.” (*Ḥasan*)

١٣٣٠ - حَدَّثَنَا أَبُو حُصَيْنٍ بْنُ يَحْيَى الرَّازِيُّ: حَدَّثَنَا أَشْبَاطُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِهَذِهِ الْقِصَّةِ لَمْ يَذْكُرْ: فَقَالَ لِأَبِي بَكْرٍ: «ارْفَعْ شَيْئًا» وَلَا لِعُمَرَ: «اخْفِضْ شَيْئًا».

زَادَ: «وَقَدْ سَمِعْتُكَ يَا بِلَالُ! وَأَنْتَ تَقْرَأُ مِنْ هَذِهِ السُّورَةِ وَمِنْ هَذِهِ السُّورَةِ» قَالَ: كَلَامٌ طَيِّبٌ يَجْمَعُهُ اللَّهُ بَعْضُهُ إِلَى بَعْضٍ، فَقَالَ النَّبِيُّ ﷺ: «كُلُّكُمْ قَدْ أَصَابَ».

تخریج: [إسناده حسن] أخرجه البيهقي: ١١/٣ من حديث أبي داود به.

1331. It was reported from ‘Aishah, that once a person prayed at night, and recited the Qur’ān

١٣٣١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ،

with a loud voice. The next morning, the Messenger of Allāh ﷺ said: “May Allāh have mercy on so-and-so, how many Verses he has reminded me of last night that I had been caused to forget!” (*Ṣaḥīḥ*)

Abū Dāwud said: Hārūn An-Naḥwī reported it from Ḥammād bin Salamah, that it was in *Sūrat Āl ‘Imrān* the phrase: And many a Prophet...^[1]

عَنْ عَائِشَةَ: أَنَّ رَجُلًا قَامَ مِنَ اللَّيْلِ فَقَرَأَ فَرَفَعَ صَوْتَهُ بِالْقُرْآنِ فَلَمَّا أَصْبَحَ قَالَ رَسُولُ اللَّهِ ﷺ: «يُرْحَمُ اللَّهُ فُلَانًا كَأَيِّنَ مِنْ آيَةٍ أَذْكَرْنِيهَا اللَّيْلَةَ كُنْتُ قَدْ أَسْقَطْتُهَا».

قَالَ أَبُو دَاوُدَ: وَرَوَاهُ هَارُونُ النَّحْوِيُّ عَنْ حَمَّادِ بْنِ سَلَمَةَ فِي سُورَةِ آلِ عِمْرَانَ فِي الْحُرُوفِ: ﴿وَكَايِنَ مِنْ نَبِيِّ﴾ [آل عمران: 146].

تخريج: [إسناده صحيح] أخرجه البيهقي: 3/12 من حديث حماد بن سلمة به ورواه البخاري، ح: 2655 ومسلم، ح: 788 من حديث هشام بن عروة به.

1332. Abū Sa‘eed narrated: “The Messenger of Allāh ﷺ once perform *Itikāf* in the *Masjid*, and heard them reciting out loud. He raised the curtain, and said: ‘Verily each one of you is talking privately to his Lord, so let not any one of you disturb another, and let not any one of you raise his voice over the voice of another while reciting’ or he said: “while praying.” (*Ṣaḥīḥ*)

1332 - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: اعْتَكَفَ رَسُولُ اللَّهِ ﷺ فِي الْمَسْجِدِ فَسَمِعَهُمْ يَجْهَرُونَ بِالْقِرَاءَةِ. فَكَشَفَ الشُّرَّ وَقَالَ: «أَلَا إِنَّ كُلَّكُمْ مَنَاجٍ رَبِّهِ، فَلَا يُؤْذِينَ بَعْضُكُمْ بَعْضًا. وَلَا يَرْفَعُ بَعْضُكُمْ عَلَى بَعْضٍ فِي الْقِرَاءَةِ» أَوْ قَالَ: «فِي الصَّلَاةِ».

تخريج: [إسناده صحيح] أخرجه أحمد: 3/94 عن عبد الرزاق به وصححه ابن خزيمة، ح: 1162 وهو في مصنف عبد الرزاق، ح: 4216 ومسنده أحمد: 3/94.

Comments:

One should not, while reciting Qur’ān, raise one’s voice to such a high pitch as to disturb others praying or reciting the Qur’ān. One should be considerate and have regard for others, too.

1333. It was reported from ‘Uqbah bin ‘Āmir Al-Juhani, who said: “The Messenger of Allāh ﷺ said: “The one who recites the Qur’ān loudly is like the one who gives

1333 - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبَّاسٍ عَنْ بَحِيرِ بْنِ سَعْدٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ كَثِيرِ بْنِ مَرَّةٍ

^[1] *Āl ‘Imrān* 3:146.

charity openly, and the one who recites silently is like the one who gives charity secretly.” (Hasan)

الْحَضْرَمِيُّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْجَاهِرُ بِالْقُرْآنِ كَالْجَاهِرِ بِالصَّدَقَةِ وَالْمُسِرُّ بِالْقُرْآنِ كَالْمُسِرِّ بِالصَّدَقَةِ».

تخريج: [حسن] أخرجه الترمذي، فضائل القرآن، باب ٢٠، ح: ٢٩١٩ من حديث إسماعيل ابن عياش به وقال: "حسن غريب" وصححه ابن حبان، ح: ٦٥٨، ١٧٩١.

Comments:

Divine reward for a deed of virtue depends on the intent of the doer. If the purpose of loud recitation of the Qur'an is to exhort and awaken interest in others, it is an act permissible and deserving of reward or else, not.

Chapter 26. On The Night Prayer

(المعجم ٢٦) بَابُ فِي صَلَاةِ اللَّيْلِ
(التحفة ٣١٧)

1334. It was reported from Al-Qāsim bin Muḥammad, from ‘Āishah, that she said: “The Messenger of Allāh ﷺ would pray ten *Rak’ahs* at night, and make it odd (*Witr*) by praying one *Sajdah* (*Rak’ah*). Then he would pray two *Rak’ahs* of *Fajr*,^[1] thus making it thirteen *Rak’ahs*.” (Ṣaḥīḥ)

١٣٣٤ - حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حَنْظَلَةَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ عَشْرَ رَكَعَاتٍ وَيُوتِرُ بِسَجْدَةٍ وَيَسْجُدُ سَجْدَتِي الْفَجْرِ فَذَلِكَ ثَلَاثَ عَشْرَةَ رَكَعَةً.

تخريج: أخرجه البخاري، التهجد، باب: كيف صلاة النبي ﷺ؟ ... إلخ، ح: ١١٤٠ ومسلم، صلاة المسافرين، باب صلاة الليل وعدد ركعات النبي ﷺ في الليل ... إلخ، ح: ٧٣٨/١٢٨ من حديث حنظلة به.

Comments:

Some narrations list the two *Sunnah Rak’ahs* of the *Fajr* prayer after the late-night prayer, the reason being that they were said early, after the *Witr* prayer. This makes the total number of *Rak’ahs* thirteen. See number 1339 as well.

1335. It was reported from Mālik, from Ibn Shihāb, from ‘Urwah bin Az-Zubair, from ‘Āishah, the wife of the Prophet ﷺ, that the Messenger of Allāh ﷺ would pray eleven *Rak’ahs* at night, making

١٣٣٥ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي مِنَ اللَّيْلِ إِحْدَى عَشْرَةَ رَكَعَةً يُوتِرُ مِنْهَا

[1] These are the two *Sunnah Rak’ahs* before the obligatory prayer.

one of them the *Witr*. When he would complete them, he would lie down on his right side. (*Sahih*)

بِوَاحِدَةٍ فَإِذَا فَرَغَ مِنْهَا اضْطَجَعَ عَلَى شِقِّهِ الْأَيْمَنِ .

تخريج: أخرجه مسلم، صلاة المسافرين، باب صلاة الليل وعدد ركعات النبي ﷺ في الليل ... الخ، ح: ٧٣٦ من حديث مالك به وهو في الموطأ (يحيى): ١/١٢٠ .

1336. It was reported from Ibn Abi *Dhi'b* and Al-Awzā'i, from Az-Zuhri, from 'Urwah, from 'Aishah, who said: "The Messenger of Allāh ﷺ would pray eleven *Rak'ahs* between when he was finished with the '*Ishā*' until the break of the dawn. He would say the *Taslim* after every two, and pray *Witr* with one. And he would remain in prostration, not raising his head, the amount of time that one of you takes to recite fifty verses. And when the *Mu'adh-dhin* become quiet from the first (call) of the *Fajr* prayer, he would stand up to pray two brief *Rak'ahs*, then lie down on his right side, until the *Mu'adh-dhin* would come to him." (*Sahih*)

١٣٣٦ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ وَنَصْرُ بْنُ عَاصِمٍ - وَهَذَا لَفْظُهُ - قَالَ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا الْأَوْزَاعِيُّ - وَقَالَ نَصْرٌ: عَنْ ابْنِ أَبِي ذَنْبٍ وَالْأَوْزَاعِيِّ - عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِيمَا بَيْنَ أَنْ يَفْرَغَ مِنْ صَلَاةِ الْعِشَاءِ إِلَى أَنْ يَنْصَدِعَ الْفَجْرُ إِحْدَى عَشْرَةَ رَكْعَةً يُسَلِّمُ مِنْ كُلِّ ثِنْتَيْنِ، وَيُوَيِّرُ بِوَاحِدَةٍ، وَيَمْكُثُ فِي سُجُودِهِ قَدْرَ مَا يَقْرَأُ أَحَدُكُمْ خَمْسِينَ آيَةً قَبْلَ أَنْ يَرْفَعَ رَأْسَهُ، فَإِذَا سَكَتَ الْمُؤَدِّنُ بِالْأُولَى مِنْ صَلَاةِ الْفَجْرِ قَامَ فَرَكَعَ رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ اضْطَجَعَ عَلَى شِقِّهِ الْأَيْمَنِ حَتَّى يَأْتِيَهُ الْمُؤَدِّنُ .

تخريج: [صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في كم يصلي بالليل، ح: ١٣٥٨ عن عبدالرحمن بن إبراهيم به وانظر الحديث الآتي .

1337. It was reported from Ibn Abi *Dh'ib*, 'Amr bin Al-Hārith, and Yūnus bin Yazīd, that Ibn *Shihāb* informed them with his chain of narration, and its meaning (as (no. 1336); and he said: "And he would pray the *Witr* as one *Rak'ah*. And he would prostrate the amount of time it takes one of you to recite fifty verses before raising his head. And when the *Mu'adh-dhin* would become quiet from (the first *Adhān*

١٣٣٧ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي ابْنُ أَبِي ذَنْبٍ وَعَمْرُو بْنُ الْحَارِثِ وَيُونُسُ بْنُ يَزِيدَ؛ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُمْ بِإِسْنَادِهِ وَمَعْنَاهُ قَالَ: وَيُوَيِّرُ بِوَاحِدَةٍ وَيَسْجُدُ سَجْدَةً قَدْرَ مَا يَقْرَأُ أَحَدُكُمْ خَمْسِينَ آيَةً قَبْلَ أَنْ يَرْفَعَ رَأْسَهُ فَإِذَا سَكَتَ الْمُؤَدِّنُ مِنْ صَلَاةِ الْفَجْرِ وَبَيَّنَّ لَهُ الْفَجْرُ وَسَاقَ مَعْنَاهُ. قَالَ: وَبَعْضُهُمْ يَزِيدُ

for) the *Fajr* prayer, and the dawn was clear..." and he quoted similar in meaning. Some of them narrated it with additions above the others.

(*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، صلاة المسافرين، باب صلاة الليل وعدد ركعات النبي ﷺ في الليل

... الخ، ح: ٧٣٦ من حديث عبدالله بن وهب به.

1338. It was reported from Wuhaib, that Hishām bin ‘Urwah narrated, from his father, from ‘Āishah, that she said: “The Messenger of Allāh ﷺ would pray thirteen *Rak’ahs* at night, and pray the *Witr* with five of them. He would not sit during any of these five until he sat in the last one, then he would say the *Taslīm*.”

(*Ṣaḥīḥ*)

Abū Dāwud said: Ibn Numair reported it from Hishām similarly.

١٣٣٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ:

حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً يُوتِرُ مِنْهَا بِخَمْسٍ لَا يَجْلِسُ فِي شَيْءٍ مِنَ الْخَمْسِ حَتَّى يَجْلِسَ فِي الْآخِرَةِ فَيَسَلِّمُ.

قال أبو داود: رواه ابن نمير عن هشام نحوه.

تخریج: أخرجه مسلم، صلاة المسافرين، باب صلاة الليل وعدد ركعات النبي ﷺ في الليل

... الخ، ح: ٧٣٧ من حديث هشام بن عروة به.

1339. Mālik reported from Hishām bin ‘Urwah, from his father, from ‘Āishah, that she said: “The Messenger of Allāh ﷺ would pray thirteen *Rak’ahs* during the night, then, when he heard the call for the morning (prayer), he would pray two light *Rak’ahs*.” (*Ṣaḥīḥ*)

تخریج: أخرجه البخاري، التهجد، باب ما يقرأ في ركعتي الفجر، ح: ١١٧٠ من حديث

١٣٣٩ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ

هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِاللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً ثُمَّ يُصَلِّي إِذَا سَمِعَ النَّدَاءَ بِالصُّبْحِ رَكْعَتَيْنِ خَفِيفَتَيْنِ.

Comments:

This *Ḥadīth* adds the first two *Rak’ahs*, which the Messenger of Allāh ﷺ used to say before he began his late-night prayer, to the eleven *Rak’ahs*, making a total of thirteen *Rak’ahs*.

1340. It was reported from Abū Salamah, from ‘Āishah, that the Prophet of Allāh ﷺ would pray

١٣٤٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ

وَمُسْلِمٌ بْنُ إِبْرَاهِيمَ قَالَا: حَدَّثَنَا أَبَانُ عَنْ

thirteen *Rak'ahs* during the night. He would pray eight *Rak'ahs*, then pray *Witr* as one *Rak'ah*, then pray (one narrator added: after the *Witr*) two *Rak'ahs* sitting down — when he desired to go into *Rukū'*, he would stand up to go into *Rukū'*. And he would pray between the *Adhān* and *Iqāmah* of *Fajr* two *Rak'ahs*.” (*Ṣaḥīḥ*)

يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ: أَنَّ نَبِيَّ
الله ﷺ كَانَ يُصَلِّي مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ
رَكْعَةً كَانَ يُصَلِّي ثَمَانِي رَكَعَاتٍ وَيُوتِرُ بِرَكْعَةٍ
ثُمَّ يُصَلِّي. - قَالَ مُسْلِمٌ: بَعْدَ الْوُتْرِ ثُمَّ اتَّفَقَا
- رَكْعَتَيْنِ وَهُوَ قَاعِدٌ، فَإِذَا أَرَادَ أَنْ يَرُكَعَ قَامَ
فَرَكَعَ، وَيُصَلِّي بَيْنَ أَذَانِ الْفَجْرِ وَالْإِقَامَةِ
رَكْعَتَيْنِ.

تخریج: أخرجه مسلم، صلاة المسافرين، باب صلاة الليل وعدد ركعات النبي ﷺ في الليل
... إلخ، ح: ٧٣٨ من حديث يحيى بن أبي كثير به وصرح بالسمع.

1341. Sa'eed bin Abī Sa'eed Al-Maqburī reported from Abū Salamah bin 'Abdur-Raḥmān that he informed him that he asked 'Āishah, the wife of the Prophet ﷺ: “How was his (ﷺ) prayer during Ramaḍān?” She replied: “The Messenger of Allāh ﷺ would never pray more than eleven *Rak'ahs*, during Ramaḍān or outside of Ramaḍān. He would pray four (*Rak'ahs*) — and do not ask how beautiful and long they were! And then he would pray four (*Rak'ahs*) — and do not ask how beautiful and long they were! Then he would pray three.” 'Āishah also said that she asked him: “O Messenger of Allāh! Do you sleep before praying the *Witr*?” He said: “O 'Āishah! My eyes sleep, and my heart does not sleep.” (*Ṣaḥīḥ*)

١٣٤١ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ
سَعِيدِ بْنِ أَبِي سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي سَلَمَةَ
ابْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ أَخْبَرَهُ أَنَّهُ سَأَلَ عَائِشَةَ
زَوْجَ النَّبِيِّ ﷺ: كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللهِ
ﷺ فِي رَمَضَانَ؟ فَقَالَتْ: مَا كَانَ رَسُولُ اللهِ
ﷺ يَزِيدُ فِي رَمَضَانَ وَلَا فِي غَيْرِهِ عَلَى
إِحْدَى عَشْرَةَ رَكْعَةً، يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ
عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعًا فَلَا
تَسْأَلُ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي ثَلَاثًا.
قَالَتْ عَائِشَةُ: فَقُلْتُ: يَا رَسُولَ اللهِ! أَتَنَامُ قَبْلَ
أَنْ تُوتِرَ؟ فَقَالَ: «بِإِعَانَةِ اللهِ! إِنَّ عَيْنِي تَنَامَانِ
وَلَا يَنَامُ قَلْبِي».

تخریج: أخرجه البخاري، التهجيد، باب قيام النبي ﷺ بالليل في رمضان وغيره، ح: ١١٤٧
ومسلم، صلاة المسافرين، باب صلاة الليل وعدد ركعات النبي ﷺ في الليل ... إلخ، ح: ٧٣٧
من حديث مالك به وهو في الموطأ (يحيى): ١٢٠/١.

Comments:

1. According to some narrations, the Messenger of Allāh ﷺ performed his late-

night prayer in sets of two *Rak'ahs*. Narrations vary as to how the Messenger of Allāh ﷺ said his late-night prayer. According to some narrations, he would perform them in sets of four *Rak'ahs* sometimes.

1342. It was reported from Qatādah, from Zurārah bin Awfā, from Sa'd bin Hishām, who said: "I divorced my wife, and then came to Al-Madīnah in order to sell some property I had there, (all of this) so that I could buy some weapons and fight (in the Cause of Allāh). I met some Companions of the Prophet ﷺ, and they said: 'A group of six of us also intended to do this, but the Prophet of Allāh ﷺ forbade us, and said: "Indeed, you have in the conduct of the Messenger of Allāh ﷺ a good example to follow."'

So I went to Ibn 'Abbās, and asked him about the *Witr* of the Prophet ﷺ. He said: 'I will direct you to the one who is the most knowledgeable regarding the *Witr* of the Messenger of Allāh ﷺ: Go to 'Āishah.' So I came to her, asking Ḥakīm bin Aflah to come with me, but he (initially) refused, so I pleaded with him, so he went with me. We both asked permission to visit her.

She said: 'Who is it?' He replied: 'Ḥakīm bin Aflah.' She asked: 'Who is with you?' He replied: 'Sa'd bin Hishām.' She asked, 'Hishām, the son of 'Āmir, who was killed (during the battle) on the Day of Uḥud?' I replied: 'Yes.' She said: 'What a great man 'Āmir was!'

I said: 'O Mother of the Believers!

١٣٤٢ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ قَالَ: طَلَعْتُ أَمْرَأَتِي فَأَتَيْتُ الْمَدِينَةَ لِأَبِيَعِ عَقَارًا كَانَ لِي بِهَا فَأَشْتَرِي بِهِ السِّلَاحَ وَأَعَزُّو فَلَقِيْتُ نَفْرًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ فَقَالُوا: قَدْ أَرَادَ نَفَرٌ مِنَّا سِتَّةً أَنْ يَفْعَلُوا ذَلِكَ فَتَهَاهُمْ النَّبِيُّ ﷺ، وَقَالَ: «لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ» فَأَتَيْتُ ابْنَ عَبَّاسٍ فَسَأَلْتُهُ عَنْ وَثْرِ النَّبِيِّ ﷺ؟ فَقَالَ: أَدُلُّكَ عَلَى أَعْلَمِ النَّاسِ بِوَثْرِ رَسُولِ اللَّهِ ﷺ: فَأَتِ عَائِشَةَ فَأَتَيْتُهَا فَاسْتَبَعْتُ حَكِيمَ بْنَ أَفْلَحٍ فَأَبَى فَنَاشَدْتُهُ فَانْطَلَقَ مَعِي، فَاسْتَأْذَنَّا عَلَى عَائِشَةَ، فَقَالَتْ: مَنْ هَذَا؟ قَالَ: حَكِيمُ بْنُ أَفْلَحٍ قَالَتْ: وَمَنْ مَعَكَ؟ قَالَ: سَعْدُ بْنُ هِشَامٍ، قَالَتْ: هِشَامُ بْنُ عَامِرِ الَّذِي قِيلَ يَوْمَ أُحُدٍ؟ قَالَ: قُلْتُ: نَعَمْ، قَالَتْ: نَعَمْ الْمَرْءُ كَانَ عَامِرًا. قَالَ: قُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ! حَدَّثَنِي عَنْ خُلُقِ رَسُولِ اللَّهِ ﷺ قَالَتْ: أَلَسْتُ تَقْرَأُ الْقُرْآنَ فَإِنَّ خُلُقَ رَسُولِ اللَّهِ ﷺ كَانَ الْقُرْآنَ. قَالَ: قُلْتُ: حَدَّثَنِي عَنْ قِيَامِ [رَسُولِ اللَّهِ ﷺ] بِاللَّيْلِ قَالَتْ: أَلَسْتُ تَقْرَأُ ﴿يَا أَيُّهَا الْمَرْمِيُّ﴾؟ قَالَ: قُلْتُ: بَلَى، قَالَتْ: فَإِنَّ أَوَّلَ هَذِهِ السُّورَةِ نَزَلَتْ، فَقَامَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ حَتَّى انْتَفَحَتْ أَقْدَامُهُمْ وَحَبَسَ خَاتِمَتُهَا فِي السَّمَاءِ اثْنِي عَشَرَ شَهْرًا، ثُمَّ نَزَلَ آخِرُهَا،

Tell me about the manners of the Messenger of Allāh ﷺ.’ She said: ‘Do you not read the Qur’an? For the manners of the Messenger of Allāh ﷺ was the Qur’an.’

So I said: ‘Tell me about (his) praying at night.’ She replied: ‘Do you not recite: O you wrapped in a garment^[1]?’ I said: ‘Yes.’ She said: ‘When the first part of this *Sūrah* was revealed, the Companions of the Messenger of Allāh ﷺ stood (in prayer) until their feet cracked, and its ending was delayed in the heavens for twelve months. Then its ending was revealed, and so the night prayer became voluntary after it had been obligatory.’

‘I said: ‘Tell me about the *Witr* of the Prophet ﷺ.’ She replied: ‘He would pray *Witr* with eight *Rak’ahs*, sitting down only in the last of them. Then he would stand and pray one *Rak’ah*. He would only sit in the eighth and ninth *Rak’ah*, and he would not say the *Taslim* except in the ninth. Then he would pray two *Rak’ahs* while he was sitting down. So this makes a total of eleven *Rak’ahs*, O my son.

‘When he became old, and gained weight, he would pray *Witr* with seven *Rak’ahs*, sitting down only in the sixth and seventh *Rak’ah*, and he would not say the *Taslim* except in the seventh. Then he would pray two *Rak’ahs* while sitting down, thus making it nine *Rak’ahs*, O my son. And never did the Messenger of Allāh ﷺ stand the entire night

فَصَارَ قِيَامُ اللَّيْلِ تَطَوُّعًا بَعْدَ فَرِيضَةٍ، قَالَ: قُلْتُ: حَدِّثْنِي عَنْ وِثْرِ النَّبِيِّ ﷺ؟ قَالَتْ: كَانَ يُوتِرُ بِمَا يَرَكَعَاتٍ، لَا يَجْلِسُ إِلَّا فِي الثَّامِنَةِ، ثُمَّ يَقُومُ فَيُصَلِّي رُكْعَةً أُخْرَى، لَا يَجْلِسُ إِلَّا فِي الثَّامِنَةِ وَالتَّاسِعَةِ، وَلَا يُسَلِّمُ إِلَّا فِي الثَّاسِعَةِ، ثُمَّ يُصَلِّي رُكْعَتَيْنِ وَهُوَ جَالِسٌ، فَذَلِكَ إِحْدَى عَشْرَةَ رُكْعَةً يَا بُنَيَّ! فَلَمَّا أَسَنَّ وَأَخَذَ اللَّحْمَ أَوْتَرَ بِسَبْعِ رَكْعَاتٍ لَمْ يَجْلِسْ إِلَّا فِي السَّادِسَةِ وَالتَّاسِعَةِ، وَلَمْ يُسَلِّمْ إِلَّا فِي السَّابِعَةِ، ثُمَّ يُصَلِّي رُكْعَتَيْنِ وَهُوَ جَالِسٌ، فَتِلْكَ تِسْعَ رَكْعَاتٍ يَا بُنَيَّ! وَلَمْ يَقُمْ رَسُولُ اللَّهِ ﷺ لَيْلَةً يُتِمُّهَا إِلَى الصُّبْحِ، وَلَمْ يَقْرَأِ الْقُرْآنَ فِي لَيْلَةٍ قَطُّ، وَلَمْ يَصُمْ شَهْرًا يُتِمُّهُ غَيْرَ رَمَضَانَ، وَكَانَ إِذَا صَلَّى صَلَاةَ دَاوَمَ عَلَيْهَا، وَكَانَ إِذَا غَلَبَتْهُ عَيْنَاهُ مِنَ اللَّيْلِ يَنُومُ صَلَّى مِنَ النَّهَارِ يُتِمِّي عَشْرَةَ رُكْعَةً، قَالَ: هَذَا فَأَتَيْتُ ابْنَ عَبَّاسٍ، فَحَدَّثْتُهُ، فَقَالَ: هَذَا وَاللَّهِ! هُوَ الْحَدِيثُ، وَلَوْ كُنْتُ أَكَلْتُهَا لِأَتَيْتُهَا حَتَّى أَشَافِيهَا بِهِ مُشَافَهَةً، قَالَ: قُلْتُ: لَوْ عَلِمْتُ أَنَّكَ لَا تُكَلِّمُهَا مَا حَدَّثْتُكَ.

[1] *Al-Muzammil* (73).

in prayer until the morning, and never did he recite the (entire) Qur'ān in one night, and never did he fast an entire month except for Ramaḍān. And whenever he prayed any prayer, he would make a habit of it. And if sleep got the better of him at night, he would pray twelve *Rak'ahs* during the day.'

"I then returned to Ibn 'Abbās, and narrated to him (what she had told me). He said: 'By Allāh, this is the *Ḥadīth* (that I wanted to hear), and if I were only speaking with her, I would go to her so that I could hear it verbally from her.' So I said: 'If I knew that you were not speaking to her, I would not have narrated this to you!'" (*Ṣaḥīh*)

تخریج: أخرجه مسلم، صلاة المسافرين، باب جامع صلاة الليل ومن نام عنه أو مرض، ح ٧٤٦: من حديث قتادة به.

Comments:

Late-night prayer may also be performed as eight *Rak'ahs*, with no *Tashahhud* in between.

1343. (Another chain) from Qatādah, with his narration similarly (as no. 1342). He said: "He (ﷺ) would pray eight *Rak'ahs*, sitting down only in the last *Rak'ah*; for he would sit down (in that *Rak'ah*) remembering Allāh, then he would pray (to Allāh), then he would say the *Taslīm* such that we could hear it. Then he would pray two *Rak'ahs* while he was sitting — after he had said the *Taslīm* — then he would pray one *Rak'ah*. So this is a total of eleven *Rak'ahs*, O my son. When the Messenger of Allāh ﷺ grew older,

١٣٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
يَحْيَى بْنُ سَعِيدٍ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ بِإِسْنَادِهِ
نَحْوَهُ قَالَ: يُصَلِّي ثَمَانِي رَكَعَاتٍ لَا يَجْلِسُ
فِيهِنَّ إِلَّا عِنْدَ الثَّامِيَةِ، فَيَجْلِسُ فَيَذْكُرُ اللَّهَ ثُمَّ
يَدْعُو ثُمَّ يُسَلِّمُ تَسْلِيمًا يُسْمِعُنَا، ثُمَّ يُصَلِّي
رَكَعَتَيْنِ، وَهُوَ جَالِسٌ، بَعْدَ مَا يُسَلِّمُ، ثُمَّ
يُصَلِّي رَكَعَةً، فَتِلْكَ إِحْدَى عَشْرَةَ رَكَعَةً يَأْتِي!
فَلَمَّا أَسَنَّ رَسُولُ اللَّهِ ﷺ وَأَخَذَ اللَّحْمَ أَوْ تَرَ
بَسْبَعٌ وَصَلَّى رَكَعَتَيْنِ وَهُوَ جَالِسٌ بَعْدَ مَا سَلَّمَ
- بِمَعْنَاهُ - إِلَى مُشَافَهَةِ.

and gained weight, he prayed the *Witr* with seven *Rak'ahs*, and then he would pray two *Rak'ahs* while sitting down — after he had said the *Taslim*...” narrating the the rest of its meaning up to “verbally from her.” (*Ṣaḥīḥ*)

1344. (Another chain similar in narration to no. 1342) and the narrator also added: “And he would say the *Taslim* such that we heard it.” (*Ṣaḥīḥ*)

1345. (Another chain similar in narration to no. 1342) and the narrator said: “And he would say a *Taslim* that we could heard.” (*Ṣaḥīḥ*)

1346. It was reported from Ibn Abī ‘Adī, from Bahz bin Ḥakīm, that Zurārah bin Awfā narrated to them, that ‘Āishah was asked about the Messenger of Allāh’s ﷺ prayer in the middle of the night. She replied: “He would pray the *Ishā*’ prayer in congregation, then return to his family and pray four *Rak'ahs*. Then he would lie down in his bed and sleep.

“His water, that he would use for purification, would be close to his head, covered up, and his *Siwāk* would be ready. So when Allāh would cause him to wake up at the hour that He willed at night, he would use the *Siwāk* and perform

تخریج: [صحیح] انظر الحديث السابق.

١٣٤٤ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ: حَدَّثَنَا سَعِيدٌ بِهَذَا الْحَدِيثِ قَالَ: يُسَلِّمُ تَسْلِيمًا يُسْمِعُنَا، كَمَا قَالَ يَحْيَى بْنُ سَعِيدٍ.

تخریج: [صحیح] انظر الحديثين السابقين.
١٣٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدِ بْنِ هَذَا الْحَدِيثِ. قَالَ ابْنُ بَشَّارٍ يَنْحُو حَدِيثَ يَحْيَى بْنِ سَعِيدٍ إِلَّا أَنَّهُ قَالَ: وَ يُسَلِّمُ تَسْلِيمَةً يُسْمِعُنَا.

تخریج: [صحیح] انظر، ح: ١٣٤٢ والحديثين بعده.

١٣٤٦ - حَدَّثَنَا عَلِيُّ بْنُ حُسَيْنٍ الدَّرَهَمِيُّ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ بَهْزِ بْنِ حَكِيمٍ، حَدَّثَنَا زُرَّارَةُ بْنُ أَوْفَى: أَنَّ عَائِشَةَ سَأَلَتْ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ فِي جَوْفِ اللَّيْلِ فَقَالَتْ: كَانَ يُصَلِّي صَلَاةَ الْعِشَاءِ فِي جَمَاعَةٍ ثُمَّ يَرْجِعُ إِلَى أَهْلِهِ فَيَرْكَعُ أَرْبَعَ رَكَعَاتٍ ثُمَّ يَأْوِي إِلَى فِرَاشِهِ وَيَنَامُ، وَطَهْرُهُ مُعْطَى عِنْدَ رَأْسِهِ، وَسِوَاكُهُ مَوْضُوعٌ حَتَّى يَبْعَثَهُ اللَّهُ سَاعَةَ اللَّيْلِ يَبْعَثُهُ مِنَ اللَّيْلِ، فَيَسْتَوِئُ وَيَسْبِغُ الْوُضُوءَ، ثُمَّ يَقُومُ إِلَى مُصَلَاةٍ فَيُصَلِّي ثَمَانِي رَكَعَاتٍ يَقْرَأُ فِيهِنَّ بِأَمِّ الْكِتَابِ وَسُورَةَ مِنَ الْقُرْآنِ وَمَا شَاءَ اللَّهُ، وَلَا يَقْعُدُ

the *Wudū'*. Then he would stand up in his prayer place and pray eight *Rak'ahs*, reciting the Mother of the Book (*Al-Fātihah*) and a *Sūrah* of the Qur'ān, and whatever else Allāh willed him to recite. And he would not sit down in any of these (*Rak'ahs*) except for the eighth one, and he would not say the *Taslīm* (in this one), but he would recite in the ninth *Rak'ah*, then sit down, and pray to Allāh with whatever he wished to pray, and he would ask Him and plead to Him. He would then say one *Taslīm* energetically — the people of the house might awake due to its strength!

Then he would recite the Mother of the Book while he was sitting down, and go into *Rukū'* from a sitting posture, and then recite in the second (*Rak'ah*), going into *Rukū'* and prostration from a sitting posture. Then he would pray with whatever Allāh willed him to pray, then he would say the *Taslīm* and leave (the prayer place).

“This continued to be the prayer of the Messenger of Allāh ﷺ until he gained weight. Thereafter, he reduced from the nine *Rak'ahs* two *Rak'ahs*, and thus he would pray six (*Rak'ahs*) and then the seventh, and then the two *Rak'ahs* while he was sitting down. And this continued until his soul was taken, may Allāh bless him and send His peace upon him.” (*Ṣaḥīh*)

فِي شَيْءٍ مِنْهَا حَتَّى يَقْعُدَ فِي الثَّامِيَةِ، وَلَا يُسَلِّمُ وَيَقْرَأُ فِي التَّاسِعَةِ، ثُمَّ يَقْعُدُ فَيَدْعُو بِمَا شَاءَ اللَّهُ أَنْ يَدْعُوهُ وَيَسْأَلُهُ وَيَرْغَبُ إِلَيْهِ وَيُسَلِّمُ تَسْلِيمَةً وَاحِدَةً شَدِيدَةً يَكَادُ يُوقِظُ أَهْلَ الْبَيْتِ مِنْ شِدَّةِ تَسْلِيمِهِ، ثُمَّ يَقْرَأُ وَهُوَ قَاعِدٌ بِأَمِّ الْكِتَابِ وَيَبْرِكُ وَهُوَ قَاعِدٌ، ثُمَّ يَقْرَأُ الثَّانِيَةَ فَيَبْرِكُ وَيَسْجُدُ وَهُوَ قَاعِدٌ، ثُمَّ يَدْعُو مَا شَاءَ اللَّهُ أَنْ يَدْعُو، ثُمَّ يُسَلِّمُ وَيَنْصَرِفُ فَلَمْ تَرَلْ تِلْكَ صَلَاةَ رَسُولِ اللَّهِ ﷺ حَتَّى بَدَنَ فَنَقَصَ مِنَ التَّمْعِ ثِنْتَيْنِ فَجَعَلَهَا إِلَى السَّتِّ وَالسَّبْعِ وَرَكَعَتَيْهِ وَهُوَ قَاعِدٌ، حَتَّى قُبِضَ عَلَى ذَلِكَ.

تخریج: [صحيح] أخرجه أحمد: ۶/۲۳۶ من حديث بهز بن حكيم به.

1347. (Another chain) from Yazīd bin Hārūn, that Bahz bin Ḥakīm informed them. He mentioned this *Ḥadīth* (similar to no. 1346) with his chain of narration. He (ﷺ) said: “He would pray ‘*Ishā’*’, then lie down in his bed...” He did not mention the four *Rak’ahs*. And he continued citing it, and he said in it: “And he would pray eight *Rak’ahs*, making the length of their recitations, bowings, and prostrations equivalent, and not sitting down in any of them except for the eight one. In that one, he would sit, then stand up without saying the *Taslīm*, and pray one *Rak’ahs*, thus making (the prayer) odd (*Witr*). Then he would say the *Taslīm*, raising his voice with it, so much so that he would wake us up.” And the he narrated the rest in meaning. (*Sahīh*)

١٣٤٧ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ:
حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا بَهْزُ بْنُ حَكِيمٍ
فَذَكَرَ هَذَا الْحَدِيثَ بِإِسْنَادِهِ قَالَ: يُصَلِّي
الْعِشَاءَ ثُمَّ يَأْوِي إِلَى فِرَاشِهِ لَمْ يَذْكُرِ الْأَرْبَعَ
رَكَعَاتِ وَسَاقَ الْحَدِيثَ وَقَالَ فِيهِ: فَيُصَلِّي
ثَمَانِي رَكَعَاتٍ مُسَوِّي بَيْنَهُنَّ فِي الْقِرَاءَةِ
وَالرُّكُوعِ وَالسُّجُودِ وَلَا يَجْلِسُ فِي شَيْءٍ مِنْهُنَّ
إِلَّا فِي الثَّامِنَةِ فَإِنَّهُ كَانَ يَجْلِسُ ثُمَّ يَقُومُ وَلَا
يُسَلِّمُ فِيهِ فَيُصَلِّي رَكَعَةً يُؤَيِّرُ بِهَا ثُمَّ يُسَلِّمُ
تَسْلِيمَةً يَرْفَعُ بِهَا صَوْتَهُ حَتَّى يُوقِظَنَا ثُمَّ سَاقَ
مَعْنَاهُ.

تخريج: [صحيح] أخرجه أحمد: ٢٣٦/٦ عن يزيد بن هارون به .

1348. (Another chain) from Marwān, meaning Ibn Mu’āwiyah, from Bahz who reported that Zurārah Ibn Awfā narrated to them from ‘Aishah, the Mother of the Believers, that she was asked about the prayer of the Messenger of Allāh ﷺ. So she said: “He would lead the people in the ‘*Ishā’*’ prayer, then return to his family and pray four (*Rak’ahs*). Then he would lie down in his bed...”

Then he quoted the narration (similar to no. 1346) in its entirety. But he did not mention that he made the length of their recitations, bowings, and prostrations equivalent, nor did he

١٣٤٨ - حَدَّثَنَا [عَمْرُو] بْنُ عُثْمَانَ:
حَدَّثَنَا مَرْوَانُ يَعْنِي ابْنَ مُعَاوِيَةَ، عَنْ بَهْزِ:
حَدَّثَنَا زُرَّارَةُ بْنُ أَوْفَى عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ
أَنَّهَا سُئِلَتْ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ؟
فَقَالَتْ: كَانَ يُصَلِّي بِالنَّاسِ الْعِشَاءَ ثُمَّ يَرْجِعُ
إِلَى أَهْلِهِ فَيُصَلِّي أَرْبَعًا ثُمَّ يَأْوِي إِلَى فِرَاشِهِ.
ثُمَّ سَاقَ الْحَدِيثَ بِطَوِيلِهِ، وَلَمْ يَذْكُرْ سَوَى
بَيْنَهُنَّ فِي الْقِرَاءَةِ وَالرُّكُوعِ وَالسُّجُودِ وَلَمْ
يَذْكُرْ فِي التَّسْلِيمِ: حَتَّى يُوقِظَنَا.

تخريج: [صحيح] انظر الحديثين السابقين .

mention about the *Taslim*: “So much so that he would wake us up.” (*Sahih*)

Comments:

The preserved narrations mention two *Rak'ahs*, as preceded, rather than four.

1349. (Another chain) from Bahz bin Ḥakīm, from Zurārah bin Awfā, from Sa'd bin Hishām, from 'Āishah, with this *Hadīth*, but not in as complete form. (*Sahih*)

۱۳۴۹ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادُ يَعْنِي ابْنَ سَلَمَةَ، عَنْ بَهْزِ بْنِ حَكِيمٍ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ بِهَذَا الْحَدِيثِ وَلَيْسَ فِي تَمَامِ حَدِيثِهِمْ.

تخريج: [صحيح] تقدم، ح: ۱۳۴۲.

1350. It was reported from Abū Salamah bin 'Abdur-Rahmān, from 'Āishah, that the Messenger of Allāh ﷺ would pray thirteen *Rak'ahs* at night, making seven of them the *Witr*, and he would pray two *Rak'ahs* while sitting down. And he would pray the two *Rak'ahs* of *Fajr* between the *Adhān* and *Iqāmah*. (*Hasan*)

۱۳۵۰ - حَدَّثَنَا مُوسَى يَعْنِي ابْنَ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادُ يَعْنِي ابْنَ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً، يُؤَيِّرُ بَيْتِسَ - أَوْ كَمَا قَالَتْ - وَيُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ، وَرَكْعَتَيْ الْفَجْرِ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ.

تخريج: [إسناده حسن] أخرجه البيهقي: ۳/۳۲ من حديث أبي داود، وأحمد: ۶/۵۵، ۱۸۲ من حديث محمد بن عمرو الليثي به.

1351. It was reported from 'Alqamah bin Waqqāṣ, from 'Āishah that the Messenger of Allāh ﷺ used to perform *Witr* with nine *Rak'ahs*, then later on he would perform *Witr* with seven *Rak'ah*. And he would pray two *Rak'ahs* after *Witr* while sitting down, reciting (the Qur'an) in them. When he wished to go into *Rukū'*, he would stand up and go into *Rukū'*, then prostrate. (*Sahih*)
Abū Dāwud said: Khālid bin

۱۳۵۱ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادُ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ بْنِ وَقَّاصٍ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُؤَيِّرُ بَيْتِسَ رَكْعَاتٍ ثُمَّ أَوْتَرَ بِسَبْعِ رَكْعَاتٍ وَرَكَعَ رَكْعَتَيْنِ وَهُوَ جَالِسٌ بَعْدَ الْوُتْرِ يقرأُ فِيهِمَا، فَإِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ فَرَكَعَ ثُمَّ سَجَدَ. قَالَ أَبُو دَاوُدَ: رَوَى الْحَدِيثَيْنِ خَالِدُ بْنُ

‘Abdullāh Al-Wāsiṭī reported both of these narrations from Muḥammad bin ‘Amr similarly. He said in it: “Alqamah bin Waqqāṣ said: ‘O mother, how did he (ﷺ) used to pray the two *Rak’ahs*?’” and he mentioned its meaning.

عَبْدُ اللَّهِ الْوَاسِطِيُّ عَنْ مُحَمَّدِ بْنِ عَمْرٍو مِثْلَهُ قَالَ فِيهِ: قَالَ عَلْقَمَةُ بْنُ وَقَّاصٍ: يَا أُمَّتَاهُ! كَيْفَ كَانَ يُصَلِّي الرَّكْعَتَيْنِ فَذَكَرَ مَعْنَاهُ.

تخریج: أخرجه مسلم، صلاة المسافرين، باب جواز النافلة قائماً وقاعداً، ح: ٧٣١ من حديث محمد بن عمرو به.

1352. It was reported from Al-Ḥasan, from Sa’d bin Hishām, that he said: “I went to Al-Madīnah, and visited ‘Āishah and asked her: ‘Inform me about the prayer of the Messenger of Allāh ﷺ.’ She said: ‘The Messenger of Allāh ﷺ would lead the people in the *‘Ishā*’ prayer, then lie down in his bed and sleep.

١٣٥٢ - حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ عَنْ خَالِدِ؛ ح: وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا هِشَامٌ عَنِ الْحَسَنِ، عَنْ سَعْدِ بْنِ هِشَامٍ قَالَ: قَدِمْتُ الْمَدِينَةَ فَدَخَلْتُ عَلَى عَائِشَةَ فَقُلْتُ: أَخْبِرِينِي عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ قَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي بِالنَّاسِ صَلَاةَ الْعِشَاءِ ثُمَّ يَأْوِي إِلَى فِرَاشِهِ فَيَنَامُ فَإِذَا كَانَ جَوْفُ اللَّيْلِ قَامَ إِلَى حَاجَتِهِ وَإِلَى طَهُورِهِ، فَتَوَضَّأَ ثُمَّ دَخَلَ الْمَسْجِدَ فَصَلَّى ثَمَانِي رَكَعَاتٍ، يُخَيِّلُ إِلَيَّ أَنَّهُ يَسُوي بَيْنَهُنَّ فِي الْقِرَاءَةِ وَالرُّكُوعِ وَالسُّجُودِ، ثُمَّ يُؤَيِّرُ بِرُكْعَةٍ، ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ، ثُمَّ يَضَعُ جَنْبَهُ فَرُبَّمَا جَاءَ بِلَالٌ فَأَذَنَهُ بِالصَّلَاةِ، ثُمَّ يُعْفِي وَرُبَّمَا شَكَّكَتُ أَعْفَا أَوْ لَا؟ حَتَّى يُؤذِنَهُ بِالصَّلَاةِ، فَكَانَتْ تِلْكَ صَلَاتُهُ، حَتَّى أَسَنَّ وَلَحِمٌ فَذَكَرْتُ مِنْ لَحْمِهِ مَا شَاءَ اللَّهُ. وَسَاقَ الْحَدِيثَ.

In the middle of the night, he would wake up for his needs, and (go to) his water for purification, and perform *Wuḍū*. Then he would enter the *Masjid* and pray eight *Rak’ahs* — it appeared to me that he would make the recitation, the *Rukū*, and the prostration equal (in length).

“Then he would pray *Witr* with one *Rak’ah*, and then pray two *Rak’ahs* while sitting down. He would then lie on his side. And sometimes Bilāl would come and inform him of the prayer (time), and he would take a nap, and sometimes I would doubt whether he had taken a nap or not, until Bilāl would inform him of the prayer. And this was his prayer, until he became old and gained weight.’ Then she mentioned (his prayer after) he

had gained weight..." and he cited the *Hadīth*. (*Ṣaḥīh*)

تخریج: [سناده ضعیف] أخرجه النسائي، قيام الليل، باب: كيف يفعل إذا افتتح الصلاة قائماً... إلخ، ح: ١٦٥٢ من حديث عبدالأعلى به مطولاً * الحسن البصري مدلس وعنعن، وحديث البيهقي: ٥٠٢، ٥٠١/٢. يغني عنه.

1353. It was reported from Ḥuṣāin, from Ḥabīb bin Abī Thābit, from Muḥammad bin ‘Alī bin ‘Abdullāh bin ‘Abbās, from his father, from Ibn ‘Abbās; that he once slept over with the Prophet ﷺ, and saw him awake and use the *Siwāk*, then perform the *Wuḍū’*, all the while reciting: ‘Indeed, in the creation of the heavens and earth...’^[1] until he completed the *Sūrah*.

“Then he stood up and prayed two *Rak’ahs*, lengthening the recitation, *Rukū’* and prostrations. Then he finished the prayers and went to sleep, until he snored. He then repeated this three times, thus praying six *Rak’ahs* — every time he would use the *Siwāk*, then perform the *Wuḍū’* and recite these Verses. Then he prayed *Witr* — ‘Uthmān (one of the narrators) said: “with three *Rak’ahs*, then the *Mu’adh-dhin* came and he left for the prayer...” — Ibn ‘Eīsā (one of the narrators) said: “Then he prayed *Witr* and Bilāl came to him and informed him of the time for prayer, and this was when the dawn broke. So he prayed the two *Rak’ahs* of *Fajr* and then left for the prayer...” — Then the two of them (the narrators) were in accord

١٣٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُصَيْنٌ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ؛ ح: وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ حُصَيْنٍ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ: أَنَّهُ رَفَدَ عِنْدَ النَّبِيِّ ﷺ فَرَأَهُ اسْتَيْقِظَ فَتَسَوَّكَ وَتَوَضَّأَ وَهُوَ يَقُولُ: ﴿إِنَّا فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ﴾ [آل عمران: ١٩٠] حَتَّى خَتَمَ السُّورَةَ ثُمَّ قَامَ فَصَلَّى رَكَعَتَيْنِ أَطَالَ فِيهِمَا الْقِيَامَ وَالرُّكُوعَ وَالسُّجُودَ ثُمَّ انْصَرَفَ، فَنَامَ حَتَّى نَفَخَ، ثُمَّ فَعَلَ ذَلِكَ ثَلَاثَ مَرَّاتٍ سِتَّ رَكَعَاتٍ كُلُّ ذَلِكَ يَسْتَاكُ ثُمَّ يَتَوَضَّأُ وَيَقْرَأُ هَؤُلَاءِ الْآيَاتِ، ثُمَّ أَوْتَرَ - قَالَ عُثْمَانُ: بِثَلَاثِ رَكَعَاتٍ فَأَتَاهُ الْمُؤَدِّنُ فَخَرَجَ إِلَى الصَّلَاةِ. وَقَالَ ابْنُ عَيْسَى: ثُمَّ أَوْتَرَ فَأَتَاهُ بِلَالٌ فَأَذَنَهُ بِالصَّلَاةِ حِينَ طَلَعَ الْفَجْرُ فَصَلَّى رَكَعَتَيِ الْفَجْرِ، ثُمَّ خَرَجَ إِلَى الصَّلَاةِ ثُمَّ اتَّفَقَا - وَهُوَ يَقُولُ: «اللَّهُمَّ! اجْعَلْ فِي قَلْبِي نُورًا، وَاجْعَلْ فِي لِسَانِي نُورًا، وَاجْعَلْ فِي سَمْعِي نُورًا، وَاجْعَلْ فِي بَصَرِي نُورًا، وَاجْعَلْ خَلْفِي نُورًا، وَأَمَامِي نُورًا، وَاجْعَلْ مِنْ فَوْقِي

[1] *Āl-‘Imrān* 3:190.

regarding the rest of the narration: “He would say (while going to the *Masjid*): ‘*Allāhummaj’al fī qalbī nūran waj’al fī lisānī nūran waj’al fī sam’ī nūran, waj’al fī baṣarī nūran, waj’al khalḥfī nūran, wa amāmī nūran, waj’al min fawqī nūran, wa min taḥtī nūran. Allāhumma, wa a’zim lī nūra* (O Allāh! Enlighten my heart, and enlighten my tongue, and enlighten my seeing, and enlighten my hearing, and place light behind me, and in front of me, and place light above me and below me. O Allāh! Make my light great (and strong).’” (*Ṣaḥīḥ*)

نُورًا، وَمِنْ تَحْتِي نُورًا. اللَّهُمَّ! وَأَعْظِمْ لِي نُورًا.

تخريج: [صحيح] تقدم: ٥٨ رواه مسلم، ح: ١٩١/٧٦٣ من حيث محمد بن فضيل به.

1354. (Another chain) from Ḥuṣayn with similar (to no. 1313). He said: “*Wa a’zim lī nūra* [Make my light great (and strong)].”^[1] (*Ṣaḥīḥ*)

Abū Dāwud said: And this is how Abū *Khalīd* Ad-Dālānī said it regarding this: “From Ḥabīb.” And he said similiary in this *Ḥadīth*. And Salamah bin Kuhail said: “From Abī *Rishdīn*, from Ibn ‘Abbās.”

١٣٥٤ - حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ عَنْ خَالِدٍ، عَنْ حُصَيْنِ نَحْوَهُ. قَالَ: «وَأَعْظِمْ لِي نُورًا». قَالَ أَبُو دَاوُدَ: وَكَذَلِكَ قَالَ أَبُو خَالِدٍ الدَّالَانِيُّ عَنْ حَبِيبٍ فِي هَذَا. وَكَذَلِكَ قَالَ فِي هَذَا الْحَدِيثِ. وَقَالَ سَلَمَةُ بْنُ كُهَيْلٍ عَنْ أَبِي رِشْدِينَ، عَنْ ابْنِ عَبَّاسٍ. تخريج: [صحيح] انظر الحديث السابق.

Comments:

It is also permissible to split up the late-night prayer into different parts.

1355. Al-Faḍl bin ‘Abbās narrated: “I once spent the night at the Prophet’s ﷺ house to see how he prayed. He stood up and performed *Wuḍū’*, then prayed two *Rak’ahs* in which his standing was of the same length as his *Rukū’*, and his *Rukū’* was the same length

١٣٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَوِيرٍ، عَنْ كُرَيْبٍ، عَنْ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ: بَثَّ لَيْلَةً عِنْدَ النَّبِيِّ ﷺ لِأَنْظُرَ كَيْفَ يُصَلِّي فَقَامَ فَوَضَّأَ

[1] What is apparent is that he means that it does not contain the word: *Allāhumma*, in the version referred to with the chain of number 1354.

as his prostration. Then he slept, then awoke and performed *Wudu'* and used the *Siwak*. He then recited five verses from (*Sūrah*) *Āl 'Imrān*: 'Indeed, in the creation of the heavens and earth and in the changing of the night and day...'^[1]

He continued doing so until he had prayed ten *Rak'ahs*. He then stood up and prayed one *Rak'ah*, making it his *Witr*. The caller (*Mu'adh-dhin*) called out (the *Adhān*) at that time, so he stood up after the *Mu'adh-dhin* had finished (the call) and prayed two quick *Rak'ahs*. He then sat until he prayed the morning prayer." (*Da'if*)

Abū Dāwud said: I was not able to hear some of it from Ibn *Bash-shār*.^[2]

وَصَلَّى رَكَعَتَيْنِ قِيَامُهُ مِثْلَ رُكُوعِهِ، وَرُكُوعُهُ مِثْلَ سُجُودِهِ، ثُمَّ نَامَ ثُمَّ اسْتَيْقَظَ فَتَوَضَّأَ وَاسْتَنْنَ ثُمَّ قَرَأَ بِخَمْسِ آيَاتٍ مِنْ آلِ عِمْرَانَ: ﴿إِنَّ فِي خَلْقِ السَّمَكَاتِ وَالْأَرْضِ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ﴾ فَلَمْ يَزَلْ يَفْعَلُ هَذَا حَتَّى صَلَّى عَشْرَ رَكَعَاتٍ ثُمَّ قَامَ فَصَلَّى سَجْدَةً وَاحِدَةً فَأَوْتَرَ بِهَا وَنَادَى الْمُنَادِي عِنْدَ ذَلِكَ فَقَامَ رَسُولُ اللَّهِ ﷺ بَعْدَمَا سَكَتَ الْمُؤَذِّنُ فَصَلَّى سَجْدَتَيْنِ خَفِيفَتَيْنِ ثُمَّ جَلَسَ حَتَّى صَلَّى الصُّبْحَ.
قَالَ أَبُو دَاوُدَ: خَفِيَ عَلَيَّ مِنْ ابْنِ بَشَّارٍ بَعْضُهُ.

تخريج: [إسناده ضعيف] أخرجه الطبراني في الكبير: ٢٩٦/١٨، ٢٩٧ من حديث زهير بن محمد به * كريب: لم يدرك الفضل بن عباس رضي الله عنهما وأصل الحديث صحيح ثابت انظر، ح: ١٣٥٣، ١٣٥٨.

Comments:

This *Hadīth* has preceded. (See no. 1353).

1356. Muḥammad bin Qais Al-Asadī reported from Al-Ḥakam bin 'Utaibah, from Sa'eed bin Jubair, from Ibn 'Abbās, who said: "I spent the night with my maternal aunt Maimūnah. The Messenger of Allāh ﷺ returned in the evening and asked: 'Has the boy prayed (*Ishā*)?' They said: 'Yes.' So he lied down until whatever Allāh willed of the night passed, then he stood up and performed *Wudu'* and

١٣٥٦ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا مُحَمَّدُ بْنُ قَيْسِ الْأَسَدِيِّ عَنِ الْحَكَمِ بْنِ عُثَيْبَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: بَثُّ عِنْدَ خَالَتِي مَيْمُونَةَ فَجَاءَ رَسُولُ اللَّهِ ﷺ بَعْدَ مَا أَمْسَى فَقَالَ: «أَصَلَّى الْغُلَامُ؟» قَالُوا: نَعَمْ، فَاضْطَجَعَ حَتَّى إِذَا مَضَى مِنَ اللَّيْلِ مَا شَاءَ اللَّهُ قَامَ فَتَوَضَّأَ ثُمَّ صَلَّى سَبْعًا أَوْ خَمْسًا أَوْتَرَ بِهِنَّ لَمْ يُسَلِّمْ إِلَّا

[1] *Āl-'Imrān* 3:190.

[2] That is, the one who narrated it to him, Muḥammad bin *Bash-shār*, he did not hear all of the exact wording of it from him.

prayed seven, or five *Rak'ahs* of *Witr* — he did not say the *Taslim* except in the last of them.”

في آخِرِهِمْ .

تخريج: أخرجه البخاري، انظر الحديث الآتي ورواه أحمد: ١/٣٥٤ عن وكيع به .

Comments:

It is the duty of family elders, especially mothers, to inculcate in young children the habit to say prayers regularly and punctually and do other deeds of virtue. Moreover, the father or guardian should keep himself informed of their conduct and occasionally make inquiries about them and their behavior.

1357. Shu'bah reported from Al-Hakam, Sa'eed bin Jubair, from Ibn 'Abbās, who said: "I spent the night in the house of my maternal aunt Maimūnah bint Al-Hārith. The Prophet ﷺ prayed '*Ishā'*', then came (home) and prayed four *Rak'ahs*, then slept. He then stood up to pray, so I stood on his left. He made me go around him and placed me on his right side. He prayed five *Rak'ahs*, then slept until I could hear his heavy breathing, or his snoring. Then he stood up and prayed two *Rak'ahs*, and then left to pray the morning prayer." (*Ṣaḥīh*)

١٣٥٧ - حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بَيْتٌ فِي بَيْتِ خَالَتِي مَيْمُونَةَ بِنْتِ الْحَارِثِ فَصَلَّى النَّبِيُّ ﷺ الْعِشَاءَ ثُمَّ جَاءَ فَصَلَّى أَرْبَعًا ثُمَّ نَامَ ثُمَّ قَامَ يُصَلِّي فَقُمْتُ عَنْ يَسَارِهِ فَأَدَارَنِي فَأَقَامَنِي عَنْ يَمِينِهِ، فَصَلَّى خَمْسًا، ثُمَّ نَامَ حَتَّى سَمِعْتُ غَطِيظَهُ - أَوْ حَطِيظَهُ - ثُمَّ قَامَ فَصَلَّى رَكْعَتَيْنِ ثُمَّ خَرَجَ فَصَلَّى الْعَدَاةَ .

تخريج: أخرجه البخاري، العلم، باب السمر في العلم، ح: ١١٧ من حديث شعبة به .

1358. Yahyā bin 'Abbād reported from Sa'eed bin Jubair, that Ibn 'Abbās narrated to him — regarding this incident (as in no. 1357) — he said: "He stood up to pray in units of two *Rak'ahs*, until he had prayed eight *Rak'ahs*. Then he prayed the *Witr* with five *Rak'ahs*, not sitting down in between any of them." (*Ṣaḥīh*)

١٣٥٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنْ عَبْدِ الْمَجِيدِ، عَنْ يَحْيَى بْنِ عَبَّادٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ أَنَّ ابْنَ عَبَّاسٍ حَدَّثَهُ - فِي هَذِهِ الْقِصَّةِ - قَالَ: قَامَ فَصَلَّى رَكْعَتَيْنِ رَكْعَتَيْنِ حَتَّى صَلَّى ثَمَانِي رَكْعَاتٍ ثُمَّ أَوْتَرَ بِخَمْسٍ وَلَمْ يَجْلِسْ بَيْنَهُنَّ .

تخريج: [إسناده صحيح] أخرجه النسائي في الكبرى، ح: ١٣٤٤ من حديث عبدالعزيز بن

محمد الدراوردي به .

1359. Muḥammad bin Ja'far bin Az-Zubair reported from 'Urwah bin Az-Zubair, from 'Āishah, she said: "The Messenger of Allāh ﷺ would pray thirteen *Rak'ahs* including the two *Rak'ahs* before *Ṣubḥ*. He would pray six *Rak'ahs* in units of two, and then he would pray the *Witr*, without sitting down in between any of them except during the last of them." (*Ḥasan*)

١٣٥٩ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى الْحَرَائِيُّ: حَدَّثَنِي مُحَمَّدُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي ثَلَاثَ عَشْرَةَ رَكْعَةً بِرَكَعَتَيْهِ قَبْلَ الصُّبْحِ سِتًّا مَثْنَى مَثْنَى وَيُوتِرُ بِخَمْسٍ لَا يَقْعُدُ بَيْنَهُنَّ إِلَّا فِي آخِرِهِنَّ.

تخريج: [إسناده حسن] أخرجه البيهقي: ٢٨/٣ من حديث أبي داود به * ابن إسحاق صرح بالسماع.

1360. 'Irāk bin Mālik reported from 'Urwah, from 'Āishah, that she informed him that the Prophet ﷺ would pray thirteen *Rak'ahs* at night, including the two *Rak'ahs* of *Fajr*." (*Ṣaḥīḥ*)

١٣٦٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّهَا أَخْبَرَتْهُ: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي بِاللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً بِرَكَعَتَيْ الْفَجْرِ.

تخريج: أخرجه مسلم، صلاة المسافرين، باب صلاة الليل وعدد ركعات النبي ﷺ في الليل ... إلخ، ح: ٧٣٧ عن قتيبة به.

1361. 'Irāk bin Mālik reported from Abū Salamah, from 'Āishah that the Messenger of Allāh ﷺ prayed *'Ishā'*, then prayed eight *Rak'ahs* standing up, and two *Rak'ahs* between the two calls (of *Fajr*) — and these two he would never leave."

١٣٦١ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ وَجَعْفَرُ بْنُ مُسَافِرٍ: أَنَّ عَبْدَ اللَّهِ بْنَ يَزِيدَ الْمُقْرِيءَ أَخْبَرَهُمَا عَنْ سَعِيدِ بْنِ أَبِي أَيُّوبَ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الْعِشَاءَ ثُمَّ صَلَّى ثَمَانِي رَكَعَاتٍ قَائِمًا وَرَكَعَتَيْنِ بَيْنَ الْأَدَانَيْنِ وَلَمْ يَكُنْ يَدْعُهُمَا.

Ja'far bin Musāfir (one of the narrators) said in his narration: "Two *Rak'ahs* while sitting between the two calls." Adding: "While sitting." (*Ṣaḥīḥ*)

قَالَ جَعْفَرُ بْنُ مُسَافِرٍ فِي حَدِيثِهِ: وَرَكَعَتَيْنِ جَالِسًا بَيْنَ الْأَدَانَيْنِ. زَادَ جَالِسًا.

تخريج: أخرجه البخاري، التهجد، باب المداومة على ركعتي الفجر، ح: ١١٥٩ من حديث عبدالله بن يزيد المقرئ به.

1362. ‘Abdullāh bin Abī Qais said: “I asked ‘Āishah: ‘How many *Rak’ahs* would the Messenger of Allāh ﷺ perform *Witr* with?’ She said: ‘He would pray *Witr* with four and three; and with six and three; and with eight and three; and with ten and three. And he would never pray *Witr* with less than seven, nor with more than thirteen.” (*Ṣaḥīh*)

Abū Dāwud said: Aḥmad bin Ṣāliḥ^[1] added: “And he would not pray *Witr* with the two *Rak’ahs* of *Fajr*.’ I (‘Abdullāh bin Abī Qais) said: ‘What about *Witr*?’ She said: ‘He would not leave that.’” And Aḥmad did not mention: “And six and three.”

تخریج: [إسناده صحيح] أخرجه أحمد: ١٤٩/٦ من حديث معاوية بن صالح به وصححه ابن الملقن في تحفة المحتاج: ١/٤٠٤، ح: ٤٤٥.

1363. Al-Aswad bin Yazīd narrated that he visited ‘Āishah and asked her regarding the night prayer of Allāh’s Messenger ﷺ. She said: “He would pray thirteen *Rak’ahs* at night, then he started praying eleven (instead) — leaving two *Rak’ahs*. When the Prophet ﷺ died, he used to pray nine *Rak’ahs*, and his last prayer at night was the *Witr*.” (*Ṣaḥīh*)

١٣٦٢ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ وَمُحَمَّدُ ابْنُ سَلَمَةَ الْمُرَادِيُّ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَيْسٍ قَالَ: قُلْتُ لِعَائِشَةَ بِكُمْ كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ قَالَتْ: كَانَ يُوتِرُ بِأَرْبَعٍ وَثَلَاثٍ وَسِتٍّ وَثَلَاثٍ وَثَمَانٍ وَثَلَاثٍ وَعَشْرٍ وَثَلَاثٍ، وَلَمْ يَكُنْ يُوتِرُ بِأَنْقَصَ مِنْ سَبْعٍ وَلَا بِأَكْثَرَ مِنْ ثَلَاثِ عَشْرَةٍ.

قَالَ أَبُو دَاوُدَ: زَادَ أَحْمَدُ بْنُ صَالِحٍ: وَلَمْ يَكُنْ يُوتِرُ بِرَكْعَتَيْنِ قَبْلَ الْفَجْرِ. قُلْتُ: مَا يُوتِرُ؟ قَالَتْ: لَمْ يَكُنْ يَدْعُ ذَلِكَ وَلَمْ يَذْكُرْ أَحْمَدُ وَسِتٍّ وَثَلَاثٍ.

١٣٦٣ - حَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ مَنْصُورِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ [أَبِي] إِسْحَاقَ الْهَمْدَانِيِّ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ: أَنَّهُ دَخَلَ عَلَى عَائِشَةَ فَسَأَلَهَا عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ بِاللَّيْلِ فَقَالَتْ: كَانَ يُصَلِّي ثَلَاثَ عَشْرَةَ رَكْعَةً مِنَ اللَّيْلِ، ثُمَّ إِنَّهُ صَلَّى إِحْدَى عَشْرَةَ رَكْعَةً وَتَرَكَ رَكْعَتَيْنِ، ثُمَّ قُبِضَ حِينَ قُبِضَ ﷺ وَهُوَ يُصَلِّي مِنَ اللَّيْلِ تِسْعَ رَكْعَاتٍ، وَكَانَ آخِرَ صَلَاتِهِ مِنَ اللَّيْلِ الْوُتْرُ.

[1] That is, the author heard this narration from Aḥmad bin Ṣāliḥ and from Muḥammad bin Salamah Al-Murādī. The wording for no. 1362 is from Al-Murādī, and these are the differences narrated by Aḥmad bin Ṣāliḥ.

تخريج: أخرجه مسلم، صلاة المسافرين، باب صلاة الليل وعدد ركعات النبي ﷺ في الليل ... إلخ، ح: ٧٤٠ من حديث أبي إسحاق الهمداني به.

1364. Kuraib, the freed slave of Ibn ‘Abbās, narrated that he asked Ibn ‘Abbās: “How did the Messenger of Allāh ﷺ used to pray at night?” He replied: “I once spent the night with him, when he was with Maimūnah. He slept until a third of the night had passed, or half of it, then he awoke. He went to a leather bag which had water in it and performed *Wudū’*, and I performed *Wudū’* with him as well. He then stood up (to pray), so I stood next to him, on his left, but he placed me to his right. Then he placed his hand on my head, as if he were touching my ears in order to wake me up. He prayed two light *Rak’ahs*, reciting the *Umm Al-Qur’an (Al-Fātiḥah)* in each one, then he said the *Taslīm*. Then he prayed eleven *Rak’ahs*, including *Witr*, then slept. Then Bilāl came to him and said: ‘The prayer, O Messenger of Allāh.’ Then he stood up and prayed two *Rak’ahs*, then he led the people in (*Fajr*) prayer.” (*Sahih*)

تخريج: أخرجه البخاري، الوتر، باب ما جاء في الوتر، ح: ٩٩٢، مسلم، صلاة المسافرين، باب صلاة النبي ﷺ ودعائه بالليل، ح: ٧٦٣ من حديث مخرمة بن سليمان به.

1365. ‘Ikrimah bin Khālid reported from Ibn ‘Abbās that he said: “I spent the night with my aunt Maimūnah. The Prophet ﷺ stood up to pray thirteen *Rak’ahs*, including the two *Rak’ahs* of *Fajr*. I estimated that he stood in every *Rak’ah* for the length of time it

١٣٦٤ - حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي، عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ مَخْرَمَةَ ابْنِ سُلَيْمَانَ أَنَّ كُرَيْبًا مَوْلَى ابْنِ عَبَّاسٍ أَخْبَرَهُ أَنَّهُ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللَّهِ ﷺ بِاللَّيْلِ؟ قَالَ: بَثُّ عِنْدَهُ لَيْلَةً وَهُوَ عِنْدَ مَيْمُونَةَ، فَتَامَ حَتَّى إِذَا ذَهَبَ نُلْتُ اللَّيْلَ أَوْ نَضَمُهُ اسْتَيْقَظَ، فَآمَ إِلَى شَنْ فِيهِ مَاءٌ فَتَوَضَّأَ وَتَوَضَّأَتْ مَعَهُ، ثُمَّ قَامَ فَكُمْتُ إِلَيْ جَنْبِهِ عَلَى يَسَارِهِ فَجَعَلَنِي عَلَى يَمِينِهِ، ثُمَّ وَضَعَ يَدَهُ عَلَى رَأْسِي كَأَنَّهُ يَمَسُّ أُذُنِي كَأَنَّهُ يُوقِظُنِي فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ. قُلْتُ: قَرَأَ فِيهِمَا بِأَمِّ الْقُرْآنِ فِي كُلِّ رَكْعَةٍ ثُمَّ سَلَّمَ، ثُمَّ صَلَّى حَتَّى صَلَّى إِحْدَى عَشْرَةَ رَكْعَةً بِالْوَتْرِ ثُمَّ نَامَ فَأَتَاهُ بِلَالٌ فَقَالَ: الصَّلَاةُ يَا رَسُولَ اللَّهِ! فَقَامَ فَارَكَعَ رَكْعَتَيْنِ ثُمَّ صَلَّى لِلنَّاسِ.

١٣٦٥ - حَدَّثَنَا نُوحُ بْنُ حَبِيبٍ وَيَحْيَى بْنُ مُوسَى قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ ابْنِ طَاوُسٍ، عَنْ عِكْرِمَةَ بْنِ خَالِدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: بَثُّ عِنْدَ خَالَتِي مَيْمُونَةَ فَقَامَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ، فَصَلَّى ثَلَاثَ

takes to recite ‘O you wrapped in garments..’”^[1]

Nūḥ (one of the narrators) did not say: “including the two *Rak’ahs* of *Fajr*.” (*Sahīḥ*)

تخریج: [إسناده صحيح] أخرجه أحمد: ١/٣٦٥ من حديث عبدالرزاق به وهو في مصنفه، ح: ٤٧٠٦ ورواه النسائي في الكبرى، ح: ١٤٢٥.

1366. Zaid bin Khālid Al-Juhānī said: (I said to myself:) “I will carefully watch the prayer of the Messenger of Allāh ﷺ tonight.” He then said: “So I slept on his doorstep — or — his doorway. The Messenger of Allāh ﷺ prayed two light *Rak’ahs*, then he prayed two *Rak’ahs* which were very, very long, then he prayed two *Rak’ahs* which were shorter than the two he had prayed before them, then he prayed two *Rak’ahs* which were shorter than the two he had prayed, then he prayed two *Rak’ahs* which were shorter than the two he had prayed, then he prayed two *Rak’ahs* which were shorter than the two he had prayed, then he prayed two *Rak’ahs* which were shorter than the two he had prayed. Then he prayed the *Witr*, thus making a total of thirteen *Rak’ahs*.” (*Sahīḥ*)

١٣٦٦ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ: أَنَّ عَبْدَ اللَّهِ ابْنَ قَيْسِ بْنِ مَخْرَمَةَ أَخْبَرَهُ عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ أَنَّهُ قَالَ: لِأَرْمَمَنَّ صَلَاةَ رَسُولِ اللَّهِ ﷺ اللَّيْلَةَ قَالَ: فَتَوَسَّدْتُ عَنَّتَهُ أَوْ فُسْطَاطَهُ فَصَلَّى رَسُولُ اللَّهِ ﷺ رَكَعَتَيْنِ خَفِيفَتَيْنِ ثُمَّ صَلَّى رَكَعَتَيْنِ طَوِيلَتَيْنِ طَوِيلَتَيْنِ ثُمَّ صَلَّى رَكَعَتَيْنِ، وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا ثُمَّ صَلَّى رَكَعَتَيْنِ دُونَ اللَّتَيْنِ قَبْلَهُمَا ثُمَّ صَلَّى رَكَعَتَيْنِ دُونَ اللَّتَيْنِ قَبْلَهُمَا، ثُمَّ صَلَّى رَكَعَتَيْنِ دُونَ اللَّتَيْنِ قَبْلَهُمَا، ثُمَّ أَوْتَرْتُ، فَذَلِكَ ثَلَاثَ عَشْرَةَ رَكَعَةً.

تخریج: أخرجه مسلم، صلاة المسافرين، باب صلاة النبي ﷺ ودعائه بالليل، ح: ٧٦٥ من حديث مالك به وهو في الموطأ (يحيى): ١/١٢٢.

1367. Ibn ‘Abbās narrated that he once spent the night at Maimūnah’s house — the wife of the Prophet ﷺ — who was his paternal aunt. He said: “I slept on the width of the mattress, while the Messenger of Allāh ﷺ and his

١٣٦٧ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ مَخْرَمَةَ بِنِ سُلَيْمَانَ، عَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّهُ بَاتَ عِنْدَ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ وَهِيَ خَالَتُهُ قَالَ:

[1] *Al-Muzzammil* (73).

is practised constant by, even if it be little.” And ‘Āishah added: “And whenever he (ﷺ) did any deed, he would take it as a habit.” (Ṣahīh)

أَدْوَمُهُ وَإِنْ قَلَّ»، وَكَانَ إِذَا عَمِلَ عَمَلًا أَثْبَتَهُ.

تخريج: أخرجه البخاري، اللباس، باب الجلوس على الحصر ونحوه، ح: ٥٨٦١، ومسلم، صلاة المسافرين، باب فضيلة العمل الدائم من قيام الليل وغيره . . . إلخ، ح: ٧٨٢ من حديث سعيد المقبري به مطولاً، ورواه النسائي، ح: ٧٦٣ عن قتيبة به.

1369. Hishām bin ‘Urwah narrated from his father, from ‘Āishah that the Prophet ﷺ sent for ‘Uthmān bin Maz‘ūn. When he came, he said: “O ‘Uthmān, have you turned away from my *Sunnah*?” He said: “No, by Allāh, O Messenger of Allāh, for it is your *Sunnah* that I seek!” So he said: “Then I sleep and pray, and fast and break my fast, and marry women. So have the *Taqwa* of Allāh O ‘Uthmān! For your family has rights over you, and your guests have rights over you, and your (body) has rights over you. So fast, and break your fast, and pray, and sleep (as well).” (Ḥasan)

١٣٦٩ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعْدٍ: حَدَّثَنَا عَمِّي: حَدَّثَنَا أَبِي عَنْ ابْنِ إِسْحَاقَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ بَعَثَ إِلَى عُثْمَانَ بْنِ مَطْعُونٍ فِجَاءَهُ فَقَالَ: «يَا عُثْمَانُ! أَرَغِبْتَ عَنْ سُنَّتِي؟» قَالَ: لَا، وَاللَّهِ! يَا رَسُولَ اللَّهِ! وَلَكِنْ سُنَّتِكَ أَطْلُبُ، قَالَ: «فَإِنِّي أَنَا مُ وَأُصَلِّي وَأُصُومُ وَأُفْطِرُ، وَأَنْكِحُ النِّسَاءَ، فَاتَّقِ اللَّهَ يَا عُثْمَانُ! فَإِنَّ لِأَهْلِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِنَفْسِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِنَفْسِكَ عَلَيْكَ حَقًّا، فَصُمْ وَأُفْطِرُ، وَصَلِّ وَتَمَّ».

تخريج: [إسناده حسن] أخرجه أحمد: ٦/٢٦٨ عن عمه يعقوب بن إبراهيم بن سعد به * ابن إسحاق صرح بالسماع.

Comments:

Too much devotional worship that exhausts and ultimately destroys one’s health, and results in shunning required worldly pursuits, is contrary to the *Sunnah*. In fact, it is like the monasticism practiced by Christians, and it is forbidden in Islam.

1370. ‘Alqamah said: “I asked ‘Āishah: ‘How were the deeds of the Messenger of Allāh ﷺ? Did he used to set aside some days (for extra worship)?” She said: ‘No, for all his actions were constant (and habitual). And who among you is

١٣٧٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: سَأَلْتُ عَائِشَةَ كَيْفَ كَانَ عَمَلُ رَسُولِ اللَّهِ ﷺ هَلْ كَانَ يَخْصُصُ شَيْئًا مِنْ

capable of what the Messenger of Allāh ﷺ is capable of?" (*Ṣaḥīḥ*)

الْأَيَّامِ؟ قَالَتْ: لَا، كَانَ [كُلُّ] عَمَلِهِ دِيمَةً،
وَأَيْكُمْ يَسْتَطِيعُ مَا كَانَ رَسُولُ اللَّهِ ﷺ
يَسْتَطِيعُ؟.

تخریج: أخرجه البخاري، الرقاق، باب القصد والمداومة على العمل، ح: ٦٤٦٦ ومسلم، صلاة المسافرين، باب فضيلة العمل الدائم من قيام الليل وغيره . . . إلخ، ح: ٧٨٣ من حديث جرير بن عبد الحميد به .

Comments:

Doing a devotional act of worship persistently and abidingly is the real worship. Obviously, it is not possible unless it is done with moderation, shunning both laxity and excess.

6. (The Book Of The Chapters Pertaining To The Month Of Ramaḍān)

Chapter 1. Regarding Standing (In Voluntary Night Prayer) During The Month Of Ramaḍān

1371. (A number of narrators) reported that Ma'mar informed them — and Al-Ḥasan (one of the narrators) said in his narration: “And Mālik bin Anas” — from Az-Zuhrī, from Abū Salamah, from Abū Hurairah, who said: “The Messenger of Allāh ﷺ would encourage them to pray (the night prayers) during Ramaḍān, without commanding them to do so. He would say: ‘Whoever stands (in prayer) during Ramaḍān, having faith and expecting his reward (from Allāh), he will have all his previous sins forgiven.’ So when the Messenger of Allāh ﷺ passed away, the situation was the same. During the *Khilāfah* of Abū Bakr, may Allāh be pleased with him, and the early part of the *Khilāfah* of ‘Umar, may Allāh be pleased with him, it also remained the same.” (*Ṣaḥīḥ*)

Abū Dāwud said: And this was reported by ‘Uqail, Yūnus, and Abū Uwais: “Whoever stood (in night prayer) during Ramaḍān.” While ‘Uqail reported: “Whoever fasted Ramaḍān and stood (in prayer) during it.”

(المعجم ٦) - [كِتَابُ تَفْرِيعِ أَبْوَابِ شَهْرِ رَمَضَانَ] (التحفة ...)

(المعجم ١) بَابُ: فِي قِيَامِ شَهْرِ رَمَضَانَ (التحفة ٣١٩)

١٣٧١ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ وَمُحَمَّدُ ابْنُ الْمُتَوَكِّلِ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ - قَالَ الْحَسَنُ فِي حَدِيثِهِ: وَمَالِكُ بْنُ أَنَسٍ - عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُرَغِّبُ فِي قِيَامِ رَمَضَانَ مِنْ غَيْرِ أَنْ يَأْمُرَهُمْ بِعَزِيمَةٍ، ثُمَّ يَقُولُ: «مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»، فَتَوَفَّي رَسُولُ اللَّهِ ﷺ وَالْأَمْرُ عَلَى ذَلِكَ، ثُمَّ كَانَ الْأَمْرُ عَلَى ذَلِكَ فِي خِلَافَةِ أَبِي بَكْرٍ، رَضِيَ اللَّهُ عَنْهُ، وَصَدْرًا مِنْ خِلَافَةِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُ.

قَالَ أَبُو دَاوُدَ: وَكَذَا رَوَاهُ عُقَيْلٌ وَيُونُسُ وَأَبُو أُوَيْسٍ: «مَنْ قَامَ رَمَضَانَ» وَرَوَى عُقَيْلٌ: «مَنْ صَامَ رَمَضَانَ وَقَامَهُ».

تخريج: أخرجه مسلم، صلاة المسافرين، باب التَّغْيِيبِ فِي قِيَامِ رَمَضَانَ وَهُوَ التَّرَاوِيحُ، ح: ٧٥٩ من حديث عبدالرزاق به وهو في مصنفه، ح: ٧٧١٩ ورواه مالك في الموطأ (يحيى): ١/١١٣، ١١٤.

Comments:

Voluntary night prayer during any time of the year is recommended and merits great rewards from Allāh, even more so during Ramaḍān.

1372. It was reported from Sufyān, from Az-Zuhrī, from Abū Salamah, from Abū Hurairah, conveying it from the Prophet ﷺ: “Whoever fasts during Ramaḍān, having faith and expecting his reward (from Allāh), will have all his previous sins forgiven. And whoever stands in prayer on *Lailat Al-Qadr* (the Night of Decree), having faith and expecting his reward (from Allāh) will have all his previous sins forgiven.” (*Sahih*)

Abū Dāwud: This is how it was reported by Yaḥyā bin Abī Kathīr, from Abū Salamah, as well as Muḥammad bin ‘Amr from Abū Salamah.

١٣٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ وَابْنُ أَبِي خَلْفٍ الْمَعْنَى، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ يُبَلِّغُ بِهِ النَّبِيَّ ﷺ: «مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ، وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

قَالَ أَبُو دَاوُدَ: كَذَا رَوَاهُ يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ، وَمُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ.

تخريج: أخرجه البخاري، فضل ليلة القدر، باب فضل ليلة القدر، ح: ٢٠١٤ من حديث سفيان بن عيينة به.

1373. It was reported from ‘Urwah bin Az-Zubair, from ‘Āishah, the wife of the Prophet ﷺ that the Prophet ﷺ once prayed in the *Masjid*, and the people prayed behind him, following him in his prayer. Then he prayed the next night, and the number of people increased. Then they gathered together on the third night, but the Messenger of Allāh ﷺ did not come out to them. When morning came, he (ﷺ) said: ‘I saw what you

١٣٧٣ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّ النَّبِيَّ ﷺ صَلَّى فِي الْمَسْجِدِ، فَصَلَّى بِصَلَاتِهِ نَاسٌ، ثُمَّ صَلَّى مِنَ الْقَابِلَةِ فَكَثُرَ النَّاسُ، ثُمَّ اجْتَمَعُوا مِنَ اللَّيْلَةِ الثَّلَاثَةِ فَلَمْ يَخْرُجْ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ، فَلَمَّا أَصْبَحَ قَالَ: «قَدْ رَأَيْتُ الَّذِي صَنَعْتُمْ، فَلَمْ يَمْنَعْنِي مِنَ الْخُرُوجِ إِلَيْكُمْ إِلَّا أَنِّي خَشِيتُ

had done, and the only reason I did not come out to you is that I feared that it would become obligatory upon you.' And this occurred in Ramaḍān." (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، صلاة المسافرين، باب الترغيب في قيام رمضان وهو التراويح، ح: ٧٦١ من حديث مالك والبخاري، صلاة التراويح، باب فضل من قام رمضان، ح: ٢٠١٢ من حديث ابن شهاب الزهري به وهو في الموطأ (يحيى): ١١٣/١ (والقنعيني، ص: ١٥٣).

1374. It was reported from Abū Salamah bin ‘Abdur-Raḥmān from ‘Āishah, who said: “The people would pray in the *Masjid* in the month of Ramaḍān — each one praying separately. The Messenger of Allāh ﷺ asked me to place a mat (in the *Masjid*), and he prayed on it...” — narrating this incident. She said in it: “So he said: ‘O people! By Allāh, I thank Him that I did not spend the night headless (asleep), nor was your position unknown to me...’” (*Ḥasan*)

١٣٧٤ - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا عَبْدَةُ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّاسُ يُصَلُّونَ فِي الْمَسْجِدِ فِي رَمَضَانَ أَوْزَاعًا فَأَمَرَنِي رَسُولُ اللَّهِ ﷺ فَضَرَبْتُ لَهُ حَصِيرًا فَصَلَّى عَلَيْهِ، بِهَذِهِ الْقِصَّةِ قَالَتْ فِيهِ، قَالَ: تَعْنِي النَّبِيَّ ﷺ: «أَيُّهَا النَّاسُ! أَمَا وَاللَّهِ! مَا بَثَ لَيْلَتِي هَذِهِ بِحَمْدِ اللَّهِ غَافِلًا وَلَا خَفِيَ عَلَيَّ مَكَانُكُمْ».

تخریج: [إسناده حسن] وتقدم أصله: ١٣٦٨.

1375. Al-Walīd bin ‘Abdur-Raḥmān narrated from Jubair bin Nufair, from Abū Dharr, who said: “We fasted with the Messenger of Allāh ﷺ the entire month of Ramaḍān, and he did not lead us (in night prayer) for any of it until only seven nights were left. He then led us (in prayer) until a third of the night had passed. When there were only six (nights left), he did not lead us. When there were only five (nights left), he led us until half the night had passed. I said: ‘O Messenger of Allāh! Why do you not (lead us) in voluntary

١٣٧٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِي ذَرٍّ قَالَ: صُمْنَا مَعَ رَسُولِ اللَّهِ ﷺ رَمَضَانَ فَلَمْ يَقُمْ بِنَا شَيْئًا مِنَ الشَّهْرِ حَتَّى بَقِيَ سَبْعٌ، فَقَامَ بِنَا حَتَّى ذَهَبَ ثُلُثُ اللَّيْلِ، فَلَمَّا كَانَتِ السَّادِسَةُ لَمْ يَقُمْ بِنَا، فَلَمَّا كَانَتِ الْخَامِسَةُ قَامَ بِنَا حَتَّى ذَهَبَ شَطْرُ اللَّيْلِ فَقُلْتُ: يَا رَسُولَ اللَّهِ! لَوْ نَفَلْتَنَا قِيَامَ هَذِهِ اللَّيْلَةِ. قَالَ: فَقَالَ: «إِنَّ الرَّجُلَ إِذَا صَلَّى مَعَ الْإِمَامِ حَتَّى يَنْصَرِفَ

prayer for the entire night?' He replied: 'If a person prays with the *Imām* until he leaves, it will be counted as an entire night's prayer for him.' And when there were four (nights left) he did not stand (in prayer). When only three (nights) remained, he gathered his family and wives and the people, and led us (in prayer) until we thought that we would miss the *Falāh*." He (the sub-narrator) said: "I said: 'What is the *Falāh*?' He (Abū Dharr) said: 'The *Sahūr* (pre-dawn meal). — Then he did not lead us for the rest of the month." (*Sahīh*)

تخريج: [إسناده صحيح] أخرجه الترمذي، الصوم، باب ما جاء في قيام شهر رمضان، ح: ٨٠٦ والنسائي، ح: ١٣٦٥ وابن ماجه، ح: ١٣٢٧ من حديث داود بن أبي هند به وقال الترمذي: "حسن صحيح" وصححه ابن خزيمة، ح: ٢٢٠٦ وابن حبان، ح: ٩١٩.

1376. It was reported from Masrūq, from 'Āishah that when the (last) ten (nights) came (of Ramaḍān), the Prophet ﷺ would spend the night awake, and tighten his *Izār*, and awake his family." (*Sahīh*)

Abū Dāwud said: (One of the narrator) Abū Ya'fūr's name is 'Abdur-Raḥmān ibn 'Ubaid bin Nisṭās.

تخريج: أخرجه البخاري، فضل ليلة القدر، باب العمل في العشر الأواخر من رمضان، ح: ٢٠٢٤ ومسلم، الاعتكاف، باب الاجتهاد في العشر الأواخر من شهر رمضان، ح: ١١٧٤ من حديث سفيان بن عيينة به.

1377. It was reported from Muslim bin Khālid, from Al-'Alā' bin 'Abdur-Raḥmān, from his father, from Abū Hurairah, who said: "Once, the Messenger of Allāh ﷺ

حَسِبَ لَهُ قِيَامُ اللَّيْلَةِ". قَالَ: فَلَمَّا كَانَتْ الرَّابِعَةُ لَمْ يَقُمْ، فَلَمَّا كَانَتْ الثَّلَاثَةُ جَمَعَ أَهْلَهُ وَنِسَاءَهُ وَالنَّاسَ فَقَامَ بِنَا حَتَّى حَشِينَا أَنْ يَفُوتَنَا الْفَلَاحُ. قَالَ: قُلْتُ: وَمَا الْفَلَاحُ؟ قَالَ: السُّحُور. ثُمَّ لَمْ يَقُمْ بِنَا بَقِيَّةَ الشَّهْرِ.

١٣٧٦ - حَدَّثَنَا نَضْرُ بْنُ عَلِيٍّ وَ دَاوُدُ بْنُ أُمَيَّةَ؛ أَنَّ سُفْيَانَ أَخْبَرَهُمْ عَنْ أَبِي يَعْقُورٍ - وَقَالَ دَاوُدُ: عَنْ ابْنِ عُبَيْدِ بْنِ نِسْطَاسٍ - عَنْ أَبِي الصُّحَيْ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا دَخَلَ الْعَشْرُ أَحْيَا اللَّيْلَ وَشَدَّ الْمِيزَرَ وَأَقْبَطَ أَهْلَهُ.

قال أبو داود: أبو يعفور اسمه عبد الرحمن بن عبيد بن نسطاس.

١٣٧٧ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي مُسْلِمُ بْنُ خَالِدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ،

came out to the *Masjid* during Ramaḍān, and saw a group of people praying in a corner of the *Masjid*. He asked: 'Who are these people?' He was told: 'These are people who have not (memorized) any Qur'ān, and so Ubayy bin Ka'b is praying, and they are praying with his prayer (behind him).' So the Prophet ﷺ said: 'They have acted correctly, and what a good thing they have done!'" (*Ḥasan*)

Abū Dāwud said: This *Ḥadīth* is not strong; Muslim bin *Khālīd* is a weak narrator.

عن أبيه، عن أبي هريرة قال: خرج رسول الله ﷺ فإذا أناس في رَمَضَانَ يُصَلُّونَ في نَاحِيَةِ الْمَسْجِدِ فَقَالَ: «مَا هَؤُلَاءِ؟» فَقِيلَ: هَؤُلَاءِ نَاسٌ لَيْسَ مَعَهُمْ قُرْآنٌ، وَأَبِي بْنُ كَعْبٍ يُصَلِّي، وَهُمْ يُصَلُّونَ بِصَلَاتِهِ، فَقَالَ النَّبِيُّ ﷺ: «أَصَابُوا وَنِعْمَ مَا صَنَعُوا».

قال أبو داود: لَيْسَ هذا الحديث بالقوي، مُسْلِمٌ بْنُ خَالِدٍ ضَعِيفٌ.

تخريج: [حسن] أخرجه البيهقي: ٤٩٥/٢ من حديث أبي داود به وصححه ابن خزيمة، ح: ٢٢٠٨ وابن حبان، ح: ٩٢١.

Chapter 2. Concerning *Lailat Al-Qadr* (The Night Of Decree)

(المعجم ٢) بَابُ: فِي لَيْلَةِ الْقَدْرِ (التحفة ٣٢٠)

1378. It was reported from 'Āṣim from Zirr, who said: "I asked Ubay bin Ka'b: 'Inform us of *Lailat Al-Qadr* (the Night of Decree), for our companion was asked about it, and he said: "Whoever stands the whole year will catch it!" He replied: 'May Allāh have mercy on Abū 'Abdur-Raḥmān, for by Allāh he knows that it is in Ramaḍān'" — Musad-dad (one of the narrators) added: "but he disliked that they should rely on it, or he liked that they not rely on it" — then they (the narrators) were in accord (in the rest of the narration): "By Allāh! Indeed it is in Ramaḍān, on the twenty-seventh night' — and he didn't say: 'If Allāh wills.' I asked him: 'O Abū

١٣٧٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَمُسَدَّدُ الْمَعْنَى، قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ عَاصِمٍ عَنْ زُرِّ قَالَ: قُلْتُ لِأَبِي بِنِ كَعْبٍ: أَخْبِرْنِي عَنْ لَيْلَةِ الْقَدْرِ يَا أَبَا الْمُنْذِرِ! فَإِنَّ صَاحِبَنَا سئِلَ عَنْهَا، فَقَالَ: مَنْ يَثْمُ الْحَوْلَ يُصْبِحَهَا، فَقَالَ: رَجِمَ اللهُ أَبَا عَبْدِ الرَّحْمَنِ وَالله! لَقَدْ عَلِمَ أَنَّهَا فِي رَمَضَانَ - زَادَ مُسَدَّدٌ: وَلَكِنْ كَرِهَ أَنْ يَتَكَلَّمُوا، أَوْ أَحَبَّ أَنْ لَا يَتَكَلَّمُوا، ثُمَّ اتَّفَقَا - وَالله! إِنَّهَا لَفِي رَمَضَانَ لَيْلَةَ سَبْعٍ وَعِشْرِينَ لَا يَسْتَنِي. قُلْتُ: يَا أَبَا الْمُنْذِرِ! أَنَّى عَلِمْتَ ذَلِكَ؟ قَالَ: بِالآيَةِ الَّتِي أَخْبَرَنَا رَسُولُ اللهِ ﷺ.

قُلْتُ لَزُرِّ: مَا الْآيَةُ؟ قَالَ: تُصْبِحُ الشَّمْسُ

Al-Mundhir! How do you know this?' He replied: 'By the sign that the Messenger of Allāh ﷺ has told us about it.'"

I ('Āsim) said to Zirr: "What sign?" He said: "The sun rises on the day after it like a shield, having no rays until it has risen." (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، الصيام، باب فضل ليلة القدر والحث على طلبها ... الخ، ح: ٧٦٢ بعد، ح: ١١٦٩ من حديث عاصم به.

Comments:

1. Worship during *Lailat Al-Qadr* (the Night of Power) is better than that of a thousand nights.
2. It is only an indication that the previous night was the Night of Power. If one sees it, he should thank Allāh for his good fortune, and if he did not, he should long, and try for it the next year.

1379. Muḥammad bin Muslim Az-Zuhrī reported from Ḍamrah bin 'Abdullāh bin Unais, from his father, who said: "I was once sitting in the gathering of Banū Salamah, and I was the youngest of them. They said, on the morning of the twenty-first day of Ramaḍān: 'Who among us will ask the Messenger of Allāh ﷺ concerning the Night of Decree?' So I left, and prayed the *Maghrib* prayer with the Messenger of Allāh ﷺ. I then stood by the door to his house. He passed by me and said: 'Enter,' so I entered. He was brought his dinner, but saw that I was not eating, due to its small quantity. When he had finished, he said: 'Hand me my sandals,' and he stood up, so I stood up with him. He said: 'It is as if you have some matter (that you wish to discuss).' I said: 'Yes! A group of people from Banū Salamah sent me to ask you

صَبِيحَةَ تِلْكَ اللَّيْلَةِ مِثْلَ الطَّسْتِ لَيْسَ لَهَا شُعَاعٌ حَتَّى تَرْتَفِعَ.

١٣٧٩ - حَدَّثَنَا أَحْمَدُ بْنُ حَفْصِ بْنِ عَبْدِ اللَّهِ السُّلَمِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ عَبْدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمِ الزُّهْرِيِّ، عَنْ ضَمْرَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَنَيْسٍ، عَنْ أَبِيهِ قَالَ: كُنْتُ فِي مَجْلِسِ بَنِي سَلَمَةَ وَأَنَا أَصْغَرُهُمْ فَقَالُوا: مَنْ يَسْأَلُ لَنَا رَسُولَ اللَّهِ ﷺ عَنْ لَيْلَةِ الْقَدْرِ - وَذَلِكَ صَبِيحَةَ إِحْدَى وَعِشْرِينَ مِنْ رَمَضَانَ - فَخَرَجْتُ فَوَافَيْتُ مَعَ رَسُولِ اللَّهِ ﷺ صَلَاةَ الْمَغْرِبِ، ثُمَّ قُمْتُ بَبَابِ بَيْتِهِ فَمَرَّ بِي، فَقَالَ: «اذْخُلْ» فَدَخَلْتُ فَأَتَيْتُ بِعِشَائِهِ فَرَأَيْتَنِي أَكُفُّ عَنْهُ مِنْ قَلْبِهِ، فَلَمَّا فَرَغَ قَالَ: «نَاوِلْنِي نَعْلِي»، فَقَامَ وَقُمْتُ مَعَهُ، فَقَالَ: «كَأَنَّ لَكَ حَاجَةٌ؟» قُلْتُ: «أَجَلُ أَرْسَلَنِي إِلَيْكَ رَهْطٌ مِنْ بَنِي سَلَمَةَ يَسْأَلُونَكَ عَنْ لَيْلَةِ الْقَدْرِ، فَقَالَ: «كَمْ اللَّيْلَةُ؟» فَقُلْتُ: ائْتَانِ وَعِشْرُونَ، قَالَ: «هِيَ اللَّيْلَةُ»،

concerning the Night of Decree.' He said: 'What night is this?' I said: 'The twenty-second.' He replied: 'It is this night,' then he returned and said: 'or the next one.'" Meaning the twenty-third. (*Hasan*)

ثُمَّ رَجَعَ فَقَالَ: «أَوِ الْقَابِلَةَ»: يُرِيدُ لَيْلَةَ ثَلَاثِ وَعِشْرِينَ.

تخريج: [حسن] أخرجه النسائي في السنن الكبرى، ح: ٣٤٠١ من حديث حفص بن عبد الله به وهو في مشيخة إبراهيم بن طهمان، ح: ٤٩ وله شاهد عند الطحاوي في معاني الآثار: ٨٦/٣.

1380. Muḥammad bin Ibrāhīm reported from Ibn ‘Abdullāh bin Unais Al-Juhanī, from his father, who said: “O Messenger of Allāh! I have (a place) in the desert that I am at, and I pray there, by the grace of Allāh. So command me one night on which I should return here to the *Masjid*.” He said: “Come on the night of the twenty-third.” So I said to his son: “What did your father used to do?” The son replied: “He would enter the *Masjid* after praying *‘Asr*, and not leave it for any reason until he prayed *Ṣubḥ*. So after he had prayed *Ṣubḥ*, he would find his mount at the door of the *Masjid*, and ride it until he arrived at his place in the desert.” (*Hasan*)

١٣٨٠ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ: حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ عَنِ ابْنِ عَبْدِ اللَّهِ بْنِ أَنَيْسٍ الْجَهَنِيِّ، عَنْ أَبِيهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ لِي بَادِيَةً أَكُونُ فِيهَا وَأَنَا أَصَلِّي فِيهَا بِحَمْدِ اللَّهِ، فَمُرَّنِي بِلَيْلَةٍ أَنْزِلُهَا إِلَيَّ هَذَا الْمَسْجِدِ، فَقَالَ: «انْزِلْ لَيْلَةَ ثَلَاثِ وَعِشْرِينَ».

فَقُلْتُ لِأَبْنَيْهِ: فَكَيْفَ كَانَ أَبُوكَ يَصْنَعُ؟ قَالَ: كَانَ يَدْخُلُ الْمَسْجِدَ إِذَا صَلَّى الْعَصْرَ، فَلَا يَخْرُجُ مِنْهُ لِحَاجَةٍ حَتَّى يُصَلِّيَ الصُّبْحَ، فَإِذَا صَلَّى الصُّبْحَ وَجَدَ دَابَّتَهُ عَلَى بَابِ الْمَسْجِدِ فَجَلَسَ عَلَيْهَا فَلَجِحَ بِبَادِيَتِهِ.

تخريج: [إسناده حسن] أخرجه البيهقي: ٤/٣٠٩، ٣١٠ من حديث أبي داود به وصححه ابن خزيمة، ح: ٢٢٠٠ وأصله عند مسلم، ح: ١١٦٨ وانظر، ح: ١٢٤٩.

Comments:

There are only three *Masjids* in the world for which one may make a journey, with the intent to worship there for a higher reward. These are: *Masjid Al-Haram* in Makkah, the Prophet’s *Masjid* in Al-Madinah, and *Masjid Al-Aqsa* in Jerusalem.

1381. Ibn ‘Abbās reported that the Prophet ﷺ said: “Search for it (the Night of Decree) in the last ten nights of Ramaḍān; when nine

١٣٨١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرَمَةَ، عَنْ

(nights) are left, and when seven are left, and when five are left.”
(*Ṣaḥih*)

تخریج: أخرجه البخاري، فضل ليلة القدر، باب تحري ليلة القدر في الوتر من العشر الأواخر، ح: ٢٠٢١ عن موسى بن إسماعيل به.

Comments:

The exact night of the Night of Power has been concealed, the purpose being to awaken in people a strong desire to worship as much, and, as often as possible, in a bid to get closer to Allāh.

Chapter 3. Regarding Whoever Said That It Is The Twenty-First Night

1382. It was reported from Abū Salamah bin ‘Abdur-Raḥmān, from Abū Sa‘eed Al-Khudrī, who said: “The Messenger of Allāh ﷺ used to perform *I’tikāf* in the middle ten nights of Ramaḍān. One year, he performed this *I’tikāf*, then, on the twenty-first night — which was the night he usually left the *I’tikāf* — he said: ‘Whoever performed *I’tikāf* with me, let him also perform *I’tikāf* of the last ten nights. And I was shown this night, but then was caused to forget it. And I saw myself in a dream, prostrating in water and mud on the morning following it.

So search for it in the last ten nights, and search for it on every odd night.’

Abū Sa‘eed said: “So it rained that night, and the *Masjid*’s roof was covered (with date-palm leaves), and (the rain water soaked the leaves and) it dripped. And with my own eyes, I saw the Prophet ﷺ

ابن عباس عن النبي ﷺ قال: «الْتِمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ، فِي تَاسِعَةٍ تَبَقَى، وَفِي سَابِعَةٍ تَبَقَى، وَفِي خَامِسَةٍ تَبَقَى.»

(المعجم ٣) بَابُ: فِيمَنْ قَالَ: لَيْلَةٌ

إِخْدَى وَعَشْرِينَ (التحفة ٣٢١)

١٣٨٢ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ التَّمِيمِيِّ، عَنْ أَبِي سَلَمَةَ ابْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَعْتَكِفُ الْعَشْرَ الْأَوْسَطَ مِنْ رَمَضَانَ، فَاغْتَكَفَ عَامًا حَتَّى إِذَا كَانَتْ لَيْلَةُ إِخْدَى وَعَشْرِينَ - وَهِيَ اللَّيْلَةُ الَّتِي يَخْرُجُ فِيهَا مِنْ اغْتِكَافِهِ - قَالَ: «مَنْ كَانَ اغْتَكَفَ مَعِيَ فَلْيَعْتَكِفِ الْعَشْرَ الْأَوَاخِرَ، وَقَدْ رَأَيْتُ هَذِهِ اللَّيْلَةَ ثُمَّ أَنْسَيْتَهَا، وَقَدْ رَأَيْتُنِي أَشْجُدُ مِنْ صَبِيحَتِهَا فِي مَاءٍ وَطِينٍ، فَالْتِمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ وَالْتِمِسُوهَا فِي كُلِّ وَتْرٍ.»

قال أبو سعيد: فمطرت السماء من تلك الليلة، وكان المسجد على عريش فوكف المسجد، فقال أبو سعيد: فأبصرت عيناي رسول الله ﷺ وعلى جبهته وأنفه أثر الماء

with the traces of the water and mud on his forehead and nose, and this was on the morning following the twenty-first.” (*Sahih*)

تخریج: أخرجه البخاري، الاعتكاف، باب الاعتكاف في العشر الأواخر، ح: ٢٠٢٧ من حديث مالك، ومسلم، الصيام، باب فضل ليلة القدر والحث على طلبها ... إلخ، ح: ١١٦٧ من حديث يزيد بن عبدالله بن الهادي وهو في الموطأ (يحيى): ٣١٩/١ وانظر، ح: ٨٩٤، ٨٩٥، ٩١١.

1383. It was reported from Abū Naḍrah, from Abū Sa‘eed Al-Khudrī, who said: “The Messenger of Allāh ﷺ said: ‘Search for it in the last ten of Ramaḍān. Search for it in the ninth, and the seventh, and the fifth.’”

He (Abū Naḍrah) said: “I said: ‘O Abū Sa‘eed! You know your numbers better than we do!’ He said: ‘Yes.’ So he said: ‘What (do you) mean: “...the ninth, and the seventh, and the fifth?’” He replied: ‘When twenty-one (days) have gone, then the (night) that follows it is the ‘ninth’. And when twenty-three (days) have gone, then the (night) that follows it is the ‘seventh’. And when twenty-five days have gone, then the night that follows it is the ‘fifth.’” (*Sahih*)

Abū Dāwud said: I don’t know, perhaps I did not hear some parts of this.

تخریج: أخرجه مسلم، ح: ٢١٧/١١٦٧ عن محمد بن المنثني به * سعيد هو ابن إياس الجريدي.

Chapter 4. Whoever Said It Was The Seventeenth Night

1384. Ibn Mas‘ūd said: “The Messenger of Allāh ﷺ told us:

وَالطَّيْنِ مِنْ صَبِيحَةِ إِحْدَى وَعِشْرِينَ.

١٣٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدٌ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْتَمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ وَالتَّمِسُوهَا فِي التَّاسِعَةِ وَالسَّابِعَةِ وَالْخَامِسَةِ».

قَالَ: قُلْتُ: يَا أَبَا سَعِيدٍ! إِنَّكُمْ أَعْلَمُ بِالْعَدَدِ مِنَّا. قَالَ: أَجَلٌ. قُلْتُ: مَا التَّاسِعَةُ وَالسَّابِعَةُ وَالْخَامِسَةُ؟ قَالَ: إِذَا مَضَتْ وَاحِدَةٌ وَعِشْرُونَ فَالَّتِي تَلِيهَا التَّاسِعَةُ، وَإِذَا مَضَى ثَلَاثٌ وَعِشْرُونَ فَالَّتِي تَلِيهَا السَّابِعَةُ، وَإِذَا مَضَى خَمْسٌ وَعِشْرُونَ فَالَّتِي تَلِيهَا الْخَامِسَةُ. قَالَ أَبُو دَاوُدَ: لَا أَذْرِي أَحْفِي عَلَيَّ مِنْهُ شَيْءٌ أَمْ لَا.

(المعجم ٤) - بَابُ مَنْ رَوَى أَنَّهَا لَيْلَةٌ

سَبْعَ عَشْرَةَ (التحفة ٣٢٢)

١٣٨٤ - حَدَّثَنَا حَكِيمُ بْنُ سَيِّفِ الرَّقِّي:

حَدَّثَنَا عُبَيْدُ اللَّهِ يَعْنِي ابْنَ عَمْرٍو، عَنْ زَيْدِ يَعْنِي

‘Seek it on the seventeenth night of Ramaḍān, and on the twenty-first night, and on the twenty-third night,’ then he remained quite.” (Da‘if)

ابن أبي أنيسة، عن أبي إسحاق، عن عبد الرحمن بن الأسود، عن أبيه، عن ابن مسعود قال: قال لنا رسول الله ﷺ: «اطبُّوها لَيْلَةَ سَبْعِ عَشْرَةَ مِنْ رَمَضَانَ وَلَيْلَةَ إِحْدَى وَعَشْرِينَ، وَلَيْلَةَ ثَلَاثِ وَعَشْرِينَ» ثُمَّ سَكَتَ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٣١٠/٤ من حديث أبي داود به * أبو إسحاق عنن.

Chapter 5. Whoever Said It Was Among The Last Seven Nights

(المعجم ٥) - بَابُ مَنْ رَوَى فِي السَّبْعِ الْأَوَاخِرِ (التحفة ٣٢٣)

1385. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “Seek the Night of the Decree, eagerly, during the last seven (nights).” (Ṣaḥīḥ)

١٣٨٥ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي السَّبْعِ الْأَوَاخِرِ».

تخريج: أخرجه مسلم، الصيام، باب فضل ليلة القدر والحث على طلبها ... إلخ، ح: ١١٦٥ من حديث مالك به وهو في الموطأ (يحيى): ٣٢٠/١.

Comments:

It is also a general statement. It speaks of several nights which include both odd and even numbers.

Chapter 6. Whoever Said It Was The Twenty-Seventh Night

(المعجم ٦) - بَابُ مَنْ قَالَ: سَبْعٌ وَعَشْرُونَ (التحفة ٣٢٤)

1386. Mu‘āwiyah bin Abī Sufyān narrated that the Prophet ﷺ said, regarding the Night of Decree: “The Night of Decree is the twenty-seventh night.” (Ḥasan)

١٣٨٦ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ أَنَّهُ سَمِعَ مُطَرِّفًا عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ عَنْ النَّبِيِّ ﷺ فِي لَيْلَةِ الْقَدْرِ قَالَ: «لَيْلَةُ الْقَدْرِ لَيْلَةُ سَبْعِ وَعَشْرِينَ».

تخريج: [حسن] أخرجه البيهقي: ٣٢١/٤ من حديث أبي داود به وصححه ابن حبان، ح: ٩٢٥ وله شواهد.

Comments:

Opinions vary, each person holding an opinion according to what he heard. Those who believe the Night of Power falls on the twenty-seventh of Ramaḍān are far more in number than others.

Chapter 7. Whoever Said It Was Throughout Ramaḍān

1387. It was reported from Mūsā bin ‘Uqbah, from Abū Ishāq, from Sa‘eed bin Jubair, from ‘Abdullāh bin ‘Umar, who said: “Once, I was listening when the Messenger of Allāh ﷺ was asked about the Night of Decree. He responded: ‘It is in all of Ramaḍān.’” (*Da‘īf*)

Abū Dāwud said: Sufyān and Shu‘bah reported it from Abū Ishāq in *Mawqūf* form from Ibn ‘Umar, they did not narrate it *Marfū‘* to the Prophet ﷺ.

(المعجم ٧) - بَابُ مَنْ قَالَ: هِيَ فِي كُلِّ رَمَضَانَ (التحفة ٣٢٥)

١٣٨٧ - حَدَّثَنَا حُمَيْدُ بْنُ زَنْجُوَيْهِ النَّسَائِيُّ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ بْنِ أَبِي كَثِيرٍ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ وَأَنَا أَسْمَعُ عَنْ لَيْلَةِ الْقَدْرِ فَقَالَ: «هِيَ فِي كُلِّ رَمَضَانَ».

قَالَ أَبُو دَاوُدَ: رَوَاهُ سُفْيَانُ وَشُعْبَةُ عَنْ أَبِي إِسْحَاقَ مَوْقُوفًا عَلَى ابْنِ عُمَرَ لَمْ يَرْفَعَاهُ إِلَى النَّبِيِّ ﷺ.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٣٠٧/٤ من حديث سعيد بن أبي مریم به وسنده ضعيف * أبو إسحاق عنن وللحديث شواهد عند أحمد: ٣١٨/٥، ٣٢١، ٣٢٤ وغيره، لكنها ضعيفة.

Chapters Pertaining To The Recitation Of The Qur‘ān, Its Divisions, And Its Recitation**أَبْوَابُ قِرَاءَةِ الْقُرْآنِ وَتَحْرِيْبِهِ وَتَرْتِيلِهِ****Chapter 8. In How Many Days Should The Qur‘ān Be Recited?**

1388. It was reported from Abū Salamah, from ‘Abdullāh bin ‘Amr, that the Prophet ﷺ said: “Recite the Qur‘ān in one month.” He responded: “I find myself (more)

(المعجم ٨) بَابُ: فِي كَمْ يَقْرَأُ الْقُرْآنَ (التحفة ٣٢٦)

١٣٨٨ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ وَمُوسَى بْنُ إِسْمَاعِيلَ قَالَا: حَدَّثَنَا أَبَانُ عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ

energetic (than that).” The Prophet ﷺ said: “Recite it in twenty (days).” He responded: “I find myself (more) energetic (than that).” The Prophet ﷺ said: “Recite it in fifteen (days).” He responded: “I find myself (more) energetic (than that).” The Prophet ﷺ said: “Recite it in ten (days).” He responded: “I find myself (more) energetic (than that).” So he (ﷺ) said: “Recite it in seven (days), and do not do more than that.” (*Ṣaḥīḥ*)

Abū Dāwud said: The narration of Muslim (one of the narrators) is more complete.

تخریج: [صحیح] وهو متفق علیه من حدیث یحیی بن ابي كثير عن محمد بن عبدالرحمن ابن ثوبان به، (البخاري، ح: ۵۰۵۴، ومسلم، ح: ۱۱۵۹) وهو المحفوظ.

Comments:

One should not finish reciting the whole of the Qur’an in less than a week. Reciting the whole of it in less than three days is disliked.

1389. It was reported from ‘Aṭā’ bin As-Sā’ib, from his father, from ‘Abdullāh bin ‘Amr, who said: “The Messenger of Allāh ﷺ said to me: ‘Fast three days of every month, and recite the Qur’an in one month.’ So he made it less for me, as I kept (asking) for less, until he said: ‘Fast one day, and leave fasting for one day...’” ‘Aṭā’ said: “We differed over what my father narrated. So some of us said: ‘Seven days,’ while others among us said: ‘Five.’” (*Ḥasan*)

عبد الله بن عمرو؛ أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «اقْرَأِ الْقُرْآنَ فِي شَهْرٍ». قَالَ: إِنِّي أَجِدُ قُوَّةً. قَالَ: «اقْرَأْ فِي عَشْرِينَ». قَالَ: إِنِّي أَجِدُ قُوَّةً. قَالَ: «اقْرَأْ فِي خَمْسَ عَشْرَةَ». قَالَ: إِنِّي أَجِدُ قُوَّةً. قَالَ: «اقْرَأْ فِي عَشْرِ». قَالَ: إِنِّي أَجِدُ قُوَّةً. قَالَ: «اقْرَأْ فِي سَبْعٍ وَلَا تَزِيدَنَّ عَلَيَّ ذَلِكَ». قَالَ أَبُو دَاوُدَ: وَحَدِيثُ مُسْلِمٍ أَمُّ.

۱۳۸۹ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادٌ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «صُمْ مِنْ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ وَاقْرَأِ الْقُرْآنَ فِي شَهْرٍ» فَنَاقَصَنِي وَنَاقَصْتُهُ فَقَالَ: «صُمْ يَوْمًا وَافْطِرْ يَوْمًا» قَالَ عَطَاءٌ: وَاخْتَلَفْنَا عَنْ أَبِي فَقَالَ بَعْضُنَا: سَبْعَةَ أَيَّامٍ. وَقَالَ بَعْضُنَا: خَمْسًا.

تخریج: [إسناده حسن] أخرجه أحمد: ۱۶۲/۲، ۲۱۶ من حدیث عطاء بن السائب به * حماد هو ابن زيد.

1390. It was reported from Yazīd bin ‘Abdullāh, from ‘Abdullāh bin ‘Amr, that he said: “O Messenger of Allāh, in how many days should I recite the Qur’ān?” He replied: “In one month.” I said: “I am capable of more!” — and Abū Mūsā repeated this statement^[1] — and he made it less until he said: “Recite it in seven.” So he said: ‘I am capable of more!’ But he said: “He who recites it in less than three (days) will not understand it.” (*Sahīh*)

تخریج: [صحیح] أخرجه أحمد: ١٩٥/٢ من حديث همام وابن ماجه، ح: ١٣٤٧ والترمذي، ح: ٢٩٤٩ من حديث قتادة طرفاً منه وقال الترمذي: "حسن صحيح".

Comments:

The Qur’ān should not just be recited or read. It should also be understood. Recitation, much or little, should be coupled with proper comprehension. One who merely reads it, will, no doubt, be rewarded for just reading the text but, none the less, the need to comprehend and grasp its meaning is obvious.

1391. It was reported from Khaithamah, from ‘Abdullāh bin ‘Amr, who said: “The Messenger of Allāh ﷺ said to me: ‘Recite the Qur’ān in one month.’ So I said: ‘But I find myself (more) energetic!’ So he said: ‘Recite it in three (days).’” (*Sahīh*)

Abū ‘Alī said: I heard Abū Dāwud saying: ‘I heard Aḥmad — meaning Ibn Ḥanbal — saying: “‘Eīsā bin Shādhān is astute (*Kaiysun*).”’^[2]

١٣٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ حَنْصِلٍ أَبُو عَبْدِ الرَّحْمَنِ الْقَطَّانُ - خَالَ عَيْسَى بْنِ شَادَانَ - حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا الْحُرَيْشُ بْنُ سُلَيْمٍ عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ حَيْثَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «اقْرَأِ الْقُرْآنَ فِي شَهْرٍ». قَالَ: إِنَّ بِي قُوَّةً. قَالَ: «اقْرَأْهُ فِي ثَلَاثٍ». قَالَ أَبُو عَلِيٍّ: سَمِعْتُ أَبَا دَاوُدَ يَقُولُ: سَمِعْتُ أَحْمَدَ يُعْنِي ابْنَ حَنْبَلٍ، يَقُولُ: عَيْسَى ابْنُ شَادَانَ كَيْسٌ.

تخریج: [صحیح] وله شاهد عند أحمد: ١٨٨/٢ وسنده قوي.

[1] That is, Muḥammad bin Al-Muthanna, from whom Abū Dāwud heard the narration. And the meaning of “this statement” is: “I am capable of more than that.”

[2] That is, one of the narrators, and it is an endorsing description, and Abū ‘Alī is Al-Lu’lu’ī who heard this text from Abū Dāwud.

Comments:

In the light of these *Hadīths*, reciting the whole of the Qur'an in a single night is disliked.

Chapter 9. The Division Of The Qur'an

(المعجم ٩) - بَابُ تَحْزِيبِ الْقُرْآنِ

(التحفة ٣٢٧)

1392. Ibn Al-Hād said: "Nāfi' bin Jubair bin Mut'im asked me: 'In how many days do you recite the Qur'an?' I said: 'I do not divide it into sections.' So Nāfi' said: 'Don't say that you won't divide it into sections, for the Messenger of Allāh ﷺ said: "I recited a portion (*Juz'*) of the Qur'an." He (Ibn Al-Hād) said: "I think that (Nāfi') mentioned this on the authority of Al-Mughīrah bin Shu'bah." (*Da'īf*)

١٣٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا يَحْيَى ابْنُ أُيُوبَ عَنْ ابْنِ الْهَادِ قَالَ: سَأَلَنِي نَافِعُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ فَقَالَ لِي: فِي كَمْ تَقْرَأُ الْقُرْآنَ؟ فَقُلْتُ: مَا أَحْزَبُهُ، فَقَالَ لِي نَافِعٌ: لَا تَقُلْ مَا أَحْزَبُهُ فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَرَأْتُ جُزْءًا مِنَ الْقُرْآنِ» قَالَ: حَسِبْتُ أَنَّهُ ذَكَرَهُ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ.

تخریج: [إسناده ضعيف] انفرد به أبو داود، قول الراوي: "حسبت أنه ذكره عن معاوية" يدل على أنه لم يحفظه.

Comments:

To recite the Qur'an in parts is an authentic tradition of the Messenger of Allāh, ﷺ.

1393. It was reported from 'Uthmān bin 'Abdullāh bin Aws, from his grandfather — 'Abdullāh bin Sa'eed (one of the narrators)^[1] said in his narration: "Aws bin Hudhaifah" — that he said: "We arrived among the delegation of (the tribe of) Thaḳīf that was sent to the Messenger of Allāh ﷺ. So the allies stayed with Al-Mughīrah bin Shu'bah, and the Messenger of Allāh ﷺ hosted the Banu Mālik in a tent of his." — Musad-dad (one of the narrators) said: "And he^[2]

١٣٩٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا قُرْآنُ بْنُ تَمَّامٍ؛ ح: وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو خَالِدٍ - وَهَذَا لَفْظُهُ - عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَعْلَى، عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ ابْنِ أَوْسٍ، عَنْ جَدِّهِ، - قَالَ عَبْدُ اللَّهِ بْنُ سَعِيدٍ فِي حَدِيثِهِ: أَوْسٍ بْنُ حُدَيْفَةَ - قَالَ: قَدِمْنَا عَلَى رَسُولِ اللَّهِ ﷺ فِي وَفْدِ تَقِيفٍ قَالَ: فَتَزَلَّتِ الْأَحْلَافُ عَلَى الْمُغِيرَةِ بْنِ شُعْبَةَ وَأَنْزَلَ رَسُولُ اللَّهِ ﷺ بَنِي مَالِكٍ فِي قُبَّةٍ لَهُ.

[1] Abū Dāwud narrated this with two chains, hence the discrepancies in the wording.

[2] Meaning, Musad-dad narrated it this way at the beginning, and "he" refers to Aws.

was part of the delegation that was sent by Thaqif to the Messenger of Allāh ﷺ. — He said: “He used to come to us every night after *‘Ishā’*, and speak with us.” — ‘Abdullāh bin Sa‘eed said: “Standing up for such a long time that he would alternate between his feet to rest them. And his primary topic (of discussion) was the treatment he had received from the Quraish. He said: ‘We were not equal, (nor have we forgotten) We were weak and oppressed’ — Musad-dad added: ‘in Makkah’ — ‘But when we came to Al-Madīnah, the winds of war shifted between us and them: Sometimes they were on the upper-hand, and sometimes us.’ One night, he was delayed from coming to us at his usual time, so we said: ‘You have come to us later than usual tonight.’ He said: ‘My portion of the Qur’ān overtook me, and I did not like that I should come until I had completed it.’”

Aws said: “I asked the Companions of the Messenger of Allāh ﷺ how they would divide the Qur’ān. They said: “Three, and five, and seven, and nine, and eleven, and thirteen, and the section of the *Mufaṣṣal* by itself.” (*Da‘īf*)

Abū Dāwud said: The narration of Abū Sa‘eed is more complete.^[1]

— قَالَ مُسَدَّدٌ: وَكَانَ فِي الْوَفْدِ الَّذِينَ قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ مِنْ ثَقِيفٍ — قَالَ: كَانَ كُلَّ لَيْلَةٍ يَأْتِينَا بَعْدَ الْعِشَاءِ يُحَدِّثُنَا — قَالَ أَبُو سَعِيدٍ: فَأَيُّمَا عَلَى رِجْلَيْهِ حَتَّى يَرَوِيَ بَيْنَ رِجْلَيْهِ مِنْ طُولِ الْيَوْمِ وَأَكْثَرَ مَا يُحَدِّثُنَا مَا لَقِيَ مِنْ قَوْمِهِ مِنْ فُرَيْشٍ ثُمَّ يَقُولُ: «لَا سَوَاءَ [لَا أَنْسَى] كُنَّا مُسْتَضْعَفِينَ مُسْتَدْلِينَ» — قَالَ مُسَدَّدٌ: «بِمَكَّةَ — فَلَمَّا خَرَجْنَا إِلَى الْمَدِينَةِ كَانَتْ سِجَالُ الْحَرْبِ بَيْنَنَا وَبَيْنَهُمْ، نُدَالُ عَلَيْهِمْ وَيَدَالُونَ عَلَيْنَا» فَلَمَّا كَانَتْ لَيْلَةً أَبْطَأَ عِنْدَ الْوَقْتِ، الَّذِي كَانَ يَأْتِينَا فِيهِ، فَقُلْنَا لَقَدْ أَبْطَأَتْ عَنَّا اللَّيْلَةُ. قَالَ: «إِنَّهُ طَرَأَ عَلَيَّ جُزْئِي مِنَ الْقُرْآنِ، فَكَرِهْتُ أَنْ أَجِيءَ حَتَّى أُتِمَّهُ».

قَالَ أَوْسٌ: سَأَلْتُ أَصْحَابَ رَسُولِ اللَّهِ ﷺ كَيْفَ تُحَرَّبُونَ الْقُرْآنَ؟ قَالُوا: ثَلَاثٌ، وَخَمْسٌ، وَسَبْعٌ، وَتِسْعٌ، وَإِحْدَى عَشْرَةَ، وَثَلَاثَ عَشْرَةَ، وَجِزْبُ الْمُفَصَّلِ وَخَدَاهُ. قَالَ أَبُو دَاوُدَ: وَحَدِيثُ أَبِي سَعِيدٍ أَتَمُّ.

تخریج: [إسناده ضعيف] أخرجه ابن ماجه، إقامة الصلوات، باب: في كم يستحب يختم القرآن، ح: ١٣٤٥ من حديث أبي خالد الأحمر به * عثمان بن عبدالله بن أوس: روى عنه جماعة ووثقه ابن حبان وقال الذهبي: محله الصدق (ميزان الاعتدال ٤٢/٣) ولكن في إدراكه جده نظر،

[1] Abū Sa‘id is ‘Abdullāh bin Sa‘id Al-Ashajj, whose variant wording was mentioned.

فالسند غير متصل والله أعلم.

Comments:

There is an indication in this narration that the existing divisions of the Qur'an, date back to the first century of Islam.

1394. It was reported from Abū Al-'Alā' Yazīd bin 'Abdullāh bin Ash-Shikhkhīr, from 'Abdullāh (Ibn 'Amr), who said: "The Messenger of Allāh ﷺ said: 'He who recites the Qur'an in less than three (days) will not understand it.'" (*Sahih*)

۱۳۹۴ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمِنْهَالِ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَبِي الْعَلَاءِ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ، عَنْ عَبْدِ اللَّهِ يَغْنِي ابْنَ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَفْقَهُ مَنْ قَرَأَ الْقُرْآنَ فِي أَقَلِّ مِنْ ثَلَاثٍ».

تخریج: [إسناده صحيح] أخرجه الترمذي، القراءات، باب: في كم أقرأ القرآن؟ ح: ۲۹۴۹ وابن ماجه، ح: ۱۳۴۷ من حديث قتادة به وقال الترمذي: "حسن صحيح".

1395. It was reported from Wahb bin Munabbih, from 'Abdullāh bin 'Amr, that he asked the Prophet ﷺ how often should he complete the recitation of the Qur'an. He (ﷺ) said: "In forty days," then he said: "In a month," then he said: "In twenty days," then he said: "In fifteen," then he said: "In ten," then he said: "In seven," and he did not say anything less than seven. (*Hasan*)

۱۳۹۵ - حَدَّثَنَا نُوحُ بْنُ حَبِيبٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ سِمَاكِ بْنِ الْفَضْلِ، عَنْ وَهَبِ بْنِ مُنْبِهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: أَنَّهُ سَأَلَ النَّبِيَّ ﷺ فِي كَمْ يُقْرَأُ الْقُرْآنُ؟ قَالَ: «فِي أَرْبَعِينَ يَوْمًا» ثُمَّ قَالَ: «فِي شَهْرٍ»، ثُمَّ قَالَ: «فِي عِشْرِينَ» ثُمَّ قَالَ: «فِي خَمْسَ عَشْرَةَ»، ثُمَّ قَالَ: «فِي عَشْرِ»، ثُمَّ قَالَ: «فِي سَبْعٍ»، لَمْ يَنْزِلْ مِنْ سَبْعٍ.

تخریج: [إسناده حسن] أخرجه الترمذي، القراءات، باب: في كم أقرأ القرآن؟، ح: ۲۹۴۷ من حديث معمر به وقال: "حسن غريب" وهو في مصنف عبدالرزاق، ح: ۵۹۵۷.

1396. It was reported from 'Alqamah and Al-Aswad, they both said: "A man came to Ibn Mas'ūd and said: 'I recite the *Mufaṣṣal* (*Sūrah*s) in one *Rak'ah*.' So he responded: 'As (quickly as) one rattles poetry and as (fast as) dry dates fall off a tree? Rather, the Prophet ﷺ would recite two similar *Sūrah*s in one *Rak'ah*: *An-Najm* and

۱۳۹۶ - حَدَّثَنَا عَبَادُ بْنُ مُوسَى: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَلْقَمَةَ وَالْأَسْوَدِ قَالَا: أَتَى ابْنَ مَسْعُودٍ رَجُلٌ فَقَالَ: إِنِّي أَقْرَأُ الْمُفَصَّلَ فِي رَكْعَةٍ فَقَالَ: أَهَذَا كَهَذَا الشَّعْرِ وَتَثَرَا كَثُرَ الدَّقْلُ؟ لَكِنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ النَّطَائِرَ السُّورَتَيْنِ فِي رَكْعَةٍ:

Ar-Rahmān in a *Rak'ah*; *Iqtarabat* and *Al-Hāqqah* in a *Rak'ah*; *Aṭ-Ṭūr* and *Adh-Dhāriyāt* in a *Rak'ah*; *Idhā Waqa't* and *An-Nūn* in a *Rak'ah*; *Sa'ala Sā'il* and *An-Nāzi'āt* in a *Rak'ah*; *Wailul lil Muṭaffifīn* and *'Abasa* in a *Rak'ah*; and *Al-Mudaththir* and *Al-Muzzammil* in one *Rak'ah*; *Hal Atā* and *Lā Uqsimu* in a *Rak'ah*; *Amma Yatasā'alūn* and *Al-Mursalāt* in a *Rak'ah*; *Ad-Dukhān* and *Idhash-Shamsu Kuwwirat* in a *Rak'ah*." (*Da'if*)

Abū Dāwud said: This is the order of Ibn Mas'ūd, may Allāh have mercy upon him.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤١٨/١ من حديث أبي إسحاق به * وهو مدلس وعنن، وحديث البخاري، ح: ٤٩٩٣، ومسلم، ح: ٨٢٢، وغيرهما يعني عنه.

Comments:

It is reprehensible to recite the Qur'ān without proper comprehension and *Tartil* (a technical term meaning slow, cadenced recitation of the Qur'ān).

1397. It was reported from 'Abdur-Rahmān bin Yazīd, that he said: "I asked Abū Mas'ūd while he was performing *Tawāf* around the Ka'bah (regarding some issue), and he said: "The Messenger of Allāh ﷺ said: "Whoever recites the last two Verses of *Sūrat Al-Baqarah* in a night, they will be sufficient for him." (*Sahih*)

النَّجْمَ وَالرَّحْمَنَ فِي رَكْعَةٍ، وَافْتَرَبَتْ وَالْحَاقَّةَ فِي رَكْعَةٍ، وَالطُّورَ وَالذَّارِيَّاتِ فِي رَكْعَةٍ، وَإِذَا وَقَعَتْ وَنُونٌ فِي رَكْعَةٍ، وَسَأَلَ سَائِلٌ وَالنَّازِعَاتِ فِي رَكْعَةٍ، وَوَيْلٌ لِلْمُطَفِّفِينَ وَعَبَسَ فِي رَكْعَةٍ، وَالْمُدَّثِّرَ وَالْمُرْمَلَ فِي رَكْعَةٍ، وَهَلْ أَتَى وَلَا أَقْسِمُ بِيَوْمِ الْقِيَامَةِ فِي رَكْعَةٍ، وَعَمَّ يَتَسَاءَلُونَ وَالْمُرْسَلَاتِ فِي رَكْعَةٍ، وَالذُّخَانَ وَإِذَا الشَّمْسُ كُوِّرَتْ فِي رَكْعَةٍ.

قال أبو داود: هذا تأليف ابن مسعود رحمه الله.

١٣٩٧ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: سَأَلْتُ أَبَا مَسْعُودٍ وَهُوَ يَطُوفُ بِالْبَيْتِ، فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَرَأَ الْآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ كَفَّتَاهُ».

تخريج: أخرجه البخاري، فضائل القرآن، باب فضل سورة البقرة، ح: ٥٠٠٨، ومسلم، صلاة المسافرين، باب فضل الفاتحة وخواتيم سورة البقرة . . . إلخ، ح: ٨٠٧، من حديث شعبة به.

Comments:

"They will be sufficient for him" may be understood in different ways. For example, as a substitute for late-night prayers, or as a means of guarding him from calamities, or from the evil and mischief of the devil.

1398. It was reported from Ibn Hujairah, that he was informed

١٣٩٨ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنَا عَمْرُو؛ أَنَّ أَبَا سُوَيْبَةَ حَدَّثَهُ

that ‘Abdullāh bin ‘Amr bin Al-‘Āṣ said, that the Messenger of Allāh ﷺ said: “Whoever recites ten Verses (at night), he will not be written among the heedless. And whoever recites one hundred Verses (at night), he will be written among the devout. And whoever recite a thousand Verses (at night), he will be written among the prosperous.” (*Hasan*)

Abū Dāwud said: Ibn Hujairah Al-Aṣghar is ‘Abdullāh Ibn ‘Abdur-Rahmān bin Hujairah.^[1]

تخریج: [إسناده حسن] أخرجه ابن خزيمة، ح: ۱۱۴۴ من حديث ابن وهب به وشك في صحته وصححه ابن حبان، ح: ۶۶۲ إلا أنه قال: أن أبا سويد حدثه ... إلخ.

1399. It was reported from ‘Eīsā bin Hilāl Aṣ-Sadafī, from ‘Abdullāh bin ‘Amr, who said: “A man came to the Messenger of Allāh ﷺ and said: ‘Teach me (some Qur’ān) to recite, O Messenger of Allāh.’ He said: ‘Read three (*Sūrah*s) which begin with *Alif Lām Mīm.*’ He replied: ‘I have become old, and my heart is hard, and my tongue is coarse!’ So he said: ‘Then recite three (*Sūrah*s) which begin with *Hā Mīm.*’ But the man repeated what he had said earlier. So the Prophet ﷺ said: ‘Recite three (*Sūrah*s) which begin with the glorification of Allāh (*Al-Musabbihat*).’ But he repeated the same (excuse) that he had stated earlier, then said, ‘O Messenger of Allāh, teach me a comprehensive *Sūrah.*’ So the Prophet ﷺ recited: ‘When the

أَنَّهُ سَمِعَ ابْنَ حُجَيْرَةَ يُخْبِرُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَامَ بِعَشْرِ آيَاتٍ لَمْ يُكْتَبْ مِنَ الْعَافِلِينَ، وَمَنْ قَامَ بِمِائَةِ آيَةٍ كُتِبَ مِنَ الْقَائِتِينَ، وَمَنْ قَامَ بِأَلْفِ آيَةٍ كُتِبَ مِنَ الْمُقْتَضِرِينَ».

قَالَ أَبُو دَاوُدَ: ابْنُ حُجَيْرَةَ الْأَصْغَرُ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ حُجَيْرَةَ.

۱۳۹۹ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى الْبَلْخِيُّ وَهَارُونَ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ: حَدَّثَنِي عِيَّاشُ بْنُ عَبَّاسِ الْتُبَّانِيُّ عَنْ عَيْسَى بْنِ هَلَالِ الصَّدْفِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: أَتَى رَجُلٌ رَسُولَ اللَّهِ ﷺ فَقَالَ: أَقْرِنْنِي يَا رَسُولَ اللَّهِ! فَقَالَ: «أَقْرَأْ ثَلَاثًا مِنْ ذَوَاتِ الرَّ» فَقَالَ: كَبِرَتْ سِنِّي، وَاشْتَدَّ قَلْبِي، وَعَلَّظَ لِسَانِي قَالَ: «فَأَقْرَأْ ثَلَاثًا مِنْ ذَوَاتِ حَمٍ»، فَقَالَ مِثْلَ مَقَالَتِهِ، فَقَالَ: «أَقْرَأْ ثَلَاثًا مِنَ الْمُسَبِّحَاتِ»، فَقَالَ مِثْلَ مَقَالَتِهِ. فَقَالَ الرَّجُلُ: يَا رَسُولَ اللَّهِ! أَقْرِنْنِي سُورَةَ جَامِعَةً، فَأَقْرَأَهُ النَّبِيُّ ﷺ ﴿إِنَّا زُلْزَلْنَا الْأَرْضَ﴾ حَتَّى فَرَعَهَا مِنْهَا. فَقَالَ الرَّجُلُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ لَا أَزِيدُ عَلَيْهَا

[1] Meaning ‘Abdur-Rahmān — ‘Abdullāh’s father, is known as Ibn Hujairah Al-Akbar.

earth will shake with a (tremendous) shaking...^[1] until he completed the *Sūrah*. The man then said: 'I swear by He Who has sent you with the truth, I will never increase more than this forever.' Then the man Turned to leave, and the Prophet ﷺ said twice, 'The little man has been successful.'"

(*Hasan*)

تخريج: [إسناده حسن] أخرجه أحمد: ١٦٩/٢ عن عبدالله بن يزيد المقرئ، والنسائي في الكبرى، ح: ٨٠٢٧ من حديث سعيد بن أبي أيوب به وصححه ابن حبان، ح: ٤٧٢ والحاكم على شرط الشيخين: ٥٣٢/٢ وقال الذهبي: "بل صحيح".

Chapter 10. Regarding The Numbering Of The Verses

1400. Abū Hurairah reported that the Prophet ﷺ said: "There is a *Sūrah* in the Qur'an which consists of thirty Verses — it will intercede on behalf of its companion until he is forgiven. (The *Sūrah* is) 'Blessed be the One in Whose Hands is the dominion.'"^[2] (*Hasan*)

(المعجم ١٠) **بَابُ: فِي عَدَدِ الْآيِ**

(التحفة ٣٢٨)

١٤٠٠ - حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ: أَخْبَرَنَا شُعْبَةُ: أَخْبَرَنَا قَتَادَةُ عَنْ عَبَّاسِ الْجَشْمِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «سُورَةٌ مِنَ الْقُرْآنِ ثَلَاثُونَ آيَةً تَسْتَفَعُ لِصَاحِبِهَا حَتَّى غُفِرَ لَهُ: ﴿تَبَرَّكَ الَّذِي بِيَدِهِ الْمُلْكُ﴾».

تخريج: [إسناده حسن] أخرجه ابن ماجه، الأدب، باب ثواب القرآن، ح: ٣٧٨٦ والترمذي، ح: ٢٨٩١ من حديث شعبة به وقال الترمذي: "حسن" وصححه ابن حبان، ح: ١٧٦٦ والحاكم: ٤٩٧/٢، ٤٩٨ ووافقه الذهبي.

Comments:

This *Hadīth* relates the merit of reciting *Sūrat Al-Mulk* daily.

[1] *Az-Zalzalah* (99).

[2] *Al-Mulk* (67)

7. (The Book Of The Prostrations Of The Qur'an)

Chapter 1. The Chapters Pertaining To The Prostrations Of the Qur'an, And How Many There Are?

1401. It was reported from Al-Hārith bin Sa'eed Al-'Utaqī, from 'Abdullāh bin Munain of Banū 'Abdu Kulāl, from 'Amr bin Al-'Āṣ that the Prophet ﷺ taught him fifteen prostrations in the Qur'an. Of these, three were in the *Mufaṣṣal*, and two prostrations in *Sūrat Al-Hajj*. (Ḍa'if)

Abū Dāwud said: Eleven prostrations has been related from Abū Ad-Dardā', from the Prophet ﷺ, in the Qur'an, but its chain is weak.

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، إقامة الصلوات، باب عدد سجود القرآن، ح: ١٠٥٧ من حديث ابن أبي مريم به * الحارث بن سعيد: مجهول الحال، ولم أجد فيه توثيقاً معتبراً وللحديث شاهد ضعيف عند الترمذي، ح: ٥٦٨، ٥٦٩ وابن ماجه، ح: ١٠٥٥.

Comments:

This *Hadīth* provides proof that there are two prostrations of recitation in *Sūrat Al-Hajj*.

1402. 'Uqbah bin 'Āmir narrated: "I asked the Messenger of Allāh ﷺ: 'Are there two prostrations in *Sūrat Al-Hajj*?' He said: 'Yes, and whoever does not prostrate these two prostrations, then let him not recite them.'" (Ḥasan)

[المعجم (٧) - [كِتَابُ سُجُودِ الْقُرْآنِ] (التحفة ...)]

(المعجم ١) - بَابُ تَفْرِيعِ أَبْوَابِ السُّجُودِ وَكَمْ سَجْدَةً فِي الْقُرْآنِ؟ (التحفة ٣٢٩)

١٤٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ ابْنِ الْبَرْقِيِّ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا نَافِعُ بْنُ يَزِيدَ، عَنِ الْحَارِثِ بْنِ سَعِيدِ الْعُتَيْبِيِّ، عَنِ عَبْدِ اللَّهِ بْنِ مُنَيْنٍ - مِنْ بَنِي عَبْدِ كَلَالٍ - عَنِ عَمْرِو بْنِ الْعَاصِ؛ أَنَّ النَّبِيَّ ﷺ أَقْرَأَهُ خَمْسَ عَشْرَةَ سَجْدَةً فِي الْقُرْآنِ مِنْهَا ثَلَاثٌ فِي الْمُفَصَّلِ وَفِي سُورَةِ الْحَجِّ سَجْدَتَانِ.

قال أبو داود: روي عن أبي الدرداء عن النبي ﷺ إحدى عشرة سجدة، وإسناده واه.

١٤٠٢ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي ابْنُ لَهِيَعَةَ؛ أَنَّ مِشْرَحَ بْنَ هَاعَانَ أَبَا الْمُضْعَبِ حَدَّثَهُ؛ أَنَّ عُقْبَةَ بْنَ عَامِرٍ حَدَّثَهُ قَالَ: قُلْتُ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ! فِي سُورَةِ

الْحَجِّ سَجْدَتَانِ؟ قَالَ: «نَعَمْ، وَمَنْ لَمْ يَسْجُدْهُمَا فَلَا يقرأَهُمَا».

تخريج: [إسناده حسن] أخرجه الترمذي، الصلاة، باب ما جاء في السجدة في الحج، ح: ٥٧٨ من حديث ابن لهيعة به وقال: "هذا حديث ليس إسناده بالقوي" * ابن لهيعة صرح بالسماع ومشرح بن هاعان: "حسن الحديث".

Chapter 2. Whoever Did Not Think There Are Prostrations In The *Mufaṣṣal*

(المعجم ٢) - بَابُ مَنْ لَمْ يَرَ السُّجُودَ فِي الْمُفَصَّلِ (التحفة ٣٣٠)

1403. Ibn ‘Abbās narrated: “The Messenger of Allāh ﷺ did not prostrate in any (*Sūrah*) of the *Mufaṣṣal* since he came to Al-Madīnah.” (*Da‘īf*)

١٤٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَزْهَرُ بْنُ الْقَاسِمِ - قَالَ مُحَمَّدٌ: رَأَيْتُهُ بِمَكَّةَ - : حَدَّثَنَا أَبُو قُدَامَةَ عَنْ مَطَرِ الْوَرَّاقِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَسْجُدْ فِي شَيْءٍ مِنَ الْمَفَصَّلِ مُنْذُ تَحَوَّلَ إِلَى الْمَدِينَةِ.

تخريج: [إسناده ضعيف] أخرجه ابن خزيمة، ح: ٥٦٠ من حديث محمد بن رافع به * أبو قدامة الحارث بن عبيد: ضعيف، ضعفه الجمهور من جهة حفظه وأخرج له مسلم، ح: ٢٦٦٧، ٢٨٣٨ متابعاً.

Comments:

See no. 1407.

1404. It was reported from ‘Aṭā’ bin Yasār, from Zaid bin Thābit, who said: “I recited *Sūrat An-Najm* to the Messenger of Allāh ﷺ, and he did not prostrate in it.” (*Ṣaḥīh*)

١٤٠٤ - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا وَكَيْعٌ عَنْ ابْنِ أَبِي ذَثْبٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ قُسَيْطٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: قَرَأْتُ عَلَى رَسُولِ اللَّهِ ﷺ التَّجْمَ فَلَمْ يَسْجُدْ فِيهَا.

تخريج: أخرجه البخاري، سجود القرآن، باب من قرأ السجدة ولم يسجد، ح: ١٠٧٣ من حديث ابن أبي ذئب ومسلم، المساجد، باب سجود التلاوة، ح: ٥٧٧ من حديث يزيد بن عبدالله ابن قسيط به.

Comments:

Zaid recited *Sūrah An-Najm* while leading the prayer. Since he was the *Imām* for that prayer, and he did not perform the prostration of recitation, the Messenger of Allāh ﷺ who was listening, also did not perform it. Allāh knows best.

1405. (Another chain) from Khārijah bin Zaid bin Thābit, from his father, from the Prophet ﷺ, in meaning. (*Sahīh*)

Abū Dāwud said: Zaid was the *Imām*, (similar to no. 1404) thus he did not prostrate after (reciting) it.^[1]

١٤٠٥ - حَدَّثَنَا ابْنُ السَّرْحِ: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنَا أَبُو صَخْرٍ عَنْ ابْنِ قُسَيْطٍ، عَنْ خَارِجَةَ بِنِ زَيْدِ بْنِ ثَابِتٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ بِمَعْنَاهُ.
قال أبو داود: كَانَ زَيْدُ الْإِمَامِ فَلَمْ يَسْجُدْ فِيهَا.

تخریج: [صحیح] أخرجه الدارقطني: ١/٤٠٩، ٤١٠، ح: ١٥١٢ من حديث ابن وهب به وسنده حسن، وصححه ابن خزيمة، ح: ٥٦٦ والحديث السابق شاهد له.

Chapter 3. Whoever Held The View That There Is A Prostration In It

(المعجم ٣) - بَابُ مَنْ رَأَى فِيهَا سُجُودًا
(التحفة ٣٣١)

1406. It was reported from Al-Aswad, from 'Abdullāh, that the Messenger of Allāh ﷺ once recited *Sūrat An-Najm* and prostrated in it. There was no one present except that they also prostrated with him. But one man among them took a handful of stones, or sand, and raised it to his face, and said: 'This suffices me.' And I saw him after that — he was killed as a disbeliever." (*Sahīh*)

١٤٠٦ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ سُورَةَ النَّجْمِ فَسَجَدَ بِهَا، وَمَا بَقِيَ أَحَدٌ مِنَ الْقَوْمِ إِلَّا سَجَدَ، فَأَخَذَ رَجُلٌ مِنَ الْقَوْمِ كَفًّا مِنْ حَصَا أَوْ تُرَابٍ فَرَفَعَهُ إِلَى وَجْهِهِ وَقَالَ: يَكْفِينِي هَذَا. قَالَ عَبْدُ اللَّهِ: فَلَقَدْ رَأَيْتُهُ بَعْدَ ذَلِكَ قُتِلَ كَافِرًا.

تخریج: أخرجه البخاري، أبواب سجود القرآن، باب سجدة النجم، ح: ١٠٧٠ عن حفص بن عمر، ومسلم، المساجد، باب سجود التلاوة، ح: ٥٧٦ من حديث شعبة به.

Comments:

1. There is a prostration of recitation in *Sūrat An-Najm*.
2. During the prayer, the followers prostrate if the *Imām* prostrates, if he does not, they do not.

[1] Meaning, Zaid recited, and the Prophet ﷺ did not prostrate because Zaid did not prostrate.

**Chapter 4. The Prostrations In
'When The Heaven Is Split
Asunder'^[1] And 'Read! In The
Name Of Your Lord Who
Created'^[2]**

1407. Abū Hurairah narrated: "We prostrated with the Messenger of Allāh ﷺ in 'When the heaven is split asunder'^[3] and 'Read! In the Name of your Lord who created.'^[4]” (*Sahih*)

(Abū Dāwud said: Abū Hurairah accepted Islam in the sixth year of the *Hijrah*, the year of the Battle of *Khaibar*. So this prostration from the Messenger of Allāh ﷺ is the later of his actions.)

تخريج: أخرجه مسلم، المساجد، باب سجود التلاوة، ح: ٥٧٨ من حديث سفیان بن عيينة

1408. It was reported from Abū Rāfi' who said: "We prayed the night prayer with Abū Hurairah. He recited 'When the heaven is split asunder'^[5] and then prostrated. I said: 'What is this prostration?' He replied: 'I prostrated this prostration when I was (praying) behind Abūl-Qāsim (the Prophet ﷺ), so I will continue prostrating it until I meet Him.'" (*Sahih*)

تخريج: أخرجه البخاري، سجود القرآن، باب من قرأ السجدة في الصلاة فسجد بها، ح: ١٠٧٨ عن مسدد ومسلم، المساجد، باب سجود التلاوة، ح: ٥٧٨ من حديث المعتمر بن سليمان به * بكر هو ابن عبدالله المزني، أبو رافع هو نفع.

(المعجم ٤) - بَابُ السُّجُودِ فِي ﴿إِذَا السَّمَاءُ
انْشَقَّتْ﴾ و﴿اقْرَأْ﴾ (التحفة ٣٣٢)

١٤٠٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ عَنْ
أَيُّوبَ بْنِ مُوسَى، عَنْ عَطَاءِ بْنِ مِينَاءَ، عَنْ
أَبِي هُرَيْرَةَ قَالَ: سَجَدْنَا مَعَ رَسُولِ اللَّهِ ﷺ
فِي ﴿إِذَا السَّمَاءُ انْشَقَّتْ﴾ و﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي
خَلَقَ﴾.

قال أبو داود: أسلم أبو هريرة سنة ست
عام حبير، وهذا السجود من رسول الله ﷺ
آخر فعله.

١٤٠٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا الْمُعْتَمِرُ
قَالَ: سَمِعْتُ أَبِي قَالَ: حَدَّثَنَا بَكْرٌ عَنْ أَبِي
رَافِعٍ قَالَ: صَلَّيْتُ مَعَ أَبِي هُرَيْرَةَ الْعَتَمَةَ فَقَرَأَ
﴿إِذَا السَّمَاءُ انْشَقَّتْ﴾ فَسَجَدَ فَقُلْتُ: مَا هَذِهِ
السَّجْدَةُ؟ قَالَ: سَجَدْتُ بِهَا خَلْفَ أَبِي
الْقَاسِمِ فَلَا أَرَأَى أَنْ أُسْجِدَ بِهَا حَتَّى أَلْقَاهُ.

[1] *Al-Inshiqāq* (84)

[2] *Al-'Alaq* (96).

[3] *Al-Inshiqāq* (84)

[4] *Al-'Alaq* (96).

[5] *Al-Inshiqāq* (84)

Comments:

The prostration of recitation is performed whether the prayer is obligatory or voluntary.

Chapter 5. The Prostration In *Sūrat Ṣād*

(المعجم ٥) - بَابُ السُّجُودِ فِي ﴿ص﴾
(التحفة ٣٣٣)

1409. Ibn ‘Abbās said: “The (prostration) of *Sūrat Ṣād* is not an obligatory one, and I saw the Messenger of Allāh ﷺ prostrate in it.” (*Ṣaḥīḥ*)

١٤٠٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَيْسَ ﴿ص﴾ مِنْ عَزَائِمِ السُّجُودِ، وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْجُدُ فِيهَا.

تخريج: أخرجه البخاري، سجود القرآن، باب سجدة ص، ح: ١٠٦٩ من حديث أيوب به .

1410. Abū Sa‘eed Al-Khudrī said: “Once, the Messenger of Allāh ﷺ recited *Sūrat Ṣād* while he was on the *Minbar*. When he reached (the Verse which has) the prostration, he descended and prostrated, and the people prostrated with him. On another day, he also recited it, so the people got ready to prostrate. (Seeing this,) the Messenger of Allāh ﷺ said: ‘This was only the repentance of a Prophet! But I have seen that you have prepared yourselves for prostration,’ and he descended and prostrated, and they prostrated along with him.” (*Ḥasan*)

١٤١٠ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ يَعْنَى ابْنُ الْحَارِثِ عَنْ ابْنِ أَبِي هِلَالٍ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ ابْنِ سَعْدِ بْنِ أَبِي سَرْحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ قَالَ: قَرَأَ رَسُولُ اللَّهِ ﷺ وَهُوَ عَلَى الْمِنْبَرِ: ﴿ص﴾ [ص: ١] فَلَمَّا بَلَغَ السُّجْدَةَ نَزَلَ فَسَجَدَ، وَسَجَدَ النَّاسُ مَعَهُ، فَلَمَّا كَانَ يَوْمَ آخَرٍ قَرَأَهَا، فَلَمَّا بَلَغَ السُّجْدَةَ تَشَرَّنَ النَّاسُ لِلْسُّجُودِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا هِيَ تَوْبَةٌ نَبِيِّي وَلِكَيْتِي رَأَيْتُكُمْ تَسْرَنْتُمْ لِلْسُّجُودِ» فَتَزَلَّ فَسَجَدَ وَسَجَدُوا.

تخريج: [حسن] أخرجه الدارمي، ح: ١٤٧٤، ١٥٦٢ وابن خزيمة، ح: ١٤٥٥، ١٧٩٥ من حديث سعيد بن أبي هلال به وأعله ابن خزيمة وشك في صحته وصححه ابن حبان، ح: ٦٨٩، ٦٩٠ والحاكم ١/٢٨٤، ٢٨٥ على شرط الشيخين ووافقه الذهبي وللحديث شواهد عند البيهقي ٢/٣١٩ وغيره والحديث بها حسن.

Comments:

If a *Khaṭīb*, while reciting from the Qur'ān, recites a verse of prostration, he may climb down from the *Minbar* and perform the prostration. Listeners should also follow him.

Chapter 6. A Person On A Mount Hears A Verse Of Prostration, Or Someone Who Is Not Praying (Should He Prostrate?)

(المعجم ٦) بَابُ: فِي الرَّجُلِ يَسْمَعُ
السَّجْدَةَ وَهُوَ رَاكِبٌ أَوْ فِي غَيْرِ صَلَاةٍ
(التحفة ٣٣٤)

1411. It was reported from Muṣ'ab bin Thābit bin 'Abdullāh bin Az-Zubair, from Nāfi', from Ibn 'Umar that the Messenger of Allāh ﷺ recited a (Verse of) prostration in the Year of the Conquest, so all the people prostrated — those who were riding prostrated such that they prostrated on their hands, (and those who were not) did so on the earth." (*Da'if*)

١٤١١ - حَدَّثَنَا مُحَمَّدُ بْنُ عُمَانَ
الدَّمَشْقِيُّ أَبُو الْجُمَاهِرِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ
يَعْنِي ابْنَ مُحَمَّدٍ، عَنْ مُصْعَبِ بْنِ ثَابِتِ بْنِ
عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنِ نَافِعٍ، عَنِ ابْنِ عُمَرَ:
أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ عَامَ الْفَتْحِ سَجْدَةً
فَسَجَدَ النَّاسُ كُلُّهُمْ مِنْهُمْ الرَّكِبُ وَالسَّاجِدُ
فِي الْأَرْضِ حَتَّىٰ إِنَّ الرَّكِبَ لَيَسْجُدُ عَلَىٰ
يَدِهِ.

تخريج: [إسناده ضعيف] أخرجه ابن خزيمة، ح: ٥٥٦ من حديث محمد بن عثمان به وصححه الحاكم: ٢١٩/١ ووافقه الذهبي * مصعب بن ثابت: ضعفه الجمهور.

Comments:

In the event of a (legitimate) excuse, one may merely bow as a mark of prostration.

1412. It was reported from 'Ubaidullāh, from Nāfi', from Ibn Umar who said: "The Messenger of Allāh ﷺ would recite a *Sūrah* to us," Ibn Numair (one of the narrators) said: "outside of the prayer" — and then they were in accord^[1] — "and he would prostrate, so we would prostrate with him, so much so that some of us would not find space to place our foreheads." (*Sahih*)

١٤١٢ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا
يَحْيَىٰ بْنُ سَعِيدٍ، ح: وَحَدَّثَنَا أَحْمَدُ بْنُ أَبِي
شُعَيْبٍ الْحَرَّانِيُّ: حَدَّثَنَا ابْنُ نُمَيْرٍ الْمَعْنِيُّ،
عَنْ عُبَيْدِ اللَّهِ، عَنِ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ:
كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ عَلَيْنَا السُّورَةَ. -
قَالَ ابْنُ نُمَيْرٍ: فِي غَيْرِ الصَّلَاةِ ثُمَّ اتَّفَقَا -
فَيَسْجُدُ وَنَسْجُدُ مَعَهُ حَتَّىٰ لَا يَجِدُ أَحَدُنَا
مَكَانًا لِمَوْضِعِ جَبْهَتِهِ.

تخريج: أخرجه البخاري، سجود القرآن، باب من سجد لسجود القارىء، ح: ١٠٧٥ ومسلم، المساجد، باب سجود التلاوة، ح: ٥٧٥ من حديث يحيى القطان به وهو في المسند لأحمد: ١٧/٢.

[1] Meaning the narrators, since the author heard this from two different narrators.

Comments:

During the group prayer, the followers follow the *Imām*; in the case of a reciter outside of the prayer, if he recites a Verse of prostration and others hear that, there is no connection between them as there is during the prayer. Hence, the durations of their prostrations need not be the same. One may perform a long prostration, the other a short one. One may lift up one's head before the other. Similarly, if the reciter does not prostrate, the listener, whether man, woman or child, may, with *Wuḍū'* or not.

1413. It was reported from 'Abdur-Razzāq, that 'Abdullāh bin 'Umar informed them, from Nāfi', from Ibn 'Umar who said: "The Messenger of Allāh ﷺ would recite the Qur'an to us. When he came across (a Verse of) prostration, he would say the *Takbīr* and prostrate, and we would prostrate as well." (*Hasan*)

'Abdur-Razzāq said: "Ath-Thawrī used to like this *Hadīth*."

Abū Dāwūd said: He would like it, because it mentions that he said the *Takbīr*.

١٤١٣ - حَدَّثَنَا أَحْمَدُ بْنُ الْفُرَاتِ أَبُو
سَعُودٍ الرَّازِيُّ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا
عَبْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ
قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ عَلَيْنَا الْقُرْآنَ
فَإِذَا مَرَّ بِالسَّجْدَةِ كَبَّرَ وَسَجَدَ وَسَجَدْنَا مَعَهُ.
قَالَ عَبْدُ الرَّزَّاقِ: كَانَ الثَّوْرِيُّ يُعْجِبُهُ هَذَا
الْحَدِيثُ.

قال أبو داود: يعجبه، لأنه كبر.

تخريج: [إسناده حسن] أخرجه البيهقي: ٢/٣٢٥ من حديث أبي داود به وهو في مصنف عبدالرزاق، ح: ٥٩١١ * عبدالله العمري عن نافع: قوي كما تقدم: ١١٥٦.

Chapter 7. What Should One Say In Prostration?

1414. 'Āishah said: "The Messenger of Allāh ﷺ would say in his prostration of the Qur'an at night: *Sajada wajhīa li-lladhī khalaqahu wa shaqqa sam'ahu wa başarahu bihawlihi wa quwwatihi* (My face has prostrated to the One that has created it, and fashioned its hearing and seeing with His ability, and His power) He would say this more than once." (*Da'if*)

(المعجم ٧) - بَابُ مَا يَقُولُ إِذَا سَجَدَ
(التحفة ٣٣٥)

١٤١٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ:
حَدَّثَنَا خَالِدُ الْحَدَّاءُ عَنْ رَجُلٍ، عَنْ أَبِي
الْعَالِيَةِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ
ﷺ يَقُولُ فِي سُجُودِ الْقُرْآنِ بِاللَّيْلِ، يَقُولُ فِي
السَّجْدَةِ مِرَارًا: «سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ
وَسَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الصلاة، باب ما جاء ما يقول في سجود القرآن، ح: ٥٨٠ من حديث خالد الحذاء به ولم يذكر "الرجل" وقال: "حسن صحيح" * رجل مجهول، والحديث صحيح في السجود مطلقًا، انظر، ح: ٧٦٠.

Chapter 8. One Who Recites A Verse Of Prostration After Subh

(المعجم ٨) بَابُ: فِيمَنْ يَقْرَأُ السَّجْدَةَ
بَعْدَ الصُّبْحِ (التحفة ٣٣٦)

1415. Abū Tamimah Al-Hujaimī said: "After we had sent a group of riders — Abū Dāwud said: "meaning to Al-Madīnah" — I would exhort the people after the morning prayer, and then prostrate. Ibn 'Umar prohibited me from doing so three times, but I did not stop. He then said: 'I prayed behind the Messenger of Allāh ﷺ, and Abū Bakr, and 'Umar, and 'Uthmān, and they would not prostrate until the sun had risen.'" (Da'if)

١٤١٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الصَّبَّاحِ
الْعَطَّارُ: حَدَّثَنَا أَبُو بَحْرٍ: حَدَّثَنَا ثَابِتُ بْنُ
عَمَارَةَ: حَدَّثَنَا أَبُو تَمِيمَةَ الْهَجَمِيُّ قَالَ: لَمَّا
بُعِثْنَا، الرَّكْبَ - قَالَ أَبُو دَاوُدَ: يَعْنِي إِلَى
الْمَدِينَةِ - قَالَ: كُنْتُ أَقْصُ بَعْدَ صَلَاةِ الصُّبْحِ
فَأَسْجُدُ فِيهَا، فَتَهَانِي ابْنُ عَمَرَ فَلَمْ أَنْتَه -
ثَلَاثَ مَرَّاتٍ - ثُمَّ عَادَ فَقَالَ: إِنِّي صَلَّيْتُ
خَلْفَ رَسُولِ اللَّهِ ﷺ وَمَعَ أَبِي بَكْرٍ وَعُمَرَ
وَعُثْمَانَ فَلَمْ يَسْجُدُوا حَتَّى تَطْلُعَ الشَّمْسُ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٣٢٦/٢ من حديث أبي داود به * أبو بحر عبدالرحمن بن عثمان ضعيف (تقريب) ورواه أحمد: ٢/٢٤، ١٠٦ عن وكيع عن ثابت بن عماره به بلفظ: "صليت مع رسول الله ﷺ وأبي بكر وعمر وعثمان فلا صلاة بعد الغداة حتى تطلع يعني الشمس" وسنده حسن.

8. (The Book Of *Witr*)

[المعجم ٨] - [كِتَابُ الْوُتْرِ]
(التحفة ...)

Chapters Pertaining To The *Witr* Prayer

تَفْرِيعُ أَبْوَابِ الْوُتْرِ

Chapter 1. The Recommendation To Pray *Witr*

(المعجم ١) - بَابُ اسْتِحْبَابِ الْوُتْرِ
(التحفة ٣٣٧)

1416. ‘Alī narrated that the Messenger of Allāh ﷺ said: “O people of the Qur’an, pray *Witr*, for Allāh is *Witr* and loves the *Witr*.” (Da‘if)

١٤١٦ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا عَيْسَى عَنْ زَكَرِيَّا، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَهْلَ الْقُرْآنِ! أَوْتِرُوا فَإِنَّ اللَّهَ وَتَرٌ يُحِبُّ الْوُتْرَ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الصلاة، باب ما جاء أن الوتر ليس بحتم، ح: ٤٥٣، ٤٥٤ والنسائي، ح: ١٦٧٦، ١٦٧٧ وابن ماجه، ح: ١١٦٩ من حديث أبي إسحاق السبيعي به وقال الترمذي: "حسن" وللحديث شواهد ضعيفة عند أحمد: ١٠٧/١ وغيره * أبو إسحاق عنعن.

Comments:

The term *Witr* means odd in number, and refers to the last odd numbered *Rak‘ah* performed during the voluntary night prayer.

1417. ‘Abdullāh reported similar (to no. 1416) in meaning from the Prophet ﷺ — except that he added: “A Bedouin asked: ‘What did you say?’ So the Prophet ﷺ replied: ‘This is not for you, nor for your companions.’” (Da‘if)

١٤١٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو حَفْصٍ الْأَبَارُ عَنْ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ عَنْ النَّبِيِّ ﷺ - بِمَعْنَاهُ - زَادَ: فَقَالَ أَعْرَابِيٌّ: مَا تَقُولُ؟ قَالَ: «لَيْسَ لَكَ وَلَا لِأَصْحَابِكَ».

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في الوتر، ح: ١١٧٠ عن عثمان بن أبي شيبة به * أبو عبيدة لم يسمع من أبيه كما تقدم، ح: ٩٩٥.

1418. Khārijah bin Hudhāfah Al-‘Adawī said: “The Messenger of Allāh ﷺ came out to us, and said: ‘Indeed Allāh, the Most High, has given you an extra prayer which is better for you than red camels — it is the *Witr*. He has made it for you (to be prayed) between ‘*Ishā*’ until the dawn of *Fajr*.’” (*Da‘īf*)

١٤١٨ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّلَيْسِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ الْمَعْنَى قَالَا: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَاشِدِ الرَّؤْفِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُرَّةَ الرَّؤْفِيِّ، عَنْ حَارِجَةَ بْنِ حُدَافَةَ - قَالَ أَبُو الْوَلِيدِ: الْعَدَوِيُّ - قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِنَّ اللَّهَ تَعَالَى قَدْ أَمَدَّكُمْ بِصَلَاةٍ، وَهِيَ خَيْرٌ لَكُمْ مِنْ حُمْرِ النَّعَمِ، وَهِيَ الْوُتْرُ، فَجَعَلَهَا لَكُمْ فِيمَا بَيْنَ الْعِشَاءِ إِلَى طُلُوعِ الْفَجْرِ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الصلاة، باب ما جاء في فضل الوتر، ح: ٤٥٢ عن قتيبة وابن ماجه، ح: ١١٦٨ من حديث الليث بن سعد به وسنده ضعيف ولبعض الحديث شواهد انظر نصب الراية: ١١١/٢ ومسند أحمد: ٧/٦ وأنوار السنن في تحقيق آثار السنن: ٥٨٤.

Chapter 2. Concerning One Who Does Not Pray *Witr*

(المعجم ٢) بَابُ: فِيمَنْ لَمْ يُوتِرْ
(التحفة ٣٣٨)

1419. ‘Abdullāh bin Buraidah reported from his father, he said: “I heard the Messenger of Allāh ﷺ saying: ‘*Witr* is a right, so whoever does not pray *Witr* is not of us. *Witr* is a right, so whoever does not pray *Witr* is not of us. *Witr* is a right, so whoever does not pray *Witr* is not of us.’” (*Da‘īf*)

١٤١٩ - حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو إِسْحَاقَ الطَّالْقَانِيُّ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الْعَتَكِيِّ، عَنْ عَبْدِ اللَّهِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْوُتْرُ حَقٌّ فَمَنْ لَمْ يُوتِرْ فَلَيْسَ مِنَّا، الْوُتْرُ حَقٌّ فَمَنْ لَمْ يُوتِرْ فَلَيْسَ مِنَّا، الْوُتْرُ حَقٌّ فَمَنْ لَمْ يُوتِرْ فَلَيْسَ مِنَّا».

تخريج: [ضعيف] أخرجه أحمد: ٣٥٧/٥ من حديث الفضل بن موسى به وصححه الحاكم: ٣٠٥/١، ٣٠٦ * أبو المنيب عبيدالله العتكي حسن الحديث إلا فيما أنكر عليه وهذا الحديث مما أنكر عليه.

Comments:

“He is not of us” means he is not a follower of our *Sunnah*.

1420. It was reported from Ibn Muḥairīz that there was a man by the name of Al-Mukḥdajī — from the tribe of Banū Kinānah — who heard a man by the name of Abū Muḥammad from Ash-Shām saying: “*Witr* is obligatory (to pray).” Al-Mukḥdajī said: “So I went to ‘Ubādah bin Aṣ-Ṣāmit and informed him of this. ‘Ubādah said: ‘Abū Muḥammad is mistaken. I heard the Messenger of Allāh ﷺ saying: “There are five prayers that Allāh has prescribed upon the worshippers. Whoever comes having (performed) them, not having lost anything of them by neglecting its rights, has a promise from Allāh that He will admit him into Paradise. And whoever does not bring them, then he has no promise with Allāh: If He wishes, He will punish him, and if He wishes, He will admit him into Paradise.” (*Ḥasan*)

١٤٢٠ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ ابْنِ مُخَيْرِيزٍ؛ أَنَّ رَجُلًا مِنْ بَنِي كِنَانَةَ - يُدْعَى الْمُخْدَجِيَّ - سَمِعَ رَجُلًا بِالشَّامِ - يُدْعَى أَبَا مُحَمَّدٍ - يَقُولُ: إِنَّ الْوَيْتْرَ وَاجِبٌ. قَالَ الْمُخْدَجِيُّ: فَرَحْتُ إِلَى عِبَادَةِ ابْنِ الصَّامِتِ فَأَخْبَرْتُهُ فَقَالَ عِبَادَةُ: كَذَبَ أَبُو مُحَمَّدٍ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «خَمْسُ صَلَوَاتٍ كَتَبَهُنَّ اللَّهُ عَلَى الْعِبَادِ، فَمَنْ جَاءَ بِهِنَّ لَمْ يُصْبِحْ مِنْهُنَّ شَيْئًا اسْتِخْفَافًا يَحْقُوقُهُنَّ كَانَ لَهُ عِنْدَ اللَّهِ عَهْدٌ أَنْ يُدْخِلَهُ الْجَنَّةَ، وَمَنْ لَمْ يَأْتِ بِهِنَّ فَلَيْسَ لَهُ عِنْدَ اللَّهِ عَهْدٌ، إِنْ شَاءَ عَذَّبَهُ وَإِنْ شَاءَ أَدْخَلَهُ الْجَنَّةَ».

تخریج: [إسناده حسن] أخرجه النسائي، الصلاة، باب المحافظة على الصلوات الخمس، ح: ٤٦٢ من حديث مالك وابن ماجه، ح: ١٤٠١ من حديث محمد بن يحيى بن حبان به وهو في الموطأ (يحيى): ١/١٢٣ وصححه ابن حبان، ح: ٢٥٢، ٢٥٣ وله شاهد تقدم، ح: ٤٢٥.

Chapter 3. How Many (*Rak'ahs*) Is *Witr* ?

(المعجم ٣) بَابُ: كَمْ الْوَيْتْرِ؟
(التحفة ٣٣٩)

1421. Ibn ‘Umar narrated that a Bedouin asked the Prophet ﷺ about the night prayer. So the Prophet ﷺ motioned with his fingers, like this (and said): “Two, two, and *Witr* is one *Rak’ah* at the end of the night.” (*Ṣaḥīḥ*)

١٤٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ ابْنِ عَمْرٍ؛ أَنَّ رَجُلًا مِنْ أَهْلِ الْبَادِيَةِ سَأَلَ النَّبِيَّ ﷺ عَنْ صَلَاةِ اللَّيْلِ، فَقَالَ بِإِصْبَعَيْهِ هَكَذَا «مَثْنَى مَثْنَى، وَالْوَيْتْرُ رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ».

تخريج: أخرجه مسلم، صلاة المسافرين، باب صلاة الليل مثنى مثنى، والوتر ركعة من آخر الليل، ح: ٧٤٩ من حديث عبدالله بن شقيق به.

1422. Abū Ayyūb Al-Anṣārī narrated that the Messenger of Allāh ﷺ said: “The *Witr* is a right upon every Muslim, so whoever likes to perform *Witr* with five *Rak’ahs* then let him do so. And whoever likes to perform *Witr* with three, then let him do so. And whoever likes to perform *Witr* with one, then let him do so.” (*Sahih*)

١٤٢٢ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ: حَدَّثَنَا قُرَيْشُ بْنُ حَيَّانَ الْعَجَلِيُّ: حَدَّثَنَا بَكْرُ بْنُ وَاثِلٍ عَنِ الزُّهْرِيِّ، عَنِ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنِ أَبِي أُيُوبَ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْوُتْرُ حَقٌّ عَلَى كُلِّ مُسْلِمٍ، فَمَنْ أَحَبَّ أَنْ يُوتِرَ بِخَمْسٍ فَلْيَفْعَلْ، وَمَنْ أَحَبَّ أَنْ يُوتِرَ بِثَلَاثٍ فَلْيَفْعَلْ، وَمَنْ أَحَبَّ أَنْ يُوتِرَ بِوَاحِدَةٍ فَلْيَفْعَلْ».

تخريج: [إسناده صحيح] أخرجه النسائي، قيام الليل، باب ذكر الاختلاف على الزهري في حديث أبي أيوب في الوتر، ح: ١٧١٢ وابن ماجه، ح: ١١٩٠ من حديث الزهري به وصرح بالسماع وصححه الحاكم على شرط الشيخين: ٣٠٢/١ ووافقه الذهبي.

Chapter 4. What Should Be Recited In *Witr*

(المعجم ٤) - بَابُ مَا يَقْرَأُ فِي الْوُتْرِ
(التحفة ٣٤٠)

1423. Ubayy bin Ka‘b narrated: “The Messenger of Allāh ﷺ would pray *Witr* with: ‘Glorify the Name of your Lord, the Most High’^[1] and: ‘Say to those who have disbelieved,’^[2] and: ‘Allāh; He is One and Unique.’”^[3] (*Sahih*)

١٤٢٣ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو حَفْصٍ الْأَبَارُ، ح: حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا مُحَمَّدُ بْنُ أَنَسٍ - وَهَذَا لَفْظُهُ - عَنِ الْأَعْمَشِ، عَنِ طَلْحَةَ وَزَيْدِ، عَنِ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي زَيْدٍ، عَنِ أَبِيهِ، عَنِ أَبِي بِنِ كَعْبٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ بِسَبْحِ اسْمِ رَبِّكَ الْأَعْلَى، وَقُلِّ لِلَّذِينَ كَفَرُوا، وَاللَّهُ الْوَاحِدُ الصَّمَدُ.

تخريج: [صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب ما جاء فيما يقرأ في الوتر،

[1] *Al-'Alā* (87).

[2] Referring to *Sūrat Al-Kāfirūn* (109).

[3] Referring to *Sūrat Al-Ikhlāṣ* (112).

ح: ١١٧١ عن عثمان بن أبي شيبة به وصححه ابن حبان، ح: ٦٧٦، ٦٧٧ * رواه جماعة عن زيد به وللحديث شواهد عند الحاكم: ٣٠٥/١ و ٥٢٠/٢ وغيره.

1424. ‘Abdul-‘Azīz Ibn Juraij said: “I asked ‘Āishah, the Mother of the Believers, with what (recitation) would the Messenger of Allāh ﷺ perform *Witr*.” So he (the sub narrator) mentioned it (similar to the previous) in meaning. He said (that she said): “And in the third (*Rak’ah*) with: ‘Say: He is Allāh the One’^[1] and *Al-Mu‘awwidhatain*.”^[2] (*Da‘īf*)

تخريج: [إسناده ضعيف] أخرجه الترمذي، الوتر، باب ما جاء ما يقرأ في الوتر، ح: ٤٦٣ وابن ماجه، ح: ١١٧٣ من حديث محمد بن سلمة به وقال الترمذي: "حسن غريب" وسنده ضعيف * خصيف ضعيف مشهور، وللحديث شواهد دون قوله: "والمعوذتين".

Chapter 5. The *Qunūt* During *Witr*

1425. It was reported from Abū Al-Aḥwaṣ, from Abū Ishāq, from Buraid bin Abī Mariam, from Abū Al-Ḥawrā’, who said: “Al-Ḥasan bin ‘Alī said: ‘The Messenger of Allāh ﷺ taught me phrases to say in *Witr*’” — Ibn Jawwās (one of the narrators) said: “in the *Qunūt* of *Witr* — “*Allāhumma! Ihdinī fiman hadait, wa ‘āfinī fiman ‘āfait, wa tawallanī fiman tawallait, wa bārik lī fīmā a’tait, wa qinī sharra mā qaḍait, innaka taqḍī wa lā yuqḍa ‘alāik, wa innahu lā yadhīllu man wālaīta wa lā ya’izzu man ‘ādait, tabārakta rabbanā wa ta’ālaīt.* (O Allāh! Guide me among those whom You have guided, and

١٤٢٤ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلْمَةَ: حَدَّثَنَا خُصَيْفٌ عَنْ عَبْدِ الْعَزِيزِ بْنِ جُرَيْجٍ. قَالَ: سَأَلْتُ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ: بِأَيِّ شَيْءٍ كَانَ يُوتِرُ رَسُولُ اللَّهِ ﷺ؟ فَذَكَرَ مَعْنَاهُ. قَالَ: «وَفِي الثَّلَاثَةِ يُقْلُ هُوَ اللَّهُ أَحَدٌ وَالْمُعَوَّذَتَيْنِ».

(المعجم ٥) - بَابُ الْقُنُوتِ فِي الْوَيْتْرِ (التحفة ٣٤١)

١٤٢٥ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَحْمَدُ بْنُ جَوَّاسٍ الْحَنْفِيُّ قَالَا: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ، عَنْ أَبِي الْحَوْرَاءِ قَالَ: قَالَ الْحَسَنُ بْنُ عَلِيٍّ: عَلَّمَنِي رَسُولُ اللَّهِ ﷺ كَلِمَاتٍ أَقُولُهُنَّ فِي الْوَيْتْرِ. - قَالَ ابْنُ جَوَّاسٍ: فِي قُنُوتِ الْوَيْتْرِ - «اللَّهُمَّ! اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِيمَا أَعْطَيْتَ، وَقِنِي شَرًّا مَا قَضَيْتَ، إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ، وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ وَلَا يَعْزُّ مَنْ عَادَيْتَ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ».

[1] *Sūrat Al-Ikhlās* (112).

[2] Meaning both *Sūrat Al-Falaq* (113) and *Sūrat An-Nās* (114).

protect me from all causes of grief, along with those whom You have protected from all causes of grief, and take charge of my affairs, along with those whose affairs You have taken charge of. And bless me in all that you have given me. And protect me from the evil that You have decreed, for indeed You are the One that decrees, and none can decree against Your (decree). And indeed, one whom You protect will never be humiliated. Your blessings abound, our Lord, and You are Exalted.” (*Sahih*)

تخریج: [صحيح] أخرجه النسائي، قيام الليل، باب الدعاء في الوتر، ح: ١٧٤٦ عن قتيبة به وحسنه الترمذي، ح: ٤٦٤ وصححه ابن خزيمة، ح: ١٠٩٥، ١٠٩٦.

Comments:

The Arabic word *Qunūt* has a number of meanings: obedience, submissiveness, prayer (*Ṣalāh*), supplication, worship, standing (*Qiyām*) during prayer, and keeping silent. *Qunūt*, as used in the context of the *Witr* prayer, means supplication.

1426. (Another chain) from Zuhair that Abū Ishāq narrated to them with his chain, and with its meaning, and he said in the end of it: “This is said in the *Qunūt* during *Witr*.” And he did not mention: “(phrases) to say in *Witr*” (*Sahih*)

١٤٢٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ بِإِسْنَادِهِ وَمَعْنَاهُ. قَالَ فِي آخِرِهِ قَالَ: هَذَا يَقُولُ فِي الْوَيْتْرِ فِي الْقُنُوتِ وَلَمْ يَذْكُرْ: أَقُولُهُنَّ فِي الْوَيْتْرِ. أَبُو الْحَوْرَاءِ رَبِيعَةُ بْنُ شَيْبَانَ.

تخریج: [صحيح] انظر الحديث السابق.

1427. It was reported from Hammad, from Hishām bin ‘Amr Al-Fazārī, from ‘Abdur-Raḥmān bin Al-Hārith bin Hishām, from ‘Alī bin Abī Ṭālib that the Messenger of Allāh ﷺ would say at the end of his *Witr*: “*Allāhumma! Innī ‘A’udhu bi-riḍākā min sakhatikā*

١٤٢٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ عَنْ هِشَامِ بْنِ عَمْرٍو الْفَزَارِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ فِي آخِرِ وَتْرِهِ: «اللَّهُمَّ! إِنِّي أَعُوذُ

wa bi-mu'afatika min 'uqubatika, wa a'udhu bika minka la uḥṣī thanā'an 'alaikā, anta kamā athnaita 'alā nafsik (O Allāh! I seek refuge in Your pleasure from Your displeasure, and from Your protection against Your punishment, and I seek refuge in You from You. I cannot count (do justice in) praising You, for You are as You have praised Yourself)." (*Ṣaḥīḥ*)

Abū Dāwud said: Hishām is the earliest of Ḥammād's *Ṣhaikh*s, and it was conveyed to me from Yahyā bin Ma'īn that he said: "No one other than Ḥammād bin Salamah reports from him."

Abū Dāwud said: 'Eisā bin Yūnus reported from Sa'eed bin Abī 'Arūbah, from Qatādah, from Sa'eed bin 'Abdur-Raḥmān bin Abzā, from his father from Ubayy bin Ka'b, that the Messenger of Allāh ﷺ would perform the *Qunūt* — meaning in the *Witr* prayer — before going into *Rukū'*.

Abū Dāwud said: And 'Eisā bin Yunūs also reported this *Ḥadīth* from Fiṭr bin Khalīfah, from Zubaid, from Sa'eed bin 'Abdur-Raḥmān bin Abzā, from his father from Ubayy, from the Prophet ﷺ similarly. And it has been related from Ḥafṣ bin Ghiyāth from Mis'ar, from Zubaid, from Sa'eed bin 'Abdur-Raḥmān bin Abzā, from his father, from Ubayy bin Ka'b; that the Messenger of Allāh performed the *Qunūt* in *Witr* before going into *Rukū'*.

Abū Dāwud said: And like this, it

بِرِضَاكَ مِنْ سَخَطِكَ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ لَا أُحْصِي ثَنَاءَ عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَيَّ نَفْسِكَ».

قال أبو داود: هشام أ قدم شيخ حماد، وبلغني عن يحيى بن معين أنه قال: لم يرو عنه غير حماد بن سلمة.

قال أبو داود: روى عيسى بن يونس عن سعيد بن أبي عروبة، عن قتادة، عن سعيد ابن عبد الرحمن بن أبيزى، عن أبيه، عن أبي بن كعب: أن رسول الله ﷺ قنت - يعني في الوتر - قبل الركوع.

قال أبو داود: روى عيسى بن يونس هذا الحديث أيضا عن فطر بن خليفة، عن زبيد، عن سعيد بن عبد الرحمن بن أبيزى، عن أبيه، عن أبي عن النبي ﷺ مثله. وروى عن حفص بن غياث عن مسعر، عن زبيد، عن سعيد بن عبد الرحمن بن أبيزى، عن أبيه، عن أبي بن كعب: أن رسول الله ﷺ قنت في الوتر قبل الركوع.

قال أبو داود: وحديث سعيد عن قتادة رواه يزيد بن زريع عن سعيد، عن قتادة، عن عذرة، عن سعيد بن عبد الرحمن بن أبيزى، عن أبيه عن النبي ﷺ، لم يذكر القنوت ولا ذكر أبيًا.

قال أبو داود: وكذلك رواه عبد الأعلى ومحمد بن بشر العبدي - وسامعه بالكوفة - مع عيسى بن يونس ولم يذكروا القنوت،

was reported by ‘Abdul-A‘lā and Muḥammad bin Bishr Al-‘Abdī — who heard it in Al-Kūfah along with ‘Eisā bin Yunūs — and they did not mention the *Qunūt*, and it was also reported by Hishām Ad-Dastawā‘ī and Shu‘bah from Qatādah, and they did not mention the *Qunūt*.

Abū Dāwud said: As for the *Hadīth* of Zubaid; Sulaimān Al-A‘mash, Shu‘bah, ‘Abdul-Malik bin Abī Sulaimān, and Jarīr bin Ḥāzim reported it, all of them from Zubaid, and none of them mentioned the *Qunūt* in it, except for what was related from Ḥaḥṣ bin Ghiyāth from Mis‘ar, from Zubaid. For he said in his narration of it: “he performed the *Qunūt* before the *Rukū’*.”

Abū Dāwud said: And it is not popular from the narration of Ḥaḥṣ, we fear that it is really from Ḥaḥṣ from someone other than Mis‘ar.

Abū Dāwud said: It has been related that Ubayy would say the *Qunūt* during middle of Ramaḍān.

تخریج: [إسناده صحيح] أخرجه الترمذي، الدعوات، باب: في دعاء الوتر، ح: ٣٥٦٦ من حديث حماد بن سلمة به وقال: "حسن غريب" ورواه النسائي، ح: ١٧٤٨ وابن ماجه، ح: ١١٧٩.

Comments:

It is to be noted that in *Witr* prayer, the *Qunūt* was said before *Rukū’* (bowing) but the *Qunūt* performed during the times of distress or calamity was said after the *Rukū’*.

1428. Muḥammad (bin Sirīn) narrated from some of his companions, that Ubayy bin Ka‘b led them in prayer — meaning in the month of Ramaḍān — and he would pray with the *Qunūt* in the

وَقَدْ رَوَاهُ أَيضًا هِشَامُ الدَّسْتَوَائِيُّ وَشُعْبَةُ عَنْ قَتَادَةَ، لَمْ يَذْكُرَا الْقُنُوتَ.

قال أبو داود: وَحَدِيثُ زُبَيْدٍ رَوَاهُ سُلَيْمَانُ الْأَعْمَشُ وَشُعْبَةُ وَعَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ وَجَرِيرُ بْنُ حَازِمٍ، كُلُّهُمْ عَنْ زُبَيْدٍ، لَمْ يَذْكُرْ أَحَدٌ مِنْهُمْ الْقُنُوتَ إِلَّا مَا رَوَى عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ مِسْعَرٍ، عَنْ زُبَيْدٍ فَإِنَّهُ قَالَ فِي حَدِيثِهِ: إِنَّهُ قَنَتَ قَبْلَ الرُّكُوعِ.

قال أبو داود: وَلَيْسَ هُوَ بِالْمَشْهُورِ مِنْ حَدِيثِ حَفْصِ بْنِ غِيَاثٍ، نَحَافَ أَنْ يَكُونَ عَنْ حَفْصِ بْنِ غِيَاثٍ مِسْعَرٍ.

قال أبو داود: يُرْوَى أَنَّ أُبَيًّا كَانَ يَقْنُتُ فِي النُّصْفِ مِنْ رَمَضَانَ.

١٤٢٨ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ حَبِيبِ بْنِ حَبِيبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَنَّ أَبَانَ هِشَامَ عَنْ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ: أَنَّ أُبَيَّ بْنَ كَعْبٍ أَمَّهُمْ يَغْنِي فِي رَمَضَانَ وَكَانَ يَقْنُتُ فِي

latter half of Ramaḍān. (*Da'if*)

النُّصْفِ الْآخِرِ مِنْ رَمَضَانَ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٤٩٨/٢ من حديث أبي داود به، قال العيني: "فيه مجهول" (شرح سنن أبي داود: ٣٤٢/٥، ح: ١٣٩٨) ومراد ذلك "بعض أصحابه".

1429. It was reported from Yunūs bin 'Ubaid, from Al-Hasan, that 'Umar bin Al-Khattāb gathered the people behind Ubayy bin Ka'b (in the month of Ramaḍān.) He led them for twenty nights; he would not pray the *Qunūt* except in the last half (of the month). When the last ten nights would start, he would not lead them, and instead pray in his house. So they would say, 'Ubayy has fled (like a slave)!'"

(*Da'if*)

Abū Dāwud said: This shows that what was mentioned regarding the *Qunūt* is not correct. And these two *Hadīths* show the weakness of the *Hadīth* narrated from Ubayy that the Prophet ﷺ would perform *Qunūt* in the *Witr*.

١٤٢٩ - حَدَّثَنَا شُجَاعُ بْنُ مَخْلَدٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا يُونُسُ بْنُ عُبَيْدٍ عَنِ الْحَسَنِ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ جَمَعَ النَّاسَ عَلَى أَبِي بِنِ كَعْبٍ فَكَانَ يُصَلِّي لَهُمْ عِشْرِينَ لَيْلَةً، وَلَا يَقْنُتُ بِهِمْ إِلَّا فِي النُّصْفِ الْبَاقِي. فَإِذَا كَانَتِ الْعَشْرُ الْأَوَاخِرُ تَخَلَّفَ فَصَلَّى فِي بَيْتِهِ، فَكَانُوا يَقُولُونَ: أَبَى أَبِي.

قال أبو داود: وهذا يدل على أن الذي ذكر في القنوت ليس بشيء وهذا الحديثان يدلان على ضعف حديث أبي؛ أن النبي ﷺ قنن في الوتر.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٤٩٨/٢ من حديث أبي داود به وقال العيني: "أن فيه انقطاعاً فإن الحسن لم يدرك عمر بن الخطاب" (شرح سنن أبي داود: ٣٤٣/٥، ح: ١٣٩٩) وقال: قال النووي في الخلاصة: "الطريقان ضعيفان".

Chapter 6. Supplicating After *Witr*

(المعجم ٦) **بَابُ: فِي الدُّعَاءِ بَعْدَ الْوَيْتْرِ**
(التحفة ٣٤٢)

1430. It was reported from Ubayy bin Ka'b that he said: "When the Messenger of Allāh ﷺ would say the *Taslīm* of the *Witr* prayer, he would say: 'Subhānal-Malikil-Quddūs' (Exalted is the Holy King)." (*Sahih*)

١٤٣٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُبَيْدَةَ: حَدَّثَنَا أَبِي عَنِ الْأَعْمَشِ، عَنْ طَلْحَةَ الْأَيْمِيِّ، عَنْ دَرٍّ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي رَيْ، عَنْ أَبِيهِ، عَنْ أَبِي بِنِ كَعْبٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَلَّمَ فِي الْوَيْتْرِ قَالَ: «سُبْحَانَ الْمَلِكِ الْقُدُّوسِ».

تخريج: [صحيح] أخرجه النسائي، قيام الليل، باب ذكر الاختلاف على شعبة فيه، ح: ١٧٣٥ من حديث سعيد بن عبدالرحمن به.

1431. It was reported from Abū Sa‘eed that he said: “The Messenger of Allāh ﷺ said: ‘Whoever oversleeps for his *Witr* prayer, or forgets to pray it, he should pray it when he remembers.’” (*Sahih*)

١٤٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ: حَدَّثَنَا عُثْمَانُ بْنُ سَعِيدٍ عَنْ أَبِي غَسَّانَ مُحَمَّدِ بْنِ مُطَرِّفِ الْمَدَنِيِّ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ نَامَ عَنْ وَتْرِهِ أَوْ نَسِيَهُ فَلْيُصَلِّهِ إِذَا ذَكَرَهُ».

تخريج: [إسناده صحيح] أخرجه الترمذي، الصلاة، باب ما جاء في الرجل ينام عن الوتر أو ينسى، ح: ٤٦٥ وابن ماجه، ح: ١١٨٨ من طريق آخر عن زيد بن أسلم به وصححه الحاكم على شرط الشيخين: ٣٠٢/١ ووافقه الذهبي وللحديث شواهد كثيرة عند البخاري، ح: ١١٧٨، ١٩٨١ ومسلم، ح: ٧٢١ وغيرهما.

Comments:

Based upon this *Hadith*, the missed *Witr* prayer may be performed whenever one awakens or remembers it

Chapter 7. Praying *Witr* Before Sleeping

1432. It was reported from Abū Sa‘eed, of Azdshānuw’ah, from Abū Hurairah, that he said: “My close friend (the Prophet ﷺ) advised me with three matters which I will never abandon, whether I am travelling or not: (To pray) two *Rak’ahs* of *Duḥa*, and (to) fast three days of every month, and that I not sleep except after praying *Witr*.” (*Sahih*)

(المعجم ٧) بَابُ: فِي الْوَتْرِ قَبْلَ النَّوْمِ
(التحفة ٣٤٣)

١٤٣٢ - حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ عَنْ قَتَادَةَ، عَنْ أَبِي سَعِيدٍ - مِنْ أُرْدَشُونَةَ - عَنْ أَبِي هُرَيْرَةَ قَالَ: أَوْصَانِي خَلِيلِي ﷺ بِثَلَاثٍ لَا أَدْعُهُنَّ فِي سَفَرٍ وَلَا حَضْرٍ: رَكْعَتَيِ الضُّحَى، وَصَوْمِ ثَلَاثَةِ أَيَّامٍ مِنَ الشَّهْرِ، وَأَنْ لَا أَنَامَ إِلَّا عَلَى وَتْرٍ.

تخريج: [صحيح] وللحديث شواهد كثيرة عند البخاري، ح: ١١٧٨، ١٩٨١ ومسلم، ح: ٧٢١ وغيرهما.

Comments:

In case a person fears he cannot wake up from his sleep until the onset of dawn, he should perform the *Witr* prayer before he goes to bed.

1433. It was reported from Jubair bin Nufair, from Abū Ad-Dardā', who said: "My close friend (the Prophet ﷺ) advised me with three matters which I will never abandon for any reason: He advised me to fast three days of every month, and that I not sleep except after praying *Witr*, and (that I pray) the two *Rak'ahs* of *Duha* whether I was traveling or not."^[1] (*Da'if*)

١٤٣٣ - حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ: حَدَّثَنَا أَبُو الْيَمَانِ عَنْ صَفْوَانَ بْنِ عَمْرٍو، عَنْ أَبِي إِدْرِيسَ السَّكُونِيِّ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: أَوْصَانِي خَلِيلِي ﷺ بِثَلَاثٍ لَا أَدْعُهُنَّ بِشَيْءٍ، أَوْصَانِي بِصِيَامِ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَلَا أَنَامُ إِلَّا عَلَى وَيْتْرِ، وَبَسْبَحَةِ الصُّحَى فِي الْحَضَرِ وَالسَّفَرِ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤٥١/٦ عن أبي اليمان به والسند معطل * صفوان سمعه من بعض المشيخة عن أبي إدريس كما في مسند أحمد، وحديث مسلم ح: ٧٢٢ يعني عن هذا الحديث.

Comments:

These *Hadiths* encourage busy people and students to say their late-night prayer (*Qiyām Al-Lail*) in the first part (early hours) of night after '*Ishā*'.

1434. Abū Qatādah narrated that the Prophet ﷺ asked Abū Bakr: "When do you pray the *Witr*?" He said: "I pray the *Witr* in the early part of the night." And he asked Umar: "When do you pray *Witr*?" He said: "In the last part of the night." So he said to Abū Bakr: "This one has been cautious," and he said to Umar: "This one has been strong." (*Hasan*)

١٤٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلْفٍ: حَدَّثَنَا أَبُو زَكْرِيَّا يَحْيَى بْنُ إِسْحَاقَ السَّيْلِيِّ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ لِأَبِي بَكْرٍ: «مَتَى تُوَيْتِرُ؟» قَالَ: «أُوَيْتِرُ مِنْ أَوَّلِ اللَّيْلِ، وَقَالَ لِعُمَرَ: «مَتَى تُوَيْتِرُ؟» قَالَ: «أُوَيْتِرُ آخِرَ اللَّيْلِ، فَقَالَ لِأَبِي بَكْرٍ: «أَخَذَ هَذَا بِالْحَزْمِ» وَقَالَ لِعُمَرَ: «أَخَذَ هَذَا بِالْقُوَّةِ».

تخريج: [حسن] تقدم: ١٣٢٩ وأخرجه ابن خزيمة، ح: ١٠٨٤ من حديث يحيى بن إسحاق

به.

Comments:

In case a person feels it hard to wake up in the last hours of night, he should perform his *Witr* prayer before he goes to bed, and perform *Tahajjud* prayer when he wakes up late at night. He need not perform *Witr* again in this case.

[1] See Muslim, no. 1675.

Chapter 8. The Time Of The *Witr* Prayer

(المعجم ٨) بَابُ: فِي وَقْتِ الْوَيْتْرِ

(التحفة ٣٤٤)

1435. Masrūq said: "I asked 'Āishah, when the Messenger of Allāh ﷺ would pray the *Witr* prayer. She replied: 'He would do all — he would pray at the beginning of the night, and the middle, and the end. However, in the later part (of his life) — when he passed away — he would pray (closer to) the time of dawn.'" (*Ṣaḥīḥ*)

١٤٣٥ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ قَالَ: قُلْتُ لِعَائِشَةَ: مَتَى كَانَ يُوتِرُ رَسُولُ اللَّهِ ﷺ؟ قَالَتْ: كُلَّ ذَلِكَ قَدْ فَعَلَ: أَوْتَرَ أَوَّلَ اللَّيْلِ وَوَسَطَهُ وَآخِرَهُ، وَلَكِنْ انْتَهَى وَتَرَهُ - جِئْنَا مَاتَ - إِلَى السَّحْرِ.

تخریج: أخرجه مسلم، صلاة المسافرين، باب صلاة الليل وعدد ركعات النبي ﷺ في الليل ... إلخ، ح: ٧٤٥ من حديث الأعمش به.

Comments:

The time of 'Īshā' prayer lasts until midnight, while that of *Witr* prayer until before dawn.

1436. It was reported from Ibn 'Umar that the Prophet ﷺ said: "Rush to offer the *Witr* before dawn." (*Ṣaḥīḥ*)

١٤٣٦ - حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «بَادِرُوا الصُّبْحَ بِالْوَيْتْرِ».

تخریج: [إسناده صحيح] أخرجه الترمذي، الصلاة، باب ما جاء في مبادرة الصبح بالوتر، ح: ٤٦٧ من حديث يحيى بن زكريا بن أبي زائدة به وقال: "حسن صحيح" وله طريق آخر عند مسلم، ح: ٧٥٠ في صحيحه.

Comments:

In case one misses the *Witr* prayer at night, one may perform it after the onset of dawn.

1437. 'Abdullāh bin Abi Qais said: "I asked 'Āishah regarding the *Witr* of the Messenger of Allāh ﷺ. She said: 'He sometimes prayed *Witr* in the beginning of the night, and he sometime prayed towards its end.' So I said: 'How did he used to recite? Did he recite silently or out loud?' She replied: 'He did both of

١٤٣٧ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ مَعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَيْسٍ قَالَ: سَأَلْتُ عَائِشَةَ عَنْ وَيْتْرِ رَسُولِ اللَّهِ ﷺ قَالَتْ: رُبَّمَا أَوْتَرَ أَوَّلَ اللَّيْلِ وَرُبَّمَا أَوْتَرَ مِنْ آخِرِهِ، قُلْتُ: كَيْفَ كَانَتْ قِرَاءَتُهُ؟ أَكَانَ يُسِرُّ بِالْقِرَاءَةِ أَمْ يَجْهَرُ؟

these acts; sometimes he recited silently, and sometimes he recited out loud. And sometimes he performed *Ghusl* before going to sleep, and sometimes he performed *Wuḍū'* then went to sleep.”
(*Ṣaḥīḥ*)

Abū Dāwud said: Others besides Qutaibah (one of the narrators) said: “Meaning for sexual impurity.”

تخریج: [صحيح] أخرجه الترمذي، الصلاة، باب ما جاء في القراءة بالليل، ح: ٤٤٩ عن قتيبة به وقال: "حسن صحيح غريب" وأصله في صحيح مسلم، ح: ٣٠٧.

1438. It was reported from Ibn ‘Umar from the Prophet ﷺ, that he said: “Make the *Witr* the last prayer that you pray at the night.”
(*Ṣaḥīḥ*)

١٤٣٨ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى عَنْ عُثَيْدِ اللَّهِ: حَدَّثَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «اجْعَلُوا آخِرَ صَلَاتِكُمْ بِاللَّيْلِ وَتَرًا».

تخریج: أخرجه البخاري، الوتر، باب: ليجعل آخر صلاته وترًا، ح: ٩٩٨ ومسلم، صلاة المسافرين، باب صلاة الليل مثنى مثنى والوتر ركعة من آخر الليل، ح: ٧٥١ من حديث يحيى القطان به وهو في المسند لأحمد: ٢٠/٢.

Comments:

Some scholars argue, on the basis of this *Hadīth*, that it is not permissible to say a voluntary prayer after *Witr* prayer. But other scholars dispute it, and assert that it is commendable, and it is not impermissible, since the Messenger of Allāh ﷺ himself performed a two *Rak’ah* voluntary prayer after he had already performed *Witr*, according to authentic narrations.

Chapter 9. Regarding The Cancellation Of *Witr*

1439. Qais bin Ṭalq reported: “Ṭalq bin ‘Alī once visited us during one of the days of Ramaḍān. He stayed the evening with us, and broke his fast. He then led us in prayer that night, and prayed the *Witr* for us as well. He then returned to his *Masjid* and led

(المعجم ٩) بَابُ: فِي نَقْضِ الْوَيْتْرِ
(التحفة ٣٤٥)

١٤٣٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا مُلَاذِمٌ بْنُ عَمْرٍو: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَدْرٍ عَنْ قَيْسِ بْنِ طَلْقٍ قَالَ: زَارَنَا طَلْقُ بْنُ عَلِيٍّ فِي يَوْمٍ مِنْ رَمَضَانَ، وَأَمَسَى عِنْدَنَا وَأَفْطَرَ، ثُمَّ قَامَ بِنَا تِلْكَ اللَّيْلَةَ وَأَوْتَرَنَا بِنَا، ثُمَّ انْحَدَرَ إِلَى مَسْجِدِهِ

his companions in prayer. When the *Witr* prayer was left, he asked another man to step forward (in his place) and said to him: 'Lead your companions in the *Witr* prayer, for I heard the Messenger of Allāh ﷺ say: "There should not be two *Witrs* in one night." (*Sahih*)

فَصَلَّى بِأَصْحَابِهِ، حَتَّى إِذَا بَقِيَ الْوَيْتْرُ قَدَّمَ رَجُلًا فَقَالَ: أَوْتِرْ بِأَصْحَابِكَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا وِتْرَانِ فِي لَيْلَةٍ».

تخریج: [إسناده صحيح] أخرجه الترمذي، الصلاة، باب ما جاء: لا وتران في ليلة، ح: ٤٧٠ والنسائي، ح: ١٦٨٠ من حديث ملازم بن عمرو به وقال الترمذي: "حسن غريب" وصححه ابن خزيمة، ح: ١١٠١ وابن حبان، ح: ٦٧١.

Comments:

A *Witr* prayer (which consists of an odd number of *Rak'ahs*) may not be changed into an even number of *Rak'ahs*. There is no authentic tradition of Allāh's Messenger ﷺ supporting that. So, if one is not in the habit of performing *Tahajjud* prayer, then he should perform *Witr* prior to sleeping.

Chapter 10. The *Qunūt* In The (Other) Prayers

(المعجم ١٠) - بَابُ الْقُنُوتِ فِي الصَّلَاةِ
(التحفة ٣٤٦)

1440. Abū Hurairah narrated: "I swear by Allāh, I will imitate for you the prayer of the Messenger of Allāh ﷺ." He (a sub narrator) said: "So Abū Hurairah would say the *Qunūt* in the last *Rak'ah* of *Zuhr*, and *Ishā'*, and *Ṣubḥ* (*Fajr*). He would pray for the believers, and curse the disbelievers." (*Sahih*)

١٤٤٠ - حَدَّثَنَا دَاوُدُ بْنُ أُمَيَّةَ: حَدَّثَنَا مُعَاذُ يَعْنِي ابْنَ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا أَبُو هُرَيْرَةَ قَالَ: وَاللَّهِ! لِأَقْرَبِينَ بِكُمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ، قَالَ: فَكَانَ أَبُو هُرَيْرَةَ يُقْنُتُ فِي الرَّكْعَةِ الْآخِرَةِ مِنْ صَلَاةِ الظُّهْرِ، وَصَلَاةِ الْعِشَاءِ الْآخِرَةِ، وَصَلَاةِ الصُّبْحِ، وَيَدْعُو لِلْمُؤْمِنِينَ وَيَلْعَنُ الْكَافِرِينَ.

تخریج: أخرجه مسلم، المساجد، باب استحباب القنوت في جميع الصلوات إذا نزلت بالمسلمين نازلة... إلخ، ح: ٦٧٦ من حديث معاذ بن هشام والبخاري، الأذان، باب: ١٢٦، ح: ٧٩٧ من حديث هشام الدستوائي به.

1441. Al-Barā' reported: "The Prophet ﷺ would perform the *Qunūt* in the *Ṣubḥ* prayer." (*Ṣaḥīḥ*) Abū Dāwud said: Ibn Mu'ādh (one of the narrators) added: "And in the *Maghrib* prayer."

١٤٤١ - حَدَّثَنَا أَبُو الْوَلِيدِ وَمُسْلِمُ بْنُ
إِبْرَاهِيمَ وَحَفْصُ بْنُ عَمْرٍو ح: وَحَدَّثَنَا ابْنُ
مُعَاذٍ: حَدَّثَنِي أَبِي قَالُوا كُلُّهُمْ: حَدَّثَنَا شُعْبَةُ
عَنْ عَمْرٍو بْنِ مَرْثَدَةَ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ
الْبَرَاءِ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْنُتُ فِي صَلَاةِ
الصُّبْحِ.
قَالَ أَبُو دَاوُدَ: زَادَ ابْنُ مُعَاذٍ: وَصَلَاةِ
الْمَغْرِبِ.

تخریج: أخرجه مسلم، المساجد، باب استحباب القنوت في جميع الصلوات ... إلخ، ح: ٦٧٨ من حديث شعبة به.

1442. It was reported from Abū Hurairah, that he said: "The Messenger of Allāh ﷺ performed the *Qunūt* for one month during the '*Ishā*' prayer. He would say in his *Qunūt*: 'O Allāh! Save Al-Walīd bin Al-Walīd. O Allāh, save Salamah bin Hishām. O Allāh! Save the oppressed among the believers. O Allāh! Increase Your punishment on (the tribe of) Muḍar. O Allāh! Send upon them drought similar to the drought of Yūsuf.'" Abū Hurairah said: "One morning, the Messenger of Allāh ﷺ did not supplicate for them. So I mentioned this to him, and he said: 'Have you not seen that they have arrived?'" (*Ṣaḥīḥ*)

١٤٤٢ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ:
حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي
يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ
عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَتَتِ
رَسُولُ اللَّهِ ﷺ فِي صَلَاةِ الْعَتَمَةِ شَهْرًا، يَقُولُ
فِي قُنُوتِهِ: «اللَّهُمَّ! نَجِّ الْوَلِيدَ بْنَ الْوَلِيدِ،
اللَّهُمَّ! نَجِّ سَلَمَةَ بْنَ هِشَامٍ، اللَّهُمَّ! نَجِّ
الْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ، اللَّهُمَّ! اشْدُدْ
وَطْأَتَكَ عَلَى مُضَرَ، اللَّهُمَّ! اجْعَلْهَا عَلَيْهِمْ
سِنِينَ كَسِنِي يُوسُفَ». قَالَ أَبُو هُرَيْرَةَ:
وَأَصْبَحَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ فَلَمْ يَدْعُ
لَهُمْ، فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: «وَمَا تَرَاهُمْ
قَدْ قَدِمُوا!».

تخریج: أخرجه مسلم، ح: ٦٧٥ من حديث الوليد بن مسلم به وانظر الحديث السابق.

1443. Ibn 'Abbās narrated: "The Messenger of Allāh ﷺ performed the *Qunūt* continuously for one

١٤٤٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ
الْجَمْعِيُّ: حَدَّثَنَا ثَابِتُ بْنُ يَزِيدَ عَنْ هِلَالِ بْنِ

month in the *Zuhr*, '*Aṣr*, *Maghrib*, '*Ishā*' and *Ṣubḥ* prayers. He would do so at the end of every prayer, in the last *Rak'ah*, after he had said: '*Sami*' *Allāhu liman ḥamidah* (Allāh hears he who praises Him.)' He would supplicate against some of the tribes of Banū Suliam: Ri'l, *Dhakwān*, and '*Uṣayyah*. Those that were behind him would say: '*Āmin*.'" (*Ḥasan*)

خَبَابٍ، عن عِكْرَمَةَ، عن ابنِ عَبَّاسٍ قال: قَنَتَ رَسُولُ اللَّهِ ﷺ شَهْرًا مُتَتَابِعًا فِي الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ وَصَلَاةِ الصُّبْحِ فِي دُبُرِ كُلِّ صَلَاةٍ إِذَا قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» مِنَ الرَّكْعَةِ الْآخِرَةِ يَدْعُو عَلَى أَحْيَاءٍ مِنْ بَنِي سُلَيْمٍ: عَلَى رِغْلِ وَذَكَوَانَ وَعُصَيْيَةَ، وَيَوْمٌ مِّنْ خَلْفَهُ.

تخريج: [حسن] أخرجه أحمد: ٣٠١/١ من حديث ثابت بن يزيد به وصححه ابن خزيمة، ح: ٦١٨ والحاكم على شرط البخاري: ٢٢٥/١ ووافقه الذهبي (!) وللحديث شواهد عند الدارقطني: ٣٧/٢، ح: ١٦٧١ وغيره.

Comments:

1. On such occasions, the *Qunūt* is said aloud in all prayers including those in which the Qur'ān is recited quietly and the worshippers behind a *Imām* say *Āmin*.
2. Ri'l, *Dhakwān*, and '*Uṣayyah* were those tribesmen who had slain the Muslims of Bi'r Ma'ūnah.

1444. Anas bin Mālik was asked: "Did the Prophet ﷺ perform the *Qunūt* in the *Ṣubḥ* prayer?" He replied: "Yes." He was then asked: "Before the *Rukū*' or after?" He replied: "After it." (*Ṣaḥīh*) Musad-dad (one of the narrators) said: "For a short period of time."

١٤٤٤ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَمُسَدَّدٌ قَالَا: حَدَّثَنَا حَمَادٌ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّهُ سُئِلَ: هَلْ قَنَتَ النَّبِيُّ ﷺ فِي صَلَاةِ الصُّبْحِ؟ فَقَالَ: نَعَمْ، فَقِيلَ لَهُ: قَبْلَ الرُّكُوعِ أَوْ بَعْدَ الرُّكُوعِ؟ قَالَ: بَعْدَ الرُّكُوعِ. - قال مُسَدَّدٌ: - بِبَيْسِيرٍ.

تخريج: أخرجه البخاري، الوتر، باب القنوت قبل الركوع وبعده، ح: ١٠٠١ عن مسدد، ومسلم، المساجد، باب استحباب القنوت في جميع الصلوات ... إلخ، ح: ٢٩٨/٦٧٧ من حديث أيوب السخيتاني به.

1445. It was reported from Anas bin Sirīn, from Anas bin Mālik that the Prophet ﷺ performed *Qunūt* for one month and then abandoned it." (*Ṣaḥīh*)

١٤٤٥ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّلَيْسِيُّ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ أَنَسِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ قَنَتَ شَهْرًا ثُمَّ تَرَكَهُ.

تخريج: أخرجه مسلم، أيضًا من حديث حماد بن سلمة به، ح: ٣٠٠/٦٧٧.

1446. It was reported from Muḥammad bin Sīrīn: “Someone who prayed the ‘*Ishā*’ prayer with the Prophet ﷺ narrated to me that he (ﷺ) stood for a period of time after raising his head from the *Rukū*’ during the second *Rak‘ah*.” (*Sahīh*)

التطيق، باب القنوت في صلاة الصبح،

١٤٤٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا يُونُسُ بْنُ عُيَيْدٍ عَنْ مُحَمَّدِ بْنِ سِيرِينَ: حَدَّثَنِي مَنْ صَلَّى مَعَ النَّبِيِّ ﷺ صَلَاةَ الْعَدَاةِ فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرَّكْعَةِ الثَّانِيَةِ قَامَ هُنَيْئَةً.

تخريج: [إسناده صحيح] أخرجه النسائي، ح: ١٠٧٣ من حديث بشر بن المفضل به.

Chapter 11. The Virtue Of Offering Voluntary Prayers At Home

1447. Zaid bin Thābit narrated: “The Messenger of Allāh ﷺ sectioned off a small area in the *Masjid*,^[1] and he would exit (his house) at night and pray in it. So the people started praying with his prayer (behind him), and they would come every night. One night, the Messenger of Allāh ﷺ did not come out to them. So they coughed and raised their voices, and threw small pebbles at his door, until he came out in a state of anger. He ﷺ said: ‘O people! Your actions (i.e., the prayer behind me) continued until I thought that it would become obligatory upon you. So I command you to pray in your houses, for indeed the best prayer that a person prays is the prayer in his house, except for the obligatory prayers.’” (*Sahīh*)

(المعجم ١١) - بَابُ فَضْلِ التَّطَوُّعِ فِي الْبَيْتِ (التحفة ٣٤٧)

١٤٤٧ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ الْبُرَّازُ: حَدَّثَنَا مَكِّيُّ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ اللَّهِ يَعْنِي ابْنَ سَعِيدٍ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ أَنَّهُ قَالَ: اخْتَجَرَ رَسُولُ اللَّهِ ﷺ فِي الْمَسْجِدِ حُجْرَةً، فَكَانَ رَسُولُ اللَّهِ ﷺ يَخْرُجُ مِنَ اللَّيْلِ فَيُصَلِّي فِيهَا - قَالَ - فَصَلَّوْا مَعَهُ بِصَلَاتِهِ يَعْنِي رِجَالًا، وَكَانُوا يَأْتُونَهُ كُلَّ لَيْلَةٍ، حَتَّى إِذَا كَانَ لَيْلَةٌ مِنَ اللَّيَالِي لَمْ يَخْرُجْ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ فَتَنَحَّتْهُوا، وَرَفَعُوا أَصْوَاتَهُمْ، وَحَصَبُوا بَابَهُ، قَالَ: فَخَرَجَ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ مُغَضَّبًا فَقَالَ: «أَيُّهَا النَّاسُ! مَا زَالَ بِكُمْ صَنِيعُكُمْ حَتَّى ظَنَنْتُ أَنْ سَيُكْتَبَ عَلَيْكُمْ، فَعَلَيْكُمْ بِالصَّلَاةِ فِي بُيُوتِكُمْ فَإِنَّ خَيْرَ صَلَاةِ الْمَرْءِ فِي بَيْتِهِ إِلَّا الصَّلَاةَ الْمَكْتُوبَةَ».

[1] Using some mats and situating them in a manner that they formed short walls.

تخریج: أخرجه البخاري، الأدب، باب ما يجوز من الغضب والشدة لأمر الله تعالى، ح: ٦١١٣ عن مكي بن إبراهيم ومسلم، صلاة المسافرين، باب استحباب صلاة النافلة في بيته وجوازها في المسجد . . . إلخ، ح: ٧٨١ من حديث عبدالله بن سعيد بن أبي هند به .

1448. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “Make some of your prayers in your house, and do not transform them into graveyards.” (*Sahīh*)

١٤٤٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنَا نَافِعٌ عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اجْعَلُوا فِي بُيُوتِكُمْ مِنْ صَلَاتِكُمْ وَلَا تَتَّخِذُوهَا قُبُورًا».

تخریج: أخرجه البخاري، الصلاة، باب كراهية الصلاة في المقابر، ح: ٤٣٢ من حديث مسدد ومسلم، صلاة المسافرين، باب استحباب صلاة النافلة في بيته . . . إلخ، ح: ٧٧٧ من حديث يحيى القطان به .

Comments:

Meaning, voluntary prayers.

Chapter 12. [Long Standing (During Prayer)]

(المعجم ١٢) - بَابُ [طُولِ الْقِيَامِ]

(التحفة ٣٤٨)

1449. ‘Abdullāh bin Ḥubashī Al-Khath‘amī said that the Prophet ﷺ was asked: “Which of the deeds is the most virtuous?” He replied: “Standing for long periods of time (during prayer).” He was asked: “And which charity is the most virtuous?” He replied: “The efforts (in charity) of one who is destitute.” He was asked: “And which type of emigration (*Hijrah*) is the most virtuous?” He replied: “The one who emigrated (left) what Allāh had prohibited him from.” He was asked: “And which type of *Jihād* is the most virtuous?” He said: “He who performed *Jihād* (strived) against the pagans with his wealth and life.” He was asked: “And what type of martyrdom is the most honorable?” He replied: “He whose blood was spilled, and

١٤٤٩ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: حَدَّثَنِي عُثْمَانُ ابْنُ أَبِي سُلَيْمَانَ عَنْ عَلِيِّ الْأَرْدِيِّ، عَنْ عُبَيْدِ ابْنِ عُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ حُبَيْبٍ الْخَثْعَمِيِّ: أَنَّ النَّبِيَّ ﷺ سُئِلَ: أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: «طُولُ الْقِيَامِ»، قِيلَ: فَأَيُّ الصَّدَقَةِ أَفْضَلُ؟ قَالَ: «جُهْدُ الْمُقَلِّ»، قِيلَ: فَأَيُّ الْهَجْرَةِ أَفْضَلُ؟ قَالَ: «مَنْ هَجَرَ مَا حَرَّمَ اللَّهُ عَلَيْهِ»، قِيلَ: فَأَيُّ الْجِهَادِ أَفْضَلُ؟ قَالَ: «مَنْ جَاهَدَ الْمُشْرِكِينَ بِمَالِهِ وَنَفْسِهِ»، قِيلَ: فَأَيُّ الْقَتْلِ أَشْرَفُ؟ قَالَ: «مَنْ أَهْرِيَقَ دَمَهُ وَغَيْرَ جَوَادِهِ».

whose horse's leg was cut off.”

(*Hasan*)

تخریج: [إسناده حسن] تقدم تخريجه، ح: ١٣٢٥.

Chapter 13. Encouragement To Pray The Night Prayer

1450. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “May Allāh have mercy on a man who stood up to pray at night, and woke his wife up to pray, and if she did not (wake up), he sprinkled water on her face (to wake her). May Allāh have mercy on a woman who stood up to pray at night, and woke her husband up, and if he did not (wake up), she sprinkled water on his face (to wake him).”

(*Hasan*)

(المعجم ١٣) - بَابُ الْحَثِّ عَلَى قِيَامِ
الليْلِ (التحفة ٣٤٩)

١٤٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
يَحْيَى: حَدَّثَنَا ابْنُ عَجَلَانَ: حَدَّثَنَا الْقُعْقَاعُ
ابْنُ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَجِمَ اللَّهُ رَجُلًا
قَامَ مِنَ اللَّيْلِ فَصَلَّى، وَأَيَّظَ امْرَأَتَهُ فَصَلَّتْ،
فَإِنْ أَبَتْ نَضَحَ فِي وَجْهِهَا الْمَاءَ. رَجِمَ اللَّهُ
امْرَأَةً قَامَتْ مِنَ اللَّيْلِ فَصَلَّتْ، وَأَيَّظَتْ
زَوْجَهَا، فَإِنْ أَبِي نَضَحَتْ فِي وَجْهِهِ الْمَاءَ.»

تخریج: [حسن] تقدم تخريجه، ح: ١٣٠٨.

Comments:

See number 1308.

1451. Abū Sa‘eed and Abū Hurairah both reported that the Messenger of Allāh ﷺ said: “Whoever wakes up at night, and then wakes his wife up as well, and they both prayed two *Rak’ahs* together, will be written among those men and women who remember Allāh frequently.”

(*Da‘if*)

Comments:

See number 1309.

Chapter 14. Regarding The Rewards For Reciting The Qur’ān

1452. ‘Uthmān reported that the Prophet ﷺ said: “The best of you

١٤٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ، بِنِ بَرِيْعٍ:
حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ شَيْبَانَ، عَنْ
الْأَعْمَشِ، عَنْ عَلِيِّ بْنِ الْأَقْمَرِ، عَنْ الْأَعْرَابِيِّ
مُسْلِمٍ، عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ قَالَا: قَالَ
رَسُولُ اللَّهِ ﷺ: «مَنْ اسْتَيْقَظَ مِنَ اللَّيْلِ وَأَيَّظَ
امْرَأَتَهُ فَصَلَّيَا رَكْعَتَيْنِ جَمِيعًا، كُتِبَا مِنَ الذَّاكِرِينَ
اللَّهِ كَثِيرًا وَالذَّاكِرَاتِ.»

تخریج: [ضعيف] تقدم، ح: ١٣٠٩.

(المعجم ١٤) بَابُ: فِي ثَوَابِ قِرَاءَةِ
الْقُرْآنِ (التحفة ٣٥٠)

١٤٥٢ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا

are those who learn the Qur'ān and teach it (to others).” (*Sahih*)

شُعْبَةُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ،
عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عُثْمَانَ عَنِ النَّبِيِّ ﷺ
قَالَ: «خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ».

تخریج: أخرجه البخاري، فضائل القرآن، باب: خيركم من تعلم القرآن وعلمه، ح: ٥٠٢٧ من حديث شعبة به.

1453. It was reported from Sahl bin Mu'adh Al-Juhani, from his father, that the Messenger of Allāh ﷺ said: “Whoever recites the Qur'ān and acts upon it, then his parents will be given crowns to wear on the Day of Judgment; the light (on these crowns) will be brighter than the light of the Sun in one of the houses of this world if it were among you. So what do you think (will be the rewards) of the one who actually did the act?” (*Da'if*)

١٤٥٣ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ
السَّرْحِ: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يَحْيَى بْنُ
أَيُّوبَ عَنْ زَبَانَ بْنِ فَائِدٍ، عَنْ سَهْلِ بْنِ مُعَاذِ
الْجُهَيْنِيِّ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«مَنْ قَرَأَ الْقُرْآنَ وَعَمِلَ بِمَا فِيهِ أَلْسِنَ وَالِدَاهُ
تَاجًا يَوْمَ الْقِيَامَةِ، ضَوْؤُهُ أَحْسَنُ مِنْ ضَوْءِ
الشَّمْسِ فِي يَوْمِ الدُّنْيَا، لَوْ كَانَتْ فِيكُمْ،
فَمَا ظَنُّكُمْ بِالَّذِي عَمِلَ بِهَذَا».

تخریج: [إسناده ضعيف] أخرجه أحمد: ٤٤٠/٣ من حديث زبان بن فائد به وصححه الحاكم، ح: ٥٦٧، ٥٦٨ ورده الذهبي بقوله: "زبان ليس بالقوي" وزيلن ضعيف كما تقدم، ح: ١٢٨٧.

1454. ‘Āishah narrated that the Prophet ﷺ said: “The one who recites the Qur'ān and is proficient in its (recitation) will be (in the company) of the noble, obedient emissaries. And the one who recites it with difficulty will be given a double reward.” (*Sahih*)

١٤٥٤ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا
هِشَامٌ وَهَمَّامٌ عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ بْنِ أَوْفَى،
عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ
ﷺ قَالَ: «الَّذِي يَقْرَأُ الْقُرْآنَ وَهُوَ مَاهِرٌ بِهِ مَعَ
السَّفَرَةِ الْكِرَامِ الْبَرَرَةِ، وَالَّذِي يَقْرؤُهُ وَهُوَ
يَسْتَدُّ عَلَيْهِ فَلَهُ أَجْرَانِ».

تخریج: أخرجه البخاري، التفسير، سورة عبس، ح: ٤٩٣٧ ومسلم، صلاة المسافرين، باب فضل الماهر بالقرآن والذي يتتبع فيه، ح: ٧٩٨ من حديث قتادة به.

1455. Abū Hurairah narrated that the Prophet ﷺ said: “Never do a group of people gather together in

١٤٥٥ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ:
حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي

one of the houses of Allāh (*Masājid*), reciting the Qur'ān and teaching it to one another, except that tranquility descends upon them, and mercy surrounds them, and the angels encircle them, and Allāh mentions them among those who are with Him.” (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، الذكر والدعاء، باب فضل الاجتماع على تلاوة القرآن وعلى الذكر،

ح: ۲۶۹۹ من حديث أبي معاوية الضرير به مطولاً.

1456. ‘Uqbah bin ‘Āmir Al-Juhānī narrated: “The Messenger of Allāh ﷺ came out to us while we were at the *Suffah*, and said: ‘Who among you wishes to go in the early morning to (the valley of) Buṭhān, or Al-‘Aqīq, and take two *Kumā’s*^[1] without incurring any sin with Allāh, nor breaking the ties of kinship?’ They said: ‘All of us (would like that), O Messenger of Allāh!’ He replied: ‘But if one of you were to go early in the morning to the *Masjid*, and memorize two Verses from the Book of Allāh, then this would be better for him than two she-camels, and three (Verses) are better than three; (the Verses) are equivalent to the same number of camels.” (*Ṣaḥīḥ*)

(Abū ‘Ubaid said: The *Kumā’* is the she-camel with a large hump.)^[2]

تخریج: أخرجه مسلم، صلاة المسافرين، باب فضل قراءة القرآن في الصلاة وتعلمه،

ح: ۸۰۳ من حديث موسى بن علقميه به.

صالح، عن أبي هريرة عن النبي ﷺ قال: «مَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَعَشِيَتْهُمْ الرَّحْمَةُ، وَحَفَّتْهُمُ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ».

۱۴۵۶ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ

الْمَهْرِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا مُوسَى ابْنُ عَلِيٍّ بْنِ رَبَاحٍ عَنْ أَبِيهِ، عَنْ عُقْبَةَ بْنِ عَامِرِ الْجُهَنِيِّ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ فِي الصُّفَّةِ فَقَالَ: «أَيُّكُمْ يُحِبُّ أَنْ يَغْدُوَ إِلَى بُطْحَانَ أَوْ الْعَقِيقِ فَيَأْخُذَ نَاقَتَيْنِ كَوْمَاوَيْنِ زَهْرَاوَيْنِ بِغَيْرِ إِثْمٍ بِاللَّهِ وَلَا قَطْعِ رَجْمٍ؟» قَالُوا: كُنَّا يَا رَسُولَ اللَّهِ! قَالَ: «فَلَا أَنْ يَغْدُوَ أَحَدُكُمْ كُلَّ يَوْمٍ إِلَى الْمَسْجِدِ فَيَتَعَلَّمَ آيَتَيْنِ مِنْ كِتَابِ اللَّهِ خَيْرٌ لَهُ مِنْ نَاقَتَيْنِ، وَإِنْ ثَلَاثَ فَثَلَاثٌ مِثْلَ أَغْدَادِهِنَّ مِنَ الْإِبِلِ».

[قَالَ أَبُو عُبَيْدٍ: الْكَوْمَاءُ النَّاقَةُ الْعَظِيمَةُ السَّتَامُ]

[1] It is explained after the narration.

[2] It appears that this definition was added by one of the copyists to one of the manuscripts. Abū ‘Ubaid is Al-Qāsim Ibn Sallām, and he compiled a dictionary of odd words in *Hādīth* called: “*Gharīb Al-Hādīth*.”

Chapter 15. *Fātiḥatil-Kitāb* (The Opening Of The Book)

(المعجم ١٥) - بَابُ فَاتِحَةِ الْكِتَابِ

(التحفة ٣٥١)

1457. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “All praise is due to Allāh, the Lord of *Al-‘Ālamīn* is *Umm Al-Qur’ān*, and *Umm Al-Kitāb*, and the ‘Seven Oft-Repeated Verses.’” (*Saḥīḥ*)

١٤٥٧ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ الْخِرَازِيُّ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ عَنِ الْمُقْبِرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ أُمُّ الْقُرْآنِ وَأُمُّ الْكِتَابِ وَالسَّبْعُ الْمَثَانِي».

تخریج: أخرجه البخاري، التفسير، باب قوله: ﴿ولقد آتيناك سبعا من المثاني والقرآن العظيم﴾، ح: ٤٧٠٤ من حديث محمد بن عبدالرحمن بن أبي ذئب به.

Comments:

Here the Arabic word *Umm* means essence or basis. *Sūrat Al-Fātiḥah* is called *Umm Al-Qur’ān* or *Umm Al-Kitāb* because it contains the essence of the Qur’ān. It is also called the Seven Oft-Repeated because it contains seven Verses which we say over and over in every prayer.

1458. Abū Sa’eed bin Al-Mu’allā said that the Prophet ﷺ passed by him while he was praying. He summoned him, but he first prayed then came. The Prophet ﷺ said: “What prevented you from responding to me?” He replied: “I was praying.” So he said: “Has not Allāh said: O you who believe! Respond to the call of Allāh and the Messenger when he calls you to that which gives you life?^[1] I will teach you the greatest *Sūrah* from — or — in the Qur’ān before I exit from the *Masjid*.”

١٤٥٨ - حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا خَالِدٌ: حَدَّثَنَا شُعْبَةُ عَنْ خُثَيْبِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: سَمِعْتُ حَفْصَ بْنَ عَاصِمٍ يُحَدِّثُ عَنْ أَبِي سَعِيدِ بْنِ الْمُعَلَّى: أَنَّ النَّبِيَّ ﷺ مَرَّ بِهِ وَهُوَ يُصَلِّي فَدَعَاهُ، قَالَ: فَصَلَّيْتُ ثُمَّ أَتَيْتُهُ، قَالَ: فَقَالَ: «مَا مَنَعَكَ أَنْ تُجِيبَنِي؟» قَالَ: كُنْتُ أَصَلِّي، قَالَ: «أَلَمْ يَقُلِ اللَّهُ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾»

(When he was about to leave) Abū Sa’eed said: “O Messenger of Allāh! You said...” So he said: “All praise is due to Allāh, the Lord of *Al-‘Ālamīn*. This is the ‘Seven Oft-Repeated Verses’ that I have been

[الأنفال: ٢٤] لأَعْلَمَنَّكَ أَعْظَمَ سُورَةٍ مِنْ - أَوْ فِي - الْقُرْآنِ - شَكَ خَالِدٌ - قَبْلَ أَنْ أَخْرُجَ مِنَ الْمَسْجِدِ»، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! قَوْلِكَ، قَالَ: «الْحَمْدُ لِلَّهِ رَبِّ

[1] *Al-Anfāl* (8:24)

given (along with) the Magnificent Qur'an." (*Sahih*)

الْعَلَمِينَ ﴿ هِيَ السَّبْعُ الْمَثَانِي الَّتِي أُوتِيَتْ
وَالْقُرْآنُ الْعَظِيمُ ۝ .

تخریج: أخرجه البخاري، التفسير، باب ما جاء في فاتحة الكتاب، ح: ٤٤٧٤ من حديث
شعبة به.

Chapter 16. Whoever Said That It (The *Fātihah*) Is From The 'Long' *Sūrah*s

(المعجم ١٦) - بَابُ مَنْ قَالَ هِيَ مِنْ
الطُّوْلِ (التحفة ٣٥٢)

1459. Ibn 'Abbās said: "The Messenger of Allāh ﷺ was given the 'Seven Oft-Repeated Verses' (of) the *Tuwal* (long *Sūrah*s). And Mūsā was given six, but when he threw the tablets, two were lifted up and four remained." (*Da'if*)

١٤٥٩ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ:
حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ مُسْلِمِ
الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ
قَالَ: أُوتِيَ رَسُولُ اللَّهِ ﷺ سَبْعًا مِنَ الْمَثَانِي
الطُّوْلِ، وَأُوتِيَ مُوسَى سِتًّا، فَلَمَّا أَلْقَى
الْأَلْوَاحَ رُفِعَتْ ثِنْتَانِ وَبَقِيَْنَ أَرْبَعٌ.

تخریج: [إسناده ضعيف] أخرجه النسائي، الافتتاح، باب تأويل قول الله عزوجل: ﴿ولقد
آتيناك سبعا من المثاني والقرآن العظيم﴾، ح: ٩١٦ من حديث جرير بن عبد الحميد به.

Chapter 17. What Has Been Narrated About *Ayāt Al-Kursī* (The Verse Of The Footstool)

(المعجم ١٧) - بَابُ مَا جَاءَ فِي آيَةِ
الْكُرْسِيِّ (التحفة ٣٥٣)

1460. Ubayy bin Ka'b said that the Messenger of Allāh ﷺ said: "O Abū Al-Mundhir, which Verse that you know of the Book of Allāh is the greatest Verse?" He replied: "Allāh and His Messenger know best." He said: "O Abū Al-Mundhir, which Verse that you know of the Book of Allāh is the greatest Verse?" He said: "So I said: *Allāhu lā ilāha illā Huwa*, Al-Hayy Al-Qayyūm (none has the right to be worshipped but Him the Ever-Living, the Sustainer). So he struck me on my chest and said:

١٤٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا
عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدُ بْنُ إِيَاسٍ عَنِ أَبِي
السَّلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ الْأَنْصَارِيِّ،
عَنْ أَبِي بِنِ كَعْبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«أَبَا الْمُنْدِرِ أَيُّ آيَةٍ مَعَكَ مِنْ كِتَابِ اللَّهِ
أَعْظَمُ؟» قَالَ: قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ،
قَالَ: «أَبَا الْمُنْدِرِ أَيُّ آيَةٍ مَعَكَ مِنْ كِتَابِ اللَّهِ
أَعْظَمُ؟» قَالَ: قُلْتُ: اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ
الْقَيُّومُ، قَالَ: فَضْرَبَ فِي صَدْرِي وَقَالَ:
«لِيَهْنِ لَكَ يَا أَبَا الْمُنْدِرِ! الْعِلْمُ».

‘Let (the gaining of) knowledge be easy for you, O Abū Al-Mundhir.’”
(*Ṣaḥīh*)

تخريج: أخرجه مسلم، صلاة المسافرين، باب فضل سورة الكهف وآية الكرسي، ح: ٨١٠ من حديث عبدالأعلى بن عبدالأعلى به.

Comments:

This *Hadūth* proves the excellence of *Ayat Al-Kursī*. It also proves the relative precedence of parts of the Qur’ān over each other.

Chapter 18. Regarding *Sūrat Aṣ-Ṣamad (Al-Ikhlās)*

(المعجم ١٨) **بَابُ: فِي سُورَةِ الصَّمَدِ**
(التحفة ٣٥٤)

1461. Abū Sa‘eed Al-Khudrī narrated that a person heard another person recite: *Qul Huw Allāhu Aḥad*^[1] many times, repeating it. So the next morning, he went to the Messenger of Allāh ﷺ, and mentioned this fact to him — it seemed that he presumed this act to be very insignificant. But the Prophet ﷺ responded: “I swear by Him in whose Hands is my soul, it is equivalent to a third of the Qur’ān.” (*Ṣaḥīh*)

١٤٦١ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ: أَنَّ رَجُلًا سَمِعَ رَجُلًا يَقْرَأُ قُلْ هُوَ اللَّهُ أَحَدٌ يَرُدُّهَا، فَلَمَّا أَصْبَحَ جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ فَذَكَرَ ذَلِكَ لَهُ، وَكَانَ الرَّجُلُ يَتَقَالُّهَا، فَقَالَ النَّبِيُّ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لَتَعْدِلُ ثُلُثُ الْقُرْآنِ».

تخريج: أخرجه البخاري، فضائل القرآن، باب فضل "قل هو الله أحد"، ح: ٥٠١٣ من حديث مالك به وهو في الموطأ (يحيى): ٢٠٨/١ (والقعنبي، ص: ١٤٢، ١٤٣).

Chapter 19. Regarding The *Mu‘awwidhatain*^[2]

(المعجم ١٩) **بَابُ: فِي الْمُعْوِذَتَيْنِ**
(التحفة ٣٥٥)

1462. It was reported from Al-Qāsim, the freed slave of Mu‘āwiyah, from ‘Uqbah bin ‘Āmir, who said: “I used to lead the Messenger of Allāh’s ﷺ camel during travels. So he once said to

١٤٦٢ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مُعَاوِيَةُ بْنُ الْعَلَاءِ بْنِ الْحَارِثِ، عَنْ الْقَاسِمِ مَوْلَى مُعَاوِيَةَ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: كُنْتُ

[1] *Al-Ikhlās* (112).

[2] Referring to *Sūrat Al-Falaq* (113) and *An-Nās* (114).

me: 'O Uqbah, should I not teach you the best two *Sūrah*s that have ever been recited?' And he taught me: "Say: I seek refuge in the Lord of the day-break."^[1] and "Say: I seek refuge in the Lord of mankind."^[2] But he saw that I was not overjoyed at that. So when he camped for the morning prayer, he recited these two *Sūrah*s in them while leading the people. When he had finished the prayer, he turned to me and said: 'O Uqbah, what do you think?'" (*Hasan*)

أَفُودُ بِرَسُولِ اللَّهِ ﷺ نَافَتُهُ فِي السَّفَرِ فَقَالَ لِي: «يَا عُقْبَةُ! أَلَا أَعَلَّمْتُكَ خَيْرَ سُورَتَيْنِ قُرِئَتَا»، فَعَلَّمَنِي ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ وَ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾ قَالَ: فَلَمْ يَرْنِي سُرْرْتُ بِهِمَا جِدًّا. [قَالَ:] فَلَمَّا نَزَلَ لِصَلَاةِ الصُّبْحِ صَلَّى بِهِمَا صَلَاةَ الصُّبْحِ لِلنَّاسِ. فَلَمَّا فَرَعَ رَسُولُ اللَّهِ ﷺ مِنَ الصَّلَاةِ التَّفَتَّ إِلَيَّ فَقَالَ: «يَا عُقْبَةُ! كَيْفَ رَأَيْتَ».

تخریج: [إسناده حسن] أخرجه النسائي، الاستعاذة، باب ما جاء في سورتي المعوذتين، ح: ٥٤٣٨ عن أحمد بن عمرو بن السرح به وصححه ابن خزيمة، ح: ٥٣٥.

Comments:

The Messenger of Allāh ﷺ stressed the importance and excellence of those two *Sūrah*s by reciting them in the dawn prayer. Moreover, it is well-established that these two *Sūrah*s drive away spells, guard against evils, and are a comprehensive formula for seeking refuge in Allāh from all types of harms.

1463. It was reported from Sa'eed bin Abi Sa'eed Al-Maqburi, from his father, from 'Uqbah bin 'Amir, who said: "Once, we were traveling with the Prophet ﷺ between Al-Juḥfah and Al-Abwā', when a strong wind and a darkness overtook us. The Messenger of Allāh ﷺ began to seek refuge with: I seek refuge in the Lord of the day-break^[3] and; I seek refuge in the Lord of mankind.^[4] He said: 'O Uqbah! Seek refuge with them, for no one who seeks refuge (from

١٤٦٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ ابْنِ إِسْحَاقَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: بَيْنَا أَنَا أَسِيرُ مَعَ رَسُولِ اللَّهِ ﷺ بَيْنَ الْجُحْفَةِ وَالْأَبْوَاءِ، إِذْ غَشِيَتْنَا رِيحٌ وَظَلَمَةٌ شَدِيدَةٌ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَتَعَوَّذُ بِ﴿أَعُوذُ بِرَبِّ الْفَلَقِ﴾ وَ﴿أَعُوذُ بِرَبِّ النَّاسِ﴾ [وَهُوَ] يَقُولُ: «يَا عُقْبَةُ! تَعَوَّذْ بِهِمَا، فَمَا تَعَوَّذَ مَتَعَوَّذَ

[1] *Al-Falaq* (113).

[2] *An-Nās* (114).

[3] *Al-Falaq* (113).

[4] *An-Nās* (114).

any evil) will do better than (seeking refuge) with them.' And I heard him recite these two *Sūrah*s in the prayer while he was leading us." (*Da'if*)

بِمَثْلِهِمَا». قَالَ: وَسَمِعْتُهُ يُؤْمِنَا بِهِمَا فِي الصَّلَاةِ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٣٩٤/٢، ٣٩٥ من حديث أبي داود به * ابن إسحاق عنن، والحديث السابق: ١٤٦٢ يغي عنه.

Chapter 20. How It Is Recommended To Recite (The Qur'an) With *Tartil*^[1]

(المعجم ٢٠) بَابُ: كَيْفَ يُسْتَحَبُّ التَّرْتِيلُ فِي الْقِرَاءَةِ (التحفة ٣٥٦)

1464. 'Abdullāh bin 'Amr narrated that the Messenger of Allāh ﷺ said: "It will be said to the companion of the Qur'an: 'Read, and rise, and recite (*Ratīl*) as you used to recite in this world, for your status will be according to the last Verse that you recite.'" (*Hasan*)

١٤٦٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ: حَدَّثَنِي عَاصِمٌ بْنُ بَهْدَلَةَ، عَنْ زُرِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُقَالُ لِصَاحِبِ الْقُرْآنِ اقْرَأْ وَارْتَقِ، وَرَتَّلْ كَمَا كُنْتَ تُرْتَلُّ فِي الدُّنْيَا، فَإِنَّ مَنْرِلَكَ عِنْدَ آخِرِ آيَةٍ تَقْرُؤُهَا».

تخريج: [إسناده حسن] أخرجه الترمذي، فضائل القرآن، باب: [إن الذي ليس في جوفه من القرآن كالبيت الخرب ...]، ح: ٢٩١٤ من حديث سفيان الثوري به وقال: "حسن صحيح" وصححه ابن حبان، ح: ١٧٩٠، والذهبي (تلخيص المستدرک: ١/٥٥٣) وله شاهد عند ابن ماجه، ح: ٣٧٨٠.

Comments:

Memorizing and reciting Qur'an without sincerity and good actions will not merit the reward promised in the afore-mentioned *Hadith*.

1465. Qatādah said: "I asked Anas regarding the recitation of the Prophet ﷺ. He said: 'He would prolong his recitation.'" (*Ṣahih*)

١٤٦٥ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا جَرِيرٌ عَنْ قَتَادَةَ قَالَ: سَأَلْتُ أَنَسًا عَنْ قِرَاءَةِ النَّبِيِّ ﷺ، فَقَالَ: كَانَ يَمُدُّ مَدًّا.

تخريج: أخرجه البخاري، فضائل القرآن، باب مد القراءة، ح: ٥٠٤٥ عن مسلم بن إبراهيم به.

1466. Ya'lā bin Mamlak said that he asked Umm Salamah about the

١٤٦٦ - حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبِ الرَّمْلِيِّ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ أَبِي مُلَيْكَةَ،

[1] Meaning, in a manner that is not hasty.

recitation of the Messenger of Allāh ﷺ. She said: "And what will you do with his prayer?"^[1] He would pray, and sleep an equivalent amount of time, then pray the amount of time he had slept, then sleep the amount of time he had prayed. He would do this until dawn." And she also described his recitation as being clear in every letter. (*Hasan*)

عَنْ يَعْلَى بْنِ مَمْلُوكٍ: أَنَّهُ سَأَلَ أُمَّ سَلَمَةَ عَنْ قِرَاءَةِ رَسُولِ اللَّهِ ﷺ وَصَلَاتِهِ، فَقَالَتْ: وَمَا لَكُمْ وَصَلَاتُهُ، كَانَ يُصَلِّي وَيَنَامُ قَدْرَ مَا صَلَّى، ثُمَّ يُصَلِّي قَدْرَ مَا نَامَ، ثُمَّ يَنَامُ قَدْرَ مَا صَلَّى حَتَّى يُضِيحَ، وَنَعَتَتْ قِرَاءَتَهُ فَإِذَا هِيَ تَنَعَّتْ قِرَاءَتَهُ حَرْفًا حَرْفًا.

تخريج: [إسناده حسن] أخرجه الترمذي، فضائل القرآن، باب ما جاء كيف كانت قراءة النبي ﷺ، ح: ٢٩٢٣ من حديث الليث بن سعد به وقال: "حسن صحيح" * يعلى بن مملك وثقه الترمذي وابن حبان فحديثه لا ينزل عن درجة الحسن.

1467. ‘Abdullāh bin Mughaffal said: "I saw the Messenger of Allāh ﷺ on his she-camel, on the Day of Conquest (of Makkah). He was reciting *Sūrat Al-Fath*, and he was returning *Yurajji’u* it."^[2] (*Ṣaḥīḥ*)

١٤٦٧ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: أَخْبَرَنَا شُعْبَةُ عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُغْفَلٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ، وَهُوَ عَلَى نَاقَةٍ يَقْرَأُ بِسُورَةِ الْفَتْحِ، وَهُوَ يُرْجِعُ.

تخريج: أخرجه البخاري، التوحيد، باب ذكر النبي ﷺ وروايته عن ربه، ح: ٧٥٤٠ ومسلم، صلاة المسافرين، باب ذكر قراءة النبي ﷺ سورة الفتح يوم فتح مكة، ح: ٧٩٤ من حديث شعبة به.

1468. Al-Barā’ bin ‘Āzib reported that the Messenger of Allāh ﷺ said: "Beautify the Qur’an with your voices."^[3] (*Ṣaḥīḥ*)

١٤٦٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ الْأَعْمَشِ، عَنْ طَلْحَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْسَجَةَ، عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «زَيَّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ».

[1] Meaning: How can you pray as he prayed?

[2] *Yurajji’u* from *Raj’a* to return, or to repeat, etc. In *An-Nihāyah*, Ibn Kathīr explained its meaning in this narration: "It has been mentioned by ‘Abdullāh bin Mughaffal that he ﷺ did *Tarjī’* by elongating his voice during his recitation like: *Ā’, Ā’, Ā’* and this only resulted from him — and Allāh knows best — on the Day of the Conquest, because he was riding on his mount, so the she-camel was making him move sideways and up and down, so *Tarjī’* occurred in his voice."

[3] It is explained to mean "Beautify your voices with the Qur’an." And that in it is proof that what is heard from the reciter of the Qur’an, is the Qur’an.

تخریج: [صحیح] أخرجه النسائي، الافتتاح، باب تزین القرآن بالصوت، ح: ١٠١٦ من حديث جرير بن عبد الحميد به وصححه ابن خزيمة، ح: ١٥٥١ وابن حبان، ح: ٦٦٠ ورواه ابن ماجه، ح: ١٣٤٢ من حديث طلحة به.

1469. It was reported from Sa'd bin Abi Waqqas that the Messenger of Allāh ﷺ said: "He who does not *Yataghanna* with the Qur'an is not of us."^[1] (*Ṣaḥīḥ*)

١٤٦٩ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّلَيْسِيُّ وَفُتَيْبَةُ بْنُ سَعِيدٍ وَيَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبِ الرَّمْلِيِّ - بِمَعْنَاهُ - أَنَّ اللَّيْثَ حَدَّثَهُمْ: عَنْ عَبْدِ اللَّهِ بْنِ أَبِي نَهْبِكَ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ - وَقَالَ يَزِيدُ: عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، وَقَالَ فُتَيْبَةُ: هُوَ فِي كِتَابِي عَنْ سَعِيدِ ابْنِ أَبِي سَعِيدٍ - قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَّا مَنْ لَمْ يَتَعَنَّ بِالْقُرْآنِ».

تخریج: [صحیح] أخرجه أحمد: ١/١٧٥ من حديث الليث بن سعد والحميدي، ح: ٧٦، ٧٧ من حديث ابن أبي مليكة به وانظر الحديث الآتي.

1470. (Another chain) from Sa'd, who said: "The Messenger of Allāh ﷺ said," similarly (as no. 1469). (*Ṣaḥīḥ*)

١٤٧٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرٍو، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي نَهْبِكَ، عَنْ سَعْدِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مِثْلَهُ.

تخریج: [صحیح] أخرجه أحمد: ١/١٧٩ والحميدي، ح: ٧٦ عن سفيان بن عيينة به وصححه الحاكم: ١/٥٦٩ ووافقه الذهبي وللحديث طرق كثيرة جداً، وهو من الأحاديث المتواترة.

1471. It was reported from 'Abdul-Jabbār bin Al-Ward, who said: "I heard Ibn Abi Mulaikah saying: 'Ubaidullāh bin Abi Yazid said: Abū Lubābah passed by us, so we

١٤٧١ - حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَادٍ: حَدَّثَنَا عَبْدُ الْجَبَّارِ بْنُ الْوَرْدِ قَالَ: سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ يَقُولُ: قَالَ عَبْدُ اللَّهِ بْنُ أَبِي يَزِيدَ:

[1] This is explained with different meanings. Some of them say it means to recite in an audible and pleasant voice, others say that it means to busy oneself with recitation of the Qur'an rather than other than that. Others say it means to "chant" in a melodious manner, since the Arabs used to do that when riding on their camels or on other occasions, and rather than poetry or *Nashid*, they should chant with the Qur'an.

followed him back to his home. We saw that he was a person who lived in an austere house, wearing simple clothes. I heard him say: I heard the Messenger of Allāh ﷺ say: He who does not *Yataghanna* the Qur'an (with his voice) is not of us."

He said: "So I said to Ibn Abī Mulaikah: 'O Abū Muḥammad! What if he does not have a good voice?' His teacher replied: 'He should try as much as he can.'" (*Ṣaḥīḥ*)

مَرَّ بِنَا أَبُو لُبَابَةَ فَأَتَبَعَنَاهُ حَتَّى دَخَلَ بَيْتَهُ، فَدَخَلْنَا عَلَيْهِ فَإِذَا رَجُلٌ رَثٌ أَلْبَيْتِ، رَثٌ الْهَيْبَةِ، فَسَمِعْتُهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَيْسَ مِنَّا مَنْ لَمْ يَتَعَنَّ بِالْقُرْآنِ». قَالَ: فَقُلْتُ لِابْنِ أَبِي مُلَيْكَةَ: يَا أَبَا مُحَمَّدٍ! أَرَأَيْتَ إِذَا لَمْ يَكُنْ حَسَنَ الصَّوْتِ؟ قَالَ: يُحَسِّنُهُ مَا اسْتَطَاعَ.

تخريج: [إسناده صحيح] أخرجه البيهقي: ٥٤/٢ من حديث أبي داود به وله شواهد عند البخاري، ح: ٧٥٢٧ وغيره.

1472. Wakī' and Sufyān bin 'Uyaynah said: "He who suffices himself with it."^[1] (*Ṣaḥīḥ*)

١٤٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ قَالَ: قَالَ وَكَيْعٌ وَابْنُ عُيَيْنَةَ: يَعْنِي يَسْتَعْنِي [بِهِ].

تخريج: [إسناده صحيح] انفرد به أبو داود.

1473. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Allāh does not listen to anything as He listens to a Prophet with a good voice reciting (*Yataghanna*) with the Qur'an, in a loud voice." (*Ṣaḥīḥ*)

١٤٧٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي عُمَرُ بْنُ مَالِكٍ وَحَيَوَةُ عَنْ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا أَدْنَى اللَّهُ لِشَيْءٍ مَا أَدْنَى لِنَبِيِّ حَسَنِ الصَّوْتِ يَتَعَنَّ بِالْقُرْآنِ يَجْهَرُ بِهِ».

تخريج: أخرجه مسلم، صلاة المسافرين، باب استحباب تحسين الصوت بالقرآن، ح: ٧٩٢ من حديث ابن وهب والبخاري، التوحيد، باب قول النبي ﷺ: «الماهر بالقرآن مع السفرة الكرام البررة... إلخ»، ح: ٧٥٤٤ من حديث يزيد بن عبدالله بن الهاد به.

[1] Meaning, this is their explanation of the term: *Yataghanna*.

Chapter 21. Severe Reprimand For Whoever Memorized The Qur'an And Then Forgot It

1474. Sa'd bin 'Ubadah narrated that the Messenger of Allāh ﷺ said: "There is no one who memorizes the Qur'an and then forgets it except that he will meet Allāh on the Day of Judgment disfigured." (*Da'if*)

تخريج: [إسناده ضعيف] * يزيد بن أبي زياد: ضعيف تقدم: ٧٤٩ وعيسى بن فائد: مجهول (تقريب) ولم يسمعه من سعد، بينهما رجل مجهول كما رواه أحمد: ٢٨٥/٤ والدارمي: ٣٣٤٣.

Chapter 22. 'Allāh Revealed The Qur'an According To Seven *Ahruf*^[1]

1475. 'Umar bin Al-Khattāb narrated: "I heard Hishām bin Ḥakīm bin Hizām recite *Sūrat Al-Furqān* in a manner that I did not used to recite it in, even though the Messenger of Allāh ﷺ himself had taught it to me. So I was about to hasten (in reprimanding) him, but I waited until he finished (his recitation). Then I held him tightly by his *Ridā'* (upper garment), and brought him to the Messenger of Allāh ﷺ. I said: 'O Messenger of Allāh! I heard this man recite *Sūrat Al-Furqān* in a manner different from what you taught me.' So the Messenger of Allāh ﷺ commanded him: 'Recite.' He recited in the same manner as I had heard him recite. The Messenger of Allāh ﷺ said: 'This was the way it was revealed.'

(المعجم ٢١) - بَابُ التَّشْلِيدِ فِيمَنْ حَفِظَ الْقُرْآنَ ثُمَّ نَسِيَ (التحفة ٣٥٧)

١٤٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عِيْسَى ابْنِ قَائِدٍ، عَنْ سَعْدِ بْنِ عِبَادَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ امْرِئٍ يَقْرَأُ الْقُرْآنَ ثُمَّ يَنْسَاهُ إِلَّا لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ أَجْذَمًا».

(المعجم ٢٢) بَابُ: أَنْزَلَ الْقُرْآنَ عَلَى سَبْعَةِ أَحْرُفٍ (التحفة ٣٥٨)

١٤٧٥ - حَدَّثَنَا الْقُنَيْبِيُّ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْقَارِيِّ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: سَمِعْتُ هِشَامَ بْنَ حَكِيمِ بْنِ حِرَامٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى غَيْرِ مَا أَقْرَأَهَا، وَكَانَ رَسُولُ اللَّهِ ﷺ أَقْرَأْنِيهَا، فَكِدْتُ أَنْ أَعْجَلَ عَلَيْهِ، ثُمَّ أَمَهَلْتُهُ حَتَّى انصَرَفَ، ثُمَّ لَبِئْتُهُ بِرِدَائِي فَجِئْتُ بِهِ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي سَمِعْتُ هَذَا يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى غَيْرِ مَا أَقْرَأْتِنِيهَا، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَقْرَأْ» فَقَرَأَ الْفِرَاءَةَ الَّتِي سَمِعْتُهُ يَقْرَأُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَكَذَا أَنْزَلْتُ». ثُمَّ قَالَ لِي: «أَقْرَأْ»،

[1] Different modes of recitation.

Then he commanded me: 'Recite,' and I recited it. He said, 'This was the way it was revealed,' then he said: 'This Qur'an has been revealed in seven *Ahruf*, so recite whatever is convenient of it.'" (*Sahih*)

تخريج: أخرجه البخاري، الخصومات، باب كلام الخصوم بعضهم في بعض، ح: ٢٤١٩، ومسلم، صلاة المسافرين، باب بيان أن القرآن أنزل على سبعة أحرف وبيان معناها، ح: ٨١٨، من حديث مالك به وهو في الموطأ (يحيى): ٢٠١/١ والقعني، ص: ١٣، ١٣٥.

1476. Az-Zuhri said (regarding the different modes of recitation): "These *Ahruf* are all of the same meanings; they do not differ with regards to what is allowed and what is prohibited." (*Sahih*)

تخريج: [إسناده صحيح] وهو في الجامع لمعمر بن راشد، ص: ٢١٩، ومصنف عبدالرزاق، ح: ٢٠٣٧٠.

1477. It was reported from Sulaimān bin Şurad Al-Khuzā'i, from Ubayy bin Ka'b, that the Prophet ﷺ said: "O Ubayy! I was taught the recitation of the Qur'an, and it was said to me: 'In one *Harf* or two?' The angel that was with me said: 'Say: In two *Harfs*.' So I said: 'In two *Harfs*.' Then it was said to me: 'In two *Harfs* or three?' The angel that was with me said: 'Say: In three.' So I said, 'In three,' until we reached seven *Ahruf*. All of them are (a means of) healing, and complete. Whether you say: 'The One Who Hears, the One Who Knows, the One Full of Honor, the All-Wise,' (it is the same), as long as you do not finish a Verse of punishment with mercy, or a Verse of mercy with punishment." (*Da'if*)

فَقَرَأْتُ، فَقَالَ: «هَكَذَا أُنزِلَتْ». ثُمَّ قَالَ: «إِنَّ هَذَا الْقُرْآنَ أُنزِلَ عَلَى سَبْعَةِ أَحْرَفٍ فَافْرُقُوا مَا تَيْسَّرَ مِنْهُ».

١٤٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ قَالَ: قَالَ الزُّهْرِيُّ: إِنَّمَا هَذِهِ الْأَحْرَفُ فِي الْأَمْرِ الْوَاحِدِ لَيْسَ يَخْتَلِفُ فِي حَلَالٍ وَلَا حَرَامٍ.

١٤٧٧ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّلَيْسِيُّ: حَدَّثَنَا هَمَامُ بْنُ يَحْيَى عَنْ قَتَادَةَ، عَنْ يَحْيَى ابْنِ يَعْمُرٍ، عَنْ سُلَيْمَانَ بْنِ صُرَدِ الْخُزَاعِيِّ، عَنْ أَبِي بِنِ كَعْبٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «يَا أُبَيُّ! إِنِّي أُقْرِئُ الْقُرْآنَ، فَقِيلَ لِي: عَلَى حَرْفٍ أَوْ حَرْفَيْنِ، فَقَالَ الْمَلِكُ الَّذِي مَعِيَ: قُلْ: عَلَى حَرْفَيْنِ، قُلْتُ: عَلَى حَرْفَيْنِ فَقِيلَ لِي: عَلَى حَرْفَيْنِ أَوْ ثَلَاثَةٍ، فَقَالَ الْمَلِكُ الَّذِي مَعِيَ: قُلْ عَلَى ثَلَاثَةٍ، قُلْتُ: عَلَى ثَلَاثَةٍ، حَتَّى بَلَغَ سَبْعَةَ أَحْرَفٍ، ثُمَّ قَالَ: لَيْسَ مِنْهَا إِلَّا شَافٍ كَافٍ إِنْ قُلْتَ سَمِيعًا عَلِيمًا عَزِيزًا حَكِيمًا مَا لَمْ تَخْتِمَ آيَةَ عَذَابٍ بِرَحْمَةٍ، أَوْ آيَةَ رَحْمَةٍ بِعَذَابٍ».

تخریج: [إسناده ضعيف] أخرجه أحمد: ۱۲۴/۵ من حديث همام به * قتادة مدلس، تقدم ح: ۲۹، وعن بعض الحديث شاهد صحيح دون قوله: "سميًّا عليًّا عزيزًا حكيًّا".

1478. It was reported from Ibn Abī Lailā, from Ubayy bin Ka'b, that the Prophet ﷺ was once at a body of water belonging to Banū Ghiffār when Jibra'īl came to him and said: "Allāh, all Glory and Honor is to Him, commands you to recite the Qur'ān to your nation in one *Ḥarf*." He replied: "I seek Allāh's protection and forgiveness! My nation cannot handle that." So he came to him a second time, and mentioned a similar statement, until he reached seven *Aḥruf*. He said: "Allāh commands you to recite the Qur'ān to your nation in seven *Aḥruf*. So whichever *Ḥarf* they recite in, they have recited correctly." (*Sahīh*)

۱۴۷۸ - حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ أَبِي بِنِ كَعْبٍ: أَنَّ النَّبِيَّ ﷺ كَانَ عِنْدَ أَصَاةِ بَنِي غِفَّارٍ فَأَتَاهُ جِبْرَائِيلُ فَقَالَ: إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تُقْرِيَءَ أُمَّتَكَ عَلَى حَرْفٍ. قَالَ: «أَسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ إِنَّ أُمَّتِي لَا تُطِيقُ ذَلِكَ»، ثُمَّ أَتَاهُ ثَانِيَةً فَذَكَرَ نَحْوَ هَذَا حَتَّى بَلَغَ سَبْعَةَ أَحْرَفٍ، قَالَ: إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تُقْرِيَءَ أُمَّتَكَ عَلَى سَبْعَةِ أَحْرَفٍ فَأَيُّمَا حَرْفٍ قَرَأُوا عَلَيْهِ فَقَدْ أَصَابُوا.

تخریج: أخرجه مسلم، صلاة المسافرين، باب بيان أن القرآن أنزل على سبعة أحرف وبيان معناها، ح: ۸۲۱ عن ابن المثنى به.

Chapter 23. Regarding Supplication (*Ad-Du'ā'*)

1479. An-Nu'mān bin Bashīr narrated that the Prophet ﷺ said: "The supplication (*Ad-Du'ā'*) is (the essence) of worship. Your Lord has said: Call upon Me; I will respond to you."^[1] (*Sahīh*)

(المعجم ۲۳) - بَابُ الدُّعَاءِ (التحفة ۳۵۹)

۱۴۷۹ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنصُورٍ، عَنْ ذَرٍّ، عَنْ يُسَيْعِ الْحَضْرَمِيِّ، عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الدُّعَاءُ هِيَ الْعِبَادَةُ» ﴿قَالَ رَبُّكُمْ أَدْعُونِي أَسْتَجِبْ لَكُمْ﴾ [غافر: ۶۰].

تخریج: [إسناده صحيح] أخرجه الترمذي، تفسير القرآن، باب: ومن سورة البقرة، ح: ۲۹۶۹ وابن ماجه، ح: ۳۸۲۸ من حديث ذر بن عبدالله الهمداني به وقال الترمذي: "حسن صحيح" وصححه ابن حبان، ح: ۲۳۹۶، والحاكم: ۴۹۰/۱، ۴۹۱ ووافقه الذهبي.

[1] *Ghāfir* (40:60).

Comments:

Since supplication is worship, it is quite obvious that supplicating to someone other than Allāh is a form of Shirk.

1480. It was reported from Abū Na‘āmāh, from a son of Sa‘d, who said: “My father heard me while I was saying: “O Allāh! I ask you (to grant me) Paradise, and its blessings, and its glory, and its this, and its that, and I seek refuge in You from the Fire, and its chains, and its scalding (water), and its this, and its that.” So he said: ‘My dear son, I heard the Messenger of Allāh ﷺ say: “There will be a group of people who will exceed the boundaries of supplication,” so be careful that you are not among them. If you are given Paradise, you will be given it with all that is in it, and if you are saved from the Fire, you will be saved from it and all that is in it of evil.’” (*Da‘if*)

١٤٨٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ، عَنْ زِيَادِ بْنِ مَخْرَاقٍ، عَنْ أَبِي نَعَامَةَ، عَنْ ابْنِ لِسْعَدٍ قَالَ: سَمِعَنِي أَبِي وَأَنَا أَقُولُ: اللَّهُمَّ! إِنِّي أَسْأَلُكَ الْجَنَّةَ، وَنَعِيمَهَا وَبَهْجَتَهَا، وَكَذَا وَكَذَا، وَأَعُوذُ بِكَ مِنَ النَّارِ وَسَلْسِلِهَا، وَأَغْلَالِهَا وَكَذَا وَكَذَا، فَقَالَ: يَا بَنِيَّ! إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «سَيَكُونُ قَوْمٌ يَتَعَدُونَ فِي الدَّعَاءِ»، فَإِيَّاكَ أَنْ تَكُونَ مِنْهُمْ، إِنَّكَ إِنْ أُعْطِيتَ الْجَنَّةَ أُعْطِيتَهَا وَمَا فِيهَا مِنَ الْخَيْرِ، وَإِنْ أُعْذِتَ مِنَ النَّارِ أُعْذِتَ مِنْهَا وَمَا فِيهَا مِنَ الشَّرِّ.

تخریج: [إسناده ضعيف] أخرجه أحمد: ١٨٣/١، ح: ١٥٨٤ من حديث شعبة به * أبو نعامه قيس بن عباية سمعه من مولى لسعد - وهو مجهول عن ابن لسعد به وانظر، ح: ٩٦ فهو شاهد لشطره الأول: "سيكون قوم يعتدون في الدعاء" وهو صحيح.

1481. It was reported from Faḍālah bin ‘Ubaid, the Companion of the Messenger of Allāh ﷺ, that he said: “The Messenger of Allāh ﷺ heard a person supplicating in his prayer without having praised Allāh, nor having sent *Ṣalāt* upon the Prophet ﷺ. So the Messenger of Allāh ﷺ said: ‘This man has been hasty.’ Then he called him, and said to him, or to another person, ‘When one of you supplicates, let him begin by praising Allāh and glorifying Him,

١٤٨١ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا حَيُّوَةُ: أَخْبَرَنِي أَبُو هَانِيءٍ حُمَيْدُ بْنُ هَانِيءٍ: أَنَّ أَبَا عَلِيٍّ عَمْرُو ابْنَ مَالِكٍ حَدَّثَهُ أَنَّهُ سَمِعَ فَضَالَهَ بْنَ عُبَيْدٍ صَاحِبَ رَسُولِ اللَّهِ ﷺ يَقُولُ: سَمِعَ رَسُولُ اللَّهِ ﷺ رَجُلًا يَدْعُو فِي صَلَاتِهِ، لَمْ يُمَجِّدِ اللَّهَ وَلَمْ يُصَلِّ عَلَى النَّبِيِّ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «عَجَلْ هَذَا»، ثُمَّ دَعَاهُ فَقَالَ لَهُ - أَوْ لِعَیْرِهِ -: «إِذَا صَلَّى أَحَدُكُمْ فَلْيُبْدِءُ بِتَمْجِيدِ

then let him send *Ṣalāt* upon the Prophet ﷺ, then let him supplicate with whatever he wishes.” (*Hasan*)

رَبِّهِ وَالتَّنَاءِ عَلَيْهِ، ثُمَّ يُصَلِّي عَلَى النَّبِيِّ ﷺ،
ثُمَّ يَدْعُو بَعْدَ بِمَا شَاءَ.

تخريج: [إسناده حسن] أخرجه الترمذي، الدعوات، باب: [في إيجاب الدعاء بتقديم الحمد والثناء والصلاة على النبي ﷺ قبله ...]، ح: ٣٤٧٧ من حديث عبدالله بن يزيد المقرئ به وقال: "حسن صحيح" وصححه ابن خزيمة، ح: ٧٠٩، ٧١٠ وابن حبان، ح: ٥١٠ والحاكم: ١/٢٣٠، ٢٦٨ والذهبي.

1482. *‘Āishah* narrated: “The Messenger of Allāh ﷺ would like comprehensive supplications, and he would leave every other type.” (*Ṣahīh*)

١٤٨٢ - حَدَّثَنَا هَارُونَ بْنُ عَبْدِ اللَّهِ:
حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ الْأَسْوَدِ بْنِ
شَيْبَانَ، عَنْ أَبِي نَوْفَلٍ، عَنْ عَائِشَةَ قَالَتْ:
كَانَ رَسُولُ اللَّهِ ﷺ يَسْتَجِبُ الْجَوَامِعَ مِنَ
الدُّعَاءِ وَيَدَعُ مَا سِوَى ذَلِكَ.

تخريج: [إسناده صحيح] أخرجه أحمد: ١٤٨/٦، ١٨٨ من حديث الأسود بن شيبان به وصححه ابن حبان، ح: ٢٤١٢ والحاكم: ١/٥٣٩ ووافقه الذهبي.

Comments:

That is, all-inclusive supplications, with few words that encompass wider meanings, comprehending the blessings of this world and the next.

1483. It was reported from Al-A‘raj, from Abū Hurairah, that the Messenger of Allāh ﷺ said: “Let not any of you say: ‘O Allāh! Forgive me if You please, O Allāh! Have mercy on me if You please.’ Rather, be firm in your asking, for no one can force Him.” (*Ṣahīh*)

١٤٨٣ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ
أَبِي الرَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَقُولَنَّ أَحَدُكُمْ:
اللَّهُمَّ! اغْفِرْ لِي إِنْ شِئْتَ، اللَّهُمَّ! اِرْحَمْنِي
إِنْ شِئْتَ، لِيَعْزِمَ الْمَسْأَلَةَ، فَإِنَّهُ لَا مَكْرَهَ لَهُ».

تخريج: أخرجه البخاري، الدعوات، باب: ليعزم المسألة فإنه لا مكره له، ح: ٦٣٣٩ عن القعني به وهو في الموطأ (يحيى): ١/٢١٣ (ابن القاسم)، ح: ٣٣٦ وأبو مصعب الزهري، ح: ٦١٧.

1484. It was reported from Abū ‘Ubaid, from Abū Hurairah, that the Messenger of Allāh ﷺ said: “You will be responded to, as long as you are not hasty — that you say: ‘I have supplicated, but no response has been given to me.’” (*Ṣahīh*)

١٤٨٤ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ
ابْنِ شَهَابٍ، عَنْ أَبِي عُبَيْدٍ، عَنْ أَبِي هُرَيْرَةَ؛
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُسْتَجَابُ لِأَحَدِكُمْ
مَا لَمْ يَعْجَلْ فَيَقُولُ: قَدْ دَعَوْتُ فَلَمْ يُسْتَجَبْ
لِي».

تخریج: أخرجه البخاري، الدعوات، باب: يستجاب للعبد ما لم يعجل، ح: ٦٣٤٠ ومسلم، الذكر والدعاء، باب بيان أنه يستجاب للداعي ما لم يعجل... إلخ، ح: ٢٧٣٥ من حديث مالك وهو في الموطأ (يحيى): ٢١٣/١ (أبو مصعب، ح: ٦١٨ وابن القاسم، ص: ١٢٩).

Comments:

Supplications are answered in a variety of ways. 1. One may get what he has asked for; 2. Or one may get what they asked for later, the reason of delay being some hidden wisdom unknown to the person; 3. Or Allāh may ward off some evil from him or give him something else instead; 4. Or his prayer may be stored for him to be rewarded in the Hereafter when he shall be in need of it the most.

1485. It was reported from Muḥammad bin Ka'b Al-Qurazī, that 'Abdullāh bin 'Abbās narrated, that the Messenger of Allāh ﷺ said: "Do not cover up walls. Whoever looks at the writing of his brother without his permission, it is as if he is looking at the Fire. Ask Allāh with the palms of your hands, and do not ask with the back of the hands. And when you finish, then wipe your faces with them." (*Da'if*) Abū Dāwud said: This narration was related by other route (also), from Muḥammad bin Ka'b, and all of them are weak. This version is an example of them, and it too is weak.

١٤٨٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مُحَمَّدٍ بْنُ أَيْمَنَ عَنْ عَبْدِ اللَّهِ بْنِ يَعْقُوبَ بْنِ إِسْحَاقَ، عَنْ مَنْ حَدَّثَنِي، عَنْ مُحَمَّدِ بْنِ كَعْبِ الْقُرَظِيِّ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَسْتُرُوا الْجُدْرَ، مَنْ نَظَرَ فِي كِتَابِ أَخِيهِ، يَغَيِّرُ إِذْنَهُ فَإِنَّمَا يَنْظُرُ فِي النَّارِ، سَلُّوا اللَّهَ بِطُورِ أَكْفُكُمْ، وَلَا تَسْأَلُوهُ بِظُهُورِهَا، فَإِذَا فَرَعْتُمْ فَاْمَسَحُوا بِهَا وَجُوهَكُمْ».

قَالَ أَبُو دَاوُدَ: رَوَى هَذَا الْحَدِيثَ مِنْ غَيْرِ وَجْهِ عَنْ مُحَمَّدِ بْنِ كَعْبٍ، كُلُّهَا وَاهِيَةٌ، وَهَذَا الطَّرِيقُ أَمْثَلُهَا وَهُوَ ضَعِيفٌ أَيْضًا.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٢/٢١٢ من حديث أبي داود به وفيه مجهول وعله أخرى وللحديث شواهد ضعيفة عند ابن ماجه، ح: ٣٨٦٦ وغيره وقوله: «لا تستروا الجدر» حسن، له شاهد عند الطحاوي في معاني الآثار: ٤/٢٨٣.

1486. It was reported from Abū Zabyah, that Abū Bahriyyah As-Sakūnī narrated to him from Mālik bin Yasār As-Sakūnī, then Al-'Awfī, that the Messenger of Allāh ﷺ said: "When you ask (supplicate) Allāh, ask Him with the palms of your hands, and do

١٤٨٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الْحَمِيدِ الْبَهْرَانِيُّ قَالَ: قَرَأْتُهُ فِي أَصْلِ إِسْمَاعِيلَ يَعْنِي ابْنَ عِيَّاشٍ: حَدَّثَنِي ضَمُضٌ عَنْ شَرِيحٍ: أَخْبَرَنَا أَبُو ظَبْيَةَ؛ أَنَّ أَبَا بَحْرَةَ السَّكُونِيَّ حَدَّثَهُ عَنْ مَالِكِ بْنِ يَسَارِ السَّكُونِيِّ نَمَّ

not ask Him with the backs of your hands.” (*Hasan*)

Abū Dāwud said: Sulaimān bin ‘Abdul-Ḥamīd said:^[1] “He was a companion of ours.” Meaning Mālik bin Yasār.

الْعَوْفِيُّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا سَأَلْتُمْ اللَّهَ فَسَلُّوهُ بِظُهُورِ أَيْدِيكُمْ وَلَا تَسْأَلُوهُ بِظُهُورِهَا».

قَالَ أَبُو دَاوُدَ: قَالَ سُلَيْمَانُ بْنُ عَبْدِ الْحَمِيدِ: لَهُ عِنْدَنَا صُحْبَةٌ يَعْنِي مَالِكَ بْنَ يَسَارٍ.

تخریج: [إسناده حسن] أخرجه الطبراني في مسند الشاميين، ح: ١٦٣٩ من حديث إسماعيل ابن عياش به وللحديث شاهد (مجمع الزوائد: ١٠/١٦٩).

Comments:

Normally, during a supplication, one turns the palms of the hands up but, during the prayer for rain, one should turn the palms down, keeping the backs of palms up, as did the Messenger of Allāh ﷺ according to the authentic *Hadīths*.

1487. Anas bin Mālik said: “I saw the Messenger of Allāh ﷺ supplicate like this,” with the palms of his hands, and their back portion. (*Ḍa‘īf*)

١٤٨٧ - حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ: حَدَّثَنَا سَلْمُ بْنُ قُتَيْبَةَ عَنْ عُمَرَ بْنِ نُبَهَانَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَدْعُو هَكَذَا بِبَاطِنِ كَفَيْهِ وَظَاهِرِهِمَا.

تخریج: [إسناده ضعيف] * عمر بن نبهان: ضعفه ابن معين وأبو حاتم وغيرهما.

1488. Salmān narrated that the Messenger of Allāh ﷺ said: “Your Lord, is Shy (*Ḥayiy*), Ever-Generous (*Karīm*); He is shy to allow His servant’s hands to return empty after he has raised them up to Him.” (*Ḍa‘īf*)

١٤٨٨ - حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ الْحَرَائِيُّ: حَدَّثَنَا عَيْسَى يَعْنِي ابْنَ يُونُسَ: حَدَّثَنَا جَعْفَرُ بْنُ يَعْنِي ابْنَ مَيْمُونِ صَاحِبِ الْأَنْمَاطِ: حَدَّثَنِي أَبُو عُثْمَانَ عَنْ سَلْمَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ رَبَّكُمْ حَيٌّ كَرِيمٌ يَسْتَحْيِي مَنْ عَبَدَهُ إِذَا رَفَعَ يَدَيْهِ إِلَيْهِ، أَنْ يَرُدَّهُمَا صِفْرًا».

تخریج: [إسناده ضعيف] أخرجه الترمذي، الدعوات، باب: "إن الله حيي كريم..."، ح: ٣٥٥٦ من حديث جعفر بن ميمون به وقال: "حسن غريب" وسنده ضعيف وللحديث شاهد ضعيف عند ابن حبان، ح: ٢٣٩٩.

[1] Abū Dāwud heard this narration from him.

1489. It was reported from Wuhaib, meaning Ibn Khālid, that Al-'Abbās bin 'Abdullāh bin Ma'bad bin Al-'Abbās bin 'Abdul-Muṭṭalib, narrated from 'Ikrimah, from Ibn 'Abbās, that he said: "Asking (is done) by raising your hands to the level of your shoulders, or about that level. And seeking forgiveness (is done) by pointing with one finger. And beseeching (is done) by stretching your hands completely." (*Hasan*)

1490. (Another chain) from 'Abbās bin 'Abdullāh bin Ma'bad bin 'Abbās with this *Hadīth* (similar to no 1489). He said in it: "...And beseeching is like this," and he raised his hands, and made his palms in the direction of his face. (*Hasan*)

1491. (Another chain) from Ibrāhīm bin 'Abdullāh, from Ibn 'Abbās that the Messenger of Allāh ﷺ said: — and he mentioned similar (to no. 1489). (*Hasan*)

1492. As-Sā'ib bin Yazīd narrated from his father that the Prophet ﷺ would raise his hands when supplicating, and wipe his face with his hands. (*Da'if*)

١٤٨٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ يَعْنِي ابْنَ خَالِدٍ: حَدَّثَنِي الْعَبَّاسُ ابْنُ عَبْدِ اللَّهِ بْنِ مَعْبُدِ بْنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: الْمَسْأَلَةُ أَنْ تَرْفَعَ يَدَيْكَ حَذْوَ مَنْكَبَيْكَ أَوْ نَحْوَهُمَا، وَالِاسْتِغْفَارُ أَنْ تُشِيرَ بِإِصْبَعٍ وَاحِدَةٍ. وَالِابْتِهَالُ أَنْ تَمُدَّ يَدَيْكَ جَمِيعًا. تخريج: [حسن] انظر، ح: ١٤٩١.

١٤٩٠ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي عَبَّاسُ بْنُ عَبْدِ اللَّهِ بْنِ مَعْبُدِ ابْنِ عَبَّاسٍ بِهَذَا الْحَدِيثِ قَالَ فِيهِ: وَالِابْتِهَالُ هَكَذَا وَرَفَعَ يَدَيْهِ وَحَلَّ ظُهُورَهُمَا مِمَّا يَلِي وَجْهَهُ.

تخريج: [حسن] انظر الحديث السابق والآتي.

١٤٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْرَةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنِ الْعَبَّاسِ بْنِ عَبْدِ اللَّهِ ابْنِ مَعْبُدِ بْنِ الْعَبَّاسِ، عَنْ أَخِيهِ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: فَذَكَرَ نَحْوَهُ.

تخريج: [إسناده حسن] انفرد به أبو داود.

١٤٩٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا ابْنُ لَهَيْعَةَ عَنْ حَفْصِ بْنِ هَاشِمِ بْنِ عُتْبَةَ بْنِ أَبِي وَقَّاصٍ، عَنِ السَّائِبِ بْنِ يَزِيدَ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا دَعَا فَرَفَعَ يَدَيْهِ، مَسَحَ وَجْهَهُ بِيَدَيْهِ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٢٢١/٤ عن قتيبة به * حفص بن هاشم: مجهول (تقريب) وللحديث لون آخر عند الفريابي (النكت الظراف: ١٠٦/٩، ١٠٧).

1493. ‘Abdullāh bin Buraidah narrated from his father, that the Messenger of Allāh ﷺ heard a man say: “*Allāhumma! Innī asa’luka, innī ashhadu annaka ant Allāh, lā ilāha illā antal-aḥaduṣ-ṣamadullahī lam yalid wa lam yūlad wa lam yakun lahu kufuwan aḥad* (O Allāh! I ask you (by right of) the fact that I testify that You are Allāh — there is no deity besides you; the Unique, the One Whom all objects turn to, the One Who does not beget nor was He begotten, and there is nothing that is similar to Him).” So he said: “You have asked Allāh by His Name which, when He is asked with it, He gives, and when He is called by it, He responds.” (*Saḥīḥ*)

١٤٩٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ مَالِكِ بْنِ مَعْوَلٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَرِيْدَةَ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ سَمِعَ رَجُلًا يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ. فَقَالَ: «لَقَدْ سَأَلْتَ اللَّهَ بِالْإِسْمِ الَّذِي إِذَا سُئِلَ بِهِ أُعْطِيَ وَإِذَا دُعِيَ بِهِ أَجَابَ».

تخريج: [إسناده صحيح] أخرجه ابن ماجه، الدعاء، باب اسم الله الأعظم، ح: ٣٨٥٧ من حديث مالك بن مغول به وحسنه الترمذي، ح: ٣٤٧٥ وصححه ابن حبان، ح: ٢٣٨٣ والحاكم على شرط الشيخين: ٥٠٤/١ ووافقه الذهبي.

Comments:

One should supplicate to Allāh, invoking His Attributes. That is the way the Messenger of Allāh ﷺ supplicated.

1494. (Another chain) for this *Hadīth* (similar to no. 1493), and he (ﷺ) said in it: “...You have asked Allāh the Magnificent with His Greatest Name.” (*Saḥīḥ*)

١٤٩٤ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ الرَّقِّيُّ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ: حَدَّثَنَا مَالِكُ بْنُ مَعْوَلٍ بِهَذَا الْحَدِيثِ قَالَ فِيهِ: «لَقَدْ سَأَلَ اللَّهُ بِإِسْمِهِ الْأَعْظَمِ».

تخريج: [صحيح] انظر الحديث السابق أخرجه الترمذي، الدعوات، باب ما جاء في جامع الدعوات عن رسول الله ﷺ، ح: ٣٤٧٥ من حديث زيد بن حباب به وقال: "حسن غريب".

Comments:

Lifting up one finger (the index finger) indicates *Tawḥīd*.

1495. It was reported from Ḥaḥḥ, meaning the paternal nephew of Anas, from Anas that he was once sitting with the Messenger of Allāh ﷺ when a person prayed and then supplicated, saying: “*Allāhumma! Innī asa’luka bi-anna lakal-ḥamd, lā ilāha illā antal-mannānu badī’us-samāwāti wal-ard. Yā dhal-jalāli wal-ikrām! Yā ḥayyu! Yā qayyum!* (O Allāh! I ask you because You are the One worthy of praise, there is no deity besides You, the Ever-Generous, the Originator of the heavens and the earth. O One of Honor and Generosity! O Ever-Living! O Sustainer!)” So the Prophet ﷺ said: “He has called Allāh with His Greatest Name, which, when called by it, He responds, and when asked by it, He gives.” (*Ṣaḥīḥ*)

١٤٩٥ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ الْحَلَبِيُّ: حَدَّثَنَا خَلْفُ بْنُ خَلِيفَةَ عَنْ حَفْصِ بْنِ أَبِي أَنَسٍ، عَنْ أَنَسٍ: أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ ﷺ جَالِسًا وَرَجُلٌ يُصَلِّي، ثُمَّ دَعَا: اللَّهُمَّ! إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ، لَا إِلَهَ إِلَّا أَنْتَ الْمَنَّانُ بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ، يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا حَيُّ يَا قَيُّوْمٌ. فَقَالَ النَّبِيُّ ﷺ: «لَقَدْ دَعَا اللَّهَ بِاسْمِهِ الْعَظِيمِ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ، وَإِذَا سُئِلَ بِهِ أُعْطِيَ».

تخريج: [إسناده صحيح] أخرجه النسائي، السهوي، باب الدعاء بعد الذكر، ح: ١٣٠١ من حديث خلف بن خليفة به وصححه ابن حبان، ح: ٢٣٨٢ والحاكم على شرط مسلم: ١/٥٠٣، ٥٠٤ ووافقه الذهبي.

1496. Asmā’ bint Yazīd narrated that the Prophet ﷺ said: “The Greatest Name of Allāh is in these two Verses: ‘And your *Ilāh* (God) is One *Ilāh* (God), none has the right to be worshipped but He, the Ever-Merciful, the Mercy-Giving,^[1] and in the beginning of *Sūrah Āl ‘Imrān, Alif Lām Mīm*, Allāh — there is no deity besides Him, the Ever-Living, the Sustainer (of all).’”^[2]

١٤٩٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زَيَْادٍ عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَسْمَاءَ بِنْتِ بَرِيدَ أَنَّ النَّبِيَّ ﷺ قَالَ: «اسْمُ اللَّهِ الْأَعْظَمُ فِي هَاتَيْنِ الْآيَتَيْنِ ﴿وَاللَّهُ كَرِيمٌ﴾ وَلَا إِلَهَ إِلَّا اللَّهُ وَجَدُّ لَّا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ﴾ [البقرة: ١٦٣] وَفَاتِحَةِ سُورَةِ آلِ عِمْرَانَ ﴿لَا إِلَهَ إِلَّا اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ﴾».

[1] *Al-Baqarah* (2:163).

[2] *Āl ‘Imrān* (3:1,2).

تخريج: [إسناده حسن] أخرجه الترمذي، الدعوات، باب: [في إيجاب الدعاء بتقديم الحمد والثناء والصلاة على النبي ﷺ قبله . . .]، ح: ٣٤٧٨ من حديث عيسى بن يونس به وقال: "حسن صحيح".

1497. ‘Āishah narrated that a blanket of hers was stolen, so she supplicated against the one who stole it. The Prophet ﷺ said: “Do not be lenient with him.” (*Da‘īf*)

Abū Dāwud said: “*Lā tusabbikhī ‘anhu*” means: “Do not be lenient with him.”

١٤٩٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنِ الْأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ قَالَتْ: سُرِقَتْ مِلْحَفَةٌ لَهَا فَجَعَلَتْ تَدْعُو عَلَيَّ مَنْ سَرَفَهَا، فَجَعَلَ النَّبِيُّ ﷺ يَقُولُ: «لَا تُسَبِّحِي عَنْهُ».

قال أبو داود: لا تُسَبِّحِي: لا تُحَفِّفِي عَنْهُ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤٥/٦ من حديث الأعمش، والنسائي في الكبرى، ح: ٧٣٥٩ من حديث حبيب بن أبي ثابت به وهو مدلس ولم أجد تصريح سماعه وللحديث شاهد ضعيف عند أحمد: ٢١٥/٦.

1498. It was reported from *Shu‘bah*, from ‘Āṣim bin ‘Ubaidullāh, from Sālim bin ‘Abdullāh, from his father, from ‘Umar, who said: “I asked permission from the Prophet ﷺ to perform ‘*Umrah*, so he allowed me, and said: ‘Do not forget us, O little brother, in your supplication.’ So he said to me a phrase that was more precious to me than the whole world.”

Shu‘bah said: “Then I met ‘Āṣim later in Al-Madīnah, so he narrated it to me (again but this time), he said: ‘Include us in your supplication, O little brother.’” (*Da‘īf*)

١٤٩٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ عُمَرَ قَالَ: اسْتَأْذَنْتُ النَّبِيَّ ﷺ فِي الْعُمْرَةِ فَأَذِنَ لِي وَقَالَ: «لَا تَنْسَنَا يَا أَخِي! مِنْ دُعَائِكَ»، فَقَالَ كَلِمَةً مَا يَسُرُّنِي أَنَّ لِي بِهَا الدُّنْيَا. قَالَ شُعْبَةُ: ثُمَّ لَقِيتُ عَاصِمًا بَعْدُ بِالْمَدِينَةِ فَحَدَّثَنِي فَقَالَ: «أَشْرَكْنَا يَا أَخِي فِي دُعَائِكَ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الدعوات، باب: ١٠٩، ح: ٣٥٦٢ من حديث عاصم بن عبيدالله به وقال: "حسن صحيح" ورواه ابن ماجه، ح: ٢٨٩٤ * عاصم بن عبيدالله: ضعيف، ضعفه الجمهور.

1499. Sa'd bin Abi Waqqās narrated: "The Prophet ﷺ passed by me while I was supplicating with two fingers, so he said: 'Make it one, make it one.' And he indicated with his index finger." (Da'if)

١٤٩٩ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: مَرَّ عَلَيَّ النَّبِيُّ ﷺ وَأَنَا أَدْعُو بِإِصْبَعِي فَقَالَ: «أَحَدٌ أَحَدٌ،» وَأَشَارَ بِالسَّبَّابَةِ.

تخريج: [إسناده ضعيف] أخرجه النسائي، السهوي، باب النهي عن الإشارة بإصبعين وبأي أصبع يشير، ح: ١٢٧٤ من حديث أبي معاوية الضرير به وللحديث شواهد عند ابن حبان، ح: ٢٤٠٥ وغيره * الأعمش عنن، وللحديث شواهد ضعيفة.

Chapter 24. At-Tasbīh (Glorifying Allāh) Using Pebbles

(المعجم ٢٤) - بَابُ التَّسْبِيحِ بِالْحَصَى (التحفة ٣٦٠)

1500. It was reported that Sa'eed bin Abi Hilāl narrated from Khuzaimah, from 'Āishah, the daughter of Sa'd bin Abi Waqqās, from her father that he once visited a woman with the Messenger of Allāh ﷺ who had some date-seeds — or pebbles — in front of her. She was using them to (count) her glorifications (*Tasbīh*) of Allāh. The Messenger of Allāh ﷺ said: "Should I not inform you of something which is easier, or better, for you than this? Say: 'Subhān Allāh, 'adada mā khalaqa fis-samā'i, wa Subhān Allāh 'adada mā khalaqa fil-'ardi, Subhān Allāh 'adada mā khalaqa baina dhalika wa Subhān Allāh 'adada mā huwa khālaq, wa Allāhu Akbar mithla dhālik, wal-hamdulillāh mithla dhālik, wa lā ilāha illallāhu mithla dhālik, wa lā hawla wa lā quwwata illā billāhi mithla dhālik (Glorious is Allāh, (equivalent to) the number of objects that He has created in

١٥٠٠ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو؛ أَنَّ سَعِيدَ ابْنَ أَبِي هِلَالٍ حَدَّثَهُ عَنْ خُرَيْمَةَ، عَنْ عَائِشَةَ بِنْتِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهَا: أَنَّهُ دَخَلَ مَعَ رَسُولِ اللَّهِ ﷺ عَلَى امْرَأَةٍ وَبَيْنَ يَدَيْهَا نَوَى - أَوْ حَصَى - تُسَبِّحُ بِهِ فَقَالَ: «أَخْبِرْكِ بِمَا هُوَ أَيْسَرُ عَلَيْكِ مِنْ هَذَا أَوْ أَفْضَلُ؟» فَقَالَ: «سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ فِي السَّمَاءِ، وَسُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ فِي الْأَرْضِ، وَسُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ بَيْنَ ذَلِكَ وَسُبْحَانَ اللَّهِ عَدَدَ مَا هُوَ خَالِقٌ، وَاللَّهُ أَكْبَرُ مِنْ ذَلِكَ، وَالْحَمْدُ لِلَّهِ مِثْلَ ذَلِكَ وَلَا إِلَهَ إِلَّا اللَّهُ مِثْلَ ذَلِكَ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ مِثْلَ ذَلِكَ.»

the Heavens, and Glorious is Allāh, (equivalent to) the number of objects that He has created in the earth, and Glorious is Allāh, (equivalent to) the number of objects that He has created in between them, and Glorious is Allāh, (equivalent to) the number of objects that He will yet create, and *Allāh Akbar* similar to that, and *Al-Hamdulillāh* similar to that, and *Lā ilāha illallāh* similar to that, and *Lā ḥawla wa lā quwwata illā billāh* similar to that)." (*Hasan*)

تخريج: [إسناده حسن] أخرجه الترمذي، الدعوات، باب: في دعاء النبي ﷺ وتعوذه في دبر كل صلاة، ح: ٣٥٦٨ من حديث عبدالله بن وهب به وقال: "حسن غريب" وصححه ابن حبان، ح: ٢٣٣٠ والحاكم: ١/٥٤٧، ٥٤٨ وانظر إتحاف المهرة: ١٤٦/٥ وأورده الضياء في المختارة: ٣/٢٠٩، ٢١٠، ح: ١٠١٠، ١٠١١.

Comments:

The Messenger of Allāh ﷺ uttered the *Tasbīh* counting, as he did so, on his fingers. He told his Companions to do likewise. The popular way using beads is not sanctioned by word or practice of the Messenger of Allāh ﷺ.

1501. It was reported from Yusairah that the Prophet of Allāh ﷺ commanded them to look after (performing) the *Takbīr*, the *Taqdīs* and the *Tahlīl*, and to count them with the tips of the fingers, for they will be asked, and they will speak. (*Hasan*)

١٥٠١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ عَنْ هَانِيءِ بْنِ عُثْمَانَ، عَنْ حُمَيْصَةَ بِنْتِ يَاسِرٍ، عَنْ يُسَيْرَةَ، أَخْبَرَتْهَا: أَنَّ النَّبِيَّ ﷺ أَمَرَهُنَّ أَنْ يُرَاعِينَ بِالتَّكْبِيرِ وَالتَّقْدِيسِ وَالتَّهْلِيلِ وَأَنْ يَفْقِدْنَ بِالأَنَامِلِ، فَإِنَّهُنَّ مَسْئُولَاتٌ مُسْتَنْطَقَاتٌ.

تخريج: [إسناده حسن] أخرجه الترمذي، الدعوات، باب: في فضل التسيح والتهليل والتقدیس، ح: ٣٥٨٣ من حديث هانئ بن عثمان به وقال: "غريب" وصححه الذهبي (تلخيص المستدرک: ١/٥٤٧) وحسنه النووي في الأذکار، (ص: ١٤) والحافظ ابن حجر.

Comments:

On the Day of Resurrection, the limbs of human beings shall be made to speak and testify.

1502. ‘Abdullāh bin ‘Amr narrated: “I saw the Messenger of Allāh ﷺ count the *Tasbīh*.” — Ibn Qudāmah (one of the narrators) added: “With his right hand.” (*Da‘īf*)

١٥٠٢ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ وَمُحَمَّدُ بْنُ قُدَامَةَ فِي آخِرِينَ قَالُوا: حَدَّثَنَا عَثَامٌ عَنِ الْأَعْمَشِ، عَنِ عَطَاءِ بْنِ السَّائِبِ، عَنِ أَبِيهِ، عَنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَعْقِدُ التَّسْبِيحَ - قَالَ ابْنُ قُدَامَةَ - بِيَمِينِهِ.

تخریج: [إسناده ضعيف] أخرجه الترمذي، الدعوات، باب منه [في فضل التسبيح والتحميد والتكبير ... الخ]، ح: ٣٤١١ من حديث عثام بن علي به وقال: "حسن غريب" * الأعمش مدلس وعنعن.

Comments:

The right hand should be used for the *Tasbīh*.

1503. Ibn ‘Abbās said: “The Messenger of Allāh ﷺ once left from (the house of) Juwairiyah — and her name used to be Barrah but the Prophet ﷺ changed it. When he left, she was sitting in her prayer place, and when he returned, she was still sitting there. He asked her: ‘Have you remained in this prayer place of yours?’ She said: ‘Yes.’ He said: ‘I said after (leaving) you four phrases, three times; were they to be weighed against (all) that you said, they would be heavier: “*Subhān Allāh wa bi-ḥamdihi ‘adada khalqihī wa riḍā nafsihī, wa zinata ‘arshihi wa midāda kalimātih* (Glory be to Allāh, and Praise (as much as), the quantity of His creation, and until He is pleased, and the weight of His Throne, and the amount of His speech).” (*Sahīh*)”

١٥٠٣ - حَدَّثَنَا دَاوُدُ بْنُ أُمَيَّةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ مَوْلَى آلِ طَلْحَةَ، عَنِ كُرَيْبِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ مِنْ عِنْدِ جُوَيْرِيَةَ، وَكَانَ اسْمُهَا بَرَّةَ فَحَوَّلَ اسْمَهَا - فَخَرَجَ وَهِيَ فِي مُصَلَّاهَا، وَدَخَلَ وَهِيَ فِي مُصَلَّاهَا، فَقَالَ: «[أ]لَمْ تَرَ لِي فِي مُصَلَّائِكَ هَذَا؟» قَالَتْ: نَعَمْ، قَالَ: «قَدْ قُلْتَ بِعَدْلِكَ أَرْبَعَ كَلِمَاتٍ ثَلَاثَ مَرَّاتٍ لَوْ وُزِنَتْ بِمَا قُلْتَ لَوَزَنَتْهُنَّ: سُبْحَانَ اللَّهِ وَيَحْمَدُهُ عَدَدَ خَلْقِهِ وَرِضًا نَفْسِهِ وَرِنَةَ عَرْشِهِ وَمِدَادَ كَلِمَاتِهِ».

تخریج: أخرجه مسلم، الذكر والدعاء، باب التسبيح أول النهار وعند النوم، ح: ٢٧٢٦ من حديث سفیان بن عيينة به.

Comments:

Personal names suggesting self-praise are not deemed proper. So are names with a bad connotation. The Messenger of Allāh ﷺ used to change such names. See no. 4952 and what follows it.

1504. Abū Hurairah narrated that Abū Dharr said: “O Messenger of Allāh! The rich people have taken away all the blessings! They pray as we pray, and they fast as we fast, but they have extra money with which they give charity, and we do not have any money from which to give charity.” So the Messenger of Allāh ﷺ said: “O Abū Dharr, should I not teach you some phrases by which you will be able to catch up with those who have passed you, and those behind you will not be able to catch up with you except if they do as you will do?” He replied, “Yes, O Messenger of Allāh.” So he said: “Say the *Takbīr* after every prayer thirty-three times, and the *Tahmīd* thirty-three times, and the *Tasbīḥ* thirty-three times, and complete it (the hundredth) with: ‘*Lā ilāha illallāhu waḥdahu lā sharīka lah, lahul-mulku wa lahul-ḥamd, wa huwa ‘alā kulli shai’in qadīr* (None has the right to be worshiped but Allāh alone; He has no partners. To Him belongs the Kingdom, and to Him belongs praise, and He is capable of all things.)’ (If you do so) your sins will be forgiven even if they are like the foam of the ocean.” (*Ṣaḥīḥ*)

١٥٠٤ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي حَسَّانُ بْنُ عَطِيَّةَ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عَائِشَةَ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: قَالَ أَبُو ذَرٍّ يَارَسُولَ اللَّهِ! ذَهَبَ أَصْحَابُ الدُّنْيَا بِالْأَجُورِ، يُصَلُّونَ كَمَا نُصَلِّي، وَصُومُونَ كَمَا نَصُومُ، وَلَهُمْ فَضُولٌ أَمْوَالٍ يَتَصَدَّقُونَ بِهَا، وَلَيْسَ لَنَا مَالٌ نَتَصَدَّقُ بِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَبَا ذَرٍّ! أَلَا أَعْلَمُكَ كَلِمَاتٍ تُدْرِكُ بِهِنَّ مَنْ سَبَقَكَ وَلَا يَلْحَقُكَ مَنْ خَلْفَكَ إِلَّا مَنْ أَخَذَ بِمِثْلِ عَمَلِكَ؟» قَالَ: بَلَى، يَا رَسُولَ اللَّهِ! قَالَ: «تُكَبِّرُ اللَّهَ ذُبُرٌ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ، وَتَحْمَدُهُ ثَلَاثًا وَثَلَاثِينَ، وَتُسَبِّحُهُ ثَلَاثًا وَثَلَاثِينَ، وَتُحْتَمِيهَا بِلَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. غُفِرَتْ لَهُ ذُنُوبُهُ وَلَوْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٢٣٨/٢ عن الوليد بن مسلم به.

Chapter 25. What A Person Should Say When He Says The *Taslīm*

1505. Al-Mughīrah bin Shu‘bah narrated that Mu‘āwiyah wrote to him asking him: “What would the Messenger of Allāh ﷺ say after he said the *Taslīm* in his prayer?” So Al-Mughīrah dictated to his servant, and wrote (a letter) to Mu‘āwiyah as follows: “The Messenger of Allāh ﷺ would say: ‘*Lā ilāha illallāhu waḥdahu lā sharīka lahu, lahul-mulku wa lahul-ḥamdu wa huwa ‘alā kulli shai’in qadīr. Allāhumma! Lā māni’a limā a’taita wa lā mu’tiya limā man’ata wa lā yanfa’u dhal-jaddi minkal-jadd* (None has the right to be worshiped but Allāh alone. He has no partners; to Him is the Kingdom, and to Him is all praise, and He is capable of all things. O Allāh! There is none who can prevent what You give, and none who can give what you prevent. And none benefits the fortunate person, for from You is the fortune.)’” (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، المساجد، باب استحباب الذكر بعد الصلاة وبيان صفته، ح: ٥٩٣ من حديث أبي معاوية الضرير والبخاري، الأذان، باب الذكر بعد الصلاة، ح: ٨٤٤ من حديث وراد به.

1506. It was reported from Al-Ḥajjāj bin Abī ‘Uthmān, from Abū Az-Zubair, who said: “I heard ‘Abdullāh bin Az-Zubair say on the *Minbar*: ‘The Prophet ﷺ would say after he had completed the prayer: “*Lā ilāha illallāhu waḥdahu lā sharīka lahu, lahul-mulku wa lahul-ḥamdu, wa huwa ‘alā kulli shai’in*

(المعجم ٢٥) - بَابُ مَا يَقُولُ الرَّجُلُ إِذَا سَلَّمَ (التحفة ٣٦١)

١٥٠٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ وَرَادِ مَوْلَى الْمُغِيرَةَ بْنِ شُعْبَةَ، عَنِ الْمُغِيرَةَ بْنِ شُعْبَةَ: كَتَبَ مُعَاوِيَةُ إِلَى الْمُغِيرَةَ بْنِ شُعْبَةَ أَيُّ شَيْءٍ كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: إِذَا سَلَّمَ مِنَ الصَّلَاةِ؟ فَأَمْلَاهَا الْمُغِيرَةُ عَلَيْهِ، وَكَتَبَ إِلَيَّ مُعَاوِيَةُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ! لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ».

١٥٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى: حَدَّثَنَا ابْنُ عُيَيْبَةَ عَنِ الْحَجَّاجِ بْنِ أَبِي عُثْمَانَ، عَنْ أَبِي الزُّبَيْرِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ عَلَى الْمِنْبَرِ يَقُولُ: كَانَ النَّبِيُّ ﷺ إِذَا أَنْصَرَفَ مِنَ الصَّلَاةِ يَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى

qadīr. Lā ilāha illallāhu, mukhliṣīna lahud-dīna wa lau karihal-kāfirūna, ahlun-ni'mati wal-faḍli wath-thanā'il-ḥasani, lā ilāha illallāhu mukhliṣīna lahud-dīna wa lau karihal-kāfirūn. (None has the right to be worshiped but Allāh alone. He has no partners; to Him is the kingdom, and to Him is all praise, and He is capable of all things. None has the right to be worshiped but Allāh alone; (we make) the religion sincere to Him, even if the disbelievers hate it. (He is) the One whom blessings, riches and beautiful praise belong to. None has the right to be worshiped but Allāh alone.; (we make) the religion sincere to Him, even if the disbelievers hate it.)” (*Saḥīh*)

كُلُّ شَيْءٍ قَدِيرٌ، لَا إِلَهَ إِلَّا اللهُ، مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ، أَهْلُ النَّعْمَةِ وَالْفُضْلِ وَالثَّنَاءِ الْحَسَنِ، لَا إِلَهَ إِلَّا اللهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ».

تخريج: أخرجه مسلم، المساجد، باب استحباب الذكر بعد الصلاة وبيان صفته، ح: ٥٩٤ من حديث إسماعيل ابن عليه به.

1507. It was reported from Hishām bin ‘Urwah, from Abū Az-Zubair, who said: “‘Abdullāh bin Az-Zubair would say these words aloud after each prayer...” and he mentioned a supplication similar to this (no. 1506), but added: “*Wa lā ḥawla wa lā quwwata illā billāh, lā ilāha illallāh, la na‘budu illā iyyāhu, lahun-ni‘mah.* (And there is no change, nor power, except by Allāh. There is none worthy of worship except Allāh, we worship none save Him. To Him belongs blessings.)” — and he completed the narration. (*Saḥīh*)

١٥٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا عَبْدَةُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِي الزُّبَيْرِ قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ يُهْلِلُ فِي دُبُرِ كُلِّ صَلَاةٍ فَذَكَرَ نَحْوَ هَذَا الدُّعَاءِ زَادَ فِيهِ: «وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللهُ، لَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النَّعْمَةُ وَسَاقَ بَقِيَّةَ الْحَدِيثِ».

تخريج: [صحيح] انظر الحديث السابق وأخرجه البيهقي: ١٨٤/٢، ١٨٥ من حديث أبي

1508. Zaid bin Arqam narrated that he heard the Prophet ﷺ say — Sulaimān (one of the narrators said: “The Messenger of Allāh would say after his prayer” — “*Allāhumma! Rabbanā wa rabba kulli shai’in, ana shahīdun annaka antar-rabbu waḥdaka lā sharīka laka. Allāhumma! Rabbanā wa rabba kulli shai’in, ana shahīdun anna Muḥammadan ‘abduka wa rasūluka. Allāhumma! Rabbanā wa rabba kulli shai’in, ana shahīdun annal-‘ibāda kulluhum ikhwatun, Allāhumma! Rabbanā wa raba kulli shai’in ij’alnī mukhlīsan laka wa ahlī fī kulli sā‘atin fid-dunyā wal-ākhirah. Yā dhal-jalāli wal-ikrām! Isma‘ wastajib. Allāhu Akbar, Allāhu Akbar. Allāhumma! Nūrus-samāwāti wal-ardī (rabbus-samāwāti wal-ardī)^[1] Allāhu akbarul-akbar, ḥasbiyallāhu wa ni‘mal-wakīl. Allāhu akbarul-akbar. (O Allāh, our Lord and the Lord of all things! I am a witness that You alone are the Lord, You have no partners. O Allāh, our Lord and the Lord of all things! I am a witness that Muḥammad is Your worshiper and Messenger. O Allāh, our Lord and the Lord of all things! I am a witness that the servants are all brothers. O Allāh, our Lord and the Lord of all things! Make me and my family sincere to You at all times, in this world and in the Hereafter. O One Who is Magnificent and Generous! Hear and respond. Allāh is greater (than*

١٥٠٨ - حَدَّثَنَا مُسَدَّدٌ وَسُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ - وَهَذَا حَدِيثٌ مُسَدَّدٌ - قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ دَاوُدَ الطَّفَاوِيَّ قَالَ: حَدَّثَنِي أَبُو مُسْلِمٍ الْبَجَلِيُّ عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ: سَمِعْتُ نَبِيَّ اللَّهِ ﷺ يَقُولُ: - وَقَالَ سُلَيْمَانُ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ فِي ذُبْرِ صَلَاتِهِ: - «اللَّهُمَّ! رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، أَنَا شَهِيدٌ أَنَّكَ أَنْتَ الرَّبُّ وَحَدَّكَ لَا شَرِيكَ لَكَ، اللَّهُمَّ! رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، أَنَا شَهِيدٌ أَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ، اللَّهُمَّ! رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، أَنَا شَهِيدٌ أَنَّ الْعِبَادَ كُلَّهُمْ إِخْوَةٌ، اللَّهُمَّ رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ اجْعَلْنِي مُخْلِصًا لَكَ وَأَهْلِي فِي كُلِّ سَاعَةٍ فِي الدُّنْيَا وَالْآخِرَةِ، يَا ذَا الْجَلَالِ وَالْإِكْرَامِ اسْمَعْ وَاسْتَجِبْ. اللَّهُ أَكْبَرُ الْأَكْبَرُ، اللَّهُمَّ! نُورَ السَّمَوَاتِ وَالْأَرْضِ - قَالَ سُلَيْمَانُ بْنُ دَاوُدَ: رَبُّ السَّمَوَاتِ وَالْأَرْضِ - اللَّهُ أَكْبَرُ الْأَكْبَرُ، حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ، اللَّهُ أَكْبَرُ الْأَكْبَرُ».

[1] One of the narrators reported this instead of “*Nūrus-samāwāti wal-ardī*.”

all things), the greatest. O Allāh! The light of the heavens and earth” — Sulaimān bin Dāwud (one of the narrators) said: “the Lord of the heavens and earth.” — “Allāh is greater (than all things), the greatest. Allāh is sufficient for me, and what a great protector He is. Allāh is greater (than all things), the greatest.” (*Da‘īf*)

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤/٣٦٩ والنسائي في عمل اليوم والليلة، ح: ١٠١ من حديث المعتمر به * داود بن راشد: "لين الحديث" ضعفه الجمهور، وشيخه مجهول الحال، لم يوثقه غير ابن حبان فيما أعلم.

1509. ‘Alī bin Abī Ṭālib narrated that the Prophet ﷺ would say after the *Taslim*: “*Allāhumaghfirli mā qaddamtu wa mā akhkhartu, wa mā asrartu wa mā a’tantu, wa mā asraftu wa mā anta a’lamu bihi minnī, antal-muqaddimu wal-mu’akh-khiru, lā ilāha illā anta* (O Allāh! Forgive me what I have done, and what I have yet to do, and what I have done in private, and what I have done in public, and all my excesses, and all that You know of me. You are the One Who brings forward and distances).” (*Sahīh*)

1510. Ibn ‘Abbās narrated that the Prophet ﷺ would supplicate as follows: “*Rabbi a’innī wa lā tu’in ‘alayya, wansurnī wa lā nansur ‘alayya, wamkurī wa lā tamkur ‘alayya, wahdinī wa yassir hudāya ilayya, wansurnī ‘alā man baghā ‘alayya. Allāhummaj’alnī laka shākiran, laka dhākiran wa laka rāhiban laka miṭwā’an ilaika*

١٥٠٩ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ [قال]: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ عَنْ عَمِّهِ الْمَاجِشُونِ بْنِ أَبِي سَلَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا سَلَّمَ مِنَ الصَّلَاةِ قَالَ: «اللَّهُمَّ! اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَسْرَفْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي أَنْتَ الْمُقَدِّمُ وَالْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ».

تخريج: [صحيح] تقدم، ح: ٧٦٠.

١٥١٠ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ طَلْحَةَ بْنِ قَيْسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَدْعُو: «رَبِّ أَعْنِي وَلَا تُعِنْ عَلَيَّ، وَأَنْصُرْنِي وَلَا تَنْصُرْ عَلَيَّ وَأَمْكُرْ لِي وَلَا تَمْكُرْ عَلَيَّ، وَاهْدِنِي وَيَسِّرْ هُدَايَ إِلَيَّ، وَأَنْصُرْنِي عَلَى مَنْ بَغَى

mukhbitan [munīban]^[1] — *Rabbi! Taqabbal tawbatī waḡsil ḥawbatī wa aḡib da‘watī, wa ḥabbī ḥujjatī, wahdī qalbī wa saddid lisānī waslul sakhīmata qalbī* (O Lord! Help me, and do not help (others) against me; and aid me, and do not aid (others) against me, and plot for me (for my favor), and do not plot against me. And guide me, and make (finding and following) guidance easy for me. And help me against those who have transgressed against me. O Allāh! Make me grateful to You, remembering You, fearing You, submitting myself completely to You, humbling myself in front of You — or; “repenting to You” — O Lord! Accept my repentance, and cleanse my sins, and respond to my supplication, and make firm my evidence, and guide my heart, and correct my tongue, and remove the evils (hatred and anger) of my heart).” (*Ṣaḥīḥ*)

تخريج: [إسناده صحيح] أخرجه الترمذي، الدعوات، باب: [”رب أعني ولا تعن علي ...“]، ح: ٣٥٥١ من حديث سفيان الثوري به وصرح بالسمع وقال الترمذي: ”حسن صحيح“ وصححه ابن حبان، ح: ٢٤١٤، ٢٤١٥ والحاكم: ٥١٩/١، ٥٢٠ ووافقه الذهبي.

1511. (Another chain) with its meaning (similar to no. 1510), and he said: “*Wa yassiril-huda ilayya* (and make guidance easy for me)” — and he did not say: “*hudāyya* [make (finding and following) guidance].” (*Ṣaḥīḥ*)

1512. ‘Aishah, may Allāh be pleased with her, narrated that the

عَلَيَّ. اللَّهُمَّ! اجْعَلْنِي لَكَ شَاكِرًا، لَكَ ذَاكِرًا، لَكَ رَاهِبًا، لَكَ مَطْوَعًا، إِلَيْكَ مُخْبِتًا - أَوْ مُنِيبًا - رَبِّ! تَقَبَّلْ تَوْبَتِي، وَأَغْسِلْ حَوْبَتِي، وَأَجِبْ دَعْوَتِي، وَثَبِّتْ حُجَّتِي، وَاهْدِ قَلْبِي، وَسَدِّدْ لِسَانِي، وَاسْلُلْ سَخِيمَةَ قَلْبِي».

١٥١١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: سَمِعْتُ عَمْرَو بْنَ مَرَّةٍ بِإِسْنَادِهِ وَمَعْنَاهُ قَالَ: «وَيَسِّرِ الْهُدَى إِلَيَّ» وَلَمْ يَقُلْ «هُدَايَ».

تخريج: [صحيح] انظر الحديث السابق.

١٥١٢ - حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمِ الْأَحْوَلِ وَخَالِدِ الْحَدَّاءِ،

[1] There was a doubt in the narration of whether it was this word or the one before it.

Prophet ﷺ would say after the *Taslīm*: “*Allāhumma antas-salāmu wa mikas-salāmu tabārakta yā dhal-jalāli wal-ikrām* (O Allāh! You are *As-Salām*, and from you is *As-Salām*. You are blessed, O One of Magnificence and Generosity).” (*Ṣaḥīḥ*)

Abū Dāwud said: Sufyān did hear from ‘Amr bin Murrah, they say (he heard) eighteen *Ḥadīths*.^[1]

تخريج: أخرجه مسلم، المساجد، باب استحباب الذكر بعد الصلاة وبيان صفته، ح: ٥٩٢ من حديث شعبة به.

1513. It was reported from Thawbān, the freed slave of the Messenger of Allāh ﷺ, that when the Prophet ﷺ wished to leave from his prayer, he would seek forgiveness three times, then say: “*Allāhumma!* (O Allāh)” — and he mentioned the same phrases as the previous narration of ‘Āishah (no. 1512). (*Ṣaḥīḥ*) من حديث الأوزاعي به.

عن عبد الله بن الحارث، عن عائشة رضي الله عنها: أن النبي ﷺ كان إذا سلم قال: «اللَّهُمَّ! أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ».

قال أبو داود: سمع سفيان من عمرو بن مرة - قالوا: - ثمانية عشر حديثاً.

١٥١٣ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا عِيسَى عَنِ الْأَوْزَاعِيِّ، عَنْ أَبِي عَمَّارٍ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ ﷺ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَرَادَ أَنْ يَنْصَرِفَ مِنْ صَلَاتِهِ اسْتَعْفَرَ ثَلَاثَ مَرَّاتٍ ثُمَّ قَالَ: «اللَّهُمَّ!» فَذَكَرَ مَعْنَى حَدِيثِ عَائِشَةَ.

تخريج: أخرجه مسلم، أيضاً، ح: ١٣٥/٥٩١ من حديث الأوزاعي به.

Chapter 26. About Seeking Forgiveness

1514. It was reported from a freed slave of Abū Bakr Aṣ-Ṣiddīq, from Abū Bakr Aṣ-Ṣiddīq, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said: “The one who seeks forgiveness is not (regarded) as one who habitually performs (a sin), even if he returns (to the sin) seventy times in a day.” (*Ḥasan*)

(المعجم ٢٦) بَابُ: فِي الْاسْتِعْفَارِ
(التحفة ٣٦٢)

١٥١٤ - حَدَّثَنَا الثَّمِيلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ: حَدَّثَنَا عُثْمَانُ بْنُ وَقِيدِ الْعُمَرِيُّ عَنْ أَبِي نُصَيْرَةَ، عَنْ مَوْلَى لِأَبِي بَكْرٍ الصِّدِّيقِ عَنِ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَصْرَ مَنْ اسْتَعْفَرَ وَإِنْ عَادَ فِي الْيَوْمِ سَبْعِينَ مَرَّةً».

[1] The author said this in reference to number 1510 and 1511, both of which are reported from Sufyān from ‘Amr.

تخريج: [حسن] أخرجه الترمذي، الدعوات، [باب: "ما أصر من استغفر ..."]، ح: ٣٥٥٩ من حديث عثمان بن واقد به وقال: "غريب ... وليس إسناده بالقوي" وحسنه ابن كثير في تفسيره: ٤١٦/١ وفي نسخة: ١٠٦/٢ وضعفه ابن المديني وهو الصواب وللحديث شاهد غريب حسن: عند الطبراني في الدعاء (١٧٩٧) فالحديث به حسن.

Comments:

To seek forgiveness, meaning saying: "*Istaghfirullah.*"

1515. Al-Agharr Al-Muzanī — and he was a Companion — narrated that the Messenger of Allāh ﷺ said: "My heart is sometimes (overcome) with heedlessness, and I (therefore) seek forgiveness from Allāh a hundred times a day." (*Sahīh*)

١٥١٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَمُسَدَّدٌ قَالَا: حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتٍ، عَنْ أَبِي بُرْدَةَ، عَنِ الْأَعْرَجِ الْمُرَبِّيِّ - قَالَ مُسَدَّدٌ فِي حَدِيثِهِ: وَكَانَتْ لَهُ صُحْبَةٌ - قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ لَيَبْغَانُ عَلَيَّ قَلْبِي، وَإِنِّي لَأَسْتَغْفِرُ اللَّهَ فِي كُلِّ يَوْمٍ مِائَةَ مَرَّةٍ».

تخريج: أخرجه مسلم، الذكر والدعاء، باب استحباب الاستغفار والاستكثار منه، ح: ٢٧٠٢ من حديث حماد بن زيد به وتابعه حماد بن سلمة.

Comments:

If the Messenger of Allāh ﷺ, who was protected by Allāh, used to seek Allāh's pardon, it naturally follows that ordinary persons who are not protected from sins like him, should beg for Allāh's pardon all the more.

1516. Ibn 'Umar narrated: "We would sometimes count the Messenger of Allāh ﷺ as having said in one gathering: '*Rabbighfirli wa tub 'alayya innaka antat-tawābur-rahīm* (O Lord, forgive me and (accept) my repentance; You are the One who accepts repentance, the Ever-Merciful)' — one hundred times." (*Sahīh*)

١٥١٦ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ مَالِكِ بْنِ مِعْوَلٍ، عَنْ مُحَمَّدِ بْنِ سُوقَةَ، عَنِ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: إِذْ كُنَّا لِنَعُدُّ لِرَسُولِ اللَّهِ ﷺ فِي الْمَجْلِسِ الْوَاحِدِ مِائَةَ مَرَّةٍ: «رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ».

تخريج: [صحيح] أخرجه ابن ماجه، الأدب، باب الاستغفار، ح: ٣٨١٤ من حديث أبي أسامة به وقال الترمذي، ح: ٣٤٣٤: "حسن صحيح غريب" وصححه ابن حبان، ح: ٢٤٥٩.

1517. It was reported from Hilāl bin Yasār bin Zaid the freed slave of the Prophet ﷺ, that he heard his father narrating from his grandfather, that he heard the

١٥١٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنِي حَفْصُ بْنُ عُمَرَ بْنِ مَرَّةَ الشَّيْبِيِّ: حَدَّثَنِي أَبِي عُمَرُ بْنُ مَرَّةَ قَالَ: سَمِعْتُ هِلَالَ

Prophet ﷺ saying: "Whoever says: *Astaghfirullāh alladhī lā ilāha illā huwal-ḥayyul-qayyūm wa atūbu ilaihi* (I seek Allāh's forgiveness — the One besides Whom there is none worthy of worship, the Ever-Living, the Sustainer, and I turn to Him in repentance).' — he will be forgiven, even if he had fled the battle-field." (*Hasan*)

تخریج: [حسن] أخرجه الترمذي، الدعوات، باب: في دعاء الضيف ح: ٣٥٧٧ عن موسى ابن إسماعيل به وقال: "غريب" وللحديث شاهد حسن عند الحاكم: ٥١١/١ و ١١٧/٢، ١١٨ وصححه في الرواية الثانية على شرط مسلم ووافقه الذهبي.

1518. It was reported from Ibn 'Abbās, that the Messenger of Allāh ﷺ said: "Whoever is habitual in seeking forgiveness (of Allāh) will find that Allāh will make a way out for him from every difficult situation, and will give him an escape from every worry, and will grant him sustenance from where he did not expect it." (*Da'if*)

١٥١٨ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْحَكَمُ بْنُ مُصْعَبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ عَبْدِ اللَّهِ ابْنِ عَبَّاسٍ، عَنْ أَبِيهِ أَنَّهُ حَدَّثَهُ: عَنْ ابْنِ عَبَّاسٍ؛ أَنَّهُ حَدَّثَهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لَزِمَ الْإِسْتِغْفَارَ جَعَلَ اللَّهُ لَهُ مِنْ كُلِّ ضَيْقٍ مَخْرَجًا، وَمِنْ كُلِّ هَمٍّ فَرْجًا، وَرَزَقَهُ مِنْ حَيْثُ لَا يَحْتَسِبُ».

تخریج: [إسناده ضعيف] أخرجه ابن ماجه، الأدب، باب الاستغفار، ح: ٣٨١٩ عن هشام ابن عمار به وصححه الحاكم: ٢٦٢/٤ وقال الذهبي: "الحكم (ابن مصعب) فيه جهالة".

1519. Qatādah asked Anas: "What supplication would the Prophet ﷺ be most frequent in using?" Anas replied: "The supplication that he would use most frequently was: *'Allāhumma! (Rabbanā) Ātinā fid-dunyā ḥasanatan wa fil-ākhirati ḥasanatan wa qinā 'adhāban-nār* (O Allāh, (our Lord!) Grant us good in this life, and good in the Hereafter, and save us from the punishment of the Fire).'" (*Sahih*)

١٥١٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ؛ ح: وَحَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ الْمَعْنَى عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ قَالَ: سَأَلَ قَتَادَةَ أَنَسًا: أَيُّ دَعْوَةٍ كَانَ يَدْعُو بِهَا النَّبِيُّ ﷺ أَكْثَرَ؟ قَالَ: كَانَ أَكْثَرَ دَعْوَةٍ يَدْعُو بِهَا: «اللَّهُمَّ رَبَّنَا! آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ». وَزَادَ زِيَادٌ: وَكَانَ أَنَسٌ إِذَا أَرَادَ أَنْ يَدْعُوَ بِدَعْوَةٍ

Ziyād (one of the narrators) added: “So whenever Anas wished to supplicate, he would supplicate with this, and if he wished to make more, he would include this in it as well.”

تخريج: أخرجه البخاري، الدعوات، باب قول النبي ﷺ: "ربنا آتانا في الدنيا حسنة"، ح: ٦٣٨٩ عن مسدد، ومسلم، الذكر والدعاء، باب فضل الدعاء باللهم آتانا في الدنيا حسنة... إلخ، ح: ٢٦٩٠ من حديث إسماعيل ابن علية به.

1520. It was reported from Abū Umāmah bin Sahl bin Hunaif, from his father who narrated that the Messenger of Allāh ﷺ said: “Whoever asks Allāh for martyrdom sincerely, Allāh will cause him to reach the stations of the martyrs, even if he died on his bed.” (*Ṣaḥīḥ*)

١٥٢٠ - حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ الرَّمْلِيِّ: حَدَّثَنَا ابْنُ وَهَبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ شُرَيْحٍ عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَأَلَ اللَّهَ الشَّهَادَةَ بِصِدْقٍ بَلَغَهُ اللَّهُ مَنَازِلَ الشَّهَدَاءِ، وَإِنْ مَاتَ عَلَى فِرَاشِهِ».

تخريج: أخرجه مسلم، الإمامة، باب استحباب طلب الشهادة في سبيل الله تعالى، ح: ١٩٠٩ من حديث عبدالله بن وهب به.

1521. Asmā’ bin Al-Hakam Al-Fazārī narrated that ‘Alī bin Abī Ṭālib said: “I was a person who, when I heard a *Ḥadīth* from the Messenger of Allāh ﷺ, would benefit from it as much as Allāh willed, and when I heard it from one of his Companions, I would ask him to swear (that it was true), so if he swore, I would believe him. And Abū Bakr narrated to me — and Abū Bakr told the truth — that he heard the Messenger of Allāh ﷺ say: ‘There is no servant who commits a sin, then performs *Wuḍū’* perfectly, and stand and prays two *Rak’ahs*, and then seeks forgiveness from Allāh, except that Allāh forgives him.’ Then he recited this Verse: ‘And those who,

١٥٢١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ التَّمِيمِيِّ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ الْأَسَدِيِّ، عَنْ أَسْمَاءَ بْنِ الْحَكَمِ الْفَزَارِيِّ قَالَ: سَمِعْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كُنْتُ رَجُلًا إِذَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا نَفَعَنِي اللَّهُ مِنْهُ بِمَا شَاءَ أَنْ يَنْفَعَنِي، وَإِذَا حَدَّثَنِي أَحَدٌ مِنْ أَصْحَابِهِ اسْتَحْلَفْتُهُ، فَإِذَا حَلَفَ لِي صَدَّقْتُهُ. قَالَ: وَحَدَّثَنِي أَبُو بَكْرٍ - وَصَدَّقَ أَبُو بَكْرٍ - أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ يُذْنِبُ ذَنْبًا فَيَحْسِنُ الطُّهُورَ، ثُمَّ يَقُومُ فَيُصَلِّي رَكْعَتَيْنِ، ثُمَّ يَسْتَغْفِرُ اللَّهَ إِلَّا غَفَرَ اللَّهُ لَهُ»، ثُمَّ قَرَأَ هَذِهِ الْآيَةَ: ﴿وَالَّذِينَ إِذَا فَعَلُوا فَجَسَةً أَوْ ظَلَمُوا

when they commit a sin, or wrong themselves, remember Allāh...' to the end of the Verse."^[1] (*Hasan*)

أَنْفُسَهُمْ ﴿ إِلَى آخِرِ الْآيَةِ [آل عمران: ١٣٥].

تخريج: [إسناده حسن] أخرجه الترمذي، تفسير القرآن، باب: ومن سورة آل عمران، ح: ٣٠٠٦ من حديث أبي عوانة الوضاح به وقال: "حسن" ورواه ابن ماجه، ح: ١٣٩٥ وصححه ابن حبان، ح: ٢٤٥٤ وأورده الضياء في المختارة: ١/٨٢-٨٧، ح: ٧-١١ وأعلّ بعله غير قاذحة.

1522. It was reported from Abū ‘Abdur-Raḥmān Al-Hublī, from Aṣ-Ṣunābiḥī, from Mu‘ādh bin Jabal, that the Messenger of Allāh ﷺ held his hand and said: “O Mu‘ādh! I swear by Allāh, I love you. I swear by Allāh, I love you. I advise you, O Mu‘ādh, that you never leave saying after every prayer, ‘*Allāhumma! A’innī ‘alā dhikrika wa shukrika wa ḥusni ‘ibādatik* (O Allāh! Help me in remembering You, thanking You, and perfecting my worship of You).” (*Ṣaḥīḥ*)

١٥٢٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِيءُ: حَدَّثَنَا حَيُّوَةُ بْنُ شَرِيحٍ: حَدَّثَنِي عُقْبَةُ بْنُ مُسْلِمٍ يَقُولُ: حَدَّثَنِي أَبُو عَبْدِ الرَّحْمَنِ الْحُبْلِيُّ عَنِ الصَّنَابِيحِيِّ، عَنْ مُعَاذِ بْنِ جَبَلٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَخَذَ بِيَدِهِ وَقَالَ: «يَا مُعَاذُ! وَاللَّهِ! إِنِّي لِأُحِبُّكَ»، فَقَالَ: «أَوْصِيكَ يَا مُعَاذُ! لَا تَدْعَنَّ فِي دُبُرِ كُلِّ صَلَاةٍ تَقُولُ: اللَّهُمَّ! أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ»، وَأَوْصَى بِذَلِكَ مُعَاذَ الصَّنَابِيحِيِّ، وَأَوْصَى بِهِ الصَّنَابِيحِيُّ أَبَا عَبْدِ الرَّحْمَنِ.

And Mu‘ādh advised Aṣ-Ṣunābiḥī with that, and Aṣ-Ṣunābiḥī advised Abū ‘Abdur-Raḥmān with that.

تخريج: [إسناده صحيح] وأخرجه النسائي، السهو، باب نوع آخر من الدعاء، ح: ١٣٠٤ من حديث حيوة بن شريح به وصححه ابن خزيمة، ح: ٧٥١ وابن حبان، ح: ٢٣٤٥ والحاكم على شرط الشيخين: ١/٢٧٣ ووافقه الذهبي وصحاه مرة أخرى: ٣/٢٧٣، ٢٧٤.

1523. ‘Uqbah bin ‘Amir narrated: “The Messenger of Allāh ﷺ commanded me to recite the *Mu‘wwidhāt* after every prayer.”^[2] (*Ḥasan*)

١٥٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ: أَنَّ حُنَيْنَ بْنَ أَبِي حَكِيمٍ حَدَّثَهُ عَنْ عَلِيِّ بْنِ رَبَاحٍ اللَّحْمِيِّ، عَنْ عُقْبَةَ بْنِ غَامِرٍ قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَقْرَأَ بِالْمُعَوِّذَاتِ دُبُرَ كُلِّ صَلَاةٍ.

[1] *Al ‘Imrān* 3:135.

[2] Meaning the last two *Sūrah*s numbers 113, 114, of the Qur‘ān.

تخريج: [إسناده حسن] أخرجه النسائي، السهوي، باب الأمر بقراءة المعوذات بعد التسليم من الصلاة، ح: ١٣٣٧ عن محمد بن سلمة به وحسنه الترمذي، ح: ٢٩٠٣ وصححه ابن خزيمة، ح: ٧٥٥ وابن حبان، ح: ٧٥٥ والحاكم: ١/٢٥٣ على شرط مسلم ووافقه الذهبي.

1524. ‘Abdullāh (bin Mas‘ūd) narrated that the Messenger of Allāh ﷺ would like to supplicate thrice, and seek forgiveness thrice. (*Da‘īf*)

١٥٢٤ - حَدَّثَنَا أَحْمَدُ بْنُ عَلِيٍّ بْنِ سُوَيْدٍ السَّدُوسِيُّ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُعْجِبُهُ أَنْ يَدْعُوَ ثَلَاثًا وَيَسْتَغْفِرَ ثَلَاثًا.

تخريج: [إسناده ضعيف] أخرجه النسائي في الكبرى، ح: ١٠٢٩١ وأحمد: ١/٣٩٤، ٣٩٧ من حديث إسرائيل به وصححه ابن حبان، ح: ٢٤١٠ * أبو إسحاق مدلس وعنعن.

1525. Asmā’ bint Umais narrated that the Messenger of Allāh ﷺ said to her: “Should I not teach you phrases that you may say at times of distress” — or: “during distress?” — ‘Allāhu Allāhu rabbī, lā ushrīku bihi shai’ā (Allāh, Allāh, He is my Lord, I do not associate any partners with Him).” (*Hasan*)

١٥٢٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ، عَنْ هِلَالٍ، عَنْ عَمْرِو بْنِ عَبْدِ الْعَزِيزِ، عَنْ ابْنِ جَعْفَرٍ، عَنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَا أَعْلَمُكَ كَلِمَاتٍ تَقُولِينَهِنَّ عِنْدَ الْكُرْبِ - أَوْ فِي الْكُرْبِ -: اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا».

قال أبو داود: هذا هلال مولى عمر بن عبد العزيز، وابن جعفر هو عبد الله بن جعفر.

تخريج: [إسناده حسن] أخرجه ابن ماجه، الدعاء، باب الدعاء عند الكرب، ح: ٣٨٨٢ من حديث عبد العزيز بن عمر به وللحديث شواهد عند ابن حبان، ح: ٢٣٦٩ وغيره.

1526. Abū Mūsā Al-Ash‘arī narrated: “I was once with the Messenger of Allāh ﷺ on a journey of his. When we came close to Al-Madīnah, the people started saying the *Takbīr*, and raising their voices with it. So the Messenger of Allāh ﷺ said: ‘O

١٥٢٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ ثَابِتِ وَعَلِيِّ بْنِ زَيْدٍ وَسَعِيدِ الْجُرَيْرِيِّ، عَنْ أَبِي عُمَانَ التَّهْدِيّ؛ أَنَّ أَبَا مُوسَى الْأَشْعَرِيَّ قَالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ، فَلَمَّا دَنَوْنَا مِنَ الْمَدِينَةِ كَبَّرَ

people! You are not calling to One Who is deaf, nor One Who is absent. The One whom you are calling is between you and the necks of your mounts.’ Then the Messenger of Allāh ﷺ said: ‘O Abū Mūsā, should I not guide you to one of the treasures of the (many) treasures of Paradise?’ I replied: ‘What is that?’ He said: ‘*Lā ḥawla wa lā quwwata illā billāh* (There is no change, nor power, except by Allāh).’” (*Ṣaḥīḥ*)

تخريج: [صحيح] أخرجه أحمد: ٤/٣٩٩، ٤٠٠، ح: ١٩٨٠٤ من حديث حماد بن سلمة به مختصراً وأصله متفق عليه (البخاري، ح: ٢٩٩٢ ومسلم، ح: ٢٧٠٤) مختصراً ومطولاً.

Comments:

Allāh is above the Throne, and he knows, hears, and sees everything.

1527. (Another chain) from which it was reported that Abū Mūsā Al-Ash‘arī narrated that they were once climbing up a mountain with the Prophet of Allāh ﷺ. Every time they would reach (a high point) in the trail, a person would call out: “None has the right to be worshipped but Allāh, and Allāh is the Most Great.” So the Prophet of Allāh ﷺ said: “You are not calling out to One Who is deaf, nor One Who is absent.” And he also said: “O ‘Abdullāh bin Qais...” and he mentioned (the *Ḥadīth* in) its meaning, (*Ṣaḥīḥ*)

تخريج: أخرجه البخاري، القدر، باب: لا حول ولا قوة إلا بالله، ح: ٦٦١٠ ومسلم، الذكر والدعاء، باب استحباب خفض الصوت بالذكر إلا في المواضع... إلخ، ح: ٢٧٠٤ من حديث أبي عثمان النهدي به.

1528. (Another chain) from Abū Mūsā with this *Ḥadīth* (similar to no. 1526). He said in it: “So the Prophet

النَّاسُ وَرَفَعُوا أَصْوَاتَهُمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَيُّهَا النَّاسُ! إِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا، إِنَّ الَّذِي تَدْعُونَهُ بَيْنَكُمْ وَبَيْنَ أَعْنَاقِ رِكَابِكُمْ»، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَبَا مُوسَى! أَلَا أَدُلُّكَ عَلَى كَنْزٍ مِنْ كُنُوزِ الْجَنَّةِ؟» فَقُلْتُ: وَمَا هُوَ؟ قَالَ: «لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ».

١٥٢٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سُلَيْمَانُ التَّمِيمِيُّ عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ: أَنَّهُمْ كَانُوا مَعَ نَبِيِّ اللَّهِ ﷺ وَهُمْ يَتَّصِعُدُونَ فِي ثَنِيَّةٍ، فَجَعَلَ رَجُلٌ كُلَّمَا عَلَا الثَّنِيَّةَ نَادَى لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ. فَقَالَ نَبِيُّ اللَّهِ ﷺ: «إِنَّكُمْ لَا تَنَادُونَ أَصَمَّ وَلَا غَائِبًا»، ثُمَّ قَالَ: «يَا عَبْدَ اللَّهِ ابْنَ قَيْسٍ!» فَذَكَرَ مَعْنَاهُ.

١٥٢٨ - حَدَّثَنَا أَبُو صَالِحٍ مَحْبُوبٌ بْنُ مُوسَى: أَخْبَرَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ عَنْ

ﷺ said: “O people! Be gentle upon yourselves...” (Ṣaḥīḥ)

عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَى
بِهَذَا الْحَدِيثِ. وَقَالَ فِيهِ: فَقَالَ النَّبِيُّ ﷺ:
«يَا أَيُّهَا النَّاسُ! ارْبَعُوا عَلَى أَنْفُسِكُمْ».

تخريج: أخرجه البخاري، المغازي، باب غزوة خيبر، ح: ٤٢٠٦ ومسلم، الذكر والدعاء، باب استحباب خفض الصوت بالذكر إلا في المواضع... إلخ، ح: ٢٧٠٤ من حديث عاصم به.

1529. Abū Sa‘eed Al-Khudri narrated that the Messenger of Allāh ﷺ said: “Paradise will become obligatory for the one who said: ‘I am pleased with Allāh as a (my) Lord, and with Islam as a (my) religion, and with Muḥammad ﷺ as a (my) Messenger.’” (Ṣaḥīḥ)

١٥٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا
أَبُو الْحُسَيْنِ زَيْدُ بْنُ الْحَبَابِ: حَدَّثَنَا
عَبْدُ الرَّحْمَنِ بْنُ شُرَيْحٍ الْإِسْكَندَرَانِيُّ قَالَ:
حَدَّثَنِي أَبُو هَانِئٍ الْخَوْلَانِيُّ؛ أَنَّهُ سَمِعَ أَبَا
عَلِيٍّ الْجَنْبِيَّ؛ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ؛
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَالَ: رَضِيتُ
بِاللَّهِ رَبًّا وَبِالإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ ﷺ رَسُولًا
وَجَبَّتْ لَهُ الْجَنَّةُ».

تخريج: [إسناده صحيح] أخرجه النسائي في عمل اليوم والليلة، ح: ٥ من حديث زيد بن الحباب به.

1530. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Whoever sent his Ṣalāt upon me once, Allāh will send His Ṣalāt upon him ten times.” (Ṣaḥīḥ)

١٥٣٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ:
حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنِ الْعَلَاءِ بْنِ
عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ صَلَّى عَلَيَّ [صَلَاةً]
وَاحِدَةً [صَلَّى] اللَّهُ عَلَيْهِ عَشْرًا».

تخريج: أخرجه مسلم، الصلاة، باب الصلاة على النبي ﷺ بعد التشهد، ح: ٤٠٨ من حديث إسماعيل بن جعفر به.

1531. Aws bin Aws said: The Prophet ﷺ said: “Friday is of the best of your days, so increase your Ṣalāt upon me on it. For indeed, your Ṣalāt is presented to me.” They said: “O Messenger of Allāh, and how will our Ṣalāt be

١٥٣١ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا
الْحُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ عَنْ عَبْدِ الرَّحْمَنِ
ابنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ أَبِي الْأَشْعَثِ
الصُّعْغَانِيِّ، عَنْ أَوْسِ بْنِ أَوْسٍ قَالَ: قَالَ
النَّبِيُّ ﷺ: «إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ

presented to you after you have perished?” He replied: “Allāh has prohibited the earth from (decomposing) the bodies of the Prophets.” (*Da‘īf*)

الْجُمُعَةِ فَأَكْثَرُوا عَلَيَّ مِنَ الصَّلَاةِ فِيهِ، فَإِنَّ صَلَاتِكُمْ مَعْرُوضَةٌ عَلَيَّ». قَالَ: فَقَالُوا: يَا رَسُولَ اللَّهِ! وَكَيْفَ تَعْرَضُ صَلَاتُنَا عَلَيْكَ وَقَدْ أَرُمْتَ؟ - قَالَ: يَقُولُونَ: بَلِيَّتْ - قَالَ: «إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَجْسَادَ الْأَنْبِيَاءِ صَلَّى اللَّهُ عَلَيْهِمْ وَسَلَّمَ».

تخریج: [ضعیف] تقدم تخريجه، ح: ١٠٤٧.

Chapter 27. The Prohibition Of A Person Supplicating Against His Family And Wealth

1532. It was reported from ‘Ubādah bin Al-Walīd bin ‘Ubādah bin Aṣ-Ṣāmit, from Jābir bin ‘Abdullāh, who said that the Messenger of Allāh ﷺ said: “Do not supplicate against yourselves, and do not supplicate against your children, and do not supplicate against your servants, and do not supplicate against your wealth — for (it is possible) that it will coincide with an hour in which requests are granted, so your supplication will be responded to as well.” (*Ṣaḥīh*)

Abū Dāwūd said: This *Ḥadīth* has a continuous chain of narrators, ‘Ubādah bin Al-Walīd bin ‘Ubādah (did) met Jābir.

(المعجم ٢٧) - بَابُ النَّهْيِ أَنْ يَدْعُوَ الْإِنْسَانَ عَلَى أَهْلِهِ وَمَالِهِ (التحفة ٣٦٣)

١٥٣٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ وَيَحْيَى ابْنُ الْفَضْلِ وَسُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ قَالُوا: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا يَعْقُوبُ بْنُ مَجَاهِدٍ أَبُو حَزْرَةَ عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَدْعُوا عَلَى أَنْفُسِكُمْ، وَلَا تَدْعُوا عَلَى أَوْلَادِكُمْ، وَلَا تَدْعُوا عَلَى خَدَمِكُمْ، وَلَا تَدْعُوا عَلَى أَمْوَالِكُمْ، لَا تُؤَافِقُوا مِنَ اللَّهِ سَاعَةَ نَيْلٍ فِيهَا عَطَاءٌ فَيَسْتَجِيبَ لَكُمْ». قَالَ أَبُو دَاوُدَ: هَذَا الْحَدِيثُ مُتَّصِلٌ، عُبَادَةُ بْنُ الْوَلِيدِ بْنِ عُبَادَةَ لَقِيَ جَابِرًا.

تخریج: [صحیح] تقدم تخريجه، ح: ٤٨٥، ٦٣٤.

Chapter 28. Sending *Ṣalāt* Upon Other Than The Prophet ﷺ

1533. Jābir bin ‘Abdullāh said that a woman came to the Prophet ﷺ and said: “Send *Ṣalāt* upon me and

(المعجم ٢٨) - بَابُ الصَّلَاةِ عَلَى غَيْرِ النَّبِيِّ ﷺ (التحفة ٣٦٤)

١٥٣٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى: حَدَّثَنَا أَبُو عَوَانَةَ عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ نُبَيْحِ

my husband.” So the Prophet ﷺ said: “*Ṣallallāhu ‘alaiki wa ‘alā zawjiki* (May Allāh send *Ṣalāt* upon you and your husband).” (*Ṣahīh*)

العَنْزِي، عن جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ امْرَأَةً قَالَتْ لِلنَّبِيِّ ﷺ: صَلَّى عَلَيَّ وَعَلَى زَوْجِي، فَقَالَ النَّبِيُّ ﷺ: «صَلَّى اللَّهُ عَلَيْكَ وَعَلَى زَوْجِكَ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٣/٣٩٧ عن أبي عوانة به ورواه النسائي في عمل اليوم والليلة، ح: ٤٢٣ وصححه ابن حبان، ح: ١٩٥٠-١٩٥٢.

Chapter 29. Supplicating For One In His Absence

(المعجم ٢٩) - بَابُ الدُّعَاءِ بِظَهْرِ الْغَيْبِ
(التحفة ٣٦٥)

1534. Umm Ad-Dardā' narrated that her (husband, Abū Ad-Dardā'), heard the Messenger of Allāh ﷺ say: “When a person supplicates for his brother in his absence, the angels say: *‘Āmin*, and may you also be granted it.” (*Ṣahīh*)

١٥٣٤ - حَدَّثَنَا رَجَاءُ بْنُ الْمُرْجَا: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ: أَخْبَرَنَا مُوسَى بْنُ نُرْوَانَ: حَدَّثَنِي طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ بْنِ كَرِيزٍ: حَدَّثَنِي أُمُّ الدَّرْدَاءِ قَالَتْ: حَدَّثَنِي سَيِّدِي: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا دَعَا الرَّجُلُ لِأَخِيهِ بِظَهْرِ الْغَيْبِ قَالَتِ الْمَلَائِكَةُ آمِينَ، وَلَكَ بِمِثْلٍ».

تخريج: أخرجه مسلم، الذكر والدعاء، باب فضل الدعاء للمسلمين بظهر الغيب، ح: ٢٧٣٢ من حديث طلحة بن عبيدالله بن كريب به.

1535. ‘Abdullāh bin ‘Amr bin Al-‘Ās narrated that the Messenger of Allāh ﷺ said: “The supplication which has the quickest response is the supplication of one who is absent for one who is absent.” (*Da‘if*)

١٥٣٥ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ أَسْرَعَ الدُّعَاءِ إِجَابَةٌ دَعْوَةُ غَائِبٍ لِغَائِبٍ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، البر والصلة، باب ما جاء في دعوة الأخ لأخيه بظهر الغيب، ح: ١٩٨٠ من حديث عبدالرحمن بن زياد الإفريقي به وقال: "غريب . . . والإفريقي يضعف في الحديث".

1536. Abū Hurairah narrated that the Prophet ﷺ said: “Three

١٥٣٦ - حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا

supplications are responded to — there is no doubt regarding them: the supplication of the father, the supplication of the traveler, and the supplication of the one who has been wronged.” (*Hasan*)

هَسَامٌ عَنْ يَحْيَى، عَنْ أَبِي جَعْفَرٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «ثَلَاثُ دَعَوَاتٍ مُسْتَجَابَاتٌ لَا شَكَّ فِيهِنَّ: دَعْوَةُ الْوَالِدِ، وَدَعْوَةُ الْمُسَافِرِ، وَدَعْوَةُ الْمَظْلُومِ».

تخريج: [حسن] أخرجه الترمذي، البر والصلة، باب ما جاء في دعوة الوالدين، ح: ١٩٠٥ وابن ماجه، ح: ٣٨٦٢ من حديث هشام الدستوائي به وقال الترمذي: "حسن" وصححه ابن حبان، ح: ٢٤٠٦ وللحديث شواهد عند الحاكم: ١/٤١٧، ٤١٨، والهيتمي في مجمع الزوائد: ١٠/١٥١.

Comments:

Prayers of those three persons are granted, the more so because usually they are said more sincerely and faithfully, more humbly and with greater sympathy.

Chapter 30. What Should One Say When He Is Afraid Of A People?

(المعجم ٣٠) - بَابُ مَا يَقُولُ الرَّجُلُ إِذَا خَافَ قَوْمًا (التحفة ٣٦٦)

1537. It was reported from Abū Burdah bin ‘Abdullāh, that his father narrated to him that when he was afraid of (the evil of) a people, the Prophet ﷺ would say: “*Allāhumma! Innā naj‘aluka fī nuḥurihim wan a‘ūdhu bika min shurūrihim* (O Allāh! We place you at their chests, and we seek refuge in You from their evil).” (*Da‘īf*)

١٥٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَبِي بُرْدَةَ بْنِ عَبْدِ اللَّهِ؛ أَنَّ أَبَاهُ حَدَّثَهُ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا خَافَ قَوْمًا قَالَ: «اللَّهُمَّ! إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ».

تخريج: [إسناده ضعيف] أخرجه النسائي في عمل اليوم والليلة، ح: ٦٠١ عن محمد بن المثنى به وصححه ابن حبان (الإحسان): ٤٧٤٥، والحاكم على شرط الشيخين: ٢/١٤٢ ووافقه الذهبي * قتادة مدلس وعنعن.

Comments:

Employing legitimate means includes keeping away from the harm of spiteful enemies.

Chapter 31. Regarding *Istikhārah*

(المعجم ٣١) - بَابُ الْإِسْتِخَارَةِ (التحفة ٣٦٧)

1538. Jābir bin ‘Abdullāh reported: “The Messenger of Allāh ﷺ would

١٥٣٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ وَعَبْدُ الرَّحْمَنِ بْنُ مُقَاتِلٍ خَالَ الْقَعْنَبِيِّ

teach us the (supplication for) *Istikhārah* just as he would teach us a *Sūrah* of the Qur'ān. He would tell us: 'If one of you is considering a matter, let him pray two *Rak'ah* besides the obligatory ones, and say: "*Allāhumma innī astakhīruka bi 'ilmika wa astaqdiruka bi qudratika wa as'aluka min faḍlikal-'azīm, fa innaka taqdiru wa lā aqdir, wa ta'lamu wa lā a'lam, wa anta 'allām al-ghuyūb. Allāhumma! Fa in kunta ta'lamu anna hādhal-amra khayrun lī fi dīnī wa ma'āshī wa 'āqibati amrifaqdurhu lī wa yassirhu lī wa bārik lī fīhi. Allāhumma, wa in kunta ta'lamuhu sharaun lī (fi dīnī wa ma'āshī wa 'āqibati amrī) fasrifnī 'anhu waṣrifhu 'annī waqdur lī al-khayr haithu kāna, thumma radīnī bihī* (O Allāh, I seek Your choice on the better (of the two matters) based upon Your knowledge, and I seek Your decree based upon Your power, and I ask You of Your great bounties. For indeed, You are the One Who decrees, and I do not decree, and You know, and I do not know, and You are the Knower of the Unseen. O Allāh, if you know this — here he should name exactly what he wishes — is better for me with regards to my religion, and my life, and my after-life, and the end-result of my affairs, then decree it for me, and make it easy for me, and bless me in it. O Allāh, and if You know this to be evil for me — and he says just as he said the first time — then avert it from me, and avert me from it. And decree for me

- وَمُحَمَّدٌ بْنُ عَيْسَى، الْمَعْنَى وَاجِدٌ، قَالُوا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الْمَوَالِ: حَدَّثَنِي مُحَمَّدُ بْنُ الْمُتَكَدِّرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا الْأَسْتِخَارَةَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ، يَقُولُ لَنَا: «إِذَا هَمَّ أَحَدُكُمْ بِالْأَمْرِ فَلْيَرْكَعْ رَكَعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ وَلْيَقُلْ: اللَّهُمَّ! إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ الْغُيُوبِ. اللَّهُمَّ! فَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ - يُسَمِّيهِ بِعَيْنِهِ الَّذِي يُرِيدُ - خَيْرًا لِي فِي دِينِي وَمَعَاشِي وَمَعَادِي وَعَاقِبَةِ أَمْرِي، فَاقْدِرْهُ لِي وَيَسِّرْهُ لِي وَبَارِكْ لِي فِيهِ. اللَّهُمَّ! وَإِنْ كُنْتَ تَعْلَمُهُ شَرًّا لِي - مِثْلَ الْأَوَّلِ - فَاصْرِفْنِي عَنْهُ وَاصْرِفْهُ عَنِّي، وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ، ثُمَّ رَضِّنِي بِهِ» أَوْ قَالَ: «فِي عَاجِلِ أَمْرِي وَآجِلِهِ».

قال ابنُ مُسْلِمَةَ وابنُ عَيْسَى: عن مُحَمَّدٍ ابنِ الْمُتَكَدِّرِ، عن جَابِرٍ.

good wherever it might be, then make me content with it.”

Or he said: “*fi ‘ajili amri wa ajilihi* (in the short term and long term).”

(*Sahih*)

(Another chain for it from one of the narrators) from Jābir.

تخريج: أخرجه البخاري، التهجذ، باب ما جاء في التطوع مثنى مثنى، ح: ١١٦٢ من حديث عبدالرحمن بن أبي الموالم به .

Chapter 32. Regarding Seeking Refuge

(المعجم ٣٢) بَابُ: فِي الاسْتِعَاذَةِ

(التحفة ٣٦٨)

1539. ‘Umar bin Al-Khaṭṭāb narrated: “The Prophet ﷺ would seek refuge from five things: From cowardice, miserliness, (decreptitude of) old age, the tribulations of the chest (thoughts), and the punishment of the grave.” (*Da‘if*)

١٥٣٩ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: كَانَ النَّبِيُّ ﷺ يَتَعَوَّذُ مِنْ خَمْسٍ: مِنَ الْجُبْنِ، وَالْبُخْلِ، وَسَوْءِ الْعُمُرِ وَفِتْنَةِ الصَّدْرِ وَعَذَابِ الْقَبْرِ.

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الدعاء، باب ما تعوذ منه رسول الله ﷺ، ح: ٣٨٤٤ من حديث وكيع بن حبان (٢٤٤٥) والحاكم على شرط الشيخين (١/ ٥٣٠) ووافقه الذهبي * أبو إسحاق عنعن وللحديث شواهد ضعيفة .

1540. Anas bin Mālik narrated that the Messenger of Allāh ﷺ would say: “*Allāhumma! Innī a‘ūdhu bika minal-‘ajzi wal-kasali wal-jubni wal-bukhli wal-harmi, wa a‘ūdhu bika min ‘adhābil-qabri, wa a‘ūdhu bika min finatil-mahyā wal-mamāt* (O Allāh, I seek refuge in You from weakness, and laziness, and cowardice, and old age, and I seek refuge in You from the punishment of the grave, and I seek refuge in You from the trials of life and death).” (*Sahih*)

١٥٤٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ أَبِي قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَالْهَرَمِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

تخریج: أخرجه البخاري، الجهاد، باب ما يتعوذ من الجبن، ح: ٢٨٢٣ عن مسدد ومسلم، الذكر والدعاء، باب التعوذ من العجز والكسل وغيره، ح: ٢٧٠٦ من حديث المعتمر بن سليمان به .

Comments:

The grave is part of a life that is between this world and the Hereafter. He who fails there fails utterly.

1541. (Another chain) from Anas bin Mālik, who said: “I used to serve the Prophet ﷺ, and I would frequently hear him say: ‘*Allāhumma! Innī a’ūdhu bika min al-hammi wal-ḥazani wa ḡal’id-daini wa ḡhalabatir-rijāl* (O Allāh! I seek refuge in You from grief and anxiety, and from the hardships of debt, and from being overpowered by men.)’” (*Ṣaḥīḥ*)

١٥٤١ - حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ ابْنُ سَعِيدٍ قَالَا: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ - قَالَ سَعِيدُ الزُّهْرِيُّ - عَنْ عَمْرٍو بْنِ أَبِي عَمْرٍو، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنْتُ أُحَدِّثُ النَّبِيَّ ﷺ فَكُنْتُ أَسْمَعُهُ كَثِيرًا يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ وَظَلْعِ الدَّيْنِ وَعَلْيَةِ الرَّجَالِ» وَذَكَرَ بَعْضَ مَا ذَكَرَهُ التَّيْمِيُّ.

تخریج: أخرجه البخاري، الدعوات، باب الاستعاذة من الجبن والكسل، ح: ٦٣٦٩ من حديث عمرو بن أبي عمرو به .

1542. ‘Abdullāh bin ‘Abbās narrated that the Messenger of Allāh ﷺ would teach them the following supplication just as he would teach them a *Sūrah* from the Qur’ān: “*Allāhumma! Innī a’ūdhu bika min ‘adhābi jahannama wa a’ūdhu bika min ‘adhābil-qabr, wa a’ūdhu bika min fitnatil-masīhid-dajjāl, wa a’ūdhu bika min fitnatil-mahyā wal-mamāt* (O Allāh! I seek refuge in You from the punishment of Hell, and I seek refuge in You from the punishment of the grave, and I seek refuge in You from the trials of *Al-Masīhid-Dajjāl*, and I seek refuge in You from the trials of life and death.” (*Ṣaḥīḥ*)

١٥٤٢ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ، عَنْ طَاوُسٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُعَلِّمُهُمْ هَذَا الدُّعَاءَ كَمَا يُعَلِّمُهُمُ السُّورَةَ مِنَ الْقُرْآنِ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

تخریج: أخرجه مسلم، المساجد، باب ما يستعاذ منه في الصلاة، ح: ٥٩٠ من حديث مالك به وهو في الموطأ (يحيى): ٢١٥/١ .

1543. ‘Āishah narrated that the Prophet ﷺ would supplicate with the following words: “*Allāhumma! Innī a’ūdhu bika min fitnatīn-nāri wa ‘adhābin-nāri, wa min sharil-ghinā wal-faqr* (O Allāh! I seek refuge in You from the trials of the Fire, and the punishment of the Fire, and from the evils of richness and poverty.)” (*Ṣaḥīḥ*)

تخریج: أخرجه البخاري، الدعوات، باب التعوذ من المأثم والمغرم، ح: ٦٣٦٨، مسلم، الذكر والدعاء، باب الدعوات والتعوذ، ح: ٥٨٩، بعد، ح: ٢٧٠٥ (وأيضاً، ح: ٥٨٧، ٥٨٩) من حديث هشام بن عروة به مطولاً.

1544. Abū Hurairah narrated that the Prophet ﷺ would say: “*Allāhumma! Innī a’ūdhu bika minal-faqrī wal-qillati wadh-dhillati, wa a’ūdhu bika min an azlīm aw uzlam* (O Allāh, I seek refuge in You from poverty, and paucity, and humiliation. And I seek refuge in You that I cause wrong (to others), or that wrong be inflicted upon me.)” (*Ṣaḥīḥ*)

تخریج: [إسناده صحيح] أخرجه النسائي، الاستعاذة، باب الاستعاذة من الذلة، ح: ٥٤٦٢ من حديث حماد به وصححه ابن حبان، ح: ٢٤٤٣، والحاكم: ٥٤١/١، ووافقه الذهبي.

1545. Ibn ‘Umar narrated that one of the supplications of the Messenger of Allāh ﷺ was the following: “*Allāhumma! Innī a’ūdhu bika min zawālī ni‘matika, wa taḥwīlī ‘āfiyatika, wa fujā‘ati niqmatika, wa jamī‘i sakḥaṭik* (O Allāh! I seek refuge in You that Your blessings are lifted, and that Your protection (of me) is changed, and in the suddenness of Your punishment, and from all of Your anger.)” (*Ṣaḥīḥ*)

١٥٤٣ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: أَخْبَرَنَا عَيْسَى: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَدْعُو بِهَؤُلَاءِ الْكَلِمَاتِ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ وَعَذَابِ النَّارِ، وَمِنْ شَرِّ الْغِنَى وَالْفَقْرِ».

١٥٤٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْفَقْرِ وَالْقِلَّةِ وَالذَّلَّةِ، وَأَعُوذُ بِكَ مِنْ أَنْ أَظْلِمَ أَوْ أَظْلَمَ».

١٥٤٥ - حَدَّثَنَا ابْنُ عَوْفٍ: حَدَّثَنَا عَبْدُ الْعَقَّارِ بْنُ دَاوُدَ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ قَالَ: كَانَ مِنْ دُعَاءِ رَسُولِ اللَّهِ ﷺ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ، وَتَحْوِيلِ عَافِيَتِكَ، وَفُجَاءَةِ نِقْمَتِكَ، وَجَمِيعِ سَخَطِكَ».

تخریج: أخرجه مسلم، الذكر والدعاء، باب أكثر أهل الجنة الفقراء... إلخ، ح: ۲۷۳۹ من حديث يعقوب بن عبد الرحمن به.

Comments:

Islam, divine guidance, and the ability to keep fast to the straight path — these are the greatest of all blessings. As for health, security and material comforts, these, too, are the blessings of Allāh.

1546. It was reported from Abū Ṣāliḥ As-Sammān, who narrated that Abū Hurairah said that the Messenger of Allāh ﷺ used to supplicate as follows: “*Allāhumma! Innī a’ūdhu bika minash-shiqāqi wan-nifāqi wa suw’il-akhlāq* (O Allāh! I seek refuge in You from opposing the truth, and from hypocrisy, and evil manners).”
(*Da’if*)

۱۵۴۶ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا بَقِيَّةٌ: حَدَّثَنَا ضُبَارَةُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي السُّلَيْكِ عَنْ دُوَيْدِ بْنِ نَافِعٍ: حَدَّثَنَا أَبُو صَالِحِ السَّمَّانُ قَالَ: قَالَ أَبُو هُرَيْرَةَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْعُو يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الشَّقَاقِ وَالنَّفَاقِ وَسُوءِ الْأَخْلَاقِ».

تخریج: [إسناده ضعيف] أخرجه النسائي، الاستعاذة، باب الاستعاذة من الشقاق والنفاق وسوء الأخلاق، ح: ۵۴۷۳ عن عمرو بن عثمان به * ضبارة: مجهول (تقريب).

1547. It was reported from Al-Maqburī, from Abū Hurairah, who said that the Messenger of Allāh ﷺ used to say: “*Allāhumma! Innī a’ūdhu bika minal-juw’i, fa innahu bi’sad-ḍajī’u, wa a’ūdhu bika min al-khiyānati fa innahā (bi’sati) al-biṭānah* (O Allāh, I seek refuge in You from hunger, for what an evil companion it is in bed! And I seek refuge in You from treachery, for what an evil inner trait it is!).”
(*Da’if*)

۱۵۴۷ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ عَنْ ابْنِ إِدْرِيسَ، عَنْ ابْنِ عَجْلَانَ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْجُوعِ فَإِنَّهُ بئْسَ الضَّجِيعُ، وَأَعُوذُ بِكَ مِنَ الْخِيَانَةِ فَإِنَّهَا [بِئْسَتِ] الْبِطَانَةُ».

تخریج: [إسناده ضعيف] أخرجه النسائي، الاستعاذة، باب الاستعاذة من الجوع، ح: ۵۴۷۰ عن محمد بن العلاء به وصححه ابن حبان، ح: ۲۴۴۴ وللحديث شواهد كثيرة * ابن عجلان عن.

1548. It was reported from ‘Abbād bin Abī Sa’eed, that he heard Abū Hurairah saying that the Messenger of Allāh ﷺ would say:

۱۵۴۸ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَخِيهِ عَبَّادِ بْنِ أَبِي سَعِيدٍ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ

“*Allāhumma! Innī a’ūdhu bika minal-arba’i: Min ‘ilmin lā yanfa’u, wa min qalbin lā yakhsa’u, wa min nafsin lā tashba’u, wa min du’ā’in lā yusma’u* (O Allāh! I seek refuge in You from four (matters): from knowledge that is of no benefit, and from a heart that does not humble itself, and from a soul that is never satisfied, and from a supplication that is not heard.)”
(*Hasan*)

تخريج: [إسناده حسن] أخرجه النسائي، الاستعاذة، باب الاستعاذة من نفس لا تشيع، ح: ٥٤٦٩ عن قتيبة به ورواه ابن ماجه، ح: ٣٨٣٧ وصححه الحاكم: ١/١٠٤، ٥٣٤ ووافقه الذهبي.

1549. Anas bin Mālik narrated that the Prophet ﷺ would say: “*Allāhumma! Innī a’ūdhu bika min ṣalātīn lā tanfa’u* (O Allāh, I seek refuge in You from a prayer that is of no benefit)” and he mentioned another supplication as well. (*Da’if*)

١٥٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَوَكِّلِ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: قَالَ أَبُو الْمُعْتَمِرِ: أَرَى أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَنَا؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ صَلَاةٍ لَا تَنْفَعُ» وَذَكَرَ دُعَاءَ آخَرَ.

تخريج: [إسناده ضعيف] الراوي شك في سنده.

Comments:

A prayer that does not deter a worshipper from evils and shameful acts of lewdness is vain.

1550. Farwah bin Nawfal Al-Ashja’ī asked ‘Āishah, the Mother of the Believers, about the supplication of the Messenger of Allāh ﷺ. She replied: “He would say: ‘*Allāhumma! Innī a’ūdhu bika min sharri mā ‘amiltu wa min sharri ma lam a’mal* (O Allāh, I seek refuge in You from the evil of what I have done, and from the evil of what I have not done).’” (*Sahih*)

١٥٥٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ فَرْوَةَ بْنِ نَوْفَلِ الْأَشْجَعِيِّ قَالَ: سَأَلْتُ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ عَمَّا كَانَ رَسُولُ اللَّهِ ﷺ يَدْعُو بِهِ قَالَتْ: كَانَ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ».

تخريج: أخرجه مسلم، الذكر والدعاء، باب: في الأدعية، ح: ٢٧١٦ من حديث جرير بن عبد الحميد به.

1551. Shutair bin Shakal reported from his father (Shakal bin Humaid), that he said: "I said: 'O Messenger of Allāh! Teach me a supplication!' So he ﷺ said: 'Say: *Allāhumma! Innī a'ūdhu bika min sharri sam'ī, wa min sharri baṣarī, wa min sharri lisānī wa min sharri qalbī, wa min sharri manīyyi.* (O Allāh, I seek refuge in You from the evil of my hearing, and the evil of my seeing, and the evil of my tongue, and the evil of my heart, and the evil of my seminal fluid).'" (*Hasan*)

١٥٥١ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ؛ ح: وَحَدَّثَنَا أَحْمَدُ: حَدَّثَنَا وَكَيْعٌ، الْمَعْنَى، عَنْ سَعْدِ بْنِ أَوْسٍ، عَنْ بِلَالِ الْعُبَيْيِّ، عَنْ شُتَيْرِ بْنِ شَكَلٍ، عَنْ أَبِيهِ - قَالَ فِي حَدِيثِ أَبِي أَحْمَدَ شَكَلِ بْنِ حُمَيْدٍ - قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! عَلَّمْنِي دُعَاءَ قَالَ: «قُلْ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي، وَمِنْ شَرِّ بَصَرِي، وَمِنْ شَرِّ لِسَانِي، وَمِنْ شَرِّ قَلْبِي، وَمِنْ شَرِّ مَنِيِّ.»

تخریج: [إسناده حسن] أخرجه الترمذي، الدعوات، باب [دعاء: "اللهم إني أعوذ بك من شر سمعي..."]، ح: ٣٤٩٢ من حديث أبي أحمد محمد بن عبدالله الزبيري به وقال: "حسن غريب" وهو في المسند: ٤٢٩/٣ (أطراف المسند: ٥٨١/٢) وصححه الحاكم: ٥٣٢/١، ٥٣٣ ووافقه الذهبي.

Comments:

This supplication is very comprehensive. It protects one from all sins as well as from the means leading to them.

1552. Abū Al-Yasar narrated that the Messenger of Allāh ﷺ would supplicate with: "*Allāhumma! Innī a'ūdhu bika min al-hadmi, wa a'ūdhu bika minat-taraddī, wa a'ūdhu bika min al-gharaqi, wal-ḥaraqi, wal-harami, wa a'ūdhu bika [min] an yatakhhabṭanīsh-shaiṭānu 'indal-mawti, wa a'ūdhu bika min an amūta fī sabīlīka mudbiran, wa a'ūdhu bika an amūta ladīghan* (O Allāh! I seek refuge in You from being crushed, and I seek refuge in You from falling (to my death), and I seek refuge in You from drowning, and from burning, and from old age. And I seek refuge in You from the Satan confusing me at (the time of any) death. And I

١٥٥٢ - حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ عُمَرَ: حَدَّثَنَا مَكِّيُّ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ عَنْ صَيْفِيِّ مَوْلَى أَفْلَحَ مَوْلَى أَبِي أَيُّوبَ، عَنْ أَبِي الْيَسْرِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْعُو: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْهَدْمِ، وَأَعُوذُ بِكَ مِنَ التَّرَدِّي، وَأَعُوذُ بِكَ مِنَ الْغَرَقِ، وَالْحَرَقِ، وَالْهَرَمِ، وَأَعُوذُ بِكَ [مِنْ] أَنْ يَتَحَبَّطَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ، وَأَعُوذُ بِكَ أَنْ أَمُوتَ فِي سَبِيلِكَ مُدْبِرًا، وَأَعُوذُ بِكَ أَنْ أَمُوتَ لَدَيْعًا.»

seek refuge in You from dying while turning away from Your path. And I seek refuge in You from dying from a poisonous bite).” (*Hasan*)

تخریج: [إسناده حسن] أخرجه النسائي، الاستعاذة، باب الاستعاذة من التردى والهدم، ح: ٥٥٣٣-٥٥٣٥ من حديث عبدالله بن سعيد به.

1553. (Another chain) from Abū Al-Yasar (similar to no. 1552). He added in it: “...*wal-ghammi* (And from grief).” (*Hasan*)

١٥٥٣ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: أَخْبَرَنَا عَيْسَى عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ: حَدَّثَنِي مَوْلَى لِأَبِي أَيُّوبَ عَنْ أَبِي الْبَسْرِ زَادَ فِيهِ: «وَالْغَمِّ».

تخریج: [حسن] انظر الحديث السابق.

1554. Anas narrated that the Prophet ﷺ would say: “*Allāhumma! Innī a‘ūdhu bika min al-barāṣi wal-junūni wal-judhāmi wa sayy’il-asqām* (O Allāh! I seek refuge in You from leprosy, and from madness, and from paralysis, and from evil diseases.)” (*Da‘īf*)

١٥٥٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ: أَخْبَرَنَا قَتَادَةُ عَنْ أَنَسِ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَرَصِ وَالْجُنُونِ وَالْجُدَامِ وَسَيِّئِ الْأَسْقَامِ».

تخریج: [إسناده ضعيف] أخرجه أحمد: ٣/١٩٢ من حديث حماد بن سلمة والنسائي(٨/٢٧٠، ح: ٥٤٩٥) من حديث قتادة به * فتادة مدلس وعنعن.

Comments:

Sometimes these diseases make the diseased feel disgust for himself, as well as making those attending him suffer greatly. May Allāh protect us from them.

1555. Abū Sa‘eed Al-Khudrī narrated: “One day, the Messenger of Allāh ﷺ entered the *Masjid*, and saw a person from the *Anṣār* by the name of Abū Umāmah. He said: ‘O Abū Umamah, why is it that I see you sitting in the *Masjid* even though this is not the time for prayer?’ He said: ‘(Because of) misery that has overtaken me, and debts, O

١٥٥٥ - حَدَّثَنَا أَحْمَدُ بْنُ عُبَيْدِ اللَّهِ الْغُدَانِيُّ: حَدَّثَنَا غَسَّانُ بْنُ عَوْفٍ: أَخْبَرَنَا الْجُرَيْرِيُّ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ الْمَسْجِدَ فَإِذَا هُوَ بِرَجُلٍ مِنَ الْأَنْصَارِ يُقَالُ لَهُ: أَبُو أُمَامَةَ، فَقَالَ: «يَا أَبَا أُمَامَةَ! مَا لِي أَرَاكَ جَالِسًا فِي الْمَسْجِدِ فِي غَيْرِ وَقْتِ الصَّلَاةِ؟»

Messenger of Allāh.’ He said: ‘Should I not teach you phrases that, if you said them, Allāh will remove your misery and repay your debt?’ He said: ‘Yes, O Messenger of Allāh!’ So he said: ‘Say in the morning and evening: “*Allāhumma! Innī a’ūdhu bika min al-hammi wal-hazani, wa a’ūdhu bika minal-’ajzi wal-kasali, wa a’ūdhu bika min al-jubni wal-bukhli, wa a’ūdhu bika min ghalabatid-dāin wa qahrir-rijāl* (O Allāh! I seek refuge in You from griefs and anxieties. And I seek refuge in You from helplessness and laziness. And I seek refuge in You from cowardice and miserliness. And I seek refuge in You from the heaviness of debts, and the overpowering of men).” He said: ‘So I did that, and Allāh removed my sorrows, and fulfilled my debts.’” (*Da’if*)

قَالَ: هُمُومٌ لَزِمْتَنِي وَذُبُونٌ يَارَسُولَ اللَّهِ! قَالَ: «أَفَلَا أَعَلَّمْتُكَ كَلَامًا إِذَا قُلْتَهُ أَذْهَبَ اللَّهُ هَمَّكَ وَفَقَضَى عَنْكَ دَيْنَكَ؟» قَالَ: قُلْتُ: بَلَى، يَارَسُولَ اللَّهِ! قَالَ: «قُلْ: إِذَا أَصْبَحْتَ وَإِذَا أَمْسَيْتَ: اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ وَأَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ» قَالَ: فَفَعَلْتُ ذَلِكَ فَأَذْهَبَ اللَّهُ هَمِّي وَفَقَضَى عَنِّي دَيْنِي.

تخريج: [إسناده ضعيف] * الجريحي اختلط وتلميذه لين الحديث (تقريب).

The End of the Book of Prayer

9. THE BOOK OF ZAKĀT

(المعجم ٩) - كِتَابُ الزَّكَاةِ (التحفة ٣)

Chapter 1. (Its Obligation)

(المعجم ١) - [وَجُوبُهَا] (التحفة ١)

1556. It was reported from Al-Laith, from 'Aqil, from Az-Zuhrī, that 'Ubaidullāh bin 'Abdullāh bin 'Utbah informed him from Abū Hurairah, who said: "After the Messenger of Allāh ﷺ passed away, and Abū Bakr was in charge after him, and (some of) the Arabs disbelieved, 'Umar bin Al-Khattāb said to Abū Bakr: 'How can you fight the people, even though the Messenger of Allāh ﷺ said: "I have been commanded to fight the people until they say: 'Lā ilāha illallāh' (None has the right to be worshipped but Allāh). So whoever says 'Lā ilāha illallāh' has protected his wealth and his life from me, except for a right, and his judgment will be with Allāh?"' Abū Bakr said: 'I swear by Allāh, I will fight those who differentiate between *Aṣ-Ṣalāt* (the prayer) and the *Zakāt*, for the *Zakāt* is a right upon wealth. I swear by Allāh, if they refuse to give me an '*iqāl*^[1] that they used to give to the Messenger of Allāh ﷺ, I will fight them for that.' So 'Umar said: 'I swear by Allāh, as soon as I saw that Allāh had opened the chest of Abū Bakr (guided him) to fight, I knew that

١٥٥٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ التَّقْفِيُّ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنْ الزُّهْرِيِّ، أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا تُوْفِيَ رَسُولُ اللَّهِ ﷺ، وَاسْتُخْلِفَ أَبُو بَكْرٍ بَعْدَهُ، وَكَفَرَ مِنْ كَفَرٍ مِنَ الْعَرَبِ، قَالَ عُمَرُ بْنُ الْخَطَّابِ لِأَبِي بَكْرٍ: كَيْفَ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَمَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ وَحِسَابُهُ عَلَى اللَّهِ؟» فَقَالَ أَبُو بَكْرٍ: وَاللَّهِ! لِأَقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ، فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ، وَاللَّهِ! لَوْ مَنَعُونِي عَقْلًا كَانُوا يُؤَدُّونَهُ إِلَيَّ رَسُولُ اللَّهِ ﷺ لَقَاتَلْتُهُمْ عَلَى مَنَعِهِ. فَقَالَ عُمَرُ ابْنُ الْخَطَّابِ: فَوَاللَّهِ! مَا هُوَ إِلَّا أَنْ رَأَيْتُ اللَّهَ قَدْ شَرَحَ صَدْرَ أَبِي بَكْرٍ لِلْقِتَالِ، قَالَ: فَعَرَفْتُ أَنَّهُ الْحَقُّ.

قال أبو داود: رواه رباح بن زيد وعبد الرزاق عن معمر، عن الزهري بإسناده.

[1] 'Iqāl is the rope or cord with which the camel is tied. The scholars differ over its meaning and relation to the argument here.

this was the truth.” (*Ṣaḥīḥ*)

Abū Dāwud said: It was reported by Rabāḥ bin Zaid and ‘Abdur-Razzāq from Ma‘mar, from Az-Zuhrī, with his chain. Some of them said: “*Iqāl*.” While Ibn Wahb reported it from Yūnus, he (instead) said: “*Anāq*” (a female kid goat).

Abū Dāwud said: Shu‘aib bin Abī Hamzah, Ma‘mar, and Az-Zubaidī all said, (in the narration) from Az-Zuhrī for this *Ḥadīth* that he said: “If they refuse to give me an ‘*Ināq*.’” ‘Anbasah reported a *Ḥadīth* from Yūnus from Az-Zuhrī, he said: “*Ināq*.”^[1]

قَالَ بَعْضُهُمْ: عِقَالًا، وَرَوَاهُ ابْنُ وَهْبٍ
عَنْ يُونُسَ قَالَ: عَنَّا قًا.

قال أبو داود: وقال شعيب بن أبي حمزة
ومعمر والزبيدي عن الزهري في هذا
الحديث قال: لو منعوني عناقًا. وروى
عبيسة عن يونس، عن الزهري في هذا
الحديث قال: عناقًا.

تخریج: أخرجه البخاري، الاعتصام بالكتاب والسنة، باب الاقتداء بسنن رسول الله ﷺ، ح: ٧٢٨٤، ٧٢٨٥، ٧٢٨٥، ٧٢٨٥، مسلم، الإيمان، باب الأمر بقتال الناس حتى يقولوا: لا إله إلا الله محمد رسول الله... إلخ، ح: ٢٠، كلاهما عن قتيبة بن سعيد به * حديث رباح، عند أحمد: ٤٨، ٤٧/١، ومعمر عند عبدالرزاق، ح: ٦٩١٦، وغيره.

1557. (Another chain) from Ibn Wahb, that Yūnus informed him from Az-Zuhrī in this *Ḥadīth* (similar to no. 1556), he said: “Abū Bakr said: ‘It’s right is that one gives *Zakāt*.’”^[2] And he said: “*Iqāl*.”^[3] (*Ṣaḥīḥ*)

١٥٥٧ - حَدَّثَنَا ابْنُ السَّرْحِ وَسَلِيمَانُ بْنُ
دَاوُدَ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ
عَنِ الزُّهْرِيِّ هَذَا الْحَدِيثِ. قَالَ: قَالَ أَبُو
بَكْرٍ: إِنَّ حَقَّهُ آدَاءُ الزَّكَاةِ وَقَالَ: عِقَالًا.

تخریج: متفق عليه، انظر الحديث السابق.

Comments:

According to the explanation of Al-Khaṭṭābī, the Arab tribes who committed disbelief were divided into three categories. Some became disbelievers due to false claims of prophethood, like the followers of Musailamah the Liar, and

[1] While these details may seem insignificant, the different wording effects many rules for *Zakāt*, the definition of “wealth” and what is a “right” upon it, as well as details related to the collection of *Zakāt*.

[2] Meaning, among those rights mentioned after the command when he ﷺ said: “...except for a right.”

[3] Though this route of transmission was mentioned for the different wording, here it is narrated by different *Shaiḥhs* from Ibn Wahb.

Al-Aswad Al-'Anṣī, both of whom claimed prophethood. Some had left the religion and completely returned to the ways of *Jāhiliyyah*, abandoning *Ṣalāh*, *Zakāh* and the rest of the religion. Another group made a distinction between *Zakāh* and *Ṣalāh*, so they prayed, but refused to pay the *Zakāh* to the *Imām* after the Messenger of Allāh ﷺ.

Chapter 2. What Zakāt Is Obligatory Upon

(المعجم ٢) - بَابُ مَا تَحِبُّ فِيهِ الزَّكَاةُ

(الصحفة ٢)

1558. It was reported from 'Amr bin Yaḥyā Al-Māzinī, from his father, who said that he heard Abū Sa'eed Al-Khudrī saying that the Messenger of Allāh ﷺ said: "There is no *Ṣadaqah*^[1] on anything less than five camels, and there is no *Ṣadaqah* on anything less than five *Awāq*^[2], and there is no *Ṣadaqah* on anything less than five *Uwsuq*."^[3] (*Sahīh*)

١٥٥٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ قَالَ: قَرَأْتُ عَلَى مَالِكِ بْنِ أَنَسٍ عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ أَبَا سَعِيدِ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ فِيْمَا دُونَ خَمْسِ دَوْنِ خَمْسِ دَوْدٍ صَدَقَةٌ، وَلَيْسَ فِيْمَا دُونَ خَمْسِ أَوْاقٍ صَدَقَةٌ، وَلَيْسَ فِيْمَا دُونَ خَمْسَةِ أُوسُقٍ صَدَقَةٌ».

تخریج: أخرجه البخاري، الزكاة، باب زكاة الورق، ح: ١٤٤٧ من حديث مالك ومسلم، الزكاة، باب: ليس فيما دون خمسة أوسق صدقة، ح: ٩٧٩ من حديث عمرو بن يحيى بن عمارة به وهو في الموطأ (يحيى): ٢٤٤/١.

Comments:

Zakāh shall not be due upon wealth unless it reaches the *Niṣāb*, or the minimum amount upon which it is due for each item it is due. If someone possessing less than the minimum pays *Zakāh* of his own volition, it is his choice and an act worthy of praise, his payment would be considered as *Ṣadaqah*.

1559. It was reported from Abū Al-Bukhtari, Aṭ-Ṭā'i, from Abū Sa'eed — and he attributed it to the Prophet ﷺ — saying: "There is no *Zakāt* on what is less than five *Awsāq*," and a *Wasq* is sixty (that

١٥٥٩ - حَدَّثَنَا أَيُّوبُ بْنُ مُحَمَّدٍ الرَّقِّيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا إِدْرِيسُ بْنُ يَزِيدَ الْأَوْدِيُّ عَنْ عَمْرِو بْنِ مُرَّةَ الْجَمَلِيِّ، عَنْ أَبِي الْبَخْتَرِيِّ الطَّائِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ -

[1] Here, as in many of these narrations to come, the term *Ṣadaqah* refers to the obligatory charity or *Zakāt*.

[2] *Awāq* is plural of "*Uqiyah*," and it is a number of silver coins or its like, and they also say: "*Waqiyah*." They say it is forty Dirham, and five *Awāq* is equal to two-hundred Dirham.

[3] *Uwsuq* and *Awsāq* are plural of *Wasq*; a volume measurement which they say is equal to sixty *Ṣā'*. See the following narration. A *Ṣā'* is a volume measurement which is measured when the average man holds two hands together and scoops four times like that, and its precise measurement may be fixed by the leaders.

are) stamped.”^[1] (*Da‘īf*)
 Abū Dāwud said: Abū Al-Bukhtārī did not hear from Abū Sa‘eed.

يَرْفَعُهُ إِلَى النَّبِيِّ ﷺ - قَالَ: «لَيْسَ فِيمَا دُونَ
 خَمْسَةِ أَوْسَاقٍ زَكَاةٌ»، وَالْوَسْقُ سِتُونَ مَخْتُومًا .
 قَالَ أَبُو دَاوُدَ: أَبُو الْبُخْتَرِيِّ لَمْ يَسْمَعْ مِنْ
 أَبِي سَعِيدٍ .

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الزكاة، باب الوسق ستون صاعًا، ح: ١٨٣٢ من حديث محمد بن عبيد الطنافسي به .

1560. It was reported from Al-Mughīrah, from Ibrāhīm (An-Nakha‘ī), he said: “A *Wasq* is sixty *Ṣā’s* stamped with Al-Ḥajjāj’s stamp.” (*Da‘īf*)

١٥٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ قُدَامَةَ بْنِ
 أَعْيَنَ: حَدَّثَنَا جَرِيرٌ عَنِ الْمُغِيرَةَ عَنِ إِبْرَاهِيمَ
 قَالَ: الْوَسْقُ سِتُونَ صَاعًا مَخْتُومًا
 بِالْحَجَّاجِيِّ .

تخريج: [إسناده ضعيف] أخرجه ابن أبي شيبة: ١٣٨/٣ من حديث المغيرة بن مقسم به وهو مدلس وعنن .

Comments:

“Al-Ḥajjāj’s stamp” meaning the state seal named after Ḥajjāj bin Yūsuf.

1561. It was reported from Ḥabīb Al-Mālikī, who said that a person said to ‘Imrān bin Ḥuṣayn: “O Abū Nujaid! You narrate to us *Aḥādīth* which we do not find any basis for in the Qur’ān.” So ‘Imrān became angry with him, and said: “Have you found (in the Qur’ān) that for every forty Dirham, you must give one Dirham? And from such and such a number of goats, that you must give such a number? And from such and such a number of camels, that you must give such and such a number? Have you found any of this in the Qur’ān?” He replied: “No.” So he said: “So who did you get this from? You took this from us, and we took it

١٥٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنِي
 مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ: حَدَّثَنَا ضُرْدُ
 ابْنُ أَبِي الْمَنَازِلِ سَمِعْتُ حَبِيبًا الْمَالِكِيَّ قَالَ:
 قَالَ رَجُلٌ لِعِمْرَانَ بْنِ حُصَيْنٍ: يَا أَبَا نُجَيْدٍ!
 إِنَّكُمْ لَتُحَدِّثُونَا بِأَحَادِيثَ مَا نَجِدُ لَهَا أَصْلًا
 فِي الْقُرْآنِ، فَغَضِبَ عِمْرَانُ وَقَالَ لِلرَّجُلِ:
 أَوَجَدْتُمْ فِي كُلِّ أَرْبَعِينَ دِرْهَمًا دِرْهَمًا، وَمِنْ
 كُلِّ كَذَا وَكَذَا شَاةَ شَاةً، وَمِنْ كَذَا وَكَذَا بَعِيرًا
 كَذَا وَكَذَا. أَوَجَدْتُمْ هَذَا فِي الْقُرْآنِ؟ قَالَ:
 لَا. قَالَ: فَعَمَّنْ أَخَذْتُمْ هَذَا؟ أَخَذْتُمُوهُ عَنَّا
 وَأَخَذْنَاهُ عَنِ نَبِيِّ اللَّهِ ﷺ، وَذَكَرَ أَشْيَاءَ نَحْوِ
 هَذَا .

[1] Meaning “stamped” or “certified” *Ṣā’*.

from the Prophet of Allāh ﷺ,” and he mentioned other matters similar to this. (*Hasan*)

تخريج: [حسن] أخرجه الطبراني في الكبير: ٢١٩/١٨ من حديث محمد بن بشار به وللحديث شاهد عند الحاكم: ١١٠، ١٠٩/١ والطبراني: ١٨/١٦٥، ١٦٦، ح: ٣٦٩ وابن حبان في الثقات: ٧/٢٤٧، ٢٤٨ الحسن البصري صرح بالسماع عنده وباقي السند حسن.

Comments:

There is an indication in the *Hadīth* that rejection of *Hadīths* (as one of the sources of law) is not a new phenomenon, and also, the idea that a *Hadīth* could not be accepted if a basis is not found for it in the Qur’an. Such false principles appeared as early as the later years of the Companions.

Chapter 3. Is There Any Zakāt On Goods Of Trade ?

(المعجم ٣) - بَابُ الْعُرُوضِ إِذَا كَانَتْ لِلتَّجَارَةِ هَلْ فِيهَا زَكَاةٌ؟ (التحفة ٣)

1562. Samurah bin Jundab narrated: “As to what follows, then indeed the Messenger of Allāh ﷺ commanded us to give charity for that which we intended for trade.” (*Da‘if*)

١٥٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ بْنِ سُفْيَانَ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا سُلَيْمَانُ بْنُ مُوسَى أَبُو دَاوُدَ: حَدَّثَنَا جَعْفَرُ بْنُ سَعْدِ بْنِ سَمْرَةَ بْنِ جُنْدَبٍ: حَدَّثَنِي حُبَيْبُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ سُلَيْمَانَ، عَنْ سَمْرَةَ بْنِ جُنْدَبٍ قَالَ: أَمَّا بَعْدُ، فَإِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُنَا أَنْ نُخْرِجَ الصَّدَقَةَ مِنَ الَّذِي نَعُدُّ لِلْبَيْعِ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ١٤٦/٤، ١٤٧ من حديث أبي داود به * حبيب: مجهول، وجعفر بن سعد: ضعفه الجمهور، ويؤيده حديث: "وأدوا زكاة أموالكم"، رواه الترمذي، ح: ٦١٦ بسند حسن وأصله عند أبي داود، ح: ١٩٥٥، وقال الله تعالى: ﴿أَنْفَقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ﴾ [البقرة: ٢٦٧].

Chapter 4. What Counts As A Kanz (Buried Treasure) ?^[1] And Regarding Zakāt On Jewelry

(المعجم ٤) - بَابُ الْكَنْزِ مَا هُوَ؟ وَزَكَاةُ الْحُلِيِّ (التحفة ٤)

1563. It was reported from ‘Amr حَدَّثَنَا أَبُو كَامِلٍ وَحَمِيدُ بْنُ

[1] Scholars differed over the meaning of buried treasure (*Kanz*); some said it refers to whatever wealth comes out of a mine or shaft or the like, and others said it only applies to riches buried before Islam, and found after Islam, in other words discovered treasure.

bin Shu'aib, from his father, from his grandfather ('Abdullāh bin 'Amr), that a woman came to the Messenger of Allāh ﷺ with her daughter. Her daughter was wearing two thick gold bracelets on her arms. He asked her: "Do you give the *Zakāt* (due) on this?" She replied: "No." He said: "Would it please you that Allāh place them on you on the Day of Judgment as two bracelets of fire?" So she took them off and gave them to the Prophet ﷺ, and said: "They are (charity) to Allāh and His Messenger." (*Hasan*)

مَسْعَدَةَ، الْمَعْنَى، أَنَّ خَالِدَ بْنَ الْحَارِثِ حَدَّثَنَا حُسَيْنٌ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ امْرَأَةً أَتَتْ رَسُولَ اللَّهِ ﷺ وَمَعَهَا ابْنَتُهُ لَهَا، وَفِي يَدِ ابْنَتِهَا مَسَكَّتَانِ غَلِيظَتَانِ مِنْ ذَهَبٍ، فَقَالَ لَهَا: «أَتُعْطِينَ زَكَاةَ هَذَا؟» قَالَتْ: لَا. قَالَ: «أَيَسْرُوكِ أَنْ يُسَوِّرَكَ اللَّهُ بِهِمَا يَوْمَ الْقِيَامَةِ سِوَارَيْنِ مِنْ نَارٍ؟» قَالَ: فَخَلَعْتُهُمَا فَأَلْفَقْتُهُمَا إِلَى النَّبِيِّ ﷺ، وَقَالَتْ: هُمَا لِلَّهِ وَلِرَسُولِهِ.

تخريج: [إسناده حسن] أخرجه النسائي، الزكاة، باب زكاة الحلبي، ح: ٢٤٨١ من حديث خالد بن الحارث به وحسنه ابن القطان الفاسي (نصب الرأية: ٢/٣٧٠) ورواه الترمذي، ح: ٦٣٧ من طريق آخر.

Comments:

Parents who have the charge of sons and daughters that possess wealth, should either pay *Zakāh* on their behalf themselves or make them pay.

1564. It was reported from Umm Salamah that she said: "I used to wear some gold jewelry, so I said: 'O Messenger of Allāh, is this (considered) treasure?' He replied: 'Anything that is above the amount upon which you must give *Zakāt*, and whose *Zakāt* is given, is not (considered) a treasure.'" (*Da'if*)

١٥٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى: حَدَّثَنَا يَعْنِي ابْنَ بَشِيرٍ، عَنْ ثَابِتِ بْنِ عَجْلَانَ، عَنْ عَطَاءٍ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: كُنْتُ أَلْبَسُ أَوْصَاحًا مِنْ ذَهَبٍ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَكْثَرُ هُوَ؟ فَقَالَ: «مَا بَلَغَ أَنْ تُؤَدَّى زَكَاتُهُ فُزَّكِّي فَلَيْسَ بِكَثْرٍ».

تخريج: [إسناده ضعيف] أخرجه الحاكم: ١/٣٩٠ من حديث ثابت بن عجلان به وصححه على شرط البخاري ووافقه الذهبي (!) والسند منقطع، عطاء بن أبي رباح لم يسمع من أم سلمة كما قال أحمد وغيره.

1565. 'Abdullāh bin Shaddād bin Al-Hād narrated that they visited 'Āishah, the wife of the Prophet ﷺ, and she narrated: "The Messenger of Allāh ﷺ once came

١٥٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ إِدْرِيسَ الرَّازِيُّ: حَدَّثَنَا عَمْرُو بْنُ الرَّبِيعِ بْنِ طَارِقٍ: حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي

to me and saw me wearing large silver rings. He said: 'What is this, O 'Āishah?' I replied: 'I made them in order to beautify myself for you, O Messenger of Allāh.' He said: 'Do you give its *Zakāt*?' I said: 'No,' or: 'Whatever Allāh wills.' He replied: 'This will be your portion of the Fire.'" (*Ṣaḥīḥ*)

جَعْفَرٍ: أَنَّ مُحَمَّدَ بْنَ عَمْرٍو بْنَ عَطَاءٍ أَخْبَرَهُ
عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادِ بْنِ الْهَادِ أَنَّهُ قَالَ:
دَخَلْنَا عَلَى عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ فَقَالَتْ:
دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ، فَرَأَى فِي يَدِي
فَتَحَاتٍ مِنْ وَرَقٍ، فَقَالَ: «مَا هَذَا
يَاعَائِشَةُ؟!» فَقُلْتُ: صَنَعْتُهُنَّ أَتْرَبِينَ لَكَ
يَا رَسُولَ اللَّهِ! قَالَ: «أَتَوَدِّينَ زَكَاتَهُنَّ؟» قُلْتُ:
لَا، أَوْ مَا شَاءَ اللَّهُ، قَالَ: «هُوَ حَسْبُكَ مِنَ
النَّارِ».

تخريج: [إسناده صحيح] أخرجه الدارقطني: ١٠٥/٢، ١٠٦، ح: ١٩٣٤ من حديث عمرو ابن الربيع به وصححه الحاكم على شرط الشيخين: ٣٨٩/١، ٣٩٠ ووافقه الذهبي.

Comments:

This and other foregoing *Hadīths* provide proof that jewelry worn by women shall be liable to *Zakāh*.

1566. It was reported from Al-Walīd bin Muslim, that Sufyān narrated from 'Umar bin Ya'lā, mentioning a *Hadīth* similar to that regarding the rings (no. 1565). It was said to Sufyān: "How would you give its *Zakāt*?" He replied: "Combine it with other (items)." (*Da'īf*)

١٥٦٦ - حَدَّثَنَا صَفْوَانُ بْنُ صَالِحٍ: حَدَّثَنَا
الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا سُفْيَانُ عَنْ عُمَرَ بْنِ
يَعْلَى فذكر الحديث نحو حديث الخاتم.
قيل لسفيان: كيف تزكّيه؟ قال: تضمه إلى
غيره.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ١٤٥/٤ عن سفیان الثوري عن عمر بن يعلى عن أبيه عن جده به إلخ * عمر بن يعلى: ضعيف (التقريب: ٤٩٣٣) وأبوه ضعيف.

Chapter 5. Regarding Zakāt On Pastured Animals

(المعجم ٥) بَابُ: فِي زَكَاةِ السَّائِمَةِ
(التحفة ٥)

1567. It was reported from Ḥammād, that he said: "I took from Thumāmah bin 'Abdullah bin Anas a letter which he claimed that Abū Bakr had written to Anas, and which had the seal of the

١٥٦٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ:
حَدَّثَنَا حَمَّادٌ قَالَ: أَخَذْتُ مِنْ ثُمَامَةَ بْنِ
عَبْدِ اللَّهِ بْنِ أَنَسٍ كِتَابًا رَعَمَ أَنَّ أَبَا بَكْرٍ كَتَبَهُ
لِأَنَسٍ وَعَلَيْهِ خَاتَمُ رَسُولِ اللَّهِ ﷺ حِينَ بَعَثَهُ

Messenger of Allāh ﷺ on it. This was written when he (the Prophet ﷺ) had sent Anas as a collector of *Zakāt*, and so he had written this for him. It said in it: 'These are the (details of the) obligation which the Messenger of Allāh ﷺ has obligated upon the Muslims in regard to charity, and which Allāh has commanded His Prophet, peace be upon him. So whoever is asked in accordance with this from among the Muslims, he should give it, and whoever is asked more than this, he should not give it.

“For any number of camels less than twenty-five, one sheep is to be given for every five camels. If they reach twenty-five, one *Bint Makhād*^[1] should be given, up to thirty-five. If he does not have a *Bint Makhād*, then he may give a *Ibn Labūn*.^[2]

“If the number reaches thirty-six, then for them is a *Bint Labūn*,^[3] up to forty-five. So when it reaches forty-six, then a *Hiqqah*^[4] that can breed with a stallion camel is due, up to sixty.

“If the number reaches sixty-one, then a *Jadh'ah*^[5] is due, up to seventy-five. If the number reaches seventy-six, then two *Bint Labūn* are due, up to ninety. If the

مُصَدَّقًا وَكَتَبَهُ لَهُ فَإِذَا فِيهِ: هَذِهِ فَرِيضَةُ الصَّدَقَةِ
الَّتِي فَرَضَهَا رَسُولُ اللَّهِ ﷺ عَلَى الْمُسْلِمِينَ،
الَّتِي أَمَرَ اللَّهُ بِهَا نَبِيَّهُ عَلَيْهِ السَّلَامُ، فَمَنْ
سُئِلَهَا مِنَ الْمُسْلِمِينَ عَلَى وَجْهِهَا فَلْيُعْطَهَا،
وَمَنْ سُئِلَ فَوْقَهَا فَلَا يُعْطِيهِ، فِيمَا دُونَ خَمْسِ
وَعِشْرِينَ مِنَ الْإِبِلِ. الْغَنَمُ فِي كُلِّ خَمْسِ دَوْدِ
شَاةً، فَإِذَا بَلَغَتْ خَمْسًا وَعِشْرِينَ، فَفِيهَا بِنْتُ
مَخَاضٍ إِلَى أَنْ تَبْلُغَ خَمْسًا وَثَلَاثِينَ، فَإِنْ لَمْ
يَكُنْ فِيهَا بِنْتُ مَخَاضٍ فَابْنُ لَبُونٍ ذَكَرٌ، فَإِنْ
بَلَغَتْ سِتًّا وَثَلَاثِينَ فَفِيهَا بِنْتُ لَبُونٍ إِلَى
خَمْسِ وَأَرْبَعِينَ، فَإِذَا بَلَغَتْ سِتًّا وَأَرْبَعِينَ
فَفِيهَا حِقَّةٌ طَرُوقَةٌ الْفَحْلِ إِلَى سِتِّينَ، فَإِذَا
بَلَغَتْ إِحْدَى وَسِتِّينَ فَفِيهَا جَذَعَةٌ إِلَى خَمْسِ
وَسَبْعِينَ، فَإِذَا بَلَغَتْ سِتًّا وَسَبْعِينَ فَفِيهَا ابْتَنَّا
لَبُونٍ إِلَى تِسْعِينَ، فَإِذَا بَلَغَتْ إِحْدَى وَتِسْعِينَ
فَفِيهَا حِقَّتَانِ طَرُوقَتَا الْفَحْلِ إِلَى عِشْرِينَ
وِمَائَةٍ، فَإِذَا زَادَتْ عَلَى عِشْرِينَ وَمِائَةٍ فَفِي
كُلِّ أَرْبَعِينَ بِنْتُ لَبُونٍ وَفِي كُلِّ خَمْسِينَ حِقَّةٌ،
فَإِذَا تَبَايَنَ أَسْنَانُ الْإِبِلِ فِي فَرَائِضِ
الصَّدَقَاتِ، فَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْجَذَعَةِ
وَلَيْسَتْ عِنْدَهُ جَذَعَةٌ وَعِنْدَهُ حِقَّةٌ فَإِنَّهَا تُقْبَلُ
مِنْهُ وَأَنْ يَجْعَلَ مَعَهَا شَاتَيْنِ إِنْ اسْتَبَسَّرَا لَهُ

[1] *Bint Makhād*: the female that has passed one year, and its mother can now become pregnant. See the author's explanation of these terms for camels after number 1590.

[2] *Ibn Labūn*: a male camel that has entered its third year, meaning it has lived for two complete years.

[3] *Bint Labūn* is the female camel that has lived for two complete years.

[4] *Hiqqah* is the female camel that has lived for three years and began its fourth.

[5] *Jadh'ah* in the case of camels, is a female camel that has lived for four years and entered its fifth.

number reaches ninety-one, then two *Hiqqahs* that can breed with stallion camels are due, up to one hundred and twenty. If there are more than one-hundred and twenty, then for every forty a *Bint Labūn*, and for every fifty a *Hiqqah*.

“In the event that a person does not have a camel of the age specified according to the *Ṣadaqah* regulations, then if a person owes a *Jadh'ah* as *Ṣadaqah* but he does not have a *Jadh'ah*, then a *Hiqqah* should be accepted from him if he has one, and he should give two sheep along with it if they are available, or twenty Dirhams.

“If he owes a *Hiqqah* as *Ṣadaqah* and he does not have a *Hiqqah* but he has a *Jadh'ah*, then it should be accepted from him, and the *Zakāt* collector should give him twenty Dirhams, or two sheep if they are available.

If a person owes a *Hiqqah* as *Ṣadaqah* and he does not have one, but he has a *Bint Labūn*, it should be accepted from him, — Abū Dāwud said: From here I do not have it as precise from Mūsā (the narrator) as would be preferred — and he should give two sheep along with it if they are available, or twenty Dirhams.

“If a person owes a *Bint Labūn* as *Ṣadaqah* but he only has a *Hiqqah*, then it should be accepted from him — Abū Dāwud said: Up to here, then I have it more precisely — and the *Zakāt* collector should give him twenty Dirhams, or two sheep.

أَوْ عِشْرِينَ دِرْهَمًا، وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْحِقَّةِ وَلَيْسَتْ عِنْدَهُ حِقَّةٌ وَعِنْدَهُ جَذَعَةٌ فَإِنَّهَا تُقْبَلُ مِنْهُ وَيُعْطِيهِ الْمُصَدِّقُ عِشْرِينَ دِرْهَمًا أَوْ شَاتَيْنِ، وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْحِقَّةِ وَلَيْسَتْ عِنْدَهُ حِقَّةٌ وَعِنْدَهُ ابْنَةٌ لَبُونٍ فَإِنَّهَا تُقْبَلُ مِنْهُ. قَالَ أَبُو دَاوُدَ: مَنْ هَهُنَا لَمْ أَضْبِطْهُ عَنْ مُوسَى كَمَا أَحَبُّ، وَيَجْعَلُ مَعَهَا شَاتَيْنِ إِنْ اسْتَيْسَرْنَا لَهُ أَوْ عِشْرِينَ دِرْهَمًا، وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ بِنْتِ لَبُونٍ وَلَيْسَتْ عِنْدَهُ إِلَّا حِقَّةٌ فَإِنَّهَا تُقْبَلُ مِنْهُ - قَالَ أَبُو دَاوُدَ: إِلَى هَهُنَا ثُمَّ أَتَقْتَنُهُ - وَيُعْطِيهِ الْمُصَدِّقُ عِشْرِينَ دِرْهَمًا أَوْ شَاتَيْنِ، وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ ابْنَةِ لَبُونٍ وَلَيْسَ عِنْدَهُ إِلَّا ابْنَةٌ مَخَاضٍ فَإِنَّهَا تُقْبَلُ مِنْهُ وَشَاتَيْنِ أَوْ عِشْرِينَ دِرْهَمًا، وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ ابْنَةِ مَخَاضٍ وَلَيْسَ عِنْدَهُ إِلَّا ابْنُ لَبُونٍ ذَكَرَ فَإِنَّهُ يُقْبَلُ مِنْهُ وَلَيْسَ مَعَهُ شَيْءٌ، وَمَنْ لَمْ يَكُنْ عِنْدَهُ إِلَّا أَرْبَعٌ فَلَيْسَ فِيهَا شَيْءٌ إِلَّا أَنْ يَشَاءَ رَبُّهَا. وَفِي سَائِمَةِ الْعَنَمِ إِذَا كَانَتْ أَرْبَعِينَ فِيهَا شَاةٌ إِلَى عِشْرِينَ وَمِائَةٍ، فَإِذَا زَادَتْ عَلَى عِشْرِينَ وَمِائَةٍ فَفِيهَا شَاتَانِ إِلَى أَنْ تَبْلُغَ مِائَتَيْنِ، فَإِذَا زَادَتْ عَلَى مِائَتَيْنِ فَفِيهَا ثَلَاثُ شِيَاهٍ إِلَى أَنْ تَبْلُغَ ثَلَاثِمِائَةٍ، فَإِذَا زَادَتْ عَلَى ثَلَاثِمِائَةٍ فَفِي كُلِّ مِائَةٍ شَاةٌ، وَلَا يُؤْخَذُ فِي الصَّدَقَةِ هَرَمَةٌ وَلَا ذَاتُ حَوَارٍ مِنَ الْعَنَمِ وَلَا تَبْسُ الْعَنَمِ إِلَّا أَنْ يَشَاءَ الْمُصَدِّقُ، وَلَا يُجْمَعُ بَيْنَ مُفْتَرِقٍ وَلَا يُفْرَقُ بَيْنَ مُجْتَمِعٍ حَسْبِيَةِ الصَّدَقَةِ، وَمَا كَانَ مِنْ خَلِيطَيْنِ فَإِنَّهُمَا

“If a person owes a *Bint Labūn* as *Ṣadaqah* but he only has a *Bint Makhād*, then it should be accepted from him, and he should give two sheep along with it if they are available, or twenty Dirhams.

“If a person owes a *Bint Makhād* as *Ṣadaqah* but he only has an *Bin Labūn*, a male; it should be accepted from him, and he does not have to give anything else along with it. If a person has only four camels he does not have to give anything unless their owner wants to. With regard to the *Ṣadaqah* on grazing sheep, if there are forty, then one sheep is due upon them, up to one-hundred and twenty. If there is one more, then two sheep are due, up to two-hundred. If there is more, then three sheep are due, up to three-hundred. If there is more than that, then for every hundred, one sheep is due.

“No decrepit, defective or male sheep should be taken as *Ṣadaqah* unless the *Zakāh* collector wishes. Do not combine separate flocks nor separate combined flocks for fear of *Ṣadaqah*. Each partner (who has a share in a combined flock) should pay the *Ṣadaqah* in proportion to his shares. If a man’s flock does not reach forty sheep, then nothing is due from them, unless their owner wishes. With regard to silver, one-quarter of one-tenth, and if there is no wealth except one-hundred-and-ninety Dirhams, no *Zakāt* is due unless the owner wishes.” (*Ṣaḥīḥ*)

يَتَرَاجَعَانِ بَيْنَهُمَا بِالسَّوِيَّةِ، فَإِنْ لَمْ تَبْلُغْ سَائِمَةً
الرَّجُلِ أَرْبَعِينَ فَلَيْسَ فِيهَا شَيْءٌ إِلَّا أَنْ يَشَاءَ
رَبُّهَا، وَفِي الرَّقَّةِ رُبْعُ الْعُسْرِ فَإِنْ لَمْ يَكُنْ
الْمَالُ إِلَّا تِسْعِينَ وَمِائَةً فَلَيْسَ فِيهَا شَيْءٌ إِلَّا
أَنْ يَشَاءَ رَبُّهَا.

تخريج: أخرجه البخاري، الزكاة، باب العرض في الزكاة، ح: ١٤٤٨ من حديث ثمامة به .

1568. It was reported from Sufyān bin Ḥusain, from Az-Zuhri, from Sālim, from his father, who said: “The Messenger of Allāh ﷺ wrote a letter (detailing the rules) of *Sadaqah*, but he was not able to send it to his collectors until he passed away. He had kept it with his sword. Abū Bakr acted upon this (letter) until he passed away, and ‘Umar acted upon it until he passed away. It was (written) in it: Upon five camels, there is one sheep due. And upon ten, there is two sheep, and upon fifteen, three sheep, and upon twenty, four sheep. And upon twenty-five, a *Bint Makhād*, up to thirty-five. If there is even one more (camel) than this, one *Bint Labūn* must be given, up to forty-five. If there is even one more (camel) than this, one *Hiqqah* must be given, up to sixty. If there is even one more than this, one *Jadh’ah* must be given, up to seventy-five.

“If there is even one more than this, two *Bint Labūns* must be given, up to ninety. If there is even one more than this, two *Hiqqahs* must be given, up to one-hundred and twenty. If the camels are more than this, then for every fifty, one *Hiqqah* is given, and for every forty, one *Bint Labūn*.

“With regards to sheep, then for every forty sheep, one sheep is to be given, up to one-hundred and twenty sheep. If there is one more than this, then two sheep, up to

١٥٦٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التُّفَيْلِيُّ: حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ عَنْ سُوَيْبَانَ بْنِ حُسَيْنٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: كَتَبَ رَسُولُ اللَّهِ ﷺ كِتَابَ الصَّدَقَةِ فَلَمْ يُخْرِجْهُ إِلَى عَمَالِهِ حَتَّى قُبِضَ فَقَرَنَهُ بِسَيْفِهِ، فَعَمِلَ بِهِ أَبُو بَكْرٍ حَتَّى قُبِضَ، ثُمَّ عَمِلَ بِهِ عُمَرُ حَتَّى قُبِضَ فَكَانَ فِيهِ: فِي خَمْسٍ مِنَ الْإِبِلِ شَاةٌ، وَفِي عَشْرِ شَاتَانِ، وَفِي خَمْسِ [عَشْرَةَ] ثَلَاثُ شِيَاهِ، وَفِي عِشْرِينَ أَرْبَعُ شِيَاهِ، وَفِي خَمْسِ وَعِشْرِينَ ابْنَةُ مَخَاضٍ إِلَى خَمْسِ وَثَلَاثِينَ، فَإِنْ زَادَتْ وَاحِدَةً فَفِيهَا ابْنَةُ لَبُونٍ إِلَى خَمْسِ وَأَرْبَعِينَ، فَإِذَا زَادَتْ وَاحِدَةً فَفِيهَا حِقَّةٌ إِلَى سِتِينَ، فَإِذَا زَادَتْ وَاحِدَةً فَفِيهَا جَذَعَةٌ إِلَى خَمْسِ وَسَبْعِينَ، فَإِذَا زَادَتْ وَاحِدَةً فَفِيهَا ابْنَتَا لَبُونٍ إِلَى تِسْعِينَ، فَإِذَا زَادَتْ وَاحِدَةً فَفِيهَا حِقَّتَانِ إِلَى عِشْرِينَ وَمِائَةٍ، فَإِنْ كَانَتْ الْإِبِلُ أَكْثَرَ مِنْ ذَلِكَ، فَفِي كُلِّ خَمْسِينَ حِقَّةٌ، وَفِي كُلِّ أَرْبَعِينَ شَاةٌ شَاةٌ إِلَى عِشْرِينَ وَمِائَةٍ، فَإِنْ زَادَتْ وَاحِدَةً فَشَاتَانِ إِلَى مِائَتَيْنِ، فَإِذَا زَادَتْ وَاحِدَةً عَلَى الْمِائَتَيْنِ فَفِيهَا ثَلَاثُ شِيَاهِ إِلَى ثَلَاثِمِائَةٍ، فَإِنْ كَانَتْ الْعَنَمُ أَكْثَرَ مِنْ ذَلِكَ فَفِي كُلِّ مِائَةٍ شَاةٌ شَاةٌ وَلَيْسَ فِيهَا شَيْءٌ حَتَّى تَبْلُغَ الْمِائَةَ، وَلَا يُفَرَّقُ بَيْنَ مُجْتَمِعٍ، وَلَا يُجْمَعُ بَيْنَ مُفَرَّقٍ مَخَافَةَ الصَّدَقَةِ، وَمَا كَانَ مِنْ خَلِيطَيْنِ فَإِنَّهُمَا

two-hundred sheep. If there is more than two-hundred, then three sheep are due, up to three-hundred. If the sheep are more than that, then for every one-hundred sheep, one sheep is due, and nothing needs to be given unless one-hundred are reached.

“And different (flocks) should not be joined together, nor should a combined (flock) be separated for fear of giving (extra) charity.

“Each partner (who has a share in a combined flock) should pay the *Sadaqah* in proportion to his shares.

“And an animal that is old, or a defective animal, will not be accepted for charity.”

Az-Zuhrī said: “When the *Zakāt* collector comes, the sheep are to be divided into three divisions: A third of them should be the worst (sheep of the flock), and a third of them the best, and a third in the moderate. And the one collecting charity should take from the moderate ones.” And Az-Zuhrī did not mention this division for cows.

(*Hasan*)

تخریج: [حسن] أخرجه الترمذي، الزكاة، باب ما جاء في زكاة الإبل والغنم، ح: ٦٢١ من حديث عباد بن العوام به وقال: "حسن" وسنده ضعيف ورواه ابن ماجه، ح: ١٧٩٨ من طريق آخر عن الزهري به وعلقه البخاري، (قبل، ح: ١٤٥٠) وللحديث طرق وهو بها حسن، والزهري صرح بالسمع انظر، ح: ١٥٧٠."

Comments:

Zakah is due at a rate of three goats per every 300 to 399 goats; four per every 400 to 499 goats; and so on and so forth.

1569. (Another chain) from Sufyān bin Ḥusain, with his chain and its meaning (similar to no. 1568). He

يَرَا جَعَانِ بَيْنَهُمَا بِالسَّوِيَّةِ، وَلَا يُؤْخَذُ فِي الصَّدَقَةِ هَرِمَةً وَلَا ذَاتَ عَيْبٍ. قَالَ: وَقَالَ الزُّهْرِيُّ: إِذَا جَاءَ الْمُصَدِّقُ قُسِمَتِ الشَّاءُ أَثْلَاثًا ثُلُثًا شِرَارًا وَثُلُثًا خِيَارًا وَثُلُثًا وَسَطًا فَأَخَذَ الْمُصَدِّقُ مِنَ الْوَسَطِ، وَلَمْ يَذْكَرِ الزُّهْرِيُّ الْبَقَرَ.

١٥٦٩ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ الْوَاسِطِيُّ: أَخْبَرَنَا

said: “So if a *Bint Makhād* is not found, then a *Bin Labūn* may be given.” And he did not mention the addition of *Az-Zuhri*. (*Hasan*)

شُمَيْانُ بْنُ حُسَيْنٍ بِإِسْنَادِهِ وَمَعْنَاهُ. قَالَ: «فَإِنْ لَمْ تَكُنْ ابْنَةُ مَخَاضٍ فَابْنُ لَبُونٍ»، وَلَمْ يَذْكُرْ كَلَامَ الزُّهْرِيِّ.

تخریج: [حسن] أخرجه البيهقي: ٨٨/٤ من حديث أبي داود به وانظر الحديث السابق.

1570. It was reported from Yūnus bin Yazīd, from Ibn Shihāb (Az-Zuhri), who said: “This is a copy of the letter that the Messenger of Allāh ﷺ wrote regarding *Sadaqah*, and it is with the family of ‘Umar bin Al-Khaṭṭāb. Sālim bin ‘Abdullāh bin ‘Umar read it to me, and I understood it as it was. And this was exactly what ‘Umar bin ‘Abdul-‘Azīz copied from ‘Abdullāh bin ‘Abdullāh bin ‘Umar, and Sālim bin ‘Abdullāh bin ‘Umar...” and he mentioned the *Hadīth*.

He said in it: “...So if there are one-hundred and twenty-one (camels), then three *Bint Labūn* are due upon them, until one-hundred and twenty-nine are reached. And if there are one-hundred and thirty, two *Bint Labūns* and one *Hiqqah* (are to be given), until one-hundred and thirty-nine are reached. And if there are one-hundred and forty, then two *Hiqqahs* (are to be given), along with one *Bint Labūn*, until one-hundred and forty-nine (camels) are reached.

“And if there are one-hundred and fifty, then three *Hiqqahs* (are to be given), until one-hundred and fifty-nine.

“And if there are one-hundred and sixty, then four *Bint Labūns* (are to

١٥٧٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ عَنْ يُونُسَ بْنِ يَزِيدَ، عَنْ ابْنِ شِهَابٍ قَالَ: هَذِهِ نُسخَةُ كِتَابِ رَسُولِ اللَّهِ ﷺ الَّذِي كَتَبَهُ فِي الصَّدَقَةِ، وَهِيَ عِنْدَ آلِ عُمَرَ بْنِ الْخَطَّابِ. قَالَ ابْنُ شِهَابٍ: أَقْرَأْنِيهَا سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ فَوَعَيْتُهَا عَلَى وَجْهِهَا، وَهِيَ الَّتِي انْتَسَخَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ مِنْ عَبْدِ اللَّهِ ابْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ وَسَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ، فَذَكَرَ الْحَدِيثَ. قَالَ: «فَإِذَا كَانَتْ إِحْدَى وَعِشْرِينَ وَمِائَةً فَفِيهَا ثَلَاثُ بَنَاتِ لَبُونٍ حَتَّى تَبْلُغَ تِسْعًا وَعِشْرِينَ وَمِائَةً، فَإِذَا كَانَتْ ثَلَاثِينَ وَمِائَةً فَفِيهَا بِنْتُ لَبُونٍ وَحِقَّةٌ حَتَّى تَبْلُغَ تِسْعًا وَثَلَاثِينَ وَمِائَةً، فَإِذَا كَانَتْ أَرْبَعِينَ وَمِائَةً فَفِيهَا حِقَّتَانِ وَبِنْتُ لَبُونٍ حَتَّى تَبْلُغَ تِسْعًا وَأَرْبَعِينَ وَمِائَةً، فَإِذَا كَانَتْ خَمْسِينَ وَمِائَةً فَفِيهَا ثَلَاثُ حِقَاقٍ حَتَّى تَبْلُغَ تِسْعًا وَخَمْسِينَ وَمِائَةً، فَإِذَا كَانَتْ سِتِّينَ وَمِائَةً فَفِيهَا أَرْبَعُ بَنَاتِ لَبُونٍ حَتَّى تَبْلُغَ تِسْعًا وَسِتِّينَ وَمِائَةً، فَإِذَا كَانَتْ سَبْعِينَ وَمِائَةً فَفِيهَا ثَلَاثُ بَنَاتِ لَبُونٍ وَحِقَّةٌ حَتَّى تَبْلُغَ تِسْعًا وَسَبْعِينَ وَمِائَةً، فَإِذَا كَانَتْ ثَمَانِينَ وَمِائَةً فَفِيهَا حِقَّتَانِ وَابْنَتَا لَبُونٍ حَتَّى تَبْلُغَ تِسْعًا وَثَمَانِينَ وَمِائَةً، فَإِذَا كَانَتْ تِسْعِينَ وَمِائَةً فَفِيهَا ثَلَاثُ حِقَاقٍ وَبِنْتُ

be given), until one-hundred and sixty-nine.

And if there are one-hundred and seventy, then three *Bint Labūns* and one *Ḥiqqaḥs* (are to be given), until one-hundred and seventy-nine.

“And if there are one-hundred and eighty, then two *Ḥiqqaḥs* (are to be given), along with two *Bint Labūns*, until one-hundred and eighty-nine.

“And if there are one-hundred and ninety, then three *Ḥiqqaḥs* along with one *Bint Labūn* (are to be given), until one-hundred and ninety-nine.

“And if there are two-hundred, then four *Ḥiqqaḥs* (are to be given), or five *Bint Labūns* — whichever of the two are found is taken.

“And with regards to pastured sheep...” and he mentioned similar to the *Ḥadīth* of Sufyān bin Ḥusain (no. 1568). And he said in it: “...For *Ṣadaqaḥ*, no old sheep is taken, nor a defective sheep, nor a male sheep except if the one giving charity desires to do so.” (*Ḥasan*)

تخريج: [حسن] أخرجه الدارقطني: ١١٦/٢، ١١٧، ح: ١٩٦٧ من حديث ابن المبارك به وجعله الحاكم: ٤٩٣/١ شاهدًا صحيحًا لحديث سفيان بن حسين.

1571. Mālik bin Anas explained the statement of ‘Umar bin Al-Khaṭṭāb, May Allāh be pleased with him: “And different (flocks) should not be joined together, nor should a combined (flock) be separated for fear of giving (extra) charity,” — as follows: “This is as,

لُبُونٍ حَتَّى تَبْلُغَ تِسْعًا وَتِسْعِينَ وَمِائَةً، فَإِذَا كَانَتْ يَأْتِيَنَّ فِيهَا أَرْبَعُ حِقَاقٍ أَوْ خَمْسُ بَنَاتِ لُبُونٍ، أَيُّ السِّنِينَ وَوَجِدَتْ أُخِذَتْ. وَفِي سَائِمَةِ الْغَنَمِ، فَذَكَرَ نَحْوَ حَدِيثِ سُفْيَانَ ابْنِ حُسَيْنٍ، وَفِيهِ: «وَلَا يُؤْخَذُ فِي الصَّدَقَةِ هَرِمَةٌ وَلَا ذَاتُ عَوَارٍ مِنَ الْغَنَمِ وَلَا تَيْسُ الْغَنَمِ إِلَّا أَنْ يَشَاءَ الْمُصَدِّقُ».

١٥٧١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ قَالَ: قَالَ مَالِكٌ: وَقَوْلُ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: لَا يُجْمَعُ بَيْنَ مُفْتَرِقٍ وَلَا يُفْرَقُ بَيْنَ مُجْتَمِعٍ هُوَ أَنْ يَكُونَ لِكُلِّ رَجُلٍ أَرْبَعُونَ شَاةً، فَإِذَا أَظْلَهُمُ الْمُصَدِّقُ جَمَعُوهَا، لِأَنَّ لَا يَكُونَ

for example, when each person (in a company of three) has forty sheep, and when the collector is about to come, they combine them all together, in which case there will only be one sheep due. And a case of when a combined flock is separated is when two partners each own one-hundred and one sheep, so the total due on them would be three sheep, but when the collector comes, they divide the flock among themselves, such that each one of them only owes one sheep. And this (explanation) is what I have heard regarding it.” (Ṣaḥīḥ)

تخريج : [صحيح] وهو في الموطأ (يحيى): ٢٦٤/١.

1572. It was reported from Zuhair that Abū Ishāq narrated to them from ‘Aṣim bin Ḍamrah, and Al-Hārith bin Al-A‘war, from ‘Alī, may Allāh be pleased with him that he said: Zuhair (one of the narrators) added: “I think it was from the Prophet ﷺ — “Give one fourth of ten (2.5 %) — from every forty Dirhams, one Dirhams. And you do not have to give anything until two-hundred Dirhams are completed. So if there are two hundred Dirhams, five Dirhams need to be given. And whatever is more is thus (proportionally) measured.

“With regards to sheep, for every forty sheep, one sheep must be given. And if there are only thirty-nine sheep, then nothing is due upon you...” and he continued

فِيهَا إِلَّا شَاةٌ، وَلَا يُفَرَّقُ بَيْنَ مُجْتَمِعٍ أَنَّ الْخَلِيطَيْنِ إِذَا كَانَ لِكُلِّ وَاحِدٍ مِنْهُمَا مِائَةٌ شَاةٍ وَشَاةٌ، فَيَكُونُ عَلَيْهِمَا فِيهَا ثَلَاثُ شِيَاهٍ، فَإِذَا أَظْلَمَهُمَا الْمُصَدِّقُ فَرَقَا غَنَمَهُمَا فَلَمْ يَكُنْ عَلَى كُلِّ وَاحِدٍ مِنْهُمَا إِلَّا شَاةٌ، فَهَذَا الَّذِي سَمِعْتُ فِي ذَلِكَ.

١٥٧٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الثَّقَلِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ عَاصِمِ بْنِ ضَمْرَةَ، وَعَنْ الْحَارِثِ الْأَعْوَرِ، عَنْ عَلِيِّ بْنِ رَضِيٍّ اللهُ عَنْهُ قَالَ زُهَيْرٌ: أَحْسَبُهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «هَاتُوا رُبْعَ الْعُشُورِ مِنْ كُلِّ أَرْبَعِينَ دِرْهَمًا دِرْهَمٌ وَلَيْسَ عَلَيْكُمْ شَيْءٌ حَتَّى تَبْتِمَ مِائَتِي دِرْهَمٍ، فَإِذَا كَانَتْ مِائَتِي دِرْهَمٍ فَفِيهَا خَمْسَةُ دِرَاهِمٍ، فَمَا زَادَ فَعَلَى حِسَابِ ذَلِكَ. وَفِي الْغَنَمِ فِي كُلِّ أَرْبَعِينَ شَاةً شَاةٌ، فَإِنْ لَمْ يَكُنْ إِلَّا تِسْعٌ وَثَلَاثُونَ فَلَيْسَ عَلَيْكَ فِيهَا شَيْءٌ». وَسَاقَ صَدَقَةَ الْغَنَمِ مِثْلَ الزُّهْرِيِّ. وَقَالَ: «وَفِي الْبَقَرِ فِي كُلِّ ثَلَاثِينَ تَبِيعٌ وَفِي الْأَرْبَعِينَ مُسِنَّةٌ وَلَيْسَ عَلَى الْعَوَامِلِ شَيْءٌ. وَفِي الْإِبِلِ» فَذَكَرَ صَدَقَتَهَا كَمَا ذَكَرَ

elaborating on the *Ṣadaqah* on sheep similar to what was said by Az-Zuhrī.

Then he said: "With regard to cows, then for every thirty, you must give one *Tabī'*,^[1] and for every forty, you must give one *Musinnah*.^[2] And nothing is due on animals meant for manual labor. With regard to camels..."

Then he mentioned the *Ṣadaqah* for them as was mentioned by Az-Zuhrī (no. 1570).

He said: "...and for twenty-five (camels), five sheep must be given. If there is even one more, then a *Bint Makhād* must be given, but if one is not available, then one *Ibn Labūn* may be given. This is the case for up to thirty-five (camels), but if there is even one more, then a *Bint Labūn* must be given, up to forty-five. And if there is even one more, then a *Ḥiqqah* — one which a stallion can breed with — is to be given, up to sixty..." then he quoted similar to the narration of Az-Zuhrī.

And he said: "...so if there is even one more than this (meaning nine-one camels), then two *Ḥiqqahs* which stallions can breed with must be given, up to one-hundred and twenty (camels). And if there are more camels than that, then for every fifty, one *Ḥiqqah* is due.

"And different (flocks) should not be joined together, nor should a combined (flock) be separated for

الزُّهْرِيُّ. قَالَ: «وَفِي خَمْسٍ وَعَشْرِينَ خَمْسَةً مِنَ الْغَنَمِ، فَإِذَا زَادَتْ وَاحِدَةً فَفِيهَا ابْنَةُ مَخَاضٍ، فَإِنْ لَمْ تَكُنْ ابْنَةُ مَخَاضٍ فَابْنُ لَبُونٍ ذَكَرٌ إِلَى خَمْسٍ وَثَلَاثِينَ، فَإِذَا زَادَتْ وَاحِدَةً فَفِيهَا بِنْتُ لَبُونٍ إِلَى خَمْسٍ وَأَرْبَعِينَ، فَإِذَا زَادَتْ وَاحِدَةً فَفِيهَا حِقَّةٌ طَرُوقَةٌ الْجَمَلِ إِلَى سِتِّينَ». ثُمَّ سَأَلَ مِثْلَ حَدِيثِ الزُّهْرِيِّ. قَالَ: «فَإِذَا زَادَتْ وَاحِدَةً يَعْنِي وَاحِدَةً وَتِسْعِينَ فَفِيهَا حِقَّتَانِ طَرُوقَتَا الْجَمَلِ إِلَى عَشْرِينَ وَوَابِئَةٍ، فَإِنْ كَانَتْ الْإِبِلُ أَكْثَرَ مِنْ ذَلِكَ فَفِي كُلِّ خَمْسِينَ حِقَّةٌ، وَلَا يُرْفَقُ بَيْنَ مُجْتَمِعٍ وَلَا يُجْمَعُ بَيْنَ مُتَفَرِّقٍ خَشِيَةَ الصَّدَقَةِ، وَلَا يُؤْخَذُ فِي الصَّدَقَةِ هَرَمَةٌ وَلَا ذَاتُ عَوَارٍ وَلَا تَيْسٌ إِلَّا أَنْ يَشَاءَ الْمُصَدِّقُ، وَفِي النَّبَاتِ مَا سَقَّتُهُ الْأَنْهَارُ أَوْ سَقَّتِ السَّمَاءُ الْعُشْرُ وَمَا سَقِّيَ بِالْعَرَبِ فَفِيهِ نِصْفُ الْعُشْرِ». وَفِي حَدِيثِ عَاصِمٍ وَالْحَارِثِ: «الصَّدَقَةُ فِي كُلِّ عَامٍ». قَالَ زُهَيْرٌ: أَحْسَبُهُ قَالَ: «مَرَّةً» وَفِي حَدِيثِ عَاصِمٍ: «إِذَا لَمْ يَكُنْ فِي الْإِبِلِ ابْنَةُ مَخَاضٍ وَلَا ابْنُ لَبُونٍ فَعَشْرَةٌ ذَرَاهِمَ أَوْ شَاتَانِ».

[1] *Tabī'*: A calf that has completed its first year, and is in its second year.

[2] *Musinnah*: A cow that has completed its second year, and is in its third year.

fear of giving (extra) charity.

“And no old sheep whose teeth have fallen off will be accepted in charity, nor any defective sheep, nor a male goat unless the one giving charity volunteers to do so.

“With regards to produce, then a tenth is due on whatever is irrigated by (natural) streams or rainfall, and half of a tenth (5 %) is due on whatever is irrigated by bucket (manually).”

In the narration of ‘Āṣim and Al-Hārith (it is): “Charity is due every year” and Zuhair said: “I think he said: ‘One time.’”

And in the narration of ‘Āṣim: “If neither a *Bint Makhād* among camels nor a *Ibn Labūn*, then ten Dirham or two sheep must be given.” (*Da‘if*)

تخریج: [إسناده ضعيف] أخرجه ابن ماجه، الزكاة، باب زكاة الورق والذهب، ح: ١٧٩٠ من حديث أبي إسحاق السبيعي به مختصراً وصححه ابن خزيمة، ح: ٢٢٦٢، ٢٢٩٧ * أبو إسحاق عنن.

1573. (Another chain) from Abū Ishāq, from ‘Āṣim bin Ḍamrah and Al-Hārith Al-A‘war, from ‘Alī, from the Prophet ﷺ. In part of the beginning of this *Hadīth* he said: “...So if you have two-hundred Dirhams, and a year passes, then five Dirhams are due upon it. And nothing is due upon you — meaning with regards to gold — until you have twenty Dinārs. So if you have twenty Dinārs, and a year passes, then half a Dinār is due upon it. And if you have more, then it will be proportional to that...”

١٥٧٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي جَرِيرُ ابْنُ حَازِمٍ - وَسَمَى آخَرَ - عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ وَالْحَارِثِ الْأَعْوَرِ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ بَعْضُ أَوَّلِ هَذَا الْحَدِيثِ قَالَ: «فَإِذَا كَانَتْ لَكَ مِائَتَا دِرْهَمٍ وَحَالَ عَلَيْهَا الْحَوْلُ، فَفِيهَا خُمْسُهُ دَرَاهِمَ، وَلَيْسَ عَلَيْكَ شَيْءٌ يَعْني فِي الدَّهَبِ، حَتَّى تَكُونَ لَكَ عِشْرُونَ دِينَارًا، فَإِذَا كَانَتْ لَكَ عِشْرُونَ دِينَارًا وَحَالَ عَلَيْهَا الْحَوْلُ فَفِيهَا نِصْفُ

He (one of the narrators) said: "I do not know if 'Alī is the one who said: 'Then it will be proportional to that' or did he attribute it to the Prophet ﷺ."

(He then continued) "And there is no Zakāt on money until one year passes." — except that Jarīr (a narrator) said: "Ibn Wahb added in his *Hadīth*, from the Prophet ﷺ: "And there is no Zakāt on money until one year passes." (*Da'if*)

دينار، فَمَا زَادَ فِحِسَابِ ذَلِكَ». قَالَ: فَلَا أُدْرِي أَعْلِيٌّ يَقُولُ فِحِسَابِ ذَلِكَ أَوْ رَفَعَهُ إِلَى النَّبِيِّ ﷺ؟ «وَلَيْسَ فِي مَالِ زَكَاةٍ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ» إِلَّا أَنَّ جَرِيرًا قَالَ: ابْنُ وَهْبٍ يَزِيدُ فِي الْحَدِيثِ عَنِ النَّبِيِّ ﷺ: «لَيْسَ فِي مَالِ زَكَاةٍ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ».

تخریج: [إسناده ضعيف] انظر الحديث السابق، وأخرجه البيهقي: ١٣٨/٤ من حديث أبي

داود به.

1574. It was reported from Abū Ishāq, from 'Āṣim bin Ḍamrah, from 'Alī who said: The Messenger of Allāh ﷺ said: "I have exempt (from obligation) horses, and slaves, so give the charity of silver: From every forty Dirhams, one Dirham. And there is nothing due upon one-hundred and ninety (Dirhams), but if it reaches two-hundred, then five Dirhams are due."

Abū Dāwud said: This *Hadīth* was reported by Al-A'mash from Abū Ishāq just as stated by Abū 'Awānah. And Shaibān Abū Mu'āwiyah, and Ibrāhīm bin Ṭahmān reported it from Abū Ishāq, from Al-Hārith, from 'Alī, from the Prophet ﷺ, similarly.

Abū Dāwud said: The narration of An-Nufailī^[1] was reported by Shu'bah and Sufyān, and others,

١٥٧٤ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا

أَبُو عَوَانَةَ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ عَفَوْتُ عَنِ الْخَيْلِ وَالرَّقِيقِ، فَهَاتُوا صَدَقَةَ الرِّقَةِ مِنْ كُلِّ أَرْبَعِينَ دِرْهَمًا دِرْهَمًا، وَلَيْسَ فِي تِسْعِينَ وَمِائَةٍ شَيْءٌ، فَإِذَا بَلَغَتْ مِائَتَيْنِ فَفِيهَا خَمْسَةٌ دَرَاهِمٍ».

قال أبو داود: رَوَى هَذَا الْحَدِيثَ الْأَعْمَشُ عَنْ أَبِي إِسْحَاقَ كَمَا قَالَ أَبُو عَوَانَةَ، وَرَوَاهُ شَيْبَانُ أَبُو مُعَاوِيَةَ وَإِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

قال أبو داود: وَرَوَى حَدِيثَ النَّفَيْلِيِّ شُعْبَةَ وَسُفْيَانَ وَغَيْرُهُمَا، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمٍ عَنِ عَلِيٍّ لَمْ يَزِفْعُوهُ أَوْ قَفْعُوهُ عَلَى عَلِيٍّ.

[1] That is no. 1572, and An-Nufaili is 'Abdullāh bin Muḥammad An-Nufaili, from whom Abū Dāwud heard the narration.

from Abū Ishāq, from ‘Āṣim bin Ḍamrah, from ‘Alī, and they did not narrate it in *Marfū’* form, (rather) they narrated it in *Mawqūf* form from ‘Alī. (*Da‘īf*)

تخريج: [إسناده ضعيف] أخرجه الترمذي، الزكاة، باب ما جاء في زكاة الذهب والورق، ح: ٦٢٠ من حديث أبي عوانة به وصححه ابن خزيمة، ح: ٢٢٨٤ وحسنه البغوي في شرح السنة: ٤٧/٦ وللحديث شواهد كثيرة * أبو إسحاق عنن.

1575. It was reported from Bahz bin Ḥakīm, from his father, from his grandfather, that the Messenger of Allāh ﷺ said: “Regarding camels that are sent for pasture, then for every forty (of such camels), there is one *Bint Labūn* due. No camel shall be separated (away) from its share. Whoever gives it, seeking its reward, will attain its reward. But whoever prevents it, then we will take it, along with half of his wealth — (this is) a severity from among the severities of our Lord, Exalted and Honored is He; nothing is for the family of Muḥammad.” (*Hasan*)

تخريج: [إسناده حسن] أخرجه النسائي، الزكاة، باب عقوبة مانع الزكاة، ح: ٢٤٤٦ من حديث بهز بن حكيم به وصححه ابن خزيمة، ح: ٢٢٦٦ والحاكم: ٣٩٨/١ ووافقه الذهبي.

1576. Mu‘ādh bin Jabal reported that when the Prophet ﷺ sent him to Yemen, he commanded him to take from every thirty cows a cow or bull that had completed one year, and from every forty (cows), a male or female *Musinnah*. And he also commanded him to take one Dīnār from everyone beyond the age of puberty, or its equivalent from *Ma‘āfir* — a type of cloth found in Yemen. (*Da‘īf*)

١٥٧٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ: أَخْبَرَنَا بِهِزُ بْنُ حَكِيمٍ، ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: أَخْبَرَنَا أَبُو أُسَامَةَ عَنْ بِهِزِ بْنِ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فِي كُلِّ سَائِمَةٍ إِبِلٌ فِي أَرْبَعِينَ بِنْتُ لَبُونٍ، لَا يَفْرَقُ إِبِلٌ عَنْ حِسَابِهَا مَنْ أَعْطَاهَا مُؤْتَجِرًا - قَالَ ابْنُ الْعَلَاءِ مُؤْتَجِرًا بِهَا - فَلَهُ أَجْرُهَا وَمَنْ مَنَعَهَا فَإِنَّا آخِذُوهَا وَشَطْرُ مَالِهِ عَزْمَةٌ مِنْ عَزَمَاتِ رَبَّنَا عَزَّوَجَلَّ لَيْسَ لِأَلِ مُحَمَّدٍ مِنْهَا شَيْءٌ».

١٥٧٦ - حَدَّثَنَا النَّفْثِيُّ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ مُعَاذٍ: أَنَّ النَّبِيَّ ﷺ لَمَّا وَجَّهَهُ إِلَى الْيَمَنِ أَمَرَهُ أَنْ يَأْخُذَ مِنَ الْبَقَرِ مِنْ كُلِّ ثَلَاثِينَ، تَبِيعًا أَوْ تَبِيعَةً، وَمِنْ كُلِّ أَرْبَعِينَ، مَسِنَّةً، وَمِنْ كُلِّ حَالِمٍ - يَعْنِي مُحْتَلِمًا - دِينَارًا أَوْ عَدْلَهُ مِنَ الْمَعَاوِرِ، تَبَابٌ تَكُونُ بِالْيَمَنِ.

تخريج: [إسناده ضعيف] أخرجه النسائي، الزكاة، باب زكاة البقر، ح: ٢٤٥٥ من حديث سليمان الأعمش به وانظر الحديث الآتي * الأعمش عنن.

1577. (Another chain) from Mu'adh, from the Prophet ﷺ, with similar.

١٥٧٧ - حَدَّثَنَا عُمَانُ بْنُ أَبِي شَيْبَةَ وَالثَّقَلِيُّ وَابْنُ الْمُثَنَّى قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ مُعَاذٍ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الزكاة، باب ما جاء في زكاة البقر، ح: ٦٢٣ والنسائي، ح: ٢٤٥٤ من حديث أبي معاوية الضرير وابن ماجه، ح: ١٨٠٣ من حديث الأعمش به وقال الترمذي: "حسن" وصححه ابن خزيمة، ح: ٢٢٦٨ وابن حبان، ح: ٧٩٤ والحاكم على شرط الشيخين: ٣٩٨/١ ووافقه الذهبي وللحديث شواهد * الأعمش عنن ومسروق تكلموا في سماعه عن معاذ رضي الله عنه.

1578. (Another chain) from Mu'adh bin Jabal that he said that the Prophet ﷺ sent him to Yemen..." and he mentioned similarly (to no. 1576), and he did not mention: "...a type of cloth found in Yemen." (Da'if)

١٥٧٨ - حَدَّثَنَا هَارُونَ بْنُ زَيْدٍ بْنُ أَبِي الزَّرْقَاءِ: حَدَّثَنَا أَبِي عَنْ سُفْيَانَ، عَنْ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: بَعَثَهُ النَّبِيُّ ﷺ إِلَى الْيَمَنِ فَذَكَرَ مِثْلَهُ وَلَمْ يَذْكُرْ «ثِيَابًا تَكُونُ بِالْيَمَنِ» وَلَا ذَكَرَ - يَعْنِي: مُحْتَلِمًا.

قَالَ أَبُو دَاوُدَ: رَوَاهُ جَرِيرٌ وَيَعْلَى وَمَعْمَرٌ وَشُعْبَةُ وَأَبُو عَوَانَةَ وَيَحْيَى بْنُ سَعِيدٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ. قَالَ يَعْلى وَمَعْمَرٌ: عَنْ مُعَاذٍ مِثْلَهُ.

تخريج: [إسناده ضعيف] انظر الحديثين السابقين.

1579. Suwaid bin Ghafalah narrated: "I was sent" or he said: "I was informed by someone who was sent with the person to collect Zakāt by the Prophet ﷺ" — "It was (written) in the letter of the Messenger of Allāh ﷺ: 'That you

١٥٧٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ هِلَالِ بْنِ حَبَابٍ، عَنْ مَيْسَرَةَ أَبِي صَالِحٍ، عَنْ سُؤَيْدِ بْنِ عَقْلَةَ قَالَ: سِرْتُ أَوْ قَالَ: أَخْبَرَنِي مَنْ سَارَ مَعَ مُصَدِّقِ النَّبِيِّ ﷺ فِإِذَا فِي عَهْدِ رَسُولِ اللَّهِ ﷺ: «أَنْ لَا تَأْخُذَ مِنْ

not take a female (animal) that is weaning its young (as *Zakāt*), nor should you join together different (flocks), nor separate a combined (flock).’ And we would go to the watering grounds, (waiting) for the sheep to be brought for their drink, and he (the collector) would say: ‘Give the charity due upon your wealth.’

“So, one person among them went to a camel with a huge hump (intending to give it as charity), but he refused to accept it. He (the owner) said: ‘I want you to take my best camel!’ But he (the collector) refused to take it. So he reined in another one, slightly smaller than it, but he still refused to accept it. Then he reined it another one, still smaller than it, and he accepted it, saying; ‘I am worried that if I take it, the Messenger of Allāh ﷺ will find something against me (reprimand me), and say to me: “You went to a person and chose a camel of your choice!”’ (*Da’if*)

Abū Dāwud said: Hushaim reported it from Hilāl bin Khabbāb similarly, but he said: “A flock joined together should not be separated.”

رَاضِعَ لَبَنٍ، وَلَا تَجْمَعُ بَيْنَ مُفْتَرِقٍ وَلَا تُفَرِّقَ بَيْنَ مُجْتَمِعٍ»، وَكَانَ إِنَّمَا يَأْتِي الْمِيَاءَ حِينَ تَرِدُ الْغَنَمُ فَيَقُولُ: أَدُوا صَدَقَاتِ أَمْوَالِكُمْ. قَالَ: فَعَمَدَ رَجُلٌ مِنْهُمْ إِلَى نَاقَةٍ كَوْمَاءَ - قَالَ: قُلْتُ: يَا أَبَا صَالِحٍ! مَا الْكَوْمَاءُ؟ قَالَ: عَظِيمَةُ السَّامِ - قَالَ: فَأَبَى أَنْ يَقْبَلَهَا. قَالَ: إِنَّي أُحِبُّ أَنْ تَأْخُذَ خَيْرَ إِبِلِي. قَالَ: فَأَبَى أَنْ يَقْبَلَهَا قَالَ: فَحَطَمَ لَهُ أُخْرَى دُونَهَا، فَأَبَى أَنْ يَقْبَلَهَا. ثُمَّ حَطَمَ لَهُ أُخْرَى دُونَهَا فَاقْبَلَهَا وَقَالَ: إِنِّي أَخَذْتُهَا وَأَخَافُ أَنْ يَجِدَ عَلَيَّ رَسُولُ اللَّهِ ﷺ يَقُولُ لِي: عَمَدْتَ إِلَى رَجُلٍ فَتَخَيَّرْتَ عَلَيْهِ إِبِلَهُ؟.

قَالَ أَبُو دَاوُدَ: رَوَاهُ هُشَيْمٌ عَنْ هِلَالِ بْنِ خَبَّابٍ نَحْوَهُ، إِلَّا أَنَّهُ قَالَ: لَا يُفَرِّقُ.

تخریج: [إسناده ضعيف] أخرجه النسائي، الزكاة، باب الجمع بين المتفرق والتفريق بين المجتمع، ح: ٢٤٥٩ من حديث هلال بن خباب به وحسنه ابن الملقن في تحفة المحتاج: ٩٠٣ * ميسرة وثقه ابن حبان وحده.

Comments:

Zakāh officials should visit people at their own places, the places of their concourse, rather than force them to make repeated visits to their own offices.

1580. (Another chain) from Suwaid bin Ghafalah, who said: “The charity collector came to us from the Prophet ﷺ. I held him by his hand, and read in his letter, ‘Different (flocks) should not be joined together, nor should a combined (flock) be separated for fear of giving (extra) charity.’” And he did not mention: “a mother that is weaning its young.” (*Da‘if*)

(Abū Dāwud said: There is a legislative difference between: “You should not separate” and “Should not be separated.”)

١٥٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبِرَّازُ:
حَدَّثَنَا شَرِيكٌ عَنْ عُمَانَ بْنِ أَبِي زُرْعَةَ، عَنْ
أَبِي لَيْلَى الْكِنْدِيِّ، عَنْ سُؤَيْدِ بْنِ عَفَلَةَ قَالَ:
أَنَا مَصْدُقُ النَّبِيِّ ﷺ فَأَخَذْتُ يَدَهُ وَقَرَأْتُ
فِي عَهْدِهِ: «لَا يُجْمَعُ بَيْنَ مُفْتَرِقٍ وَلَا يُفْرَقُ
بَيْنَ مُجْتَمِعٍ خَشْيَةَ الصَّدَقَةِ»، وَلَمْ يَذْكُرْ:
«رَاضِعَ لَبَنٍ».
[قال أبو داود: بَيْنَ لَا تَجْمَعُ وَلَا يُجْمَعُ
حُكْمًا].

تخریج: [إسناده ضعيف] أخرجه ابن ماجه، الزكاة، باب ما يأخذ المصدق من الإبل،
ح: ١٨٠١ من حديث شريك القاضي به * وهو مدلس وعن ابن ماجه الحديث السابق.

Comments:

A state official may be asked, if need be, to verify his identity and show the edict he is carrying with him.

1581. It was reported by ‘Amr bin Abī Sufyān Al-Jumahī, from Muslim bin Thafinah Al-Yashkurī — Al-Ḥasan (one of the narrators) said: “Rawḥ would say: ‘Muslim bin Shu‘bah’” — that he said: “Nāfi‘ bin ‘Alqamah appointed my father as the one in charge of the affairs of our people (our tribe), and he also commanded to collect the *Ṣadaqah* from them. My father sent me to a group of them, and I came to an old man called Si‘r. I said to him: ‘My father has sent me to you — meaning to collect your *Ṣadaqah*.’ He said: ‘My nephew, and what type will you take?’ I replied: ‘We will choose, and examine the udders of the goats.’ He said: ‘Nephew, allow me to

١٥٨١ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا
وَكَيْعٌ عَنْ زَكَرِيَّا بْنِ إِسْحَاقَ الْمَكِّيِّ، عَنْ
عَمْرِو بْنِ أَبِي سُفْيَانَ الْجُمَحِيِّ، عَنْ مُسْلِمِ بْنِ
نَافِعَةَ الْيَشْكُرِيِّ - قَالَ الْحَسَنُ: رَوْحٌ يَقُولُ:
مُسْلِمُ بْنُ شُعْبَةَ - قَالَ: اسْتَعْمَلَ نَافِعُ بْنُ
عَلْقَمَةَ أَبِي عَلِيٍّ عِرَافَةَ قَوْمِهِ فَأَمَرَهُ أَنْ
يُصَدِّقَهُمْ. قَالَ: فَبَعَثَنِي أَبِي فِي طَائِفَةٍ مِنْهُمْ،
فَأَتَيْتُ شَيْخًا كَبِيرًا يُقَالُ لَهُ: سِعْرٌ فَقُلْتُ: إِنَّ
أَبِي بَعَثَنِي إِلَيْكَ يَعْنِي لِأَصَدَقِكَ، قَالَ: ابْنَ
أَخِي! وَأَيُّ نَحْوٍ تَأْخُذُونَ؟ قُلْتُ: نَخْتَارُ حَتَّى
إِنَّا [تَسْبِيئٌ] ضُرُوعَ الْغَنَمِ. قَالَ: ابْنَ أَخِي!
فَأَنِّي أُحَدِّثُكَ أَنِّي كُنْتُ فِي شَعْبٍ مِنْ هَذِهِ
السَّعَابِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فِي غَنَمٍ لِي

narrate to you: I was once in a valley among these valleys with some goats of mine during the time of the Messenger of Allāh ﷺ. Two men on a camel came to me, and said: “We are the messengers of the Messenger of Allāh ﷺ to you, that you give us the *Ṣadaqah* due on your goats.” I said: “What is due upon me?” They said: “One goat.” So I went to a sheep — I knew precisely where it was — which was producing milk, and was fat, and I took it out for them. They said: “This is a goat *Shāfi*,^[1] and the Messenger of Allāh ﷺ has forbidden us to take a *Shāfi*.” So I said: “So what type will you take?” They said: “A young female kid — a *Jadh’ah* or *Thaniyyah*.”^[2] So I went to a young, large and fat female goat — one that had not yet given birth but was old enough to do so — and took it out for them. They said, “Hand this one to us,” and they took it, placed it on their camel, and left.” (*Da’if*)

Abū Dāwud said: Abū ‘Aṣim reported it from Zakariyyā, and he also said: “Muslim bin *Shu’bah*” as Rawḥ said.

تخريج: [إسناده ضعيف] أخرجه النسائي، الزكاة، باب إعطاء السيد المال بغير اختيار المصدق، ح: ٢٤٦٤ من حديث وكيع به * مسلم بن ثنينة وثقه ابن حبان وحده فهو مجهول الحال.

Comments:

A pregnant animal is not taken for *Zakāh* since it is too fine and too valuable to be taken for *Zakāh*.

[1] It is explained in number 1582.

[2] *Jadh’ah* is the animal that does not have any teeth growing in place of earlier teeth. For goats it refers to one that has lived for one year. *Thaniyyah* refers to the animal that is old enough to lose its front teeth, in the case of goats it refers to one that has lived for two years.

فَجَاءَنِي رَجُلَانِ عَلَى بَعِيرٍ فَقَالَا لِي: إِنَّا رَسُولَا رَسُولِ اللَّهِ ﷺ إِلَيْكَ لِتُوَدِّيَ صَدَقَةَ غَنَمِكَ، فَقُلْتُ: مَا عَلَيَّ فِيهَا؟ فَقَالَا: شَاةٌ، فَعَمَدْتُ إِلَى شَاةٍ قَدْ عَرَفْتُ مَكَانَهَا مُمْتَلِئَةً مَحْضًا وَشَحْمًا فَأَخْرَجْتُهَا إِلَيْهِمَا، فَقَالَا: هَذِهِ شَاةُ الشَّافِعِ، وَقَدْ نَهَانَا رَسُولُ اللَّهِ ﷺ أَنْ نَأْخُذَ شَافِعًا قُلْتُ: فَأَيُّ شَيْءٍ تَأْخُذَانِ؟ قَالَا: عَنَاقًا جَذَعَةً أَوْ ثِيْبَةً. قَالَ: فَأَعْمِدُ إِلَى عَنَاقٍ مُعْتَاطٍ - وَالْمُعْتَاطُ الَّذِي لَمْ تَلِدْ وَلَدًا وَقَدْ حَانَ وِلَادُهَا - فَأَخْرَجْتُهَا إِلَيْهِمَا، فَقَالَا: نَاوَلْنَاهَا، فَجَعَلَاهَا مَعَهُمَا عَلَى بَعِيرِهِمَا ثُمَّ انْطَلَقَا.

قال أبو داود: أبو عاصم رَوَاهُ عَنْ زَكَرِيَّا قَالَ أَيْضًا مُسْلِمٌ بِنُ شُعْبَةَ: كَمَا قَالَ رَوْحٌ.

1582. (Another chain) in which Rawḥ narrated that Zakariyyā bin Ishāq narrated to them, with his chain for this *Hadīth*. He said: “Muslim bin Shu‘bah.” And he said in it: “The *Shāfi‘* is the one carrying a child (developing fetus) inside it.”^[1] (*Da‘īf*)

Abū Dāwud said: I read in the book of ‘Abdullāh bin Sālīm, in the city of Hims, (with his chain of narrators to) ‘Abdullāh bin Mu‘āwiyah Al-Ghāḍirī — of Ghāḍirah Qais — that the Prophet ﷺ said: “Three things — whoever does them will taste the flavor of Faith: Whoever worshiped Allāh alone; and (testified) that none has the right to be worshiped but Allāh; and gave the *Zakāt* of his wealth, content with giving it, co-operating by himself, and not giving an old animal, a defective animal, a sick animal, a despised one — not giving sufficient milk — but rather, (animals) of medium quality. For Allāh did not ask you for the best of them, nor did He command you to give the worst of them.”

١٥٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ النَّسَائِيُّ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ بِإِسْنَادِهِ بِهَذَا الْحَدِيثِ. قَالَ مُسْلِمٌ بْنُ شُعْبَةَ قَالَ فِيهِ: وَالشَّافِعُ الَّذِي فِي بَطْنِهَا الْوَلَدُ.

قال أبو داود: وقرأت في كتاب عبد الله ابن سالم بجمص عند آل عمرو بن الحارث الحمصي عن الزبيدي قال: وأخبرني يحيى ابن جابر عن جبير بن نفير، عن عبد الله بن معاوية الغاضري - من غاضرة قيس - قال: قال النبي ﷺ: «ثلاث من فعلهن فقد طعم طعم الإيمان: من عبد الله وحده وأنه لا إله إلا الله، وأعطى زكاة ماله طيبة بها نفسه رافذة عليه كل عام، ولا يعطي الهرمة ولا الدرنة ولا المريضة ولا الشراط اللئيمة، ولكن من وسط أموالكم، فإن الله لم يسألكم خيره ولم يأمركم بشره».

تخريج: [إسناده ضعيف] أخرجه النسائي، ح: ٢٤٦٥ من حديث روح بن عباد به انظر الحديث السابق * حديث عبدالله بن معاوية الغاضري، سنده حسن ورواه يعقوب الفارسي في تاريخه: ٢٦٩/١ والطبراني في الصغير: ٢٠١/١ وغيرهما.

1583. Ubayy bin Ka‘b narrated: “The Messenger of Allāh ﷺ sent me to collect the *Zakāt*. So I passed by a person, and when he gathered his wealth for me, I found

١٥٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ مَضْمُونٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ عَنْ

[1] Some of them also said it is the one who has its little kid following it everywhere.

that he only owed a *Bint Makhād*. So I said to him: 'Pay this *Bint Makhād*, *Ṣadaqah*.' He replied: 'That (animal) neither gives milk, nor is it suitable for riding! But here is a she-camel that is strong, large, and fat — so take it.' I said: 'I will not take what I have not been commanded to take. But here is the Messenger of Allāh ﷺ — not too far from where we are — so if you wish to go to him, and suggest to him what you suggested to me, then do so. And if he accepts this from you, then I will take it, and if he rejects it, then I will not take it.' He said: 'That is what I will do,' and he went with me, along with the camel that he had offered to me, until we came to the Messenger of Allāh ﷺ. He said: 'O Prophet of Allāh! Your messenger came to me in order to take the *Ṣadaqah* due on my wealth. And I swear by Allāh, never before has the Messenger of Allāh, nor his messenger, ever evaluated my wealth, so I gathered my wealth for him. He said that I owe a *Bint Makhād*, but the one (that I have) does not give milk, nor is it suitable for riding. So I offered him a large, healthy she-camel that he may take it (instead), but he refused. And it is this one here, I brought it to you O Messenger of Allāh, so take it.' The Messenger of Allāh ﷺ said: 'That is what is due upon you, but if you voluntarily wish to give something better, Allāh will reward you for it, and we will accept it

يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ سَعْدِ ابْنِ زُرَّارَةَ، عَنْ عُمَارَةَ بْنِ عَمْرٍو بْنِ حَزْمٍ، عَنْ أَبِي بْنِ كَعْبٍ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ مُصَدِّقًا فَمَرَرْتُ بِرَجُلٍ فَلَمَّا جَمَعَ لِي مَالَهُ لَمْ أَحِذْ عَلَيْهِ فِيهِ إِلَّا ابْنَةَ مَخَاضٍ، فَقُلْتُ لَهُ: أَدَّ ابْنَةُ مَخَاضٍ فَإِنَّهَا صَدَقَتُكَ، فَقَالَ: ذَاكَ مَا لَا لَبَنَ فِيهِ وَلَا ظَهْرٌ وَلَكِنْ هَذِهِ نَاقَةٌ فَيَتَّةٌ عَظِيمَةٌ سَمِيئَةٌ فَخُذْهَا، فَقُلْتُ لَهُ: مَا أَنَا بِأَحِذِ مَا لَمْ أُوْمَرْ بِهِ، وَهَذَا رَسُولُ اللَّهِ ﷺ مِنْكَ قَرِيبٌ، فَإِنْ أَحْبَبْتَ أَنْ تَأْتِيَهُ فَتَعْرِضَ عَلَيْهِ مَا عَرَضْتَ عَلَيَّ فافْعَلْ، فَإِنْ قَبِلَهُ مِنْكَ قَبِلْتَهُ وَإِنْ رَدَّهُ عَلَيْكَ رَدَدْتُهُ، قَالَ: فَإِنِّي فاعِلٌ، فَخَرَجَ مَعِي، وَخَرَجَ بِالنَّاقَةِ الَّتِي عَرَضَ عَلَيَّ حَتَّى قَدِمْنَا عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ لَهُ: يَا نَبِيَّ اللَّهِ! أَتَانِي رَسُولُكَ لِيَأْخُذَ مِنِّي صَدَقَةَ مَالِي وَإِيمُ اللَّهِ مَا قَامَ فِي مَالِي رَسُولُ اللَّهِ وَلَا رَسُولُهُ قَطُّ قَبْلَهُ فَجَمَعْتُ لَهُ مَالِي، فَرَعَمَ أَنَّ مَا عَلَيَّ فِيهِ ابْنَةُ مَخَاضٍ، وَذَلِكَ مَا لَا لَبَنَ فِيهِ وَلَا ظَهْرَ، وَقَدْ عَرَضْتُ عَلَيْهِ نَاقَةً عَظِيمَةً فَيَتَّةٌ لِيَأْخُذَهَا فَأَبَى عَلَيَّ وَهَا هِيَ ذَهْ قَدْ جِئْتُكَ بِهَا يَا رَسُولَ اللَّهِ! خُذْهَا. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «ذَاكَ الَّذِي عَلَيْكَ فَإِنْ تَطَوَّعْتَ بِخَيْرٍ أَجْرَكَ اللَّهُ فِيهِ وَقَبِلْنَاهُ مِنْكَ». قَالَ: فَهَا هِيَ ذَهْ يَا رَسُولَ اللَّهِ! قَدْ جِئْتُكَ بِهَا فَخُذْهَا. قَالَ: فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِقَبْضِهَا وَدَعَا لَهُ فِي مَالِهِ بِالْبُرْكَهٖ.

from you.' He said: 'Here it is, O Messenger of Allāh, I brought it to you, so take it.' So the Messenger of Allāh ﷺ commanded that it be taken, and he supplicated for him that he be blessed in his wealth."

(*Hasan*)

تخريج: [إسناده حسن] أخرجه أحمد: ١٤٢/٥ عن يعقوب بن إبراهيم به وصححه ابن خزيمة، ح: ٢٢٧٧ وابن حبان، ح: ٧٩٦ والحاكم على شرط مسلم: ٣٩٩/١، ٤٠٠ ووافقه الذهبي.

Comments:

In case a person gives away, of his own free will, more or a better thing in Zakāh payments than what he is obliged to pay, it may be accepted.

1584. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ sent Mu‘ādh to Yemen, and said (to him): “You are about to go to a nation of the People of the Book, so invite them to testify to *Lā ilāha illallāh* and that I am the Messenger of Allāh; if they obey you in with this, then inform them that Allāh has commanded them (to perform) five prayers in every day and night. An if they obey you in this, then inform them that Allāh has obligated upon them (to pay) *Sadaqah* on their wealth; it is taken from their rich, and distributed to their poor. And if they obey you in this, then beware of taking their most prized possessions, and be cautious of the supplication of one who has been wronged, for there is no veil between it and Allāh.” (*Sahih*)

١٥٨٤ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ الْمَكِّيَّ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ، عَنْ أَبِي مَعْبُدٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ مُعَاذًا إِلَى الْيَمَنِ فَقَالَ: «إِنَّكَ تَأْتِي قَوْمًا أَهَلَ الْكِتَابِ فَأَدْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّي رَسُولُ اللَّهِ فَإِنْ هُمْ أَطَاعُوكَ لِذَلِكَ فَأَعْلِمُهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ خُمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ أَطَاعُوكَ لِذَلِكَ فَأَعْلِمُهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً فِي أَمْوَالِهِمْ تُؤْخَذُ مِنْ أَعْيُنَائِهِمْ وَتُرَدُّ فِي فُقَرَائِهِمْ فَإِنْ هُمْ أَطَاعُوكَ لِذَلِكَ فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ، وَأَنَّ دَعْوَةَ الْمَظْلُومِ فَإِنَّهَا لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ».

تخريج: أخرجه البخاري، المظالم، باب الانتفاء والحذر من دعوة المظلوم، ح: ٢٤٤٨ مختصرًا ومسلم، الإيمان، باب الدعاء إلى الشهادتين وشرائع الإسلام، ح: ١٩ من حديث وكيع

Comments:

1. According to most jurists, *Zakāh* funds collected from Muslims of a region should be distributed among the Muslims of that very region.
2. Near relatives and neighbors have a greater right to receiving *Zakāh* funds. The funds should not be transferred to other cities unless there is some special reason to do so.

1585. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "The one who transgresses with *Ṣadaqah* is similar to one who withholds it." (*Hasan*)

١٥٨٥ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سَعْدِ بْنِ سِنَانٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمُعْتَدِي فِي الصَّدَقَةِ كَمَا نَعَمَهَا».

تخریج: [إسناده حسن] أخرجه الترمذي، الزكاة، باب ما جاء في المعتدي في الصدقة، ح: ٦٤٦ عن قتيبة به وقال: "غريب من هذا الوجه وقد تكلم أحمد بن حنبل في سعد بن سنان" وصححه ابن خزيمة، ح: ٢٣٣٥.

Comments:

The one who transgresses with *Ṣadaqah* has been understood to refer to the one giving it, and the variety of ways that one might transgress in that, as well as the one collecting it, as the author appears to have understood it in this chapter.

Chapter 6. Pleasing The *Zakāt* Collector

(المعجم ٦) - بَابُ رِضَاءِ الْمُصَدِّقِ (التحفة ٦)

1586. It was reported from Hammād, from Ayyūb, from a man called Daisam — and Ibn ‘Ubaid (one of the narrators) said: "From Banū Sadūs" — from Bashir bin Al-Khaṣāṣiyah — in his narration, Ibn ‘Ubaid said: "His name was not Bashir, but the Messenger of Allāh ﷺ named him Bashir" — he said: "We said: 'The people who (collect) charity are unjust towards us, is it allowed for us to hide a part of our possessions — equivalent to the amount of injustice they do towards us?' He replied: 'No.'" (*Da‘if*)

١٥٨٦ - حَدَّثَنَا مَهْدِيُّ بْنُ حَفْصٍ وَمُحَمَّدُ ابْنُ عُبَيْدِ الْمَعْنَى قَالَا: حَدَّثَنَا حَمَادٌ عَنْ أَيُّوبَ، عَنْ رَجُلٍ يُقَالُ لَهُ: دَيْسَمٌ - وَقَالَ ابْنُ عُبَيْدٍ مِنْ بَنِي سَدُوسٍ - عَنْ بَشِيرِ ابْنِ الْخَصَاصِيَّةِ. قَالَ ابْنُ عُبَيْدٍ فِي حَدِيثِهِ: وَمَا كَانَ اسْمُهُ بَشِيرًا، وَلَكِنْ رَسُولُ اللَّهِ ﷺ سَمَّاهُ بَشِيرًا. قَالَ: قُلْنَا: إِنَّ أَهْلَ الصَّدَقَةِ يَعْتَدُونَ عَلَيْنَا أَنْفُكُمُ مِنْ أَمْوَالِنَا بِقَدْرِ مَا يَعْتَدُونَ عَلَيْنَا؟ فَقَالَ: «لَا».

تخریج: [إسناده ضعيف] أخرجه أحمد: ۵/۸۳ من حديث حماد بن زيد به ولبعض الحديث شاهد يأتي: ۳۲۳۰ * ديسم: مستور، لم يوثقه غير ابن حبان.

1587. (Another chain) from ‘Abdur-Razzāq, from Ma‘mar, from Ayyūb with his chain and its meaning (similar to no. 1587). Except that he said “We said: ‘O Messenger of Allāh! The people who (collect) charity are unjust towards us...’” (*Da‘īf*)

Abū Dāwud said: ‘Abdur-Razzāq reported it in *Marfū‘* form from Ma‘mar.^[1]

۱۵۸۷ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ وَيَحْيَى ابْنُ مُوسَى قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ بِإِسْنَادِهِ وَمَعْنَاهُ، إِلَّا أَنَّهُ قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ! إِنَّ أَصْحَابَ الصَّدَقَةِ يَعْتَدُونَ.
قَالَ أَبُو دَاوُدَ: رَفَعَهُ عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ.

تخریج: [ضعيف] أخرجه أحمد: ۵/۸۳ عن عبدالرزاق به وهو في مصنفه، ح: ۶۸۱۸ وانظر الحديث السابق.

1588. It was reported from ‘Abdur-Rahmān bin Jābir bin ‘Atīq, from his father that the Messenger of Allāh ﷺ said: “A group of riders who are hated will come to you. So when they come to you, then welcome them, and leave them with what they want (leave them to take your charity). If they are just, then it will be for their own (benefit), and if they are unjust, then it will be against them. And please them, for the perfection of your *Zakāt* is in their pleasure, and let them make supplication for you.” (*Da‘īf*)

Abū Dāwud said: Abū Al-Ghuṣṣn (one of the narrators) is Thābit bin Qais Ibn Ghuṣṣn.

۱۵۸۸ - حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا يَشْرُبُ بْنُ عُمَرَ عَنْ أَبِي الْغَضَنِ، عَنْ صَخْرِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جَابِرِ بْنِ عَتِيكٍ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «سَيَأْتِيكُمْ رُكْبٌ مُبْعَضُونَ، فَإِذَا جَاءُوكُمْ فَارْحَبُوا بِهِمْ وَخَلُّوا بَيْنَهُمْ وَبَيْنَ مَا يَبْتَغُونَ فَإِنْ عَدَلُوا فَلَا تُنْفِسِهِمْ، وَإِنْ ظَلَمُوا فَعَلَيْهَا وَأَرْضُوهُمْ، فَإِنَّ تَمَامَ زَكَاتِكُمْ رِضَاهُمْ، وَلْيَدْعُوا لَكُمْ».
قَالَ أَبُو دَاوُدَ: أَبُو الْغَضَنِ هُوَ ثَابِتُ بْنُ قَيْسِ بْنِ غُصْنٍ.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ۴/۱۱۴ من حديث بشر بن عمر به * صخر بن إسحاق: 'لين' وعبدالرحمن بن جابر: 'مجهول' (تقريب) وللحديث شاهد صحيح انظر الحديث الآتي.

[1] Meaning that the first version does not clarify that it is from the Messenger of Allāh ﷺ, while the second does.

1589. Jarīr bin ‘Abdullāh narrated: “A group of people — meaning from the Bediouns — came to the Messenger of Allāh ﷺ and said: ‘A group of charity-collectors come and wrong us.’ He replied: ‘Please those who collect your charity.’ They said: ‘O Messenger of Allāh! Even if they are unjust with us?’ He said: ‘Please those who collect your charity.’” ‘Uthmān (one of the narrators) added: “‘Even if they wrong you.’”

In his narration, Abū Kāmil (one of the narrators) said: “Jarīr said: ‘Never did a collector of charity leave me after I heard this from the Messenger of Allāh ﷺ except that he was pleased with me.’” (*Ṣaḥīh*)

١٥٨٩ - حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا عَبْدُ
الْوَاحِدِ بْنِ زِيَادٍ؛ ح: وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي
شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ - وَهَذَا
حَدِيثُ أَبِي كَامِلٍ - عَنْ مُحَمَّدِ بْنِ أَبِي
إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ هِلَالٍ
الْعَبْسِيُّ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ: جَاءَ نَاسٌ
يَعْنِي مِنَ الْأَعْرَابِ، إِلَى رَسُولِ اللَّهِ ﷺ
فَقَالُوا: إِنَّ نَاسًا مِنَ الْمُصَدِّقِينَ يَأْتُونَا
فَيَظْلِمُونَا، قَالَ: فَقَالَ: «أَرْضُوا مُصَدِّقِكُمْ».
قَالُوا: يَا رَسُولَ اللَّهِ! وَإِنْ ظَلَمُونَا؟ قَالَ:
«أَرْضُوا مُصَدِّقِكُمْ» - زَادَ عُثْمَانُ: «وَإِنْ
ظَلِمْتُمْ».

قال أبو كامل في حديثه: قال جرير: ما
صدر عني مُصدّق بعد ما سمعتُ هذا من
رسول الله ﷺ إلا وهو عني راضٍ.

تخريج: أخرجه مسلم، الزكاة، باب إرضاء السعاة، ح: ٩٨٩ عن أبي كامل به.

**Chapter 7. The Supplication
That The Zakāt Collector
Should Say For Those Who
Give Ṣadaqah**

1590. ‘Abdullāh bin Abī Awfā said: “My father was among the Companions of the tree (who participated in the pledge of allegiance). And whenever the Prophet ﷺ would receive any Ṣadaqah from a group of people, he would say: ‘Allāhumma! Salli ‘alā āli fulān (O Allāh! Send Ṣalāt upon the family of so-and-so).’ So my father went to him with his

(المعجم ٧) - بَابُ دُعَاءِ الْمُصَدِّقِ لِأَهْلِ
الصَّدَقَةِ (التحفة ٧)

١٥٩٠ - حَدَّثَنَا حَنْصُ بْنُ عَمَرَ النَّمِرِيُّ
وَأَبُو الْوَلِيدِ الطَّيَالِسِيُّ الْمَعْنَى قَالَا: حَدَّثَنَا شُعْبَةُ
عَنْ عَمْرٍو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى
قَالَ: كَانَ أَبِي مِنْ أَصْحَابِ الشَّجَرَةِ، وَكَانَ
النَّبِيُّ ﷺ إِذَا أَتَاهُ قَوْمٌ بِصَدَقَتِهِمْ قَالَ: «اللَّهُمَّ
صَلِّ عَلَى آلِ فُلَانٍ». قَالَ: فَأَتَاهُ أَبِي بِصَدَقَتِهِ
فَقَالَ: «اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى».

charity, and he said: ‘O Allāh! Send your blessings on the family of Abū Awfā.’” (*Ṣaḥīḥ*)

تخريج: أخرجه البخاري، الزكاة، باب صلاة الإمام ودعائه لصاحب الصدقة... إلخ، ح: ١٤٩٧ عن حفص بن عمر ومسلم، الزكاة، باب الدعاء لمن أتى بصدقة، ح: ١٠٧٨ من حديث شعبة به.

Comments:

Zakāh is a means of purification, Allāh has ordered the Messenger ﷺ: (Take *Ṣadaqah* from their wealth in order to purify them and sanctify them with it, and say *Ṣalāh* for them....) (*At-Tawbah* 9:103.)

Chapter 8. Regarding The Ages Of Camels^[1]

Abū Dāwud said: I heard from Ar-Riyāshī, and Abū Hātim, and others aside from them, and also from the book of An-Naḍr bin Shumail, and from the book of Abū ‘Ubaid, and perhaps one of them mentioned (only) some of the statements — they said: (The term *Huwār* (is used) then *Faṣīl* when he separates,^[2] then, the *Bint Makhḥād* will be for the one year old until it completes two years. When it enters into its third, then it is a *Bint Labūn*. When it completes three years, then it is a *Hīqq* (male) and *Hīqqah* (female) until its completion of four years, because it is the age of mating and breeding with a stallion, and that is referred to as *Tulqaḥ* and the male does not breed until he is two. They say that the *Hīqqah* is bred with the stallion because the stallion breeds with it

(المعجم ٨) - بَابُ تَفْسِيرِ أَسْنَانِ الْإِبِلِ
(التحفة ٨)

قَالَ أَبُو دَاوُدَ: سَمِعْتُهُ مِنَ الرَّيَّاشِيِّ وَأَبِي حَاتِمٍ وَعَبْرِهِمَا، وَمِنْ كِتَابِ النَّضْرِ بْنِ شُمَيْلٍ، وَمِنْ كِتَابِ أَبِي عُبَيْدٍ، وَرُبَّمَا ذَكَرَ أَحَدُهُمُ الْكَلِمَةَ، قَالُوا: يُسَمَّى الْحَوَارُ ثُمَّ الْفَصِيلُ إِذَا فَصَلَ ثُمَّ تَكُونُ بِنْتُ مَخَاضٍ لِسِنَةِ إِلَى تَمَامِ سِنَتَيْنِ، فَإِذَا دَخَلَتْ فِي الثَّالِثَةِ فَهِيَ ابْنَةُ لَبُونٍ، فَإِذَا تَمَّتْ لَهُ ثَلَاثُ سِنِينَ فَهُوَ حِقٌّ وَحِقَّةٌ إِلَى تَمَامِ أَرْبَعِ سِنِينَ لِأَنَّهَا اسْتَحَقَّتْ أَنْ تُرَكَّبَ وَيُحْمَلَ عَلَيْهَا الْفَحْلُ وَهِيَ تُلْفَحُ وَلَا يُلْفَحُ الذَّكَرُ حَتَّى يُثْنَى. وَيُقَالُ لِلْحِقَّةِ طُرُوقَةٌ الْفَحْلِ لِأَنَّ الْفَحْلَ يَطْرُقُهَا إِلَى تَمَامِ أَرْبَعِ سِنِينَ، فَإِذَا طَعَنْتْ فِي الْخَامِسَةِ فَهِيَ جَدَّعَةٌ حَتَّى يَتِمَّ لَهَا خَمْسُ سِنِينَ، فَإِذَا دَخَلَتْ فِي السَّادِسَةِ وَاللَّفَى نَيْبَتُهُ فَهُوَ حَيْئِدٌ نَيْبٌ حَتَّى يَسْتَكْمِلَ سِنًا، فَإِذَا طَعَنَ فِي السَّابِعَةِ سُمِّيَ

[1] These terms relate to camels, so some of the terms that are also used in the case of other animals, will have a different significance in those cases.
[2] Referring to the term used for the newborn camel and when he separates from his mother.

until it completes four years. When it enters into the fifth, then it is a *Jadh'ah*; until it completes five years, then when it enters into the sixth, and its secondary teeth develops, it is at that time called a *Thaniyy* until it completes the sixth. When it enters into the seventh then the male is called (*Rabā'iya*) and the female *Rabā'iyyah* — until it completes the seventh. So when it enters into the eighth, and its “sixth” teeth come in, that are after the molars, then it is called *Sadis* and *Sadis* up to the completion of the eighth (year). When it enters into the ninth its canines appear, so it is called *Bāzil*; meaning its canines have *Bazala* meaning “appeared.” Until it enters its tenth (year) then it is called *Mukhlif*. Then (after that) there is no name for it, rather it may be said *Bāzilu 'Āmin* (a year *Bāzil*) or *Bāzilu 'Āmain* (a two year *Bāzil*) and *Mukhlifu 'Āmin* (a year *Mukhlif*) and *Mukhlifu 'Āmain* (a two year *Mukhlif*) and *Mukhlifu thlathati a'wām* (a three year *Mukhlif*) up to five years. And the *Khalifah* is the pregnant one. Abū Hātim said: “*Jadhū'ah*^[1] is a period of time, it does not relate to teeth. And the ages are separated when Suhail appears.”^[2]

Abū Dāwud said: Ar-Riyāshī recited a poem for us (to remember some of this):

الذَّكْرُ [رَبَاعِيًّا] وَالْأُنثَى رَبَاعِيَّةٌ إِلَى تَمَامِ
السَّابِعَةِ، فَإِذَا دَخَلَ فِي الثَّامِنَةِ وَأَلْقَى السِّنَّ
السَّدِيسَ الَّذِي بَعْدَ الرَّبَاعِيَّةِ فَهُوَ سَدِيسٌ
وَسَدِيسٌ إِلَى تَمَامِ الثَّامِنَةِ، فَإِذَا دَخَلَ فِي
التَّاسِعِ طَلَعَ نَابُهُ فَهُوَ بَازِلٌ أَيْ بَزَلَ نَابُهُ يَعْنِي
طَلَعَ حَتَّى يَدْخُلَ فِي الْعَاشِرَةِ فَهُوَ حَيْثُ
مُخْلِفٌ، ثُمَّ لَيْسَ لَهُ اسْمٌ، وَلَكِنْ يُقَالُ بَازِلٌ
عَامٍ وَبَازِلٌ عَامَيْنِ، وَمُخْلِفٌ عَامٍ وَمُخْلِفٌ
عَامَيْنِ وَمُخْلِفٌ ثَلَاثَةَ أَعوَامٍ إِلَى خَمْسِ
سِنِينَ. وَالْخَلِيفَةُ: الْحَامِلُ. قَالَ أَبُو حَاتِمٍ:
وَالْجَذْوَعَةُ وَقْتُ مِنَ الزَّمَنِ لَيْسَ بِسِنَّ،
وَفُضُولُ الْأَسْنَانِ عِنْدَ طُلُوعِ سُهَيْلٍ.

قال أبو داود: أُنْشَدَنَا الرِّيَّاشِيُّ شِعْرًا:
إِذَا سُهَيْلٌ أَوَّلَ اللَّيْلِ طَلَعَ
فَابْنُ اللَّبُونِ الْحِقُّ وَالْحِقُّ جَدَعُ
لَمْ يَبْقَ مِنْ أَسْنَانِهَا غَيْرُ الْهَبْعِ
وَالْهَبْعُ: الَّذِي يُوَلَّدُ فِي غَيْرِ حِينِهِ.

[1] Meaning the ascription of the name *Jadh'ah*.

[2] The star Canopus, visible in the south near the horizon in certain lands. Meaning that the season of its appearance is the same as the season of birth for camels due to their seasonal behaviors, hence their age changes at the same season.

‘On the first night of the appearance of Suhail; — then the *Ibn Labūn* turns into a *Hiqq* and the *Hiqq* turns into a *Jadh’ah*.

None remains its age except for the *Huba’*; — and the *Huba’* is the one born in other than its time.”

Chapter 9. Where Should The Charity Be Collected?

1591. It was reported from ‘Amr bin *Shu’aib*, from his father, from his grandfather, that the Prophet ﷺ said: “There should neither be *Jalab*, nor *Janab*; and charity should not be collected except in their places (that they frequent).”^[1] (*Hasan*)

تخریج: [إسناده حسن] أخرجه أحمد: ۲/۱۸۰، ۲۱۶ من حديث محمد بن إسحاق به وصرح بالسمع وتابعه عبدالرحمن بن الحارث، (أحمد: ۲/۲۱۵) وحسنه ابن الملقن في تحفة المحتاج: ۹۱۴.

1592. It was reported from *Muḥammad bin Ishāq* who said, in interpreting this *Ḥadīth*: “This means that the charity should be collected at the places they (i.e., the animals) pasture, and that they should not be brought to the collector. And ‘*Janab*’ (distancing oneself) from this obligation (is also prohibited) — meaning that a person should not distance himself from the collector, by going to the farthest areas (of the town). Rather, it should be taken from its place.” (*Hasan*)

(المعجم ۹) بَابُ: أَيْنَ تُصَدَّقُ الْأَمْوَالُ
(التحفة ۹)

۱۵۹۱ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا
ابْنُ أَبِي عَدِيٍّ عَنِ ابْنِ إِسْحَاقَ، عَنْ عَمْرٍو
ابْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ
ﷺ قَالَ: «لَا جَلَبَ وَلَا جَنَبَ وَلَا تُؤْخَذُ
صَدَقَاتُهُمْ إِلَّا فِي دُورِهِمْ».

۱۵۹۲ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا
يَعْقُوبُ بْنُ إِبْرَاهِيمَ: سَمِعْتُ أَبِي يَقُولُ عَنْ
مُحَمَّدِ بْنِ إِسْحَاقَ فِي قَوْلِهِ: «لَا جَلَبَ وَلَا
جَنَبَ». قَالَ: أَنْ تُصَدَّقَ الْمَاشِيَةُ فِي
مَوَاضِعِهَا وَلَا تُجَلَبُ إِلَى الْمُصَدِّقِ. وَالْجَنَبُ
عَنْ هَذِهِ الْفَرِيضَةِ أَيْضًا لَا يُجَنَّبُ أَصْحَابُهَا
يَقُولُ: وَلَا يَكُونُ الرَّجُلُ بِأَقْصَى مَوَاضِعِ
أَصْحَابِ الصَّدَقَةِ فَتُجَنَّبُ إِلَيْهِ، وَلَكِنْ تُؤْخَذُ
فِي مَوْضِعِهِ.

[1] See the explanation in the following narration, and see no. 2581.

تخريج: [إسناده حسن] أخرجه البيهقي: ١١٠/٤ من حديث أبي داود به.

Chapter 10. A Person Re-Purchasing His Charity

1593. Ibn ‘Umar narrated that ‘Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, donated a horse for the sake of Allāh, and he then subsequently found it being sold, so he wished to purchase it. He asked the Messenger of Allāh ﷺ about this, who responded: “Do not purchase it, and do not take back your charity.” (*Ṣaḥīḥ*)

(المعجم ١٠) - بَابُ الرَّجُلِ يَبْتَاعُ صَدَقَتَهُ
(التحفة ١٠)

١٥٩٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ حَمَلَ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ فَوَجَدَهُ يُبَاعُ، فَأَرَادَ أَنْ يَبْتَاعَهُ، فَسَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ، فَقَالَ: «لَا يَبْتَاعُهُ وَلَا تَعُدُّ فِي صَدَقَتِكَ».

تخريج: أخرجه مسلم، الهبات، باب كراهة شراء الإنسان ما تصدق به ممن تصدق عليه، ح: ١٦٢٠ عن عبدالله بن مسلمة، والبخاري، الهبة وفضلها، باب: إذا حمل رجل على فرس فهو كالعمرى والصدقة، ح: ٢٦٣٦ من حديث مالك به وهو في الموطأ (يحيى): ٢٨٢/١.

Comments:

One should not desire the thing one has given away for the love of Allāh. Rather, one should hope for reward from Allāh for the charity.

Chapter 11. Charity On Slaves

1594. It was reported from Makḥūl, from ‘Irāk bin Mālik, from Abū Hurairah, from the Prophet ﷺ, that he said: “There is no Zakāt upon horses and slaves, except Zakāt Al-Fiṭr.” (*Ṣaḥīḥ*)

(المعجم ١١) - بَابُ صَدَقَةِ الرَّقِيقِ
(التحفة ١١)

١٥٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ ابْنُ يَحْيَى بْنُ فَيَاضٍ قَالَا: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ رَجُلٍ، عَنْ مَكْحُولٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ فِي الْخَيْلِ وَالرَّقِيقِ زَكَاةٌ إِلَّا زَكَاةُ الْفِطْرِ فِي الرَّقِيقِ».

تخريج: [صحيح] أخرجه البيهقي: ١١٧/٤ من حديث أبي داود به وللحديث طرق أخرى عند مسلم، ح: ٩٨٢ وغيره.

1595. It was reported from Sulaimān bin Yasār, from ‘Irāk bin Mālik, from Abū Hurairah that the Messenger of Allāh ﷺ said: “There is no charity due upon the slave or horse that a Muslim owns.” (*Ṣaḥīḥ*)

١٥٩٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ عَلَى الْمُسْلِمِ فِي عَبْدِهِ وَلَا فِي فَرَسِهِ صَدَقَةٌ».

تخریج: أخرجه مسلم، الزكاة، باب: لا زكاة على المسلم في عبده وفرسه، ح: ٩٨٢ من حديث مالك به وهو في الموطأ (يحيى): ٢٧٧/١ ورواه البخاري، الزكاة، باب: ليس على المسلم في فرسه صدقة، ح: ١٤٦٣ من طريق آخر عن عبدالله بن دينار به.

Chapter 12. Zakāt On Agricultural Produce

(المعجم ١٢) - بَابُ صَدَقَةِ الزَّرْعِ (التحفة ١٢)

1596. ‘Abdullāh bin ‘Umar reported that the Messenger of Allāh ﷺ said: “Ten percent is due upon (the produce) of (fields) which are watered by rain, or rivers, or springs, or *Ba’ls*.^[1] And half of that is due upon (the produce of) those (fields) which are watered by camels or other animals.” (*Ṣaḥīḥ*)

١٥٩٦ - حَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ بْنِ الْهَيْثَمِ الْأَيْبِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «فِيمَا سَقَّتِ السَّمَاءُ وَالْأَنْهَارُ وَالْعُيُونُ أَوْ كَانَ بَعْلًا الْعُشْرُ، وَفِيمَا سَقَّتِ بِالسَّوَانِي أَوْ النَّضْحِ نِصْفُ الْعُشْرِ».

تخریج: أخرجه البخاري، الزكاة، باب العشر فيما يسقى من ماء السماء والماء الجاري، ح: ١٤٨٣ من حديث عبدالله بن وهب به.

1597. Jābir bin ‘Abdullāh reported that the Messenger of Allāh ﷺ said: “Ten percent is due upon that which is watered by rivers and springs. And half of ten percent is due upon that which is watered by camels.” (*Ṣaḥīḥ*)

١٥٩٧ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فِيمَا سَقَّتِ الْأَنْهَارُ وَالْعُيُونُ الْعُشْرُ، وَمَا سَقَّتِ بِالسَّوَانِي فَفِيهِ نِصْفُ الْعُشْرِ».

تخریج: أخرجه مسلم، الزكاة، باب ما فيه العشر أو نصف العشر، ح: ٩٨١ من حديث عبدالله بن وهب به.

[1] It is explained in number 1598.

1598. Al-Haitham bin Khālid Al-Juhanī and Ḥusain bin Al-Aswad Al-'Ijlī said: "Wakī' said: 'A *Ba'l* is a spring which forms from rain-water.'" (*Saḥīḥ*)

And Ibn Al-Aswad said: "And Yahyā — meaning Ibn Ādam — said: 'I asked Abū Iyās Al-Asadī about *Ba'l*, so he said 'That which is watered with rain.'"

And An-Nadr bin Shumail said: '*Ba'l* is rain-water.'

١٥٩٨ - حَدَّثَنَا الْهَيْثَمُ بْنُ خَالِدِ الْجُهَيْنِيِّ وَحُسَيْنُ بْنُ الْأَسْوَدِ الْعَجْلِيُّ قَالَا: قَالَ وَكَيْعٍ: الْبَعْلُ الْكَبُوسُ الَّذِي يَنْبُتُ مِنْ مَاءِ السَّمَاءِ. قَالَ ابْنُ الْأَسْوَدِ: وَقَالَ يَحْيَى يَعْنِي ابْنَ آدَمَ: سَأَلْتُ أَبَا إِيَّاسٍ الْأَسَدِيَّ عَنِ الْبَعْلِ فَقَالَ: الَّذِي يُسْقَى بِمَاءِ السَّمَاءِ. وَقَالَ النَّضْرُ ابْنُ شُمَيْلٍ: الْبَعْلُ مَاءُ الْمَطْرِ.

تخریج: [إسناده صحيح] انفرد به أبو داود * وقول يحيى بن آدم في كتاب الخراج

له: ٣٩٤.

1599. Mu'ādh bin Jabal reported that when the Messenger of Allāh ﷺ sent him to Yemen, he said: "Take grain from grain, and sheep from (a flock of) sheep, and a camel from (a herd of) camels, and a cow from (a herd of) cows." (*Da'if*)

Abū Dāwud said: I once measured a cucumber in Egypt which was thirteen hand-spans. And I saw a citrus fruit upon a camel — it had been cut into two pieces, and made into two camel-loads.

١٥٩٩ - حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ: حَدَّثَنَا ابْنُ وَهَبٍ عَنْ سُلَيْمَانَ يَعْنِي ابْنَ بِلَالٍ، عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَعْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَهُ إِلَى الْيَمَنِ فَقَالَ: «خُذِ الْحَبَّ مِنَ الْحَبِّ، وَالشَّاةَ مِنَ الْغَنَمِ، وَالْبَعِيرَ مِنَ الْإِبِلِ، وَالْبَقْرَةَ مِنَ الْبَقَرِ». قَالَ أَبُو دَاوُدَ: شَبَّرْتُ قِنَاءَةً بِمِضْرٍ ثَلَاثَةَ عَشَرَ شِبْرًا، وَرَأَيْتُ أُتْرَجَةً عَلَى بَعِيرٍ يَقْطَعَتَيْنِ قُطِعَتْ وَصِيَّرَتْ عَلَى مِثْلِ عِدْلَيْنِ.

تخریج: [إسناده ضعيف] أخرجه ابن ماجه، الزكاة، باب ما تجب فيه الزكاة من الأموال،

ح: ١٨١٤ من حديث ابن وهب به * عطاء: لم يلق معاذ بن جبل كما في تلخيص المستدرک: ١/ ٣٨٨ ولد بعد وفاة معاذ رضي الله عنه.

Comments:

The Messenger of Allāh ﷺ indicated that *Zakāh* shall be levied at the rate of one-tenth of the produce if the land is irrigated with rain water or rivers or underground water, and at the rate of one-twentieth, or five percent of the produce if the land is irrigated artificially.

Chapter 13. Regarding Zakāt
On Honey

(المعجم ١٣) - بَابُ زَكَاةِ الْعَسَلِ

(التحفة ١٣)

1600. ‘Amr bin Shu’aib reported from his father, from his grandfather, that Hilāl — a person from the tribe of Banū Mut‘ān, came to the Messenger of Allāh ﷺ with a tenth of his honey. He had asked him (the Prophet ﷺ) to protect a valley of his known as Salabah. So the Prophet ﷺ protected that valley for him. When ‘Umar bin Al-Khattāb became the leader (of the Muslims), Sufyān bin Wahb wrote to him, asking him regarding this. ‘Umar wrote back to him: “If he gives you what he used to give to the Prophet ﷺ, then protect Salabah for him. And if he does not, then those (bees) are bees of the wild; whoever desires may eat of it.” (*Hasan*)

١٦٠٠ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ
الْحَرَانِيُّ: حَدَّثَنَا مُوسَى بْنُ أُعَيْنَ عَنْ عَمْرِو بْنِ
ابْنِ الْحَارِثِ الْمِضْرِيِّ، عَنْ عَمْرِو بْنِ
شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: جَاءَ هِلَالٌ
أَحَدُ بَنِي مُتْعَانَ إِلَى رَسُولِ اللَّهِ ﷺ بِعُشُورٍ
تَحْلِي لَهُ وَكَانَ سَأَلَهُ أَنْ يَحْمِي وَادِيًا يُعَالُ لَهُ:
سَلَبَةٌ فَحَمَى لَهُ رَسُولُ اللَّهِ ﷺ ذَلِكَ الْوَادِي،
فَلَمَّا وُلِّيَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ
كَتَبَ سُفْيَانَ بْنَ وَهْبٍ إِلَى عَمَرَ بْنِ الْخَطَّابِ
يَسْأَلُهُ عَنِ ذَلِكَ؟ فَكَتَبَ عُمَرُ: إِنْ آدَى إِلَيْكَ
مَا كَانَ يُؤَدِّي إِلَى رَسُولِ اللَّهِ ﷺ مِنْ عُشُورٍ
تَحْلِيهِ فَاحْمِ لَهُ سَلَبَةً، وَإِلَّا فَإِنَّمَا هُوَ ذَبَابٌ
غَيْثٌ يَأْكُلُهُ مَنْ يَشَاءُ.

تخريج: [إسناده حسن] أخرجه النسائي، الزكاة، باب زكاة النحل، ح: ٢٥٠١ من حديث أحمد بن أبي شعيب به وانظر الحديثين الآتين.

1601. (Another chain) from ‘Amr bin Shu’aib, from his father, from his grandfather; “that Shabābah, of one of the tribes of Fahm... and he said similarly (to no. 1600)” He also said: “He would give one water-skin out of every ten water-skins (of honey). And Sufyān bin ‘Abdullāh Ath-Thaqafi said: ‘So the Prophet ﷺ would protect two valleys for him.’” And he added: “So they gave to him what they used to give to the Messenger of Allāh ﷺ, and they protected their

١٦٠١ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّمِيِّ:
حَدَّثَنَا الْمُغِيرَةُ - وَنَسَبَهُ إِلَى عَبْدِ الرَّحْمَنِ بْنِ
الْحَارِثِ الْمَخْزُومِيِّ - حَدَّثَنِي أَبِي عَنْ عَمْرِو
ابْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ شَبَابَةَ -
بَطْنٌ مِنْ قَهْمٍ - فَذَكَرَ نَحْوَهُ. قَالَ: مِنْ كُلِّ
عَشْرِ قَرَبٍ قَرَبَةٌ. وَقَالَ سُفْيَانُ بْنُ عَبْدِ اللَّهِ
الْتَقْفِيُّ قَالَ: وَكَانَ يَحْمِي لَهُمْ وَادِيَيْنِ. زَادَ:
فَأَدَاوُا إِلَيْهِ مَا كَانُوا يُؤَدُّونَ إِلَى رَسُولِ اللَّهِ ﷺ
وَحَمَى لَهُمْ وَادِيَتَهُمْ.

two valleys.” (*Hasan*)

تخریج: [إسناده حسن] أخرجه ابن خزيمة، ح: ٢٣٢٤ عن أحمد بن عبدة، وابن ماجه، ح: ١٨٢٤ من حديث عمرو بن شعيب به وانظر الحديث الآتي.

1602. (Another chain) from Usāmah bin Zaid, from ‘Amr bin Shu‘aib, from his father, from his grandfather, that one of the tribes of Fahm — and he narrated similar in meaning to that of Al-Mughīrah (a narrator in the chain of no. 1601) — he said: “One water-skin out of every ten.” (*Hasan*)

١٦٠٢ - حَدَّثَنَا الرَّبِيعُ بْنُ سَلِيمَانَ الْمُؤَدَّبُ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ عَنْ عَمْرٍو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ بَطْنًا مِنْ فَهْمٍ بِمَعْنَى الْمُغِيرَةِ قَالَ: مِنْ عَشْرِ قِرَبٍ قِرْبَةٌ وَقَالَ: وَادِيَيْنِ لَهُمْ.

تخریج: [إسناده حسن] أخرجه ابن خزيمة، ح: ٢٣٢٥ عن الربيع بن سليمان وابن ماجه، ح: ١٨٢٤ من حديث أسامة بن زيد به.

Chapter 14. Estimating (The Quantity) Of Grapes

(المعجم ١٤) **بَابُ: فِي خَرْصِ الْعِنَبِ**
(التحفة ١٤)

1603. It was reported from Az-Zuhri from Sa‘eed bin Al-Musayyab, from ‘Ittāb bin Aseed, who said: “The Messenger of Allāh ﷺ commanded us to estimate (the quantity of) grapes the way dates are estimated, and that we take its *Zakāt* as raisins, just as the *Zakāt* of dates is given in dry dates.” (*Da‘if*)

١٦٠٣ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ السَّرِيِّ النَّاقِطُ: حَدَّثَنَا بَشْرُ بْنُ مَنْصُورٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَتَابِ بْنِ أَبِيهِ قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ أَنْ يُخْرَصَ الْعِنَبُ كَمَا يُخْرَصُ النَّخْلُ، وَتُؤَخَذَ زَكَاتُهُ زَبِيبًا، كَمَا تُؤَخَذُ صَدَقَةُ النَّخْلِ تَمْرًا.

تخریج: [إسناده ضعيف] أخرجه الترمذي، الزكاة، باب ما جاء في الخرص، ح: ٦٤٤ عن الزهري به وقال: "حسن غريب" ورواه النسائي، ح: ٢٦١٩ وابن ماجه، ح: ١٨١٩ وابن خزيمة، ح: ٢٣١٧ وابن حبان، ح: ٧٩٩، ٨٠٠ وانظر الحديث الآتي لعلته.

1604. (Another chain) from Ibn Shihāb (Az-Zuhri), with his chain and its meaning (similar to no. 1603). (*Da‘if*)

١٦٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ عَنْ مُحَمَّدِ بْنِ صَالِحِ التَّمَارِ، عَنِ ابْنِ شِهَابٍ بِإِسْنَادِهِ وَمَعْنَاهُ.

قال أبو داود: وَسَعِيدٌ لَمْ يَسْمَعْ مِنْ عَتَابٍ شَيْئًا.

تخريج: [إسناده ضعيف] انظر الحديث السابق.

Comments:

Since fruits like grapes and dates ripen gradually over a period of time, and are eaten as they ripen, the procedure to assess the *Zakāh* is as follows: An expert is asked to estimate how much the total produce would be when they become ripe enough to be picked and gathered, deduct from it one-third or one-fourth of it, and then *Zakāh* is given for the remainder.

Chapter 15. Regarding Estimation

(المعجم ١٥) بَابُ: فِي الْخَرْصِ

(التحفة ١٥)

1605. Sahl bin Abī Ḥathmah said: “The Messenger of Allāh ﷺ commanded us as follows: ‘When you estimate, then take, and leave a third; if you do not leave or find a third, then leave a fourth.’”

(*Hasan*)

Abū Dāwud said: (This means) that the one estimating should leave a third for trade.

١٦٠٥ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَسْعُودٍ قَالَ: جَاءَ سَهْلُ بْنُ أَبِي حَتْمَةَ إِلَى مَجْلِسِنَا قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ: «إِذَا خَرَصْتُمْ فَجُذُوا وَدَعُوا الثُّلْثَ، فَإِنْ لَمْ تَدَعُوا أَوْ تَجِدُوا الثُّلْثَ فَدَعُوا الرَّبْعَ».

قال أبو داود: الْخَارِصُ يَدَعُ الثُّلْثَ لِلْخَرْفَةِ.

تخريج: [إسناده حسن] أخرجه الترمذي، الزكاة، باب ما جاء في الخرص، ح: ٦٤٣ والنسائي، ح: ٢٤٩٣ من حديث شعبة به وصححه ابن خزيمة، ح: ٢٣١٩، ٢٣٢٠ وابن حبان، ح: ٧٩٨ والحاكم: ٤٠٢/١.

Chapter 16. When Should Dates Be Estimated?

(المعجم ١٦) بَابُ: مَتَى يُخْرَصُ التَّمْرُ

(التحفة ١٦)

1606. ‘Āishah narrated, while she was recollecting the incident of Khaibar: “The Prophet ﷺ would send ‘Abdullāh bin Rawāḥah to the Jews, and he would estimate their date-palms, after they (the fruits) had become ripe, and before they would be eaten.” (*Da‘if*)

١٦٠٦ - حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ: حَدَّثَنَا حَبَّاجُ بْنُ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرْتُ عَنْ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: وَهِيَ تَذْكُرُ شَأْنَ خَيْبَرَ: كَانَ النَّبِيُّ ﷺ يَبْعَثُ عَبْدَ اللَّهِ بْنَ رَوَاحَةَ إِلَى يَهُودِ فَيَخْرِصُ التَّمْلَ.

حِينَ يَطِيبُ قَبْلَ أَنْ يُؤْكَلَ مِنْهُ.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ١٦٣/٦ وابن خزيمة، ح: ٢٣١٥ من حديث ابن جريج به * مخبر ابن جريج: مجهول وله شواهد مرسله عند مالك في الموطأ: ٧٠٤، ٧٠٣/٢ وغيره وانظر، ح: ٣٤١٤، ٣٤١٥.

Chapter 17. Those Fruits Which Are Not Allowed As Charity

(المعجم ١٧) - بَابُ مَا لَا يَجُوزُ مِنْ

الثَّمَرَةِ فِي الصَّدَقَةِ (التحفة ١٧)

1607. It was reported from Az-Zuhrī, from Abū Umāmah bin Sahl, from his father, that the Messenger of Allāh ﷺ prohibited the *Ja'rur* and *Hubaiq* types of dates as charity. (*Da'if*)

Az-Zuhrī said: "These are two types of dates of Al-Madīnah." Abū Dāwūd said: Abū Al-Walīd, also narrated it in *Marfū'* form from Sulaimān bin Kathīr, from Az-Zuhrī.

١٦٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا عَبَادُ عَنْ سُفْيَانَ بْنِ حُسَيْنٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ، عَنْ أَبِيهِ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْجَعْرُورِ وَلَوْنِ الْحُبَيْقِ أَنْ يُؤْخَذَا فِي الصَّدَقَةِ.

قَالَ الزُّهْرِيُّ: لَوْنَيْنِ مِنْ تَمْرِ الْمَدِينَةِ. قَالَ أَبُو دَاوُدَ: أَسْنَدُهُ أَيْضًا أَبُو الْوَلِيدِ، عَنْ سُلَيْمَانَ بْنِ كَثِيرٍ، عَنِ الزُّهْرِيِّ.

تخریج: [إسناده ضعيف] وأخرجه ابن خزيمة، ح: ٢٣١٣ عن محمد بن يحيى الذهلي به * حديث أبي الوليد، أخرجه الدارقطني: ١٣١/٢ وانظر سنن النسائي، ح: ٢٤٩٤ * الزهري عنن، وحديث النسائي: ٢٤٩٤ يغني عنه.

1608. 'Awf bin Mālik narrated: "The Messenger of Allāh ﷺ once entered the *Masjid*, and he had a stick in his hand. A person from among us had hung some *Hashaf* (type of dates), so the Prophet ﷺ struck the cluster with his stick, and said: 'Had the owner of this charity wished to give something of better quality, he could have done so.' He also said: 'The owner of this charity will eat *Hashaf* on the Day of Judgment.'" (*Hasan*)

١٦٠٨ - حَدَّثَنَا نَضْرُ بْنُ عَاصِمِ الْأَنْطَاكِيِّ: حَدَّثَنَا يَحْيَى بْنُ عَمْرِو بْنِ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ: حَدَّثَنِي صَالِحُ بْنُ أَبِي عَرِيبٍ عَنْ كَثِيرِ بْنِ مُرَّةٍ، عَنْ عَوْفِ بْنِ مَالِكٍ قَالَ: دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ الْمَسْجِدَ وَبِيَدِهِ عَصَا وَقَدْ عَلِقَ رَجُلٌ قَنَا حَشَفًا فَطَعَنَ بِالْعَصَا فِي ذَلِكَ الْقَنَوِ وَقَالَ: «لَوْ شَاءَ رَبُّ هَذِهِ الصَّدَقَةِ تَصَدَّقَ بِأَطْيَبِ مِنْهَا»، وَقَالَ: «إِنَّ رَبَّ هَذِهِ الصَّدَقَةِ يَأْكُلُ الْحَشَفَ يَوْمَ الْقِيَامَةِ».

تخريج: [إسناده حسن] أخرجه ابن ماجه، الزكاة، باب النهي أن يخرج في الصدقة شر ماله، ح: ١٨٢١ من حديث يحيى القطان به وصححه ابن خزيمة، ح: ٢٤٦٧ وابن حبان، ح: ٨٣٧ والمحاكم: ٤/٤٢٥، ٤٢٦ ووافقه الذهبي.

Chapter 18. Regarding Zakāt Al-Fiṭr

1609. Ibn ‘Abbās narrated: “The Messenger of Allāh ﷺ obligated the Zakāt Al-Fiṭr for the one who fasts as a means of purifying him from vain talk and immoral deeds, and as a means of feeding the poor. Whoever gives it before the (‘Eid) prayer will have it counted as an accepted *Ṣadaqah*, and whoever give it after the prayer will have it counted as a charity among charities.” (*Ḥasan*)

(المعجم ١٨) - بَابُ زَكَاةِ الْفِطْرِ (التحفة ١٨)

١٦٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ الدَّمَشْقِيُّ وَعَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ السَّمَرْقَنْدِيُّ قَالَا: حَدَّثَنَا مَرْوَانُ: قَالَ عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو يَزِيدَ الْخَوْلَانِيُّ: وَكَانَ شَيْخَ صَدِيقٍ، وَكَانَ ابْنُ وَهْبٍ يَرَوِي عَنْهُ - حَدَّثَنَا سَيَّارُ بْنُ عَبْدِ الرَّحْمَنِ! قَالَ مُحَمَّدُ الصَّدْفِيُّ: عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: فَرَضَ رَسُولُ اللَّهِ ﷺ زَكَاةَ الْفِطْرِ طَهْرَةً لِلصَّبَاةِ مِنَ اللَّغْوِ وَالرَّفَثِ وَطَعْمَةً لِلْمَسَاكِينِ، مَنْ أَدَاهَا قَبْلَ الصَّلَاةِ فَهِيَ زَكَاةٌ مُقْبُولَةٌ، وَمَنْ أَدَاهَا بَعْدَ الصَّلَاةِ فَهِيَ صَدَقَةٌ مِنَ الصَّدَقَاتِ.

تخريج: [إسناده حسن] أخرجه ابن ماجه، الزكاة، باب صدقة الفطر، ح: ١٨٢٧ من حديث مروان بن محمد به وصححه الحاكم على شرط البخاري: ١/٤٠٩ ووافقه الذهبي.

Chapter 19. When Should It Be Given?

1610. Nāfi‘ reported that Ibn ‘Umar narrated: “The Messenger of Allāh ﷺ commanded that we give the Zakāt Al-Fiṭr before the people go out for the (‘Eid) prayer.” Nāfi‘ added: ‘So Ibn ‘Umar would give it before that by a day or two.’ (*Ṣahih*)

(المعجم ١٩) بَابُ: مَتَى تُؤَدَّى (التحفة ١٩)

١٦١٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْقَيْلِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مُوسَى بْنُ عُثْبَةَ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِزَكَاةِ الْفِطْرِ أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ. قَالَ: فَكَانَ ابْنُ عُمَرَ يُؤَدِّيهَا قَبْلَ ذَلِكَ بِالْيَوْمِ وَاللَّيْلَةِ.

تخريج: أخرجه مسلم، الزكاة، باب الأمر بإخراج زكاة الفطر قبل الصلاة، ح: ٩٨٦ من

حديث زهير بن معاوية والبخاري، الزكاة، باب الصدقة قبل العيد، ح: ١٥٠٩ من حديث موسى بن عقبة به .

Chapter 20. How Much Should Be Paid For *Ṣadaqat Al-Fiṭr* ?

1611. It was reported from Mālik, from Nāfi‘, from Ibn ‘Umar that the Messenger of Allāh ﷺ obliged the *Zakāh Al-Fiṭr* for Ramaḍān: A *Ṣā’* of dates, or a *Ṣā’* of barley, (due) for every free-person or slave, male or female, among the Muslims.”^[1] (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، الزكاة، باب زكاة الفطر على المسلمين من التمر والشعير، ح: ٩٨٤ عن عبدالله بن مسلمة والبخاري، الزكاة، باب صدقة الفطر على العبد وغيره من المسلمين، ح: ١٥٠٤ من حديث مالك به وهو في الموطأ (يحيى): ٢٨٤/١.

1612. It was reported from ‘Umar bin Nāfi‘, from his father, from ‘Abdullāh bin ‘Umar, who said: “The Messenger of Allāh ﷺ obliged the *Zakāt Al-Fiṭr*: A *Ṣā’*...” so he mentioned the meaning reported by Mālik. And he added: “...young or old. And he commanded that it be paid before people go out for the prayer.” (*Ṣaḥīḥ*)

Abū Dāwud said: ‘Abdullāh Al-‘Umarī reported it from Nāfi‘ with his chain, he said: “upon every Muslim”

Sa‘eed Al-Jumaḥī reported it from ‘Ubaidullāh, from Nāfi‘, he said in it: “among the Muslims.” And what

(المعجم ٢٠) **بَابُ: كَمْ يُؤَدَّى فِي صَدَقَةِ الْفِطْرِ؟ (التحفة ٢٠)**

١٦١١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا مَالِكٌ وَقَرَأَهُ عَلَيَّ مَالِكٌ أَيْضًا، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ فَرَضَ زَكَاةَ الْفِطْرِ قَالَ فِيهِ فِيمَا قَرَأَهُ عَلَيَّ مَالِكٌ: زَكَاةَ الْفِطْرِ مِنْ رَمَضَانَ صَاعٌ مِنْ تَمْرٍ أَوْ صَاعٌ مِنْ شَعِيرٍ عَلَى كُلِّ حُرٍّ أَوْ عَبْدٍ ذَكَرٍ أَوْ أَنْثَى مِنَ الْمُسْلِمِينَ.

١٦١٢ - حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدٍ بْنِ السَّكَنِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَهْضَمٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنِ ابْنِ عُمَرَ بْنِ نَافِعٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: فَرَضَ رَسُولُ اللَّهِ ﷺ زَكَاةَ الْفِطْرِ صَاعًا فَذَكَرَ بِمَعْنَى مَالِكٍ. زَادَ: وَالصَّغِيرِ وَالْكَبِيرِ، وَأَمَرَ بِهَا أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ.

قَالَ أَبُو دَاوُدَ: رَوَاهُ عَبْدُ اللَّهِ الْعُمَرِيُّ عَنِ نَافِعٍ بِإِسْنَادِهِ قَالَ: «عَلَى كُلِّ مُسْلِمٍ».

وَرَوَاهُ سَعِيدُ الْجَمْحُوعِيُّ عَنِ عَبْدِ اللَّهِ، عَنْ نَافِعٍ قَالَ فِيهِ: مِنَ الْمُسْلِمِينَ وَالْمَشْهُورُ عَنْ عَبْدِ اللَّهِ لَيْسَ فِيهِ: مِنَ الْمُسْلِمِينَ.

[1] Meaning, the head of the household pays for each of these in the house.

is popular is that the narration of 'Ubaidullāh does not contain: "among the Muslims."

تخريج: أخرجه البخاري، الزكاة، باب فرض صدقة الفطر، ح: ١٥٠٣ عن يحيى بن محمد ابن السكن به ورواه مسلم، الزكاة، باب زكاة الفطر على المسلمين من التمر والشعير، ح: ٩٨٤ من حديث نافع به.

1613. It was reported from Abān, from 'Ubaidullāh, from Nāfi', from 'Abdullāh bin 'Umar, from the Prophet ﷺ, that he obligated the *Ṣadaqat Al-Fitr* as a *Ṣā'* of barley or dates, for every young or old person, free-man or slave." Mūsā (one of the narrators) added: "The male and the female." (*Ṣaḥīḥ*)
Abū Dāwud said: Ayyūb and 'Abdullāh, meaning Al-'Umarī, also said in their narrations from Nāfi': "male or female."

١٦١٣ - حَدَّثَنَا مُسَدَّدٌ: أَنَّ يَحْيَى بْنَ سَعِيدٍ وَبِشْرَ بْنَ الْمُفْضَلِ حَدَّثَاهُمَا عَنْ عُبَيْدِ اللَّهِ؛ ح: وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبَانُ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ: أَنَّهُ فَرَضَ صَدَقَةَ الْفِطْرِ صَاعًا مِنْ شَعِيرٍ أَوْ تَمْرٍ عَلَى الصَّغِيرِ وَالْكَبِيرِ وَالْحُرِّ وَالْمَمْلُوكِ زَادَ مُوسَى: وَالذَّكْرَ وَالْأُنثَى.

قَالَ أَبُو دَاوُدَ: قَالَ فِيهِ أَيُّوبُ وَعَبْدُ اللَّهِ، يَعْنِي الْعُمَرِيَّ، فِي حَدِيثِهِمَا عَنْ نَافِعٍ: ذَكَرَ أَوْ أُنْثَى. أَيْضًا.

تخريج: [إسناده صحيح] أخرجه ابن عبد البر في التمهيد: ٣١٦/١٤ من حديث أبي داود به وانظر الحديث السابق.

1614. It was reported from 'Abdul-'Azīz bin Abī Rawwād, from Nāfi', from 'Abdullāh bin 'Umar, who said: "The people would give *Ṣadaqat Al-fitr* during the time of the Messenger of Allāh ﷺ as a *Ṣā'* of barley, or dates, or *Sult*,^[1] or raisins." And he said: "During the time of 'Umar, may Allāh have mercy upon him, when wheat became abundant, he made half a *Ṣā'* of wheat equivalent to a *Ṣā'* of these other things." (*Ḥasan*)

١٦١٤ - حَدَّثَنَا الْهَيْثَمُ بْنُ خَالِدِ الْجُهَيْنِيِّ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ عَنْ زَائِدَةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي رَوَّادٍ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: كَانَ النَّاسُ يُخْرِجُونَ صَدَقَةَ الْفِطْرِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ صَاعًا مِنْ شَعِيرٍ أَوْ تَمْرٍ أَوْ سُلْتٍ أَوْ رَيْبٍ. قَالَ: قَالَ عَبْدُ اللَّهِ: فَلَمَّا كَانَ عُمَرُ رَحِمَهُ اللَّهُ وَكَثُرَتِ الْحِنْطَةُ جَعَلَ عُمَرُ يَصِفُ

[1] Rye, or a type of barley that has some resemblance of wheat.

صَاعِ حِنْطَةٍ مِنْ تِلْكَ الْأَشْيَاءِ .

تخریج: [إسناده حسن] أخرجه النسائي، الزكاة، باب السلت، ح: ٢٥١٨ من حديث حسين ابن علي الجعفي به * وقوله: فلما كان عمر: "خطأ" والصواب فلما كان معاوية رضي الله عنه .

1615. It was reported from Hammād, from Ayyūb, from Nāfi‘ (a narration similar to no. 1614), who said: “‘Abdullāh (bin ‘Umar) said: ‘So the people then began paying half a *Ṣā‘* of wheat.’” And Nāfi‘ said: “‘Abdullāh bin ‘Umar used to give dry dates, but one year the people of Al-Madīnah were in short supply of dry dates, so he gave barley instead.” (*Ṣahīh*)

١٦١٥ - حَدَّثَنَا مُسَدَّدٌ وَسَلِيمَانُ بْنُ دَاوُدَ الْعَنْكَبِيُّ قَالَا: حَدَّثَنَا حَمَادٌ عَنْ أُيُوبَ، عَنْ نَافِعٍ قَالَ: قَالَ عَبْدُ اللَّهِ: فَعَدَلَ النَّاسُ بَعْدُ يَصِفُ صَاعَ مِنْ بُرٍّ قَالَ: وَكَانَ عَبْدُ اللَّهِ يُعْطِي التَّمْرَ، فَأَعْوَزَ أَهْلَ الْمَدِينَةِ التَّمْرَ عَامًا فَأَعْطَى الشَّعِيرَ.

تخریج: أخرجه البخاري، الزكاة، باب صدقة الفطر على الحر والمملوك، ح: ١٥١١ من حديث حماد بن زيد، ومسلم، الزكاة، باب زكاة الفطر على المسلمين من التمر والشعير، ح: ٩٨٤ من حديث أيوب السخيتاني به .

1616. It was reported from Dāwud, meaning Ibn Qais, from ‘Iyād bin ‘Abdullāh, from Abū Sa‘eed Al-Khudrī who said: “During the time of the Messenger of Allāh ﷺ, we used to give *Zakāt Al-Fiṭr* on behalf of every young or old person, free-man or slave. (We used to give) one *Ṣā‘* of food, or cheese, or barley, or dried dates, or raisins. We continued doing so, until Mu‘āwiyah came to us while he was performing *Hajj* or *‘Umrah*. He spoke to the people (standing) on the *Minbar*, and among what he said was: ‘I see that two *Mudd* of the *Samrā*^[1] of *Ash-Shām* is equivalent to one *Ṣā‘* of dried dates.’ So the people took this

١٦١٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا دَاوُدُ يَعْنِي ابْنَ قَيْسٍ عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: كُنَّا نُخْرِجُ إِذْ كَانَ فِيْنَا رَسُولُ اللَّهِ ﷺ زَكَاةَ الْفِطْرِ عَنْ كُلِّ صَغِيرٍ وَكَبِيرٍ حُرٍّ وَمَمْلُوكٍ صَاعًا مِنْ طَعَامٍ، أَوْ صَاعًا مِنْ أَقِطٍ، أَوْ صَاعًا مِنْ شَعِيرٍ أَوْ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ زَبِيبٍ، فَلَمْ نَزَلْ نُخْرِجُهُ حَتَّى قَدِمَ مُعَاوِيَةُ حَاجًّا أَوْ مُعْتَمِرًا، فَكَلَّمَ النَّاسَ عَلَى الْمِنْبَرِ، فَكَانَ فِيْمَا كَلَّمَ بِهِ النَّاسَ أَنْ قَالَ: إِنِّي أَرَى أَنْ مَدَّيْنِ مِنْ سَمْرَاءِ الشَّامِ تُعْدِلُ صَاعًا مِنْ تَمْرٍ، فَأَخَذَ النَّاسُ بِذَلِكَ. فَقَالَ أَبُو سَعِيدٍ: فَأَمَّا أَنَا فَلَا

[1] It is a type of wheat.

ruling.” Abū Sa‘eed said: “As for me, I will continue to pay it (as I used to pay it), as long as I live.” (*Ṣaḥīh*)

Abū Dāwud said: It was reported by Ibn ‘Ulayyah, ‘Abdah, and others, from Ibn Ishāq, from ‘Abdullāh bin ‘Uthmān bin Ḥakīm bin Hizām, from ‘Iyād from Abū Sa‘eed with its meaning. And one of them who reported it from Ibn ‘Ulayyah mentioned: “or (one) *Ṣā‘* of (wheat) *Ḥinṭah*.” But it is not (a) preserved (narration).

تخريج: أخرجه مسلم، الزكاة، باب زكاة الفطر على المسلمين من التمر والشعير، ح: ٩٨٥ عن عبدالله بن مسلمة، والبخاري، الزكاة، باب صدقة الفطر صاع من شعير، ح: ١٥٠٥ من حديث عياض بن عبدالله به * وذكر رجل واحد فيه: "أو صاعًا من حنطة" غير محفوظ.

1617. (Another chain) But it does not contain “wheat (*Ḥinṭah*).” (*Da‘īf*)

Abū Dāwud said: Mu‘āwiyah bin Hishām mentioned in this narration, from Ath-Thawrī, from Zaid bin Aslam, from ‘Iyād, from Abū Sa‘eed: “half a *Ṣā‘* of wheat (*Burr*).” And it is a mistake from Mu‘āwiyah bin Hishām, or from the one that reported it from him.

تخريج: [إسناده ضعيف] انظر الحديث السابق * وقوله: "نصف صاع من بر" غير محفوظ * الثوري عنن، والحديث السابق يعني عنه.

1618. (Another chain) from Ibn ‘Ajlan, who heard ‘Iyād said: “I heard Abū Sa‘eed Al-*Khudrī* saying: “I will always continue to give one *Ṣā‘*. During the time of the Messenger of Allāh ﷺ, we used to give one *Ṣā‘* of barley, or *Aqīṭ*, or raisins.” Sufyān (one of the

أَزَالَ أُخْرِجُهُ أَبَدًا مَا عَشْتُ.
قال أبو داود: رَوَاهُ ابْنُ عَلِيَّةَ وَعَبْدَةُ وَعَظِيرُهُمَا عَنِ ابْنِ إِسْحَاقَ، عَنِ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ حَكِيمِ بْنِ جِزَامٍ، عَنْ عِيَاضِ بْنِ أَبِي سَعِيدٍ بِمَعْنَاهُ. وَذَكَرَ رَجُلٌ وَاحِدٌ فِيهِ عَنِ ابْنِ عَلِيَّةَ: [صَاعًا] مِنْ حِنْطَةٍ، وَلَيْسَ بِمَحْفُوظٍ.

١٦١٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ، لَيْسَ فِيهِ ذِكْرُ الْحِنْطَةِ.

قال أبو داود: وَقَدْ ذَكَرَ مُعَاوِيَةَ بْنُ هِشَامٍ فِي هَذَا الْحَدِيثِ عَنِ الثَّوْرِيِّ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عِيَاضِ بْنِ أَبِي سَعِيدٍ: نِصْفَ صَاعٍ مِنْ بُرٍّ، وَهُوَ وَهْمٌ مِنْ مُعَاوِيَةَ بْنِ هِشَامٍ أَوْ مِمَّنْ رَوَاهُ عَنْهُ.

١٦١٨ - حَدَّثَنَا حَامِدُ بْنُ يَحْيَى: أَخْبَرَنَا سُفْيَانُ؛ ح: وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ ابْنِ عَبَّاسٍ سَمِعَ عِيَاضًا قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: لَا أُخْرِجُ أَبَدًا إِلَّا صَاعًا، إِنَّا كُنَّا نُخْرِجُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ صَاعَ تَمْرٍ أَوْ شَعِيرٍ أَوْ أَقِطٍ أَوْ رَبِيبٍ هَذَا

narrators) added: “or flour.”
 Ḥāmid (one of the narrators) said:
 “They (his companions) rejected
 this (as a mistake), so he stopped
 narrating it.” (*Shādh*)

Abū Dāwud said: So this addition
 is a mistake from Ibn ‘Uyainah.

حَدِيثٌ يَحْيَى . زَادَ سُفْيَانُ : أَوْ صَاعًا مِنْ
 دَقِيقِي .

قَالَ حَامِدٌ : فَأَنْكَرُوا عَلَيْهِ فَتَرَكَهُ سُفْيَانُ .

قَالَ أَبُو دَاوُدَ : فَهَذِهِ الزِّيَادَةُ وَهَمٌّ مِنْ ابْنِ
 عُيَيْنَةَ .

تخريج: [شاذ] سنده ضعيف لشذوذه، انظر الحديتين السابقين .

Chapter 21. Those Who Narrated That It Is Half A *Ṣā'* Of Wheat (*Qamḥ*)

1619. It was reported from
 ‘Abdullāh bin Abī Ṣu‘air, who said
 that the Messenger of Allāh ﷺ
 said: “(*Zakāt Al-Fiṭr* is) one *Ṣā'* of
 wheat (*Burr*) or *Qamḥ* for every
 two people, (regardless of whether
 they are) young or old, free-man or
 slave, male or female. So for your
 rich, Allāh, the Most High, will
 purify it, and for your poor, then
 Allāh will recompense them more
 than what they gave.” (*Da‘if*)
 Sulaimān (one of the narrators)
 added: “...rich or poor.”

(المعجم ٢١) - بَابُ مَنْ رَوَى نِصْفَ

صَاعٍ مِنْ قَمْحٍ (التحفة ٢١)

١٦١٩ - حَدَّثَنَا مُسَدَّدٌ وَسُلَيْمَانُ بْنُ دَاوُدَ

الْعُتْقِيُّ قَالَا : حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنِ
 النُّعْمَانَ بْنِ رَاشِدٍ عَنِ الزُّهْرِيِّ - قَالَ مُسَدَّدٌ
 عَنْ ثَعْلَبَةَ بْنِ أَبِي صُعَيْرٍ، عَنْ أَبِيهِ، وَقَالَ
 سُلَيْمَانُ بْنُ دَاوُدَ : عَبْدُ اللَّهِ بْنُ ثَعْلَبَةَ أَوْ ثَعْلَبَةَ
 ابْنِ عَبْدِ اللَّهِ بْنِ أَبِي صُعَيْرٍ، عَنْ أَبِيهِ - قَالَ :
 قَالَ رَسُولُ اللَّهِ ﷺ : «صَاعٌ مِنْ بُرٍّ أَوْ قَمْحٍ
 عَلَى كُلِّ اثْنَيْنِ صَغِيرٍ أَوْ كَبِيرٍ، حُرٌّ أَوْ عَبْدٌ،
 ذَكَرٍ أَوْ أُنْثَى . أَمَّا غَنِيَّتُكُمْ فَيَرْكَبُ اللَّهُ تَعَالَى،
 وَأَمَّا فَقِيرُكُمْ فَيَرُدُّ اللَّهُ تَعَالَى عَلَيْهِ أَكْثَرَ مِمَّا
 أَعْطَاهُ» . زَادَ سُلَيْمَانُ فِي حَدِيثِهِ : «غَنِيٌّ أَوْ
 فَقِيرٌ» .

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤٣٢/٥ من حديث حماد بن زيد به * الزهري:
 مدلس وعنعن وفيه علة أخرى .

1620. (Other chains for this
 narration) “The Messenger of
 Allāh ﷺ stood up to deliver a
 sermon, and he commanded that
 the *Ṣadaqat Al-Fiṭr* be given: One
Ṣā' of dates or barley for every

١٦٢٠ - حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ

الدَّرَابِجِرِيُّ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ زَيْدٍ : حَدَّثَنَا
 هَمَّامٌ : حَدَّثَنَا بَكْرٌ - هُوَ ابْنُ وَاثِلٍ - عَنِ
 الزُّهْرِيِّ، عَنْ ثَعْلَبَةَ بْنِ عَبْدِ اللَّهِ أَوْ قَالَ :

person” — ‘Alī (one of the narrators) added: “or one *Sā‘* of wheat for every two people,” — then they were in accord (with the remainder of it): “(regardless of whether they are) young or old, free-man or slave.” (*Da‘f*)

عَبْدُ اللَّهِ بْنِ ثَعْلَبَةَ عَنِ النَّبِيِّ ﷺ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى النَّيْسَابُورِيُّ: حَدَّثَنَا مُوسَى ابْنُ إِسْمَاعِيلَ: أَخْبَرَنَا هَمَّامٌ عَنْ بَكْرِ الْكُوفِيِّ - قَالَ مُحَمَّدُ بْنُ يَحْيَى: هُوَ بَكْرُ بْنُ وَاثِلِ بْنِ دَاوُدَ - أَنَّ الزُّهْرِيَّ حَدَّثَهُمْ عَنْ عَبْدِ اللَّهِ بْنِ ثَعْلَبَةَ بْنِ [أَبِي] صُعَيْبٍ عَنْ أَبِيهِ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ خَطِيْبًا فَأَمَرَ بِصَدَقَةِ الْفِطْرِ صَاعٍ تَمْرٍ أَوْ صَاعٍ شَعِيرٍ عَنْ كُلِّ رَأْسٍ. زَادَ عَلِيُّ فِي حَدِيثِهِ: أَوْ صَاعٍ بُرٍّ أَوْ قَمْحٍ بَيْنَ اثْنَيْنِ، ثُمَّ اتَّفَقَا: عَنِ الصَّغِيرِ وَالْكَبِيرِ وَالْحُرِّ وَالْعَبْدِ.

تخریج: [ضعیف] أخرجه ابن خزيمة، ح: ٢٤١٠ عن محمد بن يحيى الذهلي به وانظر الحديث السابق لعلته.

1621. (Another chain for this narration) “The Messenger of Allāh ﷺ gave a sermon to the people two days before (the ‘*Eid* of) *Al-Fitr*...” with the meaning of the narration of *Al-Muqri*’^[1] (*Da‘f*)

١٦٢١ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: وَقَالَ ابْنُ شِهَابٍ: قَالَ عَبْدُ اللَّهِ بْنُ ثَعْلَبَةَ - قَالَ أَحْمَدُ بْنُ صَالِحٍ: قَالَ الْعَدَوِيُّ: قَالَ أَبُو دَاوُدَ: قَالَ أَحْمَدُ بْنُ صَالِحٍ وَإِنَّمَا هُوَ الْعُدْرِيُّ خَطَبَ رَسُولُ اللَّهِ ﷺ النَّاسَ قَبْلَ الْفِطْرِ بِيَوْمَيْنِ بِمَعْنَى حَدِيثِ الْمُقْرِئِ.

تخریج: [إسناده ضعيف] وهو في مصنف عبدالرزاق، ح: ٥٧٨٥ * الزهري وابن جريج عننا.

1622. It was reported from Humaid, who said: “We were informed from Al-Ḥasan, that he said: ‘Ibn ‘Abbās once gave a sermon on the *Minbar* of (the *Masjid* of) Al-Baṣrah, towards the end of Ramaḍān, and he said:

١٦٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ قَالَ حَمِيدٌ: أَخْبَرَنَا عَنِ الْحَسَنِ قَالَ: خَطَبَ ابْنُ عَبَّاسٍ فِي آخِرِ رَمَضَانَ عَلَى مَنبَرِ الْبَصْرَةِ فَقَالَ: أَخْرِجُوا صَدَقَةَ صَوْمِكُمْ، فَكَأَنَّ النَّاسَ لَمْ يَعْلَمُوا،

[1] That is ‘Abdullāh bin Yazīd, one of the narrators of number 1620.

“Give the *Sadaqah* that is due for your fast,” but it appeared as if the people did not know. So he asked: “Who among you is from the people of Al-Madīnah? Go to your brothers and teach them, for they do not know. The Messenger of Allāh ﷺ has obligated this charity as a *Ṣā'* of dried dates or barely, or half a *Ṣā'* of wheat, for every (person), free-man or slave, male or female, young or old.” But when 'Alī came (to Al-Baṣrah), he saw that (these items) were cheap, so he said: “Allāh has given you in abundance, so if only you were to make it one *Ṣā'* of everything.”

Ḥumaid said: “Al-Ḥasan used to hold the opinion that the *Zakāt* of Ramaḍān was only due upon those who fasted.” (*Da'if*)

فَقَالَ مَنْ هُنَا مِنْ أَهْلِ الْمَدِينَةِ؟ قَوْمُوا إِلَى إِخْوَانِكُمْ فَعَلَّمُوهُمْ فَإِنَّهُمْ لَا يَعْلَمُونَ، فَرَضَ رَسُولُ اللَّهِ ﷺ هَذِهِ الصَّدَقَةَ صَاعًا مِنْ تَمْرٍ أَوْ شَعِيرٍ، أَوْ نِصْفَ صَاعٍ مِنْ قَمْحٍ عَلَى كُلِّ حُرٍّ أَوْ مَمْلُوكٍ، ذَكَرَهُ أَوْ أُتْنِي، صَغِيرٍ أَوْ كَبِيرٍ. فَلَمَّا قَدِمَ عَلَيَّ رَأَى رُخْصَ السَّعْرِ قَالَ: قَدْ أَوْسَعَ اللَّهُ عَلَيْكُمْ فَلَوْ جَعَلْتُمُوهُ صَاعًا مِنْ كُلِّ شَيْءٍ. قَالَ حُمَيْدٌ: وَكَانَ الْحَسَنُ يَرَى صَدَقَةَ رَمَضَانَ عَلَى مَنْ صَامَ.

تخريج: [إسناده ضعيف] أخرجه النسائي، العيدين، باب حث الإمام على الصدقة في الخطبة، ح: ١٥٨١ من حديث حميد به وقال النسائي: "الحسن لم يسمع من ابن عباس".

Chapter 22. Paying Zakāt In Advance

1623. Abū Hurairah narrated: “The Prophet ﷺ sent 'Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, to collect the *Sadaqah*, but Ibn Jamīl, Khālid bin Al-Walīd, and Al-'Abbās all refused to give it. So the Messenger of Allāh ﷺ said: ‘What is the excuse of Ibn Jamīl except that he was poor, and then Allāh made him rich? And as for Khālid bin Al-Walīd, then you have wronged Khālid! For indeed, he has given his armor and weaponry

(المعجم ٢٢) بَابُ: فِي تَعَجِيلِ الزَّكَاةِ
(التحفة ٢٢)

١٦٢٣ - حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ: حَدَّثَنَا شَبَابَةُ عَنْ وَرْقَاءَ، عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: بَعَثَ النَّبِيُّ ﷺ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الصَّدَقَةِ فَمَنَعَ ابْنُ جَمِيلٍ وَخَالِدُ بْنُ الْوَلِيدِ وَالْعَبَّاسُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا يَنْقُمُ ابْنُ جَمِيلٍ إِلَّا أَنْ كَانَ فَقِيرًا فَأَغْنَاهُ اللَّهُ، وَمَا خَالِدُ بْنُ الْوَلِيدِ فَإِنَّكُمْ تَظْلِمُونَ خَالِدًا فَقَدْ احْتَبَسَ أَدْرَاعَهُ وَأَعْتَدَهُ فِي سَبِيلِ

as a continual charity in the way of Allāh. And as for Al-'Abbās, the uncle of the Prophet ﷺ, then it is upon me, and a similar amount as well! Do you not realize that the paternal uncle of a person is just like a father' or 'just like his father?'" (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، الزكاة، باب: في تقديم الزكاة ومنعها، ح: ٩٨٣ من حديث ورقاء والبخاري، الزكاة، باب قول الله تعالى: ﴿وفي الرقاب والغارمين وفي سبيل الله﴾، ح: ١٤٦٨ من حديث أبي الزناد به ورواه الترمذي، ح: ٣٧٦١ من حديث شبابة به .

1624. 'Alī narrated that Al-'Abbās asked the Prophet ﷺ about paying his *Zakāh* in advance — before its due date. So the Prophet ﷺ allowed him to do so. (*Ḍa'īf*)

Abū Dāwud: This *Ḥadīth* was reported by Hushaim, from Manṣūr bin Zādhān, from Al-Ḥakam, from Al-Ḥasan bin Muslim, from the Prophet ﷺ, and the narration of Hushaim is more correct.

الله عَزَّوَجَلَّ، وَأَمَّا الْعَبَّاسُ عَمَّ رَسُولِ اللَّهِ ﷺ فَهِيَ عَلَيَّ وَمِثْلُهَا، ثُمَّ قَالَ: «أَمَّا شَعَرْتُ أَنَّ عَمَّ الرَّجُلِ صِنُو الْأَبِ» أَوْ «صِنُو أَبِيهِ».

١٦٢٤ - حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ ذَكْرِيَّا عَنْ الْحَجَّاجِ بْنِ دِينَارٍ، عَنِ الْحَكَمِ، عَنْ حُجَيْبَةَ، عَنْ عَلِيٍّ: أَنَّ الْعَبَّاسَ سَأَلَ النَّبِيَّ ﷺ فِي تَعْجِيلِ الصَّدَقَةِ قَبْلَ أَنْ تَحُلَّ، فَرَخَّصَ لَهُ فِي ذَلِكَ قَالَ مَرَّةً فَأَذِنَ لَهُ فِي ذَلِكَ.

قَالَ أَبُو دَاوُدَ: رَوَى هَذَا الْحَدِيثَ هُشَيْمٌ عَنْ مَنْصُورِ بْنِ زَادَانَ، عَنِ الْحَكَمِ، عَنِ الْحَسَنِ بْنِ مُسْلِمٍ عَنِ النَّبِيِّ ﷺ، وَحَدِيثُ هُشَيْمٍ أَصَحُّ.

تخریج: [إسناده ضعيف] وأخرجه الترمذي، الزكاة، باب ما جاء في تعجيل الزكاة، ح: ٦٧٨ وابن ماجه، ح: ١٧٩٥ عن سعيد بن منصور به وصححه ابن خزيمة، ح: ٢٣٣١ والحاكم: ٢٣٢/٣ ووافقه الذهبي * الحكم بن عتيبة مدلس وعنن، وللحديث شواهد ضعيفة.

Chapter 23. Should Zakāt Be Transferred From One Land to Another ?

1625. Ibrāhīm bin 'Aṭā' — the freed slave of 'Imrān bin Ḥusain — narrated from his father that Ziyād, or another governor, sent 'Imrān bin Ḥusain as a collector of charity.

(المعجم ٢٣) بَابُ: فِي الزَّكَاةِ هَلْ تُحْمَلُ مِنْ بَلَدٍ إِلَى بَلَدٍ (التحفة ٢٣)

١٦٢٥ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: أَخْبَرَنَا أَبِي: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ عَطَاءٍ مَوْلَى عِمْرَانَ بْنِ حُصَيْنٍ عَنْ أَبِيهِ: أَنَّ زِيَادًا - أَوْ بَعْضَ الْأَمْرَاءِ - بَعَثَ عِمْرَانَ بْنَ حُصَيْنٍ عَلَى

When he returned, he asked him: "Where is the wealth?" He replied: "(Did) you sent me to (bring back) wealth? We took it from the (people) who we used to take it from during the time of the Messenger of Allāh ﷺ, and we distributed it where we used to distribute it during time of the Messenger of Allāh ﷺ." (*Hasan*)

الصَّدَقَةَ فَلَمَّا رَجَعَ قَالَ لِعِمْرَانَ: أَيْنَ الْمَالُ قَالَ: وَلِلْمَالِ أُرْسَلْتَنِي؟ أَخَذْنَاهَا مِنْ حَيْثُ كُنَّا نَأْخُذُهَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ وَوَضَعْنَاهَا حَيْثُ كُنَّا نَضَعُهَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ.

تخريج: [إسناده حسن] أخرجه ابن ماجه، الزكاة، باب ما جاء في عمال الصدقة، ح: ١٨١١ من حديث إبراهيم بن عطاء به.

Comments:

The basic rule is that *Zakāh* collected in a region should be distributed among the needy of the same region. However, in case people in other regions are more in need of help, the wealth may be transferred there.

Chapter 24. Who Should Be Given Charity? And The Definition Of A Rich Man

(المعجم ٢٤) - بَابُ مَنْ يُعْطَى مِنَ الصَّدَقَةِ وَحَدِّ الْغِنَى (التحفة ٢٤)

1626. 'Abdullāh narrated that the Messenger of Allāh ﷺ said: "Whoever asks (others for wealth) while he has enough to suffice him, he will come on the Day of Judgment with scars, or scrapes, or gashes, on his face." They said: "O Messenger of Allāh, and what is considered as sufficient?" He replied: "Fifty *Dirham*, or its equivalent in gold." (*Da'if*)

١٦٢٦ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا سُفْيَانُ عَنْ حَكِيمِ بْنِ جُبَيْرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَأَلَ وَلَهُ مَا يُغْنِيهِ جَاءَ يَوْمَ الْقِيَامَةِ خُمُوشٌ أَوْ خُدُوشٌ أَوْ كُدُوشٌ فِي وَجْهِهِ»، فَقِيلَ: يَا رَسُولَ اللَّهِ! وَمَا الْغِنَى؟ قَالَ: «خَمْسُونَ دِرْهَمًا أَوْ قِيمَتُهَا مِنَ الذَّهَبِ» قَالَ يَحْيَى: فَقَالَ عَبْدُ اللَّهِ بِنُ عُثْمَانَ لِسُفْيَانَ: حَفْظِي أَنْ شُعْبَةَ لَا يَرْوِي عَنْ حَكِيمِ بْنِ جُبَيْرٍ، فَقَالَ سُفْيَانُ فَقَدْ حَدَّثَنَاهُ زُبَيْدٌ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ.

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الزكاة، باب من سأل عن ظهر غنى، ح: ١٨٤٠ عن الحسن بن علي وحسنه الترمذي، ح: ٦٥٠ وقول الثوري: "فقد حدثناه زبيد عن محمد بن

عبدالرحمن بن يزيد" تدليس عجيب لأنه لم يذكر السند إلى آخره.

1627. It was reported from 'Aṭā' bin Yasār, from a man from the tribe of Banū Asad that he said: "Once, I encamped with my family at Baqī' Al-Gharqad. My family said to me: 'Go to the Messenger of Allāh ﷺ and ask him for something that we can eat,' and they started mentioning their needs. So I went to the Messenger of Allāh ﷺ, but found a man already there, asking of him. The Messenger of Allāh ﷺ said: 'I don't have anything to give you,' so the man turned away angrily and said: 'I swear, you only give to those whom you want!' The Messenger of Allāh ﷺ replied: 'He gets angry at me because I don't have anything to give him! Whoever asks among you while he has one *Uqiyyah*, then has indeed asked unjustly!' The man from the tribe of Banū Asad said to himself: "Indeed, our she-camel is more precious than an *Uqiyyah*." — And *Uqiyyah* is equal to forty *Dirham*. — "So he returned, and did not ask for anything. He said: "After that, some barely and raisins were sent to the Messenger of Allāh ﷺ, and he gave us a share of it, until Allāh, the Mighty and Sublime, made us self-sufficient (of asking)." (*Ṣaḥīh*)

١٦٢٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ رَجُلٍ مِنْ بَنِي أَسَدٍ أَنَّهُ قَالَ: نَزَلْتُ أَنَا وَأَهْلِي بِبَيْعِ الْعَرْقَدِ قَالَ لِي أَهْلِي: اذْهَبْ إِلَى رَسُولِ اللَّهِ ﷺ فَسَلْهُ لَنَا شَيْئًا نَأْكُلُهُ فَجَعَلُوا يَذْكُرُونَ مِنْ حَاجَتِهِمْ، فَذَهَبْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَوَجَدْتُ عِنْدَهُ رَجُلًا يَسْأَلُهُ وَرَسُولُ اللَّهِ ﷺ يَقُولُ: «لَا أَجِدُ مَا أُعْطِيكَ»، فَتَوَلَّى الرَّجُلُ عَنْهُ وَهُوَ مُغْضَبٌ وَهُوَ يَقُولُ: لَعَمْرِي إِنَّكَ لَتُعْطِي مَنْ شِئْتَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَغْضَبُ عَلَيَّ أَنْ لَا أَجِدَ مَا أُعْطِيهِ؟ مَنْ سَأَلَ مِنْكُمْ وَلَهُ أَوْقِيَّةٌ أَوْ عِدْلُهَا فَقَدْ سَأَلَ إِنْحَافًا». قَالَ الْأَسَدِيُّ: فَقُلْتُ: لِلْفَحْصَةِ لَنَا خَيْرٌ مِنْ أَوْقِيَّةٍ وَالْأَوْقِيَّةُ أَرْبَعُونَ دِرْهَمًا. قَالَ: فَرَجَعْتُ وَلَمْ أَسْأَلْهُ فَقَدِمَ عَلَيَّ رَسُولُ اللَّهِ ﷺ بَعْدَ ذَلِكَ شَعِيرٌ وَرَزِيْبٌ فَقَسَمَ لَنَا مِنْهُ - أَوْ كَمَا قَالَ - حَتَّى أَعْنَانَا اللَّهُ عَزَّ وَجَلَّ. قَالَ أَبُو دَاوُدَ: هَكَذَا رَوَاهُ الثَّوْرِيُّ كَمَا قَالَ مَالِكٌ.

تخريج: [إسناده صحيح] أخرجه النسائي، الزكاة، باب: إذا لم يكن له دراهم وكان له عدلها، ح: ٢٥٩٧ من حديث مالك به وهو في الموطأ (يحيى): ٩٩٩/٢.

1628. It was reported from Abū Sa‘eed Al-Khudrī who said that the Messenger of Allāh ﷺ said: “Whoever asks (others for wealth) while he has the equivalent of an *Uqiyah*, then he has indeed asked unjustly.” So the man said to himself: “My camel, Al-Yāqūtah is (worth) more than an *Uqiyah*” — Hishām (one of the narrators) said: “Better than forty Dirhams,” — so he returned without asking anything.

In his narration, Hishām added “During the time of the Messenger of Allāh ﷺ, one *Uqiyah* was forty Dirhams.” (*Hasan*)

تخریج: [إسناده حسن] أخرجه النسائي، الزكاة، باب من الملحف؟ ح: ٢٥٩٦ عن قتيبة به وصححه ابن خزيمة، ح: ٢٤٤٧ وابن حبان، ح: ٨٤٦.

١٦٢٨ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَهَشَامُ بْنُ عَمَّارٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الرَّجَالِ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِي أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَأَلَ وَلَهُ قِيَمَةٌ أَوْ قِيَمَةٌ فَقَدْ حَفَّ»، فَقُلْتُ: نَاقِيَتِي الْيَاقُوتَةُ هِيَ خَيْرٌ مِنْ أَوْقِيَّةٍ - قَالَ هِشَامٌ: خَيْرٌ مِنْ أَرْبَعِينَ دِرْهَمًا - فَرَجَعْتُ فَلَمْ أَسْأَلْهُ شَيْئًا. زَادَ هِشَامٌ فِي حَدِيثِهِ: وَكَانَتِ الْأَوْقِيَّةُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ أَرْبَعِينَ دِرْهَمًا.

1629. Sahl bin Hanẓalah reported: “Uyainah bin Hiṣn and Al-Aqra‘ bin Hābis both came to the Messenger of Allāh ﷺ and asked of him, so he ordered that they be given what they asked for. And he ordered Mu‘āwiyah to write what they wanted. So as for Al-Aqra‘, he took the letter, wrapped it in his turban, and left. And as for ‘Uyainah, he took the letter and came to the place where the Prophet ﷺ was at, and said: ‘O Muḥammad! Do you think that I will carry a letter to my people while I don’t know what is written in it, just like the letter of Al-Mutalammis?’ Mu‘āwiyah informed the Messenger of Allāh ﷺ of what he had said. So the Messenger of Allāh ﷺ replied: ‘Whoever asks

١٦٢٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التَّمِيمِيُّ: حَدَّثَنَا مِسْكِينٌ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُهَاجِرِ عَنْ رَبِيعَةَ بْنِ زَيْدٍ، عَنْ أَبِي كَبْشَةَ السَّلُولِيِّ: حَدَّثَنَا سَهْلُ بْنُ الْحَنْظَلِيِّ قَالَ: قَدِمَ عَلَى رَسُولِ اللَّهِ ﷺ عُبَيْتَةُ بْنُ حِصْنٍ وَالْأَقْرَعُ بْنُ حَابِسٍ فَسَأَلَاهُ فَأَمَرَ لَهُمَا بِمَا سَأَلَا وَأَمَرَ مُعَاوِيَةَ فَكَتَبَ لَهُمَا بِمَا سَأَلَا. فَأَمَّا الْأَقْرَعُ فَأَخَذَ كِتَابَهُ فَلَفَّهُ فِي عِمَامَتِهِ وَأَنْطَلَقَ، وَأَمَّا عُبَيْتَةُ فَأَخَذَ كِتَابَهُ وَأَتَى النَّبِيَّ ﷺ مَكَانَهُ فَقَالَ: يَا مُحَمَّدُ! أَتُرَانِي حَامِلًا إِلَى قَوْمِي كِتَابًا لَا أَدْرِي مَا فِيهِ كَصَحِيفَةِ الْمُتَلَمَّسِ؟ فَأَخْبَرَ مُعَاوِيَةَ بِقَوْلِهِ رَسُولُ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَأَلَ وَعِنْدَهُ

while he has what will suffice him, he only increases (asking) for the Fire.” Another time, An-Nufailī (one of the narrators) said: “the coals of Hell” — “They said: ‘O Messenger of Allāh! And what counts as being sufficient’” — Another time, An-Nufailī said: “and what counts as being enough such that he is prohibited from asking?” — “He replied: ‘Enough to feed him his morning meal and dinner.’” — Another time An-Nufailī said: “That he has enough to feed himself to his full for a day and night, or for a night and day.” And he would narrate it to us in abridged form with wording like that which I mentioned. (Daʿīf)

مَا يُغْنِيهِ فَإِنَّمَا يَسْتَكْثِرُ مِنَ النَّارِ» وَقَالَ التُّفَيْلِيُّ فِي مَوْضِعٍ آخَرَ: «مَنْ جَمَرَ جَهَنَّمَ». فَقَالُوا: يَا رَسُولَ اللَّهِ! وَمَا يُغْنِيهِ؟ وَقَالَ التُّفَيْلِيُّ فِي مَوْضِعٍ آخَرَ: وَمَا الْغِنَى الَّذِي لَا يَنْبَغِي مَعَهُ الْمَسْأَلَةُ؟ قَالَ: «قَدَّرَ مَا يُغْدِيهِ وَيُعْشِيهِ». وَقَالَ التُّفَيْلِيُّ فِي مَوْضِعٍ آخَرَ: «أَنْ يَكُونَ لَهُ شِئٌ يَوْمَ وَلَيْلَةٍ أَوْ لَيْلَةٍ وَيَوْمٍ» وَكَانَ حَدَّثَنَا بِهِ مُخْتَصِرًا عَلَى هَذِهِ الْأَلْفَاظِ الَّتِي ذَكَرْتُ.

تخریج: [إسناده صحيح] أخرجه أحمد: ٤/١٨٠ من حديث ربيعة بن يزيد به وصححه ابن خزيمة، ح: ٢٣٩١، ٢٥٤٥ وابن حبان، ح: ٨٤٤، ٨٤٥.

1630. Ziyād bin Al-Hārith Aṣ-Ṣudāʿī narrated: “I came to the Messenger of Allāh ﷺ and gave him my pledge of allegiance...” and he continued narrating a lengthy narration, until he said: “A man came to him, and said: ‘Give me some charity.’ So the Messenger of Allāh ﷺ told him: ‘Allāh was not satisfied with the ruling of a Prophet or anyone other than Himself regarding charity, so He Himself ruled in this regard, and divided (the recipients of charity) into eight categories. So if you are in one of those categories, I will give you your right.’” (Daʿīf)

١٦٣٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا عَبْدُ اللَّهِ يُعْنِي ابْنَ عَمْرِ بْنِ غَانِمٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادٍ، أَنَّهُ سَمِعَ زِيَادَ بْنَ نَعِيمٍ الْحَضْرَمِيِّ: أَنَّهُ سَمِعَ زِيَادَ بْنَ الْحَارِثِ الصَّدَائِيَّ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَبَايَعْتُهُ وَذَكَرَ حَدِيثًا طَوِيلًا [قال]: فَأَتَانَهُ رَجُلٌ فَقَالَ: أَعْطِنِي مِنَ الصَّدَقَةِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ لَمْ يَرْضَ بِحُكْمِ نَبِيِّ وَلَا غَيْرِهِ فِي الصَّدَقَاتِ حَتَّى حَكَمَ فِيهَا هُوَ فَجَزَّأَهَا ثَمَانِيَةَ أَجْزَاءٍ فَإِنْ كُنْتَ مِنْ تِلْكَ الْأَجْزَاءِ أَعْطَيْتَكَ حَقَّكَ».

تخریج: [إسناده ضعيف] أخرجه الدارقطني: ٢/١٣٦، ح: ٢٠٤٤ من حديث عبدالرحمن بن زياد الإفريقي به وانظر، ح: ٥١٤ لعلته.

1631. It was reported from Al-A'mash, from Abū Šāliḥ from Abū Hurairah, who said: "The Messenger of Allāh ﷺ said: 'A poor person is not one who will be done away with a date or two, or a morsel or two; rather, a poor person is one who does not ask others for anything, and they do not recognize (his situation) and give him (charity).'" (*Ṣaḥīḥ*)

تخريج: [صحيح] أخرجه أحمد: ٣٩٣/٢ من حديث الأعمش به وصححه ابن خزيمة،

ح: ٢٣٦٣ وللحديث شواهد كثيرة.

1632. It was reported from Az-Zuhri, from Abū Salamah, from Abū Hurairah who said: "The Messenger of Allāh ﷺ said" similarly (to no. 1631). He said: "...but the poor person is the one who is too shy to ask." — Musaddad (one of the narrators) added: "He does not have enough to live by" — "neither does he ask, nor do others know of his needs and give him charity that is the one who is (truly) deprived." (*Ṣaḥīḥ*)

Abū Dāwud said: This *Ḥadīth* was reported by Muḥammad bin Thawr, and 'Abdur-Razzāq, from Ma'mar, and they had the statement about the deprived among the words of Az-Zuhri, and that is more correct.

تخريج: [إسناده ضعيف] وأخرجه النسائي، الزكاة، باب تفسير المسكين، ح: ٢٥٧٤ من حديث معمر به وللحديث شواهد كثيرة * قوله: "فذاك المحروم" من كلام الزهري كما قال المؤلف رحمه الله * الزهري عنعن وحديث البخاري: ١٤٧٦، ومسلم، ح: ١٠٣٩ يغني عنه.

1633. 'Ubaidullāh bin 'Adī bin Al-Khiyār said that two people informed him that they came to the

١٦٣١ - حَدَّثَنَا عُمَانُ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ الْمَسْكِينُ الَّذِي تَرُدُّهُ التَّمْرَةُ وَالتَّمْرَتَانِ، وَالْأَكْلَةُ وَالْأَكْلَتَانِ وَلَكِنَّ الْمَسْكِينِ الَّذِي لَا يَسْأَلُ النَّاسَ شَيْئًا وَلَا يَنْطُونُ بِهِ فَيَغْطُونَهُ».

١٦٣٢ - حَدَّثَنَا مُسَدَّدٌ وَعَبِيدُ اللَّهِ بْنُ عُمَرَ وَأَبُو كَامِلٍ الْمَعْنَى قَالُوا: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مِثْلَهُ قَالَ: «وَلَكِنَّ الْمَسْكِينِ الْمُتَعَفِّفُ. - زَادَ مُسَدَّدٌ فِي حَدِيثِهِ: لَيْسَ لَهُ مَا يَسْتَعْنِي بِهِ - الَّذِي لَا يَسْأَلُ وَلَا يُعْلَمُ بِحَاجَتِهِ فَيَتَصَدَّقَ عَلَيْهِ فَذَاكَ الْمَحْرُومُ». وَلَمْ يَذْكُرْ مُسَدَّدٌ: «الْمُتَعَفِّفُ الَّذِي لَا يَسْأَلُ».

قَالَ أَبُو دَاوُدَ: رَوَى هَذَا الْحَدِيثَ مُحَمَّدُ ابْنُ ثَوْرٍ وَعَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ وَجَعَلَا الْمَحْرُومَ مِنْ كَلَامِ الزُّهْرِيِّ وَهُوَ أَصْحَحُ.

١٦٣٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ

Prophet ﷺ during the Farewell Pilgrimage while he was distributing charity, and asked him for some of it: "So he looked at us carefully, and saw us to be strong (and healthy). He said: 'If you desire, I will give you, but there is no share of it for a rich person, nor for one who is strong and able to earn (for himself).'" (*Sahih*)

عَبْدُ اللَّهِ بْنُ عَدِيٍّ بْنِ الْخِيَارِ: أَخْبَرَنِي رَجُلَانِ أَنَّهُمَا أَتَيَا النَّبِيَّ ﷺ فِي حَجَّةِ الْوَدَاعِ وَهُوَ يَقْسِمُ الصَّدَقَةَ فَسَأَلَاهُ مِنْهَا فَرَفَعَ فِينَا الْبَصَرَ وَخَفَضَهُ فَرَأَانَا جَلْدَيْنِ، فَقَالَ: «إِنْ شِئْتُمَا أَعْطَيْتُكُمَا وَلَا حَظَّ فِيهَا لِغَنِيِّ وَلَا لِقَوِيٍّ مُكْتَسِبٍ».

تخریج: [إسناده صحيح] أخرجه النسائي، الزكاة، باب مسألة القوي المكتسب، ح: ٢٥٩٩ من حديث هشام بن عروة به.

Comments:

A rich or a strong person, who is able to work and earn, should not beg. It is prohibited for him to do so.

1634. ‘Abdullāh bin ‘Amr narrated from the Prophet ﷺ: "Charity is not allowed (to take) for a rich person, nor for a strong, healthy person." (*Hasan*)

Abū Dāwud said: Sufyān reported it from Sa’d bin Ibrāhīm, just as Ibrāhīm said it. And Shu‘bah reported it from Sa’d; he said: "...a strong person." Some of the others had it from the Prophet ﷺ: "...a strong person" and ‘Aṭā’ bin Zuhair said that he met ‘Abdullāh bin ‘Amr, so he said: "Charity is not lawful for the strong, nor the one who is healthy."

١٦٣٤ - حَدَّثَنَا عَبَادُ بْنُ مُوسَى الْأَنْبَارِيُّ الْخَتَلِيُّ: حَدَّثَنَا إِبْرَاهِيمُ يَعْنِي ابْنَ سَعْدٍ: أَخْبَرَنِي أَبِي عَنْ رَيْحَانَ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَحِلُّ الصَّدَقَةُ لِغَنِيِّ وَلَا لِذِي مِرَّةٍ سَوِيٍّ». قَالَ أَبُو دَاوُدَ: رَوَاهُ سُفْيَانُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ كَمَا قَالَ إِبْرَاهِيمُ وَرَوَاهُ شُعْبَةُ عَنْ سَعْدِ قَالَ: «لِذِي مِرَّةٍ قَوِيٍّ» وَالْأَحَادِيثُ الْأُخْرَى عَنِ النَّبِيِّ ﷺ بَعْضُهَا: «لِذِي مِرَّةٍ قَوِيٍّ» وَبَعْضُهَا: «لِذِي مِرَّةٍ سَوِيٍّ» وَقَالَ عَطَاءُ بْنُ زُهَيْرٍ: إِنَّهُ لَقِيَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو فَقَالَ: إِنَّ الصَّدَقَةَ لَا تَحِلُّ لِقَوِيٍّ وَلَا لِذِي مِرَّةٍ سَوِيٍّ.

تخریج: [إسناده حسن] أخرجه الترمذي، الزكاة، باب ما جاء من لا تحل له الصدقة، ح: ٦٥٢ من حديث سعد بن إبراهيم به وقال: "حسن".

Chapter 25. Rich People Who Are Allowed To Take Charity

1635. ‘Aṭā’ bin Yasār narrated that the Messenger of Allāh ﷺ said: “Charity is not allowed for a rich person except for (one of) five: a fighter in the Cause of Allāh, or one who is employed for it (collecting the *Zakāt*), or one in debt, or one who purchased it with his money, or one who had a poor neighbor who was given charity, and who subsequently gave it (that charity) to him.” (*Ṣaḥīḥ*)

من حديث أبي داود به وهو في الموطأ

1636. (Another chain) from ‘Aṭā’ bin Yasār, from Abū Sa‘eed Al-Khudrī, who said: “The Messenger of Allāh said” mentioning its meaning (similar to no. 1635). (*Ṣaḥīḥ*)

Abū Dāwud said: Ibn ‘Uyainah reported it from Zaid as did Mālik (in the above narration), and Ath-Thawrī reported it from Zaid but said: “A confirmed narrator narrated to me from the Prophet ﷺ.”

تخریج: [إسناده صحيح] أخرجه ابن ماجه، الزكاة، باب من تحل له الصدقة، ح: ١٨٤١ من حديث عبدالرزاق به وهو في المصنف له، ح: ٧١٥١ وصححه ابن خزيمة، ح: ٢٣٧٤.

1637. It was reported from ‘Aṭīyah, from Abū Sa‘eed Al-Khudrī, that the Messenger of Allāh ﷺ said: “Charity is not allowed for a rich person, except that (he be fighting) in the Cause

(المعجم ٢٥) - بَابُ مَنْ يَجُوزُ لَهُ أَخْذُ

الصَّدَقَةِ وَهُوَ غَنِيٌّ (التحفة ٢٥)

١٦٣٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ

مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ

يَسَارٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَحُلُّ

الصَّدَقَةَ لِعَنِيٍّ إِلَّا لِخَمْسَةٍ: لِغَارِ فِي سَبِيلِ اللَّهِ

أَوْ لِعَامِلٍ عَلَيْهَا أَوْ لِعَارِمٍ أَوْ لِرَجُلٍ اشْتَرَاهَا

بِمَالِهِ أَوْ لِرَجُلٍ كَانَ لَهُ جَارٌ مِسْكِينٌ فَتَصَدَّقَ

عَلَى الْمِسْكِينِ فَأَهْدَاهَا الْمِسْكِينُ لِعَنِيٍّ».

تخریج: [صحيح] أخرجه البيهقي: ١٥/٧

(يحيى): ٢٦٨/١ ورواه الحاكم: ٤٠٨/١.

١٦٣٦ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا

عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ زَيْدِ بْنِ أَسْلَمَ،

عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ

قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ بِمَعْنَاهُ.

قَالَ أَبُو دَاوُدَ: وَرَوَاهُ ابْنُ عُيَيْنَةَ عَنْ زَيْدِ

كَمَا قَالَ مَالِكٌ. وَرَوَاهُ الثَّوْرِيُّ عَنْ زَيْدٍ قَالَ:

حَدَّثَنِي الثَّبْتُ عَنِ النَّبِيِّ ﷺ.

١٦٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ الطَّائِيُّ:

حَدَّثَنَا الْفَرِّبَائِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ عِمْرَانَ

الْبَارِقِيِّ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَحُلُّ الصَّدَقَةَ لِعَنِيٍّ

of Allāh, or a traveler, or a poor neighbor who was given charity and who then gives you a gift or invites you (to his house).” (*Da'if*)

Abū Dāwud said: Firās and Ibn Abī Lailā reported it from 'Atīyyah, from Abū Sa'eed, from the Prophet ﷺ, similarly.

تخريج: [إسناده ضعيف] أخرجه ابن خزيمة، ح: ٢٣٦٨ من حديث سفيان الثوري، وأحمد: ٣١/٣ من حديث عطية العوفي به وانظر، ح: ٤٥٢.

Chapter 26. How Much Should One Person Be Given Of Zakāt ?

1638. Sahl bin Abī Ḥaṭhmah narrated that the Prophet ﷺ gave him one-hundred camels of charity as blood money — meaning the blood money of the *Anṣārī* who was killed at *Khaibar*. (*Ṣaḥīh*)

إِلَّا فِي سَبِيلِ اللَّهِ أَوْ ابْنِ السَّبِيلِ أَوْ جَارٍ فَقِيرٍ يُصَدِّقُ عَلَيْهِ فَيَهْدِي لَكَ أَوْ يَدْعُوكَ.

قَالَ أَبُو دَاوُدَ: رَوَاهُ فِرَاسٌ وَأَبْنُ أَبِي لَيْلَى عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

(المعجم ٢٦) بَابُ: كَمْ يُعْطَى الرَّجُلُ الْوَاحِدُ مِنَ الزَّكَاةِ؟ (التحفة ٢٦)

١٦٣٨ - حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الصَّبَّاحِ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنِي سَعِيدُ بْنُ عُبَيْدِ الطَّائِي عَنْ بُشَيْرِ بْنِ يَسَارٍ وَزَعَمَ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ يُقَالُ لَهُ سَهْلُ بْنُ أَبِي حَنْمَةَ أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ وَدَاهُ بِمِائَةِ مِنْ إِبِلِ الصَّدَقَةِ يَعْنِي دِيَةَ الْأَنْصَارِيِّ الَّذِي قُتِلَ بِخَيْبَرَ.

تخريج: [إسناده صحيح] وهو متفق عليه كما سيأتي، ح: ٤٥٢٣.

Chapter (...) When Is It Allowed to Beg?

1639. Samurah narrated that the Prophet ﷺ said: “Begging (is like) wounds that a person scars his face with. So whoever desires to leave (flesh) on his face (should not ask), and whoever desires (otherwise) may abandon it, except if a person asks the *Sulṭān* (ruler), or is in a situation in which he finds no other alternative.” (*Ṣaḥīh*)

(المعجم ...) - بَابُ مَا تَجُوزُ فِيهِ الْمَسْأَلَةُ (التحفة ٢٧)

١٦٣٩ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ التَّمَرِيُّ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ زَيْدِ بْنِ عُبَيْدَةَ الْفَزَارِيِّ، عَنْ سُمْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمَسْأَلُ كُدُوحٍ يَكْدُحُ بِهَا الرَّجُلُ وَجْهَهُ فَمَنْ شَاءَ أَبْقَى عَلَى وَجْهِهِ وَمَنْ شَاءَ تَرَكَ. إِلَّا أَنْ يَسْأَلَ الرَّجُلُ ذَا سُلْطَانٍ أَوْ فِي أَمْرٍ لَا يَجِدُ مِنْهُ بُدًّا».

تخريج: [إسناده صحيح] أخرجه النسائي، الزكاة، باب مسألة الرجل ذا سلطان، ح: ٢٦٠٠ من حديث شعبة به والترمذي، ح: ٦٨١ وقال: "حسن صحيح" وصححه ابن حبان، ح: ٨٤٢، ٨٤٣.

1640. Qabīṣah bin Mukhāriq Al-Hilālī narrated: "I undertook the responsibility of paying a debt for someone else, so I went to the Prophet ﷺ (asking him). He said: 'Stay with us, O Qabīṣah, until charity comes, so that we can command that some of it be given to you.' Then he said: 'O Qabīṣah! Begging is not permitted except for one of three (people): A person who undertook the responsibility of paying off a debt on behalf of another, so he may ask until he gets what he needs, then he should desist; and a person who was afflicted with a catastrophe, and whose wealth was destroyed, so it is permissible for him to ask, and he asks until he obtains his minimal needs — or he said — his bare needs; and a person who became poor, (but in this case he may not ask) until three intelligent people from his community say that so-and-so has become poor. In this case he may ask until he obtains his minimal needs, or his bare needs, then he should desist. Any begging besides this, O Qabīṣah, is evil wealth that a person consumes in sin.'" (*Ṣaḥīḥ*)

١٦٤٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ هَارُونَ بْنِ رَبَابٍ: حَدَّثَنِي كِنَانَةُ بْنُ نُعَيْمٍ الْعَدَوِيُّ عَنْ قَبِيصَةَ بْنِ مُخَارِقِ الْهَلَالِيِّ قَالَ: تَحَمَّلْتُ حَمَالَهَ فَأَتَيْتُ النَّبِيَّ ﷺ فَقَالَ: «أَفَمَّ يَا قَبِيصَةُ! حَتَّى تَأْتِيَنَا الصَّدَقَةُ فَأَمُرَ لَكَ بِهَا»، ثُمَّ قَالَ: «يَا قَبِيصَةُ! إِنَّ الْمَسْأَلَةَ لَا تَحِلُّ إِلَّا لِأَحَدٍ ثَلَاثَةً: رَجُلٌ تَحَمَّلَ حَمَالَهَ فَحَلَّتْ لَهُ الْمَسْأَلَةُ فَسَأَلَ حَتَّى يُصِيبَهَا ثُمَّ يُمْسِكُ، وَرَجُلٌ أَصَابَتْهُ جَائِحَةٌ فَاجْتَا حَتَّى يَأْتِيَهُ مَالُهُ فَحَلَّتْ لَهُ الْمَسْأَلَةُ فَسَأَلَ حَتَّى يُصِيبَ قِوَامًا مِنْ عَيْشٍ» أَوْ قَالَ: «سِدَادًا مِنْ عَيْشٍ - وَرَجُلٌ أَصَابَتْهُ فَاقَةٌ حَتَّى يَقُولَ ثَلَاثَةً مِنْ ذَوِي الْحِجَى مِنْ قَوْمِهِ: قَدْ أَصَابَتْ فَلَانَا الْفَاقَةُ فَحَلَّتْ لَهُ الْمَسْأَلَةُ فَسَأَلَ حَتَّى يُصِيبَ قِوَامًا مِنْ عَيْشٍ - أَوْ سِدَادًا مِنْ عَيْشٍ - ثُمَّ يُمْسِكُ، وَمَا سِوَاهُنَّ مِنَ الْمَسْأَلَةِ يَا قَبِيصَةُ! سَحَتْ يَأْكُلُهَا صَاحِبُهَا سَحْتًا».

تخريج: أخرجه مسلم، الزكاة، باب من تحل له المسألة، ح: ١٠٤٤ من حديث حماد بن زيد به.

1641. Anas bin Mālik narrated that a person from the *Anṣār* came to the Prophet ﷺ and asked him (for

١٦٤١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ عَنِ الْأَخْضَرِ بْنِ

charity). The Prophet ﷺ said: "Do you not have anything in your house?" He said: "Yes! (I have) a coarse mat. We use a part of it to cover ourselves, and a part to lie on. And we also have a container which we drink water from." He said: "Bring them to me," so he brought them. The Messenger of Allāh ﷺ held them in his hand and said: "Who will buy these two (items) from me?" A man said: "I'll take them for one Dirham." So he said: "Who will give more than a Dirham," two or three times. A man said: "I'll take them for two Dirhams," so he gave them to him, took the two Dirhams, and gave it to the *Anṣārī*, telling him: "Buy food with one (Dirham), and take it to your family, and buy an axe with the other one, and bring it to me." So he brought it to him, and the Messenger of Allāh ﷺ attached a stick to it with his own hands, and then said to him: "Go and collect firewood, and sell it, and let me not see you for fifteen days." The man went collecting firewood and selling it, and then returned, with ten Dirhams. He purchased a garment with some of it, and food with some of it. So the Messenger of Allāh ﷺ said: "This is better for you than your begging coming to you as a blemish on your face on the Day of Judgment. Begging is not allowed except for three (people): A very poor person, or for one in severe debt, or for a painful blood (blood-money)." (*Hasan*)

عَجَلَانَ، عَنْ أَبِي بَكْرٍ الْحَنَفِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ أَتَى النَّبِيَّ ﷺ يَسْأَلُهُ، فَقَالَ: «أَمَا فِي بَيْتِكَ شَيْءٌ؟» قَالَ: بَلَى جِلْسُنْ نَلْبَسُ بَعْضَهُ وَنَبْسُطُ بَعْضَهُ، وَقَعْبٌ نَشْرَبُ فِيهِ مِنَ الْمَاءِ. قَالَ: «أُتَيْتِي بِهِمَا». قَالَ: فَأَتَاهُ بِهِمَا. فَأَخَذَهُمَا رَسُولُ اللَّهِ ﷺ بِيَدِهِ وَقَالَ: «مَنْ يَشْتَرِي هَذَيْنِ؟» قَالَ رَجُلٌ: أَنَا أَخَذَهُمَا بِدِرْهَمٍ، قَالَ: «مَنْ يَزِيدُ عَلَي دِرْهَمٍ مَرَّتَيْنِ أَوْ ثَلَاثًا. قَالَ رَجُلٌ: «أَنَا أَخَذَهُمَا بِدِرْهَمَيْنِ» فَأَعْطَاهُمَا إِتَاهُ وَأَخَذَ الدَّرَاهِمَيْنِ فَأَعْطَاهُمَا الْأَنْصَارِيَّ وَقَالَ: «اشْتَرِ بِأَحَدِهِمَا طَعَامًا فَانْبِذْهُ إِلَى أَهْلِكَ وَاشْتَرِ بِالْآخَرِ قُدُومًا فَاتْنِي بِهِ»، فَأَتَاهُ بِهِ فَسَدَّ فِيهِ رَسُولُ اللَّهِ ﷺ عُوْدًا بِيَدِهِ ثُمَّ قَالَ لَهُ: «ادْهَبْ فَاحْتَطَبْ وَبِعْ وَلَا أَرَيْتَكَ حَمْسَةَ عَشَرَ يَوْمًا». فَذَهَبَ الرَّجُلُ يَحْتَطَبُ وَيَبِيعُ فَجَاءَ وَقَدْ أَصَابَ عَشْرَةَ دَرَاهِمٍ فَاشْتَرَى بِبَعْضِهَا نُوْبًا وَبِبَعْضِهَا طَعَامًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَذَا خَيْرٌ لَكَ مِنْ أَنْ تَجِيءَ الْمَسْأَلَةَ نُكْتَةً فِي وَجْهِكَ يَوْمَ الْقِيَامَةِ إِنَّ الْمَسْأَلَةَ لَا تَصْلُحُ إِلَّا لِثَلَاثَةٍ: لِذِي فَقْرٍ مُذْقِعٍ أَوْ لِذِي غُرْمٍ مُفْطِعٍ، أَوْ لِذِي دَمٍ مُوجِعٍ».

تخريج: [إسناده حسن] أخرجه النسائي، البيهقي، باب البيع فيمن يزيد، ح: ٤٥١٢ وابن ماجه، ح: ٢١٩٨ من حديث عيسى بن يونس به وحسنه الترمذي، ح: ١٢١٨ * أبو بكر الحنفي: "حسن الحديث" ولم يصح قول البخاري فيه "لا يصح حديثه".

Chapter 27. The Disapproval Of Asking

(المعجم ٢٧) - بَابُ كَرَاهِيَةِ الْمَسْأَلَةِ

(التحفة ٢٨)

1642. ‘Awf bin Mālik narrated: “We were with the Messenger of Allāh ﷺ, seven, eight or nine of us, when he said: ‘Will you not give your pledge of allegiance to the Messenger of Allāh ﷺ?’ And we had recently given our pledge (already), so we said: ‘We have given you our pledge of allegiance,’ but he said it three times. So we stretched forth our hands and pledged allegiance to him. One person said: ‘O Messenger of Allāh! We have already given you our pledge, so what are we pledging our allegiance to (now)?’ He said: ‘That you worship Allāh, and do not associate any partners with Him, and that you pray the five prayers, and that you hear and obey (your rulers)...,’ and then he said something very softly, ‘...and that you do not ask people for anything.’ So indeed, some of those people (obeyed to such an extent) that his whip would fall (from his mount), and he would not ask anyone to hand it to him.” (*Saḥīḥ*)

Abū Dāwud said: This narration of Hishām was not reported except from Sa‘eed.

١٦٤٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ عَنْ رَبِيعَةَ يَحْنَبِيِّ ابْنِ يَزِيدَ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي مُسْلِمٍ الْخَوْلَانِيِّ: حَدَّثَنِي الْحَبِيبُ الْأَمِينُ - أَمَا هُوَ إِلَيَّ فَحَبِيبٌ وَأَمَا هُوَ عِنْدِي فَأَمِينٌ - عَوْفُ بْنُ مَالِكٍ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ سَبْعَةً أَوْ ثَمَانِيَةً أَوْ تِسْعَةً، فَقَالَ: «أَلَا تُبَايِعُونَ رَسُولَ اللَّهِ ﷺ؟» - وَكُنَّا حَدِيثَ عَهْدٍ بِبَيْعَةٍ - قُلْنَا: قَدْ بَايَعْنَاكَ، حَتَّى قَالَهَا ثَلَاثًا وَبَسَطْنَا أَيْدِيَنَا فَبَايَعَنَا. فَقَالَ قَائِلٌ: يَا رَسُولَ اللَّهِ! إِنَّا قَدْ بَايَعْنَاكَ فَعَلَيْ مَا تُبَايِعُكَ؟ قَالَ: «أَنْ تَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَتُضَلُّوا الصَّلَاةَ الْخَمْسَ وَتَسْمَعُوا وَتُطِيعُوا»، وَأَسْرَّ كَلِمَةً خَفِيفَةً قَالَ: «وَلَا تَسْأَلُوا النَّاسَ شَيْئًا». قَالَ: فَلَقَدْ كَانَ بَعْضُ أَوْلِيكَ التَّمَرِ يَسْقُطُ سَوْطُهُ فَمَا يَسْأَلُ أَحَدًا أَنْ يُنَوِّلَهُ إِلَيْهِ. قَالَ أَبُو دَاوُدَ: حَدِيثُ هِشَامٍ لَمْ يَرَوْهُ إِلَّا سَعِيدٌ.

تخريج: أخرجه مسلم، الزكاة، باب كراهة المسألة للناس، ح: ١٠٤٣ من حديث سعيد بن عبدالعزيز به.

1643. It was reported from Abū Al-Āliyah, from Thawbān — the freed-slave of the Messenger of Allāh ﷺ — who said that the Messenger of Allāh ﷺ said: “Who will guarantee me that he will not ask mankind for anything, and I will guarantee for him Paradise (in return)?” So Thawbān said: “I,” and he added: “And I would never ask anyone for anything.” (*Ṣaḥīh*)

تخريج: [إسناده صحيح] أخرجه أحمد: ٢٧٦/٥ من حديث شعبة به وصححه الحاكم على

شرط مسلم: ٤١٢/١ ووافقه الذهبي.

Comments:

To beg, in its wider sense, is like asking someone other than Allāh.

Chapter 28. On Doing Without Asking Others

1644. Abū Sa‘eed Al-Khudrī narrated that a group of people from the *Anṣār* asked of the Messenger of Allāh ﷺ, so he gave them. They then asked again, so he gave them, until, when all that he had with him (to give) had finished, he said: “Whatever good I have, I shall not keep it to myself by depriving you of it, and whoever seeks self-sufficiency will be granted it by Allāh, and whoever seeks to be independent will be made independent by Allāh, and whoever seeks to be patient will be granted patience by Allāh. And Allāh has not granted anyone any gift more vast than patience.” (*Ṣaḥīh*)

تخريج: أخرجه البخاري، الزكاة، باب الاستعفاف عن المسألة، ح: ١٤٦٩ ومسلم، الزكاة،

باب فضل التعفف والصبر والقناعة... إلخ، ح: ١٠٥٣ من حديث مالك به وهو في الموطأ (يحيى): ٩٩٧/٢.

١٦٤٣ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا

أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ، عَنْ أَبِي الْعَالِيَةِ عَنْ ثَوْبَانَ - قَالَ وَكَانَ ثَوْبَانُ مَوْلَى رَسُولِ اللَّهِ ﷺ - قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَكْفَلَ لِي أَنْ لَا يَسْأَلَ النَّاسَ شَيْئًا فَأَتَكْفَلَ لَهُ بِالْجَنَّةِ؟» فَقَالَ ثَوْبَانُ: أَنَا، فَكَانَ لَا يَسْأَلُ أَحَدًا شَيْئًا.

(المعجم ٢٨) بَابُ: فِي الاسْتِعْفَافِ

(التحفة ٢٩)

١٦٤٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ

مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ: أَنَّ نَاسًا مِنَ الْأَنْصَارِ سَأَلُوا رَسُولَ اللَّهِ ﷺ فَأَعْطَاهُمْ، ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ، حَتَّى إِذَا نَفَدَ مَا عِنْدَهُ قَالَ: «مَا يَكُونُ عِنْدِي مِنْ خَيْرٍ فَلَنْ أَدْخِرَهُ عَنْكُمْ، وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللَّهُ، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللَّهُ، وَمَنْ يَتَصَبَّرْ يُصْبِرْهُ اللَّهُ، وَمَا أُعْطِيَ أَحَدٌ مِنْ عَطَاءٍ أَوْسَعَ مِنَ الصَّبْرِ».

1645. ('Abdullāh) Ibn Mas'ūd reported that the Messenger of Allāh ﷺ said: "Whoever is afflicted with a distress, and turns to the people (to solve it), he will not have his distress solved. And whoever turns to Allāh, Allāh will hasten independence of means to him, either by a quick death, or a speedy richness." (*Hasan*)

١٦٤٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ؛ ح: وَحَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ حَبِيبٍ أَبُو مَرْوَانَ: حَدَّثَنَا ابْنُ الْمُبَارَكِ - وَهَذَا حَدِيثُهُ - عَنْ بَشِيرِ بْنِ سَلْمَانَ، عَنْ سَيَّارِ أَبِي حَمْرَةَ، عَنْ طَارِقِ، عَنْ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَصَابَتْهُ فَاقَةٌ، فَأَنْزَلَهَا بِالنَّاسِ لَمْ تُسَدِّ فَاقَتُهُ، وَمَنْ أَنْزَلَهَا بِاللَّهِ أَوْشَكَ اللَّهُ لَهُ بِالْغِنَى إِمَّا بِمَوْتٍ عَاجِلٍ أَوْ غِنَى عَاجِلٍ».

تخریج: [إسناده حسن] أخرجه الترمذي، الزهد، باب ما جاء في الهم في الدنيا وحبها، ح: ٢٣٢٦ من حديث بشير بن سلمان به وقال: "حسن صحيح غريب" وصححه الحاكم: ٤٠٨/١ ووافقه الذهبي.

1646. It was reported from Muslim bin Makhshī, from Ibn Al-Fārisi, that Al-Fārisi asked the Messenger of Allāh ﷺ: "Should I ask (others), O Messenger of Allāh?" He said: "No, but if you must ask, then ask the righteous." (*Da'if*)

١٦٤٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ بَكْرِ بْنِ سَوَادَةَ، عَنْ مُسْلِمِ بْنِ مَخْشِيِّ عَنِ ابْنِ الْفَرَّاسِيِّ أَنَّ الْفَرَّاسِيَّ قَالَ لِرَسُولِ اللَّهِ ﷺ: أَسْأَلُ يَا رَسُولَ اللَّهِ ﷺ؟ فَقَالَ النَّبِيُّ ﷺ: «لَا، وَإِنْ كُنْتَ سَائِلًا لَا بُدَّ فَسَلِ الصَّالِحِينَ».

تخریج: [إسناده ضعيف] أخرجه النسائي، الزكاة، سؤال الصالحين، ح: ٢٥٨٨ عن قتبية به * مسلم بن مخشي: وثقه ابن حبان وحده وابن الفراسي لم أجد من وثقه.

Comments:

It is permissible to ask pious people for help in matters subject to physical laws, like request for cooperation, loan, intercession and supplication, providing those pious people are alive. As for those pious people who are dead, it is prohibited to ask them for help or intercession. It is *Shirk* (ascribing partners to Allāh).

1647. It was reported from Ibn As-Sā'idī, that he said: "Umar put me in charge of (collecting) the charity. After I had completed (my

١٦٤٧ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا لَيْثٌ عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَّحِّ، عَنْ بُسْرِ بْنِ سَعِيدٍ عَنِ ابْنِ السَّاعِدِيِّ قَالَ:

responsibility), he commanded that I be given some wages. I said: 'Indeed, I only did this for the sake of Allāh, and (I expect) my rewards with Allāh!' So he replied: 'Take what I have given you, for I worked during the time of the Messenger of Allāh ﷺ, and he gave me my wages, and I said just as you have said, but the Messenger of Allāh ﷺ said: "If you are ever given anything without having asked for it, then consume of it, and give charity (from it)." (*Sahih*)

تخريج: أخرجه مسلم، الزكاة، باب جواز الأخذ بغير سؤال ولا تطلع، ح: ١٠٤٥ من حديث ليث بن سعد به أخرجه البخاري، الأحكام، باب رزق الحكام والعاملين عليها، ح: ٧١٦٣ من طريق آخر عن ابن الساعدي به.

1648. It was reported from Mālik, from Nāfi', from 'Abdullāh bin 'Umar, that the Messenger of Allāh ﷺ was once on the *Minbar*, discussing charity, and that (explaining whether) it is better to avoid taking it or asking for it. He said: "The upper hand is better than the lower hand, and the upper hand is the one that spends, and the lower hand is the one that asks." (*Sahih*)

Abū Dāwud said: There is disagreement among those who narrated this *Hadīth* from Ayyūb from Nāfi'.^[1] 'Abdul-Wāriṭh (narrated it from him and) said: "The upper hand is the one that seeks independence of means." And most of them who reported it from Hammād, from Ayyūb (have): "The upper hand is the one that spends."

اسْتَعْمَلَنِي عُمَرُ عَلَى الصَّدَقَةِ فَلَمَّا فَرَعْتُ مِنْهَا وَأَدَيْتُهَا إِلَيْهِ أَمَرَ لِي بِعَمَالَةٍ، فَقُلْتُ: إِنَّمَا عَمِلْتُ لِلَّهِ وَأَجْرِي عَلَى اللَّهِ، قَالَ: خُذْ مَا أُعْطِيتَ فَإِنِّي قَدْ عَمِلْتُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَعَمَلَنِي فَقُلْتُ مِثْلَ قَوْلِكَ فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «إِذَا أُعْطِيتَ شَيْئًا مِنْ غَيْرِ أَنْ تَسْأَلَهُ فَكُلْ وَتَصَدَّقْ».

١٦٤٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ وَهُوَ عَلَى الْمِنْبَرِ وَهُوَ يَذْكُرُ الصَّدَقَةَ وَالتَّعَفُّفَ مِنْهَا وَالْمَسْأَلَةَ: «الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، وَالْيَدُ الْعُلْيَا الْمُتَعَفِّفَةُ وَالسُّفْلَى السَّائِلَةُ».

قَالَ أَبُو دَاوُدَ: اخْتَلَفَ عَلَيَّ أَيُّوبُ عَنْ نَافِعٍ فِي هَذَا الْحَدِيثِ. قَالَ عَبْدُ الْوَارِثِ: «الْيَدُ الْعُلْيَا: الْمُتَعَفِّفَةُ» وَقَالَ أَكْثَرُهُمْ عَنْ حَمَّادِ بْنِ زَيْدٍ عَنْ أَيُّوبَ: «الْيَدُ الْعُلْيَا: الْمُتَعَفِّفَةُ» وَقَالَ وَاحِدٌ عَنْ حَمَّادٍ: «الْمُتَعَفِّفَةُ».

[1] Which is not the case in the narration of Mālik.

تخريج: أخرجه البخاري، الزكاة، باب: لا صدقة إلا عن ظهر غنى، ح: ١٤٢٩ عن عبدالله ابن مسلمة الفعيني، ومسلم، الزكاة، باب بيان أن اليد العليا خير من اليد السفلى ... إلخ، ح: ١٠٣٣ من حديث مالك به وهو في الموطأ (يحيى): ٩٩٨/٢ * قوله: المتعفف شاذ.

1649. Mālik bin Naḍlah narrated that the Messenger of Allāh ﷺ said: "There are three types of hands: The Hand of Allāh is the highest, and the hand of the giver is below it, and the hand of the one who asks is the lowest. So give blessings (charity), and do not be too weak to overcome yourself." (*Ṣaḥīḥ*)

١٦٤٩ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَيْدَةُ بْنُ حُمَيْدٍ التَّمِيمِيُّ: حَدَّثَنِي أَبُو الزُّعْرَاءِ عَنْ أَبِي الْأَحْوَصِ، عَنْ أَبِيهِ مَالِكِ بْنِ نَضْلَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْأَيْدِي ثَلَاثَةٌ: يَدُ اللَّهِ الْعُلْيَا، وَيَدُ الْمُعْطِي الْاِسْفَلَى، وَيَدُ السَّأِلِ السُّفْلَى، فَأَعْطِ الْفَضْلَ، وَلَا تَعْجِزْ عَنْ نَفْسِكَ».

تخريج: [إسناده صحيح] أخرجه البيهقي: ١٩٨/٤ من حديث عبيدة بن حميد به وهو في مسند أحمد: ٤٧٣/٣ وصححه ابن خزيمة، ح: ٢٤٤٠ وابن حبان، ح: ٨٠٩ والحاكم: ٤٠٨/١ ووافقه الذهبي.

Chapter 29. Giving Charity To Banu Hāshim

1650. Abū Rāfi' narrated that the Prophet ﷺ sent a man to collect charity from the tribe of Banū Makhzūm, so this man said to Abū Rāfi': "Accompany me, for you will get a share of it." He said: "(Not) until I go to the Prophet ﷺ and ask him." So he did so, and the Prophet ﷺ replied, "The freed-slave of a people is a part of them, and we are not allowed to take charity." (*Ṣaḥīḥ*)

(المعجم ٢٩) - بَابُ الصَّدَقَةِ عَلَى بَنِي هَاشِمٍ (التحفة ٣٠)

١٦٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا شُعْبَةُ عَنِ الْحَكَمِ عَنِ ابْنِ أَبِي رَافِعٍ عَنْ أَبِي رَافِعٍ: أَنَّ النَّبِيَّ ﷺ بَعَثَ رَجُلًا عَلَى الصَّدَقَةِ مِنْ بَنِي مَخْزُومٍ فَقَالَ لِأَبِي رَافِعٍ: اصْحَبْنِي فَإِنَّكَ تُصِيبُ مِنْهَا، قَالَ: حَتَّى آتِيَ النَّبِيَّ ﷺ فَأَسْأَلُهُ، فَأَتَاهُ فَسَأَلَهُ فَقَالَ: «مَوْلَى الْقَوْمِ مِنْ أَنْفُسِهِمْ، وَإِنَّا لَا تَجِلُّ لَنَا الصَّدَقَةُ».

تخريج: [صحيح] أخرجه الترمذي، الزكاة، باب ما جاء في كراهية الصدقة للنبي ﷺ وأهل بيته ومواليه، ح: ٦٥٧ والنسائي، ح: ٢٦١٣ من حديث شعبة به وقال الترمذي: "حسن صحيح" وصححه ابن خزيمة، ح: ٢٣٤٤ وابن حبان (الإحسان)، ح: ٣٢٨٢ وللحديث شواهد عند البخاري، ح: ٦٧٦١ ومسلم، ح: ١٠٦٩ وغيرهما.

Comments:

It is not permissible for the Messenger of Allāh ﷺ, his family, and his freed slaves to receive any charity.

1651. It was reported from Hammād, from Qatādah, from Anas that the Prophet ﷺ would sometimes pass by a date lying (on the ground), and the only reason that he would not take it is for fear that it might have been from charity. (*Sahih*)

من حديث حماد بن سلمة به وانظر الحديث

١٦٥١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ وَمُسْلِمٌ بْنُ إِبْرَاهِيمَ، الْمَعْنَى، قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَمُرُّ بِالتَّمْرَةِ الْعَائِرَةِ، فَمَا يَمْنَعُهُ مِنْ أَحْذَاهَا إِلَّا مَخَافَةَ أَنْ تَكُونَ صَدَقَةً.

تخريج: [صحيح] أخرجه أحمد: ١٨٤/٣ من حديث حماد بن سلمة به وانظر الحديث الآتي.

1652. It was reported from Khālid bin Qais, from Qatādah, from Anas, that the Prophet ﷺ once found a date, and said: “Were it not for the fact that I fear it might be charity, I would have eaten from it.” (*Sahih*)

Abū Dāwud said: Hishām reported it from Qatādah like that.

١٦٥٢ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: أَخْبَرَنَا أَبِي عَنْ خَالِدِ بْنِ قَيْسٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ وَجَدَ تَمْرَةً فَقَالَ: «لَوْلَا أَنِّي أَخَافُ أَنْ تَكُونَ صَدَقَةً لَأَكَلْتُهَا».

قال أبو داود: رواه هشام عن قنادة هكذا.

تخريج: [صحيح] أخرجه مسلم، الزكاة، باب تحريم الزكاة على رسول الله ﷺ وعلى آله... إلخ، ح: ١٠٧١ من حديث قتادة به ورواه البخاري، ح: ٢٠٥٥ ومسلم، ح: ١٠٧١ من حديث طلحة بن مصرف عن أنس به.

1653. It was reported from Ḥabīb bin Abī Thābit, from Kuraib, the freed-slave of Ibn ‘Abbās, from Ibn ‘Abbās, who said: “My father sent me to the Prophet ﷺ regarding camels that he had given to him from (the camels) of charity.” (*Da'if*)

١٦٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ الْمُحَارِبِيِّ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنِ الْأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بَعَثَنِي أَبِي إِلَى النَّبِيِّ ﷺ فِي إِبِلٍ أَعْطَاهَا إِيَّاهُ مِنَ الصَّدَقَةِ.

تخريج: [إسناده ضعيف] وأخرجه النسائي في الكبرى، ح: ١٣٣٩ من حديث محمد بن فضيل بن غزوان به وللحديث شواهد كثيرة عند مسلم، ح: ١٩٣/٧٦٣ وأبي داود، ح: ١٣٥٨ وابن خزيمة، ح: ١٠٩٣ وغيرهم وأصل الحديث عند البخاري، ح: ١١٧، ١٣٨، ١٨٣ ومسلم بغير هذا السياق * الأعمش وحبيب مدلسان وعنعنا.

1654. It was reported from Sālim, from Kuraib, the freed slave of Ibn

١٦٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ وَعُثْمَانُ ابْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا مُحَمَّدٌ - هُوَ ابْنُ

‘Abbās, from Ibn ‘Abbās similarly (to no. 1653). (One of the narrators) added: “In order to exchange them.” (*Ḍaṭīf*)

أَبِي عُبَيْدَةَ - عَنْ أَبِيهِ، عَنِ الْأَعْمَشِ، عَنْ سَالِمٍ، عَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ نَحْوَهُ. زَادَ أَبِي: يُبَدِّلُهَا لَهُ.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ۲۵۷/۱ من حديث الأعمش به وانظر الحديث السابق * سالم هو ابن أبي الجعد.

Chapter 30. A Poor Person Giving A Gift From Charity To A Rich Person

(المعجم ۳۰) - بَابُ الْفَقِيرِ يُهْدِي لِلْغَنِيِّ مِنَ الصَّدَقَةِ (التحفة ۳۱)

1655. Anas narrated that the Prophet ﷺ was once presented with some meat (to eat). He asked: “What is this?” They said: “Something that was given to Barirah in charity.” So he said: “It is charity for her, but a gift for us.” (*Ṣaḥīḥ*)

۱۶۵۵ - حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ: أَخْبَرَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ أُتِيَ بِلَحْمٍ قَالَ: «مَا هَذَا؟» قَالُوا: شَيْءٌ تُصَدَّقُ بِهِ عَلَى بَرِيرَةَ فَقَالَ: «هُوَ لَهَا صَدَقَةٌ، وَلَنَا هَدِيَّةٌ».

تخریج: أخرجه البخاري، الزكاة، باب: إذا تحولت الصدقة، ح: ۱۴۹۵ ومسلم، الزكاة، باب إباحة الهدية للنبي ﷺ ولبنى هاشم وبني المطلب ... إلخ، ح: ۱۰۷۴ من حديث شعبة به.

Comments:

The inference from the *Hadith* is that a person receiving charity becomes owner of the charity and, therefore, has the right to dispense with it as he likes. He may give it in charity in turn or as a gift to others.

Chapter 31. Someone Who Gave Charity And Then Inherited It

(المعجم ۳۱) - بَابُ مَنْ تَصَدَّقَ بِصَدَقَةٍ ثُمَّ وَرَثَهَا (التحفة ۳۲)

1656. Buraidah reported that a woman came to the Messenger of Allāh ﷺ and said: “I had given my mother a young slave-girl as charity, and she has died and left that slave-girl (as inheritance).” So he (ﷺ) said: “Your reward has been granted, and she has returned to you as inheritance.” (*Ṣaḥīḥ*)

۱۶۵۶ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَطَاءٍ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ بُرَيْدَةَ: أَنَّ امْرَأَةً أَتَتْ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: كُنْتُ تَصَدَّقْتُ عَلَى أُمِّي بِوَلِيدَةٍ وَإِنهَا مَاتَتْ وَتَرَكْتُ تِلْكَ الْوَلِيدَةَ قَالَ: «قَدْ وَجِبَ أَجْرُكِ وَرَجَعَتْ إِلَيْكَ فِي الْمِيرَاثِ».

تخریج: أخرجه مسلم، الصوم، باب قضاء الصوم عن الميت، ح: ۱۱۴۹ من حديث عبدالله ابن عطاء به.

Chapter 32. Regarding The Rights Due On Wealth

(المعجم ۳۲) - بَابُ: فِي حُقُوقِ الْمَالِ

(التحفة ۳۳)

1657. ‘Abdullāh bin Mas‘ūd said, “We used to consider *Al-Mā‘ūn* during the time of the Messenger of Allāh ﷺ to be the lending of a bucket and a pot.”^[1] (*Hasan*)

۱۶۵۷ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا نَعُدُّ الْمَاعُونَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ عَارِيَةَ الدَّلْوِ وَالْقَدْرِ.

تخریج: [إسناده حسن] أخرجه النسائي في الكبرى، ح: ۱۱۷۰۱ عن قتيبة به وزاد: "كل معروف صدقة".

1658. It was reported from Suhail bin Abi Šāliḥ, from his father, from Abū Hurairah, that the Messenger of Allāh ﷺ said: “There is no person who owns *Kanz* (wealth), and does not pay its right, except that Allāh will transform it on the Day of Judgment; it will be heated in the Fire of Hell, and then his fore-head, sides, and back will be cauterized with it, until Allāh judges between His servants — on a day the length of which is fifty-thousand years of your reckoning. Then he will see his path, either to Paradise or to the Fire. And there is no owner of sheep who does not pay their right (i.e., *Zakāt*) except that they will come on the Day of Judgment in the greatest quantity that they were (in this world), and he will be thrown on his face for them on a flat, level ground, and

۱۶۵۸ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ صَاحِبٍ كَنْزٍ لَا يُؤَدِّي حَقَّهُ إِلَّا جَعَلَهُ اللَّهُ يَوْمَ الْقِيَامَةِ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جَبْهَتُهُ وَجَنْبُهُ وَظَهْرُهُ حَتَّى يَقْضِيَ اللَّهُ بَيْنَ عِبَادِهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ، ثُمَّ يَرَى سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ، وَمَا مِنْ صَاحِبٍ غَنَمٍ لَا يُؤَدِّي حَقَّهَا إِلَّا جَاءَتْ يَوْمَ الْقِيَامَةِ أَوْفَرَ مَا كَانَتْ فَيَبْطِخُ لَهَا بِقَاعَ قَرَقَرٍ فَتَنْطِخُهُ بِقُرُونِهَا، وَتَطْوُهُ بِأَطْلَافِهَا، لَيْسَ فِيهَا عَقْصَاءٌ وَلَا جِلْحَاءٌ كُلَّمَا مَضَتْ أُخْرَاهَا رُدَّتْ عَلَيْهِ أَوْلَاهَا، حَتَّى يَحْكُمَ اللَّهُ بَيْنَ عِبَادِهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ،

[1] *Al-Mā‘ūn*, see the *Sūrah* (107).

they will gorge him with their horns, and trample over him with their hooves — there will not be among them a sheep with broken horns nor one without horns; every time the last of them passes over him, the first of them will return, until Allāh judges between His servants — on a day the length of which is fifty thousand years of your reckoning. Then he will see his path, either to Paradise or to the Fire. And there is no owner of camels who does not pay their right (i.e., *Zakāt*) that they (the camels) will come on the Day of Judgment in the greatest quantity that they were (in this world), and he will be thrown on his face for them on a flat, level ground, and they will trample over him with their feet, until Allāh judges between His servants — on a day the length of which is fifty-thousand years of your reckoning. Then he will see his path, either to Paradise or to the Fire.” (*Ṣaḥīḥ*)

تخریج: [صحیح] أخرجه أحمد، ح: ۲/۲۶۲، ۳۸۳ من حدیث حماد بن سلمة ومسلم، الزكاة، باب إثم مانع الزكاة، ح: ۲۶/۹۸۷ من حدیث سهیل بن أبی صالح به.

Comments:

Gold and silver, not purified by *Zakāh*, will be a disaster for their owner.

1659. It was reported from Zaid bin Aslam, from Abū Ṣāleḥ, from Abū Hurairah from the Prophet ﷺ, similarly (to no. 1658). After he said “Does not pay their right” in the case of the camels, he said: “And of their rights is that they are milked the day that they are given water.” (*Ṣaḥīḥ*)

ثُمَّ يَرَى سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ، وَمَا مِنْ صَاحِبِ إِبِلٍ لَا يُؤَدِّي حَقَّهَا إِلَّا جَاءَتْ يَوْمَ الْقِيَامَةِ أَوْفَرَ مَا كَانَتْ فَيُطْحَ لَهَا بِقَاعٍ قَرَقَرٍ فَتَطْوُهُ بِأَخْفَافِهَا كُلَّمَا مَضَتْ [عَلَيْهِ] أَخْرَاهَا رُدَّتْ عَلَيْهِ أَوْلَاهَا، حَتَّى يَحْكُمَ اللَّهُ بَيْنَ عِبَادِهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ، ثُمَّ يَرَى سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ.

۱۶۵۹ - حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ زَيْدِ ابْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ قَالَ فِي قِصَّةِ الْإِبِلِ بَعْدَ قَوْلِهِ: لَا يُؤَدِّي حَقَّهَا قَالَ: «وَمِنْ حَقِّهَا حَلْبُهَا يَوْمَ وَرَدَهَا».

تخریج: أخرجه مسلم، الزكاة، باب إثم مانع الزكاة، ح: ٢٥/٩٨٧ من حديث هشام بن سعد به ورواه البخاري، ح: ٢٣٧١ من حديث زيد بن أسلم به.

1660. It was reported from Shu'bah, from Qatādah, from Abū 'Umar Al-Ghudānī, from Abū Hurairah, who said: "I heard the Messenger of Allāh ﷺ" with similar to this (i.e., no. 1658). So he said to him — meaning to Abū Hurairah: "So what is the right for camels?" He said: "That you give one that is precious (as charity), and lend one that is giving milk, and lend one in order that someone rides on it, and lend a stallion to mate (with a she-camel), and you give its milk (to people) to drink." (*Hasan*)

١٦٦٠ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَبِي عُمَرَ الْغُدَّانِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ نَحْوَ هَذِهِ الْقِصَّةِ فَقَالَ لَهُ يَعْني لِأَبِي هُرَيْرَةَ فَمَا حَقُّ الْإِبِلِ؟ قَالَ: تُعْطِي الْكَرِيمَةَ، وَتَمْنَحُ الْعَزِيرَةَ، وَتُفْقِرُ الظَّهْرَ، وَتَطْرُقُ الْفَحْلَ، وَتَسْقِي اللَّبَنَ.

تخریج: [إسناده حسن] أخرجه النسائي، الزكاة، باب التعليل في حبس الزكاة، ح: ٢٤٤٤ من حديث قتادة به وصححه ابن خزيمة، ح: ٢٣٢٢ والحاكم: ٤٠٣/١ ووافقه الذهبي.

1661. It was reported from Abū Az-Zubair: "I heard 'Ubaid bin 'Umair say: "A man said: "O Messenger of Allāh! What are the rights of the camels?" He mentioned similarly (to no. 1660), except that he added: "and that you lend its udder." (*Ṣaḥīḥ*)

١٦٦١ - حَدَّثَنَا يَحْيَى بْنُ خَلْفٍ: حَدَّثَنَا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ قَالَ: قَالَ أَبُو الزُّبَيْرِ: سَمِعْتُ عُبَيْدَ بْنَ عُمَيْرٍ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! مَا حَقُّ الْإِبِلِ؟ فَذَكَرَ نَحْوَهُ زَادَ: «وَإِعَارَةُ دُلُوهَا».

تخریج: أخرجه مسلم، الزكاة، باب إثم مانع الزكاة، ح: ٩٨٨ من حديث ابن جريج به.

1662. Jābir bin 'Abdullāh reported that the Prophet ﷺ commanded that from every ten *Wasaq* of plucked dried dates, one bunch should be hung in the *Masjid* for the poor. (*Hasan*)

١٦٦٢ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى الْحَرَائِيُّ: حَدَّثَنِي مُحَمَّدُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ ابْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ أَمَرَ مِنْ كُلِّ جَادٍّ

عَسْرَةَ أَوْسُقٍ مِنَ التَّمْرِ يَفْقُو يُعَلَّقُ فِي الْمَسْجِدِ
لِلْمَسَاكِينِ .

تخريج: [حسن] أخرجه أحمد: ٣/٣٥٩، ٣٦٠ من حديث محمد بن سلمة به وصححه ابن خزيمة، ح: ٢٤٦٩ * محمد بن إسحاق صرح بالسماع.

Comments:

This was due to a need among the people at the time.

1663. Abū Sa‘eed Al-Khudrī narrated: “Once, while we were traveling with the Messenger of Allāh ﷺ, a man came to him on a she-camel that he owned, and he was turning it left and right. The Prophet ﷺ said, “Whoever has extra (space) on his mount, let him give it to someone who has no mount, and whoever has extra provisions, let him give it to someone who has no provision,” until they thought that they had no right to anything extra that they had. (*Ṣaḥīḥ*)

١٦٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْخُرَاعِيُّ وَمُوسَى بْنُ إِسْمَاعِيلَ قَالَا: حَدَّثَنَا أَبُو الْأَشْهَبِ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: بَيْنَمَا نَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ إِذْ جَاءَ رَجُلٌ عَلَيَّ نَاقَةً لَهُ فَجَعَلَ يَصْرِفُهَا يَمِينًا وَشِمَالًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ عِنْدَهُ فَضْلٌ ظَهَرَ فَلْيُعِدْ بِهِ عَلَيَّ مَنْ لَا ظَهَرَ لَهُ، وَمَنْ كَانَ عِنْدَهُ فَضْلٌ زَادَ فَلْيُعِدْ بِهِ عَلَيَّ مَنْ لَا زَادَ لَهُ» حَتَّى ظَنَنَّا أَنَّهُ لَا حَقَّ لِأَحَدٍ [مِنَّا] فِي الْفَضْلِ .

تخريج: أخرجه مسلم، اللقطة، باب استحباب المؤاساة بفضول المال، ح: ١٧٢٨ من حديث أبي الأشهب به .

1664. Ibn ‘Abbās narrated: “When the Verse: ‘And those who hoard gold and silver treasures...’^[1] was revealed, it was very difficult for the Muslims. ‘Umar said, ‘I will lighten (your worries) for you,’ so he went to the Prophet ﷺ and said: ‘O Prophet of Allāh! This Verse has proven very difficult for your Companions!’ So the Messenger of Allāh ﷺ said: ‘Allāh has only legislated Zakāt upon you so that He may purify the rest of

١٦٦٤ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ يَعْلَى الْمُحَارِبِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَلِيٌّ بْنُ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: بَيْنَمَا نَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ إِذْ جَاءَ رَجُلٌ عَلَيَّ نَاقَةً لَهُ فَجَعَلَ يَصْرِفُهَا يَمِينًا وَشِمَالًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ عِنْدَهُ فَضْلٌ ظَهَرَ فَلْيُعِدْ بِهِ عَلَيَّ مَنْ لَا ظَهَرَ لَهُ، وَمَنْ كَانَ عِنْدَهُ فَضْلٌ زَادَ فَلْيُعِدْ بِهِ عَلَيَّ مَنْ لَا زَادَ لَهُ» حَتَّى ظَنَنَّا أَنَّهُ لَا حَقَّ لِأَحَدٍ [مِنَّا] فِي الْفَضْلِ .

[1] *At-Tawbah* (9:34)

your wealth for you. And He has legislated the laws of inheritance so that it may be for those after you.' So 'Umar said the *Takbīr* (out of joy), then the Prophet ﷺ said: 'Should I not inform you of the greatest treasure a man can store? A pious woman: If he looks at her, she pleases him, and if he commands her, she obeys him, and if he is absent from her, she protects him (is chaste).'" (*Da'if*)

هَذِهِ الْآيَةُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ لَمْ يَفْرِضِ الزَّكَاةَ إِلَّا لِطَيِّبٍ مَا بَقِيَ مِنْ أَمْوَالِكُمْ وَإِنَّمَا فَرَضَ الْمَوَارِيثَ لِتَكُونَ لِمَنْ بَعْدَكُمْ» قَالَ: فَكَبَّرَ عُمَرُ ثُمَّ قَالَ لَهُ: «أَلَا أُخْبِرُكَ بِخَيْرٍ مَا يَكْتَبِرُ الْمَرْءُ؟ الْمَرْءُ الصَّالِحُ؛ إِذَا نَظَرَ إِلَيْهَا سَرَّتَهُ وَإِذَا أَمَرَهَا أَطَاعَتْهُ وَإِذَا غَابَ عَنْهَا حَفِظَتْهُ».

تخریج: [إسناده ضعيف] أخرجه الحاكم: ٤٠٨/١، ٤٠٩ من حديث يحيى بن يعلى به وصححه على شرط الشيخين ووافقه الذهبي * غيلان بن جامع: رواه عن عثمان بن عمير أبي اليقظان عن جعفر بن أياس عن مجاهد عن ابن عباس به (البيهقي: ٨٣/٤) وأبو اليقظان ضعيف مدلس فاعلة مدمرة.

Chapter 33. The Rights Of The One That Asks

(المعجم ٣٣) - بَابُ حَقِّ السَّائِلِ (التحفة ٣٤)

1665. It was reported from Fāṭimah bint Ḥusain, from Ḥusain bin 'Alī, who said that the Messenger of Allāh ﷺ said: "The one who asks has a right (over you), even if he comes on a horse." (*Hasan*)

١٦٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ: حَدَّثَنَا مُضْعَبُ بْنُ مُحَمَّدِ بْنِ شُرْحَيْلٍ: حَدَّثَنِي يَعْلى بْنُ أَبِي يَحْيَى عَنْ فَاطِمَةَ بِنْتِ حُسَيْنٍ، عَنْ حُسَيْنِ بْنِ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِلسَّائِلِ حَقٌّ وَإِنْ جَاءَ عَلَى فَرَسٍ».

تخریج: [حسن] أخرجه أحمد: ٢٠١/١ من حديث سفيان به وصححه ابن خزيمة، ح: ٢٤٦٨ وأورده الضياء المقدسي في المختارة كما في ذيل القول المسدد للشيخ محمد صبيغة الله المدراسي، ص: ٨٦، ح: ١٠ * يعلى بن أبي يحيى وثقه ابن خزيمة وابن حبان وجهله أبو حاتم وغيره فهو حسن الحديث وللحديث شواهد كثيرة منها مرسل زيد بن أسلم، رواه مالك عنه (الموطأ: ٩٩٦/٢) الصدقة باب: (١).

1666. It was reported from Fāṭimah bint Ḥusain, from her father, from 'Alī, from the Prophet ﷺ, similarly (to no. 1665). (*Hasan*)

١٦٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا زُهَيْرٌ عَنْ شَيْخٍ - قَالَ: رَأَيْتُ سُفْيَانَ عِنْدَهُ - عَنْ فَاطِمَةَ بِنْتِ

حُسَيْنٍ، عن أبيها، عن عليٍّ عن النبي ﷺ
مِثْلَهُ.

تخريج: [حسن] انظر الحديث السابق.

1667. It was reported from ‘Abdur-Rahmān bin Bujaid, from his grandmother, Umm Bujaid — and she was one of those who had given her pledge of allegiance to the Messenger of Allāh ﷺ — that she said: “O Messenger of Allāh! Sometimes, a beggar stands by my door, and I do not find anything to give him.” He replied: “If you do not find anything to give him except a burnt hoof, then give it to him in his hand.” (*Ṣaḥīḥ*)

١٦٦٧ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا
اللَيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ
عَبْدِ الرَّحْمَنِ بْنِ بُجَيْدٍ، عَنْ جَدَّتِهِ أُمِّ بُجَيْدٍ -
وَكَانَتْ مِمَّنْ بَايَعَ رَسُولَ اللَّهِ ﷺ - أَنَّهَا قَالَتْ
لَهُ: يَا رَسُولَ اللَّهِ! صَلَّى اللَّهُ عَلَيْكَ! إِنَّ
الْمِسْكِينَ لَيَقُومُ عَلَيَّ بِأَبِي فَمَا أَجِدُ لَهُ شَيْئًا
أُعْطِيهِ إِيَّاهُ، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «إِنْ لَمْ
تَجِدِي لَهُ شَيْئًا تُعْطِينَهُ إِيَّاهُ إِلَّا ظِلْفًا مُحْرَقًا
فَادْفَعِيهِ إِلَيْهِ فِي يَدِهِ».

تخريج: [سناده صحيح] أخرجه الترمذي، الزكاة، باب ما جاء في حق السائل، ح: ٦٦٥ والنسائي، ح: ٢٥٧٥ عن قتيبة به وقال الترمذي: "حسن صحيح" وصححه ابن خزيمة، ح: ٢٤٧٣ وابن حبان، ح: ٨٢٤ والحاكم: ٤١٧/١ ووافقه الذهبي.

Chapter 34. Giving Charity To *Ahl Adh-Dhimmah*^[1]

(المعجم ٣٤) - بَابُ الصَّدَقَةِ عَلَى أَهْلِ
الذِّمَّةِ (التحفة ٣٥)

1668. It was reported from Hishām bin ‘Urwah, from his father, from Asmā’, who said: “My mother came to visit me during the time of the covenant with the Quraish, intending to establish (a motherly relationship) with me, even though she was an idolatress, hating (Islam). So I said: ‘O Messenger of Allāh, my mother has come to visit me, even though she is an idolatress, hating (Islam). Should I

١٦٦٨ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ
الْحَرَاثِيُّ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا
هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ أَسْمَاءَ قَالَتْ:
قَدِمَتْ عَلَيَّ أُمِّي رَاغِبَةً فِي عَهْدِ قُرَيْشٍ وَهِيَ
رَاغِمَةٌ مُشْرِكَةٌ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ أُمَّي
قَدِمَتْ عَلَيَّ وَهِيَ رَاغِمَةٌ مُشْرِكَةٌ أَفَأَصِلُهَا؟
قَالَ: «نَعَمْ فَصِلِي أُمَّكَ».

[1] The people with a covenant or treaty of peace that are not Muslims living under Muslim rule.

fulfill the ties of kinship to her?'
He replied: 'Yes, fulfill the ties of kinship to your mother.'" (*Ṣaḥīḥ*)

تخريج: أخرجه البخاري، الهبة وفضلها... إلخ، باب الهدية للمشركين، ح: ٢٦٢٠ ومسلم، الزكاة، باب فضل النفقة والصدقة على الأقربين... إلخ، ح: ١٠٠٣ من حديث هشام بن عروة به.

Comments:

Islam exhorts its followers to tie bonds of kinship, do favours and give charity to them. If kinsmen are disbelievers, obligatory charities like *Zakāh* may not be given to them except in cases where the intent is to court their friendship, and to incline their hearts to Islam. Voluntary charity may be given to them at all times. Parents should be served and helped with money even if they are unbelievers.

Chapter 35. What Cannot Be Refused (When Asked)

(المعجم ٣٥) - بَابُ مَا لَا يَجُوزُ مَنَعُهُ
(التحفة ٣٦)

1669. It was reported that a woman by the name of Buhaisah reported from her father, that he asked permission to enter upon the Prophet ﷺ, and (when he was allowed permission), he lifted his shirt and began to kiss and embrace (the Prophet ﷺ). He said: "O Messenger of Allāh, what is that which is not permissible to withhold (when asked for)?" He replied: "Water." He repeated the question again, and the Prophet ﷺ replied: "Salt." He repeated the question for a third time, upon which the Prophet ﷺ said: "Doing good is better for you." (*Da'if*)

١٦٦٩ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا كَهْمَسٌ عَنْ سَيَّارِ بْنِ مَنْظُورٍ - رَجُلٍ مِنْ بَنِي فَزَارَةَ - عَنْ أَبِيهِ، عَنِ امْرَأَةٍ يُقَالُ لَهَا بُهَيْسَةُ، عَنْ أَبِيهَا قَالَتْ: اسْتَأْذَنَ أَبِي النَّبِيِّ ﷺ، فَدَخَلَ بَيْنَهُ وَبَيْنَ قَمِيصِهِ، فَجَعَلَ يَقْبَلُ وَيَلْتَزِمُ ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ! مَا الشَّيْءُ الَّذِي لَا يَجِلُّ مَنَعُهُ؟ قَالَ: «الْمَاءُ». قَالَ: يَا نَبِيَّ اللَّهِ! مَا الشَّيْءُ الَّذِي لَا يَجِلُّ مَنَعُهُ؟ قَالَ: «الْمِلْحُ». قَالَ: يَا نَبِيَّ اللَّهِ! مَا الشَّيْءُ الَّذِي لَا يَجِلُّ مَنَعُهُ؟ قَالَ: «أَنْ تَفْعَلَ الْخَيْرَ، خَيْرٌ لَكَ».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤٨٠/٣ من حديث كهمس به وسيأتي: ٣٤٧٦ *
سيار بن منظور وأبوه مستوران وثقهما ابن حبان وحده.

Comments:

Water and salt are very common things of everyday use. To hold them back from others is very shameful.

Chapter 36. Begging In The Masjid

1670. ‘Abdur-Rahmān bin Abi Bakr, may Allāh be pleased with him, said: “The Messenger of Allāh ﷺ once said: ‘Has anyone among you fed a poor person today?’ Abū Bakr replied: ‘I entered the Masjid, and found a beggar asking (people). So I found a piece of bread in the hand of ‘Abdur-Rahmān, took it from him, and gave it to the beggar.’” (*Da‘īf*)

(المعجم ٣٦) - بَابُ الْمَسْأَلَةِ فِي

الْمَسَاجِدِ (التحفة ٣٧)

١٦٧٠ - حَدَّثَنَا بِشْرُ بْنُ أَدَمَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ السَّهْمِيُّ: حَدَّثَنَا مُبَارَكُ بْنُ فَضَالَةَ عَنْ نَائِبِ الْبُنَائِي، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «هَلْ فِيكُمْ أَحَدٌ أَطْعَمَ الْيَوْمَ مِسْكِينًا؟» فَقَالَ أَبُو بَكْرٍ: دَخَلْتُ الْمَسْجِدَ فَإِذَا أَنَا بِسَائِلٍ يَسْأَلُ فَوَجَدْتُ كِسْرَةَ خُبْزٍ فِي يَدِ عَبْدِ الرَّحْمَنِ فَأَخَذْتُهَا مِنْهُ فَدَفَعْتُهَا إِلَيْهِ.

تخریج: [إسناده ضعيف] أخرجه الحاكم: ٤١٢/١ من حديث عبدالله بن بكر به وصححه على شرط مسلم ووافقه الذهبي * مبارك بن فضالة مدلس وعن بعض الحديث شاهد عند مسلم، ح: ١٠٢٨ بعد، ح: ٢٣٨٧.

Chapter 37. The Disapproval Of Asking “By The Face Of Allāh”

1671. Jābir narrated that the Messenger of Allāh ﷺ said: “Nothing should be asked by the Face of Allāh except Paradise.” (*Da‘īf*)

(المعجم ٣٧) - بَابُ كَرَاهِيَةِ الْمَسْأَلَةِ

بِوَجْهِ اللَّهِ عَزَّوَجَلَّ (التحفة ٣٨)

١٦٧١ - حَدَّثَنَا أَبُو الْعَبَّاسِ الْقَلْوَرِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِسْحَاقَ الْحَضْرَمِيُّ عَنْ سُلَيْمَانَ بْنِ مُعَاذِ التَّمِيمِيِّ: حَدَّثَنَا ابْنُ الْمُثَنِّكَرِ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُسْأَلُ بِوَجْهِ اللَّهِ إِلَّا الْجَنَّةُ».

تخریج: [إسناده ضعيف] أخرجه ابن عدي في الكامل: ١١٠٧/٣ عن أبي العباس القلوري به وقال: "سليمان بن قرم" * سليمان: ضعيف، ضعفه الجمهور من جهة حفظه وأخرج له مسلم، (ح: ١٤٨٠/٤٦ب) متابعة.

Chapter 38. Giving Someone Who Asks “For The Sake Of Allāh”

1672. ‘Abdullāh bin ‘Umar

(المعجم ٣٨) - بَابُ عَطِيَّةٍ مَنْ سَأَلَ بِاللَّهِ

عَزَّوَجَلَّ (التحفة ٣٩)

١٦٧٢ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ:

narrated that the Messenger of Allāh ﷺ said: "Whoever seeks protection for the sake of Allāh, then grant him protection, and whoever asks for the sake of Allāh, then give him, and whoever invites you, then respond to him, and whoever does some good to you, reciprocate to him, but if you do not have the means to do so, then supplicate for him until you feel that you have reciprocated."^[1] (*Da'if*)

حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ اسْتَعَاذَ بِاللَّهِ فَأَعِيذُوهُ، وَمَنْ سَأَلَ بِاللَّهِ فَأَعْطُوهُ، وَمَنْ دَعَاكُمْ فَأَجِيبُوهُ، وَمَنْ صَنَعَ إِلَيْكُمْ مَعْرُوفًا فَكَافِئُوهُ، فَإِنْ لَمْ تَجِدُوا مَا [نُكَافِئُونَهُ] فَادْعُوا لَهُ حَتَّى تَرَوْا أَنَّكُمْ قَدْ كَافَأْتُمُوهُ».

تخريج: [إسناده ضعيف] أخرجه النسائي، الزكاة، من سأل بالله عزوجل، ح: ٢٥٦٨ من حديث الأعمش به وصححه ابن حبان، ح: ٢٠٧١ والحاكم: ٤١٢/١ على شرط الشيخين ووافقه الذهبي، وسنده ضعيف * الأعمش عن عن، وللحديث شواهد ضعيفة.

Comments:

If one asks for help in the Name of Allāh, we ought to help him out of reverence for the Name of Allāh, the Lofty, the Sublime.

Chapter 39. A Person Giving All Of His Wealth

(المعجم ٣٩) - بَابُ الرَّجُلِ يُخْرِجُ مِنْ مَالِهِ (التحفة ٤٠)

1673. Jābir bin ‘Abdullāh narrated: “We were once sitting with the Messenger of Allāh ﷺ when a man came to him with some gold, the size of an egg. He said: ‘O Messenger of Allāh, I obtained this from a mine, so take it as charity — I own nothing else besides it!’ But the Messenger of Allāh ﷺ turned away from him. The man then came to him from his right hand side, and repeated what he had said, but he turned away from him. The man then came to him from his left hand side, but he turned away from him. He then

١٦٧٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ عَنْ مَحْمُودِ بْنِ لَبِيدٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ إِذْ جَاءَهُ رَجُلٌ بِمِثْلِ بَيْضَةِ مِنْ ذَهَبٍ، فَقَالَ: يَا رَسُولَ اللَّهِ! أَصَبْتُ هَذِهِ مِنْ مَعْدِنٍ فَخُذْهَا فَهِيَ صَدَقَةٌ مَا أَمْلِكُ غَيْرَهَا، فَأَعْرَضَ عَنْهُ رَسُولُ اللَّهِ ﷺ ثُمَّ أَتَاهُ مِنْ قِبَلِ رُكْبَتِهِ الْأَيْمَنِ فَقَالَ مِثْلَ ذَلِكَ، فَأَعْرَضَ عَنْهُ، ثُمَّ أَتَاهُ مِنْ قِبَلِ رُكْبَتِهِ الْأَيْسَرِ، فَأَعْرَضَ عَنْهُ رَسُولُ اللَّهِ ﷺ، ثُمَّ أَتَاهُ مِنْ

[1] There is a whole chapter on this topic in *Kitāb At-Tawhīd*, the *Ḥadīth* is considered authentic by most scholars. See *Aṣ-Ṣaḥīḥah* nos. 253 and 254; and *AS-Ṣaḥīḥ Al-Musnad min mā Laisa fī Aṣ-Ṣaḥīḥain* no. [29/744] and (2:274) in *Al-Jāmi’*:

came to him from behind him, so the Messenger of Allāh ﷺ took it from him and threw it at him — had it hit him, it would have been painful, or caused a wound. The Messenger of Allāh ﷺ then said: ‘One of you comes with all that he has, and says: “This is charity!” and then sits, stretching forth his hands (begging) of people? The best charity is that which leaves one self-sufficient.’” (*Da‘īf*)

خَلْفِهِ، فَأَخَذَهَا رَسُولُ اللَّهِ ﷺ فَحَدَفَهُ بِهَا، فَلَوْ أَصَابَتْهُ لَأَوْجَعَتْهُ أَوْ لَعَقَرَتْهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَأْتِي أَحَدَكُمْ بِمَا يَمْلِكُ فَيَقُولُ هَذِهِ صَدَقَةٌ، ثُمَّ يَقْعُدُ يَسْتَكِفُّ النَّاسَ؟، خَيْرُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهْرِ غَنَى».

تخريج: [إسناده ضعيف] أخرجه الدارمي، ح: ١٦٦٦ من حديث حماد بن سلمة به وصححه ابن خزيمة، ح: ٢٤٤١ والحاكم على شرط مسلم: ٤١٣/١ ووافقه الذهبي * ابن إسحاق عن ابن وزعم الحافظ في النكت على ابن الصلاح (٣٦٠/١) بأنه رآه صرح بالسمع في مسند أبي يعلى، والله أعلم، ولا ثبت فالحديث حسن وحديث "خير الصدقة ما كان عن ظهر غنى" صحيح كما سيأتي، ح: ١٦٧٦.

1674. (Another chain) from Ibn Ishāq with his chain and its meaning (similar to no. 1673), except that he added: “Take your wealth! We have no need for it.” (*Da‘īf*)

١٦٧٤ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ إِدْرِيسَ عَنِ ابْنِ إِسْحَاقَ بِإِسْنَادِهِ وَمَعْنَاهُ، رَأَى: «خُذْ غَنَّا مَا لَكَ لَا حَاجَةَ لَنَا بِهِ!».

تخريج: [ضعيف] انظر الحديث السابق ورواه ابن خزيمة، ح: ٢٤٤١ من حديث عبد الله بن إدريس به.

1675. Abū Sa‘eed Al-Khudrī said: “A man entered the *Masjid*, so the Prophet ﷺ ordered the people to donate clothes (to him), which they did. He commanded that the man be given two garments, then he encouraged them to give charity. So the man came and threw one of the two garments (as charity), but the Prophet ﷺ became irritated with him, and said: “Take your garment.”” (*Hasan*)

١٦٧٥ - حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ عَجَلَانَ، عَنْ عِيَاضِ ابْنِ عَبْدِ اللَّهِ بْنِ سَعْدِ بْنِ سَعِيدِ الْأَخْدَرِيِّ يَقُولُ: دَخَلَ رَجُلٌ الْمَسْجِدَ، فَأَمَرَ النَّبِيُّ ﷺ النَّاسَ أَنْ يَطْرَحُوا ثِيَابًا، فَطَرَحُوا، فَأَمَرَ لَهُ مِنْهَا بِنُؤْيَيْنَ، ثُمَّ حَتَّ عَلَى الصَّدَقَةِ، فَجَاءَ فَطَرَحَ أَحَدَ النَّؤْيَيْنِ، فَصَاحَ بِهِ، وَقَالَ: «خُذْ ثَوْبَكَ».

تخريج: [حسن] أخرجه الترمذي، الصلاة، باب ما جاء في الركعتين إذا جاء الرجل والإمام

يخطب، ح: ٥١١ والنسائي، ح: ٢٥٣٧ من حديث محمد بن عجلان به وهو صرح بالسماع عند الحميدي، ح: ٧٤١.

Comments:

This *Hadith* has been explained further in the following *Hadith*.

1676. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The best charity is that which leaves (one) independent of means, or that which is given when one is self-sufficient. And start with those who depend on you.” (*Sahih*)

١٦٧٦ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ خَيْرَ الصَّدَقَةِ مَا تَرَكَ غَنَى، أَوْ تُصَدَّقَ بِهِ عَن ظَهْرِ غَنَى، وَأَبْدَأُ بِمَنْ تَعُولُ».

تخریج: أخرجه البخاري، النفقات، باب وجوب النفقة على الأهل والعيال، ح: ٥٣٥٥ من حديث سليمان الأعمش به وهو في نسخة وكيع عن الأعمش (١٢).

Comments:

Giving so much that it reduces one to poverty, forcing him to seek the help of others to meet his basic needs is undesirable.

Chapter 40. Concession In This Regard

1677. Abū Hurairah narrated that he asked: “O Messenger of Allāh, which charity is the best?” He replied: “The efforts of one who is destitute; and start with those who depend on you.” (*Sahih*)

(المعجم ٤٠) - بَابُ الرُّخْصَةِ فِي ذَلِكَ (التحفة ٤١)

١٦٧٧ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَزَيْدُ بْنُ حَالِدٍ بْنِ مَوْهَبِ الرَّمْلِيِّ قَالَا: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ يَحْيَى بْنِ جَعْدَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ! أَيُّ الصَّدَقَةِ أَفْضَلُ؟ قَالَ: «جُهْدُ الْمُقِلِّ، وَأَبْدَأُ بِمَنْ تَعُولُ».

تخریج: [إسناده صحيح] أخرجه أحمد: ٣٥٨/٢ من حديث الليث بن سعد به وصححه ابن خزيمة، ح: ٢٤٤٤، ٢٤٥١ والحاكم على شرط مسلم: ٤١٤/١ ووافقه الذهبي.

1678. ‘Umar bin Al-Khattāb (may Allāh be pleased with him) said: “One day, the Messenger of Allāh ﷺ commanded us to give charity. It so happened that I had wealth at that time, so I said to myself: ‘If I will beat Abū Bakr (in my good

١٦٧٨ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ وَعُثْمَانُ ابْنُ أَبِي شَيْبَةَ - وَهَذَا حَدِيثُهُ - قَالَا: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُمَرَ ابْنَ الْخَطَّابِ [رَضِيَ اللَّهُ عَنْهُ] يَقُولُ: أَمَرَنَا

deeds) any day, then it will be today!' So I brought half of my wealth, and the Messenger of Allāh ﷺ asked me: 'How much have you left for your family?' I said: 'An equivalent amount.' But then Abū Bakr came with all of his wealth, so the Messenger of Allāh ﷺ asked him: 'What have you left for your family?' He replied: 'I have left for them Allāh and His Messenger.' So I said: 'I will never be able to beat you in anything!'" (Hasan)

تخریج: [إسناده حسن] أخرجه الترمذي، المناقب، باب: رجاؤه ﷺ أن يكون أبو بكر ممن يدعى من جميع أبواب الجنة، ح: ٣٦٧٥ من حديث الفضل بن دكين به وقال: "حسن صحيح" وصححه الحاكم على شرط مسلم: ١/٤١٤ ووافقه الذهبي.

Comments:

Giving away all the possessions in charity is permissible only for those who trust in Allāh and fear not the destitution and penury following it. As for common men, the rule is the same as mentioned in *Hadith* no. 1676.

Chapter 41. The Blessings Of Supplying Water

(المعجم ٤١) بَابُ: فِي فَضْلِ سَقْيِ الْمَاءِ (التحفة ٤٢)

1679. It was reported from Qatādah, from Sa'eed, that Sa'd came to the Prophet ﷺ and said: "What type of charity is most pleasing to you?" He replied: "Water." (Da'if)

١٦٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ سَعِيدٍ، أَنَّ سَعْدًا أَتَى النَّبِيَّ ﷺ فَقَالَ: أَيُّ الصَّدَقَةِ أَعْجَبُ إِلَيْكَ؟ قَالَ: «الْمَاءُ».

تخریج: [إسناده ضعيف] أخرجه النسائي، الوصايا، باب ذكر الاختلاف على سفیان، ح: ٣٦٩٤، ٣٦٩٥ وابن ماجه، ح: ٣٦٨٤ من حديث قتادة به وصححه ابن حبان، ح: ٨٥٨ والحاكم على شرط الشيخين: ١/٤١٤ وقال الذهبي: "لا، فإنه غير متصل" يعني سعيد بن المسيب لم يدرك سعد بن عبادة وللحديث شواهد ضعيفة.

1680. It was reported from Qatādah, from Sa'eed bin Al-Musayyab, from Al-Hasan, from Sa'd bin 'Ubādah, from the Prophet ﷺ, similarly (as no. 1679). (Hasan)

١٦٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: أَخْبَرَنَا مُحَمَّدُ بْنُ عَرَعَرَةَ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَالْحَسَنِ، عَنْ سَعْدِ بْنِ عَبَادَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخريج: [إسناده ضعيف] انظر الحديث السابق.

1681. It was reported from Abū Ishāq, from a man, from Sa'd bin 'Ubādah, that he said: "O Messenger of Allāh, the mother of Sa'd (my mother) has died, so which type of charity is best (on her behalf)?" He replied: "Water." Sa'd added: "So we dug a well, and said: 'This is for the mother of Sa'd.'" (*Da'if*)

١٦٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ رَجُلٍ، عَنْ سَعْدِ بْنِ عَبَادَةَ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ إِنَّ أُمَّ سَعْدٍ مَاتَتْ فَأَيُّ الصَّدَقَةِ أَفْضَلُ؟ قَالَ: «الْمَاءُ». قَالَ: فَحَفَرْنَا بِئْرًا وَقَالَ: هَذِهِ لِأُمَّ سَعْدٍ.

تخريج: [إسناده ضعيف] انظر الحديثين السابقين.

Comments:

A pious deed like the one mentioned in the *Hadīth* and crediting its reward to the deceased is the best one can do for the deceased.

1682. It was reported from Nubaiḥ, from Abū Sa'eed, from the Prophet ﷺ, that he said: "Any Muslim who clothes another Muslim who was naked, he will be clothed by Allāh from the green (garments) of Paradise. And any Muslim who feeds another Muslim who was hungry, he will be fed by Allāh from the fruits of Paradise. And any Muslim who gives a thirsty Muslim a drink, he will be given by Allāh (from) the sealed wines (of Paradise) to drink." (*Da'if*)

١٦٨٢ - حَدَّثَنَا عَلِيُّ بْنُ حُسَيْنِ بْنِ إِبْرَاهِيمَ بْنِ إِسْكَابَ: حَدَّثَنَا أَبُو بَدْرِ: حَدَّثَنَا أَبُو خَالِدٍ - الَّذِي كَانَ يَنْزِلُ فِي بَيْتِي دَالَانَ - عَنْ نُبَيْحٍ عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «أَيُّمَا مُسْلِمٍ كَسَا مُسْلِمًا تَوْبًا عَلَى عُرْيٍ، كَسَاهُ اللَّهُ مِنْ خَضِرِ الْجَنَّةِ، وَأَيُّمَا مُسْلِمٍ أَطْعَمَ مُسْلِمًا عَلَى جُوعٍ، أَطْعَمَهُ اللَّهُ مِنْ ثِمَارِ الْجَنَّةِ، وَأَيُّمَا مُسْلِمٍ سَقَى مُسْلِمًا عَلَى ظَمَأٍ، سَقَاهُ اللَّهُ عَزَّوَجَلَّ مِنَ الرَّحِيقِ الْمَخْتُومِ».

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٤/١٨٥ من حديث أبي داود به * أبو خالد الدالاني مدلس وعنن وللحديث شاهد باطل وضعيف جداً عند الترمذي، ح: ٢٤٤٩.

Chapter 42. Regarding (The Blessings) Of Lending

(المعجم ٤٢) بَابُ: فِي الْمُنِيحَةِ

(التحفة ٤٣)

1683. 'Abdullāh bin 'Amr narrated that the Messenger of Allāh ﷺ said: "Forty acts — the highest of which is to lend a she-goat — whoever does any one of these acts

١٦٨٣ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى قَالَ: أَخْبَرَنَا إِسْرَائِيلُ، ح: وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَيْسَى - وَهَذَا حَدِيثٌ مُسَدَّدٌ وَهُوَ أَمُّمٌ - عَنْ الْأَوْزَاعِيِّ، عَنْ حَسَّانَ بْنِ عَطِيَّةَ، عَنْ أَبِي

desiring its reward, and believing in this promise, will be entered by Allāh into Paradise.”

One of the narrators said, “So we counted acts that are less (trivial) than the lending of a she-goat, such as returning the *Salām*, and responding to the one who sneezes, and removing something harmful from the road, and other acts besides this, but we were unable to reach fifteen acts!” (*Ṣaḥīḥ*)

كَبَشَةَ السَّلُولِيِّ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَرْبَعُونَ خَصْلَةً أَغْلَاهُنَّ مَنِيحَةُ الْعَنْزِ مَا يَعْمَلُ رَجُلٌ بِخَصْلَةٍ مِنْهَا رَجَاءَ ثَوَابِهَا وَتَصْدِيقَ مَوْعُودِهَا، إِلَّا أَدْخَلَهُ اللَّهُ بِهَا الْجَنَّةَ».

قَالَ أَبُو دَاوُدَ فِي حَدِيثِ مُسَدِّدٍ: قَالَ حَسَّانُ: فَعَدَدْنَا مَا دُونَ مَنِيحَةِ الْعَنْزِ: مِنْ رَدِّ السَّلَامِ، وَتَشْمِيتِ الْعَاطِسِ، وَإِمَاطَةِ الْأَذَى عَنِ الطَّرِيقِ وَنَحْوِهِ، فَمَا اسْتَطَعْنَا أَنْ نَبْلُغَ خَمْسَةَ عَشَرَ خَصْلَةً.

تخريج: أخرجه البخاري، الهبة، باب فضل المنيحة، ح: ٢٦٣١ عن مسدد به.

Chapter 43. The Rewards Of A Custodian

1684. Abū Mūsā narrated that the Messenger of Allāh ﷺ said: “A trustworthy custodian who gives what he was commanded to give, fully and completely, while his heart is content (and not greedy), (this being his state) until he gives it to whoever he was commanded to, is (counted as) one of the two who gave the charity.” (*Ṣaḥīḥ*)

(المعجم ٤٣) - بَابُ أَجْرِ الْخَازِنِ
(التحفة ٤٤)

١٦٨٤ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلَاءِ - الْمَعْنَى وَاحِدٌ - حَدَّثَنَا أَبُو أَسَامَةَ عَنْ بَرِيدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْخَازِنَ الْأَمِينَ الَّذِي يُعْطِي مَا أُمِرَ بِهِ كَامِلًا مُؤَفَّرًا طَيِّبَةً بِهِ نَفْسُهُ حَتَّى يَدْفَعَهُ إِلَى الَّذِي أُمِرَ لَهُ بِهِ أَحَدُ الْمُتَّصِدِّقِينَ».

تخريج: أخرجه البخاري، الزكاة، باب أجر الخادم إذا تصدق بأمر صاحبه غير مفسد، ح: ١٤٣٨ ومسلم، الزكاة، باب أجر الخازن الأمين... إلخ، ح: ١٠٢٣ عن أبي كريب محمد بن العلاء به.

Comments:

Such a treasurer, in addition to being a Muslim, should fulfill four conditions: he should give with the permission of the owner; he should give willingly; he should give in full; and he should give to the one permitted by the owner.

Chapter 44. A Woman Giving Charity From The Property Of Her Husband

(المعجم ٤٤) - بَابُ الْمَرْأَةِ تَصَدَّقُ مِنْ بَيْتِ زَوْجِهَا (التحفة ٤٥)

1685. ‘Aishah narrated that the Messenger of Allāh ﷺ said: “If a woman gives charity from the house (property) of her husband, without spoiling it, she will obtain the rewards of what she has given, and her husband will obtain the rewards of what he has earned, and the custodian will obtain a similar award — none of them will diminish the rewards of the other.” (Sahih)

١٦٨٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مَنْصُورٍ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ بَيْتِ زَوْجِهَا غَيْرَ مُفْسِدَةً كَانَ لَهَا أَجْرٌ مَا أَنْفَقَتْ وَلِزَوْجِهَا أَجْرٌ مَا اِكْتَسَبَ وَلِخَازِنِهِ مِثْلُ ذَلِكَ لَا يَنْقُصُ بَعْضُهُمْ أَجْرَ بَعْضٍ».

تخریج: أخرجه البخاري، الزكاة، باب من أمر خادمه بالصدقة ولم يناول بنفسه، ح: ١٤٢٥ ومسلم، الزكاة، باب أجر الخازن الأمين... إلخ، ح: ١٠٢٤ من حديث منصور به.

Comments:

A woman who has no explicit permission of her husband, can, however, guess her husband’s willingness in the light of his temperament, inclination, habit and the social conventions.

1686. Sa’d narrated: “When the Messenger of Allāh ﷺ took the pledge of allegiance from women, a noble lady stood up — it appears she was from the women of (the tribe of) Muḍar. She said: ‘O Prophet of Allāh, we are dependent on our fathers and sons’” — Abū Dāwud added: I think she said, “our husbands” as well — “‘so what is allowed for us (to take) from their wealth?’ He replied: ‘The *Raṭb* — you may eat of it, and give it away.’” (Da’if)

١٦٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ سَوَّارٍ الْمِصْرِيُّ: حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ عَنْ يُونُسَ بْنِ عُيَيْدٍ، عَنْ زِيَادِ بْنِ جُبَيْرِ بْنِ حَيَّةَ، عَنْ سَعْدِ قَالَ: لَمَّا بَايَعَ رَسُولُ اللَّهِ ﷺ النِّسَاءَ قَامَتِ امْرَأَةٌ جَلِيلَةٌ كَأَنَّهَا مِنْ نِسَاءِ مِصْرَ فَقَالَتْ: يَا نَبِيَّ اللَّهِ! إِنَّا كُلُّ عَلَى آبَائِنَا وَأَبْنَاؤِنَا.

Abū Dāwud said: *Raṭb* (here) refers to bread, and greens and fresh dates.

قال أبو داود وأرى فيه: وَأَزْوَاجِنَا فَمَا يَحِلُّ لَنَا مِنْ أَمْوَالِهِمْ؟ قَالَ: «الرَّطْبُ تَأْكُلْنَهُ وَتُهْدِيئُهُ».

Abū Dāwud said: *Ath-Thawri*

قال أبو داود: الرَّطْبُ الْخُبْزُ وَالْبَقُلُ وَالرَّطْبُ.

reported it similarly from Yūnus.

قَالَ أَبُو دَاوُدَ: وَكَذَا رَوَاهُ الثَّوْرِيُّ عَنْ
يُونُسَ.

تخریج: [إسناده ضعيف] وأخرجه عبد بن حميد، ح: ١٤٧ من حديث عبدالسلام بن حرب به وصححه الحاكم على شرط الشيخين: ١٣٤/٤ ووافقه الذهبي، وللحديث شواهد، رواية زياد بن جبير عن سعد مرسله كما قال أبو زرعة وغيره.

1687. It was reported from Hammām bin Munnabah, who said: “I heard Abū Hurairah, saying: ‘The Messenger of Allāh ﷺ said: “If a woman gives charity from the earnings of her husband without him having commanded her to do so, then she will get half the reward.” (Ṣaḥīḥ)

١٦٨٧ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ كَسْبِ زَوْجِهَا مِنْ غَيْرِ أَمْرِهِ فَلَهَا نِصْفُ أَجْرِهِ».

تخریج: أخرجه البخاري، النفقات، باب نفقة المرأة إذا غاب عنها زوجها، ح: ٥٣٦٠ ومسلم، الزكاة، باب ما أنفق العبد من مال مولاه، ح: ١٠٢٦ من حديث عبدالرزاق به وهو في مصنفه، ح: ٧٨٨٦ وصحيفة همام بن منبه، ح: ٧٦.

Comments:

A husband has to keep in view his income and expenditure and balance the household budget. Hence, a woman should seek her husband’s permission in case she wants to give charity more than what is usual and conventional.

1688. It was reported from ‘Atā’, from Abū Hurairah, regarding a woman who gives charity from the property of her husband, that he (ﷺ) said: “No, unless she does so from her daily food, and in this case the rewards will be shared between them. And she is not permitted to give charity from her husband’s wealth except with his permission.”

١٦٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ سَوَّارٍ الْمِصْرِيُّ: حَدَّثَنَا عَبْدُهُ عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ: فِي الْمَرْأَةِ تَصَدَّقُ مِنْ بَيْتِ زَوْجِهَا؟ قَالَ: لَا، إِلَّا مِنْ قُوَّتِهَا وَالْأَجْرُ بَيْنَهُمَا وَلَا يَجِلُّ لَهَا أَنْ تَصَدَّقَ مِنْ مَالِ زَوْجِهَا إِلَّا بِإِذْنِهِ.

Abū Dāwud said: This shows that the narration of Hammām is weak. (Ḥasan)

قَالَ أَبُو دَاوُدَ: هَذَا يُضَعَّفُ حَدِيثَ هَمَّامٍ.

تخریج: [إسناده حسن] أخرجه البيهقي: ١٩٣/٤ من حديث أبي داود به * والحديث لا يدل على ضعف حديث همام لأن قوله: "والأجر بينهما" يدل على أن النصف له والنصف لها وهذا إن

كان من غير أمره، وأما إن كان بأمره فالأجر لهما سواء.

Chapter 45. Nurturing The Ties Of Kinship

1689. Anas narrated: “When the Verse: ‘By no means shall you attain *Al-Birr*, unless you spend of that which you love’^[1] was revealed, Abū Ṭalḥah said: ‘O Messenger of Allāh! I see that our Lord is asking us for our wealth, so I make you my witness that I have given my property at Arīḥā’ to Him.’ The Messenger of Allāh ﷺ said: ‘Give it to your relatives,’ so he distributed it between Ḥassān bin Thābit and Ubayy bin Ka’b.” (*Ṣaḥīh*)

Abū Dāwud said: And it was conveyed to me from *Al-Anṣārī*, (that is) Muḥammad Ibn ‘Abdullāh, who said: “Abū Ṭalḥah is: Zaid bin Sahl bin Aswad bin Ḥarām bin ‘Amr bin Zaid Manāh bin ‘Adī bin ‘Amr bin Mālik bin An-Najjār. And Ḥassān is Ibn Thābit bin Al-Mundhir bin Ḥarām — so their lineage meets after three generations, at Ḥarām.

And Ubayy is Ibn Ka’b bin Qais bin ‘Atīq bin Zaid bin Mu’āwiyah bin ‘Amr bin Mālik bin An-Najjār. So Ḥassān, Abū Ṭalḥah and Ubayy — all of them (their lineage) are together at ‘Amr. And between Ubayy and Abū Ṭalḥah are six generations (before they meet).”

(المعجم ٤٥) بَابُ: فِي صِلَةِ الرَّحِمِ (التحفة ٤٦)

١٦٨٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ - هُوَ ابْنُ سَلَمَةَ - عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: لَمَّا نَزَلَتْ ﴿لَنْ نَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا حُبَبْنَاهُ﴾ [آل عمران: ٩٢] قَالَ أَبُو طَلْحَةَ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ رَبَّنَا يَسْأَلُنَا مِنْ أَمْوَالِنَا فَإِنِّي أَشْهَدُكَ أَنِّي قَدْ جَعَلْتُ أَرْضِي بِأَرِيحَاءَ لَهُ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «اجْعَلْهَا فِي قَرَابَتِكَ»، فَكَسَمَهَا بَيْنَ حَسَّانِ بْنِ ثَابِتٍ وَأُبَيِّ بْنِ كَعْبٍ.

قَالَ أَبُو دَاوُدَ: وَبَلَغَنِي عَنِ الْأَنْصَارِيِّ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ قَالَ: أَبُو طَلْحَةَ: زَيْدُ بْنُ سَهْلِ بْنِ الْأَسْوَدِ بْنِ حَرَامِ بْنِ عَمْرٍو بْنِ زَيْدِ مَنَاءَ بْنِ عَدِيٍّ بْنِ عَمْرٍو بْنِ مَالِكِ بْنِ النَّجَّارِ، وَحَسَّانُ بْنُ ثَابِتِ بْنِ الْمُنْذِرِ بْنِ حَرَامِ، يَجْتَمِعَانِ إِلَى حَرَامِ وَهُوَ الْأَبُ الثَّلَاثُ، وَأُبَيُّ بْنُ كَعْبِ بْنِ قَيْسِ بْنِ عَتِيكَ بْنِ زَيْدِ بْنِ مُعَاوِيَةَ بْنِ عَمْرٍو بْنِ مَالِكِ بْنِ النَّجَّارِ، فَعَمْرُو يَجْمَعُ حَسَّانَ وَأَبَا طَلْحَةَ وَأُبَيَّا، قَالَ الْأَنْصَارِيُّ: بَيْنَ أُبَيِّ وَأَبِي طَلْحَةَ سِتَّةُ أَبَاءَ.

[1] *Āl ‘Imrān* 3:92.

تخریج: أخرجه مسلم، الزكاة، باب فضل النفقة والصدقة على الأقربين . . . إلخ، ح: ۹۹۸ من حديث حماد بن سلمة به وله طريق آخر عند البخاري، ح: ۱۶۶۱، ۴۵۵۵.

1690. Maimūnah, the wife of the Prophet ﷺ, said: "I had a slave-girl, so I freed her. When the Prophet ﷺ visited me, I told him about it, and he said: 'May Allāh reward you! If you had only given it to your maternal uncles, it would have been more rewarding for you.'" (*Ṣaḥīḥ*)

۱۶۹۰ - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْأَسْحَجِ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: كَانَتْ لِي جَارِيَةٌ فَأَعْتَمْتُهَا، فَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ فَأَخْبَرْتُهُ، فَقَالَ: «أَجْرَكَ اللَّهُ، أَمَا إِنَّكَ لَوْ كُنْتَ أَعْطَيْتَهَا أَخْوَالَكَ كَانَ أَعْظَمَ لِأَجْرِكَ».

تخریج: [صحيح] أخرجه النسائي في الكبرى، ح: ۴۹۳۲ عن هناد بن السري به وللحديث شاهد عند البخاري، ح: ۲۵۹۲ ومسلم، ح: ۹۹۹.

1691. Abū Hurairah narrated that the Prophet ﷺ once commanded the people to give charity. So a man said: "O Messenger of Allāh, I have a Dinār, (what should I do with it?)." He said: "Spend it on yourself." He said: "I have another one." The Prophet ﷺ said: "Spend it on your children." He said: "I have another one." The Prophet ﷺ said: "Spend it on your wife." He said: "I have another one." The Prophet ﷺ said: "Spend it on your servant." He said: "I have another one." The Prophet ﷺ replied: "You know better (who to spend it on)." (*Ḥasan*)

۱۶۹۱ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ عَجَلَانَ، عَنِ الْمُقْبِرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَمَرَ النَّبِيُّ ﷺ بِالصَّدَقَةِ، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! عِنْدِي دِينَارٌ. قَالَ: «تَصَدَّقْ بِهِ عَلَيَّ نَفْسِكَ». قَالَ: عِنْدِي آخَرُ قَالَ: «تَصَدَّقْ بِهِ عَلَيَّ وَلَدِكَ». قَالَ: عِنْدِي آخَرُ. قَالَ: «تَصَدَّقْ بِهِ عَلَيَّ زَوْجَتِكَ»، أَوْ قَالَ: «زَوْجِكَ». قَالَ: عِنْدِي آخَرُ. قَالَ: «تَصَدَّقْ بِهِ عَلَيَّ خَادِمِكَ». قَالَ: عِنْدِي آخَرُ. قَالَ: «أَنْتَ أَبْصَرُ».

تخریج: [حسن] أخرجه النسائي، الزكاة، باب تفسير ذلك، ح: ۲۵۳۶ من حديث محمد بن عجلان به وصرح بالسماع عند أحمد: ۲/۲۵۱، ۴۷۱ وصرحه ابن حبان، ح: ۸۲۸ والحاكم على شرط مسلم ۴۱۵/۱ ووافقه الذهبي.

1692. ‘Abdullah bin ‘Amr reported that the Messenger of Allāh ﷺ said: "It is sufficient for a person to be sinful that he be negligent to

۱۶۹۲ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ وَهْبِ بْنِ

those who he (is responsible for) feeding.” (*Ṣaḥīh*)

جَابِرِ الْخَوَّانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَفَى بِالْمَرْءِ إِنَّمَا أَنْ يُضَيِّعَ مَنْ يَقُوْتُ».

تخریج: [صحیح] أخرجه النسائي في الكبرى، ح: ٩١٧٧ من حديث سفيان الثوري به وصححه ابن حبان (الإحسان): ٤٢٢٦ والحاكم على شرط الشيخين: ١/٤١٥ و ٥٠٠/٤، ٥٠١ ووافقه الذهبي * أبو إسحاق السبيعي صرح بالسماع عند الطيالسي، ح: ٢٢٨١ وله طريق آخر عند مسلم، ح: ٩٩٦ عن عبدالله بن عمرو به.

1693. Anas narrated that the Messenger of Allāh ﷺ said: “Whoever is pleased that his wealth increase, and his life extended, should nurture the ties of kinship.” (*Ṣaḥīh*)

١٦٩٣ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ وَيَعْقُوبُ بْنُ كَعْبٍ - وَهَذَا حَدِيثُهُ - قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَرَّهُ أَنْ يُبْسَطَ عَلَيْهِ فِي رِزْقِهِ وَيُنْسَأَ فِي آثَرِهِ فَلْيُصِلْ رَحِمَهُ».

تخریج: أخرجه مسلم، البر والصلة، باب صلة الرحم وتحريم قطيعتها، ح: ٢٥٥٧ من حديث عبدالله بن وهب، والبخاري، البيوع، باب من أحب البسط في الرزق، ح: ٢٠٦٧ من حديث يونس بن يزيد به.

1694. ‘Abdur-Raḥmān bin ‘Awf narrated that the Messenger of Allāh ﷺ said: “Allāh, Most High, said: ‘I am *Ar-Raḥmān*, and this is *Ar-Raḥim* (the womb, or the bonds of kinship). I have extracted for it a name from My Names. I will bond with those who nurture it, and break away from those who severe it.” (*Ṣaḥīh*)

١٦٩٤ - حَدَّثَنَا مُسَدَّدٌ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قَالَ اللَّهُ تَعَالَى: أَنَا الرَّحْمَنُ وَهِيَ الرَّحِمُ شَقَّقْتُ لَهَا اسْمًا مِنْ أَسْمَائِي، مَنْ وَصَلَهَا وَصَلْتُهُ وَمَنْ قَطَعَهَا بَتَّئْتُ».

تخریج: [صحیح] أخرجه الترمذي، البر والصلة، باب ما جاء في قطيعة الرحم، ح: ١٩٠٧ من حديث سفيان بن عيينة به وقال: "صحیح" وهو في مصنف ابن أبي شيبة: ٨/٣٤٧، ٣٤٨ وانظر الحديث الآتي.

1695. (Another chain) from ‘Abdur-Raḥmān bin ‘Awf, that he heard the Messenger of Allāh ﷺ

١٦٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَوَكِّلِ الْعَسْقَلَانِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرُ

saying it (similar to no. 1694).
(*Ṣaḥīḥ*)

عَنِ الرَّهْرِيِّ: حَدَّثَنِي أَبُو سَلَمَةَ، أَنَّ الرَّدَادَ
اللَّيْثِيَّ أَخْبَرَهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّهُ
سَمِعَ رَسُولَ اللَّهِ ﷺ بِمَعْنَاهُ.

تخريج: [إسناده صحيح] أخرجه أحمد: ١/١٩٤ عن عبد الرزاق به وهو في المصنف،
ح: ٢٠٢٣٤ و صححه ابن حبان، ح: ٢٠٣٣ وللحديث شواهد.

1696. It was reported from Muḥammad bin Jubair bin Mu‘im, from his father, conveying that the Prophet ﷺ said: “One who cuts off the ties of kinship will not enter Paradise.” (*Ṣaḥīḥ*)

١٦٩٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ عَنِ
الرَّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ،
عَنْ أَبِيهِ يَبْلُغُ بِهِ النَّبِيُّ ﷺ قَالَ: «لَا يَدْخُلُ
الْجَنَّةَ قَاطِعٌ».

تخريج: أخرجه مسلم، البر والصلة، باب صلة الرحم وتحريم قطعها، ح: ٢٥٥٦ من
حديث سفيان بن عيينة، والبخاري، الأدب، باب إثم القاطع، ح: ٥٩٨٤ من حديث الزهري به .

1697. ‘Abdullāh bin ‘Amr narrated — Sufyān said: “And Sulaimān did not narrate it in *Marfū’* form to the Prophet ﷺ” — and Fiṭr and Al-Ḥasan did narrate it in *Marfū’* form^[1] — He said that the Messenger of Allāh ﷺ said: “The one who (truly) nurtures the ties of kinship is not the one who treats equally; rather the one who (truly) nurtures is he who, when (others) break off their ties with him, he re-establishes them.” (*Ṣaḥīḥ*)

١٦٩٧ - حَدَّثَنَا ابْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ
عَنِ الْأَعْمَشِ وَالْحَسَنِ بْنِ عَمْرٍو وَفِطْرٍ، عَنْ
مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو - قَالَ
سُفْيَانُ، وَلَمْ يَرْفَعَهُ سُلَيْمَانُ إِلَى النَّبِيِّ ﷺ،
وَرَفَعَهُ فِطْرٌ وَالْحَسَنُ - قَالَ: قَالَ رَسُولُ اللَّهِ
ﷺ: «لَيْسَ الْوَاصِلُ بِالْمُكَافِئِ وَلَكِنَّ
الْوَاصِلَ الَّذِي إِذَا قُطِعَتْ رَحْمَتُهُ وَصَلَّهَا».

تخريج: أخرجه البخاري، الأدب، باب: ليس الواصل بالمكافئ، ح: ٥٩٩١ عن محمد بن
كثير العبدي به .

Chapter 46. Regarding Greed

(المعجم ٤٦) بَابُ فِي الشُّحِّ

(التحفة ٤٧)

1698. ‘Abdullāh bin ‘Amr narrated

١٦٩٨ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا

[1] That is, these narrators differed when reporting it as a statement of ‘Abdullāh bin ‘Amr only, or that he narrated it from the Prophet ﷺ.

that the Messenger of Allāh ﷺ once gave a sermon and said: "Beware of greed, for the people before you were destroyed due to greed. It (greed) commanded them to be miserly, so they became miserly, and it commanded them to break off (ties of kinship), so they broke them off, and it commanded them with evil, so they committed evil." (*Sahih*)

شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو قَالَ: خَطَبَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِيَّاكُمْ وَالشُّحَّ فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِالشُّحِّ، أَمْرَهُمْ بِالْبُخْلِ فَبَجَلُوا، وَأَمْرَهُمْ بِالْقَطِيعَةِ فَفَقَعُوا، وَأَمْرَهُمْ بِالْفُجُورِ فَفَجَرُوا».

تخريج: [إسناده صحيح] أخرجه أحمد: ١٥٩/٢ من حديث شعبة به وصححه ابن حبان، ح: ١٥٨٠ والحاكم ٤١٥/١ ووافقه الذهبي.

1699. Asmā' bint Abī Bakr narrated that she said: "O Messenger of Allāh, I do not have anything (of my own), except whatever Zubair brings into the house. Should I give from it?" He replied: "Give, and do not be stingy, or else you will be treated with stinginess." (*Sahih*)

١٦٩٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَيُّوبُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ: حَدَّثَنِي أَسْمَاءُ بِنْتُ أَبِي بَكْرٍ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا لِي شَيْءٌ إِلَّا مَا أَدْخَلَ عَلَيَّ الزُّبَيْرُ بَيْتَهُ، أَفَأَعْطِي مِنْهُ؟ قَالَ: «أَعْطِي وَلَا تُوَكِّي فَيُوكِّي عَلَيْكَ».

تخريج: [إسناده صحيح] أخرجه الترمذي، البر والصلة، باب ما جاء في السخاء، ح: ١٩٦٠ من حديث أيوب السختياني به وقال: "حسن صحيح" ورواه البخاري، ح: ١٤٣٣ ومسلم، ح: ١٠٢٩ من حديث أسماء به وانظر الحديث الآتي.

1700. 'Aishah narrated that she mentioned a number of poor people — Abū Dāwud said: Others said "some charity" — (that she had given), so the Messenger of Allāh ﷺ said: "Give, and do not count (how much), or else (what is given) to you will be counted." (*Sahih*)

١٧٠٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَيُّوبُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ، أَنَّهَا ذَكَرَتْ عِدَّةً مِنْ مَسَاكِينٍ. قَالَ أَبُو دَاوُدَ وَقَالَ غَيْرُهُ: أَوْ عِدَّةً مِنْ صَدَقَةٍ - فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «أَعْطِي وَلَا تُحْصِي فَيُحْصَى عَلَيْكَ».

تخريج: [إسناده صحيح] أخرجه أحمد: ١٠٨/٦ من حديث ابن أبي مليكة به.

10. THE BOOK OF LOST ITEMS

Chapter 1. Regarding Lost Items That Are Found

1701. Shu‘bah reported from Salamah bin Kuhail, from Suwaid bin Ghafalah, who said: “I went on an expedition with Zaid bin Şuwhān and Salmān bin Rabī‘ah, and found a whip. They both said to me: ‘Drop it,’ but I said: ‘No, but if I find its owner (I will return it), or else I will use it.’ I then went for *Hajj*, and passed by Al-Madīnah, so I asked Ubayy bin Ka‘b. He said: ‘I found a pouch containing one hundred Dinār, so I came to the Prophet ﷺ (asking regarding it). He said: “Announce it for a year.” So I continued to announce it for a year, then I came to him. He said: “Announce it for a year.” So I continued to announce it for a year, then I came to him. He again said: “Announce it for a year.” So I continued to announce it for a year, then I came to him and said: “I did not find anyone who recognized it.” So he said: “Remember its quantity, and its pouch, and its drawstring, and if its owner comes to you (return) it; otherwise benefit from it.”

He said: “I am not sure whether he said ‘announce it’ thrice, or only

كِتَابُ اللَّقْطَةِ - (المعجم ١٠)

(التحفة ٤)

[(المعجم ١) - بَابُ التَّعْرِيفِ بِاللَّقْطَةِ]

(التحفة . . .)

١٧٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ سُوَيْدِ بْنِ غَفَلَةَ قَالَ: غَزَوْتُ مَعَ زَيْدِ بْنِ صُوحَانَ وَسَلْمَانَ بْنِ رَبِيعَةَ فَوَجَدْتُ سَوْطًا، فَقَالَ لِي: اطْرَحْهُ، فَقُلْتُ: لَا وَلَكِنْ إِنْ وَجَدْتُ صَاحِبَهُ وَإِلَّا اسْتَمْتَعْتُ بِهِ، قَالَ: فَحَجَجْتُ فَمَرَرْتُ عَلَى الْمَدِينَةِ فَسَأَلْتُ أَبِيَّ بْنَ كَعْبٍ، فَقَالَ: وَجَدْتُ صُرَّةً فِيهَا مِائَةٌ دِينَارٍ فَأَتَيْتُ النَّبِيَّ ﷺ فَقَالَ: «عَرِّفْهَا حَوْلًا»، فَعَرَّفْتُهَا حَوْلًا، ثُمَّ أَتَيْتُهُ فَقَالَ: «عَرِّفْهَا حَوْلًا»، فَعَرَّفْتُهَا حَوْلًا، ثُمَّ أَتَيْتُهُ، فَقَالَ: «عَرِّفْهَا حَوْلًا»، فَعَرَّفْتُهَا حَوْلًا، ثُمَّ أَتَيْتُهُ فَقُلْتُ: لَمْ أَجِدْ مَنْ يَعْرِفُهَا، فَقَالَ: «احْفَظْ عَدَدَهَا، وَوِعَاءَهَا، وَوِكَاءَهَا، فَإِنْ جَاءَ صَاحِبُهَا وَإِلَّا فَاسْتَمْتَعْ بِهَا» وَقَالَ: وَلَا أَدْرِي أَثَلَاثًا قَالَ: «عَرِّفْهَا» أَوْ مَرَّةً وَاحِدَةً.

once.”^[1] (*Ṣaḥīḥ*)

تخريج: أخرجه البخاري، اللقطة، باب: إذا أخبر رب اللقطة بالعلامة دفع إليه، ح: ٢٤٢٦ ومسلم، اللقطة، باب: معرفة العناض والوكاء وحكم ضالة الغنم والإبل، ح: ١٧٢٣ من حديث شعبة به.

1702. (Another chain) from *Shu‘bah*, with its meaning (similar to no. 1701). He (ﷺ) said: “Announce it for a year,” He said: “Three times.” He said: “I do not know whether he told him that in one year, or in three years.” (*Ṣaḥīḥ*)

١٧٠٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ بِمَعْنَاهُ، قَالَ: «عَرَّفَهَا حَوْلًا»، قَالَ ثَلَاثَ مِرَارٍ، قَالَ: فَلَا أَدْرِي قَالَ لَهُ ذَلِكَ فِي سَنَةٍ أَوْ فِي ثَلَاثِ سِنِينَ.

تخريج: متفق عليه من حديث شعبة به وانظر الحديث السابق.

Comments:

Scholars differ over the period of announcement (that is, how long shall the announcement continue to be made) but all of them agree over one year as the minimum period of announcement.

1703. (Another chain) from *Ḥammād* that *Salamah bin Kuhail* narrated to them with his chain and its meaning (similar to no. 1701). Regarding announcing it, he said: “He (ﷺ) said: ‘Two or three years.’” And he said: “Be familiar with its quantity, and its pouch, and its drawstring,” and he added: “So if its owner comes to you and knows its quantity, pouch, and drawstring, give it to him.” (*Ṣaḥīḥ*) *Abū Dāwūd* said: No one said this statement in this *Ḥadīth* except *Ḥammād*, meaning: “Be familiar with its quantity.”

١٧٠٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا سَلَمَةُ بْنُ كُهَيْلٍ بِإِسْنَادِهِ وَمَعْنَاهُ، قَالَ فِي التَّعْرِيفِ: «قَالَ عَامِرِينَ أَوْ ثَلَاثَةَ»، وَقَالَ: «اعْرِفْ عَدَدَهَا، وَوَعَاءَهَا وَوَكَاءَهَا»، زَادَ: «فَإِنْ جَاءَ صَاحِبُهَا فَعَرَفَ عَدَدَهَا، وَوَكَاءَهَا فَادْفَعَهَا إِلَيْهِ». قَالَ أَبُو دَاوُدَ: «لَيْسَ يَقُولُ هَذِهِ الْكَلِمَةَ إِلَّا حَمَّادٌ فِي هَذَا الْحَدِيثِ يَعْنِي «فَعَرَفَ عَدَدَهَا».

تخريج: [إسناده صحيح] أخرجه أبو عوانة: ٣١/٤ من حديث موسى بن إسماعيل عن حماد ابن سلمة به.

1704. It was reported from *Ismā‘īl*

١٧٠٤ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا

[1] The speaker here is *Shu‘bah* as explained in other versions of the narration.

bin Ja'far, from Rabī'ah bin Abī 'Abdur-Rahmān, from Yazīd, the freed slave of Al-Munba'ith, from Zaid Ibn Khālid Al-Juhānī, that a man asked the Messenger of Allāh ﷺ regarding lost items (that are found). He replied: "Announce it for a year, then be familiar with its drawstring and bag, and then spend it. But if its owner comes to you, then return it to him." The man said: "O Messenger of Allāh, how about lost sheep?" He replied, "Take it, for it is either for you, or your brother, or the wolf." He then said: "O Messenger of Allāh, how about lost camels?" At this the Messenger of Allāh ﷺ became angry until his forehead, or his face, became red, and he said: "What have you got to do with it? It has hoofs and its humps, until its owner comes to it." (*Sahīh*)

إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ يَزِيدَ مَوْلَى الْمُثَنَّبِثِ، عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ: أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ اللَّقْطَةِ، فَقَالَ: «عَرَّفْهَا سَنَةً ثُمَّ اعْرِفْ وَكَاءَهَا، وَعِفَاصَهَا، ثُمَّ اسْتَنْفِقْ بِهَا، فَإِنْ جَاءَ رَبُّهَا فَأَدِّهَا إِلَيْهِ»، فَقَالَ: يَا رَسُولَ اللَّهِ! فَضَالَّةُ الْغَنَمِ؟ فَقَالَ: «حُذَّهَا فَإِنَّمَا هِيَ لَكَ أَوْ لِأَخِيكَ أَوْ لِلذُّبِّ»، قَالَ: يَا رَسُولَ اللَّهِ! فَضَالَّةُ الْإِبِلِ؟، فَغَضِبَ رَسُولُ اللَّهِ ﷺ حَتَّى احْمَرَّتْ وَجْتَتَاهُ، أَوْ احْمَرَّ وَجْهُهُ وَقَالَ: «مَالِكَ وَلَهَا؟، مَعَهَا حِذَاؤُهَا وَسِقَاؤُهَا حَتَّى يَأْتِيَهَا رَبُّهَا».

تخريج: أخرجه البخاري، اللقطة، باب: إذا جاء صاحب اللقطة بعد سنة ردها عليه لأنها وديعة عنده، ح: ٢٤٣٦، ومسلم، اللقطة، باب معرفة العفاض والوكاء وحكم ضالة الغنم والإبل، ح: ١٧٢٢ عن قتيبة به.

1705. (Another chain) from Mālik with his chain and its meaning (similar to no. 1704). He added: "...Its humps, it goes to the water, and eats of the trees." And he did not say: "take it" about the lost sheep. And he said regarding lost items, "Announce it for a year, so if its owner comes, or else do with it as you please." And he did not say to spend of it. (*Sahīh*)

Abū Dāwud said: It was reported by Ath-Thawrī, Sulaimān bin Bilāl, and Hammād bin Salamah from

١٧٠٥ - حَدَّثَنَا ابْنُ السَّرْحِ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكٌ بِإِسْنَادِهِ وَمَعْنَاهُ، زَادَ: «سِقَاؤُهَا تَرِدُ الْمَاءَ وَتَأْكُلُ الشَّجَرَ»، وَلَمْ يَقُلْ: «حُذَّهَا» فِي ضَالَّةِ الشَّاءِ، وَقَالَ فِي اللَّقْطَةِ: «عَرَّفْهَا سَنَةً، فَإِنْ جَاءَ صَاحِبُهَا وَإِلَّا فَشَأْنُكَ بِهَا» وَلَمْ يَذْكَرْ «اسْتَنْفِقْ».

قَالَ أَبُو دَاوُدَ: رَوَاهُ الثَّوْرِيُّ وَسُلَيْمَانُ بْنُ بِلَالٍ وَحَمَّادُ بْنُ سَلَمَةَ عَنْ رَبِيعَةَ مِثْلَهُ، لَمْ يَقُولُوا: «حُذَّهَا».

Rabī'ah, similarly; they did not say: "Take it."

تخريج: [صحيح] انظر الحديث السابق. وهو في الموطأ: ٧٥٧/٢ (يحيى، ح: ١٥٢٠ بتحقيقي) ومن طريقه أخرجه البخاري، ح: ٢٤٢٩ ومسلم، ح: ١٧٢٢.

Comments:

Goats are weak and cannot bear hunger or thirst for long, nor can they defend themselves against predatory animals. Hence, it is better to take hold of them or, else, they may perish and go waste. Allāh knows best.

1706. It was reported from Busr bin Sa'eed, from Zaid bin Khālīd Al-Juhanī, that the Messenger of Allāh ﷺ was asked about the lost item that is found. He said: "Announce it for a year, and if the one who wants it comes for it, give it to him. Otherwise, be familiar with its pouch and drawstring, then consume it. And if the one seeking it comes, then give it to him." (*Ṣaḥīh*)

١٧٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ وَهَارُونَ ابْنُ عَبْدِ اللَّهِ الْمَعْنَى، قَالَ: حَدَّثَنَا ابْنُ أَبِي فُذَيْلٍ عَنِ الضَّحَّاكِ يَعْنِي ابْنَ عُثْمَانَ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَيْنِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنِ اللَّقْطَةِ فَقَالَ: «عَرَّفْهَا سَنَةً فَإِنْ جَاءَ بِأَغْيِهَا فَأَدِّهَا إِلَيْهِ وَإِلَّا فَأَعْرِفْ عِفَاصَهَا وَوِكَاءَهَا ثُمَّ كُلِّهَا، فَإِنْ جَاءَ بِأَغْيِهَا فَأَدِّهَا إِلَيْهِ».

تخريج: أخرجه مسلم، اللقطة، باب معرفة العفاص والوكاء وحكم ضالة الغنم والإبل، ح: ٧/١٧٢٢ من حديث الضحاک بن عثمان به.

Comments:

This ruling also applies to animals like goats, in addition to other finds. In case, it has been consumed, it is obligatory to pay the owner its price, in cash or kind, as and when its owner turns up.

1707. It was reported from 'Abdullāh bin Yazīd, from his father Yazīd, the freed slave of Al-Munba'ith, from Zaid bin Khālīd Al-Juhanī, that he said: "The Messenger of Allāh ﷺ was asked" so he mentioned similar to the narration of Rabī'ah. (no. 1704) He said: "And he was asked about the lost item, so he said: "Announce it for a year, and if its owner comes, then give it back to him, else be familiar with its drawstring and pouch, then add it to your

١٧٠٧ - حَدَّثَنَا أَحْمَدُ بْنُ حَفْصٍ: حَدَّثَنِي أَبِي: حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ عَبَّادِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ أَبِيهِ يَزِيدَ مَوْلَى الْمُسْبِعِ، عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَيْنِيِّ، أَنَّهُ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ، فَذَكَرَ نَحْوَ حَدِيثِ رَبِيعَةَ، قَالَ: «وَسُئِلَ عَنِ اللَّقْطَةِ فَقَالَ: «تُعَرَّفْهَا حَوْلًا فَإِنْ جَاءَ صَاحِبُهَا دَفَعْتَهَا إِلَيْهِ، وَإِلَّا عَرَفْتَ وَكَاءَهَا وَعِفَاصَهَا ثُمَّ أَقْبِضْهَا فِي مَالِكَ فَإِنْ جَاءَ صَاحِبُهَا فَادْفَعْهَا إِلَيْهِ».

possessions. And if its owner comes to you, return it to him.” (*Ṣaḥīḥ*)

تخريج: [صحيح] أخرجه النسائي في الكبرى، ح: ٥٨١٧ عن أحمد بن حفص به وهو في مشيخة إبراهيم بن طهمان: ٤ وانظر، ح: ١٧٠٤.

1708. It was reported from Ḥammād bin Salamah, from Yahyā bin Sa‘eed and Rabi‘ah, with the chain of Qutaibah and its meaning, (similar to no. 1704) He added in it: “So if the one who seeks it comes, and knows its pouch and quantity, then give it to him.”

Ḥammād also said (narrating it): “From ‘Ubaidullāh bin ‘Umar, from ‘Amr bin Shu‘aib, from his father, from his grandfather, from the Prophet ﷺ,” similarly. (*Ṣaḥīḥ*)

Abū Dāwud said: This addition, the one that Ḥammād bin Salamah added in the narration of Salamah bin Kuhail, Yāhyā bin Sa‘eed, ‘Ubaidullāh bin ‘Umar, and Rabi‘ah: “If its owner comes and knows its pouch and drawstring, then return it to him” — is not preserved (meaning) “and knows its pouch and drawstring.” (*Ṣaḥīḥ*)

And in the *Ḥadīth* reported from ‘Uqabah bin Suwaid, from his father from the Prophet ﷺ also says: “Announce it for a year.” And the *Ḥadīth* of ‘Umar bin Al-Khaṭṭāb also from the Prophet ﷺ, says: “Announce it for a year.”

تخريج: أخرجه مسلم، ح: ١٧٢٢/٦ من حديث حماد بن سلمة به وانظر الحديث السابق: ١٧٠٤.

1709. It was reported from ‘Iyād bin Ḥimār that the Messenger of Allāh ﷺ said: “Whoever finds any

١٧٠٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ يَحْيَى بْنِ سَعِيدٍ وَرَبِيعَةَ بِإِسْنَادٍ قُتَيْبَةَ وَمَعْنَاهُ، زَادَ فِيهِ: «فَإِنْ جَاءَ بِأَغْيَاهَا فَعَرَفَ عِفَاصَهَا وَعَدَدَهَا فَادْفَعَهَا إِلَيْهِ» وَقَالَ حَمَّادٌ أَيْضًا عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ عَمْرٍو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ: مِثْلَهُ.

قَالَ أَبُو دَاوُدَ: وَهَذِهِ الزِّيَادَةُ الَّتِي زَادَ حَمَّادٌ بْنُ سَلَمَةَ فِي حَدِيثِ سَلَمَةَ بْنِ كُهَيْلٍ وَيَحْيَى بْنِ سَعِيدٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَرَبِيعَةَ: «إِنْ جَاءَ صَاحِبُهَا فَعَرَفَ عِفَاصَهَا وَوَكَاةَهَا فَادْفَعَهَا إِلَيْهِ» لَيْسَتْ بِمَحْفُوظَةٍ، «فَعَرَفَ عِفَاصَهَا وَوَكَاةَهَا». وَحَدِيثُ عُقْبَةَ بْنِ سُوَيْدٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ أَيْضًا قَالَ: «عَرَفَهَا سَنَةً» وَحَدِيثُ عَمْرٍو بْنِ الْخَطَّابِ أَيْضًا عَنِ النَّبِيِّ ﷺ قَالَ: «عَرَفَهَا سَنَةً».

١٧٠٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا خَالِدٌ يَعْنِي الطَّحَّانَ؛ ح: وَحَدَّثَنَا مُوسَى يَعْنِي ابْنَ

lost item should have one or two trustworthy people witness it, and he should not conceal or hide (anything). So if its owner comes, let him return it to him, otherwise it is the wealth of Allāh which He brings to whomever He pleases.” (Sahih)

إِسْمَاعِيلَ، حَدَّثَنَا وَهَيْبٌ يَعْنِي ابْنَ خَالِدٍ، الْمَعْنَى، عَنْ خَالِدِ الْحَذَاءِ، عَنْ أَبِي الْعَلَاءِ، عَنْ مُطَرِّفٍ يَعْنِي ابْنَ عَبْدِ اللَّهِ، عَنْ عِيَّاصِ بْنِ جَمَارٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ وَجَدَ لَفْطَةً فَلْيُشْهِدْ ذَا عَدْلٍ أَوْ ذَوِي عَدْلٍ وَلَا يَكْتُمْ وَلَا يُعَيِّبْ، فَإِنْ وَجَدَ صَاحِبَهَا فَلْيُرِدَّهَا عَلَيْهِ وَإِلَّا فَهُوَ مَالُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ».

تخريج: [إسناده صحيح] أخرجه ابن ماجه، اللقطة، باب اللقطة، ح: ٢٥٠٥ من حديث خالد الحذاء به وصححه ابن حبان، ح: ١١٦٩.

Comments:

It is not obligatory to call upon others as witnesses nor is it possible to do so at all times. Yet it is advisable to do so in order to ward off devilish insinuations like desiring to possess it.

1710. It was reported from Ibn ‘Ajlān, from ‘Amr bin Shu‘aib, from his father, from his grandfather, ‘Abdullah bin ‘Amr bin Al-‘Ās, from the Messenger of Allāh ﷺ; that he was asked about (taking from) hanging fruits.^[1] He replied, “Whoever is in need and eats of it, without gathering any in his garments, has no (sin) upon him. And whoever leaves with anything of it, he will be fined double its amount, and will be punished. And whoever steals from it after it has been placed in its drying place, and steals more than the price of a shield, will have (his hand) cut.”

١٧١٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ عَجْلَانَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ سُئِلَ عَنِ الثَّمْرِ الْمُعَلَّقِ؟ فَقَالَ: «مَنْ أَصَابَ فِيهِ مِنْ ذِي حَاجَةٍ غَيْرِ مُتَّخِذِ حُبْنَةٍ فَلَا شَيْءَ عَلَيْهِ، وَمَنْ خَرَجَ بِشَيْءٍ مِنْهُ فَعَلَيْهِ غَرَامَةٌ مِثْلِيهِ وَالْعُقُوبَةُ، وَمَنْ سَرَقَ مِنْهُ شَيْئًا بَعْدَ أَنْ يُؤْوِيَهُ الْجَرِيرِ فَبَلَغَ ثَمَنَ الْمِحْنِ فَعَلَيْهِ الْقَطْعُ» وَذَكَرَ فِي ضَالَّةِ الْعَتَمِ وَالْإِبْلِ كَمَا ذَكَرَ غَيْرُهُ. قَالَ: وَسُئِلَ عَنِ اللَّفْطَةِ فَقَالَ: «مَا كَانَ مِنْهَا فِي طَرِيقِ الْمَيْتَاءِ أَوْ الْقَرْيَةِ الْجَامِعَةِ فَعَرَفَهَا سَنَةً، فَإِنْ جَاءَ طَالِبُهَا فَادْفَعُهَا إِلَيْهِ، فَإِنْ لَمْ يَأْتِ فِيهَا لَكَ، وَمَا كَانَ فِي الْحَرَابِ» يَعْنِي «فِيهَا

And he also mentioned regarding lost sheep and camels as other (narrations) have mentioned.

[1] Hanging on the vine or tree.

وَفِي الرَّكَازِ الْخُمْسُ».

He said: "And he was asked about lost items, to which he replied: 'Whatever is found on well-traversed paths, or in inhabited villages, then announce it for a year. If its seeker comes for it, give it to him, and if he does not, then it is yours. And whatever is found in abandoned sites, then in that, and in *Rikāz*,^[1] the *Khumus* (one-fifth) is due.'" (*Hasan*)

تخريج: [إسناده حسن] أخرجه الترمذي، البيهقي، باب ما جاء في الرخصة في أكل الثمرة للمار بها، ح: ١٢٨٩ والنسائي، ح: ٤٩٦١ عن قتيبة به مختصراً وصححه ابن الجارود، ح: ٨٢٧ وقال الترمذي: "حسن".

1711. (Another chain) from Al-Walid, meaning Ibn Kathīr, that 'Amr bin Shu'aib narrated to him, with his chain for this (narration, similar to no. 1710); and regarding the lost sheep he said: "Combine it (with your own)." (*Hasan*)

١٧١١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْوَلِيدِ يُعْنِي ابْنَ كَثِيرٍ، حَدَّثَنِي عَمْرُو بْنُ شُعَيْبٍ بِإِسْنَادِهِ بِهَذَا: قَالَ فِي ضَالَّةِ الشَّاءِ قَالَ: «فاجمعها».

تخريج: [حسن] انظر الحديث السابق، ورواه ابن ماجه، ح: ٢٥٩٦ من حديث أبي أسامة

به .

Comments:

That is, one should take care of it and keep on announcing and, upon finding the owner, hand it over to him.

1712. (Another chain) from 'Ubaidullāh bin Al-Akhnas, from 'Amr bin Shu'aib, with his chain. He said regarding the lost sheep: "It is (either) for you, or your brother, or the wolf: Take it." — only.

١٧١٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ عَنِ عُبَيْدِ اللَّهِ بْنِ الْأَخْنَسِ، عَنِ عَمْرِو بْنِ شُعَيْبٍ بِهَذَا بِإِسْنَادِهِ: وَقَالَ فِي ضَالَّةِ الْعَتَمِ: «لَكَ أَوْ لِأَخِيكَ أَوْ لِلذَّبِّ، خُذْهَا قَطْ». وَكَذَا قَالَ فِيهِ أَيُّوبُ وَيَعْقُوبُ بْنُ عَطَاءٍ عَنِ

[1] Scholars of different regions defined it differently, some of them said it is ore of mines, and others said it is *Kanz* (the treasure) that was buried during pre-Islamic times and found later. Similar was mentioned earlier in the Book of *Zakāt* related to the term *Kanz*.

And similar to it was reported like that by Ayyūb and Ya'qūb bin 'Aṭā' from 'Amr bin Shu'aib, from the Prophet ﷺ, he said: "So take it." (*Hasan*)

عَمْرُو بْنُ شُعَيْبٍ عَنِ النَّبِيِّ ﷺ قَالَ: «فَخُذْهَا».

تخریج: [حسن] انظر الحديثين السابقين ورواه النسائي، قطع السارق، باب الثمر المعلق يسرق، ح: ٤٩٦٠ من حديث أبي عوانة به.

1713. It was reported from Ibn Ishāq, from 'Amr bin Shu'aib, from his father, from his grandfather, from the Prophet ﷺ, regarding this. He said about the lost sheep: "So combine it (with your own) until its seeker comes for it." (*Hasan*)

١٧١٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ؛ ح: وَحَدَّثَنَا ابْنُ الْعَلَاءِ: حَدَّثَنَا ابْنُ إِدْرِيسَ عَنِ ابْنِ إِسْحَاقَ، عَنِ عَمْرُو بْنِ شُعَيْبٍ، عَنِ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ بِهَذَا: قَالَ فِي ضَالَّةِ الشَّاءِ: «فَاجْمَعُهَا حَتَّى يَأْتِيَهَا بَاغِيهَا».

تخریج: [حسن] أخرجه أحمد: ٢٠٣/٢ عن عبدالله بن إدريس به.

1714. It was reported from 'Ubaidullāh bin Miqsam who narrated from a man, from Abū Sa'eed Al-Khudrī, that 'Alī bin Abī Ṭālib found a Dinār, so he brought it to Fāṭimah, who then asked the Messenger of Allāh ﷺ about it. He replied: "It is sustenance from Allāh." The Messenger of Allāh ﷺ ate from it, as did 'Alī and Fāṭimah. Later on, a woman came, announcing a Dinār that she had lost, so the Prophet ﷺ said: "O 'Alī! Give her the Dinār." (*Hasan*)

١٧١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ عَنْ عَمْرُو بْنِ الْحَارِثِ، عَنْ بُكَيْرِ بْنِ الْأَشَّجِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ مِقْسَمٍ حَدَّثَنِي، عَنْ رَجُلٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ وَجَدَ دِينَارًا فَأَتَى بِهِ فَاطِمَةَ، فَسَأَلَتْ عَنْهُ رَسُولَ اللَّهِ ﷺ، فَقَالَ: «هُوَ رِزْقُ اللَّهِ»، فَأَكَلَ مِنْهُ رَسُولُ اللَّهِ ﷺ وَأَكَلَ عَلِيٌّ وَفَاطِمَةُ، فَلَمَّا كَانَ بَعْدَ ذَلِكَ أَتَتْهُ امْرَأَةٌ تَشُدُّ الدِّينَارَ، فَقَالَ النَّبِيُّ ﷺ: «يَا عَلِيُّ! أَدِّ الدِّينَارَ».

تخریج: [حسن] أخرجه البيهقي: ١٩٤/٦ من حديث ابن وهب به وللحديث شواهد.

1715. It was reported from Bilāl bin Yaḥyā Al-'Absī, from 'Alī, that he found a Dinār, so he purchased some flour with it. So the owner of the flour recognized him, and

١٧١٥ - حَدَّثَنَا الْهَيْثَمُ بْنُ خَالِدِ الْجُهَيْنِيِّ: حَدَّثَنَا وَكَيْعٌ عَنْ سَعْدِ بْنِ أَوْسٍ، عَنْ بِلَالِ بْنِ يَحْيَى الْعَبْسِيِّ، عَنْ عَلِيٍّ: أَنَّهُ التَّقَطَّ

returned the Dinār to him. ‘Alī took it, and removed two *Qīrāt* (a small quantity) from this amount, and then purchased meat with it.” (*Hasan*)

دِينَارًا فَاشْتَرَى بِهِ دَقِيقًا، فَعَرَفَهُ صَاحِبُ الدَّقِيقِ، فَرَدَّ عَلَيْهِ الدِّينَارَ، فَأَخَذَهُ عَلَيٌّ فَقَطَعَ مِنْهُ قِيرَاطَيْنِ فَاشْتَرَى بِهِ لَحْمًا.

تخريج: [حسن] أخرجه البيهقي: ١٩٤/٦ من حديث أبي داود به.

1716. It was reported from Sahl bin Sa’d who narrated that once ‘Alī went to Fāṭimah, and saw Ḥasan and Ḥusain crying. He said: “Why are they crying?” She replied: “Because of hunger.” So ‘Alī left, and found a Dinār in the market-place. He came to Fāṭimah and informed her, who said: “Go to so-and-so the Jew, and purchase some flour with it.” He went to the Jew and purchased some flour, but the Jew said: “Are you not the son-in-law of the one who claims he is a Prophet?” He said: “Yes.” So he said: “In that case, take your Dinār, and the flour is yours!” ‘Alī then returned and told Fāṭimah what had occurred, so she said: “Go to so-and-so, the butcher, and purchase a Dirham of meat.” So ‘Alī went and gave the Dinār as collateral for a Dirham’s quantity of meat, and he brought it (to Fāṭimah). She then kneaded the flour, set (the stove), made the bread, and called for her father. When he came, she said: “O Messenger of Allāh, let me tell you (what occurred), so if you feel that it is allowed for us, we will eat of it, and you will eat with us. Its story is such and such...” So he (ﷺ) said: “Eat in the Name of Allāh.” So they all ate. While they were still

١٧١٦ - حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ التَّنِيسِيُّ: أَخْبَرَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا مُوسَى بْنُ يَعْقُوبَ الزَّمْعِيُّ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ أَخْبَرَهُ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ دَخَلَ عَلَى فَاطِمَةَ وَحَسَنٍ وَحُسَيْنَ بَيْكِيَانٍ، فَقَالَ: مَا يُبْكِيهِمَا؟ قَالَتْ: الْجُوعُ، فَخَرَجَ عَلَيٌّ فَوَجَدَ دِينَارًا بِالسُّوقِ، فَجَاءَ إِلَى فَاطِمَةَ وَأَخْبَرَهَا، فَقَالَتْ: اذْهَبْ إِلَى فُلَانِ الْيَهُودِيِّ فَخُذْ لَنَا دَقِيقًا فَجَاءَ الْيَهُودِيُّ فَاشْتَرَى بِهِ دَقِيقًا، فَقَالَ الْيَهُودِيُّ: أَنْتَ خَتَنُ هَذَا الَّذِي يَزْعُمُ أَنَّهُ رَسُولُ اللَّهِ؟ قَالَ: نَعَمْ، قَالَ: فَخُذْ دِينَارَكَ وَلَكَ الدَّقِيقُ، فَخَرَجَ عَلَيٌّ حَتَّى جَاءَ بِهِ فَاطِمَةَ فَأَخْبَرَهَا، فَقَالَتْ: اذْهَبْ إِلَى فُلَانِ الْجَزَّارِ فَخُذْ لَنَا بِدِرْهَمٍ لَحْمًا [لَحْمًا]، فَذَهَبَ فَرَهَنَ الدِّينَارَ بِدِرْهَمٍ لَحْمٍ فَجَاءَ بِهِ، فَعَجَنَتْ وَنَصَبَتْ وَخَبَزَتْ وَأَرْسَلَتْ إِلَى أَبِيهَا، فَجَاءَهُمْ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! أَذْكَرُ لَكَ، فَإِنْ رَأَيْتَهُ لَنَا حَلَالًا أَكَلْنَاهُ وَأَكَلْتَ مَعَنَا: مِنْ شَأْنِهِ كَذَا وَكَذَا. قَالَ: «كُلُوا بِسْمِ اللَّهِ»، فَأَكَلُوا، فَبَيْنَا هُمْ مَكَانَهُمْ إِذْ عَلَامٌ يَنْشُدُ اللَّهَ وَالْإِسْلَامَ الدِّينَارَ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ فُدْعِيَ لَهُ، فَسَأَلَهُ؟، فَقَالَ: سَقَطَ مِنِّي فِي السُّوقِ،

sitting in their places, a boy came, announcing in the Name of Allāh, and of Islam, that he had lost a Dinār. The Messenger of Allāh ﷺ commanded that he be brought, so he was called and asked (about it). He said: "I dropped it in the market-place." The Messenger of Allāh ﷺ then said: "O 'Alī! Go to the butcher, and tell him: 'The Messenger of Allāh ﷺ tells you to send the Dinār to him, and the Dirham is due upon him (the Prophet ﷺ).'" So 'Alī brought it, and the Messenger of Allāh ﷺ gave it to the boy. (*Ḥasan*)

فَقَالَ النَّبِيُّ ﷺ: «يَاعَلِيُّ اذْهَبْ إِلَى الْجَزَّارِ فَقُلْ لَهُ: إِنَّ رَسُولَ اللَّهِ ﷺ يَقُولُ لَكَ: أَرْسِلْ إِلَيَّ بِالْدِينَارِ وَدِرْهَمَكَ عَلَيَّ»، فَأَرْسَلَ بِهِ، فَدَفَعَهُ رَسُولُ اللَّهِ ﷺ إِلَيْهِ.

تخریج: [حسن] أخرجه البيهقي: ١٩٤/٦ من حديث أبي داود به.

1717. It was reported from Al-Mughīrah bin Ziyād, from Abū Az-Zubair Al-Makkī, who narrated from Jābir bin 'Abdullāh, that he said: "The Messenger of Allāh ﷺ granted us a concession regarding a stick, or whip, or rope, and other such items, that if a person finds it he may use it." (*Da'if*)

Abū Dāwud said: An-Nu'mān bin 'Abdus-Salām reported it from Al-Mughīrah bin Abī Salamah, with his chain, and Shabābah reported it from Mughīrah bin Muslim, from Abū Az-Zubair, from Jābir, he said: "They would (do so)" not mentioning the Prophet ﷺ.

١٧١٧ - حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ الدَّمَشْقِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ عَنِ الْمُغِيرَةَ بْنِ زِيَادٍ، عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ، أَنَّهُ حَدَّثَهُ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: رَخَّصَ لَنَا رَسُولُ اللَّهِ ﷺ فِي الْعَصَا وَالْحَبْلِ وَالسُّوْطِ وَأَشْبَاهِهِ يَلْتَقِطُهُ الرَّجُلُ يَنْتَفِعُ بِهِ.

قَالَ أَبُو دَاوُدَ: رَوَاهُ التُّعْمَانُ بْنُ عَبْدِ السَّلَامِ عَنِ الْمُغِيرَةَ أَبِي سَلَمَةَ بِإِسْنَادِهِ وَرَوَاهُ شَبَابَةُ عَنْ مُغِيرَةَ بْنِ مُسْلِمٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: كَانُوا لَمْ يَذْكُرُوا النَّبِيَّ ﷺ.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ١٩٥/٦ من حديث أبي داود به * أبو الزبير لم يصرح بالسماع وله علة عند ابن عدي: ٢٣٥٣/٦.

1718. It was reported by 'Ikrimah (who said), "I believe it was Abū Hurairah who said that the Prophet

١٧١٨ - حَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ عَمْرِو بْنِ

ﷺ said: ‘The penalty for (taking) a lost camel and hiding it, is its price, and an equal amount on top of that.’” (*Da‘if*)

مُسْلِمٌ، عَنْ عِكْرِمَةَ أَحْسَبُهُ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «ضَالَّةُ الْإِبِلِ الْمَكْتُومَةُ غَرَامَتُهَا وَمِثْلُهَا مَعَهَا».

تخریج: [إسناده ضعيف] أخرجه البيهقي: ١٩١/٦ من حديث أبي داود به وهو في مصنف عبدالرزاق، ح: ١٨٥٩٩ وللحديث شواهد، وقع الشك في السند بين عكرمة وأبي هريرة، وعمرو ابن مسلم، وهو غير الجندي والله أعلم.

Comments:

It is prohibited and sinful to pick up a valuable find and hide it. According to this *Hadīth*, a person hiding a valuable find shall be liable to a double fine.

1719. ‘Abdur-Raḥmān bin ‘Uthmān At-Taimī narrated that the Messenger of Allāh ﷺ forbade (picking up) the lost items of pilgrims.

Aḥmad (bin Šāliḥ) said: “Ibn Wahb said (meaning): ‘He should leave the lost items of pilgrims until its owner finds it.’” (*Šaḥīḥ*)

١٧١٩ - حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبٍ وَأَحْمَدُ بْنُ صَالِحٍ قَالَا: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو عَنْ بُكَيْرٍ، عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمَنِ بْنِ حَاطِبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عُثْمَانَ التَّيْمِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ لُقْطَةِ الْحَاجِّ. قَالَ أَحْمَدُ: قَالَ ابْنُ وَهَبٍ: يَعْنِي فِي لُقْطَةِ الْحَاجِّ: «يَتْرُكُهَا حَتَّى يَجِدَهَا صَاحِبِهَا».

قال ابن مَوْهَبٍ عن عمرو.

تخریج: أخرجه مسلم، اللقطة، باب: في لقطة الحاج، ح: ١٧٢٤ من حديث ابن وهب به.

Comments:

The *Hajj* pilgrims do not stay for long. They hurry back home on completion of the rites of *Hajj*. This makes year-long announcements of finds impossible. It is, therefore, better not to pick up their lost things and, in case they are, quick and repeated announcements should be made, or those things should be deposited with the authorities dealing with lost and found articles.

1720. Al-Mundhir bin Jarīr narrated: “We were once with Jarīr at Al-Bawāzīj, and the shepherd came back with the cows, but there was a cow that was not of the herd. Jarīr said: ‘What is this?’ He replied: ‘I found a cow, but I don’t

١٧٢٠ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا خَالِدٌ عَنْ أَبِي حَيَّانَ التَّيْمِيِّ، عَنِ الْمُنْذِرِ بْنِ جَرِيرٍ قَالَ: كُنْتُ مَعَ جَرِيرٍ بِالْبَوَازِيجِ فَجَاءَ الرَّاعِي بِالْبَقَرِ وَفِيهَا بَقْرَةٌ لَيْسَتْ مِنْهَا، فَقَالَ لَهُ جَرِيرٌ: مَا هَذِهِ؟ قَالَ: لِحَقَّتْ بِالْبَقَرِ لَا

know whose it is.' Jarīr said: 'Take it out, for I heard the Messenger of Allāh ﷺ say: "No one takes a lost animal except a misguided person."' (*Sahīh*)

نَدَّرِي لِمَنْ هِيَ، فَقَالَ جَرِيرٌ: أَخْرِجُوهُ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَأْوِي الضَّالَّةَ إِلَّا ضَالٌّ».

تخریج: [صحيح] وللحديث طريق آخر عند ابن ماجه، ح: ٢٥٠٣ وله شاهد عند مسلم، ح: ١٧٢٥ وبه صح الحديث.

Comments:

Bawāzīj Al-‘Anbār is a region on the upper side of Baghdād. It was conquered by Jarīr, may Allāh be pleased with him.

11. THE BOOK OF THE RITES OF *HAJJ* AND *‘UMRAH*

Chapter 1. The Obligation Of *Hajj*

1721. It was reported from Az-Zuhrī, from Abū Sinān, from Ibn ‘Abbās, that Al-Aqra’ bin Hābis asked the Prophet ﷺ: “O Messenger of Allāh! Is *Hajj* (obligatory) every year, or only once?” He replied: “Rather, only once, and whoever does more it will be (counted as) voluntary (worship).” (*Sahīh*)

Abū Dāwud said: He is Abū Sinān Ad-Duw’alī, this is who ‘Abdul-Jalīl bin Humaid and Sulaimān bin Kathīr both said it from Az-Zuhrī, while ‘Uqail said: “From Sinān.”

تخریج: [صحیح] أخرجه النسائي، مناسك الحج، باب وجوب الحج، ح: ٢٦٢١ من حديث الزهري به وعبد الجليل أيضًا وصححه الحاكم: ٤٤١/١ ووافقه الذهبي وله شاهد عند مسلم، ح: ١٣٣٧.

1722. Abū Wāqid Al-Laithī narrated that he heard the Messenger of Allāh ﷺ say to some of his wives during the Farewell Pilgrimage, “This, and then the surface of mats.”^[1] (*Hasan*)

تخریج: [حسن] أخرجه أحمد: ٢١٨/٥ من حديث عبدالعزيز الدراوردي به وصححه الحافظ في الفتح: ٧٤٠/٤.

(المعجم ١١) - أَوَّلُ كِتَابِ الْمَنَاسِكِ
(التحفة ٥)

(المعجم ١) - بَابُ فَرَضِ الْحَجِّ (التحفة ١)

١٧٢١ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ ابْنُ أَبِي شَيْبَةَ، الْمَعْنَى، قَالَا: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ سُفْيَانَ بْنِ حُسَيْنٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سِنَانٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ الْأَقْرَعَ ابْنَ حَابِسٍ سَأَلَ النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! الْحَجُّ فِي كُلِّ سَنَةٍ أَوْ مَرَّةً وَاحِدَةً؟ قَالَ: «بَلْ مَرَّةً وَاحِدَةً، فَمَنْ زَادَ فَهُوَ تَطَوُّعٌ».

قَالَ أَبُو دَاوُدَ: هُوَ أَبُو سِنَانِ الدُّوَالِيِّ، كَذَا قَالَ عَبْدُ الْجَلِيلِ بْنُ حُمَيْدٍ، وَسُلَيْمَانُ بْنُ كَثِيرٍ جَمِيعًا عَنِ الزُّهْرِيِّ، وَقَالَ عَقِيلٌ عَنْ سِنَانٍ.

١٧٢٢ - حَدَّثَنَا الثَّقَلِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنِ ابْنِ لَأْبِي وَقَيْدِ اللَّثِيِّ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لِأَزْوَاجِهِ فِي حَجَّةِ الْوُدَاعِ: «هَذِهِ ثُمَّ ظَهَرَ الْخُصْرُ».

[1] Indicating that they may stay home from its performance in following years after fulfilling it that year.

Comments:

This *Hadīth* proves that one *Hajj* in a lifetime is obligatory. More than one is supererogatory, while other *Hadīths* exhort believers to perform *Hajj* and *Umrah* again and again.

Chapter 2. Regarding A Woman Who Performs *Hajj* Without A *Mahram*

(المعجم ٢) بَابُ: فِي الْمَرْأَةِ تَحُجُّ بِغَيْرِ مَحْرَمٍ (التحفة ٢)

1723. It was reported from Al-Laiṭh bin Sa'd, from Sa'eed bin Abī Sa'eed, from his father, from Abū Hurairah, who said: "The Messenger of Allāh ﷺ said: 'It is not permitted for a Muslim woman to travel the distance of a night except that she has a man with her who is prohibited (in marriage) upon her.'" (*Ṣaḥīḥ*)

١٧٢٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ الثَّقَفِيُّ: حَدَّثَنَا اللَّيْثُ بْنُ سَعِيدٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَحِلُّ لِمَرْأَةٍ مُسْلِمَةٍ تُسَافِرُ مَسِيرَةَ لَيْلَةٍ إِلَّا وَمَعَهَا رَجُلٌ ذُو حُرْمَةٍ مِنْهَا».

تخریج: أخرجه مسلم، الحج، باب سفر المرأة مع محرم إلى الحج وغيره، ح: ١٣٣٩ عن قتيبة به.

Comments:

1. It is quite clear from this *Hadīth* that no woman may make a journey, not even for *Hajj*, without a *Mahram* escorting her. If a woman cannot find a *Mahram* to accompany her, she is considered not able to perform *Hajj* and, therefore, it is not yet obligatory for her.
2. A *Mahram* is a person whom a woman can never marry like father, grandfather, uncle and nephew (paternal and maternal), son and father-in-law.

1724. It was reported from Mālik, from Sa'eed bin Abī Sa'eed — (one of the narrators) Al-Ḥasan said: "from his father" — and then (the narrators) they were in accord — from Abū Hurairah, from the Prophet ﷺ, that he said: "It is not permitted for a woman who believes in Allāh and the Final Day that she travel for a day or night..." and he mentioned its (no. 1723) meaning, (*Ṣaḥīḥ*)

١٧٢٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ وَالثَّقَفِيُّ عَنِ مَالِكٍ، ح: وَحَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا بِشْرُ بْنُ عُمَرَ: حَدَّثَنِي مَالِكٌ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ - قَالَ الْحَسَنُ فِي حَدِيثِهِ عَنْ أَبِيهِ ثُمَّ اتَّفَقُوا - عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَحِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُسَافِرَ يَوْمًا وَلَيْلَةً». فَذَكَرَ مَعْنَاهُ. قَالَ الثَّقَفِيُّ: حَدَّثَنَا مَالِكٌ.

Abū Dāwud said: An-Nufailī and Al-Qa'nabī did not mention: "...from his father." Ibn Wahb and 'Uthmān bin 'Umar reported it from Mālik the way that Al-Qan'abī did.

قَالَ أَبُو دَاوُدَ: وَلَمْ يَذْكُرِ النَّفِيلِيُّ
وَالْقُنَيْبِيُّ: عَنْ أَبِيهِ، رَوَاهُ ابْنُ وَهْبٍ وَعُثْمَانُ
ابْنُ عُمَرَ عَنْ مَالِكٍ كَمَا قَالَ الْقُنَيْبِيُّ.

تخريج: أخرجه مسلم، أيضًا، ح: ١٣٣٩ من حديث مالك به وهو في الموطأ (يحيى): ٢/٩٧٨ وعلقه البخاري، التفسير، باب: في كم يقصر الصلاة؟ ح: ١٠٨٨.

1725. It was reported from Suhail, from Sa'eed bin Abī Sa'eed, from Abū Hurairah, who said: "The Messenger of Allāh ﷺ said" and he mentioned similar to it (no. 1723), except that he said: "(for the distance of) a *Barīd*."^[1] (*Ṣaḥīḥ*)

١٧٢٥ - حَدَّثَنَا يُوسُفُ بْنُ مُوسَى عَنْ
جَرِيرٍ، عَنْ سَهْلِ بْنِ أَبِي سَعِيدٍ،
عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ،
وَذَكَرَ نَحْوَهُ إِلَّا أَنَّهُ قَالَ: «بَرِيدًا».

تخريج: [إسناده صحيح] أخرجه ابن خزيمة، ح: ٢٥٢٦ من حديث سهيل بن أبي صالح به، وانظر الحديث السابق.

1726. It was reported from Al-A'mash, from Abū Ṣāliḥ, from Abū Sa'eed, who said that the Messenger of Allāh ﷺ said: "It is not permitted for a woman who believes in Allāh and the Last Day that she travel for a journey of three days or more except with her father, or brother, or husband, or son, or *Mahram*." (*Ṣaḥīḥ*)

١٧٢٦ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ
وَهَنَادٌ، أَنَّ أَبَا مَعَاوِيَةَ وَوَكَيْعًا حَدَّثَاهُمَا عَنْ
الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَحِلُّ لِمَرْأَةٍ
تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُسَافِرَ سَفَرًا فَوْقَ
ثَلَاثَةِ أَيَّامٍ فَصَاعِدًا إِلَّا وَمَعَهَا أَبُوهَا أَوْ أُخُوها
أَوْ زَوْجُهَا أَوْ ابْنُهَا أَوْ ذُو مَحْرَمٍ مِنْهَا».

تخريج: أخرجه مسلم، الحج، باب سفر المرأة مع محرم إلى حج وغيره، ح: ١٣٤٠ من حديث أبي معاوية الضرير به.

1727. Ibn 'Umar narrated that the Prophet ﷺ said: "A woman should not travel for three (days) except with a *Mahram*." (*Ṣaḥīḥ*)

١٧٢٧ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا
يَحْيَى بْنُ سَعِيدٍ عَنْ عَبْدِ اللَّهِ: حَدَّثَنِي نَافِعٌ عَنْ
ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُسَافِرِ

[1] About a half a day's journey, defined as four *Farsakh* and a *Farsakh* is about three miles (*Mil*), and they say that a mile is measured at four-thousand forearm lengths or "cubits." See no. 1201.

الْمَرَأَةُ ثَلَاثًا إِلَّا وَمَعَهَا ذُو مَحْرَمٍ» .

تخريج: أخرجه البخاري، التصدير. باب: في كم يقصر الصلاة؟، ح: ١٠٨٧، ومسلم، الحج، ح: ١٣٣٨ من حديث يحيى بن سعيد القطان به .

1728. Nāfi' reported that Ibn 'Umar would take his freed slave-girl, by the name of Şafiyah, while traveling to Makkah, allowing her to ride on the mount with him. (Şahih)

١٧٢٨ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ كَانَ يُرِدْفُ مَوْلَاةً لَهُ يُقَالُ لَهَا: صَفِيَّةُ، تُسَافِرُ مَعَهُ إِلَى مَكَّةَ.

تخريج: [صحيح] أخرجه البيهقي: ٢٢٦/٥ من حديث أبي داود به * سفيان الثوري، تابعه عقبه بن خالد.

Chapter 3. There Is No Monasticism (Şarūrah) In Islam^[1]

(المعجم ٣) بَابُ: لَا صَرُورَةَ فِي الْإِسْلَامِ (التحفة ٣)

1729. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said: "There is no monasticism in Islam." (Da'if)

١٧٢٩ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ يُعْنِي سُلَيْمَانَ بْنَ حَيَّانَ الْأَحْمَرَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عُمَرَ بْنِ عَطَاءٍ، يُعْنِي ابْنَ أَبِي خَوَارِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا صَرُورَةَ فِي الْإِسْلَامِ».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٣١٢/١ من حديث ابن جريج به * حقق أحمد وابن معين وغيرهما بأن في السند: "عمر بن عطاء بن وراز" وهو ضعيف، وجاء عند الطبراني في الكبير: ٢٣٥/١١، ح: ١١٥٩٥ ابن أبي الخوار وروى الطحاوي في مشكل الآثار: ١١١/٢، ١١٢، ح: ١٦٣٥، ١٦٣٧ بإسناد صحيح عن ابن عباس قال: "لا ضرورة في الاسلام".

Chapter (...) Taking Provisions For The *Hajj*

(المعجم ...) - بَابُ التَّرْوُدِ فِي الْحَجِّ (التحفة ٤)

1730. Ibn 'Abbās narrated: "They would perform *Hajj*, but not take any provisions (for the journey) —

١٧٣٠ - حَدَّثَنَا أَحْمَدُ بْنُ الْفَرَاتِ يُعْنِي أَبَا مَسْعُودَ الرَّازِيَّ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ

[1] Abstaining from marriage and from performing *Hajj*, which is the context it is cited for here.

Abū Mas‘ūd (one of the narrators) said: “people from Yemen, or some people from Yemen” — and they would say: ‘We are those who rely (upon Allāh).’ At this, Allāh, the Mighty and Sublime, revealed: And take provisions (for the journey), but the best provision is *Taqwā*.”^[1] (*Ṣaḥīḥ*)

المُحَرَّمِي، وَهَذَا لَفْظُهُ، قَالَ: حَدَّثَنَا شَبَابَةُ عَنْ
وَرُقَاءَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عِكْرِمَةَ، عَنْ
ابْنِ عَبَّاسٍ قَالَ: كَانُوا يَحْجُونَ وَلَا يَتَزَوَّدُونَ -
قَالَ أَبُو مَسْعُودٍ: كَانَ أَهْلُ الْيَمَنِ أَوْ نَاسٌ مِنْ
أَهْلِ الْيَمَنِ يَحْجُونَ وَلَا يَتَزَوَّدُونَ - وَيَقُولُونَ:
نَحْنُ الْمَتَوَكِّلُونَ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ:
﴿وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى﴾
[البقرة: ١٩٧].

تخريج: أخرجه البخاري، الحج، باب قول الله تعالى: ﴿وتزودوا فإن خير الزاد التقوى﴾، ح: ١٥٢٣ من حديث شبابة به.

Chapter 4. Trade During *Hajj*

(المعجم ٤) - بَابُ التَّجَارَةِ فِي الْحَجِّ

(التحفة ٥)

1731. ‘Abdullāh bin ‘Abbās recited the Verse: “There is no sin on you if you seek the bounty of your Lord”^[2] and said: “They would not trade at Mina, so (in this Verse) they were commanded to trade once they left ‘Arafāt.” (*Da‘if*)

١٧٣١ - حَدَّثَنَا يُوسُفُ بْنُ مُوسَى: حَدَّثَنَا
جَرِيرٌ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مُجَاهِدٍ،
عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: قَرَأَ هَذِهِ الْآيَةَ
﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ
رَبِّكُمْ﴾ [البقرة: ١٩٨] قَالَ: كَانُوا لَا
يَتَّجِرُونَ بِمِنَى فَأَمُرُوا بِالتَّجَارَةِ إِذَا أَفَاضُوا مِنْ
عَرَفَاتٍ.

تخريج: [إسناده ضعيف] أخرجه الطبري في تفسيره: ١٦٥/٢ من حديث يزيد بن أبي زياد به وهو ضعيف. وحديث البخاري، ح: ١٧٧٠ يعني عنه.

Comments:

There is no harm in trading while in a state of *Ihrām*.

Chapter 5. (To Expedite Performing The *Hajj*)

(المعجم ٥) بَابُ (التحفة ٦)

1732. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said:

١٧٣٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ

[1] *Al-Baqarah* 2:197.

[2] *Al-Baqarah* 2:198.

“Whoever intends to perform *Hajj*, then he should hasten (to do it).”
(*Hasan*)

مُحَمَّدُ بْنُ حَزَامٍ عَنِ الْأَعْمَشِ، عَنِ الْحَسَنِ
ابْنِ عَمْرٍو، عَنْ مِهْرَانَ أَبِي صَفْوَانَ، عَنِ ابْنِ
عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَرَادَ
الْحَجَّ فَلْيَتَعَجَّلْ».

تخريج: [حسن] أخرجه أحمد: ٢٢٥/١ عن أبي معاوية الضرير به وصرح بالسماع من الحسن بن عمرو وللحديث شواهد.

Comments:

Hajj becomes obligatory as soon as one becomes able to bear the journey.
Death may overtake a person anytime.

Chapter 6. On Renting (The Riding Animal)

(المعجم ٦) - بَابُ الْكُرِّيِّ (التحفة ٧)

1733. Abū Umāmah At-Taimī said: “I used to rent out (mounts) for this purpose (for *Hajj*), but people would say to me: ‘Your *Hajj* is not valid!’ So I met Ibn ‘Umar, and said: ‘O Abū ‘Abdur-Raḥmān, I am a person who rents out (mounts) for this purpose, but the people said to me that my *Hajj* is not valid.’ Ibn ‘Umar said: ‘Do you not wear the *Ihrām*, and say the *Talbiyah*, and perform the *Tawāf* around the Ka‘bah, and stand at ‘Arafāt, and pelt the (pillars) *Jimār*?’ I said: ‘Yes, I do.’ So he replied: ‘So you have (done) *Hajj*. A person came to the Prophet ﷺ and asked him exactly what you have asked me, but the Messenger of Allāh ﷺ remained silent and did not respond until this Verse was revealed: There is no sin on you if you seek the bounty of your Lord.^[1] Thereafter, the Messenger of Allāh ﷺ sent for him and

١٧٣٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ
الْوَالِدِ بْنُ زِيَادٍ: حَدَّثَنَا الْعَلَاءُ بْنُ الْمُسَيْبِ:
حَدَّثَنَا أَبُو أُمَامَةَ التَّيْمِيُّ قَالَ: كُنْتُ رَجُلًا
أُكْرِي فِي هَذَا الْوَجْهِ وَكَانَ نَاسٌ يَقُولُونَ
[لي]: إِنَّهُ لَيْسَ لَكَ حَجٌّ، فَلَقِيْتُ ابْنَ عَمْرٍو
فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَنِ! إِنِّي رَجُلٌ أُكْرِي
فِي هَذَا الْوَجْهِ وَإِنَّا نَاسًا يَقُولُونَ [لي] إِنَّهُ
لَيْسَ لَكَ حَجٌّ! فَقَالَ ابْنُ عَمْرٍو: أَلَيْسَ تُحْرِمُ
وَتَلْبِي، وَتَطُوفُ بِالْبَيْتِ، وَتُقْبِضُ مِنْ
عَرَفَاتٍ، وَتَرْمِي الْجِمَارَ؟ قَالَ: قُلْتُ: بَلَى،
قَالَ: فَإِنَّ لَكَ حَجًّا، جَاءَ رَجُلٌ إِلَى النَّبِيِّ
ﷺ فَسَأَلَهُ عَنْ مِثْلِ مَا سَأَلْتَنِي عَنْهُ؟، فَسَكَتَ
عَنْهُ رَسُولُ اللَّهِ ﷺ فَلَمْ يُجِبْهُ حَتَّى نَزَلَتْ هَذِهِ
الآيَةُ ﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا
فَضْلًا مِنْ رَبِّكُمْ﴾ فَأَرْسَلَ إِلَيْهِ رَسُولُ اللَّهِ
ﷺ وَفَرَأَ عَلَيْهِ هَذِهِ الْآيَةَ وَقَالَ: «لَكَ حَجٌّ».

[1] *Al-Baqarah* 2:198.

recited this Verse to him, and said: 'Your *Hajj* (in this manner) is valid.'" (*Ṣaḥīḥ*)

تخريج: [إسناده صحيح] أخرجه ابن خزيمة، ح: ٣٠٥١ من حديث العلاء بن المسيب به وصححه الحاكم: ٤٤٩/١ ووافقه الذهبي.

1734. It was reported from 'Aṭā' bin Abī Rabāḥ, from 'Ubaid bin 'Umair, from 'Abdullāh bin 'Abbās, that earlier (i.e., before Islam) during *Hajj*, they would engage in trade in Minā, and 'Arafāt, and the market place of *Dhul-Majaz*, and the areas that were frequented during *Hajj*. But they then feared engaging in trade while in the state of *Ihrām*, so Allāh revealed: (There is no sin upon you if you seek the bounty of your Lord during the *Hajj* season).^[1]

He said: "So 'Ubaid bin 'Umair narrated to me that he (Ibn 'Abbās) would recite it (the Verse) like this in the *Muṣḥaf*." (*Ṣaḥīḥ*)

تخريج: [صحيح] أخرجه الحاكم: ٤٤٩/١ من حديث محمد بن عبدالرحمن بن أبي ذئب به وصححه ابن خزيمة، ح: ٣٠٥٤ والحاكم على شرط الشيخين ووافقه الذهبي وللحديث شاهد عند البخاري، ح: ١٧٧٠.

Comments:

The market place of *Dhul-Majaz* was near 'Arafah or, according to some others, near Mina.

1735. It was reported from Ibn Abī *Dhī'b*, from 'Ubaid bin 'Umair — Aḥmad bin Ṣāliḥ (one of the narrators) said something that means that he was the freed-slave of Ibn 'Abbās — from 'Abdullāh bin 'Abbās, that a group of people — in the early days of *Hajj* — would engage in trade. Then he

١٧٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ: حَدَّثَنَا ابْنُ أَبِي ذَيْبٍ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ عُيَيْدِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ النَّاسَ فِي أَوَّلِ الْحَجِّ كَانُوا يَتَّبِعُونَ بِمَنَى وَعَرَفَةَ وَسُوقَ ذِي الْمَجَازِ وَمَوَاسِمِ الْحَجِّ، فَخَافُوا الْبَيْعَ وَهُمْ حُرْمٌ، فَأَنْزَلَ اللَّهُ سُبْحَانَهُ (لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ فِي مَوَاسِمِ الْحَجِّ) قَالَ: فَحَدَّثَنِي عُيَيْدُ بْنُ عُمَيْرٍ أَنَّهُ كَانَ يَقْرؤها فِي الْمُصْحَفِ.

١٧٣٥ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنِي ابْنُ أَبِي ذَيْبٍ عَنْ عُيَيْدِ بْنِ عُمَيْرٍ - قَالَ أَحْمَدُ بْنُ صَالِحٍ كَلَامًا مَعْنَاهُ: أَنَّهُ مَوْلَى ابْنِ عَبَّاسٍ - عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ النَّاسَ فِي أَوَّلِ مَا كَانَ الْحَجُّ كَانُوا يَبْتَغُونَ، فَذَكَرَ مَعْنَاهُ إِلَى قَوْلِهِ مَوَاسِمِ الْحَجِّ.

[1] Referring to *Al-Baqarah* 2:198, according to that recitation.

mentioned its meaning (as no. 1734) up to his saying: “during the *Hajj* season.” (*Ṣaḥīḥ*)

تخريج: [صحيح] رواه ابن أبي داود في المصاحف، ص: ٨٤ وانظر الحديث السابق.

Chapter 7. Regarding A Child Performing *Hajj*

(المعجم ٧) بَابُ: فِي الصَّبِيِّ يَحُجُّ

(التحفة ٨)

1736. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ was at Ar-Rawḥā’ when he met a group of riders. He said *Salām* to them and asked: “Who are you?” They replied: “Muslims,” and asked: “And who are you?” They said: “The Messenger of Allāh ﷺ.” A woman was startled (by the response), and then held on to a child’s arm, took the child out of her riding-tent, and said, “O Messenger of Allāh! Is there *Hajj* for him?” He replied: “Yes, and you will be rewarded.” (*Ṣaḥīḥ*)

١٧٣٦ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ بِالرَّوْحَاءِ فَلَقِي رَكْبًا فَسَلَّمَ عَلَيْهِمْ فَقَالَ: «مَنْ الْقَوْمُ؟» فَقَالُوا: الْمُسْلِمُونَ، فَقَالُوا: فَمَنْ أَنْتُمْ؟ قَالُوا: رَسُولُ اللَّهِ ﷺ، فَفَزِعَتْ امْرَأَةٌ فَأَخَذَتْ بَعْضُ صَبِيِّ فَأَخْرَجَتْهُ مِنْ مِحْفَتِهَا، فَقَالَتْ: يَا رَسُولَ اللَّهِ! هَلْ لِهَذَا حَجٌّ؟ قَالَ: «نَعَمْ وَلَكَ أَجْرٌ».

تخريج: أخرجه مسلم، الحج، باب صحة حج الصبي وأجر من حج به، ح: ١٣٣٦ من

حديث سفيان بن عيينة به وهو في المسند: ٢١٩/١.

Comments:

Children accompanying their parents or guardian may also perform the rites of *Hajj* as much as they can do by themselves, but when they cannot, they may be helped by the elders accompanying them to perform the remaining rites. However, when they grow up and reach the age of adolescence, they will be required to perform *Hajj*.

Chapter 8. Regarding The *Miqāt*

(المعجم ٨) بَابُ: فِي الْمَوَاقِيتِ (التحفة ٩)

1737. Ibn ‘Umar narrated: “The Messenger of Allāh ﷺ demarcated *Dhul Ḥulaifah* for the people of Al-Madīnah, and Al-Juḥfah for the people of Ash-Shām, and Qarn for the people of Najd (as *Miqāt* for *Ihrām*. And it was conveyed to me

١٧٣٧ - حَدَّثَنَا [عبدالله بن مسلمة] الْقَعْنَبِيُّ عَنْ مَالِكٍ؛ ح: وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا مَالِكٌ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: وَقَّتَ رَسُولُ اللَّهِ ﷺ لِأَهْلِ الْمَدِينَةِ ذَا

that he demarcated Yalamlam for the people of Yemen.” (*Ṣaḥīḥ*)

تخريج: أخرجه البخاري، الحج، باب ميقات أهل المدينة ولا يهلون قبل ذي الحليفة، ح: ١٥٢٥ ومسلم، الحج، باب مواقيت الحج والعمرة، ح: ١١٨٢ من حديث مالك به، وهو في الموطأ (يحيى): ٣٣٠/١.

1738. It was reported from ‘Amr bin Dīnār, from Ṭāwūs, from Ibn ‘Abbās, and from Ibn Ṭāwūs from Ṭāwūs; both said: “The Messenger of Allāh ﷺ demarcated...” and mentioned its meaning (as no. 1737).

One of them said: “Yalamlam for the people of Yemen.” And one of them said: “Alamlam.” He said: “So these (places) are for these (lands), and for those who come to them from beyond these (lands), intending to perform *Hajj* or '*Umrah*. And whoever is within these (places),” — Ibn Ṭāwūs said: “(then his *Miqāt*) from where he started” — He said: “The same, even for the people of Makkah, they enter *Ihrām* from it.” (*Ṣaḥīḥ*)

تخريج: أخرجه البخاري، الحج، باب مهل أهل الشام، ح: ١٥٢٦ ومسلم، الحج، باب مواقيت الحج والعمرة، ح: ١١٨١ من حديث حماد بن زيد به.

Comments:

It is obligatory on a person intending to perform *Hajj* or '*Umrah* to enter *Ihrām* at these places. It is not obligatory on the one who has no intention to perform *Hajj* or '*Umrah*.

1739. ‘Āishah narrated that the Messenger of Allāh ﷺ demarcated *Dhāt ‘Irq* for the people of Al-‘Irāq. (*Ṣaḥīḥ*)

الْحَلِيفَةَ، وَلِأَهْلِ الشَّامِ الْجُحْفَةَ، وَلِأَهْلِ نَجْدٍ قَرْنٍ، وَبَلَّغَنِي أَنَّهُ وَقَّتْ لِأَهْلِ الْيَمَنِ يَلْمَلَمَ.

١٧٣٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادٌ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، وَعَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ قَالَا: وَقَّتْ رَسُولُ اللَّهِ ﷺ، بِمَعْنَاهُ، وَقَالَ أَحَدُهُمَا: وَلِأَهْلِ الْيَمَنِ يَلْمَلَمَ، وَقَالَ أَحَدُهُمَا: أَلْمَلَمَ، قَالَ: «فَهِنَّ لَهُمْ، وَلِمَنْ أَتَى عَلَيْهِنَّ، مِنْ غَيْرِ أَهْلِهِنَّ مِمَّنْ كَانَ يُرِيدُ الْحَجَّ وَالْعُمْرَةَ، وَمَنْ كَانَ دُونَ ذَلِكَ». قَالَ ابْنُ طَاوُسٍ: مِنْ حَيْثُ أَنْشَأَ. قَالَ: وَكَذَلِكَ حَتَّى أَهْلُ مَكَّةَ يُهْلُونَ مِنْهَا.

١٧٣٩ - حَدَّثَنَا هِشَامُ بْنُ بَهْرَامَ الْمَدَائِنِيُّ: حَدَّثَنَا الْمُعَاوِيُّ بْنُ عِمْرَانَ عَنْ أَفْلَحَ يَعْني ابْنَ حُمَيْدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ وَقَّتْ لِأَهْلِ الْعِرَاقِ ذَاتَ عِرْقٍ.

تخريج: [إسناده صحيح] أخرجه النسائي، مناسك الحج، باب ميقات أهل مصر، ح: ٢٦٥٤ من حديث هشام بن بهرام به وصححه أبو نعيم في حلية الأولياء: ٩٤/٤ وانظر، ح: ١٧٤٢.

1740. It was reported from Muḥammad bin ‘Alī bin ‘Abdullāh bin ‘Abbās, from Ibn ‘Abbās, who said: “The Messenger of Allāh ﷺ demarcated Al-‘Aqīq for the people of the east.” (*Da‘īf*)

١٧٤٠ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ حَبَلٍ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا سُفْيَانُ عَنْ يَزِيدِ ابْنِ أَبِي زَيْادٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: وَقَّتْ رَسُولُ اللَّهِ ﷺ لِأَهْلِ الْمَشْرِقِ الْعَقِيقَ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الحج، باب ما جاء في مواقيت الإحرام لأهل الآفاق، ح: ٨٣٢ من حديث وكيع به وقال: "حسن" * يزيد بن أبي زياد: ضعيف مشهور ومذلس ومختلط ومبتدع.

Comments:

The people of the east refers to regions lying east of Makkah, that is, Al-Iraq and the areas near Al-‘Irāq. ‘Aqīq is the name of a valley near Al-Madīnah, and also a valley near and opposite *Dhāt ‘Irq*. It is the later one that is referred to here.

1741. Umm Salamah, the Prophet’s ﷺ wife, narrated that she heard the Messenger of Allāh ﷺ say: “Whoever enters into *Ihrām* for *Hajj* or *Umrah* from *Masjid Al-Aqsā* (Jerusalem) to *Masjid Al-Harām*, then all of his previous and future sins will be forgiven” — or “Paradise will become obligatory for him.” ‘Abdullāh (one of the narrators) was not sure which of them it was. (*Da‘īf*)

Abū Dāwūd said: May Allāh have mercy on Wakī’, for he entered the state of *Ihrām* from Bait Al-Maqdis, meaning en route to Makkah.

١٧٤١ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ ابْنِ يُحْسَنَ، عَنْ يَحْيَى بْنِ أَبِي سُفْيَانَ الْأَخْسِيِّ، عَنْ جَدِّتِهِ حُكَيْمَةَ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَهَلَ بِحَجَّةٍ أَوْ عُمْرَةٍ مِنَ الْمَسْجِدِ الْأَقْصَى إِلَى الْمَسْجِدِ الْحَرَامِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ» أَوْ «وَجِبَتْ لَهُ الْجَنَّةُ»: شَكَكَ عَبْدُ اللَّهِ أَيْتُهُمَا قَالَ.

قَالَ أَبُو دَاوُدَ: يَرْحَمُ اللَّهُ وَكَيْعًا، أَحْرَمَ مِنْ بَيْتِ الْمَقْدِسِ يَعْني إِلَى مَكَّةَ.

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، المناسك، باب من أهل بعمره من بيت المقدس، ح: ٣٠٠٢ من حديث يحيى بن أبي سفيان به وصححه ابن حبان: ١٠٢١ * حكيمة وثقها ابن حبان وحده والحديث ضعفه البخاري وغيره وهو الراجح.

1742. Al-Hārith bin 'Amr As-Sahmī narrated: "I came to the Messenger of Allāh ﷺ while he was in Mina, or 'Arafāt, and the people had surrounded him. The Bedouins would come, and when they would see his face, they would say: 'This is a blessed face.' And he (the Prophet ﷺ) demarcated Dhāt 'Irq for the people of Al-'Irāq." (*Hasan*)

١٧٤٢ - حَدَّثَنَا أَبُو مَعْمَرٍ عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ أَبِي الْحَجَّاجِ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا عُبَيْدُ بْنُ عَبْدِ الْمَلِكِ السَّهْمِيُّ: حَدَّثَنِي زُرَّارَةُ بْنُ كُرَيْمٍ أَنَّ الْحَارِثَ بْنَ عَمْرٍو السَّهْمِيَّ حَدَّثَهُ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ يَمْنَى أَوْ بَعْرَفَاتٍ، وَقَدْ أَطَافَ بِهِ النَّاسُ، قَالَ: فَتَجِيءُ الْأَعْرَابُ فَإِذَا رَأَوْا وَجْهَهُ قَالُوا: هَذَا وَجْهٌ مُبَارَكٌ. قَالَ: وَوَقَّتْ ذَاتَ عِرْقٍ لِأَهْلِ الْعِرَاقِ.

تخريج: [حسن] وأخرجه الطبراني في الكبير: ٢٦١/٣، ٢٦٢، ح: ٣٣٥١ من حديث أبي معمر به مطولاً. وله شاهد تقدم: ١٧٣٩.

Chapter 9. The Woman Entering *Ihram* For *Hajj* During Her Menses

(المعجم ٩) - بَابُ الْحَائِضِ تَهَلُّ بِالْحَجِّ (التحفة ١٠)

1743. 'Āishah narrated: "Asmā' bint Umais gave birth to Muḥammad bin Abī Bakr in Ash-Shajarah, so the Messenger of Allāh ﷺ commanded Abū Bakr (to tell her) that she should perform *Ghusl* and enter *Ihram*." (*Ṣaḥīḥ*)

١٧٤٣ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ عَنْ عُبَيْدِ اللَّهِ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: نَفَسَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ بِمُحَمَّدِ بْنِ أَبِي بَكْرٍ بِالشَّجَرَةِ فَأَمَرَ رَسُولُ اللَّهِ ﷺ أَبَا بَكْرٍ أَنْ تَغْتَسِلَ وَتَهَلَّ.

تخريج: أخرجه مسلم، الحج، باب إحرام النساء واستحباب اغتسالها للإحرام وكذا الحائض، ح: ١٢٠٩ عن عثمان بن أبي شيبة به.

Comments:

Shajarah refers to *Dhul Hulaifah* or *Al-Baidā'*, the *Miqāt* for the people of *Al-Madīnah*.

1744. It was reported from *Khuṣaif*, from 'Ikrimah and *Mujāhid*, and 'Aṭā', from Ibn 'Abbās, that the Prophet ﷺ said: "If a woman in her menses or post-

١٧٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى وَإِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ أَبُو مَعْمَرٍ قَالَا: حَدَّثَنَا مَرْوَانُ بْنُ شُبَّانٍ عَنْ حُصَيْنِ بْنِ عِكْرِمَةَ

partum (bleeding), comes to the place (*Miqāt*), she should perform *Ghusl*, enter the state of *Ihrām*, and perform all of the rites, other than *Tawāf* of the House.”

In his narration, Abū Ma'mar, (one of the narrators) said: "...Until she becomes pure." And Ibn 'Eisā did not mention: "Ikrimah and Mujāhid." (Rather) he said: "From 'Aṭā', from Ibn 'Abbās." And Ibn 'Eisā did not say: "...all of (the rites)." He said: "...the rites, except for *Tawāf* of the House." (*Da'īf*)

وَمَجَاهِدٍ وَعَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ قَالَ: «الْحَائِضُ وَالنَّسَاءُ إِذَا أَتَا عَلَيَّ الْوَقْتَ تَغْتَسِلَانِ وَتُحْرِمَانِ وَتَقْضِيَانِ الْمَنَاسِكَ كُلَّهَا غَيْرَ الطَّوَافِ بِالْبَيْتِ».

قَالَ أَبُو مَعْمَرٍ فِي حَدِيثِهِ: «حَتَّى تَطْهَرَا». وَلَمْ يَذْكَرِ ابْنُ عَيْسَى: عِكْرِمَةَ وَمَجَاهِدًا.

قَالَ: عَنْ عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ وَلَمْ يَقُلْ ابْنُ عَيْسَى: «كُلَّهَا» قَالَ: «الْمَنَاسِكَ إِلَّا الطَّوَافَ بِالْبَيْتِ».

تخریج: [إسناده ضعيف] أخرجه الترمذي، الحج، باب ما جاء ما تقضي الحائض من المناسك، ح: ٩٤٥م من حديث مروان بن شجاع به وقال: "حسن غريب" وللحديث شواهد * خفيف ضعيف.

Comments:

Menstruating women and those suffering from postnatal bleeding shall perform *Ghusl* and enter *Ihrām* for Hajj and 'Umrah. They shall perform the rites, except for *Tawāf* around the Ka'bah.

Chapter 10. Wearing Perfume While Entering The State Of *Ihrām*

(المعجم ١٠) - بَابُ الطِّيبِ عِنْدَ الْإِحْرَامِ
(التحفة ١١)

1745. It was reported from 'Abdur-Rahmān bin Al-Qāsim, from his father, from 'Āishah, that she said: "I would apply perfume to the Messenger of Allāh ﷺ for his *Ihrām* before he would enter into it, and after he had exited from it — before he had performed *Tawāf* of the House." (*Ṣaḥīḥ*)

١٧٤٥ - حَدَّثَنَا الْقَعْنَبِيُّ وَأَحْمَدُ بْنُ يُونُسَ قَالَا: حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أُطِيبُ رَسُولَ اللَّهِ ﷺ لِإِحْرَامِهِ قَبْلَ أَنْ يُحْرِمَ، وَإِحْلَالِهِ قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ.

تخریج: أخرجه البخاري، الحج، باب الطيب عند الإحرام ... إلخ، ح: ١٥٣٩م وسلم، الحج، باب استحباب الطيب قبيل الإحرام في البدن ... إلخ، ح: ١١٨٩م من حديث مالك به وهو في الموطأ (بحي): ٣٢٨/١.

1746. It was reported from Al-Aswad, from 'Āishah, may Allāh be pleased with her, that she said: "I can still see the traces of the musk in the parting (of the hair) of the Messenger of Allāh ﷺ while he was in the state of *Ihrām*." (*Ṣaḥīḥ*)

١٧٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبِرَّازُ:
حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّا عَنِ الْحَسَنِ بْنِ
عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ
عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَأَنِّي أَنْظُرُ إِلَى
وَبَيْصِ الْمِسْكِ فِي مَفْرَقِ رَسُولِ اللَّهِ ﷺ وَهُوَ
مُحْرِمٌ.

تخریج: أخرجه مسلم، الحج، باب استحباب الطيب قبيل الإحرام في البدن . . . الخ، ح: ١١٩٠ من حديث الحسن بن عبيدالله به.

Comments:

Perfume may not be used after one has entered *Ihrām*.

Chapter 11. *Talbīd* (Matting The Hair)^[1]

(المعجم ١١) - بَابُ التَّلْبِيدِ (التحفة ١٢)

1747. Ibn 'Umar reported: "I heard the Prophet ﷺ (while in the state of *Ihrām*) uttering the *Talbiyah*, while his hair was matted." (*Ṣaḥīḥ*)

١٧٤٧ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ
الْمَهْرِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ
عَنِ ابْنِ شَهَابٍ، عَنْ سَالِمِ بْنِ يَعْنِي ابْنَ
عَبْدِ اللَّهِ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ
يُهْلُ مُلْبِدًا.

تخریج: أخرجه البخاري، الحج، باب من أهل ملبدًا، ح: ١٥٤٠ ومسلم، الحج، باب التلبية وصفتها ووقتها، ح: ١١٨٤ من حديث عبدالله بن وهب به مطولاً.

1748. Ibn 'Umar narrated: "The Prophet ﷺ applied a paste of honey to his hair." (*Da'īf*)

١٧٤٨ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ: حَدَّثَنَا
عَبْدُ الْأَعْلَى: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ
نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ لَبَدَ رَأْسَهُ
بِالْعَسَلِ.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٣٦/٥ من حديث عبيدالله بن عمر به، وصححه الذهبي على شرط مسلم في تلخيص المستدرک: ٤٥٠/١ * محمد بن إسحاق مدلس وعنن.

[1] Mention of this preceded in the chapters on purification. They used to apply a thick substance, like resin or gum from plants — for example natural marsh mallow, or other than it — to their hair, under certain circumstances, like the performance of *Hajj* and *'Umrah* and other than that. They say that this was to help keep the hair together, to prevent it being consumed with dust and sand, and also to prevent lice and the like.

Comments:

Long hair may be kept together by some means to prevent it from getting too dirty during the journey. This is called *Talbid* and it is *Sunnah*.

Chapter 12. Regarding The Hadi^[1]

(المعجم ١٢) بَابُ: فِي الْهَدْيِ

(التحفة ١٣)

1749. Ibn Abi Najih narrated that Mujahid narrated to him, from Ibn 'Abbās, "That during the Year of Al-Hudaibiyah, the Messenger of Allāh ﷺ sent a camel that used to belong to Abū Jahl among his sacrificial animals. On its head (through its nose) was a silver ring." Ibn Minhāl (one of the narrators) said: "A gold ring." And An-Nufaili added: "He wanted to infuriate the pagans by this." (*Hasan*)

١٧٤٩ - حَدَّثَنَا التَّمِيمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمِنْهَالِ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنِ ابْنِ إِسْحَاقَ، الْمَعْنَى، قَالَ: قَالَ عَبْدُ اللَّهِ يَعْنِي ابْنَ أَبِي نَجِيحٍ: حَدَّثَنِي مُجَاهِدٌ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَهْدَى عَامَ الْهُدَيْبِيَّةِ فِي هَدَايَا رَسُولِ اللَّهِ ﷺ جَمَلًا كَانَ لِأَبِي جَهْلٍ فِي رَأْسِهِ بُرَّةٌ فَضَمَّ. قَالَ ابْنُ مِنْهَالٍ: بُرَّةٌ مِنْ ذَهَبٍ، زَادَ التَّمِيمِيُّ: يَغِيظُ بِذَلِكَ الْمُشْرِكِينَ.

تخریج: [حسن] أخرجه أحمد: ٢٦١/١ من حديث محمد بن إسحاق به، وصرح بالسمع وصححه ابن خزيمة، ح: ٢٨٩٧، ٢٨٩٨ والحاكم على شرط مسلم: ٤٦٧/١ ووافقه الذهبي وللحديث شواهد عند مالك (يحيى): ٣٧٧/١ وابن ماجه، (ح: ٣١٠٠، ٣١٠١) وغيرهما.

Chapter 13. On Sacrificial Cows

(المعجم ١٣) بَابُ: فِي هَدْيِ الْبَقَرِ

(التحفة ١٤)

1750. 'Aishah, the wife of the Prophet ﷺ, narrated that the Messenger of Allāh ﷺ performed *Nahr* (sacrifice) on behalf of his family during the Farewell Pilgrimage with one cow." (*Sahih*)

١٧٥٠ - حَدَّثَنَا ابْنُ السَّرْحِ: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ نَحَرَ عَنْ آلِ مُحَمَّدٍ ﷺ فِي حَجَّةِ الْوَدَاعِ بَقْرَةً وَاحِدَةً.

تخریج: [صحيح] أخرجه ابن ماجه، الأضحى، باب: عن كم تجزى البدنة والبقرة،

[1] The animal offered for sacrifice by the *Hajj Muhrim*.

ح: ٣١٣٥ عن ابن السرح به وللحديث شاهد عند النسائي في الكبرى، ح: ٤١٢٩ وسنده حسن.

1751. Abū Hurairah narrated that the Prophet ﷺ sacrificed one cow on behalf of those of his wives who had performed 'Umrah. (*Da'if*)

١٧٥١ - حَدَّثَنَا عُمَرُو بْنُ عُثْمَانَ وَمُحَمَّدُ ابْنُ مَهْرَانَ الرَّازِيُّ قَالَا: حَدَّثَنَا الْوَلِيدُ عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ ذَبَحَ عَمَّنْ اغْتَمَرَ مِنْ نِسَائِهِ بَقْرَةً بَيْنَهُنَّ.

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الأضاحي، باب: عن كم تجزىء البدينة والبقرة، ح: ٣١٣٣ من حديث الوليد بن مسلم به وصححه ابن حبان، ح: ٩٧٧ والحاكم على شرط الشيخين/١/٤٦٧ ووافقه الذهبي. وللحديث شواهد يحيى بن أبي كثير عنعن، وحديث البخاري: ١٧٠٩، ومسلم: ١٣١٩ يغني عنه.

Comments:

One sacrificial animal is sufficient for a man, his wife and children.

Chapter 14. On Marking (The Sacrificial Animals)^[1]

(المعجم ١٤) بَابُ: فِي الْإِشْعَارِ

(التحفة ١٥)

1752. It was reported from Qatādah, that he heard Abū Hassān report from Ibn 'Abbās that the Messenger of Allāh ﷺ prayed *Zuhr* in *Dhul-Hulāifah*, then called for a camel. He marked it (slit it) on the top of its right hump, and removed (some of) its blood,^[2] and tied two sandals around it. He was then brought his (riding) camel. After he had sat on it and stood up with it, at *Al-Baidā'*, he announced his *Ihram* for *Hajj* (with the *Talbiyah*).” (*Ṣaḥīḥ*)

١٧٥٢ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ وَحَفْصُ بْنُ عُمَرَ، الْمَعْنَى، قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ - قَالَ أَبُو الْوَلِيدِ قَالَ: سَمِعْتُ أَبَا حَسَّانَ - عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الظُّهْرَ بِبَيْتِ الْحَلِيفَةِ ثُمَّ دَعَا بِبَدَنَةٍ فَأَشْعَرَهَا مِنْ صَفْحَةِ سَنَامِهَا الْأَيْمَنِ ثُمَّ سَلَّتِ الدَّمَ عَنْهَا وَقَلَّدَهَا بِنَعْلَيْنِ، ثُمَّ أُتِيَ بِرَاحِلَتِهِ، فَلَمَّا قَعَدَ عَلَيْهَا وَاسْتَوَتْ بِهِ عَلَى الْبَيْدَاءِ أَهَلَ بِالْحَجِّ.

تخريج: أخرجه مسلم، الحج، باب تقليد الهدى وإشعاره عند الإحرام، ح: ١٢٤٣ من حديث شعبة به.

[1] This marking was done so that it will be known that this animal is dedicated for sacrifice.

[2] They did this to make its blood flow out from there, as a way of visibly marking it.

Comments:

Marking (*Al-Ash'ar*) means making a small incision on the right side of a camel's hump, and allowing the blood to drain down. Al-Baidā' is the upper portion of the southern part of Dhul-Hulaifah. A traveller would pass by it on his way to Makkah.

1753. (Another chain with its meaning) He said: "He removed some of its blood with his hand."

Abū Dāwud said: Hammām reported it, and he said: "He removed (some of) its blood to flow from his finger." (*Ṣaḥīḥ*)

Abū Dāwud said: This is from the traditions of the people of Al-Baṣrah which they are alone with (narrating).

تخريج: [صحيح] انظر الحديث السابق وأخرجه البيهقي: ٢٣٢/٥ من حديث أبي داود به.

١٧٥٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ بِهَذَا الْحَدِيثِ بِمَعْنَى أَبِي الْوَلِيدِ. قَالَ: ثُمَّ سَلَّتِ الدَّمَ بِيَدِهِ.
قَالَ أَبُو دَاوُدَ: رَوَاهُ هَمَّامٌ قَالَ: سَلَّتِ الدَّمَ عَنْهَا بِإِصْبَعِهِ.
قَالَ أَبُو دَاوُدَ: هَذَا مِنْ سُنَنِ أَهْلِ الْبَصْرَةِ الَّذِينَ تَفَرَّدُوا بِهِ.

1754. Al-Miswar bin Makḥramah, and Marwān, both narrated: "The Messenger of Allāh ﷺ left (for Makkah) in the Year of Al-Hudaibiyah. When he reached Dhul-Hulaifah, he garlanded his sacrificial animal, marked it, and entered into the state of *Ihrām*." (*Ṣaḥīḥ*)

١٧٥٤ - حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَادٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ وَمَرْوَانَ أَنَّهُمَا قَالَا: خَرَجَ رَسُولُ اللَّهِ ﷺ عَامَ الْحُدَيْبِيَّةِ فَلَمَّا كَانَ بِبَيْتِ الْحَلِيفَةِ قَلَدَ الْهَدْيِ وَأَشْعَرَهُ وَأَحْرَمَ.

تخريج: [صحيح] أخرجه النسائي، مناسك الحج، باب إشعار الهدي، ح: ٢٧٧٢ من حديث الزهري به وعلقه البخاري، ح: ١٦٩٩.

1755. 'Āishah, may Allāh be pleased with her, narrated that the Messenger of Allāh ﷺ sent garlanded goats as sacrificial animals. (*Ṣaḥīḥ*)

١٧٥٥ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ مَتَّصُورٍ وَالْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ أَهْدَى عَنَّمَا مُقَلَّدَةً.

تخريج: أخرجه البخاري، الحج، باب تقليد الغنم، ح: ١٧٠١ ومسلم، الحج، باب استحباب بعث الهدي إلى الحرم لمن لا يريد الذهاب بنفسه ... إلخ، ح: ١٣٢١ من حديث الأعمش به.

Chapter 15. On Substituting The Sacrificial Animals

1756. Ibn ‘Umar reported: “Umar bin Al-Khaṭṭāb had (assigned) a *Bukht* camel to offer as sacrifice, but he was offered three hundred Dinār for it. So he came to the Prophet ﷺ and said: ‘O Messenger of Allāh, I had assigned a *Bukht* camel for a *Hadī*, but I was offered three hundred Dinār for it. Should I sell it and buy with its price (other) camels?’ He replied: ‘No, sacrifice that very one.’” (*Da‘if*)
Abū Dāwud said: This was because he had already marked it.

(المعجم ١٥) - بَابُ تَبْدِيلِ الْهَدْيِ

(التحفة ١٦)

١٧٥٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ أَبِي عَبْدِ الرَّحِيمِ.
قَالَ أَبُو دَاوُدَ: أَبُو عَبْدِ الرَّحِيمِ خَالِدُ بْنُ أَبِي زَيْدٍ خَالَ مُحَمَّدٍ يَعْنِي ابْنَ سَلَمَةَ، رَوَى عَنْهُ حَجَّاجُ بْنُ مُحَمَّدٍ عَنْ جَهْمِ بْنِ الْجَارُودِ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ قَالَ: أَهْدَى عُمَرُ بْنُ الْخَطَّابِ بُحْتِيًّا فَأَعْطِي بِهَا ثَلَاثَ مِائَةِ دِينَارٍ فَأَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أَهْدَيْتُ بُحْتِيًّا فَأَعْطَيْتُ بِهَا ثَلَاثَ مِائَةِ دِينَارٍ فَأَبِيعُهَا وَأَشْتَرِي بِثَمَنِهَا بُدْنًا؟ قَالَ: «لَا أَنْحَرَهَا إِلَّاهَا».

قَالَ أَبُو دَاوُدَ: هَذَا لِأَنَّهُ كَانَ أَشْعَرَهَا .

تخريج: [إسناده ضعيف] أخرجه أحمد: ١٤٥/٢ عن محمد بن سلمة به وشك ابن خزيمة في صحته، ح: ٢٩١١ * جهم أو شهيم وثقه ابن حبان وحده وجهله ابن خزيمة وغيره وهو الراجح.

Comments:

A camel specified as a *Hadī* may not be substituted by another animal.

Chapter 16. Regarding One Who Sends A Sacrificial Animal But Remains In Residence

1757. It was reported from Aflah bin Humaid, from Al-Qāsim, from ‘Āishah, who said: “I twisted the garlands of the Messenger of Allāh’s ﷺ sacrificial camel with my own two hands, and then he marked it and put the garlands on it, and sent it to the House (in

(المعجم ١٦) - بَابُ مَنْ بَعَثَ بِهِدْيِهِ

وَأَقَامَ (التحفة ١٧)

١٧٥٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا أْفْلَحُ بْنُ حُمَيْدٍ عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: فَتَلْتُ فَلَائِدَ بُدْنِ رَسُولِ اللَّهِ ﷺ بِيَدَيَّ ثُمَّ أَشْعَرَهَا وَقَلَّدَهَا ثُمَّ بَعَثَ بِهَا إِلَى الْبَيْتِ وَأَقَامَ بِالْمَدِينَةِ، فَمَا حَرَمَ عَلَيْهِ

Makkah), and remained in Al-Madīnah. And nothing was prohibited for him that was allowed before that.” (*Ṣaḥīḥ*)

شَيْءٌ كَانَ لَهُ حِلًّا .

تخريج: أخرجه البخاري، الحج، باب إشعار البدن، ح: ١٦٩٩ ومسلم، الحج، باب استحباب بعث الهدى إلى الحرم لمن لا يريد الذهاب بنفسه . . . إلخ، ح: ١٣٢١ من حديث أفلح ابن حميد به.

Comments:

Sending the sacrificial animal to Makkah does not dictate that a person has to abide by the rules of *Ihrām*; not until he or she enters into *Ihrām*.

1758. It was reported from Ibn *Shihāb*, from ‘*Urwah* and ‘*Amrah* bint ‘*Abdur-Rahmān*, that ‘*Āishah* said: “The Messenger of Allāh ﷺ would send sacrificial animals from Al-Madīnah, and I would twist the garlands for his animals. And he would not abstain from anything that one in *Ihrām* would abstain from.” (*Ṣaḥīḥ*)

١٧٥٨ - حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ الرَّمْلِيِّ
الْهَمْدَانِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ، أَنَّ اللَّيْثَ بْنَ سَعْدٍ
حَدَّثَهُمْ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ وَعَمْرَةَ
بِنْتِ عَبْدِ الرَّحْمَنِ، أَنَّ عَائِشَةَ قَالَتْ: كَانَ
رَسُولُ اللَّهِ ﷺ يُهْدِي مِنَ الْمَدِينَةِ، فَأَقْتُلُ
قَلَانِدَ هَدْيِهِ، ثُمَّ لَا يَجْتَنِبُ شَيْئًا مِمَّا يَجْتَنِبُ
الْمُحْرَمُ.

تخريج: أخرجه مسلم، الحج، ح: ١٣٢١ عن قتيبة والبخاري، الحج، باب فتل القلائد للبدن والبقر، ح: ١٦٩٨ من حديث الليث بن سعد به.

1759. It was reported from Ibn ‘*Awn*, from Al-Qāsim bin Muḥammad and from Ibrāhīm — he claimed that he heard it from the two of them, but he did not remember which of them it was from — that the two of them said: “*Āishah*, the Mother of the Believers said: ‘The Messenger of Allāh ﷺ sent a sacrificial animal, and I was the one who twisted the garlands with my own two hands from dyed cotton that we had. He then remained in a state outside of *Ihrām*, doing what a man would do with his wife.’” (*Ṣaḥīḥ*)

١٧٥٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرُ بْنُ
الْمُفَضَّلِ: حَدَّثَنَا ابْنُ عَوْنٍ عَنِ الْقَاسِمِ بْنِ
مُحَمَّدٍ وَعَنِ إِبْرَاهِيمَ - زَعَمَ أَنَّهُ سَمِعَهُ مِنْهُمَا
جَمِيعًا وَلَمْ يَحْفَظْ حَدِيثَ هَذَا مِنْ حَدِيثِ
هَذَا وَلَا حَدِيثَ هَذَا مِنْ حَدِيثِ هَذَا - قَالَا:
قَالَتْ أُمُّ الْمُؤْمِنِينَ: بَعَثَ رَسُولُ اللَّهِ ﷺ
بِالْهَدْيِ فَأَنَا فَتَلْتُ قَلَانِدَهَا بِيَدَيَّ مِنْ عَهْنٍ
كَانَ عِنْدَنَا، ثُمَّ أَصْبَحَ فِينَا حَلَالًا يَأْتِي مَا
يَأْتِي الرَّجُلُ مِنْ أَهْلِهِ.

تخریج: متفق عليه من حدیث القاسم بن محمد به انظر، ح: ۱۷۵۷.

Comments:

In fact, this *Hadīth* is a rejoinder to the those who maintain that when a person has put a garland around the neck of a *Hadī* and sent it off, all the obligations of a *Muḥrim* become binding on him. The *Hadīth* refutes their contention. The truth is that nobody becomes a *Muḥrim*, that is, nobody enters the ritual state of sanctity, unless he enters *Ihrām*.

Chapter 17. On Riding Sacrificial Animals

(المعجم ۱۷) بَابُ: فِي رُكُوبِ الْبَدَنِ

(التحفة ۱۸)

1760. Abū Hurairah narrated that the Messenger of Allāh ﷺ saw a man leading a sacrificial camel, so he said: "Ride it!" But he replied, "It is a sacrificial camel." So the Prophet ﷺ said, the second or third time: "Woe to you, ride it!" (*Sahīh*)

۱۷۶۰ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلًا يَسُوقُ بَدَنَةً فَقَالَ: «ارْكَبْهَا» قَالَ: «إِنَّهَا بَدَنَةٌ قَالَ: «ارْكَبْهَا وَيْلَكَ» فِي الثَّانِيَةِ أَوْ فِي الثَّلَاثَةِ.

تخریج: أخرجه البخاري، الحج، باب ركوب البدن، ح: ۱۶۸۹ ومسلم، الحج، باب جواز ركوب البدنة المهداة لمن احتاج إليها، ح: ۱۳۲۲ من حدیث مالك به وهو في الموطأ (يحيى): ۱/ ۳۷۷.

1761. Abū Az-Zubair said: "I asked Jābir bin 'Abdullāh about riding a sacrificial animal, so he replied: 'I heard the Messenger of Allāh ﷺ say: "Ride it in a just manner if you are forced to do so, until you are able to find another mount." (*Sahīh*)

۱۷۶۱ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ قَالَ: سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ عَنْ رُكُوبِ الْهَدْيِ؟ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «ارْكَبْهَا بِالْمَعْرُوفِ إِذَا أُلْحِجَّتْ إِلَيْهَا حَتَّى تَجِدَ ظَهْرًا».

تخریج: أخرجه مسلم، الحج، باب جواز ركوب البدنة المهداة لمن احتاج إليها، ح: ۱۳۲۴ من حدیث يحيى بن سعيد القطان به وهو في مسند أحمد: ۳/ ۳۱۷.

Comments:

There is no harm in riding a *Hadī* if need be.

Chapter 18. Regarding The Sacrificial Animal Being Unable To Continue Traveling Before Reaching (Makkah)

1762. Nājiyah Al-Aslamī narrated that the Messenger of Allāh ﷺ sent some sacrificial camels with him (to Makkah), and said: "If any of them cannot continue traveling, then slaughter it, dip its sandals in its blood, and leave it to the people."^[1] (*Sahīh*)

تخریج: [صحيح] أخرجه الترمذي، الحج، باب ما جاء إذا عطب الهدى ما يصنع به؟، ح: ٩١٠ وابن ماجه، ح: ٣١٠٦ من حديث هشام بن عروة به وصححه ابن خزيمة، ح: ٢٥٧٧ وابن حبان، ح: ٩٧٦: والحاكم على شرط الشيخين: ٤٤٧/١ ووافقه الذهبي وقال الترمذي: "حسن صحيح".

1763. Ibn 'Abbās narrated: "The Messenger of Allāh ﷺ sent so-and-so Al-Aslamī with eighteen camels, so he asked: 'What if some of them become too fatigued for me (to continue with)?' He said: 'Slaughter them, then dip their sandals in their blood and strike them on their humps, and do not eat from them — you or your companions.'" Or he said: "or your traveling-companions." (*Sahīh*)

Abū Dāwud said: The one that was alone in narrating this *Hadīth* said: "Do not eat from it — you or your traveling-companions."

And in the narration of 'Abdul-Wārith: "place them them on their humps" instead of: "strike them."

Abū Dāwud said: I heard Abū Salamah say: "When you maintain

(المعجم ١٨) - بَابُ الْهَدْيِ إِذَا عَطِبَ
قَبْلَ أَنْ يَبْلُغَ (التحفة ١٩)

١٧٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ نَاجِيَةَ الْأَسْلَمِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ مَعَهُ بِهَدْيٍ فَقَالَ: «إِنْ عَطِبَ مِنْهَا شَيْءٌ فَانْحَرُهُ ثُمَّ اصْبِغْ نَعْلَهُ فِي دَمِهِ ثُمَّ خَلِّ بَيْنَهُ وَبَيْنَ النَّاسِ».

١٧٦٣ - حَدَّثَنَا سُليْمَانُ بْنُ حَرْبٍ وَمُسَدَّدٌ قَالَا: حَدَّثَنَا حَمَّادٌ؛ ح: وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ - وَهَذَا حَدِيثٌ مُسَدَّدٌ - عَنْ أَبِي النَّيَّاحِ، عَنْ مُوسَى بْنِ سَلَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ فَلَانَا الْأَسْلَمِيَّ وَبَعَثَ مَعَهُ بِثَمَانِ عَشْرَةَ بَدَنَةً، فَقَالَ: أَرَأَيْتَ إِنْ أُرْجِفَ عَلَيَّ مِنْهَا شَيْءٌ؟ قَالَ: «تَنْحَرُهَا ثُمَّ تَصْبِغُ نَعْلَهَا فِي دَمِهَا ثُمَّ اضْرِبْهَا عَلَى صَفْحَتَيْهَا وَلَا تَأْكُلْ مِنْهَا أَنْتَ وَلَا أَحَدٌ مِنْ أَصْحَابِكَ - أَوْ قَالَ: «مَنْ أَهْلٍ رُفِقْتِكَ».

قَالَ أَبُو دَاوُدَ: الَّذِي تَفَرَّدَ بِهِ مِنْ هَذَا الْحَدِيثِ قَوْلُهُ: «وَلَا تَأْكُلْ مِنْهَا أَنْتَ وَلَا أَحَدٌ

[1] The sandals that were hung around its neck so it would be known as a *Hadī*.

the chain and its meaning, that is enough for you.”^[1]

مِنْ أَهْلِ رُقَيْتِكَ».

وَقَالَ فِي حَدِيثِ عَبْدِ الْوَارِثِ: «اجْعَلْهُ عَلَى صَفْحَتِهَا» مَكَانَ: «اضْرِبْهَا».
قَالَ أَبُو دَاوُدَ: سَمِعْتُ أَبَا سَلَمَةَ يَقُولُ:
إِذَا أَقَمْتَ الْإِسْتِنَادَ وَالْمَعْنَى: كَمَاكَ.

تخریج: أخرجه مسلم، الحج، باب ما يفعل بالهدي إذا عطب في الطريق، ح: ١٣٢٥ من حديث أبي التياح به.

Comments:

If the sacrificial animal gets too tired to move further or nears death, it should be slaughtered then and there, and the garland and sandals hung around its neck, marked with blood, as an indication to people that it was a sacrificial animal.

1764. It was reported from ‘Alī, that he said: “When the Messenger of Allāh ﷺ sacrificed his camels, he sacrificed thirty with his own hands, and he then commanded me to sacrifice the rest.” (*Da‘īf*)

١٧٦٤ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ:
حَدَّثَنَا مُحَمَّدٌ وَيَعْلَى ابْنَا عُبَيْدٍ قَالَا: حَدَّثَنَا
مُحَمَّدُ بْنُ إِسْحَاقَ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ
مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ
عَلِيِّ قَالَ: لَمَّا نَحَرَ رَسُولُ اللَّهِ ﷺ بُذْنَهُ فَتَنَحَرَ
ثَلَاثِينَ بِيَدِهِ وَأَمَرَنِي فَتَنَحَرْتُ سَائِرَهَا.

تخریج: [إسناده ضعيف] أخرجه أحمد: ١/١٥٩، ١٦٠ عن محمد بن عبيد به * محمد بن إسحاق عنن وفيه علة أخرى.

Comments:

According to other authentic narrations, the Messenger of Allāh ﷺ slaughtered sixty three camels himself and asked ‘Alī to slaughter the rest for him.

Chapter 19.

(المعجم ١٩) [بَابُ] (التحفة ...)

1765. It was reported from ‘Abdullāh bin Qurṭ from the Prophet ﷺ who said: “The greatest of all days before Allāh is the Day of *Nahr* (Sacrifice), and then the Day of *Qurr*” — ‘Eisā (one of the

١٧٦٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى
الرَّازِي: أَخْبَرَنَا عَيْسَى؛ [ح]: وَحَدَّثَنَا
مُسَدَّدٌ: حَدَّثَنَا عَيْسَى - وَهَذَا لَفْظُ إِبْرَاهِيمَ -
عَنْ ثَوْرٍ، عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ عَبْدِ اللَّهِ

^[1] Regarding reporting a narration whose various wordings are within the same meaning.

narrators) said: “Thawr said: ‘It is the second day.’” — And he said: “Five, or six, sacrificial camels were brought to the Messenger of Allāh ﷺ, so they began to come close to him, each one vying to be the first (to be slaughtered). After their sides had fallen (after they had been sacrificed), he said something gently which I could not understand, so I asked: ‘What did he say?’ Someone replied: ‘Whoever wishes may cut (some meat).’” (*Ṣaḥīh*)

ابن عامر بن لحي، عن عبد الله بن قُرَظٍ عن النبي ﷺ قال: «إِنَّ أَعْظَمَ الْأَيَّامِ عِنْدَ اللَّهِ يَوْمَ النَّحْرِ ثُمَّ يَوْمَ الْقَرَاءِ». قال عيسى: قال ثور: وَهُوَ الْيَوْمُ الثَّانِي. وَقَالَ: وَقَرَّبَ لِرَسُولِ اللَّهِ ﷺ بَدَنَاتٍ حَمْسٌ أَوْ سِتٌّ فَطَفِقْنَ يَزْدَلِفْنَ إِلَيْهِ بِأَيْتِهِنَّ يَبْدَأُ، فَلَمَّا وَجَبَتْ جُنُوبَهَا قَالَ: فَتَكَلَّمْ بِكَلِمَةٍ حَمِيَّةٍ لَمْ أَفْهَمَهَا، فَقُلْتُ: مَا قَالَ؟ قال: «مَنْ شَاءَ اقْطَعْ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٤/٣٥٠ من حديث ثور به وصححه ابن خزيمة، ح: ٢٨٦٦، ٢٩١٧، ٢٩٦٦ وابن حبان، ح: ١٠٤٤، والحاكم: ٤/٢٢١ ووافقه الذهبي وحسنه البيهقي: ٧/٢٨٨.

Comments:

Even camels knew the high station of the Messenger of Allāh ﷺ, and felt honored to be slaughtered by his blessed hand.

1766. ‘Arafah bin Al-Hārith Al-Kindi^[1] narrated: “I witnessed, during the Farewell Pilgrimage, the Messenger of Allāh ﷺ being brought a sacrificial camel. He said: ‘Call Abūl-Ḥasan for me,’ so ‘Alī was called for. He told him: ‘Hold on to the lower part of the spear,’ while he held on to the top part of it. He then thrust it into the camel. After he had finished (the sacrifice), he sat upon his mule and placed ‘Alī with him.” (*Da‘īf*)

١٧٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ حَزْمَةَ بْنِ عِمْرَانَ، عَنْ عَبْدِ اللَّهِ ابْنِ الْحَارِثِ الْأَزْدِيِّ قَالَ: سَمِعْتُ عَرَفَةَ بْنَ الْحَارِثِ الْكِنْدِيَّ قَالَ: شَهِدْتُ رَسُولَ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ وَأَتَيْتُ بِالْبُدْنِ فَقَالَ: «ادْعُوا لِي أَبَا حَسَنِ»، فَدَعَيْتُ لَهُ عَلِيًّا، فَقَالَ لَهُ: «اخْذْ بِأَسْفَلِ الْحَرْبَةِ»، وَأَخَذَ رَسُولُ اللَّهِ ﷺ بِأَعْلَاهَا، ثُمَّ طَعَنَّا بِهَا الْبُدْنَ، فَلَمَّا فَرَعَ رَكِبَ بَعْلَتَهُ وَأَرْدَفَ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ.

تخريج: [إسناده ضعيف] أخرجه الطبراني في الكبير: ١٨/٢٦١، ٢٦٢، ح: ٦٥٥ من حديث

[1] Our text has ‘Arafah, what is more popular is “Ghurfaḥ” see *Tahdhīb Al-Kamāl, Tahdhīb At-Tahdhīb, At-Taqrīb, Tuhfat Al-Ashraf, Al-Aṣābah* and the other books of biographies.

عبدالرحمن بن مهدي به * عبدالله بن الحارث مستور لم يوثقه غير ابن حبان وجهله ابن القطان .

Chapter 20. How Should A Camel Be Sacrificed?

(المعجم ٢٠) بَابُ: كَيْفَ تُنَحَّرُ الْبُدْنُ

(التحفة ٢٠)

1767. It was reported from Ibn Juraij, from Abū Az-Zubair, from Jābir, — (and Ibn Juraij also said): “And ‘Abdur-Rahmān bin Sābiṭ informed me” — that the Prophet ﷺ and his Companions would sacrifice camels while their left legs were tied up — they would be standing on their remaining legs. (Sahīh)

١٧٦٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَخْمَرُ عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، وَأَخْبَرَنِي عَبْدُ الرَّحْمَنِ ابْنُ سَابِطٍ: أَنَّ النَّبِيَّ ﷺ وَأَصْحَابَهُ كَانُوا يَنْحَرُونَ الْبُدَنَةَ مَعْقُولَةً الْيُسْرَى فَائِمَّةً عَلَى مَا بَقِيَ مِنْ قَوَائِمِهَا.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٢٣٧/٥، ٢٣٨ من حديث أبي داود به وقال ابن الملقن في تحفة المحتاج، ح: ١٦٧٨ "رواه أبو داود بإسناد جيد" * وللحديث شواهد، ابن جريج وأبو الزبير عننا، وحديث ابن سابط مرسل.

1768. Ziyād bin Jubair narrated: “I was with Ibn ‘Umar at Mina when he passed by a person sacrificing his camel while it was sitting down. He said: ‘Make it stand up (and) tie it — this is the practice of Muḥammad ﷺ.’” (Sahīh)

١٧٦٨ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا يُونُسُ: أَخْبَرَنِي زِيَادُ بْنُ جُبَيْرٍ قَالَ: كُنْتُ مَعَ ابْنِ عُمَرَ بِيَمْنَى فَمَرَّ بِرَجُلٍ وَهُوَ يَنْحَرُ بَدَنَتَهُ وَهِيَ بَارِكَةٌ فَقَالَ: ابْعَثْهَا قِيَامًا مَقِيدَةً سَنَةَ مُحَمَّدٍ ﷺ.

تخريج: أخرجه البخاري، الحج، باب نحر الإبل مقيدة، ح: ١٧١٣ ومسلم، الحج، باب استحباب نحر الإبل قيامًا معقولة، ح: ١٣٢٠ من حديث يونس به.

1769. ‘Alī narrated: “The Messenger of Allāh ﷺ commanded me to stand in charge over his sacrificial camels, and to distribute their skin and saddle-cloths. And he also commanded me not to give the butcher anything (of the sacrificial animal as his wages), and said: ‘We will give him ourselves.’” (Sahīh)

١٧٦٩ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا سُئْيَانُ يَعْنِي ابْنَ عُيَيْنَةَ عَنْ عَبْدِ الْكَرِيمِ الْجَزْرِيِّ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ قَالَ: قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَقُومَ عَلَى بُدْنِهِ وَأَقْسِمَ جُلُودَهَا وَجِلَالَهَا، وَأَمَرَنِي أَنْ لَا أُعْطِيَ الْجَزَارَ مِنْهَا شَيْئًا وَقَالَ: «نَحْنُ نُعْطِيهِ مِنْ عِنْدِنَا».

تخريج: أخرجه البخاري، الحج، باب: لا يُعطي الجزار من الهدي شيئاً، ح: ١٧١٦ م ومسلم، الحج، باب الصدقة بلحوم الهدايا وجلودها وجلالها... إلخ، ح: ١٣١٧ من حديث سفيان بن عيينة به.

Chapter 21. The Time Of *Ihrām*

1770. It was reported from Sa'eed bin Jubair that he said to 'Abdullāh bin 'Abbās: "O Abū-'Abbās! I am amazed at how the Companions of the Messenger of Allāh ﷺ have differed regarding when he entered the state of *Ihrām*." He replied: "I am the most knowledgeable person regarding this. Indeed, the Messenger of Allāh ﷺ only performed one *Hajj*, so they differed from this. The Messenger of Allāh ﷺ left (Al-Madīnah) intending to perform *Hajj*, so when he prayed two *Rak'ahs* in his *Masjid* at *Dhul-Hulaifah*, he entered it (the state of *Ihrām*) at his sitting place (after prayer) — so he began saying the *Talbiyahs* for *Hajj* after he had completed the two *Rak'ahs*. Some people heard this from him and memorized it. He then mounted (his camel), and once his camel had stood up, he said the *Talbiyah*, and some people heard this. This is because people used to come to him in groups, so they heard him say it (the *Talbiyah*) when his camel stood up, so they said: 'The Messenger of Allāh ﷺ entered (into *Ihrām*) when his camel stood up.' The Messenger of Allāh ﷺ then continued onwards, until he had reached the peak of *Al-Baidā'*, and he said the *Talbiyah*.

(المعجم ٢١) - بَابُ وَقْتِ الْإِحْرَامِ

(التحفة ٢١)

١٧٧٠ - حَدَّثَنَا مُحَمَّدُ بْنُ مَنصُورٍ: حَدَّثَنَا يَعْقُوبُ، يَعْنِي ابْنَ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي خُصَيْفُ بْنُ عَبْدِ الرَّحْمَنِ الْجَزْرِيُّ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ عَبَّاسٍ: يَا أَبَا الْعَبَّاسِ! عَجِبْتُ لِاخْتِلَافِ أَصْحَابِ رَسُولِ اللَّهِ ﷺ فِي إِهْلَالِ رَسُولِ اللَّهِ ﷺ حِينَ أَوْجَبَ؟! فَقَالَ: إِنِّي لَأَعْلَمُ النَّاسَ بِذَلِكَ، إِنَّهَا إِنَّمَا كَانَتْ مِنْ رَسُولِ اللَّهِ ﷺ حَجَّةً وَاحِدَةً، فَمِنْ هُنَاكَ اخْتَلَفُوا، خَرَجَ رَسُولُ اللَّهِ ﷺ حَاجًّا، فَلَمَّا صَلَّى فِي مَسْجِدِهِ بِدِي الْحُلَيْفَةِ رَكَعَتَيْهِ أَوْجَبَ فِي مَجْلِسِهِ، فَأَهْلَلَ بِالْحَجِّ حِينَ فَرَعَ مِنْ رَكَعَتَيْهِ، فَسَمِعَ ذَلِكَ مِنْهُ أَقْوَامٌ فَحَفِظْتُهُ عَنْهُ ثُمَّ رَكِبَ فَلَمَّا اسْتَقَلَّتْ بِهِ نَاقَتُهُ أَهَلَ، وَأَدْرَكَ ذَلِكَ مِنْهُ أَقْوَامٌ، وَذَلِكَ أَنَّ النَّاسَ إِنَّمَا كَانُوا يَأْتُونَ أَرْسَالًا فَسَمِعُوهُ حِينَ اسْتَقَلَّتْ بِهِ نَاقَتُهُ يُهَلُّ فَقَالُوا: إِنَّمَا أَهَلَ رَسُولُ اللَّهِ ﷺ حِينَ اسْتَقَلَّتْ بِهِ نَاقَتُهُ، ثُمَّ مَضَى رَسُولُ اللَّهِ ﷺ فَلَمَّا عَلَا عَلَى شَرَفِ الْبَيْدَاءِ أَهَلَ، وَأَدْرَكَ ذَلِكَ مِنْهُ أَقْوَامٌ فَقَالُوا: إِنَّمَا أَهَلَ حِينَ عَلَا عَلَى شَرَفِ الْبَيْدَاءِ، [قَالَ سَعِيدٌ:] وَإِنَّمَا اللَّهُ! لَقَدْ أَوْجَبَ فِي مُصَلَّاهُ،

Some people heard this, so they said: 'He only entered into *Ihrām* after he had reached the peak of Al-Baidā.' By Allāh, he entered (into *Ihrām*) at his prayer place, and he announced (the *Ihrām*) after his camel had stood up, and he announced it after he had reached the peak of Al-Baydā'."

Sa'eed added: "So whoever took the saying of Ibn 'Abbās would enter into *Ihrām* after completing the two *Rak'ahs* at his place of prayer." (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه أحمد: ٢٦٠/١ عن يعقوب بن إبراهيم بن سعد به *
خفيف: ضعيف مشهور.

1771. It was reported from Mūsā bin 'Uqbah, from Sālim bin 'Abdullāh, from his father, that he said: "This Al-Baydā' of yours — regarding which you mistakenly attribute (the *Ihrām*) to the Messenger of Allāh ﷺ — the Messenger of Allāh ﷺ did not announce the *Ihrām* except from the *Masjid*," meaning the *Masjid* of Dhul-Hulaifah. (*Sahih*)

تخريج: أخرجه البخاري، الحج، باب الإهلال عند مسجد ذي الحليفة، ح: ١٥٤١ ومسلم، الحج، باب أمر أهل المدينة بالإحرام من عند مسجد ذي الحليفة، ح: ١١٨٦ من حديث مالك به وهو في الموطأ (يحيى): ٣٣٣/١.

1772. 'Ubaid bin Juraij asked 'Abdullāh bin 'Umar: "O Abū 'Abdur-Rahmān! I noticed you doing four things that none of your companions do." He said: "And what are they, O Ibn Juraij?" He said: "I saw that you only touch the two southern corners of the corners

وَأَهْلَ حَيْثَ اسْتَقَلَّتْ بِهِ نَاقَتُهُ، وَأَهْلَ حَيْثَ عَلَا عَلَى شَرَفِ الْبَيْدَاءِ. قَالَ سَعِيدٌ: فَمَنْ أَخَذَ بِقَوْلِ ابْنِ عَبَّاسٍ أَهْلَ فِي مُصَلَّاهُ إِذَا فَرَغَ مِنْ رُكْعَتَيْهِ.

١٧٧١ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ أَنَّهُ قَالَ: بَيِّدَاؤُكُمْ هَذِهِ الَّتِي تَكْذِبُونَ عَلَى رَسُولِ اللَّهِ ﷺ فِيهَا مَا أَهْلَ رَسُولُ اللَّهِ ﷺ إِلَّا مِنْ عِنْدِ الْمَسْجِدِ: يَعْنِي مَسْجِدَ ذِي الْحَلِيفَةِ.

١٧٧٢ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدِ الْمَقْبُرِيِّ، عَنْ عُبَيْدِ بْنِ جُرَيْجٍ أَنَّهُ قَالَ لِعُبَيْدِ اللَّهِ بْنِ عُمَرَ: يَا أَبَا عَبْدِ الرَّحْمَنِ! رَأَيْتُكَ تَضَعُ أَرْبَعًا لَمْ أَرِ أَحَدًا مِنْ أَصْحَابِكَ يَضَعُهَا، قَالَ: مَا هُنَّ يَا ابْنَ

(of the Ka'bah),^[1] and I saw that you wear Sibtiyyah sandals,^[2] and I saw that you dye with yellow,^[3] and I saw that when you are in Makkah, the people enter into *Ihrām* when they see the crescent, but you do not until the Day of *Tarwiyah*.”^[4] So ‘Abdullāh bin ‘Umar said: “As for the corners, then I saw the Messenger of Allāh ﷺ only touch the two southern ones. And as for the *Sibtiyyah* sandals, then I saw the Messenger of Allāh ﷺ wearing sandals without any hair on them, and perform *Wudu’* in them, so I also love to wear them. And as for (dyeing) with yellow, I saw the Messenger of Allāh ﷺ dye with it, so I too love to dye with it. And as for announcing the *Ihrām*, I did not see the Messenger of Allāh ﷺ enter into the state of *Ihrām* until his mount started traveling with him.” (*Ṣaḥīh*)

تخریج: أخرجه البخاري، الوضوء، باب غسل الرجلين في النعلين ولا يمسح على النعلين، ح: ١٦٦ ومسلم، الحج، باب بيان أن الأفضل أن يحرم حين تنبعث به راحلته... إلخ، ح: ١١٨٧ من حديث مالك به وهو في الموطأ (يحيى): ١/٣٣٣.

1773. It was reported from Muḥammad bin Al-Munkadir, from Anas, who said: “The Messenger of Allāh ﷺ prayed *Zuhr* as four *Rak’ahs* in Al-Madīnah, and he prayed *‘Aṣr* as two *Rak’ahs* at *Dhul*

جُرَيْجٍ؟ قَالَ: رَأَيْتُكَ لَا تَمَسُّ مِنَ الْأَرْكَانِ إِلَّا الْيَمَانِيَيْنِ، وَرَأَيْتُكَ تَلْبَسُ النَّعَالَ السَّبِيئَةَ، وَرَأَيْتُكَ تَصْبِغُ بِالصُّفْرَةِ، وَرَأَيْتُكَ إِذَا كُنْتَ بِمَكَّةَ أَهْلَ النَّاسِ إِذْ رَأَوْا الْهَيْلَالَ، وَلَمْ تُهَلِّ أَنْتَ حَتَّى كَانَ يَوْمَ التَّرْوِيَةِ! فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: أَمَّا الْأَرْكَانُ فَإِنِّي لَمْ أَرِ رَسُولَ اللَّهِ ﷺ يَمَسُّ إِلَّا الْيَمَانِيَيْنِ، وَأَمَّا النَّعَالَ السَّبِيئَةَ فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَلْبَسُ النَّعَالَ الَّتِي لَيْسَ فِيهَا شَعْرٌ وَيَتَوَضَّأُ فِيهَا، فَأَنَا أَحِبُّ أَنْ أَلْبَسَهَا، وَأَمَّا الصُّفْرَةَ فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَصْبِغُ بِهَا فَأَنَا أَحِبُّ أَنْ أَصْبِغَ بِهَا، وَأَمَّا الْإِهْلَالُ فَإِنِّي لَمْ أَرِ رَسُولَ اللَّهِ ﷺ يُهَلِّ حَتَّى تَنْبَعِثَ بِهِ رَاحِلَتُهُ.

١٧٧٣ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ أَنَسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ الظُّهْرَ بِالْمَدِينَةِ أَرْبَعًا، وَصَلَّى الْعَصْرَ

[1] The two southern corners are the Yemeni corner and the corner where the Black Stone is.

[2] It is also pronounced differently and they say it refers to sandals made of leather that is hairless. And they also describe them with other than that.

[3] With something that gives a yellowish appearance and they differ over whether it refers to the hair or the clothes.

[4] The eighth day of *Dhul-Hijjah*.

Hulaifah. He then spent the night in Dhul Hulaifah until the next morning. And when he had mounted his camel and stood up, he announced his *Ihrām*.” (*Saḥīh*)

بِذِي الْحُلَيْفَةِ رَكَعَتَيْنِ، ثُمَّ بَاتَ بِذِي الْحُلَيْفَةِ حَتَّى أَصْبَحَ، فَلَمَّا رَكِبَ رَاجِلَتَهُ وَاسْتَوَتْ بِهِ أَهْلًا.

تخریج: أخرجه البخاري، الحج، باب من بات بذى الحليفة حتى أصبح، ح: ١٥٤٦ من حديث ابن جريج به ورواه مسلم، ح: ٦٩٠ من طريق آخر عن أنس به.

Comments:

Prayer may be shortened only after one has set out on a journey. And so did the Messenger of Allāh ﷺ, on reaching Dhul Hulaifah, the first stage of his journey (to Makkah).

1774. It was reported from Al-Ḥasan, from Anas bin Mālik that the Prophet ﷺ prayed *Zuhr* and then mounted his camel. Once he had reached the peak of Al-Baydā', he announced his *Ihrām*. (*Saḥīh*)

١٧٧٤ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا أَشْعَثُ عَنِ الْحَسَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ ثُمَّ رَكِبَ رَاجِلَتَهُ، فَلَمَّا عَلَا عَلَى حَبْلِ الْبَيْدَاءِ أَهْلًا.

تخریج: [إسناده ضعيف] أخرجه النسائي، مناسك الحج، باب البيداء، ح: ٢٦٦٣ من حديث أشعث به، وهو في مسند أحمد: ٢٠٧/٣ وللحديث شواهد * الحسن البصري عنن.

1775. Sa'd bin Abī Waqqās narrated: “When the Prophet of Allāh ﷺ took the Fur' road, he would announce his *Ihrām* after his mount had stood up with him. And when he took the Uḥud road, he would announce his *Ihrām* when he had reached the peak of the mount of Al-Baidā'.” (*Da'if*)

١٧٧٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: أَخْبَرَنَا وَهْبٌ يَعْنِي بَنَ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ إِسْحَاقَ يُحَدِّثُ عَنْ أَبِي الزَّنَادِ، عَنْ عَائِشَةَ بِنْتِ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَتْ: قَالَ سَعْدُ بْنُ أَبِي وَقَّاصٍ: كَانَ نَبِيُّ اللَّهِ ﷺ إِذَا أَخَذَ طَرِيقَ الْفُرْعِ أَهْلًا إِذَا اسْتَقَلَّتْ بِهِ رَاجِلَتُهُ، فَإِذَا أَخَذَ طَرِيقَ أُحُدٍ أَهْلًا إِذَا أَشْرَفَ عَلَى حَبْلِ الْبَيْدَاءِ.

تخریج: [إسناده ضعيف] أخرجه أبو يعلى، ح: ٨١٨ والبيهقي: ٣٨/٥، ٣٩ من حديث وهب بن جرير به * محمد بن إسحاق مدلس ولم يصرح بالسماع.

Chapter 22. Stipulating Conditions During *Hajj*

1776. Ibn ‘Abbās narrated that Dūbā‘ah bint Az-Zubair bin ‘Abdul-Muṭṭalib came to the Messenger of Allāh ﷺ and said: “O Messenger of Allāh! I wish to perform *Hajj*, should I make a condition?” He said: “Yes.” She asked: “So what should I say?” He said: “Say: ‘*Labaik! Allāhumma labaik! Wa maḥillī minal-ardī haithu ḥabastanī.* (I respond to your call O Allāh, I respond. And my place of leaving the (state of) *Ihrām* will be where You prevent me).’” (*Ṣaḥīh*)

تخریج: [صحيح] أخرجه الترمذي، الحج، باب ما جاء في الاشتراط في الحج، ح: ٩٤١، من حديث عباد بن العوام به وقال: "حسن صحيح" وهو في مسند أحمد: ٦/٣٦٠ ورواه مسلم، ح: ١٢٠٨ من حديث عكرمة عن ابن عباس به.

Comments:

Dūbā‘ah bint Az-Zubair came across no obstacle on her way, and she performed all her *Hajj* rites completely.

(المعجم ٢٢) - بَابُ الْإِشْتِرَاطِ فِي الْحَجِّ
(التحفة ٢٢)

١٧٧٦ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا
عَبَادُ بْنُ الْعَوَامِ عَنْ هِلَالِ بْنِ خَبَابٍ، عَنْ
عِكْرَمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ ضُبَاعَةَ بِنْتَ
الرُّبَيْبِ بْنِ عَبْدِ الْمُطَّلِبِ، أَتَتْ رَسُولَ اللَّهِ ﷺ
فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنِّي أُرِيدُ الْحَجَّ
[أ]أَشْتَرِطُ؟ قَالَ: «نَعَمْ»، قَالَتْ: فَكَيْفَ
أَقُولُ؟ قَالَ: «قُولِي: لَيْتِكَ! لَيْتِكَ! اللَّهُمَّ لَيْتِكَ!
وَمَجَلِّي مِنَ الْأَرْضِ حَيْثُ حَبَسْتَنِي».

Chapter 23. Performing The *Ifrād Hajj*

1777. It was reported from ‘Abdur-Raḥmān bin Al-Qāsim, from his father, from ‘Āishah, that the Messenger of Allāh ﷺ performed *Hajj* by *Ifrād* (i.e., only *Hajj*). (*Ṣaḥīh*)

تخریج: أخرجه مسلم، الحج، باب بيان وجوه الإحرام، ح: ١٢٢/١٢١١ من حديث مالك به وهو في الموطأ (يحيى): ١/٣٣٥.

(المعجم ٢٣) بَابُ: فِي إِفْرَادِ الْحَجِّ
(التحفة ٢٣)

١٧٧٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ
الْقَعْنَبِيُّ: حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ
الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ
أَفْرَدَ الْحَجَّ.

1778. It was reported from Hishām bin ‘Urwah, from his father, from ‘Āishah, that she said: “We left along with the Messenger of Allāh ﷺ close to the beginning of *Dhul-*

١٧٧٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا
حَمَادُ بْنُ زَيْدٍ؛ ح: وَحَدَّثَنَا مُوسَى بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا حَمَادُ بْنُ يَعْنَى ابْنَ سَلَمَةَ؛ ح:

Hijjah. When we reached *Dhul-Hulaifah*, he said: ‘Whoever wishes to enter *Ihrām* for *Hajj* may do so, and whoever wishes to enter *Ihrām* for *‘Umrah* may do so.’ — For the narration of *Wuhaib*, *Mūsā* said:^[1] ‘As for me, then were it not for the fact that I have the *Hadī*, I would announce *Ihrām* for *‘Umrah*.’ — The narration of *Ḥammad bin Salamah* has: ‘As for me, then I will announce *Ihrām* for *Hajj* since I have the *Hadī* with me.’ — Then they were in accord — (*‘Aishah* said) “So I was of those who announced the *Ihrām* for *‘Umrah*, but once we had traveled some distance, my menses started. The Messenger of Allāh ﷺ came to me while I was crying, and asked: ‘What makes you cry?’ I said: ‘I wish that I had not come this year!’ He said: ‘Leave aside your *‘Umrah*, and undo your hair, and comb.’” — *Mūsā* said: ‘and announce *Ihrām* for *Hajj*,’ — whereas *Sulaimān* said: ‘and do everything that the Muslims do during their *Hajj*.’” — So when the night that they were to return (to *Al-Madīnah*) arrived, the Messenger of Allāh ﷺ ordered ‘*Abdur-Rahmān* to take her to *Tan‘īm*. — *Mūsā* added: “So she performed *‘Umrah* in place of the *‘Umrah* (that she gave up), and she performed the *Tawāf* around the House, so Allāh allowed her to complete her *‘Umrah* and *Hajj*.”

وَحَدَّثَنَا مُوسَى: حَدَّثَنَا وَهَيْبٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ مُؤَافِينَ هِلَالَ ذِي الْحِجَّةِ، فَلَمَّا كَانَ بِذِي الْحُلَيْفَةِ قَالَ: «مَنْ شَاءَ أَنْ يُهَلَّ بِحَجِّ فَلْيُهَلِّ، وَمَنْ شَاءَ أَنْ يُهَلَّ بِعُمْرَةٍ فَلْيُهَلِّ بِعُمْرَةٍ» قَالَ مُوسَى فِي حَدِيثٍ وَهَيْبٍ: «فَإِنِّي لَوَلَا أَنِّي أَهْدَيْتُ لَأَهْلَيْتُ بِعُمْرَةٍ». وَقَالَ فِي حَدِيثِ حَمَّادِ بْنِ سَلَمَةَ: «وَأَمَّا أَنَا فَأُهَلُّ بِالْحَجِّ فَإِنَّ مَعِيَ الْهَدْيَ»، ثُمَّ اتَّفَقُوا، فَكُنْتُ فِيمَنْ أَهَلَ بِعُمْرَةٍ، فَلَمَّا كَانَ فِي بَعْضِ الطَّرِيقِ حِضْتُ، فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَنَا أَبْكِي، فَقَالَ: «مَا يُبْكِيكَ؟» قُلْتُ: وَدِدْتُ أَنِّي لَمْ أَكُنْ خَرَجْتُ الْعَامَ، قَالَ: «ارْضِي عُمْرَتِكَ وَأَنْقِضِي رَأْسَكَ، وَامْتَشِطِي». قَالَ مُوسَى: «وَأَهْلِي بِالْحَجِّ»، وَقَالَ سُلَيْمَانُ: «وَأَصْنَعِي مَا يَصْنَعُ الْمُسْلِمُونَ فِي حَجَّتِهِمْ»، فَلَمَّا كَانَ لَيْلَةُ الصَّدْرِ أَمَرَ رَسُولُ اللَّهِ ﷺ عَبْدَ الرَّحْمَنِ فَذَهَبَ بِهَا إِلَى التَّنْعِيمِ. زَادَ مُوسَى: فَأَهَلَّتْ بِعُمْرَةٍ مَكَانَ عُمْرَتِهَا وَطَافَتْ بِالْبَيْتِ، فَقَضَى اللَّهُ عُمْرَتَهَا وَحَجَّهَا. قَالَ هِشَامٌ: وَلَمْ يَكُنْ فِي شَيْءٍ مِنْ ذَلِكَ هَدْيِي.

قَالَ أَبُو دَاوُدَ: زَادَ مُوسَى فِي حَدِيثِ حَمَّادِ بْنِ سَلَمَةَ: فَلَمَّا كَانَتْ لَيْلَةُ الْبُطْحَاءِ

[1] That is, *Mūsā bin Ismā‘īl*, who narrated it to *Abū Dāwud* from *Wuhaib* as well as *Ḥammād bin Salamah*. *Abū Dāwud* narrated it from three chains reaching to *Hishām*, the one not mentioned, being the first wording cited, is *Sulaimān*, from *Ḥammād bin Zaid*.

Hishām said: “There was no *Hadi* involved in that.” (*Ṣaḥīḥ*)

Abū Dāwud said: Mūsā added, in the narration of Ḥammād bin Salamah: “‘Āishah became pure (her menses finished) one night of Al-Baṭḥā’.”

تخريج: [صحيح] أخرجه النسائي، مناسك الحج، باب أفراد الحج، ح: ٢٧١٨ من حديث حماد بن زيد به ورواه البخاري، ح: ٣١٧ ومسلم، ح: ١٢١١/١١٥-١١٧ من حديث هشام بن عروة به مطولاً.

Comments:

In such a situation, a woman should change her intention from '*Umrah* to *Hajj*.

1779. It was reported from Abū Al-Aswad Muḥammad bin ‘Abdur-Raḥmān Ibn Nawfal, from ‘Urwah bin Az-Zubair, from ‘Āishah, the wife of the Prophet ﷺ, who said: “We went with the Messenger of Allāh ﷺ during the year of the Farewell Pilgrimage. Some of us entered *Ihrām* for '*Umrah*, and some of us entered *Ihrām* for *Hajj* and '*Umrah*, and some of us entered *Ihrām* for *Hajj* (alone). The Messenger of Allāh ﷺ entered *Ihrām* for *Hajj*. So as for those who entered *Ihrām* for *Hajj*, or combined between *Hajj* and '*Umrah*, they did not exit the state of *Ihrām* until the Day of Sacrifice.” (*Ṣaḥīḥ*)

١٧٧٩ - حَدَّثَنَا الْقَعْنَبِيُّ عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ أَبِي الْأَسْوَدِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ بِنِ الرَّبِيعِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ حَجَّةِ الْوَدَاعِ، فَمِنَّا مَنْ أَهَلَ بِعُمْرَةٍ وَمِنَّا مَنْ أَهَلَ بِحَجٍّ وَعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَ بِالْحَجِّ، وَأَهَلَ رَسُولُ اللَّهِ ﷺ بِالْحَجِّ، وَأَمَّا مَنْ أَهَلَ بِالْحَجِّ أَوْ جَمَعَ الْحَجَّ وَالْعُمْرَةَ فَلَمْ يَجْلُوا حَتَّى كَانَ يَوْمَ النَّحْرِ.

تخريج: أخرجه البخاري، الحج، باب التمتع والقران والأفراد بالحج ... إلخ، ح: ١٥٦٢ ومسلم، الحج، باب بيان وجوه الإحرام ... إلخ، ح: ١٢١١/١١٨ من حديث مالك به وهو في الموطأ (يحيى): ٣٣٥/١.

1780. (Another chain) from Abū Al-Aswad, with his chain and similar (to no. 1780). He added: “And as for those who entered

١٧٨٠ - حَدَّثَنَا ابْنُ السَّرْحِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكٌ عَنْ أَبِي الْأَسْوَدِ بِإِسْنَادِهِ مِثْلَهُ. زَادَ: فَأَمَّا مَنْ أَهَلَ بِعُمْرَةٍ

Ihrām for *'Umrah*, they exited the state of *Ihrām* (after their *'Umrah*)." (*Ṣaḥīḥ*)

فَأَحَلَّ.

تخریج: متفق عليه، انظر الحديث السابق.

1781. Mālik reported from Ibn Shihāb, from 'Urwah bin Az-Zubair, from 'Āishah, the wife of the Prophet ﷺ, that she said: "We went with the Messenger of Allāh ﷺ during the Farewell Pilgrimage, and entered *Ihrām* for *'Umrah*. The Messenger of Allāh ﷺ then said: 'Whoever has his sacrificial animals with him, let him announce his *Ihrām* for *Hajj* along with an *'Umrah*, and let him not leave his state (of *Ihrām*) until he completes them both.' So I reached Makkah while I was in my menses, and I did not do the *Tawāf* around the House, nor (the *Sa'ī*) between Aṣ-Ṣafā and Al-Marwah. So I complained to the Messenger of Allāh ﷺ because of that, and he said: 'Undo your hair, and comb it, and enter *Ihrām* for *Hajj*, and leave the *'Umrah*.' So that is what I did, and once we had finished the *Hajj*, the Messenger of Allāh ﷺ sent me with 'Abdur-Raḥman bin Abī Bakr to Tan'im, and I performed *'Umrah*. He said: 'This is in place of your *'Umrah*.' So as for those who had entered *Ihrām* for *'Umrah*, they performed the *Tawāf* around the House, and between Aṣ-Ṣafā and Al-Marwah, and then they left the state of *Ihrām*. Then they performed another *Tawāf* for their *Hajj*, after they had returned to Minā. As for those who had combined between the *Hajj* and

١٧٨١ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الرُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ فَأَهْلَلْنَا بِعُمْرَةٍ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ مَعَهُ هَدْيٌ فَلْيُهَلِّ بِالْحَجِّ مَعَ الْعُمْرَةِ ثُمَّ لَا يَجِلُّ حَتَّى يَجِلَّ مِنْهُمَا جَمِيعًا». فَقَدِمْتُ مَكَّةَ وَأَنَا حَائِضٌ وَلَمْ أُطْفِئِ بِالْبَيْتِ وَلَا بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَسَكَوْتُ ذَلِكَ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: «انْقِضِي رَأْسَكَ وَامْتِشْطِي وَأَهْلِي بِالْحَجِّ وَدَعِي الْعُمْرَةَ». قَالَتْ: فَفَعَلْتُ. فَلَمَّا قَضَيْتَا الْحَجَّ أُرْسَلَنِي رَسُولُ اللَّهِ ﷺ مَعَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ إِلَى التَّنْعِيمِ فَأَعْتَمَرْتُ، فَقَالَ: «هَذَا مَكَانَ عُمْرَتِكَ». قَالَتْ: فَطَافَ الَّذِينَ أَهَلُّوا بِالْعُمْرَةِ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ ثُمَّ حَلُّوا ثُمَّ طَافُوا طَوَافًا آخَرَ بَعْدَ أَنْ رَجَعُوا مِنْ مِنَى لِحَجَّتِهِمْ، وَأَمَّا الَّذِينَ كَانُوا جَمَعُوا الْحَجَّ وَالْعُمْرَةَ فَإِنَّمَا طَافُوا طَوَافًا وَاحِدًا.

قَالَ أَبُو دَاوُدَ: رَوَاهُ إِبْرَاهِيمُ بْنُ سَعْدٍ وَمَعْمَرٌ عَنِ ابْنِ شِهَابٍ نَحْوَهُ، لَمْ يَذْكُرُوا طَوَافَ الَّذِينَ أَهَلُّوا بِعُمْرَةٍ وَطَوَافَ الَّذِينَ جَمَعُوا الْحَجَّ وَالْعُمْرَةَ.

'Umrah, they only performed one *Tawāf*." (*Sahīh*)

Abū Dāwud said: Ibrāhīm bin Sa'd and Ma'mar reported it similarly from Ibn Shihāb. They did not mention the *Tawāf* of those who entered *Ihrām* for *'Umrah* and the *Tawāf* of those who combined *Hajj* and *'Umrah*.

تخریج: أخرجه البخاري، الحج، باب: كيف تهل الحائض والنفساء؟، ح: ١٥٥٦ عن القعنبی به ومسلم، الحج، باب بیان وجوه الإحرام، ح: ١٢١١ عن مالك به وهو في الموطأ (يحيى): ٤١١/١ مختصراً (رواية أبي مصعب الزهري، ح: ١٣٠٣ رواية عبدالرحمن بن القاسم: ٣٨).

Comments:

A *Qārin*, may skip *Sa'ī* after he has performed *Tawāf* on the tenth of *Dhul-Hijjah*.

1782. It was reported from 'Abdur-Rahmān bin Al-Qāsim, from his father, from 'Āishah, that she said: "We were saying the *Talbiyah* for *Hajj*, until when we reached Sarf, my menses started. The Messenger of Allāh ﷺ came to me while I was crying, and asked: 'What has caused you to cry, O 'Āishah?' I said: 'My menses have started — how I wish I had not entered the state of *Ihrām* for *Hajj*!' He said: '*Subhān Allāh!* This is something that has been decreed for the daughters of Ādam. Do all the rites, except the *Tawāf* of the House.' When we entered Makkah, the Messenger of Allāh ﷺ said: 'Whoever wishes to make it *'Umrah*, let him do so, except someone who has his sacrificial animals with him.' And the Messenger of Allāh ﷺ sacrificed a cow on behalf of his wives on the

١٧٨٢ - حَدَّثَنَا أَبُو سَلَمَةَ مَوْسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: لَبَّيْنَا بِالْحَجِّ حَتَّى إِذَا كُنَّا بِسَرْفٍ حِضْتُ، فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَنَا أَبْكِي فَقَالَ: «مَا يُبْكِيكِ يَا عَائِشَةُ؟!» فَقُلْتُ: حِضْتُ، لَيْتَنِي لَمْ أَكُنْ حَاجِجًا، فَقَالَ: «سُبْحَانَ اللَّهِ! إِنَّمَا ذَلِكَ شَيْءٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ»، فَقَالَ: «أُنْسِكِي الْمَنَاسِكَ كُلَّهَا غَيْرَ أَنْ لَا تَطُوفِي بِالْبَيْتِ»، فَلَمَّا دَخَلْنَا مَكَّةَ قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ شَاءَ أَنْ يَجْعَلَهَا عُمْرَةً فَلْيَجْعَلَهَا عُمْرَةً إِلَّا مَنْ كَانَ مَعَهُ الْهُدْيُ». قَالَتْ: وَذَبَحَ رَسُولُ اللَّهِ ﷺ عَنْ نِسَائِهِ الْبَقَرَةَ يَوْمَ النَّحْرِ، فَلَمَّا كَانَتْ لَيْلَةُ الْبَطْحَاءِ وَطَهَّرَتْ عَائِشَةُ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: يَا رَسُولَ اللَّهِ! أَتَرْجِعُ صَوَاحِبِي بِحَجٍّ وَعُمْرَةٍ وَأَرْجِعُ أَنَا بِالْحَجِّ؟،

Day of Sacrifice.” On the night of Al-Bathā’ (in Minā), ‘Āishah (may Allāh be pleased with her) became pure (from her menses), so she said: “O Messenger of Allāh! Will it be that my companions return with a *Hajj* and '*Umrah*, while I only return with a *Hajj*?” So the Messenger of Allāh ﷺ commanded ‘Abdur-Raḥmān bin Abī Bakr to go with her to Tan‘īm, where she began saying the *Talbiyah* for '*Umrah. (Ṣaḥīḥ)*

فَأَمَرَ رَسُولُ اللَّهِ ﷺ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ
فَدَهَبَ بِهَا إِلَى التَّنْعِيمِ فَلَبِثَ بِالْعُمْرَةِ.

تخریج: أخرجه مسلم، الحج، باب بيان وجوه الإحرام إلخ، ح: ۱۲۱/۱۲۱ من
حديث حماد بن سلمة به.

Comments:

A person who originally puts on *Ihrām* to perform *Hajj* but carries no sacrificial animal with him, has the option to change his *Ihrām* into that for '*Umrah.*

1783. It was reported from Ibrāhīm, from Al-Aswad, from ‘Āishah, that she said: “We left with the Messenger of Allāh ﷺ only intending to perform *Hajj*. Once we arrived, we performed *Tawāf* of the House, and the Messenger of Allāh ﷺ commanded those who did not have any sacrificial animals to leave their *Ihrām*. So whoever did not have his animal with him left the state of *Ihrām*.” (Ṣaḥīḥ)

۱۷۸۳ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ:
حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ
الْأَسْوَدِ، عَنِ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ
رَسُولِ اللَّهِ ﷺ لَا نَرَى إِلَّا أَنَّهُ الْحَجُّ، فَلَمَّا
قَدِمْنَا تَطَوَّفْنَا بِالْبَيْتِ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ مَنْ
لَمْ يَكُنْ سَاقَ الْهَدْيِ أَنْ يُحِلَّ، فَأَحَلَّ مَنْ لَمْ
يَكُنْ سَاقَ الْهَدْيِ.

تخریج: أخرجه البخاري، الحج، باب التمتع والقران والافراد بالحج . . . إلخ، ح: ۱۵۶۱
عن عثمان بن أبي شيبة ومسلم، الحج، باب بيان وجوه الإحرام . . . إلخ، ح: ۱۲۱/۱۲۱ من
حديث جرير بن عبد الحميد به.

1784. It was reported from Az-Zuhrī, from ‘Urwah, from ‘Āishah that the Messenger of Allāh ﷺ said: “Had I known what I know

۱۷۸۴ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ
فَارِسٍ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا يُونُسُ
عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ

now, I would not have brought the sacrificial animals with me.” Muḥammad said:^[1] “I think he said: ‘And I would have left the state of *Ihrām* along with those who did so after their *'Umrah*.’” He said:^[2] “He wanted everyone to do the same thing.” (*Ṣaḥīḥ*)

تخریج: [صحيح] أخرجه أحمد: ٢٤٧/٦ عن عثمان بن عمر به ورواه البخاري، ح: ٧٢٢٩ من حديث الزهري به.

Comments:

In the pre-Islamic Age of Ignorance, it was considered a sin to perform *'Umrah* along with *Hajj* or during the months of *Hajj*. That was why the Messenger of Allāh ﷺ gave this instruction.

1785. It was reported from Al-Laith, from Abū Az-Zubair, from Jābir, who said: “We came with the Messenger of Allāh ﷺ having entered *Ihrām* for *Hajj* only (*Ifrād*), whereas ‘Aishah entered *Ihrām* for *'Umrah*. But when she reached Sarf, she bled (with her menses). Once we arrived (in Makkah), we performed the *Tawāf* around the Ka‘bah, and between Aṣ-Ṣafā and Al-Marwah. The Messenger of Allāh ﷺ commanded that those among us who did not have the sacrificial animals should leave their state of *Ihrām*. We said: ‘What is now permissible (for us)?’ He said: ‘Everything.’ So we went to (our) wives, and used perfume, and wore our (normal) clothes, even though there were only four nights between us and (the day of)

رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ لَمَا سُقْتُ الْهَدْيَ».

قال مُحَمَّدٌ: أَحْسَبُهُ قَالَ: «وَلَحَلَّتْ مَعَ الَّذِينَ أَحَلُّوا مِنَ الْعُمْرَةِ». قَالَ: أَرَادَ أَنْ يَكُونَ أَمْرُ النَّاسِ وَاحِدًا.

١٧٨٥ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: أَقْبَلْنَا مُهْلِينَ مَعَ رَسُولِ اللَّهِ ﷺ بِالْحَجِّ مُفْرَدًا وَأَقْبَلْتُ عَائِشَةُ مُهَلَّةً بِعُمْرَةٍ حَتَّى إِذَا كَانَتْ بِسَرْفٍ عَرَكَتْ حَتَّى إِذَا قَدِمْنَا طُفْنَا بِالْكَعْبَةِ وَبِالْصَّفَا وَالْمَرْوَةِ، فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ يَجِلُّ مِثًا مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ، قَالَ: فَقُلْنَا: حِلٌّ مَاذَا؟ قَالَ: «الْحِلُّ كُلُّهُ»، فَوَاقَعْنَا النِّسَاءَ وَتَطَيَّبْنَا بِالطِّيبِ وَلَبَسْنَا ثِيَابَنَا وَلَيْسَ بَيْنَنَا وَبَيْنَ عَرَفَةَ إِلَّا أَرْبَعُ لَيَالٍ، ثُمَّ أَهْلَلْنَا يَوْمَ التَّرْوِيَةِ ثُمَّ دَخَلَ رَسُولُ اللَّهِ ﷺ عَلَى عَائِشَةَ فَوَجَدَهَا تَبْكِي فَقَالَ: «مَا شَأْنُكَ؟» قَالَتْ: شَأْنِي أَنِّي قَدْ حِضْتُ وَقَدْ حَلَّ النَّاسُ وَلَمْ أَحْلِلْ وَلَمْ أَطْفُ بِالْبَيْتِ وَالنَّاسُ يَذْهَبُونَ إِلَيَّ الْحَجَّ

^[1] That is Muḥammad bin Yaḥyā bin Fāris, *Adh-Dhuhli*, the one that Abū Dāwud heard this from. And the “he” being referred too is ‘Uthmān bin ‘Umar, from whom *Adh-Dhuhli* heard the narration.

^[2] That is, *Adh-Dhuhli* said this, explaining the narration.

'Arafah. We then entered the *Ihrām* on the Day of *Tarwiyah* (the eighth of *Dhul-Hijjah*). The Messenger of Allāh ﷺ came to 'Aishah, but found her crying. He said: 'What is the matter?' She said: 'The matter is that my menses have started, and the people had left their *Ihrām*, but not me, and I did not perform *Tawāf* around the House. And now the people are going for *Hajj*!' So he said: 'This is a matter that Allāh has decreed for the daughters of Ādam, so perform *Ghusl*, then enter *Ihrām* for *Hajj*.' She did so, and stood along with the people (at 'Arafah), until, when she became pure, she performed the *Tawāf* of the House, and between *Aş-Şafā* and *Al-Marwah*. The Prophet ﷺ then said: 'You have now left the *Ihrām* after (performing) both *Hajj* and *Umrah* together.' She said: 'O Messenger of Allāh! I find myself (upset) that I did not perform the *Tawāf* around the House until after I had performed the *Hajj*.' So he said: 'So go, O 'Abdur-Raḥmān, and allow her to perform an *Umrah* from *Tan'im*,' and this was the night of *Al-Ḥaşbah*."^[1] (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، الحج، باب بيان وجوه الإحرام... إلخ، ح: ١٢١٣ عن قتيبة به.

1786. It was reported from Ibn Juraij, that Abū Az-Zubair informed him that he heard Jābir say: "The Prophet ﷺ came to 'Aishah." Mentioning some of this incident (as in no. 1785). He said:

الآن. قال: «إِنَّ هَذَا أَمْرٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ فَأَغْتَسِلِي ثُمَّ أَهْلِي بِالْحَجِّ»، فَفَعَلْتُ وَوَقَفْتُ الْمَوَاقِفَ حَتَّى إِذَا طَهَّرْتُ طَافْتُ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ، ثُمَّ قَالَ: «قَدْ حَلَلْتَ مِنْ حَجِّكَ وَعُمْرَتِكَ جَمِيعًا». قَالَتْ: يَا رَسُولَ اللَّهِ! إِنِّي أَجِدُ فِي نَفْسِي إِنِّي لَمْ أَطُفَ بِالْبَيْتِ حِينَ حَجَجْتُ، قَالَ: «فَادْهَبِي بِهَا يَا عَبْدَ الرَّحْمَنِ! فَأَعْمِرْهَا مِنَ التَّنْعِيمِ»، وَذَلِكَ لَيْلَةَ الْحَصْبَةِ.

١٧٨٦ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ [وَمُسَدَّدٌ قَالَا]: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرًا قَالَ: دَخَلَ النَّبِيُّ ﷺ عَلَى عَائِشَةَ، بَعْضِ

^[1] The night following the nights of *At-Tashriq*, when the *Muḥrim*s camp at *Al-Muḥaşşab*.

“Then intend to perform *Hajj*, and do everything that the one performing *Hajj* does, except do not perform the *Tawāf* around the House, and do not offer *Ṣalāt*.” (*Ṣahih*)

تخریج: أخرجه مسلم، ح: ۱۲۱۳ ب من حدیث ابن جریج به وانظر الحدیث السابق.

1787. It was reported from Al-Awzā'ī who said: “One who heard from ‘Atā’ bin Abī Rabāḥ narrated to me, that Al-Jābir bin ‘Abdullāh narrated to him: “We entered *Ihrām* for *Hajj* with the Messenger of Allāh ﷺ; we had no objective for performing anything else. So we reached Makkah on the fourth of *Dhul-Hijjah*, and performed the *Tawāf* and *Sa'ī*. The Messenger of Allāh ﷺ then ordered us to leave the state of *Ihrām*, and said: ‘Were it not for my sacrificial animals, I would have left it.’ Surāqah bin Mālik then stood up and said: ‘O Messenger of Allāh! This *Tamattu'* of ours — is it for this year only, or forever?’ He replied: ‘Rather, it is forever.’” (*Ṣahih*)

Al-Awzā'ī said: “I heard ‘Atā’ bin Abī Rabāḥ narrating this, but I did not remember it until I met Ibn Jurajj who affirmed it for me.”^[1]

تخریج: أخرجه البخاري، الاعتصام بالكتاب والسنة، باب نهي النبي ﷺ على التحريم إلا ما تعرف بإباحته... إلخ، ح: ۷۳۶۷ ومسلم، ح: ۱۲۱۶ من حدیث عطاء بن أبي رباح به وانظر الحدیث السابق.

Comments:

It is permissible to perform '*Umrah* together with *Hajj*, and during the days of *Hajj* provided there is no problem or difficulty. It was considered a major sin to do so in the pre-Islamic Age of Ignorance.

[1] Meaning, Ibn Jurajj is the missing person that heard from ‘Atā’.

هَذِهِ الْقِصَّةُ. قَالَ عِنْدَ قَوْلِهِ: «وَأَهْلِي بِالْحَجِّ ثُمَّ حَجَّيْ وَأَصْنَعِي مَا يَصْنَعُ الْحَاجُّ، غَيْرَ أَنْ لَا تَطُوفِي بِالْبَيْتِ وَلَا تُصَلِّي.»

۱۷۸۷ - حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ بْنِ مَرْيَدٍ: أَخْبَرَنِي أَبِي قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي مَنْ سَمِعَ عَطَاءَ بْنَ أَبِي رَبَاحٍ: حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ: أَهَلَّلْنَا مَعَ رَسُولِ اللَّهِ ﷺ بِالْحَجِّ خَالِصًا لَا يُخَالِطُهُ شَيْءٌ، فَقَدِمْنَا مَكَّةَ لِأَرْبَعِ لَيَالٍ خَلَوْنَ مِنْ ذِي الْحِجَّةِ، فَطُفْنَا وَسَعَيْنَا، ثُمَّ أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَحِلَّ وَقَالَ: «لَوْلَا هَدْيِي لَحَلَلْتُ»، ثُمَّ قَامَ سُرَاقَةُ ابْنُ مَالِكٍ فَقَالَ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ مُتَعَتْنَا هَذِهِ، أَلْعَامِنَا هَذَا أَمْ لِلْأَبْدِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «بَلْ هِيَ لِلْأَبْدِ».

قال الأوزاعي: سمعت عطاء بن أبي رباح يحدث بهذا فلم أحفظه حتى لقيت ابن جريج فأنبته لي.

1788. It was reported from Qais bin Sa'd, from 'Atā' bin Abī Rabāh, from Jābir, who said: "The Messenger of Allāh ﷺ and his Companions arrived after four nights of Dhul-Hijjah had passed. After they had performed the *Tawāf* of the House, and between Aş-Şafā and Al-Marwah, the Messenger of Allāh ﷺ said: 'Make it an '*Umrah*, except one who has his *Hadī* with him.' On the Day of *Tarwiyah*, they entered *Ihrām* for *Hajj*. Then, on the Day of Sacrifice, they came and performed *Tawāf* of the House, and did not go between Aş-Şafā and Al-Marwah." (*Ṣaḥīḥ*)

تخريج: [إسناده صحيح] أخرجه أحمد: ۳/۳۶۲ والنسائي في الكبرى، ح: ۴۱۷۱ من حديث حماد بن

سلمة به.

1789. It was reported from Ḥabīb, meaning Al-Mu'allam, from 'Atā' that Jābir bin 'Abdullāh narrated to him: "The Messenger of Allāh ﷺ and his Companions entered *Ihrām* for *Hajj*, and none of them had, at that time, the *Hadī* with them except for the Prophet ﷺ and Ṭalḥah. 'Alī, may Allāh be pleased with him, had come from Yemen, and he too had his *Hadī*, and he had said: 'I enter *Ihrām* for what the Messenger of Allāh ﷺ has entered *Ihrām*.' The Prophet ﷺ then commanded his Companions to make (their *Hajj*) into an '*Umrah*: They should perform the *Tawāf*, then cut their hair, and then leave the state of *Ihrām* — except for one who had the *Hadī* with him. But they said: 'Are we going to leave for Minā while our private

۱۷۸۸ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ عَطَاءِ ابْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ لِأَرْبَعِ لَيَالٍ خَلَوْنَ مِنْ ذِي الْحِجَّةِ، فَلَمَّا طَافُوا بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ قَالَ رَسُولُ اللَّهِ ﷺ: «اجْعَلُوهَا عُمْرَةً إِلَّا مَنْ كَانَ مَعَهُ الْهَدْيُ» فَلَمَّا كَانَ يَوْمَ التَّرْوِيَةِ أَهَلُّوا بِالْحَجِّ، فَلَمَّا كَانَ يَوْمَ النَّحْرِ قَدِمُوا فَطَافُوا بِالْبَيْتِ وَلَمْ يَطُفُوا بَيْنَ الصَّفَا وَالْمَرْوَةِ.

۱۷۸۹ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ: حَدَّثَنَا حَبِيبٌ يَعْنِي الْمَعْلَمَ عَنْ عَطَاءٍ: حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ أَهَلَّ هُوَ وَأَصْحَابُهُ بِالْحَجِّ وَلَيْسَ مَعَ أَحَدٍ مِنْهُمْ يَوْمَئِذٍ هَدْيٌ إِلَّا النَّبِيُّ ﷺ وَطَلْحَةُ، وَكَانَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ قَدِمَ مِنَ الْيَمَنِ وَمَعَهُ الْهَدْيُ فَقَالَ: أَهَلَّكَ بِمَا أَهَلَّ بِهِ رَسُولُ اللَّهِ ﷺ، وَأَنَّ النَّبِيَّ ﷺ أَمَرَ أَصْحَابَهُ أَنْ يَجْعَلُوهَا عُمْرَةً: يَطُفُوا ثُمَّ يَقْضُوا وَيَحْلُوا إِلَّا مَنْ كَانَ مَعَهُ الْهَدْيُ، فَقَالُوا: أَنْتَ تَلْقَى إِلَيَّ مِنِّي وَذُكُورُنَا تَقْطُرُ؟! فَبَلَغَ ذَلِكَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «لَوْ أَنِّي اسْتَبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا أَهَدَيْتُ، وَلَوْ لَا أَنْ مَعِيَ الْهَدْيُ لَأَحْلَلْتُ».

parts are dripping (with fluid)? This reached the Messenger of Allāh ﷺ and he said: 'Had I known what I know now, I would not have taken the sacrificial animals, and were it not for the fact that I have the animals with me, I would have left the state of *Ihrām*.'" (*Ṣaḥīḥ*)

تخریج: أخرجه البخاري، الحج، باب: تقضي الحائض المناسك كلها إلا الطواف بالبيت ... إلخ، ح: ١٦٥١ من حديث عبدالوهاب الثقفي به وهو في مسند أحمد: ٣/٣٠٥.

1790. It was reported from *Shu'bah*, from *Al-Ḥakam*, from *Mujāhid*, from *Ibn 'Abbās*, from the Prophet ﷺ, that he said: "This is an '*Umrah* that we have performed *Tamattu'* with. So whoever does not have his *Hadī*, then let him exit *Ihrām* completely. And indeed, '*Umrah* has been joined into the *Hajj* until the Day of Judgment.'" (*Ṣaḥīḥ*)

Abū Dāwūd said: This is *Munkar*, it is only a statement of *Ibn 'Abbās*.

تخریج: أخرجه مسلم، الحج، باب جواز العمرة في أشهر الحج، ح: ١٢٤١ من حديث محمد بن جعفر به وصححه البغوي في شرح السنة، ح: ١٨٨٦.

1791. It was reported from *An-Nahhās*, from '*Aṭā*', from *Ibn 'Abbās*, from the Prophet ﷺ, who said: "If a person enters *Ihrām* for *Hajj*, and then comes to *Makkah* and performs the *Tawāf* of the House, and between *Aṣ-Ṣafā* and *Al-Marwah*, then he has left the state of *Ihrām*, and it (is considered) an '*Umrah*.'" (*Da'īf*)

Abū Dāwūd said: It was reported

١٧٩٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ أَنَّ مُحَمَّدَ بْنَ جَعْفَرٍ حَدَّثَهُمْ عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «هَذِهِ عُمْرَةٌ اسْتَمْتَعْنَا بِهَا، فَمَنْ لَمْ يَكُنْ عِنْدَهُ هَدْيٌ فَلْيَحِلَّ الْحِلَّ كُلَّهُ، وَقَدْ دَخَلْتَ الْعُمْرَةَ فِي الْحَجِّ إِلَى يَوْمِ الْقِيَامَةِ».

قَالَ أَبُو دَاوُدَ: هَذَا مُنْكَرٌ إِنَّمَا هُوَ قَوْلُ ابْنِ عَبَّاسٍ.

١٧٩١ - حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنِي أَبِي: حَدَّثَنَا النَّهَّاسُ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَهَلَ الرَّجُلُ بِالْحَجِّ ثُمَّ قَدِمَ مَكَّةَ فَطَافَ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ فَقَدْ حَلَّ وَهِيَ عُمْرَةٌ».

قَالَ أَبُو دَاوُدَ: رَوَاهُ ابْنُ جُرَيْجٍ عَنْ رَجُلٍ، عَنْ عَطَاءٍ: دَخَلَ أَصْحَابُ النَّبِيِّ ﷺ

by Ibn Juraij from a man, from 'Atā': "The Companions of the Prophet ﷺ entered (Makkah) with *Ihrām* for *Hajj*, only but the Prophet ﷺ made it an '*Umrah*."

تخریج: [إسناده ضعيف] * نهاس: يروي عن عطاء عن ابن عباس أشياء منكرة كما قال يحيى الفطان (الكامل لابن عدي: ۷/۲۵۲۲).

1792. It was reported from Yazīd bin Abī Ziyād, from Mujāhid, from Ibn 'Abbās, who said: "The Prophet ﷺ entered *Ihrām* his for *Hajj*. When he came (to Makkah), he performed the *Tawāf* of the House, and between Aṣ-Ṣafā and Al-Marwah" — Ibn Shawkar (one of the narrators) said: "and he didn't shorten (his hair)," then they were in accord — "but he did not leave the state of *Ihrām* because of the *Hadī*. And he commanded those who did not bring the *Hadī* to perform the *Tawāf*, and the *Sa'ī*, and to shorten (the hair) then leave *Ihrām*." In his narration, Ibn Manī' added: "Or shave, then leave *Ihrām*." (*Da'if*)

تخریج: [إسناده ضعيف] أخرجه أحمد: ۱/۲۴۱، ۳۳۸ عن هشيم به * انظر، ح: ۱۷۴۰ لحال يزيد بن أبي زياد الشيعي.

1793. It was reported from Sa'eed bin Al-Musayyab, that a Companion of the Prophet ﷺ came to 'Umar bin Al-Khattāb, may Allāh be pleased with him, and testified in front of him that he had heard the Messenger of Allāh ﷺ, during his illness in which he died, prohibit an '*Umrah* before *Hajj*. (*Hasan*)

مُهَلِّينَ بِالْحَجِّ خَالِصًا، فَجَعَلَهَا النَّبِيُّ ﷺ عُمْرَةً.

۱۷۹۲ - حَدَّثَنَا الْحَسَنُ بْنُ شَوْكِرٍ وَأَحْمَدُ ابْنُ مَنِيعٍ قَالَا: حَدَّثَنَا هُثَيْمٌ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، قَالَ ابْنُ مَنِيعٍ: أَخْبَرَنِي يَزِيدُ بْنُ أَبِي زِيَادٍ الْمَعْنَى عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَهَلَّ النَّبِيُّ ﷺ بِالْحَجِّ، فَلَمَّا قَدِمَ طَافَ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ. وَقَالَ ابْنُ شَوْكِرٍ: وَلَمْ يُقْصَرَ - [ثُمَّ] اتَّقَفَا - وَلَمْ يَجْلُ مِنْ أَجْلِ الْهُدْيِ، وَأَمَرَ مَنْ لَمْ يَكُنْ سَاقٍ الْهُدْيِ أَنْ يَطُوفَ وَأَنْ يَسْعَى وَيَقْصَرَ ثُمَّ يَجْلُ. زَادَ ابْنُ مَنِيعٍ فِي حَدِيثِهِ: أَوْ يَخْلِقُ ثُمَّ يَجْلُ.

۱۷۹۳ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي حَيْوَةُ: أَخْبَرَنِي أَبُو عَيْسَى الْخُرَاسَانِيُّ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: أَنَّ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَتَى عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ فَشَهِدَ عِنْدَهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ فِي مَرَضِهِ الَّذِي قُبِضَ فِيهِ يَنْهَى عَنِ

الْعُمْرَةَ قَبْلَ الْحَجِّ.

تخریج: [حسن] * سعيد عن عمر قوي، انظر الحديث الآتي: ٣٢٧٢ والموطأ بتحقيقي، ح: ٥٩٠ والحديث يدل على نهى القران وهذا للاستحباب والله أعلم.

1794. It was reported from Mu'āwiyah bin Abū Sufyān, that he said to the Companions of the Prophet ﷺ: "Do you know that the Messenger of Allāh ﷺ forbade such-and-such? And he forbade riding on the skins of leopards?" They said: "Yes." He said: "Do you know that he forbade combining (*Qirān*) of *Hajj* and *'Umrah*?" They said: "As for this, then no." He said: "Indeed, this (prohibition) is along with those (other prohibitions), but you have forgotten." (*Da'if*)

١٧٩٤ - حَدَّثَنَا مُوسَى أَبُو سَلَمَةَ: حَدَّثَنَا حَمَادٌ عَنْ قَتَادَةَ، عَنْ أَبِي شَيْخِ الْهَنْدَائِيِّ خَيْوَانَ بْنِ خَلْدَةَ مِمَّنْ قَرَأَ عَلَيَّ أَبِي مُوسَى الْأَشْعَرِيُّ مِنْ أَهْلِ الْبَصْرَةِ أَنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ قَالَ لِأَصْحَابِ النَّبِيِّ ﷺ: هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ كَذَا وَكَذَا وَعَنْ رُكُوبِ جُلُودِ النُّمُورِ؟ قَالُوا: نَعَمْ. قَالَ: فَتَعْلَمُونَ أَنَّهُ نَهَى أَنْ يُقْرَنَ بَيْنَ الْحَجِّ وَالْعُمْرَةِ؟ قَالُوا: أَمَّا هَذَا فَلَا، فَقَالَ: أَمَّا إِنَّهَا مَعَهُنَّ وَلَكِنَّكُمْ نَسِيتُمْ.

تخریج: [إسناده ضعيف] * قتادة عن عن وتابعه بهيس بن فهدان عند الطبراني: ٣٥٤/١٩ بعضه * وفيه محمد بن صالح بن الوليد النرسي: لم أجد من وثقه والحديث السابق يغني عنه.

Chapter 24. Regarding The *Qirān* (*Hajj*)

1795. It was reported from Yahyā bin Abū Ishāq, Abdul-'Azīz bin Şuḥaib, and Humaid Aṭ-Ṭawīl, from Anas bin Mālik, that he heard the Messenger of Allāh ﷺ begin the *Talbiyah* for *Hajj* and *'Umrah* together. He said: "*Labbaika 'umratan wa ḥajjan [ma'an], labbaika 'umratan wa hajja* (Here I am (O Allāh) for *'Umrah* and *Hajj*, here I am for *'Umrah* and *Hajj*)." (*Ṣaḥīḥ*)

(المعجم ٢٤) بَابُ: فِي الْإِقْرَانِ
(التحفة ٢٤)

١٧٩٥ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ وَعَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ وَحُمَيْدُ الطَّوِيلُ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُمْ سَمِعُوهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يُبَيِّنُ بِالْحَجِّ وَالْعُمْرَةِ جَمِيعًا، يَقُولُ: «لَبَّيْكَ عُمْرَةً وَحَجًّا [مَعًا]، لَبَّيْكَ عُمْرَةً وَحَجًّا».

تخریج: أخرجه مسلم، الحج، باب إهلال النبي ﷺ وهديه، ح: ١٢٥١ من حديث هشيم به.

Comments:

Literally, *Qirān* means “to join or connect.” Technically, it means the intent to perform Hajj and 'Umrah together. The procedure is to enter *Ihrām* to perform Hajj and 'Umrah along with a *Hadī*. On reaching Makkah, the pilgrim performs the rites of 'Umrah first but he is not free from the obligations of *Ihrām* upon the completion of the rites of 'Umrah. He remains in *Ihrām* until he has performed all the rites of Hajj. Only then shall he be free from *Ihrām*.

1796. It was reported from Abū Qilābah from Anas, that the Prophet ﷺ spent the night — meaning in Dhul-Ḥulaifah — until the morning. He then mounted (his camel). When he reached Al-Baidā', he praised Allāh, glorified Him and said the *Takbīr*, then entered *Ihrām* for Hajj and 'Umrah. The people did likewise. When he arrived (at Makkah), he ordered the people to exit from their *Ihrām*, until the Day of *Tarwiyah* (the eighth of Dhul-Ḥijjah), when they entered into *Ihrām* for Hajj. The Messenger of Allāh ﷺ sacrificed seven camels with his own hands, while they were standing. (*Saḥīh*)

Abū Dāwud said: Anas alone narrated that the Prophet ﷺ began by praising Allāh, glorifying him, and saying the *Takbīr*, then began the *Talbiyah*.

تخریج: أخرجه البخاري، الحج، باب التعميد والتسيح والتكبير قبل الإهلال عند الركوب على الدابة، ح: ١٥٥١ عن موسى بن إسماعيل به.

Comments:

These narrations are varied, not inconsistent, the variety owing to the various experiences of Companions, each narrating what he heard or saw.

1797. Al-Barā' bin 'Azib narrated: “I was with 'Alī, may Allāh be pleased with him, when the Messenger of Allāh ﷺ placed him as a governor of Yemen. I obtained some amount (of gold) with him.

١٧٩٦ - حَدَّثَنَا أَبُو سَلَمَةَ مَوْسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قَلَابَةَ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ بَاتَ بِهَا يَعْني بِذِي الْحُلَيْفَةِ، حَتَّى أَصْبَحَ، ثُمَّ رَكِبَ، حَتَّى إِذَا اسْتَوَتْ بِهِ عَلَى الْبَيْدَاءِ حَمِدَ اللَّهَ وَسَبَّحَ وَكَبَّرَ ثُمَّ أَهَلَ بِحَجٍّ وَعُمْرَةٍ، وَأَهَلَ النَّاسَ بِهِمَا، فَلَمَّا قَدِمْنَا أَمَرَ النَّاسَ فَحَلُّوا حَتَّى إِذَا كَانَ يَوْمُ التَّرْوِيَةِ أَهَلُّوا بِالْحَجِّ وَنَحَرَ رَسُولُ اللَّهِ ﷺ سَبْعَ بَدَنَاتٍ بِيَدِهِ قِيَامًا.
قَالَ أَبُو دَاوُدَ: الَّذِي تَفَرَّدَ بِهِ، يَعْني أَنَسًا، مِنْ هَذَا الْحَدِيثِ أَنَّهُ بَدَأَ بِالْحَمْدِ وَالتَّسْبِيحِ وَالتَّكْبِيرِ ثُمَّ أَهَلَ بِالْحَجِّ.

١٧٩٧ - حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ: حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا يُونُسُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: كُنْتُ مَعَ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ حِينَ أَمَرَهُ رَسُولُ اللَّهِ ﷺ عَلَى

When 'Alī reached the Messenger of Allāh ﷺ, from Yemen, he found Fāṭimah (may Allāh be pleased with her) wearing dyed clothes, and she had perfumed the house with *Nadūh*.^[1] She said: 'What is the matter with you? For the Messenger of Allāh ﷺ has commanded his Companions to leave the state of *Ihrām*.' He said to her: 'I have entered *Ihrām* for the same (rites) as the Prophet ﷺ.' He then went to the Prophet ﷺ, who said to him: 'What have you done?' He said: 'I have entered *Ihrām* for the same (rites) as the the Prophet ﷺ.' So the Prophet ﷺ said: 'As for me, I have brought my *Hadī* with me, and combined (*Qirān*).' He then said: 'Sacrifice sixty-seven, or sixty-six, camels, and keep for yourself thirty-three, or thirty-four. And take from every animal a small portion (of meat) for me.'" (*Da'if*)

الْيَمَنِ، قَالَ: فَأَصَبْتُ مَعَهُ أَوْاقًا قَالَ: فَلَمَّا قَدِمَ عَلَيَّ مِنَ الْيَمَنِ عَلَى رَسُولِ اللَّهِ ﷺ قَالَ: وَجَدْتُ فَاطِمَةَ [رَضِيَ اللَّهُ عَنْهَا] قَدْ لَبَسَتْ ثِيَابًا صَبِيغًا وَقَدْ نَضَحَتِ الْبَيْتَ بِبُضُوحٍ فَقَالَتْ: مَا لَكَ؟ فَإِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَمَرَ أَصْحَابَهُ فَأَحْلُوا. قَالَ: قُلْتُ لَهَا: إِنِّي أَهْلَلْتُ بِإِهْلَالِ النَّبِيِّ ﷺ. قَالَ: فَأَتَيْتِ النَّبِيَّ ﷺ فَقَالَ لِي: «كَيْفَ صَنَعْتَ؟» قَالَ: قُلْتُ: أَهْلَلْتُ بِإِهْلَالِ النَّبِيِّ ﷺ. قَالَ: «فَإِنِّي قَدْ سَفَّتُ الْهَدْيَ وَقَرَنْتُ». قَالَ: فَقَالَ لِي: «انْحُرْ مِنَ الْبَدَنِ سَبْعًا وَسِتِّينَ أَوْ سِتًّا وَسِتِّينَ، وَأَمْسِكْ لِتَنْفَسِكَ ثَلَاثًا وَثَلَاثِينَ أَوْ أَرْبَعًا وَثَلَاثِينَ، وَأَمْسِكْ لِي مِنْ كُلِّ بَدَنَةٍ مِنْهَا بَضْعَةً».

تخریج: [إسناده ضعيف] أخرجه النسائي، مناسك الحج، باب القران، ح: ٢٧٢٦ و٢٧٤٦ من حديث يحيى بن معين به وللحديث شواهد كثيرة، أبو إسحاق عنن.

1798. Aṣ-Ṣubāi bin Ma'bad said: "I began the *Talbiyah* for both of them (*Hajj* and *Umrah*) together, so 'Umar said to me, 'You have been guided to the *Sunnah* of your Prophet.'" (*Ṣaḥīh*)

١٧٩٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ بْنُ عَبْدِ الْحَمِيدِ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ قَالَ: قَالَ الصُّبَيْ بِنُ مَعْبُدٍ: أَهْلَلْتُ بِهِمَا مَعًا، فَقَالَ عُمَرُ: هَدَيْتَ لِسُنَّةِ نَبِيِّكَ ﷺ.

تخریج: [إسناده صحيح] أخرجه النسائي، مناسك الحج، باب القران، ح: ٢٧٢٠ من حديث جرير بن عبد الحميد به وصححه ابن حبان، ح: ٩٨٥، ٩٨٦ والدارقطني (العلل الواردة: ١٦٦/٢).

[1] Its meaning is "diffused" or "effused" and they say that it is a type of perfume mixture whose fragrance is diffused.

1799. (Another chain of narration) Aṣ-Ṣubāī bin Ma‘bad, who said: “I was a Bedouins man and a Christian, and then I accepted Islam. I went to a relative of mine by the name of Hudaim bin Thurmulah, and said: ‘O so-and-so! I am eager for *Jihād*, and I see that *Hajj* and *Umrah* are obligatory on me, so how can I combine between them?’ He said: ‘Combine (the two together), and slaughter what you are able for the *Hadī*.’ So I entered *Ihrām* for both of them together. When I reached Al-‘Udhaib, I met Salmān bin Rabi‘ah and Zaid bin Ṣūhān — and had begun the *Talbiyah* for both of them (together). So one of them said to the other: ‘This person is as ignorant as his camel!’ And it was as if they had thrown a mountain on me! So I went to ‘Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, and said: ‘O Commander of the Believers, I was a Bedouins man, and a Christian, and then I accepted Islam. And I am eager for *Jihād*, and I saw that *Hajj* and *Umrah* are obligatory on me, so I went to a relative of mine, who told me: ‘Combine (the two) together, and slaughter what you are able to for the *Hadī*.’ So I began the *Talbiyah* for both of them together.’ ‘Umar said to me: ‘You have been guided to the *Sunnah* of your Prophet ﷺ.’” (*Ṣaḥīh*)

١٧٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ قُدَامَةَ بْنِ أَعْيَنَ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ الْمَعْنَى، قَالَا: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ عَنْ مَنْصُورٍ، عَنْ أَبِي وَايِلَرَ قَالَ: قَالَ الصُّبَيْيُّ بْنُ مَعْبِدٍ: كُنْتُ رَجُلًا أَعْرَابِيًّا نَصْرَانِيًّا فَأَسْلَمْتُ، فَأَتَيْتُ رَجُلًا مِنْ عَشِيرَتِي يُقَالُ لَهُ: هُدَيْمُ بْنُ نُزْمَلَةَ، فَقُلْتُ لَهُ: يَا هَنَاهَا! إِنِّي حَرِيصٌ عَلَى الْجِهَادِ وَإِنِّي وَجَدْتُ الْحَجَّ وَالْعُمْرَةَ مَكْتُوبَيْنِ عَلَيَّ فَكَيْفَ لِي بِأَنْ أَجْمَعَهُمَا؟ قَالَ: اجْمَعُهُمَا وَأَذْبَحْ مَا اسْتَيْسَرَ مِنَ الْهَدْيِ، فَأَهْلَلْتُ بِهِمَا مَعًا، فَلَمَّا أَتَيْتُ الْعُدَيْبَ لَقَيْتَنِي سَلْمَانَ بْنَ رَبِيعَةَ وَزَيْدُ بْنُ صُوحَانَ وَأَنَا أَهْلُ بِهِمَا [جَمِيعًا]، فَقَالَ أَحَدُهُمَا لِلْآخَرَ: مَا هَذَا بِأَفْقَهُ مِنْ بَعِيرِهِ! قَالَ: فَكَأَنَّمَا أُلْقِيَ عَلَيَّ جِبَلٌ حَتَّى أَتَيْتُ عُمَرَ ابْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، فَقُلْتُ لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ! إِنِّي كُنْتُ رَجُلًا أَعْرَابِيًّا نَصْرَانِيًّا وَإِنِّي أَسْلَمْتُ وَأَنَا حَرِيصٌ عَلَى الْجِهَادِ، وَإِنِّي وَجَدْتُ الْحَجَّ وَالْعُمْرَةَ مَكْتُوبَيْنِ عَلَيَّ، فَأَتَيْتُ رَجُلًا مِنْ قَوْمِي فَقَالَ لِي: اجْمَعَهُمَا وَأَذْبَحْ مَا اسْتَيْسَرَ مِنَ الْهَدْيِ، وَإِنِّي أَهْلَلْتُ بِهِمَا مَعًا، فَقَالَ لِي عُمَرُ: هَدَيْتَ لِسُنَّةِ نَبِيِّكَ ﷺ.

تخریج: [إسناده صحيح] أخرجه النسائي، مناسك الحج، باب القران، ح: ٢٧٢٠ من حديث جرير به ورواه ابن ماجه، ح: ٢٩٧٠.

Comments:

To enter *Ihrām* for *Hajj* and *'Umrah* together is *Sunnah* for whoever brings the *Hadī*.

1800. It was reported from 'Ikrimah, that he heard Ibn 'Abbās saying: "‘Umar bin Al-Khattāb, may Allāh be pleased with him, narrated to me that he heard the Messenger of Allāh ﷺ say — while he was at (the valley of) 'Aqīq: "A messenger came from my Lord, the Mighty and Sublime, last night, and said: 'Offer prayers in this blessed valley.' And he said: "*Umrah* in *Hajj*." (*Ṣaḥīḥ*)

Abū Dāwud said: Al-Walīd bin Muslim and 'Umar bin 'Abdul-Wāḥid reported this *Hadīth* from Al-Awzā'i, and in it is: "And say: "*Umrah* in *Hajj*.""

Abū Dāwud said: And this is how 'Alī bin Al-Mubārak narrated it from Yaḥyā bin Abī Kathīr in this *Hadīth*, he said: "And say: "*Umrah* in *Hajj*.""

١٨٠٠ - حَدَّثَنَا الثُّمَالِيُّ: حَدَّثَنَا مِسْكِينٌ عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرَمَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَتَانِي اللَّيْلَةَ آتٍ مِنْ عِنْدِ رَبِّي عَزَّوَجَلَّ»، قَالَ وَهُوَ بِالْعَقِيقِ، «فَقَالَ: صَلِّ فِي هَذَا الْوَادِي الْمُبَارَكِ وَقَالَ: عُمْرَةٌ فِي حَجَّةٍ».

قَالَ أَبُو دَاوُدَ: رَوَاهُ الْوَلِيدُ بْنُ مُسْلِمٍ وَعُمَرُ بْنُ عَبْدِ الْوَاحِدِ فِي هَذَا الْحَدِيثِ عَنِ الْأَوْزَاعِيِّ: «وَقُلْ: عُمْرَةٌ فِي حَجَّةٍ».

قَالَ أَبُو دَاوُدَ: وَكَذَا رَوَاهُ عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ فِي هَذَا الْحَدِيثِ قَالَ: «وَقُلْ: عُمْرَةٌ فِي حَجَّةٍ».

تخریج: أخرجه البخاري، الحج، باب قول النبي ﷺ: "العقيق واد مبارك"، ح: ١٥٣٤ من حديث الأوزاعي به.

Comments:

See no. 1740.

1801. Rabī' bin Sabrah narrated from his father that he said: "We left with the Messenger of Allāh ﷺ (for Makkah). When we reached 'Uṣfān, Surāqah bin Mālik Al-Mudlajī said: 'O Messenger of Allāh! Explain to us (the rites) as if you are explaining to a group of people who were born today!' He said: 'Allāh, the Mighty and

١٨٠١ - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ: حَدَّثَنِي الرَّبِيعُ بْنُ سَبْرَةَ عَنْ أَبِيهِ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ حَتَّى إِذَا كُنَّا بِعُسْفَانَ قَالَ لَهُ سُرَاقَةُ بْنُ مَالِكِ الْمُدَلَجِيِّ: يَا رَسُولَ اللَّهِ! اقْضِ لَنَا قَضَاءَ قَوْمٍ كَأَنَّمَا وُلِدُوا الْيَوْمَ، فَقَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ

Sublime, has joined this *'Umrah* for you in your *Hajj*, so whoever reaches (Makkah), and performs the *Tawāf* of the House and between *Aş-Şafā* and *Al-Marwah*, he has exited the state of *Ihrām*, except if he has a *Hadī* with him.” (*Hasan*)

تخريج: [إسناده حسن] وأخرجه أحمد: ٤٠٤/٣ والدارمي، ح: ١٨٦٤ من حديث عبدالعزيز ابن عمر به.

1802. It was reported from *Al-Ḥasan bin Muslim*, from *Ṭāwūs*, from *Ibn 'Abbās*, that *Mu'āwiyah bin Abū Sufyān* informed him: “I cut the Prophet’s ﷺ hair with the surface of a spearhead at *Marwah*, or I saw the Prophet’s ﷺ hair being cut with a spearhead at *Al-Marwah*.” *Ibn Khallād* (one of the narrators) said: “*Mu'āwiyah* (said).” He did not mention: “informed him.” (*Ṣaḥīḥ*)

أَدْخَلَ عَلَيْكُمْ فِي حَجِّكُمْ هَذَا عُمْرَةً، فَإِذَا قَدِمْتُمْ، فَمَنْ تَطَوَّفَ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ فَقَدْ حَلَّ إِلَّا مَنْ كَانَ مَعَهُ هَدْيٌ.”

١٨٠٢ - حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ: حَدَّثَنَا شُعَيْبُ بْنُ إِسْحَاقَ عَنِ ابْنِ جُرَيْجٍ: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَّادٍ: حَدَّثَنَا يَحْيَى - الْمَعْنَى - عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي الْحَسَنُ ابْنُ مُسْلِمٍ عَنِ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ أَخْبَرَهُ قَالَ: فَصَرْتُ عَنِ النَّبِيِّ ﷺ بِمَشْقَصٍ عَلَى الْمَرْوَةِ، أَوْ رَأَيْتُهُ يُقَصِّرُ عَنْهُ عَلَى الْمَرْوَةِ بِمَشْقَصٍ. قَالَ ابْنُ خَلَّادٍ: إِنَّ مُعَاوِيَةَ لَمْ يَذْكُرْ: أَخْبَرَهُ.

تخريج: أخرجه البخاري، الحج، باب الحلق والتقصير عند الإحلال، ح: ١٧٣٠ ومسلم، الحج، باب التقصير في العمرة، ح: ١٢٤٦ من حديث ابن جريج به.

1803. It was reported from *Ma'mar*, from *Ibn Ṭāwūs*, from his father, from *Ibn 'Abbās* that *Mu'āwiyah* said to him: “Do you not know that I cut the Prophet’s hair with a Bedouin’s spearhead at *Al-Marwah*?” (*Ṣaḥīḥ*) *Al-Ḥasan* (one of the narrators) added: “During his *Hajj*?”

١٨٠٣ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ وَمُحَمَّدُ ابْنُ يَحْيَى وَمَخْلَدُ بْنُ خَالِدٍ - الْمَعْنَى - [قَالُوا]: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنِ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ أَنَّ مُعَاوِيَةَ قَالَ لَهُ: أَمَا عَلِمْتَ أَنِّي فَصَرْتُ عَنْ رَسُولِ اللَّهِ ﷺ بِمَشْقَصٍ أَغْرَابِيٍّ عَلَى الْمَرْوَةِ.

زَادَ الْحَسَنُ فِي حَدِيثِهِ: بِحَجَّتِهِ.

تخريج: [إسناده صحيح] انظر الحديث السابق.

Comments:

That this occurred during an '*Umrah* the Messenger of Allāh ﷺ performed is the popular view.

1804. It was reported from *Shu'bah*, from Muslim Al-Qurri, who heard Ibn 'Abbās saying: "The Prophet ﷺ entered *Ihrām* for '*Umrah*, and his Companions entered *Ihrām* for *Hajj*." (*Ṣaḥīḥ*)

١٨٠٤ - حَدَّثَنَا [عَبِيدُ اللَّهِ] بْنُ مُعَاذٍ: أَخْبَرَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ مُسْلِمِ الْقُرِّيِّ: سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: أَهَلَ النَّبِيُّ ﷺ بِعُمْرَةٍ، وَأَهَلَ أَصْحَابُهُ بِحَجٍّ.

تخريج: أخرجه مسلم، الحج، باب: في متعة الحج، ح: ١٢٣٨ عن ابن معاذ به.

1805. 'Abdullāh bin 'Umar narrated: "The Messenger of Allāh ﷺ performed *Tammatu'* with '*Umrah*, joining it into *Hajj* during the Farewell Pilgrimage, and he gave the *Hadī*, and he brought the *Hadī* with him from *Dhūl-Hulāifah*. The Messenger of Allāh ﷺ began with the *Talbiyah* for '*Umrah*, and then the *Talbiyah* for *Hajj*. And the people also performed *Tammatu'* with '*Umrah*, joining it into *Hajj* along with the Messenger of Allāh ﷺ. Some people had a *Hadī* so they brought the *Hadī* with them, while others did not have a *Hadī*. When the Messenger of Allāh ﷺ arrived in Makkah, he told the people: 'Whoever among you has a *Hadī*, then nothing that has become prohibited upon him will become permissible, until he completes his *Hajj*. But whoever among you does not have a *Hadī*, then let him perform *Tawāf* around the House, and between *Aṣ-Ṣafā* and *Al-Marwah*, and cut his hair, and then let him exit the state of *Ihrām*. Then he should enter *Ihrām* for *Hajj*, and bring a *Hadī*, but

١٨٠٥ - حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي [عَنْ جَدِّي]، عَنْ عَقِيلِ، عَنْ ابْنِ شَهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: تَمَتَّعَ رَسُولُ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ بِالْعُمْرَةِ إِلَى الْحَجِّ، فَأَهْدَى وَسَاقَ مَعَهُ الْهَدْيَ مِنْ ذِي الْحُلَيْفَةِ، وَبَدَأَ رَسُولُ اللَّهِ ﷺ فَأَهَلَ بِالْعُمْرَةِ ثُمَّ أَهَلَ بِالْحَجِّ، وَتَمَتَّعَ النَّاسُ مَعَ رَسُولِ اللَّهِ ﷺ بِالْعُمْرَةِ إِلَى الْحَجِّ، فَكَانَ مِنَ النَّاسِ مَنْ أَهْدَى فَسَاقَ الْهَدْيَ، وَمِنْهُمْ مَنْ لَمْ يُهْدِ، فَلَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ مَكَّةَ قَالَ لِلنَّاسِ: «مَنْ كَانَ مِنْكُمْ أَهْدَى فَإِنَّهُ لَا يَجِلُّ لَهُ مِنْ شَيْءٍ حَرَّمَ مِنْهُ حَتَّى يَقْضِيَ حَجَّهُ، وَمَنْ لَمْ يَكُنْ مِنْكُمْ أَهْدَى فَلْيَطْفُ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ وَيُقْضِرْ وَيُحْلِلْ ثُمَّ لِيُهَلَّ بِالْحَجِّ وَلِيُهْدِ، فَمَنْ لَمْ يَجِدْ هَدْيًا فَلْيَضُمْ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةَ إِذَا رَجَعَ إِلَى أَهْلِهِ». وَطَافَ رَسُولُ اللَّهِ ﷺ حِينَ قَدِمَ مَكَّةَ فَاسْتَلَمَ الرُّكْنَ الْأَوَّلَ شَيْءٌ ثُمَّ خَبَّ ثَلَاثَةَ أَطْوَافٍ مِنَ السَّعِ وَمَسَى أَرْبَعَةَ

whoever cannot find a *Hadī*, then let him fast days (more) three days during *Hajj*, and seven once he returns to his family.’ The Messenger of Allāh ﷺ performed *Tawāf* when he arrived in Makkah, and the first thing that he did was touch the Corner (of the Black stone). Then he walked at a brisk pace for three circuits of the seven, and walked normally for the (remaining) four. After he had finished the *Tawāf*, he prayed two *Rak‘ah* behind the Station (of Ibrāhīm), and said the *Taslīm*. He then turned and went toward Aş-Şafā, and went between Aş-Şafā and Al-Marwah seven times. He did not leave his state of *Ihrām* until he had completed his *Hajj* and sacrificed his *Hadī* on the Day of Sacrifice, and performed the *Tawāf* of the House. Then everything that had been prohibited for him became permissible (he left the state of *Ihrām*). Those who had brought a *Hadī* with them did exactly as the Messenger of Allāh ﷺ did.” (*Şahīh*)

تخریج: أخرجه مسلم، الحج، باب وجوب الدم على المتمتع ... إلخ، ح: ۱۲۲۷ عن عبد الملك بن شعيب، والبخاري، الحج، باب من ساق البدن معه، ح: ۱۶۹۱ من حديث الليث بن سعد به.

1806. It was reported from ‘Abdullāh bin ‘Umar, from Ḥaṣṣah, the wife of the Prophet ﷺ, that she asked: “O Messenger of Allāh, what is the matter that the people have left the state of *Ihrām* while you have not done so after your *‘Umrah*?” He said: “I have applied

أطواف، ثُمَّ رَكَعَ حِينَ قَضَى طَوَافَهُ بِالْبَيْتِ عِنْدَ الْمَقَامِ رَكَعَتَيْنِ ثُمَّ سَلَّمَ، فَانصَرَفَ فَأَتَى الصَّفَا فَطَافَ بِالصَّفَا وَالْمَرْوَةَ سَبْعَةَ أَطْوَافٍ، ثُمَّ لَمْ يَحْلِلْ مِنْ شَيْءٍ، حَرَمَ مِنْهُ حَتَّى قَضَى حَجَّهُ وَنَحَرَ هَدْيَهُ يَوْمَ النَّحْرِ وَأَقْضَى فَطَافَ بِالْبَيْتِ ثُمَّ حَلَّ مِنْ كُلِّ شَيْءٍ حَرَمَ مِنْهُ، وَفَعَلَ النَّاسُ مِثْلَ فِعْلِ رَسُولِ اللَّهِ ﷺ مَنْ أَهْدَى وَسَاقَ الْهَدْيَ مِنَ النَّاسِ.

۱۸۰۶ - حَدَّثَنَا الْقَعْنَبِيُّ عَنِ مَالِكٍ، عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ حَفْصَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ! مَا شَأْنُ النَّاسِ قَدْ حَلُّوا وَلَمْ تَحْلِلْ أَنْتَ مِنْ عُمْرَتِكَ؟ فَقَالَ: «إِنِّي لَبَدْتُ رَأْسِي وَقَلَدْتُ هَدْيِي فَلَا

Talbid to my hair, and garlanded my *Hadī*, so I will not exit *Ihrām* until I sacrifice the *Hadī*.” (*Ṣaḥīḥ*)

أَحْلُ حَتَّى أَنْحَرَ الْهَدْيَ».

تخريج: أخرجه البخاري، الحج، باب التمتع والقران والإفراد... إلخ، ح: ١٥٦٦ ومسلم، الحج، باب بيان أن القارن لا يتحلل إلا في وقت تحلل الحاج المفرد، ح: ١٢٢٩ من حديث مالك به وهو في الموطأ (يحيى): ١/٣٩٤.

Comments:

The wives of the Messenger of Allāh ﷺ, exited *Ihrām* because they had not brought the sacrificial animals along with them. The Messenger of Allāh ﷺ, however, remained in the state of *Ihrām*.

Chapter (...) A Person Entering *Ihrām* For *Hajj* And Then Changing It To '*Umrah*

(المعجم...) - بَابُ الرَّجُلِ يَهْلُ بِالْحَجِّ
ثُمَّ يَجْعَلُهَا عُمْرَةً (التحفة ٢٥)

1807. Sulaim bin Al-Aswad narrated that Abū Dharr used to say regarding those who had (intended) *Hajj* and then cancelled it in favor of '*Umrah*: "This was only for those who accompanied the Messenger of Allāh ﷺ." (*Da'if*)

١٨٠٧ - حَدَّثَنَا هَنَادٌ يَعْنِي ابْنَ السَّرِيِّ
عَنِ ابْنِ أَبِي زَائِدَةَ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ
عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ سُلَيْمِ بْنِ
الْأَسْوَدِ: أَنَّ أَبَا ذَرٍّ كَانَ يَقُولُ فِي مَنْ حَجَّ ثُمَّ
فَسَخَّهَا بِعُمْرَةٍ لَمْ يَكُنْ ذَلِكَ إِلَّا لِلرَّكِبِ الَّذِينَ
كَانُوا مَعَ رَسُولِ اللَّهِ ﷺ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٢٢/٥ من حديث أبي داود به، وسنده ضعيف لعننة ابن إسحاق وللحديث شواهد عند مسلم، ح: ١٢٢٤ والحميدي، ح: ١٣٣، ١٣٤ وغيرهما.

1808. It was reported from Al-Ḥārith bin Bilāl bin Al-Ḥārith, from his father who said: "O Messenger of Allāh! cancelling (the *Ihrām* of *Hajj* (in lieu of an '*Umrah*) — is it specific for us, or for those after us?" He replied: "Rather, it is specifically for you." (*Da'if*)

١٨٠٨ - حَدَّثَنَا الثَّقَلِيُّ: أَخْبَرَنَا عَبْدُ
الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ: أَخْبَرَنَا رَبِيعَةُ بْنُ أَبِي
عَبْدِ الرَّحْمَنِ عَنِ الْحَارِثِ بْنِ بِلَالِ بْنِ
الْحَارِثِ، عَنْ أَبِيهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ!
فَسَخُّ الْحَجِّ لَنَا خَاصَّةٌ أَوْ لِمَنْ بَعْدَنَا؟ قَالَ:
«بَلْ لَكُمْ خَاصَّةٌ».

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، المناسك، باب من قال: كان فسخ الحج لهم خاصة، ح: ٢٩٨٤ والنسائي، ح: ٢٨١٠ من حديث عبدالعزيز الدراوردي به * الحارث بن بلال: مستور والحديث ضعفه أحمد وغيره.

Chapter 25. A Person Performing *Hajj* On Behalf Of Another

1809. ‘Abdullāh bin ‘Abbās narrated: “Al-Faḍl bin ‘Abbās was riding on the same mount along with the Messenger of Allāh ﷺ, when a woman from the tribe of *Khath‘am* came to him seeking a verdict. He (Al-Faḍl) began staring at her, and she at him, but the Messenger of Allāh ﷺ turned Al-Faḍl’s face to the other side. She said: ‘O Messenger of Allāh! Allāh’s obligation of *Hajj* upon His servants has found my father an old man — he cannot sit upon a mount. May I perform *Hajj* on his behalf?’ He replied: ‘Yes,’ and this was during the Farewell Pilgrimage.” (*Sahih*)

تخریج: أخرجه البخاري، الحج، باب وجوب الحج وفضله... إلخ، ح: ١٥١٣ ومسلم، الحج، باب الحج عن العاجز لزمانة وهرم ونحوهما أو للموت، ح: ١٣٣٤ من حديث مالك به وهو في الموطأ (يحيى): ٣٥٩/١.

Comments:

If a person is critically sick and there is little hope he can get well again, another person may perform a surrogate (substitute) *Hajj* on his behalf. In case there is hope he will get better, he has to wait until he regains his health. A woman may perform a surrogate *Hajj* for her father provided she has already performed her obligatory *Hajj*.

1810. It was reported from Abū Razīn that he asked: “O Messenger of Allāh! My father is an old man who cannot perform *Hajj*, or ‘*Umrah*, or (ride) a mount.” He replied: “Perform *Hajj* and ‘*Umrah* on behalf of your father.” (*Sahih*)

(المعجم ٢٥) - بَابُ الرَّجُلِ يَحُجُّ عَنْ غَيْرِهِ (التحفة ٢٦)

١٨٠٩ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: كَانَ الْفَضْلُ بْنُ عَبَّاسٍ رَدِيفَ رَسُولِ اللَّهِ ﷺ فَجَاءَتْهُ امْرَأَةٌ مِنْ خَثْعَمَ تَسْتَفْتِيهِ، فَجَعَلَ الْفَضْلُ يَنْظُرُ إِلَيْهَا وَتَنْظُرُ إِلَيْهِ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَصْرِفُ وَجْهَ الْفَضْلِ إِلَى الشَّقِّ الْآخِرِ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ فَرِيضَةَ اللَّهِ عَزَّوَجَلَّ عَلَى عِبَادِهِ فِي الْحَجِّ أَذْرَكَتْ أَبِي شَيْخًا كَبِيرًا لَا يَسْتَطِيعُ أَنْ يَنْبُتَ عَلَى الرَّاحِلَةِ أَفَأَحُجُّ عَنْهُ قَالَ: «نَعَمْ» وَذَلِكَ فِي حَجَّةِ الْوَدَاعِ.

١٨١٠ - حَدَّثَنَا حَفْصُ بْنُ عَمْرٍو وَمُسْلِمٌ ابْنُ إِبْرَاهِيمَ، بِمَعْنَاهُ، قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ الثُّعْمَانِ بْنِ سَالِمٍ، عَنْ عَمْرٍو بْنِ أَوْسٍ، عَنْ أَبِي رَزِينٍ - قَالَ حَفْصٌ فِي حَدِيثِهِ: رَجُلٌ مِنْ بَنِي غَامِرٍ - أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ! إِنَّ أَبِي شَيْخٌ كَبِيرٌ لَا يَسْتَطِيعُ الْحَجَّ وَالْعُمْرَةَ وَلَا الظَّنَّ قَالَ: «أَحُجُّ عَنْ أَبِيكَ وَاعْتَمِرْ».

تخريج: [إسناده صحيح] أخرجه الترمذي، الحج، باب منه، ح: ٩٣٠ والنسائي، ح: ٢٦٢٢ وابن ماجه، ح: ٢٩٠٦ من حديث شعبة به وصححه ابن خزيمة، ح: ٣٠٤٠ وابن حبان، ح: ٩٦١ والحاكم على شرط الشيخين: ١/ ٤٨١ ووافقه الذهبي، وقال الترمذي: "حسن صحيح".

Comments:

According to Imām Aḥmad, there is no *Hadīth* better than this one to prove that *Umrah* is obligatory.

1811. It was reported from Ibn ‘Abbās that the Prophet ﷺ feared a man saying: “*Labbaik* (Here I am) from *Shubrumah*.” So he said: “Who is *Shubrumah*?” He said: “My brother.” Or: “A relative of mine.” He said: “Have you performed *Hajj* for yourself yet?” He said: “No.” So he said: “Perform *Hajj* for yourself, then perform *Hajj* for *Shubrumah*.” (*Da‘īf*)

١٨١١ - حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ الطَّلَقَانِيُّ وَهَذَا بِنُ السَّرِيِّ: الْمَعْنَى وَاحِدٌ، قَالَ إِسْحَاقُ: حَدَّثَنَا عَبْدُ بَنُ سُلَيْمَانَ عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ عَزْرَةَ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ سَمِعَ رَجُلًا يَقُولُ: لَبَيْكَ عَنْ شُبْرُمَةَ، قَالَ: «مَنْ شُبْرُمَةُ؟» قَالَ: أَخٌ لِي - أَوْ قَرِيبٌ لِي - قَالَ: «حَبَّجْتِ عَنْ نَفْسِكَ؟» قَالَ: لَا، قَالَ: «حُجِّ عَنْ نَفْسِكَ ثُمَّ حُجِّ عَنْ شُبْرُمَةَ».

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، المناسك، باب الحج عن الميت، ح: ٢٩٠٣ من حديث عبدة به وصححه ابن خزيمة، ح: ٣٠٣٩ وابن حبان، ح: ٩٦٢ والبيهقي: ٤/ ٣٣٦ وابن الملتنن في تحفة المحتاج شواهد: ١٠٥٦ * قتادة عنن، وللحديث شواهد ضعيفة.

Comments:

A surrogate *Hajj* may be performed by a person only if he has already performed his own obligatory *Hajj*.

Chapter 26. The Procedure Of The *Talbiyah*

(المعجم ٢٦) بَابُ: كَيْفَ التَّلْبِيَّةِ
(التحفة ٢٧)

1812. It was reported from Nāfi‘, from ‘Abdullāh bin ‘Umar that the *Talbiyah* of the Messenger of Allāh ﷺ was as follows: “*Labbaik! Allāhumma labbaik! Lā sharika laka labbaik! Innal-ḥamda wanni‘mata laka, wal-mulka, lā sharika laka* (I respond to Your call, O Allāh, I respond to Your call. I

١٨١٢ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ تَلْبِيَةَ رَسُولِ اللَّهِ ﷺ: «لَبَيْكَ اللَّهُمَّ لَبَيْكَ! لَبَيْكَ لَا شَرِيكَ لَكَ لَبَيْكَ! إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ، وَالْمُلْكَ لَا شَرِيكَ لَكَ». قَالَ: وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَزِيدُ فِي تَلْبِيَّتِهِ: لَبَيْكَ! لَبَيْكَ! لَبَيْكَ!

respond to Your call: You have no partner. I respond to Your call. All praise, and blessings belong (and are attributed) to You, and so is the Kingdom. You have no partner).”

In his *Talbiyah*, ‘Abdullāh bin ‘Umar would add: “*Labbaik! Labbaik! Labbaik! Wa sa’daika wal-khairu bi-yadaika war-raghbā’u ilaika wal-‘amal* (I respond to Your call, I respond to Your call. I respond to Your call, ever in Your service. (All) the Good is in Your Hands. All supplications are directed to You, as are all actions.)” (*Sahih*)

تخريج: أخرجه البخاري، الحج، باب التلبية، ح: ١٥٤٩، ومسلم، الحج، باب التلبية وصفتها ووقتها، ح: ١١٨٤ من حديث مالك به وهو في الموطأ (يحيى): ٣٣١/١، ٣٣٢.

1813. Jābir bin ‘Abdullāh narrated: “The Messenger of Allāh ﷺ began his *Talbiyah* for *Hajj*...” and he mentioned the *Talbiyah* as in the previous *Hadīth* of Ibn ‘Umar, and said: “And some people added: ‘*Dhūl-Ma’ārij* (The Owner of the Pathways to Heaven)’ and similar phrases, and the Prophet ﷺ heard them, and did not say anything.” (*Sahih*)

تخريج: [إسناده صحيح] أخرجه ابن ماجه، المناسك، باب التلبية، ح: ٢٩١٩ من حديث جعفر بن محمد به وهو في مسند أحمد: ٣/٣٢٠، ٣٢١ وصححه ابن خزيمة، ح: ٢٦٢٦.

1814. It was reported from *Khallād bin As-Sa’ib Al-Anṣārī*, from his father that the Messenger of Allāh ﷺ said: “*Jibrā’īl*, peace and blessings be upon him, came to me, and commanded me to command my Companions, and those who are with them, that they

وَسَعْدَيْكَ وَالْخَيْرُ بِيَدَيْكَ وَالرَّغْبَاءُ إِلَيْكَ وَالْعَمَلُ.

١٨١٣ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا جَعْفَرٌ: حَدَّثَنَا أَبِي عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: أَهْلَ رَسُولُ اللَّهِ ﷺ فَذَكَرَ التَّلِيَةَ مِثْلَ حَدِيثِ ابْنِ عُمَرَ قَالَ: وَالنَّاسُ يَزِيدُونَ ذَا الْمَعَارِجِ وَنَحْوَهُ مِنَ الْكَلَامِ وَالنَّبِيُّ ﷺ يَسْمَعُ فَلَا يَقُولُ لَهُمْ شَيْئًا.

١٨١٤ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَزْمٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ خَلَادِ بْنِ السَّائِبِ الْأَنْصَارِيِّ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَتَانِي جِبْرَائِيلُ عَلَيَّ

should raise their voices with the *Ihlāl*.” Or he said: “The *Talbiyah*.” (Ṣaḥīḥ)

السَّلَامُ فَأَمَرَنِي أَنْ أَمُرَ أَصْحَابِي وَمَنْ مَعِيَ أَنْ يَرْفَعُوا أَصْوَاتَهُمْ بِالْإِهْلَالِ» أَوْ قَالَ: «بِالتَّلْبِيَةِ» يُرِيدُ أَحَدَهُمَا.

تخريج: [إسناده صحيح] أخرجه الترمذي، الحج، باب ما جاء في رفع الصوت بالتلبية، ح: ٨٢٩ والنسائي، ح: ٢٧٥٤ وابن ماجه، ح: ٢٩٢٢ من حديث عبدالله بن أبي بكر به وهو في الموطأ (يحيى): ٣٣٤/١ وصححه ابن خزيمة، ح: ٣٦٥، ٢٦٢٧ وابن حبان، ح: ٩٧٤.

Chapter 27. When Should One Discontinue The *Talbiyah* ?

(المعجم ٢٧) بَابُ: مَتَى يَقْطَعُ التَّلْبِيَةَ؟
(التحفة ٢٨)

1815. Al-Faḍl bin ‘Abbās narrated that the Messenger of Allāh ﷺ continued to recite the *Talbiyah* until he stoned *Jamrat Al-‘Aqabah*. (Ṣaḥīḥ)

١٨١٥ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ، عَنْ الْفَضْلِ بْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَبَّى حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ.

تخريج: أخرجه البخاري، الحج، باب التلبية والتكبير غداة النحر حتى يرمي الجمرة ... إلخ، ح: ١٦٨٥ ومسلم، الحج، باب استحباب إقامة الحاج التلبية حين يشرع ... إلخ، ح: ١٢٨٠ من حديث ابن جريج به وهو في مسند أحمد: ١/٢١٣.

1816. It was reported from ‘Abdullāh bin ‘Abdullāh bin ‘Umar, from his father who said: “We went with the Messenger of Allāh ﷺ from Mina to ‘Arafāt; some of us were reciting the *Talbiyah* and some of us were reciting the *Takbīr*.” (Ṣaḥīḥ)

١٨١٦ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ: عَدَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ مِنْ مَنَى إِلَى عَرَفَاتٍ وَمِنَّا الْمُلَبِّي وَمِنَّا الْمُكْبِرُ.

تخريج: أخرجه مسلم، الحج، باب التلبية والتكبير في الذهاب من منى إلى عرفات في يوم عرفة، ح: ١٢٨٤ عن أحمد بن حنبل به وهو في مسنده: ٢/٢٢.

Chapter 28. When Should The One Performing '*Umrah* Discontinue The *Talbiyah* ?

1817. It was reported from Ibn Abī Lailā, from 'Atā', from Ibn 'Abbās, from the Prophet ﷺ that he said: "The one performing '*Umrah* should continue the *Talbiyah* until he touches the (Black) Stone."

(*Da'if*)

Abū Dāwud said: It was reported by 'Abdul-Mālik bin Abī Sulaimān, and Hammām, from 'Atā', from Ibn 'Abbās, in *Mawqūf* form.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الحج، باب ما جاء متى يقطع التلبية في العمرة، ح: ٩١٩ من حديث هشيم به وقال: "صحيح" وقال البيهقي: ١٠٥/٥ "رفعه خطأ، وكان ابن أبي ليلي هذا كثير الوهم، وخاصة إذا روى عن عطاء فيخطيء كثيراً، ضعفه أهل الثقل مع كبر محله" وانظر، ح: ٧٥٢.

Chapter 29. The One In *Ihrām* Who Disciplines His Slave

1818. It was reported from Asmā' bint Abī Bakr, that she said: "We went with the Messenger of Allāh ﷺ for *Hajj*. When we reached Al-'Arj, the Messenger of Allāh ﷺ camped, and we camped with him. 'Āishah sat next to the Messenger of Allāh ﷺ, and I sat next to my father. Abū Bakr, may Allāh be pleased with him, and the Messenger of Allāh ﷺ both had one camel, which, along with their provisions, was with a slave of Abū Bakr. Abū Bakr waited for him to return, but when he came, he did not had the camel. He said: 'Where is your camel?' He replied: 'I lost it

(المعجم ٢٨) بَابُ: مَتَى يَقْطَعُ الْمُعْتَمِرُ التَّلْبِيَةَ؟ (التحفة ٢٩)

١٨١٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا هُشَيْمٌ عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «يُلْبِي الْمُعْتَمِرُ حَتَّى يَسْتَلِمَ الْحَجَرَ».

قَالَ أَبُو دَاوُدَ: رَوَاهُ عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ وَهَمَّامٌ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ مَوْقُوفًا.

(المعجم ٢٩) - بَابُ الْمُحْرِمِ يُؤَدِّبُ غُلَامَهُ (التحفة ٣٠)

١٨١٨ - حَدَّثَنَا ابْنُ حَبَلٍ قَالَ: حَدَّثَنَا؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَزْمَةَ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ: أَخْبَرَنَا ابْنُ إِسْحَاقَ عَنْ يَحْيَى بْنِ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ حُجَّاجًا حَتَّى إِذَا كُنَّا بِالْعُرْجِ نَزَلَ رَسُولُ اللَّهِ ﷺ وَنَزَلْنَا، فَجَلَسَتْ عَائِشَةُ إِلَى جَنْبِ رَسُولِ اللَّهِ ﷺ، وَجَلَسْتُ إِلَى جَنْبِ أَبِي وَكَانَتْ زِمَالَةٌ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ وَزِمَالَةٌ رَسُولِ اللَّهِ ﷺ وَاحِدَةٌ مَعَ غُلَامٍ لِأَبِي بَكْرٍ فَجَلَسَ أَبُو

yesterday.' Abū Bakr said, 'One camel and you lost it, too?' So he (Abū Bakr) began hitting him, while the Messenger of Allāh ﷺ smiled and said: 'Look at what this person in *Ihrām* is doing.'"

Ibn Abī Rizmah (one of the narrators) said: "So the Messenger of Allāh ﷺ did no more than smile and say: 'Look at what this person in *Ihrām* is doing.' (*Ḍa'īf*)"

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، المناسك، باب التوقي في الإحرام، ح: ٢٩٣٣ من حديث عبدالله بن إدريس به وهو في مسند أحمد: ٣٤٤/٦ * ابن إسحاق مدلس ولم أجد تصريح سماعه.

Chapter 30. A Person Entering Into *Ihrām* While Wearing His Regular Clothes

1819. It was reported from Ṣafwān bin Ya'lā bin Umayyah, from his father that a person came to the Prophet ﷺ while he was at Al-Ji'irānah, and he had traces of *Khalūq* — or he said: "Saffron." — on him. He was wearing a *Jubbah*. He said: "O Messenger of Allāh! What do you command me to do regarding my '*Umrah*?' So Allāh, Blessed and Most High, revealed Revelation to the Prophet ﷺ, and after it was complete, he said: "Where is the person who was asking about the '*Umrah*? Wash the traces of *Khalūq* off from you" or: "the traces of saffron," — and take off your *Jubbah*, and do in your '*Umrah* as you do in your *Hajj*." (*Ṣaḥīh*)

بَكَرٍ يَنْتَظِرُ أَنْ يَطَّلِعَ عَلَيْهِ فَطَلَعَ وَلَيْسَ مَعَهُ بَعِيرُهُ قَالَ: أَتَيْنَ بَعِيرَكَ؟ قَالَ: أَضَلَلْتُهُ الْبَارِحَةَ، قَالَ: فَقَالَ أَبُو بَكْرٍ بَعِيرٌ وَاجِدٌ تُضِلُّهُ؟ قَالَ: فَطَفِقَ [أَبُو بَكْرٍ] يَضْرِبُهُ وَرَسُولُ اللَّهِ ﷺ يَتَبَسَّمُ وَيَقُولُ: «انظُرُوا إِلَى هَذَا الْمُحْرِمِ مَا يَصْنَعُ؟» قَالَ ابْنُ أَبِي رِزْمَةَ: فَمَا يَزِيدُ رَسُولُ اللَّهِ ﷺ عَلَيَّ أَنْ يَقُولَ: «انظُرُوا إِلَى هَذَا الْمُحْرِمِ مَا يَصْنَعُ؟» وَيَتَبَسَّمُ.

(المعجم ٣٠) - بَابُ الرَّجُلِ يُحْرِمُ فِي

ثِيَابِهِ (التحفة ٣١)

١٨١٩ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا هَمَّامٌ قَالَ: سَمِعْتُ عَطَاءً: أَخْبَرَنَا صَفْوَانُ بْنُ يَعْلَى بْنِ أُمَيَّةَ عَنْ أَبِيهِ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ وَهُوَ بِالْجِعْرَانَةِ وَعَلَيْهِ أَثَرُ خَلُوقٍ - أَوْ قَالَ: صُفْرَةٍ - وَعَلَيْهِ جُبَّةٌ فَقَالَ: يَا رَسُولَ اللَّهِ! كَيْفَ تَأْمُرُنِي أَنْ أَصْنَعَ فِي عُمْرَتِي؟ فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى عَلَيَّ النَّبِيُّ ﷺ الْوَحْيَ، فَلَمَّا سُرِّيَ عَنْهُ قَالَ: «أَيْنَ السَّائِلُ عَنِ الْعُمْرَةِ؟» قَالَ: «أَغْسِلْ عَنْكَ أَثَرَ الْخَلُوقِ» أَوْ قَالَ: «أَثَرُ الصُّفْرَةِ - وَاخْلَعْ الْجُبَّةَ عَنْكَ وَاصْنَعْ فِي عُمْرَتِكَ مَا صَنَعْتَ فِي حَجَّتِكَ».

تخریج: أخرجه البخاري، العمرة، باب: يفعل بالعمرة ما يفعل بالحج، ح: ١٧٨٩ ومسلم، الحج، باب ما يباح للمحرم بحج أو عمرة لبسه... إلخ، ح: ١١٨٠ من حديث همام به.

Comments:

Al-Ji'irrah is the name of a location on the route from Makkah to Al-Madīnah. It is the place where the Messenger of Allāh ﷺ, distributed the spoils of the Battle of Hunain and there he entered *Ihrām* for 'Umrah.

1820. (Another chain) from Şafwān bin Ya'lā, from his father with this narration (similar to no. 1819). He said in it: "So the Prophet ﷺ said to him: 'Remove your *Jubbah*.' So he removed it by taking it over his head." And he cited rest of the *Hadīth*. (*Da'if*)

١٨٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَشِيرٍ، عَنْ عَطَاءٍ، عَنْ يَعْلَى بْنِ أُمَيَّةَ وَهَشِيمٍ عَنِ الْحَجَّاجِ، عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ يَعْلَى، عَنْ أَبِيهِ بِهَذِهِ الْقِصَّةِ قَالَ فِيهِ: «فَخَلَعَهُ مِنَ الرَّأْسِ وَسَاقَ الْحَدِيثَ.»

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٥٧/٥ من حديث أبي داود به وسنده ضعيف * عطاء عن يعلى منقطع، والحجاج بن أرطاة ضعيف والحديث السابق يغني عنه.

1821. It was reported from 'Atā' bin Abi Rabāh, from Ibn Ya'lā bin Munyah, from his father, with this narration. He said in it: "So the Messenger of Allāh ﷺ commanded him to take it off, and perform *Ghusl* two or three times." And he cited the rest of the *Hadīth*. (*Hasan*)

١٨٢١ - حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ عَبْدِ اللَّهِ ابْنِ مَوْهَبٍ الْهَمْدَانِيُّ الرَّمْلِيُّ: حَدَّثَنَا اللَّيْثُ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنِ ابْنِ يَعْلَى بْنِ مُنْيَةَ، عَنْ أَبِيهِ بِهَذَا الْخَبَرِ قَالَ فِيهِ: فَأَمَرَهُ رَسُولُ اللَّهِ ﷺ أَنْ يَنْزِعَهَا نَزْعًا وَيَغْتَسِلَ مَرَّتَيْنِ أَوْ ثَلَاثًا وَسَاقَ الْحَدِيثَ.

تخریج: [إسناده حسن] أخرجه البيهقي: ٥٧/٥ من حديث أبي داود به وانظر، ح: ١٨١٩.

Comments:

If the mistakes mentioned in the foregoing *Hadīth*, are committed through forgetfulness or lack of knowledge, they do not obligate redemption (*Fidyah*).

1822. (Another chain) from 'Atā', from Şafwān bin Ya'lā bin Umayyah, from his father, that a man came to the Prophet ﷺ in Al-Ji'irrah, and he had entered *Ihrām* for 'Umrah, and he was

١٨٢٢ - حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ قَيْسَ بْنَ سَعْدٍ يُحَدِّثُ عَنْ عَطَاءٍ، عَنْ صَفْوَانَ ابْنِ يَعْلَى بْنِ أُمَيَّةَ، عَنْ أَبِيهِ: أَنَّ رَجُلًا أَتَى

wearing a *Jubba* and he had saffron on his beard and his head. And he cited the rest of the *Hadīth*. (*Sahih*)

النَّبِيِّ ﷺ بِالْجِعْرَانَةِ وَقَدْ أَحْرَمَ بِعُمْرَةٍ وَعَلَيْهِ جُبَّةٌ وَهُوَ مُصَفَّرٌ لِحَيْتِهِ وَرَأْسُهُ وَسَاقَ الْحَدِيثِ.

تخريج: أخرجه مسلم، الحج، باب ما يباح للمحرم بحج أو عمرة لبسه ... إلخ، ح: ٩/١١٨٠ عن عقبه بن مكرم به.

Chapter 31. What The *Muḥrim* Should Wear

(المعجم ٣١) - بَابُ مَا يَلْبَسُ الْمُحْرِمُ

(التحفة ٣٢)

1823. It was reported from Az-Zuhrī, from Sālim, from his father (Ibn 'Umar) who said: "A man asked the Messenger of Allāh ﷺ what the *Muḥrim* should avoid wearing? So he replied: "He should not wear a *Qamis*, nor a *Bumus*, nor trousers, nor a turban, nor a garment which has been touched by *Wars* or saffron, nor *Khuffs* — except one who does not find sandals. If one does not find sandals, then he may wear *Khuffs* but let him cut them so that they are below his ankles." (*Sahih*)

١٨٢٣ - حَدَّثَنَا مُسَدَّدٌ وَأَحْمَدُ بْنُ حَنْبَلٍ قَالَا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنِ سَالِمٍ، عَنِ أَبِيهِ قَالَ: سَأَلَ رَجُلٌ رَسُولَ اللَّهِ ﷺ مَا يَتْرُكُ الْمُحْرِمُ مِنَ الثِّيَابِ؟ فَقَالَ: «لَا يَلْبَسُ الْقَمِيصَ وَلَا الْبُرْتُسَ وَلَا السَّرَاوِيلَ وَلَا الْعِمَامَةَ وَلَا ثَوْبًا مَسَّهُ وَرَسٌ وَلَا زَعْفَرَانٌ وَلَا الْخُفَّيْنِ إِلَّا لِمَنْ لَا يَجِدُ النَّعْلَيْنِ، فَمَنْ لَمْ يَجِدِ النَّعْلَيْنِ فَلْيَلْبَسِ الْخُفَّيْنِ وَلْيَقْطَعْهُمَا حَتَّى يَكُونَا أَسْفَلَ مِنَ الْكَعْبَيْنِ».

تخريج: أخرجه البخاري، اللباس، باب العمامة، ح: ٥٨٠٦ ومسلم، الحج، باب ما يباح للمحرم بحج أو عمرة لبسه ... إلخ، ح: ١١٧٧ من حديث سفیان بن عيينة به وهو في مسند أحمد: ٨/٢.

1824. It was reported from Mālik, from Nāfi', from Ibn 'Umar, from the Prophet ﷺ, with its meaning (as no. 1823). (*Sahih*)

١٨٢٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمَعْنَاهُ.

تخريج: أخرجه البخاري، الحج، باب ما لا يلبس المحرم من الثياب، ح: ١٥٤٢ ومسلم، الحج، باب ما يباح للمحرم بحج أو عمرة لبسه ... إلخ، ح: ١١٧٧ من حديث مالك به وهو في الموطأ (يحيى): ١/٣٢٤.

1825. It was reported from Al-Laith, from Nāfi', from Ibn 'Umar,

١٨٢٥ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ

from the Prophet ﷺ, with its meaning (similar to no. 1823), and he added: "And a woman should not cover her face, nor should she wear gloves." (*Ṣaḥīḥ*)

Abū Dāwud said: Ḥātim bin Ismā'il and Yaḥyā bin Ayyūb reported this *Hadīth* from Mūsā bin 'Uqbah, from Nāfi', with the same as what Al-Laith said. Mūsā bin Ṭāriq reported it from Mūsā bin 'Uqbah in *Mawqūf* form from Ibn 'Umar. And similarly, 'Ubaidullāh bin 'Umar, Mālik, and Ayyūb reported it in *Mawqūf* form. And Ibrāhīm bin Sa'eed (Al-Madānī) reported it from Nāfi', from Ibn 'Umar, from the Prophet ﷺ: "The *Muḥrimah* is not to cover her face nor wear gloves."

Abū Dāwud said: Ibrāhīm bin Sa'eed (Al-Madānī) is a *Shaiikh* from the people of Al-Madīnah, there are not many narrations for him.

تخریج: أخرجه البخاري، جزاء الصيد، باب ما ينهى من الطيب للمحرم والمحرمة، ح: ١٨٣٨ من حديث الليث بن سعد به.

Comments:

A woman is not obliged to put on cloth sheets for *Ihrām*. Her normal garments are allowed during *Ihrām*, with the exception that she is not allowed to wear a face veil nor gloves.

1826. It was reported from Ibrāhīm bin Sa'eed (Al-Madānī), from Nāfi', from Ibn 'Umar, from the Prophet ﷺ, who said: "The *Muḥrimah* is not to cover her face nor wear gloves." (*Ḥasan*)

تخریج: [حسن] أخرجه البيهقي: ٤٧/٥ من حديث أبي داود به * إبراهيم بن سعيد المدني مجهول الحال، والحديث السابق شاهد له.

بِمَعْنَاهُ وَزَادَ: «لَا تَتَّقِبُ الْمَرْأَةُ الْحَرَامُ وَلَا تَلْبَسُ الْقَفَّازِينَ».

قَالَ أَبُو دَاوُدَ: وَقَدْ رَوَى هَذَا الْحَدِيثَ حَاتِمُ بْنُ إِسْمَاعِيلَ وَيَحْيَى بْنُ أَيُّوبَ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعِ عَلِيٍّ مَا قَالَ اللَّيْثُ، وَرَوَاهُ مُوسَى بْنُ طَارِقٍ عَنْ مُوسَى بْنِ عُقْبَةَ مَوْفُوقًا عَلَى ابْنِ عُمَرَ. وَكَذَلِكَ رَوَاهُ عُبَيْدُ اللَّهِ بْنُ عُمَرَ، وَمَالِكٌ وَأَيُّوبُ مَوْفُوقًا وَإِبْرَاهِيمُ بْنُ سَعِيدٍ [الْمَدَنِيِّ]. عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ: «الْمُحْرِمَةُ لَا تَتَّقِبُ وَلَا تَلْبَسُ الْقَفَّازِينَ».

قَالَ أَبُو دَاوُدَ: إِبْرَاهِيمُ بْنُ سَعِيدٍ [الْمَدَنِيُّ] شَيْخٌ مِنْ أَهْلِ الْمَدِينَةِ لَيْسَ لَهُ كَبِيرٌ حَدِيثٌ.

١٨٢٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ [الْمَدَنِيُّ] عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمُحْرِمَةُ لَا تَتَّقِبُ وَلَا تَلْبَسُ الْقَفَّازِينَ».

1827. It was reported from Ibn Ishāq who said: "Nāfi', the freed slave of 'Abdullāh bin 'Umar narrated to me, from 'Abdullāh bin 'Umar, that he heard the Messenger of Allāh ﷺ prohibit women in *Ihrām* from wearing gloves and the face-veil, and any garment that was touched by *Wars* or saffron. And she may wear whatever else she pleased of any garments, regardless of color, whether it is *Mu'asfar*,^[1] or silk. (She may also wear) a *Hullah*, trousers, and *Qamiṣ*, and *Khuff*. (*Hasan*)

Abū Dāwud said: 'Abdah also reported this from Ibn Ishāq, from Nāfi', as did Muḥammad bin Salamah, from Muḥammad bin Ishāq, up to his saying: "And any garment that was touched by *Wars* or saffron." And they did not mention what is after it.

تخريج: [إسناده حسن] رواه أحمد كما في تعليق التعليق: ١٢٩/٣ وله طريق آخر في المسند المطبوع: ٢٢/٢ وعلقه البخاري، ح: ١٨٣٨ وصححه الحاكم على شرط مسلم: ٤٨٦/١.

1828. It was reported from Ayyūb, from Nāfi', from Ibn 'Umar that he once felt cold, so he said: "Throw me a garment, O Nāfi'." So he threw him a *Burnus*. He said: "You throw this to me, even though the Messenger of Allāh ﷺ forbade the *Muḥrim* from wearing it?" (*Ṣaḥīḥ*)

تخريج: [إسناده صحيح] أخرجه أحمد: ١٤١/٢ والحميدي، ح: ٦٩٦ (بتحقيقي) من حديث أيوب السخيتاني به.

١٨٢٧ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: فَإِنَّ نَافِعًا مَوْلَى عَبْدِ اللَّهِ بْنِ عُمَرَ حَدَّثَنِي عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ، نَهَى النِّسَاءَ فِي إِحْرَامِهِنَّ عَنِ الْقَفَّازِينَ وَالنَّقَابِ وَمَا مَسَّ الْوَرُسُ وَالرَّعْفَرَانُ مِنَ الثِّيَابِ وَلَتَلْبَسَنَّ بَعْدَ ذَلِكَ مَا أَحَبَّتْ مِنَ الْوَانِ الثِّيَابِ مُعْضَفَرًا أَوْ خَزًّا أَوْ حُلِيًّا أَوْ سَرَاوِيلَ أَوْ قَمِيصًا أَوْ خُفًّا.

قَالَ أَبُو دَاوُدَ: رَوَى هَذَا عَنِ ابْنِ إِسْحَاقَ، عَنْ نَافِعِ عَبْدِ اللَّهِ وَمُحَمَّدِ بْنِ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ إِلَى قَوْلِهِ: وَمَا مَسَّ الْوَرُسُ وَالرَّعْفَرَانُ مِنَ الثِّيَابِ وَلَمْ يَذْكُرَا مَا بَعْدَهُ.

١٨٢٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ أُيُوبَ، عَنْ نَافِعِ، عَنْ ابْنِ عُمَرَ: أَنَّهُ وَجَدَ الْقُرَّ فَقَالَ: أَلَيْ عَالِي تَوْبًا يَا نَافِعُ! فَأَلْقَيْتُ عَلَيْهِ بُرْنَسًا، فَقَالَ: تُلْقِي عَلَيَّ هَذَا وَقَدْ نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَلْبَسَهُ الْمُحْرِمُ؟

[1] A reddish or orange-like dye made from safflower.

1829. It was reported from Jābir bin Zaid, from Ibn 'Abbās, who said: "I heard the Messenger of Allāh ﷺ say: "Trousers are (permitted) for one who does not find an *Izār*, and *Khuffs* are (permitted) for one who does not find sandals." (*Ṣaḥīh*)

Abū Dāwud said: This is the narration of the people of Makkah, and Jābir bin Zaid is its source in Al-Baṣrah, and he is alone in mentioning the trousers and he did not mention cutting the *Khuffs*.

تخریج: أخرجه مسلم، الحج، باب ما يباح للمحرم بحج أو عمرة لبدنه وما لا يباح... إلخ، ح: ۱۱۷۸ من حديث حماد بن زيد والبخاري، جزاء الصيد، باب لبس الخفين للمحرم إذا لم يجد النعلين، ح: ۱۸۴۱ من حديث عمرو بن دينار به.

1830. It was reported from 'Āishah, the Mother of the Believers (may Allāh be pleased with her) that she said: "We would go with the Prophet ﷺ to Makkah, and would apply the Sukk perfume on our foreheads while entering *Ihrām*. When one of us perspired, it would trickle down her face, and the Prophet ﷺ would see it, but not prohibit us." (*Ṣaḥīh*)

۱۸۲۹ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ عَمْرٍو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «السَّرَاوِيلُ لِمَنْ لَا يَجِدُ الْإِزَارَ، وَالْخُفَّ لِمَنْ لَا يَجِدُ النَّعْلَيْنِ». قَالَ أَبُو دَاوُدَ: هَذَا حَدِيثُ أَهْلِ مَكَّةَ وَمَرْجِعُهُ إِلَى الْبُصْرَةِ إِلَى جَابِرِ بْنِ زَيْدٍ، وَاللَّيْ تَمَرَّدَ بِهِ مِنْهُ ذَكَرَ السَّرَاوِيلِ وَلَمْ يَذْكُرِ الْقَطْعَ فِي الْخُفِّ.

۱۸۳۰ - حَدَّثَنَا الْحُسَيْنُ بْنُ جُنَيْدٍ الدَّامِغَانِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ: أَخْبَرَنِي عُمَرُ بْنُ سُوَيْدٍ التَّنَفِيُّ: حَدَّثَنِي عَائِشَةُ بِنْتُ طَلْحَةَ أَنَّ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ [رَضِيَ اللَّهُ عَنْهَا] حَدَّثَتْهَا قَالَتْ: كُنَّا نَخْرُجُ مَعَ النَّبِيِّ ﷺ إِلَى مَكَّةَ فَتَضَمَّدُ جِبَاهَنَا بِالسُّكِّ الْمُطَيَّبِ عِنْدَ الْإِحْرَامِ، فَإِذَا عَرَفَتْ إِحْدَانَا سَالَ عَلَى وَجْهِهَا فَيَرَاهُ النَّبِيُّ ﷺ فَلَا يَنْهَاهَا.

تخریج: [إسناده صحيح] أخرجه أحمد: ۷۹/۶ من حديث عمر بن سويد به بألفاظ مختلفة.

1831. Sālim bin 'Abdullāh narrated that 'Abdullāh — meaning Ibn 'Umar — would do that — meaning cut the *Khuffs* for the woman in *Ihrām*. Then, Ṣafiyyah bint Abī 'Ubaid narrated to him that 'Āishah, may Allāh be pleased with her, narrated to her that the Messenger of Allāh ﷺ had allowed

۱۸۳۱ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ: ذَكَرْتُ لِابْنِ شِهَابٍ فَقَالَ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ يَعْنِي ابْنَ عَمَرَ، كَانَ يَصْنَعُ ذَلِكَ يَعْنِي يَقَطَعُ الْخُفَيْنِ لِلْمَرْأَةِ الْمُحْرِمَةِ، ثُمَّ حَدَّثَنِي صَفِيَّةُ بِنْتُ أَبِي عُبَيْدٍ أَنَّ

women to wear *Khuffs*. So he stopped doing that. (*Hasan*)

عَائِشَةُ رَضِيَ اللهُ عَنْهَا حَدَّثَتْهَا: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: قَدْ كَانَ رَخَّصَ لِلنِّسَاءِ فِي الْخُفَّيْنِ فَتَرَكَ ذَلِكَ.

تخريج: [إسناده حسن] أخرجه أحمد: ٢٩/٢، ٣٥/٦ عن محمد بن أبي عدي به وصححه ابن خزيمة، ح: ٢٦٨٦.

Chapter 32. A *Muhrim* Carrying Weapons

(المعجم ٣٢) - بَابُ الْمُحْرِمِ يَحْمِلُ السَّلَاحَ (التحفة ٣٣)

1832.2 It was reported from Abū Ishāq who said: "I heard Al-Barā' saying: "When the Messenger of Allāh ﷺ reached an agreement with the people at Al-Ḥudaibiyah, one of the conditions of this agreement was that they not enter it (Makkah) with any weapons except with a *Julbān*." So I asked him: "What is a *Julbān*?" He said: "A container and what it contains."^[1] (*Sahih*)

١٨٣٢ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: لَمَّا صَالَحَ رَسُولُ اللهِ ﷺ أَهْلَ الْحُدَيْبِيَّةِ صَلَّحَهُمْ عَلَى أَنْ لَا يَدْخُلُوهَا إِلَّا بِجُلْبَانَ السَّلَاحِ فَسَأَلْتُهُ مَا جُلْبَانُ السَّلَاحِ؟ قَالَ: الْقِرَابُ بِمَا فِيهِ.

تخريج: أخرجه البخاري، الصلح، باب: كيف يكتب: هذا ما صلح فلان بن فلان... إلخ، ح: ٢٦٩٨، ومسلم، الجهاد والسير، باب صلح الحديبية، ح: ١٧٨٣ من حديث شعبة به وهو في مسند أحمد: ٤/٢٩١.

Chapter 33. Regarding A Woman In *Ihrām* Covering Her Face

(المعجم ٣٣) بَابُ: فِي الْمُحْرَمَةِ تَغْطِي وَجْهَهَا (التحفة ٣٤)

1833. It was reported from Mujāhid, from 'Āishah, may Allāh be pleased with her, that she said: "Riders would pass by us while we were with the Messenger of Allāh ﷺ in the state of *Ihrām*. When they would be side-by-side with us, we would drape our *Jilbāb* from our heads upon our faces, and

١٨٣٣ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا هُسَيْنٌ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ عَنْ مُجَاهِدٍ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ الرُّكْبَانُ يَمُرُونَ بِنَا وَنَحْنُ مَعَ رَسُولِ اللهِ ﷺ مُحْرِمَاتٌ فَإِذَا حَادَوْا بِنَا سَدَلْتُ إِحْدَانَا جِلْبَابَهَا مِنْ رَأْسِهَا عَلَى وَجْهِهَا، فَإِذَا

[1] Meaning, the weapon should be sheathed.

when they had passed, we would uncover it.” (*Da'if*)

جَاوَزُونَا كَشَفْنَاهُ.

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، المناسك، باب المحرمة تسدل الثوب على وجهها، ح: ٢٩٣٥ من حديث يزيد بن أبي زياد به وهو في مسند أحمد: ٣٠/٦ * يزيد ضعيف تقدم: ١٤٧٤ وغيره.

Chapter 34. A Muḥrim Being Shaded

(المعجم ٣٤) بَابُ: فِي الْمُحْرِمِ يُظَلَّلُ
(التحفة ٣٥)

1834. Umm Al-Ḥuṣain narrated: “We performed the Farewell *Hajj* with the Prophet ﷺ. I saw Usāmah and Bilāl — one of them was holding on to the reign of the Prophet’s ﷺ camel, and the other one was raising a garment over him to protect him from the heat, until he reached *Jamrat Al-‘Aqabah*.” (*Ṣaḥih*)

١٨٣٤ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ أَبِي عَبْدِ الرَّحِيمِ، عَنْ زَيْدِ بْنِ أَبِي أَنْبَسَةَ، عَنْ يَحْيَى بْنِ حُصَيْنٍ، عَنْ أُمِّ الْحُصَيْنِ حَدَّثَتْهُ قَالَتْ: حَجَجْنَا مَعَ النَّبِيِّ ﷺ حَجَّةَ الْوُدَاعِ فَرَأَيْتُ أُسَامَةَ وَبِلَالَ وَأَحَدَهُمَا أَخِذَ بِخِطَامِ نَاقَةِ النَّبِيِّ ﷺ وَالْآخَرَ رَافِعَ ثَوْبَهُ يَسْتُرُهُ مِنَ الْحَرِّ حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ.

تخريج: أخرجه مسلم، الحج، باب استحباب رمي جمرة العقبة يوم النحر راكبًا ... إلخ، ح: ١٢٩٨ عن أحمد بن حنبل به وهو في مسنده: ٤٠٢/٦.

Comments:

A male in the state of *Ihrām* may sit in shade or use a parasol or be shaded by others. All these things are permissible but turbans, caps and other head coverings are not allowed for males.

Chapter 35. A Muḥrim Getting Cupped

(المعجم ٣٥) - بَابُ الْمُحْرِمِ يَحْتَجِمُ
(التحفة ٣٦)

1835. It was reported from ‘Aṭā’ and Ṭāwūs, from Ibn ‘Abbās, that the Prophet ﷺ had himself cupped while he was in the state of *Ihrām*. (*Ṣaḥih*)

١٨٣٥ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو بْنِ دِينَارٍ، عَنْ عَطَاءٍ وَطَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ احْتَجَمَ وَهُوَ مُحْرِمٌ.

تخريج: أخرجه البخاري، جزاء الصيد، باب الحجامة للمحرم، ح: ١٨٣٥ ومسلم، الحج،

باب جواز الحجامة للمحرم، ح: ١٢٠٢ من حديث سفيان بن عيينة به وهو في مسند أحمد: ١/ ٢٢١.

1836. It was reported from Hishām, from ‘Ikrimah, from Ibn ‘Abbās, that the Messenger of Allāh ﷺ had himself cupped in the head while he was in the state of *Ihrām* due to an ailment that had afflicted him. (*Ṣaḥīḥ*)

١٨٣٦ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هِشَامٌ عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ اِحْتَجَمَ وَهُوَ مُحْرِمٌ فِي رَأْسِهِ مِنْ دَاءٍ كَانَ بِهِ.

تخریج: أخرجه البخاري، الطب، باب الحجامة من الشقيقة والصداع، ح: ٥٧٠٠ من حديث هشام به.

1837. It was reported from Ma‘mar, from Qatādah, from Anas, that the Messenger of Allāh ﷺ had himself cupped on the top of the foot while he was in the state of *Ihrām* due to some pain that had afflicted him. (*Ḍa‘īf*)

Abū Dāwud said: I heard Aḥmad say: “Ibn Abī ‘Arūbah narrated it in *Mursal* form.” Meaning from Qatādah.

١٨٣٧ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ اِحْتَجَمَ وَهُوَ مُحْرِمٌ عَلَى ظَهْرِ الْقَدَمِ مِنْ وَجَعٍ كَانَ بِهِ. قَالَ أَبُو دَاوُدَ: سَمِعْتُ أَحْمَدَ قَالَ: ابْنُ أَبِي عَرُوبَةَ أَرْسَلَهُ، يُعْنِي عَنْ قَتَادَةَ.

تخریج: [إسناده ضعيف] أخرجه النسائي، مناسك الحج، باب حجامة المحرم على ظهر القدم، ح: ٢٨٥٢ من حديث عبدالرزاق به وهو في مسند أحمد: ٣/ ١٦٤ * قتادة عنن وله شاهد ضعيف يأتي، ح: ٣٨٦٣.

Chapter 36. A *Muḥrim* Using Kohl

(المعجم ٣٦) بَابُ: يَكْتَحِلُ الْمُحْرِمُ

(التحفة ٣٧)

1838. It was reported from Nubaih bin Wahb who said: “‘Umar bin ‘Ubaidullāh bin Ma‘mar complained of (some pain) in his eyes, so he sent (someone) to Abān bin ‘Uthmān — who was the leader of the *Hajj* — asking what he should do about it. He replied: “Apply aloe to them, for I heard ‘Uthmān narrate that from the Messenger of Allāh ﷺ.” (*Ṣaḥīḥ*)

١٨٣٨ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: أَخْبَرَنَا سُفْيَانُ عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ نُبَيْهِ بْنِ وَهْبٍ قَالَ: اشْتَكَيْتُ عُمَرَ بْنَ عُبَيْدِ اللَّهِ بْنِ مَعْمَرٍ عَيْنَيْهِ، فَأَرْسَلَ إِلَيَّ أَبَانَ بْنَ عُثْمَانَ قَالَ سُفْيَانُ وَهُوَ أَمِيرُ الْمُؤَسِمِ: مَا يَصْنَعُ بِهِمَا قَالَ: أَضْمَدُهُمَا بِالصَّبْرِ فَإِنِّي سَمِعْتُ عُثْمَانَ يُحَدِّثُ ذَلِكَ عَنْ رَسُولِ اللَّهِ ﷺ.

تخريج: أخرجه مسلم، الحج، باب جواز مداواة المحرم عينه، ح: ١٢٠٤ من حديث سفيان ابن عيينة به وهو في مسند أحمد: ٦٨/١.

1839. (Another chain) from Nāfi', from Nubaih bin Wahb with this *Hadīth*. (*Ṣaḥīh*)

١٨٣٩ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ ابْنَ عَلِيَّةَ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ نُبَيْهِ بْنِ وَهَبٍ بِهَذَا الْحَدِيثِ.

تخريج: [صحيح] انظر الحديث السابق.

Comments:

Applying medicine into eyes, or dressing and bandaging them, or applying antimony without fragrance, is permissible.

Chapter 37. A *Muḥrim* Bathing

(المعجم ٣٧) - بَابُ الْمُحْرِمِ يَغْتَسِلُ

(التحفة ٣٨)

1840. It was reported from Ibrāhīm bin 'Abdullāh bin Ḥunain, from his father, that 'Abdullāh bin 'Abbās and Al-Miswar bin Makḥramah had a disagreement when they were at Al-Abwā'. Ibn 'Abbās said: 'A *Muḥrim* may wash his hair,' whereas Al-Miswar said: 'A *Muḥrim* cannot wash his hair.' So 'Abdullāh bin 'Abbās sent me to Abū Ayyūb Al-Anṣārī. I found him taking a bath between two (wooden) posts, having screened himself with a garment. I gave him *Salām*, so he asked: 'Who is this?' I said: 'I am 'Abdullāh bin Ḥunain. 'Abdullāh bin 'Abbās sent me to you in order to ask you how the Messenger of Allāh ﷺ would wash his hair while he was in the state of *Ihrām*.' So Abū Ayyūb placed his hand on the garment and lowered it so that I could see his head. He said to someone who was pouring water over him: 'Pour some,' so he

١٨٤٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ وَالْمِسْوَرَ بْنَ مَخْرَمَةَ اخْتَلَفَا بِالْأَبْوَاءِ فَقَالَ ابْنُ عَبَّاسٍ: يَغْتَسِلُ الْمُحْرِمُ رَأْسَهُ. وَقَالَ الْمِسْوَرُ: لَا يَغْتَسِلُ الْمُحْرِمُ رَأْسَهُ، فَأَرْسَلَهُ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ إِلَى أَبِي أَيُّوبَ الْأَنْصَارِيِّ فَوَجَدَهُ يَغْتَسِلُ بَيْنَ الْقَرْنَيْنِ وَهُوَ يُسْتَرُ بِثَوْبٍ. قَالَ: فَسَلَّمْتُ عَلَيْهِ فَقَالَ: مَنْ هَذَا؟ قُلْتُ: أَنَا عَبْدُ اللَّهِ بْنُ حُنَيْنٍ، أَرْسَلَنِي إِلَيْكَ عَبْدُ اللَّهِ ابْنُ عَبَّاسٍ أَسْأَلُكَ كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَغْتَسِلُ رَأْسَهُ وَهُوَ مُحْرِمٌ قَالَ: فَوَضَعَ أَبُو أَيُّوبَ يَدَهُ عَلَى الثَّوْبِ فَطَاطَأَهُ حَتَّى بَدَأَ لِي رَأْسُهُ ثُمَّ قَالَ لِإِنْسَانٍ يَضُبُّ عَلَيْهِ: اضْبُتْ قَالَ: فَضَبَّ عَلَيَّ رَأْسِهِ ثُمَّ حَرَكَ أَبُو أَيُّوبَ رَأْسَهُ بِيَدَيْهِ فَأَقْبَلَ بِهِمَا وَأَدْبَرَ ثُمَّ قَالَ هَكَذَا

poured over his head. Abū Ayyūb then rubbed his head with his hands, taking them back and forth. He then said: "This is what I saw him ﷺ do." (*Ṣaḥīḥ*)

رَأَيْتُهُ يَفْعَلُ ﷺ.

تخريج: أخرجه البخاري، جزء الصيد، باب الاغتسال للمحرم، ح: ١٨٤٠ ومسلم، الحج، باب جواز غسل المحرم بدنه ورأسه، ح: ١٢٠٥ من حديث مالك به وهو في الموطأ (يحيى): ١/٣٢٣.

Comments:

This *Ḥadīth* proves that a person in *Ihrām* may take a bath, or shower, as well as wash his head, no matter whether it is an obligatory *Ghusl* or for relief and comfort. It does not matter if, in the course of bath, some hair falls off while washing.

Chapter 38. A Muḥrim Marrying

(المعجم ٣٨) - بَابُ الْمُحْرِمِ يَتَزَوَّجُ
(التحفة ٣٩)

1841. It was reported from Nāfi', from Nubaih bin Wahb, one of the brethren of Banū 'Abdud-Dār, that 'Umar bin 'Ubaidullāh sent someone to Abān bin 'Uthmān bin 'Affān — and he was the leader of the *Hajj* that year. They were both in the state of *Ihrām*. He asked: 'I wish to marry Talḥah bin 'Umar to the daughter Shaibah bin Jubair, and I want you to attend as well.' But Abān disapproved of that, and said that he had heard his father, 'Uthmān bin 'Affān, say that the Messenger of Allāh ﷺ said: 'A *Muḥrim* is not to marry, nor should he marry others.'" (*Ṣaḥīḥ*)

١٨٤١ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ نُبَيْهِ بْنِ وَهَبٍ أَحِي بَنِي عَبْدِ الدَّارِ: أَنَّ عُمَرَ بْنَ عَبْدِ اللَّهِ أَرْسَلَ إِلَى أَبَانَ بْنِ عُمَانَ بْنِ عَفَّانَ يَسْأَلُهُ، وَأَبَانُ يَوْمَئِذٍ أَمِيرُ الْحَاجِّ وَهُمَا مُحْرِمَانِ إِنِّي أَرَدْتُ أَنْ أَنْكِحَ طَلْحَةَ بْنَ عُمَرَ، ابْنَةَ شَيْبَةَ بْنِ جُبَيْرٍ فَأَرَدْتُ أَنْ تَحْضُرَ ذَلِكَ؟ فَأَنْكَرَ ذَلِكَ عَلَيْهِ أَبَانُ وَقَالَ: إِنِّي سَمِعْتُ أَبِي، عُمَانَ بْنَ عَفَّانَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُنْكَحُ الْمُحْرِمُ وَلَا يُنْكَحُ».

تخريج: أخرجه مسلم، النكاح، باب تحريم نكاح المحرم وكراهة خطبته، ح: ١٤٠٩ من حديث مالك به وهو في الموطأ (يحيى): ١/٣٤٨، ٣٤٩.

1842. (Another chain) from Nubaih bin Wahb, from Abān bin 'Uthmān, from 'Uthmān, that the Messenger of Allāh ﷺ mentioned similarly (as no. 1882), and he

١٨٤٢ - حَدَّثَنَا قَتَيْبَةُ بْنُ سَعِيدٍ أَنَّ مُحَمَّدَ ابْنَ جَعْفَرٍ حَدَّثَهُمْ: حَدَّثَنَا سَعِيدٌ عَنْ مَطَرٍ. وَيَعْلَى بْنُ حَكِيمٍ عَنْ نَافِعٍ، عَنْ نُبَيْهِ بْنِ

added: "Nor should he propose."
(*Ṣaḥīḥ*)

وَهَبِ، عَنْ أَبَانَ بْنِ عُمَانَ، عَنْ عُمَانَ أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ مِثْلَهُ. زَادَ: «وَلَا يَخْطُبُ».

تخريج: [صحيح] انظر الحديث السابق.

1843. It was reported from Maimūnah who said: "The Messenger of Allāh ﷺ married me while we had both out of the state of *Ihrām*, in Sarif." (*Ṣaḥīḥ*)

١٨٤٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنْ يَزِيدَ بْنِ الْأَصَمِّ ابْنَ أُخِي مَيْمُونَةَ، عَنْ مَيْمُونَةَ قَالَتْ: «تَزَوَّجَنِي رَسُولُ اللَّهِ ﷺ وَنَحْنُ حَلَالَانِ بِسَرِفٍ».

تخريج: أخرجه مسلم، النكاح، باب تحريم نكاح المحرم وكراهة خطبته، ح: ١٤١١ من حديث يزيد بن الأصم به.

Comments:

The Messenger of Allāh ﷺ, married Maimūnah in 7 H. on the occasion of *'Umrat Al-Qada'*.

1844. It was reported from 'Ikrimah, from Ibn 'Abbās, that the Prophet ﷺ married Maimūnah while he was in the state of *Ihrām*. (*Ṣaḥīḥ*)

١٨٤٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَبِي يُونُسَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ تَزَوَّجَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ.

تخريج: أخرجه البخاري، المغازي، باب عمرة القضاء، ح: ٤٢٥٨ من حديث أيوب السخيتاني به.

1845. It was reported from Sa'eed bin Al-Mussayab, who said: "Ibn 'Abbās made a mistake in narrating that Maimūnah was married in the state of *Ihrām*." (*Da'īf*)

١٨٤٥ - حَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: أَخْبَرَنَا سُفْيَانُ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ رَجُلٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: وَهَمَّ ابْنُ عَبَّاسٍ فِي تَزْوِيجِ مَيْمُونَةَ وَهُوَ مُحْرِمٌ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٢١٢/٧ من حديث أبي داود به * رجل: لم أعرفه * وسفيان الثوري مدلس وعنعن.

Chapter 39. The Animals That A Muhrim Is Allowed To Kill

1846. It was reported from Sālim, from his father (Ibn 'Umar), that the Prophet ﷺ was asked what animals a *Muhrim* could kill. He said: "There are five (animals) — whoever kills them, whether in the state of *Ihrām* or otherwise will incur no sin: A scorpion, a crow, a mouse, a kite, and a rabid dog." (*Sahih*)

تخریج: وأخرجه مسلم، الحج، باب ما يندب للمحرم وغيره قتله من الدواب في الحل والحرم، ح: ۱۱۹۹ من حديث سفیان بن عیینة به وهو في مسند أحمد: ۸/۲.

1847. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Five (animals) are permissible to kill in the Sacred Area (Al-Haram): Snakes, scorpions, kites, mice, and rabid dogs." (*Hasan*)

تخریج: [حسن] أخرجه البيهقي: ۲۱۰/۵ من حديث أبي داود به وصححه ابن خزيمة، ح: ۲۶۶۷ وللحديث شواهد كثيرة جدًا.

1848. Abū Sa'eed Al-Khudri narrated that the Prophet ﷺ was asked about what a *Muhrim* may kill. He said: "Snakes, scorpions, and rats. And he should throw (something) at crows but not kill them. And rabid dogs, kites, and predatory animals." (*Da'if*)

(المعجم ۳۹) - بَابُ مَا يَقْتُلُ الْمُحْرِمُ مِنَ الدَّوَابِّ (التحفة ۴۰)

۱۸۴۶ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: سُئِلَ النَّبِيُّ ﷺ عَمَّا يَقْتُلُ الْمُحْرِمُ مِنَ الدَّوَابِّ؟ فَقَالَ: «خَمْسٌ، لَا جُنَاحَ فِي قَتْلِهِنَّ عَلَى مَنْ قَتَلَهُنَّ فِي الْجِلِّ وَالْحَرَمِ: الْعُقْرُبُ، وَالْغُرَابُ، وَالْفَأْرَةُ، وَالْجِدَاةُ، وَالْكَلْبُ الْعُقُورُ».

۱۸۴۷ - حَدَّثَنَا عَلِيُّ بْنُ بَحْرٍ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرٍاءَ عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «خَمْسٌ قَتْلُهُنَّ حَلَالٌ فِي الْحَرَمِ: الْحَيَّةُ، وَالْعُقْرُبُ، وَالْجِدَاةُ، وَالْفَأْرَةُ، وَالْكَلْبُ الْعُقُورُ».

۱۸۴۸ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا يَزِيدُ بْنُ أَبِي زَيْادٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي نَعْمٍ الْبَحْلِيُّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ النَّبِيَّ ﷺ سُئِلَ عَمَّا يَقْتُلُ الْمُحْرِمُ؟ قَالَ: «الْحَيَّةُ، وَالْعُقْرُبُ، وَالْفَوْسِقَةُ، وَيَرْمِي الْغُرَابَ وَلَا يَقْتُلُهُ، وَالْكَلْبُ الْعُقُورُ، وَالْجِدَاةُ، وَالسَّبُعُ الْعَادِي».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الحج، باب ما جاء ما يقتل المحرم من الدواب، ح: ٨٣٨ من حديث هشيم به وقال: "حسن" وهو في مسند أحمد: ٣/٣ ورواه ابن ماجه، ح: ٣٠٨٩ من طريق يزيد به وهو ضعيف تقدم مرارًا، انظر، ح: ١٤٧٤.

Chapter 40. The Meat Of Game For The *Muḥrim*

(المعجم ٤٠) - بَابُ لَحْمِ الصَّيْدِ لِلْمُحْرِمِ
(التحفة ٤١)

1849. It was reported from Ishāq bin ‘Abdullāh bin Al-Ḥārith that his father — Al-Ḥārith, who was the deputy for ‘Uṭhmān, may Allāh be pleased with him, over At-Ṭā’if — prepared some food for ‘Uṭhmān, which included quail, partridge and wild game. He sent some to ‘Alī, may Allāh be pleased with him. When the messenger came to him, he was collecting leaves for his camels, shaking them off of his hand. The messenger said: ‘Eat.’ He replied: ‘Give it to those who are not in the state of *Ihrām*, for we are in *Ihrām*.’ Then ‘Alī, may Allāh be pleased with him said: ‘I ask, by Allāh, those of the (tribe) of Ashja’ that are here: Do you not know that the Messenger of Allāh ﷺ was given a onager to eat from while he was in the state of *Ihrām*, and he refused to eat of it?’ They replied: ‘Yes.’” (Da’if)

١٨٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُلَيْمَانُ بْنُ كَثِيرٍ عَنْ حُمَيْدِ الطَّوِيلِ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنْ أَبِيهِ - وَكَانَ الْحَارِثُ خَلِيفَةَ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ عَلَى الطَّائِفِ - فَصَنَعَ لِعُثْمَانَ طَعَامًا فِيهِ مِنَ الْحَجَلِ وَالْيَعَاقِبِ وَلَحْمِ الْوَحْشِ، فَبَعَثَ إِلَى عَلِيِّ رَضِيَ اللَّهُ عَنْهُ فَبَجَّاهُ الرَّسُولُ وَهُوَ يَخِطُّ لِأَبَاعِرَ لَهُ فَبَجَّاهُ وَهُوَ يَنْفُضُ الْخِطَّ عَنْ يَدِهِ. فَقَالُوا لَهُ: كُلْ فَقَالَ: أَطْعَمُوهُ قَوْمًا حَلَالًا فَإِنَّا حُرْمٌ. فَقَالَ عَلِيُّ رَضِيَ اللَّهُ عَنْهُ: أَنْشُدُ اللَّهَ! مَنْ كَانَ هَهُنَا مِنْ أَشْجَعٍ، أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ أَهْدَى إِلَيْهِ رَجُلٌ حِمَارًا وَوَحْشٍ، وَهُوَ مُحْرِمٌ، فَأَبَى أَنْ يَأْكُلَهُ؟ قَالُوا: نَعَمْ.

تخريج: [إسناده ضعيف] وأخرجه البيهقي: ١٩٤/٥ من حديث أبي داود به وللحديث شواهد

* حميد الطويل مدلس وعنعن.

Comments:

It is prohibited for a person in the state of *Ihrām* to hunt animals on land or to cooperate with, or help a hunter in his hunt. If an animal is hunted with the intention to feed persons in the state of *Ihrām*, it is not permissible for them to accept the invitation.

1850. It was reported from 'Aṭā', from Ibn 'Abbās that he said: "O Zaid bin Arqam, do you know about the Messenger of Allāh ﷺ having been given the shank of an (animal) that had been hunted, and he did not accept it, saying: 'I am in the state of *Ihrām*?'” Zaid replied: "Yes." (*Ṣaḥīḥ*)

١٨٥٠ - حَدَّثَنَا أَبُو سَلَمَةَ مَوْسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ قَيْسٍ عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: يَأْزِيدُ بْنُ أَرْقَمٍ! هَلْ عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ﷺ أُهْدِيَ إِلَيْهِ غُضُوؤٌ صَيْدٍ فَلَمْ يَقْبَلْهُ وَقَالَ: «إِنَّا حُرْمٌ؟» قَالَ: نَعَمْ.

تخریج: [إسناده صحيح] أخرجه النسائي، مناسك الحج، باب ما لا يجوز للمحرم أكله من الصيد، ح: ٢٨٢٣ من حديث حماد بن سلمة به وصححه ابن حبان، ح: ٩٨١.

1851. It was reported from 'Amr from Al-Muṭṭalib, from Jābir bin 'Abdullāh, that he heard the Messenger of Allāh ﷺ say: "The game of land is permitted for you as long as you do not hunt it yourselves, or that it be hunted for you." (*Da'if*)

١٨٥١ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي الْإِسْكَندَرَانِي الْقَارِيَّ عَنْ عَمْرٍو، عَنِ الْمُطَّلِبِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «صَيْدُ الْبَرِّ لَكُمْ حَلَالٌ مَا لَمْ تَصِيدُوهُ أَوْ يُصَادَ لَكُمْ».

Abū Dāwud said: If there are contradictory reports narrated from the Prophet ﷺ, what the Companions did is to be looked into.

قَالَ أَبُو دَاوُدَ: إِذَا تَنَازَعَ الْخَبْرَانِ عَنِ النَّبِيِّ ﷺ يُنظَرُ بِمَا أَخَذَ بِهِ أَصْحَابُهُ.

تخریج: [إسناده ضعيف] أخرجه الترمذي، الحج، باب ما جاء في أكل الصيد للمحرم، ح: ٨٤٦ والنسائي، ح: ٢٨٣٠ عن قتيبة به وصححه ابن خزيمة، ح: ٢٦٤١ وابن حبان، ح: ٩٨٠ والحاكم على شرط الشيخين ١/٤٥٢، ٤٧٢ ووافقه الذهبي، وقال الترمذي: "المطلب لا نعرف له سماعاً من جابر" وعنن وهو "لم يسمع من جابر" قاله أبو حاتم الرازي (المراسيل، ص: ٢١٠).

1852. It was reported from Nāfi', the freed slave of Abū Qatādah, from Abū Qatādah, that he was traveling with the Messenger of Allāh ﷺ in one of the paths outside Makkah when he (Abū Qatādah) and a group of *Muḥrim* separated from the main group. He

١٨٥٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ التَّمِيمِيِّ، عَنْ نَافِعِ مَوْلَى أَبِي قَتَادَةَ الْأَنْصَارِيِّ، عَنْ أَبِي قَتَادَةَ: أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ ﷺ حَتَّى إِذَا كَانَ بِبَعْضِ طَرِيقِ

himself was not in *Ihrām*. They saw an onager. He rode his horse and asked his Companions to give him his whip, but they refused. He then asked for his spear, but they refused. So he took it himself, then went in pursuit of the onager until he killed it. Some of the Companions of the Messenger of Allāh ﷺ ate of it, whereas others left it. When they caught up with the Messenger of Allāh ﷺ they asked him about it. He replied: "This is food that Allāh has fed you." (*Ṣaḥīḥ*)

مَكَّةَ تَخَلَّفَ مَعَ أَصْحَابٍ لَهُ مُحْرِمِينَ وَهُوَ غَيْرُ مُحْرِمٍ فَرَأَى حِمَارًا وَحَنِيئًا فَاسْتَوَى عَلَى فَرَسِهِ. قَالَ: فَسَأَلَ أَصْحَابَهُ أَنْ يُنَاوِلُوهُ سَوْطَهُ فَأَبَوْا فَسَأَلَهُمْ رُحْمَهُ فَأَبَوْا، فَأَخَذَهُ، ثُمَّ شَدَّ عَلَى الْحِمَارِ فَفَتَلَهُ، فَأَكَلَ مِنْهُ بَعْضُ أَصْحَابِ رَسُولِ اللَّهِ ﷺ وَأَبَى بَعْضُهُمْ، فَلَمَّا أَدْرَكُوا رَسُولَ اللَّهِ ﷺ سَأَلُوهُ عَنْ ذَلِكَ؟ فَقَالَ: «إِنَّمَا هِيَ طَعْمَةٌ أَطَعَمَكُمُوهَا اللَّهُ تَعَالَى».

تخريج: أخرجه البخاري، الجهاد والسير، باب ما قيل في الرماح، ح: ٢٩١٤ ومسلم، الحج، باب تحريم الصيد المأكول البري... إلخ، ح: ٥٧/١١٩٦ من حديث مالك به وهو في الموطأ (يحيى): ٣٥٠/١.

Chapter 41. Regarding (Eating Of) Locusts By A *Muḥrim*

(المعجم ٤١) - بَابُ الْجَرَادِ لِلْمُحْرِمِ

(التحفة ٤٢)

1853. It was reported from Abū Rāfi', from Abū Hurairah, that the Prophet ﷺ said, "Locusts are (like) game of the ocean." (*Ḥasan*)

١٨٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى: حَدَّثَنَا حَمَادٌ عَنْ مَيْمُونِ بْنِ جَابَانَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْجَرَادُ مِنْ صَيْدِ الْبَحْرِ».

تخريج: [إسناده حسن] أخرجه البيهقي: ٢٠٧/٥ من حديث أبي داود به * ميمون بن جابان وثقه العجلي وابن حبان والذهبي في الكاشف فحديثه لا ينزل عن درجة الحسن.

1854. It was reported from Abū Al-Muhazzim, from Abū Hurairah, who said: "We captured a horde of locusts. A person among us who was in the state of *Ihrām* started hitting them with his whip, but he was told that this was not permitted. This was then mentioned to the Messenger of Allāh ﷺ who said: 'It is only (like)

١٨٥٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ حَبِيبِ الْمُعَلَّمِ، عَنْ أَبِي الْمُهَزَّمِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَصَبْنَا صِرْمًا مِنْ جَرَادٍ فَكَانَ رَجُلٌ يَضْرِبُ بِسَوْطِهِ وَهُوَ مُحْرِمٌ، فَقِيلَ لَهُ: إِنَّ هَذَا لَا يَصْلُحُ، فَذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «إِنَّمَا هُوَ مِنْ صَيْدِ الْبَحْرِ».

game of the ocean.” (*Da'if*)

I heard^[1] Abū Dāwud saying:
“Abū Al-Muhazzim is weak, and
both of the *Aḥadīth* are a mistake.

سَمِعْتُ أَبَا دَاوُدَ يَقُولُ: أَبُو الْمُهَزِّمِ
ضَعِيفٌ، وَالْحَدِيثَانِ جَمِيعًا وَهَمٌّ.

تخریج: [إسناده ضعيف جدًا] أخرجه الترمذي، الحج، باب ما جاء في صيد البحر
للمحرم، ح: ٨٥٠ وابن ماجه، ح: ٣٢٢٢ من حديث أبي المهزم به وقال الترمذي: "غريب" * أبو
المهزم متروك كما في التقريب وغيره.

1855. It was reported from Abū
Rāfi‘, from Ka‘b, who said:
“Locusts are (like) the game of the
ocean.” (*Hasan*)

١٨٥٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ:
حَدَّثَنَا حَمَادٌ عَنْ مَيْمُونِ بْنِ جَابَانَ، عَنْ أَبِي
رَافِعٍ، عَنْ كَعْبٍ قَالَ: «الْجَرَادُ مِنْ صَيْدِ
الْبَحْرِ».

تخریج: [إسناده حسن] * حماد هو ابن سلمة، وانظر، ح: ١٨٥٣ لحال ميمون بن جابان.

Chapter 42. Regarding The *Fidyah*^[2]

(المعجم ٤٢) بَابُ فِي الْفِدْيَةِ

(التحفة ٤٣)

1856. It was reported from Abū
Qilābah, from ‘Abdur-Rahmān bin
Abī Lailā, from Ka‘b bin ‘Ujrah,
that the Messenger of Allāh ﷺ
passed by him during the time of
Al-Ḥudaibiyah and said: “Have the
lice on your head caused problems
for you.” He said: “Yes!” So the
Prophet ﷺ said: “Shave it (the
hair) off, then slaughter a sheep as
a sacrifice, or fast three days, or
feed three *Sā’* of dates to six needy
people.” (*Ṣaḥih*)

١٨٥٦ - حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ عَنْ خَالِدِ
الطَّحَّانِ، عَنْ خَالِدِ الْحَدَّاءِ، عَنْ أَبِي قِلَابَةَ،
عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ
عُجْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِهِ زَمَنَ
الْحُدَيْبِيَّةِ فَقَالَ: «قَدْ آذَاكَ هَوَامٌّ رَأْسِكَ؟»
قَالَ: نَعَمْ، فَقَالَ النَّبِيُّ ﷺ: «الْخَلْقُ ثُمَّ أَذْبَحْ
شَاةً نُسْكَأَ، أَوْ صُمْ ثَلَاثَةَ أَيَّامٍ، أَوْ أَطْعِمْ
ثَلَاثَةَ أَصْعِ مِنْ تَمْرٍ عَلَى سِتَّةِ مَسَاكِينٍ».

تخریج: أخرجه مسلم، الحج، باب جواز حلق الرأس للمحرم إذا كان به أذى . . . إلخ،
ح: ٨٤/١٢٠١ من حديث خالد الطحان، والبخاري، المحصر، باب قول الله تعالى: ﴿فَمَنْ كَانَ
منكم مريضاً أو به أذى من رأسه . . .﴾ إلخ ح: ١٨١٤ من حديث عبدالرحمن بن أبي ليلى به.

[1] One of those who recorded the text.

[2] The “ransom” or atonement for major infractions against the rites of *Hajj*.

1857. It was reported from *Shu'bah*, from 'Abdur-Rahmān bin Abī Lailā, from Ka'b bin 'Ujrah, that the Messenger of Allāh ﷺ said to him: "If you wish, then offer a sacrifice, and if you wish, fast three days, and if you wish, give three *Ṣā'* of dates to six poor needy people." (See no. 1857) (*Ṣaḥīḥ*)

١٨٥٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ: «إِنْ شِئْتَ فَأَنْسُكَ نَسِيكَةً، وَإِنْ شِئْتَ فَصُمْ ثَلَاثَةَ أَيَّامٍ وَإِنْ شِئْتَ فَاطْعِمِ ثَلَاثَةَ أَصْعِ مِنْ تَمْرٍ لِسِتَّةِ مَسَاكِينٍ».

تخريج: [صحيح] انظر الحديث السابق، وأخرجه أحمد: ٤/٢٤٣ من حديث حماد بن سلمة

به.

1858. It was reported from 'Āmir, from Ka'b bin 'Ujrah, that the Messenger of Allāh ﷺ passed by him during the time of Al-Hudaiyah...and he narrated the story (as no. 1857). He (ﷺ) said: "Do you have any sheep?" He said: "No." So he said: "Then fast three days, or feed three *Ṣā'* of dates to six needy people. — for every two of them, one *Ṣā'*." (*Ṣaḥīḥ*)

١٨٥٨ - حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ؛ ح: وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ وَهَذَا لَفْظُ ابْنِ الْمُثَنَّى، عَنْ دَاوُدَ، عَنْ عَامِرٍ، عَنْ كَعْبِ بْنِ عُجْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِهِ زَمَنَ الْحُدَيْيَةِ فَذَكَرَ الْفِصَّةَ: قَالَ: «أَمَعَكَ دَمٌّ؟» قَالَ: لَا. قَالَ: «فَصُمْ ثَلَاثَةَ أَيَّامٍ أَوْ تَصَدَّقْ بِثَلَاثَةِ أَصْعِ مِنْ تَمْرٍ عَلَى سِتَّةِ مَسَاكِينٍ بَيْنَ كُلِّ مِسْكِينَيْنِ صَاعٌ».

تخريج: [صحيح] أخرجه أحمد: ٤/٢٤٣ من حديث داود بن أبي هند به وانظر الحديثين

السابقين.

1859. It was reported from Nāfi', that a man from the *Anṣār* informed him from Ka'b bin 'Ujrah, that he was suffering from some ailment in his scalp of head, so he shaved it, and the Prophet ﷺ commanded him to sacrifice a cow. (*Da'if*)

١٨٥٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ أَخْبَرَهُ عَنْ كَعْبِ بْنِ عُجْرَةَ وَكَانَ قَدْ أَصَابَهُ فِي رَأْسِهِ أَدَى فَحَلَقَ، فَأَمَرَهُ النَّبِيُّ ﷺ أَنْ يُهْدِيَ هَدِيًّا بَقْرَةً.

تخريج: [إسناده ضعيف] انظر، ح: ١٨٥٦ وقوله: "هديا بقرة" غير محفوظ والله أعلم *

رجل من الأنصار مجهول.

1860. It was reported from Al-Hakam bin 'Utaibah, from 'Abdur-Rahmān bin Abī Lailā, from Ka'b bin 'Ujrah, who said: "I was afflicted with lice in my hair while I was with the Messenger of Allāh ﷺ during the year of Al-Hudaibiyah — so much so that I became scared of (losing) my sight. So Allāh, the Mighty and Sublime, revealed because of me: And whoever among you is ill, or has an ailment on his head...^[1] and the Messenger of Allāh ﷺ called me and said: 'Shave your head, and fast three days, or feed six needy people a *Faraq* of raisins, or sacrifice a sheep.' So I shaved my hair, and gave a sacrifice." (*Da'if*)

١٨٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ مَنْصُورٍ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنِي أَبِي عَنْ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي أَبَانُ يَعْنِي ابْنَ صَالِحٍ عَنِ الْحَكَمِ بْنِ عُثَيْبَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: أَصَابَنِي هَوَامٌ فِي رَأْسِي وَأَنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ الْحُدَيْبِيَّةِ حَتَّى تَخَوَّفْتُ عَلَى بَصْرِي، فَأَنْزَلَ اللَّهُ عَزَّوَجَلَّ فِي: ﴿فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أذى مِنْ رَأْسِهِ﴾ [البقرة: ١٩٦]، فَدَعَانِي رَسُولُ اللَّهِ ﷺ فَقَالَ لِي: «اخْلُقْ رَأْسَكَ وَصُمْ ثَلَاثَةَ أَيَّامٍ أَوْ أَطْعِمْ سِتَّةَ مَسَاكِينَ فَرَقًا مِنْ زَبِيبٍ أَوْ انْسُكْ شَاةً»، فَحَلَقْتُ رَأْسِي ثُمَّ نَسَكْتُ.

تخريج: [إسناده ضعيف] أخرجه ابن عبد البر في التمهيد: ٢/٢٣٤، ٢٣٥ من حديث أبي داود به وللحديث شواهد * الحكم بن عتيبة مدلس وعنعن.

Comments:

Shaikh Al-Albānī, may Allāh have mercy on him, said that that the word "raisins" in this narration is *Shādh*, Muḥammad bin Ishāq is the only one who narrated it with that word, while the others narrated it with the word "dates." A *Faraq* holds three *Ṣā'*.

1861. It was reported from 'Abdul-Karīm bin Mālik Al-Jazarī, from 'Abdur-Rahmān bin Abī Lailā, from Ka'b bin 'Ujrah, regarding this incident (as narrated in on 1860), and he added: "Whichever of these you do, it will suffice you." (*Ṣaḥīh*)

١٨٦١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ عَبْدِ الْكَرِيمِ بْنِ مَالِكِ الْجَزَرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ فِي هَذِهِ الْقِصَّةِ. زَادَ: «أَيُّ ذَلِكَ فَعَلْتَ أَجْزَأَ عِنَّا».

تخريج: [صحيح] وهو في الموطأ (بحي): ١/٤١٧.

[1] *Al-Baqarah* 2:196.

Chapter 43. Being Prevented (From Completing *Hajj*)

(المعجم ٤٣) - بَابُ الْإِحْصَارِ (التحفة ٤٤)

1862. Yahyā bin Abī Kathīr reported from 'Ikrimah, who said: "I heard Al-Ḥajjāj bin 'Amr Al-Anṣārī say: 'The Messenger of Allāh ﷺ said: "Whoever breaks (a limb) or is afflicted with a limp, then he has left the state of *Ihrām*, he must perform *Hajj* the next year."

١٨٦٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ حَجَّاجِ الصَّوَّافِ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ عِكْرِمَةَ قَالَ: سَمِعْتُ الْحَجَّاجَ بْنَ عَمْرٍو الْأَنْصَارِيَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَسِرَ أَوْ عَرَجَ فَقَدْ حَلَّ وَعَلَيْهِ الْحُجُّ مِنْ قَابِلٍ».

'Ikrimah said: "I asked Ibn 'Abbās and Abū Hurairah regarding this, and they said: 'He (Al-Ḥajjāj) has told the truth.'" (*Ṣaḥīh*)

قال عِكْرِمَةُ: فَسَأَلْتُ ابْنَ عَبَّاسٍ وَأَبَا هُرَيْرَةَ عَنْ ذَلِكَ؟ فَقَالَا: صَدَقَ.

تخریج: [إسناده صحيح] أخرجه ابن ماجه، المناسك، باب المحصر، ح: ٣٠٧٧ والنسائي، ح: ٢٨٦٤ من حديث يحيى القطان به وحسنه الترمذي، ح: ٩٤٠ وصححه الحاكم على شرط البخاري: ١/٤٧٠، ٤٨٣ ووافقه الذهبي وأعل بما لا يقدر.

Comments:

Being prevented, or *Iḥṣār* refers to the case when something occurs that restricts a person's ability to complete the rites of *Hajj*, like the passage being cut off, severe sickness, broken bones, etc.

1863. (Another chain) from 'Ikrimah, from 'Abdullāh bin Rāfi', from Al-Ḥajjāj bin 'Amr, from the Prophet ﷺ, that he said: "Whoever breaks (a limb) or is afflicted with a limp, or becomes (too) ill" — and he mentioned its meaning. (*Ṣaḥīh*)

١٨٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَوَكِّلِ الْعَسْقَلَانِيُّ وَسَلَمَةُ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ، عَنْ الْحَجَّاجِ ابْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَسِرَ أَوْ عَرَجَ أَوْ مَرِضَ» فَذَكَرَ مَعْنَاهُ. قَالَ سَلَمَةُ بْنُ شَيْبٍ: قَالَ: أَنْبَأَنَا مَعْمَرٌ.

تخریج: [صحيح] أخرجه ابن ماجه، المناسك، باب المحصر، ح: ٣٠٧٨ عن سلمة بن شبيب به ورواه الترمذي، ح: ٩٤٠ من حديث عبدالرزاق به انظر الحديث السابق.

1864. It was reported from 'Amr bin Maimūn who said: "I heard Abū Hāḍir Al-Himyārī narrating to Abū Maimūn bin Mihrān, he said: "I went to perform '*Umrah* the year that the people of Ash-Shām had besieged Ibn Az-Zubair in Makkah. People from my tribe had sent their *Hadī* with me. When we reached the people of Ash-Shām, they prevented us from entering the Sacred Precinct, so I sacrificed the animals at that place, and left the state of *Ihrām*, and then returned home. The next year, I went again in order to make up my '*Umrah*, and went to Ibn 'Abbās and asked him about it. He said: 'Substitute your animals, for the Messenger of Allāh ﷺ commanded his Companions to substitute their animals that they had sacrificed in Al-Hudaibiyah during the '*Umrah* of *Qadā*.'" (*Hasan*)

١٨٦٤ - حَدَّثَنَا النَّفِيلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: سَمِعْتُ أَبَا حَاضِرِ الْهَمَيْرِيِّ يُحَدِّثُ أَبِي مَيْمُونِ بْنِ مِهْرَانَ قَالَ: خَرَجْتُ مُعْتَمِرًا عَامَ حَاصِرِ أَهْلِ الشَّامِ ابْنَ الزُّبَيْرِ بِمَكَّةَ وَبَعَثَ مَعِيَ رِجَالًا مِنْ قَوْمِي بِهَدْيٍ، فَلَمَّا انْتَهَيْنَا إِلَى أَهْلِ الشَّامِ مَعُونَا أَنْ نَدْخُلَ الْحَرَمَ، فَتَحَرَّتْ الْهَدْيِ مَكَانِي ثُمَّ أَحَلَلْتُ ثُمَّ رَجَعْتُ، فَلَمَّا كَانَ مِنَ الْعَامِ الْمُقْبِلِ خَرَجْتُ لِأَقْضِيَ عُمْرَتِي، فَأَتَيْتُ ابْنَ عَبَّاسٍ، فَسَأَلْتُهُ؟ فَقَالَ: أَبْدِلِ الْهَدْيَ فَإِنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ أَصْحَابَهُ أَنْ يُبَدِّلُوا الْهَدْيَ الَّذِي نَحَرُوا عَامَ الْحُدَيْبِيَّةِ فِي عُمْرَةِ الْقَضَاءِ.

تخريج: [حسن] أخرجه الحاكم: ١/٤٨٥، ٤٨٦ من حديث النفيلي به * ومحمد بن إسحاق صرح بالسماع عند البيهقي في دلائل النبوة: ٤/٣٢٠ وله شاهد قوي عند الحاكم: ١/٤٨٥.

Chapter 44. Entering Makkah

(المعجم ٤٤) - بَابُ دُخُولِ مَكَّةَ

(التحفة ٤٥)

1865. It was reported from Ayyūb, from Nāfi', that Ibn 'Umar would spend the night at *Dhī Tuwā* before entering Makkah. Then, in the morning, he would perform *Ghusl*, and enter Makkah during the day. He would mention that the Prophet ﷺ used to do the same. (*Sahīh*)

١٨٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ كَانَ إِذَا قَدِمَ مَكَّةَ بَاتَ بِذِي طُوًى حَتَّى يُصْبِحَ وَيَغْتَسِلَ ثُمَّ يَدْخُلُ مَكَّةَ نَهَارًا وَيَذْكُرُ عَنِ النَّبِيِّ ﷺ أَنَّهُ فَعَلَهُ.

تخريج: أخرجه مسلم، الحج، باب استحباب المبيت بذي طوى عند إرادة دخول مكة . . .

إلخ، ح: ١٢٥٩ من حديث حماد بن زيد والبخاري، الحج، باب الإهلال مستقبل القبلة، ح: ١٥٥٣، ١٥٧٣ من حديث أيوب السخيتاني به.

1866. It was reported from ‘Ubaidullāh, from Nāfi’, from Ibn ‘Umar that the Prophet ﷺ would enter Makkah from the upper mountain pass. Yahyā (one of the narrators) said: “The Prophet ﷺ would enter Makkah from the mountain pass of Al-Baṭḥā’, from the direction of Kadā’, and he would leave from the lower mountain pass.”

Al-Barmakī added: “Meaning the two hills of Makkah.” And the narration of Musad-dad is more complete.^[1] (*Ṣaḥīḥ*)

١٨٦٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرِ
الْبَرْمَكِيُّ: حَدَّثَنَا مَعْنٌ عَنْ مَالِكٍ؛ ح:
وحدَّثنا مُسَدَّدٌ وَابْنُ حَنْبَلٍ عَنْ يَحْيَى؛ ح:
وحدَّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو
أَسَامَةَ جَمِيعًا عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ
ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَدْخُلُ مَكَّةَ مِنَ
الْثَنِيَّةِ الْعُلْيَا قَالَا عَنْ يَحْيَى: أَنَّ النَّبِيَّ ﷺ
كَانَ يَدْخُلُ مَكَّةَ مِنْ كَدَاءٍ مِنَ ثَنِيَّةِ الْبُطْحَاءِ،
وَيَخْرُجُ مِنَ الثَّنِيَّةِ السُّفْلَى. زَادَ الْبَرْمَكِيُّ:
يَعْنِي ثَنِيَّتَيْ مَكَّةَ. وَحَدِيثُ مُسَدَّدٍ أَتَمُّ.

تخريج: أخرجه البخاري، الحج، باب: من أين يدخل مكة؟، ح: ١٥٧٥ من حديث معن، ومسلم، الحج، باب استحباب دخول مكة من الثنية العليا ... إلخ، ح: ١٢٥٧ من حديث يحيى القطان عن عبيد الله بن عمر به.

1867. (Another chain) from ‘Ubaidullāh from Nāfi’, from Ibn ‘Umar, that the Prophet ﷺ would leave (Al-Madīnah) from the *Shajarah* road and enter Makkah from the Mu‘arras road. (*Ṣaḥīḥ*)

١٨٦٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ:
حَدَّثَنَا أَبُو أَسَامَةَ عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ
ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَخْرُجُ مِنْ طَرِيقِ
الشَّجَرَةِ وَيَدْخُلُ مِنْ طَرِيقِ الْمُعَرَّسِ.

تخريج: [صحيح] انظر الحديث السابق وأخرجه أحمد: ١٤٢/٢ عن أبي أسامة به.

1868. It was reported from Hishām, from ‘Urwah, from his father, from ‘Āishah (may Allāh be pleased with her) that she said: “The Messenger of Allāh ﷺ entered (Makkah) during the Year of the Conquest from Kadā’ — from upper Makkah. And he

١٨٦٨ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ:
حَدَّثَنَا أَبُو أَسَامَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ
أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ:
دَخَلَ رَسُولُ اللَّهِ ﷺ عَامَ الْفَتْحِ مِنْ كَدَاءٍ مِنْ
أَعْلَى مَكَّةَ، وَدَخَلَ فِي الْعُمْرَةِ مِنْ كُدَى،

[1] He heard this narration from three chains of narrators.

entered during his '*Umrah* from Kudā." And '*Urwah* would enter from both of these places, but he would usually enter from Kudā, and it was closer to his place of residence. (*Ṣaḥīh*)

وَكَانَ عُرْوَةٌ يَدْخُلُ مِنْهُمَا جَمِيعًا، وَأَكْثَرُ مَا كَانَ يَدْخُلُ مِنْ كُدَى، وَكَانَ أَقْرَبَهُمَا إِلَى مَنْزِلِهِ.

تخریج: أخرجه البخاري، الحج، باب: من أين يخرج من مكة؟، ح: ١٥٧٨، ومسلم، الحج، باب استحباب دخول مكة من الثنية العليا... إلخ، ح: ١٢٥٨ من حديث أبي أسامة به.

1869. (Another chain) from *Hishām*, from '*Urwah*, from his father, from '*Āishah*, that when the Prophet ﷺ entered Makkah, he would enter from its upper side, and when he left, he would leave from its lower side. (*Ṣaḥīh*)

١٨٦٩ - حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا دَخَلَ مَكَّةَ دَخَلَ مِنْ أَعْلَاهَا، وَخَرَجَ مِنْ أَسْفَلِهَا.

تخریج: أخرجه البخاري، أيضًا، ح: ١٥٧٧، ومسلم، أيضًا، ح: ١٢٥٨ عن محمد بن المثنى به.

Chapter 45. Raising One's Hand When Seeing The House

(المعجم ٤٥) بَابُ: فِي رَفْعِ الْيَدِ إِذَا رَأَى الْبَيْتَ (التحفة ٤٦)

1870. Al-Muhājir Al-Makkī said that Jābir bin 'Abdullāh was asked about a person raising his hands upon seeing the House. He said: "I did not think that anyone would do this except the Jews. And we performed *Hajj* with the Messenger of Allāh ﷺ, and he did not use to do it." (*Ḍa'īf*)

١٨٧٠ - حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ: أَنَّ مُحَمَّدَ بْنَ جَعْفَرٍ حَدَّثَهُمْ: حَدَّثَنَا شُعْبَةُ سَمِعْتُ أَبَا قُرَظَةَ يُحَدِّثُ عَنِ الْمُهَاجِرِ الْمَكِّيِّ قَالَ: سَأَلَ جَابِرُ بْنُ عَبْدِ اللَّهِ عَنِ الرَّجُلِ يَرَى الْبَيْتَ يَرْفَعُ يَدَيْهِ؟، فَقَالَ: مَا كُنْتُ أَرَى أَحَدًا يَفْعَلُ هَذَا إِلَّا الْيَهُودَ، فَذُحِّجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فَلَمْ يَكُنْ يَفْعَلُهُ.

تخریج: [إسناده ضعيف] أخرجه الترمذي، الحج، باب ما جاء في كراهية رفع اليد عند رؤية البيت، ح: ٨٥٥، والنسائي، ح: ٢٨٩٨ من حديث شعبة به * المهاجر المكي وثقه ابن حبان وحده فهو مجهول الحال.

Comments:

All the narrations relating to this case are weak. There is no proof that it is *Sunnah* to raise up one's hands on seeing the House of Allāh.

1871. It was reported from 'Abdullāh bin Rabāh Al-Anṣārī, from Abū Hurairah, that when he entered Makkah, the Prophet ﷺ, performed *Tawāf* around the House, and prayed two *Rak'ah* behind the Station (of Ibrāhīm) — meaning on the Day of Conquest. (*Ṣaḥīḥ*)

تخریج: [إسناده صحيح] أخرجه النسائي في الكبرى، ح: ١١٢٩٨ من حديث سلام بن مسكين ومسلم، الجهاد، باب فتح مكة، ح: ١٧٨٠ من حديث ثابت البناني به.

1872. (Another chain) from 'Abdullāh bin Rabāh, from Abū Hurairah, who said: “The Messenger of Allāh ﷺ came and entered Makkah, and he went to the (Black) Stone and touched it, then performed *Tawāf* around the House. He then went to Aṣ-Ṣafā and climbed it so that he could see the House, then raised his hands and began remembering Allāh, the Mighty and Sublime, as much as Allāh willed him to, and supplicated as well. The *Anṣār* were below him.” Hishām (one of the narrators) said: “He supplicated and praised Allāh, and made supplication with whatever he wished to supplicate with.” (*Ṣaḥīḥ*)

تخریج: [إسناده صحيح] أخرجه مسلم، انظر الحديث السابق من حديث بهز بن أسد به وهو في مسند أحمد: ٥٣٨/٢.

١٨٧١ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا سَلَامُ بْنُ مِسْكِينٍ: حَدَّثَنَا ثَابِتُ الْبَنَانِيُّ عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحِ الْأَنْصَارِيِّ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ لَمَّا دَخَلَ مَكَّةَ طَافَ بِالْبَيْتِ وَصَلَّى رَكَعَتَيْنِ خَلْفَ الْمَقَامِ يَعْنِي يَوْمَ الْفَتْحِ.

١٨٧٢ - حَدَّثَنَا ابْنُ حَبَّالٍ: حَدَّثَنَا بِهِزُ بْنُ أَسَدٍ وَهَاشِمٌ يَعْنِي ابْنَ الْقَاسِمِ قَالَا: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُعِيرَةَ عَنْ ثَابِتٍ، عَنْ عَبْدِ اللَّهِ ابْنِ رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَقْبَلَ رَسُولُ اللَّهِ ﷺ فَدَخَلَ مَكَّةَ، فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ إِلَى الْحَجَرِ فَاسْتَلَمَهُ ثُمَّ طَافَ بِالْبَيْتِ ثُمَّ أَتَى الصَّفَا فَعَلَاهُ حَيْثُ يُنْظَرُ إِلَى الْبَيْتِ، فَرَفَعَ يَدَيْهِ فَجَعَلَ يَذْكُرُ اللَّهَ عَزَّوَجَلَّ مَا شَاءَ أَنْ يَذْكُرَهُ وَيَدْعُوهُ. قَالَ: وَالْأَنْصَارُ تَحْتَهُ. قَالَ هَاشِمٌ: فَدَعَا وَحَمِدَ اللَّهَ وَدَعَا بِمَا شَاءَ أَنْ يَدْعُوهُ.

Comments:

When one has climbed Aṣ-Ṣafā, one should face the Ka'bah and raise up one's hands in supplication.

Chapter 46. On Kissing The Black Stone

(المعجم ٤٦) بَابُ: فِي تَقْبِيلِ الْحَجَرِ

(التحفة ٤٧)

1873. ‘Abis bin Rabī’ah narrated that ‘Umar, may Allāh be pleased with him, came to the (Black) Stone and kissed it, then said: “I know that you are only a stone that can neither benefit nor harm (anything). And were it not for the fact that I saw the Messenger of Allāh ﷺ kiss you, I would not kiss you.” (*Sahīh*)

١٨٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ، عَنِ عَائِيسِ بْنِ رَبِيعَةَ، عَنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ جَاءَ إِلَى الْحَجَرِ فَقَبَّلَهُ فَقَالَ: إِنِّي أَعْلَمُ أَنَّكَ حَجَرٌ لَا تَنْفَعُ وَلَا تَضُرُّ، وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَقْبَلُكَ مَا قَبَّلْتُكَ.

تخریج: أخرجه البخاري، الحج، باب ما ذكر في الحجر الأسود، ح: ١٥٩٧ عن محمد بن كثير ومسلم، الحج، باب استحباب تقبيل الحجر الأسود في الطواف، ح: ١٢٧٠ من حديث الأعمش به.

Comments:

It is reprehensible (*Makrūh*) to kiss anything out of reverence for it, without a supporting proof in Islamic law.

Chapter 47. Touching The (Other) Corners

(المعجم ٤٧) - بَابُ اسْتِلامِ الْأَرْكَانِ

(التحفة ٤٨)

1874. It was reported from Laith, from Ibn Shihāb, from Sālim, from Ibn ‘Umar, who said: “I did not see the Messenger of Allāh ﷺ touch any corners of the House except for the two southern ones.”^[1] (*Sahīh*)

١٨٧٤ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا لَيْثٌ عَنِ ابْنِ شِهَابٍ، عَنِ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: لَمْ أَرِ رَسُولَ اللَّهِ ﷺ يَمْسُحُ مِنَ الْبَيْتِ إِلَّا الرُّكْنَيْنِ الْيَمَانِيِّينِ.

تخریج: أخرجه البخاري، الحج، باب من لم يستلم إلا الركنين اليمانيين، ح: ١٦٠٩ عن أبي الوليد الطيالسي، ومسلم، الحج، باب استحباب استلام الركنين اليمانيين في الطواف دون الركنين الآخرين، ح: ١٢٦٧ من حديث ليث بن سعد به.

1875. It was reported from Ma‘mar, from Az-Zuhri, from Sālim, from that Ibn ‘Umar, that

١٨٧٥ - حَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَنبَأَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ

[1] Meaning, the Yemeni corner and the corner where the Black Stone is.

he was informed of ‘Āishah’s statement: “Part of the *Hijr* is (included) in the House.” Ibn ‘Umar said: “By Allāh, I think that ‘Āishah heard this from the Messenger of Allāh ﷺ. I think that the only reason the Messenger of Allāh ﷺ left touching those two corners is because they were not built on the foundations of the House. And the only reason that people perform *Tawāf* from behind the *Hijr* is because of this.” (*Ṣaḥīḥ*)

تخريج: [صحيح] أخرجه البيهقي: ٧٦/٥ من حديث أبي داود به وهو في مصنف عبدالرزاق، ح: ٨٩٤١ وأصله متفق عليه: البخاري، ح: ٤٤٨٤ ومسلم، ح: ١٣٣٣ ورواه مالك: ١/٣٦٣، ٣٦٤ (يحيى).

Comments:

During *Tawāf* one must pass outside the *Hijr*, also referred to as the *Ḥaṭīm* (the unroofed portion of the Ka’bah on the northern side).

1876. It was reported from ‘Abdul-‘Azīz bin Abī Rawwād, from Nāfi‘, from Ibn ‘Umar, who said: “The Messenger of Allāh ﷺ would never leave touching the Yemeni corner and the Stone in each of his circuits.” Nāfi‘ said: “And ‘Abdullāh bin ‘Umar would do the same.” (*Ḥasan*)

١٨٧٦ - حَدَّثَنَا مُسَدَّدٌ: أَخْبَرَنَا يَحْيَى عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَّادٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ لَا يَدَعُ أَنْ يَسْتَلِمَ الرُّكْنَ الْيَمَانِيَّ وَالْحَجَرَ فِي كُلِّ طَوَافِهِ قَالَ: وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَفْعَلُهُ.

تخريج: [إسناده حسن] أخرجه النسائي، مناسك الحج، باب استلام الركنين في كل طواف، ح: ٢٩٥٠ من حديث يحيى القطان به.

Comments:

One should kiss the Black Stone or touch it with one’s hand, as for the Yemeni Corner, one should only touch it.

Chapter 48. Regarding The Obligatory *Tawāf*

(المعجم ٤٨) - بَابُ الطَّوَافِ الْوَاجِبِ
(التحفة ٤٩)

1877. It was reported from ‘Ubaidullāh, meaning, Ibn ‘Abdullāh bin ‘Utbah, from Ibn ‘Abbās, that the Messenger of

١٨٧٧ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ يَعْنِي ابْنَ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ

Allāh ﷺ performed *Tawāf* during the Farewell Pilgrimage upon a camel, and he would touch the Stone with a *Mihjan*.^[1] (*Ṣaḥīḥ*)

ابن عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ طَافَ فِي حَجَّةِ الْوَدَاعِ عَلَى بَعِيرٍ يَسْتَلِمُ الرُّكْنَ بِمِخْجَنِ.

تخريج: أخرجه البخاري، الحج، باب استلام الركن بالمحجن، ح: ١٦٠٧ عن أحمد بن صالح، ومسلم، الحج، باب جواز الطواف على بعير وغيره ... إلخ، ح: ١٢٧٢ من حديث عبدالله بن وهب به.

Comments:

1. According to an authentic narration, the Messenger of Allāh ﷺ, used to touch the Black Stone with his stick, and also kiss the stick. — (*Ṣaḥīḥ Muslim, Ḥadīth* no.1275)
2. The reason why the Messenger of Allāh ﷺ performed *Tawāf* of the Ka'bah while riding a camel was to enable the people to see clearly how he performed the act of circumambulation.

1878. Ṣafiyyah bint *Shaibah* narrated: “After the Messenger of Allāh ﷺ arrived in Makkah and rested during the Year of Conquest, he performed *Tawāf* upon a camel, touching the Corner with a *Mihjan* in his hand, while I was looking at him.” (*Ḥasan*)

١٨٧٨ - حَدَّثَنَا مُصَرِّفُ بْنُ عَمْرٍو الْيَامِيُّ: حَدَّثَنَا يُونُسُ بْنُ بَكَيْرٍ: حَدَّثَنَا ابْنُ إِسْحَاقَ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرِ بْنِ الزُّبَيْرِ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَوْرٍ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ قَالَتْ: لَمَّا أَطْمَأَنَّ رَسُولُ اللَّهِ ﷺ بِمَكَّةَ عَامَ الْفَتْحِ طَافَ عَلَى بَعِيرٍ يَسْتَلِمُ الرُّكْنَ بِمِخْجَنِ فِي يَدِهِ. قَالَتْ: وَأَنَا أَنْظَرُ إِلَيْهِ.

تخريج: [إسناده حسن] أخرجه ابن ماجه، المناسك، باب من استلم الركن بمحجنه، ح: ٢٩٤٧ من حديث يونس بن بكير به وحسنه المزي.

1879. Abū Aṭ-Ṭufail narrated: “I saw the Prophet ﷺ perform *Tawāf* around the House upon his camel, touching the corner with his *Mihjan*, and then kissing it.” Muḥammad bin Rāfi‘ (one of the narrators) added: “Then he exited

١٨٧٩ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ وَمُحَمَّدُ بْنُ رَافِعِ الْمَعْنَى قَالَا: أَخْبَرَنَا أَبُو عَاصِمٍ عَنْ مَعْرُوفِ بْنِ يَعْنَى ابْنِ خَرَبُودِ الْمَكِّيِّ: حَدَّثَنَا أَبُو الطُّفَيْلِ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَطُوفُ بِالْبَيْتِ عَلَى رَاحِلَتِهِ يَسْتَلِمُ الرُّكْنَ

[1] *Mihjan* a staff or stick with a crooked or curved end which riders use to guide the legs of the animal.

to Aş-Şafā and Al-Marwah and performed seven circuits upon his mount.” (*Sahih*)

بِمَحْجَتِهِ ثُمَّ يُقْبَلُهُ. زَادَ مُحَمَّدٌ بْنُ رَافِعٍ: ثُمَّ خَرَجَ إِلَى الصَّفَا وَالْمَرْوَةِ فَطَافَ سَبْعًا عَلَى رَاحِلَتِهِ.

تخریج: أخرجه مسلم، الحج، باب استحباب الرمل في الطواف في العمرة ... إلخ، ح: ١٢٦٥ من حديث معروف بن خربوذ به.

1880. Jābir bin ‘Abdullāh narrated: “The Prophet ﷺ performed *Tawāf* during the Farewell Pilgrimage upon his camel, and (he also rode it) between Aş-Şafā and Al-Marwah, so that people could see him, above them, and that they may ask him, for the people had surrounded him.” (*Sahih*)

١٨٨٠ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى عَنْ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: طَافَ النَّبِيُّ ﷺ فِي حَجَّةِ الْوَدَاعِ عَلَى رَاحِلَتِهِ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ لِيَرَاهُ النَّاسُ وَلِيَسْأَلُوهُ فَإِنَّ النَّاسَ عَشَوْهُ.

تخریج: أخرجه مسلم، الحج، باب جواز الطواف على بعير وغيره ... إلخ، ح: ١٢٧٣ من حديث ابن جريج به.

1881. It was reported from ‘Ikrimah, from Ibn ‘Abbās that the Messenger of Allāh ﷺ entered Makkah while he was suffering from an ailment, so he performed *Tawāf* upon his camel. Every time he passed the Corner, he would touch it with his *Mihjan*. After he had finished his *Tawāf*, he sat his camel down and prayed two *Rak’ah*. (*Da’if*)

١٨٨١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي زَيْادٍ عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَدِمَ مَكَّةَ وَهُوَ يَسْتَكِي فَطَافَ عَلَى رَاحِلَتِهِ كُلَّمَا أَتَى عَلَى الرُّكْنِ اسْتَلَمَ الرُّكْنَ بِمِحْجَتِهِ فَلَمَّا فَرَغَ مِنْ طَوَافِهِ أَنَاخَ فَصَلَّى رَكْعَتَيْنِ.

تخریج: [إسناده ضعيف] أخرجه أحمد: ١/٢١٤، ٣٠٤ من حديث يزيد بن أبي زياد به * يزيد ضعيف، تقدم، ح: ١٤٧٤.

1882. Umm Salamah, the wife of the Prophet ﷺ, narrated: “I complained to the Messenger of Allāh ﷺ of some ailment I had. He said: ‘Perform *Tawāf* behind the people while you are riding (a camel).’ So I performed *Tawāf*

١٨٨٢ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: شَكُوْتُ إِلَى رَسُولِ

while the Messenger of Allāh ﷺ was praying next to the House, reciting: By the *Tūr* (mount). And the Book inscribed.'^[1] (*Sahih*)

الله ﷺ أَنِّي أَشْتَكِي، فَقَالَ: «طُوفِي مِنْ وَرَاءِ النَّاسِ وَأَنْتِ رَاكِبَةٌ». قَالَتْ: فَطُفْتُ وَرَسُولُ اللَّهِ ﷺ حَيْثُ يُصَلِّي إِلَى جَنْبِ الْبَيْتِ وَهُوَ يَقْرَأُ بِالطُّورِ وَكِتَابِ مَسْطُورٍ.

تخريج: أخرجه البخاري، الصلاة، باب إدخال البعير في المسجد للعلة، ح: ٤٦٤، ومسلم، الحج، باب جواز الطواف على بعير وغيره... إلخ، ح: ١٢٧٦ من حديث مالك به وهو في الموطأ (يحيى): ٣٧٠/١، ٣٧١.

Comments:

Women ought to avoid mixing up with men as much as possible.

Chapter 49. Uncovering The Right Shoulder During *Tawāf*

(المعجم ٤٩) - بَابُ الْأَضْطَبَاعِ فِي الطَّوَافِ (التحفة ٥٠)

1883. It was reported from Ibn Juraij, from Ibn Ya'lā, from Ya'lā, who said: "The Prophet ﷺ performed *Tawāf* with his right shoulder uncovered while wearing a green *Burd*." (*Da'if*)

١٨٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ يَعْلى، عَنْ يَعْلى قَالَ: طَافَ النَّبِيُّ ﷺ مُضْطَبَعًا بِبُرْدٍ أَحْضَرَ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الحج، باب ما جاء أن النبي ﷺ طاف مضطبعًا، ح: ٨٥٩ وابن ماجه، ح: ٢٩٥٤ من حديث سفیان عن ابن جريج عن عبد الحميد بن جبیر بن شيبه عن صفوان بن يعلى به، وقال الترمذي: "حسن صحيح" وللحديث شواهد منها الحديث الآتي * ابن جريج وسفیان الثوري مدلسان وعننا.

1884. Ibn 'Abbās narrated: "The Messenger of Allāh ﷺ and his Companions performed '*Umrah* from Ji'irrah. They walked briskly (*Raml*) around the House, and placed their *Ridā's* under their armpits, throwing it around their left shoulders." (*Hasan*)

١٨٨٤ - حَدَّثَنَا أَبُو سَلَمَةَ مَوْسَى: حَدَّثَنَا حَمَادٌ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُنَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ وَأَصْحَابَهُ اعْتَمَرُوا مِنَ الْجِعْرَانَةِ فَرَمَلُوا بِالْبَيْتِ وَجَعَلُوا أَرْدِيَّتَهُمْ تَحْتَ أَبَاطِهِمْ قَدْ قَذَفُوهَا عَلَى عَوَاتِقِهِمُ الْيُسْرَى.

تخريج: [إسناده حسن] أخرجه أحمد: ٣٠٦/١، ٣٧١ من حديث حماد بن سلمة به وصححه ابن الملقن في تحفة المحتاج: ١١١٣ وانظر، ح: ١٨٩٠.

[1] At-Tūr (52).

Chapter 50. Ar-Ramal (Walking Briskly During Ṭawāf)

1885. Abū Aṭ-Ṭufail said to Ibn ‘Abbās: “Your people say that the Messenger of Allāh ﷺ walked briskly (*Ramal*) around the House, and that it is a *Sunnah*.” He replied: “They have told the truth, and they are mistaken.” He said: “And how have they told the truth, and how are they mistaken?” He replied, “They told the truth: The Messenger of Allāh ﷺ walked briskly around the House. And they are mistaken: It is not a *Sunnah*. The Quraiṣh said, during the time of Al-Hudaibiyah: ‘Leave Muḥammad and his Companions until they die the death of *An-Naghaf*.’^[1] So when they agreed to come the following year and stay in Makkah for three days, the Messenger of Allāh ﷺ came while the pagans were in the direction of Mount Qu‘aiqī‘ān. The Messenger of Allāh ﷺ said to his Companions: ‘Walk briskly around the House three times,’ and it is not a *Sunnah*.” He then said: “Your people say that the Messenger of Allāh ﷺ went between Aṣ-Ṣafā and Al-Marwah upon his camel, and that it is a *Sunnah*.” He replied: “They have told the truth, and they are mistaken.” He said: “And how have they told the truth, and how

(المعجم ٥٠) بَابُ: فِي الرَّمَلِ (التحفة ٥١)

١٨٨٥ - حَدَّثَنَا أَبُو سَلَمَةَ مَوْسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا أَبُو عَاصِمٍ الْعَنْوِيُّ عَنْ أَبِي الطُّفَيْلِ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: يَزْعُمُ قَوْمُكَ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ رَمَلَ بِالْبَيْتِ وَأَنَّ ذَلِكَ سُنَّةٌ؟ قَالَ: صَدَقُوا وَكَذَبُوا. قُلْتُ: وَمَا صَدَقُوا، وَمَا كَذَبُوا؟ قَالَ: صَدَقُوا، قَدْ رَمَلَ رَسُولُ اللَّهِ ﷺ، وَكَذَبُوا لَيْسَ بِسُنَّةٍ، إِنَّ قُرَيْشًا قَالَتْ زَمَنَ الْحُدَيْبِيَّةِ: دَعَا مُحَمَّدًا وَأَصْحَابَهُ حَتَّى يَمُوتُوا مَوْتَ النَّعْفِ، فَلَمَّا صَالَحُوهُ عَلَى أَنْ يَجِئُوا مِنَ الْعَامِ الْمُقْبِلِ فَيَقِيمُوا بِمَكَّةَ ثَلَاثَةَ أَيَّامٍ، فَقَدِمَ رَسُولُ اللَّهِ ﷺ وَالْمُشْرِكُونَ مِنْ قِبَلِ قُعَيْقِعَانَ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِأَصْحَابِهِ: «ارْمُلُوا بِالْبَيْتِ ثَلَاثًا» وَلَيْسَ بِسُنَّةٍ. قُلْتُ: يَزْعُمُ قَوْمُكَ أَنَّ رَسُولَ اللَّهِ ﷺ طَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ عَلَى بَعِيرِهِ وَأَنَّ ذَلِكَ سُنَّةٌ؟ قَالَ: صَدَقُوا وَكَذَبُوا. قُلْتُ: مَا صَدَقُوا، وَمَا كَذَبُوا؟ قَالَ: صَدَقُوا، قَدْ طَافَ رَسُولُ اللَّهِ ﷺ بَيْنَ الصَّفَا وَالْمَرْوَةِ عَلَى بَعِيرٍ وَكَذَبُوا لَيْسَتْ بِسُنَّةٍ، كَانَ النَّاسُ لَا يُدْفَعُونَ عَنْ رَسُولِ اللَّهِ ﷺ وَلَا يُضْرَفُونَ عَنْهُ، فَطَافَ عَلَى بَعِيرٍ لِيَسْمَعُوا كَلَامَهُ وَلِيَرَوْا مَكَانَهُ وَلَا

[1] Al-Khaṭṭābī said: “*An-Naghaf* is a worm that falls from the nose of beasts, and the singular form is *Naghafah*. When belittling and remarking on the weakness of a man, it is said: ‘He is nothing but a *Naghafah*.’”

are they mistaken?" He replied: "They told the truth: The Messenger of Allāh ﷺ did go between Aṣ-Ṣafā and Al-Marwah upon his camel. And they are mistaken: It is not a *Sunnah*. The people would not leave the Messenger of Allāh ﷺ nor would they move from him, so he rode his camel between them, that they may hear his speech and see him doing the rites, and not touch him with their hands (harm him)." (*Sahih*)

تَنَالَهُ أَيْدِيهِمْ.

تخریج: [صحيح] أخرجه المزي في تهذيب الكمال: ٣٣١/٢١، ٣٣٢ من حديث حماد بن سلمة به ورواه مسلم، ح: ١٢٦٤ بسند آخر عن أبي الطفيل به * قوله: ليس بسنة، أي ليس بسنة واجبة لازمة، لا تصح الحج إلا بها.

Comments:

It is a *Sunnah* for males to walk briskly with a wide gait during the first three rounds of *Ṭawāf Al-Qudūm* (the *Ṭawāf* of Arrival), it is called *Ramal*.

1886. It was reported from Sa'eed bin Jubair, who narrated from Ibn 'Abbās, that he said: "The Messenger of Allāh ﷺ came to Makkah and the fever of Yathrib had made them weak. So the pagans said: 'A people who are weak due to the fever are coming to you — they have met from it (the city of Yathrib) evil.' Allāh the Exalted informed His Prophet ﷺ regarding what they said, so he commanded them to walk briskly (*Ramal*) during the first three circuits, and to walk normally between the two (southern) corners. So when they saw them walk briskly, they said: 'These people whom you mentioned had become weak due to the fever — they are stronger than us!'"

Ibn 'Abbās added: "And he did not

١٨٨٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أُيُوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ أَنَّهُ حَدَّثَ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ مَكَّةَ وَقَدْ وَهَنَتْهُمْ حُمَى يَثْرِبَ، فَقَالَ الْمُشْرِكُونَ: إِنَّهُ يَقْدِمُ عَلَيْكُمْ قَوْمٌ قَدْ وَهَنَتْهُمْ الْحُمَى، وَلَقُوا مِنْهَا شَرًّا، فَأَطْلَعَ اللَّهُ تَعَالَى نَبِيَّهُ ﷺ عَلَى مَا قَالُوا، فَأَمَرَهُمْ أَنْ يَرْمُلُوا الْأَشْوَاطَ الثَّلَاثَةَ، وَأَنْ يَمْشُوا بَيْنَ الرُّكْبَتَيْنِ، فَلَمَّا رَأَوْهُمْ رَمَلُوا قَالُوا: هَؤُلَاءِ الَّذِينَ ذَكَرْتُمْ أَنَّ الْحُمَى قَدْ وَهَنَتْهُمْ، هَؤُلَاءِ أَجْلَدُ مِنَّا. قَالَ ابْنُ عَبَّاسٍ: وَلَمْ يَأْمُرَهُمْ أَنْ يَرْمُلُوا الْأَشْوَاطَ كُلَّهَا إِلَّا الْإِبْقَاءَ عَلَيْهِمْ.

commanded them to walk briskly (*Ramal*) for all of the circuits out of mercy for them.” (*Ṣaḥīḥ*)

تخريج: أخرجه البخاري، الحج، باب: كيف كان بدء الرمل؟ ح: ١٦٠٢ ومسلم، الحج، باب استحباب استلام الركنين اليمانيين في الطواف ... إلخ، ح: ١٢٦٦ من حديث حماد بن زيد به.

1887. It was reported from Zaid bin Aslam, from his father, that he heard ‘Umar bin Al-Khaṭṭāb say: “For what reason do we walk briskly (*Ramal*) and uncover our shoulders in this time, for Allāh has established Islam and wiped out disbelief and its people? Despite this, however, we will never leave anything that we used to do during the life of the Messenger of Allāh ﷺ.” (*Ḥasan*)

تخريج: [إسناده حسن] أخرجه ابن ماجه، باب الرمل حول البيت، ح: ٢٩٥٢ من حديث هشام بن سعد به وهو في مسند أحمد: ٤٥/١.

1888. It was reported from Al-Qāsim, from ‘Āishah, that she said: “The Messenger of Allāh ﷺ said: “The *Ṭawāf* of the House, and between Aṣ-Ṣafā and Al-Marwah, and the stoning of the *Jimār*, have only been legislated in order to establish the remembrance of Allāh.” (*Ḥasan*)

تخريج: [إسناده حسن] أخرجه الترمذي، الحج، باب ما جاء كيف ترمى الجمار؟ ح: ٩٠٢ من حديث عيسى بن يونس به وقال: "حسن صحيح" وصححه ابن خزيمة، ح: ٢٨٨٢، ٢٩٧٠، والحاكم: ٤٥٩/١ ووافقه الذهبي.

1889. It was reported from Abū At-Ṭufail, from Ibn ‘Abbās, that the Prophet ﷺ uncovered his right shoulder, touched (the Black

١٨٨٧ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: فِيمَا الرَّمْلَانَ الْيَوْمَ وَالْكَشْفُ عَنِ الْمَنَاكِبِ؟ وَقَدْ أَطَّأَ اللَّهُ الْإِسْلَامَ، وَنَفَى الْكُفْرَ وَأَهْلَهُ، مَعَ ذَلِكَ لَا نَدْعُ شَيْئًا كُنَّا نَفْعَلُهُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ.

١٨٨٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي زَيَْادٍ عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا جُعِلَ الطَّوْفُ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ وَرَمَى الْجِمَارِ لِإِقَامَةِ ذِكْرِ اللَّهِ».

١٨٨٩ - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ عَنْ ابْنِ حُثَيْمٍ، عَنْ أَبِي الطُّفَيْلِ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ

Stone), and said the *Takbīr*. He then walked briskly (*Ramal*) for three circuits. And when they would reach the Yemeni corner, and thus be hidden from the Quraish, they would walk normally, and when they would appear in front of them, they would walk briskly. So the Quraish said: 'It is as if they are gazelles!' Ibn 'Abbās added: "So it became a *Sunnah*."

(*Hasan*)

تخریج: [إسناده حسن] أخرجه البيهقي: ٧٨/٥، ٧٩ من حديث أبي داود به وصححه ابن خزيمة، ح: ٢٧٠٧ من حديث يحيى بن سليم به ورواه ابن ماجه، ح: ٢٩٥٣.

1890. (Another chain) from Abū Aṭ-Ṭufail, from Ibn 'Abbās that the Prophet ﷺ and his Companions performed 'Umrah from Ji'irānah, and they walked briskly (*Ramal*) three times around the House, and walked normally four times.

(*Hasan*)

تخریج: [إسناده حسن] أخرجه ابن ماجه، المناسك، باب الرمل حول البيت، ح: ٢٩٥٣ من حديث ابن خنيم به وانظر، ح: ١٨٨٤.

1891. It was reported from Nāfi', that Ibn 'Umar walked briskly (*Ramal*) from the Stone to the Stone, and mentioned that the Messenger of Allāh ﷺ did that.

(*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، الحج، باب استحباب الرمل في الطواف في العمرة ... إلخ، ح: ١٢٦٢ عن أبي كامل به.

Comments:

It is not possible to correctly interpret the Qur'an by mere knowledge of the Arabic language alone, rather it is required that one learn the *Sunnah*.

النَّبِيِّ ﷺ اضْطَبَعَ فَاسْتَلَمَ فَكَبَّرَ ثُمَّ رَمَلَ ثَلَاثَةَ أَطْوَافٍ، وَكَانُوا إِذَا بَلَغُوا الرُّكْنَ الْيَمَانِي وَتَعَبُّوا مِنْ قُرَيْشٍ مَشَوْا ثُمَّ يَطْلَعُونَ عَلَيْهِمْ يَرْمُلُونَ، تَقُولُ قُرَيْشٌ: كَأَنَّهُمْ الْغَزْلَانُ.
قال ابن عباس: فَكَانَتْ سُنَّةً.

١٨٩٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُنَيْمٍ عَنْ أَبِي الطُّفَيْلِ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ وَأَصْحَابَهُ اعْتَمَرُوا مِنَ الْجِعْرَانَةِ فَرَمَلُوا بِالْبَيْتِ ثَلَاثًا وَمَشَوْا أَرْبَعًا.

١٨٩١ - حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا سُلَيْمُ بْنُ أَحْصَرَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ رَمَلَ مِنَ الْحَجَرِ إِلَى الْحَجَرِ، وَذَكَرَ أَنَّ رَسُولَ اللَّهِ ﷺ فَعَلَ ذَلِكَ.

Chapter 51. Supplicating During *Tawāf*

1892. It was reported from 'Abdullāh bin As-Sā'ib, who said: "I heard the Messenger of Allāh ﷺ say, between the two (southern) corners: O Allāh! Give us good in this life, and give us good in the Hereafter, and save us from the punishment of the Fire."^[1] (*Hasan*)

تخريج: [إسناده حسن] أخرجه أحمد: ٤١١/٣ والنسائي في الكبرى، ح: ٣٩٤٣ من حديث ابن جريج به وصرح بالسماع وصححه ابن خزيمة، ح: ٢٧٢١ وابن حبان، ح: ١٠٠١ والحاكم على شرط مسلم: ٤٥٥/١ ووافقه الذهبي.

1893. Ibn 'Umar narrated that, during the first *Tawāf* that the Messenger of Allāh ﷺ would perform for *Hajj* or '*Umrah* when he arrived, he would walk swiftly (*Ramal*) for three circuits, and walk normally for four, and then he would pray two prostrations (*Rak'ah*). (*Ṣaḥīḥ*)

تخريج: أخرجه البخاري، الحج، باب من طاف بالبيت إذا قدم مكة قبل أن يرجع إلى بيته... إلخ، ح: ١٦١٦ ومسلم، الحج، باب استحباب الرمل في الطواف في العمرة... إلخ، ح: ١٢٦١ من حديث موسى بن عقبة به.

Chapter 52. Performing *Tawāf* After '*Asr*

1894. Jubair bin Muṭ'im conveyed that the Prophet ﷺ said: "Do not prevent anyone from performing *Tawāf* of this House or praying, whatever hour of the night or day he wishes to do so."

(المعجم ٥١) - بَابُ الدُّعَاءِ فِي الطَّوَافِ

(التحفة ٥٢)

١٨٩٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ يَحْيَى بْنِ عُبَيْدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ مَا بَيْنَ الرُّكْنَيْنِ: ﴿رَبَّنَا مَا لَنَا فِي الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ وَقَدْ آذَابَ النَّارَ﴾ [البقرة: ٢٠١].

١٨٩٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا يَعْقُوبُ بْنُ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا طَافَ فِي الْحَجِّ وَالْعُمْرَةِ أَوَّلَ مَا يَقْدَمُ فَإِنَّهُ يَسْعَى ثَلَاثَةَ أَطْوَافٍ وَيَمْشِي أَرْبَعًا ثُمَّ يَصَلِّي سَجْدَتَيْنِ.

(المعجم ٥٢) - بَابُ الطَّوَافِ بَعْدَ الْعَصْرِ

(التحفة ٥٣)

١٨٩٤ - حَدَّثَنَا ابْنُ السَّرْحِ وَالْفَضْلُ بْنُ يَعْقُوبَ وَهَذَا لَفْظُهُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ بَابَاةَ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ، يَبْلُغُ بِهِ النَّبِيُّ ﷺ قَالَ: «لَا

[1] *Al-Baqarah* 2:201.

Al-Faḍl (one of the narrators) said: "The Messenger of Allāh ﷺ said: 'O Banū 'Abd Manāf! Do not prevent anyone...'” (*Ṣaḥīh*)

تَمَنُّوْا أَحَدًا يَطُوْفُ بِهَذَا الْبَيْتِ وَيُصَلِّيْ أَيْ سَاعَةً شَاءَ مِنْ لَيْلٍ أَوْ نَهَارٍ .
قَالَ الْفَضْلُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَا بَنِي عَبْدِ مَنَافٍ! لَا تَمْنَعُوا أَحَدًا» .

تخريج: [إسناده صحيح] أخرجه الترمذي، الحج، باب ما جاء في الصلاة بعد العصر . . . الخ، ح: ٨٦٨ والنسائي، ح: ٢٩٢٧ وابن ماجه، ح: ١٢٥٤ من حديث سفيان به * وأبو الزبير صرح بالسمع عند النسائي، ح: ٥٨٦ وصححه الحاكم على شرط الشيخين: ٤٤٨/١ ووافقه الذهبي.

Chapter 53. The *Tawāf* For The One Performing *Qirān*

(المعجم ٥٣) - بَابُ طَوَافِ الْقَارِنِ
(التحفة ٥٤)

1895. It was reported from Abū Az-Zubair, that he heard Jābir bin 'Abdullāh saying: "Neither the Prophet ﷺ nor his Companions performed *Tawāf* between Aṣ-Ṣafā and Al-Marwah except for one *Tawāf* time — the first *Tawāf*.” (*Ṣaḥīh*)

١٨٩٥ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: لَمْ يَطْفِ النَّبِيُّ ﷺ، وَلَا أَصْحَابُهُ بَيْنَ الصَّفَا وَالْمَرْوَةِ، إِلَّا طَوَافًا وَاحِدًا، طَوَافَهُ الْأَوَّلَ.

تخريج: أخرجه مسلم، الحج، باب بيان وجوه الإحرام وأنه يجوز إفراد الحج والتمتع والقران . . . الخ، ح: ١٢١٥ من حديث يحيى القطان به وهو في مسند أحمد: ٣/٣١٧.

1896. It was reported from 'Urwah, from 'Āishah, that the Companions of the Messenger of Allāh ﷺ who were with him did not perform *Tawāf* until they stoned the *Jamrah*. (*Ṣaḥīh*)

١٨٩٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ أَصْحَابَ رَسُولِ اللَّهِ ﷺ الَّذِينَ كَانُوا مَعَهُ لَمْ يَطُوْفُوا حَتَّى رَمَوْا الْجَمْرَةَ.

تخريج: [صحيح] تقدم، ح: ١٧٨١ وأخرجه النسائي في الكبرى، ح: ٤١٧٢ عن قتيبة به، وهو في الموطأ (رواية أبي مصعب): ١٣٠٣.

1897. It was reported from Ash-Shāfi'i, from Ibn 'Uyainah, from Ibn Abī Najīh, from 'Aṭā', from 'Āishah, that the Prophet ﷺ said to her: "Your *Tawāf* around the House and between Aṣ-Ṣafā and

١٨٩٧ - حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ الْمُؤَدِّ: أَخْبَرَنَا الشَّافِعِيُّ عَنْ ابْنِ عُيَيْنَةَ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ لَهَا: «طَوَافُكَ بِالْبَيْتِ وَبَيْنَ

Al-Marwah is sufficient for your *Hajj* and '*Umrah*."

Ash-Shāfi'ī said: "Sufyān (Ibn 'Uyainah) would sometimes say: 'From 'Atā', from 'Āishah,' and sometimes he would say: 'From 'Atā', that the Prophet ﷺ said to 'Āishah, may Allāh be pleased with her.'" (*Ṣaḥīḥ*)

الصَّفَا وَالْمَرْوَةَ بِكَفِّكَ لِحَجَّتِكَ وَعُمْرَتِكَ». قَالَ الشَّافِعِيُّ: كَانَ سُفْيَانُ رَبَّمَا قَالَ: عَنْ عَطَاءٍ عَنْ عَائِشَةَ وَرَبَّمَا قَالَ: عَنْ عَطَاءٍ أَنَّ النَّبِيَّ ﷺ قَالَ لِعَائِشَةَ رَضِيَ اللَّهُ عَنْهَا.

تخريج: [صحيح] أخرجه ابن عبد البر في التمهيد: ١٥/٢٢٣ من حديث أبي داود به وهو في كتاب الأم للشافعي: ٢/١٣٤ وللحديث شاهد عند مسلم، ح: ١٢١١.

Chapter 54. Regarding *Multazam*^[1]

(المعجم ٥٤) - بَابُ الْمُتَلَتِّمِ (التحفة ٥٥)

1898. 'Abdur-Raḥmān bin Ṣafwān narrated: "When the Messenger of Allāh ﷺ had conquered Makkah, I said (to myself): 'I will wear my clothes — and my house was on the way — and I will see what the Messenger of Allāh ﷺ does.' So I went, and saw that the Prophet ﷺ had exited from the Ka'bah along with his Companions, and they had embraced the House from the door to the Ḥaṭīm.^[2] They had placed their cheeks on the House, and the Messenger of Allāh ﷺ was in their midst." (*Da'if*)

١٨٩٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ بْنُ عَبْدِ الْحَمِيدِ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ صَفْوَانَ قَالَ: لَمَّا فَتَحَ رَسُولُ اللَّهِ ﷺ مَكَّةَ قُلْتُ لِأَبْسَنِّ ثِيَابِي وَكَانَتْ دَارِي عَلَى الطَّرِيقِ فَلَأَنْظُرَنَّ كَيْفَ يَصْنَعُ رَسُولُ اللَّهِ ﷺ فَأَنْطَلَقْتُ، فَرَأَيْتُ النَّبِيَّ ﷺ، قَدْ خَرَجَ مِنَ الْكَعْبَةِ هُوَ وَأَصْحَابُهُ قَدْ اسْتَلَمُوا الْبَيْتَ مِنَ الْبَابِ إِلَى الْحَطِيمِ وَقَدْ وَضَعُوا خُدُودَهُمْ عَلَى الْبَيْتِ وَرَسُولُ اللَّهِ ﷺ وَسَطَهُمْ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٣/٤٣١ وابن خزيمة، ح: ٣٠١٧ من حديث جرير ابن عبد الحميد به * يزيد بن أبي زياد ضعيف تقدم مراراً: ١٤٧٤.

[1] Holding on to the Ka'bah.

[2] *Ḥaṭīm* refers to an area of the Ka'bah, they say it is from the corner of the Black Stone, to the door, or beyond that to where the Station of Ibrāhīm is.

1899. 'Amr bin Shu'aib narrated from his father, "I performed *Tawāf* with 'Abdullāh. When we reached the back of the Ka'bah, he said: 'Will you not seek refuge?' I said: 'We seek refuge in Allāh from the Fire.' He then went on until he had touched the Stone, and then stood between the Corner (Black Stone) and the door. He placed his chest, face, forearms, and palms like so, and he spread his hands out, and then he said: 'This is what I saw the Messenger of Allāh ﷺ do.'" (*Da'if*)

١٨٩٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا الْمُثَنَّى بْنُ الصَّبَّاحِ عَنْ عَمْرٍو ابْنِ شُعَيْبٍ، عَنْ أَبِيهِ قَالَ: طُفْتُ مَعَ عَبْدِ اللَّهِ فَلَمَّا جِئْنَا دُبُرَ الْكَعْبَةِ قُلْتُ: أَلَا تَتَعَوَّذُ؟ قَالَ: نَعُوذُ بِاللَّهِ مِنَ النَّارِ، ثُمَّ مَضَى حَتَّى اسْتَلَمَ الْحَجَرَ وَأَقَامَ بَيْنَ الرُّكْنِ وَالْبَابِ، فَوَضَعَ صَدْرَهُ وَوَجْهَهُ وَذِرَاعَيْهِ وَكَفَيْهِ هَكَذَا وَبَسَطَهُمَا بَسْطًا ثُمَّ قَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعَلُهُ.

تخریج: [ضعيف] أخرجه ابن ماجه، المناسك، باب الملتزم، ح: ٢٩٦٢ من حديث المثنى ابن الصباح به وهو متروك الحديث كما قال النسائي وغيره وتابعه ابن جريج عند البيهقي: ٩٢/٥، ٩٣ وهو لم يسمعه من عمرو بن شعيب.

1900. It was reported from Muḥammad bin 'Abdullāh bin As-Sā'ib, from his father, that he would lead Ibn 'Abbās and make him stand at the third corner next to the Corner that is next to the Stone — next to the door. Ibn 'Abbās would say to him: "Have you been informed that the Messenger of Allāh ﷺ used to perform *Ṣalāt* here?" He would reply: "Yes." Then he would stand up to perform *Ṣalāt*. (*Da'if*)

١٩٠٠ - حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ عَمْرٍو بْنِ مَيْسَرَةَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا السَّائِبُ بْنُ عَمْرٍو الْمَخْزُومِيُّ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ السَّائِبِ عَنْ أَبِيهِ أَنَّهُ كَانَ يَقُودُ ابْنَ عَبَّاسٍ فَيَقِيمُهُ عِنْدَ الشُّقَّةِ الثَّالِثَةِ مِمَّا يَلِي الرُّكْنَ الَّذِي يَلِي الْحَجَرَ مِمَّا يَلِي الْبَابَ، فَيَقُولُ لَهُ ابْنُ عَبَّاسٍ: أَنْبِئْتُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي هُنَا؟، فَيَقُولُ: نَعَمْ، فَيَقُومُ فَيُصَلِّي.

تخریج: [إسناده ضعيف] أخرجه النسائي في الكبرى، ح: ٣٩٠١ وأحمد: ٤١٠/٣ عن يحيى القطان به * محمد بن عبدالله بن السائب: مجهول (تقريب).

Chapter 55. Regarding Aṣ-Ṣafā And Al-Marwah

(المعجم ٥٥) - بَابُ أَمْرِ الصَّفَا وَالْمَرْوَةِ
(التحفة ٥٦)

1901. It was reported from Hishām

١٩٠١ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ

bin 'Urwah, from his father, that one day, when he was young, he asked 'Āishah, regarding the statement of Allāh: Verily, Aṣ-Ṣafā and Al-Marwah are of the Symbols of Allāh...;^[1] “(Based on this), I don't see any penalty upon a person if he does not perform *Tawāf* between them.”^[2] 'Āishah, may Allāh be pleased with her, replied: “No, had the (meaning) been as you imply, it would have been: ‘...there is no sin upon him if he does not walk between them.’ This Verse was revealed regarding the *Anṣār*. They would (before Islam) begin their *Talbiyah* (for *Hajj*) for Manāh, and Manāh was in the direction of Qudaid. And they would feel uncomfortable with walking between Aṣ-Ṣafā and Al-Marwah, so when Islam came, they asked the Messenger of Allāh ﷺ about it. So Allāh revealed: Verily, Aṣ-Ṣafā and Al-Marwah are of the Symbols of Allāh....” (*Ṣaḥīḥ*)

هَشَامُ بْنُ عُرْوَةَ؛ ح: وَحَدَّثَنَا ابْنُ السَّرْحِ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ أَنَّهُ قَالَ: قُلْتُ لِعَائِشَةَ زَوْجِ النَّبِيِّ ﷺ وَأَنَا يَوْمَئِذٍ حَدِيثُ السَّنِّ: أَرَأَيْتِ قَوْلَ اللَّهِ عَزَّوَجَلَّ: ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ سَعَائِرِ اللَّهِ﴾ [البقرة: ١٥٨]؟ فَمَا أَرَى عَلَى أَحَدٍ شَيْئًا إِلَّا يَطُوفُ بِهِمَا. قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: كَلَّا لَوْ كَانَ كَمَا تَقُولُ كَانَتْ فَلَا جُنَاحَ عَلَيْهِ أَنْ لَا يَطُوفَ بِهِمَا. إِنَّمَا أَنْزَلْتَ هَذِهِ آيَةً فِي الْأَنْصَارِ كَانُوا يَهْلُونَ لِمَنَاءَ، وَكَانَتْ مَنَاءُ حَذُو قُدَيْدٍ، وَكَانُوا يَتَحَرَّجُونَ أَنْ يَتَطَوَّفُوا بَيْنَ الصَّفَا وَالْمَرْوَةَ، فَلَمَّا جَاءَ الْإِسْلَامَ سَأَلُوا رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ؟ فَأَنْزَلَ اللَّهُ عَزَّوَجَلَّ ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ سَعَائِرِ اللَّهِ﴾.

تخريج: أخرجه البخاري، العمرة، باب: يفعل بالعمرة ما يفعل بالحج، ح: ١٧٩٠ من حديث مالك به، وهو في الموطأ (يحيى): ١/٣٧٣ ورواه مسلم، ح: ١٢٧٧ من حديث هشام بن عروة به بألفاظ أخرى نحو المعنى.

Comments:

One cannot gain the correct knowledge of the Qur'ān by merely mastering the Arabic language alone, rather it is required that one learn the *Sunnah*.

1902. It was reported from Ismā'il bin AbīKhālid, from 'Abdullāh bin Abī Awfa, that the Messenger of

١٩٠٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ

[1] *Al-Baqarah* 2:158.

[2] Because, in the remainder of the *Āyah*, Allāh says: (So it is not a sin on him who performs *Hajj* or *'Umrah* to perform *Tawāf* between them.) And the meaning of *Tawāf* between them is *Sa'ī*.

Allāh ﷺ performed *'Umrah*. He performed *Tawāf* around the House, and prayed two *Rak'ah* behind the Station while he had some people who were covering him from the crowd. Someone asked 'Abdullāh: "Did the Messenger of Allāh ﷺ enter the Ka'bah?" to which he replied: "No." (*Sahih*)

عَبْدُ اللَّهِ بْنِ أَبِي أَوْفَى: أَنَّ رَسُولَ اللَّهِ ﷺ اعْتَمَرَ فَطَافَ بِالْبَيْتِ وَصَلَّى خَلْفَ الْمَقَامِ رَكْعَتَيْنِ وَمَعَهُ مَنْ يَسْتُرُهُ مِنَ النَّاسِ فَقِيلَ لِعَبْدِ اللَّهِ: أَدَخَلَ رَسُولُ اللَّهِ ﷺ الْكَعْبَةَ؟ قَالَ: لَا.

تخریج: أخرجه البخاري، الحج، باب من لم يدخل الكعبة، ح: ١٦٠٠ عن مسدد، ومسلم، الحج، باب استحباب دخول الكعبة للحاج وغيره... إلخ، ح: ١٣٣٢ من حديث إسماعيل بن أبي خالد به.

Comments:

The event dates back to *'Umrat Al-Qada'* performed in the year 7 H. The Messenger of Allāh ﷺ, did not enter the Ka'bah at that time.

1903. (Another chain) from Ismā'il bin Abī Khālīd, who said: "I heard 'Abdullāh bin Abī Awfā..." — with this *Hadīth*. And he added: "He then came to Aṣ-Ṣafā and Al-Marwah, and performed the *Sa't* between them — seven (circuits) — and then shaved his hair." (*Da'īf*)

١٩٠٣ - حَدَّثَنَا تَمِيمُ بْنُ الْمُتَّصِرِ: أَخْبَرَنَا إِسْحَاقُ بْنُ يُونُسَ: أَخْبَرَنَا شَرِيكُ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ ابْنَ أَبِي أَوْفَى بِهَذَا الْحَدِيثِ زَادَ: ثُمَّ أَتَى الصَّفَا وَالْمَرْوَةَ فَسَعَى بَيْنَهُمَا سَبْعًا ثُمَّ حَلَقَ رَأْسَهُ.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ١٠٢/٥ من حديث أبي داود به * شريك القاضي عنعن.

1904. It was reported from 'Aṭā' bin As-Sā'ib, from Kathīr bin Jumhān, that a person said to 'Abdullāh bin 'Umar, while they were between Aṣ-Ṣafā and Al-Marwah: "O Abū 'Abdur-Raḥmān! I see that you are walking normally, while the people are walking briskly." He replied: "If I walk normally, then I have seen the Messenger of Allāh ﷺ walk normally, and if I walk briskly, then

١٩٠٤ - حَدَّثَنَا الثَّمَلِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ كَثِيرِ بْنِ جُمَّهَانَ: أَنَّ رَجُلًا قَالَ لِعَبْدِ اللَّهِ بْنِ عُمَرَ بَيْنَ الصَّفَا وَالْمَرْوَةَ: يَا أَبَا عَبْدِ الرَّحْمَنِ! إِنِّي أَرَاكَ تَمْشِي وَالنَّاسُ يَسْعَوْنَ؟ قَالَ: إِنْ أَمْشَيْتُ فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْشِي وَإِنْ أَسْعَيْتُ فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْعَى وَأَنَا شَيْخٌ كَبِيرٌ.

I have seen the Messenger of Allāh ﷺ walk briskly.” (*Hasan*)

تخريج: [حسن] أخرجه الترمذي، الحج، باب ماجاء في السعي بين الصفا والمروة، ح: ٨٦٤ والنسائي، ح: ٢٩٧٩ وابن ماجه، ح: ٢٩٨٨ من حديث عطاء بن السائب به وقال الترمذي: "حسن صحيح".

Chapter 56. The Description Of The Prophet's ﷺ *Hajj*

1905. Ja'far bin Muḥammad narrated from his father, that he said, "We visited Jābir bin 'Abdullāh, and when we came to him, he asked us to introduce ourselves, until my turn came. So I said: 'I am Muḥammad bin 'Alī bin Ḥusain.' So he lowered his hand to my head, and unbuttoned my top and bottom buttons, then placed his hand in between my chest — and I was at that time a young boy — and said: 'Welcome, and be at ease, O nephew! Ask whatever you wish.' So I asked him, and he was blind. When the time for prayer came, he stood up, and he was wrapped in a garment. Every time he tried to place it over his shoulder, it fell off due to its small size. He led us in prayer, and his *Ridā'* was next to him on a rack. I then said: 'Inform me of the *Hajj* of the Messenger of Allāh ﷺ.'

"He motioned with his fingers until he had closed nine of them, and said: 'The Messenger of Allāh ﷺ remained for nine years, not having performed *Hajj*. Then, in the tenth year, he announced to the people that he would go for *Hajj*. So a lot of people came to Al-Madīnah, all

(المعجم ٥٦) - بَابُ صِفَةِ حَجَّةِ النَّبِيِّ ﷺ
(التحفة ٥٧)

١٩٠٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التَّمِيمِيُّ وَعُمَرَانُ بْنُ أَبِي شَيْبَةَ وَهَشَامُ بْنُ عَمَّارٍ وَسُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ الدَّمَشْقِيَّانِ، وَرَبِّمَا زَادَ بَعْضُهُمْ عَلَى بَعْضِ الْكَلِمَةِ وَالشَّيْءَ قَالُوا: أَخْبِرْنَا حَاتِمَ بْنَ إِسْمَاعِيلَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ قَالَ: دَخَلْنَا عَلَى جَابِرِ بْنِ عَبْدِ اللَّهِ فَلَمَّا أَنْتَهَيْنَا إِلَيْهِ سَأَلَ عَنِ الْقَوْمِ؟ حَتَّى انْتَهَى إِلَيَّ فَقُلْتُ: أَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ حُسَيْنٍ فَأَهْوَى بِيَدِهِ إِلَى رَأْسِي، فَزَرَ زُرِّي الْأَعْلَى ثُمَّ نَزَعَ زُرِّي الْأَسْفَلَ ثُمَّ وَضَعَ كَفَّهُ بَيْنَ ثَدْيَيْ، وَأَنَا يَوْمَئِذٍ غُلَامٌ شَابٌّ. فَقَالَ: مَرَحَبًا بِكَ وَأَهْلًا يَا ابْنَ أَحِي! سَلْ عَمَّا شِئْتَ، فَسَأَلْتُهُ، وَهُوَ أَعْمَى، وَجَاءَ وَقُتِ الصَّلَاةِ فَقَامَ فِي نِسَاجَةٍ مُلْتَحِفًا بِهَا يَعْنِي نَوْبًا مُلْفَقًا، كُلَّمَا وَضَعَهَا عَلَى مَنْكِبِهِ رَجَعَ طَرَفَاهَا إِلَيْهِ مِنْ صِغَرِهَا، فَصَلَّى بِنَا وَوَرَدَاؤُهُ إِلَى جَنْبِهِ عَلَى الْمُشْحَبِ، فَقُلْتُ: أَخْبِرْنِي عَنْ حَجَّةِ رَسُولِ اللَّهِ ﷺ، فَقَالَ بِيَدِهِ فَعَقَدَ تِسْعًا، ثُمَّ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ مَكَثَ تِسْعَ سِنِينَ لَمْ يَحُجَّ ثُمَّ أَدَانَ فِي النَّاسِ فِي الْعَاشِرَةِ أَنَّ رَسُولَ اللَّهِ ﷺ حَاجٌّ، فَقَدِمَ الْمَدِينَةَ بَشْرٌ كَثِيرٌ

of them wishing to follow the Messenger of Allāh ﷺ and do as he did. The Messenger of Allāh ﷺ left (Al-Madīnah), and we all left with him. When we came to Dhūl-Hūlaifah, Asmā' bint Umais gave birth to Muḥammad bin Abū Bakr, so she sent someone to the Messenger of Allāh ﷺ asking what she should do. He replied: "Perform *Ghusl*, and tighten a cloth around your private part, and enter the state of *Ihṛām*."

"The Messenger of Allāh ﷺ prayed in the *Masjid*, and then mounted his camel *Qaṣwā'*, until it reached the peak of Al-Baidā'. There were people in front of him as far as my eye could see, riding, and walking; and a similar amount to his right; and a similar amount to his left, and also behind him — an amount equivalent to them. And the Messenger of Allāh ﷺ was among us, and to him the Qur'ān was being revealed, and he knew its interpretation. So whatever he did, we also did. The Messenger of Allāh ﷺ began uttering the *Talbiyah* of *Tawhīd*: "*Labbaik Allāhumma labbaik, labbaikā lā sharika laka labaik! Innal-ḥamda wan-ni'mata laka wal-mulk, lā sharika laka* (I respond to your call, O Allāh, I respond. I respond to Your call, You have no partner. I respond to Your call. All praise is for You, and all blessings attributed to You, as is the kingdom. You have no partner)."

And the people said the *Talbiyah* as they say it (now), and the

كُلُّهُمْ يَلْتَمِسُ أَنْ يَأْتَمَّ بِرَسُولِ اللَّهِ ﷺ وَيَعْمَلَ بِمِثْلِ عَمَلِهِ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ وَخَرَجْنَا مَعَهُ حَتَّى أَتَيْنَا ذَا الْحُلَيْفَةِ، فَوَلَدَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ مُحَمَّدَ بْنَ أَبِي بَكْرٍ، فَأَرْسَلَتْ إِلَى رَسُولِ اللَّهِ ﷺ كَيْفَ أَصْنَعُ؟ فَقَالَ: «اغْتَسِلِي وَاسْتَذْفِرِي بِثَوْبٍ وَاحْرِمِي»، فَصَلَّى رَسُولُ اللَّهِ ﷺ فِي الْمَسْجِدِ ثُمَّ رَكِبَ الْقَصْوَاءَ حَتَّى إِذَا اسْتَوَتْ بِهِ نَاقَتُهُ عَلَى الْبَيْدَاءِ. قَالَ جَابِرٌ: نَظَرْتُ إِلَى مَدِّ بَصْرِي مِنْ بَيْنِ يَدَيْهِ مِنْ رَاكِبٍ وَمَاشِيٍّ وَعَنْ يَمِينِهِ مِثْلُ ذَلِكَ وَعَنْ يَسَارِهِ مِثْلُ ذَلِكَ وَمِنْ خَلْفِهِ مِثْلُ ذَلِكَ، وَرَسُولُ اللَّهِ ﷺ بَيْنَ أَظْهُرِنَا وَعَلَيْهِ يَنْزِلُ الْقُرْآنُ وَهُوَ يَعْلَمُ تَأْوِيلَهُ، فَمَا عَمِلَ بِهِ مِنْ شَيْءٍ عَمِلْنَا بِهِ، فَأَهْلَلَّ رَسُولُ اللَّهِ ﷺ بِالْوَحِيدِ: «لَبَّيْكَ! اللَّهُمَّ لَبَّيْكَ! لَبَّيْكَ! لَا شَرِيكَ لَكَ لَبَّيْكَ! إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ، وَالْمُلْكَ لَا شَرِيكَ لَكَ». وَأَهْلَلَّ النَّاسُ بِهَذَا الَّذِي يُهْلُونَ بِهِ، فَلَمْ يَرُدَّ عَلَيْهِمْ رَسُولُ اللَّهِ ﷺ شَيْئًا مِنْهُ، وَلَزِمَ رَسُولُ اللَّهِ ﷺ تَلْبِيئَتَهُ. قَالَ جَابِرٌ: لَسْنَا نَتَوَيَّ إِلَّا الْحَجَّ، لَسْنَا نَعْرِفُ الْعُمْرَةَ، حَتَّى إِذَا أَتَيْنَا الْبَيْتَ مَعَهُ اسْتَلَمَ الرُّكْنَ فَرَمَلَ ثَلَاثًا وَمَشَى أَرْبَعًا ثُمَّ تَقَدَّمَ إِلَى مَقَامِ إِبْرَاهِيمَ فَقَرَأَ ﴿وَأَخْبَدُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلِّينَ﴾ [البقرة: ١٢٥] فَجَعَلَ الْمَقَامَ بَيْنَهُ وَبَيْنَ الْبَيْتِ. قَالَ: فَكَانَ أَبِي يَقُولُ: قَالَ ابْنُ نُفَيْلٍ وَعُثْمَانُ: وَلَا أَعْلَمُهُ ذَكَرَهُ إِلَّا عَنِ النَّبِيِّ ﷺ. قَالَ سُلَيْمَانُ: وَلَا أَعْلَمُهُ إِلَّا قَالَ: [كان]

Messenger of Allāh ﷺ did not prevent them from saying anything. But he continued repeating his *Talbiyah*. And we only intended to perform *Hajj*, not even being aware of the *'Umrah*, until, when we came to the House with him, he touched the (Black Stone) Corner, and walked briskly for three circuits, and (he walked) normally for four.

“He then went to the Station (of Ibrāhīm) and recited: ‘And take the Station of Ibrāhīm a place of prayer.’^[1] He stood in such a way that the Station was between him and the House. — He said: “My father would say: ‘Ibn Nufail and ‘Uthmān said: “I do not know but that he mentioned that from the Prophet ﷺ.”^[2] — And he would recite in the two *Rak‘ah*: ‘Say: He is Allāh, (the) One,^[3] and, ‘Say: O you who disbelieve.’^[4] He then returned to the House and touched the Corner (of the Black Stone), and then exited from the door to *Aṣ-Ṣafā*.

“When he came close to *Aṣ-Ṣafā*, he recited: ‘Verily, *Aṣ-Ṣafā* and *Al-Marwah* are of the Symbols of Allāh...’,^[5] and then he said: ‘We will start with what Allāh has started with,’ and he began with *Aṣ-Ṣafā*. He climbed on top of it until he could see the House, and he said the *Takbīr*, and exclaimed

رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الرَّحْعَتَيْنِ يَقُولُ هُوَ اللَّهُ أَحَدٌ وَيَقُولُ يَا أَيُّهَا الْكَافِرُونَ. ثُمَّ رَجَعَ إِلَى الْبَيْتِ فَاسْتَلَمَ الرُّكْنَ ثُمَّ خَرَجَ مِنَ الْبَابِ إِلَى الصَّفَا، فَلَمَّا دَنَا مِنَ الصَّفَا قَرَأَ: ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ سَعَابِرِ اللَّهِ﴾ [البقرة: ١٥٨] نَبْدًا بِمَا بَدَأَ اللَّهُ بِهِ» فَبَدَأَ بِالصَّفَا، فَرَقِيَ عَلَيْهِ، حَتَّى رَأَى الْبَيْتَ فَكَبَّرَ اللَّهُ وَوَحَّدَهُ وَقَالَ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، أَنْجَزَ وَعَدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ». ثُمَّ دَعَا بَيْنَ ذَلِكَ وَقَالَ مِثْلَ هَذَا ثَلَاثَ مَرَّاتٍ، ثُمَّ نَزَلَ إِلَى الْمَرْوَةِ حَتَّى إِذَا انْصَبَّتْ قَدَمَاهُ رَمَلَ فِي بَطْنِ الْوَادِي، حَتَّى إِذَا صَعِدَ مَشَى، حَتَّى أَتَى الْمَرْوَةَ، فَصَنَعَ عَلَى الْمَرْوَةِ مِثْلَ مَا صَنَعَ عَلَى الصَّفَا، حَتَّى إِذَا كَانَ آخِرُ الطَّوَافِ عَلَى الْمَرْوَةِ قَالَ: «إِنِّي لَوِ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ لَمْ أَشْتِ الْهَدْيَ وَلَجَعَلْتُهَا عُمْرَةً، وَمَنْ كَانَ مِنْكُمْ لَيْسَ مَعَهُ هَدْيٌ فَلْيَحْلِلْ وَلْيَجْعَلْهَا عُمْرَةً» فَحَلَّ النَّاسُ كُلُّهُمْ وَفَصَّروا إِلَّا النَّبِيَّ ﷺ، وَمَنْ كَانَ مَعَهُ هَدْيٌ، فَقَامَ سِرَاقَةً بِنِ جُعْشُمٍ فَقَالَ: يَا رَسُولَ اللَّهِ! أَلِغَامِنَا هَذَا أَمْ لِلْأَبْدِ؟ فَسَبَّكَ رَسُولُ اللَّهِ ﷺ أَصَابِعَهُ

[1] *Al-Baqarah* 2:125.

[2] This interjection is from some of the narrators regarding the precision of the wording.

[3] *Al-Ikhlāṣ* (112).

[4] *Al-Kāfirūn* (109).

[5] *Al-Baqarah* 2:158.

His oneness, and said: *'Lā ilāha illallāh waḥdahu lā sharika lahu, lahul-mulku wa lahul-hamdu, yuḥyī wa yumītu, wa huwa 'alā kulli shai'in qadīr. Lā ilāha illallāh waḥdahu, anjaza wa'dahu, wa naṣara 'abdahu, wa hazamal-aḥzāba waḥdah.* (None has the right to be worshipped but Allāh Alone. He is Alone, having no partners. To Him belongs the kingdom, and to Him belongs all praise, and He gives life and death, and He is capable of all things. There is none worthy of worship except Allāh alone. He fulfilled His promise, and aided His servant, and destroyed the enemy confederates by Himself). Then he supplicated between them, and repeated these phrases three times. He then descended to Al-Marwah. When he went down the incline, he walked briskly into the valley, and when he had come back up, he walked normally, until he reached Al-Marwah, where he did as he had done on Aṣ-Ṣafā. When he finished the final round at Al-Marwah, he said: 'Had I known what I now know, I would not have brought my sacrificial animals with me, and would have made this an 'Umrah. So whoever among you does not have a *Hadī* with him, let him exit the state of *Ihrām*, and make this an 'Umrah.'

"So everyone left the state of *Ihrām*, and cut their hair, except for the Prophet ﷺ and those who had a *Hadī*. Surāqah bin Ju'shum stood up and said: 'O Messenger of Allāh! Is it for this year only, or

في الأخرى ثم قال: «دَخَلْتُ الْعُمْرَةَ فِي الْحَجِّ» هَكَذَا مَرَّتَيْنِ، «لَا بَلَّ لِأَبْدٍ أَبَدٍ، لَا بَلَّ لِأَبْدٍ أَبَدٍ». قَالَ: وَقَدِمَ عَلَيَّ رَضِيَ اللَّهُ عَنْهُ مِنَ الْيَمَنِ بِيَدِنِ النَّبِيِّ ﷺ فَوَجَدَ فَاطِمَةَ عَلَيْهَا السَّلَامَ مِمَّنْ حَلَّ وَلَبَسَتْ ثِيَابًا صَبِيغًا وَاتَّخَلَّتْ، فَأَنْكَرَ عَلَيَّ رَضِيَ اللَّهُ عَنْهُ ذَلِكَ عَلَيْهَا وَقَالَ: مَنْ أَمْرِكَ بِهَذَا؟ قَالَتْ: أَبِي. قَالَ: وَكَانَ عَلَيَّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ بِالْعِرَاقِ: ذَهَبْتُ إِلَى رَسُولِ اللَّهِ ﷺ مُحَرِّشًا عَلَى فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا فِي الْأَمْرِ الَّذِي صَنَعْتَهُ مُسْتَفْتِيًا لِرَسُولِ اللَّهِ ﷺ فِي الَّذِي ذَكَرْتُ عَنْهُ، فَأَخْبَرْتُهُ أَنِّي أَنْكَرْتُ ذَلِكَ عَلَيْهَا، فَقَالَتْ: إِنَّ أَبِي أَمَرَنِي بِهَذَا، فَقَالَ: «صَدَقْتَ صَدَقْتَ مَاذَا قُلْتَ حِينَ فَرَضْتَ الْحَجَّ؟» قَالَ: قُلْتُ: اللَّهُمَّ! إِنِّي أَهْلٌ بِمَا أَهْلٌ بِهِ رَسُولُ اللَّهِ ﷺ. قَالَ: «فَإِنْ مَعِيَ الْهُدْيَ فَلَا تَحْلِلْ». قَالَ: فَكَانَ جَمَاعَةٌ الْهُدْيِ الَّذِي قَدِمَ بِهِ عَلَيَّ مِنَ الْيَمَنِ وَالَّذِي أَتَى بِهِ النَّبِيُّ ﷺ مِنَ الْمَدِينَةِ مِائَةً. فَحَلَّ النَّاسُ كُلُّهُمْ وَقَصَرُوا إِلَّا النَّبِيَّ ﷺ وَمَنْ كَانَ مَعَهُ هَدْيٌ. قَالَ: فَلَمَّا كَانَ يَوْمَ التَّرْوِيَةِ وَوَجَّهُوا إِلَى مَنَى أَهَلُوا بِالْحَجِّ، فَكَرِبَ رَسُولُ اللَّهِ ﷺ فَصَلَّى بِمَنَى الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ وَالصُّبْحِ، ثُمَّ مَكَتَ قَلِيلًا حَتَّى طَلَعَتِ الشَّمْسُ وَأَمَرَ بِقُبَّةٍ لَهُ مِنْ شَعْرِ فَضَرِبَتْ بِبِئْرَةٍ، فَسَارَ رَسُولُ اللَّهِ ﷺ وَلَا تَشْكُ قُرَيْشٌ أَنَّ النَّبِيَّ ﷺ وَاقِفٌ عِنْدَ الْمَشْعَرِ

forever?' So the Messenger of Allāh ﷺ intertwined the fingers of one hand with the fingers of the other and said: "Umrah has been joined with Hajj," (motioning) with his hands twice: 'Nay, but forever, forever. Nay, but forever, forever.'

And 'Alī, may Allāh be pleased with him, arrived from Yemen, bringing with him the sacrificial animals of the Prophet ﷺ. He found Fāṭimah, peace be upon her, outside of her *Ihrām*, wearing dyed clothes and applying kohl to her eyes. So 'Alī, may Allāh be pleased with him, reprimanded her, and said: 'Who commanded you to do this?' She replied: 'My father.'

"And 'Alī, may Allāh be pleased with him, would (later) say — while he was in Al-'Irāq — 'I went to the Messenger of Allāh ﷺ complaining about Fāṭimah regarding her actions, seeking his verdict (based) on what she said, so I told him that I reprimanded her, and that she had replied that her father had told her to do so. He (ﷺ) said: "She has told the truth, she has told the truth. What did you say when you started your Hajj?" I replied: "I said: 'O Allāh! I enter *Ihrām* for whatever the Messenger of Allāh ﷺ has entered *Ihrām*.'" So he said: 'In that case, I have the *Hadī* with me, so do not leave the state of *Ihrām*.'" (Jābir continues:)

The total number of the *Hadī* that the Messenger of Allāh ﷺ brought from Al-Madīnah and 'Alī brought from Yemen came to one hundred.

الْحَرَامِ بِالْمُزْدَلِفَةِ كَمَا كَانَتْ قُرَيْشٌ تَصْنَعُ فِي الْجَاهِلِيَّةِ، فَأَجَازَ رَسُولُ اللَّهِ ﷺ حَتَّى أَتَى عَرَفَةَ فَوَجَدَ الْقُبَّةَ قَدْ صُرِبَتْ لَهُ بِنِوْرَةٍ فَتَرَلَّ بِهَا حَتَّى إِذَا زَاغَتِ الشَّمْسُ أَمَرَ بِالْقُصْوَاءِ فَرَجَلَتْ لَهُ، فَرَكِبَ حَتَّى أَتَى بَطْنَ الْوَادِي فَخَطَبَ النَّاسَ، فَقَالَ: «إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا أَلَا إِنَّ كُلَّ شَيْءٍ مِنْ أَمْرِ الْجَاهِلِيَّةِ تَحْتَ قَدَمِي مَوْضُوعٌ، وَدِمَاءُ الْجَاهِلِيَّةِ مَوْضُوعَةٌ، وَأَوَّلُ دَمٍ أَصْعُهُ دِمَاؤُنَا. دَمٌ» - قَالَ عُثْمَانُ: «دَمُ ابْنِ رَيْبَعَةَ». وَقَالَ سُلَيْمَانُ: «دَمُ رَيْبَعَةَ بِنِ الْحَارِثِ بِنِ عَبْدِ الْمُطَّلِبِ». وَقَالَ بَعْضُ هَؤُلَاءِ: كَانَ مُسْتَرْضِعًا فِي بَيْتِي سَعْدٌ فَقَتَلْتُهُ هَذَا. «وَرَبَا الْجَاهِلِيَّةِ مَوْضُوعٌ، وَأَوَّلُ رَبَا أَعْصُ رَبَانَا رَبَا عَبَّاسِ بِنِ عَبْدِ الْمُطَّلِبِ فَإِنَّهُ مَوْضُوعٌ كُلُّهُ. فَاتَّقُوا اللَّهَ فِي السَّاءِ فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانَةِ اللَّهِ، وَاسْتَحَلَلْتُمُ فُرُوجَهُنَّ بِكَلِمَةِ اللَّهِ، وَإِنَّ لَكُمْ عَلَيْهِنَّ أَنْ لَا يُوطِنَنَّ فُرُوشَكُمْ أَحَدًا تَكْرَهُوهُنَّ، فَإِنْ فَعَلْنَ فَاصْرَبُوهُنَّ صَرْبًا غَيْرَ مُبْرَحٍ، وَلَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ، وَإِنِّي قَدْ تَرَكْتُ فِيكُمْ مَا لَنْ تَضِلُّوا بَعْدَهُ إِنْ اعْتَصَمْتُمْ بِهِ كِتَابَ اللَّهِ وَأَنْتُمْ مَسْئُولُونَ عَنِّي، فَمَا أَنْتُمْ قَائِلُونَ؟» قَالُوا: نَشْهَدُ أَنَّكَ قَدْ بَلَّغْتَ وَأَدَّيْتَ وَنَصَحْتَ ثُمَّ قَالَ بِإِصْبَعِهِ السَّبَابِيَةَ يَرْفَعُهَا إِلَى السَّمَاءِ وَيَنْكُتُهَا إِلَى النَّاسِ «اللَّهُمَّ! اشْهَدْ، اللَّهُمَّ! اشْهَدْ،

So everyone left the state of *Ihrām* and cut their hair, except for the Prophet ﷺ and those who had a *Hadī* with them.

“On the Day of *Tarwiyah* (the eighth of *Dhul-Hijjah*), when they set out for *Minā*, they all entered into *Ihrām* for *Hajj*. The Messenger of Allāh ﷺ rode (to *Minā*), and prayed *Zuhr* and *'Asr*, and *Maghrib*, and *'Ishā'*, and *Ṣubḥ* there. He then waited for a while until the sun had risen, and commanded that a tent of hair^[1] of his be placed at *Namirah*. The Messenger of Allāh ﷺ continued onwards, and the *Quraish* did not doubt that he would stop at *Al-Mash'ar Al-Harām* of *Al-Muzdalifah*, as they would do in the days of *Jahiliyyah*. But the Messenger of Allāh ﷺ pressed onwards until he arrived at *'Arafah*, and saw the tent that had been placed for him at *Namirah*. He encamped there, until the sun had begun its descent. He then commanded that his camel *Al-Qaṣwā'* be readied, and mounted it until he reached the center of the valley. He delivered a sermon and said: ‘Your blood and wealth is sacred to you, just as the sanctity of this day, in this sacred month, in this sacred place. Verily, everything that occurred in *Jahiliyyah* is under my foot (abolished), null and void. And the blood-money due in *Jahiliyyah* is abolished — and the first blood-money that I abolish is our own, the blood money of the

اللَّهُمَّ! اشْهَدْ». ثُمَّ أَدَّنَ بِلَالٌ، ثُمَّ أَقَامَ فَصَلَّى الظُّهْرَ، ثُمَّ أَقَامَ فَصَلَّى الْعَصْرَ، وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئًا. ثُمَّ رَكِبَ الْقُضْوَاءَ حَتَّى أَتَى الْمَوْقِفَ فَجَعَلَ بَطْنَ نَاقَتِهِ الْقُضْوَاءَ إِلَى الصَّخْرَاتِ، وَجَعَلَ حَيْلَ الْمُشَاةِ بَيْنَ يَدَيْهِ فَاسْتَقْبَلَ الْقِبْلَةَ، فَلَمْ يَزَلْ وَاقِفًا حَتَّى غَرَبَتِ الشَّمْسُ، وَذَهَبَتِ الصُّفْرَةُ قَلِيلًا حِينَ غَابَ الْقُرْصُ، وَأَرْدَفَ أُسَامَةَ خَلْفَهُ، فَدَفَعَ رَسُولُ اللَّهِ ﷺ، وَقَدْ شَقَّ لِلْقُضْوَاءِ الزَّمَامَ حَتَّى إِنَّ رَأْسَهَا لَيَصِيبُ مَوْرِكَ رَحْلِهِ، وَهُوَ يَقُولُ بِيَدِهِ الْيُمْنَى: «السَّكِينَةُ أَيُّهَا النَّاسُ! السَّكِينَةُ أَيُّهَا النَّاسُ!» كُلَّمَا أَتَى حَبَلًا مِنَ الْجِبَالِ أَرَحَى لَهَا قَلِيلًا حَتَّى تَضَعَدَ حَتَّى أَتَى الْمُرْدَلِفَةَ فَجَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِأَدَانٍ وَاحِدٍ وَإِقَامَتَيْنِ. قَالَ عُثْمَانُ: وَلَمْ يُسَخِّحْ بَيْنَهُمَا شَيْئًا، ثُمَّ اتَّقَفُوا. ثُمَّ اضْطَجَعَ رَسُولُ اللَّهِ ﷺ حَتَّى طَلَعَ الْفَجْرُ فَصَلَّى الْفَجْرَ حِينَ تَبَيَّنَ لَهُ الصُّبْحُ. - قَالَ سُلَيْمَانُ بِنْدَاءٍ وَإِقَامَةً ثُمَّ اتَّقَفُوا - ثُمَّ رَكِبَ الْقُضْوَاءَ حَتَّى أَتَى الْمَشْعَرَ الْحَرَامَ فَرَفِيَ عَلَيْهِ. قَالَ عُثْمَانُ وَسُلَيْمَانُ: فَاسْتَقْبَلَ الْقِبْلَةَ فَحَمِدَ اللَّهَ وَكَبَّرَهُ وَهَلَّلَهُ. زَادَ عُثْمَانُ: وَوَحَّدَهُ. فَلَمْ يَزَلْ وَاقِفًا حَتَّى أَسْفَرَ جِدًّا. ثُمَّ دَفَعَ رَسُولُ اللَّهِ ﷺ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ وَأَرْدَفَ الْفُضْلَ بْنَ عَبَّاسٍ، وَكَانَ رَجُلًا حَسَنَ الشَّعْرِ أَبْيَضَ وَسِيمًا، فَلَمَّا دَفَعَ

[1] Made of camel skin still containing its fur.

son of Rabī'ah.' — 'Uthmān (one of the narrators) said: "Rabī'ah bin Al-Hārith bin 'Abdul-Muṭṭalib." Someone among these (narrators) said: "He had been sent to the tribe of Sa'd in order that they foster him, but the tribe of Hudhail killed him" — 'And the interest of *Jahiliyyah* has been abolished. And the first interest that I abolish is our own: The interest due to 'Abbās bin 'Abdul-Muṭṭalib, for all of it is abolished. Fear Allāh with regards to women, for you have taken them (in marriage) with the trust of Allāh, and their private parts have been made permissible for you with the words of Allāh. And your right upon them is that they do not allow anyone that you do not like to tread on your bedding. If they do (some sin), hit them without causing any wounds. And their right over you is their sustenance, and their clothing, according to what is customary. And I have left amongst you something that you will never go astray after: The Book of Allāh. And you will be asked about me, so what will you say?"

"They said: 'We testify that you have given and passed on (the Message), and been sincere.' So he raised his pointer finger to the sky and then lowered it toward the people, saying: 'O Allāh, bear witness. O Allāh, bear witness. O Allāh, bear witness.'

"Then Bilāl called the *Adhān* and *Iqāmah*, and he prayed *Zuhr*, then he called the *Iqāmah* and he

رَسُولُ اللَّهِ ﷺ مَرَّ الطُّعْنُ بِجَرِينٍ، فَطَلَّقَ الْفَضْلُ يُنْظَرُ إِلَيْهِنَّ، فَوَضَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ عَلَى وَجْهِ الْفَضْلِ، وَصَرَفَ الْفَضْلُ وَجْهَهُ إِلَى الشَّقِّ الْآخِرِ، وَحَوَّلَ رَسُولُ اللَّهِ ﷺ يَدَهُ إِلَى الشَّقِّ الْآخِرِ، وَصَرَفَ الْفَضْلُ وَجْهَهُ إِلَى الشَّقِّ الْآخِرِ يُنْظَرُ حَتَّى أَتَى مُحَسَّرًا فَحَرَكَ قَلِيلًا، ثُمَّ سَلَكَ الطَّرِيقَ الْوُسْطَى الَّذِي يُخْرِجُكَ إِلَى الْجَمْرَةِ الْكُبْرَى حَتَّى أَتَى الْجَمْرَةَ الَّتِي عِنْدَ الشَّجَرَةِ فَرَمَاهَا بِسَبْعِ حَصِيَّاتٍ يَكْبُرُ مَعَ كُلِّ حَصَاةٍ مِنْهَا مِثْلَ حَصَاةِ الْخَذْفِ فَرَمَى مِنْ بَطْنِ الْوَادِي، ثُمَّ انْصَرَفَ رَسُولُ اللَّهِ ﷺ إِلَى الْمَنْحَرِ فَنَحَرَ بِيَدِهِ ثَلَاثًا وَسِتِينَ وَأَمَرَ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ فَتَحَرَ مَا غَبَرَ، يَقُولُ مَا بَقِيَ وَأَشْرَكَهُ فِي هَدْيِهِ. ثُمَّ أَمَرَ مِنْ كُلِّ بَدَنَةٍ بِبَضْعَةٍ فَجُعِلَتْ فِي قِدْرِ فَطْبِخَتْ فَأَكَلَا مِنْ لَحْمِهَا وَشَرَبَا مِنْ مَرَقِهَا. قَالَ سُلَيْمَانُ: ثُمَّ رَكِبَ ثُمَّ أَفَاضَ رَسُولُ اللَّهِ ﷺ إِلَى الْبَيْتِ فَصَلَّى بِمَكَّةَ الظُّهْرَ ثُمَّ أَتَى بَنِي عَبْدِ الْمُطَّلِبِ وَهُمْ يَسْقُونَ عَلَى زَمْرَمَ فَقَالَ: «انزِعُوا بَنِي عَبْدِ الْمُطَّلِبِ، فَلَوْلَا أَنْ يُغْلِبَكُمْ النَّاسُ عَلَى سِقَايَتِكُمْ لَنَزَعْتُ مَعَكُمْ» فَتَاوَلُوهُ دَلُّوا فَشَرِبَ مِنْهُ.

prayed *'Aṣr*, and did not pray anything between them.

“He then rode Al-Qaṣwā’ until he arrived at the place (of Mount ‘Arafah), and he made his camel’s back face the rocks, and (stood) such that the throng of pedestrians was in front of him. He faced the *Qiblah*, and remained standing until the sun had set and its brightness lessened — until its last portion disappeared.

“He placed Usāmah behind him (on his camel), and went on. But the crowd had squeezed Al-Qaṣwā’, such that its head was hitting the front of the saddle, and he (ﷺ) was saying, motioning with his right hand: ‘Gently, O people! Gently, O people.’

“Whenever he reached a hillock, he would loosen its reign so that it could ascend. He then came to Al-Muzdalifah, and combined between Al-Maghrib and *'Ishā'* (prayers) with one *Adhān* and two *Iqāmahs*” — ‘Uthmān (one of the narrators) said: “And he did not pray any voluntary prayers in between them.” — Then they (the narrators) were in accord.

“The Messenger of Allāh (ﷺ) then lay down until dawn broke, upon which he prayed *Fajr* when the light of dawn had become clear to him” — Sulaimān (one of the narrators) said: “With the *Adhān* and *Iqāmah*.” Then they (the narrators) were in accord —; He then rode Al-Qaṣwā’ to the *Al-Mash'ar Al-Ḥarām* and ascended it.”

— ‘Uthmān and Sulaimān (among the narrators) said: “He faced the *Qiblah*, praised Allāh, and said the *Takbīr* and the *Tahīl*.” ‘Uthmān added: “And extolled His oneness.” —

“And he remained standing until it became very bright. Then the Messenger of Allāh ﷺ departed, before the sun actually rose, and placed Al-Faḍl bin ‘Abbās behind him (on his mount) — and he was a man with beautiful hair, of a fair complexion, and well-built. Every time a woman in her riding-tent passed by, he would look at them, so the Messenger of Allāh ﷺ placed his hand on Al-Faḍl’s face, and Al-Faḍl turned his face to the other direction. (When one passed in that direction) the Messenger of Allāh ﷺ would again place his hand on Al-Faḍl’s face, so he would turn to the other direction, looking (away).

“When they reached (the valley of) Muḥassir, he hurried a little, then took the middle road — which led to *Al-Jamarat Al-Kubrā*. When he reached the *Jamrah* next to the tree, he pelted it with seven pebbles, saying the *Takbīr* with every pebble which would be similar to the (size) of pebbles (those used) for *Khadhf*.^[1] He threw from the middle of the valley, then went to the slaughter area and sacrificed with his own

[1] Meaning, flicked or thrown with the finger tips only. It is a description of the size of the pebbles, that they are like those used for such action, and they say that means it is about the size of a chick-pea or something similar in size.

hands sixty-three (camels), and he commanded 'Alī to sacrifice the remaining ones, so he shared the sacrificial animals with him. He then ordered a small portion from every camel be taken to be cooked in a pot, and they ate from its meat and drank from its broth. He then rode (his camel), and went to the House, praying *Zuhr* in Makkah. He then went to Banū 'Abdul-Muṭṭalib while they were drawing out Zamzam (water), and said: 'Keep taking it out, O Banū 'Abdul-Muṭṭalib, for if not for the fact that people would eventually take your (rights) of drawing the water away from you, I would have drawn with you.' They gave him a bucket, and he drank from it."

(*Sahih*)

تخريج: أخرجه مسلم، الحج، باب حجة النبي ﷺ، ح: ١٢١٨ من حديث حاتم بن إسماعيل

به مطولاً.

Comments:

1. Those who performed *Hajj* together with the Messenger of Allāh ﷺ, numbered ninety thousand or, according to some, one hundred and thirty thousand Muslims.
2. It is better to slaughter the sacrificial animal by one's own hands. The Messenger of Allāh ﷺ, sacrificed as many animals as the years of his age. In addition to the tenth of *Dhul-Hijjah*, there are three more days of sacrifice (*Ayyām At-Tashriq*) but the first day of sacrifice is the best since the Messenger of Allāh ﷺ, did all his sacrifices the first day.
3. The *Tawāf* on the 10th of *Dhul-Hijjah* is a pillar (*Rukn*) and a fundament of *Hajj*. It is also called *Tawāf Al-Ifādah*

1906. Ja'far bin Muḥammad narrated from his father, that the Prophet ﷺ prayed *Zuhr* and *Aṣr* at 'Arafah, with one *Adhān* and two *Iqāmahs*, and he did not pray any voluntary prayers between them. And he prayed *Maghrib* and '*Ishā*'

١٩٠٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ:

حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ بِلَالٍ؛ ح: وَحَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ الْمَعْنَى وَاحِدٌ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ وَالْعَصْرَ

at Jam' (Al-Muzdalifah) with one *Adhān* and two *Iqāmahs*, and he did not pray any voluntary prayers between them.” (*Ṣaḥīḥ*)

Abū Dāwud said: This *Ḥadīth* was narrated (with a complete chain) by Ḥātim bin Ismā'il in the long *Ḥadīth*.^[1]

Muḥammad bin 'Alī Al-Ju'faī's chain of narration was in accord with Ḥātim bin Ismā'il's — (being) “From Ja'far, from his father, from Jābir.” But he said: “So he prayed *Maghrib* and *'Atamah* (*'Ishā*) with one *Adhān* and *Iqāmah*.” (Abū Dāwud said: Aḥmad said to me: ‘Ḥātim has made a mistake in this long *Ḥadīth*.)^[2]

تخریج: [صحيح] انظر الحديث السابق وأخرجه البيهقي: ٤٠٠/١ من حديث أبي داود به .

1907. (Another chain) from Ja'far, that his father narrated to him, from Jābir, who said: “Then the Prophet ﷺ said: ‘I have sacrificed in this location, but all of Minā is (an acceptable) place for sacrificing.’ And he stood at 'Arafah and said: ‘I have stood here, and all of 'Arafah is a standing-place.’ And he stood at Al-Muzdalifah, and said: ‘I have stood here, and all of Al-Muzdalifah is a standing place.’” (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، الحج، باب ما جاء أن عرفة كلها موقف، ح: ١٤٩/١٢١٨ من

بَأَذَانٍ وَاحِدٍ بِعَرَفَةَ وَلَمْ يُسَبِّحْ بَيْنَهُمَا وَإِقَامَتَيْنِ
وَصَلَّى الْمَغْرِبَ وَالْعِشَاءَ بِجَمْعٍ بِأَذَانٍ وَاحِدٍ
وَإِقَامَتَيْنِ وَلَمْ يُسَبِّحْ بَيْنَهُمَا .

قَالَ أَبُو دَاوُدَ: هَذَا الْحَدِيثُ أَسَنُّهُ حَاتِمُ
ابْنِ إِسْمَاعِيلَ فِي الْحَدِيثِ الطَّوِيلِ، وَوَأَفَقَ
حَاتِمَ بْنَ إِسْمَاعِيلَ عَلَى إِسْنَادِهِ مُحَمَّدُ بْنُ
عَلِيٍّ الْجُعْفِيُّ عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ
إِلَّا أَنَّهُ قَالَ: فَصَلَّى الْمَغْرِبَ وَالْعَتَمَةَ بِأَذَانٍ
وَإِقَامَةٍ. قَالَ أَبُو دَاوُدَ: قَالَ لِي أَحْمَدُ:
أَخْطَأَ حَاتِمٌ فِي هَذَا الْحَدِيثِ الطَّوِيلِ.]

١٩٠٧ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا
يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا جَعْفَرٌ: حَدَّثَنَا أَبِي
عَنْ جَابِرٍ قَالَ: ثُمَّ قَالَ النَّبِيُّ ﷺ: «قَدْ
نَحَرْتُ هَهُنَا وَمِنَى كُلُّهَا مَنَحَرٌ»، وَوَقَفَ بِعَرَفَةَ
فَقَالَ: «قَدْ وَقَفْتُ هَهُنَا وَعَرَفَةَ كُلُّهَا مَوْقِفٌ»،
وَوَقَفَ بِالْمُزْدَلِفَةِ وَقَالَ: «قَدْ وَقَفْتُ هَهُنَا
وَمُزْدَلِفَةَ كُلُّهَا مَوْقِفٌ».

[1] Meaning, no. 1905. While this one is *Mursal* in its chain.

[2] The meaning is as if he held the view that the *Mursal* version was the real version. This addition is only in some of the manuscripts, and Aḥmad narrated the next narration, and from the connected chain that Ḥātim narrated, and Aḥmad also used this upcoming version of it.

حديث جعفر بن محمد به وهو في مسند أحمد: ٣/٣٢٠.

1908. (Another chain) from Ja'far, with his chain (similar to no. 1906); he added: "So sacrifice in your camping area." (*Ṣaḥīḥ*)

١٩٠٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَنْصُ بْنُ غِيَاثٍ عَنْ جَعْفَرِ بْنِ سَادَةَ زَادَ: «فَأَنْحَرُوا فِي رِحَالِكُمْ».

تخريج: أخرجه مسلم من حديث حفص بن غياث به، وانظر الحديث السابق.

1909. (Another chain) from Ja'far, that his father narrated to him from Jābir. He mentioned this *Ḥadīth*, and at the location of the mention of Allāh's saying: "And take the Station of Ibrāhīm a place of prayer."^[1] he inserted the following: "He said: 'So he recited in the two of them with *At-Tawhīd* and: "Say: O you who disbelieve."^[2] And he said in it: "While 'Alī, may Allāh be pleased with him, was in Al-Kūfah, he said" — and my father said this (previous) statement was not mentioned by Jābir^[3] — "So I went complaining" and he mentioned the incident with Fāṭimah, may Allāh be pleased with her. (*Ṣaḥīḥ*)

١٩٠٩ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدِ الْقَطَّانُ عَنْ جَعْفَرِ: حَدَّثَنِي أَبِي عَنْ جَابِرٍ فَذَكَرَ هَذَا الْحَدِيثَ، وَأَدْرَجَ فِي الْحَدِيثِ عِنْدَ قَوْلِهِ: ﴿وَأَتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾ [البقرة: ١٢٥] قَالَ: فَقَرَأَ فِيهِمَا بِالتَّوْحِيدِ وَ ﴿قُلْ يَتَّخِذُهَا الْكَافِرُونَ﴾ [الكافرون: ١]. وَقَالَ فِيهِ: قَالَ عَلِيُّ رَضِيَ اللَّهُ عَنْهُ بِالْكُوفَةِ قَالَ أَبِي: هَذَا الْحَرْفُ لَمْ يَذْكُرْهُ جَابِرٌ فَذَهَبْتُ مُحَرِّشًا، وَذَكَرَ قِصَّةَ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا.

تخريج: [صحيح] وانظر، ح: ١٩٠٥ وهذا طرف منه.

Chapter 57. Standing At 'Arafah

(المعجم ٥٧) - بَابُ الْوُقُوفِ بِعَرَفَةَ
(التحفة ٥٨)

1910. 'Aīshah narrated: "The Quraish and those that followed their religion would stop (and camp) at Al-Muzdalifah, and they

١٩١٠ - حَدَّثَنَا هَنَادٌ عَنْ أَبِي مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَتْ قُرَيْشٌ وَمَنْ دَانَ دِينَهَا يَقْفُونَ

[1] *Al-Baqarah* 2:125.

[2] *Al-Kāfirūn* (109).

[3] Meaning, that Muḥammad bin 'Alī, the father of Ja'far, told him that this part of the saying of 'Alī was not told to him by Jābir.

were known as "*Al-Hums*."^[1] And the rest of the Arabs would encamp at 'Arafah. So when Islam came, Allāh, the Most High, commanded His Prophet to go to 'Arafāt and camp there, and then to depart from it, and that is the meaning of the Verse: "Then depart from the place whence all the people depart...."^[2] (*Ṣaḥīḥ*)

بِالْمُزْدَلِفَةِ، وَكَانُوا يُسَمُّونَ الْحُمْسَ وَكَانَ سَائِرُ الْعَرَبِ يَقْفُونَ بِعَرَفَةَ. قَالَتْ: فَلَمَّا جَاءَ الْإِسْلَامُ أَمَرَ اللَّهُ تَعَالَى نَبِيَّهُ ﷺ أَنْ يَأْتِيَ عَرَفَاتَ فَيَقِفَ بِهَا ثُمَّ يَفِضَ مِنْهَا، فَذَلِكَ قَوْلُهُ تَعَالَى: ﴿ثُمَّ أَفِضُوا مِنْ حَيْثُ أَفْكَصَ النَّاسُ﴾ [البقرة: ١٩٩].

تخريج: أخرجه مسلم، الحج، باب: في الوقوف وقوله تعالى: ﴿ثم أفيضوا من حيث أفاض الناس﴾ ح: ١٢١٩ من حديث أبي معاوية الضرير والبخاري، التفسير، باب: ﴿ثم أفيضوا من حيث أفاض الناس﴾ ح: ٤٥٢٠ من حديث هشام بن عروة به.

Chapter 59. Leaving For Minā

(المعجم ٥٨) - بَابُ الْخُرُوجِ إِلَى مَنَى

(التحفة ٥٩)

1911. Ibn 'Abbās narrated: "The Messenger of Allāh ﷺ prayed *Zuhr* on the Day of Tarwiyah (the eighth of *Dhūl-Hijjah*) and *Fajr* on the Day of 'Arafah, at Mina." (*Ḥasan*)

١٩١١ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْأَخْوَصُ بْنُ جَوَابِ الضَّمِّيِّ: حَدَّثَنَا عَمَّارُ بْنُ رَزِيْقٍ عَنْ سَلِيْمَانَ الْأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ الظُّهْرَ يَوْمَ التَّرْوِيَةِ وَالْفَجْرَ يَوْمَ عَرَفَةَ بِمَنَى.

تخريج: [حسن] أخرجه الترمذي، الحج، باب ما جاء في الخروج إلى منى والمقام بها، ح: ٨٨٠ من حديث سليمان الأعمش به وله شواهد عند ابن ماجه، ح: ٣٠٠٥ وغيره.

1912. 'Abdul-'Azīz bin Rufāi' said that he asked Anas bin Mālik: "Inform me about something which you remember from the Messenger of Allāh ﷺ: Where did he pray *Zuhr* on the Day of Tarwiyah?" He replied: "At Minā." So he asked: "And where did he pray '*Asr* the

١٩١٢ - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا إِسْحَاقُ الْأَزْرُقِيُّ عَنْ سُفْيَانَ، عَنْ عَبْدِ الْعَزِيزِ ابْنِ رُفَيْعٍ قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ قُلْتُ: أَخْبِرْنِي بِشَيْءٍ عَقَلْتَهُ عَنْ رَسُولِ اللَّهِ ﷺ أَيْنَ صَلَّى رَسُولُ اللَّهِ ﷺ الظُّهْرَ يَوْمَ التَّرْوِيَةِ؟

[1] Meaning "the zealots" or courageous or brave or meanings similar to that.

[2] *Al-Baqarah* 2:199.

Day of Departure (the thirteenth of Dhūl-Hijjah)?” He replied: “At Al-Abṭāh,” and then added: “Do as your leaders do.” (*Ṣaḥīh*)

تخريج: أخرجه البخاري، الحج، باب من صلى العصر يوم النفر بالأبطح، ح: ١٧٦٣ ومسلم، الحج، باب استحباب نزول المحصب يوم النفر... إلخ، ح: ١٣٠٩ من حديث إسحاق الأزرق به.

Chapter 59. Leaving (Minā) For 'Arafah

1913. Ibn 'Umar narrated: “The Messenger of Allāh ﷺ departed from Minā after he had prayed *Ṣubḥ* the morning of the Day of 'Arafah. When he came to 'Arafah, he camped at Namirah — and this is the place that the *Imām* (leaders) camp. When the time for *Zuhr* had come, he left at the middle of the day^[1] and then combined between *Zuhr* and *ʿAṣr*. Then he delivered a sermon to the people, and then left to stand at the standing place in 'Arafah.” (*Ḥasan*)

Chapter 60. Entering 'Arafah

1914. Sa'eed bin Ḥassān narrated that when Al-Ḥajjāj had killed Ibn Az-Zubair, he sent for Ibn 'Umar and asked him: “What hour did the Messenger of Allāh ﷺ leave (for 'Arafah) on this day?” He replied: “When it was that time, we left.” When Ibn 'Umar desired to depart, they said: “The sun has not started its descent.” So he (continued to)

قال: بِمَنَى قُلْتُ: أَيَّنَ صَلَّى الْعَصْرَ يَوْمَ النَّفْرِ؟ قَالَ: بِالْأَبْطَحِ، ثُمَّ قَالَ: أَفْعَلُ كَمَا يَفْعَلُ أَمْرَاؤُكَ.

(المعجم ٥٩) - بَابُ الْخُرُوجِ إِلَى عَرَفَةَ
(التحفة ٦٠)

١٩١٣ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ ابْنِ إِسْحَاقَ: حَدَّثَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ قَالَ: عَدَا رَسُولُ اللَّهِ ﷺ مِنْ مَنَى حِينَ صَلَّى الصُّبْحَ صَبِيحَةَ يَوْمِ عَرَفَةَ حَتَّى أَتَى عَرَفَةَ فَتَزَلَّ بِنَمْرَةَ وَهِيَ مَنْزِلُ الْإِمَامِ الَّذِي يَنْزِلُ بِهِ بِعَرَفَةَ، حَتَّى إِذَا كَانَ عِنْدَ صَلَاةِ الظُّهْرِ رَاحَ رَسُولُ اللَّهِ ﷺ مُهَجِّرًا فَجَمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ ثُمَّ خَطَبَ النَّاسَ ثُمَّ رَاحَ فَوَقَفَ عَلَى الْمَوْقِفِ مِنْ عَرَفَةَ.

تخريج: [إسناده حسن] وهو في مسند أحمد: ١٢٩/٢.

(المعجم ٦٠) - بَابُ الرُّوْحِ إِلَى عَرَفَةَ
(التحفة ٦١)

١٩١٤ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا نَافِعٌ بْنُ عُمَرَ عَنْ سَعِيدِ بْنِ حَسَّانٍ، عَنْ ابْنِ عُمَرَ قَالَ: لَمَّا أَنْ قَتَلَ الْحَجَّاجُ ابْنَ الزُّبَيْرِ أَرْسَلَ إِلَى ابْنِ عُمَرَ: آيَةَ سَاعَةَ كَانَ رَسُولُ اللَّهِ ﷺ يَرُوحُ فِي هَذَا الْيَوْمِ؟ قَالَ: إِذَا كَانَ ذَلِكَ رُحْنَا، فَلَمَّا أَرَادَ

[1] *Muhajjirah* from *Tahjir* meaning in the middle of the daytime when it is still hot.

ask: "Has it started to descend?" and they replied: "Not yet." When they finally said: "It has started its descent," he departed (for 'Arafah). (*Da'if*)

ابْنُ عُمَرَ أَنَّ يَرُوحَ قَالَ: قَالُوا: لَمْ تَنْزَغِ الشَّمْسُ. قَالَ: أَرَاغَتْ؟ قَالُوا: لَمْ تَنْزَغِ أَوْ زَاغَتْ. قَالَ: فَلَمَّا قَالُوا: قَدْ زَاغَتْ ارْتَحَلَ.

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، المناسك، باب المنزل بعرفة، ح: ٣٠٠٩ من حديث وكيع به وهو في مسند أحمد: ٢٥/٢ * سعيد بن حسان الحجازي مجهول الحال لم يوثقه غير ابن حبان، وحديث مسلم، ح: ١٢١٨ يفتي عنه.

Comments:

The Companions made very searching inquiries about the minutest details of the actions of the Prophet ﷺ. They considered each minute detail important and did their best to act by it.

Chapter 61. Delivering The Sermon On A *Minbar* At 'Arafah

(المعجم ٦١) - بَابُ الْخُطْبَةِ بِعَرَفَةَ
(التحفة ٦٢)

1915. Zaid bin Aslam narrated from a person from the tribe of Banū Ḍamrah, that his father, or uncle, saw the Messenger of Allāh ﷺ upon a *Minbar* on the Day of 'Arafah. (*Da'if*)

١٩١٥ - حَدَّثَنَا هَنَادٌ عَنْ ابْنِ أَبِي زَائِدَةَ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ رَجُلٍ مِنْ بَنِي ضَمْرَةَ، عَنْ أَبِيهِ أَوْ عَمِّهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ عَلَى الْمِنْبَرِ بِعَرَفَةَ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤٣٠/٥ عن سفيان بن عيينة به * رجل من بني ضمرة: لم أعرفه.

1916. It was reported from Nubait that he saw the Prophet ﷺ standing at 'Arafah upon a red camel, delivering a sermon. (*Da'if*)

١٩١٦ - حَدَّثَنَا مُسَدَّدٌ: أَخْبَرَنَا عَبْدُ اللَّهِ ابْنُ دَاوُدَ عَنْ سَلَمَةَ بْنِ نُبَيْطٍ، عَنْ رَجُلٍ مِنَ الْحَيِّ، عَنْ أَبِيهِ نُبَيْطٍ: أَنَّهُ رَأَى النَّبِيَّ ﷺ وَأَقْفًا بِعَرَفَةَ عَلَى بَعِيرٍ أَحْمَرَ يَخْطُبُ.

تخريج: [إسناده ضعيف] وللحديث لون آخر عند النسائي، ح: ٣٠١٠ وابن ماجه، ح: ١٢٨٦ سقط من روايتهما "رجل من الحي مجهول" والحديث الآتي يفتي عنه.

1917. It was reported from Al-Addā' bin Khālid bin Hawdhah — Hannād (one of the narrators' chain had it) "*Khālid bin Al-Addā'*

١٩١٧ - حَدَّثَنَا هَنَادٌ بْنُ السَّرِيِّ وَعُثْمَانُ ابْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا وَكَيْعٌ عَنْ عَبْدِ الْمَجِيدِ: حَدَّثَنِي الْأَعْدَاءُ بْنُ خَالِدِ بْنِ

bin Hawdhah: "I saw the Messenger of Allāh ﷺ delivering a sermon to the people on the Day of 'Arafah. He was standing on the stirrups of his camel." (*Hasan*)

Abū Dāwud said: Ibn Al-'Alā' reported it from Wakī', just as Hannād did.^[1]

هُوَذَةٌ: قَالَ هَتَّادٌ عَنْ عَبْدِ الْمَجِيدِ أَبِي عَمْرٍو: حَدَّثَنِي خَالِدُ بْنُ الْعَدَاءِ بْنِ هُوَذَةَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَخْطُبُ النَّاسَ يَوْمَ عَرَفَةَ عَلَى بَعِيرٍ قَائِمٍ فِي الرِّكَابَيْنِ . قَالَ أَبُو دَاوُدَ: رَوَاهُ ابْنُ الْعَلَاءِ عَنْ وَكَيْعٍ كَمَا قَالَ هَتَّادٌ .

تخريج: [إسناده حسن] أخرجه أحمد: ٣٠/٥ عن وكيع به .

1918. (Another chain) from Al-'Adhā' bin Khālid with its meaning. (*Hasan*)

١٩١٨ - حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا عَبْدُ الْمَجِيدِ أَبُو عَمْرٍو عَنْ الْعَدَاءِ بْنِ خَالِدٍ بِمَعْنَاهُ .
تخريج: [حسن] انظر الحديث السابق .

Chapter 62. The Place Of Standing At 'Arafah

1919. Yazīd bin Shaibān narrated: "Ibn Mirba' Al-Anṣārī came to us, and we were at 'Arafah" — at a place that was far from the *Imām* according to 'Amr (one of the narrators) — "(Ibn Mirba') said: 'I am the messenger of the Messenger of Allāh ﷺ to you. He tells you: 'Camp at your places of worship, for you are upon a legacy of the legacies of your father Ibrāhīm.'" (*Ṣaḥīḥ*)

(المعجم ٦٢) - بَابُ مَوْضِعِ الْوُقُوفِ بِعَرَفَةَ (التحفة ٦٣)

١٩١٩ - حَدَّثَنَا ابْنُ نَفِيلٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو يَعْنِي ابْنَ دِينَارٍ، عَنْ عَمْرٍو بْنِ عَبْدِ اللَّهِ بْنِ صَفْوَانَ، عَنْ يَزِيدَ بْنِ شَيْبَانَ قَالَ: أَتَانَا ابْنُ مَرْبَعِ الْأَنْصَارِيِّ وَنَحْنُ بِعَرَفَةَ فِي مَكَانٍ يُبَاعِدُهُ عَمْرٍو عَنِ الْإِمَامِ، فَقَالَ: أَمَا إِنِّي رَسُولُ رَسُولِ اللَّهِ ﷺ إِلَيْكُمْ، يَقُولُ لَكُمْ: «فَقُوا عَلَيَّ مَسَاعِرَكُمْ، فَإِنَّكُمْ عَلَيَّ إِرْثٌ مِنْ إِرْثِ أَبِيكُمْ إِبْرَاهِيمَ» .

تخريج: [صحيح] أخرجه الترمذي، الحج، باب ما جاء في الوقوف بعرفات والدعاء فيها، ح: ٨٨٣ والنسائي، ح: ٣٠١٧ وابن ماجه، ح: ٣٠١١ من حديث سفيان به وقال الترمذي: "حسن صحيح" وصححه ابن خزيمة، ح: ٢٨١٨ والحاكم: ٤٦٢/١ ووافقه الذهبي .

[1] Indicating that there is another chain similar to that which he heard from Hannād, while he has narrated it here from him, and others, but with discrepancies in the chain.

Comments:

The whole plain of 'Arafat is a place for standing.

Chapter 63. Departing From 'Arafah

(المعجم ٦٣) - بَابُ الدَّفْعَةِ مِنْ عَرَفَةَ

(التحفة ٦٤)

1920. It was reported from Ibn 'Abbās, that he said: "The Messenger of Allāh ﷺ departed from 'Arafah in a peaceful (and unhurried) manner, having placed Usāmah behind him, and he said: 'O people! Be gentle, for piety is not achieved by aggravating the horses and camels.' So I did not see them (the animals) raising their legs in haste until reaching Jam' (Al-Muzdalifah)." — Wahb (one of the narrators) added: "Then he placed Al-Faḍl bin 'Abbās behind him. And he said: 'O people! Piety is not achieved by aggravating the horses and camels, so be gentle.'" He said: "So I did not see them (the animals) raising their legs in haste until reaching Minā." (*Da'if*)

١٩٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ عَنِ الْأَعْمَشِ؛ ح: وَحَدَّثَنَا وَهْبُ بْنُ يَبَّانٍ: حَدَّثَنَا عُيَيْدَةُ: حَدَّثَنَا سُلَيْمَانُ الْأَعْمَشُ الْمَعْنَى عَنِ الْحَكَمِ، عَنِ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَفَاضَ رَسُولُ اللَّهِ ﷺ مِنْ عَرَفَةَ وَعَلَيْهِ السَّكِينَةُ وَرَدِيْفُهُ أُسَامَةُ فَقَالَ: «يَا أَيُّهَا النَّاسُ! عَلَيْكُمْ بِالسَّكِينَةِ فَإِنَّ الْبِرَّ لَيْسَ بِإِيْجَافِ الْخَيْلِ وَالْإِبِلِ» قَالَ: فَمَا رَأَيْتُهَا رَافِعَةً يَدَيْهَا عَادِيَةً حَتَّى آتَى جَمْعًا. زَادَ وَهْبٌ: ثُمَّ أَرْدَفَ الْفُضْلَ بْنَ عَبَّاسٍ وَقَالَ: «أَيُّهَا النَّاسُ! إِنَّ الْبِرَّ لَيْسَ بِإِيْجَافِ الْخَيْلِ وَالْإِبِلِ فَعَلَيْكُمْ بِالسَّكِينَةِ» قَالَ: فَمَا رَأَيْتُهَا رَافِعَةً يَدَيْهَا حَتَّى آتَى مَنَى.

تخریج: [إسناده ضعيف] أخرجه أحمد: ٢٦٩/١ من حديث سفيان الثوري به وأصله متفق عليه، البخاري، الحج، باب من قدم ضعفة أهله ليل... إلخ، ح: ١٦٧٨، ومسلم، الحج، باب استحباب تقديم دفع الضعفة من النساء وغيرهما من مزدلفة إلى منى... إلخ، ح: ١٢٩٣ * الأعمش والحكم بن عتيبة مدلسان وعننا وحديث البخاري ومسلم يعني عنه.

Comments:

To rush and vie with one another in doing deeds of virtue is, of course, something desirable, but it does not mean that one should do so recklessly, but rather, one should do it with dignity and take care not to harm others.

1921. Kuraib asked Usāmah bin Zaid: "Inform me what you did the evening that you rode (on the mount) with the Messenger of Allāh ﷺ?" He replied: "We came to the pass in which the people camp in to spend the night, and the

١٩٢١ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ وَهَذَا لَفْظُ حَدِيثِ زُهَيْرٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ عُقْبَةَ: أَخْبَرَنِي كُرَيْبٌ: أَنَّهُ

Messenger of Allāh ﷺ lowered his camel and then urinated” — (one of the narrators) said: “He did not say: ‘Pass water.’” — “He then asked for water for *Wudu’* to be brought for him, and he performed *Wudu’* in a manner that was not the most complete.^[1] I said: ‘O Messenger of Allāh! The prayer!’ He replied: ‘The prayer is (to be prayed at the place) in front of you.’ So we rode until we reached Al-Muzdalifah, and then he led *Maghrib*. The people lowered their camels at their (resting) places, but did not unload (the belongings) until they had prayed ‘*Isha*’. After that, they unloaded their belongings” — Muḥammad (one of the narrators) added in his narration: “He said: ‘What did you do the next morning?’ He replied: ‘He took Al-Faḍl as his riding companion, and I went with those among the Quraish that went ahead, walking.’” (*Ṣaḥīḥ*)

سَأَلَ أُسَامَةَ بْنَ زَيْدٍ قُلْتُ: أَخْبِرْنِي كَيْفَ فَعَلْتُمْ أَوْ صَنَعْتُمْ عَشِيَّةَ رَدِفَتْ رَسُولَ اللَّهِ ﷺ؟
قال: جِئْنَا الشَّعْبَ الَّذِي يُبِيحُ فِيهِ النَّاسُ لِلْمَعْرَسِ فَأَنَاحَ رَسُولُ اللَّهِ ﷺ نَاقَتَهُ ثُمَّ بَالَ
وما قال: أَهْرَاقَ الْمَاءَ، ثُمَّ دَعَا بِالْوُضُوءِ فَتَوَضَّأَ وَوَضُوءًا لَيْسَ بِالْبَالِغِ جِدًّا. قُلْتُ:
يَا رَسُولَ اللَّهِ! الصَّلَاةُ؟ قال: «الصَّلَاةُ أَمَّا مَكَ».
قال: فَرَكِبْتُ حَتَّى قَدِمْنَا الْمُرْدَلِفَةَ فَأَقَامَ الْمَغْرِبَ، ثُمَّ أَنَاخَ النَّاسُ فِي مَنَازِلِهِمْ
وَلَمْ يَحْلُوا حَتَّى أَقَامَ الْعِشَاءَ وَصَلَّى ثُمَّ حَلَّ النَّاسُ.
زَادَ مُحَمَّدٌ فِي حَدِيثِهِ قَالَ: قُلْتُ: كَيْفَ فَعَلْتُمْ حِينَ أَصَبَحْتُمْ؟ قال: رَدِفَهُ الْفَضْلُ
وَإِنطَلَقْتُ أَنَا فِي سُبَاقِ قُرَيْشٍ عَلَى رَجُلَيْ.

تخريج: أخرجه مسلم، الحج، باب الإفاضة من عرفات إلى المزدلفة، ح: ٢٧٩/١٢٨٠ بعد

حديث: ١٢٨٥ من حديث زهير به.

Comments:

At Al-Muzdalifah, the *Maghrib* and ‘*Ishā*’ prayers were combined and performed together. Beasts of carriage were made to sit down in between the two prayers as a mark of compassion and kindness lest they might scatter away.

1922. It was reported from ‘Alī, that he said: “Then he took Usāmah as his riding partner, and started riding at a moderate pace upon his camel. The people were hitting their camels left and right,

١٩٢٢ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عِيَّاشٍ، عَنْ زَيْدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيٍّ قَالَ: ثُمَّ

[1] See no. 1925.

but he would not turn to them, and said: 'Peacefully, O people.' And he left ('Arafah) when sun had set." (*Da'if*)

أَرَدَفَ أُسَامَةَ فَجَعَلَ يُعَيِّقُ عَلَى نَاقَتِهِ وَالنَّاسَ يَضْرِبُونَ الْإِبِلَ يَمِينًا وَشِمَالًا لَا يَلْتَفِتُ إِلَيْهِمْ وَيَقُولُ: «السَّكِينَةَ أَيُّهَا النَّاسُ!» وَدَفَعَ حِينَ غَابَتِ الشَّمْسُ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الحج، باب ما جاء أن عرفة كلها موقف، ح: ٨٨٥ من حديث سفيان الثوري به وقال: "حسن صحيح" * سفيان الثوري مدلس وعنن، وحديث أحمد: ٧٦/١، ح: ٥٦٤ يغني عنه.

1923. It was reported from Hishām bin 'Urwah, from his father, that he said: "Usāmah was asked — while I was with him — 'How did the Messenger of Allāh ﷺ ride during his Farewell Pilgrimage when he left ('Arafah)?' He replied: 'He would ride at a moderate pace, but if he found an empty gap, he would quicken his pace.'" (*Ṣaḥīḥ*)

١٩٢٣ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ أَنَّهُ قَالَ: سُئِلَ أُسَامَةُ بْنُ زَيْدٍ وَأَنَا جَالِسٌ: كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَسِيرُ فِي حَجَّةِ الْوُدَاعِ حِينَ دَفَعَ؟ قَالَ: كَانَ يَسِيرُ الْعَتَقَ، فَإِذَا وَجَدَ فَجْوَةً نَصَّ. قَالَ هِشَامٌ: النَّصُّ: فَوْقَ الْعَتَقِ.

تخريج: أخرجه البخاري، الحج، باب السير إذا دفع من عرفة، ح: ١٦٦٦ من حديث مالك ومسلم، الحج، باب الإفاضة من عرفات إلى المزدلفة... إلخ، ح: ١٢٨٦ من حديث هشام بن عروة به وهو في الموطأ (يحيى): ٣٩٢/١.

1924. It was reported from Kuraib, the freed slave of Ibn 'Abbās, from Usāmah, who said: "I was the riding partner of the Prophet ﷺ. Once the sun had set, the Messenger of Allāh ﷺ departed." (*Ḥasan*)

١٩٢٤ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ ابْنِ إِسْحَاقَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عُقْبَةَ عَنْ كُرَيْبِ مَوْلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ أُسَامَةَ قَالَ: كُنْتُ رِذْفَ النَّبِيِّ ﷺ، فَلَمَّا وَقَعَتِ الشَّمْسُ دَفَعَ رَسُولُ اللَّهِ ﷺ.

تخريج: [إسناده حسن] وهو في مسند أحمد: ٢٠٢/٥.

1925. (A) (Another chain) from Kuraib, the freed slave of Ibn 'Abbās, that he heard Usāmah bin Zaid saying: "The Messenger of Allāh ﷺ departed from 'Arafah

١٩٢٥ (أ) - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ كُرَيْبِ مَوْلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ

until he reached a pass, where he urinated and performed *Wudu'*, without *Yusbig* for the *Wudu'*.^[1] I said to him: 'The prayer!' He replied: 'The (place to) pray is in front of you.' He then rode on to Al-Muzdalifah, and then descended and performed *Wudu'* so he *Isbagh Al-Wudu'*.^[2] The *Iqamah* was called, and he prayed *Maghrib*. Then each person took his camel to its resting place, and the *Iqamah* for '*Ishā*' was called, so he prayed it, and did not pray anything between (the *Maghrib* and '*Ishā*')."

(*Ṣaḥīḥ*)

تخریج: أخرجه البخاري، الحج، باب الجمع بين الصلاتين بالمزدلفة، ح: ١٦٧٢ ومسلم، الحج، باب الإفاضة من عرفات إلى المزدلفة... إلخ، ح: ١٢٨٠ بعد، ح: ١٢٨٥ من حديث مالك به وهو في الموطأ (يحيى): ٤٠٠/١، ٤٠١.

1925. (B) It was reported from 'Urwah, that he heard Ash-Sharīd, may Allāh be pleased with him, saying: 'I departed with the Messenger of Allāh ﷺ; his feet did not touch the ground until he reached Jam' (Al-Muzdalifah).'" (*Ḥasan*)

١٩٢٥ (ب) - [حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ قَالَ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ مَيْسَرَةَ: أَخْبَرَنَا يَعْقُوبُ بْنُ عَاصِمِ بْنِ عُرْوَةَ أَنَّهُ سَمِعَ الشَّرِيدَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: أَفْضْتُ مَعَ رَسُولِ اللَّهِ ﷺ، فَمَا مَسَّتْ قَدَمَاهُ الْأَرْضَ حَتَّى أَتَى جَمْعًا.]

تخریج: [إسناده حسن] أخرجه أحمد: ٣٨٩/٤ عن روح بن عبادة به.

Chapter 64. *Ṣalāt At Jam'* (Al-Muzdalifah)

(المعجم ٦٤) - بَابُ الصَّلَاةِ بِجَمْعٍ

(التحفة ٦٥)

1926. It was reported from Mālik,

١٩٢٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ

[1] Indicating something similar to the narration mentioned earlier, that he did not do it in the utmost form.

[2] Did it in a complete manner, with this and the earlier version, the indication is that perhaps he did not perform a complete *Wudu'* after urinating, and Allah knows best.

from Ibn Shihāb (Az-Zuhrī), from Sālim bin 'Abdullāh bin 'Umar, from 'Abdullāh bin 'Umar, that the Messenger of Allāh ﷺ combined between *Maghrib* and '*Ishā*' at Al-Muzdalifah. (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، الحج، باب الإفاضة من عرفات إلى المزدلفة... إلخ، ح: ۷۰۳ بعد، ح: ۱۲۸۷ من حديث مالك به وهو في الموطأ (يحيى): ۴۰۰/۱ (رواية أبي مصعب: ۳۷۲).

1927. It was reported from Hammād bin Khālid, from Ibn Abī Dhī'b from (Ibn Shihāb) Az-Zuhrī, with his chain and its meaning. He said: "With an *Iqāmah*, and then an *Iqāmah*, combining between them." (*Ṣaḥīḥ*)

Aḥmad said: "Wakī' said: 'He prayed every prayer with an *Iqāmah*.'"^[1]

مَالِك، عن ابن شِهَابٍ، عن سَالِمِ بْنِ عَبْدِ اللَّهِ عن عَبْدِ اللَّهِ بنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الْمَغْرِبَ وَالْعِشَاءَ بِالْمُزْدَلِفَةِ جَمِيعًا.

۱۹۲۷ - حَدَّثَنَا ابْنُ حَنْبَلٍ: حَدَّثَنَا حَمَّادُ ابْنُ خَالِدٍ عن ابن أبي ذئبٍ، عن الزُّهْرِيِّ بِإِسْنَادِهِ وَمَعْنَاهُ وَقَالَ: بِإِقَامَةٍ جَمَعَ بَيْنَهُمَا.

قال أحمدُ قال وكيعٌ: صَلَّى كُلَّ صَلَاةٍ بِإِقَامَةٍ.

تخریج: أخرجه البخاري، الحج، باب من جمع بينهما ولم يتطوع، ح: ۱۶۷۳ من حديث محمد بن عبدالرحمن بن أبي ذئب به وهو في مسند أحمد بن حنبل: ۱۵۷/۲.

1928. It was reported from 'Uthmān bin 'Umar, from Ibn Abī Dhī'b, from Az-Zuhrī, with the chain of Ibn Ḥanbal from Hammād, and its meaning.

He said: "With one *Iqāmah* for every prayer. And he did not call (the *Adhān*) for the first, nor did he pray any voluntary prayer after either of them."

Mukhlad (one of the narrators) said: "He did not call (the *Adhān*) for even one of them." (*Ṣaḥīḥ*)

۱۹۲۸ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ؛ ح: وَحَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ الْمَعْنَى: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ عن ابن أبي ذئبٍ، عن الزُّهْرِيِّ بِإِسْنَادِ ابْنِ حَنْبَلٍ، عن حَمَّادٍ وَمَعْنَاهُ قَالَ: بِإِقَامَةٍ وَاحِدَةٍ لِكُلِّ صَلَاةٍ، وَلَمْ يُنَادِ فِي الْأُولَى، وَلَمْ يُسَبِّحْ عَلَى إِثْرِ وَاحِدَةٍ مِنْهُمَا.

قال مَخْلَدٌ: لَمْ يُنَادِ فِي وَاحِدَةٍ مِنْهُمَا.

تخریج: [صحيح] أخرجه البيهقي: ۴۰۱/۱ من حديث أبي داود به، وانظر الحديث السابق.

[1] That is, Aḥmad, who also reported this *Hādīth* to Abū Dāwūd, explained that in another version which Wakī' reported, this is what he said.

Comments:

The mention of not calling the *Adhān* is an error in this narration.

1929. ‘Abdullāh bin Mālik: “I prayed *Maghrib* with Ibn ‘Umar as three and *'Ishā*’ as two *Rak'ahs*. Mālik bin Al-Hārith said to him: ‘What prayer is this?’ He replied: ‘I prayed them with the Messenger of Allāh ﷺ in this place with one *Iqāmah*.’” (*Da'if*)

١٩٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَنبَأَنَا سُفْيَانَ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ قَالَ: صَلَّيْتُ مَعَ ابْنِ عُمَرَ الْمَغْرِبَ ثَلَاثًا وَالْعِشَاءَ رَكْعَتَيْنِ، فَقَالَ لَهُ مَالِكُ بْنُ الْحَارِثِ: مَا هَذِهِ الصَّلَاةُ؟ قَالَ: صَلَّيْتُهُمَا مَعَ رَسُولِ اللَّهِ ﷺ فِي هَذَا الْمَكَانِ بِإِقَامَةٍ وَاحِدَةٍ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الحج، باب ما جاء في الجمع بين المغرب والعشاء بالمزدلفة، ح: ٨٨٧ من حديث سفيان الثوري به وقال: "حسن صحيح" * أبو إسحاق عن، والحديث السابق: ١٩٢٧ يعني عنه.

Comments:

According to this *Hadūth*, the two prayers were offered with one *Iqāmah*. This is in contrast with other, more authentic narrations saying that the *Iqāmah* was called twice, once for each prayer.

1930. Sa'eed bin Jubair and ‘Abdullāh bin Mālik both narrated: “We prayed *Maghrib* and *'Ishā*’ with Ibn ‘Umar at Al-Muzdalifah with one *Iqāmah*...” and he mentioned the meaning of the narration of Ibn Kathīr (one of the narrators who narrated the previous version). (*Sahīh*)

١٩٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلِيمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا إِسْحَاقُ يَعْنِي ابْنَ يُونُسَ عَنْ شَرِيكِ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَعَبْدِ اللَّهِ بْنِ مَالِكٍ قَالَا: صَلَّيْنَا مَعَ ابْنِ عُمَرَ بِالْمُزْدَلِفَةِ الْمَغْرِبَ وَالْعِشَاءَ بِإِقَامَةٍ وَاحِدَةٍ فَذَكَرَ مَعْنَى ابْنِ كَثِيرٍ.

تخريج: [صحيح] انظر الحديث السابق وأخرجه مسلم من حديث أبي إسحاق به ورواه البيهقي: ٤٠١/١ من حديث أبي داود به.

1931. It was reported from Sa'eed bin Jubair that he said: “We departed (from ‘Arafah) with Ibn ‘Umar. When we reached Jam‘ (Al-Muzdalifah), he led us in *Maghrib* and *'Ishā*’ with one *Iqāmah*: Three, and then two (*Rak'ahs*). When we had finished, Ibn ‘Umar said to us: ‘This is how the Messenger of

١٩٣١ - حَدَّثَنَا ابْنُ الْأَعْلَاءِ: حَدَّثَنَا أَبُو أَسَامَةَ عَنْ إِسْمَاعِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: أَفْضْنَا مَعَ ابْنِ عُمَرَ فَلَمَّا بَلَّغْنَا جَمْعًا صَلَّى بِنَا الْمَغْرِبَ وَالْعِشَاءَ بِإِقَامَةٍ وَاحِدَةٍ ثَلَاثًا وَأَثْنَتَيْنِ، فَلَمَّا أَنْصَرَفَ قَالَ لَنَا ابْنُ عُمَرَ: هَكَذَا صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ فِي

Allāh ﷺ led us in prayer, at this very place.” (*Ṣaḥīḥ*)

هَذَا الْمَكَانِ .

تخريج: [صحيح] أخرجه مسلم، ح: ١٢٨٨ من حديث إسماعيل به، وانظر، ح: ١٩٢٩.

1932. Salamah bin Kuhail narrated: “I saw Sa‘eed bin Jubair pray at Jam‘ (Al-Muzdalifah) — he prayed *Maghrib* three, and prayed *‘Ishā’* two *Rak‘ahs*. Then he said: ‘I saw Ibn ‘Umar do as I did in this place, and he (Ibn ‘Umar) said: ‘I saw the Messenger of Allāh ﷺ do as I did in this place.’” (*Ṣaḥīḥ*)

١٩٣٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنِي سَلَمَةُ بْنُ كُهَيْلٍ قَالَ: رَأَيْتُ سَعِيدَ بْنَ جُبَيْرٍ أَقَامَ بِجَمْعٍ فَصَلَّى الْمَغْرِبَ ثَلَاثًا، ثُمَّ صَلَّى الْعِشَاءَ رَكْعَتَيْنِ ثُمَّ قَالَ: شَهِدْتُ ابْنَ عَمْرٍو صَنَعَ فِي هَذَا الْمَكَانِ مِثْلَ هَذَا، وَقَالَ: شَهِدْتُ رَسُولَ اللَّهِ ﷺ صَنَعَ مِثْلَ هَذَا فِي هَذَا الْمَكَانِ.

تخريج: أخرجه مسلم، ح: ٢٨٨/١٢٨٨ من حديث شعبة به، وانظر، ح: ١٩٢٩.

1933. Ash‘ath bin Sulaim narrated from his father that he said: “I came with Ibn ‘Umar from ‘Arafāt to Al-Muzdalifah. He would never tire from saying the *Takbīr* and *Tahlīl*, until we reached Al-Muzdalifah. He then called the *Adhān* and *Iqāmah*, or commanded someone to do so, and led us in *Maghrib*, praying three *Rak‘ahs*. Then he turned to us and said: ‘The prayer,’ and then led us in *‘Ishā’*, praying two *Rak‘ahs*. He then called for his dinner.” He (*Ash‘ath*) said: “‘Ilāj bin ‘Amr informed me with the like of my father’s narration from Ibn ‘Umar, so Ibn ‘Umar was questioned about that, to which he replied: ‘I prayed with the Messenger of Allāh ﷺ in this fashion.’” (*Ṣaḥīḥ*)

١٩٣٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ: حَدَّثَنَا أَشْعَثُ بْنُ سُلَيْمٍ عَنْ أَبِيهِ قَالَ: أَقْبَلْتُ مَعَ ابْنِ عَمْرٍو مِنْ عَرَفَاتٍ إِلَى الْمُزْدَلِفَةِ فَلَمْ يَكُنْ يَفْتُرُ مِنَ التَّكْبِيرِ وَالتَّهْلِيلِ حَتَّى أَتَيْنَا الْمُزْدَلِفَةَ فَأَذَّنَ وَأَقَامَ أَوْ أَمَرَ إِنْسَانًا فَأَذَّنَ وَأَقَامَ فَصَلَّى بِنَا الْمَغْرِبَ ثَلَاثَ رَكَعَاتٍ ثُمَّ التَفَتَ إِلَيْنَا فَقَالَ: الصَّلَاةُ، فَصَلَّى بِنَا الْعِشَاءَ رَكْعَتَيْنِ ثُمَّ دَعَا بِعَشَائِهِ. قَالَ: وَأَخْبَرَنِي عِلَاجُ بْنُ عَمْرٍو بِمِثْلِ حَدِيثِ أَبِي عَنِ ابْنِ عَمْرٍو، فَقِيلَ لَابْنِ عَمْرٍو فِي ذَلِكَ؟ فَقَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ هَكَذَا.

تخريج: [إسناده صحيح] أخرجه البيهقي: ٤٠١/١ من حديث أبي داود به.

1934. It was reported from Ibn Mas‘ūd, that he said: “I never saw

١٩٣٤ - حَدَّثَنَا مُسَدَّدٌ أَنَّ عَبْدَ الْوَاحِدِ بْنَ زِيَادٍ وَأَبَا عَوَانَةَ وَأَبَا مُعَاوِيَةَ حَدَّثُوهُمْ عَنْ

the Messenger of Allāh ﷺ pray a prayer except at its proper time, except at Jam' (Al-Muzdalifah), for he combined between *Maghrib* and '*Ishā*' at Jam', and the following morning he prayed *Ṣubḥ* before its (usual) time." (*Ṣaḥīḥ*)

الأعمش، عن عُمَارَةَ، عن عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عن ابن مَسْعُودٍ قَالَ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ صَلَّى صَلَاةً إِلَّا لَوْفِهَا إِلَّا جَمَعَهَا فَإِنَّهُ جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِجَمْعٍ، وَصَلَّى صَلَاةَ الصُّبْحِ مِنَ الْعَدِ قَبْلَ وَقْتِهَا.

تخریج: أخرجه مسلم، الحج، باب استحباب زيادة التعليل بصلاة الصبح يوم النحر بالمزدلفة... إلخ، ح: ۱۲۸۹/۲۹۲ من حديث أبي معاوية الضرير والبخاري، الحج، باب من يصلي الفجر بجمع؟، ح: ۱۶۸۲ من حديث الأعمش به.

Comments:

That is, he led the *Fajr* prayer earlier than usual, but at its valid time.

1935. 'Alī narrated: "In the morning, the Prophet ﷺ stood at Quzah and said: 'This is Quzah, and it is the standing place, and all of Jam' (Al-Muzdalifah) is a standing place. And I have sacrificed here, and all of Minā is a place of sacrifice, so sacrifice in your camp-grounds.'" (*Da'if*)

۱۹۳۵ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عِيَّاشٍ، عَنْ زَيْدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيٍّ قَالَ: فَلَمَّا أَصَحَّ، يَعْنِي النَّبِيَّ ﷺ، وَوَقَفَ عَلَى فُرْحٍ فَقَالَ: «هَذَا فُرْحٌ وَهُوَ الْمَوْقِفُ وَجَمَعَ كُلُّهَا مَوْقِفٌ وَنَحَرْتُ هَهُنَا وَمِنَى كُلُّهَا مَنَحَرٌ، فَانْحَرُوا فِي رِحَالِكُمْ».

تخریج: [إسناده ضعيف] وأخرجه الترمذي، الحج، باب ما جاء أن عرفة كلها موقف، ح: ۸۸۵ من حديث سفیان وابن ماجه، ح: ۳۰۱۰ من حديث يحيى بن آدم به وانظر، ح: ۱۹۲۲ * سفیان الثوري مدلس وعنن.

1936. It was reported from Ḥafṣ bin Ghiyāth, from Ja'far bin Muḥammad, from his father, from Jābir, that the Prophet ﷺ said: "I have stood here at 'Arafāt, but all of 'Arafāt is a place of standing. And I have stood here at Jam' (Al-Muzdalifah), and all of Jam' (Al-Muzdalifah) is a place of standing. And I have sacrificed here, but all

۱۹۳۶ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «وَقَفْتُ هَهُنَا بِعَرَفَةَ وَعَرَفَةُ كُلُّهَا مَوْقِفٌ، وَوَقَفْتُ هَهُنَا بِجَمْعٍ وَجَمَعَ كُلُّهَا مَوْقِفٌ، وَنَحَرْتُ هَهُنَا وَمِنَى كُلُّهَا مَنَحَرٌ، فَانْحَرُوا فِي رِحَالِكُمْ».

of Mina is a place of sacrifice, so sacrifice in your camp-grounds.”
(*Ṣaḥīḥ*)

تخریج: [صحيح] انظر الحديث السابق وأخرجه ابن عبد البر في التمهيد: ٤١٨/٢٤ من حديث أبي داود به .

1937. It was reported from ‘Ātā’, that Jābir bin ‘Abdullāh narrated to him: “All of ‘Arafāt is a place of standing, and all of Minā is a place of sacrifice, and all of Al-Muzdalifah is a place of standing. And every pass in Makkah is a road and a place of sacrifice.”
(*Ḥasan*)

١٩٣٧ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ عَطَاءٍ قَالَ: حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كُلُّ عَرَفَةَ مَوْقِفٌ وَكُلُّ مِنَى مَنْحَرٌ وَكُلُّ الْمُزْدَلِفَةِ مَوْقِفٌ وَكُلُّ فِجَاجِ مَكَّةَ طَرِيقٌ وَمَنْحَرٌ».

تخریج: [إسناده حسن] أخرجه ابن ماجه، باب المناسك، باب الذبيح، ح: ٣٠٤٨ من حديث أسامة بن زيد به .

Comments:

Meaning, staying anywhere in those locations is valid, it is not required to stay exactly where the Messenger of Allāh ﷺ stayed while in those places.

1938. ‘Umar bin Al-Khattāb said: “The people during the times of *Jahiliyyah* would not depart (from Al-Muzdalifah) until they saw the sun over (the mountain of) Thabīr. But the Prophet ﷺ differed from them and left before the sun rose.”
(*Ṣaḥīḥ*)

١٩٣٨ - حَدَّثَنَا ابْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ [عَمْرٍو] بْنِ مَيْمُونٍ قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ: كَانَ أَهْلُ الْجَاهِلِيَّةِ لَا يُفِضُونَ حَتَّى يَرَوْا الشَّمْسَ عَلَى تَبِيرٍ، فَخَالَفَهُمُ النَّبِيُّ ﷺ فَدَفَعَ قَبْلَ طُلُوعِ الشَّمْسِ.

تخریج: أخرجه البخاري، مناقب الأنصار، باب أيام الجاهلية، ح: ٣٨٣٨ من حديث سفیان الثوري به .

Comments:

The due time for departure from Al-Muzdalifah is after the *Fajr* prayer, before sunrise, except for women, children, and the weak and the old, for they may depart earlier than the rest, leaving after midnight, prior to *Fajr*.

Chapter 65. Leaving Early From Jam‘ (Al-Muzdalifah)

(المعجم ٦٥) - بَابُ التَّعْجِيلِ مِنْ جَمْعِ (التحفة ٦٦)

1939. It was reported from

١٩٣٩ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا

'Ubaidullāh bin Abī Yazīd, who narrated that he heard Ibn 'Abbās saying: "I was among those whom the Messenger of Allāh ﷺ sent earlier the night of Al-Muzdalifah, among the weak members of his family." (*Ṣaḥīh*)

سُفْيَانُ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي يَزِيدَ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: أَنَا وَمَنْ قَدَّمَ رَسُولُ اللَّهِ ﷺ لَيْلَةَ الْمُزْدَلِفَةِ فِي ضَعْفَةِ أَهْلِهِ.

تخریج: أخرجه البخاري، الحج، باب من قدم ضعفه أهله بليل ... إلخ، ح: ١٦٧٨. ومسلم، الحج، باب استحباب تقديم دفع الضعفة من النساء وغيرهن من مزدلفة إلى منى ... إلخ، ح: ١٢٩٣ من حديث سفیان بن عيينة به وهو في مسند أحمد: ١/٢٢٢.

1940. It was reported from Salamah bin Kuhail, from Al-Hasan Al-'Uranī, from Ibn 'Abbās who said: "The Messenger of Allāh ﷺ sent us — the young lads of Banū 'Abdul-Muṭṭalib — on the night of Al-Muzdalifah, before others. We were upon some donkeys. He began to pat our thighs, and say: 'O young children! Do not pelt the *Jamrah* until the sun rises.'" (*Da'if*)

١٩٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ: حَدَّثَنَا سَلَمَةُ بْنُ كُهَيْلٍ عَنِ الْحَسَنِ الْعُرَنِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدَّمَنَا رَسُولُ اللَّهِ ﷺ لَيْلَةَ الْمُزْدَلِفَةِ أُغْلِيْمَةَ بَنِي عَبْدِ الْمُطَّلِبِ عَلَي حُمْرَاتٍ، فَجَعَلَ يَلْطُحُ أَفْخَادَنَا وَيَقُولُ: «أَبْيَيْ! لَا تَرْمُوا الْجَمْرَةَ حَتَّى تَطْلُعَ الشَّمْسُ». قَالَ أَبُو دَاوُدَ: اللَّطْحُ: الضَّرْبُ اللَّيِّنُ.

تخریج: [إسناده ضعيف] أخرجه ابن ماجه، المناسك، باب من تقدم من جمع إلى منى لرمي الجمار، ح: ٣٠٢٥ والنسائي، ح: ٣٠٦٦ من حديث سفیان الثوري به وسنده ضعيف * "الحسن العرنبي ثقة أرسل عن ابن عباس" (تقريب) وللحديث شواهد ضعيفة.

1941. It was reported from 'Atā', from Ibn 'Abbās, who said: "The Messenger of Allāh ﷺ would send forth the weak of his family members during the darkness of the night, and he would command them — meaning — not to pelt the *Jamrah* until sunrise." (*Da'if*)

١٩٤١ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْوَلِيدُ بْنُ عُقْبَةَ: حَدَّثَنَا حَمْرَةُ الرِّيَّاتُ عَنِ حَبِيبٍ، عَنِ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُقَدِّمُ ضَعْفَاءَ أَهْلِهِ بِعَلْسٍ وَيَأْمُرُهُمْ يَعْنِي: لَا يَرْمُونَ الْجَمْرَةَ، حَتَّى تَطْلُعَ الشَّمْسُ.

تخریج: [إسناده ضعيف] أخرجه النسائي، مناسك الحج، باب النهي عن رمي جمرة العقبة قبل طلوع الشمس، ح: ٣٠٦٧ من حديث حبيب به وعنن.

Comments:

The time for pelting the *Jamrah* on the 10th of Dhul-Hijjah begins after sunrise.

1942. It was reported from ‘Āishah, may Allāh be pleased with her, that she said: “The Prophet ﷺ sent Umm Salamah the night before the Day of Sacrifice, and she pelted the *Jamrah* before *Fajr*, then she continued (to Makkah) to perform the *Ifādah* (*Tawāf*). And that was the day that she was supposed to be with the Messenger of Allāh ﷺ.” (*Ḥasan*)

١٩٤٢ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ:
حَدَّثَنَا ابْنُ أَبِي قُدَيْكٍ عَنِ الصَّحَّاحِ يَعْنِي ابْنَ
عُثْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ
عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: أُرْسِلَ
النَّبِيُّ ﷺ بِأَمِّ سَلَمَةَ لَيْلَةَ النَّحْرِ فَرَمَتْ الْجَمْرَةَ
قَبْلَ الْفَجْرِ، ثُمَّ مَضَتْ فَأَقَاصَتْ وَكَانَ ذَلِكَ
الْيَوْمَ، الْيَوْمَ الَّذِي يَكُونُ رَسُولُ اللَّهِ ﷺ -
تَعْنِي عِنْدَهَا.

تخريج: [إسناده حسن] انفرد به أبو داود.

1943. Mukhbir narrated that Asmā’ pelted the *Jamrah*. He said: “We have pelted the *Jamrah* at night!” She replied: “We used to do this during the time of the Messenger of Allāh ﷺ.” (*Ṣaḥīḥ*)

١٩٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ خَلَّادٍ الْبَاهِلِيُّ:
حَدَّثَنَا يَحْيَى عَنْ ابْنِ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ:
أَخْبَرَنِي مُخْبِرٌ عَنْ أَسْمَاءَ: أَنَّهَا رَمَتْ
الْجَمْرَةَ. قُلْتُ: إِنَّا رَمَيْنَا الْجَمْرَةَ بِلَيْلٍ،
قَالَتْ: إِنَّا كُنَّا نَصْنَعُ هَذَا عَلَى عَهْدِ رَسُولِ
اللَّهِ ﷺ.

تخريج: [صحيح] أخرجه النسائي، مناسك الحج، باب الرخصة للضعفة أن يصلوا يوم النحر الصبح بمنى، ح: ٣٠٥٣ من حديث عطاء بن أبي رباح به، ورواه البيهقي: ١٣٣/٥ من طريق أبي داود به * المخبر هو مولى أسماء: عبدالله بن كيسان.

1944. It was reported from Abū Az-Zubair, from Jābir: “The Messenger of Allāh ﷺ departed (from Al-Muzdalifah) and tranquility was upon him. And he commanded them to pelt with pebbles similar to the size of those used for *Khadhf*. And he quickened his pace in the valley of Muḥassir.” (*Ḍa‘īf*)

١٩٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا
سُفْيَانُ: حَدَّثَنِي أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ:
أَقَاصَ رَسُولُ اللَّهِ ﷺ وَعَلَيْهِ السَّكِينَةُ وَأَمَرَهُمْ
أَنْ يَرْمُوا بِمِثْلِ حَصَى الْخَذْفِ فَأَوْضَعَ فِي
وَادِي مُحَسِّرٍ.

تخريج: [إسناده ضعيف] وأخرجه النسائي، مناسك الحج، باب الأمر بالسكينة في الإفاضة من عرفة، ح: ٣٠٢٤ من حديث سفیان الثوري به ورواه مسلم، ح: ١٢٩٩ عن أبي الزبير به مختصراً جداً * أبو الزبير عنعن.

Comments:

The Muḥassir Valley was the place where the 'Owners of the Elephant' were chastised by Allāh. If one must pass through a place of divine chastisement, one should do so quickly.

Chapter 66. The Day Of The 'Great Hajj'

(المعجم ٦٦) - بَابُ يَوْمِ الْحَجِّ الْأَكْبَرِ
(التحفة ٦٧)

1945. Ibn 'Umar narrated that the Messenger of Allāh ﷺ, during the Hajj that he performed, stood on the Day of Sacrifice between the *Jamrahs*, and said: "What day is this?" They replied: "This is the Day of Sacrifice." He replied: "This is the Day of the Great Hajj." (*Ṣaḥīḥ*)

١٩٤٥ - حَدَّثَنَا مُؤَمَّلُ بْنُ الْفُضْلِ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا هِشَامُ يَعْنِي ابْنَ الْعَازِ: حَدَّثَنَا نَافِعٌ عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ وَقَفَ يَوْمَ النَّحْرِ بَيْنَ الْجَمْرَاتِ فِي الْحَجَّةِ الَّتِي حَجَّ فَقَالَ: «أَيُّ يَوْمٍ هَذَا؟» قَالُوا: يَوْمَ النَّحْرِ. قَالَ: «هَذَا يَوْمُ الْحَجِّ الْأَكْبَرِ».

تخريج: [إسناده صحيح] أخرجه ابن ماجه . المناسك، باب الخطبة يوم النحر، ح: ٣٠٥٨ من حديث هشام بن الغاز به وعلقه البخاري، ح: ١٧٤٢ وصححه الحاكم: ٢/٢٣١ ووافقه الذهبي.

1946. Abū Hurairah narrated: "Abū Bakr sent me on the Day of Sacrifice, at Minā, to proclaim: 'No pagan shall perform Hajj after this year, and no person shall perform *Tawāf* naked, and the Day of the Great Hajj is the Day of Sacrifice, and the Great Hajj is the Hajj itself.'" (*Ṣaḥīḥ*)

١٩٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، أَنَّ الْحَكَمَ بْنَ نَافِعٍ حَدَّثَهُمْ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ: حَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: بَعَثَنِي أَبُو بَكْرٍ فِي مَنْ يُؤَدُّنُ يَوْمَ النَّحْرِ بِنَمِيٍّ أَنْ لَا يَحُجَّ بَعْدَ الْعَامِ مُشْرِكًا، وَلَا يَطُوفَ بِالْبَيْتِ عُرْيَانًا، وَيَوْمَ الْحَجِّ الْأَكْبَرِ يَوْمَ النَّحْرِ، وَالْحَجُّ الْأَكْبَرُ: الْحَجُّ.

تخريج: أخرجه البخاري، الجزية والموادعة، باب: كيف ينبذ إلى أهل العهد، ح: ٣١٧٧ عن أبي اليمان الحكم بن نافع ومسلم، الحج، باب: لا يحج البيت مشرك ولا يطوف... إلخ، ح: ١٣٤٧ من حديث الزهري به.

Chapter 67. The Sacred Months

(المعجم ٦٧) - بَابُ الْأَشْهُرِ الْحُرْمِ
(التحفة ٦٨)

1947. Abū Bakrah narrated that the Prophet ﷺ delivered a sermon

١٩٤٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدٍ، عَنِ أَبِي بَكْرَةَ: أَنَّ

in his *Hajj*, and said: "The time has returned to its original state — the state it was in when Allāh created the heavens and earth. The year is twelve months, four of which are sacred. Three of these are consecutive: *Dhūl-Qa'dah*, and *Dhūl-Hijjah*, and *Muḥarram*, and (the fourth is) the *Rajab* of *Muḍar*, which is between *Jumādā* and *Sha'bān*." (*Ṣaḥīḥ*)

النَّبِيِّ ﷺ حَطَبَ فِي حَجَّتِهِ فَقَالَ: «إِنَّ الرَّمَانَ قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ، السَّنَةُ اثْنَا عَشَرَ شَهْرًا، مِنْهَا أَرْبَعَةٌ حُرْمٌ: ثَلَاثٌ مُتَوَالِيَاتٌ ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ وَرَجَبٌ مُضَرَّ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ».

تخریج: [إسناده صحيح] وهو متفق عليه، انظر الحديث الآتي وأخرجه النسائي في الكبرى، ح: ٤٢١٥ من حديث إسماعيل ابن علي به.

1948. (Another chain) from Ibn Abū Bakrah, from Abū Bakrah, from the Prophet ﷺ, with its meaning (similar to no. 1947). (*Ṣaḥīḥ*)

Abū Dāwud said: Ibn 'Awn has named him, he said: "From 'Abdur-Raḥmān bin Abū Bakrah, from Abū Bakrah," in this *Ḥadīth*.

١٩٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَيَاضٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا أَيُّوبُ السُّخْتِيَانِيُّ عَنْ مُحَمَّدِ بْنِ سَبْرِينَ، عَنْ ابْنِ أَبِي بَكْرَةَ عَنْ أَبِي بَكْرَةَ عَنِ النَّبِيِّ ﷺ بِمَعْنَاهُ. قَالَ أَبُو دَاوُدَ: وَسَمَّاهُ ابْنُ عَوْنٍ فَقَالَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِي بَكْرَةَ فِي هَذَا الْحَدِيثِ.

تخریج: أخرجه البخاري، المغازي، باب حجة الوداع، ح: ٤٤٠٦ ومسلم، القسامة والمحارِبين، باب تغليظ تحريم الدماء والأعراض والأموال من حديث عبدالوهاب الثقفي به.

Chapter 68. Whoever Missed 'Arafah

1949. 'Abdur-Raḥmān bin Ya'mar Ad-Dailī said: "I came to the Prophet ﷺ while he was at 'Arafāt. A group of people from Najd came, and they asked someone to call out to the Messenger of Allāh ﷺ: 'What is the *Hajj*?' The Prophet ﷺ ordered someone to proclaim: 'The *Hajj*, the *Hajj*, is the Day of 'Arafah. Whoever comes

(المعجم ٦٨) - بَابُ مَنْ لَمْ يَذْرِكْ عَرَفَةَ (التحفة ٦٩)

١٩٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ: حَدَّثَنِي بُكَيْرُ بْنُ عَطَاءٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَعْمَرَ الدَّيْلِيِّ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ بِعَرَفَةَ، فَجَاءَ نَاسٌ - أَوْ نَفَرٌ - مِنْ أَهْلِ نَجْدٍ، فَأَمَرُوا رَجُلًا فَنَادَى رَسُولَ اللَّهِ ﷺ كَيْفَ الْحَجِّ؟ فَأَمَرَ رَجُلًا فَنَادَى:

before the *Subh* prayer of the Day of Jam' (Al-Muzdalifah), he has completed his *Hajj*. The days of Minā are three. Whoever wishes to hasten (to depart) after two days, he will have no blame upon him, and whoever delays, he will have no blame on him.' Then the Prophet ﷺ placed someone behind him, and he began to proclaim this." (*Sahih*)

Abū Dāwud said: This is how Mīhrān reported it from Sufyān; he said: "The *Hajj*, the *Hajj*." While Yaḥyā bin Sa'eed Al-Qaṭṭān reported it from Sufyān, he said: "The *Hajj*." one time.

تخريج: [إسناده صحيح] أخرجه الترمذي، الحج، باب ما جاء فيمن أدرك الإمام بجمع فقد أدرك الحج، ح: ٨٨٩، ٨٩٠ والنسائي، ح: ٣٠١٩ وابن ماجه، ح: ٣٠١٥ من حديث سفيان الثوري به وصححه ابن خزيمة، ح: ٢٨٢٣ والحاكم: ١/٢٧٨، ٤٦٣، ٤٦٤ ووافقه الذهبي.

Comments:

Staying at the plains of 'Arafāt is a pillar (*Rukn*), one of the fundamental rites of *Hajj*. One must stay there, even though briefly. Its time begins from the ninth of *Dhul-Hijjah*, after the sun has crossed the meridian, and ends just before *Fajr* on the following day. Whoever fails to stay at 'Arafāt, then he has not performed *Hajj*.

1950. It was reported that 'Urwah bin Muḍarris Aṭ-Ṭā'ī said: "I came to the Messenger of Allāh ﷺ at his place of standing" — meaning at Jam' (Al-Muzdalifah), and said: 'I come, O Messenger of Allāh, from the mountain of Ṭayy. I have exhausted my animal, and tired myself, by Allāh, I have not left a single mountain except that I have stood on it. Is my *Hajj* valid?' So the Messenger of Allāh ﷺ said: 'Whoever prays this prayer with us, and had come to 'Arafāt before

«الحج: الحج يوم عرفة، من جاء قبل صلاة الصبح من ليلة جمع فتم حجه أيام منى ثلاثة فمن تعجل في يومين فلا إثم عليه ومن تأخر فلا إثم عليه». قال: ثم أردف رجلاً خلفه فجعل ينادي بذلك.

قال أبو داود: وكذلك رواه مهرا عن سفيان قال: «الحج، الحج» مرتين. ورواه يحيى بن سعيد القطان عن سفيان قال: «الحج» مرة.

١٩٥٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ إِسْمَاعِيلَ: حَدَّثَنَا عَامِرٌ: أَخْبَرَنِي عُرْوَةُ بْنُ مُضَرَّسِ الطَّائِي قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ بِالْمَوْقِفِ يَعْنِي بِجَمْعٍ قُلْتُ: حَيْثُ يَارَسُولَ اللَّهِ! مِنْ جَبَلِي طَيِّ أَكَلْتُ مَطِيئِي وَأَتَعَبْتُ نَفْسِي، وَاللَّهِ! مَا تَرَكْتُ مِنْ حَبَلٍ إِلَّا وَقَفْتُ عَلَيْهِ، فَهَلْ لِي مِنْ حَجٍّ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَدْرَكَ مَعَنَا هَذِهِ الصَّلَاةَ، وَأَتَى عَرَفَاتٍ قَبْلَ ذَلِكَ لَيْلًا أَوْ نَهَارًا، فَقَدْ تَمَّ حَجُّهُ

that, whether by day or night, then his *Hajj* is complete, and his rites finished.” (*Sahīh*)

وَقَضَى تَفْتَهُ.

تخريج: [إسناده صحيح] أخرجه الترمذي، الحج، باب ما جاء فيمن أدرك الإمام بجمع فقد أدرك الحج، ح: ٨٩١ والنسائي، ح: ٣٠٤٢ وابن ماجه، ح: ٣٠١٦ من حديث إسماعيل به وقال الترمذي: "حسن صحيح" وصححه ابن خزيمة، ح: ٢٨٢٠ وابن حبان (الإحسان): ٣٨٣٩، ٣٨٤٠، والحاكم: ٤٦٣/١ ووافقه الذهبي.

Chapter 69. Camping At Minā

(المعجم ٦٩) - بَابُ التَّزْوِيلِ بِيَمْنَى

(التحفة ٧٠)

1951. ‘Abdur-Raḥmān bin Mu‘adh narrated from one of the Companions of the Prophet ﷺ that he narrated: “The Prophet ﷺ delivered a sermon at Minā, and instructed (the people) to take their places. He said: ‘Let the *Muhājir* camp here,’ and he pointed to the right of the *Qiblah*, ‘...and the *Anṣār* here,’ and he pointed to the left of the *Qiblah*, ‘...and then let the people camp around them.’” (*Sahīh*)

١٩٥١ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ حُمَيْدِ الْأَعْرَجِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّمِيمِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُعَاذٍ، عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: خَطَبَ النَّبِيُّ ﷺ النَّاسَ بِيَمْنَى وَنَزَّلَهُمْ مَنَازِلَهُمْ، فَقَالَ: «لِيَنْزِلِ الْمُهَاجِرُونَ هَهُنَا»، وَأَشَارَ إِلَى مَيْمَنَةِ الْقِبْلَةِ، «وَالْأَنْصَارُ هَهُنَا»، وَأَشَارَ إِلَى مَيْسَرَةِ الْقِبْلَةِ، ثُمَّ لِيَنْزِلِ النَّاسُ حَوْلَهُمْ.

تخريج: [إسناده صحيح] أخرجه البيهقي: ١٣٨/٥ من حديث أبي داود به وهو في مسند أحمد: ٦١/٤ و٣٧٤/٥.

Comments:

See *Hadīth* no. 1957.

Chapter 70. What Day Should A Sermon Be Delivered In Minā?

(المعجم ٧٠) - بَابُ: أَيَّ يَوْمٍ يُخْطَبُ

بِيَمْنَى (التحفة ٧١)

1952. Abū Najīḥ narrated from two men from the tribe of Banū Bakr that they said: “We saw the Messenger of Allāh ﷺ deliver a sermon on the middle day of the days of *Tashriq*, while we were close to his mount. And that was the sermon that the Messenger of

١٩٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ إِبْرَاهِيمَ بْنِ نَافِعٍ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ أَبِيهِ، عَنْ رَجُلَيْنِ مِنْ بَنِي بَكْرٍ قَالَا: رَأَيْنَا رَسُولَ اللَّهِ ﷺ يَخْطُبُ بَيْنَ أَوْسَطِ أَيَّامِ التَّشْرِيقِ وَنَحْنُ عِنْدَ رَاحِلَتِهِ وَهِيَ

Allāh ﷺ delivered at Mina.”
(Da'if)

تخريج: [إسناده ضعيف] أخرجه البيهقي: ١٥١/٥ من حديث أبي داود به، وأحمد: ٣٧٠/٥ من حديث إبراهيم بن نافع به * ابن أبي نجیح مدلس وعنعن.

1953. It was reported from Sarrā' bint Nabhān — and she had owned a house during *Jāhiliyyah* — [1] narrated: “The Prophet ﷺ delivered a sermon to us on the ‘Day of Heads,’ and he said: ‘What day is this?’ We replied: ‘Allāh and His Messenger know best.’ He said: ‘Is this not the middle day of the days of *Tashrīq*?’” (Hasan)

Abū Dāwud said: And this is exactly what the uncle of Abū Hurrah Ar-Raqāshī narrated as well, that he delivered the sermon in the middle day of *Tashrīq*.

١٩٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا رَبِيعَةُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ حُصَيْنٍ: حَدَّثَنِي جَدِّي سَرَاءُ بِنْتُ نَبَّهَانَ - وَكَانَتْ رَبَّةً نَبَتْ فِي الْجَاهِلِيَّةِ - قَالَتْ: حَدَّثَنَا النَّبِيُّ ﷺ يَوْمَ الرَّؤُوسِ فَقَالَ: «أَيُّ يَوْمٍ هَذَا؟» قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «أَلَيْسَ أَوْسَطَ أَيَّامِ التَّشْرِيقِ؟».

قَالَ أَبُو دَاوُدَ: وَكَذَلِكَ قَالَ عَمُّ أَبِي حُرَّةِ الرَّقَاشِيِّ: أَنَّهُ خَطَبَ أَوْسَطَ أَيَّامِ التَّشْرِيقِ.

تخريج: [حسن] أخرجه البخاري، في «خلق أفعال العباد»، ح: ٣٩٨ عن أبي عاصم به مختصراً ورواه البيهقي: ١٥١/٥، ١٥٢ وابن سعد في «الطبقات»: ٣٣٠/٨ مطولاً وصححه ابن خزيمة: ٢٩٧٣ من حديث محمد بن بشار به.

Comments:

The three days following the 10th of Dhul-Hijjah are called The Days of *Tashrīq*, so called because *Tashrīq* means “to cut meat in strips and dry them in the sun (for preservation).”

Chapter 71. Whoever Said That A Sermon Is Delivered On The Day of Sacrifice

1954. Al-Hirmās bin Ziyād Al-Bāhili narrated: “I saw the Prophet ﷺ deliver a sermon to the people upon his camel Al-‘Aḍbā’ on the Day of the Sacrifice at Minā.” (Hasan)

(المعجم ٧١) - بَابُ مَنْ قَالَ: خَطَبَ يَوْمَ النَّحْرِ (التحفة ٧٢)

١٩٥٤ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا عِكْرِمَةُ: حَدَّثَنِي الْهَرْمَاسُ بْنُ زِيَادِ الْبَاهِلِيِّ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَخْطُبُ النَّاسَ عَلَى نَاقَتِهِ الْعُضْبَاءِ يَوْمَ الْأَضْحَى بِمِنَى.

[1] They say that she had been in charge of or owned a house containing idols, and that this is the meaning.

تخريج: [إسناده حسن] أخرجه أحمد: ٤٨٥/٣ والنسائي في الكبرى، ح: ٤٠٩٥ من حديث عكرمة به وصححه ابن خزيمة، ح: ٢٩٥٣ وابن حبان، ح: ١٠١٦.

1955. Abū Umāmah narrated: “I heard the sermon of the Messenger of Allāh ﷺ at Minā, on the Day of Sacrifice.” (*Ṣaḥīh*)

١٩٥٥ - حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ الْحَرَائِي: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا ابْنُ جَابِرٍ: حَدَّثَنَا سُلَيْمُ بْنُ عَامِرٍ الْكَلَاعِيُّ سَمِعْتُ أَبَا أَمَامَةَ يَقُولُ: سَمِعْتُ خُطْبَةَ رَسُولِ اللَّهِ ﷺ بِمِنَى يَوْمَ النَّحْرِ.

تخريج: [إسناده صحيح] أخرجه البيهقي: ١٤٠/٥ من حديث أبي داود به وصححه ابن الجارود، ح: ٩٤٩ وأصله عند الترمذي، ح: ٦١٦ وقال: "حسن صحيح".

Chapter 72. What Time Should The Sermon Be Delivered On The Day Of The Sacrifice?

1956. Rāfi' bin 'Āmir Al-Muzanī narrated: “I saw the Messenger of Allāh ﷺ deliver a sermon to the people after the sun had risen some distance. He was upon a white donkey, and 'Alī, may Allāh be pleased with him, was conveying (the sermon) to others on his behalf. Some people were standing, whereas others were sitting.”

(*Ṣaḥīh*)

تخريج: [صحيح] أخرجه النسائي في الكبرى، ح: ٤٠٩٤ من حديث مروان بن معاوية الفزاري به وصرح بالسماع وتابعه يعلى بن عبيد، وانظر، ح: ٤٠٧٣.

(المعجم ٧٢) **بَابُ: أَيِّ وَقْتٍ يَخْطُبُ يَوْمَ النَّحْرِ** (التحفة ٧٣)

١٩٥٦ - حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الرَّحِيمِ الدَّمَشَقِيُّ: حَدَّثَنَا مَرْوَانُ عَنْ هَلَالِ بْنِ عَامِرِ الْمُرَزِيِّ: حَدَّثَنِي رَافِعُ بْنُ عَمْرٍو الْمُرَزِيُّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَخْطُبُ النَّاسَ بِمِنَى حِينَ ارْتَفَعَ الضُّحَى عَلَى بَعْلَةَ شَهْبَاءَ وَعَلِيٍّ رَضِيَ اللَّهُ عَنْهُ يُعْبَرُ عَنْهُ وَالنَّاسُ بَيْنَ قَائِمٍ وَقَاعِدٍ.

Chapter 73. What Should The Imām Mention In His *Khuṭbah* At Minā ?

1957. Abdur-Raḥmān bin Mu'ādh At-Taimī said: “While we were at Minā, the Messenger of Allāh ﷺ delivered a sermon. Our hearing was sharpened (by Allāh), such that we could hear what he was saying

(المعجم ٧٣) - **بَابُ مَا يَذْكُرُ الْإِمَامُ فِي خُطْبَتِهِ بِمِنَى** (التحفة ٧٤)

١٩٥٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ حُمَيْدِ الْأَعْرَجِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُعَاذِ التَّيْمِيِّ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ

while we were in our tents. He taught them their rites (of *Hajj*) until he reached the *Jamrahs*. Then, he placed his two index fingers in his ears, and said: '(Throw) with pebbles used for *Khadhf*.' He then commanded the *Muhājir* to camp at the front of the *Masjid*, and the *Anṣār* to camp at the back, and the rest of the people to be behind them." (*Ṣaḥīḥ*)

بِمَنَى فَفُتِحَتْ أَسْمَاعُنَا حَتَّى كُنَّا نَسْمَعُ مَا يَقُولُ وَنَحْنُ فِي مَنَازِلِنَا، فَطَفِقَ يُعَلِّمُهُمْ مَنَاسِكَهُمْ حَتَّى بَلَغَ الْجِمَارَ فَوَضَعَ إِصْبَعَيْهِ السَّبَّابَتَيْنِ ثُمَّ قَالَ: «يَحْصِي الْخَذْفَ» ثُمَّ أَمَرَ الْمُهَاجِرِينَ فَتَزَلُّوا فِي مَقْدَمِ الْمَسْجِدِ، وَأَمَرَ الْأَنْصَارَ فَتَزَلُّوا مِنْ وَرَاءِ الْمَسْجِدِ، ثُمَّ نَزَلَ النَّاسُ بَعْدَ ذَلِكَ.

تخريج: [صحيح] أخرجه النسائي، مناسك الحج، باب ما ذكر في منى، ح: ٢٩٩٩ من حديث عبدالوارث به وانظر، ح: ١٩٥١.

Chapter 74. On Spending The Nights Of Minā In Makkah

1958. 'Abdur-Raḥmān bin Farrūkh asked Ibn 'Umar: "We buy and sell our goods with other people, and then one of us goes to Makkah and spends the night there, with our goods." He replied: "As for the Messenger of Allāh ﷺ, he would spend his days and nights in Minā." (*Da'if*)

(المعجم ٧٤) بَابُ: بَيْتُ بِمَكَّةَ لَيْالِي
مِنَى (التحفة ٧٥)

١٩٥٨ - حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ خَلَادٍ الْبَاهِلِيُّ: حَدَّثَنَا يَحْيَى عَنْ ابْنِ جُرَيْجٍ: حَدَّثَنِي حَرِيزٌ - أَوْ أَبُو حَرِيزِ الشُّكِّ مِنْ يَحْيَى - أَنَّهُ سَمِعَ عَبْدَ الرَّحْمَنِ بْنِ فَرُّوخَ يَسْأَلُ ابْنَ عُمَرَ قَالَ: إِنَّا نَتْبَاعُ بِأَمْوَالِ النَّاسِ فَيَأْتِي أَحَدُنَا مَكَّةَ فَيَبِيتُ عَلَى الْمَالِ؟ فَقَالَ: أَمَّا رَسُولُ اللَّهِ ﷺ فَبَاتَ بِمَنَى وَظَلَّ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ١٥٣/٥ من حديث أبي داود به * حريز أو أبو حريز: مجهول كما في «التقريب» وغيره.

1959. Ibn 'Umar narrated: "Al-'Abbās asked permission from the Messenger of Allāh ﷺ to spend the nights of Minā in Makkah, because he would give water (to the *Muḥrim*s) to drink, so the Messenger of Allāh ﷺ granted him permission." (*Ṣaḥīḥ*)

١٩٥٩ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: اسْتَأْذَنَ الْعَبَّاسُ رَسُولَ اللَّهِ ﷺ أَنْ يَبِيتَ بِمَكَّةَ لَيْالِي مِنَى مِنْ أَجْلِ سِقَايَتِهِ فَأُذِنَ لَهُ.

تخريج: أخرجه البخاري، الحج، باب: هل يبئ أصحاب السقاية أو غيرهم بمكة ليالي منى؟، ح: ١٧٤٥ ومسلم، الحج، باب وجوب المبيت بمنى ليالي أيام التشريق ... إلخ،

ح: ١٣١٥ من حديث ابن نمير به وانظر، ح: ٢٠٢٥.

Comments:

A pilgrim may stay outside Minā for some genuine reason like serving the pilgrims, grazing cattle, tending the sick, etc.

Chapter 75. The *Ṣalāt* At Minā

(المعجم ٧٥) - بَابُ الصَّلَاةِ بِمِنَى

(التحفة ٧٦)

1960. ‘Abdur-Raḥmān bin Yazīd narrated: “‘Uthmān prayed four *Rak’ah* at Minā. ‘Abdullāh (bin Mas’ūd) then said: “I prayed two *Rak’ahs* with the Prophet ﷺ, and two *Rak’ahs* with Abū Bakr, and two *Rak’ahs* with ‘Umar,” — Ḥaḥṣ (one of the narrators) added: “And with ‘Uthmān at the beginning of his rule, then he completed it (started praying four later).” — The addition from here on is from Abū Mu‘āwiyah (one of the narrators) — “Then your paths have differed after this. How I wish that I could substitute these four *Rak’ahs* with two that will be accepted!” — Al-A‘mash (one of the narrators) said: “So Mu‘āwiyah bin Qurrah narrated to me from some *Shaikhs* of his that ‘Abdullāh prayed four?!” He said: “So it was said to him: ‘You criticized ‘Uthmān, then you prayed four?’ He said: ‘Differing is even worse!’” (*Saḥīḥ*)

تخریج: أخرجه البخاري، التقيير، باب الصلاة بمينى، ح: ١٠٨٤ ومسلم، صلاة المسافرين، باب قصر الصلاة بمينى، ح: ٦٩٥ من حديث الأعمش به * حديث معاوية بن قرة عن أشياخه غير متفق عليه.

1961. It was reported from Az-Zuhri, that ‘Uthmān only prayed four *Rak’ahs* at Minā because he was planning to stay (in Makkah)

١٩٦٠ - حَدَّثَنَا مُسَدَّدٌ: أَنَّ أَبَا مُعَاوِيَةَ وَحَفْصَ بْنَ غِيَاثٍ حَدَّثَاهُمَا وَحَدِيثُ أَبِي مُعَاوِيَةَ أَنَّهُ، عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ، عَنِ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: صَلَّى عُثْمَانُ بِمِنَى أَرْبَعًا، فَقَالَ عَبْدُ اللَّهِ: صَلَّى مَعَ النَّبِيِّ ﷺ رَكْعَتَيْنِ وَمَعَ أَبِي بَكْرٍ رَكْعَتَيْنِ، وَمَعَ عُمَرَ رَكْعَتَيْنِ - زَادَ عَنْ حَفْصِ: وَمَعَ عُثْمَانَ صَدْرًا مِنْ إِمَارَتِهِ ثُمَّ أَنْتَمَهَا - زَادَ مِنْ هُنَا عَنْ أَبِي مُعَاوِيَةَ - ثُمَّ تَفَرَّقَتْ بِكُمْ الطُّرُقُ، فَلَوْدِدْتُ أَنَّ لِي مِنْ أَرْبَعِ رَكَعَاتِ رَكْعَتَيْنِ مُتَقَبَّلَتَيْنِ. قَالَ الْأَعْمَشُ: فَحَدَّثَنِي مُعَاوِيَةُ بْنُ قُرَّةَ عَنْ أَشْيَاخِهِ أَنَّ عَبْدَ اللَّهِ صَلَّى أَرْبَعًا؟! قَالَ: فَقِيلَ لَهُ: عَبْتَ عَلَى عُثْمَانَ ثُمَّ صَلَّى أَرْبَعًا؟! قَالَ: الْخِلَافُ شَرٌّ.

١٩٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ: أَنَّ

after Hajj.” (Da'if)

عُثْمَانُ إِنَّمَا صَلَّى بِمَنَى أَرْبَعًا لِأَنَّهُ أَجْمَعَ عَلَى
الْإِقَامَةِ بَعْدَ الْحَجِّ.

تخريج: [إسناده ضعيف] السند منقطع * الزهري لم يدرك عثمان رضي الله عنه.

1962. Ibrāhīm narrated: “‘Uthmān prayed four since he took (Makkah) as a place of residence (for himself).” (Da'if)

١٩٦٢ - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ أَبِي
الْأَخْوَصِ، عَنِ الْمُغِيرَةِ، عَنِ إِبْرَاهِيمَ قَالَ:
إِنَّ عُثْمَانَ صَلَّى أَرْبَعًا لِأَنَّهُ اتَّخَذَهَا وَطَنًا.

تخريج: [إسناده ضعيف] السند منقطع * ومغيرة بن مقسم عنن.

1963. It was reported from Yūnus, from Az-Zuhrī, that he said: “When ‘Uthmān had took charge of the properties in Aṭ-Ṭā’if, and wanted to stay there, he prayed four. Then, later leaders followed him in this practice.” (Da'if)

١٩٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: أَخْبَرَنَا
ابْنُ الْمُبَارَكِ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ قَالَ:
لَمَّا اتَّخَذَ عُثْمَانُ الْأُمُورَ بِالطَّائِفِ وَأَرَادَ أَنْ
يُقِيمَ بِهَا صَلَّى أَرْبَعًا، قَالَ: ثُمَّ أَخَذَ بِهِ
الْأَيْمَةُ بَعْدَهُ.

تخريج: [إسناده ضعيف] السند منقطع، انظر، ح: ١٩٦١.

1964. It was reported from Ayyūb, from Az-Zuhrī, that ‘Uthmān bin ‘Affān prayed the complete prayer at Minā because of the Bedouins, for they were numerous that year. So he led them in four Rak’ahs in order to teach them that (those) prayers were of four Rak’ahs.” (Da'if)

١٩٦٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ:
حَدَّثَنَا حَمَادٌ عَنْ أَيُّوبَ، عَنِ الزُّهْرِيِّ: أَنَّ
عُثْمَانَ بْنَ عَفَّانَ أَتَمَّ الصَّلَاةَ بِمَنَى مِنْ أَجْلِ
الْأَعْرَابِ لِأَنَّهُمْ كَثُرُوا عَامِئِدًا، فَصَلَّى
بِالنَّاسِ أَرْبَعًا لِيُعَلِّمَهُمْ أَنَّ الصَّلَاةَ أَرْبَعٌ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ١٤٤/٣ من حديث أبي داود به، والسند منقطع

كما تقدم، ح: ١٩٦١.

Chapter 76. Shortening (Of Prayers) For The Residents Of Makkah

1965. Hārithah bin Wahb Al-Khuzā’ī, whose mother was a wife of ‘Umar’s, and who gave birth to ‘Ubaidullāh bin ‘Umar, narrated: “I prayed along with the Messenger of

(المعجم ٧٦) - بَابُ الْقَصْرِ لِأَهْلِ مَكَّةَ
(التحفة ٧٧)

١٩٦٥ - حَدَّثَنَا الثَّقَلِيُّ: حَدَّثَنَا زُهَيْرٌ:
حَدَّثَنَا أَبُو إِسْحَاقَ: حَدَّثَنِي حَارِثَةُ بْنُ وَهْبٍ
الْخُزَاعِيُّ - وَكَانَتْ أُمُّهُ تَحْتَ عُمَرَ فَوَلَدَتْ لَهُ

Allāh ﷺ at Minā, and the people (congregated) behind him were the most that ever did so. And he led us in two *Rak'ahs* during the Farewell Pilgrimage.” (*Ṣaḥīh*)

Abū Dāwud said: Hārithah is from (the tribe of) *Khuzā'ah*, and their abodes were in Makkah.

تخريج: أخرجه مسلم، صلاة المسافرين، باب قصر الصلاة بمئى، ح: ٦٩٦ من حديث زهير والبخاري، التقصير، باب الصلاة بمئى، ح: ١٠٨٣ من حديث أبي إسحاق السبيعي به.

Chapter 77. Regarding Stoning The *Jimār*

1966. Sulaimān bin 'Amr bin Al-Aḥwaṣ narrated from his mother that she said: “I saw the Messenger of Allāh ﷺ stone the *Jamrah* from the bottom of the valley, while he was on his mount. He would say the *Takbīr* with every pebble, while a person behind him was sheltering him. I asked who he was, and I was told: ‘Al-Faḍl bin Al-'Abbās.’ The crowd became more, so the Prophet ﷺ said: ‘O people! Do not kill one another! And when you stone the *Jamrah*, then throw pebbles similar to those for *Khadhf*.’” (*Da'if*)

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، المناسك، باب: من أين ترمى جمرة العقبة؟ ح: ٣٠٣١ من حديث علي بن مسهر به * يزيد ضعيف تقدم حاله: ١٤٧٤.

1967. (Another chain) from Sulaimān bin 'Amr bin Al-Aḥwaṣ, from his mother, she said: “I saw the Messenger of Allāh ﷺ at *Jamrat Al-'Aqabah*, on his mount. And I saw pebbles in between his

عُبَيْدَ اللَّهِ بْنِ عُمَرَ - قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ بِمَيْمَنِي وَالنَّاسُ أَكْثَرُ مَا كَانُوا فَصَلَّى بِنَا رُكْعَتَيْنِ فِي حَجَّةِ الْوَدَاعِ.
قَالَ أَبُو دَاوُدَ: حَارِثُهُ مِنْ خُزَاعَةَ وَدَارُهُمْ بِمَكَّةَ.

(المعجم ٧٧) بَابُ: فِي رَمِي الْجِمَارِ

(التحفة ٧٨)

١٩٦٦ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَهْدِيٍّ: حَدَّثَنِي عَلِيُّ بْنُ مُسْهِرٍ عَنْ يَزِيدَ بْنِ أَبِي زَيْدٍ: أَخْبَرَنَا سُلَيْمَانُ بْنُ عَمْرٍو بْنِ الْأَخْوَصِ عَنْ أُمِّهِ قَالَتْ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَرْمِي الْجَمْرَةَ مِنْ بَطْنِ الْوَادِي وَهُوَ رَاكِبٌ، يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ، وَرَجُلٌ مِنْ خَلْفِهِ يَسْتُرُهُ، فَسَأَلْتُ عَنِ الرَّجُلِ؟ فَقَالُوا: الْفَضْلُ بْنُ الْعَبَّاسِ، وَأَزْدَحَمَ النَّاسُ، فَقَالَ النَّبِيُّ ﷺ: «يَا أَيُّهَا النَّاسُ! لَا يَقْتُلْ بَعْضُكُمْ بَعْضًا، وَإِذَا رَمَيْتُمُ الْجَمْرَةَ فَارْمُوا بِمِثْلِ حَصَى الْخَذْفِ».

١٩٦٧ - حَدَّثَنَا أَبُو نُورٍ إِبْرَاهِيمُ بْنُ خَالِدٍ وَوَهْبُ بْنُ بَيَانَ قَالَا: حَدَّثَنَا عُبَيْدَةُ عَنْ يَزِيدَ ابْنِ أَبِي زَيْدٍ، عَنْ سُلَيْمَانَ بْنِ عَمْرٍو بْنِ الْأَخْوَصِ، عَنْ أُمِّهِ قَالَتْ: رَأَيْتُ رَسُولَ اللَّهِ

fingers, and when he threw, the people threw.” (*Da'if*)

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: رَأَيْتُ بَيْنَ أَصَابِعِهِ حَجْرًا فَرَمَى، وَرَمَى النَّاسُ.

تخريج: [إسناده ضعيف] انظر الحديث السابق.

Comments:

The word *Hajaran* (stones) in this *Hadīth* has been translated as “pebbles.” This translation is consistent with the word *Haṣa* (pebbles) in other *Ahādīth*.

1968. (Another chain) For this narration (similar to no. 1967) with the addition: “And he did not remain standing at it (after throwing).” (*Da'if*)

١٩٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: أَخْبَرَنَا ابْنُ إِدْرِيسَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ بِإِسْنَادِهِ فِي هَذَا الْحَدِيثِ. زَادَ: وَلَمْ يَقُمْ عِنْدَهَا.

تخريج: [إسناده ضعيف] انظر الحديثين السابقين.

1969. Nāfi' narrated that Ibn 'Umar would go to the *Jimār* on the three days following the Day of Sacrifice on foot — both while coming and returning. And he used to say that this was the practice of the Prophet ﷺ as well. (*Ṣaḥīḥ*)

١٩٦٩ - حَدَّثَنَا الْقُعَيْبِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ يَعْنِي ابْنَ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّهُ كَانَ يَأْتِي الْجِمَارَ فِي الْأَيَّامِ الثَّلَاثَةِ بَعْدَ يَوْمِ النَّحْرِ مَا شِئْنَا ذَاهِبًا وَرَاجِعًا، وَيُخْبِرُ أَنَّ النَّبِيَّ ﷺ كَانَ يَفْعَلُ ذَلِكَ.

من حديث أبي داود به، ورواه الترمذي،

تخريج: [صحيح] أخرجه البيهقي: ١٣١/٥

ح: ٩٠٠ من حديث عبدالله بن عمر عن نافع به.

1970. It was reported from Jābir bin 'Abdullāh, that he said: “I saw the Messenger of Allāh ﷺ stoning (the *Jamarāt*) while on his mount on the Day of Sacrifice. He said: “Take your rites from me, for I know not whether I will perform any *Hajj* after this *Hajj*.” (*Ṣaḥīḥ*)

١٩٧٠ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَرْمِي عَلَى رَاحِلَتِهِ يَوْمَ النَّحْرِ يَقُولُ: «لَتَأْخُذُوا مِنَّا سِكِّكُمْ». قَالَ: «لَا أَدْرِي لَعَلِّي لَا أَحُجُّ بَعْدَ حَجَّتِي هَذِهِ».

من حديث ابن جريج به، باب استحباب رمي جمرة العقبة يوم النحر راجيا . . . إلخ،

تخريج: أخرجه مسلم، الحج، باب استحباب رمي جمرة العقبة يوم النحر راجيا . . . إلخ،

ح: ١٢٩٧ من حديث ابن جريج به.

1971. (Another chain) from Jabir bin 'Abdullāh, who said: “I saw the Messenger of Allāh ﷺ stoning (the *Jamarāt*) while on his mount on the

١٩٧١ - حَدَّثَنَا ابْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: رَأَيْتُ رَسُولَ

Day of Sacrifice at *Duḥa* time. As for (the days) after that, (he would pelt) after the sun passed the meridian.” (*Sahīh*)

اللَّهُ ﷻ يَرْمِي عَلَيَّ رَاحِلَتِهِ يَوْمَ النَّحْرِ ضُحَى، فَأَمَّا بَعْدَ ذَلِكَ فَبَعْدَ زَوَالِ الشَّمْسِ.

تخريج: أخرجه مسلم، الحج، باب بيان وقت استحباب الرمي، ح: ١٢٩٩ من حديث ابن جريج به وعلقه البخاري قبل، ح: ١٧٤٦.

1972. Wabarah narrated: “I asked Ibn ‘Umar when the *Jamrah* should be stoned. He replied: ‘Whenever your leader stones, then do so.’ But I repeated my question to him, so he said: ‘We would look at the time when the sun started its descent (after high-noon). And when it did so, we stoned.’” (*Sahīh*)

١٩٧٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الزُّهْرِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ مِسْعَرٍ، عَنْ وَبَرَةَ قَالَ: سَأَلْتُ ابْنَ عُمَرَ: مَتَى أَرْمِي الْجِمَارَ؟ قَالَ: إِذَا رَمَى إِمَامُكَ فَارْمَ، فَأَعَدْتُ عَلَيْهِ الْمَسْأَلَةَ، فَقَالَ: كُنَّا نَنْتَحِنُ زَوَالَ الشَّمْسِ، فَإِذَا زَالَتِ الشَّمْسُ رَمَيْنَا.

تخريج: أخرجه البخاري، الحج، باب رمي الجمار، ح: ١٧٤٦ من حديث مسعر به.

1973. ‘Āishah, may Allāh be pleased with her, narrated: “The Messenger of Allāh ﷺ performed the (*Tawāf*) *Al-Ifādah* after he had prayed *Zuhr* on the Day of Sacrifice. He then returned to *Minā*, and remained there the nights of the *Tashriq*. He would stone the *Jamrah* when the sun passed the meridian — each *Jamrah* with seven pebbles. And he would say the *Takbir* with every pebble. And he would stand at the first and second (*Jamrah*), supplicating earnestly (to Allāh), but after throwing the third, he would not stand at it.” (*Hasan*)

١٩٧٣ - حَدَّثَنَا عَلِيُّ بْنُ بَحْرٍ وَعَبْدُ اللَّهِ ابْنُ سَعِيدٍ، الْمَعْنَى، قَالَا: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَفَاضَ رَسُولُ اللَّهِ ﷺ مِنْ آخِرِ يَوْمِهِ حِينَ صَلَّى الظُّهْرَ ثُمَّ رَجَعَ إِلَى مَنَى فَمَكَتْ بِهَا لَيَالِي أَيَّامِ التَّشْرِيقِ يَرْمِي الْجَمْرَةَ إِذَا زَالَتِ الشَّمْسُ، كُلَّ جَمْرَةٍ بِسَبْعِ حَصِيَّاتٍ، يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ، وَيَقِفُ عِنْدَ الْأُولَى وَالثَّانِيَةِ فَيُطِيلُ الْقِيَامَ وَيَتَضَرَّعُ وَيَرْمِي الثَّالِثَةَ وَلَا يَقِفُ عِنْدَهَا.

تخريج: [حسن] أخرجه أحمد: ٩٠/٦ عن علي بن بحر به وصححه ابن خزيمة، ح: ٢٩٥٦، ٢٩٧١ وابن حبان، ح: ١٠١٣ والحاكم على شرط مسلم: ٤٧٧/١، ٤٧٨ ووافقه الذهبي * محمد ابن إسحاق صرح بالسماع عند ابن حبان.

Comments:

1. On the tenth of *Dhul-Hijjah*, *Jamrat Al-'Aqabā* is pelted with pebbles after

sunrise. On other days, all the three *Jamrahs* are pelted with pebbles after the sun crosses the meridian.

2. It is *Sunnah* to raise up hands and say a long supplication after pelting the first and the second *Jamrah*. It is not *Sunnah* to do so after the third *Jamrah*.

1974. 'Abdur-Rahmān bin Yazīd narrated that when Ibn Mas'ūd reached the large *Jamrah*, he would stand such that the Ka'bah was towards his left, and Minā towards his right, and then he would pelt the *Jamrah* with seven pebbles. He would say: "This is how the one upon whom *Sūrat Al-Baqarah* was revealed would stone." (*Ṣaḥīḥ*)

١٩٧٤ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ وَمُسْلِمٌ
ابْنُ إِبْرَاهِيمَ، الْمَعْنَى، قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ
الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ
يَزِيدَ، عَنْ ابْنِ مَسْعُودٍ قَالَ: لَمَّا انْتَهَى إِلَى
الْجَمْرَةِ الْكُبْرَى جَعَلَ الْبَيْتَ عَنْ يَسَارِهِ وَمِنَى
عَنْ يَمِينِهِ وَرَمَى الْجَمْرَةَ بِسَبْعِ حَصِيَّاتٍ
وَقَالَ: هَكَذَا رَمَى الَّذِي أُنزِلَتْ عَلَيْهِ سُورَةُ
الْبَقَرَةِ.

تخریج: أخرجه البخاري، الحج، باب رمي الجمار بسبع حصيات، ح: ١٧٤٨ عن حفص بن عمر، ومسلم، الحج، باب رمي جمرة العقبة من بطن الوادي... إلخ، ح: ١٢٩٦ من حديث شعبة به.

Comments:

According to other *Aḥādīth* also, he struck the *Jamrah* with pebbles from the side of the valley.

1975. It was reported from Abū Al-Baddāḥ bin 'Āṣim, from his father, that the Messenger of Allāh ﷺ granted a concession to the caretakers of camels regarding spending the nights (in Minā).^[1] He commanded them to stone on the Day of Sacrifice, then to stone the next day for that day, and the day after it, and then to stone on the day of departure. (*Ṣaḥīḥ*)

١٩٧٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ
الْقَعْنَبِيُّ عَنْ مَالِكٍ؛ ح: وَحَدَّثَنَا ابْنُ السَّرْحِ
أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي مَالِكٌ عَنْ عَبْدِ اللَّهِ
ابْنِ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ،
عَنْ أَبِيهِ، عَنْ أَبِي الْبَدَّاحِ بْنِ عَاصِمٍ، عَنْ
أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ لِرِعَاءِ الْإِبِلِ
فِي الْبَيْتُوتَةِ يَوْمَ النَّحْرِ، ثُمَّ يَوْمَ الْعَدَاةِ
وَمِنْ بَعْدِ الْعَدَاةِ يَوْمَيْنِ، وَيَوْمَ النَّفَرِ.

تخریج: [إسناده صحيح] أخرجه الترمذي، الحج، باب ما جاء في الرخصة للرعاة أن يرموا يومًا ويدعوا يومًا، ح: ٩٥٥ والنسائي، ح: ٣٠٧٠ وابن ماجه، ح: ٣٠٣٦، ٣٠٣٧ من حديث عبدالله بن أبي بكر به وهو في الموطأ (يحيى): ٤٠٨/١ وقال الترمذي: "حسن صحيح" وصححه

[1] Meaning, that they may spend these nights outside of Minā.

ابن خزيمة، ح: ٢٩٧٥ وابن حبان، ح: ١٠١٥ والحاكم: ٤٧٨/١، ٤٢٠/٣ ووافقه الذهبي.

1976. (Another chain) Abū Al-Baddāḥ bin 'Adī, from his father, that the Prophet ﷺ allowed the caretakers of camels to stone on one day, and leave another day. (*Ṣaḥīḥ*)

١٩٧٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُمْيَانُ عَنْ عَبْدِ اللَّهِ وَمُحَمَّدِ ابْنَيْ أَبِي بَكْرٍ، عَنْ أَبِيهِمَا، عَنْ أَبِي الْبَدَّاحِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ رَخَّصَ لِلرَّعَاءِ أَنْ يَزْمُوا يَوْمًا وَيَدْعُوا يَوْمًا.

تخریج: [صحيح] انظر الحديث السابق وأخرجه البيهقي: ١٥١/٥ من حديث أبي داود به.

Comments:

The name of Abū Al-Baddāḥ's father was 'Āsim and that of his grandfather 'Adī. In this narration, he has been described as the son of 'Adī.

1977. Abū Mijlaz narrated that he asked Ibn 'Abbās regarding something about stoning the *Jamrah*. He responded: "I don't know whether the Messenger of Allāh ﷺ stoned with six or seven stones." (*Ṣaḥīḥ*)

١٩٧٧ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا مِجْلَزٍ يَقُولُ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنْ شَيْءٍ مِنْ أَمْرِ الْجِمَارِ، فَقَالَ: مَا أَذْرِي أَرْمَاهَا رَسُولُ اللَّهِ ﷺ بِسِتِّ أَوْ سَبْعِ؟.

تخریج: [إسناده صحيح] أخرجه النسائي، مناسك الحج، باب عدد الحصى التي يرمى بها الجمار، ح: ٣٠٨٠ من حديث خالد بن الحارث به.

Comments:

Authentic *Aḥādīth* on the authority of other Companions like Jābir bin 'Abdullāh, Ibn 'Umar and 'Abdullāh bin Mas'ūd, mention seven pebbles without doubt and, therefore, this number shall be taken as a rule and followed.

1978. It was reported from Al-Ḥajjāj, from Az-Zuhrī, from 'Amrah bint 'Abdur-Raḥmān, from 'Āishah, who said: "The Messenger of Allāh ﷺ said: 'When one of you stones the *Jamrat Al-'Aqabah*, then everything is permitted for him except for women.'" (*Da'if*)

١٩٧٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَّاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا الْحَجَّاجُ عَنْ الزُّهْرِيِّ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَمَى أَحَدُكُمْ جَمْرَةَ الْعَقَبَةِ فَقَدْ حَلَّ لَهُ كُلُّ شَيْءٍ إِلَّا النِّسَاءَ».

Abū Dāwud said: This *Ḥadīth* is weak. Al-Ḥajjāj did not see Az-

قَالَ أَبُو دَاوُدَ: هَذَا حَدِيثٌ ضَعِيفٌ،

Zuhri, nor hear from him.

الْحَجَّاجُ لَمْ يَرَ الزُّهْرِيَّ وَلَمْ يَسْمَعْ مِنْهُ.

تخريج: [إسناده ضعيف] من أجل الحجاج بن أرتاة وله لون آخر عند أحمد: ١٤٣/٦ وابن خزيمة، ح: ٢٩٣٧ وللحديث شواهد ضعيفة عند أحمد: ٤٣/١ والبيهقي: ١٣٥/٥ وغيرهما.

Chapter 78. Regarding Trimming Short And Shaving The Hair

1979. It was reported from Mālik, from Nāfi', from Ibn 'Umar, that the Messenger of Allāh ﷺ said: "O Allāh! Have mercy on those who shaved their hair." They said: "O Messenger of Allāh! And those who trimmed it." He said: "O Allāh! Have mercy on those who shaved their hair." They said: "O Messenger of Allāh! And those who trimmed it." He said: "And those who trimmed it." (*Ṣaḥīh*)

تخريج: أخرجه البخاري، الحج، باب الحلق والتقصير عند الإحلال، ح: ١٧٢٧ ومسلم، الحج، باب تفضيل الحلق على التقصير وجواز التقصير، ح: ١٣٠١ من حديث مالك به وهو في الموطأ، (يحيى): ٣٩٥/١.

Comments:

It is better for men to get their heads shaved with a blade. This ruling does not apply to women. They shall only clip off some of their hair.

1980. It was reported from Mūsā bin 'Uqbah, from Nāfi', from Ibn 'Umar that the Messenger of Allāh ﷺ shaved his hair during the Farewell Pilgrimage. (*Ṣaḥīh*)

تخريج: أخرجه مسلم، الحج، باب تفضيل الحلق على التقصير وجواز التقصير، ح: ١٣٠٤ عن قتبية، والبخاري، الحج، باب المغازي، باب حجة الوداع، ح: ٤٤١٠، ٤٤١١ من حديث موسى بن عقبة به.

1981. It was reported from Ibn Sirīn, from Anas bin Mālik, that the Messenger of Allāh ﷺ stoned

(المعجم ٧٨) - بَابُ الْحَلْقِ وَالتَّقْصِيرِ

(التحفة ٧٩)

١٩٧٩ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اللَّهُمَّ! اِرْحَمِ الْمُحَلِّقِينَ» قَالُوا: يَا رَسُولَ اللَّهِ! وَالْمُقَصِّرِينَ قَالَ: «اللَّهُمَّ! اِرْحَمِ الْمُحَلِّقِينَ» قَالُوا: يَا رَسُولَ اللَّهِ! وَالْمُقَصِّرِينَ. قَالَ: «وَالْمُقَصِّرِينَ».

١٩٨٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا يَعْقُوبُ يَعْنِي الْإِسْكَانْدَرَانِيَّ عَنْ مُوسَى بْنِ عَقْبَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ حَلَقَ رَأْسَهُ فِي حَجَّةِ الْوَدَاعِ.

١٩٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا حَفْصٌ عَنْ هِشَامٍ، عَنْ ابْنِ سِيرِينَ، عَنْ

the *Jamrat Al-'Aqabah* on the Day of Sacrifice, then returned to his tent in Minā, called for a butcher, and then slaughtered (his animals). He then called for a barber, who began shaving from his right side. The Prophet ﷺ then started distributing it to those who were around him — a hair or two (to each person). Then, (the barber) began shaving his left side. After he had done so, the Prophet ﷺ said: 'Abū Ṭalḥah, come here!' and he gave it all to him." (*Ṣaḥīḥ*)

أَنَّسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ رَمَى جَمْرَةَ الْعَقَبَةِ يَوْمَ النَّحْرِ، ثُمَّ رَجَعَ إِلَى مَنْزِلِهِ بِمِنَى فَدَعَا بِذَبْحٍ فَذَبَحَ، ثُمَّ دَعَا بِالْحَلَّاقِ فَأَخَذَ بِشِقِّ رَأْسِهِ الْأَيْمَنِ فَحَلَقَهُ فَجَعَلَ يُسِيمُ بَيْنَ مَنْ يَلِيهِ الشَّعْرَةَ وَالشَّعْرَتَيْنِ، ثُمَّ أَخَذَ بِشِقِّ رَأْسِهِ الْأَيْسَرِ فَحَلَقَهُ ثُمَّ قَالَ: «هَهُنَا أَبُو طَلْحَةَ»، فَدَفَعَهُ إِلَى أَبِي طَلْحَةَ.

تخریج: أخرجه مسلم، الحج، باب بيان أن السنة يوم النحر أن يرمي ثم ينحر ثم يحلق... الخ، ح: ١٣٠٥ عن أبي كريب محمد بن العلاء الهمداني به.

Comments:

Hair should be cut off from the right side (of the head) first.

1982. (Another chain, similar to no. 1981) He added that the Prophet ﷺ said to the barber: "Start with the right side and shave it." (*Ṣaḥīḥ*)

١٩٨٢ - حَدَّثَنَا عُبَيْدُ بْنُ هِشَامٍ أَبُو نُعَيْمٍ الْحَلْبِيُّ وَعَمْرُو بْنُ عُثْمَانَ، الْمَعْنَى، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ حَسَّانٍ بِإِسْنَادِهِ بِهَذَا قَالَ فِيهِ: قَالَ لِلْحَالِقِ: «ابْدَأْ بِالشَّقِّ الْأَيْمَنِ فَاحْلِقْهُ».

تخریج: [صحيح] أخرجه الترمذي، الحج، باب ما جاء بأي جانب الرأس يبدأ في الحلق، ح: ٩١٢ من حديث سفیان به وقال: "حسن صحيح".

1983. It was reported from 'Ikrimah, from Ibn 'Abbās, that the Prophet ﷺ was frequently asked (questions about the rites) on the Day of Minā, and he would always respond: "There is no problem (in that)." A person asked him: "I shaved my hair before sacrificing (my animal)," so he replied: "Sacrifice (now), and there is no problem." Another said: "I delayed

١٩٨٣ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ: أَخْبَرَنَا خَالِدٌ عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يُسْأَلُ يَوْمَ مِنَى؟ فَيَقُولُ: «لَا حَرَجَ»، فَسَأَلَهُ رَجُلٌ فَقَالَ: «إِنِّي حَلَقْتُ قَبْلَ أَنْ أُذْبَحَ». قَالَ: «أَذْبَحْ وَلَا حَرَجَ». قَالَ: «إِنِّي أَمْسَيْتُ وَلَمْ أَرَمِ»، قَالَ: «ارْمِ وَلَا حَرَجَ».

the stoning (of the *Jamarah*) and it is now afternoon!” he replied: “Stone (now), and there is no problem.” (*Sahih*)

تخریج: أخرجه البخاري، الحج، باب: إذا رمى بعد ما أمسى... إلخ، ح: ١٧٣٥ من حديث يزيد بن زريع به.

Comments:

It is better if the *Hajj* rites of the tenth of *Dhul-Hijjah* are done in the following order: Stoning the *Jamrah*, sacrificing the *Hadī*, cutting or shaving the hair, and *Tawāf Al-Ifādah*.

1984. It was reported from Umm ‘Uthmān bint Abī Sufyān, that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ said: ‘Women should not shave; rather, they are only required to trim (their hair).’” (*Hasan*)

١٩٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الْعَنْكَبِيُّ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: بَلَغَنِي عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ بْنِ عُمَانَ قَالَتْ: أَخْبَرْتَنِي أُمُّ عُمَانَ بِنْتُ أَبِي سُفْيَانَ أَنَّ ابْنَ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ عَلَى النِّسَاءِ الْحَلْقُ إِنَّمَا عَلَى النِّسَاءِ التَّقْصِيرُ».

تخریج: [حسن] انظر الحديث الآتي، وأخرجه البيهقي: ١٠٤/٥ من حديث أبي داود به.

1985. (Another chain) from Umm ‘Uthmān bint Abī Sufyān, that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ said: ‘Women should not shave; rather, they are only required to trim (their hair).’” (*Hasan*)

١٩٨٥ - حَدَّثَنَا أَبُو يَعْقُوبَ الْبُغْدَادِيُّ - ثَمَّةٌ -: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ عَنْ ابْنِ جُرَيْجٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جُبَيْرِ بْنِ شَيْبَةَ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ قَالَتْ: أَخْبَرْتَنِي أُمُّ عُمَانَ بِنْتُ أَبِي سُفْيَانَ أَنَّ ابْنَ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ عَلَى النِّسَاءِ الْحَلْقُ إِنَّمَا عَلَى النِّسَاءِ التَّقْصِيرُ».

تخریج: [إسناده حسن] أخرجه الدارمي، ح: ١٩١١ من حديث هشام بن يوسف به وابن جريج صرح بالسماع عنده، وحسنه الحافظ في التلخيص الحبير: ٢/٢٦١.

Chapter 79. Regarding *Umrah*

(المعجم ٧٩) - بَابُ الْعُمْرَةِ (التحفة ٨٠)

1986. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ performed *Umrah* before performing the *Hajj*. (*Sahih*)

١٩٨٦ - حَدَّثَنَا عُمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ وَيَحْيَى بْنُ زَكَرِيَّا عَنْ ابْنِ جُرَيْجٍ، عَنْ عِكْرِمَةَ بْنِ خَالِدٍ، عَنْ ابْنِ عُمَرَ

قَالَ: اعْتَمَرَ رَسُولُ اللَّهِ ﷺ قَبْلَ أَنْ يُحْجَّ.

تخریج: أخرجه البخاري، العمرة، باب من اعتمر قبل الحج، ح: ١٧٧٤ من حديث ابن جريج به.

1987. Ibn 'Abbās said: "I swear by Allāh, the only reason that the Messenger of Allāh ﷺ commanded 'Aishah to perform 'Umrah in Dhūl-Ḥijjah is to eradicate the belief of the people of *Shirk*. For this group of people from Quraish, and those who were upon their religion, used to say: 'When the hair (of the animals) has grown, and the travel-marks (of the animals) have disappeared, and the month of Ṣafar has started, then it is permissible for one to perform 'Umrah.' So they would prohibit an 'Umrah until Dhūl-Ḥijjah and Muḥarram had finished." (*Hasan*)

١٩٨٧ - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ ابْنِ أَبِي زَائِدَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ وَمُحَمَّدُ بْنُ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: وَاللَّهِ! مَا اعْتَمَرَ رَسُولُ اللَّهِ ﷺ عَائِشَةَ فِي ذِي الْحِجَّةِ إِلَّا لِيَقْطَعَ بِذَلِكَ أَمْرَ أَهْلِ الشِّرْكِ، فَإِنَّ هَذَا الْحَيَّ مِنْ قُرَيْشٍ وَمَنْ دَانَ دِينَهُمْ كَانُوا يَقُولُونَ: إِذَا عَفَا الْوَبْرُ، وَبَرَأَ الدَّبِيرُ، وَدَخَلَ صَفْرٌ فَقَدْ حَلَّتِ الْعُمْرَةُ لِمَنْ اعْتَمَرَ، فَكَانُوا يُحْرِمُونَ الْعُمْرَةَ حَتَّى يَنْسَلِخَ ذُو الْحِجَّةِ وَالْمَحْرَمُ.

تخریج: [حسن] أخرجه أحمد: ١/٢٦١ من حديث محمد بن إسحاق به وصرح بالسماع.

1988. Abū Bakr bin 'Abdur-Raḥmān said: "The messenger of Marwān that was sent to Umm Ma'qal, informed me that she said: 'Abū Ma'qal was performing *Hajj* with the Messenger of Allāh ﷺ, so when he arrived, Umm Ma'qal said: "You know that I too am required to perform *Hajj*." So they both walked to the Prophet ﷺ and entered upon him. She said: "O Messenger of Allāh! *Hajj* is obligatory upon me, and Abū Ma'qal has (a spare) camel!" Abū Ma'qal said: "She has told the truth, but I have bequeathed it (the camel) in the Cause of Allāh." The Messenger of Allāh ﷺ said: "Give

١٩٨٨ - حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ أَبِي بَكْرٍ ابْنِ عَبْدِ الرَّحْمَنِ: أَخْبَرَنِي رَسُولُ مَرْوَانَ الَّذِي أُرْسِلَ إِلَى أُمِّ مَعْقِلٍ قَالَتْ: كَانَ أَبُو مَعْقِلٍ حَاجًّا مَعَ رَسُولِ اللَّهِ ﷺ فَلَمَّا قَدِمَ قَالَتْ أُمُّ مَعْقِلٍ: قَدْ عَلِمْتُ أَنَّ عَلِيَّ حَاجَّةٌ فَأَنْطَلَقًا يَمِثِّبَانِ حَتَّى دَخَلَا عَلَيْهِ فَقَالَتْ: يَارَسُولَ اللَّهِ! إِنَّ عَلِيَّ حَاجَّةٌ وَإِنَّ لِأَبِي مَعْقِلٍ بَكْرًا، قَالَ أَبُو مَعْقِلٍ: صَدَقْتَ جَعَلْتُهُ فِي سَبِيلِ اللَّهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَعْطَاهَا فَلْتَحُجَّ عَلَيْهِ فَإِنَّهُ فِي سَبِيلِ اللَّهِ»، فَأَعْطَاهَا

it to her, and let her perform Hajj on it, for it too is in the Cause of Allāh.” So he gave her the camel. She then said: “O Messenger of Allāh! I am an aged woman, and am sick, so is there any deed that will give me the equivalent (reward) of a Hajj?” He replied: ‘An ‘Umrah in Ramaḍān is equivalent to a Hajj.’” (Da‘if)

الْبُكَرَى، فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنِّي امْرَأَةٌ قَدْ كَبُرْتُ وَسَقِمْتُ فَهَلْ مِنْ عَمَلٍ يُجْزِيءُ عَنِّي مِنْ حَجَّتِي؟ قَالَ: «عُمْرَةٌ فِي رَمَضَانَ تُجْزِيءُ حَجَّةً».

تخریج: [إسناده ضعيف] أخرجه أحمد: ۳۷۵/۶ من حديث أبي عوانة، والنسائي في الكبرى، ح: ۴۲۲۷ من حديث أبي بكر بن عبد الرحمن به * رسول مروان لم أعرفه، وأصل الحديث صحيح رواه أحمد: ۴۰۶/۶ بإسناد حسن: "عمرة في شهر رمضان تعدل حجة".

Comments:

If one has not performed Hajj, and they do perform 'Umrah in Ramaḍān, they will still be required to perform the obligatory Hajj.

1989. (Another chain) that Umm Ma'qal narrated: “When the Messenger of Allāh ﷺ went on his Farewell Hajj, we owned a camel that Abū Ma'qal had bequeathed in the Cause of Allāh. We were afflicted with a sickness, and Abū Ma'qal died. The Prophet ﷺ performed (his Hajj), and when he had returned, I went to him. He said: ‘O Umm Ma'qal! What prevented you from performing Hajj with us?’ She replied: ‘I was ready (to come), but Abū Ma'qal died, and we had a camel that we were supposed to perform Hajj on, but Abū Ma'qal bequeathed it in the Cause of Allāh.’ The Prophet ﷺ said: ‘So why did you not come with us, for Hajj is also in the Cause of Allāh!?’ But if you missed this Hajj with us, then perform an ‘Umrah in Ramaḍān, for it is like a Hajj.’”

۱۹۸۹ - حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ الطَّائِيُّ: حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ الْوُهَيْبِيُّ: حَدَّثَنَا مُحَمَّدُ ابْنُ إِسْحَاقَ عَنْ عِيسَى بْنِ مَعْقِلٍ بْنِ أُمِّ مَعْقِلِ الْأَسَدِيِّ، أَسَدِ خَزِيمَةَ: حَدَّثَنِي يُونُسُ بْنُ عَبْدِ اللَّهِ بْنِ سَلَامٍ عَنْ جَدِّتِهِ أُمِّ مَعْقِلٍ قَالَتْ: لَمَّا حَجَّ رَسُولُ اللَّهِ ﷺ حَجَّةَ الْوُدَاعِ وَكَانَ لَنَا جَمَلٌ فَجَعَلَهُ أَبُو مَعْقِلٍ فِي سَبِيلِ اللَّهِ وَأَصَابَنَا مَرَضٌ وَهَلَكَ أَبُو مَعْقِلٍ وَخَرَجَ النَّبِيُّ ﷺ، فَلَمَّا فَرَغَ مِنْ حَجِّهِ جِئْتُهُ فَقَالَ: «يَا أُمَّ مَعْقِلِ! مَا مَنَعَكَ أَنْ تَخْرُجِي مَعَنَا؟» قَالَتْ: لَقَدْ تَهَيَّأْنَا فَهَلَّكَ أَبُو مَعْقِلٍ وَكَانَ لَنَا جَمَلٌ هُوَ الَّذِي نَحُجُّ عَلَيْهِ، فَأَوْصَى بِهِ أَبُو مَعْقِلٍ فِي سَبِيلِ اللَّهِ قَالَ: «فَهَلَّا خَرَجْتِ عَلَيَّ؟ فَإِنَّ الْحَجَّ فِي سَبِيلِ اللَّهِ، فَأَمَّا إِذْ فَاتَتْكَ هَذِهِ الْحَجَّةُ مَعَنَا، فَأَعْتَمِرِي فِي رَمَضَانَ فَإِنَّهَا

So Umm Ma'qal used to say (after that): "The *Hajj* is *Hajj*, and the *'Umrah* is *'Umrah*, yet the Messenger of Allāh ﷺ said what he said, and I don't know whether this is only for me (or for everyone)?" (*Da'if*)

كَحَجَّةٍ، فَكَانَتْ تَقُولُ: الْحَجُّ حَجَّةٌ وَالْعُمْرَةُ عُمْرَةٌ، وَقَدْ قَالَ هَذَا لِي رَسُولُ اللَّهِ ﷺ، مَا أَدْرِي أَلَيْ حَاصَّةٌ؟.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٢٧٤/٦ من حديث أحمد بن خالد به * ابن إسحاق عن عنن وأصل الحديث صحيح رواه الترمذي، ح: ٩٣٩ عمرة في رمضان تعدل حجة.

1990. Ibn 'Abbās narrated: "The Messenger of Allāh ﷺ wanted to go for *Hajj*, so a woman said to her husband: 'Let me perform *Hajj* along with the Messenger of Allāh ﷺ on your camel.' He said: 'I don't have (any camel) that you can perform *Hajj* on.' She said: 'Let me perform *Hajj* on that camel of yours,' and she named it. He replied: 'That one is bequeathed for the Cause of Allāh, the Mighty and Sublime.' So he went to the Messenger of Allāh ﷺ and said: 'My wife sends her *Salām* and the mercy of Allāh to you. She asked me to let her perform *Hajj* with you, for she asked: "Let me perform *Hajj* along with the Messenger of Allāh ﷺ on your camel." I told her: "I don't have (any camel) that you can perform *Hajj* on." She said: "Let me perform *Hajj* on that camel of yours," and she named it. So I replied: "That one is bequeathed for the Cause of Allāh, the Mighty and Sublime." The Prophet ﷺ said: 'Indeed, were you to allow her to perform *Hajj* on it, that would be in the Cause of Allāh.' He said: 'And she asked me to ask you what

١٩٩٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ غَامِرِ الْأَحْوَلِ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أَرَادَ رَسُولُ اللَّهِ ﷺ الْحَجَّ فَقَالَتْ امْرَأَةٌ لِرَوْجِهَا: أَحِجِّي مَعَ رَسُولِ اللَّهِ ﷺ عَلَى جَمَلِكَ فَقَالَ: مَا عِنْدِي مَا أَحِجُّكَ عَلَيْهِ قَالَتْ: أَحِجِّي عَلَى جَمَلِكَ فَلَانَ قَالَ: ذَلِكَ حَيْسٌ فِي سَبِيلِ اللَّهِ عَزَّوَجَلَّ فَاتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: إِنَّ امْرَأَتِي تُفَرِّأُ عَلَيْكَ السَّلَامَ وَرَحْمَةَ اللَّهِ وَإِنَّهَا سَأَلْتَنِي الْحَجَّ مَعَكَ قَالَتْ: أَحِجِّي مَعَ رَسُولِ اللَّهِ ﷺ، فَقُلْتُ: مَا عِنْدِي مَا أَحِجُّكَ عَلَيْهِ قَالَتْ: أَحِجِّي عَلَى جَمَلِكَ فَلَانَ، فَقُلْتُ: ذَلِكَ حَيْسٌ فِي سَبِيلِ اللَّهِ عَزَّوَجَلَّ قَالَ: «أَمَا إِنَّكَ لَوْ أَحِجَّجْتَهَا عَلَيْهِ كَانَ فِي سَبِيلِ اللَّهِ، [أَمَا] وَإِنَّهَا أَمَرْتَنِي أَنْ أَسْأَلَكَ مَا يَبْدُلُ حَجَّةً مَعَكَ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْرِئْهَا السَّلَامَ وَرَحْمَةَ اللَّهِ وَبَرَكَاتِهِ وَأَخْبِرْهَا أَنَّهَا تَبْدُلُ حَجَّةً مَعِي يُعْنِي: عُمْرَةٌ فِي رَمَضَانَ».

is equivalent to a *Hajj* with you?"
The Messenger of Allāh ﷺ replied:
'Send her my *Salām*, and the mercy
of Allāh, and inform her that it —
meaning an *'Umrah* in Ramaḍān —
is equivalent to a *Hajj* with me."
(*Hasan*)

تخریج: [حسن] أخرجه ابن خزيمة، ح: ٣٠٧٧ من حديث عبدالوارث به وصححه
الحاكم: ١/١٨٣، ١٨٤ وذكر البيهقي له علة: ٦/١٦٤ ولم أقف عليها.

1991. *Āishah* narrated that the
Messenger of Allāh ﷺ performed
two *'Umrah* in *Dhūl Qa'dah*, and
one in *Shawwāl*. (*Hasan*)

١٩٩١ - حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ:
حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ هِشَامِ بْنِ
عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ
ﷺ اعْتَمَرَ عُمَرَيْنِ عُمْرَةَ فِي ذِي الْقَعْدَةِ
وَعُمْرَةَ فِي شَوَّالٍ.

تخریج: [حسن] أخرجه البيهقي في «دلائل النبوة»: ٥/٤٥٥ من حديث أبي داود به وصححه
ابن الملقن في «تحفة المحتاج»، ح: ١٠٥٨ * قولها: "عمرة في شوال" تعني عمرة الجعرانة حين
خرج في شوال ولكنه إنما أحرم بها في ذي القعدة.

Comments:

It is more correct to say that the Messenger of Allāh ﷺ, performed four *'Umrahs*. When *Āishah*, may Allāh be pleased with her, said he performed two *'Umrahs*, she did not count the *'Umrah* of Al-*Hudaibiyah*, because the Messenger of Allāh ﷺ was denied passage to Makkah by the pagans, and he had to go back to Al-Madīnah without performing it. She also did not count the *'Umrah* he did along with *Hajj*. In view of this, it may be said that he performed only two *'Umrahs* independently and separately.

1992. *Mujāhid* narrated that Ibn
'Umar was asked: "How many
'Umrahs did the Messenger of
Allāh ﷺ perform?" He replied:
"Two." *Āishah* said: "Ibn *'Umar*
knows that the Messenger of Allāh
ﷺ performed three *'Umrahs*, not
including the one that he did with
his Farewell Pilgrimage." (*Da'if*)

١٩٩٢ - حَدَّثَنَا الثَّقَلِيُّ: حَدَّثَنَا زُهَيْرٌ:
حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ مُجَاهِدٍ قَالَ: سئِلَ ابْنُ
عُمَرَ: كَمْ اعْتَمَرَ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ:
مَرَّتَيْنِ، فَقَالَتْ عَائِشَةُ: لَقَدْ عَلِمَ ابْنُ عُمَرَ أَنَّ
رَسُولَ اللَّهِ ﷺ قَدِ اعْتَمَرَ ثَلَاثًا سِوَى الَّتِي
قَرَنَهَا بِحَجَّةِ الْوَدَاعِ.

تخریج: [إسناده ضعيف] أخرجه أحمد: ٢/٧٠ والنسائي في «الكبرى»، ح: ٤٢١٨ من
حديث زهير به * أبو إسحاق عنمن وأصل الحديث متفق عليه، البخاري، العمرة، باب: كم اعتمر

النبي ﷺ؟، ح: ١٧٧٥، ومسلم، الحج، باب: بيان عدد عمر النبي ﷺ وزمانهن، ح: ١٢٥٥ من حديث مجاهد بغير هذا اللفظ.

1993. Ibn 'Abbās narrated: "The Messenger of Allāh ﷺ performed four 'Umrahs: The 'Umrah of Al-Hudaybiyah, and the second one when they all agreed to perform an 'Umrah the following year, and the third one from Ji'irānah, and the fourth one that he performed along with his Hajj." (*Ṣaḥīh*)

١٩٩٣ - حَدَّثَنَا الْقُفَيْلِيُّ وَقُتَيْبَةُ قَالَا: حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ الْعَطَّارُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: اعْتَمَرَ رَسُولُ اللَّهِ ﷺ أَرْبَعَ عُمْرَةٍ الْحُدَيْبِيَّةِ، وَالثَّانِيَةَ حِينَ تَوَاطَوْا عَلَى عُمْرَةٍ مِنْ قَابِلٍ، وَالثَّلَاثَةَ مِنَ الْجِعْرَانَةِ، وَالرَّابِعَةَ الَّتِي قَرَنَ مَعَ حَجَّتِهِ.

تخریج: [إسناده صحيح] أخرجه الترمذي، الحج، باب ما جاء: كم اعتمر النبي ﷺ؟ ح: ٨١٦ عن قتيبة به وقال: "حسن غريب".

1994. Anas narrated: "The Messenger of Allāh ﷺ performed four 'Umrahs — all of them in Dhūl-Qa'dah, except for the one that he performed along with his Hajj." (*Ṣaḥīh*)

١٩٩٤ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ وَهُدْبَةُ بْنُ خَالِدٍ قَالَا: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ اعْتَمَرَ أَرْبَعَ عُمْرٍ كُلُّهُنَّ فِي ذِي الْقَعْدَةِ إِلَّا الَّتِي مَعَ حَجَّتِهِ.

Abū Dāwud said: Up to here, I am certain of the narration of Hudbah, and I heard it from Abū Al-Walīd, but am not sure about the precision of it: "...One 'Umrah at the incident of Al-Hudaybiyah, or from Al-Hudaiyah. And the make up 'Umrah in Dhūl-Qa'dah. And an 'Umrah from Ji'irānah — from the place that he distributed the spoils of war from Hunain — in Dhul Qa'dah. And one 'Umrah that he performed with his Hajj."

قَالَ أَبُو دَاوُدَ: اتَّقَنْتُ مِنْ هَهُنَا مِنْ هُدْبَةَ وَسَمِعْتُهُ مِنْ أَبِي الْوَلِيدِ وَلَمْ أَضْبِطْهُ: عُمْرَةٌ زَمَنَ الْحُدَيْبِيَّةِ أَوْ مِنَ الْحُدَيْبِيَّةِ وَعُمْرَةٌ الْقَضَاءِ فِي ذِي الْقَعْدَةِ وَعُمْرَةٌ مِنَ الْجِعْرَانَةِ حَيْثُ قَسَمَ غَنَائِمَ حُنَيْنٍ فِي ذِي الْقَعْدَةِ، وَعُمْرَةٌ مَعَ حَجَّتِهِ.

تخریج: أخرجه مسلم، الحج، باب بيان عدد عمر النبي ﷺ وزمانهن، ح: ١٢٥٣ من حديث هدية بن خالد، والبخاري، العمرة، باب: كم اعتمر النبي ﷺ؟، ح: ١٧٧٨ من حديث همام به.

Chapter 80. Regarding The Menstruating Women Who Entered *Ihrām* For 'Umrah, But Then Caught The Time for Hajj, So She Left Her 'Umrah and Performed Hajj: Should She Make Up Her 'Umrah ?

(المعجم ٨٠) - بَابُ الْمُهَلَّةِ بِالْعُمْرَةِ
تَحِيضُ فَيُدْرِكُهَا الْحَجُّ فَتَنْقُضُ عُمْرَتَهَا
وَتَهْلُ بِالْحَجِّ، هَلْ تَقْضِي عُمْرَتَهَا؟
(التحفة ٨١)

1995. Ḥaḥṣah bint 'Abdur-Raḥmān bin Abī Bakr narrated from her father, that the Messenger of Allāh ﷺ said to him: "O 'Abdur-Raḥmān! Accompany your sister 'Āishah, and allow her to perform an 'Umrah from Tan'im. When you descend from the peak, let her enter the state of *Ihrām*, for indeed it is an 'Umrah that will be accepted." (*Ṣaḥīḥ*)

١٩٩٥ - حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ:
حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنِي عَبْدُ اللَّهِ
ابْنُ عُثْمَانَ بْنِ حُثَيْمٍ عَنْ يُوسُفَ بْنِ مَاهَكَ،
عَنْ حَفْصَةَ بِنْتِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ،
عَنْ أَبِيهَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ
لِعَبْدِ الرَّحْمَنِ: «يَا عَبْدَ الرَّحْمَنِ! أَرَدَفَ أُخْتُكَ
عَائِشَةَ فَأَعْمَرَهَا مِنَ التَّعْمِيمِ فَإِذَا هَبَطْتَ بِهَا
مِنَ الْأَكْمَةِ فَلْتُحْرِمَ فَإِنَّهَا عُمْرَةٌ مُتَقَبَّلَةٌ».

تخريج: [إسناده صحيح] أخرجه أحمد: ١/١٩٨ من حديث داود بن عبد الرحمن به.

Comments:

Tan'im is about six miles from Makkah.

1996. Muḥarrish Al-Ka'bī narrated: "The Prophet ﷺ came to Ji'irānah, and went to the *Masjid*. He prayed as much as Allāh willed him to pray, then entered the state of *Ihrām* and mounted his animal. He then turned towards the valley of Sarif, until he arrived at the road of Al-Madīnah. He then spent the night in Makkah and awoke there." (*Ḥasan*)

١٩٩٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا
سَعِيدُ بْنُ مَرْزُوحٍ بْنِ أَبِي مَرْزُوحٍ: حَدَّثَنِي أَبِي
مَرْزُوحٌ عَنْ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي سَيْدٍ،
عَنْ مَحْرَسِ الْكَعْبِيِّ قَالَ: دَخَلَ النَّبِيُّ ﷺ
الْجِعْرَانَ فَجَاءَ إِلَى الْمَسْجِدِ فَرَكَعَ مَا شَاءَ اللَّهُ
ثُمَّ أَحْرَمَ، ثُمَّ اسْتَوَى عَلَى رَاحِلَتِهِ، فَاسْتَقْبَلَ
بَطْنَ سَرْفٍ حَتَّى لَقِيَ طَرِيقَ الْمَدِينَةِ فَأَصْبَحَ
بِمَكَّةَ كَبَائِبَ.

تخريج: [إسناده حسن] أخرجه الترمذي، الحج، باب ما جاء في العمرة من الجعرانة، ح: ٩٣٥ من حديث مزاحم به وقال: "حسن غريب" * مزاحم وثقه ابن حبان والذهبي في الكاشف والترمذي بتحسين حديثه فهو حسن الحديث.

Comments:

The Messenger of Allāh ﷺ, performed '*Umrah* at night and returned the same night to Jī'irānah. So, he spent the night there. That is why most people remained unaware of his '*Umrah*.

Chapter 81. Remaining (In Makkah) After '*Umrah*

(المعجم ٨١) - بَابُ الْمَقَامِ فِي الْعُمْرَةِ
(التحفة ٨٢)

1997. Ibn 'Abbās narrated: "The Messenger of Allāh ﷺ stayed for three (days in Makkah) after he performed the make up '*Umrah*." (Da'if)

١٩٩٧ - حَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ أَبَانَ بْنِ صَالِحٍ وَعَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَقَامَ فِي عُمْرَةِ الْقَضَاءِ ثَلَاثًا.

تخريج: [إسناده ضعيف] * ابن إسحاق وابن أبي نجیح مدلسان وعننا، وللحديث شواهد.

Comments:

See no. 2022.

Chapter 82. (Tawāf Of) Al-Ifādah In Hajj

(المعجم ٨٢) - بَابُ الْإِفَادَةِ فِي الْحَجِّ
(التحفة ٨٣)

1998. Ibn 'Umar narrated: "The Prophet ﷺ performed the (Tawāf) Al-Ifādah on the Day of Sacrifice, then prayed *Zuhr* at Minā" — meaning after he had returned. (Sahih)

١٩٩٨ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا عُيَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ أَفَاضَ يَوْمَ النَّحْرِ ثُمَّ صَلَّى الظُّهْرَ بِيَمْنَى - يَعْنِي رَاجِعًا.

تخريج: أخرجه مسلم، الحج، باب استحباب طواف الإفاضة يوم النحر، ح: ١٣٠٨ من حديث عبدالرزاق به وهو في مسند أحمد: ٣٤/٢.

Comments:

It is obligatory on a pilgrim, as he returns from 'Arafāt and Al-Muzdalifah, to perform *Tawāf* around the Ka'bah on the tenth of *Dhul-Hijjah*, or any time later. This circumambulation is called *Tawāf Al-Ifādah*. It is better to perform it on the 10th of *Dhul-Hijjah* or any time during the three days following it.

1999. Umm Salamah narrated: "The night of the Day of Sacrifice was my night with the Messenger of Allāh ﷺ. When he reached me, Wahb bin Zam'ah came, along with

١٩٩٩ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَيَحْيَى بْنُ مَعِينٍ الْمَعْنَى وَاحِدًا، قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنَا أَبُو عُبَيْدَةَ

a man from the tribe of Abū Umayyah, and they were each wearing a *Qamīs*. The Messenger of Allāh ﷺ asked Wahb: 'Did you perform (the *Tawāf* of) *Al-Ifādah*, O Abū 'Abdullāh?' He said: 'No, by Allāh, O Messenger of Allāh.' So the Prophet ﷺ said: 'Take your *Qamīs* off.' So he took it off from his head, as did his companion, and then asked: 'But why, O Messenger of Allāh?' He said: 'Today is a day that you have been allowed to leave (the state of *Ihrām*) once you have stoned the *Jamrah* — meaning everything is allowed for you except for women — but if night falls before you perform the *Tawāf* of the House, then you will return to the state of *Ihrām*, just as you were before you stoned the *Jamrah*, and until you perform *Tawāf*.'" (*Hasan*)

ابْنُ عَبْدِ اللَّهِ بْنِ زَمْعَةَ عَنْ أَبِيهِ، وَعَنْ أُمِّ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ يُحَدِّثَانِيهِ جَمِيعًا ذَلِكَ عَنْهَا قَالَتْ: كَانَتْ لَيْلَتِي الَّتِي يَصِيرُ إِلَيَّ فِيهَا رَسُولُ اللَّهِ ﷺ مَسَاءَ يَوْمِ النَّحْرِ، فَصَارَ إِلَيَّ فَدَخَلَ عَلَيَّ وَهَبُ بْنُ زَمْعَةَ وَمَعَهُ رَجُلٌ مِنْ آلِ أَبِي أُمَيَّةَ مُتَمَصِّصِينَ، فَقَالَ رَسُولُ اللَّهِ ﷺ لَوْهَبِ: «هَلْ أَفْضَتْ أَبَا عَبْدِ اللَّهِ؟» قَالَ: لَا وَاللَّهِ! يَا رَسُولَ اللَّهِ! قَالَ ﷺ: «انزِعْ عَنْكَ الْقَمِيصَ». قَالَ: فَتَرَعَهُ مِنْ رَأْسِهِ وَنَزَعَ صَاحِبُهُ قَمِيصَهُ مِنْ رَأْسِهِ، ثُمَّ قَالَ: وَلِمَ يَا رَسُولَ اللَّهِ؟ قَالَ: «إِنَّ هَذَا يَوْمٌ رُخِّصَ لَكُمْ إِذَا أَنْتُمْ رَمَيْتُمُ الْجَمْرَةَ أَنْ تَجْلُوا يَعْنِي: مِنْ كُلِّ مَا حُرِّمْتُمْ مِنْهُ إِلَّا النِّسَاءَ، فَإِذَا أَمْسَيْتُمْ قَبْلَ أَنْ تَطُوفُوا هَذَا الْبَيْتَ صِرْتُمْ حُرْمًا كَهَيْئَتِكُمْ قَبْلَ أَنْ تَرْمُوا الْجَمْرَةَ حَتَّى تَطُوفُوا بِهِ».

تخریج: [إسناده حسن] أخرجه ابن خزيمة، ح: ٢٩٥٨ من حديث ابن أبي عدي به وهو في مسند أحمد: ٦/٢٩٥.

2000. It was reported from Abū Az-Zubair, from 'Āishah and Ibn 'Abbās both, that the Prophet ﷺ delayed the *Tawāf* on the Day of Sacrifice until the evening. (*Da'if*)

٢٠٠٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ عَائِشَةَ وَابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَخَّرَ طَوَافَ يَوْمِ النَّحْرِ إِلَى اللَّيْلِ.

تخریج: [إسناده ضعيف] أخرجه الترمذي، الحج، باب ما جاء في طواف الزيارة بالليل، ح: ٩٢٠ عن محمد بن بشار به وقال: "حسن صحيح" ورواه ابن ماجه، ح: ٣٠٥٩ وعلقه البخاري قبل، ح: ١٧٣٢ * أبو الزبير: تابعه محمد بن طارق ولكنه عن طاوس: مرسل.

2001. It was reported from 'Aṭā' bin Abī Rabāḥ, from Ibn 'Abbās, that the Prophet ﷺ did not walk briskly (*Ramal*) during the seven (circuits of *Tawāf* for) *Al-Ifādah* that he performed. (*Hasan*)

٢٠٠١ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي ابْنُ جُرَيْجٍ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ لَمْ يَرْمُلْ مِنَ السَّبْعِ الَّذِي أَفَاضَ فِيهِ.

تخريج: [حسن] أخرجه ابن ماجه، المناسك، باب زيارة البيت، ح: ٣٠٦٠ من حديث ابن وهب به وصححه ابن خزيمة، ح: ٢٩٤٣ * حديث ابن جريج عن عطاء قوي وإن عنعن.

Chapter 83. Departing (From Makkah)

2002. Ibn 'Abbās said: "People began dispersing from all directions, so the Prophet ﷺ said: 'Let not anyone leave until the last act that he does is the *Tawāf* around the House.'" (*Ṣaḥīḥ*)

(المعجم ٨٣) - بَابُ الْوُدَاعِ (التحفة ٨٤)

٢٠٠٢ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ سُلَيْمَانَ الْأَحْوَلِ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّاسُ يَنْصَرِفُونَ فِي كُلِّ وَجْهِ، فَقَالَ النَّبِيُّ ﷺ: «لَا يَنْفِرَنَّ أَحَدٌ حَتَّى يَكُونَ آخِرُ عَهْدِهِ الطَّوْفِ بِالْبَيْتِ».

تخريج: أخرجه مسلم، الحج، باب وجوب طواف الوداع وسقوطه عن الحاضر، ح: ١٣٢٧ من حديث سفیان به.

Comments:

This *Hadīth* proves that *Tawāf Al-Wadā'* (the farewell circumambulation) is obligatory except for a menstruating woman. Skipping it entails a penalty (sacrifice of an animal).

Chapter 84. The Menstruating Woman Who Leaves After (The *Tawāf* Of) *Al-Ifādah*

2003. 'Āishah narrated that the Messenger of Allāh ﷺ mentioned Ṣafīyah bint Ḥuyayy. He was told: "She has started her menses." So the Messenger of Allāh ﷺ said: "She might delay us!" They replied: "O Messenger of Allāh, she has already performed the (*Tawāf*) *Al-Ifādah*." So he said: "In that case, then no (she won't delay)." (*Ṣaḥīḥ*)

(المعجم ٨٤) - بَابُ الْحَائِضِ تَخْرُجُ بَعْدَ الْإِفَادَةِ (التحفة ٨٥)

٢٠٠٣ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ صَفِيَّةَ بِنْتُ حُجَيْمٍ، فَقِيلَ: إِنَّهَا قَدْ حَاضَتْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَعَلَّهَا حَاسِبَتُنَا!» فَقَالُوا: يَا رَسُولَ اللَّهِ! إِنَّهَا قَدْ أَفَاضَتْ، فَقَالَ: «فَلَا إِذَا».

تخريج: [إسناده صحيح] أخرجه أحمد: ٢٠٢/٦، ح: ٢٦١٨١ من حديث هشام بن عروة به وهو في الموطأ (يحيى): ٤١٣/١ وصححه ابن خزيمة، ح: ٣٠٠٢ وأصله عند مسلم، ح: ١٢١١ ومسلم، ح: ١٧٨٦ وبغير هذا اللفظ.

2004. It was reported from Al-Walīd bin 'Abdur-Rahmān, from Al-Hārith bin 'Abdullāh bin Aws, who said: "I went to 'Umar bin Al-Khaṭṭāb and asked him regarding a woman who performs the *Tawāf* of the House on the Day of Sacrifice, and then her starts menses. He said: 'Let the last act that she does be the *Tawāf*.'" So Al-Hārith said: "And that is exactly what the Messenger of Allāh ﷺ told me as well.' 'Umar said: 'Woe to you! You asked me regarding a matter that you had already asked the Messenger of Allāh ﷺ?! (And was it not possible) that I would contradict him?'" (*Ṣaḥīḥ*)

٢٠٠٤ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا أَبُو عَوَانَةَ عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنِ الْحَارِثِ بْنِ عَبْدِ اللَّهِ بْنِ أَوْسٍ قَالَ: أَتَيْتُ عُمَرَ بْنَ الْخَطَّابِ فَسَأَلْتُهُ عَنِ الْمَرْأَةِ تَطُوفُ بِالْبَيْتِ يَوْمَ النَّحْرِ ثُمَّ تَحِيضُ، قَالَ: لِيَكُنْ آخِرَ عَهْدِهَا بِالْبَيْتِ، قَالَ: فَقَالَ الْحَارِثُ: كَذَلِكَ أَقْتَانِي رَسُولُ اللَّهِ ﷺ. قَالَ: فَقَالَ عُمَرُ: أَرَبْتَ عَنِّي، سَأَلْتَنِي عَن شَيْءٍ سَأَلْتَ عَنْهُ رَسُولُ اللَّهِ ﷺ لِكَيْمَا أُخَالِفَ!!

تخريج: [إسناده صحيح] أخرجه النسائي في «الكبرى»، ح: ٤١٨٥ من حديث أبي عوانة به وحسنه ابن الملقن في تحفة «المحتاج»، ح: ١١٤٦ ورواه الترمذي، ح: ٩٤٦ من طريق آخر عن الحارث به وقال: "غريب".

Chapter 85. Regarding The Farewell *Tawāf*

2005. It was reported from Al-Qāsim, from 'Āishah, may Allāh be pleased with her, that she said: "I entered *Ihrām* for 'Umrah from Tan'im, and then entered (Makkah) and completed my 'Umrah. The Messenger of Allāh ﷺ waited for me at Al-Abṭah until I had finished, and then commanded the people to commence their travel. And the Messenger of Allāh ﷺ went to the

(المعجم ٨٥) - بَابُ طَوَافِ الْوَدَاعِ

(التحفة ٨٦)

٢٠٠٥ - حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ عَنْ خَالِدِ، عَنِ أَفْلَحَ، عَنِ الْقَاسِمِ، عَنِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَحْرَمْتُ مِنَ التَّنْعِيمِ بِعُمْرَةٍ، فَدَخَلْتُ فَقَضَيْتُ عُمْرَتِي وَأَنْتَظَرَنِي رَسُولُ اللَّهِ ﷺ بِالْأَبْطَحِ حَتَّى قَرَعْتُ، وَأَمَرَ النَّاسَ بِالرَّحِيلِ، قَالَتْ: وَأَتَى رَسُولُ اللَّهِ ﷺ الْبَيْتَ فَطَافَ بِهِ ثُمَّ خَرَجَ.

House, performed the *Tawāf*, and then left.” (*Ṣaḥīḥ*)

تخريج: [إسناده صحيح] وهو متفق عليه، انظر الحديث الآتي.

2006. (Another chain) from Al-Qāsim, from ‘Āishah, that she said: “I left (Makkah) with him — meaning with the Prophet ﷺ — along with the remaining crowd. He camped at Al-Muḥaṣṣab...” — Abū Dāwud said: Ibn Bashshār (one of the narrators) did not mention the incident of her being sent to Tan‘īm — “...then I came to him in the early morning. He commanded his Companions to depart (for Al-Madīnah), and he too left, and went to the House before the *Ṣubḥ* prayer, performed the *Tawāf*, and then left for Al-Madīnah.” (*Ṣaḥīḥ*)

٢٠٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو بَكْرِ بْنُ يَعْنِي الْحَقَيْي: حَدَّثَنَا أَفْلَحُ عَنْ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: خَرَجْتُ مَعَهُ - تَعْنِي مَعَ النَّبِيِّ ﷺ - فِي النَّفْرِ الْآخِرِ فَتَزَلَّ الْمُحَصَّبَ.

قَالَ أَبُو دَاوُدَ: وَلَمْ يَذْكُرْ ابْنُ بَشَّارٍ قِصَّةَ بَعَثَهَا إِلَى التَّنْعِيمِ فِي هَذَا الْحَدِيثِ. قَالَتْ: ثُمَّ جِئْتُهُ بِسَحَرٍ فَأَذَّنَ فِي أَصْحَابِهِ بِالرَّجِيلِ فَارْتَحَلَ فَمَرَّ بِالْبَيْتِ قَبْلَ صَلَاةِ الصُّبْحِ، فَطَافَ بِهِ حِينَ خَرَجَ، ثُمَّ انْصَرَفَ مُتَوَجِّهًا إِلَى الْمَدِينَةِ.

تخريج: أخرجه البخاري، الحج، باب قول الله تعالى: ﴿الحج أشهر معلومات...﴾ إلخ، ح: ١٥٦٠ عن محمد بن بشار ومسلم، الحج، باب بيان وجوه الإحرام... إلخ، ح: ١٢٣/١٢١١ من حديث أفلح به.

2007. ‘Abdur-Raḥmān bin Ṭāriq narrated from his mother, that when the Messenger of Allāh ﷺ would pass by a certain place at the ‘House of Ya‘lā’, — ‘Ubaidullāh (one of the narrators) forgot which place — he would turn to face the Ka‘bah, and supplicate. (*Da‘īf*)

٢٠٠٧ - حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ عَنْ ابْنِ جُرَيْجٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي يَزِيدَ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ طَارِقٍ أَخْبَرَهُ عَنْ أُمِّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا جَارَ مَكَانًا مِنْ دَارِ يَعْلى - نَسِيَهُ عُبَيْدُ اللَّهِ - اسْتَقْبَلَ الْبَيْتَ فَدَعَا.

تخريج: [إسناده ضعيف] أخرجه النسائي، مناسك الحج، باب الدعاء عند رؤية البيت، ح: ٢٨٩٩ من حديث ابن جريج به * عبدالرحمن بن طارق: وثقه ابن حبان وحده فهو مجهول الحال.

Chapter 86. (Camping In The Valley Of) Al-Muḥaṣṣab

(المعجم ٨٦) - بَابُ التَّحْصِيبِ

(التحفة ٨٧)

2008. 'Āishah narrated: "The only reason that the Messenger of Allāh ﷺ camped at Al-Muḥaṣṣab was to facilitate the exit (from Makkah), and it is not a *Sunnah*. So whoever wishes to do so may camp there, and who so wishes to may leave it."
(*Sahih*)

٢٠٠٨ - حَدَّثَنَا أَحْمَدُ بْنُ حَبَلٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: إِنَّمَا نَزَلَ رَسُولُ اللَّهِ ﷺ الْمُحَصَّبَ لِيَكُونَ أَسْمَحَ لِيُخْرُجَهُ وَلَيْسَ بِسُنَّةٍ، فَمَنْ شَاءَ نَزَلَهُ وَمَنْ شَاءَ لَمْ يَنْزِلْهُ.

تخريج: [إسناده صحيح] أخرجه البيهقي ١٦١/٥ من حديث أبي داود به وهو في مسند أحمد: ١٩٠/٦، ورواه البخاري، الحج، باب المحصب، ح: ١٧٦٥، ومسلم، الحج، باب استحباب نزول المحصب يوم النفر... إلخ ح: ١٣١١ من حديث هشام بن عروة به.

Comments:

Since the Messenger of Allāh ﷺ, dismounted here and so did his Rightly-Guided *Khalifah*, it is, no doubt, recommended to stop over here. 'Āishah and Ibn 'Abbās considered it a common stopping-place.

2009. Abū Rāfi' said: "The Messenger of Allāh ﷺ did not command me to camp there, but I set his tent out, so he camped." — Musad-dad (one of the narrators) said: "He (Abū Rāfi') was in charge of the belongings of the Prophet ﷺ" — 'Uthmān (one of the narrators) said: "At Al-Abṭah."
(*Sahih*)

٢٠٠٩ - حَدَّثَنَا أَحْمَدُ بْنُ حَبَلٍ وَعُثْمَانُ ابْنُ أَبِي شَيْبَةَ، الْمَعْنَى؛ ح: وَحَدَّثَنَا مُسَدَّدٌ قَالُوا: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا صَالِحُ بْنُ كَيْسَانَ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ قَالَ: قَالَ أَبُو رَافِعٍ: لَمْ يَأْمُرْنِي رَسُولُ اللَّهِ ﷺ أَنْ أَنْزِلُهُ وَلَكِنْ ضَرَبْتُ قُبَّتَهُ فَتَزَلَّهُ.

قال مُسَدَّدٌ: وَكَانَ عَلَيَّ نَقْلُ النَّبِيِّ ﷺ. وَقَالَ عُثْمَانُ: يَعْنِي فِي الْأَبْطَحِ.

تخريج: أخرجه مسلم، الحج، باب استحباب نزول المحصب يوم النفر... إلخ، ح: ١٣١٣ من حديث سفيان بن عيينة به.

2010. Usāmah bin Zaid said that he asked the Messenger of Allāh ﷺ: "O Messenger of Allāh, where will you stay tomorrow?" He replied: "And has 'Aqil left any house for us?" Then he added:

٢٠١٠ - حَدَّثَنَا أَحْمَدُ بْنُ حَبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الرَّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ عَمْرٍو بْنِ عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَيْنَ

“We will camp at the Valley of Banu Kinānah, where the Quraish had sworn upon disbelief,” — meaning (the Valley of) Al-Muḥaṣṣab. And (it was so named) because the tribe of Banū Kinānah formed a treaty with the Quraish against Banū Hāshim that they would not marry from them, and not engage in any transactions with them, and not help them in any way.^[1] (*Ṣaḥīḥ*)

تَنْزِلُ عَدَا؟ - فِي حَجَّيْهِ - قَالَ: «هَلْ تَرَكَ لَنَا عَقِيلٌ مَنْزِلًا؟» ثُمَّ قَالَ: «نَحْنُ نَارِلُونَ بِخَيْفِ بَنِي كِنَانَةَ حَيْثُ قَاسَمَتْ قُرَيْشٌ عَلَى الْكُفْرِ» يَعْنِي الْمُحَصَّبَ، وَذَلِكَ أَنَّ بَنِي كِنَانَةَ حَالَفَتْ قُرَيْشًا عَلَى بَنِي هَاشِمٍ أَنْ لَا يَتَاكُحُوهُمْ وَلَا يُؤْوُوهُمْ وَلَا يُبَايَعُوهُمْ.

قال الزُّهْرِيُّ: وَالْخَيْفُ: الْوَادِي.

تخریج: أخرجه البخاري، الجهاد، باب: إذا أسلم قوم في دار الحرب... إلخ، ح: ٣٠٥٨. ومسلم، الحج، باب نزول الحاج بمكة وتوريث دورها، ح: ١٣٥١ من حديث عبدالرزاق به وهو في مسند أحمد: ٢٠٢/٥ ومصنف عبدالرزاق، ح: ٩٨٥١ بطوله.

Comments:

The Messenger of Allāh ﷺ, left his property in Makkah when he emigrated to Al-Madīnah. Abū Tālib's property was inherited by Tālib and 'Aqil. Ja'far and 'Alī were excluded because they had converted to Islam. Tālib disappeared, leaving no trace, on the Day of Badr and, consequently, 'Aqil took possession of the property.

2011. Abū Hurairah narrated that when the Messenger of Allāh ﷺ wanted to depart from Minā, he said: “We will depart tomorrow...” and the rest of the *Ḥadīth* is similar (to no. 2010), but he did not mention the first part, nor did he mention the Valley of Banū Kinānah. (*Ṣaḥīḥ*)

٢٠١١ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا عُمَرُ: حَدَّثَنَا أَبُو عَمْرٍو يَعْنِي الْأَوْزَاعِيَّ عَنِ الرَّهْرِيِّ، عَنِ أَبِي سَلَمَةَ، عَنِ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ حِينَ أَرَادَ أَنْ يَنْفِرَ مِنْ مِيْنَى: «نَحْنُ نَارِلُونَ عَدَا»، فَذَكَرَ نَحْوَهُ، لَمْ يَذْكُرْ أَوْلَاهُ وَلَا ذَكَرَ: الْخَيْفَ: الْوَادِي.

تخریج: أخرجه البخاري، الحج، باب نزول النبي ﷺ مكة، ح: ١٥٩٠. ومسلم، الحج، باب استحباب نزول المحصب يوم النفر...، ح: ١٣١٤ من حديث الأوزاعي به.

2012. Nāfi' narrated that Ibn 'Umar would take a brief nap at night at Al-Baṭḥā' and then enter Makkah, and he would say that the Messenger of Allāh ﷺ used to do

٢٠١٢ - حَدَّثَنَا أَبُو سَلَمَةَ مَوْسَى: حَدَّثَنَا حَمَادٌ عَنْ حُمَيْدٍ، عَنِ بَكْرِ بْنِ عَبْدِ اللَّهِ وَأَيُّوبَ، عَنِ نَافِعٍ أَنَّ ابْنَ عُمَرَ كَانَ يَهْجِعُ

[1] See also no. 2910.

likewise. (*Sahih*)

هَجَعَةً بِالْبَطْحَاءِ ثُمَّ يَدْخُلُ مَكَّةَ، وَيَزَعَمُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْعَلُ ذَلِكَ.

تخريج: [صحيح] أخرجه أحمد: ١٠٠/٢ من حديث حماد بن سلمة به، انظر الحديث الآتي، ورواه البخاري، الحج، باب النزول بزدي طوى قبل أن يدخل مكة... إلخ ح: ١٧٦٨ من حديث نافع به مطولاً.

2013. Ibn 'Umar reported that the Prophet ﷺ prayed *Zuhr*, '*Aṣr*, *Maghrib* and '*Ishā*' at Al-Baṭḥā', then slept for a short time, and then entered Makkah. And Nāfi' reported that Ibn 'Umar would do likewise. (*Sahih*)

٢٠١٣ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا حُمَيْدٌ عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عُمَرَ وَأَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ بِالْبَطْحَاءِ ثُمَّ هَجَعَ بِهَا هَجَعَةً ثُمَّ دَخَلَ مَكَّةَ، وَكَانَ ابْنُ عُمَرَ يَقْعَلُهُ.

تخريج: [صحيح] انظر الحديث السابق وهو في مسند أحمد: ١٠٠/٢.

Comments:

During the Days of *Tashrīq*, stoning the *Jamrāt* is done after the sun has crossed the meridian. On the last day, the Messenger of Allāh ﷺ, set out from Minā, stoned the *Jamrāt* and arrived in Al-Baṭḥā' where he performed the *Zuhr* prayer.

Chapter 87. Regarding Someone Who Did An Act Before Its Time During *Hajj*

2014. 'Abdullāh bin 'Amr bin Al-'Āṣ narrated, "The Messenger of Allāh ﷺ stood at Minā during the Farewell Pilgrimage, and people were coming to ask him questions. A man came and said: 'O Messenger of Allāh, I did not realize, and so I shaved my hair before sacrificing.' So the Messenger of Allāh ﷺ said: 'Sacrifice, and there is no problem with that.' And another came to

(المعجم ٨٧) بَابُ: فِي مَنْ قَدَّمَ شَيْئًا قَبْلَ شَيْءٍ فِي حَجِّهِ (التحفة ٨٨)

٢٠١٤ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ ابْنِ شَهَابٍ، عَنْ عِيْسَى بْنِ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِرِ أَنَّهُ قَالَ: وَقَفَ رَسُولُ اللَّهِ ﷺ فِي حَجَّةِ الْوُدَاعِ بِيَمَى يَسْأَلُونَهُ، فَجَاءَهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي لَمْ أَشْعُرْ فَحَلَقْتُ قَبْلَ أَنْ أُذْبَحَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أُذْبِحْ وَلَا حَرَجَ»، وَجَاءَ رَجُلٌ آخَرُ فَقَالَ: يَا رَسُولَ اللَّهِ!

him and said: 'O Messenger of Allāh, I did not realize, and so sacrificed before stoning.' He replied: 'Stone, and there is no problem with that.' And he was not asked about anything on that day that was done before or after (its proper time) except that he said: 'Do it, and there is no problem with that.'" (*Ṣaḥīḥ*)

تخریج: أخرجه البخاري، العلم، باب الفتيا وهو واقف على الدابة وغيرها، ح: ٨٣، ومسلم، الحج، باب جواز تقديم الذبح على الرمي والحلق على الذبح وعلى الرمي... إلخ، ح: ١٣٠٦ من حديث مالك به، وهو في الموطأ (يحيى): ٤٢١/١.

2015. Usāmah bin Sharīk narrated: "I went along with the Prophet ﷺ for *Hajj*, and people would come to him (to ask). Some would say: 'O Messenger of Allāh! I performed the *Sa'ī* before the *Tawāf*,' and others would ask about doing an act before or after its time, and he would respond: 'There is no problem with that, there is no problem with that — only when a person attacks another Muslim's honor unjustly, for that is the one that has fallen into harm and destruction.'" (*Ṣaḥīḥ*)

تخریج: [صحيح] أخرجه البيهقي: ٤٦/٥ من حديث أبي داود به، وصححه ابن خزيمة، ح: ٢٧٧٤.

Chapter 88. Regarding (Praying Behind A *Sutrah* In) Makkah

2016. Kathīr bin Kathīr bin Al-Muṭṭalib bin Abī Wadā'ah narrated from some of his family members, from his grandfather, that he saw the Prophet ﷺ pray next to the

لَمْ أَشْعُرْ فَتَحَرْتُ قَبْلَ أَنْ أُرْمِيَ؟ قَالَ: «أَرَمَ وَلَا حَرَجَ»، قَالَ: فَمَا سُئِلَ يَوْمَئِذٍ عَنْ شَيْءٍ قُدِّمَ أَوْ أُخِّرَ إِلَّا قَالَ: «اصْنَعْ وَلَا حَرَجَ».

٢٠١٥ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ الشَّيْبَانِيِّ، عَنِ زِيَادِ بْنِ عِلَاقَةَ، عَنْ أَسَامَةَ بْنِ شَرِيكٍ قَالَ: خَرَجْتُ مَعَ النَّبِيِّ ﷺ حَاجًّا فَكَانَ النَّاسُ يَأْتُونَهُ، فَمَنْ قَالَ: يَا رَسُولَ اللَّهِ! سَعَيْتُ قَبْلَ أَنْ أَطُوفَ أَوْ قَدَّمْتُ شَيْئًا أَوْ أَخَّرْتُ شَيْئًا، فَكَانَ يَقُولُ: «لَا حَرَجَ، لَا حَرَجَ، إِلَّا عَلَى رَجُلٍ اقْتَرَصَ عِرْضَ رَجُلٍ مُسْلِمٍ وَهُوَ ظَالِمٌ، فَذَلِكَ الَّذِي حَرَجَ وَهَلَكَ».

(المعجم ٨٨) بَابُ: فِي مَكَّةَ (التحفة ٨٩)

٢٠١٦ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنِي كَثِيرُ بْنُ كَثِيرٍ بْنِ الْمُطَّلِبِ بْنِ أَبِي وَدَاعَةَ عَنْ بَعْضِ أَهْلِهِ، عَنِ

door of Banū Sahm while people were walking in front of him, and he did not have a *Sutrah*. (*Da'if*)

— Sufyān (one of the narrators) said: “Meaning there was no *Sutrah* between him and the Ka’bah.” And Sufyān said: “Ibn Juraij would inform us from him, he said: ‘Kathīr informed us from his father.’ So I asked him about that and he said: ‘I did not hear that from my father, but some of my family from my grandfather.’”

تخریج: [إسناده ضعيف] وهو في مسند أحمد: ۳۹۹/۶ وحديث ابن جريج عند النسائي: ۲۹۶۲ وابن ماجه، ح: ۲۹۵۸ * بعض أهله: مجهول، والصلاة من غير سترة صحيحة، رواه البزار كما في شرح صحيح البخاري لابن بطال: ۱۲۹/۲، وابن خزيمة، ح: ۸۳۸ وللحديث شواهد كثيرة.

Comments:

A *Sutrah* is required even at the Ka’bah.

Chapter 89. Regarding The Sanctity Of Makkah

2017. Abū Hurairah narrated: “When Allāh made the Messenger of Allāh ﷺ to conquer Makkah, the Prophet ﷺ stood up in their midst, praised Allāh and glorified Him, and then said: ‘Allāh protected Makkah from the elephants, and He made His Messenger and the believers to conquer it (from the pagans). And this (the fighting therein) was only permitted for me for an hour in the afternoon, and it is now a protected sanctuary until the Day of Judgment. Its trees cannot be uprooted, and its prey cannot be molested, and its lost items cannot be taken, except someone who

(المعجم ۸۹) - بَابُ تَحْرِيمِ مَكَّةَ

(التحفة ۹۰)

۲۰۱۷ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي يَحْيَىٰ يَعْنِي ابْنَ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا فَتَحَ اللَّهُ عَلَى رَسُولِهِ مَكَّةَ قَامَ النَّبِيُّ ﷺ فِيهِمْ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: «إِنَّ اللَّهَ حَبَسَ عَنِ مَكَّةَ الْفِيلَ وَسَلَطَ عَلَيْهَا رَسُولَهُ وَالْمُؤْمِنِينَ، وَإِنَّمَا أُحِلَّتْ لِي سَاعَةٌ مِنَ النَّهَارِ ثُمَّ هِيَ حَرَامٌ إِلَى يَوْمِ الْقِيَامَةِ لَا يُعْضَدُ شَجَرُهَا، وَلَا يُتَمَرُّ صَيْدُهَا، وَلَا تَحُلُّ لُقَطَتُهَا إِلَّا لِمُنْشِدٍ» فَقَامَ عَبَّاسٌ - أَوْ قَالَ: قَالَ الْعَبَّاسُ -: يَا رَسُولَ اللَّهِ، إِلَّا الْإِذْخِرَ فَإِنَّهُ لِقُبُورِنَا وَيُوبِتِنَا، فَقَالَ رَسُولُ اللَّهِ

wishes to announce it.” So Al-‘Abbās stood up and said: ‘O Messenger of Allāh! Except for the *Idhkhīr* (plant), for (we use it) for our graves and our houses.’ So the Messenger of Allāh ﷺ said: “Except for the *Idhkhīr*.”

Abū Dāwud said: Ibn Muṣṭafa added in his narration from Al-Walīd (one of the narrators): “A person from Yemen, by the name of Abū Shāh, stood up and said: ‘O Messenger of Allāh! Write (this) for me.’ So the Messenger of Allāh ﷺ said: ‘Write it for Abū Shāh.’

I (Al-Walīd) said to Al-Awzā‘ī (one of the narrators): ‘What is the meaning of: “Write it for Abū Shāh?”’ He said: ‘Meaning this sermon that he heard from the Messenger of Allāh ﷺ.’” (*Ṣaḥīḥ*)

تخریج: أخرجه البخاري، اللقطة، باب: كيف تعرف لقطة أهل مكة؟ ح: ٢٤٣٤ ومسلم، الحج، باب تحريم مكة وتحريم صيدها وخلها... إلخ، ح: ١٣٥٥ من حديث الوليد بن مسلم به وهو في مسند أحمد: ٢/٢٣٨.

2018. Ibn ‘Abbās also narrated this incident (as no. 2017), except that he added: “...and its plants should not be cut.” (*Ṣaḥīḥ*)

ﷺ: «إِلَّا الْإِدْخِرَ». قَالَ أَبُو دَاوُدَ: وَزَادَ فِيهِ ابْنُ الْمُصَفَّى عَنِ الْوَلِيدِ: فَقَامَ أَبُو شَاهٍ - رَجُلٌ مِنْ أَهْلِ الْيَمَنِ - فَقَالَ: يَا رَسُولَ اللَّهِ، اكْتُبُوا لِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اَكْتُبُوا لِأَبِي شَاهٍ». قُلْتُ لِلْأَوْزَاعِيِّ: مَا قَوْلُهُ: اَكْتُبُوا لِأَبِي شَاهٍ؟ قَالَ: هَذِهِ الْخُطْبَةُ الَّتِي سَمِعَ مِنْ رَسُولِ اللَّهِ ﷺ.

٢٠١٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ عَنْ ابْنِ عَبَّاسٍ فِي هَذِهِ الْقِصَّةِ قَالَ: «وَلَا يُخْتَلَى خَلَاهَا».

تخریج: وأخرجه البخاري، جزاء الصيد، باب: لا يحل القتال بمكة، ح: ١٨٣٤ عن عثمان ابن أبي شيبة، ومسلم، الحج، باب تحريم مكة وتحريم صيدها وخلوها إلخ، ح: ١٣٥٣ من حديث جرير بن عبد الحميد به.

Comments:

The vegetation (tree, grass, etc) within the precincts of the *Haram* shall not be cut down. Animals may, however, graze.

2019. ‘Āishah, may Allāh be pleased with her, narrated that she asked: “O Messenger of Allāh,

٢٠١٩ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا إِسْرَائِيلُ عَنْ

should we not build a house or a structure for you in Minā that will protect you from the sun?" He replied: "No, rather it is a place which belongs to whoever reaches there first." (*Hasan*)

إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَلَا بُنِيَ لَكَ بِمِنَى بَيْتًا أَوْ بِنَاءً يُظِلُّكَ مِنَ الشَّمْسِ؟ فَقَالَ: «لَا إِنَّمَا هُوَ مُنَاجُ مَنْ سَبَقَ إِلَيْهِ».

تخريج: [حسن] أخرجه الترمذي، الحج، باب ما جاء أن منى مناخ من سبق، ح: ٨٨١ وابن ماجه، ح: ٣٠٠٦ من حديث إسرائيل به وشك ابن خزيمة في صحته، ح: ٢٨٩١ وقال الترمذي: "حسن صحيح" وصححه الحاكم على شرط مسلم: ٤٦٦/١، ٤٦٧ ووافقه الذهبي * أم يوسف مسيكة وثقها الترمذي والحاكم والذهبي بتصحيح حديثها وإبراهيم بن المهاجر بن جابر البجلي وثقه الجمهور وهو حسن الحديث.

2020. Ya'la bin Umayyah narrated that the Messenger of Allāh ﷺ said: "Hoarding food in the *Haram* is (a type of) transgression in it." (*Da'if*)

٢٠٢٠ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ جَعْفَرِ بْنِ يَحْيَى بْنِ ثُوْبَانَ: أَخْبَرَنِي عُمَارَةُ بْنُ ثُوْبَانَ: حَدَّثَنِي مُوسَى بْنُ بَادَانَ قَالَ: أَتَيْتُ يَعْلىَ بْنَ أُمَيَّةَ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اِحْتِكَارُ الطَّعَامِ فِي الْحَرَمِ إِحْدَادٌ فِيهِ».

تخريج: [إسناده ضعيف] أخرجه البخاري، في التاريخ الكبير: ٢٥٥/٧ عن أبي عاصم به * جعفر وعمارة مستوران وموسى بن باذان: مجهول. وللحديث شاهد ضعيف عند الطبراني في الأوسط (مجمع الزوائد: ١٠١/٤ والترغيب والترهيب: ٥٨٥/٢).

Chapter 90. Regarding Giving *Nabīdh* To The *Muḥrim* To Drink

(المعجم ٩٠) بَابُ: فِي نَبِيذِ السَّقَايَةِ
(التحفة ٩١)

2021. Bakr bin 'Abdullāh narrated that a man said to Ibn 'Abbās: "Why is it that this house (of yours) gives *Nabīdh* (to the *Muḥrim*) to drink, whereas their cousins give them milk, honey and *Sawīq*? Is it because of miserliness, or poverty?" Ibn 'Abbās replied: "Neither are we miserly nor are we poor! Rather, the Messenger of

٢٠٢١ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا خَالِدٌ عَنْ حُمَيْدٍ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَجُلٌ لِابْنِ عَبَّاسٍ: مَا بَالُ أَهْلِ هَذَا الْبَيْتِ يَسْفُونَ النَّبِيذَ وَبَنُو عَمِّهِمْ يَسْفُونَ اللَّبَنَ وَالْعَسَلَ وَالسَّوِيقَ؟ أَبْخُلُ بِهِمْ أَمْ حَاجَةٌ؟ قَالَ ابْنُ عَبَّاسٍ: مَا بِنَا مِنْ بَخْلِ وَلَا بِنَا مِنْ حَاجَةٍ، وَلَكِنْ دَخَلَ رَسُولُ اللَّهِ ﷺ عَلَيَّ

Allāh ﷺ entered his tent, and Usāmah bin Zaid was behind him, and he asked for a drink. So *Nabīdh* was brought to him, and he drank from it, and gave the remainder of it to Usāmah bin Zaid, who also drank from it. Then the Messenger of Allāh ﷺ said: 'You have done good and well! This is what you should do.' So this is how we are: We don't want to change what the Messenger of Allāh ﷺ said." (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، الحج، باب فضل القيام بالسقاية والثناء على أهلها... إلخ،

ح: ۱۳۱۶ من حديث حميد الطويل به.

Comments:

Faith demands of the faithful to give precedence to the words and acts of the Messenger of Allāh ﷺ, over the opinions of others, as did the Companions.

Chapter 91. Staying In Makkah

(المعجم ۹۱) - بَابُ الْإِقَامَةِ بِمَكَّةَ

(التحفة ۹۲)

2022. 'Umar bin 'Abdul-'Azīz asked As-Sā'ib bin Yazīd: "Have you heard anything about residing in Makkah?" He replied: "Ibn Al-Haḍramī informed me that he heard the Messenger of Allāh ﷺ say to the Emigrants: '(It is permitted) to stay at the Ka'bah for three days after completing (the rites).'"^[1] (*Ṣaḥīḥ*)

۲۰۲۲ - حَدَّثَنَا الْقَعْنَبِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَزِيَّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدٍ أَنَّهُ سَمِعَ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ يَسْأَلُ السَّائِبَ بْنَ يَزِيدَ: هَلْ سَمِعْتَ فِي الْإِقَامَةِ بِمَكَّةَ شَيْئًا؟ قَالَ أَخْبَرَنِي ابْنُ الْحَضْرَمِيِّ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لِلْمُهَاجِرِينَ إِقَامَةٌ بَعْدَ الصُّدْرِ ثَلَاثًا فِي الْكَعْبَةِ».

تخریج: أخرجه مسلم، الحج، باب جواز الإقامة بمكة، للمهاجر منها بعد فراغ الحج والعمرة... إلخ، ح: ۱۳۵۲ عن القعنبي، والبخاري، مناقب الأنصار، باب إقامة المهاجر بمكة بعد قضاء نسكه، ح: ۳۹۳۳ من حديث عبدالرحمن بن حميد به.

Comments:

Those who emigrated from Makkah were not allowed to reside in Makkah after their *Hijrah*, for this reason they were prohibited from staying beyond three days. This, and similar narrations are proof for those scholars who hold

[1] See no. 2477 and what follows it.

the view that a traveler who is determined to stay beyond three days must complete the prayer and can not continue to shorten it.

Chapter 92. Praying In The Ka'bah

(المعجم ٩٢) - بَابُ الصَّلَاةِ فِي الْكَعْبَةِ

(التحفة ...)

2023. 'Abdullāh bin 'Umar narrated that the Messenger of Allāh ﷺ entered the Ka'bah along with Usāmah bin Zaid, 'Uthmān bin Ṭalḥah Al-Ḥajabī and Bilāl. They then closed the door, and remained inside. Ibn 'Umar said: "So I asked Bilāl when he exited: 'What did the Messenger of Allāh ﷺ do?' He replied: 'He (stood such that) one pillar was on his left, two to his right, and three behind him — and the (roof of the) Ka'bah at that time was supported by six pillars — and then prayed.'" (*Sahih*)

٢٠٢٣ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ الْكَعْبَةَ هُوَ وَأَسَامَةُ بْنُ زَيْدٍ وَعُثْمَانُ بْنُ طَلْحَةَ الْحَجَبِيُّ وَبِلَالٌ فَأغْلَقَهَا عَلَيْهِ، فَمَكَتْ فِيهَا. قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: فَسَأَلْتُ بِلَالًا جِئَ خَرَجَ مَاذَا صَنَعَ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ: جَعَلَ عَمُودًا عَنْ يَسَارِهِ وَعَمُودَيْنِ عَنْ يَمِينِهِ وَثَلَاثَةَ أَعْمِدَةٍ وَرَاءَهُ، وَكَانَ الْبَيْتُ يُؤَمِّدُ عَلَى سِتَّةِ أَعْمِدَةٍ ثُمَّ صَلَّى.

تخريج: أخرجه البخاري، الصلاة، باب الصلاة بين السواري في غير جماعة، ح: ٥٠٥ ومسلم، الحج، باب استحباب دخول الكعبة للحاج وغيره ... إلخ، ح: ١٣٢٩ من حديث مالك به وهو في الموطأ (يحيى): ٣٩٨/١.

2024. (Another chain) for this narration (similar to no. 2023), and the position of the pillars was not mentioned, and he said: "He (ﷺ) then prayed, and between him and the *Qiblah* (the wall) were three cubits." (*Sahih*)

٢٠٢٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ إِسْحَاقَ الْأَدْرَمِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ مَالِكٍ بِهَذَا الْحَدِيثِ لَمْ يَذْكُرِ السَّوَارِيَّ قَالَ: ثُمَّ صَلَّى وَبَيْنَهُ وَبَيْنَ الْقِبْلَةِ ثَلَاثَةُ أَدْرُعٍ.

تخريج: [صحيح] انظر الحديث السابق، وأخرجه ابن عبد البر في «التمهيد»: ٣١٤/١٥، ٣١٥ من حديث أبي داود به.

2025. (Another chain, similar to no. 2023) Ibn 'Umar added: "And I forgot to ask him how many (*Rak'ahs*) he had prayed." (*Sahih*)

٢٠٢٥ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمَعْنَى حَدِيثِ الْقَعْنَبِيِّ قَالَ: وَنَسِيتُ أَنْ أَسْأَلَهُ كَمْ صَلَّى؟

تخريج: [صحيح] تقدم طرفه، ح: ١٩٥٩ وهو متفق عليه، وانظر، ح: ٢٠٢٣.

Comments:

We learn from this *Hadīth* that a *Sutrah* (screen) should be at least three fore-arms length away from the person praying.

2026. ‘Abdur-Raḥmān bin Ṣafwān narrated that he asked ‘Umar bin Al-Khaṭṭāb: “What did the Messenger of Allāh ﷺ do when he entered the Ka‘bah?” He replied: “He prayed two *Rak‘ah*.” (*Ṣaḥīh*)

٢٠٢٦ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ صَفْوَانَ قَالَ: قُلْتُ لِعُمَرَ ابْنِ الْخَطَّابِ: كَيْفَ صَنَعَ رَسُولُ اللَّهِ ﷺ حِينَ دَخَلَ الْكَعْبَةَ؟ قَالَ: صَلَّى رَكَعَتَيْنِ.

تخريج: [صحيح] تقدم طرفه: ١٨٩٨ وسنده ضعيف وله شواهد عند البخاري، ح: ٣٩٧

وغيره فالحديث صحيح.

Comments:

If a person has the chance to enter the Ka‘bah, he should perform two *Rak‘ahs* there. If he does not have the chance, he may perform the prayer in the Ḥaṭīm which is also a part of the Ka‘bah.

2027. Ibn ‘Abbās narrated: “When the Prophet ﷺ entered Makkah, he refused to enter the Ka‘bah while it had its idols. So he commanded that they be removed. The statues of Ibrāhīm and Ismā‘il were removed, and they had in their hands arrows that were used for divination. The Messenger of Allāh ﷺ said: ‘May Allāh curse them (the pagans)! I swear by Allāh, they knew that Ibrāhīm and Ismā‘il never used these divination arrows.’ He then entered the House, and said the *Takbīr* in its corners and edges, and then left without praying in it.” (*Ṣaḥīh*)

٢٠٢٧ - حَدَّثَنَا أَبُو مَعْمَرٍ عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ أَبِي الْحَجَّاجِ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ أَبِي بَرْزَةَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ لَمَّا قَدِمَ مَكَّةَ أَبِي أَنْ يَدْخُلَ الْبَيْتَ وَفِيهِ الْآلِهَةُ فَأَمَرَ بِهَا فَأُخْرِجَتْ قَالَ: فَأُخْرِجَ صُورَةَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَفِي أَيْدِيهِمَا الْأَزْلَامُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَاتَلَهُمُ اللَّهُ، وَاللَّهِ لَقَدْ عَلِمُوا مَا اسْتَقْسَمُوا بِهَا قَطُّ». قَالَ: ثُمَّ دَخَلَ الْبَيْتَ فَكَبَّرَ فِي نَوَاحِيهِ وَفِي زَوَائِجِهِ، ثُمَّ خَرَجَ وَلَمْ يُصَلِّ فِيهِ.

تخريج: أخرجه البخاري، الحج، باب من كبر في نواحي الكعبة، ح: ١٦٠١ عن أبي معمر به.

Comments:

The “divining arrows” were, in fact, three wooden sticks. On one of them was inscribed the word “Do,” on the other “Do not,” and the third one was blank. When a pagan Arab wanted to travel, or do something, he would come to a

functionary of the Ka'bah, and ask him whether he should do such and such thing or not. The functionary would put those sticks into a box, shake it and draw a stick, and tell the person to act accordingly. In case he drew a blank stick, the functionary would keep on drawing the sticks until there was a result.

Chapter 93. Regarding *Ṣalāt* In The *Hijr*

2028. 'Āishah narrated: "I very much desired to enter the House and pray in it. Once the Messenger of Allāh ﷺ held on to my hand and brought me into the *Hijr*, and said: 'Whenever you wish to enter the House, pray in the *Hijr*, for it is a part of the House. Your people, when they built the Ka'bah, fell short (in building material), so they left it out of the House.'" (*Ṣaḥīḥ*)

(المعجم ٩٣) - بَابُ الصَّلَاةِ فِي الْحِجْرِ
(التحفة ٩٤)

٢٠٢٨ - حَدَّثَنَا الْقَعْنَبِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ عَلْقَمَةَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: كُنْتُ أُحِبُّ أَنْ أُدْخَلَ الْبَيْتَ وَأُصَلِّيَ فِيهِ، فَأَخَذَ رَسُولُ اللَّهِ ﷺ بِيَدِي فَأَدْخَلَنِي فِي الْحِجْرِ، فَقَالَ: «صَلِّي فِي الْحِجْرِ إِذَا أَرَدْتَ دُخُولَ الْبَيْتِ فَإِنَّمَا هُوَ قِطْعَةٌ مِنَ الْبَيْتِ، فَإِنَّ قَوْمَكَ اقْتَصَرُوا حِينَ بَنَوْا الْكَعْبَةَ فَأَخْرَجُوهُ مِنَ الْبَيْتِ».

تخريج: [صحيح] أخرجه الترمذي، الحج، باب ما جاء في الصلاة في الحجر، ح: ٨٧٦ والنسائي، ح: ٢٩١٥ من حديث عبدالعزيز الدراوردي به وقال الترمذي: "حسن صحيح".

Comments:

When the Messenger of Allāh ﷺ, was thirty-five years old, the Quraish planned to rebuild the structure of the Ka'bah, which had become, by then, quite old and weak. They also decided to use only pure money, and refused to accept money from whoredom, usury and extortions, or earned by any other unfair means. But the money so collected fell short. So they reduced the length of the Ka'bah, about six arms length, on its northern side. This left-out portion is called the *Hijr* or *Ḥaṭīm*.

Chapter 93. Entering The Ka'bah

2029. 'Āishah narrated: "The Prophet ﷺ once left me and he was very happy, but then returned in a state of sadness. He said: 'I entered the Ka'bah, and had I known what I know now, I would not have entered it. I fear that I might have made matters difficult

(المعجم ٩٣) بَابُ: فِي دُخُولِ الْكَعْبَةِ
(التحفة ٩٣)

٢٠٢٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْمَلِكِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ خَرَجَ مِنْ عِنْدِهَا وَهُوَ مُسْرُورٌ ثُمَّ رَجَعَ إِلَيَّ وَهُوَ كَتِيبٌ فَقَالَ: «إِنِّي دَخَلْتُ الْكَعْبَةَ

for my nation.” (*Da‘if*)

وَلَوْ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا
دَخَلْتُهَا، إِنِّي أَخَافُ أَنْ أَكُونَ قَدْ شَقَقْتُ عَلَيَّ
أُمَّتِي“ .

تخریج: [إسناده ضعيف] أخرجه الترمذي، الحج، باب ما جاء في دخول الكعبة، ح: ٨٧٣ وابن ماجه، ح: ٣٠٦٤ من حديث إسماعيل بن عبد الملك به وهو ضعيف: ضعفه الجمهور ومع ذلك قال الترمذي في حديثه: "حسن صحيح" .

2030. Al-Aslamiyyah narrated: “I said to ‘Uthmān: ‘What did the Messenger of Allāh ﷺ tell you when he called you?’ He replied that he said: ‘I forgot to command you to cover up the two horns, for it is not appropriate that there be anything which distracts the worshiper while he is praying.’” (*Hasan*)

٢٠٣٠ - حَدَّثَنَا ابْنُ السَّرْحِ وَسَعِيدُ بْنُ
مَنْصُورٍ وَمُسَدَّدٌ قَالُوا: حَدَّثَنَا سُفْيَانُ عَنْ
مَنْصُورِ الْحَجَبِيِّ: حَدَّثَنِي خَالِي عَنْ أُمِّي
صَفِيَّةَ بِنْتِ شَيْبَةَ قَالَتْ: سَمِعْتُ الْأَسْلَمِيَّةَ
تَقُولُ: قُلْتُ لِعُثْمَانَ: مَا قَالَ لَكَ رَسُولُ اللَّهِ
ﷺ حِينَ دَعَاكَ؟ قَالَ: «إِنِّي نَسِيتُ أَنْ أَمْرَكَ
أَنْ تُحَمَّرَ الْقَرْنَيْنِ فَإِنَّهُ لَيْسَ يَنْبَغِي أَنْ يَكُونَ
فِي الْبَيْتِ شَيْءٌ يَشْغَلُ الْمُصَلِّيَ» .
قال ابن السَّرْحِ: خَالِي: مُسَافِعُ بْنُ
شَيْبَةَ .

تخریج: [حسن] أخرجه أحمد: ٦٨/٤ عن سفیان بن عیینة به * الأسلمية أراها صحابية والله أعلم .

Comments:

It is said that the “two horns” refer to those of the redemption sheep received by Ibrāhīm for Ismā‘īl, and that they had been preserved in the Ka‘bah.

Chapter 93/94. Regarding The Wealth In The Ka‘bah

(المعجم ٩٣، ٩٤) **بَابُ: فِي مَالِ الْكَعْبَةِ**
(التحفة ٩٥)

2031. Shaibah bin ‘Uthmān said to Shaqīq, “Umar bin Al-Khattāb sat in the very place that you are sitting and said: ‘I will not leave until I distribute the wealth in the Ka‘bah.’ I replied: ‘You will not do that.’ He said: ‘Indeed, I will!’ I

٢٠٣١ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا
عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ الْمُحَارِبِيُّ عَنْ
الشَّيْبَانِيِّ، عَنْ وَاصِلِ الْأَحْدَبِ، عَنْ شَقِيقِ،
عَنْ شَيْبَةَ يَعْنِي ابْنَ عُثْمَانَ، قَالَ: قَعَدَ عَمْرُ
ابْنُ الْخَطَّابِ فِي مَقْعَدِكَ الَّذِي أَنْتَ فِيهِ

said: 'You will not do that.' He said: 'And why not?' I said: 'Because the Messenger of Allāh ﷺ saw its place, as did Abū Bakr, and they were more in need of wealth than you, but they did not move it.' So he ('Umar) stood up and left." (*Da'if*)

فَقَالَ: لَا أُخْرَجُ حَتَّى أَفِيَسَمَ مَالَ الْكُعْبَةِ، قَالَ: قُلْتُ: مَا أَنْتَ بِفَاعِلٍ، قَالَ: بَلَى لَأَفْعَلَنَّ، قَالَ: قُلْتُ: مَا أَنْتَ بِفَاعِلٍ، قَالَ: لِمَ؟ قُلْتُ: لِأَنَّ رَسُولَ اللَّهِ ﷺ قَدْ رَأَى مَكَانَهُ وَأَبُو بَكْرٍ وَهُمَا أَحْوَجُ مِنْكَ إِلَى الْمَالِ فَلَمْ يُحَرِّكَاهُ فَقَامَ فَخَرَجَ.

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، المناسك، باب مال الكعبة، ح: ٣١١٦ من حديث عبدالرحمن المحاربي به وهو في مسند أحمد: ٤١٠/٣ * المحاربي مدلس وعنعن، وحديث البخاري: ٧٢٧٥، ١٥٩٤، يعني عن هذا الحديث.

Comments:

Here the wealth or treasure refers to the votive offerings and the money consecrated to the Ka'bah and kept and collected there.

Chapter (...)

(المعجم ...) بَابُ (التحفة ...)

2032. It was reported from Az-Zubair, that he said: "We were once traveling with the Messenger of Allāh ﷺ from Liyyah. When we reached Sidrah, the Messenger of Allāh ﷺ stood at the one side of Qarn Al-Aswad, facing it, and turned his gaze towards Nakhībah" — another time he said "the valley" — "and waited until all the people had stopped as well. He then said: 'Hunting at Wajj, and (cutting) its shrubs, is (considered) unlawful; (it is a part) of the *Haram* of Allāh, (it is) sacred.' And this was before he arrived at Tā'if, and besieged (the tribe of) *Thaqif*.'" (*Da'if*)

٢٠٣٢ - حَدَّثَنَا حَامِدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ إِسْنَانَ الطَّائِفِيِّ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنِ الزُّبَيْرِ قَالَ: لَمَّا أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ مِنْ لِيَّةٍ حَتَّى إِذَا كُنَّا عِنْدَ السَّدْرَةِ وَقَفَ رَسُولُ اللَّهِ ﷺ فِي طَرْفِ الْقَرْنِ الْأَسْوَدِ حَذْوَهَا فَاسْتَقْبَلَ نَجْبًا بِبَصَرِهِ - وَقَالَ مَرَّةً: وَإِدِيَهُ - وَقَفَ حَتَّى اتَّقَفَ النَّاسُ كُلَّهُمْ، ثُمَّ قَالَ: «إِنَّ صَيْدَ وَجِّ وَ عِضَاهَهُ حَرَمٌ مُحَرَّمٌ لِلَّهِ»، وَذَلِكَ قَبْلَ نَزُولِهِ الطَّائِفَ وَحِصَارِهِ لِتَثْقِيفٍ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ١٦٥/١ عن عبدالله بن الحارث به .

Chapter 94/95. On Going To Al-Madīnah

2033. Abū Hurairah narrated that the *Masājid*: Prophet ﷺ said, “Do not undertake a journey except to (one of) three *Masjids*: *Al-Masjid Al-Harām*, and this *Masjid* of mine, and *Masjid Al-Aqṣa*.” (*Ṣaḥīḥ*)

(المعجم ٩٤، ٩٥) بَابُ: فِي إِثْبَانِ
الْمَدِينَةِ (التحفة ٩٦)

٢٠٣٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُوَيْبَانُ عَنْ
الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبِي
هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُسَدُّ الرَّحَالُ
إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: مَسْجِدِ الْحَرَامِ،
وَمَسْجِدِي هَذَا، وَالْمَسْجِدِ الْأَقْصَى».

تخریج: أخرجه البخاري، فضل الصلاة في مسجد مكة والمدينة، باب: ١، ح: ١١٨٩
ومسلم، الحج، باب فضل المساجد الثلاثة، ح: ١٣٩٧ من حديث سفيان بن عيينة به.

Comments:

Expounding the foregoing *Hadīth*, Al-Khattābī has dealt with it exhaustively. To put his exposition briefly, what the Messenger of Allāh ﷺ said concerns vows. That is, if a person has vowed to offer a prayer in a certain *Masjid*, he has the choice to either pray in that very *Masjid* or any other *Masājid*, for all *Masājid* are equal. But if he has vowed to pray in any of the three aforementioned *Masājid*, it becomes obligatory on him to fulfill his vow. The reason is that these are special *Masjids*, the *Masjids* of Prophets. We have been commanded to follow them.

Chapter 95/96. Regarding The Sacredness Of Al-Madīnah

2034. ‘Alī narrated: “We did not write anything from the Messenger of Allāh ﷺ except for the Qur’an, and what is contained in this *Ṣaḥīfah*. The Messenger of Allāh ﷺ said: ‘Al-Madīnah is sacred, the area between ‘Ā’ir and Thawr. Whoever introduces any *Hadath* or gives refuge to a *Muḥdith*, upon him will be the curse of Allāh, the angels and all the people, and no *‘Adl* or *Ṣarf*^[1] will be accepted

(المعجم ٩٥، ٩٦) بَابُ: فِي تَحْرِيمِ
الْمَدِينَةِ (التحفة ٩٧)

٢٠٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا
سُوَيْبَانُ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ،
عَنْ أَبِيهِ، عَنْ عَلِيِّ قَالَ: مَا كَتَبْنَا عَنْ رَسُولِ
اللَّهِ ﷺ إِلَّا الْقُرْآنَ وَمَا فِي هَذِهِ الصَّحِيفَةِ،
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمَدِينَةُ حَرَامٌ مَا
بَيْنَ عَائِرَ إِلَى ثَوْرٍ، فَمَنْ أَحَدَثَ حَدَثًا أَوْ أَوَى
مُحَدِّثًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ
أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ عَدْلٌ وَلَا صَرْفٌ،

[1] They say that these two words mean the obligatory and voluntary; or the voluntary and the obligatory; or repentance and just behavior, or exchange and ransom or the Day of Judgment.

from him. Protection granted by one Muslim is binding upon all of them, and may be given by the humblest of them. Whoever breaks the covenant of a Muslim, upon him be the curse of Allāh, the angels and all the people, and no *'Adl* or *Ṣarf* will be accepted from him. Whoever claims to belong to someone other than his father or to belong to someone other than his *Mawlā*, upon him be the curse of Allāh, the angels and all the people, and no *'Adl* or *Ṣarf* will be accepted from him.” (*Ṣaḥīḥ*)

وَذِمَّتُهُ الْمُسْلِمِينَ وَاحِدَةً يَسْعَى بِهَا أَدْنَاهُمْ، فَمَنْ أَحْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ عَدْلٌ وَلَا صَرْفٌ، وَمَنْ وَالَى قَوْمًا بَعِيرٍ إِذْنِ مَوْلَاهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ أَجْمَعِينَ لَا يُقْبَلُ مِنْهُ عَدْلٌ وَلَا صَرْفٌ».

تخریج: أخرجه البخاري، فضائل المدينة، باب حرم المدينة، ح: ١٨٧٠ ومسلم، الحج، باب فضل المدينة ودعاء النبي ﷺ فيها بالبركة... إلخ، ح: ١٣٧٠ من حديث سفيان الثوري به.

Comments:

1. 'Alī, may Allāh be pleased with him, had no esoteric knowledge or special directive given to him in secrecy. Whatever he had or received, he disclosed it to others.
2. Al-Madīnah, with its boundaries mentioned in the *Ḥadīth* is as sacred and inviolable as Makkah.
3. *Muḥdith*, and it may be read: *Muḥdath*, the first is more popular as it appears in our text, and it refers to one who aids or harbors the criminal. The meaning of *Muḥdath* is the innovated thing itself., for which “giving refuge” would mean accepting and abiding by it. See *Minnat Al-Mun'im*.

2035.(Another chain) from 'Alī, may Allāh be pleased with him, regarding this narration (as no. 2034), from the Prophet ﷺ, who said: “Its vegetation shall not be cut, nor will its game be molested, nor will its lost objects be taken — except by one who wishes to (take it) in order to announce it to others. And it is not permitted for a man to carry arms in it in order to fight. And it is not permitted for its trees to be cut, except for a man who wishes to feed his camel.” (*Ḥasan*)

٢٠٣٥ - حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي حَسَّانَ، عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ فِي هَذِهِ الْقِصَّةِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يُحْتَلَى خَلَاهَا وَلَا يُتَقَرَّرُ صَيْدُهَا وَلَا يُلْتَفَطُ لِقَطْعِهَا إِلَّا لِمَنْ أَشَادَ بِهَا، وَلَا يَصْلُحُ لِرَجُلٍ أَنْ يَحْمِلَ فِيهَا السَّلَاحَ لِقِتَالٍ، وَلَا يَصْلُحُ أَنْ يُطْعَمَ مِنْهَا شَجَرَةٌ إِلَّا أَنْ يَغْلِفَ رَجُلٌ بَعِيرَهُ».

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٢٠١/٥ من حديث أبي داود به وللحديث شواهد، وله طريق آخر عند النسائي، ح: ٢٨٧٧ و ٢٨٩٥ * قتادة عنعن .

2036. ‘Adī bin Zaid narrated: “The Messenger of Allāh ﷺ granted protection to every area (direction) of Al-Madīnah — mile by mile. Its trees shall not be shaken (in order to make its leaves fall), nor will they be cut — except that which camels need for food.” (*Da‘īf*)

٢٠٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ أَنَّ زَيْدَ ابْنَ الْحُبَابِ حَدَّثَهُمْ: حَدَّثَنَا سُلَيْمَانُ بْنُ كِنَانَةَ مَوْلَى عُثْمَانَ بْنِ عَفَّانَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ أَبِي سُفْيَانَ عَنْ عَلِيِّ بْنِ زَيْدٍ قَالَ: حَمَى رَسُولُ اللَّهِ ﷺ كُلَّ نَاحِيَةٍ مِنَ الْمَدِينَةِ بَرِيدًا بَرِيدًا لَا يُخْبَطُ شَجَرُهُ وَلَا يُعْصَدُ إِلَّا مَا يُسَاقُ بِهِ الْجَمَلُ.

تخریج: [إسناده ضعيف] أخرجه الطبراني في الكبير: ١١١/١٧، ح: ٢٧٢ من حديث زيد بن الحباب به * سليمان بن كنانة: مجهول الحال، وعبدالله بن أبي سفيان مثله .

2037. Sulaimān bin Abī ‘Abdullāh narrated: “I saw Sa’d bin Abī Waqqāṣ take (to task) a person who was hunting in the sanctuary of Al-Madīnah — the very territory that the Messenger of Allāh ﷺ had declared sacred. He took his clothes (as punishment), so his guardians came to him (Sa’d) and spoke with him regarding that. He replied: ‘The Messenger of Allāh ﷺ declared this sanctuary sacred, and said: “Whoever finds anyone hunting in it should take his clothes (as punishment),” and I will not return anything that the Messenger of Allāh ﷺ allowed for me. But if you wish, I will give you its price (in money).’” (*Da‘īf*)

٢٠٣٧ - حَدَّثَنَا أَبُو سَلَمَةَ: حَدَّثَنَا جَرِيرٌ يَعْنِي ابْنَ حَازِمٍ، قَالَ: حَدَّثَنِي يَعْلَى بْنُ حَكِيمٍ عَنْ سُلَيْمَانَ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ: رَأَيْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ أَخَذَ رَجُلًا يَصِيدُ فِي حَرَمِ الْمَدِينَةِ الَّذِي حَرَّمَ رَسُولُ اللَّهِ ﷺ فَسَلَبَهُ ثِيَابَهُ، فَجَاءَ مَوَالِيَهُ وَكَلَّمُوهُ فِيهِ، فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ حَرَّمَ هَذَا الْحَرَمَ وَقَالَ: «مَنْ وَجَدَ أَحَدًا يَصِيدُ فِيهِ فَلْيَسْلُبْهُ ثِيَابَهُ» وَلَا أَرُدُّ عَلَيْكُمْ طَعْمَةً أَطْعَمَهَا رَسُولُ اللَّهِ ﷺ وَلَكِنْ إِنْ شِئْتُمْ دَفَعْتُ إِلَيْكُمْ ثَمَنَهُ.

تخریج: [إسناده ضعيف] أخرجه أحمد: ١٧٠/١ من حديث جرير بن حازم به * سليمان بن أبي عبدالله: لم يوثقه غير ابن حبان وللحديث شواهد دون قوله: "يصيد".

2038. (Another chain) that Sa'd found some slaves of the slaves of Al-Madīnah cutting down its trees, so he took their possessions, and said — meaning to their owners: "I heard the Messenger of Allāh ﷺ forbid the trees of Al-Madīnah to be cut, and he said: 'Whoever cuts anything of it — then whoever catches him may take his possessions.'" (*Da'if*)

٢٠٣٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا ابْنُ أَبِي ذُئْبٍ عَنْ صَالِحِ مَوْلَى التَّوَّامَةِ، عَنْ مَوْلَى لِسْعِدٍ أَنَّ سَعْدًا وَجَدَ عَبِيدًا مِنْ عَبِيدِ الْمَدِينَةِ يَقْطَعُونَ مِنْ شَجَرِ الْمَدِينَةِ، فَأَخَذَ مَتَاعَهُمْ وَقَالَ - يَعْنِي لِمَوَالِيهِمْ -: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَى أَنْ يُقْطَعَ مِنْ شَجَرِ الْمَدِينَةِ شَيْءٌ وَقَالَ: «مَنْ قَطَعَ مِنْهُ شَيْئًا فَلِمَنْ أَخَذَهُ سَلْبُهُ».

تخريج: [إسناده ضعيف] أخرجه البيهقي: ١٩٩/٥ من حديث ابن أبي ذئب به وسنده ضعيف * سليمان لم يوثقه غير ابن حبان.

2039. Jābir bin 'Abdullāh narrated that the Messenger of Allāh ﷺ said: "The trees of the protected territory of the Messenger of Allāh ﷺ should not be shaken (in order for its leaves to fall off), nor should they be cut, but they may be shaken gently." (*Da'if*)

٢٠٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ حَفْصِ أَبِي عَبْدِ الرَّحْمَنِ الْقَطَّانُ: حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: أَخْبَرَنِي خَارِجَةُ بْنُ الْحَارِثِ الْجُهَنِيُّ: أَخْبَرَنِي أَبِي عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يُخْطَطُ وَلَا يُقْضَدُ حِمَى رَسُولِ اللَّهِ ﷺ وَلَكِنْ يَهْشُ هَشًّا رَفِيقًا».

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٢٠٠/٥ من حديث أبي داود به وسنده ضعيف * الحارث بن رافع مستور.

2040. Ibn 'Umar narrated that the Messenger of Allāh ﷺ would visit Qubā' walking and riding — Ibn Numair (one of the narrators) added: "And he would pray two *Rak'ahs* (there)." (*Ṣaḥīḥ*)

٢٠٤٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى؛ حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ عَنْ ابْنِ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْتِي قُبَاءَ مَاشِيًا وَرَاكِبًا، زَادَ ابْنُ نُمَيْرٍ: وَيُصَلِّي رَكْعَتَيْنِ.

تخريج: أخرجه مسلم، الحج، باب فضل مسجد قباء وفضل الصلاة فيه وزيادته، ح: ١٣٩٩ من حديث ابن نمير، والبخاري، فضل الصلاة في مسجد مكة والمدينة، باب إتيان مسجد قباء ماشيًا وراكبًا، ح: ١١٩٤ من حديث عبيدالله بن عمر به.

Comments:

Among the places worth visiting in Al-Madīnah, the most important is the Qubā' Masjid. The Messenger of Allāh ﷺ, said that a prayer in that Masjid is like 'Umrah in terms of reward.

Chapter 96/97. Visiting Graves

(المعجم ٩٦، ٩٧) - بَابُ زِيَارَةِ الْقُبُورِ

(التحفة ٩٨)

2041. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Never does a person send his *Salām* to me except that Allāh returns my spirit to me that I may return the *Salām* to him." (*Ḍa'īf*)

٢٠٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ: حَدَّثَنَا الْمُقْرِيُّ: حَدَّثَنَا حَيْوَةُ عَنْ أَبِي صَخْرٍ حُمَيْدِ بْنِ زِيَادٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ قُسَيْطٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ أَحَدٍ يُسَلِّمُ عَلَيَّ إِلَّا رَدَّ اللَّهُ عَلَيَّ رُوحِي حَتَّى أُرَدَّ عَلَيْهِ السَّلَامُ».

تخریج: [إسناده ضعيف] أخرجه أحمد: ٥٢٧/٢ عن المقرئ به، وصححه ابن الملقن في «تحفة المحتاج»، ح: ١١٥١ * يزيد بن عبدالله بن قسيط ثبت سماعه من أبي هريرة عند البيهقي: ١٢٢/١ ولكنه يروي عن التابعين عن الصحابة ولم يصرح هاهنا بالسماع، فالسند في شبه الانقطاع.

Comments:

"Allāh returns my spirit to me", these words have been interpreted in a variety of ways. But, ultimately, it comes to one conclusion, namely, that it is a matter relating to the Unseen in *Al-Barzakh*, the realm between this life and the Hereafter.

2042. (Another chain) from Abū Hurairah, that the Messenger of Allāh ﷺ said: "Do not make your houses into graves, and do not make my grave an 'Eid (a regular place of visitation), and send your *Ṣalāt* upon me, for your *Ṣalāt* will reach me wherever you might be." (*Ḥasan*)

٢٠٤٢ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: قَرَأْتُ عَلَى عَبْدِ اللَّهِ بْنِ نَافِعٍ قَالَ: أَخْبَرَنِي ابْنُ أَبِي ذُنْبٍ عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَجْعَلُوا بُيُوتَكُمْ قُبُورًا، وَلَا تَجْعَلُوا قَبْرِي عِيدًا، وَصَلُّوا عَلَيَّ فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي حَيْثُ كُنْتُمْ».

تخریج: [إسناده حسن] أخرجه أحمد: ٣٦٧/٢ عن عبدالله بن نافع بن أبي نافع الصائغ القرشي المخزومي به.

Comments:

The example of a cemetery is very apt, because neither prayers nor formulae

of remembering Allāh are said there. Neither is the Qur'ān recited there. So a house where no prayers are said is as good as a cemetery. That is why men have been specially told to perform their voluntary prayers in their houses.

2043. Rabī'ah — meaning Ibn Al-Ḥudair said: "I never heard Ṭalḥah bin 'Ubaidullāh narrate anything from the Messenger of Allāh ﷺ except for one *Hadīth*." He was asked what it was, so he narrated: "He (Ṭalḥah) said: 'We left with the Messenger of Allāh ﷺ, intending to go to the graves of the martyrs of (the battle of) Uḥud. We came to the *Harrah* of Wāqim, and when we descended into it, we saw some graves on one of its slopes. So we said: 'O Messenger of Allāh, are these graves of our brethren?' He replied: "'(No, these are) graves of our Companions.' Then, when we came to the graves of the martyrs, he said: 'These are the graves of our brethren.'" (*Ṣaḥīḥ*)

٢٠٤٣ - حَدَّثَنَا حَامِدُ بْنُ يَحْيَى: حَدَّثَنَا مُحَمَّدُ بْنُ مَعْنٍ الْمَدَنِيُّ: أَخْبَرَنِي دَاوُدُ بْنُ خَالِدٍ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ رَبِيعَةَ يَعْنِي ابْنَ الْهَدَيْرِ، قَالَ: مَا سَمِعْتُ طَلْحَةَ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا قَطُّ غَيْرَ حَدِيثٍ وَاحِدٍ، قَالَ: قُلْتُ: وَمَا هُوَ؟ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ نُرِيدُ قُبُورَ الشُّهَدَاءِ حَتَّى إِذَا أَشْرَفْنَا عَلَى حَرَّةٍ وَاقِمٍ، فَلَمَّا تَدَلَّيْنَا مِنْهَا فَإِذَا قُبُورٌ بِمَحْنِيَّةٍ، قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ! أَقُبُورٌ إِخْوَانِنَا هَذِهِ؟ قَالَ: «قُبُورٌ أَصْحَابِنَا»، فَلَمَّا جِئْنَا قُبُورَ الشُّهَدَاءِ قَالَ: «هَذِهِ قُبُورٌ إِخْوَانِنَا».

تخریج: [إسناده صحيح] أخرجه أحمد: ١/١٦١ من حديث محمد بن معن به.

Comments:

The Messenger of Allāh ﷺ, used to visit the graves of martyrs and pray for them. He called the martyrs "my brothers," a title of honor, and the others "my Companions."

2044. Nāfi' stated that 'Abdullāh bin 'Umar narrated that the Messenger of Allāh ﷺ made his camel to rest at Al-Baṭḥā' — in Dhūl-Ḥulaifah, and prayed in it. Nāfi' added: "So 'Abdullāh bin 'Umar would do so as well." (*Ṣaḥīḥ*)

٢٠٤٤ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ أَنَاخَ بِالْبَطْحَاءِ الَّتِي بِيَدِي الْحُلَيْفَةِ فَصَلَّى بِهَا، فَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَفْعَلُ ذَلِكَ.

تخریج: أخرجه البخاري، الحج، باب: ١٤، ح: ١٥٣٢، ومسلم، الحج، باب استحباب النزول بطحاء ذي الحليفة... إلخ، ح: ١٢٥٧، بعد، ح: ١٣٤٥ من حديث مالك به وهو في الموطأ (يحيى): ٤٠٥/١.

2045 (A). Mālik said: “No one should pass by Al-Mu‘arras on his return to Al-Madīnah until he prays in it as much as he wishes, for it has been conveyed to me that the Messenger of Allāh ﷺ camped the night there.” (*Ṣaḥīḥ*)

Abū Dāwud said: “I heard Muḥammad bin Ishāq Al-Madīnī say: ‘Al-Mu‘arras is six miles from Al-Madīnah.’”

٢٠٤٥ (أ) - حَدَّثَنَا الْقَعْنَبِيُّ قَالَ: قَالَ مَالِكٌ: لَا يَنْبَغِي لِأَحَدٍ أَنْ يُجَاوِزَ الْمُعَرَّسَ إِذَا قَفَلَ رَاجِعًا إِلَى الْمَدِينَةِ حَتَّى يُصَلِّيَ فِيهَا مَا بَدَأَ لَهُ لِأَنَّهُ بَلَّغَنِي أَنَّ رَسُولَ اللَّهِ ﷺ عَرَسَ بِهِ.

قَالَ أَبُو دَاوُدَ: سَمِعْتُ مُحَمَّدَ بْنَ إِسْحَاقَ الْمَدِينِيَّ قَالَ: الْمُعَرَّسُ عَلَى سِتَّةِ أَمْيَالٍ مِنَ الْمَدِينَةِ.

تخريج: [صحيح] انظر الحديث السابق وهو في الموطأ (يحيى): ٤٠٥/١.

2045 (B). [(Another chain) from Nāfi‘, from Ibn ‘Umar, that when the Messenger of Allāh ﷺ was coming (back to Al-Madīnah), he spent the night at Al-Mu‘arras until the morning.] (*Ḥasan*)

٢٠٤٥ (ب) - [حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ قَالَ: قَرَأْتُ عَلَى عَبْدِ اللَّهِ بْنِ نَافِعٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ يَعْنِي الْعُمَرِيُّ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَدِمَ بَاتَ بِالْمُعَرَّسِ حَتَّى يَغْتَدِيَ].

تخريج: [إسناده حسن] * رواية عبدالله العمري عن نافع قوية.

12. THE BOOK OF MARRIAGE

(المعجم ١٢) - أَوَّلُ كِتَابِ النِّكَاحِ

(التحفة ٦)

Chapter 1. The Encouragement To Marry

2046. It was reported from 'Alqamah, that he said: "I was once walking with 'Abdullāh bin Mas'ūd in Minā when 'Uthmān met him, and asked to talk to him privately. When 'Abdullāh saw that he had no need, he said: 'Come, O 'Alqamah,' so I came. 'Uthmān then said to him: 'O Abū 'Abdur-Raḥmān, should we not get you married to a young girl, perhaps you will regain some of what you have lost!' 'Abdullāh responded: 'If you say this, then I have heard the Messenger of Allāh ﷺ say: "Whoever among you is capable of marriage should get married, for it is a cause of lowering the gaze, and a protection of one's private parts, and whoever cannot do so should fast, for it will act as a *Wija'* for him."^[1]

تخریج: أخرجه البخاري، الصوم، باب الصوم لمن خاف على نفسه العزبة، ح: ١٩٠٥ ومسلم، النكاح، باب استحباب النكاح لمن تاقت نفسه إليه ووجد مؤنة... إلخ، ح: ١٤٠٠ من حديث الأعمش به.

Comments:

1. One who has enough means to maintain a family should marry.
2. Marrying ensures modesty and chastity which is vital for a healthy social life.
3. A financially weak person should fast to ward off lustful desires.

[1] A means of controlling his desire.

(المعجم ١) - بَابُ التَّحْرِيزِ عَلَى

النِّكَاحِ (التحفة ١)

٢٠٤٦ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ:

حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ، عَنِ عَلْقَمَةَ قَالَ: إِنِّي لَأُمْسِي مَعَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ بِيَمِينِي إِذْ لَفِيَهُ عُثْمَانُ فَاسْتَحْلَاهُ، فَلَمَّا رَأَى عَبْدُ اللَّهِ أَنْ لَيْسَتْ لَهُ حَاجَةٌ قَالَ لِي: تَعَالَ يَا عَلْقَمَةَ! فَجِئْتُ، فَقَالَ لَهُ عُثْمَانُ: أَلَا نَزَوَّجُكَ يَا أَبَا عَبْدِ الرَّحْمَنِ! جَارِيَةً بَكْرًا لَعَلَّهُ يَرْجِعُ إِلَيْكَ مِنْ نَفْسِكَ مَا كُنْتَ تَعْهَدُ؟ فَقَالَ عَبْدُ اللَّهِ: لَئِنْ قُلْتَ ذَلِكَ لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ اسْتَطَاعَ مِنْكُمْ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَعْضٌ لِلْبَصْرِ وَأَخْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ».

Chapter 2. What Has Been Ordered Regarding Marrying A Religious Woman

(المعجم ٢) - بَابُ مَا يُؤْمَرُ بِهِ مِنْ تَزْوِيجِ
ذَاتِ الدِّينِ (التحفة ٢)

2047. Abū Hurairah narrated that the Prophet ﷺ said: “Women are married for four (reasons): For their wealth, their nobility, their beauty, and their religion. So be successful with one of religion — may your hands be covered in dust!” (*Ṣaḥīḥ*)

٢٠٤٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى يَعْنِي
ابْنَ سَعِيدٍ: حَدَّثَنِي عُبَيْدُ اللَّهِ: حَدَّثَنِي سَعِيدُ بْنُ
أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنْ
النَّبِيِّ ﷺ قَالَ: «تُنكَحُ النِّسَاءَ لِأَرْبَعٍ: لِمَالِهَا
وَلِحَسَبِهَا وَلِحَمَالِهَا وَلِدِينِهَا، فَأَظْفَرُ بِذَاتِ
الدِّينِ تَرِبَتْ يَدَاكَ».

تخريج: أخرجه البخاري، النكاح، باب الأكلفاء في الدين... إلخ، ح: ٥٠٩٠ عن مسدد ومسلم، الرضاع، باب استحباب نكاح ذات الدين، ح: ١٤٦٦ من حديث يحيى القطان به.

Comments:

The Arabic proverb “*Taribat yadāk*” (may your hands be covered in dust) is said to awaken a desire or longing for something. It is a way of exhortation, not an imprecation. While marrying a woman, one should give precedence to her religiosity and piety over her other qualities.

Chapter 3. Marrying Virgins

(المعجم ٣) بَابُ: فِي تَزْوِيجِ الْأَبْكَارِ
(التحفة ٣)

2048. Jābir bin ‘Abdullāh narrated: “The Messenger of Allāh ﷺ said to me: ‘Have you gotten married?’ I replied: ‘Yes.’ He said: ‘To a virgin, or one previously married?’ I said: ‘To one previously married.’ He said: ‘And why not to a virgin whom you would play with, and who would play with you?’” (*Ṣaḥīḥ*)

٢٠٤٨ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا
أَبُو مُعَاوِيَةَ: أَخْبَرَنَا الْأَعْمَشُ عَنْ سَالِمِ بْنِ
أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ
لِي رَسُولُ اللَّهِ ﷺ: «أَتَزَوَّجْتَ؟» قُلْتُ: نَعَمْ،
قَالَ: «يَكْرُ أَمْ يَيْبُ؟» قُلْتُ: نَيْبًا قَالَ: «أَفَلَا
يَكْرًا تَلَاعِبُهَا وَتَلَاعِبُكَ».

تخريج: [صحيح] وهو في مسند أحمد: ٣/٣١٤ وأصله عند مسلم، ح: ١١١/٧١٥ بعد، ح: ٥٩٩ وللحديث طرق.

Chapter (...) The Prohibition Of Marrying Women Who Do Not Give Birth

(المعجم...) - بَابُ النَّهْيِ عَنِ تَزْوِيجِ
مَنْ لَمْ يَلِدْ مِنَ النِّسَاءِ (التحفة ٤)
قال أبو داود: كَتَبَ إِلَيَّ حُسَيْنُ بْنُ حُرَيْثِ
الْمُرَوَّزِيُّ.

2049. Ibn ‘Abbās narrated: “A man came to the Prophet ﷺ and said: ‘My wife does not prevent the touch of one who touches.’ He replied: ‘Separate from her.’ He said: ‘I fear that my soul will be attached to her.’ He said: ‘Then enjoy her.’” (*Sahih*)

٢٠٤٩ - حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنِ
الْحُسَيْنِ بْنِ وَاقِدٍ، عَنْ عُمَارَةَ بْنِ أَبِي
حَفْصَةَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ:
جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنَّ امْرَأَتِي لَا
تَمْنَعُ يَدَ لَأَمْسٍ. قَالَ: «عَرَّبَهَا». قَالَ: أَخَافُ
أَنْ تَتَّبِعَهَا نَفْسِي. قَالَ: «فَاسْتَمْتِعْ بِهَا».

تخریج: [إسناده صحيح] أخرجه النسائي، الطلاق، باب ما جاء في الخلع، ح: ٣٤٩٤ عن الحسين بن حريث به.

Comments:

It is an authentic *Hadith*. “It is: She does not prevent one who intends immorality with her; or, she does not prevent anyone who seeks something from her husband’s wealth.” (*Awn Al-Ma’būb*) See An-Nasā’ī nos. 3231 and 3494. And they say it means simply that she, being a dignified and respectable woman, does not feel alienated or repelled by strangers (and yet is not guilty of immoral conduct). Thereupon, the Messenger of Allāh ﷺ counseled him to divorce her, but when he told him his weakness, he let him keep her.

2050 (A). It was reported from Mustalim bin Sa’eed the son of the sister of Manṣūr bin Zādhān, from Manṣūr, meaning Ibn Zādhān, from Mu’āwiyah bin Qurrah, from Ma’qal bin Yasār, who said: “A man came to the Prophet ﷺ and said: ‘I have encountered a woman of nobility and beauty, but she cannot give birth. Should I marry her?’ He said: ‘No.’ The man then came to him a second time, but he prohibited him. He then came for the third time, and the Prophet ﷺ said: ‘Marry loving women who give birth, for I will compete with

٢٠٥٠ (أ) - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ:
حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا مُسْتَلِيمُ بْنُ
سَعِيدِ ابْنِ أُخْتِ مَنْصُورِ بْنِ زَادَانَ عَنِ مَنْصُورِ
يَعْنِي ابْنَ زَادَانَ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ
مَعْقِلِ بْنِ يَسَارٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ
فَقَالَ: إِنِّي أَصْبِتُ امْرَأَةً ذَاتَ جَمَالٍ وَحَسَبٍ
وَأَنَّهَا لَا تَلِدُ أَفَاتَزَوَّجُهَا؟ قَالَ: «لَا»، ثُمَّ أَتَاهُ
الثَّانِيَةَ فَنَهَا، ثُمَّ أَتَاهُ الثَّلَاثَةَ فَقَالَ: «تَزَوَّجُوا
الْوُدَّ الْوَلُودَ فَإِنِّي مُكَافِرٌ بِكُمْ الْأَمَمَ».

you against other nations.”

Comments:

It does not mean that there is an absolute ban on marrying a barren woman. In fact, a marriage has many motives. Marrying such a woman is permissible, even desirable, for some reasons.

2050 (B). (Al-Ḥasan bin ‘Alī narrated to us: “I heard Yazīd bin Hārūn saying: ‘I saw Mustalim, he would stumble right and left.’” Al-Ḥasan bin ‘Alī said: “His side never touched the ground for forty years.” Abū Dāwūd said: Mustalim bin Sa‘eed was the son of the brother, or the son of the sister of Maṣṣūr bin Zādhān, he went for seventy days without a drink of water.) (*Hasan*)

٢٠٥٠ (ب) - [حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: سَمِعْتُ يَزِيدَ بْنَ هَارُونَ يَقُولُ: رَأَيْتُ مُسْتَلِمًا فَكَانَ يَقَعُ يَمَنَّهُ وَيَسْرَةً. قَالَ الْحَسَنُ بْنُ عَلِيٍّ: لَمْ يَضَعْ جَنْبَهُ إِلَى الْأَرْضِ أَرْبَعِينَ سَنَةً. قَالَ أَبُو دَاوُدَ: مُسْتَلِمٌ بْنُ سَعِيدِ ابْنِ أُخِي أَوْ ابْنِ أُخْتِ مَنْصُورِ بْنِ زَادَانَ، مَكَثَ سَبْعِينَ يَوْمًا لَمْ يَشْرَبِ الْمَاءَ].

تخریج: (أ) و(ب) [حسن] أخرجه النسائي، النكاح، باب كراهية تزويج العقيم، ح: ٣٢٢٩ من حديث يزيد بن هارون به، وصححه ابن حبان، ح: ١٢٢٩، ١٢٣٠، والحاكم: ٦٢/٢ ووافقه الذهبي وللحديث شواهد كثيرة * قوله: يقع يمينه ويسرة: سنده صحيح، وقوله: «لم يضع جنبه إلى الأرض أربعين سنة»: سنده ضعيف لانقطاعه، ومكث سبعين يوماً لم يشرب الماء: سنده ضعيف من أجل الانقطاع، وقال ابن الأعرابي: "حدثنا محمد بن المبارك أبو بكر بن حماد المقرئ، قال: سمعت أبا ثابت الخطاب يقول: سمعت يزيد بن هارون يقول: كان المستلم بن سعيد لا يشرب الماء في أربعين يوماً إلا مرة" ... إلخ (المعجم: ٢٠٣/١، ٢٠٤، ح: ٣١٩) وسنده ضعيف * المقرئ وأبو ثابت لم أعرفهما، ولو صح فمعناه: أنه كان لا يشرب الماء بل كان يشرب اللبن والنيذ ونحوهما.

Chapter 4. Regarding Allāh’s Statement: The Fornicatress Does Not Marry Except A Fornicator

(المعجم ٤) بَابُ: فِي قَوْلِهِ تَعَالَى: ﴿الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً﴾ [النور: ٣] (التحفة ٥)

2051. ‘Amr bin Shu‘aib narrated from his father, from his grandfather, that Marthad bin Abi Marthad Al-Ghanawī would transport captives from Makkah. And there was a prostitute in Makkah by the name of ‘Anāq, who was a friend of his. He

٢٠٥١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ النَّبِيُّ: حَدَّثَنَا يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ الْأَخْنَسِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ مَرْثَدَ بْنَ أَبِي مَرْثَدِ الْعَنْوِيِّ كَانَ يَحْمِلُ الْأَسَارَى بِمَكَّةَ، وَكَانَ بِمَكَّةَ بَغِيٌّ يُقَالُ

narrated: "I came to the Prophet ﷺ and said: 'O Messenger of Allāh, (should I) marry 'Anāq?' But he did not say anything. Then, the Verse: And a fornicatress does not marry except a fornicator, or a pagan^[1] was revealed, so he called me, recited the Verse to me, and said: 'Do not marry her.'" (*Hasan*)

لَهَا عَنَاقُ، وَكَانَتْ صَدِيقَتَهُ. قَالَ: جِئْتُ إِلَى النَّبِيِّ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَنْكِحَ عَنَاقًا؟ قَالَ: فَسَكَتَ عَنِّي، فَتَزَلَّتْ: ﴿وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ﴾ [النور: ٣] فَدَعَانِي فَفَرَّأَهَا عَلَيَّ وَقَالَ: «لَا تَنْكِحَهَا».

تخريج: [إسناده حسن] أخرجه النسائي، النكاح، تزيوج الزانية، ح: ٣٢٣٠ عن إبراهيم بن محمد به وحسنه الترمذي، ح: ٣١٧٧ وصححه الحاكم: ١٦٦/٢ ووافقه الذهبي.

2052. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "A flogged fornicator does not marry except one like him." (*Sahih*)

٢٠٥٢ - حَدَّثَنَا مُسَدَّدٌ وَأَبُو مَعْمَرٍ قَالَا: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ حَبِيبٍ: حَدَّثَنِي عَمْرُو بْنُ شُعَيْبٍ عَنْ سَعِيدِ الْمَقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَنْكِحُ الزَّانِي الْمَجْلُودَ إِلَّا مِثْلَهُ».

وقال أبو معمر: قال حدثنا حبيب المعلم عن عمرو بن شعيب.

تخريج: [إسناده صحيح] أخرجه أحمد: ٣٢٤/٢ من حديث عبدالوارث به وصححه الحاكم: ١٦٦/٢ ووافقه الذهبي.

Comments:

This *Hadith* further explains and confirms what has been said in the previous *Hadith*, namely, a man of ill repute should marry a woman like him.

Chapter 5. A Man Frees His Slave And Then Marries Her

2053. Abū Mūsā narrated that the Messenger of Allāh ﷺ said: "Whoever frees his slave girl and then marries her will obtain a double reward." (*Sahih*)

(المعجم ٥) بَابُ: فِي الرَّجُلِ يُعْتَقُ أَمَتَهُ ثُمَّ يَتَزَوَّجُهَا (التحفة ٦)

٢٠٥٣ - حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا عَبَّاسُ بْنُ مُطَرِّفٍ، عَنْ عَامِرٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَعْتَقَ جَارِيَتَهُ وَتَزَوَّجَهَا كَانَ لَهُ أَجْرَانِ».

[1] *An-Nūr* 24:3.

تخریج: أخرجه البخاري، العتق، باب فضل من أدب جاريته وعلمها، ح: ٢٥٤٤ ومسلم، النكاح، باب فضيلة إعتاقه أمته ثم يتزوجها، ح: ١٥٤/٨٦ بعد، ح: ١٤٢٧ من حديث مطرف به.

Comments:

This *Hadith* exhorts the Muslims to free the captives and slaves.

2054. Anas bin Mālik narrated that the Prophet ﷺ freed Ṣafīyah, and made that (emancipation) her dowry. (*Ṣaḥīḥ*)

٢٠٥٤ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ وَعَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ أَعْتَقَ صَفِيَّةَ وَجَعَلَ عِتْقَهَا صَدَاقَهَا.

تخریج: أخرجه مسلم، النكاح، باب فضيلة إعتاقه أمته ثم يتزوجها، ح: ٨٥/١٣٦٥ بعد، ح: ١٤٢٧ من حديث أبي عوانة، والبخاري، الخوف، باب التبكير والغسل بالصبح والصلاة عند الإغارة والحرب، ح: ٩٤٧ من حديث عبدالعزیز بن صهیب به.

Chapter 6. Foster-Feeding Prohibits What Lineage Prohibits

2055. ‘Āishah, the wife of the Prophet ﷺ, narrated that the Prophet ﷺ said: “Foster-feeding prohibits what is prohibited by delivery.” (*Ṣaḥīḥ*)

(المعجم ٦) **بَابُ: يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ (التحفة ٧)**

٢٠٥٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ سُلَيْمَانَ ابْنِ يَسَارٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّ النَّبِيَّ ﷺ قَالَ: «يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ الْوِلَادَةِ».

تخریج: [إسناده صحيح] أخرجه الترمذي، الرضاع، باب ما جاء يحرم من الرضاع ما يحرم من النسب، ح: ١١٤٧ من حديث مالك به، وقال: "حسن صحيح" وهو في الموطأ (يحيى): ٦٠٧/٢.

2056. Umm Salamah narrated: “Umm Ḥabībah said: ‘O Messenger of Allāh, are you interested in my sister?’ He said: ‘For what?’ She said: ‘To marry her.’ He said: ‘Your sister?’ She said: ‘Yes.’ He said: ‘Would you like that?’ She said: ‘I am not the only one (married) to you, and the person whom I love most to share

٢٠٥٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التَّمِيمِيُّ: حَدَّثَنَا زُهَيْرٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، أَنَّ أُمَّ حَبِيبَةَ قَالَتْ: يَا رَسُولَ اللَّهِ! هَلْ لَكَ فِي أُخْتِي؟ قَالَ: «فَأَفْعَلُ مَاذَا؟». قَالَتْ: فَتَنْكِحُهَا قَالَ: «أُخْتِكَ؟» قَالَتْ: نَعَمْ. قَالَ: «أَوْ تُحِبِّينِ ذَاكَ؟» قَالَتْ: لَسْتُ بِمُخْلِئَةٍ بِكَ،

good fortune with me is my sister.' He said: 'But she is not permitted for me.' She replied: 'But by Allāh, I have been informed that you are going to propose for Durrah — or Dhurrah, Zuhair (one of the narrators) was in doubt — bint Abī Salamah.' He said: 'The daughter of Umm Salamah?' She said: 'Yes.' He said: 'By Allāh, even if she were not my step-daughter that was living with me, even then she would not be permitted for me. She is the daughter of my foster-brother, for her father and I were both breast-fed by Thuwaibah. So do not present you daughters or sisters to me.'" (*Ṣaḥīḥ*)

وَأَحَبُّ مَنْ شَرِكْنِي فِي خَيْرِ أُخْتِي. قَالَ: «فَإِنَّهَا لَا تَحِلُّ لِي». قَالَتْ: فَوَاللَّهِ! لَقَدْ أُخْبِرْتُ أَنَّكَ تَخْطُبُ دُرَّةَ أَوْ ذُرَّةَ - شَكَّ زُهَيْرٌ - بِنْتُ أَبِي سَلَمَةَ. قَالَ: «بِنْتُ أُمِّ سَلَمَةَ؟» قَالَتْ: نَعَمْ. قَالَ: «أَمَا وَاللَّهِ! لَوْ لَمْ تَكُنْ رَيْبِي فِي حَجْرِي مَا حَلَّتْ لِي، إِنَّهَا ابْنَةُ أُخِي مِنَ الرِّضَاعَةِ، أَرْضَعْتَنِي وَأَبَاهَا تُؤَيَّبَةُ، فَلَا نَعْرِضَنَّ عَلَيَّ بَنَاتِكُنَّ وَلَا أَحْوَانِكُنَّ».

تخريج: [صحيح] أخرجه أحمد: ٢٩١/٦، ٣٠٩ من حديث هشام بن عروة به ورواه البخاري، النكاح، باب ﴿وربايتكم اللاتي في حجوركم... بهن﴾ ح: ٥١٠٦ ومسلم، النكاح، باب تحريم الربيبة وأخت المرأة، ح: ١٤٤٩ من حديث هشام بن عروة عن أبيه عن زينب عن أم حبيبة به.

Comments:

Rabibah (step-daughter) that is, the daughter of one's wife from her previous husband, is also unlawful when her mother is married to him.

Chapter 7. Regarding The Husband Of The Foster-Mother

(المعجم ٧) بَابُ: فِي لَبَنِ الْفَحْلِ
(التحفة ٨)

2057. 'Aishah narrated: "Aflah bint Abī Al-Qu'ais entered upon me, so I covered myself from him. He said: 'Do you cover yourself from me, even though I am your uncle?' I said: 'How so?' He replied: 'My brother's wife breast-fed you.' I replied: 'It was the woman who breast-fed me, not the man.' When the Messenger of Allāh ﷺ came, I informed him of that, and he replied: 'He is your uncle, so he

٢٠٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ الْعَبْدِيُّ: أَخْبَرَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: دَخَلَ عَلَيَّ أَفْلَحُ بْنُ أَبِي الْقَعْسِ فَاسْتَبْرَثَ مِنِّي، قَالَ: تَسْتَبْرِينَ مِنِّي وَأَنَا عَمُّكَ؟ قَالَتْ: قُلْتُ: مِنْ أَيْنَ؟ قَالَ: أَرْضَعْتِكَ امْرَأَةً أُخِي. قَالَتْ: إِنَّمَا أَرْضَعْتَنِي الْمَرْأَةَ وَلَمْ يُرْضِعْنِي الرَّجُلُ. فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ فَحَدَّثَنِي فَقَالَ: «إِنَّهُ عَمُّكَ

may visit you.” (Saḥīḥ)

فَلْيَلِجْ عَلَيْكَ».

تخريج: [صحيح] أخرجه البخاري، النكاح، باب ما يحل من الدخول والنظر إلى النساء في الرضاع، ح: ٥٢٣٩، ومسلم، الرضاع، باب تحريم الرضاعة من ماء الفحل، ح: ١٤٤٥ من حديث هشام بن عروة به.

Comments:

A woman who suckles is a foster mother, and, hence, her husband is a foster father, and her brother is a foster uncle. In short, one is connected with the relatives of his or her foster mother in the same way as one's own parents.

Chapter 8. Regarding Breast-Feeding An Adult

(المعجم ٨) بَابُ: فِي رَضَاعَةِ الْكَبِيرِ

(التحفة ٩)

2058. ‘Āishah narrated: “Once the Messenger of Allāh ﷺ visited me and saw a man sitting with me.” — Ḥaḥḥ (one of the narrators) said: “He disapproved of that, and his face changed.” — “I said: ‘O Messenger of Allāh! He is my brother through fosterage.’ He replied: ‘Be careful regarding your brothers, for breast-feeding is (only established through) through hunger.’” (Saḥīḥ)

٢٠٥٨ - حَدَّثَنَا حَفْصُ بْنُ عَمَرَ: حَدَّثَنَا شُعْبَةُ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ عَنْ أَشْعَثَ بْنِ سُلَيْمٍ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ الْمَعْنَى وَاحِدًا: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَيْهَا وَعِنْدَهَا رَجُلٌ قَالَ حَفْصٌ: فَشَقَّ ذَلِكَ عَلَيْهِ وَتَغَيَّرَ وَجْهُهُ، ثُمَّ اتَّفَقَا قَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّهُ أَخِي مِنَ الرِّضَاعَةِ، فَقَالَ: «انظُرْنَ مَنْ إِخْوَانُكُنَّ، فَإِنَّمَا الرِّضَاعَةُ مِنَ الْمَجَاعَةِ».

تخريج: أخرجه البخاري، الشهادات، باب الشهادة على الأنساب . . . الخ، ح: ٢٦٤٧ من حديث سفيان محمد بن كثير ومسلم، الرضاع، باب: إنما الرضاعة من المجاعة، ح: ١٤٥٥ من حديث سفيان الثوري به.

Comments:

Suckling shall be taken into account only if it takes place within a span of two years and with the purpose to feed an infant, that is, when an infant is suckled until it is satisfied. This point has been explained further in another *Ḥadīth*, that an infant has been suckled five times.

2059. It was reported that Sulaimān bin Al-Mughīrah narrated from Abū Mūsā, from his father, from a son of ‘Abdullāh bin Mas‘ūd, from Ibn Mas‘ūd, who said: “There is no fosterage except

٢٠٥٩ - حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ مُطَهَّرٍ أَنَّ سُلَيْمَانَ بْنَ الْمُغِيرَةَ حَدَّثَهُمْ عَنْ أَبِي مُوسَى، عَنْ أَبِيهِ، عَنْ ابْنِ إِبْرَاهِيمَ بْنِ مَسْعُودٍ، عَنْ ابْنِ مَسْعُودٍ قَالَ: لَا رَضَاعَ إِلَّا مَا شَدَّ الْعُظْمَ

what strengthens the bones and develops flesh.” Abū Mūsā added: “Do not ask us while this (meaning ‘Abdullāh scholar is in your midst.’

(*Da‘īf*)

تخريج: [إسناده ضعيف] انظر الحديث الآتي وأخرجه البيهقي: ٤٦٧/٧ من حديث أبي داود به وسنده ضعيف * أبو موسى العلابي وأبوه مجهولان.

Comments:

In the presence of a more learned person, it does not behoove a person of lower rank to give a ruling on a point of law. That is the way to honor learned scholars.

2060. (Another chain) from Sulaimān bin Al-Mughīrah, from Abū Mūsā Al-Hilālī, from his father, from Ibn Mas‘ūd, from the Prophet ﷺ with its meaning, and he said: “fortifies the bones.” (*Da‘īf*)

٢٠٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا وَكَيْعٌ عَنْ سُلَيْمَانَ بْنِ الْمُعَيَّرَةِ، عَنْ أَبِي مَوْسَى الْهَلَالِيِّ، عَنْ أَبِيهِ، عَنْ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ بِمَعْنَاهُ وَقَالَ: «أَنْشَرَ الْعَظْمَ».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤٣٢/١ عن وكيع به * أبو موسى الهلالي وأبوه: مجهولان والموقوف صحيح، انظر الموطأ، (بتحقيقي): ١٣٢٧.

Chapter 9. (About) Who Was Made Prohibited Through Adult Fosterage

(المعجم ٩) - بَابُ مَنْ حَرَّمَ بِهِ
(التحفة ١٠)

2061. ‘Āishah and Umm Salamah both narrated: “Abū Ḥudhaifah bin ‘Utbah bin Rabī‘ah bin ‘Abdush-Shams had adopted Sālim — just as the Messenger of Allāh ﷺ had adopted Zaid — and he married him (Sālim) to his niece, Hind bint Al-Walīd bin ‘Utbah bin Rabī‘ah. Sālim was a freed slave of an *Anṣārī* lady. In the days of *Jāhiliyyah*, an adopted son would be called by his adopted father’s name, and would inherit from him. This continued until Allāh

٢٠٦١ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبَسَةُ: حَدَّثَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ وَأُمِّ سَلَمَةَ: أَنَّ أَبَا حُدَيْفَةَ بْنَ عُتْبَةَ بْنِ رَبِيعَةَ بْنِ عَبْدِ شَمْسٍ كَانَ تَبْنَى سَالِمًا وَأَنْكَحَهُ ابْنَةَ أُخِيهِ هِنْدَ بِنْتَ الْوَلِيدِ بْنِ عُتْبَةَ بْنِ رَبِيعَةَ، وَهُوَ مَوْلَى لِمَرْأَةٍ مِنَ الْأَنْصَارِ، كَمَا تَبْنَى رَسُولُ اللَّهِ ﷺ زَيْدًا، وَكَانَ مِنْ تَبْنَى رَجُلًا فِي الْجَاهِلِيَّةِ دَعَاهُ النَّاسُ إِلَيْهِ وَوَرِثَ مِيرَاثَهُ

revealed: 'Name them by their father's...' up to His saying: '...your brothers in faith, and your freed slaves.'^[1] So their names were then restored to their father's, and the one whose father was not known became a *Mawlā* and a brother in religion. The wife of Abū Ḥudhaifah, Sahlah bint Suhail bin 'Amr Al-Qurashī Al-'Āmirī came and said: 'O Messenger of Allāh, we used to consider Sālim a son, and he would live with me and Abū Salamah in one house, and see me as I am (normally in my home). And you are aware of what Allāh has revealed regarding them (adopted children), so what do you think should be done with him (Sālim)?' He replied: 'Breast-feed him.' So she breast-fed him five breast-feedings, and he became like a foster-son to her." And so 'Āishah would follow that decision, and would command her sister's daughters and brother's daughters to breast-feed five times those whom 'Āishah wished to visit her, even if he was an adult, and they would then visit her. As for Umm Salamah and the rest of the Prophet's ﷺ wives, they refused to allow anyone to visit them after such a breast-feed, unless he was breast-fed while an infant. And they would say to 'Āishah: "By Allāh, we do not know, for this might have been a concession from the Prophet ﷺ to Sālim, specifically for him and not for anyone else." (*Sahīh*)

حَتَّى أَنْزَلَ اللَّهُ عَزَّوَجَلَّ فِي ذَلِكَ ﴿ادْعُوهُمْ لِآبَائِهِمْ﴾ - إِلَى قَوْلِهِ - ﴿فَلْيَخُونَكُمْ فِي الدِّينِ وَمَوَالِكُمْ﴾ [الأحزاب: ٥] فَرُدُّوْا إِلَى آبَائِهِمْ، فَمَنْ لَمْ يُعْلَمْ لَهُ أَبٌ كَانَ مَوْلَى وَأَخًا فِي الدِّينِ، فَجَاءَتْ سَهْلَةُ بِنْتُ سُهَيْلِ بْنِ عَمْرِو الْفُرَشِيِّ ثُمَّ الْعَامِرِيِّ وَهِيَ امْرَأَةُ أَبِي حُدَيْفَةَ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّا كُنَّا نَرَى سَالِمًا وَلَدًا فَكَانَ يَأْوِي مَعِيَ وَمَعَ أَبِي حُدَيْفَةَ فِي بَيْتِ وَاحِدٍ وَيَرَانِي فَضْلًا، وَقَدْ أَنْزَلَ اللَّهُ فِيهِمْ مَا قَدْ عَلِمْتُ فَكَيْفَ تَرَى فِيهِ؟ فَقَالَ لَهَا النَّبِيُّ ﷺ: «أَرْضِعِيهِ»، فَأَرْضَعْتُهُ خَمْسَ رَضَعَاتٍ، فَكَانَ بِمَنْزِلَةِ وَلَدِهَا مِنَ الرِّضَاعَةِ، فَبِذَلِكَ كَانَتْ عَائِشَةُ تَأْمُرُ بَنَاتِ أَخَوَاتِهَا وَبَنَاتِ إِخْوَانِهَا أَنْ يُرْضِعْنَ مَنْ أَحَبَّتْ عَائِشَةُ أَنْ يَرَاهَا وَيَدْخُلَ عَلَيْهَا وَإِنْ كَانَ كَبِيرًا خَمْسَ رَضَعَاتٍ ثُمَّ يَدْخُلَ عَلَيْهَا. وَأَبَتْ أُمَّ سَلَمَةَ وَسَائِرُ أَزْوَاجِ النَّبِيِّ ﷺ أَنْ يُدْخِلْنَ عَلَيْهِنَّ بِتِلْكَ الرِّضَاعَةِ أَحَدًا مِنَ النَّاسِ حَتَّى يُرْضَعَ فِي الْمَهْدِ، وَقُلْنَ لِعَائِشَةَ: وَاللَّهِ! مَا نَدْرِي لَعَلَّهَا كَانَتْ رُحْصَةً مِنَ النَّبِيِّ ﷺ لِسَالِمٍ دُونَ النَّاسِ.

[1] *Al-Ahzāb* 33:5.

تخريج: [إسناده صحيح] أخرجه ابن عبد البر في التمهيد: ٢٥١/٨ من حديث أبي داود به ورواه النسائي، ح: ٣٢٢٥ وأصله عند البخاري، النكاح، باب الأكفاء في الدين، ح: ٥٠٨٨ وللحديث طرق كثيرة.

Comments:

According to the majority of scholars, suckling a more than two-year old infant does not establish foster relationship.

Chapter 10. Does Breast-Feeding Less Than Five Times Establish Fosterage?

2062. It was reported from ‘Amrah bint ‘Abdur-Raḥmān, from ‘Āishah, that she said: “Allāh had initially revealed in the Qur’ān that ten feedings prohibit (marriage); then this was abrogated with five known breast-feedings. So when the Prophet ﷺ passed away, this was recited as part of the Qur’ān.” (*Saḥīḥ*)

تخريج: أخرجه مسلم، الرضاع، باب التحريم بخمس رضعات، ح: ١٤٥٢ من حديث مالك

2063. It was reported from ‘Abdullāh bin Az-Zubair, from ‘Āishah, may Allāh be pleased with her, that she said: “The Messenger of Allāh ﷺ said: ‘One or two of suckling does not prohibit (marriage).’” (*Saḥīḥ*)

تخريج: أخرجه مسلم، الرضاع، باب: في المصة والمصتان، ح: ١٤٥٠ من حديث أيوب

Chapter 11. Giving At The Time Of Weaning

2064. It was reported from Ḥajjāj, that he said: “O Messenger of Allāh! What will remove from me

(المعجم ١٠) **بَابُ: هَلْ يُحَرِّمُ مَا دُونَ**

خَمْسِ رَضَعَاتٍ (التحفة ١١)

٢٠٦٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ

الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ ابْنِ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَزْمٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: كَانَ فِيمَا أَنْزَلَ اللَّهُ مِنَ الْقُرْآنِ: عَشْرَ رَضَعَاتٍ يُحَرِّمْنَ ثُمَّ نُسِخْنَ بِخَمْسِ مَعْلُومَاتٍ يُحَرِّمْنَ، فَتَوَفَّى النَّبِيُّ ﷺ وَهَنَّ مِمَّا يُقْرَأُ مِنَ الْقُرْآنِ.

تخريج: أخرجه مسلم، الرضاع، باب التحريم بخمس رضعات، ح: ١٤٥٢ من حديث مالك

به وهو في الموطأ (يحيى): ٦٠٨/٢.

٢٠٦٣ - حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهْدٍ: حَدَّثَنَا

إِسْمَاعِيلُ عَنْ أَيُّوبَ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُحَرِّمُ الْمَصَّةُ وَلَا الْمَصَّتَانِ».

تخريج: أخرجه مسلم، الرضاع، باب: في المصة والمصتان، ح: ١٤٥٠ من حديث أيوب

السخنياني به.

(المعجم ١١) **بَابُ: فِي الرِّضْعِ عِنْدَ**

الفِصَالِ (التحفة ١٢)

٢٠٦٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ:

حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ ح: وَحَدَّثَنَا ابْنُ الْعَلَاءِ:

the blame of breast-feeding?" He replied: "A slave — male or female." (*Hasan*)

أخبرنا ابنُ إدريسَ عن هشامِ بنِ عروةَ، عن أبيه، عن حجاجِ بنِ حجاجٍ، عن أبيه قال: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا يُذْهَبُ عَنِّي مَذْمَةُ الرِّضَاعَةِ؟ قَالَ: «الْعُرَّةُ: الْعَبْدُ أَوْ الْأُمَّةُ».

قال النُّفَيْلِيُّ: حَجَّاجُ بْنُ حَجَّاجٍ الْأَسْلَمِيُّ، وَهَذَا لَفْظُهُ.

تخریج: [حسن] أخرجه الترمذي، الرضاع، باب ما يذهب مذمة الرضاع، ح: ١١٥٣ والنسائي، ح: ٣٣٣١ من حديث هشام بن عروة به وقال الترمذي: "حسن صحيح" وللحديث شواهد انظر مجمع الزوائد: ٤/٢٦٢.

Comments:

It was the custom of Arabs to send their infants to nearby villages to be suckled and nurtured by Bedouin women. Besides wages, these women also received gifts after the suckling period was over. It is to this gift that this *Hadith* refers.

Chapter 12. Women Whom It Is Disliked To Combine Between (In Marriage)

(المعجم ١٢) - بَابُ مَا يُكْرَهُ أَنْ يَجْمَعَ بَيْنَهُنَّ مِنَ النِّسَاءِ (التحفة ١٣)

2065. It was reported from Dāwud bin Abī Hind, from ‘Āmir, from Abū Hurairah, that the Messenger of Allāh ﷺ said: "A woman should not be married alongside her paternal aunt, nor an aunt alongside her brother's daughter, nor a woman alongside her maternal aunt, nor a maternal aunt alongside her sister's daughter. And one who is older should not be married alongside one who is younger, nor one who is younger alongside one who is older." (*Ṣaḥīḥ*)

٢٠٦٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ عَنْ عَامِرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُنْكَحُ الْمَرْأَةُ عَلَى عَمَّتِهَا وَلَا الْأُخْتُ عَلَى بِنْتِ أُخِيهَا وَلَا الْخَالَاتُ عَلَى بَنَاتِ أَخِيهَا، وَلَا تُنْكَحُ الْكُبْرَى عَلَى الصَّغْرَى وَلَا الصَّغْرَى عَلَى الْكُبْرَى».

تخریج: [إسناده صحيح] أخرجه الترمذي، النكاح، باب ما جاء لا تنكح المرأة على عمتها، ولا على خالتها، ح: ١١٢٦ والنسائي، ح: ٣٢٩٨ من حديث داود بن أبي هند به وعلقه البخاري، النكاح، باب: لا تنكح المرأة عن عمتها، ح: ٥١٠٨ وقال الترمذي: "حسن صحيح".

Comments:

It is prohibited to combine (that is, marry) a paternal aunt and her niece, or a maternal aunt and her niece concurrently. This prohibition is temporary, not permanent, if he was no longer married to the niece, he could marry her aunt, etc.

2066. It was reported from Ibn Shihāb, who said: “Qabīṣah bin Dhūw’ayb informed me that he heard Abū Hurairah saying: “The Messenger of Allāh ﷺ prohibited (that a man) combine between a woman and her maternal aunt and between a woman and her paternal aunt.” (*Sahih*)

تخریج: أخرجه البخاري، النكاح، باب: لا تنكح المرأة على عمتها، ح: ٥١١٠ ومسلم، النكاح، باب تحريم الجمع بين المرأة وعمتها أو خالتها في النكاح، ح: ١٤٠٨ من حديث يونس ابن يزيد به.

2067. It was reported from Khusaif, from ‘Ikrimah, from Ibn ‘Abbās, that the Prophet ﷺ disliked combining between a paternal and maternal aunt, and between two maternal aunts and two paternal aunts. (*Da‘if*)

تخریج: [إسناده ضعيف] أخرجه أحمد: ٢١٧/١ من حديث خصيف به وهو ضعيف كما تقدم، ح: ١٠٢٨ ورواه الترمذي، ح: ١١٢٥ بلفظ آخر عن عكرمة به وأصل الحديث صحيح بلفظ آخر.

2068. ‘Urwah bin Az-Zubair asked ‘Aishah, the wife of the Prophet ﷺ regarding the Verse: And if you fear that you will not treat orphan (girls) justly, then marry those whom you please of (other) women.^[1]

She replied: “O nephew, this is regarding an orphaned girl who is with her guardian, and whose

٢٠٦٦ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبَسَةُ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي قَبِيصَةُ بْنُ ذُوَيْبٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُجْمَعَ بَيْنَ الْمَرْأَةِ وَخَالَتِهَا وَبَيْنَ الْمَرْأَةِ وَعَمَّتِهَا.

٢٠٦٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا حَطَّابُ بْنُ الْقَاسِمِ عَنْ خُصَيْفٍ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَرِهَ أَنْ يُجْمَعَ بَيْنَ الْعَمَّةِ وَالْخَالَاتِ وَبَيْنَ الْخَالَاتَيْنِ وَالْعَمَّتَيْنِ.

٢٠٦٨ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ الْمِصْرِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ ابْنُ الزُّبَيْرِ: أَنَّهُ سَأَلَ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ عَنْ قَوْلِهِ: ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ﴾ [النساء: ٣]

[1] *An-Nisā'* 4:3.

wealth is joined with her guardian's wealth. So the guardian is attracted to her wealth and beauty, and wishes to marry her without being just, regarding her dowry, by giving her less than what others would give her. This Verse prohibited such guardians from marrying them except if they were just with them and gave them the highest dowry that they would otherwise get. And they were commanded to marry any woman that they pleased besides them."

'Aishah then said: "But after this Verse, the people again asked the Messenger of Allāh ﷺ regarding them, and Allāh revealed: And they ask you regarding women. Say: 'Allāh gives you decisive verdicts regarding them, and what has been recited to you in the Book regarding orphaned girls whom you do not give what is due to them, and desire (not) to marry them...'"^[1]

'Aishah responded: "And what has been recited in the Book by Allāh is the first Verse, in which Allāh says: And if you fear that you will not treat orphan (girls) justly, then marry those whom you please of (other) women. And in the other Verse, Allāh says: '...desire (not) to marry them...', which is when one does not desire to marry the orphaned girl which is under his care, when she is of little beauty and wealth. So they have been prohibited from marrying off those orphaned girls who are of little

قالت: يَا بَنَ أُخْتِي! هِيَ الْيَسَمَةُ تَكُونُ فِي حَجْرٍ وَلِيهَا تُشَارِكُهُ فِي مَالِهِ، فَيُعْجِبُهُ مَا لَهَا وَجَمَالَهَا، فَيُرِيدُ وَلِيَّهَا أَنْ يَتَزَوَّجَهَا بِغَيْرِ أَنْ يُقْسِطَ فِي صَدَاقِهَا فَيُعْطِيهَا مِثْلَ مَا يُعْطِيهَا غَيْرُهُ، فَهِيَ أَنْ يَنْكِحُوهُنَّ إِلَّا أَنْ يُقْسِطُوا لَهُنَّ وَيَبْلُغُوا بِهِنَّ أَعْلَى سُنَّتِهِنَّ مِنَ الصَّدَاقِ، وَأَمُرُوا أَنْ يَنْكِحُوا مَا طَابَ لَهُمْ مِنَ النِّسَاءِ سِوَاهُنَّ.

قال عُرْوَةُ: قَالَتْ عَائِشَةُ: ثُمَّ إِنَّ النَّاسَ اسْتَفْتَوْا رَسُولَ اللَّهِ ﷺ بَعْدَ هَذِهِ الْآيَةِ فِيهِنَّ فَأَنْزَلَ اللَّهُ عَزَّوَجَلَّ: ﴿وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَى عَلَيْكُمْ فِي الْكِتَابِ فِي يَتِمَى النِّسَاءِ الَّتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَرَغِبْنَ أَنْ يَنْكِحُوهُنَّ﴾ [النساء: ١٢٧] قَالَتْ: وَالَّذِي ذَكَرَ اللَّهُ أَنَّهُ يُتْلَى عَلَيْهِمْ فِي الْكِتَابِ الْآيَةُ الْأُولَى الَّتِي قَالَ اللَّهُ تَعَالَى فِيهَا: ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْبَيْنِ فَاَنْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ﴾ [النساء: ٣] قَالَتْ عَائِشَةُ: وَقَوْلُ اللَّهِ عَزَّوَجَلَّ فِي الْآيَةِ الْآخِرَةِ ﴿وَرَغِبْنَ أَنْ يَنْكِحُوهُنَّ﴾ [النساء: ١٢٧] هِيَ رَغْبَةُ أَحَدِكُمْ عَنِ يَتِيمَتِهِ الَّتِي تَكُونُ فِي حَجْرِهِ حِينَ تَكُونُ قَلِيلَةَ الْمَالِ وَالْجَمَالَ، فَهِيَ أَنْ يَنْكِحُوا مَا رَغِبُوا فِي مَالِهَا وَجَمَالَهَا مِنْ يَتَامَى النِّسَاءِ إِلَّا بِالْقِسْطِ مِنْ أَجْلِ رَغْبَتِهِمْ عَنْهُنَّ.

[1] An-Nisā' 4:127.

beauty and wealth except with justice. (This they have been reminded of) due to their not having any need for them.”

And Yūnus said that Rabī'ah said regarding the Verse: And if you feel that you will not be able to deal justly with orphans..., “It is as if He is saying: ‘If you fear such, then leave (marrying) them, for I have allowed four (wives) for you.’”

(*Sahih*)

تخریج: أخرجه مسلم، التفسير، باب: ١، ح: ٣٠١٨ عن أحمد بن عمرو بن السرح، والبخاري، النكاح، باب الترغيب في النكاح... إلخ، ح: ٥٠٦٤ من حديث يونس بن يزيد به.

Comments:

The *Hadith* has relevance to the chapter in that a person should not marry an orphan girl under his care and protection, if he cannot discharge his obligations fairly and faithfully according to Islamic law, no matter if he has a wife or not.

2069. ‘Alī bin Al-Ḥusain narrated that when they returned to Al-Madīnah after having been with Yazīd bin Mu‘āwiyah — at the time of the massacre of Al-Ḥusain bin ‘Alī, may Allāh be pleased with them — Al-Miswar bin Makhramah met him and said: “Is there any need of yours that I can fulfill?” He replied: “No.” He said: “Will you give me the sword of the Messenger of Allāh ﷺ, for I fear that the people will forcibly take it away from you. I swear by Allāh, if you give it to me, they will never be able to get it until my soul is taken! ‘Alī bin Abī Ṭālib proposed to the daughter of Abū Jahl while (he was married) to Fāṭimah, so I heard the Messenger of Allāh ﷺ saying — and I was at the time a boy who

قال يونس: وَقَالَ رَبِيعَةُ فِي قَوْلِ اللَّهِ عَزَّوَجَلَّ: ﴿وَأِنْ خِفْتُمْ أَلَّا تَقْسُطُوا فِي الْيَتَامَى﴾ [النساء: ٣] قَالَ: يَقُولُ: ائْتِرْكُوهُمْ إِنْ خِفْتُمْ فَقَدْ أَحَلَلْتُ لَكُمْ أَرْبَعًا.

٢٠٦٩ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَنْبَلٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي عَنْ الْوَلِيدِ بْنِ كَثِيرٍ: حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرٍو بْنِ حَلْحَلَةَ الدَّيْلِيِّ أَنَّ ابْنَ شِهَابٍ حَدَّثَهُ أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ حَدَّثَهُ: أَنَّهُمْ حِينَ قَدِمُوا الْمَدِينَةَ مِنْ عِنْدِ يَزِيدَ بْنِ مُعَاوِيَةَ مَقْتَلِ الْحُسَيْنِ بْنِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا لَقِيَهِ الْمِسْوَرُ بْنُ مَخْرَمَةَ فَقَالَ لَهُ: هَلْ لَكَ إِلَيَّ مِنْ حَاجَةٍ تَأْمُرُنِي بِهَا؟ قَالَ: فَقُلْتُ لَهُ: لَا، قَالَ: هَلْ أَنْتَ مُعْطِي سَيْفِ رَسُولِ اللَّهِ ﷺ؟ فَإِنِّي أَخَافُ أَنْ يَغْلِبَكَ الْقَوْمُ عَلَيْهِ، وَإِنَّمَا اللَّهُ! لَئِنْ أُعْطِيْتَنِيهِ لَا يُخْلَصُ إِلَيْهِ أَبَدًا حَتَّى يُبَلِّغَ إِلَى نَفْسِي، إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ حَطَبٌ بِنْتِ أَبِي جَهْلٍ عَلَى

had just reached puberty — while delivering a sermon upon this very *Minbar* of his: ‘Verily, Fāṭimah is a part of me, and I fear that she will be tested in her faith.’ He then mentioned another in-law of his, from the tribe of Banū ‘Abdush-Shams, and praised him highly, and said: ‘He spoke to me, and told the truth, and promised me and fulfilled his promise. And I am not prohibiting something which is permitted, and neither am I permitting something which is prohibited, but, by Allāh, the daughter of the Messenger of Allāh and the daughter of the enemy of Allāh will never be combined in one place, ever.’” (*Sahih*)

تخریج: أخرجه مسلم، فضائل الصحابة، باب: من فضائل فاطمة [بنت النبي ﷺ] رضي الله عنها، ح: ٢٤٤٩ عن أحمد بن حنبل والبخاري، فرض الخمس، باب ما ذكر من درع النبي ﷺ وعصاه وسيفه ... إلخ، ح: ٣١١٠ من حديث يعقوب بن إبراهيم به وهو في مسند أحمد: ٤/ ٣٢٦.

Comments:

‘Alī’s planned second marriage, had it taken place, would hurt Fāṭimah, a thing which, in turn, would hurt the Messenger of Allāh ﷺ. This would ultimately be harmful to ‘Alī himself. That is the reason why ‘Alī was told not to marry Abū Jahl’s daughter, aside from the issue of what comes with marrying the daughter of Abū Jahl. This case proves that Muslims are forbidden to cause annoyance to the Messenger of Allāh ﷺ by an action even if it is otherwise permissible.

2070. (Another chain) with this narration (similar to no. 2069), he said: “So ‘Alī, may Allāh be pleased with him, did not pursue that proposal.” (*Sahih*)

٢٠٧٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ قَارِسٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ عُرْوَةَ وَعَنْ أَبِي بَرٍّ، عَنْ ابْنِ أَبِي مُلَيْكَةَ بِهَذَا الْخَبَرِ قَالَ: فَسَكَتَ عَلِيُّ رَضِيَ اللَّهُ عَنْهُ عَنِ ذَلِكَ النِّكَاحِ.

تخریج: متفق عليه من حديث ابن أبي مليكة به، انظر الحديث الآتي.

2071. Al-Miswar bin Makhramah

٢٠٧١ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ وَقُتَيْبَةُ بْنُ

narrated that he heard the Messenger of Allāh ﷺ say, while he was upon the *Minbar*: “Banū Hishām bin Al-Mughīrah have asked my permission to marry their daughter to ‘Alī bin Abī Ṭālib. So I will not give them permission, and again I will not give them permission, and again I will not give them permission, unless Ibn Abī Ṭālib wishes to divorce my daughter and marry their daughter. For my daughter is a part of me, whatever causes her doubt causes me doubt, and whatever hurts her hurts me.” (*Sahih*)

سَعِيدُ الْمَعْنَى قَالَ أَحْمَدُ: حَدَّثَنَا اللَّيْثُ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي مُؤَيْبَةَ الْقُرَشِيُّ النَّبِيُّ أَنَّ الْمَسُورَ بْنَ مَخْرَمَةَ حَدَّثَهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ عَلَى الْمِنْبَرِ يَقُولُ: «إِنَّ بَنِي هِشَامِ بْنِ الْمُغِيرَةِ اسْتَأْذَنُوا أَنْ يُنْكِحُوا ابْنَتَهُمْ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ فَلَا أَدْنُ ثُمَّ لَا أَدْنُ ثُمَّ لَا أَدْنُ! إِلَّا أَنْ يُرِيدَ ابْنُ أَبِي طَالِبٍ أَنْ يُطَلِّقَ ابْنَتِي وَيَنْكِحَ ابْنَتَهُمْ فَإِنَّمَا ابْنَتِي بَضْعَةٌ مِنِّي يُرِيدُنِي مَا أَرَابَهَا وَيُؤْذِنُنِي مَا آذَاهَا» وَالْإِخْبَارُ فِي حَدِيثِ أَحْمَدَ.

تخریج: أخرجه البخاري، النكاح، باب ذب الرجل عن ابنته في الغيرة والإنصاف، ح: ٥٢٣٠ ومسلم، فضائل الصحابة، باب: من فضائل فاطمة [بنت النبي ﷺ] رضي الله عنها، ح: ٢٤٤٩ كلاهما عن قتيبة به.

Comments:

The *Hadūth* gives the reason why the Messenger of Allāh ﷺ did not like ‘Alī to take the daughter of Abū Jahl as a second wife.

Chapter 13. Regarding *Mut’ah* Marriages

(المعجم ١٣) بَابُ: فِي نِكَاحِ الْمُتْعَةِ
(التحفة ١٤)

2072. Az-Zuhrī narrated: “We were in the company of ‘Umar bin ‘Abdul-‘Azīz, and began discussing *Mut’ah* with women. A person by the name of Rabī’ bin Sabrah said: ‘I testify that I heard my father say, that the Messenger of Allāh ﷺ forbade it during the Farewell Pilgrimage.’” (*Da’if*)

٢٠٧٢ - حَدَّثَنَا مُسَدَّدُ بْنُ مَسْرُودٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنِ الرَّهْرِيِّ قَالَ: كُنَّا عِنْدَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ فَتَذَاكَرْنَا مُتْعَةَ النِّسَاءِ، فَقَالَ رَجُلٌ يَقَالُ لَهُ رَبِيعُ بْنُ سَبْرَةَ: أَشْهَدُ عَلَى أَبِي أَنَّهُ حَدَّثَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْهَا فِي حَجَّةِ الْوَدَاعِ.

تخریج: [ضعيف لشذوذها] أخرجه أحمد: ٤٠٤/٣ من حديث عبد الوارث به وهذا شاذ مخالف لما رواه الثقات، والصواب: "نهى عنها في عام الفتح" كما رواه مسلم، النكاح، باب نكاح المتعة . . . ح: ١٤٠٦ وغيره، انظر الحديث الآتي.

2073. (Another chain) from Rabī’ bin مُحَمَّدُ بْنُ يَحْيَى

bin Sabrah (similar to no. 2072), from his father, that the Messenger of Allāh ﷺ forbade *Mut'ah* with women. (*Sahih*)

فَارِسٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ، عَنْ رَبِيعِ بْنِ سَبْرَةَ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ حَرَّمَ مُتْعَةَ النِّسَاءِ.

تخريج: أخرجه مسلم، النكاح، باب نكاح المتعة وبيان أنه أبيض ثم نسخ ... إلخ، ح: ١٤٠٦ من حديث معمر وأحمد: ٤٠٤/٣ عن عبدالرزاق به وهو في مصنفه، ح: ١٤٠٣٤.

Chapter 14. Regarding *Shighār* Marriages

(المعجم ١٤) بَابُ: فِي الشُّغَارِ
(التحفة ١٥)

2074. It was reported from Nāfi', from Ibn 'Umar, that the Messenger of Allāh ﷺ forbade *Shighār* marriages.

Musad-dad (one of the narrators) added in his narration: "So I said to Nāfi':^[1] 'What is *Shighār*?' He said: 'A man marries his daughter and the gift (of dowry) is that he gets to marry the other man's daughter. Or he marries the sister of a man and marries him to his sister without a gift (of dowry).'" (*Sahih*)

٢٠٧٤ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ ح: وَحَدَّثَنَا مُسَدَّدُ بْنُ مَسْرُودٍ: حَدَّثَنَا يَحْيَى عَنْ عَبْدِ اللَّهِ كِلَاهُمَا عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الشُّغَارِ. زَادَ مُسَدَّدٌ فِي حَدِيثِهِ: قُلْتُ لِنَافِعٍ: مَا الشُّغَارُ؟ قَالَ: يَنْكِحُ ابْنَةَ الرَّجُلِ وَيَنْكِحُهُ ابْنَتُهُ بِغَيْرِ صَدَاقٍ، وَيَنْكِحُ أُخْتَ الرَّجُلِ فَيَنْكِحُهُ أُخْتُهُ بِغَيْرِ صَدَاقٍ.

تخريج: أخرجه البخاري، النكاح، باب الشغار، ح: ٥١١٢ ومسلم، النكاح، باب تحريم نكاح الشغار وبطلانه، ح: ١٤١٥ من حديث مالك به وهو في الموطأ (يحيى): ٥٣٥/٢.

Comments:

Among the various modes of marriage prevalent in the pre-Islamic Age of Ignorance, one was *Mut'ah*, a temporary marriage contracted for a specified time period. Islam prohibited this type of temporary marriage.

2075. Al-A'raj narrated that Al-'Abbās bin 'Abdullāh bin Al-'Abbās married his daughter to 'Abdur-Raḥmān bin Al-Ḥakam, while 'Abdur-Raḥmān married his daughter to him (Al-'Abbās), making the two women the dowry

٢٠٧٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنْ ابْنِ إِسْحَاقَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ ابْنُ هُرَيْرَةَ الْأَعْرَجُ: أَنَّ الْعَبَّاسَ بْنَ عَبْدِ اللَّهِ ابْنَ الْعَبَّاسِ أَنْكَحَ عَبْدَ الرَّحْمَنِ بْنَ الْحَكَمِ.

[1] The questioner is 'Ubaidullāh. There are two chains narrated in the text from Nāfi', one from him which Musad-dad narrated, and another from Mālik from Nāfi'.

for each other. So Mu'āwiyah wrote to Marwān commanding him to separate them, and he said in his letter: "This is the very *Shighār* that the Messenger of Allāh ﷺ prohibited." (*Hasan*)

ابْنَتُهُ وَأَنْكَحَهُ عَبْدُ الرَّحْمَنِ بِنْتَهُ وَكَانَا جَعَلَا صَدَاقًا. فَكَتَبَ مُعَاوِيَةَ إِلَى مَرْوَانَ يَأْمُرُهُ بِالتَّفْرِيقِ بَيْنَهُمَا وَقَالَ فِي كِتَابِهِ: هَذَا الشَّعَارُ الَّذِي نَهَى عَنْهُ رَسُولُ اللَّهِ ﷺ.

تخريج: [إسناده حسن] أخرجه أحمد: ٩٤/٤ عن يعقوب به، وصححه ابن حبان، ح: ١٢٦٨ ولفظه: " وقد كانا جعلاه صداقاً " .

Comments:

Scholars are unanimous over the prohibition of the *Shighār* marriage.

Chapter 14/15. Regarding *Tahlīl* (Intentionally Marrying A Divorcee To Make Her Permissible For Her First Husband)

(المعجم ١٤، ١٥) بَابُ: فِي التَّحْلِيلِ
(التحفة ١٦)

2076. 'Alī narrated: — Ismā'il (one of the narrators) said: "And I think it was from the Prophet ﷺ" — "The one who marries in order to make a woman permissible (for her first husband) is cursed, as is the one on whose behalf it was done." (*Da'if*)

٢٠٧٦ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنِي إِسْمَاعِيلُ عَنْ عَامِرٍ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ قَالَ إِسْمَاعِيلُ: وَأَرَاهُ قَدْ رَفَعَهُ إِلَى النَّبِيِّ ﷺ أَنَّ النَّبِيَّ ﷺ قَالَ: «لُعِنَ الْمُحِلُّ وَالْمُحَلَّلُ لَهُ».

تخريج: [إسناده ضعيف] وأخرجه الترمذي، النكاح، باب ما جاء في المحل والمحلل له، ح: ١١١٩ وابن ماجه، ح: ١٩٣٥ من حديث عامر الشعبي به وسنده ضعيف جداً وللحديث شواهد عند أحمد: ٣٢٣/٢ وابن الجارود، ح: ٦٨٤ وغيرهما وحديث أحمد: ٣٢٣/٢ حسن، يغني عنه.

Comments:

It is prohibited to marry a woman irrevocably divorced (that is, divorced three times) and have relations with her, solely with the intent to enable her first husband to re-marry her. Both the one who does that, and the one for whom it is done, have been cursed by the Messenger of Allāh ﷺ.

2077. (Another chain) from Al-Hārith Al-A'war, from a man among the Companions of the Prophet ﷺ — (One of the narrators in this chain) said: "We think he was 'Alī," — from the Prophet ﷺ. With its meaning (as no. 2076). (*Da'if*)

٢٠٧٧ - حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ عَنْ خَالِدٍ، عَنْ حُصَيْنٍ عَنْ عَامِرٍ، عَنِ الْحَارِثِ الْأَعْوَرِ، عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: قَرَأْنَا أَنَّهُ عَلِيٌّ، عَنِ النَّبِيِّ ﷺ بِمَعْنَاهُ.

تخريج: [إسناده ضعيف] انظر الحديث السابق.

Chapter 15/16. A Slave Getting Married Without The Permission Of His Owner

2078. It was reported from Muḥammad bin ‘Aqīl, from Jābir, who said: “The Messenger of Allāh ﷺ said: ‘Any slave who marries without the permission of his owner is a fornicator.’” (*Da‘īf*)

تخریج: [إسناده ضعيف] أخرجه الترمذي، النكاح، باب ما جاء في نكاح العبد بغير إذن سيده، ح: ١١١ من حديث ابن عقيل به وقال: "حسن" وهو في مسند أحمد: ٣٠١/٣ وصححه الحاكم ١٩٤/٢ ووافقه الذهبي * ابن عقيل، ضعيف تقدم، ح: ١٢٦ ولحديثه شاهد ضعيف عند ابن ماجه (١٩٦٠) وروى البيهقي (١٢٧/٧) وابن أبي شيبة (٢٦١/٤)، ح: (١٦٨٥٨) واللفظ له بسند قوي عن ابن عمر قال: "نكاح العبد بغير إذن سيده زنا ويعاقب الذي زوجه".

2079. It was reported from ‘Abdullāh bin ‘Umar, from Nāfi‘, from Ibn ‘Umar, from the Prophet ﷺ that he said: “If a slave marries without the permission of his owner, his marriage is invalid.” (*Hasan*)

Abū Dāwud said: This *Hadīth* is weak, rather, it is *Mawqūf*, and it is a statement of Ibn ‘Umar.

تخریج: [حسن] أخرجه البيهقي: ١٢٧/٧ من حديث أبي داود به * عبدالله بن عمر العمري عن نافع: صالح الحديث والحديث السابق يؤيده.

Chapter 16/17. Regarding It Being Disliked If A Person Proposed After His Brother’s Proposal

2080. It was reported from Sa‘eed bin Al-Musayyab, from Abū Hurairah, that the Messenger of

(المعجم ١٥، ١٦) بَابُ: فِي نِكَاحِ الْعَبْدِ
بِعَيْرِ إِذْنِ مَوْلَاهِ (التحفة ١٧)

٢٠٧٨ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَعُثْمَانُ
ابْنُ أَبِي شَيْبَةَ وَهَذَا لَفْظُ إِسْنَادِهِ وَكَلَامُهُ عَنْ
وَكَيْعٍ: حَدَّثَنَا الْحَسَنُ بْنُ صَالِحٍ عَنْ عَبْدِ اللَّهِ
ابْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ جَابِرٍ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «أَيُّمَا عَبْدٍ تَزَوَّجَ بِعَيْرِ إِذْنِ
مَوْلَاهِ فَهُوَ عَاهِرٌ».

٢٠٧٩ - حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ: حَدَّثَنَا
أَبُو قُتَيْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ،
عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا نَكَحَ
الْعَبْدُ بِعَيْرِ إِذْنِ مَوْلَاهُ فَنِكَاحُهُ بَاطِلٌ».
قَالَ أَبُو دَاوُدَ: هَذَا الْحَدِيثُ ضَعِيفٌ وَهُوَ
مَوْقُوفٌ وَهُوَ قَوْلُ ابْنِ عُمَرَ رَضِيَ اللَّهُ
عَنْهُمَا.]

(المعجم ١٦، ١٧) بَابُ: فِي كِرَاهِيَةِ أَنْ
يَخْطُبَ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ
(التحفة ١٨)

٢٠٨٠ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ
السَّرْحِ: حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ سَعِيدِ

Allāh ﷺ said: “Let not any person give a proposal of marriage after the proposal of his brother.” (Ṣaḥīḥ)

يبيع على بيع أخيه ولا يسوم على سوم أخيه باب تحريم الخطبة على خطبة أخيه حتى يأذن

2081. It was reported from Nāfi‘, from Ibn ‘Umar, that the Messenger of Allāh ﷺ said: “Let not any of you give a proposal of marriage after the proposal of his brother, and let him not sell after his brother has sold, except with his permission.” (Ṣaḥīḥ)

تخريج: متفق عليه، وأخرجه أحمد: ١٤٢/٢ عن عبدالله بن نمير به ورواه مسلم، النكاح، باب تحريم الخطبة على خطبة أخيه... إلخ، ح: ١٤١٢ من حديث عبيدالله والبخاري، النكاح، باب: لا يخطب على خطبة أخيه حتى ينكح أو يدع، ح: ٥١٤٢ من حديث نافع به.

Comments:

When a person sends a word to a woman’s guardian asking for her hand, another Muslim should not send his proposal to them, knowing that the first person has as yet received no reply to his request.

Chapter 17/18. A Person Looks At A Woman Whom He Desires To Marry

2082. Jābir bin ‘Abdullāh narrated that the Messenger of Allāh ﷺ said: “If any of you proposes for a woman, then if he is able to look at what will cause him to marry her, he should do so.” Jābir added: “So I proposed for the hand of a young girl, and I would hide myself (to look at) her, until I saw of her what caused me to marry her, so I married her.” (Ḥasan)

ابن المُسَيَّبِ، عن أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَخْطُبُ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ».

تخريج: أخرجه البخاري، البيهقي، باب: لا حتى يأذن له أو يترك، ح: ٢١٤٠ ومسلم، النكاح، أو يترك، ح: ١٤١٣ من حديث سفيان بن عيينة به.

٢٠٨١ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَخْطُبُ أَحَدُكُمْ عَلَى خِطْبَةِ أَخِيهِ وَلَا يَبِيعُ عَلَى بَيْعِ أَخِيهِ إِلَّا بِإِذْنِهِ».

(المعجم ١٧، ١٨) بَابُ: فِي الرَّجُلِ يَنْظُرُ إِلَى الْمَرْأَةِ وَهُوَ يُرِيدُ تَزْوِيجَهَا (التحفة ١٩)
٢٠٨٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ دَاوُدَ بْنِ حُصَيْنٍ، عَنْ وَاقِدِ بْنِ عَبْدِ الرَّحْمَنِ - يَعْنِي ابْنَ سَعْدِ بْنِ مُعَاذٍ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا خَطَبَ أَحَدُكُمْ الْمَرْأَةَ فَإِنْ اسْتَطَاعَ أَنْ يَنْظُرَ إِلَى مَا يَدْعُوهُ إِلَى نِكَاحِهَا فَلْيَتَمَلَّ». قَالَ: فَخَطَبْتُ جَارِيَةَ فَكُنْتُ أَتَّخِبُ لَهَا حَتَّى

رَأَيْتُ مِنْهَا مَا دَعَانِي إِلَى نِكَاحِهَا فَتَرَوْتُ جُتْهَا .

تخریج: [حسن] أخرجه أحمد: ۳/ ۳۳۴ من حديث عبدالواحد بن زياد به ومحمد بن إسحاق صرح بالسماع عنده: ۳/ ۳۶۰ وصححه الحاكم على شرط مسلم: ۲/ ۱۶۵ ووافقه الذهبي وحسنه الحافظ في فتح الباري: ۹/ ۱۸۱ .

Comments:

Looking at what is normally visible of the woman one wants to marry before marriage is preferable and commendable (*Mustahabb*). That is what Jābir, may Allāh be pleased with him, did, but free and unrestricted contacts or meetings are prohibited.

Chapter 18/19. Regarding The Guardian

(المعجم ۱۸، ۱۹) بَابُ: فِي الْوَالِيِّ

(التحفة ۲۰)

2083. ‘Āishah narrated that the Messenger of Allāh ﷺ said: “Any woman who marries without the permission of her guardian — then her marriage is void,” (he repeated it) three times, and he added: “So if he consummated the marriage with her, she is entitled to the dowry because of what he has attained from her. And if they differ, then the *Sulṭān* is the guardian of the one who does not have one.” (*Ṣaḥīh*)

۲۰۸۳ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا امْرَأَةٍ نَكَحَتْ بِغَيْرِ إِذْنِ مَوْلَاهَا فَنِكَاحُهَا بَاطِلٌ» ثَلَاثَ مَرَّاتٍ، «فَإِنْ دَخَلَ بِهَا فَالْمَهْرُ لَهَا بِمَا أَصَابَ مِنْهَا فَإِنْ تَسَاجَرُوا فَالسُّلْطَانُ وَلِيُّ مَنْ لَا وَلِيَ لَهُ» .

تخریج: [صحيح] أخرجه الترمذي، النكاح، باب ما جاء لا نكاح إلا بولي، ح: ۱۱۰۲ من حديث سفيان به وقال: "حسن" ورواه ابن ماجه، ح: ۱۸۷۹ وصححه ابن حبان، ح: ۱۲۴۸ والحاكم على شرط الشيخين: ۲/ ۱۶۸ * ابن جريج سمعه من سليمان بن موسى والزهرري سمعه من عروة وأعل بما لا يقدر .

Comments:

A woman's close relatives who decide important matters relating to her are called “legal guardians” (*Awliyā'*, singular: *Walī*). Her paternal relatives (*Aṣabah*) have priority over her other relatives, according to most scholars. In case she has no relative, the ruler is her *Walī* (legal guardian). The ruling that no adult girl or woman may be married without the permission of her legal guardian is based on the textual evidence in the Qur'ān and *Ḥadīth*. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “No woman should arrange the marriage of another woman, and no woman should arrange her own marriage. The adulteress is the who arranges her own marriage.” (*Sunan Ibn Mājah, Ḥadīth* 1882).

2084. (Another chain) from 'Āishah, from the Prophet ﷺ with its meaning (similar to no. 2083). (*Ṣaḥīḥ*)

Abū Dāwud said: Ja'far (one of the narrators of the last version) did not hear from Az-Zuhrī, he had written to him.

٢٠٨٤ - حَدَّثَنَا الْقَعْنَبِيُّ: حَدَّثَنَا ابْنُ لَهَيْعَةَ
عَنْ جَعْفَرٍ - يَعْنِي ابْنَ رَبِيعَةَ - عَنْ ابْنِ
شَهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ
بِمَعْنَاهُ.
قَالَ أَبُو دَاوُدَ: جَعْفَرٌ لَمْ يَسْمَعْ مِنْ
الرُّهْرِيِّ، كَتَبَ إِلَيْهِ.

تخريج: [صحيح] انظر الحديث السابق، وأخرجه ابن عبد البر في التمهيد: ٨٧/١٩ من حديث أبي داود به.

2085. Abū Mūsā narrated that the Prophet ﷺ said: "There is no marriage except with (the consent of) a guardian." (*Ṣaḥīḥ*)

٢٠٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ قُدَامَةَ بْنِ
أَعْيَنَ: حَدَّثَنَا أَبُو عُبَيْدَةَ الْحَدَّادُ عَنْ يُونُسَ،
وَإِسْرَائِيلَ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي بُرْدَةَ،
عَنْ أَبِي مُوسَى أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا نِكَاحَ
إِلَّا بِوَالِيٍّ».

قَالَ أَبُو دَاوُدَ: وَهُوَ يُونُسُ عَنْ أَبِي بُرْدَةَ
وَإِسْرَائِيلَ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي بُرْدَةَ.

تخريج: [صحيح] أخرجه الترمذي، النكاح، باب ماجاء لا نكاح إلا بولي، ح: ١١٠١ من حديث إسرائيل به ورواه ابن ماجه، ح: ١٨٨١ وانظر الحديثين السابقين.

2086. 'Urwah bin Az-Zubair narrated that Umm Ḥabībah was married to 'Abd bin Jaḥsh, but he died, and he was of those who had emigrated to the land of Abyssinia. So An-Najāshī married her off to the Messenger of Allāh ﷺ, for she was (living) with them." (*Da'īf*)

٢٠٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ
فَارِسٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ
الرُّهْرِيِّ، عَنْ عُرْوَةَ بِنِ الزُّبَيْرِ، عَنْ أُمِّ حَبِيبَةَ:
أَنَّهَا كَانَتْ عِنْدَ ابْنِ جَحْشٍ فَهَلَكَ عَنْهَا وَكَانَ
فِيْمَنْ هَاجَرَ إِلَى أَرْضِ الْحَبَشَةِ فَرَوَّجَهَا
النَّجَاشِيُّ رَسُولَ اللَّهِ ﷺ وَهِيَ عِنْدَهُمْ.

تخريج: [إسناده ضعيف] أخرجه النسائي، النكاح، باب القسط في الأصدقة، ح: ٣٣٥٢ من حديث معمر به وللحديث شواهد كثيرة * الزهري مدلس وعنعن.

Chapter 19/20. Regarding The Guardian Preventing The Woman From Marriage

2087. Ma'qal bin Yasār narrated: "I had a sister, and suitors would come to me proposing for her. A cousin of mine came (as a suitor), so I married her to him. He then divorced her with a revocable divorce, and left her until her waiting period finished. So when suitors came for her, he too came and proposed. I said: 'By Allāh! I will never marry her to you again.' So Allāh revealed, regarding me: And if you divorce women, and they have completed their appointed terms, do not prevent them from marrying their husbands...^[1] So I expiated for my oath, and married her off to him." (*Sahih*)

تخریج: أخرجه البخاري، التفسير، باب: ﴿وَإِذَا طَلَقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ...﴾ الخ، ح: ٤٥٢٩ من حديث أبي عامر به.

Comments:

A legal guardian must have regard and take into consideration the woman's choice or inclination to marry a particular person. Moreover, this event proves that marriage is invalid without the consent of a woman's legal guardian.

Chapter 20/21. If Two Guardians Marry Her Off

2088. It was reported from Al-Ḥasan, from Samurah, that the Prophet ﷺ said: "Any woman who was married off by two guardians (to two different persons) will be

(المعجم ١٩، ٢٠) بَابُ: فِي الْعَضْلِ
(التحفة ٢١)

٢٠٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي أَبُو عَامِرٍ: حَدَّثَنَا عَبَادُ بْنُ رَاشِدٍ عَنْ أَحْسَنَ: حَدَّثَنِي مَعْقِلُ بْنُ يَسَارٍ قَالَ: كَانَتْ لِي أُخْتُ تُحْطَبُ إِلَيَّ فَأَتَانِي ابْنُ عَمِّ لِي فَأَنْكَحْتَهَا بِإِثْمِهِ ثُمَّ طَلَّقَهَا طَلَاقًا لَهُ رَجْعَةٌ ثُمَّ تَزَوَّجَهَا حَتَّى انْقَضَتْ عِدَّتُهَا، فَلَمَّا حُطِبَتْ إِلَيَّ أَنَا يَخْطُبُهَا، فَقُلْتُ: لَا وَاللَّهِ لَا أَنْكَحُهَا أَبَدًا. قَالَ: فَفِي تَزَوُّجِ هَذِهِ الْآيَةِ ﴿وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَمَّا بَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكَحْنَ أَزْوَاجَهُنَّ﴾ [البقرة: ٢٣٢] الْآيَةِ. قَالَ: فَكَفَّرْتُ عَنْ يَمِينِي فَأَنْكَحْتَهَا بِإِثْمِهِ.

(المعجم ٢٠، ٢١) بَابُ: إِذَا أَنْكَحَ الْوَالِيَانِ
(التحفة ٢٢)

٢٠٨٨ - حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا هِشَامُ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا هَمَّامُ؛ ح: وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ:

[1] Al-Baqarah 2:232.

given (in marriage) to the first of the two. And any person who sells (an item) to two people, the item will be for the first of the two.” (Hasan)

حَدَّثَنَا حَمَّادُ الْمَعْنَى عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سُمْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَيُّمَا امْرَأَةٍ زَوَّجَهَا وَلِيَانٍ فَهِيَ لِلأَوَّلِ مِنْهُمَا، وَأَيُّمَا رَجُلٍ بَاعَ بَيْعًا مِنْ رَجُلَيْنِ فَهُوَ لِلأَوَّلِ مِنْهُمَا».

تخریج: [حسن] أخرجه الترمذي، النكاح، باب ما جاء في الوليين يزوجان، ح: ۱۱۱۰ والنسائي، ح: ۴۶۸۶ وابن ماجه، ح: ۲۱۹۰ من حديث قتادة به * رواية الحسن عن سمرة من كتابه، والرواية عن الكتاب صحيحة عند جمهور المحدثين.

Chapter 21/22. Regarding Allāh’s Statement: It is not permitted for you to inherit women against their will. And do not prevent them from re-marrying...^[1]

(المعجم ۲۱، ۲۲) **بَابُ: فِي قَوْلِهِ تَعَالَى: ﴿لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا وَلَا تَعْضُلُوهُنَّ﴾ [النساء: ۱۹] (التحفة ۲۳)**

2089. It was reported from Ibn ‘Abbās, regarding the Verse: “It is not permitted for you to inherit women against their will. And do not prevent them from re-marrying...” Ibn ‘Abbās said: “If a person died, his guardians had more right to his wife than her own guardians. If one of them wished, he would marry her, and if they wished, they would not marry her. So this Verse was revealed in regard to this practice.” (Sahih)

۲۰۸۹ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا أَبُو سَبَّاطُ بْنُ مُحَمَّدٍ: حَدَّثَنَا الشَّيْبَانِيُّ عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ الشَّيْبَانِيُّ: وَذَكَرَهُ عَطَاءُ أَبُو الْحَسَنِ السُّوَائِيُّ وَلَا أَظُنُّهُ إِلَّا عَنْ ابْنِ عَبَّاسٍ فِي هَذِهِ الْآيَةِ: ﴿لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا وَلَا تَعْضُلُوهُنَّ﴾ قَالَ: كَانَ الرَّجُلُ إِذَا مَاتَ كَانَ أَوْلِيَاؤُهُ أَحَقُّ بِامْرَأَتِهِ مِنْ وَلِيِّ نَفْسِهَا إِنْ شَاءَ بَعْضُهُمْ زَوَّجَهَا أَوْ زَوَّجُوهَا وَإِنْ شَاءُوا لَمْ يُزَوَّجُوهَا، فَتَرَكْتُ هَذِهِ الْآيَةَ فِي ذَلِكَ.

تخریج: أخرجه البخاري، التفسير، سورة النساء، باب: ﴿لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا...﴾ الخ، ح: ۴۵۷۹، ح: ۶۹۴۸ من حديث أسباط بن محمد به.

2090. (Another chain) from Ibn ‘Abbās, who recited: “It is not permitted for you to inherit women against their will. And do not

۲۰۹۰ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ ثَابِتٍ الْمَرْوَزِيُّ: حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنٍ عَنْ أَبِيهِ، عَنْ يَزِيدِ النَّحْوِيِّ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ

[1] An-Nisā’ 4:19.

prevent them from re-marrying, in order that you may take a part of what you have given them, unless they are guilty of clear lewdness..." and said: "This (was revealed) because a person would inherit a woman from his relatives, and then prevent her from re-marrying until she died, or she gave her dowry back. So Allāh ruled regarding this act, and prohibited it." (*Hasan*)

2091. (Another chain) from Ad-Daḥḥāk, with its meaning (as no. 2090), and he said: "So Allāh reprimanded (them) regarding it." (*Da'if*)

عَبَّاسٍ قَالَ: ﴿لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا ءَاتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبِينَةٍ﴾ وَذَلِكَ أَنَّ الرَّجُلَ كَانَ يَرِثُ امْرَأَةً ذِي قَرَابَتِهِ فَيَعْضُلُهَا حَتَّى تَمُوتَ أَوْ تَرُدَّ إِلَيْهِ صَدَاقَهَا، فَأَحْكَمَ اللَّهُ عَنْ ذَلِكَ وَنَهَى عَنْ ذَلِكَ.
تخريج: [إسناده حسن] وانظر، ح: ١٣٠٤.

٢٠٩١ - حَدَّثَنَا أَحْمَدُ بْنُ شَيْبَةَ الْمَرْوَزِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ عَنْ عَيْسَى بْنِ عُبَيْدٍ، عَنْ عُبَيْدِ اللَّهِ مَوْلَى عُمَرَ، عَنِ الضَّحَّاكِ بِمَعْنَاهُ قَالَ: فَوَعَّظَ اللَّهُ ذَلِكَ.

تخريج: [إسناده ضعيف] من أجل جهالة عبيدالله والحديث السابق يعني عنه.

Chapter 22/23. Seeking The Girl's Permission

2092. It was reported from Yahyā from Abū Salamah, from Abū Hurairah, that the Prophet ﷺ said: "A previously married woman is not married until she commands so, and a virgin (is not married) except with her permission." They asked: "And what will (count) as her permission?" He replied: "That she remains silent." (*Sahih*)

(المعجم ٢٢، ٢٣) بَابُ: فِي الْاِسْتِيْمَارِ
(التحفة ٢٤)

٢٠٩٢ - حَدَّثَنَا مُسْلِمٌ بْنُ اِبْرَاهِيمَ: حَدَّثَنَا اِبَانُ: حَدَّثَنَا يَحْيَى عَنْ اَبِي سَلَمَةَ، عَنْ اَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تُنْكَحُ النِّبْتُ حَتَّى تُسْتَأْمَرَ وَلَا الْبِكْرُ إِلَّا بِاِذْنِهَا». قَالُوا: يَا رَسُولَ اللَّهِ! وَمَا اِذْنُهَا؟ قَالَ: «أَنْ تَسْكُتَ».

تخريج: أخرجه البخاري، الحيل، باب: في النكاح، ح: ٦٩٧٠ وكتاب النكاح، باب: لا ينكح الأب وغيره البكر والثيب إلا برضاها، ح: ٥١٣٦ ومسلم، النكاح، باب استيذان الثيب في النكاح بالنطق والبكر بالسكوت، ح: ١٤١٩ من حديث يحيى بن أبي كثير به.

2093. (Another chain) from Yazīd, meaning Ibn Zuraī; (another chain) from Ḥammād with the same

٢٠٩٣ - حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ؛ ح: وَحَدَّثَنَا مُوسَى بْنُ

meaning, that Muḥammad bin ‘Amr narrated, that Abū Salamah narrated to them from Abū Hurairah, that the Messenger of Allāh ﷺ said: “An orphaned girl is asked regarding herself, so if she remains silent, then that is her permission. And if she refuses, then there is no means (of forcing) her.”

The (wording of the) narration is that of Yazīd. (*Hasan*)

Abū Dāwud said: It was also reported like that by Abū Khālīd Sulaimān Ibn Hayyān, and Mu‘ādh bin Mu‘ādh, from Muḥammad bin ‘Amr.

تخریج: [إسناده حسن] أخرجه أحمد: ۳۸۴/۲ من حديث حماد بن سلمة به ورواه الترمذي، ح: ۱۱۰۹ والنسائي، ح: ۳۲۷۲ وقال الترمذي: "حسن" وصححه ابن حبان، ح: ۱۲۳۹، ۱۲۴۰.

2094. Muḥammad bin Al-A‘lā’ narrated to us (saying); Ibn Idrīs narrated to us, from Muḥammad bin ‘Amr, with this *Hadīth* — with his chain (similar to no. 2093). He added in it: “He said: ‘If she cries or is silent.’” (*Hasan*)

Abū Dāwud said: “And the word ‘cries’ has not been preserved, and is a mistake in the *Hadīth* from Ibn Idrīs, or from Muḥammad bin Al-‘Alā’.”

Abū Dāwud said: Abū ‘Amr *Dhakwān* reported it from ‘Āishah, she said: “O Messenger of Allāh, a virgin is too shy to talk!” He replied: “Her silence is her consent.”

تخریج: [إسناده حسن] أخرجه البيهقي: ۱۲۲/۷ من حديث أبي داود به * حديث ذكوان، رواه البخاري، ح: ۵۱۳۷، ۶۹۴۶، ۶۹۷۱ ومسلم، ح: ۱۴۲۰.

إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادُ الْمَعْنَى: حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرٍو: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تُسْتَأْمَرُ الْيَتِيمَةُ فِي نَفْسِهَا، فَإِنْ سَكَتَتْ فَهِيَ إِذْنُهَا، وَإِنْ أَبَتْ فَلَا جَوَازَ عَلَيْهَا» وَالْإِخْبَارُ فِي حَدِيثِ يَزِيدَ.

قَالَ أَبُو دَاوُدَ: وَكَذَلِكَ رَوَاهُ أَبُو خَالِدٍ سُلَيْمَانُ بْنُ حَيَّانَ وَمُعَاذُ بْنُ مُعَاذٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو.

۲۰۹۴ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بِهَذَا الْحَدِيثِ بِإِسْنَادِهِ. زَادَ فِيهِ قَالَ: «فَإِنْ بَكَتْ أَوْ سَكَتَتْ» زَادَ: «بَكَتْ».

قَالَ أَبُو دَاوُدَ: وَلَيْسَ «بَكَتْ» بِمَحْفُوظٍ، وَهُوَ وَهْمٌ فِي الْحَدِيثِ. الْوَهْمُ مِنْ ابْنِ إِدْرِيسَ أَوْ مِنْ مُحَمَّدِ بْنِ الْعَلَاءِ.

قَالَ أَبُو دَاوُدَ: وَرَوَاهُ أَبُو عَمْرٍو ذَكَوَانُ عَنْ عَائِشَةَ قَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ الْبِكْرَ تَسْتَحْيِي أَنْ تَتَكَلَّمَ، قَالَ: «سَكَتُهَا إِفْرَاؤها».

2095. It was reported from Ismā'il bin Umayyah, who said: "A trustworthy person narrated to me from Ibn 'Umar who said that the Messenger of Allāh ﷺ said: "Ask women regarding their daughters." (Da'if)

٢٠٩٥ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ عَنْ سُفْيَانَ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، حَدَّثَنِي الثَّقَفِيُّ عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَمِّرُوا النِّسَاءَ فِي بَنَاتِهِنَّ».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٣٤/٢ من حديث سفیان الثوري به * الثقة لم أعرفه.

Chapter 23/24. Regarding A Virgin Who Was Married Off By Her Father Without Her Consent

2096. Ibn 'Abbās narrated that a young, virgin girl came to the Prophet ﷺ and mentioned that her father married her (to someone) while she disapproved. So the Prophet ﷺ allowed her to choose. (Hasan)

(المعجم ٢٣، ٢٤) بَابُ: فِي الْبِكْرِ يُزَوِّجُهَا أَبُوهَا وَلَا يَسْتَأْمِرُهَا (التحفة ٢٥)

٢٠٩٦ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ جَارِيَةَ بَكَرًا أَتَتْ النَّبِيَّ ﷺ فَذَكَرَتْ أَنَّ أَبَاهَا زَوَّجَهَا وَهِيَ كَارِهَةٌ فَخَيَّرَهَا النَّبِيُّ ﷺ.

تخريج: [حسن] أخرجه ابن ماجه، النكاح، باب من زوج ابنته وهي كارهة، ح: ١٨٧٥ من حديث حسين بن محمد المرؤذي به وللحديث شواهد.

2097. (Another chain) from 'Ikrimah from the Prophet ﷺ, with this *Hadūth* (similar to no. 2096). (Hasan)

Abū Dāwud said: He did not mention Ibn 'Abbās, and this is how the people narrated it, the *Mursal* form is well-known.

٢٠٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ عَنْ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ.

قَالَ أَبُو دَاوُدَ: لَمْ يَذْكَرِ ابْنَ عَبَّاسٍ وَهَكَذَا رَوَاهُ النَّاسُ مُرْسَلًا مَعْرُوفًا.

تخريج: [حسن] انظر الحديث السابق.

Comments:

It is not proper for a father to give away his daughter in marriage to someone without her consent. In case the father's action is improper or injudicious, the judge has the right to revoke the marriage agreement.

Chapter 24/25. Regarding Widowed And Divorced Women

(المعجم ٢٤، ٢٥) بَابُ: فِي النِّيبِ

(التحفة ٢٦)

2098. It was reported from Mālik, from ‘Abdullāh bin Al-Faḍl, from Nāfi‘ bin Jubair, from Ibn ‘Abbās, who said that the Messenger of Allāh ﷺ said: “The widow has more right regarding herself than her guardian, and the virgin is asked regarding herself. And her consent is her silence.” (*Ṣaḥīh*)

٢٠٩٨ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ وَعَبْدُ اللَّهِ ابْنُ مَسْلَمَةَ قَالَا: حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ اللَّهِ ابْنِ الْفَضْلِ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْأَيُّمُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا وَالْبِكْرُ تُسْتَأْمَرُ فِي نَفْسِهَا وَإِذْنُهَا صُمَاتُهَا» وَهَذَا لَفْظُ الْقَعْنَبِيِّ.

تخریج: أخرجه مسلم، النكاح، باب استئذان النيب في النكاح بالنطق والبكر بالسكوت، ح: ١٤٢١ من حديث مالك به وهو في الموطأ (يحيى): ٥٢٤/٢.

2099. (Another chain) from Ziyād bin Sa‘d, from ‘Abdullāh bin Al-Faḍl, with his chain and its meaning, he said: “The previously married lady has more right regarding herself than her guardian, and the virgin’s (permission) is asked by her father.” (*Ṣaḥīh*)

٢٠٩٩ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا سَفْيَانُ عَنْ زِيَادِ بْنِ سَعْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ بِإِسْنَادِهِ وَمَعْنَاهُ قَالَ: «النِّيبُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا، وَالْبِكْرُ يُسْتَأْمَرُ أَبُوهَا». قَالَ أَبُو دَاوُدَ: «أَبُوهَا» لَيْسَ بِمَحْفُوظٍ.

Abū Dāwud said: (The statement) “Her father” is not preserved.

تخریج: [صحيح] أخرجه مسلم، ح: ١٤٢١/٦٧ وانظر الحديث السابق من حديث سفیان بن عيينة به وهو في مسند أحمد: ٢١٩/١ * قوله: "والبكر يستأمرها أبوها" طعن فيه الدارقطني أيضًا والقلب لا يطمئن على تعليلهما والله أعلم.

2100. It was reported from Ṣāliḥ bin Kaisān, from Nāfi‘ bin Jubair bin Muṭ‘im, from Ibn ‘Abbās, that the Messenger of Allāh ﷺ said: “The guardian has no command over the previously married lady, and the orphaned girl is asked. And her silence is regarded as her consent.” (*Ṣaḥīh*)

٢١٠٠ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ لِلْوَالِيِّ مَعَ النِّيبِ أَمْرٌ وَالْيَتِيمَةُ تُسْتَأْمَرُ وَصَمْتُهَا إِفْرَارُهَا».

تخریج: [صحيح] أخرجه النسائي، النكاح، باب استئذان البكر في نفسها، ح: ٣٢٦٥ من

حديث عبدالرزاق به وهو مصنفه، ح: ١٠٢٩٩.

Comments:

It is better for a legal guardian to marry a widow to a person of her choice or liking, providing there is no legal reason making him not suitable.

2101. Khansā' bint (Khidhām) Al-Anṣāriyyah narrated that her father married her to someone and she had been previously married, but she did not approve of the marriage. So she went to the Messenger of Allāh ﷺ and mentioned it to him, and he cancelled the marriage. (*Sahīh*)

٢١٠١ - حَدَّثَنَا الْقُعَيْبِيُّ عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمَنِ وَمُجَمِّعِ ابْنِي يَزِيدَ الْأَنْصَارِيِّينَ، عَنْ حَنْسَاءِ بِنْتِ [خِدَامٍ] الْأَنْصَارِيَّةِ: أَنَّ أَبَاهَا زَوَّجَهَا وَهِيَ تَيْبٌ فَكَرِهَتْ ذَلِكَ فَجَاءَتْ رَسُولَ اللَّهِ ﷺ فَذَكَرَتْ ذَلِكَ لَهُ فَرَدَّ نِكَاحَهَا.

تخریج: أخرجه البخاري، النكاح، باب: إذا زوج الرجل ابنته وهي كارهة فنكاحه مردود، ح: ٥١٣٨ من حديث مالك به وهو في الموطأ (يحيى): ٥٣٥/٢.

Chapter 25/26. Regarding Suitability

(المعجم ٢٥، ٢٦) بَابُ: فِي الْأَكْفَاءِ

(التحفة ٢٧)

2102. Abū Hurairah narrated that Abū Hind cupped the Prophet ﷺ on his scalp. The Prophet ﷺ said: “O Banū Bayāḍah, marry (your daughters) to Abū Hind, and propose to him (for his daughters).” And he added: “And if there is any good in any of the medicines that you cure yourselves with, it is in cupping.” (*Hasan*)

٢١٠٢ - حَدَّثَنَا عَبْدُ الْوَالِدِ بْنُ غِيَاثٍ: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ أَبَا هِنْدٍ حَجَمَ النَّبِيَّ ﷺ فِي الْبَافُوحِ فَقَالَ النَّبِيُّ ﷺ: «يَا بَنِي بَيَاضَةَ! أَنْكِحُوا أَبَا هِنْدٍ وَأَنْكِحُوا إِلَيْهِ». وَقَالَ: «إِنْ كَانَ فِي شَيْءٍ مِمَّا تَدَاوُونَ بِهِ خَيْرٌ فَالْحِجَامَةُ».

تخریج: [إسناده حسن] أخرجه الدارقطني: ٣/٣٠٠، ح: ٣٧٥٢ من حديث حماد بن سلمة به وصححه ابن حبان، ح: ١٢٤٩ والحاكم: ١٦٤/٢ على شرط مسلم ووافقه الذهبي.

Comments:

“His scalp” *Al-Yāfūkh*; the crown of the head, where the bone of the skull from the front meets the bone from the rear of the head. Abū Hind Yasār was a freed slave of Banū Bayāḍah, yet the Messenger of Allāh ﷺ told them to intermarry him with his people. This is enough to prove that suitability of partners or, say, matching should be based on piety and character, not on caste.

Chapter 26/27. Marrying Someone That Is Not Yet Born

2103. Maimūnah bint Kardam narrated: “I went with my father for *Hajj* with the Messenger of Allāh ﷺ, and I saw the Messenger of Allāh ﷺ. My father came close to him, and he (the Prophet ﷺ) was atop a camel of his, so he stopped and listened to him, and he had a small stick with him — the type that is used to discipline schoolchildren — I heard the Bedouins and the people say: ‘(Make way for the one) with the stick, (make way for the one) with the stick, (make way for the one) with the stick.’ So my father managed to come close to him, held on to his stirrup, and testified to his (Messengership). The Prophet ﷺ stopped to listen to him, so he said: — ‘I was present at the army of ‘Athrān — Ibn Al-Muthanna (one of the narrators) said: “Gathrān.” — Tāriq bin Al-Muraqqa’ said: “Who will give me a spear, in return for its prize?” I said: “And what is its prize?” He replied: “I will marry the first daughter that is born to me to him.” So I gave him my spear. Then I did not see him, until I heard that a daughter had been born to him, and had become of age. I came to him, and said: ‘Prepare my wife for me (to take)!’ But he swore that he would not give her to me until I gave her a new dowry — other than what I had already given him (the spear).

(المعجم ٢٦، ٢٧) بَابُ: فِي تَرْوِيجِ مَنْ لَمْ يُوَلَدْ (التحفة ٢٨)

٢١٠٣ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ وَمُحَمَّدُ ابْنُ الْمُثَنَّى الْمَعْنَى قَالَا: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ بْنِ مِقْسَمٍ التَّقِيفِيُّ مِنْ أَهْلِ الطَّائِفِ: حَدَّثَنِي سَارَةُ بِنْتُ مِقْسَمٍ أَنَّهَا سَمِعَتْ مَيْمُونَةَ بِنْتَ كَرْدَمٍ قَالَتْ: خَرَجْتُ مَعَ أَبِي فِي حَجَّةِ رَسُولِ اللَّهِ ﷺ فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ فَدَنَا إِلَيْهِ أَبِي وَهُوَ عَلَى نَاقَةٍ لَهُ فَوَقَفَ لَهُ وَاسْتَمَعَ مِنْهُ، وَمَعَهُ دِرَّةٌ كَدِرَةٌ الْكُتَابِ فَسَمِعْتُ الْأَعْرَابَ وَالنَّاسَ وَهُمْ يَقُولُونَ: الطَّبْطَيْبِيَّةُ الطَّبْطَيْبِيَّةُ الطَّبْطَيْبِيَّةُ فَدَنَا إِلَيْهِ أَبِي فَأَخَذَ بِقَدَمِهِ فَأَقْرَأَهُ لَهُ وَوَقَفَ عَلَيْهِ وَاسْتَمَعَ مِنْهُ، فَقَالَ: إِنِّي حَضَرْتُ جَيْشَ عَثْرَانَ، قَالَ ابْنُ الْمُثَنَّى: جَيْشُ عَثْرَانَ فَقَالَ طَارِقُ بْنُ الْمُرَقِّعِ: مَنْ يُعْطِينِي رُمْحًا بِتَوَابِهِ؟ قُلْتُ: وَمَا تَوَابُهُ؟ قَالَ: أَرْوِجُهُ أَوَّلَ بِنْتٍ تَكُونُ لِي فَأَعْطَيْتُهُ رُمْحِي ثُمَّ غِيْبْتُ عَنْهُ حَتَّى عَلِمْتُ أَنَّهُ قَدْ وُلِدَ لَهُ جَارِيَةٌ وَبَلَغَتْ ثُمَّ جِئْتُهُ، فَقُلْتُ لَهُ: أَهْلِي جَهْرُهُنَّ إِلَيَّ فَحَلَفَ أَنْ لَا يَفْعَلَ حَتَّى أَصْدِقَ صَدَاقًا جَدِيدًا غَيْرَ الَّذِي كَانَ بَيْنِي وَبَيْنَهُ وَحَلَفْتُ أَنْ لَا أَصْدِقَ غَيْرَ الَّذِي آعْطَيْتُهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَيَقْرَنَ أَيُّ النِّسَاءِ هِيَ الْيَوْمَ؟» قَالَ: قَدْ رَأَتِ الْقَيْبِرَ. قَالَ: «أَرَى أَنْ تَتْرُكَهَا؟» قَالَ: فَرَاعَنِي ذَلِكَ وَنَظَرْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَلَمَّا رَأَى ذَلِكَ مِنِّي قَالَ: «لَا تَأْتُمْ وَلَا صَاحِبِكَ يَأْتُمْ».

And I too swore that I would not give him anything other than what I had already given him.”

The Messenger of Allāh ﷺ asked: “And of what age is she now?” He replied: “She has now grown white hair.” The Prophet ﷺ said: “I think that you should leave her,” but this verdict startled me, and I looked at the Messenger of Allāh ﷺ. When he saw that (expression) on me, he said: “Neither you nor your companion is sinful.” (Da'if)

قَالَ أَبُو دَاوُدَ: وَالْقَتِيرُ: الشَّيْبُ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٣٦٦/٦ عن يزيد بن هارون به * سارة بنت مقسم: لا تعرف (تقريب).

2104. In another version of this narration, she (Maimūnah bint Kardam) narrated: “My father participated in one of the wars of *Jāhiliyyah*, and the heat afflicted their feet. A person among them said: ‘Whoever gives me his sandals, I will marry the first daughter born to me to him.’ So my father took off his sandals, and threw them at him. A daughter was then born to him, and became of age...” and the rest of the narration is similar (to no. 2103), except that the phrase ‘white hair’ is not mentioned. (Da'if)

٢١٠٤ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي إِبْرَاهِيمُ بْنُ مَيْسَرَةَ أَنَّ خَالَتَهُ أَخْبَرَتْهُ عَنْ امْرَأَةٍ - قَالَتْ هِيَ مُصَدِّقَةٌ امْرَأَةٌ صِدْقٍ - قَالَتْ: بَيْنَا أَبِي فِي غَزَاةٍ فِي الْجَاهِلِيَّةِ إِذْ رَمَضُوا فَقَالَ رَجُلٌ: مَنْ يُعْطِينِي نَعْلَيْهِ، وَأُنْكِحُهُ أَوْلَ بِنْتٍ تَوْلَدُ لِي، فَحَلَعَ أَبِي نَعْلَيْهِ، فَأَلْقَاهُمَا إِلَيْهِ، فَوُلِدَتْ لَهُ جَارِيَةٌ، فَبَلَغَتْ، فَذَكَرَ نَحْوَهُ، لَمْ يَذْكَرْ قِصَّةَ الْقَتِيرِ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ١٤٥/٧، ١٤٦ من حديث أبي داود به * خالة إبراهيم بن ميسرة: لم أجد من وثقها.

Chapter 27/28. Regarding The Dowry

(المعجم ٢٧، ٢٨) - بَابُ الصَّدَاقِ
(التحفة ٢٩)

2105. Abū Salamah narrated: “I asked ‘Āishah regarding the dowry that the Messenger of Allāh ﷺ

٢١٠٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّقْلِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ: حَدَّثَنَا

used to give (to his wives). She replied: 'It was twelve *Uwqiyyahs* and a *Nash*.' I asked: 'And what is a *Nash*?' She replied: 'Half an *Uqiyyah*.'" (*Ṣaḥīh*)

يَزِيدُ بْنُ الْهَادِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ قَالَ: سَأَلْتُ عَائِشَةَ عَنْ صَدَاقِ رَسُولِ اللَّهِ ﷺ فَقَالَتْ: ثِنْتَا عَشْرَةَ أُوقِيَّةً وَنَشًّا، فَقُلْتُ: وَمَا نَشٌّ؟ قَالَتْ: نِصْفُ أُوقِيَّةٍ.

تخريج: أخرجه مسلم، النكاح، باب الصداق وجواز كونه تعليم قرآن وخاتم حديد ... الخ، ح: ١٤٢٦ من حديث عبدالعزيز بن محمد الدراوردي به.

Comments:

One *Uqiyyah* is forty Dirhams of silver. Hence, the amount of twelve and a half *Uqiyyah* comes to five hundred Dirhams. According to more modern rates, one Dirham is 2.975 grams of silver, and, according to some earlier scholars, 3.06 grams.

2106. Abū Al-'Ajfā' As-Sulamī narrated that 'Umar bin Al-Khattāb once delivered a sermon in which he said: "Verily, do not make women's dowries expensive, for had this been a means of praise in this world, or a means of pleasing Allāh, then the first person that would have done so would have been the Prophet ﷺ. But the Messenger of Allāh ﷺ did not give any of his wives more than twelve *Uqiyyah* as dowry, nor was the dowry for any of his daughters more than that." (*Ḥasan*)

٢١٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي الْعَجْفَاءِ السُّلَمِيِّ قَالَ: خَطَبَنَا عُمَرُ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: أَلَا لَا تُعَالُوا بِصَدَقِ النِّسَاءِ فَإِنَّهَا لَوْ كَانَتْ مَكْرَمَةً فِي الدُّنْيَا أَوْ نَقْوَى عِنْدَ اللَّهِ كَانَ أَوْلَاكُمْ بِهَا النَّبِيُّ ﷺ مَا أَصْدَقَ رَسُولُ اللَّهِ ﷺ امْرَأَةً مِنْ نِسَائِهِ وَلَا أَصْدَقَتْ امْرَأَةً مِنْ بَنَاتِهِ أَكْثَرَ مِنْ ثِنْتِي عَشْرَةَ أُوقِيَّةً.

تخريج: [حسن] أخرجه الترمذي، النكاح، باب: ٢٣، ح: ١١١٤ والنسائي، ح: ٣٣٥١ من حديث أيوب السخيتاني به ورواه ابن ماجه، ح: ١٨٨٧ من حديث محمد بن سيرين به وقال الترمذي: "حسن صحيح" وصححه الحاكم: ١٠٩/٢، ١٧٥، ١٧٦ ووافقه الذهبي * محمد بن سيرين سمعه من أبي العجفاء، رواه أحمد: ٤٨/١ وغيره.

2107. Umm Ḥabībah narrated that she had been married to 'Ubaidullāh bin Jahsh, and he died while they were in Abyssinia. So An-Najāshī married her to the

٢١٠٧ - حَدَّثَنَا حَبَّاجُ بْنُ أَبِي يَعْقُوبَ الثَّقَفِيُّ: حَدَّثَنَا مُعَلَّى بْنُ مَنصُورٍ: حَدَّثَنَا ابْنُ الْمُبَارَكِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ

Messenger of Allāh ﷺ, and gave her four thousand Dirhams as dowry on behalf of the Prophet ﷺ, and sent her to him with Shurahbil bin Hasanah. (*Da'if*)

Abū Dāwud said: Ḥasanah was his mother.

عُرْوَةَ، عَنْ أُمِّ حَبِيبَةَ: أَنَّهَا كَانَتْ تَحْتِ
عُبَيْدِ اللَّهِ بْنِ جَحْشٍ فَمَاتَ بِأَرْضِ الْحَبَشَةِ
فَرَوَّجَهَا النَّجَاشِيُّ النَّبِيُّ ﷺ وَأَمَهَرَهَا عَنْهُ
أَرْبَعَةَ آلَافٍ وَبَعَثَ بِهَا إِلَى رَسُولِ اللَّهِ ﷺ مَعَ
شُرْحَبِيلِ بْنِ حَسَنَةَ.

قَالَ: قَالَ أَبُو دَاوُدَ: حَسَنَةُ هِيَ أُمُّهُ.

تخريج: [إسناده ضعيف] تقدم، ح: ٢٠٨٦ وأخرجه ابن حزم في المحلى: ٢٤٤/٨ من

حديث أبي داود به.

Comments:

A rich or well-to-do person may give more in a dowry (*Mahr*). It is not forbidden, providing the intention is not to show off. To give large sums of money as a *Mahr* for ostentation or to force the groom to do so, or the groom withholding it — all would be improper. Likewise, it is also wrong for a well-to-do man to fix a small amount of *Mahr*.

2108. Az-Zuhrī said: “An-Najāshī married Umm Ḥabībah bint Abī Sufyān to the Messenger of Allāh ﷺ with a dowry of four thousand Dirhams, and he wrote to the Messenger of Allāh ﷺ regarding this, and he ﷺ accepted it.” (*Da'if*)

٢١٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ بْنِ
بَرْبَعٍ: حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ عَنِ
ابْنِ الْمُبَارِكِ، عَنِ يُونُسَ، عَنِ الزُّهْرِيِّ: أَنَّ
النَّجَاشِيَّ زَوَّجَ أُمَّ حَبِيبَةَ بِنْتَ أَبِي سُفْيَانَ مِنْ
رَسُولِ اللَّهِ ﷺ عَلَى صَدَاقِ أَرْبَعَةِ آلَافِ
دِرْهَمٍ، وَكَتَبَ بِذَلِكَ إِلَى رَسُولِ اللَّهِ ﷺ
فَقَبِلَ.

تخريج: [إسناده ضعيف] انظر الحديث السابق، قلت: السند مرسل، والحديث السابق

شاهد له.

Chapter 28/29. Regarding A Small Dowry

(المعجم ٢٨، ٢٩) - بَابُ قَلَّةِ الْمَهْرِ

(التحفة ٣٠)

2109. Anas narrated that the Messenger of Allāh ﷺ once saw ‘Abdur-Raḥmān bin ‘Awf, may Allāh be pleased with him, with some traces of saffron on him. He asked him: “What is this!?” He replied: “O Messenger of Allāh, I

٢١٠٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ:
أَخْبَرَنَا حَمَّادٌ عَنْ ثَابِتِ الْبُنَانِيِّ وَحَمِيدٍ، عَنِ
أَنْسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى عَبْدَ الرَّحْمَنِ
ابْنَ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ وَعَلَيْهِ رَدْعُ زَعْفَرَانٍ،
فَقَالَ النَّبِيُّ ﷺ: «مَهْمِمْ»، قَالَ: يَا رَسُولَ اللَّهِ!

married a lady.” He asked: “And what did you give her as dowry?” He replied: “A *Nawāh* of gold.” So he said: “Give a feast, even if it be with one sheep.” (*Saḥīḥ*)

Abū Dāwud said: A '*Nawāh*' is five Dirhams, and a *Nash* is twenty, and an *Uqiyah* is forty.^[1]

تَزَوَّجْتُ امْرَأَةً، قَالَ: «مَا أَصَدَقْتَهَا؟» قَالَ: وَزَنْ نَوَاحٍ مِنْ ذَهَبٍ، قَالَ: «أَوَّلِمَ وَلَوْ بِشَاةٍ» [قَالَ أَبُو دَاوُدَ: النَّوَاهُ حَمْسَةُ دَرَاهِمٍ. وَالنَّشُ عَشْرُونَ. وَالْأَوْقِيَّةُ أَرْبَعُونَ].

تخریج: [إسناده صحيح] أخرجه النسائي، النكاح، باب الرخصة في الصفرة عند التزويج، ح: ٣٣٧٥ من حديث حماد بن سلمة عن ثابت عن أنس به.

Comments:

The marriage agreement should bind the bridegroom to pay a *Mahr* which is reasonable and convenient for both, the bride and the bridegroom.

2110. It was reported from Mūsā bin Muslim Ibn Rūmān, from Abū Az-Zubair, from Jābir bin ‘Abdullāh, that the Prophet ﷺ said: “Whoever gives as dowry to a woman a cupped hand’s worth of barley or dates has made her permissible.” (*Da‘īf*)

Abū Dāwud said: ‘Abdur-Raḥmān bin Mahdī reported it from Šāliḥ bin Rūmān, from Abū Az-Zubair, from Jābir in *Mawqūf* form. And Abū ‘Āšim reported it from Šāliḥ bin Rūmān, from Abū Az-Zubair, from Jābir; he said: “During the lifetime of the Messenger of Allāh ﷺ, we would engage in *Mut‘ah* marriages in exchange for only a handful of food (as dowry).”

Abū Dāwud said: Ibn Juraij reported it from Abū Az-Zubair, from Jābir similar to the meaning of Abū ‘Āšim.

٢١١٠ - حَدَّثَنَا إِسْحَاقُ بْنُ جِبْرَائِيلَ الْبُعْدَادِيُّ: أَخْبَرَنَا يَزِيدُ: أَخْبَرَنَا مُوسَى بْنُ مُسْلِمِ بْنِ رُومَانَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ أَعْطَى فِي صَدَاقِ امْرَأَةٍ مِائَةً كَفَيْهِ سَوِيْقًا أَوْ تَمْرًا فَقَدْ اسْتَحَلَّ».

قَالَ أَبُو دَاوُدَ: رَوَاهُ عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ صَالِحِ بْنِ رُومَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ مَوْقُوفًا، وَرَوَاهُ أَبُو عَاصِمٍ عَنْ صَالِحِ بْنِ رُومَانَ، عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: كُنَّا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ نَسْتَمْتِعُ بِالْمُبْضَةِ مِنَ الطَّعَامِ عَلَى مَعْنَى الْمُتَعَةِ.

قَالَ أَبُو دَاوُدَ: رَوَاهُ ابْنُ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَلَى مَعْنَى أَبِي عَاصِمٍ.

تخریج: [إسناده ضعيف] أخرجه أحمد: ٣/٣٥٥، ح: ١٤٨٨٤ من حديث ابن رومان به وهو

[1] He explained that, and *Nawāh* is literally a “date-stone” so its name was also used for an amount of weight.

مجهول الحال وثقه ابن حبان وحده * حديث ابن جريج: رواه مسلم، ح: ١٦/١٤٠٥.

Comments:

Temporary marriage (*Mut'ah*) was permissible but banned later. The *Hadīth* appears to date back to the time before it was prohibited permanently.

Chapter 29/30. On the Dowry Being Some Actions That He Must Perform

2111. Sahl bin Sa'd As-Sā'idi narrated that a woman came to the Messenger of Allāh ﷺ and said: "O Messenger of Allāh, I have given myself to you as a gift." She remained standing for a long time, until a man stood up and said: "O Messenger of Allāh, marry her to me, if you do not desire her." The Messenger of Allāh ﷺ said: "Do you have any dowry to give her?" He replied: "I have only this *Izār* of mine." The Messenger of Allāh ﷺ said: "If you give her your *Izār*, you will be confined (to your house), having no *Izār*! So go find something else." He said: "I can't find anything." He replied: "Go find (something), even if it be an iron ring!" So he searched, but could not find anything. The Messenger of Allāh ﷺ then said to him: "Do you have anything of the Qur'an (memorized)?" He replied: "Yes, this *Sūrah*, and this *Sūrah*," and others that he named. The Messenger of Allāh ﷺ said: "I have married her to you with what is with you of the Qur'an." (*Ṣaḥīḥ*)

(المعجم ٢٩، ٣٠) بَابُ: فِي التَّرْوِيجِ
عَلَى الْعَمَلِ يَعْمَلُ (التحفة ٣١)

٢١١١ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ أَبِي حَازِمٍ بْنِ دِينَارٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ جَاءَتْهُ امْرَأَةٌ فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنِّي قَدْ وَهَيْتُ نَفْسِي لَكَ، فَقَامَتْ قِيَامًا طَوِيلًا، فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! زَوِّجْنِيهَا إِنْ لَمْ تَكُنْ لَكَ بِهَا حَاجَةٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَلْ عِنْدَكَ مِنْ شَيْءٍ تُضِدِّقُهَا بِهَا؟» قَالَ: مَا عِنْدِي إِلَّا إِزَارِي هَذَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّكَ إِنْ أَعْطَيْتَهَا إِزَارَكَ جَلَسَتْ لَا إِزَارَ لَكَ فَالْتَمَسْ شَيْئًا»، قَالَ: لَا أَجِدُ شَيْئًا، قَالَ: «فَالْتَمَسْ وَلَوْ حَاتِمًا مِنْ حَدِيدٍ»، فَالْتَمَسَ فَلَمْ يَجِدْ شَيْئًا، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «هَلْ مَعَكَ مِنَ الْقُرْآنِ شَيْءٌ؟» قَالَ: نَعَمْ سُورَةٌ كَذَا وَسُورَةٌ كَذَا لِسُورٍ سَمَّاهَا، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «قَدْ زَوَّجْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ».

تخريج: أخرجه البخاري، الوكاية، باب وكالة المرأة الإمام في النكاح، ح: ٢٣١٠ من حديث مالك به وهو في الموطأ (يحيى): ٥٢٦/٢ ورواه مسلم، ح: ١٤٢٥ من حديث أبي حازم به.

2112. Abū Hurairah narrated a similar incident (as no. 2111), but he (ﷺ) did not mention the *Izār*, nor the ring, for he said: "What have you memorized of the Qur'an?" The man replied: "*Sūrat Al-Baqarah*," or he said the one after it. He said: "Stand up and teach her twenty Verses, and she is your wife." (*Da'if*)

٢١١٢ - حَدَّثَنَا أَحْمَدُ بْنُ حَفْصِ بْنِ عَبْدِ اللَّهِ: حَدَّثَنِي أَبِي حَفْصُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنِ الْحَجَّاجِ بْنِ الْحَجَّاجِ الْبَاهِلِيِّ، عَنِ عِثْلٍ، عَنِ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنِ أَبِي هُرَيْرَةَ نَحْوَ هَذِهِ الْقِصَّةِ. لَمْ يَذْكُرِ الْإِزَارَ وَالْخَاتَمَ فَقَالَ: «مَا تَحْفَظُ مِنَ الْقُرْآنِ؟» قَالَ: سُورَةُ الْبَقَرَةِ أَوْ الَّتِي تَلِيهَا، قَالَ: «قُمْ فَعَلِّمَهَا عِشْرِينَ آيَةً وَهِيَ امْرَأَتُكَ».

تخريج: [إسناده ضعيف] أخرجه النسائي في الكبرى، ح: ٥٥٠٦ عن أحمد بن حفص به وهو في مشيخة إبراهيم بن طهمان، ح: ٥٠ * عسل بن سفيان: ضعيف تقدم، ح: ٦٤٣.

2113. (Another chain) from Muḥammad bin Rāshid, from Makhūl, with similar to the narration of Sahl (no. 2111). He said: "Makhūl used to say: 'This is not for anyone after the Messenger of Allāh ﷺ.'" (*Hasan*)

٢١١٣ - حَدَّثَنَا هَارُونَ بْنُ زَيْدٍ بْنِ أَبِي الرَّزَّاقِ: حَدَّثَنَا أَبِي: حَدَّثَنَا مُحَمَّدُ بْنُ رَاشِدٍ عَنِ مَكْحُولٍ نَحْوَ خَبَرِ سَهْلِ. قَالَ: وَكَانَ مَكْحُولٌ يَقُولُ: لَيْسَ ذَلِكَ لِأَحَدٍ بَعْدَ رَسُولِ اللَّهِ ﷺ.

تخريج: [إسناده حسن إلى مكحول] وهذا من قوله.

Comments:

We learn from these *Hadiths* that an utter pauper may also marry, and that the *Mahr* may also be teaching the Qur'an.

Chapter 30/31. Regarding One Who Married Without Specifying The Dowry And Then Died

2114. It was reported by Ash-Sha'bī, from Masrūq, from 'Abdullāh (Ibn Mas'ūd) regarding a man who married a woman, then he died, and he had not consummated it with her, nor specified a dowry: "She has a full dowry, and she must observe the waiting period, and she will get her

(المعجم ٣٠، ٣١) بَابُ: فِيمَنْ تَزَوَّجَ وَلَمْ يُسَمِّ [لَهَا] صَدَاقًا حَتَّى مَاتَ (التحفة ٣٢)

٢١١٤ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنِ سَفْيَانَ، عَنِ فِرَاسٍ، عَنِ الشَّعْبِيِّ، عَنِ مَسْرُوقٍ، عَنِ عَبْدِ اللَّهِ: فِي رَجُلٍ تَزَوَّجَ امْرَأَةً فَمَاتَ عَنْهَا وَلَمْ يَدْخُلْ بِهَا وَلَمْ يَفْرُضْ لَهَا الصَّدَاقَ؟، فَقَالَ: لَهَا الصَّدَاقُ كَامِلًا وَعَلَيْهَا الْعِدَّةُ وَلَهَا

inheritance.” Ma‘qal bin Sinān then said: “I heard the Messenger of Allāh ﷺ give this same verdict in the case of Barwa‘ bint Wāshiq.” (*Ṣaḥīh*)

تخریج: [صحيح] أخرجه ابن ماجه، النكاح، باب الرجل يتزوج ولا يفرض لها فيموت على ذلك، ح: ١٨٩١ والنسائي، ح: ٣٣٥٨ من حديث عبدالرحمن بن مهدي به وصححه البيهقي: ٧/ ٢٤٥ والترمذي وانظر الحديث الآتي.

2115. (Another chain) from Ibrāhīm, from ‘Alqamah, from ‘Abdullāh, and ‘Uthmān (the narrator) quoted similarly (as no. 2114). (*Ṣaḥīh*)

٢١١٥ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ وَأَبْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ مَنصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ فَسَأَقِ عُثْمَانَ مِثْلَهُ.

تخریج: [صحيح] أخرجه الترمذي، النكاح، باب ما جاء في الرجل يتزوج المرأة فيموت عنها قبل أن يفرض لها، ح: ١١٤٥ من حديث سفيان الثوري به وقال: "حسن صحيح" وانظر الحديث السابق.

2116. (Another chain) from Qatādah, from Khilās, and Abū Ḥassān, from ‘Abdullāh bin ‘Utbah bin Mas‘ūd, that ‘Abdullāh bin Mas‘ūd was asked regarding this case (as mentioned in no. 2119), and they came to him for a month, or, many times. He then said: “I say regarding her: She will receive a dowry for an amount similar to (what) her women (normally get), neither more nor less. And she will inherit, and she must observe the waiting period. So if this (verdict) is correct, it is from Allāh, and if it is mistaken, it is from me and *Shaitān*, and Allāh and His Messenger are free of it.”

At this, a group of people of the tribe of Ashja‘ stood up, among them Al-Jarrāh and Abū Sinān; they said: “O Ibn Mas‘ūd, we

٢١١٦ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، عَنْ خِلَاسٍ وَأَبِي حَسَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ عُنْتَبَةَ بْنِ مَسْعُودٍ: أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ أَتَيْتُ فِي رَجُلٍ بِهَذَا الْخَبَرِ قَالَ: فَاخْتَلَفُوا إِلَيْهِ شَهْرًا، أَوْ قَالَ: مَرَّاتٍ، قَالَ: فَإِنِّي أَقُولُ فِيهَا إِنَّ لَهَا صَدَاقًا كَصَدَاقِ نِسَائِهَا لَا وَكَسْرَ وَلَا شَطَطًا. قَالَ: وَإِنَّ لَهَا الْمِيرَاثَ وَعَلَيْهَا الْعِدَّةُ، فَإِنْ يَكُ صَوَابًا فَمِنَ اللَّهِ، وَإِنْ يَكُ خَطَأً فَمِنِّي وَمِنَ الشَّيْطَانِ، وَاللَّهُ وَرَسُولُهُ بَرِيَّانٌ، فَقَامَ نَاسٌ مِنْ أَشْجَعٍ فِيهِمُ الْجَرَّاحُ وَأَبُو سِنَانٍ فَقَالُوا: يَا بْنَ مَسْعُودٍ! نَحْنُ نَشْهَدُ أَنَّ رَسُولَ اللَّهِ ﷺ قَضَاهَا فِينَا فِي بَرُوعِ بِنْتِ وَاشِيقٍ وَإِنَّ زَوْجَهَا هِلَالُ بْنُ مُرَّةِ الْأَشْجَعِيِّ

testify that this (verdict) was the verdict of the Messenger of Allāh ﷺ for us, regarding Barwa‘ bint Wāshiq. For her husband, Hilāl bin Murrah Al-Ashja‘ī, was in the same situation as this.” At this, ‘Abdullāh bin Mas‘ūd was very happy, since his verdict turned out to be the same as the verdict of the Messenger of Allāh ﷺ. (*Ṣaḥīḥ*)

كما قَضَيْتَ. قال: فَفَرِحَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ فَرَحًا شَدِيدًا حِينَ وَافَقَ قَضَاؤُهُ قَضَاءَ رَسُولِ اللَّهِ ﷺ.

تخریج: [صحيح] أخرجه أحمد: ٤٤٧/١ من حديث سعيد بن أبي عروبة به وسنده ضعيف وللحديث شواهد، انظر، ح: ٢١١٤.

Comments:

1. A marriage agreement without a specified *Mahr* is valid but it obligates the groom to pay a *Mahr* similar to that normally paid to other women of the bride’s family, like her mother, sister, etc — in the event that the husband dies.
2. A woman whose husband died before the consummation of marriage shall complete her *Iddah* (the legally prescribed period of waiting during which a woman may not remarry after being widowed or divorced) prior to remarriage.

2117. ‘Uqbah bin ‘Āmir narrated that the Prophet ﷺ told a man: “Are you satisfied if I marry you to so-and-so?” He said: “Yes.” And he asked the woman: “Are you satisfied if I marry so-and-so to you?” She replied: “Yes.” So they were married to one another, and the man consummated the marriage without specifying the dowry amount, and he did not give her anything (as dowry). He had participated during Al-Ḥudaybiyyah — and everyone who had participated in Al-Ḥudaybiyyah had been allocated a share of (the produce of) *Khaibar*. So when he was about to die, he said: ‘The Messenger of Allāh ﷺ married me to so-and-so, and I did not specify her dowry, nor did I give her

٢١١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنُ فَارِسٍ الدُّهْلِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَعُمَرُ بْنُ الْخَطَّابِ، قَالَ مُحَمَّدٌ: حَدَّثَنِي أَبُو الْأَصْبَغِ الْحَرَّانِيُّ عَبْدُ الْعَزِيزِ بْنُ يَحْيَى: أَخْبَرَنَا مُحَمَّدُ ابْنُ سَلَمَةَ عَنْ أَبِي عَبْدِ الرَّحِيمِ خَالِدِ بْنِ أَبِي يَزِيدَ، عَنْ زَيْدِ بْنِ أَبِي أَنَيْسَةَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مَرْثَدِ بْنِ عَبْدِ اللَّهِ، عَنْ عُفْبَةَ ابْنِ عَامِرٍ: أَنَّ النَّبِيَّ ﷺ قَالَ لِرَجُلٍ: «أَتَرْضَى أَنْ أُزَوِّجَكَ فُلَانَةً؟» قَالَ: نَعَمْ، وَقَالَ لِلْمَرْأَةِ: «تَرْضَيْنَ أَنْ أُزَوِّجَكَ فُلَانًا؟» قَالَتْ: نَعَمْ فَرَوَّجَ أَحَدَهُمَا صَاحِبَهُ، فَدَخَلَ بِهَا الرَّجُلُ وَلَمْ يَفْرِضْ لَهَا صَدَاقًا وَلَمْ يُعْطِهَا شَيْئًا وَكَانَ مِمَّنْ شَهِدَ الْحُدَيْبِيَّةَ، وَكَانَ مَنْ

anything, so I call you to witness that I have given her as dowry my share of Khaibar.' So she sold her share for a hundred thousand."

Abū Dāwud said: In the beginning of the *Hadīth*, 'Umar bin Al-Khaṭṭāb added — and his narration is more complete: "The Messenger of Allāh ﷺ said: "The best marriage is the easiest one." And the Messenger of Allāh ﷺ said to the man..." and he quoted its meaning.

Abū Dāwud said: It is feared that this *Hadīth* may have an addition in it, for this was not the case.

شَهِدَ الْحَدِيثُ لَهُ سَهْمٌ بِخَيْرٍ، فَلَمَّا حَصَرَتْهُ الْوَفَاةُ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ زَوَّجَنِي فَلَانَةٌ وَلَمْ أَفْرِضْ لَهَا صَدَاقًا وَلَمْ أُعْطِهَا شَيْئًا، وَإِنِّي أَشْهَدُكُمْ أَنِّي أَعْطَيْتُهَا مِنْ صَدَاقِهَا سَهْمِي بِخَيْرٍ، فَأَخَذْتُ سَهْمًا فَبَاعْتُهُ بِمِائَةِ أَلْفٍ.

قَالَ أَبُو دَاوُدَ: وَزَادَ عُمَرُ بْنُ الْخَطَّابِ - وَحَدِيثُهُ أَيْمٌ - فِي أَوَّلِ الْحَدِيثِ قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ النِّكَاحِ أَيْسَرُهُ». وَقَالَ رَسُولُ اللَّهِ ﷺ لِلرَّجُلِ لِمَ سَأَقَ مَعْنَاهُ.

قَالَ أَبُو دَاوُدَ: يُخَافُ أَنْ يَكُونَ هَذَا الْحَدِيثُ مُلْتَزِمًا لِأَنَّ الْأَمْرَ عَلَى غَيْرِ هَذَا . .

تخريج: [إسناده صحيح] أخرجه البيهقي: ٢٣٢/٧ من حديث أبي داود به وصححه ابن حبان، ح: ١٢٥٧، ١٢٦٢ والحاكم على شرط الشيخين: ١٨٢/٢ ووافقه الذهبي.

Chapter 31/32. Regarding A Sermon For The Marriage

2118. It was reported from 'Abdullāh Ibn Mas'ūd, regarding *Khuṭbah Al-Hājjah* in a marriage or other than that — (Another chain) from 'Abdullāh, that he said: "The Messenger of Allāh ﷺ taught us *Khuṭbah Al-Hājjah*: 'Verily, all praise is due to Allāh. We praise Him, and seek His help, and ask for His forgiveness. And we seek refuge in Him from the evil of our souls. Whomever Allāh guides, then none can misguide him, and whomever He misguides, he will find none to guide him. And I testify that there is none has the

(المعجم ٣١، ٣٢) بَابُ: فِي خُطْبَةِ

النِّكَاحِ (التحفة ٣٣)

٢١١٨ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سَفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ فِي خُطْبَةِ الْحَاجَةِ فِي النِّكَاحِ وَغَيْرِهِ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ الْمَعْنَى، حَدَّثَنَا وَكَيْعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ وَأَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: عَلَّمَنَا رَسُولُ اللَّهِ ﷺ خُطْبَةَ الْحَاجَةِ «أَنْ: الْحَمْدُ لِلَّهِ نَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِهِ مِنْ شُرُورِ أَنْفُسِنَا. مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ

right to be worshipped but Allāh, and I testify that Muḥammad is His slave and Messenger. O you who believe, have *Taqwā* of Allāh, the One by whom you ask of one another, and (be conscious of the rights of) relations of the womb. Verily, Allāh is ever watchful over you. O you who believe, have *Taqwā* of Allāh as is His due, and do not die except as Muslims.^[1] O you who believe, have *Taqwā* of Allāh, and say what is true. He will make your deeds good for you, and forgive you your sins, and whoever obeys Allāh and His Messenger, then, indeed, he has achieved a great victory.”^[2] (*Da'īf*)

(Abū Dāwud said:) Muḥammad bin Sulaimān (one of the narrators) did not say: “Verily.” at the beginning.

يُضِلُّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا. ﴿يَأَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾ [آل عمران: ١٠٢] ﴿يَأَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَفُولُوا قَوْلًا سَدِيدًا ۖ يُصْلِحْ لَكُمْ أَعْمَلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾ [الأحزاب: ٧٠، ٧١]

[قَالَ أَبُو دَاوُدَ] لَمْ يَقُلْ مُحَمَّدٌ بْنُ سَلِيمَانَ «إِنَّ».

تخریج: [إسناده ضعيف] أخرجه النسائي، الجمعة، باب كيفية الخطبة، ح: ١٤٠٥ وابن ماجه، ح: ١٨٩٢ والترمذي، ح: ١١٠٥ من حديث أبي إسحاق به * أبو إسحاق عنن، ورواية شعبة عند أحمد: ٣٩٣/١ رواية معلولة.

Comments:

It is the *Sunnah* of Allāh's Messenger to begin a discourse on important matters with similar to this sermon. It should especially be recited on the occasion of a wedding, although it is not a pillar (*Rukn*) vital to the validity of wedlock. For a wedding to be valid, only the consent of the *Walī*, the bridegroom and bride, as well as witnesses, are essential.

2119. (Another chain) from Ibn Mas'ūd, that whenever the Messenger of Allāh ﷺ would testify (during a *Khuṭbah*)...” and he mentioned similarly (to no. 2118). After his saying: “and His Messenger,” he said: “He has sent

٢١١٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا عِمْرَانُ عَنْ قَتَادَةَ، عَنْ عَبْدِ رَبِّهِ، عَنْ أَبِي عِيَاضٍ، عَنْ ابْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا تَشَهَّدَ ذَكَرَ نَحْوَهُ قَالَ بَعْدَ قَوْلِهِ: «وَرَسُولُهُ»: «أَرْسَلَهُ بِالْحَقِّ

[1] *Āl Imrān* 3:102.

[2] *Al-Ahzāb* 33:70,71.

him with the truth, as a herald of glad tidings and as a warner, preceding the Day of Judgment. Whoever obeys Allāh and His Messenger has indeed acted righteously, and whoever disobeys them will only harm himself, and will not harm Allāh in the slightest.” (*Da'if*)

* تخريج: [إسناده ضعيف] أخرجه البيهقي: ١٤٦/٧ من حديث أبي عاصم به وتقدم: ١٠٩٧. فتادة عنن وأبو عياض: مجهول يعارضه الحديث الصحيح، انظر: ١٠٩٩، ٤٩٨١.

2120. Ismā'il bin Ibrāhīm narrated: “I proposed to the Prophet ﷺ for (the hand of) Umāmah bint 'Abdul-Muṭṭalib, and he married me to her without delivering any sermon.” (*Da'if*)

(Abū 'Eīsā said to us: “It has reached us that Abū Dāwud was asked: ‘Is this allowed?’ To which he replied: ‘Yes, and there are a number of *Aḥadīth* from the Prophet ﷺ about this.”)

تخريج: [إسناده ضعيف] أخرجه البيهقي: ١٤٧/٧ من حديث بدل بن المحبر به * إسماعيل ابن إبراهيم: مجهول، ولم يسمع العلاء منه هذا الحديث بينهما إسحاق بن عبدالله انظر هامش التاريخ الكبير للبخاري: ٣٤٣/١.

Chapter 32/33. Regarding The Marriage Of The Young

2121. 'Āishah narrated: “The Messenger of Allāh ﷺ married me while I was a girl of seven years” — Sulaimān (one of the narrators said: “or six,” — and he consummated the marriage when I was a girl of nine.” (*Sahīh*)

تخريج: أخرجه البخاري، مناقب الأنصار، باب تزويج النبي ﷺ عائشة وقدمها المدينة وبنائه بها، ح: ٣٨٩٦، ومسلم، النكاح، باب جواز تزويج الأب البكر الصغيرة، ح: ١٤٢٢ من

بَشِيرًا وَنَذِيرًا بَيْنَ يَدَيْ السَّاعَةِ، مَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ رَشِدَ، وَمَنْ يَعْصِهِمَا فَإِنَّهُ لَا يَضُرُّ إِلَّا نَفْسَهُ وَلَا يَضُرُّ اللَّهَ شَيْئًا.

٢١٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا بَدَلُ بْنُ الْمُحَبَّرِ: حَدَّثَنَا شُعْبَةُ عَنْ الْعَلَاءِ ابْنِ أَحْيَى شُعَيْبِ الرَّازِيِّ، عَنْ إِسْمَاعِيلِ بْنِ إِبْرَاهِيمَ، عَنْ رَجُلٍ مِنْ بَنِي سُلَيْمٍ قَالَ: خَطَبْتُ إِلَى النَّبِيِّ ﷺ أُمَامَةَ بِنْتَ عَبْدِ الْمُطَّلِبِ فَأَنْكَحَنِي مِنْ غَيْرِ أَنْ يَتَشَهَّدَ. [قَالَ لَنَا أَبُو عَيْسَى بَلَعْنَا أَنَّ أَبَا دَاوُدَ قِيلَ لَهُ: يَجُوزُ هَذَا قَالَ: نَعَمْ وَفِي هَذَا أَحَادِيثٌ عَنِ النَّبِيِّ ﷺ].

(المعجم ٣٢، ٣٣) بَابٌ: فِي تَزْوِيجِ الصَّغَارِ (التحفة ٣٤)

٢١٢١ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: تَزَوَّجَنِي رَسُولُ اللَّهِ ﷺ وَأَنَا بِنْتُ سَنَعِ قَالَ سُلَيْمَانُ: أَوْ سِتِّ وَدَخَلَ بِي وَأَنَا بِنْتُ تِسْعِ.

حديث هشام بن عروة به ورواه عبدالرحمن بن أبي الزناد المدني عن هشام به وأحمد: ١١٨/٦ ورواه الزهري عن عروة به، والحديث متواتر وتؤيده الآية ﴿وَاللَّائِي لَمْ يَحْضَنْ﴾ [الطلاق: ٤].

Comments:

A father has the right to marry off his daughter in her young age in view of some expediency, but consummation of marriage can take place only after the girl is old enough, or sensible enough to be able to accept the marriage or not.

Chapter 33/34. Residing with a Virgin (After Marriage)

2122. Umm Salamah narrated that when the Messenger of Allāh ﷺ married her, he stayed with her for three days, then said: "Let not your relatives look down upon you condescendingly! If you wish, I can spend seven days with you, but if I spend seven days, then I must spend seven with all my wives." (Ṣaḥīḥ)

(المعجم ٣٣، ٣٤) بَابُ: فِي الْمَقَامِ عِنْدَ الْبِكْرِ (التحفة ٣٥)

٢١٢٢ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، عَنْ أُمِّ سَلَمَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا تَزَوَّجَ أُمَّ سَلَمَةَ أَقَامَ عِنْدَهَا ثَلَاثًا ثُمَّ قَالَ: «لَيْسَ بِكَ عَلَيَّ أَهْلِكَ هَوَانٌ، إِنْ شِئْتَ سَبَعْتُ لَكَ، وَإِنْ سَبَعْتُ لَكَ سَبَعْتُ لِنِسَائِي».

تخریج: أخرجه مسلم، الرضاع، باب قدر ما تستحقه البكر والثيب من إقامة الزوج عندها عقب الزفاف، ح: ١٤٦٠ من حديث يحيى القطان به.

Comments:

Hadīth no. 2124 explains this case further. According to this *Hadīth*, if a man marries a widow, he should stay with her for three days but, in case he stays with her for seven days, he shall stay with his other wives for the same period.

2123. Anas bin Mālik narrated: "When the Messenger of Allāh ﷺ took Ṣafiyyah (as a wife), he spent seven days with her." 'Uthmān (one of the narrators) added: "And she has been previously married." (Ṣaḥīḥ)

٢١٢٣ - حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ عَنْ هُشَيْمٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا أَخَذَ رَسُولُ اللَّهِ ﷺ صَفِيَّةَ أَقَامَ عِنْدَهَا ثَلَاثًا. زَادَ عُثْمَانُ: وَكَانَتْ نَيْبًا. وَقَالَ: حَدَّثَنِي هُشَيْمٌ: أَخْبَرَنَا حُمَيْدٌ: حَدَّثَنَا أَنَسٌ.

تخریج: [إسناده صحيح] أخرجه أحمد: ٩٩/٣ عن هشيم به.

2124. Abū Qilābah said that Anas bin Mālik narrated: "If a person

٢١٢٤ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ:

marries a virgin while he has a wife, he should stay with her for seven days. And if he marries a non-virgin, he should stay three days with her.” (*Ṣaḥīḥ*)

Abū Qilābah added: “If I state that he (*Khālīd Al-Ḥadhdhā*’, a subnarrator) narrated this from the Prophet ﷺ, it would be true, but he said: “The *Sunnah* is like that.”

حَدَّثَنَا هُشَيْمٌ وَإِسْمَاعِيلُ ابْنُ عَلِيَّةَ عَنْ خَالِدِ الْحَذَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: إِذَا تَزَوَّجَ الْبُكَرَ عَلَى الثَّيْبِ أَقَامَ عِنْدَهَا سَبْعًا، وَإِذَا تَزَوَّجَ الثَّيْبَ أَقَامَ عِنْدَهَا ثَلَاثًا. وَلَوْ قُلْتُ: إِنَّهُ رَفَعَهُ لَصَدَقْتُ وَلَكِنَّهُ قَالَ: السُّنَّةُ كَذَلِكَ.

تخریج: أخرجه مسلم، الرضاع، باب قدر ما تستحقه البكر والثيب من إقامة الزوج عندها عقب الزفاف، ح: ١٤٦١ من حديث هشيم والبخاري، النكاح، باب: إذا تزوج البكر على الثيب، ح: ٥٢١٣ من حديث خالد الحذاء به.

Comments:

Meaning, after he marries her.

Chapter 34/35. Regarding A Man Who Consummates His Marriage Before Giving Any Monetary Amount To His Wife

(المعجم ٣٤، ٣٥) **بَابُ: فِي الرَّجُلِ يَدْخُلُ بِأَمْرٍ آتِهِ قَبْلَ أَنْ يَنْقُذَهَا شَيْئًا** (التحفة ٣٦)

2125. It was reported from Ayyūb, from ‘Ikrimah, from Ibn ‘Abbās, who said: “When ‘Alī married Fāṭimah, the Messenger of Allāh ﷺ said: ‘Give her something.’ He replied: ‘I don’t have anything!’ He said: ‘Where is your *Ḥuṭamī* coat of mail?’”^[1] (*Ṣaḥīḥ*)

٢١٢٥ - حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ الطَّالِقَانِيُّ: حَدَّثَنَا عَبْدُهُ: حَدَّثَنَا سَعِيدٌ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَّا تَزَوَّجَ عَلِيٌّ فَاطِمَةَ قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَعْطِهَا شَيْئًا» قَالَ: مَا عِنْدِي شَيْءٌ. قَالَ: «أَيْنَ دِرْعُكَ الْهُطَمِيَّةُ؟»

تخریج: [صحيح] أخرجه النسائي، النكاح، باب نحلة الخلوة، ح: ٣٣٧٨ من حديث عبدة به، وللحديث طرق أخرى، انظر مسند الحميدي (بتحقيقي)، ح: ٣٨.

2126. It was reported from Muḥammad bin ‘Abdur-Raḥmān bin Thawbān, from a man among the Companions of the Prophet ﷺ, that when ‘Alī married Fāṭimah, the daughter of the Messenger of Allāh ﷺ, and he wanted to go to

٢١٢٦ - حَدَّثَنَا كَثِيرٌ بْنُ عُيَيْدٍ الْجُمَيْصِيُّ: حَدَّثَنَا أَبُو حَيَّوَةَ عَنْ شُعَيْبِ بْنِ يَعْنِي ابْنِ أَبِي حَمْرَةَ: حَدَّثَنِي غَيْلَانُ بْنُ أَنَسٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ عَنْ رَجُلٍ مِنْ

[1] That is a type of chain link armor.

her, the Messenger of Allāh ﷺ forbade him, until he gave her something. He said: “O Messenger of Allāh! I don’t have anything.” The Prophet ﷺ told him: “Give her your coat of mail,” so he gave it to her, then went to her. (Da‘if)

أَصْحَابِ النَّبِيِّ ﷺ: أَنْ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ لَمَّا تَزَوَّجَ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ ﷺ، رَضِيَ اللَّهُ عَنْهَا، أَرَادَ أَنْ يَدْخُلَ بِهَا فَمَنَعَهُ رَسُولُ اللَّهِ ﷺ حَتَّى يُعْطِيَهَا شَيْئًا، فَقَالَ: يَارَسُولُ اللَّهِ! لَيْسَ لِي شَيْءٌ، فَقَالَ النَّبِيُّ ﷺ: «أَعْطَاهَا دِرْعَكَ» فَأَعْطَاهَا دِرْعَهُ ثُمَّ دَخَلَ بِهَا.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٢٥٢/٧ من حديث أبي داود به * غيلان: مستور، روى عنه جماعة وذكره ابن حبان في الثقات: ٣/٩ ولحديثه بعض الشواهد منها، ح: ٢١٢٥.

2127. (Another chain) from Ghailān, from ‘Ikrimah, from Ibn ‘Abbās, similarly.

٢١٢٧ - حَدَّثَنَا كَثِيرٌ يَعْنِي ابْنَ عُبَيْدٍ: أَخْبَرَنَا أَبُو حَيَوَةَ عَنْ شُعَيْبٍ، عَنْ غَيْلَانَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ مِثْلَهُ.

تخريج: [إسناده ضعيف] انظر الحديث السابق.

Comments:

It is clear from these *Ahādīth* that it is recommended to give some gift to a bride on her first night of marriage. This promotes love between the couple.

2128. It was reported from Khaithamah, that ‘Aishah said: “The Messenger of Allāh ﷺ commanded me to send a woman to her husband before he had given her anything.” (Da‘if) Abū Dāwud said: Khaithamah did not hear from ‘Aishah.

٢١٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبِرَّازِيُّ: حَدَّثَنَا شَرِيكٌ عَنْ مَنْصُورٍ، عَنْ طَلْحَةَ، عَنْ خَيْمَةَ، عَنْ عَائِشَةَ قَالَتْ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أُدْخِلَ امْرَأَةً عَلَى زَوْجِهَا قَبْلَ أَنْ يُعْطِيَهَا شَيْئًا. قَالَ أَبُو دَاوُدَ: وَخَيْمَةَ لَمْ يَسْمَعْ مِنْ عَائِشَةَ.

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، النكاح، باب الرجل يدخل بأهله قبل أن يعطيها شيئاً، ح: ١٩٩٢ من حديث شريك القاضي به.

2129. It was reported from ‘Amr bin Shu‘aib, from his father, from his grandfather, that the Messenger of Allāh ﷺ said: “Any woman who was married (by her guardian) in

٢١٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرِ الْبُرْسَانِيُّ: أَخْبَرَنَا ابْنُ جُرَيْجٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ

return for a dowry, or offering, or gift, before the actual contract, will receive it (instead of her guardians). And whatever is given (anything) after the marriage contract, then it belongs to whom it was given. And the most befitting matter which a person should be shown generosity for is his daughter or sister.” (*Hasan*)

قال: قال رَسُولُ اللَّهِ ﷺ: «أَيُّمَا امْرَأَةٍ نُكِّحْتَ عَلَى صَدَاقٍ أَوْ جِبَاءٍ أَوْ عِدَّةٍ قَبْلَ عِصْمَةِ النِّكَاحِ فَهُوَ لَهَا، وَمَا كَانَ بَعْدَ عِصْمَةِ النِّكَاحِ فَهُوَ لِمَنْ أُعْطِيَ، وَأَحَقُّ مَا أُكْرِمَ عَلَيْهِ الرَّجُلُ ابْنَتَهُ أَوْ أُخْتَهُ».

تخریج: [حسن] أخرجه النسائي، النكاح، باب التزويج على نواة من ذهب، ح: ٣٣٥٥ وابن ماجه، ح: ١٩٥٥ من حديث ابن جريح به وصرح بالسماع عند النسائي.

Chapter 35/36. What Is Said To The One Who Marries

(المعجم ٣٥، ٣٦) - بَابُ مَا يُقَالُ

لِلْمُتَزَوِّجِ (التحفة ٣٧)

2130. Abū Hurairah narrated that the Prophet ﷺ would say, when he wished to congratulate someone who got married: “*Bāarak Allāhu laka, wa bāaraka ‘alaika, wa jama‘ bainakumā fi khair* (May Allāh bless you, and (shower) His blessings upon you, and combine you together in good).” (*Ṣaḥīḥ*)

٢١٣٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا رَفَّقَ الْإِنْسَانَ إِذَا تَزَوَّجَ قَالَ: «بَارَكَ اللَّهُ لَكَ، وَبَارَكَ عَلَيْكَ، وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ».

تخریج: [إسناده صحيح] أخرجه الترمذي، النكاح، باب ما جاء فيما يقال للمتزوج، ح: ١٠٩١ عن قتيبة به وقال "حسن صحيح" ورواه ابن ماجه، ح: ١٩٠٥ وصححه ابن حبان، ح: ١٢٨٤ والحاكم على شرط مسلم: ١٨٣/٢ ووافقه الذهبي.

Comments:

While congratulating a newly married couple, one should also pray to Allāh to bless them.

Chapter 36/37. A Man That Marries A Woman And Finds Her Pregnant

(المعجم ٣٦، ٣٧) - بَابُ الرَّجُلِ يَتَزَوَّجُ

الْمَرْأَةَ فَيَجِدُهَا حُبْلَى (التحفة ٣٨)

2131. It was reported from Ibn Jurairj, from Ṣafwān bin Sulaim, from Sa‘eed bin Al-Musayyab, from a man from the *Anṣār* — Ibn Abī As-Sarī (one of the narrators) said:

٢١٣١ - حَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ وَالْحَسَنُ ابْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ أَبِي السَّرِيِّ الْمَعْنَى قَالُوا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ

“from the Companions of the Prophet ﷺ”, he did not say “from the *Anṣār*” — then they (the narrators) were in accord: “whose name was Baṣrah said: ‘I married a virgin who was still in her private compartment. When I entered upon her, I found that she was pregnant. The Prophet ﷺ said: ‘She is due her dowry because of the fact that you made her private part permissible for you, and the child will be a slave to you. And when she gives birth, lash her.’” Al-Ḥasan (one of the narrators) said: “inflict the punishment on her.”

(*Da'if*)

Abū Dāwud said: Qatādah reported this *Ḥadīth* from Sa'eed bin Yazīd, from Ibn Al-Musayyab, and Yaḥyā bin Abī Kathīr reported it from Yazīd bin Nu'aim, from Sa'eed bin Al-Musayyab and 'Atā' Al-Khurāsānī, from Sa'eed bin Al-Musayyab, and they all narrated it in *Mursal* form from the Prophet ﷺ. And in the narration of Yaḥyā bin Abī Kathīr it says that Baṣrah bin Aktham married a woman, and each of them said in his narration: “He made the child a slave for him.”

عن صفوان بن سليم، عن سعيد بن المسيب، عن رجلٍ من الأنصار - قال ابن أبي السري: من أصحاب النبي ﷺ ولم يقل من الأنصار، ثم اتفقوا - يقال له بصره قال: تزوجت امرأة بكرًا في سترها، فدخلت عليها، فإذا هي حبلى، فقال النبي ﷺ: «لها الصداق بما استحللت من فرجها والولد عبد لك، فإذا ولدت»، قال الحسن: «فاجلدوها». وقال ابن أبي السري: «فاجلدوها» - أو قال: - «فحدوها».

قال أبو داود: روى هذا الحديث قتادة عن سعيد بن يزيد، عن ابن المسيب، ورواه يحيى بن أبي كثير عن يزيد بن نعيم، عن سعيد بن المسيب وعطاء الخراساني عن سعيد بن المسيب، أرسلوه، كلهم، عن النبي ﷺ. وفي حديث يحيى بن أبي كثير أن بصره بن أكنم نكح امرأة، وكلهم قال في حديثه جعل الولد عبدًا له.

تخريج: [إسناده ضعيف] أخرجه الدارقطني: ٢٥٠/٣، ٢٥١، ح: ٣٥٧٤ من حديث عبدالرزاق به، وصححه الحاكم: ١٨٣/٢ ووافقه الذهبي * ابن جريج عن عن وإنما رواه عن إبراهيم ابن أبي يحيى عن صفوان به، علل الحديث: ١٢٥٩ والبيهقي: ١٥٧/٧.

2132. It was reported from 'Alī, meaning Ibn Al-Mubārak, from Yaḥyā, from Yazīd bin Nu'aim, from Sa'eed bin Al-Musayyab, that a person by the name of Baṣrah bin

٢١٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عُثْمَانُ بْنُ عَمَرَ: حَدَّثَنَا عَلِيُّ بْنُ يَحْيَى ابْنِ الْمُبَارَكِ عَنْ يَحْيَى، عَنْ يَزِيدَ بْنِ نَعِيمٍ، عَنْ

Aktham married a woman. And he mentioned (the narration, as in no. 2131, in) its meaning, and he added: “And he (ﷺ) separated between them.” And the narration of Ibn Juraij is more complete. (Da‘if)

سَعِيدُ بْنُ الْمُسَيَّبِ: أَنَّ رَجُلًا يُقَالُ لَهُ بَصْرَةُ ابْنِ أَكْثَمٍ نَكَحَ امْرَأَةً، فَذَكَرَ مَعْنَاهُ، زَادَ وَفَرَّقَ بَيْنَهُمَا .
وَحَدِيثُ ابْنِ جُرَيْجٍ أَتَمُّ .

تخريج: [إسناده ضعيف] أخرجه البيهقي: ١٥٧/٧ من حديث أبي داود به، والسند مرسل.

Chapter 37/38. Dividing (Fairly) Between One's Wives

2133. Abū Hurairah narrated that the Prophet ﷺ said: “Whoever has two wives, and prefers one over the other, will come on the Day of Judgment with one of his two sides crooked.” (Da‘if)

(المعجم ٣٧، ٣٨) بَابُ: فِي الْقَسْمِ بَيْنَ النِّسَاءِ (التحفة ٣٩)

٢١٣٣ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا هَمَامٌ: حَدَّثَنَا قَتَادَةُ عَنْ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهْمِكٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَانَتْ لَهُ امْرَأَتَانِ فَمَالَ إِلَى إِحْدَاهُمَا جَاءَ يَوْمَ الْقِيَامَةِ وَشِقُّهُ مَائِلٌ» .

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، النكاح، باب القسمة بين النساء، ح: ١٩٦٩ والنسائي، ح: ٣٣٩٤ من حديث همام به وصححه ابن حبان، ح: ١٣٠٧ وابن الجارود، ح: ٧٢٢ والحاكم على شرط الشيخين: ١٨٦/٢ ووافقه الذهبي * قتادة مدلس وعنعن وللحديث شاهد ضعيف عند أبي نعيم في أخبار أصبهان: ٣٠٠/٢ * فيه محمد بن الحارث الحارثي وهو ضعيف.

2134. ‘Āishah narrated: “The Messenger of Allāh ﷺ would divide (between his wives), and be fair. And he would say: ‘O Allāh! This is my division regarding what I have control over, so do not reprimand me regarding what You control and I do not control!’” (Sahih)

٢١٣٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْخَطْمِيِّ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْسِمُ فَيَعْدِلُ وَيَقُولُ: «اللَّهُمَّ! هَذَا قَسْمِي فِيمَا أَمْلِكُ فَلَا تَلْمَنِي فِيمَا تَمْلِكُ وَلَا أَمْلِكُ» .
قَالَ أَبُو دَاوُدَ: يَعْنِي الْقَلْبَ .

Abū Dāwud said: He (ﷺ) meant (the feelings) of the heart.

تخريج: [إسناده صحيح] أخرجه الترمذي، النكاح، باب ما جاء في التسوية بين الزوجين،

ح: ١١٤٠ وابن ماجه، ح: ١٩٧١ والنسائي، ح: ٣٣٩٥ من حديث حماد بن سلمة به و صححه الحاكم على شرط مسلم: ١٨٧/٢ ووافقه الذهبي * أبو قلابة بريء من التدليس وباقي السند صحيح.

Comments:

If a man, having more than one wife, conducts himself apparently with justice and fairness, he would not be held accountable for his natural inclination for any one of them.

2135. It was reported from Hishām bin ‘Urwah, from his father, that ‘Āishah said: “O nephew! The Messenger of Allāh ﷺ would not prefer any one of us to another with regards to spending time with us. And hardly a day would go by except that he would visit all of us, and he would come close to each woman, without touching her, until he reached the one whose turn it was, then he would spend the night with her. And when Sawdah bint Zam‘ah had become old, and feared that the Messenger of Allāh ﷺ would leave her, she said: ‘O Messenger of Allāh! My day is for ‘Āishah.’ So the Messenger of Allāh ﷺ accepted that from her. And we would say, concerning that (incident), that it was regarding her, and others in her situation, for which Allāh revealed: And if a woman fears separation from her husband...”^[1] (*Hasan*)

٢١٣٥ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ يَعْنِي ابْنَ أَبِي الزَّنَادِ عَنْ هِشَامِ ابْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: قَالَتْ عَائِشَةُ: يَا ابْنَ أُخْتِي! كَانَ رَسُولُ اللَّهِ ﷺ لَا يُفْضِلُ بَعْضَنَا عَلَى بَعْضٍ فِي الْقَسَمِ مِنْ مَكَثِهِ عِنْدَنَا. وَكَانَ قَلَّ يَوْمٌ إِلَّا وَهُوَ يَطُوفُ عَلَيْنَا جَمِيعًا فَيَدْنُو مِنْ كُلِّ امْرَأَةٍ مِنْ غَيْرِ مَسِيسٍ حَتَّى يَبْلُغَ إِلَى الَّتِي هُوَ يَوْمُهَا فَيَبِيتُ عِنْدَهَا، وَلَقَدْ قَالَتْ سَوْدَةُ بِنْتُ زَمْعَةَ حِينَ أَسْنَتَ وَفِرَقْتَ أَنْ يُفَارِقَهَا رَسُولُ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ! يَوْمِي لِعَائِشَةَ، فَقَبِلَ ذَلِكَ رَسُولُ اللَّهِ ﷺ مِنْهَا. قَالَتْ: نَقُولُ: فِي ذَلِكَ أَنْزَلَ اللَّهُ عَزَّوَجَلَّ وَفِي أَشْبَاهِهَا - أَرَاهُ قَالَ - ﴿وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُورًا﴾ [النساء: ١٢٨].

تخريج: [حسن] أخرجه أحمد: ١٠٧/٦ من حديث عبدالرحمن بن أبي الزناد به مختصراً و صححه الحاكم: ١٨٦/٢ ووافقه الذهبي، ورواه البيهقي: ٧٥، ٧٤/٧ من حديث أبي داود به.

2136. It was reported from Mu‘ādhah, from ‘Āishah, who said: “After the revelation of the Verse: ‘You may distance those whom you

٢١٣٦ - حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ وَمُحَمَّدُ ابْنُ عِيْسَى الْمَعْنَى قَالَا: حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ عَنْ عَصِمٍ، عَنْ مُعَاذَةَ، عَنْ عَائِشَةَ قَالَتْ:

[1] *An-Nisā* 4:128.

like, and draw close to those whom you like,^[1] the Messenger of Allāh ﷺ would ask permission from the one whose day it was.” Mu‘ādhah said: “I said: ‘What would you say to the Messenger of Allāh ﷺ?’ ‘Āishah responded: ‘I would say: “If the matter is in my hands, I will not choose anyone over myself.”’ (Sahih)

كَانَ رَسُولُ اللَّهِ ﷺ يَسْتَأْذِنُنَا إِذَا كَانَ فِي يَوْمِ الْمَرْأَةِ مِمَّا بَعْدَ مَا نَزَلَتْ ﴿تُرْجَى مَن نَشَاءُ مِنْهُنَّ وَتُفَوِّئُ إِلَيْكَ مَن نَشَاءُ﴾ [الأحزاب: ٥١] قَالَتْ مُعَاذَةٌ: فَقُلْتُ لَهَا: مَا كُنْتُ تَقُولِينَ لِرَسُولِ اللَّهِ ﷺ؟ قَالَتْ: كُنْتُ أَقُولُ: إِنْ كَانَ ذَاكَ إِلَيَّ لَمْ أُؤَيِّرُ أَحَدًا عَلَى نَفْسِي.

تخریج: أخرجه مسلم، الطلاق، باب بيان أن تخييره امرأته لا يكون طلاقاً إلا بالنية، ح: ١٤٧٦ من حديث عباد بن عباد، والبخاري، التفسير، سورة الأحزاب، ح: ٤٧٨٩ من حديث عاصم الأحول به ومن عباد تعليقا.

2137. It was reported from Yazid bin Bābanūs, from ‘Āishah, may Allāh be pleased with her, that the Messenger of Allāh ﷺ sent for all his wives — meaning during his illness — and they all gathered (round him). He said: ‘I am unable to go to all of you, so if you see fit, give me permission to remain with ‘Āishah.’ So they all gave him permission.” (Hasan)

٢١٣٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا مَرْحُومُ بْنُ عَبْدِ الْعَزِيزِ الْعَطَّارُ: حَدَّثَنِي أَبُو عِمْرَانَ الْجَوْنِيُّ عَنْ بَرِيدِ بْنِ بَابُوْسٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ إِلَيَّ النِّسَاءَ يُعْنِي فِي مَرَضِهِ فَاجْتَمَعْنَ فَقَالَ: «إِنِّي لَا أَسْتَطِيعُ أَنْ أَدُورَ بَيْنَكُنَّ، فَإِنْ رَأَيْتُنَّ أَنْ تَأْذَنَ لِي فَأَكُونُ عِنْدَ عَائِشَةَ فَعَلْتُنَّ»، فَأَذِنَ لَهُ.

تخریج: [إسناده حسن] أخرجه الترمذي في الشمائل، ح: ٣٩١ من حديث مرحوم ورواه أحمد: ٣١/٦ عن مرحوم العطار به.

2138. It was reported from Ibn Shihāb, that ‘Urwah bin Az-Zubair narrated to him that ‘Āishah, the wife of the Prophet ﷺ said: “When the Messenger of Allāh ﷺ desired to travel, he would cast lots between his wives, and whoever’s lot was picked would travel with him. And he would give to every wife her day and night, except for

٢١٣٨ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُوسُفَ، عَنْ ابْنِ شِهَابٍ أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ حَدَّثَهُ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ سَفْرًا أَفْرَعَ بَيْنَ نِسَائِهِ، فَأَيُّهُنَّ خَرَجَ سَهْمُهَا خَرَجَ بِهَا مَعَهُ، وَكَانَ يُقْسِمُ لِكُلِّ امْرَأَةٍ مِنْهُنَّ يَوْمَهَا وَلَيْلَتَهَا، غَيْرَ أَنْ سَوَدَةَ

[1] Al-Ahḏāb 33:51.

Sawdah bint Zam'ah, for she had granted her day to 'Āishah.' (Ṣaḥīḥ)

بُنْتُ زَمْعَةَ وَهَبْتُ يَوْمَهَا لِعَائِشَةَ رَضِيَ اللَّهُ عَنْهَا.

إلخ، باب هبة المرأة لغير زوجها ... إلخ،

تخريج: أخرجه البخاري، الهبة وفضلها ... إلخ، من حديث يونس بن يزيد به. ح: ٢٥٩٣ وح: ٢٦٨٨

Chapter 38/39. Regarding A Man Who Has Agreed To The Condition Of Living In Her Place Of Residence

2139. 'Uqbah bin 'Āmir narrated that the Messenger of Allāh ﷺ said: "The conditions which are most obligatory on you to fulfill are those by which you have made private parts permissible." (Ṣaḥīḥ)

(المعجم ٣٨، ٣٩) بَابُ: فِي الرَّجُلِ يَشْتَرِي لَهَا دَارَهَا (التحفة ٤٠)

٢١٣٩ - حَدَّثَنَا عَيْسَى بْنُ حَمَّادٍ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «إِنَّ أَحَقَّ الشُّرُوطِ أَنْ تُوفُوا بِهِ مَا اسْتَحَلَلْتُمْ بِهِ الْفُرُوجَ».

تخريج: أخرجه البخاري، الشروط، باب الشروط في المهر عند عقدة النكاح، ح: ٢٧٢١ من حديث الليث بن سعد ومسلم، النكاح، باب الوفاء بالشروط في النكاح، ح: ١٤١٨ من حديث يزيد بن أبي حبيب به.

Chapter 39/40. The Rights That The Husband Has Over The Wife

2140. Qais bin Sa'd said: "I visited Al-Ḥīrah, and saw that its inhabitants would prostrate to their nobles. I said (to myself): 'The Messenger of Allāh ﷺ has more right that (people) prostrate to him.' So I returned to the Prophet ﷺ and said: 'I visited Al-Ḥīrah, and saw that its inhabitants would prostrate to their nobles. And you, O Messenger of Allāh, have more right that we prostrate to you.' He replied: 'I ask you, if you passed by my grave, would you prostrate to it?' I replied: 'No.' He replied: 'Then don't do so! Were I to

(المعجم ٣٩، ٤٠) بَابُ: فِي حَقِّ الزَّوْجِ عَلَى الْمَرْأَةِ (التحفة ٤١)

٢١٤٠ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا إِسْحَاقُ بْنُ يُونُسَ عَنْ شَرِيكٍ، عَنْ حُصَيْنِ، عَنْ الشَّعْبِيِّ، عَنْ قَيْسِ بْنِ سَعْدٍ قَالَ: أَتَيْتُ الْحِيرَةَ فَرَأَيْتُهُمْ يَسْجُدُونَ لِمَرْزَبَانَ لَهُمْ، فَقُلْتُ: رَسُولُ اللَّهِ ﷺ أَحَقُّ أَنْ يُسَجَدَ لَهُ. قَالَ: فَأَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: إِنِّي أَتَيْتُ الْحِيرَةَ فَرَأَيْتُهُمْ يَسْجُدُونَ لِمَرْزَبَانَ لَهُمْ فَأَنْتَ يَا رَسُولَ اللَّهِ! أَحَقُّ أَنْ نَسْجُدَ لَكَ، قَالَ: «أَرَأَيْتَ لَوْ مَرَرْتَ بِقَبْرِي أَكُنْتَ تَسْجُدُ لَهُ؟» قَالَ: قُلْتُ: لَا. قَالَ: «فَلَا تَفْعَلُوا لَوْ كُنْتُ

command any person to prostrate to another, I would have commanded the women to prostrate to their husbands due to the rights that Allāh has given them over their wives.” (Hasan)

أَمْرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ لِأَمْرَتِ النِّسَاءِ أَنْ يَسْجُدَنَّ لِأَزْوَاجِهِنَّ لِمَا جَعَلَ اللَّهُ لَهُمْ عَلَيْهِنَّ مِنَ الْحَقِّ.

تخريج: [إسناده حسن] أخرجه الدارمي، ح: ١٤٧١ عن عمرو بن عون به وصححه الحاكم: ١٨٧/٢ ووافقه الذهبي * شريك القاضي صرح بالسمع عند البيهقي: ٢٩١/٧ ولأصل الحديث شواهد عند الترمذي، ح: ١١٥٩ وابن حبان، ح: ١٢٩١ وغيرهما.

2141. Abū Hurairah narrated that the Prophet ﷺ said: “If a man calls his wife to bed and she refuses, and he spends the night angry at her, the angels curse her until the next morning.” (Sahih)

٢١٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو الرَّازِيُّ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَلَمْ تَأْتِهِ قَبَاتَ غَضَبَانَ عَلَيْهَا لَعْنَتَهَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ».

تخريج: أخرجه مسلم، النكاح، باب تحريم امتناعها من فراش زوجها، ح: ١٤٣٦ من حديث جرير، والبخاري، النكاح، باب: إذا باتت المرأة مهاجرة فراش زوجها، ح: ٥١٩٣ من حديث سليمان الأعمش به.

Chapter 40/41. The Rights Of A Woman Upon Her Husband

(المعجم ٤٠، ٤١) بَابُ: فِي حَقِّ الْمَرْأَةِ عَلَى زَوْجِهَا (التحفة ٤٢)

2142. It was reported from Ḥakīm bin Mu‘āwiyah Al-Qushairī, from his father, that he asked: “O Messenger of Allāh! What are the rights that our wives have over us?” He replied: “That you feed her when you eat, and clothe her when you wear clothes, and that you avoid hitting her in the face, or disgracing her, and that you avoid abandoning her except at home.” (Sahih)

٢١٤٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ: أَخْبَرَنَا أَبُو قَزَعَةَ الْبَاهِلِيُّ عَنِ حَكِيمِ بْنِ مُعَاوِيَةَ الْقُشَيْرِيِّ، عَنْ أَبِيهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا حَقُّ زَوْجَةِ أَحَدِنَا عَلَيْهِ؟ قَالَ: «أَنْ تُطْعِمَهَا إِذَا طَعِمْتَ، وَتَكْسُوَهَا إِذَا كُنْسَيْتَ» أَوْ «اُكْتَسَبْتَ وَلَا تَضْرِبَ الْوَجْهَ، وَلَا تُقْبِحَ، وَلَا تَهْجُرَ إِلَّا فِي الْبَيْتِ».

Abū Dāwud said: The meaning of “disgracing her” is to say: “May Allāh disfigure you.”

قَالَ أَبُو دَاوُدَ: «وَلَا تُقْبِحَ» أَنْ تَقُولَ: قَبَحَكَ اللَّهُ.

تخریج: [إسناده صحيح] أخرجه أحمد: ۳/۵ من حديث حماد بن سلمة، وابن ماجه، النكاح، باب حق المرأة على الزوج، ح: ۱۸۵۰ من حديث أبي قزعة به.

2143. It was reported from Bahz bin Hakīm, from his father, from his grandfather, that he asked: “O Messenger of Allāh! Regarding our wives — what can we do with them, and what should we leave?” He replied: “Go to your field as and when you please. And feed her when you eat, and clothe her when you wear clothes. And do not disgrace her face, nor hit her.” (Hasan)

۲۱۴۳ - حَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا بَهْزُ بْنُ حَكِيمٍ: حَدَّثَنَا أَبِي عَنْ جَدِّي قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! نِسَاؤُنَا مَا نَأْتِي مِنْهُنَّ وَمَا نَذَرُ؟ قَالَ: «إِنَّكَ حَرَّتُكَ أُنِّي شِئْتِ، وَأَطْعَمَهَا إِذَا طَعِمْتَ، وَآكُمَهَا إِذَا آكَمْتِ، وَلَا تُفْجِحِ الْوَجْهَ وَلَا تَضْرِبِ». قَالَ أَبُو دَاوُدَ: رَوَى شُعْبَةُ: «تُطْعَمُهَا إِذَا طَعِمْتَ، وَتَكْسُوهَا إِذَا اكْتَسَيْتِ».

تخریج: [إسناده حسن] أخرجه النسائي في الكبرى، ح: ۹۱۶۰ عن محمد بن بشار وأحمد: ۵/۵ عن يحيى القطان به وانظر الحديث السابق.

2144. It was reported from Sa'eed bin Hakīm bin Mu'āwiyah, from his father, from his grandfather, Mu'āwiyah Al-Qushairī, who said: “I went to the Messenger of Allāh ﷺ and said: ‘What do you say regarding our women?’ He replied: ‘Give them to eat from what you eat, and clothe them with what you wear, and do not beat them, nor disgrace them.’” (Da'if)

۲۱۴۴ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ الْمُهَلَّبِيُّ النَّيْسَابُورِيُّ: حَدَّثَنَا عُمَرُ بْنُ عَبْدِ اللَّهِ بْنِ رَزِينَ: حَدَّثَنَا سُفْيَانُ بْنُ حُسَيْنٍ عَنْ دَاوُدَ الْوَرَّاقِ، عَنْ سَعِيدِ بْنِ حَكِيمِ بْنِ مُعَاوِيَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ مُعَاوِيَةَ الْقَشِيرِيِّ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ، قَالَ: فَقُلْتُ: مَا تَقُولُ فِي نِسَائِنَا؟ قَالَ: «أَطْعِمُوهُنَّ مِمَّا تَأْكُلُونَ، وَآكُسُوهُنَّ مِمَّا تَكْتَسُونَ، وَلَا تَضْرِبُوهُنَّ وَلَا تُفْجِحُوهُنَّ».

تخریج: [إسناده ضعيف] أخرجه النسائي في الكبرى، ح: ۹۱۵۱ من حديث سفیان بن حسین به وللحديث شواهد * داود الوراق مستور، والحديث السابق يغني عنه.

Chapter 41/42. Regarding Hitting Women

(المعجم ۴۱، ۴۲) بَابُ: فِي ضَرْبِ

النِّسَاءِ (التحفة ۴۳)

2145. It was reported from Hammād, from 'Alī bin Zaid, from

۲۱۴۵ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أَبِي حُرَّةَ

Abū Hurrah Ar-Raqāshī, from his uncle, that the Prophet ﷺ said: “If you fear their disobedience, then abandon them in their beds.” Hammād said: “Meaning with regards to intercourse.” (*Daʿīf*)

الرَّقَاشِيّ، عن عمّه أنّ النبيّ ﷺ قال: «فإن خِفْتُمْ نُشُورَهُنَّ فَأَهْرُوهُنَّ فِي الْمَضَاجِعِ». قال حمّادٌ: يعني النِّكَاحَ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٧٢/٥ من حديث حماد بن سلمة به مطولاً * علي ابن زيد بن جدعان ضعيف، والقرآن يعني عن حديثه.

2146. Iyās bin ‘Abdullāh bin Abī Dhubāb narrated that the Messenger of Allāh ﷺ said: “Do not hit the maid-servants (the women) of Allāh.” So ‘Umar came to the Messenger of Allāh ﷺ and said: “The women have become rebellious against their husbands.” So he permitted them to hit them, and many women then visited the wives of the Messenger of Allāh ﷺ, complaining about their husbands. The Prophet ﷺ said, “Many women have come to the wives of Muḥammad complaining against their husbands; these men are not the best of you.” (*Sahih*)

٢١٤٦ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي حَلْفٍ وَأَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ قَالَا: حَدَّثَنَا سُفْيَانُ عَنِ الرَّهْرِيِّ، عَنِ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ - قال ابن السرح: عبيد الله بن عبد الله - عن إيّاس بن عبد الله بن أبي ذباب قال: قال رسول الله ﷺ: «لَا تَضْرِبُوا إِمَاءَ اللَّهِ»، فَجَاءَ عُمَرُ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: ذُرْنَ النِّسَاءَ عَلَى أَرْوَاجِهِنَّ، فَرَخَّصَ فِي ضَرْبِهِنَّ، فَأَطَافَ بِأَلِ رَسُولِ اللَّهِ ﷺ نِسَاءٌ كَثِيرٌ يَشْكُونَ أَرْوَاجِهِنَّ، فقال النبيّ ﷺ: «لَقَدْ طَافَ بِأَلِ مُحَمَّدٍ نِسَاءٌ كَثِيرٌ يَشْكُونَ أَرْوَاجِهِنَّ لَيْسَ أَوْلَيْكُمْ بِخِيَارِكُمْ».

[قال لنا أبو داود: هو عبدالله بن عبدالله].

تخريج: [صحيح] أخرجه ابن ماجه، النكاح، باب ضرب النساء، ح: ١٩٨٥ من حديث سفیان بن عيينة به وصححه ابن حبان، ح: ١٣١٦ والحاكم: ١٨٨/٢، ١٩١ ووافقه الذهبي.

Comments:

Al-Khattābī said: “And in it (the *Hadīth*) is clarification that patience with the bad manners and rudeness they display (the husband) is more virtuous.” Meaning, because the Messenger of Allāh ﷺ said: “these men are not the best of you.”

2147. ‘Umar bin Al-Khattāb narrated that the Prophet ﷺ said: “No man should be asked

٢١٤٧ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنِ

regarding why he hit his wife.”
(*Hasan*)

دَاوُدَ بْنِ عَبْدِ اللَّهِ الْأَوْدِيِّ، عَنْ عَبْدِ الرَّحْمَنِ الْمُسْلِيِّ، عَنِ الْأَشْعَثِ بْنِ قَيْسٍ، عَنْ عُمَرَ ابْنِ الْخَطَّابِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يُسْأَلُ الرَّجُلُ فِيمَا ضَرَبَ امْرَأَتَهُ».

تخريج: [حسن] أخرجه ابن ماجه، النكاح، باب ضرب النساء، ح: ١٩٨٦ من حديث عبدالرحمن بن مهدي به وصححه الحاكم: ١٧٥/٤ ووافقه الذهبي.

Comments:

If there is any sort of spanking to discipline them, it should be so light that it should not leave a mark or injure them.

Chapter 42/43. Regarding The Command To Lower The Gaze

(المعجم ٤٢، ٤٣) بَابُ: فِي مَا يُؤْمَرُ بِهِ مِنْ غَضِّ الْبَصَرِ (التحفة ٤٤)

2148. Jarīr narrated: “I asked the Messenger of Allāh ﷺ about an unexpected glance (towards a woman).” He replied: “Turn your eyes away.” (*Ṣaḥīh*)

٢١٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ: حَدَّثَنِي يُونُسُ بْنُ عُبَيْدٍ عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ أَبِي زُرْعَةَ، عَنْ جَرِيرِ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ نَظْرَةِ الْفَجَاءَةِ فَقَالَ: «اضْرَفْ بَصْرَكَ».

تخريج: أخرجه مسلم، الآداب، باب نظر الفجاءة، ح: ٢١٥٩ من حديث سفیان به.

2149. Buraidah narrated that the Messenger of Allāh ﷺ said to ‘Alī: “O ‘Alī! Do not follow one glance with another, for the first one is for you, while the next one is not.” (*Da‘īf*)

٢١٤٩ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى الْفَرَارِيُّ: أَخْبَرَنَا شَرِيكٌ عَنْ أَبِي رَبِيعَةَ الْأَيْدِيِّ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِعَلِيِّ: «يَا عَلِيُّ، لَا تَتَّبِعِ النَّظْرَةَ النَّظْرَةَ، فَإِنَّ لَكَ الْأُولَى وَلَيْسَتْ لَكَ الْآخِرَةَ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الآداب، باب ما جاء في نظر الفجاءة، ح: ٢٧٧٧ من حديث شريك القاضي به قال: "حسن غريب" وصححه الحاكم على شرط مسلم: ٢/١٩٤ ووافقه الذهبي وللحديث شواهد عند الحاكم: ١٢٣/٣ وغيره شريك القاضي مدلس وعنن، وللحديث شاهد ضعيف عند الحاكم: ١٢٣/٣.

2150. Ibn Mas‘ūd narrated that the Messenger of Allāh ﷺ said: “Let not any woman touch another one

٢١٥٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ ابْنِ

so that she then describes her to her husband (in such detail) that it is as if he is looking at her.” (Sahih)

تخریج: أخرجه البخاري، النكاح، باب: لا تباشر المرأة المرأة ففتنتها لزوجها، ح: ٥٢٤١ من حديث سليمان الأعمش به.

2151. It was reported from Abū Az-Zubair, from Jābir, that the Prophet ﷺ once saw a woman, so he went to Zainab bint Jaḥsh and satisfied his desires with her. He then came to his Companions and said to them: “A woman appears in the form of a *Shaitān*, so whoever finds any (effects) of that in him, let him go to his wife, for it will hide what is in him.” (Sahih)

تخریج: أخرجه مسلم، النكاح، باب نذب من رأى امرأة فوقعت في نفسه ... إلخ، ح: ١٤٠٣ من حديث هشام به.

2152. Ibn ‘Abbās said: “I have not seen anything which is closer to the ‘minor sins’ (*Al-Lamam*) than what Abū Hurairah narrated from the Prophet ﷺ, that he said: “Allāh has already decreed upon the son of Ādam his share of fornication, and he will attain it without doubt. So the fornication of the eyes is to see, and the fornication of the tongue is to talk, and the soul desires and aspires (for evil), but the private organ concurs with that or refuses it.” (Sahih)

تخریج: أخرجه البخاري، الاستئذان، باب زنا الجوارح دون الفرج، ح: ٦٢٤٣ ومسلم، القدر، باب قدر على ابن آدم حظه من الزنا وغيره، ح: ٢٦٥٧ من حديث معمر به.

2153. (Another chain) from Abū Hurairah, that the Prophet ﷺ said: “For every single son of Ādam,

مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَبَاشِرِ الْمَرْأَةَ الْمَرْأَةَ لِتُنْعَتَهَا لِزَوْجِهَا كَأَنَّمَا يُنْظَرُ إِلَيْهَا».

٢١٥١ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ رَأَى امْرَأَةً فَدَخَلَ عَلَى زَيْنَبِ بِنْتِ جَحْشٍ فَقَضَى حَاجَتَهُ مِنْهَا ثُمَّ خَرَجَ إِلَى أَصْحَابِهِ فَقَالَ لَهُمْ: «إِنَّ الْمَرْأَةَ تُقْبِلُ فِي صُورَةِ شَيْطَانٍ، فَمَنْ وَجَدَ مِنْ ذَلِكَ شَيْئًا فَلْيَأْتِ أَهْلَهُ فَإِنَّهُ يُضَوِّرُ مَا فِي نَفْسِهِ».

٢١٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا ابْنُ تَوْرٍ عَنْ مَعْمَرٍ: أَخْبَرَنَا ابْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: مَا رَأَيْتُ شَيْئًا أَشْبَهَ بِاللَّمَمِ مِمَّا قَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «إِنَّ اللَّهَ كَتَبَ عَلَى ابْنِ آدَمَ حَظَّهُ مِنَ الرُّنَا، أَدْرَكَ ذَلِكَ لَا مَحَالَةَ، فَرْنَا الْعَيْنَيْنِ النَّظْرَ، وَرْنَا اللِّسَانَ الْمُنْطِقَ، وَالنَّفْسُ تَمْتَى وَتَسْتَهِي وَالْفَرْجُ يُصَدِّقُ ذَلِكَ وَيُكَذِّبُهُ».

٢١٥٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ عَنْ سَهْبِيلِ بْنِ أَبِي صَالِحٍ، عَنْ

there is a portion of fornication assigned to him..." with a similar wording as the previous one, but he said: "And the two hands fornicate, for their fornication is to touch. And the legs fornicate, and their fornication is to walk, and the mouth fornicates, and its fornication is to kiss." (*Ṣaḥīḥ*)

أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «لِكُلِّ ابْنِ آدَمَ حَظٌّ مِنَ الزَّوْنِ، بِهَذِهِ الْقِصَّةِ، قَالَ: «وَالْيَدَانِ تَزْنِيَانِ فَرِنَاهُمَا الْبَطْشُ، وَالرُّجُلَانِ تَزْنِيَانِ فَرِنَاهُمَا الْمَشْيُ، وَالْفَمُّ يَزْنِي فَرِنَاهُ الْقُبْلُ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٢/٣٤٣ من حديث حماد بن سلمة ومسلم، القدر، باب قدر على ابن آدم حظه من الزنا وغيره، ح: ٢٦٥٧ من حديث سهيل بن أبي صالح به.

2154. (Another chain) from Abū Hurairah, from the Prophet ﷺ, similar (to no. 2153), except that in this one he added: "...and the fornication of the ears is to listen." (*Ṣaḥīḥ*)

٢١٥٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ عَبَّاسٍ، عَنْ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِهَذِهِ الْقِصَّةِ قَالَ: «وَالْأُذُنُ زِنَاهَا الْإِسْتِمَاعُ».

تخريج: [صحيح] أخرجه أحمد: ٣/٣٧٩، ح: ٨٩١٩ عن قتيبة به، والحديث السابق شاهد له.

Chapter 43/44. Regarding Intercourse With Captives

2155. Abū Sa‘eed Al-Khudrī narrated that the Messenger of Allāh ﷺ sent an expedition to Awṭās on the Day of Ḥunain, and they met the enemy, fought them, and won the battle. They captured some slaves, but some of the Companions of the Messenger of Allāh ﷺ felt uncomfortable in having relations with them because of their pagan husbands. At this, Allāh revealed: "And chaste, free women, except for those whom your right hand possesses..."^[1] meaning that they are allowed for

(المعجم ٤٣، ٤٤) بَابُ: فِي وَطْءِ السَّبَايَا (التحفة ٤٥)

٢١٥٥ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ: حَدَّثَنَا يَزِيدُ بْنُ زُرْعَةَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ صَالِحِ أَبِي الْخَلِيلِ، عَنْ أَبِي عَلْقَمَةَ الْهَاشِمِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ يَوْمَ حُنَيْنٍ بَعْثًا إِلَى أَوْطَاسٍ، فَلَقُوا عَدُوَّهُمْ فَقَاتَلُوهُمْ فَظَهَرُوا عَلَيْهِمْ وَأَصَابُوا لَهُمْ سَبَايَا، فَكَأَنَّ أَنَسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ تَحَرَّجُوا مِنْ غَشْبَائِنَهُنَّ مِنْ أَجْلِ أَرْوَاجِهِنَّ مِنَ الْمُشْرِكِينَ، فَأَنْزَلَ اللَّهُ فِي ذَلِكَ: ﴿وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا

[1] *An-Nisā'* 4:24.

you after their waiting periods have finished. (*Sahih*)

تحريج: أخرجه مسلم، الرضاع، باب جواز وطء المسبية بعد الاستبراء ... إلخ، ح: ١٤٥٦ عن عبيد الله بن عمر القواريري به.

2156. Abū Ad-Dardā' narrated that the Messenger of Allāh ﷺ once saw a pregnant woman in one of his expeditions. He said: "Perhaps her owner touched her (sexually)?" They replied: "Yes." He said: "I want to curse him with such a curse that it will accompany him to his grave! How can he cause him (the child) to inherit from him while that is not allowed for him? And how can he use him as a servant and that is not allowed for him?" (*Sahih*)

تحريج: أخرجه مسلم، النكاح، باب تحريم وطء الحامل المسبية، ح: ١٤٤١/١٣٩ من حديث شعبة به.

2157. It was reported from Abū Sa'eed Al-Khudrī, that he narrated it *Marfū'* (from the Prophet ﷺ), regarding the slaves that were captured at Awtās: "No pregnant (slave) shall be touched (sexually) until she gives birth. And no non-pregnant (slave) shall be touched until she menstruates once." (*Da'if*)

تحريج: [إسناده ضعيف] أخرجه أحمد: ٢٨/٣، ٦٢ من حديث شريك القاضي به وصححه الحاكم على شرط مسلم: ١٩٥/٢ وحسنه الحافظ في التلخيص الحبير: ١/١٧١، ١٧٢ شريك نعنن، وحديث الطيالسي، ح: ١٦٧٨ يعني عنه.

2158. Ruwaifī' bin Thābit Al-Anṣārī narrated: "A person stood up among us to deliver a sermon, and said: 'I only say to you what I heard the Messenger of Allāh ﷺ

مَا مَلَكَتْ أَيْتُنُكُمْ﴾ [النساء: ٢٤] أَيْ فَهَرَّ لَهُمْ حَلَالٌ إِذَا انْقَضَتْ عِدَّتُهُمْ.

٢١٥٦ - حَدَّثَنَا الثَّقَلِيُّ: حَدَّثَنَا وَسْكَينُ: حَدَّثَنَا شُعْبَةُ عَنْ يَزِيدِ بْنِ خَمِيرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ أَبِي الدَّرْدَاءِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ فِي غَزْوَةِ فَرَأَى امْرَأَةً مُجْحًا فَقَالَ: «لَعَلَّ صَاحِبَهَا أَلَمَ بِهَا»، قَالُوا: نَعَمْ، قَالَ: «لَقَدْ هَمَمْتُ أَنْ أَلَعَنَهُ لَعْنَةً تَدْخُلُ مَعَهُ فِي قَبْرِهِ كَيْفَ يُوْرئُهُ وَهُوَ لَا يَحِلُّ لَهُ؟! وَكَيْفَ يَسْتَخْدِمُهُ وَهُوَ لَا يَحِلُّ لَهُ!؟».

٢١٥٧ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا شَرِيكٌ عَنْ قَيْسِ بْنِ وَهَبٍ، عَنْ أَبِي الْوَدَّاعِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ وَرَفَعَهُ أَنَّهُ قَالَ فِي سَبَايَا أَوْطَاسٍ: «لَا تُوطَأُ حَامِلٌ حَتَّى تَضَعَ وَلَا غَيْرُ ذَاتِ حَمَلٍ حَتَّى تَحِيضَ حِيضَةً».

٢١٥٨ - حَدَّثَنَا الثَّقَلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنْ أَبِي مَرْزُوقٍ، عَنْ حَنْشَاءِ

say on the Day of Ḥunain. He said: "It is not permissible for a man who believes in Allāh and the Last Day that he discharges his water to a field that belongs to another" — meaning pregnant women, "and it is not permissible for a man who believes in Allāh and the Last Day that he uses a slave woman (sexually) until he confirms that she is free (of pregnancy). And it is not permissible for a man who believes in Allāh and the Last Day that he sells any spoils of war until it has been divided." (*Hasan*)

الصَّنْعَانِي، عَنْ زُوَيْفِعِ بْنِ ثَابِتِ الْأَنْصَارِيِّ قَالَ: قَامَ فِينَا خَطِيبًا قَالَ: أَمَا إِنِّي لَا أَقُولُ لَكُمْ إِلَّا مَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ يَوْمَ حُنَيْنٍ، قَالَ: «لَا يَحِلُّ لِامْرَأَةٍ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَسْقِيَ مَاءَهُ زَرْعَ غَيْرِهِ» - يَعْنِي إِتْيَانَ الْحَبَالَى، «وَلَا يَحِلُّ لِامْرَأَةٍ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَقَعَ عَلَى امْرَأَةٍ مِنَ السَّبْيِ حَتَّى يَسْتَبْرئَهَا، وَلَا يَحِلُّ لِامْرَأَةٍ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَبِيعَ مَغْنَمًا حَتَّى يُقَسَّمُ».

تخریج: [إسناده حسن] أخرجه الترمذي، ح: ۱۱۳۱ من طريق آخر عن زويفع به وقال: "حسن" وأصله عند ابن حبان، ح: ۱۶۷۵ وللحديث شواهد عند الترمذي، ح: ۱۵۶۴ وغيره.

2159. (Another chain) with this narration (similar to no. 2158), he added: "...until he confirms that she is free (of pregnancy) by one menstrual cycle." And he added: "And whoever believes in Allāh and the Last Day should not ride an animal from the spoils of the Muslims, such that when it tires he returns it to the spoils. And whoever believes in Allāh and the Last Day should not wear a garment from the spoils of the Muslims, such that when it wears out, he returns it back." (*Hasan*)

۲۱۵۹ - حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ ابْنِ إِسْحَاقَ بِهَذَا الْحَدِيثِ قَالَ: «حَتَّى يَسْتَبْرئَهَا بِحَيْضَةٍ». زَادَ فِيهِ: «بِحَيْضَةٍ»، وَهُوَ وَهُمْ مِنْ أَبِي مُعَاوِيَةَ، وَهُوَ صَحِيحٌ فِي حَدِيثِ أَبِي سَعِيدٍ، زَادَ: «وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَرْكَبُ دَابَّةً مِنْ فِيءِ الْمُسْلِمِينَ حَتَّى إِذَا أَعْجَفَهَا رَدَّهَا فِيهِ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَلْبَسُ ثَوْبًا مِنْ فِيءِ الْمُسْلِمِينَ حَتَّى إِذَا أَخْلَقَهُ رَدَّهُ فِيهِ».

Abū Dāwud said: The mention of one menstrual cycle is not preserved (in this narration), and it is a mistake on the part of Abū Mu'āwiyah (one of the narrators).

قَالَ أَبُو دَاوُدَ: «الْحَيْضَةُ» لَيْسَتْ بِمَحْفُوظَةٍ، وَهُوَ وَهُمْ مِنْ أَبِي مُعَاوِيَةَ.

تخریج: [حسن] أخرجه البيهقي: ۴۴۹/۷ من حديث أبي داود به ورواه أحمد: ۱۰۸/۴

والدارمي، ح: ٢٤٨٠، ٢٤٩١ وانظر الحديث السابق.

Chapter 44/45. Regarding Intercourse

(المعجم ٤٤، ٤٥) بَابُ: فِي جَامِعِ

النِّكَاحِ (التحفة ٤٦)

2160. It was reported from ‘Amr bin Shu’aib, from his father, from his grandfather, that the Prophet ﷺ said: “When one of you marries a woman, or buys a servant, let him say: ‘*Allāhumma! Innī as’aluka khairahā wa khaira mā jabaltahā ‘alaihi, wa a’ūdhu bika min sharrihā wa min sharri mā jabaltahā ‘alaih* [O Allāh! I ask You of the good in her, and the good of what You have bestowed upon her (in her character). And I seek Your refuge from her evil, and the evil of what you have bestowed upon her (in her character).]’ And if he buys a mount, let him hold on to its forehead and say similarly.”

(*Hasan*)

Abū Dāwud said: Abū Sa‘eed added:^[1] “Then let him hold on to her forehead and supplicate for blessings” regarding the female servant.

تخريج: [حسن] أخرجه ابن ماجه، النكاح، باب ما يقول الرجل إذا دخلت عليه أهله، ح: ١٩١٨ والبخاري في خلق أفعال العباد، ص: ٤٠ من حديث محمد بن عجلان به وصرح بالسماع عند البخاري وصرحه الحاكم: ١٨٥/٢، ١٨٦، ووافقه الذهبي.

Comments:

The believer is in constant remembrance and reliance upon Allāh, even prior to such activities.

2161. It was reported from Ibn ‘Abbās, that the Prophet ﷺ said: “If only one of you were to say, when he desired to approach his

٢١٦٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا أَبُو خَالِدٍ يَعْنِي سُلَيْمَانَ بْنَ حَيَّانَ، عَنِ ابْنِ عَجَلَانَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا تَزَوَّجَ أَحَدُكُمْ امْرَأَةً أَوْ اشْتَرَى خَادِمًا فَلْيَقُلْ: اللَّهُمَّ! إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَمِنْ شَرِّ مَا جَبَلْتَهَا عَلَيْهِ، وَإِذَا اشْتَرَى بَعِيرًا فَلْيَأْخُذْ بِذُرْوَةِ سَنَامِهِ وَلْيَقُلْ مِثْلَ ذَلِكَ.» قَالَ أَبُو دَاوُدَ: زَادَ أَبُو سَعِيدٍ: «ثُمَّ لِيَأْخُذْ بِنَاصِيئَتِهَا وَلْيَدْعُ بِالْبُرْكََةِ فِي الْمَرْأَةِ وَالْخَادِمِ.»

٢١٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ

[1] That is ‘Abdullāh bin Sa‘eed, one of the two that narrated this to the author.

wife: ‘*Bismillahi Allāhumma! Jannibnāsh-shaiṭāna wa jannibish-shaiṭāna mā razaqtanā* (O Allāh! Cause *Shaiṭān* to be far removed from us, and cause *Shaiṭān* to be removed from anything that you provide us with) — then if a child had been willed for them from that (act), *Shaiṭān* would never be able to harm him.’” (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، النكاح، باب ما يستحب أن يقوله عند الجماع، ح: ١٤٣٤ من حديث جرير، والبخاري، النكاح، باب ما يقول الرجل إذا أتى أهله، ح: ٥١٦٥ من حديث منصور به.

2162. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The one who approaches his wife in her anus is cursed.” (*Ḥasan*)

تخريج: [حسن] أخرجه ابن ماجه، النكاح، باب النهي عن إتيان النساء في أدبارهن، ح: ١٩٢٣ من حديث سهل بن أبي صالح به وصححه البوصيري وللحديث شواهد كثيرة جداً، وهو من الأحاديث المتواترة، انظر نظم المتناثر من الحديث المتواتر، ح: ١٥٩ ومعاني الآثار للطحاوي: ٤٦/٣.

2163. Jābir narrated: “The Jews used to say that if a man approached his wife from the vagina but from her rear, then the child will be born with a squint. At this, Allāh revealed: Your women are as a tilth to you, so approach your tilth as and when you please.”^[1] (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، النكاح، باب جواز جماعه امرأته في قبلها... إلخ، ح: ١٤٣٥ من حديث عبدالرحمن بن مهدي، والبخاري، التفسير، باب: ﴿نَسَاؤُكُمْ حَرْثٌ لَكُمْ فَاتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ﴾ [البقرة: ٢٢٣].

عن كُرَيْبٍ، عن ابن عَبَّاسٍ قال: قال النَّبِيُّ ﷺ: «لَوْ أَنَّ أَحَدَكُمْ إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ قَالَ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ! جَنَّبْنَا الشَّيْطَانَ وَجَنَّبِ الشَّيْطَانَ مَا رَزَقْتَنَا، ثُمَّ قُدِّرَ أَنْ يَكُونَ بَيْنَهُمَا وَلَدٌ فِي ذَلِكَ لَمْ يَضُرَّهُ شَيْطَانٌ أَبَدًا».

٢١٦٢ - حَدَّثَنَا هَنَادٌ عَنْ وَكَيْعٍ، عَنْ سُفْيَانَ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ الْحَارِثِ بْنِ مَخْلَدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَلْعُونٌ مَنْ أَتَى امْرَأَةً فِي دُبُرِهَا».

٢١٦٣ - حَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ الْمُكْدِرِ قَالَ: سَمِعْتُ جَابِرًا يَقُولُ: إِنَّ الْيَهُودَ يَقُولُونَ: إِذَا جَامَعَ الرَّجُلُ أَهْلَهُ فِي فَرْجِهَا مِنْ وَرَائِهَا كَانَ وَلَدُهُ أَحْوَلَ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿نَسَاؤُكُمْ حَرْثٌ لَكُمْ فَاتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ﴾ [البقرة: ٢٢٣].

[1] Al-Baqarah 2:223.

شْتَمَ ﴿﴾، ح: ٤٥٢٨ من حديث سفيان الثوري به .

2164. It was reported from Ibn ‘Abbās, that Ibn ‘Umar made a mistake, and Allāh will forgive him. Rather, this (Verse was revealed) regarding a group of *Anṣār* — and they had been pagans, and a group of Jews — and they were People of the Scripture. The Jews would think that they were superior to them in knowledge; therefore the *Anṣār* would follow them in many of their ways. And of the ways of the People of the Scripture was that they would only approach their women from the side, for that is the most covered a woman can be. And this group of *Anṣār* had taken this act from them. As for the *Quraish*, they would spread their women in a manner that was objectionable to them, and would enjoy them from the front and from the back, and while lying down. So when the *Muhājir* arrived in Al-Madīnah, a man from among them married one of the ladies of the *Anṣār*, and he desired to do the same with her, but she reprimanded him, and said: ‘We used to be approached from our sides, so either do the same, or don’t come near me!’ And their matter spread (among the people), until the Messenger of Allāh ﷺ heard of it. At this, Allāh revealed: ‘Your women are as a tilth to you, so approach your tilth as and when you please...’, meaning: from their fronts, and from their backs, and while they are lying down, (but as

٢١٦٤ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى أَبُو الْأَصْبَحِ: حَدَّثَنِي مُحَمَّدٌ يَعْنِي ابْنَ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ أَبَانَ بْنِ صَالِحٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: إِنَّ ابْنَ عُمَرَ - وَاللَّهِ يَغْفِرُ لَهُ - أَوْهَمَ إِنَّمَا كَانَ هَذَا الْحَيِّ مِنَ الْأَنْصَارِ وَهُمْ أَهْلُ وَزْنٍ، مَعَ هَذَا الْحَيِّ مِنْ يَهُودٍ وَهُمْ أَهْلُ كِتَابٍ، وَكَانُوا يَرُونَ لَهُمْ فَضْلًا عَلَيْهِمْ فِي الْعِلْمِ، فَكَانُوا يَقْتَدُونَ بِكَثِيرٍ مِنْ فِعْلِهِمْ، وَكَانَ مِنْ أَمْرِ أَهْلِ الْكِتَابِ أَنْ لَا يَأْتُوا النِّسَاءَ إِلَّا عَلَى حَرْفٍ، وَذَلِكَ أَسْتَرُ مَا تَكُونُ الْمَرْأَةُ، فَكَانَ هَذَا الْحَيِّ مِنَ الْأَنْصَارِ قَدْ أَخَذُوا بِذَلِكَ مِنْ فِعْلِهِمْ، وَكَانَ هَذَا الْحَيِّ مِنْ قُرَيْشٍ يَشْرَحُونَ النِّسَاءَ شَرْحًا مُتَكَرِّرًا، وَيَتَلَدَّدُونَ مِنْهُنَّ مُقْبِلَاتٍ وَمُدْبِرَاتٍ وَمُسْتَلْفِيَاتٍ، فَلَمَّا قَدِمَ الْمُهَاجِرُونَ الْمَدِينَةَ تَزَوَّجَ رَجُلٌ مِنْهُمْ امْرَأَةً مِنَ الْأَنْصَارِ، فَذَهَبَ يَصْنَعُ بِهَا ذَلِكَ فَأَنْكَرَتْهُ عَلَيْهِ وَقَالَتْ: إِنَّمَا كُنَّا نُؤْتَى عَلَى حَرْفٍ فَاصْنَعِ ذَلِكَ، وَإِلَّا فَاجْتَنِبْنِي حَتَّى شَرِيَّ أَمْرُهُمَا، فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ ﷺ فَأَنْزَلَ اللَّهُ عَزَّوَجَلَّ: ﴿نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ﴾ أَيُّ مُقْبِلَاتٍ وَمُدْبِرَاتٍ وَمُسْتَلْفِيَاتٍ يَعْنِي بِذَلِكَ مَوْضِعَ الْوَلَدِ.

long as) it is from the place the child is born.” (Da'if)

تخریج: [إسناده ضعيف] أخرجه البيهقي: ١٩٥/٧ من حديث عبدالعزیز بن یحییٰ به ورواه الدارمی، ح: ١١٢٥ وصححه الحاکم على شرط مسلم: ١٩٥/٢ ووافقه الذهبي ورواه الطبري: ٢/٢٣٤ والطبراني: ٧٧/١١، ح: ١١٠٩٧ وصح عن ابن عمر: تحريم إتيان النساء في أدبارهن، معاني الآثار: ٤١/٣ قال ابن عمر: وهل يفعل ذلك من المسلمين؟ وسنده صحيح * ابن إسحاق صرح بالسمع عند الحاکم: ٢٧٩/٢ (وإتحاف المهرة: ٤٣٥/٨) وللحديث شاهد عند أحمد: ١/٢٦٨ * ابن إسحاق مدلس وعنعن.

Chapter 45/46. Regarding Menstruating Women And Embracing Them

2165. Anas bin Mālik narrated: “When a Jewish woman would be in her menses, they would bar her from the house, and they would not eat with her, drink with her, or interact in the house with her. The Messenger of Allāh ﷺ was asked about that, at which Allāh revealed: ‘They ask you regarding menses. Say: That is an harm, so abstain from women in their menses...’ until the end of the Verse.^[1] The Messenger of Allāh ﷺ then said: ‘Interact with them in their houses, and do everything except intercourse.’ The Jews then said: ‘This person does not leave any affair of ours except that he differs with us in it!’ So Usaid bin Ḥudair and ‘Abbād bin Bishr came to the Messenger of Allāh ﷺ and said: ‘O Messenger of Allāh, the Jews have said such and such, so should we not also have intercourse with them during their menses?’ At this, the face of the Messenger of Allāh ﷺ changed (in anger), until

(المعجم ٤٥، ٤٦) **بَابُ: فِي إِيْتِيَانِ الْحَائِضِ وَمُبَاشَرَتِهَا (التحفة ٤٧)**

٢١٦٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ: أَخْبَرَنَا ثَابِتُ الْبُنَانِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ الْيَهُودَ كَانَتْ إِذَا حَاضَتْ مِنْهُنَّ امْرَأَةً أَخْرَجُوهَا مِنَ الْبَيْتِ وَلَمْ يَأْكُلُوهَا وَلَمْ يُشَارِبُوهَا وَلَمْ يُجَامِعُوها فِي الْبَيْتِ، فَسُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ ذَلِكَ؟، فَأَنْزَلَ اللَّهُ عَزَّوَجَلَّ: ﴿وَسْتَلْزَمِي عَنِ الْمَحِيضِ قُلُّهُ هُوَ أَدَى فَأَعْرِضُوا لِلنِّسَاءِ فِي الْمَحِيضِ﴾ إِلَى آخِرِ الْآيَةِ [البقرة: ٢٢٢]، فَقَالَ رَسُولُ اللَّهِ ﷺ: «جَامِعُوهُنَّ فِي الْبُيُوتِ، وَاصْنَعُوا كُلَّ شَيْءٍ غَيْرِ النِّكَاحِ»، فَقَالَتِ الْيَهُودُ: مَا يُرِيدُ هَذَا الرَّجُلُ أَنْ يَدْعَ شَيْئًا مِنْ أَمْرِنَا إِلَّا خَالَفَنَا فِيهِ، فَجَاءَ أُسَيْدُ بْنُ حُضَيْرٍ وَعَبَّادُ بْنُ بَشْرٍ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَا: يَا رَسُولَ اللَّهِ! إِنَّ الْيَهُودَ تَقُولُ كَذَا وَكَذَا، أَفَلَا نَنْكِحُهُنَّ فِي الْمَحِيضِ. فَتَمَعَّرَ وَجْهُ رَسُولِ اللَّهِ ﷺ حَتَّى ظَنَّنَا أَنْ قَدْ وَجَدَ عَلَيْهِمَا فَحْرَجًا فَاسْتَقْبَلَهُمَا

[1] Al-Baqarah 2:222.

we thought that he was angry with them. So they left, and as they were leaving, a person arrived with a gift of some milk for the Messenger of Allāh ﷺ. He (the Prophet ﷺ) then called for them, so we knew that he was not angry at them.” (*Saḥīh*)

هَدِيَّةٌ مِنْ لَبَنٍ إِلَى رَسُولِ اللَّهِ ﷺ، فَبَعَثَ فِي آثَرِهِمَا فَظَنَّتَا أَنَّهُ لَمْ يَجِدْ عَلَيْهِمَا .

تخریج: أخرجه مسلم، الحيض، باب جواز غسل الحائض رأس زوجها . . . إلخ، ح: ٣٠٢ من حديث حماد بن سلمة به .

2166. ‘Āishah, may Allāh be pleased with her, narrated: “I used to sleep with the Messenger of Allāh ﷺ in one *Shi’ār*^[1] while I was in my menses. And if some of it (the blood) touched him, he would wash it, and not wash any other area. And if any of it reached it — meaning his garment — he would wash that area and not anything else, and then pray in it.” (*Hasan*)

٢١٦٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ جَابِرِ بْنِ صُبْحٍ قَالَ: سَمِعْتُ خَلَامًا الْهَجْرِيِّ قَالَ: سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا تَقُولُ: كُنْتُ أَنَا وَرَسُولُ اللَّهِ ﷺ نَيْبٌ فِي الشُّعَارِ الْوَاحِدِ وَأَنَا حَائِضٌ طَامِثٌ، فَإِنْ أَصَابَهُ مِنِّي شَيْءٌ غَسَلَ مَكَانَهُ وَلَمْ يَعُدَّهُ، وَإِنْ أَصَابَ - تَعْنِي - نَوْبُهُ مِنْهُ شَيْءٌ غَسَلَ مَكَانَهُ وَلَمْ يَعُدَّهُ وَصَلَّى فِيهِ .

تخریج: [حسن] تقدم، ح: ٢٦٩ .

2167. Maimūnah bint Al-Hārith narrated that the Messenger of Allāh ﷺ would order his wife to wear a lower garment if he desired to embrace her while she was menstruating, and then would embrace her. (*Saḥīh*)

٢١٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ وَمُسَدَّدٌ قَالَا: حَدَّثَنَا حَفْصٌ عَنِ الشَّيْبَانِيِّ عَنِ عَبْدِ اللَّهِ ابْنِ شَدَادٍ، عَنْ خَالَتِهِ مَيْمُونَةَ بِنْتِ الْحَارِثِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَرَادَ أَنْ يَبَاشِرَ امْرَأَةً مِنْ نِسَائِهِ وَهِيَ حَائِضٌ أَمَرَهَا أَنْ تَنْزِرَ ثَمَّ يَبَاشِرُهَا .

تخریج: أخرجه البخاري، الحيض، باب مباشرة الحائض، ح: ٣٠٣ ومسلم، الحيض، باب مباشرة الحائض فوق الإزار، ح: ٢٩٣ من حديث الشيباني به .

Comments:

The whole life of the Messenger of Allāh ﷺ is a model for us to follow. Hence, even the intimate aspects of his life, the aspects relating to his conjugal life, have also been described here.

[1] It is a type of large cloth, worn by women, and also may refer to merely a blanket.

Chapter 46/47. Regarding The Penalty For The One Who Approaches His Wife While She Is Menstruating

2168. It was reported from ‘Abdul-Ḥamīd bin ‘Abdur-Raḥmān, from Miqṣam, from Ibn ‘Abbās, from the Prophet ﷺ, regarding someone who approached his wife (sexually) while she was menstruating, he said: “He should give one Dinār, or half a Dinār, in charity.” (*Ṣaḥīḥ*)

(المعجم ٤٦، ٤٧) بَابُ: فِي كَفَّارَةِ مَنْ
أَتَى حَائِضًا (التحفة ٤٨)

٢١٦٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ
شُعْبَةَ - غَيْرُهُ عَنْ سَعِيدٍ - : حَدَّثَنِي الْحَكَمُ
عَنْ عَبْدِ الْحَوِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ
مِقْسَمٍ، عَنْ بِنِ بْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ فِي
الَّذِي يَأْتِي امْرَأَتَهُ وَهِيَ حَائِضٌ قَالَ: «يَتَصَدَّقُ
بِدِينَارٍ أَوْ بِنِصْفِ دِينَارٍ».

تخریج: [صحیح] تقدم، ح: ٢٦٤ وأخرجه ابن ماجه، الطهارة وسننها، باب: في كفارة من أتى حائضًا، ح: ٦٤٠ والنسائي، ح: ٢٩٠ من حديث يحيى القطان به ورواه الترمذي، ح: ١٣٦، ١٣٧.

2169. (Another chain) from Abul-Ḥasan Al-Jazārī, from Miqṣam, from Ibn ‘Abbās, that he said: “If he approached her while she was bleeding, then he pays a Dinār, and if he approached her after the bleeding had stopped, then half a Dinār.” (*Da‘if*)

٢١٦٩ - حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ مُطَهَّرٍ:
حَدَّثَنَا جَعْفَرُ يَعْنِي ابْنَ سُلَيْمَانَ عَنْ عَلِيِّ بْنِ
الْحَكَمِ الْبُنَانِيِّ، عَنْ أَبِي الْحَسَنِ الْجَزَرِيِّ،
عَنْ مِقْسَمٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: إِذَا أَصَابَهَا
فِي الدَّمِ فِدِينَارٌ، وَإِذَا أَصَابَهَا فِي انْقِطَاعِ الدَّمِ
فَنِصْفُ دِينَارٍ.

تخریج: [ضعيف] تقدم، ح: ٢٦٥.

Chapter 47/48. Regarding ‘Azl (Withdrawing Before Ejaculation)

2170. It was reported from Qaza‘ah, from Abū Sa‘eed, that ‘Azl (withdrawing before ejaculation) was mentioned in front of the Prophet ﷺ, and he said: “And why would one of you want to do that?” And he didn’t say: “Don’t do that.” (He continued): “For there is no soul that will be

(المعجم ٤٧، ٤٨) - بَابُ مَا جَاءَ فِي
الْعَزْلِ (التحفة ٤٩)

٢١٧٠ - حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ
الطَّلَقَانِيُّ: حَدَّثَنَا سَفِيَانُ عَنْ ابْنِ أَبِي
نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ قُرَعَةَ، عَنْ أَبِي
سَعِيدٍ: ذَكَرَ ذَلِكَ عِنْدَ النَّبِيِّ ﷺ يَعْنِي الْعَزْلَ
قَالَ: «فَلِمَ يَفْعَلُ أَحَدُكُمْ؟» وَلَمْ يَقُلْ: فَلَا
يَفْعَلُ أَحَدُكُمْ «فَإِنَّهُ لَيْسَتْ مِنْ نَفْسِ مَخْلُوقَةٍ»

created except that Allāh will create it.” (*Ṣaḥīḥ*)

Abū Dāwud said: Qaza‘ah was the freed slave of Ziyād.

إِلَّا اللَّهُ خَالِقُهَا».

قَالَ أَبُو دَاوُدَ: قَزَاعَةُ مَوْلَى زِيَادٍ.

تخریج: أخرجه مسلم، النكاح، باب حكم العزل، ح: ۱۴۳۸/۱۳۲ من حديث سفیان به وعلقه البخاري، ح: ۷۴۰۹ من حديث مجاهد به.

Comments:

‘Azl means separating from the wife just before climax and ejaculating outside of her.

2171. It was reported from Rifā‘a, narrated from Abū Sa‘eed Al-Khudrī, that a man said: “O Messenger of Allāh! I have a slave-girl with whom I practice *‘Azl*, for I would dislike for her to become pregnant, yet desire what men desire. And the Jews have said that *‘Azl* is minor infanticide.” The Prophet ﷺ said: “The Jews have lied. If Allāh desired to create it, you will not be able to avert that.” (*Da‘īf*)

۲۱۷۱ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا يَحْيَى: أَنَّ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ ثُوْبَانَ حَدَّثَهُ أَنَّ رِفَاعَةَ حَدَّثَهُ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ! إِنَّ لِي جَارِيَةً، وَأَنَا أُعْزِلُ عَنْهَا، وَأَنَا أَكْرَهُ أَنْ تَحْمِلَ، وَأَنَا أُرِيدُ مَا يُرِيدُ الرَّجَالُ. وَإِنَّ الْيَهُودَ تُحَدِّثُ أَنَّ الْعَزَلَ مَوْءُودَةٌ الصُّغْرَى. قَالَ: «كَذَبْتَ يَهُودٌ لَوْ أَرَادَ اللَّهُ أَنْ يَخْلُقَهُ مَا اسْتَطَاعَتْ أَنْ تَصْرِفَهُ».

تخریج: [إسناده ضعيف] أخرجه البيهقي: ۲۳۰/۷ من حديث أبي داود به ورواه أحمد: ۳/۳۳ والنسائي في الكبرى، ح: ۹۰۷۹ من حديث يحيى بن أبي كثير * رفاعة مجهول الحال، وحديث البيهقي ۲۳۰/۷ يعني عنه.

2172. Ibn Muḥairiz narrated: “I entered the *Masjid* and saw Abū Sa‘eed Al-Khudrī sitting there, so I sat next to him and asked him about *‘Azl*. He said: ‘We went with the Messenger of Allāh ﷺ on the expedition of Banū Muṣṭaliq, and captured some Arab slaves. And we desired women, for being single had become difficult for us. And we also desired to ransom (these slaves), so we wished to practice *‘Azl*. Then we said (to ourselves):

۲۱۷۲ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ رِبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ جَبَانَ، عَنْ ابْنِ مُحَيْرِيزٍ قَالَ: دَخَلْتُ الْمَسْجِدَ فَرَأَيْتُ أَبَا سَعِيدِ الْخُدْرِيِّ فَجَلَسْتُ إِلَيْهِ فَسَأَلْتُهُ عَنِ الْعَزْلِ فَقَالَ أَبُو سَعِيدٍ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ بَنِي الْمُصْطَلِقِ فَأَصْبْنَا سَبَايَا مِنْ سَبْيِ الْعَرَبِ فَاشْتَهَيْنَا النِّسَاءَ وَاشْتَدَّتْ عَلَيْنَا الْعُرْبَةُ وَأَحْبَبْنَا الْفِدَاءَ، فَأَرَدْنَا أَنْ نَعْزَلَ نَمَّ قُلْنَا: نَعْزِلُ

“Will we do this while the Messenger of Allāh ﷺ is in our midst without having asked him first?” So we asked him about it, and he said: “There will be no harm upon you if you don’t do it. There is no soul that will be created until the Day of Judgment except that it shall be created.” (Sahih)

تخريج: أخرجه البخاري، العتق، باب من ملك من العرب رقيقاً فوهب ... إلخ، ح: ٢٥٤٢ من حديث مالك، ومسلم، النكاح، باب حكم العزل، ح: ١٤٣٨ من حديث ربيعة به وهو في الموطأ (يحيى): ٥٩٤/٢.

Comments:

'Azl is undesirable.

2173. Jābir narrated that a man from the Anṣār came to the Messenger of Allāh ﷺ and said: “I own a slave-girl whom I visit (cohabit with), and I dislike that she should become pregnant.” He replied: “Practice 'Azl if you wish, for whatever has been decreed for her will occur.” After a period of time, the man returned and said: “My slave-girl has become pregnant.” He said: “I had already informed you, whatever had been decreed for her will come to pass.” (Sahih)

تخريج: أخرجه مسلم، النكاح، باب حكم العزل، ح: ١٤٣٩ من حديث زهير به.

Chapter 48/49. What Is Disliked Of A Man Mentioning What He Experienced With His Wife

2174. Abū Naḍrah narrated that a *Shaiḥh* from Ṭufāwah said: “I stayed as a guest in the house of Abū Hurairah in Al-Madinah, and

وَرَسُولُ اللَّهِ ﷺ بَيْنَ أَظْهُرِنَا قَبْلَ أَنْ نَسْأَلَهُ عَنْ ذَلِكَ؟، فَسَأَلْنَاهُ عَنْ ذَلِكَ؟ فَقَالَ: «مَا عَلَيْكُمْ أَنْ لَا تَفْعَلُوا مَا مِنْ نَسَمَةٍ كَانَتْ إِلَى يَوْمِ الْقِيَامَةِ إِلَّا وَهِيَ كَانَتْ».

٢١٧٣ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: جَاءَ رَجُلٌ مِنَ الْأَنْصَارِ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: إِنَّ لِي جَارِيَةً أَطُوفُ عَلَيْهَا وَأَنَا أَكْرَهُ أَنْ تَحْمَلَ فَقَالَ: «اعْزِلْ عَنْهَا إِنْ شِئْتَ فَإِنَّهُ سَيَأْتِيهَا مَا قُدِّرَ لَهَا». قَالَ: فَلَيْتَ الرَّجُلُ ثُمَّ أَتَاهُ فَقَالَ: إِنَّ الْجَارِيَةَ قَدْ حَمَلَتْ، قَالَ: «قَدْ أَخْبَرْتُكَ أَنَّهَا سَيَأْتِيهَا مَا قُدِّرَ لَهَا».

(المعجم ٤٨، ٤٩) - بَابُ مَا يُكْرَهُ مِنْ ذَمْرِ الرَّجُلِ مَا يَكُونُ مِنْ إِصَابَتِهِ أَهْلَهُ (التحفة ٥٠)

٢١٧٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرٌ: حَدَّثَنَا الْحُرَيْرِيُّ؛ ح: وَحَدَّثَنَا مُؤَمَّلٌ: حَدَّثَنَا إِسْمَاعِيلُ؛ ح: وَحَدَّثَنَا مُوسَى: حَدَّثَنَا حَمَادٌ

I never saw any of the Companions of the Prophet ﷺ more eager to please or serve his guest than him. Once, I was with him while he was lying on a bed, and he had a bag full of pebbles, or date-pits. And there was a black slave-girl of his (sitting on the floor) below him. He would perform *Tasbiḥ* with the stones, until he had finished what was in the bag, upon which he threw the bag at her upon that the slave-girl collected them and returned the bag to him. He then said: 'Should I not tell you about the Messenger of Allāh ﷺ and I?' I said: 'Yes!' He said: 'Once, I was cleaning my teeth (with a *Siwāk*) in the *Masjid* when the Messenger of Allāh ﷺ entered and said: 'Where is the lad from Daws (Abū Hurairah)?' three times. A man said: 'O Messenger of Allāh, he is over there in the corner of the *Masjid*, brushing his teeth.' So he walked towards me until he reached me. He placed his hand upon me, and said some good words. I stood up, and he walked to the place where he led the prayer. He then turned to face the congregation, and there were two rows of men and one row of women, or one row of men and two rows of women. He said: 'If *Shaitān* causes me to forget anything in the prayer, then let the people say *Tasbiḥ*, (i.e., say, *Subḥan Allāh*) and let the women clap.' He then led the people in prayer, and he didn't forget anything in it. He then said: 'Stay

كُلُّهُمْ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ: حَدَّثَنِي شَيْخٌ مِنْ طُفَاوَةَ قَالَ: تَتَوَيْتُ أَبَا هُرَيْرَةَ بِالْمَدِينَةِ فَلَمْ أَرِ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَشَدَّ تَشْمِيرًا وَلَا أَقْوَمَ عَلَى ضَيْفٍ مِنْهُ، فَبَيْنَمَا أَنَا عِنْدَهُ يَوْمًا وَهُوَ عَلَى سَرِيرٍ لَهُ وَمَعَهُ كَيْسٌ فِيهِ حَصَى أَوْ نَوَى وَأَسْفَلَ مِنْهُ جَارِيَةٌ لَهُ سَوْدَاءٌ وَهُوَ يُسَبِّحُ بِهَا حَتَّى إِذَا نَفَدَ مَا فِي الْكَيْسِ أَلْقَاهُ إِلَيْهَا، فَجَمَعَتْهُ فَأَعَادَتْهُ فِي الْكَيْسِ فَرَفَعَتْهُ إِلَيْهِ، فَقَالَ: أَلَا أُحَدِّثُكَ عَنِّي وَعَنْ رَسُولِ اللَّهِ ﷺ، قَالَ: قُلْتُ: بَلَى، قَالَ: بَيْنَا أَنَا وَأَوْعَكُ فِي الْمَسْجِدِ إِذْ جَاءَ رَسُولُ اللَّهِ ﷺ حَتَّى دَخَلَ الْمَسْجِدَ فَقَالَ: «مَنْ أَحْسَنَ الْفَتَى الدَّوسِيِّ» ثَلَاثَ مَرَّاتٍ، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! هُوَ، ذَا يُوعَكُ فِي جَانِبِ الْمَسْجِدِ، فَأَقْبَلَ يَمْشِي حَتَّى انْتَهَى إِلَيَّ فَوَضَعَ يَدَهُ عَلَيَّ فَقَالَ لِي مَعْرُوفًا، فَهَضَمْتُ، فَأَنْطَلَقَ يَمْشِي حَتَّى أَتَى مَقَامَهُ الَّذِي يُصَلِّي فِيهِ، فَأَقْبَلَ عَلَيْهِمْ وَمَعَهُ صَفَّانِ مِنْ رِجَالٍ وَصَفٌّ مِنْ نِسَاءٍ، أَوْ صَفَّانِ مِنْ نِسَاءٍ وَصَفٌّ مِنْ رِجَالٍ، فَقَالَ: «إِنْ نَسَانِي الشَّيْطَانُ شَيْئًا مِنْ صَلَاتِي فَلْيَسْبِحِ الْقَوْمُ وَلْيُصَفِّقِ النِّسَاءُ». قَالَ: فَصَلَّى رَسُولُ اللَّهِ ﷺ وَلَمْ يُسَسِّ مِنْ صَلَاتِهِ شَيْئًا، فَقَالَ: «مَجَالِسُكُمْ مَجَالِسُكُمْ». زَادَ مُوسَى هَهُنَا: ثُمَّ حَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: «أَمَّا بَعْدُ» - ثُمَّ اتَّفَقُوا - ثُمَّ أَقْبَلَ عَلَى الرَّجَالِ قَالَ: «هَلْ مِنْكُمْ الرَّجُلُ إِذَا أَتَى أَهْلَهُ فَأَعْلَقَ عَلَيْهِ بَابَهُ وَالْقَى عَلَيْهِ سِتْرَهُ وَاسْتَرَّ

in your places, stay in your places...” — Mūsā (one of the narrators) added: “ over here. Then, he praised Allāh and glorified him, and said, ‘*Amma ba’du* ‘As to what follows —” then the narrators were in accord: “He then faced the men and said: ‘Is there any man among you who goes to his wife, closes the door, and draws the curtain, thus screening himself with the screen of Allāh?’ They said: ‘Yes.’ He continued: ‘Then he sits afterwards and says: “I did this, I did that?”’ But they, too, remained silent at that. He then turned to the women and asked: “Are they any among you who discuss this?” But they remained silent. Then a young girl who had just passed puberty rose up on one of her knees, and stood up above the rest so that the Messenger of Allāh ﷺ could see her and listen to her, and said: ‘O Messenger of Allāh, verily the men talk about this, and the women talk about it.’ He said: ‘Do you know what the example of that is? The example of that is like a female *Shaitān* who meets a male *Shaitān*, and he uses her to satisfy his desires while people look at them. Verily, the perfume of men is that whose scent is apparent and not its color. Verily, the perfume of women is that whose color is apparent and not its scent.”

— Abū Dāwud: From here I memorized it from Mu’ammal and Mūsā: “Verily, let no man (sleep) with another man in a blanket, nor

بِسْتِرِ اللَّهِ؟» قَالُوا: نَعَمْ، قَالَ: «ثُمَّ يَجْلِسُ بَعْدَ ذَلِكَ فَيَقُولُ: فَعَلْتُ كَذَا فَعَلْتُ كَذَا؟». قَالَ: فَسَكَتُوا: قَالَ: فَأَقْبَلَ عَلَى النِّسَاءِ فَقَالَ: «هَلْ مِنْكُمْ مَنْ تُحَدِّثُ؟»، فَسَكَتْنَ، فَجَثَّتْ فَتَاةٌ - قَالَ مُؤَمَّلٌ: فِي حَدِيثِهِ: فَتَاةٌ كَعَابٌ - عَلَى إِحْدَى رُكْبَتَيْهَا وَتَطَاوَلَتْ لِرَسُولِ اللَّهِ ﷺ لِيرَاهَا وَيَسْمَعَ كَلَامَهَا، فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّهُمْ لَيَتَحَدَّثُونَ وَإِنَّهُمْ لَيَتَحَدَّثُنَّهُ، فَقَالَ: «هَلْ تَدْرُونَ مَا مَثَلُ ذَلِكَ؟» فَقَالَ: «إِنَّمَا مَثَلُ ذَلِكَ مَثَلُ شَيْطَانَةٍ لَقِيَتْ شَيْطَانًا فِي السُّكَّةِ فَقَضَى مِنْهَا حَاجَتَهُ وَالنَّاسُ يَنْظُرُونَ إِلَيْهِ، أَلَا إِنَّ طَيْبَ الرَّجَالِ مَا ظَهَرَ رِيحُهُ وَلَمْ يَظْهَرَ لَوْنُهُ، أَلَا إِنَّ طَيْبَ النِّسَاءِ مَا ظَهَرَ لَوْنُهُ وَلَمْ يَظْهَرَ رِيحُهُ».

قَالَ أَبُو دَاوُدَ: وَمِنْ هَهُنَا حَفِظْتُهُ عَنْ مُؤَمَّلٍ وَمُوسَى: «أَلَا لَا يُفْضِصَنَّ رَجُلٌ إِلَى رَجُلٍ وَلَا امْرَأَةٌ إِلَى امْرَأَةٍ، إِلَّا إِلَى وَلَدٍ أَوْ وَالِدٍ» وَذَكَرَ ثَالِثَةٌ فَنَسِيْتُهَا وَهُوَ فِي حَدِيثِ مُسَدِّدٍ وَلَكِنِّي لَمْ أَتَقِنُهُ كَمَا أُحِبُّ وَقَالَ مُوسَى: حَدَّثَنَا حَمَّادٌ عَنِ الْجَرِيرِيِّ، عَنِ أَبِي نَضْرَةَ، عَنِ الطُّفَاوِيِّ.

a woman with another woman, except if it be her son or father,” and he mentioned a third, but I forgot it, and it is in the narration of Musad-dad, but I do not remember it as precisely as I would like. Mūsā said: “Ḥammād narrated to us from Al-Jurāirī, from Abū Naḍrah, from Aṭ-Ṭufāwī.” (*Daʿīf*)

تخريج: [إسناده ضعيف] أخرجه الترمذي، الأدب، باب ما جاء في طيب الرجال والنساء، ح: ٢٧٨٧ والنسائي، ح: ٥١٢١ من حديث الجريبي به مختصراً وقال الترمذي: "حسن" * شيخ من طفاوة: لا يعرف (تقريب) ولبعض الحديث شواهد.



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Compiled by:

**Imâm Hâfiz Abu Dawud
Sulaiman bin Ash'ath**

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Ahâdith edited & referenced by:

Hâfiz Abû Tâhir Zubair 'Alî Za'î

Translated by:

Nasiruddin al-Khattab (Canada)

Final review by:

Abû Khaliyl (USA)

سُنَنِ ابِي دَاوُدَ

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Abdul Malik Mujahid

HEAD OFFICE

P.O. Box: 22743, Riyadh 11416 K.S.A. Tel: 00966-1-4033962/4043432 Fax: 4021659
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E-mail: idm@ion.co.za

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Compiled by:

**Imâm Hâfiz Abu Dawud
Sulaiman bin Ash'ath**

Ahâdîth edited & referenced by:

Hâfiz Abu Tâhir Zubair 'Alî Za'î

Translated by:

Nasiruddin al-Khattab (Canada)

Edited by:

Huda Khattab (Canada)

Final review by:

Abû Khaliyl (USA)



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In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

13. THE BOOK OF DIVORCE

(المعجم ١٣) - أَوَّلُ كِتَابِ الطَّلَاقِ
(التحفة ٧)

تَفْرِيعُ أَبْوَابِ الطَّلَاقِ

Chapter 1. Regarding Someone Who Ruins A Wife For Her Husband^[1]

(المعجم ١) بَابُ: فِيمَنْ خَبَبَ امْرَأَةً
عَلَى زَوْجِهَا (التحفة ١)

2175. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "He who ruins a woman for her husband, or a slave for his master, is not of us." (*Hasan*)

٢١٧٥ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا زَيْدُ بْنُ الْجُبَابِ: حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ عَنْ عَبْدِ اللَّهِ بْنِ عَيْسَى، عَنْ عِكْرِمَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَّا مَنْ خَبَبَ امْرَأَةً عَلَى زَوْجِهَا أَوْ عَبْدًا عَلَى سَيِّدِهِ».

تخريج: [إسناده حسن] أخرجه أحمد: ٣٩٧/٢ والنسائي في الكبرى، ح: ٩٢١٤ من حديث عمار به وصححه ابن حبان، ح: ١٣١٩ والحاكم على شرط البخاري: ١٩٦/٢ ووافقه الذهبي.

Chapter 2. Regarding A Woman Who Asks Her Husband To Divorce Another Wife of His

(المعجم ٢) بَابُ: فِي الْمَرْأَةِ تَسْأَلُ
زَوْجَهَا طَلَّاقَ امْرَأَةٍ لَهُ (التحفة ٢)

2176. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Let not any woman ask for the divorce of her sister, so that she may empty her sister's plate. And let her marry, for she will get what

٢١٧٦ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ أَبِي الزُّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَسْأَلِ الْمَرْأَةُ طَلَّاقَ أُخْتِهَا لِتَسْتَفْرِغَ صَحْفَتَهَا وَلِتَنْكِحَ فَإِنَّمَا

[1] Meaning, ruins the reputation by false allegations.

is decreed for her.” (*Ṣaḥīh*)

لَهَا مَا قُدِّرَ لَهَا».

تخريج: أخرجه البخاري، القدر، باب: «وكان أمر الله قدرًا مقدرًا»، ح: ٦٦٠١ من حديث مالك به، وهو في الموطأ (يحيى): ٩٠٠/٢.

Chapter 3. Regarding The Abhorrence Of Divorce

(المعجم ٣) بَابُ: فِي كَرَاهِيَةِ الطَّلَاقِ (التحفة ٣)

2177. It was reported from Ma‘rūf, from Muḥārib, that the Messenger of Allāh ﷺ said: “Allāh has not permitted anything that is more detestable to Him than divorce.” (*Ḥasan*)

٢١٧٧ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا مُعَرَّفٌ عَنْ مُحَارِبِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَحَلَّ اللَّهُ شَيْئًا أْبْغَضَ إِلَيْهِ مِنَ الطَّلَاقِ».

تخريج: [حسن] أخرجه البيهقي ٣٢٢/٧ من حديث أبي داود به وسنده ضعيف لإرساله وانظر الحديث الآتي.

2178. It was reported from Muḥārib bin Dithār, from Ibn ‘Umar, that the Prophet ﷺ said: “The most detestable of all permitted matters to Allāh the Exalted is divorce.” (*Ḥasan*)

٢١٧٨ - حَدَّثَنَا كَثِيرُ بْنُ عُبَيْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ عَنْ مُعَرَّفِ بْنِ وَاصِلٍ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «أْبْغَضُ الْحَلَالِ إِلَى اللَّهِ عَزَّوَجَلَّ الطَّلَاقُ».

تخريج: [إسناده حسن] أخرجه البيهقي ٣٢٢/٧ من حديث أبي داود وصححه الحاكم: ٢/١٩٦ ووافقه الذهبي على شرط مسلم ورواه ابن ماجه، ح: ٢٠١٨ من طريق آخر عن محارب بن دثار به.

Chapter 4. Regarding The Divorce According To The Sunnah

(المعجم ٤) بَابُ: فِي طَلَاقِ السُّنَّةِ (التحفة ٤)

2179. It was reported from Mālik, from Nāfi‘, from ‘Abdullāh bin ‘Umar that he divorced his wife while she was menstruating, during the time of the Messenger of Allāh ﷺ. ‘Umar bin Al-Khattāb asked the Messenger of Allāh ﷺ regarding this, so the Messenger of Allāh ﷺ said: “Command him to

٢١٧٩ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَسَأَلَ عُمَرُ بْنُ الْخَطَّابِ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مُرْهُ فَلْيُرَاجِعْهَا ثُمَّ لِيُمْسِكْهَا حَتَّى تَطْهَرَ ثُمَّ

take her back, then keep her until she is pure and then menstruates, and then becomes pure (again). Then, if he desires, he may keep her after that, and if he desires, he may divorce her before touching her. And that is the waiting period that Allāh has commanded to divorce women in.” (*Sahih*)

تخريج: أخرجه البخاري، الطلاق، باب: وقول الله تعالى: ﴿يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ...﴾ إلخ، ح: ٥٢٥١، ومسلم، الطلاق، باب تحريم طلاق الحائض بغير رضاها... إلخ، ح: ١٤٧١ من حديث مالك به وهو في الموطأ (يحيى): ٥٧٦/٢.

2180. It was reported from Al-Laith, from Nāfi' that Ibn 'Umar divorced one of his wives while she was menstruating with one divorce — narrating the same meaning as the narration of Mālik (no. 2179). (*Sahih*)

٢١٨٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ طَلَّقَ امْرَأَةً لَهُ وَهِيَ حَائِضٌ تَطْلِيقَةً بِمَعْنَى حَدِيثِ مَالِكٍ.

تخريج: أخرجه البخاري، الطلاق، باب: ﴿ويعولتهن أحق بردهن﴾ في العدة... إلخ، ح: ٥٣٣٢، ومسلم، انظر الحديث السابق، كلاهما عن قتيبة به.

2181. It was reported from Muḥammad bin 'Abdur-Raḥmān the freed slave of the family of Ṭalḥah, from Sāilm, from Ibn 'Umar, that he divorced his wife while she was in her menses. 'Umar mentioned this to the Prophet ﷺ, who said: “Command him to take her back, and then divorce her after she is pure or pregnant.” (*Sahih*)

٢١٨١ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ مَوْلَى آلِ طَلْحَةَ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ: أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ فَذَكَرَ ذَلِكَ عُمَرُ لِلنَّبِيِّ ﷺ فَقَالَ: «مُرْهُ فَلْيُرَاجِعْهَا ثُمَّ لِيُطَلِّقْهَا إِذَا طَهَّرْتَ أَوْ وَهِيَ حَائِلٌ».

تخريج: أخرجه مسلم، الطلاق، باب تحريم طلاق الحائض بغير رضاها... إلخ، ح: ٥/١٤٧١ من حديث وكيع به.

2182. It was reported from Ibn Shihāb, that Sālim bin 'Abdullāh informed him, from his father (Ibn 'Umar), that he divorced his wife

٢١٨٢ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْسَةُ: حَدَّثَنَا يُونُسُ عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِيهِ: أَنَّهُ طَلَّقَ

while she was in her menses. ‘Umar mentioned this to the Messenger of Allāh ﷺ, and he ﷺ became very angry with that. He then said: “Command him to take her back, then, let him keep her until she becomes pure, then has her menses, then becomes pure (again). Then, if he wishes, he can divorce her while she is in her state of purity and before he touches her. And that is the divorce in the proper waiting period that Allāh the Exalted has commanded.”

(*Ṣaḥīḥ*)

تخریج: أخرجه البخاري، الأحكام، باب: هل يقضي القاضي أو يقضي وهو غضبان؟، ح: ٧١٦٠ من حديث يونس بن يزيد ومسلم، الطلاق، باب تحريم طلاق الحائض بغير رضاها، ح: ٤/١٤٧١ من حديث ابن شهاب الزهري به.

2183. It was reported from Ayyūb, from Ibn Sīrīn that Yūnus bin Jubiar informed him that he asked Ibn ‘Umar: “How many times did you divorce your wife?” He replied: “Once.” (*Ṣaḥīḥ*)

٢١٨٣ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ ابْنِ سِيرِينَ: أَخْبَرَنِي يُونُسُ بْنُ جُبَيْرٍ: أَنَّهُ سَأَلَ ابْنَ عُمَرَ فَقَالَ: كَمْ طَلَّقْتَ امْرَأَتَكَ؟ فَقَالَ: وَاحِدَةً.

تخریج: [إسناده صحيح] أخرجه مسلم، الطلاق، باب تحريم طلاق الحائض بغير رضاها ... إلخ، ح: ٧/١٤٧١ من حديث أيوب السخيتاني به وهو في مصنف عبدالرزاق، ح: ١٠٩٥٩ بطوله، ورواه البخاري انظر الحديث الآتي.

Comments:

1. These *Aḥādīth* are related to the meaning of the first Verse of the *Sūrat At-Ṭalāq*: Divorce them during their (legal waiting) period (65:1), that is, divorce them during the time they are in a state of purity, provided no intercourse takes place during this time.
2. Divorcing a woman during the period of her menstruation is contrary to *Sunnah*. However, if one divorces one’s wife during those days, the majority of scholars consider it a valid divorce.
3. If a woman has been divorced during her period of menses, that divorce shall be considered as one divorce, and the husband shall be told to retract. The right to retract rests with the husband, not with the legal guardian.

2184. It was reported from Yazīd bin Ibrāhīm, from Muḥammad bin Sīrīn, that Yūnus bin Jubair narrated to him: “I asked ‘Abdullāh bin ‘Umar regarding a man who divorces his wife while she was in her menses. He said: ‘Do you know Ibn ‘Umar?’ I replied: ‘Yes.’ He said: “‘Abdullāh bin ‘Umar divorced his wife while she was in her menses, so ‘Umar went to the Prophet ﷺ and asked him about that. He replied: “Command him to take her back, then, divorce her at the beginning of her waiting period.” I said: ‘So should that (divorce) be counted?’ He replied: ‘And what else? Do you suppose he was incapable and acted like a fool?’” (*Ṣaḥīḥ*)

تخریج: أخرجه البخاري، الطلاق، باب مراجعة الحائض، ح: ٥٣٣٣ من حديث يزيد بن إبراهيم به ورواه مسلم، انظر الحديث السابق.

2185. It was reported from Abū Az-Zubair that he heard ‘Abdur-Raḥmān bin Ayman, the freed slave of ‘Urwah, asking Ibn ‘Umar — while Abū Az-Zubair was listening: “What is your opinion regarding a man who divorced his wife while she was in her menses?” He replied: “‘Abdullāh bin ‘Umar divorced his wife while she was in her menses during the life of the Messenger of Allāh ﷺ. So ‘Umar asked the Messenger of Allāh ﷺ and said: ‘‘Abdullāh bin ‘Umar divorced his wife while she was menstruating.’” ‘Abdullāh (Ibn ‘Umar) said: “So he (ﷺ) returned her to me, and did not consider it to be anything. And he said: ‘Once

٢١٨٤ - حَدَّثَنَا الْقَعْنَبِيُّ: حَدَّثَنَا يَزِيدُ بْنُ
إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ: حَدَّثَنِي يُونُسُ
ابْنُ جُبَيْرٍ قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ:
قُلْتُ: رَجُلٌ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ قَالَ:
تَعْرِفُ ابْنَ عُمَرَ؟ قُلْتُ: نَعَمْ. قَالَ: فَإِنَّ
عَبْدَ اللَّهِ بْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ،
فَأَتَى عُمَرَ النَّبِيَّ ﷺ فَسَأَلَهُ فَقَالَ: «مَرَّةٌ
فَلْيُرَاجِعْهَا ثُمَّ يُطَلِّقْهَا فِي قُبُلِ عِدَّتِهَا». قَالَ:
قُلْتُ: فَيَعْتَدُ بِهَا؟ قَالَ: فَمَهْ أَرَأَيْتَ إِنْ عَجَزَ
وَاسْتَحَمَّ؟!.

٢١٨٥ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا
عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو
الرُّبَيْرِ أَنَّهُ سَمِعَ عَبْدَ الرَّحْمَنِ بْنَ أَيْمَنَ مَوْلَى
عُرْوَةَ يَسْأَلُ ابْنَ عُمَرَ - وَأَبُو الرُّبَيْرِ يَسْمَعُ -
قَالَ: كَيْفَ تَرَى فِي رَجُلٍ طَلَّقَ امْرَأَتَهُ
حَائِضًا؟ قَالَ: طَلَّقَ عَبْدُ اللَّهِ بْنُ عُمَرَ امْرَأَتَهُ
وَهِيَ حَائِضٌ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَسَأَلَ
عُمَرَ رَسُولَ اللَّهِ ﷺ فَقَالَ: إِنَّ عَبْدَ اللَّهِ بْنَ
عُمَرَ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ قَالَ عَبْدُ اللَّهِ:
فَرَدَّهَا عَلَيَّ وَلَمْ يَرَهَا شَيْئًا، وَقَالَ: إِذَا
طَهَّرْتَ فَلْيُطَلِّقْ أَوْ لِيُصَبِّحْكَ. قَالَ ابْنُ عُمَرَ:
وَقَرَأَ النَّبِيُّ ﷺ: (يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ

she is pure, let him divorce her, or let him keep her.” Ibn ‘Umar added: “And the Prophet ﷺ recited: O Prophet, if you divorce women, then divorce them at the beginning of their waiting periods.^[1]” (*Sahih*)

Abū Dāwūd said: This *Hadīth* was reported from Ibn ‘Umar by Yūnus bin Jubair, Anas bin Sirīn, Sa‘eed bin Jubair Zaid bin Aslam, Abū Az-Zubair, and Mansūr who reported it from Abū Wā’il, and with all of them is the meaning that the Prophet ﷺ commanded him to take her back until she became pure, then, if he desired, he should divorce her, or if he desired, he should keep her.

Abū Dāwūd said: And this is how Muḥammad bin ‘Abdur-Raḥmān reported it from Sālim, from Ibn ‘Umar. As for the narration of Az-Zuhri from Sālim, and that of Nāfi‘ from Ibn ‘Umar, (its meaning is) that the Prophet ﷺ commanded him to take her back until she became pure, and then menstruated, and then became pure, and then if he wished, he could divorce her or keep her.

Abū Dāwūd said: And it has been related from ‘Aṭā’ Al-Khurāsānī, from Al-Ḥasan, from Ibn ‘Umar, similar to the narration of Nāfi‘ and Az-Zuhri, and all of these narrations contradict what Abū Az-Zubair said.

تخريج: أخرجه مسلم من حديث عبدالرزاق به وانظر، ح: ٢١٨٣ وقوله: "ولم يرها شيئاً"

النِّسَاءِ فَطَلَّقُوهُنَّ فِي قُبُلِ عِدَّتِهِنَّ).

قَالَ أَبُو دَاوُدَ: رَوَى هَذَا الْحَدِيثَ عَنْ
ابنِ عُمَرَ يُونُسُ بْنُ جُبَيْرٍ وَأَنَسُ بْنُ سِيرِينَ
وَسَعِيدُ بْنُ جُبَيْرٍ وَزَيْدُ بْنُ أَسْلَمَ وَأَبُو الزُّبَيْرِ
وَمَنْصُورٌ عَنْ أَبِي وَائِلٍ مَعْنَاهُمْ كُلُّهُمْ: أَنَّ
النَّبِيَّ ﷺ أَمَرَهُ أَنْ يُرَاجِعَهَا حَتَّى تَطْهَرَ ثُمَّ إِنْ
شَاءَ طَلَّقَ وَإِنْ شَاءَ أَمْسَكَ.

قَالَ أَبُو دَاوُدَ: وَكَذَلِكَ رَوَاهُ مُحَمَّدُ بْنُ
عَبْدِ الرَّحْمَنِ عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ، وَأَمَّا
رِوَايَةُ الزُّهْرِيِّ عَنْ سَالِمٍ، وَنَافِعٍ عَنْ ابْنِ
عُمَرَ: أَنَّ النَّبِيَّ ﷺ أَمَرَهُ أَنْ يُرَاجِعَهَا حَتَّى
تَطْهَرَ ثُمَّ تَحِيضَ ثُمَّ تَطْهَرَ ثُمَّ إِنْ شَاءَ طَلَّقَ أَوْ
أَمْسَكَ.

قَالَ أَبُو دَاوُدَ: وَرَوَى عَنْ عَطَاءِ
الْخُرَّاسَانِيِّ، عَنِ الْحَسَنِ، عَنِ ابْنِ عُمَرَ نَحْوُ
رِوَايَةِ نَافِعٍ وَالزُّهْرِيِّ وَالْأَحَادِيثُ كُلُّهَا عَلَى
خِلَافِ مَا قَالَ أَبُو الزُّبَيْرِ.

[1] *At-Talāq* 65:1.

يعنى لم يرها شيئاً مستقيماً لكونها لم تقع على السنة، قاله ابن عبدالبر (فتح الباري: ٣٥٤/٩).

Chapter 5. A Man Takes His Wife Back Without Any Witnesses

2186. ‘Imrān bin Ḥuṣāin was asked about a person who divorces his wife, and then engages (in intercourse) with her, without any witnesses of the divorce or of taking her back. He replied: “You have divorced contrary to the *Sunnah*, and you have taken her back contrary to the *Sunnah*. Have her divorce and your taking her back witnessed, and don’t repeat this.” (*Hasan*)

تخريج: [إسناده حسن] أخرجه ابن ماجه، الطلاق، باب الرجعة، ح: ٢٠٢٥ عن بشر بن هلال به، وقال ابن الملقن في "تحفة المحتاج"، ح: ١٤٨٨: "بإسناد جيد".

Comments:

If he decides to return to his wife, it is recommended to have two witnesses informed of that.

Chapter 6. Regarding The *Sunnah* For Divorcing Slaves

2187. Abū Hasan, a freed-slave from Banū Nawfal, informed that he asked Ibn ‘Abbās regarding a slave who was married to a slave-girl but had divorced her twice; they were then both freed, so is it allowed for him to propose to her? He replied: “Yes, this is what the Messenger of Allāh ﷺ decreed.” (*Da‘if*)

تخريج: [إسناده ضعيف] أخرجه النسائي، الطلاق، باب طلاق العبد، ح: ٣٤٥٧ من حديث يحيى بن سعيد القطان به ورواه ابن ماجه، ح: ٢٠٨٢ من حديث يحيى بن أبي كثير به * عمر بن معتب: ضعيف.

(المعجم ٥) - بَابُ الرَّجُلِ يُرَاجِعُ وَلَا يُشْهَدُ (التحفة ٥)

٢١٨٦ - حَدَّثَنَا بِشْرُ بْنُ هَلَالٍ: أَنَّ جَعْفَرَ ابْنَ سُلَيْمَانَ حَدَّثَهُمْ عَنْ يَزِيدَ الرَّشِكِ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ: أَنَّ عِمْرَانَ بْنَ حُصَيْنٍ سَأَلَ عَنِ الرَّجُلِ يَطْلُقُ امْرَأَتَهُ ثُمَّ يَقَعُ بِهَا وَلَمْ يُشْهَدْ عَلَى طَلَاقِهَا وَلَا عَلَى رَجْعَتِهَا فَقَالَ: طَلَّقْتَ لِغَيْرِ سُنَّةٍ وَرَاجَعْتَ لِغَيْرِ سُنَّةٍ، أَشْهَدُ عَلَى طَلَاقِهَا وَعَلَى رَجْعَتِهَا وَلَا تَعُدُّ.

(المعجم ٦) بَابُ: فِي سُنَّةِ طَلَاقِ الْعَبْدِ (التحفة ٦)

٢١٨٧ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ أَنَّ عُمَرَ ابْنَ مُعْتَبٍ أَخْبَرَهُ أَنَّ أَبَا حَسَنِ مَوْلَى بَنِي نَوْفَلٍ أَخْبَرَهُ أَنَّهُ اسْتَفْتَى ابْنَ عَبَّاسٍ فِي مَمْلُوكٍ كَانَتْ تَحْتَهُ مَمْلُوكَةٌ فَطَلَّقَهَا تَطْلِيقَتَيْنِ ثُمَّ عَتَقَهَا بَعْدَ ذَلِكَ هَلْ يَصْلُحُ لَهُ أَنْ يَخْطُبَهَا؟ قَالَ: نَعَمْ فَضَى بِذَلِكَ رَسُولُ اللَّهِ ﷺ.

2188. (Another chain) with its meaning (similar to no. 2187), without saying: “informed.” Ibn ‘Abbās said: “One (option of divorce) remains for you. The Messenger of Allāh decreed accordingly.” (*Ḍa‘īf*)

Abū Dāwud said: I heard Aḥmad bin Ḥanbal say: “‘Abdur-Razzāq said: ‘Ibn Al-Mubārak said to Ma‘mar: “Who is this Abū Al-Ḥasan? He has indeed taken a great responsibility!”

Abū Dāwud said: Az-Zuhrī reports from this Abū Al-Ḥasan. Az-Zuhrī said: “He was one of the *Fuqahā*.” Az-Zuhrī reports a number of narrations from Abū Al-Ḥasan.

Abū Dāwud said: (Though this) Abū Al-Ḥasan is well known, but this narration is not acted upon.

2189. It was reported from Muẓāhir, from Al-Qāsim bin Muḥammad, from ‘Āishah, that the Prophet ﷺ said: “The divorce of a slave-woman is two (times), and her (waiting period) is two cycles.” (*Ḍa‘īf*)

Abū ‘Āṣim (one of the narrators) said: “Muẓāhir narrated to me: ‘Al-Qāsim narrated to me from ‘Āishah, from the Prophet ﷺ.’” similarly, except that he said: “And her waiting period is two (menstruation) cycles.”

Abū Dāwud said: It is an unknown narration. (Abū Dāwud said: Neither of these two *Ḥadīths* are acted upon.)

٢١٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عُمَانُ بْنُ عُمَرَ: أَخْبَرَنَا عَلِيُّ بْنُ إِسْحَانَ وَوَعْنَاهُ بِأَلَا إِخْبَارٍ.

قال ابن عباس: بَقِيَتْ لَكَ وَاحِدَةٌ فَصَى بِهِ رَسُولُ اللَّهِ ﷺ.

قال أبو داود: سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ قَالَ: قَالَ عَبْدُ الرَّزَّاقِ: قَالَ ابْنُ الْمُبَارِكِ لِمَعْمَرٍ: مَنْ أَبُو الْحَسَنِ هَذَا؟ لَقَدْ تَحَمَّلَ صَحْرَةً عَظِيمَةً.

قال أبو داود: أَبُو الْحَسَنِ هَذَا رَوَى عَنْهُ الزُّهْرِيُّ.

قال الزُّهْرِيُّ: وَكَانَ مِنَ الْفُقَهَاءِ رَوَى الزُّهْرِيُّ عَنْ أَبِي الْحَسَنِ أَحَادِيثَ.

قال أبو داود: أَبُو الْحَسَنِ مَعْرُوفٌ وَلَيْسَ الْعَمَلُ عَلَى هَذَا الْحَدِيثِ.

تخريج: [ضعيف] انظر الحديث السابق.

٢١٨٩ - حَدَّثَنَا مُحَمَّدُ بْنُ مَسْعُودٍ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ ابْنِ جُرَيْجٍ، عَنْ مُطَاهِرٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «طَلَّاقُ الْأَمَةِ تَطْلِيقَتَانِ [وَقُرُوءُهُمَا] حَيْضَتَانِ».

قال أبو عاصم: حَدَّثَنِي مُطَاهِرٌ: حَدَّثَنِي الْقَاسِمُ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ إِلَّا أَنَّهُ قَالَ: «وَعِدَّتُهَا حَيْضَتَانِ».

قال أبو داود: هُوَ حَدِيثٌ مَجْهُولٌ. [قال أبو داود: الْحَدِيثَانِ جَمِيعًا لَيْسَ الْعَمَلُ عَلَيْهِمَا]

قال أبو داود: مُطَاهِرٌ لَيْسَ بِمَعْرُوفٍ.

Abū Dāwud said: Muẓāhir is not well known.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الطلاق، باب ما جاء أن طلاق الأمة تطليقتان، ح: ١١٨٢ وابن ماجه، ح: ٢٠٨٠ من حديث أبي عاصم به وقال الترمذي: "غريب" * مظاهر بن اسلم: ضعيف.

Chapter 7. Regarding A Divorce Before The Marriage

(المعجم ٧) بَابُ: فِي الطَّلَاقِ قَبْلَ النِّكَاحِ (التحفة ٧)

2190. It was reported from ‘Amr bin Shu’aib, from his father, from his grandfather, that the Prophet ﷺ said: “There is no divorce except with (someone) in your possession, and there is no freeing (of a slave) except someone you own, and there is no transaction except with something that you own.”

Ibn Aṣ-Ṣabbāḥ (one of the narrators) added: “And there is no fulfilling of a vow except with what you own.” (*Hasan*)

٢١٩٠ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ، ح: وَحَدَّثَنَا ابْنُ الصَّبَّاحِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ قَالَ: أَخْبَرَنَا مَطَرُ الْوَرَّاقُ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا طَّلَاقَ إِلَّا فِيمَا تَمْلِكُ، وَلَا عِتْقَ إِلَّا فِيمَا تَمْلِكُ، وَلَا بَيْعَ إِلَّا فِيمَا تَمْلِكُ».

رَادَ ابْنُ الصَّبَّاحِ: «وَلَا وِفَاءَ نَذْرٍ إِلَّا فِيمَا تَمْلِكُ».

تخريج: [إسناده حسن] أخرجه النسائي، البيهقي، باب بيع ما ليس عند البائع، ح: ٤٦١٦ من حديث مطر الوراق به، ورواه ابن ماجه، ح: ٢٠٤٧، والترمذي، ح: ١١٨١ وقال: "حسن صحيح" وصححه ابن الملقن في "تحفة المحتاج"، ح: ١١٨٤، والذهبي في تلخيص المستدرک ٢/٢٠٤، ٢٠٥.

2191. (Another chain) from ‘Amr bin Shu’aib, with his chain and its meaning (similar to no. 2190), and he added: “And whoever took an oath to do (an act of) disobedience, then there is no swearing (*Yamīn*) upon him, and whoever took an oath to sever the ties of the womb (kinship) then there is no swearing (*Yamīn*) upon him.”^[1] (*Hasan*)

٢١٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: أَخْبَرَنَا أَبُو أُسَامَةَ عَنْ الْوَلِيدِ بْنِ كَثِيرٍ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ الْحَارِثِ عَنْ عَمْرِو بْنِ شُعَيْبٍ بِإِسْنَادِهِ وَمَعْنَاهُ زَادَ: «وَمَنْ حَلَفَ عَلَى مَعْصِيَةٍ فَلَا يَمِينُ لَهُ، وَمَنْ حَلَفَ عَلَى قَطِيعَةٍ رَحِمَ فَلَا يَمِينُ لَهُ».

تخريج: [حسن] انظر الحديث السابق.

[1] “No swearing (*Yamīn*)” meaning either, he may not do what he swore to do, but he must atone for that, or, he is not considered one who swore, that is, the oath does not count, and he need not atone for it. See nos. 3272-3274.

2192. (Another chain) from ‘Amr bin Shu‘aib, from his father, from his grandfather that the Prophet ﷺ said — for this narration (similar to no. 2190) — he added: “And there is no vow except for what is done seeking the Face of Allāh, Most High.” (*Hasan*)

٢١٩٢ - حَدَّثَنَا ابْنُ السَّرْحِ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ سَالِمٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ الْمَخْزُومِيِّ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ قَالَ - فِي هَذَا الْخَبَرِ زَادَ - : «وَلَا نَذَرَ إِلَّا فِيمَا ابْتُغِيَ بِهِ وَجْهُ اللَّهِ تَعَالَى ذِكْرُهُ» .
تخريج: [حسن] انظر الحديثين السابقين .

Chapter 8. Regarding Divorcing By Mistake

2193. ‘Āishah narrated that the Messenger of Allāh ﷺ said: “There is no divorce, nor freeing (of a slave) in the state of *Ighlāq*.” (*Hasan*)

Abū Dāwud said: I think that *Ghilāq* is anger.

(المعجم ٨) بَابُ فِي الطَّلَاقِ عَلَى غَلَطٍ (التحفة ٨)

٢١٩٣ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعْدِ الرَّهْرِيِّ أَنَّ يَعْقُوبَ بْنَ إِبْرَاهِيمَ حَدَّثَهُمْ: حَدَّثَنَا أَبِي عَنْ ابْنِ إِسْحَاقَ، عَنْ ثَوْرِ بْنِ يَزِيدَ الْجَنْصِيِّ، عَنْ مُحَمَّدِ بْنِ عُبَيْدِ بْنِ أَبِي صَالِحٍ الَّذِي كَانَ يَسْكُنُ إِبِلِيَا قَالَ: «حَرَجْتُ مَعَ عَدِيِّ بْنِ عَدِيِّ الْكِنْدِيِّ حَتَّى قَدِمْنَا مَكَّةَ فَبَعَثَنِي إِلَى صَفِيَّةَ بِنْتِ شَيْبَةَ وَكَانَتْ قَدْ حَفِظَتْ مِنْ عَائِشَةَ قَالَتْ: سَمِعْتُ عَائِشَةَ تَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا طَّلَاقَ وَلَا عِتَاقَ فِي إِغْلَاقٍ» .
قَالَ أَبُو دَاوُدَ: الْإِغْلَاقُ أَظْنُهُ فِي الْعُضْبِ .

تخريج: [حسن] أخرجه أحمد ٢٧٦/٦ من حديث إبراهيم بن سعد به وسنده ضعيف وصححه الحاكم على شرط مسلم: ١٩٨/٢ فتعقبه الذهبي وللحديث شواهد كثيرة عند الحاكم وغيره، ورواه ابن ماجه، ح: ٢٠٤٦ من طريق آخر عن صفية به .

Comments:

Ighlāq, means; “closed”. In the matter of divorce, it means “a deranged state of mind.” It may be due to drunkenness, a fit of demonic possession, or an uncontrollable fit of rage.

Chapter 9. Regarding A Divorce That Was Said In Jest

2194. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Three things, when done in earnest are counted as earnest, and when done in jest, are also counted as earnest: Marriage, divorce, and taking (a divorcee) back.” (*Hasan*)

تخریج: [إسناده حسن] أخرجه الترمذي، الطلاق واللعان، باب ما جاء في الجد والهزل في الطلاق، ح: ١١٨٤ وابن ماجه، ح: ٢٠٣٩ من حديث عبدالرحمن بن حبيب به وصححه الحاكم: ١٩٨/٢ وقال الترمذي: "حسن غريب" وللحديث شواهد راجع التلخيص الحبير: ٢١٠/٣.

Chapter 9,10. The Abrogation Of Taking Back A Wife After The Third Divorce

2195. It was reported from ‘Alī bin Ḥusain bin Wāqid, from his father, from Yazīd An-Naḥwī, from ‘Ikrimah, from Ibn ‘Abbās, that he recited (the Verse): “And divorced women shall wait regarding themselves for three menstrual periods. And it is not lawful for them to conceal what Allāh has created in their wombs”^[1] and said: “This was because a person who had divorced his wife was entitled to take her back, even if he had divorced her three times. But then that was abrogated, and (Allāh) said: Divorce is two times.”^[2] (*Hasan*)

(المعجم ٩) بَابُ: فِي الطَّلَاقِ عَلَى الْهَزْلِ (التحفة ٩)

٢١٩٤ - حَدَّثَنَا الْقَعْنَبِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَبِيبٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ ابْنِ مَاهَكَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «ثَلَاثٌ جِدُّهُنَّ جِدٌّ وَهَزْلُهُنَّ جِدٌّ: النِّكَاحُ وَالطَّلَاقُ وَالرَّجْعَةُ».

(المعجم ٩، ١٠) - بَابُ نَسْخِ الْمَرَاجَعَةِ بَعْدَ التَّطْلِيقَاتِ الثَّلَاثِ (التحفة ١٠)

٢١٩٥ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَرِيُّ: حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنِ بْنِ وَاقِدٍ عَنْ أَبِيهِ، عَنْ يَزِيدِ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «وَالْمُطَلَّقَاتُ يَرْجِعْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ» الآية. وَذَلِكَ أَنَّ الرَّجُلَ كَانَ إِذَا طَلَّقَ امْرَأَتَهُ فَهُوَ أَحَقُّ بِرَجْعَتِهَا، وَإِنْ طَلَّقَهَا ثَلَاثًا. فَتَسَخَّ ذَلِكَ فَقَالَ: «الطَّلَاقُ مَرَّتَانٍ» الآية [البقرة: ٢٢٩].

[1] Al-Baqarah 2:228.

[2] Al-Baqarah 2:229.

الطلاق، باب نسخ المراجعة بعد التطبيقات، تخريج: [إسناده حسن] أخرجه النسائي، الثلاث، ح: ٣٥٨٤ من حديث علي بن حسين به.

2196. It was reported from Ibn Juraij that one of the sons of Abū Rāfi‘, the freed slave of the Prophet ﷺ, informed him from ‘Ikrimah, the freed slave of Ibn ‘Abbās, from Ibn ‘Abbās, that he said: “Abd Yazīd, the father of Rukānah, and his brothers, divorced Umm Rukānah, and married a woman from Muzainah. She (the woman from Muzainah) came to the Prophet ﷺ and said: ‘He is as useful to me as this hair,’ and plucked a hair from her head: ‘So separate us from each other.’ The Prophet ﷺ became angry at that, so he called for Rukānah and his brothers, and asked those who were seated with him: ‘Do you see that so-and-so resembles Abd Yazīd in this way, and this one resembles him in that way?’ They said: ‘Yes.’ So the Prophet ﷺ said to Abd Yazīd: ‘Divorce her,’ and he did so. Then he said: ‘Take back your wife, the mother of Rukānah and his brothers.’ He said: ‘I divorced her three times, O Messenger of Allāh!’ He replied, ‘I know. Take her back,’ and then recited: O Prophet! If you divorce women, then divorce them at their prescribed times...”^[1] (*Da‘īf*)
Abū Dāwud said: the *Ḥadīth* of Nāfi‘ bin ‘Ujair and ‘Abdullāh bin ‘Alī bin Yazīd bin Rukānah, from

٢١٩٦ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي بَعْضُ بَنِي أَبِي رَافِعٍ مَوْلَى النَّبِيِّ ﷺ عَنْ عِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ ابْنِ عَبَّاسٍ - قَالَ: طَلَّقَ عَبْدُ يَزِيدَ - أَبُو رُكَّانَةَ وَإِخْوَتَهُ - أُمَّ رُكَّانَةَ وَنَكَحَ امْرَأَةً مِنْ مَزَيْنَةَ، فَجَاءَتِ النَّبِيَّ ﷺ فَقَالَتْ: مَا يُعْنِي عَنِّي إِلَّا كَمَا تُعْنِي هَذِهِ الشَّعْرَةَ لِشَعْرَةٍ أَخَذْتُهَا مِنْ رَأْسِهَا فَفَرَّقَ بَيْنِي وَبَيْنَهُ، فَأَخَذَتِ النَّبِيَّ ﷺ حَمِيمَةً فَدَعَا بِرُكَّانَةَ وَإِخْوَتِهِ ثُمَّ قَالَ لِيَجْلِسَايَ: «أَتُرَوْنَ فُلَانًا يُشْبِهُ مِنْهُ كَذَا وَكَذَا» مِنْ عَبْدِ يَزِيدَ، «وَفُلَانًا يُشْبِهُ مِنْهُ كَذَا وَكَذَا؟» قَالُوا: نَعَمْ، قَالَ النَّبِيُّ ﷺ لِعَبْدِ يَزِيدَ: «طَلَّقْهَا»، فَفَعَلَ، قَالَ: «رَاجِعِ امْرَأَتَكَ أُمَّ رُكَّانَةَ وَإِخْوَتَهُ» فَقَالَ: إِنِّي طَلَّقْتُهَا ثَلَاثًا يَا رَسُولَ اللَّهِ! قَالَ: «قَدْ عَلِمْتُ رَاجِعُهَا» وَتَلَا ﴿يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ﴾ [الطلاق: ١].

قَالَ أَبُو دَاوُدَ: وَحَدِيثُ نَافِعِ بْنِ عَجْبَرٍ وَعَبْدِ اللَّهِ بْنِ عَلِيٍّ بْنِ يَزِيدَ بْنِ رُكَّانَةَ عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رُكَّانَةَ طَلَّقَ امْرَأَتَهُ الْبَيْتَةَ فَرَدَّهَا إِلَيْهِ النَّبِيُّ ﷺ: أَصَحُّ، لِأَنَّهُمْ وَلَدَ الرَّجُلِ وَأَهْلُهُ أَعْلَمُ بِهِ إِنَّ رُكَّانَةَ إِنَّمَا طَلَّقَ امْرَأَتَهُ الْبَيْتَةَ فَجَعَلَهَا النَّبِيُّ ﷺ وَاحِدَةً.

[1] *At-Talāq* 65:1.

his father, from his grand father — that Rukānah divorced his wife irrevocably (*Al-Battah*), and the Prophet ﷺ returned her to him^[1] — it is more correct, because the son and family of a man are more knowledgeable of him. So Rukānah only divorced his wife with an irrevocable divorce and the Prophet ﷺ counted it as one.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ۳۳۹/۷ من حديث أبي داود به وهو في مصنف عبدالرزاق، ح: ۳۳۴ * بعض بني رافع: مجهول.

2197. It was reported from ‘Abdullāh bin Kathīr, from Mujāhid who said: “I was with Ibn ‘Abbās, when a man came to him and said that he had divorced his wife three times. Ibn ‘Abbās remained quiet, until I thought that he would return her to him. Then he said: ‘One of you goes and commits a foolish act, and then cries out, “O Ibn ‘Abbās! O Ibn ‘Abbās!” even though Allāh says: And whoever has *Taqwā* of Allāh, Allāh will make a way out for him.^[2] So you did not have *Taqwā* of Allāh, and I do not find any way out for you. You have disobeyed your Lord, and your wife has become completely separated from you. And Allāh has said: O Prophet! If you divorce your wives, then divorce them^[3] — at the beginning of their prescribed times” (*Sahīh*)

۲۱۹۷ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَبُو بَرٍّ عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ، عَنْ مُجَاهِدٍ قَالَ: كُنْتُ عِنْدَ ابْنِ عَبَّاسٍ فَجَاءَهُ رَجُلٌ فَقَالَ: إِنَّهُ طَلَّقَ امْرَأَتَهُ ثَلَاثًا، قَالَ: فَسَكَتَ حَتَّى ظَنَنْتُ أَنَّهُ رَادُّهَا إِلَيْهِ، ثُمَّ قَالَ: يَنْطَلِقُ أَحَدُكُمْ فَيَرْكَبُ الْحُمُوقَةَ ثُمَّ يَقُولُ: يَا ابْنَ عَبَّاسٍ! يَا ابْنَ عَبَّاسٍ! وَإِنَّ اللَّهَ قَالَ: ﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا﴾ [الطلاق: ۲] وَإِنَّكَ لَمْ تَتَّقِ اللَّهَ فَلَا أَجِدُ لَكَ مَخْرَجًا، عَصَيْتَ رَبَّكَ وَبَانَتْ مِنْكَ امْرَأَتُكَ، وَإِنَّ اللَّهَ قَالَ: (يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ فِي قُبُلِ عِدَّتِهِنَّ).

قَالَ أَبُو دَاوُدَ: رَوَى هَذَا الْحَدِيثَ حُمَيْدُ الْأَعْرَجُ وَعَبْدُ اللَّهِ بْنُ عَبَّاسٍ. وَرَوَاهُ شُعْبَةُ عَنْ عَمْرِو بْنِ مَرْثَدَةَ، عَنْ سَعِيدِ بْنِ

[1] He is referring to no. 2206.

[2] *At-Talāq* 65:2.

[3] *At-Talāq* 65:1.

Abū Dāwud said: This *Hadīth* was reported by Ḥumaid Al-A'raj and others, from Mujāhid, from Ibn 'Abbās. And *Shu'bah* reported it from 'Amr bin Murrah, from Sa'eed bin Jubair, from Ibn 'Abbās. Ayyūb and Ibn Juraij both reported it from 'Ikrimah bin Khālid, from Sa'eed bin Jubair, from Ibn 'Abbās. And Ibn Juraij reported it from 'Abdul-Ḥamīd bin Rāfi', from 'Atā', from Ibn 'Abbās. And Al-A'mash reported it from Mālik bin Al-Hārith, from Ibn 'Abbās. And Ibn Juraij reported it from 'Amr bin Dīnār, from Ibn 'Abbās. All of these said, regarding the three divorces, that they are valid. And he said: "And she is completely separated from you." Similar to the narration of Ismā'il from Ayyūb, from 'Abdullāh bin Kathīr.^[1]

Abū Dāwud said: Ḥammād bin Zaid reported from Ayyūb, from 'Ikrimah, from Ibn 'Abbās: "If he said: 'You are divorced three times' — at once — then it is counted as one."

And Ismā'il bin Ibrāhīm reported it from Ayyūb, from 'Ikrimah, as his own saying, not mentioning Ibn 'Abbās.

جُبَيْرٌ، عن ابن عَبَّاسٍ. وَأَيُّوبُ وَابْنُ جُرَيْجٍ جَمِيعًا عن عِكْرَمَةَ بْنِ خَالِدٍ، عن سَعِيدِ بْنِ جُبَيْرٍ، عن ابنِ عَبَّاسٍ، وَابْنُ جُرَيْجٍ عن عَبْدِ الْحَمِيدِ بْنِ رَافِعٍ، عن عَطَاءٍ، عن ابنِ عَبَّاسٍ. وَرَوَاهُ الْأَعْمَشُ عن مَالِكِ بْنِ الْحَارِثِ، عن ابنِ عَبَّاسٍ. وَابْنُ جُرَيْجٍ عن عَمْرٍو بْنِ دِينَارٍ، عن ابنِ عَبَّاسٍ؛ كُلُّهُمْ قَالُوا فِي الطَّلَاقِ الثَّلَاثِ أَنَّهُ أَجَازَهَا، قال: وَبَأْتَتْ مِنْكَ نَحْوَ حَدِيثِ إِسْمَاعِيلَ عن أَيُّوبَ، عن عَبْدِ اللَّهِ بْنِ كَثِيرٍ.

قال أَبُو دَاوُدَ: وَرَوَى حَمَّادُ بْنُ زَيْدٍ عن أَيُّوبَ، عن عِكْرَمَةَ، عن ابنِ عَبَّاسٍ: إِذَا قال: أَنْتِ طَالِقٌ ثَلَاثًا - بِفَمٍ وَاحِدٍ: فَهِيَ وَاحِدَةٌ - وَرَوَاهُ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عن أَيُّوبَ، عن عِكْرَمَةَ هَذَا قَوْلَهُ وَلَمْ يَذْكُرِ ابْنَ عَبَّاسٍ وَجَعَلَهُ قَوْلَ عِكْرَمَةَ.

تخريج: [إسناده صحيح] أخرجه النسائي في الكبرى، ح: ١١٦٠٢ والطبري في تفسيره: ٢٨/ ٨٤ والطبراني في الكبير: ١١/ ٨٨، ٨٩، ح: ١١٣٩ من حديث إسماعيل به وصححه ابن حجر في الفتح: ٩/ ٣٦٢، وتواتر عن ابن عباس أنه أفتى بوقوع الثلاث في المدخولة وأما غير المدخولة فكان يراها واحدة * وقوله: في قبل عدتهن، تفسير من ابن عباس وكان يقرأ "لعدتهن" كما في المعجم الكبير للطبراني: ١١/ ٩٥، ح: ١١١٥٧ وحديث أبي داود عن حماد بن زيد لم أجد، موصولاً وهذا لغیر المدخولة إن صح.

[1] Meaning, no. 2197.

2198. It was reported from Muḥammad bin Iyās that Ibn ‘Abbās, Abū Hurairah, and ‘Abdullāh bin ‘Amr bin Al-‘Āṣ were all asked regarding a virgin whose husband divorced her three times. They all replied: “She is not permitted for him until after she has married another husband (and that husband divorces her).” (Ṣaḥīḥ)

Abū Dāwud said: Mālik reported from Yaḥayā bin Sa‘eed, from Bukair bin Al-Ashajj, from Mu‘āwiyah bin Abi ‘Ayyāsh, that he bore witness to this story when Muḥammad bin Iyās bin Al-Bukair came to Ibn Az-Zubair and ‘Āṣim bin ‘Umar and asked them regarding this issue. They both said: “Go to Ibn ‘Abbās and Abū Hurairah, for we left them while they were at ‘Āishah’s house, may Allāh be pleased with her.” Then he cited this narration.

Abū Dāwud said: And the saying of Ibn ‘Abbās that a triple divorce is irrevocable, regardless of whether the marriage has been consummated or not, and that she is not permitted for her husband until she marries another person, is similar to another narration from him, regarding *Ṣarf*, then Ibn ‘Abbās retracted from that.^[1]

٢١٩٨ - قَالَ أَبُو دَاوُدَ: وَصَارَ قَوْلُ ابْنِ عَبَّاسٍ فِيمَا حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ وَمُحَمَّدُ ابْنُ يَحْيَى - وَهَذَا حَدِيثُ أَحْمَدَ - قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنِ الرَّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، وَمُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ عَنْ مُحَمَّدِ ابْنِ إِيَّاسٍ أَنَّ ابْنَ عَبَّاسٍ وَأَبَا هُرَيْرَةَ وَعَبْدَ اللَّهِ ابْنَ عَمْرٍو بَنِي الْعَاصِ سَأَلُوا عَنِ الْبِكْرِ يُطَلَّقُهَا زَوْجَهَا ثَلَاثًا؟ فَكَلَّمَهُمْ قَالَ: لَا تَحِلُّ لَهُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ.

قَالَ أَبُو دَاوُدَ: وَرَوَى مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنِ بُكَيْرِ بْنِ الْأَشَجِّ، عَنِ مُعَاوِيَةَ بْنِ أَبِي عَيَّاشٍ أَنَّهُ شَهِدَ هَذِهِ الْقِصَّةَ حِينَ جَاءَ مُحَمَّدُ بْنُ إِيَّاسٍ بِنَ الْبُكْرِ إِلَى ابْنِ الزُّبَيْرِ وَعَاصِمِ بْنِ عُمَرَ فَسَأَلَهُمَا عَنِ ذَلِكَ فَقَالَ: أَذْهَبَ إِلَى ابْنِ عَبَّاسٍ وَأَبِي هُرَيْرَةَ فَإِنِّي تَرَكْتُهُمَا عِنْدَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، ثُمَّ سَأَقَ هَذَا الْخَبَرَ.

قَالَ أَبُو دَاوُدَ: وَقَوْلُ ابْنِ عَبَّاسٍ - هُوَ أَنَّ الطَّلَاقَ الثَّلَاثَ تَبَيَّنَ مِنْ زَوْجِهَا مَدْخُولًا بِهَا أَوْ غَيْرَ مَدْخُولٍ بِهَا - : لَا تَحِلُّ لَهُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ، هَذَا مِثْلُ خَبَرِهِ الْآخَرَ، فِي الصَّرْفِ قَالَ فِيهِ، ثُمَّ إِنَّهُ رَجَعَ عَنْهُ. يَعْنِي ابْنَ عَبَّاسٍ.

تخريج: [صحيح] أخرجه البيهقي: ٣٥٤/٧ من حديث أبي داود به وحديث مالك في الموطأ (يحيى): ٥٧٠/٢.

[1] See no. 3348.

2199. It was reported from Ayyūb and others, from Ṭāwūs, that a man by the name of Abū Aṣ-Ṣahbā' would frequently ask Ibn 'Abbās questions. Once, he said: "Are you not aware of the fact that if a man divorced his wife thrice, before he consummated the marriage with her, they would consider it as one during the time of the Messenger of Allāh ﷺ, and Abū Bakr, and the early period of 'Umar?" Ibn 'Abbās replied: "Yes, they would consider that if a man divorced his wife thrice before he consummated the marriage with her, it would be counted as one during the time of the Messenger of Allāh ﷺ, and Abū Bakr, and the early period of 'Umar. But when they saw people doing this (frequently), he said: 'Consider it all upon them.'" (*Da'if*)

٢١٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ: حَدَّثَنَا أَبُو التُّعْمَانِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَبِي بَرٍّ، عَنْ عَمْرِو بْنِ أَبِي بَرٍّ، عَنْ طَاوُسٍ: أَنَّ رَجُلًا يُقَالُ لَهُ أَبُو الصَّهْبَاءِ كَانَ كَثِيرَ السُّؤَالِ لِابْنِ عَبَّاسٍ قَالَ: أَمَا عَلِمْتَ أَنَّ الرَّجُلَ كَانَ إِذَا طَلَّقَ امْرَأَتَهُ ثَلَاثًا قَبْلَ أَنْ يَدْخُلَ بِهَا جَعَلُوهَا وَاحِدَةً عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَصَدْرًا مِنْ إِمَارَةِ عُمَرَ؟ قَالَ ابْنُ عَبَّاسٍ: بَلَى كَانَ الرَّجُلُ إِذَا طَلَّقَ امْرَأَتَهُ ثَلَاثًا قَبْلَ أَنْ يَدْخُلَ بِهَا جَعَلُوهَا وَاحِدَةً عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَصَدْرًا مِنْ إِمَارَةِ عُمَرَ، فَلَمَّا [أَنَّ] رَأَى النَّاسَ قَدْ تَتَابَعُوا فِيهَا قَالَ: أَجِيزُوهُمْ عَلَيْهِمْ.

تخريج: [إسناده ضعيف] أخرجه البيهقي في دلائل النبوة: ٣٣٨/٧ من حديث أبي داود به ووقع في المطبوع تصحيح * غير واحد: لم أعرفهم وقول ابن عباس يؤيد هذا الحديث.

2200. It was reported from Ibn Juraij, that Ibn Ṭāwūs informed him from his father, that Abū Aṣ-Ṣahbā' said to Ibn 'Abbās: "Do you not know that three (divorces) were considered as one during the time of the Prophet ﷺ, and Abū Bakr, and three (years) from the rule of 'Umar?" Ibn 'Abbās replied: "Yes." (*Sahih*)

٢٢٠٠ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ طَاوُسٍ عَنْ أَبِيهِ أَنَّ أَبَا الصَّهْبَاءِ قَالَ لِابْنِ عَبَّاسٍ: أَتَعْلَمُ أَنَّمَا كَانَتْ الثَّلَاثُ تُجْعَلُ وَاحِدَةً عَلَى عَهْدِ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَثَلَاثًا مِنْ إِمَارَةِ عُمَرَ؟ قَالَ ابْنُ عَبَّاسٍ: نَعَمْ.

تخريج: أخرجه مسلم، الطلاق، باب طلاق الثلاث، ح: ١٤٧٢ من حديث عبدالرزاق به وهو في مصنفه، ح: ١١٣٣٧.

Chapter 10/11. Regarding Statements That Equate To Divorce, And Intentions

(المعجم ١٠، ١١) بَابُ: فِي مَا عَنِيَ بِهِ الطَّلَاقُ وَالنِّيَّاتُ (التحفة ١١)

2201. ‘Umar bin Al-Khattāb narrated that the Messenger of Allāh ﷺ said: “Actions are only done with intentions, and every person will only obtain what he intended. So whoever intended to emigrate for the sake of Allāh and His Messenger, then his emigration is for Allāh and His Messenger. And whoever emigrated due to a worldly benefit that would come to him, or because he wished to marry a woman, then his emigration will be for that which he emigrated.” (Ṣaḥīh)

٢٢٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّمِيمِيِّ، عَنْ عَلْقَمَةَ بْنِ وَقَّاصٍ اللَّيْثِيِّ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ وَإِنَّمَا لِامْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَرَوَّجُهَا فَهَجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهَا».

تخریج: أخرجه البخاري، بدء الوحي، باب: كيف كان بدء الوحي إلى رسول الله ﷺ... إلخ، ح: ١ ومسلم، الإمارة، باب قوله ﷺ: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ... إلخ»، ح: ١٩٠٧ من حديث سفیان بن عیینة به.

2202. It was reported from Ibn Shihāb who said: ‘Abdur-Raḥmān bin ‘Abdullāh bin Ka‘b bin Mālik informed me that ‘Abdullāh bin Ka‘b — who was the guide for Ka‘b bin Mālik when he became blind — said: “I heard Ka‘b bin Mālik” and he narrated his story regarding the incident of Tabūk. He said: “So when forty of those fifty (days) had passed, a messenger came from the Messenger of Allāh ﷺ and said: ‘The Messenger of Allāh ﷺ has commanded you to leave your wife.’ I said: ‘Should I divorce her, or what?’ He said: ‘No, just leave her, and do not approach her.’ So I

٢٢٠٢ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ وَسَلِيمَانُ بْنُ دَاوُدَ قَالَا: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ - وَكَانَ قَائِدَ كَعْبٍ مِنْ بَنِيهِ جِئِنَ عَمِي - قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ، فَسَاقَ قِصَّتَهُ فِي تَبُوكَ قَالَ: حَتَّى إِذَا مَضَتْ أَرْبَعُونَ مِنَ الْخَمْسِينَ إِذَا رَسُولُ رَسُولِ اللَّهِ ﷺ يَأْتِي فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ يَأْمُرُكَ أَنْ تَعْتَزَلَ امْرَأَتَكَ، قَالَ: فَقُلْتُ: أَطْلَقُهَا أَمْ مَاذَا أَفْعَلُ؟ قَالَ: لَا، بَلِ اعْتَزَلْهَا، فَلَا تَقْرَبْتَهَا. فَقُلْتُ لِامْرَأَتِي:

said to my wife: 'Go to you family, and stay with them until Allāh, Most High, decides in this matter.'^[1] (*Ṣaḥīḥ*)

الْحَقِي بِأَهْلِكَ فَكُونِي عِنْدَهُمْ حَتَّى يَقْضِيَ اللَّهُ تَعَالَى فِي هَذَا الْأَمْرِ.

تخريج: أخرجه مسلم، التوبة، باب حديث توبة كعب بن مالك وصاحبيه، ح: ٢٧٦٩ عن أحمد بن عمرو بن السرح، والبخاري، الوصايا، باب: إذا تصدق أو وقف بعض ماله أو بعض رقيقه أو دوابه فهو جائز، ح: ٢٧٥٧ من حديث ابن شهاب الزهري به.

Comments:

If a husband tells his wife to go to her family with the intent of divorcing her, she will be divorced.

Chapter 11/12. Regarding Allowing The Wife To Choose

(المعجم ١١، ١٢) بَابُ: فِي الْخِيَارِ

(التحفة ١٢)

2203. 'Āishah narrated: "The Messenger of Allāh ﷺ gave us the right to choose, so we all chose him, and that was not counted as anything." (*Ṣaḥīḥ*)

٢٢٠٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ
عَنِ الْأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ
مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: خَيْرَنَا رَسُولُ اللَّهِ
ﷺ فَاخْتَرْنَاهُ، فَلَمْ يُعَدَّ ذَلِكَ شَيْئًا.

تخريج: أخرجه البخاري، الطلاق، باب من خير أزواجه ... إلخ، ح: ٥٢٦٢ ومسلم، الطلاق، باب بيان أن تخييره امرأته لا يكون طلاقاً إلا بالنية، ح: ٢٨/١٤٧٧ من حديث الأعمش به.

Comments:

If a husband says to his wife: "Either choose me or yourself" and by that he means divorce, then she will be divorced if she chooses herself.

Chapter 12/13. Regarding The Phrase: 'Your Matter Is In Your Hands'

(المعجم ١٢، ١٣) بَابُ: فِي أَمْرِكُ بِيَدِكَ

(التحفة ١٣)

2204. Hammad bin Zaid said that he asked Ayyūb: "Do you know anyone who agreed with Al-Hasan regarding his opinion on the phrase: 'Your matter is in your hands?'" He said: 'No, except for something narrated to us by Qatādah, from Kathīr, the freed

٢٢٠٤ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا
سُلَيْمَانُ بْنُ حَرْبٍ عَنْ حَمَادِ بْنِ زَيْدٍ قَالَ:
قُلْتُ لِأَيُّوبَ: هَلْ تَعْلَمُ أَحَدًا، قَالَ [بِقَوْلِ]
الْحَسَنِ فِي: أَمْرِكُ بِيَدِكَ؟ قَالَ: لَا إِلَّا شَيْءٌ
حَدَّثَنَا قَتَادَةُ عَنْ كَثِيرِ مَوْلَى ابْنِ سَمُرَةَ، عَنْ

[1] See nos. 4600, 4915 and 4916. See a long version in Al-Bukhārī (4418) and Muslim (7016).

slave of Ibn Samurah, from Abū Salamah, from Abū Hurairah, from the Prophet ﷺ, with its like.' Ayyūb said: 'But then, when Kathīr came to us and we asked him about it, he said that he had never narrated any such thing. And when we mentioned this to Qatādah, he said: Yes, he had, but he forgot.'

(Da'if)

تخریج: [إسناده ضعيف] أخرجه الترمذي، الطلاق، باب ما جاء في: أمرك بيدك، ح: ۱۱۷۸ والنسائي، ح: ۳۴۴۹ من حديث سليمان بن حرب به وقال الترمذي: "غريب" وقال النسائي: "منكر" * قتادة مدلس وعنن وكثير أنكر المروي المنسوب إليه.

2205. It was reported from Hishām, from Qatādah, from Al-Hasan, regarding the phrase: "Your matter is in your hands," — he said: "(It counts as) three."

(Da'if)

۲۲۰۵ - حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ فِي: أَمْرِكَ بِبَيْدِكَ قَالَ: ثَلَاثٌ.

تخریج: [إسناده ضعيف] * قتادة عنن.

Chapter 13/14. Regarding An Irrevocable (*Al-Battah*) Divorce

2206. It was reported from Nāfi' bin 'Ujair bin 'Abd Yazīd bin Rukānah, that Rukānah bin Abd Yazīd divorced his wife Suhaimah irrevocably (*Al-Battah*), and he then informed the Prophet ﷺ about that, and said: "By Allāh, I only intended one!" The Messenger of Allāh ﷺ said: "You swear by Allāh that you only intended one?" He replied: "I swear by Allāh that I only intended one." So the Messenger of Allāh ﷺ returned her to him. He then divorced her the second time during the era of 'Umar, and then the third time during the era of

(المعجم ۱۳، ۱۴) بَابُ فِي الْبَتَّةِ

(النفحة ۱۴)

۲۲۰۶ - حَدَّثَنَا ابْنُ السَّرْحِ وَإِبْرَاهِيمُ بْنُ خَالِدِ الْكَلْبِيِّ أَبُو ثَوْرٍ فِي آخِرِينَ قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ إِدْرِيسَ الشَّافِعِيُّ: حَدَّثَنِي عَمِّي مُحَمَّدُ بْنُ عَلِيِّ بْنِ شَافِعٍ عَنِ [عَبْدِ اللَّهِ] بْنِ عَلِيِّ بْنِ السَّائِبِ، عَنِ نَافِعِ بْنِ عُجَيْرِ بْنِ عَبْدِ يَزِيدِ بْنِ رُكَانَةَ: أَنَّ رُكَانَةَ بْنَ عَبْدِ يَزِيدٍ طَلَّقَ امْرَأَتَهُ سُهِيمَةَ الْبَتَّةَ فَأَخْبَرَ النَّبِيَّ ﷺ بِذَلِكَ وَقَالَ: وَاللَّهِ! مَا أَرَدْتُ [بِهَا] إِلَّا وَاحِدَةً. فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَاللَّهِ! مَا أَرَدْتُ إِلَّا وَاحِدَةً؟» فَقَالَ رُكَانَةَ: وَاللَّهِ! مَا أَرَدْتُ إِلَّا وَاحِدَةً، فَرَدَّهَا إِلَيْهِ رَسُولُ اللَّهِ ﷺ، فَطَلَّقَهَا

‘Uthmān. (*Hasan*)

Abū Dāwud said: The beginning of it is the wording of Ibrāhīm (one of the narrators) while the end of it is the wording of Ibn As-Sarḥ (one of the narrators).

الثَّانِيَّةُ فِي زَمَانِ عُمَرَ وَالثَّلَاثَةَ فِي زَمَانِ عُثْمَانَ .

قَالَ أَبُو دَاوُدَ: أَوَّلُهُ لَفْظُ إِبْرَاهِيمَ وَآخِرُهُ لَفْظُ ابْنِ السَّرْحِ .

تحريج: [إسناده حسن] أخرجه الدارقطني: ٣٣/٤، ح: ٣٩٣٣ من حديث الشافعي به وهو في الأم: ١١٨/٥، ١٣٧، ٢٦٠، و ٣٥/٧ ومسند الشافعي، ص: ٢٦٨ ونقل الدارقطني بسند صحيح عن أبي داود قال: "وهذا حديث صحيح" وأعل بما لا يقدر.

2207. (Another chain) from Nafi' bin 'Ujairah, from Rukānah bin 'Abd Yazīd, from the Prophet ﷺ for this *Hadīth*. (*Hasan*)

٢٢٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ النَّسَائِيُّ أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ حَدَّثَهُمْ عَنْ مُحَمَّدِ بْنِ إِدْرِيسَ: حَدَّثَنِي عَمِّي مُحَمَّدُ بْنُ عَلِيٍّ عَنْ ابْنِ السَّائِبِ، عَنْ نَافِعِ بْنِ عُجَيْرٍ، عَنْ رُكَانَةَ بْنِ عَبْدِ يَزِيدَ عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ .

تحريج: [حسن] انظر الحديث السابق وأخرجه الدارقطني: ٣٣/٤ والبيهقي: ٣٤٢/٧ من حديث أبي داود به.

2208. (Another chain) from 'Abdullāh bin 'Alī bin Yazīd bin Rukānah, from his father, from his grandfather, that he irrevocably divorced his wife. He then came to the Messenger of Allāh ﷺ, who asked him: "What did you intend?" He replied, "One." He said: "By Allāh?" He replied, "By Allāh." So the Prophet ﷺ said: "It is as you intended." (*Da'if*)

٢٢٠٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ: حَدَّثَنَا جَرِيرُ بْنُ حَارِثٍ عَنِ الزُّبَيْرِ بْنِ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ بْنِ يَزِيدَ بْنِ رُكَانَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّهُ طَلَّقَ امْرَأَتَهُ الْبَتَّةَ، فَأَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: «مَا أَرَدْتُ؟» قَالَ: وَاحِدَةً، قَالَ: «اللَّهُ؟» قَالَ اللَّهُ! قَالَ: «هُوَ عَلَيَّ مَا أَرَدْتُ» .

Abū Dāwud said: This is more correct than the narration of Ibn Jurajj,^[1] which says that Rukānah divorced his wife three times. Because these are people (the narrators) from his family and they are more knowledgeable about his

قَالَ أَبُو دَاوُدَ: وَهَذَا أَصَحُّ مِنْ حَدِيثِ ابْنِ جُرَيْجٍ: أَنَّ رُكَانَةَ طَلَّقَ امْرَأَتَهُ ثَلَاثًا لِأَنَّهُمْ أَهْلُ بَيْتِهِ وَهُمْ أَعْلَمُ بِهِ . وَحَدِيثُ ابْنِ جُرَيْجٍ رَوَاهُ عَنْ بَعْضِ بَنِي أَبِي رَافِعٍ عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ .

[1] That is, no. 2196.

affairs. And the narration of Ibn Juraij was reported from someone from the sons of Abū Rāfi', from 'Ikrimah, from Ibn 'Abbās.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الطلاق واللعان، باب ما جاء في الرجل يطلق امرأته البتة، ح: ١١٧٧ وابن ماجه، ح: ٢٠٥١ من حديث جرير بن حازم به * الزبير بن سعيد: لين الحديث، والحديث السابق يعني عنه.

Comments:

The *Battah* divorce means the irrevocable divorce, wherein there remains no right of return.

Chapter 14/15. Regarding Whisperings Of Divorce^[1]

(المعجم ١٤، ١٥) بَابُ: فِي الْوَسْوَسَةِ
بِالطَّلَاقِ (التحفة ١٥)

2209. Abū Hurairah narrated that the Prophet ﷺ said: "Allāh has overlooked for my nation what it does not say or act upon, and what it (only) thinks about." (*Ṣaḥīḥ*)

٢٢٠٩ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ تَجَاوَزَ لِأُمَّتِي عَمَّا لَمْ تَتَكَلَّمْ بِهِ أَوْ تَعْمَلْ بِهِ وَبِمَا حَدَّثَتْ بِهِ أَنْفُسَهَا».

تخريج: أخرجه البخاري، العتق، باب الخطأ والنسيان في العتاقة والطلاق ونحوه... إلخ، ح: ٢٥٢٨ ومسلم، الإيمان، باب تجاوز الله عن حديث النفس والخواطر بالقلب إذا لم تستقر، ح: ١٢٧ من حديث قتادة به.

Comments:

Divorce does not become valid until a person articulates the meaning of divorce, verbally or in writing. Just thinking of divorce does not make it valid.

Chapter 15/16. Regarding A Man Calling His Wife: "My Sister"

(المعجم ١٥، ١٦) بَابُ: فِي الرَّجُلِ يَقُولُ لِامْرَأَتِهِ: يَا أُخْتِي (التحفة ١٦)

2210. It was reported from Khālid Aṭ-Ṭaḥān, from Abū Tamimah Al-Hujaimī, that a man said to his wife: "O little sister of mine!" at which the Messenger of Allāh ﷺ said: "Is she your sister?" So he

٢٢١٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ؛ ح: وَحَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا عَبْدُ الْوَّاحِدِ وَخَالِدُ الطَّحَّانُ الْمَعْنَى كُلُّهُمُ عَنْ خَالِدٍ، عَنْ أَبِي تَمِيمَةَ الْهُجَيْمِيِّ: أَنَّ رَجُلًا

[1] Meaning thinking about these matters in one's mind, or the whisperings of *Shaitan* that occur in one's heart.

disliked that and forbade it. (*Da'if*)

قَالَ لَامْرَأَتِهِ يَا أُخِيَّةُ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «أُخْتُكَ هِيَ!؟» ففكرة ذلك ونهى عنه.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٣٦٦/٧ من حديث أبي داود به * السند مرسل.

2211. It was reported from Khālid Al-Hadh-dhā, from Abū Tamīmah, from a man among his people, that he heard the Prophet ﷺ, who heard a man saying to his wife: “O little sister of mine!” So he forbade him from doing so. (*Da'if*)

Abū Dāwud said: ‘Abdul-‘Azīz bin Al-Mukhtār reported it from Khālid, and Shu'bah reported it from Khālid, from a man, from Abū Tamīmah, from the Prophet ﷺ.

٢٢١١ - حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ الْبَرَّازُ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا عَبْدُ السَّلَامِ يَعْنِي ابْنَ حَرْبٍ عَنْ خَالِدِ الْحَدَّاءِ، عَنْ أَبِي تَمِيمَةَ، عَنْ رَجُلٍ مِنْ قَوْمِهِ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ، سَمِعَ رَجُلًا يَقُولُ لَامْرَأَتِهِ: يَا أُخِيَّةُ! فَنَهَاها.

قَالَ أَبُو دَاوُدَ: وَرَوَاهُ عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ عَنْ خَالِدِ، عَنْ أَبِي عَثْمَانَ، عَنْ أَبِي تَمِيمَةَ عَنِ النَّبِيِّ ﷺ. وَرَوَاهُ شُعْبَةُ عَنْ خَالِدِ، عَنْ رَجُلٍ، عَنْ أَبِي تَمِيمَةَ عَنِ النَّبِيِّ ﷺ.

تخريج: [إسناده ضعيف] خالد الحذاء: لم يسمعه من أبي تيمية، بينهما رجل وهو مجهول.

2212. It was reported from Hishām, from Muḥammad, from Abū Hurairah, from the Prophet ﷺ, that (Prophet) Ibrāhīm never lied except thrice: Twice for the sake of Allāh, when he said: I am feeling sick^[1] and when he said, ‘Rather, the largest of them did it.’^[2] And (the third) was when he was travelling through a land that was ruled by a tyrant. When he camped, the tyrant was approached and told: “A man has camped here with a woman who is of the most beautiful of mankind.” So the

٢٢١٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا هِشَامٌ عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «أَنَّ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ لَمْ يَكْذِبْ قَطُّ إِلَّا ثَلَاثًا: ثِنْتَانِ فِي ذَاتِ اللَّهِ قَوْلُهُ: ﴿إِنِّي سَقِيمٌ﴾ [الصافات: ٨٩] وَقَوْلُهُ: ﴿بَلْ فَعَلَكُمْ كَيْدَهُمْ هَذَا﴾ [الأنبياء: ٦٣] وَبَيْنَمَا هُوَ يَسِيرُ فِي أَرْضِ جَبَّارٍ مِنَ الْجَبَّارَةِ إِذْ نَزَلَ مِنْزِلًا، فَأَتَى الْجَبَّارُ قَبِيلَ لَهْ: إِنَّهُ نَزَلَ هَهُنَا رَجُلٌ مَعَهُ امْرَأَةٌ هِيَ أَحْسَنُ النَّاسِ، قَالَ:

[1] *As-Saffāt* 37:89.

[2] *Al-Anbiyā'* 21:63.

tyrant called for him and asked him about her, to which he replied, "She is my sister." When he returned, he said: "He asked me about you, and I told him that you are my sister, and there is no Muslim today besides you and me, and you are my sister according to the Book of Allāh, so do not make (him think) that I was lying." And he quoted the remainder of the narration. (*Ṣaḥīḥ*)

Abū Dāwud said: *Shu'aib bin Abī Ḥamzah* reported this narration from *Abū Az-Zinād*, from *Al-A'raj*, from *Abū Hurairah*, from the Prophet ﷺ, similarly.

تخريج: [صحيح] أخرجه النسائي في السنن الكبرى، ح: ٨٣٧٤ من حديث هشام به، ورواه البخاري، ح: ٥٠٨٤ ومسلم، ح: ٢٣٧١ من حديث أيوب عن محمد بن سيرين به * حديث شعيب ابن أبي حمزة: رواه البخاري، ح: ٢٢١٧.

16/17. Chapter: Regarding *Az-Zihār*

(المعجم ١٦، ١٧) بَابُ: فِي الظَّهَارِ

(التحفة ١٧)

2213. It was reported from *Salamah bin Ṣakhr (Al-Bayādhī)*, who said: "I was a man who used to be effected by women much more than others. So when the month of *Ramaḍān* came, I feared that I would do with my wife an act that would remain with me until morning. Therefore, I pronounced *Zihār* on her until the end of the month of *Ramaḍān*. Once, while she was helping me one night, I saw a portion of her (body), and could not refrain from falling upon her. The next morning, I went out to my people and informed them of what had occurred, and said:

٢٢١٣ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلَاءِ الْمَعْنَى قَالَا: حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَطَاءٍ قَالَ ابْنُ الْعَلَاءِ: ابْنُ عَلْقَمَةَ - بِنِ عَيَّاشٍ عَنْ سُلَيْمَانَ بْنِ يَسَّارٍ، عَنْ سَلَمَةَ ابْنِ صَخْرٍ - قَالَ ابْنُ الْعَلَاءِ: الْبَيَّاضِيُّ، قَالَ: كُنْتُ امْرَأًا أُصِيبُ مِنَ النِّسَاءِ مَا لَا يُصِيبُ غَيْرِي فَلَمَّا دَخَلَ شَهْرُ رَمَضَانَ خَفْتُ أَنْ أُصِيبَ مِنْ امْرَأَتِي شَيْئًا يَتَّاعِبُ بِي حَتَّى أَصْبِحَ، فَظَاهَرْتُ مِنْهَا حَتَّى يَنْسَلِخَ شَهْرُ رَمَضَانَ، فَبَيَّنَّا هِيَ تَخْذُمُنِي ذَاتَ لَيْلَةٍ إِذْ تَكَشَّفَ لِي مِنْهَا شَيْءٌ

'Come with me to the Messenger of Allāh ﷺ.' They said: 'No, by Allāh!' So I went to the Prophet ﷺ and informed him (of what occurred). He said: 'You are the one, O Abū Salamah?' I said: 'I am the one, O Messenger of Allāh,' twice, 'and I will bear patiently the Decree of Allāh, the Mighty and Sublime, so judge upon me however Allāh wishes you to.' He said: 'Free a slave.' I said, placing my hand on my back: 'I swear by the One Who has send you with the truth, I own no back except this.' He said: 'Then fast for two consecutive two continuous months.' I replied: 'And how else was this caused except because of fasting?!' He said: 'Then feed a *Wasaq* of dates among sixty needy people.' I said: 'I swear by the One Who has send you with the truth, we spent the night hungry, having no food.' So he said: 'Then go to the one who is in charge of the charity of Banū Zuraiq, and ask him to give it to you, and feed sixty needy people with a *Wasaq* of dates, and feed yourselves and your family the remainder of it.' So I returned to my people and said: 'I found with you narrowness and evil opinion, and I found with the Prophet ﷺ ease and good opinion. And he commanded me to take your charity.'" (*Da'if*)

(One of the narrators) Ibn Al-A'lā' added: "Ibn Idrīs said: 'Bayāḍah is a branch of Banū Zuraiq.'"

تخريج: [إسناده ضعيف] أخرجه الترمذي، الطلاق واللعان، باب ما جاء في المظاهر يواقع قبل أن يكفر، ح: ١١٩٨ وابن ماجه، ح: ٢٠٦٢ من حديث محمد بن إسحاق بن يسار به ولم أجد

فَلَمْ أَلْبَثْ أَنْ نَزَوْتُ عَلَيْهَا، فَلَمَّا أَصْبَحْتُ خَرَجْتُ إِلَى قَوْمِي فَأَخْبَرْتُهُمُ الْخَبَرَ وَقُلْتُ: امشُوا مَعِيَ إِلَى رَسُولِ اللَّهِ ﷺ، قَالُوا: لَا وَاللَّهِ! فَأَنْطَلَقْتُ إِلَى النَّبِيِّ ﷺ فَأَخْبَرْتُهُ، فَقَالَ: «أَنْتَ بِذَلِكَ يَاسَلَمَةُ!» قُلْتُ: أَنَا بِذَلِكَ يَا رَسُولَ اللَّهِ! مَرَّتَيْنِ وَأَنَا صَابِرٌ لِأَمْرِ اللَّهِ عَزَّوَجَلَّ، فَأَحْكُمْ فِيَّ مَا أَرَاكَ اللَّهُ. قَالَ: «حَرِّزْ رَقَبَةً. قُلْتُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ! مَا أَمْلِكُ رَقَبَةً غَيْرَهَا وَضَرَبْتُ صَفْحَةَ رَقَبَتِي. قَالَ: «فَضْمُ شَهْرَيْنِ مُتَتَابِعَيْنِ». قَالَ: وَهَلْ أَصَبْتُ الَّذِي أَصَبْتُ إِلَّا مِنَ الصِّيَامِ!؟ قَالَ: «فَأَطْعِمِ وَسَقَا مِنْ تَمْرٍ بَيْنَ سِتِّينَ مَسْكِينًا». قَالَ: وَالَّذِي بَعَثَكَ بِالْحَقِّ لَقَدْ بَنْنَا وَحَشِينِ مَا لَنَا طَعَامًا. قَالَ: «فَانْطَلِقِ إِلَى صَاحِبِ صَدَقَةِ بَنِي زُرَيْقٍ فَلْيَدْفَعْهَا إِلَيْكَ فَأَطْعِمِ سِتِّينَ مَسْكِينًا وَسَقَا مِنْ تَمْرٍ وَكُلْ أَنْتَ وَعِيَالُكَ بِقِيَّتِهَا». فَرَجَعْتُ إِلَى قَوْمِي فَقُلْتُ: وَجَدْتُ عِنْدَكُمْ الضِّيقَ وَسُوءَ الرَّأْيِ وَوَجَدْتُ عِنْدَ النَّبِيِّ ﷺ السَّعَةَ وَحُسْنَ الرَّأْيِ وَقَدْ أَمَرَ لِي أَوْ أَمْرِي بِصَدَقَتِكُمْ.

زَادَ ابْنُ الْعَلَاءِ: قَالَ ابْنُ إِدْرِيسَ: وَيَبَاضَةٌ بَطْنٌ مِنْ بَنِي زُرَيْقٍ.

تصريح سماعه * وسليمان لم يسمعه من سلمة، ومع ذلك حسنه الترمذي وصححه الحاكم على شرط مسلم: ٢٠٣/٢ ووافقه الذهبي والسند ضعيف وله شواهد ضعيفة.

Comments:

One *Wasq* equals sixty *Ṣā'* and one *Ṣā'* equals four *Mudd*.

2214. It was reported from Muḥammad bin Ishāq, from Ma‘mar bin ‘Abdullāh bin Hanzalah, from Yūsuf bin ‘Abdus-Salām, from *Khuwailah* bint Mālik bin Tha‘labah, she said: “My husband, Aws bin Aṣ-Ṣāmit, pronounced *Zihār* upon me, so I went to the Messenger of Allāh ﷺ in order to complain to him. But the Messenger of Allāh ﷺ was defending him against me, and saying: ‘Fear Allāh, for he is the son of your uncle.’ And I did not move until Allāh revealed: ‘Allāh has indeed heard the statement of she who disputes with you about her husband...’^[1] until it was made obligatory (the ruling of *Zihār*). So the Prophet ﷺ said: ‘Let him free a slave.’ I said: ‘He can’t do that.’ So he said: ‘Then let him fast for two consecutive months.’ I said: ‘He is an old man, and cannot fast.’ He said: ‘Then let him feed sixty needy people.’ I said: ‘He has nothing to give as charity.’ But at that very moment, a bushel (*Araq*)^[2] of dates came. I said: ‘O Messenger of Allāh, I will help him with another *Araq*.’ The Prophet ﷺ said: ‘You have done well. Go and feed sixty needy people on his behalf, and return to the son of

٢٢١٤ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مَعْمَرِ بْنِ عَبْدِ اللَّهِ بْنِ حَظَلَةَ، عَنْ يُوسُفَ بْنِ عَبْدِ اللَّهِ بْنِ سَلَامَ، عَنْ حُوَيْلَةَ بِنْتِ مَالِكِ بْنِ تَعْلَبَةَ قَالَتْ: ظَاهَرَ مِنِّي زَوْجِي أَوْسُ بْنُ الصَّامِتِ، فَجِئْتُ رَسُولَ اللَّهِ ﷺ أَشْكُو إِلَيْهِ وَرَسُولُ اللَّهِ ﷺ يُجَادِلُنِي فِيهِ وَيَقُولُ: «اتَّقِيَ اللَّهَ فَإِنَّهُ ابْنُ عَمِّكَ»، فَمَا بَرِحْتُ حَتَّى نَزَلَ الْقُرْآنُ: ﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا﴾ [المجادلة: ١] إِلَى الْفُرْصِ فَقَالَ: «يَعْتِقُ رَقَبَةً»، قَالَتْ: لَا يَجِدُ، قَالَ: «فَيَصُومُ شَهْرَيْنِ مُتَتَابِعَيْنِ»، قَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّهُ شَيْخٌ كَبِيرٌ مَا بِهِ مِنْ صِيَامٍ، قَالَ: «فَلْيُطْعِمْ سِتِينَ مِسْكِينًا» قَالَتْ: مَا عِنْدَهُ مِنْ شَيْءٍ يَتَصَدَّقُ بِهِ، قَالَتْ: فَأَتَيْتُ سَاعَتَيْدَ بَعْرَقٍ مِنْ تَمْرٍ، قُلْتُ: يَا رَسُولَ اللَّهِ! فَأَنِي أُعِينُهُ بَعْرَقٍ آخَرَ، قَالَ: «قَدْ أَحْسَنْتِ، أَذْهَبِي فَأُطْعِمِي بِهَا عَنْهُ سِتِينَ مِسْكِينًا، وَارْجِعِي إِلَى ابْنِ عَمِّكَ» قَالَ: وَالْعَرَقُ سِتُونَ صَاعًا.

قَالَ أَبُو دَاوُدَ فِي هَذَا: إِنَّمَا كَفَّرَتْ عَنْهُ مِنْ غَيْرِ أَنْ تَسْتَأْمِرَهُ.

[1] *Al-Mujādilah* 58:1.

[2] A type of basket made of plant fiber, the volume of which is mentioned by one of the narrators at the end of the narration.

your uncle.” He said:^[1] “An ‘*Araq* is sixty *Ṣā’s*. (*Da’īf*)

Abū Dāwud said: She paid the expiation for him without asking his permission.

Abū Dāwud said: He is the brother of ‘Ubādah bin Aṣ-Ṣāmit.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤١٠/٦ من حديث محمد بن إسحاق به وصرح بالسماع * معمر بن عبدالله: لم يوثقه غير ابن حبان.

2215. (Another chain) from Ibn Ishāq, with this chain, similarly, except that he said: “An ‘*Araq* is thirty *Ṣā’s*.” (*Da’īf*)

Abū Dāwud said: This is more correct than the narration of Yahyā bin Ādam.^[2]

قَالَ أَبُو دَاوُدَ: هَذَا أَخُو عُبَادَةَ بْنِ الصَّامِتِ.

٢٢١٥ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى أَبُو الْأَصْبَغِ الْحَرَّانِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ ابْنِ إِسْحَاقَ بِهَذَا الْإِسْنَادِ نَحْوَهُ إِلَّا أَنَّهُ قَالَ: وَالْعَرَقُ مِكَتْلٌ يَسَعُ ثَلَاثِينَ صَاعًا.

قَالَ أَبُو دَاوُدَ: وَهَذَا أَصَحُّ مِنْ حَدِيثِ يَحْيَى بْنِ آدَمَ.

تخريج: [ضعيف] انظر الحديث السابق وأخرجه البيهقي: ٣٩٢/٧ من حديث أبي داود به.

Comments:

According to *Shaikh* Al-Albānī, the correct definition of the ‘*Araq* (large basket) is fifteen *Ṣā’s*, as the following *Hadīth* indicates.

2216. (Another chain) from Abū Salamah bin ‘Abdur-Raḥmān who said: “An ‘*Araq* is a basket that holds twenty-five *Ṣā’s*.” (*Da’īf*)

٢٢١٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا يَحْيَى عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: يَعْنِي الْعَرَقَ: زَنْبِيلاً يَأْخُذُ خَمْسَةَ عَشَرَ صَاعًا.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٣٩٠/٧ من حديث أبي داود به * أبان هو ابن يزيد العطار ويحيى هو ابن أبي كثير وهو مدلس وعنعن.

2217. It was reported from Bukair bin Al-Ashajj, from Sulaimān bin

٢٢١٧ - حَدَّثَنَا ابْنُ السَّرْحِ: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي ابْنُ لَهَيْعَةَ وَعَمْرُو بْنُ الْحَارِثِ

[1] It is not clear which of the narrators said this, it appears that it may be attributed to Muḥammad bin Ishāq.

[2] That is, no. 2214.

Yasār, with this narration, he said: “So some dates were brought to the Messenger of Allāh ﷺ, and he gave them to him, and it was approximately fifteen *Ṣā*'s. He said: ‘Give this as charity.’ He replied: ‘O Messenger of Allāh! To someone who is poorer than my family and I?’ So the Messenger of Allāh ﷺ replied: ‘Eat it yourself, and your family.’” (*Da'if*)

عَنْ بُكَيْرِ بْنِ الْأَسْحَجِ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ بِهَذَا الْخَبَرِ قَالَ: فَأَتَيْتِي رَسُولُ اللَّهِ ﷺ بِتَمْرٍ فَأَعْطَاهُ إِيَّاهُ وَهُوَ قَرِيبٌ مِنْ خَمْسَةِ عَشَرَ صَاعًا. قَالَ: «تَصَدَّقْ بِهَذَا». فَقَالَ: يَا رَسُولَ اللَّهِ! عَلَى أَفْقَرٍ مِنِّي وَمِنْ أَهْلِي؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلْهُ أَنْتَ وَأَهْلُكَ».

تخریج: [إسناده ضعيف] وأخرجه البيهقي: ٣٩١/٧ من حديث أبي داود به وانظر، ح: ٢٢١٣ والسند مرسل.

2218. It was reported from Al-Awzā'ī, that 'Aṭā' narrated to them from Aws, the brother of 'Ubādah bin Aṣ-Ṣāmit, that the Prophet ﷺ gave him fifteen *Ṣā*'s of barely to feed sixty needy people. (*Da'if*)

Abū Dāwud said: 'Aṭā' did not meet Aws, and Aws was of those who attended (the Battle of) Badr, whose death was much earlier. The *Hādīth* is *Mursal*, they only reported it “from Al-Awzā'ī, from 'Aṭā', that Aws.”^[1]

٢٢١٨ - قَالَ أَبُو دَاوُدَ: قَرَأْتُ عَلَى مُحَمَّدِ بْنِ وَزِيرِ الْمِصْرِيِّ قُلْتُ لَهُ: حَدِّثْكُمْ بِشُرِّ بْنِ بَكْرٍ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنَا عَطَاءُ عَنْ أَوْسِ أَحِي عُبَادَةَ بْنِ الصَّامِتِ: أَنَّ النَّبِيَّ ﷺ أَعْطَاهُ خَمْسَةَ عَشَرَ صَاعًا مِنْ شَعِيرٍ إِطْعَامَ سِتِّينَ مِسْكِينًا.

قَالَ أَبُو دَاوُدَ: وَعَطَاءٌ لَمْ يُدْرِكْ أَوْسًا وَهُوَ مِنْ أَهْلِ بَدْرِ قَدِيمِ الْمَوْتِ، وَالْحَدِيثُ مُرْسَلٌ وَإِنَّمَا رَوَاهُ: عَنِ الْأَوْزَاعِيِّ، عَنْ عَطَاءٍ أَنَّ أَوْسًا.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٣٩٢/٧ من حديث أبي داود به والسند مرسل.

2219. Hishām bin 'Urwah narrated that Jamīlah was married to Aws bin Aṣ-Ṣāmit, and he was a man who was very easily roused. So when his passions would become strong, he would pronounce *Zihār* on his wife, and because of that Allāh, the Mighty and Sublime,

٢٢١٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ هِشَامِ بْنِ عُرْوَةَ أَنَّ جَمِيلَةَ كَانَتْ تَحْتِ أَوْسِ بْنِ الصَّامِتِ وَكَانَ رَجُلًا بِهِ لَمَمٌ، فَكَانَ إِذَا اشْتَدَّ لَمَمُهُ ظَاهَرَ مِنْ أَمْرَاتِهِ، فَأَنْزَلَ اللَّهُ عَزَّوَجَلَّ فِيهِ كَفَّارَةَ الظَّهَارِ.

[1] Meaning, it was narrated with wording that does not indicate 'Aṭā' was witness to it.

revealed the expiation for *Zihār*.
(*Ṣaḥīḥ*)

Comments:

Jamīlah is the same woman who has been called *Khuwailah* in an earlier narration.

2220. (Another chain) from Hishām bin ‘Urwah, from ‘Urwah, from ‘Āishah, may Allāh be pleased with her, with similar (to no. 2219). (*Ṣaḥīḥ*)

٢٢٢٠ - حَدَّثَنَا هَارُونَ بْنُ عَبْدِ اللَّهِ:
حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ: حَدَّثَنَا حَمَّادُ بْنُ
سَلَمَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ
عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا مِثْلَهُ.

تخریج: [إسناده صحيح] أخرجه الحاكم: ٤٨١/٢ من حديث محمد بن الفضل: عارم به وصححه على شرط مسلم ووافقه الذهبي.

2221. It was reported from Sufyān, that Al-Ḥakam bin Abān narrated from ‘Ikrimah, that a man pronounced *Zihār* on his wife, and then engaged in intercourse with her before paying the expiation. He came to the Prophet ﷺ and informed him. The Prophet ﷺ said: “Why did you do what you did?” He said: “I saw the whiteness of her shin in the moonlight!” So he said: “Then stay away from her until you pay the expiation.” (*Da‘īf*)

٢٢٢١ - حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ
الطَّالِقَانِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الْحَكَمُ بْنُ
أَبَانَ عَنْ عِكْرِمَةَ: أَنَّ رَجُلًا ظَاهَرَ مِنْ امْرَأَتِهِ
ثُمَّ وَاقَعَهَا قَبْلَ أَنْ يُكْفَرَ، فَأَتَى النَّبِيَّ ﷺ،
فَأَخْبَرَهُ، فَقَالَ: «مَا حَمَلَكَ عَلَى مَا صَنَعْتَ؟»
قَالَ: رَأَيْتُ بَيَاضَ سَاقِهَا فِي الْقَمَرِ، قَالَ:
«فَاعْتَرَلْهَا حَتَّى تُكْفَرَ عَنْكَ».

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٣٨٦/٧ من حديث أبي داود به وللحديث شواهد والسند مرسل.

Comments:

In case of *Zihār*, it is not permissible for one to come near his wife before expiation.

2222. (Another chain) from Sufyān bin ‘Uyainah, from Al-Ḥakam bin Abān, from ‘Ikrimah that a man pronounced *Zihār* on his wife, and then saw the beauty of her shin in the moonlight and so he fell upon her. He then came to the Prophet ﷺ, who commanded him to pay the expiation. (*Da‘īf*)

٢٢٢٢ - حَدَّثَنَا الرَّعْفَرَانِيُّ: حَدَّثَنَا سُفْيَانُ
ابْنَ عُيَيْنَةَ عَنْ الْحَكَمِ بْنِ أَبَانَ، عَنْ عِكْرِمَةَ:
أَنَّ رَجُلًا ظَاهَرَ مِنْ امْرَأَتِهِ، فَرَأَى بَرِيقَ سَاقِهَا
فِي الْقَمَرِ فَوَقَعَ عَلَيْهَا، فَأَتَى النَّبِيَّ ﷺ فَأَمَرَهُ
أَنْ يُكْفَرَ.

تخريج: [إسناده ضعيف] انظر الحديث السابق.

2223. (Another chain) from Al-Ḥakam bin Abān, from 'Ikrimah, from Ibn 'Abbās, from the Prophet ﷺ, with similar (to no. 2222), but he did not mention the shin. (*Hasan*)

٢٢٢٣ - حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا الْحَكَمُ بْنُ أَبَانَ عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ، وَلَمْ يَذْكُرِ: السَّاقِ.

تخريج: [إسناده حسن] أخرجه النسائي، الطلاق، باب الظهار، ح: ٣٤٨٧ والترمذي، ح: ١١٩٩ وابن ماجه، ح: ٢٠٦٥ من حديث الحكم بن أبان به وقال الترمذي: "حسن صحيح غريب".

2224. (Another chain) from Khālid (who said): "A *Ḥadīth* narrator reported to me, from 'Ikrimah, from the Prophet ﷺ" with similar to the narration of Sufyān (a narrator no. 2222). (*Da'if*)

٢٢٢٤ - حَدَّثَنَا أَبُو كَامِلٍ أَنَّ عَبْدَ الْعَزِيزِ ابْنَ الْمُخْتَارِ حَدَّثَهُمْ: حَدَّثَنَا خَالِدٌ: حَدَّثَنِي مُحَمَّدٌ عَنْ عِكْرِمَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ سُفْيَانَ.

تخريج: [إسناده ضعيف] انظر الحديث السابق * محدث مجهول، والسند مرسل.

2225 (Another chain) from Al-Ḥakam bin Abān, narrating this *Ḥadīth*. And he did not mention Ibn 'Abbās. (*Hasan*)

Abū Dāwud said: A narration was written to me from Al-Ḥakam bin Abān, from 'Ikrimah, from Ibn 'Abbās, with its meaning, from the Prophet ﷺ.

٢٢٢٥ - قَالَ أَبُو دَاوُدَ: وَسَمِعْتُ مُحَمَّدَ ابْنَ عَيْسَى يُحَدِّثُ بِهِ: أَخْبَرَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ الْحَكَمَ بْنَ أَبَانَ يُحَدِّثُ بِهَذَا الْحَدِيثِ. وَلَمْ يَذْكُرِ ابْنَ عَبَّاسٍ. قَالَ أَبُو دَاوُدَ: كَتَبَ إِلَيَّ الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى عَنْ مَعْمَرٍ، عَنِ الْحَكَمِ بْنِ أَبَانَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ بِمَعْنَاهُ عَنِ النَّبِيِّ ﷺ.

تخريج: [حسن] انظر الحديث السابق، ح: ٢٢٢٣.

Comments:

In the case of *Zihār*, one has to fulfill the expiation before one may return to relations with his wife.

Chapter 17/18. Regarding *Khul'*

(المعجم ١٧، ١٨) بَابُ: فِي الْخُلْعِ
(التحفة ١٨)

2226. Thawbān reported that the Messenger of Allāh ﷺ said: "Any woman who asks her husband for a

٢٢٢٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ أَبِي

divorce without any cause will be prohibited from smelling the fragrance of Paradise.” (*Sahīh*)

أَسْمَاءُ، عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا امْرَأَةٍ سَأَلْتَ زَوْجَهَا طَلَاقًا فِي غَيْرِ مَا بَأْسٍ فَحَرَامٌ عَلَيْهَا رَائِحَةُ الْجَنَّةِ».

تخریج: [إسناده صحيح] أخرجه ابن ماجه، الطلاق، باب كراهية الخلع للمرأة، ح: ٢٠٥٥ من حديث حماد بن زيد به وحسنه الترمذي، ح: ١١٨٧ وصححه ابن حبان (موارد)، ح: ١٣٢٠ والحاكم على شرط الشيخين: ٢/٢٠٠ ووافقه الذهبي.

Comments:

In case there is no conjugal felicity or harmony among couples, and the husband is unwilling to divorce and the wife is insisting on separation, there is no other way for the wife except to go to a *Qāḍī* (judge) and present her case before him. If the judge, after reviewing the facts of the case, asks the wife to return the *Mahr* the husband gave her, and then he revokes the marriage agreement binding them, this kind of separation is called *Khul'* (dislocation, discharge, etc) in Islamic law.

2227. It was reported from ‘Amrah bint ‘Abdur-Raḥmān bin Sa’d Ibn Zurārah, that Ḥabībah bint Sahl Al-Anṣāriyyah was married to Thābit bin Qais bin Shammās. Once the Messenger of Allāh ﷺ came out (of his house) in the early morning and found her at his door. He asked: “Who is this?” She replied: “I am Ḥabībah bint Sahl.” He said: “And what is the matter?” She replied: “Thābit bin Qais and I cannot (remain together).” So when Thābit bin Qais came, the Messenger of Allāh ﷺ said to him: “This is Ḥabībah bint Sahl, and she has said whatever Allāh has willed her to say.” And Ḥabībah said: “O Messenger of Allāh! I (still) have everything that he has given me.” So the Messenger of Allāh ﷺ said to Thābit bin Qais: “Take it from her,” so he took it from her, and she then went to her house. (*Sahīh*)

٢٢٢٧ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ ابْنِ سَعْدِ بْنِ زُرَّارَةَ أَنَّهَا أَخْبَرَتْهُ عَنْ حَبِيبَةَ بِنْتِ سَهْلِ الْأَنْصَارِيَِّّةِ: أَنَّهَا كَانَتْ تَحْتَ ثَابِتِ بْنِ قَيْسِ بْنِ شَمَّاسٍ وَأَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ إِلَى الصُّبْحِ فَوَجَدَ حَبِيبَةَ بِنْتِ سَهْلِ عِنْدَ بَابِهِ فِي الْعَلَسِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ هَذِهِ؟» قَالَتْ: «أَنَا حَبِيبَةُ بِنْتِ سَهْلِ قَالَ: «مَا شَأْنُكِ؟» قَالَتْ: «لَا أَنَا وَلَا ثَابِتُ ابْنِ قَيْسٍ - لَزَوْجَهَا - فَلَمَّا جَاءَ ثَابِتُ بْنُ قَيْسٍ قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «هَذِهِ حَبِيبَةُ: بِنْتُ سَهْلِ» فَذَكَرْتُ مَا شَاءَ اللَّهُ أَنْ تَذْكُرَ. وَقَالَتْ حَبِيبَةُ: يَا رَسُولَ اللَّهِ! كُلُّ مَا أَعْطَانِي عِنْدِي، فَقَالَ رَسُولُ اللَّهِ ﷺ لِثَابِتِ بْنِ قَيْسٍ: «خُذْ مِنْهَا» فَأَخَذَ مِنْهَا وَجَلَسَتْ فِي أَهْلِهَا.

تخریج: [إسناده صحيح] أخرجه النسائي، الطلاق، باب ما جاء في الخلع، ح: ٣٤٩٢ من

حديث مالك به وهو في الموطأ (يحيى): ٥٦٤/٢ وصححه ابن حبان (موارد): ١٣٢٦.

2228. It was reported from 'Amrah, from 'Aishah that Ḥabībah bint Sahl was married to Thābit bin Qais bin Shammās. He once hit her, and broke (some bones). So she came to the Prophet ﷺ after Ṣubḥ and complained to him about Thābit. The Prophet ﷺ called Thābit and said: "Take some of her wealth, and let go of her." He asked: "Will this rectify the matter, O Messenger of Allāh?" He said: "Yes." He said: "I gave her two gardens as her dowry, and she owns them now." The Prophet ﷺ said: "Take them from her, and let her go." So he did that. (*Hasan*)

٢٢٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرٍ: حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ الْمَلِكِ بْنِ عَمْرٍو: حَدَّثَنَا أَبُو عَمْرٍو السَّدُوسِيُّ الْمَدِينِيُّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَزْمٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ: أَنَّ حَبِيبَةَ بِنْتَ سَهْلٍ كَانَتْ عِنْدَ ثَابِتِ بْنِ قَيْسِ بْنِ شَمَّاسٍ فَضَرَبَهَا فَكَسَرَ بَعْضَهَا فَأَتَتْ النَّبِيَّ ﷺ بَعْدَ الصُّبْحِ فَاسْتَكْتَمَتْ إِلَيْهِ فَدَعَا النَّبِيُّ ﷺ ثَابِتًا فَقَالَ: «خُذْ بَعْضَ مَالِهَا وَفَارِقْهَا»، فَقَالَ: وَيَصْلُحُ ذَلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «نَعَمْ» قَالَ: فَإِنِّي أَصْدَقْتُهَا حَدِيثَيْنِ وَهُمَا بِيَدِهَا فَقَالَ النَّبِيُّ ﷺ: «خُذْهُمَا فَفَارِقْهَا» فَفَعَلَ.

تخريج: [إسناده حسن] أخرجه البيهقي: ٣١٥/٧ من حديث أبي عمرو: سعد بن سلمة بن أبي الحسام السدوسي به.

2229. It was reported from 'Ikrimah, from Ibn 'Abbās that the wife of Thābit bin Qais asked *Khul'* from him, so the Prophet ﷺ made her waiting period one menstrual cycle. (*Hasan*)

Abū Dāwud said: This *Hadīth* has also been reported by 'Abdur-Razzāq, from Ma'mar, from 'Amr bin Muslim, from 'Ikrimah from the Prophet ﷺ in *Mursal* form.

٢٢٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ الْبُرَّازُ: حَدَّثَنَا عَلِيُّ بْنُ بَحْرِ الْقَطَّانُ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ عَنْ مَعْمَرٍ، عَنْ عَمْرٍو بْنِ مُسْلِمٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةَ ثَابِتِ بْنِ قَيْسٍ اخْتَلَعَتْ مِنْهُ، فَجَعَلَ النَّبِيُّ ﷺ عِدَّتَهَا حَيْضَةً.

قَالَ أَبُو دَاوُدَ: وَهَذَا الْحَدِيثُ رَوَاهُ عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ عَمْرٍو بْنِ مُسْلِمٍ، عَنْ عِكْرِمَةَ عَنِ النَّبِيِّ ﷺ مُرْسَلًا.

تخريج: [إسناده حسن] أخرجه الترمذي، الطلاق واللعان، باب ما جاء في الخلع، ح: ١١٨٥ عن محمد بن عبدالرحيم به وقال: "حسن غريب" * حديث عبدالرزاق في المصنف، ح: ١١٨٥٨.

2230. It was reported from Nāfi', from Ibn 'Umar who said: "The waiting period of the women who asks for a *Khul'* is one menstrual cycle." (*Ṣaḥīḥ*)

٢٢٣٠ - حَدَّثَنَا الْمُعْتَبِرِيُّ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: عِدَّةُ الْمُخْتَلَعَةِ حَيْضَةٌ.

تخریج: [إسناده صحيح] وهو في الموطأ (يحيى): ٥٦٥/٢ .

Chapter 18/19. Regarding A Slave Woman Who Was Married To A Slave Or Free Man And Then Freed

2231. It was reported from Khālīd Al-Ḥadh-dhā', from 'Ikrimah, from Ibn 'Abbās that Mughīth was a slave, and he said: "O Messenger of Allāh, intercede on my behalf with her."^[1] So the Messenger of Allāh ﷺ said: "O Barīrah; fear Allāh, for he is your husband, and the father of your children." She said: 'O Messenger of Allāh, are you commanding me with that?' He replied: "No, I am only an intercessor." And his tears were flowing down his cheeks, so the Messenger of Allāh ﷺ said to 'Abbās: "Does it not amaze you how much Mughīth loves her, yet she hates him so?" (*Ṣaḥīḥ*)

(المعجم ١٨، ١٩) بَابُ: فِي الْمَمْلُوكَةِ تُعْتَقُ وَهِيَ تَحْتَ حُرٍّ أَوْ عَبْدٍ (التحفة ١٩)

٢٢٣١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ عَنْ خَالِدِ الْحَذَّاءِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ مُغِيثًا كَانَ عَبْدًا فَقَالَ: يَا رَسُولَ اللَّهِ! اشْفَعْ لِي إِلَيْهَا قَالَ رَسُولُ اللَّهِ ﷺ: «يَا بَرِيرَةُ! اتَّقِي اللَّهَ فَإِنَّهُ زَوْجُكَ وَأَبُو وَلَدِكَ»، فَقَالَتْ: يَا رَسُولَ اللَّهِ! أَتَأْمُرُنِي بِذَلِكَ؟ قَالَ: «لَا إِنَّمَا أَنَا شَافِعٌ»، فَكَانَ دُمُوعُهُ تَسِيلُ عَلَى خَدَيْهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِلْعَبَّاسِ: «أَلَا تَعْجَبُ مِنْ حُبِّ مُغِيثِ بَرِيرَةَ وَبُغْضِهَا إِيَّاهُ؟!» .

تخریج: أخرجه البخاري، الطلاق، باب شفاعة النبي ﷺ في زوج بريدة، ح: ٥٢٨٣ من حديث خالد الحذاء به .

Comments:

If a slave man and a slave woman are united in marriage but, later on, the slave-girl is set free before her husband, she has the right to stay or not to stay with her husband.

2232. It was reported from Qatādah, from 'Ikrimah, from Ibn

٢٢٣٢ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ

[1] These narrations are about Barīrah who was freed by 'Āishah, may Allāh be pleased with them.

'Abbās that Barīrah's husband was a black slave called Mughīth, so the Prophet ﷺ gave her the option (of remaining his wife or leaving him), and then commanded her to observe the waiting period. (*Sahīh*)

عِكْرَمَةَ، عن ابن عَبَّاسٍ: أَنَّ زَوْجَ بَرِيرَةَ كَانَ عَبْدًا أَسْوَدَ يُسَمَّى مُغِيثًا فَخَيَّرَهَا يَعْنِي النَّبِيَّ ﷺ وَأَمَرَهَا أَنْ تَعْتَدَّ.

تخريج: أخرجه البخاري، الطلاق، باب خيار الأمة تحت العبد، ح: ٥٢٨٠ من حديث همام

به.

2233. It was reported from Hishām bin 'Urwah, from his father, from 'Āishah — regarding the story of Barīrah — “Her husband was a slave, so the Prophet ﷺ gave her the option (of remaining his wife), and she chose herself. And had he been a free man, the Prophet ﷺ would not have given her the option.” (*Sahīh*)

٢٢٣٣ - حَدَّثَنَا عُمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ فِي قِصَّةِ بَرِيرَةَ قَالَتْ: كَانَ زَوْجُهَا عَبْدًا، فَخَيَّرَهَا النَّبِيُّ ﷺ، فَاخْتَارَتْ نَفْسَهَا، وَلَوْ كَانَ حُرًّا لَمْ يُخَيَّرَهَا.

تخريج: أخرجه مسلم، العتق، باب بيان أن الولاء لمن أعتق، ح: ٩/١٥٠٤ من حديث جرير، والبخاري، المكاتب، باب استعانة المكاتب وسؤاله الناس، ح: ٢٥٦٣ من حديث هشام بن عروة به مطولاً * ولو كان حراً لم يخيرها، مدرج من قول عروة كما بينته رواية النسائي.

2234. It was reported from 'Abdur-Rahmān bin Al-Qāsim, from his father, from 'Āishah that the Prophet ﷺ gave Barīrah the option (to remain with him or leave him), and her husband was a slave. (*Sahīh*)

٢٢٣٤ - حَدَّثَنَا عُمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ وَالْوَلِيدُ بْنُ عُقْبَةَ عَنْ زَائِدَةَ، عَنْ سِمَاكِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ بَرِيرَةَ خَيَّرَهَا النَّبِيُّ ﷺ وَكَانَ زَوْجُهَا عَبْدًا.

تخريج: أخرجه مسلم، ح: ١١/١٥٠٤ من حديث الحسين بن علي به، انظر الحديث السابق.

Chapter 19/20. Whoso Said That He Was A Free Man

(المعجم ١٩، ٢٠) - بَابُ مَنْ قَالَ: كَانَ حُرًّا (التحفة ٢٠)

2235. It was reported from Al-Aswad, from 'Āishah, that Barīrah's husband was a free man when she was freed, and she was

٢٢٣٥ - حَدَّثَنَا ابْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، عَنْ

given the option (of remaining his wife or leaving him). She replied: "Even if I were to have such and such, I would not like to be with him." (*Da'if*)

تخریج: [إسناده ضعيف] أخرجه الترمذی، الرضاع، باب ما جاء في الأمة تعتق ولها زوج، ح: ۱۱۵۵ من حدیث إبراہیم النخعی به وقال: "حسن صحیح" * إبراہیم النخعی: مدلس ولم أجد تصریح سماعه في هذا الحدیث.

Comments:

According to Shaikh Al-Albānī, the statement "he was a free man" is an interpolation, being merely the statement of Al-Aswad bin Yazid, and, according to Imām Al-Bukhārī, *Munqata'* (an interrupted chain of narration), while Ibn 'Abbās' statement "her husband was a slave" is more correct.

Chapter 20/21. When Will She Have Such An Option?

(المعجم ۲۰، ۲۱) بَابُ: حَتَّى مَتَى يَكُونُ لَهَا الْخِيَارُ (التحفة ۲۱)

2236. It was reported from Abān bin Ṣāliḥ from Mujāhid — and from Hishām bin 'Urwah from his father — (both of them) from 'Āishah, that Barīrah was set free while she was married to Mughīth, a slave of the family of Abū Aḥmad. So the Messenger of Allāh ﷺ allowed her the option, and told her, "If he approaches you, then you do not have any option." (*Da'if*)

۲۲۳۶ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى الْحَرَّانِيُّ: حَدَّثَنِي مُحَمَّدٌ يَعْنِي ابْنَ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ أَبِي جَعْفَرٍ وَعَنْ أَبَانَ بْنِ صَالِحٍ، عَنْ مُجَاهِدٍ. وَعَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ بَرِيرَةَ أَعْتَقَتْ وَهِيَ عِنْدَ مُغِيثِ عَبْدِ لِيْلِ أَبِي أَحْمَدَ فَخَيَّرَهَا رَسُولُ اللَّهِ ﷺ وَقَالَ لَهَا: «إِنْ قَرَبَكَ فَلَا خِيَارَ لَكَ».

تخریج: [إسناده ضعيف] أخرجه البيهقي: ۲۲۵/۷ من حدیث أبي داود به * محمد بن إسحاق عنن وانظر فتح الباري: ۴۱۳/۹ لتحقیق المسألة.

Chapter 21/22. If Two Slaves Are Set Free Together, Does The Wife Have The Option?

(المعجم ۲۱، ۲۲) بَابُ: فِي الْمَمْلُوكَيْنِ يُعْتَمَنُ مَعًا هَلْ تُخَيَّرُ امْرَأَتُهُ (التحفة ۲۲)

2237. It was reported from 'Ubaidullāh bin 'Abdur-Raḥmān bin Mawhab, from Al-Qāsim, from 'Āishah that she desired to set free slaves who were married (to one

۲۲۳۷ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَنَصْرُ بْنُ عَلِيٍّ - قَالَ زُهَيْرٌ: حَدَّثَنَا - عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ

another), so she asked the Prophet ﷺ about that. He commanded her to start with the man before the woman. (*Hasan*)

ابن مَوْهَبٍ عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ: أَنَّهَا أَرَادَتْ أَنْ تُعْتَقَ مَمْلُوكَيْنِ لَهَا - زَوْجٌ - قَالَ: فَسَأَلَتِ النَّبِيَّ ﷺ عَنْ ذَلِكَ؟، فَأَمَرَهَا أَنْ تَبْدَأَ بِالرَّجُلِ قَبْلَ الْمَرْأَةِ قَالَ نَصْرُ: أَخْبَرَنِي أَبُو عَلِيٍّ الْحَنَفِيُّ عَنْ عَبْدِ اللَّهِ.

تخریج: [إسناده حسن] أخرجه ابن ماجه، العتق، باب من أراد عتق رجل وامرأته فليبدأ بالرجل، ح: ٢٥٣٢ من حديث عبيدالله بن عبدالمجيد به ورواه النسائي، ح: ٣٤٧٦ من حديث عبيدالله بن عبد الرحمن بن موهب به، وهو حسن الحديث وثقه الجمهور وقال ابن عدي: "حسن الحديث يكتب حديثه".

Chapter 22/23. If One Of The Two Who Are Married Accepts Islam

2238. It was reported from Ibn 'Abbās that a man accepted Islam and came to the Messenger of Allāh ﷺ. Then his wife came as a Muslim after him. He said: "O Messenger of Allāh, she accepted Islam along with me so return her to him." (*Da'if*)

(المعجم ٢٢، ٢٣) بَابُ: إِذَا أَسْلَمَ أَحَدُ الزَّوْجَيْنِ (التحفة ٢٣)

٢٢٣٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ عَنِ إِسْرَائِيلَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا جَاءَ مُسْلِمًا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ ثُمَّ جَاءَتْ امْرَأَتُهُ مُسْلِمَةً بَعْدَهُ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّهَا قَدْ كَانَتْ أَسْلَمَتْ مَعِي، فَرَدَّهَا عَلَيْهِ.

تخریج: [إسناده ضعيف] أخرجه الترمذي، النكاح، باب ما جاء في الزوجين المشركين يسلم أحدهما، ح: ١١٤٤ من حديث وكيع به وقال: "صحيح" وصححه الحاكم: ٢/٢٠٠ ووافقه الذهبي * سماك عن عكرمة: سلسلة ضعيفة، راجع تهذيب التهذيب وغيره.

Comments:

Wedlock effected before Islam continues to be valid even after Islam. No renewal is needed.

2239. (Another chain) from Ibn 'Abbās who said: "A woman accepted Islam during the time of the Prophet ﷺ, and then married. Her husband came to the Prophet ﷺ and said: 'O Messenger of Allāh! I had accepted Islam, and she knew of my conversion.' So the Messenger of Allāh ﷺ took her

٢٢٣٩ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: أَخْبَرَنِي أَبُو أَحْمَدَ عَنِ إِسْرَائِيلَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَسْلَمَتِ امْرَأَةٌ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَتَزَوَّجَتْ فَجَاءَ زَوْجُهَا إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي كُنْتُ قَدْ أَسْلَمْتُ وَعَلِمْتُ بِإِسْلَامِي

away from her second husband, and returned her to her first husband.” (Da’if)

تخريج: [إسناده ضعيف] أخرجه البغوي في شرح السنة، ح: ٢٢٩٠ من حديث أبي داود، وابن ماجه، ح: ٢٠٠٨ من حديث سماك به وانظر الحديث السابق لعلته.

Chapter 23/24. Up Till When Will She Be Returned To Her Husband If He Accepts Islam After Her?

2240. It was reported from ‘Ikrimah from Ibn ‘Abbās who said: “The Messenger of Allāh ﷺ returned his daughter Zainab to Abū Al-‘Āṣ with their first marriage, and did not do anything again.”

In his narration Muḥammad bin ‘Amr (one of the narrators) said: “...after six years,” Al-Hasan bin ‘Alī (one of the narrators) said: “...after two years.” (Da’if)

فانْتَزَعَهَا رَسُولُ اللَّهِ ﷺ مِنْ زَوْجِهَا الْآخِرِ وَرَدَّهَا إِلَى زَوْجِهَا الْأَوَّلِ.

(المعجم ٢٣، ٢٤) بَابُ: إِلَى مَتَى تُرَدُّ عَلَيْهِ امْرَأَتُهُ إِذَا أَسْلَمَ بَعْدَهَا (التحفة ٢٤)

٢٢٤٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْقَيْلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو الرَّازِيُّ: حَدَّثَنَا سَلَمَةُ يُعْنِي ابْنَ الْفَضْلِ؛ ح: وَحَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا يَزِيدُ الْمَعْنَى كُلُّهُمُ عَنْ ابْنِ إِسْحَاقَ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: رَدَّ رَسُولُ اللَّهِ ﷺ ابْنَتَهُ زَيْنَبَ عَلَى أَبِي الْعَاصِ بِالنِّكَاحِ الْأَوَّلِ، لَمْ يُحَدِّثْ شَيْئًا.

قال مُحَمَّدُ بْنُ عَمْرٍو فِي حَدِيثِهِ: بَعْدَ سِتِّ سِنِينَ. وَقَالَ الْحَسَنُ بْنُ عَلِيٍّ: بَعْدَ سَتِّينَ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، النكاح، باب ما جاء في الزوجين المشركين يسلم أحدهما، ح: ١١٤٣ وابن ماجه، ح: ٢٠٠٩ من حديث ابن إسحاق به * داود بن حصين: ثقة ولكن قال ابن المديني: "ما روى عن عكرمة فمنكر".

Chapter 24/25. Regarding A Man Who Was Married To More Than Four Women, Or To Two Sisters, And Then He Accepts Islam

2241. Al-Ḥārith bin Qais narrated: “I accepted Islam and I had eight wives. I mentioned that to the Prophet ﷺ who said: ‘Choose four

(المعجم ٢٤، ٢٥) بَابُ: فِي مَنْ أَسْلَمَ وَعِنْدَهُ نِسَاءٌ أَكْثَرُ مِنْ أَرْبَعٍ أَوْ أُخْتَانِ (التحفة ٢٥)

٢٢٤١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا هُشَيْمٌ؛ ح: وَحَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ: أَخْبَرَنَا هُشَيْمٌ عَنْ ابْنِ

among them.” (Da‘if)

Abū Dāwud said: Aḥmad bin Ibrāhīm narrated to us (saying): “Hushaim narrated it to us.” He said: “Qais bin Al-Ḥārith” instead of Al-Ḥārith bin Qais. Aḥmad bin Ibrāhīm said: “This is what is correct.” Meaning Qais bin Al-Ḥārith.

أَبِي لَيْلَى، عَنْ حُمَيْصَةَ بْنِ الشَّمْرَدَلِ، عَنِ الْحَارِثِ بْنِ قَيْسٍ - قَالَ مُسَدَّدٌ: ابْنُ عُمَيْرَةَ، وَقَالَ وَهْبٌ: الْأَسَدِيُّ - قَالَ: أَسْلَمْتُ وَعِنْدِي ثَمَانُ نِسْوَةٍ، قَالَ: فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ، فَقَالَ النَّبِيُّ ﷺ: «اخْتَرِ مِنْهُنَّ أَرْبَعًا».

قَالَ أَبُو دَاوُدَ: وَحَدَّثَنَا بِهِ أَحْمَدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هُشَيْمٌ بِهَذَا الْحَدِيثِ فَقَالَ: قَيْسُ بْنُ الْحَارِثِ، مَكَانَ الْحَارِثِ بْنِ قَيْسٍ. قَالَ أَحْمَدُ بْنُ إِبْرَاهِيمَ هَذَا هُوَ الصَّوَابُ يَعْنِي قَيْسَ بْنَ الْحَارِثِ.

تخريج: [إسناده ضعيف] وأخرجه ابن عبد البر في التمهيد: ٥٦/١٢ من حديث أبي داود به وانظر الحديث الآتي: ٢٢٤٢ * ابن أبي ليلى ضعيف، تقدم، ح: ١٦٣٧، وحميصة مستور لا يعرف ولم يوثقه غير ابن حبان، وللحديث شواهد ضعيفة.

2242. It was reported from Ḥumaidah bin Ash-Shamardhal, from Qais bin Al-Ḥārith, with its meaning (similar to no. 2241). (Da‘if)

٢٢٤٢ - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا بَكْرُ بْنُ عَبْدِ الرَّحْمَنِ قَاضِي الْكُوفَةِ عَنِ عَيْسَى بْنِ الْمُخْتَارِ، عَنِ ابْنِ أَبِي لَيْلَى، عَنِ حُمَيْصَةَ بْنِ الشَّمْرَدَلِ، عَنِ قَيْسِ بْنِ الْحَارِثِ بِمَعْنَاهُ.

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، النكاح، باب الرجل يسلم وعنده أكثر من أربع نسوة، ح: ١٩٥٢ من حديث محمد بن أبي ليلى به وللحديث شواهد ضعيفة، وانظر الحديث السابق.

2243. It was reported from Aḍ-Ḍaḥḥāk bin Fairūz, from his father, who said, “I asked: O Messenger of Allāh! I have accepted Islam, and I am married to two sisters.” So the Prophet ﷺ said: “Divorce whichever of them you wish.” (Ḥasan)

٢٢٤٣ - حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ عَنِ أَبِيهِ قَالَ: سَمِعْتُ يَحْيَى بْنَ أُبُوبَ يُحَدِّثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنِ أَبِي وَهْبِ الْجَيْشَانِيِّ، عَنِ الصَّحَّالِيِّ بْنِ فَيْرُوزَ، عَنِ أَبِيهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي أَسْلَمْتُ وَتَحْتِي أُخْتَانِ، قَالَ: «طَلِّقْ أَيَّتَهُمَا شِئْتَ».

تخریج: [حسن] أخرجه الترمذی، النکاح، باب ما جاء فی الرجل یسلم وعنده أختان، ح: ۱۱۲۹ وابن ماجه، ح: ۱۹۵۱ من حدیث أبی وهب به وقال الترمذی: "حسن غریب" وصححه ابن حبان (موارد)، ح: ۱۲۷۶.

Chapter 25/26. If One Of The Parents Accepts Islam, Who Is The Child Given To?

(المعجم ۲۵، ۲۶) بَابُ: إِذَا أَسْلَمَ أَحَدُ الْأَبَوَيْنِ لِمَنْ يَكُونُ الْوَلَدُ؟ (التحفة ۲۶)

2244. Rāfi' bin Sinān narrated that he accepted Islam, but his wife refused to do so. So she went to the Prophet ﷺ and said: "She is my daughter, and she is weaned, or almost weaned." And Rāfi' said: "She is my daughter." So the Prophet ﷺ told him, "Sit on this side," and told her, "Sit on that side," and then placed the girl between them. He then said to both of them: "Call her." The girl went towards her mother, but the Prophet ﷺ said: "O Allāh! Guide her," so she went to her father, and he took her. (*Hasan*)

۲۲۴۴ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: أَخْبَرَنَا عَيْسَى: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ: أَخْبَرَنِي أَبِي عَنْ جَدِّي رَافِعِ بْنِ سِنَانَ أَنَّهُ أَسْلَمَ وَأَبَتْ امْرَأَتُهُ أَنْ تُسَلِّمَ، فَأَتَتْ النَّبِيَّ ﷺ فَقَالَتْ: ابْنَتِي وَهِيَ فَطِيمٌ أَوْ شَبَهُهُ - وَقَالَ رَافِعٌ: ابْنَتِي - فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَفْعُدِي نَاحِيَةَ»، وَقَالَ لَهَا: «أَفْعُدِي نَاحِيَةَ»، وَأَفْعُدِ الصَّبِيَّةَ بَيْنَهُمَا، ثُمَّ قَالَ: «ادْعُواهَا» فَمَالَتِ الصَّبِيَّةُ إِلَى أُمِّهَا، فَقَالَ النَّبِيُّ ﷺ: «اللَّهُمَّ اهْدِهَا»، فَمَالَتِ الصَّبِيَّةُ إِلَى أَبِيهَا، فَأَحَدَهَا.

تخریج: [حسن] أخرجه أحمد: ۴۴۶/۵ من حدیث عیسی، والنسائی فی الكبرى، ح: ۶۳۸۵ من حدیث عبد الحمید بن جعفر به وصححه الحاکم: ۲/۲۰۶، ۲۰۷ ووافقه الذهبي وانظر سنن ابن ماجه، ح: ۲۳۵۲ (بتحقیقی).

Comments:

In case, the couple are separated, their child, providing he is of sound judgment, shall be given the right to choose any of the two. As for the child lacking such ability, scholars have different opinions. For example, a male child will remain in custody of his mother for seven years and a female child for nine years. Later, they will be handed over to the father.

Chapter 26/27. Regarding Li'ān (Mutual Cursing)

(المعجم ۲۶، ۲۷) بَابُ: فِي اللَّعَانِ (التحفة ۲۷)

2245. It was reported from Mālik, from Ibn Shihāb that Sahl bin Sa'd As-Sā'idī informed him, that

۲۲۴۵ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ: أَنَّ

'Uwaimir bin Ashqar Al-'Ajlanī went to 'Āṣim bin 'Adī and said: "O 'Āṣim, what do you think if a man found another man with his wife — should he kill him, in which case you would then execute him, or what else should he do?" 'Āṣim, ask the Messenger of Allāh ﷺ on my behalf regarding this." So 'Āṣim asked the Messenger of Allāh ﷺ, but the Messenger of Allāh ﷺ disliked this issue, and criticized it, so much so that 'Āṣim felt distressed because of what he heard from the Messenger of Allāh ﷺ. When 'Āṣim returned to his family, 'Uwaimir came to him and said: "O 'Āṣim! What did the Messenger of Allāh ﷺ say to you?" He replied: "You did not bring me any good! The Messenger of Allāh ﷺ disliked the issue that I asked him about." 'Uwaimir said: "I swear by Allāh, I will not stop until I ask him myself about it." So 'Uwaimir then went to the Messenger of Allāh ﷺ while he was sitting among the people, and said: "O Messenger of Allāh! What do you think if a man found another man with his wife — should he kill him, in which case you would then execute him, or what else should he do?" So the Messenger of Allāh ﷺ said: "Some (Verses of the) Qur'ān has been revealed regarding you and your spouse, so go and bring her."

Sahl continued: "So they then pronounced the curse upon one another, and I was present along with the people in front of the

سَهْلَ بْنِ سَعْدِ السَّاعِدِيِّ أَخْبَرَهُ أَنَّ عُوَيْمِرَ بْنَ أَشْقَرَ الْعَجْلَانِيَّ جَاءَ إِلَى عَاصِمِ بْنِ عَدِيٍّ فَقَالَ لَهُ: يَا عَاصِمُ! أَرَأَيْتَ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا أَيَقْتُلُهُ فَتَقْتُلُونَهُ أَمْ كَيْفَ يَفْعَلُ؟ سَلْ لِي يَا عَاصِمُ! رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ؟، فَسَأَلَ عَاصِمٌ رَسُولَ اللَّهِ ﷺ، فَكَرِهَ رَسُولُ اللَّهِ ﷺ الْمَسَائِلَ وَعَابَهَا حَتَّى كَبُرَ عَلَى عَاصِمٍ مَا سَمِعَ مِنْ رَسُولِ اللَّهِ ﷺ، فَلَمَّا رَجَعَ عَاصِمٌ إِلَى أَهْلِهِ جَاءَهُ عُوَيْمِرٌ فَقَالَ يَا عَاصِمُ! مَاذَا قَالَ لَكَ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ عَاصِمٌ: لَمْ تَأْتِنِي بِخَيْرٍ، قَدْ كَرِهَ رَسُولُ اللَّهِ ﷺ الْمَسْأَلَةَ الَّتِي سَأَلْتَهُ عَنْهَا. فَقَالَ عُوَيْمِرٌ: وَاللَّهِ! لَا أَنْتَهِيَ حَتَّى أَسْأَلَهُ عَنْهَا فَأَقْبَلَ عُوَيْمِرٌ حَتَّى أَتَى رَسُولَ اللَّهِ ﷺ وَهُوَ وَسَطَ النَّاسِ فَقَالَ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا أَيَقْتُلُهُ فَتَقْتُلُونَهُ أَمْ كَيْفَ يَفْعَلُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ أَنْزَلَ فِيكَ وَفِي صَاحِبَتِكَ قُرْآنٌ فَادْهَبْ فَأْتِ بِهَا». قَالَ سَهْلٌ: فَتَلَّعْنَا وَأَنَا مَعَ النَّاسِ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَلَمَّا فَرَعْنَا قَالَ عُوَيْمِرٌ: كَذَبْتُ عَلَيْهَا يَا رَسُولَ اللَّهِ! إِنَّ أَمْسَكْتُهَا، فَطَلَّقَهَا عُوَيْمِرٌ ثَلَاثًا قَبْلَ أَنْ يَأْمُرَهُ النَّبِيُّ ﷺ.

قال ابن شهاب: فكانت تلك سنة المتلاعنين.

Messenger of Allāh ﷺ. When they both finished, ‘Uwaimir said: ‘O Messenger of Allāh, if I keep her (after this), it would be as if I lied against her.’ So he divorced her three times before being ordered by the Prophet ﷺ.”

Ibn Shihāb said: “So this became the practice of those who pronounced *Li‘ān*.”^[1] (*Ṣaḥīḥ*)

تخریج: أخرجه البخاري، الطلاق، باب من جوز الطلاق الثلاث لقول الله تعالى: ﴿الطلاق مرتان...﴾ الخ، ح: ٥٢٥٩، ومسلم، اللعان، ح: ١٤٩٢ من حديث مالك به، وهو في الموطأ (يحيى): ٥٦٧/٢، ٥٦٧.

Comments:

If a husband discovers adultery committed by a wife but he does not have four witnesses to testify to that, he may go to the court and swear four times before the judge that his wife has committed adultery, and swears the fifth time invoking Allāh’s curse upon himself if he were lying. Then the woman swears four times that he is a liar, and she swears a fifth time invoking Allāh’s wrath upon herself in case his allegation is true. This procedure is called *Li‘ān* (cursing). This is followed by a permanent separation of the husband and wife, and the marriage is dissolved.

2246. It was reported from Muḥammad bin Ishāq, that ‘Abbās bin Sahl bin Sa’d narrated to him, from his father, that the Prophet ﷺ said to ‘Aṣim bin ‘Adī: “Keep the woman with you until she gives birth.” (*Ḥasan*)

٢٢٤٦ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي عَبَّاسُ بْنُ سَهْلٍ عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ قَالَ لِعَاصِمِ بْنِ عَدِيٍّ: «أَمْسِكِ الْمَرْأَةَ عِنْدَكَ حَتَّى تَلِدَ».

تخریج: [إسناده حسن] أخرجه أحمد: ٣٣٥/٥ من حديث محمد بن إسحاق به.

Comments:

It came to be known later that the woman was pregnant. Hence, the inference is that the *Li‘ān* is also possible in the case of pregnant women.

2247. It was reported from Yūnus, from Ibn Shihāb, from Sahl bin Sa’d As-Sā‘idī, who said: “I witnessed them cursing one another in front of the Messenger of Allāh ﷺ, and I was only fifteen

٢٢٤٧ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ عَنْ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ قَالَ: حَضَرْتُ لِعَانَهُمَا عِنْدَ رَسُولِ اللَّهِ ﷺ وَأَنَا ابْنُ خَمْسَ

[1] Issues related to inheritance in such case are discussed later, see no. 2906.

at the time..." and he cited the narration (as no. 2247), and he also said: "It turned out that she was pregnant, and the child was then named after its mother." (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، ح: ١٤٩٢ من حديث عبدالله بن وهب به، انظر الحديث السابق: ٢٢٤٥.

2248. It was reported from Ibrāhīm, meaning Ibn Sa'd, from Az-Zuhri, from Sahl bin Sa'd — regarding the narration of the two who pronounced the curse — he said: "The Prophet ﷺ said: 'Watch her closely: If she gives (birth to a child) whose eyes are very black, and whose buttocks are large, then I can only conclude that he told the truth. And if she gives (birth) to one who is reddish in complexion, like a *Waharah*,^[1] then I can only conclude that he lied.'" And then she gave (birth) according to the objectionable characteristics. (*Ṣaḥīḥ*)

تخريج: [صحيح] أخرجه ابن ماجه، الطلاق، باب اللعان، ح: ٢٠٦٦ من حديث إبراهيم بن سعد به، وانظر الحديث السابق.

2249. (Another chain) From Al-Awzā'i, from Az-Zuhri, from Sahl bin Sa'd As-Sā'idī, with this narration (similar to no. 2247). He said: "And so it — meaning the child — was given its mother's name." (*Ṣaḥīḥ*)

تخريج: أخرجه البخاري، التفسير، سورة النور، باب قوله عزوجل: ﴿والذين يرمون أزواجهن ولم يكن لهم شهداء﴾ ح: ٤٧٤٥ من حديث الفريابي به.

Comments:

Illegitimate children are named after their mothers.

[1] A type of small reptile.

عَشْرَةَ سَنَةً، وَسَاقَ الْحَدِيثَ، قَالَ فِيهِ: ثُمَّ خَرَجَتْ حَامِلًا، فَكَانَ الْوَلَدُ يُدْعَى إِلَى أُمِّهِ.

٢٢٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ الْوُرَكَانِيُّ: أَخْبَرَنَا إِبْرَاهِيمُ يَعْنِي ابْنَ سَعْدٍ عَنِ الزُّهْرِيِّ، عَنِ سَهْلِ بْنِ سَعْدٍ فِي خَبَرِ الْمُتَلَاعِنِينَ، قَالَ: قَالَ النَّبِيُّ ﷺ: «أَبْصُرُوهَا، فَإِنْ جَاءَتْ بِهِ أَدْعَجَ الْعَيْنَيْنِ عَظِيمَ الْأَلْتَيْنِ فَلَا أَرَاهُ إِلَّا قَدْ صَدَقَ، وَإِنْ جَاءَتْ بِهِ أُحْمِرَ كَأَنَّهُ وَحَرَّةٌ فَلَا أَرَاهُ إِلَّا كَاذِبًا» قَالَ: فَجَاءَتْ بِهِ عَلَى النَّعْتِ الْمَكْرُوهِ.

٢٢٤٩ - حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ الدَّمَشْقِيُّ: حَدَّثَنَا الْفَرِيَابِيُّ عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنِ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ يَهْدَا الْخَبَرَ قَالَ: فَكَانَ يُدْعَى يَعْنِي الْوَلَدَ لِأُمِّهِ.

2250. (Another chain) from Ibn Shihāb, from Sahl bin Sa'd regarding this narration, he said: "So he divorced her three times in the presence of the Messenger of Allāh ﷺ, and the Messenger of Allāh ﷺ discharged it. And what was done in the presence of the Prophet ﷺ became a *Sunnah*." Shl said: "And I was present when this occurred in the presence of the Messenger of Allāh ﷺ, so it became the *Sunnah* after this, that those who pronounced *Li'an* be separated, and never be allowed to join together (in marriage) again." (*Da'if*)

تخريج: [إسناده ضعيف] * عياض: روى عنه ابن وهب أحاديث فيها نظر قاله الساجي، وأما قوله: "وغیره": فمجهول.

2251. (Another chain) from Sufyān (Ibn 'Uyainah) from Az-Zuhrī, from Sahl bin Sa'd. Musad-dad (one of the narrators) said (he said): "I witnessed the two people pronounce *Li'an* in front of the Messenger of Allāh ﷺ while I was only fifteen (years old). After they had cursed one another, the Messenger of Allāh ﷺ separated between them." Up to the completion of Musad-dad's narration.

The others (among the narrators) said that he witnessed the Prophet ﷺ separating between the two who pronounced *Li'an*. The man said: "O Messenger of Allāh, if I keep her (after this), it would be as if I lied against her." (*Sahih*)

Abū Dāwud: Some of them did not

٢٢٥٠ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بن السَّرْحِ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ الْفُهْرِيِّ وَغَيْرِهِ، عَنْ ابْنِ شَهَابٍ، عَنْ سَهْلِ بْنِ سَعْدٍ فِي هَذَا الْحَبْرِ قَالَ: فَطَلَّقَهَا ثَلَاثَ تَطْلِيقَاتٍ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَأَنْفَذَهُ رَسُولُ اللَّهِ ﷺ وَكَانَ مَا صُنِعَ عِنْدَ النَّبِيِّ ﷺ سُنَّةً. قَالَ سَهْلٌ: حَضَرْتُ هَذَا عِنْدَ رَسُولِ اللَّهِ ﷺ فَصَصَّ السُّنَّةَ بَعْدُ فِي الْمُتَلَاعِنِينَ أَنْ يُفَرَّقَ بَيْنَهُمَا ثُمَّ لَا يَجْتَمِعَانِ أَبَدًا.

٢٢٥١ - حَدَّثَنَا مُسَدَّدٌ وَوَهْبُ بْنُ بَيَانَ وَأَحْمَدُ بْنُ عَمْرٍو بن السَّرْحِ وَعَمْرٍو بن عُثْمَانَ قَالُوا: حَدَّثَنَا سُفْيَانُ بن الزُّهْرِيِّ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ مُسَدَّدٌ قَالَ: شَهِدْتُ الْمُتَلَاعِنِينَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ وَأَنَا ابْنُ خَمْسٍ عَشْرَةَ [سُنَّةً]، فَفَرَّقَ بَيْنَهُمَا رَسُولُ اللَّهِ ﷺ حِينَ تَلَاعَنَا وَتَمَّ حَدِيثُ مُسَدَّدٍ، وَقَالَ الْآخَرُونَ: إِنَّهُ شَهِدَ النَّبِيُّ ﷺ فَرَقَ بَيْنَ الْمُتَلَاعِنِينَ فَقَالَ الرَّجُلُ: كَذَبْتُ عَلَيْهَا يَا رَسُولَ اللَّهِ! إِنْ أَمْسَكْتُهَا.

قَالَ أَبُو دَاوُدَ: وَبَعْضُهُمْ لَمْ يَقُلْ عَلَيْهَا. قَالَ أَبُو دَاوُدَ: لَمْ يُتَابِعْ ابْنُ عِيْنَةَ أَحَدٌ عَلَى أَنَّهُ فَرَّقَ بَيْنَ الْمُتَلَاعِنِينَ.

say: "Against her."

Abū Dāwud said: No one has followed after Ibn 'Uyainah narrating that he separated between the two who pronounced the curse on one another. (*Ṣaḥīḥ*)

تخریج: أخرجه البخاري، الحدود، باب من أظهر الفاحشة واللطخ والتهمة بغير بينة،

Comments:

ح: ٦٨٥٤ من حديث سفيان بن عيينة به.

The couple were separated because the marriage agreement had been revoked by *Li'an*, not by divorce. The Messenger of Allāh ﷺ did not give him a command to divorce his wife. There was no need for that. The Messenger of Allāh ﷺ ruled that they were to be separated. This separation is permanent and irrevocable. This obviates the need to utter the statement of divorce.

2252. (Another chain) from Fulaih, from Az-Zuhrī, from Sahl bin Sa'd for this narration; "And she was pregnant, but he denied her pregnancy (that he was the father of the child). So her son was named after her. Then the practice was taken that the child inherit from her, and she inherit from him, whatever Allāh, the Mighty and Sublime, had willed for her." (*Ṣaḥīḥ*)

٢٢٥٢ - حَدَّثَنَا سَلِيمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ:
حَدَّثَنَا فُلَيْحٌ عَنِ الزُّهْرِيِّ، عَنْ سَهْلِ بْنِ سَعْدٍ
فِي هَذَا الْحَدِيثِ: وَكَانَتْ حَامِلًا فَأُنْكَرَ
حَمْلَهَا فَكَانَ ابْنُهَا يُدْعَى إِلَيْهَا ثُمَّ جَرَتْ السُّنَّةُ
فِي الْيَمِيرَاتِ أَنْ يَرْتَهَا وَرَثَتْ مِنْهُ مَا قَرَضَ اللَّهُ
عَزَّوَجَلَّ لَهَا.

تخریج: أخرجه البخاري، التفسير، سورة النور، باب: ﴿والخامسة أن لعنة الله عليه إن كان

Comments:

من الكاذبين﴾، ح: ٤٧٤٦ عن سليمان بن داود العتكي به.

The inference is that a husband who refuses to claim the unborn baby in the womb of his wife (that is, denies he is the biological father of the unborn baby), the judge has the right to separate the couple through *Li'an*. In this case, the child shall be related to (and named after) its mother.

2253. It was reported from 'Alqamah, from 'Abdullāh (Ibn Mas'ūd): "Once, we were sitting in the *Masjid* on the night of (before) Friday, when a person from the *Anṣār* entered upon us and said: 'If a man finds another man with his wife,

٢٢٥٣ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ:
حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ
عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ [بْنِ مَسْعُودٍ] قَالَ: إِنَّا
لَلَّيْلَةَ جُمُعَةٍ فِي الْمَسْجِدِ، إِذْ دَخَلَ رَجُلٌ مِنْ

and speaks about it, then you would lash him. And if he kills him, then you would kill him. And if he remains silent, he will remain silent while he is incensed with anger. I swear by Allāh, I will ask the Messenger of Allāh ﷺ about it.' The next day, he came to the Messenger of Allāh ﷺ and asked him: 'If a man finds another man with his wife, and speaks about it, then you would lash him. And if he kills him, then you would kill him. And if he remains silent, he will remain silent while he is incensed with anger.'

“The Prophet ﷺ said: ‘O Allāh! Open up (a solution),’ and he continued to supplicate, so the Verses of *Li‘ān* were revealed: ‘And those who accuse their wives, and have no witnesses besides themselves....’^[1]

“And it was this man who was afflicted with this (problem) from among the people. So he came with his wife to the Messenger of Allāh ﷺ, and they pronounced the curse on one another. The man swore four times by Allāh that he is among the truthful ones, and then invoked Allāh’s curse upon himself if he were among the liars. She then went to pronounce the curse, but the Prophet ﷺ said to her; ‘Be cautious!’ But she refused, and did it. When they both turned away, the Prophet ﷺ said: ‘Perhaps she will come with it (the child being) black and curly-haired.’ And she did bring him black and curly-

الأَنْصَارِ فِي الْمَسْجِدِ، فَقَالَ: لَوْ أَنَّ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا فَتَكَلَّمَ بِهِ جَلَدْتُمُوهُ، أَوْ قَتَلَ قَتَلْتُمُوهُ، فَإِنْ سَكَتَ سَكَتَ عَلَيَّ غَيْظًا! وَاللَّهِ! لِأَسْأَلَنَّ عَنْهُ رَسُولَ اللَّهِ ﷺ، فَلَمَّا كَانَ مِنَ الْعَدِيَّاتِ أَتَى رَسُولَ اللَّهِ ﷺ، فَسَأَلَهُ، فَقَالَ: لَوْ أَنَّ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا فَتَكَلَّمَ بِهِ جَلَدْتُمُوهُ أَوْ قَتَلَ قَتَلْتُمُوهُ أَوْ سَكَتَ سَكَتَ عَلَيَّ غَيْظًا، فَقَالَ: «اللَّهُمَّ! افْتَحْ» وَجَعَلَ يَدْعُو، فَتَنَزَلَتْ آيَةُ اللَّعَانِ: ﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَاءُ﴾ [النور: ٦] هَذِهِ الْآيَةُ، فَأْتَيْتَنِي بِهِ ذَلِكَ الرَّجُلُ مِنْ بَيْنِ النَّاسِ، فَجَاءَ هُوَ وَامْرَأَتُهُ إِلَى رَسُولِ اللَّهِ ﷺ، فَتَلَاَعَنَا، فَشَهِدَ الرَّجُلُ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ ثُمَّ لَعَنَ الْخَامِسَةَ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ. قَالَ: فَذَهَبَتْ لِتَلْتَعِنَ فَقَالَ لَهَا النَّبِيُّ ﷺ: «مَهْ»، فَأَبَتْ فَفَعَلْتُ، فَلَمَّا أَذْبَرَا قَالَ: «لَعَلَّهَا أَنْ تَجِيءَ بِهِ أَسْوَدَ جَعْدًا»، فَجَاءَتْ بِهِ أَسْوَدَ جَعْدًا.

[1] An-Nūr 24:6.

haired.” (*Sahih*)

تخریج: أخرجه مسلم، اللعان، ح: ۱۴۹۵ من حدیث جریر بن عبد الحمید به.

2254. It was reported from Hishām bin Ḥassān, that ‘Ikrimah narrated to him, from Ibn ‘Abbās that Hilāl bin Umayyah accused his wife of committing adultery with Sharīk bin Saḥmā’. He made this accusation in front of the Prophet ﷺ, who then said: “Bring the evidence, or else the penalty (will be inflicted) on your back.” He said: “O Messenger of Allāh, if a person sees another man on his wife, should he go and find evidence?” But the Prophet ﷺ continued to say: “Bring the evidence, or else the penalty (will be inflicted) on your back.” Hilāl said: “I swear by the One Who has sent you with the truth as a Prophet, I am indeed telling the truth. And of a surety, Allāh will reveal about me something which will free the penalty from my back.” So the following was revealed: “And those who accuse their wives, and have no witnesses besides themselves...” and he continued reciting until; “he is among the truthful ones.”

The Prophet ﷺ then turned away and called for both of them. They both came, and Hilāl bin Umayyah stood and testified. And the Prophet ﷺ said: “Allāh knows that one of you two is lying, so will either of you repent?” She then stood up and testified, but when she was at the fifth one — that may the anger of Allāh be upon her if he is telling the

۲۲۵۴ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ: أَنبَأَنَا هِشَامُ بْنُ حَسَّانَ: حَدَّثَنِي عِكْرِمَةُ عَنْ ابْنِ عَبَّاسٍ: أَنَّ هِلَالَ بْنَ أُمَيَّةَ قَذَفَ امْرَأَتَهُ عِنْدَ النَّبِيِّ ﷺ بِشَرِيكَ بْنِ سَحْمَاءَ، فَقَالَ النَّبِيُّ ﷺ: «الْبَيِّنَةُ أَوْ حُدٌّ فِي ظَهْرِكَ»، فَقَالَ: يَا رَسُولَ اللَّهِ! إِذَا رَأَى أَحَدُنَا رَجُلًا عَلَى امْرَأَتِهِ يَلْتَمِسُ الْبَيِّنَةَ؟! فَجَعَلَ النَّبِيُّ ﷺ يَقُولُ: «الْبَيِّنَةُ وَإِلَّا فَحُدٌّ فِي ظَهْرِكَ»، فَقَالَ هِلَالٌ: وَالَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا! إِنِّي لَصَادِقٌ وَلَيُزِيلَنَّ اللَّهُ فِي أَمْرِي مَا يُبْرِئُ بِهِ ظَهْرِي مِنَ الْحُدِّ، فَتَرَلْتُ: ﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنفُسُهُمْ﴾ قَرَأَ حَتَّى بَلَغَ مِنَ الصَّادِقِينَ، فَانصَرَفَ النَّبِيُّ ﷺ، فَأَرْسَلَ إِلَيْهِمَا فَجَاءَا فَقَامَ هِلَالٌ بْنُ أُمَيَّةَ فَشَهِدَ وَالنَّبِيُّ ﷺ يَقُولُ: «اللَّهُ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ، فَهَلْ مِنْكُمَا مِنْ تَائِبٍ؟» ثُمَّ قَامَتْ فَشَهِدَتْ، فَلَمَّا [كَانَتْ] عِنْدَ الْخَامِسَةِ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ، وَقَالُوا لَهَا: إِنَّهَا مُوجِبَةٌ قَالَ ابْنُ عَبَّاسٍ: فَتَلَكَّأَتْ وَتَكَصَّتْ حَتَّى ظَنَنَّا أَنَّهَا سَتَرَجِعُ، فَقَالَتْ: لَا أَفْضَحُ قَوْمِي سَائِرَ الْيَوْمِ، فَمَضَتْ، فَقَالَ النَّبِيُّ ﷺ: «أَبْصُرُوهَا فَإِنْ جَاءَتْ بِهِ أَكْحَلَ الْعَيْنَيْنِ سَابِعِ الْأَيْتِينَ خَدَلَجَ السَّافِقِينَ فَهُوَ لِشَرِيكَ بْنِ سَحْمَاءَ»، فَجَاءَتْ بِهِ كَذَلِكَ، فَقَالَ النَّبِيُّ ﷺ: «لَوْلَا مَا مَضَى مِنْ

truth — they said to her: “This is the one that will inflict it (the anger of Allāh upon you).” So she faltered, and hesitated, until we thought that she would recant, but she said: “I will not humiliate my people for the rest of time!” And she went ahead (with the curse). So the Prophet ﷺ said: “Watch her carefully: if she brings forth (a child) whose eyes are very black, with large buttocks and heavy shins, then it is Sharīk bin Sahmā’s (child).” And she came with (a child) with those descriptions, so the Prophet ﷺ said: “Were it not for the fact that the (rulings) of the Book of Allāh have already preceded, I would have had another matter (to deal) with her.” (*Sahīh*)

Abū Dāwud said: This is among that which the people of Al-Madīnah are alone in narrating; the narration of Ibn Bash-shār, regarding the *Ḥadīth* of Hilāl.

تخریج: أخرجه البخاري، الشهادات، باب: إذا ادعى أو كذب فله أن يلتمس البينة . . . الخ، ح: ٢٦٧١ والترمذي، ح: ٣١٧٩ وابن ماجه، ح: ٢٠٦٧ ثلاثهم عن محمد بن بشار به.

2255. It was reported from ‘Āsim bin Kulaib, from his father, from Ibn ‘Abbās, that the Prophet ﷺ told a man — when he commanded two people to pronounce *Li‘ān* — to place his hand on his mouth, saying for the fifth one: “This is the one that will inflict (the punishment).” (*Sahīh*)

كِتَابِ اللَّهِ لَكَانَ لِي وَهِيَ شَانٌ.
قَالَ أَبُو دَاوُدَ: وَهَذَا مِمَّا تَفَرَّدَ بِهِ أَهْلُ
الْمَدِينَةِ حَدِيثُ ابْنِ بَشَّارٍ حَدِيثُ هِلَالٍ.

٢٢٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ
الشَّعِيرِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ
كَلْبٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ
ﷺ أَمَرَ رَجُلًا حِينَ أَمَرَ الْمُتَلَاعِنِينَ أَنْ
يَتْلَعَنَا أَنْ يَضَعَ يَدَهُ عَلَى فِيهِ عِنْدَ الْخَامِسَةِ
يَقُولُ: إِنَّهَا مُوجِبَةٌ.

تخریج: [صحیح] أخرجه النسائي، الطلاق، باب الأمر بوضع اليد على في المتلاعنين عند الخامسة، ح: ٣٥٠٢ من حديث سفيان به ولأصل الحديث شواهد.

Comments:

A judge should keep admonishing the couple from time to time, and tell them to desist from proceeding further, because invoking the curse of Allāh is a tremendous matter.

2256. It was reported from ‘Abbād bin Manşūr, from ‘Ikrimah, from Ibn ‘Abbās, who said: “Hilāl bin Umayyah — and he was one of the three whose repentance was accepted by Allāh^[1] — returned from his land at night, and saw a man with his wife. So he saw it (the act) with his eyes and heard it with his ears. But he did not do anything until the next morning. He then went to the Messenger of Allāh ﷺ and said: ‘O Messenger of Allāh, I came to my wife at night and found a man with her, and I saw (it) with my own eyes and heard with my own ears.’ But the Messenger of Allāh ﷺ disliked what he said, and found it difficult. At that, it was revealed: ‘And those who accuse their wives, and have no witnesses besides themselves...’^[2] both Verses. When (the revelation) was complete from the Messenger of Allāh ﷺ, he said: ‘Rejoice, O Hilāl. Allāh, the Glorious and Exalted, has made a way out and a passage for you.’ Hilāl said: ‘That was what I was hoping for from my Lord.’ The Messenger of Allāh ﷺ said: ‘Call for her.’ When she came, the Messenger of Allāh ﷺ recited (these Verses), and reminded them, and informed

٢٢٥٦ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا
بِرِيدُ بْنُ هَارُونَ: أَخْبَرَنَا عَبَّادُ بْنُ مَنْصُورٍ عَنْ
عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: جَاءَ هِلَالُ بْنُ
أُمَيَّةَ وَهُوَ أَحَدُ الثَّلَاثَةِ الَّذِينَ تَابَ اللَّهُ عَلَيْهِمْ
فَجَاءَ مِنْ أَرْضِهِ عِشَاءً فَوَجَدَ عِنْدَ أَهْلِهِ رَجُلًا،
فَرَأَى بَعْثِيَّتَيْهِ وَسَمِعَ بِأُذُنَيْهِ فَلَمْ يَهْجُهُ حَتَّى
أَصْبَحَ، ثُمَّ غَدَا عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ:
يَا رَسُولَ اللَّهِ! إِنِّي جِئْتُ أَهْلِي عِشَاءً،
فَوَجَدْتُ عِنْدَهُمْ رَجُلًا، فَرَأَيْتُ بَعْثِيَّتَيْ
وَسَمِعْتُ بِأُذُنَيْ، فَكَرِهَ رَسُولُ اللَّهِ ﷺ مَا جَاءَ
بِهِ وَاشْتَدَّ عَلَيْهِ، فَنَزَلَتْ: ﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ
وَلَمْ يَكُنْ لَهُمْ شَهَادَةٌ إِلَّا أَنفُسُهُمْ فَشَهَدُوا بِالْحَمِيْنِ﴾
[النور: ٦، ٧] الْآيَتَيْنِ كِلْتَابِيَّتَيْهِمَا، فَسَرَّيَ عَنْ
رَسُولِ اللَّهِ ﷺ: فَقَالَ: «أَبَشِّرْ يَا هِلَالُ! قَدْ
جَعَلَ اللَّهُ [عز وجل] لَكَ فَرَجًا وَمَخْرَجًا». قَالَ
هِلَالُ: قَدْ كُنْتُ أَرْجُو ذَلِكَ مِنْ رَبِّي، فَقَالَ
رَسُولُ اللَّهِ ﷺ: «أَرْسِلُوا إِلَيْهَا»، فَجَاءَتْ
فَقَتَلَا عَلَيْهِمَا رَسُولُ اللَّهِ ﷺ وَذَكَّرَهُمَا،
وَأَخْبَرَهُمَا أَنَّ عَذَابَ الْآخِرَةِ أَشَدُّ مِنْ عَذَابِ
الدُّنْيَا. فَقَالَ هِلَالُ: وَاللَّهِ! لَقَدْ صَدَّقْتُ
عَلَيْهَا، فَقَالَتْ: قَدْ كَذَبَ، فَقَالَ رَسُولُ اللَّهِ
ﷺ: «لَا عُنُوتَ بَيْنَهُمَا»، فَقِيلَ لِهِلَالٍ:
شَهِدْ، فَشَهِدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ

[1] Meaning, among those who stayed behind from the Battle of Tabūk.

[2] An-Nūr 24:6,7.

them that the punishment of the Hereafter was more severe than the punishment of this world.

“Hilāl said: ‘I swear by Allāh I have told the truth regarding her.’ She replied: ‘He has lied.’ The Messenger of Allāh ﷺ said: ‘Have the two of them pronounce the *Li’an*.’ Hilāl was told: ‘Testify,’ so he swore by Allāh four times that he was telling the truth. When it was time for the fifth, it was said to him: ‘O Hilāl! Fear Allāh, for the punishment of this world is easier (to bear) than the punishment of the Hereafter. And this (the fifth curse) is the one that inflicts the punishment upon you.’ He said: ‘I swear by Allāh, Allāh will not punish me regarding her, just as He will not whip me due to her.’ He then testified that the curse of Allāh would be upon him if he were of the liars. She was then asked to testify, so she swore by Allāh four times that he was lying. When it was time for the fifth, she was told: ‘Fear Allāh, for the punishment of this world is easier (to bear) than the punishment of the Hereafter. And this (the fifth curse) is the one that inflicts the punishment upon you.’ So she hesitated for some time, then said: ‘By Allāh, I will not disgrace my people.’ She then testified the fifth time that the punishment of Allāh would be upon her if he were telling the truth.

“The Messenger of Allāh ﷺ then separated between them, and ruled that her child not be named after

لِمَنْ الصَّادِقِينَ، فَلَمَّا كَانَتِ الْخَامِسَةَ قِيلَ لَهُ: يَا هِلَالُ! اتَّقِ اللَّهَ فَإِنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الآخِرَةِ، وَإِنَّ هَذِهِ الْمُوجِبَةُ الَّتِي تُوجِبُ عَلَيْكَ الْعَذَابَ، فَقَالَ: وَاللَّهِ لَا يُعَذِّبُنِي اللَّهُ عَلَيْهَا كَمَا لَمْ يَجْلِدْنِي عَلَيْهَا، فَشَهِدَ الْخَامِسَةَ أَنَّ لَعْنَةَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ، ثُمَّ قِيلَ لَهَا: اشْهَدِي فَشَهِدَتْ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لِمَنْ الْكَاذِبِينَ، فَلَمَّا كَانَتِ الْخَامِسَةَ قِيلَ لَهَا: اتَّقِ اللَّهَ فَإِنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الآخِرَةِ، وَإِنَّ هَذِهِ الْمُوجِبَةَ الَّتِي تُوجِبُ عَلَيْكَ الْعَذَابَ، فَتَلَكَّأَتْ سَاعَةً، ثُمَّ قَالَتْ: وَاللَّهِ لَا أَفْضَحُ قَوْمِي فَشَهِدَتِ الْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ. فَفَرَّقَ رَسُولُ اللَّهِ ﷺ بَيْنَهُمَا، وَقَضَى أَنْ لَا يُدْعَى وَلَدُهَا لِأَبٍ، وَلَا تُرْمَى وَلَا يُرْمَى وَلَدُهَا، وَمَنْ رَمَاهَا أَوْ رَمَى وَلَدُهَا فَعَلَيْهِ الْحُدُ. وَقَضَى أَنْ لَا يَبْتَئَ لَهَا عَلَيْهِ وَلَا قُوتٌ مِنْ أَجْلِ أَنَّهُمَا يَتَفَرَّقَانِ مِنْ غَيْرِ طَلَاقٍ وَلَا مُتَوَفَّى عَنْهَا، وَقَالَ: «إِنْ جَاءَتْ بِهِ أَصْنِيبُ أَرْبُصِحَّ أُتَيْبِحَ حَمْسَ السَّاقِتِينَ فَهَوَّ لِهَالِلٍ، وَإِنْ جَاءَتْ بِهِ أَوْرَقٌ جَعَدًا جُمَالِيًّا خَدَلَجَ السَّاقِتِينَ سَابِعَ الْأَلْيَتَيْنِ فَهَوَّ لِلَّذِي رَمَيْتَ بِهِ»، فَجَاءَتْ بِهِ أَوْرَقٌ جَعَدًا جُمَالِيًّا خَدَلَجَ السَّاقِتِينَ سَابِعَ الْأَلْيَتَيْنِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْلَا الْأَيْمَانُ لَكَانَ لِي وَلَهَا شَأْنٌ».

قال عِكْرِمَةُ: فَكَانَ بَعْدَ ذَلِكَ أَمِيرًا عَلَى

any father, and that she not be accused (of adultery), nor her child (of being illegitimate), and that whoever accuses her or her child (of that) should be punished. And he also ruled that she does not have the right of a house or any sustenance from him, since they were to be separated without a divorce or death. And he said: 'If she brings him (the child) having a reddish complexion, with small buttocks, and thin frame and skinny shins, then he is Hilāl's. And if she brings him dark in color, with curly hair, and a heavy frame, having thick shins and large buttocks, then he is (the son) of the one she was accused (of adultery with).'

"So she delivered him, dark in color, with curly hair, and a heavy frame, having thick shins and large buttocks. The Messenger of Allāh ﷺ said: 'Were it not for the testimonies, I would have had a matter (to deal) with her.'"

'Ikrimah said: He (the child) later became a governor over a [Mişr (city)], and he was not named after any father. (*Da'if*)

تخریج: [إسناده ضعيف] أخرجه أحمد: ۲۳۸/۱ عن يزيد بن هارون به * عباد بن منصور

تقدم حاله، ح: ۱۳۳.

Comments:

Scholars differ over the historical background of the Verses of *Li'ān*, and about whose case they were revealed.

2257. It was reported from 'Amr that he heard Sa'eed bin Jubair saying: "I heard Ibn 'Umar saying: 'The Messenger of Allāh ﷺ said to the two who pronounced *Li'ān*:

۲۲۵۷ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ: سَمِعَ عُمَرُو سَعِيدَ بْنَ جُبَيْرٍ يَقُولُ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: قَالَ

“Your judgment is with Allāh. One of you two is lying.” (And he said to the man): “You have nothing to do with her.” He replied: “O Messenger of Allāh, my wealth!” He said: “No wealth (is due) to you. If you have told the truth about her, then it is that with which have permitted of her private parts, and if you have lied against her, then that is even further away from you.” (*Sahih*)

رَسُولُ اللَّهِ ﷺ لِلْمُتَلَاعِنِينَ: «حَسَابُكُمْ عَلَى اللَّهِ، أَحَدُكُمْ كَاذِبٌ لَا سَبِيلَ لَكَ عَلَيْهَا». قَالَ: يَا رَسُولَ اللَّهِ! مَالِي. قَالَ: «لَا مَالَ لَكَ، إِنْ كُنْتَ صَدَقْتَ عَلَيْهَا فَهُوَ بِمَا اسْتَحْلَلْتَ مِنْ فَرْجِهَا، وَإِنْ كُنْتَ كَذَبْتَ عَلَيْهَا فَذَلِكَ أَبْعَدُ لَكَ».

تخریج: أخرجه البخاري، الطلاق، باب قول الإمام للمتلاعنين: إن أحدكما كاذب فهل منكما تائب؟، ح: ٥٣١٢ ومسلم، اللعان، ح: ٥/١٤٩٣ من حديث سفیان بن عیینة به.

Comments:

If *Li'an* takes place, the husband loses his right to get back any part of the dowry (*Mahr*).

2258. It was reported from Ayyub, from Sa'eed bin Jubair, who said: “I said to Ibn ‘Umar: ‘(What is the case of) a man who accused his wife of adultery?’

٢٢٥٨ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَبِيبٍ: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قُلْتُ لَابْنِ عُمَرَ: رَجُلٌ قَذَفَ امْرَأَتَهُ قَالَ: فَفَرَّقَ رَسُولُ اللَّهِ ﷺ بَيْنَ أَخَوَيْ بَنِي الْعَجْلَانِ وَقَالَ: «اللَّهُ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ، فَهَلْ مِنْكُمَا تَائِبٌ»، يُرَدُّهَا ثَلَاثَ مَرَّاتٍ فَأَيُّبَا، فَفَرَّقَ بَيْنَهُمَا.

“He replied: ‘The Messenger of Allāh ﷺ separated between the two members of Banū Al-‘Ajlān, and he said: “Allāh knows that one of you two is lying, so will either of you repent?’” He said this three times, but both of them refused. So he separated between them.” (*Sahih*)

تخریج: أخرجه البخاري، الطلاق، باب صدق الملاعة، ح: ٥٣١١ من حديث إسماعيل ابن علية، ومسلم، اللعان، ح: ٦/١٤٩٣ من حديث أيوب السخيتاني به.

2259. It was reported from Mālik, from Nāfi', from Ibn ‘Umar, that a person pronounced *Li'an* against his wife during the time of the Messenger of Allāh ﷺ, and negated her child (being his). So the Messenger of Allāh ﷺ

٢٢٥٩ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ رَجُلًا لَاعَنَ امْرَأَتَهُ فِي زَمَانِ رَسُولِ اللَّهِ ﷺ وَأَنْتَقَى مِنْ وَلَدِهَا، فَفَرَّقَ رَسُولُ اللَّهِ ﷺ بَيْنَهُمَا وَالْحَقَّ الْوَلَدَ بِالْمَرْأَةِ.

separated between them, and he gave the right of the child to the mother. (*Ṣaḥīḥ*)

Abū Dāwud said: Mālik is alone with saying: "And he gave the right of the child to the mother."

Yūnus reported from Az-Zuhrī, from Sahl bin Sa'd, in the *Ḥadīth* about *Li'ān*: "He rejected her pregnancy, so her son was named after her."^[1]

تخريج: أخرجه البخاري، الطلاق، باب: يلحق الولد بالملاعة، ح: ٥٣١٥ ومسلم، اللعان، ح: ١٤٩٤ من حديث مالك به وهو في الموطأ (يحيى): ٥٦٧/٢.

Chapter 27/28. Doubting The Child's Paternity

2260. It was reported from Sufyān, from Az-Zuhrī, from Sa'eed, from Abū Hurairah who said: "A man from the tribe of Banū Fazārah came to the Prophet ﷺ and said: 'My wife has given birth to a black child.' He said: 'Do you have any camels?' He said: 'Yes.' He asked: 'What colors are they?' He said: 'Red.' He asked: 'Are there any that are dark?' He said: 'Indeed, there is one that is dark.' He said: 'So where do you think that is from?' He replied: 'Perhaps it acquired it (the dark color) from one of its ancestors.' He then said: 'And this one — perhaps it (too) acquired it from one of its ancestors?'" (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، اللعان، ح: ١٥٠٠ من حديث سفيان بن عيينة به.

Comments:

A mere difference of complexion or a different color of skin is no valid basis to deny one's child, unless there is some clear ground. For example, the birth

قَالَ أَبُو دَاوُدَ: الَّذِي تَفَرَّدَ بِهِ مَالِكٌ قَوْلُهُ:
وَأَلْحَقَ الْوَلَدَ بِالْمَرَأَةِ وَقَالَ يُوسُفُ عَنْ
الزُّهْرِيِّ، عَنْ سَهْلِ بْنِ سَعْدٍ فِي حَدِيثِ
اللَّعَانِ: وَأَنْكَرَ حَمَلَهَا فَكَانَ ابْنُهَا يُدْعَى
إِلَيْهَا.

(المعجم ٢٧، ٢٨) بَابُ: إِذَا شَكَّ فِي
الْوَلَدِ (التحفة ٢٨)

٢٢٦٠ - حَدَّثَنَا ابْنُ أَبِي خَلْفٍ: حَدَّثَنَا
سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي
هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ مِنْ بَنِي
فَزَارَةَ فَقَالَ: إِنَّ امْرَأَتِي جَاءَتْ بِوَلَدٍ أَسْوَدَ،
فَقَالَ: «هَلْ لَكَ مِنْ إِبِلٍ؟» قَالَ: نَعَمْ، قَالَ:
«مَا أَلْوَانُهَا؟» قَالَ: حُمْرٌ، قَالَ: «فَهَلْ فِيهَا
مِنْ أَوْزُقٍ؟» قَالَ: إِنَّ فِيهَا لَوْزُقًا، قَالَ:
«فَأَتَى تَرَاهُ؟» قَالَ: عَسَى أَنْ يَكُونَ نَزَعَهُ عِرْقٌ
قَالَ: «وَهَذَا عَسَى أَنْ يَكُونَ نَزَعَهُ عِرْقٌ».

[1] That is no. 2247.

of a baby while the husband has been away from home for such a long period, or a birth in too short of a time after the marriage.

2261. It was reported from Ma'mar, from Az-Zuhri, with his chain and its meaning, he said: "And he was, at that time, insinuating that he would deny him (as his child)." (*Ṣaḥīḥ*)

٢٢٦١ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الرَّهْرِيِّ بِإِسْنَادِهِ وَمَعْنَاهُ، قَالَ: وَهُوَ حِينَئِذٍ يُعْرَضُ بِأَنْ يُنْفِيَهُ.

تخريج: أخرجه مسلم، اللعان، ح: ١٥٠٠ من حديث عبدالرزاق به، انظر الحديث السابق.

2262. It was reported from Yūnus, from Ibn Shihāb, from Abū Salamah, from Abū Hurairah that a Bedouin came to the Prophet ﷺ and said: 'My wife gave birth to a black boy, and I have denied him...' and he mentioned its meaning (similar to no. 2260). (*Ṣaḥīḥ*)

٢٢٦٢ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنِ أَبِي سَلَمَةَ، عَنِ أَبِي هُرَيْرَةَ: أَنَّ أَعْرَابِيًّا أَتَى النَّبِيَّ ﷺ، فَقَالَ: إِنَّ امْرَأَتِي وَلَدَتْ غُلَامًا أَسْوَدَ وَإِنِّي أَنْكِرُهُ. فَذَكَرَ مَعْنَاهُ.

تخريج: أخرجه البخاري، الاعتصام بالكتاب والسنة، باب من شبه أصلاً معلوماً بأصل مبين... إلخ، ح: ٧٣١٤ ومسلم، اللعان، باب ١، ح: ٢٠/١٥٠٠ من حديث عبدالله بن وهب به.

Chapter 28/29. Severe Reprimand Regarding Negating One's Child

(المعجم ٢٨، ٢٩) - بَابُ التَّغْلِيظِ فِي الْإِنْتِفَاءِ (التحفة ٢٩)

2263. It was reported from Abū Hurairah, that he heard the Messenger of Allāh ﷺ say, when the Verses of *Li'ān* were revealed: "Any woman who introduces into a people someone who is not of them, Allāh has nothing to do with her, and Allāh will not admit her into His Paradise. And any man who denies his child while he is looking at him will be obstructed from Allāh, and he will be disgraced in front of the creation — the first of them and the last of them." (*Ḥasan*)

٢٢٦٣ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو بْنُ يُونُسَ، عَنِ ابْنِ الْهَادِ، عَنِ عَبْدِ اللَّهِ بْنِ يُونُسَ، عَنِ سَعِيدِ الْمَقْبَرِيِّ، عَنِ أَبِي هُرَيْرَةَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ حِينَ نَزَلَتْ آيَةُ الْمُتَلَاعِنِينَ: «أَيُّمَا امْرَأَةٍ أَدْخَلْتُ عَلَى قَوْمٍ مِنْ لَيْسَ مِنْهُمْ، فَلَيْسَتْ مِنَ اللَّهِ فِي شَيْءٍ، وَلَنْ يُدْخِلَهَا اللَّهُ جَنَّتَهُ. وَأَيُّمَا رَجُلٍ جَحَدَ وَلَدَهُ وَهُوَ يَنْظُرُ إِلَيْهِ احْتَجَبَ اللَّهُ تَعَالَى مِنْهُ وَفَضَحَهُ عَلَى رُؤُوسِ الْأُولَى وَالْآخِرِينَ».

تخريج: [إسناده حسن] أخرجه النسائي، الطلاق، باب التغليظ في الانتفاء من الولد، ح: ٣٥١١ من حديث يزيد بن عبدالله بن الهادي، ورواه ابن ماجه، ح: ٢٧٤٣ من حديث سعيد المقبري به، وصححه ابن حبان (موارد): ١٣٣٥ والحاكم على شرط مسلم: ٢/٢٠٢، ٢٠٣ ووافقه الذهبي * عبدالله بن يونس: حسن الحديث على الراجح.

Chapter 29/30. Claiming An Illegitimate Son

(المعجم ٢٩، ٣٠) **بَابُ: فِي ادِّعَاءِ وَلَدِ الرَّثَا (التحفة ٣٠)**

2264. It was reported from Salm, meaning Ibn Abi Adh-Dhayyāl that some of his companions narrated to him from Sa'eed bin Jubair, from Ibn 'Abbās, that he said: "The Messenger of Allāh ﷺ said: "There is no prostitution of slave-girls in Islam. And whoever engaged in prostitution in *Jāhiliyyah* (and a child was born), then it will be ascribed to his owners (the owners of the slave-girl). And whoever claims a child outside of marriage, he will not inherit from him (the child), nor will the child inherit from him." (*Da'if*)

٢٢٦٤ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا مُعْتَمِرٌ عَنْ سَلْمِ بْنِ أَبِي الدِّيَالِ: حَدَّثَنِي بَعْضُ أَصْحَابِنَا عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا مَسَاعَاةَ فِي الْإِسْلَامِ مَنْ سَاعَى فِي الْجَاهِلِيَّةِ فَقَدْ لِحِقَ بِعَصَبَتِهِ، وَمَنْ ادَّعَى وَلَدًا مِنْ غَيْرِ رِشْدَةٍ فَلَا يَرِثُ وَلَا يُورَثُ».

تخريج: [إسناده ضعيف] أخرجه أحمد: ١/٣٦٢ من حديث معتمر به * بعض أصحابنا: لم

أعرفه.

2265. 'Amr bin Shu'aib narrated from his father, from his grandfather, that the Prophet ﷺ ruled regarding those who wished to be considered as inheritors after their father's death — meaning those whom they ascribed themselves to. He ruled that any child that was born to a slave owned by her master, when he engaged in intercourse with her, would be considered as a part of the one who considered him (as a son). But he will not be given any inheritance that

٢٢٦٥ - حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا مُحَمَّدُ بْنُ رَاشِدٍ؛ ح: وَحَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا مُحَمَّدُ ابْنُ رَاشِدٍ وَهُوَ أَشْبَعُ عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ عَمْرٍو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: إِنَّ النَّبِيَّ ﷺ قَضَى أَنَّ كُلَّ مُسْتَلْحَقٍ اسْتَلْحَقَ بَعْدَ أَبِيهِ الَّذِي يُدْعَى لَهُ ادِّعَاءُهُ وَرَثَتُهُ فَقَضَى أَنَّ كُلَّ مَنْ كَانَ مِنْ أُمَّةٍ يَمْلِكُهَا يَوْمَ أَصَابَهَا فَقَدْ لِحِقَ بِمَنْ اسْتَلْحَقَهُ وَلَيْسَ لَهُ مِمَّا

had already been distributed before him. He will, however, be given his portion of the inheritance that has not yet been distributed. And such (a child) will not be considered a son if his father denied him. And if the child was from a slave whom he did not own, or from a free woman whom he had fornicating with, then the child will not be considered as his, nor will he inherit from him, even if the one who is considered his father accepts that he is the father, and that is because he is the child of fornication, regardless of whether it was from a free woman or a slave-girl. (*Hasan*)

فَسِمَ قَبْلَهُ مِنَ الْمِيرَاثِ شَيْءٌ وَمَا أَدْرَكَ مِنْ مِيرَاثٍ لَمْ يَفْسَمْ، فَلَهُ نَصِيبُهُ. وَلَا يَلْحَقُ إِذَا كَانَ أَبُوهُ الَّذِي يُدْعَى لَهُ أَنْكَرَهُ. وَإِنْ كَانَ مِنْ أُمَّةٍ لَمْ يَمْلِكْهَا أَوْ حُرَّةً عَاهَرَ بِهَا، فَإِنَّهُ لَا يَلْحَقُ بِهِ وَلَا يَرِثُ، وَإِنْ كَانَ الَّذِي يُدْعَى لَهُ هُوَ ادَّعَاهُ فَهُوَ وَلَدٌ زَنِيٌّ مِنْ حُرَّةٍ كَانَ أَوْ أُمَّةٍ.

تخريج: [إسناده حسن] أخرجه ابن ماجه، الفرائض، باب: في ادعاء الولد، ح: ٢٧٤٦ من حديث محمد بن راشد به وحسنه البوصيري، ورواه أحمد: ١٨١/٢ عن يزيد بن هارون به.

2266. (Another chain) and he added: “And he was a child of *Zinā*, then it belongs to his mother’s people, whether she was free or a slave. And that is reginning of Islam, as for what was distributed from wealth before Islam, then it has passed.” (*Hasan*)

٢٢٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ رَاشِدٍ بِإِسْنَادِهِ وَمَعْنَاهُ. زَادَ: وَهُوَ وَلَدٌ زَنَا لِأَهْلِ أُمَّةٍ مَنْ كَانُوا، حُرَّةً أَوْ أُمَّةً، وَذَلِكَ فِيمَا اسْتُلْحِقَ فِي أَوَّلِ الْإِسْلَامِ فَمَا اقْتَسِمَ مِنْ مَالٍ قَبْلَ الْإِسْلَامِ فَقَدْ مَضَى.

تخريج: [حسن] انظر الحديث السابق وأخرجه البيهقي: ٢٦٠/٦ من حديث أبي داود به.

Comments:

In the pre-Islamic Age of *Jāhiliyah*, men kept slave-girls to make them earn money or for sexual indulgence. Often they would wrangle over the ownership of a child born of a slave-girl, the owner of a slave-girl and the adulterer each claiming the child to be his own. Islam ruled that the child belongs to the owner (of the slave-girl), not the adulterer.

Chapter 30/31. Regarding *Al-Qāfah*^[1]

(المعجم ٣٠، ٣١) بَابُ: فِي الْقَافَةِ
(التحفة ٣١)

2267. It was reported from Sufyān

٢٢٦٧ - حَدَّثَنَا مُسَدَّدٌ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ

[1] Referring to those who examine a person’s traits to determine parentage.

(Ibn ‘Uyainah), from Az-Zuhrī, from ‘Urwah, from ‘Āishah, who said: “One day, the Messenger of Allāh ﷺ came to me very happy (one narrator said: happiness could be seen on his face), and he said: ‘O ‘Āishah! Do you know that Mujazziz Al-Mudlijī saw Zaid and Usāmah while their heads were covered with a cloth and their feet were exposed, and he said: “These feet are from one another.”’ (Ṣaḥīḥ)

Abū Dāwud said: Usāmah was black, and Zaid was white.

تخریج: أخرجه البخاري، الفرائض، باب القائف، ح: ٦٧٧١ ومسلم، الرضاع، باب العمل بالحاق القائف الولد، ح: ١٤٥٩ من حديث سفیان بن عیینة به.

Comments:

The art of judging character from features of face or form of body is known as physiognomy.

2268. It was reported from Al-Laiṭh, from Ibn Shihāb, with his chain and its meaning, he said: “She said: ‘He came to me very happy, the happiness was visible on his face.’” (Ṣaḥīḥ)

Abū Dāwud said: The statement “happiness was visible on his face” is not preserved by Ibn ‘Uyainah.

Abū Dāwud said: “Happiness was visible on his face” was added by Ibn ‘Uyainah he did not hear it from Az-Zuhrī, he only heard it from someone other than Az-Zuhrī. He said: “the happiness was visible” is in the narration of Al-Laiṭh and others.

Abū Dāwud said: I heard Aḥmad bin Ṣāliḥ saying: “Usāmah was very black like coal, and Zaid was as

المعنى وابن السرح قالوا: حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ - قَالَ مُسَدَّدٌ وَابْنُ السَّرْحِ يَوْمًا مَسْرُورًا وَقَالَ عُثْمَانُ: تُعْرِفُ أَسَارِيرُ وَجْهِهِ، فَقَالَ: «أَيُّ عَائِشَةَ! أَلَمْ تَرَيَّ أَنَّ مُجَزَّزًا الْمُدَلِجِيَّ رَأَى زَيْدًا وَأَسَامَةَ قَدْ غَطَّيَا رُؤُوسَهُمَا بِقَطِيفَةٍ وَبَدَّتْ أقدامُهُمَا فَقَالَ: إِنَّ هَذِهِ الْأَقْدَامَ بَعْضُهَا مِنْ بَعْضٍ».

قَالَ أَبُو دَاوُدَ: كَانَ أَسَامَةُ أَسْوَدَ وَكَانَ زَيْدٌ أَيْضًا.

٢٢٦٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ بِإِسْنَادِهِ وَمَعْنَاهُ قَالَ: قَالَتْ: دَخَلَ عَلَيَّ مَسْرُورًا تَبْرُقُ أَسَارِيرُ وَجْهِهِ.

قَالَ أَبُو دَاوُدَ: وَكَانَ أَسَامَةُ أَسْوَدَ وَكَانَ زَيْدٌ أَيْضًا.

قَالَ أَبُو دَاوُدَ: وَأَسَارِيرُ وَجْهِهِ لَمْ يَحْفَظْهُ ابْنُ عُيَيْنَةَ.

قَالَ أَبُو دَاوُدَ: أَسَارِيرُ وَجْهِهِ هُوَ تَدْلِيسٌ مِنْ ابْنِ عُيَيْنَةَ لَمْ يَسْمَعْهُ مِنَ الزُّهْرِيِّ إِنَّمَا سَمِعَ الْأَسَارِيرَ مِنْ غَيْرِ الزُّهْرِيِّ. قَالَ: وَالْأَسَارِيرُ فِي حَدِيثِ اللَّيْثِ وَغَيْرِهِ.

قَالَ أَبُو دَاوُدَ: وَسَمِعْتُ أَحْمَدَ بْنَ صَالِحٍ يَقُولُ: كَانَ أَسَامَةُ شَدِيدَ السَّوَادِ مِثْلَ الْقَارِ

white as cotton.”

وَكَانَ زَيْدٌ أَبْيَضَ مِثْلَ الْقَطَنِ .

تخریج: متفق عليه عن قتیبة بن سعید به انظر الحديث السابق .

Comments:

If a child is claimed by several persons or a woman is suspected of having slept with several persons, it being unclear whose child it is, an expert and honest physiognomist may be asked to decide the issue. If physiognomy were a false science, the Messenger of Allāh ﷺ would not rejoice at the statement of the physiognomist.

Chapter 31/32. Those Who Said That Lots Should Be Drawn If They Differ About The Child

2269. It was reported from ‘Abdullāh bin Al-Khalīl, from Zaid bin Arqam, who said: “I was sitting with the Prophet ﷺ when a person came from Yemen and said: ‘Three people from the people of Yemen came to ‘Alī arguing over a child. And they all had intercourse with a woman, in the same time frame, between two cycles. He asked two of them: “Give up the child to this one,” but they became argumentative. Then he said to another two: “Give up the child to this one,” but they became argumentative. The he said to another two: “Give up the child to this one,” but they became argumentative. So he said: “You are a group of partners (in the act) who are differing with each other. I am going to draw lots between you, so whoever pulls (the correct) lot will get the child, and he must pay the other two companions two-thirds of the blood money.” And he then gave (the child) to the one who won the lot.’ At this, the Messenger of Allāh ﷺ laughed (so

(المعجم ٣١، ٣٢) - بَابُ مَنْ قَالَ بِالْقُرْعَةِ إِذَا تَنَازَعُوا فِي الْوَلَدِ (التحفة ٣٢)

٢٢٦٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ الْأَجَلِحِ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الْخَلِيلِ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ ﷺ فَجَاءَ رَجُلٌ مِنَ الْيَمَنِ فَقَالَ: إِنَّ ثَلَاثَةَ نَفَرٍ مِنْ أَهْلِ الْيَمَنِ اتَّوَأَ عَلِيًّا يَخْتَصِمُونَ إِلَيْهِ فِي وَلَدٍ، وَقَدْ وَقَعُوا عَلَى امْرَأَةٍ فِي طَهْرٍ وَاحِدٍ، فَقَالَ لِاثْنَيْنِ: طِيبَا بِالْوَلَدِ لِهَذَا فَعَلِيًّا، ثُمَّ قَالَ لِاثْنَيْنِ: طِيبَا بِالْوَلَدِ لِهَذَا فَعَلِيًّا، ثُمَّ قَالَ لِاثْنَيْنِ: طِيبَا بِالْوَلَدِ لِهَذَا فَعَلِيًّا فَقَالَ: أَنْتُمْ شُرَكَاءُ مَسْأِكُسُونَ إِنِّي مُفْرَعٌ بَيْنَكُمْ، فَمَنْ قَرَعَ فَلَهُ الْوَلَدُ، وَعَلَيْهِ لِصَاحِبِيهِ ثُلُثَا الدِّيَةِ، فَأَقْرَعَ بَيْنَهُمْ، فَجَعَلَهُ لِمَنْ قَرَعَ، فَضَحِكَ رَسُولُ اللَّهِ ﷺ حَتَّى بَدَتْ أَضْرَاسُهُ أَوْ نَوَاجِدُهُ.

hard) that his molar teeth, or his incisors, could be seen.” (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه النسائي، الطلاق، باب القرعة في الولد إذا تنازعا فيه ... الخ، ح: ٣٥١٩ من حديث الأجلح به وصححه الحاكم: ٣/١٣٥، ١٣٦ من حديث عبدالرزاق * الثوري مدلس وعنن، وللحديث شواهد ضعيفة.

2270. It was reported from 'Abd Khair, from Zaid bin Arqam, who said: "When 'Alī, may Allāh be pleased with him, was in Yemen, three people were brought to him. They had all engaged in intercourse with a woman, in the same time frame, between two cycles. He asked two of them: 'Will you agree to give the child to this one?' They both replied: 'No.' And he asked all of them similarly, but every time he would ask any two, they would respond, 'No.' So he drew lots between them, and then gave the child to the one who drew the lot, and also made him pay two — thirds of the blood money. This was then mentioned to the Prophet ﷺ, who laughed until his molars could be seen." (*Hasan*)

٢٢٧٠ - حَدَّثَنَا حُشَيْشُ بْنُ أَمْرَمَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا الثَّوْرِيُّ عَنْ صَالِحِ الْهَمْدَانِيِّ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ حَئِيرٍ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: أَتَيْتِي عَلَيَّ رَضِيَ اللَّهُ عَنْهُ بِثَلَاثَةِ وَهُوَ بِالْيَمَنِ وَقَعُوا عَلَيَّ امْرَأَةً فِي طَهْرٍ وَاجِدٍ. فَسَأَلْتُ اثْنَيْنِ: أَتَقْرَانِ لِهَذَا بِالْوَلَدِ؟ قَالَا: لَا، حَتَّى سَأَلَهُمْ جَمِيعًا، فَجَعَلَ كُلُّمَا سَأَلَ اثْنَيْنِ قَالَا: لَا، فَأَفْرَعُ بَيْنَهُمْ، فَأَلْحَقَ الْوَلَدَ بِالَّذِي صَارَتْ عَلَيْهِ الْقُرْعَةُ، وَجَعَلَ عَلَيْهِ ثُلُثِي الدِّيَةِ. قَالَ: فَذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ.

تخريج: [حسن] أخرجه النسائي، الطلاق، باب القرعة في الولد إذا تنازعا فيه ... الخ، ح: ٣٥١٨ عن حشيش بن أمرم به ورواه ابن ماجه، ح: ٢٣٤٨ من حديث عبدالرزاق، وللحديث طرق كثيرة عند الحميدي، (ح: ٧٨٦) وغيره.

Comments:

When both the sides of a matter (pros and cons) seem to be almost the same or of an equal weight and it becomes difficult to decide, it is then permissible to decide the issue by means of lots as 'Alī, may Allāh be pleased with him, did, or, as the Messenger of Allāh ﷺ used to do for choosing any one of his wives to accompany him on his journey.

2271. It was reported from Salamah, that Ash-Sh'abī heard from Al-Khalīl or Ibn Al-Khalīl, who said: "A woman was brought

٢٢٧١ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مَعَاذٍ، حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ سَمِعَ الشَّعْبِيِّ، عَنِ الْخَلِيلِ أَوْ ابْنِ الْخَلِيلِ قَالَ: أَتَيْتِي بِنِ

to 'Alī, may Allāh be pleased with him, and she had given birth from three men." He narrated similarly, but he did not mention Yemen, nor the Prophet ﷺ, nor 'Alī' asking the other two to give up the child (to the third). (*Da'if*)

Chapter 32/33. Regarding The Types Of Marriages That Were Practiced Before Islam

2272 'Āishah, may Allāh be pleased with her, the wife of the Prophet ﷺ, narrated that there were four types of marriages that were practiced in *Jāhiliyyah*. There was a type which is what the people do today: A man would propose to another man (guardian) for his female ward's (hand in marriage), and would give her a dowry and then marry her. Another type was that a man would say to his wife, after she had finished her menses: 'Call so-and-so, and mate with him,' and her husband would avoid her until it was clear that she was pregnant from that other man whom she was mating with. After her pregnancy was apparent, her husband could then enjoy her if he pleased. And they would only do that type because they desired a bright (and noble) child. This type of marriage was called: 'Mating marriage.' Another type of marriage was that a group of men, less than ten, would visit a woman, all of them enjoying her. So if she became pregnant and gave birth, then a few nights after her delivery,

أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ فِي امْرَأَةٍ وَكَذَلِكَ مِنْ ثَلَاثَةِ نَحْوِهِ، لَمْ يَذْكَرْ: الْيَمَنَ وَلَا النَّبِيَّ ﷺ وَلَا قَوْلَهُ: طَيِّبًا بِالْوَالِدِ.

تخریج: [ضعیف] انظر الحديث السابق.

(المعجم ۳۲، ۳۳) بَابُ: فِي وُجُوهِ النِّكَاحِ الَّتِي كَانَ يَتَنَكَحُ بِهَا أَهْلُ الْجَاهِلِيَّةِ (التحفة ۳۳)

۲۲۷۲ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْسَةُ بْنُ خَالِدٍ: حَدَّثَنِي يُونُسُ بْنُ يَزِيدَ قَالَ: قَالَ مُحَمَّدُ بْنُ مُسْلِمٍ بْنِ شَهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الرُّبَيْرِ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوَّجَ النَّبِيَّ ﷺ أَخْبَرَتْهُ أَنَّ النِّكَاحَ كَانَ فِي الْجَاهِلِيَّةِ عَلَى أَرْبَعَةِ أَنْحَاءٍ، فَنِكَاحٌ مِنْهَا يَنِكَاحُ النَّاسِ الْيَوْمَ، يَخْطُبُ الرَّجُلُ إِلَى الرَّجُلِ وَلَيْتَهُ فَيُضِدُّهَا ثُمَّ يَنِكَحُهَا، وَنِكَاحٌ آخَرُ: كَانَ الرَّجُلُ يَقُولُ لِامْرَأَتِهِ إِذَا طَهَّرَتْ مِنْ طَمَثِهَا أُرْسِلِي إِلَى فُلَانٍ فَاسْتَبْضِعِي مِنْهُ، وَيَعْتَرِزِلُهَا زَوْجُهَا وَلَا يَمْسُهَا أَبَدًا حَتَّى يَبَيِّنَ حَمْلُهَا مِنْ ذَلِكَ الرَّجُلِ الَّذِي تَسْتَبْضِعُ مِنْهُ، فَإِذَا بَيَّنَّ حَمْلُهَا أَصَابَهَا زَوْجُهَا إِنْ أَحَبَّ، وَإِنَّمَا يَفْعَلُ ذَلِكَ رَغْبَةً فِي نِكَاحِ الْوَالِدِ، فَكَانَ هَذَا النِّكَاحُ يُسَمَّى نِكَاحَ الْإِسْتِبْضَاعِ، وَنِكَاحٌ آخَرُ: يَجْتَمِعُ الرَّهْطُ دُونَ الْعَشْرَةِ فَيَدْخُلُونَ عَلَى الْمَرْأَةِ كُلُّهُمْ يُصِيبُهَا، فَإِذَا حَمَلَتْ وَوَضَعَتْ، وَمَرَّ لَيَالٍ بَعْدَ أَنْ تَضَعَ حَمْلَهَا أُرْسَلَتْ إِلَيْهِمْ فَلَمْ يَسْتَطِعْ رَجُلٌ مِنْهُمْ أَنْ

she would call for all of them, and none of them could refuse to come. When they would all gather, she would say to them: 'You know (the result) of what you have done, and I have given birth, and he is your child: O so-and-so,' and she would name whomever she pleased, so her child would be considered his. And the fourth type was that a lot of men would enter upon a woman, for she would not turn away any that came to her — and these were the prostitutes. They would place flags on their doors, and these would act as signs; whoever wanted them would enter in upon them. If she became pregnant and gave birth, then after her delivery, they would all gather and call a *Qāfah*. Then the child would be given to the one whom he saw fit, and so it would be given to him, and called his son. None could refuse that. So when Allāh sent Muḥammad ﷺ, he obliterated all the marriages of the People of *Jāhiliyyah* except for the marriage of the Muslims today. (*Sahīh*)

تخریج: أخرجه البخاري، النكاح، باب من قال: لا نكاح إلا بولي... إلخ، ح: ٥١٢٧ عن أحمد بن صالح به.

Chapter 33/34. "The Child Belongs To The Bed"

2273. 'Āishah narrated: "Sa'd bin Abī Waqqāṣ and 'Abd bin Zam'ah contended in front of the Messenger of Allāh ﷺ regarding a son that was born to the slave woman of Zam'ah. Sa'd said: 'My

يَمْتَنِعُ حَتَّى يَجْتَمِعُوا عِنْدَهَا فَتَقُولُ لَهُمْ: قَدْ عَرَفْتُمْ الَّذِي كَانَ مِنْ أَمْرِكُمْ وَقَدْ وَلَدْتُ وَهُوَ ابْنُكَ يَا فُلَانُ! فَتَسْمِي مَنْ أَحَبَّتْ مِنْهُمْ بِاسْمِهِ فَيُلْحَقُ بِهِ وَلَدُهَا، وَنِكَاحُ رَابِعٍ يَجْتَمِعُ النَّاسُ الْكَثِيرُ فَيَدْخُلُونَ عَلَى الْمَرْأَةِ لَا تَمْتَنِعُ مِمَّنْ جَاءَهَا وَهِنَّ الْبَغَايَا كُنَّ يُنْصَبْنَ عَلَى أَبْوَابِهِنَّ رَايَاتٍ تَكُنُّ عَلَمًا لِمَنْ أَرَادَهُنَّ دَخَلَ عَلَيْهِنَّ، فَإِذَا حَمَلَتْ فَوَضَعَتْ حَمْلَهَا جُمِعُوا لَهَا وَدَعَوْا لَهُمْ الْقَافَةَ، ثُمَّ أَلْحَقُوا وَلَدَهَا بِالَّذِي يَرَوْنَ، فَالْطَّاطَةُ وَدُعَى ابْنِهِ لَا يَمْتَنِعُ مِنْ ذَلِكَ. فَلَمَّا بَعَثَ اللَّهُ مُحَمَّدًا ﷺ، هَدَمَ نِكَاحَ أَهْلِ الْجَاهِلِيَّةِ كُلِّهِ إِلَّا نِكَاحَ أَهْلِ الْإِسْلَامِ الْيَوْمَ.

(المعجم ٣٣، ٣٤) بَابُ: الْوَلَدُ لِلْفِرَاشِ

(التحفة ٣٤)

٢٢٧٣ - حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَمُسَدَّدٌ قَالَا: حَدَّثَنَا سُفْيَانُ عَنِ الرَّهْرِيِّ، عَنِ عُرْوَةَ، عَنِ عَائِشَةَ: اِخْتَصَمَ سَعْدُ بْنُ أَبِي وَقَّاصٍ وَعَبْدُ بْنُ زَمْعَةَ إِلَى رَسُولِ اللَّهِ ﷺ فِي ابْنِ أُمَةٍ

brother 'Utbah commanded me to find the son of the slave woman of Zam'ah when I arrive in Makkah and take him, because he is his son.' And 'Abd bin Zam'ah said: 'He is my brother, the son of my father's slave woman. He was born in my father's bed.' The Messenger of Allāh ﷺ saw clearly that he resembled 'Utbah, but said: 'The child is ascribed to the bed, and the *Hajar* (stone) is for the *Āhir* (fornicator).^[1] O Sawdah! Wear your *Hijāb* in front of him." Musad-dad (one of the narrators) added: "He is your brother, O 'Abd." (*Ṣaḥīḥ*)

رَمَعَةً، فَقَالَ سَعْدٌ: أَوْصَانِي أَخِي عْتَبَهُ إِذَا قَدِمْتُ مَكَّةَ أَنْ أَنْظُرَ إِلَى ابْنِ أُمِّةٍ زَمَعَةً فَأَقْبِضْهُ فَإِنَّهُ ابْنُهُ، وَقَالَ عَبْدُ بْنُ زَمَعَةَ: أَخِي، ابْنُ أُمِّةٍ أَبِي، وَوُلِدَ عَلَى فِرَاشِ أَبِي، فَرَأَى رَسُولُ اللَّهِ ﷺ سَبَّهَا بَيْنًا بَعْتَبَةَ، فَقَالَ: «الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ وَاحْتَجِبِي مِنْهُ يَا سَوْدَةَ». زَادَ مُسَدَّدٌ فِي حَدِيثِهِ فَقَالَ: «هُوَ أَحْوَكُ يَا عَبْدًا».

تخريج: أخرجه البخاري، الخصومات، باب دعوى الوصي للميت، ح: ٢٤٢١، ومسلم، الرضاع، باب الولد للفراش وتوفي الشبهات، ح: ١٤٥٧ من حديث سفيان بن عيينة به.

Comments:

All these cases date back to the Age of *Jāhiliyyah* when such nasty things were common and the pagans did not feel ashamed of children born out of wedlock. But Islam has ruled the child "belongs to the owner of the bed." From the face of the child in the afore-mentioned case, it appeared that he was the son of 'Utbah, and that he was an illegitimate child, but in his case the rule was followed and he was given over to "the owner of the bed."

2274. 'Amr bin *Shu'aib* narrated from his father, from his grandfather that a man stood up in front of the Messenger of Allāh ﷺ and said: "So-and-so is my son, for I fornicated with his mother in the times of *Jāhiliyyah*." The Messenger of Allāh ﷺ said: 'There is no prescribing (of genealogies) in

٢٢٧٤ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا حُسَيْنُ الْمُعَلَّمِ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ فَلَانًا ابْنِي عَاهَرْتُ بِأُمِّهِ فِي الْجَاهِلِيَّةِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا دَعْوَةَ فِي الْإِسْلَامِ، ذَهَبَ أَمْرُ

[1] Some scholars are of the opinion that: "The *Hajar* (stone) is for the *Āhir* (fornicator)" refers to stoning, but others explained that stoning is not for the fornicator, but the one who has been married and fornicates, and that the *Hadīth* means the fornicator does not get anything; no rights over the child, nor inheritance, etc. See the commentary of An-Nawawī on *Ṣaḥīḥ Muslim* (no. 3613,3136,1457); Ibn Hajar in *Fath Al-Bārī* (no. 6750); 'Awn Al-Ma'būd; and *Minnat Al-Mun'im* the commentary on *Ṣaḥīḥ Muslim* by our *Shaiḥ* Ṣafiur-Raḥmān Al-Mubarakpūrī, may Allah have mercy upon him.

Islam. The customs of *Jāhiliyyah* have all gone. The child is ascribed to the bed, and the *Hajar* (stone) is for the '*Āhir* (fornicator).'" (*Ḥasan*)

تخریج: [إسناده حسن] أخرجه أحمد: ۲۰۷/۲ عن يزيد بن هارون به .

2275. It was reported from Rabāḥ the slave of Al-Ḥasan bin 'Alī bin Abī Ṭalib, that he said: "My family (those who owned him) married me to a Roman slave-girl of theirs, so I had intercourse with her. She gave birth to a black son, like me, and I named him 'Abdullāh. Then I engaged in intercourse with her, and she gave birth to a black son like me, and I named him 'Ubaidullāh. But then a Roman slave of my master's, by the name of Yuḥannah, ruined her, and spoke with her in their language. She gave birth to a boy who looked like a lizard. I said to her: 'What is this?' She replied: 'This is Yuḥannah's (child).' So we complained to 'Uthmān regarding the both of them. He asked them, and they both confessed (to the fornication). He said to them: 'Are you willing that I judge between you with the judgment of the Messenger of Allāh ﷺ? The Messenger of Allāh ﷺ ruled that the child is ascribed to the bed'" — (one of the narrators said) I think he said: "So he lashed him, and lashed her, and they were both slaves." (*Da'if*)

تخریج: [إسناده ضعيف] أخرجه أحمد: ۶۹،۵۹/۱ عن مهدي بن ميمون به * رباح

مجهول، ذكره ابن حبان في الثقات: ۲۳۸/۴ وقال: "لا أدري من هو ولا ابن من هو؟".

الْجَاهِلِيَّةِ، الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ".

۲۲۷۵ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ أَبُو يَحْيَى: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبَ عَنِ الْحَسَنِ بْنِ سَعْدِ مَوْلَى الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ، عَنْ رَبَاحٍ قَالَ: زَوَّجَنِي أَهْلِي أُمَّةً لَهُمْ رُومِيَّةٌ، فَوَقَعْتُ عَلَيْهَا، فَوَلَدَتْ غُلَامًا أَسْوَدَ مِثْلِي، فَسَمَّيْتُهُ عَبْدَ اللَّهِ، ثُمَّ وَقَعْتُ عَلَيْهَا فَوَلَدَتْ غُلَامًا أَسْوَدَ مِثْلِي فَسَمَّيْتُهُ عُبَيْدَ اللَّهِ، ثُمَّ طَبِنَ لَهَا غُلَامٌ لِأَهْلِي رُومِيٌّ يُقَالُ لَهُ يُوحَنَّةُ، فَرَاطَنَهَا بِلِسَانِهِ فَوَلَدَتْ غُلَامًا كَأَنَّهُ وَرَعَةٌ مِنَ الْوَرَعَاتِ، فَقُلْتُ لَهَا: مَا هَذَا؟ قَالَتْ: هَذَا لِيُوحَنَّةَ، فَرَفَعْنَا إِلَى عُثْمَانَ - أَحْسِبُهُ قَالَ مَهْدِيُّ: قَالَ: فَسَأَلْتُهُمَا، فَاعْتَرَفَا - فَقَالَ لَهُمَا: أَنْرَضِيَانِ أَنْ أَقْضِي بَيْنَكُمَا بِقَضَاءِ رَسُولِ اللَّهِ ﷺ، إِنَّ رَسُولَ اللَّهِ ﷺ قَضَى أَنَّ الْوَلَدَ لِلْفِرَاشِ، وَأَحْسِبُهُ قَالَ: فَجَلَدَهَا وَجَلَدَهُ وَكَانَا مَمْلُوكَيْنِ.

Chapter 34/35. Who Has More Right To Take The Child?

2276. ‘Amr bin Shu‘aib narrated from his father, from his grandfather that a woman said: “O Messenger of Allāh! This son of mine: My womb was a protective bag for him, and my breasts were his sustenance, and my house was a protection for him. Now, his father has divorced me, and wishes to take him away from me.” The Messenger of Allāh ﷺ said to her: “You have more right to him, as long as you do not re-marry.” (Hasan)

تخریج: [حسن] أخرجه أحمد: ۱۸۲/۲، ۲۰۳ من حديث عمرو بن شعيب به وصحه الحاكم: ۲۰۷/۲ ووافقه الذهبي * الوليد بن مسلم: صرح بالسماع.

Comments:

This authentic *Hadīth* proves that, until a mother marries again, she has the right to keep the child more than the father and, even after marriage, she has the right to keep the child with her with the consent of the father. In case he does not agree, the child will be given over to the father.

2277. It was reported from Abū Maimūnah Salmā, the freed-slave of some people of Al-Madīnah, a truthful man, that he said: “Once, while I was sitting with Abū Hurairah, a Persian lady came to him with a son of hers. Her husband had divorced her, and both of them were claiming him. She said, speaking to him in Farsi, ‘My husband wishes to take my son.’ Abū Hurairah replied: ‘Draw lots over him,’ and he spoke to her (in her language). Her husband then came and said: ‘Who is trying to snatch my child away from me?’ Abū Hurairah said: ‘O Allāh! I am

(المعجم ۳۴، ۳۵) - بَابُ مَنْ أَحَقُّ بِالْوَلَدِ
(التحفة ۳۵)

۲۲۷۶ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ السُّلَمِيُّ: حَدَّثَنَا الْوَلِيدُ عَنْ أَبِي عَمْرٍو يَعْنِي الْأَوْزَاعِيَّ: حَدَّثَنِي عَمْرُو بْنُ شُعَيْبٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ عَمْرٍو: أَنَّ امْرَأَةً قَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ ابْنِي هَذَا كَانَ بَطْنِي لَهُ وَعَاءً، وَتَدْيِي لَهُ سِفَاءً، وَحِجْرِي لَهُ حِوَاءً، وَإِنَّ أَبَاهُ طَلَّقَنِي وَأَرَادَ أَنْ يَنْزِعَهُ مِنِّي، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «أَنْتِ أَحَقُّ بِهِ مِمَّا لَمْ تَنْكِحِي».

۲۲۷۷ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلْوَانِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَأَبُو عَاصِمٍ عَنْ ابْنِ جُرَيْجٍ: أَخْبَرَنِي زِيَادٌ عَنْ هِلَالِ بْنِ أَسَامَةَ، أَنَّ أَبَا مَيْمُونَةَ سَلِمَى مَوْلَى مِنْ أَهْلِ الْمَدِينَةِ رَجُلٌ صَدَقَ قَالَ: بَيْنَمَا أَنَا جَالِسٌ مَعَ أَبِي هُرَيْرَةَ جَاءَتْهُ امْرَأَةٌ فَارِسِيَّةٌ مَعَهَا ابْنٌ لَهَا فَادَّعَاهُ وَقَدْ طَلَّقَهَا زَوْجَهَا، فَقَالَتْ: يَا أَبَا هُرَيْرَةَ - رَطَطْتُ لَهُ بِالْفَارِسِيَّةِ - زَوْجِي يُرِيدُ أَنْ يَذْهَبَ بَانِي، فَقَالَ أَبُو هُرَيْرَةَ: اسْتَهَمَا عَلَيْهِ، وَرَطَطَ لَهَا بِذَلِكَ، فَجَاءَ زَوْجُهَا فَقَالَ: مَنْ يُحَاقِنِي فِي وَلَدِي؟ فَقَالَ أَبُو هُرَيْرَةَ:

only saying this because I heard a woman who had come to the Messenger of Allāh ﷺ while I was sitting with him who said: "O Messenger of Allāh, my husband wishes to take my son away from me, even though he gives me water from the well of Abū 'Inabah, and is of benefit to me." So the Messenger of Allāh ﷺ replied: "Draw lots over him." But her husband said: "Who is trying to snatch my child away from me?" The Prophet ﷺ then said: "This is your father, and this is your mother. Take the hand of whichever you please." And he took the hand of his mother, so she took him away." (*Sahīh*)

تخریج: [إسناده صحيح] أخرجه ابن ماجه، الأحكام، باب تخيير الصبي بين أبويه، ح: ٢٣٥١ من حديث زياد بن سعد به وقال الترمذي، ح: ١٣٥٧: "حسن صحيح".

Comments:

Children may be given the right of choice in the afore-mentioned conditions if they have grown up to an age of sound judgment.

2278. It was reported from Nāfi' bin 'Ujairah, from his father, from 'Alī, may Allāh be pleased with him, who said: "Zaid bin Ḥārithah left for Makkah, and brought back Ḥamzah's daughter. Ja'far said: 'I will take her, for I have more right to her. She is the daughter of my uncle, and I am married to her maternal aunt, and a maternal aunt is (like) a mother.'" But 'Alī said: "I have more right to her. She is the daughter of my uncle, and I am married to the daughter of the Messenger of Allāh ﷺ, and she has more right to her." Zaid said: "I have more right to her. I was the

اللَّهُمَّ! إِنِّي لَا أَقُولُ هَذَا إِلَّا أَنِّي سَمِعْتُ امْرَأَةً جَاءَتْ إِلَى رَسُولِ اللَّهِ ﷺ وَأَنَا قَاعِدٌ عِنْدَهُ فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ زَوْجِي يُرِيدُ أَنْ يَذْهَبَ بَابْنِي وَقَدْ سَقَانِي مِنْ بئرِ أَبِي عَبَّةٍ وَقَدْ نَفَعَنِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اسْتَهَمَا عَلَيْهِ» فَقَالَ زَوْجُهَا: مَنْ يُحَاقِنِي فِي وَلَدِي؟ فَقَالَ النَّبِيُّ ﷺ: «هَذَا أَبُوكَ، وَهَذِهِ أُمُّكَ، فَخُذْ بِيَدِ أَيِّهِمَا شِئْتَ»، فَأَخَذَ بِيَدِ أُمِّهِ، فَانْطَلَقَتْ بِهِ.

٢٢٧٨ - حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ يَزِيدَ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ نَافِعِ بْنِ عُجَيْرٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجَ زَيْدُ ابْنِ حَارِثَةَ إِلَى مَكَّةَ فَقَدِمَ بِابْنَةِ حَمْرَةَ، فَقَالَ جَعْفَرُ: أَنَا أَخُذُهَا، أَنَا أَحَقُّ بِهَا، ابْنَةُ عَمِّي وَعِنْدِي خَالَتُهَا وَإِنَّمَا الْخَالَةُ أُمٌّ، فَقَالَ عَلِيُّ: أَنَا أَحَقُّ بِهَا، ابْنَةُ عَمِّي، وَعِنْدِي ابْنَةُ رَسُولِ اللَّهِ ﷺ وَهِيَ أَحَقُّ بِهَا، فَقَالَ زَيْدٌ: أَنَا أَحَقُّ بِهَا، أَنَا خَرَجْتُ إِلَيْهَا وَسَافَرْتُ وَقَدِمْتُ بِهَا،

one who left to (get) her, and traveled for her, and brought her back.” The Prophet ﷺ came out” — and he mentioned the narration — he said: “And as for the little girl, I rule that she should go to Ja’far so that she will be with her maternal aunt. And verily, the maternal aunt is a mother.”

(*Hasan*)

تخريج: [حسن] أخرجه البزار في البحر الزخار: ٣/١٠٥، ١٠٦، ح: ٨٩١ من حديث عبد الملك بن عمرو أبي عامر به مطولاً وله طريق آخر عند البيهقي: ٦/٨.

Comments:

In the matter of bringing up and taking care of children, priority is given to the mother, as mentioned in the foregoing *Hadith*, followed by the maternal aunt, followed by paternal relatives. According to Ibn Taimiyyah and Ibn Al-Qayyim, while keeping in view this order of priority, it is also very important to take into account the interest of the child, his present and his future.

2279. (Another chain) from ‘Abdur-Rahmān bin Abī Lailā with this narration, not in its complete form, he said: “So he ruled that she be given to Ja’far, since her maternal aunt was with him.”

(*Hasan*)

٢٢٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي فَرْوَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى بِهَذَا الْخَبَرِ وَلَيْسَ بِتَمَامِهِ قَالَ: وَقَضَى بِهَا لِجَعْفَرٍ لِأَنَّ خَالَتَهَا عِنْدَهُ.

تخريج: [حسن] انظر الحديث السابق وللحديث شواهد.

2280. (Another chain) from Hāni’ and Hubairah, from ‘Alī, who said: “When we left Makkah, Ḥamzā’s daughter followed us, crying: ‘O uncle, O uncle!’” So ‘Alī took her hand and brought her, and said (to Fāṭimah): “Take your uncle’s daughter,” so she took her. And Ja’far said: “My uncle’s daughter, and her maternal aunt is with me!” So the Prophet ﷺ ruled that she be given to her maternal aunt, and said: “The maternal aunt is similar in status to a mother.” (*Da’if*)

٢٢٨٠ - حَدَّثَنَا عَبَّادُ بْنُ مُوسَى أَنَّ إِسْمَاعِيلَ بْنَ جَعْفَرٍ حَدَّثَهُمْ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِيٍّ وَهَبِيرَةَ، عَنْ عَلِيٍّ قَالَ: لَمَّا خَرَجْنَا مِنْ مَكَّةَ تَبِعَتْنَا بِنْتُ حَمَزَةَ تُنَادِي: يَا عَمُّ! يَا عَمُّ! فَتَنَاوَلَهَا عَلِيٌّ فَأَخَذَ بِيَدِهَا وَقَالَ: دُونَكِ بِنْتُ عَمِّكِ، فَحَمَلَتْهَا، فَقَصَّ الْخَبَرَ، قَالَ: وَقَالَ جَعْفَرٌ: ابْنَةُ عَمِّي وَخَالَتُهَا تَحْتِي، فَقَضَى بِهَا النَّبِيُّ ﷺ لِخَالَتِهَا وَقَالَ: «الْخَالَةُ بِمَنْزِلَةِ الْأُمِّ».

تخريج: [إسناده ضعيف] وأخرجه أحمد: ١/٩٨، ١١٥ من حديث إسرائيل به، وصححه

الحاكم: ١٢/٣، ووافقه الذهبي وسنده ضعيف، أبو إسحاق مدلس وعنعن.

Chapter 35/36. Regarding The Waiting Period Of A Divorced Woman

(المعجم ٣٥، ٣٦) بَابُ: فِي عِدَّةِ
الْمُطَلَّغَةِ (التحفة ٣٦)

2281. Asmā' bint Yazīd bin As-Sakan Al-Anṣāriyyah narrated that she was divorced (by her husband) during the time of the Messenger of Allāh ﷺ, and at that time there used to be no waiting period for the divorcee. So when she was divorced, Allāh revealed the waiting period for the divorced lady. Therefore, she was the first regarding whom these Verses of the waiting period for divorced women were applied. (*Hasan*)

٢٢٨١ - حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الْحَمِيدِ
الْبُهْرَانِيُّ: حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ: حَدَّثَنَا
إِسْمَاعِيلُ بْنُ عِيَّاشٍ: حَدَّثَنِي عَمْرُو بْنُ
مُهَاجِرٍ عَنْ أَبِيهِ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ بْنِ
السَّكَنِ الْأَنْصَارِيَّةِ: أَنَّهَا طَلَّقَتْ عَلَى عَهْدِ
رَسُولِ اللَّهِ ﷺ وَلَمْ يَكُنْ لِلْمُطَلَّغَةِ عِدَّةٌ، فَأَنْزَلَ
اللَّهُ عَزَّوَجَلَّ حِينَ طَلَّقَتْ أَسْمَاءَ بِالْعِدَّةِ
لِلطَّلَاقِ، فَكَانَتْ أَوَّلَ مَنْ أُنْزِلَتْ فِيهَا الْعِدَّةُ
لِلْمُطَلَّغَاتِ.

تخریج: [إسناده حسن] أخرجه ابن أبي حاتم في تفسيره: ٤١٤/٢، ح: ٢١٨٦ من حديث إسماعيل بن عياش به ورواه البيهقي: ٤٢٤/٧ من حديث أبي داود به.

Comments:

It is said that Asmā' bint Yazīd was the (paternal) cousin of Mu'adh bin Jabal. She had given the pledge of loyalty to the Messenger of Allāh ﷺ and was a message-bearer for women, carrying their messages to the Messenger of Allāh ﷺ. In the Battle of Yarmūk, she killed nine Romans using a tent pole taken from her tent.

Chapter 37. The Abrogation Of The Waiting Period For One Type Of Divorcee

(المعجم ٣٧) بَابُ: فِي نَسْخِ مَا اسْتُنِيَ
بِهِ مِنْ عِدَّةِ الْمُطَلَّغَاتِ (التحفة ٣٧)

2282. Ibn 'Abbās said, regarding the (two verses): "And divorced women should wait regarding themselves three cycles"^[1] and: "If you are in doubt regarding women who have given up hope of menses, then their waiting period is three

٢٢٨٢ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ ثَابِتِ
الْمُرُوزِيِّ: حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنٍ عَنْ أَبِيهِ،
عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ
عَبَّاسٍ قَالَ: «﴿وَالْمُطَلَّغَاتُ يَرْبِصْنَ بِأَنْفُسِهِنَّ
ثَلَاثَةَ قُرُوءٍ﴾ [البقرة: ٢٢٨] قَالَ: «وَأَلْتَمَسَ بَيْسَانَ

[1] Al-Baqarah 2:228.

months,'^[1] that this was abrogated, and Allāh said: (So if you divorce them before touching them, then you will have no waiting period for them that they have to wait.)” (*Hasan*)

مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ أَرْبَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ ﴿الطلاق: ٤﴾ [فَنَسِخَ مِنْ ذَلِكَ وَقَالَ: (وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا).

تخريج: [حسن] أخرجه النسائي، الطلاق، باب نسخ المراجعة بعد التطليقات الثلاث، ح: ٣٥٨٤ من حديث علي بن حسين بن واقد به وانظر، ح: ٢١٩٥.

Comments:

The *Iddah* of a normal divorcee is three turns of menses and purity. The *Iddah* of a woman in a state of menopause or of a girl with irregular menses not fixed as of yet, is three months. There is no *Iddah* for a woman divorced before the consummation of marriage. A pregnant woman divorced or widowed, shall wait until the delivery of the child. The *Iddah* of a widow is four months and ten days.

Chapter 36/38. Regarding Taking Divorced Women Back

(المعجم ٣٦، ٣٨) بَابُ: فِي الْمُرَاجَعَةِ
(التحفة ٣٨)

2283. It was reported from Ibn ‘Abbās, from ‘Umar, that the Prophet ﷺ divorced Ḥafṣah and then took her back. (*Ṣaḥih*)

٢٢٨٣ - حَدَّثَنَا سَهْلُ بْنُ مُحَمَّدٍ بْنِ الزُّبَيْرِ الْعَسْكَرِيُّ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ عَنْ صَالِحِ بْنِ صَالِحٍ، عَنْ سَلَمَةَ بْنِ كَهَيْلٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ: أَنَّ النَّبِيَّ ﷺ طَلَّقَ حَفْصَةَ ثُمَّ رَاجَعَهَا.

تخريج: [إسناده صحيح] أخرجه النسائي، الطلاق، باب الرجعة، ح: ٣٥٩٠ من حديث سهل بن محمد به وصححه ابن حبان (موارد): ١٣٢٤ والحاكم على شرط الشيخين: ١٩٧/٢ ووافقه الذهبي وللحديث علة غير قادمة.

Comments:

One may take her back after the first and the second divorce, during a wife’s *Iddah* period. A man shall also call two persons to bear witness that he has withdrawn the divorce.

[1] *At-Talāq* 65:4.

Chapter 37/39. Regarding The Maintenance Of One Who Has Been Irrevocably Divorced

2284. It was reported from Sufyān, from Abū Salamah bin ‘Abdur-Raḥmān from Fāṭimah bint Qais, that Abū ‘Amr bin Ḥaṣṣ divorced her irrevocably, and he was not present (in the city). So he sent his representative to her with some barley, but she considered this to be very little. He replied: “I swear by Allāh, you do not have the right to (receive) anything from me!” So she went to the Messenger of Allāh ﷺ and mentioned that to him. He told her: “You do not have the right of maintenance from him.” And he commanded her to observe her waiting period in the house of Umm Sharīk, then he said: “She is a woman whom my Companions visit. Observe your waiting period in the house of Ibn Umm Maktūm, for he is a blind man and you may take off your garments. When you have completed (your waiting period), inform me.” She said: “So when I had finished (the waiting period), I mentioned to him that Mu‘āwiyah bin Abī Sufyān and Abū Jahm both proposed for my hand. The Messenger of Allāh ﷺ said: ‘As for Abū Jahm, his stick never leaves his shoulders. And as for Mu‘āwiyah, he is poor, having no wealth. Marry Usāmah bin Zaid.’ But I disliked that, so he said (again): ‘Marry Usāmah bin Zaid.’ So I married him, and Allāh made much good come out of that, and

(المعجم ٣٧، ٣٩) بَابُ: فِي نَفَقَةِ
الْمَبْتُوتَةِ (التحفة ٣٩)

٢٢٨٤ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ مَوْلَى الْأَسْوَدِ بْنِ سُفْيَانَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ: أَنَّ أَبَا عَمْرٍو بْنَ حَفْصِ طَلَّقَهَا ابْنَةً وَهُوَ غَائِبٌ، فَأَرْسَلَ إِلَيْهَا وَكَيْلُهُ بِشَعِيرٍ فَتَسَخَّطَتْهُ، فَقَالَ: وَاللَّهِ! مَالِكٌ عَلَيْنَا مِنْ شَيْءٍ، فَجَاءَتْ رَسُولَ اللَّهِ ﷺ فَذَكَرَتْ ذَلِكَ لَهُ، فَقَالَ لَهَا: «لَيْسَ لَكَ عَلَيْهِ نَفَقَةٌ»، وَأَمَرَهَا أَنْ تَعْتَدَ فِي بَيْتِ أُمِّ شَرِيكٍ، ثُمَّ قَالَ: «إِنَّ تِلْكَ امْرَأَةً يَعْشَاهَا أَصْحَابِي، اغْتَدِي فِي بَيْتِ ابْنِ أُمِّ مَكْتُومٍ فَإِنَّهُ رَجُلٌ أَعْمَى تَصْعَعِنَ تِيَابِكَ، وَإِذَا حَلَلْتَ فَأَذِينِي». قَالَتْ: فَلَمَّا حَلَلْتُ ذَكَرْتُ لَهُ أَنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ وَأَبَا جَهْمٍ حَاطَبَانِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا أَبُو جَهْمٍ فَلَا يَضَعُ عَصَاهُ عَنْ عَاتِقِهِ، وَأَمَّا مُعَاوِيَةُ فَضَعْلُوكَ لَا مَالَ لَهُ، انْكِحِي أُسَامَةَ بْنَ زَيْدٍ». قَالَتْ: فَكْرِهْتُهُ، ثُمَّ قَالَ: «انْكِحِي أُسَامَةَ بْنَ زَيْدٍ»، فَتَكَحَّتْهُ فَجَعَلَ اللَّهُ تَعَالَى فِيهِ خَيْرًا وَاعْتَبَطْتُ بِهِ.

other (women) became jealous of me because of him.” (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، الطلاق، باب المطلقة البائن لا نفقة لها، ح: ١٤٨٠ من حديث مالك به وهو في الموطأ (يحيى): ٥٨٠، ٥٨١.

2285. It was reported from Yahyā bin Abī Kathīr, that Abū Salamah bin ‘Abdur-Raḥmān narrated to him that Fāṭimah bint Qais narrated to him, that Abū Ḥaḥṣ bin Al-Mughīrah divorced her three times. And he cited the narration, in it: “Khalīd bin Al-Walīd and others from the tribe of Banū Makhzūm came to the Prophet ﷺ and said: “O Prophet of Allāh! Abū Ḥaḥṣ bin Al-Mughīrah has divorced his wife three times, and he has left her a very insignificant amount of maintenance.” So he replied: “She is not entitled to any maintenance.” and he cited the rest of the narration, but the (previous) narration of Mālik is more complete. (*Ṣaḥīḥ*)

تخريج: [صحيح] أخرجه ابن عبد البر في التمهيد: ١٣٧/١٩ من حديث أبي داود به وانظر الحديث السابق.

2286. It was reported from ‘Amr bin Yaḥyā, that Abū Salamah narrated to him, that Fāṭimah bint Qais narrated to him, that Abū ‘Amr bin Ḥaḥṣ Al-Makhzūmī divorced her three times. And he cited the narration, and the part about Khalīd bin Al-Walīd. He said: “The Prophet ﷺ responded: ‘She is not entitled to any provision or a place of residence.’” And he said in it: “The Messenger of Allāh ﷺ sent (a messenger) to her, saying: “Do not do anything with

٢٢٨٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبَانُ بْنُ يَرِيدَ الْعَطَّارُ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ فَاطِمَةَ بِنْتَ قَيْسٍ حَدَّثَتْهُ أَنَّ أَبَا حَفْصِ بْنِ الْمُغِيرَةَ طَلَّقَهَا ثَلَاثًا، وَسَاقَ الْحَدِيثَ فِيهِ: وَأَنَّ خَالِدَ بْنَ الْوَلِيدِ وَنَفَرًا مِنْ بَنِي مَخْزُومٍ أَتَوْا النَّبِيَّ ﷺ فَقَالُوا: يَا نَبِيَّ اللَّهِ! إِنَّ أَبَا حَفْصِ بْنِ الْمُغِيرَةَ طَلَّقَ امْرَأَتَهُ ثَلَاثًا وَإِنَّهُ تَرَكَ لَهَا نَفَقَةً بَسِيرَةً فَقَالَ: «لَا نَفَقَةَ لَهَا» وَسَاقَ الْحَدِيثَ. وَحَدِيثُ مَالِكٍ أَمَّ.

٢٢٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا أَبُو عَمْرٍو عَنْ يَحْيَى: حَدَّثَنِي أَبُو سَلَمَةَ: حَدَّثَنِي فَاطِمَةُ بِنْتُ قَيْسٍ أَنَّ أَبَا عَمْرٍو بْنَ حَفْصِ الْمَخْزُومِيِّ طَلَّقَهَا ثَلَاثًا. وَسَاقَ الْحَدِيثَ وَخَبَرَ خَالِدَ بْنَ الْوَلِيدِ قَالَ: فَقَالَ النَّبِيُّ ﷺ: «لَيْسَتْ لَهَا نَفَقَةٌ وَلَا مَسْكَنٌ»، قَالَ فِيهِ: وَأَرْسَلَ إِلَيْهَا رَسُولُ اللَّهِ ﷺ «أَنْ لَا تَسْبِقِنِي بِنَفْسِكَ».

yourself before (consulting with me.” (*Sahih*)

تخريج: [صحيح] أخرجه ابن عبد البر في التمهيد: ١٣٨/١٩ من حديث أبي داود به * أبو عمرو: هو الأوزاعي.

Comments:

1. In marriage and other important matters, one should take the counsel of the devout and the wise. Prayer of Guidance (*Istikhārah*) is another important means to reach a decision in such matters.
2. Fāṭimah bint Qais' husband was Abū Ḥaḥṣ bin Al-Mughīrah, according to most narrations.

2287. It was reported from Muḥammad bin ‘Amr from Yaḥya, from Abū Salamah, from Fāṭimah bint Qais, she said: “I was married to a man from the Banū Makhzūm, and he divorced me irrevocably.” And then he cited similar to the narration of Mālik.^[1] But he said in it: “Do not give yourself to anyone without (asking) me.” (*Sahih*)

Abū Dāwud said: Ash-Sha‘bī, Al-Bahī, and ‘Aṭā’ reported it like that from ‘Abdur-Raḥmān bin ‘Aṣim, and Abū Bakr bin Abī Al-Jahm, all of them from Fāṭimah bint Qais; that her husband divorced her for the third time.

2288. It was reported from Ash-Sha‘bī, from Fāṭimah bint Qais, that her husband divorced her for the third time, so the Prophet ﷺ did not assign her any maintenance or residence. (*Sahih*)

تخريج: أخرجه مسلم، الطلاق، باب المطلقة البائن لا نفقة لها، ح: ٤٤/١٤٨٠ من حديث سفيان الثوري به وانظر الحديث السابق: ٢٢٨٤.

٢٢٨٧ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: أَنَّ مُحَمَّدَ بْنَ جَعْفَرٍ حَدَّثَهُمْ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ: كُنْتُ عِنْدَ رَجُلٍ مِنْ بَنِي مَخْزُومٍ فَطَلَّقَنِي الْبَتَّةَ، ثُمَّ سَاقَ نَحْوَ حَدِيثِ مَالِكٍ قَالَ فِيهِ: «وَلَا تُفَوِّتَنِي بِنَفْسِكَ».

قَالَ أَبُو دَاوُدَ: وَكَذَلِكَ رَوَاهُ الشَّعْبِيُّ وَالْبَيْهَقِيُّ وَعَطَاءٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَاصِمٍ وَأَبُو بَكْرٍ بْنُ أَبِي الْجَهْمِ، كُلُّهُمُ عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ: أَنَّ زَوْجَهَا طَلَّقَهَا ثَلَاثًا.

تخريج: [صحيح] انظر، ح: ٢٢٨٤.

٢٢٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ: حَدَّثَنَا سَلَمَةُ بْنُ كَهَيْلٍ عَنِ الشَّعْبِيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ: أَنَّ زَوْجَهَا طَلَّقَهَا ثَلَاثًا، فَلَمْ يَجْعَلْ لَهَا النَّيَّ ﷺ نَفَقَةً وَلَا سُكْنَى.

[1] No. 2284.

2289. It was reported from ‘Uqail, from Ibn Shihāb, from Abū Salamah, from Fāṭimah bint Qais, that she was married to Abū Ḥafṣ bin Al-Mughīrah, and he divorced her the final of the three divorces. So she went to the Messenger of Allāh ﷺ and asked him regarding leaving her house. He commanded her to go to the house of Ibn Umm Maktūm, who was blind. But Marwān refused to believe this narration of hers — that the divorced woman leaves her house. ‘Urwah said: And ‘Āishah also rejected this from Fāṭimah bint Qais.

Abū Dāwud said: Ṣāliḥ bin Kaisān, Ibn Juraij, and Shu‘aib bin Abī Ḥamzah all reported it from Az-Zuhrī.

٢٢٨٩ - حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ الرَّمْلِيِّ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ: أَنَّهَا أَخْبَرْتَهُ أَنَّهَا كَانَتْ عِنْدَ أَبِي حَفْصِ بْنِ الْمُغِيرَةِ وَأَنَّ أَبَا حَفْصِ بْنِ الْمُغِيرَةِ طَلَّقَهَا آخِرَ ثَلَاثِ تَطْلِيقَاتٍ، فَزَعَمَتْ أَنَّهَا جَاءَتْ رَسُولَ اللَّهِ ﷺ فَاسْتَفْتَتْهُ فِي خُرُوجِهَا مِنْ بَيْتِهَا، فَأَمَرَهَا أَنْ تَنْتَقِلَ إِلَى ابْنِ أُمِّ مَكْتُومِ الْأَعْمَى، فَأَبَى مَرْوَانُ أَنْ يُصَدِّقَ حَدِيثَ فَاطِمَةَ فِي خُرُوجِ الْمُطَلَّاقَةِ مِنْ بَيْتِهَا.

قال عُرْوَةُ: وَأُنكَرْتُ عَائِشَةَ عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ.

قال أبو داود: وكذلك رَوَاهُ صَالِحُ بْنُ كَيْسَانَ وَابْنُ جُرَيْجٍ وَشُعَيْبُ بْنُ أَبِي حَمْزَةَ كُلُّهُمْ عَنِ الزُّهْرِيِّ.

قال أبو داود: شُعَيْبُ بْنُ أَبِي حَمْزَةَ، وَاسْمُ أَبِي حَمْزَةَ دِينَارٌ، وَهُوَ مَوْلَى زِيَادٍ.

تخریج: [صحيح] انظر، ح: ٢٢٨٤.

Comments:

This narration is brief but the following *Hadīth* is more detailed. Marwān had sent someone to gather this information.

2290. It was reported from Ma‘mar from Az-Zuhrī, from ‘Ubadullāh, who said: “Marwān sent (Qabīshah) to Fāṭimah bint Qais to ask her (about her story). She informed him that she was married to Abū Ḥafṣ, and the Prophet ﷺ had made ‘Alī a governor over a part of Yemen. So Abū Ḥafṣ went with him, and sent

٢٢٩٠ - حَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ قَالَ: أُرْسِلَ مَرْوَانُ إِلَى فَاطِمَةَ فَسَأَلَهَا؟ فَأَخْبَرْتَهُ أَنَّهَا كَانَتْ عِنْدَ أَبِي حَفْصِ، وَكَانَ النَّبِيُّ ﷺ أَمَرَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَعْنِي عَلَى بَعْضِ الْيَمَنِ فَخَرَجَ مَعَهُ زَوْجُهَا فَبَعَثَ إِلَيْهَا بِتَطْلِيقَةٍ كَانَتْ بَقِيَتْ لَهَا، وَأَمَرَ عِيَّاشَ

her a divorce that was remaining (the third divorce). And he commanded Ayyāsh bin Abī Rabī'ah and Al-Ḥārith bin Hishām to support her, but they both said: 'By Allāh! She is not entitled to any maintenance, unless she be pregnant.' So she went to the Prophet ﷺ, who said: 'You are not entitled to any maintenance unless you are pregnant.' She asked his permission to move (to another house), and he gave her permission. She then said: 'Where shall I move to, O Messenger of Allāh?' He replied: 'To (the house) of Ibn Umm Maktūm — and he was a blind man — for you can take off (change) your garments in front of him and he will not see you.' She remained there until her waiting period finished, and then the Prophet ﷺ married her to Usāmah.

"Qabīshah then returned to Marwān and informed him of this. Marwān replied: 'We have not heard this *Hadīth* except from (this) woman, so we will take the safer opinion which we found the people following.' When Fāṭimah heard this, she replied: '(The judge) between us is the Book of Allāh, for Allāh says: Divorce them for their waiting periods..., until... perhaps Allāh will bring something new to pass.'^[1] She said: 'So what new thing can happen after the third?'" (*Ṣaḥīh*)

Abū Dāwud said: Yūnus reported

ابن أبي ربيعة والحارث بن هشام أن يُنفقا عليهما، فقالا: والله! ما لها نفقة إلا أن تكون حاملاً، فأتيت النبي ﷺ فقال: «لا نفقة لك إلا أن تكوني حاملاً»، واستأذنته في الانتقال، فأذن لها، فقالت: أين أنتقل يا رسول الله؟ فقال رسول الله ﷺ: «عند ابن أم مكتوم» - وكان أعمى - ترضع ثيابها عنده ولا يبصرها، فلم تزل هناك حتى مضت عِدتها، فأنكحها النبي ﷺ أسامة، فرجع قبصة إلى مروان فأخبره ذلك، فقال مروان: لم نسمع هذا الحديث إلا من امرأة فسناخذ بالعضمة التي وجدنا الناس عليها، فقالت فاطمة حين بلغها ذلك: بيني وبينكم كتاب الله، قال الله: ﴿فَطَلِقُوهُنَّ لِعَدَّتِهِنَّ﴾ [الطلاق: ١] حتى ﴿لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا﴾ [الطلاق: ١] قالت: فأني أمرتُ يُحْدِثُ بَعْدَ الثَّلَاثِ.

قال أبو داود: وكذلك رواه يونس عن الزهري، وأما الزبيدي فروى الحديثين جميعاً، حديث عبيد الله بمعنى معمر، وحديث أبي سلمة بمعنى عقيل.

قال أبو داود: ورواه محمد بن إسحاق عن الزهري أن قبصة بن ذؤيب حدثه بمعنى دل على خير عبيد الله بن عبد الله حين قال: فرجع قبصة إلى مروان فأخبره بذلك.

[1] *At-Talāq* 65:1.

it like that from Az-Zuhrī. As for Az-Zubaidī, he reported both of the *Aḥādīth*; that of ‘Ubaidullāh, with the meaning narrated by Ma‘mar, and that of Abū Salamah with the meaning narrated by ‘Uqail.

Abū Dāwud said: Muḥammad bin Ishāq reported it from Az-Zuhrī; that Qabiṣah bin Dhuwaib narrated to him, with a meaning supporting the narration of ‘Ubaidullāh bin ‘Abdullāh when he said: “So Qabiṣah returned to Marwān and informed him of this.”

تخریج: أخرجه مسلم، الطلاق، باب المطلقة البائن لا نفقة لها، ح: ٤١/١٤٨٠ من حديث عبدالرزاق به وهو في المصنف له، ح: ١٢٠٢٥ بطوله.

Comments:

The opinion of Marwān bin Ḥakam, ‘Āishah, and ‘Umar bin Al-Khaṭṭāb was that an irrevocably divorced woman had a right to be provided a place to live during her *Iddah*, and that the husband must provide that. But the statement of Fāṭimah bint Qais is clearer and has more weight, especially because she was the woman in this case, and it was she who had been divorced. So, obviously, her statement, quoting the Prophet ﷺ, that ‘an irrevocably divorced woman had no right to maintenance and housing’ has more weight. The foregoing Verses of the Qur’ān seem to suggest that they concern women who have been given revocable divorces, not those irrevocably divorced.

Chapter 38/40. Whoever Rejected What Fāṭimah Bint Qais Said

2291. It was reported from ‘Ammār bin Ruzaiq, from Abū Ishāq, who said: “I was in *Al-Masjid Al-Jami*’ with Al-Aswad, who said: ‘Fāṭimah bint Qais came to ‘Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, and he said: ‘We are not going to leave the Book of our Lord and the *Sunnah* of our Prophet ﷺ because of the

(المعجم ٣٨، ٤٠) - بَابُ مَنْ أَنْكَرَ ذَلِكَ

عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ (التحفة ٤٠)

٢٢٩١ - حَدَّثَنَا نَضْرُ بْنُ عَلِيٍّ: أَخْبَرَنِي

أَبُو أَحْمَدَ: حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ عَنْ أَبِي

إِسْحَاقَ قَالَ: كُنْتُ فِي الْمَسْجِدِ الْجَامِعِ مَعَ

الْأَسْوَدِ فَقَالَ: أَتَتْ فَاطِمَةُ بِنْتُ قَيْسٍ عُمَرَ بْنَ

الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: مَا كُنَّا لِنَدَعَ

كِتَابَ رَبِّنَا وَسُنَّةَ نَبِيِّنَا ﷺ لِقَوْلِ امْرَأَةٍ لَا

نَدْرِي أَحْفِظَتْ ذَلِكَ أَمْ لَا؟.

statement of a woman regarding whom we do not know: Did she memorize this or not.” (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، الطلاق، باب المطلقة البائنة لا نفقة بها، ح: ٤٦/١٤٨٠ من حديث أبي أحمد الزبيرى به.

2292. It was reported from Hishām bin ‘Urwah, from his father, who said: “‘Āishah, may Allāh be pleased with her, disapproved of that very strongly, and said: ‘She was in an isolated place, so her safety was feared for. And it was because of this that the Messenger of Allāh ﷺ allowed her.” (*Ḥasan*)

٢٢٩٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: لَقَدْ عَابَتْ ذَلِكَ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا أَشَدَّ الْعَيْبِ يَعْنِي حَدِيثَ فَاطِمَةَ بِنْتِ قَيْسٍ وَقَالَتْ: إِنَّ فَاطِمَةَ كَانَتْ فِي مَكَانٍ وَحْشٍ فَخِيفَ عَلَيَّ نَاجِيئَهَا فَلِذَلِكَ رَخَّصَ لَهَا رَسُولُ اللَّهِ ﷺ.

تخريج: [إسناده حسن] أخرجه ابن ماجه، الطلاق، باب: هل تخرج المرأة في عدتها، ح: ٢٠٣٢ من حديث عبدالرحمن بن أبي الزناد به وعلقه البخاري في صحيحه، ح: ٥٣٢٦.

2293. It was reported from ‘Abdur-Raḥmān bin Al-Qāsim, from his father, from ‘Urwah bin Az-Zubair that ‘Āishah was asked: “Don’t you see the statement of Fāṭimah?” She replied: “Indeed, there is no good in her mentioning that.” (*Ṣaḥīḥ*)

٢٢٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ: أَنَّهُ قِيلَ لِعَائِشَةَ: أَلَمْ تَرَيَّ إِلَى قَوْلِ فَاطِمَةَ: قَالَتْ: أَمَا إِنَّهُ لَا خَيْرَ لَهَا فِي ذِكْرِ ذَلِكَ.

تخريج: أخرجه البخاري، ح: ٥٣٢٥، ٥٣٢٦، ومسلم، ح: ١٤٨١ من حديث سفیان الثوري به مطولاً.

2294. It was reported from Yahyā bin Sa‘eed, from Sulaimān bin Yasār, regarding Fāṭimah’s leaving the house: “That was due to bad character.” (*Da‘īf*)

٢٢٩٤ - حَدَّثَنَا هَارُونُ بْنُ زَيْدٍ: حَدَّثَنَا أَبِي عَنْ سُفْيَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ فِي خُرُوجِ فَاطِمَةَ قَالَ: إِنَّمَا كَانَ ذَلِكَ مِنْ سُوءِ الْخُلُقِ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٧/٤٣٣ من حديث أبي داود به * سفیان الثوري عنن.

2295. (Another chain) from Yahyā bin Sa‘eed, from Al-Qāsim bin

٢٢٩٥ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ

Muḥammad and Sulaimān bin Yasār, that he heard the two of them mentioning that Yaḥyā bin Sa‘eed bin Al-‘Āṣ divorced his wife, the daughter of Abdur-Raḥmān bin Al-Ḥakam — irrevocably — and ‘Abdur-Raḥmān made her leave (the house). So ‘Āishah, may Allāh be pleased with her, sent (a messenger) to Marwān bin Al-Ḥakam — and he was the *Amīr* of Al-Madīnah — and she said: “Fear Allāh, and return the woman to her house.” Marwān replied — in the narration of Sulaimān (one of the narrators): “‘Abdur-Raḥmān overcame me (in argument about it),” — in the narration of Al-Qāsim (one of the narrators): “Have you not heard the incident of Fāṭimah bint Qais?” — ‘Āishah said: “There is no harm if you leave the narration of Fāṭimah.” Marwān replied: “If you think that (the reason) was the evil, then the evil that happened between these two is sufficient.” (*Ṣaḥīḥ*)

تخریج: أخرجه البخاري، الطلاق، باب قصة فاطمة بنت قيس ... إلخ، ح: ٥٣٢١،
٥٣٢٢ من حديث مالك به وهو في الموطأ (يحيى): ٥٧٩/٢.

2296. Maimūn bin Mihrān narrated: “I came to Al-Madīnah, and made my way to Sa‘eed bin Al-Musayyab. I said: ‘Fāṭimah bint Qais was divorced and left her house.’ Sa‘eed replied: ‘She is a woman who spread confusion among the people. She was a woman who had a sharp tongue, so she was placed in the hands of Ibn Umm Maktūm, the blind man.’” (*Da‘īf*)

وَسُلَيْمَانَ بْنِ يَسَارٍ أَنَّهُ سَمِعَهُمَا يَذْكُرَانِ أَنَّ
يَحْيَى بْنَ سَعِيدِ بْنِ الْعَاصِ طَلَّقَ بِنْتَ
عَبْدِ الرَّحْمَنِ بْنِ الْحَكَمِ الْبَيْتَةَ، فَاتَّقَلَهَا
عَبْدُ الرَّحْمَنِ، فَأَرْسَلَتْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
إِلَى مَرْوَانَ بْنِ الْحَكَمِ وَهُوَ أَمِيرُ الْمَدِينَةِ،
فَقَالَتْ لَهُ: اتَّقِ اللَّهَ وَارْجِدِ الْمَرْأَةَ إِلَى بَيْتِهَا،
فَقَالَ مَرْوَانُ: - فِي حَدِيثِ سُلَيْمَانَ - إِنَّ
عَبْدَ الرَّحْمَنِ عَلَنِي. وَقَالَ مَرْوَانُ: - فِي
حَدِيثِ الْقَاسِمِ - أَوْ مَا بَلَغَكَ شَأْنُ فَاطِمَةَ
بِنْتِ قَيْسٍ؟، فَقَالَتْ عَائِشَةُ: لَا يَضُرُّكَ أَنْ لَا
تَذْكُرَ حَدِيثَ فَاطِمَةَ، فَقَالَ مَرْوَانُ: إِنْ كَانَ
بِكَ الشَّرُّ فَحَسْبُكَ مَا كَانَ بَيْنَ هَذَيْنِ مِنَ
الشَّرِّ.

٢٢٩٦ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا
رُهِيرٌ: حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ: حَدَّثَنَا مَيْمُونُ
ابْنُ مِهْرَانَ قَالَ: قَدِمْتُ الْمَدِينَةَ فَدَفِعْتُ إِلَى
سَعِيدِ بْنِ الْمُسَيَّبِ فَقُلْتُ: فَاطِمَةُ بِنْتُ قَيْسٍ
طَلَّقَتْ فَخَرَجَتْ مِنْ بَيْتِهَا، فَقَالَ سَعِيدٌ: تِلْكَ
امْرَأَةٌ فَتَنَّتِ النَّاسَ، إِنَّهَا كَانَتْ لِسِنَّةٍ فَوَضَعَتْ
عَلَى يَدَيِ ابْنِ أُمِّ مَكْتُومٍ الْأَعْمَى.

تخریج: [ضعیف] السند حسن إلى سعید بن المسیب ولكنه لم يذكر من حدثه بهذا فقوله مردود.

Chapter 39/41. An Irrevocably Divorced Woman Leaving Her House During The Day

2297. It was reported from Abū Az-Zubair, from Jābir, who said: "My maternal aunt had been divorced for the third time. She left (her house) to harvest (the fruits) of a date palm that she owned, but a man met her and prevented her. So she went to the Prophet ﷺ and mentioned it to him. He told her: "Go out and harvest your tree, for it is possible that you may give charity from it, or do some other good." (Sahih)

(المعجم ٣٩، ٤١) بَابُ: فِي الْمُبْتَوَاتِ
تَخْرُجُ بِالنَّهَارِ (التحفة ٤١)

٢٢٩٧ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: طَلَّقْتُ خَالَتِي ثَلَاثًا فَخَرَجَتْ تَجِدُ نَخْلًا لَهَا، فَلَقِيهَا رَجُلٌ فَنَهَاهَا، فَأَتَتِ النَّبِيَّ ﷺ فَذَكَرَتْ ذَلِكَ لَهُ، فَقَالَ لَهَا: «اُخْرُجِي فِجْدِي نَخْلِكَ، لَعَلَّكَ أَنْ تَصَدَّقِي مِنْهُ، أَوْ تَفْعَلِي خَيْرًا».

تخریج: أخرجه مسلم، الطلاق، باب جواز خروج المعتدة البائن ... إلخ، ح: ١٤٨٣ من حديث يحيى بن سعيد القطان به.

Comments:

A divorcee may go out of her house for important work but she must spend the night in her house.

Chapter 40/42. The Abrogation Of Maintenance For A Widowed Woman Because Of The Inheritance Due To Her

2298. Ibn 'Abbās stated that the Verse: "And those who die among you and leave wives (should) bequeath for their wives sustenance for one year, without expelling them (from their homes)" was abrogated with the Verses of inheritance, for she had been assigned a fourth or an eighth. And the period of one year was abrogated, making her waiting

(المعجم ٤٠، ٤٢) - بَابُ نَسْخِ مَتَاعِ الْمُتَوَفَّى عَنْهَا زَوْجَهَا بِمَا فُرِضَ لَهَا مِنَ الْمِيرَاثِ (التحفة ٤٢)

٢٢٩٨ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ: حَدَّثَنِي عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ عَنْ أَبِيهِ، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ ﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذُرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَاعًا إِلَى الْاِحْوَالِ غَيْرِ إِخْرَاجٍ﴾ [البقرة: ٢٤٠] فَنَسَخَ ذَلِكَ بآيَةِ الْمِيرَاثِ بِمَا فُرِضَ لَهُنَّ مِنَ الرَّبْعِ وَالثُّمَنِ،

period four months and ten days.
(*Hasan*)

وَنَسَخَ أَجَلَ الْحَوْلِ بِأَنْ جَعَلَ أَجَلَهَا أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا.

تخریج: [إسناده حسن] أخرجه النسائي، الطلاق، باب نسخ متاع المتوفى عنها بما فرض لها من الميراث، ح: ٣٥٧٣ من حديث علي بن الحسين بن واقد به.

Comments:

A widow inherits one-eighth of her husband's property in case he has left children, or else one-fourth thereof.

Chapter 41/43. The Rulings Of Mourning For Woman Whose Husband Has Died

2299. It was reported from Humaid bin Nāfi', from Zainab bint Salamah that she informed him: "I visited Umm Ḥabībah when her father Abū Sufyān had died. She called for some perfume that had some yellow *Khalūq* in it, or something else, and she put its oil on a little girl, then rubbed it on her cheeks. She then said: 'I swear by Allāh, I have no desire for perfume, except that I heard the Messenger of Allāh ﷺ say: "It is not permissible for a woman who believes in Allāh and the Last Day that she mourns for a dead person more than three days, except for her husband (in which case she mourns) four months and ten days."' (Zainab continued:) And I also visited Zainab bint Jaḥsh when her brother had died, and she called for perfume and applied it. She then said: 'I swear by Allāh, I have no desire for perfume, except that I heard the Messenger of Allāh ﷺ say, while he was standing on the *Minbar*: "It is not

(المعجم ٤١، ٤٣) - بَابُ إِحْدَادِ الْمُتَوَفَّى عَنْهَا زَوْجَهَا (التحفة ٤٣)

٢٢٩٩ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ حُمَيْدِ بْنِ نَافِعٍ، عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ أَنَّهَا أَخْبَرَتْهُ بِهِذِهِ الْأَحَادِيثِ الثَّلَاثَةِ. قَالَتْ زَيْنَبُ: دَخَلْتُ عَلَى أُمِّ حَبِيبَةَ حِينَ تُؤَفِّي أَبُوهَا أَبُو سُفْيَانَ فَدَعَتْ بِطِيبٍ فِيهِ صُفْرَةٌ خَلُوقٍ أَوْ غَيْرُهُ، فَدَهَنْتُ مِنْهُ جَارِيَةً ثُمَّ مَسَّتْ بِعَارِضِهَا ثُمَّ قَالَتْ: وَاللَّهِ! مَا لِي بِالطِّيبِ مِنْ حَاجَةٍ غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَحِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُحَدَّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثِ لَيَالٍ إِلَّا عَلَى زَوْجِ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا». قَالَتْ زَيْنَبُ: وَدَخَلْتُ عَلَى زَيْنَبِ بِنْتِ جَحْشٍ حِينَ تُؤَفِّي أُخُوَهَا، فَدَعَتْ بِطِيبٍ فَمَسَّتْ مِنْهُ، ثُمَّ قَالَتْ: وَاللَّهِ! مَا لِي بِالطِّيبِ مِنْ حَاجَةٍ غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ وَهُوَ عَلَى الْمِنْبَرِ: «لَا يَحِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُحَدَّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثِ لَيَالٍ إِلَّا عَلَى زَوْجِ أَرْبَعَةَ أَشْهُرٍ

permissible for a woman who believes in Allāh and the Last Day that she mourns for a dead person more than three days, except for her husband (in which case she mourns) four months and ten days.” (Zainab continued:) And I heard my mother, Umm Salamah, say: ‘A woman came to the Messenger of Allāh ﷺ and said: “O Messenger of Allāh, my daughter’s husband has died, and her eyes hurt, so can we apply kohl to them?”’ The Messenger of Allāh ﷺ said: “No,” twice, or thrice, repeating it. Then he said: “It is only four months and ten days. And one of you — in the days of *Jāhiliyyah* — would throw camel dung after one year!”

Humaid said: “So asked to Zainab: ‘What does it mean to “throw camel dung after one year?”’ Zainab replied: ‘In the past, when a woman’s husband had died, she would enter a *Hifsh*, and wear her worst clothes, and would not touch any perfume or anything else until an entire year had passed. Then an animal would be brought to her — a donkey, or sheep, or bird — and she would cleanse (*Taftadd*) herself with it.^[1] And hardly would she cleanse (*Taftadd*) herself with anything except that it would die. She would then exit (that house), and camel dung would be brought to her, and she would fling it away. After that, she could use anything, perfume or otherwise, that she

وَعَشْرًا» قَالَتْ زَيْنَبُ: وَسَمِعْتُ أُمِّي أُمَّ سَلَمَةَ تَقُولُ: جَاءَتْ امْرَأَةً إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ ابْنَتِي تُؤْفِي زَوْجَهَا عَنْهَا، وَقَدْ اسْتَكْتَحْتُ عَيْنَهَا فَتَكْحَلُهَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا»، مَرَّتَيْنِ أَوْ ثَلَاثًا، كُلُّ ذَلِكَ يَقُولُ: «لَا»، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا هِيَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرًا. وَقَدْ كَانَتْ إِحْدَاكُنَّ فِي الْجَاهِلِيَّةِ تَرْمِي بِالْبَعْرَةِ عَلَى رَأْسِ الْحَوْلِ». قَالَ حُمَيْدٌ: فَقُلْتُ لَزَيْنَبَ: وَمَا تَرْمِي بِالْبَعْرَةِ عَلَى رَأْسِ الْحَوْلِ؟ فَقَالَتْ زَيْنَبُ: كَانَتْ الْمَرْأَةُ إِذَا تُؤْفِي عَنْهَا زَوْجَهَا دَخَلَتْ حِفْشًا وَلَبِسَتْ شَرَّ ثِيَابِهَا وَلَمْ تَمَسَّ طِيْبًا وَلَا شَيْئًا حَتَّى تَمُرَّ بِهَا سَنَةٌ ثُمَّ تُؤْتِي بِدَابِيَةِ حِمَارٍ أَوْ شَاةٍ أَوْ طَائِرٍ فَتَنْتَضُّ بِهِ فَقَلَّمَا تَفْتَضُّ بِشَيْءٍ إِلَّا مَاتَ، ثُمَّ تَخْرُجُ فَتُعْطَى بَعْرَةً فَتَرْمِي بِهَا ثُمَّ تُرَاجِعُ بَعْدَ مَا شَاءَتْ مِنْ طِيْبٍ أَوْ غَيْرِهِ.

قَالَ أَبُو دَاوُدَ: الْحِفْشُ بَيْتٌ صَغِيرٌ.

[1] They say the meaning of *Taftadd* is that she would rub it on the front of herself.

pleased.” (*Ṣaḥīḥ*)

Abū Dāwud said: A *Hifsh* is a small house.

تخریج: أخرجه البخاري، الجنائز، باب إحداد المرأة على غير زوجها، ح: ١٢٨١، ١٢٨٢
ومسلم، الطلاق، باب وجوب الإحداد في عدة الوفاة... إلخ، ح: ١٤٨٦ من حديث مالك به،
وهو في الموطأ (يحيى): ٥٩٧، ٥٩٦/٢.

Chapter 42/44. Regarding Such A Woman Moving To Another Residence

2300. It was reported from Zainab bint Ka‘b bin ‘Ujrah, that Al-Furai‘ah bint Mālik bin Sinān — the sister of Abū Sa‘eed Al-Khudrī — narrated that she went to the Messenger of Allāh ﷺ in order to seek his permission to go to her family’s house in Banū Khudrah. And that was because her husband had gone out in order to find some slaves of his that had run away, but when he reached the beginning of Al-Qadūm, they (slaves) caught up with him and killed him. She said: “So I asked the Messenger of Allāh ﷺ about returning to my family since I had no house that I owned, nor any sustenance. The Messenger of Allāh ﷺ said, ‘Yes,’ so I left, until I was at his house, or at the *Masjid*, when he called me, or called for me. I went back to him, and he said: ‘What did you say?’ So I repeated the story of what happened to my husband. He said: ‘Remain in your house until the appointed time finishes.’ So I stayed there for the waiting period of four months and ten days. Then, during the (rule) of ‘Uthmān bin ‘Affān, he called me and asked me

(المعجم ٤٢، ٤٤) بَابُ: فِي الْمَتَوَفَّى
عَنْهَا تُنْتَقَلُ (التحفة ٤٤)

٢٣٠٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ
الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ سَعْدِ بْنِ إِسْحَاقَ بْنِ
كَعْبِ بْنِ عُجْرَةَ، عَنْ عَمَّتِهِ زَيْنَبِ بِنْتِ كَعْبِ
ابْنِ عُجْرَةَ: أَنَّ الْفُرَيْعَةَ بِنْتَ مَالِكِ بْنِ سِنَانَ
وَهِيَ أُخْتُ أَبِي سَعِيدِ الْخُدْرِيِّ أَخْبَرَتْهَا أَنَّهَا
جَاءَتْ إِلَى رَسُولِ اللَّهِ ﷺ تَسْأَلُهُ أَنْ تَرْجِعَ
إِلَى أَهْلِهَا فِي بَنِي خُدْرَةَ، فَإِنَّ زَوْجَهَا خَرَجَ
فِي طَلَبِ أَعْبِدٍ لَهُ أَبُوتُوا حَتَّى إِذَا كَانُوا
بِطَرَفِ الْقُدُومِ لِحَقِّهِمْ فَقَتَلُوهُ، فَسَأَلْتُ رَسُولَ
اللَّهِ ﷺ أَنْ أَرْجِعَ إِلَى أَهْلِي فَإِنِّي لَمْ يَتْرُكْنِي
فِي مَسْكَنِ يَمْلِكُهُ وَلَا نَفَقَةٍ. قَالَتْ: فَقَالَ
رَسُولُ اللَّهِ ﷺ: «نَعَمْ». قَالَتْ: فَخَرَجْتُ
حَتَّى إِذَا كُنْتُ فِي الْحَجْرَةِ أَوْ فِي الْمَسْجِدِ
دَعَانِي أَوْ أَمَرَنِي فَدَعَيْتُ لَهُ، فَقَالَ: «كَيْفَ
قُلْتِ؟» فَرَدَدْتُ عَلَيْهِ الْقِصَّةَ الَّتِي ذَكَرْتُ مِنْ
شَأْنِ زَوْجِي، قَالَتْ: فَقَالَ: «امْكُتِي فِي
بَيْتِكَ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ». قَالَتْ:
فَاعْتَدَدْتُ فِيهِ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا. قَالَتْ:
فَلَمَّا كَانَ عُثْمَانُ بْنُ عَفَّانَ أُرْسِلَ إِلَيَّ فَسَأَلَنِي
عَنْ ذَلِكَ فَأَخْبَرْتُهُ فَاتَّبَعَهُ وَقَضَى بِهِ.

about that. I informed him, and he followed it and judged by it.”

(*Ṣaḥīḥ*)

تخریج: [إسناده صحيح] أخرجه الترمذي، الطلاق واللعان، باب ما جاء أين تعتد المتوفى عنها زوجها؟ ح: ١٢٠٤ من حديث مالك به وقال: "حسن صحيح" وهو في الموطأ (يحيى): ٢/٥٩١ وصححه الحاكم: ٢/٢٠٨ ووافقه الذهبي، ورواه النسائي، ح: ٣٥٦٢ وابن ماجه، ح: ٢٠٣١.

Comments:

It is obligatory upon a widow to spend her 'Iddah period in the same house where her husband died, except in abnormal circumstances making it impossible for her to live there.

Chapter 43/45. Those Who Allowed Her To Change Her Residence

(المعجم ٤٣، ٤٥) - بَابُ مَنْ رَأَى
التَّحْوِيلَ (التحفة ٤٥)

2301. 'Aṭā' narrated that Ibn 'Abbās said: "This Verse has abrogated her waiting period at her house. Therefore, she may pass her waiting period wherever she pleases." And this was in reference to the statement of Allāh:... "without expelling her."^[1]

'Aṭā' said: "(In the beginning), if she had wished, she could pass the waiting period in his house and be provided maintenance based on his will. And if she had wished, she could leave, based on Allāh's statement: "So if they leave, there is no sin upon you regarding what they do."^[2] Then, the (laws) of inheritance were revealed, so the ruling of living (at her husband's house) was abrogated. She may pass her waiting period wherever she wishes." (*Ṣaḥīḥ*)

٢٣٠١ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ
الْمَرْوَزِيُّ: حَدَّثَنَا مُوسَى بْنُ مَسْعُودٍ: حَدَّثَنَا
شَيْبَلٌ عَنْ ابْنِ أَبِي نَجِيحٍ قَالَ: قَالَ عَطَاءٌ:
قَالَ ابْنُ عَبَّاسٍ: نَسَخَتْ هَذِهِ آيَةُ عِدَّتِهَا
عِنْدَ أَهْلِهَا فَتَعْتَدُ حَيْثُ شَاءَتْ وَهُوَ قَوْلُ اللَّهِ
عَزَّ وَجَلَّ: ﴿عَبْرَ إِخْرَاجٍ﴾ [البقرة: ٢٤٠] قَالَ
عَطَاءٌ: إِنْ شَاءَتْ اغْتَدَّتْ عِنْدَ أَهْلِهَا
وَسَكَنَتْ فِي وَصِيَّتِهَا، وَإِنْ شَاءَتْ خَرَجَتْ
لِقَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿فَإِنْ خَرَجْنَ فَلَا جُنَاحَ
عَلَيْكُمْ فِي مَا فَعَلْنَ﴾ [البقرة: ٢٤٠] قَالَ
عَطَاءٌ: ثُمَّ جَاءَ الْمِيرَاثُ فَتَسَخَّرَ السُّكْنَى تَعْتَدُ
حَيْثُ شَاءَتْ.

تخریج: أخرجه البخاري، الطلاق، باب: ﴿والذين يتوفون منكم ويذرون أزواجًا...﴾

[1] Al-Baqarah 2:240.

[2] Al-Baqarah 2:240.

الخ، ح: ٥٣٤٤، ح: ٤٥٣١ من حديث شبل به.

Chapter 44/46. What Should A Woman Whose Husband Has Died Avoid During Her Waiting Period?

(المعجم ٤٤، ٤٦) بَابُ: فِيمَا تَجْتَنِبُ
الْمُعْتَدَةُ فِي عَدَّتِهَا (التحفة ٤٦)

2302. Umm ‘Atiyyah narrated that the Prophet ﷺ said: “A woman should not mourn for anyone for more than three (days), except for her husband. For him, she must mourn four months and ten days. And she should not wear dyed cloth except for *‘Ashb* cloth.^[1] And she should not apply kohl, nor any perfume except when she is about to become pure from her menses, (for she may use) a small amount of *Qust* or *Azfar*.”^[2] — Instead of *‘Ashb*, Ya‘qūb (one of the narrators) said: “washed” and Ya‘qūb added: “and she should not use dye.” (*Ṣaḥīḥ*)

٢٣٠٢ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيِّ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ: حَدَّثَنِي هِشَامُ بْنُ حَسَّانَ؛ ح: وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْجَرَّاحِ الْقُتَيْبِيُّ عَنْ عَبْدِ اللَّهِ يَعْنِي ابْنَ بَكْرِ السَّهْمِيِّ، عَنْ هِشَامٍ - وَهَذَا لَفْظُ ابْنِ الْجَرَّاحِ -، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تُجِدُ الْمَرْأَةُ فَوْقَ ثَلَاثِ إِلَّا عَلَى زَوْجٍ فَإِنَّهَا تُجِدُ عَلَيْهِ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا، وَلَا تَلْبَسُ ثَوْبًا مَضْبُوعًا إِلَّا ثَوْبَ عَصَبٍ وَلَا تَكْتَجِلُ وَلَا تَمَسُّ طَيِّبًا إِلَّا أَدْنَى طَهْرَتِهَا إِذَا طَهَّرَتْ مِنْ مَحِيضِهَا بِبُذَّةٍ مِنْ قُشَطٍ أَوْ أَطْفَارٍ». قَالَ يَعْقُوبُ: مَكَانَ عَصَبٍ: إِلَّا مَغْسُولًا. وَزَادَ يَعْقُوبُ: «وَلَا تَخْتَضِبُ».

تخریج: أخرجه البخاري، الطلاق، باب: تلبس الحادة ثياب العصب، ح: ٥٣٤٢، ٥٣٤٣ ومسلم، الطلاق، باب وجوب الإحداد في عدة الوفاة... الخ، ح: ٦٦/٩٣٨ بعد، ح: ١٤٩١ من حديث هشام بن حسان به.

2303. (Another chain) from Umm ‘Atiyyah, from the Prophet ﷺ with this *Hadith*. It is not as complete as what preceded, Al-Misma‘ī (one of the narrators) said: “Yazīd said:

٢٣٠٣ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ وَمَالِكُ بْنُ عَبْدِ الْوَاحِدِ الْمِسْعِيُّ قَالَا: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ هِشَامٍ، عَنْ

[1] A certain type of cloth whose strands of fabric are dyed and rinsed well before being woven.

[2] Two types of fragrance or incense.

‘And I do not know except that “and she should not use dye” is part of it.’” And Hārūd added: “Nor should she wear died cloth, except for ‘*Aṣb* cloth.” (*Ṣaḥīh*)

حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ، وَلَيْسَ فِي تَمَامِ حَدِيثِهِمَا. قَالَ الْمُسَمَعِيُّ: قَالَ يَزِيدُ وَلَا أَعْلَمُهُ إِلَّا فِيهِ «وَلَا تَحْتَضِبُ». وَزَادَ فِيهِ هَارُودٌ: «وَلَا تَلْبَسُ ثَوْبًا مَضْبُوعًا إِلَّا ثَوْبَ عَضْبٍ».

تخريج: متفق عليه، انظر الحديث السابق: ٢٣٠٢.

2304. It was reported from Ṣafīyyah bint Shaibah, from Umm Salamah, the wife of the Prophet ﷺ, from the Prophet ﷺ that he said: “A woman whose husband has died should not wear garments dyed with safflower, dyed with *Mishq*,^[1] or jewellery, nor should she use dye, nor kohl.” (*Ḥasan*)

٢٣٠٤ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ: حَدَّثَنِي بُدَيْلٌ عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «الْمُتَوَفَّى عَنْهَا زَوْجُهَا لَا تَلْبَسُ الْمُعْضَفَرَ مِنَ الثِّيَابِ، وَلَا الْمُمَشَّقَةَ، وَلَا الْحُلِيَّ وَلَا تَحْتَضِبُ وَلَا تَكْتَحِلُ».

تخريج: [إسناده حسن] أخرجه النسائي، الطلاق، باب ما تجتنب الحادة من الثياب المصبغة، ح: ٣٥٦٥ من حديث يحيى بن أبي بكير به وصححه ابن حبان (موارد): ١٣٢٨ وحسنه ابن الملقن في تحفة المحتاج، ح: ١٥٠٤.

Comments:

These things fall under the category of cosmetics and shall be avoided during the period of mourning.

2305. Umm Ḥakīm bint Asad narrated from her mother, that her husband died, and her eyes were hurting. (She wished to know) if she could apply *Jilā* as kohl.^[2] So she sent a slave of her's to Umm Salamah, and he asked her about applying *Jilā* as kohl. She replied: “Do not use it as kohl, unless it be for something that you cannot

٢٣٠٥ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ عَنْ أَبِيهِ قَالَ: سَمِعْتُ الْمُغِيرَةَ بْنَ الصَّحَّاحِ يَقُولُ: أَخْبَرْتَنِي أُمُّ حَكِيمٍ بِنْتُ أَسِيدٍ عَنْ أُمِّهَا: أَنَّ زَوْجَهَا تُوَفِّي، وَكَانَتْ تَسْتَكِي عَيْنَيْهَا فَتَكْتَحِلُ بِالْجِلَاءِ - قَالَ أَحْمَدُ: الصَّوَابُ يَكْحُلُ الْجِلَاءُ -

[1] A reddish clay which was used to dye cloth.

[2] It means brightening or lucidation kohl, referring to *Ithmid*.

avoid — if it becomes difficult. If that occurs, apply it at night, and wipe it away during the day.” Then she added: “The Messenger of Allāh ﷺ visited me when Abī Salamah had died, and I had placed some aloe in my eyes. He said: ‘What is this, O Umm Salamah?’ I said, ‘It is only aloe, O Messenger of Allāh. It has no perfume in it.’ He said: ‘It beautifies the face, so do not apply it except at night, and take it off during the day. And do not comb with perfume, nor with henna, for it colors (the hair).’ She said: ‘So what should I comb with, O Messenger of Allāh?’ He replied: ‘With *Sidr* leaves. You may paste your hair with it.’”^[1] (*Da'if*)

فَأَرْسَلْتُ مَوْلَاةَ لَهَا إِلَى أُمِّ سَلَمَةَ فَسَأَلَتْهَا عَنْ كُحْلِ الْجَلَاءِ؟ فَقَالَتْ: لَا تَكْتَحِلِي بِهِ إِلَّا مِنْ أَمْرِ لَا بُدَّ مِنْهُ يَشْتَدُّ عَلَيْكَ، فَتَكْتَحِلِينَ بِاللَّيْلِ وَتَمْسَحِيَهُ بِالنَّهَارِ ثُمَّ قَالَتْ عِنْدَ ذَلِكَ أُمُّ سَلَمَةَ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ حِينَ تُوَفِّي أَبُو سَلَمَةَ وَقَدْ جَعَلْتُ عَلَى عَيْنِي صَبْرًا فَقَالَ: «مَا هَذَا يَا أُمَّ سَلَمَةَ؟!» فَقُلْتُ: إِنَّمَا هُوَ صَبْرٌ يَأْرَسُولَ اللَّهِ! لَيْسَ فِيهِ طِيبٌ. قَالَ: «إِنَّهُ يَشُبُّ الْوَجْهَ فَلَا تَجْعَلِيهِ إِلَّا بِاللَّيْلِ وَتَنْزِعِيهِ بِالنَّهَارِ، وَلَا تَمْسُطِي بِالطِّيبِ وَلَا بِالْحِنَاءِ فَإِنَّهُ خِضَابٌ». قَالَتْ: قُلْتُ: يَا أَيُّ شَيْءٍ أُمْتَسِطُ يَا رَسُولَ اللَّهِ! قَالَ: «بِالسِّدْرِ تُعْلَفِينَ بِهِ رَأْسُكَ».

تخریج: [إسناده ضعيف] أخرجه النسائي، الطلاق، باب الرخصة للحادة أن تمتشط بالسدر، ح: ٣٥٦٧ من حديث عبدالله بن وهب به ورواه مالك في الموطأ: ٢/٦٠٠، ح: ١٣١١. بلاغًا بتحقيقي * مغيرة بن الضحاک: مستور، وأم حکيم بنت أسيد: لا يعرف حالها (تقريب).

Chapter 45/47. The Waiting Period Of A Pregnant Woman

2306. It was reported from Ibn Shihāb, that ‘Ubaidullāh bin ‘Abdullāh bin ‘Utbah narrated to him, that his father wrote to ‘Umar bin ‘Abdullāh bin Al-Arqam Az-Zuhri, telling him to visit Subai’ah bint Al-Hāriṭh Al-Aslamiyyah and ask her about her narration, and what the Messenger of Allāh ﷺ told her when she asked him her question. So ‘Umar bin ‘Abdullāh

(المعجم ٤٧.٤٥) **بَابُ: فِي عِدَّةِ**

الْحَامِلِ (التحفة ٤٧)

٢٣٠٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ ابْنِ عُبَيْتَةَ: أَنَّ أَبَاهُ كَتَبَ إِلَى عُمَرَ بْنِ عَبْدِ اللَّهِ ابْنِ الْأَرْقَمِ الزُّهْرِيِّ يَأْمُرُهُ أَنْ يَدْخُلَ عَلَى سُبَيْعَةَ بِنْتِ الْحَارِثِ الْأَسْلَمِيَّةِ فَيَسْأَلَهَا عَنْ حَدِيثِهَا، وَعَمَّا قَالَ لَهَا رَسُولُ اللَّهِ ﷺ حِينَ

^[1] *Sidr*, the lote tree, its leaves were used with water or other substances for their clean smell.

wrote back to ‘Abdullāh bin ‘Utbah informing him that Subai‘ah said that she was married to Sa‘d bin Khawlah, and he was of the tribe of Bani ‘Āmir bin Lu‘ai, and had attended the Battle of Badr. He passed away during the Farewell Pilgrimage, and she was pregnant at the time. Soon after his death, she gave birth. Once she had purified from her bleeding, she beautified herself for suitors. Abū As-Sanābil bin Ba‘kak visited her, and he was of the tribe of ‘Abdud-Dār. He said to her: “How come I see you having beautified yourself? Perhaps you wish to get married? I swear by Allāh, you will not get married until four months and ten days pass.” Subai‘ah said: “When he told me that, then as soon as night fell, I grabbed my garments and went to the Messenger of Allāh ﷺ, and asked him about that. He gave me the verdict that I had become permissible (for marriage) as soon as I had given birth, and he commanded me to get married if I so desired.”

Ibn Shihāb said: “I don’t see any problem if she gets married after her delivery, even if she is still bleeding. However, her husband should not approach her until she becomes pure.” (*Ṣaḥīh*)

تخريج: أخرجه مسلم، الطلاق، باب انقضاء عدة المتوفى عنها وغيرها، بوضع الحمل، ح: ١٤٨٤ من حديث ابن وهب، والبخاري، المغازي، باب ١٠، ح: ٣٩٩١ من حديث يونس بن يزيد به.

2307. It was reported from ‘Abdullāh (Ibn Mas‘ūd), that he

اسْتَفْتَيْتُهُ؟، فَكَتَبَ عُمَرُ بْنُ عَبْدِ اللَّهِ إِلَى عَبْدِ اللَّهِ بْنِ عُتْبَةَ يُخْبِرُهُ، أَنَّ سُبَيْعَةَ أَخْبَرَتْهُ، أَنَّهَا كَانَتْ تَحْتِ سَعْدِ بْنِ خَوْلَةَ وَهُوَ مِنْ بَنِي عَامِرِ بْنِ لُؤَيٍّ وَهُوَ مِمَّنْ شَهِدَ بَدْرًا، فَتُوفِّيَ عَنْهَا فِي حَجَّةِ الْوُدَاعِ وَهِيَ حَامِلٌ فَلَمْ تَنْسَبْ أَنْ وَضَعَتْ حَمْلَهَا بَعْدَ وَفَاتِهِ، فَلَمَّا تَعَلَّتْ مِنْ نَفَاسِهَا تَجَمَّلَتْ لِلْحَطَّابِ، فَدَخَلَ عَلَيْهَا أَبُو السَّنَابِلِ بْنُ بَعْكِكَ - رَجُلٌ مِنْ بَنِي عَبْدِ الدَّارِ - فَقَالَ لَهَا: مَا لِي أَرَاكِ مُتَجَمِّلَةً، لَعَلَّكَ تَرْتَجِينَ النِّكَاحَ؟ إِنَّكَ وَاللَّهِ! مَا أَنْتِ بِنَاكِحٍ حَتَّى تَمُرَّ عَلَيْكَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرًا قَالَتْ سُبَيْعَةُ: فَلَمَّا قَالَ لِي ذَلِكَ جَمَعْتُ عَلَيَّ ثِيَابِي حِينَ أَمْسَيْتُ، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَسَأَلْتُهُ عَنْ ذَلِكَ فَأَقْتَانِي بِأَنْ قَدْ حَلَلْتُ حِينَ وَضَعْتُ حَمْلِي، وَأَمَرَنِي بِالتَّزْوِيجِ إِنْ بَدَأَ لِي.

قال ابن شِهَابٍ: وَلَا أَرَى بِأَسَا أَنْ تَتَزَوَّجَ حِينَ وَضَعَتْ وَإِنْ كَانَتْ فِي دَوْمِهَا، غَيْرَ أَنَّهُ لَا يَقْرُبُهَا زَوْجُهَا حَتَّى تَطْهُرَ.

٢٣٠٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ - قَالَ عُثْمَانُ: حَدَّثَنَا

said: "Whoever wishes, I am willing to exchange mutual curses with him. Of a surety, the smaller chapter of women^[1] was revealed after (the ruling) of four months and ten days." (*Da'if*)

وَقَالَ ابْنُ الْعَلَاءِ: أَخْبَرْنَا - أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: مَنْ شَاءَ لَاعْتَهُ لِأَنْزَلْتُ سُورَةَ النَّسَاءِ الْقُصْرَى بَعْدَ الْأَرْبَعَةِ الْأَشْهُرِ وَعَشْرًا.

تخریج: [إسناده ضعيف] أخرجه ابن ماجه، الطلاق، باب الحامل المتوفى عنها زوجها ... الخ، ح: ٢٠٣٠ من حديث أبي معاوية الضرير به * الأعمش مدلس وعنن، وللهديث شواهد ضعيفة، وحديث البخاري، ح: ٤٥٣٢ يغني عنه.

Comments:

The law that a widow shall wait for a period of four months and ten days, and the law that a pregnant woman shall wait until she has delivered the child are not contradictory to each other. The former period (four months and ten days) is for women who are not pregnant. As for pregnant women, the *Iddah* period continues until the delivery of the child.

Chapter 46/48. The Waiting Period For An Umm Al-Walad^[2]

2308. It was reported from 'Amr bin Al-Āṣ, that he said: "Don't try to confuse us about *Sunnah*" — Ibn Al-Muthanna (one of the narrators) said: "The *Sunnah* of our Prophet ﷺ" — The waiting period — meaning for an *Umm Al-Walad* — is four months and ten days." (*Da'if*)

(المعجم ٤٦، ٤٨) **بَابُ: فِي عِدَّةِ أُمِّ الْوَالِدِ (التحفة ٤٨)**

٢٣٠٨ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ أَنَّ مُحَمَّدَ بْنَ جَعْفَرٍ حَدَّثَهُمْ؛ ح: وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ سَعِيدٍ، عَنْ مَطَرٍ، عَنْ رَجَاءِ بْنِ حَبِوَةَ، عَنْ قَبِيصَةَ بِنِ دُرَيْبٍ، عَنْ عَمْرِو بْنِ الْعَاصِ قَالَ: لَا تَلْبَسُوا عَلَيْنَا سُنَّتَهُ - قَالَ ابْنُ الْمُثَنَّى: سُنَّةَ نَبِيِّنَا - ﷺ، عِدَّةُ الْمُتَوَفَّى عَنْهَا أَرْبَعَةُ أَشْهُرٍ وَعَشْرًا يَعْنِي أُمَّ الْوَالِدِ.

تخریج: [إسناده ضعيف] أخرجه ابن ماجه، الطلاق، باب عدة أم الولد، ح: ٢٠٨٣ من حديث سعيد بن أبي عروبة به وصححه ابن حبان (موارد) ١٣٣٣ والحاكم على شرط الشيخين: ٢/ ٢٠٩ ووافقه الذهبي وقال الدارقطني: "هو مرسل لأن قبصة لم يسمع من عمرو": ٣١٠/٤.

Comments:

1. A slave woman who is the mother of her owner's child is called an *Umm Walad* (mother of a child).

[1] Referring to *Sūrat At-Ṭalāq*.

[2] Slave woman who has borne a child.

2. There is a difference of opinion among scholars as to the 'Iddah period of the *Umm Walad* whose master has died. Some say that the 'Iddah period for her is three menses, and others say it is one menstrual cycle. But according to those scholars who maintain that this narration is authentic, her 'Iddah period is four months and ten days. Allāh knows best.

Chapter 47/49. The Thrice Divorced Woman Cannot Return To Her Husband Until She Re-Marries

2309. 'Āishah narrated that the Messenger of Allāh ﷺ was asked about a man who divorced his wife for the third time, so she married another husband, who then divorced her before engaging in intercourse with her: Is she permissible for her first husband? The Prophet ﷺ replied: "She is not permissible for her first husband until she tastes his pleasure and he tastes hers." (*Da'īf*)

(المعجم ٤٧، ٤٩) - بَابُ الْمُبْتَوَاتِ لَا يَرْجِعُ إِلَيْهَا زَوْجُهَا حَتَّى تَتَكَّحَ زَوْجًا غَيْرَهُ
(التحفة ٤٩)

٢٣٠٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنِ عَائِشَةَ قَالَتْ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ رَجُلٍ طَلَّقَ امْرَأَتَهُ يَعْنِي ثَلَاثًا فَتَزَوَّجَتْ زَوْجًا غَيْرَهُ فَدَخَلَ بِهَا ثُمَّ طَلَّقَهَا قَبْلَ أَنْ يُوَاعِقَهَا، أَتَحِلُّ لَزَوْجِهَا الْأَوَّلِ؟ قَالَتْ: قَالَ النَّبِيُّ ﷺ: «لَا تَحِلُّ لِلْأَوَّلِ حَتَّى تَذُوقَ عُسَيْلَةَ الْآخِرِ وَيَذُوقَ عُسَيْلَتَهَا».

تخریج: [إسناده ضعيف] أخرجه النسائي، الطلاق، باب الطلاق التي تتكح زوجا ثم لا يدخل بها، ح: ٣٤٣٦ من حديث أبي معاوية الضرير به وللحديث شواهد كثيرة * الأعمش وإبراهيم مدلسان وعنعنا، وحديث البخاري، ح: ٥٢٦١، ومسلم، ح: ١٤٣٣ يغني عنه.

Comments:

It is inferred from this *Hadīth* that just another wedding is not enough, but normal marital relation between the divorced wife and her second husband must take place. If the second husband divorces her without this marital relationship, the woman shall not be lawful for her first husband. Hence, those who marry a thrice divorced woman with the intention to make her lawful for her first husband, in fact, commit adultery, since this conditional marriage is not a valid marriage.

Chapter 48/50. The Gravity Of Fornication

2310. 'Abdullāh (Ibn Mas'ūd) narrated that he asked the Messenger of Allāh ﷺ: "What is the greatest sin?" He replied:

(المعجم ٤٨، ٥٠) بَابُ: فِي تَعْظِيمِ الزَّانَا
(التحفة ٥٠)

٢٣١٠ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ

“That you make a partner along with Allāh, even though He is the One who created you.” He said: “Then what?” He replied: “That you kill your child out of fear that he will eat with you.” He said: “Then what?” He replied: “That you fornicate with your neighbour’s wife.” ‘Abdullāh said: “And Allāh revealed the affirmation of the Prophet’s ﷺ saying: And those who do not call out to others besides Allāh, and do not kill the soul that Allāh has prohibited, and do not fornicate.”^[1] (*Saḥīḥ*)

عَمْرُو بْنُ شَرْحِبِيلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَيُّ الذَّنْبِ أَعْظَمُ؟ قَالَ: «أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلْقُكَ». قَالَ: قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةً أَنْ يَأْكُلَ مَعَكَ». قَالَ: ثُمَّ أَيُّ؟ قَالَ: «أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ». قَالَ: وَأَنْزَلَ تَصْدِيقُ قَوْلِ النَّبِيِّ ﷺ: ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ﴾ [الفرقان: ٦٨].

تخریج: أخرجه البخاري، الأدب، باب قتل الولد خشية أن يأكل معه، ح: ٦٠٠١ عن محمد ابن كثير ومسلم، الإيمان، باب بيان كون الشرك أقيح الذنوب وبيان أعظمها بعده، ح: ١٤١/٨٦ من حديث منصور به.

2311. It was reported from Abū Az-Zubair, from Jābir bin ‘Abdullāh, that he said: “Musaikah came to some of the *Anṣār*, and said: ‘My master forces me to prostitution.’ So because of that, it was revealed: And do not force your slave girls into prostitution.”^[2] (*Saḥīḥ*)

٢٣١١ - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ عَنْ حَجَّاجٍ، عَنْ ابْنِ جُرَيْجٍ قَالَ: وَأَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: جَاءَتْ مُسَيِّكَةُ لِبَعْضِ الْأَنْصَارِ فَقَالَتْ: إِنَّ سَيِّدِي يُكْرِهُنِي عَلَى الْبِغَاءِ، فَتَزَلُ فِي ذَلِكَ: ﴿وَلَا تُكْرَهُوا فَتَيْنَكُمْ عَلَى الْبِغَاءِ﴾.

تخریج: [إسناده صحيح] أخرجه النسائي في الكبرى، ح: ١١٣٦٥ من حديث حجاج بن محمد به.

2312. It was reported from Sa‘eed bin Abī Al-Ḥasan, that he said, regarding the Verse:...and whoever forces them, then indeed, after their compelling, Allāh is Ever-

٢٣١٢ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا مُعْتَمِرٌ عَنْ أَبِيهِ: ﴿وَمَنْ يُكْرِهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ﴾ [النور: ٣٣] قَالَ قَالَ

[1] *Al-Furqān* 25:68.

[2] *An-Nūr* 24:33.

Forgiving, Extremely Merciful ^[1]
 “Allāh is forgiving to those who
 were forced (into this act).” (*Ḍaʿīf*)

سَعِيدُ بْنُ أَبِي الْحَسَنِ: غَفُورٌ: لَهُنَّ،
 الْمُكْرَهَاتِ.

تخریج: [إسناده ضعيف] كان سليمان التيمي يدلس، تاريخ ابن معين، ح: ٣٦٠٠ وعنن.

The End of the Book of Divorce.

^[1] *An-Nūr* 24:33.

14. THE BOOK OF FASTING

(المعجم ١٤) - أَوَّلُ كِتَابِ الصِّيَامِ
(التحفة ٨)

Chapter 1. The Beginning Of The Ordainment Of Fasting

(المعجم ١) - بَابُ مَبْدَأِ فَرَضِ الصِّيَامِ
(التحفة ١)

2313. Ibn ‘Abbās said, regarding the following (Verse): O you who believe! Fasting is prescribed for you, as it was prescribed for those before you...^[1] “During the lifetime of the Prophet ﷺ, when the people prayed *Al-‘Atamah* (*Salat Al-‘Ishā’*) it became unlawful for them to eat and drink and have intercourse with women. They would fast till the next sunset. A man deceived himself by having intercourse with his wife after he had prayed ‘*Ishā’*, and did not break his fast. So Allāh, the Mighty and Sublime, intended to make that easier for those who remained, and grant them permission, and benefit. Allāh, the Glorious, said (the Verse): Allāh knows that you used to deceive yourselves...^[2] And by this Allāh benefited people, a grant for them and ease.”^[3] (*Hasan*)

٢٣١٣ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ شَبُوهَ: حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنِ بْنِ وَاقِدٍ عَنْ أَبِيهِ، عَنْ يَزِيدِ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: ﴿يَتَأَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ﴾ [البقرة: ١٨٣] فَكَانَ النَّاسُ عَلَى عَهْدِ النَّبِيِّ ﷺ إِذَا صَلَّوْا الْعَتَمَةَ حَرَّمَ عَلَيْهِمُ الطَّعَامَ وَالشَّرَابَ وَالنِّسَاءَ وَصَامُوا إِلَى الْقَابِلَةِ، فَاحْتَانَ رَجُلٌ نَفْسَهُ فَجَامَعَ امْرَأَتَهُ وَقَدْ صَلَّى الْعِشَاءَ وَلَمْ يُفْطِرْ، فَأَرَادَ اللَّهُ عَزَّوَجَلَّ أَنْ يَجْعَلَ ذَلِكَ يُسْرًا لِمَنْ بَقِيَ وَرُخْصَةً وَمَنْفَعَةً، فَقَالَ سُبْحَانَهُ: ﴿عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنفُسَكُمْ﴾ [البقرة: ١٨٧]. وَكَانَ هَذَا وَمِمَّا نَفَعَ اللَّهُ بِهِ النَّاسَ وَرَخَّصَ لَهُمْ وَيَسَّرَ.

تخريج: [إسناده حسن] أخرجه البيهقي: ٤/٢٠١ من حديث أبي داود به.

Comments:

Ṣawm or *Ṣiyām* (an Arabic infinitive) means abstinence. As an Islamic term it means fasting — a special act of devotion — in which a believer, in obedience

[1] *Al-Baqarah* 2:183.

[2] *Al-Baqarah* 2:187.

[3] Another part of this narration, with the same chain of narrators, preceded. See no. 2090.

to the command of Allāh, abstains, from dawn to sunset, from all things that would invalidate his fast, such as food, drink, and sexual activity. These things are normally permitted in life but prohibited during the fast.

2314. Abū Ishāq reported from Al-Barā', who said: "When a man fasted, then slept, he would not eat until the next (sunset). Şirmah bin Qais Al Anşārī^[1] was fasting, and he came to his wife and asked her: 'Do you have anything (to eat)?' She replied: 'No, but I will go and seek something for you.' While she was away, sleep overpowered him. When she saw him asleep upon her return, she said: 'What a disappointment for you!' Thus by midday of the following day he fainted, as he used to work all day long on his land. That was mentioned to the Prophet ﷺ, and the following was revealed: It is made lawful for you to have sexual relations with your wives on the night of fast....' He recited up to: of dawn.^[2] (*Ṣaḥih*)

٢٣١٤ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ بْنِ نَصْرٍ الْجَهْضَمِيُّ: أَخْبَرَنَا أَبُو أَحْمَدَ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: كَانَ الرَّجُلُ إِذَا صَامَ فَنَامَ لَمْ يَأْكُلْ إِلَى مِثْلِهَا، وَإِنَّ صِرْمَةَ بْنَ قَيْسِ الْأَنْصَارِيِّ أَتَى امْرَأَتَهُ وَكَانَ صَائِمًا فَقَالَ: عِنْدَكَ شَيْءٌ؟ قَالَتْ: لَا لَعَلِّي أَذْهَبُ فَأَطْلُبُ لَكَ شَيْئًا، فَذَهَبَتْ وَعَلَبَتْهُ عَيْنُهُ فَجَاءَتْ فَقَالَتْ خَبِيئَةٌ لَكَ، فَلَمْ يَتَّصِفِ النَّهَارَ حَتَّى عُشِيَ عَلَيْهِ، وَكَانَ يَعْمَلُ يَوْمَهُ فِي أَرْضِهِ، فَذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَنَزَلَتْ: ﴿أَحَلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثَ إِلَى نِسَائِكُمْ﴾ - قَرَأَ إِلَى قَوْلِهِ - ﴿مَنْ أَلْفَجَرَ﴾.

تخريج: أخرجه البخاري، الصوم، باب قول الله جل ذكره: ﴿أحل لكم ليلة الصيام الرفث إلى نسائكم...﴾ إلخ، ح: ١٩١٥ من حديث إسرائيل به.

Comments:

On the face of it, this *Hadīth* seems to be in conflict with the one before it, for it states that until then, the rule was that even if a person that had fasted in the day had a nap after *Iftār* (regardless of whether he had performed his '*Ishā*' prayer or not), the door of having food, drink and sexual relations was legally closed for him. Scholars of *Hadīth*, however, see no conflict between the two and suggest that either of the two actions (sleep or '*Ishā*' prayer) was cause enough to bar a person from indulging in those acts until the next *Iftār* time. Thereafter, Allāh granted the permission to perform those acts from

[1] Al-Hāfiz Ibn Hajar (after no. 1915 of Al-Bukhārī) discussed, at length, the variations reported for his name. His preference was, Abū Qais, Şirmah bin Abī Anas, and he indicated that all of the variations indicating differently are merely mistakes in citing his name.

[2] *Al-Baqarah* 2:187.

after sunset until dawn, which was a great relief for them.

Chapter 2. Abrogation Of The Saying of Allāh, Most High: As For Those Who Can Fast With Difficulty Is A Ransom.

2315. Salamah bin Al-Akwa' narrated: "When this Verse was revealed; "And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a poor person (for every day)."^[1] Those of us who wanted to not to fast and pay a ransom would do so, until the Verse after it was revealed, abrogating it." (*Sahih*)

(المعجم ٢) - بَابُ نَسْخِ قَوْلِهِ تَعَالَى:
﴿وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ﴾ (التحفة ٢)

٢٣١٥ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا
بُكَيْرُ بْنُ عَمْرٍو بْنِ الْحَارِثِ،
عَنْ بُكَيْرٍ، عَنْ يَزِيدَ مَوْلَى سَلَمَةَ، عَنْ سَلَمَةَ
ابْنِ الْأَكْوَعِ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ:
﴿وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مَسْكِينٍ﴾
[البقرة: ١٨٤] كَانَ مَنْ أَرَادَ مِنَّا أَنْ يُفْطِرَ
وَيَقْتَدِيَ فَعَلَّ حَتَّى نَزَلَتْ الْآيَةُ الَّتِي بَعْدَهَا
فَنَسَخْتَهَا.

تخریج: أخرجه البخاري، التفسير، سورة البقرة، باب: ﴿فمن شهد منكم الشهر فليصمه﴾،
ح: ٤٥٠٧، ومسلم، الصيام، باب بيان نسخ قول الله تعالى: ﴿وعلى الذين يطيقونه فدية . . .﴾
إلخ"، ح: ١١٤٥ كلاهما عن قتيبة به.

2316. 'Ikrimah reported from Ibn 'Abbās: "And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a poor person (for every day)."^[2] (He said): "So whoever among them wanted to, he could pay the ransom, feeding a poor person, and hence his fast would be complete. Then Allāh, the Mighty and Sublime, said: "But whoever does good of his own accord, it is better for him. And that you fast is better."^[3] — and He said: "So whoever of you sights

٢٣١٦ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا
عَلِيُّ بْنُ حُسَيْنٍ عَنْ أَبِيهِ، عَنْ يَزِيدَ التَّحَوِّيِّ،
عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ ﴿وَعَلَى الَّذِينَ
يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مَسْكِينٍ﴾ فَكَانَ مَنْ شَاءَ
مِنْهُمْ أَنْ يَقْتَدِيَ بِطَعَامِ مَسْكِينٍ افْتَدَى وَتَمَّ لَهُ
صَوْمُهُ، فَقَالَ عَزَّ وَجَلَّ: ﴿فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ
خَيْرٌ لَّهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ﴾ وَقَالَ:
﴿فَمَنْ سَهَدَ مِنْكُمْ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ
مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ﴾
[البقرة: ١٨٤، ١٨٥].

[1] *Al-Baqarah* 2:184.

[2] *Al-Baqarah* 2:184.

[3] *Al-Baqarah* 2:184.

(the crescent on the first night of the month (of Ramaḍān i.e. is present at his home), he must observe fast that month, and whoever is ill or on a journey, the same number (of days which one did not observe fast must be made up) from other days.”^[1] (*Ḥasan*)

Chapter 3. Whoever Said That It Applies To The Elderly And Pregnant

2317. Qatādah narrated that ‘Ikrimah narrated to him, that Ibn ‘Abbās said: “It applies to the pregnant and breast-feeding (women).” (*Ṣaḥīḥ*)

2318. It was reported from Sa‘eed bin Jubair, from Ibn ‘Abbās: “And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a poor person (for every day).”^[2] He said: “It was a concession, allocated for the elderly man and woman who were able to fast (but with difficulty), not to fast and feed one poor person for each day, and also for the pregnant and breast-feeding (women) if they fear.” (*Da‘īf*)

Abū Dāwud said: Meaning: “(fear) for their children;” then the two of them do not fast, and they feed.

تخريج: [إسناده حسن] انفرد به أبو داود.

(المعجم ٣) - بَابُ مَنْ قَالَ: هِيَ مُتَبَتَّةٌ
لِلشَّيْخِ وَالْحَبْلَى (التحفة ٣)

٢٣١٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ:
حَدَّثَنَا أَبَانُ: حَدَّثَنَا قَتَادَةُ أَنَّ عِكْرِمَةَ حَدَّثَهُ أَنَّ
ابْنَ عَبَّاسٍ قَالَ: أُتِبَتْ لِلْحَبْلَى وَالْمَرْضِعِ.
تخريج: [إسناده صحيح] انفرد به أبو داود.

٢٣١٨ - حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ
أَبِي عَدِيٍّ عَنْ سَعِيدِ بْنِ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ
[عَزْرَةَ]، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ
﴿وَعَلَى الَّذِينَ يُطِيقُونَ فِدْيَةَ طَعَامٍ مِسْكِينٍ﴾
قَالَ: كَانَتْ رُحْصَةً لِلشَّيْخِ الْكَبِيرِ وَالْمَرْأَةِ
الْكَبِيرَةِ وَهُمَا يُطِيقَانِ الصِّيَامَ أَنْ يُفْطِرَا
وَيُطْعَمَا مَكَانَ كُلِّ يَوْمٍ مِسْكِينًا وَالْحَبْلَى
وَالْمَرْضِعَ إِذَا خَافَتَا.
قَالَ أَبُو دَاوُدَ: يَعْنِي عَلَى أَوْلَادِهِمَا
أَفْطَرَتَا وَأَطْعَمَتَا.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٤/٢٣٠ من حديث أبي داود به * قتادة: عنعن.

[1] *Al-Baqarah* 2:185.

[2] *Al-Baqarah* 2:184.

Comments:

There is an allowance for men and women who are either too old or are not able to bear fasting, to pay the compensation in lieu of the missed fast. The concession also applies to pregnant and breast-feeding women whose babies might be at risk if they fast. Such women can forgo the fast for the time being. There is, however, a difference of opinion in this later case, as to whether or not they shall make up for their missed fasts later on.

Chapter 4. The Month May Be Twenty-Nine Days

(المعجم ٤) - بَابُ الشَّهْرِ يَكُونُ تِسْعًا

وَعِشْرِينَ (التحفة ٤)

2319. It was reported from Sa'eed bin 'Amr, meaning Ibn Sa'eed bin Al-'Ās, from Ibn 'Umar, who said: "Allāh's Messenger ﷺ said: 'We are an unlettered nation, we cannot write nor calculate. The month is thus, and thus, and thus.'" (One of the narrators) Sulaimān closed one of his fingers the third time, indicating that a month is twenty-nine days, and (sometimes) thirty. (*Ṣaḥīḥ*)

٢٣١٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ عَنْ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ سَعِيدِ بْنِ عَمْرٍو يَعْنِي ابْنَ سَعِيدِ بْنِ الْعَاصِ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّا أُمَّةٌ أُمِّيَّةٌ لَا نَكْتُبُ وَلَا نَحْسِبُ. الشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا» وَحَسَسَ سُلَيْمَانُ إِصْبَعَهُ فِي الثَّلَاثَةِ يَعْنِي تِسْعًا وَعِشْرِينَ وَثَلَاثِينَ.

تخريج: أخرجه البخاري، الصوم، باب قول النبي ﷺ: 'لا نكتب ولا نحسب'، ح: ١٩١٣، ومسلم، الصيام، باب وجوب صوم رمضان لرؤية الهلال... إلخ، ح: ١٥/١٠٨٠ من حديث شعبة به.

Comments:

"We are an illiterate nation" may be understood in the historical context that reading and writing was rare in the Arab society of those days. Very few people knew it.

2320. Nāfi' reported from Ibn 'Umar, who said: "Allāh's Messenger ﷺ said: 'The month consists of twenty-nine days. Do not fast until you see it (the crescent) and do not break the fast until you see it (the crescent). If it is cloudy, then complete thirty days.'" He said: "So when it was the twenty-ninth of Sha'bān, Ibn 'Umar

٢٣٢٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الشَّهْرُ تِسْعٌ وَعِشْرُونَ فَلَا تَصُومُوا حَتَّى تَرَوْهُ وَلَا تُفْطِرُوا حَتَّى تَرَوْهُ. فَإِنْ غَمَّ عَلَيْكُمْ فَأَقْدُرُوا لَهُ ثَلَاثِينَ». قَالَ: فَكَانَ ابْنُ عُمَرَ إِذَا كَانَ سَعْبَانَ تِسْعًا وَعِشْرِينَ نَظَرَ لَهُ فَإِنْ رُئِيَ فَذَاكَ

would appoint somebody to sight the crescent for him. If it was sighted then so (he would fast). If it was not sighted, and there was no cloud or dust on the horizon, he would not fast the next morning. If it was not sighted due to clouds or dust, he would fast the next morning.” He said: “And Ibn ‘Umar would end his fasting along with the people, without counting this way. (*Ṣaḥīḥ*)

وَإِنْ لَمْ يَرَوْهُ وَلَمْ يَحُلْ دُونَ مَنْظَرِهِ سَحَابٌ وَلَا قَتْرَةٌ أَصْبَحَ مُفْطِرًا، فَإِنْ حَالَ دُونَ مَنْظَرِهِ سَحَابٌ أَوْ قَتْرَةٌ أَصْبَحَ صَائِمًا. قَالَ: وَكَانَ ابْنُ عُمَرَ يُفْطِرُ مَعَ النَّاسِ وَلَا يَأْخُذُ بِهَذَا الْحِسَابِ.

تخريج: أخرجه مسلم، الصيام، باب وجوب صوم رمضان لرؤية الهلال ... الخ، ح: ٦/١٠٨٠ من حديث أيوب السخيتاني به وسنده صحيح.

2321. Ayyūb said: “‘Umar bin ‘Abdul-‘Azīz wrote to the people of Al-Baṣrah: ‘It has been conveyed to us, from the Messenger of Allāh ﷺ...’” — similar to the (previous) narration of Ibn ‘Umar, from the Prophet ﷺ. And he added: “The best means of calculation is that if we sight the crescent of Sha‘bān on such and such date,^[1] then Allāh Willing, the fast will begin on such and such date unless the crescent is sighted before that.” (*Ḍa‘īf*)

٢٣٢١ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعُودَةَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنِي أَيُّوبُ قَالَ: كَتَبَ عُمَرُ ابْنُ عَبْدِ الْعَزِيزِ إِلَى أَهْلِ الْبَصْرَةِ: بَلَّغْنَا عَنْ رَسُولِ اللَّهِ ﷺ نَحْوَ حَدِيثِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ زَادَ «وَأِنْ أَحْسَنْ مَا يُقَدَّرُ لَهُ أَنَا إِذَا رَأَيْنَا هِلَالَ شَعْبَانَ لِكَذَا وَكَذَا فَالْصَّوْمُ إِنْ شَاءَ اللَّهُ لِكَذَا وَكَذَا إِلَّا أَنْ يَرَوْا الْهِلَالَ قَبْلَ ذَلِكَ».

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٢٠٥/٤ من حديث أبي داود به وانظر الحديث السابق: ٢٣٢٠ الحديث مرسل، ولم يخبر الإمام عمر بن عبدالعزيز بلغه به.

2322. Ibn Mas‘ūd said: “We fasted with the Prophet ﷺ for twenty-nine days, more often than we fasted with him for thirty days.” (*Ṣaḥīḥ*)

٢٣٢٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ عَنْ ابْنِ أَبِي زَائِدَةَ، عَنْ عَيْسَى بْنِ دِينَارٍ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ الْحَارِثِ بْنِ أَبِي ضِرَارٍ، عَنْ ابْنِ مَسْعُودٍ قَالَ: لَمَّا صُمْنَا مَعَ النَّبِيِّ ﷺ تِسْعًا وَعِشْرِينَ أَكْثَرُ مِمَّا صُمْنَا مَعَهُ ثَلَاثِينَ.

[1] Meaning: “If we sight it on the thirtieth night of Rajab.”

تخريج: [إسناده صحيح] أخرجه الترمذي، الصوم، باب ما جاء أن الشهر يكون تسعًا وعشرين، ح: ٦٨٩ عن أحمد بن منيع به * يحيى بن زكريا بن أبي زائدة: صرح بالسماع.

Comments:

Twenty-nine days of fasting carries as much merit and reward as of thirty days since the deciding factor is one's sincerity and obedience to the commands of Allāh.

2323. It was reported from ‘Abdur-Rahmān bin Abī Bakrah, from his father, from the Prophet ﷺ that he said: “The two months of ‘Eid are never incomplete; Ramaḍān and Dhul-Hijjah.” (*Sahih*)

٢٣٢٣ - حَدَّثَنَا مُسَدَّدٌ أَنَّ يَزِيدَ بْنَ زُرَيْعٍ حَدَّثَنَا: حَدَّثَنَا خَالِدُ الْحَدَّاءُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «شَهْرَا عِيدٍ لَا يَنْقُصَانِ رَمَضَانُ وَذُو الْحِجَّةِ».

تخريج: أخرجه مسلم، الصيام، باب بيان معنى قوله ﷺ: "شهرًا عيد لا ينقصان"، ح: ١٠٨٩ من حديث يزيد بن زريع، والبخاري، الصوم، باب: شهرًا عيد لا ينقصان، ح: ١٩١٢ من حديث خالد الحداء به.

Comments:

Meaning, even if the month is less than thirty days, the reward will not be diminished.

Chapter 5. When The People Are Mistaken In Sighting The Crescent.

2324. It was reported from Muḥammad bin Al-Munkadir, from Abū Hurairah — and he mentioned the Prophet ﷺ in it, he said: “Your breaking of the fast (‘Eid Al-Fitr) is the day that (all of) you break your fast, and your sacrificing (‘Eid Al-Adhā), is on the day that (all of) you sacrifice, and all of ‘Arafat is a place of standing, and all of Minā is a place for slaughtering, and all of the mountain paths of Makkah are a place of slaughtering, and all of Jam‘ (Muzdalifah) is a place of halting.” (*Sahih*)

(المعجم ٥) بَابُ: إِذَا أَخْطَأَ الْقَوْمُ
الهِلَالَ (التحفة ٥)

٢٣٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا حَمَّادٌ فِي حَدِيثِ أَيُّوبَ عَنْ مُحَمَّدِ بْنِ الْمُثَنَّبِيِّ، عَنْ أَبِي هُرَيْرَةَ ذَكَرَ النَّبِيُّ ﷺ فِيهِ قَالَ: «وَفِطْرُكُمْ يَوْمَ تَفْطُرُونَ وَأَضْحَاكُمْ يَوْمَ تُضْحُونَ وَكُلُّ عَرَفَةَ مَوْقِفٌ وَكُلُّ مِنَى مَنَحَرٌ، وَكُلُّ فِجَاجٍ مَكَّةَ مَنَحَرٌ وَكُلُّ جَمْعٍ مَوْقِفٌ».

تخريج: [إسناده صحيح] أخرجه الدارقطني: ١٦٤/٢ والبيهقي: ٣/٣١٧ من حديث أبي داود

به، ورواه ابن ماجه، ح: ١٦٦٠ بسند آخر به مختصراً.

Comments:

Meaning, when the Muslims recognize it to be these days, then the reward is in accord, even if there was an error in witnessing the new crescent of the month.

Chapter 6. When (Sighting the Crescent for) The Month Was Obscured

(المعجم ٦) بَابُ: إِذَا أُغْمِيَ الشَّهْرُ
(التحفة ٦)

2325. ‘Abdullāh bin Abī Qais said: “I heard ‘Āishah, may Allāh be pleased with her, saying: ‘The Messenger of Allāh ﷺ used to be more tentative in ascertaining the days of Sha‘bān then any other month. Then he would fast upon the sighting (of the crescent) of Ramādān. If it was obscured from him,^[1] he would complete thirty days (of Sha‘bān) and then fast.” (Sahīh)

٢٣٢٥ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَيْسٍ قَالَ: سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا تَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَحَفَّظُ مِنْ شَعْبَانَ مَا لَا يَتَحَفَّظُ مِنْ غَيْرِهِ، ثُمَّ يَصُومُ لِرُؤْيَايَةِ رَمَضَانَ، فَإِنْ غَمَّ عَلَيْهِ عَدَّ ثَلَاثِينَ يَوْمًا ثُمَّ صَامَ.

تخریج: [إسناده صحيح] أخرجه ابن عبد البر في التمهيد: ٣٥٣/١٤ من حديث أبي داود به، وهو في مسند الإمام أحمد: ١٤٩/٦ وصححه ابن خزيمة، ح: ١٩١٠ وابن حبان، ح: ٨٦٩، والحاكم على شرط الشيخين: ٤٢٣/١ ووافقه الذهبي.

2326. It was reported from Rib‘ī bin Hīrāsh, from Hūdhaifah, who said: “The Messenger of Allāh ﷺ said: ‘Do not precede the month (by fasting) until you sight the crescent, or you have completed the count (of thirty days). Then fast until you sight the crescent, or you have completed the count (of thirty days).” (Sahīh)

٢٣٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَرْزَأُ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ الصَّبَّيِّ عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ، عَنْ رَبِيعِ بْنِ جِرَاشٍ، عَنْ حُدَيْفَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقْدَمُوا الشَّهْرَ حَتَّى تَرَوْا الْهِلَالَ أَوْ تُكْمِلُوا الْعِدَّةَ ثُمَّ صُومُوا حَتَّى تَرَوْا الْهِلَالَ أَوْ تُكْمِلُوا الْعِدَّةَ».

Abū Dāwud said: Sufyān and others reported it from Mansūr, from Rib‘ī, from a man among the Companions of the Prophet ﷺ — without naming Hūdhaifah.

قَالَ أَبُو دَاوُدَ: رَوَاهُ سُفْيَانُ وَغَيْرُهُ عَنْ مَنْصُورٍ، عَنْ رَبِيعِ بْنِ جِرَاشٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ لَمْ يُسَمَّ حُدَيْفَةَ.

[1] Meaning if it were cloudy or the like and the crescent was not visible.

تخريج: [إسناده صحيح] أخرجه النسائي، الصيام، باب ذكر الاختلاف على منصور في حديث ربيعي فيه، ح: ٢١٢٨ من حديث جرير به، وصححه ابن خزيمة، ح: ١٩١١ وابن حبان، ح: ٨٧٥.

Chapter 7. Whoever Said That If It Is Obscured From You (The Crescent), Then Fast Thirty Days

2327. It was reported from Simāk, from 'Ikrimah, from Ibn 'Abbās, who said: "The Messenger of Allāh ﷺ said: 'Do not precede the month by fasting a day or two, except if one has been in practice of fasting on a particular day, and do not fast until you sight it (the crescent), then fast until you sight it. If it is obscure due to weather, then complete the count of thirty (days), and then break the fast. The month (may be) twenty-nine days. (Da'if)

Abū Dāwud said: It was reported with similar meaning by Ḥātim bin Abī Ṣagīrah, Shu'bah and Al-Ḥasan bin Ṣāliḥ, from Simāk, but they did not mention: "and then break the fast."

Abū Dāwud said: He is Ḥātim bin Muslim bin Abī Ṣagīrah, and Abū Ṣagīrah is his mother's husband.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الصوم، باب ما جاء أن الصوم لرؤية الهلال وإفطار له، ح: ٦٨٨ والنسائي، ح: ٢١٣١ من حديث سماك بن حرب به وقال الترمذي: "حسن صحيح" قلت: سنده ضعيف سلسلة سماك عن عكرمة سلسلة ضعيفة.

Chapter 8. Regarding Preceding (Ramaḍān By Fasting At The End of Sha'ḥbān)

2328. 'Imrān bin Ḥuṣain said: "The Messenger of Allāh ﷺ asked

(المعجم ٧) - بَابُ مَنْ قَالَ: فَإِنْ غَمَّ عَلَيْكُمْ فَصُومُوا ثَلَاثِينَ (التحفة ٧)

٢٣٢٧ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا حُسَيْنٌ عَنْ زَائِدَةَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقْدَمُوا الشَّهْرَ صِيَامًا يَوْمًا وَلَا يَوْمَيْنِ إِلَّا أَنْ يَكُونَ شَيْءٌ يَصُومُهُ أَحَدُكُمْ، وَلَا تَصُومُوا حَتَّى تَرَوْهُ ثُمَّ صُومُوا حَتَّى تَرَوْهُ، فَإِنْ حَالَ دُونَهُ عَمَامَةٌ فَأَتِمُوا الْعِدَّةَ ثَلَاثِينَ. ثُمَّ أَفْطَرُوا وَالشَّهْرُ تِسْعٌ وَعِشْرُونَ».

قَالَ أَبُو دَاوُدَ: رَوَاهُ حَاتِمُ بْنُ أَبِي صَغِيرَةَ وَشُعْبَةُ وَالْحَسَنُ بْنُ صَالِحٍ عَنْ سِمَاكٍ بِمَعْنَاهُ، لَمْ يَقُولُوا: «ثُمَّ أَفْطَرُوا».

قَالَ أَبُو دَاوُدَ: وَهُوَ حَاتِمُ بْنُ مُسْلِمٍ بْنِ أَبِي صَغِيرَةَ وَأَبُو صَغِيرَةَ: رَوْحُ أُمِّهِ.

(المعجم ٨) بَابُ: فِي التَّقَدُّمِ (التحفة ٨)

٢٣٢٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ ثَابِتٍ، عَنْ مُطَرِّفٍ، عَنْ

a man: 'Did you fast from the last days (*Sarar*)^[1] of *Sha'bān*?' He said: 'No.' The Prophet ﷺ said: 'After completing (the fast of *Ramaḍān*) fast a day.' One of the two of them (the narrators) said: "Two days." (*Sahih*)

عِمْرَانَ بْنِ حُصَيْنٍ وَسَعِيدِ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلَاءِ، عَنْ مُطَرِّفٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِرَجُلٍ: «هَلْ صُمْتَ مِنْ سَرَرِ شَعْبَانَ شَيْئًا؟» قَالَ: لَا، قَالَ: «فَإِذَا أَفْطَرْتَ فَصُمْ يَوْمًا»، وَقَالَ أَحَدُهُمَا: «يَوْمَيْنِ».

تخريج: أخرجه مسلم، الصوم، باب صوم سرر شعبان، ح: 1161/ب/199 من حديث حماد ابن سلمة والبخاري، الصوم، باب الصوم من آخر الشهر، ح: 1983 من حديث مطرف به.

Comments:

This *Hadith* might apparently seem to be in conflict with the preceding one. The disparity, however, is resolved when we consider the fact that this permission or instruction is only meant for the person who is already under a vow to observe the fasts, or has constantly been observing those fasts on those particular days. No other person who is neither under a vow nor has been accustomed to observing those fasts but wishes to keep them as voluntary fasts is allowed to do so.

2329. Abū Al-Azhar Al-Mugīrah bin Farwah said: "Mu'āwiyah stood among the people in Dair Miṣhal which is at the gate of Ḥimṣ. He said: 'O people! We have sighted the crescent (of *Sha'bān*) on such and such day. We will fast in advance (in *Sha'bān* before *Ramaḍān*). Anyone who likes to do so, he may do so.'" He said: "Mālik bin Hubairah As-Saba'i stood up and said: 'O Mu'āwiyah! Did you hear this from Allāh's Messenger ﷺ or is it something from your opinion?' He replied: 'I heard the Messenger of Allāh ﷺ saying: "Fast the (beginning of the) month, and *Sirrahu* (its end)."' (*Hasan*)

٢٣٢٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْعَلَاءِ الرُّبَيْدِيُّ مِنْ كِتَابِهِ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْعَلَاءِ عَنْ أَبِي الْأَزْهَرِ الْمُغِيرَةَ بْنِ فَرَوَةَ قَالَ: قَامَ مُعَاوِيَةُ فِي النَّاسِ بِدَيْرِ مِسْحَلِ الَّذِي عَلَى بَابِ حِمصَ فَقَالَ: يَا أَيُّهَا النَّاسُ! إِنَّا قَدْ رَأَيْنَا الْهَيْلَالَ يَوْمَ كَذَا وَكَذَا، وَأَنَا مُتَقَدِّمٌ بِالصِّيَامِ، فَمَنْ أَحَبَّ أَنْ يَفْعَلَهُ فَلْيَفْعَلْهُ قَالَ: فَقَامَ إِلَيْهِ مَالِكُ بْنُ هُبَيْرَةَ السَّبْتِيُّ، فَقَالَ: يَا مُعَاوِيَةُ! أَشَيْءٌ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ أَمْ شَيْءٌ مِنْ رَأْيِكَ؟ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «صُومُوا الشَّهْرَ وَسِرَّهُ».

[1] See the discussion regarding nos. 2330 and 2331.

تخریج: [إسناده حسن] أخرجه الطبراني في الكبير: ٣٨٤/١٩، ح: ٩٠١، ومسند الشاميين: ٤٥١/١، ح: ٧٩٥ من حديث الوليد بن مسلم به، وصرح بالسماع المسلسل والحمد لله.

2330. Sulaimān bin Abdur-Rahmān Ad-Dimashqī narrated to us, in this *Hadīth*, he said: “Walīd said: ‘I heard Abū ‘Amr — meaning Al-Awzā‘ī saying: “*Sirruhu* (means): its beginning.” (*Hasan*)

تخریج: [إسناده حسن] أخرجه البيهقي: ٢١١/٤ من حديث أبي داود به، وقال بعض العلماء: الصحيح أن سره آخره.

2331. Aḥmad bin ‘Abdul-Wāḥid narrated to us (saying): “Abū Muḥir narrated to us, he said: ‘Sa‘eed — meaning Ibn ‘Abdul-‘Azīz — said: “*Sirruhu* (means): its beginning.” (*Ṣaḥīḥ*)

Abū Dāwūd said: Some of them said: *Sirruhu* is its middle, and they say that it is its end.

تخریج: [إسناده صحيح] أخرجه البيهقي: ٢١١/٤ من حديث أبي داود به.

Comments:

The preferable interpretation would be “in the last days of the month.”

Chapter 9. When The Crescent Is Sighted In A Land A Night Before It Is Sighted In Other Lands

2332. It was reported from Muḥammad bin Abī Ḥarmalah, who said: “Kuraib informed me that Umm Al-Faḍl, the daughter of Al-Ḥārith sent him to Mu‘āwiyah in *Ash-Shām*. He said: ‘I arrived in *Ash-Shām* and took care of her affairs. The crescent for Ramāḍan was sighted while I was in *Ash-Shām*. We sighted the crescent on the night of Friday. Then I arrived

٢٣٣٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ الدَّمَشْقِيُّ فِي هَذَا الْحَدِيثِ قَالَ: قَالَ الْوَلِيدُ: سَمِعْتُ أَبَا عَمْرٍو يَعْني الْأَوْزَاعِيَّ يَقُولُ: سِرُّهُ: أَوَّلُهُ.

٢٣٣١ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْوَالِدِ حَدَّثَنَا أَبُو مُسْهِرٍ قَالَ: كَانَ سَعِيدٌ يَعْني ابْنَ عَبْدِ الْعَزِيزِ يَقُولُ: سِرُّهُ: أَوَّلُهُ.

قَالَ أَبُو دَاوُدَ: وَقَالَ بَعْضُهُمْ: سِرُّهُ وَسَطُهُ، وَقَالُوا: آخِرُهُ.

(المعجم ٩) بَابُ: إِذَا رُئِيَ الْهَلَالُ فِي بَلَدٍ قَبْلَ الْآخَرِينَ بِلَيْلَةٍ (التحفة ٩)

٢٣٣٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا إِسْمَاعِيلُ يَعْني ابْنَ جَعْفَرٍ: أَخْبَرَنِي مُحَمَّدُ بْنُ أَبِي حَرَمَلَةَ: أَخْبَرَنِي كُرَيْبٌ: أَنَّ أُمَّ الْفَضْلِ ابْنَةَ الْحَارِثِ بَعَثَتْهُ إِلَى مُعَاوِيَةَ بِالشَّامِ، قَالَ: فَقَدِمْتُ الشَّامَ فَقَضَيْتُ حَاجَتَهَا، فَاسْتَهَلَّ عَلَيْهِ رَمَضَانُ وَأَنَا بِالشَّامِ فَرَأَيْنَا الْهَلَالَ لَيْلَةَ الْجُمُعَةِ، ثُمَّ قَدِمْتُ الْمَدِينَةَ

in Al-Madīnah at the end of the month. Ibn ‘Abbās questioned me, then asked me about the crescent; “When did you sight the crescent?” I said: “I saw it on the night of Friday.” He said: “Did you see it yourself?” I said: “Yes, and the people (also) saw it, and they fasted, and Mu‘āwiyah fasted.” He said: “But we saw it on the night of Saturday, so we will not stop fasting until we complete thirty, or we see it.” So I said: “Is not the sighting of Mu‘āwiyah, and his fasting sufficient for you?” He said: “No; this is how Allāh’s Messenger ﷺ commanded us.” (*Ṣaḥīḥ*)

في آخِرِ الشَّهْرِ، فَسَأَلَنِي ابْنُ عَبَّاسٍ؟، ثُمَّ ذَكَرَ الْهَيْلَالَ فَقَالَ: مَتَى رَأَيْتُمُ الْهَيْلَالَ؟ قُلْتُ: رَأَيْتُهُ لَيْلَةَ الْجُمُعَةِ. قَالَ: أَنْتَ رَأَيْتَهُ؟ قُلْتُ: نَعَمْ وَرَأَى النَّاسُ، وَصَامُوا وَصَامَ مُعَاوِيَةُ، قَالَ: لَكِنَّا رَأَيْنَاهُ لَيْلَةَ السَّبْتِ، فَلَا نَزَالَ نَصُومُهُ حَتَّى نُكْمِلَ الثَّلَاثِينَ أَوْ نَرَاهُ، فَقُلْتُ: أَفَلَا تَكْتَفِي بِرُؤْيِي مُعَاوِيَةَ وَصِيَامِهِ؟ قَالَ: لَا، هَكَذَا أَمَرَنَا رَسُولُ اللَّهِ ﷺ.

تخریج: أخرجه مسلم، الصيام، باب بيان أن لكل بلد رؤيتهم ... إلخ، ح: ١٠٨٧ من

حديث إسماعيل بن جعفر به.

Comments:

“This is how Allāh’s Messenger ﷺ commanded us” meaning, as Ibn ‘Abbās narrated from him ﷺ in no. 2327.

2333. Al-Ash‘ath reported from Al-Ḥasan (Al-Baṣrī), regarding a man who was in a certain land and he fasted on Monday. Two men testified that they sighted the crescent on the night of Sunday. He said: “That man does not make that day up, nor do the people of his land, unless they knew that the people of a land of the Muslims had fasted on Sunday; only then they will make it up.” (*Ṣaḥīḥ*)

٢٣٣٣ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنِي أَبِي: حَدَّثَنَا الْأَشْعَثُ عَنِ الْحَسَنِ: فِي رَجُلٍ كَانَ بِمِصْرٍ مِنَ الْأَمْصَارِ فَصَامَ يَوْمَ الْإِثْنَيْنِ، وَشَهِدَ رَجُلَانِ أَنَّهُمَا رَأَيَا الْهَيْلَالَ لَيْلَةَ الْأَحَدِ، فَقَالَ: لَا يَقْضِي ذَلِكَ الْيَوْمَ الرَّجُلُ وَلَا أَهْلُ مِصْرِهِ إِلَّا أَنْ يَعْلَمُوا أَنَّ أَهْلَ مِصْرٍ مِنْ أَمْصَارِ الْمُسْلِمِينَ قَدْ صَامُوا يَوْمَ الْأَحَدِ فَيَقْضُونَهُ.

تخریج: [إسناده صحيح] أخرجه أبو بكر الجصاص في أحكام القرآن: ١/٢٧٦ من حديث

أبي داود به * الأشعث هو ابن عبدالله بن جابر.

Comments:

This narration of Al-Ḥasan Al-Baṣrī is not found in most of the manuscripts of *Sunan Abū Dāwud*.

Chapter 10. That It Is Disliked To Fast The Day of Doubt

2334. It was reported from Abū Ishāq, from Ṣilah, who said: "We were with 'Ammār on the day of doubt. A sheep was brought and some of the people avoided eating it. 'Ammār said: 'Anyone who fasts on this day disobeys Abul-Qāsim عليه السلام.'" (Da'if)

(المعجم ١٠) - بَابُ كَرَاهِيَةِ صَوْمِ يَوْمِ الشَّكِّ (التحفة ١٠)

٢٣٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو خَالِدٍ الْأَخْمَرُ عَنْ عَمْرِو بْنِ قَيْسٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ صِلَةَ قَالَ: كُنَّا عِنْدَ عَمَّارٍ فِي الْيَوْمِ الَّذِي يُشَكُّ فِيهِ، فَأَتَيْتِ بِشَاةٍ، فَتَنَحَّى بَعْضُ الْقَوْمِ، فَقَالَ عَمَّارٌ: مَنْ صَامَ هَذَا الْيَوْمَ فَقَدْ عَصَى أَبَا الْقَاسِمِ عليه السلام.

تخريج: [إسناده ضعيف] وأخرجه الترمذي، الصوم، باب ما جاء في كراهية صوم يوم الشك، ح: ٦٨٦ والنسائي، ح: ٢١٩٠ وابن ماجه، ح: ١٦٤٥ من حديث أبي خالد الأحمر به وقال الترمذي: "حسن صحيح" وعلقه البخاري، ح: ١٩٠٦ وصححه الحاكم على شرط الشيخين: ١/ ٤٢٤ ووافقه الذهبي * أبو إسحاق عنن، وللحديث شواهد ضعيفة.

Comments:

"The day of doubt" means the day when the appearance or otherwise of the new crescent is uncertain.

Chapter 11. Regarding Whoever Connected Sha'bān With Ramaḍān^[1]

2335. It was reported from Abū Salamah, from Abū Hurairah, from the Prophet ﷺ that he said: "Do not precede fasting Ramaḍān by fasting a day or two, except for a fast that a man fasts (as a habit); (if it is so) then let him fast that fast." (Ṣaḥīḥ)

(المعجم ١١) بَابُ: فِيمَنْ يَصِلُ شَعْبَانَ بِرَمَضَانَ (التحفة ١١)

٢٣٣٥ - حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَقْدَمُوا صَوْمَ رَمَضَانَ يَوْمٍ وَلَا يَوْمَيْنِ إِلَّا أَنْ يَكُونَ صَوْمٌ يَصُومُهُ رَجُلٌ فَلْيَصُمْ ذَلِكَ الصَّوْمَ».

تخريج: أخرجه البخاري، الصوم، باب: لا يتقدم رمضان بصوم يوم ولا يومين، ح: ١٩١٤ ومسلم، الصيام، باب: "لا تقدموا رمضان بصوم يوم ولا يومين"، ح: ١٠٨٢ من حديث هشام به.

2336. It was reported from Abū Salamah, from Umm Salamah,

٢٣٣٦ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ تَوْبَةَ

[1] Meaning, whoever fasted during the last days of Sha'bān as well as the first of Ramaḍān.

from the Prophet ﷺ, that he never would fast a complete month out of the year except Sha'bān, connecting it to Ramaḍān. (*Ṣaḥīḥ*)

الْعَنْبَرِيُّ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ لَمْ يَكُنْ يَصُومُ مِنْ السَّنَةِ شَهْرًا تَامًا إِلَّا شَعْبَانَ يَصِلُهُ بِرَمَضَانَ.

تخریج: [إسناده صحيح] أخرجه النسائي، الصيام، باب صوم النبي ﷺ بأبي هو وأمي وذكر اختلاف الناقلين للخبر في ذلك، ح: ٢٣٥٥ من حديث محمد بن جعفر به وهو في مسند أحمد: ٦/٣١١.

Comments:

The statements of Umm Salamah, and 'Āishah (see no. 2431) may be construed as referring to the Prophet's ﷺ practice of fasting on many more days of Sha'bān than in any other month of the year except Ramaḍān.

Chapter 12. About That Being Disliked

(المعجم ١٢) بَابُ: فِي كَرَاهِيَةِ ذَلِكَ
(التحفة ١٢)

2337. It was reported from 'Abdul-'Azīz bin Muḥammad who said: "‘Abbād bin Kathīr arrived in Al-Madīnah and went to a gathering of Al-'Alā'. He took Al-'Alā' by his hand and made him stand up. 'Abbād said: 'O Allāh! He is narrating from his father, from Abū Hurairah, that the Messenger of Allāh ﷺ said: "When the middle of Sha'bān comes, then do not fast."’ Al-'Alā' said: 'O Allāh! Indeed my father narrated that to me, from Abū Hurairah, from the Prophet ﷺ." (*Ṣaḥīḥ*)

Abū Dāwud said: Ath-Thawrī, Shibl bin Al-'Alā', Abū 'Umais, and Zuhair bin Muḥammad reported it from Al-'Alā'.

Abū Dāwud said: 'Abdur-Raḥmān^[1] would not narrate it. I

٢٣٣٧ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ قَالَ: قَدِمَ عَبَادُ بْنُ كَثِيرٍ الْمَدِينَةَ فَمَالَ إِلَى مَجْلِسِ الْعَلَاءِ فَأَخَذَ بِيَدِهِ فَأَقَامَهُ ثُمَّ قَالَ: اللَّهُمَّ! إِنَّ هَذَا يُحَدِّثُ عَنِ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا انْتَصَفَ شَعْبَانُ فَلَا تَصُومُوا»، فَقَالَ الْعَلَاءُ: اللَّهُمَّ! إِنَّ أَبِي حَدَّثَنِي عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِذَلِكَ.

قَالَ أَبُو دَاوُدَ: رَوَاهُ الثَّوْرِيُّ وَشَيْبَلُ بْنُ الْعَلَاءِ وَأَبُو عُمَيْسٍ وَزُهَيْرُ بْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ.

قَالَ أَبُو دَاوُدَ: وَكَانَ عَبْدُ الرَّحْمَنِ لَا يُحَدِّثُ بِهِ. قُلْتُ لِأَحْمَدَ: لِمَ؟ قَالَ: لِأَنَّهُ كَانَ عِنْدَهُ أَنَّ النَّبِيَّ ﷺ كَانَ يَصِلُ شَعْبَانَ

[1] Meaning 'Abdur-Raḥmān bin Maḥdī.

asked Ahmad: "Why is that?" He said: "Because of the narration which he had, that the Prophet ﷺ used to connect Sha'bān with Ramaḍān, and he reported from the Prophet ﷺ what contradicts it."

Abū Dāwud said: According to me, this does not contradict that, and no one except Al-'Alā' narrated this from his father.

تخريج: [إسناده صحيح] أخرجه الترمذي، الصوم، باب ما جاء في كراهية الصوم في النصف الثاني من شعبان لحال رمضان، ح: ٧٣٨ عن قتبية به وقال: "حسن صحيح".

Comments:

Ruling about the undesirability of fasting in the second half of Sha'bān applies only to those persons who have not been observing fasts as a habit during those days. Those habituated to doing so are exempt from this ruling.

Chapter 13. Testimony Of Two Men About Sighting The Crescent Of Shawwāl

2338. It was reported from Abū Mālik Al-Ashja'ī, that Ḥusain bin Al-Ḥārith Al-Jadālī — from the tribe of Jadālah Qais — narrated: "A governor of Makkah delivered a speech, he said: 'The Messenger of Allāh ﷺ took an oath from us, that we perform our rites after sighting the crescent. If we do not sight it, and two just persons testify to (seeing) it, we should perform the rites on the basis of their testimony.' — (Abū Mālik said:) "I asked Al-Ḥusain bin Al-Ḥārith: 'Who is this governor of Makkah?' He said: 'I don't know.' Sometime later he met me and said: 'He is Al-Ḥārith bin Ḥātib, the brother of Muḥammad bin Ḥātib.'" — "The governor then said: 'Among you is

بِرَمَضَانَ، وَقَالَ عَنِ النَّبِيِّ ﷺ خِلَافَهُ؟ .
قَالَ أَبُو دَاوُدَ: وَلَيْسَ هَذَا عِنْدِي خِلَافَهُ
وَلَمْ يَجِئْ بِهِ غَيْرُ الْعَلَاءِ عَنْ أَبِيهِ .

(المعجم ١٣) - بَابُ شَهَادَةِ رَجُلَيْنِ عَلَى رُؤْيَةِ هَلَالِ شَوَّالٍ (التحفة ١٣)

٢٣٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ
أَبُو يَحْيَى الْبَزَّازُ: أَخْبَرَنَا سَعِيدُ بْنُ سُلَيْمَانَ:
حَدَّثَنَا عَبَّادٌ عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ: حَدَّثَنَا
حُسَيْنُ بْنُ الْحَارِثِ الْجَدَلِيُّ - مِنْ جَدِيلَةَ
قَيْسٍ - أَنَّ أَمِيرَ مَكَّةَ خَطَبَ نَمًّا قَالَ: عَهْدَ
إِلَيْنَا رَسُولُ اللَّهِ ﷺ أَنْ نُنْشِكَ لِلرُّؤْيَةِ، فَإِنْ لَمْ
نَرَهُ وَشَهِدَ شَاهِدًا عَدْلًا نَسَكْنَا بِشَهَادَتِهِمَا .
فَسَأَلْتُ الْحُسَيْنَ بْنَ الْحَارِثِ؟: مَنْ أَمِيرُ
مَكَّةَ؟ فَقَالَ: لَا أَدْرِي، ثُمَّ لَقَيْتَنِي بَعْدُ فَقَالَ:
هُوَ الْحَارِثُ بْنُ حَاطِبٍ أَخُو مُحَمَّدِ بْنِ
حَاطِبٍ، ثُمَّ قَالَ الْأَمِيرُ: إِنَّ فِيكُمْ مَنْ هُوَ
أَعْلَمُ بِاللَّهِ وَرَسُولِهِ مِنِّي، وَشَهِدَ هَذَا مِنْ
رَسُولِ اللَّهِ ﷺ، وَأَوْمَأَ بِيَدِهِ إِلَى رَجُلٍ. قَالَ

a person who is more knowledgeable about Allāh and His Messenger than me. He testified to this, from the Messenger of Allāh ﷺ, and then pointed with his hand towards a man." Al-Husain said: "I said to an older man beside me: 'Who is this, that the governor has pointed to?' He said: 'This is 'Abdullāh bin 'Umar, and he spoke the truth. He ('Abdullāh bin 'Umar) was more knowledgeable about Allāh than him. He ('Abdullāh bin 'Umar) said: "Allāh's Messenger ﷺ ordered us with that." (*Hasan*)

تخريج: [إسناده حسن] أخرجه الدارقطني: ١٦٧/٢، ح: ٢١٧٢ من حديث سعيد بن سليمان

به وقال: "هذا إسناده متصل صحيح".

2339. It was reported from Rib'ī bin Hīrāsh, from a man among the Companions of the Prophet ﷺ, who said: "The people differed (about sighting the crescent of Shawwāl) on the last day of Ramaḍān. Then two Bedouins arrived and testified before the Prophet ﷺ, that they had seen the crescent the previous evening. The Messenger of Allāh ﷺ ordered the people to break their fast."

In his narration, Khalaf (one of the narrators) added: "And that they go to the *Muṣalla* the (following) morning." (*Ṣaḥīḥ*)

الْحُسَيْنُ: فَقُلْتُ لِشَيْخٍ إِلَى جَنَبِي: مَنْ هَذَا الَّذِي أَوْمَأَ إِلَيْهِ الْأَمِيرُ؟ قَالَ: هَذَا عَبْدُ اللَّهِ بْنُ عُمَرَ، وَصَدَقَ كَمَا أَعْلَمَ بِاللَّهِ مِنْهُ، فَقَالَ: بِذَلِكَ أَمَرَنَا رَسُولُ اللَّهِ ﷺ.

٢٣٣٩ - حَدَّثَنَا مُسَدَّدٌ وَخَلْفُ بْنُ هِشَامٍ الْمُقَرِّيُّ قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مَنْصُورٍ، عَنْ رَبِيعِ بْنِ جِرَاشٍ، عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: اخْتَلَفَ النَّاسُ فِي آخِرِ يَوْمٍ مِنْ رَمَضَانَ، فَقَدِمَ أَعْرَابِيَانِ فَشَهِدَا عِنْدَ النَّبِيِّ ﷺ بِاللَّهِ لِأَهْلَى الْهَيْلَالِ أَمْسِي، عَشِيَّةً، فَأَمَرَ رَسُولُ اللَّهِ ﷺ النَّاسَ أَنْ يُفْطَرُوا. زَادَ خَلْفٌ فِي حَدِيثِهِ: وَأَنْ يَغْدُوا إِلَى مُصَلَّاهُمْ.

تخريج: [صحيح] أخرجه أحمد: ٣١٤/٥ من حديث منصور به، وقال الدارقطني: ١٦٩/٢،

ح: ٢١٨٢ "هذا إسناده حسن ثابت".

Comments:

The beginning of Ramaḍān is proved either, through the completion of thirty days of *Sha'bān*, or through sighting the crescent, even though it be by a single trustworthy Muslim.

Chapter 14. Regarding The Testimony Of A Single Person About Seeing The Crescent Of Ramaḍān.

2340. It was reported (from Al-Walīd bin Abī Thawr and Zā'idah) from Simāk, from 'Ikrimah, from Ibn 'Abbās, who said: "A Bedouin came to the Prophet ﷺ and said: 'I have sighted the crescent.'" — In his narration, Al-Ḥasan (one of the narrators) added: "Meaning: 'of Ramaḍān.'" —

"The Prophet ﷺ said: 'Do you testify that none has the right to be worshipped but Allāh?' He said: 'Yes.' The Prophet ﷺ said: 'Do you testify that Muḥammad is the Messenger of Allāh?' He said: 'Yes.'

The Prophet ﷺ said: 'O Bilāl! Call out to the people that they must fast tomorrow.'" (*Da'īf*)

تخريج: [إسناده ضعيف] أخرجه الترمذي، الصوم، باب ما جاء في الصوم بالشهادة، ح: ٦٩١ من حديث الوليد بن أبي ثور، والنسائي، ح: ٢١١٥ من حديث الحسين الجعفي، وابن ماجه، ح: ١٦٥٢ من حديث زائدة به * سلسلة سماك عن عكرمة: سلسلة ضعيفة كما تقدم مراراً انظر، ح: ٢٢٣٨.

2341. It was reported from Ḥammād, from Simāk bin Ḥarb, from 'Ikrimah, that he said: "Once the people were in doubt about the sighting of the crescent of Ramaḍān. They decided not to offer the (voluntary) night prayers (*Tarawīḥ*), nor fast. Then a Bedouin came from Al-Ḥarrah and testified that he had seen the crescent. He was brought to the Prophet ﷺ. The Prophet ﷺ asked

(المعجم ١٤) بَابُ: فِي شَهَادَةِ الْوَاحِدِ عَلَى رُؤْيِيهِ هِلَالِ رَمَضَانَ (التحفة ١٤)

٢٣٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارٍ بْنُ الرَّيَّانَ: حَدَّثَنَا الْوَلِيدُ يَعْنِي ابْنَ أَبِي ثَوْرٍ؛ ح: وَحَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا الْحُسَيْنُ يَعْنِي الْجُعْفِيَّ عَنْ زَائِدَةَ الْمَعْنَى، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: جَاءَ أُعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنِّي رَأَيْتُ الْهِلَالَ قَالَ الْحَسَنُ فِي حَدِيثِهِ: يَعْنِي رَمَضَانَ، فَقَالَ: «أَتَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ؟» قَالَ: نَعَمْ. قَالَ: «أَتَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ؟» قَالَ: نَعَمْ. قَالَ: «يَا بِلَالُ! أَدْنُ فِي النَّاسِ فَلْيُصُومُوا غَدًا».

٢٣٤١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ: أَنَّهُمْ شَكُّوا فِي هِلَالِ رَمَضَانَ مَرَّةً، فَأَرَادُوا أَنْ لَا يَقُومُوا وَلَا يَصُومُوا، فَجَاءَ أُعْرَابِيٌّ مِنَ الْحَرَّةِ فَشَهِدَ أَنَّهُ رَأَى الْهِلَالَ فَأْتِيَ بِهِ النَّبِيُّ ﷺ، فَقَالَ: «أَتَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ؟» قَالَ: نَعَمْ وَشَهِدَ أَنَّهُ رَأَى الْهِلَالَ، فَأَمَرَ بِلَالًا فَنَادَى فِي النَّاسِ أَنْ

him: 'Do you testify that none has the right to be worshipped but Allāh, and I am the Messenger of Allāh?' He said: 'Yes,' and he testified that he sighted the crescent. He (the Prophet ﷺ) ordered Bilāl to announce among the people to pray and to fast."

(*Da'if*)

Abū Dāwud said: A group of narrators reported it from Simāk, from 'Ikrimah, in *Mursal* form; and no one mentioned night prayer (*Tarawīh*) except Ḥammad bin Salamah.

يُقَوْمُوا وَأَنْ يَصُومُوا.

قَالَ أَبُو دَاوُدَ: رَوَاهُ جَمَاعَةٌ عَنْ سِمَاكِ،
عَنْ عِكْرِمَةَ مَرْسَلًا، وَلَمْ يَذْكُرِ الْقِيَامَ أَحَدٌ إِلَّا
حَمَّادُ بْنُ سَلَمَةَ.

تخريج: [إسناده ضعيف] أخرجه النسائي، الصيام، باب قبول شهادة الرجل الواحد على هلال شهر رمضان ... إلخ، ح: ٢١١٦ من حديث سماك به وقال: "مرسل" وانظر الحديث السابق: ٢٣٤٠.

2342. It was reported from Ibn 'Umar, who said: "The people gathered to sight the crescent. I informed the Messenger of Allāh ﷺ that I had seen it. He fasted and ordered the people to fast."

(*Sahih*)

٢٣٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ وَعَبْدُ
اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ السَّمْرَقَنْدِيُّ وَإِنَّا لِحَدِيثِهِ
أَتَقْنُ قَالَ: حَدَّثَنَا مَرْوَانُ هُوَ ابْنُ مُحَمَّدٍ عَنْ
عَبْدِ اللَّهِ بْنِ وَهَبٍ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ
سَالِمٍ، عَنْ أَبِي بَكْرٍ بْنِ نَافِعٍ، عَنْ أَبِيهِ، عَنْ
ابْنِ عُمَرَ قَالَ: تَرَأَى النَّاسُ الْهَيْلَالَ فَأُخْبِرْتُ
رَسُولَ اللَّهِ ﷺ أَنِّي رَأَيْتُهُ، فَصَامَ وَأَمَرَ النَّاسَ
بِصِيَامِهِ.

تخريج: [إسناده صحيح] أخرجه الدارقطني: ١٥٦/٢ من حديث أبي داود به وهو في سنن الإمام الدارمي: عبدالله بن عبدالرحمن السمرقندي، ح: ١٦٩٨ وصححه ابن حبان، ح: ٨٧١ والحاكم: ٤٢٣/١.

Chapter 15. Stressing The *Sahūr* (The Pre-Dawn Meal)

2343: It was reported from 'Amr bin Al-'Āṣ, who said: "The

(المعجم ١٥) بَابُ: فِي تَوْكِيدِ السُّحُورِ
(التحفة ١٥)

٢٣٤٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

Messenger of Allāh ﷺ said: ‘The difference between our fasting and fasting of the people of Book is eating the pre-dawn meal (*As-Sahar*).’ (*Ṣaḥīh*)

المُبَارَكِ عَنْ مُوسَى بْنِ عَلِيٍّ بْنِ رَبَاحٍ، عَنْ أَبِيهِ، عَنْ أَبِي قَيْسٍ مَوْلَى عَمْرٍو بْنِ الْعَاصِ، عَنْ عَمْرٍو بْنِ الْعَاصِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ فَضْلَ مَا بَيْنَ صِيَامِنَا وَصِيَامِ أَهْلِ الْكِتَابِ أَكَلَةُ السَّحْرِ».

تخريج: أخرجه مسلم، الصيام، باب فضل السحور وتأکید استجابته... إلخ، ح: ١٠٩٦ من حديث موسى بن عليّ به.

Chapter 16. Whoever Called *Sahūr*; “*Al-Ghadā*” (Breakfast)

(المعجم ١٦) - بَابُ مَنْ سَمَى السَّحُورَ
الْعُدَاءَ (التحفة ١٦)

2344. Al-‘Irbād bin Sāriyah said: “The Messenger of Allāh ﷺ invited me to the *Sahūr* during Ramaḍān, and said: “Come to the blessed breakfast.” (*Ḥasan*)

٢٣٤٤ - حَدَّثَنَا عَمْرٍو بْنُ مُحَمَّدٍ النَّاقِدُ: حَدَّثَنَا حَمَّادُ بْنُ خَالِدِ الْحَيَّاطُ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ يُونُسَ بْنِ سَيْفٍ، عَنْ الْحَارِثِ بْنِ زِيَادٍ، عَنْ أَبِي رُفَيْمٍ، عَنْ الْعُرْبَاضِ بْنِ سَارِيَةَ قَالَ: دَعَانِي رَسُولُ اللَّهِ ﷺ إِلَى السَّحُورِ فِي رَمَضَانَ فَقَالَ: «هَلُمَّ إِلَى الْعُدَاءِ الْمُبَارَكِ».

تخريج: [حسن] أخرجه النسائي، الصيام، باب دعوة السحور، ح: ٢١٦٥ من حديث معاوية ابن صالح به * الحارث بن زياد: حسن الحديث على الراجح وللحديث شواهد عند ابن حبان، ح: ٨٨١ وغيره.

Comments:

It goes without saying that the Prophet ﷺ does not speak of his own desire, but only speaks what has been revealed to him. It is, therefore, necessary that even if a person feels no desire for food so early in the morning, he should at least have a date or a morsel or two, or even a few draughts of water, in order to be a recipient of the blessing promised by the Prophet ﷺ.

2345. Abū Hurairah reported that the Prophet ﷺ said: “Dates are a preferred *Sahūr* for the believer.” (*Ṣaḥīh*)

٢٣٤٥ - حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا عَمْرٌو بْنُ الْحَسَنِ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْوَزِيرِ أَبُو الْمُطَرِّفِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «نِعْمَ سَحُورُ الْمُؤْمِنِ التَّمْرُ».

تخريج: [إسناده صحيح] أخرجه البيهقي: ٢٣٦/٤، ٢٣٧ من حديث محمد بن موسى به

وصححه ابن حبان، ح: ٨٨٣.

Comments:

The date-palm is through and through a blessed tree, and it is desirable to make it a part of our menu for *Suhūr* and *Ifṭār*.

Chapter 17. The Time Of *Suhūr*

(المعجم ١٧) - بَابُ وَقْتِ السُّحُورِ
(التحفة ١٧)

2346. It was reported from ‘Abdullāh bin Sawādah Al-Qushairī, from his father who said: “I heard Samurah bin Jundab delivering a sermon in which he said: ‘The Messenger of Allāh ﷺ said: “The *Adhān* of Bilāl should not prevent you from your *Sahūr*, neither should the whiteness of horizon which is like this (vertical), until it spreads out horizontally.” (Sahih)

٢٣٤٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سَوَادَةَ الْقُشَيْرِيِّ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ سَمْرَةَ بْنَ جُنْدَبٍ يَخْطُبُ وَهُوَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَمْنَعَنَّ مِنْ سَحُورِكُمْ أَذَانُ بِلَالٍ وَلَا بَيَاضُ الْأَفُقِ الَّذِي هَكَذَا حَتَّى يَسْتَطِيرَ».

تخریج: أخرجه مسلم، الصيام، باب بيان أن الدخول في الصوم يحصل بطلوع الفجر ... الخ، ح: ١٠٩٤ من حديث عبدالله بن سواده به.

Comments:

The dawn is of two types: The false dawn, and the true dawn. *Suhūr* may be eaten as long as the false dawn lasts, but its time ends as soon as the true dawn appears. Bilāl used to call the *Adhān* during the false dawn, in order to alert the people. The false dawn is when the whiteness of light begins to ascend towards the sky, but then a more enduring whiteness appears and spreads horizontally all around. This signals the true dawn of the morning.

2347. ‘Abdullāh bin Mas‘ūd said: “The Messenger of Allāh ﷺ said: ‘The *Adhān* of Bilāl should not prevent one of you from his *Sahūr*, for he says the *Adhān*” — or he said: ‘call’ — “so that those praying can return, and to wake the sleeping among you. Dawn is not like this” — Musad-dad (one of the narrators) said: “And Yahya

٢٣٤٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ التَّيْمِيِّ؛ ح: وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سَلِيمَانُ التَّيْمِيُّ عَنْ أَبِي عُثْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَمْنَعَنَّ أَحَدَكُمْ أَذَانُ بِلَالٍ مِنْ سَحُورِهِ فَإِنَّهُ يُؤَدِّنُ - أَوْ قَالَ: - يُنَادِي لِيَرْجِعَ قَائِمُكُمْ وَيَتَّبِعِهِ نَائِمُكُمْ، وَلَيْسَ الْفَجْرُ أَنْ يَقُولَ

joined his (fingers to his) palm”—^[1] ‘Until it is like this’ — And Yahya extended his two index fingers.”^[2] (*Sahih*)

هَكَذَا». قَالَ مُسَدَّدٌ: وَجَمَعَ يَحْيَى كَفَّهُ «حَتَّى يَقُولَ هَكَذَا»، وَمَدَّ يَحْيَى بِإصْبَعَيْهِ السَّبَّابَتَيْنِ.

تخریج: أخرجه البخاري، الأذان، باب الأذان قبل الفجر، ح: ٦٢١ عن أحمد بن يونس ومسلم، الصيام، باب بيان أن الدخول في الصوم يحصل بطلوع الفجر... إلخ، ح: ١٠٩٣ من حديث سليمان التيمي به.

2348. It was reported from Qais bin Talaq, from his father who said: “The Messenger of Allāh ﷺ said: ‘Eat and drink, and the ascending white light should not prevent you from it, so continue to eat and drink till the redness appears horizontally.’” (*Hasan*)

Abū Dāwud said: This is among that which the people of Yamamah are alone with (in narrating).

٢٣٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى: حَدَّثَنَا مُلَاذِمُ بْنُ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ التُّعْمَانِ: حَدَّثَنِي قَيْسُ بْنُ طَلْقٍ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُوا وَاشْرَبُوا وَلَا يَهَيْدَنَّكُمْ السَّاطِعُ الْمُصْعِدُ، فَكُلُوا وَاشْرَبُوا حَتَّى يَعْتَرِضَ لَكُمْ الْأَحْمَرُ».

قَالَ أَبُو دَاوُدَ: هَذَا مِمَّا تَفَرَّدَ بِهِ أَهْلُ الْيَمَامَةِ.

تخریج: [إسناده حسن] أخرجه الترمذي، الصوم، باب ما جاء في بيان الفجر، ح: ٧٠٥ من حديث ملازم بن عمرو به وقال: "حسن غريب".

Comments:

That the time to stop eating is when whiteness begins to spread all around. Nevertheless, if the sky is overcast, some kind of redness also becomes evident in the sky. However, as a general rule, it is whiteness alone that appears in the sky.

2349. ‘Adī bin Ḥātim said: “When this Verse was revealed: “Until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night)”^[3] — I took a white rope and a black rope, and kept them under my pillow. I observed them

٢٣٤٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حُصَيْنُ بْنُ نُمَيْرٍ، ح: وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ إِدْرِيسَ الْمَعْنَى عَنْ حُصَيْنٍ، عَنْ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: لَمَّا نَزَلَتْ لَهُ الْآيَةُ «حَتَّى يَبْيُنَ لَكَ الْخَيْطُ الْأَبْيَضُ مِنَ

^[1] Motioning with his hand toward the earth, meaning vertically.

^[2] Holding them extended with the tips together, indicating; horizontally, according to a version recorded by *Muslim*.

^[3] *Al-Baqarah* 2:187.

but could not distinguish between then. Then I mentioned that to the Messenger of Allāh ﷺ. He laughed and said: ‘Your pillow must be very long and broad. It is only the night and the day.’”

And (in his version) ‘Uthmān (one of the narrators) said: “It is only the blackness of night and the whiteness of day.” (*Ṣaḥīḥ*)

الْخَيْطُ الْأَسْوَدُ ﴿ [البقرة: ١٨٧] قَالَ أَخَذْتُ عِقَالًا أبيضَ وَعِقَالًا أسودَ، فَوَضَعْتُهُمَا تَحْتَ وَسَادَتِي، فَظَنَرْتُ فَلَمْ أَتَبَيَّنْ، فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَضَحِكَ فَقَالَ: «إِنَّ وَسَادَكَ إِذَا لَطَوِيلٌ عَرِيضٌ إِنَّمَا هُوَ اللَّيْلُ وَالنَّهَارُ». وَقَالَ عُثْمَانُ: «إِنَّمَا هُوَ سَوَادُ اللَّيْلِ وَبَيَاضُ النَّهَارِ».

تخريج: أخرجه مسلم، الصيام، باب بيان أن الدخول في الصوم يحصل بطلوع الفجر... إلخ، ح: ١٠٩٠ من حديث عبدالله بن إدريس، والبخاري، الصوم، باب قول الله تعالى: ﴿وكلوا واشربوا حتى يتبين لكم الخيط الأبيض من الخيط الأسود...﴾ إلخ، ح: ١٩١٦ من حديث حصين بن عبدالرحمن به.

Comments:

What we conclude from this *Hadīth* is that even an ‘Arab would misunderstand the meanings of the Qur’ān, without the guidance of the Messenger of Allāh ﷺ explaining its meanings.

Chapter 18. A Man Who Hears The Call While A Vessel Is In His Hand

2350. Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘If one of you hears the call for prayer and the vessel is in his hand, he should not put it down till he fulfills his need from it.’” (*Ḥasan*)

(المعجم ١٨) بَابُ: الرَّجُلُ يَسْمَعُ النَّدَاءَ وَالْإِنَاءَ عَلَى يَدِهِ (التحفة ١٨)

٢٣٥٠ - حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَادٍ: حَدَّثَنَا حَمَادٌ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا سَمِعَ أَحَدُكُمْ النَّدَاءَ وَالْإِنَاءَ عَلَى يَدِهِ فَلَا يَضَعُهُ حَتَّى يَقْضِيَ حَاجَتَهُ مِنْهُ».

تخريج: [إسناده حسن] أخرجه أحمد: ٥١٠/٢ من حديث حماد بن سلمة به وصححه الحاكم على شرط مسلم: ٢٠٣/١ ووافقه الذهبي.

Comments:

If the end-time for *Suḥūr* has approached and the call to the morning prayer has begun, it is still allowed for the fasting person to finish what he has in his hand.

Chapter 19. The Time For The Fasting Person To Break (His Fast)

2351. It was reported from ‘Āsim bin ‘Umar, from his father who said: “The Prophet ﷺ said: ‘When the night approaches from here (the east), and the day retreats from here (the west)’” — Musaddad (one of the narrators) added: “and the sun sets” — it is time for the fasting person to break the fast.” (*Sahih*)

تخریج: أخرجه البخاري، الصوم، باب: متى يحل فطر الصائم؟، ح: ١٩٥٤، ومسلم، الصيام، باب بيان وقت انقضاء الصوم وخروج النهار، ح: ١١٠٠ من حديث هشام به وهو في مسند أحمد: ٢٨/١، ٥٤.

2352. It was reported from ‘Abdullāh bin Abī Awfā, that he said: “We accompanied the Messenger of Allāh ﷺ on a journey while he was fasting. When the sun set he said: “O Bilal! Dismount and mix some *Sawīq* for us.” He said: “O Messenger of Allāh! If you waited till the evening!” He said: “Dismount and mix some *Sawīq* for us.” He said: “O Messenger of Allāh! The day still remains with you.” He said: “Dismount and mix some *Sawīq* for us.” He got down and prepared it. The Messenger of Allāh ﷺ drank from it and then said: “If you see the night approaching from here, it is time for a fasting person to break the fast,” and he pointed towards east with his finger. (*Sahih*)

(المعجم ١٩) - بَابُ وَقْتِ فِطْرِ الصَّائِمِ
(التحفة ١٩)

٢٣٥١ - حَدَّثَنَا أَحْمَدُ بْنُ حَبَلٍ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا هِشَامٌ؛ ح: وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ عَنْ هِشَامِ الْمَعْنَى قَالَ هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَاصِمِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِذَا جَاءَ اللَّيْلُ مِنْ هُنَا، وَذَهَبَ النَّهَارُ مِنْ هُنَا». زَادَ مُسَدَّدٌ: «وَعَابَتِ الشَّمْسُ، فَقَدْ أَفْطَرَ الصَّائِمُ».

٢٣٥٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَّاحِدِ: حَدَّثَنَا سُلَيْمَانُ الشَّيْبَانِيُّ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى يَقُولُ: سِرْنَا مَعَ رَسُولِ اللَّهِ ﷺ وَهُوَ صَائِمٌ، فَلَمَّا غَرَبَتِ الشَّمْسُ قَالَ: «يَا بِلَالُ! انزِلْ فَاجِدْ لَنَا». قَالَ: يَا رَسُولَ اللَّهِ! لَوْ أُمْسَيْتَ. قَالَ: «انزِلْ فَاجِدْ لَنَا». قَالَ: يَا رَسُولَ اللَّهِ! إِنَّ عَلَيَّ نَهَارًا. قَالَ: «انزِلْ فَاجِدْ لَنَا». فَتَرَلَّ فَجَدَحَ، فَشَرِبَ رَسُولُ اللَّهِ ﷺ ثُمَّ قَالَ: «إِذَا رَأَيْتُمُ اللَّيْلَ قَدْ أَقْبَلَ مِنْ هُنَا فَقَدْ أَفْطَرَ الصَّائِمُ»، وَأَشَارَ بِإِصْبَعِهِ قِبَلَ الْمَشْرِقِ.

تخريج: أخرجه البخاري، الصوم، باب: متى يحل فطر الصائم؟، ح: ١٩٥٥، ومسلم، الصيام، باب بيان وقت انقضاء الصوم وخروج النهار، ح: ١١٠١ من حديث أبي إسحاق سليمان الشيباني به.

Comments:

The time for *Iftār* begins immediately upon the setting of the sun. Waiting after sunset or delaying *Iftār* as a precautionary measure has no meaning. The *Hadīth* also gives us the golden rule that, in order to remove any possible doubts in the minds of the people, it is sometimes a good idea to let people have further clarification even regarding “obvious” matters.

Chapter 20. The Recommendation Of Hastening To Break The Fast

2353. It was reported from Abū Hurairah, from the Prophet ﷺ that he said: “The religion (of Islam) will continue to be manifest as long as people hasten to break their fast (at its earlier time) because the Jews and Christians delay it.” (*Hasan*)

تخريج: [إسناده حسن] أخرجه ابن ماجه، الصيام، باب ما جاء في تعجيل الإفطار، ح: ١٦٩٨ من حديث محمد بن عمرو اللثبي به وصححه ابن خزيمة، ح: ٢٠٦٠ وابن حبان، ح: ٨٨٩، والمحاكم على شرط مسلم: ٤٣١/١ ووافقه الذهبي.

2354. It was reported from Abū Aṭīyah, who said: “Masrūq and I entered upon ‘Āishah, and said: ‘O Mother of the Believers! There are two men from the Companions of Muḥammad ﷺ. One of them hastens to break his fast and hastens the prayer, and the other delays breaking his fast and delays the prayer.’ She asked: ‘Which one of the two hastens to break the fast and hastens to pray?’ We said: “‘Abdullāh (Ibn Mas‘ūd).’ She said: ‘The Messenger of Allāh ﷺ used to do so.’” (*Sahih*)

(المعجم ٢٠) - بَابُ مَا يُسْتَحَبُّ مِنْ تَعْجِيلِ الْفِطْرِ (التحفة ٢٠)

٢٣٥٣ - حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ عَنْ خَالِدِ، عَنْ مُحَمَّدِ بْنِ يَعْنِي ابْنَ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَزَالُ الدِّينُ ظَاهِرًا مَا عَجَّلَ النَّاسُ الْفِطْرَ لِأَنَّ الْيَهُودَ وَالنَّصَارَى يُؤَخِّرُونَ».

٢٣٥٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أَبِي عَطِيَّةَ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ أَنَا وَمَسْرُوقٌ فَقُلْنَا: يَا أُمَّ الْمُؤْمِنِينَ! رَجُلَانِ مِنْ أَصْحَابِ مُحَمَّدٍ ﷺ، أَحَدُهُمَا يُعَجِّلُ الْإِفْطَارَ وَيُعَجِّلُ الصَّلَاةَ، وَالْآخَرُ يُؤَخِّرُ الْإِفْطَارَ وَيُؤَخِّرُ الصَّلَاةَ؟ قَالَتْ: أَيُّهُمَا يُعَجِّلُ الْإِفْطَارَ وَيُعَجِّلُ الصَّلَاةَ؟ قُلْنَا: عَبْدُ اللَّهِ، قَالَتْ: كَذَلِكَ كَانَ يَصْنَعُ رَسُولُ اللَّهِ ﷺ.

تخريج: أخرجه مسلم، الصيام، باب فضل السحور وتأكيد استحبابه ... إلخ، ح: ١٠٩٩ من حديث أبي معاوية الضرير به.

Chapter 21. What To Use To Break One's Fast

(المعجم ٢١) - بَابُ مَا يُفْطَرُ عَلَيْهِ

(التحفة ٢١)

2355. It was reported from Ar-Rabbāb, from Salmān bin 'Āmir — her paternal uncle — he said: "The Messenger of Allāh ﷺ said: 'When one of you fasts, then let him break his fast with dates (*Tamr*), and if he does not find dates, then with water for indeed water is purifying.'" (*Sahih*)

٢٣٥٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَالِدِ بْنُ زِيَادٍ عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنِ الرَّبَّابِ، عَنْ سَلْمَانَ بْنِ عَامِرٍ عَمَّهَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كَانَ أَحَدُكُمْ صَائِمًا فَلْيُفْطِرْ عَلَى التَّمْرِ، فَإِنْ لَمْ يَجِدِ التَّمَرَ فَعَلَى الْمَاءِ فَإِنَّ الْمَاءَ طَهُورٌ».

تخريج: [إسناده صحيح] أخرجه الترمذي، الصوم، باب ما جاء ما يستحب عليه الإفطار، ح: ٦٩٥ وابن ماجه، ح: ١٦٩٩ من حديث عاصم الأحول به وقال الترمذي: "حسن صحيح" وصححه ابن خزيمة، ح: ٢٠٦٧ وابن حبان، ح: ٨٩٢ والحاكم على شرط البخاري: ٤٣١/١ ووافقه الذهبي * الرباب: ثقة وثقها البخاري وأبو حاتم الرازي وابن خزيمة بتصحيح حديثها وأخطأ من زعم خلافه.

Comments:

Fast, as a rule, can be broken with any type of food or drink that is permissible, while dates or water are the most blessed for that purpose.

2356. It was reported from Thābit Al-Bunānī, that he heard Anas bin Mālik saying: "The Messenger of Allāh ﷺ would break his fast with fresh dates (*Ruṭab*) before praying, if there were no fresh dates, then with dried dates (*Tamr*), if he did not have dried dates, then he would take some mouthfuls of water." (*Hasan*)

٢٣٥٦ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ: أَخْبَرَنَا ثَابِتُ الْبُنَّانِيُّ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يُفْطِرُ عَلَى رُطَبَاتٍ قَبْلَ أَنْ يُصَلِّيَ، فَإِنْ لَمْ تَكُنْ رُطَبَاتٍ فَعَلَى تَمْرَاتٍ، فَإِنْ لَمْ تَكُنْ حَسَا حَسَوَاتٍ مِنْ مَاءٍ.

تخريج: [إسناده حسن] أخرجه الترمذي، الصوم، باب ما جاء ما يستحب عليه الإفطار، ح: ٦٩٦ من حديث عبدالرزاق به وقال: "حسن غريب" وهو في مسند أحمد: ١٦٤/٣ وصححه الدارقطني: ١٨٥/٢ والحاكم على شرط مسلم: ٤٣٢/١ ووافقه الذهبي.

Chapter 22. The Saying At The Time Of Breaking The Fast

(المعجم ٢٢) - بَابُ الْقَوْلِ عِنْدَ الْإِفْطَارِ
(التحفة ٢٢)

2357. Marwān — meaning Ibn Sālim Al-Muqaffa' — said: "I saw Ibn 'Umar take hold of his beard and trim whatever exceeded the palm. He said: The Prophet ﷺ used to say, when breaking his fast: "*Dhahabaz-zamā'u wabtallatil-urūqu wa thabatal-ajru in shā'* Allāh (The thirst is gone, and the veins are quenched, and the reward is assured — if Allāh wills)." (*Hasan*)

٢٣٥٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ يَحْيَى أَبُو مُحَمَّدٍ: حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ: أَخْبَرَنَا الْحُسَيْنُ بْنُ وَاقِدٍ: حَدَّثَنَا مَرْوَانَ - يَعْنِي ابْنَ سَالِمِ الْمُقَفَّعِ - قَالَ: رَأَيْتُ ابْنَ عُمَرَ يَقْبِضُ عَلَى لِحْيَتِهِ فَيَقْطَعُ مَا زَادَتْ عَلَى الْكَفِّ، وَقَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَفْطَرَ قَالَ: «ذَهَبَ الظَّمَا وَابْتَلَّتِ الْعُرُوفُ وَتَبَّتِ الْأَجْرُ إِنْ شَاءَ اللَّهُ».

تخريج: [إسناده حسن] أخرجه النسائي في عمل اليوم والليلة، ح: ٢٩٩ والكبرى، ح: ١٠١٣١ من حديث علي بن الحسن بن شقيق به وحسنه الدارقطني: ١٨٢/٢ وصححه الحاكم: ٤٢٢/١ ووافقه الذهبي.

Comments:

The practice of trimming the part of the beard beyond the fistful is reported, with authentic chains of narration, from other Companions aside from Ibn 'Umar, and he also is one of those that reported the order to grow the beard from the Messenger of Allāh ﷺ. See no. 4199.

2358. It was reported from Ḥuṣain, from Mu'ādḥ bin Zahrah that he conveyed to him that the Prophet ﷺ used to say when breaking fast: "*Allāhumma! Laka ṣumtu wa 'alā rizqika aftarṭu* (O Allāh! For You I have fasted, and upon your provision I have broken my fast)." (*Da'if*)

٢٣٥٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا هُشَيْمٌ عَنْ حُصَيْنٍ، عَنْ مُعَاذِ بْنِ زُهْرَةَ: أَنَّهُ بَلَغَهُ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَفْطَرَ قَالَ: «اللَّهُمَّ! لَكَ صُمْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ».

تخريج: [إسناده ضعيف] أخرجه البغوي في شرح السنة: ٦/٢٦٥، ح: ١٧٤١ من حديث حصين به، وهو في مراسيل أبي داود، ح: ٩٩، رواه البيهقي: ٤/٢٣٥ من حديث أبي داود به * والسند مرسل.

Chapter 23. Breaking The Fast Before Sunset

(المعجم ٢٣) - بَابُ الْفِطْرِ قَبْلَ غُرُوبِ الشَّمْسِ (التحفة ٢٣)

2359. It was reported from Abū Usāmah, from Hishām bin ‘Urwah, from Fāṭimah bint Al-Mundhir, from Asmā’ bint Abī Bakr who said: “We broke fast one day during the month of Ramaḍān, while it was cloudy, during the lifetime of the Messenger of Allāh ﷺ, then the sun came out.”

Abū Usāmah said: “I asked Hishām: “Were they ordered to make it up?” He said: “Is anything else possible?” (*Ṣaḥīh*)

٢٣٥٩ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ وَمُحَمَّدُ بْنُ الْعَلَاءِ، الْمَعْنَى، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أُسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: أَفْطَرْنَا يَوْمًا فِي رَمَضَانَ فِي غَيْمٍ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ ثُمَّ طَلَعَتِ الشَّمْسُ. قَالَ أَبُو أُسَامَةَ: قُلْتُ لَهُشَامُ: أَمِرُوا بِالْقَضَاءِ؟ قَالَ: وَبَدُّ مِنْ ذَلِكَ؟.

تخريج: أخرجه البخاري، الصوم، باب: إذا أفطر في رمضان ثم طلعت الشمس، ح: ١٩٥٩ من حديث أبي أسامة به.

Comments:

There is difference of opinion among the scholars on the necessity of making up in such case. The dominant opinion, however, is that making it up is required.

Chapter 24. *Al-Wiṣāl* (Continuous Fasting)^[1]

(المعجم ٢٤) بَابُ فِي الْوِصَالِ (التحفة ٢٤)

2360. Ibn ‘Umar said: “The Messenger of Allāh ﷺ prohibited us from *Wiṣāl*. They said: ‘But you practice *Wiṣāl* O Messenger of Allāh?’ He said: ‘I am not like you, I am provided with food and drink.’” (*Ṣaḥīh*)

٢٣٦٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْوِصَالِ قَالُوا: فَإِنَّكَ تُوَاصِلُ يَا رَسُولَ اللَّهِ؟! قَالَ: «إِنِّي لَسْتُ كَهَيْئَتِكُمْ إِنِّي أُطْعَمُ وَأُسْقَى».

تخريج: أخرجه البخاري، الصوم، باب الوصال، ح: ١٩٦٢ ومسلم، الصيام، باب النهي عن الوصال، ح: ١١٠٢ من حديث مالك به وهو في الموطأ (يحيى): ٣٠٠/١.

[1] Meaning, not breaking one’s fast at night, nor eating before dawn, and continuing days on end like that.

2361. Abū Sa‘eed Al-Khudhri reported that he heard the Messenger of Allāh ﷺ saying: “Do not fast *Wiṣāl*. If any one of you wants to fast continuously, he should only do so until prior to dawn.” They said: “But you practice *Wiṣāl*.” He said: “I am not like you, I have One who provides me with food, and provides me with drink.” (*Saḥīh*)

٢٣٦١ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ أَنَّ بَكْرَ بْنَ مُضَرَ حَدَّثَهُمْ عَنْ ابْنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ حَبَابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تُوَاصِلُوا فَأَيُّكُمْ أَرَادَ أَنْ يُوَاصِلَ فَلْيُوَاصِلْ حَتَّى السَّحْرِ» قَالُوا: فَإِنَّكَ تُوَاصِلُ، قَالَ: «إِنِّي لَسْتُ كَهَيِّتِكُمْ، إِنَّ لِي مُطْعَمًا يُطْعِمُنِي وَسَاقِيًا يَشْفِينِي».

تخريج: أخرجه البخاري، الصوم، باب الوصال، ح: ١٩٦٣ من حديث يزيد بن عبد الله بن الهاد به.

Chapter 25. A Fasting Person Backbiting

المعجم (٢٥) - بَابُ الْغَيْبَةِ لِلصَّائِمِ

(التحفة ٢٥)

2362. It was reported from Abū Hurairah, who said: “The Messenger of Allāh ﷺ said: ‘If one does not avoid speaking *Zūr*, and acting upon it, Allāh is in no need of him abstaining from his food and his drink.’”

٢٣٦٢ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا ابْنُ أَبِي ذُنْبٍ عَنِ الْمُقْبَرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ، فَلَيْسَ لِلَّهِ حَاجَةٌ أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ» قَالَ أَحْمَدُ: فَهَمَّتْ إِسْنَادُهُ مِنْ ابْنِ أَبِي ذُنْبٍ وَأَفْهَمَنِي الْحَدِيثَ رَجُلٌ إِلَى جَنْبِهِ أَرَاهُ ابْنَ أُخِيهِ.

Aḥmad (Ibn Yunus, one of the narrators) said: “I learned the chain of narrators from Ibn Abī Dhi‘b, but a man beside him made me understand *Hadīth*. I think he was his nephew.”^[1] (*Saḥīh*)

تخريج: أخرجه البخاري، الصوم، باب من لم يدع قول الزور والعمل به في الصوم، ح: ١٩٠٣ من حديث محمد بن عبد الرحمن بن أبي ذنب به.

2363. Abū Hurairah reported that the Prophet ﷺ said: “When one of you fasts, you should not behave

٢٣٦٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ عَنِ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنْ

^[1] It appears to mean that he did hear it from Ibn Abī Dhi‘b, but he was not sure of some of the details of the chain of narration, and the man did hear it and explained what was not clear for him.

immorally nor arrogantly. If some one fights him, or abuses him, he should say: 'I am fasting, I am fasting.'” (*Sahīh*)

الأَعْرَجُ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا كَانَ أَحَدُكُمْ صَائِمًا فَلَا يَزُفْ وَلَا يَجْهَلْ، فَإِنْ امْرُؤٌ قَاتَلَهُ أَوْ شَاتَمَهُ فَلْيُقِلْ: إِنِّي صَائِمٌ، إِنِّي صَائِمٌ».

تخريج: أخرجه البخاري، الصوم، باب فضل الصوم، ح: ١٨٩٤ عن القعني به مطولاً وهو في الموطأ (يحيى): ١/٣١٠ ورواه مسلم، ح: ١١٥١ من طريق آخر عن أبي الزناد به.

Comments:

A Muslim, as a rule, is commanded to abstain from things like vulgar and obscene talk and other activities of the Days of Ignorance. And when he is fasting, it is all the more important that he observe abstinence from all evil activities in all circumstances. Rather than engaging in disputes, he is advised to plainly declare to his opponent that he is fasting, so that all doors to any bad conduct are shut.

Chapter 26. The *Siwāk* For The Fasting Person

(المعجم ٢٦) - بَابُ السَّوَاكِ لِلصَّائِمِ
(التحفة ٢٦)

2364. It was reported from ‘Ubadullāh bin ‘Āmir bin Rabī‘ah, from his father who said: “I saw the Messenger of Allāh ﷺ using a *Siwāk* while he was fasting.” Musad-dad (one of the narrators) added: “He did it so often, that I lost count of it.” (*Da‘īf*)

٢٣٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا شَرِيكٌ، ح: وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ، عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْتَاكُ وَهُوَ صَائِمٌ. زَادَ مُسَدَّدٌ: مَا لَا أَعُدُّ وَلَا أُحْصِي.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الصوم، باب ما جاء في السواك للصائم، ح: ٧٢٥ من حديث سفیان الثوري به وقال: "حسن" * عاصم بن عبيدالله: ضعيف.

Comments:

Provided that no external substance be swallowed, there is no harm in cleaning the mouth by any means while fasting.

Chapter 27. The Fasting Person Pouring Water Upon Himself Due To Thirst, And Exaggerating In Sniffing Water Into The Nose

(المعجم ٢٧) - بَابُ الصَّائِمِ يَصُبُّ عَلَيْهِ الْمَاءَ مِنَ الْعَطَشِ وَيُبَالِغُ فِي الْأَسْنِشَاقِ
(التحفة ٢٧)

2365. It was reported from Abū Bakr Ibn ‘Abdur-Raḥmān, from

٢٣٦٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ

someone from among the Companions of the Prophet ﷺ; "I saw the Prophet ﷺ ordering people, while traveling during the Year of the Conquest of Makkah, to break the fast. He said: 'Energize for your enemy.' And the Messenger of Allāh ﷺ (himself) fasted." Abū Bakr said: "The one who narrated to me said: 'I saw the Messenger of Allāh ﷺ at Al-'Araj pouring water over his head while he was fasting, due to thirst or the heat.'" (*Ṣaḥīh*)

الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ سُمَيِّ مَوْلَى أَبِي بَكْرٍ
ابْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي بَكْرٍ بْنِ
عَبْدِ الرَّحْمَنِ، عَنْ بَعْضِ أَصْحَابِ النَّبِيِّ ﷺ
قَالَ: رَأَيْتُ النَّبِيَّ ﷺ أَمَرَ النَّاسَ فِي سَفَرِهِ
عَامَ الْفَتْحِ بِالْفَطْرِ وَقَالَ: «تَقَوُّوا لِعَدُوِّكُمْ»،
وَصَامَ رَسُولُ اللَّهِ ﷺ. قَالَ أَبُو بَكْرٍ: قَالَ
الَّذِي حَدَّثَنِي: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ
بِالْعَرَجِ يَصُبُّ عَلَى رَأْسِهِ الْمَاءَ وَهُوَ صَائِمٌ مِنَ
الْعَطَشِ أَوْ مِنَ الْحَرِّ.

تخريج: [إسناده صحيح] أخرجه أحمد: ٤٧٥/٣ من حديث مالك به وهو في الموطأ
(يحيى): ٢٩٤/١ ولبعض الحديث شاهد عند مسلم، ح: ١١١٤.

Comments:

In order to fight extreme heat or thirst, a fasting person is allowed to pour water on his head or body, or take a shower, or put a wet cloth on his body.

2366. ‘Aṣim bin Laqīṭ bin Ṣabrah reported from his father, Laqīṭ bin Ṣabrah, who said: "The Messenger of Allāh ﷺ said: 'Exaggerate in sniffing water,^[1] unless you are fasting.'" (*Ṣaḥīh*)

٢٣٦٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا
يَحْيَى بْنُ سُلَيْمٍ عَنْ إِسْمَاعِيلَ بْنِ كَثِيرٍ، عَنْ
عَاصِمِ بْنِ لَقِيطِ بْنِ صَبْرَةَ، عَنْ أَبِيهِ لَقِيطِ بْنِ
صَبْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَالِغٌ فِي
الاسْتِنْشَاقِ إِلَّا أَنْ تَكُونَ صَائِمًا».

تخريج: [إسناده صحيح] تقدم، ح: ١٤٢ وأخرجه الترمذي، الصوم، باب ما جاء في كراهية
مبالغة الاستنشاق للصائم، ح: ٧٨٨ وابن ماجه، ح: ٤٠٧ من حديث يحيى بن سليم به ورواه
النسائي، ح: ٨٧.

Chapter 28. The Fasting Person Being Cupped

(المعجم ٢٨) بَابُ فِي الصَّائِمِ يَحْتَجِمُ
(التحفة ٢٨)

2367. It was reported from Thawbān, from the Prophet ﷺ that he said: "The one who cups, and

٢٣٦٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ
هِشَامٍ؛ ح: وَحَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا

[1] Meaning: into the nose, when performing *Wudu'*.

the one who is cupped, have broken their fast.”

In his narration, Shaibān (one of the narrators) said: “Abū Qilābah informed me that Abū Asmā’ Ar-Raḥabī informed him, that Thawbān, the freed slave of the Messenger of Allāh ﷺ, informed him that he heard it from the Prophet ﷺ. (*Ṣaḥīḥ*)

حَسَنُ بْنُ مُوسَى: حَدَّثَنَا شَيْبَانُ جَمِيعًا عَنْ يَحْيَى، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ يَعْنِي الرَّحْبِيِّ، عَنْ ثَوْبَانَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَفْطَرَ الْحَاجِمُ وَالْمَحْجُومُ».

قال شَيْبَانُ فِي حَدِيثِهِ: قَالَ: أَخْبَرَنِي أَبُو قِلَابَةَ أَنَّ أبا أَسْمَاءَ الرَّحْبِيِّ حَدَّثَهُ أَنَّ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ ﷺ أَخْبَرَهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ.

تخریج: [إسناده صحيح] أخرجه ابن ماجه، الصيام، باب ما جاء في الحجامة للصائم، ح: ١٦٨٠ من حديث شيبان به وهو في مسند أحمد: ٦٥٧/١ وأطراف المسند: ٢٨٣/٥ وصححه ابن خزيمة، ح: ١٩٦٢، ١٩٦٣ وابن حبان، ح: ٨٩٩ والحاكم على شرط الشيخين: ٤٢٧/١ ووافقه الذهبي.

2368. (Another chain) from Shaibān, from Yahyā: “Abū Qilābah Al-Jarmī narrated to me, that he was informed, that Shaddād bin Aws was walking along with the Prophet ﷺ... so he mentioned similarly (to no. 2367). (*Ṣaḥīḥ*)

٢٣٦٨ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى: حَدَّثَنِي أَبُو قِلَابَةَ الْجَرْمِيُّ، أَنَّهُ أَخْبَرَهُ، أَنَّ شَدَّادَ بْنَ أَوْسٍ بَيْنَمَا هُوَ يَمْشِي مَعَ النَّبِيِّ ﷺ، فَذَكَرَ نَحْوَهُ.

تخریج: [إسناده صحيح] أخرجه ابن ماجه، الصيام، باب ما جاء في الحجامة للصائم، ح: ١٦٨١ من حديث أبي قلابة به وهو في مسند أحمد: ٢٨٣/٥.

2369. (Another chain) From Ayyūb, from Abū Qilābah, from Al-Ash’ath, from Shaddād bin Aws, that Messenger of Allāh ﷺ came to a man at Al-Baqī’ while he was cupping when eighteen (days) had passed of Ramaḍān. The Prophet ﷺ was holding my hand. He said: “The one who cups and the one who is cupped have broken their fast.” (*Ṣaḥīḥ*)

٢٣٦٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْأَشْعَثِ، عَنْ شَدَّادِ بْنِ أَوْسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى عَلَى رَجُلٍ بِالْبَقِيعِ وَهُوَ يَحْتَجِمُ وَهُوَ آخِذٌ بِيَدِي لِثَمَانِ عَشْرَةَ خَلَّتْ مِنْ رَمَضَانَ، فَقَالَ: «أَفْطَرَ الْحَاجِمُ وَالْمَحْجُومُ».

Abū Dāwūd said: Khālid Al-Hadh-dhā’ narrated similarly, from Abū

قال أبو داود: روى خالد الحذاء عن

Qilabah, with Ayyūb's chain of narrators.

أَبِي قِلَابَةَ بِإِسْنَادِ أَيُّوبَ مِثْلَهُ.

تخريج: [صحيح] أخرجه أحمد: ١٢٤/٤ والنسائي في الكبرى، ح: ٣١٤١ من حديث أيوب به، وصححه ابن خزيمة، ح: ١٩٦٤ وابن حبان، ح: ١٩٠١.

2370. It was reported from Ibn Juraij, who said: "Makhūl informed me that a *Shaikh* from Al-Hayy — in his narration 'Uthmān (one of the narrators) said: (who is truthful) — informed him: 'Thawbān, the freed slave of the Prophet ﷺ, informed him that the Prophet of Allāh ﷺ said: "The one who cups and the one who gets is cupped have broken their fast." (*Sahih*)

٢٣٧٠ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ وَعَبْدُ الرَّزَّاقِ؛ ح: وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ إِبْرَاهِيمَ عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي مَكْحُولٌ أَنَّ شَيْخًا مِنَ الْحَيِّ، قَالَ عُثْمَانُ فِي حَدِيثِهِ: [مُصَدِّقًا] أَخْبَرَهُ، أَنَّ ثَوْبَانَ مَوْلَى النَّبِيِّ ﷺ أَخْبَرَهُ، أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «أَفْطَرَ الْحَاجِمُ وَالْمَحْجُومُ».

تخريج: [صحيح] أخرجه البيهقي: ٢٦٦/٤ من حديث أبي داود، والنسائي في الكبرى، ح: ٣١٣٤ من حديث ابن جريج به وهو في مسند أحمد: ٢٨٢/٥ ومصنف عبدالرزاق، ح: ٧٥٢٥.

2371. It was reported from Al-'Alā' bin Al-Hārith, from Makhūl, from Abū Asmā' Ar-Rahābī, from Thawbān, from the Prophet ﷺ that he said: "The one who cups and the one who gets cupped (both) have broken their fast." (*Sahih*)

٢٣٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا مَرْوَانُ: حَدَّثَنَا الْهَيْثَمُ بْنُ حُمَيْدٍ: حَدَّثَنَا الْعَلَاءُ بْنُ الْحَارِثِ عَنِ مَكْحُولٍ، عَنِ أَبِي أَسْمَاءَ الرَّحْبِيِّ، عَنِ ثَوْبَانَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَفْطَرَ الْحَاجِمُ وَالْمَحْجُومُ».

Abū Dāwud said: Ibn Thawbān reported similarly with his chain of narration, from his father, from Makhūl.

قَالَ أَبُو دَاوُدَ: رَوَاهُ ابْنُ ثَوْبَانَ عَنْ أَبِيهِ، عَنِ مَكْحُولٍ مِثْلَهُ بِإِسْنَادِهِ.

تخريج: [صحيح] انظر الحديث السابق: ٢٣٧٠ وأخرجه النسائي في الكبرى، ح: ٣١٣٥ من محمد بن خالد به.

Chapter 29. Regarding The Allowance For That

(المعجم ٢٩) بَابُ: فِي الرُّخْصَةِ فِي ذَلِكَ (التحفة ٢٩)

2372. It was reported from 'Abdul-Wārith, from Ayyūb, from 'Ikrimah, from Ibn 'Abbās, that the

٢٣٧٢ - حَدَّثَنَا أَبُو مَعْمَرٍ عَبْدُ اللَّهِ بْنُ عَمْرٍو: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنِ أَيُّوبَ، عَنِ

Messenger of Allāh ﷺ was cupped while he was fasting. (*Sahih*)

Abū Dāwud said: Wuhaib bin Khālid reported it from Ayyūb, similarly with his chain, and Ja'far bin Rabī'ah and Hishām, meaning Ibn Ḥassān, reported it from 'Ikrimah, from Ibn 'Abbās, similarly.

عِكْرِمَةَ، عن ابن عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَحْتَجَمَ وَهُوَ صَائِمٌ.

قَالَ أَبُو دَاوُدَ: رَوَاهُ وَهَيْبُ بْنُ خَالِدٍ عَنِ أَيُّوبَ بِإِسْنَادِهِ مِثْلَهُ وَجَعْفَرُ بْنُ رَبِيعَةَ وَهَشَامٌ يَعْنِي ابْنَ حَسَّانَ عَنِ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ مِثْلَهُ.

تخريج: أخرجه البخاري، الطب، باب: أية ساعة يحتجم، ح: ٥٦٩٤ عن أبي معمر به.

2373. It was reported from Miqsam, from Ibn 'Abbās that the Messenger of Allāh ﷺ was cupped while he was fasting, and in a state of *Ihram*. (*Da'if*)

٢٣٧٣ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَحْتَجَمَ وَهُوَ صَائِمٌ مُحْرِمٌ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الصوم، باب ما جاء من الرخصة في ذلك، ح: ٧٧٧ من حديث يزيد بن أبي زياد به وقال: "حسن صحيح" وسنده ضعيف، انظر: ١٤٧٤، ١٨٩٨ وللحديث شواهد عند البخاري، ح: ١٨٣٥ وغيره * يزيد ضعيف، والحديث السابق: ٢٣٧٢ يعني عنه.

2374. It was reported from 'Abdur-Rahmān Ibn Abī Lailā, who said: "A man from among the Companions of the Prophet ﷺ narrated to me, that the Messenger of Allāh ﷺ prohibited cupping and continuous fasting, but he did not make them (absolutely) unlawful, out of mercy to his Companions. He was asked: "O Messenger of Allāh! But you observe continuous fast until prior to dawn. He said: "I fast continuously until prior to dawn, and my Lord provides me food and drink." (*Da'if*)

٢٣٧٤ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي لَيْلَى: حَدَّثَنِي رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْجِمَامَةِ وَالْمَوَاصِلَةِ وَلَمْ يَحْرَمْهُمَا إِبْقَاءَ عَلَيَّ أَصْحَابِهِ، فَقِيلَ لَهُ: يَا رَسُولَ اللَّهِ! إِنَّكَ تُوَاصِلُ إِلَى السَّحَرِ، فَقَالَ: «إِنِّي أَوْاصِلٌ إِلَى السَّحَرِ وَرَبِّي يُطْعِمُنِي وَيَسْقِينِي».

تخريج: [إسناده ضعيف] وهو في مسند أحمد: ٣١٤/٤ وللحديث شواهد كثيرة * سفیان الثوري عنن.

2375. It was reported that Anas said: "We would not avoid cupping for the fasting person except if it caused a difficult hardship." (*Ṣaḥīḥ*)

٢٣٧٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ الْمُغِيرَةَ عَنْ نَائِبِ قَالَ: قَالَ أَنَسٌ: مَا كُنَّا نَدْعُ الْحِجَامَةَ لِلصَّائِمِ إِلَّا كَرَاهِيَةَ الْجَهْدِ.

تخريج: [إسناده صحيح] رواه البخاري، ح: ١٩٤٠ من حديث ثابت به بغير هذا اللفظ.

Comments:

The *Ḥadīth* means that cupping, as a rule, does not break the fast. The only consideration is that it might entail weakness to the fasting person. If no such fear exists, then it is permissible.

Chapter 30. Regarding The Fasting Person Having A Wet Dream During The Day In Ramaḍān.

2376. It was reported from Zaid bin Aslam, from a man from his companions, from a man among the Companions of the Prophet ﷺ, who said: "The Messenger of Allāh ﷺ said: "The fast is not broken for one who vomited, nor had a sexual dream, nor being cupped." (*Daʿīf*)

(المعجم ٣٠) بَابُ: فِي الصَّائِمِ يَحْتَلِمُ نَهَارًا فِي رَمَضَانَ (التحفة ٣٠)

٢٣٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ رَجُلٍ مِنْ أَصْحَابِهِ، عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُفْطِرُ مَنْ قَاءَ وَلَا مَنِ احْتَلَمَ وَلَا مَنِ احْتَجَمَ».

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٢٢٠/٤ من حديث أبي داود به * رجل من أصحاب زيد بن أسلم لم أعرفه وله شواهد ضعيفة عند الدارقطني: ١/١٨٣، ح: ٢٢٣٧.

Comments:

As to the meaning, the *Ḥadīth* is correct, i.e., the things mentioned in it are proved from other sound *Aḥādīth*. It may be mentioned here that deliberate vomiting invalidates the fast although unintentional vomiting will not harm it.

Chapter 31. Regarding A Fasting Person Using Kohl At The Time Of Sleeping

2377. It was narrated by 'Abdur-Raḥmān bin An-Nu'mān bin Ma'bad bin Hawdhah, from his father, from his grandfather, from the Prophet ﷺ that he ordered

(المعجم ٣١) بَابُ: فِي الْكُحْلِ عِنْدَ النَّوْمِ لِلصَّائِمِ (التحفة ٣١)

٢٣٧٧ - حَدَّثَنَا الثَّقَلِيُّ: حَدَّثَنَا عَلِيُّ بْنُ نَائِبٍ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ التُّعْمَانِ بْنِ مَعْبُدِ بْنِ هَوْدَةَ عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ: أَنَّهُ أَمَرَ بِالْإِنْمَادِ الْمُرْوَحِ عِنْدَ النَّوْمِ

scented *Ithmid*^[1] be used at the time of sleep, and said: "A person fasting should abstain from it." (*Da'if*)

Abū Dāwud said: Yaḥyā bin Ma'īn said to me: "It is a *Munkar Ḥadīth*" meaning the *Ḥadīth* about kohl.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤٩٩/٣ عن علي بن ثابت به * النعمان بن معبد: مجهول الحال، لم يوثقه غير ابن حبان.

2378. It was reported from 'Ubaidullāh bin Abī Bakr bin Anas, from Anas bin Mālik, that he used to apply kohl while fasting. (*Da'if*)

وَقَالَ: «لَيْتَقَهُ الصَّائِمُ». قَالَ أَبُو دَاوُدَ: قَالَ لِي يَحْيَى بْنُ مَعِينٍ: هُوَ حَدِيثٌ مُنْكَرٌ يَعْنِي حَدِيثَ الْكُحْلِ.

٢٣٧٨ - حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ عْتَبَةَ أَبِي مُعَاذٍ، عَنْ عَبْدِ اللَّهِ ابْنِ أَبِي بَكْرٍ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّهُ كَانَ يَكْتَحِلُ وَهُوَ صَائِمٌ.

تخريج: [إسناده ضعيف] أخرجه ابن أبي شيبة: ٤٧/٣، ح: ٩٢٧٢ عن أبي معاوية الضرير به وهو مدلس ولم يذكر في هذه الرواية سماعاً.

2379. It was reported from Al-A'mash, who said: "I did not see any of our companions dislike using kohl for a fasting person. Ibrāhīm permitted the use of kohl with aloe for a fasting person." (*Hasan*)

٢٣٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْمُخَرَّمِيُّ وَيَحْيَى بْنُ مُوسَى الْبَلْخِيُّ قَالَا: حَدَّثَنَا يَحْيَى بْنُ عِيسَى عَنِ الْأَعْمَشِ قَالَ: مَا رَأَيْتُ أَحَدًا مِنْ أَصْحَابِنَا يَكْرَهُ الْكُحْلَ لِلصَّائِمِ وَكَانَ إِبْرَاهِيمُ يُرْخِصُ أَنْ يَكْتَحِلَ الصَّائِمُ بِالصَّبْرِ.

تخريج: [إسناده حسن] السند حسن إلى الأعمش وضعيف إلى إبراهيم لأن الأعمش لم يصرح بالسماع.

Comments:

It is permitted for a fasting person to apply antimony or put medicinal drops in his eyes.

Chapter 32. The Fasting Person Who Intentionally Vomits

(المعجم ٣٢) - بَابُ الصَّائِمِ يَسْتَقِيءُ
عَامِدًا (التحفة ٣٢)

2380. Abū Hurairah said: "The

٢٣٨٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عِيسَى بْنُ

[1] The name of a substance used in kohl.

Messenger of Allāh ﷺ said: 'Whoever is overcome with vomiting, there is no making up upon him, but if he vomits intentionally, then he must make it up.' (*Da'if*)

Abū Dāwud said: This was also reported by Ḥaḥḥab bin Ghīyāth from Hishām.

يُونُسَ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ ذَرَعَهُ قَيْءٌ وَهُوَ صَائِمٌ فَلَيْسَ عَلَيْهِ قَضَاءٌ، وَإِنْ اسْتَقَاءَ فَلْيَقْضِ».

قَالَ أَبُو دَاوُدَ: رَوَاهُ أَيْضًا حَفْصُ بْنُ غِيَاثٍ عَنْ هِشَامِ مِثْلَهُ.

تخریج: [إسناده ضعيف] أخرجه الترمذي، الصوم، باب ما جاء فيمن استقاء عمدًا، ح: ٧٢٠ وابن ماجه، ح: ١٦٧٦ من حديث عيسى بن يونس به وصححه ابن خزيمة، ح: ١٩٦٠، ١٩٦١ وابن حبان، ح: ٩٠٧ والحاكم: ٤٢٦/١، ٤٢٧ على شرط الشيخين ووافقه الذهبي * هشام ابن حسان: مدلس وعنن وللحديث طرق ضعيفة وروى البيهقي: ٢١٩/٤ وابن أبي شيبة: ٣٨/٣، ح: ٩١٨٨ بأسانيد صحيحة عن ابن عمر قال: "من ذرعه القيء فلا قضاء عليه ومن استقاء فعليه القضاء".

2381. It was narrated from Ma'dān bin Ṭalḥah that Abū Ad-Dardā' narrated to him: "The Messenger of Allāh ﷺ vomited, and broke his fast." I met Ṭhawbān, the freed slave of the Messenger of Allāh ﷺ in a *Masjid* in Damascus, and said to him: "Abū Ad-Dardā' narrated to me: 'The Messenger of Allāh ﷺ vomited and broke his fast.'" He said: "He spoke the truth, and I poured water for him for his *Wuḍū'*." (*Hasan*)

٢٣٨١ - حَدَّثَنَا أَبُو مَعْمَرٍ عَبْدُ اللَّهِ بْنُ عَمْرٍو: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا الْحُسَيْنُ عَنْ يَحْيَى: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَمْرٍو الْأَوْزَاعِيُّ عَنْ يَعِيشَ بْنِ الْوَلِيدِ بْنِ هِشَامٍ أَنَّ أَبَاهُ حَدَّثَهُ: حَدَّثَنِي مَعْدَانُ بْنُ طَلْحَةَ، أَنَّ أَبَا الدَّرْدَاءِ حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَاءَ فَأَفْطَرَ فَلَقِيْتُ ثُوبَانَ مَوْلَى رَسُولِ اللَّهِ ﷺ فِي مَسْجِدِ دِمَشْقَ فَقُلْتُ: إِنَّ أَبَا الدَّرْدَاءِ حَدَّثَنِي: أَنَّ رَسُولَ اللَّهِ ﷺ قَاءَ فَأَفْطَرَ. قَالَ: صَدَقَ، وَأَنَا صَبَبْتُ لَهُ وَضُوءَهُ.

تخریج: [إسناده حسن] أخرجه الترمذي، أبواب الطهارة، باب ما جاء في الوضوء من القيء والرعاف، ح: ٨٧ من حديث عبدالوارث به، وذكر كلامًا، وصححه الحاكم على شرط الشيخين: ٤٢٦/١ ووافقه الذهبي.

Comments:

There is no doubt that, unlike involuntary or sudden vomiting, deliberate vomiting will break the fast, and that day must be made up.

Chapter 33. Kissing For A Fasting Person

(المعجم ٣٣) - بَابُ الْقُبْلَةِ لِلصَّائِمِ

(التحفة ٣٣)

2382. It was reported from Al-Aswad and 'Alqamah, from 'Āishah, that she said: "The Messenger of Allāh ﷺ used to kiss and embrace while fasting, but He had most control over his desire." (Ṣaḥīḥ)

٢٣٨٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ
عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ
وَعَلْقَمَةَ، عَنِ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ
ﷺ يُقَبِّلُ وَهُوَ صَائِمٌ وَيُبَاشِرُ وَهُوَ صَائِمٌ،
وَلَكِنَّهُ كَانَ أَمْلَكَ لِأَرْبِهِ.

تخریج: أخرجه مسلم، الصيام، باب بيان أن القبلة في الصوم ليست محرمة على من لم تحرك شهوته، ح: ٦٥/١١٠٦ من حديث أبي معاوية الضرير والبخاري، الصوم، باب المباشرة للصائم، ح: ١٩٢٧ من حديث إبراهيم النخعي به.

2383. It was reported from 'Amr bin Maimūn, from 'Āishah, may Allāh be pleased with her, she said: "The Prophet ﷺ used to kiss during the month of fasting." (Ṣaḥīḥ)

٢٣٨٣ - حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ:
حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنْ
عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
قَالَتْ: كَانَ النَّبِيُّ ﷺ يُقَبِّلُ فِي شَهْرِ الصَّوْمِ.

تخریج: أخرجه مسلم، الصوم، باب بيان أن القبلة في الصوم ليست محرمة ... إلخ، ح: ٧٠/١١٠٦ من حديث أبي الأحوص به.

2384. It was reported from Talḥah bin 'Abdullāh, meaning Ibn 'Uthmān Al-Qurashī, from 'Āishah, that she said: "The Messenger of Allāh ﷺ used to kiss me while he was fasting, and I was fasting." (Ḍa'īf)

٢٣٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا
سُفْيَانُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ طَلْحَةَ بْنِ
عَبْدِ اللَّهِ يَعْنِي ابْنَ عُثْمَانَ الْقُرَشِيَّ، عَنْ عَائِشَةَ
قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُقَبِّلُنِي وَهُوَ صَائِمٌ
وَأَنَا صَائِمَةٌ.

تخریج: [إسناده ضعيف] أخرجه أحمد: ١٧٩/٦ من حديث سفيان الثوري، والنسائي في الكبرى، ح: ٣٠٥٠ من حديث سعد بن إبراهيم به * الثوري عنن، وحديث النسائي في الكبرى: ٣٠٧٤، ٣٠٧٥ يعني عنه.

Comments:

It is allowed for a fasting husband and wife to kiss each other on condition that they keep control over themselves. However, if they fear that they will not be able to keep within limits, they must abstain from it, similarly, it may be disliked for the young people in general. See no. 2387.

2385. It was reported from Jābir bin ‘Abdullāh, who said: “‘Umar bin Al-Khaṭṭāb said: ‘I got excited, so I kissed while I was fasting. I said: “O Messenger of Allāh! I have done a horrible thing today; I kissed while I was fasting. He said: “What do you think if you rinse your mouth with water while fasting?” — in his narration, ‘Eisā bin Ḥammād (one of the narrators) said: “I (‘Umar) said: ‘There would be no harm in that.’” — then both of them were in accord.^[1] — “He said: ‘Then what?’” (*Ṣaḥīḥ*)

٢٣٨٥ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا اللَّيْثُ؛ ح: وَحَدَّثَنَا عِيسَى بْنُ حَمَادٍ: أَخْبَرَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ عَمْرُ بْنُ الْخَطَّابِ: هَشِشْتُ فَقَبَّلْتُ وَأَنَا صَائِمٌ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! صَنَعْتُ الْيَوْمَ أَمْرًا عَظِيمًا، قَبَّلْتُ وَأَنَا صَائِمٌ. قَالَ: «أَرَأَيْتَ لَوْ مَضْمَضْتُ مِنَ الْمَاءِ وَأَنْتَ صَائِمٌ؟». قَالَ عِيسَى بْنُ حَمَادٍ فِي حَدِيثِهِ قُلْتُ: لَا بَأْسَ بِهِ، ثُمَّ اتَّفَقَا، قَالَ: «فَمَه».

تخريج: [إسناده صحيح] أخرجه أحمد: ٢١/١ والنسائي في الكبرى، ح: ٣٠٤٨ من حديث الليث بن سعد به وصححه ابن خزيمة، ح: ١٩٩٩ وابن حبان، ح: ٩٠٥ والحاكم: ٤٣١/١ على شرط الشيخين ووافقه الذهبي.

Chapter 34. The Fasting Person Swallowing Saliva

(المعجم ٣٤) - بَابُ الصَّائِمِ يَبْلَعُ الرِّيقَ
(التحفة ٣٤)

2386. It was reported from Miṣḍa‘ Abī Yaḥyā, from ‘Aishah that the Prophet ﷺ used to kiss her while he was fasting, and suck her tongue. (Ibn Al-A‘rābī said: “It has been conveyed to me from Abū Dāwud, that he said: “This chain is not *Ṣaḥīḥ*.”)^[2] (*Da‘īf*)

٢٣٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى: حَدَّثَنَا مُحَمَّدُ بْنُ دِينَارٍ: حَدَّثَنَا سَعْدُ بْنُ أَوْسٍ الْعَبْدِيُّ عَنْ مِصْدَعِ أَبِي يَحْيَى، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْبَلُهَا وَهُوَ صَائِمٌ وَيَمْصُرُ لِسَانَهَا. [قَالَ ابْنُ الْأَعْرَابِيِّ: بَلَّغَنِي عَنْ أَبِي دَاوُدَ أَنَّهُ قَالَ: هَذَا الْإِسْنَادُ لَيْسَ بِصَحِيحٍ]

تخريج: [إسناده ضعيف] أخرجه أحمد: ١٢٣/٦ وابن خزيمة في صحيحه، ح: ٢٠٠٣ من حديث محمد بن دينار به وهو صدوق لكنه اختلط في آخر عمره، وباقي السند حسن.

[1] Meaning ‘Eisā bin Ḥammād and Aḥmad bin Yūnus.

[2] Aḥmad bin Muḥammad bin Ziyād, known as Ibn Al-A‘rābī, he was among the students of Abū Dāwud, and those who conveyed the text of the author.

Chapter 35. That It is Disliked In The Case Of A Young Person (While Fasting)

2387. It was reported from Abū Hurairah, that he said: “A man asked the Prophet ﷺ about embracing (a woman) while fasting? The Prophet ﷺ allowed him. Another one came and asked him, the Prophet ﷺ prohibited him. The one whom he allowed was an old man, and the one whom he prohibited was a young man.” (Hasan)

تخریج: [حسن] أخرجه البيهقي: ٢٣١/٤، ٢٣٢ من حديث أبي داود به * الأغر هو أبو مسلم الكوفي، وللحديث شاهد عند البيهقي.

Chapter 36. Whoever Awoke in the Morning In A State Of Sexual Impurity During Ramaḍān

2388. It was reported from ‘Aishah and Umm Salamah, the wives of the Prophet ﷺ, that they said: “The Messenger of Allāh ﷺ would awake in the morning in a state of sexual impurity.” — in his narration, ‘Abdullāh Al-Adhramī (one of the narrators) said: “during Ramaḍān” — “due to sexual intercourse, not due to a wet dream, then he would fast.” (Ṣaḥīḥ)

Abū Dāwūd said: So few are those who narrate this statement, meaning; “he would awake in the morning, in a state of sexual impurity, during Ramaḍān.” While the *Ḥadīth* is only: “That the Prophet ﷺ would awake in the

(المعجم ٣٥) - بَابُ كَرَاهِيَّتِهِ لِلشَّابِّ
(التحفة ٣٥)

٢٣٨٧ - حَدَّثَنَا نَضْرُ بْنُ عَلِيٍّ: أَخْبَرَنَا أَبُو أَحْمَدَ يَعْنِي الزُّبَيْرِيَّ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ أَبِي الْعَبَّاسِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ عَنِ الْمُبَاشَرَةِ لِلصَّائِمِ؟، فَرَحَّصَ لَهُ، وَأَتَاهُ آخَرُ فَسَأَلَهُ فَنَهَاهُ، فَإِذَا الَّذِي رَحَّصَ لَهُ شَيْخٌ، وَالَّذِي نَهَاهُ شَابٌّ.

(المعجم ٣٦) - بَابُ مَنْ أَصْبَحَ جُنْبًا فِي شَهْرِ رَمَضَانَ (التحفة ٣٦)

٢٣٨٨ - حَدَّثَنَا الْقُعَيْبِيُّ عَنْ مَالِكٍ؛ ح: وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ إِسْحَاقَ الْأُدْرَمِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ مَالِكٍ، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ وَأُمِّ سَلَمَةَ زَوْجِي النَّبِيِّ ﷺ أَنَّهُمَا قَالَتَا: كَانَ رَسُولُ اللَّهِ ﷺ يُصْبِحُ جُنْبًا - قَالَ عَبْدُ اللَّهِ الْأُدْرَمِيُّ فِي حَدِيثِهِ: فِي رَمَضَانَ - مِنْ جِمَاعٍ غَيْرِ اِخْتِلَامٍ، ثُمَّ يَصُومُ.

قَالَ أَبُو دَاوُدَ: مَا أَقَلَّ مَنْ يَقُولُ هَذِهِ الْكَلِمَةَ يَعْنِي يُصْبِحُ جُنْبًا فِي رَمَضَانَ وَإِنَّمَا الْحَدِيثُ: أَنَّ النَّبِيَّ ﷺ كَانَ يُصْبِحُ جُنْبًا وَهُوَ

morning in the state of sexual impurity, and he would fast.”

صَائِمٌ.

تخریج: أخرجه مسلم، الصيام، باب صحة صوم من طلع عليه الفجر وهو جنب، ح: ۷۸/۱۱۰۹ من حديث مالك به وهو في الموطأ (يحيى): ۲۸۹/۱، ۲۹۰ وللحديث لون آخر عند البخاري، ح: ۱۹۲۵، ۱۹۲۶.

Comments:

A fast is not invalid merely because the one fasting began it in a state of impurity.

2389. It was reported from ‘Āishah, the wife of the Prophet ﷺ, that a man said to the Messenger of Allāh ﷺ, while he was standing at the door: “O Messenger of Allāh! I woke up in the morning while I was in a state of sexual impurity, and I want to fast.” The Messenger of Allāh ﷺ said to him: “And I also wake up in the morning while I was in a state of sexual impurity, and I want to fast, so I performed *Ghusl* and fast.” The man said: “O Messenger of Allāh! You are not like one of us, Allāh has forgiven your past and future sins.” The Messenger of Allāh ﷺ got angry and said: “I swear by Allāh! I hope that I am the most fearful of Allāh, and most knowledgeable of you all in what I follow.” (*Ṣaḥīḥ*)

۲۳۸۹ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ يَعْني الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مَعْمَرِ الْأَنْصَارِيِّ، عَنْ أَبِي يُونُسَ مَوْلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّ رَجُلًا قَالَ لِرَسُولِ اللَّهِ ﷺ وَهُوَ واقِفٌ عَلَى الْبَابِ: يَا رَسُولَ اللَّهِ! إِنِّي أَصْبِحُ جُنْبًا وَأَنَا أُرِيدُ الصِّيَامَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَأَنَا أَصْبِحُ جُنْبًا وَأَنَا أُرِيدُ الصِّيَامَ فَأَعْتَسِلُ وَأُصُومُ»، فَقَالَ الرَّجُلُ: يَا رَسُولَ اللَّهِ! إِنَّكَ لَكُنْتَ مِثْلَنَا، قَدْ عَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، فَغَضِبَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «وَاللَّهِ! إِنِّي لَأَرْجُو أَنْ أَكُونَ أَحْسَبَكُمْ لِلَّهِ وَأَعْلَمَكُمْ بِمَا أَتَّبِعُ».

تخریج: [إسناده صحيح] أخرجه مسلم، الصيام، باب صحة صوم من طلع عليه الفجر وهو جنب، ح: ۱۱۱۰ من حديث عبدالله بن عبدالرحمن بن مالك به وهو في الموطأ (يحيى): ۲۸۹/۱.

Chapter 37. Expiation For A Man Who Has Sexual Intercourse With His Wife During Ramaḍān

(المعجم ۳۷) - بَابُ كَفَّارَةِ مَنْ أَتَى أَهْلَهُ فِي رَمَضَانَ (التحفة ۳۷)

2390. It was reported from Sufyān (Ibn ‘Uyaynah), from Az-Zuhrī, from Ḥumaid bin ‘Abdur-Raḥmān,

۲۳۹۰ - حَدَّثَنَا مُسَدَّدٌ وَمُحَمَّدُ بْنُ عِيسَى الْمَعْنَى قَالَا: حَدَّثَنَا سُفْيَانُ قَالَ مُسَدَّدٌ: قَالَ:

from Abū Hurairah, who said: “A man came to the Prophet ﷺ and said: ‘I am ruined.’ He said: ‘What is the matter with you?’ He said: ‘I had sexual intercourse with my wife in Ramaḍān (in daytime while fasting).’ He said: ‘Do you have the means of freeing a slave?’ He said: ‘No.’ He said: ‘Can you fast for two consecutive months?’ He said: ‘No.’ He said: ‘Can you feed sixty poor people?’ He said: ‘No.’ He said: ‘Sit down.’

A bushel (*‘Arak*) of dates was brought to the Prophet ﷺ. Then he said: ‘Give this in charity.’ He said: ‘O Messenger of Allāh! There is nobody between the two lava fields of it (Al-Madīnah) poorer than my family.’” He said: “The Messenger of Allāh ﷺ laughed till his eye-teeth were visible, and he said: ‘Feed it to your family.’”

(One of the narrators) Musad-dad, said, in another place: “His pre-molar teeth.” (*Ṣaḥīh*)

تخریج: أخرجه البخاري، كفارات الأيمان، باب: يعطي في الكفارة عشرة مساكين قريباً كان أو بعيداً، ح: ٦٧١١ ومسلم، الصيام، باب تغليظ تحريم الجماع في نهار رمضان على الصائم، ح: ١١١١ من حديث سفيان بن عيينة به.

2391. Ma‘mar reported this *Hadīth*, with its meaning, from Az-Zuhri, and (in it) Az-Zuhri added: “This was only a special concession for him specifically. So if a man were to do that today, he will have no choice but to expiate for it.” (*Ṣaḥīh*)

Abū Dāwud said: It has been reported by Al-Laiḥ bin Sa‘d, Al-Awzā‘ī, Manṣūr bin Al-Mu‘tamir

حَدَّثَنَا الزُّهْرِيُّ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَى رَجُلٌ النَّبِيَّ ﷺ فَقَالَ: هَلَكْتُ، قَالَ: «مَا شَأْنُكَ؟» قَالَ: وَقَعْتُ عَلَى امْرَأَتِي فِي رَمَضَانَ، قَالَ: «فَهَلْ تَجِدُ مَا تُتَعَّقُ رَقَبَةً؟» قَالَ: لَا، قَالَ: «فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَابَعَيْنِ؟» قَالَ: لَا، قَالَ: «فَهَلْ تَسْتَطِيعُ أَنْ تُطْعِمَ سِتِّينَ مِسْكِينًا؟» قَالَ: لَا، قَالَ: «اجْلِسْ»، فَأَتَى النَّبِيَّ ﷺ بِعَرَقٍ فِيهِ تَمْرٌ فَقَالَ: «تَصَدَّقْ بِهِ»، فَقَالَ: يَا رَسُولَ اللَّهِ! مَا بَيْنَ لَابَتَيْهَا أَهْلُ بَيْتِ أَقْرَبُ مِنِّي، قَالَ: فَضَحِكَ رَسُولُ اللَّهِ ﷺ حَتَّى بَدَتْ ثَنَابِيَاهُ، قَالَ: «فَاطْعُمَهُ إِيَّاهُمْ»، وَقَالَ مُسَدَّدٌ فِي مَوْضِعٍ آخَرَ: أَنَبَاَهُ.

٢٣٩١ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ بِهَذَا الْحَدِيثِ بِمَعْنَاهُ. زَادَ الزُّهْرِيُّ وَإِنَّمَا كَانَ هَذَا رُحْصَةً لَهُ خَاصَّةً فَلَوْ أَنَّ رَجُلًا فَعَلَ ذَلِكَ الْيَوْمَ، لَمْ يَكُنْ لَهُ بُدٌّ مِنَ التَّكْفِيرِ.
قَالَ أَبُو دَاوُدَ: رَوَاهُ اللَّيْثُ بْنُ سَعْدٍ وَالْأَوْزَاعِيُّ وَمَنْصُورُ بْنُ الْمُعْتَمِرِ وَعِرَاكُ بْنُ

and 'Irāk bin Mālik with the same meaning as what was reported by Ibn Uyaynah. In his narration, Al-'Awzā'ī added. "And seek forgiveness from Allāh."

تخريج: أخرجه البخاري، كفارات الأيمان، باب من أعان المعسر في الكفارة، ح: ٦٧١٠ من حديث معمر به ومسلم، انظر الحديث السابق، من حديث عبدالرزاق به وهو في المصنف له، ح: ٧٤٥٧.

2392. It was reported from Mālik, from Ibn Shihāb (Az-Zuhrī), from Ḥumaid bin 'Abdur-Raḥmān, from Abū Hurairah, that a man broke his fast (intentionally) during Ramaḍān, so the Messenger of Allāh ﷺ ordered him to emancipate a slave, or fast for two consecutive months, or feed sixty poor people. He said: "I am not able." The Messenger of Allāh ﷺ said to him: "Sit down." A bushel (*Araq*) of dates was brought to the Messenger of Allāh ﷺ. Then he said: "Take this and give it in charity." He said: "O Messenger of Allāh! There is no one needier than I am." The Messenger of Allāh ﷺ laughed till his pre-molar teeth were visible, and he said to him: "Eat it yourself." (*Ṣaḥīḥ*)

Abū Dāwud said: Ibn Juraij reported it from Az-Zuhrī, with the wording of Mālik; that a man broke his fast, and he said in it: "or emancipate a slave, or fast for two months or feed sixty poor people."

مَالِكٌ، عَلَى مَعْنَى ابْنِ عُيَيْنَةَ. زَادَ فِيهِ الْأَوْزَاعِيُّ: «وَأَسْتَغْفِرُ اللَّهَ».

٢٣٩٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَجُلًا أَفْطَرَ فِي رَمَضَانَ فَأَمَرَهُ رَسُولُ اللَّهِ ﷺ أَنْ يُعْتِقَ رَقَبَةً أَوْ يَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ أَوْ يُطْعِمَ سِتِّينَ مِسْكِينًا. قَالَ: لَا أَحِدٌ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «اجْلِسْ»، فَأَتَى رَسُولُ اللَّهِ ﷺ بِعَرَقٍ فِيهِ تَمْرٌ فَقَالَ: «خُذْ هَذَا فَتَصَدَّقْ بِهِ». فَقَالَ: يَا رَسُولَ اللَّهِ! مَا أَحَدٌ أَحْوَجَ مِنِّي - فَضَحِكَ رَسُولُ اللَّهِ ﷺ حَتَّى بَدَتْ أَنْبِئُهُ، وَقَالَ لَهُ: «كُلْهُ».

قَالَ أَبُو دَاوُدَ: وَرَوَاهُ ابْنُ جُرَيْجٍ عَنِ الزُّهْرِيِّ عَلَى لَفْظِ مَالِكٍ: أَنَّ رَجُلًا أَفْطَرَ، وَقَالَ فِيهِ: أَوْ تُعْتِقَ رَقَبَةً، أَوْ تَصُومَ شَهْرَيْنِ أَوْ تُطْعِمَ سِتِّينَ مِسْكِينًا.

تخريج: أخرجه مسلم، ح: ١١١١ من حديث مالك به انظر، ح: ٢٣٩٠ وهو في الموطأ (يحيى): ٢٩٦/١، ٢٩٧.

Comments:

The sequential order indicated in the *Hadīth* has to be maintained in performing expiation, since the Messenger of Allāh ﷺ only suggested the second and third modes of expiation after the questioner's expression of inability to implement the first.

2393. It was reported from Hishām bin Sa'd, from Ibn Shihāb (Az-Zuhri), from Abū Salamah bin 'Abdur-Rahmān, from Abū Hurairah, who said: "A man who broke his fast in Ramaḍān came to the Prophet ﷺ," then narrated the rest of the *Hadīth* (as no. 2392) and said: "A bushel ('*Araq*) containing fifteen *Ṣā'* of dates was brought to the Prophet ﷺ." And he said in it: "Eat it yourself, and (feed) your family, and fast for a day, and seek forgiveness from Allāh." (*Da'if*)

٢٣٩٣ - حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ أَفْطَرَ فِي رَمَضَانَ بِهَذَا الْحَدِيثِ قَالَ: فَأْتِي بِعَرَقٍ فِيهِ تَمْرٌ قَدْرُ حَمْسَةِ عَشَرَ صَاعًا وَقَالَ فِيهِ: «كُلْهُ أَنْتَ وَأَهْلُ بَيْتِكَ وَصُمْ يَوْمًا وَاسْتَغْفِرِ اللَّهَ».

تخريج: [إسناده ضعيف] أخرجه الدارقطني: ١٩٠/٢ من حديث أبي داود به وصححه ابن خزيمة، ح: ١٩٥٤ وللحديث شواهد كثيرة جدًا * الزهري عنن.

Comments:

It is compulsory to redeem a broken fast.

2394. It was reported from 'Abbād bin 'Abdullāh bin Az-Zubair, that he heard 'Āishah, the wife of the Prophet ﷺ, saying: "A man came to the Prophet ﷺ in the *Masjid* during Ramaḍān, and said: 'O Messenger of Allāh! I have been burnt (ruined).' The Prophet ﷺ asked him: 'What happened to him.' He said: 'I had sexual intercourse with my wife.' He said: 'Give charity.' He said: 'I swear by Allāh! I do not have anything, and I am not able.' He said: 'Sit down,' then he sat down. While he was sitting a man came driving a donkey loaded with food. The

٢٣٩٤ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ الْقَاسِمِ حَدَّثَهُ، أَنَّ مُحَمَّدَ بْنَ جَعْفَرِ بْنِ الزُّبَيْرِ حَدَّثَهُ، أَنَّ عَبَّادَ بْنَ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ حَدَّثَهُ، أَنَّهُ سَمِعَ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ تَقُولُ: أَتَى رَجُلٌ النَّبِيَّ ﷺ فِي الْمَسْجِدِ فِي رَمَضَانَ فَقَالَ: يَا رَسُولَ اللَّهِ! احْتَرَقْتُ فَسَأَلَهُ النَّبِيُّ ﷺ «مَا سَأَلُهُ؟» فَقَالَ: أَصَبْتُ أَهْلِي؟ قَالَ: «تَصَدَّقْ» قَالَ: وَاللَّهِ! مَا لِي شَيْءٌ وَلَا أَقْدِرُ عَلَيْهِ، قَالَ: «اجْلِسْ» فَجَلَسَ، فَبَيْنَمَا هُوَ عَلَى ذَلِكَ

Messenger of Allāh ﷺ said: 'Give this in charity.' He asked: 'O Messenger of Allāh, to other than us? I swear by Allāh! We are hungry, we do not have anything.' He said: 'Eat it yourselves.'" (*Sahih*)

أَقْبَلَ رَجُلٌ يَسُوقُ حِمَارًا عَلَيْهِ طَعَامٌ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَيْنَ الْمُحْتَرِقُ أَيُّهَا؟» فَقَامَ الرَّجُلُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَصَدَّقْ بِهَذَا»، فقال: يارسول الله! أعلی غیرنا؟ فوالله! إنا لجاجع ما لنا شيء؟ قال: «كلوه».

تخریج: أخرجه مسلم، الصيام، باب تغليظ تحريم الجماع في نهار رمضان على الصائم ... إلخ: ١١١٢ من حديث عبد الله بن وهب به وعلقه البخاري، الحدود، باب من أصاب ذنباً دون الحد ... إلخ، ح: ٦٨٢٢ من حديث عمرو بن الحارث به.

2395. (Another chain) from 'Abbād bin 'Abdullāh, from 'Āishah, with this story. He (the narrator) said: "A bushel ('Araq) containing twenty *Ṣā'* of dates was brought." (*Hasan*)

٢٣٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا ابْنُ أَبِي الزِّنَادِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ، عَنْ عَائِشَةَ بِهَذِهِ الْقِصَّةِ قَالَ: فَأَتَيْتُ بِعَرَقٍ فِيهِ عَشْرُونَ صَاعًا.

تخریج: [إسناده حسن] انظر الحديث السابق.

Chapter 38. The Severe Threat For One Who Intentionally Breaks His Fast

2396. It was reported from Abū Hurairah, that he said: "The Messenger of Allāh ﷺ said: 'Whoever breaks his fast during a day of Ramaḍān, without any permission granted by Allāh, it will never be made up, even if he fasted for all his life.'" (*Da'if*)

(المعجم ٣٨) - بَابُ التَّغْلِيظِ فِيمَنْ أَفْطَرَ عَمْدًا (التحفة ٣٨)

٢٣٩٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا شُعْبَةُ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا شُعْبَةُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ ابْنِ مُطَوَّسٍ، عَنْ أَبِيهِ - قَالَ ابْنُ كَثِيرٍ: عَنْ أَبِي الْمُطَوَّسِ - عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَفْطَرَ يَوْمًا مِنْ رَمَضَانَ فِي غَيْرِ رُحْصَةٍ رَخَّصَهَا اللَّهُ لَهُ لَمْ يَقْضِ عَنْهُ صِيَامَ الدَّهْرِ».

تخریج: [إسناده ضعيف] أخرجه الترمذي، الصوم، باب ما جاء في الإفطار متعمداً، ح: ٧٢٣ من حديث حبيب بن أبي ثابت به وذكر كلاماً * أبو المطوس: لين الحديث، وأبوه: مجهول (تقريب).

2397. (Another chain) from Abū Hurairah who said: “The Prophet ﷺ said” and it is similar to the (previous) narration of (the narrators) Ibn Kathīr and Sulaimān. (*Da'if*)

Abū Dāwud said: Those who reported the narration from Sufyān and Shu'bah differed in how they reported it from them; (saying) “Ibn Al-Muṭawwis” and “Abū Al-Muṭawwis.”^[1]

٢٣٩٧ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ: حَدَّثَنِي حَبِيبٌ عَنْ عُمَارَةَ، عَنْ ابْنِ الْمُطَّوْسِ قَالَ: فَلَقِيْتُ ابْنَ الْمُطَّوْسِ فَحَدَّثَنِي عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ مِثْلَ حَدِيثِ ابْنِ كَثِيرٍ وَسُلَيْمَانَ.
قَالَ أَبُو دَاوُدَ: اِخْتَلَفَ عَلَى سُفْيَانَ وَشُعْبَةَ عَنْهُمَا ابْنُ الْمُطَّوْسِ وَأَبُو الْمُطَّوْسِ.

تخريج: [إسناده ضعيف] انظر الحديث السابق: ٢٣٩٦ وهو في مسند أحمد: ٤٧٠/٢.

Chapter 39. Whoever Ate Forgetfully

(المعجم ٣٩) - بَابُ مَنْ أَكَلَ نَاسِيًا

(التحفة ٣٩)

2398. Abū Hurairah said: “A man came to the Prophet ﷺ and said: ‘O Messenger of Allāh! I ate and drank out of forgetfulness while I was fasting.’ He said: ‘Allāh fed you and gave you drink.’” (*Ṣaḥīh*)

٢٣٩٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ وَحَبِيبٍ وَهَشَامٍ، عَنْ مُحَمَّدِ بْنِ سَبْرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أَكَلْتُ وَشَرِبْتُ نَاسِيًا وَأَنَا صَائِمٌ، فَقَالَ: «أَطْعَمَكَ اللَّهُ وَسَقَاكَ».

تخريج: [إسناده صحيح] وأخرجه البخاري، الصوم، باب الصائم إذا أكل أو شرب ناسيًا، ح: ١٩٣٣، ومسلم، الصيام، باب أكل الناسي وشربه وجماعه لا يفسد، ح: ١١٥٥ من حديث هشام به مختصرًا دون قصة الرجل.

Comments:

Eating and drinking forgetfully does not invalidate one's fast or their requirement to complete it if they realize that.

Chapter 40. Delay In Making Up (Missed Days Of) Ramaḍān

(المعجم ٤٠) - بَابُ تَأْخِيرِ قَضَاءِ رَمَضَانَ

(التحفة ٤٠)

2399. ‘Āishah said: “If there was

٢٣٩٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ

^[1] That is, the one who heard it from Abū Hurairah, some of them cited his name this way, and some that way.

some fast due upon me from Ramaḍān, I would not be able to make it up until Shah'bān came.” (*Sahīh*)

الْقُعَيْبِيُّ عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ سَمِعَ عَائِشَةَ تَقُولُ: إِنْ كَانَ لَيَكُونُ عَلَيَّ الصَّوْمُ مِنْ رَمَضَانَ، فَمَا اسْتَطِيعَ أَنْ أَفْضِيَهُ حَتَّى يَأْتِيَ شَعْبَانَ.

تخريج: أخرجه البخاري، الصوم، باب: متى يقضى قضاء رمضان؟ ح: ١٩٥٠ ومسلم، الصيام، باب جواز تأخير قضاء رمضان مالم يجيء رمضان آخر... إلخ، ح: ١١٤٦ من حديث يحيى بن سعيد الأنصاري به وهو في الموطأ (يحيى): ٣٠٨/١.

Chapter 41. Regarding Whoever Died And Some Fast Was Still Due Upon Him

(المعجم ٤١) **بَابُ: فِيمَنْ مَاتَ وَعَلَيْهِ
صِيَامٌ** (التحفة ٤١)

2400. ‘Aishah said: “The Prophet ﷺ said: ‘Whoever dies while he still has some fast due on him, his heir should fast for him.’” (*Sahīh*)
Abū Dāwud said: This is in the case of a vow, and this is the saying of Aḥmad bin Ḥanbal.

٢٤٠٠ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ مَاتَ وَعَلَيْهِ صِيَامٌ صَامَ عَنْهُ وَلِيُّهُ».
قَالَ أَبُو دَاوُدَ: هَذَا فِي النَّذْرِ وَهُوَ قَوْلُ أَحْمَدَ بْنِ حَنْبَلٍ.

تخريج: أخرجه مسلم، الصيام، باب قضاء الصوم عن الميت، ح: ١١٤٧ من حديث ابن وهب، والبخاري، الصوم، باب من مات وعليه صوم، ح: ١٩٥٢ من حديث عمرو بن الحارث به.

Comments:

This narration appears again in the Book of Vows (number 3311), and before that (3310) is a *Hadīth* narrated by Ibn ‘Abbās in which the Messenger of Allāh ﷺ ordered making up the fast by a sister of one who died and it was due. Ibn ‘Abbās interpreted these to refer to when one vowed to fast, as did Aḥmad and apparently the author.

2401. Ibn ‘Abbās said: “If a man falls ill during Ramaḍān and dies without recovering from it (so that he could fast), a poor person should

٢٤٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي حَصِينٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: إِذَا مَرِضَ الرَّجُلُ

be fed on his behalf. There is no making up due upon him. If he made a vow, then his heir should make it up on his behalf.” (Daʿīf)

تخريج: [إسناده ضعيف] أخرجه عبدالرزاق في المصنف، ح: ٧٦٣٠ عن سفيان الثوري به ولم أجد تصريح سماعه.

Chapter 42. Fasting During A Journey

2402. It was reported from ‘Āishah that Ḥamzah Al-Aslamī asked the Prophet ﷺ: “O Messenger of Allāh! I am a man who fasts regularly, can I fast while on a journey?” He said: “You can fast if you wish, and you can break your fast if you wish.” (Ṣaḥīḥ)

فِي رَمَضَانَ ثُمَّ مَاتَ وَلَمْ يَصِحَّ أُطْعِمَ عَنْهُ وَلَمْ يَكُنْ عَلَيْهِ قِضَاءٌ، وَإِنْ نَذَرَ قِضَى عَنْهُ وَلَيْتُهُ.

(المعجم ٤٢) - بَابُ الصَّوْمِ فِي السَّفَرِ

(التحفة ٤٢)

٢٤٠٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَمُسَدَّدٌ قَالَا: حَدَّثَنَا حَمَّادٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ حَمْرَةَ الْأَسْلَمِيَّ سَأَلَ النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي رَجُلٌ أَسْرُدُ الصَّوْمَ أَفَأَصُومُ فِي السَّفَرِ؟ قَالَ: «صُمْ إِنْ شِئْتَ وَأَفْطِرْ إِنْ شِئْتَ».

تخريج: أخرجه مسلم، الصيام، باب التخيير في الصوم والافطر في السفر، ح: ١١٢١ من حديث حماد بن زيد به.

Chapter (...) (The Person Involved In Trade Breaking The Fast)

2403. It was reported from Ḥamzah bin Muḥammad bin Ḥamzah Al-Aslamī, from his father who informed him from his grandfather, who said: “I said: ‘O Messenger of Allāh! I own mounts, which I use, and I travel on them, and I also rent them out. Sometimes this month (Ramaḍān) comes to me while I am on a journey. I find myself strong enough to fast, as I am young. I find it easier to fast, O Messenger of Allāh, then to postpone it, and it becomes a debt due on me. Will I get more reward if I fast O

(المعجم ...) [بَابُ التَّاجِرِ يُفْطِرُ]

(التحفة ...)

٢٤٠٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التُّمَيْلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَعِجِدِ الْمَدَنِيُّ قَالَ: سَمِعْتُ حَمْرَةَ بِنْتُ مُحَمَّدِ بْنِ حَمْرَةَ الْأَسْلَمِيَّ يَذْكُرُ: أَنَّ أَبَاهُ أَخْبَرَهُ عَنْ جَدِّهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي صَاحِبٌ ظَهْرٍ أَعَالِجُهُ أَسَافِرُ عَلَيْهِ وَأُكْرِيهِ، وَإِنَّهُ رَمَمًا صَادَفَنِي هَذَا الشَّهْرُ يَعْنِي رَمَضَانَ، وَأَنَا أَجِدُ الْقُوَّةَ، وَأَنَا شَابٌّ، فَأَجِدُ بَأْنَ أَصُومَ يَا رَسُولَ اللَّهِ! أَهْوَنَ عَلَيَّ مِنْ أَنْ أُؤَخَّرَهُ فَيَكُونَ دَيْنًا أَفَأَصُومُ يَا رَسُولَ اللَّهِ! أَعْظَمَ لِأَجْرِي أَوْ

Messenger of Allāh! Or if I break it?' He said: 'Whichever you wish, O Ḥamzah.'" (*Ḍaʿīf*)

أُفْطِرُ؟ قَالَ: «أَيِّ ذَلِكَ شِئْتَ يَا حَمْزَةُ».

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٢٤١/٤ من حديث أبي داود به * محمد بن عبدالمجيد وحمزة بن محمد ومحمد بن حمزة: مستورون.

Comments:

Most editions of Abū Dāwud do not mention a chapter here.

2404. It was reported from Tāwūs, from Ibn 'Abbās who said: "The Prophet ﷺ left Al-Madīnah for Makkah. When he reached 'Uṣfān he asked for a vessel of water, and raised it up to his mouth, to show it to the people. And that was during Ramaḍān."

So Ibn 'Abbās used to say: "The Prophet ﷺ fasted and broke his fast. Whoever wishes to fast can do so, and whoever wishes to break his fast can do so." (*Ṣaḥīh*)

٢٤٠٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ

عَنْ مَنصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ النَّبِيُّ ﷺ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ حَتَّى بَلَغَ عُسْفَانَ ثُمَّ دَعَا بِإِنَاءٍ فَرَفَعَهُ إِلَى فِيهِ لِيُرِيَهُ النَّاسَ، وَذَلِكَ فِي رَمَضَانَ، فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ: قَدْ صَامَ النَّبِيُّ ﷺ وَأَفْطَرَ، فَمَنْ شَاءَ صَامَ وَمَنْ شَاءَ أَفْطَرَ.

تخريج: أخرجه البخاري، الصوم، باب من أفطر في السفر ليراه الناس، ح: ١٩٤٨ من حديث أبي عوانة الواضح ومسلم، الصيام، باب جواز الصوم والفطر في شهر رمضان للمسافر في غير معصية... إلخ، ح: ١١١٣ من حديث منصور به.

Comments:

This happened while the Prophet ﷺ and his Companions were on their way for the Conquest of Makkah. This *Ḥadīth* proves that if a person on journey intends to fast for that day, he can break it at any time for a genuinely valid reason.

2405. It was reported from Anas, who said: "We traveled with the Messenger of Allāh ﷺ in Ramaḍān. Some of us fasted and others did not. Those who fasted did not find fault with those who broke their fast, neither did those who broke their fast find fault with those who fasted." (*Ṣaḥīh*)

٢٤٠٥ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا

زَائِدَةُ عَنْ حُمَيْدِ الطَّوِيلِ، عَنْ أَنَسٍ قَالَ: سَافَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي رَمَضَانَ، فَصَامَ بَعْضُنَا، وَأَفْطَرَ بَعْضُنَا، فَلَمْ يَعْيبِ الصَّائِمُ عَلَى الْمُمْطِرِ، وَلَا الْمُمْطِرُ عَلَى الصَّائِمِ.

تخريج: أخرجه البخاري، الصوم، باب: لم يعب أصحاب النبي ﷺ بعضهم بعضاً في الصوم والإفطار، ح: ١٩٤٧، ومسلم، الصيام، باب جواز الصوم والفطر في شهر رمضان للمسافر في غير معصية... إلخ، ح: ١١١٨ من حديث حميد الطويل به.

2406. It was reported from Qaza'ah, who said: "I came to Abū Sa'eed Al-Khudrī, while he was giving *Fatwa* for the people and they were surrounding him, so I waited until he was alone. When he was alone, I asked him about fasting during Ramaḍān while traveling. He said: 'We went out with the Prophet ﷺ during Ramaḍān in the Year of the Conquest of Makkah. The Messenger of Allāh ﷺ fasted, and we fasted with him until we reached a certain stage. He (ﷺ) said: "You have come near your enemy, and you will be stronger if you break your fast." When morning came, some of us fasted, and others broke their fast.' He said: 'We proceeded further and dismounted at a stage. He (ﷺ) said: "You are going to attack your enemy tomorrow morning, and by breaking the fast, you will be stronger, so break your fast." So this was a resolute order of the Messenger of Allāh ﷺ.' Abū Sa'eed said: 'I found myself fasting along the Prophet ﷺ before and after that.'" (*Saḥīḥ*)

٢٤٠٦ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ وَوَهَبُ ابْنُ بَيَانَ الْمَعْنَى قَالَا: حَدَّثَنَا ابْنُ وَهَبٍ: حَدَّثَنِي مُعَاوِيَةُ عَنْ رَبِيعَةَ بْنِ يَرِيدَ، أَنَّهُ حَدَّثَهُ، عَنْ قَزَعَةَ قَالَ: أَتَيْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ وَهُوَ يُفْتِي النَّاسَ وَهُمْ مُكْبُونَ عَلَيْهِ فَانْتَهَرْتُ خَلْوَتَهُ، فَلَمَّا خَلَا سَأَلْتُهُ عَنْ صِيَامِ رَمَضَانَ فِي السَّفَرِ؟ فَقَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ فِي رَمَضَانَ عَامَ الْفَتْحِ، فَكَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ وَنَصُومُ حَتَّى بَلَغَ مَنْزِلًا مِنَ الْمَنَازِلِ فَقَالَ: «إِنَّكُمْ قَدْ دَنَوْتُمْ مِنْ عَدُوِّكُمْ وَالْفِطْرُ أَقْوَى لَكُمْ»، فَأَصْبَحْنَا، مِنَّا الصَّائِمُ، وَمِنَّا الْمُفْطِرُ. قَالَ: ثُمَّ سِرْنَا فَتَرَلْنَا مَنْزِلًا، فَقَالَ: «إِنَّكُمْ تُصَبِّحُونَ عَدُوِّكُمْ، وَالْفِطْرُ أَقْوَى لَكُمْ فَأَفْطِرُوا» فَكَانَتْ عَزِيمَةً مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ أَبُو سَعِيدٍ: ثُمَّ لَقَدْ رَأَيْتُنِي أَصُومُ مَعَ النَّبِيِّ ﷺ قَبْلَ ذَلِكَ وَبَعْدَ ذَلِكَ.

تخريج: أخرجه مسلم، الصيام، باب أجر المفطر في السفر إذا تولى العمل، ح: ١١٢٠ من حديث معاوية بن صالح به.

Comments:

Fasting or not while on a journey is dependent on the individual's situation and judgment.

Chapter 43. The Preference To Break The Fast (While On A Journey)

(المعجم ٤٣) - بَابُ اخْتِيَارِ الْفِطْرِ

(التحفة ٤٣)

2407. It was reported from Jābir bin ‘Abdullāh that the Prophet ﷺ saw a man being shaded while surrounded by a crowd of people. He said: “It is not part of righteousness to fast on a journey.” (*Ṣaḥīḥ*)

٢٤٠٧ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ يَعْنِي ابْنَ سَعْدِ بْنِ ذُرَّارَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَسَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ رَأَى رَجُلًا يُظَلَّلُ عَلَيْهِ وَالرَّحَامُ عَلَيْهِ، فَقَالَ: «لَيْسَ مِنَ الْبِرِّ الصِّيَامُ فِي السَّفَرِ».

تخریج: أخرجه البخاري، الصوم، باب قول النبي ﷺ لمن ظلل عليه واشتد الحر... ح: ١٩٤٦ ومسلم، الصيام، باب جواز الصوم والفظر في شهر رمضان للمسافر في غير معصية... إلخ، ح: ١١١٥ من حديث شعبة به.

2408. Ibn Sawādah Al-Qushairī narrated from Anas bin Mālik — a man from Banū ‘Abdullāh bin Ka‘b, brethren of Banū Qushair — who said: “A contingent from the cavalry of the Messenger of Allāh ﷺ raided us. I reached,” or he said: “I went to the Messenger of Allāh ﷺ while he was taking his meal. He said: ‘Sit down and share some of this meal of ours.’ I said: ‘I am fasting.’ He said: ‘Sit down, I will tell you about *Ṣalāt* and about fasting. Allāh has remitted a portion of the prayer, or half of the prayer, and fasting from a traveler, and a suckling mother, or pregnant woman.’ By Allāh! He mentioned both of them, or one.” He said: “I regretted not eating from the meal of the Messenger of Allāh ﷺ.” (*Ḥasan*)

٢٤٠٨ - حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا أَبُو هِلَالٍ الرَّاسِيُّ: حَدَّثَنَا ابْنُ سَوَادَةَ الْكُشَيْرِيُّ عَنْ أَنَسِ بْنِ مَالِكِ رَجُلٍ مِنْ بَنِي عَبْدِ اللَّهِ بْنِ كَعْبٍ إِخْوَةَ بَنِي قُشَيْرٍ: أَغَارَتْ عَلَيْنَا حَيْلٌ لِرَسُولِ اللَّهِ ﷺ فَاتَّهَيْتُمْ، أَوْ قَالَ: فَانْطَلَقْتُ إِلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يَأْكُلُ فَقَالَ: «اجْلِسْ فَأَصِيبْ مِنْ طَعَامِنَا هَذَا»، فَقُلْتُ: إِنِّي صَائِمٌ، قَالَ: «الْجِلْسُ أَحَدُنْكَ عَنِ الصَّلَاةِ وَعَنِ الصِّيَامِ، إِنَّ اللَّهَ وَضَعَ شَطْرَ الصَّلَاةِ، أَوْ نِصْفَ الصَّلَاةِ، وَالصَّوْمَ عَنِ الْمُسَافِرِ، وَعَنِ الْمُرْضِعِ أَوْ الْحُبْلَى» وَاللَّهُ! لَقَدْ قَالَهُمَا جَمِيعًا أَوْ أَحَدَهُمَا. قَالَ: فَتَلَهَّفْتُ نَفْسِي أَنْ لَا أَكُونَ أَكَلْتُ مِنْ طَعَامِ رَسُولِ اللَّهِ ﷺ.

تخریج: [حسن] أخرجه الترمذي، الصوم، باب ما جاء في الرخصة في الإفطار للحبلى والمرضع، ح: ٧١٥ من حديث أبي هلال الراسي به وقال: "حسن" وصححه ابن خزيمة،

ح: ٢٠٤٤ * ورواه وهيب بن خالد وغيره عن ابن سواده به.

Chapter 44. Whoever Preferred To Fast (While On A Journey)

(المعجم ٤٤) - بَابُ مَنْ اخْتَارَ الصِّيَامَ

(التحفة ٤٤)

2409. Abū Ad-Dardā' said: "We accompanied the Messenger of Allāh ﷺ in one of his battles during extreme heat. It was so hot that we used to put our hands on our head or our palms on our head. Nobody among us was fasting except the Messenger of Allāh ﷺ and 'Abdullāh bin Rawāḥah. (Ṣaḥīḥ)

٢٤٠٩ - حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ عُبَيْدِ اللَّهِ: حَدَّثَنِي أُمُّ الدَّرْدَاءِ عَنْ أَبِي الدَّرْدَاءِ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ غَزَوَاتِهِ فِي حَرٍّ شَدِيدٍ حَتَّى إِنَّ أَحَدَنَا لَيَضَعُ يَدَهُ عَلَى رَأْسِهِ أَوْ كَفَّهُ عَلَى رَأْسِهِ مِنْ شِدَّةِ الْحَرِّ مَا فِينَا صَائِمٌ إِلَّا رَسُولُ اللَّهِ ﷺ وَعَبْدُ اللَّهِ بْنُ رَوَاحَةَ.

تخریج: أخرجه مسلم، الصيام، باب التخيير في الصوم والفطر في السفر، ح: ١١٢٢ من حديث الوليد بن مسلم، والبخاري، الصوم، باب: ٣٥ بعد باب: إذا صام أياماً من رمضان ثم سافر، ح: ١٩٤٥ من حديث إسماعيل بن عبيد الله به.

2410. Sinān bin Salamah bin Al-Muḥabbaq Al-Hudhālī reported from his father, who said: "The Messenger of Allāh ﷺ said: 'If anyone has a riding beast which can carry him to where he can get sufficient food, then let him fast Ramaḍān, wherever he is when it (Ramaḍān) reaches him.'" (Ḍa'īf)

٢٤١٠ - حَدَّثَنَا حَامِدُ بْنُ يَحْيَى: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ؛ ح: وَحَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ: حَدَّثَنَا أَبُو قُتَيْبَةَ الْمَعْنَى قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ حَبِيبِ بْنِ عَبْدِ اللَّهِ الْأَزْدِيُّ، قَالَ: حَدَّثَنِي حَبِيبُ بْنُ عَبْدِ اللَّهِ، قَالَ: سَمِعْتُ سِنَانَ بْنَ سَلَمَةَ بْنِ الْمُحَقِّقِ الْهُذَلِيِّ يُحَدِّثُ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَتْ لَهُ حَمُولَةٌ تَأْوِي إِلَى شَيْءٍ فَلْيَصُمْ رَمَضَانَ حَيْثُ أَدْرَكَهُ».

تخریج: [إسناده ضعيف] أخرجه أحمد: ٤٧٦/٣ عن هاشم بن القاسم: أبي النضر به * عبد الصمد بن حبيب: ضعيف، ضعفه الجمهور وحبیب بن عبد الله: مجهول.

2411. It was reported from Salamah bin Al-Muḥabbaq, who said: "The Messenger of Allāh ﷺ

٢٤١١ - حَدَّثَنَا نَصْرُ بْنُ الْمُهَاجِرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ يَعْنِي ابْنَ عَبْدِ الْوَارِثِ: حَدَّثَنَا

said: ‘Whoever is on a journey when Ramadhan comes...’ then he mentioned its meaning. (*Da’if*)

عَبْدُ الصَّمَدِ بْنُ حَبِيبٍ: حَدَّثَنِي أَبِي عَنْ سَيِّدَانِ ابْنِ سَلَمَةَ، عَنْ سَلَمَةَ بْنِ الْمُحَبِّقِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَدْرَكَهُ رَمَضَانُ فِي السَّفَرِ» فَذَكَرَ مَعْنَاهُ.

تخریج: [ضعیف] أخرجه أحمد: ۷/۵ عن عبد الصمد بن عبدالوارث به وانظر الحديث السابق: ۲۴۱۰.

Chapter 45. When Does The Traveler Break His Fast After Setting Out?

(المعجم ۴۵) بَابُ: مَتَى يُفْطِرُ الْمَسَافِرُ إِذَا خَرَجَ؟ (التحفة ۴۵)

2412. Ja’far (Ibn Musāfir) said: (‘Ubaid Ibn) Jubair said: Kulaib bin Dhuhl Al-Ḥaḍramī narrated from ‘Ubaid (Ibn Jabr), he said: “I accompanied Abū Baṣrah Al-Ghifārī, a Companion of the Messenger of Allāh ﷺ, on a ship departing from Al-Fuṣṭāt during the month of Ramaḍān. He boarded the ship, and then his meal was served.” — in his narration, (one of the narrators) Ja’far said: “He did not go beyond the houses, but asked for dinning sheet.” — “He said: ‘Come forward.’ I said: ‘Do you not see the houses?’ Abū Baṣrah said: ‘Do you object to the *Sunnah* of the Messenger of Allāh ﷺ?’” — Ja’far said in his version: “Then he ate.” (*Da’if*)

۲۴۱۲ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ يَزِيدَ؛ ح: وَحَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَحْيَى الْمَعْنَى: حَدَّثَنِي سَعِيدٌ يَعْنِي ابْنَ أَبِي أَيُّوبَ - زَادَ جَعْفَرُ وَاللَّيْثُ - قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ أَنَّ كَلْبَ بْنَ ذُهْلِ الْحَضْرَمِيِّ أَخْبَرَهُ عَنْ عُبَيْدٍ، - قَالَ جَعْفَرُ: ابْنُ جَبْرِ - قَالَ: كُنْتُ مَعَ أَبِي بَصْرَةَ الْغِفَارِيِّ صَاحِبِ رَسُولِ اللَّهِ ﷺ فِي سَفِينَةٍ مِنَ الْفُسْطَاطِ فِي رَمَضَانَ، فَرَفَعَ ثُمَّ قُرِبَ غَدَاؤُهُ قَالَ جَعْفَرُ فِي حَدِيثِهِ فَلَمْ يُجَاوِزِ الْبُيُوتَ حَتَّى دَعَا بِالسُّفْرَةِ، قَالَ: اقْتَرِبْ، قُلْتُ: أَلَسْتَ تَرَى الْبُيُوتَ؟ قَالَ أَبُو بَصْرَةَ: أَتَرَعَبْتُ عَنْ سُنَّةِ رَسُولِ اللَّهِ ﷺ؟ قَالَ جَعْفَرُ فِي حَدِيثِهِ فَأَكَلَ.

تخریج: [إسناده ضعيف] أخرجه أحمد: ۳۹۸/۶ من حديث سعيد بن أبي أيوب به وأعله ابن خزيمة، ح: ۲۰۴۰ * كليب مستور، لم يوثقه غير ابن حبان، وقال ابن خزيمة لا أعرفه بعدالة .

Comments:

It is allowed to break the fast as soon as the journey begins. Reaching a certain distance from home is not a condition for availing oneself of the concession.

Chapter 46. The Extent Of The Distance For Breaking The Fast

2413. It was reported from Manṣūr Al-Kalbī, that once Dīḥyah bin Khalīfah left from a village of Damascus a distance as much as is between the village of ‘Aqabah and Al-Fuṣṭāṭ in Ramaḍān, and that is three miles. He then broke his fast, and some people broke their fast along with him, but some of them did not like to break their fast. When he returned to his village, he said: “By Allāh! Today I saw something which I never dreamt of seeing. Some people detested the guidance of the Messenger of Allāh ﷺ and his Companions,” addressing it to those who fasted. He then said: “O Allāh! Take me to You!” (*Hasan*)

(المعجم ٤٦) - بَابُ قَدْرِ مَسِيرَةِ مَا يُفْطِرُ فِيهِ (التحفة ٤٦)

٢٤١٣ - حَدَّثَنَا عَيْسَى بْنُ حَمَّادٍ: أَخْبَرَنَا اللَّيْثُ يَعْنِي ابْنَ سَعْدٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْحَيْرِ، عَنْ مَنْصُورِ الْكَلْبِيِّ: أَنَّ دِحْيَةَ بْنَ خَلِيفَةَ خَرَجَ مِنْ قَرْيَةٍ مِنْ دِمَشَقَ مَرَّةً إِلَى قَدْرِ قَرْيَةٍ عَقَبَةَ مِنَ الْمُسْطَاطِ، وَذَلِكَ ثَلَاثَةُ أَمْيَالٍ، فِي رَمَضَانَ، ثُمَّ إِنَّهُ أَفْطَرَ وَأَفْطَرَ مَعَهُ نَاسٌ، وَكَرِهَ آخَرُونَ أَنْ يُفْطِرُوا، فَلَمَّا رَجَعَ إِلَى قَرْيَتِهِ قَالَ: وَاللَّهِ! لَقَدْ رَأَيْتُ الْيَوْمَ أَمْرًا مَا كُنْتُ أَظُنُّ أَنِّي أَرَاهُ: أَنَّ قَوْمًا رَعِبُوا عَنْ هَدْيِ رَسُولِ اللَّهِ ﷺ وَأَصْحَابِهِ يَقُولُ ذَلِكَ لِلَّذِينَ صَامُوا، ثُمَّ قَالَ عِنْدَ ذَلِكَ: اللَّهُمَّ! أَقِضْني إِلَيْكَ.

تخريج: [إسناده حسن] أخرجه أحمد: ٣٩٨/٦ من حديث الليث بن سعد به وشك فيه ابن خزيمة، ح: ٢٠٤١ * منصور الكلبي وثقه العجلي وابن حبان: ٤٢٩/٥.

2414. It was reported from Nāfi‘, who said: “Ibn ‘Umar used to leave to go to Al-Ghābah (a place near Al-Madīnah). He would not break his fast, neither would he shorten his Ṣalāt.” (*Ṣaḥīḥ*)

٢٤١٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ كَانَ يَخْرُجُ إِلَى الْغَابَةِ فَلَا يُفْطِرُ وَلَا يَقْصُرُ.

تخريج: [إسناده صحيح] أخرجه البيهقي: ٤/٢٤١ من حديث أبي داود به.

Comments:

‘Aqabah is a place at a distance of about twenty-two km. from Al-Madīnah towards Syria, and as such both breaking the fast and performing the shortened Ṣalāt are allowable at such distance.

Chapter 47. Whoever Said: “Indeed I Fasted All Of Ramaḍān”

2415. Abū Bakrah said: “The Messenger of Allāh ﷺ said: ‘One of you should not say: ‘Indeed I fasted all of Ramaḍān, and stood (in the voluntary night prayer) for all of Ramaḍān.’” (*Da‘īf*)

He (Al-Ḥasan, one of the narrators) said: “I do not know whether he disliked the sanctification of (saying) that, or he said: ‘He must have slept or rested.’”

(المعجم ٤٧) - بَابُ مَنْ يَقُولُ: صُمْتُ
رَمَضَانَ كُلَّهُ (التحفة ٤٧)

٢٤١٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ
الْمُهَلَّبِ بْنِ أَبِي حَبِيبَةَ: حَدَّثَنَا الْحَسَنُ عَنْ
أَبِي بَكْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا
يَقُولَنَّ أَحَدُكُمْ إِنِّي صُمْتُ رَمَضَانَ كُلَّهُ وَقُمْتُهُ
كُلَّهُ» فَلَا أَذْرِي أَكْرَهَ التَّرْكِيئَةِ أَوْ قَالَ: لَا بُدَّ
مِنْ نَوْمَةٍ أَوْ رَقْدَةٍ؟.

تخریج: [إسناده ضعيف] أخرجه النسائي، الصيام، باب الرخصة في أن يقال لشهر رمضان
رمضان، ح: ٢١١١ من حديث يحيى القطان به وصححه ابن حبان، ح: ٩١٥ * الحسن البصري:
عنن.

Chapter 48. Regarding Fasting On The Two ‘Eid

2416. It was reported from Abū ‘Ubaid, who said: “I attended the ‘Eid with ‘Umar. He began with the *Ṣalāt* before the sermon, and then said: ‘The Messenger of Allāh ﷺ prohibited us from fasting on these two days. As for the Day of *Al-Adhā*, then it is when you eat the meat of your sacrificed animals, and as for the Day of *Al-Fiṭr* it is the breaking of your fast.’” (*Ṣaḥīḥ*)

(المعجم ٤٨) بَابُ: فِي صَوْمِ الْعِيدَيْنِ
(التحفة ٤٨)

٢٤١٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَزُهَيْرُ بْنُ
حَرْبٍ وَهَذَا حَدِيثُهُ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ
الرُّهْرِيِّ، عَنْ أَبِي عُبَيْدٍ قَالَ: شَهِدْتُ الْعِيدَ
مَعَ عُمَرَ، فَبَدَأَ بِالصَّلَاةِ قَبْلَ الْخُطْبَةِ ثُمَّ قَالَ:
إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ صِيَامِ هَذَيْنِ
الْيَوْمَيْنِ: أَمَّا يَوْمُ الْأَضْحَى، فَتَأْكُلُونَ مِنْ
لَحْمِ نُسُكِكُمْ وَأَمَّا يَوْمُ الْفِطْرِ فَيَطْرُقُكُمْ مِنْ
صِيَامِكُمْ.

تخریج: أخرجه مسلم، الصيام، باب تحريم صوم يومي العیدین، ح: ١١٣٧ والبخاري،
الصوم، باب صوم يوم الفطر، ح: ١٩٩٠ من حديث الزهري به.

2417. It was reported from Abū Sa‘eed Al-*Khudrī*, who said: “The Messenger of Allāh prohibited

٢٤١٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ:
حَدَّثَنَا وَهْبٌ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَى عَنْ

fasting on two days: On the Day of *Al-Fiṭr* and *Al-Adḥā*, and (he prohibited) two kinds of clothes: *Aṣ-Ṣammā'*, and for a man to sit with his legs drawn up in a single garment (*Al-Iḥtibā'*), and (he prohibited from) *Ṣalāt* during two hours: After *Aṣ-Subḥ*, and after *Al-ʿAṣr*." (*Ṣaḥīḥ*)

أبيه، عن أبي سعيد الخُدْرِي قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ صِيَامِ يَوْمَيْنِ: يَوْمِ الْفِطْرِ وَيَوْمِ الْأَضْحَى، وَعَنْ لَيْسَتَيْنِ: الصَّمَاءِ وَأَنْ يَحْتَبِيَ الرَّجُلُ فِي الثَّوْبِ الْوَاحِدِ، وَعَنْ الصَّلَاةِ فِي سَاعَتَيْنِ: بَعْدَ الصُّبْحِ وَبَعْدَ الْعَصْرِ.

تخريج: أخرجه البخاري، الصوم، باب صوم يوم الفطر، ح: ١٩٩١، ١٩٩٢ من حديث وهيب ومسلم، الصيام، باب تحريم صوم يومي العيدين، ح: ٨٢٧/١٤٠ بعد، ح: ١١٣٨ من حديث عمرو بن يحيى به.

Comments:

The three days after *ʿEid Al-Adḥā* (meaning the 11th, 12th, and 13th of *Dhul-Hijjah*) are known as the Days of *Tashrīq* and especially for those performing *Hajj*; the Days of *Minā*. The reason why they are called Days of "*Tashrīq*" is because the dried pieces of the flesh of sacrificial animals appear shining in the sun during these days.

Chapter 49. Fasting The Days Of *At-Tashrīq*

(المعجم ٤٩) - بَابُ صِيَامِ أَيَّامِ التَّشْرِيقِ
(التحفة ٤٩)

2418. It was reported from Mālik, from Yazīd bin Al-Hād, from Abū Murrāh, the freed slave of Umm Hanī, that he entered along with ʿAbdullāh bin ʿAmr upon his father, ʿAmr bin Al-ʿĀs. He served the two of them some food, and said: "Eat." He said: "I am fasting." ʿAmr said: "Eat, as these are the days in which the Messenger of Allāh ﷺ ordered us to eat our meals and prohibited us from fasting." Mālik said: They were the days of *Tashrīq*. (*Ṣaḥīḥ*)

٢٤١٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ يَزِيدَ بْنِ الْهَادِ، عَنْ أَبِي مُرَّةٍ مَوْلَى أُمِّ هَانِيَةَ: أَنَّهُ دَخَلَ مَعَ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَلَى أَبِيهِ عَمْرٍو بْنِ الْعَاصِ، فَقَرَّبَ إِلَيْهِمَا طَعَامًا فَقَالَ: كُلْ قَالَ: إِنِّي صَائِمٌ، فَقَالَ عَمْرٍو: كُلْ فَهَذِهِ الْأَيَّامُ الَّتِي كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنَا بِإِفْطَارِهَا وَيَنْهَى عَنْ صِيَامِهَا. قَالَ مَالِكٌ: وَهِيَ أَيَّامُ التَّشْرِيقِ.

تخريج: [إسناده صحيح] أخرجه أحمد: ١٩٧/٤ من حديث مالك به وهو في الموطأ (يحيى): ٣٧٦/١، ٣٧٧ (أبو مصعب: ١٣٦٩) وصححه ابن خزيمة، ح: ٢١٤٩ والحاكم: ٤٣٥/١ ووافقه الذهبي.

2419. ‘Uqbah bin ‘Āmir said: “The Messenger of Allāh ﷺ said: ‘The day of ‘Arafah, the day of *Nahr* (sacrifice) and the days of *Tashriq* are the days of celebration for us, the people of Islam, and they are days of eating and drinking.’” (*Hasan*)

٢٤١٩ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا وَهَبٌ: حَدَّثَنَا مُوسَى بْنُ عَلِيٍّ؛ ح: وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ عَنْ مُوسَى بْنِ عَلِيٍّ وَالْإِجْبَارُ فِي حَدِيثِ وَهَبٍ، قَالَ: سَمِعْتُ أَبِي: أَنَّهُ سَمِعَ عُقْبَةَ بْنَ غَامِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَوْمَ عَرَفَةَ وَيَوْمَ النَّحْرِ وَأَيَّامَ التَّشْرِيقِ عِيدُنَا أَهْلَ الْإِسْلَامِ وَهِيَ أَيَّامٌ أَكُلَ وَشَرِبَ».

تخريج: [إسناده حسن] أخرجه الترمذي، الصوم، باب ما جاء في كراهية صوم أيام التشريق، ح: ٧٧٣ من حديث وكيع به وقال: "حسن صحيح" ورواه النسائي، ح: ٣٠٠٧.

Comments:

The Days of *Tashriq* are in fact part of ‘*Eid Al-Adha*. In general, it is not allowed to observe optional fasts during these days. Nevertheless, for a person who is performing *Hajj At-Tamattu’* and does not have the capacity to offer an animal in sacrifice, the rule is that he has to observe ten compensatory fasts — three during the period of *Hajj* and seven on reaching back home. Such a person is allowed to fast three days during the Days of *Tashriq*. See no. 1999 of *Al-Bukhārī*.

Chapter 50. The Prohibition Of Specifying Friday For Fasting

2420. Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Do not fast on Friday, unless you fast a day before or after it.’” (*Sahih*)

(المعجم ٥٠) - بَابُ النَّهْيِ أَنْ يُخَصَّ يَوْمٌ الْجُمُعَةِ بِصَوْمٍ (التحفة ٥٠)

٢٤٢٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَصُومُ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ إِلَّا أَنْ يَصُومَ قَبْلَهُ يَوْمٍ أَوْ بَعْدَهُ».

تخريج: أخرجه مسلم، الصيام، باب كراهة إفراد يوم الجمعة بصوم لا يوافق عاداته، ح: ١١٤٤ من حديث أبي معاوية والضريير والبخاري، الصوم، باب صوم يوم الجمعة ... إلخ، ح: ١٩٨٥ من حديث الأعمش به.

Chapter 51. The Prohibition Of Specifying Saturday For Fasting

2421. ‘Abdullāh bin Busr As-Sulamī reported from his sister, — (one of the narrators) Yazid said: (His sister’s name is) Aṣ-Ṣammā’ — that the Prophet ﷺ said: “Do not fast on Saturday, except what has been made obligatory on you. If one of you cannot find anything but a skin of a grape, or a piece of wood from a tree, then let him chew it.” (*Ḥasan*)

Abū Dāwud said: This *Ḥadīth* is abrogated.

(Abū Dāwud said: ‘Abdullāh bin Busr is from Ḥimṣ, and this *Ḥadīth* is abrogated by the *Ḥadīth* of Juwairiyah.)

تخريج: [إسناده حسن] أخرجه الترمذي، الصوم، باب ما جاء في صوم يوم السبت، ح: ٧٤٤ وابن ماجه، ح: ١٧٢٦ عن حميد بن مسعدة به وقال الترمذي: "حسن".

Comments:

The majority of the scholars consider it disliked to single out Saturday for fasting by itself.

Chapter 52. The Permission For That

2422. It was reported from Juwairiyah bint Al-Ḥārith, that the Prophet ﷺ entered upon her on Friday while she was fasting. He said: “Did you fast yesterday?” She said: “No.” He said: “Do you intend to fast tomorrow?” She said: “No.” He said: “Then break your fast.” (*Ṣaḥīḥ*)

(المعجم ٥١) - بَابُ النَّهْيِ أَنْ يُخَصَّ يَوْمُ السَّبْتِ بِصَوْمِ (التحفة ٥١)

٢٤٢١ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا سُفْيَانُ بْنُ حَبِيبٍ؛ ح: وَحَدَّثَنَا يَزِيدُ بْنُ قُبَيْسٍ مِنْ أَهْلِ جَبَلَةَ: حَدَّثَنَا الْوَلِيدُ جَمِيعًا عَنْ نَوْرِ ابْنِ يَزِيدٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ عَبْدِ اللَّهِ ابْنِ بُسْرِ السُّلَمِيِّ، عَنْ أُخْتِهِ - وَقَالَ يَزِيدُ: الصَّمَاءُ - أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَصُومُوا يَوْمَ السَّبْتِ إِلَّا فِيمَا افْتَرَضَ عَلَيْكُمْ وَإِنْ لَمْ يَجِدْ أَحَدُكُمْ إِلَّا لِحَاءَ عِنَبٍ أَوْ عُودَ شَجَرَةٍ فَلْيَمْضِغْهُ».

قَالَ أَبُو دَاوُدَ: هَذَا الْحَدِيثُ مَشْهُوحٌ.

[قَالَ أَبُو دَاوُدَ: عَبْدُ اللَّهِ بْنُ بُسْرِ جِمَصِيُّ] وَهَذَا الْحَدِيثُ مَشْهُوحٌ، نَسَخَهُ حَدِيثُ جُوَيْرِيَةَ.

(المعجم ٥٢) - بَابُ الرُّخْصَةِ فِي ذَلِكَ (التحفة ٥٢)

٢٤٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا هَمَّامٌ عَنْ قَتَادَةَ؛ ح: وَحَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي أَيُّوبَ - قَالَ حَفْصُ الْعَتَكِيُّ -، عَنْ جُوَيْرِيَةَ بِنْتِ الْحَارِثِ: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا يَوْمَ الْجُمُعَةِ وَهِيَ صَائِمَةٌ. قَالَ: «أَصُمْتِ

أَمْسِرِ؟» قَالَتْ: لَا، قَالَ: «تُرِيدِينَ أَنْ تَصُومِي غَدًا؟» قَالَتْ: لَا، قَالَ: «فَأَفْطِرِي».

تخريج: أخرجه البخاري، الصوم، باب صوم يوم الجمعة وإذا أصبح صائمًا... إلخ، ح: ١٩٨٦ من حديث قتادة به.

2423. It was reported from Ibn Wahb who said: “I heard Al-Laith saying: ‘Whenever it was mentioned to Ibn Shihāb that it is prohibited to fast on Saturday, he would say: “This is a Himṣī *Hadīth*.” (Sahīh)

٢٤٢٣ - حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: سَمِعْتُ اللَّيْثَ يُحَدِّثُ عَنْ ابْنِ شِهَابٍ: أَنَّهُ كَانَ إِذَا ذُكِرَ لَهُ أَنَّهُ نُهِيَ عَنْ صِيَامِ يَوْمِ السَّبْتِ. يَقُولُ ابْنُ شِهَابٍ: هَذَا حَدِيثٌ حِمَصِيٌّ.

تخريج: [إسناده صحيح] تقدم تخريجه، وانظر الحديث السابق: ٢٤٢١.

2424. It was reported from Al-Walīd, from Al-Awzā‘ī, who said: “I did not cease from hiding it, until it started to spread.” Meaning the *Hadīth* of Ibn Busr about fasting on Saturday.^[1] (*Da‘īf*)
Abū Dāwud said: Mālik said: “This is a lie.”^[2]

٢٤٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ بْنِ سُفْيَانَ: حَدَّثَنَا الْوَلِيدُ عَنِ الْأَوْزَاعِيِّ قَالَ: مَا زِلْتُ لَهُ كَاتِمًا حَتَّى رَأَيْتُهُ انْتَشَرَ بَعْضُ حَدِيثِ ابْنِ بُسْرِ هَذَا فِي صَوْمِ يَوْمِ السَّبْتِ. قَالَ أَبُو دَاوُدَ: قَالَ مَالِكٌ: هَذَا كَذِبٌ.

تخريج: [إسناده ضعيف] * الوليد بن مسلم: عن قول مالك لم يثبت عنه لانتقاعه، أبو داود لم يدرك مالكا.

Chapter 53. Regarding Continuous Voluntary Fasting

(المعجم ٥٣) بَابُ: فِي صَوْمِ الدَّهْرِ تَطَوُّعًا (التحفة ٥٣)

2425. It was reported from ‘Abdullāh bin Ma‘bad Az-Zimmānī, from Abū Qatādah who said: “A man came to the Prophet ﷺ and said: ‘O Messenger of Allāh! How do you fast?’ The

٢٤٢٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَمُسَدَّدٌ قَالَا: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنِ غَبْلَانَ بْنِ جَرِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْبُدِ الرَّمَانِيِّ، عَنْ أَبِي قَتَادَةَ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ:

[1] It appears to mean he was not narrating it, considering it to be not correct, but later he would narrate that he heard it, after he found it was being spread about.

[2] Meaning, the *Hadīth* of ‘Abdullāh bin Busr, no. 2421.

Messenger of Allāh ﷺ got angry at what he said. When ‘Umar observed this (his anger), he said: ‘We are satisfied with Allāh as our Lord, Islam as our religion and Muḥammad as our Prophet. We seek refuge in Allāh from the anger of Allāh and the anger of His Messenger.’ Umar kept on repeating these words until the anger of Prophet ﷺ receded. He then said: ‘O Messenger of Allāh! What about a person who fasts continuously?’ He said: ‘He is neither fasting, nor breaking fast.’ — in his narration, Musad-dad said: “He has never fasted nor broke his fast, or; he has neither fasted, nor broke fast.” Ghailān (one of the narrators) was in doubt. — “He said: ‘O Messenger of Allāh! What about a person who fasts two days, and does not fast one day?’ He said: ‘Is there anybody who can do that?’ He said: ‘O Messenger of Allāh! What about a person who fasts for a day, and breaks his fast for a day?’ He said: ‘That is the fast of Dāwud.’ He said: ‘O Messenger of Allāh! What about a person who fasts for a day and breaks his fast for two days?’ He said: ‘I wish I could do that.’ Then the Messenger of Allāh ﷺ said: ‘(Fasting) three days from every month, and Ramaḍān to Ramaḍān, this is fasting all the time. And fasting the Day of ‘Arafah; I hope from Allāh that it may expiate for (the sins of) the preceding and the following year. And fasting the Day of ‘Ashūrā’, I

يَا رَسُولَ اللَّهِ! كَيْفَ تَصُومُ؟ فَغَضِبَ رَسُولُ اللَّهِ ﷺ مِنْ قَوْلِهِ، فَلَمَّا رَأَى ذَلِكَ عُمَرُ قَالَ: رَضِينَا بِاللَّهِ رَبًّا وَبِالإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا، نَعُوذُ بِاللَّهِ مِنْ غَضَبِ اللَّهِ وَغَضَبِ رَسُولِهِ، فَلَمْ يَزَلْ عُمَرُ يُرَدِّدُهَا حَتَّى سَكَنَ غَضَبُ النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! كَيْفَ بِمَنْ يَصُومُ الدَّهْرَ كُلَّهُ؟ قَالَ: «لَا صَامَ وَلَا أَفْطَرَ». قَالَ مُسَدَّدٌ: «لَمْ يَصُمْ وَلَمْ يُفْطِرْ - أَوْ - مَا صَامَ وَلَا أَفْطَرَ» - شَكَ غَيْلَانَ - قَالَ: يَا رَسُولَ اللَّهِ! كَيْفَ بِمَنْ يَصُومُ يَوْمَيْنِ وَيُفْطِرُ يَوْمًا؟ قَالَ: «أَوْ يُطِيقُ ذَلِكَ أَحَدٌ؟» قَالَ: يَا رَسُولَ اللَّهِ! فَكَيْفَ بِمَنْ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا؟ قَالَ: «ذَلِكَ صَوْمُ دَاوُدَ». قَالَ: يَا رَسُولَ اللَّهِ! فَكَيْفَ بِمَنْ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمَيْنِ؟ قَالَ: «وَدِدْتُ أَنِّي طُوِّقْتُ ذَلِكَ»، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثٌ مِنْ كُلِّ شَهْرٍ وَرَمَضَانَ إِلَى رَمَضَانَ، فَهَذَا صِيَامُ الدَّهْرِ كُلِّهِ. وَصِيَامُ عَرَفَةَ إِنِّي أَحْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ وَالسَّنَةَ الَّتِي بَعْدَهُ، وَصَوْمُ يَوْمِ عَاشُورَاءَ، إِنِّي أَحْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ».

hope from Allāh that it may atone for the sins of the preceding year.”

(*Ṣaḥīh*)

تخریج: أخرجه مسلم، الصيام، باب استحباب صيام ثلاثة أيام من كل شهر . . . إلخ، ح: ۱۱۶۲ من حديث غيلان بن جرير به.

2426. (Another chain) from ‘Abdullāh bin Ma‘bad Az-Zimmānī, from Abū Qatādah, with this *Ḥadīth*. He added: “He said: ‘O Messenger of Allāh! What about fasting on Monday and Thursday?’ He said: ‘I was born on it (Monday), and on it (Monday) the Qur’ān was (first) revealed to me.’” (*Ṣaḥīh*)

تخریج: [صحيح] أخرجه البيهقي في شعب الإيمان، ح: ۳۸۴۵ من حديث أبي داود به.

2427. It was reported from ‘Abdullāh bin ‘Amr bin Al-‘Āṣ, who said: “The Messenger of Allāh ﷺ met me and said: ‘Have I not been informed that you said: “I will pray the whole night and fast during the day?”’ — He (one of the narrators) said: “I think he said: ‘Yes O Messenger of Allāh! I did say that.’” — “He (ﷺ) said: ‘Stand (in prayer at night) and sleep, fast and break your fast, and fast from each month three days, and that is equivalent to fasting all the time.’” He said: “I said: ‘O Messenger of Allāh! I can do more than that.’ He said: ‘Then fast for a day and break fast for two days.’” He said: “I said: ‘I can do more than that.’ He said: ‘Then fast one day, and break fast one day; it is the most just fast, and it is the fast of Dāwud.’ I said: ‘I can do more than that.’ The Messenger of Allāh

۲۴۲۶ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ:

حَدَّثَنَا مَهْدِيُّ: حَدَّثَنَا غَيْلَانُ عَنْ عَبْدِ اللَّهِ بْنِ مَعْبُدِ الزَّمَانِيِّ، عَنْ أَبِي قَتَادَةَ بِهَذَا الْحَدِيثِ. زَادَ: قَالَ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ صَوْمَ يَوْمِ الْإِثْنَيْنِ وَيَوْمِ الْخَمِيسِ؟ قَالَ: «فِيهِ وُلِدْتُ وَفِيهِ أَنْزَلَ عَلَيَّ الْقُرْآنُ».

۲۴۲۷ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا

عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ، عَنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ قَالَ: لَقِيَنِي رَسُولُ اللَّهِ ﷺ فَقَالَ: «أَلَمْ أُحَدِّثْ أَنَّكَ تَقُولُ: لِأَقُومَنَّ اللَّيْلَ وَلَا صُومَ النَّهَارِ؟» قَالَ: أَحْسِبُهُ قَالَ: نَعَمْ يَا رَسُولَ اللَّهِ! فَذُقْتُ ذَلِكَ قَالَ: «فَمَ وَنَمَ وَصُمَ وَأَفْطَرَ وَصُمَ مِنْ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ وَذَلِكَ مِثْلُ صِيَامِ الدَّهْرِ»، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ. قَالَ: «فَصُمْ يَوْمًا وَأَفْطِرْ يَوْمَيْنِ». قَالَ: قُلْتُ: إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ. قَالَ: «فَصُمْ يَوْمًا وَأَفْطِرْ يَوْمًا، وَهُوَ أَعْدَلُ الصِّيَامِ وَهُوَ صِيَامُ دَاوُدَ». قُلْتُ: إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا أَفْضَلَ مِنْ ذَلِكَ».

ﷺ said: "There is no fast better than that." (*Ṣaḥīḥ*)

تخريج: أخرجه البخاري، الصوم، باب صوم الدهر، ح: ١٩٧٦ ومسلم، الصيام، باب النهي عن صوم الدهر لمن تضرر به... إلخ، ح: ١١٥٩ من حديث الزهري به وهو في مصنف عبدالرزاق، ح: ٧٨٦٢.

Chapter 54. Regarding Fasting In The Sacred Months

(المعجم ٥٤) بَابُ: فِي صَوْمِ أَشْهُرِ الْحَرَمِ (التحفة ٥٤)

2428. It was reported from Mujībah Al-Bāhiliyyah, from her father, or her paternal uncle, that he came to the Messenger of Allāh ﷺ, then he left and returned after one year when his condition and appearance had changed. He said: "O Messenger of Allāh! Do you not recognize me?" He said: "And who are you?" He said: "I am Al-Bāhili, who came to you last year." He said: "What made you change, you used to be good in appearance?" I said: "I have not eaten food since I left you, except at night." The Messenger of Allāh ﷺ said: "Why did you torture yourself?" Then he said: "Fast the month of patience (Ramaḍān) and one day from each month." He said: "Increase for me, for I have more power." He said: "Fast for two days." He said: "Increase for me." He said: "Fast for three days". He said: "Increase for me." He said: "Fast during the sacred months and (then) leave it, fast during the sacred months and (then) leave it, fast during the sacred months, and (then) leave it." He indicated by his three fingers, he joined them, and then opened them, (indicating to fast at

٢٤٢٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ سَعِيدِ الْجُرَيْرِيِّ، عَنْ أَبِي السَّلِيلِ، عَنْ مُجِيبَةَ الْبَاهِلِيَّةِ، عَنْ أَبِيهَا أَوْ عَمَّهَا: أَنَّهُ أَتَى رَسُولَ اللَّهِ ﷺ، ثُمَّ انْطَلَقَ فَأَتَاهُ بَعْدَ سَنَةٍ وَقَدْ تَغَيَّرَتْ حَالُهُ وَهَيْئَتُهُ، فَقَالَ: يَا رَسُولَ اللَّهِ! أَمَا تَعْرِفُنِي؟ قَالَ: «وَمَنْ أَنْتَ؟» قَالَ: «أَنَا الْبَاهِلِيُّ الَّذِي جِئْتُكَ عَامَ الْأَوَّلِ، قَالَ: «فَمَا غَيَّرَكَ وَقَدْ كُنْتَ حَسَنَ الْهَيْئَةِ؟» قُلْتُ: مَا أَكَلْتُ طَعَامًا مُنْذُ فَارَقْتُكَ إِلَّا بَلِيلًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لِمَ عَذَّبْتَ نَفْسَكَ؟»، ثُمَّ قَالَ: «صُمْ شَهْرَ الصَّبْرِ وَيَوْمًا مِنْ كُلِّ شَهْرٍ»، قَالَ: «زِدْنِي فَإِنَّ بِي قُوَّةً»، قَالَ: «صُمْ يَوْمَيْنِ»، قَالَ: زِدْنِي، قَالَ: «صُمْ ثَلَاثَةَ أَيَّامٍ»، قَالَ: زِدْنِي، قَالَ: «صُمْ مِنْ الْحَرَمِ وَاتْرُكْ، صُمْ مِنْ الْحَرَمِ وَاتْرُكْ، صُمْ مِنْ الْحَرَمِ وَاتْرُكْ، وَقَالَ بِأَصَابِعِهِ الثَّلَاثَةِ فَضَمَّهَا ثُمَّ أَرْسَلَهَا.

most three days continuously).

(*Da'if*)

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الصيام، باب صيام أشهر الحرم، ح: ١٧٤١ من حديث سعيد الجبري به * ينظر في حال مجيبة.

Comments:

The four sacred months are: Dhul-Qa'dah, Dhul-Hijjah, Muharram, and Rajab.

Chapter 55. Regarding Fasting In Muharram

(المعجم ٥٥) بَابُ: فِي صَوْمِ الْمُحَرَّمِ
(التحفة ٥٥)

2429. Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'The most virtuous fast, after the month of Ramaḍān, Allāh's month Al-Muharram, and the most virtuous *Ṣalāt* after the obligatory *Ṣalāt* is prayer during the night."

In his narration, Qutaibah (one of the narrators) did not say: "month," he (merely) said: "Ramaḍān." (*Ṣaḥīḥ*)

٢٤٢٩ - حَدَّثَنَا مُسَدَّدٌ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَشِيرٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْضَلُ الصِّيَامِ بَعْدَ شَهْرِ رَمَضَانَ شَهْرُ اللَّهِ الْمُحَرَّمِ، وَإِنَّ أَفْضَلَ الصَّلَاةِ بَعْدَ الْمَفْرُوضَةِ صَلَاةٌ مِنَ اللَّيْلِ»، لَمْ يَقُلْ قُتَيْبَةُ: «شَهْرٌ» قَالَ: «رَمَضَانَ».

تخريج: أخرجه مسلم، الصيام، باب فضل صوم المحرم، ح: ١١٦٣ عن قتيبة به.

2430. It was reported from Uthman, meaning Ibn Ḥakīm, that he said: I asked Sa'eed bin Jubair about fasting during Rajab. He said: "Ibn 'Abbās informed me: 'The Messenger of Allāh ﷺ used to fast to such an extent that we would say (to ourselves): He will never break his fast. And he would go without fasting to such an extent that we would say: He will never fast.'" (*Ṣaḥīḥ*)

٢٤٣٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا عِيسَى: حَدَّثَنَا عُثْمَانُ يَعْنِي ابْنَ حَكِيمٍ قَالَ: سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ عَنْ صِيَامِ رَجَبٍ، فَقَالَ: أَخْبَرَنِي ابْنُ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَصُومُ حَتَّى نَقُولَ: لَا يُفْطِرُ، وَيَنْفُطِرُ حَتَّى نَقُولَ: لَا يَصُومُ.

تخريج: أخرجه مسلم، الصيام، باب صيام النبي ﷺ في غير رمضان ... إلخ، ح: ١١٥٧ عن إبراهيم بن موسى به واختصره البخاري، ح: ١٩٧١ من حديث سعيد بن جبيرة به.

Comments:

Rajab is one of the four sacred months, and it can be said in the light of this *Hadīth* that the Messenger of Allāh ﷺ fasted many days of this month. It may also mean that, like other months, in this month as well he fasted and did not fast, in turns. Thus there is no special ruling nor command concerning fasting during this month.

Chapter 56. Regarding Fasting In Sha'bān

(المعجم ٥٦) بَابُ: فِي صَوْمِ شَعْبَانَ
(التحفة ٥٦)

2431. ‘Āishah, may Allāh be pleased with her, said: “The most beloved of months to fast for the Messenger of Allāh ﷺ was Sha'bān, then he would join it with Ramaḍān.” [1] (*Ṣaḥīḥ*)

٢٤٣١ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَيْسٍ،: سَمِعَ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] تَقُولُ: كَانَ أَحَبُّ الشُّهُورِ إِلَى رَسُولِ اللَّهِ ﷺ أَنْ يَصُومَهُ شَعْبَانُ ثُمَّ يَصِلَهُ بِرَمَضَانَ.

تخریج: [إسناده صحيح] أخرجه النسائي، الصيام، باب صوم النبي ﷺ بأبي هو وأمي وذكر اختلاف الناقلين للخبر في ذلك، ح: ٢٣٥٢ من حديث معاوية بن صالح به وهو في مسند أحمد: ١٨٨/٦.

Comments:

Sha'bān is a month of immense excellence. The Messenger of Allāh ﷺ was wont to fasting excessively in this month. He is also known to have said that the deeds of men are presented before Allāh in this month, and that he ﷺ also wished that his deeds were presented while he was fasting. (*Sunan An-Nasā'ī*, no. 2359).

Chapter 57. Regarding Fasting In Shawwāl

(المعجم ٥٧) بَابُ: فِي صَوْمِ شَوَّالٍ
(التحفة ٥٧)

2432. ‘Ubaidullāh bin Muslim Al-Qurashī reported from his father: “I asked” — or “the Prophet ﷺ was asked about fasting all the time. He said: ‘Your family has a right over you. Fast during Ramaḍān, and the following month, and every Wednesday and Thursday. Then you will have

٢٤٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ الْعِجْلِيُّ: حَدَّثَنَا عُبَيْدُ اللَّهِ يَعْنِي ابْنَ مُوسَى، عَنْ هَارُونَ بْنِ سَلْمَانَ، عَنْ عُبَيْدِ اللَّهِ بْنِ مُسْلِمٍ الْقُرَشِيِّ، عَنْ أَبِيهِ قَالَ: سَأَلْتُ أَوْ سُئِلَ النَّبِيُّ ﷺ عَنْ صِيَامِ الدَّهْرِ؟ فَقَالَ: «إِنَّ لِأَهْلِكَ عَلَيْكَ حَقًّا صُمْ رَمَضَانَ وَالَّذِي يَلِيهِ وَكُلِّ

[1] See also no. 2336.

fasted all the time.” (*Da‘īf*)

Abū Dāwud said: Zaid Al-‘Ukali agreed with him, (in the name of the narrator ‘Ubaidullāh bin Muslim), but Abū Nu‘aim said: Muslim bin ‘Ubaidullāh.

أَرْبَعَاءَ وَخَمِيسٍ، فَإِذَا أَنْتَ قَدْ صُمْتَ
الدَّهْرَ».

قَالَ أَبُو دَاوُدَ: وَافَقَهُ زَيْدُ الْعُكَلِيِّ،
وَخَالَفَهُ أَبُو نُعَيْمٍ قَالَ: مُسْلِمٌ بْنُ عَبْدِ اللَّهِ.

تخریج: [إسناده ضعيف] أخرجه الترمذي، الصوم، باب ما جاء في صوم الأربعاء والخميس، ح: ٧٤٨ من حديث عبیدالله بن موسى به وقال: "غريب" * عبیدالله بن مسلم: لم أجد من وثقه.

Chapter 58. Regarding Fasting Six Days In Shawwāl

(المعجم ٥٨) بَابُ: فِي صَوْمِ سِتَّةِ أَيَّامٍ
مِنْ سُؤَالِ (التحفة ٥٨)

2433. ‘Umar bin Thābit Al-Anṣārī reported from Abū Ayyūb, a Companion of the Prophet ﷺ, from the Prophet ﷺ, that he said: “Whoever fasted Ramaḍān, then followed with six days in Shawwāl, it will be as if he had fasted all the time.” (*Ṣaḥīḥ*)

٢٤٣٣ - حَدَّثَنَا الثَّقَلِيُّ: حَدَّثَنَا
عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ
وَسَعْدِ بْنِ سَعِيدٍ، عَنْ عُمَرَ بْنِ ثَابِتِ
الْأَنْصَارِيِّ، عَنْ أَبِي أَيُّوبَ صَاحِبِ النَّبِيِّ ﷺ
عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَامَ رَمَضَانَ ثُمَّ
اتَّبَعَهُ بِسِتِّ مِنْ سُؤَالٍ فَكَأَنَّمَا صَامَ الدَّهْرَ».

تخریج: أخرجه مسلم، الصيام، باب استحباب صوم ستة أيام من شوال اتباعاً لرمضان، ح: ١١٦٤ من حديث سعد بن سعيد به.

Comments:

These six days may be consecutive, or separate days after ‘Eid Al-Fitr.

Chapter 59. How The Prophet ﷺ Would Fast

(المعجم ٥٩) بَابُ: كَيْفَ كَانَ يَصُومُ
النَّبِيُّ ﷺ؟ (التحفة ٥٩)

2434. It was reported from Abū Salamah bin ‘Abdur-Raḥmān, from ‘Āishah, the wife of the Prophet ﷺ, who said: “The Messenger of Allāh ﷺ used to fast to such an extent that we would say (to ourselves): ‘He will never break his fast,’ and he would go without fasting to such an extent that we

٢٤٣٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ
مَالِكٍ، عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ
عَبْدِ اللَّهِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ،
عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: كَانَ
رَسُولُ اللَّهِ ﷺ يَصُومُ حَتَّى نَقُولَ: لَا يُفْطِرُ،
وَيُفْطِرُ حَتَّى نَقُولَ: لَا يَصُومُ وَمَا رَأَيْتُ

would say: 'He will never fast.' I never saw the Messenger of Allāh ﷺ fast a complete month except in Ramaḍān and I never saw him fast more in any other month than Sha'bān." (*Sahih*)

تخريج: أخرجه البخاري، الصوم، باب صوم شعبان، ح: ١٩٦٩ ومسلم، الصيام، باب صيام النبي ﷺ في غير رمضان ... إلخ، ح: ١١٥٦ من حديث مالك به وهو في الموطأ (يحيى): ٣٠٩/١.

2435. (Another chain) from Abū Salamah, from Abū Hurairah, from the Prophet ﷺ, with its meaning (as no. 2434). He added: "He would fast it, except for a little, rather, he would fast all of it." (*Hasan*)

٢٤٣٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمَعْنَاهُ. زَادَ: كَانَ يَصُومُهُ إِلَّا قَلِيلًا، بَلْ كَانَ يَصُومُهُ كُلَّهُ.

تخريج: [إسناده حسن] * حماد هو ابن سلمة.

Chapter 60. Regarding Fasting Monday And Thursday

(المعجم ٦٠) بَابُ: فِي صَوْمِ الْإِثْنَيْنِ وَالْخَمِيسِ (التحفة ٦٠)

2436. It was reported from the freed slave of Usāmah bin Zaid, that he accompanied Usāmah to the valley of Al-Qur'ān, in pursuit of his wealth (camels). He used to fast on Mondays and Thursdays. He said to him: "Why do you fast on Mondays and Thursdays while you are an old man?" He said: "The Prophet of Allāh ﷺ used to fast on Mondays and Thursdays, and he was asked about it. He said: 'The deeds of the servants (of Allāh) are presented to Allāh on Monday and Thursday.'" (*Da'if*)

Abū Dāwud said: This is how it was said by Hishām Ad-Dastawā'i, from

٢٤٣٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا يَحْيَى عَنْ عُمَرَ بْنِ أَبِي الْحَكَمِ بْنِ تُوْبَانَ، عَنْ مَوْلَى قُدَامَةَ بْنِ مَطْعُونٍ، عَنْ مَوْلَى أُسَامَةَ بْنِ زَيْدٍ: أَنَّهُ انْطَلَقَ مَعَ أُسَامَةَ إِلَى وَادِي الْقُرَى فِي طَلَبِ مَالٍ لَهُ، فَكَانَ يَصُومُ يَوْمَ الْإِثْنَيْنِ وَيَوْمَ الْخَمِيسِ فَقَالَ لَهُ مَوْلَاهُ: لِمَ تَصُومُ يَوْمَ الْإِثْنَيْنِ وَيَوْمَ الْخَمِيسِ وَأَنْتَ شَيْخٌ كَبِيرٌ؟، فَقَالَ: إِنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَصُومُ يَوْمَ الْإِثْنَيْنِ وَيَوْمَ الْخَمِيسِ، وَسُئِلَ عَنْ ذَلِكَ، فَقَالَ: «إِنَّ أَعْمَالَ الْعِبَادِ تُعْرَضُ يَوْمَ الْإِثْنَيْنِ وَيَوْمَ

Yahyā, from ‘Umar bin Abī Al-Ḥakam.^[1]

الْحَمِيسِ».

قَالَ أَبُو دَاوُدَ: كَذَا قَالَ هِشَامُ الدَّسْتَوَائِيُّ
عَنْ يَحْيَى عَنْ عُمَرَ بْنِ أَبِي الْحَكَمِ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٢١٠/٤ من حديث أبي داود به * مولى قدامة ومولى أسامة مستوران، وحديث الترمذي، ح: ٧٤٥ يغني عنه.

Comments:

This provides information concerning the system of the presentation of the people's actions and deeds before Allāh that reach Him directly without break or delay. These presentations vary in nature: some take place daily, others weekly and others on Mondays and Thursdays, and others during the month of Sha'bān.

Chapter 61. Regarding Fasting The Ten (Days)

(المعجم ٦١) بَابُ: فِي صَوْمِ الْعَشْرِ
(التحفة ٦١)

2437. It was reported from Al-Ḥurr bin (Aṣ-Ṣayyāḥ), from Hunaidah bin Khālid, from his wife, from one of wives of the Prophet ﷺ, who said: "The Messenger of Allāh ﷺ used to fast (the first) nine days of Dhul-Hijjah, and the day of 'Ashūrā', and three days every month: the first Monday of the month, and Thursday."^[2]

٢٤٣٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ
عَنِ الْحُرِّ بْنِ [الصَّيَّاحِ]، عَنْ هُنَيْدَةَ بِنِ
خَالِدٍ، عَنْ امْرَأَتِهِ، عَنْ بَعْضِ أَزْوَاجِ النَّبِيِّ
ﷺ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ تِسْعَ
ذِي الْحِجَّةِ، وَيَوْمَ عَاشُورَاءَ، وَثَلَاثَةَ أَيَّامٍ مِنْ
كُلِّ شَهْرٍ أَوَّلَ اثْنَيْنِ مِنَ الشَّهْرِ وَالْحَمِيسِ.

(Ṣaḥīḥ)

تخريج: [إسناده صحيح] أخرجه النسائي، الصيام، باب صوم النبي ﷺ بأبي هو وأمي وذكر اختلاف الناقلين للخبر في ذلك، ح: ٢٣٧٤ من حديث أبي عوانة به * هنيذة: صحابي، وامرأته صحابية.

2438. Ibn ‘Abbās said: "The Messenger of Allāh ﷺ said: 'There are no days in which the righteous deeds are more beloved to Allāh than these days' meaning the (first) ten days (of Dhul-Hijjah). They asked: 'O Messenger of Allāh! Not

٢٤٣٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ:
حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ
وَمُجَاهِدٍ وَمُسْلِمِ الْبَطْنِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ،
عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«مَا مِنْ أَيَّامٍ الْعَمَلُ الصَّالِحُ فِيهَا أَحَبُّ إِلَيَّ

^[1] Meaning, he narrated it similarly, from the same narrators.

^[2] See no. 2451 and 2452.

even *Jihād* in Allāh's cause?' He said: 'Not even *Jihād* in Allāh's cause.' He said: 'Except for a man who goes out, himself and his wealth, and does not return with any of that.' (*Sahīh*)

اللَّهُ مِنْ هَذِهِ الْأَيَّامِ» يَعْنِي أَيَّامَ الْعَشْرِ قَالُوا: يَارَسُولَ اللَّهِ! وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ؟ قَالَ: «وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ» قَالَ: «إِلَّا رَجُلٌ خَرَجَ بِنَفْسِهِ وَمَالِهِ فَلَمْ يَرْجِعْ مِنْ ذَلِكَ بِشَيْءٍ».

تخریج: أخرجه البخاري، العيدين، باب فضل العمل في أيام التشريق، ح: ٩٦٩ من حديث سليمان الأعمش به.

Comments:

These *Ahādīth* are proof of the fact that there is great merit in fasting and doing other virtuous deeds during the first nine days of Dhul-Hijjah.

Chapter 62. Regarding Not Fasting During The Ten (Days) of Dhul-Hijjah

(المعجم ٦٢) بَابُ: فِي فِطْرِ الْعَشْرِ
(التحفة ٦٢)

2439. 'Aishah said: "I never saw the Messenger of Allāh ﷺ fasting during the (first) ten (days of Dhul-Hijjah)."
(*Sahīh*)

٢٤٣٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ صَائِمًا الْعَشَرَ قَطُّ.

تخریج: أخرجه مسلم، الاعتكاف،: باب صوم عشر ذي الحجة، ح: ٩/١١٧٦ من حديث الأعمش به.

Comments:

What is popularly known as the 'ten days of Dhul-Hijjah' in fact means the first nine days of that month. It is among the most desirable acts of devotion to observe fasts in these nine days.

Chapter 63. Regarding Fasting On (The Day Of) 'Arafah At 'Arafāt

(المعجم ٦٣) بَابُ: فِي صَوْمِ [يَوْمِ] عَرَفَةَ بِعَرَفَةَ (التحفة ٦٣)

2440. It was reported from 'Ikrimah, who said: "We were in the house of Abū Hurairah when he narrated to us that the Messenger of Allāh ﷺ prohibited fasting the day of 'Arafah at 'Arafāt."
(*Hasan*)

٢٤٤٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَوْشَبُ بْنُ عَقِيلٍ عَنْ مَهْدِيِّ الْهَجْرِيِّ: حَدَّثَنَا عِكْرَمَةُ قَالَ: كُنَّا عِنْدَ أَبِي هُرَيْرَةَ فِي بَيْتِهِ فَحَدَّثَنَا: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ صَوْمِ يَوْمِ عَرَفَةَ بِعَرَفَةَ.

تخريج: [إسناده حسن] أخرجه ابن ماجه، الصيام، باب صيام يوم عرفة، ح: ١٧٣٢ من حديث حوشب بن عقيل به وصححه ابن خزيمة، ح: ٢١٠١ والحاكم: ٤٣٤/١ ولم أر لمضعفه حجة.

Comments:

The ninth day of Dhul-Hijjah on which those performing *Hajj* stand or halt on the plains of 'Arafāt is called the Day of 'Arafah.

2441. It was reported from 'Abdullāh bin 'Abbās, from Umm Al-Faḍl bint Al-Hārith, that some people disputed in front of her on the day of 'Arafah about whether the Messenger of Allāh ﷺ was fasting or not, some of them said: 'He is fasting,' and some of them said: 'He is not fasting.' So I sent to him a cup of milk while he was halted atop his camel at 'Arafāt, and he drank from it." (*Sahīh*)

٢٤٤١ - حَدَّثَنَا الْقُعَيْبِيُّ عَنْ مَالِكٍ، عَنْ أَبِي النَّضْرِ، عَنْ عُمَيْرٍ مَوْلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ أُمِّ الْفَضْلِ بِنْتِ الْحَارِثِ: أَنَّ نَاسًا تَمَارَوْا عِنْدَهَا يَوْمَ عَرَفَةَ فِي صَوْمِ رَسُولِ اللَّهِ ﷺ فَقَالَ بَعْضُهُمْ: هُوَ صَائِمٌ، وَقَالَ بَعْضُهُمْ: لَيْسَ بِصَائِمٍ، فَأَرْسَلْتُ إِلَيْهِ بِقَدَحِ لَبَنٍ، وَهُوَ وَقِفٌ عَلَى بَعِيرِهِ بِعَرَفَةَ فَشَرِبَ.

تخريج: أخرجه البخاري، الصوم، باب صوم يوم عرفة، ح: ١٩٨٨ ومسلم، الصيام، باب استحباب الفطر للحاج بعرفات يوم عرفة، ح: ١١٢٣ من حديث مالك به وهو في الموطأ (يحيى): ٣٧٥/١.

Chapter 64. Regarding Fasting The Day of 'Ashūrā'

2442. 'Āishah said: "The day of 'Ashūrā' was a day that the people of Quraish used to fast during *Jāhiliyyah* (the days of pre-Islamic Ignorance), and the Messenger of Allāh ﷺ used to fast it in *Jāhiliyyah*. When the Messenger of Allāh ﷺ arrived in Al-Madīnah, he fasted it and ordered others to fast it. When fasting in Ramaḍān was enjoined, it became the obligation, and 'Ashūrā' was abandoned. Whoever wanted to, he would fast, and whoever wanted to, he would leave it." (*Sahīh*)

(المعجم ٦٤) بَابُ: فِي صَوْمِ يَوْمِ
عَاشُورَاءَ (التحفة ٦٤)

٢٤٤٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ يَوْمُ عَاشُورَاءَ يَوْمًا تَصُومُهُ قُرَيْشٌ فِي الْجَاهِلِيَّةِ، وَكَانَ رَسُولُ اللَّهِ ﷺ يَصُومُهُ فِي الْجَاهِلِيَّةِ، فَلَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ صَامَهُ وَأَمَرَ بِصِيَامِهِ، فَلَمَّا فُرِضَ رَمَضَانُ كَانَ هُوَ الْفَرِيضَةَ وَتَرَكَ عَاشُورَاءَ، فَمَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ.

تخریج: أخرجه البخاري، الصوم، باب صوم يوم عاشوراء، ح: ٢٠٠٢ عن عبدالله بن مسلمة القعنبي، ومسلم الصيام، باب صوم يوم عاشوراء، ح: ١١٢٥ من حديث هشام بن عروة به وهو في الموطأ (يحيى): ٢٩٩/١.

2443. Ibn Umar said: “*‘Āshūrā*’ was a day we used to fast during *Jāhiliyyah*. When (the obligation of fasting) Ramaḍān was revealed, the Messenger of Allāh ﷺ said: “This day is among Allāh’s days,” so whoever wanted to, he would fast it, and whoever wanted to, he would leave it.” (*Ṣaḥīh*)

٢٤٤٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ قَالَ: كَانَ عَاشُورَاءَ يَوْمًا نَصُومُهُ فِي الْجَاهِلِيَّةِ، فَلَمَّا نَزَلَ رَمَضَانُ قَالَ رَسُولُ اللَّهِ ﷺ: «هَذَا يَوْمٌ مِنْ أَيَّامِ اللَّهِ فَمَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ».

تخریج: أخرجه البخاري، التفسير، سورة البقرة، باب: ﴿يَأْيُهَا الَّذِينَ آمَنُوا كَتَبَ عَلَيْكُمُ الصِّيَامُ...﴾ إ.خ، ح: ٤٥٠١ عن مسدد، ومسلم، ح: ١١٢٦ انظر الحديث السابق من حديث يحيى القطان به.

2444. Ibn ‘Abbās said: “When the Prophet ﷺ arrived in Al-Madīnah, he found the Jews fasting on *‘Āshūrā*’. They were asked about that, and they said: ‘It is the day in which Allāh granted victory to Mūsā over Fir‘awn, and we fast it out of reverence for it.’ The Messenger of Allāh ﷺ said: ‘We are more worthy of Mūsā than you people,’ and he ordered fasting it.” (*Ṣaḥīh*)

٢٤٤٤ - حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بَشِيرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَّا قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ وَجَدَ الْيَهُودَ يَصُومُونَ عَاشُورَاءَ، فَسُئِلُوا عَنْ ذَلِكَ فَقَالُوا: هُوَ الْيَوْمُ الَّذِي أَظْهَرَ اللَّهُ فِيهِ مُوسَى عَلَى فِرْعَوْنَ، وَنَحْنُ نَصُومُهُ تَعْظِيمًا لَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَحْنُ أَوْلَى بِمُوسَى مِنْكُمْ» وَأَمَرَ بِصِيَامِهِ.

تخریج: أخرجه البخاري، مناقب الأنصار، باب إتيان اليهود النبي ﷺ حين قدم المدينة، ح: ٣٩٤٣ عن زياد بن أيوب ومسلم، الصيام، باب صوم يوم عاشوراء، ح: ١١٣٠ من حديث هشيم به.

Chapter 65. What Has Been Related Regarding *‘Āshūrā*’ Being The Ninth Day (Of Muḥarram)

(المعجم ٦٥) - بَابُ مَا رُوِيَ أَنَّ عَاشُورَاءَ الْيَوْمِ التَّاسِعُ (التحفة ٦٥)

2445. It was reported from Abū Ghaṭafān who said: “I heard ‘Abdullāh bin ‘Abbās saying:

٢٤٤٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يَحْيَى

‘When the Prophet ﷺ fasted the day of ‘*Ashūrā*’ and ordered us to fast, they said: “O Messenger of Allāh! It is a day revered by the Jews and Christians.” The Messenger of Allāh ﷺ said: “When the next year comes, we will fast on the ninth.” The Messenger of Allāh ﷺ died before the arrival of next year.” (*Sahih*)

ابْنُ أَيُّوبَ أَنَّ إِسْمَاعِيلَ بْنَ أُمَيَّةَ الْقُرَشِيَّ حَدَّثَهُ، أَنَّهُ سَمِعَ أَبَا غَطَفَانَ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ يَقُولُ: جِئْنَا صَامَ النَّبِيِّ ﷺ يَوْمَ عَاشُورَاءَ وَأَمَرَنَا بِصِيَامِهِ قَالُوا: يَا رَسُولَ اللَّهِ! إِنَّهُ يَوْمٌ تُعَظَّمُهُ الْيَهُودُ وَالنَّصَارَى، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كَانَ الْعَامُ الْمُقْبِلُ ضَمْنَا يَوْمَ التَّاسِعِ»، فَلَمْ يَأْتِ الْعَامُ الْمُقْبِلُ حَتَّى تُوَفِّي رَسُولُ اللَّهِ ﷺ.

تخریج: أخرجه مسلم، الصيام، باب: أي يوم يصام في عاشوراء؟ ح: ۱۱۳۴ من حديث يحيى بن أيوب به.

Comments:

Based upon other *Ahādīth* narrated by Ibn ‘Abbās, as well as authentic narrations from him, the meaning of these narrations is fasting the ninth along with the tenth of Muḥarram.

2446. It was reported from Al-Ḥakam bin Al-A‘raj, who said: “I came to Ibn ‘Abbās while he was reclining with his head on his *Ridā*’ in Al-Masjid Al-Ḥarām. I asked him about fasting on the day of ‘*Ashūrā*’. He said: ‘When you see the crescent of Muḥarram, then count (the days), when it is the ninth day, then arise fasting in the morning.’ I said: ‘Is that how Muḥammad ﷺ fasted? He said: “That is how Muḥammad ﷺ fasted.”’ (*Sahih*)

۲۴۴۶ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَىٰ يَعْنِي ابْنَ سَعِيدٍ عَنْ مُعَاوِيَةَ بْنِ غَلَابٍ؛ ح: وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنِي حَاجِبُ بْنُ عُمَرَ جَمِيعًا الْمَعْنَى، عَنِ الْحَكَمِ ابْنِ الْأَعْرَجِ قَالَ: أَتَيْتُ ابْنَ عَبَّاسٍ وَهُوَ مُتَوَسِّدٌ رِدَاءَهُ فِي الْمَسْجِدِ الْحَرَامِ، فَسَأَلْتُهُ عَنْ صَوْمِ يَوْمِ عَاشُورَاءَ فَقَالَ: إِذَا رَأَيْتَ هِلَالَ الْمُحَرَّمِ فَأَعْدُدْ، فَإِذَا كَانَ يَوْمَ التَّاسِعِ فَأَصْبِحْ صَائِمًا، فَقُلْتُ: كَذَا كَانَ مُحَمَّدٌ ﷺ يَصُومُ؟ قَالَ: كَذَلِكَ كَانَ مُحَمَّدٌ ﷺ يَصُومُ.

تخریج: أخرجه مسلم، الصيام، باب: أي يوم يصام في عاشوراء؟ ح: ۱۱۳۳ من حديث يحيى القطان به.

Chapter 66. The Virtues Of Fasting It (‘*Ashūrā*’)

(المعجم ۶۶) بَابُ: فِي فَضْلِ صَوْمِهِ
(التحفة ۶۶)

2447. ‘Abdur-Raḥmān bin

۲۴۴۷ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْهَالِ:

Maslamah narrated from his paternal uncle, that the people of the tribe of Aslam came to the Prophet ﷺ. He said: "Are you people fasting today?" They said: "No." He said: "Complete the rest of the day, and make it up." (*Da'if*)
Abū Dāwud said: Meaning; the day of 'Ashūrā'.

حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ،
عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَسْلَمَةَ، عَنْ عَمِّهِ: أَنَّ
أَسْلَمَ أَتَى النَّبِيَّ ﷺ، فَقَالَ: «صُمْتُمْ يَوْمَكُمْ
هَذَا؟» قَالُوا: لَا. قَالَ: «فَاتِمُوا بَقِيَّةَ يَوْمِكُمْ
وَأَقْضُوهُ».

قَالَ أَبُو دَاوُدَ: يَعْنِي يَوْمَ عَاشُورَاءَ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤٠٩/٥ والنسائي في الكبرى، ح: ٢٨٥١، ٢٨٥٢
من حديث سعيد بن أبي عروبة به * عبدالرحمن بن مسلمة: مستور لم يوثقه غير ابن حبان وجهه
ابن القطان.

Comments:

It is a 'weak' narration. *Sahih Muslim* (nos. 1135 & 1136) contains *Ahādīth* of the same meaning but they make no mention of completing the day's fast.

Chapter 67. Fasting A Day, And Not Fasting A Day

2448. 'Abdullāh bin 'Amr said: "The Messenger of Allāh ﷺ said to me: 'The most beloved fast to Allāh is fast of (Prophet) Dāwud, and the most beloved *Ṣalāt* to Allāh is *Ṣalāt* of Dāwud, he used to sleep half of the night, then pray for one third, and sleep one sixth, and he would go without fasting for one day, and fast the next day.'" (*Sahih*)

(المعجم ٦٧) بَابُ: فِي صَوْمِ يَوْمٍ وَفِطْرِهِ
يَوْمٍ (التحفة ٦٧)

٢٤٤٨ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَمُحَمَّدُ
ابْنُ عِيْسَى وَمُسَدَّدٌ - وَالْإِسْبَارُ فِي حَدِيثِ
أَحْمَدَ - قَالُوا: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ
عَمْرًا قَالَ: أَخْبَرَنِي عَمْرُو بْنُ أَوْسٍ: سَمِعَهُ
مِنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ لِي رَسُولُ
اللَّهِ ﷺ: «أَحَبُّ الصِّيَامِ إِلَى اللَّهِ صِيَامُ دَاوُدَ،
وَأَحَبُّ الصَّلَاةِ إِلَى اللَّهِ صَلَاةُ دَاوُدَ، كَانَ يَنَامُ
نِصْفَهُ، وَيَقُومُ ثُلُثَهُ، وَيَنَامُ سُدُسَهُ، وَكَانَ يُفْطِرُ
يَوْمًا، وَيَصُومُ يَوْمًا».

تخريج: أخرجه البخاري، التهجد، باب من نام عند السحر، ح: ١١٣١، ومسلم، الصيام،
باب النهي عن صوم الدهر لمن تضرر به . . . إلخ، ح: ١٨٩/١١٥٩ من حديث سفیان بن عيينة به
وهو في مسند أحمد: ١٦٠/٢.

Chapter 68. Regarding Fasting Three Days Every Month

2449. It was reported from Ibn

(المعجم ٦٨) بَابُ: فِي صَوْمِ الثَّلَاثِ
مِنْ كُلِّ شَهْرٍ (التحفة ٦٨)

٢٤٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا

Milhān Al-Qaisī, from his father, who said: "The Messenger of Allāh ﷺ ordered us to fast on the white days; the thirteenth, fourteenth and fifteenth." He said: "And He (the Prophet ﷺ) said: 'It is like fasting all the time.'" (*Da'if*)

هَمَّامٌ عَنْ أَنَسِ أَخِي مُحَمَّدٍ، عَنْ ابْنِ مِلْحَانَ الْقَيْسِيِّ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنَا أَنْ نَصُومَ الْبَيْضَ ثَلَاثَ عَشْرَةَ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ. قَالَ: وَقَالَ: «هُنَّ كَهَيْئَةِ الدَّهْرِ».

تخريج: [إسناده ضعيف] أخرجه النسائي، الصيام، باب ذكر الاختلاف على موسى بن طلحة في الخبر في صيام ثلاثة أيام من الشهر، ح: ٢٤٣٤ وابن سعد في الطبقات: ٤٣/٧ من حديث همام به ورواه ابن ماجه، ح: ١٧٠٧ وصححه ابن حبان، ح: ١٩٤٦ * عبدالملك بن قتادة ابن ملحان: مستور ولم يوثقه غير ابن حبان.

Comments:

The reason why 13th, 14th and 15th of the lunar month are called the "white days" is because the moon is full during these days.

2450. ‘Abdullāh bin Mas‘ūd said: "The Messenger of Allāh ﷺ used to fast — meaning from the *Ghurrah* (beginning) of each month — three days. (*Hasan*)

٢٤٥٠ - حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شَيْبَانُ عَنْ عَاصِمٍ، عَنْ زُرِّ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ - يَعْنِي مِنْ غُرَّةِ كُلِّ شَهْرٍ - ثَلَاثَةَ أَيَّامٍ.

تخريج: [إسناده حسن] أخرجه الترمذي، الصوم، باب ما جاء في صوم يوم الجمعة، ح: ٧٤٢ من حديث شيبان به وقال: "حسن غريب".

Chapter 69. Whoever Said Monday And Thursday

(المعجم ٦٩) - بَابُ مَنْ قَالَ الْإِثْنَيْنِ وَالْخَمِيسَ (التحفة ٦٩)

2451. Ḥaḥṣah said: The Messenger of Allāh ﷺ used to fast three days every month; Monday and Thursday, and Monday of the following week. (*Hasan*)

٢٤٥١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ سِوَاءِ الْخُزَاعِيِّ، عَنْ حَفْصَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ ثَلَاثَةَ أَيَّامٍ مِنَ الشَّهْرِ، الْإِثْنَيْنِ وَالْخَمِيسَ وَالْإِثْنَيْنِ مِنَ الْجُمُعَةِ الْأُخْرَى.

تخريج: [إسناده حسن] أخرجه النسائي، الصيام، باب صوم النبي ﷺ بأبي هو وأمي وذكر اختلاف الناقلين للخبر في ذلك، ح: ٢٣٦٨ من حديث حماد بن سلمة به * سواء الخزاعي وثقه ابن حبان وابن خزيمة بتصحيح حديثه فهو حسن الحديث.

2452: It was reported from Hunaidah Al-Khuzā'ī from his mother, that she said: "I entered upon Umm Salamah and asked her about fasting. She said: 'The Messenger of Allāh ﷺ used to order me to fast three days every month, the first of them were Monday and Thursday.'" (*Sahih*)

تخريج: [صحيح] انظر، ح: ٢٤٣٧ وأخرجه أحمد: ٦/٢٨٩ عن محمد بن فضيل بن غزوان به ورواه النسائي، الصيام، باب: كيف يصوم ثلاثة أيام من كل شهر... إلخ، ح: ٢٤٢١.

Chapter 70. Whoever Said That There Is No Concern To Specify (The Day Of Fasting) Of The Month

2453. It was reported from Mu'adhah, who said: "I said to 'Āishah: 'Did the Messenger of Allāh ﷺ fast three days every month?' She said: 'Yes.' I said: 'Which days of the month would he fast?' She said: 'He was not specific about any particular day of the month he fasted.'" (*Sahih*)

تخريج: أخرجه مسلم، الصيام، باب استحباب صيام ثلاثة أيام من كل شهر... إلخ، ح: ١١٦٠ من حديث عبدالوارث به.

Chapter 71. The Intention For Fasting

2454. It was reported from Ḥafṣah, the wife of the Prophet ﷺ, that the Messenger of Allāh ﷺ said: "Whoever did not intent to fast before *Fajr*, then there is no fast for him." (*Da'if*)

Abū Dāwud said: Al-Laith and Ishāq bin Hāzim also reported it

٢٤٥٢ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا الْحَسَنُ بْنُ عُبَيْدِ اللَّهِ عَنْ هُمَيْدَةَ الْخَزَاعِيِّ، عَنْ أُمِّهِ قَالَتْ: دَخَلْتُ عَلَى أُمَّ سَلَمَةَ فَسَأَلْتُهَا عَنِ الصِّيَامِ فَقَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنِي أَنْ أَصُومَ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، أَوَّلُهَا الْإِثْنَيْنِ وَالْخَمِيسِ.

(المعجم ٧٠) - بَابُ مَنْ قَالَ: لَا يُبَالِي مِنْ أَيِّ الشَّهْرِ (التحفة ٧٠)

٢٤٥٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ يَزِيدِ الرَّشَكِ، عَنْ مُعَاذَةَ قَالَتْ: قُلْتُ لِعَائِشَةَ: أَكَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ مِنْ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ؟ قَالَتْ: نَعَمْ، قُلْتُ: مِنْ أَيِّ شَهْرٍ كَانَ يَصُومُ؟ قَالَتْ: مَا كَانَ يُبَالِي مِنْ أَيِّ أَيَّامِ الشَّهْرِ كَانَ يَصُومُ.

(المعجم ٧١) - بَابُ النِّيَّةِ فِي الصَّوْمِ (التحفة ٧١)

٢٤٥٤ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: حَدَّثَنِي ابْنُ لَهْبَعَةَ وَيَحْيَى ابْنُ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ حَزْمٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ حَفْصَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّ رَسُولَ

from 'Abdullāh bin Abī Bakr, similarly. Ma'mar, Az-Zubaidī, Ibn 'Uyaynah and Yūnus Al-Ayālī, all reported it from Az-Zuhrī in *Mawqūf* form from Ḥafṣah.

الله ﷺ قال: «مَنْ لَمْ يُجْمِعِ الصِّيَامَ قَبْلَ الْفَجْرِ فَلَا صِيَامَ لَهُ».

قَالَ أَبُو دَاوُدَ: رَوَاهُ اللَّيْثُ وَإِسْحَاقُ بْنُ حَازِمٍ أَيْضًا جَمِيعًا عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ مِثْلَهُ، وَأَوْقَفَهُ عَلَى حَفْصَةَ مَعْمَرُ وَالزُّبَيْدِيُّ وَابْنُ عُيَيْنَةَ وَيُونُسُ الْأَيْلِيُّ كُلُّهُمْ عَنِ الزُّهْرِيِّ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الصوم، باب ما جاء لا صيام لمن لم يعزم من الليل، ح: ٧٣٠ والنسائي، ح: ٢٣٣٣ من حديث يحيى بن أيوب، وابن ماجه، ح: ١٧٠٠ من حديث عبدالله بن أبي بكر به وقال الترمذي: "غريب" * الزهري عنعن.

Comments:

In case of obligatory fasts it is necessary to have the intention before *Fajr*, and it is preferable to do it separately for each day. It must, however, be noted that intention means the determination of the heart.

Chapter 72. Regarding The Allowance For That

2455. It was reported from 'Aishah, may Allāh be pleased with her, who said: "When the Prophet ﷺ would entering upon me, he would say: 'Do you have food?' If we say no, he would say: '(Then) I am fasting.'"

(One of the narrators) Wakī' added: " ('Aishah said:) When he entered upon us another day we said to him: 'O Messenger of Allāh! Some *Hais* has been given to us and we kept it for you.' He said: 'Bring it to me.'" (Ṭalḥah said:) "He was fasting since morning, but then broke his fast." (*Ṣaḥīh*)

(المعجم ٧٢) بَابُ: فِي الرُّخْصَةِ فِيهِ
(التحفة ٧٢)

٢٤٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، ح: وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ جَمِيعًا عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا دَخَلَ عَلَيَّ قَال: «هَلْ عِنْدَكُمْ طَعَامٌ؟» فَإِذَا قُلْنَا لَا، قَالَ: «إِنِّي صَائِمٌ». زَادَ وَكَيْعٌ: فَدَخَلَ عَلَيْنَا يَوْمًا آخَرَ، فَقُلْنَا: يَا رَسُولَ اللَّهِ! أَهْدِي لَنَا حَيْسٌ فَحَسَنَاهُ لَكَ، فَقَالَ: «أُذْنِيهِ» [قَالَ طَلْحَةَ]: فَأَصْبَحَ صَائِمًا وَأَفْطَرَ.

تخريج: أخرجه مسلم، الصيام، باب جواز صوم النافلة بنية من النهار قبل الزوال ... الخ، ح: ١١٥٤ من حديث وكيع به.

Comments:

In case of voluntary fasts, we have the concession to make the intention even after *Fajr*.

2456. It was reported from Umm Hānī', who said: "On the Day of the Conquest — the Conquest of Makkah — Fāṭimah came and sat on the left of the Messenger of Allāh ﷺ, and Umm Hānī' on his right." She said: "A slave-girl came with a — vessel containing some drink, and gave it to the Prophet ﷺ who drank from it. He then gave it to Umm Hānī', who drank from it." She said: "O Messenger of Allāh! I broke my fast, I was fasting." He said to her: "Were you making up something?" She said: "No." He said: "If it is voluntary, it will not harm you." (*Da'if*)

تحريح: [إسناده ضعيف] أخرجه الدارمي، ح: ١٧٤٣ عن عثمان بن أبي شيبة به * يزيد بن أبي زياد ضعيف، وله شواهد ضعيفة عند الترمذي، ح: ٧٣١، ٧٣٢ وغيره.

Chapter 73. Whoever Held The View That Such Person Has To Make It Up

2457. It was reported from Zumail, the freed slave of 'Urwah, from 'Urwah bin Az-Zubair, from 'Āishah, who said: "Some food was presented to myself and Ḥaḥṣah, while we were fasting. We broke our fast. Then the Messenger of Allāh ﷺ entered upon us, and we said to him: 'O Messenger of Allāh! A gift was presented to us, so we desired it, and broke our fast.' The Messenger of Allāh ﷺ said: "There is nothing required of you, (just) fast another day in its place." (Abū

٢٤٥٦ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ عَنْ يَزِيدِ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ أُمِّ هَانِيءٍ قَالَتْ: لَمَّا كَانَ يَوْمُ الْفَتْحِ - فَتَحَ مَكَّةَ - جَاءَتْ فَاطِمَةُ فَجَلَسْتُ عَنْ يَسَارِ رَسُولِ اللَّهِ ﷺ وَأُمُّ هَانِيءٍ عَنْ يَمِينِهِ، قَالَتْ: فَجَاءَتِ الْوَالِدَةُ بِإِنَاءٍ فِيهِ شَرَابٌ، فَأَنَاوَلْتُهُ فَشَرِبْتُ مِنْهُ، ثُمَّ نَاوَلَهُ أُمُّ هَانِيءٍ فَشَرِبَتْ مِنْهُ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! لَقَدْ أَفْطَرْتُ وَكُنْتُ صَائِمَةً، فَقَالَ لَهَا: «أَكُنْتِ تَقْضِينَ شَيْئًا؟» قَالَتْ: لَا، قَالَ: فَلَا يَضُرُّكَ إِنْ كَانَ تَطَوُّعًا.

(المعجم ٧٣) - بَابُ مَنْ رَأَى عَلَيْهِ الْقَضَاءَ (التحفة ٧٣)

٢٤٥٧ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي حَيْوَةُ بْنُ شَرِيحٍ عَنْ ابْنِ الْهَادِ، عَنْ زُمَيْلِ مَوْلَى عُرْوَةَ، عَنْ عُرْوَةَ بْنِ الرُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: أَهْدَيْتُ لِي وَلِحَفْصَةَ طَعَامًا وَكُنَّا صَائِمَتَيْنِ فَأَفْطَرْنَا، ثُمَّ دَخَلَ رَسُولُ اللَّهِ ﷺ فَقُلْنَا لَهُ: يَا رَسُولَ اللَّهِ! إِنَّا أَهْدَيْتَ لَنَا هَدِيَّةً فَاسْتَهَيْتَاهَا فَأَفْطَرْنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا عَلَيْكُمَا، صُومَا مَكَانَهُ يَوْمًا آخَرَ». [قَالَ أَبُو سَعِيدٍ بْنُ الْأَعْرَابِيِّ:

Sa'eed bin Al-A'rābī said: "This *Hadīth* is not confirmed."^[1] [هذا الْحَدِيثُ لَا يَثْبُتُ].
(*Da'īf*)

تخريج: [إسناده ضعيف] أخرجه ابن عبد البر في التمهيد: ٧١/١٢ من حديث أبي داود به * زميل: مجهول (تقريب) وفيه علة أخرى وللحديث طرق أخرى كلها ضعيفة.

Chapter 74. A Woman Fasting Without Permission Of Her Husband

(المعجم ٧٤) - بَابُ الْمَرْأَةِ تَصُومُ بِغَيْرِ
إِذْنِ زَوْجِهَا (التحفة ٧٤)

2458. It was reported from Ma'mar, from Hammām bin Munabbih, that he heard Abū Hurairah saying: "The Messenger of Allāh ﷺ said: 'A woman is not to fast in the presence of her husband without his permission, except (the fasting of) Ramaḍān, and she is not to allow anyone in his house in his presence without his permission.'" (*Ṣaḥīh*)

٢٤٥٨ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَصُومُ امْرَأَةٌ وَبَعْلُهَا شَاهِدٌ إِلَّا بِإِذْنِهِ غَيْرَ رَمَضَانَ، وَلَا تَأْذَنُ فِي بَيْتِهِ وَهُوَ شَاهِدٌ إِلَّا بِإِذْنِهِ».

تخريج: أخرجه مسلم، الزكاة، باب ما أنفق العبد من مال مولاه، ح: ١٠٢٦ من حديث عبدالرزاق، والبخاري، النكاح، باب صوم المرأة بإذن زوجها تطوعاً، ح: ٥١٩٢ من حديث معمر به وهو في مصنف عبدالرزاق، ح: ٧٨٨٦ وصحيفة همام بن منبه، ح: ٧٦.

2459. It was reported Abū Sa'eed, who said: "A woman came to the Prophet ﷺ while we were with him. She said: 'O Messenger of Allāh! My husband Ṣafwān bin Al-Mu'aṭṭal beats me if I pray, and he makes me break my fast if I fast, and he does not pray *Fajr* (dawn) prayer until the sun rises.'" He (Abū Sa'eed) said: "And Ṣafwān was present." He said: "He was asked about his wife's statement. He said: 'O Messenger of Allāh! As far as her statement: "He beats

٢٤٥٩ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ وَنَحْنُ عِنْدَهُ فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ زَوْجِي صَفْوَانَ بْنِ الْمُعَطَّلِ يَضْرِبُنِي إِذَا صَلَّيْتُ وَيُفْطِرُنِي إِذَا صُمْتُ، وَلَا يُصَلِّي صَلَاةَ الْفَجْرِ حَتَّى تَطْلُعَ الشَّمْسُ. قَالَ: وَصَفْوَانُ عِنْدَهُ، قَالَ: فَسَأَلَهُ عَمَّا قَالَتْ؟ فَقَالَ: يَا رَسُولَ اللَّهِ! أَمَا قَوْلُهَا يَضْرِبُنِي إِذَا

[1] He is among those who conveyed the text.

me if I pray," she recites two *Sūrah*s, and I prohibited her from that." He said: "Then he (the Prophet ﷺ) said: 'If one *Sūrah* was recited it would be sufficient for the people.' And about her statement: "He makes me break my fast," she keeps on fasting and I am a young man, and I am not that patient.' Upon that the Messenger of Allāh ﷺ said: 'A woman is not to fast except with her husband's permission.' And about her statement that I do not pray until sunrise; we are from a class of people known for it, we cannot wake up till the sun rises.' He said: 'Then when you wake up, pray.'"
(*Da'if*)

Abū Dāwud said: Ḥammād — meaning Ibn Salamah — reported it; "from Ḥumaid or Thābit, from Abū Al-Mutawakkil."

تخريج: [إسناده ضعيف] أخرجه أحمد: ٣/٨٠ عن عثمان بن أبي شيبة به ورواه ابن ماجه، ح: ١٧٦٢ من حديث الأعمش وصححه ابن حبان، ح: ٩٥٦ والحاكم على شرط الشيخين: ١/٤٣٦ ووافقه الذهبي وللحديث شواهد * الأعمش عنعن.

Comments:

The rule for the one who overslept or forgot (as preceded) is to perform the *Ṣalāt* as soon as they wake up or remember.

Chapter 75. Regarding A Fasting Person Who Is Invited To A *Walimah* (Wedding Feast)

2460. It was reported from Abū Khālid, from Hishām, from Ibn Sirīn, from Abū Hurairah who said: "The Messenger of Allāh ﷺ said: 'If one of you is invited (for a meal) then let him accept (the invitation), if he is not fasting, then

صَلَّيْتُ فَإِنَّهَا تَقْرَأُ بِسُورَتَيْنِ وَقَدْ نَهَيْتُهَا. قَالَ: فَقَالَ: «لَوْ كَانَتْ سُورَةٌ وَاحِدَةً لَكَفَيْتِ النَّاسَ». وَأَمَّا قَوْلُهَا: يُفْطِرُنِي فَإِنَّهَا تَنْطَلِقُ فَتَصُومُ وَأَنَا رَجُلٌ شَابٌّ فَلَا أَضِيرُ. فَقَالَ رَسُولُ اللَّهِ ﷺ يَوْمَئِذٍ: «لَا تَصُومُ امْرَأَةٌ إِلَّا بِإِذْنِ زَوْجِهَا». وَأَمَّا قَوْلُهَا: إِنِّي لَا أَصَلِّي حَتَّى تَطْلُعَ الشَّمْسُ فَإِنَّا أَهْلُ بَيْتٍ قَدْ عُرِفَ لَنَا ذَاكَ، لَا نَكَادُ نَسْتَيْقِظُ حَتَّى تَطْلُعَ الشَّمْسُ. قَالَ: «فَإِذَا اسْتَيْقَظْتَ فَصَلِّ».

قَالَ أَبُو دَاوُدَ: رَوَاهُ حَمَّادٌ - يَعْنِي ابْنَ سَلَمَةَ - عَنْ حُمَيْدٍ أَوْ ثَابِتٍ، عَنْ أَبِي الْمُتَوَكِّلِ.

(المعجم ٧٥) بَابُ: فِي الصَّائِمِ يُدْعَى إِلَى وَلِيمَةٍ (التحفة ٧٥)

٢٤٦٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو خَالِدٍ عَنْ هِشَامٍ، عَنْ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دُعِيَ أَحَدُكُمْ فَلْيَجِبْ، فَإِنْ كَانَ مُفْطِرًا فَلْيَطْعَمْ، وَإِنْ كَانَ صَائِمًا فَلْيُصَلِّ» قَالَ

let him eat, and if he is fasting, then let him pray (*Faluṣalli*).”

Hishām said: “And the *Ṣalāt* means to supplicate (for the host).” (*Ṣaḥīḥ*)

Abū Dāwud said: Ḥafṣ bin Ghiyāth also reported it from Hishām.

هَشَامٌ: وَالصَّلَاةُ الدُّعَاءُ.

قَالَ أَبُو دَاوُدَ: رَوَاهُ حَفْصُ بْنُ غِيَاثٍ

أَيْضًا عَنْ هَشَامٍ.

تخريج: أخرجه مسلم، النكاح، باب الأمر بإجابة الداعي إلى دعوة، ح: ١٤٣١ من حديث

حفص بن غياث عن هشام بن عروة به.

Comments:

The implication here is that the fasting person should also join the meal and supplicate for the host. If it is an optional fast, it is also allowed to break it in such a situation.

Chapter 76. What A Fasting Person Says When Invited To A Meal

2461. Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘If one of you is fasting, and is invited to a meal, then let him say: ‘I am fasting.’” (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، الصيام، باب ندب الصائم إذا دعي إلى الطعام ... إلخ، ح: ١١٥٠

Comments:

It is preferable to attend the meal to which one is invited. Nevertheless, it is also permissible that the person informs the hosts that he is fasting.

Chapter 77. Al-*I'tikāf*

2462. ‘Āishah said: “The Prophet ﷺ used to observe *I'tikāf* in the last ten days of Ramaḍān until Allāh took him, then his wives observed *I'tikāf* after him.” (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، الاعتكاف، باب اعتكاف العشر الأواخر من رمضان، ح: ١١٧٢ عن

(المعجم ٧٦) - بَابُ مَا يَقُولُ الصَّائِمُ إِذَا

دُعِيَ إِلَى الطَّعَامِ (التحفة ٧٦)

٢٤٦١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سَفِيَانُ عَنْ

أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنِ أَبِي هُرَيْرَةَ

قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دُعِيَ أَحَدُكُمْ

إِلَى طَعَامٍ وَهُوَ صَائِمٌ فَلْيَقُلْ: إِنِّي صَائِمٌ».

(المعجم ٧٧) - بَابُ الْاِغْتِكَافِ

(التحفة ٧٧)

٢٤٦٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا

اللَيْثُ عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنِ عُرْوَةَ،

عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَعْتَكِفُ الْعَشْرَ

الْأَوَاخِرَ مِنْ رَمَضَانَ حَتَّى قَبِضَهُ اللَّهُ، ثُمَّ

اِغْتَكَفَ أَزْوَاجُهُ مِنْ بَعْدِهِ.

قبية والبحاري، الاعتكاف، باب الاعتكاف في العشر الأواخر، ح: ٢٠٢٦ من حديث الليث بن سعد به.

Comments:

Confining oneself in a *Masjid* for prayers and invocation to Allāh is known as *I'tikāf*. A women can also perform *I'tikāf* with the permission of her husband. The place of *I'tikāf*, even for the woman, is not her home but only the *Masjid*.

2463. Ubayy bin Ka'b said: "The Prophet ﷺ used to observe *I'tikāf* in the last ten of Ramaḍān, then he did not observe it for a year, when the next year came, he observed it for twenty nights." (*Sahīh*)

٢٤٦٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ: أَخْبَرَنَا ثَابِتٌ عَنْ أَبِي رَافِعٍ، عَنْ أَبِي بِنِ كَعْبٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَعْتَكِفُ الْعَشْرَ الْأَوَاخِرَ مِنْ رَمَضَانَ، فَلَمْ يَعْتَكِفْ عَامًا، فَلَمَّا كَانَ فِي الْعَامِ الْمُقْبِلِ اعْتَكَفَ عَشْرِينَ لَيْلَةً.

تخريج: [إسناده صحيح] أخرجه ابن ماجه، الصوم، باب ما جاء في الاعتكاف، ح: ١٧٧٠ من حديث حماد بن سلمة به وصححه ابن خزيمة، ح: ٢٢٢٥ وابن حبان، ح: ٩١٧ والحاكم: ١/ ٤٣٩ ووافقه الذهبي.

Comments:

It is not compulsory to make up for the intended voluntary actions. There is, however, much reward for redeeming such acts. The Prophet ﷺ was himself very particular about it.

2464. It was reported from Yaḥyā bin Sa'eed, from 'Amrah, from 'Āishah, who said: "When the Messenger of Allāh ﷺ wanted to observe *I'tikāf*, he would pray *Fajr* and enter his place of *I'tikāf*." She said: "On one occasion, he wanted to observe *I'tikāf* during the last ten of Ramaḍān." She said: "He ordered his tent to be pitched and it was pitched. When I saw that, I also ordered for my tent to be pitched, and it was pitched." She said: "And other wives of the Prophet ﷺ ordered it to be pitched and it was pitched. After he prayed *Fajr*, he saw the tents and said: 'What is this? Is it righteousness that you seek?'" She

٢٤٦٤ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَيَعْلَى بْنُ عُبَيْدٍ عَنْ يَحْيَى ابْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ أَنْ يَعْتَكِفَ صَلَّى الْفَجْرَ ثُمَّ دَخَلَ مُعْتَكِفَهُ، قَالَتْ: وَإِنَّهُ أَرَادَ مَرَّةً أَنْ يَعْتَكِفَ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ، قَالَتْ: فَأَمَرَ بِنَائِهِ فَضْرِبَ، فَلَمَّا رَأَيْتُ ذَلِكَ أَمَرْتُ بِنَائِي فَضْرِبَ، قَالَتْ: وَأَمَرَ غَيْرِي مِنْ أَزْوَاجِ النَّبِيِّ ﷺ بِنَائِهِ فَضْرِبَ فَلَمَّا صَلَّى الْفَجْرَ نَظَرَ إِلَى الْأَبْنِيَّةِ فَقَالَ: «مَا هَذِهِ؟ أَلَيْسَ تُرَدْنَ؟» قَالَتْ: فَأَمَرَ بِنَائِهِ فَمَوَّضَ وَأَمَرَ أَزْوَاجَهُ بِأَبْنِيَّتِهِنَّ فَمَوَّضَتْ

said: "Then he ordered his tent to be taken down, and his wives ordered their tents to be taken down, and he delayed his *I'tikāf* until the first ten days" meaning; of *Shawwāl*. (*Sahīh*)

Abū Dāwud said: Ibn Ishāq and Al-Awzā'i reported it from Yahyā bin Sa'eed, similarly. Mālik reported it from Yahyā bin Sa'eed, and he said: "He (the Prophet ﷺ) observed *I'tikāf* for twenty in *Shawwāl*."

ثُمَّ أَخَّرَ الْاِعْتِكَافَ إِلَى الْعَشْرِ الْأَوَّلِ [تَعْنِي] مِنْ سَوَّالٍ.

قَالَ أَبُو دَاوُدَ: رَوَاهُ ابْنُ إِسْحَاقَ وَالْأَوْزَاعِيُّ عَنْ يَحْيَى بْنِ سَعِيدٍ نَحْوَهُ، وَرَوَاهُ مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: اِعْتَكَفَ عَشْرِينَ مِنْ سَوَّالٍ.

تخریج: أخرجه مسلم، الاعتكاف، باب: متى يدخل من أراد الاعتكاف في معتكفه، ح: ۱۱۷۳ من حديث أبي معاوية الضرير، والبخاري، الاعتكاف، باب اعتكاف النساء، ح: ۲۰۳۳ من حديث يحيى بن سعيد الأنصاري به.

Chapter 78. Where Is *Al-I'tikāf* (Observed) ?

(المعجم ۷۸) **بَابُ: أَيْنَ يَكُونُ**

الِاِعْتِكَافُ؟ (التحفة ۷۸)

2465. It was reported from Yūnus that Nāfi' informed him, from Ibn 'Umar: "The Prophet ﷺ used to observe *I'tikāf* in the last ten of Ramaḍān." Nāfi' said: "'Abdullāh (Ibn 'Umar) showed me the place where the Messenger of Allāh ﷺ used to observe *I'tikāf* in the *Masjid*." (*Sahīh*)

۲۴۶۵ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ، أَنَّ نَافِعًا أَخْبَرَهُ عَنْ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَعْتَكِفُ الْعَشْرَ الْأَوَاخِرَ مِنْ رَمَضَانَ. قَالَ نَافِعٌ: وَقَدْ أَرَانِي عَبْدَ اللَّهِ الْمَكَانَ الَّذِي كَانَ يَعْتَكِفُ فِيهِ رَسُولُ اللَّهِ ﷺ مِنَ الْمَسْجِدِ.

تخریج: أخرجه البخاري، الاعتكاف، باب الاعتكاف في العشر الأواخر، ح: ۲۰۲۵ ومسلم، الاعتكاف، باب اعتكاف العشر الأواخر من رمضان، ح: ۲/۱۱۷۱ من حديث عبدالله بن وهب به.

2466. Abū Hurairah said: "The Prophet ﷺ used to observe *I'tikāf* in every Ramaḍān, for ten days. During the year in which he died, he observed *I'tikāf* for twenty days." (*Sahīh*)

۲۴۶۶ - حَدَّثَنَا هَنَادٌ عَنْ أَبِي بَكْرٍ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ النَّبِيُّ ﷺ يَعْتَكِفُ كُلَّ رَمَضَانَ عَشْرَةَ أَيَّامٍ، فَلَمَّا كَانَ الْعَامَ الَّذِي قُضِيَ فِيهِ اِعْتَكَفَ عَشْرِينَ يَوْمًا.

تخريج: أخرجه البخاري، الاعتكاف، باب الاعتكاف في العشر الأوسط من رمضان، ح: ٢٠٤٤ من حديث أبي بكر بن عياش به.

Comments:

What we infer from this is that *I'tikāf* can also be performed in the middle of Ramaḍān.

Chapter 79. The Person Observing *I'tikāf* Entering His House For A Need

(المعجم ٧٩) - **بَابُ الْمُعْتَكِفِ يَدْخُلُ
الْبَيْتَ لِحَاجَتِهِ** (التحفة ٧٩)

2467. It was reported from Mālik, from Ibn Shihāb (Az-Zuhri), from 'Urwah bin Az-Zubair, from 'Amrah bint 'Abdur-Rahmān, from 'Āishah, who said: "While the Messenger of Allāh ﷺ was observing *I'tikāf*, he would bring his head near me to comb it, and he would not enter the house except for a person's needs." (*Sahih*)

٢٤٦٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اغْتَكَفَ يُدْنِي إِلَيَّ رَأْسَهُ فَأَرْجُلُهُ، وَكَانَ لَا يَدْخُلُ الْبَيْتَ إِلَّا لِحَاجَةِ الْإِنْسَانِ.

تخريج: أخرجه مسلم، الحيض، باب جواز غسل الحائض رأس زوجها وترجيله وطهارة سورها... إلخ، ح: ٢٩٧ من حديث مالك به وهو في الموطأ (يحيى): ٣١٢/١ (والقعنبي، ص: ٢٣١) وانظر الحديث الآتي.

2468. (Another chain) from Al-Laith, from Ibn Shihāb, from 'Urwah and 'Amrah, from 'Āishah, from the Prophet ﷺ, with similar (to no. 2467). (*Sahih*)

٢٤٦٨ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَعَبْدُ اللَّهِ ابْنُ مَسْلَمَةَ قَالَا: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ وَعَمْرَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

Abū Dāwud said: And Yūnus reported it from Az-Zuhri like that. No one followed up Mālik with; "Urwah from 'Amrah." Ma'mar, Ziyād bin Sa'd, and others reported it from Az-Zuhri: "from 'Urwah, from 'Āishah."

قَالَ أَبُو دَاوُدَ: وَكَذَلِكَ رَوَاهُ يُونُسُ عَنِ الزُّهْرِيِّ وَلَمْ يَتَّبِعْ أَحَدٌ مَالِكًا عَلَى عُرْوَةَ عَنْ عَمْرَةَ وَرَوَاهُ مَعْمَرٌ وَزِيَادُ بْنُ سَعِيدٍ وَغَيْرُهُمَا عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ.

تخريج: أخرجه البخاري، أبواب الاعتكاف، باب: لا يدخل البيت إلا لحاجة، ح: ٢٠٢٩ عن قتيبة به.

2469. It was reported from 'Āishah, who said: "The Messenger of Allāh ﷺ used to observe *I'tikāf* in the

٢٤٦٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَمُسَدَّدٌ قَالَا: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ هِشَامِ بْنِ

Masjid, and would put his head through the opening in the house, and I would wash his head.” And Musad-dad (one of the narrators) said: “And I would comb it, while I was menstruating.” (*Ṣaḥīḥ*)

تخریج: أخرجه البخاري، الحيض، باب غسل الحائض رأس زوجها وترجيله، ح: ٢٩٥، ٢٠٣٠، ٥٩٢٥، ومسلم، ح: ٢٩٧ من حديث هشام بن عروة به.

2470. It was reported from Ma'mar from Az-Zuhrī, from 'Alī bin Ḥusain, from Ṣafīyyah, who said: “While the Messenger of Allāh ﷺ was observing *I'tikāf* I came to visit him at night. I spoke to him and then got up to return. He stood up with me to see me to the house.” Her dwelling was in the abode of Usāmah bin Zaid. Two men from the *Anṣār* passed by (while he was with her). When they saw the Prophet ﷺ they hastened on. The Prophet ﷺ said: “Take it easy, she is Ṣafīyyah bint Ḥuyyay.” They said: ‘Glory be to Allāh! O Messenger of Allāh!’ He said: ‘The *Shaiṭān* flows through the human like the flow of blood, so I was afraid that it might have cast something in your hearts.’ or he said: ‘evil.’” (*Ṣaḥīḥ*)

تخریج: أخرجه البخاري، بدء المخلوق، باب صفة إبليس وجنوده، ح: ٣٢٨١، ومسلم، السلام، باب بيان أنه يستحب لمن روي خالياً بامرأة... إلخ، ح: ٢١٧٥ من حديث عبدالرزاق به.

2471. (Another chain) from Shu'aib from Az-Zuhrī, with his chain, for this (similar to no. 2470). She said: “When we arrived near the door of the *Masjid*, which is near the door of Umm Salamah, two men passed by

عُرْوَةَ، عن أبيه، عن عائشة قالت: كَانَ رَسُولُ اللَّهِ ﷺ يَكُونُ مُعْتَكِفًا فِي الْمَسْجِدِ، فَيَتَأَوَّلُنِي رَأْسَهُ مِنْ خَلَلِ الْحُجْرَةِ فَأَغْسِلُ رَأْسَهُ، وَقَالَ مُسَدَّدٌ: فَأَرَجَلُهُ وَأَنَا حَائِضٌ.

٢٤٧٠ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ شَبُوبَةَ الْمَرْوَزِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ صَفِيَّةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ مُعْتَكِفًا فَأَتَيْتُهُ أُرُورَهُ لَيْلًا فَحَدَّثْتُهُ ثُمَّ قُمْتُ فَأَنْقَلَبْتُ، فَقَامَ مَعِيَ لِيَقْلِبَنِي، وَكَانَ مَسْكَنُهَا فِي دَارِ أُسَامَةَ بْنِ زَيْدٍ فَمَرَّ رَجُلَانِ مِنَ الْأَنْصَارِ، فَلَمَّا رَأَى النَّبِيَّ ﷺ أَسْرَعَا، فَقَالَ النَّبِيُّ ﷺ: «عَلَى رِسْلِكُمَا إِنَّهَا صَفِيَّةُ بِنْتُ حُيَيٍّ» قَالَا: «سُبْحَانَ اللَّهِ! يَا رَسُولَ اللَّهِ! قَالَ: «إِنَّ الشَّيْطَانَ يَجْرِي مِنَ الْإِنْسَانِ مَجْرَى الدَّمِ فَخَشِيتُ أَنْ يَقْدِفَ فِي قُلُوبِكُمَا شَيْئًا» أَوْ قَالَ: «شَرًّا».

٢٤٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا أَبُو الْيَمَانِ: حَدَّثَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ بِإِسْنَادِهِ بِهَذَا قَالَتْ: حَتَّى إِذَا كَانَ عِنْدَ بَابِ الْمَسْجِدِ الَّذِي عِنْدَ بَابِ أُمِّ سَلَمَةَ

us.” Then he (the narrator) cited its meaning for the remainder of the narration. (*Sahih*)

مَرَّ بِهِمَا رَجُلَانِ وَسَاقَ مَعْنَاهُ.

تخریج: أخرجه البخاري، الاعتكاف، باب: هل يخرج المعتكف لحواحجه إلى باب المسجد؟ ح: ٢٠٣٥ عن أبي اليمان به.

Chapter 80. A Person Observing *I'tikāf* Visiting The Sick

2472. (A chain narrated by ‘Abdullāh bin Muḥammad An-Nufailī up to) ‘Āishah, that she said: “The Prophet ﷺ would pass by a sick person, while he was observing *I'tikāf*, so he would pass by on his way, without stopping to ask about him.” (The same chain, but narrated by Muḥammad bin ‘Eisā up to ‘Āishah) She said: “If the Prophet ﷺ was visiting the sick, and he was observing *I'tikāf*.” (*Da'if*)

(المعجم ٨٠) - بَابُ الْمُعْتَكِفِ يَعُودُ الْمَرِيضَ (التحفة ٨٠)

٢٤٧٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ وَمُحَمَّدُ بْنُ عِيسَى قَالَا: حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ: أَخْبَرَنَا اللَّيْثُ بْنُ أَبِي سُلَيْمٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ النَّبِيُّ ﷺ يَمُرُّ بِالْمَرِيضِ وَهُوَ مُعْتَكِفٌ فَيَمُرُّ كَمَا هُوَ وَلَا يُعْرَجُ يَسْأَلُ عَنْهُ. وَقَالَ ابْنُ عِيسَى قَالَتْ: إِنْ كَانَ النَّبِيُّ ﷺ يَعُودُ الْمَرِيضَ، وَهُوَ مُعْتَكِفٌ.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٤/٣٢١ من حديث أبي داود به * ليث بن أبي سليم تقدم، ح: ١٠٠٦، ١٣٢.

2473. It was reported from ‘Āishah, that she said: “The *Sunnah* is not to visit a sick person while observing *I'tikāf*, not to attend the funeral, not to touch or embrace a woman, not to exit for a need, except out of necessity, and there is no *I'tikāf* without fasting, and no *I'tikāf* except in a *Jāmi' Masjid*.” (*Da'if*)

٢٤٧٣ - حَدَّثَنَا وَهْبُ بْنُ بَيَّتَةَ: أَخْبَرَنَا خَالِدٌ عَنْ عَبْدِ الرَّحْمَنِ يَعْنِي ابْنَ إِسْحَاقَ، عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: السُّنَّةُ عَلَى الْمُعْتَكِفِ أَنْ لَا يَعُودَ مَرِيضًا، وَلَا يَشْهَدَ جَنَازَةً وَلَا يَمَسَّ امْرَأَةً وَلَا يُبَاشِرَهَا وَلَا يُخْرَجُ لِحَاجَةٍ إِلَّا لِمَا لَا بُدَّ مِنْهُ، وَلَا اغْتِكَافَ إِلَّا بِصَوْمٍ وَلَا اغْتِكَافَ إِلَّا فِي مَسْجِدِ جَامِعٍ.

Abū Dāwud said: It was not said that she said: “The *Sunnah*” by other than ‘Abdūr-Raḥmān bin Ishāq (a narrator).

قَالَ أَبُو دَاوُدَ: غَيْرُ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ لَا يَقُولُ فِيهِ: قَالَتْ: السُّنَّةُ. قَالَ أَبُو دَاوُدَ: جَعَلَهُ قَوْلَ عَائِشَةَ.

Abū Dāwud said: He stated it as a statement of ‘Āishah.

تخریج: [إسناده ضعيف] أخرجه الدارقطني: ٢٠١/٢، ح: ٢٣٣٨ من حديث الزهري به ولم يذكر فيه سماعًا من عروة، ورواه مالك في الموطأ: ٣١٢/١ مختصرًا جدًا.

2474. It was reported from Abū Dāwūd,^[1] that ‘Abdullāh bin Budail narrated from ‘Amr bin Dīnār, from Ibn ‘Umar, who said: “During *Jāhiliyyah*, ‘Umar, may Allāh be pleased with him, vowed to observe *I’tikāf* near the Ka‘bah for a night or a day. He asked the Prophet ﷺ about that. He said: ‘Observe *I’tikāf* and fast.’” (*Ḍa‘īf*)

٢٤٧٤ - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُدَيْلٍ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ: أَنَّ عُمَرَ رَضِيَ اللَّهُ عَنْهُ جَعَلَ عَلَيْهِ أَنْ يُعْتَكِفَ فِي الْجَاهِلِيَّةِ لَيْلَةً أَوْ يَوْمًا عِنْدَ الْكَعْبَةِ، فَسَأَلَ النَّبِيَّ ﷺ؟ فَقَالَ: «اغْتَكِفْ وَصُمْ».

تخریج: [إسناده ضعيف] أخرجه النسائي في السنن الكبرى، ح: ٣٣٥٥ من حديث عبدالله ابن بديل به وقال أبو بكر النيسابوري: "هذا حديث منكر... وابن بديل ضعيف الحديث" (الدارقطني: ٢٠١، ٢٠٠/٢) والحديث الصحيح ليس فيه "وصم".

2475. (Another chain) from ‘Amr bin Muḥammad, meaning Al-‘Anqarī, from ‘Abdullāh bin Budail, with his chain, similarly (as no. 2474). He said: “So while he was observing *I’tikāf*, people began saying ‘*Allāhu Akbar*.’ ‘Umar said: ‘What is this O ‘Abdullāh?’ He said: ‘Captives from Hawāzin have been set free by the Messenger of Allāh ﷺ.’ He (‘Umar) said: ‘Send that slave girl with them.’”^[2] (*Ḍa‘īf*)

٢٤٧٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مُحَمَّدٍ بْنِ أَبَانَ بْنِ صَالِحِ الْقُرَشِيِّ: حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ يَعْنِي الْعَنْقَرِيَّ عَنْ عَبْدِ اللَّهِ بْنِ بُدَيْلٍ بِإِسْنَادِهِ نَحْوَهُ قَالَ: فَبَيْنَمَا هُوَ مُعْتَكِفٌ إِذْ كَبَّرَ النَّاسُ فَقَالَ: مَا هَذَا يَا عَبْدَ اللَّهِ؟ قَالَ: سُبِّي هَوَازِنٌ أَعْتَقَهُمْ رَسُولُ اللَّهِ ﷺ قَالَ: وَتِلْكَ الْجَارِيَّةُ، فَأَرْسَلَهَا مَعَهُمْ.

تخریج: [إسناده ضعيف] أخرجه الجصاص في أحكام القرآن: ٣٠٦/١ من حديث أبي داود به، وانظر الحديث السابق.

Chapter 81. The Woman Suffering From *Istihādah* Observing *I’tikāf*

(المعجم ٨١) - بَابُ الْمُسْتَحَاضَةِ تَعْتَكِفُ (التحفة ٨١)

2476. ‘Āishah said: “A woman among the wives of the Messenger

٢٤٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى وَفُتَيْبَةُ بْنُ

[1] Aṭ-Ṭayālīsī.

[2] Meaning, she was from that tribe, and he wanted to set her free as well.

of Allāh ﷺ observed *I'tikāf* with him. She used to see something yellowish and reddish. Sometimes we might put a vessel under her while she was praying.” (*Saḥīḥ*)

سَعِيدٌ قَالَا: حَدَّثَنَا يَزِيدُ عَنْ خَالِدٍ، عَنْ عِكْرَمَةَ، عَنْ عَائِشَةَ قَالَتْ: اعْتَكَفْتُ مَعَ رَسُولِ اللَّهِ ﷺ امْرَأَةٌ مِنْ أَزْوَاجِهِ، فَكَانَتْ تَرَى الصُّفْرَةَ وَالْحُمْرَةَ، فَرُبَّمَا وَضَعْنَا الطُّسْتَ تَحْتَهَا وَهِيَ تُصَلِّي.

تخريج: أخرجه البخاري، الاعتكاف، باب اعتكاف المستحاضة، ح: ٢٠٣٧ عن قتبية به.

The End of the Book of Fasting and *I'tikāf*

In the Name of Allāh, the Most
Beneficent, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

15. The Book Of *Jihād*

(المعجم ١٥) - أَوَّلُ كِتَابِ الْجِهَادِ
(التحفة ٩)

Chapter 1. What Has Been Reported About *Hijrah* (Emigration) And Living In The Desert Areas

(المعجم ١) - بَابُ مَا جَاءَ فِي الْهَجْرَةِ
وَسُكْنَى الْبَدْوِ (التحفة ١)

2477. Abū Sa'eed Al-Khudrī said: "A Bedouin asked the Prophet ﷺ about *Hijrah* (emigration). He said: 'May mercy of Allāh be on you, the matter of *Hijrah* is severe. Do you have any camels?' He said: 'Yes.' He said: 'Do you pay the *Ṣadaqah* (*Zakāt*) due on them?' He said: 'Yes.' He said: 'Then do deeds from beyond the sea (in your land), indeed Allāh will not leave any of your deeds (unrewarded).'" (*Ṣahih*)

٢٤٧٧ - حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ: حَدَّثَنَا الْوَلِيدُ يَعْنِي ابْنَ مُسْلِمٍ عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنِ عَطَاءِ بْنِ يَزِيدَ، عَنِ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ أَعْرَابِيًّا سَأَلَ النَّبِيَّ ﷺ عَنِ الْهَجْرَةِ فَقَالَ: «وَيْحَكَ إِنَّ شَأْنَ الْهَجْرَةِ شَدِيدٌ، فَهَلْ لَكَ مِنْ إِبِلٍ؟» قَالَ: نَعَمْ. قَالَ: «فَهَلْ تُؤَدِّي صَدَقَتَهَا؟» قَالَ: نَعَمْ، قَالَ: «فَاعْمَلْ مِنْ وَرَاءِ الْبَحَارِ، فَإِنَّ اللَّهَ لَنْ يَبْرَكَ مِنْ عَمَلِكَ شَيْئًا».

تخريج: أخرجه البخاري، الأدب، باب ما جاء في قول الرجل: ويلك، ح: ٦١٦٥ ومسلم، الإمامة، باب المبايعه بعد فتح مكة على الإسلام والجهاد والخير... إلخ، ح: ١٨٦٥ من حديث الوليد بن مسلم به.

Comments:

Hijrah literally means to abandon, to renounce, to forgo. In this context *Hijrah* refers to leaving the land of disbelievers for the land of the Muslims. *Hijrah* is also mentioned in *Ahādīth* with the meaning of abandoning disobedience for obedience.

2478. It was reported from Al-Miqdām bin Shuraiḥ, from his father, who said: "I asked 'Āishah, may Allāh be pleased with her about

٢٤٧٨ - حَدَّثَنَا عُمَانُ وَأَبُو بَكْرِ ابْنَا أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا شَرِيكٌ عَنِ الْمُقْدَامِ بْنِ شُرَيْحٍ، عَنِ أَبِيهِ قَالَ: سَأَلْتُ عَائِشَةَ رَضِيَ

living in the desert. She said: ‘The Messenger of Allāh ﷺ used to go out to these torrential streams. He once intended to go out to the desert. He sent me a *Muharramah*^[1] camel from the camels of *Ṣadaqah*, and said: “O ‘Āishah! Be gentle, for indeed gentleness is not found in anything at all, except that it will beautify it, and it is not removed from anything at all except that it mars it.” (*Ṣaḥīḥ*)

تخريج: [صحيح] أخرجه أحمد: ٥٨/٦ من حديث شريك القاضي به وتابعه شعبة عند مسلم، ح: ٢٥٩٤ والحديث في مصنف أبي بكر بن أبي شيبة (٣٣٥/١٢).

Chapter 2. Regarding Hijrah : Has It Ended ?

2479. Mu‘awīyah said: “I heard the Messenger of Allāh ﷺ say: ‘Hijrah will not end until repentance ends, and repentance will not end until the sun rises from the west.’” (*Ḥasan*)

تخريج: [حسن] أخرجه أحمد: ٩٩/٤ والنسائي في الكبرى، ح: ٨٧١١ من حديث حريز بن عثمان به، أبو هند: لم يعرفه الذهبي وللحديث شاهد عند أحمد: ١٩٢/١ والطحاوي في مشكل الآثار: ٢٥٩/٣.

2480. Ibn ‘Abbās said: “On the Day of the Conquest — the Conquest of Makkah — the Messenger of Allāh ﷺ said: “There is no *Hijrah*, but *Jihād* and with intention, and if you are called up (for troops by the leader) then deploy.” (*Ṣaḥīḥ*)

الله عَنْهَا عَنِ الْبَدَاوَةِ؟ فَقَالَتْ: كَانَ رَسُولُ الله ﷺ يَبْدُو إِلَى هَذِهِ التَّلَاعِ وَإِنَّهُ أَرَادَ الْبَدَاوَةَ مَرَّةً فَأَرْسَلَ إِلَيَّ نَاقَةً مُحَرَّمَةً مِنْ إِبِلِ الصَّدَقَةِ فَقَالَ: «بَاعَائِشَةُ! ارْفُقِي فَإِنَّ الرَّفْقَ لَمْ يَكُنْ فِي شَيْءٍ قَطُّ إِلَّا زَانَهُ، وَلَا نُزِعَ مِنْ شَيْءٍ قَطُّ إِلَّا شَانَهُ».

(المعجم ٢) بَابُ: فِي الْهَجْرَةِ هَلِ انْقَطَعَتْ (التحفة ٢)

٢٤٧٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: أَخْبَرَنَا عَيْسَى عَنْ حَرِيْزِ بْنِ عُمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَوْفٍ، عَنْ أَبِي هِنْدٍ، عَنْ مُعَاوِيَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا تَنْقَطِعُ الْهَجْرَةُ حَتَّى تَنْقَطِعَ التَّوْبَةُ، وَلَا تَنْقَطِعُ التَّوْبَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا».

٢٤٨٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ يَوْمَ الْفَتْحِ - فَتَحَ مَكَّةَ - «لَا هِجْرَةَ، وَلَكِنْ جِهَادٌ وَبَيْتَةٌ، وَإِذَا اسْتَنْفَرْتُمْ فَانْفِرُوا».

^[1] It appears again (see no. 4808) where the author explains that it means that which has not been ridden.

تخريج: أخرجه البخاري عن عثمان بن أبي شيبة به كما تقدم: ٢٠١٨ ورواه البيهقي في دلائل النبوة: ١٠٨/٥ من حديث أبي داود به.

Comments:

Before the conquest of Makkah, it was compulsory for the Muslims to emigrate to Al-Madīnah if they were able. After the conquest of Makkah, it was no longer an obligation to emigrate to Al-Madīnah.

2481. ‘Āmir said: “A man came to ‘Abdullāh bin ‘Amr while there were some people with him, so he sat with him. He said: ‘Inform me of something you heard from the Messenger of Allāh ﷺ.’ He said: ‘I heard the Messenger of Allāh ﷺ say: “The Muslim is the one from whose tongue and hands the Muslims are safe, and the *Muhājir* (emigrant) is the one who abandons what Allāh has prohibited.” (*Ṣaḥīh*)”

٢٤٨١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ: حَدَّثَنَا عَامِرٌ قَالَ: أَتَى رَجُلٌ عَبْدَ اللَّهِ بْنِ عَمْرٍو وَعِنْدَهُ الْقَوْمُ حَتَّى جَلَسَ عِنْدَهُ، فَقَالَ: أَخْبِرْنِي بِشَيْءٍ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ».

تخريج: أخرجه البخاري، الإيمان، باب: المسلم من سلم المسلمون من لسانه ويده، ح: ١٠ من حديث إسماعيل بن أبي خالد به.

Chapter 3. Regarding Residing In Ash-Shām.

2482. ‘Abdullāh bin ‘Amr said: “I heard the Messenger of Allāh ﷺ say: ‘There will be a *Hijrah* (to *Shām*) after *Hijrah* (to Al-Madīnah), and the best of the inhabitants of the earth will be those most adherent to the Ibrāhīm’s *Hijrah*. And there shall remain in the earth the vilest of its inhabitants, cast out by their lands, abhorred by Allāh, and gathered by the fire along with apes and swine.” (*Ḥasan*)”

(المعجم ٣) بَابُ: فِي سُكْنَى الشَّامِ
(التحفة ٣)

٢٤٨٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرٍو: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «سَتَكُونُ هِجْرَةٌ بَعْدَ هِجْرَةِ، فَخِيَارُ أَهْلِ الْأَرْضِ الَّذِينَ يَتَّبِعُونَ أَهْلَ الْإِبْرَاهِيمِ، وَيَتَّقُونَ فِي الْأَرْضِ شِرَارَ أَهْلِهَا تَلْفِظُهُمْ أَرْضُهُمْ تَقْدَرُهُمْ نَفْسَ اللَّهِ وَتَحْشُرُهُمُ النَّارُ مَعَ الْقِرَادَةِ وَالْحَنَازِيرِ».

تخريج: [حسن] أخرجه أحمد: ٢/٢٠٩ من حديث هشام الدستوائي به وسنده ضعيف وللحديث

شواهد عند الحاكم: ٤/٥١٠، ٥١١ وأبي نعيم في الحلية: ٦٦/٦ وغيرهما.

2483. Ibn Ḥawālah said: “The Messenger of Allāh ﷺ said: ‘A time will come when you will be armed troops: One in Ash-Shām, one in Yemen, one in ‘Iraq.’” Ibn Ḥawālah said: “Choose for me O Messenger of Allāh! If I reach (live) that time.” He said: “Go to Ash-Shām, for it is Allāh’s chosen land, to which His chosen servants will be gathered. But if you refuse, then go to your Yemen, and draw water from your ponds, for Allāh has entrusted Ash-Shām and its people to me.” (*Ṣaḥīḥ*)

٢٤٨٣ - حَدَّثَنَا حَيُّوَةُ بْنُ شُرَيْحٍ
الْحَضْرَمِيُّ: حَدَّثَنَا بَقِيَّةُ: حَدَّثَنِي بَجِيرٌ عَنْ
خَالِدِ يَعْنِي ابْنَ مَعْدَانَ، عَنْ ابْنِ أَبِي قُتَيْبَةَ،
عَنْ ابْنِ حَوَالَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«سَيَصِيرُ الْأَمْرُ إِلَى أَنْ تَكُونُوا جُنُودًا مُجَنَّدَةً:
جُنْدٌ بِالشَّامِ، وَجُنْدٌ بِالْيَمَنِ، وَجُنْدٌ بِالْعِرَاقِ.»
قَالَ ابْنُ حَوَالَةَ: خِزِّي لِي يَا رَسُولَ اللَّهِ! إِنْ
أَذْرَكْتُ ذَلِكَ، فَقَالَ: «عَلَيْكَ بِالشَّامِ، فَإِنَّهَا
خَيْرَةٌ لِلَّهِ مِنْ أَرْضِهِ، يَجْتَنِبِي إِلَيْهَا خَيْرَتُهُ مِنْ
عِبَادِهِ، فَأَمَّا إِذْ أُبَيِّنُكُمْ فَعَلَيْكُمْ بِبَيْنِكُمْ وَأَسْقُوا
مِنْ غَدْرِكُمْ، فَإِنَّ اللَّهَ تَوَكَّلَ لِي بِالشَّامِ
وَأَهْلِهِ.»

تخريج: [إسناده صحيح] أخرجه أحمد: ٤/١١٠ عن حيوة بن شريح به رواية بقية عن بحير محمولة على السماع، سواء صرح بالسماع أم لا، انظر كتاب "الفتح المبين في تحقيق طبقات المدلسين".

Comments:

In the *Ḥadīth* literature, Ash-Shām refers to the area north of the Arabian Peninsula. It includes Lebanon, Jordan, Palestine north western ‘Iraq, and the present day Syria.

Chapter 4. Regarding The Continuance Of Jihād.

2484. ‘Imrān bin Ḥuṣāin said: “The Messenger of Allāh ﷺ said: ‘There always will remain a group from my *Ummah* fighting upon the truth, victorious over those who oppose them, until the last of them fight *Al-Masīhid-Dajjāl*.’” (*Ṣaḥīḥ*)

(المعجم ٤) بَابُ فِي دَوَامِ الْجِهَادِ

(التحفة ٤)

٢٤٨٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ:
حَدَّثَنَا حَمَادٌ عَنْ قَتَادَةَ، عَنْ مُطَرِّفٍ، عَنْ
عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قَالَ رَسُولُ اللَّهِ
ﷺ: «لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى
الْحَقِّ، ظَاهِرِينَ عَلَى مَنْ نَاوَاهُمْ، حَتَّى يُقَاتِلَ
آخِرُهُمُ الْمَسِيحُ الدَّجَالُ.»

تخريج: [صحيح] أخرجه أحمد: ٤/٤٢٩، ٤٣٧ من حديث حماد بن سلمة به ورواه أبو

العلاء يزيد بن عبدالله بن الشخير أحمد: ٤/٤٣٤ وصححه الحاكم على شرط مسلم: ٤/٤٥٠ ووافقه الذهبي وللحديث شواهد كثيرة.

Comments:

The implication of this narration in relation to the chapter heading is that *Jihād* will remain as the group that is victorious upon the truth will fight the *Dajjāl*. It is the belief of *Ahl As-Sunnah Wal-Jamā'ah* that *Jihād* with every Muslim leader of a land abides.

Chapter 5. Regarding The Reward Of *Jihād*.

(المعجم ٥) بَابُ: فِي ثَوَابِ الْجِهَادِ
(التحفة ٥)

2485. It was reported from Abū Sa'eed that the Prophet ﷺ was asked: "Who among the believers are most perfect in Faith?" He said: "A man who fights (*Jihād*) in the cause of Allāh with himself and his wealth, and a man who worships Allāh in a pass among the mountain passes, who has protected the people from his evil." (*Ṣaḥīḥ*)

٢٤٨٥ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ كَثِيرٍ: حَدَّثَنَا الزُّهْرِيُّ عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ سُئِلَ: أَيُّ الْمُؤْمِنِينَ أَكْمَلُ إِيمَانًا؟ قَالَ: «رَجُلٌ يُجَاهِدُ فِي سَبِيلِ اللَّهِ بِنَفْسِهِ وَمَالِهِ، وَرَجُلٌ يَعْزُدُ اللَّهَ فِي شِعْبٍ مِنَ الشَّعَابِ قَدْ كَفَى النَّاسَ شَرَّهُ».

تخريج: أخرجه البخاري، الجهاد والسير، باب أفضل الناس مؤمن مجاهد بنفسه وماله في سبيل الله، ح: ٢٧٨٦ ومسلم، الإمامة، باب فضل الجهاد والرباط، ح: ١٨٨٨ من حديث الزهري به.

Comments:

This *Ḥadīth* mentions two traits of Faith, which appear unrelated. The first listed is *Jihād* in the Cause of Allāh. The second is seclusion to protect people from one's evil. These are in reality related, because the one who flees to seclusion protects the people from his evil, by not lending his hand to sectarian strife and bloodshed which they claim is *Jihād*, demanding him to participate in.

Chapter 6. Regarding The Prohibition Of Wandering (*As-Siyāḥah*)^[1]

(المعجم ٦) بَابُ: فِي النَّهْيِ عَنِ السِّيَاحَةِ (التحفة ٦)

2486. Abū Umāmah said: "A man

٢٤٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ التَّنُوخِيُّ

[1] *As-Sayāḥah*; living life as a wanderer, a wandering traveler, a vagabond or the like. "It is said: 'Sāḥa in the earth, yasīḥu, sayāḥatan' when he goes throughout it. Its root is from *As-Sayyah*, and it is the flowing water spreading upon the face of the earth. It means leaving the *Amsār* (civilized lands, or large cities) and settling in the wilderness, and not attending the Friday prayer and the congregations." (*An-Nihāyah*)

said: ‘O Messenger of Allāh! Permit *Sayāhah* for me.’ The Prophet ﷺ said: ‘Indeed the *Sayāhah* for my people is *Jihād* in the cause of Allāh, the Mighty and Sublime.’” (*Hasan*)

أَبُو الْجَمَاهِرِ: حَدَّثَنَا الْهَيْثَمُ بْنُ حُمَيْدٍ: أَخْبَرَنِي الْعَلَاءُ بْنُ الْحَارِثِ عَنِ الْقَاسِمِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ أَبِي أُمَامَةَ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ! ائْذَنْ لِي بِالسِّيَاحَةِ. قَالَ النَّبِيُّ ﷺ: «إِنَّ سِيَاحَةَ أُمَّتِي الْجِهَادُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ».

تخریج: [إسناده حسن] أخرجه البيهقي: ١٦١/٩ من حديث محمد بن عثمان به وصححه الحاكم: ٨٣/٢ ووافقه الذهبي.

Chapter 7. Regarding The Virtues Of Returning Home From An Expedition

2487. ‘Abdullāh bin ‘Amr reported: “The Prophet ﷺ said: ‘Returning home is like going on an expedition (in reward).’” (*Sahih*)

(المعجم ٧) بَابُ: فِي فَضْلِ الْقَفْلِ فِي الْغُرُوبِ (التحفة ٧)

٢٤٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى: حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ: حَدَّثَنَا حَبِوَةُ عَنْ ابْنِ شُنَيْبٍ، عَنْ شُنَيْبِ بْنِ مَاتِعٍ، عَنْ عَبْدِ اللَّهِ هُوَ ابْنُ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «قَفْلَةٌ كَغُرُوبَةٍ».

تخریج: [إسناده صحيح] أخرجه أحمد: ١٧٤/٢ من حديث الليث بن سعد به وصححه الحاكم على شرط مسلم: ٧٣/٢ ووافقه الذهبي.

Chapter 8. The Virtues Of Fighting The Romans Compared To Other Nations

2488. ‘Abdul-Khabir bin Thābit bin Qais bin Shammās reported from his father, from his grandfather, who said: “A woman came to the Prophet ﷺ, she was called Umm Khallād, and she had her face covered, she asked about her son who had been killed in a battle. Some of the Companions of the Prophet ﷺ said: ‘You came to

(المعجم ٨) - بَابُ فَضْلِ قِتَالِ الرُّومِ عَلَى غَيْرِهِمْ مِنَ الْأُمَمِ (التحفة ٨)

٢٤٨٨ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَلَامٍ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ عَنِ فَرَجِ بْنِ فَصَّالَةَ، عَنْ عَبْدِ الْخَبِيرِ بْنِ ثَابِتِ بْنِ قَيْسِ بْنِ شَمَّاسٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: جَاءَتْ امْرَأَةً إِلَى النَّبِيِّ ﷺ يُقَالُ لَهَا أُمُّ خَلَّادٍ، وَهِيَ مُتَنَقِّبَةٌ تَسْأَلُ عَنِ ابْنِهَا وَهُوَ مَقْتُولٌ؟، فَقَالَ لَهَا بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ: جِئْتِ تَسْأَلِينَ عَنِ

ask about your son while you have your face covered?’ She said: ‘While I am afflicted by the loss of my son, I will never suffer the loss of my modesty.’ The Messenger of Allāh ﷺ said: ‘Your son has the reward of two martyrs.’ She said: ‘And why is that O Messenger of Allāh?’ He said: ‘Because he has been killed by the People of Book.’” (*Ḍaʿīf*)

تخريج: [إسناده ضعيف] أخرجه البيهقي: ١٧٥/٩ من حديث أبي داود به * فرج بن فضالة ضعيف، عبد الخبير: مجهول الحال، وثابت بن قيس: مستور.

Chapter 9. Regarding Sailing On The Sea While Going On An Expedition

2489. ‘Abdullāh bin ‘Amr said: “The Messenger of Allāh ﷺ said: ‘There is no sailing the seas except for a person going on *Hajj*, or *Umrah*, or a fighter in the cause of Allāh, for under the sea is fire, and under the fire is sea.’” (*Ḍaʿīf*)

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٣٣٤/٤ من حديث أبي داود به * بشر وبشير مجهولان.

Chapter (...) The Virtues Of *Jihād* At Sea

2490. It was reported from Muḥammad bin Yaḥyā bin Ḥabbān, from Anas bin Mālik (may Allāh be pleased with him), who said: “Umm Ḥarām bint Milḥān, the sister of Umm Sulaim, narrated to me that the Messenger of Allāh

ابنك وأنت متنقبة؟ فقالت: أن أُرزأ ابني فلن أُرزأ حياي، فقال رسول الله ﷺ: «ابنك له أجر شهيدين»، قالت: ولم ذاك يارسول الله؟ قال: «لأنه قتله أهل الكتاب».

(المعجم ٩) بَابُ: فِي رُكُوبِ الْبَحْرِ فِي الْغَزْوِ (التحفة ٩)

٢٤٨٩ - حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّا عَنْ مُطَرِّفٍ، عَنْ بَشْرِ أَبِي عَبْدِ اللَّهِ، عَنْ بَشِيرِ بْنِ مُسْلِمٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَرُكَبُ الْبَحْرَ إِلَّا حَاجٌّ أَوْ مُعْتَمِرٌ أَوْ غَازٍ فِي سَبِيلِ اللَّهِ، فَإِنَّ تَحْتَ الْبَحْرِ نَارًا وَتَحْتَ النَّارِ بَحْرًا».

(المعجم ...) - بَابُ فَضْلِ الْغَزْوِ فِي الْبَحْرِ (التحفة ١٠)

٢٤٩٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ: حَدَّثَنَا حَمَادُ بْنُ يَحْيَى ابْنُ زَيْدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانٍ، عَنْ أَنَسِ بْنِ مَالِكٍ [رضي الله عنه] قال: حَدَّثَنِي

ﷺ took midday nap with them. He then awoke laughing. She said: 'I said: "O Messenger of Allāh! What made you laugh?" He replied: "I saw some people who will ride the surface of this sea, like kings upon their thrones."' She said: 'I said: "O Messenger of Allāh! Invoke Allāh that He make me among them."' He said: "You are one of them."' She said: 'Then he slept, and awoke laughing.' She said: 'I said: "O Messenger of Allāh! What made you laugh?"' He replied as he had said the first time. She said: 'I said: "O Messenger of Allāh! Invoke Allāh that He may make me among them."' He said: "You are among the first."

He said: "‘Ubādah bin Aṣ-Ṣāmit married her. He sailed on the sea for *Jihād* and took her with him. When he returned, a female mule was brought near her to ride, but it threw her off. Her neck broke, and she died." (*Ṣaḥīḥ*)

أُمُّ حَرَامٍ بِنْتُ مِلْحَانَ أُخْتُ أُمِّ سَلِيمٍ: أَنْ رَسُولَ اللَّهِ ﷺ قَالَ عِنْدَهُمْ فَاسْتَيْقِظَ وَهُوَ يَضْحَكُ. قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! مَا أَضْحَكَكَ؟ قَالَ: «رَأَيْتُ قَوْمًا مِمَّنْ يَرْكَبُ ظَهَرَ هَذَا الْبَحْرِ كَالْمُلُوكِ عَلَى الْأَسِيرَةِ». قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ قَالَ: «فَإِنَّكَ مِنْهُمْ». قَالَتْ: ثُمَّ نَامَ فَاسْتَيْقِظَ وَهُوَ يَضْحَكُ. قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! مَا أَضْحَكَكَ؟ فَقَالَ مِثْلَ مَقَالَتِي. قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. قَالَ: «أَنْتِ مِنَ الْأَوَّلِينَ». قَالَ: فَتَرَوُجَهَا عِبَادَةُ بِنُ الصَّامِتِ، فَعَزَا فِي الْبَحْرِ، فَحَمَلَهَا مَعَهُ، فَلَمَّا رَجَعَ قُرِبَتْ لَهَا بَعْلَةٌ لِتَرْكَبَهَا فَصَرَعَتْهَا، فَأَنْدَقَتْ عُنُقَهَا فَمَاتَتْ.

تخریج: أخرجه مسلم، الإمارة، باب فضل الغزو في البحر، ح: ١٩١٢ من حديث حماد بن زيد والبخاري، الجهاد والسير، باب فضل من يصرع في سبيل الله فمات فهو منهم، ح: ٢٧٩٩، ٢٨٠٠ من حديث يحيى بن سعيد الأنصاري به.

Comments:

This happened during the *Khilāfah* of ‘Uthmān, may Allāh be pleased with him, during the year 28 H. Mu‘āwiyah bin Abī Sufyān, may Allāh be pleased with him, was the Commander of this naval expedition. The *Ḥadīth* thus proves the excellence and merit of Mu‘āwiyah as well as of those Companions who accompanied him in this voyage.

2491. It was reported from ‘Abdullāh bin Abī Ṭalḥah, from Anas bin Mālik, who said: "Whenever the Messenger of Allāh ﷺ would go to Qubā', he would

٢٤٩١ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ سَمِعَهُ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا ذَهَبَ إِلَى قُبَاءَ يَدْخُلُ عَلَى أُمِّ حَرَامٍ

visit Umm Ḥarām bint Milḥān, who was married to ‘Ubādah bin Aṣ-Ṣāmit. He visited her one day, so she fed him, and started searching his head for lice.” Then he cited this *Ḥadīth* (no. 2490). (*Ṣaḥīh*)

Abū Dāwud said: Bint Milḥān died in Cyprus.

تخريج: أخرجه البخاري، الجهاد والسير، باب الدعاء بالجهاد والشهادة للرجال والنساء، ح: ٢٧٨٨، ٢٧٨٩ ومسلم، الإمامة، باب فضل الغزو في البحر، ح: ١٩١٢ من حديث مالك به وهو في الموطأ (يحيى): ٤٦٤/٢، ٤٦٥.

2492. It was reported from ‘Atā’ bin Yasār, from the sister of Umm Sulaim, Ar-Rumaiṣā’, she said: “The Prophet ﷺ was sleeping, and awoke while she was washing her head. He awoke laughing. She said: ‘O Messenger of Allāh! Are you laughing at my head?’ He said: ‘No.’”

And he cited the narration with some additions and deletions. (*Ṣaḥīh*)

Abū Dāwud said: Ar-Rumaiṣā’ was the foster-sister of Umm Sulaim.

بِنْتِ مِلْحَانَ وَكَانَتْ تَحْتَ عُبَادَةَ بْنِ الصَّامِتِ، فَدَخَلَ عَلَيْهَا يَوْمًا، فَاطْعَمَتْهُ وَجَلَسَتْ تَقْلِي رَأْسَهُ وَسَاقَ هَذَا الْحَدِيثَ. قَالَ أَبُو دَاوُدَ: وَمَاتَتْ بِنْتُ مِلْحَانَ بِقَبْرُصَ.

٢٤٩٢ - حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ عَنْ مَعْمَرٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أُخْتِ أُمِّ سُلَيْمِ الرُّمَيْصَاءِ قَالَتْ: نَامَ النَّبِيُّ ﷺ فَاسْتَيْقَظَ وَكَانَتْ تَغْسِلُ رَأْسَهَا، فَاسْتَيْقَظَ وَهُوَ يَضْحَكُ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! أَتَضْحَكُ مِنْ رَأْسِي؟ قَالَ: «لَا» وَسَاقَ هَذَا الْخَبَرَ يَزِيدُ وَيَنْقُصُ.

قَالَ أَبُو دَاوُدَ: الرُّمَيْصَاءُ أُخْتُ أُمِّ سُلَيْمٍ مِنَ الرِّضَاعَةِ.

تخريج: [إسناده صحيح] أخرجه أحمد: ٤٣٥/٦ من حديث زيد بن أسلم به.

2493. It was reported from Ya’lā bin Shaddād, from Umm Ḥarām, from the Prophet ﷺ, that he said: “A person who gets dizzy at sea and vomits will get the reward of a martyr, and a person who drowns will get the reward of two martyrs.” (*Ḥasan*)

٢٤٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارٍ الْعَيْشِيُّ: حَدَّثَنَا مَرْوَانُ؛ ح: وَحَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الرَّحِيمِ الْجَوْزِيُّ الدَّمَشْقِيُّ الْمَعْنَى قَالَ: حَدَّثَنَا مَرْوَانُ: حَدَّثَنَا هَلَالُ بْنُ مَيْمُونِ الرَّمْلِيُّ عَنْ يَعْلَى بْنِ شَدَّادٍ، عَنْ أُمِّ حَرَامٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «الْمَائِدُ فِي الْبَحْرِ الَّذِي يُصِيبُهُ الْفَيْءُ، لَهُ أَجْرُ شَهِيدٍ، وَالْغَرِقُ لَهُ أَجْرُ شَهِيدَيْنِ».

تخريج: [إسناده حسن] أخرجه البيهقي: ٤/٣٣٥ من حديث أبي داود به، ورواه الحميدي، ح: ٣٤٩.

2494. It was reported from Abū Umāmah Al-Bāhilī, from the Messenger of Allāh ﷺ, who said: “There are three for whom Allāh, the Mighty and Sublime, is their guarantor: A man who goes out to fight in the cause of Allāh, the Mighty and Sublime. So he is under the guarantee of Allāh such that if he dies, He admits him into Paradise, or He sends him back with what he obtained of reward and spoils of war. And a man who goes to the *Masjid*, he is under the guarantee of Allāh such that if he dies, then He admits him into Paradise, or He sends him back with what he obtained of reward and spoils of war. And a man who enters his house with *Salām* is under the protection of Allāh, the Mighty and Sublime.”^[1] (*Sahīh*)

٢٤٩٤ - حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ عَتِيقٍ: حَدَّثَنَا أَبُو مُشَيْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ يَعْنِي ابْنَ سَمَاعَةَ: أَخْبَرَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي سُلَيْمَانُ بْنُ حَبِيبٍ عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «ثَلَاثَةٌ كُلُّهُمْ ضَامِنٌ عَلَى اللَّهِ عَزَّ وَجَلَّ: رَجُلٌ خَرَجَ غَارِيًّا فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ فَهُوَ ضَامِنٌ عَلَى اللَّهِ حَتَّى يَتَوَفَّاهُ فَيُدْخِلَهُ الْجَنَّةَ، أَوْ يَرُدَّهُ بِمَا نَالَ مِنْ أَجْرِ وَعَنْيمَةٍ، وَرَجُلٌ رَاحَ إِلَى الْمَسْجِدِ فَهُوَ ضَامِنٌ عَلَى اللَّهِ حَتَّى يَتَوَفَّاهُ فَيُدْخِلَهُ الْجَنَّةَ، أَوْ يَرُدَّهُ بِمَا نَالَ مِنْ أَجْرِ وَعَنْيمَةٍ، وَرَجُلٌ دَخَلَ بَيْتَهُ بِسَلَامٍ فَهُوَ ضَامِنٌ عَلَى اللَّهِ عَزَّ وَجَلَّ».

تخريج: [إسناده صحيح] أخرجه البخاري، في الأدب المفرد، ح: ١٠٩٤ من حديث أبي مسهر به وصححه الحاكم: ٢/٧٣، ٧٤ ووافقه الذهبي.

Chapter 10. Regarding the Virtue of Killing A Disbeliever

(المعجم ١٠) بَابُ: فِي فَضْلِ مَنْ قَتَلَ كَافِرًا (التحفة ١١)

2495. Abū Hurairah said: The Messenger of Allāh ﷺ said: “A

٢٤٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبِرَّازُ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ جَعْفَرٍ عَنِ الْعَلَاءِ،

^[1] “With *Salām*.” Scholars have listed this narration, and explained it, relating to two topics. They say: “*bi-salām*” can mean: “with *Salām*” as translated here, and it means he gives the greeting of *Salām* when entering his house. And they say that *bi-salām* means he enters his house, to stay there, and to avoid *Fūnah* that appears. In this case the translation would be: “And a man who enters his house for security” or similar to that, and its meaning is, that he does so to keep the people safe from his participation in one side or another during the *Fūnah*.

disbeliever and the one who killed him will never be together in the Fire.” (*Ṣaḥīh*)

تخریج: أخرجه مسلم، الإمارة، باب من قتل كافراً ثم سدد، ح: ۱۸۹۱ من حديث إسماعيل ابن جعفر به.

Chapter 11. Regarding The Sanctity Of the Womenfolk Of The *Mujāhidīn* To Those Who Do Not Participate

2496. It was reported from Sufyān, from Qan‘ab, from ‘Alqamah bin Marthad, from Ibn Buraidah, from his father, who said: “The Messenger of Allāh ﷺ said: ‘The sanctity of the womenfolk of the *Mujāhidīn* to those who do not participate (in the military expedition) is like that of their own mothers. And there is no man among those who do not participate entrusted by a man among the *Mujāhidīn*, to look after his family, (and he betrays him) except that he will be stood up for him on the Day of Judgment. It will be said to him: “This one was entrusted to (look after) your family (and he betrayed), take whatever you want from his good merits.” The Messenger of Allāh ﷺ turned towards us and said: ‘So what do you think?’” (*Ṣaḥīh*) (Abū Sa‘eed said: “Abū Dāwud said: ‘Qa‘nab was a righteous man, and Ibn Abī Lailā wanted to appoint him as a judge.’ He said: ‘Qa‘nab refused, and Qan‘ab said: “I may have a need for a *Dirham* and seek help from someone for it, and who among us does not seek

عن أبيه، عن أبي هريرة أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَجْتَمِعُ فِي النَّارِ كَافِرٌ وَقَائِلُهُ أَبَدًا».

(المعجم ۱۱) بَابُ: فِي حُرْمَةِ نِسَاءِ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ (التحفة ۱۲)

۲۴۹۶ - حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ عَنْ قَعْنَبِ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «حُرْمَةُ نِسَاءِ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ كَحُرْمَةِ أُمَّهَاتِهِمْ، وَمَا مِنْ رَجُلٍ مِنَ الْقَاعِدِينَ يَخْلُفُ رَجُلًا مِنَ الْمُجَاهِدِينَ فِي أَهْلِهِ إِلَّا نُصِبَ لَهُ يَوْمَ الْقِيَامَةِ، فَيُقِيلَ لَهُ: هَذَا قَدْ خَلَفَكَ فِي أَهْلِكَ فَخُذْ مِنْ حَسَنَاتِهِ مَا شِئْتَ»، فَالْتَفَتَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَا ظَنُّكُمْ».

[قَالَ أَبُو سَعِيدٍ: قَالَ أَبُو دَاوُدَ: كَانَ قَعْنَبُ رَجُلًا صَالِحًا وَكَانَ ابْنُ أَبِي لَيْلَى أَرَادَ قَعْنَبًا عَلَى الْقَضَاءِ قَالَ: فَأَبَى عَلَيْهِ وَقَالَ قَعْنَبُ: أَنَا أُرِيدُ الْحَاجَةَ بِدِرْهَمٍ فَاسْتَعِينُ عَلَيْهِ بِرَجُلٍ وَإِنَّا لَا نَسْتَعِينُ فِي حَاجَتِهِ قَالَ: أَخْرَجُونِي حَتَّى أَنْظُرَ فَأُخْرِجَ فَتَوَارَى قَالَ سُفْيَانُ: بَيْنَمَا هُوَ مُتَوَارٍ إِذْ وَقَعَ عَلَيْهِ الْبَيْتُ فَمَاتَ]

help in time of need.” He said: “Let me leave so I can think about it.” He was sent away and he went in hiding. Sufyan said: “While he was in hiding, the house fell down upon him, and he died.”)

تخريج: أخرجه مسلم، الإمامة، باب حرمة نساء المجاهدين، وإثم من خانهم فيهن، ح: ١٨٩٧ عن سعيد بن منصور به وهو في سننه، ح: ٢٣٣١.

Chapter 12. Regarding A Detachment That Returns Without Any Spoils

(المعجم ١٢) بَابُ: فِي السَّرِيَّةِ تَخْفِقُ
(التحفة ١٣)

2497. ‘Abdullāh bin ‘Amr said: “The Messenger of Allāh ﷺ said: ‘There is no detachment fighting in the cause of Allāh that acquires spoils of war, except they have hastened to two-thirds of their rewards of the Hereafter, and one-third remains for them. And if they do not acquire any spoils, their rewards will be complete for them (in the Hereafter).’” (*Ṣaḥīḥ*)

٢٤٩٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا حَيْوَةُ وَابْنُ لَهَيْعَةَ قَالَا: حَدَّثَنَا أَبُو هَانِيءٍ الْخَوْلَانِيُّ: أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمَنِ الْحُبَلِيِّ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ غَازِيَةٍ تَغْرُو فِي سَبِيلِ اللَّهِ فَيُصِيبُونَ غَنِيمَةً إِلَّا تَعَجَّلُوا ثُلُثِي أَجْرِهِمْ مِنَ الْآخِرَةِ، وَيَبْقَى لَهُمُ الثُّلُثُ، فَإِنْ لَمْ يُصِيبُوا غَنِيمَةً تَمَّ لَهُمْ أَجْرُهُمْ».

تخريج: أخرجه مسلم، الإمامة، باب بيان قدر ثواب من غزا فغنم ومن لم يغنم، ح: ١٩٠٦ من حديث أبي عبدالرحمن عبدالله بن يزيد المقرئ عن حيوة به.

Chapter 13. Doubling (The Reward For) The Remembrance In The Cause Of Allāh, The Mighty And Sublime

(المعجم ١٣) بَابُ: فِي تَضْعِيفِ الذِّكْرِ
فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ (التحفة ١٤)

2498. It was reported from Zabbān bin Fā'id, from Sahl bin Mu'ādh, from his father, who said: “The Messenger of Allāh ﷺ said: ‘(The reward of) *Ṣalāt*, fasting, and remembrance is increased seven

٢٤٩٨ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يَحْيَى بْنِ أَيُّوبَ وَسَعِيدِ بْنِ أَبِي أَيُّوبَ، عَنْ زَبَّانَ بْنِ فَائِدٍ، عَنْ سَهْلِ بْنِ مَعَاذٍ، عَنْ أَبِيهِ قَالَ: قَالَ

hundred times over spending in the cause of Allāh, the Mighty and Sublime.” (Da‘īf)

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤٣٨/٣ من حديث زبان به وانظر، ح: ١٢٨٧ لعلته ومع ذلك صححه الحاكم: ٧٨/٢ ووافقه الذهبي.

Chapter 14. Regarding One Who Died In Battle

2499. It was reported that Abū Mālīk Al-Ash‘arī said: “I heard the Messenger of Allāh ﷺ say: “The one who goes forth in the cause of Allāh, the Mighty and Sublime, and dies or is killed, then he is a martyr, or he is thrown by the horse or camel and breaks his neck, or any poisonous creature stings him, or dies on his bed, or dies with any other means as Allāh wills: Then he is a martyr, and Paradise is for him.” (Da‘īf)

تخريج: [إسناده ضعيف] أخرجه الحاكم: ٧٨/٢، ٧٩ من حديث عبدالوهاب بن نجدة به، وصححه على شرط مسلم ورده الذهبي بقوله: "عبدالرحمن بن غنم: لم يدركه مكحول فيما أظن" وبقيّة: مدلس، لم يصرح بالسماع المسلسل.

Chapter 15. Regarding The Virtue Of Ribā^[1]

2500. Faḍālah bin ‘Ubaid reported that the Messenger of Allāh ﷺ said: “The deeds of every deceased person are sealed upon his death, except the one guarding the frontier, for his deeds will keep on

رَسُولُ اللَّهِ ﷺ: «إِنَّ الصَّلَاةَ وَالصِّيَامَ وَالذَّكْرَ يُضَاعَفُ عَلَى التَّفَقُّةِ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ بِسَبْعِمِائَةٍ ضِعْفٍ».

(المعجم ١٤) بَابُ: فِيمَنْ مَاتَ غَارِيًا
(التحفة ١٥)

٢٤٩٩ - حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ عَنْ ابْنِ ثَوْبَانَ، عَنْ أَبِيهِ، يُرَدُّ إِلَى مَكْحُولٍ إِلَى عَبْدِ الرَّحْمَنِ بْنِ غَنَمٍ الْأَشْعَرِيِّ أَنَّ أَبَا مَالِكٍ الْأَشْعَرِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ فَصَلَ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ فَمَاتَ أَوْ قُتِلَ فَهُوَ شَهِيدٌ، أَوْ وَقَصَهُ فَرَسُهُ أَوْ بَعِيرُهُ، أَوْ لَدَعَتْهُ هَامَةٌ، أَوْ مَاتَ عَلَى فِرَاشِهِ، أَوْ بِأَيِّ حَتْفٍ شَاءَ اللَّهُ: فَإِنَّهُ شَهِيدٌ وَإِنَّ لَهُ الْجَنَّةَ».

(المعجم ١٥) بَابُ: فِي فَضْلِ الرِّبَاطِ
(التحفة ١٦)

٢٥٠٠ - حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: حَدَّثَنَا أَبُو هَانِيءٍ عَنْ عَمْرِو بْنِ مَالِكٍ، عَنْ فَضَالَةَ بْنِ عُبَيْدٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كُلُّ الْمَيِّتِ يُحْتَمُّ عَلَى

[1] Meaning, guarding the frontier or post.

increasing until the Day of Judgment, and he will be safe from the trial in the grave.” (*Sahih*)

تخريج: [إسناده صحيح] أخرجه الترمذي، فضائل الجهاد، باب ما جاء في فضل من مات مرابطاً، ح: ١٦٢١ من حديث أبي هانئ به وقال: "حسن صحيح" وصححه ابن حبان، ح: ١٦٢٤ والحاكم على شرط مسلم: ٧٩/٢ ووافقه الذهبي.

Chapter 16. Regarding The Virtue Of Keeping Watch In The Cause Of Allāh, The Mighty And Sublime

2501. Sahl bin Al-Ḥanzaliyyah narrated that they traveled with the Messenger of Allāh ﷺ on the day of Ḥunain, so they traveled (in a caravan of camels) for a long time until evening came. (He said) "I attended a prayer along with the Messenger of Allāh ﷺ when a horseman came and said: 'O Messenger of Allāh! I traveled ahead of you until I ascended such and such mountain, and I saw Ḥawāzin, all together with their women, cattle, and sheep gathered at Ḥunain.' The Messenger of Allāh ﷺ smiled and said: 'That will be spoils for the Muslims tomorrow, if Allāh wills.' Then he said: 'Who will stand guard for us tonight?' Anas bin Abī Marthad Al-Ganawī said: 'I will do it O Messenger of Allāh!' He said: 'Then mount.' So he mounted his horse and came to the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ said to him: 'Go through this mountain pass until you come to the peak. We should not be exposed to any danger from your direction tonight.' In the

عَمَلِهِ إِلَّا الْمُرَابِطَ فَإِنَّهُ يَنْمُو لَهُ عَمَلُهُ إِلَى يَوْمِ الْقِيَامَةِ وَيُؤَمِّنُ مِنْ فِتْنَةِ الْقَبْرِ» .

(المعجم ١٦) بَابُ: فِي فَضْلِ الْحَرَسِ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ (التحفة ١٧)

٢٥٠١ - حَدَّثَنَا أَبُو تَوْبَةَ: حَدَّثَنَا مُعَاوِيَةُ بَعْنِي ابْنَ سَلَامٍ عَنْ زَيْدِ يَعْنِي ابْنَ سَلَامٍ أَنَّهُ سَمِعَ أَبَا سَلَامٍ قَالَ: حَدَّثَنِي السَّلُولِيُّ أَبُو كَبْشَةَ أَنَّهُ حَدَّثَهُ سَهْلُ ابْنُ الْحَنْظَلِيَّةِ: أَنَّهُمْ سَارُوا مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ حُنَيْنٍ فَأَطْبَقُوا السَّيْرَ حَتَّى كَانَ عَشِيَّةً فَحَضَرْتُ صَلَاةً عِنْدَ رَسُولِ اللَّهِ ﷺ، فَجَاءَ رَجُلٌ فَارَسَّ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي انْطَلَقْتُ بَيْنَ أَيْدِيكُمْ حَتَّى طَلَعْتُ جَبَلٌ كَذَا وَكَذَا فَإِذَا أَنَا بِهَوَازِنَ عَلَى بَكْرَةَ آبَائِهِمْ بِطُعْنِهِمْ وَنَعْمِهِمْ وَشَائِهِمْ، اجْتَمَعُوا إِلَى حُنَيْنٍ، فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «تِلْكَ غَنِيمَةُ الْمُسْلِمِينَ غَدًا إِنْ شَاءَ اللَّهُ»، ثُمَّ قَالَ: «مَنْ يَحْرُسُنَا اللَّيْلَةَ؟» قَالَ أَنَسُ بْنُ أَبِي مَرْثَدٍ الْعَنَوِيُّ: أَنَا يَا رَسُولَ اللَّهِ! قَالَ: «فَارْكَبْ»، فَارْكَبَ فَرَسًا لَهُ وَجَاءَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «اسْتَقْبِلْ هَذَا الشَّعْبَ حَتَّى تَكُونَ فِي أَعْلَاهُ، وَلَا تَعْرَنْ مِنْ قِبَلِكَ اللَّيْلَةَ»، فَلَمَّا أَصْبَحْنَا خَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى مُصَلَّاهُ فَارْكَعَ

morning the Messenger of Allāh ﷺ came out to his place of prayer and offered two *Rak'ahs*, then said: 'Have you seen any sign of your horseman?' They said: 'O Messenger of Allāh! We have not heard from him.' The call for the prayer was made, and while the Messenger of Allāh ﷺ was praying, he began to glance towards the mountain pass. After he finished the prayer and said the *Salām*, he said: 'Cheer up for your horseman has come.' We started to look through the trees in the ravine, and sure enough he had come. He stood by the side of the Messenger of Allāh ﷺ and said the *Salām* to him, and said: 'I went until I reached the top of this mountain pass as ordered by the Messenger of Allāh ﷺ. In the morning I checked both of the ravines but saw no one.' The Messenger of Allāh ﷺ said to him: 'Did you dismount during the night?'. He said: 'No, except to pray or to relive myself.' The Messenger of Allāh ﷺ said: 'You have earned (Paradise); if you do not do anything after today, you will not be blamed for it.'"^[1] (*Hasan*)

رَكْعَتَيْنِ، ثُمَّ قَالَ: «هَلْ أَحَسَسْتُمْ فَارِسَكُمْ؟»
قَالُوا: يَا رَسُولَ اللَّهِ! مَا أَحَسَسْنَا، فَنُتُوبَ
بِالصَّلَاةِ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يُصَلِّي وَهُوَ
يَتَلَفَّتُ إِلَى الشَّعْبِ حَتَّى إِذَا قَضَى صَلَاتَهُ
وَسَلَّمَ فَقَالَ: «أَبَشِّرُوا فَقَدْ جَاءَكُمْ فَارِسُكُمْ»،
فَجَعَلْنَا نَنْظُرُ إِلَى خِلَالِ الشَّجَرِ فِي الشَّعْبِ
فَإِذَا هُوَ قَدْ جَاءَ حَتَّى وَقَفَ عَلَى رَسُولِ اللَّهِ
ﷺ فَسَلَّمَ وَقَالَ: إِنِّي انْطَلَقْتُ حَتَّى كُنْتُ فِي
أَعْلَى هَذَا الشَّعْبِ حَيْثُ أَمَرَنِي رَسُولُ اللَّهِ
ﷺ، فَلَمَّا أَصَحْتُ اطَّلَعْتُ الشَّعْبَيْنِ كِلَيْهِمَا،
فَنَظَرْتُ فَلَمْ أَرَ أَحَدًا، فَقَالَ لَهُ رَسُولُ اللَّهِ
ﷺ: «هَلْ نَزَلْتَ اللَّيْلَةَ؟» قَالَ: لَا، إِلَّا
مُصَلِّيًا أَوْ قَاضِيًا حَاجَةً، فَقَالَ لَهُ رَسُولُ اللَّهِ
ﷺ: «قَدْ أُوجِبَتْ فَلَا عَلَيْكَ أَنْ لَا تَعْمَلَ
بَعْدَهَا».

تخريج: [إسناده حسن] تقدم، ح: ٤١٦ أخرجه البيهقي في دلائل النبوة: ١٢٥/٥ من حديث أبي داود به، وصححه الحاكم على شرط الشيخين: ٨٣/٢، ٨٤، ووافقه الذهبي.

Chapter 16. That It Is Disliked To Abandon Fighting

(المعجم ١٧) - بَابُ كِرَاهِيَةِ تَرْكِ الْعُرْوِ
(التحفة ١٨)

2502. It was reported from Abū Hurairah, from the Prophet ﷺ,

٢٥٠٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سُلَيْمَانَ
الْمَرُوزِيُّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ: حَدَّثَنَا

^[1] An abridged form of this narration preceded, see no. 916.

who said: "Anyone who dies without engaging in battle, and it did not occur to him to engage in battle, he died upon a branch of hypocrisy." (*Sahih*)

وَهُيْبٌ، قَالَ عَبْدُهُ يَعْنِي ابْنَ الْوُرْدِ: أَخْبَرَنِي عَمْرُ بْنُ مُحَمَّدٍ بْنِ الْمُكْدِرِ عَنْ سَمِيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ مَاتَ وَلَمْ يَغْزُ وَلَمْ يُحَدِّثْ نَفْسَهُ يَغْزُو مَاتَ عَلَى شُعْبَةٍ مِنْ نِفَاقٍ».

تخريج: أخرجه مسلم، الإمامة، باب دم من مات ولم يغز ولم يحدث نفسه بالغزو، ح: ١٩١٠ من حديث عبدالله بن المبارك به.

2503. It was reported from Abū Umāmah, from the Prophet ﷺ, who said: "Anyone who does not go to battle, nor equip a fighter, nor look after the family of a fighter while he is away, Allāh will strike him with a sudden calamity." In his narration, (one of the narrators) Yazīd bin 'Abd Rabbih said: "...Before the Day of Resurrection." (*Hasan*)

٢٥٠٣ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ، وَقَرَأْتُهُ عَلَى يَزِيدَ بْنِ عَبْدِ رَبِّهِ الْجُرْجِسِيِّ قَالَا: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ يَحْيَى بْنِ الْحَارِثِ، عَنْ الْقَاسِمِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ أَبِي أَمَامَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ لَمْ يَغْزُ أَوْ يُجَهِّزْ غَازِيًا أَوْ يَخْلُفْ غَازِيًا فِي أَهْلِهِ بِخَيْرٍ، أَصَابَهُ اللَّهُ بِقَارِعَةٍ». قَالَ يَزِيدُ بْنُ عَبْدِ رَبِّهِ فِي حَدِيثِهِ: «قَبْلَ يَوْمِ الْقِيَامَةِ».

تخريج: [حسن] أخرجه ابن ماجه، الجهاد، باب التغلظ في ترك الجهاد، ح: ٢٧٦٢ من حديث الوليد بن مسلم به وصرح بالسلم المسلسل عند ابن عساکر في "الأربعين في الحث على الجهاد"، ح: ٢٠ وتابعه صدقة بن خالد عند الطبراني في مسند الشاميين، ح: ٨٨٣.

2504. It was reported from Anas, that the Prophet ﷺ said: "Perform Jihād against the idolators, with your wealth, yourselves, and your tongues." (*Hasan*)

٢٥٠٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «جَاهِدُوا الْمُشْرِكِينَ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ وَأَلْسِنَتِكُمْ».

تخريج: [حسن] أخرجه النسائي، الجهاد، باب وجوب الجهاد، ح: ٣٠٩٨ من حديث حماد ابن سلمة به وصححه ابن حبان، ح: ١٦١٨ والحاكم على شرط مسلم: ٨١/٢ ووافقه الذهبي ورواه ثابت البناني عن أنس به عند الضياء في المختارة: ٣٦/٥، ح: ١٦٤٢.

Comments:

Since all of the religions is commanding good and forbidding evil, the Messenger of Allāh ﷺ explained many of its elements with the same levels of commanding good and forbidding evil; that is, changing the evil into goodness with the hand if one is able, if not then with the tongue, and if not then in the

heart (see nos. 1140, and 4340). Similar is the case with *Hijrah* and *Jihād*, all of it is commanding good and forbidding evil, and it is required upon every Muslim, within their ability.

Chapter 18. Regarding Abrogation Of The Command For Mass Deployment By Specific Deployment

(المعجم ١٨) بَابُ: فِي نَسْخِ نَفِيرٍ
الْعَامَّةِ بِالْخَاصَّةِ (التحفة ١٩)

2505. It was reported from 'Ikrimah, from Ibn 'Abbās who said: "If you march not forth, He will punish you with a painful torment..."^[1] and "...It was not becoming of the people of Al-Madinah..." up to: "...What they used to do..." has been abrogated by the following Verse: "And it is not (proper) for the believers to go out to fight all together."^[2] (*Hasan*)

٢٥٠٥ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ: حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنٍ عَنْ أَبِيهِ، عَنْ يَزِيدَ التَّخَوِيِّ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: ﴿إِلَّا نَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا﴾ [التوبة: ٣٩] و ﴿مَا كَانَ لِأَهْلِ الْمَدِينَةِ﴾ إِلَى قَوْلِهِ: ﴿يَعْمَلُونَ﴾ نَسَخَهَا آيَةُ الَّتِي تَلِيهَا ﴿وَمَا كَانَتِ الْمُؤْمِنُونَ لِيَنْفِرُوا كَأَفْئَةٍ﴾ [التوبة: ١٢٠-١٢٢].

تخريج: [إسناده حسن] أخرجه البيهقي: ٤٧/٩ من حديث أبي داود به.

Comments:

Meaning, the command given earlier to set out all together for *Jihād* was later abrogated.

2506. It was reported from 'Abdul-Mu'min bin Khālid Al-Ḥanafī, who said: "Najdah bin Nufai' narrated to me, he said: 'I asked Ibn 'Abbās about this Verse: "If you march not forth, He will punish you with a painful torment." He replied: "The rain was withheld from them, and that was their punishment."^[3] (*Da'if*)

٢٥٠٦ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحَبَابِ عَنْ عَبْدِ الْمُؤْمِنِ بْنِ خَالِدِ الْحَنْفِيِّ: حَدَّثَنِي نَجْدَةُ بْنُ نَفِيعٍ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنْ هَذِهِ الْآيَةِ ﴿إِلَّا نَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا﴾ قَالَ: فَأَمْسَكَ عَنْهُمْ الْمَطْرَ وَكَانَ عَذَابَهُمْ.

تخريج: [إسناده ضعيف] أخرجه عبد بن حميد في مسنده، ح: ٦٨٢ عن زيد بن حباب به *
نجدة بن نفيع: مجهول (تقريب).

[1] *At-Tawbah* 9:39.

[2] *At-Tawbah* 9:120-122.

[3] See nos. 2727 and 2728.

Chapter 19. The Allowance To Stay Behind Due To An Excuse

(المعجم ١٩) - بَابُ الرَّخْصَةِ فِي الْقُعُودِ
مِنَ الْعُذْرِ (التحفة ٢٠)

2507. Zaid bin Thābit said: “I was beside the Messenger of Allāh ﷺ when divinely-inspired tranquility overtook him. The thigh of the Messenger of Allāh ﷺ fell down on my thigh, and I didn’t find anything heavier than the thigh of the Messenger of Allāh ﷺ. He then regained his composure and said: ‘Write.’ So I wrote down on a shoulder (blade): ‘Not equal are those of the believers who sit (at home) among the believers, and the *Mujāhidīn* in Allāh’s cause’ until the end of the Verse. Ibn Umm Maktūm — who was a blind man — stood up when he heard the superiority of the *Mujāhidīn*, and said: ‘O Messenger of Allāh! What about those believers who are not able to perform *Jihād*?’ As soon as he finished asking, divinely inspired tranquility overtook the Messenger of Allāh ﷺ. His thigh fell down on my thigh, and I felt the heavy weight for the second time as I had felt it the first time. Then the Messenger of Allāh ﷺ regained his composure, and said: ‘Read O Zaid.’ So I read: Not equal are those of the believers who sit (at home). The Messenger of Allāh ﷺ said: Except those who are disabled’ (reciting) the complete Verse.”^[1] Zaid said: “Allāh, the Mighty and Sublime,

٢٥٠٧ - حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزَّنَادِ عَنْ أَبِيهِ، عَنْ خَارِجَةَ بْنِ زَيْدٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: كُنْتُ إِلَى جَنْبِ رَسُولِ اللَّهِ ﷺ فَغَشِيَتْهُ السَّكِينَةُ، فَوَقَعَتْ فَخِذُ رَسُولِ اللَّهِ ﷺ عَلَيَّ فَخِذِي فَمَا وَجَدْتُ ثِقَلَ شَيْءٍ أَثْقَلَ مِنِّي فَخِذِ رَسُولِ اللَّهِ ﷺ، ثُمَّ سُرِّيَ عَنْهُ فَقَالَ: «اُكْتُبْ»، فَكُتِبَتْ فِي كَتِفِي: (لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ) إِلَى آخِرِ الْآيَةِ، فَقَامَ ابْنُ أُمِّ مَكْتُومٍ - وَكَانَ رَجُلًا أَعْمَى - لَمَّا سَمِعَ فَضِيلَةَ الْمُجَاهِدِينَ فَقَالَ: يَا رَسُولَ اللَّهِ! فَكَيْفَ بِمَنْ لَا يَسْتَطِيعُ الْجِهَادَ مِنَ الْمُؤْمِنِينَ؟ فَلَمَّا قَضَى كَلَامَهُ، غَشِيَتْ رَسُولَ اللَّهِ ﷺ السَّكِينَةُ فَوَقَعَتْ فَخِذَهُ عَلَيَّ فَخِذِي وَوَجَدْتُ مِنْ ثِقَلِهَا فِي الْمَرَّةِ الثَّانِيَةِ كَمَا وَجَدْتُ فِي الْمَرَّةِ الْأُولَى، ثُمَّ سُرِّيَ عَنِّي رَسُولُ اللَّهِ ﷺ فَقَالَ: «اقْرَأْ يَا زَيْدُ»، فَقَرَأْتُ: ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ﴾ فَقَالَ رَسُولُ اللَّهِ ﷺ: ﴿عَدُوٌّ أَوْلَى الْفَرِيرِ﴾ الْآيَةَ كُلَّهَا [النساء: ٩٥]. قَالَ زَيْدٌ: فَانزَلَهَا اللَّهُ عَزَّوَجَلَّ وَخَدَّهَا فَالْحَمَّتْهَا، وَالَّذِي نَفْسِي بِيَدِهِ! لَكَأَنِّي أَنْظَرُ إِلَى مُلْحِقِهَا عِنْدَ صَدْعٍ فِي كَتِفِي.

[1] *An-Nisā'* 4:95.

revealed it separately and I attached it. By Him in whose Hands is my soul! I can still see the place of attachment near the crack in the shoulder (blade).” (*Hasan*)

تخريج: [إسناده حسن] أخرجه أحمد: ١٩٠/٥، ١٩١ من حديث عبدالرحمن بن أبي الزناد به وهو في سنن سعيد بن منصور، ح: ٢٣١٤ وصححه الحاكم: ٨١/٢، ٨٢ ووافقه الذهبي.

Comments:

There is no sin if the people who are either sick or blind or disabled, or have some other genuine excuses stay behind from *Jihād*.

2508. It was reported from Mūsā bin Anas bin Mālik, from his father, that the Messenger of Allāh ﷺ said: “You left behind people in Al-Madīnah, you do not journey anywhere, nor do you spend (in charity), nor do you cross a valley, except that they are with you in it.” They said: “O Messenger of Allāh! And how can they be with us while they are still in Al-Madīnah?” He replied: “They were detained by a valid excuse.” (*Ṣaḥīh*)

٢٥٠٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ عَنْ حُمَيْدٍ، عَنْ مُوسَى بْنِ أَنَسِ ابْنِ مَالِكٍ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَقَدْ تَرَكْتُمْ بِالْمَدِينَةِ أَقْوَامًا مَا سِرْتُمْ مَسِيرًا، وَلَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ، وَلَا قَطَعْتُمْ مِنْ وَادٍ إِلَّا وَهُمْ مَعَكُمْ فِيهِ». قَالُوا: يَا رَسُولَ اللَّهِ! وَكَيْفَ يَكُونُونَ مَعَنَا وَهُمْ بِالْمَدِينَةِ؟ قَالَ: «حَبَسَهُمُ الْعُدْرُ».

تخريج: [صحيح] أخرجه البيهقي: ٢٤/٩ من حديث أبي داود به وقال البخاري في صحيحه (كتاب الجهاد، باب من حبسه العذر عن الغزو، ح: ٢٨٣٩) وقال موسى . . . إلخ فذكر السند ولم يذكر اللفظ وقال: "الأول أصح".

Chapter 20. What Is Accepted As Participation in Battle

2509. It was reported from Zaid bin Khālid Al-Juhanī that the Messenger of Allāh ﷺ said: “Whoever equips a fighter in the cause of Allāh, (it is as if) he has fought, and whoever looks after his family in goodness, then he has fought.”^[1] (*Ṣaḥīh*)

(المعجم ٢٠) - بَابُ مَا يُجْزَى مِنْ الْعَزْوِ (التحفة ٢١)

٢٥٠٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ أَبِي الْحَجَّاجِ أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا الْحُسَيْنُ: حَدَّثَنِي يَحْيَى: حَدَّثَنِي أَبُو سَلَمَةَ: حَدَّثَنِي بُسْرُ بْنُ سَعِيدٍ: حَدَّثَنِي زَيْدُ بْنُ خَالِدِ الْجُهَنِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ

[1] Something related appears again, see no. 2526.

جَهَرَ غَازِيًا فِي سَبِيلِ اللَّهِ فَقَدْ غَزَا، وَمَنْ خَلَفَهُ فِي أَهْلِهِ بِخَيْرٍ فَقَدْ غَزَا».

تخريج: أخرجه البخاري، الجهاد والسير، باب فضل من جهز غازیًا أو خلفه بخير، ح: ۲۸۴۳ عن أبي معمر، ومسلم، الإمامة، باب فضل إعانة الغازي في سبيل الله بمركوب وغيره ... إلخ، ح: ۱۸۹۵ من حديث الحسين المعلم به * يحيى هو ابن أبي كثير وأبو سلمة هو ابن عبدالرحمن بن عوف.

2510. It was reported from Abū Sa‘eed Al-Khudrī that the Messenger of Allāh ﷺ sent a detachment to Banū Lihyān, and said: “From every two men, one should go.” Then he said to the one staying behind: “If anyone of you looks after the family and wealth of one who goes forth, he will get the likes of half the reward of the one going forth.” (*Saḥīh*)

۲۵۱۰ - حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ يَزِيدَ بْنِ أَبِي سَعِيدٍ مَوْلَى الْمَهْرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ إِلَى بَنِي لِحْيَانَ وَقَالَ: لِيُخْرَجَ مِنْ كُلِّ رَجُلَيْنِ رَجُلٌ. ثُمَّ قَالَ لِلْقَاعِدِ: «أَيُّكُمْ خَلَفَ الْخَارِجَ فِي أَهْلِهِ وَمَالِهِ بِخَيْرٍ كَانَ لَهُ مِثْلُ نِصْفِ أَجْرِ الْخَارِجِ».

تخريج: أخرجه مسلم، الإمامة، باب فضل إعانة الغازي في سبيل الله بمركوب وغيره ... إلخ، ح: ۱۸۹۶ عن سعيد بن منصور به وهو في سننه، ح: ۲۳۲۶.

Comments:

If the person staying behind has willingly volunteered himself for this role, he will only get half of the reward. In case both of them were equally eager to participate in *Jihād*, but it was the Commander who picked one of them for the campaign and assigned the duty of looking after the family to the other, both will get equal rewards. And Allāh knows best.

Chapter 21. Regarding Bravery and Cowardice

(المعجم ۲۱) بَابُ: فِي الْجُرْأَةِ وَالْجُبْنِ
(التحفة ۲۲)

2511. Abū Hurairah said: I heard the Messenger of Allāh ﷺ say: “The most evil (trait) in a man are severe stinginess and uninhibited cowardice.” (*Saḥīh*)

۲۵۱۱ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْجَرَّاحِ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ مُوسَى بْنِ عَلِيٍّ بْنِ رَبَاحٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ مَرْوَانَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ

الله ﷺ يَقُولُ: «شَرُّ مَا فِي رَجُلٍ شُحُّ هَالِعٍ وَجُبْنُ خَالِعٍ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٢/٣٢٠ عن عبدالله بن يزيد: أبي عبدالرحمن المقرئ به وصححه ابن حبان، ح: ٨٠٨.

Comments:

In Arabic the meanings of the word *Shuhh* includes greed and miserliness.

Chapter 22. Regarding The Saying Of Allāh, The Mighty And Sublime: And Do Not Throw Yourselves Into Destruction^[1]

2512. It was reported from Aslam Abū 'Imrān, who said: "We went on a military expedition from Al-Madīnah headed for Constantinople, and 'Abdur-Rahmān bin Khālid bin Al-Walīd was (commander) over the group. The Romans had gathered before the wall of the city (ready to fight). So a man went to attack the enemy. Thereupon the people said: 'Stop, stop! None has the right to be worshiped but Allāh! He is throwing himself into destruction!' Thus Abū Ayyūb said: 'This Verse was revealed about us, the people of the *Anṣār*, when Allāh granted victory to His Prophet ﷺ and gave Islam dominance, we said: "Come, let us stay with our wealth (and properties) and improve it." Thereupon, Allāh, the Mighty and Sublime, revealed: "And spend in the cause of Allāh, and do not throw yourselves into destruction." So, to "throw oneself into destruction"

(المعجم ٢٢) بَابُ: فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ﴾ [البقرة: ١٩٥] (التحفة ٢٣)

٢٥١٢ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ حَبِيبَةَ بْنِ شَرِيحٍ وَابْنِ لَهَيْعَةَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَسْلَمِ بْنِ أَبِي عِمْرَانَ قَالَ: غَزَوْنَا مِنَ الْمَدِينَةِ نُرِيدُ الْقُسْطَنْطِينِيَّةَ وَعَلَى الْجَمَاعَةِ عَبْدُ الرَّحْمَنِ ابْنُ خَالِدِ بْنِ الْوَلِيدِ، وَالرُّومُ مُلْصِقُو ظُهُورِهِمْ بِحَايِطِ الْمَدِينَةِ، فَحَمَلَ رَجُلٌ عَلَى الْعَدُوِّ فَقَالَ النَّاسُ: مَهْ مَهْ، لَا إِلَهَ إِلَّا اللَّهُ يُلْقِي بِيَدَيْهِ إِلَى التَّهْلُكَةِ، فَقَالَ أَبُو أَيُّوبَ: إِنَّمَا أَنْزَلَتْ هَذِهِ آيَةٌ فِينَا مَعَشَرَ الْأَنْصَارِ لَمَّا نَصَرَ اللَّهُ نَبِيَّهُ ﷺ وَأَظْهَرَ الْإِسْلَامَ قُلْنَا: هَلُمَّ نَقِمْ فِي أَمْوَالِنَا وَنُضَلِحْهَا فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ﴾ فَلِإِقْتَاءِ بِأَيْدِينَا إِلَى التَّهْلُكَةِ: أَنْ نَقِمْ فِي أَمْوَالِنَا وَنُضَلِحْهَا وَنَدَعِ الْجِهَادَ. قَالَ أَبُو عِمْرَانَ: فَلَمْ يَزَلْ أَبُو أَيُّوبَ يُجَاهِدُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ حَتَّى دُونَ بِالْقُسْطَنْطِينِيَّةِ.

[1] *Al-Baqarah* 2:195.

means: To stay with our wealth and improve it, and abandon *Jihād*.”

Abū ‘Imrān said: “Abū Ayyūb continued to engage himself in *Jihād* in the cause of Allāh, the Mighty and Sublime, until he was buried in Constantinople.” (*Ṣaḥīh*)

تخريج: [إسناده صحيح] أخرجه الترمذي، تفسير القرآن، باب: ومن سورة البقرة، ح: ٢٩٧٢ من حديث حيوة بن شريح به وقال: "حسن غريب صحيح" وصححه ابن حبان، ح: ١٦٦٧ والحاكم على شرط الشيخين: ٢/٢٧٥ ووافقه الذهبي.

Comments:

When the circumstances behind the revelation of a Verses of the Qur’ān are known, then it is important to learn them to know its interpretation. What we learn from the facts mentioned above is that too much occupation with worldly affairs and neglecting commanding good and forbidding evil is a recipe for self-destruction.

Chapter 23. Regarding Shooting

(المعجم ٢٣) بَابُ: فِي الرَّمِيِّ

(التحفة ٢٤)

2513. It was reported from ‘Uqbah bin ‘Āmir, who said: “I heard the Messenger of Allāh ﷺ say: ‘Allāh, the Mighty and Sublime, will admit three people into Paradise by one arrow: The one made it and seeks good (in reward) by his making it; the one who shoots it, and the one who hands it to him. So shoot and ride, but your shooting is dearer to me than your riding. Every kind of amusement is futile except three: A man’s training his horse, playing with his wife, and his shooting with his bow and arrow. A person who abandons shooting after learning it, out of an aversion for it, then it is a favor he has abandoned” or he said: “(it is a favor) for which he was ungrateful.” (*Ḥasan*)

٢٥١٣ - حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ: حَدَّثَنِي أَبُو سَلَامٍ عَنْ خَالِدِ ابْنِ زَيْدٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ عَزَّوَجَلَّ يُدْخِلُ بِالسَّهْمِ الْوَاحِدِ ثَلَاثَةَ نَفَرٍ الْجَنَّةَ، صَانِعَهُ يَحْتَسِبُ فِي صُنْعِهِ الْخَيْرَ، وَالرَّامِيَ بِهِ، وَمُنْبَلَّهُ، وَارْتُمُوهُ وَارْتَكَبُوهُ وَأَنْ تَرْتُمُوا أَحَبُّ إِلَيَّ مِنْ أَنْ تَرْتَكَبُوا، لَيْسَ مِنَ اللَّهِوَ إِلَّا ثَلَاثُ تَأْدِيبِ الرَّجُلِ فَرَسُهُ وَمَلَاعِبَتُهُ أَهْلُهُ وَرَمِيُّهُ بِقَوْسِهِ وَنَبْلِهِ. وَمَنْ تَرَكَ الرَّمِيَّ بَعْدَ مَا عَلِمَهُ رَغْبَةً عَنْهُ فَإِنَّهَا نِعْمَةٌ تَرَكَهَا» أَوْ قَالَ: «كَفَرَهَا».

تخريج: [إسناده حسن] وأخرجه النسائي، الجهاد، باب ثواب من رمى بسهم في سبيل الله عزوجل، ح: ٣١٤٨ من حديث عبدالرحمن بن يزيد بن جابر به وهو في سنن سعيد بن منصور، ح: ٢٤٥٠ بطوله وصححه الحاكم: ٩٥/٢ ووافقه الذهبي * خالد بن زيد: حسن الحديث، على الراجح.

2514. ‘Uqbah bin ‘Āmir Al-Juhani said: I heard the Messenger of Allāh recite on the *Minbar*: “And make ready against them all you can of power” (*Al-Anfal*: 60) Oh indeed power is shooting. Oh indeed power is shooting. Oh indeed power is shooting. (Sahih)

٢٥١٤ - حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ أَبِي عَلِيٍّ نُمَامَةَ بْنِ شُفِيِّ الْهَمْدَانِيِّ أَنَّهُ سَمِعَ عُقْبَةَ بْنَ عَامِرِ الْجُهَنِيِّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ: «وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ» [الأنفال: ٦٠] أَلَا إِنَّ الْقُوَّةَ الرَّمِيَّ، أَلَا إِنَّ الْقُوَّةَ الرَّمِيَّ، أَلَا إِنَّ الْقُوَّةَ الرَّمِيَّ.

تخريج: أخرجه مسلم، الإمارة، باب فضل الرمي والحث عليه وذم من علمه ثم نسيه، ح: ١٩١٧ من حديث ابن وهب به وهو في سنن سعيد بن منصور، ح: ٢٤٤٨.

Chapter 24. Regarding A Person Who Fights For Worldly Gain

(المعجم ٢٤) بَابُ: فِيمَنْ يَغْزُو وَيُلْتَمِسُ الدُّنْيَا (التحفة ٢٥)

2515. It was reported from Mu‘ādh bin Jabal that the Messenger of Allāh ﷺ said: “Military campaigns are of two types: As for the one who fights (in the cause of Allāh) seeking His Countenance, obeys the *Imām*, spends what is precious, deals with ease with his associates, and avoids mischief, whether he is asleep or awake, he is earning reward. But as for the one who fights out of pride, and in order to show off and gain a reputation, and disobeys the *Imām*, and spreads mischief in the land, he comes back empty-handed.” (*Da‘if*)

٢٥١٥ - حَدَّثَنَا حَيْوَةُ بْنُ شَرِيحِ الْحَضْرَمِيِّ: حَدَّثَنَا بَقِيَّةٌ: حَدَّثَنِي بَجِيرٌ عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ أَبِي بَحْرَةَ، عَنْ مُعَاذِ بْنِ جَبَلٍ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «الْعَزْوُ غَزْوَانٍ فَأَمَّا مَنْ ابْتَغَى وَجْهَ اللَّهِ، وَأَطَاعَ الْإِمَامَ، وَأَنْفَقَ الْكَرِيمَةَ، وَبَاسَرَ الشَّرِيكَ، وَاجْتَنَبَ الْفَسَادَ؛ فَإِنَّ نَوْمَهُ وَنَبَهُهُ أَجْرٌ كُلُّهُ، وَأَمَّا مَنْ غَزَا فَاخْرًا وَرِيَاءً وَسَمِعَةً وَعَصَى الْإِمَامَ وَأَفْسَدَ فِي الْأَرْضِ، فَإِنَّهُ لَمْ يَرْجِعْ بِالْكَفَافِ».

تخريج: [إسناده ضعيف] أخرجه النسائي، البيعة، باب التشديد في عصيان الإمام،

ح: ٤٢٠٠ من حديث بقية به وهو يدلّس تدليس التسوية ولم أجد تصريح سماعه المسلسل ومع ذلك صححه الحاكم على شرط مسلم: ٨٥/٢ ووافقه الذهبي (!).

2516. It was reported from Ibn Mikraz, a man from the people of Ash-Shām, from Abū Hurairah, that a man said: “O Messenger of Allāh! A man wants to engage in Jihād in the cause of Allāh, while he seeks some worldly gains?” The Prophet ﷺ said: “He will have no reward.” So this was very difficult on the people. They said to the man: “Go back to the Messenger of Allāh ﷺ and ask him again, for you might not have been able to make him understand properly.” He came back and said: “O Messenger of Allāh! A man wants to engage in Jihād in the cause of Allāh while he seeks some worldly gains?” The Prophet ﷺ said: “He will have no reward.” They said to the man: “Go back to the Messenger of Allāh ﷺ,” so he said it to him for a third time. He said: “He will have no reward.” (*Hasan*)

٢٥١٦ - حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ
عَنْ ابْنِ الْمُبَارَكِ، عَنْ ابْنِ أَبِي ذَنْبٍ، عَنْ
الْقَاسِمِ، عَنْ بَكَيْرِ بْنِ عَبْدِ اللَّهِ الْأَشْجِ عَنْ
ابْنِ مِكْرَزٍ، رَجُلٍ مِنْ أَهْلِ الشَّامِ، عَنْ أَبِي
هُرَيْرَةَ: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ! رَجُلٌ
يُرِيدُ الْجِهَادَ فِي سَبِيلِ اللَّهِ وَهُوَ يَبْتَغِي عَرَضًا
مِنْ عَرَضِ الدُّنْيَا؟ فَقَالَ النَّبِيُّ ﷺ: «لَا أُجْرَ
لَهُ»، فَأَعْظَمَ ذَلِكَ النَّاسُ وَقَالُوا لِلرَّجُلِ: عُدْ
لِرَسُولِ اللَّهِ ﷺ فَلَعَلَّكَ لَمْ تُفْهَمَهُ، فَقَالَ:
يَا رَسُولَ اللَّهِ! رَجُلٌ يُرِيدُ الْجِهَادَ فِي سَبِيلِ اللَّهِ
وَهُوَ يَبْتَغِي عَرَضًا مِنْ عَرَضِ الدُّنْيَا؟ قَالَ:
«لَا أُجْرَ لَهُ»، فَقَالُوا لِلرَّجُلِ: عُدْ لِرَسُولِ اللَّهِ
ﷺ فَقَالَ لَهُ الثَّالِثَةَ، فَقَالَ لَهُ: «لَا أُجْرَ لَهُ».

تخريج: [إسناده حسن] أخرجه أحمد: ٢/٢٩٠ من حديث محمد بن عبدالرحمن بن أبي ذئب به وهو في كتاب الجهاد لابن المبارك، ح: ٢٢٧ وصححه ابن حبان، ح: ١٦٠٤ والحاكم: ٢/٨٥ ووافقه الذهبي.

Chapter (...) Whoever Fights So That The Word Of Allāh Is Uppermost

(المعجم...) - بَابُ مَنْ قَاتَلَ لِتَكُونَ
كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا (التحفة ٢٦)

2517. It was reported from Shu‘bah, from ‘Amr bin Murrah, from Abū Wā’il, from Abū Mūsā, that a Bedouin came to the Messenger of Allāh ﷺ and said: “A man fights for reputation, one

٢٥١٧ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا
شُعْبَةُ عَنْ عَمْرِو بْنِ مَرَّةَ، عَنْ أَبِي وَائِلٍ، عَنْ
أَبِي مُوسَى: أَنَّ أَعْرَابِيًّا جَاءَ إِلَى رَسُولِ اللَّهِ
ﷺ فَقَالَ: إِنَّ الرَّجُلَ يُقَاتِلُ لِلذِّكْرِ، وَيُقَاتِلُ

fighters to be praised, one fights for the spoils of war, and one fights to show his bravery?" The Messenger of Allāh ﷺ said: "The one who fights so that the Word of Allāh is uppermost, then he is in the cause of Allāh, the Mighty and Sublime." (*Ṣaḥīḥ*)

تخريج: أخرجه البخاري، الجهاد والسير، باب من قاتل لتكون كلمة الله هي العليا، ح: ٢٨١٠ ومسلم، الإمامة، باب من قاتل لتكون كلمة الله هي العليا فهو في سبيل الله، ح: ١٩٠٤ من حديث شعبة به.

2518. (Another chain) from *Shu'bah*, from 'Amr, who said: "I heard Abū Wā'il narrate a *Ḥadīth* which amazed me," he then mentioned it in meaning (Similar to no. 2517). (*Ṣaḥīḥ*)

لِيُحْمَدَ، وَيُقَاتِلَ لِيُغْنِمَ، وَيُقَاتِلَ لِيُرَى مَكَانُهُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَاتَلَ حَتَّى تَكُونَ كَلِمَةُ اللَّهِ هِيَ أَعْلَى فَهُوَ فِي سَبِيلِ اللَّهِ عَزَّوَجَلَّ».

٢٥١٨ - حَدَّثَنَا عَلِيُّ بْنُ مُسْلِمٍ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ شُعْبَةَ، عَنْ عَمْرٍو قَالَ: سَمِعْتُ مِنْ أَبِي وَإِنِّي حَدِيثًا أُعْجِبَنِي فَذَكَرَ مَعْنَاهُ.

تخريج: [إسناده صحيح] تقدم تخريجه، انظر الحديث السابق.

2519. It was reported from 'Abdullāh bin 'Amr, may Allāh be pleased with him, who said: "O Messenger of Allāh! Inform me about *Al-Jihād* and military expeditions." He said: "O 'Abdullāh bin 'Amr! If you fight with endurance seeking from Allāh your reward, Allāh will resurrect you showing endurance and seeking your reward from Allāh, and if you fight showing off, seeking to acquire much (of worldly gains), Allāh will resurrect you with your showing off seeking to acquire much. O 'Abdullāh bin 'Amr, with whatever intention you fight or are killed, Allāh will resurrect you in that condition." (*Ḥasan*)

٢٥١٩ - حَدَّثَنَا مُسْلِمٌ بْنُ حَاتِمٍ الْأَنْصَارِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي الْوَضَّاحِ عَنِ الْعَلَاءِ بْنِ عَبْدِ اللَّهِ بْنِ رَافِعٍ، عَنْ حَتَّانِ بْنِ خَارِجَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو: يَا رَسُولَ اللَّهِ! أَخْبِرْنِي عَنِ الْجِهَادِ وَالْعَزْوِ: فَقَالَ: «يَا عَبْدَ اللَّهِ بْنَ عَمْرٍو! إِنْ قَاتَلْتَ صَابِرًا مُحْتَسِبًا بَعَثَكَ اللَّهُ صَابِرًا مُحْتَسِبًا، وَإِنْ قَاتَلْتَ مُرَائِيًا مُكَاثِرًا بَعَثَكَ اللَّهُ مُرَائِيًا مُكَاثِرًا، يَا عَبْدَ اللَّهِ بْنَ عَمْرٍو عَلَيَّ أَيُّ حَالٍ قَاتَلْتَ أَوْ قُتِلْتَ بَعَثَكَ اللَّهُ عَلَى تَيْكَ الْحَالِ».

تخريج: [إسناده حسن] أخرجه الحاكم: ٨٥/٢، ٨٦ وصححه ووافقه الذهبي.

Chapter 25. Regarding The Virtue Of Martyrdom

2520. It was reported from Sa'eed bin Jubair, from Ibn 'Abbās, who said: "The Messenger of Allāh ﷺ said: "When your brothers were struck down at Uḥud, Allāh placed their souls inside green birds who frequent the rivers of Paradise, eating from its fruits and nestling in golden lamps hanging in the shade of the Throne (of Allāh). When they experienced the sweetness of their food, drink and rest, they said: 'Who will inform our brethren about us, that we are alive in Paradise provided with provision, so that they may not be disinterested in *Jihād* or draw back in war?' Allāh Most High said: 'I shall inform them.'" He (the narrator) said: "Then Allāh, the Mighty and Sublime revealed: 'Think not of those who are killed in the cause of Allāh as dead...' until the end of the Verse."^[1]

(*Hasan*)

تخريج: [حسن] أخرجه أحمد: ٢٦٦/١ عن عثمان بن أبي شيبة به وصححه الحاكم على شرط مسلم: ٨٨/٢، ٢٩٧ ووافقه الذهبي * ابن إسحاق صرح بالسمع وللحديث شواهد عند البيهقي في إثبات عذاب القبر، (ح: ٢١٢ بتحقيقي) وغيره.

2521. Ḥasnā' bint Mu'āwiyah Aṣ-Ṣarīmīyah said: My paternal uncle (Aslam bin Sulaim) narrated to me, he said: I asked the Prophet ﷺ: "Who is in the Paradise?" He said: "The Prophet is in the Paradise, the martyr is in the Paradise, the

(المعجم ٢٥) بَابُ: فِي فَضْلِ الشَّهَادَةِ
(التحفة ٢٧)

٢٥٢٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ أَبِي الرَّبِيعِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَمَّا أُصِيبَ إِخْوَانُكُمْ بِأَحَدٍ جَعَلَ اللَّهُ أَرْوَاحَهُمْ فِي جَوْفِ طَيْرٍ خَضِرٍ تَرُدُّ أَنْهَارَ الْجَنَّةِ تَأْكُلُ مِنْ ثَمَارِهَا، وَتَأْوِي إِلَى فَنَائِدٍ مِنْ ذَهَبٍ مُعَلَّقَةٍ فِي ظِلِّ الْعَرْشِ، فَلَمَّا وَجَدُوا طَيْبَ مَا كَلِمِهِمْ وَمَشَرِبِهِمْ وَمَقِيلِهِمْ قَالُوا: مَنْ يَبْلُغُ إِخْوَانَنَا عَمَّا أَنَا أَحْيَاءٌ فِي الْجَنَّةِ نُرْزَقُ لِقَلَّا يَزْهَدُوا فِي الْجِهَادِ وَلَا يَنْكَلُوا عِنْدَ الْحَرْبِ؟ فَقَالَ اللَّهُ تَعَالَى: أَنَا أَبْلَعُهُمْ عَنْكُمْ، قَالَ: وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا﴾ إِلَى آخِرِ الْآيَةِ [آل عمران: ١٦٩].

٢٥٢١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا عَوْفٌ: حَدَّثَنَا حَسَنَاءُ بِنْتُ مُعَاوِيَةَ الصَّرِيمِيَّةُ قَالَتْ: حَدَّثَنَا عَمِّي قَالَ: قُلْتُ لِلنَّبِيِّ ﷺ: مَنْ فِي الْجَنَّةِ؟ قَالَ: «النَّبِيُّ فِي الْجَنَّةِ، وَالشَّهِيدُ فِي الْجَنَّةِ، وَالْمَوْلُودُ فِي

[1] *Āl 'Imrān* 3:169.

infant is in the Paradise, and a child buried alive is in the Paradise.” (Da‘if)

الْحَنَّةَ، وَالْوَلِيدُ فِي الْجَنَّةِ».

تخريج: [إسناده ضعيف] أخرجه ابن أبي شيبة: ٣٣٩/٥ من حديث عوف الأعرابي به * حسناء مجهولة الحال، وفي الباب حديث يخالفه (٤٧١٧).

Chapter 26. Regarding The Acceptance Of The Martyr’s Intercession

(المعجم ٢٦) بَابُ: فِي الشَّهِيدِ يُشْفَعُ
(التحفة ٢٨)

2522. It was reported from Al-Walīd bin Rabāḥ Adh-Dhamārī (who said): “My paternal uncle, Nimrān bin ‘Utbaḥ Adh-Dhamārī said: ‘We entered upon Umm Ad-Dardā’ while we were orphans. She said: “Be delighted, for I have heard Abū Ad-Dardā’ saying: ‘The Messenger of Allāh ﷺ said: The intercession of a martyr will be accepted for seventy of his family members.’”^[1] (Da‘if)

٢٥٢٢ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا الْوَلِيدُ بْنُ رَبَاحِ الدَّمَارِيِّ: حَدَّثَنِي عَمِّي نِمْرَانُ بْنُ عُتْبَةَ الدَّمَارِيِّ قَالَ: دَخَلْنَا عَلَى أُمِّ الدَّرْدَاءِ وَنَحْنُ أَيْتَامٌ فَقَالَتْ: أَبْشِرُوا فَإِنِّي سَمِعْتُ أَبَا الدَّرْدَاءِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُشْفَعُ الشَّهِيدُ فِي سَبْعِينَ مِنْ أَهْلِ بَيْتِهِ».

قَالَ أَبُو دَاوُدَ: صَوَابُهُ رَبَاحُ بْنُ الْوَلِيدِ.

Abū Dāwud said: What is correct is Rabāḥ bin Al-Walīd (not Al-Walīd bin Rabāḥ as mentioned in the chain of narrators).

تخريج: [إسناده ضعيف] أخرجه ابن حبان، ح: ١٦١٢ من حديث يحيى بن حسان به وانظر الحديث الآتي: ٤٩٠٥ * نمران: ذكره ابن حبان في الثقات: ٥٤٤/٧ وقال: روى عنه حريز بن عثمان "ولم يثبت عن أبي داود قوله: "شيوخ حريز كلهم ثقات" فنمران: مجهول الحال.

Chapter 27. Regarding The Visible Light At The Martyr’s Grave

(المعجم ٢٧) بَابُ: فِي النُّورِ يُرَى عِنْدَ قَبْرِ الشَّهِيدِ (التحفة ٢٩)

2523. It was reported from ‘Urwah, from ‘Āishah, may Allāh be pleased with her, that she said: “When An-Najāshī died, we used

٢٥٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو الرَّازِيِّ: حَدَّثَنَا سَلَمَةُ يَعْنِي ابْنَ الْفَضْلِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي يَزِيدُ بْنُ زُوْمَانَ عَنْ عُرْوَةَ،

[1] Meaning, their fathers were martyred according to other versions.

to say that the visibility of light at the grave would not cease.”

(*Hasan*)

(Abū Sa‘eed said to us: “And Aḥmad bin Abdul-Jabbār narrated to us: He said: ‘Yūnus bin Bukair narrated from Ibn Ishāq’” similarly.)^[1]

عن عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: لَمَا مَاتَ النَّجَاشِيُّ كُنَّا نَتَحَدَّثُ أَنَّهُ لَا يَزَالُ يُرَى عَلَى قَبْرِهِ نُورٌ.

[قَالَ لَنَا أَبُو سَعِيدٍ: وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْجَبَّارِ قَالَ: حَدَّثَنَا يُونُسُ بْنُ بَكَيْرٍ عَنْ ابْنِ إِسْحَاقَ نَحْوَهُ].

تخريج: [إسناده حسن] أخرجه ابن هشام في السيرة: ١/٣٦٤ (بتحقيقي) عن محمد بن إسحاق به * أبو سعيد هو ابن الأعرابي.

2524. Ubaid bin Khālid As-Sulamī said: “The Messenger of Allāh ﷺ made a bond of brotherhood between two men, one of them was killed, and the other one died after him by a week or thereabout. We performed (the *Janāzah*) *Ṣalāh* for him. The Messenger of Allāh ﷺ asked: ‘What did you say?’ We said: ‘We supplicated for him, and we said: “O Allāh! Forgive him and join him with his companion.”’ The Messenger of Allāh ﷺ said: “So where is his *Ṣalāt* in comparison to his (companion’s) *Ṣalāt*, and his fasting in comparison to his (companion’s) fasting — (one of the narrators) Shu‘bah was not sure about: “his fasting” — “And his deeds in comparison to his (companion’s) deeds. Indeed the distance between them is like the distance between the heavens and the earth.” (*Hasan*)

٢٥٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا شُعْبَةُ عَنْ عَمْرٍو بْنِ مَرْة قَالَ: سَمِعْتُ عَمْرٍو ابْنَ مَيْمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ رَبِيعَةَ، عَنْ عُبَيْدِ بْنِ خَالِدِ السُّلَمِيِّ قَالَ: أَخَى رَسُولُ اللَّهِ ﷺ بَيْنَ رَجُلَيْنِ فَقَتِلَ أَحَدُهُمَا وَمَاتَ الْآخَرُ بَعْدَهُ بِجُمُعَةٍ أَوْ نَحْوِهَا، فَصَلَّيْنَا عَلَيْهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا قُلْتُمْ؟» فَقُلْنَا: دَعَوْنَا لَهُ وَقُلْنَا: اللَّهُمَّ! اغْفِرْ لَهُ وَأَلْحِقْهُ بِصَاحِبِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَإِنَّ صَلَاتَهُ بَعْدَ صَلَاتِهِ، وَصَوْمُهُ بَعْدَ صَوْمِهِ» شَكَ شُعْبَةُ فِي صَوْمِهِ، «وَعَمَلُهُ بَعْدَ عَمَلِهِ، إِنَّ بَيْنَهُمَا كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ».

تخريج: [حسن] وأخرجه النسائي، الجنائز، باب الدعاء، ح: ١٩٨٧ من حديث شعبة به * عبدالله بن ربيعة وثقه ابن حبان وهو مختلف في صحبته فمثلته: حديثه حسن.

[1] That is Abū Sa‘eed Ibn Al-A‘rābī, who heard the text from Abū Dāwud.

Comments:

A martyr is doubtless accorded a special status and rank, but some non-martyrs also can secure higher ranks by virtue of their unfailing sincerity, piety and abundant virtuous deeds. It is understood by some of the commentaries, that in this narration, the mention of the more exalted of deeds is regarding the second one who died, and that perhaps the Messenger of Allāh ﷺ knew of his sincerity in his good deeds. It appears that the author considered the meaning to be the opposite, based upon where he narrated it, that is, that the second man's deeds were below that of the first. And Allāh knows best.

Chapter 28. Regarding Fighting For Wages

2525. It was reported from the paternal nephew of Abū Ayyūb, from Abū Ayyūb, that he heard the Messenger of Allāh ﷺ saying: "The lands will be conquered by you, and you will be groups of armies, levied for deployments. A man will be unwilling to take part in the deployment, so he will escape from his people. Then he will go around offering himself to various tribes (for wages), saying: 'Who will hire me to take his place in such and such expedition? Who will hire me to take his place in such and such expedition?' Lo! He is a hireling until the last drop of his blood." (*Da'if*)

(المعجم ٢٨) بَابُ: فِي الْجَعَائِلِ فِي
الْغُرُؤِ (التحفة ٣٠)

٢٥٢٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى
الرَّازِيُّ: أَخْبَرَنَا؛ ح: وَحَدَّثَنَا عَمْرُو بْنُ
عُثْمَانَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ الْمَعْنَى، وَأَنَا
لِحَدِيثِهِ أَتَقَنَّ عَنْ أَبِي سَلَمَةَ سُلَيْمَانَ بْنِ
سُلَيْمٍ، عَنْ بَحْيَى بْنِ جَابِرٍ الطَّائِي، عَنْ ابْنِ
أَخِي أَبِي أَيُّوبَ الْأَنْصَارِيِّ، عَنْ أَبِي أَيُّوبَ
أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «سَمْتَحُ
عَلَيْكُمْ الْأَمْصَارُ، وَسَتَكُونُ جُنُودٌ مُجَنَّدَةٌ يُقَطَّعُ
عَلَيْكُمْ فِيهَا [بُعُوثٌ] فَيَكْرَهُ الرَّجُلُ مِنْكُمْ
الْبُعْثَ فِيهَا فَيَتَخَلَّصُ مِنْ قَوْمِهِ، ثُمَّ يَتَصَفَّحُ
الْقَبَائِلَ يَعْزِضُ نَفْسَهُ عَلَيْهِمْ يَقُولُ: مَنْ أَكْفَيْهِ
بَعْثَ كَذَا؟ مَنْ أَكْفَيْهِ بَعْثَ كَذَا؟ أَلَا وَذَلِكَ
الْأَجِيرُ إِلَى آخِرِ قَطْرَةٍ مِنْ دَمِهِ».

تخریج: [إسناده ضعيف] أخرجه أحمد: ٤١٣/٥ من حديث محمد بن حرب به * أبو سورة
ابن أخي أبي أيوب: ضعيف (تقريب).

Chapter 29. The Allowance To Take Wages

2526. 'Abdullāh bin 'Amr reported the Messenger of Allāh ﷺ as

(المعجم ٢٩) - بَابُ الرُّحْصَةِ فِي أَحْدِ
الْجَعَائِلِ (التحفة ٣١)

٢٥٢٦ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ
الْمُضَيَّبِيُّ: حَدَّثَنَا حَجَّاجٌ يَعْنِي ابْنَ مُحَمَّدٍ؛

saying: “The warrior gets his reward, and the one who finances the warrior gets his reward, and the reward of the warrior.”^[1] (*Sahih*)

ح: وَحَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ: حَدَّثَنَا ابْنُ وَهَبٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ، عَنْ حَيَّوَةَ بْنِ شُرَيْحٍ، عَنْ ابْنِ شُفَيْيٍّ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ ابْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لِلْغَازِيِ أَجْرُهُ، وَلِلْجَاعِلِ أَجْرُهُ وَأَجْرُ الْغَازِيِ».

تخريج: [إسناده صحيح] أخرجه أحمد: ۱۷۴/۳ من حديث الليث بن سعد به وصححه ابن الجارود، ح: ۱۰۳۹ وانظر، ح: ۲۴۸۷.

Chapter 30. A Man Who Fights For The Wages Of His Service

(المعجم ۳۰) بَابُ: فِي الرَّجُلِ يَغْزُو بِأَجْرِ الْخِدْمَةِ (التحفة ۳۲)

2527. It was reported from Ya'lā bin Munyah, who said: “The Messenger of Allāh ﷺ announced an expedition, and I was an old man and I had no servant. I looked for someone to hire who could take my place, and he would receive his share. So I found a man who at the time of departure came to me and said: ‘I do not know, what are the shares? And what will my share be? So fix an amount (as wages) for me, whether there are any shares or not.’ So I offered him three Dinars. When the spoils of war arrived, I wanted to offer him his share, but then I remembered the Dinars. I came to the Prophet ﷺ and mentioned the issue to him. He said: ‘I do not find for him — in this expedition of his — in this world and in the Hereafter, except for those Dinars which were offered.’” (*Sahih*)

۲۵۲۷ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي عَاصِمُ بْنُ حَكِيمٍ عَنِ يَحْيَى بْنِ أَبِي عَمْرٍو السَّيِّبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الدَّيْلَمِيِّ أَنَّ يَعْلىَ بْنَ مُثَنِّةٍ قَالَ: أَدَّنَ رَسُولُ اللَّهِ ﷺ بِالْعَزْوِ وَأَنَا شَيْخٌ كَبِيرٌ لَيْسَ لِي خَادِمٌ، فَالْتَمَسْتُ أَجِيرًا يَكْفِينِي، وَأُجْرِي لَهُ سَهْمُهُ، فَوَجَدْتُ رَجُلًا، فَلَمَّا دَنَا الرَّجُلُ أَنَايَ فَقَالَ: مَا أُدْرِي مَا السُّهُمَانُ؟ وَمَا يَبْلُغُ سَهْمِي؟ فَسَمَّ لِي شَيْئًا كَانَ السَّهْمُ أَوْ لَمْ يَكُنْ، فَسَمَّيْتُ لَهُ ثَلَاثَةَ دَنَانِيرَ فَلَمَّا حَضَرَتْ غَنِيمَتُهُ أَرَدْتُ أَنْ أُجْرِيَهُ لَهُ سَهْمُهُ فَذَكَرْتُ الدَّنَانِيرَ، فَجِئْتُ النَّبِيَّ ﷺ فَذَكَرْتُ لَهُ أَمْرَهُ فَقَالَ: «مَا أَجِدُ فِي عَزْوَتِهِ هُذِهِ فِي الدُّنْيَا وَالْآخِرَةِ إِلَّا دَنَانِيرُهُ الَّتِي سَمَّيْتُ».

[1] See no. 2509.

تخریج: [إسناده صحيح] أخرجه البيهقي: ۳۳۱/۶ من حديث أحمد بن صالح به وصححه الحاكم على شرط الشيخين: ۱۱۲/۲ ووافقه الذهبي.

Comments:

In case of need, a believer is allowed to engage a hireling to perform *Jihād* etc. on his behalf. The reward for his participation in such an expedition shall, however, depend on the purity of his intention and the degree of his sincerity in performing the act. If he really means to achieve the pleasure and closeness to the mercy of Allāh through his action, he would get a double benefit, viz. spoils of war and reward from Allāh in the Hereafter.

Chapter 31. Regarding A Man Who Goes To Battle While His Parents Object

2528. It was reported from Sufyān, (who said): “‘Aṭā’ bin As-Sā’ib narrated to us, from his father, from ‘Abdullāh bin ‘Amr who said: ‘A man came to the Messenger of Allāh ﷺ, and said: “I came to you to pledge allegiance to emigrate and I have left behind my parents weeping.” He said: “Go back to them, and make them smile as you have made them weep.” (*Ḥasan*)

تخریج: [إسناده حسن] أخرجه النسائي في الكبرى، ح: ۸۶۹۶ من حديث سفيان الثوري، وأحمد: ۱۶۰/۲ عن سفيان بن عيينة به وصححه ابن حبان (الإحسان): ۴۰۲۴ والحاكم: ۱۵۲/۴، ۱۵۳ ووافقه الذهبي.

2529. It was reported from Sufyān, from Ḥabīb bin Abī Thābit, from Abul-‘Abbās, from ‘Abdullāh bin ‘Amr, who said: “A man came to the Prophet ﷺ and said: ‘O Messenger of Allāh! Shall I engage in *Jihād*?’ He said: ‘Do you have parents?’ He said: ‘Yes.’ He said: ‘Strive in looking after them.’” (*Ṣaḥīḥ*)

Abū Dāwūd said: This Abul-‘Abbās is Ash-Shā’ir (the poet), his name is As-Sā’ib bin Farrūkh.

(المعجم ۳۱) بَابُ: فِي الرَّجُلِ يَغْزُو
وَأَبْوَاهُ كَارِهَانِ (التحفة ۳۳)

۲۵۲۸ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا
سُفْيَانُ: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ أَبِيهِ،
عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: جَاءَ رَجُلٌ إِلَى
رَسُولِ اللَّهِ ﷺ فَقَالَ: جِئْتُ أَبَايَ عَمَلِي
الْهِجْرَةَ وَتَرَكْتُ أَبَوَيَّ يَبْكِيَانِ، قَالَ: «ارْجِعْ
فَأَضْحِكُهُمَا كَمَا أَبْكَيْتَهُمَا».

۲۵۲۹ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا
سُفْيَانُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ أَبِي
الْعَبَّاسِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: جَاءَ
رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ!
أُجَاهِدُ؟ قَالَ: «أَلَيْكَ أَبْوَانٌ؟» قَالَ: نَعَمْ،
قَالَ: «فَفِيهِمَا فَجَاهِدْ».

قَالَ أَبُو دَاوُدَ: أَبُو الْعَبَّاسِ هَذَا الشَّاعِرُ
اسْمُهُ السَّائِبُ بْنُ فَرُوخَ.

تخريج: أخرجه البخاري، الجهاد والسير، باب الجهاد بإذن الأبوين، ح: ٣٠٠٤، ومسلم، البر والصلة، باب بر الوالدين وأيهما أحق به، ح: ٢٥٤٩ من حديث سفيان الثوري به.

Comments:

Looking after and taking care of one's parents is the foremost duty of Muslim children. Such service is given preference over any fighting.

2530. It was reported from Abū Al-Haitham, from Abū Sa'eed Al-Khudrī, that a man emigrated to the Messenger of Allāh ﷺ from Yemen. He asked: "Do you have anybody in Yemen?" He said: "My parents." He asked: "Did they give you permission?" He said: "No." He said: "Go back and seek their permission. If they give you permission, then go for *Jihād*, and if not, then devout yourself to their wellbeing." (*Da'if*)

٢٥٣٠ - حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ أَنَّ دَرَّاجًا أَبَا السَّمْحِ حَدَّثَهُ عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ: أَنَّ رَجُلًا هَاجَرَ إِلَى رَسُولِ اللَّهِ ﷺ مِنَ الْيَمَنِ فَقَالَ: «هَلْ لَكَ أَحَدٌ بِالْيَمَنِ؟» فَقَالَ: «أَبَوَايَ، فَقَالَ: «إِنَّا لَكَ؟» قَالَ: لَا. قَالَ: «ارْجِعْ إِلَيْهِمَا فَاسْتَأْذِنُهُمَا فَإِنِ إِذْنَا لَكَ فَجَاهِدْ وَإِلَّا فَبِرَّهُمَا».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٧٥/٣ من حديث دراج به وسنده ضعيف، وهو في سنن سعيد بن منصور، ح: ٢٣٣٤ والحديث السابق: ٢٥٢٩ يغني عنه .

Chapter 32. Regarding Women Participating In Battle

(المعجم ٣٢) **بَابُ: فِي النِّسَاءِ يَغْزُونَ**
(التحفة ٣٤)

2531. It was reported from Anas, who said: "The Messenger of Allāh ﷺ used to take Umm Sulaim and few other women from the *Anṣār* on expeditions. They would supply water and tend to the injured." (*Sahih*)

٢٥٣١ - حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ مُطَهَّرٍ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ ثَابِتٍ، عَنْ أَنَسِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَغْزُو بِأُمَّ سُلَيْمٍ وَنِسْوَةٍ مِنَ الْأَنْصَارِ لِيَسْقِيَنَّ الْمَاءَ وَيُدَاوِينَ الْجُرْحَى.

تخريج: أخرجه مسلم، الجهاد والسير، باب غزوة النساء مع الرجال، ح: ١٨١٠ من حديث جعفر بن سليمان به.

Comments:

Women can attend to the needs of fighters in the cause of Allāh. These duties may be performed by women in proper *Hijāb*. It is, therefore, necessary that the women chosen for the job should have been trained for the purpose.

Chapter 33. Regarding Fighting Against The Tyrant Rulers

2532. It was reported from Anas bin Mālik, that he said: “The Messenger of Allāh ﷺ said: “Three things are from the basis of Faith: To refrain from (killing) a person who utters: None has the right to be worshiped but Allāh, and not to declare a person a disbeliever for committing a sin, and not to expel him from Islam by an action. And, *Jihād* abides, since the day Allāh dispatched me (as a Prophet) until the last of my nation fight *Ad-Dajjāl*. *Jihād* will not be invalidated by the tyranny of a tyrant nor the justice of one who is just. And, to have Faith in the Divine Decree.”

(*Da'if*)

تخريج: [إسناده ضعيف] أخرجه البيهقي: ١٥٦/٩ من حديث أبي داود به وهو في سنن سعيد بن منصور، ح: ٢٣٦٧ * يزيد بن أبي نشبة: مجهول (تقريب).

2533. It was reported from Makhūl from Abū Hurairah, that he said: “The Messenger of Allāh ﷺ said: ‘*Jihād* is obligatory on you with every commander, righteous or wicked, and the prayer is binding behind every Muslim, righteous or wicked, even if he commits major sins. And (funeral) prayer is obligatory for every Muslim, whether, righteous or wicked even if he commits major sins.’”^[1]

(*Da'if*)

تخريج: [إسناده ضعيف] تقدم، ح: ٥٩٤ وأخرجه البيهقي: ١٢١/٣ من حديث أبي داود به.

(المعجم ٣٣) بَابُ: فِي الْعَزْوِ مَعَ أُمَّةِ الْجَوْرِ (التحفة ٣٥)

٢٥٣٢ - حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ عَنْ يَزِيدَ ابْنِ أَبِي نُشْبَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثٌ مِنْ أَصْلِ الْإِيمَانِ: الْكَفُّ عَنْ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَلَا يُكْفَرُهُ بِذَنْبٍ وَلَا تُخْرِجُهُ مِنَ الْإِسْلَامِ بِعَمَلٍ، وَالْجِهَادُ مَا ضَى مُنْذُ بَعَثَنِي اللَّهُ إِلَى أَنْ يُقَاتِلَ آخِرُ أُمَّتِي الدَّجَالَ لَا يُبْطِلُهُ جَوْرُ جَائِرٍ وَلَا عَدْلُ عَادِلٍ، وَالْإِيمَانُ بِالْأَقْدَارِ».

٢٥٣٣ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهَبٍ: حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ عَنِ الْعَلَاءِ بْنِ الْحَارِثِ، عَنْ مَكْحُولٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْجِهَادُ وَاجِبٌ عَلَيْكُمْ مَعَ كُلِّ أَمِيرٍ بَرٍّ أَوْ فَاجِرٍ، وَالصَّلَاةُ وَاجِبَةٌ عَلَيْكُمْ خَلْفَ كُلِّ مُسْلِمٍ بَرٍّ أَوْ فَاجِرٍ وَإِنْ عَمِلَ الْكَبَائِرُ، وَالصَّلَاةُ وَاجِبَةٌ عَلَى كُلِّ مُسْلِمٍ بَرٍّ أَوْ فَاجِرٍ وَإِنْ عَمِلَ الْكَبَائِرُ».

[1] Part of this narration preceded, see number 594.

Chapter 34. A Person Being Transported For Battle At The Expense Of Others

2534. It was reported from Nubaiḥ Al-‘Anazī from Jābir bin ‘Abdullāh, that he narrated from the Messenger of Allāh ﷺ, when he intended to go on an expedition, he said: “O people of the Emigrants (*Muhājirūn*) and Helpers (*Anṣār*)! Among your brothers are some who do not have wealth, nor any family. All of you should share your riding beast with two or three others.” So there was none of us with a ride but he shared it equally with others in turns. That is, with one of them. He (Jābir) said: “I therefore took two or three persons with me. I rode on my camel taking turns like one of them.” (*Ḥasan*)

(المعجم ٣٤) - بَابُ الرَّجُلِ يَتَحَمَّلُ بِمَالِ
غَيْرِهِ يَغْزُو (التحفة ٣٦)

٢٥٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ
الْأَنْبَارِيُّ: حَدَّثَنَا عَيْبَةُ بْنُ حُمَيْدٍ عَنِ الْأَسْوَدِ
ابْنِ قَيْسٍ، عَنِ نُبَيْحِ الْعَزْرِيِّ، عَنْ جَابِرِ بْنِ
عَبْدِ اللَّهِ: حَدَّثَ عَنِ رَسُولِ اللَّهِ ﷺ أَنَّهُ أَرَادَ
أَنْ يَغْزُوَ قَالَ: «يَا مَعْشَرَ الْمُهَاجِرِينَ
وَالْأَنْصَارِ! إِنَّ مِنْ إِخْوَانِكُمْ قَوْمًا لَيْسَ لَهُمْ
مَالٌ وَلَا عَشِيرَةٌ فَلْيُضْمَّ أَحَدُكُمْ إِلَيْهِ الرَّجُلَيْنِ
أَوْ الثَّلَاثَةَ فَمَا لِأَحَدِنَا مِنْ ظَهْرٍ يَحْمِلُهُ إِلَّا
عُقْبَةً كَعُقْبَةٍ» يَعْنِي أَحَدَهُمْ قَالَ: فَضَمَمْتُ إِلَيَّ
اِثْنَيْنِ أَوْ ثَلَاثَةَ - قَالَ - : مَا لِي إِلَّا عُقْبَةٌ
كَعُقْبَةِ أَحَدٍ مِنْ جَمَلِي.

تخريج: [حسن] أخرجه أحمد: ٣/٣٥٨ من حديث عبيدة بن حميد به وصححه الحاكم: ٢/٩٠ ووافقه الذهبي.

Chapter 35. Regarding A Person Going To Battle, Seeking Reward And Spoils Of War

2535. Ibn Zugb Al-Ayādī reported that ‘Abdullāh bin Hawālah Al-Azdī visited him, and narrated to him saying: “The Messenger of Allāh ﷺ sent us on foot to get the spoils, but we returned without any spoils. When he saw the signs of grief in our faces, he stood up and said: ‘O Allāh! Do not make them dependent on me, for I would be too weak to take care of them, and do not make them dependent on

(المعجم ٣٥) بَابُ: فِي الرَّجُلِ يَغْزُو
يَلْتَمِسُ الْأَجْرَ وَالْغَنِيمَةَ (التحفة ٣٧)

٢٥٣٥ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا
أَسَدُ بْنُ مُوسَى: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ:
حَدَّثَنِي صَمْرَةُ أَنَّ ابْنَ زُغَبِ الْأَيَادِيِّ حَدَّثَهُ
قَالَ: نَزَلَ عَلَيَّ عَبْدُ اللَّهِ بْنُ حَوَالَةَ الْأَزْدِيُّ
فَقَالَ لِي: بَعَثَنَا رَسُولُ اللَّهِ ﷺ لِنَعْتَمَ عَلَى
أَقْدَامِنَا، فَرَجَعْنَا فَلَمْ نَعْتَمْ شَيْئًا وَعَرَفَ الْجُهْدَ
فِي وُجُوهِنَا، فَقَامَ فِينَا فَقَالَ: «اللَّهُمَّ! لَا
تَكِلْهُمْ إِلَيَّ فَأَضَعَفَ عَنْهُمْ وَلَا تَكِلْهُمْ إِلَى

themselves, for they will be incapable of that. And do not make them dependent on people, as they will choose the best for themselves.' Then he placed his hands on my head, and said: 'O Ibn Ḥawālah! When you see the *Khilāfah* has settled in the Holy Land, then earthquakes, sorrows and tremendous events have drawn near. And on that day, the last hour will be nearer to mankind than this hand of mine from your head.' (*Hasan*)

Abū Dāwud said: 'Abdullāh Ibn Ḥawālah is Ḥimṣī.

تخريج: [إسناده حسن] أخرجه أحمد: ٢٨٨/٥ من حديث معاوية بن صالح به وصححه الحاكم: ٤/٤٢٥ ووافقه الذهبي.

Chapter 36. A Person Who Sells His Self (For The Sake Of Allāh)

2536. It was reported from Murrah Al-Hamdānī from 'Abdullāh bin Mas'ūd, who said: "The Messenger of Allāh ﷺ said: 'Our Lord, the Mighty and Sublime, admires a man who goes to battle in the cause of Allāh, the Mighty and Sublime, and they retreat' — meaning his companions — 'but he knows what is required of him, so he returns until his blood is shed. Allāh, the Mighty and Sublime, says to His Angels: "Look at my slave. He came back desiring what I have for him (reward), and fearing what I have (punishment), until his blood was shed."' (*Hasan*)

أَنْفُسِهِمْ فَيَعْجِزُوا عَنْهَا وَلَا تَكِلْهُمْ إِلَى النَّاسِ فَيَسْتَأْتِرُوا عَلَيْهِمْ»، ثُمَّ وَصَعَ يَدَهُ عَلَى رَأْسِي أَوْ عَلَى هَامَتِي ثُمَّ قَالَ: «يَا ابْنَ حَوَالَةَ! إِذَا رَأَيْتَ الْخِلَافَةَ قَدْ نَزَلَتْ أَرْضَ الْمُقَدَّسَةِ فَقَدْ دَنَّتِ الزَّلَازِلُ وَالْبَلَابِلُ وَالْأُمُورُ الْعِظَامُ، وَالسَّاعَةُ يَوْمَئِذٍ أَقْرَبُ مِنَ النَّاسِ مِنْ يَدِي هَذِهِ مِنْ رَأْسِكَ».

قَالَ أَبُو دَاوُدَ: عَبْدُ اللَّهِ بْنُ حَوَالَةَ حِمصِيٌّ.

(المعجم ٣٦) بَابُ: فِي الرَّجُلِ يَشْرِي نَفْسَهُ (التحفة ٣٨)

٢٥٣٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: أَخْبَرَنَا حَمَادٌ: أَخْبَرَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ مَرَّةَ الْهَمْدَانِيَّةِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَجِبْتُ رَبَّنَا عَزَّوَجَلَّ مِنْ رَجُلٍ غَزَا فِي سَبِيلِ اللَّهِ عَزَّوَجَلَّ فَأَنْهَرَمَ» يَعْنِي أَصْحَابَهُ «فَعَلِمَ مَا عَلَيْهِ فَرَجَعَ حَتَّى أَهْرَيْقَ دَمَهُ فَيَقُولُ اللَّهُ عَزَّوَجَلَّ لِمَلَائِكَتِهِ: انظُرُوا إِلَى عَبْدِي رَجَعَ رَعْبَةً فِيمَا عِنْدِي، وَسَفَقَةً مِمَّا عِنْدِي حَتَّى أَهْرَيْقَ دَمَهُ».

تخريج: [إسناده حسن] أخرجه أحمد: ٤١٦/١ من حديث حماد بن سلمة به، وصححه ابن حبان، ح: ٦٤٣، ٦٤٤.

Chapter 37. A Person Who Accepts Islam, And Is Killed In The Same Spot, In The Cause Of Allāh, The Most High

(المعجم ٣٧) بَابُ: فِيمَنْ يُسَلِّمُ وَيُقْتَلُ
مَكَانَهُ فِي سَبِيلِ اللَّهِ تَعَالَى (التحفة ٣٩)

2537. It was reported from Muḥammad bin ‘Amr, from Abū Salamah, from Abū Hurairah, that ‘Amr bin Uqaish had dealt in *Ribā* during *Jāhiliyyah*, so he did not like to accept Islam without retrieving it. He came during the battle of Uḥud and said: “Where are my paternal cousins?” They replied: “At Uḥud.” He said: “Where is so-and-so?” They replied: “At Uḥud.” He said: “Where is so-and-so?” They replied: “At Uḥud.” He then got dressed in his coat of armor, mounted his horse and proceeded towards them. When the Muslims saw him they said: “Stay away from us O ‘Amr!” He said: “I have become a believer.” He fought until he was wounded. He was carried to his family, injured. Sa’d bin Mu’ādh visited him, and said to his sister: “Ask him, why did he fight; out of partisanship for his people, or out of anger for them, or out of anger of Allāh?” He said: “Out of anger of Allāh and His Messenger.” He then died, and entered Paradise, and he had not performed a single *Ṣalāt* for Allāh. (*Ḥasan*)

٢٥٣٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ: أَخْبَرَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ عَمْرٍو بْنَ أُقَيْشٍ كَانَ لَهُ رَبَا فِي الْجَاهِلِيَّةِ فَكَرِهَ أَنْ يُسَلِّمَ حَتَّى يَأْخُذَهُ فَجَاءَ يَوْمَ أُحُدٍ، فَقَالَ: أَيْنَ بَنُو عَمِّي؟ قَالُوا: بِأُحُدٍ قَالَ: أَيْنَ فُلَانٌ؟ قَالُوا: بِأُحُدٍ قَالَ: أَيْنَ فُلَانٌ؟ قَالُوا: بِأُحُدٍ فَلَيْسَ لِأَمْتِهِ وَرَكِبَ فَرَسَهُ ثُمَّ تَوَجَّهَ فَبَلَغَهُمْ فَلَمَّا رَأَى الْمُسْلِمُونَ قَالُوا: إِلَيْكَ عَنَّا يَا عَمْرُؤُ! قَالَ: إِنِّي قَدْ آمَنْتُ. فَقَاتَلَ حَتَّى جُرِحَ فَحُوِلَ إِلَى أَهْلِهِ جَرِيحًا فَجَاءَهُ سَعْدُ بْنُ مُعَاذٍ فَقَالَ لِأُخْتِهِ: سَلِيهِ، حَمِيَّةَ لِقَوْمِكَ أَوْ غَضَبًا لَهُمْ أَمْ غَضَبًا لِلَّهِ؟ فَقَالَ: بَلْ غَضَبًا لِلَّهِ وَلِرَسُولِهِ، فَمَاتَ فَدَخَلَ الْجَنَّةَ وَمَا صَلَّى لِلَّهِ صَلَاةً.

تخريج: [إسناده حسن] أخرجه البيهقي في دلائل النبوة: ٣/٢٣٧ من حديث أبي داود به، وصححه الحاكم على شرط مسلم: ١١٣/٢ ووافقه الذهبي وحسنه الحافظ في الإصابة وللحديث

شواهد كثيرة * حماد هو ابن سلمة.

Chapter 38. Regarding A Man Who Dies By His Own Weapon

(المعجم ٣٨) بَابُ: فِي الرَّجُلِ يَمُوتُ

بِسَلَاحِهِ (التحفة ٤٠)

2538. It was reported from Salamah bin Al-Akwa' who said: "In the battle of Khaibar my brother fought fiercely. His sword rebounded back upon him and killed him, thus the Companions of the Messenger of Allāh ﷺ started talking about that and having doubts, saying: 'A man dieing by his own weapon.' The Messenger of Allāh ﷺ said: 'He died striving as a *Mujāhid*.'" — (One of the narrators) Ibn Shihāb said: "Then I asked the son of Salamah bin Al-Akwa', and he narrated it to me from his father, similarly, except that he said: 'Then the Messenger of Allāh ﷺ said: "They lied, he died striving as a *Mujāhid*, so he will have his rewards, twice.'" (*Sahih*)

٢٥٣٨ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ بْنُ ابْنِ شِهَابٍ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ وَعَبْدُ اللَّهِ بْنُ كَعْبِ بْنِ مَالِكٍ.

قَالَ أَبُو دَاوُدَ: قَالَ أَحْمَدُ: كَذَا قَالَ هُوَ يَعْنِي ابْنَ وَهَبٍ وَعَنْبَسَهُ يَعْنِي ابْنَ خَالِدٍ جَمِيعًا عَنْ يُونُسَ، قَالَ أَحْمَدُ: وَالصَّوَابُ عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ: أَنَّ سَلَمَةَ بْنَ الْأَكْوَعِ قَالَ: لَمَّا كَانَ يَوْمَ خَيْبَرَ قَاتَلَ أَخِي قِتَالًا شَدِيدًا فَارْتَدَّتْ عَلَيْهِ سَيْفُهُ فَقَتَلَهُ فَقَالَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ فِي ذَلِكَ وَشَكُّوا فِيهِ: رَجُلٌ مَاتَ بِسَلَاحِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَاتَ جَاهِدًا مُجَاهِدًا» قَالَ ابْنُ شِهَابٍ: ثُمَّ سَأَلْتُ ابْنَ سَلَمَةَ بْنِ الْأَكْوَعِ؟ فَحَدَّثَنِي عَنْ أَبِيهِ بِمِثْلِ ذَلِكَ، غَيْرَ أَنَّهُ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَذَّبُوا، مَاتَ جَاهِدًا مُجَاهِدًا فَلَهُ أَجْرُهُ مَرَّتَيْنِ».

تخریج: أخرجه مسلم، الجهاد والسير، باب غزوة خيبر، ح: ١٨٠٢ من حديث عبدالله بن

وهب به.

2539. It was reported from Mu'āwiyah bin Abī Sallām, from his father, from his grandfather Abū Sallām, from a man among the Companions of the Prophet ﷺ, who said: "We attacked a tribe

٢٥٣٩ - حَدَّثَنَا هِشَامُ بْنُ خَالِدٍ الدَّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ عَنْ مُعَاوِيَةَ بْنِ أَبِي سَلَامٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَبِي سَلَامٍ، عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: أَعْرَضْنَا

from Juḥainah. One of the Muslims pursued a man from them. He struck at him but missed, and injured himself with the sword. The Messenger of Allāh ﷺ said: ‘Your brother, O group of Muslims!’ The people rushed towards him, but found him dead. So the Messenger of Allāh ﷺ wrapped him in his garments with his blood, and offered the (funeral) prayer for him, and buried him. They said: ‘O Messenger of Allāh! Is he a martyr?’ He said: ‘Yes, and I am a witness for him.’” (*Da‘īf*)

عَلَى حَيٍّ مِنْ جُهَيْنَةَ فَطَلَّبَ رَجُلٌ مِنْ الْمُسْلِمِينَ رَجُلًا مِنْهُمْ فَضْرَبَهُ فَأَخْطَأَهُ وَأَصَابَ نَفْسَهُ بِالسَّيْفِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَخُوكُمْ يَا مَعْشَرَ الْمُسْلِمِينَ!» فَأَبْتَدَرَهُ النَّاسُ فَوَجَدُوهُ قَدْ مَاتَ، فَلَفَّهُ رَسُولُ اللَّهِ ﷺ بِثِيَابِهِ وَدِمَائِهِ وَصَلَّى عَلَيْهِ وَدَفَنَهُ، فَقَالُوا: يَا رَسُولَ اللَّهِ! أَشْهِيدُ هُوَ؟ قَالَ: «نَعَمْ، وَأَنَا لَهُ شَهِيدٌ».

تخريج: [إسناده ضعيف] أخرجه البيهقي: ١١٠/٨ من حديث أبي داود به * الوليد بن مسلم: لم يصرح بالسماع المسلسل وسلام بن أبي سلام: مجهول (تقريب).

Chapter 39. Supplication When Meeting (The Enemy)

(المعجم ٣٩) - بَابُ الدُّعَاءِ عِنْدَ اللَّقَاءِ
(التحفة ٤١)

2540. It was reported from Mūsā bin Ya‘qūb Az-Zam‘ī, from Abū Ḥāzim, from Sahl bin Sa‘d who said: “The Messenger of Allāh ﷺ said: ‘Two supplications are not turned back,’ or ‘rarely turned back: The supplication at the time of the call (to prayer), and at the time of battle when the two sides engage.’” (*Ṣaḥīḥ*)

٢٥٤٠ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا مُوسَى بْنُ يَعْقُوبَ الزَّمَعِيُّ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثِنْتَانِ لَا تُرَدَّانِ أَوْ قَلَّ مَا تُرَدَّانِ: الدُّعَاءُ عِنْدَ النَّدَاءِ، وَعِنْدَ الْبَأْسِ حِينَ يَلْحَمُ بَعْضُهُ بَعْضًا».

Mūsā said: “And Rizq bin Sa‘eed bin ‘Abdur-Raḥmān narrated to me, from Abū Ḥāzim, from Sahl bin Sa‘d, from the Prophet ﷺ: ‘...and during the rain.’”

قال موسى: وَحَدَّثَنِي رِزْقُ بْنُ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ عَنِ النَّبِيِّ ﷺ: «وَتَحْتَ الْمَطْرِ».

تخريج: [صحيح] أخرجه الدارمي، ح: ١٠٢٣ من حديث ابن أبي مريم به وصححه ابن خزيمة، ح: ٤١٩ وللحديث شواهد عند ابن حبان (الإحسان): ١٧١٧، ١٧٦١ وغيره، وصححه ابن الجارود، ح: ١٠٦٩ والحاكم: ١/١٩٨، ٢/١١٣، ١١٤ ووافقه الذهبي وحديث رزق بن سعيد

ضعيف، لجهالة حاله.

Comments:

Calling the *Adhān* and engaging in *Jihād* are both means of exalting the Word of Allāh. Therefore, supplications made at these times are blessed with acceptance by Allāh.

Chapter 40. Regarding A Person Who Asks Allāh For Martyrdom

(المعجم ٤٠) بَابُ: فِيمَنْ سَأَلَ اللَّهَ
الشَّهَادَةَ (التحفة ٤٢)

2541. It was reported from Mu'ādh bin Jabal that he heard the Messenger of Allāh ﷺ say: "Whoever fights in the cause of Allāh as long as the time between two milkings of a she-camel, Paradise is guaranteed for him. And whoever asks Allāh with sincerity in his soul to be killed, and then dies, or is killed, he will have the reward of a martyr."

٢٥٤١ - حَدَّثَنَا هِشَامُ بْنُ خَالِدٍ أَبُو مَرْوَانَ
وَابْنُ الْمُصَفَّى قَالَا: حَدَّثَنَا بَقِيَّةٌ عَنْ ابْنِ
تَوْبَانَ، عَنْ أَبِيهِ يَرُدُّ إِلَى مَكْحُولٍ إِلَى مَالِكِ
ابْنِ يُخَايِمِرَ أَنَّ مُعَاذَ بْنَ جَبَلٍ حَدَّثَهُمْ أَنَّهُ
سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ قَاتَلَ فِي
سَبِيلِ اللَّهِ فُوقَ نَاقَةٍ فَقَدْ وَجِبَتْ لَهُ الْجَنَّةُ،
وَمَنْ سَأَلَ اللَّهَ الْقَتْلَ مِنْ نَفْسِهِ صَادِقًا ثُمَّ مَاتَ
أَوْ قُتِلَ فَإِنَّ لَهُ أَجْرَ شَهِيدٍ». زَادَ ابْنُ الْمُصَفَّى
مِنْ هُنَا: «وَمَنْ جُرِحَ جُرْحًا فِي سَبِيلِ اللَّهِ،
أَوْ نُكِبَ نَكْبَةً، فَإِنَّهَا تَجِيءُ يَوْمَ الْقِيَامَةِ كَأَعْرَبِ
مَا كَانَتْ، لَوْ أَنَّهَا لَوْنُ الزُّعْفَرَانِ وَرِيحُهَا رِيحُ
الْمِسْكِ، وَمَنْ خَرَجَ بِهِ خُرَاجٌ فِي سَبِيلِ اللَّهِ
عَزَّوَجَلَّ فَإِنَّ عَلَيْهِ طَابَعُ الشُّهَدَاءِ».

(One of the narrators) Ibn Al-Muṣaffā added in his narration from here onwards: "And whoever gets wounded in the cause of Allāh, or suffers injury, it (the injury) will come on the Day of Resurrection flowing more abundantly than ever, its color will be the color of saffron, and its fragrance the fragrance of musk. And whoever suffers from an ulcerated wound in the cause of Allāh, the Mighty and Sublime, then upon him will be the stamp of the martyrs." (*Ṣaḥīḥ*)

تخريج: [صحيح] أخرجه البيهقي في شعب الإيمان، ح: ٤٢٥١ من حديث أبي داود به مختصراً ولم يذكر هشام بن خالد، ورواه النسائي، ح: ٣١٤٣ والترمذي: ١٦٥٧ وقال: "صحيح".

Comments:

A she-camel once milked is given a few minutes' respite before being milked again. The Arabic term for this interval is *Fuwāq*. Sincerity of intention can take a man to such great height and ranks where no one, in the ordinary course of action, would even hope to reach.

Chapter 41. Regarding It Being Disliked To Clip The Forelocks and Tails of Horses

2542. It was reported from ‘Utbah bin ‘Abd As-Sulamī, that he heard the Messenger of Allāh ﷺ saying: “Do not clip the forelocks, manes, or tails of horses. For they use their tails to drive away flies, and their manes provide them with warmth, and the goodness is tied in their forelocks.” (*Da‘if*)

(المعجم ٤١) بَابُ: فِي كِرَاهِيَةِ جَزِّ نَوَاصِي الْخَيْلِ وَأَذْنَابِهَا (التحفة ٤٣)

٢٥٤٢ - حَدَّثَنَا أَبُو تُوْبَةَ عَنْ الْهَيْثَمِ بْنِ حُمَيْدٍ؛ ح: وَحَدَّثَنَا حُسَيْنُ بْنُ أَصْرَمَ: حَدَّثَنَا أَبُو عَاصِمٍ جَمِيعًا عَنْ ثَوْرِ بْنِ يَزِيدَ، عَنْ نَصْرِ الْكِنَانِيِّ، عَنْ رَجُلٍ، وَقَالَ أَبُو تُوْبَةَ: عَنْ ثَوْرِ بْنِ يَزِيدَ عَنْ شَيْخٍ مِنْ بَنِي سُلَيْمٍ، عَنْ عُتْبَةَ بْنِ عَبْدِ السَّلْمِيِّ وَهَذَا لَفْظُهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَقْضُوا نَوَاصِي الْخَيْلِ وَلَا مَعَارِفَهَا وَلَا أَذْنَابَهَا، فَإِنَّ أَذْنَابَهَا مَذَابِهَا وَمَعَارِفَهَا دِفَاؤُهَا، وَنَوَاصِيهَا مَعْقُودٌ فِيهَا الْخَيْرُ».

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٣٣١/٦ من حديث أبي داود به رواه أحمد: ٤/ ١٨٣ * نصر الكناني: مستور، رجل: لم أعرفه ولبعض الحديث شواهد ضعيفة.

Chapter 42. Regarding What Colors Are Recommended In Horses

2543. It was reported from Muḥammad bin Muḥājir Al-Anṣārī, (he said): “‘Aqīl bin Shabīb narrated to me, from Abū Wahb Al-Jushāmī, who was a Companion, who said: ‘The Messenger of Allāh ﷺ said: “You should seek out *Kumair*^[1] horses with a white mark on the face and white feet, or red (*Ashqar*) with a white mark on the face and white feet, or black with a white mark on the face and white feet.” (*Da‘if*)

(المعجم ٤٢) بَابُ: فِيْمَا يُسْتَحَبُّ مِنْ أَلْوَانِ الْخَيْلِ (التحفة ٤٤)

٢٥٤٣ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا هِشَامُ بْنُ سَعِيدِ الطَّلَقَانِيِّ: أَخْبَرَنَا مُحَمَّدُ بْنُ مُهَاجِرِ الْأَنْصَارِيِّ: حَدَّثَنِي عَقِيلُ ابْنُ شَبِيبٍ عَنْ أَبِي وَهَبِ الْجُشَمِيِّ وَكَانَتْ لَهُ صُحْبَةٌ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَلَيْكُمْ بِكُلِّ كُمَيْتٍ أَعْرَ مُحَجَّلٍ أَوْ أَشْقَرَ أَعْرَ مُحَجَّلٍ أَوْ أَدْهَمَ أَعْرَ مُحَجَّلٍ».

[1] Chestnut colored, a color between black and red.

تخريج: [إسناده ضعيف] أخرجه النسائي، الخليل، باب ما يستحب من شية الخيل، ح: ٣٥٩٥ من حديث هشام بن سعيد به * عقيل بن شبيب مجهول (تقريب) ولبعض الحديث شواهد عند ابن حبان، ح: ١٦٣٣ وغيره.

Comments:

The noted scholar Aṭ-Ṭībī points out, among other things, the difference in the names of horses on the basis of their colors saying that *Ashqar* is wherein the black dominates the red, while *Kumait* is the one that has black hair on its neck and tail.

2544. (Another chain) from Muḥammad bin Muḥājir Al-Anṣārī (who said): “‘Aqīl bin Shabīb narrated to us, from Abū Wahb, who said: ‘The Messenger of Allāh ﷺ said: “You should seek out red (*Ashqar*) horses with a white mark on the face and white feet.” So he mentioned similarly. Muḥammad — meaning Ibn Muḥājir said: “And I asked him: ‘Why are the *Ashqar* more superior?’ He replied: ‘Because the Prophet ﷺ sent an expedition, and the one who first brought the news of victory was the rider on an *Ashqar* horse.’” (*Da‘if*)

٢٥٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ الطَّائِيُّ: حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا مُحَمَّدُ بْنُ مُهَاجِرٍ: حَدَّثَنَا عَقِيلُ بْنُ شَبِيبٍ عَنْ أَبِي وَهَبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَلَيْكُمْ بِكُلِّ أَشْقَرٍ أَعْرَأَ مُحَجَّلٍ أَوْ كُمَيْتٍ أَعْرَأَ» فَذَكَرَ نَحْوَهُ. قَالَ مُحَمَّدٌ يَعْنِي ابْنَ مُهَاجِرٍ وَسَأَلْتُهُ: لِمَ فَضَّلَ الْأَشْقَرَ؟ قَالَ: لِأَنَّ النَّبِيَّ ﷺ بَعَثَ سَرِيَّةً فَكَانَ أَوَّلَ مَنْ جَاءَ بِالْفَتْحِ صَاحِبُ أَشْقَرٍ.

تخريج: [إسناده ضعيف] انظر الحديث السابق، وأخرجه البيهقي: ٦/٣٣٠ من حديث أبي داود به.

2545. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said: “The blessing of the horse is in its redness.” (*Hasan*)

٢٥٤٥ - حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ عَنْ شَيْبَانَ، عَنْ عِيسَى بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُمْنُ الْخَيْلِ فِي سُفْرِهَا».

تخريج: [إسناده حسن] أخرجه الترمذي، الجهاد، باب ما جاء ما يستحب من الخيل، ح: ١٦٩٥.

Chapter (...) Can A Mare Be Called A (*Faras*) Horse ?

2546. It was reported from Abū Hurairah who said: “The Messenger of Allāh ﷺ used to call a female horse: *Faras* (horse).” (*Hasan*)

(المعجم ...) بَابُ: هَلْ تُسَمَّى الْأُنْثَى مِنَ الْخَيْلِ فَرَسًا؟ (التحفة ٤٥)

٢٥٤٦ - حَدَّثَنَا مُوسَى بْنُ مَرْوَانَ الرَّقِّيُّ: حَدَّثَنَا مَرْوَانَ بْنُ مُعَاوِيَةَ عَنْ أَبِي حَيَّانَ التَّمِيمِيِّ: حَدَّثَنَا أَبُو زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُسَمِّي الْأُنْثَى مِنَ الْخَيْلِ فَرَسًا.

تخريج: [إسناده حسن] أخرجه الحاكم: ١٤٤/٢ من حديث موسى بن مروان به وصححه ابن حبان، ح: ١٦٣٤ والحاكم على شرط الشيخين ووافقه الذهبي * مروان بن معاوية صرح بالسماح.

Chapter 43. What is Disliked Among Horses

2547. It was reported from Abū Hurairah who said: “The Prophet ﷺ used to dislike the *Shikāl* among horses.” *As-Shikāl* is a horse which has white on its right hind-leg and left fore-leg, or on its right fore-leg and left hind-leg. (*Sahih*)
Abū Dāwud said: Meaning; alternate (legs).

(المعجم ٤٣) - بَابُ مَا يُكْرَهُ مِنَ الْخَيْلِ (التحفة ٤٦)

٢٥٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانَ عَنْ سَلْمِ هُوَ ابْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ النَّبِيُّ ﷺ يُكْرَهُ الشَّكَالَ مِنَ الْخَيْلِ، وَالشَّكَالُ يَكُونُ الْفَرَسُ فِي رِجْلِهِ الْيُمْنَى بَيَاضٌ وَفِي يَدِهِ الْيُسْرَى بَيَاضٌ، أَوْ فِي يَدِهِ الْيُمْنَى وَفِي رِجْلِهِ الْيُسْرَى.

قَالَ أَبُو دَاوُدَ: أَيُّ مُخَالَفٍ.

تخريج: أخرجه مسلم، الإمامة، باب ما يكره من صفات الخيل، ح: ١٨٧٥ من حديث سفیان الثوري به.

Chapter 44. What Has Been Commanded Regarding Proper Care For Riding Beasts And Cattle

2548. It was reported from Sahl bin Al-Hanzaliyyah who said: “The Messenger of Allāh ﷺ passed by a

(المعجم ٤٤) - بَابُ مَا يُؤْمَرُ بِهِ مِنَ الْقِيَامِ عَلَى الدَّوَابِّ وَالْبَهَائِمِ (التحفة ٤٧)

٢٥٤٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التَّمِيمِيُّ: حَدَّثَنَا مِسْكِينٌ يَعْنِي ابْنَ بُكَيْرٍ: حَدَّثَنَا

camel whose back had fallen to its stomach. He said: 'Fear Allāh in regards of these animals. Ride them when they are in good condition, and consume them when they are in good condition.' (Sahīh)

مُحَمَّدُ بْنُ مُهَاجِرٍ عَنْ رَبِيعَةَ بْنِ بَرِيدٍ، عَنْ أَبِي كَيْشَةَ السَّلُولِيِّ، عَنْ سَهْلِ بْنِ الْحَنْظَلِيِّ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ بِبَعِيرٍ قَدْ لَحِقَ ظَهْرُهُ بِنَطْنِهِ قَالَ: «اتَّقُوا اللَّهَ فِي هَذِهِ الْبَهَائِمِ الْمُعْجَمَةِ فَارْكَبُوهَا صَالِحَةً وَكُلُوهَا صَالِحَةً».

تخريج: [إسناده صحيح] تقدم: ١٦٢٩ وصححه ابن حبان، ح: ٨٤٤، ٨٤٥ وانظر: ٢٥٦٧.

Comments:

A believer does not behave in a rough way with anyone, or anything under his charge.

2549. It was reported from 'Abdullāh bin Ja'far who said: "One day the Messenger of Allāh ﷺ seated me behind him on his mount. He told me something secretly which I am not going to let anybody know. When relieving himself, the Messenger of Allāh ﷺ liked to find a place where he was well concealed, a hill or a cluster of date-palms." He said: "Once he entered the garden of a man from Anṣār where he found a camel. When it saw the Prophet ﷺ it began crying and its tears flowed. The Prophet ﷺ came to it and stroked the back of its head and it became silent. He then said: 'Who is the owner of this camel? Whose camel is this?' A young boy from the Anṣār came forward and said: 'It belongs to me O Messenger of Allāh ﷺ!' He said: 'Do you not fear Allāh regarding this animal which Allāh has put in your possession? It complained to me that you keep it hungry and overburden it, causing fatigue.'" (Sahīh)

٢٥٤٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا مَهْدِيُّ: حَدَّثَنَا ابْنُ أَبِي يَعْقُوبَ عَنْ الْحَسَنِ بْنِ سَعْدِ مَوْلَى الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: أُرْدَفَنِي رَسُولُ اللَّهِ ﷺ خَلْفَهُ ذَاتَ يَوْمٍ فَأَسْرَّ إِلَيَّ حَدِيثًا لَا أُحَدِّثُ بِهِ أَحَدًا مِنَ النَّاسِ وَكَانَ أَحَبُّ مَا اسْتَرَّ بِهِ رَسُولُ اللَّهِ ﷺ لِحَاجَتِي هَدَفًا أَوْ حَائِشَ نَخْلٍ. قَالَ: فَدَخَلَ حَائِطًا لِرَجُلٍ مِنَ الْأَنْصَارِ فَإِذَا جَمَلٌ، فَلَمَّا رَأَى النَّبِيَّ ﷺ حَنَّ وَذَرَفَتْ عَيْنَاهُ، فَأَتَاهُ النَّبِيُّ ﷺ فَمَسَحَ ذِفْرَاهُ فَسَكَتَ، فَقَالَ: «مَنْ رَبُّ هَذَا الْجَمَلِ؟ لِمَنْ هَذَا الْجَمَلُ؟» فَجَاءَ فَتَى مِنَ الْأَنْصَارِ فَقَالَ لِي: يَا رَسُولَ اللَّهِ ﷺ! قَالَ: «أَفَلَا تَتَّقِي اللَّهَ فِي هَذِهِ الْبَهِيمَةِ الَّتِي مَلَكَ اللَّهُ إِيَّاهَا؟ فَإِنَّهُ شَكَأَ إِلَيَّ أَنْكَ تُجِيعُهُ وَتُدْبِتُهُ».

تخريج: أخرجه مسلم، الحیض، باب التستر عند البول، ح: ٣٤٢ من حدیث مهدي بن ميمون به.

2550. It was reported from Abū Hurairah that the Messenger of Allāh ﷺ said: “Once while a man was walking on the road, he became extremely thirsty. He found a well and went down into it. He drank from the water and came out. He saw a dog panting heavily and eating soil due to its thirst. The man said: ‘This dog must be in the same condition of thirst as I was,’ so he went down into the well, and filled his *Khuff* with water, and held it by his mouth until he climbed up. He gave water to the dog to drink. Allāh accepted his deed and forgave him.” They said: “O Messenger of Allāh! Are there rewards for us in our animals?” He said: “For every moist liver (living creature) there is a reward.” (*Sahih*)

تخريج: أخرجه البخاري، المساقاة، باب فضل سقي الماء، ح: ٢٣٦٣ ومسلم، السلام، باب فضل سقي البهائم المحترمة وإطعامها، ح: ٢٢٤٤ من حدیث مالك به، وهو في الموطأ (يحيى): (٢/٩٢٩، ٩٣٠).

Chapter (...) Regarding Dismounting At Camps

2551. Anas bin Mālik said: “Whenever we dismounted at a camp, we would not perform any voluntary prayer (*Nusabbiḥ*) until we let the mounts graze.”^[1]

(المعجم...) بَابُ: فِي نَزْوِلِ الْمَنَازِلِ
(التحفة ٤٨)

٢٥٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنَا شُعْبَةُ عَنْ حَمْرَةَ الضَّبِّيِّ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ

[1] Commentaries on *Sunan Abū Dāwud* explain that *Nusabbiḥ* means perform voluntary prayer. This is the statement of Al-Khaṭṭābī and it is cited by Al-‘Azīmābādī in *‘Awn Al-Ma’būd*. In *‘Amal Al-Yawm wal-Lailah*, Ibn As-Sunnī narrated it from a different route, from Shu’bah (who narrated this version), and after it: “Meaning we said the *Tasbiḥ* with

قَالَ: كُنَّا إِذَا نَزَلْنَا مَنْزِلًا لَا نُسَبِّحُ حَتَّى نَجَلَّ الرَّحَالَ.

تخريج: [إسناده صحيح] أخرجه أحمد: ٢٩/٣ عن محمد بن جعفر غندر به.

Comments:

Based upon this narration, scholars consider it desirable that when a person halts to camp, he should give fodder to the animal before he himself takes his meal.

Chapter 45. Regarding Garlanding Horses With Bowstrings

(المعجم ٤٥) بَابُ: فِي تَقْلِيدِ الْخَيْلِ
بِالْأَوْتَارِ (التحفة ٤٩)

2552. It was reported from ‘Abbād bin Tamīm that Abū Bashīr Al-Anṣārī informed him, that he was with the Messenger of Allāh ﷺ on one of his journeys. He said: “The Messenger of Allāh ﷺ sent a messenger,” (one of the narrators) ‘Abdullāh bin Abī Bakr said: “I think he said: ‘And the people were still sleeping’” (saying:) “No garland of bowstrings or garlands (of any sort) are to be left on the neck of a camel, except that they be severed.”

Mālik (one of the narrators) said: “It think that was because of the (evil) eye.” (*Ṣaḥīh*)

٢٥٥٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ ابْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ: أَنَّ أَبَا بَشِيرٍ الْأَنْصَارِيَّ أَخْبَرَهُ أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَصْفَارِهِ قَالَ: فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ رَسُولًا، قَالَ عَبْدُ اللَّهِ ابْنُ أَبِي بَكْرٍ: حَسِبْتُ أَنَّهُ قَالَ: وَالنَّاسُ فِي مَسِيَّتِهِمْ: «لَا يُبَيِّنَنَّ فِي رَقَبَةِ بَعِيرٍ قِلَادَةً مِنْ وَتَرٍ وَلَا قِلَادَةً إِلَّا قُطِعَتْ». قَالَ مَالِكٌ: أَرَى أَنَّ ذَلِكَ مِنْ أَجْلِ الْعَيْنِ.

تخريج: أخرجه البخاري، الجهاد والسير، باب ما قيل في الجرس ونحوه في أعناق الإبل، ح: ٣٠٠٥ ومسلم، اللباس والزينة، باب كراهة قلادة الوتر في رقبة البعير، ح: ٢١١٥ من حديث مالك به، وهو في الموطأ (يحيى): ٩٣٧/٢.

Comments:

The prominent scholar Al-Khaṭṭābī noted that Imām Mālik explained that the people used to tie the bow strings round the necks of the animals as amulets, in order to protect them from the evil eye, since they considered those strings effective for the purpose.

the tongue.” He listed this narration under saying the *Tasbīḥ* when dismounting to camp, due to the wording of that version. In *Al-Awsat*, Aṭ-Ṭabarānī narrated it from a similar route as Ibn As-Sunnī, and after it: “Shu’bah said: ‘Saying the *Tasbīḥ* with the tongue.’”

Chapter (...) Being Kind To Horses, And Keeping Them, And Rubbing Down Their Rump.

2553. It was reported from Abū Wahb Al-Jushamī, who was a Companion, who said: “The Messenger of Allāh ﷺ said: ‘Keep horses, rub down their forelocks and their backs’” or he said: “their rumps, and garland them, but do not garland them with bowstrings.”^[1] (Da‘īf)

(المعجم . . .) - بَابُ إِكْرَامِ الْخَيْلِ
وَأَرْبَاطِهَا وَالْمَسْحِ عَلَى أَكْفَالِهَا (التحفة ٥٠)

٢٥٥٣ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ:
حَدَّثَنَا هِشَامُ بْنُ سَعِيدِ الطَّلَقَانِيُّ: أَخْبَرَنَا
مُحَمَّدُ بْنُ الْمُهَاجِرِ: حَدَّثَنِي عَقِيلُ بْنُ شَيْبِ
عَنْ أَبِي وَهْبِ الْجُشَمِيِّ وَكَانَ لَهُ صُحْبَةٌ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «أَرْبَطُوا الْخَيْلَ
وَأَمْسَحُوا بِنَوَاصِيهَا وَأَعْجَازِهَا» أَوْ قَالَ:
«أَكْفَالِهَا وَقَلْدُوهَا وَلَا تُقَلِّدُوهَا الْأَوْتَارَ».
تخريج: [إسناده ضعيف] تقدم، ح: ٢٥٤٣.

Chapter 46. Regarding Hanging Bells (From The Necks of Animals)

2554. It was reported from Umm Ḥabībah, from the Prophet ﷺ that he said: “The Angels do not accompany a group who have bells.” (Ṣaḥīḥ)

(المعجم ٤٦) بَابُ: فِي تَعْلِيقِ
الْأَجْرَاسِ (التحفة ٥١)

٢٥٥٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ
عُمَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ سَالِمٍ، عَنْ أَبِي الْجَرَّاحِ
مَوْلَى أُمِّ حَبِيبَةَ، عَنْ أُمِّ حَبِيبَةَ عَنِ النَّبِيِّ ﷺ قَالَ:
«لَا تَصْحَبُ الْمَلَائِكَةُ رُفْقَةً فِيهَا جَرَسٌ».

تخريج: [صحيح] أخرجه أحمد: ٣٢٦/٦، ٣٢٧ عن يحيى القطان به ورواه النسائي في الكبرى، ح: ٨٨١٩ وانظر الحديث الآتي.

2555. It was reported from Suhail bin Abī Ṣāliḥ, from his father, from Abu Hurairah who said: “The Messenger of Allāh ﷺ said: ‘The angels do not accompany a group who have a dog, or a bell.’” (Ṣaḥīḥ)

٢٥٥٥ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا
زُهَيْرٌ: حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ عَنْ أَبِيهِ،
عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا
تَصْحَبُ الْمَلَائِكَةُ رُفْقَةً فِيهَا كَلْبٌ أَوْ جَرَسٌ».

تخريج: أخرجه مسلم، اللباس والزينة، باب كراهة الكلب والجرس في السفر، ح: ٢١١٣ من حديث سهيل بن أبي صالح به.

^[1] See nos. 2543 and 4950.

2556. It was reported from Al-‘Alā’ bin ‘Abdur-Rahmān, from his father, from Abū Hurairah, that the Prophet ﷺ said about the bell: “It is a wind instrument of *Shaiṭān*.” (*Ṣaḥīḥ*)

٢٥٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي أُوَيْسٍ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «فِي الْجَرَسِ مِزْمَارُ الشَّيْطَانِ».

تخريج: أخرجه مسلم، ح: ٢١١٤ من حديث العلاء بن عبد الرحمن به انظر الحديث السابق.

Comments:

Tying things like bells and rattles round the necks of animals is prohibited. Keeping a dog simply as a symbol of ostentation and awe is also prohibited although there is permission to keep a hunting dog, a sheepdog, and for protecting fields and crops, as follows later.

Chapter 47. Regarding Riding *Al-Jallālah* (Animals That Eat Dung and Filth)

(المعجم ٤٧) بَابُ: فِي رُكُوبِ الْجَلَّالَةِ
(التحفة ٥٢)

2557. It was reported from Nāfi‘, from Ibn ‘Umar who said: “It has been prohibited to ride *Al-Jallālah*.” (*Ṣaḥīḥ*)

٢٥٥٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: نُهِيَ عَنِ رُكُوبِ الْجَلَّالَةِ.

تخريج: [إسناده صحيح] أخرجه البيهقي: ٢٥٤/٥، ٣٣٣/٩ من حديث أبي داود به، وللحديث شواهد كثيرة، انظر ح: ٣٧٨٥، ٣٧٨٧.

2558. (Another chain) from Nāfi‘, from Ibn ‘Umar who said: “The Messenger of Allāh ﷺ prohibited riding *Al-Jallālah*.” (*Ḥasan*)

٢٥٥٨ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي سُرَيْجٍ الرَّازِيُّ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ الْجَهْمِ: حَدَّثَنَا عُمَرُو يَعْنِي ابْنَ أَبِي قَيْسٍ عَنِ أَيُّوبَ السَّخْتِيَّانِيِّ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْجَلَّالَةِ فِي الْإِبِلِ أَنْ يُرَكَّبَ عَلَيْهَا.

تخريج: [إسناده حسن] أخرجه الحاكم: ٣٤/٢ من حديث أحمد بن أبي سريج به وصححه النووي في رياض الصالحين، ح: ١٦٩٤.

Comments:

The prohibition of consuming the milk and meat of such animals is also proven from other *Aḥādīth*. (See no. 3785)

Chapter 48. Regarding A Person Naming His Riding Beast

2559. It was narrated from Mu'adh, who said: "I was riding behind the Prophet ﷺ on a donkey called: 'Ufair.'" (*Sahih*)

(المعجم ٤٨) بَابُ: فِي الرَّجْلِ يُسَمِّي دَابَّتَهُ (التحفة ٥٣)

٢٥٥٩ - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ أَبِي الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ مُعَاذٍ قَالَ: كُنْتُ رَدْفَ النَّبِيِّ ﷺ عَلَى حِمَارٍ يُقَالُ لَهُ: عُفَيْرٌ.

تخریج: [صحيح] أخرجه البخاري، الجهاد والسير، باب اسم الفرس والحمار، ح: ٢٨٥٦

من حديث أبي الأحوص به.

Comments:

It is allowed to give names to animals. In case of need, two persons can ride a beast.

Chapter 49. Regarding Calling Out During The Time Of Departure (For Battle): "O Allāh's Horseman! Ride!"

2560. It was reported from Samurah bin Jundab who said: "To proceed: The Prophet ﷺ named our horsemen, 'Allāh's horsemen' when we became frightened, and when we became frightened, the Messenger of Allāh ﷺ used to order us to be united, have patience and tranquility, and (the same) when we fought."^[1] (*Da'if*)

(المعجم ٤٩) بَابُ: فِي النَّدَاءِ عِنْدَ النَّفِيرِ يَا خَيْلَ اللَّهِ ارْكَبِي (التحفة ٥٤)

٢٥٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ بْنِ سُفْيَانَ: حَدَّثَنِي يَحْيَى بْنُ حَسَّانٍ: أَخْبَرَنَا سُلَيْمَانُ بْنُ مُوسَى أَبُو دَاوُدَ: حَدَّثَنَا جَعْفَرُ بْنُ سَعْدِ بْنِ سَمُرَةَ بْنِ جُنْدُبٍ: حَدَّثَنِي حَبِيبُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ سُلَيْمَانَ بْنِ سَمُرَةَ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ: أَمَا بَعْدُ، فَإِنَّ النَّبِيَّ ﷺ سَمَى خَيْلَنَا خَيْلَ اللَّهِ إِذَا فَرَعْنَا، وَكَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنَا إِذَا فَرَعْنَا بِالْجَمَاعَةِ وَالصَّبْرِ وَالسَّكِينَةِ وَإِذَا قَاتَلْنَا.

تخریج: [إسناده ضعيف] انظر، ح: ٩٧٥ لعلته.

[1] See no. 456, wherein it is clarified that he had written a letter to them. Part of it appears in no. 975 as well.

Chapter 50. The Prohibition Of Cursing An Animal

2561. ‘Imrān bin Ḥuṣain said: “The Prophet ﷺ was on a journey, and he heard somebody cursing something, so he asked: ‘What is this?’ They said: ‘This is so-and-so (woman) who has cursed her riding animal.’ The Prophet ﷺ said: ‘Remove its saddle, for it is cursed,’ so they removed it.” ‘Imrān said: “As if I can still see it, an ash colored she-camel.” (*Ṣaḥīh*)

(المعجم ٥٠) - بَابُ النَّهْيِ عَنْ لَعْنِ
الْبَهِيمَةِ (التحفة ٥٥)

٢٥٦١ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا
حَمَّادٌ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي
الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ النَّبِيَّ
ﷺ كَانَ فِي سَفَرٍ فَسَمِعَ لَعْنَةً فَقَالَ: «مَا
هَذِهِ؟» قَالُوا: هَذِهِ فُلَانَةٌ لَعَنَتْ رَاحِلَتَهَا،
فَقَالَ النَّبِيُّ ﷺ: «صَعُوا عَنْهَا، فَإِنَّهَا
مَلْعُونَةٌ»، فَوَضَعُوا عَنْهَا. قَالَ عِمْرَانُ: فَكَأَنِّي
أَنْظُرُ إِلَيْهَا نَاقَةً وَرَقَاءً.

تخریج: أخرجه مسلم، البر والصلة، باب النهي عن لعن الدواب وغيرها، ح: ٢٥٩٥ من
حديث أيوب السخيتاني به.

Chapter 51. Regarding The Prohibition of Instigating Fights Among Beasts

2562. It was reported from Abū Yahyā Al-Qattāt, from Mujāhid, from Ibn ‘Abbās, who said: “The Messenger of Allāh ﷺ prohibited instigating fights between beasts.” (*Da‘if*)

(المعجم ٥١) بَابُ: فِي التَّحْرِيشِ بَيْنَ
الْبَهَائِمِ (التحفة ٥٦)

٢٥٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا
يَحْيَى بْنُ آدَمَ عَنْ قُطَيْبَةَ بْنِ عَبْدِ الْعَزِيزِ بْنِ
سَيَّاهٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي يَحْيَى الْقَتَّاتِ،
عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: نَهَى
رَسُولُ اللَّهِ ﷺ عَنِ التَّحْرِيشِ بَيْنَ الْبَهَائِمِ.

تخریج: [إسناده ضعيف] أخرجه الترمذي، الجهاد، باب ما جاء في كراهية التحريش بين
البهائم والضرب والوسم في الوجه، ح: ١٧٠٨ عن أبي كريب محمد بن العلاء به * الأعمش:
عنن وأبو يحيى القتات: ضعيف إلا في رواية الثوري عنه.

Comments:

Since provoking the animals to fight with each other is prohibited, the act of provoking humans to fight against each other is all the more reprehensible.

Chapter 52. Regarding Branding Animals

(المعجم ٥٢) بَابُ: فِي وَسْمِ الدَّوَابِّ
(التحفة ٥٧)

2563. It was reported from Hishām

٢٥٦٣ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا

bin Zaid, from Anas who said: "I came to the Prophet ﷺ with a brother of mine when he was born to perform *Tahnīk* for him. I found him in sheep pen branding sheep." I (Hishām) think he said: "On their ears."

تخریج: أخرجه البخاري، الذبائح والصيد، باب الوسم والعلم في الصورة، ح: ٥٥٤٢ ومسلم، اللباس والزينة، باب جواز وسم الحيوان غير الآدمي في غير الوجه... إلخ، ح: ٢١١٩ من حديث شعبة به.

Comments:

Branding was done through marking by burning the body of the animal with a hot iron. It is allowed to brand the bodies of the animals but not allowed to brand them on the face. The ear, which is not a part of the face can, however, be branded.

Chapter (...) The Prohibition of Branding The Face, And Striking The Face

2564. It was reported from Abū Az-Zubair, from Jābir who said: "A donkey, which had been branded in the face, passed by the Prophet ﷺ. He said: 'Has it not reached you people, that I have cursed those who brand animals on their faces, or strike them on their faces?' so he prohibited that." (*Sahīh*)

شُعْبَةُ عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسٍ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ بِأَخٍ لِي حِينَ وُلِدَ لِجَحَنكُهُ فَإِذَا هُوَ فِي مِرْبَدٍ يَسْمُ عَنَمًا، أَحْسِبُهُ قَالَ: فِي آذَانِهَا.

(المعجم...) - بَابُ النَّهْيِ عَنِ الْوَسْمِ فِي الْوَجْهِ وَالضَّرْبِ فِي الْوَجْهِ (التحفة ٥٨)

٢٥٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ مَرَّ عَلَيْهِ بِحِمَارٍ قَدْ وَسِمَ فِي وَجْهِهِ فَقَالَ: «أَمَا بَلَّغْتُمْ أَنِّي لَعَنْتُ مَنْ وَسِمَ الْبَهِيمَةَ فِي وَجْهِهَا أَوْ ضَرَبَهَا فِي وَجْهِهَا؟»، فَنَهَى عَنْ ذَلِكَ.

تخریج: [صحيح] أخرجه أحمد: ٣/٣٢٣ من حديث سفيان الثوري ومسلم، اللباس والزينة، باب النهي عن ضرب الحيوان في وجهه ووسمه فيه، ح: ٢١١٧ من حديث أبي الزبير به.

Comments:

The face, whether of man or animal, is the most respectable part of the body. It is, therefore, prohibited to strike it.

Chapter 53. The Prohibition Of Studding Donkeys With Mare Horses

2565. It was reported from Abū Al-Khair, from Ibn Zurair, from

(المعجم ٥٣) بَابُ: فِي كَرَاهِيَةِ الْحُمْرِ تُنْزَى عَلَى الْخَيْلِ (التحفة ٥٩)

٢٥٦٥ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي

‘Alī bin Abi Tālib who said: “The Messenger of Allāh ﷺ was given a she-mule as a gift which he rode.” ‘Alī said: “If we studded donkeys with mare horses we would have animals of this type?” The Messenger of Allāh ﷺ said: “Those who don’t know do that.” (Ṣaḥīḥ)

تخريج: [إسناده صحيح] أخرجه النسائي، الخليل، باب التشديد في حمل الحمير على الخيل، ح: ٣٦١٠ عن قتيبة به، ووصحه ابن حبان، ح: ١٦٣٩ وله شاهد تقدم: ٨٠٨.

Chapter 54. Regarding Three People Riding An Animal

(المعجم ٥٤) بَابُ: فِي رُكُوبِ ثَلَاثَةِ عُلَى دَابَّةٍ (التحفة ٦٠)

2566. ‘Abdullāh bin Ja’far said: “Whenever the Prophet ﷺ arrived from a journey we would be taken to receive him, so whoever was first to meet him, he will put him in front of him. As I was the first to meet him, he put me in front of him. Then Hasan or Husain was brought to him, so he put him behind him. We entered Al-Madīnah, while we were like that.” (Ṣaḥīḥ)

٢٥٦٦ - حَدَّثَنَا أَبُو صَالِحٍ مَحْبُوبٌ بِنُ مُوسَى: حَدَّثَنَا أَبُو إِسْحَاقَ الْفَرَارِيُّ عَنْ عَاصِمِ بْنِ سَلِيمَانَ، عَنْ مُورِقِ يَعْنِي الْعُجَلِيِّ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ جَعْفَرٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا قَدِمَ مِنْ سَفَرٍ اسْتَقْبَلَ بِنَا فَأَيْتَنَا اسْتَقْبَلَ أَوْ لَا جَعَلَهُ أَمَامَهُ فَاسْتَقْبَلَ بِي فَحَمَلَنِي أَمَامَهُ، ثُمَّ اسْتَقْبَلَ بِحَسَنِ أَوْ حُسَيْنٍ، فَجَعَلَهُ خَلْفَهُ فَدَخَلْنَا الْمَدِينَةَ وَإِنَّا لَكَذَلِكَ.

تخريج: أخرجه مسلم، فضائل الصحابة، باب: من فضائل عبدالله بن جعفر رضي الله عنهما، ح: ٢٤٢٨ من حديث عاصم به.

Comments:

It is allowed to come out of the town in order to welcome dignitaries and respectable personalities. The Messenger of Allāh ﷺ loved the children and gave them due regard as well.

Chapter 55. Regarding Remaining Halted Atop An Animal

(المعجم ٥٥) بَابُ: فِي الْوُقُوفِ عَلَى الدَّابَّةِ (التحفة ٦١)

2567. It was reported from Abū Hurairah, from the Prophet ﷺ who said: “Do not use the backs of

٢٥٦٧ - حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ: حَدَّثَنَا ابْنُ عِيَّاشٍ عَنْ يَحْيَى بْنِ أَبِي عَمْرٍو

your beasts as *Minbars*. Allāh has subjugated them for you to transport you to a land that you cannot reach without difficulty yourselves. And He made the earth (spread out) for you, so fulfill your needs upon it.” (*Hasan*)

السَّيَّانِي، عن أبي مَرْيَمَ، عن أبي هُرَيْرَةَ
عن النَّبِيِّ ﷺ قال: «إِيَّايَ أَنْ تَتَّخِذُوا ظُهُورَ
دَوَابِّكُمْ مَنَابِرَ فَإِنَّ اللَّهَ إِنَّمَا سَخَّرَهَا لَكُمْ
لِتَبْلُغَكُمْ إِلَى بَلَدٍ لَمْ تَكُونُوا بِالْغَيْهِ إِلَّا بِشِقِّ
الْأَنْفُسِ وَجَعَلَ لَكُمْ الْأَرْضَ فَعَلَيْهَا فَاقْضُوا
حَاجَاتِكُمْ».

تخریج: [حسن] أخرجه البيهقي: ٢٥٥/٥ من حديث أبي داود به، وله شاهد عند ابن خزيمة، ح: ٢٥٤٤ وابن حبان، ح: ٢٠٠٢ وصححه الحاكم: ١٠٠/٢ ووافقه الذهبي وسنده حسن وانظر، ح: ٢٥٤٨.

Comments:

The Messenger of Allāh ﷺ delivered his famous Sermon on his last Pilgrimage atop his she-camel, but it was an exceptional case that happened due to the exigency of the occasion.

Chapter 56. On Side camels.

(المعجم ٥٦) بَابُ فِي الْجَنَائِبِ

(التحفة ٦٢)

2568. It was reported from Sa‘eed bin Abī Hind who said: “Abū Hurairah said: ‘The Messenger of Allāh ﷺ said: “There are camels for the devils, and there are houses for the devils.^[1] As for camels for the devils, I have seen them. One of you goes out with fattened extra camels at his side, riding none of them, nor giving a ride to a tired brother when he passes by him. As for the houses for devils I have not seen them.” Sa‘eed would say: “I think they are those enclosures which people cover with *Dibāj* (brocade).” (*Da‘if*)

٢٥٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا
ابْنُ أَبِي فُدَيْكٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي
يَحْيَى عَنْ سَعِيدِ بْنِ أَبِي هُرَيْرَةَ قَالَ: قَالَ أَبُو
هُرَيْرَةَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَكُونُ إِبِلٌ
لِلشَّيَاطِينِ وَبُيُوتٌ لِلشَّيَاطِينِ فَأَمَّا إِبِلُ الشَّيَاطِينِ
فَقَدْ رَأَيْتُهَا يَخْرُجُ أَحَدُكُمْ بِجَنِيَبَاتٍ مَعَهُ قَدْ
أَسْمَتَهَا فَلَا يَعْلُو بِعَيْرِهَا مِنْهَا وَيَمُرُّ بِأَخِيهِ قَدْ
انْقَطَعَ بِهِ فَلَا يَحْمِلُهُ، وَأَمَّا بُيُوتُ الشَّيَاطِينِ
فَلَمْ أَرَهَا»، كَانَ سَعِيدٌ يَقُولُ: لَا أَرَاهَا إِلَّا
هَذِهِ الْأَقْفَاصُ الَّتِي يَسْتُرُ النَّاسُ بِالذَّبْيَاجِ.

[1] Some of the scholars consider this the end of the *Hadīth*, and that what follows is the statement of Abū Hurairah, others consider all of it — up to the statement of Sa‘eed, to be from the *Hadīth*.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٢٥٥/٥ من حديث أبي داود به * رجاله ثقات ولكن سعيد بن أبي هند "لم يلق أبا هريرة" قاله أبو حاتم الرازي، انظر المراسيل، ص: ٧٥ فالسند منقطع.

Chapter 57. Regarding Traveling Fast, And The Prohibition Of Staying On Roads At Night

(المعجم ٥٧) **بَابُ: فِي سُرْعَةِ السَّيْرِ وَالتَّهْيِ عَنِ التَّعْرِيسِ فِي الطَّرِيقِ**
(التحفة ٦٣)

2569. It was reported from Abū Hurairah that the Messenger of Allāh ﷺ said: "When you travel in a fertile land, then grant the camels their due (of grazing), and when you travel in time of drought, then travel quickly, and when you want to camp for the night, keep off the road." (*Ṣaḥīḥ*)

٢٥٦٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ: أَخْبَرَنَا سَهْلُ بْنُ أَبِي صَالِحٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا سَافَرْتُمْ فِي الْخِصْبِ فَأَعْطُوا الْإِبِلَ حَقَّهَا، وَإِذَا سَافَرْتُمْ فِي الْجَدْبِ فَاسْرِعُوا السَّيْرَ فَإِذَا أَرَدْتُمْ التَّعْرِيسَ فَتَنَكَّبُوا عَنِ الطَّرِيقِ».

تخريج: أخرجه مسلم، الإمامة، باب مراعاة مصلحة الدواب في السير ... إلخ، ح: ١٩٢٦ من حديث سهيل بن أبي صالح به.

2570. It was reported from Al-Ḥasan, from Jābir bin ‘Abdullāh, from the Prophet ﷺ, similar to this (no. 2569). After his saying: "their due" he said: "and do not go beyond the camps." (*Ḍa‘īf*)

٢٥٧٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هِشَامٌ عَنِ الْحَسَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ نَحْوَ هَذَا قَالَ بَعْدَ قَوْلِهِ: «حَقَّهَا»: «وَلَا تَعُدُّوا الْمَنَازِلَ».

تخريج: [إسناده ضعيف] * الحسن البصري لم يثبت سماعه من جابر في هذا الحديث، بسند صحيح.

Chapter (...) Traveling At Night

(المعجم ...) **بَابُ: فِي الدَّلْجَةِ**
(التحفة ٦٤)

2571. It was reported from Anas who said: "The Messenger of Allāh ﷺ said: "Travel by night, for the earth is rolled up (shorter) during the night." (*Ḥasan*)

٢٥٧١ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا خَالِدُ بْنُ يَزِيدَ: حَدَّثَنَا أَبُو جَعْفَرٍ الرَّازِيُّ عَنِ الرَّبِيعِ بْنِ أَنَسٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَلَيْكُمْ بِالدَّلْجَةِ، فَإِنَّ الْأَرْضَ

تَطْوَى بِاللَّيْلِ».

تخریج: [حسن] سنده ضعيف وللحديث شواهد عند ابن خزيمة، ح: ٢٥٥٥ وغيره.

Chapter 58. The Owner Of The Animal Is More Entitled To Ride In The Front

2572. It was reported from Buraidah who said: "While the Messenger of Allāh ﷺ was walking, a man with a donkey came to him and said: 'O Messenger of Allāh! Ride.' And the man moved to the back of the animal. The Messenger of Allāh ﷺ said: 'No. You are more entitled to ride in front of your animal than me, unless you grant me the right.' He said: 'I have granted it to you.' So he rode." (*Hasan*)

(المعجم ٥٨) بَابُ: رَبُّ الدَّابَّةِ أَحَقُّ بِصَدْرِهَا (التحفة ٦٥)

٢٥٧٢ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ ثَابِتِ الْمَرْوَزِيِّ: حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنٍ: حَدَّثَنِي أَبِي: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ قَالَ: سَمِعْتُ أَبِي، بُرَيْدَةَ يَقُولُ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ يَمْشِي جَاءَ رَجُلٌ وَمَعَهُ جِمَارٌ، فَقَالَ: يَا رَسُولَ اللَّهِ! ارْكَبْ وَتَأَخَّرَ الرَّجُلُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لا، أَنْتَ أَحَقُّ بِصَدْرِ دَابَّتِكَ مِنِّي إِلَّا أَنْ تَجْعَلَهُ لِي»، قَالَ: فَإِنِّي قَدْ جَعَلْتُهُ لَكَ فَرَكِبَ.

تخریج: [إسناده حسن] أخرجه الترمذي، الأدب، باب ما جاء أن الرجل أحق بصدر دابته، ح: ٢٧٧٣ من حديث علي بن حسين بن واقد به وقال: "حسن غريب" وصححه ابن حبان، ح: ٢٠٠١ والحاكم على شرط مسلم: ٦٤/٢ ووافقه الذهبي.

Comments:

The same rule holds good with regard to the front seats of cars and jeeps etc.

Chapter 59. Regarding The Animal That Is Hamstrung During War

2573. It was reported from 'Abbād bin 'Abdullāh bin Az-Zubair who said: "My foster father, who is from Banū Murrah bin 'Awf, narrated to me, and he was present at the Battle of Mu'tah: "By Allāh! It is as if I can still see Ja'far when he hamstrung his red horse, then he fought until he was killed." (*Da'if*) Abū Dāwud said: This *Hadīth* is

(المعجم ٥٩) بَابُ: فِي الدَّابَّةِ تُعْرَبُ فِي الْحَرْبِ (التحفة ٦٦)

٢٥٧٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التَّقِيلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ ابْنِ إِسْحَاقَ: حَدَّثَنِي ابْنُ عَبَّادٍ عَنْ أَبِيهِ عَبَّادِ ابْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، - قَالَ أَبُو دَاوُدَ: هُوَ يَحْيَى بْنُ عَبَّادٍ - حَدَّثَنِي أَبِي الَّذِي أَرْضَعَنِي وَهُوَ أَحَدُ بَنِي مِرَّةَ بْنِ عَوْفٍ، وَكَانَ فِي تِلْكَ

not strong.

الْعَزَاةَ غَزَاةً مُؤْتَةً قَالَ: وَاللَّهِ! لَكَأَنِّي أَنْظِرُ إِلَى
جَعْفَرٍ حِينَ اقْتَحَمَ عَنْ فَرَسٍ لَهُ شَقْرَاءُ
فَعَقَرَهَا، ثُمَّ قَاتَلَ الْقَوْمَ حَتَّى قُتِلَ.
قَالَ أَبُو دَاوُدَ: هَذَا الْحَدِيثُ لَيْسَ بِالْقَوِيِّ.

تخريج: [إسناده ضعيف] أخرجه ابن هشام في سيرته: ٢٠/٤ من حديث محمد بن إسحاق به * رجل من بني مرة بن عوف الذي سماه عباد بن عبدالله بن الزبير: أباً له من الرضاعة، لم أعرفه بالتعديل فهو علة الخبر، ولو ثبت أنه صحابي فالسند حسن.

Comments:

If, during the course of fighting, there comes a stage when the warrior feels that he is at the verge of getting overpowered or killed, he may destroy his conveyance and equipment to prevent their falling into the hands of the enemy.

Chapter 60. Regarding Stakes In Racing

(المعجم ٦٠) بَابُ: فِي السَّبْقِ

(التحفة ٦٧)

2574. It was reported from Nāfi' bin Abī Nāfi', from Abū Hurairah who said: "The Messenger of Allāh ﷺ said: 'Stakes are only allowed in races between camels, horses, and shooting arrows.'" (*Hasan*)

٢٥٧٤ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا
ابْنُ أَبِي ذَنْبٍ عَنْ نَافِعِ بْنِ أَبِي نَافِعٍ، عَنْ أَبِي
هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا سَبَقَ
إِلَّا فِي خُفٍّ أَوْ حَافِرٍ أَوْ نَضَلٍ».

تخريج: [إسناده حسن] أخرجه الترمذي، الجهاد، باب ما جاء في الرهان والسبق، ح: ١٧٠٠ من حديث محمد بن عبدالرحمن بن أبي ذنب به وقال: "حسن" وصححه ابن حبان، ح: ١٦٣٨.

2575. It was reported from Mālik, from Nāfi', from 'Abdullāh bin 'Umar, that the Messenger of Allāh ﷺ organized a race for horses that had been made lean, from Al-Hafyā' to Thaniyyat Al-Wadā', and he organized another race for horses that had not been made lean, from Ath-Thaniyyah to the Masjid of Banū Zuraiq, and 'Abdullāh was among those who took part in the race. (*Ṣaḥīḥ*)

٢٥٧٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ
الْقَعْنَبِيُّ عَنْ مَالِكِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ
ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ سَابَقَ بَيْنَ
الْخَيْلِ الَّتِي قَدْ أُضْمِرَتْ مِنَ الْحَفْيَاءِ، وَكَانَ
أَمَدَهَا ثِيَّةَ الْوَدَاعِ، وَسَابَقَ بَيْنَ الْخَيْلِ الَّتِي لَمْ
تُضْمَرْ مِنَ الثِّيَّةِ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ، وَأَنَّ
عَبْدَ اللَّهِ كَانَ مِمَّنْ سَابَقَ بِهَا.

تخريج: أخرجه البخاري، الصلاة، باب: هل يقال: مسجد بني فلان؟ ح: ٤٢٠ ومسلم،

الإمارة، باب المسابقة بين الخيل وتضميرها، ح: ١٨٧٠ من حديث مالك به وهو في الموطأ (يحيى): ٤٦٧/٢.

2576. It was reported from Al-Mu'tamir, from 'Ubaidullāh, from Nāfi', from Ibn 'Umar that the Prophet of Allāh ﷺ would lean horses to be used for races. (*Ṣaḥīh*)

٢٥٧٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا الْمُعْتَمِرُ
عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ
نَبِيَّ اللَّهِ ﷺ كَانَ يُضَمِّرُ الْخَيْلَ، يُسَابِقُ بِهَا.

تخريج: أخرجه مسلم، ح: ١٨٧٠ من حديث عبيدالله بن عمر به، انظر الحديث السابق: ٢٥٧٥.

2577. It was reported from 'Uqbah bin Khālid, from 'Ubaidullāh, from Nāfi', from Ibn 'Umar that the Prophet ﷺ held a race between horses, and kept the horses which were in the fifth year at a longer distance. (*Ṣaḥīh*)

٢٥٧٧ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا
عُقْبَةُ بْنُ خَالِدٍ عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ
ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ سَبَقَ بَيْنَ الْخَيْلِ،
وَفَضَّلَ الْفُرَحَ فِي الْغَايَةِ.

تخريج: [إسناده صحيح] أخرجه ابن عبد البر في التمهيد: ٨٤/١٤ من حديث أبي داود به، وهو في مسند أحمد: ١٥٧/٢ وصححه ابن الملتن في تحفة المحتاج، ح: ١٧٣٧.

Chapter 61. Regarding Foot Races

(المعجم ٦١) بَابُ: فِي السَّبَقِ عَلَى
الرَّجْلِ (التحفة ٦٨)

2578. It was reported from 'Āishah, that she was with the Prophet ﷺ on a journey, she said: "And I raced with him on foot, and I beat him. When I gained weight, I (again) raced him, and he beat me. He said: 'This (win) is for that race.'" (*Ṣaḥīh*)

٢٥٧٨ - حَدَّثَنَا أَبُو صَالِحٍ الْأَنْطَاكِيُّ
مَحْبُوبُ بْنُ مُوسَى: أَخْبَرَنَا أَبُو إِسْحَاقَ
الْفَزَارِيُّ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ وَعَنْ
أَبِي سَلَمَةَ، عَنْ عَائِشَةَ: أَنَّهَا كَانَتْ مَعَ النَّبِيِّ
ﷺ فِي سَفَرٍ، قَالَتْ: فَسَابَقْتُهُ فَسَبَقْتُهُ عَلَى
رِجْلِي، فَلَمَّا حَمَلْتُ اللَّحْمَ سَابَقْتُهُ فَسَبَقَنِي
فَقَالَ: «هَذِهِ بِتِلْكَ السَّبَقَةِ».

تخريج: [إسناده صحيح] أخرجه ابن ماجه، النكاح، باب حسن معاشره النساء، ح: ١٩٧٩ من حديث هشام بن عروة عن أبيه عن عائشة به وصححه ابن حبان، ح: ١٣١٠.

Chapter 62. Regarding *Al-Muḥallil* (Entering A Third Horse In A Race With Two Other Horses For A Stake)

2579. It was reported from Az-Zuhrī, from Sa‘eed bin Al-Musayyab, from Abū Hurairah, from the Prophet ﷺ, who said: “Whoever enters a horse (in a race) between two other horses — meaning not knowing whether it will win — then that is not gambling. But whoever enters a horse (in a race) between two other horses, and he is certain that it will win, then that is gambling.” (Da‘if)

الجهاد، باب السبق والرهان، ح: ٢٨٧٦ من

2580. (Another chain) from Az-Zuhrī, with the chain of ‘Abbād, with its meaning (similar to no. 2579). (Da‘if)

Abū Dāwud said: Ma‘mar, Shu‘aib and ‘Aqil reported it from Az-Zuhrī, from some men from the people of knowledge. And this (narration) is more correct according to us.

خریج: [إسناده ضعيف] أخرجه ابن عبد البر في التمهيد: ٨٨/١٤ من حديث أبي داود به،

Chapter 63. Practicing *Al-Jalab*^[1] With Horses In Racing

2581. It was reported from Al-

(المعجم ٦٢) بَابُ: فِي الْمُحَلِّلِ
(التحفة ٦٩)

٢٥٧٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حُصَيْنُ بْنُ نَمِيرٍ: حَدَّثَنَا سُفْيَانُ بْنُ حُسَيْنٍ؛ ح: وَحَدَّثَنَا عَلِيُّ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ: أَخْبَرَنَا سُفْيَانُ بْنُ حُسَيْنٍ الْمَعْنَى عَنْ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَدْخَلَ فَرَسًا بَيْنَ فَرَسَيْنِ» يَعْنِي وَهُوَ لَا يُؤْمِنُ أَنْ يُسَبِّقَ «فَلَيْسَ بِقِمَارٍ، وَمَنْ أَدْخَلَ فَرَسًا بَيْنَ فَرَسَيْنِ وَقَدْ أَمِنَ أَنْ يُسَبِّقَ فَهُوَ قِمَارٌ».

خریج: [إسناده ضعيف] أخرجه ابن ماجه، حديث سفیان بن حسین به وهو ضعيف عن الزهري.

٢٥٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ سَعِيدِ بْنِ بَشِيرٍ، عَنِ الزُّهْرِيِّ بِإِسْنَادِ عَبَادٍ وَمَعْنَاهُ. قَالَ أَبُو دَاوُدَ: رَوَاهُ مَعْمَرٌ وَسُعَيْبٌ وَعَقِيلٌ عَنِ الزُّهْرِيِّ عَنِ رَجَالٍ مِنْ أَهْلِ الْعِلْمِ، وَهَذَا أَصَحُّ عِنْدَنَا.

خریج: [إسناده ضعيف] أخرجه ابن عبد البر في التمهيد: ٨٨/١٤ من حديث أبي داود به، وانظر الحديث السابق.

(المعجم ٦٣) بَابُ: فِي الْجَلَبِ عَلَى
الْحَيْلِ فِي السَّبَاقِ (التحفة ٧٠)

٢٥٨١ - حَدَّثَنَا يَحْيَى بْنُ خَلْفٍ: حَدَّثَنَا

[1] See nos. 1591 and 1592 where similar is narrated regarding *Zakāh*, and its definition in that case. It has mostly been narrated by the *Hadīth* compilers as a no. dealing with *Zakāt* and the prohibition of the *Shighār* marriage. In regard to racing, Al-Khattābī

Ḥasan, from 'Imrān bin Ḥuṣayn, from the Prophet ﷺ who said: "There is no *Jalab*, nor *Janab*." In his narration, Yaḥyā (one of the narrators) added: "in competition." (*Ḥasan*)

عَبْدُ الْوَهَّابِ بْنِ عَبْدِ الْمَجِيدِ: حَدَّثَنَا عَنبَسَةُ؛
ح: وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرُ بْنُ الْمُفْضَلِ عَنِ
حُمَيْدِ الطَّوِيلِ جَمِيعًا، عَنِ الْحَسَنِ، عَنِ عِمْرَانَ
ابْنِ حُصَيْنٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا جَلَبَ وَلَا
جَنْبَ». زَادَ يَحْيَى فِي حَدِيثِهِ: «فِي الرَّهَانِ».

تخريج: [حسن] أخرجه النسائي، النكاح، باب الشغار، ح: ٣٣٣٧ والترمذي، ح: ١١٢٣ من حديث بشر ابن المفضل به، ورواه ابن ماجه، ح: ٣٩٣٧ من حميد وللحديث شواهد.

2582. It was reported from Qatādah who said: "*Al-Jalab* and *Al-Janab* is in competition." (*Da'if*)

٢٥٨٢ - حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا
عَبْدُ الْأَعْلَى عَنِ سَعِيدٍ، عَنِ قَتَادَةَ قَالَ:
الْجَلَبُ وَالْجَنْبُ فِي الرَّهَانِ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٢١/١٠ من حديث أبي داود به * سعيد بن أبي عروبة عن.

Chapter 64. Regarding Embellishing The Sword With Silver

(المعجم ٦٤) بَابُ: فِي السَّيْفِ يُحَلَّى
(التحفة ٧١)

2583. It was reported from Qatādah, from Anas who said: "The hand guard on the sword of the Messenger of Allāh ﷺ was made from silver." (*Sahih*)

٢٥٨٣ - حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا
جَرِيرُ بْنُ حَازِمٍ: حَدَّثَنَا قَتَادَةَ عَنِ أَنَسِ قَالَ:
كَانَتْ قَبِيْعَةُ سَيْفِ رَسُولِ اللَّهِ ﷺ فِضَّةً.

تخريج: [صحيح] أخرجه النسائي، الزينة، باب حلية السيف، ح: ٥٣٧٦ والترمذي، ح: ١٦٩١ من حديث جرير بن حازم به وقال: "حسن غريب" وللحديث شاهد عند النسائي، ح: ٥٣٧٥ وسنده صحيح وصححه ابن الملتن في تحفة المحتاج: ١/١٤٧، ح: ١٩.

explained *Al-Jalab* (*Ma'ālam As-Sunan*): "This is explained as; that the horse should not be yelled at during the race, nor goaded by any kind of goading to make it run faster. It is only required that their riders prod them by moving the bridle and pulling the reins, and prodding them on with the whip and spurs, and similar to that, without yelling at them with the voice. And it has been said that its meaning is that people congregate, lining up, standing along the two sides, and yelling, so they were prohibited from that. As for *Al-Janab*, it is said that they would have a horse run alongside, until when they were near the finish, they would alternate from the mount which had fatigued, mounting the horse that was not ridden yet. So that was prohibited." In *An-Nihāyah* Ibn Al-Aṭhīr said about *Al-Jalab*: "It is that a man follows behind his horse encouraging it, yelling and screaming at it, to goad it to continue, so that was prohibited." And about *Al-Janab*, he said similar to *Al-Khattābī*.

2584. (Another chain) from Qatādah, from Sa‘eed Ibn Abī Al-Ḥasan, who said: “The hand guard on the sword of the Messenger of Allāh ﷺ was made from silver.” (*Ṣaḥīh*)

Qatādah said: “I do not know anyone who followed him up in (narrating) that.”^[1]

٢٥٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ قَالَ: كَانَتْ قَبِيْعَةُ سَيْفِ رَسُولِ اللَّهِ ﷺ فَضَّةً.
قال قَتَادَةُ: وَمَا عَلِمْتُ أَحَدًا تَابَعُهُ عَلَى ذَلِكَ.

تخريج: [صحيح] انظر الحديث السابق، وأخرجه البيهقي: ٤/١٤٣ من حديث أبي داود به، ورواه النسائي، ح: ٥٣٧٧.

2585. It was reported from ‘Uthmān bin Sa‘d, from Anas bin Mālik, who said: — and he mentioned similarly (as no. 2584). (*Ṣaḥīh*)

Abū Dāwud said: The strongest of these *Ḥadīths* is the *Ḥadīth* of Sa‘eed bin Abī Al-Ḥasan, and the rest are weak.

٢٥٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنِي يَحْيَى بْنُ كَثِيرٍ أَبُو غَسَّانَ الْعُبَيْرِيُّ عَنْ عُثْمَانَ بْنِ سَعْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ فَذَكَرَ مِثْلَهُ.

قال أبو داود: أقوى هذه الأحاديث حديث سعيد بن أبي الحسن، والباقي ضعاف.

تخريج: [صحيح] انظر الحديثين السابقين وأخرجه البيهقي: ٤/١٤٣ من حديث يحيى بن كثير به.

Chapter 65. Regarding Entering The *Masjid* With An Arrow

2586. Jābir narrated that the Messenger of Allāh ﷺ ordered a man who used to give out arrows in charity in the *Masjid*, not to pass through unless he was holding them by their heads. (*Ṣaḥīh*)

(المعجم ٦٥) **بَابُ: فِي النَّبْلِ يُدْخَلُ فِي الْمَسْجِدِ (التحفة ٧٢)**

٢٥٨٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ أَمَرَ رَجُلًا كَانَ يَتَصَدَّقُ بِالنَّبْلِ فِي الْمَسْجِدِ أَنْ لَا يَمُرَّ بِهَا إِلَّا وَهُوَ آخِذٌ بِنُصُولِهَا.

^[1] Some of the commentaries consider this to be a mistake, and that it should be “Abū Dāwud said:” and the meaning would be that Abū Dāwud does not know of anyone else who narrated it like this, except for Jarīr bin Ḥāzīm, who narrated number 2583; meaning — if this is correct — that the author considers the correct narration from Qatādah to be the one he narrated from Sa‘eed, who is the brother of Al-Ḥasan Al-Baṣri.

تخریج: أخرجه مسلم، البر والصلة، باب أمر من مر بسلاح، في مسجد أو سوق أو غيرهما من المواضع الجامعة للناس، أن يمسك بنصالها، ح: ١٢٢/٢٦١٤ عن قتيبة به.

2587. Abū Mūsā narrated that the Messenger of Allāh ﷺ said: "If one of you passes through our *Masjid*, or our marketplace, with an arrow, he should hold it's head" or he said: "he should hold it with his palm," or he said: "he should hold it with his palm so that no harm is done to any Muslims." (*Ṣaḥīh*)

٢٥٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِذَا مَرَّ أَحَدُكُمْ فِي مَسْجِدِنَا، أَوْ فِي سُوْقِنَا، وَمَعَهُ نَبْلٌ، فَلْيُمْسِكْ عَلَى نِصَالِهَا»، أَوْ قَالَ: «فَلْيَقْبِضْ بِكَفِّهِ أَنْ تُصِيبَ أَحَدًا مِنَ الْمُسْلِمِينَ».

تخریج: أخرجه البخاري، الفتن، باب قول النبي ﷺ: "من حمل علينا السلاح فليس منا"، ح: ٧٠٧٥ ومسلم، البر والصلة، باب أمر من مر بسلاح في مسجد أو سوق... إلخ، ح: ٢٦١٥ عن أبي كريب محمد بن العلاء به.

Chapter 66. Regarding The Prohibition Of Passing An Unsheathed Sword

(المعجم ٦٦) **بَابُ فِي النَّهْيِ أَنْ يُتَعَاطَى السَّيْفُ مَسْلُولًا** (التحفة ٧٣)

2588. Jābir narrated: "The Prophet ﷺ prohibited passing an unsheathed sword." (*Da'īf*)

٢٥٨٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يُتَعَاطَى السَّيْفُ مَسْلُولًا.

تخریج: [إسناده ضعيف] أخرجه الترمذي، الفتن، باب ما جاء في النهي عن تعاطي السيف مسلولا، ح: ٢١٦٣ من حديث حماد بن سلمة به وقال: "حسن غريب" وصححه الحاكم على شرط مسلم: ٢٩٠/٤ ووافقه الذهبي، وللحديث شواهد ضعيفة * أبو الزبير عنن.

Comments:

It is a safety measure against the possibility of the sword accidentally injuring someone.

Chapter 67. The Prohibition Of Cutting A Strap Between Two Fingers

(المعجم ٦٧) **بَابُ النَّهْيِ أَنْ يُقَدَّ السَّيْرُ بَيْنَ إِصْبَعَيْنِ** (التحفة ٧٤)

2589. It was reported from Al-Ḥasan, from Samurah bin Jundab that the Messenger of Allāh ﷺ

٢٥٨٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا قُرَيْشُ بْنُ أَنَسٍ: حَدَّثَنَا أَشْعَثُ عَنْ الْحَسَنِ،

prohibited cutting a strap between two fingers.

عن سُمْرَةَ بْنِ جُنْدُبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يُقَدَّ السِّرُّ بَيْنَ إِصْبَعَيْنِ.

تخريج: [حسن] أخرجه الطبراني في الكبير: ٢٢٤/٧، ح: ٦٩٣٥ من حديث قريش بن أنس به وصنيع الحافظ في التهذيب يدل على أن سماع محمد بن بشار وابن المديني من قريش بن أنس قبل اختلاطه وباقي السند صحيح، الحسن عن سمرة كتاب لا يضره تدليس الحسن والرواية عن الكتاب صحيحة ما لم يثبت الجرح فيه.

Comments:

This method of cutting something is fraught with the risk of injuring the cutter's hand in the process. The leather must be put on a piece of stone or wood for cutting. So it resembles, in its meaning, his prohibition of handing someone an unsheathed sword.

Chapter 68. Regarding Wearing Coats Of Mail

(المعجم ٦٨) بَابُ: فِي لِبْسِ الدَّرُوعِ
(التحفة ٧٥)

2590. It was reported from As-Sā'ib bin Yazīd, from a man whom he named: "The Messenger of Allāh ﷺ used two coats of mail on the Day of (the battle of) Uḥūd," or: "he wore two coats of mail."^[1] (*Ṣaḥīḥ*)

٢٥٩٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ قَالَ: حَسِبْتُ أَنِّي سَمِعْتُ يَزِيدَ بْنَ خُصَيْفَةَ يَذْكُرُ عَنِ السَّائِبِ بْنِ يَزِيدَ، عَنْ رَجُلٍ قَدْ سَمَّاهُ: أَنَّ رَسُولَ اللَّهِ ﷺ ظَاهَرَ يَوْمَ أُحُدٍ بَيْنَ دِرْعَيْنِ أَوْ لِبْسِ دِرْعَيْنِ.

تخريج: [صحيح] للحديث شاهد عند الترمذي، ح: ٣٧٣٨ وقال: "حسن صحيح غريب" وصححه الحاكم على شرط مسلم: ٢٥/٣ ووافقه الذهبي.

Chapter 69. On Flags And Banners

(المعجم ٦٩) بَابُ: فِي الرِّايَاتِ
وَالْأَلْوِيَةِ (التحفة ٧٦)

2591. It was reported from Yūnus bin 'Ubaid, the freed slave of Muḥammad bin Al-Qāsim (who said): "Muḥammad bin Al-Qāsim sent me to Al-Barā' bin 'Āzib to ask him about the flag of the Messenger of Allāh ﷺ. He said: 'It was black and square, made of

٢٥٩١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِي: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ: أَخْبَرَنَا أَبُو يَعْقُوبَ التَّمِيمِيُّ: حَدَّثَنِي يُونُسُ بْنُ عُبَيْدٍ مَوْلَى مُحَمَّدِ بْنِ الْقَاسِمِ قَالَ: بَعَثَنِي مُحَمَّدُ بْنُ الْقَاسِمِ إِلَى الْبَرَاءِ بْنِ عَازِبٍ يَسْأَلُهُ عَنْ رَايَةِ رَسُولِ اللَّهِ ﷺ مَا كَانَتْ؟ فَقَالَ: كَانَتْ سَوْدَاءَ

[1] That is, the narrator was not sure if it was; "Zāhara" (used) or; "Labisa" (wore).

Namirah.^[1] (*Hasan*)

مُرَبَّعَةٌ مِنْ نَمِرَةٍ.

تخريج: [إسناده حسن] أخرجه الترمذي، الجهاد، باب ما جاء في الرايات، ح: ١٦٨٠ من حديث يحيى بن زكريا بن أبي زائدة به وقال: "حسن غريب".

2592. It was reported from Abū Az-Zubair, from Jābir, and he attributed it to the Prophet ﷺ, that when he (ﷺ) entered Makkah, his banner was white. (*Hasan*)

٢٥٩٢ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْمَرْوَزِيُّ وَهُوَ ابْنُ رَاهَوِيَةَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا شَرِيكٌ عَنْ عَمَّارِ الدُّهْنِيِّ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ يَرْفَعُهُ إِلَى النَّبِيِّ ﷺ أَنَّهُ كَانَ لَوَاؤُهُ يَوْمَ دَخَلَ مَكَّةَ أبيضَ.

تخريج: [حسن] أخرجه الترمذي، الجهاد، باب ما جاء في الألوية، ح: ١٦٧٩ والنسائي، ح: ٢٨٦٩ وابن ماجه، ح: ٢٨١٧ من حديث يحيى بن آدم به وقال الترمذي: "غريب" وله شاهد حسن عند ابن ماجه، ح: ٢٨١٨.

2593. It was reported from Simāk, from a man among his people, from another man among them: "I saw that the flag of the Messenger of Allāh ﷺ was yellow." (*Da'if*)

٢٥٩٣ - حَدَّثَنَا عَقْبَةُ بْنُ مُكْرَمٍ: حَدَّثَنَا سَلْمُ بْنُ قُتَيْبَةَ الشَّعْبِرِيُّ عَنْ شُعْبَةَ، عَنْ سِمَاكٍ، عَنْ رَجُلٍ مِنْ قَوْمِهِ، عَنْ آخَرَ مِنْهُمْ قَالَ: رَأَيْتُ رَايَةَ رَسُولِ اللَّهِ ﷺ صَفْرَاءَ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٣٦٣/٦ من حديث أبي داود، وأبو الشيخ في أخلاق النبي ﷺ، ص: ١٤٥ من حديث سلم بن قتيبة به * رجل من قومه: مجهول.

Chapter 70. Seeking Assistance From Allāh By (Supplication, Worship Etc.) Of Weak Horses and Weak People

(المعجم ٧٠) بَابُ: فِي الْاِنْتِصَارِ بِرُذُلِ الْخَيْلِ وَالضَّعْفَةِ (التحفة ٧٧)

2594. It was reported from Zaid bin Arṭāh Al-Fazārī, from Jubair bin Nufair Al-Ḥaḍramī that he heard Abū Ad-Dardā' saying: "I heard the Messenger of Allāh ﷺ say: 'Seek (and bring for) me your

٢٥٩٤ - حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ الْحَرَائِيُّ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا ابْنُ جَابِرٍ عَنْ زَيْدِ بْنِ أَرْطَاةَ الْفَزَارِيِّ، عَنْ جُبَيْرِ بْنِ نُفَيْرِ الْحَضْرَمِيِّ أَنَّهُ سَمِعَ أَبَا الدَّرْدَاءِ يَقُولُ:

[1] *Namirah* is a type of *Burd* made of wool with black and white designs, and some of them say it may have reddish color, meaning, resembling a leopard. In this case, they say it is being used to mean black and white design.

weak ones, for you are only provided with sustenance and granted assistance through your weak.”^[1] (*Ṣaḥīḥ*)

Abū Dāwud said: Zaid bin Arṭāh is the brother of ‘Adī bin Arṭāh.

سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَبْعُونِي الضُّعَفَاءَ فَإِنَّمَا تُرْزَقُونَ وَتُنَصَّرُونَ بِضِعْفَائِكُمْ». قَالَ أَبُو دَاوُدَ: زَيْدُ بْنُ أَرْطَاةَ أَخُو عَدِيِّ ابْنِ أَرْطَاةَ.

تخريج: [صحيح] أخرجه الترمذي، الجهاد، باب ما جاء في الاستفتاح بصعاليك المسلمين، ح: ١٧٠٢ من حديث عبدالرحمن بن يزيد بن جابر به وقال: "حسن صحيح" ورواه النسائي: ٣١٨١ وصححه ابن حبان: ١٦٢٠ والحاكم: ١٤٥/٢.

Chapter 71. Regarding A Man Who Calls Out A Code Word

2595. It was reported from Al-Ḥasan, from Samurah bin Jundab who said: “The code word of the *Muhājirīn* (Emigrants) was “Abdullāh,” and that of the *Anṣār* (Helpers) was “Abdur-Raḥmān.” (*Da‘īf*)

(المعجم ٧١) بَابُ: فِي الرَّجُلِ يَنَادِي بِالشَّعَارِ (التحفة ٧٨)

٢٥٩٥ - حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ الْحَجَّاجِ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ: كَانَ شِعَارُ الْمُهَاجِرِينَ عَبْدَ اللَّهِ، وَشِعَارُ الْأَنْصَارِ عَبْدَ الرَّحْمَنِ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٣٦١/٦ من حديث أبي داود به * حجاج بن أروطة وقناة: مدلسان وعنعنا.

2596. It was reported from Iyās bin Salamah, from his father, who said: “We went on an expedition with Abū Bakr (may Allāh be pleased with him) during the life of the Messenger of Allāh ﷺ, and our code word was: *Amūt, Amit* (‘put to death, put to death.’).”^[2] (*Ḥasan*)

٢٥٩٦ - حَدَّثَنَا هَنَّادٌ عَنْ ابْنِ الْمُبَارَكِ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ إِيَّاسِ بْنِ سَلَمَةَ، عَنْ أَبِيهِ قَالَ: غَزَوْنَا مَعَ أَبِي بَكْرٍ [رَضِيَ اللَّهُ عَنْهُ] زَمَنَ رَسُولِ اللَّهِ ﷺ، فَكَانَ شِعَارُنَا: أَمِيتٌ أَمِيتٌ.

تخريج: [إسناده حسن] أخرجه ابن ماجه، الجهاد، باب الغارة والبيات وقتل النساء والصبيان، ح: ٢٨٤٠ من حديث عكرمة بن عمار به وصححه الحاكم على شرط الشيخين: ١٠٧/٢ ووافقه الذهبي.

[1] Meaning, by their sincere supplications and worship.

[2] See no. 2638.

2597. It was reported from Al-Muhallab bin Abī Ṣufrah who said: “I was informed by someone who heard the Prophet ﷺ saying: ‘If you suffer a surprise attack from the enemy then say: *Ha Mim*, they will not be victorious.’” (*Sahih*)

٢٥٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْمُهَلَّبِ بْنِ أَبِي صُفْرَةَ قَالَ: أَخْبَرَنِي مَنْ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «إِنْ بِيْتُمْ فَلْيَكُنْ شِعَارُكُمْ حَمْ لَا يُنْصَرُونَ».

تخريج: [صحيح] أخرجه الترمذي، الجهاد، باب ما جاء في الشعار، ح: ١٦٨٢ من حديث سفيان الثوري به وصححه الحاكم على شرط البخاري ومسلم: ١٠٧/٢ ووافقه الذهبي * أبو إسحاق صرح بالسمع عند عبدالرزاق: ٥/٢٣٣، ح: ٩٤٦٧.

Comments:

The advantage accruing from fixing a code word is that, even in dark hours, it helps identify the ally from the enemy. Also it makes it possible to apprehend the spy and the intruder.

Chapter 72. What A Man Should Say When Setting Out On A Journey

(المعجم ٧٢) بَابُ: مَا يَقُولُ الرَّجُلُ إِذَا سَافَرَ (التحفة ٧٩)

2598. It was reported from Abū Hurairah: “When proceeding on a journey, the Messenger of Allāh ﷺ would say: ‘*Allāhumma antas-ṣāhibu fis-Safarī wal-khalīfatu fil-ahli. Allāhumma innī a’ūdhubika min wa’tḥā’is-safari wa ka’ābatil-munqalab wa sūw’il-munzari fil-ahli wal-māl. Allāhummaṭwi lanal-arḍa wa hawwin ‘alainas-safar* (O Allāh, You are the Companion on the journey, and the Caretaker for the family. O Allāh, I seek refuge in You from the difficulties of journey, and from returning in great sadness, and from someone looking with evil at our families and wealth. O Allāh, gather for us the earth, and ease for us the journey).’”

٢٥٩٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا مُحَمَّدُ بْنُ عَجْلَانَ: حَدَّثَنِي سَعِيدُ الْمَقْبُرِيُّ عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَافَرَ قَالَ: «اللَّهُمَّ! أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ، اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمُتَقَلِّبِ وَسُوءِ الْمُنْظَرِ فِي الْأَهْلِ وَالْمَالِ، اللَّهُمَّ! اطْوِ لَنَا الْأَرْضَ وَهَوِّنْ عَلَيْنَا السَّفَرَ».

تخريج: [إسناده حسن] أخرجه أحمد: ٤٣٣/٢ عن يحيى القطان به، ورواه النسائي في عمل

اليوم واللييلة، ح: ٥٠٠ وله شاهد عند مسلم، ح: ١٣٤٢ وغيره.

2599. It was reported from Abū Az-Zubair, that ‘Alī Al-Azdī informed him, that Ibn ‘Umar taught him; “When the Messenger of Allāh ﷺ would go on a journey, after sitting on the back of the camel, he would say ‘*Allāhu Akbaru*’ (Allāh is the Most Great) three times, then say: ‘*Subhān-allādhī sakhkhara lanā hādhā wamā kunnā lahu muqrinīn, wa innā ilā rabbinnā lamunqabilūna. Allāhumma innī as’aluka fī safarinā hādhā al-birra wat-taqwā, wa minal-‘amali mā tarḍa. Allāhumma hawwin ‘alainā safaranā hādhā. Allāhummaṭwi lannāl-bu’dahu. Allāhumma antaṣ-ṣāhibu fis-safari, wal-khalīfatu fil-ahli wal-māl*’ (Glory is to Allāh Who has placed this (transport) at our service and we ourselves would not have been capable of that, and to our Lord is our final destiny.^[1] O Allāh, indeed I ask You for righteousness and piety in this journey of ours, and we ask You for deeds which please You. O Allāh, make our journey easy and let us cover its distance quickly. O Allāh, You are the Companion on the journey and the Caretaker for the family and wealth.’ And when he returned he would say that, and add: ‘*Ābūna tā’ibūn ābidūna lirabbīnā ḥāmidūn* (We are) Returning, repenting, worshipping our Lord, praising.’ And whenever the Prophet ﷺ and his armies ascended high ground they

٢٥٩٩ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنِي ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّ عَلِيًّا الْأَزْدِيَّ أَخْبَرَهُ أَنَّ ابْنَ عُمَرَ عَلَّمَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا اسْتَوَى عَلَى بَعِيرِهِ خَارِجًا إِلَى سَفَرٍ كَبَّرَ ثَلَاثًا ثُمَّ قَالَ: «سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ، وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ. اللَّهُمَّ! إِنِّي أَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى، وَمِنَ الْعَمَلِ مَا تَرْضَى. اللَّهُمَّ! هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا. اللَّهُمَّ! اطْوِ لَنَا الْبُعْدَ. اللَّهُمَّ! أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ وَالْمَالِ». وَإِذَا رَجَعَ قَالَهُنَّ وَرَادَ فِيهِنَّ: «أَبْيُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ». وَكَانَ النَّبِيُّ ﷺ وَجُوشُهُ إِذَا عَلَوْا الثَّنَائَا كَبَّرُوا، وَإِذَا هَبَطُوا سَبَّحُوا، فَوَضِعَتِ الصَّلَاةُ عَلَى ذَلِكَ.

[1] *Az-Zukhruf* 43: 13,14.

would say: ‘*Allāhu Akbar* (Allāh is the Most Great),’ and when they descended, they would say: ‘*Subhan Allāh* (Glory is to Allāh).’ So the *Salāt* has been organized according to that.^[1] (*Ṣaḥīḥ*)

تخریج: [صحيح] أخرجه مسلم، الحج، باب استحباب الذكر إذا ركب دابته متوجهاً لسفر حج أو غيره... إلخ، ح: ١٣٤٢ من حديث ابن جريج به دون قوله: "وكان النبي ﷺ وجيوشه إذا علوا الشايات... إلخ".

Chapter 73. Regarding the Supplication During A Farewell

(المعجم ٧٣) بَابُ: فِي الدُّعَاءِ عِنْدَ الْوَدَاعِ (التحفة ٨٠)

2600. It was reported from Qaza‘ah, who said: ‘Ibn ‘Umar said to me: ‘Come, I will bid you farewell, as the Messenger of Allāh ﷺ bid farewell to me: “*Astawdi‘ullāha dīnak wa amānatak, wa khawātima a‘mālik* (I entrust to Allāh your religion, your responsibilities, and your final deeds).” (*Ṣaḥīḥ*)

٢٦٠٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ، عَنْ إِسْمَاعِيلَ بْنِ جَرِيرٍ، عَنْ قُرْعَةَ قَالَ: قَالَ لِي ابْنُ عُمَرَ: هَلُمَّ أودِّعْكَ كَمَا ودَّعَنِي رَسُولُ اللَّهِ ﷺ، «أستودِعُ الله دينك وأمانتك وخواتيم عمالك».

تخریج: [صحيح] أخرجه أحمد: ٣٨/٢ من حديث عبدالعزيز بن عمر به وللحديث شواهد عند الترمذي، ح: ٣٤٤٣ وابن حبان، ح: ٢٣٧٦ وغيرهما.

2601. It was reported from ‘Abdullāh Al-Khaṭmī who said: ‘‘When the Prophet ﷺ wanted to bid farewell an army, he would say to them: ‘*Astawdi‘ullāha dīnakum wa amānatakum, wa khawātima a‘mālikum* (I entrust to Allāh your religion, your responsibilities and your final deeds).” (*Ṣaḥīḥ*)

٢٦٠١ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ السَّيْلَحِيُّ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ أَبِي جَعْفَرِ الْخَطْمِيِّ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ، عَنْ عَبْدِ اللَّهِ الْخَطْمِيِّ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَرَادَ أَنْ يَسْتَوْدِعَ الْجَيْشَ قَالَ: «أستودِعُ الله دينكم وأمانتكم وخواتيم أعمالكم».

[1] That is, saying *Allāhu Akbar* while rising, and saying glorifications of Allāh during prostration. Something similar is narrated in no. 2770.

تخريج: [إسناده صحيح] أخرجه النسائي في عمل اليوم والليلة، ح: ٥٠٧ من حديث حماد ابن سلمة به وصححه النووي في رياض الصالحين، ح: ٧١٦ (بتحقيقي).

Chapter 74. Supplication At The Time Of Mounting An Animal

(المعجم ٧٤) - بَابُ مَا يَقُولُ الرَّجُلُ إِذَا رَكِبَ (التحفة ٨١)

2602. ‘Alī bin Rabī‘ah said: “ I witnessed ‘Alī having an animal brought to him to ride. When he placed his foot in the stirrup he said: ‘In the Name of Allāh’. So then, once he had ascended upon its back, he said: ‘All praise is due to Allāh,’ then he said: Glory is to Allāh Who has placed this (transport) at our service and we ourselves would not have been capable of that, and to our Lord is our final destiny.^[1] Then he said: ‘All praise is due to Allāh (*Al-Hamdulillah*)’ — three times — then he said: ‘Allāh is the Most Great (*Allāhu Akbar*)’ — three times then he said: ‘Glory is to You, indeed I have wronged myself, so forgive me, indeed none forgives sins except for You. (*Subhānaka innī qad zalamtu nafsi fāghfirli fa-Innahu qad zalamtu nafsi fāghfirli fa-Innahu qad zalamtu nafsi fāghfirli illā Anta*).’ Then he laughed. So I said: ‘O Commander of the Believers! What made you to laugh?’ He said: ‘I saw Allāh’s Messenger ﷺ do as I did then laugh so I said, ‘O Messenger of Allāh! What caused you to laugh?’ He said: ‘Indeed, your Lord. Most High, is pleased with His worshiper when he says: “Forgive me my sins,” (saying) “knowing that

٢٦٠٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ: حَدَّثَنَا أَبُو إِسْحَاقَ الْهَمْدَانِيُّ عَنْ عَلِيِّ بْنِ رَبِيعَةَ قَالَ: شَهِدْتُ عَلِيًّا وَأَبِي بَدَائِعَ لِيُرْكَبَهَا، فَلَمَّا وَضَعَ رِجْلَهُ فِي الرَّكَابِ قَالَ: بِسْمِ اللَّهِ، فَلَمَّا اسْتَوَى عَلَى ظَهْرِهَا قَالَ: الْحَمْدُ لِلَّهِ، ثُمَّ قَالَ: سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ، ثُمَّ قَالَ: الْحَمْدُ لِلَّهِ، ثَلَاثَ مَرَّاتٍ، ثُمَّ قَالَ: اللَّهُ أَكْبَرُ ثَلَاثَ مَرَّاتٍ، ثُمَّ قَالَ: سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، ثُمَّ صَحِكَ، فَقِيلَ: يَا أَمِيرَ الْمُؤْمِنِينَ! مِنْ أَيِّ شَيْءٍ صَحِكتَ؟ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَّ كَمَا فَعَلْتُ، ثُمَّ صَحِكَ فَقُلْتُ: يَا رَسُولَ اللَّهِ! مِنْ أَيِّ شَيْءٍ صَحِكتَ؟ قَالَ: «إِنَّ رَبَّنَا تَعَالَى يَعْجَبُ مِنْ عَبْدِهِ إِذَا قَالَ: اغْفِرْ لِي ذُنُوبِي، يَعْلَمُ أَنَّهُ لَا يَغْفِرُ الذُّنُوبَ غَيْرِي».

[1] *Az-Zukhruf* 43: 13,14.

none forgives sins other than Me.”

(*Ṣaḥīḥ*)

تخریج: [صحیح] أخرجه الترمذي، الدعوات، باب ما جاء ما يقول إذا ركب دابة، ح: ٣٤٤٦ من حديث أبي الأحوص به وقال: "حسن صحيح" وصححه ابن حبان، ح: ٢٣٨٠، ٢٣٨١ والحاكم على شرط مسلم: ٩٨/٢، ٩٩ ووافقه الذهبي * أبو إسحاق صرح بالسماع عند البيهقي: ٢٥٢/٥.

Comments:

Islam desires to cultivate in man a culture in which he lets no moment of life go by without being mindful of his Master and Creator. It, therefore, behooves all of us in all the circumstances of life to pay our thanks and gratitude to Allāh for the favours He has bestowed upon us. Likewise, it is necessary that, to the best of our ability, we try to emulate the example of the Messenger of Allāh ﷺ in whatever he ﷺ practised or performed.

Chapter 75. What A Man Says When Dismounting At Camp

(المعجم ٧٥) - بَابُ مَا يَقُولُ الرَّجُلُ إِذَا نَزَلَ الْمَنْزِلَ (التحفة ٨٢)

2603. It was reported from Az-Zubair bin Al-Walīd, from ‘Abdullāh bin (‘Umar), who said: “Whenever the Messenger of Allāh ﷺ was traveling and night approached, he would say: *‘Yā Arḍ! Rabbī wa Rabbukillāh, a‘ūdhu billāhi min sharriki wa sharri mā fiki, wa sharri mā khuliqa fiki, wa min sharri mā yadibbu ‘alaiki. Wa a‘ūdhu billāhi min asadin wa aswada, wa minal-ḥayyati wal-‘aqrabi, wa min sākinil-balad, wa min wālidin wa māwalad* (O earth! My Lord and your Lord is Allāh, I seek refuge in Allāh from your evil, from the evil of what you contain, from the evil of what has been created in you, from the evil of what creeps on you, and I seek refuge in Allāh from lions and large snakes, and from other snakes and scorpions, and from the evil of those who (Jinn and human)

٢٦٠٣ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا بَقِيَّةٌ: حَدَّثَنِي صَفْوَانٌ: حَدَّثَنِي شُرَيْحُ بْنُ عُبَيْدٍ عَنِ الزُّبَيْرِ بْنِ الْوَلِيدِ، عَنْ عَبْدِ اللَّهِ بْنِ [عُمَرَ] قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَافَرَ فَأَقْبَلَ اللَّيْلَ قَالَ: «يَا أَرْضُ! رَبِّي وَرَبُّكَ اللَّهُ، أَعُوذُ بِاللَّهِ مِنْ شَرِّكَ وَشَرِّ مَا فِيكَ وَشَرِّ مَا خَلَقَ فِيكَ، وَمِنْ شَرِّ مَا يَدِبُّ عَلَيْكَ، وَأَعُوذُ بِاللَّهِ مِنْ أَسَدٍ وَأَسْوَدٍ، وَمِنْ الْحَيَّةِ وَالْعَقْرَبِ، وَمِنْ سَاكِنِي الْبَلَدِ، وَمِنْ وَالِدٍ وَمَا وَلَدَ».

inhabit the land, and from the evil of what gives birth and his offspring).” (*Hasan*)

تخريج: [حسن] أخرجه النسائي في عمل اليوم والليلة، ح: ٥٦٣ من حديث بقية وأحمد: ٢/ ١٣٢ من حديث صفوان به وصححه ابن خزيمة، ح: ٢٥٧٢ والحاكم: ١٠١/٢ ووافقه الذهبي * الزبير بن الوليد: حسن الحديث على الراجح.

Comments:

The phrase “inhabitants of this land” is said to refer to Jinns. It is also suggested that the phrase “what gives birth and his offspring” refers to *Shaitān* and his progeny.

Chapter 76. Regarding The Disapproval Of Traveling At The Beginning Of The Night

2604. It was reported from Abū Az-Zubair, from Jābir who said: “The Messenger of Allāh ﷺ said: ‘Do let your animals (*Fawāshikum*) loose when the sun has just set until the darkness of the night prevails, for the devils cause mischief when the sun has just set until the darkness of the night prevails.’” (*Sahih*)

Abū Dāwud said: *Al-Fawāshī* is anything which spreads out.

تخريج: أخرجه مسلم، الأشربة، باب استحباب تخمير الإناء وهو تغطيته، ح: ٢٠١٣ من حديث زهير بن معاوية: أبي خيثمة به.

Chapter 77. Regarding Which Day Is Recommended For Travel

2605. It was reported from Ka’b bin Mālik, who said: “It was rare that the Messenger of Allāh ﷺ would set out to travel any day other than Thursday.” (*Sahih*)

(المعجم ٧٦) **بَابُ: فِي كَرَاهِيَةِ السَّيْرِ فِي أَوَّلِ اللَّيْلِ** (التحفة ٨٣)

٢٦٠٤ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ الْحَرَّانِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُرْسِلُوا فَوَاشِيَكُمْ إِذَا غَابَتِ الشَّمْسُ حَتَّى تَذَهَبَ فَحَمَةُ الْعِشَاءِ، فَإِنَّ الشَّيَاطِينَ تَعِيثُ إِذَا غَابَتِ الشَّمْسُ حَتَّى تَذَهَبَ فَحَمَةُ الْعِشَاءِ».

قال أبو داود: الْفَوَاشِي مَا يَنْشُو مِنْ كُلِّ شَيْءٍ.

(المعجم ٧٧) **بَابُ: فِي أَيِّ يَوْمٍ يُسْتَحَبُّ السَّفَرُ** (التحفة ٨٤)

٢٦٠٥ - حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ يُونُسَ بْنِ بَرِيدٍ، عَنِ الرَّهْرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ كَعْبِ بْنِ مَالِكٍ قَالَ: قُلَّ مَا كَانَ رَسُولُ اللَّهِ ﷺ يَخْرُجُ فِي سَفَرٍ إِلَّا يَوْمَ الْحَمِيسِ.

تخريج: أخرجه البخاري، الجهاد والسير، باب من أراد غزوةً فوری بغيرها ... إلخ، ح: ٢٩٤٨ من حديث ابن المبارك به وهو في سنن سعيد بن منصور، ح: ٢٣٨٠ باختلاف يسير.

Comments:

All the days are the days of Allāh. Still Thursday has a special significance inasmuch as it is on this day of the week that the deeds of men are presented before Allāh. (See no. 2571).

Chapter 78. Regarding Setting Out On A Journey During The Early Hours Of The Day

2606. It was reported from *Ṣakhr* Al-Ghāmīdī, from the Prophet ﷺ who said: “*Allāhumma! Bārik li ‘ummatī fi bukūrihā* (O Allāh! Bless my *Ummah* in their early mornings).” And when he sent out a detachment or an army, he would do so in the beginning of the day. *Ṣakhr* was a businessman and he used to send his merchandise at the beginning of the day, and he became rich, acquiring a lot of wealth. (*Ḥasan*)

Abū Dāwūd said: He is *Ṣakhr* bin Wadā‘ah.

تخريج: [حسن] أخرجه الترمذي، البيوع، باب ما جاء في التبكير بالتجارة، ح: ١٢١٢ وابن ماجه، ح: ٢٢٣٦ من حديث هشيم به وقال الترمذي: "حسن" وهو في سنن سعيد بن منصور، ح: ٢٣٨٢ وللحديث شواهد كثيرة.

Chapter 79. Regarding A Man Traveling Alone

2607. It was reported from ‘Amr bin *Shu‘aib*, from his father, from his grandfather, who said: “The Messenger of Allāh ﷺ said: ‘A single rider is a *Shaiṭān*, a pair of riders are a pair of *Shaiṭān*, and three riders are a company of riders.’” (*Ḥasan*)

(المعجم ٧٨) بَابُ: فِي الْإِبْتِكَارِ فِي السَّفَرِ (التحفة ٨٥)

٢٦٠٦ - حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا يَعْلى بْنُ عَطَاءٍ: حَدَّثَنَا عُمَارَةُ ابْنُ حَديدٍ عن صَخْرِ الغَامِديِّ عن النَّبِيِّ ﷺ: «اللَّهُمَّ! بَارِكْ لِأُمَّتِي فِي بُكُورِهَا» وَكَانَ إِذَا بَعَثَ سَرِيَّةً أَوْ جَيْشًا بَعَثَهُمْ مِنْ أَوَّلِ النَّهَارِ، وَكَانَ صَخْرٌ رَجُلًا تَاجِرًا، وَكَانَ يَبْعَثُ تِجَارَتَهُ مِنْ أَوَّلِ النَّهَارِ، فَأَثَرِي وَكَثُرَ مَالُهُ. قَالَ أَبُو دَاوُدَ: وَهُوَ صَخْرُ بْنُ وَدَاعَةَ.

(المعجم ٧٩) بَابُ: فِي الرَّجُلِ يُسَافِرُ وَحَدَهُ (التحفة ٨٦)

٢٦٠٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَنْبِيُّ عن مَالِكِ، عن عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ، عن عَمْرٍو بْنِ شُعَيْبٍ، عن أَبِيهِ، عن جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الرَّائِبُ شَيْطَانٌ، وَالرَّائِبَانِ شَيْطَانَانِ، وَالثَّلَاثَةُ رَكْبٌ».

تخريج: [إسناده حسن] أخرجه الترمذي، الجهاد، باب ما جاء في كراهية أن يسافر الرجل وحده، ح: ١٦٧٤ من حديث مالك به وقال: "حسن" وهو في الموطأ (يحيى): ٩٧٨/٢ وصححه الحاكم: ١٠٢/٢ ووافقه الذهبي وحسنه البغوي في شرح السنة، ح: ٢٦٧٥.

Chapter 80. A Group Of People Traveling Together Putting One Of Them In Charge

(المعجم ٨٠) **بَابُ: فِي الْقَوْمِ يُسَافِرُونَ يُؤَمَّرُونَ أَحَدَهُمْ** (التحفة ٨٧)

2608. It was reported from Abū Sa‘eed Al-Khudrī that the Messenger of Allāh ﷺ said: “When three people go out on a journey they should put one of them in charge of them.” (*Da‘if*)

٢٦٠٨ - حَدَّثَنَا عَلِيُّ بْنُ بَحْرٍ بْنِ بَرِّيٍّ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَجَلَانَ عَنْ نَافِعٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا خَرَجَ ثَلَاثَةٌ فِي سَفَرٍ فَلْيُؤَمِّرُوا أَحَدَهُمْ».

تخريج: [إسناده ضعيف] أخرجه أبو عوانة: ١١٧/٥ من حديث علي بن بحر به * محمد بن عجلان مدلس وعنن.

2609. It was reported from Nāfi‘, from Abū Salamah, from Abū Hurairah, that the Messenger of Allāh ﷺ said: “When there are three people on a journey, they should put one of them in charge of them.” (*Da‘if*)

٢٦٠٩ - حَدَّثَنَا عَلِيُّ بْنُ بَحْرٍ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَجَلَانَ عَنْ نَافِعٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا كَانَ ثَلَاثَةٌ فِي سَفَرٍ فَلْيُؤَمِّرُوا أَحَدَهُمْ»، قَالَ نَافِعٌ: فَقُلْنَا لِأَبِي سَلَمَةَ: فَأَنْتَ أَمِيرُنَا.

Nāfi‘ said: “We said to Abū Salamah: ‘So you are our commander.’”

تخريج: [إسناده ضعيف] أخرجه أبو عوانة: ١١٧/٥ من حديث علي بن بحر به وانظر الحديث السابق لعلته.

Chapter 81. Regarding Traveling To The Territory Of The Enemy With The *Mushaf*

(المعجم ٨١) **بَابُ: فِي الْمُصْحَفِ يُسَافِرُ بِهِ إِلَى أَرْضِ الْعَدُوِّ** (التحفة ٨٨)

2610. It was reported from Mālik, from Nāfi‘ that ‘Abdullāh bin ‘Umar said: “The Messenger of Allāh ﷺ prohibited traveling with the Qur’ān to the territory of the

٢٦١٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُسَافَرَ بِالْقُرْآنِ إِلَى أَرْضِ الْعَدُوِّ، قَالَ مَالِكٌ: أَرَاهُ

enemy.” Mālik said: “I think it is out of fear that the enemy might get it.” (*Ṣaḥīḥ*)

مَخَافَةَ أَنْ يَنَالَهُ الْعَدُوُّ.

تخريج: أخرجه البخاري، الجهاد والسير، باب كراهية السفر بالمصاحف إلى أرض العدو، ح: ٢٩٩٠ عن القعني ومسلم، الإمامة، باب النهي أن يسافر بالمصحف إلى أرض الكفار... الخ، ح: ١٨٦٩ من حديث مالك به وهو في الموطأ (يحيى): ٤٤٦/٢.

Chapter (...) Regarding What Is Recommended In Armies, Companies, and Expeditions

(المعجم ...) بَابُ: فِي مَا يُسْتَحَبُّ
مِنَ الْجُيُوشِ وَالرُّفَقَاءِ وَالسَّرَايَا
(التحفة ٨٩)

2611. It was reported from ‘Ubaidullāh bin ‘Abdullāh, from Ibn ‘Abbās, from the Prophet ﷺ, who said: “The best number of companionship is four, the best number of expedition is four hundred, and the best number of an army is four thousand. Twelve hundred will never be defeated due to being too few in number.” (*Da‘if*)

٢٦١١ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ أَبُو حَيْثَمَةَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ يُوسُفَ عَنِ الرَّهْرِيِّ، عَنِ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «خَيْرُ الصَّحَابَةِ أَرْبَعَةٌ وَخَيْرُ السَّرَايَا أَرْبَعُمِائَةٍ، وَخَيْرُ الْجُيُوشِ أَرْبَعَةُ آلَافٍ، وَلَنْ يُغْلَبَ اثْنَا عَشَرَ أَلْفًا مِنْ قَلَّةٍ».
قَالَ أَبُو دَاوُدَ: وَالصَّحِيحُ أَنَّهُ مَرْسُلٌ.

Abū Dāwud said: What is correct is that it is *Mursal*.

تخريج: [إسناده ضعيف] أخرجه الترمذي، السير، باب ما جاء في السرايا، ح: ١٥٥٥ من حديث وهب بن جرير به وقال: "حسن غريب" وصححه ابن خزيمة، ح: ٢٥٣٨ وابن حبان، ح: ٦٦٣ والحاكم على شرط الشيخين: ٤٤٣/١، ١٠١/٢ ووافقه الذهبي * الزهري: مدلس وعنن.

Chapter 82. Regarding Calling The Idolators To Islam

(المعجم ٨٢) بَابُ: فِي دُعَاءِ الْمُشْرِكِينَ
(التحفة ٩٠)

2612. It was narrated from Sulaimān bin Buraidah that his father said: “When the Messenger of Allāh ﷺ dispatched a commander for an expedition or an army, he would advise them

٢٦١٢ - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: أَخْبَرَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنِ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنِ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا بَعَثَ أَمِيرًا

personally to fear Allāh, and to be good to those of the Muslims who were under their command. And he (ﷺ) said: "When you meet your enemies among the idolators, call them to one of three matters, and whichever one they respond to you, then accept it from them and refrain from (fighting) them. Invite them to Islam, and if they respond, then accept it from them and refrain from (fighting) them. Then invite them to emigrate from their land to the land of the *Muhājirīn* (Al-Madīnah), and tell them that if they do that, they will have the same rights and duties as the *Muhājirīn* have. If they refuse, and chose their homes, then tell them that they are like the Muslim Bedouin and subject to the judgment of Allāh, as the believers are subject to it, but they will have no share of the booty (*Fai'*) and spoils (*Ghanimah*), unless they perform *Jihād* alongside the Muslims. If they refuse, then call them to pay the *Jizyah*. If they respond, then accept it from them and refrain from (fighting) them. If they refuse that, then seek the help of Allāh and fight them. If you lay siege to a stronghold, and the people want to make a deal on the basis of the ruling of Allāh, do not make a deal on the basis of the ruling of Allāh, for you cannot be certain that you will be able to work out a deal with them that is in accordance with Allāh's ruling. Rather make a deal on the basis of your own ruling, then do with them

عَلَى سَرِيَّةٍ أَوْ حَيْشٍ أَوْ صَاهُ بِتَمَوَى اللَّهُ فِي خَاصَّةٍ نَفْسِهِ وَيَمَنُ مَعَهُ مِنَ الْمُسْلِمِينَ خَيْرًا وَقَالَ: «إِذَا لَقِيتَ عَدُوَّكَ مِنَ الْمُشْرِكِينَ فَادْعُهُمْ إِلَى إِحْدَى ثَلَاثِ خِصَالٍ أَوْ خِلَالٍ، فَأَيُّهَا أَجَابُوكَ إِلَيْهَا فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ اذْعُهُمْ إِلَى الْإِسْلَامِ، فَإِنْ أَجَابُوا فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ - ثُمَّ اذْعُهُمْ إِلَى التَّحَوُّلِ مِنْ دَارِهِمْ إِلَى دَارِ الْمُهَاجِرِينَ، وَأَعْلِمُهُمْ أَنَّهُمْ إِنْ فَعَلُوا ذَلِكَ أَنَّ لَهُمْ مَا لِلْمُهَاجِرِينَ وَأَنَّ عَلَيْهِمْ مَا عَلَى الْمُهَاجِرِينَ، فَإِنْ أَبَوْا وَاخْتَارُوا دَارَهُمْ فَاعْلِمُهُمْ أَنَّهُمْ يَكُونُونَ كَأَعْرَابِ الْمُسْلِمِينَ يُجْرَى عَلَيْهِمْ حُكْمُ اللَّهِ الَّذِي يُجْرَى عَلَى الْمُؤْمِنِينَ وَلَا يَكُونُ لَهُمْ فِي الْفَقْرِ وَالْغَنِيمَةِ نَصِيبٌ إِلَّا أَنْ يُجَاهِدُوا مَعَ الْمُسْلِمِينَ - فَإِنْ هُمْ أَبَوْا فَادْعُهُمْ إِلَى إِعْطَاءِ الْجَزْيَةِ فَإِنْ أَجَابُوا فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ، فَإِنْ أَبَوْا فَاسْتَعِنَ بِاللَّهِ وَقَاتِلْهُمْ. وَإِذَا حَاصَرْتَ أَهْلَ حِصْنٍ فَأَرَادُوكَ أَنْ تُنْزِلَهُمْ عَلَى حُكْمِ اللَّهِ فَلَا تُنْزِلَهُمْ فَإِنَّكُمْ لَا تَدْرُونَ مَا يَحْكُمُ اللَّهُ فِيهِمْ، وَلَكِنْ أَنْزِلُوهُمْ عَلَى حُكْمِكُمْ ثُمَّ أَقْضُوا فِيهِمْ بَعْدَ مَا شِئْتُمْ» قَالَ سُفْيَانُ بْنُ عُيَيْنَةَ: قَالَ عَلْقَمَةُ: فَذَكَرْتُ هَذَا الْحَدِيثَ لِمُقَاتِلِ بْنِ حَيَّانَ فَقَالَ: حَدَّثَنِي مُسْلِمٌ.

قَالَ أَبُو دَاوُدَ: هُوَ ابْنُ هَيْصَمَ عَنِ النَّعْمَانَ ابْنِ مُقَرَّرٍ عَنِ النَّبِيِّ ﷺ مِثْلَ حَدِيثِ سُلَيْمَانَ ابْنِ بُرَيْدَةَ.

after that as you will.”

Sufyān bin Uyainah said: “Alqamah said: ‘I mentioned this *Ḥadīth* to Muqātil bin Ḥayyān, so he said: “Muslim narrated it to me.” (*Ṣaḥīh*)

Abū Dāwud said: He is Ibn Haiṣam, from An-Nu‘mān bin Muqrin, from the Prophet ﷺ, similar to the narration of Sulaimān bin Buraidah.^[1]

تخريج: أخرجه مسلم، الجهاد والسير، باب تأمير الإمام الأمراء على البعوث . . . الخ، ح: ١٧٣١ من حديث وكيع به.

Comments:

The rulings and decisions made by the Commanders of the Islamic army (or the jurists and scholars) are always fraught with the possibility of either being right or wrong. As such any notion or claim about the infallibility of a particular judgment or the claim of it being the unquestionable command of Allāh will be absolutely misplaced and wrong.

2613. (Another chain) from Sulaiman bin Buraidah, from his father, that the Prophet ﷺ said: “Fight in the Name of Allāh, in the cause of Allāh. Fight those who disbelieve in Allāh. Fight, but do not steal from the spoils of war, and do not break your promises, and do not mutilate (the dead enemy) and do not kill children.” (*Ṣaḥīh*)

٢٦١٣ - حَدَّثَنَا أَبُو صَالِحٍ الْأَنْطَاكِيُّ مَحْبُوبُ بْنُ مُوسَى: أَخْبَرَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثِدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «اغزوا باسمِ الله وفي سبيلِ الله، وقَاتلوا مَنْ كَفَرَ بالله، اغزوا، ولا تَغْدُرُوا، ولا تَغْلُوا، ولا تَمْتَلُوا، ولا تَقْتُلُوا وَلِيدًا».

تخريج: [صحيح] انظر الحديث السابق، وأخرجه ابن عبد البر في التمهيد: ٢٣٢/٢٤ من حديث أبي داود به.

2614. It was reported from Khālid bin Al-Fizr (who said): “Anas bin Mālik narrated to me that the Messenger of Allāh ﷺ said:

٢٦١٤ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ أَدَمَ وَعَبِيدُ اللَّهِ بْنُ مُوسَى عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ خَالِدِ بْنِ الْفِزْرِ:

[1] That is, Muqātil narrated it from Muslim bin Haiṣam from An-Nu‘mān, etc.

‘Proceed in Allāh’s Name, relying upon Allāh, and upon the religion of the Messenger of Allāh. Do not kill a frail old man, nor an infant, nor a young child, nor a woman. Do not steal from the spoils of war, but gather your spoils, and set right and do well, for Allāh loves those who do well.’ (*Da’if*)

حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَنْظِلِقُوا بِاسْمِ اللَّهِ وَبِاللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ، وَلَا تَقْتُلُوا شَيْخًا فَأَيُّنَا وَلَا طِفْلًا وَلَا صَغِيرًا وَلَا امْرَأَةً، وَلَا تَعْلُوا، وَضَمُّوا عَنَائِمَكُمْ وَأَصْلِحُوا وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ».

تخریج: [إسناده ضعيف] أخرجه ابن أبي شيبة: ٣٨٢/١٢، ٣٨٣ عن يحيى بن آدم به * خالد ابن الفرز: لم يوثقه غير ابن حبان وقال ابن معين: "ليس بذلك".

Comments:

As a rule it is not allowed to kill people who are old and decrepit. Exempt, however, from this rule are those old men that are found involved in devising war plans and programs and those women that are found engaged in spying activities.

Chapter 83. Regarding Burning In Enemy Territories

(المعجم ٨٣) **بَابُ: فِي الْحَرْقِ فِي بِلَادِ الْعَدُوِّ (التحفة ٩١)**

2615. It was reported from Nāfi‘, from Ibn ‘Umar, who said: “The Messenger of Allāh ﷺ burnt and cut down the date-palm trees of Banū An-Nadīr which were at Al-Buwairah. So Allāh, the Mighty and Majestic, revealed: “What you (O Muslims) cut down of the palm-trees (of the enemy)...”^[1] (*Ṣaḥīh*)

٢٦١٥ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ حَرَّقَ نَخِيلَ بَنِي النَّضِيرِ وَقَطَعَ وَهِيَ الْبُؤَيْرَةُ، فَأَنْزَلَ اللَّهُ عَزَّوَجَلَّ: ﴿مَا قَطَعْتُمْ مِنْ لَيْسَةٍ﴾ [الحشر: ٥].

تخریج: أخرجه البخاري، التفسير، سورة الحشر، باب قوله: ﴿ما قطعتم من لينة﴾، ح: ٤٨٨٤ ومسلم، الجهاد والسير، باب جواز قطع أشجار الكفار وتحريقها، ح: ١٧٤٦ عن قتيبة به .

2616. It was reported from ‘Urwah, who said: “Usāmah told me that the Messenger of Allāh ﷺ enjoined upon him to attack Ubna in the morning and to burn.” (*Da’if*)

٢٦١٦ - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ ابْنِ مُبَارَكٍ، عَنْ صَالِحِ بْنِ أَبِي الْأَخْضَرِ، عَنِ الزُّهْرِيِّ: قَالَ عُرْوَةُ: فَحَدَّثَنِي أُسَامَةُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ عَهْدَ إِلَيْهِ فَقَالَ: أَعْرَ عَلَى

[1] *Al-Hashr*: 59:5.

أَبْنَى صَبَاحًا وَحَرَقُ .

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الجهاد، باب التحريق بأرض العدو، ح: ٢٨٤٣ من حديث صالح بن أبي الأخضر به وهو ضعيف مشهور.

٢٦١٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرٍو
الْقَزَّيْنِيُّ: سَمِعْتُ أَبَا مُسْهَرٍ قِيلَ لَهُ: أَبْنَى،
قال: نَحْنُ أَعْلَمُ: هِيَ يُبْنَا فِلَسْطِينَ .

2617. ‘Abdullāh bin ‘Amr Al-Gazzī narrated to us: “I heard Abū Mus-hir being told about Ubnā. He said: “We know it better: It is Yubnā in Palestine.” (Ṣaḥīḥ)

تخريج: [إسناده صحيح] أخرجه البيهقي: ٨٤/٩ من حديث أبي داود به .

Chapter 84. Regarding Sending Spies

(المعجم ٨٤) بَابُ: فِي بَعَثِ الْعِيُونِ
(التحفة ٩٢)

2618. It was reported from Anas, who said: “The Prophet ﷺ sent Busaisah to spy on the caravans of Abū Sufyān.” (Ṣaḥīḥ)

٢٦١٨ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ:
حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي
ابْنَ الْمُغِيرَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: بَعَثَ
- يَعْنِي النَّبِيَّ ﷺ - بُسَيْسَةَ عَيْنًا يُنْظَرُ مَا
صَنَعَتْ عِيرَ أَبِي سُفْيَانَ .

تخريج: أخرجه مسلم، الإمارة، باب ثبوت الجنة للشهيد، ح: ١٩٠١ من حديث هاشم بن القاسم به .

Chapter 85. Regarding A Wayfarer Eating Dates And Drinking Milk He Passes By

(المعجم ٨٥) بَابُ: فِي ابْنِ السَّبِيلِ
يَأْكُلُ مِنَ التَّمْرِ وَيَشْرَبُ مِنَ اللَّبَنِ إِذَا
مَرَّ بِهِ (التحفة ٩٣)

2619. It was reported from Al-Ḥasan, from Samurah bin Jundab that the Prophet of Allāh ﷺ said: “If one of you comes by grazing animal, and the owner happens to be there, you should seek his permission, and if he permits then you can milk it and drink it. If he is not there, then you should call him three times, and if he answers then

٢٦١٩ - حَدَّثَنَا عِيَّاشُ بْنُ الْوَلِيدِ الرَّقَّامُ:
حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ،
عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ أَنَّ نَبِيَّ
اللَّهِ ﷺ قَالَ: «إِذَا أَتَى أَحَدَكُمْ عَلَى مَاشِيَةٍ
فَإِنْ كَانَ فِيهَا صَاحِبُهَا فَلْيَسْتَأْذِنْهُ، فَإِنْ أَدِنَ لَهُ
فَلْيَحْتَلِبْ وَلْيَشْرَبْ، وَإِنْ لَمْ يَكُنْ فِيهَا

you should take his permission, and if he does not, then you may milk it and drink from it, and you should not carry any of it.” (*Da'if*)

فَلْيُصَوِّتْ ثَلَاثًا فَإِنْ أَجَابَهُ فَلْيَسْتَأْذِنَهُ وَإِلَّا فَلْيَحْتَلِبْ وَلْيَشْرَبْ وَلَا يَحْمِلْ».

تخریج: [إسناده ضعيف] أخرجه الترمذي، البيوع، باب ما جاء في احتلاب المواشي بغير إذن الأرباب، ح: ١٢٩٦ من حديث عبدالأعلى بن عبدالأعلى به وقال: "حسن غريب صحيح" * سعيد بن بشر: ضعيف وسعيد بن أبي عروبة: مدلس وقتادة: عن ابن صحح السند إليه وللحديث شاهد ضعيف.

2620. It was reported from Abū Bishr, from ‘Abbād bin Shurāḥbīl, who said: “I suffered from hunger during a drought, so I went to one of the farms in Al-Madīnah, I rubbed an ear (of grain) and ate from it, and carried some in my garment. The owner of the farm came and hit me and took my garment. I came to the Messenger of Allāh ﷺ and told him. He said to him (owner): ‘You did not teach him while he was ignorant, nor did you feed him while he was hungry,’ or he said: ‘starving.’ He ordered him to return my garment, and give me a *Wasq* or half a *Wasq* of food.” (*Ṣaḥīḥ*)

٢٦٢٠ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذِ الْعَنْبَرِيِّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَشِيرٍ، عَنْ عَبَّادِ بْنِ شُرْحَبِيلَ قَالَ: أَصَابَنِي سَنَةٌ فَدَخَلْتُ حَاطِطًا مِنْ حِيطَانِ الْمَدِينَةِ فَفَرَكْتُ سُنْبُلًا فَأَكَلْتُ وَحَمَلْتُ فِي ثَوْبِي، فَجَاءَ صَاحِبُهُ فَضَرَبَنِي وَأَخَذَ ثَوْبِي، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقَالَ لَهُ: «مَا عَلَّمْتَ إِذْ كَانَ جَاهِلًا، وَلَا أَطَعَمْتَ إِذْ كَانَ جَائِعًا»، أَوْ قَالَ: «سَاعِيًا»، وَأَمَرَ فَرَدَّ عَلَيَّ ثَوْبِي وَأَعْطَانِي وَسَقًا أَوْ نِصْفَ وَسْقٍ مِنْ طَعَامٍ.

تخریج: [إسناده صحيح] أخرجه ابن ماجه، التجارات، باب من مر على ماشية قوم أو حائط، هل يصيب منه؟، ح: ٢٢٩٨ من حديث شعبة به ورواه النسائي، ح: ٥٤١١ وصححه الحاكم: ١٣٣/٤ ووافقه الذهبي.

Comments:

A person hard-pressed with hunger or thirst is allowed to eat or drink from a farm or garden without the permission of the owner, but not allowed to carry anything outside with him. This text also indicates the importance of educating people to what is correct, and that it is a duty to do so.

2621. (Another chain) from Abū Bishr, who said: “I heard ‘Abbād bin Shurāḥbīl, a man among us, from Banu Gubar.” And he narrated its meaning (Similar to

٢٦٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ، عَنْ أَبِي بَشِيرٍ قَالَ: سَمِعْتُ عَبَّادَ بْنَ شُرْحَبِيلَ رَجُلًا مِنْ

no. 2620). (Ṣaḥīḥ)

بَنِي عَبْرَ بِمَعْنَاهُ.

تخريج: [صحيح] أخرجه ابن ماجه، ح: ٢٢٩٨ عن محمد بن بشار به انظر الحديث السابق: ٢٦٢٠.

Chapter (...) Whoever Said That He May Eat From What Has Fallen

(المعجم ...) - بَابُ مَنْ قَالَ: إِنَّهُ يَأْكُلُ مِمَّا سَقَطَ (التحفة ٩٤)

2622. It was reported from Rāfi‘ bin ‘Amr Al-Ghifārī, who said: “I was a young boy. I used to throw stones at the date-palm trees of the Anṣār. I was brought to the Prophet ﷺ who said: ‘O boy! Why do you throw stones at the date palm-trees?’ I said: ‘So I can eat.’ He said: ‘Do not throw stones at the date-palm trees, but eat from what has fallen beneath them.’ Then he wiped his head and said: ‘O Allāh! Fill his belly.’” (Ḍa‘īf)

٢٦٢٢ - حَدَّثَنَا عُثْمَانُ وَأَبُو بَكْرِ ابْنَا أَبِي شَيْبَةَ وَهَذَا لَفْظُ أَبِي بَكْرٍ عَنْ مُعْتَمِرِ بْنِ سُلَيْمَانَ قَالَ: سَمِعْتُ ابْنَ أَبِي حَكَمٍ الْغِفَارِيَّ يَقُولُ: حَدَّثَنِي جَدِّي عَنْ عَمِّ أَبِي، رَافِعِ بْنِ عَمْرٍو الْغِفَارِيَّ قَالَ: كُنْتُ غُلَامًا أُرْمِي نَخْلَ الْأَنْصَارِ فَأَتَيْتُ بِي النَّبِيَّ ﷺ فَقَالَ: «يَا غُلَامُ! لِمَ تَرْمِي النَّخْلَ؟» قَالَ: أَكُلُّ، قَالَ: «فَلَا تَرْمِ [النَّخْلَ وَكُلْ مَا يَسْقُطُ فِي أَسْفَلِهَا، ثُمَّ مَسَحَ رَأْسَهُ فَقَالَ: «اللَّهُمَّ! أَشْبِعْ بَطْنَهُ».

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، التجارات، باب من مر على ماشية قوم أو حائط، هل يصيب منه؟ ح: ٢٢٩٩ من حديث معتمر بن سليمان به وهو في مصنف ابن أبي شيبة: ٨١/٦، ٨٢* ابن أبي حكم الغفاري: مجهول الحال، وله طريق ضعيف عند الترمذي، ح: ١٢٨٨.

Chapter 86. Regarding Whoever Said That He May Not Milk (An Animal Without Permission)

2623. It was reported from Ibn ‘Umar that the Messenger of Allāh ﷺ said: “No one should milk a milch animal without permission. Would one of you like to have their food storage approached, broken into and the food taken away? Likewise, the udders of their animals store food for them, so no one is allowed to milk anyone’s cattle without permission.” (Ṣaḥīḥ)

(المعجم ٨٦) بَابُ فِيمَنْ قَالَ: لَا يَحْلُبُ (التحفة ٩٥)

٢٦٢٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَحْلُبَنَّ أَحَدٌ مَاشِيَةَ أَحَدٍ بَعِيرٍ إِذْنِهِ، أَيُحِبُّ أَحَدُكُمْ أَنْ تُؤْتَى مَشْرَبَتُهُ فَنُكْسَرَ خِرَازِنَتُهُ فَيَسْتَلَّ طَعَامُهُ، فَإِنَّمَا تَخْزَنُ لَهُمْ ضُرُوعُ مَوَاشِيهِمْ أَطْعَمَتَهُمْ، فَلَا يَحْلُبَنَّ أَحَدٌ مَاشِيَةَ أَحَدٍ إِلَّا بِإِذْنِهِ».

تخريج: أخرجه البخاري، اللقطة، باب: لا تحتلب ماشية أحد بغير إذنه، ح: ٢٤٣٥ ومسلم، اللقطة، باب تحريم حلب الماشية بغير إذن مالكها، ح: ١٧٢٦ من حديث مالك به، وهو في الموطأ (يحيى): ٩٧١/٢.

Chapter 87. Regarding Obedience

(المعجم ٨٧) بَابُ: فِي الطَّاعَةِ (التحفة ٩٦)

2624. It was reported from Ibn Juraij, that (the Verse): “O you who believe! Obey Allāh and obey the Messenger, and those of you (Muslims) who are in authority”^[1] was revealed about ‘Abdullāh bin Qais bin ‘Adī, who was sent by the Prophet ﷺ on a military expedition. (He said): “Ya‘lā informed me of it, from Sa‘eed bin Jubair from Ibn ‘Abbās.” (*Sahih*)

٢٦٢٤ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ﴾ [النساء: ٥٩] [في] عَبْدِ اللَّهِ بْنِ قَيْسِ بْنِ عَدِيٍّ بَعَثَهُ النَّبِيُّ ﷺ فِي سَرِيَّةٍ. أَخْبَرَنِي يَعْلى عن سَعِيدِ بْنِ جُبَيْرٍ، عن ابْنِ عَبَّاسٍ.

تخريج: أخرجه مسلم، الإمامة، باب وجوب طاعة الأمراء في غير معصية وتحريمها في المعصية، ح: ١٨٣٤ عن زهير بن حرب والبخاري، التفسير، سورة النساء، باب: ﴿أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ﴾، ح: ٤٥٨٤ من حديث حجاج بن محمد به.

2625. It was reported from ‘Alī, who said: “The Messenger of Allāh ﷺ sent an army and appointed a man as commander over them. He ordered them to listen to him and obey him. The man ignited a fire and ordered them to jump into it. Some of them refused to enter it, and said: ‘We escaped from the fire.’ Some of them wanted to enter it. When the Prophet ﷺ was told about it he said: ‘If they had entered it’ — ‘or entered into it’ — ‘they would never have come out of it.’ And he said: “There is no obedience in disobedience to Allāh, obedience is only in *Ma‘rūf* (good).” (*Sahih*)

٢٦٢٥ - حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ: أَخْبَرَنَا شُعْبَةَ عَنْ زُبَيْدٍ، عن سَعْدِ بْنِ عُبَيْدَةَ، عن أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عن عَلِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ جَيْشًا وَأَمَرَ عَلَيْهِمْ رَجُلًا وَأَمَرَهُمْ أَنْ يَسْمَعُوا لَهُ وَيَطِيعُوا، فَأَجَّحَ نَارًا وَأَمَرَهُمْ أَنْ يَقْتَحِمُوا فِيهَا، فَأَبَى قَوْمٌ أَنْ يَدْخُلُوهَا وَقَالُوا: إِنَّمَا قَرَرْنَا مِنَ النَّارِ، وَأَرَادَ قَوْمٌ أَنْ يَدْخُلُوهَا، فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ فَقَالَ: «لَوْ دَخَلُوهَا - أَوْ دَخَلُوا فِيهَا - لَمْ يَرَأُلُوا فِيهَا»، وَقَالَ: «لَا طَاعَةَ فِي مَعْصِيَةِ اللَّهِ، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ».

^[1] *An-Nisā'* 4:59.

تخريج: أخرجه البخاري، أخبار الأحاد، باب ما جاء في إجازة خبر الواحد الصدوق ... إلخ، ح: ٧٢٥٧ ومسلم، الإمامة، باب وجوب طاعة الأمراء في غير معصية ... إلخ، ح: ١٨٤٠ من حديث شعبة به.

2626. It was reported from Nāfi' from 'Abdullāh, from the Messenger of Allāh ﷺ, that he said: "Hearing and obeying is obligatory upon the Muslim man, in what he likes and dislikes, as long as he is not ordered disobedience (to Allāh). And if he is ordered to disobey Allāh then he is not to hear nor obey." (*Ṣaḥīḥ*)

٢٦٢٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ: حَدَّثَنِي نَافِعٌ عَنْ عَبْدِ اللَّهِ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «السَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ الْمُسْلِمِ فِيمَا أَحَبَّ وَكَرِهَ، مَا لَمْ يُؤْمَرْ بِمَعْصِيَةٍ فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ».

تخريج: أخرجه البخاري، الأحكام، باب السمع والطاعة للإمام ما لم تكن معصية، ح: ٧١٤٤ عن مسدد ومسلم، الإمامة، باب وجوب طاعة الأمراء في غير معصية ... إلخ، ح: ١٨٣٩ من حديث يحيى القطان به.

2627. It was reported from Bishr Ibn 'Āṣim, from 'Uqbah bin Mālik — who was from his tribe — who said: "The Prophet ﷺ sent a military expedition, so I gave a man among them a sword. When he returned, he said: 'If you had seen the way the Messenger of Allāh ﷺ scolded us, saying: "When I sent out a man who could not fulfill my command, were you unable to put in his place somebody who could fulfill my command?"' (*Ḥasan*)

٢٦٢٧ - حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا حُمَيْدُ بْنُ هِلَالٍ عَنْ بَشِيرِ بْنِ عَاصِمٍ، عَنْ عُقْبَةَ بْنِ مَالِكٍ - مِنْ رَهْطِهِ - قَالَ: بَعَثَ النَّبِيُّ ﷺ سَرِيَّةً فَسَلَحْتُ رَجُلًا مِنْهُمْ سَيْفًا فَلَمَّا رَجَعَ، قَالَ: لَوْ رَأَيْتَ مَا لَامَنَا رَسُولُ اللَّهِ ﷺ. قَالَ: «أَعَجَزْتُمْ إِذْ بَعَثْتُ رَجُلًا مِنْكُمْ فَلَمْ يَمُضْ لِأَمْرِي أَنْ تَجْعَلُوا مَكَانَهُ مَنْ يَمُضِي لِأَمْرِي؟».

تخريج: [إسناده حسن] أخرجه أحمد: ١١٠/٤ عن عبدالصمد به، وصححه ابن حبان، ح: ١٥٥٣ والحاكم على شرط مسلم: ١١٤/٢، ١١٥ ووافقه الذهبي.

Chapter 88. What Has Been Ordered Regarding Keeping The Army Close Together (When Camping)

(المعجم ٨٨) - بَابُ مَا يُؤْمَرُ مِنَ انْضِمَامِ الْعَسْكَرِ وَسَعَتِهِ (التحفة ٩٧)

2628. It was reported from Abū Ḥadīthā - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ

Tha'labah Al-Khushanī, who said: "When the people dismounted to camp" — 'Amr (one of the narrators) said: "When the Messenger of Allāh ﷺ dismounted to camp, the people" — "used to break up in mountain paths and valleys. So the Messenger of Allāh ﷺ said: 'Your scattering in these mountain passes and valleys is only from Shaiṭān.' So after that, they would not halt to camp, except that they were so close together that it would be said: 'If a piece of cloth was spread over them, it would cover them all.'" (*Sahīh*)

الْحِمَصِيُّ وَبَرِيدُ بْنُ قُبَيْسٍ مِنْ أَهْلِ جَبَلَةَ سَاحِلِ حِمَصٍ وَهَذَا لَقَطُ بَرِيدٍ قَالَا: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ عَبْدِ اللَّهِ بْنِ الْعَلَاءِ أَنَّهُ سَمِعَ مُسْلِمَ بْنَ مِشْكَمٍ أَبَا عُبَيْدِ اللَّهِ يَقُولُ: حَدَّثَنَا أَبُو نُعَيْبَةَ الْخُسَيْبِيُّ قَالَ: كَانَ النَّاسُ إِذَا نَزَلُوا مَنَزِلًا، قَالَ عَمْرُو: وَكَانَ النَّاسُ إِذَا نَزَلَ رَسُولُ اللَّهِ ﷺ مَنَزِلًا تَفَرَّقُوا فِي الشَّعَابِ وَالْأَوْدِيَةِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ تَفَرُّقَكُمْ فِي هَذِهِ الشَّعَابِ وَالْأَوْدِيَةِ إِنَّمَا ذَلِكُمْ مِنَ الشَّيْطَانِ، فَلَمْ يَنْزِلْ بَعْدَ ذَلِكَ مَنَزِلًا إِلَّا انْضَمَّ بَعْضُهُمْ إِلَى بَعْضٍ حَتَّى يُقَالَ: لَوْ بُسِطَ عَلَيْهِمْ نَوْبٌ لَعَمَّهُمْ».

تخريج: [إسناده صحيح] أخرجه النسائي في الكبرى، ح: ٨٨٥٦ عن عمرو بن عثمان به ورواه أحمد: ١٩٣/٤ وصححه ابن حبان، ح: ١٦٦٤ والمحاكم: ١١٥/٢ ووافقه الذهبي.

Comments:

Travelers' and fighters' action of keeping close together (especially during an expedition) has many apparent and hidden (moral and spiritual) advantages but only as long as they do not cause inconvenience to one another, as will be evident from the following *Hadith*.

2629. It was reported from Sahl bin Mu'adh bin Anas Al-Juhani, from his father, who said: "I fought in such and such battle with Allāh's Prophet ﷺ. The camp was over crowded and the people started to block the road. The Prophet ﷺ sent a caller to announce among the people: 'Whoever crowds the camp or blocks the road, then there is no *Jihād* for him.'" (*Hasan*)

٢٦٢٩ - حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عِيَّاشٍ عَنْ أَبِي سَيْدٍ بْنِ عَبْدِ الرَّحْمَنِ الْخَثْعَمِيِّ، عَنْ فَرَوَةَ بْنِ مُجَاهِدٍ اللَّخْمِيِّ عَنْ سَهْلِ بْنِ مَعَاذِ بْنِ أَنَسِ الْجُهَيْنِيِّ، عَنْ أَبِيهِ قَالَ: عَزَوْتُ مَعَ نَبِيِّ اللَّهِ ﷺ عَزْوَةً كَذَا وَكَذَا فَضَيَّقَ النَّاسُ الْمَنَازِلَ وَقَطَعُوا الطَّرِيقَ، فَبَعَثَ النَّبِيُّ ﷺ مُنَادِيًا يُنَادِي فِي النَّاسِ: «أَنَّ مَنْ ضَيَّقَ مَنَزِلًا أَوْ قَطَعَ طَرِيقًا فَلَا جِهَادَ لَهُ».

تخريج: [حسن] أخرجه أحمد: ٤٤٠/٣ من حديث إسماعيل بن عياش به، وصرح بالسمع

عند أبي يعلى في مسنده، ح: ١٤٨٣ والمفاريذ وهو كتاب آخر له وهو في سنن سعيد بن منصور، ح: ٢٤٦٨.

2630. (Another chain) from Sahl bin Mu'adh, from his father: "We went to battle along with Allāh's Prophet ﷺ." and he narrated it in meaning (Similar to no. 2629). (*Hasan*)

٢٦٣٠ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا بَقِيَّةٌ عَنِ الْأَوْزَاعِيِّ، عَنْ أَبِي سَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ فَرْوَةَ بْنِ مُجَاهِدٍ، عَنْ سَهْلِ بْنِ مَعَاذٍ، عَنْ أَبِيهِ قَالَ: غَزَوْنَا مَعَ نَبِيِّ اللَّهِ ﷺ، بِمَعْنَاهُ.

تخريج: [حسن] انظر الحديث السابق وأخرجه البيهقي: ١٥٢/٩ من حديث أبي داود به.

Comments:

In all matters of life, the rule is that one must obey the commands of Allāh and His Messenger ﷺ, and this includes behaving with one's Muslim brothers, associates and companions in the best manner possible.

Chapter 89. Regarding The Disapproval Of Desiring To Encounter The Enemy

(المعجم ٨٩) بَابُ: فِي كِرَاهِيَةِ تَمَنِّي لِقَاءِ الْعَدُوِّ (التحفة ٩٨)

2631. It was reported from Sālim bin Abī An-Naḍr, the freed slave of 'Umar bin 'Ubaidullāh meaning, Ibn Ma'mar — and he was his scribe — he said: " 'Abdullāh bin Abī Awfā wrote to him ('Umar bin 'Ubaidullāh) when he went out to Al-Ḥarūriyyah: 'The Messenger of Allāh ﷺ said once when he faced the enemies: 'O people! Do not desire to encounter the enemy, and ask Allāh for *ʿĀfiyah*. And when you encounter them, then be patient, and know that Paradise is under the shade of the swords.' Then he said: *Allāhumma! Munzilal-Kitābi mujri-as-sahābi wa hāzimal-aḥzābi ihzimhum waṣurnā 'alaihim* (O Allāh! Revealer of the Book, mover of the rain clouds, vanquisher of the confederates,

٢٦٣١ - حَدَّثَنَا أَبُو صَالِحٍ مَحْبُوبٌ بْنُ مُوسَى: أَخْبَرَنَا أَبُو إِسْحَاقَ الْفَرَارِيُّ عَنِ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمِ أَبِي النَّضْرِ مَوْلَى عَمْرِ بْنِ عُيَيْدِ اللَّهِ يَعْنِي ابْنَ مَعْمَرٍ، وَكَانَ كَاتِبًا لَهُ، قَالَ: كَتَبَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ أَبِي أَوْفَى جِئْنَا نَخْرَجُ إِلَى الْحَرُورِيَّةِ: إِنَّ رَسُولَ اللَّهِ ﷺ فِي بَعْضِ أَيَّامِهِ الَّتِي لَقِيَ فِيهَا الْعَدُوَّ قَالَ: «يَا أَيُّهَا النَّاسُ! لَا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ وَسَلُّوْا اللَّهَ الْعَافِيَةَ، فَإِذَا لَقِيتُمْهُمْ فَاصْبِرُوا وَعَلِّمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السُّيُوفِ». ثُمَّ قَالَ: «اللَّهُمَّ! مُنْزِلَ الْكِتَابِ مُجْرِيَ السَّحَابِ وَهَازِمَ الْأَحْزَابِ اهْزِمْهُمْ وَأَنْصُرْنَا عَلَيْهِمْ».

defeat them, and aid us over them).” (*Sahih*)

تخريج: أخرجه البخاري، الجهاد والسير، باب: لا تمنوا لقاء العدو، ح: ٣٠٢٤ من حديث الفزاري، ومسلم، الجهاد والسير، باب كراهة تمنى لقاء العدو والأمر بالصبر عند اللقاء، ح: ١٧٤٢ من حديث موسى بن عقبة به.

Comments:

The *Harūriyah* refers to the *Khawārij* or a group of them. They were so named because, while returning from the battle of *Şiffin*, they parted company with ‘Alī, may Allāh be pleased with him, and assembled at a place known as *Harurā’* outside Al-Kūfah, which became their first center.

Chapter 90. What Supplication Is Made When Encountering The Enemy

(المعجم ٩٠) - بَابُ مَا يُدْعَى عِنْدَ اللَّقَاءِ
(التحفة ٩٩)

2632. It was reported from Al-Muthanna bin Sa‘eed, from Qatādah, from Anas bin Mālik, who said: “When the Messenger of Allāh ﷺ went to fight, he would say: ‘*Allāhumma! Anta ‘aḍudī wa naṣīrī, bika aḥūlu wa bika aṣūlu wa bika uqātil* (O Allāh! You are my aid and my support, by You I defend, by You I attack, and by You I fight).’” (*Da‘if*)

٢٦٣٢ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: أَخْبَرَنِي أَبِي: حَدَّثَنَا الْمُثَنَّى بْنُ سَعِيدٍ عَنِ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا غَزَا قَالَ: «اللَّهُمَّ! أَنْتَ عَضُدِي وَنَصِيرِي، بِكَ أَحْوَلُ وَبِكَ أَضْوَلُ وَبِكَ أَقَاتِلُ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الدعوات، باب: في الدعاء إذا غزا، ح: ٣٥٨٤ عن نصر بن علي به وقال: "حسن غريب" وصححه ابن حبان، ح: ١٦٦١ * قتادة: عنعن.

Chapter 91. Calling The Idolators (To Accept Islam)

(المعجم ٩١) بَابُ: فِي دُعَاءِ الْمُشْرِكِينَ
(التحفة ١٠٠)

2633. Ibn ‘Awn said: “I wrote to Nāfi‘ asking him about calling the idolators (to accept Islam) before battle. He replied to me: ‘It was in the early days of Islam, and Allāh’s Prophet ﷺ initiated a surprise attack on Banū Al-Muṣṭalaq, taking them completely by surprise,

٢٦٣٣ - حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا ابْنُ عَوْنٍ قَالَ: كَتَبْتُ إِلَى نَافِعٍ أَسْأَلُهُ عَنْ دُعَاءِ الْمُشْرِكِينَ عِنْدَ الْقِتَالِ؟ فَكَتَبَ إِلَيَّ: أَنَّ ذَلِكَ كَانَ فِي أَوَّلِ الْإِسْلَامِ، وَقَدْ أَعَارَ نَبِيُّ اللَّهِ ﷺ عَلَيَّ

and they were taking their cattle to the water to drink. He killed the fighters, and took captives. On that day, Juwairiyah bint Al-Ḥārith was captured. ‘Abdullāh narrated that to me, and he was part of that army.” (*Sahih*)

Abū Dāwud said: This is an outstanding *Hadīth*. Ibn ‘Awn narrated it from Nāfi’, and no one shared with him in (narrating) it.

تخريج: أخرجه البخاري، العتق، باب من ملك من العرب رقيقًا فوهب . . . إلخ، ح: ٢٥٤١ مسلم، الجهاد والسير، باب جواز الإغارة على الكفار الذين بلغتهم دعوة الإسلام . . . إلخ، ح: ١٧٣٠ من حديث عبدالله بن عون به وهو في سنن سعيد بن منصور، ح: ٢٤٨٤.

2634. It was reported from Anas, who said: “The Prophet ﷺ used to attack at the time of the *Subh* (*Fajr*) prayer. He used to listen; if he heard the *Adhān*, he would not attack, otherwise he would attack.” (*Sahih*)

بَنِي الْمُصْطَلِقِ وَهُمْ غَارُونَ وَأَنْعَامُهُمْ تُسْقَى عَلَى الْمَاءِ، فَقَتَلَ مَقَاتِلَهُمْ، وَسَبَى سَبْيَهُمْ، وَأَصَابَ يَوْمَئِذٍ جُوَيْرِيَةَ بِنْتَ الْحَارِثِ حَدَّثَنِي بِذَلِكَ عَبْدُ اللَّهِ وَكَانَ فِي ذَلِكَ الْجَيْشِ.

قَالَ أَبُو دَاوُدَ: هَذَا حَدِيثٌ نَبِيلٌ رَوَاهُ ابْنُ عَوْنٍ عَنْ نَافِعٍ وَلَمْ يَسْرُكْهُ فِيهِ أَحَدٌ.

٢٦٣٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ: أَخْبَرَنَا ثَابِتٌ عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يُغِيرُ عِنْدَ صَلَاةِ الصُّبْحِ وَكَانَ يَسْمَعُ فَإِذَا سَمِعَ أَذَانَ أَمْسَكَ، وَإِلَّا أَغَارَ.

تخريج: أخرجه مسلم، الصلاة، باب الإمساك عن الإغارة على قوم في دار الكفر إذا سمع فيهم الأذان، ح: ٣٨٢ من حديث حماد بن سلمة به.

Comments:

The sound of the *Adhān* heard in a locality indicated that its inhabitants were Muslims.

2635. It was reported from Ibn ‘Iṣām Al-Muzanī, from his father, who said: “The Messenger of Allāh ﷺ sent us on a military expedition, and said: ‘If you see a *Masjid*, or hear a *Mu’adh-dhin* do not kill anybody.” (*Da’if*)

٢٦٣٥ - حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ تَوْفَلِ بْنِ مُسَاجِقٍ، عَنْ ابْنِ عِصَامِ الْمُرَزِيِّ، عَنْ أَبِيهِ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ فِي سَرِيَّةٍ فَقَالَ: «إِذَا رَأَيْتُمْ مَسْجِدًا أَوْ سَمِعْتُمْ مُؤَذِّنًا فَلَا تَقْتُلُوا أَحَدًا».

تخريج: [إسناده ضعيف] أخرجه الترمذي، السير، باب النهي عن الإغارة إذا رأى مسجدًا وسمع أذانًا، ح: ١٥٤٩ من حديث سفيان بن عيينة بن عيينة به وقال: "غريب" وهو في سنن سعيد بن منصور، ح: ٢٣٨٥ وابن عسّام: "لا يعرف حاله".

Chapter 92. Deception During War

(المعجم ٩٢) - بَابُ الْمَكْرِ فِي الْحَرْبِ

(التحفة ١٠١)

2636. It was reported from Jābir that the Messenger of Allāh ﷺ said: "War is deception." (*Sahih*)

٢٦٣٦ - حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، أَنَّهُ سَمِعَ جَابِرًا، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْحَرْبُ خَدَعَةٌ».

تخريج: أخرجه البخاري، الجهاد والسير، باب: الحرب خدعة، ح: ٣٠٣٠ ومسلم، الجهاد والسير، باب جواز الخداع في الحرب، ح: ١٧٣٩ من حديث سفیان بن عيينة به، وهو في سنن سعيد بن منصور، ح: ٢٨٨٩.

2637. It was reported from Ma‘mar, from Az-Zuhrī, from ‘Abdur-Rahmān bin Ka‘b bin Mālik, from his father that whenever the Prophet ﷺ wanted to go on a military expedition, he made it appear as if he was headed somewhere else, and he used to say: "War is deception." (*Sahih*)

٢٦٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا ابْنُ نُورٍ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَرَادَ غَزْوَةً وَرَى غَيْرَهَا وَكَانَ يَقُولُ: «الْحَرْبُ خَدَعَةٌ».

Abū Dāwud said: No one came with this (narration) except for Ma‘mar, meaning his saying: "War is deception" with this chain of narrators. It was only related from the *Hadīth* of ‘Amr bin Dīnār, from Jābir, and from the *Hadīth* of Ma‘mar, from Hammām bin Munabbih, from Abū Hurairah.

قَالَ أَبُو دَاوُدَ: لَمْ يَجِئْ بِهِ إِلَّا مَعْمَرٌ يُرِيدُ قَوْلَهُ: «الْحَرْبُ خَدَعَةٌ» بِهَذَا الْإِسْنَادِ إِنَّمَا يُرَوَى مِنْ حَدِيثِ عَمْرٍو بْنِ دِينَارٍ عَنْ جَابِرٍ، وَمِنْ حَدِيثِ مَعْمَرٍ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ عَنْ أَبِي هُرَيْرَةَ.

تخريج: [صحيح] أخرجه عبدالرزاق في المصنف: ٣٩٨/٥، ح: ٩٧٤٤ عن معمر به مطولاً * والزهري صرح بالسماع وللحديث شواهد كثيرة جداً.

Chapter 93. Attacking The Enemy During The Night

(المعجم ٩٣) بَابُ: فِي اللَّيْلِ

(التحفة ١٠٢)

2638. It was reported from Iyās bin Salamah, from his father, who said: "The Messenger of Allāh ﷺ appointed Abū Bakr as commander over us to fight a battle against

٢٦٣٨ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الصَّمَدِ وَأَبُو عَامِرٍ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ: حَدَّثَنَا إِيَّاسُ بْنُ سَلَمَةَ عَنْ أَبِيهِ قَالَ: أَمَرَ

some people among the idolators. So we attacked at night, killing them, and our code word that night was: 'Amit, amit' (put to death, put to death). Salamah said: "That night, I killed seven idolators in their homes with my own hand."^[1]

رَسُولُ اللَّهِ ﷺ عَلَيْنَا أَبَا بَكْرٍ فَعَزَّوْنَا نَاسًا مِنَ الْمُشْرِكِينَ فَبَيَّنَّاهُمْ نَفْتَلُهُمْ وَكَانَ شِعَارَنَا تِلْكَ اللَّيْلَةَ: أَمِثْ أَمِثْ. قَالَ سَلَمَةُ: فَفَتَلْتُ بِيَدِي تِلْكَ اللَّيْلَةَ سَبْعَةَ أَهْلِ آيَاتٍ مِنَ الْمُشْرِكِينَ.

تخريج: [حسن] تقدم، ح: ٢٥٩٦ وأخرجه البيهقي: ٧٩/٩ من حديث أبي داود به.

Comments:

If the exigencies of war demand, there is nothing wrong in carrying out a night attack. A night attack is not construed as an act of deception or of cowardice.

Chapter 94. Staying In The Rear Guard

2639. It was reported from Abū Az-Zubair, from Jābir bin ‘Abdullāh, who said: “The Messenger of Allāh ﷺ used to be at the rear while traveling, to urge the weak ones, to let someone ride on his mount behind him, and to supplicate for them.” (*Sahīh*)

(المعجم ٩٤) - بَابُ لُزُومِ السَّاقَةِ

(التحفة ١٠٣)

٢٦٣٩ - حَدَّثَنَا الْحَسَنُ بْنُ شَوْكِرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ: حَدَّثَنَا الْحَجَّاجُ بْنُ أَبِي عُمَرَ عَنْ أَبِي الزُّبَيْرِ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ حَدَّثَهُمْ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَخَلَّفُ فِي الْمَسِيرِ فَيُرْجِي الضَّعِيفَ وَيُرْدِفُ وَيَدْعُو لَهُمْ.

تخريج: [صحيح] أخرجه الحاكم: ١١٥/٢ من حديث إسماعيل ابن علي به وصححه على شرط مسلم ووافقه الذهبي وللحديث شواهد.

Chapter 95. What The Idolators Are To Be Fought For

2640. It was reported from Abū Hurairah, who said: “The Messenger of Allāh ﷺ said: ‘I have been ordered to fight the people until they say; “*Lā ilāha illallāh* (None has the right to be worshiped but Allāh).” When they say that, their blood and wealth will be safe from me — except by its right — and thier reckoning is

(المعجم ٩٥) - بَابُ: عَلَى مَا يُقَاتَلُ

الْمُشْرِكُونَ (التحفة ١٠٤)

٢٦٤٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ أَبِي صَالِحٍ، عَنِ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَإِذَا قَالُوا مَنَعُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا، وَحَسَابُهُمْ عَلَى اللَّهِ عَزَّوَجَلَّ».

[1] Something similar preceded, see no. 2596.

upon Allāh, the Mighty and Sublime.” (*Ṣaḥīh*)

تخريج: أخرجه مسلم، الإيمان، باب الأمر بقتال الناس حتى يقولوا: لا إله إلا الله محمد رسول الله... إلخ، ح: ٢١ من حديث الأعمش والترمذي، ح: ٢٦٠٦ من حديث أبي معاوية الضرير به وقال: "حسن صحيح".

2641. It was reported from Anas who said: “The Messenger of Allāh ﷺ said: ‘I have been ordered to fight the people until they bear witness to; *Lā ilāha illallāh* (None has the right to be worshiped but Allāh) and *Annā Muḥammadan ‘abduhu wa rasūluh* (that Muḥammad is His slave and His Messenger), and that they face our *Qiblah*, to eat from what we slaughter, and perform our *Ṣalāt*. When they do this their blood and wealth become unlawful upon us, except for its right. For them is what is for the rest of the Muslims, and (required) upon them is what is upon the rest of the Muslims have.” (*Ṣaḥīh*)

٢٦٤١ - حَدَّثَنَا سَعِيدُ بْنُ يَعْقُوبَ الطَّلَقَانِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنْ يَسْتَقْبِلُوا قِبَلَتَنَا، وَأَنْ يَأْكُلُوا ذَبِيحَتَنَا، وَأَنْ يُصَلُّوا صَلَاتَنَا، فَإِذَا فَعَلُوا ذَلِكَ حَرُمَتْ عَلَيْنَا دِمَاؤُهُمْ وَأَمْوَالُهُمْ إِلَّا بِحَقِّهَا، لَهُمْ مَا لِلْمُسْلِمِينَ وَعَلَيْهِمْ مَا عَلَى الْمُسْلِمِينَ».

تخريج: أخرجه البخاري، الصلاة، باب فضل استقبال القبلة، ح: ٣٩٢ من حديث ابن المبارك، والترمذي، ح: ٢٦٠٨ عن سعيد بن يعقوب به وقال: "حسن صحيح غريب".

2642. (Another chain) from Anas bin Mālik who said: “The Messenger of Allāh ﷺ said: ‘I have been ordered to fight the idolators’” with its meaning (Similar to no. 2641). (*Ṣaḥīh*)

٢٦٤٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يَحْيَى ابْنُ أَيُّوبَ عَنْ حُمَيْدِ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أَقَاتِلَ الْمُشْرِكِينَ» بِمَعْنَاهُ.

تخريج: [صحيح] انظر الحديث السابق.

2643. It was reported from Usāmah bin Zaid who said: “The Messenger of Allāh ﷺ sent us on

٢٦٤٣ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ وَعُثْمَانُ ابْنُ أَبِي شَيْبَةَ الْمَعْنَى قَالَا: حَدَّثَنَا يَعْلَى بْنُ

an expedition to Al-Huraqāt. They warned each other of us and fled. We reached a man from them and when we attacked him, he said: 'Lā ilāha illallāh (None has the right to be worshiped but Allāh)', but we struck him until we killed him. I told this to the Prophet ﷺ. He said: 'Who will save you from Lā ilāha illallāh on the Day of Judgment?' I said: 'O Messenger of Allāh! He only uttered it out of fear of the weapon.' He said: 'Did you split open his heart so you know whether he said it for that or not? Who will save you from: Lā ilāha illallāh, on the Day of Judgment?' He kept on repeating it until I wished I had not accepted Islam before that day." (*Sahih*)

عُبَيْدٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي ظَبْيَانَ: حَدَّثَنَا أَسَامَةُ بْنُ زَيْدٍ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ سَرِيَّةً إِلَى الْحُرَقَاتِ فَدَرُّوا بِنَا فَهَرَبُوا فَأَدْرَكْنَا رَجُلًا فَلَمَّا غَشِيَنَاهُ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، فَضَرَبْنَاهُ حَتَّى قَتَلْنَاهُ فَذَكَرْتُهُ لِلنَّبِيِّ ﷺ فَقَالَ: «مَنْ لَكَ بِلَا إِلَهَ إِلَّا اللَّهُ يَوْمَ الْقِيَامَةِ؟» فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّمَا قَالَهَا مَخَافَةَ السَّلَاحِ. قَالَ: «أَفَلَا شَقِمْتَ عَنْ قَلْبِهِ حَتَّى تَعْلَمَ مِنْ أَجْلِ ذَلِكَ قَالَهَا أَمْ لَا؟. مَنْ لَكَ بِلَا إِلَهَ إِلَّا اللَّهُ يَوْمَ الْقِيَامَةِ؟» فَمَا زَالَ يَقُولُهَا حَتَّى وَدِدْتُ أَنِّي لَمْ أُسَلِّمْ إِلَّا يَوْمَئِذٍ.

تخريج: أخرجه مسلم، الإيمان، باب تحريم قتل الكافر بعد قوله: لا إله إلا الله، ح: ٩٦ من حديث الأعمش، والبخاري، الديات، باب: "ومن أحيائها... إلخ"، ح: ٦٨٧٢ من حديث أبي ظبيان حصين بن جندب به".

2644. It was reported from 'Ubaidullāh bin 'Adī bin Al-Khiyār, from Al-Miqdād bin Al-Aswad, who informed him that he said: "O Messenger of Allāh! Tell me, if I meet a disbeliever and he fights me and strikes one of my hands with the sword, and then takes refuge by a tree, and says: 'I submit to Allāh.' Can I kill him O Messenger of Allāh after what he said?" The Messenger of Allāh ﷺ said: "Do not kill him." I said: "O Messenger of Allāh! But he cut off my hand!" The Messenger of Allāh ﷺ said: "Do not kill him. If you kill him, he will be in your position before you

٢٦٤٤ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنِ اللَّيْثِ، عَنْ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ بْنِ الْحُجَارِ، عَنِ الْمُقَدَّادِ بْنِ الْأَسْوَدِ أَنَّهُ أَخْبَرَهُ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ إِنْ لَقِيتُ رَجُلًا مِنَ الْكُفَّارِ فَقَاتَلَنِي فَضَرَبَ إِحْدَى يَدَيَّ بِالسَّيْفِ ثُمَّ لَادَ مِنِّي بِشَجَرَةٍ، فَقَالَ: أَسَلَّمْتُ لَكَ، أَفَأَقْتُلُهُ يَا رَسُولَ اللَّهِ بَعْدَ أَنْ قَالَهَا؟ قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقْتُلْهُ»، فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّهُ قَطَعَ يَدِي، قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقْتُلْهُ، فَإِنْ قَتَلْتَهُ فَإِنَّهُ بِمَنْزِلَتِكَ قَبْلَ أَنْ تَقْتُلَهُ، وَأَنْتَ

killed him, and you will be in his position before the words which he uttered.” (*Ṣaḥīḥ*)

بِمَنْزِلَتِهِ قَبْلَ أَنْ يَقُولَ كَلِمَتَهُ الَّتِي قَالَ» .

تخريج: أخرجه مسلم، الإيمان، باب تحريم قتل الكافر بعد قوله: لا إله إلا الله، ح: ٩٥ عن قتيبة، والبخاري، الديات، وباب قول الله تعالى: ﴿من يقاتل مومناً متعمداً فجزاؤه جهنم﴾ ح: ٦٨٦٩ من حديث ابن شهاب الزهري به .

Comments:

These texts inform of the gravity of killing someone who has professed Islam in such circumstances.

Chapter (...) The Prohibition Of Fighting A Person Who Seeks Protection By Prostrating

(المعجم ...) - بَابُ النَّهْيِ عَنْ قَتْلِ مَنْ
اعْتَصَمَ بِالسُّجُودِ (التحفة ١٠٥)

2645. It was reported from Ismā'il, from Qais, from Jarīr bin 'Abdullāh, that he said: "The Messenger of Allāh ﷺ sent an expedition to Kath'am, where some people sought protection by prostrating. They were killed quickly." He said: "The Prophet ﷺ was told about the incident, and he ordered that half of the blood money to be paid for them, and he said: 'I am not responsible for any Muslim who lives among idolators.' They said: 'O Messenger of Allāh! Why?' He said: 'They should not see each other's fires.'" (*Da'if*)

٢٦٤٥ - حَدَّثَنَا هَذَا بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ سَرِيَّةً إِلَى خَنْعَمٍ، فَأَعْتَصَمَ نَاسٌ مِنْهُمْ بِالسُّجُودِ، فَأَسْرَعَ فِيهِمُ الْقَتْلُ. قَالَ: فَبَلَغَ ذَلِكَ النَّبِيُّ ﷺ فَأَمَرَ لَهُمْ بِنِصْفِ الْعَقْلِ وَقَالَ: «أَنَا بَرِيءٌ مِنْ كُلِّ مُسْلِمٍ يُقِيمُ بَيْنَ أَظْهُرِ الْمُشْرِكِينَ». قَالُوا: يَا رَسُولَ اللَّهِ! لِمَ؟ قَالَ: «لَا تَرَايَا نَارَاهُمَا» .

Abū Dāwud said: It was reported by Hushaim, Ma'mar, Khālid Al-Wāsītī and a group of narrators, but they did not mention Jarīr.

قَالَ أَبُو دَاوُدَ: رَوَاهُ هُشَيْمٌ وَمَعْمَرٌ وَخَالِدٌ الْوَاسِطِيُّ وَجَمَاعَةٌ لَمْ يَذْكُرُوا جَرِيرًا .

تخريج: [إسناده ضعيف] أخرجه الترمذي، السير، باب ما جاء في كراهية المقام بين أظهر المشركين، ح: ١٦٠٤ عن هناد به ورواه النسائي، ح: ٤٧٨٤ * إسماعيل بن أبي خالد: مدلس وعنن وللحديث طرق ضعيفة كلها .

Chapter 96. Fleeing On The Day Of The March

(المعجم ٩٦) بَابُ: فِي التَّوَلَّى يَوْمَ
الرَّحْفِ (التحفة ١٠٦)

2646. It was reported from ‘Ikrimah, from Ibn ‘Abbās who said: “When the following Verse was revealed: ‘If there are twenty steadfast persons amongst you, they will overcome two hundred..., it became very difficult on the Muslims since Allāh decreed upon them, that one should not flee from ten. Then a lighter decree was revealed, He said: Now Allāh has lightened your (task). — (The narrator) Abū Tawbah recited it up to; ‘They shall overcome two hundred,^[1] — when Allāh lightened upon them the numbers, patience also decreased according to the number lightened from them.” (*Ṣaḥīḥ*)

٢٦٤٦ - حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ:
حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ جَرِيرِ بْنِ حَازِمٍ، عَنْ
الرُّبَيْرِ بْنِ خَرِيبٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ
عَبَّاسٍ قَالَ: نَزَلَتْ ﴿إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ
صَادِقُونَ يَغْلِبُوا مِائَتِينَ﴾ فَسَقَّ ذَلِكَ عَلَى
الْمُسْلِمِينَ حِينَ فَرَضَ اللَّهُ عَلَيْهِمْ أَنْ لَا يَفِرَّ
وَاحِدٌ مِنْ عَشْرَةٍ، ثُمَّ إِنَّهُ جَاءَ تَخْفِيفٌ فَقَالَ:
﴿الْفَنِّ خَفَّفَ اللَّهُ عَنْكُمْ﴾ قَرَأَ أَبُو تَوْبَةَ إِلَى
قَوْلِهِ: ﴿يَغْلِبُوا مِائَتِينَ﴾ [الأنفال: ٦٥، ٦٦]
قَالَ: فَلَمَّا خَفَّفَ اللَّهُ عَنْهُمْ مِنَ الْعِدَّةِ نَقَصَ
مِنَ الصَّبْرِ بِقَدْرِ مَا خَفَّفَ عَنْهُمْ.

تخریج: أخرجه البخاري، التفسير، سورة الأنفال، باب ﴿الآن خفف الله عنكم وعلم أن فيكم ضعفا﴾، ح: ٤٦٥٣ من حديث عبدالله بن المبارك به.

Comments:

This indicates that according to these figures it is required to resist with persistence or allowed to retreat.

2647. It was reported from ‘Abdur-Raḥmān bin Abī Lailā who narrated that ‘Abdullāh bin ‘Umar narrated to him that he was in an expedition with the Messenger of Allāh ﷺ, and the people turned to flee, and I was among those who fled. After we were safe, we said: “What should we do, for we fled the battlefield and we deserve Allāh’s anger!” We said: “Let us

٢٦٤٧ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا
زُهَيْرٌ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ أَنَّ
عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ
ابْنَ عُمَرَ حَدَّثَهُ: أَنَّهُ كَانَ فِي سَرِيَّةٍ مِنْ سَرَايَا
رَسُولِ اللَّهِ ﷺ. قَالَ: فَحَاصَ النَّاسُ حَيْصَةً
فَكُنْتُ فِي مَنِّ حَاصٍ، فَلَمَّا بَرَزْنَا قُلْنَا: كَيْفَ
نَصْنَعُ وَقَدْ فَرَرْنَا مِنَ الرَّحْفِ وَوُؤْنَا

[1] *Al-Anfal* 8:65,66.

enter Al-Madīnah and stay there, and then go while no one sees us.” Then we entered and said to ourselves: “If we present ourselves to the Messenger of Allāh ﷺ, and if there is a possibility of repentance for us, we will stay (in Al-Madīnah), and if it is something else we will go away.” We sat down waiting for the Messenger of Allāh ﷺ before the *Fajr* prayer. When he came out, we stood up and said to him: “We are those that fled.” He turned to us, and said. “Rather you are *Al-Akkārūn* (those who are regrouping) and I am your reinforcement.” (*Daʿīf*)

بِالْعَضْبِ!؟، فَقُلْنَا: نَدْخُلُ الْمَدِينَةَ فَنُتَبِّتُ فِيهَا لِنَذْهَبَ وَلَا يَرَانَا أَحَدٌ. قَالَ: فَدَخَلْنَا فَقُلْنَا: لَوْ عَرَضْنَا أَنْفُسَنَا عَلَى رَسُولِ اللَّهِ ﷺ فَإِنْ كَانَتْ لَنَا تَوْبَةٌ أَقْمَنَا، وَإِنْ كَانَ غَيْرَ ذَلِكَ ذَهَبْنَا. قَالَ: فَجَلَسْنَا لِرَسُولِ اللَّهِ ﷺ قَبْلَ صَلَاةِ الصُّبْحِ، فَلَمَّا خَرَجَ قُمْنَا إِلَيْهِ فَقُلْنَا: نَحْنُ الْفَرَارُونَ، فَأَقْبَلَ إِلَيْنَا فَقَالَ: «لَا، بَلْ أَنْتُمْ الْعَكَارُونَ»، قَالَ: فَدَنَوْنَا فَقَبَّلَنَا يَدُهُ فَقَالَ: «أَنَا فِئَةُ الْمُسْلِمِينَ».

تخریج: [إسناده ضعيف] انظر، ح: ۵۲۲۳ وأخرجه الترمذي، الجهاد، باب ما جاء في الفرار من الزحف، ح: ۱۷۱۶ من حديث يزيد بن أبي زياد به وقال: "حسن غريب" * يزيد ضعيف كما تقدم مرارا، انظر: ۱۴۷۴.

2648. It was reported from Abū Naḍrah, from Abū Saʿeed, who said: “The following was revealed on the Day of Badr: ‘...And whoever turns his back to them on such a day...’”^[1] (*Ṣaḥīh*)

۲۶۴۸ - حَدَّثَنَا مُحَمَّدُ بْنُ هِشَامِ الْمِصْرِيُّ: حَدَّثَنَا يَشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا دَاوُدُ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: «نَزَلَتْ فِي يَوْمِ بَدْرٍ: ﴿وَمَنْ يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ﴾ [الأنفال: ۱۶].

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَخْبَرَنَا الْإِمَامُ الْحَافِظُ أَبُو بَكْرِ أَحْمَدُ بْنُ عَلِيٍّ بْنِ ثَابِتِ الْحَطِيبِ الْبَغْدَادِيُّ: قَالَ الْإِمَامُ الْقَاضِي أَبُو عَمْرٍو الْقَاسِمُ بْنُ جَعْفَرِ بْنِ عَبْدِ الْوَاحِدِ الْهَاشِمِيُّ قَالَ: أَخْبَرَنَا أَبُو عَلِيٍّ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عَمْرٍو اللَّوْلُؤِيُّ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ الْأَشْعَثِ السَّجِسْتَانِيُّ فِي الْمَحْرَمِ

[1] *Al-Anfal* 8:16. What follows here is a chain of narration from Al-Baghdādī for the next section. Through this chain, Al-Luʿluʿī informs that he heard the following from the author in Muḥarram of the year 275 H.

سنة ٢٧٥ خَمْسٍ وَسَبْعِينَ وَمِائَتَيْنِ رَحِمَهُ اللهُ
تَعَالَى قَالَ .

تخريج: [إسناده صحيح] أخرجه النسائي في السنن الكبرى، ح: ١١٢٠٤ من حديث بشر بن
المفضل به وصححه الحاكم على شرط مسلم: ٣٢٧/٢ ووافقه الذهبي.

Comments:

The text following the *Hadīth* indicates the beginning of the next volume in the copy of Al-Ḥāfiẓ Al-Baghḍādī, and it cites his chain of narration for the text up to the author.

Chapter 97. Regarding A Captive Being Compelled Into Disbelief

2649. It was reported from Khabbāb who said: “We came to the Messenger of Allāh ﷺ while he was reclining on a *Burdah* (an outer garment) in the shade of Ka‘bah. We complained to him saying: ‘Will you not seek help for us, will you not supplicate to Allāh for us?’ He sat up straight, his face turned red, and he said: ‘Among those who were before you, a man would be taken, and a pit would be dug for him in the earth, and then a saw would be brought, and he would be sawed into two halves from his head, yet that would not make him change his religion, and his flesh would be torn from his bones with an iron comb, yet that would not make him change his religion. By Allāh! Allāh will complete this matter, until a rider will (travel) from Ṣan‘ā’ to Ḥaḍramawt, fearing no one but Allāh, and the wolf, regarding his sheep, but you surely are a hasty people.’” (*Ṣaḥīḥ*)

(المعجم ٩٧) بَابُ: فِي الْأَسِيرِ يُكْرَهُ
عَلَى الْكُفْرِ (التحفة ١٠٧)

٢٦٤٩ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ قَالَ:
أَخْبَرَنَا هُشَيْمٌ وَخَالِدٌ عَنْ إِسْمَاعِيلَ، عَنْ قَيْسِ
ابْنِ أَبِي حَازِمٍ، عَنْ خَبَّابٍ قَالَ: أَتَيْنَا رَسُولَ
الله ﷺ وَهُوَ مُتَوَسِّدٌ بُرْدَةً فِي ظِلِّ الْكَعْبَةِ
فَشَكَّوْنَا إِلَيْهِ فَقُلْنَا: أَلَا تَسْتَنْصِرُ لَنَا، أَلَا تَدْعُو
الله لَنَا؟ فَجَلَسَ مُحْمَرًا وَجْهُهُ فَقَالَ: «أَقْدَكَانَ
مِنْ قَبْلِكُمْ يُؤْخَذُ الرَّجُلُ فَيُحْفَرُ لَهُ فِي الْأَرْضِ
ثُمَّ يُؤْتَى بِالْمِنْشَارِ فَيُجْعَلُ عَلَى رَأْسِهِ فَيُجْعَلُ
فِرْقَتَيْنِ، مَا يَصْرِفُهُ ذَلِكَ عَنْ دِينِهِ، وَيَمْشَطُ
بِأَمْشَاطِ الْحَدِيدِ مَا دُونَ عَظْمِهِ مِنْ لَحْمٍ
وَعَصَبٍ مَا يَصْرِفُهُ ذَلِكَ عَنْ دِينِهِ، وَالله!
لَيَبْنَئَنَّ اللهُ هَذَا الْأَمْرَ حَتَّى [يَسِيرَ] الرَّكَّابُ مَا
بَيْنَ صَنْعَاءَ وَحَضْرَمَوْتَ مَا يَخَافُ إِلَّا اللهُ
وَالذُّئْبَ عَلَى غَنَمِهِ وَلَكِنَّكُمْ تَعْجَلُونَ».

تخريج: أخرجه البخاري، الإكراه، باب من اختار الضرب والقتل والهوان على الكفر، ح: ٦٩٤٣ من حديث إسماعيل بن أبي خالد به.

Chapter 98. Regarding The Judgment For The Spy When He Is A Muslim

2650. It was narrated from ‘Ubaidullāh bin Abī Rāfi‘, who was a scribe for ‘Alī bin Abī Ṭālib, who said: “I heard ‘Alī saying: ‘The Messenger of Allāh ﷺ sent myself, Az-Zubair, and Al-Miqdād, and he said: “Proceed until you come to the garden of Khākh where you will find a woman with a letter, take it from her.” We proceeded racing each other on our horses until we came to the garden, where we found the woman. We said: “Give us the letter.” She said: “I don’t have any letters.” I said: “Either you take out the letter, or we will strip you off your clothes (to search for the letter).” He said: ‘She took it out from a braid in her hair. We brought it to the Prophet ﷺ. It was addressed from Hāṭib bin Abī Balta‘ah to some people from the idolators, informing them about some of the affairs of the Messenger of Allāh ﷺ. He asked: “What is this O Hāṭib?”’ He replied: “O Messenger of Allāh! Do not be hasty with me, I am a man who was attached to the Quraish, while I am not one of them. Whereas those of the Quraish (emigrants living in Al-Madīnah), they have a relationship with them through which they get protection for their families in Makkah. As I did not have that

(المعجم ٩٨) بَابُ: فِي حُكْمِ الْجَاسُوسِ إِذَا كَانَ مُسْلِمًا (التحفة ١٠٨)

٢٦٥٠ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو حَدَّثَهُ الْحَسَنُ بْنُ مُحَمَّدٍ بْنِ عَلِيٍّ أَخْبَرَهُ عُبَيْدُ اللَّهِ بْنُ أَبِي رَافِعٍ وَكَانَ كَاتِبًا لِعَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ أَنَا وَالزُّبَيْرُ وَالْمِقْدَادُ فَقَالَ: انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خَاخٍ فَإِنَّ بِهَا طَعِيئَةً مَعَهَا كِتَابٌ فَخُذُوهُ مِنْهَا، فَانْطَلِقْنَا تَتَعَادَى بِنَا حَيْلَنَا حَتَّى آتَيْنَا الرُّوضَةَ فَإِذَا نَحْنُ بِالطَّعِيئَةِ فَقُلْنَا: هَلْمِي الْكِتَابَ، قَالَتْ: مَا عِنْدِي مِنْ كِتَابٍ، فَقُلْتُ: لَتُخْرِجَنَّ الْكِتَابَ أَوْ لَتُلْقِيَنَّ الثِّيَابَ، قَالَ: فَأَخْرَجَتْهُ مِنْ عِقَاصِهَا فَأَتَيْنَا بِهِ النَّبِيَّ ﷺ، فَإِذَا هُوَ مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى نَاسٍ مِنَ الْمُشْرِكِينَ يُخْبِرُهُمْ بِبَعْضِ أَمْرِ رَسُولِ اللَّهِ ﷺ، فَقَالَ: «مَا هَذَا يَا حَاطِبُ؟» فَقَالَ: يَا رَسُولَ اللَّهِ! لَا تَعْجَلْ عَلَيَّ فَإِنِّي كُنْتُ أَمْرًا مُلْصَقًا فِي قُرَيْشٍ وَلَمْ أَكُنْ مِنْ أَنْفُسِهَا، وَإِنَّ قُرَيْشًا لَهُمْ بِهَا قَرَابَاتٌ يَحْمُونَ بِهَا أَهْلِيهِمْ بِمَكَّةَ، فَأَحْبَبْتُ إِذْ فَاتَنِي ذَلِكَ أَنْ أَتَّخِذَ فِيهِمْ يَدًا يَحْمُونَ قَرَابَتِي بِهَا وَالله! يَا رَسُولَ اللَّهِ! مَا كَانَ بِي مِنْ كُفْرٍ وَلَا ازْتِدَادٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «صَدَقْتُمْ». فَقَالَ عَمْرٌ: دَعْنِي أَضْرِبْ عُنُقَ

protection, I wanted to give them some support, so they may protect my relatives. By Allāh! O Messenger of Allāh! I am not guilty of disbelief nor of apostasy.” The Messenger of Allāh ﷺ said: “He told you the truth.” ‘Umar said: “Give me permission to strike the neck of this hypocrite.” The Messenger of Allāh ﷺ said: “He attended (the battle of) Badr, and what do you know; perhaps Allāh has looked upon those who were present at Badr and said: ‘Do whatever you wish, for I have forgiven you.’” (*Ṣaḥīḥ*)

هَذَا الْمُنَافِقِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ شَهِدَ بَدْرًا وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ اطَّلَعَ عَلَى أَهْلِ بَدْرٍ، فَقَالَ: اغْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ».

تخریج: أخرجه البخاري، الجهاد والسير، باب الجاسوس: والتجسس: التحيث، ح: ٣٠٠٧ ومسلم، فضائل الصحابة، باب: من فضائل حاطب بن أبي بلتعة وأهل بدر رضي الله عنهم، ح: ٢٤٩٤ من حديث سفيان بن عيينة به.

Comments:

Al-Khattābī said: “From the *Fiqh* of this *Hadīth*, is that the judgment regarding a person who has some kind of interpretation when permitting a forbidding matter, is different than the judgment upon one who intentionally makes it lawful, without some kind of interpretation. And it also indicates that when one is involved in something from the forbidden matters, and he claims it is due to a matter that is implied by some kind of interpretation, then it is to be understood in accordance with what he said, even if the dominant suspicion is contrary to that. Do you not see that when the affair was such that it implied, and was possible, that the reality was as Ḥāṭib said, and it was also possible that the reality was as ‘Umar said, may Allah be pleased with him; Allāh’s Messenger ﷺ employed *Husnāz-ẓann* (gave him the benefit of doubt) in his case, and he accepted what he claimed in his saying. And in it, is the evidence, that when the spy is a Muslim, he is not to be killed. And they (scholars) differ over what punishment is to be applied to him. So the people of opinion (*Aṣḥab Ar-Ra’ī*) said; in the case of a Muslim, when he has written to the enemy and instructed them about the secret affairs of the Muslims, he is to be inflicted with a (physical) punishment and imprisoned for a long period. Al-Awzā’ī said, if he is a Muslim, then the *Imām* is to punish him with a punishment that makes an example of him, and banish him to a remote area while bound, and if he is a *Dhimmī* (a non-Muslim with a covenant) then his covenant is revoked. Mālik said: ‘I have not heard anything about it, and I think it is up to the independent judgment of the *Imām*.’ Ash-Shāfi’ī said: ‘When this occurs with a man of high rank, out of ignorance, as happened with Ḥāṭib, out of ignorance; and he was not considered to be lying, then I

like that he be left alone. And if he is not a person of high rank, then it is for the *Imām* to apply *Ta'zīr* (punishment) on him.' Also among the *Fiqh* of the *Hadīth*, is the allowance of looking at what is exposed of women in establishing a punishment, or establishing testimony affirming a right, and what resembles that of matters. And in it, is evidence that whoever alleges *Kufr* or *Nifāq* about a Muslim via some interpretation, and he is among the people of *Ijīhād*, then punishment is not warranted for him. Do you not see that 'Umar, may Allāh be pleased with him, said: 'Give me permission to strike the neck of this hypocrite' while he was a believer, for whom Allāh's Messenger ﷺ attested to what he claimed about that, then, he was not harsh with 'Umar for what he had said. And that was because, 'Umar was not acting out of hostility in this saying, which was based on the apparent judgment of the religion; since the hypocrite is the one who manifests aid to the religion in the open, and internally aids the disbelievers, and in this incident, what Ḥāṭib did, resembled what the hypocrites do. Except that Allāh's Messenger ﷺ informed that Allāh, Most High, had pardoned him for what he did in that incident, and so he (also) pardoned him, so the application of hypocrisy ceased being applicable in his case. And Allāh knows best."

2651. It was reported from Abū 'Abdur-Raḥmān As-Sulamī, from 'Alī with this story. He said: "Ḥāṭib left and wrote to the people of Makkah. 'Muḥammad (ﷺ) is going to proceed towards you.'" And he said in it: "She said: 'I do not have a letter.' We made her camel kneel down to search her, but we did not find any letter with her." 'Alī said: "By Him in whose Name the oath is taken! I will kill you, or you take out the letter." And he narrated the rest of the *Hadīth* (Similar to no. 2650). (*Ṣaḥīḥ*)

٢٦٥١ - حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ عَنْ خَالِدِ
عَنْ حُصَيْنٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي
عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيِّ بْنِ أَبِي
قَال: انْطَلَقَ حَاطِبٌ: فَكَتَبَ إِلَى أَهْلِ مَكَّةَ
أَنَّ مُحَمَّدًا قَدْ سَارَ إِلَيْكُمْ وَقَالَ فِيهِ: قَالَتْ:
مَا مَعِيَ كِتَابٌ فَأَنْخَاهَا فَمَا وَجَدْنَا مَعَهَا
كِتَابًا، فَقَالَ عَلِيُّ: وَالَّذِي يُحْلَفُ بِهِ لِأَقْتُلَنَّكَ
أَوْ لَتُخْرِجَنَّ الْكِتَابَ وَسَاقَ الْحَدِيثَ.

تخريج: أخرجه مسلم، فضائل الصحابة، باب: من فضائل حاطب بن أبي بلتعة وأهل بدر رضي الله عنهم، ح: ٢٤٩٤ من حديث خالد، والبخاري، الجهاد والسير، باب: إذا اضطر الرجل إلى النظر في شعور أهل الذمة... إلخ، ح: ٣٠٨١ من حديث حصين به.

Chapter 99. Regarding A Spy That Is A *Dhimmi*

(المعجم ٩٩) بَابُ فِي الْجَاسُوسِ
الدِّمِّيِّ (التحفة ١٠٩)

2652. It was reported from Furāt bin Hayyān that the Messenger of

٢٦٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ:

Allāh ﷺ ordered that he (i.e., a spy who is not a Muslim but is Dhinmī, having a covenant with Muslims) be killed. He was a spy for Abū Sufyān and an ally of a man from the *Anṣār*. He passed by a circle of the *Anṣār* and said: "I am a Muslim." A man from the *Anṣār* said: "O Messenger of Allāh! He claims that he is a Muslim." The Messenger of Allāh ﷺ said: "Among you are people in whose faith we trust, among them are Furāt bin Ḥayyān." (*Daʿīf*)

حَدَّثَنِي مُحَمَّدُ بْنُ مُحَبِّبٍ أَبُو هَمَّامٍ الدَّلَالُ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ سَعِيدٍ عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ مُضَرَّبٍ، عَنْ فُرَاتِ ابْنِ حَيَّانَ: أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِقَتْلِهِ وَكَانَ عَيْنًا لِأَبِي سُفْيَانَ وَكَانَ حَلِيفًا لِرَجُلٍ مِنَ الْأَنْصَارِ فَمَرَّ بِحَلْفَةِ مِنَ الْأَنْصَارِ فَقَالَ: إِنِّي مُسْلِمٌ، فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: يَا رَسُولَ اللَّهِ! إِنَّهُ يَقُولُ إِنِّي مُسْلِمٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْكُمْ رَجَالًا نَكَلُهُمْ إِلَى إِيْمَانِهِمْ مِنْهُمْ فُرَاتُ بْنُ حَيَّانَ».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤/٣٣٦ من حديث سفیان الثوري به وصححه ابن الجارود، ح: ١٠٥٨ والحاكم على شرط الشيخين: ٤/٣٦٦ ووافقه الذهبي * أبو إسحاق السبيعي مدلس وعنعن.

Comments:

Furāt bin Ḥayyān had been a spy prior to accepting Islam. He also emigrated to Al-Madīnah and continued to take part in *Jihād* with the Prophet ﷺ until his (Prophet's) death. He later settled down at Al-Kūfah.

Chapter 100. Regarding A Spy Who Is Under Protection (In A Muslim Territory)

(المعجم ١٠٠) بَابُ فِي الْجَاسُوسِ
الْمُسْتَأْمِنِ (التحفة ١١٠)

2653. It was reported from Salamah bin Al-Akwa', who said: "A spy from the idolaters came to the Prophet ﷺ while he was in a journey. He sat near his Companions and then slipped away. The Prophet ﷺ said: 'Find him and kill him.'" He said: "I raced ahead of them and killed him. I took his belongings back, which the Prophet ﷺ gave me." (*Sahih*)

٢٦٥٣ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا أَبُو عُمَيْسٍ عَنْ ابْنِ سَلَمَةَ بْنِ الْأَكْوَعِ، عَنْ أَبِيهِ قَالَ: أَتَى النَّبِيَّ ﷺ عَيْنٌ مِنَ الْمُشْرِكِينَ وَهُوَ فِي سَفَرٍ فَجَلَسَ عِنْدَ أَصْحَابِهِ ثُمَّ أَسْأَلَ فَقَالَ النَّبِيُّ ﷺ: «اطْلُبُوهُ فَاقْتُلُوهُ»، قَالَ: فَسَبَقْتُهُمْ إِلَيْهِ فَقَتَلْتُهُ وَأَخَذْتُ سَلْبَهُ فَتَمَلَّنِي إِيَّاهُ.

تخريج: أخرجه البخاري، الجهاد والسير، باب الحربي إذا دخل دار الإسلام بغير أمان،

ح: ٣٠٥١ عن أبي نعيم الفضل بن دكين به .

2654. It was reported from Iyās bin Salamah (who said): “My father narrated to me, he said: “I fought in the battle against Hawāzin with the Messenger of Allāh ﷺ, and while we were having a meal in the morning — as most of us were on foot and some of us were weak — a man came on a red camel. He took out a leather strap from the loin of the camel, and tied his camel with it, then came to eat with the people. When he saw their weakness, and lack of mounts, he went hastily to his camel, untied it, made it kneel down, and sat on it, he then left, galloping quickly. A man from Aslam followed him on a brown she-camel which was among the best mounts they had. I went out galloping till I caught up with him. The head of the she-camel was at the hip of the camel, and I was at the hip of the she-camel, then I proceeded further, until I was at the hip of the camel, then I proceeded further, until I was able to take the reign of the camel and make it kneel down. As soon as it put its knee down on the earth, I drew my sword and hit the man on his head and he fell down. I then came back, leading the camel with the equipment on top. The Messenger of Allāh ﷺ met me with the people. He said: ‘Who killed the man?’ They said: ‘Salamah bin Al-Akwa.’ Then he said: ‘He gets all his spoils.’” Hārūn (one of the narrators) said:

٢٦٥٤ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ أَنَّ هَاشِمَ بْنَ الْقَاسِمِ وَهَيْشَامًا حَدَّثَانَا قَالَا: حَدَّثَنَا عِكْرِمَةُ قَالَ: حَدَّثَنِي إِيَاسُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنِي أَبِي قَالَ: غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ هَوَازِينَ، قَالَ فَبَيْنَمَا نَحْنُ نَتَصَحَّى وَعَامَتُنَا مُشَاةٌ وَفِينَا ضَعْفَةٌ إِذْ جَاءَ رَجُلٌ عَلَى جَمَلٍ أَحْمَرَ فَانْتَرَعَ طَلْقًا مِنْ جِفْوِ الْبَعِيرِ فَقَيَّدَ بِهِ جَمَلَهُ ثُمَّ جَاءَ يَتَعَدَّى مَعَ الْقَوْمِ، فَلَمَّا رَأَى ضَعْفَتَهُمْ وَرَفَقَهُ ظَهَرَهُمْ خَرَجَ يَغْدُو إِلَى جَمَلِهِ فَاطْلَقَهُ ثُمَّ أَنَاخَهُ فَقَعَدَ عَلَيْهِ ثُمَّ خَرَجَ يَرْكُضُهُ وَاتَّبَعَهُ رَجُلٌ مِنْ أَسْلَمَ عَلَى نَاقَةٍ وَرِقَاءَ هِيَ أَمْثَلُ ظَهْرِ الْقَوْمِ قَالَ: فَخَرَجْتُ أُغْدُو فَأَذْرَكْتُهُ وَرَأْسُ النَّاقَةِ عِنْدَ وَرِكِ الْجَمَلِ وَكُنْتُ عِنْدَ وَرِكِ النَّاقَةِ ثُمَّ تَقَدَّمْتُ حَتَّى كُنْتُ عِنْدَ وَرِكِ الْجَمَلِ ثُمَّ تَقَدَّمْتُ حَتَّى أَخَذْتُ بِخِطَامِ الْجَمَلِ فَانْخَتُهُ فَلَمَّا وَضَعَ رُكْبَتَهُ بِالْأَرْضِ اخْتَرَطْتُ سَيْفِي فَأَضْرِبُ رَأْسَهُ فَتَدَّرَ فَجِئْتُ بِرَاحِلَتِهِ وَمَا عَلَيْهَا أَقْوَدَهَا فَاسْتَقْبَلَنِي رَسُولُ اللَّهِ ﷺ فِي النَّاسِ مُثْبِلًا، فَقَالَ: «مَنْ قَتَلَ الرَّجُلَ؟» فَقَالُوا: سَلَمَةُ بْنُ الْأَكْوَعِ، فَقَالَ: «لَهُ سَلْبُهُ أَجْمَعُ» قَالَ هَارُونُ: هَذَا لَفْظُ هَاشِمٍ.

“This is Hāshim’s version.” (*Ṣaḥīh*)

تخريج: أخرجه مسلم، الجهاد والسير، باب استحقاق القاتل سلب القاتل، ح: ١٧٥٤ من حديث عكرمة بن عمار به.

Comments:

“Spoils” here is *Salab*, see no. 2717 and those that follow it.

Chapter 101. Regarding What Time Is Recommended For The Encounter

2655. It was reported from An-Nu‘mān, meaning Ibn Muqarrin, who said: “I observed the Messenger of Allāh ﷺ. If he did not fight at the beginning of the day; he would delay the fighting until the sun passes the zenith, the wind blows and the aid descends.” (*Ṣaḥīh*)

(المعجم ١٠١) بَابُ: فِي أَيِّ وَقْتٍ يُسْتَحَبُّ اللَّقَاءُ (التحفة ١١١)

٢٦٥٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا حَمَادٌ قَالَ: أَخْبَرَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ عَنْ عَلْقَمَةَ بْنِ عَبْدِ اللَّهِ الْمُرِّيِّ، عَنْ مَعْقِلِ بْنِ يَسَارٍ أَنَّ التَّعْمَانَ يَعْنِي ابْنَ مُقَرِّنٍ قَالَ: شَهِدْتُ رَسُولَ اللَّهِ ﷺ إِذَا لَمْ يُقَاتِلْ مِنْ أَوَّلِ النَّهَارِ أَخَّرَ الْقِتَالَ حَتَّى تَزُولَ الشَّمْسُ وَتَهْبِ الرِّيَّاحُ وَيَنْزِلَ النَّضْرُ.

تخريج: [إسناده صحيح] أخرجه الترمذي، السير، باب ما جاء في الساعة التي يستحب فيها القتال، ح: ١٦١٣ من حديث حماد بن سلمة به وقال: "حسن صحيح" وصححه ابن حبان (الإحسان) ٤٧٣٧: والحاكم على شرط مسلم: ١١٦/٢ ووافقه الذهبي.

Comments:

The time of the decline of the sun from its zenith is the time of the descent of help from Allāh. This is why performing *Ṣalāt Az-Zuhr* in its early time is preferred.

Chapter 102. Regarding The Order To Keep Silent At The Time Of The Encounter

2656. It was reported from Al-Ḥasan, from Qais bin ‘Ubād who said: “The Companions of the Prophet ﷺ used to dislike raised voices when fighting.” (*Ḍa‘īf*)

(المعجم ١٠٢) بَابُ: فِي مَا يُؤْمَرُ بِهِ مِنَ الصَّمْتِ عِنْدَ اللَّقَاءِ (التحفة ١١٢)

٢٦٥٦ - حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ قَالَ: حَدَّثَنَا هِشَامٌ؛ ح: وَحَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ عُمَرَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا قَتَادَةُ عَنْ الْحَسَنِ، عَنْ قَيْسِ بْنِ عُبَادٍ قَالَ: كَانَ أَصْحَابُ النَّبِيِّ ﷺ يَكْرَهُونَ الصَّوْتَ عِنْدَ الْقِتَالِ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ١٥٣/٩ من حديث أبي داود به * قتادة والحسن البصري عننا.

2657. It was reported from Abū Burdah, from his father, from the Prophet ﷺ; similar that. (Da'if)

٢٦٥٧ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ هَمَّامٍ قَالَ: حَدَّثَنِي مَطَرٌ عَنْ قَتَادَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ بِمِثْلِ ذَلِكَ.

تخريج: [إسناده ضعيف] * قتادة عننا.

Chapter 103. Regarding A Man Walking During The Encounter

2658. Al-Barā' said: "When the Prophet ﷺ encountered the idolators on the Day of Hunain, and they (Muslims) retreated, he dismounted his mule, and walked on foot." (Sahih)

(المعجم ١٠٣) بَابُ: فِي الرَّجُلِ يَتَرَجَّلُ
عِنْدَ اللَّقَاءِ (التحفة ١١٣)

٢٦٥٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا وَكَيْعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: لَمَّا لَقِيَ النَّبِيُّ ﷺ الْمُشْرِكِينَ يَوْمَ حُنَيْنٍ فَانْكَسَفُوا، نَزَلَ عَنْ بَعْلَتِهِ فَتَرَجَّلَ.

تخريج: [صحيح] أخرجه البخاري، الجهاد والسير، باب من قال: خذها وأنا ابن فلان، ح: ٣٠٤٢، ومسلم، ح: ١٧٧٦ من حديث أبي إسحاق به مطولاً.

Chapter 104. Regarding Pride During Battle

2659. It was reported from Jābir bin 'Atīq that Allāh's Prophet ﷺ said: "From *Al-Ghairah* is what Allāh loves, and from it what Allāh hates. As for that which Allāh, the Mighty and Sublime, loves, it is *Ghairah* in matters of doubt; and as for that which Allāh hates, it is *Ghairah* in matters in which there is no doubt. And indeed from pride there is some which Allāh hates, and some which Allāh loves. As for the pride which Allāh loves, it is the pride of man during the time of battle, and his pride at the time of

(المعجم ١٠٤) بَابُ: فِي الْخِيَلِ فِي
الْحَرْبِ (التحفة ١١٤)

٢٦٥٩ - حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ وَمُوسَى ابْنُ إِسْمَاعِيلَ الْمَعْنَى وَاحِدٌ قَالَا: حَدَّثَنَا أَبَانُ قَالَ: حَدَّثَنَا يَحْيَى عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ ابْنِ جَابِرِ بْنِ عَتِيكٍ، عَنْ جَابِرِ بْنِ عَتِيكٍ أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَقُولُ: «مِنَ الْغَيْرَةِ مَا يُحِبُّ اللَّهُ وَمِنْهَا مَا يُبْغِضُ اللَّهُ، فَأَمَّا الَّتِي يُحِبُّهَا اللَّهُ عَزَّ وَجَلَّ فَالْغَيْرَةُ فِي الرَّيَّةِ، وَأَمَّا الَّتِي يُبْغِضُهَا اللَّهُ فَالْغَيْرَةُ فِي غَيْرِ رِيَّةٍ. وَإِنَّ مِنَ الْخِيَلِ مَا يُبْغِضُ اللَّهُ وَمِنْهَا مَا يُحِبُّ اللَّهُ، فَأَمَّا الْخِيَلُ الَّتِي يُحِبُّ اللَّهُ فَالْخِيَلُ

giving charity; and as for the one which Allāh, the Mighty and Sublime hates, it is the pride shown through oppression.” (One of the narrators) Mūsa said: “and by boasting.” (*Hasan*)

الرَّجُلِ نَفْسُهُ عِنْدَ الْقِتَالِ وَاخْتِيَالُهُ عِنْدَ الصَّدَقَةِ، وَأَمَّا الَّتِي يُبْغِضُ اللَّهُ عَزَّ وَجَلَّ فَأَخْتِيَالُهُ فِي الْبَغْيِ قَالَ مُوسَى: «وَالْفَحْرِ».

تخريج: [حسن] أخرجه النسائي، الزكاة، باب الاختيال في الصدقة، ح: ٢٥٥٩ من حديث يحيى بن أبي كثير به وصرح بالسماع، وصححه ابن حبان (موارد): ٣١٣، ١٦٦٦ والمحافظ في الإصابة: ١/٢١٥ وله شواهد عند ابن ماجه: ١٩٩٦ وابن خزيمة، ح: ٢٤٧٨ وغيرهما.

Comments:

Al-Ghairah is a sense of honor and jealousy regarding one's women-folk. *Al-Ghairah* in matters of doubt would be like when a man sees a person of no close blood relation with his wife or daughter, etc. An example of when there is no doubt would be when someone wants to marry his sister or widowed (or divorced) mother in a legal way, then he should not be over protective of her if the one who proposed has good conduct and is religious.

Chapter 105. Regarding A Man Being Taken Captive

(المعجم ١٠٥) بَابُ: فِي الرَّجُلِ
يُسْتَأْسَرُ (التحفة ١١٥)

2660. It was reported from Abū Hurairah, who said: “The Prophet ﷺ sent out ten spies and appointed ‘Āṣim bin Thābit as their commander. About one hundred archers from the tribe of Hudhail came out to attack them. When ‘Āṣim became aware of them, they took refuge on a hillock. They said: ‘Come down and surrender yourselves and we give our promise and covenant not to kill anyone of you.’ ‘Āṣim said: ‘As for me, I will not descend into the protection of a disbeliever.’ Then they shot at them with their arrows and killed a group of seven, including ‘Āṣim. Three of them came down accepting their promise and covenant. They were *Khubaib*, *Zaid bin Ad-Dathinah*, and

٢٦٦٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ يَمْنِي ابْنَ سَعْدٍ قَالَ: أَخْبَرَنَا ابْنُ شِهَابٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ جَارِيَةَ التَّقِيفِيُّ حَلِيفُ بَنِي زُهْرَةَ، [عَنْ أَبِي هُرَيْرَةَ] عَنِ النَّبِيِّ ﷺ قَالَ: بَعَثَ النَّبِيُّ ﷺ عَشْرَةَ عَيْنًا، وَأَمَرَ عَلَيْهِمْ عَاصِمَ بْنَ ثَابِتٍ، فَتَفَرُّوا لَهُمْ هَذِيلٌ بِقَرِيبٍ مِنْ مِائَةِ رَجُلٍ رَامَ، فَلَمَّا أَحْسَسَ بِهِمْ عَاصِمٌ لَجَأُوا إِلَى قَرَدٍ فَقَالُوا لَهُمْ: انزِلُوا فَأَعْطُوا بِأَيْدِيكُمْ وَلَكُمْ الْعَهْدُ وَالْمِيثَاقُ أَنْ لَا نَقْتُلَ مِنْكُمْ أَحَدًا، فَقَالَ عَاصِمٌ: أَمَّا أَنَا فَلَا أَنْزِلُ فِي ذِمَّةِ كَافِرٍ فَرَمَوْهُمْ بِالنَّبْلِ فَقَتَلُوا عَاصِمًا فِي سَبْعَةِ نَفَرٍ، وَنَزَلَ إِلَيْهِمْ ثَلَاثَةٌ نَفَرٍ عَلَى الْعَهْدِ وَالْمِيثَاقِ مِنْهُمْ حَبِيبٌ وَزَيْدُ بْنُ الدَّثِينَةِ وَرَجُلٌ آخَرٌ، فَلَمَّا

another man. As soon as they got hold of them, they took off the strings on their bows, using them to tie them up. The third man said: 'This is their first act of treachery, by Allāh! I am not going to accompany you people. In them (my companions who died) I take my example.' They dragged him, but he refused to go with them, so they killed him. Khubaib stayed as their captive, until they finally agreed to kill him. He asked for a razor to shave his pubes. When they took him outside to kill him, he said to them: 'Let me pray two *Rak'ah*.' Then he said: 'By Allāh! If it was not that you people might think that I was afraid I would have increased (the length of prayer).'" (*Sahih*)

اسْتَمَكْتُمْ مِنْهُمْ أَطْلَقُوا أوتَارَ قِسِيهِمْ فَرَبَطُوهُمْ بِهَا. قَالَ الرَّجُلُ الثَّلَاثُ: هَذَا أَوَّلُ الْعُدْرِ وَاللَّهِ! لَا أَصْحَبُكُمْ إِنَّ لِي بِهَذَا لَأَسْوَأَ فَجْرُوهُ فَأَبَى أَنْ يَصْحَبَهُمْ فَقَتَلُوهُ، فَلَبِثَ حُبَيْبٌ أَسِيرًا حَتَّى أَجْمَعُوا قَتْلَهُ فَاسْتَعَارَ مُوسَى يَسْتَجِدُّ بِهَا، فَلَمَّا خَرَجُوا بِهِ لِيَقْتُلُوهُ قَالَ لَهُمْ حُبَيْبٌ: دَعُونِي أَرْكَعُ رَكَعَتَيْنِ، ثُمَّ قَالَ: وَاللَّهِ! لَوْلَا أَنْ تَحْسَبُوا مَا بِي جَزَعًا لَرِذْتُ.

تخریج: أخرجه البخاري، الجهاد والسير، باب: هل يستأسر الرجل؟ ومن لم يستأسر... إلخ، ح: ٣٠٤٥ من حديث ابن شهاب الزهري به.

2661. Az-Zuhrī said: “‘Amr bin Abī Sufyān bin Asīd bin Jāriyah Ath-Thaqafī, who was an ally of Banū Zuhrah, and was among the companions of Abū Hurairah, informed me...” then he mentioned the *Hadīth* (Similar to no. 2660). (*Sahih*)

٢٦٦١ - حَدَّثَنَا ابْنُ عَوْفٍ: حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ أَبِي سُفْيَانَ بْنِ أَسِيدِ بْنِ جَارِيَةَ الثَّقَفِيِّ وَهُوَ حَلِيفٌ لِبَنِي زُهْرَةَ، وَكَانَ مِنْ أَصْحَابِ أَبِي هُرَيْرَةَ فَذَكَرَ الْحَدِيثَ.

تخریج: أخرجه البخاري، ح: ٣٠٤٥ عن أبي اليمان به انظر الحديث السابق.

Comments:

Khubaib, may Allāh be pleased with him, had killed Hārith bin ‘Āmir during the Battle of Badr. The children of Hārith then decided to quench their thirst for revenge, and so they killed Khubaib. It is one thing to kill an adversary on the battlefield and quite another to kill someone in revenge during peace time, which amounts to pure treachery.

Chapter 106. Regarding Lying In Ambush

2662. Al-Barā' said: "The Messenger of Allāh ﷺ made 'Abdullāh bin Jubair commander over the archers on the day of the battle of Uḥud, and they were fifty men. He said: 'Even if you see birds snatching us, do not leave your positions until I send for you, and if you see that we have defeated them and made them flee, do not leave your positions until I send for you.'" He (Al-Barā') said: "Allāh then routed them. By Allāh, I saw the women hastening to climb the mountain. The companions of 'Abdullāh bin Jubair said: 'The spoils, O people! The spoils! Your companions have been victorious, so what are you waiting for?' 'Abdullāh bin Jubair said: 'Have you forgotten what the Messenger of Allāh ﷺ ordered you?' But they said: 'By Allāh, we are going down to the people to take the spoils.' So they came down, and their faces were turned away (from the enemies) and they were defeated." (*Ṣaḥīḥ*)

تخريج: أخرجه البخاري، الجهاد والسير، باب ما يكره من التنازع والاختلاف في الحرب ... إلخ، ح: ٣٠٣٩ من حديث زهير بن معاوية به.

Comments:

To lay in ambush for purposes of attack or defense in a battle is a legitimate and lawful activity, and it is considered an important tactic in war.

Chapter 107. Regarding Rows

(المعجم ١٠٧) بَابُ: فِي الصُّفُوفِ

(التحفة ١١٧)

2663. It was reported from

(المعجم ١٠٦) بَابُ: فِي الْكُمَائِ

(التحفة ١١٦)

٢٦٦٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التَّمِيلِيُّ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ يُحَدِّثُ قَالَ: جَعَلَ رَسُولُ اللَّهِ ﷺ عَلَى الرُّمَاءِ يَوْمَ أُحُدٍ وَكَانُوا خَمْسِينَ رَجُلًا، عَبْدُ اللَّهِ بْنُ جُبَيْرٍ وَقَالَ: «إِنْ رَأَيْتُمُونَا تَحْطِفْنَا الطَّيْرُ فَلَا تَبْرَحُوا مِنْ مَكَانِكُمْ هَذَا حَتَّى أُرْسِلَ إِلَيْكُمْ وَإِنْ رَأَيْتُمُونَا هَزَمْنَا الْقَوْمَ وَأَوْطَأْنَاهُمْ فَلَا تَبْرَحُوا حَتَّى أُرْسِلَ إِلَيْكُمْ» قَالَ: فَهَزَمَهُمُ اللَّهُ. قَالَ: فَأَنَا وَاللَّهِ! رَأَيْتُ النِّسَاءَ يُسَيِّدْنَ عَلَى الْجَبَلِ، فَقَالَ أَصْحَابُ عَبْدِ اللَّهِ بْنِ جُبَيْرٍ الْعَنِيْمَةَ أَيُّ قَوْمِ الْعَنِيْمَةَ!! ظَهَرَ أَصْحَابُكُمْ فَمَا تَنْظُرُونَ؟ فَقَالَ عَبْدُ اللَّهِ بْنُ جُبَيْرٍ أَنْتَيْتُمْ مَا قَالَ لَكُمْ رَسُولُ اللَّهِ ﷺ؟ قَالُوا: وَاللَّهِ! لَنَأْتِيَنَّ النَّاسَ فَلَنَنْصِبَنَّ مِنَ الْعَنِيْمَةِ فَأَتَوْهُمْ فَصَرِفَتْ وُجُوهُهُمْ وَأَقْبَلُوا مِنْهُمْ مَنَهِرِينَ.

٢٦٦٣ - حَدَّثَنَا أَحْمَدُ بْنُ سَيَانَ: حَدَّثَنَا

Ḥamzah bin Abī Usaid, from his father who said: “The Messenger of Allāh ﷺ said to us, when we made our rows for the battle of Badr: ‘When they come near you, then shoot them with arrows, but do not use up all of your arrows.’” (Ṣaḥīḥ)

تخریج: أخرجه البخاري، المغازي، باب بعد باب فضل من شهد بدرًا، ح: ٣٩٨٤، ٣٩٨٥

من حديث أبي أحمد الزبيري به .

Chapter 108. Regarding Drawing Swords During The Encounter

2664. It was reported from Mālik bin Ḥamzah bin Abī Usaid As-Sā'idī, from his father, from his grandfather: “The Prophet ﷺ said, on the Day of Badr: ‘When they come near you, then shoot them with arrows, and do not draw your swords until they are upon you.’” (Da'if)

تخریج: [إسناده ضعيف] أخرجه البيهقي: ١٥٥/٩ من حديث أبي داود به * إسحاق مجهول

(تقريب) ومالك: مستور .

Chapter 109. Regarding Duals

2665. ‘Alī said: “‘Utbah bin Rabī'ah came forward, followed by his son and his brother, and called out: ‘Who will engage in a dual?’ Some of the youths of the Anṣār (Helpers) replied to him. But he said: ‘Who are you?’ They replied to him. Then he said: ‘We do not want you, but we only want our cousins.’ The Prophet ﷺ said: ‘Get up O Ḥamzah! Get up O ‘Alī! Get up O ‘Ubaidah bin Al-Ḥārith!’

أَبُو أَحْمَدَ الزُّبَيْرِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ سُلَيْمَانَ بْنِ الْعَسِيلِ عَنْ حَمْرَةَ بْنِ أَبِي أُسَيْدٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ حِينَ اضْطَفَفْنَا يَوْمَ بَدْرٍ: «إِذَا أَكْتَبُوكُمْ» - يَعْنِي إِذَا عَشَوْكُمْ - «فَارْمُوهُمْ بِالْبَلِّ وَاسْتَبِقُوا نَبْلَكُمْ» .

(المعجم ١٠٨) بَابُ: فِي سَلِّ السُّيُوفِ
عِنْدَ اللَّقَاءِ (التحفة ١١٨)

٢٦٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ نَجِيحٍ وَلَيْسَ بِالْمَلْطِيِّ عَنْ مَالِكِ بْنِ حَمْرَةَ بْنِ أَبِي أُسَيْدٍ السَّاعِدِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ النَّبِيُّ ﷺ يَوْمَ بَدْرٍ: «إِذَا أَكْتَبُوكُمْ فَارْمُوهُمْ بِالْبَلِّ، وَلَا تَسْلُؤُوا السُّيُوفَ حَتَّى يَغْشَوْكُمْ» .

(المعجم ١٠٩) بَابُ: فِي الْمُبَارَاةِ
(التحفة ١١٩)

٢٦٦٥ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عُثْمَانُ بْنُ عَمَرَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ مُضَرَّبٍ، عَنْ عَلِيٍّ قَالَ: تَقَدَّمَ - يَعْنِي عُثْبَةَ بْنَ رَبِيعَةَ - وَبِعَهُ ابْنُهُ وَأَخُوهُ فَنَادَى: مَنْ يُبَارِرُنِي؟ فَاتْتَدَبَ لَهُ شَبَابٌ مِنَ الْأَنْصَارِ، فَقَالَ: مَنْ أَنْتُمْ؟ فَأَخْبِرُونِي، فَقَالَ: لَا حَاجَةَ لَنَا فِيكُمْ، إِنَّمَا أَرَدْنَا بَنِي عَمَّنَا، فَقَالَ النَّبِيُّ ﷺ: «مَنْ

Hamzah went forward to ‘Utbah, and I went forward to Shaibah, and ‘Ubaidah and Al-Walīd exchanged two blows, injuring one another severely. Then we turned towards Al-Walīd and killed him, and we carried ‘Ubaidah away.” (Da‘īf)

يَا حَمَزَةَ! قُمْ يَا عَلِيَّ! قُمْ يَا عُبَيْدَةَ بْنَ الْحَارِثِ! فَأَقْبَلَ حَمَزَةٌ إِلَى عُتْبَةَ وَأَقْبَلْتُ إِلَى شَيْبَةَ وَاخْتَلَفَ بَيْنَ عُبَيْدَةَ وَالْوَلِيدِ صَرْبَتَانِ، فَأَثَحْنَ كُلُّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ، ثُمَّ مَلْنَا عَلَى الْوَلِيدِ فَكَلَّمْنَا وَاخْتَمَلْنَا عُبَيْدَةَ.

تخریج: [إسناده ضعيف] أخرجه أحمد: ۱/۱۱۷ من حديث إسرائيل به وسنده ضعيف وصححه الحاكم على شرط الشيخين: ۳/۱۹۴ فتعقبه الذهبي، وللحديث شواهد في السيرة لابن هشام: ۲/۲۷۷ والدلائل للبيهقي: ۹/۱۳۱ * أبو إسحاق عن علي بن الحسين وللحديث شواهد ضعيفة.

Comments:

It is lawful to cry out or challenge adversaries for a dual during battle. This instills fear in the mind of the enemy.

Chapter 110. Regarding The Prohibition Of Mutilation

(المعجم ۱۱۰) بَابُ: فِي النَّهْيِ عَنِ الْمُثَلَّةِ (التحفة ۱۲۰)

2666. It was reported from ‘Alqamah, from ‘Abdullāh, who said: “The Messenger of Allāh ﷺ said: ‘Those with most mercy at the time of killing are the people of Faith.’” (Da‘īf)

۲۶۶۶ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى وَزِيَادُ بْنُ أَيُّوبَ قَالَا: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا مُغِيرَةُ عَنْ شِبَاكٍ، عَنْ إِبْرَاهِيمَ، عَنْ هُنَيْ بْنِ نُؤَيْرَةَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَعْفُ النَّاسِ قِتْلَةَ أَهْلِ الْإِيمَانِ».

تخریج: [إسناده ضعيف] أخرجه ابن ماجه، الدييات، باب أعف الناس قتلته، أهل الإيمان، ح: ۲۶۸۱ من حديث هشيم به وصححه ابن حبان، ح: ۱۵۲۳ * مغيرة وإبراهيم النخعي: مدلسان وعننا وهني بن نويرة: مستور لم يوثقه غير ابن حبان ودلسه إبراهيم في رواية أحمد: ۱/۳۹۳.

2667. Al-Hayyāj bin ‘Imrān reported that a slave of ‘Imrān ran away. He vowed, by Allāh, that if he catches him, he will cut off his hand. Then he sent me to ask about that. I came to Samurah bin Jundab and asked him. He said: “The Messenger of Allāh ﷺ used to urge us to give charity and prohibit us from mutilation.” So I came to ‘Imrān bin Ḥuşāin and

۲۶۶۷ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، عَنْ الْهَيَّاجِ بْنِ عِمْرَانَ أَنَّ عِمْرَانَ أَبَى لَهُ غُلَامٌ فَجَعَلَ اللَّهُ عَلَيْهِ لَيْثَنَ قَدَرٍ عَلَيْهِ لَيَقْطَعَنَّ يَدَهُ، فَأَرْسَلَنِي لِأَسْأَلَ لَهُ فَأَتَيْتُ سَمُرَةَ بْنَ جُنْدَبٍ فَسَأَلْتُهُ، فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَحْتُنُّ عَلَيَّ الصَّدَقَةَ وَيَنْهَانَا عَنِ

asked him. He said: "The Messenger of Allāh ﷺ used to urge us to give charity and prohibit us from mutilation." (*Da'if*)

المُثَلَّةِ، فَأَتَيْتُ عِمْرَانَ بْنَ حُصَيْنٍ فَسَأَلْتُهُ فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُحْتَنَّا عَلَى الصَّدَقَةِ وَيَنْهَانَا عَنِ الْمُثَلَّةِ.

تخریج: [إسناده ضعيف] أخرجه أحمد: ٤/٢٨٨ من حديث قتادة به * قتادة عن عمن وحديث أحمد: ٥/٢٠٠ يعني عنه.

Comments:

Mutilating the body of the enemy after death, or mutilating the face while he lives, are both prohibited in Islam. Exceptions are in cases of *Qisās* (legal punishment of requital).

Chapter 11. Regarding Killing Women

(المعجم ١١١) بَابُ: فِي قَتْلِ النِّسَاءِ
(التحفة ١٢١)

2668. It was reported from Nāfi', from 'Abdullāh who said: "A woman was found slain in one of the battles of the Messenger of Allāh ﷺ. So the Messenger of Allāh ﷺ censured the killing of women and children." (*Sahih*)

٢٦٦٨ - حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبٍ وَثِقِيئَهُ يَعْنِي ابْنَ سَعِيدٍ قَالَا: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ: أَنَّ امْرَأَةً أُجِدَتْ فِي بَعْضِ مَعَازِي رَسُولِ اللَّهِ ﷺ مَقْتُولَةً فَأَنْكَرَ رَسُولُ اللَّهِ ﷺ قَتْلَ النِّسَاءِ وَالصَّبِيَّانِ.

تخریج: أخرجه مسلم، الجهاد والسير، باب تحريم قتل النساء والصبيان في الحرب، ح: ١٧٤٤ عن ثقيبة والبخاري، الجهاد والسير، باب قتل الصبيان في الحرب، ح: ٣٠١٤ من حديث الليث بن سعد به.

2669. It was reported from Rabāh bin Rabī', who said: "We were with the Messenger of Allāh ﷺ in a battle. He saw some people gathered around something, so he sent a man, and said: 'Go and see what they have gathered for.' He came back and said: 'It was a woman who has been killed.' So he said: 'She would not have been fighting.' Khālid bin Al-Walīd was in the advanced guard, so he sent a man saying: 'Tell Khālid: "Do not kill a woman or a hired hand."' (*Sahih*)

٢٦٦٩ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّبَالِيُّ قَالَ: حَدَّثَنَا [عُمَرُ] بْنُ الْمُرْقَعِ بْنِ صَيْفِيٍّ بْنِ رَبَاحٍ قَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّهِ رَبَاحِ بْنِ رَبِيعٍ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةٍ فَرَأَى النَّاسَ مُجْتَمِعِينَ عَلَى شَيْءٍ، فَبَعَثَ رَجُلًا فَقَالَ: انْظُرْ عَلَيَّ مَا اجْتَمَعَ هُؤُلَاءِ، فَجَاءَ فَقَالَ: عَلَى امْرَأَةٍ قَتِيلَةٍ، فَقَالَ: «مَا كَانَتْ هَذِهِ لِقَاتِلٍ»، قَالَ: وَعَلَى الْمُقَدَّمَةِ خَالِدُ بْنُ الْوَلِيدِ فَبَعَثَ رَجُلًا فَقَالَ: «قُلْ لِحَالِدٍ: لَا تَقْتُلَنَّ امْرَأَةً وَلَا عَسِيفًا».

تخريج: [إسناده صحيح] أخرجه النسائي في الكبرى، ح: ٨٦٢٥ عن أبي الوليد الطيالسي به، ورواه ابن ماجه، ح: ٢٨٤٢ وللحديث طرق عند ابن حبان، ح: ١٦٥٦ وغيره.

Comments:

If a woman plays no part in fighting, then it is prohibited to kill her. The same rule holds good in the case of servants and elderly people.

2670. It was reported from Al-Ḥasan, from Samurah bin Jundab who said: "The Messenger of Allāh ﷺ said: 'Kill the old polytheist men, but spare their children.'" (Da'if)

٢٦٧٠ - حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا قَتَادَةُ عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اقْتُلُوا شُيُوخَ الْمُشْرِكِينَ وَاسْتَبَقُوا شَرِّهِمْ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، السير، باب ما جاء في النزول على الحكم، ح: ١٥٨٣ من حديث قتادة به وقال: "حسن صحيح غريب" ورواه أحمد: ٢٠/٥ عن هشيم به * قتادة: مدلس وعنن.

2671. 'Āishah said: No woman from Banū Quraizah was killed except one. She was talking with me laughing so hard, rolling on her back and belly, while the Messenger of Allāh ﷺ was killing the men of her tribe at the market. Suddenly a man called her name: 'Where is so-and-so?' She said: 'Here I am.' I said: 'What did you do?' She said: 'Something unprecedented.' She was taken away and killed. I cannot forget her — surprised by her behavior — she was talking with me, and laughing so much; rolling around on her back and belly, while she knew she will be killed."^[1] (Ḥasan)

٢٦٧١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرِ بْنِ الزُّبَيْرِ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: لَمْ تُقْتَلْ مِنْ نِسَائِهِمْ - تَعْنِي بَنِي قُرَيْظَةَ - إِلَّا امْرَأَةً، إِنَّهَا لَعِنْدِي تَحَدَّثُ: تَضْحَكُ ظَهْرًا وَبَطْنًا وَرَسُولُ اللَّهِ ﷺ يَقْتُلُ رِجَالَهُمْ بِالسُّوقِ إِذْ هَتَفَ هَاتِفٌ بِاسْمِهَا: أَيْنَ فُلَانَةُ؟ قَالَتْ: أَنَا، قُلْتُ: وَمَا شَأْنُكَ؟ قَالَتْ: حَدَّثْتُ أَحَدْتُهُ، قَالَتْ: فَأَنْطَلِقُ بِهَا فُضِرْتُ عَنْقَهَا، قَالَتْ: فَمَا أَنْسَى - عَجَبًا مِنْهَا - إِنَّهَا تَضْحَكُ ظَهْرًا وَبَطْنًا وَقَدْ عَلِمَتْ أَنَّهَا تُقْتَلُ.

تخريج: [إسناده حسن] أخرجه أحمد: ٦/٢٧٧ من حديث محمد بن إسحاق به وهو في السيرة لابن هشام (بتحقيقي): ٢٤٢/٢.

[1] This appears again, see no. 5268.

Comments:

It is said that the woman had verbally abused and insulted the Messenger of Allāh ﷺ.

2672. It was reported from Az-Zuhrī, from ‘Ubaidullāh, meaning Ibn ‘Abdullāh, from Ibn ‘Abbās, from Aṣ-Ṣa‘b bin Jaththāmah, that he asked the Messenger of Allāh ﷺ about the settlements of the idolaters when they are under attack at night, and their children and women are killed. The Prophet ﷺ said: “They are from them.” And ‘Amr, meaning Ibn Dīnār used to say: “They are from their parents.” Az-Zuhrī said: “After that the Messenger of Allāh ﷺ prohibited killing of women and children.” (*Ṣaḥīḥ*)

٢٦٧٢ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ الرَّهْرِيِّ، عَنْ عَبْدِ اللَّهِ يُعْنِي ابْنَ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ، عَنِ الصَّعْبِ بْنِ جَثَامَةَ: أَنَّهُ سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الدَّارِ مِنَ الْمُشْرِكِينَ يُبْتَغُونَ فِيصَابُ مِنْ دَرَارِيهِمْ وَنِسَائِهِمْ، فَقَالَ النَّبِيُّ ﷺ: «هُمْ مِنْهُمْ»، وَكَانَ عَمْرٍو يُعْنِي ابْنَ دِينَارٍ يَقُولُ: «هُمْ مِنْ آبَائِهِمْ». قَالَ الرَّهْرِيُّ: ثُمَّ نَهَى رَسُولُ اللَّهِ ﷺ بَعْدَ ذَلِكَ عَنِ قَتْلِ النِّسَاءِ وَالْوُلْدَانِ.

تخريج: أخرجه البخاري، الجهاد والسير، باب أهل الدار يبتون فيصاب الولدان والذراري، ح: ٣٠١٢ ومسلم، الجهاد، باب جواز قتل النساء والصبيان في البيات من غير تعدد، ح: ١٧٤٥ من حديث سفیان بن عيينة به.

Comments:

Deliberate killing of women and children is prohibited. However, it may happen unintentionally during a night attack when it is difficult to tell the one from the other.

Chapter 112. Regarding The Abhorrence Of Burning The Enemy With Fire

2673. It was reported from Muḥammad bin Ḥamzah Al-Aslamī from his father, that the Messenger of Allāh ﷺ appointed him as a commander over a military expedition. He said: “So I went along with them, and he (the Prophet) said: ‘If you find so-and-so, then burn him with fire.’ Then I turned to depart. He called me to

(المعجم ١١٢) بَابُ: فِي كَرَاهِيَةِ حَرْقِ العَدُوِّ بِالنَّارِ (التحفة ١٢٢)

٢٦٧٣ - حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا مُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ الْجَزَامِيُّ عَنْ أَبِي الزُّنَادِ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ حَمْرَةَ الأَسْلَمِيُّ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَهُ عَلَى سَرِيَّةٍ، قَالَ: فَخَرَجْتُ فِيهَا وَقَالَ: «إِنْ وَجَدْتُمْ فَلَانًا فَأَحْرِقُوهُ بِالنَّارِ» فَوَلَّيْتُ فَتَادَانِي فَرَجَعْتُ إِلَيْهِ فَقَالَ: «إِنْ وَجَدْتُمْ فَلَانًا فَاقْتُلُوهُ»

come back, so I came back to him. He said: 'If you find so-and-so, then kill him, and do not burn him, for nobody punishes with fire except the Lord of the Fire.'" (*Hasan*)

وَلَا تُحْرِقُوهُ فَإِنَّهُ لَا يُعَذَّبُ بِالنَّارِ إِلَّا رَبُّ النَّارِ.

تخريج: [إسناده حسن] أخرجه أحمد: ٤٩٤/٣ عن سعيد بن منصور به وهو في السنن له، ح: ٢٦٤٣ باختلاف يسير، وصححه الحافظ في فتح الباري: ١٤٩/٦.

2674. It was reported from Abū Hurairah that he said: "The Messenger of Allāh ﷺ sent us on an expedition, and said: 'If you find so-and-so...' Then he mentioned it in meaning (as no. 2673). (*Sahih*)

٢٦٧٤ - حَدَّثَنَا يَزِيدُ بْنُ خَالِدٍ وَقُتَيْبَةُ أَنَّ اللَّيْثَ بْنَ سَعْدٍ حَدَّثَهُمْ عَنْ بَكْرِ بْنِ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ فِي بَعْثٍ فَقَالَ: «إِنْ وَجَدْتُمْ فَلَانًا وَفَلَانًا» فَذَكَرَ مَعْنَاهُ.

تخريج: أخرجه البخاري، الجهاد والسير، باب: لا يعذب بعذاب الله، ح: ٣٠١٦ عن قتيبة به.

Comments:

Burning a convict or war prisoner alive is prohibited although there is no harm in burning the forts and buildings if warranted by the exigencies of war.

2675. It was reported from 'Abdur-Rahmān bin 'Abdullāh, from his father who said: "We were with the Messenger of Allāh ﷺ in a journey. He went to relieve himself. We saw a *Humrah* with two chicks of hers, and we took one of her chicks. The *Humrah* came and started shaking her spread out wings. The Prophet ﷺ came and said: 'Who distressed her because of her chicks, give her chick back to her.' And he also saw an ant colony which we had burnt, so he said: 'Who burnt this down?' We said: 'We did.' He said: 'It is not allowed to punish with fire, except for the Lord of the Fire.'"^[1] (*Hasan*)

٢٦٧٥ - حَدَّثَنَا أَبُو صَالِحٍ مَحْبُوبٌ بْنُ مُوسَى قَالَ: أَخْبَرَنَا أَبُو إِسْحَاقَ الْفَرَارِيُّ عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ، عَنْ ابْنِ سَعْدٍ، قَالَ غَيْرُ أَبِي صَالِحٍ: عَنْ الْحَسَنِ بْنِ سَعْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ فَأَنْطَلَقَ لِحَاجَتِهِ فَرَأَيْنَا حُمْرَةً مَعَهَا فَرْحَانٌ فَأَخَذْنَا فَرْحَيْهَا، فَجَاءَتِ الْحُمْرَةُ فَجَعَلَتْ تَفْرُسُ فَجَاءَ النَّبِيُّ ﷺ فَقَالَ: «مَنْ فَجَعَ هَذِهِ بِوَلَدِهَا، رُدُّوا وَلَدَهَا إِلَيْهَا»، وَرَأَى قَرْيَةً تَمَلُّ قَدْ حَرَّقْنَاهَا فَقَالَ: «مَنْ حَرَّقَ هَذِهِ؟» قُلْنَا: نَحْنُ، قَالَ: «إِنَّهُ لَا يَبْغِي أَنْ يُعَذَّبَ بِالنَّارِ إِلَّا رَبُّ النَّارِ».

^[1] This appears again, see no. 5268.

تخريج: [إسناده حسن] أخرجه الحاكم: ٢٣٩/٤ من حديث أبي إسحاق الشيباني به، وصححه ووافقه الذهبي وللحديث طريق آخر عند البخاري في الأدب المفرد، ح: ٣٨٢.

Comments:

It is prohibited to use fire to kill even in case of harmful animals.

Chapter 113. Regarding A Man Who Rents His Riding Animal For Half Or A Share (Of The Spoils)

2676. It was reported from Wāthilah bin Al-Asqa' who said: "The Messenger of Allāh ﷺ announced the expedition to Tabūk. I went to my family, and then came back. The first of the Companions of the Messenger of Allāh ﷺ were already on the way. I started to announce loudly in Al-Madīnah: 'Is there any one who can transport a man, and he will get a share (from the spoils).' An old man from the *Anṣār* replied loudly: 'We will have his share of the spoils if we transport him by turns, and he will share the food with us?' I said: 'Yes.' He replied: 'Then proceed on the journey, with the blessings of Allāh, the Exalted.' So I went with good companionship until Allāh granted us (spoils), and I was given young female camels as my share of the spoils. I drove them till I reached him. He came out, and sat on one of the saddles of his camel, and said: 'Drive them backwards.' Again he said: 'Drive them forward.' Then he said: 'I find your young female camels very gentle.' I said: This is your spoils which I

(المعجم ١١٣) بَابُ: فِي الرَّجُلِ يُكْرِى
دَابَّتَهُ عَلَى النِّصْفِ أَوْ السَّهْمِ
(التحفة ١٢٣)

٢٦٧٦ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ
الدَّمَشْقِيُّ أَبُو النَّضْرِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ
شُعَيْبٍ قَالَ: أَخْبَرَنِي أَبُو زُرْعَةَ يَحْيَى بْنُ أَبِي
عَمْرٍو السَّيْبَانِيُّ عَنْ عَمْرٍو بْنِ عَبْدِ اللَّهِ، أَنَّهُ
حَدَّثَهُ عَنْ وَاثِلَةَ بْنِ الْأَسْقَعِ قَالَ: نَادَى رَسُولُ
اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ فَخَرَجْتُ إِلَى أَهْلِي
فَأَقْبَلْتُ وَقَدْ خَرَجَ أَوَّلُ صَحَابَةِ رَسُولِ اللَّهِ ﷺ
فَطَفِقْتُ فِي الْمَدِينَةِ أَنْادِي: أَلَا مَنْ يَحْمِلُ
رَجُلًا لَهُ سَهْمُهُ، فَتَادَى شَيْخٌ مِنَ الْأَنْصَارِ
قَالَ: لَنَا سَهْمُهُ عَلَى أَنْ نَحْمِلَهُ عَقَبَةً وَطَعَامُهُ
مَعَنَا؟ قُلْتُ: نَعَمْ، قَالَ: فَسِرْ عَلَى بَرَكَةِ اللَّهِ
تَعَالَى، قَالَ: فَخَرَجْتُ مَعَ خَيْرِ صَاحِبٍ حَتَّى
أَفَاءَ اللَّهُ عَلَيْنَا فَأَصَابَنِي فَلَانِصُ، فَسَفْتُنَهُنَّ
حَتَّى أَتَيْتُهُ فَخَرَجَ فَتَعَدَّ عَلَى حَقَائِبِ مِنْ حَقَائِبِ
إِيْلِهِ، ثُمَّ قَالَ: سَفْتُنَهُنَّ مُدْبِرَاتٍ، ثُمَّ قَالَ:
سَفْتُنَهُنَّ مُقْبِلَاتٍ، فَقَالَ: مَا أَرَى فَلَانِصَكَ إِلَّا
كِرَامًا، قَالَ: إِنَّمَا هِيَ غَنِيمَتُكَ الَّتِي شَرَطْتُ
لَكَ، قَالَ: خُذْ فَلَانِصَكَ يَا بَنَ أَحْيِي فَغَيْرِ
سَهْمِكَ أَرَدْنَا.

have shared out you.’ He said: ‘Take back your young female camels O my nephew. It was not your share that we wanted!’”
(*Hasan*)

تخريج: [إسناده حسن] أخرجه البيهقي: ٢٨/٩ من حديث أبي داود، والطبراني في الكبير: ٨٠/٢٢، ٨١ من حديث محمد بن شعيب به * عمرو بن عبدالله الحضرمي وثقه العجلي وابن حبان فحديثه لا ينزل عن درجة الحسن أبداً.

Comments:

The *Hadīth* sheds light on a singular trait of the Companions’ character, that they valued the good of the Hereafter more than the good of this world.

Chapter 114. Regarding Shackling Captives

2677. It was reported from Abū Hurairah who said: “I heard the Messenger of Allāh ﷺ saying: ‘Our Lord, the Exalted, is amazed with a people who are lead into Paradise in chains.’” (*Sahīh*)

(المعجم ١١٤) بَابُ: فِي الْأَسِيرِ يُوتَقُ
(التحفة ١٢٤)

٢٦٧٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ يَعْنِي ابْنَ سَلَمَةَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ زِيَادٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «عَجِبَ رَبُّنَا تَعَالَى مِنْ قَوْمٍ يُقَادُونَ إِلَى الْجَنَّةِ فِي السَّلَاسِلِ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٣٠٢/٢ من حديث حماد بن سلمة به ورواه البخاري، ح: ٣٠١٠ من حديث محمد بن زياد به.

Comments:

Meaning those disbelievers who are captured and chained by the Muslim military, but then they later accept Islam, as a result of which they are admitted to Paradise. We can deduce from the contents of the *Hadīth* that chaining captives is permissible in war. The *Hadīth* has also been interpreted to refer to those Muslims that are taken captive and chained, then either die or are assassinated in captivity.

2678. It was reported from Muslim bin ‘Abdullāh, from Jundab bin Makīth who said: “The Messenger of Allāh ﷺ sent ‘Abdullāh bin Ghālib Al-Laithī on an expedition, and I was with them. He ordered them to raid Banū Al-Mulawwah in

٢٦٧٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ أَبِي الْحَجَّاجِ أَبُو مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ يَعْقُوبَ بْنِ عُبَيْتَةَ، عَنْ مُسْلِمِ بْنِ عَبْدِ اللَّهِ، عَنْ جُنْدَبِ بْنِ مَكِيثٍ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ عَبْدَ اللَّهِ بْنَ

Kadīd. So we set out, until we arrived in Kadīd, where we met Al-Ḥārith bin Al-Barṣā' Al-Laiṭhī whom we took captive. He said: 'I only came intending to accept Islam, and I only came out to go to the Messenger of Allāh ﷺ.' We said: 'If you are a Muslim, our tying you up for a day and a night will not harm you, and if you are not, then we will have you tied up.' So we tied him up." (*Da'if*)

غَالِبِ اللَّيْثِيِّ فِي سَرِيَّةٍ وَكُنْتُ فِيهِمْ وَأَمَرَهُمْ أَنْ يَشْتُوا الْعَارَةَ عَلَى بَنِي الْمَلُوحِ بِالْكَدِيدِ فَخَرَجْنَا حَتَّى إِذَا كُنَّا بِالْكَدِيدِ لَقِينَا الْحَارِثَ ابْنَ الْبَرْصَاءِ اللَّيْثِيِّ فَأَخَذَنَا فَقَالَ: إِنَّمَا جِئْتُ أُرِيدُ الْإِسْلَامَ، وَإِنَّمَا خَرَجْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَقُلْنَا: إِنْ تَكُ مُسْلِمًا لَمْ يَضُرَّكَ رِبَاطُنَا يَوْمًا وَلَيْلَةً، وَإِنْ تَكُنْ غَيْرَ ذَلِكَ نَسْتَوْثِقُ مِنْكَ، فَشَدَدْنَا وَثَاقًا.

تخریج: [إسناده ضعيف] أخرجه أحمد: ٤٦٧/٣ من حديث محمد بن إسحاق به مطولاً وصرح بالسمع * مسلم بن عبدالله بن خبيب الجهني: مجهول (تقريب) وفيه علة أخرى * عبدالله ابن غالب صوابه: غالب بن عبدالله كما في السيرة لابن هشام: ٢٥٧/٤، ٢٥٨ وغيرها.

2679. It was reported from Sa'eed bin Abī Sa'eed, that he heard Abū Hurairah saying: "The Messenger of Allāh ﷺ sent a cavalry troop towards Najd. They returned with a man from Banū Ḥanīfah by the name of Thumāmah bin Uthāl, who was the chief of the people of Al-Yamāmah. They tied him to one of the pillars in the *Masjid*. The Messenger of Allāh ﷺ went out to him and said: 'What do you have to say O Thumāmah?' He said: 'Something good O Muḥammad! If you kill me you are going to kill someone whose blood will be avenged, but if you show leniency, you will be showing leniency to one who is grateful. If you want wealth, just ask for it, and you will be given it as you wish.' The Messenger of Allāh ﷺ left him alone. When the following day came he asked him again: 'What do you have to say O Thumāmah?'

٢٦٧٩ - حَدَّثَنَا عَيْسَى بْنُ حَمَّادٍ الْبَصْرِيُّ وَفُتَيْبَةُ - قَالَ فُتَيْبَةُ، حَدَّثَنَا - اللَّيْثُ بْنُ سَعْدٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: بَعَثَ رَسُولُ اللَّهِ ﷺ خَيْلًا قَبْلَ نَجْدٍ، فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ: ثُمَامَةُ ابْنُ أُثَالِ سَيِّدِ أَهْلِ الْيَمَامَةِ، فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ، فَخَرَجَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَاذَا عِنْدَكَ يَا ثُمَامَةُ؟» قَالَ: عِنْدِي يَا مُحَمَّدُ! خَيْرٌ، إِنْ تَقَتَّلَ تَقَتَّلَ دَا دَمٌ، وَإِنْ تُنِعِمَ تُنِعِمَ عَلَيَّ شَاكِرٌ، وَإِنْ كُنْتَ تُرِيدُ الْمَالَ فَسَلْ تُعْطَ مِنْهُ مَا شِئْتَ، فَتَرَكَهُ رَسُولُ اللَّهِ ﷺ حَتَّى إِذَا كَانَ الْعَدُوُّ، ثُمَّ قَالَ لَهُ: «مَا عِنْدَكَ يَا ثُمَامَةُ؟» فَأَعَادَ مِثْلَ هَذَا الْكَلَامِ، فَتَرَكَهُ رَسُولُ اللَّهِ ﷺ حَتَّى كَانَ بَعْدَ الْعَدُوِّ فَذَكَرَ مِثْلَ هَذَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَطْلِقُوا ثُمَامَةَ»، فَأَنْطَلَقَ إِلَى نَحْلِ قَرِيبٍ مِنْ

He repeated what he had said before. The Messenger of Allāh ﷺ left him alone. When the next day after the following day came, he mentioned the same words as before. The Messenger of Allāh ﷺ then said: 'Set Thumāmah free.' He went off to some date palm trees near the *Masjid* and performed *Ghushl* and returned to the *Masjid*. Then he said: 'I bear witness that there is none has the right to be worshipped but Allāh, and I bear witness that Muḥammad is His servant and His Messenger.'" And (he cited) the *Hadīth*.

(One of the narrators) 'Eisā said: "Al-Laith informed us" and he said: "A protected man." (*Ṣaḥīh*)

تخریج: أخرجه البخاري، الصلاة، باب دخول المشرك المسجد، ح: ٤٦٩ ومسلم، الجهاد والسير، باب ربط الأسير وحبسه وجواز المن عليه، ح: ١٧٦٤ عن قتيبة به.

Comments:

If considered expedient, a disbeliever may be brought into the *Masjid*.

2680. It was reported from Yaḥyā bin 'Abdullāh bin 'Abdur-Raḥmān bin Sa'd bin Zurarah, who said: "When the captives arrived, Sawdah bint Zam'ah was with the family of 'Afrā', at the halting place for their camels, with 'Awf and Mu'awwidh the sons of 'Afrā'. This happened before the *Hijāb* was prescribed. Sawdah said: 'By Allāh! I was with them, and when I came from them (the family of 'Afrā'), I was told: "These people are the captives that have just arrived." I returned to my house, and the Messenger of Allāh was in it, and Abū Yazid — Suhail bin 'Amr — was in a corner of the room, his

المَسْجِدِ فَاعْتَسَلَ فِيهِ ثُمَّ دَخَلَ الْمَسْجِدَ فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ [وَسَاقَ] الْحَدِيثَ.
قَالَ عَيْسَى: أَخْبَرَنَا اللَّيْثُ وَقَالَ: ذَا ذِمٍّ.

٢٦٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو الرَّازِيُّ قَالَ: حَدَّثَنَا سَلَمَةُ يَعْنِي ابْنَ الْفَضْلِ عَنْ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ سَعْدِ بْنِ زُرَّارَةَ قَالَ: قَدِمَ بِالْأَسَارَى حِينَ قُدِمَ بِهِمْ وَسَوْدَةُ بِنْتُ زَمْعَةَ عِنْدَ آلِ عَفْرَاءَ فِي مَنَاخِيهِمْ عَلَى عَوْفٍ وَمُعَوِذِ ابْنَيْ عَفْرَاءَ. قَالَ: وَذَلِكَ قَبْلَ أَنْ يُضْرَبَ عَلَيْهِنَّ الْحِجَابُ قَالَ: تَقُولُ سَوْدَةُ: وَاللَّهِ! إِنِّي لَعِنْدَهُمْ إِذْ أَتَيْتُ فَقِيلَ: هَؤُلَاءِ الْأَسَارَى قَدْ أُتِيَ بِهِمْ، فَرَجَعْتُ إِلَى بَيْتِي وَرَسُولُ اللَّهِ ﷺ فِيهِ، وَإِذَا أَبُو يَزِيدَ

hands tied up to his neck with a rope.” Then he mentioned the rest of the *Hadīth*. (*Ḥasan*)

Abū Dāwud said: And they (‘Awf and Mu‘awwidh) killed Abū Jahl bin Hishām. They had deputed themselves to kill him while they did not know him, and they killed him at the battle of Badr.

- سُهَيْلُ بْنُ عَمْرٍو - فِي نَاحِيَةِ الْحُجْرَةِ
مَجْمُوعَةً يَدَاهُ إِلَى عُنُقِهِ بِحَبْلِ ثُمَّ ذَكَرَ
الْحَدِيثَ.

قَالَ أَبُو دَاوُدَ: وَهُمَا قَتَلَا أَبَا جَهْلٍ بِنَ
هِشَامٍ وَكَانَا ائْتَدَبَا لَهُ وَلَمْ يَعْرِفَاهُ وَقَتَلَا يَوْمَ
بَدْرٍ.

تخريج: [إسناده حسن] * يحيى روى هذا الحديث عن سودة كما هو الأظهر.

Comments:

They mortally wounded Abū Jahl, and Ibn Mas‘ūd delivered the final blows, see no. 2709.

Chapter 115 Regarding Abusing And Beating A Captive, (And Confession)

2681. Anas said: The Messenger of Allāh ﷺ called his Companions to proceed towards Badr. Suddenly they came across the water-carrying camels of the Quraish, among them was a black slave belonging to Banū Al-Ḥajjāj. The Companions of the Messenger of Allāh ﷺ took him captive and started asking him where Abū Sufyān was. He said: ‘By Allāh! I don’t know anything about him, but this is the Quraish who have come here, and among them are Abū Jahl, ‘Utbah and Shaibah the two sons of Rabī‘ah, and Umayyah bin Khalaf.’ When he said that to them, they beat him. Then he said: ‘Leave me alone, leave me alone, I will tell you.’ When they stopped, he said: ‘By Allāh! I don’t know anything about him, but this is the Quraish who have come here, and

(المعجم ١١٥) بَابُ فِي الْأَسِيرِ يُنَالُ
مِنْهُ وَيُضْرَبُ [وَيُقَرَّرُ] (التحفة ١٢٥)

٢٦٨١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ:
حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ رَسُولَ
اللَّهِ ﷺ نَدَبَ أَصْحَابَهُ فَانْطَلَقُوا إِلَى بَدْرٍ فَإِذَا
هُمْ بِرَوَايَا قُرَيْشٍ فِيهَا عَبْدٌ أَسْوَدٌ لِبَنِي
الْحَجَّاجِ، فَأَخَذَهُ أَصْحَابُ رَسُولِ اللَّهِ ﷺ
فَجَعَلُوا يَسْأَلُونَهُ أَيْنَ أَبُو سُفْيَانَ؟ فَيَقُولُ:
وَاللَّهِ! مَا لِي بِشَيْءٍ مِنْ أَمْرِهِ عِلْمٌ، وَلَكِنْ هَذِهِ
قُرَيْشٌ قَدْ جَاءَتْ فِيهِمْ أَبُو جَهْلٍ وَعُتْبَةُ وَشَيْبَةُ
ابْنَا رَبِيعَةَ وَأُمَيَّةُ بْنُ خَلْفٍ، فَإِذَا قَالَ لَهُمْ ذَلِكَ
ضَرَبُوهُ فَيَقُولُ: دَعُونِي، دَعُونِي، أُخْبِرْكُمْ فَإِذَا
تَرَكُوهُ قَالَ: وَاللَّهِ! مَا لِي بِأَبِي سُفْيَانَ مِنْ
عِلْمٍ، وَلَكِنْ هَذِهِ قُرَيْشٌ قَدْ أَقْبَلَتْ فِيهِمْ أَبُو
جَهْلٍ وَعُتْبَةُ وَشَيْبَةُ ابْنَا رَبِيعَةَ وَأُمَيَّةُ بْنُ خَلْفٍ
قَدْ أَقْبَلُوا وَالنَّبِيُّ ﷺ يُصَلِّي وَهُوَ يَسْمَعُ ذَلِكَ،
فَلَمَّا انْصَرَفَ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ! إِنَّكُمْ

among them are Abū Jahl, ‘Utbah and Shaibah the two sons of Rabī‘ah and Umayyah bin Khalaf. They have come.’ All this happened while the Prophet ﷺ was praying and hearing all the conversation. After he finished the prayer, he said: ‘By Him in whose Hand my soul is! You people are beating him when he tells the truth, and leaving him when he tells a lie. This is the Quraish who have come here to protect Abū Sufyan.’”

Anas said: “The Messenger of Allāh ﷺ said: ‘This is the place where so-and-so will fall tomorrow,’ and he placed his hand on the ground; ‘this is the place where so-and-so will fall tomorrow,’ and he placed his hand on the ground; ‘This is the place where so-and-so will fall tomorrow,’ and he placed his hand on the ground; ‘This is the place where so-and-so will fall tomorrow,’ and he placed his hand on the ground.” He (Anas) said: ‘By Him in whose Hand my soul is! Nobody advanced beyond the place of the hand of the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ ordered that they be dragged by their feet and thrown into a well at Badr.’”
(*Sahīh*)

تخریج: أخرجه مسلم، الجهاد والسير، باب غزوة بدر، ح: ۱۷۷۹ من حديث حماد بن سلمة به مختصراً.

Chapter 116. Regarding Compelling A Captive To Accept Islam

2682. It was reported from Ibn ‘Abbās who said: “When a woman was *Miqlāh* (her children did not survive), she would vow that if her child survives she will make him a

لَتَضْرِبُوهُ إِذَا صَدَقَكُمْ وَتَدْعُونَهُ إِذَا كَذَبَكُمْ، هَذِهِ فَرِيضٌ قَدْ أَقْبَلْتُ لِتَمْنَعَ أَبَا سُفْيَانَ»، قَالَ أَنَسُ: قَالَ رَسُولُ اللَّهِ ﷺ: «هَذَا مَصْرَعُ فَلَانٍ عَدَا» وَوَضَعَ يَدَهُ عَلَى الْأَرْضِ، «وَهَذَا مَصْرَعُ فَلَانٍ عَدَا» وَوَضَعَ يَدَهُ عَلَى الْأَرْضِ، «وَهَذَا مَصْرَعُ فَلَانٍ عَدَا» وَوَضَعَ يَدَهُ عَلَى الْأَرْضِ، فَقَالَ وَالَّذِي نَفْسِي بِيَدِهِ! مَا جَاوَزَ أَحَدٌ مِنْهُمْ عَنْ مَوْضِعِ يَدِ رَسُولِ اللَّهِ ﷺ فَأَمَرَ بِهِمْ رَسُولُ اللَّهِ ﷺ، فَأَخَذَ بِأَرْجُلِهِمْ، فَسَجَبُوا، فَأَلْقُوا فِي قَلْبِ بَدْرٍ.

(المعجم ۱۱۶) بَابُ: فِي الْأَسِيرِ يُكْرَهُ عَلَى الْإِسْلَامِ (التحفة ۱۲۶)

۲۶۸۲ - حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلِيٍّ الْمُقَدَّمِيُّ قَالَ: حَدَّثَنَا أَشْعَثُ بْنُ عَبْدِ اللَّهِ يَغْنِي السَّجِسْتَانِي؛ ح: وَحَدَّثَنَا ابْنُ بَشَّارٍ:

Jew. When Banu An-Naḍir were expelled (from Arabia) there were some children of the *Anṣār* among them. They said: 'We shall not leave our children.' So Allāh, the Mighty and Sublime, revealed: There is no compulsion in religion. Verily, the right path has become distinct from the wrong path.'^[1] (*Ṣaḥīḥ*)

Abū Dāwud said: *Al-Miqlāh* means a woman whose children do not survive.

حدثنا ابنُ أبي عديٍّ وَهَذَا لَفْظُهُ؛ ح: وَحَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا وَهَبُ بْنُ جَرِيرٍ عَنْ شُعْبَةَ، عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَتْ الْمَرْأَةُ تَكُونُ مِقْلَاتًا فَتَجْعَلُ عَلَى نَفْسِهَا إِنْ عَاشَ لَهَا وَلَدٌ أَنْ تَهْوَدَهُ، فَلَمَّا أُجْلِيَتْ بَنُو النَّصِيرِ كَانُوا فِيهِمْ مِنْ أَبْنَاءِ الْأَنْصَارِ فَقَالُوا: لَا نَدْعُ أَبْنَاءَنَا. فَأَنْزَلَ اللَّهُ عَزَّوَجَلَّ: ﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ﴾ [البقرة: ٢٥٦]. قَالَ أَبُو دَاوُدَ: الْمِقْلَاءُ الَّتِي لَا يَعْيشُ لَهَا وَلَدٌ.

تخریج: [إسناده صحيح] أخرجه النسائي في الكبرى، ح: ١١٠٤٨ من حديث شعبة به.

Chapter 117. Killing A Captive Without Inviting Him To Islam

(المعجم ١١٧) - بَابُ قَتْلِ الْأَسِيرِ وَلَا يُعْرَضُ عَلَيْهِ الْإِسْلَامُ (التحفة ١٢٧)

2683. It was reported from Sa'd, who said: "On the Day of the conquest of Makkah, the Messenger of Allāh ﷺ granted protection to all the people except four men and two women," and he named them. Ibn Abī Sarḥ was one of them. Then he mentioned the *Ḥadīth*. He said: 'As for Ibn Abī Sarḥ, he hid himself with 'Uḥmān bin 'Affān. When the Messenger of Allāh ﷺ called people to give him their pledge of allegiance, he brought him and made him stand in front of the Messenger of Allāh ﷺ, then he said: 'O Prophet of

٢٦٨٣ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَحْمَدُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا أَسْبَاطُ بْنُ نَصْرِ قَالَ: رَعِمَ السُّدِّيُّ عَنْ مُضْعَبِ بْنِ سَعْدٍ، عَنْ سَعْدِ قَالَ: لَمَّا كَانَ يَوْمُ فَتْحِ مَكَّةَ آمَنَ رَسُولُ اللَّهِ ﷺ يَعْني النَّاسَ إِلَّا أَرْبَعَةً نَفَرٍ وَأَمْرَاتَيْنِ وَسَمَاهُمْ وَابْنُ أَبِي سَرْحٍ، فَذَكَرَ الْحَدِيثَ قَالَ: وَأَمَّا ابْنُ أَبِي سَرْحٍ فَإِنَّهُ اخْتَبَأَ عِنْدَ عُثْمَانَ بْنِ عَفَّانَ فَلَمَّا دَعَا رَسُولُ اللَّهِ ﷺ النَّاسَ إِلَى الْبَيْعَةِ جَاءَ بِهِ حَتَّى أَوْقَفَهُ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا نَبِيَّ اللَّهِ! بَايِعْ

[1] *Al-Baqarah*: 2:256.

Allāh! Receive the pledge of allegiance from ‘Abdullāh.’ He raised his head and looked at him three times, each time refusing him. Then he received pledge after the third time. Then he faced towards his Companions, and said: ‘Was there not among you an intelligent man, whom when he saw me not accepting his pledge would stand up and kill him?’ They said: ‘O Messenger of Allāh! We do not know what is in your soul, why did you not hint to us with your eye?’ He said: ‘It is not proper for a Prophet to have a treacherous eye.’”^[1] (*Hasan*)

Abū Dāwud said: ‘Abdullāh was a foster-brother of ‘Uthmān, and Al-Walīd bin ‘Uqbah was ‘Uthmān’s brother, through his mother, and ‘Uthmān imposed the *Hadd* (of lashes) beating on him for drinking wine.

تخريج: [إسناده حسن] أخرجه النسائي، تحريم الدم، باب الحكم في المرتد، ح: ٤٠٧٢.

من حديث أحمد بن المفضل به.

2684. It was reported from ‘Amr bin ‘Uthmān bin ‘Abdur-Raḥmān bin Sa‘eed bin Yarbū‘ Al-Makhzūmī, who said: “My grandfather narrated to me, from his father, that on the day of the Conquest of Makkah, the Messenger of Allāh ﷺ said: ‘There are four to whom I will not grant protection, neither in *Hill*, nor *Haram*’^[2] then he named them. There were two singing slave-girls belonging to Maqīs: One of them

عَبَدَ اللهُ، فَرَفَعَ رَأْسَهُ فَظَنَرَ إِلَيْهِ ثَلَاثًا، كُلُّ ذَلِكَ يَأْتِي [عليه]، فَبَايَعَهُ بَعْدَ ثَلَاثٍ، ثُمَّ أَقْبَلَ عَلَى أَصْحَابِهِ فَقَالَ: «أَمَا كَانَ فِيكُمْ رَجُلٌ رَشِيدٌ يُقُومُ إِلَيَّ هَذَا حَيْثُ رَأَيْتُ كَفَفْتُ يَدِي عَنْ بَيْعَتِهِ، فَيَقْتُلُهُ»، فَقَالُوا: مَا نَدْرِي يَا رَسُولَ اللهِ! مَا فِي نَفْسِكَ إِلَّا أَوْمَاتٌ إِلَيْنَا بَعَيْنِكَ؟ قَالَ: «إِنَّهُ لَا يَنْبَغِي لِنَبِيِّ أَنْ تَكُونَ لَهُ حَايِنَةٌ الْأَعْيُنِ».

قَالَ أَبُو دَاوُدَ: وَكَانَ عَبْدُ اللهِ أَخَا عُثْمَانَ مِنَ الرَّضَاعَةِ وَكَانَ الْوَلِيدُ بْنُ عُقْبَةَ أَخَا عُثْمَانَ لَأُمِّهِ وَضَرَبَهُ عُثْمَانُ الْحَدَّ إِذْ شَرِبَ الْخَمْرَ.

٢٦٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا

زَيْدُ بْنُ حُبَابٍ: أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ سَعِيدِ بْنِ يَرْبُوعِ الْمَخْزُومِيِّ قَالَ: حَدَّثَنِي جَدِّي عَنْ أَبِيهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ يَوْمَ فَتْحِ مَكَّةَ: «أَرْبَعَةٌ لَا أَوْمَنْهُمْ فِي حِلٍّ وَلَا حَرَمٍ»، فَسَمَاهُمْ. قَالَ: وَقَيْنَتَيْنِ كَانَتَا لِمَقَيْسٍ فَقَتَلْتِ إِحْدَاهُمَا وَأُفْلِتَتْ الْأُخْرَى فَاسْلَمَتْ.

[1] See also no. 4359.

[2] Meaning, in the *Haram* — sacred precincts — or out of it, and also in a state of *Ihrām* or not.

was killed, and the other escaped, and she accepted Islam. (*Da'if*)

Abū Dāwud said: I did not understand its chain of narration from Ibn Al-'Alā' the way I would like to.^[1]

تخریج: [إسناده ضعيف] أخرجه الطبراني في الكبير: ٦٦/٦، ح: ٥٥٢٩ من حديث زيد بن حباب به * عمرو بن عثمان: وثقه ابن حبان وحده فهو مجهول الحال.

2685. Anas bin Mālik said: "The Messenger of Allāh ﷺ entered Makkah in the Year of Conquest wearing a helmet (*Mighfar*) on his head. When he took it off, a man came and said to him: Ibn Khaṭal is clinging to the curtains of the Ka'bah. He said: 'Kill him.'" (*Sahīh*)
Abū Dāwud said: Then name of Ibn Khaṭal is 'Abdullāh, and Abū Barzah Al-Aslamī killed him.

تخریج: أخرجه مسلم، الحج، باب جواز دخول مكة بغير إحرام، ح: ١٣٥٧ عن الفعني والبخاري، الجهاد والسير، باب قتل الأسير وقتل الصبر، ح: ٣٠٤٤ من حديث مالك به وهو في الموطأ (يحيى): ٤٢٣/١.

Chapter 118. To Kill A Captive While Imprisoned

2686. It was reported from Ibrāhīm, who said: "Aḍ-Ḍaḥḥāk bin Qais wanted to give Masrūq a post. 'Umārah bin 'Uqbah said to him: 'Do you want to appoint someone from among the remnants of the murderers of 'Uthmān?' Masrūq said to him: "Abdullāh bin Mas'ūd narrated to us, and he was trustworthy according to us, in *Ḥadīth*: 'When the Prophet ﷺ wanted to kill your father, he said: "Who will look after my children?"

قَالَ أَبُو دَاوُدَ: لَمْ أَفْهَمْ إِسْنَادَهُ مِنْ ابْنِ الْعَلَاءِ كَمَا أَحَبُّ.

٢٦٨٥ - حَدَّثَنَا الْفَعْنِيُّ عَنْ مَالِكٍ، عَنْ ابْنِ شَهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ مَكَّةَ عَامَ الْفَتْحِ وَعَلَى رَأْسِهِ الْمِغْفَرُ فَلَمَّا نَزَعَهُ جَاءَهُ رَجُلٌ، فَقَالَ: ابْنُ خَطَلٍ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ فَقَالَ: «اقْتُلُوهُ».
قَالَ أَبُو دَاوُدَ: اسْمُ ابْنِ خَطَلٍ: عَبْدُ اللَّهِ وَكَانَ أَبُو بَرَزَةَ الْأَسْلَمِيُّ قَتَلَهُ.

(المعجم ١١٨) بَابُ: فِي قَتْلِ الْأَسِيرِ
صَبْرًا (التحفة ١٢٨)

٢٦٨٦ - حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ الرَّقِّيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرِ الرَّقِّيِّ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَمْرٍو عَنْ زَيْدِ بْنِ أَبِي أَنَسَةَ، عَنْ عَمْرٍو بْنِ مُرَّةَ، عَنْ إِبْرَاهِيمَ قَالَ: أَرَادَ الضَّحَّاكُ بْنُ قَيْسٍ أَنْ يَسْتَعْمِلَ مَسْرُوقًا، فَقَالَ لَهُ عُمَارَةُ بْنُ عُقْبَةَ: أَتَسْتَعْمِلُ رَجُلًا مِنْ بَقَايَا قَتَلَةَ عُثْمَانَ؟ فَقَالَ لَهُ مَسْرُوقٌ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ مَسْعُودٍ، وَكَانَ فِي أَنْفُسِنَا مَوْثُوقٌ

[1] Meaning, Muḥammad bin Al-'Alā', from whom he heard this narration.

He replied: "The Fire." I approve for you what the Messenger of Allāh ﷺ approved for you." (Da'if)

الْحَدِيثُ: أَنَّ النَّبِيَّ ﷺ لَمَّا أَرَادَ قَتْلَ أَبِيكَ، قَالَ: مَنْ لِلصَّبِيَّةِ؟ قَالَ: «النَّارُ»، فَقَدْ رَضِيْتُ لَكَ مَا رَضِيَ لَكَ رَسُولُ اللَّهِ ﷺ.

تخريج: [إسناده ضعيف] أخرجه البيهقي في دلائل النبوة: ٣٩٧/٦ من حديث أبي داود به، وللحديث طرق كثيرة في العقد التمام في تخريج السيرة لابن هشام، ص: ٢٦٥ يسر الله لي طبعه * إبراهيم النخعي مدلس وعنعن، وللحديث شواهد ضعيفة كلها.

Comments:

'Uqbah bin Mu'īṭ was an absolutely wicked person. He had crossed all limits in his enmity towards the Messenger of Allāh ﷺ. It was he who had thrown the entrails of a camel on the back of the Messenger of Allāh ﷺ while he was performing *Ṣalāt*. He was put to the sword in captivity while returning from Badr to Al-Madīnah.

Chapter 119. To Kill A Captive With An Arrow

(المعجم ١١٩) بَابُ: فِي قَتْلِ الْأَسِيرِ
بِالنَّبْلِ (التحفة ١٢٩)

2687. It was reported from Ibn Tī'lā, who said: "We fought along with 'Abdur-Raḥmān bin Khālīd bin Al-Walīd. Four who were strong among the enemies were brought. He ordered them to be killed in confinement." (Da'if)

٢٦٨٧ - حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ بُكَيْرِ بْنِ الْأَشْجِ، عَنِ ابْنِ تَعْلَى قَالَ: غَزَوْنَا مَعَ عَبْدِ الرَّحْمَنِ بْنِ خَالِدِ بْنِ الْوَلِيدِ فَأَتَيْتُ بِأَرْبَعَةٍ أَغْلَاجٍ مِنَ الْعَدُوِّ فَأَمَرَ بِهِمْ فَقَتَلُوا صَبْرًا.

Abū Dāwud said: Others, aside from Sa'eed, said to us, in this *Hadīth*; from Ibn Wahb: "With arrows in confinement. So when that reached Abū Ayyūb Al-Anṣārī, he said: 'I heard the Messenger of Allāh ﷺ prohibit killing a person in confinement. By the One in whose Hand my soul is! Even if it is a chicken I will not kill it in confinement.' So this reached 'Abdur-Raḥmān bin Khālīd bin Al-Walīd, so he freed the four slaves."

قَالَ أَبُو دَاوُدَ: قَالَ لَنَا غَيْرُ سَعِيدٍ عَنْ ابْنِ وَهَبٍ فِي هَذَا الْحَدِيثِ، قَالَ: بِالنَّبْلِ صَبْرًا، فَبَلَغَ ذَلِكَ أَبَا أَيُّوبَ الْأَنْصَارِيِّ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَى عَنْ قَتْلِ الصَّبْرِ، فَوَالَّذِي نَفْسِي بِيَدِهِ! لَوْ كَانَتْ دَجَاجَةٌ مَا صَبَّرْتُهَا، فَبَلَغَ ذَلِكَ عَبْدِ الرَّحْمَنِ بْنِ خَالِدِ بْنِ الْوَلِيدِ، فَأَعْتَقَ أَرْبَعَ رِقَابٍ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤٢٢/٥ من حديث ابن وهب به وهو في سنن سعيد ابن منصور، ح: ١٦٦٧ * بكير بن عبدالله بن الأشج: رواه عن أبيه عن عبيد بن تعلق به، وأبوه لم يوثقه غير ابن حبان.

Chapter 120. Regarding The Generosity In Freeing A Captive Without Any Ransom

2688. Anas said: “Eighty men from the people of Makkah came down from the mountains of Tan‘im to kill the Prophet ﷺ and his Companions at the time of the *Fajr* prayer. The Messenger of Allāh ﷺ took them captive without fighting, and he freed them. Therefore, Allāh, the Mighty and Sublime revealed: ‘And He it is Who has withheld their hands from you, and your hands from them in the midst of Makkah...’ till the end of the Verse.”^[1] (*Sahih*)

تخريج: أخرجه مسلم، الجهاد والسير، باب قول الله تعالى: ﴿وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ﴾ ح: ١٨٠٨ من حديث حماد بن سلمة به.

2689. It was reported from Muḥammad bin Jubair bin Muṭ‘im, from his father, that the Prophet ﷺ said to the captives of Badr: “If Muṭ‘im bin ‘Adī was alive and spoke to me on behalf of those filthy ones, I would have freed them for him.” (*Sahih*)

تخريج: أخرجه البخاري، فرض الخمس، باب ما من النبي ﷺ على الأسارى من غير أن يخمس، ح: ٣١٣٩ من حديث عبدالرزاق به.

Comments:

Muṭ‘im bin ‘Adī had provided protection to the Messenger of Allāh ﷺ and pledged to defend him against persecution by the Quraish, while he ﷺ was on his way back from At-Ta‘if to Makkah.

(المعجم ١٢٠) بَابُ: فِي الْمَنِّ عَلَى الْأَسِيرِ بِغَيْرِ فِدَاءٍ (التحفة ١٣٠)

٢٦٨٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ قَالَ: أَخْبَرَنَا ثَابِتٌ عَنْ أَنَسٍ: أَنَّ ثَمَانِينَ رَجُلًا مِنْ أَهْلِ مَكَّةَ هَبَطُوا عَلَى النَّبِيِّ ﷺ وَأَصْحَابِهِ مِنْ جِبَالِ التَّنْعِيمِ عِنْدَ صَلَاةِ الْفَجْرِ لِيَقْتُلُوهُمْ، فَأَخَذَهُمْ رَسُولُ اللَّهِ ﷺ سَلْمًا، فَأَعْتَقَهُمْ رَسُولُ اللَّهِ ﷺ، فَأَنْزَلَ اللَّهُ عَزَّوَجَلَّ: ﴿وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ﴾ إِلَى آخِرِ الْآيَةِ.

٢٦٨٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الرَّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ قَالَ لِأَسَارَى بَدْرٍ: «لَوْ كَانَ مُطْعِمٌ بْنُ عَدِيٍّ حَيًّا ثُمَّ كَلَّمَنِي فِي هَؤُلَاءِ النَّتَنِ لَأَطْلَقْتُهُمْ لَهُ».

^[1] *Al-Fath* 48:24.

Chapter 121. Regarding Ransoming Captives With Wealth

2690. It was reported from Simāk Al-Ḥanafī who said: “Ibn ‘Abbās narrated to me, he said: “‘Umar bin Al-Khaṭṭāb said: “On the day of (the battle of) Badr, the Prophet ﷺ accepted ransom, so Allāh, the Mighty and Sublime, revealed: ‘It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among the enemies) in the land...’ up to His saying: ‘...(a severe torment) would have touched you for what you took...’^[1] of the ransom, then (later) Allāh made the spoils of war lawful for them.” (*Ṣaḥīḥ*)

Abū Dāwud said: I heard Aḥmad bin Ḥanbal being asked Abū Nuḥ’s (one of the narrators) name: He said: “What do you want to do with his name? His name is a bad one.”

Abū Dāwud said: His name is Qurād, and what is correct is that his name is ‘Abdur-Raḥmān bin Gazwān.’^[2]

تخريج: أخرجه مسلم، الجهاد والسير، باب الإمداد بالملائكة في غزوة بدر، وإباحة الغنائم، ح: ١٧٦٣ من حديث عكرمة بن عمار به وهو في مسند أحمد: ١/٣٠، ٣٣.

2691. It was reported from Abū Ash-Shaḥāṭhā’, from Ibn ‘Abbās that the Prophet ﷺ fixed the ransom for the people of *Jāhiliyyah* on the Day of Badr at four hundred. (*Ḥasan*)

(المعجم ١٢١) بَابُ: فِي فِدَاءِ الْأَسِيرِ
بِالْمَالِ (التحفة ١٣١)

٢٦٩٠ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ حَبِيلٍ قَالَ: حَدَّثَنَا أَبُو نُوحٍ قَالَ: أَخْبَرَنَا عِكْرِمَةُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنَا سِمَاكُ الْحَنْطَوِيُّ قَالَ: حَدَّثَنِي ابْنُ عَبَّاسٍ قَالَ: حَدَّثَنِي عُمَرُ ابْنُ الْخَطَّابِ قَالَ: لَمَّا كَانَ يَوْمَ بَدْرٍ فَأَخَذَ يَعْني النَّبِيَّ ﷺ الْفِدَاءَ أَنْزَلَ اللهُ عَزَّوَجَلَّ ﴿مَا كَانَتْ لِنَبِيِّ أَنْ يُكُونَ لَهُ أَشْرَى حَتَّى يُبْخِشَ فِي الْأَرْضِ﴾ إِلَى قَوْلِهِ: ﴿لَمَسَّكُمْ فِيمَا أَخَذْتُمْ﴾ [الأنفال: ٦٨] مِنَ الْفِدَاءِ ثُمَّ أَحَلَّ اللهُ لَهُمُ الْعَنَائِمَ.

قَالَ أَبُو دَاوُدَ: سَمِعْتُ أَحْمَدَ بْنَ حَبِيلٍ يُسْأَلُ عَنْ اسْمِ أَبِي نُوحٍ فَقَالَ: أَيُّشٍ تَصْنَعُ بِاسْمِهِ؟ اسْمُهُ اسْمٌ شَنِيعٌ.

قَالَ أَبُو دَاوُدَ: اسْمُهُ قُرَادٌ، وَالصَّحِيحُ عَبْدُ الرَّحْمَنِ بْنُ غَزْوَانَ.

٢٦٩١ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ الْعِيشِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ حَبِيبٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي الْعَبَّاسِ، عَنْ أَبِي الشَّعْنَاءِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ جَعَلَ فِدَاءَ أَهْلِ

[1] *Al-Anfāl* 8:67-68.

[2] Meaning, that Qurād is a nickname.

الْجَاهِلِيَّةِ يَوْمَ بَدْرٍ أَرْبَعِمَائَةٍ.

تخريج: [إسناده حسن] أخرجه النسائي في الكبرى، ح: ٨٦٦١ من حديث عبدالرحمن بن المبارك به وصححه الحاكم: ٣/١٤٠ ووافقه الذهبي * أبو العنيس، لا ينزل حديثه عن درجة الحسن.

2692. It was reported from ‘Āishah that she said: “When the people of Makkah sent ransom to free their families from captivity, Zainab sent some wealth to free Abū Al-‘Āṣ, along with her necklace, which was *Khadijah’s* and she had given to Zainab at the time of her marriage to Abū Al-‘Āṣ.” She said: “When the Messenger of Allāh ﷺ saw it, he was overwhelmed with compassion for her, and said: ‘If you (wish) consider freeing the captive (i.e., Abū Al-‘Āṣ), and also return back to her what belongs to her.’ They said: ‘Yes.’ The Messenger of Allāh ﷺ had taken oath from him, or he promised him, to let Zainab come to him. The Messenger of Allāh ﷺ sent Zaid bin Hārithah and another man from the *Anṣār*, and told them: ‘Be in the valley of Ya’jiz until Zainab passes you, then accompany her until you bring her.’” (*Hasan*)

٢٦٩٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَحْيَى بْنِ عَبْدِ، عَنْ أَبِيهِ عَبْدِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا بَعَثَ أَهْلُ مَكَّةَ فِي فِدَاءِ أُسْرَائِهِمْ بَعَثَتْ زَيْنَبُ فِي فِدَاءِ أَبِي الْعَاصِ بِمَالٍ وَبَعَثَتْ فِيهِ بِقِلَادَةٍ لَهَا كَانَتْ عِنْدَ خَدِيجَةَ أَدْخَلَتْهَا بِهَا عَلَى أَبِي الْعَاصِ. قَالَتْ: فَلَمَّا رَأَاهَا رَسُولُ اللَّهِ ﷺ رَقَّ لَهَا رِقَّةٌ شَدِيدَةً وَقَالَ: «إِنْ رَأَيْتُمْ أَنْ تُطْلِقُوا لَهَا أَسِيرَهَا وَتَرُدُّوْا عَلَيْهَا الَّذِي لَهَا». قَالُوا: نَعَمْ، وَكَانَ رَسُولُ اللَّهِ ﷺ أَحَدَ عَلَيْهِ، أَوْ وَعَدَهُ أَنْ يُحَلِّيَ سَبِيلَ زَيْنَبَ إِلَيْهِ، وَبَعَثَ رَسُولُ اللَّهِ ﷺ زَيْدَ ابْنَ حَارِثَةَ وَرَجُلًا مِنَ الْأَنْصَارِ فَقَالَ: «كُونَا بِبَطْنِ يَأْجِجَ حَتَّى تَمُرَّ بِكُمْ زَيْنَبُ فَتُصْحَبَاهَا حَتَّى تَأْتِيَا بِهَا».

تخريج: [حسن] أخرجه أحمد: ٦/٢٧٦ من حديث محمد بن إسحاق به، وصرح بالسماع وصححه الحاكم: ٣/٢٣٦، ٣٢٤ و ٤/٤٤، ٤٥ على شرط مسلم ووافقه الذهبي وهو في السيرة لابن هشام، ص: ٦٥٣.

Comments:

If considered expedient, it is allowed to free the prisoner of war without ransom. The marriage of Zainab with Abū Al-‘Āṣ had taken place before the Messenger of Allāh’s advent as a Prophet. He, however, accepted Islam as late as the days of Al-Ḥudaibiyah. The Valley of Ya’jiz was situated at a distance of eight miles from Makkah.

2693. Marwān and Al-Miswar bin Makhramah said: “When the delegates of Hawāzin came as Muslims, they requested that their wealth be returned back to them. The Messenger of Allāh ﷺ said to them: ‘There are others with me as you see, and the dearest speech to me is that which is most true. So choose either the captives or the wealth.’ They said: ‘We choose our captives.’ The Messenger of Allāh ﷺ stood up, praised Allāh and then said: ‘To proceed: Indeed your brethren have come with repentance, and I see it appropriate to return back to them their captives. Whoever among you would like to do that as a favor, then he should do so, and whoever amongst you wants to keep his share, until we give him something from the first *Fai*’ which Allāh grants us, he may do so.’ The people said: ‘We would like to (release) the captives for them O Messenger of Allāh!’ The Messenger of Allāh ﷺ said to them: ‘We do not know who amongst you have given the permission and who did not, so return back until your leaders may come back to me with your affair.’ So the people went away, and they were spoken to by their leaders. They informed that they agree to give the captives back and have granted the permission.” (*Sahih*)

إذا وهب شيئاً لوكيل أو شفيع قوم جاز،

٢٦٩٣ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي مَرْيَمَ :
 حَدَّثَنَا عَمِّي يَعْنِي سَعِيدَ بْنَ الْحَكَمِ قَالَ :
 أَخْبَرَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ عَقِيلِ بْنِ أَبِي
 شِهَابٍ قَالَ : وَذَكَرَ عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ مَرْوَانَ
 وَالْمِسْوَرَ بْنَ مَخْرَمَةَ أَخْبَرَاهُ أَنَّ رَسُولَ اللَّهِ ﷺ
 قَالَ حِينَ جَاءَهُ وَقَدْ هَوَّازَنَ مُسْلِمِينَ ، فَسَأَلُوهُ
 أَنْ يَرُدَّ إِلَيْهِمْ أَمْوَالَهُمْ ، فَقَالَ لَهُمْ رَسُولُ اللَّهِ
 ﷺ : «مَعِيَ مَنْ تَرَوْنَ ، وَأَحَبُّ الْحَدِيثِ إِلَيَّ
 أَصْدَقُهُ ، فَاخْتَارُوا إِمَّا السَّبْيَ وَإِمَّا الْمَالَ ،
 فَقَالُوا : نَخْتَارُ سَبْيَنَا ، فَقَامَ رَسُولُ اللَّهِ ﷺ
 فَأَثْنَى عَلَى اللَّهِ ثُمَّ قَالَ : «أَمَّا بَعْدُ ، فَإِنَّ
 إِخْوَانَكُمْ هَؤُلَاءِ جَاءُوا تَائِبِينَ ، وَإِنِّي قَدْ رَأَيْتُ
 أَنْ أُرَدَّ إِلَيْهِمْ سَبْيُهُمْ ، فَمَنْ أَحَبَّ مِنْكُمْ أَنْ
 يُطَيَّبَ ذَلِكَ فَلْيَفْعَلْ ، وَمَنْ أَحَبَّ مِنْكُمْ أَنْ
 يَكُونَ عَلَى حَظِّهِ حَتَّى نُعْطِيَهُ إِيَّاهُ مِنْ أَوَّلِ مَا
 يُبْعِيهِ اللَّهُ عَلَيْنَا فَلْيَفْعَلْ ، فَقَالَ النَّاسُ : قَدْ
 طَيَّبْنَا ذَلِكَ لَهُمْ يَا رَسُولَ اللَّهِ ! فَقَالَ لَهُمْ رَسُولُ
 اللَّهِ ﷺ : «إِنَّا لَا نَدْرِي مَنْ أَذِنَ مِنْكُمْ مِمَّنْ لَمْ
 يَأْذُنْ ، فَارْجِعُوا حَتَّى يَرْفَعَ إِلَيْنَا عُرْفَاءَكُمْ
 أَمْرَكُمْ ، فَارْجِعِ النَّاسُ وَكَلَّمَهُمْ عُرْفَاؤُهُمْ
 فَأَخْبَرُوا أَنَّهُمْ قَدْ طَيَّبُوا وَأَذِنُوا .

تخريج: أخرجه البخاري، الوكالة، باب:

ح: ٢٣٠٧، ٢٣٠٨ من حديث الليث بن سعد به.

2694. It was reported from ‘Amr bin Shu‘aib, from his father, from his grandfather — about this narrative — he said: “Then the Messenger of Allāh ﷺ said: ‘Return their women and children to them, and anyone who keeps anything from this *Fai*’ he will be compensated for it by six camels from the first *Fai*’ which Allāh, Most High, grants us.’ Then the Prophet ﷺ went to a camel and took some hair of it’s hump, and said: ‘O people! I am not taking anything from this *Fai*’, not even this (hair),’ he raised his two fingers, and said: ‘except the *Khumus* (the fifth), and this *Khumus* is returned among you, so give back even the threads and the needles.’ A man stood up with a ball of hair in his hand, and said: ‘I had taken this to fix my saddle blanket with it.’ The Messenger of Allāh ﷺ then said: ‘Whatever belongs to me and Banū ‘Abdul-Muṭṭalib, you can take it.’ He said: ‘After what I have seen transpire, then I have no desire for it at all, and discarded it.’”^[1] (*Hasan*)

تخريج: [حسن] أخرجه النسائي، الهبة، باب هبة المشاع، ح: ٣٧١٨ من حديث حماد بن سلمة به وهو في السيرة لابن هشام (بتحقيقي)، ح: ٢٠٣ * محمد بن إسحاق صرح بالسماع عند ابن الجارود، ح: ١٠٨٠ وغيره.

Chapter 122. Regarding The Leader Remaining At The Battlefield After Victory Over The Enemy

2695. It was reported from Abū

٢٦٩٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ فِي هَذِهِ الْقِصَّةِ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «رُدُّوْا عَلَيْهِمْ نِسَاءَهُمْ وَأَبْنَاءَهُمْ، فَمَنْ مَسَكَ بِشَيْءٍ مِنْ هَذَا الْفَيْءِ فَإِنَّ لَهُ بِهِ عَلَيْنَا سِتَّ فَرَائِضَ مِنْ أَوَّلِ شَيْءٍ يُفِيئُهُ اللَّهُ تَعَالَى عَلَيْنَا» ثُمَّ دَنَا، يَعْني النَّبِيَّ ﷺ، مِنْ بَعِيرٍ فَأَخَذَ وَبَرَّةً مِنْ سَنَامِهِ ثُمَّ قَالَ: «أُبْهَأُ النَّاسَ! إِنَّهُ لَيْسَ لِي مِنْ هَذَا الْفَيْءِ شَيْءٌ وَلَا هَذَا»، وَرَفَعَ إصْبَعَيْهِ «إِلَّا الْخُمْسَ». وَالْخُمْسُ مَرْدُودٌ عَلَيْكُمْ فَأَدُّوْا الْخِيَاطَ وَالْمَحِيْطَ فَقَامَ رَجُلٌ فِي يَدِهِ كُبَّةٌ مِنْ شَعْرِ، فَقَالَ: أَخَذْتُ هَذِهِ لِأُصْلِحَ بِهَا بَرْدَعَةً لِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا مَا كَانَ لِي وَلِيْنِي عَبْدُ الْمُطَّلِبِ فَهُوَ لَكَ»، فَقَالَ: أَمَّا إِذَا بَلَغَتْ مَا أَرَى فَلَا أَرَبَ لِي فِيهَا وَبَدَّهَا.

(المعجم ١٢٢) بَابٌ: فِي الْإِمَامِ يُقِيمُ عِنْدَ الظُّهُورِ عَلَى الْعَدُوِّ بِعَرَضَتِهِمْ (التحفة ١٣٢)

٢٦٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا

^[1] The author recorded another narration with something similar, see no. 2755.

Ṭalḥah, who said: “After being victorious over any people, the Messenger of Allāh ﷺ would stay at the battlefield for three nights.”

(In his version) Ibn Al-Muthannah said: “If he was victorious over any people, he liked to stay in their battlefield for three days.” (*Saḥīḥ*)

Abū Dāwud said: Yaḥyā bin Sa‘eed used to criticize this *Hadīth* because it is not among the early *Hadīth* of Sa‘eed, since his memory became distorted in the year forty — five, and this *Hadīth* was not narrated except later than that.

Abū Dāwud said: It is said that Wakī‘ reported from him after he became mixed up (in narrating).

باب من غلب العدو، فأقام على عرصتهم ثلاثاً

Chapter 123. Regarding Separating Captives

2696. It was reported from Maimūn bin Abī Shabīb, from ‘Alī, may Allāh be pleased with him, that he separated between a slave woman and her child. The Prophet ﷺ prohibited him from doing that, and withdrew the sale. (*Da‘īf*)

Abū Dāwud said: Maimūn did not meet ‘Alī. He (Maimūn) was killed in the battle of Al-Jamājim, and Al-Jamājim was in the year eighty-three.

Abū Dāwud said: And the battle of Al-Ḥarrah was in the year sixty-three, and Ibn Az-Zubair was killed in the year seventy-three.

مُعَاذُ بْنُ مُعَاذٍ؛ ح: وَحَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا رَوْحٌ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنْ أَبِي طَلْحَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا غَلَبَ عَلَى قَوْمٍ أَقَامَ بِالْعُرْصَةِ ثَلَاثًا - قَالَ ابْنُ الْمُثَنَّى: إِذَا غَلَبَ قَوْمًا - أَحَبَّ أَنْ يُقِيمَ بِعُرْصَتِهِمْ ثَلَاثًا.

قَالَ أَبُو دَاوُدَ: كَانَ يَحْتَجِي بِنِ سَعِيدٍ يَطْعُنُ فِي هَذَا الْحَدِيثِ لِأَنَّهُ لَيْسَ مِنْ قَدِيمِ حَدِيثِ سَعِيدٍ، لِأَنَّهُ تَغَيَّرَ سَنَةَ خَمْسٍ وَأَرْبَعِينَ، وَلَمْ يُخْرِجْ هَذَا الْحَدِيثَ إِلَّا بِآخِرِهِ.

قَالَ أَبُو دَاوُدَ: يُقَالُ: إِنَّ وَكَيْعًا حَمَلَ عَنْهُ فِي تَغْيِيرِهِ.

تخريج: أخرجه البخاري، الجهاد والسير، ح: ٣٠٦٥ من حديث روح بن عباد به.

(المعجم ١٢٣) بَابُ: فِي التَّفْرِيقِ بَيْنَ السَّبْيِ (التحفة ١٣٣)

٢٦٩٦ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ السَّلَامِ ابْنُ حَرْبٍ عَنْ يَزِيدَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ الْحَكَمِ، عَنْ مَيْمُونِ بْنِ أَبِي شَيْبَةَ، عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ فَرَّقَ بَيْنَ جَارِيَةٍ وَوَلَدِهَا، فَتَهَاهُ النَّبِيُّ ﷺ عَنْ ذَلِكَ وَرَدَّ الْبَيْعَ.

قَالَ أَبُو دَاوُدَ: وَمَيْمُونٌ لَمْ يَذْرِكْ عَلِيًّا قُتِلَ بِالْجَمَاجِمِ. وَالْجَمَاجِمُ سَنَةُ ثَلَاثٍ وَثَمَانِينَ.

قَالَ أَبُو دَاوُدَ: وَالْحَرَّةُ سَنَةُ ثَلَاثٍ وَسِتِّينَ، وَقُتِلَ ابْنُ الزُّبَيْرِ سَنَةَ ثَلَاثٍ وَسَبْعِينَ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ١٢٦/٩ من حديث أبي داود به، وسنده ضعيف وللحديث شواهد، وحديث الترمذي ح: ١٢٨٣، ١٥٦٦، يغني عنه.

Comments:

Other narrations support the ruling that it is not allowed to separate a slave woman from her child.

Chapter 124. The Permission To Separate In The Case Of Those (Captives) Who Reached Puberty

(المعجم ١٢٤) - بَابُ الرُّخْصَةِ فِي الْمُدْرِكِينَ يُفْرَقُ بَيْنَهُمْ (التحفة ١٣٤)

2697. It was reported from Iyās bin Salamah, who said: "My father narrated to me, he said: 'We went out on an expedition with Abū Bakr, whom the Messenger of Allāh ﷺ had appointed commander over us. We attacked Fazārah, then I saw a group of people, among which were children and women. I shot an arrow towards them, which fell between them and the mountain, so they stood there. I brought them to Abū Bakr. Among them there was a woman from Fazārah, and she was wearing a leather coat. She had her daughter with her, who was the most beautiful of the Arabs. Abū Bakr awarded me her daughter. When I arrived in Al-Madīnah, the Messenger of Allāh ﷺ met me and said: 'O Salamah! Grant me the woman.' I said: 'By Allāh! I like her, but I have not removed her garments.' He kept quite, and when the next day came, the Messenger of Allāh ﷺ met me in the market, and said to me: 'O Salamah! Grant me the woman by Allāh! By your father.'^[1] So I said: 'O Messenger

٢٦٩٧ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا عِكْرِمَةُ قَالَ: حَدَّثَنِي إِيَّاسُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنِي أَبِي قَالَ: خَرَجْنَا مَعَ أَبِي بَكْرٍ - وَأَمْرَةٌ عَلَيْنَا رَسُولُ اللَّهِ ﷺ - فَعَزَوْنَا فِرَازَةَ، فَسَنَّتْنَا الْغَارَةَ، ثُمَّ نَظَرْتُ إِلَى عُنُقِي مِنَ النَّاسِ فِيهِ الدَّرِيَّةُ وَالنِّسَاءُ، فَرَمَيْتُ بِسَهْمٍ فَوَقَعَ بَيْنَهُمْ وَبَيْنَ الْجَبَلِ فَقَامُوا فَجِئْتُ بِهِمْ إِلَى أَبِي بَكْرٍ فِيهِمْ امْرَأَةٌ مِنْ فِرَازَةَ وَعَلَيْهَا قِشْعٌ مِنْ أَدَمٍ، مَعَهَا بِنْتُ لَهَا مِنْ أَحْسَنِ الْعَرَبِ، فَفَلَّغَنِي أَبُو بَكْرٍ بِبِنْتِهَا فَقَدِمْتُ الْمَدِينَةَ، فَلَقِيَنِي رَسُولُ اللَّهِ ﷺ فَقَالَ لِي: «يَا سَلَمَةُ! هَبْ لِي الْمَرْأَةَ»، فَقُلْتُ: وَاللَّهِ! لَقَدْ أَعْجَبْتَنِي وَمَا كَشَفْتُ لَهَا ثَوْبًا، فَسَكَتَ حَتَّى إِذَا كَانَ مِنَ الْعَدِ لَقِيَنِي رَسُولُ اللَّهِ ﷺ فِي السُّوقِ، فَقَالَ لِي: «يَا سَلَمَةُ! هَبْ لِي الْمَرْأَةَ اللَّهُ أَبُوكَ»، فَقُلْتُ: يَا رَسُولَ اللَّهِ! وَاللَّهِ! مَا كَشَفْتُ لَهَا ثَوْبًا وَهِيَ لَكَ، فَبَعَثَ بِهَا إِلَى أَهْلِ مَكَّةَ وَفِي أَيْدِيهِمْ أَسْرَى، فَقَدَّاهُمْ بِتِلْكَ الْمَرْأَةِ.

[1] This is a custom of swearing that was later prohibited.

of Allāh! By Allāh! I have not removed her garment, and she is for you.' He sent her to the people of Makkah who had some (Muslim) captives. They were released (in exchange) for this woman." (*Sahīh*)

تخريج: أخرجه مسلم، الجهاد والسير، باب التنفيل وفداء المسلمين بالأسارى، ح: ١٧٥٥ من حديث عكرمة بن عمار به.

Comments:

If the enemy prisoners of war are grown up men and women, they can be separated from each other.

Chapter 125. Regarding Muslims' Wealth That The Enemy Acquires, Then Its Owner Finds In Among The Spoils

2698. It was reported from Ibn Abī Zā'idah, from 'Ubaidullāh, from Nāfi', from Ibn 'Umar that a male slave of Ibn 'Umar ran away to the enemy, and then the Muslims were victorious over them. The Messenger of Allāh ﷺ returned him back to Ibn 'Umar, and he was not part of the distribution (of the spoils). (*Da'if*)

Abū Dāwud said: It was said by other than him: "Khālīd bin Al-Walīd returned him to Ibn 'Umar."

تخريج: [إسناده ضعيف] أخرجه الطحاوي في معاني الآثار: ٣/٢٦٤ من حديث ابن أبي زائدة به، وهذا شاذ، انظر الحديث الآتي.

2699. It was reported from Ibn Numair, from 'Ubaidullāh, from Nāfi', from Ibn 'Umar, who said that a horse of his fled away and was captured by the enemy. Then the Muslims were victorious over them, and it was returned back to him during the life-time of the

(المعجم ١٢٥) بَابُ: فِي الْمَالِ يُصِيبُهُ الْعَدُوُّ مِنَ الْمُسْلِمِينَ ثُمَّ يُدْرِكُهُ صَاحِبُهُ فِي الْغَنِيمَةِ (التحفة ١٣٥)

٢٦٩٨ - حَدَّثَنَا صَالِحُ بْنُ سَهْلٍ: حَدَّثَنَا يَحْيَى يَعْنِي ابْنَ أَبِي زَائِدَةَ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ غُلَامًا لَابْنِ عُمَرَ أَتَى إِلَى الْعَدُوِّ فَظَهَرَ عَلَيْهِ الْمُسْلِمُونَ، فَرَدَّهُ رَسُولُ اللَّهِ ﷺ إِلَى ابْنِ عُمَرَ وَلَمْ يُقَسِّمْ. قَالَ أَبُو دَاوُدَ: وَقَالَ غَيْرُهُ رَدَّهُ عَلَيْهِ خَالِدُ ابْنُ الْوَلِيدِ.

٢٦٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلِيمَانَ الْأَنْبَارِيُّ وَالْحَسَنُ بْنُ عَلِيٍّ الْمَعْنَى، قَالَا: حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: ذَهَبَ فَرَسٌ لَهُ فَأَخَذَهَا الْعَدُوُّ فَظَهَرَ عَلَيْهِمُ الْمُسْلِمُونَ فَرَدَّ عَلَيْهِ فِي زَمَنِ

Messenger of Allāh ﷺ; and a male slave of his ran away and joined the territory of the Romans. The Muslims were victorious over them and Khālīd bin Al-Walīd returned him to him after the Prophet ﷺ.

رَسُولِ اللَّهِ ﷺ، وَأَبَى عَبْدِ لَهُ فَلَحِقَ بِأَرْضِ
الرُّومِ فَظَهَرَ عَلَيْهِمُ الْمُسْلِمُونَ فَزَدَهُ عَلَيْهِ خَالِدُ
ابْنُ الْوَلِيدِ بَعْدَ النَّبِيِّ ﷺ.

تخریج: [صحيح] أخرجه ابن ماجه، الجهاد، باب ما أحرز العدو ثم ظهر عليه المسلمون،
ح: ٢٨٤٧ من حديث ابن نمير به، وعلقه البخاري، ح: ٣٠٦٧.

Chapter 126. Regarding Slaves Of The Idolaters Who Join The Muslims And Accept Islam

(المعجم ١٢٦) بَابُ: فِي عِبْدِ
الْمُشْرِكِينَ يُلْحَقُونَ بِالْمُسْلِمِينَ
فَيُسْلِمُونَ (التحفة ١٣٦)

2700. It was reported from Ribī bin Hīrāsh, from ‘Alī bin Abī Tālib who said: “Some slaves went to the Messenger of Allāh ﷺ on the Day of Al-Ḥudaibiyah before the treaty, so their masters wrote to the Prophet ﷺ and said: ‘O Muḥammad! By Allāh! They did not come to you hoping for your religion, but they have gone to you running away from slavery.’ So some people said: ‘They are saying the truth, O Messenger of Allāh! Return them back to them.’ The Messenger of Allāh ﷺ got angry and said: ‘I do not see you people desisting O people of Quraish! Until Allāh sends those over you who will strike your neck because of this’ and he refused to send them back, and he said: ‘They are emancipated (slaves) of Allāh, the Mighty and Sublime.’” (Da’if)

٢٧٠٠ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى
الْحَرَّائِيُّ قَالَ: حَدَّثَنِي مُحَمَّدٌ يَعْنِي ابْنَ سَلَمَةَ
عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ أَبَانَ بْنِ صَالِحٍ،
عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ، عَنْ رَبِيعِ بْنِ
جِرَاشٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: «خَرَجَ
عُبْدَانٌ إِلَى رَسُولِ اللَّهِ ﷺ يَوْمَ الْحُدَيْبِيَّةِ
قَبْلَ الصُّلْحِ، فَكَتَبَ إِلَيْهِ مَوَالِيَهُمْ، فَقَالُوا:
يَا مُحَمَّدُ! وَاللَّهِ! مَا خَرَجُوا إِلَيْكَ رَغْبَةً فِي
دِينِكَ، وَإِنَّمَا خَرَجُوا هَرَبًا مِنَ الرِّقِّ، فَقَالَ
نَاسٌ: صَدَقُوا يَا رَسُولَ اللَّهِ! رَدَّهُمْ إِلَيْهِمْ،
فَغَضِبَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «مَا أُرَاكُمْ
تَنْتَهُونَ يَامَعْشَرَ قُرَيْشٍ! حَتَّى يَبْعَثَ اللَّهُ عَلَيْكُمْ
مَنْ يَضْرِبُ رِقَابَكُمْ عَلَى هَذَا» وَأَبَى أَنْ يَرُدَّهُمْ
وَقَالَ: «هُمْ عُمَّاءُ اللَّهِ عَزَّوَجَلَّ».

تخریج: [إسناده ضعيف] أخرجه الحاكم: ١٢٥/٢ من حديث عبدالعزیز بن یحیی به،
وصححه علی شرط مسلم، ووافقه الذهبي، ورواه الترمذي، ح: ٣٧١٥ من حديث شريك القاضي
عن منصور به، وقال: "حسن صحيح غريب" محمد بن إسحاق وشريك القاضي مدلسان وعننا.

Chapter 127. Permitting Food In The Land Of The Enemy

2701. It was reported from Ibn ‘Umar, that during the time of the Messenger of Allāh ﷺ, an army acquired some food and honey in spoils; the *Khumus* was not taken from it. (*Sahih*)

تخریج: [إسناده صحيح] أخرجه الطبراني في الكبير: ٣٦٩/١٢، ٣٧٠، ح: ١٣٣٧٢ والبيهقي: ٥٩/٩ من إبراهيم بن حمزة به وصححه ابن حبان، ح: ١٦٧٠ ورواه البخاري، ح: ٣١٥٤ من حديث نافع به.

2702. It was reported from ‘Abdullāh bin Mughaffal who said: “A skin-full of fat was thrown away on the day of *Khaibar*. I came to it and clung to it, and then said: ‘I will not give anyone anything from this today.’ When I turned around, I saw the Messenger of Allāh ﷺ smiling at me.” (*Sahih*)

تخریج: أخرجه مسلم، الجهاد والسير، باب جواز الأكل من طعام الغنيمة في دار الحرب، ح: ١٧٧٢ من حديث سليمان بن المغيرة، والبخاري، فرض الخمس، باب ما يصيب من الطعام في أرض الحرب، ح: ٣١٥٣ من حديث حميد بن هلال به.

Chapter 128. Regarding The Prohibition of Plundering When Food Is Scarce In The Land of the Enemy

2703. It was reported from Abū Labīd who said: “We were with ‘Abdur-Rahmān bin Samurah in *Kābul*. The people acquired spoils and began plundering through it.

(المعجم ١٢٧) بَابُ: فِي إِبَاحَةِ الطَّعَامِ
بِأَرْضِ الْعَدُوِّ (التحفة ١٣٧)

٢٧٠١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْرَةَ الزُّبَيْرِيُّ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ جَيْشًا غَنِمُوا فِي زَمَانِ رَسُولِ اللَّهِ ﷺ طَعَامًا وَعَسَلًا فَلَمْ يُؤْخَذْ مِنْهُمْ الْخُمْسُ.

٢٧٠٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ وَالْقَعْنَبِيُّ قَالَا: حَدَّثَنَا سُلَيْمَانُ بْنُ حُمَيْدٍ يَعْنِي ابْنَ هَلَالٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُعَمَّلٍ قَالَ: ذَلَّيْ جِرَابٌ مِنْ شَحْمِ يَوْمِ خَيْبَرَ قَالَ: فَأَتَيْتُهُ فَأَلْتَرَمْتُهُ قَالَ: ثُمَّ قُلْتُ: لَا أُعْطِي مِنْ هَذَا أَحَدًا الْيَوْمَ شَيْئًا قَالَ: فَأَلْتَفْتُ فَإِذَا رَسُولُ اللَّهِ ﷺ يَتَبَسَّمُ إِلَيَّ.

(المعجم ١٢٨) بَابُ: فِي النَّهْيِ عَنِ
النُّهْبَى إِذَا كَانَ فِي الطَّعَامِ قَلَّةٌ فِي
أَرْضِ الْعَدُوِّ (التحفة ١٣٨)

٢٧٠٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ يَعْنِي ابْنَ حَارِزٍ، عَنْ يَعْلَى بْنِ حَكِيمٍ، عَنْ أَبِي لَبِيدٍ قَالَ: كُنَّا مَعَ عَبْدِ الرَّحْمَنِ بْنِ

He stood up and addressed the people: 'I heard the Messenger of Allāh ﷺ prohibit plundering.' So they returned whatever they had taken, and he distributed it among them." (*Ṣaḥīḥ*)

سَمَرَةَ بِكَأْبَلٍ فَأَصَابَ النَّاسَ غَيْمَةٌ فَانْتَهَبُوهَا،
فَقَامَ خَطِيئًا فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ
يَنْهَى عَنِ النَّهْبِ، فَرَدُّوْا مَا أَخَذُوا فَكَسَمَهُ
بَيْنَهُمْ.

تخریج: [صحيح] أخرجه أحمد: ٦٢/٥، ٦٣ من حديث جرير بن حازم به وللحديث شواهد.

2704. It was reported from Muḥammad bin Abī Mujālid, from ‘Abdullāh Ibn Abī Awfā, he (Ibn Abī Mujālid) said: “I said: ‘Were you people setting aside one-fifth of the spoils, meaning the food, during the time of the Messenger of Allāh ﷺ? He replied: ‘We got some food on the Day of Khaibar. A man would come and take the amount he needed from it, and go away.’” (*Ṣaḥīḥ*)

٢٧٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا
أَبُو مُعَاوِيَةَ: حَدَّثَنَا أَبُو إِسْحَاقَ الشَّيْبَانِيُّ عَنْ
مُحَمَّدِ بْنِ أَبِي مُجَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي
أَوْفَى قَالَ: قُلْتُ: هَلْ كُنْتُمْ تَخْمِسُونَ يَغْنَى
الطَّعَامِ، فِي عَهْدِ رَسُولِ اللَّهِ ﷺ فَقَالَ: أَصَبْنَا
طَعَامًا يَوْمَ خَيْبَرَ فَكَانَ الرَّجُلُ يَجِيءُ فَيَأْخُذُ
مِنْهُ وَمَقْدَارَ مَا يَكْفِيهِ ثُمَّ يَنْصَرِفُ.

تخریج: [إسناده صحيح] أخرجه أحمد: ٣٥٤/٤ من حديث أبي إسحاق الشيباني به، وصححه ابن الجارود، ح: ١٠٧٢ والحاكم على شرط البخاري: ١٢٦/٢ ووافقه الذهبي.

2705. It was reported from ‘Āsim, meaning Ibn Kulaib, from his father, from a man among the *Anṣār*: “We went out on a journey with the Messenger of Allāh ﷺ. The people endured extreme hardship and struggled. They acquired some spoils which they plundered. While our pots were boiling, the Messenger of Allāh ﷺ came with his bow touching the ground. He turned down our pots over with his bow, and started to smear the meat with dust, and then said: ‘Plundering is not more lawful than *Maitah*,’ or he said: ‘*Maitah* is

٢٧٠٥ - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا
أَبُو الْأَخْوَصِ عَنْ عَاصِمِ بْنِ كَلَيْبٍ،
عَنْ أَبِيهِ، عَنْ رَجُلٍ مِنَ الْأَنْصَارِ قَالَ:
خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ فَأَصَابَ
النَّاسَ حَاجَةٌ شَدِيدَةٌ وَجَهْدٌ وَأَصَابُوا غَتْمًا
فَانْتَهَبُوهَا، فَإِنَّ قُدُورَنَا لَتَعْلِي إِذْ جَاءَ رَسُولُ
اللَّهِ ﷺ يَمْشِي عَلَى قَوْسِهِ فَأَكْفَأَ قُدُورَنَا بِقَوْسِهِ
ثُمَّ جَعَلَ يُرْمِلُ اللَّحْمَ بِالتُّرَابِ ثُمَّ قَالَ: «إِنَّ
النَّهْبَ لَيْسَتْ بِأَحْلَى مِنْ الْمَيْتَةِ» أَوْ «إِنَّ الْمَيْتَةَ
لَيْسَتْ بِأَحْلَى مِنَ النَّهْبَةِ» الشُّكُّ مِنْ هَنَادٍ.

not more lawful than plundering.”
The doubt is from Hannād (one of the narrators). (*Sahih*)

تخريج: [إسناده صحيح] أخرجه البيهقي: ٦١/٩ من حديث أبي داود به.

Chapter 129. Regarding Carrying Food Out Of The Land Of The Enemy

2706. It was reported from Al-Qāsim, the freed slave of ‘Abdur-Rahmān, from some of the Companions of the Prophet ﷺ, he said: “We would eat from the *Jazr* during an expedition, and would not divide it until we were ready to come back to our dwellings. Then we would fill our saddlebags with it.” (*Da‘īf*)

تخريج: [إسناده ضعيف] وهو في سنن سعيد بن منصور، ح: ٢٧٣٩ * ابن حرشف: مجهول (تقريب).

Chapter 130. Regarding Selling Food When There Is A Surplus For The People In The Land Of The Enemy

2707. It was reported from ‘Abdur-Rahmān bin Ghanm, who said: “We were stationed in the frontiers of the city of Qinnasrin with Shurahbil bin As-Simt. When he conquered it, he acquired sheep and cows from it. He distributed a group of them among us, and placed the rest in the spoils. Then I met Mu‘adh bin Jabal and told him about that. He said: ‘We fought along with the Messenger of Allāh ﷺ at Khaibar and we got sheep

(المعجم ١٢٩) بَابُ: فِي حَمْلِ الطَّعَامِ مِنْ أَرْضِ الْعَدُوِّ (التحفة ١٣٩)

٢٧٠٦ - حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ أَنَّ ابْنَ حَرْشَفِ الْأُرْدِيِّ حَدَّثَهُ عَنِ الْقَاسِمِ مَوْلَى عَبْدِ الرَّحْمَنِ، عَنْ بَعْضِ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: كُنَّا نَأْكُلُ الْجَزَرَ فِي الْعَزْوِ وَلَا نَقْسِمُهُ حَتَّىٰ إِنْ كُنَّا لَنَرْجِعُ إِلَىٰ رِحَالِنَا وَأَخْرَجْتَنَا مِنْهُ مُمْلَأَةً.

(المعجم ١٣٠) بَابُ: فِي بَيْعِ الطَّعَامِ إِذَا فَضَّلَ عَنِ النَّاسِ فِي أَرْضِ الْعَدُوِّ (التحفة ١٤٠)

٢٧٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُبَارَكِ عَنْ يَحْيَىٰ بْنِ حَمْرَةَ: حَدَّثَنَا أَبُو عَبْدِ الْعَزِيزِ - شَيْخٌ مِنْ أَهْلِ الْأُرْدُنِّ - عَنْ عُبَادَةَ بْنِ نُسَيْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَنَمٍ قَالَ: رَابَطْنَا مَدِينَةَ قِنَسْرِينَ مَعَ شُرْحَبِيلِ بْنِ السَّمْطِ، فَلَمَّا فَتَحَهَا أَصَابَ فِيهَا عَنَمًا وَبَقْرًا، فَقَسَمَ فِينَا طَائِفَةً مِنْهَا وَجَعَلَ بَيْعَتَهَا فِي الْمَعْتَمِ، فَلَقِيتُ مُعَاذَ ابْنَ جَبَلٍ فَحَدَّثْتُهُ، فَقَالَ مُعَاذٌ: عَزَوْنَا مَعَ

from it. The Messenger of Allāh ﷺ distributed a group of them among us and placed the rest of them in the spoils.” (Hasan)

رَسُولِ اللَّهِ ﷺ خَبِيرَ فَأَصَبْنَا فِيهَا عَنَمًا، فَقَسَمَ
فِينَا رَسُولُ اللَّهِ ﷺ طَائِفَةً وَجَعَلَ بَقِيَّتَهَا فِي
الْمَغْنَمِ.

تخريج: [إسناده حسن] وأخرجه البيهقي: ٦٠/٩ من حديث أبي داود به.

Chapter 131. Regarding A Man Benefits From Something In The Spoils

(المعجم ١٣١) بَابُ: فِي الرَّجُلِ يَنْتَفِعُ
مِنَ الْغَنِيمَةِ بِشَيْءٍ (التحفة ١٤١)

2708. It was reported from Ruwāifi' bin Thābit Al-Anṣārī that the Prophet ﷺ said: “Whoever believes in Allāh and in the Last Day, then he does not ride any animal among the group of the Muslims, and when he emaciates it, he returns it back. And whoever believes in Allāh and in the Last Day, then he does not wear any garment from among the group of the Muslims, and when he wears it out he puts it back.” (Hasan)

٢٧٠٨ - حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَعُثْمَانُ
ابْنُ أَبِي شَيْبَةَ الْمَعْنَى، - قَالَ أَبُو دَاوُدَ: وَأَنَا
لِحَدِيثِهِ أَتَقْنُ - قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ
مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ يَزِيدَ بْنِ أَبِي حَبِيبٍ،
عَنِ أَبِي مَرْزُوقٍ مَوْلَى نُجَيْبٍ، عَنِ حَنْشِ
الصَّنْعَانِيِّ، عَنِ رُوَيْفِعِ بْنِ ثَابِتِ الْأَنْصَارِيِّ
أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ فَلَا يَرْكَبُ دَابَّةً مِنْ فِيءِ
الْمُسْلِمِينَ حَتَّى إِذَا أَعْجَفَهَا رَدَّهَا فِيهِ، وَمَنْ
كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَلْبَسُ ثَوْبًا
مِنْ فِيءِ الْمُسْلِمِينَ حَتَّى إِذَا أَخْلَقَهُ رَدَّهُ فِيهِ».

تخريج: [حسن] تقدم طرفه، ح: ٢١٥٨، ٢١٥٩ وأخرجه أحمد: ١٠٨/٤ والدارمي،
ح: ٢٤٨٠، ٢٤٩١ من حديث محمد بن إسحاق به، وهو في سنن سعيد بن منصور، ح: ٢٧٢٢.

Chapter 132. Regarding The Permissibility Of Using The Weapons That Have Been Used For Fighting In The Battlefield

(المعجم ١٣٢) بَابُ: فِي الرُّخْصَةِ فِي
السَّلَاحِ يُقَاتَلُ بِهِ فِي الْمَعْرَكَةِ
(التحفة ١٤٢)

2709. It was reported from Abū 'Ubaidah, from his father who said: “I was passing by when I saw Abū Jahl laying down, as his leg had been struck. I said: ‘O enemy of

٢٧٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ:
أَخْبَرَنَا إِبْرَاهِيمُ يَعْنِي ابْنَ يُونُسَ، قَالَ أَبُو
دَاوُدَ: هُوَ إِبْرَاهِيمُ بْنُ يُونُسَ بْنِ إِسْحَاقَ بْنِ

Allāh! O Abū Jahl! Allāh has disgraced the disgraced one.' I was not afraid of him at that time. He said: 'Is there a man better than one who has been killed by his own people?' So I struck him with a blunt sword, but it was of no use. When his sword fell down, I struck him with it until he died." (*Da'if*)

أبي إسحاق السبيعي عن أبيه، عن أبي إسحاق السبيعي قال: حدثني أبو عبيدة عن أبيه قال: مررتُ فإذا أبو جهل صريعٌ قد ضربتُ رجله فقلتُ: يا عدو الله! يا أبا جهل! قد أحرزى الله الآخر - قال: ولأهأبه عند ذلك - فقال: أبعدُ من رجلٍ قتله قومُه، فضربته بسيفٍ غير طائل، فلم يُغن شيئاً حتى سقط سيفُه من يده فضربته به حتى برد.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤٠٣/١ والنسائي في الكبرى، ح: ٨٦٧٠ من حديث السبيعي به وللحديث شواهد عند البخاري، ح: ٣٩٦١-٣٩٦٣ ومسلم، ح: ١٨٠٠ والنسائي في الكبرى، ح: ٦٠٠٤ وغيرهم * أبو إسحاق السبيعي عن حديث البخاري يغني عنه.

Comments:

'Abdullāh bin Mas'ūd, may Allāh be pleased with him, killed Abū Jahl by the very sword snatched from him. He made use of the sword before the distribution of the spoils of war. A detailed account of Abū Jahl's killing preceded, see no. 2680.

Chapter 133. Regarding The Gravity Of *Ghulūl*

(المعجم ١٣٣) باب: في تعظيم الغلول
(التحفة ١٤٣)

2710. It was reported from Zaid bin Khālid Al-Juhanī that a man from the Companions of the Prophet ﷺ died on the Day of Khaibar. They mentioned it to the Messenger of Allāh ﷺ. He said: "Offer (funeral) prayers for Your companion." When the faces of the people looked perplexed, he said: "Your companion misappropriated spoils in the cause of Allāh," so we looked in his belongings and found in it some pearls belonging to Jews, not worth even two *Dirham*. (*Hasan*)

٢٧١٠ - حَدَّثَنَا مُسَدَّدٌ أَنَّ يَحْيَى بْنَ سَعِيدٍ وَبِشْرَ بْنَ الْمُفَضَّلِ حَدَّثَاهُمَا عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ أَبِي عَمْرَةَ، عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَيْنِيِّ: أَنَّ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ تُوْفِيَ يَوْمَ خَيْبَرَ، فَذَكَرُوا ذَلِكَ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ: «صَلُّوا عَلَيَّ صَاحِبِكُمْ» فَتَغَيَّرَتْ وُجُوهُ النَّاسِ لِذَلِكَ، فَقَالَ: «إِنَّ صَاحِبِكُمْ عَلٌّ فِي سَبِيلِ اللَّهِ»، فَتَشَّسْنَا مَتَاعَهُ فَوَجَدْنَا [فيه] حَرَزًا مِنْ حَرَزِ يَهُودَ لَا يُسَاوِي دِرْهَمَيْنِ.

تخريج: [إسناده حسن] أخرجه النسائي، الجنائز، باب الصلاة على من غسل، ح: ١٩٦١

وابن ماجه، ح: ٢٨٤٨ من حديث يحيى القطان به، وصححه ابن الجارود، ح: ١٠٨١ وابن حبان (الإحسان): ٤٨٣٣ والحاكم على شرط الشيخين: ١٢٧/٢ ووافقه الذهبي * أبو عمرة الأنصاري، لا ينزل حديثه عن درجة الحسن.

2711. Abū Hurairah said: “We went out along with the Messenger of Allāh ﷺ in the Year of *Khaibar*. We did not acquire gold or silver in the spoils, but clothes, equipment and property. The Messenger of Allāh ﷺ went towards the valley of Al-Qurā. The Messenger of Allāh ﷺ was presented a black slave called Mid'am. While they were in the valley of Al-Qurā, and Mid'am was unsaddling the animal of the Messenger of Allāh ﷺ, he was struck by an arrow which killed him. The people said: ‘Congratulations for him, he will go to Paradise.’ But the Messenger of Allāh ﷺ said: ‘Not at all, by Him in whose Hand my soul is! The cloak which he had taken on the Day of *Khaibar*, which was not distributed among the spoils, will ablaze with fire upon him.’ When they heard this, a man came with one or two sandal straps to the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ said: ‘A sandal strap of fire,’ or he said: ‘Two sandal straps of the fire.’”

(*Ṣaḥīḥ*)

تخریج: أخرجه البخاري، الأيمان والنذور، باب: هل يدخل في الأيمان والنذور الأرض والغنم والزرع والأمتعة؟، ح: ٦٧٠٧ ومسلم، الإيمان، باب غلظ تحريم الغلول وأنه لا يدخل الجنة إلا المؤمنون، ح: ١١٥ من حديث مالك به وهو في الموطأ (يحيى): ٤٥٩/٢.

٢٧١١ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ تَوْرِ بْنِ زَيْدِ الدِّيَلِيِّ، عَنْ أَبِي الْعَيْثِ - مَوْلَى ابْنِ مُطِيعٍ -، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ خَيْبَرَ فَلَمْ نَغْنَمْ ذَهَبًا وَلَا وَرَقًا إِلَّا الثِّيَابَ وَالْمَتَاعَ وَالْأَمْوَالَ. قَالَ: فَوَجَّهَ رَسُولُ اللَّهِ ﷺ نَحْوَ وَادِي الْقَرَى - وَقَدْ أُهْدِيَ لِرَسُولِ اللَّهِ ﷺ عَبْدٌ أَسْوَدٌ يُقَالُ لَهُ: مِدْعَمٌ - حَتَّى إِذَا كَانُوا بِوَادِي الْقَرَى، فَبَيْنَمَا مِدْعَمٌ يَحُطُّ رَحْلَ رَسُولِ اللَّهِ ﷺ إِذْ جَاءَهُ سَهْمٌ فَفَتَلَهُ، فَقَالَ النَّاسُ: هَيْنَأُ لَهُ الْجَنَّةُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَلَّا وَالَّذِي نَفْسِي بِيَدِهِ! إِنَّ الشَّمْلَةَ الَّتِي أَخَذَهَا يَوْمَ خَيْبَرَ مِنَ الْمَغَانِمِ لَمْ تُصِبْهَا الْمَقَاسِمُ لَتَشْتَعِلَ عَلَيْهِ نَارًا»، فَلَمَّا سَمِعُوا ذَلِكَ جَاءَ رَجُلٌ بِشِرَاكِ أَوْ شِرَاكَيْنِ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «شِرَاكِ مِنْ نَارٍ»، أَوْ قَالَ: «شِرَاكَانِ مِنْ نَارٍ».

Chapter 134. Regarding The *Imām* Leaving The *Ghulūl* When It Is Minimal, And Not Burning The Equipment

2712. It was reported from ‘Abdullāh bin ‘Amr who said: “When the Messenger of Allāh ﷺ acquired some spoils of war, he would order Bilāl to make a public announcement. So he announced to the people to bring the spoils, and he took the *Khumu* and the rest was distributed. A man came after that with a camel halter of hair and said: ‘O Messenger of Allāh! This is part of what we had gained as spoils.’ He said: ‘Did you hear Bilāl’s announcement?’ (He said this) Three times. He said: ‘Yes.’ He said: ‘What prevented you from bringing it (then)?’ He made some excuses. He said: ‘You may bring it on the Day of Judgment, for I shall not accept it from you.’” (*Hasan*)

(المعجم ١٣٤) بَابُ: فِي الْغُلُولِ إِذَا كَانَ يَسِيرًا يَتْرُكُهُ الْإِمَامُ وَلَا يُحْرَقُ رَحْلُهُ (التحفة ١٤٤)

٢٧١٢ - حَدَّثَنَا أَبُو صَالِحٍ مَحْبُوبٌ بْنُ مُوسَى قَالَ: أَخْبَرَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ عَنْ عَبْدِ اللَّهِ بْنِ شَوْذَبٍ قَالَ: حَدَّثَنِي غَامِرٌ يَعْنِي ابْنَ عَبْدِ الْوَاحِدِ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَصَابَ غَنِيمَةً أَمَرَ بِلَالًا، فَهَدَى فِي النَّاسِ، فَيَجِئُونَ بِعَنَائِمِهِمْ فَيُخَمِّسُهُ وَيَقْسِمُهُ، فَجَاءَ رَجُلٌ بَعْدَ ذَلِكَ بِزِمَامٍ مِنْ شَعْرٍ فَقَالَ: يَا رَسُولَ اللَّهِ! هَذَا فِيمَا كُنَّا أَصْبَنَاهُ مِنَ الْغَنِيمَةِ فَقَالَ: «أَسَمِعْتَ بِلَالًا يُنَادِي؟» ثَلَاثًا قَالَ: نَعَمْ. قَالَ: «وَمَا مَنَعَكَ أَنْ تَجِيءَ بِهِ؟» فَاعْتَدَرَ إِلَيْهِ فَقَالَ: «كُنْتُ أَنْتَ تَجِيءُ بِهِ يَوْمَ الْقِيَامَةِ فَلَنْ أَقْبَلَهُ عَنْكَ».

تخریج: [إسناده حسن] أخرجه البيهقي: ١٠٢/٩ من حديث محبوب بن موسى، وأحمد: ٢/٢١٣ من حديث عبد الله بن شوذب به.

Chapter 135. Regarding Punishing The One Who Commits *Ghulūl*

2713. It was reported from Šāliḥ bin Muḥammad bin Zā'idah — Abū Dāwud said: This Šāliḥ is Abū Wāqid — who said. “I entered the territory of the Romans with Maslamah. A man who had committed *Ghulūl* was brought to him. He asked Sālim about him. He (Sālim) said: ‘I heard my father

(المعجم ١٣٥) بَابُ: فِي عُقُوبَةِ الْغَالِّ (التحفة ١٤٥)

٢٧١٣ - حَدَّثَنَا الثَّقَلِيُّ وَسَعِيدُ بْنُ مَنْصُورٍ قَالَا: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ - قَالَ الثَّقَلِيُّ: الْأَنْدَرَاوَرْدِيُّ - عَنْ صَالِحِ بْنِ مُحَمَّدِ بْنِ زَائِدَةَ. قَالَ أَبُو دَاوُدَ: وَصَالِحٌ هَذَا أَبُو وَاقِدٍ قَالَ: دَخَلْتُ مَعَ مَسْلَمَةَ أَرْضَ الرُّومِ فَأَتَيْتُ بِرَجُلٍ قَدْ غَلَّ فَسَأَلَ سَالِمًا عَنْهُ فَقَالَ:

narrating from ‘Umar bin Al-Khaṭṭāb that the Prophet ﷺ said: “If you find a man who committed *Ghulūl*, then burn his goods and beat him.” He said: “We found a *Mushaf* (a copy of the Qur’ān) among his belongings, so we asked Sālim about it. He said: ‘Sell it and give its price in charity.’” (*Da‘īf*)

تخریج: [إسناده ضعيف] أخرجه الترمذي، الحدود، باب ما جاء في الغال ما يصنع به، ح: ١٤٦١ من حديث عبدالعزيز الدراوردي به وقال: "غريب" وهو في سنن سعيد بن منصور، ح: ٢٧٢٩ * صالح بن محمد: ضعيف والحديث ضعفه البيهقي: ١٠٣/٩ وغيره.

2714. It was reported from Sāḥ bin Muḥammad, who said: “We went on an expedition with Al-Walīd bin Hishām, in the company of Sālim bin ‘Abdullāh bin ‘Umar and ‘Umar bin ‘Abdul-Azīz. A man (among us) committed *Ghulūl*. Al-Walīd ordered his goods to be burnt, and he was paraded around (the people) and his share of the spoils was not given to him.” (*Da‘īf*)

Abū Dāwūd said: This is the more correct of the two *Aḥādīth*. More than one (narrator) reported that Al-Walīd bin Hishām burnt the camel-saddle of Ziyād bin Sa‘d, and that he had committed *Ghulūl*, and that he beat him.

تخریج: [إسناده ضعيف] انظر الحديث السابق وأخرجه البيهقي: ١٠٣/٩ من حديث أبي داود به.

2715. It was reported from Al-Walīd bin Muslim (who said): “Zuhair bin Muḥammad narrated to us, from ‘Amr bin Shua‘ib, from his father, from his grandfather, that the Messenger of Allāh ﷺ,

سَمِعْتُ أَبِي يُحَدِّثُ عَنْ عُمَرَ بْنِ الْخَطَّابِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا وَجَدْتُمْ الرَّجُلَ قَدْ غَلَّ فَأَحْرِقُوا مَتَاعَهُ وَأَضْرِبُوهُ». قَالَ: فَوَجَدْنَا فِي مَتَاعِهِ مُصْحَفًا، فَسَأَلَ سَالِمًا عَنْهُ؟ فَقَالَ: بَعَثَهُ وَتَصَدَّقَ بِثَمَنِهِ.

٢٧١٤ - حَدَّثَنَا أَبُو صَالِحٍ مَحْبُوبٌ بْنُ مُوسَى الْأَنْطَاكِيُّ قَالَ: أَخْبَرَنَا أَبُو إِسْحَاقَ عَنْ صَالِحِ بْنِ مُحَمَّدٍ قَالَ: غَزَوْنَا مَعَ الْوَلِيدِ ابْنِ هِشَامٍ وَمَعَنَا سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ وَعُمَرُ بْنُ عَبْدِ الْعَزِيزِ فَعَلَّ رَجُلٌ [مِتًا] مَتَاعًا فَأَمَرَ الْوَلِيدُ بِمَتَاعِهِ فَأَحْرَقَ وَطَيْفَ بِهِ وَلَمْ يُعْطِهِ سَهْمَهُ.

قَالَ أَبُو دَاوُدَ: هَذَا أَصْحَحُ الْحَدِيثَيْنِ رَوَاهُ غَيْرٌ وَاجِدٌ أَنَّ الْوَلِيدَ بْنَ هِشَامٍ أَحْرَقَ رَحْلَ زِيَادِ بْنِ سَعْدٍ وَكَانَ قَدْ غَلَّ وَضْرَبَهُ.

٢٧١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ: حَدَّثَنَا مُوسَى بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ عَنْ عَمْرٍو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ رَسُولَ اللَّهِ

Abū Bakr and ‘Umar burnt the goods of one who committed *Ghulūl*, and beat him.” (*Da‘īf*)

Abū Dāwud said: ‘Alī bin Baḥr added (in his narration) from Al-Walīd — and I did not hear it from him — “and they denied his share.”

Abū Dāwud said: Al-Walīd bin ‘Utbah and ‘Abdul-Wahhāb bin Najdah narrated it to us, they said: “Al-Walīd narrated to us from Zuhair bin Muḥammad, from ‘Amr bin Shua‘ib as his saying, and ‘Abdul-Wahhāb bin Najdah Al-Hawṭī did not mention that his share was denied.

وَأَبَا بَكْرٍ وَعُمَرَ حَرَقُوا مَتَاعَ الْغَالِّ
وَضَرَبُوهُ.

قَالَ أَبُو دَاوُدَ: وَرَدَّ فِيهِ عَلِيُّ بْنُ بَحْرٍ عَنِ
الْوَلِيدِ - وَلَمْ أَسْمَعْهُ مِنْهُ - وَمَنْعُوهُ سَهْمَهُ.

قَالَ أَبُو دَاوُدَ: وَحَدَّثَنَا بِهِ الْوَلِيدُ بْنُ عَثْبَةَ
وَعَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ قَالَا: حَدَّثَنَا الْوَلِيدُ
عَنْ زُهَيْرِ بْنِ مُحَمَّدٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ
قَوْلَهُ وَلَمْ يَذْكُرْ عَبْدَ الْوَهَّابِ بْنَ نَجْدَةَ
الْحَوْطِيَّ: مَنْعَ سَهْمِهِ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ١٠٢/٩ من حديث الوليد بن مسلم به * زهير بن محمد: صدوق روى عنه أهل الشام مناكير والوليد بن مسلم شامي.

Chapter (..) The Prohibition Of Harboring A Person Who Committed *Ghulūl*

2716. It was reported from Samurah bin Jundab who said: “To proceed: ‘And the Messenger of Allāh ﷺ used to say: Whoever harbors a person who committed *Ghulūl*, then he is like him.”^[1] (*Da‘īf*)

(المعجم . . .) - بَابُ النَّهْيِ عَنِ السَّتْرِ
عَلَى مَنْ غَلَّ (التحفة ١٤٦)

٢٧١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ بْنِ
سُفْيَانَ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا
سُلَيْمَانُ بْنُ مُوسَى أَبُو دَاوُدَ: حَدَّثَنَا جَعْفَرُ بْنُ
سَعْدِ بْنِ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ: حَدَّثَنِي
حُبَيْبُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ سُلَيْمَانَ بْنِ
سَمُرَةَ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ: أَمَا بَعْدُ،
وَكَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «مَنْ كَتَمَ غَالًا
فَإِنَّهُ مِثْلُهُ».

تخريج: [إسناده ضعيف] انظر، ح: ٩٧٥ لعلته.

[1] See no. 456, and 2787.

Chapter 136. Regarding The *Salab* (Spoils) Being Given To The Person Who Killed^[1]

2717. It was reported from Abū Qatādah that he said: "We went to in an expedition with the Messenger of Allāh ﷺ in the Year of Ḥunain. When the two armies met, the Muslims retreated. I saw a man from idolaters overcoming a man from the Muslims. I went around until I came to him from behind, and struck him with the sword on the vein between his neck and shoulder. He came towards me and grasped me so firmly that I smelt death. Then death overtook him, and he let me go. I caught up to 'Umar bin Al-Khaṭṭāb and said to him: 'What happened to the people?' He replied: 'It is what Allāh has decreed.' Then later on the people came back, and the Messenger of Allāh ﷺ sat down and said: 'Anyone who has killed a man and can prove it, he will have his spoils (*Salab*).' I stood up and said: 'Who will bear witness for me?' Then I sat down. He (the Prophet ﷺ) said it again: 'Anyone who has killed a man and can prove it, he will have his spoils (*Salab*).' I stood up and said: 'Who will bear witness for me?' Then I sat down. He (the Prophet ﷺ) said it for the third time. I stood up, so the Messenger of Allāh ﷺ said:

(المعجم ١٣٦) بَابُ: فِي السَّلْبِ يُعْطَى الْقَاتِلُ (التحفة ١٤٧)

٢٧١٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عُمَرَ بْنِ كَثِيرٍ بْنِ أْفَلَحَ، عَنْ أَبِي مُحَمَّدٍ مَوْلَى أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ أَنَّهُ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي عَامِ حُنَيْنٍ، فَلَمَّا التَقَيْنَا كَانَتْ لِلْمُسْلِمِينَ جَوْلَةٌ قَالَ: فَرَأَيْتُمْ رَجُلًا مِنَ الْمُشْرِكِينَ قَدْ عَلَا رَجُلًا مِنَ الْمُسْلِمِينَ قَالَ: فَاسْتَدْرَكْتُ لَهُ حَتَّى أَتَيْتُهُ مِنْ وَرَائِهِ فَضَرَبْتُهُ بِالسَّيْفِ عَلَى حَبْلِ عَاتِقِهِ، فَأَقْبَلَ عَلَيَّ فَضَمَمَنِي ضَمًّا وَجَدْتُ مِنْهَا رِيحَ الْمَوْتِ ثُمَّ أَدْرَكُهُ الْمَوْتُ فَأَرْسَلَنِي فَلَجِحْتُ عُمَرَ بْنَ الْخَطَّابِ فَقُلْتُ لَهُ: مَا بَالُ النَّاسِ؟ قَالَ: أَمْرُ اللَّهِ، ثُمَّ إِنَّ النَّاسَ رَجَعُوا وَجَلَسَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَنْ قَتَلَ قَتِيلًا لَهُ عَلَيْهِ بَيْتَةٌ فَلَهُ سَلْبُهُ»، قَالَ: فَقُمْتُ: ثُمَّ قُلْتُ: مَنْ يَشْهَدُ لِي؟ ثُمَّ جَلَسْتُ ثُمَّ قَالَ [ذَلِكَ] الثَّانِيَةَ: «مَنْ قَتَلَ قَتِيلًا لَهُ عَلَيْهِ بَيْتَةٌ فَلَهُ سَلْبُهُ». قَالَ: فَقُمْتُ ثُمَّ قُلْتُ: مَنْ يَشْهَدُ لِي؟ ثُمَّ جَلَسْتُ، ثُمَّ قَالَ ذَلِكَ الثَّلَاثَةَ، فَقُمْتُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا لَكَ يَا أَبَا قَتَادَةَ؟» فَأَقْتَصَصْتُ عَلَيْهِ الْقِصَّةَ، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: صَدَقَ يَا رَسُولَ اللَّهِ! وَسَلَبُ ذَلِكَ الْقَتِيلِ عِنْدِي، فَأَرْضِهِ مِنْهُ، فَقَالَ

[1] *Salab* refers to the goods that were with an enemy that one has killed. Some of these goods will be awarded to the one that fought and killed him, and they will not be considered *Ghanimah* or war spoils, divided among the troops. Scholars differ over the conditions for awarding *Salab*, as well as the items included in that.

‘What is the matter with you O Abū Qatādah!?’ So I related to him the whole story. A man from among the people said: ‘He is telling the truth O Messenger of Allāh! And the spoils (*Salab*) of that dead person are with me. Make him an offer so he will accept that.’ Abū Bakr Aṣ-Ṣiddīq said: ‘No, by Allāh! What you said will not be done. A lion from among the lions of Allāh who fights for the sake of Allāh and His Messenger, and you want him to give you his spoils (*Salab*)?’ The Messenger of Allāh ﷺ said: ‘He has said the truth. Hand it over to him.’” Abū Qatādah said: “He gave it to me. I sold the coat of mail, and bought a farm with (the proceeds) among Banū Salamah. It was the first wealth I acquired in Islam.” (*Ṣaḥīḥ*)

تخریج: أخرجه البخاري، البيهقي، باب بيع السلاح في الفتنة وغيرها، ح: ٢١٠٠ عن القعنبی ومسلم، الجهاد والسير، باب استحقات القاتل سلب القتيل، ح: ١٧٥١ من حديث مالك به وهو في الموطأ (يحيى): ٤٥٤/٢، ٤٥٥.

2718. It was reported from Anas bin Mālik, who said: “On that day” meaning on the Day of Ḥunain” the Messenger of Allāh ﷺ said: ‘Anyone who kills a disbeliever, he shall have his spoils (*Salab*).’

On that day, Abū Ṭalḥah killed twenty men and took their spoils. Abū Ṭalḥah met Umm Sulaim who had a dagger with her. He said: ‘O Umm Sulaim! What is this with you?’ She said: ‘By Allāh! I intended, that if anyone of them got near to me, to pierce their

أَبُو بَكْرٍ الصِّدِّيقُ: لَا هَا اللَّهُ إِذَا، يَعْمِدُ إِلَى أَسَدٍ مِنْ أَسَدِ اللَّهِ يُقَاتِلُ عَنْ اللَّهِ وَعَنْ رَسُولِهِ، فَيُعْطِيكَ سَلْبَهُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «صَدَقَ فَأَعْطَاهُ إِيَّاهُ»، فَقَالَ أَبُو قَتَادَةَ: فَأَعْطَانِيهِ فَبِعْتُ الدَّرْعَ، فَأَبْتَعْتُ بِهِ مَخْرَفًا فِي بَنِي سَلَمَةَ فَإِنَّهُ لِأَوَّلِ مَالٍ تَأْتَيْتُهُ فِي الْإِسْلَامِ.

٢٧١٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَئِذٍ يَعْني يَوْمَ حُنَيْنٍ: «مَنْ قَتَلَ كَافِرًا فَلَهُ سَلْبُهُ». فَقَتَلَ أَبُو طَلْحَةَ يَوْمَئِذٍ عِشْرِينَ رَجُلًا وَأَخَذَ أَسْلَابَهُمْ، وَلَقِيَ أَبُو طَلْحَةَ أُمَّ سُلَيْمٍ وَمَعَهَا خَنْجَرٌ، فَقَالَ: يَا أُمَّ سُلَيْمِ! مَا هَذَا مَعَكَ؟ قَالَتْ: أَرَدْتُ وَاللَّهِ! أَنْ دَنَا مِنِّي بَعْضُهُمْ أَبْجَحَ بِهِ بَطْنَهُ فَأَخْبَرَ بِذَلِكَ

stomach with it.' Abū Ṭalḥah told this to the Messenger of Allāh ﷺ.

(*Ṣaḥīḥ*)

Abū Dāwud said: This *Ḥadīth* is *Ḥasan*.

Abū Dāwud said: We meant by this the dagger, because the weapon of the non-Arabs at that time was the dagger.

تخریج: أخرجه مسلم، الجهاد والسير، باب غزوة النساء مع الرجال، ح: ١٨٠٩ من حديث حماد بن سلمة به مختصراً.

Chapter 137. Regarding The *Imām* Denying The Spoils (*Salab* To The Person Who Killed, If He Sees Fit To, And The Horse And Weapon Are Part Of The Spoils (*Salab*))

2719. 'Awf bin Mālik Al-Ashja'ī said: "I went with Zaid bin Ḥārithah in the battle of Mu'tah. I was accompanied by a man from Yemen who was part of the reinforcements, and he only had a sword with him. A Muslim man slaughtered a camel. The man from the reinforcements asked him for some piece of its skin, so he gave it to him. He made it in the shape of a shield. We proceeded until we met the Roman army. Among them was a man on a reddish horse, with a golden saddle, who started fiercely attacking and killing the Muslims. The man from the reinforcements sat behind a rock lying in wait to attack him. When the Roman passed by him, he hamstrung his horse and it fell down. He overpowered him and killed him, and he took his horse

أَبُو طَلْحَةَ رَسُولَ اللَّهِ ﷺ قَالَ أَبُو دَاوُدَ: هَذَا حَدِيثٌ حَسَنٌ.

قَالَ أَبُو دَاوُدَ: أَرَدْنَا بِهَذَا الْحَنْجَرِ، فَكَانَ سِلَاحَ الْعَجَمِ يَوْمَئِذٍ الْحَنْجَرُ.

(المعجم ١٣٧) بَابُ: فِي الْإِمَامِ يَمْنَعُ الْقَاتِلَ السَّلْبَ إِنْ رَأَى وَالْفَرَسُ وَالسَّلَاحُ مِنَ السَّلْبِ (التحفة ١٤٨)

٢٧١٩ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ حَنْبَلٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنِي صَفْوَانُ بْنُ عَمْرٍو عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ ابْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ عَوْفِ بْنِ مَالِكِ الْأَشْجَعِيِّ قَالَ: خَرَجْتُ مَعَ زَيْدِ بْنِ حَارِثَةَ فِي غَزْوَةِ مُؤْتَةَ وَرَافَقَنِي مَدَدِيُّ مِنْ أَهْلِ الْيَمَنِ لَيْسَ مَعَهُ غَيْرُ سَيْفِهِ، فَحَرَ رَجُلٌ مِنَ الْمُسْلِمِينَ جَزُورًا فَسَأَلَهُ الْمَدَدِيُّ طَائِفَةً مِنْ جِلْدِهِ فَأَعْطَاهُ إِيَّاهُ فَاتَّخَذَهُ كَهَيْئَةِ الدَّرَقِ وَمَضَيْنَا فَلَقِينَا جُمُوعَ الرُّومِ وَفِيهِمْ رَجُلٌ عَلَى فَرَسٍ لَهُ أَشْقَرٌ عَلَيْهِ سَرْجٌ مُذْهَبٌ وَسِلَاحٌ مُذْهَبٌ فَجَعَلَ الرُّومِيُّ يُفْرِي بِالْمُسْلِمِينَ فَقَعَدَ لَهُ الْمَدَدِيُّ خَلْفَ صَخْرَةٍ فَمَرَّ بِهِ الرُّومِيُّ فَعَرَقَبَ فَرَسَهُ فَحَرَ وَعَلَاهُ فَفَتَلَهُ وَحَارَزَ فَرَسَهُ وَسِلَاحَهُ، فَلَمَّا فَتَحَ اللَّهُ عَزَّوَجَلَّ لِلْمُسْلِمِينَ

and weapons. When Allāh, the Mighty and Sublime, granted victory to the Muslims, Khālid bin Al-Walīd sent for him, and took his spoils (*Salab*).” ‘Awf said: “I went to Khālid and said to him: ‘O Khālid! Do you not know that the Messenger of Allāh ﷺ has decreed the spoils (*Salab*) be given to the one who kills?’ He said: ‘Yes indeed, but I thought it was too much for him.’ I said: ‘You should give it back to him, or else I will inform the Messenger of Allāh ﷺ about it.’ He refused to give it back to him. When we gathered with the Messenger of Allāh ﷺ, I told him the story of the man from the reinforcements, and what Khālid did. The Messenger of Allāh ﷺ said: ‘O Khālid! What made you do that?’ He said: ‘O Messenger of Allāh! I thought it was too much for him.’ The Messenger of Allāh ﷺ said: ‘O Khālid! Return to him what you took from him.’” ‘Awf said: “I said to him: ‘Take it O Khālid! Did I not deliver what I promised you.’ The Messenger of Allāh ﷺ said: ‘And what is that?’ I then informed him. The Messenger of Allāh ﷺ got angry, and said: ‘O Khālid! Do not return it back to him. Are you people not going to leave my commanders alone. You people take the best for yourself and leave him the worst.’” (*Sahih*)

بَعَثَ إِلَيْهِ خَالِدُ بْنُ الْوَالِيدِ فَأَخَذَ مِنَ السَّلْبِ . قَالَ عَوْفٌ : فَأَتَيْتُهُ فَقُلْتُ : يَا خَالِدُ ! أَمَا عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى بِالسَّلْبِ لِلْقَاتِلِ ؟ قَالَ : بَلَى وَلَكِنِّي اسْتَكْرَهْتُهُ . قُلْتُ : لَتَرُدَّهُ إِلَيْهِ أَوْ لِأَعْرِفَنَّكَهَا عِنْدَ رَسُولِ اللَّهِ ﷺ فَأَبَى أَنْ يُرَدَّ عَلَيْهِ . قَالَ عَوْفٌ : فَاجْتَمَعْنَا عِنْدَ رَسُولِ اللَّهِ ﷺ فَفَصَّصْتُ عَلَيْهِ قِصَّةَ الْمَدْدِيِّ وَمَا فَعَلَ خَالِدٌ ، فَقَالَ رَسُولُ اللَّهِ ﷺ : « يَا خَالِدُ ! مَا حَمَلَكَ عَلَى مَا صَنَعْتَ ؟ » قَالَ : يَا رَسُولَ اللَّهِ ! اسْتَكْرَهْتُهُ ، فَقَالَ رَسُولُ اللَّهِ ﷺ : « يَا خَالِدُ ! رُدَّ عَلَيْهِ مَا أَخَذْتَ مِنْهُ » . قَالَ عَوْفٌ : فَقُلْتُ لَهُ : دُونَكَ يَا خَالِدُ ! أَلَمْ أَفِ لَكَ ، فَقَالَ رَسُولُ اللَّهِ ﷺ : « وَمَا ذَاكَ ؟ » قَالَ : فَأَخْبَرْتُهُ . قَالَ : فَغَضِبَ رَسُولُ اللَّهِ ﷺ وَقَالَ : « يَا خَالِدُ ! لَا تَرُدَّ عَلَيْهِ ، هَلْ أَنْتُمْ تَارِكُونَ لِي أُمْرَانِي لَكُمْ صِفْوَةَ أَمْرِهِمْ وَعَلَيْهِمْ كَدْرُهُ » .

تخریج: أخرجه مسلم، الجهاد والسير، باب استحقات القاتل سلب القتيل، ح: ۱۷۵۳ من حديث الوليد بن مسلم به، وهو في مسند أحمد: ۲۷/۶، ۲۸.

2720. (Another chain) from ‘Awf bin Mālik Al-Ashja’ī, similarly.

٢٧٢٠ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَنْبَلٍ: حَدَّثَنَا الْوَلِيدُ قَالَ: سَأَلْتُ ثَوْرًا عَنْ هَذَا الْحَدِيثِ فَحَدَّثَنِي عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ عَوْفِ بْنِ مَالِكِ الْأَشْجَعِيِّ نَحْوَهُ.

تخريج: [صحيح] انظر الحديث السابق وأخرجه البيهقي: ٦/٣١٠ من حديث أبي داود به.

Comments:

A commander capable of exercising independent judgment has certain discretionary powers in matters of administration, and it is not proper that the people criticize him for each and everything he does.

Chapter 138. The Spoils (Salab) Are Not Be Subjected To The *Khumus*

2721. It was reported from ‘Awf bin Mālik Al-Ashja’ī and Khālīd bin Al-Walīd, that the Messenger of Allāh ﷺ ordered the spoils (Salab) to be given to the one who kills, and that it not be subjected the *Khumus*. (Hasan)

(المعجم ١٣٨) بَابُ: فِي السَّلْبِ لَا يُخَمَّسُ (التحفة ١٤٩)

٢٧٢١ - حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ صَفْوَانَ بْنِ عَمْرٍو، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ عَوْفِ بْنِ مَالِكِ الْأَشْجَعِيِّ وَخَالِدِ بْنِ الْوَلِيدِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى بِالسَّلْبِ لِقَاتِلٍ وَلَمْ يُخَمَّسِ السَّلْبَ.

تخريج: [حسن] أخرجه أحمد: ٤/٩٠ من طريق آخر عن صفوان بن عمرو به وهو في سنن سعيد بن منصور، ح: ٢٦٩٨.

Chapter 139. Whoever Finishes Off A Severely Wounded Person, He Is Granted Some Of His Spoils (Salab)

2722. It was reported from ‘Abdullāh bin Mas‘ūd who said: “On the Day of Badr, the Messenger of Allāh ﷺ granted me Abū Jahl’s sword” as he (‘Abdullāh) had killed him. (Da‘if)

(المعجم ١٣٩) بَابُ: مَنْ أَجَارَ عَلَى جَرِيحٍ مُنْحَنٍ يُنْقَلُ مِنْ سَلْبِهِ (التحفة ١٥٠)

٢٧٢٢ - حَدَّثَنَا هَارُونُ بْنُ عَبَّادٍ الْأَرْدِيُّ: حَدَّثَنَا وَكَيْعٌ عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: نَقَلَنِي رَسُولُ اللَّهِ ﷺ يَوْمَ بَدْرٍ سَيْفَ أَبِي جَهْلٍ كَانَ قَتَلَهُ.

تخريج: [إسناده ضعيف] انظر، ح: ١٢٤٤ * أبو إسحاق عن عن وأبو عبيدة عن أبيه منقطع كما تقدم: ٩٩٥.

Comments:

Injury to Abū Jahl was initially inflicted by Mu‘ādh and Mu‘awwadh (the sons of ‘Afrā’) and Mu‘ādh bin ‘Amr bin Jamūh. Then it was ‘Abdullāh bin Mas‘ūd who finished him off.

Chapter 140. Regarding Whoever Comes After The Spoils Of War Are Distributed, Then There Is No Share For Him

2723. It was reported from Az-Zuhrī that ‘Anbasah bin Sa‘eed informed him, that he heard Abū Hurairah narrating to Sa‘eed bin Al-‘Āṣ, that the Messenger of Allāh ﷺ sent Abān bin Sa‘eed bin Al-‘Āṣ^[1] in an expedition from Al-Madīnah towards Najd. Abān bin Sa‘eed and his companions came to the Messenger of Allāh ﷺ at Khaibar after it was conquered. The girths of their horses were made of palm-leaf fibers. Abān said: ‘Give us a share (from the spoils) O Messenger of Allāh!’” Abū Hurairah said: “Do not give them a share O Messenger of Allāh! Abān said: ‘This is what you say, O you *Wābir*!’^[2] You have come to us from the peak of *Dāl*!’^[3] The Messenger of Allāh ﷺ said: ‘Sit down O Abān!’ The Messenger of Allāh ﷺ did not give them any share.” (*Ṣaḥīḥ*)

(المعجم ١٤٠) بَابُ: فِيمَنْ جَاءَ بَعْدَ
الْغَنِيمَةِ لَا سَهْمَ لَهُ (التحفة ١٥١)

٢٧٢٣ - حَدَّثَنَا سَعِيدُ بْنُ مَثُورٍ: حَدَّثَنَا
إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ
الرُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ أَنَّ عَنَسَةَ بِنَ سَعِيدِ
أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُحَدِّثُ سَعِيدَ بْنَ
الْعَاصِ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ أَبَانَ بْنَ
سَعِيدِ بْنِ الْعَاصِ عَلَى سَرِيَّةٍ مِنَ الْمَدِينَةِ فَبَلَ
نَجْدًا، فَقَدِمَ أَبَانُ بْنُ سَعِيدٍ وَأَصْحَابُهُ عَلَى
رَسُولِ اللَّهِ ﷺ بِخَيْبَرَ بَعْدَ أَنْ فَتَحَهَا. وَإِنَّ
حُزْمَ خَلِيلِهِمْ لَيْفٌ، فَقَالَ أَبَانُ: ائْتِسِمْنَا
يَا رَسُولَ اللَّهِ! فَقَالَ أَبُو هُرَيْرَةَ: فَقُلْتُ: لَا
تَقْسِمُ لَهُمْ يَا رَسُولَ اللَّهِ! فَقَالَ أَبَانُ: أَنْتَ بِهَا
يَا وَبِرٌ تَحْدَرُ عَلَيْنَا مِنْ رَأْسِ صَالٍ، فَقَالَ النَّبِيُّ
ﷺ: «الْجِلْسُ يَا أَبَانَ!» وَلَمْ يَقْسِمِ لَهُمْ رَسُولُ
اللَّهِ ﷺ.

[1] This Abān is actually the uncle of the Sa‘eed bin Al-‘Āṣ whom Abū Hurairah narrated it to.

[2] A *Wābir* is a small rare hairy animal whose latin name is *hyrax*, while it is not classified as such, it resembles a rodent, similar to a guinea pig, or a rabbit.

[3] Some narrations of this *Ḥadīth* have the word *Ad-Dāl* and some have it *Ad-Da’n*. They differ over its meaning, it is either the name of a location or a mountain where Abū Hurairah’s tribe is from, as some say, or it is an insult relating to the rustling of leaves of a lote-tree.

تخریج: [صحیح] انظر الحديث الآتي وأخرجه البيهقي ٣٣٤/٦ من حديث أبي داود به، وهو في سنن سعيد بن منصور، ح: ٢٧٩٣ وعلقه البخاري، ح: ٤٢٣٨ * إسماعيل بن عياش صرح بالسماح وتابعه عبدالله بن سالم.

2724. It was reported from Az-Zuhrī that he heard ‘Anbasah bin Sa‘eed Al-Qurashī narrating from Abū Hurairah, who said: “I came to Al-Madīnah when the Messenger of Allāh ﷺ was in Khaibar, after he had conquered it. I asked him to give me a share from the spoils. A son of Sa‘eed bin Al-‘Āṣ spoke and said: ‘Do not give him a share O Messenger of Allāh!’ I said: ‘This is the murderer of Ibn Qawqal.’ Sa‘eed bin Al-‘Āṣ said: ‘Wonderful O *Wabr*, you have come down to us from the peak of *Ḍāl*, blaming me for killing a Muslim man whom Allāh, the Exalted, honored with (martyrdom) at my hands, and did not disgrace me by his hands.’” (*Ṣaḥīh*)

(Abū Dāwud said: They were about ten persons, six of them were killed and the rest of them came back).

٢٧٢٤ - حَدَّثَنَا حَامِدُ بْنُ يَحْيَى الْبَلْخِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الرَّهْرِيُّ وَسَأَلَهُ إِسْمَاعِيلُ بْنُ أُمَيَّةَ فَحَدَّثَنَا الرَّهْرِيُّ أَنَّهُ سَمِعَ عَبْسَةَ بِنَ سَعِيدِ الْقُرَشِيِّ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَدِمْتُ الْمَدِينَةَ وَرَسُولُ اللَّهِ ﷺ بِعَجَبٍ جِئِنِ افْتَتَحَهَا، فَسَأَلْتُهُ أَنْ يُسْهِمَ لِي، فَتَكَلَّمَ بَعْضُ وَلَدِ سَعِيدِ بْنِ الْعَاصِ، فَقَالَ: لَا تُسْهِمَ لَهُ يَا رَسُولَ اللَّهِ! قَالَ: فَقُلْتُ: هَذَا قَاتِلُ ابْنِ قَوْقَلٍ، فَقَالَ سَعِيدُ بْنُ الْعَاصِ: يَا عَجَبًا لَوْ بَرَّ، قَدْ تَدَلَّى عَلَيْنَا مِنْ قُدُومِ ضَالٍ يُعَيِّرُنِي بِقَتْلِ امْرَأَةٍ مُسْلِمَةٍ أَكْرَمَهُ اللَّهُ تَعَالَى عَلَى يَدَيَّ وَلَمْ يُهَيِّئْ عَلَيَّ يَدِي. [قال أبو داود: هؤلاء كانوا نحو عشرة قُتِلَ مِنْهُمْ سِتَّةٌ وَرَجَعَ مَنْ بَقِيَ].

تخریج: أخرجه البخاري، المغازي، باب غزوة خيبر، ح: ٤٢٣٧ من حديث سفیان بن عیینة به.

Comments:

Nu‘mān bin Qawqal of the *Anṣār*, was a Companion of the Prophet ﷺ. He was killed at the hands of Abān bin Sa‘eed who only embraced Islam after the treaty of Al-Ḥudaibiyyah, and the battle of Khaibar took place after Al-Ḥudaibiyyah.

2725. It was reported from Abū Mūsā, who said: “We arrived just at the time when the Messenger of Allāh ﷺ had captured Khaibar. He gave us a share,” or he said: “he gave us something from it, and he did not allot anybody any share if

٢٧٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا بُرَيْدٌ عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قَدِمْنَا فَوَافَقْنَا رَسُولَ اللَّهِ ﷺ جِئِنِ افْتَتَحَ خَيْبَرَ فَأَسْهِمَ لَنَا، أَوْ قَالَ:

he was not present at the time of the capture of Khaibar, giving only to those who were present with him. Except those who were in our ship; Ja'far and his companions, to whom he gave a share from the spoils.” (*Sahih*)

فَأَعْطَانَا مِنْهَا، وَمَا قَسَمَ لِأَحَدٍ غَابَ عَنْ فَتْحِ خَيْبَرَ مِنْهَا شَيْئًا إِلَّا لِمَنْ شَهِدَ مَعَهُ إِلَّا أَصْحَابَ سَفِينَتِنَا، جَعْفَرٍ وَأَصْحَابِهِ، فَأَسْهَمَ لَهُمْ مَعَهُمْ.

تخریج: أخرجه البخاري، المغازي، باب غزوة خيبر، ح: ٤٢٣٣ ومسلم، فضائل الصحابة، باب: من فضائل جعفر بن أبي طالب وأسماء بنت عميس وأهل سفينتهم رضي الله عنهم، ح: ٢٥٠٢ من حديث يزيد به.

2726. It was reported from Ibn ‘Umar who said: “The Messenger of Allāh ﷺ stood up” — meaning on the Day of Badr — and said: ‘Indeed ‘Uthmān has gone off for a matter for Allāh and His Messenger, and I am giving the pledge of allegiance on his behalf.’ The Messenger of Allāh ﷺ allotted him a share of the spoils and he did not allot any to anyone else who was absent.” (*Hasan*)

٢٧٢٦ - حَدَّثَنَا مَحْبُوبُ بْنُ مُوسَى أَبُو صَالِحٍ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ عَنْ كُتَيْبِ بْنِ وَائِلٍ، عَنْ هَانِيءِ بْنِ قَيْسٍ، عَنْ حَبِيبِ بْنِ أَبِي مُلَيْكَةَ، عَنْ ابْنِ عُمَرَ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَامَ يَعْني يَوْمَ بَدْرٍ فَقَالَ: «إِنَّ عُثْمَانَ انْطَلَقَ فِي حَاجَةِ اللَّهِ وَحَاجَةِ رَسُولِهِ وَإِنِّي أَبَايُحُ لَهُ» فَضَرَبَ لَهُ رَسُولُ اللَّهِ ﷺ بِسَنِهِمْ وَلَمْ يَضْرِبْ لِأَحَدٍ غَابَ غَيْرُهُ.

تخریج: [حسن] أخرجه المزي في تهذيب الكمال ١٣٥/٤ من حديث الفزاري به مطولاً وهو في كتاب السير للفزاري: ٢٦٥ وله طريق آخر: صححه الحاكم: ٩٨/٣ ووافقه الذهبي وسنده حسن.

Comments:

On the occasion of the Battle of Badr, Ruqayyah, the daughter of the Prophet ﷺ who was the wife of ‘Uthmān, may Allāh be pleased with them both, was critically ill, and the Prophet ﷺ had detailed him to attend to Ruqayyah. The incident proves that if a person is prevented from participating in a battle due to some duty assigned to him, he shall also be granted his share of the spoils.

Chapter 141. Regarding A Woman And A Slave Being Given Something From The Spoils

2727. It was reported from Yazid bin Hurmuz who said: “Najdah wrote to Ibn ‘Abbās asking about such and such, and he mentioned

(المعجم ١٤١) بَابُ: فِي الْمَرْأَةِ وَالْعَبْدِ يُحَدِّثَانِ مِنَ الْغَنِيمَةِ (التحفة ١٥٢)

٢٧٢٧ - حَدَّثَنَا مَحْبُوبُ بْنُ مُوسَى أَبُو صَالِحٍ: حَدَّثَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ عَنْ زَائِدَةَ، عَنْ الْأَعْمَشِ، عَنْ الْمُخْتَارِ بْنِ

some matters. He also asked about the slave; if they are entitled to any share of the spoils and also about the women; whether they used to go out (for battle) with the Messenger of Allāh ﷺ? And are they, too, entitled to any share of the spoils? Ibn ‘Abbās said: ‘Had I not sensed indiscretion from him I would not have written to him. As for the slave he was given some of the spoils (as a reward), and as for the women they used to treat the wounded and supply water.’”

(*Ṣaḥīḥ*)

النساء الغازيات يرضخ لهن ولا يسهم ...

تخریج: أخرجه مسلم، الجهاد والسير، باب الخ، ح: ١٨١٢ من حديث زائدة به.

2728. Yazīd bin Hurmuz said: “Najdah Al-Ḥarūrī wrote to Ibn ‘Abbās asking about whether women used to participate in battles with the Messenger of Allāh ﷺ, and whether he used to allot them a share of the spoils.” He (Yazīd) said: “I wrote a letter (of reply) on behalf of Ibn ‘Abbās to Najdah: ‘They used to participate in the battles with the Messenger of Allāh ﷺ, but no specified portion was given to them. They were given only a small gift.’”^[1]

(*Ṣaḥīḥ*)

صَيْفِي، عن يَزِيدَ بنِ هُرْمُزٍ قال: كَتَبَ نَجْدَةُ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنِ كَذَا وَكَذَا ذَكَرَ أَشْيَاءَ وَعَنِ الْمَمْلُوكِ أَلَهُ فِي الْفَيْءِ شَيْءٌ وَعَنِ النِّسَاءِ هَلْ كُنَّ يَخْرُجْنَ مَعَ رَسُولِ اللَّهِ ﷺ؟ وَهَلْ لَهُنَّ نَصِيبٌ؟ فَقَالَ ابْنُ عَبَّاسٍ: لَوْلَا أَنْ يَأْتِي أَحْمُوقَةَ مَا كَتَبْتُ إِلَيْهِ، أَمَّا الْمَمْلُوكُ فَكَانَ يُحَدَى، وَأَمَّا النِّسَاءُ فَكُنَّ يُدَاوِينَ الْجَرَحَى وَيَسْقِينَ الْمَاءَ.

٢٧٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ [قال]: حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ يَعْنِي الْوُهَيْبِيُّ قَالَ: حَدَّثَنَا ابْنُ إِسْحَاقَ عَنْ أَبِي جَعْفَرٍ وَالزُّهْرِيِّ، عَنْ يَزِيدَ بْنِ هُرْمُزٍ قَالَ: كَتَبَ نَجْدَةُ الْحُرُورِيِّ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنِ النِّسَاءِ هَلْ كُنَّ يَشْهَدْنَ الْحَرْبَ مَعَ رَسُولِ اللَّهِ ﷺ؟ وَهَلْ كَانَ يُضْرَبُ لَهُنَّ بِسْهَمٍ. قَالَ: فَأَنَا كَتَبْتُ كِتَابَ ابْنِ عَبَّاسٍ إِلَى نَجْدَةَ: قَدْ كُنَّ يَحْضُرْنَ الْحَرْبَ مَعَ رَسُولِ اللَّهِ ﷺ، فَأَمَّا أَنْ يُضْرَبَ لَهُنَّ بِسْهَمٍ فَلَا، وَقَدْ كَانَ يُرْضَخُ لَهُنَّ.

تخریج: [صحيح] انظر الحديث السابق.

Comments:

There is no share stipulated as such for women and other helpers in the spoils. They may, however, be given appropriate rewards etc.

[1] Another version preceded see no. 2727.

2729. It was reported from Ḥaṣhraj bin Ziyād, from his grandmother — his father's mother — that she went out along with the Messenger of Allāh ﷺ for the Battle of Khaibar. She was one of the six women. (She said): “When the Messenger of Allāh ﷺ found out about it he sent for us, so we came to him and saw him angry. He said: ‘Whom did you come out with, and with whose permission did you come out?’ We said: ‘O Messenger of Allāh! We came out to spin the hair^[1] and support with it in the cause of Allāh, we have remedies for the injured ones, we hand over arrows and supply *Sawiq* to drink.’ He said: ‘Then continue.’ When Allāh granted him victory over Khaibar he gave us a share from the spoils as he gave to the men.” He (Ḥaṣhraj) said: “I said to her: ‘O grandmother! And what was that?’ She replied: ‘Dates.’” (Da‘īf)

تخريج: [إسناده ضعيف] أخرجه أحمد: ٢٧١/٥ والنسائي في الكبرى، ح: ٨٨٧٩ من حديث رافع بن سلمة به * حشر بن زياد: لا يعرف، لم يوثقه غير ابن حبان.

2730. It was reported from Muḥammad bin Zaid who said: “Umair, the freed slave of Ābī Al-Laḥm narrated to me: ‘I participated in the Battle of Khaibar with my masters who spoke to the Messenger of Allāh ﷺ regarding me. He ordered (me) to don the sword which I was dragging. He was then informed

٢٧٢٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ وَغَيْرُهُ، قَالَ: أَخْبَرَنَا زَيْدٌ يَعْنِي ابْنَ الْحَبَابِ: حَدَّثَنَا رَافِعُ بْنُ سَلْمَةَ بْنِ زِيَادٍ قَالَ: حَدَّثَنِي حَشْرَجُ بْنُ زِيَادٍ عَنْ جَدَّتِهِ، أُمِّ أَبِيهِ: أَنَّهَا خَرَجَتْ مَعَ رَسُولِ اللَّهِ ﷺ فِي عَزْوَةِ خَيْبَرَ سَادِسَ سِتِّ نِسْوَةٍ، فَبَلَغَ رَسُولَ اللَّهِ ﷺ فَبَعَثَ إِلَيْنَا فَجِئْنَا، فَرَأَيْنَا فِيهِ الْعَصَبَ، فَقَالَ: «مَعَ مَنْ خَرَجْتُمْ وَبِإِذْنِ مَنْ خَرَجْتُمْ؟» فَقُلْنَا: يَا رَسُولَ اللَّهِ! خَرَجْنَا نَغْزِلُ الشَّعْرَ وَنُعِينُ بِهِ فِي سَبِيلِ اللَّهِ، وَمَعَنَا دَوَاءٌ لِلْجُرْحَى وَنَنَاوِلُ السَّهَامَ وَنَسْقِي السَّوِيْقَ، فَقَالَ: «فَمَنْ». حَتَّى إِذَا فَتَحَ اللَّهُ عَلَيْهِ خَيْبَرَ أَشْهَمَ لَنَا كَمَا أَشْهَمَ لِلرِّجَالِ. قَالَ: فَقُلْتُ لَهَا: يَا جَدَّةُ وَمَا كَانَ ذَلِكَ؟ قَالَتْ: تَمْرًا.

٢٧٣٠ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا بِشْرٌ يَعْنِي ابْنَ الْمُفَضَّلِ عَنْ مُحَمَّدِ بْنِ زَيْدٍ قَالَ: حَدَّثَنِي عُمَيْرٌ مَوْلَى أَبِي اللَّحْمِ قَالَ: شَهِدْتُ خَيْبَرَ مَعَ سَادَاتِي فَكَلَّمُونِي فِي رَسُولِ اللَّهِ ﷺ فَأَمَرَ بِي فَقُلْتُ سَيِّفًا فَإِذَا أَنَا أَجْرُهُ فَأُخْبِرَ أَنِّي مَمْلُوكٌ فَأَمَرَ لِي بِسَيْءٍ مِنْ خُرَيْبِيِّ الْمَتَاعِ. قَالَ أَبُو دَاوُدَ: مَعْنَاهُ أَنَّهُ لَمْ يُسْهِمَ لَهُ.

[1] Meaning, to make yarn and the like.

that I was a slave. He therefore ordered some inferior goods be given to me.” (*Ṣaḥīḥ*)

Abū Dāwud said: It means that he was not given any specified portion.

Abū Dāwud said: Abū ‘Ubaid said: He had declared meat unlawful for himself, him that is why he was called Ābī Al-Laḥm.^[1]

قَالَ أَبُو دَاوُدَ: قَالَ أَبُو عُبَيْدٍ: كَانَ حَرَمَ اللَّحْمِ عَلَى نَفْسِهِ فُسِمِيَ أَبِي اللَّحْمِ.

تخريج: [إسناده صحيح] أخرجه الترمذي، السير، باب: هل يسهم للبعد، ح: ١٥٥٧ من حديث بشر بن المفضل به وقال: "حسن صحيح" وصححه ابن حبان، ح: ١٦٦٩ والحاكم، ١٣١/٢ ووافقه الذهبي وهو في مسند الإمام أحمد: ٢٢٣/٥.

Comments:

Ābī Al-Laḥm’s name was ‘Abdullāh bin ‘Abdul-Mālik bin ‘Abdullāh bin Ghifār. (*Al-Iṣābah*).

He was probably given something as reward for this service. And Allāh knows best.

2731. It was reported from Jābir who said: “I was supplying water to my companions on the Day of Badr.” (*Da‘if*)

٢٧٣١ - حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: كُنْتُ أُمِيحُ أَصْحَابِي الْمَاءَ يَوْمَ بَدْرٍ.

تخريج: [إسناده ضعيف] أخرجه البيهقي (٣١/٩ بلفظ: أمنح) من حديث أبي داود به * أبو معاوية الضرير والأعمش: مدلسان وعتنا.

Chapter 142. Regarding An Idolater Being Allotted A Share

2732. It was reported from ‘Urwah that ‘Aishah said: — Yaḥyā (one of the narrator) said: — “A man from the idolaters accompanied the Prophet ﷺ to fight along with him. He said: ‘Go back.’” — Then both of them were in accord.^[2] “We do

(المعجم ١٤٢) بَابُ فِي الْمُشْرِكِ يُسْهِمُ لَهُ (التحفة ١٥٣)

٢٧٣٢ - حَدَّثَنَا مُسَدَّدٌ وَيَحْيَى بْنُ مَعِينٍ قَالَا: حَدَّثَنَا يَحْيَى عَنْ مَالِكٍ، عَنِ الْفَضِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ نَبَارٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، - قَالَ يَحْيَى -: إِنَّ رَجُلًا مِنَ الْمُشْرِكِينَ لَجَحَى بِالنَّبِيِّ ﷺ يُقَاتِلُ مَعَهُ فَقَالَ: «ارْجِعْ» ثُمَّ اتَّفَقَا -

[1] Meaning: “Refuser of meat.”

[2] That is both Yaḥyā bin Ma‘īn and Musad-dad, from whom Abū Dāwud heard it.

not seek support from an idolater.”

(*Sahih*)

تخريج: أخرجه مسلم، الجهاد والسير، باب كراهة الاستعانة في الغزو بكافر إلا لحاجة أو كونه حسن الرأي في المسلمين، ح: ١٨١٧ من حديث الإمام مالك به.

Chapter 143. Allotting Two Shares For The Horse

(المعجم ١٤٣) بَابُ: فِي سُهْمَانِ الْخَيْلِ
(التحفة ١٥٤)

2733. It was reported from Ibn ‘Umar who said: “The Messenger of Allāh ﷺ allotted three shares for the man and his horse: one share for him, and two shares for his horse.” (*Sahih*)

٢٧٣٣ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ أَسْهَمَ لِرَجُلٍ وَلِفَرَسِهِ ثَلَاثَةَ أَشْهُمٍ: سَهْمًا لَهُ وَسَهْمَيْنِ لِفَرَسِهِ.

تخريج: [إسناده صحيح] أخرجه البخاري، الجهاد والسير، باب سهام الفرس، ح: ٢٨٦٣ ومسلم، ح: ١٧٦٢ من حديث عبدالله بن عمر به وهو في مسند الإمام أحمد: ٤١/٢.

2734. It was reported from Al-Mas‘ūdī (who said): “Abū ‘Amrah narrated to me from his father who said: “We came to the Messenger of Allāh ﷺ as a group of four, and we had a horse. He allotted each one of us a share, and allotted two shares for the horse.” (*Da‘if*)

٢٧٣٤ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ زَيْدٍ: حَدَّثَنَا الْمَسْعُودِيُّ: حَدَّثَنِي أَبُو عَمْرَةَ عَنْ أَبِيهِ قَالَ: أَتَيْتَا رَسُولَ اللَّهِ ﷺ أَرْبَعَةَ نَفَرٍ وَمَعَنَا فَرَسٌ، فَأَعْطَى كُلَّ إِنْسَانٍ مِنْهَا سَهْمًا وَأَعْطَى الْفَرَسَ سَهْمَيْنِ.

تخريج: [إسناده ضعيف] وهو في مسند أحمد: ١٣٨/٤ سنده ضعيف وللحديث شواهد * أبو عمرة مجهول الحال، والخبر معلل.

2735. (Another chain) from Al-Mas‘ūdī, from a man from the family of Abū ‘Amrah, from Abū ‘Amrah, with its meaning, except that he said: “As a group of three,” and added: “The horseman got three portions.” (*Da‘if*)

٢٧٣٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أُمَيَّةُ بْنُ خَالِدٍ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ رَجُلٍ مِنْ آلِ أَبِي عَمْرَةَ، عَنْ أَبِي عَمْرَةَ بِمَعْنَاهُ، إِلَّا أَنَّهُ قَالَ ثَلَاثَةَ نَفَرٍ زَادَ: فَكَانَ لِلْفَارِسِ ثَلَاثَةَ أَشْهُمٍ.

تخريج: [ضعيف] انظر الحديث السابق.

Chapter 143, 144. Regarding Giving Only One Portion (For The Horse)

2736. It was reported from ‘Abdur-Rahmān bin Yazīd Al-Anṣārī, from his paternal uncle, Mujammi‘ bin Jāriyah Al-Anṣārī — he was one of the Qur’ān reciters — who said: “We were present with the Messenger of Allāh ﷺ at Al-Hudaibiyah. When we started returning to Al-Madīnah people were driving their camels quickly. Some people said to others: ‘What is the matter with the people?’ They said: ‘Revelation has come down to the Prophet ﷺ.’ So we went out with the people hastily, and we saw the Prophet ﷺ standing on his mount at Kurā‘ Al-Ghaim. When the people gathered around him, he recited: Verily, We have given you a manifest victory.^[1] A man said: ‘O Messenger of Allāh! Is it really a victory?’ He said: ‘Yes, by Him in whose Hand Muḥammad’s soul is! Indeed it is a victory.’ Later on the spoils of Khaibar were distributed among those who had been at Al-Hudaibiyah. The Messenger of Allāh ﷺ divided it into eighteen shares. The army consisted of one-thousand and five hundred, of which, three hundred were cavalry. He gave two shares to a horsemen and one share to a foot soldier.” (*Hasan*)

Abū Dāwud said: The *Hadīth* of

(المعجم ١٤٣، ١٤٤) بَابُ: فِيمَنْ أَسْهَمَ لَهُ سَهْمًا (التحفة ١٥٥)

٢٧٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى: حَدَّثَنَا مُجَمِّعُ بْنُ يَعْقُوبَ بْنِ يُزَيْدِ الْأَنْصَارِيِّ قَالَ: سَمِعْتُ أَبِي يَعْقُوبَ بْنَ الْمُجَمِّعِ يُذَكِّرُ عَنْ عَمِّهِ عَبْدِ الرَّحْمَنِ بْنِ يُزَيْدِ الْأَنْصَارِيِّ، عَنْ عَمِّهِ مُجَمِّعِ بْنِ جَارِيَةَ الْأَنْصَارِيِّ - قَالَ: وَكَانَ أَحَدَ الْقُرَاءِ الَّذِينَ قَرَأُوا الْقُرْآنَ - قَالَ: شَهِدْنَا الْحُدَيْبِيَّةَ مَعَ رَسُولِ اللَّهِ ﷺ، فَلَمَّا أَنْصَرَفْنَا عَنْهَا إِذَا النَّاسُ يَهْرُونَ الْأَبَاعِرَ، فَقَالَ بَعْضُ النَّاسِ لِبَعْضٍ: مَا لِلنَّاسِ؟ قَالُوا: أُوحِيَ إِلَى النَّبِيِّ ﷺ فَخَرَجْنَا مَعَ النَّاسِ نُوجِفُ فَوَجَدْنَا النَّبِيَّ ﷺ وَاقِفًا عَلَى رَاحِلَتِهِ عِنْدَ كُرَاعِ الْغَمِيمِ فَلَمَّا اجْتَمَعَ عَلَيْهِ النَّاسُ قَرَأَ عَلَيْهِمْ ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا﴾. فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! أَفْتَحُ هُو؟ قَالَ: «نَعَمْ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! إِنَّهُ لَفَتْحٌ»، فَقَسَمْتُ خَيْبَرَ عَلَى أَهْلِ الْحُدَيْبِيَّةِ فَقَسَمَهَا رَسُولُ اللَّهِ ﷺ عَلَى ثَمَانِيَةِ عَشْرٍ سَهْمًا، وَكَانَ الْجَيْشُ أَلْفًا وَخَمْسِمِائَةً، فِيهِمْ ثَلَاثُ مِائَةِ فَارِسٍ، فَأَعْطَى الْفَارِسَ سَهْمَيْنِ، وَأَعْطَى الرَّجُلَ سَهْمًا.

قَالَ أَبُو دَاوُدَ: حَدِيثُ أَبِي مُعَاوِيَةَ أَصَحُّ وَالْعَمَلُ عَلَيْهِ وَأَرَى الْوَهْمَ فِي حَدِيثِ مُجَمِّعٍ أَنَّهُ قَالَ: ثَلَاثَ مِائَةِ فَارِسٍ وَكَانُوا مِائَتِي فَارِسٍ.

[1] *Al-Fath*: 48:1.

Abū Mu‘āwiyah^[1] is more correct and it is the one that is acted upon. I think there is an error in the *Hadūth* of Mujammi‘, as he said: “Three hundred horsemen,” while they were only two hundred.

تخريج: [إسناده حسن] أخرجه أحمد: ٤٢٠/٣ من حديث مجمع بن يعقوب به وصححه الحاكم: ١٣١/٢ ووافقه الذهبي، والتطبيق ممكن والحمد لله.

Chapter 144, 145 Regarding The *Naft*^[2]

(المعجم ١٤٤، ١٤٥) بَابُ: فِي النَّفْلِ

(التحفة ١٥٦)

2737. It was reported from Khālid, from Dāwud, from ‘Ikrimah, from Ibn ‘Abbās who said: “On the Day of Badr, the Messenger of Allāh ﷺ said: ‘A person who does this and that, will have a bonus of this and that.’ So youth went ahead and the elders remained where the flag was, and they did not leave it. When Allāh granted them victory, the elders said: ‘We were reinforcements for you people. If you were defeated you would have retreated to us, so do not take away all the spoils and leave us behind with nothing.’ The youth refused, and said: ‘The Messenger of Allāh ﷺ has given it to us.’ So Allāh, the Exalted, revealed: They ask you about the spoils of war. Say: “The spoils are for Allāh and the Messenger...” up to His saying: “...As your Lord caused you to go out from your home with the truth; and verily, a party among the

٢٧٣٧ - حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ قَالَ: أَخْبَرَنَا خَالِدٌ عَنْ دَاوُدَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ بَدْرٍ: «مَنْ فَعَلَ كَذَا وَكَذَا فَلَهُ مِنَ النَّفْلِ كَذَا وَكَذَا». قَالَ: فَتَقَدَّمَ الْفَتِيَانُ وَلَزِمَ الْمَشِيحَةَ الرَّايَاتِ فَلَمْ يَبْرَحُوهَا. فَلَمَّا فَتَحَ اللَّهُ عَلَيْهِمْ قَالَتِ الْمَشِيحَةُ: كُنَّا رِذَاءًا لَكُمْ لَوْ أَنهَزْتُمْ فِيكُمْ إِلَيْنَا فَلَا تَذْهَبُونَ بِالْمَعْنَمِ وَنَبْقَى، فَأَبَى الْفَتِيَانُ وَقَالُوا: جَعَلَهُ رَسُولُ اللَّهِ ﷺ لَنَا، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ﴾ إِلَى قَوْلِهِ: ﴿كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَرِهُونَ﴾ [الأنفال: ١-٥] يَقُولُ: فَكَانَ ذَلِكَ خَيْرًا لَهُمْ، فَكَذَلِكَ أَيْضًا: فَاطِيعُونِي فَإِنِّي أَعْلَمُ بِعَاقِبَةِ هَذَا مِنْكُمْ.

[1] That is, no. 2733.

[2] A bonus, or reward; an extra portion granted to some soldiers.

believers disliked it...”^[1] He (Ibn ‘Abbās) said: “(Meaning:) So that was better for them. — And similarly (it means) so you should obey Me, as I know the consequences of this better than you.” (*Ṣaḥīḥ*)

تخريج: [إسناده صحيح] أخرجه النسائي في الكبرى، ح: ١١٩٧ من حديث داود بن أبي هند به وصححه الحاكم: ١٣١/٢، ١٣٢، ٣٢٦، ٣٢٧ ووافقه الذهبي، وانظر الحديث الآتي.

2738. It was reported from Hushaim (who said): “Dāwud bin Abī Hind narrated to us, from ‘Ikrimah, from Ibn ‘Abbās who said: ‘On the Day of Badr, the Messenger of Allāh ﷺ said: “Anyone who kills a man will have this and that, and anyone who captures a man will have this and that.” Then he (the narrator) cited similarly, and the (previous) *Hadīth* of Khālid is more complete. (*Ṣaḥīḥ*)

٢٧٣٨ - حَدَّثَنَا زِيَادُ بْنُ أَبِي هِنْدٍ: حَدَّثَنَا هُشَيْمٌ قَالَ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ عَنِ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ يَوْمَ بَدْرٍ: «مَنْ قَتَلَ قَتِيلًا فَلَهُ كَذَا وَكَذَا، وَمَنْ أَسَرَ أَسِيرًا فَلَهُ كَذَا وَكَذَا» ثُمَّ سَأَلَ نَحْوَهُ وَحَدِيثُ خَالِدٍ أَتَمُّ.

تخريج: [صحيح] انظر الحديث السابق، وأخرجه البيهقي: ٣١٥/٦، ٣١٦ من حديث أبي داود به.

2739. It was reported from Yaḥyā bin Zakariyyā bin Abī Zā’idah, he said: “Dāwud narrated to us...” this *Hadīth*, with his chain; he said: “The Messenger of Allāh ﷺ divided it equally.” And the *Hadīth* of Khālid (no. 2737) is more complete. (*Ṣaḥīḥ*)

٢٧٣٩ - حَدَّثَنَا هَارُونُ بْنُ مُحَمَّدٍ بْنِ بَكَّارٍ بْنِ بِلَالٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبِ الْهَمْدَانِيِّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا ابْنِ أَبِي زَائِدَةَ قَالَ: حَدَّثَنَا دَاوُدُ بِهَذَا الْحَدِيثِ بِإِسْنَادِهِ قَالَ: فَسَمَّهَا رَسُولُ اللَّهِ ﷺ بِالسَّوَاءِ وَحَدِيثُ خَالِدٍ أَتَمُّ.

تخريج: [صحيح] انظر الحديثين السابقين وأخرجه البيهقي في دلائل النبوة: ١٣٦/٣ من حديث أبي داود به.

[1] *Al-Anfāl* 8:1-5.

2740. It was reported from Muṣ'ab bin Sa'd, from his father: "I came to the Messenger of Allāh ﷺ on the Day of Badr with a sword and said: 'O Messenger of Allāh! Indeed Allāh has healed my breast from the enemy today, so grant me this sword.' He said: 'This sword is neither mine, nor yours.' So I went away saying: 'Today this sword will be given to somebody who has not been put to trial like me.' Meanwhile a messenger came to me, and said: 'Respond (to the call).' I thought something had been revealed about me because of my speech. When I came, the Prophet ﷺ said to me: 'You asked me for this sword. It is neither mine, nor yours. Now Allāh has given it to me, hence it is yours.' Then he recited: They ask you about the spoils of war. Say: "The spoils are for Allāh and the Messenger..." until the end of the Verse."^[1] (*Ṣaḥīḥ*)

Abū Dāwud said: Ibn Mas'ūd would recite it: "*Yasa'lūnakan-nafla* (They ask you for a gift.)"

تخریج: أخرجه مسلم، الجهاد والسير، باب الأنفال، ح: ١٧٤٨ من طريق آخر عن مصعب ابن سعد والترمذي، ح: ٣٠٧٩ من حديث أبي بكر بن عياش به * عاصم هو ابن بهدلة.

Chapter 145. Regarding The Nafī In The Case Of A Detachment Of The Army

2741. It was reported from Shu'aib bin Abī Ḥamzah, from Nāfi', from

٢٧٤٠ - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ أَبِي بَكْرٍ، عَنْ عَاصِمٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: جِئْتُ إِلَى النَّبِيِّ ﷺ يَوْمَ بَدْرٍ بِسَيْفٍ فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ اللَّهَ قَدْ شَفَى صَدْرِي الْيَوْمَ مِنَ الْعَدُوِّ فَهَبْ لِي هَذَا السَّيْفَ. قَالَ: «إِنَّ هَذَا السَّيْفَ لَيْسَ لِي وَلَا لَكَ» فَذَهَبْتُ، وَأَنَا أَقُولُ يُعْطَاهُ الْيَوْمَ مَنْ لَمْ يُبَلَّ بِلَايِي، فَبَيْنَا أَنَا إِذْ جَاءَنِي الرَّسُولُ فَقَالَ: أَجِبْ فَطَنْتُ أَنَّهُ نَزَلَ فِيَّ شَيْءٌ بِكَلَامِي، فَجِئْتُ، فَقَالَ لِي النَّبِيُّ ﷺ: «إِنَّكَ سَأَلْتَنِي هَذَا السَّيْفَ وَلَيْسَ هُوَ لِي وَلَا لَكَ وَإِنَّ اللَّهَ قَدْ جَعَلَهُ لِي فَهَوَ لَكَ»، ثُمَّ قَرَأَ: ﴿يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ﴾ إِلَى آخِرِ الْآيَةِ.

قَالَ أَبُو دَاوُدَ: قِرَاءَةُ ابْنِ مَسْعُودٍ: (يَسْأَلُونَكَ التَّقَالَ).

(المعجم ١٤٥) بَابُ: فِي التَّقَالِ لِلْسَّرِيَّةِ تَخْرُجُ مِنَ الْعَسْكَرِ (التحفة ١٥٧)

٢٧٤١ - حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ؛ ح: وَحَدَّثَنَا مُوسَى

[1] *Al-Anfāl* 8:1.

Ibn ‘Umar who said: “The Messenger of Allāh ﷺ sent us with an army towards Najd, (and he sent) a detachment from it (towards the enemy). The share for the whole army was twelve camels per person, and he gave the detachment a *Nafl* of one additional camel each. Thus their share was thirteen camels each. (Ṣaḥīḥ)

ابْنُ عَبْدِ الرَّحْمَنِ الْأَنْطَاكِيُّ قَالَ: حَدَّثَنَا مُبَشَّرٌ، ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ الطَّائِيُّ أَنَّ الْحَكَمَ بْنَ نَافِعٍ حَدَّثَهُمُ الْمَعْنَى، كُلُّهُمْ عَنِ شُعَيْبِ بْنِ أَبِي حَمْرَةَ، عَنِ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ فِي جَيْشٍ قَبْلَ نَجْدٍ، [وَأَنْبَعَثَ] سَرِيَّةً مِنَ الْجَيْشِ، فَكَانَ سُهْمَانُ الْجَيْشِ اثْنَيْ عَشَرَ بَعِيرًا اثْنَيْ عَشَرَ بَعِيرًا وَنَفَلَ أَهْلَ السَّرِيَّةِ بَعِيرًا بَعِيرًا، فَكَانَتْ سُهْمَانُهُمْ ثَلَاثَةَ عَشَرَ ثَلَاثَةَ عَشَرَ.

تخریج: [إسناده صحيح] انظر الحديث الآتي: ٢٧٤٤ أخرجه ابن عبد البر في التمهيد: ١٤/ ٣٨، ٣٩ من حديث أبي داود به وصححه ابن الجارود، ح: ١٠٧٤ عن محمد بن عوف.

Comments:

If a detachment of the army performs some special feat, its members may be awarded something special in addition to their normal share from the spoils.

2742. Al-Walid bin ‘Utbaḥ Ad-Dimashqī narrated to us, he said: “Al-Walid, meaning Ibn Muslim, said: ‘I narrated this *Ḥadīth*^[1] to Ibn Al-Mubārah. I said: “And similarly Ibn Abī Farwah narrated it to us from Nāfi’.” He (Ibn Al-Mubārah) said: “Those whom you mentioned are not equal to Mālik,” or something similar to that.” Meaning Mālik bin Anas.^[2] (Ṣaḥīḥ)

٢٧٤٢ - حَدَّثَنَا الْوَلِيدُ بْنُ عُثْبَةَ الدَّمَشْقِيُّ قَالَ: قَالَ الْوَلِيدُ يَعْنِي ابْنَ مُسْلِمٍ: حَدَّثْتُ ابْنَ الْمُبَارَكِ بِهَذَا الْحَدِيثِ قُلْتُ: وَكَذَا حَدَّثَنَا ابْنُ أَبِي فَرَوَةَ عَنِ نَافِعٍ قَالَ: لَا يَعْدِلُ مَنْ سَمِعْتَ بِمَالِكٍ هَكَذَا أَوْ نَحْوَهُ يَعْنِي مَالِكُ بْنُ أَنَسٍ.

تخریج: [صحيح] انظر الحديث السابق.

2743. It was reported from Muḥammad, meaning Ibn Ishāq, from Nāfi’, from Ibn ‘Umar who said: “The Messenger of Allāh ﷺ

٢٧٤٣ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا عَبْدَةُ يَعْنِي ابْنَ سُلَيْمَانَ الْكِلَابِيَّ عَنِ مُحَمَّدِ يَعْنِي ابْنَ إِسْحَاقَ، عَنِ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ:

[1] Meaning, the narration of Shu‘aib.

[2] Meaning, Mālik’s version (which follows in no. 2744) is more correct in his view, than that of Shu‘aib and Ibn Abī Farwah, and Al-Walid bin Muslim is one of those that narrated no. 2741 from Shu‘aib.

sent a detachment towards Najd, and I went along with them. We acquired a lot of camels. Our commander rewarded us with a *Nafl* of one camel for each person. Then when we arrived, the Messenger of Allāh ﷺ divided our spoils among us. Each one of us got twelve camels, after the *Khumus* taken out. The Messenger of Allāh ﷺ did not take any account regarding what our commander had given us, neither did he blame him for what he had done. Thus, each one of us got thirteen camels, along with his *Nafl*.” (*Sahih*)

بَعَثَ رَسُولُ اللَّهِ ﷺ سَرِيَّةً إِلَى نَجْدٍ، فَخَرَجْتُ مَعَهَا، فَأَصَبْنَا نَعْمًا كَثِيرًا، فَتَمَلْنَا أَمِيرَنَا بَعِيرًا لِكُلِّ إِنْسَانٍ، ثُمَّ قَدِمْنَا عَلَى رَسُولِ اللَّهِ ﷺ فَقَسَمَ بَيْنَنَا غَنِيمَتَنَا فَأَصَابَ كُلَّ رَجُلٍ مِثْلَ اثْنَيْ عَشَرَ بَعِيرًا بَعْدَ الْخُمْسِ، وَمَا حَاسَبَنَا رَسُولُ اللَّهِ ﷺ بِالَّذِي أُعْطَيْنَا صَاحِبِنَا وَلَا عَابَ عَلَيْهِ بَعْدَ مَا صَنَعَ فَكَانَ لِكُلِّ رَجُلٍ مِثْلَ ثَلَاثَةِ عَشَرَ بَعِيرًا بِنَفْلِهِ.

تخریج: [صحیح] انظر الحديث الآتي أخرجه البيهقي في دلائل النبوة: ٢٥٦/٤ من حديث أبي داود به وللحديث شواهد.

2744. (Mālik and Laith) reported from Nāfi', from 'Abdullāh bin 'Umar, that the Messenger of Allāh ﷺ sent a detachment towards Najd with 'Abdullāh bin 'Umar in it. They acquired a large number of camels in the spoils. Every one of them got twelve camels as their share, and they were each rewarded a *Nafl* of one additional camel.

Ibn Mawhab (who narrated it from Al-Laith) said in his version: “The Messenger of Allāh ﷺ did not change that.” (*Sahih*)

٢٧٤٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ عَنْ مَالِكٍ؛ ح: وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ وَيَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبٍ قَالَا: حَدَّثَنَا اللَّيْثُ، الْمَعْنَى عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ سَرِيَّةً فِيهَا عَبْدُ اللَّهِ بْنُ عُمَرَ قَبْلَ نَجْدٍ، فَغَنِمُوا إِبِلًا كَثِيرَةً فَكَانَتْ سُهُمَانُهُمْ اثْنَيْ عَشَرَ بَعِيرًا وَتَمَلُّوا بَعِيرًا بَعِيرًا. زَادَ ابْنُ مَوْهَبٍ فَلَمْ يُغَيِّرْهُ رَسُولُ اللَّهِ ﷺ.

تخریج: أخرجه البخاري، فرض الخمس، باب: ومن الدليل على أن الخمس لنواب المسلمين . . . الخ، ح: ٣١٣٤، ومسلم، الجهاد والسير، باب الأنفال، ح: ١٧٤٩ من حديث مالك به وهو في الموطأ (يحيى): ٤٥٠/٢، ح: ١٠٠٠ (بتحقيقي).

2745. It was reported from ‘Ubaidullāh (who said): “Nāfi’ narrated to me, from ‘Abdullāh, who said: ‘The Messenger of Allāh ﷺ sent us in a detachment towards Najd. Our share of the spoils was twelve camels each, and the Messenger of Allāh ﷺ rewarded us with a *Nafl* of one additional camel each.’” (*Sahih*)

Abū Dāwud said: Burd bin Sinān reported it from Nāfi’, similar to the narration of ‘Ubaidullāh, and Ayyūb reported it from Nāfi’, similarly, except that he said: “And we were rewarded a *Nafl* of one camel each” without mentioning the Prophet ﷺ.

تخریج: وأخرجه مسلم، ح: ۳۷/۱۷۴۹ من حديث يحيى القطان به وانظر الحديث السابق.

Comments:

The two apparently conflicting version may be reconciled if we conclude that whatever reward the commander gave, the Prophet ﷺ confirmed it. It is because of this ratification by him that the bestowal has been directly attributed to him.

2746. It was reported from Al-Laith from ‘Aqil, from Ibn Shihāb, from Sālim, from ‘Abdullāh bin ‘Umar, that the Messenger of Allāh ﷺ used to give a specific *Nafl* to some of the detachments which he sent out, other than the general share of the whole army. And the *Khumus* was required from all of that. (*Sahih*)

۲۷۴۶ - حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ قَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّي؛ ح: وَحَدَّثَنَا حَجَّاجُ بْنُ أَبِي يَعْقُوبَ قَالَ: حَدَّثَنِي حُجَيْنٌ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ كَانَ يُنْفِلُ بَعْضَ مَنْ يَبْعَثُ مِنَ السَّرَايَا لِأَنْفُسِهِمْ خَاصَّةَ النَّقْلِ سِوَى قَسَمِ عَامَّةِ الْجَيْشِ، وَالْخُمْسُ وَاجِبٌ فِي ذَلِكَ كُلِّهِ.

تخریج: أخرجه مسلم، الجهاد والسير، باب الأنفال، ح: ۴۰/۱۷۵۰ عن عبدالمك بن شعيب والبخاري، فرض الخمس، باب: ومن الدليل على أن الخمس لنواب المسلمين... إلخ،

ح: ٣١٣٥ من حديث الليث بن سعد به .

2747. It was reported from Abū ‘Abdur-Raḥmān Al-Ḥubulī, from ‘Abdullāh bin ‘Amr, that the Messenger of Allāh ﷺ went out on the Day of Badr with three hundred and fifteen (men). The Messenger of Allāh ﷺ said: “O Allāh they are on foot, provide them with mounts, O Allāh they are naked, clothe them, O Allāh they are hungry, provide food for them.” Allāh then granted them victory on the Day of Badr. When they returned back, there was no man among them but he returned with a camel or two, was clothed, and had eaten his fill. (Hasan)

٢٧٤٧ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: حَدَّثَنَا حُبَيْبٌ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ يَوْمَ بَدْرٍ فِي ثَلَاثِمِائَةٍ وَخَمْسَةِ عَشَرَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ إِنَّهُمْ حُفَاةٌ فَاحْمِلْهُمْ، اللَّهُمَّ إِنَّهُمْ عُرَاةٌ فَكْسُهُمْ، اللَّهُمَّ إِنَّهُمْ جِيَاعٌ فَاشْبِعْهُمْ»، فَفَتَحَ اللَّهُ لَهُ يَوْمَ بَدْرٍ فَأَنْقَلَبُوا حَمِيْلًا وَمَا مِنْهُمْ رَجُلٌ إِلَّا وَقَدْ رَجَعَ بِحَمَلٍ أَوْ جَمَلَيْنِ وَانْكَسَوْا وَشَبِعُوا.

تخريج: [إسناده حسن] أخرجه الحاكم: ١٣٢/٢، ١٣٣ من حديث أحمد بن صالح به .

Chapter 146. Regarding Whoever Said That The *Khumus* Is Before The *Nafl*

2748. It was reported from Habīb bin Maslamah Al-Fihri that the Messenger of Allāh ﷺ would grant a *Nafl* of a third after deducting the *Khumus*. (Sahih)

(المعجم ١٤٦) بَابُ: فِيمَنْ قَالَ
الْخُمْسُ قَبْلَ النَّفْلِ (التحفة ١٥٨)

٢٧٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُفْيَانُ عَنْ يَزِيدَ بْنِ يَزِيدَ بْنِ جَابِرِ الشَّامِيِّ، عَنْ مَكْحُولٍ، عَنْ زِيَادِ بْنِ جَارِيَةَ التَّمِيمِيِّ، عَنْ حَبِيبِ بْنِ مَسْلَمَةَ الْفَهْرِيِّ أَنَّهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُنْفِلُ الثُّلُثَ بَعْدَ الْخُمْسِ.

تخريج: [صحيح] أخرجه ابن ماجه، الجهاد، باب النفل، ح: ٢٨٥١ من حديث سفیان به، وصححه الحاكم: ١٣٣/٢ ووافقه الذهبي * مكحول: صرح بالسماع وهو بريء من التلخيص، في القول الراجح والحمد لله.

2749. (Another chain) from Habīb bin Maslamah that the Messenger of Allāh ﷺ used grant a *Nafl* of a fourth after deducting the *Khumus*, and a third after deducting the

٢٧٤٩ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ الْجُسَمِيِّ قَالَ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ الْعَلَاءِ بْنِ

Khumus of the spoils when he returned. (*Sahih*)

الْحَارِثِ، عَنْ مَكْحُولٍ، عَنْ ابْنِ جَارِيَةَ، عَنْ حَبِيبِ بْنِ مَسْلَمَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُنْقَلُ الرَّبْعُ بَعْدَ الْخُمْسِ وَالثُلُثُ بَعْدَ الْخُمْسِ إِذَا قَفَلَ.

تخریج: [صحیح] انظر الحديث السابق، وأخرجه البيهقي: ٣١٤/٦ من حديث أبي داود به.

2750. It was reported that Makhūl said: “I was a slave in Egypt belonging to a woman from Banū Hudhail. She freed me, but I did not leave Egypt, while there was knowledge in it, without (first) attaining it, as far as I could. Then I went to Al-Ḥijāz, and I did not leave it while there was knowledge in it without attaining it, as far as I could. Then I went to Al-‘Irāq, and I did not leave it while there was knowledge in it without attaining it, as far as I could. Then I came to Ash-Shām, and I sifted through it. (In all of those places) I asked everyone about the *Nafl*. I did not find anybody who could tell me anything about it, until I found an old man by the name of Ziyād bin Jāriyah At-Tamīmī. I said to him: ‘Did you hear anything about the *Nafl*?’ He said: ‘Yes, I heard Ḥabīb bin Maslamah Al-Fihri saying: “I witnessed the Prophet ﷺ giving a fourth in *Nafl* at the outset, and one third upon the return (from the journey).” (*Hasan*)

٢٧٥٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ بَشِيرٍ بْنِ ذَكْوَانَ وَمَحْمُودُ بْنُ خَالِدِ الدَّمَشْقِيَّانِ، الْمَعْنَى قَالَا: حَدَّثَنَا مَرْوَانَ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمْرَةَ قَالَ: سَمِعْتُ أَبَا وَهَبٍ يَقُولُ: سَمِعْتُ مَكْحُولًا يَقُولُ: كُنْتُ عَبْدًا بِمِصْرَ لَامْرَأَةٍ مِنْ بَنِي هُذَيْلٍ فَأَعْتَقْتَنِي فَمَا خَرَجْتُ مِنْ مِصْرَ وَبِهَا عِلْمٌ إِلَّا حَوَيْتُ عَلَيْهِ فِيمَا أَرَى ثُمَّ أَتَيْتُ الْحِجَازَ فَمَا خَرَجْتُ مِنْهَا وَبِهَا عِلْمٌ إِلَّا حَوَيْتُ عَلَيْهِ فِيمَا أَرَى، ثُمَّ أَتَيْتُ الْعِرَاقَ وَمَا خَرَجْتُ مِنْهَا وَبِهَا عِلْمٌ إِلَّا حَوَيْتُ عَلَيْهِ فِيمَا أَرَى، ثُمَّ أَتَيْتُ الشَّامَ فَعَرَبْتُهَا كُلَّ ذَلِكَ أَسْأَلُ عَنِ النَّفْلِ، فَلَمْ أَجِدْ أَحَدًا يُخْبِرُنِي فِيهِ بِشَيْءٍ حَتَّى لَقَيْتُ شَيْخًا يُقَالُ لَهُ: زِيَادُ بْنُ جَارِيَةَ التَّمِيمِيُّ، فَقُلْتُ لَهُ: هَلْ سَمِعْتَ فِي النَّفْلِ شَيْئًا؟ قَالَ: نَعَمْ سَمِعْتُ حَبِيبَ بْنَ مَسْلَمَةَ الْفُهْرِيَّ يَقُولُ: شَهِدْتُ النَّبِيَّ ﷺ نَقَلَ الرَّبْعَ فِي الْبَدَاةِ وَالثُلُثَ فِي الرَّجْعَةِ.

تخریج: [إسناده حسن] أخرجه الحاكم: ١٣٣/٢ من حديث عبدالله بن أحمد ومحمود بن خالد به وله شاهد عند الترمذي، ح: ١٥٦١.

Chapter 147. The Spoils Acquired By A Detachment Should Be Divided Among The Whole Army

2751. It was reported from ‘Amr bin Shua‘ib, from his father, from his grandfather who said: “The Messenger of Allāh ﷺ said: ‘All the Muslims are equal in respect of blood. The protection given even by the least among them is to be honored, and reaches to the furthest of them. They should be united as one over their enemies. Those who have fleet-footed mounts should share their spoils with those who have slow mounts and those who go in a detachment should share the spoils with those who were stationed (as reinforcement). A believer is not killed (in retaliation) for a disbeliever, nor a one who has a covenant during the covenant.’”

Ibn Ishāq (one of the narrators) did not mention retaliation and equality in respect of blood. (*Hasan*)

تخريج: [حسن] يأتي: ٤٥٣١ وأخرجه البيهقي: ٢٩/٨ من حديث أبي داود به * ابن إسحاق صرح بالسمع عند البيهقي، وتابعه يحيى بن سعيد وعبدالرحمن بن الحارث وغيرهما.

2752. It was reported from Iyās bin Salamah, from his father: “‘Abdur-Rahmān bin ‘Uyainah raided the camels of the Messenger of Allāh ﷺ, killed their herdsman and drove them away with some people who were with him on their horses. I turned my face towards Al-Madīnah and shouted three times: ‘A morning raid! Then I started to

(المعجم ١٤٧) بَابُ: فِي السَّرِيَّةِ تَرُدُّ عَلَى أَهْلِ الْعَسْكَرِ (التحفة ١٥٩)

٢٧٥١ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ ابْنِ إِسْحَاقَ، هُوَ مُحَمَّدٌ بَعْضُ هَذَا؛ ح: وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ مَيْسَرَةَ قَالَ: حَدَّثَنِي هُثَيْمٌ عَنْ يَحْيَى بْنِ سَعِيدٍ جَمِيعًا، عَنْ عَمْرٍو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُسْلِمُونَ تَتَكَافَأُ دِمَاؤُهُمْ يَسْعَى بِدِمَائِهِمْ أَذْنَاهُمْ وَيُجِيرُ عَلَيْهِمْ أَفْصَاهُمْ، وَهُمْ يَدُّ عَلَى مَنْ سِوَاهُمْ، يَرُدُّ مُشْدَهُمْ عَلَى مُضْعِفِهِمْ، وَمُنْتَسِرِيهِمْ عَلَى قَاعِدِهِمْ، لَا يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ وَلَا ذُو عَهْدٍ فِي عَهْدِهِ».

وَلَمْ يَذْكُرْ ابْنُ إِسْحَاقَ الْقَوَدَ وَالتَّكَافِي.

٢٧٥٢ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: أَخْبَرَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا عِكْرِمَةُ: حَدَّثَنِي إِيَاسُ بْنُ سَلَمَةَ عَنْ أَبِيهِ قَالَ: أَغَارَ عَبْدُ الرَّحْمَنِ بْنُ عَيْنَةَ عَلَى إِبِلِ رَسُولِ اللَّهِ ﷺ فُقِتِلَ رَاعِيهَا وَخَرَجَ يَطْرُدُهَا هُوَ وَأَنَاسٌ مَعَهُ فِي خَيْلٍ، فَجَعَلْتُ وَجْهِي قِبَلَ الْمَدِينَةِ ثُمَّ نَادَيْتُ ثَلَاثَ مَرَّاتٍ: يَا صَبَاحَاهُ! ثُمَّ اتَّبَعْتُ

chase them, while shooting them with arrows and hamstringing their animals. Whenever a horseman returned towards me, I sat at the foot of a tree, until there was no mounting animals created by Allāh for the Prophet ﷺ but I kept it behind my back (i.e., I got them all back). They (the enemies) threw away more than thirty lances and thirty cloaks to lighten their load. Then reinforcements from 'Uyainah came for them. They said: 'A few of you should go to him.' Four of them stood and came towards me, and they climbed the mountain. When I could make them hear me, I said: 'Do you people know me?' They said: 'And who you are?' I said: 'I am son of Al-Akwa!' By Him Who blessed the face of Muḥammad! Any one of you who seek me, will not be able to get me, and whomever I seek, he will not get away.' While I was still there, I saw the horsemen of the Messenger of Allāh ﷺ coming through the trees. The first among them was Al-Akhram Al-Asādī. He caught up with 'Abdur-Raḥmān bin 'Uyainah and 'Abdur-Raḥmān turned towards him. They attacked each other with lances. Al-Akhram hamstrung the horse of 'Abdur-Raḥmān and 'Abdur-Raḥmān pierced a lance into his body and killed him. Then 'Abdur-Raḥmān turned to the horse of Al-Akhram. Abū Qatādah caught up with 'Abdur-Raḥmān and they attacked each other with their lances. He hamstrung the horse of

الْقَوْمِ فَجَعَلْتُ أَرْمِي وَأَعْقِرُهُمْ، فَإِذَا رَجَعَ إِلَيَّ فَارِسٌ جَلَسْتُ فِي أَصْلِ شَجَرَةٍ حَتَّى مَا خَلَقَ اللَّهُ شَيْئًا مِنْ ظَهْرِ النَّبِيِّ ﷺ إِلَّا جَعَلْتُهُ وَرَاءَ ظَهْرِي وَحَتَّى أَلْقَوْا أَكْثَرَ مِنْ ثَلَاثِينَ رُمْحًا وَثَلَاثِينَ بُرْدَةً يَسْتَحْفُونَ مِنْهَا ثُمَّ أَنَاهُمْ عُنَيْتَهُ مَدَدًا، فَقَالَ: لَيْسَ مِنْكُمْ إِلَيْهِ نَفَرٌ مِنْكُمْ، فَقَامَ إِلَيَّ أَرْبَعَةً مِنْهُمْ وَصَعِدُوا الْجَبَلَ، فَلَمَّا أَسْمَعْتُهُمْ قُلْتُ: أَتَعْرِفُونِي؟ قَالُوا: وَمَنْ أَنْتَ؟ قُلْتُ: أَنَا ابْنُ الْأَخْوَعِ، وَالَّذِي كَرَّمَ وَجْهَ مُحَمَّدٍ! لَا يَطْلُبُنِي رَجُلٌ مِنْكُمْ فَيَذْرَكُنِي وَلَا أَطْلُبُهُ فَيَمُوتُنِي فَمَا بَرِحْتُ حَتَّى نَظَرْتُ إِلَى فَوَارِسِ رَسُولِ اللَّهِ ﷺ يَتَخَلَّلُونَ الشَّجَرَ أَوْلَهُمُ الْأَخْرَمُ الْأَسَدِيُّ، فَيَلْحَقُ بِعَبْدِ الرَّحْمَنِ بْنِ عُنَيْتَةَ وَيَعْطِفُ عَلَيْهِ عَبْدُ الرَّحْمَنِ فَاخْتَلَفَا طَعْنَتَيْنِ، فَعَقَرَ الْأَخْرَمُ عَبْدَ الرَّحْمَنِ، وَطَعَنَهُ عَبْدُ الرَّحْمَنِ فَقَتَلَهُ، فَتَحَوَّلَ عَبْدُ الرَّحْمَنِ عَلَى فَرَسِ الْأَخْرَمِ فَيَلْحَقُ أَبُو قَتَادَةَ بِعَبْدِ الرَّحْمَنِ فَاخْتَلَفَا طَعْنَتَيْنِ فَعَقَرَ بِأَيْ قَتَادَةَ وَقَتَلَهُ أَبُو قَتَادَةَ فَتَحَوَّلَ أَبُو قَتَادَةَ عَلَى فَرَسِ الْأَخْرَمِ ثُمَّ جِئْتُ إِلَى رَسُولِ اللَّهِ ﷺ وَهُوَ عَلَى الْمَاءِ الَّذِي جَلِبْتُهُمْ عَنْهُ ذُو قَرْدٍ فَإِذَا نَبِيُّ اللَّهِ ﷺ فِي خَمْسِمِائَةٍ، فَأَعْطَانِي سَهْمَ الْفَارِسِ وَالرَّاجِلِ.

Abū Qatādah and Abū Qatādah killed him. Then Abū Qatādah turned toward the horse of Al-Akhram. I came to the Messenger of Allāh ﷺ, who was at the same place of water from where I drove them away, called Dhu Qard. Allāh's Prophet ﷺ was among five hundred men. He gave me the share of a horseman and a footman." (*Ṣaḥīh*)

تخريج: [إسناده صحيح] أخرجه مسلم، الجهاد والسير، باب غزوة ذي قرد وغيرها، ح: ١٨٠٧ من حديث هاشم بن القاسم به ورواه أحمد: ٥١/٤، ٥٢ عن هاشم به.

Comments:

Yā Ṣabāḥah, translated here as 'A morning raid!' is in fact a cry of alarm. It is normally called from a place of eminence to attract the attention of the populace.

Chapter 148. Regarding The Nafl Of Gold And Silver, And From The Spoils Gained In The Beginning (Of The Battle)

(المعجم ١٤٨) بَابُ: فِي النَّفْلِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَمِنْ أَوَّلِ مَغْنَمٍ (التحفة ١٦٠)

2753. Abū Al-Juwaitriyah Al-Jarmī said: "I found a red container containing Dinārs in the territory of the Romans during the leadership of Mu'āwiyah. Our commander was a man from the Companions of the Prophet ﷺ from Banū Sulaim named Ma'as bin Yazīd. I brought it to him, and he distributed it among the Muslims (those who were in the battle) and gave me the same portion as he had given to each of them. Then he said: 'If I had not heard the Messenger of Allāh ﷺ saying: "There is no *Nafl* except after the *Khumus*" — I would have given to you. He then presented his own share to me but I refused." (*Ṣaḥīh*)

٢٧٥٣ - حَدَّثَنَا أَبُو صَالِحٍ مَحْبُوبٌ بِنُ مُوسَى قَالَ: أَخْبَرَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ عَنْ عَاصِمِ بْنِ كَلَيْبٍ، عَنْ أَبِي الْجَوَيْرِيَّةِ الْحَزْرَمِيِّ قَالَ: أَصَبْتُ بِأَرْضِ الرُّومِ جَرَّةَ حَمْرَاءَ فِيهَا دَنَانِيرُ فِي إِمْرَةٍ مُعَاوِيَةَ وَعَلَيْنَا رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ مِنْ بَنِي سُلَيْمٍ يُقَالُ لَهُ: مَعْنُ بْنُ يَزِيدَ، فَأَتَيْتُهُ بِهَا فَقَسَمَهَا بَيْنَ الْمُسْلِمِينَ وَأَعْطَانِي مِنْهَا مِثْلَ مَا أَعْطَى رَجُلًا مِنْهُمْ ثُمَّ قَالَ: لَوْلَا أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا نَفْلَ إِلَّا بَعْدَ الْخُمْسِ» لَأَعْطَيْتُكَ ثُمَّ أَخَذَ يَعْزِضُ عَلَيَّ مِنْ نَصِيبِهِ فَأَبَيْتُ.

تخريج: [إسناده صحيح] أخرجه أحمد: ٤٧٠/٣ من حديث عاصم بن كليب به.

2754. (Another chain) with its meaning. (*Ṣaḥīḥ*)

٢٧٥٤ - حَدَّثَنَا هَنَادٌ عَنْ ابْنِ الْمُبَارَكِ،
عَنْ أَبِي عَوَانَةَ، عَنْ عَاصِمِ بْنِ كَلْبِ بْنِ إِسْنَادِهِ
وَمَعْنَاهُ.

تخريج: [إسناده صحيح] أخرجه أحمد: ٤٧٠/٣ من حديث أبي عوانة به، انظر الحديث السابق.

Chapter 149. Regarding The *Imām* Taking Something From The *Faī'* For Himself

2755. It was reported from 'Amr bin 'Abasah who said: "The Messenger of Allāh ﷺ led us in a prayer facing towards a camel belonging to the spoils. After he said the *Taslīm*, he took hold of some of the hair on the side of the camel and said: "The likes of this, from your spoils, is not lawful for me, except for the *Khumus*, and the *Khumus* is returned back to you."^[1] (*Ṣaḥīḥ*)

(المعجم ١٤٩) بَابُ: فِي الْإِمَامِ يَسْتَأْثِرُ
بِشَيْءٍ مِنَ الْفَيْءِ لِنَفْسِهِ (التحفة ١٦١)

٢٧٥٥ - حَدَّثَنَا الْوَلِيدُ بْنُ عُثْبَةَ قَالَ:
حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْعَلَاءِ أَنَّهُ
سَمِعَ أَبَا سَلَامٍ الْأَسْوَدَ قَالَ: سَمِعْتُ عَمْرَوَ
ابْنَ عَبْسَةَ قَالَ: صَلَّى بِنَا رَسُولِ اللَّهِ ﷺ إِلَى
بَعِيرٍ مِنَ الْمَغْنَمِ فَلَمَّا سَلَّمَ أَخَذَ وَبْرَةً مِنْ
جَنْبِ الْبَعِيرِ ثُمَّ قَالَ: «وَلَا يَحِلُّ لِي مِنْ
عَنَائِمِكُمْ مِثْلُ هَذَا إِلَّا الْخُمْسُ، وَالْخُمْسُ
مَرْدُودٌ فِيكُمْ».

تخريج: [إسناده صحيح] أخرجه البيهقي: ٣٣٩/٦ من حديث أبي داود به.

Chapter 150. Regarding Fulfilling The Covenant

2756. It was reported from Ibn 'Umar that the Messenger of Allāh ﷺ said: "Indeed the treacherous person will have a banner planted for him on the Day of Judgment, and it will then be announced: "This is treachery of so-and-so, son of so-and-so."^[1] (*Ṣaḥīḥ*)

(المعجم ١٥٠) بَابُ: فِي الْوَفَاءِ بِالْعَهْدِ
(التحفة ١٦٢)

٢٧٥٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ
الْقَعْتَبِيُّ عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ،
عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ
الْعَادِرَ يُنْصَبُ لَهُ لَوَاءٌ يَوْمَ الْقِيَامَةِ فَيَقَالُ: هَذِهِ
عَدْرَةُ فُلَانٍ بْنِ فُلَانٍ».

تخريج: أخرجه البخاري، الأدب، باب ما يدعى الناس بأبائهم، ح: ٦١٧٨ من حديث مالك به، وله طريق آخر عند مسلم، ح: ١٧٣٥.

[1] Similar preceded in a different narration (no. 2694) with the word *Faī'* instead of "your spoils" (*Ghanā'imikum*) as it is here.

Comments:

It means the person concerned shall be humiliated in this way and it will be announced that what he is getting is the punishment for his treachery.

Chapter 151. Regarding The Imām Is The Shield Of The Covenant

(المعجم ١٥١) بَابُ: فِي الْإِمَامِ يُسْتَجَنُّ بِهِ فِي الْعُهُودِ (التحفة ١٦٣)

2757. It was reported from Abū Hurairah that the Messenger of Allāh ﷺ said: “The Imām is only a shield that is fought for.” (*Hasan*)

٢٧٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَرَّازُ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتَلُ بِهِ».

تخريج: [إسناده حسن] أخرجه البيهقي: ٢٢٣/٩ من حديث أبي داود به، ورواه البخاري، ح: ٢٩٥٧، ومسلم، ح: ١٨٤١ من حديث أبي الزناد به.

Comments:

It is, therefore, essential that all the people respect the treaties that the leader concluded with any disbelievers.

2758. It was reported from Bukair bin Al-Ashajj, from Al-Hasan bin ‘Alī bin Abī Rāfi‘, that Abī Rāfi‘ informed him, he said: “The Quraish sent me to the Messenger of Allāh ﷺ. So when I saw the Messenger of Allāh ﷺ, Islam radiated in my heart, so I said: ‘O Messenger of Allāh! By Allāh! I will not go back to them ever.’ The Messenger of Allāh ﷺ said: ‘I do not break a covenant, nor imprison a messenger, return back. If you still feel in yourself then what you feel now, then you can return.’” He said: ‘So I went, and then came back to the Prophet ﷺ and accepted Islam.” (*Sahih*)

٢٧٥٨ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو عَنْ بُكَيْرِ ابْنِ الْأَشَجِّ، عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي رَافِعٍ أَنَّ أَبَا رَافِعٍ أَخْبَرَهُ قَالَ: بَعَثَنِي قُرَيْشٌ إِلَى رَسُولِ اللَّهِ ﷺ فَلَمَّا رَأَيْتُ رَسُولَ اللَّهِ ﷺ أُلْقِيَ فِي قَلْبِي الْإِسْلَامَ فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي وَاللَّهِ! لَا أَرْجِعُ إِلَيْهِمْ أَبَدًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَا أَحْبِسُ بِالْعَهْدِ وَلَا أَحْبِسُ الْبُرْدَ وَلَكِنْ أَرْجِعُ فَإِنْ كَانَ فِي نَفْسِكَ الَّذِي فِي نَفْسِكَ الْآنَ فَارْجِعْ». قَالَ: فَذَهَبْتُ ثُمَّ آتَيْتُ النَّبِيَّ ﷺ فَأَسْلَمْتُ. قَالَ بُكَيْرٌ: وَأَخْبَرَنِي أَنَّ أَبَا رَافِعٍ كَانَ قِطِيًّا.

Bukair said: “And he informed me that Abū Rāfi‘ was a Coptic.”

قَالَ أَبُو دَاوُدَ: هَذَا كَانَ فِي ذَلِكَ الزَّمَانِ، وَالْيَوْمَ لَا يَصْلُحُ.

Abū Dāwud said: That was during that time, but today there is no benefit in it.

تخريج: [إسناده صحيح] أخرجه النسائي في الكبرى، ح: ٨٦٧٤ من حديث عبدالله بن وهب به، وصححه ابن حبان (موارد): ١٦٣٠.

Comments:

Regarding the author's statement "That was during that time" — it is not clear which part of the narration he intends, it is said that it means that he only sent him back because of a treaty, but the general rule is not to do so now.

Chapter 152. Regarding There Being A Covenant Between The Imām And The Enemy, And He Advances Towards Them (To Attack)

2759. It was reported from Shu'bah, from Abū Al-Faiḍ, from Sulaim bin 'Āmir — a man from Himyar — who said: "There was a covenant between Mu'āwiyah and the Romans. He started to proceed towards their country, so that when the covenant came to an end, he would attack them. A man came on a horse, or a Turkish horse. saying: 'Allāhu Akbaru, Allāhu Akbar. Fulfill (the covenant) and do not be treacherous.' When they looked towards him, they saw he was 'Amr bin 'Abasah. Mu'āwiyah sent for him and questioned him. He said: 'I heard the Messenger of Allāh ﷺ saying: "Anyone who has a covenant with people, he is not to strengthen it nor loosen it, until the covenant has expired, or both parties bring it to an end." So Mu'āwiyah returned. (*Ṣaḥīḥ*)

(المعجم ١٥٢) بَابُ: فِي الْإِمَامِ يَكُونُ
بَيْنَهُ وَبَيْنَ الْعَدُوِّ عَهْدٌ فَيَسِيرُ نَحْوَهُ
(التحفة ١٦٤)

٢٧٥٩ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ التَّمَرِيُّ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي الْفَيْضِ، عَنْ سُلَيْمِ بْنِ عَامِرٍ - رَجُلٍ مِنْ حِمَيْرٍ - قَالَ: كَانَ بَيْنَ مُعَاوِيَةَ وَبَيْنَ الرُّومِ عَهْدٌ وَكَانَ يَسِيرُ نَحْوَ بِلَادِهِمْ، حَتَّى إِذَا انْقَضَى الْعَهْدُ غَزَاهُمْ، فَجَاءَ رَجُلٌ عَلَى فَرَسٍ أَوْ بَرَدَوْنٍ وَهُوَ يَقُولُ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، وَفَاءٌ لَا عَدْرَ، فَظَنُّوهُ إِذَا عَمَرُوا بِنُ عَبَسَةَ، فَأُرْسِلَ إِلَيْهِ مُعَاوِيَةُ فَسَأَلَهُ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ كَانَ بَيْنَهُ وَبَيْنَ قَوْمٍ عَهْدٌ فَلَا يَشُدُّ عُقْدَةَ وَلَا يَحْلُلُهَا حَتَّى يَنْقُضِيَ أَمْلَهَا، أَوْ يَنْبِذَ إِلَيْهِمْ عَلَى سَوَاءٍ»، فَرَجَعَ مُعَاوِيَةُ.

تخريج: [إسناده صحيح] أخرجه الترمذي، السير، باب ما جاء في الغدر، ح: ١٥٨٠ من حديث شعبة به، وقال: "حسن صحيح" وصححه ابن حبان، ح: ١٦٨١.

Chapter 153. Regarding Fulfilling The Agreement For One Who Has A Covenant, And The Sanctity Of His Protection

2760. It was reported from Abū Bakrah who said: “The Messenger of Allāh ﷺ said: ‘Anyone who kills a person to whom a covenant was granted prior to its expiration, Allāh will forbid him from entering Paradise.’” (*Sahīh*)

تخريج: [إسناده صحيح] أخرجه النسائي، القسامة، باب تعظيم قتل المعاهد، ح: ٤٧٥١ من حديث عيينة بن عبد الرحمن به.

Chapter 154. Regarding Sending Messengers

2761. It was reported from Salamah, meaning Ibn Al-Faḍl, from Muḥammad bin Ishāq, who said: “Musailimah wrote to Allāh’s Messenger ﷺ.” He said: “And Muḥammad bin Ishāq narrated to me, from a *Shaikh*, from *Ashja’* named Sa’d bin Ṭāriq, from Salamah bin Nu’aim bin Mas’ūd Al-Ashja’i, from his father, Nu’aim, who said: ‘I heard the Messenger of Allāh ﷺ say to the two of them (the messengers) after he was read the letter from Musailimah: “What do you to believe (in)?” They said: “We believe as he believes.” He said: “By Allāh! If it wasn’t that the messengers are not to be killed, I would have cut off their heads.”’ (*Hasan*)

تخريج: [إسناده حسن] أخرجه أحمد: ٤٨٧/٣ من حديث سلمة بن الفضل به وصححه الحاكم على شرط مسلم: ١٤٣/٢، ٥٢/٣ ووافقه الذهبي.

(المعجم ١٥٣) بَابُ: فِي الْوَفَاءِ
لِلْمُعَاهِدِ وَحُرْمَةِ ذِمَّتِهِ (التحفة ١٦٥)

٢٧٦٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ عَنْ عُيَيْنَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي بَكْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَتَلَ مُعَاهِدًا فِي غَيْرِ كُنْهِهِ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ».

(المعجم ١٥٤) بَابُ: فِي الرُّسُلِ
(التحفة ١٦٦)

٢٧٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو الرَّازِيُّ: حَدَّثَنَا سَلَمَةُ يَعْنِي ابْنَ الْفَضْلِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ: كَانَ مُسَيْلِمَةُ كَتَبَ إِلَى رَسُولِ اللَّهِ ﷺ، قَالَ: وَقَدْ حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ شَيْخٍ مِنْ أَشْجَعٍ يُقَالُ لَهُ: سَعْدُ بْنُ طَارِقٍ، عَنْ سَلَمَةَ بْنِ نُعَيْمٍ بْنِ مَسْعُودٍ الْأَشْجَعِيِّ، عَنْ أَبِيهِ نُعَيْمٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لَهُمَا حِينَ قَرَأَ كِتَابَ مُسَيْلِمَةَ: «مَا تَقُولَانِ أَتَمَّا؟» قَالَا: نَقُولُ كَمَا قَالَ، قَالَ: «أَمَا وَاللَّهِ! لَوْلَا أَنَّ الرُّسُلَ لَا تُقْتَلُ لَضَرَبْتُ أَعْنَاقَكُمَا».

Comments:

Islam forbids the killing of an envoy or messenger sent by his leader even if he speaks words of disbelief before the Muslim ruler.

2762. It was reported from Hārithah bin Muḍarrib that he came to ‘Abdullāh, and said: “There is no hatred between myself and any of the Arabs. I passed by a *Masjid* of Banū Hanifah, and found them believing in Musailimah (as a Prophet).” ‘Abdullāh sent for them. They were brought to him. He advised them to repent, which they did, except for Ibn An-Nawwāḥah. He said to him: “I heard the Messenger of Allāh ﷺ say: ‘If it wasn’t that you are a messenger I would have cut off your neck’ and you are not a messenger today. He ordered Qarazah bin Ka’b to cut off his head at the market. Then he said: ‘Whoever wants to see Ibn An-Nawwāḥah, (he can go and see him) killed in the market.’” (*Da’iṭ*)

٢٧٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ مُضَرِّبٍ أَنَّهُ أَتَى عَبْدَ اللَّهِ فَقَالَ: مَا بَيْنِي وَبَيْنَ أَحَدٍ مِنَ الْعَرَبِ حِنَّةٌ وَإِنِّي مَرَرْتُ بِمَسْجِدٍ لِبَنِي حَنِيفَةَ فَإِذَا هُمْ يُؤْمِنُونَ بِمُسَيْلِمَةَ، فَأَرْسَلَ إِلَيْهِمْ عَبْدَ اللَّهِ، فَجِئَ بِهِمْ فَاسْتَبَاهَهُمْ غَيْرَ ابْنِ النَّوَاحَةَ قَالَ لَهُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَوْلَا أَنَّكَ رَسُولٌ لَصَرَبْتُ عُنُقَكَ» فَأَنْتَ الْيَوْمَ لَسْتَ بِرَسُولٍ، فَأَمَرَ قَرظَةَ بْنَ كَعْبٍ، فَضَرَبَ عُنُقَهُ فِي السُّوقِ، ثُمَّ قَالَ: مَنْ أَرَادَ أَنْ يَنْظُرَ إِلَى ابْنِ النَّوَاحَةَ فَتَيَلَّا بِالسُّوقِ.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٢١١/٩ من حديث أبي داود به، ورواه أحمد: ١/٣٨٤ والنسائي في الكبرى، ح: ٨٦٧٥ وصححه ابن حبان، ح: ١٦٢٩ وللحديث شواهد كثيرة عند أحمد: ١/٣٩٦ والحاكم: ٥٣/٣ وغيرهما * أبو إسحاق عنعن.

Chapter 155. Regarding Protection Granted By A Woman

(المعجم ١٥٥) **بَابُ: فِي أَمَانِ الْمَرْأَةِ**
(التحفة ١٦٧)

2763. Ibn ‘Abbās said: “Umm Hanī’, daughter of Abū Ṭālib narrated to me, that she granted protection to a man from among the idolaters on the Day of the Conquest (of Makkah). She came to the Messenger of Allāh ﷺ and

٢٧٦٣ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عِيَاضُ بْنُ عَبْدِ اللَّهِ عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: حَدَّثَنِي أُمُّ هَانِيءٍ بِنْتُ أَبِي

told him about it. He said: 'We have given protection and security to those whom you have given it.'" (Hasan)

طَالِبٍ: أَنَّهَا أَجَارَتْ رَجُلًا مِنَ الْمُشْرِكِينَ يَوْمَ الْفَتْحِ فَأَتَتْ النَّبِيَّ ﷺ فَذَكَرَتْ ذَلِكَ لَهُ، قَالَ: فَقَالَ: «فَدَأَجْرْنَا مَنْ أَجْرْتِ وَأَمَّنَّا مَنْ أَمَّنْتَ».

تخريج: [حسن] تقدم بعضه، ح: ١٢٩٠ وأخرجه النسائي في الكبرى، ح: ٨٦٨٥ من حديث عبدالله بن وهب به.

2764. It was reported from 'Āishah, who said: "A woman from the believers would give protection and it was allowed." (Ḍa'īf)

٢٧٦٤ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: إِنْ كَانَتِ الْمَرْأَةُ لَتَجِيرُ عَلَى الْمُؤْمِنِينَ فَيَجُوزُ.

تخريج: [إسناده ضعيف] أخرجه النسائي في الكبرى، ح: ٨٦٨٣ من حديث إبراهيم النخعي به، وهو مدلس وعنن وللحديث شواهد.

Comments:

A protection granted by the least of Muslims to a non-believer becomes binding on all Muslims.

Chapter 156. Regarding Treaties With The Enemy

(المعجم ١٥٦) بَابُ: فِي صَلْحِ الْعَدُوِّ
(التحفة ١٦٨)

2765. Al-Miswar bin Makḥramah said: The Messenger of Allāh ﷺ went out during the Year of Al-Ḥudaiyyah with more than ten hundred of his Companions. When they arrived at Dhul-Ḥulaifah, he garlanded and marked the sacrificial animals and entered *Ihrām* for 'Umrah.' He (the narrator) then cited the *Ḥadīth*. "The Prophet ﷺ continued on his journey until he arrived to the mountain pass from where one descends them (in Makkah), where his mount knelt down. People said: 'Go on, go on! Al-Qaṣwā has become obstinate!' — twice — the

٢٧٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ أَنَّ مُحَمَّدَ ابْنَ نُورٍ حَدَّثَهُمْ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنِ الْمَسُورِ بْنِ مَحْرَمَةَ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ زَمَنَ الْحُدَيْبِيَّةِ فِي بَضْعِ عَشْرَةِ مِائَةٍ مِنْ أَصْحَابِهِ حَتَّى إِذَا كَانُوا بِبَيْتِ الْحَلِيفَةِ قَلَدَ الْهَدْيِ وَأَشْعَرَهُ، وَأَحْرَمَ بِالْعُمْرَةِ. وَسَاقَ الْحَدِيثَ. قَالَ: وَسَارَ النَّبِيُّ ﷺ حَتَّى إِذَا كَانَ بِالنَّبِيَّةِ الَّتِي يُهْطُ عَلَيْهِمْ مِنْهَا بَرَكَتٌ بِهِ رَاحِلَتُهُ، فَقَالَ النَّاسُ: حَلْ حَلْ! خَلَّاتِ الْقُصْوَى - مَرَّتَيْنِ - فَقَالَ النَّبِيُّ ﷺ: «مَا خَلَّاتُ وَمَا ذَلِكَ لَهَا بِخُلَّتِي وَلَكِنْ

Prophet ﷺ said: 'She has not become obstinate, and it is not her character, but she has been restrained by the One who restrained the elephant.' Then he said: 'By Him in whose Hand is my soul! Anything they ask me today, by which they honor what Allāh has made sacred, I would grant it to them.' Then he rebuked her and she leapt up. He turned aside from them until he came to the farthest side of Al-Hudaibiyah to a pool with little bit of water. Budail bin Warqā' Al-Khuzā'i came to him, and then 'Urwah bin Mas'ūd joined him. He started to speak to the Prophet ﷺ. Whenever he spoke a word to him, he took hold of his beard while Al-Mughīrah bin Shu'bah was standing guard for the Prophet ﷺ with a sword, wearing a helmet. He hit his ('Urwah's) hand with the lower end of his sheath and said: 'Take your hands off of his beard.' 'Urwah raised his head and said: 'Who is this?' They replied: 'Al-Mughīrah bin Shu'bah.' He said: 'O treacherous one! Did I not endeavour to distinguish the evil of your treachery?' — During *Jāhiliyyah* Al-Mughīrah accompanied some people, murdered them, took their wealth and then he came and accepted Islam. The Prophet ﷺ said: 'As for your Islam we have accepted it, but in regard to the property, it is wealth of treachery, we have no need of it.'" He mentioned the *Hadūth*. — "So the Prophet ﷺ said: 'Write down: This is what

حَبَسَهَا حَابِسُ الْفِيلِ» ثُمَّ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَا يَسْأَلُونِي الْيَوْمَ حُطَّةً يُعْظَمُونَ بِهَا حُرْمَاتِ اللَّهِ إِلَّا أَعْطَيْتُهُمْ إِيَّاهَا»، ثُمَّ رَجَعَهَا فَوَبَّتْ فَعَدَلَّ عَنْهُمْ حَتَّى نَزَلَ بِأَقْصَى الْحُدَيْبِيَّةِ عَلَى نَمِدٍ قَلِيلِ الْمَاءِ فَجَاءَهُ بُدَيْلُ بْنُ وَرْقَاءِ الْخُزَاعِيِّ ثُمَّ أَنَاهُ يَعْني عُرْوَةَ بْنَ مَسْعُودٍ، فَجَعَلَ يُكَلِّمُ النَّبِيَّ ﷺ فَكَلَّمَا كَلَّمَهُ [بِكَلِمَةٍ] أَخَذَ بِلِحْيَتِهِ وَالْمُغِيرَةَ بْنَ شُعْبَةَ قَانِمٌ عَلَى النَّبِيِّ ﷺ وَمَعَهُ السَّيْفُ وَعَلَيْهِ الْمَغْفَرُ، فَضْرَبَ يَدَهُ بِتَعْلِ السَّيْفِ وَقَالَ: أَحْرَزَ يَدَكَ عَنْ لِحْيَتِي، فَرَفَعَ عُرْوَةَ رَأْسَهُ، فَقَالَ: مَنْ هَذَا؟ قَالُوا: الْمُغِيرَةُ بْنُ شُعْبَةَ، قَالَ: أَيُّ عَدْرًا أَوْلَسْتُ أَسْعَى فِي عَدْرَتِكَ؟ - وَكَانَ الْمُغِيرَةُ صَحْبَ قَوْمًا فِي الْجَاهِلِيَّةِ فَقَتَلَهُمْ وَأَخَذَ أَمْوَالَهُمْ ثُمَّ جَاءَ فَأَسْلَمَ، فَقَالَ النَّبِيُّ ﷺ: «أَمَّا الْإِسْلَامُ فَقَدْ قَبَلْنَا وَأَمَّا الْمَالُ فَإِنَّهُ مَالٌ عَدْرٌ لَا حَاجَةَ لَنَا فِيهِ». فَذَكَرَ الْحَدِيثَ - فَقَالَ النَّبِيُّ ﷺ: «اِئْتَبْ هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ» وَقَصَّ الْحَبْرَ، فَقَالَ شَهِيلٌ: وَعَلَى أَنَّهُ لَا يَأْتِيكَ مِثْلَ رَجُلٍ وَإِنْ كَانَ عَلَى دِينِكَ إِلَّا رَدَدْتَهُ إِلَيْنَا، فَلَمَّا فَرَّغَ مِنْ قَضِيَّةِ الْكِتَابِ قَالَ النَّبِيُّ ﷺ لِأَصْحَابِهِ: «قَوْمُوا فَاثْرُوا ثُمَّ اخْلُقُوا» ثُمَّ جَاءَ نِسْوَةٌ مُؤْمِنَاتٌ مَهَاجِرَاتُ الْآيَةِ، فَنَهَاهُمْ اللَّهُ أَنْ يَرُدُّوهُنَّ وَأَمَرَهُمْ أَنْ يَرُدُّوا الصَّدَاقَ ثُمَّ رَجَعَ إِلَى الْمَدِينَةِ فَجَاءَهُ أَبُو بَصِيرٍ رَجُلٌ مِنْ قُرَيْشٍ - يَعْني فَأَرْسَلُوا فِي طَلْبِهِ - فَدَفَعَهُ إِلَى

Muḥammad, the Messenger of Allāh has decided.” — And he mentioned the story. — “Then Suhail said: ‘If any man from among us comes to you, even if he follows your religion, you should return him back to us.’ When the document was concluded the Prophet ﷺ said to his Companions: ‘Get up, sacrifice and then shave (your heads).’ Thereafter, some believing women came emigrating, (he mentioned the) Verse.^[1] So Allāh forbade sending them back, and he ordered the dowry to be returned to their husbands. Then he returned back to Al-Madīnah. Abū Baṣīr — a man from the Quraish (who was a Muslim) — came to him. They (the Quraish) sent (two men) looking for him. He handed him to the two men. They took him away, and when they reached Dhul-Hulāifah they dismounted to eat from the dates they had. Abū Baṣīr said to one of the two men: ‘By Allāh! What an excellent sword you have!’ The other one drew the sword and said: ‘Yes I have tried it.’ Abū Baṣīr said: ‘Let me see it.’ He gave it to him, and he struck him with it until he died. The other man fled away until he entered Al-Madīnah, and entered the *Masjid* running. The Prophet ﷺ said: ‘He has seen something frightening.’ He said: ‘By Allāh! My companion has been killed and I am very close to being killed.’ Then Abū Baṣīr arrived,

الرَّجُلَيْنِ فَخَرَجَا بِهِ حَتَّى إِذَا بَلَغَا ذَا الْحُلَيْفَةِ نَزَلُوا يَأْكُلُونَ مِنْ تَمْرٍ لَهُمْ فَقَالَ أَبُو بَصِيرٍ: لِأَحَدِ الرَّجُلَيْنِ: وَاللَّهِ! إِنِّي لَأَرَى سَيْفَكَ هَذَا يَا فُلَانُ! جَيْدًا فَاسْتَلَّهُ الْآخَرُ فَقَالَ: أَجَلٌ قَدْ جَرَّبْتُ بِهِ، فَقَالَ أَبُو بَصِيرٍ أَرْنِي أَنْظُرُ إِلَيْهِ فَأَمَكَّنَهُ مِنْهُ فَضْرِبُهُ حَتَّى يَرِدَ وَفَرَ الْآخَرَ حَتَّى أَتَى الْمَدِينَةَ فَدَخَلَ الْمَسْجِدَ يَعْذُو، فَقَالَ النَّبِيُّ ﷺ: «لَقَدْ رَأَى هَذَا دُعْرًا» فَقَالَ: قُتِلَ وَاللَّهِ! صَاحِبِي وَإِنِّي لَمَقْتُولٌ فَجَاءَ أَبُو بَصِيرٍ فَقَالَ: قَدْ أَوْفَى اللَّهُ ذِمَّتَكَ فَقَدْ رَدَدْتَنِي إِلَيْهِمْ ثُمَّ نَجَّانِي اللَّهُ مِنْهُمْ، فَقَالَ النَّبِيُّ ﷺ: «وَيْلٌ أُمَّهُ مُسِيعِرُ حَرْبٍ، لَوْ كَانَ لَهُ أَحَدٌ» فَلَمَّا سَمِعَ ذَلِكَ عَرَفَ أَنَّهُ سَيَرُّدُهُ إِلَيْهِمْ فَخَرَجَ حَتَّى أَتَى سَيْفَ الْبَحْرِ وَيَنْقَلِبُ أَبُو جَنْدَلٍ فَلَحِقَ بِأَبِي بَصِيرٍ حَتَّى اجْتَمَعَتْ مِنْهُمْ عِصَابَةٌ.

[1] Meaning *Sūrat Al-Mumtahinah* 60:12.

and said: 'Allāh has fulfilled your covenant. You returned me back to them, but Allāh saved me from them.' The Prophet ﷺ said: 'Woe to his mother, inciter of war, if he has kinfolk.' When he heard this, he knew that he would send him back to them (again). So he left, until he arrived at the seashore, meanwhile Abū Jandal also escaped and joined Abū Baṣīr, until a band of them gathered.”
(*Ṣaḥīḥ*)

تخریج: وأخرجه البخاري، الشروط، باب الشروط في الجهاد والمصالحة مع أهل الحرب وكتابة الشروط، ح: ٢٧٣١، ٢٧٣٢ من حديث معمر به مطولاً.

Comments:

Al-Qaṣwā' was the name of the she-camel of the Prophet ﷺ.

2766. Al-Miswar bin Makhramah and Marwān bin Al-Ḥakam said: "They made a treaty to forsake war for ten years, during which the people would have security, and that we should be sincere to the stipulations of the covenant and should not steal or commit treachery." (*Ḥasan*)

٢٧٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا
ابْنُ إِدْرِيسَ قَالَ: سَمِعْتُ ابْنَ إِسْحَاقَ عَنِ
الرُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الرَّبِيعِ، عَنِ الْمَسْوَرِ
ابْنِ مَخْرَمَةَ وَمَرْوَانَ بْنِ الْحَكَمِ أَنَّهُمْ
اضْطَلَعُوا عَلَى وَضْعِ الْحَرْبِ عَشْرَ سِنِينَ
يَأْمَنُ فِيهِنَّ النَّاسُ وَعَلَى أَنَّ بَيْنَنَا عَيْبَةً مَكْفُوفَةً
وَأَنَّهُ لَا إِسْلَالَ وَلَا إِغْلَالَ.

تخریج: [حسن] * ابن إسحاق صرح بالسماع عند البيهقي في دلائل النبوة: ١٤٥/٤ وانظر الحديث السابق.

2767. Ḥassān bin 'Aṭīyyah said: "Makḥūl and Ibn Abī Zakariyyā went to Khālīd bin Ma'dān, and I went along with them. He narrated to us from Jubair bin Nufair, he said: "Jubair said: 'Lets go to Dhu Mikḥbar' — a man from the Companions of the Prophet ﷺ. 'We came to him and Jubair asked

٢٧٦٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ
التَّمِيمِيُّ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا
الْأَوْزَاعِيُّ عَنِ حَسَّانَ بْنِ عَطِيَّةَ قَالَ: مَالَ
مَكْحُولٌ وَابْنُ أَبِي زَكَرِيَّا إِلَى خَالِدِ بْنِ مَعْدَانَ
وَمِلَتْ مَعَهُمْ فَحَدَّثَنَا عَنْ جُبَيْرِ بْنِ نُفَيْرٍ قَالَ:
قَالَ جُبَيْرٌ: انْطَلَقْتُ بِنَا إِلَى ذِي مِخْبَرٍ - رَجُلٍ

him the about peace treaty. He said: 'I heard the Messenger of Allāh ﷺ saying: "You people will make a peace treaty with the Romans, and then you and they will fight an enemy behind you." (Ṣaḥīḥ)

مِنْ أَصْحَابِ النَّبِيِّ ﷺ - فَأَتَيْنَاهُ فَسَأَلَهُ جَبْرِ عَنْ الْهُدْنَةَ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «سَتُصَالِحُونَ الرُّومَ صَلَاحًا آمِنًا وَتَعْرُزُونَ أَنْتُمْ وَهُمْ عَدَاؤًا مِنْ وَرَائِكُمْ».

تخريج: [إسناده صحيح] أخرجه ابن ماجه، الفتن، باب الملاحم، ح: ٤٠٨٩ من حديث عيسى بن يونس به واصله الحاكم: ٤/٤٢١ ووافقه الذهبي.

Comments:

If expediency demands, a treaty of peace may be concluded with the enemy.

Chapter 157. To Attack The Enemy By Surprise And To Imitate Them

2768. It was reported from Jābir who said: "The Messenger of Allāh ﷺ said: 'Who will kill Ka'b bin Al-Ashraf, for he has insulted Allāh and His Messenger.' Muḥammad bin Maslamah stood up and said: 'I will, O Messenger of Allāh! Would you like me to kill him?' He said: 'Yes.' He said: 'Will you permit me to say something (against you)?' He said: 'Yes, say it.' He then came to him (Ka'b) and said: 'This man (Muḥammad ﷺ) has asked us to give charity and has put us through difficulties. He (Ka'b) said: 'And he is going to cause more grief for you.' He (Muḥammad bin Maslamah) said: 'As we have already followed him, we do not like to desert him as yet, until we see where his matter ends up. We wish if you could lend us a *Wasq* or two.' Ka'b said: 'What would you leave me as collateral?' He said: 'What do you want from us?' He

(المعجم ١٥٧) بَابُ: فِي الْعُدُوِّ يُؤْتَى عَلَى غَرَّةٍ وَيَتَشَبَّهُ بِهِمْ (التحفة ١٦٩)

٢٧٦٨ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لِكَعْبِ بْنِ الْأَشْرَفِ فَإِنَّهُ قَدْ آذَى اللَّهَ وَرَسُولَهُ»، فَقَامَ مُحَمَّدُ بْنُ مَسْلَمَةَ فَقَالَ: أَنَا يَا رَسُولَ اللَّهِ! أَتُحِبُّ أَنْ أَقْتَلَهُ؟ قَالَ: «نَعَمْ» قَالَ: فَأَذَنْ لِي أَنْ أَقُولَ شَيْئًا؟ قَالَ: «نَعَمْ قُلْ»، فَأَتَاهُ فَقَالَ: إِنَّ هَذَا الرَّجُلَ قَدْ سَأَلَنَا الصَّدَقَةَ، وَقَدْ عَنَانَا، قَالَ: وَأَيْضًا لَتَمَلَّتْهُ؟ قَالَ: اتَّبَعْتَاهُ فَتَحْنُ نَكَرُهُ أَنْ نَدَعُهُ حَتَّى نَنْظُرَ إِلَى أَيِّ شَيْءٍ يَصِيرُ أَمْرُهُ، وَقَدْ أَرَدْنَا أَنْ نُسَلِفَنَا وَسَقَا أَوْ وَسَقَيْنَ. قَالَ كَعْبٌ: أَيُّ شَيْءٍ تَرَاهُونِي؟ قَالَ: وَمَا تُرِيدُ مِنَّا؟ فَقَالَ: نِسَاءَكُمْ. قَالُوا: سُبْحَانَ اللَّهِ! أَنْتَ أَجْمَلُ الْعَرَبِ تَرَاهُنَّكَ نِسَاءَنَا فَيَكُونُ ذَلِكَ عَارًا عَلَيْنَا، قَالَ: فَتَرَاهُونِي أَوْلَادَكُمْ، قَالُوا: سُبْحَانَ اللَّهِ! يُسِبُّ ابْنُ أَحَدِنَا فَيُقَالُ: رُهِنَتْ

(Ka'b) said: 'Your women.' They said: '*Subhān Allāh!* You are the most beautiful of the Arabs. If we leave our women as collateral with you, it will be a disgrace for us.' He said: 'So leave your children as collateral with me.' They said: '*Subhān Allāh!* Our children may be abused. It might be said: "You were collateral for a *Wasq* or two."' They said: 'We will leave our armour' — they meant by these weapons. "He said: 'Yes.' When he came, and called him, he came outside to meet him. He had applied perfume, and it was spreading fragrance from his head. When he (Ka'b) sat beside him' — he had come with three or four persons with him — they said something to him about his perfume. He said: 'I have such and such woman with me. She is the most fragrant of the women among the people.' He (Muḥammad bin Maslamah) said: 'Would you give me permission to smell it?' He said: 'Yes.' He (Muḥammad bin Maslamah) then entered, put his hand in his hair and smelled it. He said: 'Can I do it again?' He said: 'Yes.' He put his hand in his hair. When he got ahold of him, he said: 'Take him.' They struck him until they killed him." (*Saḥīḥ*)

بِوَسْقٍ أَوْ وَسْقَيْنِ؟ قَالُوا: نَرَهْنُكَ اللَّامَةَ -
يُرِيدُ السَّلَاحَ - قَالَ: نَعَمْ، فَلَمَّا آتَاهُ نَادَاهُ
فَخَرَجَ إِلَيْهِ وَهُوَ مُتَطَيَّبٌ يَنْضَحُ رَأْسَهُ، فَلَمَّا
أَنْ جَلَسَ إِلَيْهِ - وَقَدْ كَانَ جَاءَ مَعَهُ بِنَقْرٍ ثَلَاثَةَ
أَوْ أَرْبَعَةَ - فَذَكَرُوا لَهُ، قَالَ: عِنْدِي فُلَانَةٌ،
وَهِيَ أَعْطَرُ نِسَاءِ النَّاسِ، قَالَ: تَأْذُنُ لِي
فَأَشُمَّ؟ قَالَ: نَعَمْ فَأَدْخَلَ يَدَهُ فِي رَأْسِهِ
فَشَمَّهُ، قَالَ: أَعُوذُ قَالَ: نَعَمْ فَأَدْخَلَ يَدَهُ فِي
رَأْسِهِ فَلَمَّا اسْتَمَكَّنَ مِنْهُ قَالَ: دُونَكُمْ فَصَرَبُوهُ
حَتَّى قَتَلُوهُ.

تخریج: أخرجه البخاري، الجهاد والسير، باب الكذب في الحرب، ح: ٣٠٣١، ومسلم، الجهاد والسير، باب قتل كعب بن الأشرف طاغوت اليهود، ح: ١٨٠١ من حديث سفيان بن عيينة به .

Comments:

Ka'b bin Ashraf was from the Jewish tribe of Banū Naḍīr. He was a poet, and an extremely rich man. He rabidly hated the Muslims and exhorted the

people to rise against the Messenger of Allāh ﷺ, and he slandered the Messenger of Allāh ﷺ. He committed a breach of treaty and, rather than join the Muslims in their defense against the disbelievers, he went all the way to Makkah and tried to persuade the polytheists to wage a war against the Muslims.

2769. It was reported from Abū Hurairah, from the Prophet ﷺ, who said: “Faith has prevented treacherous assassination. A believer does not commit treacherous assassination.” (*Hasan*)

٢٧٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ حُرَابَةَ: حَدَّثَنَا إِسْحَاقُ يَعْنِي ابْنَ مَنْصُورٍ: حَدَّثَنَا أَسْبَاطُ الْهَمْدَانِيُّ عَنِ الشَّدِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْإِيمَانُ قَيْدُ الْمُتَكِّ لَا يَفْتِكُ مُؤْمِنًا».

تخريج: [حسن] أخرجه البخاري في التاريخ الكبير: ٤٠٣/١ من حديث إسحاق بن منصور به، وصححه الحاكم على شرط مسلم: ٣٥٢/٤ ووافقه الذهبي وللحديث شواهد.

Chapter 158. Regarding Saying “Allāhu Akbar” When Reaching Every High Ground During A Journey

(المعجم ١٥٨) بَابُ: فِي التَّكْبِيرِ عَلَى كُلِّ شَرَفٍ فِي الْمَسِيرِ (التحفة ١٧٠)

2770. It was reported from Nāfi', from 'Abdullāh bin 'Umar who said: “Whenever the Messenger of Allāh ﷺ would return from a battle, or *Hajj*, or *'Umrah* he would say ‘*Allāhu Akbar*’ on every high ground. And he would say: *Lā ilāha illallāh, waḥdahū lā sharika lahu, lahu-l-mulku wa lahu-l-ḥamdu, wa huwa 'alā kulli shai'in qadīr. Ā'ibūna tā'ibūna 'ābidūna sājidūna lirabbina ḥāmidūn. Ṣadaqallāhu wa'adahu, wa naṣara 'abdahu, wa hazamal-aḥzāba waḥdah* (None has the right to be worshiped but Allāh Alone, without partner, to Whom belongs the dominion, to Whom all praise is due, and He has power over all things. We are returning; repenting, worshiping, prostrating and praising our Lord. Allāh has

٢٧٧٠ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَفَلَ مِنْ عَزْوٍ أَوْ حَجٍّ أَوْ عُمْرَةٍ يُكَبِّرُ عَلَى كُلِّ شَرَفٍ مِنَ الْأَرْضِ ثَلَاثَ تَكْبِيرَاتٍ وَيَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، أَيُّونَ تَأْتِيُونَ عَابِدُونَ سَاجِدُونَ لِرَبِّنَا حَامِدُونَ، صَدَقَ اللَّهُ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ».

kept His promise, supported His servant, and defeated the confederate alone).^[1]

تخريج: أخرجه البخاري، العمرة، باب ما يقول إذا رجع من الحج أو العمرة أو الغزوة، ح: ١٧٩٧ ومسلم، الحج، باب ما يقول إذا رجع من سفر الحج وغيره، ح: ١٣٤٤ من حديث مالك به، وهو في الموطأ (يحيى): ٤٢١/١.

Chapter 159. Regarding The Permission For Returning From The Battle After It Had Been Prohibited

2771. It was reported from Ibn ‘Abbās, who said: “The Verse those who believe in Allāh and the Last Day would not ask your leave...”^[2] was abrogated by the Verse in (*Sūrah*) *An-Nūr*: ‘The believers are only those, who believe in Allāh and His Messenger...’ up to His saying: ‘Oft-forgiving, Most Merciful.’^[3] (*Hasan*)

(المعجم ١٥٩) بَابُ: فِي الْإِذْنِ فِي الْقُقُولِ بَعْدَ النَّهْيِ (التحفة ١٧١)

٢٧٧١ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ ثَابِتِ الْمَرُوزِيِّ: حَدَّثَنِي عَلِيُّ بْنُ الْحُسَيْنِ عَنْ أَبِيهِ، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: ﴿لَا يَسْتَدْنِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾ [التوبة: ٤٤] الْآيَةَ نَسَخَهَا الَّتِي فِي النُّورِ: ﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ﴾ إِلَى قَوْلِهِ: ﴿عَفُورٌ رَحِيمٌ﴾ [النور: ٦٢].

تخريج: [إسناده حسن] أخرجه البيهقي: ١٧٣/٩ من حديث أبي داود به مختصراً.

Chapter 160. On Sending A Person Carrying Good News

2772. It was reported from Jarīr who said: “The Messenger of Allāh ﷺ said to me: ‘Will you not relieve me of *Dhul-Khalaṣah*?’” So he went to it, and burnt it down, then he sent a man from Aḥmas whose *Kunyaḥ* was Abū Arṭāh to the Prophet ﷺ to give him the good news. (*Ṣaḥīḥ*)

(المعجم ١٦٠) بَابُ: فِي بَعَثَةِ الْبُشْرَاءِ (التحفة ١٧٢)

٢٧٧٢ - حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ: حَدَّثَنَا عَيْسَى عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَا تُرِيحُنِي مِنْ ذِي الْخَلَصَةِ؟» فَأَتَاهَا فَحَرَقَهَا ثُمَّ بَعَثَ رَجُلًا مِنْ أَحْمَسَ إِلَى النَّبِيِّ ﷺ يُبَشِّرُهُ بِكُنَى أَبِي أَرْطَاةَ.

[1] See also no. 2599.

[2] *At-Tawbah* 9:44.

[3] *An-Nūr* 24:62.

تخريج: أخرجه البخاري، الجهاد والسير، باب البشارة في الفتوح، ح: ٣٠٧٦ ومسلم، فضائل الصحابة، باب: من فضائل جرير بن عبدالله رضي الله تعالى عنه، ح: ٢٤٧٦ من حديث إسماعيل بن أبي خالد به.

Comments:

Banū Khath'am had built a temple for themselves which they called Al-Ka'bah Al-Yamāniyyah. The house itself was named Khalaṣah and the idol as Dhūl-Khalaṣah. When Jarīr embraced Islam after the Conquest of Makkah, he fulfilled this mission.

Chapter 161. Regarding Giving A Present To The One Who Delivers Good News

2773. 'Abdullāh bin Ka'b said: "I heard Ka'b bin Mālik saying: 'Whenever the Prophet ﷺ arrived from a journey he would start with the *Masjid*; he would pray two *Rak'ahs*, and then sit to receive people.'" (The narrator) Ibn As-Sarḥ then narrated rest of the *Hadith*. — "The Messenger of Allāh ﷺ forbade the Muslims from talking to the three of us. After substantial time elapsed I ascended the wall of Abū Qatādah — who was my paternal cousin, and gave him *Salām*. By Allāh! He did not return my *Salām*. When I performed the *Subḥ* prayer on the morning of the fiftieth night on the roof of one of our houses, I heard a caller saying: 'O Ka'b bin Mālik! Receive the good news!' When the man whose voice I heard with the good news came to me, I took off my garments and clothed him with them, then I went on until I entered the *Majid* and saw the Messenger of Allāh ﷺ sitting. Ṭalḥah bin 'Ubaidullāh stood up and came hastily towards me,

(المعجم (١٦١) بَابُ: فِي إِعْطَاءِ الْبَشِيرِ
(التحفة (١٧٣))

٢٧٧٣ - حَدَّثَنَا ابْنُ السَّرْحِ: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا قَدِمَ مِنْ سَفَرٍ بَدَأَ بِالْمَسْجِدِ فَرَكَعَ فِيهِ رَكْعَتَيْنِ ثُمَّ جَلَسَ لِلنَّاسِ وَقَفَّصَ ابْنُ السَّرْحِ الْحَدِيثَ قَالَ: وَنَهَى رَسُولُ اللَّهِ ﷺ الْمُسْلِمِينَ عَنْ كَلَامِنَا أَيُّهَا الثَّلَاثَةُ حَتَّى إِذَا طَالَ عَلَيَّ تَسَوَّرْتُ جِدَارَ حَائِطِ أَبِي قَتَادَةَ - وَهُوَ ابْنُ عَمِّي - فَسَلَّمْتُ عَلَيْهِ فَوَالله! مَا رَدَّ عَلَيَّ السَّلَامَ، ثُمَّ صَلَّيْتُ الصُّبْحَ صَبَاحَ خَمْسِينَ لَيْلَةً عَلَى ظَهْرِ بَيْتٍ مِنْ بُيُوتِنَا، فَسَمِعْتُ صَارِحًا: يَا كَعْبُ بْنُ مَالِكِ! أَبَشِّرْ فَلَمَّا جَاءَنِي الَّذِي سَمِعْتُ صَوْتَهُ يُبَشِّرُنِي نَزَعْتُ لَهُ ثَوْبِي فَكَسَوْتُهُمَا إِبَاهُ، فَاَنْطَلَقْتُ حَتَّى إِذَا دَخَلْتُ الْمَسْجِدَ، فَإِذَا رَسُولُ اللَّهِ ﷺ جَالِسٌ، فَقَامَ إِلَيَّ طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ يَهْرُولُ حَتَّى صَافَحَنِي وَهَنَانِي.

shook my hands and congratulated me.” (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، التوبة، باب حديث توبة كعب بن مالك وصاحبيه، ح: ٢٧٦٩ عن ابن السرح، والبخاري، التفسير، سورة البراءة، باب قوله: ﴿لقد تاب الله على النبي والمهاجرين والأنصار﴾، ح: ٤٦٧٦ مختصرًا جدًا من حديث ابن وهب به.

Comments:

The reference is to the incident relating to Ka'b bin Mālik, may Allāh be pleased with him, during the military campaign of Tabūk, which took place after the Conquest of Makkah when he was ostracized from the society at the behest of the Prophet ﷺ.

Chapter 162. Regarding Prostration Out Of Gratitude

2774. It was reported from Abū Bakrah who said: “Whenever any good news or a glad tidings was told to the Prophet ﷺ, he would prostrate, in gratitude to Allāh.” (*Ḥasan*)

(المعجم ١٦٢) **بَابُ: فِي سُجُودِ الشُّكْرِ**
(التحفة ١٧٤)

٢٧٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ أَبِي بَكْرَةَ بَكَارِ بْنِ عَبْدِ الْعَزِيزِ قَالَ: أَخْبَرَنِي أَبِي عَبْدِ الْعَزِيزِ عَنْ أَبِي بَكْرَةَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ إِذَا جَاءَهُ أَمْرٌ سُرُورٍ أَوْ بُشْرٍ بِهِ خَرَّ سَاجِدًا شَاكِرًا لِلَّهِ.

تخريج: [إسناده حسن] أخرجه الترمذي، السير، باب ما جاء في سجدة الشكر، ح: ١٥٧٨ وابن ماجه، ح: ١٣٩٤ من حديث أبي عاصم به، وقال الترمذي: "حسن غريب".

2775. It was reported from ‘Āmir bin Sa’d from his father, who said: “We went out with the Messenger of Allāh ﷺ from Makkah headed for Al-Madīnah. When we arrived near ‘Azwarā, he dismounted, then raised his hands supplicating to Allāh for a time, and then he prostrated and stayed like that for a long time. Then he stood up, and raised his hands and supplicated to Allāh, the Exalted, for a time, and then he prostrated and stayed like that for a long time. Then he stood up and raised his hands for a time, then prostrated” — Aḥmad (one of the narrators) mentioned it three

٢٧٧٥ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: حَدَّثَنِي مُوسَى بْنُ يَعْقُوبَ عَنِ ابْنِ عُثْمَانَ - قَالَ أَبُو دَاوُدَ: وَهُوَ يَحْيَى ابْنُ الْحَسَنِ بْنِ عُثْمَانَ - عَنْ أَشْعَثِ بْنِ إِسْحَاقَ بْنِ سَعْدٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ مِنْ مَكَّةَ نُرِيدُ الْمَدِينَةَ فَلَمَّا كُنَّا قَرِيبًا مِنْ عَزْوَرَا نَزَلَ ثُمَّ رَفَعَ يَدَيْهِ فَدَعَا اللَّهَ سَاعَةً ثُمَّ خَرَّ سَاجِدًا فَمَكَتَ طَوِيلًا، ثُمَّ قَامَ فَرَفَعَ يَدَهُ فَدَعَا اللَّهَ تَعَالَى سَاعَةً ثُمَّ خَرَّ سَاجِدًا فَمَكَتَ طَوِيلًا، ثُمَّ قَامَ فَرَفَعَ يَدَيْهِ سَاعَةً ثُمَّ خَرَّ سَاجِدًا -

times. "He then said: 'I asked my Lord and interceded for my people, and He gave me a third of my people, so I prostrated out of gratitude to My Lord. Then I raised my head and asked my Lord for my people, and He gave me one third of my people, so I prostrated out of gratitude to my Lord. Then I raised my head and asked my Lord for my people, and He gave me the last third of my people, so I prostrated out of gratitude to My Lord.'" (*Da'if*)

Abū Dāwud said: Ash'ath bin Ishāq omitted Aḥmad bin Ṣāliḥ when he narrated it to us. Mūsā bin Sahl Ar-Ramlī narrated it to us from him.

ذَكَرَهُ أَحْمَدُ ثَلَاثًا - قَالَ: «إِنِّي سَأَلْتُ رَبِّي وَشَفَعْتُ لِأُمَّتِي فَأَعْطَانِي ثُلُثَ أُمَّتِي فَخَرَرْتُ سَاجِدًا شُكْرًا لِرَبِّي، ثُمَّ رَفَعْتُ رَأْسِي فَسَأَلْتُ رَبِّي لِأُمَّتِي فَأَعْطَانِي ثُلُثَ أُمَّتِي فَخَرَرْتُ سَاجِدًا لِرَبِّي شُكْرًا، ثُمَّ رَفَعْتُ رَأْسِي فَسَأَلْتُ رَبِّي لِأُمَّتِي فَأَعْطَانِي الثُّلُثَ الْآخَرَ فَخَرَرْتُ سَاجِدًا لِرَبِّي».

قَالَ أَبُو دَاوُدَ: أَشَعَثُ بْنُ إِسْحَاقَ أَسْقَطَهُ أَحْمَدُ بْنُ صَالِحٍ حِينَ حَدَّثَنَا بِهِ فَحَدَّثَنِي بِهِ عَنْهُ مُوسَى بْنُ سَهْلِ الرَّمْلِيِّ.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٣٧٠/٢ من حديث أبي داود به * يحيى بن الحسن: مجهول الحال (تقريب) وأشعث بن إسحاق: مستور، ولسجود الشكر شواهد عند مسلم، ح: ٢٨٩٠ وغيره.

Chapter 163. Regarding *At-Ṭurūq* (Returning From A Journey To The Family At Night)

(المعجم ١٦٣) بَابُ: فِي الطَّرُوقِ (التحفة ١٧٥)

2776. It was reported from Muḥārib bin Dithār, from Jābir bin 'Abdullāh who said: "The Messenger of Allāh ﷺ disliked that a man (on journey) return back to his family at night." (*Ṣaḥīḥ*)

٢٧٧٦ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ وَمُسْلِمٌ ابْنُ إِبْرَاهِيمَ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ مُحَارِبِ ابْنِ دِيثَارٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَكْرَهُ أَنْ يَأْتِيَ الرَّجُلُ أَهْلَهُ طُرُوقًا.

تخریج: وأخرجه البخاري، النكاح، باب: لا يترك أهله ليلاً إذا أطال الغيبة أن يخونهم أو يلمس عشراتهم، ح: ٥٢٤٣ ومسلم، الإمارة، باب كراهة الطروق ... إلخ، ح: ٧١٥ بعد: ١٩٢٨ من حديث شعبة به.

2777. It was reported from Mughīrah, from Ash-Sha'bī, from Jābir, from the Prophet ﷺ, that he

٢٧٧٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ مُغْبِرَةَ، عَنِ الشَّعْبِيِّ، عَنِ

said: "The best time for a man to go to his family when arriving from a journey is at the beginning of the night." (*Ṣaḥīḥ*)

جَابِرٌ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ أَحْسَنَ مَا دَخَلَ الرَّجُلُ عَلَى أَهْلِهِ إِذَا قَدِمَ مِنْ سَفَرٍ أَوَّلَ اللَّيْلِ».

تخريج: أخرجه البخاري، ح: ٥٢٤٤ ومسلم، ح: ٧١٥ بعد: ١٩٢٨ من حديث الشعبي به، انظر الحديث السابق.

2778. It was reported from Sayyār, from Ash-Sha'bī, from Jābir bin 'Abdullāh, who said: "We were with the Messenger of Allāh ﷺ on a (return) journey. When we were about to go to our family, he said: 'Delay it until we enter during the night, so that the disheveled woman can comb, and the woman whose husband has been away can clean herself.'" (*Ṣaḥīḥ*)

٢٧٧٨ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا سَيَّارٌ عَنِ الشَّعْبِيِّ، عَنِ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ فَلَمَّا ذَهَبْنَا لِنَدْخُلَ قَالَ: «أَمْهَلُوا حَتَّى نَدْخَلَ لَيْلًا لِكَيْ تَمْتَشِطَ الشَّعْثَةُ وَتَسْتَعِدَّ الْمَغِيْبَةَ».

Abū Dāwud said: Az-Zuhrī said: "Aṭ-Ṭarq means arriving after 'Ishā'."

قَالَ أَبُو دَاوُدَ: قَالَ الزُّهْرِيُّ: الطَّرْقُ بَعْدَ الْعِشَاءِ.

Abū Dāwud said: And there is no harm if it is after *Maghrib*.

قَالَ أَبُو دَاوُدَ: وَبَعْدَ الْمَغْرِبِ لَا بَأْسَ بِهِ.

تخريج: أخرجه البخاري، النكاح، باب: تستحد المغيبة وتمشط الشعثة، ح: ٥٢٤٧ ومسلم، الإمارة، باب كراهة الطروق... إلخ، ح: ٧١٥ بعد حديث: ١٩٢٨ من حديث هشيم به وهو في مسند أحمد: ٣/٣٠٣.

Comments:

Whenever the Messenger of Allāh ﷺ returned home from journey and arrived near his destination, he would send a word and it was announced among the people that the fighters were returning to the town, and would reach there by such-and-such time.

Chapter 164. Regarding Reception

(المعجم ١٦٤) بَابُ: فِي التَّلَقِّيِ
(التحفة ١٧٦)

2779. It was reported from As-Sā'ib bin Yazīd, who said: "When the Prophet ﷺ arrived in Al-Madinah from the Battle of Tābūk, the people went to receive him, so

٢٧٧٩ - حَدَّثَنَا ابْنُ السَّرْحِ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ: لَمَّا قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ مِنْ غَزْوَةِ

I went along with the children to meet him at *Thaniyah Al-Wadā'*.” (Ṣaḥīḥ)

تَبَوَّكَ تَلْقَاهُ النَّاسُ فَلَقِيْتُهُ مَعَ الصَّبِيَّانِ عَلَى نَيْبَةِ الْوَدَاعِ.

تخريج: أخرجه البخاري، المغازي، باب كتاب النبي ﷺ إلى كسرى وقيصر، ح: ٤٤٢٧ من حديث سفيان بن عيينة به.

Chapter 165. Regarding What Is Recommended Of Spending All The Supplies In Battle Upon The Return Of The Warrior

(المعجم ١٦٥) بَابُ: فِي مَا يُسْتَحَبُّ مِنْ إِنْقَادِ الزَّادِ فِي الْعُرْوِ إِذَا قُفِلَ (التحفة ١٧٧)

2780. It was reported from Anas bin Mālik who said: “A young man from Aslam said: ‘O Messenger of Allāh! I want to go out on an expedition, and I do not have any wealth to equip myself. He said: ‘Go to so-and-so Al-Anṣārī, for he had equipped himself, but he fell ill. Tell him: “The Messenger of Allāh ﷺ is conveying his *Salām* to you,” and tell him: “Give me what you had equipped yourself with.”” So he went to him and told him. He said to his wife: ‘O so-and-so! Give him what you had equipped me with, and do not detain anything from it at all. By Allāh! If you keep anything out of it, Allāh will not bless it.’” (Ṣaḥīḥ)

٢٧٨٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا ثَابِتُ الْبُنْتَانِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ فَتَى مِنْ أَسْلَمَ قَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أُرِيدُ الْجِهَادَ وَلَيْسَ لِي مَالٌ أَنْجَهْرُهُ بِهِ، قَالَ: «أَذْهَبْ إِلَى فُلَانِ الْأَنْصَارِيِّ فَإِنَّهُ كَانَ قَدْ تَجَهَّرَ فَمَرِضٌ قُفِلَ لَهُ: إِنَّ رَسُولَ اللَّهِ ﷺ يُفْرئُكَ السَّلَامَ، وَقُلْ لَهُ: اذْفَعْ إِلَيَّ مَا تَجَهَّرْتَ بِهِ» فَأَتَاهُ فَقَالَ لَهُ ذَلِكَ، فَقَالَ لَامْرَأَتِهِ: يَا فُلَانَةُ! اذْفَعِي إِلَيْهِ مَا جَهَّرْتَنِي بِهِ وَلَا تَحْسِبي مِنْهُ شَيْئًا، فَوَاللَّهِ! لَا تَحْسِيبِينَ مِنْهُ شَيْئًا فَيُبَارِكَ اللَّهُ فِيهِ.

تخريج: أخرجه مسلم، الإمامة، باب فضل إعانة الغازي في سبيل الله ... إلخ، ح: ١٨٩٤ من حديث حماد بن سلمة به.

Chapter 166. Regarding The Ṣalāt Performed Upon Returning From A Journey

(المعجم ١٦٦) بَابُ: فِي الصَّلَاةِ عِنْدَ الْقُدُومِ مِنَ السَّفَرِ (التحفة ١٧٨)

2781. It was reported from Ka'b bin Mālik who said: “The Prophet ﷺ would not return from a journey

٢٧٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَوَكِّلِ الْعَسْقَلَانِيُّ وَالْحَسَنُ بْنُ عَلِيٍّ قَالَا: حَدَّثَنَا

but only during the daytime.” — Al-Ḥasan (one of the narrators) said: “In the morning.” — “When he would arrive from a journey, he would come to the *Masjid* and pray two *Rak’ahs* in it, and then he would sit down in it.” (*Ṣaḥīḥ*)

عَبْدُ الرَّزَاقِ: أَخْبَرَنِي ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي ابْنُ شَهَابٍ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ عَنْ أَبِيهِ عَبْدِ اللَّهِ بْنِ كَعْبِ وَعَمِّهِ عُبَيْدِ اللَّهِ بْنِ كَعْبٍ، عَنْ أَبِيهِمَا كَعْبِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَتَقَدَّمُ مِنْ سَفَرٍ إِلَّا نَهَارًا - قَالَ الْحَسَنُ: فِي الضُّحَى - فَإِذَا قَدِمَ مِنْ سَفَرٍ أَتَى الْمَسْجِدَ فَرَكَعَ فِيهِ رَكْعَتَيْنِ ثُمَّ جَلَسَ فِيهِ.

تخريج: [إسناده صحيح] تقدم، ح: ٢٧٧٣ وأخرجه البخاري، الجهاد والسير، باب الصلاة إذا قدم من سفر، ح: ٣٠٨٨ من حديث ابن جريج ومسلم، ح: ٢٧٦٩ من حديث ابن شهاب الزهري به وهو في مصنف عبدالرزاق، ح: ٤٨٦٤.

2782. It was reported from Nāfi‘, from Ibn ‘Umar who said: “When the Messenger of Allāh ﷺ returned back from his *Hajj*, he entered Al-Madīnah, and made his camel kneel down at the gate of his *Masjid*, then he entered it and prayed two *Rak’ahs* in it, then he returned to his home.” Nāfi‘ said: “Ibn ‘Umar also used to do that.” (*Ḥasan*)

٢٧٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ مَنْصُورٍ الطُّوسِيُّ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ جِئَ أَقْبَلَ مِنْ حَجَّتِهِ دَخَلَ الْمَدِينَةَ فَأَنَاحَ عَلَى بَابِ مَسْجِدِهِ ثُمَّ دَخَلَهُ فَرَكَعَ فِيهِ رَكْعَتَيْنِ ثُمَّ انْصَرَفَ إِلَى بَيْتِهِ. قَالَ نَافِعٌ: فَكَانَ ابْنُ عُمَرَ كَذَلِكَ يَصْنَعُ.

تخريج: [إسناده حسن] أخرجه أحمد: ١٢٩/٢ من حديث يعقوب بن إبراهيم بن سعد به.

Comments:

It is among the desirable acts that, on return from a journey, he first goes to *Masjid* and performs two *Rak’ahs* and then enters his house.

Chapter 167. Regarding Wages For The One Who Distributes The Spoils

2783. It was reported from Abū Sa‘eed Al-*Khudrī* that the Messenger of Allāh ﷺ said: “Beware of the wages of the

(المعجم ١٦٧) بَابُ: فِي كِرَاءِ الْمَقَاسِمِ (التحفة ١٧٩)

٢٧٨٣ - حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرِ النَّيْسَابِيِّ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: حَدَّثَنَا الزَّمْعِيُّ عَنْ الزُّبَيْرِ بْنِ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ سُرَّاقَةَ أَنَّ

Qusāmāh (one who distributes the spoils).” He said: “We asked: ‘And what is the *Qusāmāh*?’ He replied: ‘It is something which is supposed to be shared by the people, and then a portion of it is reduced.’” (*Daʿīf*)

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٣٥٦/٦ من حديث أبي داود به * الزبير بن عثمان: وثقه ابن حبان وحده فيما أعلم.

2784. ‘Aṭā’ bin Yasār reported similar (as no. 2783) from the Prophet ﷺ, he said (in it): “A man is appointed among a group of people, and he takes (as wages) from the share of this one, and from the share of this one.” (*Daʿīf*)

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٣٥٦/٦ من حديث أبي داود به، وهو مرسل.

Chapter 168. Engaging In Trade During Battle

2785. ‘Ubaidullāh bin Salmān reported from a man among the Companions of the Prophet ﷺ: “When we conquered Khaibar, they took out their share of the spoils from the goods and the captives. The people started trading; buying and selling their spoils. A man from them came to the Messenger of Allāh ﷺ after he had prayed, and said: ‘O Messenger of Allāh! I have gained so much today, nobody in this valley has gained such.’ He said: ‘Woe to you! How much did you gain?’ He said: ‘I kept on selling and buying until I gained three

مُحَمَّدَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ أَخْبَرَهُ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِيَّاكُمْ وَالْقَسَامَةَ»، قَالَ: فَقُلْنَا: وَمَا الْقَسَامَةُ؟ قَالَ: «الشَّيْءُ يَكُونُ بَيْنَ النَّاسِ فَيَنْتَقِصُ مِنْهُ».

٢٧٨٤ - حَدَّثَنَا عَبْدُ اللَّهِ الْقَعْنَبِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ عَنْ شَرِيكَ يَعْنِي ابْنَ أَبِي نَوِيرٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ قَالَ: «الرَّجُلُ يَكُونُ عَلَى الْفَيْتَامِ مِنَ النَّاسِ فَيَأْخُذُ مِنْ حَظِّ هَذَا وَحَظِّ هَذَا».

(المعجم ١٦٨) بَابُ: فِي التَّجَارَةِ فِي الْعُرُو (التحفة ١٨٠)

٢٧٨٥ - حَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ: حَدَّثَنَا مُعَاوِيَةُ يَعْنِي ابْنَ سَلَامٍ عَنْ زَيْدِ يَعْنِي ابْنَ سَلَامٍ أَنَّهُ سَمِعَ أَبَا سَلَامٍ يَقُولُ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ سَلْمَانَ أَنَّ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ حَدَّثَهُ قَالَ: لَمَّا فَتَحْنَا خَيْبَرَ أَخْرَجُوا غَنَائِمَهُمْ مِنَ الْمَتَاعِ وَالسَّبْيِ فَجَعَلَ النَّاسُ يَتَبَايَعُونَ غَنَائِمَهُمْ فَجَاءَ رَجُلٌ حِينَ صَلَّى رَسُولُ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! لَقَدْ رِبَحْتُ رِبْحًا مَا رِبِحَ الْيَوْمَ مِثْلَهُ أَحَدٌ مِنْ أَهْلِ هَذَا الْوَادِي قَالَ: «وَيْحَكَ وَمَا رِبِحْتُ؟» قَالَ: مَا زِلْتُ أَيْبِعُ وَأَبْتَأُ حَتَّى رِبِحْتُ

hundred *Uqiyah*.' The Messenger of Allāh ﷺ said: 'I will tell you about a man who gained more than you.' He asked: 'What is that O Messenger of Allāh!' He replied: 'Two *Rak'ahs* after the (obligatory) prayers.'" (*Ṣaḥīh*)

ثَلَاثِمِائَةَ أُوقِيَّةٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَنْبِئُكَ بِخَيْرِ رَجُلٍ رَيْحٍ». قَالَ: مَا هُوَ يَا رَسُولَ اللَّهِ؟ قَالَ: «رَكَعَتَيْنِ بَعْدَ الصَّلَاةِ».

تخریج: [إسناده صحيح] أخرجه البيهقي: ٣٣٢/٦ من حديث أبي داود به.

Chapter 169. Regarding Carrying Weapons To The Land Of The Enemy

2786. *Dhul-Jawshan* — a man from *Aḍ-Ḍabāb* — said: "After the Prophet ﷺ had finished with the people of *Badr*, I came to him with a colt from my mare called *Al-Qarhā*'. I said: 'O Muḥammad! I have brought you *Ibn Al-Qarhā*', so take it.' He said: 'I have no need of it, but if you wish I can give you a selected coat of mail from the spoils of *Badr*.' I said: 'I would not take even a *Ghurrah* for it today. He said: "Then I have no need for it."^[1] (*Da'īf*)

(المعجم ١٦٩) بَابُ: فِي حَمْلِ السَّلَاحِ إِلَى أَرْضِ الْعَدُوِّ (التحفة ١٨١)

٢٧٨٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا أَبِي عَنْ أَبِي إِسْحَاقَ عَنْ ذِي الْجَوْشَنِ - رَجُلٍ مِنَ الصَّبَابِ - قَالَ: أَتَيْتُ النَّبِيَّ ﷺ بَعْدَ أَنْ فَرَّغَ مِنْ أَهْلِ بَدْرِ بَابِنِ فَرَسٍ لِي يُقَالُ لَهَا: الْقَرْحَاءُ، فَقُلْتُ: يَا مُحَمَّدُ! إِنِّي قَدْ جِئْتُكَ بَابِنِ الْقَرْحَاءِ لِنَتِّخِذَهُ. قَالَ: «لَا حَاجَةَ لِي فِيهِ، فَإِنْ شِئْتَ أَنْ أُقِيضَكَ بِهِ الْمُخْتَارَةَ مِنْ دُرُوعِ بَدْرِ» فَعَلْتُ، قُلْتُ: مَا كُنْتُ أُقِيضُهُ الْيَوْمَ بِعُرَّةٍ قَالَ: «فَلَا حَاجَةَ لِي فِيهِ».

تخریج: [إسناده ضعيف] أخرجه البيهقي: ١٠٨، ١٠٩ من حديث أبي داود به، ورواه أحمد: ٤٨٤/٣ * أبو إسحاق عنن.

Comments:

The author's purpose in quoting the *Hadīth* is to prove the fact that it is allowed to give some weapon etc., to a non-Muslim knowing that he would take it to the territory of disbelievers. It may be noted here that *Dhul-Jawshan* was a disbeliever at that time.

[1] *Ghurrah* is used for slave, and sometimes for a horse, or mule or some animal in general.

Chapter 170. Regarding Residing In The Land Of Shirk

2787. Samurah bin Jundab said: “To proceed: ‘The Messenger of Allāh ﷺ said: “Anyone who associates with a polytheist and lives with him, then he is like him.”^[1] (*Da'if*)

(المعجم ١٧٠) بَابُ: فِي الْإِقَامَةِ بِأَرْضِ
الشِّرْكِ (التحفة ١٨٢)

٢٧٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ بْنِ
سُفْيَانَ: حَدَّثَنِي يَحْيَى بْنُ حَسَّانَ قَالَ: أَخْبَرَنَا
سُلَيْمَانُ بْنُ مُوسَى أَبُو دَاوُدَ قَالَ: حَدَّثَنَا
جَعْفَرُ بْنُ سَعْدِ بْنِ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ:
حَدَّثَنِي حُبَيْبُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ سُلَيْمَانَ بْنِ
سَمُرَةَ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ: أَمَا بَعْدُ، قَالَ
رَسُولُ اللَّهِ ﷺ: «مَنْ جَامَعَ الْمُشْرِكَ وَسَكَنَ
مَعَهُ فَإِنَّهُ مِثْلُهُ».

تخريج: [إسناده ضعيف] انظر، ح: ٢٧١٦.

The End of the Book of *Jihād*

[1] See no. 456, and no. 2716.

16. The Book Of Sacrifices

(المعجم ١٦) - أَوَّلُ كِتَابِ الضَّحَايَا

(التحفة ١٠)

Comments:

Dahāyā is the plural of *Ḍahīyyah*, *Aḍāhī* is the plural of *Uḍhīyyah* and *Adhā* is the plural of *Adhāt*. They all refer to the animal sacrificed on the 10th of *Dhul-Hijjah*, or after that during the days of *Tashrīq* (the three days after 'Eid *Al-Adhā*; the 11th, 12th & 13th of *Dhul-Hijjah*) as part of the 'Eid celebration with the intention of seeking the pleasure and drawing nearer to Allāh.

Chapter 1. What Has Been Reported Regarding The Obligation Of The Sacrifices

(المعجم ١) - بَابُ مَا جَاءَ فِي إِيْجَابِ

الْأَضَاحِي (التحفة ١)

2788. *Mikhnaf bin Sulaim* said: "While we were standing with the Messenger of Allāh ﷺ at 'Arafāt he said: 'O people! It is obligatory on each family to offer every year an *Uḍhīyah* (sacrifice) and an '*Atīrah*. Do you know what *Al-'Atīrah* is? It is what people call *Ar-Rajabīyyah*.'" (*Da'if*)

Abū Dāwud said: *Al-'Atīrah* was abrogated. This narration is abrogated.

٢٧٨٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ؛ ح:

وَحَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا بِشْرٌ عَنْ عَبْدِ اللَّهِ بْنِ عَوْنٍ، عَنْ غَامِرِ أَبِي رَمَلَةَ قَالَ: أَنْبَأَنَا مُحَمَّدُ بْنُ سُلَيْمٍ قَالَ: وَنَحْنُ وَفُوفٌ مَعَ رَسُولِ اللَّهِ ﷺ بِعَرَافَاتٍ قَالَ: قَالَ: «يَا أَيُّهَا النَّاسُ! إِنَّ عَلَى كُلِّ أَهْلِ بَيْتٍ فِي كُلِّ عَامٍ أَضْحِيَّةً وَعَتِيرَةً، أَتَدْرُونَ مَا الْعَتِيرَةُ؟ هَذِهِ الَّتِي يَقُولُ النَّاسُ الرَّجَبِيَّةُ».

قَالَ أَبُو دَاوُدَ: الْعَتِيرَةُ مَنْسُوحَةٌ، هَذَا خَبْرٌ مَنْسُوحٌ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الأضحى، باب الأضحية في كل عام، ح: ١٥١٨ والنسائي، ح: ٤٢٢٩ وابن ماجه، ح: ٣١٢٥ من حديث عبدالله بن عون به وقال الترمذي: "حسن غريب" وللحديث شواهد عند النسائي، ح: ٤٢٣٠ وغيره * أبو رملة مجهول الحال جهله ابن القطان وغيره، والحديث: ٢٨٣٠ يغني عنه.

Comments:

As for '*Atīrah*, see no. 2830-2833; this *Hadīth* is among those used by those who hold the view that *Uḍhīyyah* is obligatory.

2789. 'Abdullāh bin 'Amr bin Al-'Āṣ narrated that the Prophet ﷺ said: "I have been commanded to take the Day of *Adhā* as 'Eid,

٢٧٨٩ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ قَالَ: حَدَّثَنِي سَعِيدُ ابْنُ أَبِي أَيُّوبَ قَالَ: حَدَّثَنِي عِيَّاشُ بْنُ عَبَّاسٍ

which Allāh has appointed for this nation.” A man said: “What if I can only find a female *Manīah*,^[1] can I sacrifice it?” He said: “No, but take (clip) from your hair, and nails, and trim your moustache, and shave your pubes. That will complete your *Udhiyyah* before Allāh.” (*Sahīh*)

الْقَبَائِنِي عَنْ عَيْسَى بْنِ هِلَالِ الصَّدْفِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ أَنَّ النَّبِيَّ ﷺ قَالَ: «أُمِرْتُ بِيَوْمِ الْأَضْحَى عَيْدًا جَعَلَهُ اللَّهُ لِهَذِهِ الْأُمَّةِ». قَالَ الرَّجُلُ: أَرَأَيْتَ إِنْ لَمْ أَجِدْ إِلَّا مَيْحَةَ أَنْتَى أَفَأُضْحِي بِهَا؟ قَالَ: «لَا وَلَكِنْ تَأْخُذُ مِنْ شَعْرِكَ وَأُظْفَارِكَ وَتَقْصُ شَارِبَكَ وَتَحْلِقُ عَانَتَكَ فَتِلْكَ تَمَامُ أُضْحِيَّتِكَ عِنْدَ اللَّهِ».

تخريج: [إسناده صحيح] تقدم، ح: ١٣٩٩ وأخرجه النسائي، ح: ٤٣٧٠ من حديث سعيد بن أبي أيوب به، وصححه ابن حبان، ح: ١٠٤٣ والحاكم: ٢٢٣/٤ ووافقه الذهبي. Comments: If a person does not have the means to offer a sacrifice, he is excused.

Chapter 1,2. Sacrificing On Behalf Of A Deceased Person

(المعجم ١، ٢) - بَابُ الْأَضْحِيَّةِ عَنِ الْمَيِّتِ (التحفة ٢)

2790. It was reported from Hanash, that he said: “I saw ‘Ali, may Allāh be pleased with him, sacrificing two rams, so I said to him: ‘What is this?’ He replied: ‘The Messenger of Allāh ﷺ entrusted me to sacrifice on his behalf, so I am sacrificing on his behalf.’” (*Da'if*)

٢٧٩٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي الْحَسَنِ، عَنْ الْحَكَمِ، عَنْ حَنْشٍ قَالَ: رَأَيْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ يُضْحِي بِكَبْشَيْنِ فَقُلْتُ لَهُ: مَا هَذَا؟ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ أَوْصَانِي أَنْ أُضْحِيَ عَنْهُ فَأَنَا أُضْحِي عَنْهُ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الأضحاحي، باب ما جاء في الأضحية عن الميت، ح: ١٤٩٥ من حديث شريك القاضي به وقال: "غريب" * شريك والحكم بن عتيبة: عننا وأبو الحسناء مجهول، وهو غير الحسن بن الحكم النخعي ووقع الوهم عند الحاكم: ٤/٢٢٩، ٢٣٠ وصححه، ووافقه الذهبي.

[1] A sheep or camel which was lent for a period of time to be used for its milk or wool.

Chapter 2,3. A Man Clipping His Hair During The (First) Ten Days Of (Dhul-Hijjah), While He Intends To Sacrifice

2791. It was reported from ‘Amr bin Muslim Al-Laithī: “I heard Sa‘eed bin Al-Musayyab saying: ‘I heard Umm Salamah saying: “The Messenger of Allāh ﷺ said: ‘If anyone has an animal for slaughter (as sacrifice), then when the crescent of Dhul-Hijjah is sighted, then he is not to take (cut) from his hair nor his nails until he has sacrificed.”’ (Ṣaḥīḥ)

Abū Dāwud said: Those who reported it from Mālik and Muḥammad bin ‘Amr differed over (the name of) ‘Amr bin Muslim. Some of them said: ‘Umar, and most of them said ‘Amr.

Abū Dāwud said: He is ‘Amr bin Muslim bin Ukaimah Al-Laithī Al-Jundaī.

تخريج: أخرجه مسلم، الأضحى، باب نهي من دخل عليه عشر ذي الحجة ... إلخ، ح: ١٩٧٧ عن عبيد الله بن معاذ به.

Comments:

Anyone who intends to offer a sacrifice, he must refrain from trimming his hair and clipping his nails during the first ten days of Dhul-Hijjah, until after they have performed the sacrifice.

Chapter 3,4. What Is Recommended Regarding Sacrifices

2792. It was reported from ‘Aishah, that the Messenger of Allāh ﷺ ordered for a horned ram with black on its legs, black around its eyes and black on its underside, and it was brought forward for him

(المعجم ٢، ٣) - بَابُ الرَّجُلِ يَأْخُذُ مِنْ شَعْرِهِ فِي الْعَشْرِ وَهُوَ يُرِيدُ أَنْ يُضْحِيَ (التحفة ٣)

٢٧٩١ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا عَمْرٌو بْنُ مُسْلِمِ بْنِ اللَّيْثِيِّ قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيْبِ يَقُولُ: سَمِعْتُ أُمَّ سَلَمَةَ تَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ لَهُ ذَنْبٌ يَذْبَحُهُ فَإِذَا أَهْلَ هِلَالِ ذِي الْحِجَّةِ فَلَا يَأْخُذَنَّ مِنْ شَعْرِهِ وَلَا مِنْ أَظْفَارِهِ شَيْئًا حَتَّى يُضْحِيَ».

قَالَ أَبُو دَاوُدَ: اخْتَلَفُوا عَلَى مَالِكٍ وَعَلَى مُحَمَّدِ بْنِ عَمْرٍو فِي عَمْرٍو بْنِ مُسْلِمٍ، فَقَالَ بَعْضُهُمْ: عَمْرٌو، وَأَكْثَرُهُمْ قَالَ: عَمْرٌو.

قَالَ أَبُو دَاوُدَ: وَهُوَ عَمْرٌو بْنُ مُسْلِمِ بْنِ أَكْبَمَةَ اللَّيْثِيِّ الْجُنْدَعِيِّ.

(المعجم ٣، ٤) - بَابُ مَا يُسْتَحَبُّ مِنَ الضَّحَايَا (التحفة ٤)

٢٧٩٢ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: أَخْبَرَنِي حَيْوَةُ قَالَ: حَدَّثَنِي أَبُو صَخْرٍ عَنْ ابْنِ قُسَيْطٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ

to sacrifice it. He said: "O 'Āishah! Get me a knife." Then he said: "Sharpen it with a stone." So she did it. He took the knife and the ram, and placed it on the ground to slaughter it, and said: "In the Name of Allāh. O Allāh! Accept it for Muḥammad, Muḥammad's family, and for the *Ummah* of Muḥammad." Then he sacrificed it. (*Sahīh*)

عَنْهُ أَمَرَ بِكَبْشٍ أَقْرَنَ بَطْأً فِي سَوَادٍ وَتَنْظُرُ فِي سَوَادٍ وَيَبْرُكُ فِي سَوَادٍ، فَأَتَيْتُ بِهِ فَضَحَيْتُ بِهِ فَقَالَ: «يَا عَائِشَةُ! هَلْمِي الْمُدْيَةَ»، ثُمَّ قَالَ: «اشْحَذِيهَا بِحَجَرٍ» فَفَعَلْتُ، فَأَخَذَهَا وَأَخَذَ الْكَبْشَ، فَأَضْجَعَهُ فَذَبَحَهُ، وَقَالَ: «بِسْمِ اللَّهِ، اللَّهُمَّ! تَقَبَّلْ مِنْ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَمِنْ أُمَّةِ مُحَمَّدٍ»، ثُمَّ ضَحَيْتُ بِهِ عَلَيْهِ.

تخريج: أخرجه مسلم، الأضاحي، باب استحباب استحسان الضحية وذبحها مباشرة... إلخ، ح: ١٩٦٧ من حديث ابن وهب به.

Comments:

1. The sacrificial animal, in order to be a good offering, must be able-bodied and good looking.
2. The blade used must be sufficiently sharp.
3. Offering sacrifices on behalf of the entire *Ummah* was exclusive for the Prophet ﷺ. As for others of the community, they should offer sacrifices on their own behalf as well on behalf of their family members.

2793. It was reported from Abū Qilābah, from Anas that the Prophet ﷺ performed *Nāhr* (sacrificed) seven camels that were standing, with his own hands, and *Uḍḥiyyah* (sacrificed) in Al-Madīnah two horned, white rams, with black markings. (*Sahīh*)

٢٧٩٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا [وُهَيْبٌ] عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ نَحَرَ سَبْعَ بَدَنَاتٍ بِيَدِهِ قِيَامًا وَضَحَى بِالْمَدِينَةِ بِكَبْشَيْنِ أَقْرَنَيْنِ أُمَّلِحَيْنِ.

تخريج: وأخرجه البخاري، الحج، باب من نحر هديه بيده، ح: ١٧١٢ من حديث وهيب به وانظر، ح: ١٧٩٦.

Comments:

1. As is well-known, the Messenger of Allāh ﷺ led an austere life, and was wont to giving away anything and everything he had in charity. Still, he never failed to offer the stipulated sacrifice.
2. The camel is slaughtered in a particular way known as *Nāhr*, which means using a spear to cut in the hollow of its throat near the breastbone, this process may also be used for other large and dangerous animals like the cow for example.
3. The camel is slaughtered while it is in the standing position, with its left leg fettered in such a way as to prevent it from moving.

2794. It was reported from Qatādah, from Anas that the Prophet ﷺ performed *Udhiyyah* (sacrificed) two horned, white rams, with black markings. He slaughtered them while saying the *Takbīr*, and mentioning the Name of Allāh, and he put his foot on their sides. (*Ṣaḥīh*)

السؤال بأسماء الله تعالى والاستعاذة بها،

2795. It was reported from Jābir bin ‘Abdullāh who said: “On the Day of Slaughter, the Prophet ﷺ slaughtered two horned, castrated, white rams, with black markings. When he made them face the *Qiblah*, he said: ‘I have turned my face towards He Who created the heavens and the earth, upon the *Millat* (religion) of Ibrāhīm, *Ḥanīfan* (staying away from *Shirk*), and I am not from the idolaters. Indeed, my *Ṣalāt*, my sacrifice, my life and my death all are for Allāh, the Lord of the Universe, Who has no partner. That is what I have been commanded, and I am one of the Muslims.^[1] O Allāh it is from You, and is for You, on behalf of Muḥammad and his *Ummah*. In the Name of Allāh, the Most Great.’ He then slaughtered it.” (*Ḥasan*)

تخريج: [حسن] أخرجه ابن ماجه، الأضاحي، باب أضاحي رسول الله ﷺ، ح: ٣١٢١ من حديث محمد بن إسحاق به، وصرح بالسمع * يزيد بن أبي حبيب: رواه عن خالد بن أبي عمران عن أبي عياش به أحمد: ٣/٣٧٥، ح: ١٥٠٨٦ وصححه ابن خزيمة، ح: ٢٨٩٩ وللحديث شواهد عند الترمذي، ح: ١٥٢١، وغيره.

٢٧٩٤ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبرَاهِيمَ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ ضَحَّى بِكَبْشَيْنِ أَقْرَبَيْنِ أَمْلَحَيْنِ يَدْبُحُ وَيَكْبُرُ وَيُسَمِّي وَيَضَعُ رِجْلَهُ عَلَى صَفْحَتَيْهَا.

تخريج: أخرجه البخاري، التوحيد، باب ح: ٧٣٩٩ من حديث هشام الدستوائي به.

٢٧٩٥ - حَدَّثَنَا إِبرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ قَالَ: حَدَّثَنَا عَيْسَى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي عِيَّاشٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: دَبَّحَ النَّبِيُّ ﷺ يَوْمَ الذَّبْحِ كَبْشَيْنِ أَقْرَبَيْنِ أَمْلَحَيْنِ مُوجَّهَيْنِ فَلَمَّا وَجَّهَهُمَا قَالَ: «إِنِّي وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ عَلَى مِلَّةِ إِبرَاهِيمَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ، اللَّهُمَّ مِنْكَ وَلَكَ عَنْ مُحَمَّدٍ وَأُمَّتِهِ بِسْمِ اللَّهِ وَاللَّهِ أَكْبَرُ»، ثُمَّ دَبَّحَ.

[1] See *Al-An'am* 6:161-163.

2796. It was reported from Abū Sa‘eed who said: “The Messenger of Allāh ﷺ used to sacrifice a select, horned, ram, black around the eyes, the mouth and the feet.” (*Ṣaḥīḥ*)

٢٧٩٦ - حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ قَالَ:
حَدَّثَنَا حَفْصٌ عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ أَبِي
سَعِيدٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُضْحِي
بِكَبْشٍ أَقْرَنَ فَحِيلٍ يَنْظُرُ فِي سَوَادٍ وَيَأْكُلُ فِي
سَوَادٍ وَيَمْشِي فِي سَوَادٍ.

تخريج: [صحيح] أخرجه الترمذي، الأضحى، باب ما جاء في ما يستحب من الأضاحي، ح: ١٤٩٦ والنسائي، ح: ٤٣٩٥ وابن ماجه، ح: ٣١٢٨ من حديث حفص بن غياث به وقال الترمذي: "حسن صحيح غريب" وله شاهد عند مسلم، ح: ١٩٦٧.

Chapter 4,5. What Is Allowed Regarding Age For The *Udhiyyah* (Sacrifice)

(المعجم ٤، ٥) - بَابُ مَا يَجُوزُ فِي الضَّحَايَا مِنَ السِّنِّ (التحفة ٥)

2797. It was reported from Abū Az-Zubair, from Jābir who said: “The Messenger of Allāh ﷺ said: ‘Do not slaughter but a *Musinnah*, unless it is difficult for you, in which case you can slaughter a *Jadh‘ah* lamb.’” (*Ṣaḥīḥ*)

٢٧٩٧ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ
الْحَرَانِيُّ قَالَ: أَخْبَرَنَا زُهَيْرُ بْنُ مَعَاوِيَةَ قَالَ:
حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «لَا تَذْبَحُوا إِلَّا مُسِنَّةً إِلَّا أَنْ يَعْسَرَ
عَلَيْكُمْ فَتَذْبَحُوا جَذَعَةً مِنَ الضَّانِ».

تخريج: أخرجه مسلم، الأضحى، باب سن الأضحية، ح: ١٩٦٣ من حديث زهير بن معاوية به وجاء تصريح سماع أبي الزبير في صحيح أبي عوانة: ٢٢٨/٥.

Comments:

Musinnah, in reference to cows, is the one that has lived for more than two years, entering into its third, in the case of sheep, it is the one that has completed one year, and entered into its second. *Jadh‘ah* is the animal that does not have any teeth growing in place of earlier teeth. For goats it refers to one that has lived for one year. For sheep it is between six months and one year, and there are different views about that from the scholars.

2798. It was reported from Zaid bin Khālid Al-Juhānī, he said: “The Messenger of Allāh ﷺ divided some sacrificial animals among his Companions. He gave me a *Jadh‘ah* goat.” He (Zaid) said: “I went back with it to him, and said: ‘It is only a *Jadh‘ah*.’” He replied:

٢٧٩٨ - حَدَّثَنَا مُحَمَّدُ بْنُ صُدْرَانَ قَالَ:
حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى قَالَ: أَخْبَرَنَا
مُحَمَّدُ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا عُمَارَةُ بْنُ
عَبْدِ اللَّهِ بْنِ طُعْمَةَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ
زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ قَالَ: قَسَمَ رَسُولُ اللَّهِ ﷺ

‘Sacrifice it,’ so I sacrificed it.”
(*Hasan*)

فِي أَصْحَابِهِ ضَحَايَا فَأَعْطَانِي عَتُودًا جَدَعًا،
قَالَ: فَرَجَعْتُ بِهِ إِلَيْهِ فَقُلْتُ لَهُ: إِنَّهُ جَدَعٌ،
فَقَالَ: «ضَحَّ بِهِ»، فَضَحَّيْتُ بِهِ.

تخريج: [حسن] أخرجه أحمد: ١٩٤/٥ من حديث محمد بن إسحاق به وصححه ابن حبان،
ح: ١٠٤٩ وللحديث شواهد.

2799. It was reported from ‘Āṣim bin Kulaib, from his father who said: “We were with a man from the Companions of the Prophet ﷺ who was called Mujāshī’, from Banū Sulaim. Full grown goats were scarce so he ordered a man to announce that the Messenger of Allāh ﷺ said: ‘A *Jadh’ah* fulfills whatever a *Thanī* fulfills.’” (*Sahīh*)

٢٧٩٩ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ قَالَ:
أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا الثَّوْرِيُّ عَنْ
عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ قَالَ: كُنَّا مَعَ
رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ يُقَالُ لَهُ:
مُجَاشِيعٌ مِنْ بَنِي سُلَيْمٍ، فَعَزَّتِ الْعَنَمُ، فَأَمَرَ
مُتَادِيًا فَتَادَى أَنْ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ:
«إِنَّ الْجَدْعَ يُؤْفِي مِمَّا يُؤْفِي مِنْهُ الشَّيْءُ».

قَالَ أَبُو دَاوُدَ: وَهُوَ مُجَاشِيعٌ بْنُ مَسْعُودٍ.

تخريج: [صحيح] أخرجه ابن ماجه، الأضحى، باب ما يجزى من الأضاحي، ح: ٣١٤٠
من حديث عبدالرزاق به وصححه الحاكم: ٢٢٦/٤ * الثوري لم ينفرد به، وللحديث شواهد كثيرة
عند النسائي، ح: ٤٣٨٨ وغيره.

2800. It was reported from Al-Barā’ who said: “On the Day of *An-Nahr*, the Messenger of Allāh ﷺ delivered a *Khutbah* after the *Ṣalāt*, and said: ‘Anyone who prays our prayer and sacrifices our sacrifice, his sacrifice is accepted. If anyone sacrifices before the prayer, then it is only meat of a sheep.’ Abū Burdah bin Niyār stood up and said: ‘O Messenger of Allāh! By Allāh! I sacrificed before I went to the prayer. As I know that today is a day of eating and drinking, so I made haste and ate and fed my family and neighbors.’ The Messenger of Allāh ﷺ said: ‘That

٢٨٠٠ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا أَبُو
الْأَحْوَصِ قَالَ: حَدَّثَنَا مَنْصُورٌ عَنِ الشَّعْبِيِّ،
عَنِ الْبَرَاءِ قَالَ: حَطَبْنَا رَسُولُ اللَّهِ ﷺ يَوْمَ
النَّحْرِ بَعْدَ الصَّلَاةِ فَقَالَ: «مَنْ صَلَّى صَلَاتِنَا
وَتَسَكَ نُسُكَنَا فَقَدْ أَصَابَ التُّسُكَ، وَمَنْ تَسَكَ
قَبْلَ الصَّلَاةِ فَيُنْكَ شَاءَ لَحْمٍ»، فَقَامَ أَبُو بُرْدَةَ
ابْنُ نِيَارٍ فَقَالَ: يَا رَسُولَ اللَّهِ! وَاللَّهِ! لَقَدْ
تَسَكْتُ قَبْلَ أَنْ أُخْرَجَ إِلَى الصَّلَاةِ وَعَرَفْتُ أَنَّ
الْيَوْمَ يَوْمٌ أَكَلِي وَشَرِبِي فَتَعَجَّلْتُ فَأَكَلْتُ
وَأَطَعُمْتُ أَهْلِي وَجِيرَانِي، فَقَالَ رَسُولُ اللَّهِ
ﷺ: «تِلْكَ شَاءَ لَحْمٍ»، فَقَالَ: إِنَّ عِنْدِي

is only the meat of a sheep.’ He said: ‘I have a female goat that is a *Jadh’ah*, and it is better than the meat of two sheep, will it be acceptable for me?’ He said: ‘Yes, but it will not be acceptable from anyone after you.’” (*Ṣaḥīḥ*)

تخريج: أخرجه البخاري، العيين، باب كلام الإمام والناس في خطبة العيد... إلخ، ح: ٩٨٣ عن مسدد ومسلم، الأضحى، باب وقتها، ح: ١٩٦١ من حديث أبي الأحوص به.

2801. It was reported from Al-Barā’ bin ‘Āzib who said: “A maternal uncle of mine, called Abū Burdah, sacrificed before the (*Eid*) prayer. So the Messenger of Allāh ﷺ said to him: ‘Your sheep only counts as meat.’ He said: ‘O Messenger of Allāh! I have a (domestic) *Jadh’ah* goat with me.’ He said: ‘Sacrifice it, but it will be of no benefit for other than you.’” (*Ṣaḥīḥ*)

عَنَّا قَا جَدْعَةً وَهِيَ خَيْرٌ مِنْ شَاتِي لَحْمٍ، فَهَلْ تُجْزِيءُ عَنِّي، قَالَ: «نَعَمْ وَلَكِنْ تُجْزِيءُ عَنْ أَحَدٍ بَعْدَكَ».

٢٨٠١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا خَالِدٌ عَنْ مُطَرِّفٍ، عَنْ عَامِرٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: ضَحَّى خَالَ لِي - يُقَالُ لَهُ: أَبُو بُرْدَةَ - قَبْلَ الصَّلَاةِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «شَاتُكَ شَاءَ لَحْمٍ»، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ عِنْدِي [دَاجِئًا] جَدْعَةً مِنَ الْمَعْزِ، فَقَالَ: «أَذْبَحْهَا وَلَا تَصْلُحْ لِغَيْرِكَ».

تخريج: أخرجه البخاري، الأضحى، باب قول النبي ﷺ لأبي بردة... إلخ، ح: ٥٥٥٦ عن مسدد، ومسلم، انظر الحديث السابق: ٢٨٠٠ من حديث خالد بن عبدالله به.

Comments:

These may be interpreted as meaning that it is allowed to slaughter the *Jadh’ah* sheep but not the *Jadh’ah* goat.

Chapter 5,6. What Is Disliked For *Uḍḥiyyah*

2802. It was reported from ‘Ubaid bin Fairūz who said: “I asked Al-Barā’ bin ‘Āzib about what is not allowed for *Uḍḥiyyah*. He said: ‘The Messenger of Allāh ﷺ stood among us — and my fingers are smaller than his fingers, and my fingertips are smaller than his finger tips — and said (while pointing with his fingers): “Four

(المعجم ٦،٥) - بَابُ مَا يُكْرَهُ مِنَ

الضَّحَايَا (التحفة ٦)

٢٨٠٢ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ النَّمِرِيُّ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عُبَيْدِ بْنِ فَيْرُوزَ قَالَ: سَأَلْتُ الْبَرَاءَ بْنَ عَازِبٍ مَا لَا يَجُوزُ فِي الْأَضْحَى، فَقَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ - وَأَصَابِعِي أَقْصَرُ مِنْ أَصَابِعِهِ، وَأَنَامِلِي أَقْصَرُ

kinds of animals are not accepted for *Udhiyyah*: The 'Awra' which has lost the sight of one eye, a sick animal which is obviously sick, a lame animal which obviously limps, and the *Kasir* (an animal with a bad leg) with no *Tanqa* (marrow).” I said: ‘I also dislike an animal which has defective teeth.’ He said: ‘What you dislike, then leave it, but do not make it unlawful for anyone.’”

(*Sahih*)

Abū Dāwūd said: It does not have marrow.^[1]

تخريج: [إسناده صحيح] أخرجه الترمذي، الأضحى، باب ما لا يجوز من الأضاحي، ح: ١٤٩٧ والنسائي، ح: ٤٣٧٤ وابن ماجه، ح: ٣١٤٤ من حديث شعبة به وقال الترمذي: "حسن صحيح" وصححه ابن خزيمة، ح: ٢٩١٢ وابن حبان، ح: ١٠٤٦، ١٠٤٧، وابن الجارود، ح: ٤٨١، ٩٠٧ والحاكم ١/٤٦٧، ٤٦٨ ووافقه الذهبي.

2803. It was reported from Yazid *Dhū Miṣr* who said: “I came to ‘Utbah bin ‘Abd As-Sulamī, and said: ‘O Abūl-Walid! I went out seeking an *Udhiyyah* but I could not find anything to my liking apart from an animal whose teeth had fallen out, which I disliked. What do you say about it?’ He replied: ‘Why did you not bring it for me?’ I said: ‘*Subhān Allāh!* It is allowed for you, and not allowed for me?’ He said: ‘Yes, because you have doubt about it, and I do not have doubt in it. The Messenger of Allāh ﷺ only prohibited the *Muṣfarrah*, the *Musta’salah*, the *Bakhqā’*, the *Mushayyah*, and the *Kasrā’*. So the *Muṣfarrah* is the one whose whole ear has been

مِنْ أَنَامِلِهِ - فقال: «أَرَبِّعٌ لَا تَجُوزُ فِي الْأَضَاحِي: الْعَوْرَاءُ بَيْنَ عَوْرَتَيْهَا، وَالْمَرِيضَةُ بَيْنَ مَرَضَتَيْهَا، وَالْعَرَجَاءُ بَيْنَ ضَلْعَيْهَا، وَالْكَاسِيرُ الَّذِي لَا تُنْقِي». قال: قُلْتُ: فَإِنِّي أَكْرَهُ أَنْ يَكُونَ فِي السِّنِّ نَقْصٌ فقال: مَا كَرِهْتَ فَدَعُهُ وَلَا تُحَرِّمُهُ عَلَى أَحَدٍ. قَالَ أَبُو دَاوُدَ: لَيْسَ لَهَا مَخٌ.

٢٨٠٣ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ قَالَ: أَخْبَرَنَا؛ ح: وَحَدَّثَنَا عَلِيُّ بْنُ بَحْرٍ بْنُ بَرِيٍّ: حَدَّثَنَا عَيْسَى، الْمَعْنَى عَنْ ثَوْرٍ قَالَ: حَدَّثَنِي أَبُو حُمَيْدٍ الرَّعِينِيُّ قَالَ: أَخْبَرَنِي يَزِيدُ دُو مِصْرَ قَالَ: أَتَيْتُ عُنْبَةَ بِنَ عَبْدِ السَّلْمِيِّ فَقُلْتُ: يَا أَبَا الْوَلِيدِ! إِنِّي خَرَجْتُ أَلْتَمِسُ الضَّحَايَا فَلَمْ أَجِدْ شَيْئًا يُعْجِبُنِي غَيْرَ نَرْمَاءَ فَكَرِهْتُهَا فَمَا تَقُولُ؟ فَقَالَ: أَفَلَا جِئْتَنِي بِهَا. قُلْتُ: سُبْحَانَ اللَّهِ! تَجُوزُ عَنْكَ وَلَا تَجُوزُ عَنِّي؟ قَالَ: نَعَمْ إِنَّكَ تَشْكُ وَلَا أَشْكُ، إِنَّمَا نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْمُضْفَرَّةِ وَالْمُسْتَأْصَلَةِ وَالْبُخْفَاءِ وَالْمُشَيَّعَةِ وَالْكَسْرَاءِ، فَالْمُضْفَرَّةُ الَّتِي تُسْتَأْصَلُ أَدْنُهَا حَتَّى يَبْدُوَ سِمَاحُهَا

[1] He is defining *Tanqa*.

uprooted (cut, or missing) and its hole appears outwardly. The *Musta'salah* is the one whose horn has been broken from the root. The *Bakhqā'* is the one whose eye has been damaged.^[1] The *Mushayyah* is the one that cannot follow the rest of the herd due to it being emaciated and weak, and the *Kasrā'* is the one with a broken leg.” (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه أحمد: ١٨٥/٤ عن علي بن بحر به * أبو حميد الرعيني:

مجهول (تقريب) ويزيد: لم يوثقه غير ابن حبان.

2804. It was reported from Zuhair, who said: “Abū Ishāq narrated to us, from *Shurayh* bin Nu'mān — and he was a truthful man — from 'Alī, who said: ‘The Messenger of Allāh ﷺ ordered us to pay great attention to the eye and both the ears, and not to sacrifice the 'Awrā' (blind in one eye), nor a *Muqābalah*, nor a *Mudābarah*, nor a *Kharqā'*, nor a *Sharqā'*.”” Zuhair said: “I said to Abū Ishāq: ‘Did he mention the 'Aḍbā'?’ He replied: ‘No.’ I said: ‘What is the *Muqābalah*?’ He replied: ‘The edge of its ear has been cut.’ I said: ‘What about the *Mudābarah*?’ He replied: ‘It has been cut from the back of its ear.’ I said: ‘What about the *Sharqā'*?’ He replied: ‘The ear has been split.’ I said: ‘What about the *Kharqā'*?’ He replied: ‘A hole is made (in its ears) as a distinguishing mark.”” (*Hasan*)

تخريج: [حسن] أخرجه الترمذي، الأضحى، باب ما يكره من الأضاحي، ح: ١٤٩٨

وَالْمُسْتَأْصَلَةُ الَّتِي اسْتَوْصِلَ قَرْنُهَا مِنْ أَصْلِهِ،
وَالْبُخْقَاءُ الَّتِي تَبْحَثُ عَيْنُهَا، وَالْمُشَيْعَةُ الَّتِي لَا
تَتَّبِعُ الْغَنَمَ عَجْفًا وَصَعْفًا، وَالْكَسْرَاءُ
الْكَبِيرَةُ.

٢٨٠٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ
قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ
عَنْ شُرَيْحِ بْنِ نَعْمَانَ - وَكَانَ رَجُلٌ صِدْقٍ -
عَنْ عَلِيِّ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ
نَسْتَشْرِفَ الْعَيْنَ وَالْأُذُنَ وَلَا نَضْحِي بِعَوْرَاءَ
وَلَا مُقَابِلَةَ وَلَا مُدَابِرَةَ وَلَا خَرْقَاءَ وَلَا
شَرْقَاءَ. قَالَ زُهَيْرٌ: فَقُلْتُ لِأَبِي إِسْحَاقَ:
أَذْكَرَ عَضْبَاءَ؟ قَالَ: لَا قُلْتُ: فَمَا الْمُقَابِلَةُ؟
قَالَ: يُقَطَّعُ طَرْفُ الْأُذُنِ، فَقُلْتُ: فَمَا
الْمُدَابِرَةُ؟ قَالَ: يُقَطَّعُ مِنْ مُؤَخَّرِ الْأُذُنِ.
قُلْتُ: فَمَا الشَّرْقَاءُ؟ قَالَ: تُشَقُّ الْأُذُنُ.
قُلْتُ: فَمَا الْخَرْقَاءُ؟ قَالَ: تُحْرَقُ أُذُنُهَا
لِلسَّمَةِ.

[1] *Tabkhaqu 'ainuhā*: They say it means blind in one eye, or; some other obvious deformities of the eye, or that its eye has been gouged out.

والنسائي، ح: ٤٣٧٧-٤٣٨٠ وابن ماجه، ح: ٣١٤٢ من حديث أبي إسحاق به، وقال الترمذي: "حسن صحيح" وصححه الحاكم: ٢٢٤/٤ ووافقه الذهبي * أبو إسحاق سمعه من ابن أشوع (ثقة) عن شريح به في رواية قيس بن الربيع وهو ضعيف عند الحاكم وللحديث شاهد حسن عند الترمذي، ح: ١٥٠٣.

2805. It was reported from Qatādah, from Jurayy bin Kulaib, from 'Alī, that the Prophet ﷺ prohibited sacrificing the 'Adbā' (mutilated) ear and horn animals. (Hasan)

Abū Dāwud said: Jurayy is Sadūsī from Al-Baṣrah; no one reported from him except Qatādah.

٢٨٠٥ - حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ قَالَ: حَدَّثَنَا هِشَامُ بْنُ أَبِي عَبْدِ اللَّهِ الدَّسْتَوَائِيُّ وَيُقَالُ لَهُ: هِشَامُ بْنُ سَنَبْرِ عَنْ قَتَادَةَ، عَنْ جُرَيْيِّ بْنِ كَلْبٍ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يُضَحَّى بِبَعْضَاءِ الْأُذُنِ وَالْقَرْنِ. قَالَ أَبُو دَاوُدَ: جُرَيْيٌّ سُدُوسِيٌّ بَصْرِيٌّ لَمْ يُحَدِّثْ عَنْهُ إِلَّا قَتَادَةَ.

تخريج: [حسن] أخرجه الترمذي، الأضحى، باب: في الضحية بعضاء القرن والأذن، ح: ١٥٠٤ والنسائي، ح: ٤٣٨٢ وابن ماجه، ح: ٣١٤٥ من حديث قتادة به وقال الترمذي: "حسن صحيح" ورواه شعبة عن قتادة به * جري بن كليب: حسن الحديث.

2806. It was reported from Hishām from Qatādah who said: "I said to Sa'eed bin Al-Musayyab: 'What is the A'dab?' He replied: 'Half, or more than that.'" (Ṣaḥīḥ)

٢٨٠٦ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ قَالَ: قُلْتُ، يَعْنِي لِسَعِيدِ بْنِ الْمُسَيَّبِ: مَا الْأَعْضَابُ؟ قَالَ: النُّصْفُ فَمَا فَوْقَهُ.

تخريج: [إسناده صحيح] رواه شعبة عن قتادة به (النسائي، ح: ٤٣٨٢).

Chapter 6,7. How Many People Can Share A Cow And A Camel?

2807. It was reported from 'Abdul-Malik, from 'Aṭā', from Jābir bin 'Abdullāh who said: "We used to perform *Tamatta'u* during the lifetime of the Messenger of Allāh ﷺ; we would sacrifice a cow on behalf of seven people, and share it." (Ṣaḥīḥ)

(المعجم ٦، ٧) - بَابُ الْبَقْرِ وَالْجَزُورِ عَنْ كَمْ تُجْزَىءُ؟ (التحفة ٧)

٢٨٠٧ - حَدَّثَنَا أَحْمَدُ [بْنُ مُحَمَّدٍ] بِنِ حَبَلٍ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا نَتَمَتَّعُ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ نَذْبِحُ الْبَقْرَةَ عَنْ سَبْعَةٍ نَشْتَرِكُ فِيهَا.

تخريج: أخرجه مسلم، الحج، باب جواز الاشتراك في الهدى ... إلخ، ح: ١٣١٨/٣٥٥ من حديث هشيم به وهو في مسند أحمد: ٣٠٤/٣.

2808. It was reported from Qais, from 'Aṭā', from Jābir bin 'Abdullāh, that the Prophet ﷺ said: "A cow suffices for seven, and a camel suffices for seven." (*Sahih*)

٢٨٠٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: أَخْبَرَنَا حَمَّادٌ عَنْ قَيْسٍ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْبَقْرَةُ عَنْ سَبْعَةٍ وَالْجَزُورُ عَنْ سَبْعَةٍ».

تخريج: [إسناده صحيح] أخرجه الطبراني في الأوسط: ٦/٤٢٧، ح: ٥٩١٣ من حديث موسى بن إسماعيل به وقال: "لم يرو هذا الحديث عن قيس بن سعد إلا حماد بن سلمة" وانظر الحديث السابق.

2809. It was reported from Abū Az-Zubair Al-Makkī, from Jābir bin 'Abdullāh, who said: "We performed the *Naḥr* along with the Messenger of Allāh ﷺ at Al-Ḥudaibiyah: A camel for seven people, and a cow for seven people." (*Sahih*)

٢٨٠٩ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ قَالَ: نَحَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ بِالْحُدَيْبِيَّةِ الْبَدَنَةَ عَنْ سَبْعَةٍ وَالْبَقْرَةَ عَنْ سَبْعَةٍ.

تخريج: أخرجه مسلم، الحج، باب جواز الاشتراك في الهدى ... إلخ، ح: ١٣١٨/٣٥٠ من حديث مالك بن أنس به وهو في الموطأ (يحيى): ٤٨٦/٢.

Comments:

1. The *Ḥadīth* confirms that slaughtering the cow, the ox, the camel and the she-camel for sacrifice is proven from the *Sunnah* of the Messenger of Allāh ﷺ.
2. As for the cow as a sacrifice, seven people can share it for a *Hadī* and *Uḍḥiyah*. As for the camel, however, seven people can share it for a *Hadī*, and ten can share it for *Uḍḥiyah* as proven from other narrations. See no. 1501 of *Jāmi' At-Tirmidhī*.

Chapter 7,8. A Sheep Sacrificed For A Group Of People

2810. It was reported from Al-Muṭṭalib, from Jābir bin 'Abdullāh who said: "I attended the *Uḍḥiyah* with the Messenger of Allāh ﷺ at the *Muṣalla*. When he finished his *Khuṭbah*, he descended from his

(المعجم ٨، ٧) بَابُ: فِي الشَّاةِ يُضْحَى بِهَا عَنْ جَمَاعَةٍ (التحفة ٨)

٢٨١٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا بَعْقُوبٌ يَعْنِي الْإِسْكَنَدَرَائِيَّ عَنْ عَمْرٍو، عَنْ الْمُطَّلِبِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: شَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ الْأَضْحَى فِي

Minbar, and a ram was brought which the Messenger of Allāh ﷺ slaughtered with his own hands, and he said: "In the Name of Allāh, Allāh is the Most Great; this sacrifice is on behalf of me, and on behalf of those among my *Ummah* who did not sacrifice." (*Hasan*)

المُصَلَّى، فَلَمَّا قَضَى خُطْبَتَهُ نَزَلَ مِنْ مِنْبَرِهِ وَأَتَى بِكَبْشٍ فَذَبَحَهُ رَسُولُ اللَّهِ ﷺ بِيَدِهِ وَقَالَ: «بِسْمِ اللَّهِ وَ اللَّهُ أَكْبَرُ هَذَا عَلَيَّ وَعَمَّنْ لَمْ يُضَحَّ مِنْ أُمَّتِي».

تخریج: [حسن] أخرجه الترمذي، الأضحى، باب ما يقول إذا ذبح، ح: ١٥٢١ عن قتبية به * المطلب بن عبدالله صرح بالسمع عند الطحاوي في معاني الآثار: ١٧٧/٤ وللحديث شواهد عند الحاكم: ٢٢٩/٤ وغيره وعمرو هو ابن أبي عمرو.

Comments:

The fact that one goat suffices for all the members of a family is authentically proven, but it being 'on behalf of others' as well, is exclusive to the Messenger of Allāh ﷺ.

Chapter 8,9. The *Imām* Slaughtering At The *Muṣalla*

(المعجم ٨، ٩) - بَابُ الْإِمَامِ يَذْبِحُ بِالْمُصَلَّى (التحفة ٩)

2811. It was reported from Nāfi', from Ibn 'Umar that the Prophet ﷺ used to slaughter his sacrifice at the *Muṣalla*, and Ibn 'Umar would do the same. (*Sahih*)

٢٨١١ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ أَنَّ أَبَا أُسَامَةَ حَدَّثَهُمْ عَنْ أُسَامَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَذْبِحُ أَضْحِيَّتَهُ بِالْمُصَلَّى، وَكَانَ ابْنُ عُمَرَ يَفْعَلُهُ.

تخریج: [صحيح] أخرجه ابن ماجه، الأضحى، باب الذبح بالمصلی، ح: ٣١٦١ من حديث أسامة بن زيد به وسنده حسن وأصله عند البخاري، ح: ٩٨٢ من حديث نافع به.

Comments:

It is desirable to offer his sacrifice at the *Muṣalla*, but valid if performed at another location.

Chapter 9,10. Storing The Meat Of The Sacrifice

(المعجم ٩، ١٠) - بَابُ حَبْسِ لُحُومِ الْأَضَاحِي (التحفة ١٠)

2812. It was reported from 'Aishah who said: "A delegation of Bedouins attended *Al-Adhā* during the time of the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ said: 'Store three days (worth of meat), and give what remains in charity.'" She said: "After that, the

٢٨١٢ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ قَالَتْ: سَمِعْتُ عَائِشَةَ تَقُولُ: دَفَّ نَاسٌ مِنْ أَهْلِ الْبَادِيَةِ حَضْرَةَ الْأَضْحَى فِي زَمَانِ رَسُولِ اللَّهِ ﷺ: فَقَالَ رَسُولُ اللَّهِ

people said to the Messenger of Allāh ﷺ: 'O Messenger of Allāh! People used to use their sacrifices, melting the fat from them, and making water skins.' The Messenger of Allāh ﷺ said: 'And what is the problem?' — or as he said — they replied: 'O Messenger of Allāh! You have prohibited us from keeping the meat of the *Udhiyah* for more than three days.' The Messenger of Allāh ﷺ said: 'I only prohibited you (from that) due to the delegation that came to you; so eat, give in charity and store.'" (*Sahih*)

تخریج: أخرجه مسلم، الأضاحي، باب بيان ما كان من النهي عن أكل لحوم الأضاحي بعد الثلاث... إلخ، ح: ١٩٧١ من حديث مالك به وهو في الموطأ (يحيى): ٤٨٤/٢، ٤٨٥.

2813. It was reported from Nubaishah who said: "The Messenger of Allāh ﷺ said: 'I only prohibited you from eating its meat beyond three days so that everybody could get a share of it. As Allāh has blessed us with plenty now; then eat, store, and seek rewards (by giving in charity). Indeed, these days are days of eating, drinking and remembrance of Allāh, the Mighty and Sublime.'" (*Sahih*)

تخریج: [صحيح] وأخرجه النسائي، الفرع والعتيرة، باب تفسير الفرع، ح: ٤٢٣٦ من حديث يزيد بن زريع، وابن ماجه، ح: ٣١٦٠ من حديث خالد الحذاء به، وأصله عند مسلم، ح: ١١٤١.

Comments:

The inference that we get from the *Hadith* is that where the poor and the needy are in large numbers, one should not store more than three days worth of meat, but rather distribute what is beyond that among the population. If, however, the situation is reverse, one may keep more than three days worth of the meat.

ﷺ: «ادَّخِرُوا لِثَلَاثٍ وَتَصَدَّقُوا بِمَا بَقِيَ»، قَالَتْ: فَلَمَّا كَانَ بَعْدَ ذَلِكَ قِيلَ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ! لَقَدْ كَانَ النَّاسُ يَتَّعُونَ مِنْ ضَحَايَاهُمْ وَيَجْمَلُونَ مِنْهَا الْوَدَكَ وَيَتَّخِذُونَ مِنْهَا الْأَسْقِيَةَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَمَا ذَاكَ» - أَوْ كَمَا قَالَ - قَالُوا: يَا رَسُولَ اللَّهِ! نَهَيْتَ عَنْ إِمْسَاكِ لُحُومِ الضَّحَايَا بَعْدَ ثَلَاثٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا نَهَيْتُكُمْ مِنْ أَجْلِ الدَّائِقَةِ الَّتِي دَفَّتْ عَلَيْكُمْ، فَكُلُوا وَتَصَدَّقُوا وَادَّخِرُوا».

٢٨١٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا خَالِدُ الْحَدَّاءُ عَنْ أَبِي الْمَلِيحِ، عَنْ نُبَيْشَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّا كُنَّا نَهَيْتَكُمْ عَنْ لُحُومِهَا أَنْ تَأْكُلُوهَا فَوْقَ ثَلَاثٍ لِكَيْ تَسَعَكُمْ فَقَدْ جَاءَ اللَّهُ بِالسَّعَةِ، فَكُلُوا وَادَّخِرُوا وَأَنْجِرُوا أَلَا وَإِنَّ هَذِهِ الْأَيَّامَ أَيَّامُ أَكْلِ وَشُرْبٍ وَذِكْرِ اللَّهِ عَزَّوَجَلَّ».

Chapter 10,11. Regarding The Prohibition Of The Animals Being Confined (To Be Shot At), And, Being Gentle With The Animal To Be Slaughtered

(المعجم ١٠، ١١) بَابُ: فِي النَّهْيِ أَنْ
تُصَبَّرَ الْبَهَائِمُ وَالرَّفْقِ بِالذَّبِيحَةِ
(التحفة ١١)

2814. It was reported from Shaddād bin Aws who said: “There are two things I heard from the Messenger of Allāh ﷺ: ‘Indeed Allāh has ordained *Ihsān* (beneficence) in everything; so when you kill, then do it in the best manner.’” — Other narrators aside from Muslim said: “So kill in a good manner,” — “and when you slaughter, then do it in the best manner, and let one of you sharpen his knife and provide comfort to the animal.” (*Sahih*)

٢٨١٤ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ قَالَ:
حَدَّثَنَا شُعْبَةُ عَنْ خَالِدِ الْحَدَّاءِ، عَنْ أَبِي
قَلَابَةَ، عَنْ أَبِي الْأَسْعَثِ، عَنْ شَدَّادِ بْنِ
أَوْسٍ قَالَ: خَصَلْتَانِ سَمِعْتُهُمَا مِنْ رَسُولِ اللَّهِ
ﷺ: «إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ،
فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا»، قَالَ غَيْرُ مُسْلِمٍ:
يَقُولُ: «فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا
الذَّبْحَ وَلْيُجِدَّ أَحَدُكُمْ شَفْرَتَهُ وَلْيُرِخْ ذَبِيحَتَهُ».

تخريج: أخرجه مسلم، الصيد والذبائح، باب الأمر بإحسان الذبح والقتل وتحديد الشفرة، ح: ١٩٥٥ من حديث شعبة به.

2815. It was reported from Hishām bin Zaid, who said: “I entered along with Anas upon Al-Hakam bin Ayyūb. He saw some youths — or boys — who had confined a chicken which they were shooting at. Anas said: ‘The Messenger of Allāh ﷺ prohibited confining an animal (to shoot at it).’” (*Sahih*)

٢٨١٥ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّبَالِيُّ:
حَدَّثَنَا شُعْبَةُ عَنْ هِشَامِ بْنِ زَيْدٍ قَالَ: دَخَلْتُ
مَعَ أَنَسٍ عَلَى الْحَكَمِ بْنِ أَيُّوبَ فَرَأَى فِتْيَانًا
- أَوْ غِلْمَانًا - قَدْ نَصَبُوا دُجَاجَةً يَرْمُونَهَا،
فَقَالَ أَنَسٌ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ تُصَبَّرَ
الْبَهَائِمُ.

تخريج: أخرجه البخاري، الذبائح والصيد، باب ما يكره من المثلة والمصورة والمجشمة، ح: ٥٥١٣ عن أبي الوليد الطيالسي، ومسلم، الصيد والذبائح، باب النهي عن صبر البهائم، ح: ١٩٥٦ من حديث شعبة به.

Comments:

It means that it is unlawful to use an animal as target practice, by confining it or fettering it, and shooting at it.

Chapter 11,12. Regarding A Traveler Slaughtering

2816. It was reported from Thawbān who said: “The Messenger of Allāh ﷺ sacrificed, and then said: ‘O Thawbān! Prepare the meat of this sheep for us.’” He said: “I then kept on feeding him from it, until we reached Al-Madīnah.” (*Saḥīh*)

(المعجم ١١، ١٢) بَابُ: فِي الْمَسَافِرِ
يُضْحِي (التحفة ١٢)

٢٨١٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التَّمِيمِيُّ: حَدَّثَنَا حَمَادُ بْنُ خَالِدِ الْحَيَّاطُ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ أَبِي الرَّاهِرِيِّ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ ثَوْبَانَ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ ثُمَّ قَالَ: «يَا ثَوْبَانُ! أَصْلِحْ لَنَا لَحْمَ هَذِهِ الشَّاةِ». قَالَ: فَمَا زِلْتُ أُطْعِمُهُ مِنْهَا حَتَّى قَدِمْنَا الْمَدِينَةَ.

تخریج: أخرجه مسلم، الأضحى، باب بيان ما كان من النهي عن أكل لحوم الأضاحي بعد ثلاث في أول الإسلام... إلخ، ح: ١٩٧٥ من حديث معاوية بن صالح به.

Chapter 12,13. Regarding the Animals Slaughtered By The People of Book

2817. It was reported from Yazīd An-Nahwī, from ‘Ikrimah, from Ibn ‘Abbās, who said: The Verse “So eat of that upon which Allāh’s Name has been mentioned”^[1] and the Verse “Eat not of that upon which Allāh’s Name has not been mentioned”^[2] were abrogated, and an exception was granted for that, so He said: The food of the people of the Book is lawful to you, and yours is lawful to them.”^[3] (*Hasan*)

(المعجم ١٢، ١٣) بَابُ: فِي ذَبَائِحِ أَهْلِ الْكِتَابِ (التحفة ١٣)

٢٨١٧ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ ثَابِتِ الْمَرْزُوقِيِّ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنٍ عَنْ أَبِيهِ، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «فَكُلُوا وَمَا ذَكَرَ اسْمُ اللَّهِ عَلَيْهِ» [الأنعام: ١١٨] «وَلَا تَأْكُلُوا وَمَا لَمْ يَذْكُرِ اسْمُ اللَّهِ عَلَيْهِ» [الأنعام: ١٢١] فَسُخِّحَ وَاسْتَنْتَى مِنْ ذَلِكَ فَقَالَ: «وَلَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلْلٌ لَكُمْ وَطَعَامُكُمْ حَلْلٌ لَهُمْ» [المائدة: ٥].

تخریج: [إسناده حسن] أخرجه البيهقي: ٢٨٢/٩ من حديث أبي داود به.

[1] *Al-An‘ām*: 6:118.

[2] *Al-An‘ām*: 6:121.

[3] *Al-Mā‘idah*: 5:5.

2818. It was reported from Simāk, from 'Ikrimah, from Ibn 'Abbās, regarding Allāh's saying: The *Shaiātīn* (devils) do inspire their friends (from mankind)"^[1] — they used to say: "You do not eat what Allāh has slaughtered, but you eat you have slaughtered." So Allāh revealed: Eat not of that upon which Allāh's Name has not been mentioned.^[2] (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الذبايح، باب التسمية عند الذبح، ح: ٣١٧٣ من حديث إسرائيل به، سماك عن عكرمة سلسلة ضعيفة، وله شاهد ضعيف في المعجم الكبير للطبراني: ١١/٢٤٢ ح: ١١٦١٤.

2819. It was reported from Sa'eed bin Jubair, from Ibn 'Abbās who said: "The Jews came to the Prophet ﷺ, and they said: 'We eat from what we kill, and we do not eat from what Allāh kills.' So Allāh, the Exalted, revealed: 'Eat not of that upon which Allāh's Name has not been mentioned...' until the end of the Verse." (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه الترمذي، تفسير القرآن، باب: ومن سورة الأنعام، ح: ٣٠٦٩ من حديث عطاء بن السائب به وهو ممن اختلط ولم يثبت تحديده به قبل اختلاطه ومع ذلك قال الترمذي: "حسن غريب".

Chapter 13,14. What Has Been Reported About Eating The *Mu'aqarah* Of The Bedouins.

2820. It was reported from Abū Raihānah, from Ibn 'Abbās, who said: "The Messenger of Allāh ﷺ prohibited the *Mu'aqarah* of the

٢٨١٨ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: أَخْبَرَنَا إِسْرَائِيلُ: حَدَّثَنَا سِمَاكٌ عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ: ﴿وَإِنَّ الشَّيَاطِينَ لَيُؤْوُونَ إِلَيْكَ أَوْلِيَائِهِمْ﴾ [الأنعام: ١٢١] يَقُولُونَ: مَا ذَبَحَ اللَّهُ فَلَا تَأْكُلُوهُ، وَمَا ذَبَحْتُمْ أَنْتُمْ فَكُلُوهُ، فَأَنْزَلَ اللَّهُ ﴿وَلَا تَأْكُلُوا مِمَّا لَمْ يُذَكِّرْ اللَّهُ عَلَيْهِ﴾ [الأنعام: ١٢١].

٢٨١٩ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عِمْرَانُ بْنُ عُيَيْنَةَ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: جَاءَتِ الْيَهُودُ إِلَى النَّبِيِّ ﷺ فَقَالُوا: نَأْكُلُ مِمَّا قَتَلْنَا، وَلَا نَأْكُلُ مِمَّا قَتَلَ اللَّهُ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿وَلَا تَأْكُلُوا مِمَّا لَمْ يُذَكِّرْ اللَّهُ عَلَيْهِ﴾ إِلَى آخِرِ الْآيَةِ.

(المعجم ١٣، ١٤) - بَابُ مَا جَاءَ فِي أَكْلِ مُعَاقَرَةِ الْأَعْرَابِ (التحفة ١٤)

٢٨٢٠ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا حَمَادُ بْنُ مَسْعَدَةَ عَنْ عَوْفٍ، عَنْ أَبِي رَيْحَانَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ

[1] *Al-An'am*: 6:121.

[2] *Al-An'am*: 6:121.

Bedouins.”^[1] (*Da'if*)

Abū Dāwud said: Gundar (another narrator) has narrated this in *Mawqūf* form from Ibn ‘Abbās.

Abū Dāwud said: Abū Raihānah’s name is ‘Abdullāh bin Maṭar.

عَنْ عَبْدِ اللَّهِ بْنِ مَطَرٍ عَنِ الْمُعَاوَنَةِ الْأَعْرَابِيِّ.

قَالَ أَبُو دَاوُدَ: عُنْدَ أَوْقَعَهُ عَلَى ابْنِ عَبَّاسٍ.

قَالَ أَبُو دَاوُدَ: اسْمُ أَبِي رَيْحَانَةَ عَبْدُ اللَّهِ ابْنُ مَطَرٍ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٣١٣/٩، ٣١٤ من حديث أبي داود به وأورده الضياء في المختارة: ١١/١٣١، ح: ١٢٤ * أبو ريحانة: اختلط ولا يعلم سماع عوف منه قبل اختلاطه.

Chapter 14,15. Slaughtering With *Marwah*^[2]

(المعجم ١٤، ١٥) - بَابُ الذَّبِيحَةِ بِالْمَرْوَةِ (التحفة ١٥)

2821. It was reported from Rāfi‘ bin Khadīj who said: “I came to the Messenger of Allāh ﷺ and said: ‘O Messenger of Allāh! We shall be meeting the enemy tomorrow, and we have no knives. Can we slaughter with *Marwah* and with a splinter of a staff?’ The Messenger of Allāh ﷺ said: ‘Make the slaughtering quick, (using) whatever makes the blood flow, and (when) Allāh’s Name has been mentioned, then eat from it, except for the tooth and nail. I will tell you about it. As for the tooth, it is a bone, and the nail is the knife of the Ethiopians.’ Some people hastened and went forward. They hurried and got spoils. The Messenger of Allāh ﷺ was in the

٢٨٢١ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ مَسْرُوقٍ عَنِ عَبَّادَةَ بْنِ رِفَاعَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ رَافِعِ بْنِ خَدِيجٍ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّا نَلْقَى الْعَدُوَّ غَدًا وَلَيْسَ مَعَنَا مَدَى أَفَنْدِيحٍ بِالْمَرْوَةِ وَشِقَّةِ الْعَصَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرِنِ أَوْ اعْمَلِ، مَا أَنْهَرَ الدَّمَ وَذَكَرَ اسْمُ اللَّهِ عَلَيْهِ فَكُلُوا، مَا لَمْ يَكُنْ سِنَّ أَوْ ظُفْرٌ وَسَأَحَدُنْكُمْ عَنْ ذَلِكَ أَمَّا السِّنُّ فَعَظْمٌ، وَأَمَّا الظُّفْرُ فَمَدَى الْحَبَشَةِ»، وَتَقَدَّمَ بِهِ سَرْعَانَ مِنَ النَّاسِ فَتَجَلَّوْا فَأَصَابُوا مِنَ الْعَنَائِمِ وَرَسُولُ اللَّهِ ﷺ فِي آخِرِ النَّاسِ فَفَضُّوا قُدُورًا، فَمَرَّ رَسُولُ

[1] It was a custom that two men would compete in hospitality with each other, slaughtering as many camels as they could, whoever slaughtered the most for the other, he was the victor. It was disliked because the animals were slaughtered only to show off and to boast. See no. 3222 for a related narration.

[2] A type of stone, like marble or granite, and they say that Al-Marwāh, the mount opposite Aṣ-Ṣafā, was made of it.

rear. And they set up cooking pots. The Messenger of Allāh ﷺ passed by the pots and ordered them to be turned over. He then divided the spoils among them, and he equated a camel to ten sheep. One of the camels of the people ran away, and they had no horses with them at the time. A man shot an arrow at it, and Allāh prevented it from escaping. The Messenger of Allāh ﷺ said: 'Some of these animals bolt like wild animals, so whenever any of them does so, do like this with it.' (Ṣaḥīḥ)

اللَّهُ ﷻ بِالْقُدُورِ فَأَمَرَ بِهَا فَأُكْفِئَتْ وَقَسَمَ بَيْنَهُمْ فَعَدَلَ بَعِيرًا بِعَشْرِ شِيَاهِ، وَنَدَّ بَعِيرٌ مِنْ إِبِلِ الْقَوْمِ وَلَمْ يَكُنْ مَعَهُمْ حَيْلٌ، فَرَمَاهُ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ اللَّهُ فَقَالَ النَّبِيُّ ﷺ: «إِنَّ لِهَذِهِ الْبَهَائِمِ أَوَابِدَ كَأَوَابِدِ الْوَحْشِ وَمَا فَعَلَ مِنْهَا هَذَا فَافْعَلُوا بِهِ مِثْلَ هَذَا».

تخريج: أخرجه البخاري، الذبائح والصيد، باب التسمية على الذبيحة ومن ترك متعمداً، ح: ٥٤٩٨ من حديث سعيد بن مسروق، ومسلم، الأضاحي، باب جواز الذبح بكل ما أنهر الدم... إلخ، ح: ١٩٦٨ من حديث عباية بن رفاعه به.

Comments:

It is allowed to slaughter an animal with any blade, be it made of flint, marble, etc., as well as a stake or other than that which will make the blood flow. Slaughtering with teeth, bones and fingernails is, however, prohibited since it is a practice of idolaters.

2822. It was reported from Ash-Sha'bi, from Muḥammad bin Ṣafwān — or Ṣafwān bin Muḥammad — who said: "I hunted two rabbits and slaughtered them with a *Marwah*, then I asked the Messenger of Allāh ﷺ about it. He told me to eat it." (Ḥasan)

٢٨٢٢ - حَدَّثَنَا مُسَدَّدٌ أَنَّ عَبْدَ الْوَاحِدِ بْنَ زِيَادٍ وَحَمَادًا الْمَعْنَى وَاجِدٌ حَدَّثَاهُمَا عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنْ مُحَمَّدِ بْنِ صَفْوَانَ - أَوْ صَفْوَانَ بْنِ مُحَمَّدٍ - قَالَ: اصْطَدْتُ أَرْتَبَيْنِ فَذَبَحْتُهُمَا بِمَرْوَةٍ فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْهُمَا، فَأَمَرَنِي بِأَكْلِهِمَا.

تخريج: [إسناده حسن] أخرجه النسائي، الصيد، باب الأرنب، ح: ٤٣١٨ و ٤٤٠٤ وابن ماجه، ح: ٣١٧٥، ٣٢٤٤، من حديث عامر الشعبي به، وصححه ابن حبان، ح: ١٠٦٩ والحاكم: ٢٣٥/٤ ووافقه الذهبي.

Comments:

The hare is permissible to eat. In the absence of a knife, it is permitted to slaughter it with a sharp object.

2823. ‘Aṭā’ bin Yasār narrated from a man from Banū Ḥārithah; “While he was grazing a *Liḡḡah* in one of the mountain passes of Uḥūd, he saw that it was about to die. He could not find anything to slaughter the animal with. He took a stake and stabbed it in the upper part of the breast till the blood gushed out. Then he came to the Prophet ﷺ and informed him about it. He told him to eat it.” (*Ṣaḥīḥ*)

تخريج: [إسناده صحيح] وأخرجه البيهقي: ٢٥٠/٩، ٢٨١ من حديث أبي داود به، ورواه أحمد: ٤٣٠/٥.

2824. It was reported from ‘Adī bin Ḥātim who said: “I said: ‘O Messenger of Allāh! What if one of us catches some game and he does not have a knife, can he slaughter it with a *Marwah* and a splinter of a staff?’ He said: ‘Cause the blood to flow with whatever you want, and mention the Name of Allāh.’” (*Ḥasan*)

تخريج: [إسناده حسن] وأخرجه النسائي، الصيد، باب الصيد إذا أتنن، ح: ٤٣٠٩ من حديث سماك بن حرب به، وصححه الحاكم على شرط مسلم: ٢٤/٤ ووافقه الذهبي.

Comments:

As proved from the previous *Aḥādīth*, it is not allowed in Islam to slaughter an animal with human teeth or fingernails. Barring these two methods, the animal slaughtered in Allāh’s Name with any sharp device would be legitimate and permitted to eat.

Chapter 15/16. Regarding Slaughtering The *Mutaraddiyah*^[1]

2825. It was reported from Abū

٢٨٢٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ زَيْدٍ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ رَجُلٍ مِنْ بَنِي حَارِثَةَ: أَنَّهُ كَانَ يَرْعَى لِقْحَةً بِشُعْبٍ مِنْ شِعَابِ أُحُدٍ فَأَخَذَهَا الْمَوْتُ وَلَمْ يَجِدْ شَيْئًا يَنْحَرُهَا بِهِ فَأَخَذَ وَتَدَا فَوَجَأَ بِهِيَ فِي لَبْتِهَا حَتَّى أَهْرِيْقَ دَمُهَا، ثُمَّ جَاءَ إِلَى النَّبِيِّ ﷺ فَأَخْبَرَهُ بِذَلِكَ، فَأَمَرَهُ بِأَكْلِهَا.

٢٨٢٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ مُرِّيِّ بْنِ قَطْرِيٍّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ إِنْ أَحَدُنَا أَصَابَ صَيْدًا وَلَيْسَ مَعَهُ سِكِّينٌ أَيْدُبِحُ بِالْمَرْوَةِ وَشِقَّةَ الْعَصَا؟ فَقَالَ: «أَمْرِرِ الدَّمَ بِمَا شِئْتِ وَأَذْكَرِ اسْمَ اللَّهِ».

(المعجم ١٥، ١٦) بَابُ: فِي ذَبِيحَةِ الْمُتَرَدِّيَةِ (التحفة ١٦)

٢٨٢٥ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ:

[1] An animal that has fallen from a high place to a low place, and it is still alive, and it can not be removed, like in a well for example.

Al-'Ushrā' from his father, that he said: "O Messenger of Allāh! Is the slaughtering only done in the upper part of the chest or the throat?" The Messenger of Allāh ﷺ replied: "If you pierce its thigh it will be acceptable from you." (*Da'if*)

Abū Dāwud said: This is valid only for the *Mutaraddiyah*, or a wild animal.

حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ أَبِي الْعَشْرَاءِ، عَنْ أَبِيهِ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ! أَمَا تَكُونُ الذَّكَاءُ إِلَّا مِنَ اللَّيْبَةِ أَوْ الْحَلْقِ؟ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ طَعَنْتَ فِي فَخِذِهَا لَأَجْرًا عَنْكَ».

قَالَ أَبُو دَاوُدَ: لَا يَصْلُحُ هَذَا إِلَّا فِي الْمُتَرَدِّيَّةِ وَالْمُتَوَحِّشِ.

تخریج: [إسناده ضعيف] أخرجه الترمذي، الصيد، باب ما جاء في الذكاة في الحلق واللبة، ح: ١٤٨١ والنسائي، ح: ٤٤١٣ وابن ماجه، ح: ٣١٨٤ من حديث حماد بن سلمة به، وقال الترمذي: "غريب" وصححه ابن الجارود، ح: ٩٠٧ وقال البخاري، في أبي العشاء: "في حديثه واسمه وسماعه من أبيه نظر" وله شاهد ضعيف عند الهيثمي في مجمع الزوائد: ٣٤/٤.

Chapter 16/17. Regarding Exaggeration When Slaughtering

2826. It was reported from 'Amr bin 'Abdullāh, from 'Ikrimah, from Ibn 'Abbās — Ibn 'Eisā (one of the narrators) added: and Abū Hurairah — who said: "The Messenger of Allāh ﷺ prohibited the *Shaitān's* skinning." Ibn 'Eisā added in his narration: "This refers to a slaughtered animal whose skin is cut off, without slitting its jugular veins, and then it is left to die." (*Da'if*)

Abū Dāwud said: They call this one 'Amr Barq. 'Ikrimah stayed with his father in Yemen. Whenever Ma'amar narrated anything from him he would say: "Amr bin 'Abdullāh," and when the people of Yemen narrated from him he would not be named.

(المعجم ١٦، ١٧) بَابُ: فِي الْمُبَالَغَةِ فِي الذَّبْحِ (التحفة ١٧)

٢٨٢٦ - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ وَالْحَسَنُ ابْنُ عَيْسَى مَوْلَى ابْنِ الْمُبَارَكِ عَنْ ابْنِ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنْ عَمْرِو بْنِ عَبْدِ اللَّهِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ - زَادَ ابْنُ عَيْسَى: وَأَبِي هُرَيْرَةَ - قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ شَرِيطَةِ الشَّيْطَانِ.

زَادَ ابْنُ عَيْسَى فِي حَدِيثِهِ: وَهِيَ الَّتِي تُذْبَحُ فَيَقْطَعُ الْجِلْدُ، وَلَا تُقْرَى الْأَوْدَاجُ ثُمَّ تُتْرَكُ حَتَّى تَمُوتَ.

قَالَ أَبُو دَاوُدَ: وَهَذَا يُقَالُ لَهُ عَمْرُو بَرْقٍ، نَزَلَ عِكْرِمَةُ عَلَى أَبِيهِ بِالْيَمَنِ، كَانَ مَعْمَرٌ إِذَا حَدَّثَ عَنْهُ قَالَ: عَمْرُو بْنُ عَبْدِ اللَّهِ، وَإِذَا حَدَّثَ عَنْهُ أَهْلُ الْيَمَنِ كَانَ لَا يُسَمِّيهِ.

تخریج: [إسناده ضعيف] أخرجه أحمد: ١/٢٨٩ من حديث ابن المبارك به وصححه ابن

حبان، ح: ١٠٧٤، والحاكم: ١١٣/٤، ووافقه الذهبي * عمرو بن عبدالله: ضعيف على الراجح، وضعفه الجمهور.

Chapter 17/18. Regarding Slaughtering The Fetus

(المعجم ١٧، ١٨) - بَابُ مَا جَاءَ فِي ذَكَاةِ الْجَنِينِ (التحفة ١٨)

2827. It was reported from Abū Sa'eed, who said: "I asked the Messenger of Allāh ﷺ about the fetus. He replied: 'Eat it if you wish.'" — Musad-dad (one of the narrators) had it: "We said: 'O Messenger of Allāh ﷺ we perform *Nahr* (slaughter) a she-camel, a cow and a sheep, and we find a fetus in its womb. Do we throw it away or can we eat it?' He said: 'Eat it if you wish, for the slaughter of its mother serves as its slaughtering.'" (*Ṣaḥīḥ*)

٢٨٢٧ - حَدَّثَنَا الْقَعْنَبِيُّ قَالَ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ؛ ح: وَحَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ مَجَالِيدٍ، عَنْ أَبِي الْوَدَّاعِ، عَنْ أَبِي سَعِيدٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْجَنِينِ، فَقَالَ: «كُلُّوهُ إِنْ شِئْتُمْ»، وَقَالَ مُسَدَّدٌ قُلْنَا: يَا رَسُولَ اللَّهِ! نَنَحْرُ النَّاقَةَ وَنَذْبِخُ الْبَقْرَةَ وَالشَّاةَ فَنَجِدُ فِي بَطْنِهَا الْجَنِينَ أَنْلَقِيهِ أَمْ نَأْكُلُهُ؟ قَالَ: «كُلُّوهُ إِنْ شِئْتُمْ فَإِنَّ ذَكَاتَهُ ذَكَاءُ أُمِّهِ».

تخریج: [صحیح] أخرجه الترمذي، الصيد، باب ما جاء في ذكاة الجنين، ح: ١٤٧٦ من حديث مجالد به وقال: "حسن صحيح" ورواه ابن ماجه، ح: ٣١٩٩ * مجالد: تابعه يونس بن أبي إسحاق (موارد الظمان: ١٠٧٧) وللحديث طرق أخرى.

2828. It was reported from Abū Az-Zubair, from Jābir bin 'Abdullāh, from the Messenger of Allāh ﷺ, who said: "It is enough for the slaughtering of the fetus that its mother is slaughtered." (*Ḥasan*)

٢٨٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ قَالَ: حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ رَاهُوَيْهٍ قَالَ: حَدَّثَنَا عَتَّابُ بْنُ بَشِيرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ الْقَدَّاحُ الْمَكِّيُّ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «ذَكَاءُ الْجَنِينِ ذَكَاءُ أُمِّهِ».

تخریج: [حسن] أخرجه الدارمي، ح: ١٩٨٥ عن إسحاق بن راهويه به وصححه الحاكم على شرط مسلم: ١١٤/٤، ووافقه الذهبي * أبو الزبير عنن، وللحديث شواهد منها الحديث السابق.

Comments:

If the calf is taken out alive, it would be necessary to slaughter it as well; otherwise being the part of the mother it would also be the part of the

slaughter and hence permissible.

Chapter 18/19. What Has Been Reported About Eating Meat While Not Knowing Whether The Name Of Allāh Was Mentioned Upon It Or Not

2829. It was reported from Hishām bin ‘Urwah, from his father, from ‘Āishah, who said — and Hammād and Mālik (two of the narrators) did not mention: “from ‘Āishah” — that they (the people) said: “O Messenger of Allāh! There are people here who are recent converts from *Jāhiliyyah*, and they bring us meat. We do not know whether the Name of Allāh has been mentioned upon it or not, can we eat from it?” The Messenger of Allāh ﷺ said: “Mention Allāh’s Name and eat it.” (*Sahīh*)

تخریج: [صحیح] أخرجه البيهقي: ٢٣٩/٩ من حديث أبي داود به ورواه البخاري، ح: ٢٠٥٧، ٥٥٠٧، ٧٣٩٨ من حديث هشام بن عروة به، وهو في الموطأ (يحيى): ٤٨٨/٢ مرسل.

Comments:

It is unlawful to deliberately omit pronouncing Allāh’s Name at the time of slaughter. To omit it through forgetfulness is, however, pardonable, and there should be no doubt about the legality and permissibility of such slaughter.

Chapter 19/20 Regarding *Al-‘Atīrah*

2830. It was reported from Nubaishah who said: “A man called out to the Messenger of Allāh ﷺ: ‘We used to sacrifice the *‘Atīrah* during *Jāhiliyyah* in the month of Rajab, so what do you order us about it?’ He said: ‘Sacrifice for the sake of Allāh in

(المعجم ١٨، ١٩) - بَابُ مَا جَاءَ فِي أَكْلِ اللَّحْمِ لَا يُدْرَى أَدْكِرَ اسْمُ اللَّهِ عَلَيْهِ أَمْ لَا (التحفة ١٩)

٢٨٢٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا حَمَادٌ؛ ح: وَحَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ؛ ح: وَحَدَّثَنَا يُونُسُ بْنُ مُوسَى قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَبَّانَ وَمُحَاضِرُ الْمَعْنَى عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ - وَلَمْ يَذْكُرَا عَنْ حَمَادٍ وَمَالِكٍ: عَنْ عَائِشَةَ - أَنَّهُمْ قَالُوا: يَا رَسُولَ اللَّهِ! إِنْ قَوْمًا حَدِيثُوا عَهْدِي بِجَاهِلِيَّةٍ يَأْتُونَ بِلُحْمَانِ، لَا نَدْرِي أَدْكُرُوا اسْمَ اللَّهِ عَلَيْهَا أَمْ لَمْ يَذْكُرُوا، أَنَأْكُلُ مِنْهَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «سَمُوا اللَّهَ وَكُلُوا».

(المعجم ١٩، ٢٠) بَابُ: فِي الْعَتِيرَةِ (التحفة ٢٠)

٢٨٣٠ - حَدَّثَنَا مُسَدَّدٌ؛ ح: وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ عَنْ بَشْرِ بْنِ الْمُفَضَّلِ، الْمَعْنَى قَالَ: حَدَّثَنَا خَالِدُ الْحَدَّاءُ عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمَلِيحِ قَالَ: قَالَ نُبَيْشَةُ: نَادَى رَجُلٌ رَسُولَ اللَّهِ ﷺ: إِنَّا كُنَّا نَعْتَرُ عَتِيرَةً فِي الْجَاهِلِيَّةِ فِي

any month you wish, be obedient to Allāh and feed (the people).’ He (the man) said: ‘We used to sacrifice the *Fara’* during *Jāhiliyyah*, so what do you order us about it?’ He said: ‘For every *Sā’imah* (flock of grazing animals), feed the firstborn as you feed the rest of your flock until it reaches an age where it could be used to carry loads.’ — Naṣr (one of the narrators) said: “carry loads for those performing *Hajj*” — “Then sacrifice it, and give its meat in charity.’

Khālīd (one of the narrators) said: “I think he said: ‘(You may give it) to a wayfarer, as that is better.’” Khālīd said: “I said to Abū Qilābah: ‘How many is *Sā’imah*?’ He said: ‘One hundred.’” (*Ṣaḥīḥ*)

تخريج: [إسناده صحيح] أخرجه النسائي، الفرع والعتيرة، باب تفسير العتيرة، ح: ٤٢٣٤ من حديث بشر بن المفضل به ورواه ابن ماجه، ح: ٣١٦٧.

2831. It was reported from Az-Zuhri, from Sa’eed, from Abū Hurairah that the Prophet ﷺ said: “There is no *Fara’* and no *‘Atīrah*.” (*Ṣaḥīḥ*)

رَجَبٍ، فَمَا تَأْمُرُنَا؟ قَالَ: «أَذْبَحُوا لِلَّهِ فِي أَيِّ شَهْرٍ كَانَ وَبَرُّوا اللَّهَ وَأَطْعَمُوا»، قَالَ: إِنَّا كُنَّا نَفْرَعُ فَرَعًا فِي الْجَاهِلِيَّةِ فَمَا تَأْمُرُنَا؟ قَالَ: «فِي كُلِّ سَائِمَةٍ فَرَعٌ تَغْذُوهُ مَا شِئْتِكَ حَتَّى إِذَا اسْتَحْمَلَ»، قَالَ نَصْرٌ: «اسْتَحْمَلَ لِلْحَجِيجِ، ذَبَحْتَهُ فَتَصَدَّقْتَ بِلَحْمِهِ»، قَالَ خَالِدٌ: أَحْسِبُهُ قَالَ: «عَلَى ابْنِ السَّبِيلِ فَإِنَّ ذَلِكَ خَيْرٌ»، قَالَ خَالِدٌ: قُلْتُ لِأَبِي قِلَابَةَ: كَمْ السَّائِمَةُ، قَالَ: مِائَةٌ.

٢٨٣١ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنِ سَعِيدٍ، عَنِ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا فَرَعٌ وَلَا عَتِيرَةٌ».

تخريج: أخرجه البخاري، العتيقة، باب العتيرة، ح: ٥٤٧٤ ومسلم، الأضاحي، باب الفرع والعتيرة، ح: ١٩٧٦ من حديث سفيان بن عيينة به.

2832. It was reported from Az-Zuhri from Sa’eed, who said: “*Al-Fara’* was the firstborn (to the animal), which after being born they would sacrifice it.” (*Da’if*)

٢٨٣٢ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ سَعِيدٍ قَالَ: الْفَرَعُ أَوَّلُ التَّنَاجِ، كَانَ يُنْتَجُ لَهُمْ فَيَذْبَحُونَهُ.

تخريج: [إسناده ضعيف] وهو في مصنف عبدالرزاق، ح: ٧٩٩٨ * سنده ضعيف من أجل

عنعة الزهري ومعناه صحيح بالاتفاق.

2833. It was reported from 'Aishah, who said: "The Messenger of Allāh ﷺ ordered us to sacrifice a sheep for every fifty sheep." (*Hasan*)

Abū Dāwud said: Some of them said that *Fara'* is the firstborn to the camel, which they used to sacrifice for their false deities, and then eat it, and its skin was thrown on a tree; and the *'Atīrah* was (sacrificed) during the first ten days of Rajab.

٢٨٣٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا حَمَادٌ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ حُثَيْمٍ، عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنْ حَفْصَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ قَالَتْ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ مِنْ كُلِّ خَمْسِينَ شَاةً شَاةً. قَالَ أَبُو دَاوُدَ: قَالَ بَعْضُهُمْ: الْفَرَعُ أَوَّلُ مَا تُنْتَجِجُ الْإِبِلُ، كَانُوا يَذْبَحُونَهُ لِطَوَاعِيهِمْ، ثُمَّ يَأْكُلُهُ وَيُلْقِي جِلْدَهُ عَلَى الشَّجَرِ. وَالْعَبِيرَةُ فِي الْعَشْرِ الْأَوَّلِ مِنْ رَجَبٍ.

تخریج: [إسناده حسن] أخرجه ابن ماجه، الذبائح، باب العقیقة، ح: ٣١٦٣ من حدیث حماد بن سلمة به، ورواه الترمذی، ح: ١٥١٣.

Comments:

The popular view is that the *Fara'* and *'Atīrah* were allowed, then later prohibited. It is reported from Imām Ash-Shāfi'ī, and some of the *Salaf* before him, that they considered it recommended or did it, and Shaikh Al-Albānī endorses its allowance in *Irwā' Al-Ghālil* (no. 1181) as did Imām Ash-Shawkānī in *Nail Al-Awīār*. Shaikh Al-Albānī said: "These *Aḥādīth* imply the allowance of *Al-Fara'*, and it is to slaughter the firstborn (animal) for the sake of Allāh; and (they imply) the allowance of the slaughter in Rajab and other than it, without distinguishing and specifying Rajab over other months. There is no contradiction between that and the preceding *Hadīth*: 'There is no *Fara'* and no *'Atīrah*' because in that, he ﷺ only invalidated the *Fara'* which the people of *Jāhiliyyah* performed for their idols, and the *'Atīrah* which is the animal that they slaughtered specifically for Rajab. And Allāh knows best."

Chapter 20,21. The 'Aqīqah

(المعجم ٢٠، ٢١) بَابُ: فِي الْعَقِيقَةِ

(التحفة ٢١)

2834. It was reported from Habībah bint Maisarah, from Umm Kurz Al-Ka'biyyah who said: "I heard the Messenger of Allāh ﷺ saying: 'For a boy; two sheep that are *Mukāfi'atān*, and for a girl one sheep.'" (*Ṣaḥīḥ*)

٢٨٣٤ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا سُفْيَانٌ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَطَاءٍ، عَنْ حَبِيبَةَ بِنْتِ مَيْسَرَةَ، عَنْ أُمِّ كُرْزِ الْكَعْبِيَِّّةِ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «عَنِ الْغُلَامِ شَاتَانِ مُكَافِئَتَانِ وَعَنِ الْجَارِيَةِ شَاةٌ».

Abū Dāwud said: I heard Aḥmad saying: “*Mukāfi’atān* means: Both equal or close (in age).”

قَالَ أَبُو دَاوُدَ: سَمِعْتُ أَحْمَدَ قَالَ: مُكَافِئَتَانِ مُسْتَوِيَتَانِ أَوْ مُتَقَارِبَتَانِ.

تخریج: [صحیح] أخرجه النسائي، العقيقة، باب العقيقة عن الجارية، ح: ٤٢٢١ من حديث سفيان بن عيينة به، وصححه ابن حبان، ح: ١٠٦٠.

Comments:

The animal slaughtered on behalf of a new baby is called ‘*Aqīqah*. Lexically, the word means: to cleave, to split. The term is also applied to the hair of the newborn, and it is for this reason that this particular slaughter is also known as ‘*Aqīqah*.

2835. It was reported from Sufyān, from ‘Ubaidullāh bin Abī Yazīd, from his father, from Sibā’ bin Thābit, from Umm Kurz, who said: “I heard the Prophet ﷺ saying: ‘Leave the bird in its perch.’”^[1] She said: “I also heard him say: ‘For a boy, two sheep, and for a girl, one sheep. And it will be of no harm to you whether they are male or female.’” (*Hasan*)

٢٨٣٥ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، عَنْ أَبِيهِ، عَنْ سِبَاعِ بْنِ ثَابِتٍ، عَنْ أُمِّ كُرْزٍ قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «أَقْرُوا الطَّيْرَ عَلَى مَكَانَتِهَا» قَالَتْ: وَسَمِعْتُهُ يَقُولُ: «عَنِ الْغُلَامِ شَاتَانِ، وَعَنِ الْجَارِيَةِ شَاءَ، لَا يَضُرُّكُمْ أَذْكَرَانَا كُنَّ أُمَّ إِنَاءًا».

تخریج: [حسن] أخرجه النسائي، العقيقة، باب: كم يعق عن الجارية، ح: ٤٢٢٢ من حديث سفيان بن عيينة به، وصححه ابن حبان، ح: ١٠٥٩ والحاكم: ٢٣٧/٤ ووافقه الذهبي.

2836. It was reported from ‘Ubaidullāh bin Abī Yazīd, from Sibā’ bin Thābit, from Umm Kurz who said: “The Messenger of Allāh ﷺ said: ‘For a boy, two sheep that are similar, and for a girl, one sheep.’” (*Hasan*)

٢٨٣٦ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، عَنْ سِبَاعِ بْنِ ثَابِتٍ، عَنْ أُمِّ كُرْزٍ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَنِ الْغُلَامِ شَاتَانِ مِثْلَانِ، وَعَنِ الْجَارِيَةِ شَاءَ».

Abū Dāwud said: This is the *Hadīth*, and the narration of Sufyān (no. 2835) is a mistake.

قَالَ أَبُو دَاوُدَ: هَذَا هُوَ الْحَدِيثُ، وَحَدِيثُ سُفْيَانَ وَهَمْ.

[1] Al-Khaṭṭābī cites an explanation of Imām Ash-Shāfi’i; that if Arabs set out from their house on some matter, and they saw a bird flying, they would derive an omen from the direction of flight. If the bird was sitting on its perch, they would startle it so it would fly, so they could determine the omen. Al-Khaṭṭābī also added, that it has been said that the *Hadīth* shows that it is disliked to hunt birds during the night, meaning, that they should not be hunted while they are nesting.

تخريج: [حسن] انظر الحديث السابق وأخرجه البيهقي: ٣٠١/٩ من حديث أبي داود به.

Comments:

What Imām Abū Dāwud means to say is that the words “from his father” occurring after ‘Abdullāh, in the previous narration from Sufyān, are wrongly inserted in the chain of narrators.

2837. It was reported from Hammām who said: “Qatādah narrated to us, from Al-Ḥasan, from Samurah, from the Messenger of Allāh ﷺ, that he said: ‘Each boy is in mortgage by his ‘Aqīqah, which is sacrificed on the seventh day, his head shaved and bloodied (Yudamma).”

When Qatādah was asked about the blood, and what to do with it, he said: “When you slaughter the ‘Aqīqah take some of its wool, and place it on its veins, then place it in the middle of the head of the infant so that the blood flows on the hair like a thread, and then his (the infants) head is washed and shaved.” (Da‘f)

Abū Dāwud said: This is a mistake from Hammām: “Yudamma.”

Abū Dāwud said: Hammām has been opposed (by other narrators) in narrating this word, and it is an error from Hammām. They only said: “Yusamma” (named) but Hammām said: “Yudamma” (bloodied).

Abū Dāwud said: And this is not adhered too.

٢٨٣٧ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ النَّمِرِيُّ قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ الْحَسَنِ، عَنْ سَمُرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «كُلُّ غُلَامٍ رَهِيئَةٌ بِعَقِيْقَتِهِ، تُذْبَحُ عَنْهُ يَوْمَ السَّابِعِ، وَيُحْلَقُ رَأْسُهُ وَيُدْمَى»، فَكَانَ قَتَادَةُ إِذَا سُئِلَ عَنِ الدَّمِّ كَيْفَ يُضْنَعُ بِهِ، قَالَ: إِذَا ذَبَحْتَ الْعَقِيْقَةَ أَخَذْتَ مِنْهَا صُوفَةً وَاسْتَقْبَلْتَ بِهَا أَوْدَاجَهَا، ثُمَّ تَوَضَّعَ عَلَى يَافُوخِ الصَّبِيِّ حَتَّى يَسِيلَ عَلَى رَأْسِهِ مِثْلَ الْخَيْطِ، ثُمَّ يُغْسَلُ رَأْسُهُ بَعْدَ وَيُحْلَقُ.

قَالَ أَبُو دَاوُدَ: هَذَا وَهْمٌ مِنْ هَمَّامٍ وَيُدْمَى.

قَالَ أَبُو دَاوُدَ: خُولِفَ هَمَّامٌ فِي هَذَا الْكَلَامِ، وَهُوَ وَهْمٌ مِنْ هَمَّامٍ وَإِنَّمَا قَالُوا يُسَمَّى، فَقَالَ هَمَّامٌ: يُدْمَى.

قَالَ أَبُو دَاوُدَ: وَلَيْسَ يُؤْخَذُ بِهَذَا.

تخريج: [إسناده ضعيف] انظر الحديث الآتي، وأخرجه الترمذي، الأضحى، باب: من العقيقة، ح: ١٥٢٢ والنسائي، ح: ٤٢٢٥ من حديث قتادة به، وقال الترمذي: "حسن صحيح" * قوله: "يدمى" شاذ، ومعناه تذبح الشاة عنه * قتادة عنعن، والحديث الآتي يغني عنه. والله أعلم.

Comments:

The fact of the matter is that giving the name to the child on the seventh day of his birth is the *Sunnah*. To read it as *Yudamma* (bloodied) would be wrong, as is clear from the next *Hadith*.

2838. It was reported from Sa'eed, from Qatadah, from Al-Hasan, from Samurah bin Jundab that the Messenger of Allāh ﷺ said: "Each boy is mortgaged by his '*Aqiqah*', which is sacrificed on the seventh day, his head is shaved and he is named." (*Ṣaḥīḥ*)

Abū Dāwud said: And '*Yusamma*' (named) is more correct. This is how it was said by Sallām bin Abī Muṭī' from Qatadah, and Iyās Ibn Dagfal, and Ash'ath, from Al-Ḥasan, that he said: "And *Yusamma*." And Ash'ath narrated it from Al-Ḥasan, from the Prophet ﷺ, that he said: "And *Yusamma*."

تخریج: [صحيح] أخرجه ابن ماجه، الذبائح، باب العقیقه، ح: ۳۱۶۵ والنسائي، ح: ۴۲۲۵ من حدیث سعید بن أبی عروبہ به، وصححه ابن الجارود، ح: ۹۱۰ والحاکم: ۴/۲۳۷ ووافقه الذهبي ورواه شعبه عن قتاده به عند ابن الجارود.

Comments:

Al-Khaṭṭābī said: "Aḥmad said: 'This is regarding intercession' meaning, if there was no '*Aqiqah*' for him and the child dies, he will not intercede for his parents." It has also been suggested that the expression 'mortgaged' has been used to emphasize the necessity and the obligatory nature of the '*Aqiqah*'.

2839. It was reported from Salmān bin 'Āmir Aḍ-Ḍabbī who said: "The Messenger of Allāh ﷺ said: 'Along with the boy there is '*Aqiqah*', so shed blood on his behalf, and remove any harm from him." (*Ṣaḥīḥ*)

۲۸۳۸ - حَدَّثَنَا ابْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سُمْرَةَ بْنِ جُنْدَبٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كُلُّ غُلَامٍ رَهِينَةٌ بِعَقِيْقَتِهِ، تُذْبَحُ عَنْهُ يَوْمَ سَابِعِهِ وَيُحْلَقُ وَيُسَمَّى».

قَالَ أَبُو دَاوُدَ: وَيُسَمَّى أَصْحَحُ. كَذَا قَالَ سَلَامُ بْنُ أَبِي مُطِيعٍ عَنْ قَتَادَةَ. وَإِيَّاسُ بْنُ دَعْفَلٍ وَأَشْعَثُ عَنِ الْحَسَنِ قَالَ: وَيُسَمَّى، وَرَوَاهُ أَشْعَثُ عَنِ الْحَسَنِ عَنِ النَّبِيِّ ﷺ قَالَ: وَيُسَمَّى.

۲۸۳۹ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنِ الرَّبَابِ، عَنْ سَلْمَانَ بْنِ عَامِرِ الضَّبِّيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَعَ الْغُلَامِ عَقِيْقَةٌ فَأَهْرِيقُوا عَنْهُ دَمًا وَأَمِيطُوا عَنْهُ الْأَذَى».

تخريج: أخرجه البخاري، العقيقة، باب إمطة الأذى عن الصبي في العقيقة، ح: ٥٤٧١ و٥٤٧٢ من حديث هشام بن حسان به، وهو في مصنف عبدالرزاق، ح: ٧٩٥٨.

2840. It was reported from Hishām, from Al-Ḥasan that he said: “Removing harm is shaving the head.” (*Daʿīf*)

٢٨٤٠ - حَدَّثَنَا يَحْيَى بْنُ خَلْفٍ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ: حَدَّثَنَا هِشَامٌ عَنِ الْحَسَنِ أَنَّهُ كَانَ يَقُولُ: إِمَاطَةُ الْأَذَى حَلْقُ الرَّأْسِ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٢٩٨/٩ من حديث أبي داود به * هشام بن حسان: مدلس وعنعن.

2841. It was reported from Ibn ‘Abbās that he said: “The Messenger of Allāh ﷺ sacrificed a ram each for Al-Ḥasan and Al-Ḥusain, may Allāh be pleased with them.” (*Ṣaḥīḥ*)

٢٨٤١ - حَدَّثَنَا أَبُو مَعْمَرٍ عَبْدُ اللَّهِ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ عَقَّ عَنِ الْحَسَنِ وَالْحُسَيْنِ رَضِيَ اللَّهُ عَنْهُمَا كَبْشًا كَبْشًا.

تخريج: [إسناده صحيح] وصححه ابن الجارود، ح: ٩١٢ من حديث أبي معمر به، ورواه حجاج بن حجاج عن قتادة عن عكرمة به "بكبشين كبشين" رواه النسائي، ح: ٤٢٢٤.

Comments:

In terms of the chain of narration this *Ḥadīth* is sound. An-Nasāʾī (no. 4224), however, narrates it with the wording “two rams” (instead of one) and *Shaiḫh* Al-Albānī, as well as others, considers it more correct.

2842. It was reported from Dāwud bin Qais, from ‘Amr bin Shu‘aib that the Prophet ﷺ said — (another chain) from Dāwud from ‘Amr bin Shu‘aib from his father — I think it is from his grandfather — who said: “The Prophet ﷺ was asked about the *‘Aqīqah*? He replied: ‘Allāh does not like *Al-Uqūq*’ — as if he did not like the name. And he said: ‘If a child is born to anyone of you, and he likes to sacrifice for him, then let him sacrifice two sheep that are *Mukāfi’atān* (comparable) for a

٢٨٤٢ - حَدَّثَنَا الْقَعْنَبِيُّ قَالَ: حَدَّثَنَا دَاوُدُ ابْنُ قَيْسٍ عَنْ عَمْرٍو بْنِ شُعَيْبٍ أَنَّ النَّبِيَّ ﷺ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا عَبْدُ الْمَلِكِ يَعْني ابْنَ عَمْرٍو، عَنْ دَاوُدَ، عَنْ عَمْرٍو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ: أَرَاهُ عَنْ جَدِّهِ قَالَ: سئِلَ النَّبِيُّ ﷺ عَنِ الْعَقِيقَةِ؟ فَقَالَ: «لَا يُحِبُّ اللَّهُ الْعُقُوقَ» كَأَنَّهُ كَرِهَ الْأَسْمَ وَقَالَ: «مَنْ وُلِدَ لَهُ وَلَدٌ فَآحَبَ أَنْ يَنْسِكَ عَنْهُ فَلْيَنْسِكْ عَنِ الْغُلَامِ شَاتَانِ

boy, and one sheep for a girl.' And he was asked about *Al-Fara*? He replied: '*Al-Fara*' is *Haqq*,^[1] if you leave it to grow until it becomes a healthy strong *Ibn Makhād* or *Ibn Labūn*, then you give it to a widow, or to be ridden in the cause of Allāh, this is better than you slaughtering it at the age when the meat is stuck to its fur, and you turn over your milking vessel and irritate your she-camel." (*Hasan*)

مُكَافِئَتَانِ وَعَنْ الْجَارِيَةِ شَاةً». وَسُئِلَ عَنِ الْفَرَعِ؟ قَالَ: «وَالْفَرَعُ حَقٌّ، وَأَنْ تَتْرُكُوهُ حَتَّى يَكُونَ بَكْرًا شُعْرُبًا ابْنَ مَخَاضٍ أَوْ ابْنَ لَبُونٍ فَتُعْطِيَهُ أَرْمَلَةً أَوْ تَحْمِلَ عَلَيْهِ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنْ أَنْ تَذْبَحَهُ فَيَلْزِقَ لَحْمُهُ بِوَبْرِهِ، وَتُكْفِيَهُ إِنْاءَكَ، وَتُوَلِّهُ نَاقَتَكَ».

تخريج: [إسناده حسن] أخرجه النسائي، العقيقة، باب: عن الغلام شاتان ... إلخ، ح: ٤٢١٧ من حديث داود بن قيس به.

Comments:

As for the ruling concerning the *Fara*, see the comments after no. 2833.

2843. It was reported from 'Abdullāh bin Buraidah who said: "I heard my father, Buraidah, saying: 'During *Jāhiliyyah*, if a boy was born to one of us, we sacrificed a sheep and smeared his head with its blood. When Allāh brought Islam, we would sacrifice a sheep, and we would shave his head, and smear saffron on it.'" (*Hasan*)

٢٨٤٣ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ ثَابِتٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ قَالَ: سَمِعْتُ أَبِي بُرَيْدَةَ يَقُولُ: كُنَّا فِي الْجَاهِلِيَّةِ إِذَا وُلِدَ لِأَحَدِنَا غُلامٌ ذَبَحَ شَاةً وَلَطَخَ رَأْسَهُ بِدَمِهَا، فَلَمَّا جَاءَ اللَّهُ بِالْإِسْلَامِ كُنَّا نَذْبَحُ شَاةً، وَنَحْلِقُ رَأْسَهُ، وَنَلَطُّهُ بِرِغَعْفَرَانٍ.

تخريج: [إسناده حسن] أخرجه البيهقي: ٣٠٢/٩، ٣٠٣ من حديث أبي داود به.

The End of the Book of Sacrifices

[1] They say it means, it is not falsehood.

(...) The Book Of Hunting

(المعجم ...) أَوَّلُ كِتَابِ الصَّيْدِ

(التحفة ١١)

Chapter 21,22. Using A Dog For Hunting And Other Than That

(المعجم ٢١ ، ٢٢) - بَابُ اتِّخَاذِ الْكَلْبِ

لِلصَّيْدِ وَغَيْرِهِ (التحفة ١)

2844. It was reported from Abū Hurairah, from the Prophet ﷺ, who said: "Anyone who acquires a dog except for a dog for (herding) cattle, or hunting or farming (as a guard dog), his reward will be diminished every day by one *Qirāt*." (*Ṣaḥīh*)

٢٨٤٤ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الرَّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ اتَّخَذَ كَلْبًا إِلَّا كَلْبَ مَاشِيَةٍ أَوْ صَيْدٍ أَوْ زُرْعٍ انْتَقَصَ مِنْ أَجْرِهِ كُلَّ يَوْمٍ قِيرَاطٌ».

تخریج: أخرجه مسلم، المساقاة، باب الأمر بقتل الكلاب وبيان نسخه ... إلخ، ح: ١٥٧٥ من حديث عبدالرزاق به وهو في المصنف له، ح: ١٩٦١٢ ورواه الترمذي، ح: ١٤٩٠ عن الحسن ابن علي به.

Comments:

Keeping a dog for purposes other than those mentioned in the *Hadīth* is a sin, and a losing bargain, since the equivalent of one *Qirāt* is deducted from his reward every day, and only Allāh knows the exact weight of the reward of the person concerned. See no. 3168, and the glossary.

2845. It was reported from 'Abdullāh bin Mughaffal who said: "The Messenger of Allāh ﷺ said: 'If it was not that dogs were one of the *Ummah*, I would have ordered them to be killed. But kill the pure black ones among them.'" (*Ḥasan*)

٢٨٤٥ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا يُونُسُ عَنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ ابْنِ مُغَفَّلٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْلَا أَنَّ الْكِلَابَ أُمَّةٌ مِنَ الْأُمَّمِ لَأَمَرْتُ بِقَتْلِهَا فَأَقْتُلُوا مِنْهَا الْأَسْوَدَ الْبَيْهِيمَ».

تخریج: [حسن] أخرجه النسائي، الصيد، باب صفة الكلاب التي أمر بقتلها، ح: ٤٢٨٥ من حديث يزيد بن زريع به ورواه الترمذي، ح: ١٤٨٦، ١٤٨٩ وابن ماجه، ح: ٣٢٠٥.

2846. It was reported from Abū Az-Zubair, from Jābir who said: "The Prophet of Allāh ﷺ ordered

٢٨٤٦ - حَدَّثَنَا يَحْيَى بْنُ خَلْفٍ: حَدَّثَنَا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو

us to kill dogs, even if a woman would bring a dog from the desert we would kill it. Then later on he prohibited us from killing them, and said: 'Stick to the black ones.'” (*Sahih*)

تخریج: أخرجه مسلم، المساقاة، باب الأمر بقتل الكلاب وبيان نسخه ... إلخ، ح: ١٥٧٢ من حديث ابن جريج به.

Chapter 22,23. Regarding Hunting

2847. It was reported from Hammām, from ‘Adī bin Ḥātim who said: “I asked the Prophet ﷺ; and said: ‘I set off trained dogs and they catch (game) for me, can I eat it?’ He replied: ‘If you set off trained dogs and mention the Name of Allāh, then eat what they catch for you.’ I said: ‘Even if they killed (the game)?’ He replied: ‘Even if they killed (the game), as long as they were not joined by some other dog that was not among them.’ I said: ‘I shoot with the *Mi'rād*, and it strikes the target, can I eat it?’ He replied: ‘If you shoot with a *Mi'rād* and mention the Name of Allāh, and it strikes the target and pierces it, eat it, and if it strikes it with its blunt side then do not eat it.’” (*Sahih*)

تخریج: أخرجه مسلم، الصيد والذبائح ... إلخ، باب الصيد بالكلاب المعلمة والرمي، ح: ١٩٢٩ من حديث جرير بن عبد الحميد، البخاري، الذبائح والصيد، باب ما أصاب المعراض بعرضه، ح: ٥٤٧٧ من حديث منصور به.

2848. It was reported from Bayān, from ‘Āmir, from ‘Adī bin Ḥātim who said: “I asked the Messenger

الرَّبِيبِ عَنْ جَابِرٍ قَالَ: أَمَرَ نَبِيُّ اللَّهِ ﷺ بِقَتْلِ الْكِلَابِ حَتَّىٰ إِنْ كَانَتِ الْمَرْأَةُ تَقْدَمُ مِنَ الْبَادِيَةِ يَغْنِي بِالْكَلْبِ فَتَقْتُلُهُ، ثُمَّ نَهَانَا عَنْ قَتْلِهَا وَقَالَ: «عَلَيْكُمْ بِالْأَسْوَدِ».

(المعجم ٢٢، ٢٣) بَابُ: فِي الصَّيْدِ

(التحفة ٢)

٢٨٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ، عَنْ عَبْدِ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ قُلْتُ: إِنِّي أُرْسِلُ الْكِلَابَ الْمُعَلَّمَةَ فَتَمْسِكُ عَلَيَّ أَفَأَكُلُ؟ قَالَ: «إِذَا أُرْسَلَتِ الْكِلَابُ الْمُعَلَّمَةَ وَذَكَرْتَ اسْمَ اللَّهِ فَكُلْ مِمَّا أُمْسَخْنَ عَلَيْكَ». قُلْتُ: وَإِنْ قَتَلْنَ؟ قَالَ: «وَإِنْ قَتَلْنَ، مَا لَمْ يَشْرُطْهَا كَلْبٌ لَيْسَ مِنْهَا». قُلْتُ: أَرْمِي بِالْمِعْرَاضِ فَأَصِيبُ أَفَأَكُلُ؟ قَالَ: «إِذَا رَمَيْتَ بِالْمِعْرَاضِ وَذَكَرْتَ اسْمَ اللَّهِ فَأَصَابَ فَخَزَقَ فَكُلْ وَإِنْ أَصَابَ بِعَرْضِهِ فَلَا تَأْكُلْ».

٢٨٤٨ - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ قَالَ:

أَخْبَرَنَا ابْنُ فَضَيْلٍ عَنْ بَيَّانٍ، عَنْ عَامِرٍ، عَنْ

of Allāh ﷺ; I said: 'We hunt with these dogs.' He replied: 'If you set off your trained dogs and mention the Name of Allāh on it, then eat what they catch for you, even if it kills it, except if the dog eats from it. If the dog eats from it, then do not eat, for I am afraid it has captured it for itself.'" (*Sahih*)

عَدِيَّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ، قُلْتُ: إِنَّا نَصِيدُ بِهَذِهِ الْكِلَابِ فَقَالَ لِي: «إِذَا أُرْسِلَتْ كِلَابُكَ الْمُعْلَمَةَ وَذَكَرْتَ اسْمَ اللَّهِ عَلَيْهِ فَكُلْ مِمَّا أُمْسَكْنَ عَلَيْكَ وَإِنْ قَتَلَ إِلَّا أَنْ يَأْكُلَ الْكَلْبُ فَإِنْ أَكَلَ الْكَلْبُ فَلَا تَأْكُلْ فَإِنِّي أَخَافُ أَنْ يَكُونَ إِنَّمَا أُمْسَكَهُ عَلَى نَفْسِهِ».

تخریج: أخرجه مسلم، ح: ۲/۱۹۲۹ من حديث محمد بن فضيل بن غزوان، انظر الحديث السابق، والبخاري، الذبائح والصيد، باب الصيد إذا غاب عنه يومين أو ثلاثة، ح: ۵۴۸۴ من حديث عامر الشعبي به.

Comments:

Hunting with the dog is permissible in Islam provided that:

1. The dog is trained and fully obeys the commands of its master.
2. The Name of Allāh has been mentioned when dispatching it for the prey.

2849. It was reported from Ḥammād, from ‘Āṣim Al-Aḥwal, from Ash-Sh‘abī, from ‘Adī bin Ḥātim that the Prophet ﷺ said: “When you shoot your arrow and mention the Name of Allāh, and you find it (the game) the next day, and you did not find it (having fallen) in the water, and there is no other mark aside from the mark of your arrow, then eat it. But if some other dog joins your dogs then do not eat, for you do not know, perhaps it was killed by one that was not yours.” (*Sahih*)

۲۸۴۹ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ عَاصِمِ الْأَحْوَلِ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا رَمَيْتَ سَهْمَكَ وَذَكَرْتَ اسْمَ اللَّهِ فَوَجَدْتَهُ مِنَ الْعَدِ وَلَمْ تَجِدْهُ فِي مَاءٍ وَلَا فِيهِ أَثَرٌ غَيْرِ سَهْمِكَ فَكُلْ وَإِذَا اخْتَلَطَ بِكِالِبِكَ كَلْبٌ مِنْ غَيْرِهَا فَلَا تَأْكُلْ لَا تَدْرِي لَعَلَّهُ قَتَلَهُ الَّذِي لَيْسَ مِنْهَا».

تخریج: أخرجه البخاري، ح: ۵۴۸۴ ومسلم، ح: ۷/۱۹۲۹ من حديث عاصم الأحول به، وانظر الحديثين السابقين.

Comments:

It is not allowed to eat of any game if one is unsure of such matters.

2850. It was reported from Yahyā bin Zakariyyā bin Abī Zā'idah, he said: “‘Āṣim Al-Aḥwal informed

۲۸۵۰ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ قَالَ:

me, from Ash-Sha'bi, from 'Adī bin Hātim that the Prophet ﷺ said: 'If your target (animal) falls in the water, drowns and dies, then do not eat it.'" (*Sahih*)

حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ قَالَ: أَخْبَرَنِي عَاصِمُ الْأَحْوَلُ عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا وَقَعَتْ رَمِيَّتُكَ فِي مَاءٍ فَعَرِقَتْ فَمَاتَتْ فَلَا تَأْكُلُ».

تخريج: [صحيح] من حديث عاصم به، انظر الحديث السابق، وهو في مسند أحمد: ٤/٣٧٨.

2851. It was reported from Mujālid, from Ash-Sha'bi, from 'Adī bin Hātim that the Prophet ﷺ said: "If you have trained a dog or a falcon and then you set it off, and mention the Name of Allāh; eat whatever it catches for you." I said: "Even if it kills it?" He said: "(Even) if it kills it, and has not eaten anything from it, then it has caught it for you." (*Da'if*)

٢٨٥١ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا مُجَالِدٌ عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَا عَلَّمْتَ مِنْ كَلْبٍ أَوْ بَارٍ ثُمَّ أَرْسَلْتَهُ وَذَكَرْتَ اسْمَ اللَّهِ فَكُلْ مِمَّا أَمْسَكَ عَلَيْكَ». قُلْتُ: وَإِنْ قَتَلَ؟ قَالَ: «إِذَا قَتَلَهُ وَكَمْ يَأْكُلُ مِنْهُ شَيْئًا فَإِنَّمَا أَمْسَكَ عَلَيْكَ». قَالَ أَبُو دَاوُدَ: الْبَارُ إِذَا أَكَلَ فَلَا بَأْسَ بِهِ وَالْكَلْبُ إِذَا أَكَلَ كُرَّةً وَإِنْ شَرِبَ الدَّمَ فَلَا بَأْسَ.

Abū Dāwud said: If a falcon eats from it, then there is no harm in eating it, but if the dog eats from it then it is disliked, and if it drinks the blood, then there is no harm.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الصيد، باب ما جاء في صيد البزاة، ح: ١٤٦٧ من حديث مجالد به، وقال: "لا نعرفه إلا من حديث مجالد" ومجالد ضعيف من أجل سوء حفظه ولحديثه شواهد موقوفة عند البيهقي: ٩/٢٣٥، ٢٣٨.

2852. It was reported from Bishr bin 'Ubaidullāh, from Abū Idrīs Al-Khawlanī, from Abū Tha'labah Al-Khushanī who said: "The Prophet ﷺ said, about the game hunted by a dog: 'If you set off your dog and mention the Name of Allāh, the Exalted, then eat it, even if it eats from it, and eat whatever is returned to you by your hands.'" (*Hasan*)

٢٨٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا دَاوُدُ بْنُ عَمْرٍو عَنْ بُسْرِ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي ثَعْلَبَةَ الْخُشْنِيِّ قَالَ: قَالَ النَّبِيُّ ﷺ فِي صَيْدِ الْكَلْبِ: «إِذَا أَرْسَلْتَ كَلْبَكَ وَذَكَرْتَ اسْمَ اللَّهِ تَعَالَى فَكُلْ، وَإِنْ أَكَلَ مِنْهُ، وَكُلْ مَا رَدَّتْ عَلَيْكَ يَدُكَ».

تخريج: [حسن] أخرجه البيهقي ٢٣٧/٩ من حديث أبي داود به، وللحديث شاهد حسن يأتي: ٢٨٥٧ * داود بن عمرو: حسن الحديث وانظر، ح: ٢٨٥٥.

2853. It was reported from Dāwūd, from ‘Āmir, from ‘Adī bin Ḥātim that he said: “O Messenger of Allāh! One of us shoots game, and then he tracks it for two or three days and finds it dead, and his arrow is in it; can he eat it?” He said: “Yes, if he wants to,” or he said: “He can eat it, if he wants to.” (*Ṣaḥīh*)

٢٨٥٣ - حَدَّثَنَا الْحُسَيْنُ بْنُ مُعَاذِ بْنِ خُلَيْفٍ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ: حَدَّثَنَا دَاوُدُ عَنْ عَامِرٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ! أَحَدُنَا يَرْمِي الصَّيْدَ فَيَقْتَنِي أَنْتَهُ الْيَوْمَيْنِ وَالثَّلَاثَةَ ثُمَّ يَجِدُهُ مَيِّتًا وَفِيهِ سَهْمُهُ أَيَأْكُلُ؟ قَالَ: «نَعَمْ إِنْ شَاءَ» أَوْ قَالَ: «يَأْكُلُ إِنْ شَاءَ».

تخريج: [صحيح] وعلقه البخاري، الذبائح والصيد، باب الصيد إذا غاب عنه يومين أو ثلاثة، ح: ٥٤٨٥ عن عبدالأعلى به، وانظر الحديث الآتي.

Comments:

If there are reasons to believe that the animal was killed by the hunter's own arrow, eating it is lawful provided that the meat has not gone bad.

2854. It was reported from ‘Abdullāh bin Abī As-Safar, from Ash-Sha‘bī, who said: “‘Adī bin Ḥātim said: ‘I asked the Prophet ﷺ about the *Mi‘rād*. He replied: “If it strikes with the sharp end then eat it, and if it strikes with the blunt side then do not eat it, for it died from a blow.” I said: “What about when I set off my dog?” He replied: “If you mention the Name of Allāh, then eat, otherwise do not eat. And if it eats from it, then do not eat, for it has caught it for itself.” I said: “I set off my dog and find another dog with it.” He (ﷺ) replied: “Do not eat, for you have mentioned Allāh’s Name for your dog only.” (*Ṣaḥīh*)

٢٨٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ، عَنِ الشَّعْبِيِّ قَالَ: قَالَ عَدِيُّ بْنُ حَاتِمٍ: سَأَلْتُ النَّبِيَّ ﷺ عَنِ الْمِعْرَاضِ، فَقَالَ: «إِذَا أَصَابَ بِحَدِّهِ فَكُلْ، وَإِذَا أَصَابَ بِعَرَضِهِ فَلَا تَأْكُلْ فَإِنَّهُ وَقِيدٌ»، فَقُلْتُ: أُرْسِلُ كَلْبِي قَالَ: «إِذَا سَمَيْتَ فَكُلْ، وَإِلَّا فَلَا تَأْكُلْ وَإِنْ أَكَلَ مِنْهُ فَلَا تَأْكُلْ فَإِنَّمَا أَمْسَكَ لِنَفْسِهِ»، فَقَالَ: أُرْسِلُ كَلْبِي فَاجِدْ عَلَيْهِ كَلْبًا آخَرَ، فَقَالَ: «لَا تَأْكُلْ لِأَنَّكَ إِنَّمَا سَمَيْتَ عَلَى كَلْبِكَ».

تخريج: أخرجه البخاري، الوضوء، باب الماء الذي يغسل به شعر الإنسان، ح: ١٧٥ ومسلم، الصيد والذبائح . . . الخ، باب الصيد بالكلاب المعلمة والرمي ح: ٣/١٩٢٩ من حديث شعبة به.

2855. It was reported from Rabī'ah bin Yazīd Ad-Dimashqī that he said: "Abū Idrīs Al-Khawlanī 'Aidhullāh informed me, he said: 'Abū Tha'labah Al-Khushānī said: "I said: 'O Messenger of Allāh! I hunt with my trained dog and with my untrained dog?' He replied: 'What you hunt with your trained dog, mention Allāh's Name, and eat, and what you hunt with your untrained dog, if you manage to slaughter it, then eat it.'" (*Ṣaḥīḥ*)

٢٨٥٥ - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ ابْنِ الْمُبَارَكِ، عَنْ حَيَّوَةَ بْنِ شُرَيْحٍ قَالَ: سَمِعْتُ رَبِيعَةَ بْنَ يَزِيدَ الدَّمَشَقِيِّ يَقُولُ: أَخْبَرَنِي أَبُو إِدْرِيسَ الْخَوْلَانِيُّ عَائِدُ اللَّهِ قَالَ: سَمِعْتُ أَبَا نَعْلَبَةَ الْخُسَنِيَّ يَقُولُ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي أَصِيدُ بِكَلْبِي الْمُعَلَّمِ وَبِكَلْبِي الَّذِي لَيْسَ بِمُعَلَّمٍ؟ قَالَ: «مَا صِدَّتْ بِكَ كَلْبِكَ الْمُعَلَّمِ فَادْكُرْ اسْمَ اللَّهِ وَكُلْ، وَمَا اصْدَّتْ بِكَ كَلْبِكَ الَّذِي لَيْسَ بِمُعَلَّمٍ فَادْكُرْكَ ذَكَاتَهُ فَكُلْ».

تخریج: أخرجه مسلم، الصيد الذبائح، باب الصيد بالكلاب المعلمة والرمي، ح: ١٩٣٠ عن هناد بن السري، والبخاري، الذبائح والصيد، باب ما جاء في التصيد، ح: ٥٤٨٨ من حديث ابن المبارك به.

2856. It was reported from Yūnus bin Saif who said: "Abū Idrīs Al-Khawlanī said: 'Abū Tha'labah Al-Khushānī said: "The Messenger of Allāh ﷺ said to me: 'O Abū Tha'labah! Eat from what you retrieve by your bow and your dog.' Ibn Ḥarb (one of the narrators) added: "The trained (dog), and your hand, eat it whether it is slaughtered or not slaughtered." (*Ṣaḥīḥ*)

٢٨٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ؛ ح: وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُصَفَّى قَالَ: حَدَّثَنَا بَقِيَّةُ عَنِ الزُّبَيْدِيِّ قَالَ: حَدَّثَنَا يُونُسُ بْنُ سَيْفٍ قَالَ: حَدَّثَنَا أَبُو إِدْرِيسَ الْخَوْلَانِيُّ قَالَ: حَدَّثَنِي أَبُو نَعْلَبَةَ الْخُسَنِيَّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا أَبَا نَعْلَبَةَ! كُلْ مَا رَدَّتْ عَلَيْكَ قَوْسُكَ وَكَلْبُكَ». زَادَ عَنِ ابْنِ حَرْبٍ: الْمُعَلَّمُ وَيَدُكَ، فَكُلْ ذَكِيًّا وَغَيْرَ ذَكِيًّا.

تخریج: [صحیح] أخرجه أحمد: ١٩٤/٤ من حديث محمد بن حرب عن الزبيدي به * بقية صرح بالسماع المسلسل وانظر الحديث السابق.

2857. It was reported by 'Amr bin Shu'aib from his father, from his grandfather, that a Bedouin called Abū Tha'labah said: "O Messenger of Allāh! I have trained dogs, so give me a *Fatwā* regarding hunting

٢٨٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمِنْهَالِ الصَّرِيرِيُّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا حَبِيبُ الْمُعَلَّمِ عَنْ عَمْرٍو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ أَعْرَابِيًّا يُقَالُ لَهُ: أَبُو

with them.” The Prophet ﷺ replied: “If you have trained dogs then eat what they catch for you.” He said: “Slaughtered or not slaughtered?” He replied: “Yes.” He said: “What about if it eats from it?” He replied: “Even if it eats from it.” He said: “O Messenger of Allāh! Give me a *Fatwa* regarding my bow.” He replied: “Eat from what you retrieve with your bow.” He said: “Slaughtered and not slaughtered?” And he added: “And even if it goes out of my sight?” He replied: “Even if it goes out of your sight, provided it does not have stench, or you find a mark from other than your arrow in it.” He said: “Give me a *Fatwa* regarding the vessels of the Zoroastrians when we are forced to use them.” He replied: “Wash it and eat in it.”

(*Hasan*)

نخريج: [إسناده حسن] أخرجه أحمد: ١٨٤/٢ من حديث حسين المعلم، والنسائي، الصيد، باب الرخصة في ثمن كلب الصيد، ح: ٤٣٠١ من حديث عمرو بن شعيب به.

Comments:

If one has no option but to use the vessels of the disbelievers, he must wash them before use.

Chapter 23,24. When A Piece Is Cut From the Game

2858. It was reported from Abū Wāqid who said: “The Prophet ﷺ said: ‘Whatever is cut off an animal while it is alive, then it is dead flesh (*Maitah*).’” (*Hasan*)

تُعَلَبَةٌ قَالَ: يَارَسُولَ اللَّهِ! إِنَّ لِي كِلَابًا مُكَلَّبَةً، فَأَفْتِنِي فِي صَبْدِهَا، فَقَالَ النَّبِيُّ ﷺ: «إِنْ كَانَ لَكَ كِلَابٌ مُكَلَّبَةٌ فَكُلْ مِمَّا أُمْسَكَنَ عَلَيْكَ». قَالَ: دَكِيًّا أَوْ غَيْرَ دَكِيٍّ. قَالَ: «نَعَمْ». قَالَ: فَإِنْ أَكَلَّ مِنْهُ؟ قَالَ: «وَأِنْ أَكَلَّ مِنْهُ». قَالَ: يَارَسُولَ اللَّهِ! أَفْتِنِي فِي قَوْسِي، قَالَ: «كُلْ مَا رَدَّتْ عَلَيْكَ قَوْسُكَ»، قَالَ: دَكِيًّا وَغَيْرَ دَكِيٍّ. قَالَ: وَإِنْ تَعَيَّبَ عَنِّي؟ قَالَ: «وَأِنْ تَعَيَّبَ عَنكَ، مَا لَمْ يَصَلَّ أَوْ تَجِدْ فِيهِ أَثْرًا غَيْرَ سَهْمِكَ». قَالَ: أَفْتِنِي فِي آيَةِ الْمَجُوسِ إِذَا اضْطَرَرْنَا إِلَيْهَا قَالَ: «اغْسِلْهَا وَكُلْ فِيهَا».

(المعجم ٢٣، ٢٤) بَابُ: إِذَا قُطِعَ مِنْ الصَّيْدِ قِطْعَةٌ (التحفة ٣)

٢٨٥٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي وَقْدٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَا قُطِعَ مِنَ الْبَيْهَمَةِ وَهِيَ حَيَّةٌ فَهِيَ مَيْتَةٌ».

تخريج: [إسناده حسن] أخرجه الترمذي، الصيد، باب ما جاء ما قطع من الحي فهو ميت، ح: ١٤٨٠ من حديث عبدالرحمن بن عبدالله بن دينار به وقال: "حسن غريب" وصححه ابن الجارود، ح: ٨٧٦ والحاكم: ٢٣٩/٤ ووافقه الذهبي، وللحديث شاهد عند الحاكم.

Chapter 24,25. On Following Game

المعجم (٢٥، ٢٤) بَابُ: فِي اتِّبَاعِ الصَّيْدِ (التحفة ٤)

2859. It was reported from Sufyān who said: "Abū Mūsā narrated to me from Wahb bin Munabbih, from Ibn 'Abbās, from the Prophet ﷺ — and one time Sufyān said: "And I do not know it to be except from the Prophet ﷺ" — he said: "He who resides in the desert will become ill-mannered, and he who follows game will become heedless, and he who visits the *Sultān* (ruler) will be tried." (*Hasan*)

٢٨٥٩ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي أَبُو مُوسَى عَنْ وَهْبِ ابْنِ مُنَبِّهٍ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ - وَقَالَ مَرَّةً سُفْيَانٌ: وَلَا أَعْلَمُهُ إِلَّا عَنِ النَّبِيِّ ﷺ - قَالَ: «مَنْ سَكَنَ الْبَادِيَةَ جَفَا وَمَنْ اتَّبَعَ الصَّيْدَ عَفَلَ وَمَنْ أَتَى السُّلْطَانَ افْتِنَ».

تخريج: [إسناده حسن] أخرجه الترمذي، الفتن، باب من أتى أبواب السلطان افتتن، ح: ٢٢٥٦ وقال الترمذي: "حسن صحيح غريب".

2860. It was reported from 'Adī bin Thābit, from a *Shaikh* from the *Anṣār*, from Abū Hurairah, from the Prophet ﷺ — with the meaning of what was narrated by Musad-dad (a narrator in no. 2859) — He said: "He who clings to the *Sultān* (ruler) will be tried." — he added: "A worshipper does not get nearer to the *Sultān* (ruler) except that he increases in distance from Allāh." (*Da'if*)

٢٨٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا الْحَسَنُ بْنُ الْحَكَمِ النَّخَعِيُّ عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ شَيْخٍ مِنَ الْأَنْصَارِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمَعْنَى مُسَدَّدٍ قَالَ: «وَمَنْ لَزِمَ السُّلْطَانَ افْتِنَ». زَادَ: «وَمَا أَرَادَ عَبْدٌ مِنَ السُّلْطَانِ دُنُوًّا إِلَّا أَرَادَ مِنْ اللَّهِ بُعْدًا».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤٤٠/٢ عن محمد بن عبيد به * شيخ من الأنصار: لم أعرفه.

2861. It was reported from Abū Tha'labah Al-Khushanī, from the Prophet ﷺ [that he said]: "If you shoot a game, and then find it after

٢٨٦١ - حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ قَالَ: حَدَّثَنَا حَمَادُ بْنُ خَالِدٍ الْخَيَّاطُ عَنْ مُعَاوِيَةَ بْنِ

three nights with your arrow in it, then eat it, provided it does not stink.” (*Sahih*)

صَالِح، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ،
عَنْ أَبِيهِ، عَنْ أَبِي ثَعْلَبَةَ الْخُسَيْبِيِّ عَنِ النَّبِيِّ
ﷺ [قَالَ]: «إِذَا رَمَيْتَ الصَّيْدَ فَأُدْرِكْتَهُ بَعْدَ
ثَلَاثِ لَيَالٍ وَسَهْمُكَ فِيهِ فَكُلْ مَا لَمْ يُنْتِنْ».

تخریج: أخرجه مسلم، الصيد والذبائح، باب: إذا غاب عنه الصيد ثم وجدته، ح: ١٩٣١ من حديث حماد بن خالد به.

The End of the Book of Hunting

17. The Book Of Wills

(المعجم ١٧) - أَوَّلُ كِتَابِ الْوَصَايَا
(التحفة ١٢)

**Chapter 1. what Has Been
Related About What Is
Commanded About The Will**

(المعجم ١) - بَابُ مَا جَاءَ فِيْمَا يُؤْمَرُ بِهِ
مِنَ الْوَصِيَّةِ (التحفة ١)

2862. It was reported from Nāfi', from 'Abdullāh, meaning Ibn 'Umar, from the Messenger of Allāh ﷺ, he said: "A Muslim who has anything with him to will, has no right to spend three nights except that his will is written with him." (*Ṣaḥīḥ*)

٢٨٦٢ - حَدَّثَنَا مُسَدَّدُ بْنُ مَسْرُوهٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ عَنْ عَبْدِ اللَّهِ يَعْنِي ابْنَ عُمَرَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَا حَقُّ أَمْرِيءِ مُسْلِمٍ لَهُ شَيْءٌ يُوصَى فِيهِ بَيْتٌ لَيْلَتَيْنِ إِلَّا وَوَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ».

تخریج: أخرجه مسلم، الوصية، باب: وصية الرجل مكتوبة عنده، ح: ١٦٢٧ من حديث يحيى القطان، والبخاري، الوصايا، باب الوصايا، ح: ٢٧٣٨ من حديث نافع به.

Comments:

Meaning if he has property that he wants to will to other than his heirs, he must record that will.

2863. It was reported from 'Āishah who said: "The Messenger of Allāh ﷺ did not leave behind any Dinārs, Dirhams, camels or sheep, and he did not willed anything." (*Ṣaḥīḥ*)

٢٨٦٣ - حَدَّثَنَا مُسَدَّدٌ وَمُحَمَّدُ بْنُ الْعَلَاءِ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: مَا تَرَكَ رَسُولُ اللَّهِ ﷺ دِينَارًا وَلَا دِرْهَمًا وَلَا بَعِيرًا وَلَا شَاةً وَلَا أَوْصَى بِشَيْءٍ.

تخریج: أخرجه مسلم، الوصية، باب ترك الوصية لمن ليس له شيء يوصي فيه، ح: ١٦٣٥ من حديث أبي معاوية الضرير به.

**Chapter 2. What Has Been
Related Regarding What Is
Allowed For A Testator To
Give From His Wealth**

(المعجم ٢) - بَابُ مَا جَاءَ فِيْمَا يَجُوزُ
لِلْمُوصِي فِي مَالِهِ (التحفة ٢)

2864. 'Āmir bin Sa'd reported

٢٨٦٤ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَأَبْنُ

from his father (Sa'd bin Abī Waqqās), who said that when he fell sick — Ibn Abī Khalaf (one of the two narrators) said: “In Makkah,” then they were in accord — which brought him very near to death, the Messenger of Allāh ﷺ visited him. He said: “O Messenger of Allāh! I have a lot of wealth, and I only have a daughter to inherit it, can I give two-third of it in charity?” He replied: “No”. He said: “What about one-half?” He replied: “No”. He said: “What about one-third.” He replied: “(You may bequest for) one third, though one-third is a lot. If you leave your heirs rich it is better than leaving them poor, begging from the people. And whatever you spend, seeking to please Allāh, you will be rewarded for that, even a morsel you put in your wife’s mouth.” I said: “O Messenger of Allāh! Will I have stayed behind from emigration?” He said: “If you live after me and do righteous deeds for the sake of Allāh, you will but increase in rank and degree. Perhaps you will live until some people will benefit from you, and others will be harmed by you.” Then he said: “O Allāh complete the emigration for my Companions, and do not turn them back, but the one who suffered is Sa'd bin Khalwah.” The Messenger of Allāh ﷺ felt sorry for him as he had died in Makkah. (*Ṣaḥīḥ*)

أَبِي خَلْفٍ قَالَا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ،
عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: مَرَضَ
مَرَضًا - قَالَ ابْنُ أَبِي خَلْفٍ: بِمَكَّةَ ثُمَّ اتَّفَقَا
- أَشْفَيْ فِيهِ، فَعَادَهُ رَسُولُ اللَّهِ ﷺ فَقَالَ:
يَا رَسُولَ اللَّهِ! إِنَّ لِي مَالًا كَثِيرًا وَلَيْسَ يَرِثُنِي
إِلَّا ابْنَتِي أَفَأَصَدِّقُ؟ بِالثَّلْثَيْنِ؟ قَالَ: «لَا»،
قَالَ: فَبِالشُّطْرِ؟ قَالَ: «لَا»، قَالَ: فَالثُّلُثُ
قَالَ: «الثُّلُثُ وَالثُّلُثُ كَثِيرٌ، إِنَّكَ إِنْ تَتْرَكَ
وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَدْعَهُمْ عَالَةً
يَتَكَفَّفُونَ النَّاسَ، وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً إِلَّا
أُجِرْتَ فِيهَا حَتَّى اللُّقْمَةُ تَذْفَعُهَا إِلَى فِي
امْرَأَتِكَ». قُلْتُ: يَا رَسُولَ اللَّهِ! أَتُخَلِّفُ عَنْ
هِجْرَتِي؟ قَالَ: «إِنَّكَ إِنْ تُخَلِّفَ بَعْدِي فَتَعْمَلْ
عَمَلًا صَالِحًا تُرِيدُ بِهِ وَجْهَ اللَّهِ لَا تَزْدَادُ بِهِ إِلَّا
رَفْعَةً وَدَرَجَةً، لَعَلَّكَ أَنْ تُخَلِّفَ حَتَّى يَنْتَفِعَ
بِكَ أَقْوَامٌ وَيُضِرَّ بِكَ آخَرُونَ»، ثُمَّ قَالَ:
«اللَّهُمَّ أَمْضِ لِأَصْحَابِي هِجْرَتَهُمْ وَلَا تَرُدَّهُمْ
عَلَى أَعْقَابِهِمْ، لَكِنَّ الْبَائِسَ، سَعْدُ بْنُ خَوْلَةَ»
يَرِثُنِي لَهُ رَسُولُ اللَّهِ ﷺ أَنْ مَاتَ بِمَكَّةَ.

تخريج: أخرجه مسلم، الوصية، باب الوصية بالثلث، ح: ١٦٢٨ من حديث سفیان بن عینة،
والبخاري، الدعوات، باب الوباء برفع الدعاء والوجع، ح: ٦٣٧٣ من حديث الزهري به.

Comments:

The wealthy person has a duty to take care of his family and near relatives, and Sa'd was afraid of dying in Makkah before emigrating to Al-Madinah, which is why he asked Allāh's Messenger if he would be among those that stayed behind. Sa'd lived for forty-four years after the death of the Prophet ﷺ.

Chapter 3. What Has Been Related About It Being Disliked To Cause Harm With The Will

2865. It was reported from Abū Hurairah who said: "A man said to the Messenger of Allāh ﷺ: 'O Messenger of Allāh! Which kind of charity is best?' He replied: 'To spend (in charity) while you are healthy, aspiring, hoping to survive, and fearing poverty, and not delaying until death comes to you, then you say: "This and this is for so-and-so, this and this is for so-and-so," while it already belongs to so-and-so.'" (*Sahih*)

(المعجم ٣) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ
الإِضْرَارِ فِي الْوَصِيَّةِ (التحفة ٣)

٢٨٦٥ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا
عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ قَالَ: حَدَّثَنَا عُمَارَةُ بْنُ
الْقُعْقَاعِ عَنْ أَبِي زُرْعَةَ بْنِ عَمْرٍو بْنِ جَرِيرٍ،
عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَجُلٌ لِرَسُولِ اللَّهِ
ﷺ: يَا رَسُولَ اللَّهِ! أَيُّ الصَّدَقَةِ أَفْضَلُ؟ قَالَ:
«أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ حَرِيصٌ، تَأْمُلُ
الْبَقَاءَ وَتَخْشَى الْفَقْرَ وَلَا تُمَهِّلُ حَتَّى إِذَا بَلَغَتْ
الْخُلُقُومَ قُلْتَ: لِفُلَانٍ كَذَا، وَلِفُلَانٍ كَذَا،
وَقَدْ كَانَ لِفُلَانٍ».

تخریج: أخرجه البخاري، الزكاة، باب فضل صدقة الشحيح الصحيح، ح: ١٤١٩ ومسلم، الزكاة، باب بيان أن أفضل الصدقة صدقة الشحيح الصحيح، ح: ١٠٣٢ من حديث عبدالواحد بن زياد به.

Comments:

The best charity is that given by a person in spite of his own need for it, and in a state of good health.

2866. It was reported from Abū Sa'eed Al-Khudrī, that the Messenger of Allāh ﷺ said: "For a person to give one Dirham in charity during his lifetime is better than one hundred Dirham in charity at the time of his death." (*Da'if*)

٢٨٦٦ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ قَالَ:
حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ قَالَ: أَخْبَرَنِي ابْنُ أَبِي
ذُئْبٍ عَنْ شُرْحَبِيلٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَأَنْ يَصَدَّقَ الْمَرْءُ
فِي حَيَاتِهِ بِدِرْهَمٍ خَيْرٌ لَهُ مِنْ أَنْ يَصَدَّقَ بِمِائَةٍ
عِنْدَ مَوْتِهِ».

تخریج: [إسناده ضعيف] أخرجه ابن عبدالبر في التمهيد: ٤/٣٠٤ من حديث أبي داود به،

وصححه ابن حبان، ح: ٨٢١ * شرحبيل بن سعد: ضعفه الجمهور واختلط أيضًا.

2867. It was reported from Al-Ash'ath bin Jābir who said: "Shahr bin Hawshab narrated to me that Abū Hurairah narrated to him, that the Messenger of Allāh ﷺ said: 'A man or a woman does the deeds of obedience to Allāh for sixty years, then when death comes to them they cause detriment through the bequest, and the Fire becomes mandatory on them.'" He (Shahr) said: "Abū Hurairah recited to me from: 'After the payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone)' until the Verse: 'that will be the great success.'"^[1] (Hasan)

Abū Dāwud said: Al-Ash'ath bin Jābir is the grandfather of Naṣr bin 'Alī (one of the narrators).

٢٨٦٧ - حَدَّثَنَا عَبْدَةُ بْنُ عَبْدِ اللَّهِ قَالَ: أَخْبَرَنَا عَبْدُ الصَّمَدِ قَالَ: حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْحُدَايِيُّ قَالَ: حَدَّثَنَا الْأَشْعَثُ بْنُ جَابِرٍ قَالَ: حَدَّثَنِي شَهْرُ بْنُ حَوْشَبٍ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الرَّجُلَ لَيَعْمَلُ أَوْ الْمَرْأَةُ بِطَاعَةِ اللَّهِ سِتِّينَ سَنَةً، ثُمَّ يَخْضُرُهُمَا الْمَوْتُ فَيُضَارَّانِ فِي الْوَصِيَّةِ فَتَجِبُ لَهُمَا النَّارُ. قَالَ: وَقَرَأَ عَلَيَّ أَبُو هُرَيْرَةَ مِنْ هَاهُنَا ﴿مِنْ بَعْدِ وَصِيَّتِهِ يُوصِي بِهَا أَوْ دَيْنَ غَيْرِ مُصَاوَرٍ﴾ حَتَّى بَلَغَ ﴿ذَلِكَ الْقَوْلُ الْعَظِيمُ﴾ [النساء: ١٢، ١٣].

قَالَ أَبُو دَاوُدَ: هَذَا يَعْنِي الْأَشْعَثَ بْنَ جَابِرٍ جَدُّ نَصْرِ بْنِ عَلِيٍّ.

تخريج: [إسناده حسن] أخرجه الترمذي، الوصايا، باب ما جاء في الضرار في الوصية، ح: ٢١١٧ من حديث عبدالصمد به وقال: "حسن صحيح غريب" ورواه ابن ماجه، ح: ٢٧٠٤ * شهر بن حوشب مختلف فيه، وثقه الجمهور فيما أرى وقال الذهبي في ديوان الضعفاء، (ص: ١٤٥) "وحديثه حسن" وقال ابن حجر: "وشهر حسن الحديث وإن كان فيه بعض الضعف" (فتح الباري: ٦٥/٣).

Comments:

The *Hadūth* is clear on the point that to seek to harm the interest of the legal heirs through one's will is a major sin; it amounts to transgressing the bounds of Allāh, which is unlawful in Islam.

Chapter 4. What Has Been Related About Accepting The Position Of Executing A Will

(المعجم ٤) - بَابُ مَا جَاءَ فِي الدُّخُولِ فِي الْوَصَايَا (التحفة ٤)

2868. Abū Dharr said: "The Messenger of Allāh ﷺ said to me:

٢٨٦٨ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا

[1] *An-Nisā'*: 4:12,13.

‘O Abū Dharr! I see you as weak, and I love for you what I love for myself. Do not take command over two persons, and do not be a guardian over an orphan’s property.’ (Sahih)

Abū Dāwud said: The people of Egypt are alone with it.^[1]

أَبُو عَبْدِ الرَّحْمَنِ الْمُقْرِيءُ قَالَ: حَدَّثَنَا سَعِيدُ ابْنُ أَبِي أَيُّوبَ عَنْ عُيَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ سَالِمِ بْنِ أَبِي سَالِمٍ الْجَيْشَانِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «بَابًا ذَرًّا! إِنِّي أَرَاكَ ضَعِيفًا وَإِنِّي أُحِبُّ لَكَ مَا أُحِبُّ لِنَفْسِي فَلَا تَأْمَرَنَّ عَلَيَّ اثْنَيْنِ وَلَا تَوَلَّيَنَّ مَالَ يَتِيمٍ».

قَالَ أَبُو دَاوُدَ: تَفَرَّدَ بِهِ أَهْلُ مِصْرَ.

تخريج: أخرجه مسلم، الإمامة، باب كراهة الإمامة بغير ضرورة، ح: ١٨٢٦ من حديث أبي

عبدالرحمن المقرئ به.

Comments:

There can be no doubt that a position of leadership or responsibility is a weighty task in both this world and the Hereafter. Anyone aware of his weaknesses must decline to shoulder such a responsibility at the very outset, and spare himself the ignominy and disgrace in this world as well as in the Hereafter.

Chapter 5. What Has Been Related About Abrogating The Will For The Parents And Near Relatives

2869. It was reported from Ibn ‘Abbās: “If he leaves wealth, that he makes a bequest to parents and next of kin”^[2] (he said) the bequest was made in this way until the Verse of inheritance abrogated it. (Hasan)

(المعجم ٥) - بَابُ مَا جَاءَ فِي نَسْخِ الْوَصِيَّةِ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ (التحفة ٥)

٢٨٦٩ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ: حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنِ بْنِ وَاقِدٍ عَنْ أَبِيهِ، عَنْ يَزِيدِ النَّحْوِيِّ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ ﴿إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ﴾ [البقرة: ١٨] فَكَانَتِ الْوَصِيَّةُ كَذَلِكَ حَتَّى نَسَخَهَا آيَةُ الْمِيرَاثِ.

تخريج: [إسناده حسن] أخرجه البيهقي ٦/ ٢٦٥ من حديث أبي داود به.

[1] Meaning, in narrating this.

[2] Al-Baqarah: 2:180.

Chapter 6. What Has Been Related About Willing To An Heir

2870. It was reported from Abū Umāmah, that he said: "I heard the Messenger of Allāh ﷺ saying: 'Allāh has allotted to every rightful person what is due to him, so there is no willing to an heir.'" (Hasan)

تخريج: [حسن] أخرجه الترمذي، الوصايا، باب ما جاء لا وصية لوارث، ح: ٢١٢٠ من حديث إسماعيل بن عياش به، وصرح بالسمع عند أحمد: ٢٦٧/٥ وقال الترمذي: "حسن صحيح" ورواه ابن ماجه، ح: ٢٧١٣ * شرحبيل شامي وللحديث شواهد كثيرة.

Chapter 7. Mixing One's Food With The Food Of An Orphan

2871. It was reported from Ibn 'Abbās, who said: "When Allāh, the Mighty and Sublime, revealed: "And come not near to the orphan's property, except to improve it"^[1] and: "Verily, those who unjustly eat up the property of orphans."^[2] until the end of the Verse, whoever had an orphan with him, went and separated his food from the food of the orphan, and his drink from the drink of the orphan. The food of the orphan started to become surplus, which he would keep for him to eat, or until it spoiled. That became difficult on them, so they mentioned this to the Messenger of Allāh ﷺ. So Allāh, the Mighty and

(المعجم ٦) - بَابُ مَا جَاءَ فِي الْوَصِيَّةِ
لِلْوَارِثِ (التحفة ٦)

٢٨٧٠ - حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ
قَالَ: حَدَّثَنَا ابْنُ عَبَّاسٍ عَنْ شُرْحَبِيلِ بْنِ
مُسْلِمٍ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ قَالَ: سَمِعْتُ
رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ قَدْ أَعْطَى كُلَّ
ذِي حَقٍّ حَقَّهُ فَلَا وَصِيَّةَ لَوَارِثٍ».

(المعجم ٧) - بَابُ مُخَالَطَةِ الْيَتِيمِ فِي
الطَّعَامِ (التحفة ٧)

٢٨٧١ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ:
حَدَّثَنَا جَرِيرٌ عَنْ عَطَاءٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ،
عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا أَنْزَلَ اللَّهُ عَزَّوَجَلَّ:
﴿وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ﴾
[الأنعام: ١٥٢] ﴿وَإِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ
الْيَتَامَى ظُلْمًا﴾ [النساء: ١٠] الآية، انطلق مَنْ
كَانَ عِنْدَهُ يَتِيمٌ فَعَزَلَ طَعَامَهُ مِنْ طَعَامِهِ وَشَرَابَهُ
مِنْ شَرَابِهِ، فَجَعَلَ يَفْضُلُ مِنْ طَعَامِهِ فَيَحْسِبُ
لَهُ حَتَّى يَأْكُلَهُ أَوْ يَشْرَبَهُ، فَاشْتَدَّ ذَلِكَ عَلَيْهِمْ،
فَذَكَرُوا ذَلِكَ لِرَسُولِ اللَّهِ ﷺ، فَأَنْزَلَ اللَّهُ
عَزَّوَجَلَّ: ﴿وَيَسْتَلُونَكَ عَنِ الْيَتَامَى قُلْ إِصْلَاحٌ لَهُمْ
خَيْرٌ وَإِنْ تُخَاطَبُوا عَنْهُمُ فَإِنْوَانُكُمْ﴾ [البقرة: ٢٢٠]

[1] Al-An'am 6:152.

[2] An-Nisā' 4:10.

Sublime, revealed: “And they ask you concerning orphans. Say: “The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers.”^[1] Then they mixed their food with his food, and their drink with his drink.”

فَخَلَطُوا طَعَامَهُمْ بِطَعَامِهِ وَشَرَابَهُمْ بِشَرَابِهِ.

تخریج: [إسناده ضعيف] أخرجه النسائي، الوصايا، باب ما للوصي من مال اليتيم إذا قام عليه، ح: ٣٦٩٩ من حديث عطاء بن السائب به، وصححه الحاكم: ٢/٢٧٨، ٢٧٩ ووافقه الذهبي * عطاء اختلط.

Comments:

The elevated position of guardianship, upbringing and well-wishing towards an orphan, bestowed upon a person, also demands that he sees to it that the orphan is treated with special kindness, leaving no room in his mind for a feeling of alienation in the household.

Chapter 8. What Has Been Related About What Is Allowed For The Guardian Of The Orphan To Take From His Wealth

2872. It was reported from ‘Amr bin Shu‘aib, from his father, from his grandfather, that a man came to the Prophet ﷺ, and said: “I am a poor person, I have nothing with me, and I have an orphan.” He said: “Eat from the wealth of your orphan without extravagance, nor haste, nor using it for trade.” (*Hasan*)

(المعجم ٨) - بَابُ مَا جَاءَ فِيْمَا لَوْلِيِّ الْيَتِيمِ أَنْ يَنَالَ مِنْ مَالِ الْيَتِيمِ (التحفة ٨)

٢٨٧٢ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ أَنَّ خَالِدَ ابْنَ الْحَارِثِ حَدَّثَهُمْ قَالَ: حَدَّثَنَا حُسَيْنٌ يَعْنِي الْمُعَلَّمُ عَنْ عَمْرٍو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: إِنِّي فَقِيرٌ لَيْسَ لِي شَيْءٌ وَلِي يَتِيمٌ، قَالَ: فَقَالَ: «كُلْ مِنْ مَالِ يَتِيمِكَ غَيْرَ مُسْرِفٍ وَلَا مُبَادِرٍ وَلَا مُتَأَثِّلٍ».

تخریج: [إسناده حسن] أخرجه النسائي، الوصايا، باب ما للوصي من مال اليتيم إذا قام عليه، ح: ٣٦٩٨ من حديث خالد بن الحارث به وصححه ابن الجارود، ح: ٩٥٢ وقواه الحافظ في الفتح: ٨/٢٤١.

Chapter 9. What Has Been Related About When One Ceases Being An Orphan

2873. It was reported from ‘Alī bin

(المعجم ٩) - بَابُ مَا جَاءَ مَتَى يَنْقَطِعُ الْيَتِيمُ (التحفة ٩)

٢٨٧٣ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ قَالَ:

[1] *Al-Baqarah* 2:220.

Abī Tālib, that he said: “I memorized from the Messenger of Allāh ﷺ: ‘There is no orphan after attaining puberty, and there is no observance of silence for the whole day until night.’” (*Ḍaʿīf*)

حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدٍ الْمَدَنِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ خَالِدِ بْنِ سَعِيدِ بْنِ أَبِي مَرْيَمَ عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ رُقَيْشٍ أَنَّهُ سَمِعَ شُيُوخًا مِنْ بَنِي عَمْرٍو بْنِ عَوْفٍ وَمِنْ خَالِيهِ عَبْدُ اللَّهِ بْنِ أَبِي أَحْمَدَ قَالَ: قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ: حَفِظْتُ عَنْ رَسُولِ اللَّهِ ﷺ: «لَا يَتِمُّ بَعْدَ احْتِلَامٍ وَلَا صُمَاتٍ يَوْمٌ إِلَى اللَّيْلِ».

تخریج: [إسناده ضعيف] وأخرجه الطبراني في الصغير: ٩٦/١ من حديث أحمد بن صالح به وللحديث شواهد في التلخيص الحبير: ١٠١/٣، ح: ١٣٨٨ وغيره * خالد بن سعيد لم يوثقه غير ابن حبان، وباقي السند حسن، وللحديث شواهد ضعيفة، وحديث الطبراني: ١٤/٤ ح: ٣٥٠٢ يغني عنه.

Comments:

On reaching the age of puberty, the child ceases to be legally an “orphan,” and therefore should be responsible for his own affairs. Thus, if he is found to be possessed of sound judgment, his say will be preferable and decisive in matters relating to business and marriage arrangements. But if it is found that the orphan has not developed the capacity of sound judgment, the guardian shall, for some additional time, remain in-charge of his affairs.

As regards the vow of silence, people were wont to observing it in the pre-Islamic era. When Islam came, it was prohibited. Instead, it was encouraged for the people to use their gift of speech to articulate the praises of Allāh and speak other good things.

Chapter 10. What Has Been Related About The Severity Of Consuming The Wealth Of An Orphan

2874. It was reported from Abul-Ghath, from Abū Hurairah that the Messenger of Allāh ﷺ said: “Avoid the seven destroyers.” They said: “O Messenger of Allāh! And what are they?” He replied: “Committing *Shirk* with Allāh, magic, to kill someone that Allāh has prohibited — except by right — consuming *Ribā*, consuming the wealth of an orphan, to flee on the

(المعجم ١٠) - بَابُ مَا جَاءَ فِي التَّشْدِيدِ فِي أَكْلِ مَالِ الْيَتِيمِ (التحفة ١٠)

٢٨٧٤ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدِ الْهَمْدَانِيُّ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ عَنْ نَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْعَيْثِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اجْتَنِبُوا السَّبْعَ الْمُؤْبَقَاتِ»، قِيلَ: يَا رَسُولَ اللَّهِ! وَمَا هُنَّ؟ قَالَ: «الشِّرْكُ بِاللَّهِ، وَالسَّحَرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ

day of the march (to battle), and to slander the chaste, unaware, believing women.” (*Ṣaḥīḥ*)

Abū Dāwud said: Abū Al-Ghaith Sālīm, the freed slave of Ibn Muṭīr.

مَالِ النَّبِيِّ، وَالْتَوَلَّى يَوْمَ الرَّحْفِ، وَقَذَفَ الْمُحْصَنَاتِ الْغَائِلَاتِ الْمُؤْمِنَاتِ».

قَالَ أَبُو دَاوُدَ: أَبُو الْغَيْثِ سَالِمٌ مَوْلَى ابْنِ مُطِيعٍ.

تخریج: أخرجه مسلم، الإیمان، باب الكبائر وأكبرها، ح: ٨٩ من حديث ابن وهب، والبخاري، الوصايا، باب قول الله تعالى: ﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالِ الْيَتَامَى ظُلْمًا...﴾ إلخ ح: ٢٧٦٦ من حديث سليمان بن بلال به.

Comments:

The seven acts mentioned in the *Hadīth* are regarded as major sins, but according to other narrations the number of such deeds is more than seven.

2875. It was reported from ‘Ubaid bin ‘Umair, from his father, that he narrated to him — and he was a Companion of the Prophet ﷺ — that a man asked: “O Messenger of Allāh! What are the major sins?” He replied: “They are nine.” And he mentioned its meaning (as preceded), and added: “disobeying Muslim parents, and violating *Al-Bait Al-Harām* (the Sacred House) which is your *Qiblah* during life and after death.” (*Da‘īf*)

٢٨٧٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ الْجُوزْجَانِيُّ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هَانِيَةَ قَالَ: حَدَّثَنَا حَرْبُ بْنُ شَدَّادٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ سَيَانَ: حَدَّثَنَا عُيَيْدُ بْنُ عُمَيْرٍ عَنْ أَبِيهِ أَنَّهُ حَدَّثَهُ - وَكَانَ لَهُ صُحْبَةٌ - أَنَّ رَجُلًا سَأَلَهُ فَقَالَ: يَا رَسُولَ اللَّهِ! مَا الْكَبَائِرُ؟ قَالَ: «هُنَّ تِسْعٌ» فَذَكَرَ مَعْنَاهُ. زَادَ: «وَعُقُوقُ الْوَالِدَيْنِ الْمُسْلِمِينَ، وَاسْتِحْلَالُ الْبَيْتِ الْحَرَامِ قِبَلَتِكُمْ أَحْيَاءً وَأَمْوَاتًا».

تخریج: [إسناده ضعيف] أخرجه النسائي، تحريم الدم، باب ذكر الكبائر، ح: ٤٠١٧ من حديث معاذ بن هانيء به وصححه الحاكم: ٢٥٩/٤ ووافقه الذهبي مرةً وخالفه مرةً أخرى: ٥٩/١ وللحديث شواهد * يحيى بن أبي كثير مدلس وعنعن، وللحديث شواهد ضعيفة.

Comments:

Technically, any action expressly forbidden by Allāh is a major sin. According to another view, a major sin is that about which either the threat of Hellfire, or a curse has been pronounced for it by Allāh and His Prophet ﷺ, or some punishment has been pronounced for the committing of it. Moreover, a minor sin, if repeated again, and again also assumes the status of a major sin.

Chapter 11. What Has Been Related Of Evidence That The Shroud Is From One's Wealth

2876. It was reported from Khabbāb who said: "Muṣ'ab bin 'Umair was killed on the Day of Uḥud, and he had nothing but a *Namirah*. When we covered his head with it his legs were exposed, and when we covered his legs with it his head was exposed. So the Messenger of Allāh ﷺ said: "Cover his head with it, and put some *Idhkhir* over his legs." (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، الجنائز، باب: في كفن الميت، ح: ٩٤٠ من حديث سفيان والبخاري، الجنائز، باب: إذا لم يجد كفناً إلا ما يوارى رأسه... إلخ، ح: ١٢٧٦ من حديث الأعمش به.

Comments:

Arrangement for the shrouding and burial of the deceased person is given preference over paying debts and implementation of his will.

Chapter 12. What Has Been Related About A Man Who Gives A Gift, Then It Is Bequeathed To Him, Or He Inherits It

2877. It was reported from Buraidah that a woman came to the Messenger of Allāh ﷺ and said: "I gave a slave-girl to my mother as charity, and she died and left behind that slave-girl." He said: "Your reward has been granted and she is returned back to you in inheritance." She said: "She died and a month's fasting was due on her. Will it be sufficient" — or "fulfilled for her if I fast it for her?" He replied: "Yes." She said:

(المعجم ١١) - بَابُ مَا جَاءَ فِي الدَّلِيلِ عَلَى أَنَّ الْكَفْنَ مِنْ جَمِيعِ الْمَالِ (التحفة ١١)
٢٨٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنِ أَبِي وَائِلٍ، عَنْ حَبَّابٍ قَالَ: مُضِعِبَ بْنَ عُمَيْرٍ قُتِلَ يَوْمَ أُحُدٍ وَلَمْ يَكُنْ لَهُ إِلَّا نَمْرَةٌ كُنَّا إِذَا غَطَيْنَا بِهَا رَأْسَهُ خَرَجَتْ رِجْلَاهُ، وَإِذَا غَطَيْنَا رِجْلَيْهِ خَرَجَ رَأْسُهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «غَطُّوا بِهَا رَأْسَهُ وَاجْعَلُوا عَلَى رِجْلَيْهِ مِنَ الْإِدْخِرِ».

(المعجم ١٢) - بَابُ مَا جَاءَ فِي الرَّجُلِ يَهَبُ الْهَبَةَ ثُمَّ يُوصِي لَهَا بِهَا أَوْ يَرِثُهَا (التحفة ١٢)

٢٨٧٧ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَطَاءٍ عَنِ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنِ أَبِيهِ بُرَيْدَةَ: أَنَّ امْرَأَةً أَتَتْ رَسُولَ اللَّهِ ﷺ وَقَالَتْ: كُنْتُ تَصَدَّقْتُ عَلَى أُمِّي بِوَلِيدَةٍ وَإِنَّهَا مَاتَتْ وَتَرَكَتْ تِلْكَ الْوَلِيدَةَ. قَالَ: «قَدْ وَجِبَ أَجْرُكَ وَرَجَعَتْ إِلَيْكَ فِي الْمِيرَاثِ». قَالَتْ: وَإِنَّهَا مَاتَتْ وَعَلَيْهَا صَوْمٌ شَهْرٍ أَفِيضِي؟ - أَوْ يَفْضِي - عَنْهَا أَنْ أَصُومَ عَنْهَا؟ قَالَ: «نَعَمْ»،

“And she has not performed *Hajj*, will it be sufficient” — Or “fulfilled for her if I perform *Hajj* for her?” He replied: “Yes.” (*Ṣaḥīḥ*)

قَالَتْ: وَإِنَّهَا لَمْ تَحُجَّ أَفِيَجْزِيءُ - أَوْ يَقْضِي
- عَنْهَا أَنْ أُحَجَّ عَنْهَا؟ قَالَ: «نَعَمْ».

تخريج: أخرجه مسلم، الصيام، باب قضاء الصوم عن الميت، ح: ١١٤٩ من حديث عبدالله

ابن عطاء به وتقدم، ح: ١٦٥٦.

Comments:

It is lawful to accept, as inheritance, the things previously given in charity or as gift. This does not fall under the category of taking back gifts and charity. If the deceased person had some missed fasts, they should be made up by his heirs. Some of the scholars held the view that making up such fasts was only in the case when the person had vowed to perform those fasts other than the prescribed fast of Ramadan, and died prior to having the chance.

Chapter 13. What Has Been Related About A Man Who Institutes An Endowment

(المعجم ١٣) - بَابُ مَا جَاءَ فِي الرَّجُلِ
يُؤَيِّفُ الْوَقْفَ (التحفة ١٣)

2878. It was reported from Nāfi‘, from Ibn ‘Umar who said: “‘Umar acquired some land in Khaibar, so he came to the Prophet ﷺ and said: ‘I acquired some land and I have never acquired a property more precious than it, so what do you advise me to do with it?’ He replied: ‘If you wish institute an endowment of it and give in charity from its (profit).’ So ‘Umar gave it in charity, and stated that the property is not to be sold entirely, nor given away, nor inherited but it is (to be used) for the poor, and near kindred, and freeing slaves, and in the cause of Allāh, and for the wayfarers” — and he added from Bishr:^[1] “and the guests.” Then they were in accord: “There will be no sin on the administrator of the property to eat from it

٢٨٧٨ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَرْبُودُ
ابْنُ زُرَيْعٍ؛ ح: وَحَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا
بِشْرُ بْنُ الْمُفَضَّلِ؛ ح: وَحَدَّثَنَا مُسَدَّدٌ قَالَ:
حَدَّثَنَا يَحْيَى عَنِ ابْنِ عَوْنٍ، عَنِ نَافِعٍ، عَنِ
ابْنِ عُمَرَ قَالَ: أَصَابَ عُمَرُ أَرْضًا بِخَيْبَرَ فَأَتَى
النَّبِيَّ ﷺ فَقَالَ: أَصَبْتُ أَرْضًا لَمْ أَصِبْ مَالًا
قَطُّ أَنْفَسَ عِنْدِي مِنْهُ فَكَيْفَ تَأْمُرُنِي بِهِ؟ قَالَ:
«إِنْ شِئْتَ حَبَسْتَ أَضْلَهَا وَتَصَدَّقْتَ بِهَا»،
فَتَصَدَّقَ بِهَا عُمَرُ، أَنَّهُ لَا يَبَاعُ أَضْلَهَا وَلَا
يُوهَبُ وَلَا يُورَثُ، لِلْفُقَرَاءِ وَالْقُرْبَى وَالرَّقَابِ
وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ - وَزَادَ عَنِ بِشْرِ:
وَالضُّيْفِ - ثُمَّ اتَّفَقُوا، لَا جُنَاحَ عَلَيَّ مَنْ
وَلَيْهَا أَنْ يَأْكُلَ مِنْهَا بِالْمَعْرُوفِ وَيُطْعِمَ صَدِيقًا
غَيْرَ مَتَمَوْلٍ فِيهِ. زَادَ عَنِ بِشْرِ قَالَ: وَقَالَ

[1] That is, Musad-dad added that Bishr said, because Musad-dad narrated it from more than one person.

within what is customary, and to feed a friend from it without making it his own property.” And he added from Bishr: “And Muḥammad^[1] said: ‘Without trying to amass wealth from it.’”

(*Sahih*)

تخریج: أخرجه البخاري، الوصايا، باب الوقف كيف يكتب؟ ح: ٢٧٧٢ عن مسدد، ومسلم، الوصية، باب الوقف، ح: ١٦٣٣ من حديث عبدالله بن عون به.

2879. It was narrated from Yahyā bin Sa‘eed, regarding the endowment of ‘Umar bin Al-Khaṭṭāb, he said: “‘Abdul-Ḥamīd bin ‘Abdullāh bin ‘Abdullāh bin ‘Umar bin Al-Khaṭṭāb copied it (the document) for me: ‘In the Name of Allāh, Most Gracious, Most Merciful. This is what the worshiper of Allāh, ‘Umar, has written about Thamgh.’” He narrated in the report similar to the *Hadīth* of Nāfi‘ (no. 2878). He added: “Without amassing wealth, whatever surplus there is from its fruits, then it is for the beggars and the deprived ones.” He said: “And he cited the narration. He said: ‘If the administrator of Thamgh wishes to buy a slave from its fruits for the work then he may do so.’ It was written by Mu‘aiqīb and witnessed by ‘Abdullāh bin Al-Arqam. In the Name of Allāh, Most Gracious, Most Merciful. This is what has been directed by the worshiper of Allāh, ‘Umar, the Commander of the Believers, if anything happens to him, then Thamgh, Ṣirmah bin Al-Akwa’, and

مُحَمَّدٌ: غَيْرَ مُتَأَثِّلٍ مَالًا.

٢٨٧٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ صَدَقَةَ عُمَرَ بْنِ الْخَطَّابِ قَالَ: نَسَخَهَا لِي عَبْدُ الْحَمِيدِ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا مَا كَتَبَ عَبْدُ اللَّهِ عُمَرُ فِي تَمَغٍ قَفَصَ مِنْ خَبْرِهِ نَحْوَ حَدِيثِ نَافِعٍ قَالَ: غَيْرَ مُتَأَثِّلٍ مَالًا، فَمَا عَفَا عَنْهُ مِنْ تَمَرِهِ، فَهُوَ لِلسَّائِلِ وَالْمَحْرُومِ. قَالَ: وَسَاقَ الْفِصَّةَ، قَالَ: وَإِنْ شَاءَ وَلِيُّ تَمَغٍ اشْتَرَى مِنْ تَمَرِهِ رَقِيقًا لِعَمَلِهِ، وَكَتَبَ مُعَقِّبٌ، وَشَهِدَ عَبْدُ اللَّهِ بْنُ الْأَرْقَمِ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا مَا أَوْصَى بِهِ عَبْدُ اللَّهِ عُمَرُ أَمِيرُ الْمُؤْمِنِينَ، إِنْ حَدَثَ بِهِ حَدَثٌ أَنْ تَمَغًا وَصِرْمَةً بِنِ الْأَكْوَعِ وَالْعَدَدَ الَّذِي فِيهِ وَالْمِائَةَ سَهْمِ الَّذِي بِخَيْرٍ وَرَقِيقَهُ الَّذِي فِيهِ وَالْمِائَةَ النَّبِيَّ أَطْعَمَهُ مُحَمَّدٌ ﷺ بِالْوَادِي تَلِيهِ حَفْصَةُ مَا عَاشَتْ، ثُمَّ يَلِيهِ ذُو الرَّأْيِ مِنْ أَهْلِهَا أَنْ لَا يُبَاعَ وَلَا يُشْتَرَى، يُنْفَقُهُ حَيْثُ رَأَى مِنْ

[1] That is, ‘Abdullāh bin ‘Awn narrated it to Muḥammad bin Sīrīn, and he said this. See *Al-Bukhārī* no. 2737, *Muslim* no. 4224, and *At-Tirmidhī* no. 1375.

the slave who is there, and the hundred shares which are in (the land of) Khaibar, the slave who is there, and the hundred shares which Muḥammad ﷺ donated to him in the valley, will remain in the custody of Ḥafṣah during her lifetime, then will go in the custody of a man of insight from her family. These will neither be sold, nor purchased. It (the produce) will be spent on where he sees it is appropriate, for the beggars, the deprived ones, and those near kindred. There is no harm for the one administering to eat, feed, and buy a slave from it.” (*Hasan*)

السَّائِلِ وَالْمَحْرُومِ وَذِي الْقُرْبَىٰ وَلَا حَرَجَ عَلَىٰ مَنْ وَلِيَهُ إِنْ أَكَلَ أَوْ اشْتَرَىٰ رَقِيْقًا مِنْهُ.

تخریج: [حسن] سنده ضعيف لأن عبدالحميد لم يدرك جده عمر (تحفة الأشراف: ٨٠/٨)

لكنه وجادة وللحديث شواهد منها الحديث السابق.

Comments:

The standard definition of *Waqf* (endowment or trust), is something or some property that is kept in tact, and the income accrued from it is given in charity. In all cases of *Waqf*, the conditions imposed on the property as well as on the administrator have to be clearly stipulated.

A person allotting a high-yielding property as a *Waqf*, so that even after his death, the expenditures concerned continue to benefit by it, is an act of great virtue, since Allāh says in the Qur’ān: “By no means shall you attain righteousness (and reward from Allāh) unless you spend (in His cause) of that which you love.” (*Āl ‘Imrān* 3:92)

The administrator of the trust has the right to spend, within the accepted norms for himself in his work for the *Waqf*, and his guests, from its income.

The will, as well as the trust deed, must be in the form of a written document, with signatures of witnesses affixed to it, so as to obviate the possibility of misappropriation and waste in it.

Chapter 14. What Has Been Related About Giving Charity On Behalf Of The Deceased

(المعجم ١٤) - بَابُ مَا جَاءَ فِي الصَّدَقَةِ

عَنِ الْمَيِّتِ (التحفة ١٤)

2880. It was reported from Abū Hurairah that the Messenger of Allāh ﷺ said: “When a person dies his deeds discontinue, except for three things: Ongoing charity,

٢٨٨٠ - حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ الْمُؤَدَّبُ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ سُلَيْمَانَ يَعْنِي ابْنَ بِلَالٍ، عَنْ أَلْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ: أَرَأَاهُ

knowledge which people benefit from, and a righteous son who prays for him.” (*Sahih*)

أبيه، عن أبي هريرة أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ أَشْيَاءَ: مِنْ صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ».

تخريج: [صحيح] أخرجه مسلم، ح: ١٦٣١ من حديث العلاء به من غير شك.

Comments:

Acts like placing properties of ‘continuous benefit’ for the people under charitable trust, building *Masājid* and rest-houses for travelers, disseminating beneficial knowledge, training pupils, writing and publishing books, and engaging in other works of public good are all excellent forms of charitable work. Upbringing children on the principles of the *Shari’ah* may, however, be considered among the best form of charity.

Chapter 15. What Has Been Reltaed About Giving In Charity For One Who Died Without Leaving A Will

(المعجم ١٥) - بَابُ مَا جَاءَ فِيْمَنْ مَاتَ عَنْ غَيْرِ وَصِيَّةٍ يُتَّصَدَّقُ عَنْهُ (التحفة ١٥)

2881. It was reported from ‘Āishah that a woman said: “O Messenger of Allāh! My mother died suddenly, if it were not for that, she would have given in charity and donated. Will it suffice if I give charity on her behalf?” The Prophet ﷺ said: “Yes, give in charity on her behalf.” (*Sahih*)

٢٨٨١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا حَمَادٌ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ امْرَأَةً قَالَتْ: يَا رَسُولَ اللَّهِ! إِنْ أُمِّي افْتَلَتَتْ نَفْسَهَا وَلَوْ لَا ذَلِكَ لَتَصَدَّقْتُ وَأَعْطَيْتُ، أَفْتَجْزِيءُ أَنْ أَتَصَدَّقَ عَنْهَا؟ فَقَالَ النَّبِيُّ ﷺ: «نَعَمْ، فَتَصَدَّقِي عَنْهَا».

تخريج: [صحيح] * حماد هو ابن سلمة، وأصله عند البخاري، ح: ١٣٨٨ ومسلم، ح: ١٠٠٤ بعد، ح: ١٦٣٠ من حديث هشام عن أبيه: "أن رجلاً قال ... إلخ".

2882. It was reported from Ibn ‘Abbās that a man said: “O Messenger of Allāh! His mother died; will it benefit her if he gave charity on her behalf?” He replied: “Yes.” He said: “I have a garden, and I make you a witness that I have given it in charity on her behalf.” (*Sahih*)

٢٨٨٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ قَالَ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ قَالَ: أَخْبَرَنَا عَمْرُو بْنُ دِينَارٍ عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ! إِنْ أُمِّي تُوَفِّيَتْ أَفِيْتَفَعُهَا إِنْ تَصَدَّقْتُ عَنْهَا؟ قَالَ: «نَعَمْ»، قَالَ: فَإِنَّ لِي مَخْرَفًا، وَإِنِّي أَشْهَدُكَ

أَنِّي قَدْ تَصَدَّقْتُ بِهِ عَنْهَا .

تخریج: أخرجه البخاري، الوصايا، باب: إذا وقف أرضاً ولم يبين الحدود فهو جائز وكذلك الصدقة، ح: ٢٧٧٠ من حديث روح بن عبادة به .

Comments:

These are the only forms of conveying to the departed person the reward of deeds done after his death.

Chapter 16. What Has Been Related About The Will Of A Combatant Disbeliever Who Dies, And His Executor Accepts Islam, Does He Have To Carry Out The Will?

2883. It was reported from ‘Amr bin Shu‘aib, from his father, from his grandfather, that Al-‘Āṣ bin Wa‘il instructed in his will that one hundred slaves be freed on his behalf. His son Hishām freed fifty slaves, and his son ‘Amr wanted to free the remaining fifty on his behalf. He said: “I will not do it until I ask the Messenger of Allāh ﷺ.” So he came to the Prophet ﷺ and said: “O Messenger of Allāh! My father instructed in his will to free one hundred slaves on his behalf. Hishām has freed fifty slaves on his behalf, and fifty remain. Can I free them on his behalf?” The Messenger of Allāh ﷺ said: “If he had been a Muslim; and you freed the slaves on his behalf, gave charity on his behalf, and performed *Hajj* (pilgrimage) on his behalf it would have reached him.” (*Hasan*)

تخریج: [إسناده حسن] أخرجه البيهقي: ٦/٢٧٩ من حديث العباس بن الوليد، وأحمد: ٢/

١٨١ من حديث عمرو بن شعيب به .

Comments:

Such good deeds done on their behalf by their descendants, will only benefit the Muslims after their death.

(المعجم ١٦) - بَابُ مَا جَاءَ فِي وَصِيَّةِ الْحَرَبِيِّ يُسَلِّمُ وَلِيُّهُ أَيْلِزَمُهُ أَنْ يُنْفِذَهَا
(التحفة ١٦)

٢٨٨٣ - حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ بْنِ مَرْيَدٍ قَالَ: أَخْبَرَنِي أَبِي قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي حَسَّانُ بْنُ عَطِيَّةَ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ الْعَاصِمَ بْنَ وَائِلٍ أَوْصَى أَنْ يُعْتَقَ عَنْهُ مِائَةٌ رَقَبَةٍ، فَأَعْتَقَ ابْنُهُ هِشَامٌ خَمْسِينَ رَقَبَةً، فَأَرَادَ ابْنُهُ عَمْرُو أَنْ يُعْتَقَ عَنْهُ الْخَمْسِينَ الْبَاقِيَةَ، فَقَالَ: حَتَّى أَسْأَلَ رَسُولَ اللَّهِ ﷺ، فَأَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ أَبِي أَوْصَى بِعِتْقِ مِائَةِ رَقَبَةٍ، وَإِنَّ هِشَامًا أَعْتَقَ عَنْهُ خَمْسِينَ وَبَقِيَ عَلَيْهِ خَمْسُونَ رَقَبَةً، فَأَعْتَقْتُ عَنْهُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ لَوْ كَانَ مُسْلِمًا فَأَعْتَقْتُمْ عَنْهُ، أَوْ تَصَدَّقْتُمْ عَنْهُ، أَوْ حَجَّجْتُمْ عَنْهُ، بَلَغَهُ ذَلِكَ» .

Chapter 17. What Has Been Related About A Man Who Dies And Leaves Behind A Debt, And He Has What Will Fulfill The Debt, The Creditors Will Be Asked To Defer Repayment For A While, And The Heirs Should Be Treated with Leniency

(المعجم ١٧) - بَابُ مَا جَاءَ فِي الرَّجُلِ
يَمُوتُ وَعَلَيْهِ دَيْنٌ وَلَهُ وَقَاءٌ يُسْتَنْظَرُ
عُرْمَاؤُهُ وَيُرْفَقُ بِالْوَارِثِ (التحفة ١٧)

2884. It was reported from Jābir bin ‘Abdullāh who said that his father died and left a debt he had with a Jew for thirty *Wasq*. Jābir requested him to defer payment for a while but he refused, so Jābir requested the Messenger of Allāh ﷺ to intercede with him on his behalf. The Messenger of Allāh ﷺ came and spoke to the Jew to take dates instead of the debt that he was owed, but he refused. Then the Messenger of Allāh ﷺ spoke to him to defer it for a while, but he refused. — Then he narrated the rest of the *Hadīth*. (*Ṣaḥīh*)

٢٨٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ أَنَّ
شُعَيْبَ بْنَ إِسْحَاقَ حَدَّثَهُمْ عَنْ هِشَامِ بْنِ
عُرْوَةَ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ
عَبْدِ اللَّهِ أَنَّهُ أَخْبَرَهُ: أَنَّ أَبَاهُ تُوْفِّي وَتَرَكَ عَلَيْهِ
ثَلَاثِينَ وَسَقًا لِرَجُلٍ مِنَ الْيَهُودِ، فَاسْتَنْظَرَهُ
جَابِرٌ فَأَبَى، فَكَلَّمَ جَابِرٌ رَسُولَ اللَّهِ ﷺ أَنْ
يَسْمَعَ لَهُ إِلَيْهِ، فَجَاءَ رَسُولُ اللَّهِ ﷺ فَكَلَّمَ
الْيَهُودِيَّ لِيَأْخُذَ ثَمَرَ نَخْلِهِ بِالَّذِي لَهُ عَلَيْهِ،
فَأَبَى عَلَيْهِ، وَكَلَّمَهُ رَسُولُ اللَّهِ ﷺ أَنْ يُنْظَرَهُ
فَأَبَى، وَسَاقَ الْحَدِيثَ.

تخریج: أخرجه البخاري، الاستقراض، باب: إذا قاص أو جازفه في الدين تمرًا بتمر أو غيره، ح: ٢٣٩٦ من حديث هشام بن عروة به.

Comments:

Outstanding debts of the deceased person must be paid at the first possible opportunity. Interceding in such matters on behalf of the descendants is a desirable act.

The End of the Book of Wills

In the Name of Allāh,
Most Gracious, Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

18. The Book Of Inheritance

(المعجم ١٨) - **أَوَّلُ كِتَابِ الْفَرَائِضِ**
(التحفة ١٣)

Chapter 1. What Has Been Related About Teaching The Knowledge Of Inheritance

(المعجم ١) - **بَابُ مَا جَاءَ فِي تَعْلِيمِ
الْفَرَائِضِ** (التحفة ١)

2885. It was reported from ‘Abdullāh bin ‘Amr bin Al-‘Ās, that the Messenger of Allāh ﷺ said: “Knowledge is in three categories; and whatever is beyond that is considered a surplus: A *Muḥkam* Verse; an established *Sunnah*, and justice with inheritance.” (*Da‘īf*)

٢٨٨٥ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ رَافِعِ التَّنُوخِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْعِلْمُ ثَلَاثَةٌ وَمَا سِوَى ذَلِكَ فَهُوَ فَضْلٌ: آيَةٌ مُحْكَمَةٌ، أَوْ سُنَّةٌ قَائِمَةٌ، أَوْ فَرِيضَةٌ عَادِلَةٌ».

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، المقدمة، باب اجتناب الرأي والقياس، ح: ٥٤ من حديث عبدالرحمن بن زياد الإفريقي به، وهو ضعيف كما تقدم: ٦٢، ٥١٤ وللحديث شواهد ضعيفة.

Chapter 2. Regarding *Al-Kalālah*

(المعجم ٢) **بَابُ: فِي الْكَلَالَةِ** (التحفة ٢)

2886. It was reported from Ibn Munkadir, that he heard Jābir saying: “I became ill, so the Prophet ﷺ came to visit me with Abū Bakr on foot. I was unconscious and I could not speak to him. He performed *Wuḍū’* and sprinkled water on me, and I became conscious. I said: ‘O Messenger of Allāh! What am I

٢٨٨٦ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ ابْنَ الْمُنْكَدِرِ أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: مَرَضْتُ فَأَتَانِي النَّبِيُّ ﷺ يَعُودُنِي هُوَ وَأَبُو بَكْرٍ، مَا شَيْئِينَ، وَقَدْ أَعْمَى عَلَيَّ فَلَمْ أَكَلِّمُهُ فَتَوَضَّأَ وَصَبَّهُ عَلَيَّ، فَأَقْفُتُ فَقُلْتُ: يَا رَسُولَ اللَّهِ! كَيْفَ أَصْنَعُ فِي مَالِي وَلِيِّ أَحْوَاتٍ؟ قَالَ: فَتَزَلَّتْ آيَةُ الْمِيرَاثِ:

supposed to do with my wealth, as I have sisters?” He said: “Then Allāh revealed the Verse about inheritance: They ask you for a legal verdict. Say: “Allāh directs (thus) about *Al-Kalālah*.”^[1] (*Sahih*)

﴿يَسْأَلُونَكَ قُلُوبُ اللَّهِ يَفْتِيكُمْ فِي الْكَلَالَةِ﴾
[النساء: ١٧٦].

تخريج: أخرجه البخاري، الفرائض، وباب قول الله تعالى: ﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَى...﴾ إلخ، ح: ٦٧٢٣ ومسلم، الفرائض، باب ميراث الكلاله، ح: ١٦١٦ من حديث سفيان بن عيينة به، وهو في مسند أحمد ٣/٣٠٧.

Comments:

Kalālah refers to the case of a deceased person who leaves behind neither ascendants (parents) nor descendants (children) in the direct line, regardless of whether he has or does not have other relations.

Chapter 3. A Person Who Has No Son But He Has Sisters

2887. It was reported from Abū Az-Zubair, from Jābir, who said: “I became ill and I had seven sisters. The Messenger of Allāh ﷺ visited me and blew on my face. I became conscious, and said: ‘O Messenger of Allāh! Can I will one third of my property to my sisters?’ He replied: ‘Make it better’ I said: ‘One half?’ He replied: ‘Make it better.’ Then he left me and went away. Then he said: ‘O Jābir! I do not see you dying from this illness? And Allāh has revealed, and He described the shares of your sisters, Allāh has allocated two thirds for them.’” Jābir used to say: “This verse was revealed on me: “They ask you for a legal verdict. Say: “Allāh directs (thus) about *Al-Kalālah*”^[2]

(المعجم ٣) - بَابُ مَنْ كَانَ لَيْسَ لَهُ وَلَدٌ
وَلَهُ أَخَوَاتٌ (التحفة ٣)

٢٨٨٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ:
حَدَّثَنَا كَثِيرٌ بْنُ هِشَامٍ قَالَ: حَدَّثَنَا هِشَامٌ يَعْنِي
الدَّسْتَوَائِيَّ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ:
اشْتَكَيْتُ وَعِنْدِي سَبْعُ أَخَوَاتٍ فَدَخَلَ عَلَيَّ
رَسُولُ اللَّهِ ﷺ فَفَتَحَ فِي وَجْهِي فَأَقْبَتُ
فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَلَا أُوصِي لِأَخَوَاتِي
بِالثُّلُثِ؟ قَالَ: «أَحْسِنُ»، قُلْتُ: الشُّطْرُ؟
قَالَ: «أَحْسِنُ»، ثُمَّ خَرَجَ وَتَرَكَنِي فَقَالَ:
«يَا جَابِرُ! لَا أَرَاكَ مَيِّتًا مِنْ وَجَعِكَ هَذَا؟ وَإِنَّ
اللَّهَ قَدْ أَنْزَلَ قَبِيْنَ الَّذِي لِأَخَوَاتِكَ، فَجَعَلَ
لَهُنَّ الثُّلُثَيْنِ». قَالَ: فَكَانَ جَابِرٌ يَقُولُ:
أَنْزَلَتْ فِي هَذِهِ الْآيَةِ: ﴿يَسْأَلُونَكَ قُلُوبُ اللَّهِ
يَفْتِيكُمْ فِي الْكَلَالَةِ﴾ [النساء: ١٧٦].

[1] *An-Nisā' 4:176.*

[2] *An-Nisā' 4:176.*

تخريج: [صحيح] أخرجه أحمد: ٣/٣٧٢ عن كثير بن هشام به ورواه النسائي في الكبرى، ح: ٦٣٢ من حديث هشام الدستوائي به * أبو الزبير عنن وللحديث شواهد كثيرة منها الحديث السابق.

2888. It was reported from Shu'bah, from Abū Ishāq, from Al-Barā' bin 'Āzib who said: "The last Verse revealed was about *Kalālah*: 'They ask you for a legal verdict. Say: Allāh directs (thus) about *Al-Kalālah*.'"^[1] (*Ṣaḥīḥ*)

٢٨٨٨ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: آخِرُ آيَةٍ نَزَلَتْ فِي الْكَلَالَةِ: ﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفَيِّدُكُمْ فِي الْكَلَالَةِ﴾ [النساء: ١٧٦].

تخريج: أخرجه البخاري، التفسير، سورة النساء، باب: ﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفَيِّدُكُمْ فِي الْكَلَالَةِ...﴾ الخ، ح: ٤٦٠٥ ومسلم، الفرائض، باب آخر آية أنزلت آية الكلاله، ح: ١٦١٨ من حديث شعبة به.

2889. It was reported from Abū Bakr, from Abū Ishāq, from Al-Barā' bin 'Āzib who said: "A man came to the Prophet ﷺ and said: 'O Messenger of Allāh! They ask you for a legal verdict about *Al-Kalālah* — what is *Al-Kalālah*?' He replied: 'The Verse revealed in summer is sufficient for you.'" I asked Abū Ishāq: "Does it mean the one who dies and did not leave behind a son or father. He replied: 'That is it, that is what they used to think.'" (*Ḥasan*)

٢٨٨٩ - حَدَّثَنَا مَنْصُورٌ بْنُ أَبِي مُرَاجِمٍ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! يَسْتَفْتُونَكَ فِي الْكَلَالَةِ فَمَا الْكَلَالَةُ؟ قَالَ: «تُجْرِيكَ آيَةُ الصَّيْفِ». قُلْتُ لِأَبِي إِسْحَاقَ: هُوَ مَنْ مَاتَ وَلَمْ يَدَعْ وَلَدًا وَلَا وَالِدًا. قَالَ: كَذَلِكَ، ظَنُّوا أَنَّهُ كَذَلِكَ.

تخريج: [حسن] أخرجه الترمذي، تفسير القرآن، باب: ومن سورة النساء، ح: ٣٠٤٢ من حديث أبي بكر بن عياش به، وهو ضعيف وللحديث شواهد عند مسلم، ح: ١٦١٧ وغيره.

Chapter 4. What Has Been Related About The Inheritance For Descendants

2890. It was reported from Huzail bin Shurahbīl Al-Awdī who said: "A man came to Abū Mūsā Al-Ash'arī

(المعجم ٤) - بَابُ مَا جَاءَ فِي مِيرَاثِ الصُّلْبِ (التحفة ٤)

٢٨٩٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ غَامِرٍ بْنِ زُرَّارَةَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ

^[1] *An-Nisā'* 4:176.

and Salmān bin Rabī'ah and asked them about (the case where a person dies and leaves behind) a daughter, a son's daughter, and a sister from the father and the mother. They replied: 'His daughter gets half, and the sister from the father and mother gets half' — and they did not allot any inheritance to the son's daughter — 'Go to Ibn Mas'ūd and you will see that he agrees with me.' So the man came to him and asked him, and told him of their saying. He replied: 'I would be misguided then, not among those who are guided. Rather, I am going to decide on the matter according to the decision of the Messenger of Allāh ﷺ: For the daughter; half, and the son's daughter gets one share, which completes two-thirds, and what remains goes to the sister from the father and the mother.'

(*Ṣaḥīḥ*)

تخریج: أخرجه البخاري، الفرائض، باب ميراث ابنة ابن مع ابنة، ح: ٦٧٣٦ من حديث أبي

قيس الأودي به.

Comments:

The reply given by 'Abdullāh bin Mas'ūd is based on what is known as the Verse of Inheritance that reads: If (there are) women (only daughters), two or more, their share is two-thirds of the inheritance (*An-Nisā'* 4:11). Thus, once a single daughter has been given one-half of the inheritance, what the granddaughter gets is only one-sixth of the share. They will thus both complete the share meant for two daughters.

2891. It was reported from 'Abdullāh bin Muḥammad bin 'Aqīl, from Jābir bin 'Abdullāh, who said: "We went out with the Messenger of Allāh ﷺ until we came to a woman from the *Anṣār* in *Al-Aswāf*.^[1] The woman came

الأعمش، عن أبي قيس الأودي، عن هزئيل ابن شريحيل الأودي قال: جاء رجل إلى أبي موسى الأشعري وسلمان بن ربيعة، فسألهما عن ابنة وابنة ابن وأخت لأب وأم، فقالا: لابنته النصف وللأخت من الأب والأم النصف - ولم يورثا بنت الابن شيئاً - وأتت ابن مسعود فإنه سيابغنا، فاتاه الرجل، فسأله، وأخبره بقولهما. فقال: لقد ضللت إذا وما أنا من المهتدين، ولكني سأفضي فيها بقضاء رسول الله ﷺ: لابنته النصف، ولابنة الابن سهم تكملة الثلثين، وما بقي فلأخت من الأب والأم.

٢٨٩١ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا بِشْرُ

ابن الْمُفَضَّلِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ

ابن عَقِيلٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: خَرَجْنَا

مَعَ رَسُولِ اللَّهِ ﷺ حَتَّى جِئْنَا امْرَأَةً مِنْ

[1] Meaning, the *Harām* of Al-Madīnah.

with her two daughters, and said: 'O Messenger of Allāh! These two are the daughters of Thābit bin Qais who was killed in the battle of Uḥud where he was with you, and their paternal uncle has taken all their property and inheritance and did not leave anything behind for them at all. What do you say about it, O Messenger of Allāh! By Allāh! They cannot get married unless they have some property.' The Messenger of Allāh ﷺ replied: 'Allāh will decide about that.'" He said: "Then (the Verse of) *Sūrat An-Nisā'* was revealed: 'Allāh commands you as regards your children's (inheritance)' until the end of the Verse.^[1] The Messenger of Allāh ﷺ said: 'Call the woman and her husband's brother for me,' then he said to their paternal uncle: 'Give them two-thirds, and give their mother one-eighth, and whatever remains is yours.'" (*Da'if*)

Abū Dāwud said: Bishr (one of the narrators) made a mistake, they were the daughters of Sa'd bin Rabī'. Thābit bin Qais was killed in the battle of Al-Yamāmah.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الفرائض، باب ما جاء في ميراث البنات، ح: ٢٠٩٢ وابن ماجه، ح: ٢٧٢٠ من حديث ابن عقيل به وقال الترمذي: "حسن صحيح" وصححه الحاكم: ٤/٣٣٣، ٣٣٤ ووافقه الذهبي * ابن عقيل ضعيف، تقدم: ١٢٦.

Comments:

To arrive at the correct distribution formula in this case the inheritance is divided into 24 shares: 16 shares (two-thirds) shall go to the daughters, 3 shares (1/8) to the wife, and the remaining 5 shares shall go to the uncle.

الأنصارِ في الأسوافِ فَبَجَاءِ الْمَرْأَةِ بِابْنَتَيْنِ لَهَا فَقَالَتْ: يَا رَسُولَ اللَّهِ! هَاتَانِ بِنَاتَانِ ابْنِ ثَابِتِ بْنِ قَيْسٍ قُتِلَ مَعَكَ يَوْمَ أُحُدٍ وَقَدْ اسْتَفَاءَ عَمَّهُمَا مَالَهُمَا وَمِيرَاثَهُمَا كُلَّهُ وَلَمْ يَدَعْ لَهُمَا مَالًا إِلَّا أَحَدَهُ، فَمَا تَرَى يَا رَسُولَ اللَّهِ؟ فَوَ اللَّهُ! لَا تُنْكَحَانِ أَبَدًا إِلَّا وَلَهُمَا مَالٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَقْضِي اللَّهُ فِي ذَلِكَ». قَالَ: وَنَزَلَتْ سُورَةُ النِّسَاءِ: ﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ﴾ الْآيَةُ [النساء: ١١]. فَقَالَ رَسُولُ اللَّهِ ﷺ: «ادْعُوا لِي الْمَرْأَةَ وَصَاحِبَهَا»، فَقَالَ لِعَمَّهُمَا: أُعْطِيهِمَا التُّلْتَيْنِ وَأَعْطِ أُمَّهُمَا التَّمَنَ وَمَا بَقِيَ فَلَكِ».

قَالَ أَبُو دَاوُدَ: أَحْطَأَ بِشْرٌ فِيهِ، إِنَّمَا هُمَا ابْنَتَا سَعْدِ بْنِ الرَّبِيعِ. وَثَابِتُ بْنُ قَيْسٍ، قُتِلَ يَوْمَ الْيَمَامَةِ.

[1] *An-Nisā'*: 4:11.

2892. (Another chain) from ‘Abdullāh bin Muḥammad bin ‘Aqīl, from Jābir bin ‘Abdullāh who said: “The wife of Sa‘d bin Rabī‘ said: ‘O Messenger of Allāh! Sa‘d died and left behind two daughters...” Then he cited similarly. (*Da‘īf*)

Abū Dāwud said: This (chain) is more correct.

٢٨٩٢ - حَدَّثَنَا ابْنُ السَّرْحِ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي دَاوُدُ بْنُ قَيْسٍ وَغَيْرُهُ مِنْ أَهْلِ الْعِلْمِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ امْرَأَةَ سَعْدِ ابْنِ الرَّبِيعِ قَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ سَعْدًا هَلَكَ وَتَرَكَ ابْنَتَيْنِ وَسَاقَ نَحْوَهُ. قَالَ أَبُو دَاوُدَ: هَذَا هُوَ أَصْحَحُ.

تخریج: [إسناده ضعيف] انظر الحديث السابق وأخرجه البيهقي ٢٢٩/٦ من حديث أبي

داود به.

Comments:

Sisters co-existing with daughters (i.e. by the joining of real or consanguine sisters with daughters or granddaughters), become ‘residuary’ (*Aṣabah*) together with the daughters. If a single daughter or sister is the legatee (heir), she gets one-half of the inheritance. The daughter gets half of the asset as her prescribed share, while the sister of the deceased gets it as an *Aṣabah*. If the number of the daughters is two or more, who get two-thirds of inheritance, the sister (or sisters) get (or share) the remaining one-third of the property.

2893. It was reported from Al-Aswad bin Yazīd that Mu‘adh bin Jabal distributed the shares of inheritance to a sister and a daughter. He gave each one of them one-half. He was at that time in Yemen, while the Prophet of Allāh ﷺ was alive. (*Sahih*)

٢٨٩٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا أَبَانُ قَالَ: حَدَّثَنَا قَتَادَةُ قَالَ: حَدَّثَنِي أَبُو حَسَّانَ عَنِ الْأَسْوَدِ بْنِ يَزِيدَ: أَنَّ مُعَاذَ بْنَ جَبَلٍ وَرَثَ أُخْتًا وَابْنَةً، فَجَعَلَ لِكُلِّ وَاحِدَةٍ مِنْهُمَا النِّصْفَ وَهُوَ بِالْيَمَنِ وَنَبِيُّ اللَّهِ ﷺ يَوْمَئِذٍ حَيٌّ.

تخریج: [إسناده صحيح] أخرجه البخاري، الفرائض، باب ميراث البنات، ح: ٦٧٣٤ من طريق آخر عن الأسود بن يزيد به.

Chapter 5. Regarding The Grandmother

2894. It was reported from Qabīshah bin Dhu‘aib who said: “A grandmother came to Abū Bakr, may Allāh be pleased with him,

(المعجم ٥) بَابُ: فِي الْجَدَّةِ (التحفة ٥)

٢٨٩٤ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُمَانَ بْنِ إِسْحَاقَ بْنِ خَرَشَةَ، عَنْ قَيْصَةَ بْنِ دُوَيْبٍ أَنَّهُ قَالَ:

asking him about her share of inheritance. He replied. 'There is nothing prescribed for you in the Book of Allāh, and I do not know of anything for you in the *Sunnah* of Allāh's Prophet ﷺ. Go back, until I ask the people about it.' Then he asked the people about it. Al-Mughīrah bin Shu'bah said: 'I was with the Messenger of Allāh ﷺ and he gave her one-sixth.' Abū Bakr said: 'Do you have anybody else with you (to testify)?' Muḥammad bin Maslamah stood up and said the same as what Al-Mughīrah bin Shu'bah had said, so Abū Bakr implemented it for her. Then another grandmother came to 'Umar bin Al-Khaṭṭāb asking about her inheritance. He said: 'There is nothing prescribed for you in the Book of Allāh, and the decision made before you for a grandmother was for other than you. I am not going to add anything in the shares of inheritance, but it is only one-sixth. If the two of you remain together then you share it, and whichever of you two is left alone, then it is for her.'" (*Sahīh*)

جَاءَتِ الْجَدَّةُ إِلَى أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ تَسْأَلُهُ مِيرَاثَهَا، فَقَالَ: مَا لَكَ فِي كِتَابِ اللَّهِ شَيْءٌ، وَمَا عَلِمْتُ لَكَ فِي سُنَّةِ نَبِيِّ اللَّهِ ﷺ شَيْئًا، فَارْجِعِي حَتَّى أَسْأَلَ النَّاسَ، فَسَأَلَ النَّاسَ، فَقَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ: حَضَرْتُ رَسُولَ اللَّهِ ﷺ أُعْطَاهَا السُّدُسَ، فَقَالَ أَبُو بَكْرٍ: هَلْ مَعَكَ غَيْرِكَ؟ فَقَامَ مُحَمَّدُ بْنُ مَسْلَمَةَ فَقَالَ مِثْلَ مَا قَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ، فَأَنْفَذَهُ لَهَا أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ. ثُمَّ جَاءَتِ الْجَدَّةُ الْأُخْرَى إِلَى عُمَرَ بْنِ الْخَطَّابِ تَسْأَلُهُ مِيرَاثَهَا، فَقَالَ: مَا لَكَ فِي كِتَابِ اللَّهِ شَيْءٌ وَمَا كَانَ الْقَضَاءُ الَّذِي قُضِيَ بِهِ إِلَّا لِغَيْرِكَ وَمَا أَنَا بِرَائِدٍ فِي الْفَرَائِضِ وَلَكِنَّهُ هُوَ ذَلِكَ السُّدُسُ، فَإِنْ اجْتَمَعْتُمَا فِيهِ فَهُوَ بَيْنَكُمَا وَإِثْنَكُمَا مَا خَلَّتْ بِهِ فَهُوَ لَهَا .

تخريج: [صحیح] أخرجه ابن ماجه، الفرائض، باب ميراث الجدة، ح: ٢٧٢٤ من حديث مالك به وهو في الموطأ (يحيى): ٥١٣/٢ ورواه الترمذي، ح: ٢١٠١ من طريق آخر عن قبيصة به وقال: "حسن صحيح" وصححه ابن الجارود، ح: ٩٥٩ وابن حبان: ١٢٢٤ والحاكم على شرط الشيخين: ٣٣٨/٤ ووافقه الذهبي، انظر التلخيص الحبير: ٨٢/٣ والحديث الآتي * قبيصة صحابي ومراسيل الصحابة مقبولة على الراجح.

Comments:

The Arabic word *Jiddah* applies to both, paternal and maternal grandmothers who get one-sixth portion of the inheritance.

2895. It was reported from Ibn Buraidah, from his father that the Prophet ﷺ gave one sixth to a grandmother if there is no mother left to inherit before her. (*Hasan*)

٢٨٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَزْمَةَ قَالَ: أَخْبَرَنِي أَبِي قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ أَبُو الْمُنِيبِ الْعَتَكِيُّ عَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ جَعَلَ لِلْجَدَّةِ السُّدُسَ إِذَا لَمْ تَكُنْ دُونَهَا أُمَّ.

تخريج: [إسناده حسن] أخرجه النسائي في الكبرى، ح: ٦٣٣٨ من حديث أبي المنيب به، وصححه ابن الجارود، ح: ٩٦٠.

Chapter 6. What Has Been Related About The Grandfather's Inheritance

(المعجم ٦) - بَابُ مَا جَاءَ فِي مِيرَاثِ الْجَدِّ (التحفة ٦)

2896. It was reported from Qatādah, from Al-Ḥasan, from 'Imrān bin Ḥuṣain, that a man came to the Prophet ﷺ and said: "My son's son has died, what do I get from his estate?" He said: "You will get one-sixth." When he started to go away, he called him, and said: "You also have another sixth." When he started to go away again, he called him, and said: "The other one-sixth is for food (*Tu'mah*)." (*Da'if*)

٢٨٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: أَخْبَرَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنِ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: إِنَّ ابْنَ ابْنِي مَاتَ فَمَا لِي مِنْ مِيرَاثِهِ؟ قَالَ: «لَكَ السُّدُسُ»، فَلَمَّا أَذْبَرَ دَعَاهُ فَقَالَ: «لَكَ سُدُسٌ آخَرُ»، فَلَمَّا أَذْبَرَ دَعَاهُ فَقَالَ: «إِنَّ السُّدُسَ الْآخَرَ طُعْمَةٌ»، قَالَ قَتَادَةُ: فَلَا يَذْرُونَ مَعَ أَيِّ شَيْءٍ وَرَثَتُهُ، قَالَ قَتَادَةُ: أَقْلُ شَيْءٍ وَرِثَ الْجَدُّ السُّدُسَ.

Qatādah said: "They (the Companions) did not know the heirs with whom he was given (one-sixth)."

Qatādah said: "The minimum share given to a grandfather is one-sixth."

تخريج: [إسناده ضعيف] أخرجه الترمذي، الفرائض، باب ما جاء في ميراث الجد، ح: ٢٠٩٩ من حديث همام به وقال: "حسن صحيح" وصححه ابن الجارود، ح: ٩٦١ * قتادة والحسن: عننا وللحديث طرق ضعيفة، انظر مسند الحميدي (بتحقيقي): ٨٣٥، ٨٣٦.

2897. It was reported from Al-Ḥasan that ‘Umar said: “Does anybody know what the Messenger of Allāh gave to the grandfather from the estate?” Ma‘qil bin Yaṣār said: “I do. The Messenger of Allāh ﷺ gave him one-sixth.” He asked: “Along with whom?” He replied: “I do not know.” He said: “If you do not know, then what good is it.” (*Da‘īf*)

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الفرائض، باب فرائض الجد، ح: ٢٧٢٣ من حديث يونس به، وسنده ضعيف وقال المنذري: "حديث الحسن عن عمر منقطع"، والحديث السابق، ح: ٢٨٩٥ يغني عنه.

Chapter 7. Regarding The Inheritance For *Al-‘Aṣabah*^[1]

2898. Ibn ‘Abbās narrated the Messenger of Allāh ﷺ as saying: “Divide the wealth among the heirs according to the Book of Allāh, then whatever inheritance remains, goes to the nearest male heir.” (*Ṣāḥih*)

تخريج: أخرجه مسلم، الفرائض، باب: ألحقوا الفرائض بأهلها فما بقي فلأولى رجل ذكر، ح: ١٦١٥ من حديث عبدالرزاق، والبخاري، الفرائض، باب ميراث الولد من أبيه وأمه، ح: ٦٧٣٢ من حديث ابن طاوس به، وهو في مصنف عبدالرزاق، ح: ١٩٠٠٤.

Chapter 8. Regarding The Inheritance For Those Related Due To The Womb

2899. It was reported from Al-Miqdām who said: “The Messenger of Allāh ﷺ said: ‘Whoever leaves

٢٨٩٧ - حَدَّثَنَا وَهْبُ بْنُ بَيَّيَّةَ عَنْ خَالِدٍ، عَنْ يُونُسَ، عَنِ الْحَسَنِ أَنَّ عُمَرَ قَالَ: أَيُّكُمْ يَعْلَمُ مَا وَرَّثَ رَسُولُ اللَّهِ ﷺ الْجَدَّ؟ قَالَ مَعْقِلُ بْنُ يَسَارٍ: أَنَا، وَرَّثَهُ رَسُولُ اللَّهِ ﷺ السُّدْسَ، قَالَ: مَعَ مَنْ؟ قَالَ: لَا أَدْرِي، قَالَ: لَا دَرَيْتَ فَمَا تُغْنِي إِذَا.

(المعجم ٧) بَابُ: فِي مِيرَاثِ الْعَصَبَةِ
(التحفة ٧)

٢٨٩٨ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ وَمَخْلَدُ بْنُ خَالِدٍ - وَهَذَا حَدِيثُ مَخْلَدٍ وَهُوَ أَشْبَعُ - قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اقْسِمَ الْمَالَ بَيْنَ أَهْلِ الْفَرَائِضِ عَلَى كِتَابِ اللَّهِ فَمَا تَرَكَتِ الْفَرَائِضُ فَلِأَوْلَى ذَكَرٍ».

(المعجم ٨) بَابُ: فِي مِيرَاثِ ذَوِي الْأَرْحَامِ
(التحفة ٨)

٢٨٩٩ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ بُدَيْلٍ، عَنْ عَلِيِّ بْنِ أَبِي

[1] *Al-‘Aṣabah* refers to those who are not assigned inheritance by other regulations, but remain after the deceased while no legal heirs remain.

behind a burden, then refer it to me' — and perhaps he said: "to Allāh and to His Messenger" — "And whoever leaves wealth, then it is for his heirs. And I am the heir for the one who has none, paying blood money for him and inheriting from him, and a maternal uncle is the heir for the one who has none, paying blood money for him, and inheriting from him." (*Hasan*)

تخریج: [حسن] أخرجه ابن ماجه، الفرائض، باب ذوي الأرحام، ح: ٢٧٣٨ من حديث شعبة به، وصححه ابن حبان، ح: ١٢٢٥ وابن الجارود، ح: ٩٦٥ والحاكم على شرط الشيخين: ٣٤٤/٤ وتعقبه الذهبي وله شاهد عند ابن حبان، ح: ١٢٢٦ وسنده حسن.

2900. (Another chain) from Al-Miqdām Al-Kindī that he said: "The Messenger of Allāh ﷺ said: 'I am more worthy of every believer than himself. So whoever leaves behind a debt or dependants (*Ḍai'ah*), then refer it to me. And whoever leaves behind any wealth, it is for his family. And I am the *Mawlā* of those who have no *Mawlā*, I inherit his wealth, and fulfill his liabilities. A maternal uncle is a *Mawlā* for those who have no *Mawlā*. He inherits his wealth and fulfills his liabilities.'"^[1] (*Hasan*)

Abū Dāwud said: *Ad-Dai'ah* means dependants.

Abū Dāwud said: Az-Zubaidī reported it from Rāshid bin Sa'd, from Ibn 'Ā'idh, from Al-Miqdām. It has also been reported by Mu'āwiyah bin Šāliḥ from Rāshid, who said: "I heard Al-Miqdām..."

طَلْحَةَ، عن رَاشِدِ بْنِ سَعْدٍ، عن أَبِي عَامِرٍ الْهُزْرَنِيِّ عَنِ اللَّهِ بْنِ لُحَيْيٍّ، عن المِقْدَامِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَرَكَ كَلًّا فَإِلَيَّ» - وَرُبَّمَا قَالَ: «إِلَى اللَّهِ وَإِلَى رَسُولِهِ» - «وَمَنْ تَرَكَ مَالًا فَلِوَرَثَتِهِ، وَأَنَا وَارِثُ مَنْ لَا وَارِثَ لَهُ، أُعْقِلُ لَهُ وَارِثَهُ، وَالْخَالَ وَارِثُ مَنْ لَا وَارِثَ لَهُ، يُعْقِلُ عَنْهُ وَيَرِثُهُ».

٢٩٠٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ فِي آخِرِينَ قَالُوا: حَدَّثَنَا حَمَادٌ عَنْ بُذَيْلٍ يَعْنِي ابْنَ مَيْسَرَةَ، عن عَلِيِّ بْنِ أَبِي طَلْحَةَ، عن رَاشِدِ بْنِ سَعْدٍ، عن أَبِي عَامِرٍ الْهُزْرَنِيِّ، عن المِقْدَامِ الْكِنْدِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَوْلَى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ، فَمَنْ تَرَكَ دِينًا أَوْ ضَيْعَةً فَإِلَيَّ، وَمَنْ تَرَكَ مَالًا فَلِوَرَثَتِهِ، وَأَنَا مَوْلَى مَنْ لَا مَوْلَى لَهُ، أَرِثُ مَالَهُ وَأَفُكُ عَانَهُ، وَالْخَالَ مَوْلَى مَنْ لَا مَوْلَى لَهُ، يَرِثُ مَالَهُ وَيَفُكُ عَانَهُ».

قَالَ أَبُو دَاوُدَ: الضَّيْعَةُ مَعْنَاهُ عِيَالٌ.

قَالَ أَبُو دَاوُدَ: رَوَاهُ الرَّبِيعِيُّ عن رَاشِدِ بْنِ سَعْدٍ، عن ابن عَائِدٍ، عن المِقْدَامِ. وَرَوَاهُ مُعَاوِيَةُ بْنُ صَالِحٍ عن رَاشِدٍ قَالَ: سَمِعْتُ المِقْدَامَ.

[1] See no. 2954.

تخریج: [حسن] انظر الحديث السابق وأخرجه البيهقي: ٢١٤/٦ من حديث أبي داود به.

2901. It was reported from Ṣāliḥ bin Yaḥyā bin Al-Miqdām, from his father, from his grandfather who said: “I heard the Messenger of Allāh ﷺ saying: ‘I am the heir of the one who has no heir, I fulfill his liabilities, and I inherit from him. And a maternal uncle is the heir of the one who has no heir, fulfilling his liabilities, and inheriting his wealth.’” (*Hasan*)

٢٩٠١ - حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ عَتِيقِ الدَّمَشْقِيِّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُبَارَكِ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عِيَّاشٍ عَنْ يَزِيدَ بْنِ حُجْرٍ، عَنْ صَالِحِ بْنِ يَحْيَى بْنِ الْمِقْدَامِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَنَا وَارِثُ مَنْ لَا وَارِثَ لَهُ، أَفْكَُ عَيْنَهُ وَارِثُ مَالِهِ، وَالْحَالَ وَارِثُ مَنْ لَا وَارِثَ لَهُ، يَفْكَُ عَيْنَهُ وَيَرِثُ مَالَهُ».

تخریج: [حسن] انظر، ح: ٢٨٩٩ وأخرجه البيهقي: ٢١٤/٦ من حديث أبي داود به.

Comments:

These and similar narrations appear again, see no. 2954. Scholars differ over whether this responsibility is specific to the Messenger of Allāh ﷺ or does it apply to the leaders after him. According to Al-Ḥāfiẓ Ibn Ḥajar, it also applies to the leaders after him.

2902. It was reported from ‘Āishah, who said: “A freed slave of the Prophet ﷺ died and left something behind, and he did not leave any child nor any relative, so the Messenger of Allāh ﷺ said: ‘Give his wealth to a man belonging to his village.’” (*Hasan*) Abū Dāwud said: The *Hadīth* of Sufyān is more complete. And Musad-dad said:^[1] “He said: ‘The Prophet ﷺ said: “Is there anybody here belonging to his land?” They replied: “Yes.” He said: “Then give him his inheritance.”’

٢٩٠٢ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ، الْمَعْنَى؛ ح: وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا وَكَيْعُ بْنُ الْجَرَّاحِ عَنْ سُفْيَانَ جَمِيعًا، عَنْ ابْنِ الْأَصْبَهَانِيِّ، عَنْ مُجَاهِدِ بْنِ وَرْدَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ مَوْلَى لِلنَّبِيِّ ﷺ مَاتَ وَتَرَكَ شَيْئًا وَلَمْ يَدَعْ وَلَدًا وَلَا حَمِيمًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَعْطُوا مِيرَاثَهُ رَجُلًا مِنْ أَهْلِ قَرْيَتِهِ».

قَالَ أَبُو دَاوُدَ: حَدِيثُ سُفْيَانَ أَتَمُّ، وَقَالَ مُسَدَّدٌ: قَالَ: فَقَالَ النَّبِيُّ ﷺ: هَاهُنَا أَحَدٌ مِنْ أَهْلِ أَرْضِهِ؟ قَالُوا: نَعَمْ، قَالَ: فَأَعْطُوهُ مِيرَاثَهُ.

[1] The author narrated it from two chains; one from Musad-dad reaching *Shu'bah*, and another from ‘Uṭhman bin Abī *Shaibah*, reaching Sufyān.

تخريج: [إسناده حسن] أخرجه ابن ماجه، الفرائض، باب ميراث الولاء، ح: ٢٧٣٣ من حديث وكيع به، وحسنه الترمذي، ح: ٢١٠٥.

2903. It was reported from ‘Abdullāh bin Buraidah, from his father, who said: “A man came to the Messenger of Allāh ﷺ and said: ‘I have some inheritance left by a man from Azd, and I cannot find anybody from Azd so that I can give it to him.’ He said: ‘Search for a man of Azd for a year.’ He came to him after a year, and said: ‘O Messenger of Allāh! I could not find any man from Azd so that I can give it to him.’ He replied: ‘Go and find a person from Khuzā’ah, the first person you get from them give it to him.’ When he turned away, he (the Prophet ﷺ) said: ‘Call the man for me.’ When he came back, he said: ‘Find the eldest man of Khuzā’ah and give it to him.’” (*Da’if*)

تخريج: [إسناده ضعيف] أخرجه النسائي في الكبرى، ح: ٦٣٩٦ من حديث المحاربي به، ولم يذكر فيه سماعاً، وقال النسائي: "جبريل بن أحمر ليس بالقوي والحديث منكر" والعلّة فيه من عنقته المحاربي فقط، وانظر الحديث الآتي.

2904. (Another chain) from Ibn Buraidah, from his father who said: “A man from Khuzā’ah died, and his estate was brought to the Prophet ﷺ, so he said: ‘Search for an heir of his, or a relation of the womb (maternal relative).’ They did not find any heir for him nor any relation of the womb. The Messenger of Allāh ﷺ said: ‘Give it to the elder of Khuzā’ah.’” (*Da’if*)
Yahyā (one of the narrators)

٢٩٠٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ الْكِنْدِيُّ قَالَ: حَدَّثَنَا الْمُحَارِبِيُّ عَنْ جَبْرِيلَ بْنِ أَحْمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: أَتَى رَسُولَ اللَّهِ ﷺ رَجُلٌ فَقَالَ: إِنَّ عِنْدِي مِيرَاثَ رَجُلٍ مِنَ الْأَزْدِ وَلَسْتُ أَجِدُ أَرْدِيًّا أَدْفَعُهُ إِلَيْهِ، قَالَ: «فَادْهَبْ فَالْتَمِسْ أَرْدِيًّا حَوْلًا». قَالَ: فَاتَاهُ بَعْدَ الْحَوْلِ فَقَالَ: يَا رَسُولَ اللَّهِ! لَمْ أَجِدْ أَرْدِيًّا أَدْفَعُهُ إِلَيْهِ. قَالَ: «فَانْطَلِقْ فَانظُرْ أَوَّلَ خُرَاعِي تَلْقَاهُ فَادْفَعْهُ إِلَيْهِ»، فَلَمَّا وَلَّى قَالَ: «عَلَيَّ الرَّجُلُ»، فَلَمَّا جَاءَهُ قَالَ: «انظُرْ كَبِيرَ خُرَاعَةَ فَادْفَعْهُ إِلَيْهِ».

٢٩٠٤ - حَدَّثَنَا الْحُسَيْنُ بْنُ أَسْوَدَ الْعِجْلِيُّ: حَدَّثَنَا يَحْيَى بْنُ يَحْيَى عَنِ ابْنِ آدَمَ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ جَبْرِيلَ بْنِ أَحْمَرَ أَبِي بَكْرٍ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: مَاتَ رَجُلٌ مِنْ خُرَاعَةَ فَأَتَيْتِ النَّبِيَّ ﷺ بِمِيرَاثِهِ، فَقَالَ: «الْتَمِسُوا لَهُ وَاِرثًا أَوْ ذَا رَحِمٍ»، فَلَمْ يَجِدُوا لَهُ وَاِرثًا وَلَا ذَا رَحِمٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَعْطُوهُ الْكَبِيرَ مِنْ خُرَاعَةَ». قَالَ يَحْيَى: قَدْ

said:^[1] "I heard him once say in this narration: 'Look for the eldest man of Khuzā'ah.'"

سَمِعْتُهُ مَرَّةً يَقُولُ فِي هَذَا الْحَدِيثِ: «انظُرُوا أَكْبَرَ رَجُلٍ مِنْ خُرَاعَةَ».

تخریج: [ضعیف] أخرجه أحمد: ۳۴۷/۵ والنسائي في الكبرى، ح: ۶۳۹۴ من حديث شريك القاضي به، ولم يذكر سماعاً، وهو معدود في المدلسين.

2905. It was reported from Ibn 'Abbās who said: "A man died and did not leave behind an heir except a boy slave of his whom he had freed. The Messenger of Allāh ﷺ asked: 'Does he have any heir?' They replied: 'No, except a slave of his whom he had freed.' The Messenger of Allāh ﷺ allocated the property to him." (*Hasan*)

۲۹۰۵ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا عَمْرُو بْنُ دِينَارٍ عَنْ عَوْسَجَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا مَاتَ وَلَمْ يَدَعْ وَارثًا إِلَّا غُلَامًا لَهُ كَانَ أَعْتَقَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَلْ لَهُ أَحَدٌ؟» قَالُوا: لَا، إِلَّا غُلَامًا لَهُ كَانَ أَعْتَقَهُ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ مِيرَاثَهُ لَهُ.

تخریج: [إسناده حسن] أخرجه الترمذي، الفرائض، باب: في ميراث المولى الأسفل، ح: ۲۱۰۶ وابن ماجه، ح: ۲۷۴۱ من حديث عمرو بن دينار به، وقال الترمذي: "حسن" * عوسجة حسن الحديث على الراجح.

Chapter 9. Inheritance For The Child In The Case Of *Li'ān*^[2]

(المعجم ۹) - بَابُ مِيرَاثِ ابْنِ الْمَلَاعِنَةِ (التحفة ۹)

2906. It was reported from Wāthilah bin Al-Asqa' from the Prophet ﷺ who: "A woman can inherit from the following three: One she has freed, a foundling she found, and her child about whom the *Li'ān* was invoked." (*Da'if*)

۲۹۰۶ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنِي عَمْرُ بْنُ رُوَبَةَ التَّغْلِبِيُّ عَنْ عَبْدِ الْوَاحِدِ بْنِ عَبْدِ اللَّهِ النَّصْرِيِّ، عَنْ وَائِلَةَ بِنِ الْأَسْقَعِ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمَرْأَةُ تُحْرَرُ ثَلَاثَةً مَوَارِيثَ: عَتِيقَهَا وَلَقِيطَهَا وَوَلَدَهَا الَّذِي لَاعَنَتْ عَلَيْهِ».

تخریج: [إسناده ضعيف] أخرجه الترمذي، الفرائض، باب ما جاء ما يرث النساء من الولاء، ح: ۲۱۱۵ وابن ماجه، ح: ۲۷۴۲ من حديث محمد بن حرب به وقال الترمذي: "حسن غريب" وقال البيهقي: ۲۴۰/۶ "هذا غير ثابت" وقال ابن عدي في عمر بن روبة: "إنما أنكروا

[1] He narrated no. 2904, from *Sharīk*, from *Jibrīl bin Aḥmar Abū Bakr*, from *Ibn Buraidah*.

[2] See no. 2245.

عليه أحاديثه عن عبدالواحد النصري " وضعفه الجمهور .

2907. It was reported from Makḥūl, who said: "The Messenger of Allāh ﷺ assigned the inheritance of a child in the case of *Li'ān* to his mother, and to her heirs after her." (*Da'īf*)

٢٩٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ وَمُوسَى ابْنُ غَامِرٍ قَالَا: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا ابْنُ جَابِرٍ: حَدَّثَنَا مَكْحُولٌ قَالَ: جَعَلَ رَسُولُ اللَّهِ ﷺ مِيرَاثَ ابْنِ الْمَلَاعِنَةِ لِأُمِّهِ وَلِوَرَثَتِهَا مِنْ بَعْدِهَا .

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٢٥٩/٦ من حديث أبي داود به وقال: "حديث مكحول منقطع" فالسند ضعيف وللحديث شواهد كثيرة عند البيهقي وغيره، كلها ضعيفة.

2908. It was reported from 'Amr bin Shu'aib, from his father, from his grandfather, from the Prophet ﷺ, similarly (as no. 2907). (*Da'īf*)

٢٩٠٨ - حَدَّثَنَا مُوسَى بْنُ غَامِرٍ: حَدَّثَنَا الْوَلِيدُ: أَخْبَرَنِي عَيْسَى أَبُو مُحَمَّدٍ عَنِ الْعَلَاءِ ابْنِ الْحَارِثِ، عَنْ عَمْرٍو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ مِثْلَهُ .

تخريج: [إسناده ضعيف] أخرجه الدارمي، ح: ٣١١٩ من حديث العلاء بن الحارث به وللحديث شواهد، منها الحديث السابق.

Chapter 10. Can a Muslim Inherit From a Disbeliever?

(المعجم ١٠) بَابُ: هَلْ يَرِثُ الْمُسْلِمُ الْكَافِرَ؟ (التحفة ١٠)

2909. It was reported from Usāmah bin Zaid, from the Prophet ﷺ, that he said: "The Muslim does not inherit from the disbeliever, and the disbeliever does not inherit from the Muslim." (*Ṣaḥīḥ*)

٢٩٠٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ عَمْرٍو بْنِ عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ: «لَا يَرِثُ الْمُسْلِمُ الْكَافِرَ، وَلَا الْكَافِرُ الْمُسْلِمَ» .

تخريج: أخرجه مسلم، الفرائض، باب: لا يرث المسلم الكافر ولا يرث الكافر المسلم، ح: ١٦١٤ من حديث سفیان بن عيينة والبخاري، المغازي، باب: أين ركز النبي ﷺ الراية يوم الفتح؟ ح: ٤٢٨٢ و٤٢٨٣ من حديث الزهري به.

2910. (Another chain) from Usāmah bin Zaid, who said: "I said: 'O Messenger of Allāh! Where are you going to stay

٢٩١٠ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ عَمْرٍو بْنِ عُثْمَانَ، عَنْ

tomorrow?’ — during his *Hajj*. He replied: ‘And has ‘Aqīl left any house for us?’ Then he said: ‘We are going to descend in the *Khaif* of Banū Kinānah, the place where the Quraish swore upon disbelief.’” Meaning; Al-Muḥaṣṣab, and that was because Banū Kinānah gave their oath along with the Quraish against Banū Hāshim that they will not intermarry, nor do any business transactions with them, nor will grant them any refuge. (*Ṣaḥīḥ*)

Az-Zuhri (one of the narrators) said: “*Khaif* means a valley.”

تخریج: أخرجه البخاري، الجهاد والسير، باب: إذا أسلم قوم في دارالحرب . . . إلخ، ح: ٣٠٥٨، ومسلم، الحج، باب نزول الحاج بمكة وتوريث دورها، ح: ٤٤٠/١٣٥١ من حديث عبدالرزاق به وهو في مصنفه، ح: ٩٨٥١ ومسنده أحمد: ٢٠٢/٥، ٢٠٣.

Comments:

This narration and its comments preceded, see no. 2010.

2911. It was reported from ‘Abdullāh bin ‘Amr who said: “The Messenger of Allāh ﷺ said: ‘The people of two religions do not inherit (each other) at all.’” (*Hasan*)

٢٩١١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ عَنْ حَبِيبِ الْمَعْلَمِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَتَوَارَثُ أَهْلُ مِلَّتَيْنِ شَتَّى».

تخریج: [إسناده حسن] أخرجه ابن ماجه، الفرائض، باب ميراث أهل الإسلام من أهل الشرك، ح: ٢٧٣١ من حديث عمرو بن شعيب به، وصححه ابن الجارود، ح: ٩٦٧.

2912. It was reported from ‘Abdullāh bin Buraidah, that two brothers (brought their) dispute to Yaḥyā bin Ya‘mar; a Jew and a Muslim. He made the Muslim heir among them. He (Yaḥyā) said: “Abū Al-Aswad narrated to me, that a man narrated to him that Mu‘ādh said: ‘I heard the Messenger of Allāh ﷺ saying:

٢٩١٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ عَمْرِو بْنِ أَبِي حَكِيمِ الْوَأَسِطِيِّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ: أَنَّ أَحْوَيْنَ اخْتَصَمَا إِلَى يَحْيَى بْنِ يَعْمَرَ، يَهُودِيٌّ وَمُسْلِمٌ فَوَرَّثَ الْمُسْلِمَ مِنْهُمَا، وَقَالَ: حَدَّثَنِي أَبُو الْأَسْوَدِ أَنَّ رَجُلًا حَدَّثَهُ أَنَّ مُعَاذًا قَالَ

Islam increases (one) and does not decrease (one).” So he made the Muslim the heir. (*Da‘if*)

سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الإِسْلَامُ يَزِيدُ وَلَا يَنْقُصُ»، فَأَوْرَثَ الْمُسْلِمَ.

تخريج: [إسناده ضعيف] انظر الحديث الآتي وأخرجه البيهقي: ٢٠٥/٦، ٢٥٤، ٢٥٥ من حديث أبي داود به وقال: "هذا رجل مجهول فهو منقطع" (!) فالسند ضعيف من أجل جهالة الرجل.

2913. (Another chain) from ‘Abdullāh bin Buraidah, from Yahya bin Ya‘mar, from Abū Al-Aswad Ad-Dīlī, that the inheritance of a Jew whose heir was a Muslim was brought to Mu‘adh — (narrating it) with its meaning, from the Prophet ﷺ. (*Da‘if*)

٢٩١٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ أَبِي حَكِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ أَبِي الْأَسْوَدِ الدَّلِيِّ أَنَّ مُعَاذًا أْتَى بِمِيرَاثٍ يَهُودِيٍّ وَارِثُهُ مُسْلِمٌ، بِمَعْنَاهُ عَنِ النَّبِيِّ ﷺ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٢٣٦/٥ عن يحيى القطان به، وصححه الحاكم: ٤/٣٤٥ ووافقه الذهبي * وأبو الأسود سمعه من رجل مجهول، انظر الحديث السابق.

Chapter 11. Regarding One Who Accepts Islam Before The Distribution Of The Inheritance

(المعجم ١١) بَابُ: فِيمَنْ أَسْلَمَ عَلَى مِيرَاثٍ (التحفة ١١)

2914. It was reported from Abū Ash-Sh‘athā’, from Ibn ‘Abbās, may Allāh be pleased with him, who said: “The Prophet ﷺ said: ‘Every division (of inheritance) that was allocated according to (the rules of) *Jāhiliyyah*, stands as it is; and every division that was allocated after the advent of Islam stands according to the rules of (inheritance of) Islam.’” (*Hasan*)

٢٩١٤ - حَدَّثَنَا حَجَّاجُ بْنُ أَبِي يَعْقُوبَ: حَدَّثَنَا مُوسَى بْنُ دَاوُدَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي الشَّعَثَاءِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: «كُلُّ قَسْمٍ قُسِمَ فِي الْجَاهِلِيَّةِ فَهُوَ عَلَى مَا قُسِمَ، وَكُلُّ قَسْمٍ أُدْرِكُهُ الْإِسْلَامُ فَإِنَّهُ عَلَى قَسْمِ الْإِسْلَامِ».

تخريج: [إسناده حسن] أخرجه ابن ماجه، الرهون، باب قسمة الماء، ح: ٢٤٨٥ من حديث موسى بن داود به وللحديث شواهد كثيرة.

Chapter 12. Regarding *Al-Walā’*

(المعجم ١٢) بَابُ: فِي الْوَلَاءِ (التحفة ١٢)

2915. It was reported from Ibn ‘Umar, that ‘Āishah, the Mother of

٢٩١٥ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ:

the Believers, may Allāh be pleased with her, wanted to buy a slave-girl so that she could free her. Her people (owners) said: "We will sell her to you on the condition that the *Walā'* (right of inheriting from her) will be ours." She mentioned it to the Messenger of Allāh ﷺ. He said: "That should not prevent you, for the *Walā'* is for whoever freed (the slave)."²⁹¹⁶ (*Sahih*)

فُرِيَءَ عَلَى مَالِكٍ وَأَنَا حَاضِرٌ قَالَ مَالِكٌ: عَرَضَ عَلَيَّ نَافِعٌ عَنِ ابْنِ عُمَرَ: أَنَّ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا أَرَادَتْ أَنْ تَشْتَرِيَ جَارِيَةً تَعْتِقُهَا، فَقَالَ أَهْلُهَا: نَبِّعُكِيهَا عَلَى أَنْ وَلَايَهَا لَنَا، فَذَكَرْتُ عَائِشَةَ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «لَا يَمْنَعُكَ ذَلِكَ فَإِنَّ الْوَلَاءَ لِمَنْ أَعْتَقَ».

تخریج: أخرجه البخاري، البيوع، باب: إذا اشترط في البيع شروطاً لا تحل، ح: ٢١٦٩ ومسلم، العتق، باب بيان أن الولاء لمن أعتق، ح: ١٥٠٤ من حديث مالك به وهو في الموطأ (يحيى): ٧٨١/٢.

Comments:

In Arabic the word *Mawlā* applies to both the one who freed the slave, and the freed slave (as well). *Al-Walā'* refers to the relationship between them after the freeing of the slave. The relationship is immutable that can neither be changed or gifted nor bought or sold, and due to this relationship, the one freed takes on the tribal affinity of the one who freed him, and the one who freed him is his heir.

2916. It was reported from Al-Aswad, from 'Āishah, who said: "The Messenger of Allāh ﷺ said: 'The *Walā'* is for whoever paid the price and conferred the favor."²⁹¹⁶ (*Sahih*)

٢٩١٦ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعُ بْنُ الْجَرَّاحِ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ مَنصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْوَلَاءُ لِمَنْ أَعْطَى الثَّمَنَ وَوَلِيَ النُّعْمَةَ».

تخریج: أخرجه البخاري، الفرائض، باب ميراث السائبة، ح: ٦٧٥٤ من حديث منصور به.

2917. (A) It was reported from Husain Al-Mu'allim, from 'Amr bin Shu'aib, from his father, from his grandfather, that Ri'āb bin Hudhaifah married a woman, and three sons were born to her from him. Their mother then died. They inherited her property and the *Walā'* of her freed slaves. 'Amr bin Al-'Āṣ was an *Aṣabah* among them. He sent them to Ash-Shām,

٢٩١٧ (أ) - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ أَبِي الْحَجَّاجِ أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ حُسَيْنِ الْمُعَلِّمِ، عَنْ عَمْرٍو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ رِقَابَ بْنَ حُذَيْفَةَ تَزَوَّجَ امْرَأَةً فَوَلَدَتْ لَهُ ثَلَاثَةَ غِلْمَةٍ فَمَاتَتْ أُمُّهُمْ فَوَرِثُوهَا رِبَاعَهَا وَوَلَاءَ مَوَالِيهَا، وَكَانَ عَمْرٍو بْنُ الْعَاصِ عَصَبَةَ بَيْتِهَا، فَأَخْرَجَهُمْ إِلَى

where they died. When ‘Amr bin Al-‘Aṣ arrived, a freed slave of hers had died and left some property behind for him. Her brothers dispute took their before ‘Umar bin Al-Khaṭṭāb. ‘Umar said: “The Messenger of Allāh ﷺ said: ‘Whatever property a son or a father gains as an heir will be for his ‘Aṣabah after him, whomever they may be.’” He said: “He wrote a document for him, witnessed by ‘Abdur-Rahmān bin ‘Awf and Zaid bin Thābit, and another man. When ‘Abdul-Malik became the *Khalīfah*, they presented the case to Hishām bin Ismā‘il — or Ismā‘il bin Hishām. He sent them to ‘Abdul-Malik. He said: “This is from the decision which I had seen.” He said: “Then he made the decision based on the document of ‘Umar bin Al-Khaṭṭāb, and we are following that until this time.” (*Ḥasan*)

2917 (B). [It was reported from Ḥammād, from Ḥumaid who said: “People have accused ‘Amr bin Shu‘aib for this (no. 2917 A) *Ḥadīth*.” (*Ḥasan*)

Abū Dāwud said: It was reported from Abū Bakr, ‘Umar and ‘Uthmān, contrary to this *Ḥadīth*, and it was reported similar to this from ‘Alī bin Abī Ṭālib.]

الشَّامِ فَمَاتُوا، فَقَدِمَ عَمْرُو بْنُ الْعَاصِ وَمَاتَ
مَوْلَى لَهَا وَتَرَكَ مَالًا لَهُ فَخَاصَمَهُ إِخْوَتُهَا إِلَى
عُمَرَ بْنِ الْخَطَّابِ، فَقَالَ عُمَرُ: قَالَ رَسُولُ
اللَّهِ ﷺ: «مَا أَحْرَزَ الْوَالِدُ أَوْ الْوَالِدُ فَهُوَ
لِعَصَبَتِهِ مَنْ كَانَ» قَالَ: فَكَتَبَ لَهُ كِتَابًا فِيهِ
شَهَادَةُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَزَيْدِ بْنِ ثَابِتٍ
وَرَجُلٍ آخَرَ، فَلَمَّا اسْتُخْلِفَ عَبْدُ الْمَلِكِ
اخْتَصَمُوا إِلَى هِشَامِ بْنِ إِسْمَاعِيلَ - أَوْ إِلَى
إِسْمَاعِيلِ بْنِ هِشَامٍ - فَرَفَعَهُمْ إِلَى
عَبْدِ الْمَلِكِ فَقَالَ: هَذَا مِنَ الْقَضَاءِ الَّذِي مَا
كُنْتُ أَرَاهُ. قَالَ: فَقَضَى لَنَا بِكِتَابِ عُمَرَ بْنِ
الْخَطَّابِ فَتَحْنُ فِيهِ إِلَى السَّاعَةِ.

٢٩١٧ (ب) - [حَدَّثَنَا أَبُو دَاوُدَ قَالَ:
حَدَّثَنَا أَبُو سَلَمَةَ قَالَ: حَدَّثَنَا حَمَادٌ عَنْ حُمَيْدٍ
قَالَ: النَّاسُ يَتَّهَمُونَ عَمْرُو بْنَ شُعَيْبٍ فِي هَذَا
الْحَدِيثِ.]

قَالَ أَبُو دَاوُدَ: وَرَوَى عَنْ أَبِي بَكْرٍ وَعُمَرَ
وَعُثْمَانَ خِلَافَ هَذَا الْحَدِيثِ إِلَّا أَنَّهُ رَوَى
عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ بِمِثْلِ هَذَا.]

تخريج: [إسناده حسن] أخرجه ابن ماجه، الفرائض، باب ميراث الولاة، ح: ٢٧٣٢ من
حديث حسين المعلم به * حميد الطويل: مدلس ولم يذكر الناس الذين كانوا يتهمون عمرو بن
شعيب رحمه الله، وبأي شيء كانوا يتهمونه؟.

Chapter 13. Regarding A Man Who Accepts Islam At The Hands Of Another

2918. It was reported from Qabiṣah bin Dhu'aib — Hishām (one of the narrators) said: “From Tamīm Ad-Dārī, that he said: ‘O Messenger of Allāh!’” — And Yazīd (one of the narrators) said: “That Tamīm said: ‘O Messenger of Allāh! What is the *Sunnah* in regards of a man who accepts Islam at the hands of a man among the Muslims?’ He replied: ‘He is the most worthy of the people in his life and after his death.’” (*Hasan*)

(المعجم ١٣) بَابُ: فِي الرَّجُلِ يُسَلِّمُ
عَلَى يَدِي الرَّجُلِ (التحفة ١٣)

٢٩١٨ - حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبٍ
الرَّمْلِيُّ وَهَشَامُ بْنُ عَمَّارٍ قَالَا: حَدَّثَنَا يَحْيَى -
قَالَ أَبُو دَاوُدَ: هُوَ ابْنُ حَمْرَةَ - عَنْ
عَبْدِ الْعَزِيزِ بْنِ عُمَرَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ
ابْنَ مَوْهَبٍ يُحَدِّثُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ عَنْ
قَبِيصَةَ بِنْتِ دُوَيْبٍ قَالَتْ هَشَامُ: عَنْ تَمِيمِ
الدَّارِيِّ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ! - وَقَالَ يَزِيدُ:
أَنْ تَمِيمًا قَالَ: يَا رَسُولَ اللَّهِ! - مَا السُّنَّةُ فِي
الرَّجُلِ يُسَلِّمُ عَلَيَّ يَدِي الرَّجُلِ مِنْ
المُسْلِمِينَ؟ قَالَ: «هُوَ أَوْلَى النَّاسِ بِمَحْيَاهُ
وَمَمَاتِهِ».

تخریج: [إسناده حسن] أخرجه الترمذي، الفرائض، باب ما جاء في ميراث الرجل الذي يسلم على يدي الرجل، ح: ٢١١٢ وابن ماجه، ح: ٢٧٥٢ من حديث عبدالعزيز بن عمر به وعلقه البخاري بصيغة التمريض قبل، ح: ٦٧٥٧ ولم أر لمضعفه حجة قوية.

Comments:

Abū Ḥanīfah and Ishāq hold the view that the one who accepts Islam may agree to *Walā'* with the one by whom he accepted it. Others explain that the narration does not clearly state that they inherit from each other, and they cite the *Hadīth*: “The *Walā'* is for the one who freed.” Meaning, in the case where a slave accepted Islam at the hands of this man, and another man paid to have him freed, then which of the two has the *Walā'*, so this narration explains that the *Walā'* is for the one who freed.

Chapter 14. Regarding Selling *Al-Walā'*

(المعجم ١٤) بَابُ: فِي بَيْعِ الْوَلَاءِ
(التحفة ١٤)

2919. It was reported from Ibn 'Umar, may Allāh be pleased with him, that he said: “The Messenger of Allāh ﷺ prohibited selling the *Walā'* and giving it as a gift.” (*Ṣaḥīh*)

٢٩١٩ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا
شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ
رَضِيَ اللَّهُ عَنْهُمَا قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ
عَنْ بَيْعِ الْوَلَاءِ وَعَنْ هَبْتِهِ.

تخریج: أخرجه البخاري، العتق، باب بيع الولاء وهبته، ح: ٢٥٣٥ مسلم، العتق، باب النهي عن بيع الولاء وهبته، ح: ١٥٠٦ من حديث شعبة به.

Chapter 15. Regarding A Newborn Who Raises His Voice And Then Dies

2920. It was reported from Abū Hurairah, may Allāh be pleased with him, that the Prophet ﷺ said: "If a newborn raises its voice, and then dies, it will be treated as an heir." (*Da'if*)

(المعجم ١٥) بَابُ: فِي الْمَوْلُودِ يَسْتَهْلُ ثُمَّ يَمُوتُ (التحفة ١٥)

٢٩٢٠ - حَدَّثَنَا حُسَيْنُ بْنُ مُعَاذٍ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ إِسْحَاقَ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ قَسِيطٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا اسْتَهَلَ الْمَوْلُودُ وَوَرَّتْ».

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٢٥٧/٦ من حديث أبي داود به * ابن إسحاق عن عن ولحديثه شواهد ضعيفة عند ابن حبان (موارد)، ح: ١٢٢٣ والحاكم: ٣٤٨/٤، ٣٤٩ وغيرهما.

Chapter 16. The Abrogation Of Inheritance Due To Alliances By Inheritance Due To Relations

2921. It was reported from 'Ikrimah, from Ibn 'Abbās, may Allāh be pleased with him, he said: (To those also with whom you have made a pledge (brotherhood), give them their due portion.)^[1] A man would make an agreement with another man with no relationship between them, that they will inherit from one another. It was abrogated by (the following Verse of *Sūrah*) *Al-Anfāl*: "But kindred by blood are nearer to one another (regarding inheritance)."^[2]

(المعجم ١٦) - بَابُ نَسْخِ مِيرَاثِ الْعَقْدِ بِمِيرَاثِ الرَّحِمِ (التحفة ١٦)

٢٩٢١ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ ثَابِتٍ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنٍ عَنْ أَبِيهِ، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: (وَالَّذِينَ عَاقَدْتَ أَيْمَانَكُمْ فَآتُوهُمْ نَصِيْبَهُمْ) كَانَ الرَّجُلُ يُحَالِفُ الرَّجُلَ لَيْسَ بَيْنَهُمَا نَسَبٌ فَيَرِثُ أَحَدُهُمَا الْآخَرَ فَتَنْسَخُ ذَلِكَ الْأَنْفَالُ فَقَالَ: ﴿وَأَوْلُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ﴾ [الأنفال: ٧٥].

تخریج: [إسناده حسن] أخرجه البيهقي: ٢٦٢/٦ من حديث أبي داود به.

[1] Referring to a mode of recitation of *Sūrat An-Nisā'* 4:33.

[2] *Al-Anfāl*: 8:75.

2922. It was reported from Sa'eed bin Jubair, from Ibn 'Abbās, regarding Allāh's Saying: (To those also with whom you have made a pledge (brotherhood), give them their due portion) He said: "When the *Muhājirūn* came to Al-Madīnah they used to inherit from the *Anṣār* instead of their blood relatives, due to the brotherhood which the Messenger of Allāh ﷺ had established between them. When the following Verse was revealed: 'And to everyone We have appointed heirs of that (property) left,^[1] it abrogated: (To those also with whom you have made a pledge (brotherhood), give them their due portion) — of help, advice and cooperation, an a will would be made for him, but the right of inheritance had gone (was abrogated)." (*Ṣaḥīḥ*)

٢٩٢٢ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ : حَدَّثَنَا أَبُو أُسَامَةَ : حَدَّثَنِي إِدْرِيسُ بْنُ يَزِيدَ : حَدَّثَنَا طَلْحَةُ بْنُ مُصَرِّفٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ ، عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ : (وَالَّذِينَ عَاقَدْتَ أَيْمَانَكُمْ فَآتُوهُمْ نَصِيْبَهُمْ) قَالَ : كَانَ الْمُهَاجِرُونَ حِينَ قَدِمُوا الْمَدِينَةَ تُورَثُ الْأَنْصَارَ دُونَ ذَوِي رَجْمِهِ لِلأُخُوَّةِ الَّتِي آخَى رَسُولُ اللَّهِ ﷺ بَيْنَهُمْ ، فَلَمَّا نَزَلَتْ هَذِهِ الْآيَةُ : ﴿وَلِكُلِّ جَعَلْنَا مَوْلَىٰ مِمَّا تَرَكَ﴾ [النساء: ٣٣] قَالَ : نَسَخْتَهَا (وَالَّذِينَ عَاقَدْتَ أَيْمَانَكُمْ فَآتُوهُمْ نَصِيْبَهُمْ) مِنَ النَّصْرِ وَالنَّصِيْبَةِ وَالرَّفَادَةِ ، وَيُوصِي لَهُ وَقَدْ ذَهَبَ الْمِيرَاثُ .

تخريج: أخرجه البخاري، التفسير، سورة النساء، باب: ﴿ولكل جعلنا مولي مما ترك الوالدان...﴾ إلخ، ح: ٤٥٨٠ من حديث أبي أسامة به.

Comments:

The Messenger of Allāh had established the relationship of brotherhood between individuals among the *Anṣār* and *Muhājirūn*. It was on the basis of this pledge of brotherhood that the two parties became heirs of each other, superseding the relationships based on genealogy and adoption. Another customary way of mutual inheritance prevailing in pre-Islamic Arabia was through tribal alliances that bound the individuals, as well as the tribes to help each other in all exigencies. The custom continued for a time early in Islam. Allāh abolished all such relationships once and for all by apportioning the shares of inheritors in the Qur'ān. However, the obligation to help each other on moral grounds and for the sake of Islamic brotherhood, or for purposes of implementing the lawful will of a person, if any, is still in force in Islam.

2923. It was reported from Dāwud bin Al-Ḥusain, who said: "I was

٢٩٢٣ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ

[1] *An-Nisā'* 4:33.

reciting (the Qur'ān) before Umm Sa'd bint Ar-Rabī', and she was an orphan under the guardianship of Abū Bakr. I recited to her: (To those also with whom you have made a pledge). She said: "Do not read: (To those also with whom you have made a pledge). This was revealed about Abū Bakr and his son 'Abdur-Raḥmān when he refused to accept Islam. Abū Bakr took an oath never to give him any share of inheritance. When he accepted Islam, Allāh's Prophet ﷺ ordered him to give his share. 'Abdul-'Azīz (one of the narrators) added: "He did not accept Islam until he was urged by sword." (Da'if)

Abū Dāwud said: Whoever said 'Aqadat it means a pact, and whoever said: 'Āqadat it means the party who made the pact. The *Hadīth* of Ṭalḥah is correct: 'Āqadat.^[1]

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٢٠٤/٦ من حديث أبي داود به * ابن إسحاق: عنعن.

2924. It was reported from 'Ikrimah, from Ibn 'Abbās, may Allāh be pleased with him that he said, regarding the Verse, '(And those who believed, and emigrated and to those who believed but did not emigrate.'^[2] A Bedouin (who did not emigrate to Al-Madīnah) would not inherit from an emigrant, and the emigrant would

وَعَبْدُ الْعَزِيزِ بْنِ يَحْيَى الْمَعْنَى قَالَ أَحْمَدُ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ ابْنِ إِسْحَاقَ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ قَالَ: كُنْتُ أَقْرَأُ عَلَى أُمِّ سَعْدِ بِنْتِ الرَّبِيعِ، وَكَانَتْ يَتِيمَةً فِي جِجْرِ أَبِي بَكْرٍ فَقَرَأْتُ (وَالَّذِينَ عَاقَدْتَ أَيْمَانَكُمْ) فَقَالَتْ: لَا تَقْرَأُ: (وَالَّذِينَ عَاقَدْتَ أَيْمَانَكُمْ) إِنَّمَا نَزَلَتْ فِي أَبِي بَكْرٍ وَابْنِهِ عَبْدُ الرَّحْمَنِ حِينَ أَبِي الْإِسْلَامِ، فَحَلَفَ أَبُو بَكْرٍ أَنْ لَا يُورَثُهُ، فَلَمَّا أَسْلَمَ أَمَرَهُ نَبِيُّ اللَّهِ ﷺ أَنْ يُؤْتِيَهُ نَصِيبَهُ. زَادَ عَبْدُ الْعَزِيزِ: فَمَا أَسْلَمَ حَتَّى حُمِلَ عَلَى الْإِسْلَامِ بِالسَّيْفِ.

قَالَ أَبُو دَاوُدَ: مَنْ قَالَ: عَقَدْتُ جَعَلَهُ حَالِفًا. وَمَنْ قَالَ: عَاقَدْتُ جَعَلَهُ حَالِفًا. قَالَ: وَالصَّوَابُ حَدِيثُ طَلْحَةَ عَاقَدْتُ.

٢٩٢٤ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ حَدَّثَنَا عَلِيُّ بْنُ حُسَيْنٍ عَنْ أَبِيهِ، عَنْ يَزِيدِ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، وَالَّذِينَ آمَنُوا وَهَاجَرُوا: ﴿وَالَّذِينَ آمَنُوا وَلَمْ يهاجِرُوا﴾ [الأنفال: ٧٢] فَكَانَ الْأَعْرَابِيُّ لَا يَرِثُ الْمُهَاجِرَ وَلَا يَرِثُهُ الْمُهَاجِرُ فَتَسَخَّتْهَا

[1] That is, in narration no. 2922, Ṭalḥah bin Muṣarrif reported it from Sa'eed bin Jubair with that recitation.

[2] *Al-Anfāl*: 8:72.

not inherit from him. Then it was abrogated, so Allāh said: But kindred by blood are nearer to one another.”^[1] (*Hasan*)

فقال: ﴿وَأَوْلُوا الْأَرْحَامَ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ﴾ [الأنفال: ٧٥].

تخريج: [إسناده حسن] أخرجه البيهقي: ٦/٢٦٢ من حديث أبي داود به * أحمد هو ابن محمد بن ثابت.

Chapter 17. Regarding Allegiances

(المعجم ١٧) بَابُ: فِي الْحِلْفِ

(التحفة ١٧)

2925. It was reported from Jubair bin Muṭ‘im who said: “The Messenger of Allāh ﷺ said: ‘There is no alliance (*Hilf*) in Islam, and whatever alliances existed during *Jāhiliyyah*; Islam only strengthened them.’” (*Ṣaḥīḥ*)

٢٩٢٥ - حَدَّثَنَا عُمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ وَابْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ عَنْ زَكْرِيَّا، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا حِلْفَ فِي الْإِسْلَامِ، وَأَيُّمَا حِلْفٍ كَانَ فِي الْجَاهِلِيَّةِ لَمْ يَزِدْهُ الْإِسْلَامُ إِلَّا شِدَّةً».

تخريج: أخرجه مسلم، فضائل الصحابة، باب مؤاخاة النبي ﷺ بين أصحابه رضي الله تعالى عنهم، ح: ٢٥٣٠ من حديث ابن نمير به.

Comments:

A pledge or pact of mutual cooperation and support concluded between two persons, or peoples, is known as *Hilf* in Arabic.

2926. It was reported from Anas bin Mālik that he said: “The Messenger of Allāh ﷺ established alliance (of brotherhood) between the *Muhājirīn* and the *Anṣār* in our house.” Somebody asked him: “Did the Messenger of Allāh ﷺ not say: ‘There is no alliance in Islam.’ He replied: ‘The Messenger of Allāh ﷺ established an alliance (of brotherhood) between *Muhājirīn* and the *Anṣār* in our house.’” He said it two or three times. (*Ṣaḥīḥ*)

٢٩٢٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ الْأَحْوَلِ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: خَالَفَ رَسُولُ اللَّهِ ﷺ بَيْنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ فِي دَارِنَا، فَقِيلَ لَهُ: أَلَيْسَ قَالَ رَسُولُ اللَّهِ ﷺ: «لَا حِلْفَ فِي الْإِسْلَامِ»، فَقَالَ: خَالَفَ رَسُولُ اللَّهِ ﷺ بَيْنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ فِي دَارِنَا مَرَّتَيْنِ أَوْ ثَلَاثًا.

تخريج: أخرجه البخاري، الاعتصام بالكتاب والسنة، باب ما ذكر النبي ﷺ وخص على

[1] *Al-Anfāl*: 8:75.

اتفاق أهل العلم ... إلخ، ح: ٧٣٤٠ ومسلم، فضائل الصحابة. باب مؤاخاة النبي ﷺ بين أصحابه رضي الله تعالى عنهم، ح: ٢٥٢٩ من حديث عاصم الأحول به.

Comments:

Whatever pact or treaty Muslims conclude in keeping with Allāh's saying: Help you one another in righteousness and piety (*Al-Mā'idah* 5:2) is allowed and permissible, but there is no sanction for treaties built on the foundations of tribalism.

Chapter 18. Regarding A Woman Inheriting From The Blood Money Of Her Husband

(المعجم ١٨) بَابُ: فِي الْمَرْأَةِ تَرِثُ مِنْ دِيَّةِ زَوْجِهَا (التحفة ١٨)

2927. It was reported from Sa'eed who said: "Umar bin Al-Khattāb used to say: 'Blood money is only for the *Āqilah*, and the wife will not inherit anything from it' until Aḍ-Ḍaḥḥāk bin Sufyān said: 'The Messenger of Allāh ﷺ wrote to me to give a share from the blood money of Ashyam Aḍ-Ḍibābī to his wife.' So 'Umar withdrew (his ruling)." (*Ṣaḥīḥ*)

Aḥmad bin Ṣāliḥ (one of the narrators) said: "Abdur-Razzāq narrated this *Ḥadīth* to us, from Ma'mar, from Az-Zuhrī, from Sa'eed. He said in it: "The Prophet ﷺ had put him in authority over the Bedouins."

٢٩٢٧ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا سُفْيَانُ عَنِ الرَّهْرِيِّ، عَنْ سَعِيدٍ قَالَ: كَانَ عُمَرُ بْنُ الْخَطَّابِ يَقُولُ: الدِّيَّةُ لِلْعَاقِلَةِ وَلَا تَرِثُ الْمَرْأَةُ مِنْ دِيَّةِ زَوْجِهَا شَيْئًا حَتَّى قَالَ لَهُ الضَّحَّاكُ بْنُ سُفْيَانَ: كَتَبَ إِلَيَّ رَسُولُ اللَّهِ ﷺ أَنْ وَرِثَ امْرَأَةٌ أَشِيْمَ الضَّبَابِيِّ مِنْ دِيَّةِ زَوْجِهَا فَرَجَعَ عُمَرُ. قَالَ أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ بِهَذَا الْحَدِيثِ عَنْ مَعْمَرٍ، عَنِ الرَّهْرِيِّ، عَنْ سَعِيدٍ، وَقَالَ فِيهِ: وَكَانَ النَّبِيُّ ﷺ اسْتَعْمَلَهُ عَلَى الْأَعْرَابِ.

تخریج: [صحیح] أخرجه الترمذي، الفرائض، باب ما جاء في ميراث المرأة من دية زوجها، ح: ٢١١٠ وابن ماجه، ح: ٢٦٤٢ من حديث سفيان بن عيينة به وصرح بالسماع عند أحمد: ٥٢/٣ وقال الترمذي: "حسن صحيح" وصححه ابن الجارود، ح: ٩٦٦ وللحديث شواهد عند الباقين: ٢٧٦/٥، ح: ٥٣١٥ وغيره.

Comments:

The blood money paid for the murder of a person becomes in fact, the property of the deceased person. It has, therefore, to be distributed among his legal heirs, the wife being one of them.

The End of the Book of Inheritance

*In The Name of Allāh, Most
Gracious, Most Merciful.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

19. The Book Of *Kharāj, Fai* And *Imārah* (Leadership)

(المعجم ١٩) - أَوَّلُ كِتَابِ الْخَرَاجِ
وَالْفَيْءِ وَالْإِمَارَةِ (التحفة ١٤)

Chapter 1. What Is Required Upon The *Imām* In The Case Of Those Under Him

(المعجم ١) - بَابُ مَا يَلْزَمُ الْإِمَامَ مِنْ
حَقِّ الرَّعِيَّةِ (التحفة ١)

2928. It was reported from ‘Abdullāh bin ‘Umar, that the Messenger of Allāh ﷺ said: “Each one of you is a shepherd, and each one of you is responsible over his flock. So the *Amīr* that is over the people, is a shepherd, and he will be questioned about them. A man is a shepherd over the people of his household, and he will be questioned about them. A woman is a shepherd over the house of her husband and children, and she will be questioned about them. A slave is a shepherd over his master’s wealth, and he will be questioned about it. Each one of you is a shepherd, and each of you will be questioned about his flock” (*Sahīh*)

٢٩٢٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَلَا كُلكُمْ رَاعٍ وَكُلكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ عَلَيْهِمْ وَهُوَ مَسْئُولٌ عَنْهُمْ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْهُمْ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ، وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ، فَكُلكُمْ رَاعٍ وَكُلكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ».

تخريج: أخرجه البخاري، الأحكام، باب قول الله تعالى: ﴿أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ﴾ ح: ٧١٣٨ من حديث مالك به وهو في الموطأ (رواية أبي مصعب): ٢/ ١٨٢، ١٨٣، ح: ٢١٢١ ورواه مسلم، الإمارة، باب فضيلة الأمير العادل وعقوبة الجائر ... إلخ، ح: ١٨٢٩ من حديث عبدالله بن دينار به.

Chapter 2. What Has Been Related About Seeking A Position Of Leadership

2929. It was reported from ‘Abdur-Rahmān bin Samurah who said: “The Messenger of Allāh ﷺ said to me: ‘O ‘Abdur-Rahmān bin Samurah! Do not ask for a position of leadership, for if you are given leadership after asking for it, you will be left to discharge it all by yourself, but if you are given leadership without asking it, you will be helped in it.’” (*Sahih*)

تخریج: أخرجه مسلم، الأيمان، باب ندب من حلف يمينًا، فرأى غيرها خيرًا منها ... الخ، ح: ١٦٥٢ من حديث هشيم، والبخاري، الأحكام، باب: من سأل الإمارة وكل إليها، ح: ٧١٤٧ من حديث يونس به.

Comments:

There is not a single affair of man that can go in his favor without Allāh’s special blessing and help. As for an office of leadership, it is a very difficult and demanding job. Therefore, craving for it, and asking for it is to deprive oneself from the Mercy of Allāh.

2930. It was reported from Abū Mūsā, may Allāh be pleased with, who said: “I went with two men to the Prophet ﷺ. One of them addressed him, and then said: ‘We came to you so that you may employ us in your work.’ The other one said similar to the first one. He replied: ‘The most disloyal among you is the one who asks for it (a post of responsibility).’” Abū Mūsā apologized to the Prophet ﷺ and said: ‘I did not know their reason for coming. He (the Prophet) did not employ them for anything until he died. (*Da’if*)

(المعجم ٢) - بَابُ مَا جَاءَ فِي طَلَبِ
الْإِمَارَةِ (التحفة ٢)

٢٩٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَرَّازُ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا يُونُسُ وَمَنْصُورٌ عَنْ الْحَسَنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا عَبْدَ الرَّحْمَنِ بْنَ سَمُرَةَ! لَا تَسْأَلِ الْإِمَارَةَ فَإِنَّكَ إِذَا أُعْطِيَتْهَا عَنْ مَسْأَلَةٍ وُكِّلْتَ فِيهَا إِلَى نَفْسِكَ، وَإِنْ أُعْطِيَتْهَا عَنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا».

تخریج: أخرجه مسلم، الأيمان، باب ندب من حلف يمينًا، فرأى غيرها خيرًا منها ... الخ، ح: ١٦٥٢ من حديث هشيم، والبخاري، الأحكام، باب: من سأل الإمارة وكل إليها، ح: ٧١٤٧ من حديث يونس به.

٢٩٣٠ - حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ: حَدَّثَنَا خَالِدٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ أَحِيهِ، عَنْ بَشْرِ بْنِ قُرَّةَ الْكَلْبِيِّ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: انْطَلَقْتُ مَعَ رَجُلَيْنِ إِلَى النَّبِيِّ ﷺ فَتَشَهَّدَ أَحَدُهُمَا ثُمَّ قَالَ: جِئْنَا لِنَسْتَعِينَ بِنَا عَلَى عَمَلِكَ، فَقَالَ الْآخَرُ مِثْلَ قَوْلِ صَاحِبِهِ، فَقَالَ: «إِنَّ أَحْوَنَكُمْ عِنْدَنَا مَنْ طَلَبَهُ»، فَأَعْتَدَرَ أَبُو مُوسَى إِلَى النَّبِيِّ ﷺ وَقَالَ: لَمْ أَعْلَمْ لِمَا جَاءَ لَهُ، فَلَمْ يَسْتَعِنْ بِهِمَا عَلَى شَيْءٍ حَتَّى مَاتَ.

تخریج: [إسناده ضعيف] أخرجه النسائي في الكبرى، ح: ٥٩٣١ من حديث إسماعيل بن

أبي خالد به وهو مدلس وعنعن ولم أجد تصريح سماعه عن أخيه سعيد، وانظر، ح: ٤٣٥٤.

Chapter 3. Regarding A Blind Man Being Given A Position Of Leadership

(المعجم ٣) بَابُ: فِي الضَّرِيرِ يُوَلَّى
(التحفة ٣)

2931. It was reported from Anas who said: “The Prophet ﷺ left Ibn Umm Maktūm in charge over Al-Madīnah twice.” (*Ṣaḥīḥ*)

٢٩٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْمُحَرَّمِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا عِمْرَانُ الْقَطَّانُ عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ اسْتَخْلَفَ ابْنَ أُمِّ مَكْتُومٍ عَلَى الْمَدِينَةِ مَرَّتَيْنِ.

تخريج: [صحيح] تقدم، ح: ٥٩٥.

Chapter 4. Regarding Appointing A Minister

(المعجم ٤) بَابُ: فِي اتِّخَاذِ الْوَزِيرِ
(التحفة ٤)

2932. It was reported from ‘Aishah, may Allāh be pleased with her, that the Messenger of Allāh ﷺ said: “When Allāh deems good for an *Amīr*, He grants him a truthful minister; if he forgets, he will remind him, and if he remembers him, he helps him. And when Allāh wants other than that for an *Amīr*, He grants an evil minister. If he forgets, he will not remind him, and he will not help him if he remembers.” (*Ṣaḥīḥ*)

٢٩٣٢ - حَدَّثَنَا مُوسَى بْنُ عَامِرٍ الْمُرِّيُّ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَرَادَ اللَّهُ بِالْأَمِيرِ خَيْرًا جَعَلَ لَهُ وَزِيرًا صَدِيقًا، إِنْ نَسِيَ ذَكَرَهُ وَإِنْ ذَكَرَ أَعَانَهُ، وَإِذَا أَرَادَ اللَّهُ بِهِ غَيْرَ ذَلِكَ جَعَلَ لَهُ وَزِيرًا سُوءًا، إِنْ نَسِيَ لَمْ يَذْكُرْهُ وَإِنْ ذَكَرَ لَمْ يُعِنُّهُ».

تخريج: [صحيح] أخرجه البيهقي: ١١٢/١٠ من حديث أبي داود به، وصححه ابن حبان، ح: ١٥٥١ وسنده ضعيف وله شواهد عند البزار (كشف الأستار): ٢/٢٣٤ وغيره.

Chapter 5. Regarding *Al-Arāfah*^[1]

(المعجم ٥) بَابُ: فِي الْعَرَاْفَةِ (التحفة ٥)

2933. It was reported from Ṣāliḥ

٢٩٣٣ - حَدَّثَنَا عَمْرُو بْنُ عُمَانَ: حَدَّثَنَا

[1] It is plural for ‘*Arīf*, and the ‘*Arīf* is the one that informs the leader of matters related to the people and governs them for the leader.

bin Yaḥyā bin Al-Miqdām, from his grandfather Al-Miqdām bin Ma'dikarib, that the Messenger of Allāh ﷺ struck upon his shoulder, and then said: "You will be successful O Qudaim! If you die without being an *Amīr*, nor secretary, or an '*Arīf*.'" (*Da'if*)

مُحَمَّدُ بْنُ حَرْبٍ عَنْ أَبِي سَلَمَةَ سَلَيْمَانَ بْنِ سَلَيْمٍ، عَنْ يَحْيَى بْنِ جَابِرٍ، عَنْ صَالِحِ بْنِ يَحْيَى بْنِ الْمِقْدَامِ، عَنْ جَدِّهِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ ضَرَبَ عَلَيَّ مِنْكَيْبِهِ، ثُمَّ قَالَ: «أَفْلَحْتَ يَا قُدَيْمُ! إِنْ مِتُّ وَلَمْ تَكُنْ أَمِيرًا وَلَا كَاتِبًا وَلَا عَرِيفًا».

تخریج: [إسناده ضعيف] أخرجه أحمد: ٤/١٣٣ والبيهقي: ٦/٣٦١ من حديث صالح بن يحيى به وهو لين (تقريب) * حديث: "فلا يكونن عريفًا ولا شرطيًا ولا جاييًا ولا خازنًا، حسن رواه أبو يعلى، ح: ١١١٥ وصححه ابن حبان، ح: ١٥٥٨.

Comments:

The Messenger of Allāh ﷺ and the Caliphs that followed him, had adopted various methods for the management and representation of different sections of the society. Sometimes, the responsibility of educating the new Muslims on religious lines was entrusted to these representatives. At times, representatives or chiefs of the previous dispensations were retained on their posts with new directives. At other times, people from groups already trained were either deputed for the purpose, or they were sent just to train the new entrants to Islam, and came back after doing their task.

2934. It was reported from Ghālib Al-Qaṭṭān, from a man, from his father, from his grandfather, that they were staying at one of the springs. When the Message of Islam reached them, the owner of the spring told his people that he will give them one hundred camels if they accept Islam. They accepted Islam, and he divided the camels between them. Then it occurred to him to take his camels back from them. He sent his son to the Prophet ﷺ and instructed him: "Go to the Prophet ﷺ and say to him: 'My father is sending his *Salām* to you. He had allocated one hundred camels for his people if they accepted Islam. They

٢٩٣٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا غَالِبُ الْقَطَّانُ عَنْ رَجُلٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّهُمْ كَانُوا عَلَى مَنَهْلِ مِنَ الْمَنَاهِلِ، فَلَمَّا بَلَغَهُمُ الْإِسْلَامُ جَعَلَ صَاحِبُ الْمَاءِ لِقَوْمِهِ مِائَةَ مِنَ الْإِبِلِ عَلَى أَنْ يُسَلِّمُوا، فَاسْأَلُوا وَقَسَمَ الْإِبِلَ بَيْنَهُمْ، وَبَدَأَ لَهُ أَنْ يَرْتَجِعَهَا مِنْهُمْ، فَأَرْسَلَ ابْنَهُ إِلَى النَّبِيِّ ﷺ، فَقَالَ لَهُ: آتِ النَّبِيَّ ﷺ فَقُلْ لَهُ: إِنْ أَبِي يُقْرِئُكَ السَّلَامَ وَإِنَّهُ جَعَلَ لِقَوْمِهِ مِائَةَ مِنَ الْإِبِلِ عَلَى أَنْ يُسَلِّمُوا فَاسْأَلُوا وَقَسَمَ الْإِبِلَ بَيْنَهُمْ وَبَدَأَ لَهُ أَنْ يَرْتَجِعَهَا مِنْهُمْ أَفَهُوَ أَحَقُّ بِهَا أَمْ هُمْ؟ فَإِنْ قَالَ لَكَ: نَعَمْ أَوْ لَا، فَقُلْ لَهُ: إِنْ

accepted Islam, so he divided the camels among them. Now it occurred to him that he wants his camels back. Is he more entitled to them or are they?" If he says to you: 'Yes,' or 'No,' say to him: 'My father is an old man and he is the *'Arif* of the water, and he is requesting you (the son) to make the *'Arif* after him.' He came to him and said: 'My father is sending his *Salām* to you.' He replied: "May peace be upon you and your father.' He said: 'My father had allocated one hundred camels for his people if they accept Islam. They became Muslims, and made their Islam good (being steadfast on Islam). Now it occurred to him that he wants his camels back. Is he more entitled to them or are they?' He said: 'If he likes to give it to them he may do so, and if he likes to take it back then he is more entitled to it than his people. If they accept Islam then for them is Islam, but if they do not accept Islam, then they will be fought for Islam.' He said: 'My father is an old man, and he is the *'Arif* of the water, and he is requesting you to make me the *'Arif* after him.' He replied: 'The role of the *'Arif* is important, and people must have *'Arifs*, but the *'Arif* are in the Fire.'" (*Da'if*)

أَبِي سَيْحٍ كَبِيرٌ وَهُوَ عَرِيفُ الْمَاءِ وَإِنَّهُ يَسْأَلُكَ أَنْ تَجْعَلَ لِي الْعِرَافَةَ بَعْدَهُ. فَأَتَاهُ فَقَالَ: إِنَّ أَبِي يُرِيئُكَ السَّلَامَ، فَقَالَ: «وَعَلَيْكَ وَعَلَى أَيْبِكَ السَّلَامُ»، فَقَالَ: إِنَّ أَبِي جَعَلَ لِقَوْمِهِ مِائَةَ مِنَ الْإِبِلِ عَلَى أَنْ يُسَلِّمُوا فَأَسَلِمُوا وَحَسَنَ إِسْلَامُهُمْ ثُمَّ بَدَأَ لَهُ أَنْ يَرْتَجِعَهَا مِنْهُمْ أَفَهُوَ أَحَقُّ بِهَا أَمْ هُمْ؟ فَقَالَ: «إِنْ بَدَأَ لَهُ أَنْ يُسَلِّمَهَا لَهُمْ فَلْيُسَلِّمَهَا، وَإِنْ بَدَأَ لَهُ أَنْ يَرْتَجِعَهَا فَهُوَ أَحَقُّ بِهَا مِنْهُمْ، فَإِنْ أَسَلِمُوا فَلَهُمْ إِسْلَامُهُمْ، وَإِنْ لَمْ يُسَلِّمُوا فُوتَلُوا عَلَى الْإِسْلَامِ». وَقَالَ: إِنَّ أَبِي سَيْحٍ كَبِيرٌ وَهُوَ عَرِيفُ الْمَاءِ وَإِنَّهُ يَسْأَلُكَ أَنْ تَجْعَلَ لِي الْعِرَافَةَ بَعْدَهُ. فَقَالَ: «إِنَّ الْعِرَافَةَ حَقٌّ وَلَا بُدَّ لِلنَّاسِ مِنَ الْعُرَفَاءِ وَلَكِنَّ الْعُرَفَاءَ فِي النَّارِ».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٣٦٦/٥ والنسائي في عمل اليوم والليلة، ح: ٣٧٣ من حديث غالب القطان به مختصراً وفيه غير واحد من المجهولين، انظر، ح: ٥٢٣١ ورواه البيهقي: ٣٦١/٦ من حديث أبي داود به.

Chapter 6. Regarding Appointing A Secretary (*Kātib*)

(المعجم ٦) بَابُ: فِي اتِّخَاذِ الْكَاتِبِ
(التحفة ٦)

2935. It was reported from Ibn ‘Abbās, that he said: As-Sijil was a secretary *Kātib* for the Prophet ﷺ. (*Da‘īf*)

٢٩٣٥ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا نُوحُ بْنُ قَيْسٍ عَنْ يَزِيدَ بْنِ كَعْبٍ، عَنْ عَمْرِو بْنِ مَالِكٍ، عَنْ أَبِي الْجَوْزَاءِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: السَّجِلُ كَاتِبٌ كَانَ لِلنَّبِيِّ ﷺ.

تخریج: [إسناده ضعيف] أخرجه النسائي في الكبرى، ح: ١١٣٣٥ عن قتيبة به * يزيد بن كعب: مجهول الحال، لم يوثقه غير ابن حبان وللحديث طريق آخر: ضعيف عند الخطيب: ٨/ ١٧٥ في تاريخه.

Chapter 7. On Collecting Charity^[1]

(المعجم ٧) بَابُ: فِي السَّعَايَةِ عَلَى
الصَّدَقَةِ (التحفة ٧)

2936. It was reported from Rāfi‘ bin Khadij: “I heard the Messenger of Allāh ﷺ saying: “The one who works in collecting charity in truth is like the one who fights in the cause of Allāh until he returns.” (*Hasan*)

٢٩٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ الْأَسْبَاطِيُّ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَاصِمِ بْنِ عَمْرٍو ابْنِ قَتَادَةَ، عَنْ مُحَمَّدِ بْنِ لَبِيدٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْعَامِلُ عَلَى الصَّدَقَةِ بِالْحَقِّ كَالْعَازِي فِي سَبِيلِ اللَّهِ حَتَّى يَرْجِعَ إِلَى بَيْتِهِ».

تخریج: [إسناده حسن] أخرجه الترمذي، الزكاة، باب ما جاء في العامل على الصدقة بالحق: ٦٤٥ وابن ماجه، ح: ١٨٠٩ من حديث محمد بن إسحاق به وصرح بالسمع عند أحمد: ٤/ ١٤٣ وصححه ابن خزيمة، ح: ٢٣٣٤ والحاكم على شرط مسلم: ٤٠٦/١ ووافقه الذهبي وقال الترمذي: "حسن صحيح".

2937. It was reported from ‘Uqbah bin ‘Āmir who said: “I heard the Messenger of Allāh ﷺ saying: ‘*Ṣāhib Maks*^[2] will not enter the

٢٩٣٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ ابْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ

[1] Here the meaning is the one who collects *Zakāt*, and it may also be understood to apply to collecting charity in general.

[2] One who wrongfully takes what is not due from the people, as in one who institutes or is employed to take an unlawful tax.

Paradise” (*Da'if*)

عَبْدُ الرَّحْمَنِ بْنِ شِمَاسَةَ، عَنْ عُقْبَةَ بْنِ غَامِرٍ
قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا
يَدْخُلُ الْجَنَّةَ صَاحِبُ مَكْسٍ».

تخريج: [إسناده ضعيف] أخرجه أحمد: ١٤٣/٤ عن محمد بن سلمة به، وصححه ابن خزيمة، ح: ٢٣٣٣ وابن الجارود، ح: ٣٣٩ والحاكم على شرط مسلم: ٤٠٤/١ ووافقه الذهبي * محمد بن إسحاق بن يسار: عنن.

2938. It was reported from Ibn Ishāq who said: “The one who takes the tithe from people.” Meaning, in defining “*Ṣāhib Maks*” (*Hasan*)

٢٩٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْقَطَّانُ
عَنْ ابْنِ مَعْرَاءَ، عَنْ ابْنِ إِسْحَاقَ قَالَ: الَّذِي
يَعْتَسِرُ النَّاسَ يَعْني صَاحِبَ الْمَكْسِ.

تخريج: [إسناده حسن] انفرد به أبو داود.

Chapter 8. Regarding The Appointment Of The *Khalīfah*

(المعجم ٨) بَابُ: فِي الْخَلِيفَةِ
يُسْتَخْلَفُ (التحفة ٨)

2939. It was reported from Ibn ‘Umar who said: “‘Umar said: ‘If I do not appoint a *Khalīfah* (I may do so), for the Messenger of Allāh ﷺ had not appointed a *Khalīfah*. If I appoint a *Khalīfah* (I may do so) for Abū Bakr appointed a *Khalīfah*.” He (Ibn ‘Umar) said: “By Allāh! As soon as he mentioned the Messenger of Allāh ﷺ and Abū Bakr, I knew that he will not equate anyone with the Messenger of Allāh ﷺ, and that he is not going to appoint a *Khalīfah*.” (*Ṣahīh*)

٢٩٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ بْنِ سُفْيَانَ
وَسَلَمَةُ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا
مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ
قَالَ: قَالَ عُمَرُ: إِنِّي إِنْ لَا أَسْتَخْلِفُ، فَإِنَّ
رَسُولَ اللَّهِ ﷺ لَمْ يَسْتَخْلِفْ، وَإِنْ أَسْتَخْلِفُ
فَإِنَّ أَبَا بَكْرٍ قَدْ اسْتَخْلَفَ، قَالَ: فَوَاللَّهِ! مَا
هُوَ إِلَّا أَنْ ذَكَرَ رَسُولَ اللَّهِ ﷺ وَأَبَا بَكْرٍ،
فَعَلِمْتُ أَنَّهُ لَا يَعْدِلُ بِرَسُولِ اللَّهِ ﷺ أَحَدًا
وَإِنَّهُ غَيْرُ مُسْتَخْلِفٍ.

تخريج: أخرجه مسلم، الإمامة، باب الاستخلاف وتركه، ح: ١٨٢٣ من حديث عبدالرزاق

Chapter 9. What Has Been Related About The *Bai'ah* (Pledge Of Allegiance)

(المعجم ٩) - بَابُ مَا جَاءَ فِي الْبَيْعَةِ
(التحفة ٩)

2940. It was reported from Ibn 'Umar who said: "We used to pledge allegiance to the Prophet ﷺ to hear and to obey, and he used to tell us: 'In what you people are able to.'" (*Ṣaḥīḥ*)

٢٩٤٠ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ قَالَ: كُنَّا نُبَايِعُ النَّبِيَّ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ وَيُلْقَنَّا: «فِيمَا اسْتَطَعْتُمْ».

تخریج: أخرجه البخاري، الأحكام، باب: كيف يبايع الإمام الناس؟ ح: ٧٢٠٢ ومسلم، الإمارة، باب البيعة على السمع والطاعة فيما استطاع، ح: ١٨٦٧ من حديث عبدالله بن دينار به.

2941. It was reported from 'Urwah, that 'Āishah, may Allāh be pleased with her, told him about the pledge of allegiance taken by the Messenger of Allāh ﷺ from the woman. She said: 'The Prophet ﷺ never touched a woman with his hand, ever. But he would take the pledge of allegiance from them. If he took it from her and she gave it, he would say: 'You may go, for I have taken your pledge.'" (*Ṣaḥīḥ*)

٢٩٤١ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهَبٍ: حَدَّثَنِي مَالِكٌ عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَخْبَرَتْهُ عَنْ بَيْعَةِ رَسُولِ اللَّهِ ﷺ لِلنِّسَاءِ قَالَتْ: مَا مَسَّ النَّبِيَّ ﷺ بِيَدِهِ امْرَأَةً قَطُّ إِلَّا أَنْ يَأْخُذَ عَلَيْهَا، فَإِذَا أَخَذَ عَلَيْهَا فَأَعْطَتْهُ قَالَ: «أَذْهَبِي فَقَدْ بَايَعْتِكِ».

تخریج: أخرجه مسلم، الإمارة، باب كيفية بيعة النساء، ح: ١٨٦٦ من حديث ابن وهب، والبخاري، الأحكام، باب بيعة النساء، ح: ٧٢١٤ من حديث ابن شهاب الزهري به.

2942. It was reported from Abū 'Aqil Zuhrah bin Ma'bad, from his grandfather, 'Abdullāh bin Hishām, he said: "And he saw the Prophet ﷺ, and his mother Zainab bint Ḥumaid took him to the Messenger of Allāh, ﷺ and said: 'O Messenger of Allāh! Receive the pledge of allegiance from him.' The Messenger of Allāh ﷺ said: 'He is a child.' Then he wiped his head." (*Ṣaḥīḥ*)

٢٩٤٢ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ: حَدَّثَنَا أَبُو عَقِيلٍ زُهْرَةُ ابْنُ مَعْبُدٍ عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ هِشَامٍ، قَالَ: وَكَانَ قَدْ أَدْرَكَ النَّبِيَّ ﷺ وَذَهَبَتْ بِهِ أُمُّهُ زَيْنَبُ بِنْتُ حُمَيْدٍ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! بَايِعْهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هُوَ صَغِيرٌ»، فَمَسَحَ رَأْسَهُ.

تخریج: أخرجه البخاري، الأحكام، باب بيعة الصغير، ح: ٧٢١٠ من حديث عبدالله بن يزيد

المقرىء به وزاد: "ودعا له".

Chapter 9,10. Regarding Granting Provision To (Government) Employees

(المعجم ٩، ١٠) بَابُ: فِي أَرْزَاقِ الْعُمَّالِ (التحفة ١٠)

2943. It was reported from 'Abdullāh bin Buraidah, from his father, from the Prophet ﷺ, who said: "If we appoint somebody to do any (administrative) work and grant him a provision, anything he takes beyond that is *Ghulūl*." (*Hasan*)

٢٩٤٣ - حَدَّثَنَا زَيْدُ بْنُ أَحْزَمَ أَبُو طَالِبٍ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ عَبْدِ الْوَارِثِ بْنِ سَعِيدٍ، عَنْ حُسَيْنِ الْمُعَلَّمِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ اسْتَعْمَلْنَا عَلَى عَمَلٍ فَرَزَقْنَاهُ رِزْقًا فَمَا أَخَذَ بَعْدَ ذَلِكَ فَهُوَ غُلُولٌ».

تخريج: [إسناده حسن] أخرجه ابن خزيمة، ح: ٢٣٦٩ عن زيد به، وصححه الحاكم على شرط الشيخين: ٤٠٦/١ ووافقه الذهبي.

2944. It was reported from Ibn As-Sā'idī, who said: "‘Umar appointed me to collect the *Sadaqah* (*Zakāt*). When I finished collecting it, he ordered some payment to be given to me. I said: 'I only did it for Allāh.' He replied: 'Take what you are given, for I worked (in some administrative position) in the time of the Messenger of Allāh ﷺ and he paid me for it.'" (*Sahīh*)

٢٩٤٤ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا لَيْثٌ عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَسْجِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ ابْنِ السَّاعِدِيِّ قَالَ: اسْتَعْمَلَنِي عُمَرُ عَلَى الصَّدَقَةِ، فَلَمَّا فَرَعْتُ أَمَرَ لِي بِعُمَالَةٍ فَقُلْتُ: إِنَّمَا عَمِلْتُ لِلَّهِ، قَالَ: خُذْ مَا أُعْطِيتَ فَإِنِّي قَدْ عَمِلْتُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَعَمَلْتَنِي.

تخريج: وأخرجه مسلم، الزكاة، باب جواز الأخذ بغير سؤال ولا تطلع، ح: ١٠٤٥ من حديث ليث بن سعد به، وتقدم: ١٦٤٧.

Comments:

These texts are proof enough for the allowance of paying government workers for their duties, even though they do their work for Allāh's sake.

2945. It was reported from Al-Mustawrid bin Shaddād who said: "I heard the Prophet ﷺ saying: 'Anyone who is employed by us may get a wife, if he has no servant, then he may get a servant,

٢٩٤٥ - حَدَّثَنَا مُوسَى بْنُ مَرْوَانَ الرَّقِّيُّ: حَدَّثَنَا الْمُعَاوِيُّ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنِ الْحَارِثِ بْنِ يَزِيدٍ، عَنْ [عَبْدِ الرَّحْمَنِ بْنِ]

and if he has no dwelling, then he may get a dwelling.”

He said: “Abū Bakr said: ‘I have been informed that the Prophet ﷺ said: “Anybody who takes anything else, then he is treacherous or a thief.”^[1] (Ṣaḥīḥ)

جُبَيْرُ بْنُ نُفَيْرٍ، عَنِ الْمُسْتَوْرِدِ بْنِ شَدَّادٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ كَانَ لَنَا عَامِلًا فَلْيَكْتَسِبْ زَوْجَةً فَإِنْ لَمْ يَكُنْ لَهُ خَادِمٌ فَلْيَكْتَسِبْ خَادِمًا، فَإِنْ لَمْ يَكُنْ لَهُ مَسْكَنٌ فَلْيَكْتَسِبْ مَسْكَنًا». قَالَ: قَالَ أَبُو بَكْرٍ: أَخْبِرْتُ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ اتَّخَذَ غَيْرَ ذَلِكَ فَهُوَ غَالٍ أَوْ سَارِقٌ».

تخريج: [إسناده صحيح] أخرجه البيهقي: ٦/٣٥٥ من حديث أبي داود به ورواه أحمد: ٤/٢٢٩ وصححه ابن خزيمة، ح: ٢٣٧٠ والحاكم على شرط البخاري: ١/٤٠٦ ووافقه الذهبي، وقالوا: عبدالرحمن بن جبير، بدل جبير بن نفير وهو أشبه بالصواب.

Chapter 10,11 Regarding Gifts For An Employee (In Government)

(المعجم ١٠، ١١) بَابُ: فِي هَدَايَا الْعُمَّالِ (التحفة ١١)

2946. It was reported from Abū Ḥumaid As-Sā'idī who said: “The Prophet ﷺ appointed a man from Al-Azd called Ibn Al-Lutbiyyah — Ibn As-Sarḥ (one of the narrators) said: Ibn Al-Utbiyyah — to collect the *Ṣadaqah*. When he returned, he said: ‘This is for you, and this has been given to me as a gift.’ So the Prophet ﷺ stood up on the *Minbar*, praised and glorified Allāh, and then said: ‘What is the matter with the employee; we send him, and he comes back saying: “This is for you (the collection of *Zakāt*), and this has been given to me as gift.” Why does he not sit in the house of his mother or father and

٢٩٤٦ - حَدَّثَنَا ابْنُ السَّرْحِ وَ ابْنُ أَبِي خَلْفٍ لَفْظُهُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ: أَنَّ النَّبِيَّ ﷺ اسْتَعْمَلَ رَجُلًا مِنَ الْأَزْدِ يُقَالُ لَهُ: ابْنُ اللَّتْبِيَّةِ - قَالَ ابْنُ السَّرْحِ: ابْنُ الْأَثْبِيِّ - عَلَى الصَّدَقَةِ فَجَاءَ فَقَالَ: هَذَا لَكُمْ وَهَذَا أُهْدِيَ لِي، فَقَامَ النَّبِيُّ ﷺ عَلَى الْمِنْبَرِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَقَالَ: «مَا بَالُ الْعَامِلِ نَبَعْتُهُ فَيَجِيءُ فَيَقُولُ: هَذَا لَكُمْ وَهَذَا أُهْدِيَ لِي، أَلَا جَلَسَ فِي بَيْتِ أُمِّهِ أَوْ أَبِيهِ فَيَنْظُرُ أَيُّهُدَى لَهُ أَمْ لَا، لَا يَأْتِي أَحَدًا مِنْكُمْ بِشَيْءٍ مِنْ ذَلِكَ

[1] In *Awn Al-Ma'būd*, the author said: “It appears that it is Abū Bakr Aṣ-Ṣiddiq, may Allāh be pleased with him.” But in *Ṣaḥīḥ Ibn Khuzaimah* (no. 2370), Ibn Khuzaimah narrated it through the same route as the author, via Al-Mu'āfā, who is Al-Mu'āfā bin 'Imrān Al-Mawṣilī. Here Ibn Khuzaimah has: “Abū Bakr” — that is Al-Mu'āfā — said.

then see if he is given a gift or not. None of you will take anything of that, except that he will come along with it on the Day of Resurrection, if it is a camel; it will be grunting, or a cow; it will be mooing, or a sheep; it will be bleating.' Then he raised his arms up until we saw the whiteness of his armpits, and he said: 'O Allāh! Have I not conveyed? O Allāh! Have I not the conveyed?'" (*Ṣaḥīḥ*)

تخريج: أخرجه البخاري، الأحكام، باب هدايا العمال، ح: ٧١٧٤ ومسلم، الإمارة، باب تحريم هدايا العمال، ح: ١٨٣٢ من حديث سفيان بن عيينة به.

Chapter 11,12. *Ghulūl* In Charity

2947. It was reported from Abū Mas'ūd Al-Anṣarī who said: "The Prophet ﷺ dispatched me to collect the *Zakāh*, then he said: 'Proceed Abū Mas'ūd, I should not find you on the Day of Judgment, and on your back you are carrying a grunting camel from the *Ṣadaqah* which you acquired deceitfully' He said: 'Then I will not go.' He replied: 'Then I will not force you.'" (*Ṣaḥīḥ*)

تخريج: [إسناده صحيح] وله شاهد عند مسلم، ح: ١٨٣١.

Chapter 12,13. Regarding Matters Of Those Who Are Under *Imām*, His Duties, And Him Secluding Himself From Them

2948. It was reported from Abū Mariam Al-Azdī, who said: "I entered upon Mu'āwiyah, and he

إِلَّا جَاءَ بِهِ يَوْمَ الْقِيَامَةِ، إِنْ كَانَ بَعِيرًا فَلَهُ رُغَاءٌ أَوْ بَقْرَةٌ فَلَهَا حُورٌ أَوْ شَاةٌ تَبْعُرُ، ثُمَّ رَفَعَ يَدَيْهِ حَتَّى رَأَيْنَا عُقْرَةَ يُطْبِئُ ثُمَّ قَالَ: «اللَّهُمَّ هَلْ بَلَعْتُ، اللَّهُمَّ هَلْ بَلَعْتُ».

(المعجم ١٢، ١١) بَابُ: فِي غُلُولِ الصَّدَقَةِ (التحفة ١٢)

٢٩٤٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ مُطْرِفٍ، عَنْ أَبِي الْجَهْمِ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ: بَعَثَنِي النَّبِيُّ ﷺ سَاعِيًا ثُمَّ قَالَ: «أَنْطَلِقْ أَبَا مَسْعُودٍ لَا أَلْفَيْتَكَ يَوْمَ الْقِيَامَةِ تَجِيءُ وَعَلَى ظَهْرِكَ بَعِيرٌ مِنْ إِبِلِ الصَّدَقَةِ لَهُ رُغَاءٌ قَدْ غَلَلْتَهُ». قَالَ: إِذَا لَا أَنْطَلِقُ قَالَ: «إِذَا لَا أُكْرِهَكَ».

(المعجم ١٢، ١٣) بَابُ: فِي مَا يَلْزَمُ الْإِمَامَ مِنْ أَمْرِ الرَّعِيَّةِ وَالْحَجَبَةِ عَنْهُمْ (التحفة ١٣)

٢٩٤٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ الدَّمَشْقِيُّ: حَدَّثَنَا يَحْيَى بْنُ حَمْرَةَ قَالَ:

said: 'What a good moment this visit of yours is for us O father of so-and-so' — which was a phrase used by the Arabs. I replied: 'It is a *Hadīth* that I heard, which I will inform you of. I heard the Messenger of Allāh ﷺ saying: "Whomever Allāh, the Mighty and Sublime, appoints over some affairs of the Muslims, then he secludes himself (from them) not fulfilling their needs, wants and poverty, Allāh will seclude Himself from his needs, wants and poverty." He said: "He (Mu'āwiyah) then appointed a man to look after the needs of the people." (*Hasan*)

حَدَّثَنِي ابْنُ أَبِي مَرْيَمَ أَنَّ الْقَاسِمَ بْنَ مَخْيِمَةَ أَخْبَرَهُ أَنَّ أَبَا مَرْيَمَ الْأَزْدِيَّ أَخْبَرَهُ قَالَ: دَخَلْتُ عَلَى مُعَاوِيَةَ قَالَ: مَا أَنْعَمْنَا بِكَ أَبَا فَلَانٍ - وَهِيَ كَلِمَةٌ تَقُولُهَا الْعَرَبُ - فَقُلْتُ: حَدِيثًا سَمِعْتُهُ أُخْبِرُكَ بِهِ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ وَلَّاهُ اللَّهُ عَزَّوَجَلَّ شَيْئًا مِنْ أَمْرِ الْمُسْلِمِينَ فَاحْتَجَبَ دُونَ حَاجَتِهِمْ وَخَلَّتْهُمْ وَفَقَّرَهُمْ احْتَجَبَ اللَّهُ عَنْهُ دُونَ حَاجَتِهِ وَخَلَّتْهُ وَفَقَّرَهُ»، قَالَ: فَجَعَلَ رَجُلًا عَلَى حَوَائِجِ النَّاسِ.

تخریج: [إسناده حسن] أخرجه الترمذي، الأحكام، باب ما جاء في إمام الرعية، ح: ١٣٣٣ من حديث يحيى بن حمزة به وذكر كلامًا وصححه الحاكم: ٩٣/٤، ٩٤ ووافقه الذهبي وللحديث شواهد عند الترمذي، ح: ١٣٣٢ وأحمد: ٢٣٨/٥ وغيرهما.

2949. It was reported from Abū Hurairah who said: "The Messenger of Allāh ﷺ said: 'Whatever I give to you people, and whatever I withhold, all I am but only a treasurer, putting it where I have been ordered.'" (*Sahih*)

٢٩٤٩ - حَدَّثَنَا سَلْمَةُ بْنُ شَيْبٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا بِهِ أَبُو هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَوْتَيْكُمْ مِنْ شَيْءٍ وَمَا أَمْتَعُكُمْوهُ إِنْ أَنَا إِلَّا خَازِنٌ أَضْعُ حَيْثُ أُمِرْتُ».

تخریج: [إسناده صحيح] أخرجه أحمد: ٣١٤/٢ عن عبدالرزاق به وهو في صحيفة همام بن منبه، ح: ٤٣.

2950. It was reported from Mālik bin Aws bin Al-Ḥadathān, who said: "One day 'Umar mentioned the *Fai'* and said: 'I am not more entitled to this *Fai'* than any of you, and none of us is more entitled to it than others, except that we are superior (to each other) based upon the

٢٩٥٠ - حَدَّثَنَا الثَّقَلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلْمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَطَاءٍ، عَنْ مَالِكِ بْنِ أَوْسِ بْنِ الْحَدَثَانِ قَالَ: ذَكَرَ عُمَرُ بْنُ الْخَطَّابِ يَوْمًا الْفَيْءَ فَقَالَ: مَا أَنَا بِأَحَقَّ بِهَذَا الْفَيْءِ مِنْكُمْ

Book of Allāh, the Mighty and Sublime, and the divisions made by the Messenger of Allāh ﷺ; so there is the man, and his precedence in accepting Islam; and the man, and his hardships, and the man; and his family, and the man; and his needs.” (*Da'if*)

وَمَا أَحَدٌ مِّثًا بِأَحَقَّ بِهِ مِنْ أَحَدٍ إِلَّا أَنَا عَلَى مَنَازِلِنَا مِنْ كِتَابِ اللَّهِ عَزَّوَجَلَّ وَقَسَمَ رَسُولُهُ ﷺ فَالرَّجُلُ وَقَدَمُهُ وَالرَّجُلُ وَبِلَاؤُهُ وَالرَّجُلُ وَوَعِيَالُهُ وَالرَّجُلُ وَحَاجَتُهُ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤٢/١ من حديث محمد بن إسحاق به ولم أجد تصريح سماعه في هذا السياق.

Chapter 13,14. Regarding Dividing the *Fai*'

(المعجم ١٣، ١٤) بَابُ: فِي قَسْمِ الْفَيْءِ (التحفة ١٤)

Comments:

The term *Fai*' is used in the Qur'an and *Sunnah* for spoils obtained without actual fighting. *Ghanimah*, on the other hand, refers to the spoils obtained after conquering the territory by fighting. *Fai*' is sometimes used to mean *Ghanimah*.

2951. It was reported from Zaid bin Aslam, that 'Abdullāh bin 'Umar entered upon Mu'āwiyah. He (Mu'āwiyah) said: "Tell me what you need O Abū 'Abdur-Rahmān!" He replied: "That which is given to the freed slaves, for I have seen the Messenger of Allāh ﷺ whenever anything came he would start with the freed slaves." (*Hasan*)

٢٩٥١ - حَدَّثَنَا هَارُونُ بْنُ زَيْدِ بْنِ أَبِي الرَّزَّاقِ: أَخْبَرَنِي أَبِي: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ دَخَلَ عَلَى مُعَاوِيَةَ فَقَالَ: حَاجَتَكَ يَا أَبَا عَبْدِ الرَّحْمَنِ! فَقَالَ: عَطَاءُ الْمُحَرَّرِينَ فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ أَوَّلَ مَا جَاءَهُ شَيْءٌ بَدَأَ بِالْمُحَرَّرِينَ.

تخريج: [إسناده حسن] أخرجه ابن الجارود، ح: ١١٤ من حديث هشام بن سعد به.

Comments:

Prior to being set free, their names did not get separate entries in the account books, but only as clients of their masters. Now that they are free, they are awarded something from the *Fai*'.

2952. It was reported from 'Āishah, may Allāh be pleased with her, that the Prophet ﷺ was brought a pouch containing some beads which he divided among the free women and the slave women.

٢٩٥٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: أَخْبَرَنَا عَيْسَى: حَدَّثَنَا ابْنُ أَبِي ذُنَيْبٍ عَنْ الْقَاسِمِ بْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ

‘Āishah said: “My father, may Allāh be pleased with him, would divide (something) among the free men and slaves.” (*Ṣaḥīḥ*)

عَنْهَا: أَنَّ النَّبِيَّ ﷺ أَتَى بِطَبِئَةٍ فِيهَا خَرَزٌ فَقَسَمَهَا لِلْحَرَّةِ وَالْأَمَةِ قَالَتْ عَائِشَةُ: كَانَ أَبِي رَضِيَ اللَّهُ عَنْهُ يُقْسِمُ لِلْحُرِّ وَالْعَبْدِ.

تخريج: [إسناده صحيح] أخرجه أحمد: ٢٣٨/٦ من حديث محمد بن عبدالرحمن بن أبي ذئب به.

Comments:

Meaning, even though they do not get a specified share of the spoils of war, the Messenger of Allāh (ﷺ) would designate something for them.

2953. It was reported from ‘Awf bin Mālik, that whenever the *Fai* would divide (distribute) it the same day. He would give a married man two shares, and one share to a single person. Ibn Al-Muṣaffā (one of the narrators) added (in his version): “We were summoned, and I used to be summoned before ‘Ammār was. I was summoned, and he gave me two portions for I had a family, then he summoned ‘Ammār bin Yāsir after me, and he was given one portion.” (*Ṣaḥīḥ*)

٢٩٥٣ - حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ؛ ح: وَحَدَّثَنَا ابْنُ الْمُصَفَّى قَالَ: حَدَّثَنَا أَبُو الْمُغِيرَةِ جَمِيعًا عَنْ صَفْوَانَ بْنِ عَمْرٍو، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ ابْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ عَوْفِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا آتَاهُ الْفَيْءُ قَسَمَهُ فِي يَوْمِهِ فَأَعْطَى الْآهْلَ حَظَّيْنِ وَأَعْطَى الْعَزَبَ حَظًّا. زَادَ ابْنُ الْمُصَفَّى: فَدَعَيْتَنَا وَكُنْتُ أُدْعَى قَبْلَ عَمَّارِ فَدَعَيْتُ فَأَعْطَانِي حَظَّيْنِ وَكَانَ لِي أَهْلٌ ثُمَّ دُعِيَ بَعْدِي عَمَّارُ بْنُ يَاسِرٍ فَأَعْطَانِي حَظًّا وَاحِدًا.

تخريج: [إسناده صحيح] أخرجه أحمد: ٢٩/٦ من حديث ابن المبارك به وصححه ابن الجارود، ح: ١١١٢.

Chapter 14,15. Regarding Providing For Offspring

2954. It was reported from Jābir bin ‘Abdullāh who said: “The Messenger of Allāh (ﷺ) used to say: ‘I am more worthy of every believer than himself, so whoever leaves any wealth behind, it is for his family, and whoever leaves a debt or

(المعجم ١٤، ١٥) بَابُ: فِي أَرْزَاقِ
الذَّرِّيَّةِ (التحفة ١٥)

٢٩٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ مَنْ تَرَكَ مَالًا فَلْأَهْلِهِ وَمَنْ تَرَكَ دَيْنًا أَوْ ضَيَاعًا فَلِإِيَّيَّ

dependant behind, then it is upon me and to my responsibility.”^[1]

وَعَلَيَّ».

(*Ṣaḥīḥ*)

تخریج: [صحيح] أخرجه ابن ماجه، الصدقات، باب من ترك دينًا أو ضياعًا فعلى الله وعلى رسوله، ح: ٢٤١٦ من حديث سفيان الثوري به ورواه مسلم من حديث جعفر الصادق به انظر، ح: ٣٣٤٣.

2955. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Whoever leaves behind wealth, then it is for his heirs, and whoever leaves a burden behind, then it is to be referred to us.” (*Ṣaḥīḥ*)

٢٩٥٥ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ بْنِ ثَابِتٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَرَكَ مَالًا فَلِوَرَثَتِهِ وَمَنْ تَرَكَ كَلًّا فَلَيْنَا».

تخریج: أخرجه البخاري، الفرائض، باب ميراث الأسير، ح: ٦٧٦٣ ومسلم، الفرائض، باب من ترك مالا فلورثته، ح: ١٧/١٦١٩ من حديث شعبة به.

2956. It was reported from Jābir bin ‘Abdullāh, from the Prophet ﷺ, that he would say: “I am more worthy of every believer than himself. So any man who dies, and leaves a debt behind, then it is referred to me, and whoever leaves wealth behind, it is for his heirs.” (*Ḥasan*)

٢٩٥٦ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنِ الرَّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ كَانَ يَقُولُ: «أَنَا أَوْلَى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ فَإِذَا مَاتَ رَجُلٌ مَاتَ وَتَرَكَ دَيْنًا فَلِيَإِيَّ وَمَنْ تَرَكَ مَالًا فَلِوَرَثَتِهِ».

تخریج: [حسن] أخرجه النسائي، الجنائز، باب الصلاة على من عليه دين، ح: ١٩٦٤ من حديث عبدالرزاق به وهو في مصنفه، ح: ١٥٢٥٧ ومسنده أحمد: ٣/٢٩٦ وانظر، ح: ٣٣٤٣.

Chapter 15,16. The Age Upon Which A Man Is Entitled (To A Share) Due To Fighting

(المعجم ١٥، ١٦) بَابُ: مَتَى يُفْرَضُ لِلرَّجُلِ فِي الْمُقَاتَلَةِ (التحفة ١٦)

2957. It was reported from Nāfi‘, from Ibn ‘Umar that he was presented before the Prophet ﷺ on the Day of Uḥud, and he was fourteen, and he ﷺ did not allow him (to fight). He was presented to him on the Day of *Khandaq*, when

٢٩٥٧ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا عُبَيْدُ اللَّهِ: أَخْبَرَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ عَرَضَهُ يَوْمَ أُحُدٍ وَهُوَ ابْنُ أَرْبَعِ عَشْرَةَ فَلَمْ يُجْزَهُ وَعَرَضَهُ يَوْمَ الْخَنْدَقِ وَهُوَ ابْنُ خَمْسِ عَشْرَةَ سَنَةً فَأَجَّازَهُ.

[1] Similar preceded, see no. 2899.

he was fifteen, and he allowed him.

(*Ṣaḥīḥ*)

تخریج: أخرجه البخاري، المغازي، باب غزوة الخندق، ح: ٤٠٩٧ من حديث يحيى القطان

به وهو في مسند أحمد: ١٧/٢.

Comments:

Some scholars use this narration to specify the age for fighting, as the author named the chapter.

Chapter 16,17. The Disapproval Of Taking Share In Later Times

(المعجم ١٦، ١٧) بَابُ: فِي كِرَاهِيَةِ
الْأَفْتِرَاصِ فِي آخِرِ الزَّمَانِ (التحفة ١٧)

2958. It was reported from Sulaim bin Muṭair, who was a *Shaikh* from the people of Wādī Al-Qurā, he said: “Abū Muṭair narrated to me, that he went to perform *Hajj*. When he reached As-Suwaidā, a man came searching for a remedy or some *Hudūd*,^[1] he said: ‘I was informed by someone who heard the Messenger of Allāh ﷺ during his farewell *Hajj* addressing the people, commanding and prohibiting them, so he said: “O people! Accept presents if they are presented, but if the Quraish quarrel about taking over the rule, and the presents are given for the religion of any one of you, then leave it.” (*Daʿīf*)

٢٩٥٨ - حَدَّثَنَا ابْنُ أَبِي الْخَوَارِيِّ: حَدَّثَنَا سُلَيْمُ بْنُ مُطَيْرٍ شَيْخٌ مِنْ أَهْلِ وَادِي الْقُرَى قَالَ: حَدَّثَنِي أَبِي مُطَيْرٌ أَنَّهُ خَرَجَ حَاجًّا حَتَّى إِذَا كَانَ بِالسُّوَيْدَاءِ إِذَا أَنَا بِرَجُلٍ قَدْ جَاءَ كَأَنَّهُ يَطْلُبُ دَوَاءً أَوْ حُضْضًا وَقَالَ: أَخْبَرَنِي مَنْ سَمِعَ رَسُولَ اللَّهِ ﷺ فِي حَجَّةِ الْوُدَاعِ وَهُوَ يَعْطُ النَّاسَ وَيَأْمُرُهُمْ وَيَنْهَاهُمْ، فَقَالَ: «يَا أَيُّهَا النَّاسُ! خُذُوا الْعَطَاءَ مَا كَانَ عَطَاءً، فَإِذَا تَجَاحَفَتْ قُرَيْشٌ عَلَى الْمَلِكِ وَكَانَ عَنْ دِينِ أَحَدِكُمْ فَدَعُوهُ».

قَالَ أَبُو دَاوُدَ: رَوَاهُ ابْنُ الْمُبَارَكِ عَنْ مُحَمَّدِ بْنِ يَسَارٍ عَنْ سُلَيْمِ بْنِ مُطَيْرٍ.

Abū Dāwud said: Ibn Al-Mubārak reported it from Muḥammad bin Yasār, from Sulaim bin Muṭair.

تخریج: [إسناده ضعيف] أخرجه الطبراني في الكبير: ٢٣٨/٤ من حديث سليم بن مطير به وهو لين الحديث وأبوه مجهول الحال (تقريب) ورجل: مجهول، ورواه البيهقي: ٦/٣٥٩ من حديث أبي داود به.

2959. (Another chain) from Sulaim

٢٩٥٩ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا

[1] It is a type of remedy, and they disagree to exactly what it was, whether it was from camel urine, or from a particular tree or shrub.

bin Mutair, who was from the people of Wādī Al-Qurā, from his father, that he narrated to him; he said: "I heard a man say: 'I heard the Messenger of Allāh ﷺ, during his farewell *Hajj* commanding people and prohibiting them. Then he said: 'O Allāh! Have I not conveyed?' They said: 'O Allāh! Yes.' Then he said: 'When the Quraish quarrel among themselves about taking over the rule, and presents return — or becomes — as bribery, then leave it.'" It was said: "Who is this (the narrator)?" They said: "This is *Dhuz-Zawā'id*, a Companion of the Messenger of Allāh ﷺ." (*Ḍa'īf*)

تخریج: [ضعیف] انظر الحديث السابق، وأخرجه البيهقي ٣٥٩/٦ من حديث أبي داود به .

Chapter 17,18 Registering The Names Of Those Who Are Given Something

2960. It was reported from 'Abdullāh bin Ka'b bin Mālik Al-Anṣārī, that an army from the *Anṣār* was in the land of Persia with their commander. 'Umar used to send detachments every year in turns. 'Umar forgot (the rotator of troops) about them. When the time period passed, the detachment from the frontier returned back. He ('Umar) took serious action against them, and threatened them, though they were Companions of the Messenger of Allāh ﷺ. They replied: "O 'Umar! You forgot about us and neglected what the Messenger of Allāh ﷺ has ordered; to send detachments by turns." (*Ḥasan*)

سَلِمْتُ بِنُ مُطَيْرٍ مِنْ أَهْلِ وَادِي الْقُرَى عَنْ أَبِيهِ أَنَّهُ حَدَّثَهُ قَالَ: سَمِعْتُ رَجُلًا يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ أَمَرَ النَّاسَ وَنَهَاهُمْ، ثُمَّ قَالَ: «اللَّهُمَّ! هَلْ بَلَّغْتُ؟» قَالُوا: اللَّهُمَّ! نَعَمْ، ثُمَّ قَالَ: «إِذَا تَجَاحَفْتَ فُرَيْشٌ عَلَى الْمُلْكِ فِيمَا بَيْنَهَا وَعَادَ الْعَطَاءُ - أَوْ كَانَ - رُشًا فَدَعُوهُ» فَقِيلَ: مَنْ هَذَا؟ قَالُوا: هَذَا ذُو الرِّوَايِدِ صَاحِبُ رَسُولِ اللَّهِ ﷺ.

(المعجم ١٧، ١٨) بَابُ: فِي تَدْوِينِ

الْعَطَاءِ (التحفة ١٨)

٢٩٦٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْنَى ابْنُ سَعْدٍ: أَخْبَرَنَا ابْنُ شِهَابٍ عَنْ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكِ الْأَنْصَارِيِّ أَنَّ جَيْشًا مِنَ الْأَنْصَارِ كَانُوا بِأَرْضِ فَارِسَ مَعَ أَمِيرِهِمْ، وَكَانَ عُمَرُ يُعْقِبُ الْجَيْشَ فِي كُلِّ عَامٍ، فَشَغَلَ عَنْهُمْ عُمَرُ، فَلَمَّا مَرَّ الْأَجَلَ قَتَلَ أَهْلَ ذَلِكَ التَّغْرِ، فَاشْتَدَّ عَلَيْهِمْ وَتَوَاعَدَهُمْ وَهُمْ أَصْحَابُ رَسُولِ اللَّهِ ﷺ فَقَالُوا: يَا عُمَرُ! إِنَّكَ غَفَلْتَ عَنَّا وَتَرَكْتَ فِينَا الَّذِي أَمَرَ بِهِ رَسُولُ اللَّهِ ﷺ مِنْ إِعْقَابِ بَعْضِ الْعَرَبِيَّةِ بَعْضًا.

تخریج: [إسناده حسن] أخرجه البيهقي: ٢٩/٩ من حديث أبي داود به وصححه ابن الجارود، ح: ١٠٩٥ * ابن شهاب الزهري صرح بالسماع وعبدالله بن كعب سمعه من الصحابة وعن عمر كما هو الظاهر.

Comments:

During the *Khilāfah* of ‘Umar, may Allāh be pleased with him, lists of Islamic fighters and others entitled to receive their shares from the spoils of war, were regularly prepared and categorized, in order of merit lest anyone be left out, and so that everyone gets his due. The delay on the part of ‘Umar, may Allāh be pleased with him, was caused by the process of the preparation of these lists.

2961. It was reported by a son of ‘Adī bin ‘Adī Al-Kindī, that ‘Umar bin ‘Abdul-‘Azīz wrote (to his governors): “Anybody who asks about the usages of the *Fai*’, then tell them it should be according to what ‘Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, decided. The believers saw it a just ruling, in accordance with the saying of the Prophet ﷺ: ‘Allāh has placed the truth upon Umar’s tongue and in his heart.’ He fixed stipends for the Muslims, and provided protection for the people of other religions by levying the *Jizyah* on them. He did not deduct one fifth from it, nor did he consider it spoils of war.”

(*Da‘īf*)

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٢٩٥/٦ من حديث أبي داود به * ابن عدي بن عدي: لم يسم ولا يعرف حاله (تقريب) ورواية عمر بن عبدالعزيز عن عمر بن الخطاب منقطعة، وحديث: إن الله جعل الحق على لسان عمر وقلبه، صحيح رواه الترمذي، ح: ٣٦٨٢ وابن حبان، ح: ٢١٨٤ وغيرهما.

2962. It was reported from Abū Dharr who said: “I heard the Messenger of Allāh ﷺ saying: ‘Allāh, the Exalted, has placed the truth on ‘Umar’s tongue and he speaks according to it.’” (*Sahih*)

٢٩٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَائِدٍ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا عَيْسَى ابْنُ يُونُسَ: حَدَّثَنِي فَيْمَاءُ حَدَّثَهُ ابْنُ لِعَدِيٍّ بْنِ عَدِيٍّ الْكِنْدِيِّ: أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ كَتَبَ: أَنَّ مَنْ سَأَلَ عَنْ مَوَاضِعِ الْفَيْءِ فَهُوَ مَا حَكَمَ فِيهِ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، فَرَأَهُ الْمُؤْمِنُونَ عَدْلًا مُوَافِقًا لِقَوْلِ النَّبِيِّ ﷺ: «جَعَلَ اللَّهُ الْحَقَّ عَلَى لِسَانِ عُمَرَ وَقَلْبِهِ»، فَرَضَ الْأَعْطِيَّةَ لِلْمُسْلِمِينَ، وَعَقَدَ لِأَهْلِ الْأَدْيَانِ دِمَةً بِمَا فَرَضَ عَلَيْهِمْ مِنَ الْجِزْيَةِ لَمْ يَضْرِبْ فِيهَا بِخُمْسٍ وَلَا مَغْنَمٍ.

٢٩٦٢ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ مَكْحُولٍ، عَنْ غَضَيْفِ بْنِ الْحَارِثِ، عَنْ أَبِي ذَرٍّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ تَعَالَى وَضَعَ الْحَقَّ عَلَى لِسَانِ عُمَرَ يَقُولُ بِهِ».

تخريج: [صحيح] أخرجه ابن ماجه، المقدمة، باب: في فضائل أصحاب رسول الله ﷺ فضل عمر رضي الله عنه، ح: ١٠٨ من حديث محمد بن إسحاق به وصرح بالسماع عند يعقوب الفارسي في كتاب المعرفة والتاريخ: ٤٦١/١ وصححه الحاكم على شرط الشيخين: ٣/٨٧ ووافقه الذهبي، ورواه عبادة بن نسي عن غصيف به أحمد: ١٤٥/٥ وللحديث شواهد كثيرة جداً، انظر الحديث السابق.

Chapter 18,19. Regarding Allocating A Special Portion (Safāyā) For The Messenger Of Allah ﷺ From Wealth

2963. It was reported from Mālik bin Aws bin Al-Ḥadathān said: “Umar sent for me when the day rose high, so I came to him. I found him lying on his mattress, reclining on a leather pillow. He said to me when I entered: ‘O Māl (Mālik)! Some people of your tribe who have families have come here. I have ordered some things to be given to them, so divide it among them.’ I said: ‘If you order someone else to do that (it would be better).’ He replied: ‘Take it.’ Then Yarfa’ came and said: ‘O Commander of the Believers! Will you permit ‘Uthmān bin ‘Affān, ‘Abdur-Raḥmān bin ‘Awf, Az-Zubair bin Al-‘Awwām and Sa’d bin Abī Al-‘Ās to enter?’ He said: ‘Yes.’ So he permitted, them and they entered. Then again Yarfa’ came and said: ‘O Commander of the Believers! Will you permit Al-‘Abbās and ‘Alī to enter?’ He replied: ‘Yes.’ So he permitted them, and they entered. Al-‘Abbās said: ‘O Commander of the Believers! Give your ruling between myself and this person,’ meaning ‘Alī. Some of them said:

(المعجم ١٨، ١٩) **بَابُ: فِي صَفَايَا رَسُولِ اللَّهِ ﷺ مِنَ الْأَمْوَالِ (التحفة ١٩)**

٢٩٦٣ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ وَمُحَمَّدُ ابْنُ يَحْيَى بْنُ فَارِسٍ الْمَعْنَى قَالَا: حَدَّثَنَا بِشْرُ ابْنُ عُمَرَ الزُّهْرَانِيُّ قَالَ: حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ عَنِ ابْنِ شِهَابٍ، عَنِ مَالِكِ بْنِ أَوْسِ بْنِ الْحَدَثَانَ قَالَ: أُرْسِلَ إِلَيَّ عُمَرُ جِئْنَا تَعَالَى النَّهَارُ فَجِئْتُهُ فَوَجَدْتُهُ جَالِسًا عَلَى سَرِيرٍ مُفْضِيًا إِلَى رِمَالِهِ، فَقَالَ جِئْنَا دَخَلْتُ عَلَيْهِ: يَا مَالُ! إِنَّهُ قَدْ دَفَّ أَهْلُ أَيْبَاتٍ مِنْ قَوْمِكَ وَإِنِّي قَدْ أَمَرْتُ فِيهِمْ بِشَيْءٍ فَاقْسِمْ فِيهِمْ. قُلْتُ: لَوْ أَمَرْتَ غَيْرِي بِذَلِكَ، فَقَالَ: خُذْهُ، فَجَاءَهُ يَرْفَأُ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! هَلْ لَكَ فِي عُثْمَانَ بْنِ عَفَّانَ وَعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَالزُّبَيْرِ بْنِ الْعَوَّامِ وَسَعْدِ بْنِ أَبِي وَقَّاصٍ؟ قَالَ: نَعَمْ، فَأَذِنَ لَهُمْ فَدَخَلُوا، ثُمَّ جَاءَهُ يَرْفَأُ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! هَلْ لَكَ فِي الْعَبَّاسِ وَعَلِيِّ؟ قَالَ: نَعَمْ، فَأَذِنَ لَهُمْ فَدَخَلُوا. قَالَ الْعَبَّاسُ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَفْضِ بَيْنِي وَبَيْنَ هَذَا يَعْني عَلِيًّا فَقَالَ بَعْضُهُمْ: أَجَلُ يَا أَمِيرَ الْمُؤْمِنِينَ! أَفْضِ بَيْنَهُمَا وَأَرْحُهُمَا - قَالَ مَالِكُ بْنُ أَوْسٍ: حُيِّلَ إِلَيَّ أَنَّهُمَا قَدَمَا أُوتِيكَ

‘Yes, O Commander of the Believers! Decide between them and relieve them.’ — Mālik bin Aws said: “It occurred to me that they had sent these two ahead for this purpose. ‘Umar, may Allāh be pleased with him, said: ‘Take it easy and show patience.’ Then he faced towards those who were present there and said: ‘I adjure you by Allāh, the One by Whose order the heaven and the earth stand. Do you know that the Messenger of Allāh ﷺ said: “We have no heirs, whatever we leave behind is *Sadaqah* (charity)?”’ They said: ‘Yes.’ Then he faced towards ‘Alī and Al-‘Abbās, may Allāh be pleased with them, and he said: ‘I adjure you by Allāh, the One by Whose order the heaven and the earth stand. Do you two know that the Messenger of Allāh ﷺ said: “We have no heirs, whatever we leave is *Sadaqah* (charity)?”’ Both of them said: ‘Yes.’ He said: ‘Allāh has appointed for the Messenger of Allāh ﷺ a special amount which He has not appointed to anyone. Allāh, Most High said: “And what Allāh gave as *Fai*’ to His Messenger from them — for this you made no exception with either cavalry or camelry. But Allāh gives power to His Messengers over whomsoever he wills. And Allāh is Able to do all things.^[1] Allāh had bestowed on His Messenger the property of Banū An-Naḍīr. By

النَّفَرِ لِدَلِكْ - فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: ائْتِدَا، ثُمَّ أَقْبَلَ عَلَى أَوْلَيْكَ الرَّهْطِ فَقَالَ: أَنْشُدْكُمْ بِاللَّهِ الَّذِي يَأْذِينَهُ تَقُومُ السَّمَاءُ وَالْأَرْضُ هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نُورُثُ مَا تَرَكْنَا صَدَقَةً؟» قَالُوا: نَعَمْ، ثُمَّ أَقْبَلَ عَلَى عَلِيٍّ وَالْعَبَّاسِ رَضِيَ اللَّهُ عَنْهُمَا فَقَالَ: أَنْشُدْكُمْ بِاللَّهِ الَّذِي يَأْذِينَهُ تَقُومُ السَّمَاءُ وَالْأَرْضُ هَلْ تَعْلَمَانِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نُورُثُ مَا تَرَكْنَا صَدَقَةً»، فَقَالَ: نَعَمْ. قَالَ: فَإِنَّ اللَّهَ حَصَّ رَسُولُ اللَّهِ ﷺ بِخَاصَّةٍ لَمْ يَخْصَّ بِهَا أَحَدًا مِنَ النَّاسِ، فَقَالَ اللَّهُ تَعَالَى: ﴿وَمَا آفَاءَ اللَّهِ عَلَى رَسُولِهِ مِنْهُم مِمَّا أَوْحَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رَسُولَهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ [الحشر: 6] فَكَانَ اللَّهُ تَعَالَى آفَاءً عَلَى رَسُولِهِ بَنِي النَّضِيرِ، فَوَاللَّهِ! مَا اسْتَأْتَرَ بِهَا عَلَيْكُمْ وَلَا أَخَذَهَا دُونَكُمْ، وَكَانَ رَسُولُ اللَّهِ ﷺ يَأْخُذُ مِنْهَا نَفَقَةَ سَنَةٍ أَوْ نَفَقَتَهُ وَنَفَقَةَ أَهْلِهِ سَنَةً وَيَجْعَلُ مَا بَقِيَ أُسُوءَ الْمَالِ. ثُمَّ أَقْبَلَ عَلَى أَوْلَيْكَ الرَّهْطِ فَقَالَ: أَنْشُدْكُمْ بِاللَّهِ الَّذِي يَأْذِينَهُ تَقُومُ السَّمَاءُ وَالْأَرْضُ هَلْ تَعْلَمُونَ ذَلِكَ؟ قَالُوا: نَعَمْ. ثُمَّ أَقْبَلَ عَلَى الْعَبَّاسِ وَعَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا فَقَالَ: أَنْشُدْكُمْ بِاللَّهِ الَّذِي يَأْذِينَهُ تَقُومُ السَّمَاءُ وَالْأَرْضُ هَلْ تَعْلَمَانِ ذَلِكَ؟ قَالَا: نَعَمْ، فَلَمَّا تُوفِّيَ رَسُولُ اللَّهِ ﷺ

[1] *Al-Hashr* 59:6.

Allāh! He did not reserve it for himself, neither did he take it and exclude you. The Messenger of Allāh ﷺ used to take expenses for one year from it, or he used to take of the expenses for himself and his family for a year. Then he would take whatever surplus there was and deal with it as the rest of Allāh's property.' Then he turned towards those people and said: 'I adjure you by Allāh, the One by Whose order the heaven and the earth stand. Do you know that?' They said: 'Yes.' Then he faced towards Al-'Abbās and 'Alī, may Allāh be pleased with them, and said: 'I adjure you by Allāh, the One by Whose order the heaven and the earth stand. Do you two know that?' Both of them said: 'Yes.' (He said) 'After the death of the Messenger of Allāh ﷺ, Abū Bakr said: "I am the *Walī* of the Messenger of Allāh ﷺ." You and this one ('Alī) came to Abū Bakr, may Allāh be pleased with him; you demanding your share of the inheritance, from your nephew and him demanding the share of the inheritance for his wife, from her father. Abū Bakr said: "The Messenger of Allāh ﷺ said: 'We (the Messenger's of Allāh) do not have heirs, whatever we leave is *Ṣadaqah* (charity)?' Allāh knows best that he was sincere, faithful, rightly guided and a follower of the truth. Abū Bakr then administered the property. When he died I said: "I am the *Walī* of the Messenger of Allāh ﷺ and the *Walī* of Abū

قال أبو بكر: أنا ولي رسول الله ﷺ، فَجِئْتُ أَنْتَ وَهَذَا إِلَى أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، تَطَلَّبُ أَنْتَ مِيرَاثَكَ مِنْ ابْنِ أُخِيكَ، وَتَطَلَّبُ هَذَا مِيرَاثَ امْرَأَتِهِ مِنْ أَبِيهَا، فَقَالَ أَبُو بَكْرٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا نُورَثُ مَا تَرَكَنَا صَدَقَةً»، وَ اللَّهُ يَعْلَمُ أَنَّهُ صَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ، فَوَلِيهَا أَبُو بَكْرٍ، فَلَمَّا تُوفِّيَ قُلْتُ: أَنَا وَوَلِيِّ رَسُولِ اللَّهِ ﷺ وَوَلِيِّ أَبِي بَكْرٍ فَوَلِيَّتَهَا مَا شَاءَ اللَّهُ أَنْ أَلِيهَا فَجِئْتُ أَنْتَ وَهَذَا وَأَنْتُمَا جَمِيعٌ وَأَمْرُكُمَا وَاحِدٌ فَسَأَلْتُمَانِيهَا، فَقُلْتُ: إِنْ شِئْتُمَا أَنْ أَدْفَعَهَا إِلَيْكُمَا، عَلَى أَنْ عَلَيَكُمَا عَهْدُ اللَّهِ أَنْ تَلِيَاهَا بِالَّذِي كَانَ رَسُولُ اللَّهِ ﷺ يَلِيهَا فَأَخَذْتُمَاهَا مِنِّي عَلَى ذَلِكَ ثُمَّ جِئْتُمَانِي لِأَقْضِي بَيْنَكُمَا بَعْضُ ذَلِكَ وَاللَّهِ! لَا أَقْضِي بَيْنَكُمَا بَعْضُ ذَلِكَ حَتَّى تَقُومَ السَّاعَةُ فَإِنْ عَجَزْتُمَا عَنْهَا فَرُدَّاهَا إِلَيَّ.

قَالَ أَبُو دَاوُدَ: إِنَّمَا سَأَلَهُ أَنْ يَكُونَ بُصِيرُهُ بَيْنَهُمَا يَضْفَيْنِ لَا أَنَّهُمَا جَهَلَا أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا نُورَثُ مَا تَرَكَنَا صَدَقَةً»، فَانْتَهَمَا كَانَا لَا يَطْلُبَانِ إِلَّا الصَّوَابَ، فَقَالَ عُمَرُ: لَا أَوْقِعْ عَلَيْهِ اسْمَ الْقَسَمِ أَدْعُهُ عَلَى مَا هُوَ عَلَيْهِ.

Bakr.” Then I administered whatever Allāh wished me to administer. Then you and this one (‘Alī) came, and both of you are as one, and your matter is the same. You asked me for it (the property) and I said: “If you wish I would give it to you two, on the condition that the covenant of Allāh is binding upon you two; that you will administer it the way the Messenger of Allāh ﷺ used to do. You two accepted it from me on that condition. Then, now you two come to me so that I can decide between you two other than that. By Allāh! I will not decide between you two with anything else until the Hour is established. If you two cannot fulfill it then return it back to me.” (*Sahih*)

Abū Dāwud said: They had requested to divide it equally between them, not that they were ignorant of the fact that the Prophet ﷺ said: “We do not have heirs, whatever we leave is *Ṣadaqah* (charity).” They were only seeking what is correct. So ‘Umar said: “I do not want to apply the term ‘division’ to it. I will leave it as it is.”

تخريج: أخرجه مسلم، الجهاد والسير، باب حكم الفئاء، ح: ١٧٥٧ من حديث مالك والبخاري، الاعتصام بالكتاب والسنة، باب ما يكره من التعمق والتنازع في العلم... إلخ، ح: ٧٣٠٥ وغيره من حديث ابن شهاب الزهري به.

2964. (Another chain) from Mālik bin Aws, with this narration, and he said: “‘Alī and Al-‘Abbās were of different opinion about what Allāh had bestowed on His

٢٩٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عُيَيْدٍ قَالَ:
حَدَّثَنَا مُحَمَّدُ بْنُ ثَوْرٍ عَنْ مَعْمَرٍ، عَنْ
الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسٍ بِهَذِهِ الْقِصَّةِ

Messenger ﷺ from the property of Banu An-Naḍīr.” (*Ṣaḥīḥ*)

Abū Dāwūd said: He (‘Umar) did not want the term “division” to be used for it.

قَالَ: وَهُمَا يَعْنِي عَلِيًّا وَالْعَبَّاسَ، يَخْتَصِمَانِ
فِيمَا آفَاءَ اللَّهِ عَلَى رَسُولِهِ ﷺ مِنْ أَمْوَالِ بَنِي
النَّضِيرِ.

قَالَ أَبُو دَاوُدَ: أَرَادَ أَنْ لَا يُوقَعَ عَلَيْهِ اسْمُ
قَسْمٍ.

تخريج: [صحيح] انظر الحديث السابق.

2965. It was reported from ‘Umar, who said: “The properties of Banū An-Naḍīr were part of what Allāh had bestowed on His Messenger from that which the Muslims had not ridden horses or camels to get (i.e., without a fight). It belonged specifically to the Messenger of Allāh ﷺ. He would take his annual expenses from it for his family members” — Ibn ‘Abdah (one of the narrators) said: “spending it on his family” — “and then whatever remained, he would use it for horses and necessary arrangements in the cause of Allāh.” Ibn ‘Abdah said: “For horses and weapons.” (*Ṣaḥīḥ*)

٢٩٦٥ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ
وَأَحْمَدُ بْنُ عَبْدِ اللَّهِ الْمَعْنَى، أَنَّ سُفْيَانَ بْنَ
عَيْنَةَ أَخْبَرَهُمْ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ
الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسِ بْنِ الْحَدَّانِ،
عَنْ عُمَرَ قَالَ: كَانَتْ أَمْوَالُ بَنِي النَّضِيرِ مِمَّا
آفَاءَ اللَّهِ عَلَى رَسُولِهِ مِمَّا لَمْ يُوجِفِ
الْمُسْلِمُونَ عَلَيْهِ بِخَيْلٍ وَلَا رِكَابٍ، كَانَتْ
لِرَسُولِ اللَّهِ ﷺ خَالِصًا يُنْفِقُ عَلَى أَهْلِ بَيْتِهِ -
قَالَ ابْنُ عَبْدِ اللَّهِ: يُنْفِقُ عَلَى أَهْلِهِ - فَوَتْ سَنَةً
فَمَا بَقِيَ جَعَلَ فِي الْكُرَاعِ وَعُدَّةً فِي سَبِيلِ
اللَّهِ. قَالَ ابْنُ عَبْدِ اللَّهِ: فِي الْكُرَاعِ وَالسَّلَاحِ.

تخريج: أخرجه البخاري، الجهاد والسير، باب المحجن ومن يترس بترس صاحبه، ح: ٢٩٠٤ ومسلم، الجهاد والسير، باب حكم الفيء، ح: ١٧٥٧ من حديث سفیان بن عيينة به.

2966. It was reported from Az-Zuhrī, who said: “‘Umar, said: “And what Allāh gave as *Fai*’ to His Messenger from them — for this you made no exception with either cavalry or camelry”^[1] — “This belongs specifically to the Messenger of Allāh ﷺ. Lands of ‘Urainah, Fadak and thus, and thus

٢٩٦٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ
ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَيُّوبُ عَنْ الزُّهْرِيِّ قَالَ:
قَالَ عُمَرُ: «وَمَا آفَاءَ اللَّهِ عَلَى رَسُولِهِ مِنْهُمْ فَمَا
أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ»
[الحشر: ٦]. قَالَ الزُّهْرِيُّ: قَالَ عُمَرُ: هَذِهِ
لِرَسُولِ اللَّهِ ﷺ خَاصَّةً، قُرَى عُرَيْنَةَ فَذَلِكَ

[1] *Al-Hashr*: 59:6.

(What Allāh gave as *Fai'* to His Messenger from the people of the townships — it is for Allāh, His Messenger, the kindred (of the Messenger Muhammad ﷺ), the orphans, Al-Maṣākīn (the poor), and the wayfarer)^[1] And to the indigent emigrants who were expelled from their homes and their properties. And those who, before them, had homes (in Al-Madīnah), and had faith in their hearts, and those who came after them. This verse has covered all of the people. There was no Muslim left but had a right in it.” — Ayyūb (one of the narrators) said (in his version): “or share — except for the slaves.” (*Daʿīf*)

تخريج: [إسناده ضعيف] قال المنذري: "هذا منقطع، الزهري لم يسمع من عمر".

2967. (Another chain) from Mālik bin Aws bin Al-Ḥadathān, who said: “Among the arguments which ‘Umar put forward was: ‘The Messenger of Allāh ﷺ had received three things exclusively for himself. (The properties at) Banū An-Naḍīr, Khaibar and Fadak. Banū An-Naḍīr was kept for his apparent needs. Fadak was kept for travelers. Khaibar was divided by the Messenger of Allāh ﷺ into three parts: Two parts were for Muslims, and one part for expenses on his family. Whatever remained after the expenses on his family, he would divide it among the poor emigrants.” (*Daʿīf*)

وَكَذَا وَكَذَا ﴿مَّا آفَاءَ اللَّهِ عَلَى رَسُولِهِ مِنْ أَهْلِ
الْقَرْيَةِ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ
وَالْأَيْنِ السَّبِيلِ﴾ [الحشر: ٧] وَلِلْفُقَرَاءِ الَّذِينَ
أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ، وَالَّذِينَ
تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ، وَالَّذِينَ
جَاءُوا مِنْ بَعْدِهِمْ. فَاسْتَوْعَبَتْ هَذِهِ الْآيَةَ
النَّاسَ، فَلَمْ يَبْقَ أَحَدٌ مِنَ الْمُسْلِمِينَ إِلَّا لَهُ
فِيهَا حَقٌّ - قال أيوب: أو قال حَظٌّ - إِلَّا
بَعْضَ مَنْ تَمْلِكُونَ مِنْ أَرْقَائِكُمْ.

٢٩٦٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا
حَاتِمُ بْنُ إِسْمَاعِيلَ؛ ح: وَحَدَّثَنَا سُلَيْمَانُ بْنُ
دَاوُدَ الْمَهْرِيُّ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ:
أَخْبَرَنِي عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ؛ ح: وَحَدَّثَنَا
نَصْرُ بْنُ عَلِيٍّ قَالَ: أَخْبَرَنَا صَفْوَانُ بْنُ عَيْسَى
- وَهَذَا لَفْظُ حَدِيثِهِ - كُلُّهُمْ عَنْ أُسَامَةَ بْنِ
زَيْدٍ، عَنِ الزُّهْرِيِّ، عَنِ مَالِكِ بْنِ أَوْسِ بْنِ
الْحَدَثَانِ قَالَ: كَانَ فِيمَا احْتَجَّ بِهِ عُمَرُ أَنَّهُ
قَالَ: كَانَتْ لِرَسُولِ اللَّهِ ﷺ ثَلَاثُ صَفَائِيَا:
بُنُو النَّصِيرِ وَخَيْبَرٌ وَفَدَكٌ، فَأَمَّا بُنُو النَّصِيرِ
فَكَانَتْ حُبْسًا لِتَوَائِبِهِ وَأَمَّا فَدَكٌ فَكَانَتْ حُبْسًا
لِأَبْنَاءِ السَّبِيلِ وَأَمَّا خَيْبَرٌ فَجَزَّأَهَا رَسُولُ اللَّهِ

[1] *Al-Hashr* 59:7.

ﷺ ثَلَاثَةَ أَجْزَاءٍ: جُزْأَيْنِ بَيْنَ الْمُسْلِمِينَ
وَجُزْءًا نَفَقَةً أَهْلِهِ فَمَا فَضَلَ عَنْ نَفَقَةِ أَهْلِهِ
جَعَلَهُ بَيْنَ فُقَرَاءِ الْمُهَاجِرِينَ.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٧/٥٩ من حديث أبي داود به وللحديث طرق *
الزهري صرح بالسماع في أصل الحديث ولكنه عنعن في هذا اللفظ.

2968. It was reported from 'Āishah, the wife of the Prophet ﷺ, that she said: "Fāṭimah, the daughter of the Messenger of Allāh ﷺ, sent someone to Abū Bakr demanding her inheritance from the Messenger of Allāh ﷺ from what Allāh had bestowed on him from Al-Madīnah, Fadak and whatever remained of the *Khumus* of Khaibar. Abū Bakr said: 'The Messenger of Allāh ﷺ said: "We do not have heirs, whatever we leave is *Ṣadaqah* (charity). The family of Muḥammad shall only eat from this property." By Allāh! I will not change anything in the *Ṣadaqah* (charity) of the Messenger of Allāh ﷺ from what it was in the time of the Messenger of Allāh ﷺ. I will deal with it the way the Messenger of Allāh ﷺ did.' Abū Bakr refused to give anything to Fāṭimah from it." (*Ṣaḥīḥ*)

٢٩٦٨ - حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ عَبْدِ اللَّهِ
ابْنِ مَوْهَبِ الْهَمْدَانِيُّ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ
عَنْ عَقِيلِ بْنِ خَالِدٍ، عَنْ ابْنِ شِهَابٍ، عَنْ
عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ
أَنَّهَا أَخْبَرَتْهُ أَنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ ﷺ
أَرْسَلَتْ إِلَى أَبِي بَكْرٍ الصِّدِّيقِ تَسْأَلُهُ مِيرَاثَهَا
مِنْ رَسُولِ اللَّهِ ﷺ مِمَّا آفَأَ اللَّهُ عَلَيْهِ بِالْمَدِينَةِ
وَفَدَكَ وَمَا بَقِيَ مِنْ خُمْسِ خَيْبَرَ، فَقَالَ أَبُو
بَكْرٍ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نُورِثُ مَا
تَرَكْنَا صَدَقَةً، إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ مِنْ هَذَا
الْمَالِ»، وَإِنِّي وَاللَّهِ! لَا أُغَيِّرُ شَيْئًا مِنْ صَدَقَةِ
رَسُولِ اللَّهِ ﷺ عَنْ حَالِهَا الَّتِي كَانَتْ عَلَيْهَا
فِي عَهْدِ رَسُولِ اللَّهِ ﷺ فَلَا عَمَلَنَّ فِيهَا بِمَا
عَمِلَ بِهِ رَسُولُ اللَّهِ ﷺ، فَأَبَى أَبُو بَكْرٍ أَنْ
يُدْفَعَ إِلَى فَاطِمَةَ مِنْهَا شَيْئًا.

تخریج: أخرجه البخاري، المغازي، باب غزوة خيبر، ح: ٤٢٤٠، ٤٢٤١ ومسلم، الجهاد
والسير، باب قول النبي ﷺ: "لا نورث ما تركنا فهو صدقة"، ح: ١٧٥٩ من حديث الليث بن
سعد به.

2969. It was reported from 'Urwah bin Zubair, that 'Āishah, the wife of the Prophet ﷺ, informed him of this *Ḥadīth*. He said: "Fāṭimah was seeking the *Ṣadaqah* (charity) of

٢٩٦٩ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ
الْحِمَاصِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعَيْبُ بْنُ أَبِي
حَمْرَةَ عَنْ الزُّهْرِيِّ قَالَ: حَدَّثَنِي عُرْوَةُ بْنُ

the Messenger of Allāh ﷺ which was in Al-Madīnah, Fadak and whatever remained of the *Khumus* of Khaibar. ‘Aishah said: ‘Abū Bakr replied: “The Messenger of Allāh ﷺ said: ‘We do not have heirs, whatever we leave is *Ṣadaqah* (charity). The family of Muḥammad shall only eat from this property.’ That is from the property of Allāh. They are not entitled to more than their provision.” (*Sahīh*)

الرُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ بِهَذَا الْحَدِيثِ قَالَ: وَقَاطِمَةُ حَيْثُ تَطْلُبُ صَدَقَةَ رَسُولِ اللَّهِ ﷺ النَّبِيِّ بِالْمَدِينَةِ وَقَدَكَ وَمَا بَقِيَ مِنْ حُمْسِ خَيْبَرَ. قَالَتْ عَائِشَةُ: فَقَالَ أَبُو بَكْرٍ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نُورَثُ مَا تَرَكْنَا صَدَقَةً، وَإِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ فِي هَذَا الْمَالِ» يَعْنِي مَالَ اللَّهِ لَيْسَ لَهُمْ أَنْ يَزِيدُوا عَلَى الْمَأْكُلِ.

تخریج: أخرجه البخاري، فضائل أصحاب النبي ﷺ، باب مناقب قرابة رسول الله ﷺ ... الخ، ح: ٣٧١١، ٣٧١٢ من حديث شعيب به، وانظر الحديث السابق.

2970. It was reported from Ibn Shihāb, that ‘Urwah informed him, that ‘Aishah informed him of this *Hadīth*, she added: “Then Abū Bakr refused to grant her, and said: ‘I am not going to leave anything which the Messenger of Allāh ﷺ used to do, but I shall do it. I fear that if I leave any matter which he used to do then I will deviate (from the Right Path).’ As regards to the *Ṣadaqah* (charity) in Al-Madīnah; ‘Umar gave it to ‘Alī and ‘Abbās, which was dominated by ‘Alī. As for Khaibar and Fadak; ‘Umar held it and said: ‘They are *Ṣadaqah* (charity) of the Messenger of Allāh ﷺ. It was exclusively reserved for his expenditures and urgent needs. Their management was entrusted to the one in authority (after The Prophet ﷺ). He (Az-Zuhri) said: “And it remain like that until today.” (*Sahīh*)

٢٩٧٠ - حَدَّثَنَا حَجَّاجُ بْنُ أَبِي يَعْقُوبَ: حَدَّثَنِي يَعْقُوبُ يَعْنِي ابْنَ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ أَنَّ عَائِشَةَ أَخْبَرَتْهُ بِهَذَا الْحَدِيثِ قَالَ فِيهِ: فَأَبَى أَبُو بَكْرٍ عَلَيْهَا ذَلِكَ وَقَالَ: لَسْتُ تَارِكًا شَيْئًا كَانَ رَسُولُ اللَّهِ ﷺ يَعْمَلُ بِهِ إِلَّا عَمَلْتُ بِهِ إِنِّي أَخْشَى أَنْ تَرَكْتُ شَيْئًا مِنْ أَمْرِهِ أَنْ أَزِيعَ، فَأَمَّا صَدَقَتُهُ بِالْمَدِينَةِ فَدَفَعَهَا عُمَرُ إِلَى عَلِيٍّ وَعَبَّاسٍ، فَغَلَبَهُ عَلِيُّ عَلَيْهَا. وَأَمَّا خَيْبَرَ وَقَدَكَ فَأَمْسَكَهُمَا عُمَرُ وَقَالَ: هُمَا صَدَقَةُ رَسُولِ اللَّهِ ﷺ كَانَتَا لِحَقُوقِهِ الَّتِي تَعْرُوهُ وَنَوَائِبِهِ وَأَمْرُهُمَا إِلَى مَنْ وَلِيَ الْأَمْرَ. قَالَ: فَهَمَا عَلَى ذَلِكَ إِلَى الْيَوْمِ.

تخریج: أخرجه البخاري، فرض الخمس، باب فرض الخمس، ح: ٣٠٩٢ من حديث إبراهيم

ابن سعد به، انظر ح: ٢٩٦٨.

2971. It was reported from Az-Zuhrī, regarding Allāh's saying: "For this you made no exception with either cavalry or camelry^[1] He said: "The Prophet ﷺ concluded a treaty of peace with the people of Fadak — and townships he mentioned which I do not remember — while he was blockading other people. They sent a message to surrender." He said: "For this you made no exception with either cavalry or camelry — it means without a fight." Az-Zuhrī said: "Banū An-Naḍīr used to be exclusively for the Prophet ﷺ, as they had not conquered it by fighting. They had conquered them by capitulation, so the Prophet ﷺ divided it among the *Muhājirīn* and he did not give anything to the *Anṣār*, except for two men, as they were needy." (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٢٩٦/٦ من حديث أبي داود به * السنند مرسل.

2972. It was reported from Al-Mughīrah who said: "Umar bin 'Abdul-'Azīz gathered the family of Marwān when he was appointed as the *Khalīfah*, and he said: 'Fadak belonged to the Messenger of Allāh ﷺ. He used to disburse from it, and showing kindness to the young of Banū Hāshim, contributing towards the marriage of those who were not married. Fāṭimah requested to grant it to

٢٩٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ حَدَّثَنَا
ابْنُ ثَوْرٍ عَنْ مَعْمَرٍ، عَنِ الرَّهْرِيِّ فِي قَوْلِهِ:
﴿فَمَا أَوْحَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ﴾
[الحشر: ٦] قال: صَلَّحَ النَّبِيُّ ﷺ أَهْلَ فَدَكِ
- وَفُرِّي قَدْ سَمَّاهَا لَا أَحْفَظُهَا - وَهُوَ
مُحَاصِرٌ قَوْمًا آخِرِينَ فَأَرْسَلُوا إِلَيْهِ بِالصُّلْحِ،
قال: ﴿فَمَا أَوْحَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ﴾
يَقُولُ: بِغَيْرِ قِتَالٍ. قال الرَّهْرِيُّ: وَكَانَتْ بَنُو
النَّضِيرِ لِلنَّبِيِّ ﷺ خَالِصًا لَمْ يَمْتَحَوْهَا عَنْوَةً
اِفْتَحَوْهَا عَلَى صُلْحٍ فَفَسَمَهَا النَّبِيُّ ﷺ بَيْنَ
الْمُهَاجِرِينَ لَمْ يُعْطِ الْأَنْصَارَ مِنْهَا شَيْئًا إِلَّا
رَجُلَيْنِ كَانَتْ بِهِمَا حَاجَةٌ.

٢٩٧٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْجَرَّاحِ:
حَدَّثَنَا جَرِيرٌ عَنِ الْمُغْبِرَةِ قَالَ: جَمَعَ عُمَرُ بْنُ
عَبْدِ الْعَزِيزِ بَنِي مَرْوَانَ حِينَ اسْتُخْلِفَ فَقَالَ:
إِنَّ رَسُولَ اللَّهِ ﷺ كَانَتْ لَهُ فَدَكٌ فَكَانَ يُنْفِقُ
نُهَا وَيَعُوذُ مِنْهَا عَلَى صَغِيرِ بَنِي هَاشِمٍ
وَيُرْوَجُ مِنْهَا أَيْمَهُمْ وَإِنَّ فَاطِمَةَ سَأَلَتْهُ أَنْ
يَجْعَلَهَا لَهَا فَابَى فَكَانَتْ كَذَلِكَ فِي حَيَاةِ
رَسُولِ اللَّهِ ﷺ حَتَّى مَضَى لِسَبِيلِهِ، فَلَمَّا أَنْ

[1] *Al-Hashr* 59:6.

her, but he refused. The matter was like that in the life of the Messenger of Allāh ﷺ until he died. When Abū Bakr became the *Khalīfah*, he resumed what the Prophet ﷺ did in his lifetime until he died. When ‘Umar became the *Khalīfah* he resumed what they had done until he died. Then it was taken by Marwan, and then it came afterwards to ‘Umar bin ‘Abdul-‘Azīz. ‘Umar, meaning Ibn ‘Abdul-‘Azīz said: ‘I regard that I have no right to something which the Prophet ﷺ did not give Fāṭimah. I make you all witness that I am returning it back to its former condition.’ Meaning (as it was) during the time of the Messenger of Allāh ﷺ.” (*Da‘īf*)

Abū Dāwūd said: When ‘Umar bin ‘Abdul-‘Azīz became *Khalīfah* its revenue was forty thousand Dinārs, and when he died it was four hundred Dinārs. Had he lived longer it would have become less.

وُلِّيَ أَبُو بَكْرٍ عَمِلَ فِيهَا بِمَا عَمِلَ النَّبِيُّ ﷺ فِي حَيَاتِهِ حَتَّى مَضَى لِسَبِيلِهِ، فَلَمَّا أَنْ وُلِّيَ عُمَرُ عَمِلَ فِيهَا بِمِثْلِ مَا عَمِلَا حَتَّى مَضَى لِسَبِيلِهِ، ثُمَّ أَقْطَعَهَا مَرْوَانُ ثُمَّ صَارَتْ لِعُمَرَ ابْنِ عَبْدِ الْعَزِيزِ قَالَ عُمَرُ: يَعْنِي ابْنَ عَبْدِ الْعَزِيزِ، فَرَأَيْتُ أَمْرًا مَنَعَهُ النَّبِيُّ ﷺ فَاطِمَةَ لَيْسَ لِي بِحَقٍّ، وَإِنِّي أَشْهَدُكُمْ أَنِّي قَدْ رَدَدْتُهَا عَلَيَّ مَا كَانَتْ يَعْنِي عَلَيَّ عَهْدِ رَسُولِ اللَّهِ ﷺ.

قَالَ أَبُو دَاوُدَ: وَوُلِّيَ عُمَرُ ابْنَ عَبْدِ الْعَزِيزِ الْخِلَافَةَ وَعَلَّتْهُ أَرْبَعُونَ أَلْفَ دِينَارٍ وَتُوْفِّيَ وَعَلَّتْهُ أَرْبَعُمِائَةِ دِينَارٍ وَلَوْ بَقِيَ لَكَانَ أَقْلٌ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٣٠١/٦ من حديث أبي داود به * السند منقطع.

2973. It was reported from Abū Aṭ-Ṭufāil who said: “Fāṭimah came to Abū Bakr requesting her inheritance from the Prophet ﷺ. Abū Bakr said: ‘I heard the Messenger of Allāh ﷺ say: “If Allāh bestows on a Prophet some means of sustenance then it goes to who maintains it after him.”’ (*Hasan*)

٢٩٧٣ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ عَنِ الْوَلِيدِ بْنِ جُمَيْعٍ، عَنْ أَبِي الطُّفَيْلِ قَالَ: جَاءَتْ فَاطِمَةُ إِلَى أَبِي بَكْرٍ تَطْلُبُ مِيرَاثَهَا مِنَ النَّبِيِّ ﷺ قَالَ: فَقَالَ أَبُو بَكْرٍ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ إِذَا أَطْعَمَ نَبِيًّا طُعْمَةً فَهِيَ لِلَّذِي يَقُومُ مِنْ بَعْدِهِ».

تخريج: [إسناده حسن] أخرجه أحمد: ٤/١ من حديث محمد بن فضيل بن غزوان به وزاد:

"قالت فاطمة رضي الله عنها: فأنت، وما سمعت من رسول الله ﷺ".

2974. Abū Hurairah narrated the Messenger of Allāh ﷺ as saying: "None of my heirs will divide any Dinārs. Whatever I leave after the expenses for my wives and my employees will be *Ṣadaqah* (charity)." (*Ṣahīh*)

Abū Dāwūd said: "Expenses for my employees" means workers or laborers on the land.

٢٩٧٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَا يَفْتَسِمُ وَرَثَتِي دِينَارًا، مَا تَرَكْتُ بَعْدَ نَفَقَةِ نِسَائِي وَمُؤُونَةِ عَامِلِي فَهِيَ صَدَقَةٌ.»
قَالَ أَبُو دَاوُدَ: مُؤُونَةٌ عَامِلِي يَعْنِي أَكْرَةَ الْأَرْضِ.

تخريج: أخرجه البخاري، فرض الخمس، باب نفقة نساء النبي ﷺ بعد وفاته، ح: ٣٠٩٦، ومسلم، الجهاد والسير، باب قول النبي ﷺ: "لا نورث ما تركنا فهو صدقة، ح: ١٧٦٠ من حديث مالك به، وهو في الموطأ (يحيى): ٩٩٣/٢.

2975. It was reported from Abū Al-Bakhtarī who said: "I heard a man narrating a *Hadīth* which amazed me, so I said to him: 'Write it down for me.' So he brought it to me written clearly: 'Al-'Abbās and 'Alī entered upon 'Umar while they were disputing. Ṭalḥah, Az-Zubair, Sa'd and 'Abdur-Raḥmān were present. 'Umar said to Ṭalḥah, Az-Zubair, 'Abdur-Raḥmān and Sa'd: "Do you not know that the Messenger of Allāh ﷺ said: 'All the wealth of the Prophet ﷺ is *Ṣadaqah* (charity) except what he provided in sustenance to his family and clothed them with. We have no heirs?"' They said: "Yes, indeed." He said: "The Messenger of Allāh ﷺ used to spend from his property on his family, and give the remaining in charity. Then the Messenger of Allāh ﷺ died, and Abū Bakr ruled for two years. He managed it in the same way as the

٢٩٧٥ - حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مَرْة، عَنْ أَبِي الْبَحْتَرِيِّ قَالَ: سَمِعْتُ حَدِيثًا مِنْ رَجُلٍ فَأَعَجَبَنِي فَقُلْتُ: اكْتُبْهُ لِي، فَأَتَى بِهِ مَكْتُوبًا مُدَبَّرًا: دَخَلَ الْعَبَّاسُ وَعَلِيٌّ عَلَى عَمْرٍ وَعِنْدَهُ طَلْحَةُ وَالزُّبَيْرُ وَسَعْدٌ وَعَبْدُ الرَّحْمَنِ وَهُمَا يَخْتَصِمَانِ، فَقَالَ عَمْرٌ لِطَلْحَةَ وَالزُّبَيْرِ وَعَبْدِ الرَّحْمَنِ وَسَعْدٍ: أَلَمْ تَعْلَمُوا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كُلُّ مَالِ النَّبِيِّ ﷺ صَدَقَةٌ إِلَّا مَا أَطْعَمَهُ أَهْلُهُ وَكَسَاهُمْ، إِنَّا لَأَنُورُثُ؟» قَالُوا: بَلَى، قَالَ: فَكَانَ رَسُولُ اللَّهِ ﷺ يُنْفِقُ مِنْ مَالِهِ عَلَى أَهْلِهِ وَيَتَصَدَّقُ بِفَضْلِهِ ثُمَّ تُوفِّي رَسُولُ اللَّهِ ﷺ، فَوَلِيَهَا أَبُو بَكْرٍ سَتَيْنِ، فَكَانَ يَصْنَعُ الَّذِي كَانَ يَصْنَعُ رَسُولُ اللَّهِ ﷺ ثُمَّ ذَكَرَ شَيْئًا مِنْ حَدِيثِ مَالِكِ بْنِ أَوْسٍ.

Messenger of Allāh ﷺ did.” Then he mentioned something from the *Hadīth* of Mālik bin Aws. (*Da‘if*)

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٢٩٩/٦، ٣٠٠ من حديث أبي داود به * فيه رجل مجهول، وحديث: ٢٩٦٣ يعني عنه.

2976. It was reported from Ibn Ash-Shihāb, from ‘Urwah, from ‘Āishah, who said: “After the death of the Messenger of Allāh ﷺ the wives of the Prophet ﷺ intended to send ‘Uthmān bin ‘Affān to Abū Bakr Aṣ-Ṣiddīq, asking for their one-eighth from the (inheritance of the) Messenger of Allāh ﷺ. ‘Āishah said to them: “Did the Messenger of Allāh ﷺ not say: ‘We do not have heirs. What we leave is *Ṣadaqah* (charity)?” (*Sahīh*)

تخريج: أخرجه البخاري، المغازي، باب حديث بني النضير ومخرج رسول الله ﷺ إليهم ... إلخ، ح: ٤٠٣٤، ومسلم، الجهاد والسير، باب قول النبي ﷺ: "لا نورث ما تركنا فهو صدقة"، ح: ١٧٥٨ من حديث مالك به وهو في الموطأ (يحيى): ٩٩٣/٢.

2977. (Another chain) from Ibn Shihāb, with his chain, and it is similar (to no. 2976). (In it she said) “I said: ‘Do you not you fear Allāh? Did you not hear the Messenger of Allāh ﷺ saying: “We are do not have heirs. What we leave is *Ṣadaqah* (charity). This property belongs to the family of Muḥammad for their needs and their guests. When I die it will go to the one who becomes the ruler after me.” (*Hasan*)

تخريج: [إسناده حسن] أخرجه أحمد: ١٤٥/٦، والترمذي في الشمائل، ح: ٤٠٢ من حديث حاتم بن إسماعيل به انظر، ح: ٢٩٦٧.

٢٩٧٦ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: إِنَّ أُرْوَانَ النَّبِيِّ ﷺ حِينَ تُوفِّي رَسُولُ اللَّهِ ﷺ أَرَدْنَ أَنْ يُبْعَثَ عُثْمَانُ بْنُ عَفَّانَ إِلَى أَبِي بَكْرٍ الصِّدِّيقِ فَيَسْأَلُهُنَّ لِمُنَّهِنَّ مِنْ رَسُولِ اللَّهِ ﷺ فَقَالَتْ لَهُنَّ عَائِشَةُ: أَلَيْسَ قَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «لَا نُورِثُ مَا تَرَكْنَا فَهُوَ صَدَقَةٌ».

٢٩٧٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْرَةَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ ابْنِ شِهَابٍ بِإِسْنَادِهِ نَحْوَهُ: قُلْتُ: أَلَا تَتَّقِينَ اللَّهَ؟ أَلَمْ تَسْمَعَنَّ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا نُورِثُ مَا تَرَكْنَا فَهُوَ صَدَقَةٌ، وَإِنَّمَا هَذَا الْمَالُ لِأَلِ مُحَمَّدٍ لِتَابِعِيهِمْ وَلِضَيْفِهِمْ فَإِذَا مِتُّ فَهُوَ إِلَى مَنْ وُلِّيَ الْأَمْرَ مِنْ بَعْدِي».

Chapter 19,20. The Division Of The *Khumus* And The Share Of His Relatives

2978. It was reported from Jubair bin Muṭ‘im that he and ‘Uthmān bin ‘Affān came to speak to the Messenger of Allāh ﷺ about the division of the *Khumus* among Banū Hāshim and Banū Al-Muṭṭalib. I said: “O Messenger of Allāh, you gave a share to our brethren of Banū Al-Muṭṭalib and you did not give us anything, but our relationship to you is the same as theirs.” The Prophet ﷺ said: “Rather, Banū Hāshim and Banū Al-Muṭṭalib are the same thing.” Jubair said: “He did not give a share of that *Khumus* to Banū ‘Abd Shams or Banū Nawfal as he gave to Banū Hāshim and Banū Al-Muṭṭalib.” He said: “Abū Bakr used to divide the *Khumus* as the Messenger of Allāh ﷺ did, except that he did not give to the relatives of the Messenger of Allāh ﷺ what the Prophet ﷺ used to give them.” He said: “And ‘Umar bin Al-Khaṭṭāb and ‘Uthmān gave them some of it after him.” (*Sahih*)

(المعجم ١٩، ٢٠) بَابُ: فِي بَيَانِ مَوَاضِعِ قَسْمِ الْخُمْسِ وَسَهْمِ ذِي الْقُرْبَى (التحفة ٢٠)

٢٩٧٨ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ قَالَ: أَخْبَرَنِي جَبْرِ بْنُ مُطْعِمٍ: أَنَّهُ جَاءَهُ هُوَ وَعُثْمَانُ بْنُ عَفَانَ يُكَلِّمَانِ رَسُولَ اللَّهِ ﷺ فِيمَا قَسَمَ مِنَ الْخُمْسِ بَيْنَ بَنِي هَاشِمٍ وَبَنِي الْمُطَّلِبِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! قَسَمْتَ لِأَخْوَانِنَا بَنِي الْمُطَّلِبِ وَلَمْ تُعْطِنَا شَيْئًا وَقَرَابَتَنَا وَقَرَابَتَهُمْ مِنْكَ وَاحِدَةٌ. فَقَالَ النَّبِيُّ ﷺ: «إِنَّمَا بَنُو هَاشِمٍ وَبَنُو الْمُطَّلِبِ شَيْءٌ وَاحِدٌ». قَالَ جَبْرِ: «وَلَمْ يُقْسِمْ لِبَنِي عَبْدِ شَمْسٍ وَلَا لِبَنِي نَوْفَلٍ مِنْ ذَلِكَ الْخُمْسِ كَمَا قَسَمَ لِبَنِي هَاشِمٍ وَبَنِي الْمُطَّلِبِ. قَالَ: وَكَانَ أَبُو بَكْرٍ يُقْسِمُ الْخُمْسَ نَحْوَ قَسْمِ رَسُولِ اللَّهِ ﷺ غَيْرَ أَنَّهُ لَمْ يَكُنْ يُعْطِي قُرْبَى رَسُولِ اللَّهِ ﷺ مَا كَانَ النَّبِيُّ ﷺ يُعْطِيهِمْ. قَالَ: فَكَانَ عُمَرُ بْنُ الْخَطَّابِ يُعْطِيهِمْ مِنْهُ وَعُثْمَانُ بَعْدَهُ.

تخریج: أخرجه البخاري، المغازي، باب غزوة خيبر، ح: ٤٢٢٩ من حديث يونس الأيلي، وأحمد: ٨٥/٤ عن عبدالرحمن بن مهدي به.

Comments:

‘Uthmān, may Allāh be pleased with him, belonged to Banū ‘Abd Shams while Jubair, may Allāh be pleased with him, was a member of Banū Nawfal. These two tribes did not have the kind of close association with Banū Hāshim as Banū Al-Muṭṭalib did.

2979. (Another chain) Jubair bin Muṭ'im narrated that the Messenger of Allāh ﷺ did not give a share of the *Khumus* to Banū 'Abd Shams or Banū Nawfal as he gave shares to Banū Hāshim and Banū Al-Muṭṭalib. He said: "Abū Bakr used to divide the *Khumus* as the Messenger of Allāh ﷺ did, except that he did not give to the relatives of the Messenger of Allāh ﷺ as the Messenger of Allāh gave to them, but 'Umar and those who came after him gave them some of it." (*Sahih*)

تخریج: [صحيح] انظر الحديث السابق، وأخرجه أحمد: ٤/٨٣ عن عثمان بن عمر به.

2980. (Another chain) Jubair bin Muṭ'im said: "On the Day of *Khaibar*, the Messenger of Allāh ﷺ gave the share of the relatives to Banū Hāshim and Banū Al-Muṭṭalib, and he did not give Nawfal and Banū 'Abd Shams. 'Uthmān bin 'Affān and I went to the Prophet ﷺ and said: 'O Messenger of Allāh, we do not deny the virtue of Banū Hāshim because of your relationship to them, but what about our brethren of Banu Al-Muṭṭalib — you have given to them and not to us, although our relationship is the same?' The Messenger of Allāh ﷺ said: 'There is no distinction between myself and Banū Al-Muṭṭalib, in *Jāhiliyyah* nor in Islam. We and they are the same thing.' And he interlaced his fingers." (*Sahih*)

٢٩٧٩ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: حَدَّثَنَا جُبَيْرُ بْنُ مُطْعِمٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَقْسِمْ لِيَبْنِي عَبْدِ شَمْسٍ وَلَا لِيَبْنِي نَوْفَلٍ مِنَ الْخُمْسِ شَيْئًا كَمَا قَسَمَ لِيَبْنِي هَاشِمٍ وَبَنِي الْمُطَّلِبِ. قَالَ: وَكَانَ أَبُو بَكْرٍ يَقْسِمُ الْخُمْسَ نَحْوَ قَسَمِ رَسُولِ اللَّهِ ﷺ غَيْرَ أَنَّهُ لَمْ يَكُنْ يُعْطِي قُرْبَى رَسُولِ اللَّهِ ﷺ كَمَا كَانَ يُعْطِيهِمْ رَسُولُ اللَّهِ ﷺ وَكَانَ عُمَرُ يُعْطِيهِمْ وَمَنْ كَانَ بَعْدَهُ مِنْهُ.

٢٩٨٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا هُشَيْمٌ عَنِ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ قَالَ: أَخْبَرَنِي جُبَيْرُ بْنُ مُطْعِمٍ قَالَ: لَمَّا كَانَ يَوْمَ خَيْبَرَ وَضَعَ رَسُولُ اللَّهِ ﷺ سَهْمَ ذِي الْقُرْبَى فِي بَنِي هَاشِمٍ وَبَنِي الْمُطَّلِبِ وَتَرَكَ بَنِي نَوْفَلٍ وَبَنِي عَبْدِ شَمْسٍ، فَأَنْطَلَقْتُ أَنَا وَعُثْمَانُ بْنُ عَفَّانَ حَتَّى أَتَيْنَا النَّبِيَّ ﷺ فَقُلْنَا: يَا رَسُولَ اللَّهِ! هَؤُلَاءِ بَنُو هَاشِمٍ لَا نُنْكِرُ فَضْلَهُمْ لِلْمَوْضِعِ الَّذِي وَضَعْتَ اللَّهُ بِهِ مِنْهُمْ، فَمَا بَالُ إِخْوَانِنَا بَنِي الْمُطَّلِبِ أُعْطِيَتْهُمْ وَتَرَكَتْنَا وَقَرَابَتَنَا وَاحِدَةً؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا وَبَنُو الْمُطَّلِبِ لَا نَفْتَرِقُ فِي جَاهِلِيَّةٍ وَلَا إِسْلَامٍ وَإِنَّمَا نَحْنُ وَهُمْ شَيْءٌ وَاحِدٌ»، وَشَبَّكَ بَيْنَ أَصَابِعِهِ ﷺ.

تخریج: [صحیح] انظر الحديثين السابقين وعلقه ابن حزم في المحلى: ٣٢٧/٧.

2981. It was narrated from As-Suddī, concerning the relatives, that he said: “They are Banū ‘Abdul-Muṭṭalib.” (*Hasan*)

٢٩٨١ - حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْعِجْلِيُّ: حَدَّثَنَا وَكَيْعٌ عَنِ الْحَسَنِ بْنِ صَالِحٍ، عَنِ السُّدِّيِّ فِي ذِي الْقُرْبَى قَالَ: هُمْ بَنُو عَبْدِ الْمُطَّلِبِ.

تخریج: [إسناده حسن] انفرد به أبو داود.

2982. It was narrated that Ibn Shihāb said: “Yazīd bin Hurmuz informed me, he said: ‘When Najdah Al-Ḥarūrī performed *Hajj* during the turmoil of Ibn Az-Zubair, he sent word to Ibn ‘Abbās asking him about the share of the relatives, saying: “For whom do you think it is?” Ibn ‘Abbās said: “It is for the relatives of the Messenger of Allāh ﷺ; the Messenger of Allāh ﷺ allocated it to them. ‘Umar offered some of it to us, but we found it to be less than what was our due, so we returned it to him and refused to accept it.” (*Ṣaḥīḥ*)

٢٩٨٢ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْسَةُ: أَخْبَرَنَا يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنَا يَزِيدُ بْنُ هُرْمُزٍ: أَنَّ نَجْدَةَ الْحُرُورِيَّ حِينَ حَجَّ فِي فِتْنَةِ ابْنِ الزُّبَيْرِ أَرْسَلَ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ سَهْمِ ذِي الْقُرْبَى وَيَقُولُ: لِمَنْ تَرَاهُ؟ قَالَ ابْنُ عَبَّاسٍ: لِقُرْبَى رَسُولِ اللَّهِ ﷺ فَسَمَهُ لَهُمْ رَسُولُ اللَّهِ ﷺ وَقَدْ كَانَ عُمَرُ عَرَضَ عَلَيْنَا مِنْ ذَلِكَ عَرَضًا، رَأَيْنَاهُ دُونَ حَقِّنَا فَرَدَدْنَاهُ عَلَيْهِ وَأَبَيْنَا أَنْ نَقْبَلَهُ.

تخریج: [إسناده صحيح] أخرجه النسائي، قسم الفیء، باب: ١، ح: ٤١٣٨ من حديث يونس به وانظر، ح: ٢٧٢٧ وأصله عند مسلم.

2983. It was reported from ‘Abdur-Raḥmān bin Abī Laila, that he said: “I heard ‘Alī say: ‘The Messenger of Allāh ﷺ allocated to me one-fifth of the *Khumus* and I spent it as it was supposed to be spent during the life of the Messenger of Allāh ﷺ, and the life of Abū Bakr, and the life of ‘Umar. Then some wealth was brought to ‘Umar and he called me and said: “Take it.” I said: “I do not want

٢٩٨٣ - حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا أَبُو جَعْفَرٍ الرَّازِيُّ عَنِ مُطَرِّفٍ، عَنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: وَلَإِنِّي رَسُولُ اللَّهِ ﷺ خُمُسَ الْخُمْسِ فَوَضَعْتُهُ مَوَاضِعَهُ حَيَاةَ رَسُولِ اللَّهِ ﷺ وَحَيَاةَ أَبِي بَكْرٍ وَحَيَاةَ عُمَرَ، فَأَتَيْتُ بِمَالٍ

it.” He said: “Take it, for you are more entitled to it.” I said: “We have no need of it.” So he put it in the *Bait Al-Māl* (state treasury). (*Hasan*)

تخریج: [حسن] انظر الحديث الآتي وأخرجه البيهقي ٦/٣٤٣ من حديث أبي داود به، وللحديث طريق آخر، انظر الحديث الآتي * أبو جعفر الرازي حسن الحديث في غير ما يروي عن الربيع بن أنس، وثقه الجمهور.

2984. (Another chain) from ‘Abdur-Raḥmān bin Abī Lailā who said: “I heard ‘Alī say: ‘Al-‘Abbās, Fāṭimah, Zaid bin Ḥārithah and I met with the Prophet ﷺ. I said: “O Messenger of Allāh, if you wish, you may put me in charge of our share of this *Khumus*, as mentioned in the Book of Allāh, so that I may divide it while you are still alive, so that no one will dispute with me after you are gone?” So he did that. He said: “So I divided it when the Messenger of Allāh ﷺ was still alive. Then Abū Bakr put me in charge of it, until the last year of the *Khilāfah* of ‘Umar, when a great deal of wealth came to him, and he took out our share, then he sent for me,” and I said: We have no need of it this year, but the Muslims are in need of it, so give it to them.” So he did that. Then no one called me to it after ‘Umar. I met Al-‘Abbās after I had left ‘Umar, and he said: “O ‘Alī, today you have deprived us of something that will never be returned to us.” He was very smart.” (*Da‘if*)

فَدَعَانِي فَقَالَ: خُذْهُ، فَقُلْتُ: لَا أُرِيدُهُ، فَقَالَ: خُذْهُ فَأَنْتُمْ أَحَقُّ بِهِ، قُلْتُ: قَدْ اسْتَعْنَيْتَنَا عَنْهُ، فَجَعَلَهُ فِي بَيْتِ الْمَالِ.

٢٩٨٤ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هَاشِمُ بْنُ الْبَرِيدِ: حَدَّثَنَا حُسَيْنُ بْنُ مَيْمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: اجْتَمَعْتُ أَنَا وَالْعَبَّاسُ وَقَاطِمَةُ وَزَيْدُ بْنُ حَارِثَةَ عِنْدَ النَّبِيِّ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنْ رَأَيْتَ أَنْ تُؤَلِّمَنِي حَقَّنَا مِنْ هَذَا الْخُمْسِ فِي كِتَابِ اللَّهِ عَزَّوَجَلَّ فَأَقْسِمُ بِحَيَاتِكَ كَيْلَا يُبَاذِرَنِي أَحَدٌ بَعْدَكَ، فَأَفْعَلُ، قَالَ فَفَعَلَ ذَلِكَ. قَالَ: فَكَسَمْتُهُ حَيَاةَ رَسُولِ اللَّهِ ﷺ، ثُمَّ وَلَانِيهِ أَبُو بَكْرٍ، حَتَّى إِذَا كَانَتْ آخِرُ سَنَةٍ مِنْ سِنِي عُمَرَ فَإِنَّهُ أَنَا هَذَا مَالٌ كَثِيرٌ، فَعَزَلَ حَقَّنَا، ثُمَّ أَرْسَلَ إِلَيَّ فَقُلْتُ: يَا عَنْهُ الْعَامَ غَنَى وَبِالْمُسْلِمِينَ إِلَيْهِ حَاجَةٌ، فَارْزُدْهُ عَلَيْهِمْ، فَارْزُدْهُ عَلَيْهِمْ، ثُمَّ لَمْ يَدْعُنِي إِلَيْهِ أَحَدٌ بَعْدَ عُمَرَ، فَلَقِيْتُ الْعَبَّاسَ بَعْدَ مَا خَرَجْتُ مِنْ عِنْدِ عُمَرَ فَقَالَ: يَا عَلِيُّ! حَرَمْتَنَا الْغَدَاةَ شَيْئًا لَا يُرَدُّ عَلَيْنَا أَبَدًا، وَكَانَ رَجُلًا دَاهِيًا.

تخریج: [إسناده ضعيف] أخرجه أحمد: ١/٨٤ من حديث هاشم بن البريد به * حسين بن ميمون: لين الحديث (تقريب).

2985. ‘Abdul-Muṭṭalib bin Rabī’ah bin Al-Ḥārith bin ‘Abdul-Muṭṭalib narrated that his father, Rabī’ah bin Al-Ḥārith, and ‘Abbās bin ‘Abdul-Muṭṭalib said to ‘Abdul-Muṭṭalib bin Rabī’ah and Al-Faḍl bin ‘Abbās: “Go to the Messenger of Allāh ﷺ and say to him: ‘O Messenger of Allāh, we have reached the age, as you can see, and we want to get married. O Messenger of Allāh, you are the kindest of people and you are the best in upholding the ties of kinship. Our fathers do not have anything with which to pay the *Mahr* for us, so appoint us, O Messenger of Allāh, to collect the *Ṣadaqāt*, and we will give you what the other employees give you and we will benefit from it as well.’” ‘Alī bin Abī Ṭālib came while we were there, and he said to us: “No, by Allāh, the Messenger of Allāh ﷺ will not appoint either of you in charge of the *Ṣadaqah*.” Rabī’ah said to him: “This is what you want; you have attained a relationship with the Messenger of Allāh ﷺ through marriage, and we do not begrudge you for it.” ‘Alī spread out his *Ridā*’ and lay down upon it, and said: “I am Abū Ḥasan and I know what is going to happen, by Allāh, and I shall not leave until your sons come back to you with the answer to the question that you were sent to the Prophet ﷺ.” ‘Abdul-Muṭṭalib said: “Al-Faḍl and I went, and arrived at the time when *Zuhr* prayer was about to begin, so we prayed with the

٢٩٨٥ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَنْبَسَةُ. حَدَّثَنَا يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ الْحَارِثِ بْنِ نَوْفَلِ الْهَاشِمِيُّ: أَنَّ عَبْدَ الْمُطَّلِبِ بْنَ رَبِيعَةَ بْنَ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ أَخْبَرَهُ أَنَّ أَبَاهُ رَبِيعَةَ ابْنَ الْحَارِثِ وَعَبَّاسَ بْنَ عَبْدِ الْمُطَّلِبِ قَالَا لِعَبْدِ الْمُطَّلِبِ بْنِ رَبِيعَةَ وَلِلْفَضْلِ بْنِ عَبَّاسٍ: ائْتِنَا رَسُولَ اللَّهِ ﷺ فَقُولَا لَهُ: يَا رَسُولَ اللَّهِ! قَدْ بَلَغْنَا مِنَ السِّنِّ مَا تَرَى وَأَخْبَيْنَا أَنْ نَتَزَوَّجَ وَأَنْتَ يَا رَسُولَ اللَّهِ! أَبْرُ النَّاسِ وَأَوْصَلُهُمْ وَلَيْسَ عِنْدَ آبَائِنَا مَا يُصَدِّقَانِ عَنَّا، فَاسْتَعْمِلْنَا يَا رَسُولَ اللَّهِ! عَلَى الصَّدَقَاتِ فَلَنُوَدِّ إِلَيْكَ مَا يُؤَدِّي الْعَمَالُ وَلَنُصِيبَ مَا كَانَ فِيهَا مِنْ مِرْفَقٍ. فَأَتَى عَلِيُّ بْنُ أَبِي طَالِبٍ وَنَحْنُ عَلَى تِلْكَ الْحَالِ فَقَالَ لَنَا: إِنَّ رَسُولَ اللَّهِ ﷺ لَا، وَاللَّهِ! لَا يَسْتَعْمِلُ أَحَدًا مِنْكُمْ عَلَى الصَّدَقَةِ، فَقَالَ لَهُ رَبِيعَةُ: هَذَا مِنْ أَمْرِكَ، قَدْ نِلْتَ صَهْرَ رَسُولِ اللَّهِ ﷺ، فَلَمْ نَحْسُدْكَ عَلَيْهِ، فَأَلْقَى عَلِيٌّ رِدَاءَهُ ثُمَّ اضْطَجَعَ عَلَيْهِ فَقَالَ: أَنَا أَبُو حَسَنِ الْقُرْمِ وَاللَّهِ! لَا أَرِيْمُ حَتَّى يَرْجِعَ إِلَيْكُمَا [إِبْنُ كَثِيرٍ] بِحَوْرٍ مَا بَعَثْنَا بِهِ إِلَى النَّبِيِّ ﷺ. قَالَ عَبْدُ الْمُطَّلِبِ: فَاذْطَلَقْتُ أَنَا وَالْفَضْلُ حَتَّى نُوَافِقَ صَلَاةَ الظُّهْرِ قَدْ قَامَتْ، فَصَلَّيْنَا مَعَ النَّاسِ، ثُمَّ أَسْرَعْتُ أَنَا وَالْفَضْلُ إِلَى بَابِ حُجْرَةِ النَّبِيِّ ﷺ وَهُوَ يَوْمِيذٍ عِنْدَ زَيْنَبِ بِنْتِ جَحْشٍ، فَقَمْنَا بِالْبَابِ حَتَّى أَتَى رَسُولَ اللَّهِ ﷺ فَأَخَذَ بِأُذُنِي وَأُذُنِ الْفَضْلِ ثُمَّ قَالَ:

people, then Al-Faḍl and I hastened to the door of the Prophet's apartment; that day he was staying in the house of Zainab bint Jahsh. We stood at the door, until the Messenger of Allāh ﷺ came and took hold of my ear, and the ear of Al-Faḍl, then he said: 'Tell me what is on your mind.' Then he went in and gave permission to Al-Faḍl and I to enter, so we entered, and urged each other to speak for a while, then I spoke to him, or Al-Faḍl spoke — 'Abdullāh (one of the narrators) was uncertain about that — and he spoke of what our fathers had told us to speak about. The Messenger of Allāh ﷺ remained silent for a while, then he looked up towards the ceiling of the house for so long, that we thought he would not answer us, and we saw Zainab gesturing from behind the curtain with her hand, telling us not to be hasty, and that the Messenger of Allāh ﷺ was thinking about our request. Then the Messenger of Allāh ﷺ lowered his head and said to us: 'This *Ṣadaqah* is no more than the dirt of the people, and it is not permissible for Muḥammad or the family of Muḥammad. Call Nawfal bin Al-Ḥārith for me.' So Nawfal bin Al-Ḥārith was called for him, and he said: 'O Nawfal, give your daughter in marriage to 'Abdul-Muṭṭalib.' So Nawfal gave his daughter in marriage to me. Then the Prophet ﷺ said: 'Call Maḥmiyah bin Jaz' for me.'" He

«أُخْرِجَا مَا تُصَرِّرَانِ»، ثُمَّ دَخَلَ فَأَذِنَ لِي وَلِفَضْلِ فَدَخَلْنَا فَتَوَاكَلْنَا الْكَلَامَ قَلِيلًا، ثُمَّ كَلَّمْتُهُ أَوْ كَلَّمَهُ الْفَضْلُ - قَدْ شَكَّ فِي ذَلِكَ عَبْدُ اللَّهِ - قَالَ كَلَّمَهُ بِالَّذِي أَمَرْنَا بِهِ أَبَوَانَا، فَسَكَتَ رَسُولُ اللَّهِ ﷺ سَاعَةً وَرَفَعَ بَصَرَهُ قَبْلَ سَقْفِ الْبَيْتِ حَتَّى طَالَ عَلَيْنَا أَنَّهُ لَا يَرْجِعُ إِلَيْنَا شَيْئًا حَتَّى رَأَيْنَا زَيْنَبَ تَلْمَعُ مِنْ وِرَاءِ الْحِجَابِ بِيَدَيْهَا، تُرِيدُ أَنْ لَا تَعْجَلَا وَأَنَّ رَسُولَ اللَّهِ ﷺ فِي أَمْرِنَا، ثُمَّ خَفَصَ رَسُولُ اللَّهِ ﷺ رَأْسَهُ فَقَالَ لَنَا: «إِنَّ هَذِهِ الصَّدَقَةُ إِنَّمَا هِيَ أَوْسَاحُ النَّاسِ وَإِنَّمَا لَا تَجُلُّ لِمُحَمَّدٍ وَلَا لِآلِ مُحَمَّدٍ، اذْعُوا لِي نَوْفَلَ بْنِ الْحَارِثِ» فَذَعَيْتُ لَهُ نَوْفَلَ بْنَ الْحَارِثِ، فَقَالَ: «يَا نَوْفَلُ! أَنْكِحْ عَبْدَ الْمُطَّلِبِ» فَأَنْكَحَنِي نَوْفَلٌ ثُمَّ قَالَ النَّبِيُّ ﷺ: «اذْعُوا لِي مَحْمِيَةَ بِنِ جَزءٍ وَهُوَ رَجُلٌ مِنْ بَنِي زُبَيْدٍ، كَانَ رَسُولُ اللَّهِ ﷺ اسْتَعْمَلَهُ عَلَى الْأَحْمَاسِ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِمَحْمِيَةَ: «أَنْكِحِ الْفَضْلَ» فَأَنْكَحَهُ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «قُمْ فَأَصْدِقْ عَنَّهُمَا مِنَ الْخُمْسِ كَذَا وَكَذَا» لَمْ يُسَمِّ لِي عَبْدُ اللَّهِ بْنِ الْحَارِثِ.

was a man of Banū Zubaid, whom the Messenger of Allāh ﷺ had appointed in charge of the *Khumus*. The Messenger of Allāh ﷺ said to Maḥmiyah: ‘Give your daughter in marriage to Al-Faḍl.’ So he gave his daughter in marriage to him. Then the Messenger of Allāh ﷺ said: ‘Go and pay their *Mahr* from the *Khumus*, such and such’” ‘Abdullāh bin Al-Ḥārith did not mention the amount of the dowry. (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، الزكاة، باب ترك استعمال آل النبي ﷺ على الصدقة، ح: ١٠٧٢ من حديث يونس بن يزيد به .

2986. It was reported from ‘Alī bin Abī Ṭālib who said: “I had an old she-camel that was my share of the spoils of war on the Day of Badr, and the Messenger of Allāh ﷺ gave me another old she-camel from the *Khumus* on that day. When I wanted to consummate my marriage to Fāṭimah, the daughter of the Messenger of Allāh ﷺ, I made arrangements with a man who was a goldsmith from Banū Qainuqā’ to go with me to collect *Idhkhir* that I wanted to sell to the goldsmiths, to help pay for the wedding feast. While I was collecting the gear for my two she-camels, such as saddles, baskets and ropes, the two camels were sitting by the house of an *Anṣārī* man. When I had collected the things I needed, I came to my two camels and found that their humps had been cut off, their flanks slashed open and their livers

٢٩٨٦ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَنْ بَنِي خَالِدٍ: حَدَّثَنَا يُونُسُ عَنْ ابْنِ شَهَابٍ قَالَ: أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنٍ أَنَّ حُسَيْنَ بْنَ عَلِيٍّ أَخْبَرَهُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ قَالَ: كَانَ لِي شَارِفٌ مِنْ نَصِيبِي مِنَ الْمَغْنَمِ يَوْمَ بَدْرٍ وَكَانَ رَسُولُ اللَّهِ ﷺ أَغْطَانِي شَارِفًا مِنَ الْخُمْسِ يَوْمَئِذٍ فَلَمَّا أَرَدْتُ أَنْ أُبْتِنِي بِفَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ﷺ وَأَعَدْتُ رَجُلًا صَوَاعًا مِنْ بَنِي قَيْنِقَاعَ أَنْ يَرْتَجَلَ مَعِيَ فَنَأْتِي بِإِذْخِرٍ أَرَدْتُ أَنْ أُبِيعَهُ مِنَ الصَّوَاغِينِ فَأَسْتَعِينَ بِهِ فِي وَلِيمَةِ عُرْسِي، فَبَيْنَا أَنَا أَجْمَعُ لِشَارِفِي مَتَاعًا مِنَ الْأَقْتَابِ وَالْعَرَائِرِ وَالْجِبَالِ وَشَارِفَايَ مُنَاخَانَ إِلَى جَنْبِ حُجْرَةِ رَجُلٍ مِنَ الْأَنْصَارِ أَقْبَلْتُ حِينَ جَمَعْتُ مَا جَمَعْتُ، فَإِذَا بِشَارِفِي قَدْ اجْتَبَّتْ أَسْمِئْتُهُمَا وَبُقِرَتْ حَوَاصِرُهُمَا وَأُخِذَ مِنْ أَكْبَادِهِمَا، فَلَمْ أَمْلِكْ

removed. I could not hold back my eyes (tears) when I beheld that scene. I said: 'Who did this?' They said: 'Ḥamzah bin 'Abdul-Muṭṭalib.' He is in this house drinking with some of the *Anṣār*, with a singing-girl, singing for him and his companions. She said in her song: "O Ḥamzah, go and deal with these fat she-camels," and he rushed to his sword and cut off their humps, slashed their flanks and removed their livers." 'Alī said: "I went and entered upon the Messenger of Allāh ﷺ, and Zaid bin Ḥārithah was with him. The Messenger of Allāh ﷺ realized from my expression that something had happened to me, and the Messenger of Allāh ﷺ said: 'What is the matter with you?' I said: 'O Messenger of Allāh, I have never seen anything like today. Ḥamzah has transgressed against my camels, cutting off their humps and slashing their flanks. He is there in a house drinking with some other people.' The Messenger of Allāh ﷺ called for his *Ridā*' and put it on, then he went walking, and Zaid bin Ḥārithah and I followed him, until he came to the house where Ḥamzah was. He asked for permission to enter, and permission was given to him, and he found them drunk. The Messenger of Allāh ﷺ began to rebuke Ḥamzah for what he had done, and Ḥamzah was intoxicated and red-eyed. Ḥamzah looked at the Messenger of Allāh ﷺ, then he lifted his gaze, and looked at his

عَيْنِي حِينَ رَأَيْتُ ذَلِكَ الْمُنْظَرَ فَقُلْتُ: مَنْ
فَعَلَ هَذَا؟ قَالُوا: فَعَلَهُ حَمْزَةُ بْنُ
عَبْدِ الْمُطَّلِبِ وَهُوَ فِي هَذَا الْبَيْتِ فِي شَرْبِ
مِنَ الْأَنْصَارِ عَتَتْهُ قَيْنَةٌ وَأَصْحَابُهُ، فَقَالَتْ فِي
غَنَائِهَا:

أَلَا يَا حَمْزُ لِلشَّرَفِ التَّوَاءِ

فَوَتَّبَ إِلَى السَّيْفِ فَاجْتَبَّ أَسْنِمَهُمَا وَبَقَّرَ
خَوَاصِرَهُمَا، فَأَخَذَ مِنْ أَكْبَادِهِمَا. قَالَ عَلِيٌّ:
فَانْطَلَقْتُ حَتَّى أَدْخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ
وَإِنْدَهُ زَيْدُ بْنُ حَارِثَةَ، فَعَرَفَ رَسُولُ اللَّهِ ﷺ
الَّذِي لَقَيْتُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا لَكَ؟»
قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا رَأَيْتُ كَالْيَوْمِ،
عَدَا حَمْزَةُ عَلَى نَاقَتِي فَاجْتَبَّ أَسْنِمَهُمَا وَبَقَّرَ
خَوَاصِرَهُمَا وَهَاهُوَ ذَا فِي بَيْتٍ مَعَهُ شَرْبٌ،
فَدَعَا رَسُولُ اللَّهِ ﷺ بِرِدَائِهِ فَارْتَدَّاهُ، ثُمَّ
انْطَلَقَ يَمْشِي وَاتَّبَعْتُهُ أَنَا وَزَيْدُ بْنُ حَارِثَةَ حَتَّى
جَاءَ الْبَيْتَ الَّذِي فِيهِ حَمْزَةُ، فَاسْتَأْذَنَ فَأُذِنَ لَهُ
فَإِذَا هُمْ شَرَبٌ، فَطَفِقَ رَسُولُ اللَّهِ ﷺ يُلُومُ
حَمْزَةَ فِيمَا فَعَلَ، فَإِذَا حَمْزَةُ تَمَلُّ مُحَمَّرَةً
عَيْنَاهُ، فَظَنَرَ حَمْزَةَ إِلَى رَسُولِ اللَّهِ ﷺ ثُمَّ
صَعَدَ النَّظَرَ فَظَنَرَ إِلَى رُكْبَتَيْهِ، ثُمَّ صَعَدَ النَّظَرَ
فَظَنَرَ إِلَى سُرَّتَيْهِ، ثُمَّ صَعَدَ النَّظَرَ فَظَنَرَ إِلَى
وَجْهِهِ، ثُمَّ قَالَ حَمْزَةُ: وَهَلْ أَنْتُمْ إِلَّا عَبِيدُ
لَأَبِي؟ فَعَرَفَ رَسُولُ اللَّهِ ﷺ أَنَّهُ تَمَلُّ فَنَكَصَ
رَسُولُ اللَّهِ ﷺ عَلَى عَقْبَيْهِ الْقَهْقَرَى فَخَرَجَ
وَخَرَجْنَا مَعَهُ.

knees, then he lifted his gaze, and looked at his navel, then he lifted his gaze, and looked at his face. Then Ḥamzah said: ‘Aren’t you no more than the slaves of my father?’ The Messenger of Allāh ﷺ realized that he was intoxicated, so he moved backwards and left, and we left with him.” (*Ṣaḥīh*)

تخريج: أخرجه البخاري، فرض الخمس، باب فرض الخمس، ح: ٣٠٩١ ومسلم، الأشربة، باب تحريم الخمر... إلخ، ح: ١٩٧٩ من حديث يونس بن يزيد الأيلي به.

Comments:

The incident occurred before the prohibition of intoxicants.

2987. It was reported from Umm Al-Ḥakam — or Ḍubā’ah, the two daughters of Az-Zubair bin ‘Abdul-Muṭṭalib — that one of them said: “The Messenger of Allāh ﷺ got some female captives, so my sister and I, and Fāṭimah, the daughter of the Messenger of Allāh ﷺ, went and complained to him about our situation, and asked him to order that some of the captives be given to us. The Messenger of Allāh ﷺ said: ‘The orphans of Badr have precedence over you. But I shall tell you of something that is better for you than that. Say *Allāhu Akbar* following every prayer thirty-three times, and say *Subḥān-Allāh* (Glorious is Allāh) thirty three times, and say *Al-Ḥamdu Lillāh* (All praise is due to Allāh) thirty three times, and say *Lā ilāha ill-Allāh waḥdahu lā sharīka lah, laḥul-mulk wa laḥul-ḥamd wa huwa ‘alā kulli shai’in qadīr* (None has the right to be worshiped but Allāh, alone with no partner; to Him is the dominion and praise, and He is

٢٩٨٧ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: حَدَّثَنِي عَيَّاشُ بْنُ عُقْبَةَ الْحَضْرَمِيُّ عَنِ الْفَضْلِ بْنِ الْحَسَنِ الصَّمْرِيِّ أَنَّ أُمَّ الْحَكَمِ - أَوْ ضَبَاعَةَ ابْنَتِي الزُّبَيْرِ بْنِ عَبْدِ الْمُطَّلِبِ - حَدَّثَتْهُ عَنْ إِحْدَاهُمَا أَنَّهَا قَالَتْ: أَصَابَ رَسُولُ اللَّهِ ﷺ سَيِّئًا فَذَهَبْتُ أَنَا وَأُخْتِي وَفَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ﷺ فَشَكَوْنَا إِلَيْهِ مَا نَحْنُ فِيهِ وَسَأَلْنَاهُ أَنْ يَأْمُرَ لَنَا بِشَيْءٍ مِنَ السَّيِّئِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «سَبَقَكُنَّ يَتَامَى بَدْرٍ، وَلَكِنْ سَأَدْتُكُنَّ عَلَى مَا هُوَ خَيْرٌ لَكُنَّ مِنْ ذَلِكَ تُكَبِّرَنَّ اللَّهُ عَلَى إِنْزِلِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ تَكْبِيرَةً وَثَلَاثًا وَثَلَاثِينَ تَسْبِيحَةً وَثَلَاثًا وَثَلَاثِينَ تَحْمِيدَةً وَلَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ».

قال عيَّاش: وهما ابنتا عم النبي ﷺ.

Able to do all things).” (*Hasan*)

‘Ayyāsh (one of the narrators) said: “They were the daughters of the paternal uncle of the Prophet ﷺ.”

تخريج: [إسناده حسن] أخرجه الطحاوي في معاني الآثار: ٣/٢٩٩ من حديث ابن وهب به * الفضل بن الحسن: "حسن الحديث".

Comments:

In the matter of providing financial assistance, the Prophet ﷺ gave priority to the needy people and especially to the families of martyrs in the cause of Allāh. As for his own kinsmen, he liked them to lead a frugal life and be content with the little that they had, and to remember Allāh often and express their gratitude to Him.

2988. It was narrated from Abū Al-Ward, that Ibn A‘bud said: “‘Alī said to me: ‘Shall I not tell you about me and Fāṭimah, the daughter of the Messenger of Allāh ﷺ, who was the most beloved of his family to him?’ I said: ‘Yes.’ He said: ‘She turned the grindstone until it left marks on her hands, and she carried water in a water skin until it left marks on her upper chest, and she swept the house until her garment got dusty. Some slaves were brought to the Prophet ﷺ, and I said: “Why don’t you go to your father and ask him for a slave?” She went to him, but she found some people with him, talking to him, so she came back. The next day he came to her, and said: “What did you want?” but she remained quiet. I said: “I will tell you, O Messenger of Allāh. She turned the grindstone until it left marks on her hands, and she carried water in a water skin until it left marks on her upper chest. When the slaves were brought to you, I told her to go to you, and ask you

٢٩٨٨ - حَدَّثَنَا يَحْيَى بْنُ خَلْفٍ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ سَعِيدِ يَعْنِي الْجُرَيْرِيَّ، عَنْ أَبِي الْوَرْدِ، عَنْ ابْنِ أَبِي عُبَيْدٍ قَالَ: قَالَ لِي عَلِيٌّ: أَلَا أُحَدِّثُكَ عَنِّي وَعَنْ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ﷺ وَكَأَنَّ مِنْ أَحَبِّ أَهْلِهِ إِلَيْهِ؟ قُلْتُ: بَلَى. قَالَ: إِنَّهَا جَرَّتْ بِالرَّحَى حَتَّى أَثَّرَ فِي يَدَيْهَا وَاسْتَمَّتْ بِالْقُرْبَةِ حَتَّى أَثَّرَ فِي نَحْرِهَا وَكَسَّتِ الْبَيْتَ حَتَّى اغْبَرَّتْ ثِيَابَهَا. فَأَتَى النَّبِيَّ ﷺ خَدْمٌ فَقُلْتُ: لَوْ أَتَيْتَ أَبَاكَ فَسَأَلْتِيهِ خَادِمًا، فَأَتَتْهُ فَوَجَدَتْ عِنْدَهُ خُدَّائًا فَرَجَعَتْ فَأَتَاهَا مِنَ الْعِدِّ فَقَالَ: «مَا كَانَ حَاجَتُكَ؟» فَسَكَتَتْ، فَقُلْتُ: أَنَا أُحَدِّثُكَ يَا رَسُولَ اللَّهِ! جَرَّتْ بِالرَّحَى حَتَّى أَثَّرَتْ فِي يَدَيْهَا، وَحَمَلَتْ بِالْقُرْبَةِ حَتَّى أَثَّرَتْ فِي نَحْرِهَا، فَلَمَّا أَنْ جَاءَكَ الْخَدَمُ أَمَرْتَهَا أَنْ تَأْتِيكَ فَتَسْتَحْدِمَكَ خَادِمًا يَبْقِيهَا حَرًّا مَا هِيَ فِيهِ. قَالَ: «اتَّقِيَ اللَّهَ يَا فَاطِمَةُ! وَادِّي فَرِيضَةٌ رَبِّكَ وَاعْمَلِي عَمَلَ أَهْلِكَ، فَإِذَا أَخَذْتَ مَضْجَعَكَ فَسَبِّحِي ثَلَاثًا وَثَلَاثِينَ، وَاحْمَدِي

for a slave to spare her from what she is suffering.” He said: “Fear Allāh, O Fātimah, perform your duty towards your Lord, and do work for your family. When you go to bed, say *Subhān Allāh* thirty-three times, and say *Al-Ḥamdu Lillāh* thirty-three times, and say *Allāhu Akbar* thirty-four times. That will make one hundred, and that will be better for you than a slave.” She said: “I am content with Allāh and His Messenger.” (*Daʿīf*)

تخريج: [إسناده ضعيف] انظر، ح: ٥٠٦٣ وأخرجه عبدالله بن أحمد في زوائد المسند: ١/ ١٥٣ من حديث سعيد الجريري به * أبو الورد: مستور وابن أعبد: مجهول (تقريب).

2989. (Another chain) from ‘Alī bin Ḥusain, with this story, (as no. 2988) he said: “And he did not give her a slave.” (*Daʿīf*)

ثَلَاثًا وَثَلَاثِينَ وَكَبَّرِي أَرْبَعًا وَثَلَاثِينَ، فِتْلِكَ مِائَةٌ فَهِيَ خَيْرٌ لَكَ مِنْ خَادِمٍ، قَالَتْ: رَضِيتُ عَنِ اللَّهِ وَعَنْ رَسُولِهِ.

٢٩٨٩ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرُ عَنِ الرَّهْرِيِّ، عَنِ عَلِيِّ بْنِ حُسَيْنٍ بِهَذِهِ الْقِصَّةِ قَالَ: وَلَمْ يُخْدِمَهَا.

تخريج: [إسناده ضعيف] انظر، ح: ٥٠٦٢ * السند مرسل.

2990. It was narrated from Hilāl bin Sirāj bin Mujjā’ah, from his father, from his grandfather Mujjā’ah, that he came to the Prophet ﷺ to ask for blood money for his brother, who had been killed by Banū Sadūs of Banū Dhuhl. The Prophet ﷺ said: “If I were to order blood money for an idolater, I would have ordered it for your brother, but I shall give you compensation for him.” The Prophet ﷺ wrote a document ordering that he be granted one hundred camels from the first *Khumus* to be taken from the idolaters of Banū Dhuhl. He took

٢٩٩٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى: حَدَّثَنَا عَبْسَةُ بْنُ عَبْدِ الْوَاحِدِ الْقُرَشِيُّ - قَالَ أَبُو جَعْفَرٍ يَعْني ابْنَ عَيْسَى: كُنَّا نَقُولُ إِنَّهُ مِنَ الْأَبْدَالِ قَبْلَ أَنْ نَسْمَعَ أَنَّ الْأَبْدَالَ مِنَ الْمَوَالِي - قَالَ: حَدَّثَنِي الدَّخِيلُ بْنُ إِيَّاسٍ بْنِ نُوحِ بْنِ مُجَاعَةَ عَنْ هِلَالِ بْنِ سِرَاجِ بْنِ مُجَاعَةَ، عَنِ أَبِيهِ، عَنِ جَدِّهِ مُجَاعَةَ: أَنَّهُ أَتَى النَّبِيَّ ﷺ يَطْلُبُ دِيَةَ أَخِيهِ، فَتَلَّهَ بَنُو سَدُوسٍ مِنْ بَنِي دُهْلِ، فَقَالَ النَّبِيُّ ﷺ: «لَوْ كُنْتُ جَاعِلًا لِمُسْرِكٍ دِيَةَ جَعَلْتُ لَأَخِيكَ، وَلَكِنْ سَأَعْطِيكَ مِنْهُ عَقْبِي»، فَكَتَبَ لَهُ النَّبِيُّ ﷺ

part of that, then Banū Dhuhl accepted Islam. Mujjā'ah asked Abū Bakr for them later on, and brought him the document of the Prophet ﷺ, and Abū Bakr ordered that he be given twelve thousand *Ṣā'* from the *Ṣadaqah* of Al-Yamāmah: Four thousand *Ṣā'* of wheat, four thousand *Ṣā'* of barley, and four thousand *Ṣā'* of dates. In the document of the Prophet ﷺ to Mujjā'ah, it said: "In the Name of Allāh, the Most Gracious, the Most Merciful, this is a letter from Prophet Muḥammad ﷺ to Mujjā'ah bin Murārah of Banū Sulmā. I have granted him one hundred camels from the first *Khumus* taken from the idolaters of Banū Dhuhl, as compensation for his brother." (*Da'if*)

بِمَائَةٍ مِنَ الْإِبِلِ مِنْ أَوَّلِ خُمْسٍ يَخْرُجُ مِنْ مُشْرِكِي بَنِي ذُهَلٍ فَأَخَذَ طَائِفَةٌ مِنْهَا وَأَسْلَمَتْ بَنُو ذُهَلٍ فَطَلَّهَا بَعْدُ مُجَاعَةُ إِلَى أَبِي بَكْرٍ وَأَتَاهُ بِكِتَابِ النَّبِيِّ ﷺ، فَكَتَبَ لَهُ أَبُو بَكْرٍ بِإِثْنَيْ عَشَرَ أَلْفٍ صَاعٍ مِنْ صَدَقَةِ الْيَمَامَةِ: أَرْبَعَةَ أَلْفِ بُرٍّ، وَأَرْبَعَةَ أَلْفِ شَعِيرٍ، وَأَرْبَعَةَ أَلْفِ تَمْرٍ وَكَانَ فِي كِتَابِ النَّبِيِّ ﷺ لِمُجَاعَةَ: «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، هَذَا كِتَابٌ مِنْ مُحَمَّدِ النَّبِيِّ ﷺ لِمُجَاعَةَ بْنِ مُرَارَةَ مِنْ بَنِي سُلَمَى، إِنِّي أَعْطَيْتُهُ مِائَةَ مِنَ الْإِبِلِ مِنْ أَوَّلِ خُمْسٍ يَخْرُجُ مِنْ مُشْرِكِي بَنِي ذُهَلٍ عُقْبَةً مِنْ أَخِيهِ».

تخريج: [إسناده ضعيف] أخرجه البخاري في التاريخ الكبير: ٤٤/٨ أبو نعيم في معرفة الصحابة: ٥/٢٦٢٢، ح: ٦٣١٠ من حديث عنبسة به * الدخيل: مستور وهلال: مجهول الحال، فالسند مظلم.

Chapter 20,21. The Special Portion (*Aṣ-Ṣafi*) Of The Prophet ﷺ That Was Taken From The Spoils Of War

(المعجم ٢٠، ٢١) - بَابُ مَا جَاءَ فِي سَهْمِ الصَّفِيِّ (التحفة ٢١)

2991. It was narrated that 'Amir Ash-Sha'bī said: "The Prophet ﷺ had a special share called *Aṣ-Ṣafi*, which would be a slave or a slave woman or a horse, according to his wishes, and he would choose it before the *Khumus* was taken out." (*Da'if*)

٢٩٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ عَنْ مُطَرِّفٍ، عَنْ عَامِرِ الشَّعْبِيِّ قَالَ: كَانَ لِلنَّبِيِّ ﷺ سَهْمٌ يُدْعَى الصَّفِيِّ إِنْ شَاءَ عَبْدًا وَإِنْ شَاءَ أُمَّةً، وَإِنْ شَاءَ قَرَسًا يَخْتَارُهُ قَبْلَ الْخُمْسِ.

تخريج: [إسناده ضعيف] أخرجه النسائي، قسم الفياء، باب: ١، ح: ٤١٥٠ من حديث مطرف به * السند مرسل.

2992. Ibn ‘Awn said: “I asked Muḥammad about the special portion of the Prophet ﷺ, and the *Ṣaḥīḥ*. He said: ‘A share would be set aside for him with the Muslims, even if he was not present. The *Ṣaḥīḥ* was a head (a slave, or a female slave or a horse) that was set aside for him from the *Khumus* before everything else.” (*Da‘īf*)

٢٩٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَاصِمٍ وَأَزْهَرُ قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ قَالَ: سَأَلْتُ مُحَمَّدًا عَنْ سَهْمِ النَّبِيِّ ﷺ وَالصَّفِيِّ، قَالَ: كَانَ يُضْرَبُ لَهُ بِسَهْمِ مَعَ الْمُسْلِمِينَ وَإِنْ لَمْ يَشْهَدْ، وَالصَّفِيُّ يُؤْخَذُ لَهُ رَأْسٌ مِنَ الْخُمْسِ قَبْلَ كُلِّ شَيْءٍ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٣٠٤/٦ من حديث أبي داود به * السنن مرسل.

2993. It was narrated that Qatādah said: “When the Messenger of Allāh ﷺ fought in battle, he would have a special share which he would take from wherever he wanted. *Ṣaḥīḥ* was part of that share. If he did not take part in the battle, his share would be allocated for him and he did not choose.” (*Da‘īf*)

٢٩٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ السُّلَمِيُّ: حَدَّثَنَا عُمَرُ بْنُ عَبْدِ الْوَاحِدِ عَنْ سَعِيدِ بْنِ يَعْنِي ابْنِ بَشِيرٍ، عَنْ قَتَادَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا غَزَا كَانَ لَهُ سَهْمٌ صَافٍ يَأْخُذُهُ مِنْ حَيْثُ شَاءَ فَكَانَتْ صَفِيَّةُ مِنْ ذَلِكَ السَّهْمِ، وَكَانَ إِذَا لَمْ يَغْزُ بِنَفْسِهِ ضُرِبَ لَهُ بِسَهْمِهِ وَلَمْ يُخَيَّرَ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٣٠٤/٦ من حديث أبي داود به * السنن مرسل وضعيف.

2994. It was narrated that ‘Ā‘ishah said: “*Ṣaḥīḥ* was part of the *Ṣaḥīḥ*.” (*Da‘īf*)

٢٩٩٤ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو أَحْمَدَ: أَخْبَرَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَتْ صَفِيَّةُ مِنَ الصَّفِيِّ.

تخريج: [إسناده ضعيف] * سفیان الثوري: مدلس وعنعن.

2995. It was narrated that Anas bin Mālik said: “We came to *Khaibar* and when Allāh, Exalted is He, granted us victory over the fortress, mention of the beauty of *Ṣaḥīḥ* bint *Ḥuyayy* was made to him (the Prophet ﷺ). Her husband

٢٩٩٥ - حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ الزُّهْرِيُّ عَنْ عَمْرٍو ابْنِ أَبِي عَمْرٍو، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَدِمْنَا خَيْبَرَ فَلَمَّا فَتَحَ اللَّهُ تَعَالَى الْحِصْنَ ذُكِرَ لَهُ جَمَالُ صَفِيَّةَ بِنْتِ حُبَيْبٍ وَقَدْ قُتِلَ زَوْجُهَا

had been killed while she was a newly-wed. The Messenger of Allāh chose her for himself, and took her out, then when we reached Sudd Aş-Şahbā', she became permissible, and he consummated (the marriage) with her." (*Ṣaḥīḥ*)

وَكَانَتْ عَرُوسًا، فَاصْطَفَاهَا رَسُولُ اللَّهِ ﷺ
لِنَفْسِهِ فَخَرَجَ بِهَا حَتَّى بَلَغَنَا سُدَّ الصَّهْبَاءِ
حَلَّتْ قَبْنَى بِهَا.

تخریج: أخرجه البخاري، البيوع، باب: هل يسافر بالجارية قبل أن يستبرئها، ح: ٢٢٣٥ من

حديث يعقوب به.

Comments:

Sudd Aş-Şahbā' was the name of a place outside Khaibar.

2996. It was narrated that Anas bin Mālik said: "Ṣafīyyah initially fell to the lot of Diḥyah Al-Kalbi, then she fell to the lot of the Messenger of Allāh ﷺ." (*Ṣaḥīḥ*)

٢٩٩٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَادُ بْنُ
زَيْدٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ
مَالِكٍ قَالَ: صَارَتْ صَفِيَّةُ لِدِحْيَةَ الْكَلْبِيِّ ثُمَّ
صَارَتْ لِرَسُولِ اللَّهِ ﷺ.

تخریج: [إسناده صحيح] أخرجه ابن ماجه، النكاح، باب الرجل يعتق أمته ثم يتزوجها، ح: ١٩٥٧ من حديث حماد بن زيد به.

2997. It was narrated that Anas said: "A beautiful girl fell to the lot of Diḥyah, then the Messenger of Allāh ﷺ bought her for seven slaves. Then he gave her to Umm Sulaim to adorn her and prepare her." Ḥammād (one of the narrators) said: "And I think he said: 'And Ṣafīyyah, the daughter of Huyayy, observed her 'Iddah in her house.'" (*Da'īf*)

٢٩٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ خَلَادٍ الْبَاهِلِيُّ:
حَدَّثَنَا بَهْرُ بْنُ أَسَدٍ: حَدَّثَنَا حَمَادٌ: أَخْبَرَنَا
ثَابِتٌ عَنْ أَنَسِ قَالَ: وَقَعَ فِي سَهْمِ دِحْيَةَ
جَارِيَّةً جَمِيلَةً فَاشْتَرَاهَا رَسُولُ اللَّهِ ﷺ بِسَبْعَةِ
أَرْؤُسٍ، ثُمَّ دَفَعَهَا إِلَى أُمِّ سُلَيْمٍ تَصْنَعُهَا
وَتُهَيِّئُهَا. قَالَ حَمَادٌ: وَأَحْسِبُهُ قَالَ: وَتَعْتَدُ
فِي بَيْتِهَا صَفِيَّةُ ابْنَةَ حُيَيٍّ.

تخریج: [إسناده ضعيف] * حماد هو ابن زيد.

2998. It was narrated that Anas said: "The captives were gathered, meaning at Khaibar, and Diḥyah came, and said: 'O Messenger of Allāh, give me a slave woman from among the captives.' He said: 'Go and take a slave woman.'" He took

٢٩٩٨ - حَدَّثَنَا دَاؤُدُ بْنُ مُعَاذٍ: حَدَّثَنَا
عَبْدُ الْوَارِثِ؛ ح: وَحَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ
الْمَعْنَى قَالَ: حَدَّثَنَا ابْنُ عَلِيَّةَ عَنْ عَبْدِ الْعَزِيزِ
ابْنِ صُهَيْبٍ، عَنْ أَنَسِ قَالَ: جُمِعَ السَّبْيُ
يَعْنِي بِخَيْبَرَ فَجَاءَ دِحْيَةُ فَقَالَ: يَا رَسُولَ اللَّهِ!

Safiyah the daughter of Huyayy. A man came to the Prophet ﷺ and said: 'O Messenger of Allāh, did you give Dihyah' — Ya'qūb (one of the narrators) said: 'Safiyah the daughter of Huyayy' — 'the lady of Quraizah and An-Naḍīr?' Then the two of them (narrators) were in accord: 'She is not worthy for anyone but you.' He said; 'Call him and tell him to bring her.' When the Prophet ﷺ saw her, he said to him: 'Take another slave woman from among the captives.' And the Prophet ﷺ freed her, and married her." (*Ṣaḥīḥ*)

أَعْطَانِي جَارِيَةً مِنَ السَّبْيِ، قَالَ: «أَذْهَبَ فَخَذُ جَارِيَةً»، فَأَخَذَ صَفِيَّةَ ابْنَةَ حَيٍّ فَجَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! أَعْطَيْتَ دِخْيَةَ - قَالَ يَعْقُوبُ: صَفِيَّةَ ابْنَةَ حَيٍّ - سَيِّدَةَ قُرَيْظَةَ وَالنَّضِيرِ ثُمَّ اتَّفَقَا مَا تَصْلُحُ إِلَّا لَكَ، قَالَ: «أَدْعُوهُ بِهَا»، فَلَمَّا نَظَرَ إِلَيْهَا النَّبِيُّ ﷺ قَالَ لَهُ: «خُذْ جَارِيَةً مِنَ السَّبْيِ غَيْرَهَا»، وَإِنَّ النَّبِيَّ ﷺ أَعْتَقَهَا وَتَزَوَّجَهَا.

تخریج: أخرجه البخاري، الجهاد والسير، باب من غزا بصبي للخدمة، ح: ٢٨٩٣ من حديث يعقوب بن إبراهيم، ومسلم، النكاح، باب فضيلة إعتاقه أمته ثم يتزوجها، ح: ١٣٦٥ بعد، ح: ١٤٢٧ من حديث إسماعيل ابن عليه به.

2999. Yazīd bin 'Abdullāh said: "We were in Al-Mirbad, and a man with dishevelled hair came, with a piece of red leather in his hand. We said: 'It is as if you are one of the people of the desert?' He said: 'Yes.' We said: 'Give us this piece of leather that is in your hand.' He gave it to us, and we read what was on it. It said: 'From Muḥammad the Messenger of Allāh to Banū Zuhair bin Uqaiṣh. If you bear witness that 'none has the right to be worshiped but Allāh, and that Muḥammad is the Messenger of Allāh, establish the *Ṣalāt*, pay the *Zakāt*, pay the *Khumus* from the spoils of war, and give the share of the Prophet ﷺ and the special portion (*Aṣ-Ṣaft*), then you will be protected with the protection of

٢٩٩٩ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا قُرَّةُ قَالَ: سَمِعْتُ يَزِيدَ بْنَ عَبْدِ اللَّهِ قَالَ: كُنَّا بِالْمِرْبَدِ فَجَاءَ رَجُلٌ أَشْعَثَ الرَّأْسِ بِيَدِهِ قِطْعَةً أَدِيمٍ، أَحْمَرَ، فَقُلْنَا: كَأَنَّكَ مِنْ أَهْلِ الْبَادِيَةِ؟ قَالَ: أَجَلٌ. قُلْنَا: نَاوَلْنَا هَذِهِ الْقِطْعَةَ الْأَدِيمَ الَّتِي فِي يَدِكَ، فَنَاوَلْنَاهَا، فَقَرَأْنَا مَا فِيهَا فَاذًا فِيهَا: «مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى بَنِي زُهَيْرِ بْنِ أُقَيْشٍ، إِنَّكُمْ إِنْ شَهِدْتُمْ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَأَقَمْتُمْ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَادَّيْتُمُ الْخُمْسَ مِنَ الْمَغْنَمِ وَسَهَمَ النَّبِيِّ ﷺ وَسَهَمَ الصَّفِيِّ أَنْتُمْ آمِنُونَ بِأَمَانِ اللَّهِ وَرَسُولِهِ»، فَقُلْنَا: مَنْ كَتَبَ لَكَ هَذَا الْكِتَابَ؟ قَالَ: رَسُولُ اللَّهِ ﷺ.

Allāh and His Messenger.’ We said: ‘Who wrote this document for you?’ He said: ‘The Messenger of Allāh ﷺ.’” (*Ṣaḥīh*)

تخريج: [إسناده صحيح] أخرجه النسائي، قسم الفئء، باب ١، ح: ٤١٥١ من حديث يزيد ابن عبدالله بن الشخير به وصححه ابن الجارود، ح: ١٠٩٩ وابن حبان، ح: ٩٤٩ * الصحابي: اسمه النمر بن تولب الشاعر.

Chapter 21,22. How Were the Jews Expelled from Al-Madīnah?

3000. It was narrated from ‘Abdur-Raḥmān bin ‘Abdullāh bin Ka’b bin Mālik, from his father, who was one of the three whose repentance was accepted: “Ka’b bin Al-Ashraf used to lampoon the Prophet ﷺ and incite the disbelievers of the Quraish against him. When the Prophet ﷺ came to Al-Madīnah, its people were a mixture of Muslims, idolaters who worshipped idols, and Jews, who used to annoy the Prophet ﷺ and his Companions. Allāh, Glorified and Exalted is He, commanded His Prophet ﷺ to be patient and tolerant. Concerning them, Allāh revealed the words: ‘And you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians).’^[1] When Ka’b bin Al-Ashraf persisted in annoying the Prophet ﷺ, the Prophet ﷺ ordered Sa’d bin Mu’ādh to send a group of men to kill him, and he

(المعجم ٢١، ٢٢) بَابُ: كَيْفَ كَانَ إِخْرَاجُ الْيَهُودِ مِنَ الْمَدِينَةِ؟ (التحفة ٢٢)

٣٠٠٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ أَنَّ الْحَكَمَ بْنَ نَافِعٍ حَدَّثَهُمْ قَالَ: أَخْبَرَنَا شُعَيْبُ بْنُ الزُّهْرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، وَكَانَ أَحَدَ الثَّلَاثَةِ الَّذِينَ تَبَّ عَلَيْهِمْ: وَكَانَ كَعْبُ بْنُ الْأَشْرَفِ يَهْجُو النَّبِيَّ ﷺ وَيَحْرُضُ عَلَيْهِ كُفَّارًا فُرَيْشِيًّا، وَكَانَ النَّبِيُّ ﷺ حِينَ قَدِمَ الْمَدِينَةَ وَأَهْلِهَا أَخْلَاطٌ مِنْهُمْ الْمُسْلِمُونَ وَالْمُشْرِكُونَ يَعْبُدُونَ الْأَوْثَانَ وَالْيَهُودَ، وَكَانُوا يُؤَدُّونَ النَّبِيَّ ﷺ وَأَصْحَابَهُ، فَأَمَرَ اللَّهُ عَزَّوَجَلَّ نَبِيَّهُ ﷺ بِالصَّبْرِ وَالْعَفْوِ فَيَبِيَهُمْ أَنْزَلَ اللَّهُ: ﴿وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ﴾ [آل عمران: ١٨٦] الْآيَةَ فَلَمَّا أَبِي كَعْبُ بْنُ الْأَشْرَفِ أَنْ يَنْزِعَ عَنْ أَدَى النَّبِيِّ ﷺ أَمَرَ النَّبِيُّ ﷺ سَعْدَ بْنَ مُعَاذٍ أَنْ يَبْعَثَ رَهْطًا يَقْتُلُونَهُ، فَبَعَثَ مُحَمَّدٌ بْنُ مَسْلَمَةَ، وَذَكَرَ قِصَّةَ قَتْلِهِ، فَلَمَّا قَتَلُوهُ فَرَعَتِ الْيَهُودُ

[1] *Āl-‘Imrān* 3:186.

sent Muḥammad bin Maslamah.” He told the story of his killing. “When they killed him, the Jews and idolators panicked, so they rushed to the Prophet ﷺ right away, and said: ‘Our companion was attacked at night and killed.’ The Prophet ﷺ reminded them of what he used to say, and the Prophet ﷺ invited them to write a document between him and them, to serve as a point of reference between him and them. So the Prophet wrote a document between him and them, and the Muslims in general.” (*Daʿīf*)

تخریج: [إسناده ضعيف] أخرجه البيهقي في دلائل النبوة: ١٩٨/٣ من حديث أبي داود به، وللحديث شواهد * الزهري مدلس وعنن.

3001. It was narrated that Ibn ‘Abbās said: “When the Messenger of Allāh ﷺ defeated the Quraish on the Day of Badr, and arrived in Al-Madīnah, he assembled the Jews in the market place of Banū Qainuqā’ and said: ‘O Jews, become Muslim before there befalls you something like that which befell the Quraish.’ They said: ‘O Muḥammad, do not be haughty because you defeated a group of the Quraish who were insignificant, and did not know how to fight. If you fought us, you would have known that we are the people, and you had never met people like us.’ Then Allāh revealed: ‘Say to those who disbelieve: “You will be defeated.”’ Muṣarrif (one of the narrators) recited as far as: ‘One was fighting in the Cause of Allāh, — at Badr

وَالْمُشْرِكُونَ، فَعَدَوْا عَلَى النَّبِيِّ ﷺ، فَقَالُوا: طَرِقَ صَاحِبِنَا فَقَتِلَ فَذَكَرَ لَهُمُ النَّبِيُّ ﷺ الَّذِي كَانَ يَقُولُ وَدَعَاهُمْ النَّبِيُّ ﷺ إِلَى أَنْ يَكْتُبَ بَيْنَهُ وَبَيْنَهُمْ كِتَابًا يَتَّهَوُونَ إِلَى مَا فِيهِ. فَكَتَبَ النَّبِيُّ ﷺ بَيْنَهُ وَبَيْنَهُمْ وَبَيْنَ الْمُسْلِمِينَ عَامَّةً صَحِيفَةً.

٣٠٠١ - حَدَّثَنَا مُصَرِّفُ بْنُ عَمْرٍو [الْيَامِي]: حَدَّثَنَا يُونُسُ بْنُ يَعْنِي ابْنَ بُكَيْرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي مُحَمَّدٍ مَوْلَى زَيْدِ بْنِ ثَابِتٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَعِكرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَّا أَصَابَ رَسُولُ اللَّهِ ﷺ قُرَيْشًا يَوْمَ بَدْرٍ وَقَدِمَ الْمَدِينَةَ جَمَعَ الْيَهُودَ فِي سُوقِ بَنِي قَيْنِقَاعَ فَقَالَ: «يَا مَعْشَرَ يَهُودِ! أَسْلِمُوا قَبْلَ أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قُرَيْشًا»، قَالُوا: يَا مُحَمَّدُ! لَا يَعُرَّتْكَ مِنْ نَفْسِكَ أَنْتَ قَتَلْتَ نَفَرًا مِنْ قُرَيْشٍ كَانُوا أَعْمَارًا لَا يَعْرِفُونَ الْقِتَالَ، إِنَّكَ لَوْ قَاتَلْتَنَا لَعَرَفْتَ أَنَّا نَحْنُ النَّاسُ وَأَنْتَ لَمْ تَلَقْ مِثْلَنَا، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿قُلْ لِلَّذِينَ كَفَرُوا سَعْتٌ لَوْ كَانُوا يَعْلَمُونَ﴾ قَرَأَ مُصَرِّفٌ إِلَى قَوْلِهِ: ﴿فَعَمَّةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ﴾ بِبَدْرِ

— and as for the other, (they) were disbelievers.”^[1] (*Da'if*)

﴿وَأَخْرَجَ كَافِرَةٌ﴾ [آل عمران: ١٢، ١٣].

تخریج: [إسناده ضعيف] أخرجه ابن جرير الطبري في تفسيره: ١٢٨/٣ من حديث يونس بن بكير به * محمد بن أبي محمد: مستور لم يوثقه غير ابن حبان.

3002. It was reported from the daughter of Muḥayyiṣah, that she narrated from her father, Muḥayyiṣah that the Messenger of Allāh ﷺ said: “If you gain victory over any Jewish man, then kill him.” Muḥayyiṣah jumped on Shubaibah — a Jewish merchant who used to mix with them — and killed him. Ḥuwayyiṣah had not become a Muslim at that time, and was older than Muḥayyiṣah. When he killed him, Ḥuwayyiṣah started beating him (his brother) and saying: “O enemy of Allāh, by Allāh you prospered a great deal from his wealth.” (*Da'if*)

٣٠٠٢ - حَدَّثَنَا مُصَرِّفُ بْنُ عَمْرٍو: حَدَّثَنَا يُونُسُ، قَالَ ابْنُ إِسْحَاقَ: حَدَّثَنِي مَوْلَى لَزِيدِ بْنِ ثَابِتٍ قَالَ: حَدَّثَنِي بِنْتُ مُحَيِّصَةَ عَنْ أَبِيهَا مُحَيِّصَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ ظَفِرْتُمْ بِهِ مِنْ رَجَالِ يَهُودَ فَأَقْتُلُوهُ» فَوَتَبَ مُحَيِّصَةُ عَلَى شُيبَةَ - رَجُلٍ مِنْ تَجَارِ يَهُودَ - كَانَ يَلَابِسُهُمْ فَفَتَلَهُ وَكَانَ حُوَيْصَةَ إِذْ ذَاكَ لَمْ يُسْلِمَ وَكَانَ أَسَنَ مِنْ مُحَيِّصَةَ فَلَمَّا فَتَلَهُ جَعَلَ حُوَيْصَةَ يَضْرِبُهُ وَيَقُولُ: أَيُّ عَدُوِّ اللَّهِ! أَمَا وَاللَّهِ! لَرُبِّ شَحْمٍ فِي بَطْنِكَ مِنْ مَالِهِ.

تخریج: [إسناده ضعيف] أخرجه البيهقي في الدلائل: ٢٠٠/٣ من حديث ابن إسحاق به وهو في العقد التمام في تخریج السيرة لابن هشام: ٥٨/٢ * مولى زيد: مستور، انظر الحديث السابق، وبنت محيصة: لا تعرف.

3003. It was narrated from Abū Hurairah that he said: “While we were in the *Masjid*, the Messenger of Allāh ﷺ came out to us, and said: ‘Let us go to the Jews.’ So we set out with him, and when we came to them, the Messenger of Allāh ﷺ started calling out to them, saying: ‘O Jews! Accept Islam and you will be safe.’ They said: ‘You have conveyed the message, O Abul-Qāsim.’ The Messenger of Allāh ﷺ said to them: ‘Accept Islam and you will

٣٠٠٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: بَيْنَا نَحْنُ فِي الْمَسْجِدِ إِذْ خَرَجَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «انْطَلِقُوا إِلَى يَهُودَ» فَخَرَجْنَا مَعَهُ حَتَّى جِئْنَاهُمْ فَقَامَ رَسُولُ اللَّهِ ﷺ فَتَادَاهُمْ فَقَالَ: «يَا مَعْشَرَ يَهُودَ! أَسْلِمُوا تَسْلَمُوا». فَقَالُوا: قَدْ بَلَّغْتَ يَا أَبَا الْقَاسِمِ! فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «أَسْلِمُوا تَسْلَمُوا». فَقَالُوا: قَدْ بَلَّغْتَ يَا أَبَا

[1] *Al-Imrān* 3:12,13.

be safe.' They said: 'You have conveyed the message, O Abul-Qāsim.' The Messenger of Allāh ﷺ said to them: 'That is what I want.' Then he said it a third time: 'Understand that the land belongs only to Allāh and His Messenger, and I intend to expel you from this land. Whoever among you has property, let him sell it, otherwise you should understand that the land belongs only to Allāh and His Messenger.'" (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، الجهاد والسير، باب إجلاء اليهود من الحجاز، ح: ١٧٦٥ عن قتيبة، البخاري، الجزية والموادعة، باب إخراج اليهود من جزيرة العرب، ح: ٣١٦٧ من حديث الليث ابن سعد به.

Chapter 22,23. Regarding The Incidents With An-Naḍīr

3004. It was narrated from 'Abdur-Raḥmān bin Ka'b bin Mālik, from a man among the Companions of the Prophet ﷺ, that the disbelievers of the Quraish wrote to Ibn Ubayy and the people with him of Al-Aws and Al-Khazraj, who used to worship idols. The Messenger of Allāh ﷺ was in Al-Madīnah at that time, before the Battle of Badr. (In their letter, they said): "You have given protection to our companion, but we swear by Allāh that you should fight him or expel him, or we shall come to you with full force and kill your warriors and capture your womenfolk." When that reached 'Abdullāh bin Ubayy and the idol-worshippers who were with him, they gathered to fight the

الْقَاسِمِ! فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «ذَلِكَ أُرِيدُ»، ثُمَّ قَالَهَا الثَّلَاثَةَ: «اعْلَمُوا أَنَّمَا الْأَرْضُ لِلَّهِ وَرَسُولِهِ وَإِنِّي أُرِيدُ أَنْ أُجْلِيَكُمْ مِنْ هَذِهِ الْأَرْضِ فَمَنْ وَجَدَ مِنْكُمْ بِمَالِهِ شَيْئًا فَلْيَبِعْهُ وَإِلَّا فَاعْلَمُوا أَنَّمَا الْأَرْضُ لِلَّهِ وَرَسُولِهِ».

(المعجم ٢٢، ٢٣) بَابُ: فِي خَبَرِ النَّضِيرِ
(التحفة ٢٣)

٣٠٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ بْنِ سُفْيَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ عَبْدِ الرَّحْمَنِ بْنِ كَعْبِ بْنِ مَالِكٍ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ: أَنَّ كُفَّارَ قُرَيْشٍ كَتَبُوا إِلَى ابْنِ أَبِي وَمَنْ كَانَ يَعْبُدُ مَعَهُ الْأَوْثَانَ مِنَ الْأَوْسِ وَالْخَزْرَجِ وَرَسُولُ اللَّهِ ﷺ يَوْمَئِذٍ بِالْمَدِينَةِ قَبْلَ وَقَعَةِ بَدْرٍ: إِنَّكُمْ أَوْثَمْتُمْ صَاحِبَنَا وَإِنَّا نَقْسِمُ بِاللَّهِ لِنُقَاتِلَنَّ أَوْ لِنُخْرِجَنَّ أَوْ لِنَسِيرَنَّ إِلَيْكُمْ بِأَجْمَعِنَا حَتَّى نَقْتُلَ مَقَاتِلَكُمْ وَنَسْبِغَ نِسَاءَكُمْ، فَلَمَّا بَلَغَ ذَلِكَ عَبْدُ اللَّهِ بْنُ أَبِي وَمَنْ كَانَ مَعَهُ مِنْ عِبَدَةِ الْأَوْثَانِ اجْتَمَعُوا لِقِتَالِ رَسُولِ اللَّهِ ﷺ، فَلَمَّا بَلَغَ ذَلِكَ النَّبِيِّ ﷺ لَقِيَهُمْ فَقَالَ: «لَقَدْ بَلَغَ وَعِيدُ قُرَيْشٍ مِنْكُمْ الْمَبَالِغَ مَا كَانَتْ تَكِيدُكُمْ

Messenger of Allāh ﷺ. When news of that reached the Prophet ﷺ, he met with them, and said: "The threat of the Quraish to you has affected you greatly. Their plot cannot do you more harm than the harm you could bring upon yourselves. Do you want to fight your sons and brothers?" When they heard that from the Prophet ﷺ, they dispersed. News of that reached the disbelievers of the Quraish. After the Battle of Badr, the disbelievers of the Quraish wrote to the Jews saying: "You are people of weapons and fortresses; you should fight our companion, or we shall do such and such, and nothing will come between us and the anklets of your womenfolk." When news of their letter reached the Prophet ﷺ, Banū An-Naḍīr decided on treachery. They sent word to the Prophet ﷺ saying: "Send thirty of your men out to us, and we will send out thirty of our rabbis, so that they may meet in a place half way between us and you, and they will listen to what you have to say. If they accept it, and believe in you, then we will believe in you." And he told the story. "The next day the Messenger of Allāh ﷺ came to them with the troops and besieged them. He said to them: 'By Allāh, you will not be safe from me unless you conclude a treaty with me.' But they refused to give him a covenant, so he fought them that day.

Then the next day, he went with the army to Banū Quraizah, and

بَأَكْثَرِ مِمَّا تُرِيدُونَ أَنْ تَكِيدُوا بِهِ أَنْفُسَكُمْ تُرِيدُونَ أَنْ تُقَاتِلُوا أَبْنَاءَكُمْ وَإِخْوَانَكُمْ، فَلَمَّا سَمِعُوا ذَلِكَ مِنَ النَّبِيِّ ﷺ تَفَرَّقُوا، فَبَلَغَ ذَلِكَ كُفَّارَ قُرَيْشٍ، فَكَتَبَتْ كُفَّارُ قُرَيْشٍ بَعْدَ وَقْعَةِ بَدْرِ إِلَى الْيَهُودِ: إِنَّكُمْ أَهْلُ الْحَلَقَةِ وَالْمُحْصُونِ، وَإِنَّكُمْ لَتَقَاتِلُنَّ صَاحِبَنَا أَوْ لَتَفْعَلُنَّ كَذَا وَكَذَا وَلَا يَحُولُ بَيْنَنَا وَبَيْنَ خَدَمِ نِسَائِكُمْ شَيْءٌ - وَهِيَ الْخَلَاخِيلُ - فَلَمَّا بَلَغَ كِتَابَهُمُ النَّبِيُّ ﷺ أَجْمَعَتْ بَنُو النَّضِيرِ بِالْعَدْرِ، فَأَرْسَلُوا إِلَى النَّبِيِّ ﷺ اخْرُجْ إِلَيْنَا فِي ثَلَاثِينَ رَجُلًا مِنْ أَصْحَابِكَ وَليُخْرَجْ مِنَّا ثَلَاثُونَ حَبْرًا حَتَّى نَلْتَقِيَ بِمَكَانِ الْمُنْصَفِ فَيَسْمَعُوا مِنْكَ فَإِنْ صَدَّقُواكَ وَأَمَّنُوا بِكَ آمَنَّا بِكَ فَقَصَّ خَبْرَهُمْ، فَلَمَّا كَانَ الْعَدَاةَ عَلَيهِمْ رَسُولُ اللَّهِ ﷺ بِالْكَتَائِبِ فَحَصَرَهُمْ فَقَالَ لَهُمْ: «إِنَّكُمْ وَالله! لَا تَأْمَنُونَ عِنْدِي إِلَّا بِعَهْدِ تَعَاهِدُونِي عَلَيْهِ»، فَأَبَوْا أَنْ يُعْطَوْهُ عَهْدًا، فَقَاتَلَهُمْ يَوْمَهُمْ ذَلِكَ، ثُمَّ عَدَا الْعَدَاةَ عَلَى بَنِي قُرَيْظَةَ بِالْكَتَائِبِ وَتَرَكَ بَنِي النَّضِيرِ وَدَعَاهُمْ إِلَى أَنْ يُعَاهِدُوهُ فَعَاهَدُوهُ فَأَنْصَرَفَ عَنْهُمْ وَعَدَا عَلَى بَنِي النَّضِيرِ بِالْكَتَائِبِ، فَقَاتَلَهُمْ حَتَّى نَزَلُوا عَلَى الْجَلَاءِ فَجَلَّتْ بَنُو النَّضِيرِ وَاحْتَمَلُوا مَا أَقَلَّتِ الْإِبِلُ مِنْ أَمْتِعَتِهِمْ وَأَبْوَابِ بُيُوتِهِمْ وَخَسِبَهَا، فَكَانَ نَحْلُ بَنِي النَّضِيرِ لِرَسُولِ اللَّهِ ﷺ خَاصَّةً أَعْطَاهُ اللهُ إِيَّاهَا وَخَصَّهُ بِهَا فَقَالَ تَعَالَى: ﴿وَمَا آفَاةُ اللَّهِ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْحَفْتُمْ عَلَيْهِ مِنْ خَبَلٍ وَلَا رِكَابٍ﴾

left Banū An-Naḍīr alone. He called (Banū Quraizah) to make a covenant with him, and they made a covenant with him, so he left them alone, and went back to Banū An-Naḍīr with the army, and fought them until they agreed to go in exile. So Banū An-Naḍīr left, and they took with them whatever their camels could carry of their belongings, (even) the doors of their houses and their wood. The palm trees of Banu An-Naḍīr were exclusively for the Messenger of Allāh ﷺ; Allāh granted them to him alone. Allāh said: 'And what Allāh gave as *Fai'* to His Messenger from them — for this you made no expedition with either cavalry or camelry'^[1] meaning, without fighting. The Prophet ﷺ gave most of it to the *Muhājirīn* and divided it among them, and he gave shares to two *Ansārī* men who were in need, but he did not give shares to any other *Anṣār* apart from them. And some of it remained as charity on behalf of the Messenger of Allāh ﷺ, and was administered by the sons of Fāṭimah, may Allāh be pleased with her." (*Da'īf*)

[الحشر: ٦] يَقُولُ بَعِيرٍ قِتَالٍ فَأَعْطَى النَّبِيُّ ﷺ أَكْثَرَهَا لِلْمُهَاجِرِينَ وَقَسَمَهَا بَيْنَهُمْ وَقَسَمَ مِنْهَا لِرَجُلَيْنِ مِنَ الْأَنْصَارِ كَانَا ذَوِي حَاجَةٍ لَمْ يَقْسِمِ لِأَحَدٍ مِنَ الْأَنْصَارِ غَيْرِهِمَا، وَبَقِيَ مِنْهَا صَدَقَةٌ رَسُولِ اللَّهِ ﷺ الَّتِي فِي أَيْدِي بَنِي فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا .

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٢٣٢/٩ وفي الدلائل: ١٧٨/٣ من حديث أبي داود به وهو في مصنف عبدالرزاق، ح: ٩٧٣٣ * الزهري مدلس وعنعن.

Comments:

Since no armed conflict or fighting took place with Banu An-Naḍīr, but just a siege by the Muslims, and the Jews agreed to vacate the city without a fight, the movable and immovable properties left behind by them fell under the category of *Fai'*, and therefore the disposal thereof was the sole prerogative of the Prophet (ﷺ). The Messenger Allāh utilized the *Fai'* proceeds for the help

[1] *Al-Hashr* 59: 6.

of those rendered orphans during the Battle of Badr, and others who were needy.

3005. It was narrated from Nāfi', from Ibn 'Umar, that the Jews of An-Naḍīr and Quraizah fought the Messenger of Allāh ﷺ, and the Messenger of Allāh ﷺ expelled Banū An-Naḍīr, but he let Quraizah stay, and he showed kindness to them until Quraizah fought (the Muslims) after that. Then he killed their men and distributed their womenfolk, wealth and children among the Muslims, apart from some of them who came to the Messenger of Allāh ﷺ, so he granted them safety, and they accepted Islam. The Messenger of Allāh ﷺ expelled all the Jews of Al-Madīnah: Banu Qainuqā', who were the people of 'Abdullāh bin Salām, the Jews of Banū Hārithah, and every Jew who was in Al-Madīnah. (*Ṣaḥīh*)

٣٠٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ يَهُودَ النَّضِيرِ وَقُرَيْظَةَ حَارَبُوا رَسُولَ اللَّهِ ﷺ فَأَجَلَى رَسُولُ اللَّهِ ﷺ بَنِي النَّضِيرِ وَأَقْرَ قُرَيْظَةَ وَمَنْ عَلَيْهِمْ حَتَّى حَارَبَتْ قُرَيْظَةَ بَعْدَ ذَلِكَ، فَقَتَلَ رِجَالَهُمْ وَقَسَمَ نِسَاءَهُمْ وَأَمْوَالَهُمْ وَأَوْلَادَهُمْ بَيْنَ الْمُسْلِمِينَ إِلَّا بَعْضَهُمْ لِحَقْوَا رَسُولَ اللَّهِ ﷺ فَأَمَنَهُمْ وَأَسْلَمُوا وَأَجَلَى رَسُولُ اللَّهِ ﷺ يَهُودَ الْمَدِينَةِ كُلَّهُمْ بَنِي قَيْنِقَاعَ وَهُمْ قَوْمُ عَبْدِ اللَّهِ بْنِ سَلَامٍ وَيَهُودَ بَنِي حَارِثَةَ وَكُلَّ يَهُودِيٍّ كَانَ بِالْمَدِينَةِ.

تخریج: أخرجه البخاري، المغازي، باب حديث بني النضير... إلخ، ح: ٤٠٢٨، ومسلم، الجهاد والسير، باب إجلاء اليهود من الحجاز، ح: ١٧٦٦ من حديث عبدالرزاق به، وهو في المصنف له، ح: ٩٩٨٨.

Chapter 23,24. What Has Been Related About The Ruling On The Land Of *Khaibar*

3006. It was narrated from Hammād bin Salamah from 'Ubaidullāh bin 'Umar, he said: "I think it was from Nāfi', from Ibn 'Umar, that the Prophet ﷺ fought the people of *Khaibar* and captured their land and palm trees. He besieged them in their fortresses, and they made a

(المعجم ٢٣، ٢٤) - بَابُ مَا جَاءَ فِي حُكْمِ أَرْضِ خَيْبَرَ (التحفة ٢٤)

٣٠٠٦ - حَدَّثَنَا هَارُونُ بْنُ زَيْدٍ بْنِ أَبِي الرَّزَّاقِ: حَدَّثَنَا أَبِي: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: أَحْسِبُهُ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ قَاتَلَ أَهْلَ خَيْبَرَ فَغَلَبَ عَلَى الْأَرْضِ وَالنَّخْلِ وَالْجَاهُ إِلَى قَصْرِهِمْ فَصَالَحُوهُ عَلَى أَنْ لِرَسُولِ اللَّهِ

covenant, stating that the Messenger of Allāh ﷺ would have the gold, silver and weapons, and they would have whatever their mounts could carry, so long as they did not conceal anything or hide anything; if they did that, they would have no protection or covenant. They hid the purse of Ḥuyayy bin Akḥṭab who had been killed before Khaibar, which he had taken away with him on the day of Banu An-Naḍir when An-Naḍir were expelled. In it were their adornments. The Prophet ﷺ said to Sa'yah: 'Where is the jewellery of Ḥuyayy bin Akḥṭab?' He said: 'Wars and other expenses exhausted it.' But they found the jewellery, so Ibn Abī Al-Ḥuqaiq was executed, and their women and children were taken captive. He wanted to expel them, but they said: 'O Muḥammad, let us work this land and half of the yield will be for us — as you see fit — and half will be for you.' The Messenger of Allāh ﷺ gave eighty *Wasq* of dates, and twenty *Wasq* of barley to each of his wives." (*Da'if*)

تخریج: [إسناده ضعيف] علقه البخاري، ح: ٢٧٣٠ من حديث حماد بن سلمة به، وللحديث شواهد حماد بن مسلمة شد في اتصاله، وحديث البخاري، ح: ٢٧٣٠ يغني عنه.

3007. It was narrated from 'Abdullāh bin 'Umar that 'Umar said: "O people, the Messenger of Allāh ﷺ made a covenant with the Jews of Khaibar saying: 'We will expel them whenever we wish, so whoever has property let him take it back, for I am going to expel the Jews.' Then he expelled them." (*Hasan*)

ﷺ الصَّفْرَاءَ وَالْبَيْضَاءَ وَالْحَلَقَةَ وَلَهُمْ مَا حَمَلَتْ رِكَابُهُمْ عَلَى أَنْ لَا يَكْتُمُوا وَلَا يُعَيَّبُوا شَيْئًا فَإِنْ فَعَلُوا فَلَا دِمَّةَ لَهُمْ وَلَا عَهْدَ، فَغَيَّبُوا مَسَكًا لِحَيِّ بْنِ أَخْطَبٍ وَقَدْ كَانَ قُتِلَ قَبْلَ خَيْرٍ كَانَ احْتَمَلَهُ مَعَهُ يَوْمَ بَنِي النَّضِيرِ حِينَ أُجْلِيَتِ النَّضِيرُ فِيهِ حُلِيِّهِمْ. وَقَالَ: فَقَالَ النَّبِيُّ ﷺ لِسَعِيَةَ: «أَيْنَ مَسْكُ حَيِّ بْنِ أَخْطَبٍ؟» قَالَ: أَذْهَبَتُهُ الْحُرُوبُ وَالنَّفَقَاتُ، فَوَجَدُوا الْمَسْكَ فَقَتَلَ ابْنَ أَبِي الْحَقَيْتِيِّ، وَسُيِّي نِسَائُهُمْ وَذَرَارِيُّهُمْ وَأَرَادَ أَنْ يُجْلِيَهُمْ فَقَالُوا: يَا مُحَمَّدُ! دَعْنَا نَعْمَلُ فِي هَذِهِ الْأَرْضِ، وَلَنَا الشَّطْرُ - مَا بَدَا لَكَ - وَلَكُمْ الشَّطْرُ وَكَانَ رَسُولُ اللَّهِ ﷺ يُعْطِي كُلَّ امْرَأَةٍ مِنْ نِسَائِهِ ثَمَانِينَ وَسَقًا مِنْ تَمْرٍ وَعَشْرِينَ وَسَقًا مِنْ شَعِيرٍ.

٣٠٠٧ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا بِنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي نَافِعٌ مَوْلَى عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ عُمَرَ قَالَ: يَا أَيُّهَا النَّاسُ! إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ عَامِلَ يَهُودَ خَيْرَ عَلَى أَنْ نُخْرِجَهُمْ إِذَا شِئْنَا، وَمَنْ

كَانَ لَهُ مَالٌ فَلْيَلْحَقْ بِهِ فَإِنِّي مُخْرِجٌ يَهُودَ
فَأَخْرَجَهُمْ.

تخريج: [إسناده حسن] أخرجه البيهقي: ٥٦/٩ من حديث أبي داود به، وهو في مسند أحمد: ١٥/١ ورواه البخاري، ح: ٢٧٣٠ من حديث نافع به.

3008. It was narrated from Usāmah bin Zaid Al-Laithī, from Nāfi', from 'Abdullāh bin 'Umar, who said: "When Khaibar was conquered, the Jews asked the Messenger of Allāh ﷺ to let them stay on the condition that they would work the land in return for half of the yield. The Messenger of Allāh ﷺ said: 'I will let you stay on that condition for as long as we wish.' So they followed that. The dates from the yeild of Khaibar would be divided into shares, and the Messenger of Allāh ﷺ would take the *Khumus*. The Messenger of Allāh ﷺ would give each of his wives one hundreds *Wasq* of dates and twenty *Wasq* of barley from the *Khumus*. When 'Umar wanted to expel the Jews, he sent word to the wives of the Prophet ﷺ, and said to them: 'Whoever among you would like, I will allocate to her palm trees based on the yield of one hundred *Wasq*; and the trees, the land and the water in that land will belong to her, along with land that may yield twenty *Wasq* (of barley). And whoever wishes to take out her portion from the *Khumus* as she used to, we shall do that.'" (*Sahih*)

٣٠٠٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ
الْمَهْرِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أَسَامَةُ
ابْنُ زَيْدٍ اللَّيْثِيُّ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ
عُمَرَ قَالَ: لَمَّا افْتَتِحَتْ خَيْبَرُ سَأَلْتُ يَهُودَ
رَسُولَ اللَّهِ ﷺ أَنْ يُقَرَّهُمْ عَلَى أَنْ يَعْمَلُوا
عَلَى النِّصْفِ مِمَّا خَرَجَ مِنْهَا، فَقَالَ رَسُولُ
اللَّهِ ﷺ: «أُفْرِكُمْ فِيهَا عَلَى ذَلِكَ مَا شِئْنَا»
فَكَانُوا عَلَى ذَلِكَ، وَكَانَ الثَّمَرُ يُقَسَّمُ عَلَى
الشُّهُمَانِ مِنْ نِصْفِ خَيْبَرَ وَيَأْخُذُ رَسُولُ اللَّهِ
ﷺ الخُمُسَ، وَكَانَ رَسُولُ اللَّهِ ﷺ أَطْعَمَ كُلَّ
امْرَأَةٍ مِنْ أَزْوَاجِهِ مِنَ الخُمُسِ مِائَةَ وَسْقٍ تَمْرًا
وَعِشْرِينَ وَسَقًا مِنْ شَعِيرٍ، فَلَمَّا أَزَادَ عُمَرُ
إِخْرَاجَ الْيَهُودِ أَرْسَلَ إِلَى أَزْوَاجِ النَّبِيِّ ﷺ
فَقَالَ لَهُنَّ مَنْ أَحَبَّ مِنْكُنَّ أَنْ أَفْسِمَ لَهَا نَخْلًا
بِخَرْصِهَا مِائَةَ وَسْقٍ، فَيَكُونَ لَهَا أَضْلُهَا
وَأَرْضُهَا وَمَاؤُهَا، وَمِنْ الرَّرْعِ مَزْرَعَةَ خَرْصِ
عِشْرِينَ وَسَقًا فَعَلْنَا، وَمَنْ أَحَبَّ أَنْ نَعْزِلَ
الَّذِي لَهَا فِي الخُمُسِ كَمَا هُوَ فَعَلْنَا.

تخريج: أخرجه مسلم، المساقاة، باب المساقاة والمعاملة بجزء من الثمر والزرع، ح: ١٥٥١ من حديث ابن وهب به.

3009. It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ attacked Khaibar, and conquered it by force, and gathered the captives. (*Ṣaḥīḥ*)

٣٠٠٩ - حَدَّثَنَا دَاوُدُ بْنُ مُعَاذٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ؛ ح: وَحَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ وَزِيَادُ بْنُ أَيُّوبَ أَنَّ إِسْمَاعِيلَ بْنَ إِبْرَاهِيمَ حَدَّثَهُمْ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ غَزَا خَيْبَرَ فَأَصَبْنَاهَا عَتَوَةً فَجَمَعَ السَّيِّئَ.

تخریج: أخرجه البخاري، الصلاة، باب ما يذكر في الفخذ، ح: ٣٧١، ومسلم، النكاح، باب فضيلة إعتاقه أمته ثم يتزوجها، ح: ١٣٦٥، بعد، ح: ١٤٢٧ من حديث إسماعيل بن إبراهيم به.

Comments:

Imām Abū Dāwud's purpose in recording this *Hadīth* here, is to indicate that some part of Khaibar was captured through fighting, while the other was gained through a treaty of peace.

3010. It was narrated that Sahl bin Abī Ḥathmah said: “The Messenger of Allāh ﷺ divided (the yeild of) Khaibar into two halves: One half for his emergencies and needs, and one half to be distributed among the Muslims, which he divided among them into eighteen portions.” (*Ḥasan*)

٣٠١٠ - حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ الْمُؤَدَّبُ: حَدَّثَنَا أَسَدُ بْنُ مُوسَى: حَدَّثَنَا يَحْيَى ابْنُ زَكَرِيَّا: حَدَّثَنِي سُفْيَانُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ قَالَ: قَسَمَ رَسُولُ اللَّهِ ﷺ خَيْبَرَ نِصْفَيْنِ: نِصْفًا لِنَوَائِبِهِ وَحَاجَّتِهِ، وَنِصْفًا بَيْنَ الْمُسْلِمِينَ، قَسَمَهَا بَيْنَهُمْ عَلَى ثَمَانِيَةِ عَشَرَ سَهْمًا.

تخریج: [حسن] أخرجه البيهقي: ٣١٧/٦ من حديث أبي داود به وللحديث شواهد، انظر الحديث الآتي.

Comments:

The Prophet ﷺ divided the lands of Khaibar into two parts, one for the emergency needs of Muslims, and the other for the Prophet and his family.

3013. It was narrated from Abū Khālid, meaning Sulaimān, from Yahya bin Sa'eed, from Bushair bin Yasār who said: “When Allāh granted Khaibar to His Prophet ﷺ as *Fai'*, he divided it into thirty-six portions, each of which included

٣٠١٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ الْكِنْدِيُّ: حَدَّثَنَا أَبُو خَالِدٍ يَعْنِي سُلَيْمَانَ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ قَالَ: لَمَّا آفَاءَ اللَّهُ عَلَى نَبِيِّهِ ﷺ خَيْبَرَ قَسَمَهَا عَلَى سِتَّةِ

one hundred shares. He kept half for emergencies and Al-Waṭīḥah and Al-Kutaibah and their environs, and the other half he divided among the Muslims, which was Ash-Shaqqah and An-Naṭāh and their environs (these were fortresses in Khaibar), and the share of the Messenger of Allāh ﷺ was among the latter.” (*Hasan*)

تخريج: [حسن] أخرجه البيهقي: ٣١٧/٦ من حديث أبي داود به.

Comments:

The last of the fortresses that the Muslims conquered through fighting were in areas known as An-Naṭāh and Ash-Shaqqah. The Jews fled for life from there and took refuge in the section of the city known as Al-Kutaibah. When the Muslims laid siege around the fortresses and the siege prolonged, the Jews surrendered them to the Prophet ﷺ, on conditions of pardon from death for the fighters and freedom for their children.

3011. It was narrated from Abū Shihāb, from Yaḥya bin Sa‘eed, from Bushair bin Yasār, that he heard a group of Companions of the Prophet ﷺ say... and he quoted this *Hadīth*. He said: “Half of it was shares for the Muslims and a share for the Messenger of Allāh ﷺ, and he kept half for the Muslims, for any calamity that might befall them and for emergencies.” (*Hasan*)

٣٠١١ - حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ بْنِ
الْأَسْوَدِ أَنَّ يَحْيَى بْنَ آدَمَ حَدَّثَهُمْ عَنْ أَبِي
شِهَابٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ
يَسَارٍ أَنَّهُ سَمِعَ نَفَرًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ
قَالُوا، فَذَكَرَ هَذَا الْحَدِيثَ قَالَ: فَكَانَ
النُّصْفُ سِبْهَامَ الْمُسْلِمِينَ وَسَهْمَ رَسُولِ اللَّهِ
ﷺ وَعَزَلَ النُّصْفَ لِلْمُسْلِمِينَ لِمَا يُتَوَبُّ مِنْ
الْأُمُورِ وَالنَّوَائِبِ.

تخريج: [إسناده حسن] * أبو شهاب هو عبد ربه بن نافع.

3012. It was narrated from Muḥammad bin Fuḍail, from Yaḥyā bin Sa‘eed, from Bushair bin Yasār, a freed slave of the Anṣār, from one of the Companions of the Prophet ﷺ, that when the Messenger of Allāh ﷺ was victorious at Khaibar, he divided it into thirty-six shares, each of which

٣٠١٢ - حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ: حَدَّثَنَا
مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ
بُشَيْرِ بْنِ يَسَارٍ مَوْلَى الْأَنْصَارِ، عَنْ رَجَالٍ مِنْ
أَصْحَابِ النَّبِيِّ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا
ظَهَرَ عَلَى خَيْبَرَ قَسَمَهَا عَلَى سِتَّةٍ وَثَلَاثِينَ
سَهْمًا جَمَعَ كُلُّ سَهْمٍ مِائَةَ سَهْمٍ، فَكَانَ

included one hundred portions. Half of that was for the Messenger of Allāh ﷺ and the Muslims, and the other half was for delegations who came and stayed there, and for other matters and emergencies. (*Hasan*)

تخریج: [إسناده حسن] أخرجه أحمد: ٤/٣٦ عن محمد بن فضيل بن غزوان به.

3014. It was narrated from Sulaimān, meaning Ibn Bilāl, from Yahyā bin Sa'eed, from Bushair bin Yasār, that when Allāh granted the *Fai'* at Khaibar, the Messenger of Allāh ﷺ divided it into thirty-six shares and kept half, eighteen shares, for the Muslims, and each share contained one hundred portions. The Prophet ﷺ had a share like one of theirs. And the Messenger of Allāh ﷺ kept eighteen shares — half of it — for his own emergencies and whatever befell the Muslims, and that was the shares of Al-Waṭīḥ and Al-Kutaibah and Al-Sulālim (names of fortresses) and their environs. When property fell into the hands of the Prophet ﷺ and the Muslims, they did not have sufficient labor to work it, so the Messenger of Allāh ﷺ called the Jews and made a deal with them. (*Hasan*)

تخریج: [حسن] انظر الحديث السابق، وأخرجه البيهقي في الدلائل: ٤/٢٣٥ من حديث أبي

داود به.

3015. It was narrated that Mujammī' bin Jāriyah Al-Anṣārī — who was one of the reciters of the Qur'ān — said: “Khaibar was divided among the people of Al-Hudaibiyah. The Messenger of

رَسُولِ اللَّهِ ﷺ وَلِلْمُسْلِمِينَ النُّصْفُ مِنْ ذَلِكَ وَعَزَلَ النُّصْفَ الْبَاقِي لِمَنْ نَزَلَ بِهِ مِنَ الْوُفُودِ وَالْأُمُورِ وَتَوَائِبِ النَّاسِ.

٣٠١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ مِسْكِينٍ الْيَمَامِيُّ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا سُلَيْمَانُ بَعْنِي ابْنَ بِلَالٍ عَنِ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا أَفَاءَ اللَّهُ عَلَيْهِ خَيْبَرَ فَسَمَهَا سِتَّةً وَثَلَاثِينَ سَهْمًا جَمَعًا فَعَزَلَ لِلْمُسْلِمِينَ الشُّطْرَ ثَمَانِيَةَ عَشَرَ سَهْمًا، يَجْمَعُ كُلَّ سَهْمٍ مِائَةَ النَّبِيِّ ﷺ مَعَهُمْ لَهُ سَهْمٌ كَسَهْمِ أَحَدِهِمْ وَعَزَلَ رَسُولُ اللَّهِ ﷺ ثَمَانِيَةَ عَشَرَ سَهْمًا - وَهُوَ الشُّطْرُ - لِتَوَائِبِهِ وَمَا يَنْزِلُ بِهِ مِنْ أَمْرِ الْمُسْلِمِينَ، وَكَانَ ذَلِكَ الْوَطِيحِ وَالْكَتَيْبَةِ وَالسُّلَالِمِ وَتَوَائِبِهَا، فَلَمَّا صَارَتِ الْأَمْوَالُ بِيَدِ النَّبِيِّ ﷺ وَالْمُسْلِمِينَ لَمْ يَكُنْ لَهُمْ عَمَالٌ يَكْفُونَهُمْ عَمَلَهَا، فَدَعَا رَسُولُ اللَّهِ ﷺ الْيَهُودَ فَعَامَلَهُمْ.

٣٠١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى: حَدَّثَنَا

مُجَمِّعُ بْنُ يَعْقُوبَ بْنِ مُجَمِّعِ بْنِ يَزِيدَ الْأَنْصَارِيِّ قَالَ: سَمِعْتُ أَبِي يَعْقُوبَ بْنَ مُجَمِّعٍ يَذْكُرُ لِي عَنْ عَمِّهِ عَبْدِ الرَّحْمَنِ بْنِ

Allāh ﷺ divided it into eighteen shares, and the army was one thousand and five hundred strong, including three hundred horsemen. He gave each horseman two shares, and each foot soldier one share.” (*Hasan*)

يَزِيدَ الْأَنْصَارِيِّ، عَنْ عَمِّهِ مُجَمَّعِ بْنِ جَارِيَةَ الْأَنْصَارِيِّ - وَكَانَ أَحَدَ الْفُرَّاءِ الَّذِينَ قَرَأُوا الْقُرْآنَ - قَالَ: قُضِمَتْ خَيْبَرُ عَلَى أَهْلِ الْحُدَيْبِيَّةِ فَكَسَمَهَا رَسُولُ اللَّهِ ﷺ عَلَى ثَمَانِيَةِ عَشْرَ سَهْمًا وَكَانَ الْجَيْشُ أَلْفًا وَخَمْسِمِائَةً، فِيهِمْ ثَلَاثُمِائَةِ فَارِسٍ، فَأَعْطَى الْفَارِسَ سَهْمَيْنِ، وَأَعْطَى الرَّاجِلَ سَهْمًا.

تخريج: [حسن] تقدم، ح: ٢٧٣٦ وأخرجه أحمد: ٤٢٠/٣ من حديث مجمع بن يعقوب به .

3016. It was narrated that Az-Zuhrī, and ‘Abdullāh bin Abī Bakr, and one of the sons of Muḥammad bin Maslamah said: “There remained some of the people of Khaibar who holed up in their fortresses. They asked the Messenger of Allāh ﷺ to grant them protection, and let them move elsewhere, and he did that. The people of Fadak heard about that, and they accepted a similar deal, and it (Fadak) was reserved exclusively for the Messenger of Allāh ﷺ, because he had not captured it by means of cavalry and camelry.” (*Da‘if*)

٣٠١٦ - حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْعِجْلِيُّ: حَدَّثَنَا يَحْيَى يَعْنِي ابْنَ آدَمَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ وَعَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ وَبَعْضِ وَلَدِ مُحَمَّدِ بْنِ سَلَمَةَ قَالُوا: بَقِيَتْ بَقِيَّةٌ مِنْ أَهْلِ خَيْبَرٍ، فَتَحَصَّنُوا فَسَأَلُوا رَسُولَ اللَّهِ ﷺ أَنْ يَحْقِنَ دِمَاءَهُمْ وَيُسَيِّرَهُمْ فَفَعَلَ فَسَمِعَ بِذَلِكَ أَهْلُ فَدَكٍ فَتَزَلُّوا عَلَى مِثْلِ ذَلِكَ، فَكَانَتْ لِرَسُولِ اللَّهِ ﷺ خَاصَّةً، لِأَنَّهُ لَمْ يُوجِفْ عَلَيْهَا بِخَيْلٍ وَلَا رِكَابٍ.

تخريج: [إسناده ضعيف] * محمد بن إسحاق عن ابن أبي عمير ومرسل .

3017. It was narrated from Az-Zuhrī that Sa‘eed bin Al-Musayyab told him, that the Messenger of Allāh ﷺ conquered part of Khaibar by force. (*Da‘if*)

Abū Dāwud said: This was read to Al-Ḥārith bin Miskīn when I was present: “Ibn Wahb informed you, he said: ‘Mālik narrated to me, from Ibn Shihāb, that Khaibar was

٣٠١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنِ ابْنِ أَبِي بَكْرٍ وَعَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ: أَنَّ سَعِيدَ ابْنَ الْمُسَيَّبِ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ افْتَتَحَ بَعْضَ خَيْبَرَ عَنُوءً.

قَالَ أَبُو دَاوُدَ: وَفَرِيءَ عَلَى الْحَارِثِ بْنِ

conquered partly by force and partly by means of a peace treaty, and most of Al-Kutaibah was conquered by force, but some of it was conquered by means of a peace treaty. I said to Mālik: “What is Al-Kutaibah?” He said: ‘Land in Khaibar that had forty thousand palm trees.’ (*Da’if*)

مَسْكِينٍ وَأَنَا شَاهِدٌ: أَخْبَرَكَمُ ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي مَالِكٌ عَنِ ابْنِ شِهَابٍ: أَنَّ خَيْبَرَ كَانَ بَعْضُهَا عَنُوةً وَبَعْضُهَا صُلْحًا، وَالْكُتَيْبَةُ أَكْثَرُهَا عَنُوةً وَفِيهَا صُلْحٌ. قُلْتُ لِمَالِكٍ: وَمَا الْكُتَيْبَةُ؟ قَالَ: أَرْضُ خَيْبَرَ وَهِيَ أَرْبَعُونَ أَلْفَ عَدْقٍ.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ۱۳۸/۹ من حديث أبي داود به * السند مرسل * وقول الزهري، سنده صحيح وأخرجه البيهقي: ۳۱۷/۶ من حديث أبي داود به .

3018. It was narrated from Ibn Wahb who said: “Yūnus informed me, from Ibn Shihāb who said: ‘It was conveyed to me that the Messenger of Allāh ﷺ conquered Khaibar by force after fighting, and those of its people who came down (from the fortresses) to be expelled, came down after the fighting ended.’” (*Da’if*)

۳۰۱۸ - حَدَّثَنَا ابْنُ السَّرْحِ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: بَلَغَنِي أَنَّ رَسُولَ اللَّهِ ﷺ افْتَتَحَ خَيْبَرَ عَنُوةً بَعْدَ الْقِتَالِ وَنَزَلَ مِنْ نَزَلٍ مِنْ أَهْلِهَا عَلَى الْجَلَاءِ بَعْدَ الْقِتَالِ.

تخریج: [إسناده ضعيف] * السند مرسل والحديث السابق: ۳۰۰۵ يغني عنه .

Comments:

See no. 3006. Later, these very people consented through a treaty that they would till the lands and give half the produce to the Muslims.

3019. (Another chain) from Ibn Shihāb who said: “The Messenger of Allāh ﷺ took the Khumus from Khaibar, then he divided the rest of it among the people of Al-Hudaibiyah who had been present, and those who were absent.” (*Da’if*)

۳۰۱۹ - حَدَّثَنَا ابْنُ السَّرْحِ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ عَنِ ابْنِ شِهَابٍ قَالَ: خَمَسَ رَسُولُ اللَّهِ ﷺ خَيْبَرَ، ثُمَّ قَسَمَ سَائِرَهَا عَلَى مَنْ شَهِدَهَا وَمَنْ غَابَ عَنْهَا مِنْ أَهْلِ الْحُدَيْبِيَّةِ.

تخریج: [إسناده ضعيف] انظر الحديث السابق .

3020. It was narrated that ‘Umar said: “Were it not for the coming generations of the Muslims, I

۳۰۲۰ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ،

would not have conquered any town, but I would have divided it as the Messenger of Allāh ﷺ divided Khaibar.” (*Sahih*)

عَنْ أَبِيهِ، عَنْ عُمَرَ قَالَ: لَوْلَا آخِرُ الْمُسْلِمِينَ مَا فَتَحْتُ قَرْيَةَ إِلَّا قَسَمْتُهَا كَمَا قَسَمَ رَسُولُ اللَّهِ ﷺ خَيْبَرَ.

تخریج: أخرجه البخاري، الحرث والمزارعة، باب أوقاف أصحاب النبي ﷺ وأرض الخراج ومزارعتهم ومعاملتهم، ح: ٢٣٣٤ من حديث عبدالرحمن بن مهدي به.

Chapter 24,25. The Conquest Of Makkah

(المعجم ٢٤، ٢٥) - بَابُ مَا جَاءَ فِي خَبْرِ مَكَّةَ (التحفة ٢٥)

3021. It was narrated from ‘Ubaidullāh bin ‘Utbah, from Ibn ‘Abbās that during the Conquest of Makkah, Al-‘Abbās bin ‘Abdul-Muṭṭalib brought Abū Sufyān bin Ḥarb to the Messenger of Allāh ﷺ, and he accepted Islam in Marr Aẓ-Zahrān. Al-‘Abbās said to him: “O Messenger of Allāh, Abū Sufyān is a man who likes to be honored, so why not do something for him?” He said: “Yes. Whoever enters the house of Abū Sufyān will be safe, and whoever closes his door behind him will be safe.” (*Sahih*)

٣٠٢١ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ عَامَ الْفَتْحِ جَاءَهُ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ بِأَبِي سُفْيَانَ بْنِ حَرْبٍ فَأَسْلَمَ بِمَرِّ الظَّهْرَانِ، فَقَالَ لَهُ الْعَبَّاسُ: يَا رَسُولَ اللَّهِ! إِنَّ أَبَا سُفْيَانَ رَجُلٌ يُحِبُّ هَذَا الْفَحْرَ، فَلَوْ جَعَلْتَ لَهُ شَيْئًا؟ قَالَ: «نَعَمْ، مَنْ دَخَلَ دَارَ أَبِي سُفْيَانَ فَهُوَ آمِنٌ، وَمَنْ أَغْلَقَ عَلَيْهِ بَابَهُ فَهُوَ آمِنٌ».

تخریج: [صحيح] أخرجه ابن أبي شيبة في المصنف: ٤٩٦/١٤ عن يحيى بن آدم به * ابن إسحاق صرح بالسماع عند الطبراني في الكبير: ١٠/٨-١٥، ح: ٧٢٦٤ وللحديث شاهد عند مسلم في صحيحه، ح: ١٧٨٠.

3022. It was narrated from Al-‘Abbās bin ‘Abdullāh bin Ma‘bad, from some of his family, from Ibn ‘Abbās who said: “When the Messenger of Allāh ﷺ stopped in Marr Aẓ-Zahrān, Al-‘Abbās said: ‘I thought, by Allāh, if the Messenger of Allāh ﷺ enters Makkah by force before the Quraysh come to him and

٣٠٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو الرَّازِيِّ: حَدَّثَنَا سَلْمَةُ يَعْنِي ابْنَ الْمُضَلِّ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ اللَّهِ بْنِ مَعْبُدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَ النَّبِيُّ ﷺ بِمَرِّ الظَّهْرَانِ قَالَ الْعَبَّاسُ: قُلْتُ: وَاللَّهِ! لَئِنْ دَخَلَ رَسُولُ اللَّهِ ﷺ مَكَّةَ

seek protection, the Quraish will be doomed. So I rode on the mule of the Messenger of Allāh ﷺ and said: "Perhaps I will find someone coming on an errand who can go to the people of Makkah and tell them where the Messenger of Allāh ﷺ is, so that they can come out and seek his protection." While I was going, I heard the voice of Abū Sufyān and Budail bin Warqā'. I said: "O Abū Hanzalah!" And he recognized my voice, and said: "Abul-Faḍl!" I said: "Yes." He said: "What is the matter with you, may my father and mother be ransomed for you?" I said: "The Messenger of Allāh ﷺ and the people (are coming)." He said: "What should we do?" So he rode behind me, and his companion went back. The following morning, I brought him to the Messenger of Allāh ﷺ, and he accepted Islam. I said: "O Messenger of Allāh, Abū Sufyān is a man who likes to be honored, so why not give him something?" He said: "Yes. Whoever enters the house of Abū Sufyān will be safe; whoever shuts his door behind him will be safe; whoever enters the *Masjid* will be safe." So the people scattered, heading for their houses or the *Masjid*." (*Hasan*)

تخريج: [حسن] أخرجه البيهقي ١١٨/٩، ١١٩ من حديث أبي داود به، وسنده ضعيف وللحديث شواهد، والحديث السابق ٣٠٢١ يعني عنه.

3023. It was narrated that Wahb bin Munabbih said: "I asked Jābir: 'Did they take any spoils of war on the day of the conquest (of Makkah)?' He said: 'No.'" (*Hasan*)

عَنُوَّةَ قَبْلَ أَنْ يَأْتُوهُ فَيَسْتَأْمِنُوهُ إِنَّهُ لَهَلَاكٌ قُرَيْشٍ، فَجَلَسْتُ عَلَى بَعْلَةَ رَسُولِ اللَّهِ ﷺ فَقُلْتُ: لَعَلِّي أَجِدُ ذَا حَاجَةٍ يَأْتِي أَهْلَ مَكَّةَ فَيُخْبِرُهُمْ بِمَكَانِ رَسُولِ اللَّهِ ﷺ لِيَخْرُجُوا إِلَيْهِ فَيَسْتَأْمِنُوهُ فَإِنِّي لَأَسِيرُ إِذْ سَمِعْتُ كَلَامَ أَبِي سُفْيَانَ وَبُدَيْلِ بْنِ وَرْقَاءَ، فَقُلْتُ: يَا أَبَا حَنْظَلَةَ! فَعَرَفَ صَوْتِي، فَقَالَ: أَبُو الْفَضْلِ، قُلْتُ: نَعَمْ، قَالَ: مَا لَكَ فِدَاكَ أَبِي وَأُمِّي؟ قُلْتُ: هَذَا رَسُولُ اللَّهِ ﷺ وَالنَّاسُ، قَالَ: فَمَا الْحِيلَةُ؟ قَالَ: فَرَكِبْ خَلْفِي وَرَجِعْ صَاحِبُهُ، فَلَمَّا أَصْبَحَ عَدَوْتُ بِهِ عَلَى رَسُولِ اللَّهِ ﷺ فَأَسْلَمَ. قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ أَبَا سُفْيَانَ رَجُلٌ يُحِبُّ هَذَا الْفَخْرَ فَاجْعَلْ لَهُ شَيْئًا، قَالَ: «نَعَمْ، مَنْ دَخَلَ دَارَ أَبِي سُفْيَانَ فَهُوَ آمِنٌ، وَمَنْ أَعْلَقَ عَلَيْهِ دَارَهُ فَهُوَ آمِنٌ، وَمَنْ دَخَلَ الْمَسْجِدَ فَهُوَ آمِنٌ». قَالَ: فَتَفَرَّقَ النَّاسُ إِلَى دُورِهِمْ وَإِلَى الْمَسْجِدِ.

٣٠٢٣ - حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عَبْدِ الْكَرِيمِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ عَقِيلِ بْنِ مَعْقِلٍ عَنْ أَبِيهِ، عَنْ

وَهَبِ بْنِ مُتَبِّهِ قَالَ: سَأَلْتُ جَابِرًا: هَلْ غَنِمُوا
يَوْمَ الْفَتْحِ شَيْئًا؟ قَالَ: لَا.

تخريج: [إسناده حسن] انفرد به أبو داود.

3024. It was narrated from Abū Hurairah that when the Prophet ﷺ entered Makkah he left Az-Zubair bin Al-‘Awwām, Abū ‘Uбайдah bin Al-Jarrāh, and Khālīd bin Al-Walīd in charge of the cavalry, and said: “O Abū Hurairah, call the *Anṣār*.” He said: “Go this way, and whoever appears before you, kill him.” A caller cried out: “The Quraish will be no more after this day.” The Messenger of Allāh ﷺ said: “Whoever enters a house will be safe, and whoever throws down his weapon will be safe.” The chieftains of the Quraish went and entered the Ka‘bah, which was filled with them. The Prophet ﷺ performed *Tawāf* (around the Ka‘bah) and prayed behind the *Maqām*, then he took hold of the two sides of the door, and they came out pledging allegiance to the Prophet ﷺ upon Islam. (*Ṣaḥīh*)

Abū Dāwud said: “I heard a man asking Aḥmad bin Hanbal: ‘Was Makkah taken by force?’ He said: ‘What does it matter to you if it was?’ He said: ‘Then was it by a treaty?’ He said: ‘No.’” (*Ṣaḥīh*)

تخريج: [إسناده صحيح] تقدم، ح: ١٨٧٢ وأخرجه البيهقي: ١١٨/٩ من حديث أبي داود به.

Chapter 25,26. The Conquest Of At-Ṭā’if

3025. It was narrated that Wahb

٣٠٢٤ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبرَاهِيمَ: حَدَّثَنَا سَلَامٌ بْنُ مُسْكِينٍ: حَدَّثَنَا ثَابِتُ الْبُنَانِيُّ عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ الْأَنْصَارِيِّ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ لَمَّا دَخَلَ مَكَّةَ سَرَّحَ الزُّبَيْرَ بْنَ الْعَوَّامِ وَأَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ وَخَالِدَ بْنَ الْوَلِيدِ عَلَى الْخَيْلِ، وَقَالَ: «يَا أَبَا هُرَيْرَةَ! اهْتَفِ بِالْأَنْصَارِ»، قَالَ: اسْلُكُوا هَذَا الطَّرِيقَ فَلَا يُسْرِفَنَّ لَكُمْ أَحَدٌ إِلَّا أَنْتَمُوهُ، فَنَادَى مُنَادِي: لَا قُرَيْشَ بَعْدَ الْيَوْمِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ دَخَلَ دَارًا فَهُوَ آمِنٌ، وَمَنْ أَلْقَى السَّلَاحَ فَهُوَ آمِنٌ»، وَعَمَدَ صَنَادِيدُ قُرَيْشٍ فَدَخَلُوا الْكَعْبَةَ فَغَصَّ بِهِمْ، وَطَافَ النَّبِيُّ ﷺ وَصَلَّى خَلْفَ الْمَقَامِ، ثُمَّ أَخَذَ بِحِجْبَتِي الْبَابِ، فَخَرَجُوا فَبَايَعُوا النَّبِيَّ ﷺ عَلَى الْإِسْلَامِ.

قَالَ أَبُو دَاوُدَ: سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ سَأَلَهُ رَجُلٌ قَالَ: مَكَّةُ عَنُودٌ هِيَ؟ قَالَ: أَيْشَ يَصْرُكَ مَا كَانَتْ، قَالَ: فَصَلِّحْ، قَالَ: لَا.

(المعجم ٢٥، ٢٦) - بَابُ مَا جَاءَ فِي خَيْرِ
الطَّائِفِ (التحفة ٢٦)

٣٠٢٥ - حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ:

said: "I asked Jābir about the condition of *Thaqīf* when they gave their pledge?" He said: "They stipulated to the Prophet ﷺ that they should not have to pay *Ṣadaqah* (*Zakāt*) or engage in *Jihād*," and that he heard the Prophet ﷺ saying after that: "They will give the *Ṣadaqah* (*Zakāt*) and they will engage in *Jihād* if they accept Islam." (*Hasan*)

حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عَبْدِ الْكَرِيمِ: حَدَّثَنِي إِبْرَاهِيمُ يَعْنِي ابْنَ عَقِيلِ بْنِ مُنْبِهِ عَنْ أَبِيهِ، عَنْ وَهْبٍ قَالَ: سَأَلْتُ جَابِرًا عَنْ شَأْنِ ثَقِيفٍ إِذْ بَايَعَتْ؟ قَالَ: اشْتَرَطَتْ عَلَى النَّبِيِّ ﷺ أَنْ لَا صَدَقَةَ عَلَيْهِمْ وَلَا جِهَادًا، وَأَنَّهُ سَمِعَ النَّبِيَّ ﷺ بَعْدَ ذَلِكَ يَقُولُ: «سَيَصَدَّقُونَ وَيُجَاهِدُونَ إِذَا أَسْلَمُوا».

تخريج: [إسناده حسن] أخرجه البيهقي: ١٢١/٩ من حديث أبي داود به وللحديث شاهد عند

أحمد: ٣٤١/٣.

Comments:

After the completion of the Battle of *Hunain*, the Messenger of Allāh ﷺ headed towards *Aṭ-Ṭā'if* in *Shawwal* of 8 AH. Those people closeted themselves inside the fort, which the Muslims besieged, and the siege continued for 18 or 20 days and, according to one version, for as long as forty days. However, before the Prophet's arrival at *Al-Madīnah*, their chief, 'Urwah bin Mas'ūd *Ath-Thaqafī*, came to the Prophet ﷺ and embraced Islam. His people, however, formally sent their delegation as late as *Ramaḍān* of the year 9 AH and accepted Islam.

3026. It was narrated from 'Uthmān bin Abī Al-'Āṣ: "When the delegation of *Thaqīf* came to the Messenger of Allāh ﷺ, he made them stay in the *Masjid* so that their hearts might be softened. They stipulated that they should not be mobilized to fight, or be made to pay the *Ushūr* or pray. The Messenger of Allāh ﷺ said: "I grant you that you should not be made to fight or pay the *Ushūr*, but there is no good in a religion in which there is no bowing (meaning, prayer)." (*Da'if*)

٣٠٢٦ - حَدَّثَنَا أَحْمَدُ بْنُ عَلِيٍّ بْنِ سُوَيْدٍ يَعْنِي ابْنَ مَجْجُوفٍ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ حُمَيْدٍ، عَنِ الْحَسَنِ، عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ: أَنَّ وَقَدْ ثَقِيفٍ لَمَّا قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ أَنْزَلَهُمُ الْمَسْجِدَ لِيَكُونَ أَرْقَ لِقُلُوبِهِمْ، فَاشْتَرَطُوا عَلَيْهِ أَنْ لَا يُحْشَرُوا وَلَا يُعْشَرُوا وَلَا يُجَبُّوا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَكُمْ أَنْ لَا تُحْشَرُوا وَلَا تُعْشَرُوا، وَلَا خَيْرَ فِي دِينٍ لَيْسَ فِيهِ رُكُوعٌ».

تخريج: [إسناده ضعيف] أخرجه ابن خزيمة، ح: ١٣٢٨ من حديث حماد بن سلمة به وهو في مسند أبي داود الطيالسي، ح: ٩٣٩ باختلاف يسير وصححه ابن الجارود، ح: ٣٧٣ * حميد الطويل والحسن البصري: مدلسان وعنعنا.

Chapter 26,27 The Ruling on the Land of Yemen

3027. It was narrated that ‘Āmir bin Shahr said: “When the Messenger of Allāh ﷺ came (with Islam), Ḥamdān said to me: ‘Will you go to this man and negotiate for us? If you approve of anything for us, we will accept it, and if you dislike anything, we will reject it.’ I said: ‘Yes.’ So I went to the Messenger of Allāh ﷺ, and I was pleased with his message, and my people accepted Islam, and the Messenger of Allāh ﷺ wrote this letter to ‘Umair Dhu Murrān.” He said: “And he sent Mālik bin Murārah Ar-Rahāwī to all of Yemen, and ‘Akk Dhu Khaiwān accepted Islam.” He said: “It was said to ‘Akk: ‘Go to the Messenger of Allāh ﷺ, and take protection from him for your town and property.’ He came, and the Messenger of Allāh ﷺ wrote for him: ‘In the Name of Allāh, the Most Gracious, the Most Merciful. From Muḥammad, the Messenger of Allāh ﷺ, to ‘Akk Dhu Khaiwān. If he is sincere, then he and his land, wealth and slaves will be secure, and he will have the protection of Allāh and the protection of Muḥammad, the Messenger of Allāh.’ It was written down by Khālīd bin Sa‘eed bin Al-‘Āṣ.” (*Da‘īf*)

(المعجم ٢٦، ٢٧) - بَابُ مَا جَاءَ فِي

حُكْمِ أَرْضِ الْيَمَنِ (التحفة ٢٧)

٣٠٢٧ - حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي
أَسَامَةَ، عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ عَامِرِ
ابْنِ شَهْرٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ فَقَالَتْ
لِي هَمْدَانُ: هَلْ أَنْتَ آتٍ هَذَا الرَّجُلَ وَمُرْتَادٍ
لَنَا، فَإِنْ رَضِيتَ لَنَا شَيْئًا قَبَلْنَا، وَإِنْ كَرِهْتَ
شَيْئًا كَرِهْنَا. قُلْتُ: نَعَمْ، فَجِئْتُ حَتَّى
قَدِمْتُ عَلَى رَسُولِ اللَّهِ ﷺ فَرَضِيتُ أَمْرَهُ
وَأَسْلَمَ قَوْمِي وَكَتَبَ رَسُولُ اللَّهِ ﷺ هَذَا
الْكِتَابَ إِلَى عُمَيْرِ ذِي مُرَّانَ. قَالَ: وَبَعَثَ
مَالِكُ بْنُ مُرَّارَةَ الرَّهَاطِيَّ إِلَى الْيَمَنِ جَمِيعًا
فَأَسْلَمَ عَنكَ ذُو حَيَوَانَ، قَالَ: فَقِيلَ لِعَاكَ:
انْطَلِقْ إِلَى رَسُولِ اللَّهِ ﷺ فَخُذْ مِنْهُ الْأَمَانَ
عَلَى قَرَبَتِكَ وَمَالِكَ، فَقَدِمَ فَكَتَبَ لَهُ رَسُولُ
اللَّهِ ﷺ: «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، مِنْ
مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ لِعَاكَ ذِي حَيَوَانَ إِنْ
كَانَ صَادِقًا فِي أَرْضِهِ وَمَالِهِ وَرَقِيقِهِ فَلَهُ
الْأَمَانُ وَدِمَّةُ اللَّهِ وَدِمَّةُ مُحَمَّدٍ، رَسُولِ اللَّهِ»،
وَكَتَبَ خَالِدُ بْنُ سَعِيدِ بْنِ الْعَاصِ.

تخريج: [إسناده ضعيف] أخرجه أبو يعلى الموصلي، ح: ٦٨٦٤ من حديث أبي أسامة به *

مجالد ضعيف كما تقدم: ٢٨٥١.

3028. It was narrated from Abyaḍ bin Ḥammāl that he spoke to the Messenger of Allāh ﷺ about *Ṣadaqah (Zakāt)* when he came to him. He said: “O brother of Sabā’, *Ṣadaqah (Zakāt)* is inevitable.” He said: “We cultivated cotton, O Messenger of Allāh; the people of Sabā’ have scattered, and only a few of them are left in Mā’rib.” So the Prophet of Allāh ﷺ made a pact with them, on the basis that they would give seventy *Hullahs* equivalent in value to the *Hullah* known as *Bazz Al-Ma’āfir* every year, on behalf of those people of Sabā’ who remained in Mā’rib. They continued to pay that until the Messenger of Allāh ﷺ passed away. After the Messenger of Allāh ﷺ died, the governors broke the deal that had been made by Abyaḍ bin Ḥammāl with the Messenger of Allāh ﷺ concerning the seventy *Hullahs*. But Abū Bakr restored it according to the conditions made with the Messenger of Allāh ﷺ, until Abū Bakr died. When Abū Bakr died, it was discontinued, and they began to pay *Ṣadaqah (Zakāt)* (on the yield of their land). (*Da’if*)

٣٠٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ الْقُرَشِيُّ وَهَارُونَ بْنُ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ حَدَّثَهُمْ قَالَ: حَدَّثَنَا فَرَجُ بْنُ سَعِيدٍ: حَدَّثَنِي عَمِّي ثَابِتُ بْنُ سَعِيدٍ عَنْ أَبِيهِ سَعِيدٍ يَعْنِي ابْنَ أَبِيصَ، عَنْ جَدِّهِ أَبِيصَ بْنِ حَمَّالٍ: أَنَّهُ كَلَّمَ رَسُولَ اللَّهِ ﷺ فِي الصَّدَقَةِ حِينَ وَفَدَ عَلَيْهِ فَقَالَ: «يَا أَخَا سَبَاءٍ لَا بُدَّ مِنْ صَدَقَةٍ»، فَقَالَ: إِنَّمَا زَرَعْنَا الْقَطْنَ يَا رَسُولَ اللَّهِ! وَقَدْ بَدَّدْتُ سَبَاءً وَلَمْ يَبْقَ مِنْهُمْ إِلَّا قَلِيلٌ بِمَأْرِبَ، فَصَالَحَ نَبِيُّ اللَّهِ ﷺ عَلَيَّ سَبْعِينَ حُلَّةً بَرٌّ مِنْ قِيَمَةِ وَفَاءً بَرٌّ الْمَعَاوِرِ كُلِّ سَنَةٍ عَمَّنْ بَقِيَ مِنْ سَبَاءِ بِمَأْرِبَ، فَلَمْ يَزَالُوا يُؤَدُّونَهَا حَتَّى قُبِضَ رَسُولُ اللَّهِ ﷺ، وَإِنَّ الْعُمَالَ انْتَقَضُوا عَلَيْهِمْ بَعْدَ قُبُضِ رَسُولِ اللَّهِ ﷺ فِيمَا صَالَحَ أَبِيصُ ابْنُ حَمَّالٍ رَسُولَ اللَّهِ ﷺ فِي الْحَلَلِ السَّبْعِينَ، فَرَدَّ ذَلِكَ أَبُو بَكْرٍ عَلَيَّ مَا وَضَعَهُ رَسُولُ اللَّهِ ﷺ حَتَّى مَاتَ أَبُو بَكْرٍ، فَلَمَّا مَاتَ أَبُو بَكْرٍ انْتَقَضَ ذَلِكَ وَصَارَتْ عَلَيَّ الصَّدَقَةَ.

تخريج: [إسناده ضعيف] أخرجه الطبراني في الكبير: ١/٢٧٧، ٢٧٨، ح: ٨٠٧ من حديث فرج بن سعيد به * ثابت بن سعيد وأبوه: مستوران لم يوثقهما غير ابن حبان ومع ذلك حسنه الهيثمي في مجمع الزوائد: ٤/١٠٦.

Chapter 27,28. The Expulsion Of The Jews From Arabia

3029. It was narrated from Sa’eed bin Jubair, from Ibn ‘Abbās that the Prophet ﷺ left behind three

(المعجم ٢٧، ٢٨) بَابُ: فِي إِخْرَاجِ الْيَهُودِ مِنْ جَزِيرَةِ الْعَرَبِ (التحفة ٢٨)
٣٠٢٩ - حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ سُلَيْمَانَ الْأَحْوَلِ، عَنْ

instructions: "Expel the idolaters from the Arabian Peninsula, and reward the delegations as I used to do."

Ibn 'Abbās said: "He was silent about the third," or he said: "I have been caused to forget it."

Al-Ḥumaidī narrated it from Sufyān, that Sulaimān said: "I do not know whether Sa'eed mentioned the third and I forgot it, or he did not mention it." (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، الوصية، باب ترك الوصية لمن ليس له شيء يوصي فيه، ح: ١٦٣٧/٢٠ عن سعيد بن منصور، والبخاري، الجهاد والسير، باب: هل يستشفع إلى أهل الذمة؟ ومعاملتهم، ح: ٣٠٥٣ من حديث سفيان بن عيينة به.

3030. It was reported from Ibn Juraij, that Abū Az-Zubair informed them, that he heard Jābir bin 'Abdullāh saying that 'Umar bin Al-Khaṭṭāb informed, that he heard the Messenger of Allāh ﷺ say: "I shall certainly expel the Jews and Christians from the Arabian Peninsula, and I shall not leave anyone there but Muslims." (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، الجهاد والسير، باب إخراج اليهود والنصارى من جزيرة العرب، ح: ١٧٦٧ من حديث عبدالرزاق به.

3031. It was reported from Sufyān, from Abū Az-Zubair, from Jābir, from 'Umar who said: "The Messenger of Allāh ﷺ said..." a similar *Ḥadīth* (as no. 3030), but the former is more complete. (*Ṣaḥīḥ*)

تخريج: [صحيح] انظر الحديث السابق * وهو في مسند أحمد: ١/٣٢ موقوف ونقله ابن كثير في جامع المسانيد والسنن، ح: ١٨، ح: ٦٤، ٦٥، ٦٦ موقوفًا.

سَعِيدُ بْنُ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَوْصَى بِثَلَاثَةِ فَعَالَ: «أَخْرِجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ، وَأَجِيزُوا الْوَفْدَ بِنَحْوِ مَا كُنْتُ أَجِيزُهُمْ».

قَالَ ابْنُ عَبَّاسٍ: وَسَكَتَ عَنِ الثَّلَاثَةِ أَوْ قَالَ: فَأَنْسَيْتُهَا. وَقَالَ الْحُمَيْدِيُّ عَنْ سُفْيَانَ قَالَ سُلَيْمَانُ: لَا أَذْرِي أَذَكَرَ سَعِيدُ الثَّلَاثَةَ فَانْسَيْتُهَا أَوْ سَكَتَ عَنْهَا.

٣٠٣٠ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو عَاصِمٍ وَعَبْدُ الرَّزَّاقِ قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنَا أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: أَخْبَرَ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَأُخْرِجَنَّ الْيَهُودَ وَالنَّصَارَى مِنْ جَزِيرَةِ الْعَرَبِ، فَلَا أَتْرُكُ فِيهَا إِلَّا مُسْلِمًا».

٣٠٣١ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا أَبُو أَحْمَدَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ بِمَعْنَاهُ، وَالْأَوَّلُ أَتَمُّ.

3032. It was narrated from Qābūs bin Abī Zibyan, from Ibn ‘Abbās who said: “The Messenger of Allāh ﷺ said: “There cannot be two *Qiblah* in one land.”” (*Da‘if*)

٣٠٣٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ: حَدَّثَنَا جَرِيرٌ عَنْ قَابُوسَ بْنِ أَبِي ظِيَّانَ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَكُونُ قِبْلَتَانِ فِي بَلَدٍ وَاحِدٍ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الزكاة، باب ما جاء ليس على المسلمين جزية، ح: ٦٣٣ من حديث جرير به وذكر كلاماً وصححه ابن الجارود، ح: ١١٠٧ * قابوس: فيه لين (تقريب) وضعفه الجمهور.

3033. It was reported from Sa‘eed, meaning Ibn ‘Abdul-‘Aziz, who said: “The Arabian Peninsula is that which is between Al-Wādī up to the farthest part of Yemen, to the border of Al-‘Irāq, to the sea.” (*Ṣaḥīh*)

٣٠٣٣ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا عُمَرُ يَعْنِي ابْنَ عَبْدِ الْوَاحِدِ قَالَ: قَالَ سَعِيدٌ يَعْنِي ابْنَ عَبْدِ الْعَزِيزِ: جَزِيرَةُ الْعَرَبِ مَا بَيْنَ الْوَادِي إِلَى أَقْصَى الْيَمَنِ، إِلَى تَحُومِ الْعِرَاقِ، إِلَى الْبَحْرِ.

تخريج: [إسناده صحيح] أخرجه البيهقي: ٢٠٨/٩ من حديث أبي داود به.

3034. Abū Dāwud said: This was read to Al-Ḥārith bin Miskīn while I was present; “Ashhab bin ‘Abdul-‘Aziz informed you, he said: ‘Mālik said: “Umar expelled the people of Najrān but he did not expel them to Taimā’ because it is not part of Arabia. As for Al-Wādī, I think that he did not expel the Jews who lived there because they did not think it was part of Arabia.”

٣٠٣٤ - قَالَ أَبُو دَاوُدَ: فُرِيَءَ عَلَيَّ الْحَارِثِ بْنِ مِسْكِينَ وَأَنَا شَاهِدٌ أَخْبَرَكَ أَشْهَبُ بْنُ عَبْدِ الْعَزِيزِ قَالَ: قَالَ مَالِكٌ: عُمَرُ أَجْلَى أَهْلِ نَجْرَانَ وَلَمْ يُجْلَوْا مِنْ تَيْمَاءَ لِأَنَّهَا لَيْسَتْ مِنْ بِلَادِ الْعَرَبِ، فَأَمَّا الْوَادِي فَإِنِّي أَرَى أَنَّ مَا لَمْ يُجْلَمْ مِنْ فِيهَا مِنَ الْيَهُودِ أَنَّهُمْ لَمْ يَرَوْهَا مِنْ أَرْضِ الْعَرَبِ.

(Another chain) that Mālik said: “Umar expelled the Jews of Najrān and Fadak.” (*Ṣaḥīh*)

حَدَّثَنَا ابْنُ السَّرْحِ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: قَالَ مَالِكٌ: وَقَدْ أَجْلَى عُمَرُ يَهُودَ نَجْرَانَ وَقَدْكَ.

تخريج: [إسناده صحيح] أخرجه البيهقي: ٢٠٩/٩ من حديث أبي داود به.

Chapter 28,29. Making Endowments Of The Lands Of As-Sawād, And The Lands That Were Conquered By Force

3035. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Al-‘Irāq will withhold its *Qafīz* (its measure) and its Dirhams, and Ash-Shām will withhold its *Mudd* (its measure) and its Dinārs, and Egypt will withhold its *Irdabb* (its measure) and its Dinārs. Then you will return to where you started.” Zuhair (one of the narrators) said it three times “and the flesh and blood of Abū Hurairah bear witness to that.” (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، الفتن، باب: لا تقوم الساعة حتى يحسر الفرات عن جبل من ذهب، ح: ٢٨٩٦ من حديث زهير بن معاوية به.

Comments:

As-Sawād is a name which was used for a very large portion of Al-‘Irāq which was frequented by date-palms and farms, the exact limits of the area that the name was applied to differed over time. This *Hadīth* is a Prophetic prophecy. The first part of it, contains the glad tiding that these areas shall be conquered, and spoils and tributes shall accrue from them. Thereafter there shall come a time when the inhabitants of the area shall withhold their payments, either through their blank refusal to pay, or because they will accept Islam, thus removing themselves from paying the *Jizyah*, *‘Ushur* or other than that, or because they will rebel after entering Islam. A number of the earlier commentaries, like that of Imām An-Nawawī, mention that these things had occurred by his time, with the people of those lands accepting Islam, which according to their view at that time, indicates that the truth of the *Hadīth* had already come to light by their time.

3036. It was narrated that Hammām bin Munabbih said: “This is what Abū Hurairah narrated to us from the Messenger of Allāh ﷺ.” “And the Messenger of Allāh ﷺ said: ‘If you come to a town (and take it peacefully) and

(المعجم ٢٨، ٢٩) بَابُ: فِي إِيقَافِ
أَرْضِ السَّوَادِ وَأَرْضِ الْعَنْوَةِ (التحفة ٢٩)

٣٠٣٥ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا شُهَيْلُ بْنُ أَبِي صَالِحٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْعَتِ الْعِرَاقُ قَفِيْزَهَا وَدِرْهَمَهَا، وَمَنْعَتِ الشَّامُ مُدِّيَهَا وَدِينَارَهَا، وَمَنْعَتِ مِصْرُ إِرْدَبَّهَا وَدِينَارَهَا، ثُمَّ عُدْتُمْ مِنْ حَيْثُ بَدَأْتُمْ».

- قَالَهَا زُهَيْرٌ ثَلَاثَ مَرَاتٍ - شَهِدَ عَلَيَّ ذَلِكَ لَحْمُ أَبِي هُرَيْرَةَ وَدَمُهُ.

٣٠٣٦ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا بِهِ أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، وَقَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا قَرْيَةٍ أَتَيْتُمُوهَا وَأَقَمْتُمْ فِيهَا فَسَهَمْتُمْ فِيهَا وَأَيُّمَا

stay there, then you have your share in it, but any town that disobeys Allāh and His Messenger (and is seized by force), its *Khumus* is for Allāh and His Messenger, then the rest is for you." (*Ṣaḥīḥ*)

قَرِيَّةٌ عَصَتْ اللَّهَ وَرَسُولَهُ فَإِنَّ خُمْسَهَا لِلَّهِ وَرَسُولِهِ ثُمَّ هِيَ لَكُمْ".

تخریج: أخرجه مسلم، الجهاد والسير، باب حكم الفيء، ح: ۱۷۵۶ عن أحمد بن حنبل به، وهو في مسند أحمد: ۳۱۷/۲ ومصنف عبدالرزاق، ح: ۱۰۱۳۷ وصحيفة همام بن منبه، ح: ۱۳۹.

Chapter 29,30. Regarding Levyng The *Jizyah*

(المعجم ۲۹، ۳۰) بَابُ: فِي أَخْذِ
الْحَزْرِيَّةِ (التحفة ۳۰)

3037. It was narrated from Anas bin Mālik and 'Uthmān bin Abī Sulaimān that the Prophet ﷺ sent Khālid bin Al-Walid to Ukaidir (the ruler) of Dūmah. They seized him and brought him (to the Prophet), who granted him protection and concluded a treaty with him on the basis that he would pay the *Jizyah*. (*Da'if*)

۳۰۳۷ - حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ: حَدَّثَنَا سَهْلُ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَحْيَى بْنُ أَبِي زَائِدَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَاصِمِ بْنِ عُمَرَ، عَنْ أَنَسِ بْنِ مَالِكٍ وَعَنْ عُثْمَانَ بْنِ أَبِي سُلَيْمَانَ: أَنَّ النَّبِيَّ ﷺ بَعَثَ خَالِدَ بْنَ الْوَلِيدِ إِلَى أُكَيْدِرِ دَوْمَةَ، فَأَخَذُوهُ فَأَتَوْهُ بِهِ، فَحَقَّنَ لَهُ دَمَهُ، وَصَالَحَهُ عَلَى الْحَزْرِيَّةِ.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ۱۸۶/۹ من حديث يحيى بن أبي زائدة به وسنده ضعيف * ابن إسحاق عنن.

Comments:

Jizyah is a tax collected from people of the Book and Zoroastrians, when Muslims conquer their land by war or treaty.

3038. It was narrated from Mu'ādh, that when the Prophet ﷺ sent him to Yemen, he ordered him to take, from everyone who had reached the age of puberty, a *Dīnār*, or its equivalent in the *Ma'āfirī* garments that were to be found in Yemen. (*Da'if*)

۳۰۳۸ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ مُعَاذِ بْنِ النَّبِيِّ ﷺ لَمَّا وَجَّهَهُ إِلَى الْيَمَنِ أَمَرَهُ أَنْ يَأْخُذَ مِنْ كُلِّ حَالِمٍ يَغْنِي مُحْتَلِمًا، دِينَارًا أَوْ عِدْلَهُ مِنَ الْمَعَاْفِرِيِّ ثِيَابًا تَكُونُ بِالْيَمَنِ.

تخریج: [ضعيف] تقدم، ح: ۱۵۷۶ وأخرجه البيهقي: ۱۹۳/۹ من حديث أبي داود به ورواه ابن ماجه، ح: ۱۸۰۳ والنسائي، ح: ۲۴۵۵ والترمذي، ح: ۶۲۳ وقال: "حسن".

3039. A similar report (as no. 3038) was narrated from Mu'ādh from the Prophet ﷺ. (*Da'if*)

٣٠٣٩ - حَدَّثَنَا التُّفَيْلِيُّ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ مُعَاذٍ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

تخريج: [ضعيف] تقدم، ح: ١٥٧٦، انظر الحديث السابق.

3040. It was narrated that Ziyād bin Ḥudair said: “‘Alī said: ‘When I get the chance to deal with the Christians of Banū Taghlib, I shall kill the fighters and take their children captive, for I wrote down the covenant between them and the Prophet ﷺ to the effect that they would not make their children Christians.’” (*Da'if*)

Abū Dāwud said: This is a *Munkar Ḥadīth*. It was conveyed to me from Aḥmad that he regarded this *Ḥadīth* as severely *Munkar*.

Abū 'Alī said: Abū Dāwud did not recite it in the second reading.

٣٠٤٠ - حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ هَانِيءٍ أَبُو نُعَيْمٍ النَّخَعِيُّ: حَدَّثَنَا شَرِيكٌ عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ زِيَادِ بْنِ حُدَيْرٍ قَالَ: قَالَ عَلِيٌّ: لَئِنْ بَقِيتُ لِنَصْرَارَى بَنِي تَعْلَبَ لَأَقْتُلَنَّ الْمُقَاتِلَةَ وَلَا سَبِيْنَ الدَّرِيَّةَ فَإِنِّي كَتَبْتُ الْكِتَابَ بَيْنَهُمْ وَبَيْنَ النَّبِيِّ ﷺ عَلَى أَنْ لَا يُنَصِّرُوا أَبْنَاءَهُمْ.

قَالَ أَبُو دَاوُدَ: هَذَا حَدِيثٌ مُنْكَرٌ، وَبَلَّغَنِي عَنْ أَحْمَدَ أَنَّهُ كَانَ يُنْكِرُ هَذَا الْحَدِيثَ إِنْكَارًا شَدِيدًا.

قَالَ أَبُو عَلِيٍّ: وَلَمْ يَقْرَأْهُ أَبُو دَاوُدَ فِي الْعَرْضَةِ الثَّانِيَةِ.

تخريج: [إسناده ضعيف] * أبو نعيم النخعي: ضعيف، ضعفه الجمهور وشريك القاضي:

مدلس وعنن.

3041. It was narrated from Ismā'il bin 'Abdur-Raḥmān Al-Qurashī, from Ibn 'Abbās that he said: “The Messenger of Allāh ﷺ made a treaty with the people of Najrān on the basis that they would give to the Muslims two thousand *Hullahs*, half in Ṣafar, and half in Rajab. And that they would lend the Muslims thirty coats of mail, thirty horses, thirty camels, and thirty of every type of weapon, for use in their campaigns, for which, the

٣٠٤١ - حَدَّثَنَا مُصَرِّفُ بْنُ عَمْرٍو الْيَامِيُّ: حَدَّثَنَا يُونُسُ بْنُ يَعْنِي ابْنَ بُكَيْرٍ: حَدَّثَنَا أَسْبَاطُ بْنُ نَصْرِ الِهُمْدَانِيُّ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الرَّحْمَنِ الْقُرَشِيِّ، عَنْ ابْنِ عَبَّاسٍ قَالَ: صَالَحَ رَسُولُ اللَّهِ ﷺ أَهْلَ نَجْرَانَ عَلَى أَلْفِي حُلَّةٍ. النَّصْفُ فِي صَفَرٍ وَالنَّصْفُ فِي رَجَبٍ يُؤَدُّونَهَا إِلَى الْمُسْلِمِينَ وَعَارِيَةَ ثَلَاثِينَ دِرْعًا وَثَلَاثِينَ فَرَسًا وَثَلَاثِينَ بَعِيرًا وَثَلَاثِينَ مِنْ كُلِّ صِنْفٍ مِنْ أَصْنَافِ السَّلَاحِ يَعْزُونَ بِهَا

Muslims would stand surety until they returned it to them, lest there be any plot or treachery in Yemen. In return for that, no church of theirs would be destroyed, and no priest would be expelled, and they would be left to practise their religion, provided they did not do something wrong or consume *Ribā*." Ismā'il said: "They consumed *Ribā*." (*Ḍa'īf*)

Abū Dāwud said: If they broke some of the conditions that were stipulated upon them, then they would have initiated (a violation).

تخريج: [إسناده ضعيف] أخرجه البيهقي: ١٨٧/٩، ١٩٥، ٢٠٢ من حديث أبي داود به *
إسماعيل بن عبدالرحمن القرشي هو السدي وفي سماعه من ابن عباس نظر.

Chapter 31. Levying *Jizyah* On The Zoroastrians

3042. It was reported from Abū Jamrah, from Ibn 'Abbās that he said: "When the Prophet of the people of Persia died, *Iblīs* misled them to Zoroastrianism." (*Ḥasan*)

وَالْمُسْلِمُونَ ضَامِنُونَ لَهَا حَتَّى يَرُدُّوَهَا عَلَيْهِمْ
إِنْ كَانَ بِالْيَمَنِ كَيْدٌ ذَاتَ غَدْرٍ عَلَى أَنْ لَا
تُهْدَمَ لَهُمْ بَيْعَةٌ، وَلَا يُخْرَجَ لَهُمْ قَسٌّ، وَلَا
يُفْتَنُوا عَنْ دِينِهِمْ، مَا لَمْ يُحْدِثُوا حَدَثًا، أَوْ
يَأْكُلُوا الرِّبَا.

قال إسماعيل: فَقَدْ أَكَلُوا الرِّبَا.

قَالَ أَبُو دَاوُدَ: إِذَا أَنْقَضُوا بَعْضَ مَا
اشْتَرَطَ عَلَيْهِمْ فَقَدْ أَحْدَثُوا.

(المعجم ٣١) بَابُ: فِي أَخْذِ الْجِزْيَةِ مِنَ
الْمَجُوسِ (التحفة ٣١)

٣٠٤٢ - حَدَّثَنَا أَحْمَدُ بْنُ سَيَانَ
الْوَاسِطِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ بِلَالٍ عَنْ عِمْرَانَ
الْقَطَّانِ، عَنْ أَبِي جَمْرَةَ، عَنْ ابْنِ عَبَّاسٍ
قَالَ: إِنَّ أَهْلَ فَارَسَ لَمَّا مَاتَ نَبِيُّهُمْ كَتَبَ
لَهُمْ إِبْلِيسُ الْمَجُوسِيَّةَ.

تخريج: [إسناده حسن] أخرجه البيهقي: ١٩٢/٩ من حديث أبي داود به.

Comments:

This statement of Ibn 'Abbās, may Allāh be pleased with him, is an indication of why it was allowed to treat them as people of the Book when it comes to *Jizyah*, while not in the case of marriage and food.

3043. It was narrated that 'Amr bin Dīnār heard Bajālah telling 'Amr bin Aws and Abū Ash-Sha'thā': "I was the scribe of Jaz' bin Mu'āwiyah, the paternal uncle of Al-Aḥnaf bin Qais, when the letter of 'Umar came to us one

٣٠٤٣ - حَدَّثَنَا مُسَدَّدُ بْنُ مَسْرُودٍ: حَدَّثَنَا
سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ سَمِعَ بَجَالَةَ يُحَدِّثُ
عَمْرَو بْنَ أَوْسٍ وَأَبَا الشَّعْنَاءِ قَالَ: كُنْتُ كَاتِبًا
لِجَزْءِ بْنِ مُعَاوِيَةَ عَمِّ الْأَحْنَفِ بْنِ قَيْسٍ إِذْ
جَاءَنَا كِتَابُ عُمَرَ قَبْلَ مَوْتِهِ بِسَنَةٍ: افْتُلُوا كُلَّ

year before his death (saying): 'Kill every practitioner of witchcraft, and separate all *Mahram* couples among the Zoroastrians, and forbid them to murmur.' In one day we killed three practitioners of witchcraft, and we separated every Zoroastrian man from his wife who was forbidden to him in marriage according to the Book of Allāh. He made a great deal of food and invited them, then he placed his sword on his thigh, and they ate but they did not murmur, and they threw on the ground one or two mule-loads of silver. 'Umar did not take the *Jizyah* from the Zoroastrians until 'Abdur-Raḥmān bin 'Awf bore witness that the Messenger of Allāh ﷺ had taken it from the Zoroastrians of Hajar. (*Ṣaḥīḥ*)

سَاجِرٍ وَفَرَّقُوا بَيْنَ كُلِّ ذِي مَحْرَمٍ مِنَ الْمَجُوسِ، وَأَنْهَوْهُمْ عَنِ الرَّمْزَمَةِ، فَفَقْتَلْنَا فِي يَوْمٍ ثَلَاثَةَ سَوَاجِرٍ وَفَرَّقْنَا بَيْنَ كُلِّ رَجُلٍ مِنَ الْمَجُوسِ وَحَرِيمِهِ فِي كِتَابِ اللَّهِ تَعَالَى، وَصَنَعَ طَعَامًا كَثِيرًا فَدَعَاَهُمْ فَعَرَضَ السَّيْفَ عَلَى فَيْدِهِ، فَأَكَلُوا وَلَمْ يُرْمِزُوا وَأَلْقُوا وَقَرَّ بَعْلِي أَوْ بَعْلَتَيْنِ مِنَ الْوَرِيقِ، وَلَمْ يَكُنْ عَمْرُ أَحَدًا الْجَزِيَّةَ مِنَ الْمَجُوسِ حَتَّى شَهِدَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ أَنَّ رَسُولَ اللَّهِ ﷺ أَخَذَهَا مِنْ مَجُوسٍ هَجَرَ.

تخريج: أخرجه البخاري، الجزية والموادعة، باب الجزية والموادعة مع أهل الذمة والحرب، ح: ٣١٥٦ و ٣١٥٧ من حديث سفيان بن عيينة به.

3044. It was reported from Bajālah bin 'Abdah, from Ibn 'Abbās who said: "A man from among the *Asbadhīs* of Baḥrain, who were Zoroastrians of Hajar, came to the Messenger of Allāh ﷺ and stayed with him for a while, then he came out. I asked him: 'What was the decree of Allāh and His Messenger concerning you (meaning, Zoroastrians)?' He said: 'Bad.' I said: 'Be quiet.' He said: 'Islam or execution.'"

He said: "And 'Abdur-Raḥmān bin 'Awf said: 'He accepted the *Jizyah* from them.'"

٣٠٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ مِسْكِينٍ الْيَمَامِيُّ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا هُسَيْنٌ: أَخْبَرَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ عَنْ قُسَيْرِ بْنِ عَمْرٍو، عَنْ بَجَالَةَ بْنِ عَبْدِةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ رَجُلٌ مِنَ الْأَسْبَدِيِّينَ مِنْ أَهْلِ الْبَحْرَيْنِ وَهُمْ مَجُوسٌ أَهْلُ هَجَرَ إِلَى رَسُولِ اللَّهِ ﷺ فَمَكَثَ عِنْدَهُ ثُمَّ خَرَجَ فَسَأَلْتُهُ: مَا قَضَى اللَّهُ وَرَسُولُهُ فِيكُمْ؟ قَالَ: شَرٌّ. قُلْتُ: مَهْ، قَالَ: الْإِسْلَامُ أَوْ الْقَتْلُ.

قَالَ: وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: قَبِلَ مِنْهُمْ الْجَزِيَّةَ.

Ibn ‘Abbās said: “The people followed the statement of ‘Abdur-Rahmān and ignored what I had heard from the Asbadhī man.” (*Da‘īf*)

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٩/١٩٠ من حديث أبي داود به * قشير بن عمرو مستور، وثقه ابن حبان وحده.

Chapter 30,32 Harshness In Taking *Jizyah*

(المعجم ٣٠، ٣٢) بَابُ: فِي التَّشْدِيدِ فِي جَبَايَةِ الْحَرْبِيَّةِ (التحفة ٣٢)

3045. It was narrated from ‘Urwah bin Az-Zubair, that Hishām bin Ḥakīm bin Ḥizām found a man who was governor of Ḥimṣ making some Coptic people stand in the sun for not paying the *Jizyah*. He said: “What is this? I heard the Messenger of Allāh ﷺ say: ‘Allāh, the Mighty and Sublime, will punish those who punish the people in this world.’” (*Ṣahīh*)

٣٠٤٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ ابْنُ يَزِيدَ عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ: أَنَّ هِشَامَ بْنَ حَكِيمِ بْنِ حِزَامٍ وَجَدَ رَجُلًا وَهُوَ عَلَى حِمصٍ يُسَمُّسُ نَاسًا مِنَ الْقِبْطِ فِي آدَاءِ الْجَزِيَّةِ، فَقَالَ: مَا هَذَا؟ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ عَزَّوَجَلَّ يُعَذِّبُ الَّذِينَ يُعَذِّبُونَ النَّاسَ فِي الدُّنْيَا».

تخريج: أخرجه مسلم، البر والصلّة، باب الوعيد الشديد لمن عذب الناس بغير حق، ح: ١١٩/٢٦١٣ من حديث عبدالله بن وهب به.

Comments:

To punish any creature, without justification is an act of great injustice and sin. If the person concerned is unable to pay the tax, he must be given appropriate time for the purpose.

Chapter 31,33 Levying The ‘*Ushūr* On *Ahl Adh-Dhimmah* If They Deal In Trade

(المعجم ٣١، ٣٣) بَابُ: فِي تَعْشِيرِ أَهْلِ الدِّمَّةِ إِذَا اخْتَلَفُوا بِالتَّجَارَةِ (التحفة ٣٣)

3046. It was narrated from Ḥarb bin ‘Ubaidullāh, from his grandfather, the father of his mother, that his father said: “The Messenger of Allāh ﷺ said: ‘The

٣٠٤٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ حَرْبِ بْنِ عُبَيْدِ اللَّهِ، عَنْ جَدِّهِ أَبِي أُمِّو، عَنْ

'*Ushūr* is only to be levied on the Jews and Christians; there is no '*Ushūr* for the Muslims.'" (*Da'if*)

إِيَّاهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا الْعُشُورُ عَلَى الْيَهُودِ وَالنَّصَارَى، وَلَيْسَ عَلَى الْمُسْلِمِينَ عُشُورٌ».

تخريج: [إسناده ضعيف] انظر، ح: ٣٠٤٩ * حرب بن عبيدالله: لين الحديث وثقه ابن حبان وحده، وفي السند علة أخرى.

3047. A similar report was narrated from 'Ubaidullāh from the Prophet ﷺ, but he said "*Kharāj*" instead of '*Ushūr*.' (*Da'if*)

٣٠٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ الْمُحَارِبِيِّ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ حَرْبِ بْنِ عُبَيْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ بِمَعْنَاهُ قَالَ: «خَرَاجٌ» مَكَانَ الْعُشُورِ.

تخريج: [إسناده ضعيف] انظر الحديث السابق وأخرجه البيهقي: ١٩٩/٩ من حديث أبي داود به * السند مرسل.

3048. It was narrated from 'Atā', from a man of Bakr bin Wā'il, that his maternal uncle said: "I said: 'O Messenger of Allāh, shall I levy the '*Ushūr* on my people?' He said: 'The '*Ushūr* is only for the Jews and Christians.'" (*Da'if*)

٣٠٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ عَطَاءِ، عَنْ رَجُلٍ مِنْ بَكْرِ بْنِ وَائِلٍ، عَنْ خَالِهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَعْشُرُ قَوْمِي؟ قَالَ: «إِنَّمَا الْعُشُورُ عَلَى الْيَهُودِ وَالنَّصَارَى».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤٧٤/٣ عن عبدالرحمن بن مهدي به ورواه البيهقي: ١٩٩/٩ * رجل من بكر بن وائل: مجهول، وفيه علة أخرى.

3049. It was narrated from Harb bin 'Ubaidullāh bin 'Umair Ath-Thaqafī, that his grandfather — a man of Banū Taghlib — said: "I came to the Prophet ﷺ and accepted Islam, and he taught me Islam, and taught me how to collect the *Ṣadaqah* (*Zakāt*) from my people who accept Islam. Then I came back to him, and said: 'O Messenger of Allāh, everything you taught me I have remembered

٣٠٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ الْبَرَّازُ: حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا عَبْدُ السَّلَامِ عَنْ عَطَاءِ ابْنِ السَّائِبِ، عَنْ حَرْبِ بْنِ عُبَيْدِ اللَّهِ بْنِ عُمَيْرِ الثَّقَفِيِّ، عَنْ جَدِّهِ - رَجُلٍ مِنْ بَنِي تَغْلِبٍ - قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فَأَسْلَمْتُ وَعَلَّمَنِي الْإِسْلَامَ وَعَلَّمَنِي كَيْفَ آخِذُ الصَّدَقَةَ مِنْ قَوْمِي مِمَّنْ أَسْلَمَ، ثُمَّ رَجَعْتُ إِلَيْهِ،

except the *Sadaqah*. Should I levy the *Ushūr* on them?' He said: 'No; the *Ushūr* is only to be levied on the Jews and Christians.'" (*Da'if*)

فَقُلْتُ: يَا رَسُولَ اللَّهِ! كَلَّمَا عَلَّمْتَنِي قَدْ حَفِظْتُ
إِلَّا الصَّدَقَةَ أَفَأَعَشِّرُهُمْ؟ قَالَ: «لَا إِنَّمَا
[الْعُسُورُ] عَلَى النَّصَارَى وَالْيَهُودِ».

تخریج: [ضعیف] انظر الحديث: ۳۰۴۶ وأخرجه البيهقي: ۱۹۹/۹ من حديث أبي داود به،
وللحديث ألوان أخرى.

3050. It was narrated that Al-'Irbād bin Sāriyah As-Sulamī said: "We stayed with the Prophet ﷺ at *Khaibar*, and some of his Companions were with him. The chief of *Khaibar* was a stubborn and evil man. He came to the Prophet ﷺ and said: 'O Muḥammad, do you have the right to slaughter our donkeys, eat our fruits and beat our women?' The Prophet ﷺ got angry and said: 'O son of 'Awf, ride your horse, and call out that Paradise is permissible for no one but a believer, and that they (the people) should gather for prayer.' They gathered, and the Prophet ﷺ led them in prayer, then he stood up and said: 'Would any one of you imagine, while reclining on his couch, that Allāh has not prohibited anything but that which is in this Qur'ān? No, by Allāh, I have preached and commanded and forbidden things that are as numerous as what is in the Qur'ān or more. Allāh has not permitted you to enter the houses of the People of the Book except with their permission, or to beat their women or eat their fruits, if they give you what is due from them.'" (*Da'if*)

۳۰۵۰ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى: حَدَّثَنَا
أَشْعَثُ بْنُ شُعْبَةَ: حَدَّثَنَا أَرْطَاهُ بْنُ الْمُنْدَرِ
قَالَ: سَمِعْتُ حَكِيمَ بْنَ عَمِيرِ أَبِي الْأَحْوَصِ
يُحَدِّثُ عَنِ الْعُرَيْضِ بْنِ سَارِيَةَ السَّلْمِيِّ
قَالَ: نَزَلْنَا مَعَ النَّبِيِّ ﷺ خَيْبَرَ وَمَعَهُ مِنْ مَعَهُ
مِنْ أَصْحَابِهِ وَكَانَ صَاحِبُ خَيْبَرَ رَجُلًا مَارِدًا
مُنْكَرًا، فَأَقْبَلَ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا مُحَمَّدُ!
أَلَكُمْ أَنْ تَذُبُحُوا حُمْرَنَا وَتَأْكُلُوا ثَمَرَنَا
وَتَضْرِبُوا نِسَاءَنَا؟ فَغَضِبَ يَعْنِي النَّبِيُّ ﷺ
وَقَالَ: «يَا ابْنَ عَوْفِ! ارْكَبْ فَرَسَكَ ثُمَّ نَادِ
أَلَا إِنَّ الْجَنَّةَ لَا تَحِلُّ إِلَّا لِمُؤْمِنٍ وَأَنْ
اجْتَمِعُوا لِلصَّلَاةِ». قَالَ: فَاجْتَمَعُوا ثُمَّ صَلَّى
بِهِمُ النَّبِيُّ ﷺ ثُمَّ قَامَ فَقَالَ: «أَيَحْسَبُ
أَحَدُكُمْ مُتَّكِنًا عَلَى أَرِيكَةٍ قَدْ يَطْرُقُ أَنَّ اللَّهَ لَمْ
يُحَرِّمْ شَيْئًا إِلَّا مَا فِي هَذَا الْقُرْآنِ أَلَا وَإِنِّي
وَاللَّهِ! قَدْ وَعَظْتُ وَأَمَرْتُ وَنَهَيْتُ عَنْ أَشْيَاءَ
إِنَّهَا لِمِثْلِ الْقُرْآنِ أَوْ أَكْثَرُ، وَأَنَّ اللَّهَ تَعَالَى لَمْ
يُحِلَّ لَكُمْ أَنْ تَدْخُلُوا بُيُوتَ أَهْلِ الْكِتَابِ إِلَّا
بِإِذْنٍ وَلَا ضَرْبَ نِسَائِهِمْ وَلَا أَكْلَ ثَمَارِهِمْ إِذَا
أَعْطَوْكُمُ الَّذِي عَلَيْهِمْ».

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٢٠٤/٩ من حديث أبي داود به * أشعث بن شعبة وثقه ابن حبان وحده وضعفه أبو زرعة وغيره والراجح أنه ضعيف، ولم يثبت توثيقه عن أبي داود، لجهالة الناقل عنه، وقال الذهبي: "ليس بقوي" (ديوان الضعفاء: ٤٧٣).

3051. It was narrated from Hilāl, from a man of Thaqif, that a man of Juhainah said: "The Messenger of Allāh ﷺ said: 'You may fight some people, and defeat them, but they may save themselves and their children with their wealth.'" — Sa'eed (one of the narrators) said in his *Hadith*: "Then they will make a peace treaty with you." — Then they (the two narrators) were in accord: "So do not take anything more than that from them, for you have no right to do that." (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٢٠٤/٩، ٢٠٥ من حديث أبي داود به وهو في سنن سعيد بن منصور، ح: ٢٦٠٣ * رجل من ثقف: مجهول.

3052. Şafwān bin Sulaim narrated from a number of the sons of the Companions of the Messenger of Allāh ﷺ, from their fathers, that the Messenger of Allāh ﷺ said: "If anyone wrongs a *Mu'āhid*, detracts from his rights, burdens him with more work than he is able to do, or takes something from him without his consent, I will plead for him (the *Mu'āhid*) on the Day of Resurrection." (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٢٠٥/٩ من حديث ابن وهب به، وللحديث شواهد عدة من أبناء أصحاب رسول الله ﷺ كلهم مجهولون.

Comments:

The *Mu'āhid* is the non-Muslim who has a treaty or covenant of the Muslims.

٣٠٥١ - حَدَّثَنَا مُسَدَّدٌ وَسَعِيدُ بْنُ مَنْصُورٍ قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مَنْصُورٍ، عَنْ هِلَالٍ، عَنْ رَجُلٍ مِنْ ثَقِيفٍ، عَنْ رَجُلٍ مِنْ جُهَيْنَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَعَلَّكُمْ تَقَاتِلُونَ قَوْمًا فَتُظْهِرُونَ عَلَيْهِمْ فَيَتَّقُونَكُمْ بِأَمْوَالِهِمْ دُونَ أَنْفُسِهِمْ وَأَبْنَائِهِمْ». قَالَ سَعِيدٌ فِي حَدِيثِهِ: «فِيصَالِيحُونَكُمْ عَلَى صُلْحٍ»، ثُمَّ اتَّفَقَا، «فَلَا تُصِيبُوا مِنْهُمْ شَيْئًا فَوْقَ ذَلِكَ فَإِنَّهُ لَا يَصْلُحُ لَكُمْ».

٣٠٥٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أَبُو صَخْرٍ الْمَدِينِيُّ أَنَّ صَفْوَانَ بْنَ سُلَيْمٍ أَخْبَرَهُ عَنْ عِدَّةٍ مِنْ أَبْنَاءِ أَصْحَابِ رَسُولِ اللَّهِ ﷺ عَنْ آبَائِهِمْ ذَنْبَةً عَنِ رَسُولِ اللَّهِ ﷺ قَالَ: «أَلَا مَنْ ظَلَمَ مُعَاهِدًا أَوْ انْتَقَصَهُ أَوْ كَلَّفَهُ فَوْقَ طَاقَتِهِ أَوْ أَخَذَ مِنْهُ شَيْئًا بغيرِ طيبِ نَفْسٍ فَأَنَا حَاجِبُهُ يَوْمَ الْقِيَامَةِ».

Chapter 32/24. If A *Dhimmi* Becomes Muslim During Part Of The Year, Does He Have To Pay *Jizyah* ?

3053. It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ said: ‘There is no *Jizyah* due from a Muslim.’” (*Da‘īf*)

تخریج: [إسناده ضعيف] أخرجه الترمذي، الزكاة، باب ما جاء ليس على المسلمين جزية، ح: ٦٣٣ من حديث جرير به وانظر، ح: ٣٠٣٢.

3054. Muḥammad bin Kathīr said: “Sufyān was asked about the meaning of this (i.e., no. 3053), and he said: ‘If he becomes Muslim, there is no *Jizyah* due from him.’” (*Ṣaḥīḥ*)

(المعجم ٣٢، ٣٤) بَابُ: فِي الدِّمِيِّ
[الَّذِي] يُسَلِّمُ فِي بَعْضِ السَّنَةِ هَلْ عَلَيْهِ
جَزِيَّةٌ؟ (التحفة ٣٤)

٣٠٥٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْجَرَّاحِ عَنْ
جَرِيرٍ، عَنْ قَابُوسَ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ عَلَى مُسْلِمٍ
جَزِيَّةٌ».

٣٠٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ:
سُئِلَ سُفْيَانٌ يَعْنِي عَنْ تَفْسِيرِ هَذَا فَقَالَ: إِذَا
أَسْلَمَ فَلَا جَزِيَّةَ عَلَيْهِ.

تخریج: [إسناده صحيح] انفرد به أبو داود.

Chapter 33,35. Regarding The *Imām* Accepting Gifts From Idolaters

3055. ‘Abdullāh Al-Hawzanī said: “I met Bilāl, the *Mu‘adh-dhin* of the Messenger of Allāh ﷺ in *Ḥalab* (Aleppo), and said: ‘O Bilāl, tell me how the spending of the Messenger of Allāh ﷺ was.’ He said: ‘He did not have anything. I was the one who dealt with that on his behalf, from the time his Mission began, until the Messenger of Allāh ﷺ died. If a Muslim came to him, and he saw he was poorly clothed, he would order me to go and borrow money, and buy a *Burdah* for him, and I would clothe him and feed him. Then an idolater

(المعجم ٣٣، ٣٥) بَابُ: فِي الْإِمَامِ يَقْبَلُ
هَدَايَا الْمُشْرِكِينَ (التحفة ٣٥)

٣٠٥٥ - حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ:
حَدَّثَنَا مُعَاوِيَةُ يَعْنِي ابْنَ سَلَامٍ، عَنْ زَيْدٍ أَنَّهُ
سَمِعَ أَبَا سَلَامٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ الْهُوزَيْنِيُّ
قَالَ: لَقِيتُ بِلَالَ مَوْلَى رَسُولِ اللَّهِ ﷺ
يَحَلِبَ، فَقُلْتُ: يَا بِلَالُ! حَدِّثْنِي كَيْفَ كَانَتْ
نَفَقَةُ رَسُولِ اللَّهِ ﷺ؟ قَالَ: مَا كَانَ لَهُ شَيْءٌ
كُنْتُ أَنَا الَّذِي أَلِي ذَلِكَ مِنْهُ مُنْذُ بَعَثَهُ اللَّهُ
تَعَالَى حَتَّى تُوفِّي رَسُولُ اللَّهِ ﷺ، وَكَانَ إِذَا
أَتَاهُ الْإِنْسَانُ مُسْلِمًا فَرَأَاهُ عَارِيًا يَأْمُرُنِي فَأَنْطَلِقُ
فَأَسْتَقْرِضُ فَأَشْتَرِي لَهُ الْبُرْدَةَ فَأَكْسُوهُ وَأَطْعِمُهُ
حَتَّى اعْتَرَضَنِي رَجُلٌ مِنَ الْمُشْرِكِينَ فَقَالَ:

man met me, and said: "O Bilāl, I am well off, so do not borrow from anyone but me." So I did that. One day, I performed *Wuḍū'* and stood up to call the *Adhān* for the prayer, and I saw that the idolator had come with a group of merchants. When he saw me he said: "O Ethiopian!" I said: "Here I am." He frowned at me, and spoke harshly to me, and said to me: "Do you know how many days are left until the end of the month?" I said: "A few." He said: "There are only four, then I shall take you back (into slavery) in return for what you owe me, and you will go back to tending sheep as you did before." I got distressed, as anyone would in such a situation. I prayed *Al-'Atamah* (*'Īshā'*) and the Messenger of Allāh ﷺ went back to his family, then I asked for permission to enter upon him, and he gave me permission. I said: "O Messenger of Allāh, may my father and mother be sacrificed for you. The idolater from whom I used to borrow money said such and such to me, and neither you nor I have anything with which to pay him, and he will disgrace me. Give me permission to run away to one of these tribes who have accepted Islam, until Allāh provides His Messenger ﷺ with something with which he can pay it off on my behalf." I left for my house and I put my sword, water-skin, shoes and shield by my head, intending to leave as soon as dawn broke. But a man came running and said: "O

يَابِلَالُ! إِنَّ عِنْدِي سَعَةً فَلَا تَسْتَفْرِضْ مِنْ أَحَدٍ إِلَّا مِنِّي، فَفَعَلْتُ، فَلَمَّا أَنْ كَانَ ذَاتَ يَوْمٍ تَوَضَّأْتُ ثُمَّ قُمْتُ لِأَوْدُنَ بِالصَّلَاةِ فَإِذَا الْمُشْرِكُ قَدْ أَقْبَلَ فِي عِصَابَةٍ مِنَ النَّجَّارِ، فَلَمَّا أَنْ رَأَيْتِي قَالَ: يَا حَبَشِي، قُلْتُ: يَا لَبَّاءُ، فَتَجَهَّمَنِي وَقَالَ لِي قَوْلًا غَلِيظًا وَقَالَ لِي: أَتَدْرِي كَمْ بَيْنَكَ وَبَيْنَ الشَّهْرِ؟ قَالَ: قُلْتُ: قَرِيبٌ، قَالَ: إِنَّمَا بَيْنَكَ وَبَيْنَهُ أَرْبَعٌ فَأَحْذُكَ بِالَّذِي عَلَيْكَ فَأَرُدُّكَ تَرْعَى الْعَنَمَ كَمَا كُنْتَ قَبْلَ ذَلِكَ، فَأَحْذَ فِي نَفْسِي مَا يَأْخُذُ فِي أَنْفُسِ النَّاسِ، حَتَّى إِذَا صَلَّيْتُ الْعَتَمَةَ رَجَعَ رَسُولُ اللَّهِ ﷺ إِلَى أَهْلِهِ، فَاسْتَأْذَنْتُ عَلَيْهِ، فَأَذِنَ لِي، قُلْتُ: يَا رَسُولَ اللَّهِ! يَا بِي أَنْتَ وَأُمِّي! إِنَّ الْمُشْرِكَ الَّذِي كُنْتُ أَتَدِينُ مِنْهُ قَالَ لِي كَذَا وَكَذَا وَلَيْسَ عِنْدَكَ مَا تُقْضِي عَنِّي وَلَا عِنْدِي وَهُوَ فَاضِحِي فَأَذِنَ لِي أَنْ أَبْقَى إِلَى بَعْضِ هَؤُلَاءِ الْأَحْيَاءِ الَّذِينَ قَدْ أَسْلَمُوا حَتَّى يَرْزُقَ اللَّهُ تَعَالَى رَسُولَهُ ﷺ مَا يَفْضِي عَنِّي، فَخَرَجْتُ حَتَّى إِذَا أَتَيْتُ مَنْزِلِي فَجَعَلْتُ سِنْفِي وَجِرَابِي وَنَعْلِي وَمِجْنَتِي عِنْدَ رَأْسِي حَتَّى إِذَا انْشَقَّ عَمُودُ الصُّبْحِ الْأَوَّلِ أَرَدْتُ أَنْ أَنْطَلِقَ فَإِذَا إِنْسَانٌ يَسْعَى يَدْعُو: يَا بِلَالُ! أَجِبْ رَسُولَ اللَّهِ ﷺ، فَاَنْطَلَقْتُ حَتَّى أَتَيْتُهُ فَإِذَا أَرْبَعُ رَكَائِبٍ مُنَاخَاتٍ عَلَيْهِنَّ أَحْمَالُهُنَّ، فَاسْتَأْذَنْتُ، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَبَشِرْ! فَقَدْ جَاءَكَ اللَّهُ تَعَالَى بِقَضَائِكَ»، ثُمَّ قَالَ: «أَلَمْ تَرَ الرِّكَائِبَ الْمُنَاخَاتِ الْأَرْبَعَةَ؟» فَقُلْتُ:

Bilāl, go and see the Messenger of Allāh ﷺ.” So I went to him, and there were four camels kneeling with their loads on their backs. I asked permission to enter, and the Messenger of Allāh ﷺ said to me: “Be of good cheer, for Allāh has send something with which to pay off your debt.” Then he said: “Do you not see these four camels kneeling?” I said: “Yes.” He said: “They and their loads are for you; they are carrying clothing and food that was given to me by the ruler of Fadak; take them, and pay off your debt.” So I did that. Then I went to the *Masjid* and saw the Messenger of Allāh ﷺ sitting in the *Masjid*. I greeted him with *Salām* and he said: “How was the wealth you had (i.e., was it enough to pay off the debt)?” I said: “Allāh, Exacted is He, has paid off everything that was due from the Messenger of Allāh ﷺ, and there is nothing left to pay.” He said: “Is there anything left over?” I said: “Yes.” He said: “See if you can relieve me of it, for I will not enter upon any of my family until you relieve me of it.” When the Messenger of Allāh ﷺ had prayed *Al-‘Atamah* (*‘Ishā*), he called me and said: “What happened to the wealth you had with you?” I said: “It is (still) with me; no one has come to me.” The Messenger of Allāh ﷺ spent the night in the *Masjid*, then when he had prayed *Al-‘Atamah* (*‘Ishā*) the following night, he called me, and said: “What happened to the wealth you had with you?” I said:

بَلَى، فقال: «إِنَّ لَكَ رِقَابَهُنَّ وَمَا عَلَيْهِنَّ، فَإِنَّ عَلَيْهِنَّ كِسْوَةً وَطَعَامًا أَهْدَاهُنَّ إِلَيَّ عَظِيمٌ فَذَكَ، فَأَقْبِضَهُنَّ وَأَقْضِ دَيْنَكَ»، فَفَعَلْتُ. فَذَكَرَ الْحَدِيثَ. ثُمَّ انْطَلَقْتُ إِلَى الْمَسْجِدِ فَإِذَا رَسُولُ اللَّهِ ﷺ قَاعِدٌ فِي الْمَسْجِدِ، فَسَلَّمْتُ عَلَيْهِ فَقَالَ: «مَا فَعَلَ مَا قَبْلَكَ؟» قُلْتُ: قَدْ قَضَى اللَّهُ تَعَالَى كُلَّ شَيْءٍ كَانَ عَلَى رَسُولِ اللَّهِ ﷺ فَلَمْ يَبْقَ شَيْءٌ. قَالَ: «أَفْضَلَ شَيْءٍ؟» قُلْتُ: نَعَمْ. قَالَ: «انظُرْ أَنْ تُرِيحَنِي مِنْهُ فَإِنِّي لَسْتُ بِدَاخِلٍ عَلَى أَحَدٍ مِنْ أَهْلِي حَتَّى تُرِيحَنِي مِنْهُ»، فَلَمَّا صَلَّى رَسُولُ اللَّهِ ﷺ الْعَتَمَةَ دَعَانِي فَقَالَ: «مَا فَعَلَ الَّذِي قَبْلَكَ؟» قَالَ: قُلْتُ: هُوَ مَعِيَ لَمْ يَأْتِنَا أَحَدٌ، فَبَاتَ رَسُولُ اللَّهِ ﷺ فِي الْمَسْجِدِ وَقَصَّ الْحَدِيثَ، حَتَّى إِذَا صَلَّى الْعَتَمَةَ يَعْنِي مِنَ الْعَدِ دَعَانِي قَالَ: «مَا فَعَلَ الَّذِي قَبْلَكَ؟» قَالَ: قُلْتُ: قَدْ أَرَاكَ اللَّهُ مِنْهُ يَا رَسُولَ اللَّهِ! فَكَبَّرَ وَحَمَدَ اللَّهُ شَفَقًا مِنْ أَنْ يُدْرِكَهُ الْمَوْتُ وَعِنْدَهُ ذَلِكَ، ثُمَّ اتَّبَعْتُهُ حَتَّى إِذَا جَاءَ أَرْوَاجَهُ فَسَلَّمَ عَلَى امْرَأَةٍ امْرَأَةٍ حَتَّى أَتَى مَبِيَّتَهُ. فَهَذَا الَّذِي سَأَلْتَنِي عَنْهُ.

“Allāh has relieved you of it, O Messenger of Allāh.” He exclaimed the greatness of Allāh, and praised Him, fearing that death would come upon him while he still had that wealth. Then I followed him, and he went to his wives and greeted each of them, one by one, until he came to the place where he was to spend the night. This is what you asked me about.”

(*Hasan*)

تخريج: [إسناده حسن] أخرجه البيهقي: ٢١٥/٩ من حديث أبي داود به، وصححه ابن حبان، ح: ٢٥٣٧.

Comments:

Gifts are allowed to be accepted from idolaters and the People of the Book, provided there is no harm in accepting it from a religious point of view.

3056. Mu‘āwiyah narrated a similar report with the (previous) chain of Abū Tawbah. After the phrase “and neither you nor I have anything with which to pay him” he said: “The Messenger of Allāh ﷺ kept quiet and I was somewhat concerned.” (*Hasan*)

٣٠٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُعَاوِيَةُ بِمَعْنَى إِسْنَادِ أَبِي تَوْبَةَ وَحَدِيثِهِ، قَالَ عِنْدَ قَوْلِهِ: «مَا يَفْضِي عَنِّي» فَسَكَتَ عَنِّي رَسُولُ اللَّهِ ﷺ، فَأَعْتَمَرْتُهَا.

تخريج: [حسن] انظر الحديث السابق.

3057. It was narrated that ‘Iyād bin Himār said: “I gave the Prophet ﷺ a she-camel and he said: ‘Have you accepted Islam?’ I said: ‘No.’ He said: ‘I have been forbidden (to accept) the *Zabd* (gifts) of the idolaters.” (*Hasan*)

٣٠٥٧ - حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا عِمْرَانُ عَنْ قَتَادَةَ: عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ، عَنْ عِيَاضِ ابْنِ حِمَارٍ قَالَ: أَهْدَيْتُ إِلَى النَّبِيِّ ﷺ نَاقَةً فَقَالَ: «أَسْلَمْتَ؟» قُلْتُ: لَا فَقَالَ النَّبِيُّ ﷺ: «إِنِّي نَهَيْتُ عَنْ زَبْدِ الْمُشْرِكِينَ».

تخريج: [حسن] أخرجه الترمذي، السير، باب: في كراهية هدايا المشركين، ح: ١٥٧٧ من حديث أبي داود الطيالسي به وقال: "حسن صحيح" وهو في مسند الطيالسي، ح: ١٠٨٣ وصححه ابن الجارود، ح: ١١١٠ وللحديث شواهد عند أحمد: ٤٠٢/٣ والحاكم: ٤٨٤/٣، ٤٨٥ وغيرهما.

Comments:

Since exchanging gifts is a means of creating mutual proximity and love, one must be cautious in freely exchanging gifts with polytheists and disbelievers. However, there is no harm in accepting such gifts if it is considered religiously expedient.

Chapter 34,36. Allocation Of Land

(المعجم ٣٤، ٣٦) بَابُ: فِي إِقْطَاعِ
الْأَرْضِينَ (التحفة ٣٦)

3058. It was narrated from 'Alqamah bin Wā'il, from his father that the Prophet ﷺ allocated him some land in Ḥaḍramawt. (*Sahīh*)

٣٠٥٨ - حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ أَقْطَعَهُ أَرْضًا بِحَضْرَمَوْتِ.

تخريج: [إسناده صحيح] أخرجه الترمذي، الأحكام، باب ما جاء في القواعد، ح: ١٣٨١ من حديث شعبة به وقال: "حسن صحيح".

Comments:

If a Muslim ruler donates free and uninhabited land to someone, then that person shall have more right to cultivate that land than others. The *Hadīth* has also been taken to mean that a plot of land may be allotted to a person for a limited period of time, in order that he may draw some income from it.

3059. A similar report (as no. 3058) was narrated from 'Alqamah bin Wā'il with this chain. (*Sahīh*)

٣٠٥٩ - حَدَّثَنَا حَفْصُ بْنُ عَمْرٍو: حَدَّثَنَا جَمِيعُ بْنُ مَطَرٍ عَنْ عَلْقَمَةَ بْنِ وَائِلٍ بِإِسْنَادِهِ مِثْلَهُ.

تخريج: [إسناده صحيح] انظر الحديث السابق.

3060. It was narrated that 'Amr bin Huraith said: "The Messenger of Allāh ﷺ demarcated a house for me in Al-Madīnah, with a bow, and said: 'I shall give you more, I shall give you more.'" (*Da'if*)

٣٠٦٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ عَنْ فِطْرِ قَالَ: حَدَّثَنِي أَبِي عَنْ عَمْرٍو بْنِ حُرَيْثٍ قَالَ: خَطَّ لِي رَسُولُ اللَّهِ ﷺ دَارًا بِالْمَدِينَةِ بِقَوْسٍ وَقَالَ: «أَزِيدُكَ أَزِيدُكَ».

تخريج: [إسناده ضعيف] أخرجه أبو يعلى: ٤٥/٣، ح: ١٤٦٤ من حديث عبدالله بن داود به * أبو فطر: خليفة المخزومي لم يوثقه غير ابن حبان فهو مجهول الحال.

3061. It was narrated from Rabī'ah bin Abī 'Abdur-Raḥmān, from more than one person, that the Prophet ﷺ allocated the mines of Al-Qabaliyyah, which are in the

٣٠٦١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ غَيْرٍ وَاحِدٍ: أَنَّ النَّبِيَّ ﷺ أَقْطَعَ بِلَالَ بْنِ الْحَارِثِ الْمُزَنِيِّ مَعَادِنَ الْقُبَلِيَّةِ وَهِيَ مِنْ نَاحِيَةِ

region of Al-Fur', to Bilāl bin Al-Hārith Al-Muzanī, and only *Zakāt* is taken from these mines to this day. (*Hasan*)

الْفُرْعَ فَيَلْكَ الْمَعَادِنُ لَا يُؤْخَذُ مِنْهَا إِلَّا الزَّكَاةُ إِلَى الْيَوْمِ.

تخريج: [حسن] أخرجه البيهقي ١٥١/٦ من حديث أبي داود به، وهو في الموطأ: ٢٤٨/١، ٢٤٩ و"غير واحد" مجاهيل وللحديث شواهد عند ابن الجارود، ح: ٣٧١ والحاكم: ٤٠٤/١ وغيرهما.

3062. Kathīr bin 'Abdullāh bin 'Amr bin 'Awf Al-Muzanī narrated from his father, from his grandfather, that the Prophet ﷺ allocated to Bilāl bin Al-Hārith Al-Muzanī the mines of Al-Qabaliyyah, both the upper and lower parts.

٣٠٦٢ - حَدَّثَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ بْنِ حَاتِمٍ وَغَيْرُهُ، قَالَ الْعَبَّاسُ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ قَالَ: أَخْبَرَنَا أَبُو أُوَيْسٍ قَالَ: حَدَّثَنِي كَثِيرُ بْنُ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عَوْفِ الْمُزَنِيِّ عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ النَّبِيَّ ﷺ أَفْطَعَ بِلَالَ بْنَ الْحَارِثِ الْمُزَنِيِّ مَعَادِنَ الْقَبَلِيَّةِ جَلْسِيَّهَا وَغَوْرِيَّهَا.

Someone other than (the narrators) Al-'Abbās said: "Both its upper and lower parts, and where the land is suitable for cultivation, but he did not give him that which rightfully belonged to any Muslim. The Prophet ﷺ wrote for him: 'In the Name of Allāh, the Most Gracious the Most Merciful. This is what Muḥammad, the Messenger of Allāh ﷺ, has given to Bilāl bin Hārith Al-Muzanī; he has given him the mines of Al-Qabaliyyah, both the upper and lower parts.'"

- وَقَالَ غَيْرُ الْعَبَّاسِ: جَلْسَهَا وَغَوْرَهَا - وَحَيْثُ يَصْلُحُ الزَّرْعُ مِنْ قُدْسٍ وَلَمْ يُعْطِهِ حَقَّ مُسْلِمٍ وَكَتَبَ لَهُ النَّبِيُّ ﷺ: «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، هَذَا مَا أَعْطَى مُحَمَّدٌ رَسُولُ اللَّهِ بِلَالَ بْنَ حَارِثِ الْمُزَنِيِّ أَعْطَاهُ مَعَادِنَ الْقَبَلِيَّةِ جَلْسِيَّهَا وَغَوْرِيَّهَا».

Someone else said: "Both its upper and lower parts, and where the land is suitable for cultivation, but he did not give him that which rightfully belonged to any Muslim."

وَقَالَ غَيْرُهُ: «جَلْسَهَا وَغَوْرَهَا وَحَيْثُ يَصْلُحُ الزَّرْعُ مِنْ قُدْسٍ وَلَمْ يُعْطِهِ حَقَّ مُسْلِمٍ».

Abū Owais (one of the narrators) said: "A similar report was narrated to me by Thawr bin Zaid the freed slave of Banū Ad-Dīl bin Bakr bin Kinānah, more than

قَالَ أَبُو أُوَيْسٍ: وَحَدَّثَنِي ثَوْرُ بْنُ زَيْدٍ مَوْلَى بَنِي الدَّيْلِ بْنِ بَكْرِ بْنِ كِنَانَةَ عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ مِثْلَهُ.

once,” meaning, the letter about the allocation of the Prophet ﷺ. (*Hasan*)

تخريج: [حسن] أخرجه أحمد: ١/٣٠٦ عن حسين بن محمد به * كثير بن عبدالله: متروك ولكن طريق ثور بن زيد: حسن، والحمد لله .

3063. Muḥammad bin An-Naḍr narrated to us (he said): “I heard Al-Ḥunainī say: ‘I read it more than once,’” meaning, the letter of allocation from the Prophet ﷺ. (*Hasan*)

Abū Dāwud said: More than one person narrated to us that Ḥusain bin Muḥammad said: “Abū Owais informed me: ‘Kathīr bin ‘Abdullāh narrated to me, from his father, from his grandfather, that the Prophet ﷺ allocated to Bilāl bin Hārith Al-Muzanī the mines of Al-Qabaliyyah, both the upper part and lower part” — Ibn An-Naḍr said: “which included Jars and *Dhāt An-Nuṣub*” — then they (the two narrators) were in accord: “and where the land is suitable for cultivation, but he did not give Bilāl bin Al-Ḥārith that which rightfully belonged to any Muslim. The Messenger of Allāh ﷺ wrote for him: ‘This is what the Messenger of Allāh has given to Bilāl bin Al-Ḥārith Al-Muzanī. He has given him the mines of Al-Qabaliyyah, the upper part and lower part, and where the land is suitable for cultivation, but he did not give him that which rightfully belonged to any Muslim.’” (*Hasan*)

Abū Owais said: “Thawr bin Zaid narrated to me a similar report

٣٠٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ النَّضْرِ قَالَ: سَمِعْتُ الْحُنَيْنِيَّ قَالَ: قَرَأْتُهُ غَيْرَ مَرَّةٍ يَعْنِي كِتَابَ قَطِيعَةِ النَّبِيِّ ﷺ.

قَالَ أَبُو دَاوُدَ: وَحَدَّثَنَا غَيْرٌ وَاحِدٌ عَنْ حُسَيْنِ بْنِ مُحَمَّدٍ قَالَ: أَخْبَرَنَا أَبُو أُوَيْسٍ قَالَ: حَدَّثَنِي كَثِيرُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ أَقْطَعَ بِلَالَ بْنَ حَارِثِ الْمُزَنِيِّ مَعَادِنَ الْقَبَلِيَّةِ جَلْسِيَّهَا وَعَوْرِيَّهَا - قَالَ ابْنُ النَّضْرِ: وَجَرَسَهَا وَذَاتَ النُّصَبِ - ثُمَّ اتَّفَقَا، وَحَيْثُ يَصْلُحُ الزَّرْعُ مِنْ قُدْسٍ وَلَمْ يُعْطِ بِلَالَ بْنَ الْحَارِثِ حَقَّ مُسْلِمٍ، وَكَتَبَ لَهُ رَسُولُ اللَّهِ ﷺ: «هَذَا مَا أَعْطَى رَسُولُ اللَّهِ بِلَالَ بْنَ الْحَارِثِ الْمُزَنِيِّ أَعْطَاهُ مَعَادِنَ الْقَبَلِيَّةِ جَلْسِيَّهَا وَعَوْرَهَا وَحَيْثُ يَصْلُحُ الزَّرْعُ مِنْ قُدْسٍ وَلَمْ يُعْطِهِ حَقَّ مُسْلِمٍ».

قَالَ أَبُو أُوَيْسٍ: وَحَدَّثَنِي ثَوْرُ بْنُ زَيْدٍ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ مِثْلَهُ. زَادَ ابْنُ النَّضْرِ: وَكَتَبَ أَبِي بْنُ كَعْبٍ .

from 'Ikrimah, from Ibn 'Abbās,
from the Prophet ﷺ.

تخریج: [حسن] أخرجه البيهقي: ١٥١/٦ من حديث ثور بن زيد به.

3064. It was narrated from Abyad bin Ḥammāl that he came to the Messenger of Allāh ﷺ, and asked him to allocate the salt mines to him.

Ibn Al-Mutawakkil (one of the narrators) said: "Which were in Ma'rib, and he allocated them to him. When he left, a man who was in the gathering said: 'Do you know what you have allocated to him? You have only allocated to him a permanent spring.' So he took it back from him. And he asked him about land to be protected containing Arāk trees, and he said: 'So long as hooves do not tread upon it.'" Ibn Al-Mutawakkil said: "the hooves of camels." (*Ḥasan*)

٣٠٦٤ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ التَّمِمْيُّ وَمُحَمَّدُ بْنُ الْمُتَوَكِّلِ الْعَسْقَلَانِيُّ الْمَعْنَى وَاحِدٌ، أَنَّ مُحَمَّدَ بْنَ يَحْيَى بْنِ قَيْسِ الْمَأْرِبِيِّ حَدَّثَهُمْ قَالَ: أَخْبَرَنِي أَبِي عَنْ ثُمَامَةَ بْنِ شَرَّاحِيلَ، عَنْ سُمَيِّ بْنِ قَيْسٍ، عَنْ سُمَيْرِ - قَالَ ابْنُ الْمُتَوَكِّلِ بْنِ عَبْدِ الْمَدَانِ - عَنْ أَبِيصَ بْنِ حَمَّالٍ: أَنَّهُ وَقَدَ إِلَى رَسُولِ اللَّهِ ﷺ فَاسْتَفْطَعَهُ الْمِلْحَ.

قَالَ ابْنُ الْمُتَوَكِّلِ: الَّذِي بِمَأْرِبَ فَقَطَعَهُ لَهُ، فَلَمَّا أَنْ وُلِيَ قَالَ رَجُلٌ مِنَ الْمَجْلِسِ: أَتَذْرِي مَا قَطَعْتَ لَهُ إِنْمَا قَطَعْتَ لَهُ الْمَاءَ الْعِدَّ. قَالَ: فَانْتَرَعَ مِنْهُ. قَالَ: وَسَأَلَهُ عَمَّا يُحْمَى مِنَ الْأَرَاكِ؟ قَالَ: «مَا لَمْ تَنْلُهُ خِفَافٌ». وَقَالَ ابْنُ الْمُتَوَكِّلِ: «أَخْفَافُ الْإِبِلِ».

تخریج: [إسناده حسن] أخرجه الترمذي، الأحكام، باب ما جاء في القطائع، ح: ١٣٨٠ عن قتيبة به وقال: "حسن غريب" وصححه ابن حبان، ح: ١١٤٠، ١١٤٢ ورجاله من رجال الحسن.

Comments:

It has been argued on the basis of this *Hadith* that, unlike mines whose yield can only be procured with great effort or difficulty, mines whose profitability is self-evident and are of value to the common people, should not be given to the exclusive possession of any particular individual.

3065. Hārūn bin 'Abdullāh said: "Muḥammad bin Al-Ḥasan Al-Makhzūmī said (regarding no. 3064): 'So long as the hooves of camels do not tread upon it'" meaning that camels eat whatever

٣٠٦٥ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: قَالَ مُحَمَّدُ بْنُ الْحَسَنِ الْمَخْزُومِيُّ: «مَا لَمْ تَنْلَهُ أَخْفَافُ الْإِبِلِ» يَعْنِي أَنَّ الْإِبِلَ تَأْكُلُ مُتَهَيِّئَةً رُؤُوسَهَا، وَيُحْمَى مَا فَوْقَهُ.

is in reach of their heads, and whatever is beyond that is protected. (*Ṣaḥīh*)

تخریج: [إسناده صحيح] إلى محمد بن الحسن المخزومي وهو متهم بالكذب.

3066. It was narrated from Abyad bin Ḥammāl that he asked the Messenger of Allāh ﷺ about protected land containing Arāk trees, and the Messenger of Allāh ﷺ said: "There is no ownership of Arāk trees." He said: "There are Arāk trees within its boundaries." The Prophet ﷺ said: "There is no ownership of Arāk trees." (*Da'īf*)

٣٠٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ الْقُرَشِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ: حَدَّثَنَا فَرْجُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنِي عَمِّي ثَابِتُ بْنُ سَعِيدٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ أَبِيصَ بْنِ حَمَالٍ: أَنَّهُ سَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ جَمَى الْأَرَاكِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا جِمَى فِي الْأَرَاكِ»، فَقَالَ: أَرَاكَةٌ فِي حِطَّارِي، فَقَالَ النَّبِيُّ ﷺ: «لَا جِمَى فِي الْأَرَاكِ»، قَالَ فَرْجٌ: يَعْني بِحِطَّارِي الْأَرْضَ الَّتِي فِيهَا الرَّزْعُ الْمُحَاطُ عَلَيْهَا.

تخریج: [إسناده ضعيف] انظر، ح: ٣٠٢٨ وأخرجه الدارمي، ح: ٢٦١٤ عن عبدالله بن الزبير الحميدي به وأصله عند ابن ماجه، ح: ٢٤٧٥ * ثابت وأبوه مستوران، لم يوثقهما غير ابن حبان.

Comments:

Even if a certain neglected piece of land has either been granted to a person by the Islamic government, or the said person has himself taken and cultivated it, the trees, if any, standing in the land from before, shall not be the exclusive property of the man in question, in the sense that he cannot deprive the common people of their right of access to those trees.

3067. 'Uthmān bin Abī Ḥāzim narrated from his father, from his grandfather Ṣakhr that the Messenger of Allāh ﷺ raided *Thaqīf*, and when Ṣakhr heard of that, he set out with some cavalry to join the Prophet ﷺ, but he found that the Prophet of Allāh ﷺ had left, and had not conquered (*Aṭ-Tā'if*). At that time Ṣakhr made a promise to Allāh, and a covenant, that he would not leave

٣٠٦٧ - حَدَّثَنَا عُمَرُ بْنُ الْخَطَّابِ أَبُو حَفْصٍ قَالَ: حَدَّثَنَا الْفُرْيَابِيُّ قَالَ: حَدَّثَنَا أَبَانُ - قَالَ عُمَرُ: وَهُوَ ابْنُ عَبْدِ اللَّهِ بْنِ أَبِي حَارِمٍ - قَالَ: حَدَّثَنِي عُثْمَانُ بْنُ أَبِي حَارِمٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ صَخْرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ غَزَا ثَقِيفًا، فَلَمَّا أَنْ سَمِعَ ذَلِكَ صَخْرٌ رَكِبَ فِي خَيْلٍ يُمِدُّ النَّبِيَّ ﷺ، فَوَجَدَ نَبِيَّ اللَّهِ ﷺ قَدْ

this fortress until they surrendered to the rule of the Messenger of Allāh ﷺ. And he did not leave until they surrendered to the rule of the Messenger of Allāh ﷺ. After that, Ṣakhr wrote to him saying: "Thaqif have surrendered to your rule, O Messenger of Allāh, and I am going to them, and they have horses with them." The Messenger of Allāh ﷺ ordered (the *Adhān* be called) for the prayer, then he supplicated for Aḥmas, ten times, saying, "O Allāh, bless the cavalry and infantry of Aḥmas." The people came to him, and Al-Mughīrah bin Shu'bah spoke, saying: "O Prophet of Allāh, Ṣakhr has captured my paternal aunt, but she has embraced Islam like other Muslims." He called him, and said: "O Ṣakhr, when the people accept Islam, their lives and property are protected. Hand over Al-Mughīrah's aunt to him." So he handed her over to him, and he asked the Prophet of Allāh ﷺ: "What about Banu Sulaim? They have fled from Islam, and left this oasis." And he said: "O Prophet of Allāh, allow me and my people to settle there." He said: "Yes." So he settled there. Then Banū Sulaim accepted Islam, and they came to Ṣakhr, and they asked him to give back the oasis, but he refused. They came to the Prophet of Allāh ﷺ and said: "O Prophet of Allāh, we have accepted Islam, and we came to Ṣakhr, so that he might give our oasis back to us, but he

انصَرَفَ وَلَمْ يَفْتَحْ، فَجَعَلَ صَخْرٌ حِينْدَ عَهْدِ
 اللَّهُ وَذِمَّتُهُ أَنْ لَا يُفَارِقَ هَذَا الْقَصْرَ حَتَّى
 يَنْزِلُوا عَلَى حُكْمِ رَسُولِ اللَّهِ ﷺ، فَلَمْ
 يُفَارِقُهُمْ حَتَّى نَزَلُوا عَلَى حُكْمِ رَسُولِ اللَّهِ
 ﷺ، فَكَتَبَ إِلَيْهِ صَخْرٌ: أَمَا بَعْدُ فَإِنَّ ثَقِيفًا قَدْ
 نَزَلَتْ عَلَى حُكْمِكَ يَا رَسُولَ اللَّهِ! وَأَنَا مُقْبِلٌ
 إِلَيْهِمْ وَهُمْ فِي خَيْلٍ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ
 بِالصَّلَاةِ جَامِعَةً، فَدَعَا لِأَحْمَسَ عَشْرَ
 دَعَوَاتٍ: «اللَّهُمَّ! بَارِكْ لِأَحْمَسَ فِي خَيْلِهَا
 وَرِجَالِهَا»، وَأَتَاهُ الْقَوْمُ، فَتَكَلَّمَ الْمُغِيرَةَ بْنَ
 شُعْبَةَ فَقَالَ: يَا نَبِيَّ اللَّهِ! إِنَّ صَخْرًا أَخَذَ عَمَّتِي
 وَدَخَلَتْ فِيهَا دَخَلَ فِيهِ الْمُسْلِمُونَ، فَدَعَاهُ
 فَقَالَ: «يَا صَخْرُ! إِنَّ الْقَوْمَ إِذَا أَسْلَمُوا
 أَحْرَزُوا دِمَاءَهُمْ وَأَمْوَالَهُمْ فَادْفَعْ إِلَى الْمُغِيرَةَ
 عَمَّتَهُ»، فَدَفَعَهَا إِلَيْهِ وَسَأَلَ نَبِيَّ اللَّهِ ﷺ [مَاءً]
 لِيَبِي سُلَيْمٍ قَدْ هَرَبُوا عَنِ الْإِسْلَامِ وَتَرَكُوا
 ذَلِكَ الْمَاءَ، فَقَالَ: يَا نَبِيَّ اللَّهِ! أَنْزِلْنِيهِ أَنَا
 وَقَوْمِي، قَالَ: «نَعَمْ»، فَأَنْزَلَهُ، وَأَسْلَمَ يَعْنِي
 السُّلَمِيِّينَ، فَأَتَوْا صَخْرًا فَسَأَلُوهُ أَنْ يَدْفَعَ
 إِلَيْهِمُ الْمَاءَ، فَأَبَوْا فَأَتَوْا نَبِيَّ اللَّهِ ﷺ فَقَالُوا:
 يَا نَبِيَّ اللَّهِ! أَسْلَمْنَا وَأَتَيْنَا صَخْرًا لِيَدْفَعَ إِلَيْنَا
 مَاءَنَا فَأَبَى عَلَيْنَا، فَدَعَاهُ فَقَالَ: «يَا صَخْرُ! إِنَّ
 الْقَوْمَ إِذَا أَسْلَمُوا أَحْرَزُوا أَمْوَالَهُمْ وَدِمَاءَهُمْ،
 فَادْفَعْ إِلَى الْقَوْمِ مَاءَهُمْ»، قَالَ: نَعَمْ يَا نَبِيَّ اللَّهِ
 فَرَأَيْتُ وَجْهَ رَسُولِ اللَّهِ ﷺ يَتَمَتَّرُ عِنْدَ ذَلِكَ
 حُمْرَةَ حَبَاءٍ مِنْ أَخْذِهِ الْجَارِيَةِ وَأَخْذِهِ الْمَاءِ.

refused.” He called him, and said: “O *Ṣakhr*, when people accept Islam, their property and lives are protected; give the people back their oasis.” He said: “Yes, O Prophet of Allāh.” I saw the face of the Messenger of Allāh ﷺ turning red at that point, distressed about the taking of the slave woman and the oasis.” (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه الدارمي، ح: ١٦٨١ عن الفريابي به مختصراً ورواه البيهقي: ١١٤/٩ والحديث ضعفه البيهقي * جده: أبو حازم بن صخر بن العيلة مستور، لم يوثقه غير ابن حبان.

3068. It was reported from Ibn Wahb, that Sabrah bin ‘Abdul-‘Azīz bin Ar-Rabī‘ Al-Juhānī narrated from his father, from his grandfather, that the Prophet ﷺ stopped in the place where the *Masjid* was built beneath a large tree, and he stayed there for three days. Then he set out for Tabūk. Juhainah caught up with him on a wide plain, and he said to them: “Who are the people of *Dhul-Marwah*?” They said: “Banū Rifā‘ah of Juhainah.” He said: “I have allocated it (*Dhul-Marwah*) to Banū Rifā‘ah.” So they distributed it. Some of them sold (their shares) and some kept them, and worked (the land). Then I asked his father, ‘Abdul-‘Azīz, about this *Hadīth*, and he narrated some of it to me, but he did not narrate all of it. (*Da'if*)

٣٠٦٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي سَبْرَةُ بْنُ عَبْدِ الْعَزِيزِ بْنِ الرَّبِيعِ الْجُهَيْنِيِّ عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ النَّبِيَّ ﷺ نَزَلَ فِي مَوْضِعِ الْمَسْجِدِ تَحْتَ دَوْمَةٍ فَأَقَامَ ثَلَاثًا ثُمَّ خَرَجَ إِلَى تَبُوكَ وَإِنَّ جُهَيْنَةَ لَحَقُوهُ بِالرَّحْبَةِ فَقَالَ لَهُمْ: «مَنْ أَهْلُ ذِي الْمَرْوَةِ؟» فَقَالُوا: بَنُو رِفَاعَةَ مِنْ جُهَيْنَةَ، فَقَالَ: «قَدْ أَقْطَعْتُهَا لِبَنِي رِفَاعَةَ»، فَأَقْسَمُوا بِهَا، فَمِنْهُمْ مَنْ بَاعَ، وَمِنْهُمْ مَنْ أَمْسَكَ فَعَمِلَ. ثُمَّ سَأَلْتُ أَبَاهُ عَبْدِ الْعَزِيزِ عَنْ هَذَا الْحَدِيثِ، فَحَدَّثَنِي بِبَعْضِهِ وَلَمْ يُحَدِّثْنِي بِهِ كُلَّهُ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ١٤٩/٦ من حديث أبي داود به * عبدالعزيز بن عبد العزيز بن الربيع بن سبرة بن معبد، من السابعة، لم يدرك جده قطعاً.

3069. It was narrated from Asmā' bint Abī Bakr that the Messenger of Allāh ﷺ allocated some palm trees to Az-Zubair. (*Ṣaḥīḥ*)

٣٠٦٩ - حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَىٰ يَعْني ابْنَ آدَمَ: أَخْبَرَنَا أَبُو بَكْرِ بْنُ عِيَّاشٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَقْطَعَ الزُّبَيْرَ نَخْلًا.

تخريج: [صحيح] * أبو بكر بن عياش: ضعيف، وللحديث شواهد عند البخاري، ح: ٥٢٢٤ ومسلم، ح: ٢١٨٢.

3070. ‘Abdullāh bin Ḥassān Al-‘Anbarī said: “My two grandmothers, Ṣafīyyah and Duḥaibah the daughters of ‘Ulaibah — who were the stepdaughters of Qailah bint Makhramah, who was their father’s grandmother — narrated that she (Qailah) told them: ‘We came to the Messenger of Allāh ﷺ and my companion, meaning Ḥuraith bin Ḥassān, went forward as a delegate from Bakr bin Wā’il, and pledged allegiance upon Islam to him, on behalf of himself, and his people. Then he said: “O Messenger of Allāh, write a document giving us the land between us and Banū Tamīm in Ad-Dahnā’, and that none of them will pass it and come to us, except a traveler or passer-by.” He said: “Write for him, O young man, in Ad-Dahnā’.” When I saw that he had ordered him, I became very upset, as it was my native land and home. I said: “O Messenger of Allāh, he did not ask you for regular (barren) land, rather this Dahnā’ is the place where the camels and sheep graze; the women and children of Banū Tamīm are just

٣٠٧٠ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ وَمُوسَى ابْنُ إِسْمَاعِيلَ الْمَعْنَى وَاحِدٌ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ حَسَّانَ الْعَمِيرِيُّ قَالَ: حَدَّثَتْنِي جَدَّتَايَ صَفِيَّةُ وَدُحَيْبَةُ ابْنَتَا عَلِيَّةَ - وَكَانَتَا رَبِيبَتِي قَيْلَةَ بِنْتِ مَخْرَمَةَ، وَكَانَتْ جَدَّةَ أَبِيهِمَا - أَنَّهُمَا أَخْبَرْتَهُمَا قَالَتْ: قَدِمْنَا عَلَى رَسُولِ اللَّهِ ﷺ، قَالَتْ، تَقَدَّمَ صَاحِبِي، تَعْنِي حُرَيْثُ بْنُ حَسَّانَ، وَافِدُ بَكْرِ بْنِ وَائِلٍ فَبَايَعَهُ عَلَى الْإِسْلَامِ عَلَيْهِ وَعَلَى قَوْمِهِ، ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ! اكْتُبْ بَيْنَنَا وَبَيْنَ بَنِي تَمِيمٍ بِالْدَهْنَاءِ أَنْ لَا يُجَاوِزَهَا إِلَيْنَا مِنْهُمْ أَحَدٌ إِلَّا مُسَافِرٌ أَوْ مُجَاوِزٌ فَقَالَ: «اكْتُبْ لَهُ يَا غُلَامُ! بِالْدَهْنَاءِ». فَلَمَّا رَأَيْتُهُ قَدْ أَمَرَ لَهُ بِهَا شُخْصَصَ بِي وَهِيَ وَطَنِي وَدَارِي، فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّهُ لَمْ يَسْأَلْكَ السَّوِيَّةَ مِنَ الْأَرْضِ إِذْ سَأَلَكَ إِنَّمَا هَذِهِ الدَّهْنَاءُ عِنْدَكَ مُقْبِدُ الْجَمَلِ وَمَرَعَى الْعَنَمِ وَنِسَاءُ بَنِي تَمِيمٍ وَأَبْنَاؤُهَا وَرَاءَ ذَلِكَ، فَقَالَ: «أَمْسِكْ يَا غُلَامُ! صَدَقَتِ الْمِسْكِينَةُ، الْمُسْلِمُ، أَخُو الْمُسْلِمِ يَسْعُهُمُ الْمَاءُ وَالشَّجَرُ، وَيَتَعَاوَنُونَ عَلَى الْفُتَانِ».

beyond that.” He said: “Stop, O young man. The poor woman is speaking the truth. A Muslim is the brother of his fellow Muslim; they should share the water and trees, and they should cooperate with one another against *Al-Fattān*.” (*Da'if*)

تحريج: [إسناده ضعيف] أخرجه الترمذي، الأدب، باب ما جاء في الثوب الأصفر، ح: ٢٨١٤ من حديث عبدالله بن حسان به وذكر كلاماً * عبدالله بن حسان: لم أجد من وثقه وهو غير القردوسي الذي وثقه ابن حبان * صفة ودحية لم يوثقهما غير ابن حبان.

3071. It was narrated that Asmar bin Muḍarris said: “I came to the Prophet ﷺ and pledged allegiance to him. He said: ‘Whoever reaches that which no other Muslim has reached before him, it is his.’” He said: “The people went out rushing and competing to mark the land.” (*Da'if*)

٣٠٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ عَبْدِ الْوَاحِدِ: حَدَّثَنِي أُمُّ جَنُوبٍ بِنْتُ نُمَيْلَةَ عَنْ أُمِّهَا سُؤَيْدَةَ بِنْتِ جَابِرٍ، عَنْ أُمِّهَا عَقِيلَةَ بِنْتِ أَسْمَرَ بْنِ مُضَرَّسٍ، عَنْ أَبِيهَا أَسْمَرَ بْنِ مُضَرَّسٍ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فَبَايَعْتُهُ فَقَالَ: «مَنْ سَبَقَ إِلَيَّ مَا لَمْ يَسْبِقْهُ إِلَيْهِ مُسْلِمٌ فَهُوَ لَهُ». قَالَ: فَخَرَجَ النَّاسُ يَتَعَادُونَ يَتَخَاطَبُونَ.

تحريج: [إسناده ضعيف] أخرجه الطبراني في الكبير: ١/٢٨٠، ح: ٨١٤ من حديث محمد ابن بشار به وأورده الضياء في المختارة: ٤/٢٢٧، ٢٢٨، ح: ١٤٣٤ وحسنه الحافظ في الإصابة: ١/٤١ * قال الحافظ في التقریب: سويدة لا تعرف، وعقيلة لا يعرف حالها، أم جنوب لا يعرف حالها ولم أجد من وثقهن صراحةً فحالهن مجهول.

3072. It was narrated from Ibn 'Umar that the Prophet ﷺ allocated to Az-Zubair land as far as his horse could run, so he made his horse run until it stopped, then he threw his whip. He said: “Give him (land) as far as his whip reached.” (*Hasan*)

٣٠٧٢ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا حَمَادُ بْنُ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ نَافِعٍ، عَنْ ابْنِ عَمْرٍو: أَنَّ النَّبِيَّ ﷺ أَقْطَعَ الرَّبِيعَ حَضْرَ فَرَسِهِ فَاجْرَى فَرَسَهُ حَتَّى قَامَ ثُمَّ رَمَى بِسَوْطِهِ فَقَالَ: «أَعْطُوهُ مِنْ حَيْثُ بَلَغَ السَّوْطُ».

تحريج: [إسناده حسن] أخرجه البيهقي: ٦/١٤٤ من حديث أحمد به، وهو في مسند أحمد: ٢/١٥٦ * عبدالله العمري صالح الحديث عن نافع وضعيف عن غيره.

Chapter 35/37 Reviving Dead Land

(المعجم ٣٥، ٣٧) بَابُ: فِي إِحْيَاءِ
الْمَوَاتِ (التحفة ٣٧)

3073. It was narrated from Sa'eed bin Zaid that the Prophet ﷺ said: "Whoever revives dead land, it is his, and that which is unlawfully planted confers no rights." (*Hasan*)

٣٠٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا أَيُّوبُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَحْيَا أَرْضًا مَيْتَةً فَهِيَ لَهُ وَلَيْسَ لِعَرِيقِ ظَالِمٍ حَقٌّ».

تخریج: [إسناده حسن] أخرجه الترمذي، الأحكام، باب ما ذكر في إحياء أرض الموات، ح: ١٣٧٨ من حديث عبد الوهاب الثقفي به وقال: "حسن غريب".

3074. It was narrated from Yahyā bin 'Urwah from his father, that the Messenger of Allāh ﷺ said: "Whoever revives dead land, it is his." He mentioned something similar, then he said: "The one who narrated this *Hadīth* to me said: 'Two men referred a dispute to the Messenger of Allāh ﷺ, one of whom had planted palm trees on the land of the other. He ruled that the land belonged to the owner of the land, and he ordered the owner of the palm trees to take his trees out.' He said: 'I saw them when their roots were being struck with the hoe, and they were fully grown, until they were removed.'" (*Da'if*)

٣٠٧٤ - حَدَّثَنَا هَتَادُ بْنُ السَّرِيِّ: حَدَّثَنَا عَبْدُ عَنْ مُحَمَّدِ بْنِ يَعْنِي ابْنَ إِسْحَاقَ، عَنْ يَحْيَى بْنِ عُرْوَةَ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَحْيَا أَرْضًا مَيْتَةً فَهِيَ لَهُ». وَذَكَرَ مِثْلَهُ قَالَ: فَلَقَدْ خَبَّرَنِي الَّذِي حَدَّثَنِي هَذَا الْحَدِيثَ: أَنَّ رَجُلَيْنِ اخْتَصَمَا إِلَى رَسُولِ اللَّهِ ﷺ غَرَسَ أَحَدُهُمَا نَخْلًا فِي أَرْضِ الْآخَرِ فَقَضَى لِصَاحِبِ الْأَرْضِ بِأَرْضِهِ وَأَمَرَ صَاحِبَ النَّخْلِ أَنْ يُخْرِجَ نَخْلَهُ مِنْهَا. قَالَ: فَلَقَدْ رَأَيْتُهَا وَإِنَّهَا لَتُضْرَبُ أَصُولُهَا بِالْفُؤْسِ - وَإِنَّهَا لَتَنْخُلُ عُمٌ - حَتَّى أُخْرِجَتْ مِنْهَا.

تخریج: [إسناده ضعيف] أخرجه ابن عبد البر في التمهيد: ٢٢/٢٨٢ من حديث أبي داود به. وأصله عند النسائي في الكبرى، ح: ٥٧٦٠ * محمد بن إسحاق مدلس وعنعن والحديث السابق: ٣٠٧٣ يُعني عنه.

3075. It was narrated with the same chain and meaning from Ibn Ishāq (as no. 3074), except that instead of saying "the one who

٣٠٧٥ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدِ الدَّارِمِيِّ: حَدَّثَنَا وَهْبٌ عَنْ أَبِيهِ، عَنْ ابْنِ إِسْحَاقَ بِإِسْنَادِهِ وَمَعْنَاهُ إِلَّا أَنَّهُ قَالَ عِنْدَ قَوْلِهِ، مَكَانَ

narrated this to me,” he said: “One of the Companions of the Prophet ﷺ, and I think it was most likely Abū Sa‘eed Al-Khudrī, said: ‘I saw the man striking the roots of the palm trees.’” (*Da‘īf*)

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٩٩/٦ من حديث أبي داود به وانظر الحديث السابق: ٣٠٧٤.

3076. It was narrated that ‘Urwah said: “I bear witness that the Messenger of Allāh ﷺ ruled, that the land belongs to Allāh, and people are the slaves of Allāh. Whoever revives dead land, he has more right to it. This came to us from the Prophet ﷺ from those that the prayer came to us.” (*Hasan*)

٣٠٧٦ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْأَمَلِيِّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَانَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: أَخْبَرَنَا نَافِعُ بْنُ عُمَرَ عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عُرْوَةَ قَالَ: أَشْهَدُ أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى: أَنَّ الْأَرْضَ أَرْضُ اللَّهِ، وَالْعِبَادَ عِبَادُ اللَّهِ، وَمَنْ أَحْيَا مَوَاتًا فَهُوَ أَحَقُّ بِهَا، جَاءَنَا بِهَذَا عَنِ النَّبِيِّ ﷺ الَّذِينَ جَاءُوا بِالصَّلَوَاتِ عَنْهُ.

تخريج: [حسن] أخرجه البيهقي: ١٤٢/٦ من حديث أبي داود به.

3077. It was narrated from Samurah that the Prophet ﷺ said: “Whoever surrounds the (dead) land with a wall, it is his.” (*Da‘īf*)

٣٠٧٧ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَحَاطَ حَائِطًا عَلَى أَرْضٍ فَهِيَ لَهُ».

تخريج: [إسناده ضعيف] أخرجه النسائي في الكبرى: ٤٠٥/٣، ح: ٥٧٦٣ من حديث سعيد ابن أبي عروبة، والطيالسي، ح: ٩٠٦ من حديث هشام، كلاهما عن قتادة به وهو مدلس وعنن ومع ذلك صححه ابن الجارود، ح: ١٠١٥.

3078. It was reported from Mālik, who said: “Hishām said: ‘That which is unlawfully planted refers to a man who plants things on someone else’s land, so that he may be entitled to it.’” Mālik said: “That which is unlawfully planted

٣٠٧٨ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكٌ: قَالَ هِشَامٌ: الْعِرْقُ الظَّالِمُ أَنْ يَغْرِسَ الرَّجُلُ فِي أَرْضٍ غَيْرِهِ، فَيَسْتَحِقَّهَا بِذَلِكَ. قَالَ مَالِكٌ: وَالْعِرْقُ الظَّالِمُ كُلُّ مَا أُخِذَ وَاخْتَوَرَّ

refers to all land that is taken, dug, and farmed unlawfully.” (*Sahih*)

وَعُرْسَ بَعِيرٍ حَقٍّ.

تخريج: [إسناده صحيح] أخرجه ابن عبد البر في التمهيد: ٢٢/٢٨٤ من حديث أبي داود به، وهو في الموطأ (يحيى): ٧٤٣/٢.

3079. It was narrated that Abū Humaid As-Sā'idī said: “I went on the campaign to Tabūk with the Messenger of Allāh ﷺ. When he came to Wādī Al-Qurā, he saw a woman in a garden of hers. The Messenger of Allāh ﷺ said to his Companions: ‘Estimate (the yield).’ The Messenger of Allāh ﷺ estimated it at ten *Wasqs*, and he said to the woman: ‘Count the yield.’ We arrived in Tabūk, and the king of Aylah gave the Messenger of Allāh ﷺ a white mule, and the Prophet ﷺ gave him a *Burdah*, and he wrote a document to him, meaning, approving him as ruler of his land on the coast. When we returned to Wādī Al-Qurā, he said to the woman: ‘How much was there in your garden?’ She said: ‘Ten *Wasq*, as the Messenger of Allāh ﷺ had estimated.’ The Messenger of Allāh ﷺ said: ‘I am going to hasten on to Al-Madīnah. Whoever wants to hasten on with me, let him do so.’” (*Sahih*)

٣٠٧٩ - حَدَّثَنَا سَهْلُ بْنُ بَكَّارٍ: حَدَّثَنَا وَهَيْبُ بْنُ خَالِدٍ عَنْ عَمْرِو بْنِ يَحْيَى، عَنِ الْعَبَّاسِ السَّاعِدِيِّ يُعْنِي ابْنَ سَهْلِ بْنِ سَعْدٍ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ: غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ تَبُوكَ فَلَمَّا أَتَى وَادِيَ الْقُرَى إِذَا امْرَأَةً فِي حَدِيقَةٍ لَهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ لِأَصْحَابِهِ: «اخْرُصُوا»، فَخَرَّصَ رَسُولُ اللَّهِ ﷺ عَشْرَةَ أَوْسُقٍ، فَقَالَ لِلْمَرْأَةِ: «أَحْصِي مَا يَخْرُجُ مِنْهَا»، فَأْتَيْنَا تَبُوكَ فَأَهْدَى مَلِكٌ أَيْلَةَ إِلَى رَسُولِ اللَّهِ ﷺ بَغْلَةً بَيْضَاءَ وَكَسَاهُ بُرْدَةً وَكَتَبَ لَهُ يُعْنِي بِخِرْو. قَالَ: فَلَمَّا أَتَيْنَا وَادِيَ الْقُرَى قَالَ لِلْمَرْأَةِ: «كَمْ كَانَ فِي حَدِيقَتِكَ؟» قَالَتْ: عَشْرَةَ أَوْسُقٍ خَرَّصَ رَسُولُ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي مُتَعَجِّلٌ إِلَى الْمَدِينَةِ فَمَنْ أَرَادَ أَنْ يَتَعَجَّلَ مَعِي فَلْيَتَعَجَّلْ».

تخريج: أخرجه البخاري، الزكاة، باب خرص التمر، ح: ١٤٨١ عن سهل بن بكار مطولاً ومسلم، الحج، باب فضل أحد، ح: ١٣٩٢ بعد، ح: ٢٢٨١ من حديث وهيب به.

3080. It was narrated from Kulthūm from Zainab that she was combing the hair of the Messenger of Allāh ﷺ, and the wife of ‘Uthmān bin ‘Affān and some

٣٠٨٠ - حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ عِيَاثٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ جَامِعِ بْنِ سُدَّادٍ، عَنْ كُلْثُومِ عَنْ زَيْنَبَ، أَنَّهَا كَانَتْ تَغْلِي رَأْسَ رَسُولِ اللَّهِ ﷺ وَعِنْدَهُ

Muhājir women were with him, complaining about being evicted from their houses. The Messenger of Allāh ﷺ ordered that the houses of the *Muhājirīn* were to be inherited by their wives. When ‘Abdullāh bin Mas‘ūd died, his wife inherited a house in Al-Madīnah. (*Da‘īf*)

امْرَأَةٌ عُمَانَ بْنِ عَمَانَ وَنِسَاءَ مِنَ الْمُهَاجِرَاتِ وَهِنَّ يَسْتَكِينَنَّ مَنَازِلَهُنَّ: أَنَّهُ تَضَيَّقَ عَلَيْهِنَّ وَيُخْرِجَنَّ مِنْهَا فَأَمَرَ رَسُولُ اللَّهِ ﷺ أَنْ تُورَثَ دُورَ الْمُهَاجِرِينَ النِّسَاءَ فَمَاتَ عَبْدُ اللَّهِ بْنِ مَسْعُودٍ فَوَرِثَتْهُ امْرَأَتُهُ دَارًا بِالْمَدِينَةِ .

تخريج: [إسناده ضعيف] أخرجه أحمد: ٦/٣٦٣ من حديث عبدالواحد بن زياد به * الأعمش: مدلس وعنعن.

Comments:

The Messenger of Allāh ﷺ had granted plots of land to the Emigrants in Al-Madīnah in order that they build their houses there. And since these were barren portions of land that were developed by these people, they were declared as their own. This explains the author’s incorporation of this *Hadīth* under this chapter. The decision to grant the houses to the widows of their husbands was specific to the wives of the Emigrants at that time.

Chapter 36,38. What Has Been Related About Entering *Kharāj*^[1] Lands

(المعجم ٣٦، ٣٨) - بَابُ مَا جَاءَ فِي الدُّخُولِ فِي أَرْضِ الْخَرَاجِ (التحفة ٣٨)

3081. It was narrated that Mu‘ādh said: “Whoever contracts payment of *Jizyah* upon himself, he has nothing to do with the way of the Messenger of Allāh ﷺ.” (*Da‘īf*)

٣٠٨١ - حَدَّثَنَا هَارُونُ بْنُ مُحَمَّدٍ بْنِ بَكَّارِ بْنِ بِلَالٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ عَيْسَى يُعْنِي ابْنَ سَمِيْعٍ قَالَ: حَدَّثَنَا زَيْدُ بْنُ وَاقِدٍ: حَدَّثَنِي أَبُو عَبْدِ اللَّهِ عَنْ مُعَاذٍ أَنَّهُ قَالَ: مَنْ عَقَدَ الْحِزْيَةَ فِي عُنُقِهِ فَقَدْ بَرِيَءَ مِمَّا عَلَيْهِ رَسُولُ اللَّهِ ﷺ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٩/١٣٩ من حديث أبي داود به * أبو عبدالله الخزازي: لم أجد من وثقه، وفي سماعه من معاذ نظر.

3082. It was reported from Sinān bin Qais (who said): *Shabīb* bin Nu‘aim narrated to me (he said);

٣٠٨٢ - حَدَّثَنَا حَيُّوَةُ بْنُ شُرَيْحِ الْحَضْرَمِيُّ: حَدَّثَنَا بَقِيَّةُ: حَدَّثَنِي عُمَارَةُ بْنُ

[1] The amount of yield or produce of the land that a non-Muslim resident of a conquered land pays to the treasury is known as *Kharāj* (tribute).

Yazīd bin Khumair narrated to me (he said): Abū Ad-Dardā' said: The Messenger of Allāh ﷺ said: "Whoever takes land on which *Kharāj* is paid, it is as if he has renounced his *Hijrah*, and whoever removes humiliation from a disbeliever, and takes it upon himself, then he has turned his back on Islam." He said: "Khālīd bin Ma'dān heard this *Hadīth* from me, and he said to me: 'Did *Shabīb* narrate it to you?' I said: 'Yes.' He said: 'If you go to him, ask him to write the *Hadīth* for me.' I said: 'Yes.'" He said: "He wrote it for him, and when I came, Khālīd bin Ma'dān asked me for the paper, and I gave it to him. After he read it, he gave up the land that was in his possession when he heard that." (*Da'īf*)

أَبِي الشَّعْنَاءِ: حَدَّثَنِي سَيَّانُ بْنُ قَيْسٍ: حَدَّثَنِي شَيْبُ بْنُ نُعَيْمٍ: حَدَّثَنِي يَزِيدُ بْنُ حُمَيْرٍ: حَدَّثَنِي أَبُو الدَّرْدَاءِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَخَذَ أَرْضًا بِحِزْبِهَا فَقَدْ اسْتَقَالَ هِجْرَتَهُ، وَمَنْ نَزَعَ صَعَارَ كَافِرٍ مِنْ عُنُقِهِ فَجَعَلَهُ فِي عُنُقِهِ فَقَدْ وَلَّى الْإِسْلَامَ ظَهْرَهُ». قَالَ: فَسَمِعَ مِنِّي خَالِدُ بْنُ مَعْدَانَ هَذَا الْحَدِيثَ فَقَالَ لِي: أَشَيْبٌ حَدَّثَكَ؟ فَقُلْتُ: نَعَمْ، قَالَ: فَإِذَا قَدِمْتَ فَسَلْهُ فَلْيَكْتُبْ إِلَيَّ بِالْحَدِيثِ قَالَ: فَكَتَبْتُهُ لَهُ، فَلَمَّا قَدِمْتُ سَأَلَنِي خَالِدُ بْنُ مَعْدَانَ الْفِرْطَاسَ، فَأَعْطَيْتُهُ. فَلَمَّا فَرَّاهُ تَرَكَ مَا فِي يَدَيْهِ مِنَ الْأَرْضِ حِينَ سَمِعَ ذَلِكَ.

قَالَ أَبُو دَاوُدَ: هَذَا يَزِيدُ بْنُ حُمَيْرِ الْبَيْرِيِّ لَيْسَ هُوَ صَاحِبُ شُعْبَةَ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ١٣٩/٩ من حديث أبي داود به * عمارة بن أبي الشعثاء: مجهول، وسنان: مستور.

Chapter 37,39. Land Protected By A Ruler Or By A Man

(المعجم ٣٧، ٣٩) بَابُ: فِي الْأَرْضِ يَحْمِيهَا الْإِمَامُ أَوْ الرَّجُلُ (التحفة ٣٩)

3083. It was narrated from As-Ṣa'ib bin Jath-thāmah that the Messenger of Allāh ﷺ said: "There is no protection of land except for Allāh and His Messenger." Ibn Shihāb said: "I heard that the Messenger of Allāh ﷺ protected An-Naqī'." (*Sahih*)

٣٠٨٣ - حَدَّثَنَا ابْنُ السَّرْحِ: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ، عَنْ الصَّعْبِ بْنِ جَثَامَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا حِمَى إِلَّا لِلَّهِ وَلِرَسُولِهِ». قَالَ ابْنُ شِهَابٍ: وَبَلَغَنِي أَنَّ رَسُولَ اللَّهِ ﷺ حَمَى النَّقِيعَ.

تخریج: أخرجه البخاري، المساقاة، باب: لا حمى إلا لله ولرسوله ﷺ، ح: ٢٣٧٠ من حديث يونس بن يزيد به .

3084. It was narrated that Aṣ-Ṣa'b bin Jaththāmah said: "The Prophet ﷺ protected An-Naqī' and said: "There is no protection (of land) except for Allāh, the Mighty and Sublime." (*Ṣaḥīh*)

٣٠٨٤ - حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ الصَّغْبِ بْنِ جَثَامَةَ: أَنَّ النَّبِيَّ ﷺ حَمَى النَّبِيعَ وَقَالَ: «لَا حِمَى إِلَّا لِلَّهِ عَزَّوَجَلَّ».

تخریج: [صحیح] انظر الحديث السابق وأخرجه عبدالله بن أحمد في زوائد المسند: ٤/٧١ من حديث عبدالعزيز بن محمد به .

Comments:

It was a place used for keeping the camels donated as *Zakāt*. A Muslim ruler has the authority to particularize a certain pasture or piece of land for a particular purpose. The general public is not given any such authority.

Chapter 38, 40. *Ar-Rikāz* (Buried Treasure) And The Levy Due On It

(المعجم ٣٨، ٤٠) - بَابُ مَا جَاءَ فِي الرِّكَازِ وَمَا فِيهِ (التحفة ٤٠)

3085. It was narrated from Sa'eed bin Al-Musayyab and Abū Salamah, that they heard Abū Hurairah narrate that the Prophet ﷺ said: "The *Khumus* is due on buried treasure (*Ar-Rikāz*)."
(*Ṣaḥīh*)

٣٠٨٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سَفِيَانُ عَنْ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ سَمِعَا أَبَا هُرَيْرَةَ يُحَدِّثُ أَنَّ النَّبِيَّ ﷺ قَالَ: «فِي الرِّكَازِ الْخُمْسُ».

تخریج: أخرجه مسلم، الحدود، باب جرح العجماء والمعدن والبئر جبار، ح: ١٧١٠ من حديث سفيان بن عيينة والبخاري، الزكاة، باب: في الركاك الخمس، ح: ١٤٩٩ من حديث الزهري به .

Comments:

A treasure of unknown ownership found buried in a desolate piece of land, or in a previously inhabited area is known as *Rikāz*. Anyone who finds such a treasure becomes the rightful owner of it, after paying the prescribed one-fifth part of it to the ruler.

3086. It was narrated that Al-Ḥasan said: "*Ar-Rikāz* is treasure

٣٠٨٦ - حَدَّثَنَا يَحْيَى بْنُ أَبِيؤب: حَدَّثَنَا عَبْدُ ابْنِ الْعَوَّامِ عَنْ هِشَامِ، عَنْ الْحَسَنِ

that was buried in early times (Jāhiliyyah).” (Da‘īf)

تخريج: [إسناده ضعيف] أخرجه ابن أبي شيبة: ٣/٢٢٥، ح: ١٠٧٧٦ من حديث عباد بن العوام به * هشام بن حسان: مدلس وعنعن.

3087. It was narrated that Dubā‘ah bint Az-Zubair bin ‘Abdul-Muttalib bin Hāshim said: “Al-Miqdād went out to relieve himself in Baqi‘ Al-Khābkhābah, and suddenly he saw a rat bringing a Dinār out of a hole. It kept bringing out Dinār after Dinār, until it had brought out seventeen Dinārs. Then it brought out a red purse, in which was another Dinār, so there were eighteen Dinārs in all. He took them to the Prophet ﷺ, and told him (what had happened) and said: ‘Take the *Ṣadaqah* that is due on it.’ The Prophet ﷺ said to him: ‘Did you reach your hand towards the hole?’ he said: ‘No.’ The Messenger of Allāh ﷺ said to him: ‘May Allāh bless it for you.’” (Da‘īf)

٣٠٨٧ - حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: حَدَّثَنَا الزَّمْعِيُّ عَنْ عَمَّتِهِ قُرَيْبَةَ بِنْتِ عَبْدِ اللَّهِ بْنِ وَهْبٍ، عَنْ أُمِّهَا كَرِيمَةَ بِنْتِ الْمِقْدَادِ، عَنْ ضَبَاعَةَ بِنْتِ الزُّبَيْرِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمِ أَنَّهَا أَخْبَرَتْهَا قَالَتْ: ذَهَبَ الْمِقْدَادُ لِحَاجَتِهِ بِبَيْعِ الْحَبْحَبَةِ فَإِذَا جُرْذٌ يُخْرِجُ مِنْ جُحْرِ دِينَارًا ثُمَّ لَمْ يَزَلْ يُخْرِجُ دِينَارًا دِينَارًا حَتَّى أَخْرَجَ سَبْعَةَ عَشَرَ دِينَارًا ثُمَّ أَخْرَجَ خِرْقَةً حَمْرَاءَ يَعْنِي فِيهَا دِينَارٌ، فَكَانَتْ ثَمَانِيَةَ عَشَرَ دِينَارًا فَلَدَّهَبَ بِهَا إِلَى النَّبِيِّ ﷺ فَأَخْبَرَهُ وَقَالَ لَهُ: خُذْ صَدَقَتَهَا، فَقَالَ لَهُ النَّبِيُّ ﷺ: «هَلْ هَوَيْتَ إِلَى الْجُحْرِ؟» قَالَ: لَا، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «بَارَكَ اللَّهُ لَكَ فِيهَا».

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، اللقطة، باب التقاط ما أخرج الجرذ، ح: ٢٥٠٨ من حديث الزمعي به * قريبة: مجهولة الحال.

Chapter 39,41. Digging Up Ancient Graves In Which There Is Wealth

3088. ‘Abdullāh bin ‘Amr said: “I heard the Messenger of Allāh ﷺ say, when we went out with him to At-Tā‘if, and we passed by a grave, ‘This is the grave of Abū Righāl. He was in this sanctuary, protected from punishment, but when he came out, there befell him the

(المعجم ٣٩، ٤١) - بَابُ نَبْشِ الْقُبُورِ الْعَادِيَةِ يَكُونُ فِيهَا الْمَالُ (التحفة ٤١)

٣٠٨٨ - حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ: حَدَّثَنَا ابْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ إِسْحَاقَ يُحَدِّثُ عَنْ إِسْمَاعِيلِ بْنِ أُمَيَّةَ، عَنْ بُجَيْرِ بْنِ أَبِي بُجَيْرٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ

same punishment as had befallen his people in this place, and he was buried there. The sign of that is that a limb of gold was buried with him. If you open up the grave, you will find it with him.' The people hastened to dig, and took out the limb." (*Ḍaʿīf*)

يَقُولُ جِبْنَ خَرَجْنَا مَعَهُ إِلَى الطَّائِفِ
فَمَرَرْنَا بِقَبْرِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَذَا قَبْرُ
أَبِي رِغَالٍ، وَكَانَ بِهَذَا الْحَرَمِ يُدْفَعُ عَنْهُ،
فَلَمَّا خَرَجَ، أَصَابَتْهُ النَّقْمَةُ الَّتِي أَصَابَتْ قَوْمَهُ
بِهَذَا الْمَكَانِ فَدُفِنَ فِيهِ، وَآيَةُ ذَلِكَ أَنَّهُ دُفِنَ
مَعَهُ عُضْوٌ مِنْ ذَهَبٍ، إِنْ أَنْتُمْ نَبَشْتُمْ عَنْهُ
أَصَبْتُمُوهُ مَعَهُ». فَأَبْتَدَرَهُ النَّاسُ فَاسْتَخْرَجُوا
الْعُضْوَّ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ١٥٦/٤ من حديث وهب بن جرير به * بجير:
مجهول.

The End of the Book of *Kharāj, Fai* and *Imārah*

BOOK 20. THE BOOK OF FUNERALS

(المعجم ٢٠) - أَوَّلُ كِتَابِ الْجَنَائِزِ
(التحفة ١٥)

Common Practices Having No Proof In The *Shari'ah* :

1. Putting either a copy of the Qur'an or a collection of supplications or other devotional texts at the head of the dying person's bedstead.
2. Reciting supplications and poetic eulogiums for the Prophet ﷺ by the bedstead.
3. Laying wreaths or embellished sheets of cloth or sheets with Qur'anic Verses inscribed in them.
4. Chanting the Confession of the Islamic Faith by the participants of the funeral procession.
5. Transporting the dead body from one city to another without a valid reason.
6. Acts like decorating the grave or inscribing Qur'anic Verses and other religious texts on it.
7. Calling the *Adhān* or reciting *Sūrat Al-Baqarah* at the grave.
8. Particularizing Mondays, Thursdays or the 10th of Muḥarram for visits to the grave.
9. Singing poetic tributes to the Prophet ﷺ or poetic odes, or placing earthen (or metallic) lamps beside the grave.
10. Organizing celebrations on the third, seventh or fortieth days after the death, or giving public feasts supposedly for conveying the rewards of these acts to the departed soul.
11. Performing what is termed as *Qul* (reciting the Qur'an in the midst of a feast held to commemorate the death of the deceased person) on the 2nd or 3rd day of the death.
12. Hiring professionals to recite the Qur'an or organizing annual rituals of *Khatm* (recitation of the whole Qur'an) as a means of conveying the reward thereof to the deceased person.

Chapter 1. Sicknesses Which Expiate For Sins

(المعجم ١) - بَابُ الْأَمْرَاضِ الْمُكَفِّرَةِ
لِلذُّنُوبِ (التحفة ١)

3089. It was narrated from 'Āmir Ar-Rām, the brother of Al-Khudr — Abū Dāwud said: An-Nufailī said: "He is Al-Khudr. But that is how he said it." — He said: "I was in our country when the flags and

٣٠٨٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي رَجُلٌ مِنْ أَهْلِ الشَّامِ يُقَالُ لَهُ: أَبُو مَنْظُورٍ عَنْ عَمِّهِ، قَالَ:

banners were raised. I said: 'What is this?' They said: 'This is the banner of the Messenger of Allāh ﷺ.' I came to him when he was beneath a tree; a cloak had been spread out for him, and he was sitting on it, and his Companions had gathered around him, I sat with them and the Messenger of Allāh ﷺ mentioned illnesses. He said: 'When the believer is stricken with an illness, then Allāh heals him of it, it is an expiation for his past sins, and a warning for the future. But when the hypocrite is stricken with an illness, then recovers, he is like a camel whose owners tethered it, then let it loose, and it does not know why they tethered it, nor why they let it loose.' One of the men who were around him said: 'O Messenger of Allāh, what are illnesses? By Allāh, I have never fallen sick.' The Prophet ﷺ said: 'Get up and leave us, for you are not one of us.' While we were with him, a man came wearing a cloak, and carrying in his hand something over which he had wrapped part of his cloak. He said: 'O Messenger of Allāh, when I saw you I came to you, and I passed through a thicket of trees, where I heard the voices of some chicks. I took them and put them in my cloak, and their mother came and started hovering above my head. I uncovered them and she swooped down on them, and I wrapped them all up in the cloak and they are with me here.' He said: 'Put them down.' So he put them down, but their mother persisted on

حَدَّثَنِي عَمِّي عَنْ عَامِرِ الرَّامِ، أَخِي الْخُضْرِ. قَالَ أَبُو دَاوُدَ: قَالَ النَّفِيلِيُّ: هُوَ الْخُضْرُ، وَلَكِنْ كَذَا قَالَ، قَالَ: إِنِّي لَبَيْلَادِنَا إِذْ رُفِعَتْ لَنَا رَايَاتٌ وَالْوَيْةُ، فَقُلْتُ: مَا هَذَا؟ قَالُوا: هَذَا لِيَوَاءِ رَسُولِ اللَّهِ ﷺ فَأَيْتَهُ وَهُوَ تَحْتَ شَجَرَةٍ قَدْ بَسِطَ لَهُ كِسَاءً وَهُوَ جَالِسٌ عَلَيْهِ وَقَدْ اجْتَمَعَ إِلَيْهِ أَصْحَابُهُ فَجَلَسْتُ إِلَيْهِمْ، فَذَكَرَ رَسُولُ اللَّهِ ﷺ الْأَسْقَامَ فَقَالَ: «إِنَّ الْمُؤْمِنَ إِذَا أَصَابَهُ السَّقَمُ ثُمَّ أَغْفَاهُ اللَّهُ مِنْهُ كَانَ كَفَّارَةً لِمَا مَضَى مِنْ ذُنُوبِهِ وَمَوْعِظَةً لَهُ فِيمَا يَسْتَقْبِلُ، وَإِنَّ الْمُنَافِقَ إِذَا مَرِضَ ثُمَّ أُعْفِيَ كَانَ كَالْبَعِيرِ عَقَلَهُ أَهْلُهُ ثُمَّ أُرْسِلُوهُ فَلَمْ يَدْرِ لِمَ عَقَلُوهُ وَلَمْ يَدْرِ لِمَ أُرْسِلُوهُ»، فَقَالَ رَجُلٌ مِمَّنْ حَوْلَهُ: يَا رَسُولَ اللَّهِ! وَمَا الْأَسْقَامُ؟ وَاللَّهِ! مَا مَرِضْتُ قَطُّ، فَقَالَ النَّبِيُّ ﷺ: «قُمْ عَنَّا فَلَسْتَ مِنَّا»، فَبَيْنَا نَحْنُ عِنْدَهُ إِذْ أَقْبَلَ رَجُلٌ عَلَيْهِ كِسَاءٌ وَفِي يَدِهِ شَيْءٌ قَدْ التَفَّ عَلَيْهِ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي لَمَّا رَأَيْتَكَ أَقْبَلْتُ إِلَيْكَ فَمَرَرْتُ بِغَيْصَةِ شَجَرٍ فَسَمِعْتُ فِيهَا أَصْوَاتَ فِرَاحٍ طَائِرٍ، فَأَخَذْتُهُنَّ فَوَضَعْتُهُنَّ فِي كِسَائِي، فَجَاءَتْ أُمَّهُنَّ فَاسْتَدَارَتْ عَلَى رَأْسِي فَكَشَفْتُ لَهَا عَنْهُنَّ فَوَفَعَتْ عَلَيْهِنَّ مَعَهُنَّ فَلَفَفْتُهُنَّ بِكِسَائِي فَهُنَّ أَوْلَاءٌ مَعِي. قَالَ: «ضَعْنَهُنَّ عَنكَ»، فَوَضَعْتُهُنَّ، وَابْتِ أُمَّهُنَّ إِلَّا لِرُؤْمَهُنَّ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِأَصْحَابِهِ: «أَتَعْجَبُونَ لِرُحْمِ أُمَّ الْأَفْرَاحِ فِرَاحَهَا؟» قَالُوا: نَعَمْ يَا رَسُولَ اللَّهِ؛ قَالَ: «فَوَالَّذِي بَعْتَنِي بِالْحَقِّ!

staying close to them. The Messenger of Allāh ﷺ said to his Companions: 'Are you surprised by the compassion of the chicks' mother towards her chicks?' They said: 'Yes, O Messenger of Allāh.' He said: 'By the One Who sent me with the truth, Allāh is more compassionate towards His slaves than the mother of the chicks towards her chicks. Take them and put them back where you took them from, and their mother with them.' So he took them back." (*Da'if*)

لَهُ أَرْحَمُ بِعِبَادِهِ مِنْ أُمِّ الْأَفْرَاحِ بِفِرَاحِهَا،
ارْجِعْ بِهِنَّ حَتَّى تَضَعَهُنَّ مِنْ حَيْثُ أَخَذْتَهُنَّ
وَأُمَّهُنَّ مَعَهُنَّ»، فَرَجَعَ بِهِنَّ.

تخريج: [إسناده ضعيف] أخرجه البغوي في شرح السنة: ٥/٢٥١، ٢٥١، ح: ١٤٤٠ من حديث النقبلي، وأبو نعيم الأصبهاني في معرفة الصحابة: ٤/٢٠٦٤، ٢٠٦٥، ح: ٥١٨٨ من حديث محمد بن سلمة به * أبو منظور: مجهول وعمه: لم أعرفه.

Comments:

There is no doubt that that the pains, sorrows and illnesses suffered by men are generally the result of their own misdeeds. On a positive note, however, as may be seen from the ensuing *Ahādūth*, these very trials become atonement for the sins of the believers.

3090. It was narrated from Muḥammad bin Khālid — Abū Dāwud said: Ibrāhīm bin Maḥdī said: “As-Sulamī” — from his father, that his grandfather, who was a Companion of the Messenger of Allāh ﷺ, said: “I heard the Messenger of Allāh ﷺ say: ‘If a certain status has previously been decreed by Allāh for a person, and he does not attain it by his deeds, Allāh afflicts him in his body, or wealth, or children.’” (*Hasan*)

Abū Dāwud said: Ibn Nufail (one of the narrators) added: “Then He makes him bear it with patience.” Then they (the two narrators) were in accord: “Until He causes him to reach the status that Allāh had

٣٠٩٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ
وإِبْرَاهِيمُ بْنُ مَهْدِيِّ الْمِصْبِيِّ الْمَعْنَى قَالَ:
أَخْبَرَنَا أَبُو الْمَلِيحِ عَنْ مُحَمَّدِ بْنِ خَالِدٍ. قَالَ
أَبُو دَاوُدَ: قَالَ إِبْرَاهِيمُ بْنُ مَهْدِيِّ السُّلَمِيِّ
عَنْ أَبِيهِ، عَنْ جَدِّهِ وَكَانَتْ لَهُ صُحْبَةٌ مِنْ
رَسُولِ اللَّهِ ﷺ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ
يَقُولُ: «إِنَّ الْعَبْدَ إِذَا سَبَقَتْ لَهُ مِنَ اللَّهِ مَنْرَلَةٌ
لَمْ يَبْلُغْهَا بِعَمَلِهِ ابْتِلَاءُ اللَّهِ فِي جَسَدِهِ أَوْ فِي
مَالِهِ أَوْ فِي وَلَدِهِ».

قَالَ أَبُو دَاوُدَ: زَادَ ابْنُ نَفَيْلٍ: «ثُمَّ صَبَّرَهُ
عَلَى ذَلِكَ». ثُمَّ اتَّفَقَا: «حَتَّى يَبْلُغَهُ الْمَنْرَلَةُ
الَّتِي سَبَقَتْ لَهُ مِنَ اللَّهِ تَبَارَكَ وَتَعَالَى».

previously decreed for him.”

تخريج: [حسن] أخرجه أحمد: ٢٥٢/٥ من حديث أبي المليح به وسنده ضعيف من أجل جهالة محمد بن خالد وأبيه، انظر مجمع الزوائد: ٢/٢٩٢ وللحديث شواهد عند ابن حبان، ح: ٢٩٠٨ وغيره وهو بها حسن، وانظر الترغيب والترهيب: ٤/٢٨٣.

Chapter (...) If A Man Used To Do A Righteous Deed Then Is Interrupted By Sickness Or Travel

3091. It was narrated that Abū Mūsā said: “I heard the Prophet ﷺ say on more than one or two occasions: ‘If a person used to do a righteous deed, then he is distracted from it by sickness or travel, there will be (a reward) recorded for him like that for what he used to do when he was healthy or not traveling.’” (*Sahih*)

(المعجم ...) بَابُ: إِذَا كَانَ الرَّجُلُ يَعْمَلُ عَمَلًا صَالِحًا فَشَغَلَهُ عَنْهُ مَرَضٌ أَوْ سَفَرٌ
(التحفة ٢)

٣٠٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى وَمُسَدَّدٌ،
الْمَعْنَى، قَالَ: حَدَّثَنَا هُشَيْمٌ عَنِ الْعَوَامِ بْنِ
حَوْشَبٍ، عَنِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ
السَّكْسَكِيِّ، عَنِ أَبِي بُرْدَةَ، عَنِ أَبِي مُوسَى
قَالَ: سَمِعْتُ النَّبِيَّ ﷺ غَيْرَ مَرَّةٍ وَلَا مَرَّتَيْنِ
يَقُولُ: «إِذَا كَانَ الْعَبْدُ يَعْمَلُ عَمَلًا صَالِحًا
فَشَغَلَهُ عَنْهُ مَرَضٌ أَوْ سَفَرٌ كُتِبَ لَهُ كَصَالِحِ مَا
كَانَ يَعْمَلُ وَهُوَ صَحِيحٌ مُقِيمٌ».

تخريج: أخرجه البخاري، الجهاد والسير، باب: يكتب للمسافر مثل ما كان يعمل في الإقامة، ح: ٢٩٩٦ من حديث العوام بن حوشب به.

Chapter (...) Visiting Sick Women

3092. It was narrated that Umm Al-‘Alā’ said: “The Messenger of Allāh ﷺ visited me when I was sick, and said: ‘Be of good cheer, O Umm Al-‘Alā’, for when a Muslim falls sick, Allāh takes away his sins as the fire takes away the dross of gold and silver.’” (*Hasan*)

(المعجم ...) بَابُ عِيَادَةِ النِّسَاءِ (التحفة ٣)

٣٠٩٢ - حَدَّثَنَا سَهْلُ بْنُ بَكَّارٍ عَنِ أَبِي
عَوَانَةَ، عَنِ عَبْدِ الْمَلِكِ بْنِ عَمْرٍو، عَنِ أُمِّ
الْعَلَاءِ قَالَتْ: عَادَنِي رَسُولُ اللَّهِ ﷺ وَأَنَا
مَرِيضَةٌ فَقَالَ: «أَبْشِرِي يَا أُمَّ الْعَلَاءِ؛ فَإِنَّ مَرَضَ
الْمُسْلِمِ يُذْهِبُ اللَّهُ بِهِ خَطَايَاهُ كَمَا تُذْهِبُ
النَّارُ حَبَّتِ الذَّهَبِ وَالْفِضَّةِ».

تخريج: [حسن] أخرجه عبد بن حميد، ح: ١٥٩٤ من حديث أبي عوانة به، وللحديث طرق عند الهيثمي في المعجم: ٢/٣٠٧ وغيره.

3093. It was narrated that ‘Aishah said: “I said: ‘O Messenger of Allāh, I know the severest Verse in the Book of Allāh, the Mighty and Sublime.’ He said: ‘Which Verse is that, O ‘Aishah?’” She said: The Verse in which He says: Whosoever does evil deeds, he will have the recompense thereof.’^[1] He said: ‘Do you not know, O ‘Aishah, that if a Muslim is afflicted with a calamity or a thorn, that will expiate the worst of his deeds, for the one who is called to account will be punished?’ She said: ‘Does not Allāh say: He surely, will receive an easy reckoning?’^[2] He said: ‘That is the presentation (of his deeds), O ‘Aishah; if a person’s deeds are put to account, he will be punished.’ (Hasan)

٣٠٩٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى؛
ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُثْمَانُ
ابن عُمَرَ - قَالَ أَبُو دَاوُدَ وَهَذَا لَفْظُهُ - عن
أبي عامرٍ الخَزَّازِ، عن ابنِ أبي مُلَيْكَةَ، عن
عائِشَةَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي لَأَعْلَمُ
أَشَدَّ آيَةٍ فِي كِتَابِ اللَّهِ عَزَّوَجَلَّ قَالَ: «أَيُّهُ آيَةُ
يَا عَائِشَةُ؟» قَالَتْ: قَوْلُ اللَّهِ تَعَالَى: ﴿مَنْ
يَعْمَلْ سَوْئًا يُحْزَرْ بِهِ﴾ [النساء: ١٢٣] قَالَ:
«أَمَا عَلِمْتَ يَا عَائِشَةُ؛ أَنَّ الْمُسْلِمَ تُصِيبُهُ
النَّكْبَةُ أَوْ السُّوْكَةُ فَبِكَافِي بِأَسْوَأِ عَمَلِهِ وَمَنْ
حُوسِبَ عَذَّبَ»، قَالَتْ: أَلَيْسَ يَقُولُ اللَّهُ
﴿فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا﴾ [الانشقاق: ٨]
قَالَ: «ذَا كُفَّ الْعَرَضُ يَا عَائِشَةُ؛ مَنْ نُوقِشَ
الْحِسَابَ عَذَّبَ».

قَالَ أَبُو دَاوُدَ: وَهَذَا لَفْظُ ابْنِ بَشَّارٍ قَالَ:
أَخْبَرَنَا ابْنُ أَبِي مُلَيْكَةَ.

تخريج: [إسناده حسن] * أبو عامر الخزاز: حسن الحديث وأصله متفق عليه بالاختصار:
البخاري، ح: ٤٩٣٩ ومسلم، ح: ٢٨٧٦.

Comments:

Besides this, other *Aḥādīth* also confirm the fact that not only the pains, trials and sicknesses suffered in this world, but also the agony of death, the punishment of the grave and the trying conditions on the Day of Judgment shall, for some believers, be the cause of the atonement of their sins, while for others they shall become the source of the raising of their ranks in the Hereafter. As a result, a party of the believers shall emerge absolutely cleansed of all their sins and enter Paradise.

Chapter (...) Visiting The Sick

(المعجم ...) بَابُ: فِي الْعِيَادَةِ (التحفة ٤)

3094. It was narrated that Usāmah

٣٠٩٤ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بنِ يَحْيَى:

[1] *An-Nisā'* 4:123.

[2] *Al-Inshiqāq* 84:8.

bin Zaid said: “The Messenger of Allāh ﷺ set out to visit ‘Abdullāh bin Ubayy during his final illness. When he entered upon him, he realized that he was dying. He said: ‘I forbade you to love the Jews.’ He said: ‘As‘ad bin Zurārah hated them, but what (good did it do him)?’ When he died, his son came and said: ‘O Prophet of Allāh, ‘Abdullāh bin Ubayy has died; give me your *Qamīṣ* so that I may shroud him in it. The Messenger of Allāh ﷺ took off his *Qamīṣ* and gave it to him.” (*Da‘īf*)

حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الرَّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ يَعُودُ عَبْدَ اللَّهِ بْنِ أَبِيٍّ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ فَلَمَّا دَخَلَ عَلَيْهِ عَرَفَ فِيهِ الْمَوْتَ. قَالَ: «قَدْ كُنْتُ أَنْهَاكَ عَنْ حُبِّ يَهُودَ». قَالَ: فَقَدْ أَبْغَضَهُمْ أَسْعَدُ بْنُ زُرَّارَةَ فَمَهْ؟. فَلَمَّا مَاتَ، آتَاهُ ابْنُهُ فَقَالَ: يَا نَبِيَّ اللَّهِ، إِنَّ عَبْدَ اللَّهِ بْنَ أَبِيٍّ قَدْ مَاتَ، فَأَعْطِنِي قَمِيصَكَ أَكْفُنُهُ فِيهِ، فَتَرَعَ رَسُولُ اللَّهِ ﷺ قَمِيصَهُ فَأَعْطَاهُ إِيَّاهُ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٢١٠/٥ من حديث محمد بن إسحاق به، وصححه الحاكم على شرط مسلم: ٣٤١/١ ووافقه الذهبي (!) * ابن إسحاق: نعنن وفيه علة أخرى.

Chapter 2. Visiting A Sick *Dhimmī*

(المعجم ٢) بَابُ: فِي عِيَادَةِ الذَّمِّيِّ (التحفة ٥)

3095. It was narrated from Anas that a Jewish boy fell sick and the Prophet ﷺ went to visit him. He sat by his head and said: “Accept Islam.” He looked at his father, who was also by his head, and his father said to him: “Obey Abul-Qāsim.” So he accepted Islam, and the Prophet ﷺ stood up saying: “Praise be to Allāh Who has saved him from the Fire.” (*Ṣaḥīḥ*)

٣٠٩٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادٌ يَعْنِي ابْنَ زَيْدٍ عَنِ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ غُلَامًا مِنَ الْيَهُودِ كَانَ مَرِيضًا فَأَتَاهُ النَّبِيُّ ﷺ يَعُودُهُ فَقَعَدَ عِنْدَ رَأْسِهِ، فَقَالَ لَهُ: «أَسْلِمْ»، فَتَنَظَرَ إِلَى أَبِيهِ وَهُوَ عِنْدَ رَأْسِهِ، فَقَالَ لَهُ أَبُوهُ: أَطِعْ أَبَا الْقَاسِمِ، فَأَسْلَمَ، فَقَامَ النَّبِيُّ ﷺ وَهُوَ يَقُولُ: «الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ بِي مِنَ النَّارِ».

تخريج: أخرجه البخاري، المرضي، باب عيادة المشرك، ح: ٥٦٥٧ عن سليمان بن حرب به.

Comments:

Paying visits to the ill among the non-Muslims is permissible in Islam, provided the Muslim visiting fulfills the rights of the *Shari‘ah* demanded of him.

Chapter (...) Going On Foot To Visit The Sick

3096. It was narrated that Jābir said: “The Prophet ﷺ used to visit me (when I was sick) and he did not ride a mule or a horse. (*Sahih*)

(المعجم ...) - بَابُ الْمَشِيِّ فِي الْعِيَادَةِ

(التحفة ٦)

٣٠٩٦ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ قَالَ: كَانَ النَّبِيُّ ﷺ يُعُودُنِي، لَيْسَ بِرَاكِبٍ بَعْلًا وَلَا بَرْدُونًا.

تخريج: أخرجه البخاري، المرضي، باب عيادة المريض راكبًا وماشيًا وردفًا على الحمار، ح: ٥٦٦٤ من حديث عبدالرحمن بن مهدي به وهو في مسند أحمد: ٣/٣٧٣.

Chapter 3. Virtue Of Visiting The Sick While In A State Of *Wudū'*

3097. It was narrated from Thābit Al-Bunānī from Anas bin Mālik, who said: “The Messenger of Allāh ﷺ said: ‘Whoever performs *Wudū'* and does it well, and visits his (sick) Muslim brother, seeking reward, he will be removed from Hell a distance of seventy *Kharīfs* travel.’” I (Thābit) said: “O Abū Hamzah! What is *Kharīf*?” He said: “A year.”^[1] (*Da'if*)

Abū Dāwud said: And that those from Al-Baṣrah are alone in narrating for it is “visiting the sick while in a state of *Wudū'*”.

(المعجم ٣) بَابُ: فِي فَضْلِ الْعِيَادَةِ

عَلَى وُضُوءٍ (التحفة ٧)

٣٠٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ الطَّائِي: حَدَّثَنَا الرَّبِيعُ بْنُ رَوْحِ بْنِ خُلَيْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ دَلْهَمِ الْوَأَسِطِيِّ عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ وَعَادَ أَخَاهُ الْمُسْلِمَ مُحْتَسِبًا، بُوعِدَ مِنْ جَهَنَّمَ مَسِيرَةَ سَبْعِينَ خَرِيفًا». قُلْتُ: يَا أَبَا حَمْرَةَ؛ وَمَا الْخَرِيفُ؟ قَالَ: الْعَامُ. قَالَ أَبُو دَاوُدَ: وَالَّذِي تَقَرَّدَ بِهِ الْبَصْرِيُّونَ مِنْهُ: الْعِيَادَةُ وَهُوَ مُتَوَضِّئٌ.

تخريج: [إسناده ضعيف] * الفضل بن دلهم: لين (تقريب) ضعفه الجمهور ولم يثبت توثيقه عن وكيع رحمه الله.

Comments:

Although technically classified as *Mawquf*, the narration is correct. The next *Hadīth* of the same meaning is *Marfū'*.

[1] *Kharīf* refers to an autumn, and Abū Hamzah is Anas, and he explained that the meaning of seventy autumns here is seventy years.

3098. It was narrated from ‘Abdullāh bin Nāfi‘, from ‘Alī who said: There is no man who visits a sick person in the evening but seventy thousand angels go out with him, praying for forgiveness for him until morning, and he will have a garden in Paradise. And whoever visits him (the sick person) in the morning, seventy thousand angels go out with him, praying for forgiveness for him until evening, and he will have a garden in Paradise. (*Hasan*)

تخریج: [حسن] أخرجه أحمد: ۱/۱۲۱ من حديث شعبة به، وسنده ضعيف وللحديث شواهد عند ابن حبان (موارد) ح: ۷۱۰ وغيره وهو بها حسن.

3099. A similar report (as no. 3098) was narrated from ‘Alī, from the Prophet ﷺ, but he did not mention the garden. (*Hasan*)

۳۰۹۸ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا شُعْبَةُ عَنْ الْحَكَمِ، عَنْ عَبْدِ اللَّهِ بْنِ نَافِعٍ عَنْ عَلِيٍّ قَالَ: مَا مِنْ رَجُلٍ يَعُودُ مَرِيضًا مُمَسِيًّا إِلَّا خَرَجَ مَعَهُ سَبْعُونَ أَلْفَ مَلَكٍ يَسْتَغْفِرُونَ لَهُ حَتَّى يُصْبِحَ، وَكَانَ لَهُ حَرِيفٌ فِي الْجَنَّةِ وَمَنْ آتَاهُ مُصْبِحًا خَرَجَ مَعَهُ سَبْعُونَ أَلْفَ مَلَكٍ يَسْتَغْفِرُونَ لَهُ حَتَّى يُمَسِيَ، وَكَانَ لَهُ حَرِيفٌ فِي الْجَنَّةِ.

۳۰۹۹ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ بِمَعْنَاهُ، وَلَمْ يَذْكُرِ الْحَرِيفَ. قَالَ أَبُو دَاوُدَ: رَوَاهُ مَنصُورٌ عَنِ الْحَكَمِ كَمَا رَوَاهُ شُعْبَةُ.

تخریج: [حسن] انظر الحديث السابق وأخرجه ابن ماجه، الجنائز، باب ما جاء في ثواب من عاد مريضاً، ح: ۱۴۴۲ عن عثمان بن أبي شيبة به، وصححه الحاكم على شرط الشيخين: ۱/ ۳۴۹ ووافقه الذهبي.

3100. It was narrated that Abū Ja‘far ‘Abdullāh bin Nāfi‘ — and Nāfi‘ was the slave of Al-Hasan bin ‘Alī — said: “Abū Mūsā came to Al-Hasan bin ‘Alī to visit him (when he was sick). (*Hasan*) Abū Dāwud said: And he quoted a *Hadīth* like that of Shu‘bah.^[1]

۳۱۰۰ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنصُورٍ، عَنِ الْحَكَمِ، عَنْ أَبِي جَعْفَرٍ عَبْدِ اللَّهِ بْنِ نَافِعٍ، قَالَ: وَكَانَ نَافِعٌ غَلَامَ الْحَسَنِ بْنِ عَلِيٍّ قَالَ: جَاءَ أَبُو مُوسَى إِلَى الْحَسَنِ بْنِ عَلِيٍّ يَعُودُهُ.

[1] That is, no. 3098.

Abū Dāwud said: This has been reported from ‘Alī, from the Prophet, through other *Ṣaḥīḥ* routes of transmission.

قَالَ أَبُو دَاوُدَ: وَسَاقَ مَعْنَى حَدِيثِ شُعْبَةَ.
قَالَ أَبُو دَاوُدَ: أُسْنِدَ هَذَا عَنْ عَلِيٍّ عَنِ
النَّبِيِّ ﷺ مِنْ غَيْرِ وَجْهِ صَحِيحٍ.
تَخْرِيجُ: [حَسَن] انظُرِ الْحَدِيثَيْنِ السَّابِقَيْنِ.

Chapter 4. Repeated Visits (To A Sick Person)

(المعجم ٤) بَابُ: فِي الْعِيَادَةِ مِرَارًا

(التحفة ٨)

3101. It was narrated that ‘Āishah said: “When Sa’d bin Mu‘ādh was injured on the Day of Al-Khandaq, a man shot him in the medial arm vein. The Messenger of Allāh ﷺ set up a tent for him in the *Masjid*, so that he could visit him from close by.” (*Ṣaḥīḥ*)

٣١٠١ - حَدَّثَنَا عُمَانُ بْنُ أَبِي شَيْبَةَ:
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ،
عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا أُصِيبَ سَعْدُ
ابْنُ مُعَاذٍ يَوْمَ الْخَنْدَقِ، رَمَاهُ رَجُلٌ فِي
الْأَكْحَلِ، فَضَرَبَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ خَيْمَةً
فِي الْمَسْجِدِ لِيَعُودَهُ مِنْ قَرِيبٍ.

تَخْرِيجُ: أَخْرَجَهُ الْبُخَارِيُّ، الصَّلَاةُ، بَابِ الْخَيْمَةِ فِي الْمَسْجِدِ لِلْمَرْضَى وَغَيْرِهِمْ، ح: ٤٦٣
وَمُسْلِمٌ، الْجِهَادُ وَالسِّيْرُ، بَابِ جَوَازِ قِتَالٍ مِنْ نَقْضِ الْعَهْدِ... إلخ، ح: ١٧٦٩ مِنْ حَدِيثِ ابْنِ نُمَيْرٍ
بِهِ مَطْوَلًا.

Comments:

Paying repeated visits to the sick is reflective of the Islamic characteristic of love and excellent behaviour.

Chapter 5. Visiting One Who Suffering From *Ramad*^[1]

(المعجم ٥) - بَابُ الْعِيَادَةِ مِنَ الرَّمَدِ

(التحفة ٩)

3102. It was narrated that Zaid bin Arqam said: “The Messenger of Allāh ﷺ visited me when I had a pain in my eye.” (*Ṣaḥīḥ*)

٣١٠٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الثَّقَلِيُّ:
حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ عَنْ يُونُسَ بْنِ أَبِي
إِسْحَاقَ، عَنْ أَبِيهِ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ:
عَادَنِي رَسُولُ اللَّهِ ﷺ مِنْ وَجَعِ كَأَنَّ بَعِيْنِيَّ.

تَخْرِيجُ: [صَحِيح] أَخْرَجَهُ أَحْمَدُ: ٤/٣٧٥ عَنْ حَجَّاجِ بْنِ مُحَمَّدٍ بِهِ وَصَحَّحَهُ الْحَاكِمُ عَلَى
شَرْطِ الشَّيْخَيْنِ: ١/٣٤٢ وَوَافَقَهُ الذَّهَبِيُّ وَلِلْحَدِيثِ شَوَاهِدُ * أَبُو إِسْحَاقَ السَّبْيَعِيُّ صَرَحَ بِالسَّمَاعِ عِنْدَ
الْبُخَارِيِّ فِي الْأَدَبِ الْمَفْرَدِ، ح: ٥٣٢.

[1] A sort of inflammation of the eyes; ophthalmia.

Comments:

Paying a visit to someone not suffering from a serious disease is also a good gesture.

Chapter 6. Fleeing From The Plague

(المعجم ٦) - بَابُ الْخُرُوجِ مِنَ الطَّاعُونِ
(التحفة ١٠)

3103. It was narrated that ‘Abdullāh bin ‘Abbās said: “‘Abdur-Rahmān bin ‘Awf said: “I heard the Messenger of Allāh ﷺ say: If you hear of it (the plague) in a land, do not go there, and if it occurs in a land where you are, do not depart, fleeing from it. (*Sahih*)

٣١٠٣ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ زَيْدِ بْنِ الْحَطَّابِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نُوفَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: قَالَ عَبْدُ الرَّحْمَنِ ابْنُ عَوْفٍ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلَا تَقْدُمُوا عَلَيْهِ وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا، فِرَارًا مِنْهُ» [قَالَ أَبُو دَاوُدَ]: يَعْنِي الطَّاعُونَ.

تخريج: أخرجه البخاري، الطب، باب ما يذكر في الطاعون، ح: ٥٧٢٩، مسلم، السلام، باب الطاعون والطيرة والكهانة ونحوها، ح: ٢٢١٩ من حديث مالك به وهو في الموطأ (يحيى): ٢/٨٩٤-٨٩٦ وهذا مختصر منه.

Chapter 7. Supplicating For The Sick Person To Be Cured When Visiting Him

(المعجم ٧) - بَابُ الدُّعَاءِ لِلْمَرِيضِ
بِالشِّفَاءِ عِنْدَ الْعِيَادَةِ (التحفة ١١)

3104. It was narrated from ‘Aishah bint Sa’d that her father said: “I fell sick in Makkah and the Messenger of Allāh ﷺ came to visit me. He put his hand on my forehead, then he wiped my chest and stomach, then he said: ‘O Allāh, cure Sa’d and enable him to complete his emigration.’” (*Sahih*)

٣١٠٤ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مَكِّيُّ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْجَعْفَرِيُّ عَنْ عَائِشَةَ بِنْتِ سَعْدِ بْنِ أَبِي هَارَةَ قَالَ: اشْتَكَيْتُ بِمَكَّةَ فَجَاءَنِي رَسُولُ اللَّهِ ﷺ يَمَسُّحُ بِرَأْسِي وَيَمَسُّحُ بِصَدْرِي وَيَمَسُّحُ بِبَطْنِي، ثُمَّ قَالَ: «اللَّهُمَّ! اشْفِ سَعْدًا وَأَتِمِّمْ لَهُ هِجْرَتَهُ».

تخريج: أخرجه البخاري، المرضى، باب وضع اليد على المريض، ح: ٥٦٥٩ عن مكّي بن إبراهيم به.

Comments:

While visiting a sick person, we should try to give him as much comfort as possible, as well as supplicating to Allāh to grant him a speedy recovery.

3105. It was narrated that Abū Mūsā Al-Ash‘arī said: “The Messenger of Allāh ﷺ said: ‘Feed the hungry, visit the sick and free the ‘Ānī (captive).’” Sufyān (one of the narrators) said: “The ‘Ānī means the captive.” (*Sahīh*)

٣١٠٥ - حَدَّثَنَا ابْنُ كَثِيرٍ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَطْعِمُوا الْجَائِعَ وَعَوِّدُوا الْمَرِيضَ وَفُكُّوا الْعَانِي».

قَالَ سُفْيَانُ: وَالْعَانِي: الْأَسِيرُ.

تخريج: أخرجه البخاري، الأئمة، باب قول الله تعالى: ﴿كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾، ح: ٥٣٧٣ عن محمد بن كثير العبدي به.

Chapter 8. Supplicating For The Sick Person When Visiting Him

(المعجم ٨) - بَابُ الدُّعَاءِ لِلْمَرِيضِ عِنْدَ الْعِيَادَةِ (التحفة ١٢)

3106. It was narrated from Ibn ‘Abbās that the Prophet ﷺ said: “Whoever visits a sick person whose time of death has not come, and says in his presence, seven times ‘*As‘alullāhal-‘Azīm, rabbal-‘arshil‘azīmi an yashfikā* (I ask Allāh the Magnificent, Lord of the Magnificent Throne, to cure you) Allāh will heal him of that sickness.” (*Sahīh*)

٣١٠٦ - حَدَّثَنَا الرَّبِيعُ بْنُ يَحْيَى: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا يَزِيدُ أَبُو خَالِدٍ عَنِ الْمُنْهَالِ بْنِ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ عَادَ مَرِيضًا لَمْ يَحْضُرْ أَحَدَهُ فَقَالَ عِنْدَهُ سَبْعَ مَرَارٍ: أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ، إِلَّا عَافَاكَ اللَّهُ مِنْ ذَلِكَ الْمَرَضِ».

تخريج: [صحيح] أخرجه الترمذي، الطب، باب ما يقول عند عيادة المريض، ح: ٢٠٨٣ من حديث شعبة به وقال: "حسن غريب" وصححه ابن حبان، ح: ٧١٤ والحاكم: ٣٤٢/١، ٣٤٣، ٢١٣/٤ ووافقه الذهبي * يزيد أبو خالد صرح بالسماع وتابعه عبد ربه بن سعيد وغيره.

3107. It was narrated that Ibn ‘Amr said: “The Prophet ﷺ said: ‘When a man comes to visit a sick person, let him say: *Allāhumashfi ‘abdaka, yanka’u laka ‘aduwwan, aw yamshī laka ilā janāzah* (O Allāh, cure Your slave so that he might

٣١٠٧ - حَدَّثَنَا يَزِيدُ بْنُ خَالِدٍ الرَّمْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ حَمِيٍّ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْجُبَلِيِّ، عَنْ ابْنِ عَمْرٍو قَالَ: قَالَ النَّبِيُّ ﷺ: «إِذَا جَاءَ الرَّجُلُ يَعُودُ مَرِيضًا فَلْيَقُلْ: اللَّهُمَّ اشْفِ عَبْدَكَ، يَنْكَأْ لَكَ

wreak havoc on an enemy for Your sake, or follow a *Janāzah* for Your sake.” (*Ḥasan*)

Abū Dāwud said: Ibn As-Sarḥ (one of the narrators) said: “*Ilaṣ-ṣalāt* (To the *Salāt*).”^[1]

عَدُوًّا أَوْ يَمْشِي لَكَ إِلَى جَنَازَةٍ.

قَالَ أَبُو دَاوُدَ: وَقَالَ ابْنُ السَّرْحِ: إِلَى صَلَاةٍ.

تخريج: [إسناده حسن] أخرجه أحمد: ١٧٢/٢ من حديث حبي بن عبدالله به وصححه ابن حبان، ح: ٧١٥ والحاكم: ٣٤٤/١، ٥٤٩ ووافقه الذهبي.

Chapter 9. It Is Disliked To Wish For Death

(المعجم ٩) - بَابُ كِرَاهِيَةِ تَمَنِّي الْمَوْتِ
(التحفة ١٣)

3108. It was narrated that Anas bin Mālik said: “The Messenger of Allāh ﷺ said: ‘None of you should pray for death because of some harm that has befallen him. Rather let him say: “*Allāhumma ahyinī mā kānatil-ḥayātu khairanlī, wa tawaffanī idha kānatil-wafātu khairanlī* (O Allāh, give me life so long as living is good for me, and cause me to die when dying is good for me).” (*Ṣaḥīḥ*)

٣١٠٨ - حَدَّثَنَا بِشْرُ بْنُ هِلَالٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَدْعُونَ أَحَدَكُمْ بِالْمَوْتِ لِيُضْرَّ نَزَلَ بِهِ، وَلَكِنْ لِيَقُلَ: اللَّهُمَّ أَحْيِنِي مَا كَانَتِ الْحَيَاةُ خَيْرًا لِي، وَتَوَفَّنِي إِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِي».

تخريج: [إسناده صحيح] أخرجه ابن ماجه، الزهد، باب ذكر الموت والاستعداد له، ح: ٤٢٦٥ من حديث عبدالوارث بن سعيد، والبخاري، ح: ٦٣٥١ ومسلم، ح: ٢٦٨٠ من حديث عبدالعزيز بن صهيب به.

3109. It was narrated from Anas bin Mālik that the Prophet ﷺ said: “None of you should wish for death,” and he narrated a similar report (as no. 3008). (*Ṣaḥīḥ*)

٣١٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ يَعْنِي الطَّيَالِسِيُّ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ» فَذَكَرَ مِثْلَهُ.

تخريج: [إسناده صحيح] أخرجه النسائي في عمل اليوم والليلة، ح: ١٠٦٠ من حديث أبي داود الطيالسي به وهو في مسند الطيالسي، ح: ٢٠٠٣ باختلاف يسير.

[1] Meaning, to the *Salāt* instead of following the *Janāzah*.

Chapter 10. Sudden Death

(المعجم ١٠) بَابُ: فِي مَوْتِ الْفَجَاءَةِ

(التحفة ١٤)

3110. It was narrated that ‘Ubaid bin Khālid As-Sulamī, one of the Companions of the Prophet ﷺ, said that the Prophet ﷺ said: “Sudden death is a seizing by (divine) wrath.” (*Sahih*)

٣١١٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ تَمِيمِ بْنِ سَلَمَةَ، أَوْ سَعْدِ بْنِ عُيَيْدَةَ، عَنْ عُيَيْدِ بْنِ خَالِدِ السُّلَمِيِّ - رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ - قَالَ مَرَّةً: عَنِ النَّبِيِّ ﷺ، ثُمَّ قَالَ مَرَّةً: عَنْ عُيَيْدِ قَالَ: «مَوْتُ الْفَجَاءَةِ أَخَذَهُ أَسْفٌ».

تخريج: [إسناده صحيح] وأخرجه أحمد: ٤٢٤/٣ عن يحيى القطان به.

Comments:

If a man falls ill and slowly and gradually proceeds towards death, he has a chance to make amends and repent. A sudden death, however, eliminates all such possibility.

Chapter 11. The Virtue Of One Who Dies Of The Plague

(المعجم ١١) بَابُ: فِي فَضْلِ مَنْ مَاتَ

بِالطَّاعُونَ (التحفة ١٥)

3111. Jābir bin ‘Atīk narrated that the Messenger of Allāh ﷺ came to visit ‘Abdullāh bin Thābit, and found him unconscious. The Messenger of Allāh ﷺ called loudly to him, and he did not respond, so the Messenger of Allāh ﷺ said “*Innā Lillāhi wa innā ilaihi rāji‘ūn* (Verily, to Allāh we belong and unto Him is our return),” and he said: “The Divine Decree has overpowered us concerning you, O Abū Ar-Rabī.” The women screamed and wept, and Ibn ‘Atīk started telling them to be quiet, but the Messenger of Allāh ﷺ said: “Let them be, for when he falls, no woman should weep.” They said: “What does falling mean, O Messenger of Allāh?” He said:

٣١١١ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ جَابِرِ بْنِ عَتِيكٍ، عَنْ عَتِيكِ بْنِ الْحَارِثِ بْنِ عَتِيكٍ - وَهُوَ جَدُّ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، أَبُو أُمِّهِ - أَنَّهُ أَخْبَرَهُ أَنَّ عَمَّهُ جَابِرَ بْنَ عَتِيكٍ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ جَاءَ يَتَوَدَّدُ عَبْدِ اللَّهِ بْنِ ثَابِتٍ فَوَجَدَهُ قَدْ غَلَبَ، فَصَاحَ بِهِ رَسُولُ اللَّهِ ﷺ، فَلَمْ يُجِبْهُ، فَاسْتَرْجَعَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «غَلَبْنَا عَلَيْكَ يَا أَبَا الرَّبِيعِ!» فَصَاحَ النِّسْوَةُ وَبَكَيْنَ، فَجَعَلَ ابْنُ عَتِيكٍ يُسَكِّئُهُنَّ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «دَعِهِنَّ فَإِذَا وَجِبَ فَلَا تَبْكِيَنَّ بَاكِئَةً». قَالُوا: وَمَا الْوُجُوبُ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْمَوْتُ». قَالَتْ ابْنَتُهُ: وَاللَّهِ! إِنْ كُنْتُ لَأَرْجُو أَنْ تَكُونَ

“Death.” His daughter said: “By Allāh, we were hoping that you would be a martyr, for you had just finished making preparations (for *Jihād*). The Messenger of Allāh ﷺ said: “Allāh, the Mighty and Sublime, will give him his reward according to his intention. What do you regard as martyrdom?” They said: “Being killed in the cause of Allāh.” The Messenger of Allāh ﷺ said: “Martyrdom is seven things, besides being killed in the cause of Allāh. The one who dies of the plague is a martyr, the one who drowns is a martyr, the one who dies of pleurisy is a martyr, the one who dies of a stomach ailment is a martyr, the one who is burned to death is a martyr, the one who dies beneath a collapsed building is a martyr, and the woman who dies in pregnancy is a martyr.” (*Hasan*)

شَهِيدًا فَإِنَّكَ قَدْ كُنْتَ قَضَيْتَ جِهَارَكَ، قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّوَجَلَّ قَدْ أَوْفَعَ أَجْرَهُ عَلَى قَدْرِ نِيَّتِهِ، وَمَا تَعْدُونَ الشَّهَادَةَ؟» قَالُوا: الْقَتْلُ فِي سَبِيلِ اللَّهِ. قَالَ رَسُولُ اللَّهِ ﷺ: «الشَّهَادَةُ سَبْعُ سَوَى الْقَتْلِ فِي سَبِيلِ اللَّهِ: الْمَطْعُونُ شَهِيدٌ، وَالْغَرَقُ شَهِيدٌ وَصَاحِبُ ذَاتِ الْجَنْبِ شَهِيدٌ، وَالْمَبْطُونُ شَهِيدٌ، وَصَاحِبُ الْحَرِيقِ شَهِيدٌ، وَالَّذِي يَمُوتُ تَحْتَ الْهَدْمِ شَهِيدٌ، وَالْمَرَأَةُ تَمُوتُ بِجَمْعٍ شَهِيدٌ».

[قَالَ أَبُو دَاوُدَ: الْجُمُعُ: أَنْ يَكُونَ وَلَدَهَا

مَعَهَا]

تخریج: [إسناده حسن] وأخرجه ابن ماجه، الجهاد، باب ما يرجى فيه الشهادة، ح: ٢٨٠٣ من حديث عبدالله بن عبدالله والنسائي، ح: ١٨٤٧ من حديث مالك به وهو في الموطأ (يحيى): ١/٢٣٣، ٢٣٤ وصححه ابن حبان، ح: ١٦١٦ والحاكم ١/٣٥٢، ٣٥٣ ووافقه الذهبي.

Chapter 11, 12. Clipping The Nails And Shaving The Pubes Of A Sick Person

3112. It was narrated that Abū Hurairah said: “Banū Al-Ḥārith bin ‘Āmir bin Nawfal bought Khubaib, and Khubaib was the one who had killed Al-Ḥārith bin ‘Āmir on the Day of Badr. Khubaib stayed with them as a prisoner, until they decided to kill him. He asked to borrow a razor from the daughter

(المعجم ١١، ١٢) - بَابُ الْمَرِيضِ يُؤَخَذُ مِنْ أَظْفَارِهِ وَعَانَتِهِ (التحفة ١٦)

٣١١٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: أَخْبَرَنَا ابْنُ شِهَابٍ: أَخْبَرَنِي عُمَرُ بْنُ جَارِيَةَ التَّقْفِيُّ حَلِيفُ بَنِي زُهْرَةَ، وَكَانَ مِنْ أَصْحَابِ أَبِي هُرَيْرَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: ابْتَاعَ بَنُو الْحَارِثِ بْنِ عَامِرِ بْنِ تَوْفَلِ حُبَيْبًا، وَكَانَ حُبَيْبٌ هُوَ قَتَلَ الْحَارِثَ

of Al-Hārith with which to shave his pubes, and she lent it to him. A small child of hers crawled away when she was not looking and went to him, and she found him alone with the child on his lap, and the razor in his hand. She panicked and he noticed that, and said: 'Are you afraid that I will kill him? I would not do that.'" (*Ṣaḥīḥ*)

Abū Dāwud said: This story was narrated by Shu'aib bin Abī Ḥamzah from Az-Zuhrī who said: "Ubaidullāh bin 'Iyād informed me that the daughter of Al-Hārith informed him that when they agreed to kill him, he asked to borrow a razor from her, with which to shave his pubes, and she lent it to him."

ابن عامر يوم بدر، فلبث حبيب عندهم أسيراً حتى أجمعوا لقتله، فاستعار من ابنة الحارث موسى يستجد بها، فأعارته، فدرج بي لها وهي غافلة حتى أتته فوجدته مخلباً وهو على فخذه والموسى بيده، ففرغت فرعه عرفها فيها، فقال: أتخشين أن أقتله، ما كنت لأفعل ذلك.

قال أبو داود: روى هذه القصة شعيب بن أبي حمزة عن الزهري قال: أخبرني عبيد الله بن عياض أن ابنة الحارث أخبرته أنهم حين [أجمعوا] يعني لقتله، استعار منها موسى يستجد بها، فأعارته.

تخریج: أخرجه البخاري، المغازي، باب: ١٠ بعد باب فضل من شهد بدرًا، ح: ٣٩٨٩ عن موسى بن إسماعيل به * حديث شعيب بن أبي حمزة عند البخاري، ح: ٣٠٤٥.

Chapter 12, 13. It Is Recommended To Think Positively Of Allāh At The Time Of Death

3113. It was narrated that Jābir bin 'Abdullāh said: "I heard the Messenger of Allāh ﷺ say, three days before he died: 'None of you should die but when he is thinking positively about Allāh.'" (*Ṣaḥīḥ*)

(المعجم ١٢، ١٣) - **بَابُ مَا يُسْتَحَبُّ مِنْ حُسْنِ الظَّنِّ بِاللَّهِ عِنْدَ الْمَوْتِ** (التحفة ١٧)

٣١١٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي سُوَيْبَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ قَبْلَ مَوْتِهِ بِثَلَاثٍ، قَالَ: «لَا يَمُوتُ أَحَدُكُمْ إِلَّا وَهُوَ يُحْسِنُ الظَّنَّ بِاللَّهِ».

تخریج: أخرجه مسلم، الجنة وصفة نعيمها، باب الأمر بحسن الظن بالله تعالى عند الموت، ح: ٢٨٧٧ من حديث عيسى بن يونس به.

Comments:

We are not allowed to make comments about the final end of anyone, except in respect of what is proven, from the Qur'an and *Sunnah*.

Chapter 13, 14. It Is Recommended To Purify The Clothes Of The Dying Person At The Time Of Death

3114. It was narrated from Abū Salamah that when Abū Sa‘eed Al-Khudrī was dying, he called for new clothes and put them on, then he said: “I heard the Messenger of Allāh ﷺ say: ‘The deceased will be resurrected in the clothes in which he died.’” (*Hasan*)

تخريج: [إسناده حسن] أخرجه الحاكم: ١/٣٤٠ من حديث سعيد بن الحكم بن أبي مريم به وصححه ابن حبان، ح: ٢٥٧٥ والحاكم على شرط الشيخين ووافقه الذهبي.

Comments:

The hallmark of a believer is that he loves to remain clean and pure. Allāh too loves those who cleanse and purify themselves. It is, therefore, only appropriate that both the body and the dress of the Muslim in his last journey, leading up to his meeting with Allāh, are in their best state of cleanliness and purity.

Chapter 14, 15. What Should Be Said At The Time Of Death

3115. It was narrated that Umm Salamah said: The Messenger of Allāh ﷺ said: “If you are in the presence of one who is dying, say good words, for the angels say *Āmin* to whatever you say.” When Abū Salamah died, I said: “O Messenger of Allāh, what should I say?” He said: “Say: *‘Allāhumaghfirlahu, wa a‘qibnā ‘uqbā ṣāliḥah* (O Allāh, forgive him and compensate us with something good in return).” She said: “And

(المعجم ١٣، ١٤) - بَابُ مَا يُسْتَحَبُّ مِنْ تَطْهِيرِ ثِيَابِ الْمَيِّتِ عِنْدَ الْمَوْتِ
(التحفة ١٨)

٣١١٤ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ عَنْ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ: أَنَّهُ لَمَّا حَضَرَهُ الْمَوْتُ دَعَا بِثِيَابٍ جَدِيدٍ فَلَبَسَهَا ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الْمَيِّتَ يُبْعَثُ فِي ثِيَابِهِ الَّتِي يَمُوتُ فِيهَا».

(المعجم ١٤، ١٥) - بَابُ مَا يُقَالُ عِنْدَ الْمَيِّتِ مِنَ الْكَلَامِ (التحفة ١٩)

٣١١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ عَنْ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا حَضَرْتُمْ الْمَيِّتَ فَقُولُوا خَيْرًا فَإِنَّ الْمَلَائِكَةَ يُؤْمِنُونَ عَلَيَّ مَا تَقُولُونَ»، فَلَمَّا مَاتَ أَبُو سَلَمَةَ، قُلْتُ: يَا رَسُولَ اللَّهِ مَا أَقُولُ؟ قَالَ: «قُولِي: اللَّهُمَّ اغْفِرْ لَهُ وَأَعْقِبْنَا عَقْبَى صَالِحَةً» قَالَتْ: فَأَعْقَبَنِي اللَّهُ تَعَالَى بِهِ مُحَمَّدًا ﷺ.

Allāh compensated me for him with Muḥammad ﷺ.” (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، الجنائز، باب ما يقال عند المريض والميت، ح: ٩١٩ من حديث الأعمش به.

Comments:

However high and mighty be a man’s aspirations and dreams, he cannot even think of the standards Allāh has set to recompense His chosen servants.

Chapter 15, 16. Prompting The Dying Person

(المعجم ١٥، ١٦) **بَابُ: فِي التَّلْقِينِ**

(التحفة ٢٠)

3116. It was narrated that Mu‘adh bin Jabal said: “The Messenger of Allāh ﷺ said: “The one whose last words are *Lā ilāha illallāh* will enter Paradise.” (*Ḥasan*)

٣١١٦ - حَدَّثَنَا مَالِكُ بْنُ عَبْدِ الْوَاحِدِ الْمِصْمَعِيُّ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي صَالِحُ بْنُ أَبِي عَرِيبٍ عَنْ كَثِيرِ بْنِ مُرَّةَ، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ آخِرَ كَلَامِهِ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ».

تخریج: [إسناده حسن] أخرجه أحمد: ٢٤٧/٥ عن أبي عاصم الضحاك بن مخلد به، وصححه الحاكم: ٣٥١/١، ٥٠٠ ووافقه الذهبي وللحديث شواهد عند ابن حبان، ح: ٧١٩ وغيره.

3117. It was narrated that Abū Sa‘eed Al-Khudrī said: “The Messenger of Allāh ﷺ said: ‘Prompt your dying ones to say *Lā ilāha illallāh*.’” (*Ṣaḥīḥ*)

٣١١٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرٌ: حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةَ: حَدَّثَنَا يَحْيَى بْنُ عُمَارَةَ قَالَ: سَمِعْتُ أَبَا سَعِيدِ الْخُدْرِيِّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَقِّنُوا مَوْتَاكُمْ قَوْلَ لَا إِلَهَ إِلَّا اللَّهُ».

تخریج: أخرجه مسلم، الجنائز، باب تلقين الموتى: لا إله إلا الله، ح: ٩١٦ من حديث بشر ابن المفضل به.

Comments:

The *Sunnah* of *Talqīn* (instruction or exhortation to utter) is to prompt the dying person to say *Lā ilāha illallāh*.

Chapter 16, 17. Closing the Eyes Of The Deceased

3118. It was narrated that Umm Salamah said: “The Messenger of Allāh ﷺ entered upon Abū Salamah and his eyes were fixed open, so he closed them. Some of his family cried aloud and he said: ‘Do not supplicate, but only for good things, for the angels say *Āmīn* to whatever you say.’ Then he said: ‘*Allāhumaghfir li abī Salamata warfa’ darajatahu fil-mahdiyyīna, wākhluṣhu fī ‘aqibihi fil-ghābirīna waghfirlana wa lahu. (Yā) Rabbal-‘ālamīn! Allāhumma! Iṣaḥ lahu fī qabrihi wa nawwir lahu fih* (O Allāh, forgive Abū Salamah and raise him in status among those who are guided, and take care of his family who are left behind, and forgive him and us, O Lord of the worlds. O Allāh, make his grave spacious for him and fill it with light).’” (*Ṣaḥīḥ*)

Abū Dāwud said: Closing the eyes of the deceased is to be done after the soul departs. I heard Muḥammad bin Muḥammad bin An-Nu‘mān Al-Muqṛī say: “I heard Abū Maisarah — a man who was devoted to worship — say: ‘I closed the eyes of Ja‘far Al-Mu‘allim — who was a man devoted to worship — when he was dying, and I saw him in my dream the night he died, saying: “The hardest thing for me was that you closed my eyes before I died.”’

(المعجم ١٦، ١٧) - بَابُ تَغْمِيضِ الْمَيِّتِ
(التحفة ٢١)

٣١١٨ - حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ حَبِيبٍ أَبُو مَرْوَانَ: حَدَّثَنَا أَبُو إِسْحَاقَ يَعْنِي الْفَرَارِيَّيَّ عَنْ خَالِدٍ، عَنْ أَبِي فَلَابَةَ، عَنْ قَيْصَةَ بْنِ ذُوَيْبٍ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: دَخَلَ رَسُولُ اللَّهِ ﷺ عَلَى أَبِي سَلَمَةَ وَقَدْ شَقَّ بَصْرَهُ فَأَغْمَضَهُ، فَصَيَّحَ نَاسٌ مِنْ أَهْلِهِ فَقَالَ: «لَا تَدْعُوا عَلَيَّ أَنْفُسِكُمْ إِلَّا بِخَيْرٍ، فَإِنَّ الْمَلَائِكَةَ يُؤْمِنُونَ عَلَيَّ مَا تَقُولُونَ»، ثُمَّ قَالَ: «اللَّهُمَّ! اغْفِرْ لِأَبِي سَلَمَةَ وَارْزُقْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ، وَاخْلُفْهُ فِي عَقِبِهِ فِي الْعَابِرِينَ وَاعْفِرْ لَنَا وَلَهُ، [يَا] رَبَّ الْعَالَمِينَ؛ اللَّهُمَّ؛ افْسَحْ لَهُ فِي قَبْرِهِ وَنَوِّرْ لَهُ فِيهِ».

قَالَ أَبُو دَاوُدَ: وَتَغْمِيضُ الْمَيِّتِ بَعْدَ خُرُوجِ الرُّوحِ؛ سَمِعْتُ مُحَمَّدَ بْنَ مُحَمَّدِ بْنِ النُّعْمَانَ الْمُقْرِيَّ قَالَ: سَمِعْتُ أَبَا مَيْسَرَةَ - رَجُلًا عَابِدًا - يَقُولُ: غَمَّضْتُ جَعْفَرًا الْمُعَلَّمَ - وَكَانَ رَجُلًا عَابِدًا - فِي حَالَةِ الْمَوْتِ، فَرَأَيْتُهُ فِي مَنَامِي لَيْلَةَ مَاتَ يَقُولُ: أَغْظَمُ مَا كَانَ عَلَيَّ تَغْمِيضُكَ لِي قَبْلَ أَنْ أَمُوتَ.

تخریج: أخرجه مسلم، الجنائز، باب: في إغماض الميت والدعاء له، إذا حضر، ح: ٩٢٠

من حديث أبي إسحاق الفزاري به * أثر جعفر المعلم: ضعيف، أبو ميسرة: مجهول الحال (تقريب).

Chapter 17,18. Saying *Inna Lillāhi Wa Inna Ilaihi Rāji'un* (Verily, To Allāh We Belong And Unto Him Is Our Return)

3119. It was narrated that Umm Salamah said: "The Messenger of Allāh ﷺ said: 'If one of you is afflicted with a calamity, let him say: *'Innā Lillāhi wa innā ilaihi rāji'un. Allāhumma! 'Indaka aḥtasibu muṣibatī fa'jurnī fihā wa abdī lī bihā khairan-minha* (Verily to Allāh we belong and unto Him is our return; O Allāh, I seek reward for my calamity with You, so reward me for it and compensate me with something better than it).'" (*Hasan*)

تخریج: [حسن] أخرجه أحمد: ۳۱۷/۶ والنسائي في الكبرى، ح: ۱۰۹۱۰ وعمل اليوم واللييلة، ح: ۱۰۷۱ من حديث حماد بن سلمة به وصححه الحاكم: ۱۷، ۱۶/۴ ووافقه الذهبي وللحديث شواهد عند مسلم، ح: ۹۱۸ وغيره.

Chapter 18, 19. Covering The Deceased

3120. It was narrated from 'Aishah that the Prophet ﷺ was covered with a *Hibarah* (striped Yemeni) cloth. (*Sahih*)

تخریج: أخرجه مسلم، الجنائز، باب تسجية الميت، ح: ۹۴۲ من حديث عبدالرزاق، والبخاري، اللباس، باب البرود والحبر والشملة، ح: ۵۸۱۴ من حديث الزهري به وهو في مسند أحمد: ۱۵۳/۶.

(المعجم ۱۷، ۱۸) بَابُ: فِي الاسْتِرْجَاعِ
(التحفة ۲۲)

۳۱۱۹ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ: أَخْبَرَنَا ثَابِتٌ عَنْ ابْنِ عُمَرَ بْنِ أَبِي سَلَمَةَ، عَنْ أَبِيهِ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَصَابَتْ أَحَدَكُمْ مُصِيبَةٌ فَلْيَقُلْ: إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، اللَّهُمَّ! عِنْدَكَ أَحْتَسِبُ مُصِيبَتِي فَأُجْرِنِي فِيهَا وَأَبْدِلْ لِي بِهَا خَيْرًا مِنْهَا».

(المعجم ۱۸، ۱۹) بَابُ: فِي الْمَيِّتِ
(التحفة ۲۳)

۳۱۲۰ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ سُجِّيَ فِي نَوْبِ جَبْرَةَ.

Chapter 19, 20. Reciting Qur'an For One Who Is Dying

3121. It was narrated that Ma'qil bin Yasār said: "The Messenger of Allāh ﷺ said: 'Recite *Yā Sīn* for your dying ones.'" (*Da'if*)

(المعجم ١٩، ٢٠) - بَابُ الْقِرَاءَةِ عِنْدَ

الْمَيِّتِ (التحفة ٢٤)

٣١٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ وَمُحَمَّدُ
ابْنُ مَكِّيٍّ الْمَرْوَزِيُّ الْمَعْنَى قَالَا: حَدَّثَنَا ابْنُ
الْمُبَارَكِ عَنْ سُلَيْمَانَ التَّمِيمِيِّ، عَنْ أَبِي عَثْمَانَ
- وَلَيْسَ بِالنَّهْدِيِّ - عَنْ أَبِيهِ، عَنْ مَعْقِلِ بْنِ
يَسَارٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَقْرَأُوا
﴿يُس﴾ عَلَى مَوْتَاكُمْ». وَهَذَا لَفْظُ ابْنِ
الْعَلَاءِ.

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الجنائز، باب ما جاء فيما يقال عند المريض إذا حضر، ح: ١٤٤٨ من حديث عبدالله بن المبارك به * أبو عثمان: مجهول الحال لم يوثقه غير ابن حبان وأبوه لا يعرف، والحديث ضعفه الدارقطني وله شاهد موقوف عند أحمد: ١٠٥/٤ وسنده ضعيف.

Comments:

The people around the deceased should close his eyes after his soul departs, and supplicate to Allāh on behalf of the deceased and his family, and completely cover his body. The narrations concerning the recitation of *Surah Yā Sīn* are not authentic. We should instead supplicate to Allāh to grant the deceased ease.

Chapter 20, 21. Sitting Down When Calamity Strikes

3122. It was narrated that 'Āishah said: "When Zaid bin Ḥārithah, Ja'far and 'Abdullāh bin Rawāḥah were killed, the Messenger of Allāh ﷺ sat in the *Masjid*, and grief could be seen in his face." And he narrated the story. (*Ṣaḥīḥ*)

(المعجم ٢٠، ٢١) - بَابُ الْجُلُوسِ عِنْدَ

الْمُصِيبَةِ (التحفة ٢٥)

٣١٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا
سُلَيْمَانُ بْنُ كَثِيرٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ
عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا قُتِلَ زَيْدُ بْنُ
حَارِثَةَ وَجَعْفَرٌ وَعَبْدُ اللَّهِ بْنُ رَوَاحَةَ جَلَسَ
رَسُولُ اللَّهِ ﷺ فِي الْمَسْجِدِ يُعْرِفُ فِي وَجْهِهِ
الْحُزْنَ. وَذَكَرَ الْقِصَّةَ.

تخريج: أخرجه البخاري، الجنائز، باب ما ينهى من النوح والبكاء والزجر عن ذلك، ح: ١٣٠٥ ومسلم، الجنائز، باب التشديد في النياحة، ح: ٩٣٥ من حديث يحيى بن سعيد الأنصاري به.

Comments:

It is a desirable act that the family, friends, and relatives of the deceased gather and sit together on this occasion. There is no requirement, however, that they sit only on the ground. They may sit on mats, cots, chairs and the like. To consider it something like a compulsory ritual to sit in waiting to receive condolences from the people for three days is improper; there is no injunction for this in the *Shari'ah*.

Chapter 21, 22. Offering Condolences

(المعجم ٢١، ٢٢) - بَابُ التَّعْزِيَةِ

(التحفة ٢٦)

3123. It was narrated that 'Abdullāh bin 'Amr bin Al-'Āṣ said: "One day, we buried a deceased person with the Messenger of Allāh ﷺ, and when we had finished, the Messenger of Allāh ﷺ came back, and we came back with him. When he drew near his door, he stopped, and we saw a woman coming (towards him)." He said: "I think he recognized her, and when she reached him, we saw that it was Fāṭimah. The Messenger of Allāh ﷺ said to her: 'What brought you out of your house, O Fāṭimah?' She said: 'I have come to the people of this house, O Messenger of Allāh, to pray for mercy for their deceased one, or to offer them condolences.' The Messenger of Allāh ﷺ said to her: 'Perhaps you reached *Al-Kuda* (the graveyard) with them?' She said: 'Allāh forbid! I heard you say what you said about it.' He said: 'If you had reached the graveyard with them,' and he spoke stern words concerning that." (Al-Mufaḍḍal — one of the narrators said) "I asked Rabī'ah about *Al-Kuda*, he said: 'The graves, as far as I reckon.'" (*Hasan*)

٣١٢٣ - حَدَّثَنَا يَزِيدُ بْنُ خَالِدٍ بْنِ عَبْدِ اللَّهِ
ابن مَوْهَبِ الْهَمْدَانِيِّ قَالَ: حَدَّثَنَا الْمُفَضَّلُ
عَنْ رَبِيعَةَ بْنِ سِنْفِ الْمَعَاوِرِيِّ عَنْ أَبِي
عَبْدِ الرَّحْمَنِ الْحُبَلِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو
ابن الْعَاصِ قَالَ: قَبَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ
[يَوْمًا] يَعْني مَيْتًا، فَلَمَّا فَرَعْنَا انصَرَفَ رَسُولُ
اللَّهِ ﷺ وَأَنْصَرَفْنَا مَعَهُ، فَلَمَّا حَادَى بَابَهُ
وَقَفَ، فَإِذَا نَحْنُ بِأَمْرَأَةٍ مُقْبِلَةٍ. قَالَ: أَظَنُّهُ
عَرَفَهَا، فَلَمَّا ذَهَبَتْ إِذَا هِيَ فَاطِمَةُ، فَقَالَ لَهَا
رَسُولُ اللَّهِ ﷺ: «مَا أَخْرَجَكَ يَا فَاطِمَةُ مِنْ
بَيْتِكَ؟» قَالَتْ: أَتَيْتُ بَارِسُوعَ اللَّهِ! أَهْلَ هَذَا
الْبَيْتِ فَرَحِمْتُ إِلَيْهِمْ مَيْتَهُمْ أَوْ عَزَّيْتُهُمْ بِهِ،
فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «فَلَعَلَّكَ بَلَغْتَ مَعَهُمُ
الْكُدَى؟» قَالَتْ: مَعَاذَ اللَّهِ!! وَقَدْ سَمِعْتُكَ
تَذَكُرُ فِيهَا مَا تَذَكُرُ. قَالَ: «لَوْ بَلَغْتَ مَعَهُمُ
الْكُدَى»، فَذَكَرَ تَشْدِيدًا فِي ذَلِكَ، فَسَأَلْتُ
رَبِيعَةَ عَنِ الْكُدَى فَقَالَ: الْقُبُورُ فِيمَا أَحْسَبُ.

تخريج: [إسناده حسن] أخرجه النسائي، الجنائز، باب النعي، ح: ١٨٨١ من حديث ربيعة ابن سيف به وصححه الحاكم على شرط الشيخين: ١/٣٧٣، ٣٧٤ ووافقه الذهبي * ربيعة بن سيف وثقه الجمهور وهو حسن الحديث.

Comments:

The *Hadith* seems to suggest that it is unlawful for women to visit the graveyards. Some scholars, however, suggest that the interdiction belongs to the early days of Islam when people in general were prevented from visiting graveyards. But once the Prophet ﷺ gave his permission to visit, the permission covered men as well as women.

Chapter 22, 23. Patience At The Time Of Calamity

3124. It was narrated that Anas said: “The Prophet of Allāh ﷺ came to a woman who was weeping for a son of hers, and said to her: ‘Have *Taqwā* of Allāh and be patient.’ She said: ‘What do you care about my calamity?’ It was said to her: ‘This is the Prophet ﷺ.’ She came to him, and she did not find any doorkeeper at his door, and she said: ‘O Messenger of Allāh, I did not recognize you.’ He said: ‘Patience is only when the calamity first strikes.’” (*Sahih*)

تخريج: أخرجه البخاري، الجنائز، باب قول الرجل للمرأة عند القبر: اصبري، ح: ١٢٥٢ ومسلم، الجنائز، باب: في الصبر على المصيبة عند الصدمة الأولى، ح: ٩٢٦ من حديث شعبة به.

Comments:

The great rewards for patience come only if the patience is observed from the onset of the affliction.

Chapter 23, 24. Weeping For The Deceased

3125. It was narrated from Usāmah bin Zaid that a daughter of the Messenger of Allāh ﷺ sent word to him, when Sa’d and I, and I think Ubayy, were with him,

(المعجم ٢٢، ٢٣) - بَابُ الصَّبْرِ عِنْدَ

الْمُصِيبَةِ (التحفة ٢٧)

٣١٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ ثَابِتٍ، عَنْ أَنَسِ قَالَ: أَتَى نَبِيَّ اللَّهِ ﷺ عَلَى امْرَأَةٍ تَبْكِي عَلَى صَبِيِّ لَهَا، فَقَالَ لَهَا: «اتَّقِي اللَّهَ وَاصْبِرِي»، فَقَالَتْ: وَمَا تُبَالِي أَنْتَ بِمُصِيبَتِي، فَقِيلَ لَهَا: هَذَا النَّبِيُّ ﷺ، فَأَتَتْهُ، فَلَمْ تَجِدْ عَلَى بَابِهِ بَوَّابِينَ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، لَمْ أَعْرِفْكَ، فَقَالَ: «إِنَّمَا الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى»، أَوْ «عِنْدَ أَوَّلِ صَدْمَةٍ».

(المعجم ٢٣، ٢٤) بَابُ: فِي الْبُكَاءِ عَلَى

الْمَيِّتِ (التحفة ٢٨)

٣١٢٥ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّلَبِيُّ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمِ الْأَحْوَلِ قَالَ: سَمِعْتُ أَبَا عُثْمَانَ عَنْ أُسَامَةَ بْنِ زَيْدٍ: أَنَّ ابْنَةَ لِرَسُولِ

(saying): “My son” or “daughter is dying; come to us.” He sent word to her, conveying his *Salām*, and he said: “Say: ‘*Lillāhi mā akhadha wa mā a’ta, wa kullu shai’in indahu ajal* (To Allāh belongs that which He takes and that which He gives, and everything has an appointed time with Him).’” She sent word adjuring him to come, so he went to her, and the child was placed in the lap of the Messenger of Allāh ﷺ, and his soul was rattling. The eyes of the Messenger of Allāh ﷺ overflowed with tears, and Sa’d said to him: “What is this?” He said: “This is compassion which Allāh places in the hearts of whomever He wills, and Allāh only shows mercy to the merciful among His slaves.” (*Ṣaḥīḥ*)

اللَّهُ ﷺ أَرْسَلَتْ إِلَيْهِ وَأَنَا مَعَهُ وَسَعِدْتُ وَأُحْسِبُ
أُبَيًّا أَنْ ابْنِي أَوْ ابْنَتِي قَدْ حَضَرَ فَأَشْهَدُنَا
فَأَرْسَلَ يُقْرِئُ السَّلَامَ فَقَالَ: «قُلْ: اللَّهُ مَا
أَخَذَ وَمَا أُعْطِيَ وَكُلُّ شَيْءٍ عِنْدَهُ إِلَى أَجَلٍ»
فَأَرْسَلَتْ تُقْسِمُ عَلَيْهِ، فَأَتَاهَا، فَوَضَعَ الصَّبِيَّ
فِي حِجْرِ رَسُولِ اللَّهِ ﷺ وَنَفْسُهُ تَقَعَّقِعُ،
فَقَاصَتْ عَيْنَا رَسُولِ اللَّهِ ﷺ، فَقَالَ لَهُ سَعْدٌ:
مَا هَذَا؟ قَالَ: «إِنَّهَا رَحْمَةٌ يَضُمُّهَا اللَّهُ فِي
قُلُوبِ مَنْ يَشَاءُ وَإِنَّمَا يَرْحَمُ اللَّهُ مِنْ عِبَادِهِ
الرُّحَمَاءَ».

تخریج: أخرجه البخاري، الجنائز، باب قول النبي ﷺ: "يعذب الميت ببعض بكاء أهله عليه"، ح: ١٢٨٤، ومسلم، الجنائز، باب البكاء على الميت، ح: ٩٢٣ من حديث عاصم الأحول . به .

Comments:

Tears upon a loved one's death, are natural. There is nothing wrong in it. It is rather a sign of mercy and the tenderness of the heart.

3126. It was narrated that Anas bin Mālik said: “The Messenger of Allāh ﷺ said: ‘Last night a son was born to me, and I have named him after my father, Ibrāhīm,’” and he narrated the *Ḥadīth*.

Anas said: “I saw him (i.e., Ibrāhīm) there in front of the Messenger of Allāh ﷺ at the point of death, and tears fell from the eyes of the Messenger of Allāh ﷺ, and he said: ‘The eyes weep and

٣١٢٦ - حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا
سُلَيْمَانُ بْنُ الْمُغْبِرَةِ عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ
أَنْسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«وُلِدَ لِي اللَّيْلَةَ غُلَامٌ فَسَمَيْتُهُ بِاسْمِ أَبِي،
إِبْرَاهِيمَ» فَذَكَرَ الْحَدِيثَ.

قَالَ أَنْسٌ: لَقَدْ رَأَيْتُهُ يَكِيدُ بِنَفْسِهِ بَيْنَ يَدَيْ
رَسُولِ اللَّهِ ﷺ، فَدَمَعَتْ عَيْنَا رَسُولِ اللَّهِ ﷺ
فَقَالَ: «تَدْمَعُ الْعَيْنُ وَيَحْزَنُ الْقَلْبُ، وَلَا

the heart grieves, but we do not say anything but that which pleases our Lord. Verily we are grieved at your departure, O Ibrāhīm.” (*Sahīh*)

نَقُولُ إِلَّا مَا يَرْضَى رَبُّنَا، إِنَّا بِكَ يَا إِبْرَاهِيمَ لَمَحْزُونُونَ.

تخریج: أخرجه مسلم، الفضائل، باب رحمته ﷺ الصبيان والعيال وتواضعه وفضل ذلك، ح: ۲۳۱۵ عن شيبان بن فروخ به وأصله عند البخاري، ح: ۱۳۰۳.

Chapter 24, 25. Wailing

(المعجم ۲۴، ۲۵) بَابُ: فِي النَّوْحِ
(التحفة ۲۹)

3127. It was narrated that Umm ‘Aṭīyah said: “The Messenger of Allāh ﷺ forbade us from wailing.” (*Sahīh*)

۳۱۲۷ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ أَبِي ثَيْبٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَانَا عَنِ النَّيَاحَةِ.

تخریج: أخرجه البخاري، الأحكام، باب بيعة النساء، ح: ۷۲۱۵ عن مسدد به مطولاً وله طريق آخر عند مسلم، ح: ۳۲/۹۳۶ عن حفصة به.

3128. It was narrated that Abū Sa‘eed Al-Khudrī said: “The Messenger of Allāh ﷺ cursed the woman who wails and the one who listens to her.” (*Da‘if*)

۳۱۲۸ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا مُحَمَّدُ بْنُ رَبِيعَةَ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ ابْنِ عَطِيَّةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ النَّايِحَةَ وَالْمُسْتَمِعَةَ.

تخریج: [إسناده ضعيف] أخرجه أحمد: ۶۵/۳ عن محمد بن ربيعة به * محمد بن الحسن ابن عطية العوفى وأبوه: ضعيفان، وجده: ضعيف مدلس، وللحديث شواهد ضعيفة عند البيهقي: ۶۳/۴ وغيره.

Comments:

1. The tradition is weak. Yet, the correct position in the light of other sound *Ahādīth* is that we are prohibited even to listen to other people’s bewailing, loud lamentation and mourning over the dead.
2. The Arabic term *Niyāhah* or *Nuwah* means lamenting and wailing loudly for the dead, or indulging in acts like pulling one’s hair, throwing dust over one’s head or tearing at one’s clothes, and so on. As for the crying itself, there is nothing blameworthy about it.

3129. It was narrated from ‘Urwah, from his father, from Ibn ‘Umar

۳۱۲۹ - حَدَّثَنَا هَتَّادُ بْنُ السَّرِيِّ عَنْ عَبْدِ

that he said: "The Messenger of Allāh ﷺ said: 'The deceased is tormented because of his family's weeping for him.'" That was mentioned to 'Āishah and she said: "Do you mean Ibn 'Umar narrated that? All that happened is that the Prophet ﷺ passed by a grave and said: 'The occupant of this (grave) is being tormented and his family is weeping for him.'" Then she recited: 'And no bearer of burdens shall bear another's burden.'^[1] He (the author said) — from Abū Mu'āwiyah (in his narration): "(He passed) by the grave of a Jew." (*Sahīh*)

وَأَبِي مُعَاوِيَةَ الْمَعْنَى، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ»، فَذَكَرَ ذَلِكَ لِعَائِشَةَ فَقَالَتْ: وَهَلْ تَعْنِي ابْنِ عُمَرَ، إِنَّمَا مَرَّ النَّبِيُّ ﷺ عَلَى قَبْرِ فَقَالَ: «إِنَّ صَاحِبَ هَذَا لَيُعَذَّبُ وَأَهْلُهُ يَبْكُونَ عَلَيْهِ»، ثُمَّ قَرَأَتْ ﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى﴾ [فاطر: ١٨] قَالَ عَنْ أَبِي مُعَاوِيَةَ: عَلَى قَبْرِ يَهُودِيٍّ.

تخريج: أخرجه البخاري، المغازي، باب قتل أبي جهل، ح: ٣٩٨٠، ٣٩٨١ من حديث عبدة به، ورواه مسلم، ح: ٩٣٢ والبخاري، ح: ٣٩٧٩ من طريق آخر عن هشام به.

Comments:

If the deceased person is a disbeliever, or even the sort of Muslim that has left a will for the family to wail for him after his death, he will be punished for the act. Punishing under these circumstances does not go against the meaning of the quoted Verse. In case he disliked any such act and had commanded his people not to do it, but they did it anyway, the deceased person will be exempt from all blame and punishment.

3130. It was narrated that Yazīd bin Aws said: "I entered upon Abū Mūsā as he was dying, and his wife began to weep, or was about to weep. Abū Mūsā said to her: 'Did you not hear what the Messenger of Allāh ﷺ said?' She said: 'Yes.'" Then she fell silent. When Abū Mūsā died, Yazīd said: "I met his wife and said to her: 'What did Abū Mūsā mean when he said to you: 'Did you not hear what the

٣١٣٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ يَزِيدَ بْنِ أَوْسٍ قَالَ: دَخَلْتُ عَلَى أَبِي مُوسَى وَهُوَ نَقِيلٌ، فَذَهَبَتْ امْرَأَتُهُ لِتَبْكِي أَوْ تَهْمَّ بِهِ، فَقَالَ لَهَا أَبُو مُوسَى: أَمَا سَمِعْتِ مَا قَالَ رَسُولُ اللَّهِ ﷺ؟ قَالَتْ: بَلَى، قَالَ: فَسَكَتَتْ، قَالَ: فَلَمَّا مَاتَ أَبُو مُوسَى قَالَ يَزِيدُ: لَقِيتُ الْمَرْأَةَ فَقُلْتُ لَهَا: [مَا] قَوْلُ أَبِي مُوسَى لَكَ،

[1] *Fātir* 35:18.

Messenger of Allāh ﷺ said?" Then you fell silent?' She said: 'The Messenger of Allāh ﷺ said: "He is not one of us who shaves his head, or shouts or tears his garment (at the time of calamity)." (*Sahih*)

أَمَّا سَمِعْتِ مَا قَالَ رَسُولُ اللَّهِ ﷺ، ثُمَّ سَكَتِ؟ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَّا مَنْ حَلَقَ وَمَنْ سَلَقَ وَمَنْ حَرَاقَ».

تخريج: [صحيح] أخرجه النسائي، الجنائز، باب شق الجيوب، ح: ١٨٦٦، ١٨٦٧ من حديث منصور * إبراهيم النخعي: مدلس ويزيد بن أوس: مجهول الحال فالسند ضعيف، وللحديث شواهد عند البخاري، ح: ١٢٩٦ مسلم، ح: ١٠٤ وغيرهما.

3131. Asīd bin Abī Asīd narrated that one of the women who pledged allegiance (to the Prophet ﷺ) said: "One of the covenants that the Messenger of Allāh ﷺ took from us, and that we swore not to disobey him in, was that we would not scratch our faces, or wail, or tear our garments, or dishevel our hair." (*Hasan*)

٣١٣١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حُمَيْدُ بْنُ الْأَسْوَدِ: حَدَّثَنَا الْحَجَّاجُ، عَامِلُ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَلَى الرَّبَذَةِ قَالَ: حَدَّثَنِي أُسَيْدُ بْنُ أَبِي أُسَيْدٍ عَنْ امْرَأَةٍ مِنَ الْمُبَايَعَاتِ قَالَتْ: كَانَ فِيمَا أَخَذَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ فِي الْمَعْرُوفِ الَّذِي أَخَذَ عَلَيْنَا أَنْ لَا نَعْصِيهِ فِيهِ: أَنْ لَا نَحْمِشَ وَجْهَهَا وَلَا نَدْعُو وَيْلًا، وَلَا نُشَقَّ جَيْبًا، وَلَا نُتَشَّرَ شَعْرًا.

تخريج: [إسناده حسن] أخرجه البيهقي: ٦٤/٤ من حديث أبي داود به، وحسنه النووي في رياض الصالحين، ح: ١٦٦٧.

Chapter 25, 26. Preparing Food For The Family Of The Deceased

(المعجم ٢٥، ٢٦) - بَابُ صَنْعَةِ الطَّعَامِ لِأَهْلِ الْمَيِّتِ (التحفة ٣٠)

3132. It was narrated that 'Abdullāh bin Ja'far said: "The Messenger of Allāh ﷺ said: 'Prepare food for the family of Ja'far, for there has come to them that which is preoccupying them.'" (*Hasan*)

٣١٣٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي جَعْفَرُ بْنُ خَالِدٍ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ ابْنِ جَعْفَرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اصْنَعُوا لِأَلِ جَعْفَرٍ طَعَامًا فَإِنَّهُ قَدْ آتَاهُمْ أَمْرٌ يَشْغَلُهُمْ».

تخريج: [إسناده حسن] أخرجه الترمذي، الجنائز، باب ما جاء في الطعام يصنع لأهل الميت، ح: ٩٩٨ وابن ماجه، ح: ١٦١٠ من حديث سفيان بن عيينة به، وقال الترمذي: "حسن صحيح" وصححه الحاكم: ٣٧٢/١ ووافقه الذهبي.

Chapter 26, 27. Should The Martyr Be Washed?

(المعجم ٢٦، ٢٧) بَابُ: فِي الشَّهِيدِ
يُعَسَّلُ؟ (التحفة ٣١)

3133. It was narrated that Jābir said: “A man was shot with an arrow in his chest or throat and he died. He was shrouded in his clothes as he was.” He said: “And we were with the Messenger of Allāh ﷺ.” (*Da'if*)

٣١٣٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا مَعْنُ بْنُ عِيسَى؛ ح: وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمَرَ الْجُشَمِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: رُمِيَ رَجُلٌ بِسَهْمٍ فِي صَدْرِهِ أَوْ فِي حَلْقِهِ فَمَاتَ فَأُدْرَجَ فِي ثِيَابِهِ كَمَا هُوَ. قَالَ: وَنَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ.

تخريج: [إسناده ضعيف] أخرجه ابن عبد البر في التمهيد: ٢٤٤/٢٤ من حديث أبي داود به، وأحمد: ٣/٣٦٧ من حديث إبراهيم بن طهمان به وصححه ابن الملقن في تحفة المحتاج، ح: ٨١٢ * أبو الزبير عنن وللحديث شواهد.

3134. It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ ordered that the weapons, shields and furs^[1] of the slain of Uḥud be removed, and that they be buried with their blood on their garments.” (*Da'if*)

٣١٣٤ - حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ وَعِيسَى بْنُ يُونُسَ [الطَّرُوسِيُّ] قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ بِقَتْلِ أَحَدٍ أَنْ يُنَزَعَ عَنْهُمْ الْحَدِيدُ وَالْجُلُودُ، وَأَنْ يُدْفَنُوا بِدِمَائِهِمْ وَثِيَابِهِمْ. [وَهَذَا لَفْظُ زِيَادٍ].

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الجنائز، باب ما جاء في الصلاة على الشهداء ودفنهم، ح: ١٥١٥ من حديث علي بن عاصم به وهو ممن تكلم فيه وعطاء بن السائب اختلط.

3135. It was narrated from Anas bin Mālik that the martyrs of Uḥud were not washed, and they were buried with their blood, and the funeral prayer was not performed for them. (*Hasan*)

٣١٣٥ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ؛ ح: وَحَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ - وَهَذَا لَفْظُهُ - قَالَ: أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدِ اللَّيْثِيِّ أَنَّ ابْنَ

[1] *Al-Julūd* plural of *Jild*, meaning an animal skin that is tanned or a fur or pelt, etc. It is possible that it means leather protective gear for battle, for which reason it was translated as “armour” in our translation of *Ibn Mājah* (no. 1515).

شَهَابٍ أَخْبَرَهُ أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُمْ: أَنَّ شُهَدَاءَ أَحَدٍ لَمْ يُعَسَّلُوا وَدُفِنُوا بِدِمَائِهِمْ وَلَمْ يُصَلَّ عَلَيْهِمْ.

تخریج: [إسناده حسن] أخرجه الحاكم: ۱/۳۶۵، ۳۶۶ من حديث أسامة بن زيد به وصححه على شرط مسلم ووافقه الذهبي، انظر، ح: ۳۱۳۸.

Comments:

As proven from some of the previous *Ahādīth*, the correct position with regard to the person martyred in *Jihād* is that he be buried unwashed, with the very blood and clothes in which he was martyred. Some of the *Ahādīth* also affirm the holding of the funeral prayer for him.

3136. (Another chain) from Anas bin Mālik who said that the Messenger of Allāh ﷺ passed by Ḥamzah, who had been mutilated, and said: “Were it not that Ṣafīyah would be grieved, I would have left him for the scavengers to eat, so that he would be resurrected from their bellies.” Shrouds were few and the slain were many, so one or two, or three men, were shrouded in a single cloth.

Qutaibah (one of the narrators) added: “Then they were buried in a single grave, and the Messenger of Allāh ﷺ would ask: ‘Which of them knew more Qur’ān?’ Then he would place him closer to the *Qiblah*.” (*Da‘if*)

۳۱۳۶ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ يَعْنِي ابْنَ الْحُبَابِ؛ ح: وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو صَفْوَانَ يَعْنِي الْمَرَوَائِيَّ، عَنْ أُسَامَةَ، عَنِ الرَّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ الْمَعْنِي: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ عَلَى حَمْزَةَ وَقَدْ مَثَلَ بِهِ فَقَالَ: «لَوْلَا أَنْ تَجِدَ صَفِيَّةُ فِي نَفْسِهَا لَتَرَكْتُهُ حَتَّى تَأْكُلَهُ الْعَافِيَةُ، حَتَّى يُحَسَّرَ مِنْ بُطُونِهَا»، وَقَلَّتِ النَّبَابُ وَكَثُرَتِ الْقَتْلَى فَكَانَ الرَّجُلُ وَالرَّجُلَانِ وَالثَّلَاثَةُ يُكْفَنُونَ فِي النَّوْبِ الْوَاحِدِ.

زَادَ قُتَيْبَةُ: ثُمَّ يُدْفَنُونَ فِي قَبْرِ وَاحِدٍ، فَكَانَ رَسُولُ اللَّهِ ﷺ يَسْأَلُ: «أَيُّهُمْ أَكْثَرَ قُرْآنًا» فَيَقْدِمُهُ إِلَى الْقِبْلَةِ.

تخریج: [إسناده ضعيف] أخرجه الترمذي، الجنائز، باب ما جاء في قتل أحد وذكر حمزة، ح: ۱۰۱۶ عن قتيبة بن سعيد به وقال: "حسن غريب" وصححه الحاكم: ۳/۱۹۶ ووافقه الذهبي * الزهري عنعن.

3137. (Another chain) from Anas who said that the Prophet ﷺ passed by Ḥamzah when he had been mutilated, and he did not perform the funeral payer for any

۳۱۳۷ - حَدَّثَنَا عَبَّاسُ الْعَنْبَرِيُّ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا أُسَامَةُ عَنِ الرَّهْرِيِّ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ مَرَّ بِحَمْزَةَ

of the martyrs except him. (*Hasan*)

وَقَدْ مُتَّلَّ بِهِ، وَلَمْ يُصَلَّ عَلَى أَحَدٍ مِنَ الشَّهَدَاءِ غَيْرِهِ.

تخريج: [حسن] أخرجه الطحاوي في معاني الآثار: ١/٥٠٢ من حديث عثمان بن عمر به، وللحديث شواهد عنده: ١/٥٠٣ وعند غيره * أسامة هو ابن زيد اللبي، وشيخه صرح بالسماع عند الطحاوي في رواية أخرى.

3138. It was narrated from Laith, from Ibn Shihāb, from ‘Abdur-Rahmān bin Ka’b bin Mālik that Jābir bin ‘Abdullāh informed him, that the Messenger of Allāh ﷺ would put two of the slain of Uḥud together, and he would say: “Which of them had learned more Qur’ān?” If one of them was pointed out to him, he would put him into the *Laḥd* (niche) first. And he said: “I shall be a witness for them on the Day of Resurrection.” And he ordered they they be buried with their blood, and not washed. (*Sahih*)

٣١٣٨ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَيَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبٍ أَنَّ اللَّيْثَ حَدَّثَهُمْ عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبِ بْنِ مَالِكٍ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلَى أُحُدٍ وَيَقُولُ: «أَيُّهُمَا أَكْثَرَ اخْتِذَاً لِقُرْآنٍ؟» فَإِذَا أُشِيرَ لَهُ إِلَى أَحَدِهِمَا قَدَّمَهُ فِي اللَّحْدِ، فَقَالَ: «أَنَا شَهِيدٌ عَلَى هَؤُلَاءِ يَوْمَ الْقِيَامَةِ» وَأَمَرَ بِدَفْنِهِمْ بِدِمَائِهِمْ وَلَمْ يُغْسَلْهُمْ.

تخريج: أخرجه البخاري، الجنائز، باب الصلاة على الشهيد، ح: ١٣٤٣ من حديث الليث ابن سعد به.

3139. (Another chain) from Laith, with this *Hadith*, with its meaning (similar to no 3138), he said: “He put two of the slain of Uḥud together in a single cloth.” (*Sahih*)

٣١٣٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ عَنِ اللَّيْثِ بِهَذَا الْحَدِيثِ بِمَعْنَاهُ قَالَ: يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلَى أُحُدٍ فِي ثَوْبٍ وَاحِدٍ.

تخريج: [صحيح] انظر الحديث السابق.

Chapter 27, 28. Covering The Deceased When Washing Him

(المعجم ٢٧، ٢٨) بَابُ: فِي سِتْرِ الْمَيِّتِ عِنْدَ غُسْلِهِ (التحفة ٣٢)

3140. It was narrated from ‘Alī that the Prophet ﷺ said: “Do not uncover your thigh and do not look

٣١٤٠ - حَدَّثَنَا عَلِيُّ بْنُ سَهْلٍ الرَّمْلِيُّ: حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ قَالَ: أُخْبِرْتُ

at the thigh of anyone, living or dead.” (*Da'if*)

عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيِّ بْنِ النَّبِيِّ ﷺ قَالَ: «لَا تُرِزُ فَخِذَكَ وَلَا تَنْظُرَ إِلَى فَخِذِ حَيٍّ وَلَا مَيِّتٍ».

تخریج: [إسناده ضعيف جداً] أخرجه ابن ماجه، الجنائز، باب ما جاء في غسل الميت، ح: ١٤٦٠ من حديث ابن جريج به وانظر، ح: ٤٠١٥ * حبيب بن أبي ثابت عن عنن والواسطة بينه وبين عاصم: عمرو بن خالد الواسطي وهو متهم بالكذب متروك.

3141. Yahyā bin ‘Abbād narrated that his father ‘Abbād bin ‘Abdullāh bin Az-Zubair said: “I heard ‘Āishah say: ‘When they wanted to wash the Prophet ﷺ, they said: “By Allāh, we do not know whether we should remove the garments of the Messenger of Allāh ﷺ, as we remove the garments from our own deceased, or wash him with his garments on him.” When they differed, Allāh caused them to sleep until there was no man among them whose chin was not on his chest. Then a voice came to them from the corner of the house, and they did not know who it was, telling them to wash the Messenger of Allāh ﷺ with his garments on him. So they washed him, and he was wearing his *Qamīṣ*. They poured the water over the *Qamīṣ* and rubbed him with the *Qamīṣ*, not their hands.’ ‘Āishah used to say: ‘If I had known beforehand what I know now, no one but his wives would have washed him.’” (*Hasan*)

٣١٤١ - حَدَّثَنَا الثَّقَلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي يَحْيَى بْنُ عَبَّادٍ عَنْ أَبِيهِ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَالَ: سَمِعْتُ عَائِشَةَ تَقُولُ: لَمَّا أَرَادُوا غَسَلَ النَّبِيَّ ﷺ قَالُوا: وَاللَّهِ؛ مَا نَدْرِي أَنْجَرِدُ رَسُولَ اللَّهِ ﷺ مِنْ ثِيَابِهِ كَمَا نَجَرِدُ مَوْتَانَا أَمْ نَغْسِلُهُ وَعَلَيْهِ ثِيَابُهُ، فَلَمَّا اخْتَلَفُوا أَلْقَى اللَّهُ عَلَيْهِمُ النَّوْمَ حَتَّى مَا مِنْهُمْ رَجُلٌ إِلَّا وَدَفَنَهُ فِي صَدْرِهِ، ثُمَّ كَلَّمَهُمْ مَكَلِّمٌ مِنْ نَاحِيَةِ الْبَيْتِ لَا يَدْرُونَ مَنْ هُوَ: أَنْ اغْسِلُوا النَّبِيَّ ﷺ وَعَلَيْهِ ثِيَابُهُ، فَقَامُوا إِلَى رَسُولِ اللَّهِ ﷺ فَغَسَلُوهُ وَعَلَيْهِ قَمِيصُهُ يَصُونَ الْمَاءَ فَوْقَ الْقَمِيصِ وَيَذْلُكُونَهُ بِالْقَمِيصِ دُونَ أَيْدِيهِمْ، وَكَانَتْ عَائِشَةُ تَقُولُ: لَوْ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا غَسَلَهُ إِلَّا نِسَاؤُهُ.

تخریج: [إسناده حسن] أخرجه ابن ماجه، الجنائز، باب ما جاء في غسل الرجل امرأته وغسل المرأة زوجها، ح: ١٤٦٤ من حديث محمد بن إسحاق به مختصراً، وصححه البوصيري وابن حبان، ح: ٢١٥٦، ٢١٥٧ وابن الجارود، ح: ٥١٧ والحاكم على شرط مسلم: ٥٩/٣ ووافقه

الذهبي وحسنه ابن الملقن في تحفة المحتاج، ح: ٧٦٨ وصححه البيهقي في الدلائل: ٧/ ٢٤٢.

Comments:

1. It is not allowed to unveil or expose the entire body of the deceased when washing him or her. We are commanded to cover the concealable parts of the body of the deceased.
2. It is permissible for the husband to wash his wife, and for the wife to wash her husband.

Chapter 28, 29. How The Deceased Is To Be Washed

(المعجم ٢٨، ٢٩) بَابُ: كَيْفَ غُسْلُ

الْمَيِّتِ (التحفة ٣٣)

3142. It was narrated from Muḥammad bin Sirīn, from Umm ‘Aṭīyah, that she said: “The Messenger of Allāh ﷺ entered upon us when his daughter died and said: ‘Wash her three or five times, or more than that, if you see fit, with water and lote leaves, and put camphor (in the water) the last time, or a little camphor. And when you have finished, call me.’ When we had finished, we called him, and he gave us his *Haqwa* and said: Put it next to her body.”

(*Sahih*)

(Abū Dāwud) said: Mālik said: “Meaning his *Izār*”^[1] and Musad-dad did not say: “entered upon us.”

٣١٤٢ - حَدَّثَنَا الْمُعَنَّبِيُّ عَنْ مَالِكٍ؛ ح: وَحَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ الْمَعْنِيُّ عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ حِينَ تُوُفِّيَتْ ابْنَتُهُ فَقَالَ: «اغْسِلْنَهَا ثَلَاثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتَ ذَلِكَ بِمَاءٍ وَسِدْرٍ وَاجْعَلْنَ فِي الْأَجْرَةِ كَأُفُورًا أَوْ شَيْئًا مِنْ كَأُفُورٍ، فَإِذَا فَرَعْتَنَ فَأَذِّنِي»، فَلَمَّا فَرَعْنَا أَدْنَاهُ، فَأَعْطَانَا حَقْوَهُ، فَقَالَ: «أَشْعِرْنَهَا إِيَّاهُ».

قَالَ [أَبُو دَاوُدَ] عَنْ مَالِكٍ: تَعْنِي إِزَارَهُ وَلَمْ يَقُلْ مُسَدَّدٌ: دَخَلَ عَلَيْنَا.

تخریج: أخرجه البخاري، الجنائز، باب غسل الميت ووضوئه بالماء والسدر، ح: ١٢٥٣ ومسلم، الجنائز، باب: في غسل الميت، ح: ٩٣٩ من حديث مالك به وهو في الموطأ (يحيى): ١/ ٢٢٢.

Comments:

1. It is a *Sunnah* to wash the deceased person at least thrice. If considered necessary, he may even be washed five times or more.
2. It is preferable to put some leaves of a lote tree while boiling the water for washing the dead. It is, likewise, desirable to put some camphor in the water in the last phase of washing.

[1] That is, explaining the meaning of the word *Haqwa*, also pronounced *Hiqā*’ see no. 3156.

3143. (Another chain) from Muḥammad bin Sīrīn, from his sister Ḥaḥṣah, from Umm ‘Aṭīyyah, who said: "...And we braided her hair in three braids." (*Ṣaḥīḥ*)

٣١٤٣ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ وَابُو كَامِلٍ بِمَعْنَى الْإِسْنَادِ أَنَّ يَزِيدَ بْنَ زُرَيْعٍ حَدَّثَهُمْ قَالَ: حَدَّثَنَا أُيُوبُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ حَفْصَةَ أُخْتِهِ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: مَشَطْنَاهَا ثَلَاثَةَ قُرُونٍ.

تخریج: أخرجه مسلم، الجنائز، باب: في غسل الميت، ح: ٩٣٩ من حديث يزيد بن زريع به.

3144. It was narrated from Ayyūb, from Ḥaḥṣah bint Sīrīn, from Umm ‘Aṭīyyah, who said: "We braided her hair in three braids, and put them behind her, one from the front and two from the sides." (*Ṣaḥīḥ*)

٣١٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا هِشَامٌ عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: وَصَفَرْنَا رَأْسَهَا ثَلَاثَةَ قُرُونٍ ثُمَّ أَلْقَيْنَاهَا خَلْفَهَا مُقَدَّمٌ رَأْسَهَا وَقَرْنَيْهَا.

تخریج: أخرجه البخاري، الجنائز، باب: يلقي شعر المرأة خلفها، ح: ١٢٦٣ ومسلم، الجنائز، باب: في غسل الميت، ح: ٩٣٩ من حديث هشام بن حسان به.

3145. It was narrated from Khālid, from Ḥaḥṣah bint Sīrīn, from Umm ‘Aṭīyyah that the Messenger of Allāh ﷺ said to them, concerning washing his daughter: "Start on her right side, and the places of *Wuḍū’*." (*Ṣaḥīḥ*)

٣١٤٥ - حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا خَالِدٌ عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهْنُ فِي غَسْلِ ابْنَتِي: «أَبْدَأَنَّ بِمِيَامِنِهَا وَمَوَاضِعِ الْوُضُوءِ مِنْهَا».

تخریج: أخرجه البخاري، الوضوء، باب التيمن من الوضوء والغسل، ح: ١٦٧ ومسلم، الجنائز، باب: في غسل الميت، ح: ٤٣/٩٣٩ من حديث إسماعيل ابن عليه به.

3146. (Another chain) from Ayyūb, from Muḥammad, from Umm ‘Aṭīyyah, with the meaning of the *Ḥadīth* of Mālik (no. 3142).

In the *Ḥadīth* of Ḥaḥṣah from Umm ‘Aṭīyyah, which is similar, he added: "Or seven, or more than that if you see fit." (*Ṣaḥīḥ*)

٣١٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا حَمَادٌ عَنْ أُيُوبَ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ بِمَعْنَى حَدِيثِ مَالِكٍ. زَادَ فِي حَدِيثِ حَفْصَةَ عَنْ أُمِّ عَطِيَّةَ بِنَحْوِ هَذَا. وَزَادَتْ فِيهِ: «أَوْ سَبْعًا أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتُنَّ ذَلِكَ».

تخریج: [صحيح]، انظر، ح: ٣١٤٢.

Comments:

It is extremely important to know the rules of washing the deceased.

3147. (Another chain) from Muḥammad bin Sīrīn that he learned how to wash the deceased from Umm ‘Aṭīyyah. He washed with lotus leaves twice, and the third time with water and camphor. (*Da‘īf*)

٣١٤٧ - حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ: أَنَّهُ كَانَ يَأْخُذُ الْعُغْسَلَ عَنْ أُمَّ عَطِيَّةَ، يَغْسِلُ بِالسَّدْرِ مَرَّتَيْنِ وَالثَّلَاثَةَ بِالْمَاءِ وَالْكَافُورِ.

تخريج: [إسناده ضعيف] انظر، ح: ٣١٤٢ وأخرجه البيهقي: ٣/٣٨٩ من حديث أبي داود به * قتادة عنن، ح: ٣١٤٢ يعني عنه.

Chapter 29, 30. About Shrouding

(المعجم ٢٩، ٣٠) بَابُ فِي الْكَفَنِ
(التحفة ٣٤)

3148. It was narrated from Abū Az-Zubair, that he heard Jābir bin ‘Abdullāh narrating from the Prophet ﷺ, that he gave a *Khuṭbah* one day and mentioned one of his Companions who had died, and had been shrouded in cloth of poor quality, and buried at night. The Prophet ﷺ said that no man should be buried at night before the funeral prayer had been performed for him, except if one was forced to do that. And the Prophet ﷺ said: “When one of you shrouds his brother, let him use a shroud of good quality.” (*Ṣaḥīh*)

٣١٤٨ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ أَنَّهُ خَطَبَ يَوْمًا فَذَكَرَ رَجُلًا مِنْ أَصْحَابِهِ فُيْضَ فَكَفَّنَ فِي كَفَنِ غَيْرِ طَائِلٍ وَقَبِرَ لَيْلًا فَزَجَرَ النَّبِيُّ ﷺ أَنْ يُقْبَرَ الرَّجُلُ بِاللَّيْلِ حَتَّى يُصَلَّى عَلَيْهِ إِلَّا أَنْ يَضْطَرَّ إِنْسَانٌ إِلَى ذَلِكَ، وَقَالَ النَّبِيُّ ﷺ: «إِذَا كَفَّنَ أَحَدُكُمْ أَحَاهُ فَلْيُحْسِنْ كَفَنَهُ».

تخريج: أخرجه مسلم، الجنائز، باب: في تحسين كفن الميت، ح: ٩٤٣ من حديث ابن جريج به وهو في مسند أحمد: ٣/٢٩٥.

Comments:

It does not mean giving an expensive shroud, but only a simple, neat and clean shroud.

3149. It was narrated from Al-Qāsim bin Muḥammad, from ‘Āishah who said: “The Messenger of Allāh ﷺ was shrouded in a *Hibarah* (striped Yemeni) cloth, then it was removed.” (*Ṣaḥīḥ*)

٣١٤٩ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنَا الزُّهْرِيُّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ عَائِشَةَ قَالَتْ: أُدْرِجَ رَسُولُ اللَّهِ ﷺ فِي ثَوْبٍ جِبْرَةَ ثُمَّ أُخْرِعَ عَنْهُ.

تخريج: [صحيح] أخرجه البيهقي في دلائل النبوة: ٢٤٨/٧ من حديث أبي داود به، وهو في مسند أحمد: ١٦١/٦ وله شاهد عند مسلم، ح: ٩٤١.

3150. It was narrated from Wahab, meaning Ibn Munabbih, from Jābir who said: “I heard the Messenger of Allāh ﷺ say: ‘If one of you dies and can afford it, let him be shrouded in a *Hibarah* (striped Yemeni) cloth.’” (*Ḥasan*)

٣١٥٠ - حَدَّثَنَا أَحْسَنُ بْنُ الصَّبَّاحِ الْبِرَّاءُ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عَبْدِ الْكَرِيمِ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَقِيلٍ عَنِ ابْنِ مَعْقِلٍ عَنْ أَبِيهِ، عَنْ وَهْبٍ يَعْنِي ابْنَ مُنَبِّهٍ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا تُوُفِّيَ أَحَدُكُمْ فَوَجَدَ شَيْئًا فَلْيُكْفَنَّ فِي ثَوْبٍ جِبْرَةَ».

تخريج: [إسناده حسن] أخرجه البيهقي في السنن الكبرى: ٤٠٣/٣ من حديث أبي داود به، وحسنه الحافظ ابن حجر في التلخيص الحبير: ١٠٨/٢ وللحديث شاهد عند أحمد: ٣/٣١٩.

3151. It was narrated from Hishām who said: “My father informed me, he said: “Āishah informed me, saying: The Messenger of Allāh ﷺ was shrouded in three pieces of white Yemeni cloth, among which there was no *Qamiṣ* nor *‘Imāmah*.””^[1] (*Ṣaḥīḥ*)

٣١٥١ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي أَبِي قَالَ: أَخْبَرْتَنِي عَائِشَةُ قَالَتْ: كَفَّنَ رَسُولُ اللَّهِ ﷺ فِي ثَلَاثَةِ أَثْوَابٍ بَيَاضٍ لَيْسَ فِيهَا قَمِيصٌ وَلَا عِمَامَةٌ.

تخريج: أخرجه البخاري، الجنائز، باب الكفن بغير قميص، ح: ١٢٧٢ من حديث يحيى القطان ومسلم، الجنائز، باب: في كفن الميت، ح: ٩٤١ من حديث هشام بن عروة به.

3152. (Another chain) from Hishām bin ‘Urwah, from his father from ‘Āishah (similar to no. 3151). He added: “Of cotton.”

٣١٥٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ

[1] Meaning, headcover or turban, or the like.

Their saying “In two pieces of cloth and a *Hibarah Burd*” was mentioned to ‘Aishah and she said: “The *Burd* was brought, but they gave it back, and did not shroud him in it.” (*Sahih*)

عَائِشَةَ مِثْلَهُ. زَادَ: مِنْ كُرْسُفٍ قَالَ: فَذَكَرَ لِعَائِشَةَ قَوْلَهُمْ: «فِي ثَوْبَيْنِ وَبُرْدٍ حَبْرَةَ» فَقَالَتْ: قَدْ أُبِي بِالْبُرْدِ، وَلَكِنَّهُمْ رَدُّوهُ وَلَمْ يَكْفُوهُ فِيهِ.

تخريج: [صحيح] انظر الحديث السابق ورواه مسلم من حديث حفص به .

3153. It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ was shrouded in three pieces of Najrānī cloth, the two pieces of the *Hullah* and his *Qamiṣ* that he died in.” (*Da‘īf*)

Abū Dāwud said: ‘Uthmān (one of the narrators) said: “In three pieces of cloth: ‘A red *Hullah* and his *Qamiṣ* that he had died in.”

٣١٥٣ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَعُثْمَانُ ابْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ يَزِيدَ يَعْنِي ابْنَ أَبِي زَيْدٍ، عَنْ مِقْسَمٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كُفِّنَ رَسُولُ اللَّهِ ﷺ فِي ثَلَاثَةِ أَثْوَابٍ نَجْرَانِيَّةٍ: الْحُلَّةُ: ثَوْبَانِ، وَقَمِيصُهُ الَّذِي مَاتَ فِيهِ.

قَالَ أَبُو دَاوُدَ: قَالَ عُثْمَانُ: فِي ثَلَاثَةِ أَثْوَابٍ، حُلَّةٍ حَمْرَاءَ، وَقَمِيصِهِ الَّذِي مَاتَ فِيهِ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٤٠٠/٣ من حديث أبي داود به، وهو في مسند أحمد: ٢٢٢/١ وللحديث لون آخر عند ابن ماجه، ح: ١٤٧١ * يزيد بن أبي زياد: ضعيف اختلط وللحديث شواهد ضعيفة في التلخيص الحبير: ١٠٨/٢ .

Chapter 30, 31. It Is Disliked To Be Extravagant In Shrouding

3154. It was narrated that ‘Alī bin Abī Ṭālib, may Allāh be pleased with him, said: “Do not be extravagant in shrouding, for I heard the Messenger of Allāh ﷺ say: ‘Do not be extravagant in shrouding, for it will quickly decay.’” (*Da‘īf*)

(المعجم ٣٠، ٣١) - بَابُ كَرَاهِيَةِ الْمُعَالَاةِ فِي الْكَفْنِ (التحفة ٣٥)

٣١٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ الْمُحَارَبِيِّ: حَدَّثَنَا عَمْرُو بْنُ هَاشِمٍ أَبُو مَالِكٍ الْجَنْبِيُّ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ عَامِرٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَا تَعَالَى فِي كَفْنٍ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَعَالَوْا فِي الْكَفْنِ فَإِنَّهُ يُسَلَبُهُ سَلْبًا سَرِيعًا».

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٤٠٣/٣ من حديث أبي داود به * عمرو بن هاشم: لين الحديث وإسماعيل بن أبي خالد: عن عن وفي السند انقطاع بين عامر الشعبي وعلي رضي الله عنه.

3155. It was narrated that Khabbāb said: “Mus‘ab bin ‘Umar was killed on the Day of Uḥud, and there was nothing (to shroud him wiht) but a *Namīrah*.^[1] When we covered his head with it, his feet were left bare, and when we covered his feet with it, his head was left bare. The Messenger of Allāh ﷺ said: “Cover his head with it, and put some *Idhkhīr*^[2] on his feet.” (*Ṣaḥīh*)

٣١٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ خَبَّابٍ، قَالَ: مُضْعَبُ بْنُ عُمَيْرٍ قُتِلَ يَوْمَ أُحُدٍ وَلَمْ يَكُنْ لَهُ إِلَّا نَمِرَةٌ، كُنَّا إِذَا غَطَيْنَا بِهَا رَأْسَهُ خَرَجَتْ رِجْلَاهُ، وَإِذَا غَطَيْنَا رِجْلَيْهِ خَرَجَ رَأْسُهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «عَطُّوا بِهَا رَأْسَهُ وَاجْعَلُوا عَلَى رِجْلَيْهِ شَيْئًا مِنَ الْإِدْخِيرِ».

تخریج: أخرجه البخاري، مناقب الأنصار، باب هجرة النبي ﷺ وأصحابه إلى المدينة، ح: ٣٩١٣ وح: ٦٤٣٢ عن محمد بن كثير العبدي ومسلم، الجنائز، باب: في كفن الميت، ح: ٩٤٠ من حديث سفیان الثوري به.

Comments:

1. The shroud must be from the deceased person's own property or wealth.
2. Just one sheet of cloth could as well suffice for the shroud.
3. If the cloth available for the shroud is too short, the head should be covered with the cloth and the feet with grass, etc.

3156. It was narrated from ‘Ubādah bin Aṣ-Ṣāmit that the Messenger of Allāh ﷺ said: “The best shroud is a *Hullah* and the best *Udhiyyah* (sacrifice) is a horned ram.” (*Ḥasan*)

٣١٥٦ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنِي ابْنُ وَهَبٍ: حَدَّثَنِي هِشَامُ بْنُ سَعْدٍ عَنِ حَاتِمِ ابْنِ أَبِي نَضْرٍ، عَنْ عُبَادَةَ بْنِ نُسَيْبٍ عَنْ أَبِيهِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ عَنِ رَسُولِ اللَّهِ ﷺ قَالَ: «خَيْرُ الْكَفَنِ الْحُلَّةُ، وَخَيْرُ الْأُضْحِيَّةِ الْكَبْشُ الْأَقْرَنُ».

تخریج: [إسناده حسن] أخرجه ابن ماجه، الجنائز، باب ما جاء فيما يستحب من الكفن، ح: ١٤٧٣ من حديث عبدالله بن وهب به وصححه الحاكم: ٢٢٨/٤ ووافقه الذهبي، وللحديث شاهد عند الترمذي، ح: ١٥١٧.

[1] See the glossary.

[2] See the glossary.

Chapter 31, 32. Shrouding A Woman

3157. Lailā bint Qānif Ath-Thaqafiyyah said: "I was among those who washed Umm Kulthūm, the daughter of the Messenger of Allāh ﷺ, when she died. The first thing that the Messenger of Allāh ﷺ gave us was a *Hiqā*,^[1] then the *Qamīṣ*, then the *Khimār*, then the wrap, then after that she was shrouded in the last cloth. And the Messenger of Allāh ﷺ was sitting at the door with her shroud, passing it to us piece by piece." (*Da'if*)

(المعجم ٣١، ٣٢) بَابُ: فِي كَفَنِ الْمَرْأَةِ
(التحفة ٣٦)

٣١٥٧ - حَدَّثَنَا أَحْمَدُ بْنُ حَبَلٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنْ ابْنِ إِسْحَاقَ: حَدَّثَنِي نُوحُ بْنُ حَكِيمٍ التَّقْفِي، وَكَانَ قَارِئًا لِلْقُرْآنِ، عَنْ رَجُلٍ مِنْ بَنِي عُرْوَةَ ابْنِ مَسْعُودٍ يُقَالُ لَهُ: دَاوُدُ، - قَدْ وَلَدَتْهُ أُمُّ حَبِيْبَةَ بِنْتُ أَبِي سُفْيَانَ زَوْجِ النَّبِيِّ ﷺ - أَنَّ لَيْلَى بِنْتَ قَائِنِ التَّقْفِيَّةِ قَالَتْ: كُنْتُ فِيْمَنْ عَسَلَتْ أُمُّ كُلْثُومِ ابْنَةَ رَسُولِ اللَّهِ ﷺ عِنْدَ وَقَاتِهَا، فَكَانَ أَوَّلُ مَا أَعْطَانَا رَسُولُ اللَّهِ ﷺ الْحِقَاءَ ثُمَّ الدَّرْعَ ثُمَّ الْحِمَارَ ثُمَّ الْمَلْحَفَةَ، ثُمَّ أُدْرِجَتْ بَعْدُ فِي الثُّوبِ الْآخِرِ، قَالَتْ: وَرَسُولُ اللَّهِ ﷺ جَالِسٌ عِنْدَ الْبَابِ مَعَهُ كَفَنُهَا، يُنَاوِلُنَاهَا ثُوبًا ثُوبًا.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٦/٤ من حديث يعقوب بن إبراهيم به وهو في مسند أحمد: ٣٨٠/٦ * نوح بن حكيم: وثقه ابن حبان وحده فهو مجهول الحال، وللحديث علة قاذحة عند الزيلعي في نصب الراية: ٢٥٨/٢.

Chapter 32, 33. Musk For The Deceased

3158. It was narrated that Abū Sa'eed Al-Khudrī said: "The Messenger of Allāh ﷺ said: "The best of your perfume is musk." (*Sahih*)

(المعجم ٣٢، ٣٣) بَابُ: فِي الْمِسْكِ
لِلْمَيِّتِ (التحفة ٣٧)

٣١٥٨ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْمُسْتَمِرُّ بْنُ الرَّيَّانِ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَطْيَبُ طِيْبِكُمُ الْمِسْكُ».

تخریج: [صحیح] أخرجه النسائي، الجنائز، باب المسك، ح: ١٩٠٧ من حديث المستمر ابن الريان به وأصله عند مسلم، ح: ١٩/٢٢٥٢.

[1] See no. 3142.

Comments:

Putting some kind of perfume on the deceased is desirable. It is, however, better that it be musk.

Chapter 33, 34. Hastening With The *Janāzah* ; And It Is Disliked To Delay It

3159. It was narrated from Al-Ḥuşain bin Waḥwah that Ṭalḥah bin Al-Barā' fell ill, and the Prophet ﷺ came to visit him, and said: "I think that Ṭalḥah is dying. Tell me (when he dies) and hasten (the *Janāzah*), for it is not befitting for the body of a Muslim to be kept amidst his family." (*Da'if*)

(المعجم ٣٣، ٣٤) - بَابُ تَعْجِيلِ الْجَنَازَةِ
وَكِرَاهِيَةِ حَبْسِهَا (التحفة ٣٨)

٣١٥٩ - حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ مُطَرِّفٍ
الرُّوَاسِيُّ أَبُو سُفْيَانَ وَأَحْمَدُ بْنُ جَنَابٍ قَالَا:
حَدَّثَنَا عِيسَى - قَالَ أَبُو دَاوُدَ: وَهُوَ ابْنُ
يُونُسَ - عَنْ سَعِيدِ بْنِ عُثْمَانَ الْبَلَوِيِّ عَنْ
عَزْرَةَ - قَالَ عَبْدُ الرَّحِيمِ: عُرْوَةَ بْنِ سَعِيدِ
الْأَنْصَارِيِّ - عَنْ أَبِيهِ، عَنِ الْحُصَيْنِ بْنِ
وَحْوَحَ: أَنَّ طَلْحَةَ بْنَ الْبَرَاءِ مَرِضًا فَأَتَاهُ النَّبِيُّ
ﷺ يَعُودُهُ فَقَالَ: «إِنِّي لَا أَرَى طَلْحَةَ إِلَّا قَدْ
حَدَّثَ فِيهِ الْمَوْتُ، فَأَذُنُونِي بِهِ وَعَجَّلُوا، فَإِنَّهُ
لَا يَبْنِي لِجِيفَةِ مُسْلِمٍ أَنْ تُحْبَسَ بَيْنَ ظَهْرَانِي
أَهْلِهِ».

تخریج: [إسناده ضعيف] أخرجه الطبراني في الكبير: ٢٨/٤ من حديث عيسى بن يونس به
* سعيد بن عثمان: وثقه ابن حبان وحده، وابن سعيد الأنصاري وأبوه: لم أجد من وثقهما.

Chapter 34, 35. *Ghusl* For The One Who Has Washed A Deceased Person

3160. It was narrated that 'Aishah said that the Prophet ﷺ used to perform *Ghusl* for four reasons: *Janābah* (sexual impurity), Friday, after cupping, and after washing a deceased person. (*Hasan*)

(المعجم ٣٤، ٣٥) - بَابُ فِي الْعُغْسِ مِنَ
عَسَلِ الْمَيِّتِ (التحفة ٣٩)

٣١٦٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ:
حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ: حَدَّثَنَا زَكَرِيَّا: حَدَّثَنَا
مُضْعَبُ بْنُ شَيْبَةَ عَنْ طَلْقِ بْنِ حَبِيبِ
الْعَنْزِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ
أَنَّهَا حَدَّثَتْهُ: أَنَّ النَّبِيَّ ﷺ كَانَ يَغْتَسِلُ مِنْ
أَرْبَعٍ: مِنَ الْجَنَابَةِ، وَيَوْمَ الْجُمُعَةِ، وَمِنْ
الْحِجَامَةِ، وَغَسَلَ الْمَيِّتَ.

تخریج: [حسن] تقدم، ح: ٣٤٨ ورواه ابن خزيمة، ح: ٢٥٦ من حديث محمد بن بشر به.

3161. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “Whoever washes a deceased person, let him perform *Ghusl*, and whoever carries him, let him perform *Wudū*.” (*Hasan*)

٣١٦١ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ أَبِي ذُنَيْبٍ عَنْ الْقَاسِمِ بْنِ عَبَّاسٍ، عَنْ عَمْرِو بْنِ عُمَيْرٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ غَسَلَ الْمَيِّتَ فَلْيَغْتَسِلْ، وَمَنْ حَمَلَهُ فَلْيَتَوَضَّأْ».

تخریج: [حسن] أخرجه البيهقي: ٣٠٣/١ من حديث أبي داود به وعلقه البخاري في التاريخ الكبير: ٣٥٥/٦، ٣٥٦ وللحديث شواهد منها الحديث الآتي.

Comments:

As will be seen from the *Aḥādīth* narrated from Ibn ‘Abbās and Ibn ‘Umar, the action suggested here is recommended, but not mandatory.

3162. It was narrated from Suhail bin Abī Šāliḥ, from his father, from Ishāq, the freed slave of Zā‘idah, from Abū Hurairah, from the Prophet ﷺ, with its meaning (similar to no. 3160). (*Hasan*)

٣١٦٢ - حَدَّثَنَا حَامِدُ بْنُ يَحْيَى عَنْ سُفْيَانَ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ إِسْحَاقَ مَوْلَى زَائِدَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمَعْنَاهُ.

Abū Dāwud said: This was abrogated. I heard Aḥmad bin Ḥanbal say, when he was asked about *Ghusl* after washing a deceased person: “*Wudū*’ is sufficient.”

قَالَ أَبُو دَاوُدَ: هَذَا مَنْسُوخٌ، وَسَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ، وَسُئِلَ عَنِ الْغُسْلِ مِنْ غَسْلِ الْمَيِّتِ فَقَالَ: يُجْزِيهِ الْوُضُوءُ.

Abū Dāwud said: In this *Ḥadīth* Abū Šāliḥ entered a narrator between himself and Abū Hurairah, meaning Ishāq, the freed slave of Zā‘idah. He (Abū Dāwud) said: And the *Ḥadīth* of Muṣ‘ab^[1] is weak, containing things that are not acted upon.

قَالَ أَبُو دَاوُدَ: أَدْخَلَ أَبُو صَالِحٍ بَيْنَهُ وَبَيْنَ أَبِي هُرَيْرَةَ فِي هَذَا الْحَدِيثِ يَعْنِي إِسْحَاقَ مَوْلَى زَائِدَةَ قَالَ: وَحَدِيثُ مُصْعَبٍ ضَعِيفٌ فِيهِ خِصَالٌ لَيْسَ الْعَمَلُ عَلَيْهِ.

تخریج: [حسن] انظر الحديث السابق وللحديث شواهد عند الترمذي، ح: ٩٩٣ وغيره والحديث معمول به والحمد لله.

[1] Meaning Muṣ‘ab bin Abi Dhi‘b, one of the narrators of no. 3161.

Chapter 35, 36. Kissing The Deceased

3163. It was narrated that ‘Āishah said: “I saw the Messenger of Allāh ﷺ kissing ‘Uthmān bin Maz‘ūn when he had died, and I saw his tears flowing.” (*Da‘if*)

(المعجم ٣٥، ٣٦) بَابُ: فِي تَقْبِيلِ الْمَيِّتِ (التحفة ٤٠)

٣١٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ عَبْدِ اللَّهِ، عَنْ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُقَبِّلُ عُثْمَانَ بْنَ مَطْعُونٍ وَهُوَ مَيِّتٌ حَتَّى رَأَيْتُ الدَّمْعَ تَسِيلٌ.

تخریج: [إسناده ضعيف] أخرجه الترمذي، الجنائز، باب ما جاء في تقبيل الميت، ح: ٩٨٩ وابن ماجه، ح: ١٤٥٦ من حديث سفیان به، وقال الترمذي: "حسن صحيح" * عاصم بن عبيدالله ضعيف وللحديث شواهد عند البزار (كشف): ٨٠٦: وأبي نعيم في الحلية: ١٠٥/١ وغيرهما.

Comments:

Kissing the deceased is not an improper or objectionable act.

Chapter 36, 37. Burial At Night

(المعجم ٣٦، ٣٧) بَابُ: فِي الدَّفْنِ بِاللَّيْلِ (التحفة ٤١)

3164. Jābir bin ‘Abdullāh said: “The people saw a fire (light) in the graveyard and they came, and they saw that the Messenger of Allāh ﷺ was in a grave and he was saying; ‘Give me your companion.’ It was a man who used to raise his voice in *Dhikr*.” (*Hasan*)

٣١٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ بْنِ بَزِيعٍ: حَدَّثَنَا أَبُو نُعَيْمٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ - أَوْ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ - قَالَ: رَأَى نَاسٌ نَارًا فِي الْمَقْبَرَةِ فَاتَوَّهَهَا فَإِذَا رَسُولُ اللَّهِ ﷺ فِي الْقَبْرِ وَإِذَا هُوَ يَقُولُ: «نَاوِلُونِي صَاحِبَكُمْ» فَإِذَا هُوَ الرَّجُلُ الَّذِي كَانَ يَرْفَعُ صَوْتَهُ بِالذِّكْرِ.

تخریج: [إسناده حسن] أخرجه البيهقي: ٤/٣١، ٥٣ من حديث أبي نعيم به وصححه ابن الملتن في تحفة المحتاج، ح: ٨٨١ والحاكم على شرط مسلم: ١/٣٦٨ ووافقه الذهبي * محمد بن مسلم الطائفي حسن الحديث، وثقه الجمهور.

Comments:

Depending on the expediency of the situation, the deceased may even be buried during the night. The reasons for the displeasure of the Prophet ﷺ as reported in the previous *Hadith* and others, was that the burial was done

without informing the Prophet ﷺ or requesting him to lead the funeral prayer.

Chapter 37, 38. Moving The Deceased From One Land To Another — Which Is Disliked

(المعجم ٣٧، ٣٨) بَابُ: فِي الْمَيِّتِ
يُحْمَلُ مِنْ أَرْضٍ إِلَى أَرْضٍ وَكَرَاهَةِ
ذَلِكَ (التحفة ٤٢)

3165. It was narrated that Jābir bin ‘Abdullāh said: “We were moving the slain on the Day of Uḥud in order to bury them, and the caller of the Prophet ﷺ came and said: ‘The Messenger of Allāh ﷺ is commanding you to bury the slain where they fell.’ So we took them back.” (*Ṣaḥīḥ*)

٣١٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا
سُفْيَانُ عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنِ نُبَيْحِ عَنِ
جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا حَمَلْنَا الْقَتْلَى يَوْمَ
أُحُدٍ لِنُدْفِنَهُمْ فَجَاءَ مُنَادِي النَّبِيِّ ﷺ فَقَالَ: إِنَّ
رَسُولَ اللَّهِ ﷺ يَأْمُرُكُمْ أَنْ تَدْفِنُوا الْقَتْلَى فِي
مَضَاجِعِهِمْ، فَرَدَدْنَاهُمْ.

تخریج: [صحيح] أخرجه ابن ماجه، الجنائز، باب ما جاء في الصلاة على الشهداء ودفنهم، ح: ١٥١٦ من حديث سفیان به ورواه النسائي، ح: ٢٠٠٧ والترمذي، ح: ١٧١٧ وقال: "حسن صحيح" وصححه ابن الجارود، ح: ٥٥٣ وابن حبان، ح: ٧٧٤، ٧٧٥.

Comments:

Moving the deceased from one place to another after burial is not desirable. There is however, no harm in moving the deceased to another place before burial. It is desirable to bury the martyrs at the very place they met their martyrdom.

Chapter 38, 39. Rows In The Funeral Prayer

(المعجم ٣٨، ٣٩) بَابُ: فِي الصَّفِّ
عَلَى الْجَنَازَةِ (التحفة ٤٣)

3166. It was narrated that from Marḥad Al-Yazanī, from Mālik bin Ḥubairah who said: “The Messenger of Allāh ﷺ said: ‘There is no one who dies, and three rows of Muslims offer the funeral prayer for him, but (Paradise) is his due.’” If Mālik regarded the attendees at a funeral as too few, he would divide them into three rows, because of this *Ḥadīth*. (*Da‘if*)

٣١٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا
حَمَّادٌ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ يَزِيدَ بْنِ
أَبِي حَبِيبٍ، عَنِ مَرْثَدِ بْنِ الْيَزِيدِيِّ، عَنِ مَالِكِ بْنِ
هُبَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ
مَيِّتٍ يَمُوتُ فَيُصَلِّي عَلَيْهِ ثَلَاثَةٌ صُفُوفٍ مِنَ
الْمُسْلِمِينَ إِلَّا أَوْجَبَ». قَالَ: فَكَانَ مَالِكٌ إِذَا
اسْتَقَلَّ أَهْلَ الْجَنَازَةِ جَرَّاهُمْ ثَلَاثَةَ صُفُوفٍ
لِلْحَدِيثِ.

تخریج: [إسناده ضعيف] أخرجه الترمذي، الجنائز، باب: كيف الصلاة على الميت

والشفاعة له، ح: ١٠٢٨ وابن ماجه، ح: ١٤٩٠ من حديث محمد بن إسحاق بن يسار به، وقال الترمذي: "حسن" وصححه الحاكم: ١/٣٦٢، ٣٦٣ ووافقه الذهبي * محمد بن إسحاق عنن وللحديث علة أخرى قاذحة.

Chapter 39, 40. Women Accompanying The *Janāzah*

(المعجم ٣٩، ٤٠) - بَابُ اتِّبَاعِ النِّسَاءِ
الْجَنَازَةَ (التحفة ٤٤)

3167. It was narrated that Umm 'Atiyyah said: "We were forbidden to follow the *Janāzah*, but this was not emphasized." (*Ṣaḥīḥ*)

٣١٦٧ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ عَنْ أَبِي يُوَيْبٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: نُهِيتَا أَنْ نَتَّبِعَ الْجَنَائِزَ وَلَمْ يُعْزَمَ عَلَيْنَا.

تخريج: أخرجه البخاري، الحيض، باب الطيب للمرأة عند غسلها من الحيض، ح: ٣١٣ من حديث حماد بن زيد به مطولاً ورواه مسلم، الطلاق، باب وجوب الإحداد في عدة الوفاة... الخ، ح: ٩٣٨ بعد، ح: ١٤٩١ من حديث أيوب السختياني رحمه الله.

Comments:

It is certainly better that women do not follow the *Janāzah*. If they do, they must fulfill all the requirements of *Shari'ah* in this regard, meaning that there be no violation of the rules of *Hijāb*, no demonstration of impatience and no wailing or show of mourning.

Chapter 40, 41. The Virtue Of Performing The Funeral Prayer And Accompanying The *Janāzah*

(المعجم ٤٠، ٤١) - بَابُ فَضْلِ الصَّلَاةِ
عَلَى الْجَنَازَةِ وَتَسْبِيحِهَا (التحفة ٤٥)

3168. It was narrated that Abū Hurairah said, narrating it (from the Prophet ﷺ): "Whoever follows the *Janāzah* and performs the funeral prayer, he will have one *Qirāṭ* and whoever follows it until (the burial) is finished, he will have two *Qirāṭs*, the smaller of which is like Uḥuds" — or "one of which is like Uḥud." (*Ṣaḥīḥ*)

٣١٦٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ عَنْ سَمِيِّ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ يَرْوِيهِ قَالَ: «مَنْ تَبِعَ جَنَازَةً فَصَلَّى عَلَيْهَا فَلَهُ قِيرَاطٌ، وَمَنْ تَبِعَهَا حَتَّى يُفْرَغَ مِنْهَا فَلَهُ قِيرَاطَانِ أَصْغَرُهُمَا مِثْلُ أَحَدٍ أَوْ أَحَدُهُمَا مِثْلُ أَحَدٍ».

تخريج: [إسناده صحيح] أخرجه الحميدي في مسنده، ح: ١٠٢٧ عن سفیان بن عيينة به، ورواه مسلم، ح: ٤٥/٩٤٥ من حديث أبي صالح.

3169. Dāwud bin ‘Āmir bin Sa‘d bin Abī Waqqāṣ narrated that his father was with Ibn ‘Umar bin Al-Khaṭṭāb, when Khabbāb, the owner of the *Maqsūrah*^[1] came and said: “O ‘Abdullāh bin ‘Umar, have you not heard what Abū Hurairah is saying, that he heard the Messenger of Allāh ﷺ say: ‘Whoever goes out with the *Janāzah* from its house and offers the funeral prayer...’” and he mentioned a *Hadīth* like (a narrator in no. 3168) that of Sufyān. Ibn ‘Umar sent word to ‘Āishah, and she said: Abū Hurairah spoke the truth. (*Saḥīh*)

٣١٦٩ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ وَعَبْدُ الرَّحْمَنِ بْنُ حُسَيْنِ الْهَرَوِيُّ قَالَا: حَدَّثَنَا الْمُقْرِيُّ: حَدَّثَنَا حَيَوَةُ: حَدَّثَنِي أَبُو صَخْرٍ - وَهُوَ حَمِيدُ بْنُ زِيَادٍ - أَنَّ يَزِيدَ بْنَ عَبْدِ اللَّهِ بْنِ فُسَيْطٍ حَدَّثَهُ أَنَّ دَاوُدَ بْنَ غَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَاصٍ حَدَّثَهُ عَنْ أَبِيهِ: أَنَّهُ كَانَ عِنْدَ ابْنِ عُمَرَ بْنِ الْخَطَّابِ إِذْ طَلَعَ خَبَّابٌ صَاحِبُ الْمَقْصُورَةِ فَقَالَ: يَا عَبْدَ اللَّهِ بْنَ عُمَرَ؛ أَلَا تَسْمَعُ مَا يَقُولُ أَبُو هُرَيْرَةَ إِنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ حَرَجَ مَعَ جَنَازَةٍ مِنْ بَيْتِهَا وَصَلَّى عَلَيْهَا»، فَذَكَرَ مَعْنَى حَدِيثِ سُفْيَانَ، فَأَرْسَلَ ابْنُ عُمَرَ إِلَى عَائِشَةَ فَقَالَتْ: صَدَقَ أَبُو هُرَيْرَةَ.

تخریج: أخرجه مسلم، الجنائز، باب فضل الصلاة على الجنائز واتباعها، ح: ٩٤٥ من حديث أبي عبدالرحمن عبدالله بن يزيد المقرئ به.

3170. It was narrated that Ibn ‘Abbās said: “I heard the Prophet ﷺ say: ‘There is no Muslim who dies, and forty men, who do not associate anything with Allāh, attend his funeral, but their intercession for him will be accepted.’” (*Saḥīh*)

٣١٧٠ - حَدَّثَنَا الْوَلِيدُ بْنُ شُجَاعِ السَّكُونِيِّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أَبُو صَخْرٍ عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَا مِنْ مُسْلِمٍ يَمُوتُ فَيَقُومُ عَلَى جَنَازَتِهِ أَرْبَعُونَ رَجُلًا لَا يُشْرِكُونَ بِاللَّهِ شَيْئًا إِلَّا شَفَعُوا فِيهِ».

تخریج: أخرجه مسلم، الجنائز، باب من صلى عليه أربعون شفَعوا به، ح: ٩٤٨ عن الوليد ابن شجاع به مطولاً.

[1] A large compound fortified by walls, as if it is a fortress, or fortified small village of homes.

Chapter 41, 42. Carrying Fire With The *Janāzah*

3171. It was narrated from Abū Hurairah that the Prophet ﷺ said: “The *Janāzah* should not be followed with any sound (i.e., wailing) or with fire (i.e., incense and so on).” (*Daʿīf*)

Abū Dāwud said: Hārūn (one of the narrators) added: “And it should not be preceded (with those things) either.”

(المعجم ٤١، ٤٢) بَابُ: فِي اتِّبَاعِ
الْمَيِّتِ بِالنَّارِ (التحفة ٤٦)

٣١٧١ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ:
حَدَّثَنَا عَبْدُ الصَّمَدِ؛ ح: وَحَدَّثَنَا ابْنُ الْمُثَنَّى:
حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا حَرْبٌ يَعْنِي ابْنَ
شَدَّادٍ: حَدَّثَنَا يَحْيَى: حَدَّثَنِي بَابُ بْنُ عُمَيْرٍ:
حَدَّثَنِي رَجُلٌ مِنْ أَهْلِ الْمَدِينَةِ عَنْ أَبِيهِ، عَنْ
أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُتْبَعُ
الْجَنَازَةُ بِصَوْتٍ وَلَا نَارٍ».
قَالَ أَبُو دَاوُدَ: زَادَ هَارُونُ: «وَلَا يُمْتَسَى
بَيْنَ يَدَيْهَا».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٥٢٨/٢ عن عبدالصمد به * باب بن عمير: وثقه ابن حبان وحده ورجل من أهل المدينة وأبوه: مجهولان.

Comments:

There should be no mourners with the funeral procession. It is also prohibited to carry fire along with the procession such as the Christians do, when they carry torches on such occasions, or how people do when they light incense or the like on graves.

Chapter 42, 43. Standing Up For A Funeral

(المعجم ٤٢، ٤٣) - بَابُ الْقِيَامِ لِلْجَنَازَةِ
(التحفة ٤٧)

3172. It was narrated from ‘Amir bin Rabī’ah, narrating from the Prophet ﷺ: “If you see a funeral, stand up for it until it passes you or (the the deceased) is put down.” (*Sahīh*)

٣١٧٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ عَنِ
الزُّهْرِيِّ، عَنِ سَالِمٍ، عَنِ أَبِيهِ، عَنِ عَامِرِ بْنِ
رَبِيعَةَ يَبْلُغُ بِهِ النَّبِيُّ ﷺ: «إِذَا رَأَيْتُمْ جَنَازَةً
فَقُومُوا لَهَا حَتَّى تُخَلَّفَكُمْ أَوْ تُوَضَّعَ».

تخريج: أخرجه البخاري، الجنائز، باب القيام للجنائز، ح: ١٣٠٧، ومسلم، الجنائز، باب القيام للجنائز، ح: ٩٥٨ من حديث سفیان بن عيينة به .

Comments:

However, other *Ahādīth* have it that the Prophet ﷺ later commanded the people to sit and not stand on the occasion. It is on this basis that *Shaikh* Al-Albānī considers the earlier order to stand for the funeral as abrogated. Other scholars, however, consider both the options as permitted.

3173. It was narrated from the son of Abū Sa‘eed Al-Khudrī that his father said: “The Messenger of Allāh ﷺ said: ‘If you follow a *Janāzah*, do not sit down until it is put down.’” (*Ṣaḥīḥ*)

Abū Dāwud said: *Ath-Thawrī* narrated this *Ḥadīth* from Suhail, from his father, from Abū Hurairah, and he said in it: “Until it is placed on the ground.” Abū Mu‘āwiyah narrated it from Suhail, and he said: “Until it is placed in the *Laḥd*.”

Abū Dāwud said: Sufyān had a better memory than Abū Mu‘āwiyah.

٣١٧٣ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ عَنْ ابْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا تَبِعْتُمُ الْجَنَازَةَ فَلَا تَجْلِسُوا حَتَّى تُوَضَّعَ».

قَالَ أَبُو دَاوُدَ: رَوَى الثَّوْرِيُّ هَذَا الْحَدِيثَ عَنْ سُهَيْلٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ فِيهِ: «حَتَّى تُوَضَّعَ بِالْأَرْضِ». وَرَوَاهُ أَبُو مُعَاوِيَةَ عَنْ سُهَيْلٍ قَالَ: «حَتَّى تُوَضَّعَ فِي اللَّحْدِ».

قَالَ أَبُو دَاوُدَ: وَسُفْيَانُ أَحْفَظُ مِنْ أَبِي مُعَاوِيَةَ.

تخریج: [إسناده صحيح] * حديث سفیان الثوري: رواه البيهقي: ٤/٢٦.

3174. Jābir said: “We were with the Prophet ﷺ when a funeral passed by us and he stood up for it. When we went to carry it, we realized that it was the *Janāzah* of a Jew. We said: ‘O Messenger of Allāh, it is the *Janāzah* of a Jew.’ He said: ‘Death is something that is dreadful, so when you see a funeral, stand up.’” (*Ṣaḥīḥ*)

٣١٧٤ - حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ الْحَرَائِي: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا أَبُو عَمْرٍو عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ مِقْسَمٍ قَالَ: حَدَّثَنِي جَابِرٌ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ إِذْ مَرَّتْ بِنَا جَنَازَةٌ فَقَامَ لَهَا: فَلَمَّا ذَهَبْنَا لِنَحْمِلَ إِذَا هِيَ جَنَازَةٌ يَهُودِيٍّ، فَقُلْنَا: يَا رَسُولَ اللَّهِ! إِنَّمَا هِيَ جَنَازَةٌ يَهُودِيٍّ، فَقَالَ: «إِنَّ الْمَوْتَ فَرَعٌ فَإِذَا رَأَيْتُمْ جَنَازَةَ فَقُومُوا».

تخریج: أخرجه البخاري، الجنائز، باب من قام لجنائز يهودي، ح: ١٣١١ ومسلم، الجنائز، باب القيام للجنائز، ح: ٩٦٠ من حديث يحيى بن أبي كثير به.

Comments:

This *Ḥadīth* mentions the Prophet’s ﷺ command to stand up. The next *Ḥadīth*, however, is explicit on the fact that later on the Prophet ﷺ had started to remain sitting, which indicates the earlier ruling was abrogated, and the reason thereof.

3175. It was narrated from 'Alī bin Abī Tālib that the Prophet ﷺ stood up for a funeral, then after that, he sat down. (*Ṣaḥīḥ*)

٣١٧٥ - حَدَّثَنَا الْقُعَيْبِيُّ عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ وَاقِدِ بْنِ عَمْرٍو بْنِ سَعْدِ ابْنِ مُعَاذِ الْأَنْصَارِيِّ، عَنْ نَافِعِ بْنِ جُبَيْرِ ابْنِ مُطْعَمٍ، عَنْ مَسْعُودِ بْنِ الْحَكَمِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ النَّبِيَّ ﷺ قَامَ فِي الْجَنَازَةِ ثُمَّ قَعَدَ بَعْدُ.

تخریج: أخرجه مسلم، الجنائز، باب نسخ القيام للجنائز، ح: ٩٦٢ من حديث يحيى بن سعيد الأنصاري به، وهو في الموطأ (يحيى): ٢٣٢/١.

3176. It was narrated that 'Ubādah bin Aṣ-Ṣāmit said: "The Messenger of Allāh ﷺ would stand up during a funeral until (the body) was placed in the *Laḥd*. A Jewish rabbi passed by him, and said: 'This is what we do.' So the Prophet ﷺ sat down, and said: 'Sit down; be different from them.'" (*Da'if*)

٣١٧٦ - حَدَّثَنَا هِشَامُ بْنُ بَهْرَامٍ الْمَدَائِنِيُّ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ: أَخْبَرَنَا أَبُو الْأَسْبَاطِ الْحَارِثِيُّ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ بْنِ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُومُ فِي الْجَنَازَةِ حَتَّى تُوَضَعَ فِي اللَّحْدِ، فَمَرَّ بِهِ حَبْرٌ مِنَ الْيَهُودِ فَقَالَ: هَكَذَا تَفْعَلُ، فَجَلَسَ النَّبِيُّ ﷺ وَقَالَ: «اجْلِسُوا، خَالِفُوهُمْ».

تخریج: [إسناده ضعيف] أخرجه الترمذي، الجنائز، باب ما جاء في الجلوس قبل أن توضع، ح: ١٠٢٠ وابن ماجه، ح: ١٥٤٥ من حديث أبي الأسباط بشر بن رافع الحارثي به وقال الترمذي: "غريب، وبشر بن رافع ليس بالقوي في الحديث" * عبدالله بن سليمان بن جنادة: ضعيف وأبوه منكر الحديث فالسند ضعيف جداً وللحديث شواهد ضعيفة وحديث مسلم، ح: ٩٦٢ يغني عنه.

Chapter 43, 44. Riding During A Funeral

(المعجم ٤٣، ٤٤) - بَابُ الرُّكُوبِ فِي الْجَنَازَةِ (التحفة ٤٨)

3177. It was narrated from Thawbān that a mount was brought to the Messenger of Allāh ﷺ when he was at a funeral, and he refused to ride. When the funeral was over,

٣١٧٧ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى الْبَلْخِيِّ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ

a mount was brought and he rode it. He was asked about that, and he said: "The Angels were walking, and I would not have ridden when they were walking. When they left, I rode." (*Da'if*)

عَوْفٍ، عَنْ ثَوْبَانَ: أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى بِدَابَّةٍ وَهُوَ مَعَ الْجَنَازَةِ فَأَبَى أَنْ يَرْكَبَ فَلَمَّا أَنْصَرَفَ أَتَى بِدَابَّةٍ فَرَكِبَ، فَقِيلَ لَهُ، فَقَالَ: «إِنَّ الْمَلَائِكَةَ كَانَتْ تَمْشِي فَلَمْ أَكُنْ لِأَرْكَبَ وَهُمْ يَمْشُونَ فَلَمَّا ذَهَبُوا رَكِبْتُ».

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٢٣/٤ من حديث عبدالرزاق به وصححه الحاكم على شرط الشيخين: ٣٥٥/١ ووافقه الذهبي وأيضاً صححه الألباني (أحكام الجنائز مسألة: ٥٢) * يحيى بن أبي كثير مدلس وعنعن.

3178. Jābir bin Samurah said: "The Prophet ﷺ offered the funeral prayer for Ibn Ad-Daḥdāh when we were present, then a horse was brought, and it was held until he mounted it, then it started to trot with him, and we were running around him ﷺ." (*Ṣaḥīḥ*)

٣١٧٨ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ: سَمِعَ جَابِرَ بْنَ سَمْرَةَ قَالَ: صَلَّى النَّبِيُّ ﷺ عَلَيَّ ابْنِ الدَّحْدَاحِ وَنَحْنُ شُهُودٌ، ثُمَّ أَتَى بِفَرَسٍ فَعَقَلَ حَتَّى رَكِبَهُ، فَجَعَلَ يَتَوَقَّصُ بِهِ وَنَحْنُ نَسْعَى حَوْلَهُ ﷺ.

تخريج: أخرجه مسلم، الجنائز، باب ركوب المصلي على الجنائز إذا انصرف، ح: ٩٦٥ من حديث شعبة به.

Chapter 44, 45. Walking In Front Of The *Janāzah*

(المعجم ٤٤، ٤٥) - بَابُ الْمَشْيِ أَمَامَ الْجَنَازَةِ (التحفة ٤٩)

3179. It was narrated from Sālim that his father said: "I saw the Prophet ﷺ, Abū Bakr and 'Umar, walking in front of the *Janāzah*." (*Ṣaḥīḥ*)

٣١٧٩ - حَدَّثَنَا الْقَعْنَبِيُّ: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنِ سَالِمٍ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ يَمْشُونَ أَمَامَ الْجَنَازَةِ.

تخريج: [صحيح] أخرجه الترمذي، الجنائز، باب ما جاء في المشي أمام الجنائز، ح: ١٠٠٧، ١٠٠٨ وابن ماجه، ح: ١٤٨٢ والنسائي، ح: ١٩٤٦ من حديث سفیان بن عيينة به، وصرح بالسماع وتابعه منصور وبكر بن وائل وغيرهما والحديث أعله الترمذي وقال النسائي: "هذا خطأ والصواب مرسل" * الصواب أنه متصل أيضاً والزهرى صرح بالسماع والحمد لله.

3180. It was narrated from Ziyād bin Jubair, from his father, that Al-

٣١٨٠ - حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ عَنْ خَالِدِ،

Mughīrah bin Shu‘bah said — and I (the narrator) think that the family of Ziyād told me that he attributed it to the Prophet ﷺ — “The rider should travel behind the *Janāzah*, and the one who is on foot should walk behind it, in front of it, on its right or on its left, close to it. The funeral prayer should be offered for the miscarried fetus, and supplications for forgiveness and mercy should be made for its parents.” (*Sahīh*)

عن يُونُسَ، عن زِيَادِ بْنِ جُبَيْرٍ، عن أَبِيهِ، عن الْمُغِيرَةَ بْنِ شُعْبَةَ، قال: وَأَحْسَبُ أَنَّ أَهْلَ زِيَادٍ أَخْبَرُونِي أَنَّهُ رَفَعَهُ إِلَى النَّبِيِّ ﷺ قال: «الرَّاكِبُ يَسِيرُ خَلْفَ الْجَنَازَةِ وَالْمَاشِي يَمْشِي خَلْفَهَا وَأَمَامَهَا وَعَنْ يَمِينِهَا وَعَنْ يَسَارِهَا قَرِيبًا مِنْهَا وَالسَّقَطُ يُصَلَّى عَلَيْهِ وَيُدْعَى لِوَالِدَيْهِ بِالْمَغْفِرَةِ وَالرَّحْمَةِ».

تخريج: [إسناده صحيح] أخرجه الترمذي، الجنائز، باب ما جاء في الصلاة على الأطفال، ح: ١٠٣١ من حديث زياد بن جبير به وقال: "حسن صحيح" ورواه ابن ماجه، ح: ١٥٠٧ والنسائي، ح: ١٩٥٠ وصححه ابن حبان، ح: ٧٦٩ والحاكم على شرط البخاري: ١/٣٦٣ ووافقه الذهبي.

Comments:

There is a difference of opinion concerning the funeral prayer for the miscarried fetus. Imām Aḥmad bin Ḥanbal and Ishaq bin Ibrāhīm hold the view that if the fetus is older than four months and ten days, and soul has been breathed into it, it is necessary to perform the funeral prayer for it. Ibn ‘Abbās, however, is of the view that if a child is born with signs of life in it, the funeral prayer must be held for it.

Chapter 45, 46. Hastening With The *Janāzah*

3181. It was narrated from Abū Hurairah, who attributed it to the Prophet ﷺ: “Hasten with the *Janāzah*, for if (the deceased) was righteous, it is something good to which you are sending him, and if he was otherwise, it is an evil of which you are taking off of your necks (ridding yourselves).” (*Sahīh*)

(المعجم ٤٥، ٤٦) - بَابُ الْإِسْرَاعِ
بِالْجَنَازَةِ (التحفة ٥٠)

٣١٨١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ يُنْبِئُ بِهِ النَّبِيُّ ﷺ قال: «أَسْرِعُوا بِالْجَنَازَةِ فَإِنَّ تَكُ صَالِحَةً فَخَيْرٌ تَقَدَّمُونَهَا إِلَيْهِ، وَإِنْ تَكُ سَوَى ذَلِكَ فَسَرٌّ تَصْعُونَهُ عَنْ رِقَابِكُمْ».

تخريج: أخرجه البخاري، الجنائز، باب السرعة بالجنائز، ح: ١٣١٥ ومسلم، الجنائز، باب الإسراع بالجنائز، ح: ٩٤٤ من حديث سفیان بن عيينة به.

3182. It was narrated from ‘Uyainah bin ‘Abdur-Raḥmān from his father, that he attended the funeral of ‘Uthmān bin Abī Al-‘Āṣ and we were walking slowly. Abū Bakrah joined us and raised his whip, and said: “I remember when we were with the Messenger of Allāh ﷺ and walked rapidly.” (Ṣaḥīḥ)

٣١٨٢ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا شُعْبَةُ عَنْ عُبَيْتَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ: أَنَّهُ كَانَ فِي جَنَازَةِ عُثْمَانَ بْنِ أَبِي الْعَاصِ وَكُنَّا نَمْشِي مَشْيًا خَفِيفًا فَلَجَقْنَا أَبُو بَكْرَةَ فَرَفَعَ سَوْطَهُ فَقَالَ: لَقَدْ رَأَيْتُنَا وَنَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ نَرْمُلُ رَمَلًا.

تخریج: [إسناده صحيح] أخرجه النسائي، الجنائز، باب السرعة بالجنائز، ح: ٩١٤ من حديث عبيته بن عبد الرحمن به، وصححه الحاكم: ٣٥٥/١ ووافقه الذهبي * قوله: عثمان بن أبي العاص: وهم، والصواب في جنازة عبدالرحمن بن سمره، انظر الحديث الآتي.

3183. This *Hadīth* was narrated from ‘Uyainah. They (the narrators) said: “The funeral of ‘Abdur-Raḥmān bin Samurah.” He said: “He made his mule run faster and wielded his whip.” (Ṣaḥīḥ)

٣١٨٣ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ؛ ح: وَحَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: حَدَّثَنَا عَيْسَى بْنُ يَحْيَى ابْنَ يُونُسَ عَنْ عُبَيْتَةَ بِهَذَا الْحَدِيثِ قَالَا: فِي جَنَازَةِ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ قَالَ: فَحَمَلَ عَلَيْهِمْ بَعْلَتُهُ وَأَهْوَى بِالسَّوْطِ.

تخریج: [إسناده صحيح] أخرجه النسائي، الجنائز، باب السرعة بالجنائز، ح: ١٩١٣ من حديث خالد بن الحارث به وانظر الحديث السابق.

3184. It was narrated that Ibn Mas‘ūd said: “We asked our Prophet ﷺ about walking with the *Janāzah*. He said: ‘A rapid walk. If (the deceased) was good then send him quickly (to what is good for him) and if he was otherwise then may the people of Hell be doomed. And the *Janāzah* should be followed, rather than follow; those who walk ahead of it are not accompanying it.’” (Ḍa‘īf)

٣١٨٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ يَحْيَى الْمُجَبَّرِ - قَالَ أَبُو دَاوُدَ: وَهُوَ يَحْيَى بْنُ عَبْدِ اللَّهِ التَّيْمِيُّ - عَنْ أَبِي مَاجِدَةَ، عَنْ ابْنِ مَسْعُودٍ قَالَ: سَأَلْنَا نَبِيَّنَا ﷺ عَنْ الْمَشْيِ مَعَ الْجَنَازَةِ فَقَالَ: «مَا دُونَ الْحَبِّ، إِنْ يَكُنْ خَيْرًا تَعَجَّلْ إِلَيْهِ، وَإِنْ يَكُنْ غَيْرَ ذَلِكَ فَبَعْدًا لِأَهْلِ النَّارِ، وَالْجَنَازَةُ مَتَّبِعَةٌ وَلَا تَتَّبِعُ، لَيْسَ مَعَهَا مَنْ تَقَدَّمَهَا».

Abū Dāwud said: He (one of the narrators) is weak; he is Yaḥyā bin

قَالَ أَبُو دَاوُدَ: وَهُوَ ضَعِيفٌ، هُوَ يَحْيَى

‘Abdullāh, and he is (also called) Yaḥyā Al-Jābir.

Abū Dāwud said: This one is from Al-Kūfah, and Abū Mājidah (whom Yaḥyā narrated it from) is from Al-Baṣrah.

Abū Dāwud said: This Abū Mājidah is not known.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الجنائز، باب ما جاء في المشي خلف الجنازة، ح: ١٠١١ من حديث يحيى المجرى به وقال: "غريب" ورواه ابن ماجه، ح: ١٤٨٤ * يحيى بن عبدالله: لين الحديث وأبو ماجدة: مجهول.

Chapter 46, 47. The Ruler Should Not Perform The Funeral Prayer For One Who Killed Himself

3185. Jābir bin Samurah said: “A man fell ill, and a cry was raised (about his death). His neighbour came to the Messenger of Allāh ﷺ, and said to him: ‘He has died.’ He said: ‘How do you know?’ He said: ‘I saw him.’ He said: ‘He has not died.’ So he went back, but a cry was raised for him, so he back came to the Messenger of Allāh ﷺ and said: ‘He has died.’ The Prophet ﷺ said: ‘He has not died.’ He went back, and a cry was raised for him, and his wife said: ‘Go to the Messenger of Allāh ﷺ and tell him.’ The man said: ‘O Allāh, curse him.’ Then the man went and saw that he had killed himself with an arrowhead that he had with him. He went to the Prophet ﷺ, and told him that he had died. He said: ‘How do you know?’ He said: ‘I saw him killing himself with an arrowhead that he had with him.’ He said: ‘Did you (really) see

ابنُ عَبدِ اللهِ، وَهُوَ يَحْيَى الْجَابِرِ.

قَالَ أَبُو دَاوُدَ: وَهَذَا كُوفِيٌّ، وَأَبُو مَاجِدَةَ بَصْرِيٌّ.

قَالَ أَبُو دَاوُدَ: أَبُو مَاجِدَةَ هَذَا لَا يُعْرَفُ.

(المعجم ٤٦، ٤٧) - بَابُ الْإِمَامِ لَا يُصَلِّي عَلَى مَنْ قَتَلَ نَفْسَهُ (التحفة ٥١)

٣١٨٥ - حَدَّثَنَا ابْنُ نُفَيْلٍ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سِمَاكٌ: حَدَّثَنِي جَابِرُ بْنُ سَمُرَةَ قَالَ: مَرِضَ رَجُلٌ فَصَبِحَ عَلَيْهِ فَجَاءَ جَارُهُ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ لَهُ: إِنَّهُ قَدْ مَاتَ، قَالَ: «وَمَا يُدْرِيكَ؟» قَالَ: أَنَا رَأَيْتُهُ، قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ لَمْ يَمُتْ»، قَالَ: فَرَجَعَ فَصَبِحَ عَلَيْهِ فَجَاءَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: إِنَّهُ قَدْ مَاتَ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّهُ لَمْ يَمُتْ»، قَالَ: فَرَجَعَ فَصَبِحَ عَلَيْهِ فَقَالَتْ امْرَأَتُهُ: انْطَلِقْ إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبِرْهُ، فَقَالَ الرَّجُلُ: اللَّهُمَّ الْعَنَّهُ قَالَ: ثُمَّ انْطَلَقَ الرَّجُلُ فَرَأَهُ قَدْ نَحَرَ نَفْسَهُ بِمِسْقَصٍ مَعَهُ، فَانْطَلَقَ إِلَى النَّبِيِّ ﷺ فَأَخْبَرَهُ أَنَّهُ قَدْ مَاتَ، قَالَ: «وَمَا يُدْرِيكَ؟» قَالَ: رَأَيْتُهُ يَنْحَرُ نَفْسَهُ بِمِسْقَاصٍ مَعَهُ، قَالَ: «أَنْتَ رَأَيْتَهُ؟» قَالَ: نَعَمْ، قَالَ: «إِذَا لَا أَصَلِّيَ عَلَيْهِ».

that?' He said: 'Yes.' He said: 'Then I shall not offer the (funeral) prayer for him.'" (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، الجنائز، باب ترك الصلاة على القاتل نفسه، ح: ٩٧٨ من حديث زهير به مختصراً.

Chapter 47, 48. Funeral Prayer For One Who Was Executed As A Legal Punishment

(المعجم ٤٧، ٤٨) - بَابُ الصَّلَاةِ عَلَى مَنْ قَتَلْتَهُ الْحُدُودُ (التحفة ٥٢)

3186. It was narrated from Abū Barzah Al-Aslamī that the Messenger of Allāh ﷺ did not offer the funeral prayer for Mā'iz bin Mālik, but he did not forbid (us) offering the funeral prayer for him. (*Da'if*)

٣١٨٦ - حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَشِيرٍ قَالَ: حَدَّثَنِي نَفَرٌ مِنْ أَهْلِ الْبَصْرَةِ عَنْ أَبِي بَرَزَةَ الْأَسْلَمِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمْ يُصَلِّ عَلَى مَا عَزِ ابْنِ مَالِكٍ وَلَمْ يَنْهَ عَنْ الصَّلَاةِ عَلَيْهِ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ١٩/٤ من حديث أبي عوانة به * النفر البصريون كلهم مجهولون وحديث عبدالرزاق: ١٣٣٣٩، والبخاري: ٦٨٢٠ يغني عنه.

Chapter 48, 49. Funeral Prayer For A Child

(المعجم ٤٨، ٤٩) بَابُ: فِي الصَّلَاةِ عَلَى الطِّفْلِ (التحفة ٥٣)

3187. It was narrated that 'Āishah said: "Ibrāhīm, the son of the Prophet ﷺ, died when he was eighteen months old, and the Messenger of Allāh ﷺ did not offer the funeral prayer for him." (*Ḥasan*)

٣١٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ ابْنِ إِسْحَاقَ: حَدَّثَنِي عَبْدُ اللَّهِ ابْنُ أَبِي بَكْرٍ عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ قَالَتْ: مَاتَ إِبْرَاهِيمُ بْنُ النَّبِيِّ ﷺ وَهُوَ ابْنُ ثَمَانِيَّةٍ عَشَرَ شَهْرًا فَلَمْ يُصَلِّ عَلَيْهِ رَسُولُ اللَّهِ ﷺ.

تخريج: [إسناده حسن] أخرجه أحمد: ٦/٢٦٧ عن يعقوب بن إبراهيم به.

Comments:

In the light of other narrations, it is known that the funeral prayer may be held for the child that is born alive, but it is not obligatory to do so.

3188A. Wā'il bin Dāwud said: "I heard Al-Bahī say: 'When Ibrāhīm the son of the Prophet ﷺ died, the Messenger of Allāh ﷺ offered the funeral prayer for him in the place where they used to sit.'" (*Da'if*)

٣١٨٨ (أ) - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ عَنْ وَائِلِ بْنِ دَاوُدَ قَالَ: سَمِعْتُ الْبُهَيْيَّ قَالَ: لَمَّا مَاتَ إِبْرَاهِيمُ ابْنُ النَّبِيِّ ﷺ صَلَّى عَلَيْهِ رَسُولُ اللَّهِ ﷺ فِي الْمَقَاعِدِ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٩/٤ من حديث أبي داود به والسند مرسل.

3188 B. Abū Dāwud said: I read to Sa'eed bin Ya'qūb At-Tālaqānī: "Ibn Al-Mubārak narrated to you, from Ya'qūb bin Al-Qa'qā', from 'Atā', that the Prophet ﷺ offered the funeral prayer for his son Ibrāhīm when he was seventy days old." (*Da'if*)

٣١٨٨ (ب) - قَالَ أَبُو دَاوُدَ: قَرَأْتُ عَلَى سَعِيدِ بْنِ يَعْقُوبَ الطَّلَقَانِيِّ قِيلَ لَهُ حَدَّثَكُمْ ابْنُ الْمُبَارَكِ عَنْ يَعْقُوبَ بْنِ الْقَعْقَاعِ عَنْ عَطَاءٍ: أَنَّ النَّبِيَّ ﷺ صَلَّى عَلَى ابْنِهِ إِبْرَاهِيمَ وَهُوَ ابْنُ سَبْعِينَ لَيْلَةً.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٩/٤ من حديث أبي داود به والسند مرسل.

Chapter 49, 50. Offering The Funeral Prayer In The Masjid

(المعجم ٤٩، ٥٠) - بَابُ الصَّلَاةِ عَلَى الْجَنَائِزَةِ فِي الْمَسْجِدِ (التحفة ٥٤)

3189. It was narrated that 'Āishah said: "By Allāh, the Messenger of Allāh ﷺ offered the funeral prayer for Suhail bin Al-Baidā' nowhere but in the Masjid." (*Sahih*)

٣١٨٩ - حَدَّثَنَا سَعِيدُ بْنُ مَثُورٍ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ عَنْ صَالِحِ بْنِ عَجْلَانَ وَمُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّادٍ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: وَاللَّهِ مَا صَلَّى رَسُولُ اللَّهِ ﷺ عَلَى سُهَيْلِ ابْنِ الْبَيْضَاءِ إِلَّا فِي الْمَسْجِدِ.

تخريج: [صحيح] أخرجه ابن ماجه، الجنائز، باب ما جاء في الصلاة على الجنائز في المسجد، ح: ١٥١٨ من حديث فليح بن سليمان بن سليمان به ورواه مسلم، ح: ٩٧٣ من حديث عباد بن عبدالله به.

3190. It was narrated that 'Āishah said: "By Allāh, the Messenger of Allāh ﷺ offered the funeral prayer for the two sons of Baidā', Suhail

٣١٩٠ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنْ الصَّحَّاحِ يَعْنِي ابْنَ عُثْمَانَ، عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ، عَنْ

and his brother, in the *Masjid*.”
(*Sahih*)

عَائِشَةَ قَالَتْ: وَاللَّهِ لَقَدْ صَلَّى رَسُولُ اللَّهِ ﷺ عَلَيَّ ابْنِي بَيْضَاءَ فِي الْمَسْجِدِ، سُهَيْلٌ وَأَخِيهِ.

تخريج: أخرجه مسلم، الجنائز، باب الصلاة على الجنازة في المسجد، ح: ٩٧٣ عن هارون ابن عبدالله به.

3191. It was narrated that Abū Hurairah said: “The Messenger of Allāh (ﷺ) said: ‘Whoever offers the funeral prayer in the *Masjid*, there is nothing upon him.’”^[1]
(*Hasan*)

٣١٩١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ ابْنِ أَبِي ذُئْبٍ: حَدَّثَنِي صَالِحٌ مَوْلَى التَّوَّامَةِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى عَلَيَّ جَنَازَةً فِي الْمَسْجِدِ فَلَا شَيْءَ عَلَيْهِ».

تخريج: [إسناده حسن] أخرجه ابن ماجه، الجنائز، باب ما جاء في الصلاة على الجنائز في المسجد، ح: ١٥١٧ من حديث محمد بن عبدالرحمن بن أبي ذئب به * صالح: حدث به قبل اختلاطه، وقوله: "فلا شيء عليه" الصواب: "فلا شيء له" يعني من الأجر الخاص كما فسره السندي.

Chapter 50, 51. Burial At Sunrise And Sunset

(المعجم ٥٠، ٥١) - بَابُ الدَّفْنِ عِنْدَ طُلُوعِ الشَّمْسِ وَعُرُوبِهَا (التحفة ٥٥)

3192. ‘Uqbah bin ‘Āmir said: “There are three times in a day when the Messenger of Allāh ﷺ forbade us from performing *Ṣalāt* or burying our dead: When the sun is rising until it is fully risen; when it is overhead at midday until it has passed the meridian; and when the sun starts to set, until it has fully set.” Or words to that effect.
(*Sahih*)

٣١٩٢ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا مُوسَى بْنُ عَلِيِّ بْنِ رَبَاحٍ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ، أَنَّهُ سَمِعَ عُقْبَةَ بْنَ عَامِرٍ قَالَ: ثَلَاثُ سَاعَاتٍ كَانَ رَسُولُ اللَّهِ ﷺ يَنْهَانَا أَنْ نُصَلِّيَ فِيهِنَّ أَوْ نَقْبَرَ فِيهِنَّ مَوْتَانَا: حِينَ تَطْلُعُ الشَّمْسُ بَارِغَةً حَتَّى تَرْتَفِعَ، وَحِينَ يَقُومُ قَائِمُ الظُّهَيْرَةِ حَتَّى تَبِيلَ، وَحِينَ تَضَيِّفُ الشَّمْسُ لِلْعُرُوبِ حَتَّى تَغْرُبَ، أَوْ كَمَا قَالَ.

تخريج: أخرجه مسلم، صلاة المسافرين، باب الأوقات التي نهي عن الصلاة فيها، ح: ٨٣١ من حديث موسى بن عليّ به.

[1] It is said it means: “Nothing wrong with that” or “He gets no special reward.”

Chapter 52. If There Are *Janāzahs* For Men And Women, Who Is Put In Front ?

3193. ‘Ammār, the freed slave of Al-Ḥārith bin Nawfal narrated that he was present at the funeral of Umm Kulthūm and her son. “The son was placed next to the *Imām*, and I objected to that. Ibn ‘Abbās, Abū Sa‘eed Al-*Khudrī*, Abū Qatādah and Abū Hurairah were present among the people, and they said: “This is the *Sunnah*.” (Ṣaḥīḥ)

تخريج: [صحيح] أخرجه البيهقي: ٤/٣٣ من حديث أبي داود به ورواه النسائي، ح: ١٩٧٩.

Chapter 51, 53. Where Should The *Imām* Stand In Relation To The Deceased When Offering The Funeral Prayer ?

3194. It was narrated that Nāfi‘ Abū Ghālib said: “I was in an alley of Al-Mirbad, and a funeral passed by, followed by many people. They said: ‘(It is) the funeral of ‘Abdullāh bin ‘Umair.’ I followed it, and I saw a man wearing a thin cloak, riding his horse, with a piece of cloth on his head to protect him from the sun. I said: ‘Who is this important man?’ They said: ‘This is Anas bin Mālik.’

When the *Janāzah* was placed on the ground, Anas stood and offered the funeral prayer for (the deceased), and I was behind him with no one in between myself and

(المعجم ٥٢) بَابُ: إِذَا حَضَرَ جَنَائِزُ رِجَالٍ وَنِسَاءٍ مَنْ يُقَدَّمُ؟ (التحفة ٥٦)

٣١٩٣ - حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبِ الرَّمْلِيِّ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ ابْنِ جُرَيْجٍ، عَنْ يَحْيَى بْنِ صُبَيْحٍ قَالَ: حَدَّثَنِي عَمَّارٌ مَوْلَى الْحَارِثِ بْنِ تَوْفَلٍ: أَنَّهُ شَهِدَ جَنَازَةَ أُمَّ كَثُومٍ وَإِنِّهَا فَجِعِلَ الْغُلَامُ مِمَّا يَلِي الْإِمَامَ، فَأَنْكَرْتُ ذَلِكَ، وَفِي الْقَوْمِ ابْنُ عَبَّاسٍ وَأَبُو سَعِيدِ الْخُدْرِيِّ وَأَبُو قَتَادَةَ وَأَبُو هُرَيْرَةَ، فَقَالُوا: هَذِهِ السُّنَّةُ.

(المعجم ٥١، ٥٣) بَابُ: أَيْنَ يَقُومُ الْإِمَامُ مِنَ الْمَيِّتِ إِذَا صَلَّى عَلَيْهِ (التحفة ٥٧)

٣١٩٤ - حَدَّثَنَا دَاوُدُ بْنُ مُعَاذٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ نَافِعِ أَبِي غَالِبٍ قَالَ: كُنْتُ فِي سِكَّةِ الْمُرَبِّدِ فَمَرَّتْ جَنَازَةٌ وَمَعَهَا نَاسٌ كَثِيرٌ قَالُوا: جَنَازَةُ عَبْدِ اللَّهِ بْنِ عُمَيْرٍ فَتَبِعْتُهَا فَإِذَا أَنَا بِرَجُلٍ عَلَيْهِ كِسَاءٌ رَقِيقٌ عَلَى بُرَيْدِيَّتَيْهِ وَعَلَى رَأْسِهِ خِرْقَةٌ تَقِيهِ مِنَ الشَّمْسِ، فَقُلْتُ: مَنْ هَذَا الدُّهْمَانُ قَالُوا: هَذَا أَنَسُ بْنُ مَالِكٍ، فَلَمَّا وُضِعَتِ الْجَنَازَةُ قَامَ أَنَسٌ فَصَلَّى عَلَيْهَا وَأَنَا خَلْفَهُ لَا يَحُولُ بَيْنِي وَبَيْنَهُ شَيْءٌ، فَقَامَ عِنْدَ رَأْسِهِ فَكَبَّرَ أَرْبَعَ تَكْبِيرَاتٍ لَمْ يُطِلْ وَلَمْ يُسْرِعْ ثُمَّ ذَهَبَ يَقْعُدُ، فَقَالُوا: يَا أَبَا حَمْرَةَ!

him. He stood by his head, and said the *Takbīr* four times, and he did not make (the prayer) long or nor in a hurry. Then he went and sat down. They said: 'O Abū Ḥamzah, the *Anṣārī* woman.' They brought her near, and she was covered with a green bier. He stood in line with her buttocks and offered the funeral prayer for her, as he had done for the man, then he sat down. Al-'Alā' bin Ziyād said: 'O Abū Ḥamzah, did the Messenger of Allāh ﷺ offer the funeral prayer as you did, with four *Takbīr*, and standing by the head of a man, and by the buttocks of a woman?' He said: 'Yes.'

He said: 'O Abū Ḥamzah, did you go out on a campaign with the Messenger of Allāh (ﷺ)?' He said: 'Yes, I went out on the campaign with him to Ḥunain, and the idolaters came out and attacked us (so fiercely) that we fled faster than our horses. Among the people, there was a man who was attacking us, smashing us and wounding us. But Allāh defeated them, and they were brought and started giving him (the Prophet ﷺ) their pledge for Islam. One of the Companions of the Prophet ﷺ said: 'I take a vow, that if Allāh brings me the man who was smashing us all day, I shall strike his neck.' The Messenger of Allāh ﷺ remained silent, and that man was brought. When he saw the Messenger of Allāh ﷺ, he said: 'O Messenger of Allāh, I have repented to Allāh.' The Messenger

الْمَرْأَةُ الْأَنْصَارِيَّةُ، فَقَرَّبُوهَا وَعَلَيْهَا نَعَشٌ أَحْضَرُ، فَقَامَ عِنْدَ عَجِيزَتِهَا فَصَلَّى عَلَيْهَا نَحْوَ صَلَاتِهِ عَلَى الرَّجُلِ ثُمَّ جَلَسَ، فَقَالَ الْعَلَاءُ ابْنَ زِيَادٍ: يَا أَبَا حَمَزَةَ! هَكَذَا كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي عَلَى الْجَنَائِزِ كَصَلَاتِكَ، يُكَبِّرُ عَلَيْهَا أَرْبَعًا وَيَقُومُ عِنْدَ رَأْسِ الرَّجُلِ وَعَجِيزَةَ الْمَرْأَةِ؟ قَالَ: نَعَمْ، قَالَ: يَا أَبَا حَمَزَةَ! غَزَوْتَ مَعَ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ غَزَوْتُ مَعَهُ حَتِيئًا فَحَرَجَ الْمُشْرِكُونَ فَحَمَلُوا عَلَيْنَا حَتَّى رَأَيْنَا حَيْلَنَا وَرَاءَ ظُهُورِنَا وَفِي الْقَوْمِ رَجُلٌ يَحْمِلُ عَلَيْنَا فَيَدُقُّنَا وَيَحْطُمُنَا، فَهَزَمَهُمُ اللَّهُ وَجَعَلَ يُجَاءُ بِهِمْ فَيُبَايِعُونَهُ عَلَى الْإِسْلَامِ، وَقَالَ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ: إِنَّ عَلِيَّ نَذْرًا إِنْ جَاءَ اللَّهُ بِالرَّجُلِ الَّذِي كَانَ مِنْذُ الْيَوْمِ يَحْطُمُنَا لِأَصْرِبِنَّ عَقْفَهُ، فَسَكَتَ رَسُولُ اللَّهِ ﷺ وَجِيءَ بِالرَّجُلِ، فَلَمَّا رَأَى رَسُولُ اللَّهِ ﷺ قَالَ: يَا رَسُولَ اللَّهِ! ثَبْتُ إِلَى اللَّهِ، فَأَمْسَكَ رَسُولُ اللَّهِ ﷺ لَا يُبَايِعُهُ لِيَنفِي الْآخَرَ بِنَدْرِهِ قَالَ: فَجَعَلَ الرَّجُلُ يَبْصُدِي لِرَسُولِ اللَّهِ ﷺ لِبَايَعَتِهِ بِقَتْلِهِ وَجَعَلَ يَهَابُ رَسُولَ اللَّهِ ﷺ أَنْ يَقْتُلَهُ، فَلَمَّا رَأَى رَسُولُ اللَّهِ ﷺ أَنَّهُ لَا يَصْنَعُ شَيْئًا بَايَعَهُ، فَقَالَ الرَّجُلُ: يَا رَسُولَ اللَّهِ! نَذْرِي، قَالَ: «إِنِّي لَمْ أُمْسِكْ عَنْهُ مِنْذُ الْيَوْمِ إِلَّا لِتُوفِي بِنَدْرِكَ»، فَقَالَ: يَا رَسُولَ اللَّهِ! أَلَا أَوْصَيْتُ إِلَيَّ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّهُ لَيْسَ لِنَبِيِّ أَنْ يُؤْمِرَ».

قال أبو غالبٍ: فَسَأَلْتُ عَنْ صَنِيعِ أَنَسِ

of Allāh ﷺ refrained from accepting his pledge of allegiance so that the other man might fulfil his vow. The man (who had made the vow) began watching the Messenger of Allāh ﷺ, expecting the order to kill him, but he did not dare to take action without the permission of the Messenger of Allāh ﷺ. When the Messenger of Allāh ﷺ saw that he was not going to do anything, he accepted (the other man's) pledge of allegiance. The man said: 'O Messenger of Allāh, my vow!' He said: 'I only refrained (from accepting his pledge of allegiance) just now so that you could fulfill your vow.' He said: 'O Messenger of Allāh, why did you not give me a wink?' The Prophet ﷺ said: 'It is not befitting for a Prophet to wink.'" (*Hasan*)

Abū Ghālib said: "I asked about Anas's actions when he stood by the woman's buttocks, and they told me that it was because there used to be no biers, so the *Imām* would stand by the buttocks in order to screen her from the people."

تخریج: [إسناده حسن] أخرجه الترمذي، الجنائز، باب ما جاء أين يقوم الإمام من الرجل والمرأة، ح: ١٠٣٤ من حديث نافع أبي غالب به وقال: "حسن" رواه ابن ماجه، ح: ١٤٩٤ * وقول أبي غالب: "فسألت عن صنيع أنس... إلخ" ضعيف لجهالة الذين حدثوه .

Comments:

There is no difference between funeral prayers for a man and woman except that for a woman the *Imām* will stand facing the middle of her body, while for a man, he will stand facing his head or chest.

3195. It was narrated that Samurah bin Jundab said: "I offered the funeral prayer behind the Prophet ﷺ for a woman who

في قيامه على المرأة عند عجزيتها، فحدثوني أنه إنما كان لأنه لم تكن النعوش فكان الإمام يقوم حيال عجزيتها يستترها من القوم.

قال أبو داود: قول النبي ﷺ: «أمرت أن أقاتل الناس حتى يقولوا لا إله إلا الله» نسخ من هذا الحديث الوفاء بالنذر في قتله بقوله: إني قد نبت.

٣١٩٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا حُسَيْنُ الْمُعَلَّمُ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ بُرَيْدَةَ عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ: صَلَّى

had died in childbirth, and he stood in line with her middle to pray for her.” (*Sahih*)

وَرَأَى النَّبِيَّ ﷺ عَلَى امْرَأَةٍ مَاتَتْ فِي نَفْسِهَا، فَقَامَ عَلَيْهَا لِلصَّلَاةِ وَسَطَهَا.

تخریج: أخرجه البخاري، الجنائز، باب الصلاة على النساء إذا ماتت في نفاسها، ح: ۱۳۳۱ عن مسدد، مسلم، الجنائز، باب: أين يقوم الإمام من الميت للصلاة عليه، ح: ۹۶۴ من حديث حسين المعلم به.

Chapter 52, 54. Saying The *Takbīr* Over The Deceased

(المعجم ۵۲، ۵۴) - بَابُ التَّكْبِيرِ عَلَى
الْجَنَازَةِ (التحفة ۵۸)

3196. It was reported from Abū Ishāq, from Ash-Sha'bī that the Messenger of Allāh ﷺ passed by a freshly-filled grave, and they formed rows, and he said the *Takbīr* four times over it. I (Abū Ishāq) said to Ash-Sha'bī: “Who told you that?” He said: “The trustworthy one who was present, ‘Abdullāh bin ‘Abbās.” (*Sahih*)

۳۱۹۶ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ عَنِ الشَّعْبِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِقَبْرِ رَطْبٍ فَصَفُّوا عَلَيْهِ وَكَبَّرَ عَلَيْهِ أَرْبَعًا فَقُلْتُ لِلشَّعْبِيِّ: مَنْ حَدَّثَكَ؟ قَالَ: النَّقَّهُ مِنْ شَهْدَةِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ.

تخریج: أخرجه مسلم، الجنائز، باب الصلاة على القبر، ح: ۹۵۴ من حديث عبدالله بن إدريس والبخاري، الجنائز، باب الإذن بالجنائز، ح: ۱۲۴۷ من حديث أبي إسحاق به.

3197. It was narrated that Ibn Abī Lailā said: “Zaid, meaning Ibn Arqam, would say the *Takbīr* four times over our *Janāzah*, but then he said the *Takbīr* five times over a *Janāzah*. I asked him (about that) and he said: “The Messenger of Allāh ﷺ used to do that.” (*Sahih*)

۳۱۹۷ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا شُعْبَةُ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنِ شُعْبَةَ، عَنِ عَمْرٍو ابْنِ مَرْوَةَ، عَنِ ابْنِ أَبِي لَيْلَى قَالَ: كَانَ زَيْدٌ يُعْنِي ابْنَ أَرْقَمٍ، يُكَبِّرُ عَلَى جَنَائِزِنَا أَرْبَعًا، وَأَنَّهُ كَبَّرَ عَلَى جَنَازَةِ حَمْسًا، فَسَأَلْتُهُ، فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُكَبِّرُهَا. قَالَ أَبُو دَاوُدَ: وَأَنَا لِحَدِيثِ ابْنِ الْمُثَنَّى أَتَقَنُّ.

تخریج: أخرجه مسلم، الجنائز، باب الصلاة على القبر، ح: ۹۵۷ عن محمد بن المثنى به.

Comments:

The majority of the scholars hold the view of saying four *Takbīrs* during the

Janāzah prayer. The formula of the prayer after each *Takbīr* is this: After the first, recitation of *Al-Fātiḥah*; after the second, saying *Ṣalāt* upon the Prophet ﷺ after the third, supplication for the deceased, and after the fourth, the final *Tastīm*.

Chapter 53, 55. What Is To Be Recited Over The Deceased

(المعجم ٥٣، ٥٥) - بَابُ مَا يُقْرَأُ عَلَى
الْجَنَازَةِ (التحفة ٥٩)

3198. It was narrated from Ṭalḥah bin ‘Abdullāh bin ‘Awf: “I performed the funeral prayer with Ibn ‘Abbās, and he recited *Fātiḥat Al-Kitāb* (*Sūrat Al-Fātiḥah*) and said: ‘This is *Sunnah*.’” (*Ṣaḥīḥ*)

٣١٩٨ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا شُمَيْانٌ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ: صَلَّى مَعَ ابْنِ عَبَّاسٍ عَلَى جَنَازَةٍ فَقَرَأَ بِفَاتِحَةِ الْكِتَابِ فَقَالَ: إِنَّهَا مِنَ السُّنَّةِ.

تخريج: أخرجه البخاري، الجنائز، باب قراءة فاتحة الكتاب على الجنازة، ح: ١٣٣٥ عن محمد بن كثير العبدي به.

Comments:

When a Companion says: “This is the *Sunnah*” or similar saying, it means this is the *Sunnah* of Allāh’s Messenger ﷺ, so even though it is a statement of a Companion, its ruling is as if it was said by the Prophet ﷺ.

Chapter 54, 56. The Supplication For The Deceased

(المعجم ٥٤، ٥٦) - بَابُ الدُّعَاءِ لِلْمَيِّتِ
(التحفة ٦٠)

3199. It was narrated that Abū Hurairah said: “I heard the Messenger of Allāh ﷺ say: ‘When you offer the funeral prayer for the deceased, supplicate sincerely for him.’” (*Ḥasan*)

٣١٩٩ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى الْحَرَّانِيُّ: حَدَّثَنِي مُحَمَّدٌ، يَعْنِي ابْنَ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا صَلَّى لِمَيِّتٍ فَأَخْلِصُوا لَهُ الدُّعَاءَ».

تخريج: [إسناده حسن] أخرجه ابن ماجه، الجنائز، باب ما جاء في الدعاء في الصلاة على الجنازة، ح: ١٤٩٧ من حديث محمد بن سلمة بن سلمة به وصححه ابن حبان، ح: ٧٥٤، ٧٥٥ * ابن إسحاق صرح بالسماع.

3200. ‘Alī bin *Shammākh* said: “I saw Marwān ask Abū Hurairah:

٣٢٠٠ - حَدَّثَنَا أَبُو مَعْمَرٍ عَبْدُ اللَّهِ بْنُ عَمْرٍو: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَبُو

‘How did you hear the Messenger of Allāh ﷺ offering the funeral prayer?’ He said: ‘Even though you said what you said?’ He said: ‘Yes.’” He (the narrator) said: “They had exchanged words before that.” Abū Hurairah said: “*Allāhumma! Anta rabbuhā, wa anta khalaqatāhā, wa anta hadaitāhā lil-islāmi, wa anta qabadtā rūhāhā, wa anta a‘lamu bisirrihā wa ‘alāniyatihā. Ji‘na shufa‘ā’ (lahu) faghfir lahu* (O Allāh, You are his Lord and You created him and guided him to Islam, and (now) You have taken his soul, and You know best about his secrets and his outward appearance. We have come to intercede for him, so forgive him).” (*Hasan*)

Abū Dāwud said: *Shu‘bah* made a mistake in ‘Alī bin *Shammākh*’s name, he said: “‘*Uthmān bin Shammās*.”

Abū Dāwud said: I heard *Aḥmad bin Ibrāhīm Al-Mawṣilī* narrating to *Aḥmad bin Ḥanbal*, he said: “I do not know that I sat in any sitting with *Ḥammad bin Zaid* except that in it, he prohibited (narrating) from ‘*Abdul-Wārith* and *Ja‘far bin Sulaimān*.”

تخريج: [إسناده حسن] أخرجه أحمد: ٣٦٣/٢ والنسائي في عمل اليوم والليلة، ح: ١٠٧٨ من حديث عبدالوارث به * علي بن شماخ ذكره ابن حبان في الثقات وبعثه سعيد بن العاص إلى المدينة وحسن له الحافظ في الفتوحات الربانية: ١٧٦/٥.

3201. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ offered the funeral prayer and said: ‘*Allāhummaghfirli-hayynā wa mayyitinā, wa ṣaghīrinā wa*

الْجُلَاسِ عُقْبَةُ بْنُ سَيَّارٍ أَوْ سَيَّانٍ: حَدَّثَنِي عَلِيُّ بْنُ شَمَّاخٍ قَالَ: شَهِدْتُ مَرَوَانَ سَأَلَ أَبَا هُرَيْرَةَ: كَيْفَ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يُصَلِّي عَلَيَّ الْجِنَّازَةَ؟ قَالَ: أَمَعَ الَّذِي قُلْتُ؟ قَالَ: نَعَمْ - قَالَ: كَلَامٌ كَانَ بَيْنَهُمَا قَبْلَ ذَلِكَ - قَالَ أَبُو هُرَيْرَةَ: «اللَّهُمَّ! أَنْتَ رَبُّهَا وَأَنْتَ خَلَقْتَهَا وَأَنْتَ هَدَيْتَهَا لِلْإِسْلَامِ وَأَنْتَ قَبَضْتَ رُوحَهَا وَأَنْتَ أَعْلَمُ بِسِرِّهَا وَعَلَانِيَتِهَا، جِئْنَا شَفَعَاءَ [لَهُ] فَاعْفِرْ لَهُ».

قَالَ أَبُو دَاوُدَ: أَخْطَأَ شُعْبَةُ فِي اسْمِ عَلِيِّ بْنِ شَمَّاخٍ قَالَ فِيهِ: عُثْمَانُ بْنُ شَمَّاسٍ.

قَالَ أَبُو دَاوُدَ: سَمِعْتُ أَحْمَدَ بْنَ إِبْرَاهِيمَ الْمُوَصِّلِيَّ يُحَدِّثُ أَحْمَدَ بْنَ حَنْبَلٍ قَالَ: مَا أَعْلَمُ أَنِّي جَلَسْتُ مِنْ حَمَّادِ بْنِ زَيْدٍ مَجْلِسًا إِلَّا نَهَى فِيهِ عَنِ عَبْدِ الْوَارِثِ وَجَعْفَرِ بْنِ سُلَيْمَانَ.

٣٢٠١ - حَدَّثَنَا مُوسَى بْنُ مَرَوَانَ الرَّقِّيُّ: حَدَّثَنَا شُعَيْبُ بْنُ يَحْيَى ابْنَ إِسْحَاقَ، عَنِ الْأَوْزَاعِيِّ، عَنِ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنِ أَبِي

kabīrinā, wa dhakarīnā wa unthānā, wa shāhidīnā wa ghā'ibīnā. Allāhumma man ahyaitahu minnā fa ahyihi 'alal-Īmān, wa man tawaffaitahu minnā fatawaffahu 'alal-Islām. Allāhumma! Lā tahrīmnā ajrahu wa lā tuḍillānā ba'dahu (O Allāh, forgive our living and our dead, our young and our old, our male and our female, our present and our absent ones. O Allāh, whomever You give life among us, cause him to live upon faith, and whomever You cause to die among us, cause him to die upon Islam. O Allāh, do not deprive us of his reward and do not cause us to go astray after that).”
(*Ḥasan*)

تخريج: [إسناده حسن] أخرجه الترمذي، الجنائز، باب ما يقول في الصلاة على الميت، ح: ١٠٢٤ من حديث الأوزاعي به وذكر كلامًا، وصححه ابن حبان، ح: ٧٥٧ والحاكم: ٣٥٨/١ على شرط الشيخين ووافقه الذهبي وللحديث شواهد * يحيى بن أبي كثير: صرح بالسماع.

3202. It was narrated that Wāḥilāh bin Al-Asqa' said: "The Messenger of Allāh ﷺ led us in offering the funeral prayer for a Muslim man, and I heard him say: '*Allāhumma! Innā fulāna bin fulāna fī dhimmatika faqīhi fitnatal-qabr* (O Allāh, so-and-so, the son of so-and-so is under Your protection; protect him from the trial of the grave)." 'Abdur-Raḥmān (one of the narrators) said: "*Fī dhimatika wa ḥabli jiwārika, faqīhi min fitnatil-qabri wa 'adhābin-nār, wa anta ahlul-wafā'ir wal-ḥaqq. Allāhummaghfirahu warḥamhu, innaka antal-ghafūrur-raḥīm* (under Your protection and care, so

سَلَمَةً، عن أبي هُرَيْرَةَ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ عَلَيَّ جَنَازَةً فَقَالَ: «اللَّهُمَّ! اغْفِرْ لِحَيَاتِنَا وَمَيِّتِنَا، وَصَغِيرِنَا وَكَبِيرِنَا، وَذَكَرِنَا وَأُنْثَانَا، وَشَاهِدِنَا وَغَائِبِنَا. اللَّهُمَّ! مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِيمَانِ، وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِسْلَامِ. اللَّهُمَّ! لَا تُحْرِمْنَا أَجْرَهُ، وَلَا تُضِلَّنَا بَعْدَهُ».

٣٢٠٢ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ الدَّمَشَقِيُّ: حَدَّثَنَا الْوَلِيدُ؛ ح: وَحَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: أَخْبَرَنَا الْوَلِيدُ، وَحَدِيثُ عَبْدِ الرَّحْمَنِ أَيْمٌ قَالَ: حَدَّثَنَا مَرْوَانُ ابْنُ جَنَاحٍ عَنْ يُونُسَ بْنِ مَيْسَرَةَ بْنِ حَلْبَسٍ، عَنْ وَائِلَةَ بْنِ الْأَسْمَعِ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ عَلَيَّ رَجُلٍ مِنَ الْمُسْلِمِينَ فَسَمِعْتُهُ يَقُولُ: «اللَّهُمَّ إِنَّ فُلَانًا بَنَ فُلَانٍ فِي ذِمَّتِكَ فَفِهِ فِتْنَةَ الْقَبْرِ». قَالَ عَبْدُ الرَّحْمَنِ: «فِي ذِمَّتِكَ وَحَبْلِي جِوَارِكَ، فَفِهِ مِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ النَّارِ، وَأَنْتَ أَهْلُ الْوَفَاءِ وَالْحَقِّ اللَّهُمَّ فَاغْفِرْ لَهُ وَارْحَمْهُ إِنَّكَ أَنْتَ الْغَفُورُ

protect him from the trial of the grave and the torment of Hellfire, for verily You are faithful to Your promise and You are the Truth. O Allāh, forgive him and have mercy on him, for You are the Most Forgiving, Most Merciful.)” (Sahih)

تخريج: [صحيح] أخرجه ابن ماجه، الجنائز، باب ما جاء في الدعاء في الصلاة على الجنائز، ح: ١٤٩٩ عن عبدالرحمن بن إبراهيم به وصححه ابن حبان، ح: ٧٥٨ * الوليد بن مسلم، صرح بالسماع المسلسل انظر الأوسط لابن المنذر: ٥/٤٤١، ح: ٣١٧٣.

Chapter 55, 57. Praying At The Graveside

(المعجم ٥٥، ٥٧) - بَابُ الصَّلَاةِ عَلَى الْقَبْرِ (التحفة ٦١)

3203. It was narrated from Abū Hurairah that a black woman or a man used to sweep the *Masjid*, and the Prophet ﷺ noticed that he was missing so he asked about him. It was said that he had died. He said: “Why did you not tell me about him?” He said: “Show me where his grave is.” So they showed him, and he performed the funeral prayer for him. (Sahih)

٣٢٠٣ - حَدَّثَنَا سَلِيمَانُ بْنُ حَرْبٍ وَمُسَدَّدٌ قَالَا: حَدَّثَنَا حَمَادٌ عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ امْرَأَةً سَوْدَاءَ أَوْ رَجُلًا كَانَ يَقُمُّ الْمَسْجِدَ، فَفَقَدَهُ النَّبِيُّ ﷺ فَسَأَلَ عَنْهُ، فَقِيلَ مَاتَ، فَقَالَ: «أَلَا أَدْتُمُونِي بِهِ»، قَالَ: «دَلُّونِي عَلَى قَبْرِهِ»، فَدَلُّوهُ، فَصَلَّى عَلَيْهِ.

تخريج: أخرجه البخاري، الصلاة، باب كنس المسجد والتقاط الخرق والقدى والعيان، ح: ٤٥٨ عن سليمان بن حرب، ومسلم، الجنائز، باب الصلاة على القبر، ح: ٩٥٦ من حديث حماد بن زيد به.

Comments:

It is permissible to perform the funeral prayer beside the deceased person's grave, if need be.

Chapter 56, 58. Performing The Funeral Prayer For A Muslim Who Dies In The Land Of *Shirk*

3204. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ announced the death of

(المعجم ٥٦، ٥٨) - بَابُ الصَّلَاةِ عَلَى الْمُسْلِمِ يَمُوتُ فِي بِلَادِ الشُّرْكِ (التحفة ٦٢)

٣٢٠٤ - حَدَّثَنَا الْقَعْنَبِيُّ قَالَ: قَرَأْتُ عَلَى مَالِكِ بْنِ أَنَسٍ عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ

An-Najāshī to the people on the day that he died, and he led them out to the *Musalla* and aligned them in rows, and said four *Takbīr*. (*Sahīh*)

ابن المُسيَّب، عن أبي هريرة: أَنَّ رَسُولَ اللَّهِ ﷺ نَعَى لِلنَّاسِ النَّجَاشِيَّ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ وَخَرَجَ بِهِمْ إِلَى الْمُصَلَّى فَصَفَّ بِهِمْ وَكَبَّرَ أَرْبَعَ تَكْبِيرَاتٍ.

تخريج: أخرجه البخاري، الجنائز، باب الرجل ينعى إلى أهل الميت بنفسه، ح: ١٢٤٥ ومسلم، الجنائز، باب: في التكبير على الجنائز، ح: ٩٥١ من حديث مالك به وهو في الموطأ (يحيى): ٢٢٦/١، ٢٢٧.

3205. It was narrated from Abū Burdah that his father said: “The Messenger of Allāh ﷺ commanded us to go out to the land of An-Najāshī,” and he quoted the *Hadīth*. An-Najāshī said: “I bear witness that he is the Messenger of Allāh ﷺ and that he is the one foretold by ‘Eisā bin Maryam. Were it not for the position of kingship that I am in, I would come to him and carry his shoes.” (*Daʿīf*)

٣٢٠٥ - حَدَّثَنَا عَبَادُ بْنُ مُوسَى: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ جَعْفَرٍ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَنْطَلِقَ إِلَى أَرْضِ النَّجَاشِيِّ فَذَكَرَ حَدِيثَهُ. قَالَ النَّجَاشِيُّ: أَشْهَدُ أَنَّهُ رَسُولُ اللَّهِ ﷺ وَأَنَّهُ الَّذِي بَشَّرَ بِهِ عِيسَى ابْنُ مَرْيَمَ وَلَوْلَا مَا أَنَا فِيهِ مِنَ الْمُلْكِ لَأَتَيْتُهُ حَتَّى أَحْمِلَ نَعْلَيْهِ.

تخريج: [إسناده ضعيف] أخرجه عبد بن حميد، ح: ٥٥٠ من حديث إسرائيل به * أبو إسحاق: مدلس وعنعن.

Chapter 57, 59. Putting More Than One Deceased Person In A Grave And Marking The Grave

(المعجم ٥٧، ٥٩) بَابُ: فِي جَمْعِ الْمَوْتَى فِي قَبْرِ وَالْقَبْرِ يُعْلَمُ (التحفة ٦٣)

3206. It was reported from Kathīr bin Zaid Al-Madani, from Al-Muṭṭalib who said: “When ‘Uthmān bin Ma’zūn died, his *Janāzah* was brought out and he was buried. Then the Messenger of Allāh ﷺ told a man to bring him a rock but he could not carry it, so the Messenger of Allāh ﷺ stood up and rolled up his sleeves” — Kathīr said: “Al-Muṭṭalib said: ‘The

٣٢٠٦ - حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ: حَدَّثَنَا سَعِيدُ بْنُ سَالِمٍ، ح: وَحَدَّثَنَا يَحْيَى بْنُ الْفَضْلِ السُّجِسْتَانِيُّ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، بِمَعْنَاهُ عَنْ كَثِيرِ بْنِ زَيْدِ الْمَدَنِيِّ، عَنْ الْمُطَّلِبِ قَالَ: لَمَّا مَاتَ عُثْمَانُ بْنُ مَطْعُونٍ أُخْرِجَ بِجَنَازَتِهِ فَذُفِنَ، فَأَمَرَ النَّبِيُّ ﷺ رَجُلًا أَنْ يَأْتِيَهُ بِحَجَرٍ فَلَمْ يَسْتَطِعْ حَمْلَهُ، فَقَامَ

one who informed me of that from the Messenger of Allāh ﷺ said: 'It is as if I can see the whiteness of the forearms of the Messenger of Allāh ﷺ — when he rolled up (his sleeves) then he carried it and put it at his head, and said: "I am marking the grave of my brother with it, and I shall bury here whoever dies of my family." (Hasan)

إِلَيْهَا رَسُولُ اللَّهِ ﷺ وَحَسَرَ عَنْ ذِرَاعَيْهِ - قَالَ كَثِيرٌ: قَالَ الْمُطَلِّبُ: قَالَ الَّذِي يُخْبِرُنِي ذَلِكَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: كَأَنِّي أَنْظُرُ إِلَى بِيَاضِ ذِرَاعِي رَسُولِ اللَّهِ ﷺ حِينَ حَسَرَ عَنْهُمَا - ثُمَّ حَمَلَهَا فَوَضَعَهَا عِنْدَ رَأْسِهِ وَقَالَ: «أَتَعَلَّمُ بِهَا قَبْرَ أُخِي وَأَذْفِنُ إِلَيْهِ مَنْ مَاتَ مِنْ أَهْلِي».

تخریج: [إسناده حسن] أخرجه البيهقي: ٤١٢/٣ من حديث أبي داود به وحسنه ابن الملتن

في تحفة المحتاج، ح: ٨٨٤.

Comments:

It is permissible to put some sort of a mark on someone's grave so it will be known that it is a grave and where it is. But putting inscriptions on an erected stone, or pitching a flag on it is not permissible. Each one of us should try to keep the company of virtuous people. Even in death it is desirable to be in the company of pious people.

Chapter 58, 60. If A Gravedigger Finds Bones, Should He Leave That Place?

(المعجم ٥٨، ٦٠) بَابُ: فِي الْحَفَارِ
يَجِدُ الْعَظْمَ هَلْ يَتَنَكَّبُ ذَلِكَ الْمَكَانَ؟
(التحفة ٦٤)

3207. It was narrated from 'Aishah that the Messenger of Allāh ﷺ said: "Breaking the bone of one who is dead is like breaking it when he is alive." (Hasan)

٣٢٠٧ - حَدَّثَنَا الْقَعْنَبِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ سَعْدِ يَعْنِي ابْنَ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كَسْرُ عَظْمِ الْمَيِّتِ كَكَسْرِهِ حَيًّا».

تخریج: [إسناده حسن] أخرجه ابن ماجه، الجنائز، باب: في النهي عن كسر عظام الميت، ح: ١٦٦٦ من حديث عبدالعزيز بن محمد الدراوردي به وصححه ابن حبان، ح: ٧٧٦ وابن الجارود، ح: ٥٥١ * سعد بن سعيد: حسن الحديث وثقه الجمهور.

Comments:

If, while digging a grave, the excavator discovers that someone else is buried there, it is desirable to move to another place. Scholars who hold the view that it is not allowed to take organs from the deceased, use this *Hadith* among their proofs as well, arguing that if this is the case with the bones, that it is even more so with the rest of the body.

Chapter 59, 61. The *Laḥd* (Niche)

3208. It was narrated that Ibn ‘Abbās, may Allāh be pleased with him, said: “The Messenger of Allāh (ﷺ) said: ‘The *Laḥd* is for us and the ditch is for others.’” (*Da‘īf*)

(المعجم ٥٩، ٦١) بَابُ: فِي اللَّحْدِ

(التحفة ٦٥)

٣٢٠٨ - حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ:
حَدَّثَنَا حَكَّامُ بْنُ سَلَمٍ عَنْ عَلِيِّ بْنِ
عَبْدِ الْأَعْلَى، عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ،
عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «اللَّحْدُ لَنَا وَالشَّقُّ لِغَيْرِنَا».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الجنائز، باب ما جاء في قول النبي ﷺ:
"اللحد لنا والشق لغيرنا"، ح: ١٠٤٥ من حديث حكام به وقال: "حسن غريب" ورواه ابن ماجه،
ح: ١٥٥٤ والنسائي، ح: ٢٠١١ وللحديث شواهد ضعيفة، وألحد لرسول الله ﷺ كما في صحيح
مسلم، ح: ٩٦٦.

Comments:

The *Laḥd* is a niche, it is made by first digging a ditch and then excavating a horizontal area to act like a shelf on the side of that ditch, to insert the deceased. If there is no niche or shelf, it is referred to as a *Shaq* or ditch.

Chapter 60, 62. How Many People Should Enter The Grave?

(المعجم ٦٠، ٦٢) بَابُ: كَمْ يَدْخُلُ

الْقَبْرِ؟ (التحفة ٦٦)

3209. It was narrated that ‘Āmir said: “The Messenger of Allāh (ﷺ) was washed by ‘Alī, Al-Faḍl and Usāmah bin Zaid, and they are the ones who placed him in his grave.” He (‘Āmir) said: “And Marḥab” or “Ibn Abī Marḥab narrated to me that they brought ‘Abdur-Raḥmān bin ‘Awf in with them, and when ‘Alī had finished, he said: ‘Only the family of the man takes care of him.’” (*Da‘īf*)

٣٢٠٩ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا
زُهَيْرٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ
عَامِرٍ قَالَ: غَسَلَ رَسُولُ اللَّهِ ﷺ عَلِيٌّ
وَالْفَضْلُ وَأُسَامَةُ بْنُ زَيْدٍ وَهُمْ أَدْخَلُوهُ قَبْرَهُ.
قَالَ: وَحَدَّثَنِي مَرْحَبٌ - أَوْ ابْنُ أَبِي مَرْحَبٍ
- أَنَّهُمْ أَدْخَلُوا مَعَهُمْ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ،
فَلَمَّا فَرَغَ عَلِيٌّ قَالَ: إِنَّمَا يَلِي الرَّجُلَ أَهْلُهُ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٥٣/٤ من حديث أبي داود به * إسماعيل بن أبي
خالد: نعنن، وزهير هو ابن معاوية.

3210. It was narrated from Ash-Sh'abī, from Abū Marḥab that 'Abdur-Raḥmān bin 'Awf went down in the grave of the Prophet ﷺ. He said: "It is as if I can see the four of them." (*Da'if*)

٣٢١٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ بْنِ شَفِيَّانَ: أَخْبَرَنَا سُفْيَانُ عَنْ ابْنِ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي مَرْحَبٍ: أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ نَزَلَ فِي قَبْرِ النَّبِيِّ ﷺ قَالَ: كَأَنِّي أَنْظُرُ إِلَيْهِمْ أَرْبَعَةً.

تخريج: [إسناده ضعيف] وأخرجه البيهقي: ٥٣/٤ من حديث أبي داود به * سفيان الثوري: عنن وللحديث شواهد ضعيفة.

Chapter 61, 63. How The Deceased Should Be Placed Into His Grave

(المعجم ٦١، ٦٣) بَابُ: كَيْفَ يُدْخَلُ الْمَيِّتُ قَبْرَهُ؟ (التحفة ٦٧)

3211. It was narrated that Abū Ishāq said: "Al-Ḥārith told me that 'Abdullāh bin Yazid should offer the funeral prayer for him, so he offered the prayer for him, then he placed him in the grave from the side where his feet would rest, and said: 'This is the *Sunnah*.'" (*Sahih*)

٣٢١١ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: أَوْصَى الْحَارِثُ أَنْ يُصَلِّيَ عَلَيْهِ عَبْدُ اللَّهِ بْنُ يَزِيدَ، فَصَلَّى عَلَيْهِ ثُمَّ أَدْخَلَهُ الْقَبْرَ مِنْ قِبَلِ رِجْلَيْ الْقَبْرِ وَقَالَ: هَذَا مِنَ السُّنَّةِ.

تخريج: [إسناده صحيح] أخرجه البخاري في التاريخ الصغير: ١/١٨٣ من حديث شعبة به وقال: "وهو الحارث بن عبدالله الأعمور الهمداني" وقال البيهقي: ٥٤/٤: "هذا إسناده صحيح وقد قال هذا من السنة فصار كالمسند".

Chapter 62, 64. How to Sit by the Grave

(المعجم ٦٢، ٦٤) بَابُ: كَيْفَ يَجْلِسُ عِنْدَ الْقَبْرِ؟ (التحفة ٦٨)

3212. It was narrated that Al-Barā' bin 'Azib said: "We went out with the Messenger of Allāh ﷺ for the funeral of an *Anṣārī* man, but when we reached the grave, the *Lahd* (niche) had not yet been dug. The Prophet ﷺ sat down facing the *Qiblah* and we sat with him." (*Hasan*)

٣٢١٢ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ زَادَانَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي جَنَازَةِ رَجُلٍ مِنَ الْأَنْصَارِ، فَاتَّهَيْنَا إِلَى الْقَبْرِ وَلَمْ يُلْحَدْ بَعْدُ، فَجَلَسَ النَّبِيُّ ﷺ مُسْتَقْبِلَ الْقِبْلَةِ وَجَلَسْنَا مَعَهُ.

تخریج: [حسن] أخرجه ابن ماجه، الجنائز، باب ما جاء في الجلوس في المقابر، ح: ١٥٤٨ والنسائي، ح: ٢٠٠٣ من حديث المنهال به انظر، ح: ٤٧٥٣، ٤٧٥٤.

Chapter 63, 65. Supplicating For The Deceased When He Is Placed In His Grave

(المعجم ٦٣، ٦٥) **بَابُ: فِي الدُّعَاءِ لِلْمَيِّتِ إِذَا وُضِعَ فِي قَبْرِهِ (التحفة ٦٩)**

3213. It was narrated from Ibn ‘Umar that when the deceased was placed in the grave, the Prophet ﷺ would say: “*Bismillāh, wa ‘alā sunnati rasūlillāh sall Allāhu ‘alaihi wa sallam* (In the Name of Allāh and in accordance with the *Sunnah* of the Messenger of Allāh (ﷺ)).” This is the wording of Muslim. (*Ṣaḥīḥ*)

٣٢١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ؛ ح: وَحَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ أَبِي الصَّدِيقِ، عَنْ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا وُضِعَ الْمَيِّتُ فِي الْقَبْرِ قَالَ: «بِسْمِ اللَّهِ وَعَلَى سُنَّةِ رَسُولِ اللَّهِ ﷺ». هَذَا لَفْظُ مُسْلِمٍ.

تخریج: [صحيح] أخرجه أحمد: ٢٧/٢ والنسائي في عمل اليوم والليلة، ح: ١٠٨٨ من حديث همام به وصححه ابن الجارود، ح: ٥٤٨ وابن حبان، ح: ٧٧٣ والحاكم على شرط الشيخين: ٣٦٦/١ ووافقه الذهبي، وللحديث شواهد وهو بها صحيح.

Chapter 64, 66. If A Man’s Idolater Relative Dies

(المعجم ٦٤، ٦٦) - **بَابُ الرَّجُلِ يَمُوتُ لَهُ قَرَابَةٌ مُشْرِكٌ (التحفة ٧٠)**

3214. It was narrated from Nājiyah bin Ka’b, from ‘Alī, who said: “I said to the Prophet ﷺ: ‘Your paternal uncle, the misguided old man, has died.’ He said: ‘Go and bury your father, then do not do anything until you come to me.’ So I went and buried him, then I came to him, and he told me to perform *Ghusl* and supplicated for me.” (*Ḥasan*)

٣٢١٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ: حَدَّثَنِي أَبُو إِسْحَاقَ عَنْ نَاجِيَةَ بْنِ كَعْبٍ، عَنْ عَلِيِّ قَالَ: قُلْتُ لِلنَّبِيِّ ﷺ: إِنَّ عَمَّكَ الشَّيْخَ الضَّالَّ قَدْ مَاتَ. قَالَ: «أَذْهَبُ فَوَارِ أَبَاكَ ثُمَّ لَا تُحَدِّثَنَّ شَيْئًا حَتَّى تَأْتِيَنِي»، فَذَهَبْتُ فَوَارَيْتُهُ وَجِئْتُهُ فَأَمَرَنِي فَأَعْتَسَلْتُ وَدَعَا لِي.

تخریج: [حسن] أخرجه النسائي، الجنائز، باب مواراة المشرك، ح: ٢٠٠٨ من حديث يحيى القطان به وأبو إسحاق صرح بالسمع وحسنه ابن الملقن في تحفة المحتاج، ح: ٨٦٨.

Chapter 65, 67. Making The Grave Deep

3215. It was narrated from Ḥumaid, meaning Ibn Hilāl, from Hishām bin ‘Āmir that he said: “The *Anṣār* came to the Messenger of Allāh (ﷺ) on the Day of Uḥud, and said: ‘We are wounded and exhausted; what do you command us to do?’ He said: ‘Dig and make it wide, and put two or three men in one grave.’ It was said: ‘Which of them should we put first?’ He said: ‘The one who knew more Qur’ān.’”

He said: “My father, ‘Āmir, was killed that day, and he was buried between two others,” or he said: “with another.” (*Ṣaḥīḥ*)

تخریج: [إسناده صحيح] أخرجه الترمذي، الجهاد، باب ما جاء في دفن الشهداء، ح: ١٧١٣ من حديث حميد بن هلال به وصرح بالسماع عند أحمد: ٢٠/٤ وقال الترمذي: "حسن صحيح" ورواه النسائي، ح: ٢٠١٢ وابن ماجه، ح: ١٥٦٠.

3216. (Another chain) from Ḥumaid bin Hilāl with his chain and its meaning, and he added in: “And make it deep.” (*Ṣaḥīḥ*)

(المعجم ٦٥، ٦٧) بَابُ: فِي تَعْمِيقِ الْقَبْرِ
(التحفة ٧١)

٣٢١٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: أَنَّ سُلَيْمَانَ بْنَ الْمُغِيرَةَ حَدَّثَهُمْ عَنْ حُمَيْدٍ يَعْنِي ابْنَ هِلَالٍ، عَنْ هِشَامِ بْنِ عَامِرٍ قَالَ: جَاءَتِ الْأَنْصَارُ إِلَى رَسُولِ اللَّهِ ﷺ يَوْمَ أُحُدٍ فَقَالُوا: أَصَابَنَا قَرْحٌ وَجَهْدٌ فَكَيْفَ تَأْمُرُنَا؟ قَالَ: «احْفَرُوا وَأَوْسِعُوا وَاجْعَلُوا الرَّجُلَيْنِ وَالثَّلَاثَةَ فِي الْقَبْرِ»، قِيلَ: فَأَيُّهُمْ يُقَدَّمُ؟ قَالَ: «أَكْثَرُهُمْ قُرْآنًا».

قَالَ: أُصِيبَ أَبِي يَوْمَئِذٍ عَامِرٌ [فَدْفِنَ] بَيْنَ اثْنَيْنِ، أَوْ قَالَ: وَاجِدْ.

٣٢١٦ - حَدَّثَنَا أَبُو صَالِحٍ يَعْنِي الْأَنْطَاكِيَّ: أَخْبَرَنَا أَبُو إِسْحَاقَ يَعْنِي الْفَرَارِيَّ، عَنِ الثَّوْرِيِّ، عَنْ أَبِي يُوْبَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ بِإِسْنَادِهِ وَمَعْنَاهُ زَادَ فِيهِ: «وَأَعْمِقُوا».

تخریج: [صحيح] انظر الحديث السابق وأخرجه النسائي، ح: ٢٠١٢ من حديث الثوري به.

3217. This *Hadīth* was narrated from Sa‘d bin Hishām bin ‘Āmir (similar to no. 8215). (*Ṣaḥīḥ*)

٣٢١٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جَرِيرٌ: حَدَّثَنَا حُمَيْدٌ يَعْنِي ابْنَ هِلَالٍ، عَنْ سَعْدِ بْنِ هِشَامِ بْنِ عَامِرٍ بِهَذَا الْحَدِيثِ.

تخریج: [صحيح] انظر الحديثين السابقين وأخرجه البيهقي: ٤١٤/٣ من حديث أبي داود به.

Chapter 66, 68. Leveling The Grave

3218. It was narrated that Abū Hayyāj Al-Asadī said: “‘Alī sent me (on a mission) and said to me: ‘I am sending you on the same mission as the Messenger of Allāh ﷺ sent me: “Do not leave any raised grave without leveling it, or any image without obliterating it.” (Ṣaḥīḥ)

تخریج: أخرجه مسلم، باب الأمر بتسوية القبر، ح: ٩٦٩ من حديث سفيان به.

3219. Abū ‘Alī Al-Hamdānī said: “We were with Faḍālah bin ‘Ubad in Rūdhīs (Rhodes), in the land of the Byzantines, and a companion of ours died. Faḍālah ordered that his grave be leveled, then he said: ‘I heard the Messenger of Allāh ﷺ enjoying that they be leveled.” (Ṣaḥīḥ)

Abū Dāwud said: Rudhis is an island in the sea.

(المعجم ٦٦، ٦٨) بَابُ: فِي تَسْوِيَةِ الْقَبْرِ
(التحفة ٧٢)

٣٢١٨ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ: حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ عَنْ أَبِي وَائِلٍ، عَنْ أَبِي هَيَّاجٍ الْأَسَدِيِّ قَالَ: بَعَثَنِي عَلِيُّ قَالَ لِي: أَبْعَثَكَ عَلَيَّ مَا بَعَثَنِي عَلَيْهِ رَسُولُ اللَّهِ ﷺ أَنْ لَا أَدَعَ قَبْرًا مُشْرِفًا إِلَّا سَوَّيْتُهُ وَلَا تِمْنَالًا إِلَّا طَمَسْتُهُ.

٣٢١٩ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي عَمْرُو بْنُ الْحَارِثِ أَنَّ أَبَا عَلِيٍّ الْهَمْدَانِيَّ حَدَّثَهُ قَالَ: كُنَّا عِنْدَ فَضَالَةَ بْنِ عُبَيْدِ بْنِ رُوَيْسٍ بِأَرْضِ الرُّومِ فَتَوَفَّى صَاحِبٌ لَنَا، فَأَمَرَ فَضَالَةُ بِقَبْرِهِ فَسَوَّى ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَأْمُرُ بِتَسْوِيَتِهَا.

قَالَ أَبُو دَاوُدَ: رُوَيْسُ جَزِيرَةٌ فِي الْبَحْرِ.

تخریج: أخرجه مسلم، انظر الحديث السابق، ح: ٩٦٨ عن أحمد بن عمرو بن السرح به.

Comments:

Rhodes is 19 kilometers to the southwest of Turkey, and is situated at the confluence of the Mediterranean and the Lake of Ixia. Muslims first entered it in 53 AH during the time of Mu‘āwiyah.

3220. It was narrated that Al-Qāsim said: “I entered upon ‘Āishah and said: ‘O mother, show me the grave of the Messenger of Allāh ﷺ, and his two Companions, may Allāh be pleased with them.’ She showed me three graves which were neither high nor low, covered

٣٢٢٠ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ بْنِ هَانِيٍّ عَنِ الْقَاسِمِ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ فَقُلْتُ: يَا أُمَّة! اكْشِفِي لِي عَنْ قَبْرِ رَسُولِ اللَّهِ ﷺ وَصَاحِبَيْهِ رَضِيَ اللَّهُ عَنْهُمَا فَكَشَفَتْ لِي

with soft red pebbles in an open space.” (Hasan)

Abū ‘Alī (Al-Lu’lu’i) said: “It was said that the Messenger of Allāh ﷺ was in front, with Abū Bakr by his head and ‘Umar by his feet, and his head was by the feet of the Messenger of Allāh ﷺ.”

عَنْ ثَلَاثَةِ قُبُورٍ لَا مُشْرِفَةَ وَلَا لَاطِئَةَ، مَبْطُوحَةً يَبْطَحُهَا الْعَرَضَةُ الْحُمْرَاءُ.

قال أبو علي [اللؤلؤي]: يُقَالُ: إِنَّ رَسُولَ اللَّهِ ﷺ مُقَدَّمٌ وَأَبُو بَكْرٍ عِنْدَ رَأْسِهِ وَعُمَرُ عِنْدَ رِجْلَيْهِ، رَأْسُهُ عِنْدَ رِجْلَيْ رَسُولِ اللَّهِ ﷺ.

تخريج: [إسناده حسن] أخرجه البيهقي: ٣/٤ من حديث ابن أبي فديك به وصححه الحاكم: ٣٦٩/١، ٣٧٠ ووافقه الذهبي * القاسم هو ابن محمد.

Chapter 67, 69. Praying For Forgiveness For The Deceased By The Grave At The Time Of Departing (Burial)

3221. It was narrated from Hāni’, the freed slave of ‘Uthmān, that ‘Uthmān bin ‘Affān said: “When the Prophet ﷺ had finished burying a deceased person, he would stand over him, and say: ‘Pray for forgiveness for your brother, and ask that he be made steadfast, for he is being questioned now.’” (Hasan)

(المعجم ٦٧، ٦٩) - بَابُ الْأَسْتِغْفَارِ عِنْدَ الْقَبْرِ لِلْمَيِّتِ فِي وَقْتِ الْأَنْصِرَافِ (التحفة ٧٣)

٣٢٢١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: حَدَّثَنَا هِشَامٌ عَنْ عَبْدِ اللَّهِ بْنِ بَجِيرِ بْنِ رَيْسَانَ، عَنْ هَانِيءِ مَوْلَى عُثْمَانَ، عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا فَرَغَ مِنْ دَفْنِ الْمَيِّتِ وَقَفَ عَلَيْهِ فَقَالَ: «اسْتَغْفِرُوا لِأَخِيكُمْ وَأَسْأَلُوا لَهُ بِالثَّبَاتِ فَإِنَّهُ الْآنَ يُسْأَلُ».

قَالَ أَبُو دَاوُدَ: بَجِيرُ بْنُ رَيْسَانَ.

تخريج: [إسناده حسن] أخرجه البيهقي: ٥٦/٤ من حديث هشام بن يوسف به مطولاً وصححه الحاكم: ٣٧/١ ووافقه الذهبي.

Comments:

Before retreating from the grave after burial, it is *Sunnah* to supplicate to Allāh to forgive the deceased person and make him steadfast.

Chapter 68, 70. It Is Disliked To Slaughter (An Animal) By A Grave

3222. It was narrated that Anas said: “The Messenger of Allāh ﷺ

(المعجم ٦٨، ٧٠) - بَابُ كَرَاهِيَةِ الذَّبْحِ عِنْدَ الْقَبْرِ (التحفة ٧٤)

٣٢٢٢ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى الْبَلْخِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ ثَابِتٍ،

said: ‘There is no ‘Aqr in Islam.’”
(*Sahih*)

‘Abdur-Razzāq said: They used to perform ‘Aqr by slaughtering cows and other things at graves.

عن أنسٍ قال: قال رسولُ الله ﷺ: «لَا عَقْرَ فِي الْإِسْلَامِ».

قال عبدُ الرزّاق: كانوا يعقرون عند القبرِ يعني ببقرة أو بئسيء.

تخريج: [إسناده صحيح] أخرجه أحمد: ١٩٧/٣ عن عبدالرزاق به وهو في المصنف، ح: ٦٦٩٠ بطوله وصححه ابن حبان، ح: ٧٣٨.

Chapter 69, 71. Offering The Funeral Prayer At Graves After A While

3223. It was narrated from Yazid bin Abī Ḥabīb, from Abū Al-Khair, from ‘Uqbah bin ‘Āmir that the Messenger of Allāh ﷺ went out one day and offered the funeral prayer for the dead people of Uḥud. Then he left. (*Sahih*)

(المعجم ٦٩، ٧١) - بَابُ الصَّلَاةِ عَلَى الْقَبْرِ بَعْدَ حِينٍ (التحفة ٧٥)

٣٢٢٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ يَوْمًا فَصَلَّى عَلَى أَهْلِ أُحُدٍ صَلَاتَهُ عَلَى الْمَيِّتِ ثُمَّ انْصَرَفَ.

تخريج: أخرجه البخاري، الرقاق، باب ما يحذر من زهرة الدنيا والتنافس فيها، ح: ٦٤٢٦ ومسلم، الفضائل، باب إثبات حوض نبينا ﷺ وصفاته، ح: ٢٢٩٦ عن قتيبة به.

3224. (Another chain) from Yazid bin Abi Ḥabīb, with this *Hadith*. He said: “The Prophet ﷺ offered the funeral prayer for the slain of Uḥud eight years later, as if bidding farewell to the living and the dead. (*Sahih*)

٣٢٢٤ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ حَيَّوَةَ ابْنِ شُرَيْحٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ بِهَذَا الْحَدِيثِ قَالَ: إِنَّ النَّبِيَّ ﷺ صَلَّى عَلَى قَتْلَى أُحُدٍ بَعْدَ ثَمَانِي سِنِينَ كَالْمُودَعِ لِلْأَحْيَاءِ وَالْأَمْوَاتِ.

تخريج: [صحيح] أخرجه البخاري، المغازي، باب غزوة أحد ... إلخ، ح: ٤٠٤٢ من حديث ابن المبارك به وانظر الحديث السابق.

Chapter 70, 72. Building Structures Over Graves

3225. Abū Az-Zubair narrated that he heard Jābir say: “I heard the

(المعجم ٧٠، ٧٢) بَابُ: فِي الْبِنَاءِ عَلَى الْقَبْرِ (التحفة ٧٦)

٣٢٢٥ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا

Prophet ﷺ forbid sitting on graves and plastering or building structures over them.” (*Sahih*)

عَبْدُ الرَّزَّاقِ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ نَهَى أَنْ يُقَعَّدَ عَلَى الْقَبْرِ وَأَنْ يُقَصَّصَ وَيُنْتَى عَلَيْهِ.

تخريج: أخرجه مسلم، الجنائز، باب النهي عن تجصيص القبر والبناء عليه، ح: ٩٧٠ من حديث عبدالرزاق به وهو في المصنف له، ح: ٦٤٨٨ ومسنده أحمد: ٣/٣٣٩.

3226. (Another chain) from Ibn Abī Az-Zubair, from Jābir, with this *Hadīth* (Similar to no. 2225). (*Sahih*)

٣٢٢٦ - حَدَّثَنَا مُسَدَّدٌ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ ابْنِ جُرَيْجٍ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، وَعَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ بِهَذَا الْحَدِيثِ.
قَالَ أَبُو دَاوُدَ: قَالَ عُثْمَانُ: أَوْ يُرَادَ عَلَيْهِ وَرَادَ سُلَيْمَانُ بْنُ مُوسَى: أَوْ أَنْ يُكْتَبَ عَلَيْهِ وَلَمْ يَذْكُرْ مُسَدَّدٌ فِي حَدِيثِهِ: أَوْ يُرَادَ عَلَيْهِ.
قَالَ أَبُو دَاوُدَ: خَفِيَ عَلَيَّ مِنْ حَدِيثِ مُسَدَّدٍ: حَرْفٌ: وَأَنْ.

تخريج: أخرجه مسلم، ح: ٩٧٠ من حديث حفص بن غياث به انظر الحديث السابق.

Comments:

Putting an inscription on the grave containing the deceased person's name and lineage or words of praise for him, or writing the names of Allāh or His Messenger ﷺ, or Verses from the Qur'an, all this is prohibited in Islam. Nevertheless, putting up some sort of a marker, like what the Allāh's Messenger ﷺ did when he put a stone on the grave of 'Uthmān bin Maz'ūn, is permissible.

3227. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “May Allāh curse the Jews, for they took the graves of their Prophets as places of *Masjid* (prostration).” (*Sahih*)

٣٢٢٧ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَاتَلَ اللَّهُ الْيَهُودَ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ».

تخريج: أخرجه البخاري، الصلاة، باب بعد باب الصلاة في البيعة، ح: ٤٣٧ عن عبدالله بن مسلمة القعنبي ومسلم، المساجد، باب النهي عن بناء المسجد على القبور... إلخ، ح: ٥٣٠ من حديث مالك به وهو في الموطأ (رواية ابن عبدالبر/ التمهيد): ٦/٣٨٣.

Comments:

Building places of worship over graves is among the things prohibited in Islam.

Chapter 71, 73. It Is Disliked To Sit On Graves

3228. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘If one of you were to sit on a live coal and have it burn his clothes until it reached his skin, that would be better for him than sitting on a grave.’” (*Ṣaḥīḥ*)

(المعجم ٧١، ٧٣) بَابُ فِي كَرَاهِيَةِ
الْقُعُودِ عَلَى الْقُبْرِ (التحفة ٧٧)

٣٢٢٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا خَالِدٌ:
حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ عَنْ أَبِيهِ، عَنْ
أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَأَنْ
يَجْلِسَ أَحَدُكُمْ عَلَى جَمْرَةٍ فَتُحْرَقَ ثِيَابُهُ حَتَّى
تَخْلُصَ إِلَى جِلْدِهِ خَيْرٌ لَهُ مِنْ أَنْ يَجْلِسَ عَلَى
قَبْرِ».

تخریج: أخرجه مسلم، الجنائز، باب النهي عن الجلوس على القبر والصلاة عليه، ح: ٩٧١ من حديث سهيل بن أبي صالح به.

3229. It was narrated that Busr bin ‘Ubaidullāh said: “I heard Wāthilah bin Al-Asqa’ say: ‘I heard Abū Marthad Al-Ghanawī say: The Messenger of Allāh ﷺ said: Do not sit on graves and do not perform *Ṣalāt* facing them.’” (*Ṣaḥīḥ*)

٣٢٢٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى
الرَّازِيُّ: أَخْبَرَنَا عِيسَى: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ
يَعْنِي ابْنَ يَزِيدَ بْنِ جَابِرٍ، عَنْ ثُسْرِ بْنِ عُبَيْدِ اللَّهِ
قَالَ: سَمِعْتُ وَائِلَةَ بِنَ الْأَسْقَعِ يَقُولُ:
سَمِعْتُ أَبَا مَرْثَدَ الْعَنْوِيَّ يَقُولُ: قَالَ رَسُولُ
اللَّهِ ﷺ: «لَا تَجْلِسُوا عَلَى الْقُبُورِ وَلَا تُصَلُّوا
إِلَيْهَا».

تخریج: أخرجه مسلم، ح: ٩٧٢ من حديث عبدالرحمن بن يزيد بن جابر به. انظر الحديث السابق.

Comments:

It is unlawful to perform *Ṣalāt* either facing the grave or inside the graveyard. There is, however, an exception, as we have seen before, in the case of the funeral prayer which has no bowing and no prostration.

Chapter 72, 74. Walking Between Graves While Wearing Shoes

(المعجم ٧٢، ٧٤) - بَابُ الْمَشْيِ بَيْنَ
الْقُبُورِ فِي النَّعْلِ (التحفة ٧٨)

3230. It was narrated from Bashīr,

٣٢٣٠ - حَدَّثَنَا سَهْلُ بْنُ بَكَّارٍ: حَدَّثَنَا

the freed slave of the Messenger of Allāh ﷺ his name during *Jāhiliyyah* was Zaḥm bin Ma'bad, and he emigrated to join the Messenger of Allāh ﷺ who said: "What is your name?" He said: "Zaḥm." He said: "No, you are Bashīr." He said: "While I was walking with the Messenger of Allāh ﷺ, he passed by the graves of some idloaters. He said: 'These people missed out on great goodness' three times. Then he passed by the graves of some Muslims and said: 'These people attained great goodness.' Then the Messenger of Allāh (ﷺ) saw a man who was walking among the graves wearing shoes. He said: 'O you with the shoes (*Sibṭiyyatain*)^[1], woe to you! Take off your shoes.' The man looked, and when he recognized the Messenger of Allāh ﷺ, he took off the shoes and threw them away." (*Saḥīḥ*)

تخریج: [إسناده صحيح] أخرجه ابن ماجه، الجنائز، باب ما جاء في خلع النعلين في المقابر، ح: ١٥٦٨ والنسائي، ح: ٢٠٥٠ من حديث الأسود بن شيبان به وصححه ابن حبان، ح: ٧٩٠ والحاكم: ٣٧٣/١ ووافقه الذهبي.

Comments:

As proven from this *Hadīth*, it is better for anyone walking among the graves to take off his shoes. There must be separate graveyards for Muslims and non-Muslims.

3231. It was narrated from Anas that the Prophet ﷺ said: "When a person is placed in his grave and his companions depart from him, he hears the sound of their shoes." (*Saḥīḥ*)

الْأَسْوَدُ بْنُ شَيْبَانَ عَنْ خَالِدِ بْنِ سَمِيرٍ السَّدُوسِيِّ، عَنْ بَشِيرِ بْنِ نَهْيكٍ، عَنْ بَشِيرِ مَوْلَى رَسُولِ اللَّهِ ﷺ وَكَانَ اسْمُهُ فِي الْجَاهِلِيَّةِ: زَحْمَ بْنَ مَعْبَدٍ، فَهَاجَرَ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: «مَا اسْمُكَ؟» فَقَالَ: زَحْمٌ، قَالَ: «بَلْ أَنْتَ بَشِيرٌ» قَالَ: بَيْنَمَا أَنَا أُمَاشِي رَسُولَ اللَّهِ ﷺ مَرَّ بِقُبُورِ الْمُشْرِكِينَ فَقَالَ: «لَقَدْ سَبَقَ هَؤُلَاءِ خَيْرًا كَثِيرًا» ثَلَاثًا، ثُمَّ مَرَّ بِقُبُورِ الْمُسْلِمِينَ فَقَالَ: «لَقَدْ أَدْرَكَ هَؤُلَاءِ خَيْرًا كَثِيرًا»، ثُمَّ حَانَتْ مِنْ رَسُولِ اللَّهِ ﷺ نَظْرَةٌ فِإِذَا رَجُلٌ يَمْشِي فِي الْقُبُورِ عَلَيْهِ نَعْلَانِ، فَقَالَ: «يَا صَاحِبَ السَّبِيَّتَيْنِ! وَيْحَكَ أَلْقِ سَبِيَّتَيْكَ»، فَنَظَرَ الرَّجُلُ، فَلَمَّا عَرَفَ رَسُولَ اللَّهِ ﷺ خَلَعَهُمَا فَرَمَى بِهِمَا.

٣٢٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلِيمَانَ

الْأَنْبَارِيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ يُعْنِي ابْنَ عَطَاءٍ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ وَتَوَلَّى عَنْهُ أَصْحَابُهُ إِنَّهُ لَيَسْمَعُ قَرَعَ نِعَالِهِمْ».

[1] They say the meaning here is two hairless sandals. See *An-Nasā'ī* no. 1483, and no. 2050.

تخريج: أخرجه مسلم، الجنة ونعيمها، باب عرض مقعد الميت من الجنة والنار عليه . . . إلخ، ح: ٢٨٧٠ من حديث عبدالوهاب بن عطاء، والبخاري، الجنائز، باب الميت يسمع خفق النعال، ح: ١٣٣٨ من حديث سعيد بن أبي عروبة به.

Chapter 73, 75. Moving The Deceased From His Burial Site Because Of Something That Happened

3232. It was narrated that Jābir said: “A man was buried with my father, but six months later I needed to exhume him for some reason. I took him out, and I did not see any change in him apart from a few hairs in his beard that were in contact with the ground.” (Ṣaḥīḥ)

(المعجم ٧٣، ٧٥) **بَابُ: فِي تَحْوِيلِ الْمَيِّتِ مِنْ مَوْضِعِهِ لِلْأَمْرِ يَحْدُثُ**
(التحفة ٧٩)

٣٢٣٢ - حَدَّثَنَا سُليْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ سَعِيدِ بْنِ زَيْدٍ أَبِي مَسْلَمَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ جَابِرٍ قَالَ: دُفِنَ مَعَ أَبِي رَجُلٍ فَكَانَ فِي نَفْسِي مِنْ ذَلِكَ حَاجَةٌ فَأَخْرَجْتُهُ بَعْدَ سِتَّةِ أَشْهُرٍ فَمَا أَنْكَرْتُ مِنْهُ شَيْئًا إِلَّا شُعَيْرَاتٍ كُنَّ فِي لِحْيَتِهِ مِمَّا يَلِي الْأَرْضَ.

تخريج: [إسناده صحيح] أخرجه البيهقي: ٥٨/٤ من حديث أبي داود به.

Comments:

In case there is a valid reason, the deceased can be transferred from one grave to another.

Chapter 74, 76. Praising The Deceased

3233. It was narrated that Abū Hurairah said: “A funeral passed by the Messenger of Allāh ﷺ and they spoke well (of the deceased). He said: “(Paradise is) guaranteed for him.’ Then another funeral passed by and they spoke ill (of the deceased). He said: ‘(Hell is) guaranteed for him.’ Then he said: “Some of you are witnesses over others.” (Ḥasan)

(المعجم ٧٤، ٧٦) **بَابُ: فِي الثَّنَاءِ عَلَى الْمَيِّتِ**
(التحفة ٨٠)

٣٢٣٣ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ إِبْرَاهِيمَ بْنِ عَامِرٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: مَرُّوا عَلَى رَسُولِ اللَّهِ ﷺ بِجَنَازَةٍ فَأَثْنُوا عَلَيْهَا خَيْرًا، فَقَالَ: «وَجِبَتْ»، ثُمَّ مَرُّوا بِأُخْرَى فَأَثْنُوا شَرًّا، فَقَالَ: «وَجِبَتْ»، ثُمَّ قَالَ: «إِنَّ بَعْضَكُمْ عَلَى بَعْضٍ شَهِيدٌ».

تخريج: [إسناده حسن] أخرجه النسائي، الجنائز، باب الثناء، ح: ١٩٣٥ من حديث شعبة

Chapter 75, 77. Visiting Graves

(المعجم ٧٥، ٧٧) بَابُ: فِي زِيَارَةِ

الْقُبُورِ (التحفة ٨١)

3234. It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ came to the grave of his mother and wept, and those who were around him also wept. Then the Messenger of Allāh (ﷺ) said: 'I asked my Lord, Exalted is He, for permission to pray for forgiveness for her, but He did not give me permission. Then I asked for permission to visit her grave, and He gave me permission. So visit graves, for they remind one of death.'" (*Sahih*)

٣٢٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَى رَسُولُ اللَّهِ ﷺ قَبْرَ أُمِّهِ فَبَكَى وَأَبَكَى مِنْ حَوْلِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اسْتَأذَنْتُ رَبِّي تَعَالَى عَلَى أَنْ أَسْتَغْفَرَ لَهَا، فَلَمْ يُؤْذَنْ لِي فَاسْتَأذَنْتُ أَنْ أُرْوَرَ قَبْرَهَا، فَأَذِنَ لِي، فَزُورُوا الْقُبُورَ فَإِنَّهَا تُذَكِّرُ بِالْمَوْتِ».

تخریج: أخرجه مسلم، الجنائز، باب استئذان النبي ﷺ ربه عزوجل في زيارة قبر أمه،

Comments:

ح: ٩٧٦ من حديث محمد بن عبيد به.

A visit to the graves makes man remember the transient nature of the world and of the certainty of the Hereafter, and it also imparts tenderness to the heart.

3235. It was narrated from Ibn Buraidah that his father said: "The Messenger of Allāh ﷺ said: 'I forbade you from visiting graves, but now visit them, for in visiting them there is a reminder.'" (*Sahih*)

٣٢٣٥ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا مُعْرِفُ بْنُ وَاصِلٍ عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا فَإِنَّ فِي زِيَارَتِهَا تَذَكْرَةً».

تخریج: أخرجه مسلم، ح: ٩٧٧ من حديث محارب بن دثار به، انظر الحديث السابق.

Comments:

Visiting graves is a legitimate act proven in the *Sunnah*.

Chapter 76, 78. Women Visiting Graves

(المعجم ٧٦، ٧٨) بَابُ: فِي زِيَارَةِ

النِّسَاءِ الْقُبُورِ (التحفة ٨٢)

3236. It was narrated that Ibn 'Abbās said: "The Messenger of

٣٢٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ جُحَادَةَ قَالَ: سَمِعْتُ أَبَا

Allāh ﷻ cursed women who visit graves and those who set up *Masjids* and lamps over them.” (*Da‘īf*)

صَالِحٌ يُحَدِّثُ عَنْ ابْنِ عَبَّاسٍ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ زَائِرَاتِ الْقُبُورِ وَالْمُتَخَلِّضِينَ عَلَيْهَا الْمَسَاجِدَ وَالشُّرُجَ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الصلاة، باب ما جاء في كراهية أن يتخذ على القبر مسجدًا، ح: ٣٢٠ وابن ماجه، ح: ١٥٧٥ والنسائي، ح: ٢٠٤٥ من حديث محمد بن جحادة به وقال الترمذي: "حسن" * أبو صالح مولى أم هانئ: ضعيف مدلس وحدث به بعد ما كبر.

Comments:

There is no restriction on women visiting the graves provided they abide by the code of Islamic dress and conduct, as can be deduced from the aforesaid *Ahādīth* that give blanket permission to Muslims to visit the graves. However, if women violate the Islamic morals, make loud lamentations, prostrate themselves before the graves or hoist lamps over them, they invite the curse of Allāh. All such activities must be avoided, and those women who persist in such activities are not allowed to visit the graves.

Chapter 77, 79. What To Say When Passing Graves

3237. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ went out to the graveyard and said: “*As-salāmu ‘alaikum dāra qawmin mu‘minīna wa innā in-shā’-Allāh bikum lāhiqūn* (Peace be upon you, abode of believing people, and we shall join you if Allāh wills.)” (*Ṣaḥīḥ*)

(المعجم ٧٧، ٧٩) - بَابُ مَا يَقُولُ إِذَا مَرَّ بِالْقُبُورِ (التحفة ٨٣)

٣٢٣٧ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ إِلَى الْمَقْبَرَةِ فَقَالَ: «السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَآجِقُونَ».

تخريج: أخرجه مسلم، الطهارة، باب استحباب إطالة الغرة والتججيل في الوضوء، ح: ٢٤٩ من حديث مالك به وهو في الموطأ (يحيى): ٣٠-٢٨/١.

Chapter 78, 80. What Should Be Done With The *Muḥrim* If He Dies ?

3238. It was narrated from ‘Amr bin Dīnār, from Sa‘eed bin Jubair, from Ibn ‘Abbās who said: “A man’s she-camel had thrown him, and his neck was broken, and he

(المعجم ٧٨، ٨٠) بَابُ: كَيْفَ يُصْنَعُ بِالْمُحْرَمِ إِذَا مَاتَ؟ (التحفة ٨٤)

٣٢٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ: حَدَّثَنِي عَمْرُو بْنُ دِينَارٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أَتَى النَّبِيَّ ﷺ

died while he was in *Ihrām*; he was brought to the Prophet ﷺ. He said: 'Shroud him in his two garments and wash him with water and lote leaves, but do not cover his head, for Allāh will raise him on the Day of Resurrection reciting the *Talbiyah*.'" (*Ṣaḥīh*)

Abū Dāwud said: I heard Aḥmad bin Ḥanbal say: "There are five *Sunnahs* in this *Ḥadīth*: 'Shroud him in his two garments,' meaning, the deceased should be shrouded in two cloths; 'wash him with water and lote leaves,' meaning, there should be lote leaves in every washing; 'do not cover his head and do not bring any perfume near him.' And the shroud is from his own wealth.

بِرَجُلٍ وَقَصَّتُهُ رَاحِلَتُهُ فَمَاتَ وَهُوَ مُحْرِمٌ،
فَقَالَ: «كَفَّنُوهُ فِي ثَوْبَيْهِ وَاغْسِلُوهُ بِمَاءٍ وَسِدْرٍ
وَلَا تُحَمِّرُوا رَأْسَهُ فَإِنَّ اللَّهَ يَبْعَثُهُ يَوْمَ الْقِيَامَةِ
يَلْبِي».

قَالَ أَبُو دَاوُدَ: سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ
يَقُولُ: فِي هَذَا الْحَدِيثِ خَمْسُ سُنَنِ: «كَفَّنُوهُ
فِي ثَوْبَيْهِ» أَي يُكْفَنُ الْمَيِّتُ فِي ثَوْبَيْنِ،
«وَاغْسِلُوهُ بِمَاءٍ وَسِدْرٍ» أَي أَنَّ فِي الْعَسَلَاتِ
كُلِّهَا سِدْرًا، «وَلَا تُحَمِّرُوا رَأْسَهُ، وَلَا تُقَرِّبُوهُ
طِيْبًا»، وَكَانَ الْكَفْنُ مِنْ جَمِيعِ الْمَالِ.

تخریج: أخرجه مسلم، الحج، باب ما يفعل بالمحرم إذا مات، ح: ١٢٠٦ من حديث
سفيان، والبخاري، الجنائز، باب: كيف يكفن المحرم؟ ح: ١٢٦٧ من حديث عمرو بن دينار به.

3239. It was narrated from 'Amr and Ayyūb, from Sa'eed bin Jubair, from Ibn 'Abbās, similarly (as in no. 3238). He said: "And shroud him in two garments." (*Ṣaḥīh*)

Abū Dāwud said: Sulaimān (one of the narrators) said: "Ayyūb said: 'His two garments.'" 'Amr said: 'Two garments.'" Ibn 'Ubaid said: "Ayyūb said: 'In two garments.'" 'Amr said: 'In his two garments.'" Sulaimān alone added: "And do not put any perfume on him."

٣٢٣٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَمُحَمَّدُ
ابْنُ عُبَيْدٍ الْمَعْنَى قَالَا: حَدَّثَنَا حَمَادٌ عَنْ
عَمْرِو وَأَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ
عَبَّاسٍ نَحْوَهُ قَالَ: «وَكَفَّنُوهُ فِي ثَوْبَيْنِ».

قَالَ أَبُو دَاوُدَ: قَالَ سُلَيْمَانُ: قَالَ أَيُّوبُ:
ثَوْبَيْهِ، وَقَالَ عَمْرُو: «ثَوْبَيْنِ»، وَقَالَ ابْنُ
عُبَيْدٍ: قَالَ أَيُّوبُ: «فِي ثَوْبَيْنِ»، وَقَالَ
عَمْرُو: «فِي ثَوْبَيْهِ». زَادَ سُلَيْمَانُ وَحَدَهُ:
«وَلَا تُحَنِّطُوهُ».

تخریج: أخرجه البخاري، جزاء الصيد، باب المحرم يموت بعرفة ... إلخ، ح: ١٨٤٩ عن
سليمان بن حرب، ومسلم، الحج، باب ما يفعل بالمحرم إذا مات، ح: ١٢٠٦ من حديث حماد
ابن زيد به.

3240. (Another chain) from Ayyūb, from Sa‘eed bin Jubair, from Ibn ‘Abbās, with similar to the meaning narrated by Sulaimān (no. 3239): “In two garments.” (*Sahīh*)

٣٢٤٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَادٌ عَنْ أُيُوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ نَحْوَهُ بِمَعْنَى سُلَيْمَانَ «فِي ثَوْبَيْنِ».

تخريج: [صحيح] انظر الحديثين السابقين.

3241. It was reported from Al-Ḥakam, from Sa‘eed bin Jubair, from Ibn ‘Abbās who said: “A man in *Ihrām* was thrown by his she-camel and was killed. He was brought to the Messenger of Allāh ﷺ, and he said: ‘Wash him and shroud him, but do not cover his head, nor bring any perfume near him, for he will be raised reciting the *Talbiyah*.’”

٣٢٤١ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنصُورٍ، عَنْ الْحَكَمِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: وَقَصَّتْ بِرَجُلٍ مُحْرِمٍ نَاقَتُهُ فَفَتَلَتْهُ، فَأَتَيْتُ بِهِ رَسُولُ اللَّهِ ﷺ فَقَالَ: «اغْسِلُوهُ وَكَفِّنُوهُ وَلَا تَعْطُوا رَأْسَهُ وَلَا تُقْرِبُوهُ طِيْبًا فَإِنَّهُ يُبْعَثُ يَهْلُ».

تخريج: أخرجه البخاري، جزاء الصيد، باب ما ينهى من الطيب للمحرم والمحرمه، ح: ١٨٣٩ من حديث جرير به وانظر، ح: ٣٢٣٨.

Comments:

It is a good sign for Muslim to die in a state of *Ihrām* since his good deed shall perpetuate until the Day of Resurrection.

The End of The Book of Funerals



English Translation of

**Sunan
Abu Dawud**

English
Translation of

**Sunan
Abu Dawud**

Compiled by:
**Imâm Hâfiz Abu Dawud
Sulaiman bin Ash'ath**

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Ahâdith edited & referenced by:
Hâfiz Abû Tâhir Zubair 'Alî Za'î

Translated by:
Nasiruddin al-Khattab (Canada)

Final review by:
Abû Khaliyl (USA)

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Abdul Malik Mujahid

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E-mail: idm@ion.co.za

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*In the Name of Allâh,
the Most Gracious, the Most Merciful*

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In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

21. THE BOOK OF OATHS AND VOWS

(المعجم ٢١) - أَوَّلُ كِتَابِ الْإِيمَانِ
وَالنَّذُورِ (التحفة ١٦)

Oath: Swearing an oath (*Ḥalif*) means to strengthen one's claim or statement by mentioning Allāh's Name or His attributes. And since the Arabs also shook hands on the occasion, the oath is also known as *Yamīn* (literally, right hand).

Vow: (*Nadhr*): Means to make a promise for good or for bad. Technically, it implies to make something binding upon oneself in order to seek closeness to Allāh.

Chapter 1. Stern Warning Against False Oaths

(المعجم ١) - بَابُ التَّنْذِيرِ فِي الْيَمِينِ
الْفَاجِرَةِ (التحفة ١)

3242. It was narrated that 'Imrān bin Ḥuṣain said: "The Prophet ﷺ said: 'Whoever swears a binding oath falsely, let him take his place on his face in Hell.'" (*Sahīh*)

٣٢٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبِرَّازِيُّ:
حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا هِشَامُ بْنُ
حَسَّانَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ عِمْرَانَ بْنِ
حُصَيْنٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ حَلَفَ
عَلَى يَمِينٍ مَضْبُورَةٍ كَاذِبًا فَلْيَتَّبِعُوا بِوَجْهِهِ مَقْعَدَهُ
مِنَ النَّارِ».

تخريج: [صحيح] أخرجه أحمد: ٤/٤٣٦ عن يزيد ابن هارون به وللحديث شواهد، انظر الحديث الآتي.

Comments:

Lying in itself is a major sin and an accursed practice. It becomes all the more despicable if a man tells a lie in an oath.

Chapter (...) One Who Swears An Oath In Order To Usurp The Wealth Of Another

(المعجم ...) بَابُ: فِيْمَنْ حَلَفَ
لِيَقْتَطِعَ بِهَا مَالًا (التحفة ٢)

3243. It was narrated from Shaqīq, from 'Abdullāh who said: "The Messenger of Allāh ﷺ said:

٣٢٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى وَهَنَادُ
ابْنُ السَّرِيِّ الْمَعْنَى قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ

‘Whoever swears an oath in which he is lying, in order to usurp the wealth of a Muslim, he will meet Allāh while He is angry with Him.’” Al-Ash‘ath said:^[1] “That was concerning me, by Allāh. There was a dispute concerning some land between myself and a Jewish man, but he denied it, so I brought him to the Prophet ﷺ and the Prophet ﷺ said to me: ‘Do you have any proof?’ I said: ‘No.’ He said to the Jew: ‘Swear an oath.’ I said: ‘O Messenger of Allāh, then he will swear an oath and take away my property.’ Then Allāh, Most High, revealed: Verily, those who purchase a small gain at the cost of Allāh’s Covenant and their oaths, ...” until the end of the Verse.^[2] (*Ṣaḥīh*)

قال: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ عَلَى يَمِينٍ هُوَ فِيهَا فَاجِرٌ لِيَقْتَطَعَ بِهَا مَالَ امْرَأَةٍ مُسْلِمَةٍ لِقَبِي اللَّهِ وَهُوَ عَلَيْهِ غَضَبَانُ» فَقَالَ الْأَشْعَثُ: فِيَّ وَاللَّهِ كَانَ ذَلِكَ، كَانَ بَيْنِي وَبَيْنَ رَجُلٍ مِنَ الْيَهُودِ أَرْضٌ فَحَدَّثَنِي فَقَدَّمْتُهُ إِلَى النَّبِيِّ ﷺ، فَقَالَ لِي النَّبِيُّ ﷺ: «أَلَيْكَ بَيِّنَةٌ؟» قُلْتُ: لَا، قَالَ لِلْيَهُودِيِّ: «احْلِفْ»، قُلْتُ: يَارَسُولَ اللَّهِ! إِذَا يَحْلِفُ وَيَذْهَبُ بِمَالِي، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿إِنَّ الَّذِينَ يَشْرُونَ بَعْدَ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا﴾ إِلَى آخِرِ الْآيَةِ [آل عمران: ٧٧].

تخریج: أخرجه البخاري، الخصومات، باب كلام الخصوم بعضهم في بعض، ح: ٢٤١٦، ٢٤١٧ ومسلم، الإيمان، باب وعيد من اقطع حق مسلم يمين فاجرة بالنار، ح: ١٣٨ من حديث أبي معاوية.

3244. It was narrated from Kurdūs, from Al-Ash‘ath bin Qais, that a man from Kindah and a man from Ḥaḍramawt referred a dispute to the Prophet ﷺ concerning some land in Yemen. The Ḥaḍramī man said: “O Messenger of Allāh, my land was usurped by the father of this man, and (now) it is in his possession.” He said: “Do you have any proof?” He said: “No, but make him swear an oath by Allāh that he did not know it was my

٣٢٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا الْفَرَيَابِيُّ قَالَ: حَدَّثَنَا الْحَارِثُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي كُرْدُوسٌ عَنْ الْأَشْعَثِ ابْنِ قَيْسٍ: أَنَّ رَجُلًا مِنْ كِنْدَةَ وَرَجُلًا مِنْ حَضْرَمَوْتٍ اخْتَصَمَا إِلَى النَّبِيِّ ﷺ فِي أَرْضٍ مِنَ الْيَمَنِ، فَقَالَ الْحَضْرَمِيُّ: يَارَسُولَ اللَّهِ! إِنَّ أَرْضِي اغْتَصَبَتْهَا أَبُو هَذَا وَهِيَ فِي يَدِهِ، قَالَ: «هَلْ لَكَ بَيِّنَةٌ؟» قَالَ: لَا، وَلَكِنْ أُحْلَفُ وَاللَّهِ! مَا يَعْلَمُ أَنَّهَا أَرْضِي اغْتَصَبَتْهَا أَبُوهُ،

[1] That is Al-Ash‘ath bin Qais, and that he narrated this part to Shaqiq.

[2] *Āl Imrān* 3:77.

land usurped by his father.” The Kindī man prepared to swear an oath, but the Messenger of Allāh ﷺ said: “No one usurps property by means of swearing, but he will be mutilated^[1] when he meets Allāh.” The Kindī man said: “It is his land.” (*Ḥasan*)

تخریج: [إسناده حسن] أخرجه أحمد: ۲۱۲/۵ من حديث الحارث به وصححه ابن حبان، ح: ۱۱۹۰ وابن الجارود، ح: ۱۰۰۵ والحاكم ۲۹۵/۴ ووافقه الذهبي.

3245. It was narrated from ‘Alqamah bin Wā’il bin Ḥujr Al-Ḥāḍramī that his father said: “A man from Ḥāḍramawt and a man from Kindah came to the Messenger of Allāh ﷺ. The Ḥāḍramī man said: “O Messenger of Allāh, this man has taken away land that belonged to my father by force.” The Kindī man said: “It is my land, and is in my possession, and I cultivate it; he has no right to it.” The Prophet ﷺ said to the Ḥāḍramī man: “Do you have proof?” He said: “No.” He said: “Then you have to accept his oath.” He said: “O Messenger of Allāh, he is an evildoer; he does not care about an oath and he would not stop at anything.” The Prophet ﷺ said: “You have no other choice (than to accept his oath).” So he went and swore an oath, and when he left, the Messenger of Allāh ﷺ said: “If he swore an oath in order to consume wealth unjustly, then when he meets Allāh, Allāh will turn away from him.” (*Ṣaḥīḥ*)

فَتَهَيَّأَ الْكِنْدِيُّ لِلْبَيْعِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَقْطَعُ أَحَدٌ مَالًا بَيْنَيْنِ إِلَّا لَقِيَ اللَّهَ وَهُوَ أَجْدَمٌ»، فَقَالَ الْكِنْدِيُّ: هِيَ أَرْضُهُ.

۳۲۴۵ - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكِ، عَنْ عَلْقَمَةَ ابْنِ وَائِلِ بْنِ حُجْرٍ الْحَضْرَمِيِّ، عَنْ أَبِيهِ قَالَ: «جَاءَ رَجُلٌ مِنْ حَضْرَمَوْتٍ وَرَجُلٌ مِنْ كِنْدَةَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ الْحَضْرَمِيُّ: يَا رَسُولَ اللَّهِ! إِنَّ هَذَا غَلَبَنِي عَلَى أَرْضٍ كَانَتْ لِأَبِي، فَقَالَ الْكِنْدِيُّ: هِيَ أَرْضِي فِي يَدِي أُرْزِعُهَا لَيْسَ لَهُ فِيهَا حَقٌّ. قَالَ: فَقَالَ النَّبِيُّ ﷺ لِلْحَضْرَمِيِّ: «أَلَكِ بَيِّنَةٌ؟» قَالَ: لَا، قَالَ: «فَلَكِ يَمِينُهُ» قَالَ: يَا رَسُولَ اللَّهِ! إِنَّهُ فَاجِرٌ لَا يُبَالِي مَا حَلَفَ عَلَيْهِ لَيْسَ يَتَوَرَّعُ مِنْ شَيْءٍ، فَقَالَ النَّبِيُّ ﷺ: «لَيْسَ لَكَ مِنْهُ إِلَّا ذَاكَ»، فَانْطَلَقَ لِيَحْلِفَ لَهُ، فَلَمَّا أَذْبَرَ قَالَ رَسُولُ اللَّهِ ﷺ: «أَمَا لَئِنْ حَلَفَ عَلَى مَالٍ لِيَأْكُلَهُ ظَالِمًا لَيَلْقَيْنَ اللَّهَ وَهُوَ عَنْهُ مُعْرِضٌ».

^[1] *Ajdhām*: Mutilated, or having the hand chopped off, and they say it may refer to his claim being cut off.

تخریج: أخرجه مسلم، الإيمان، باب وعيد من اقتطع حق مسلم بيمين فاجرة بالنار، ح: ۱۳۹ عن هناد بن السري به.

Comments:

An Islamic judge will only decide the case according to the principles of the *Sharī'ah* that require the plaintiff to produce a witness, or the respondent to take an oath. Whatever the religious persuasion of the defendant, he will be asked to state an oath that shall be accepted.

Chapter 2. Seriousness Of Swearing By The *Minbar* Of The Prophet ﷺ

3246. Jābir bin ‘Abdullāh said: “The Messenger of Allāh ﷺ said: ‘No one swears a false oath by this *Minbar* of mine, even if it is concerning a green (fresh) *Siwāk*, but he will take his place in the Fire,’ or; “The Fire will be certain for him.” (*Sahīh*)

(المعجم ۲) - بَابُ مَا جَاءَ فِي تَعْظِيمِ الْيَمِينِ عِنْدَ مِنْبَرِ النَّبِيِّ ﷺ (التحفة ۳)

۳۲۴۶ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا هَاشِمُ بْنُ هَاشِمٍ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ نِسْطَاسٍ مِنْ آلِ كَثِيرِ بْنِ الصَّلْتِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَحْلِفُ أَحَدٌ عِنْدَ مِنْبَرِي هَذَا عَلَى يَمِينِ آئِمَةٍ وَلَوْ عَلَى سِوَاكِ أَحْضَرَ، إِلَّا تَبَوَّأَ مَقْعَدَهُ مِنَ النَّارِ، أَوْ وَجَبَتْ لَهُ النَّارُ».

تخریج: [صحیح] أخرجه ابن ماجه، الأحكام، باب اليمين عند مقاطع الحقوق، ح: ۲۳۲۵ من حديث هاشم بن هاشم به وصححه ابن حبان، ح: ۱۱۹۲ وابن الجارود، ح: ۹۲۷ والحاكم: ۲۹۶/۴، ۲۹۷ ووافقه الذهبي.

Chapter 3. Swearing By Other Than Allāh

3247. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Whoever swears an oath and says in his oath; “By Al-Lāt,” let him say *Lā ilāha illallāh*, and whoever says to his companion; “Come, I will gamble with you,” let him give charity.”’ (*Sahīh*)

(المعجم ۳) - بَابُ الْيَمِينِ بِغَيْرِ اللَّهِ (التحفة ۴)

۳۲۴۷ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ وَقَالَ فِي حَلْفِهِ وَاللَّاتِ فَلْيَقُلْ لَا إِلَهَ إِلَّا اللَّهُ، وَمَنْ قَالَ لِصَاحِبِهِ: تَعَالَ أَقَامِرَكَ فَلْيَصِدَّقْ بِشَيْءٍ».

تخريج: أخرجه مسلم، الأيمان، باب من حلف باللات والعزى، فليقل: لا إله إلا الله، ح: ١٦٤٧ من حديث عبدالرزاق والبخاري، التفسير، سورة والنجم، باب: ﴿أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ﴾، ح: ٤٨٦٠ من حديث معمر به وهو في مصنف عبدالرزاق، ح: ١٥٩٣١.

Chapter 4. [It Is Disliked To Swear By One's Forefathers]

(المعجم ٤) - [بَابُ كَرَاهِيَةِ الْحَلْفِ

بِالْآبَاءِ] (التحفة ٥)

3248. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Do not swear by your fathers nor by your mothers, nor by the rivals (to Allāh). Do not swear by anyone but Allāh, and do not swear by Allāh unless you are telling the truth.’” (*Ṣaḥīh*)

٣٢٤٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَوْفٌ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَحْلِفُوا بِآبَائِكُمْ وَلَا بِأُمَّهَاتِكُمْ وَلَا بِالْأَنْدَادِ، وَلَا تَحْلِفُوا إِلَّا بِاللَّهِ، وَلَا تَحْلِفُوا بِاللَّهِ إِلَّا وَأَنْتُمْ صَادِقُونَ».

تخريج: [إسناده صحيح] أخرجه النسائي، الأيمان والندور، باب الحلف بالأمهات، ح: ٣٨٠٠ من حديث عبيدالله بن معاذ به وصححه ابن حبان، ح: ١١٧٦.

3249. It was narrated from Nāfi', from Ibn 'Umar, from 'Umar bin Al-Khaṭṭāb that the Messenger of Allāh ﷺ met him when he was with some other riders, swearing by his father. He said: “Allāh forbids you to swear by your fathers. Whoever wants to swear, let him swear by Allāh or remain silent.” (*Ṣaḥīh*)

٣٢٤٩ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ: أَنَّ رَسُولَ اللَّهِ ﷺ أَدْرَكَهُ وَهُوَ فِي رَكْبٍ وَهُوَ يَحْلِفُ بِأَبِيهِ فَقَالَ: «إِنَّ اللَّهَ يَنْهَاهُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ، فَمَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللَّهِ أَوْ لِيَسْكُتْ».

تخريج: أخرجه مسلم، الأيمان، باب النهي عن الحلف بغير الله تعالى، ح: ١٦٤٦ من حديث عبيدالله بن عمر، والبخاري، الأدب، باب من لم ير إكفار من قال ذلك متأولاً أو جاهلاً، ح: ٦١٠٨ من حديث نافع به.

3250. It was narrated from Sālim, from his father, from 'Umar, may Allāh be pleased with him, who said: “The Messenger of Allāh ﷺ heard me...” similar (to no. 3250)

٣٢٥٠ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ، عَنْ سَالِمٍ عَنْ أَبِيهِ، عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ:

to its meaning up to (the words) "by your fathers". He added: 'Umar said: "By Allāh, I did not swear in this manner, either myself, or narrating it from others (afterwards)."^(Ṣaḥīḥ)

تخريج: أخرجه مسلم، انظر الحديث السابق، من حديث عبدالرزاق به وهو في المصنف، ح: ١٥٩٢٢ ورواه البخاري، الإيمان والنذور، باب: لا تحلفوا بآبائكم، ح: ٦٦٤٧ من حديث معمر به معلقاً.

3251. It was narrated that Sa'd bin 'Ubaidah said: "Ibn 'Umar heard a man swearing: 'No, by the Ka'bah.' Ibn 'Umar said to him: "I heard the Messenger of Allāh ﷺ say: 'Whoever swears by something other than Allāh, he has committed an act of *Shirk*.'"^(Ṣaḥīḥ)

سَمِعَنِي رَسُولُ اللَّهِ ﷺ ... نَحْوَ مَعْنَاهُ إِلَى «بِآبَائِكُمْ». زَادَ: قَالَ عُمَرُ: فَوَاللَّهِ! مَا حَلَفْتُ بِهِذَا ذَاكِرًا وَلَا آثِرًا.

٣٢٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا ابْنُ إِدْرِيسَ قَالَ: سَمِعْتُ الْحَسَنَ بْنَ عُبَيْدِ اللَّهِ عَنْ سَعْدِ بْنِ عُبَيْدَةَ قَالَ: سَمِعَ ابْنُ عُمَرَ رَجُلًا يَحْلِفُ: لَا وَالْكَعْبَةِ، فَقَالَ لَهُ ابْنُ عُمَرَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ أَشْرَكَ».

تخريج: [إسناده صحيح] أخرجه الترمذي، النذور والإيمان، باب ما جاء في أن من حلف بغير الله فقد أشرك، ح: ١٥٣٥ من حديث الحسن بن عبيدالله به وقال: "حسن" وصححه ابن حبان، ح: ١١٧٧ والحاكم: ٢٩٧/٤ ووافقه الذهبي.

Comments:

If one makes an error like that, then they are to utter the testimony of *Lā ilāha illallāh*.

3252. It was narrated from Abū Suhail Nāfi' bin Mālik bin Abī 'Āmir, from his father, that he heard Ṭalḥah bin 'Ubaidullāh, i.e., in the *Ḥadīth* mentioning the story about the Bedouin. The Prophet ﷺ said: "He will succeed, by his father, if he is telling the truth, and he will enter Paradise, by his father, if he is telling the truth."^[1]^(Ṣaḥīḥ)

٣٢٥٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرِ الْمَدَنِيِّ عَنْ أَبِي سُهَيْلِ نَافِعِ بْنِ مَالِكِ بْنِ أَبِي عَامِرٍ، عَنْ أَبِيهِ أَنَّهُ سَمِعَ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ، يُعْنِي فِي حَدِيثِ قِصَّةِ الْأَعْرَابِيِّ قَالَ النَّبِيُّ ﷺ: «أَلْفَحَ وَأَبِيهِ إِنْ صَدَقَ دَخَلَ الْجَنَّةَ وَأَبِيهِ إِنْ صَدَقَ».

[1] A version of it preceded, see number 391.

تخریج: [صحیح] تقدم، ح: ۳۹۲ ورواه البخاري ومسلم من حديث إسماعيل بن جعفر به مختصراً وقوله: "وأبيه" أي "ورب أبيه".

Comments:

Shaikh Al-Albānī considers the expression *Wa abīhi* (literally, by his father) to be an interpolation, grading it *Shadhdh* (irregular) and weak with that wording. Other scholars have suggested that the words are an expression habitually introduced into the speech, not intended to make it into an oath. Some of the scholars have also suggested that in fact the word *Rabb* (Lord) is understood before *Wa abīhi*, which will give it the meaning: By the Lord of his father, and still others said that perhaps this was before it was clearly prohibited.

Chapter 5. It Is Disliked To Swear By *Al-Amānah*

(المعجم ٥) - بَابُ كَرَاهِيَةِ الْخَلْفِ
بِالْأَمَانَةِ (التحفة ٦)

3253. It was narrated from Abū Buraidah that his father said: "The Messenger of Allāh ﷺ said: 'Whoever swears by *Al-Amānah* is not one of us.'" (*Ṣaḥīḥ*)

۳۲۵۳ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا الْوَلِيدُ بْنُ ثَعْلَبَةَ الطَّائِيُّ عَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ خَلَفَ بِالْأَمَانَةِ فَلَيْسَ مِنَّا».

تخریج: [إسناده صحیح] أخرجه أحمد: ۳۵۲/۵ من حديث الوليد بن ثعلبة به وصححه ابن حبان، ح: ۱۳۱۸.

Chapter 7. Ambiguity In Oaths

(المعجم ٧) - بَابُ الْمَعَارِضِ فِي الْإِيمَانِ (التحفة ٨)

3255. It was narrated from Hushaim from 'Abbād bin Abī Ṣāliḥ, from his father, from Abū Hurairah who said: "The Messenger of Allāh ﷺ said: 'Your oath is according to what your companion believes.'" Musad-dad (one of the narrators) said: "'Abdullāh bin Abī Ṣāliḥ informed me..." (*Ṣaḥīḥ*)

۳۲۵۵ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ قَالَ: أَخْبَرَنَا هُشَيْمٌ؛ ح: وَحَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ عَبَادِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَعِينُكَ عَلَى مَا يُصَدِّقُكَ عَلَيْهَا صَاحِبُكَ». قَالَ مُسَدَّدٌ: قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي صَالِحٍ.
قَالَ أَبُو دَاوُدَ: هُمَا وَاحِدٌ: عَبَادُ بْنُ أَبِي صَالِحٍ وَعَبْدُ اللَّهِ بْنُ أَبِي صَالِحٍ.

Abū Dāwud said: The two are the same, 'Abbād bin Abī Ṣāliḥ, and 'Abdullāh bin Abī Ṣāliḥ.

تخریج: أخرجه مسلم، الإيمان، باب اليمين على نية المستحلف، ح: ۱۶۵۳ من حديث هشيم به.

3256. It was narrated from Ibrāhīm bin ‘Abdul-A‘la, from his grandmother, that her father Suwaid bin Ḥanzalah said: “We set out intending to visit the Messenger of Allāh ﷺ, and Wā‘il bin Ḥujr was with us. An enemy of his caught him, and the people were reluctant to swear an oath, but I swore that he was my brother, so he let him go. We came to the Messenger of Allāh ﷺ and I told him that the people had been reluctant to swear an oath, but I had sworn that he was my brother. He said: ‘You spoke the truth; a Muslim is the brother of the Muslim.’” (*Ḥasan*)

تخريج: [حسن] أخرجه ابن ماجه، الكفارات، باب من ورى في يمينه، ح: ٢١١٩ من حديث إسرائيل به وصححه الحاكم: ٢٩٩/٤، ٣٠٠ ووافقه الذهبي.

Chapter (...) What Has Been Reported About Swearing That One Has Nothing To Do With Islam Or That One Belongs To Another Religion

3257. Thābit bin Aḍ-Ḍaḥḥāk narrated that he swore allegiance to the Messenger of Allāh ﷺ beneath the tree, and the Messenger of Allāh ﷺ said: “Whoever swears by a religion other than Islam, telling a deliberate lie, it will be as he said, and whoever kills himself with something, he will be punished with it on the Day of Resurrection, and a man cannot vow concerning that which he does not possess.” (*Saḥīḥ*)

تخريج: أخرجه البخاري، المغازي، باب غزوة الحديبية ... إلخ، ح: ٤١٧١ ومسلم،

٣٢٥٦ - حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْأَعْلَى، عَنْ جَدِّهِ، عَنْ أَبِيهَا سُؤَيْدِ بْنِ حَنْظَلَةَ قَالَ: خَرَجْنَا نُرِيدُ رَسُولَ اللَّهِ ﷺ وَمَعَنَا وَائِلُ بْنُ حُجْرٍ فَأَخَذَهُ عَدُوٌّ لَهُ فَتَحَرَّجَ الْقَوْمُ أَنْ يَحْلِفُوا وَحَلَفْتُ أَنَّهُ أَخِي فَحَلَلِي سَبِيلَهُ، فَأَتَيْنَا رَسُولَ اللَّهِ ﷺ فَأَخْبَرْتُهُ أَنَّ الْقَوْمَ تَحَرَّجُوا أَنْ يَحْلِفُوا وَحَلَفْتُ أَنَّهُ أَخِي، قَالَ: «صَدَقْتَ، الْمُسْلِمُ أَخُو الْمُسْلِمِ».

(المعجم ...) - بَابُ مَا جَاءَ فِي الْحَلْفِ بِالْبَرَاءَةِ وَبِمِلَّةٍ غَيْرِ الْإِسْلَامِ (التحفة ٩)

٣٢٥٧ - حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلَامٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: أَخْبَرَنِي أَبُو قَلَابَةَ أَنَّ ثَابِتَ بْنَ الضُّحَّاكِ أَخْبَرَهُ: أَنَّهُ بَاعَ رَسُولَ اللَّهِ ﷺ تَحْتَ الشَّجَرَةِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ حَلَفَ بِمِلَّةٍ غَيْرِ مِلَّةِ الْإِسْلَامِ كَاذِبًا فَهُوَ كَمَا قَالَ، وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ عُذِّبَ بِهِ يَوْمَ الْقِيَامَةِ، وَلَيْسَ عَلَى رَجُلٍ نَذْرٌ فِيمَا لَا يَمْلِكُهُ».

الإيمان، باب بيان غلظ تحريم قتل الإنسان نفسه ... إلخ، ح: ١١٠ من حديث معاوية بن سلام به.

3258. ‘Abdullāh bin Buraidah narrated that his father said: “The Messenger of Allāh ﷺ said: ‘Whoever swears an oath and says: ‘I have nothing to do with Islam’, if he is lying, it will be as he said, and if he is telling the truth, he will not return to Islam soundly.” (*Hasan*)

٣٢٥٨ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنَا حُسَيْنُ بْنُ يَعْنِي ابْنَ وَاقِدٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ فَقَالَ: إِنِّي بَرِيءٌ مِنَ الْإِسْلَامِ فَإِنْ كَانَ كَاذِبًا فَهُوَ كَمَا قَالَ، وَإِنْ كَانَ صَادِقًا فَلَنْ يَرْجِعَ إِلَى الْإِسْلَامِ سَالِمًا».

تخریج: [إسناده حسن] أخرجه ابن ماجه، الكفارات، باب من حلف بملة غير الإسلام، ح: ٢١٠٠ والنسائي، ح: ٣٨٠٣ من حديث حسين بن واقد به وهو في مسند أحمد: ٣٥٥/٥ وصححه الحاكم على شرط الشيخين: ٣٩٨/٤ ووافقه الذهبي.

Comments:

Imām At-Tirmidhī (no. 1543) said: “The people of knowledge differed about this: When a man swears by a religion other than Islam, saying he is a Jew or a Christian if he were to do this or that. Then he does that thing. Some of them said that he has committed an atrocity and there is no expiation due from him. This is the view of the people of Al-Madīnah and it is the saying of Mālik bin Anas, and Abū ‘Ubaid followed this view. Some of the people of knowledge among the Companions of the Prophet ﷺ, the *Tābi‘īn*, as well as others, said that he has to expiate for that. This is the view of Sufyān, Aḥmad and Ishāq.” Ibn Al-Mundhir said that: “it will be as he said” means he is a liar for saying this, just like the enormity of the falsehood of that religion he swore by. See ‘*Awn Al-Ma‘būd*.

Chapter 8. If A Man Swears That He Will Not Eat *Idām*^[1]

3259. It was narrated that Yūsuf bin ‘Abdullāh bin Salām said: “I saw the Prophet ﷺ put a date on a piece of bread and say: ‘This is the *Idām* that goes with that.’” (*Da‘īf*)

(المعجم ٨) - بَابُ الرَّجُلِ يَحْلِفُ أَنْ لَا يَتَأَدَّمَ (التحفة ١٠)

٣٢٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى: حَدَّثَنَا يَحْيَى بْنُ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ يُوسُفَ بْنِ عَبْدِ اللَّهِ بْنِ سَلَامٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ وَصَعَ تَمْرَةً عَلَى كِسْرَةٍ فَقَالَ: «هَذِهِ إِدَامٌ هَذِهِ».

[1] Any condiment; a kind of food that one eats along with bread.

تخريج: [ضعيف] أخرجه أبو يعلى في مسنده، ح: ٧٤٩٤ من حديث يحيى بن العلاء به وهو كذاب يضع الحديث قاله أحمد، ولحديثه شاهد ضعيف، انظر الحديث الآتي.

٣٢٦٠ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: (There is another chain) 3260. (There is another chain) حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ حَفْصٍ قَالَ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ أَبِي يَحْيَى، عَنْ يَزِيدَ الْأَعْمَرِيِّ، عَنْ يُونُسَ بْنِ عَبْدِ اللَّهِ بْنِ سَلَامٍ مِثْلَهُ.

تخريج: [إسناده ضعيف] أخرجه الترمذي في الشمائل، ح: ١٨٣ من حديث عمر بن حفص ابن غياث به * حفص بن غياث: عن نعنن ويزيد بن أبي أمية: مجهول.

Chapter 9. Saying 'If Allāh Wills' When Swearing An Oath

(المعجم ٩) - بَابُ الْأَسْتِثْنَاءِ فِي الْيَمِينِ (التحفة ١١)

3261. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Whoever swears an oath and says, 'Inshā'-Allāh' (If Allāh wills), then he has made (sufficient) exception." (Sahih) ٣٢٦١ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ يُبَلِّغُ بِهِ النَّبِيَّ ﷺ قَالَ: «مَنْ حَلَفَ عَلَى يَمِينٍ فَقَالَ: إِنَّ شَاءَ اللَّهُ فَقَدْ اسْتَنْتَى».

تخريج: [صحيح] أخرجه النسائي، الإيمان والنذور، باب الاستثناء، ح: ٣٨٦٠ من حديث سفیان بن عيينة به وهو في مسند أحمد: ١٠/٢ وانظر الحديث الآتي.

3262. It was narrated that Ibn 'Umar said: "The Messenger of Allāh ﷺ said: 'Whoever swears an oath and makes an exception (says 'Inshā'-Allāh' (If Allāh wills)), then if he wishes he may go ahead and if he wishes he may not, without breaking his oath.'" (Sahih) ٣٢٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى وَمُسَدَّدٌ وَهَذَا حَدِيثُهُ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ فَاسْتَنْتَى فَإِنْ شَاءَ رَجَعَ وَإِنْ شَاءَ تَرَكَ غَيْرَ حَنِثٍ».

تخريج: [إسناده صحيح] أخرجه الترمذي، النذور والإيمان، باب ما جاء في الاستثناء في اليمين، ح: ١٥٣١ والنسائي، ح: ٣٨٢٤ وابن ماجه، ح: ٢١٠٥ من حديث عبدالوارث به وقال الترمذي: "حسن".

Comments:

By saying such exception, even if the purpose is not fulfilled, his oath will not be considered as breached.

Chapter (...) How The Prophet ﷺ Swore An Oath

3263. It was narrated that Ibn Umar said: “The oath that the Messenger of Allāh ﷺ swore most frequently was: ‘No, by the Controller of the hearts.’” (*Ṣaḥīḥ*)

تخريج: أخرجه البخاري، القدر، باب: يحول بين المرء وقلبه، ح: ٦٦١٧ من حديث ابن المبارك به.

3264. It was narrated that Abū Sa‘eed Al-Khudri said: “When the Messenger of Allāh ﷺ swore an emphatic oath, he would say: ‘By the One in Whose Hand is the soul of Abul-Qāsim.’” (*Ḥasan*)

تخريج: [إسناده حسن] أخرجه البيهقي: ٢٦/١٠ من حديث أبي داود به وهو في مسند أحمد: ٤٨/٣ * عاصم بن شميخ: حسن الحديث.

3265. Abū Hurairah said: “The oath of the Messenger of Allāh ﷺ, when he swore an oath, was: ‘No, and I ask Allāh for forgiveness.’” (*Ḍa‘īf*)

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الكفارات، باب يمين رسول الله ﷺ التي كان يحلف بها، ح: ٢٠٩٣ من حديث محمد بن هلال به * هلال بن أبي هلال المدني مولى بني كعب: مستور لم يوثقه غير ابن حبان.

3266. It was narrated from ‘Āṣim bin Laqīṭ that Laqīṭ bin ‘Āmir set out with a delegation to visit the Prophet ﷺ. Laqīṭ said: “We came to the Messenger of Allāh ﷺ...”

(المعجم ...) - بَابُ مَا جَاءَ فِي يَمِينِ

النَّبِيِّ ﷺ مَا كَانَتْ (التحفة ١٢)

٣٢٦٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ

النُّعْلِيُّ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ عَنْ مُوسَى بْنِ عُمَبَةَ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ قَالَ: أَكْثَرُ مَا كَانَ رَسُولُ اللَّهِ ﷺ يَحْلِفُ بِهِذِهِ الْيَمِينِ: «لَا وَمَقْلَبِ الْقُلُوبِ».

٣٢٦٤ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا

وَكَيْعٌ: حَدَّثَنَا عِكْرَمَةُ بْنُ عَمَّارٍ عَنْ عَاصِمِ بْنِ شَمِيخٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اجْتَهَدَ فِي الْيَمِينِ قَالَ: «وَالَّذِي نَفْسُ أَبِي الْقَاسِمِ بِيَدِهِ».

٣٢٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ

أَبِي رِزْمَةَ: أَخْبَرَنِي زَيْدُ بْنُ حُبَابٍ: أَخْبَرَنِي مُحَمَّدُ بْنُ هَلَالٍ: حَدَّثَنِي أَبِي أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: كَانَتْ يَمِينُ رَسُولِ اللَّهِ ﷺ إِذَا حَلَفَ يَقُولُ: «لَا وَأَسْتَغْفِرُ اللَّهَ».

٣٢٦٦ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا

إِبْرَاهِيمُ بْنُ حَمْرَةَ: أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ عِيَّاشِ السَّمْعِيُّ الْأَنْصَارِيُّ عَنْ ذَلْهِمِ بْنِ

and he mentioned a *Hadīth* concerning that. The Prophet ﷺ said: “By the Eternal Life of your God.”

الْأَسْوَدُ بْنُ عَبْدِ اللَّهِ بْنِ حَاجِبِ بْنِ عَامِرِ بْنِ الْمُتَنَفِقِ الْعُقَيْلِيِّ، عَنْ أَبِيهِ، عَنْ عَمِّهِ لَقِيطِ بْنِ عَامِرٍ، قَالَ دَلَّهْمُ: وَحَدَّثَنِيهِ أَيْضًا الْأَسْوَدُ بْنُ عَبْدِ اللَّهِ عَنْ عَاصِمِ بْنِ لَقِيطٍ: أَنَّ لَقِيطَ بْنَ عَامِرٍ خَرَجَ وَإِفْدًا إِلَى النَّبِيِّ ﷺ، قَالَ لَقِيطُ: فَقَدِمْنَا عَلَى رَسُولِ اللَّهِ ﷺ فَذَكَرَ حَدِيثًا فِيهِ، فَقَالَ النَّبِيُّ ﷺ: «لَعَمْرُ الْهَكَ».

تخريج: [إسناده حسن] أخرجه أحمد: ١٣/٤ من حديث ابن عياش به مطولاً، والسند متصل، انظر النهاية في الفتن والملاحم (بتحقيقي)، ح: ٥٣٢ (وتحقيق جديد، ح: ٥٦٤).

Chapter 14. Breaking The Oath When That Is Better

(المعجم ١٤) - بَابُ الْحَنْثِ إِذَا كَانَ

خَيْرًا (التحفة ١٧)

3276. It was narrated from Abū Burdah, from his father that the Prophet ﷺ said: “By Allāh, if Allāh wills, I do not swear an oath, then see that something else is better than it, but I offer expiation for my oath, and do that which is better.” Or he said: “... but I do that which is better and offer expiation for my oath.” (*Sahīh*)

٣٢٧٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادُ: حَدَّثَنَا غَبْلَانُ بْنُ جَرِيرٍ عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنِّي وَاللَّهِ! إِنْ شَاءَ اللَّهُ لَا أُحْلِفُ عَلَى يَمِينٍ فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلَّا كَفَرْتُ يَمِينِي وَأَتَيْتُ الَّذِي هُوَ خَيْرٌ»، أَوْ قَالَ: «إِلَّا أَتَيْتُ الَّذِي هُوَ خَيْرٌ وَكَفَرْتُ يَمِينِي».

تخريج: أخرجه البخاري، الأيمان والنذور، باب قول الله تعالى: ﴿لَا يُوَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ﴾، ح: ٦٦٢٣ ومسلم، الأيمان، باب نذب من حلف يميناً فرأى غيرها خيراً منها ... إلخ، ح: ١٦٤٩ من حديث حماد بن زيد به.

3277. It was narrated from Yūnus, and Manṣūr, meaning Ibn Zādhān, from Al-Hasan, from ‘Abdur-Raḥmān bin Samurah who said: “The Prophet ﷺ said to me: ‘O ‘Abdur-Raḥmān bin Samurah, if you swear an oath, and then see that something else is better than it, then do that which is better, and

٣٢٧٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبُرَّازُ: حَدَّثَنَا هُشَيْمٌ قَالَ: حَدَّثَنَا يُونُسُ وَمَنْصُورٌ يَعْنِي ابْنَ زَادَانَ، عَنِ الْحَسَنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ قَالَ: قَالَ لِي النَّبِيُّ ﷺ: «يَا عَبْدَ الرَّحْمَنِ ابْنَ سَمُرَةَ؛ إِذَا حَلَفْتَ عَلَى يَمِينٍ فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا فَأَتِ الَّذِي هُوَ خَيْرٌ وَكَفَرْ يَمِينَكَ».

offer expiation for your oath.”
(*Ṣaḥīḥ*)

Abū Dāwud said: “I heard Aḥmad granting a concession allowing expiation before breaking the oath.”

قَالَ أَبُو دَاوُدَ: سَمِعْتُ أَحْمَدَ يُرَخِّصُ فِيهَا
الْكَفَّارَةَ قَبْلَ الْحِنْتِ.

تخريج: أخرجه مسلم، الإيمان، باب نذب من حلف يمينًا فرأى غيرها خيرًا منها... إلخ، ح: ١٦٥٢ من حديث هشيم، والبخاري، كفارات الإيمان، باب الكفارة قبل الحنث وبعده، ح: ٦٧٢٢ من حديث يونس ومنصور به.

Comments:

If a person has taken an oath for something, but due to religious and moral considerations, he changes his mind in favor of doing a thing which is better, he should do what is better and expiate his oath. As to the timing of expiation, he is free to do it either before implementing the new option or after it.

3278. It was narrated from Qatādah, from Al-Ḥasan, from ‘Abdur-Raḥmān bin Samurah, similarly (as no. 3277). He said: “Then offer expiation for your oath, then do that which is better.” (*Ṣaḥīḥ*)

Abū Dāwud said: The narrations of Abū Mūsa Al-Ash‘arī, and ‘Adī bin Ḥātim, and Abū Hurairah regarding this *Ḥadīth* are related from every one of them, in some of the narrations it says break the oath, before the expiation, and in some of the narrations it says expiate before breaking it.

٣٢٧٨ - حَدَّثَنَا يَحْيَى بْنُ خَلْفٍ: حَدَّثَنَا
عَبْدُ الْأَعْلَى قَالَ: أَخْبَرَنَا سَعِيدٌ عَنْ قَتَادَةَ،
عَنِ الْحَسَنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ
نَحْوَهُ قَالَ: «فَكَفَّرَ عَنْ يَمِينِكَ ثُمَّ أَنْتَ الَّذِي
هُوَ خَيْرٌ».

قَالَ أَبُو دَاوُدَ: أَحَادِيثُ أَبِي مُوسَى
الْأَشْعَرِيِّ وَعَدِيِّ بْنِ حَاتِمٍ وَأَبِي هُرَيْرَةَ فِي
هَذَا الْحَدِيثِ رُويَ عَنْ كُلِّ وَاحِدٍ مِنْهُمْ فِي
بَعْضِ الرَّوَايَةِ: الْحِنْتُ قَبْلَ الْكَفَّارَةِ، وَفِي
بَعْضِ الرَّوَايَةِ: الْكَفَّارَةُ قَبْلَ الْحِنْتِ.

تخريج: أخرجه مسلم من حديث سعيد بن أبي عروبة به، انظر الحديث السابق ورواه البيهقي: ٥٣/١٠ من حديث أبي داود به.

Chapter 10. Is *Al-Qasam* An Oath?^[1]

(المعجم ١٠) بَابُ: فِي الْقَسَمِ هَلْ
يَكُونُ يَمِينًا؟ (التحفة ١٣)

3267. It was narrated from Ibn

٣٢٦٧ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا

[1] *Al-Qasam* can mean swearing and also adjuring.

'Abbās that Abū Bakr adjured the Prophet ﷺ and the Prophet ﷺ said to him: "Do not swear."

سُفْيَانُ عَنْ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ أَبَا بَكْرٍ أَقْسَمَ عَلَى النَّبِيِّ ﷺ فَقَالَ لَهُ النَّبِيُّ ﷺ: «لَا تُقْسِمَ».

تخريج: أخرجه مسلم، الرؤيا، باب: في تأويل الرؤيا، ح: ٢٢٦٩ من حديث سفیان بن عيينة، والبخاري، التعبير، باب من لم ير الرؤيا لأول عابر إذا لم يصب، ح: ٧٠٤٦ من حديث الزهري به مطولاً وهو في مسند أحمد: ٢١٩/١.

3268. (There is another chain) from Ibn 'Abbās who said: "Abū Hurairah narrated that a man came to the Messenger of Allāh ﷺ and said: 'Last night I saw...' and he mentioned his dream. Abū Bakr interpreted it, and the Prophet ﷺ said: 'You have got some of it right and some of it wrong.' He said: 'I adjure you, O Messenger of Allāh, may my father be sacrificed for you, to tell me what I got wrong.' The Prophet ﷺ said to him: 'Do not swear.'" (*Sahīh*)

٣٢٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: قَالَ ابْنُ يَحْيَى: وَكَتَبْتُهُ مِنْ كِتَابِهِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُ أَنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: إِنِّي أَرَى اللَّيْلَةَ فَذَكَرْتُ رُؤْيَا فَعَبَّرَهَا أَبُو بَكْرٍ فَقَالَ النَّبِيُّ ﷺ: «أَصَبْتَ بَعْضًا وَأَخْطَأْتَ بَعْضًا»، فَقَالَ: أَقْسَمْتُ عَلَيْكَ يَا رَسُولَ اللَّهِ! بِأَبِي أَنْتَ لَتَحَدَّثَنِي مَا الَّذِي أَخْطَأْتُ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «لَا تُقْسِمَ».

تخريج: أخرجه مسلم من حديث عبدالرزاق، انظر الحديث السابق، والبخاري، التعبير، باب رؤيا الليل، ح: ٧٠٠٠ من حديث معمر به ورواه الترمذي، ح: ٢٢٩٣ عن عبدالرزاق به، وابن ماجه، ح: ٣٩١٨ عن محمد بن يحيى به، انظر الحديث الآتي.

3269. (There is another chain) from Ibn 'Abbās, from the Prophet ﷺ (a narration similar to no. 3268), but he did not mention swearing, and he added: "And he did not inform him."^[1] (*Sahīh*)

٣٢٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُلَيْمَانُ بْنُ كَثِيرٍ عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ، لَمْ يَذْكُرِ الْقَسَمَ. زَادَ فِيهِ: وَلَمْ يُخْبِرْهُ.

[1] Meaning, which part of the interpretation was not correct.

تخريج: أخرجه مسلم من حديث محمد بن كثير به انظر، ح: ٣٢٦٧.

Chapter 13. Intentionally Swearing A False Oath

3275. It was narrated from Ibn ‘Abbās that two men referred a dispute to the Prophet ﷺ and the Prophet ﷺ asked the plaintiff for proof, but he did not have any proof. So he asked the defendant to swear an oath, and he swore by Allāh besides Whom there is none worthy of worship. The Messenger of Allāh ﷺ said: “No, you did it, but you have been forgiven because of the sincerity with which you said there is none worthy of worship but Allāh.” (*Hasan*)

Abū Dāwud said: What is understood from this *Hadith* is that he did not tell him to offer any expiation.

تخريج: [إسناده حسن] أخرجه أحمد: ٢٥٣/١ من حديث حماد بن سلمة به وصححه الحاكم: ٩٦/٤ ووافقه الذهبي.

Chapter 15. How Much Is The Sā‘ For Expiation ?

3279. It was narrated from Umm Ḥabīb bint Dhu‘aib bin Qais Al-Muzaniyyah – who was married to a man of Aslam, then she was married to a nephew of Ṣafīyyah, the wife of the Prophet ﷺ. Ibn Ḥarmalah (one of the narrators) said: “Umm Ḥabīb gave us a Sā‘ and narrated to us from the nephew of Ṣafīyyah, from Ṣafīyyah, that it was the Sā‘ of the Prophet

(المعجم ١٣) بَابُ: فِي الْحَلْفِ كَاذِبًا
مُتَعَمِّدًا (التحفة ١٦)

٣٢٧٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ: أَخْبَرَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ أَبِي بَحْيَى، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَجُلَيْنِ اخْتَصَمَا إِلَى النَّبِيِّ ﷺ، فَسَأَلَ النَّبِيُّ ﷺ الطَّالِبَ الْبَيْتَةَ، فَلَمْ تَكُنْ لَهُ بَيْتَةً، فَاسْتَحْلَفَ الْمَطْلُوبَ، فَحَلَفَ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «بَلَى قَدْ فَعَلْتَ وَلَكِنْ قَدْ غُفِرَ لَكَ بِإِخْلَاصِ قَوْلِ لَا إِلَهَ إِلَّا اللَّهُ». قَالَ أَبُو دَاوُدَ: يُرَادُ مِنْ هَذَا الْحَدِيثِ أَنَّهُ لَمْ يَأْمُرْهُ بِالْكَفَّارَةِ.

(المعجم ١٥) بَابُ: كَمِ الصَّاعِ فِي الْكَفَّارَةِ؟ (التحفة ١٨)

٣٢٧٩ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ قَالَ: قَرَأْتُ عَلَى أَنَسِ بْنِ عِيَّاصٍ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ حَزْمَلَةَ عَنْ أُمِّ حَبِيبِ بِنْتِ دُوَيْبِ بْنِ قَيْسِ الْمُزَنِّيَّةِ - وَكَانَتْ تَحْتِ رَجُلٍ مِنْهُمْ مِنْ أَسْلَمَ، ثُمَّ كَانَتْ تَحْتِ ابْنِ أَخٍ لِصَفِيَّةِ زَوْجِ النَّبِيِّ ﷺ - قَالَ ابْنُ حَزْمَلَةَ: فَوَهَبَتْ لَنَا أُمَّ حَبِيبٍ صَاعًا حَدَّثَنَا

عنه.” Anas^[1] said: “I measured it, and found that it was two and a half *Mudds* of the *Mudd* of *Hishām*.” (*Da‘īf*)

تخریج: [إسناده ضعيف] انفرد به أبو داود * أم حبيب: مجهولة الحال، وابن أخي صفية: لا يعرف (تقريب).

3280. Muḥammad bin Muḥammad bin *Khallād* Abū ‘Umar narrated to us: “We had a *Makkūk* called the *Makkūk* of *Khālid*, its measure was equivalent to two measurements of *Hārūn*.” (*Ṣaḥīḥ*)

Muḥammad said: “The *Sā’* of *Khālid* was the *Sā’* of *Hishām*.” meaning, Ibn Mālik.

تخریج: [صحيح] انفرد به أبو داود * خالد هو ابن عبدالله القسري.

3281. It was narrated that *Umayyah* bin *Khālid* said: “When *Khālid* Al-*Qasrī* was appointed governor, he doubled the *Sā’*, so the *Sā’* became sixteen *Ratl*.” (*Ḥasan*)

Abū Dāwud said: Muḥammad bin Muḥammad bin *Khallād* was killed by the *Zanj* in captivity.

He gestured like this with his hand, and Abū Dāwud extended his hand, and placed his palms on the ground. He said: I saw him in a dream and said: “What did Allāh do with you?” He said: “He admitted me to Paradise.” I said: “Then the captivity did not harm you.”^[2]

عن ابن أخي صفية عن صفية أنه صاع النبي ﷺ قال أنس: فجزئته فوجدته مدينين ونصفاً بمُدِّ هِشَامٍ.

٣٢٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ خَلَادٍ أَبُو عُمَرَ قَالَ: كَانَ عِنْدَنَا مَكُوكٌ يُقَالُ لَهُ مَكُوكُ خَالِدٍ وَكَانَ كَيْلَجَتَيْنِ بِكَيْلَجَةِ هَارُونَ.

قَالَ مُحَمَّدٌ: صَاعُ خَالِدٍ صَاعُ هِشَامٍ يَعْنِي ابْنَ مَالِكٍ.

٣٢٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ خَلَادٍ أَبُو عُمَرَ: حَدَّثَنَا مُسَدَّدٌ عَنْ أُمِّيَّةَ بْنِ خَالِدٍ قَالَ: لَمَّا وُلِّيَ خَالِدُ الْقَسْرِيُّ أَضْعَفَ الصَّاعَ فَصَارَ الصَّاعُ سِتَّةَ عَشَرَ رَطْلًا.

قَالَ أَبُو دَاوُدَ: مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ خَلَادٍ قَتَلَهُ الرَّزْجُ صَبْرًا، فَقَالَ بِيَدِهِ هَكَذَا وَمَدَّ أَبُو دَاوُدَ يَدَهُ وَجَعَلَ بَطُونٌ كَفَيْهِ إِلَى الْأَرْضِ، قَالَ: وَرَأَيْتُهُ فِي النَّوْمِ فَقُلْتُ: مَا فَعَلَ اللَّهُ بِكَ؟ فَقَالَ: أَذْخَلَنِي الْجَنَّةَ، قُلْتُ: فَلَمْ يَضْرِكْ الْوَقْفَ.

تخریج: [إسناده حسن] انفرد به أبو داود.

[1] That is Anas bin ‘Iyād, one of the narrators.

[2] This is a statement of one of those who heard the text from Abū Dāwud.

Chapter 16. Freeing A Believing Slave (As Expiation)

3282. It was narrated that Mu'āwiyah bin Al-Hakam Al-Sulamī said: "I said: 'O Messenger of Allāh, I slapped a slave-girl of mine.' The Messenger of Allāh ﷺ rebuked me sternly for that. I said: 'Shall I set her free?' He said: 'Bring her here.' So I brought her, and he said: 'Where is Allāh?'" She said: 'Above the heaven.' He said: 'Who am I?' She said: 'You are the Messenger of Allāh.' He said: 'Set her free, for she is a believer.'" (*Ṣaḥīh*)

تخریج: [صحيح] تقدم، ح: ٩٣٠ وأخرجه مسلم، المساجد، باب تحريم الكلام في الصلاة ... إلخ، ح: ٥٣٧ من حديث الحجاج الصواف به.

3283. It was narrated from Ash-Sharīd that his mother left (a will) instructing that a believing slave be set free on her behalf. He came to the Prophet ﷺ and said: "O Messenger of Allāh, my mother left instructions that I should set free a believing slave on her behalf, and I have a black Nubian slave-woman." He mentioned a similar report. ["Should I set her free?"] The Messenger of Allāh ﷺ said: "Call her for me." So they called her, and she came. The Prophet ﷺ said to her: "Who is your Lord?" She said: "Allāh." He said: "Who am I?" She said: "The Messenger of Allāh." He said: "Set her free, for she is a believer."] (*Ḥasan*)

(المعجم ١٦) بَابُ: فِي الرِّقَبَةِ الْمُؤْمِنَةِ
(التحفة ١٩)

٣٢٨٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ
الْحَجَّاجِ الصَّوَّافِ: حَدَّثَنِي يَحْيَى بْنُ أَبِي
كَثِيرٍ عَنْ هِلَالِ بْنِ أَبِي مَيْمُونَةَ، عَنْ عَطَاءِ بْنِ
يَسَارٍ، عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ قَالَ:
قُلْتُ: يَا رَسُولَ اللَّهِ؛ جَارِيَةٌ لِي صَكَكْتُهَا
صَكَةً، فَعَظَمَ ذَلِكَ عَلَيَّ رَسُولُ اللَّهِ ﷺ،
فَقُلْتُ: أَفَلَا أُعْتِقُهَا؟ قَالَ: «الَّتِي بِهَا».
قَالَ: فَجِئْتُ بِهَا. قَالَ: «أَيْنَ اللَّهُ؟» قَالَتْ:
فِي السَّمَاءِ. قَالَ: «فَمَنْ أَنَا؟» قَالَتْ: أَنْتَ
رَسُولُ اللَّهِ قَالَ: «أُعْتِقُهَا فَإِنَّهَا مُؤْمِنَةٌ».

٣٢٨٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ:
حَدَّثَنَا حَمَادٌ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي
سَلَمَةَ، عَنِ الشَّرِيدِ: أَنَّ أُمَّهُ أَوْصَتْهُ أَنْ يُعْتَقَ
عَنْهَا رَقَبَةً مُؤْمِنَةً، فَاتَى النَّبِيَّ ﷺ فَقَالَ:
يَا رَسُولَ اللَّهِ! إِنَّ أُمَّيْ أَوْصَتْ أَنْ أُعْتَقَ عَنْهَا
رَقَبَةٌ مُؤْمِنَةٌ وَعِنْدِي جَارِيَةٌ سُودَاءُ نُوبِيَّةٌ فَذَكَرَ
نَحْوَهُ [أَفَاعْتِقُهَا] فَقَالَ رَسُولُ اللَّهِ ﷺ:
«ادْعُوهَا لِي»، فَدَعَوْهَا، فَجَاءَتْ، فَقَالَ لَهَا
النَّبِيُّ ﷺ: «مَنْ رَبُّكَ؟» فَقَالَتْ: اللَّهُ. قَالَ:
«فَمَنْ أَنَا؟» قَالَتْ: رَسُولُ اللَّهِ. قَالَ: «أُعْتِقُهَا
فَإِنَّهَا مُؤْمِنَةٌ».

قَالَ أَبُو دَاوُدَ: خَالِدُ بْنُ عَبْدِ اللَّهِ أَرْسَلَهُ
لَمْ يَذْكُرِ الشَّرِيدَ.

تخريج: [إسناده حسن] أخرجه النسائي، الوصايا، باب فضل الصدقة عن الميت، ح: ٣٦٨٣ من حديث حماد بن سلمة به .

3284. It was narrated from Abū Hurairah that a man brought a black slave-woman to the Prophet ﷺ, and said: “O Messenger of Allāh, I have to free a believing slave. He said to her: ‘Where is Allāh?’ and she pointed at the sky with her finger. He said to her: ‘Who am I?’ She pointed to the Prophet ﷺ, and to the sky, meaning: ‘You are the Messenger of Allāh ﷺ.’ He said: ‘Set her free, for she is a believer.’” (*Da'if*)

٣٢٨٤ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ الْجَوْزْجَانِيُّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنِي الْمَسْعُودِيُّ عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْتَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ بِجَارِيَةٍ سَوْدَاءَ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ عَلَيَّ رَقَبَةً مُؤْمِنَةً، فَقَالَ لَهَا: «أَيْنَ اللَّهُ؟» فَأَشَارَتْ إِلَى السَّمَاءِ بِإِصْبِعِهَا، فَقَالَ لَهَا: «فَمَنْ أَنَا؟» فَأَشَارَتْ إِلَى النَّبِيِّ ﷺ وَإِلَى السَّمَاءِ - يَعْنِي أَنْتَ رَسُولُ اللَّهِ ﷺ، فَقَالَ: «أَعْتَقَهَا فَإِنَّهَا مُؤْمِنَةٌ».

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٣٨٨/٧ من حديث أبي داود به * المسعودي اختلط وسماع يزيد بن هارون منه بعد اختلاطه .

Chapter 18. It Is Disliked To Make Vows

(المعجم ١٨) - بَابُ كَرَاهِيَةِ النَّذْرِ

(التحفة ٢١)

3287. It was narrated that ‘Abdullāh bin ‘Umar said: “The Messenger of Allāh ﷺ forbade vows, and he said: ‘They do not change anything, rather they make the miser give up something.’” Musad-dad (one of the narrators) said: “The Messenger of Allāh ﷺ said: ‘Vows do not change anything.’” (*Ṣaḥīḥ*)

٣٢٨٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ؛ ح: وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مَنْصُورٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَرَّةٍ، - قَالَ عُثْمَانُ: الْهَمْدَانِيُّ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: أَخَذَ رَسُولُ اللَّهِ ﷺ يَنْهَى عَنِ النَّذْرِ، ثُمَّ اتَّفَقَا وَيَقُولُ: «لَا يَرُدُّ شَيْئًا وَإِنَّمَا يُسْتَحْرَجُ بِهِ مِنَ الْبَخِيلِ». قَالَ مُسَدَّدٌ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ النَّذَرَ لَا يَرُدُّ شَيْئًا».

تخريج: أخرجه مسلم، النذر، باب النهي عن النذر، وأنه لا يرد شيئاً، ح: ١٦٣٩ من حديث

جرير، والبخاري، القدر، باب إلقاء العبد النذر إلى القدر، ح: ٦٦٠٨ من حديث منصور به.

Comments:

Allāh has ordered fulfilling vows in the Qur’ān, and the *Ahādīth* such as this condemn making vows. Scholars have debated at length about this matter. However, the safest view is that fulfilling a vow to obedience is required if one has made such a vow, and the rule is not making a vow. It is similar to debt, fulfilling debts is encouraged in the religion, while getting into debt is not.

3288. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said (that Allāh said): “A vow does not bring to the son of Ādam anything that I had not decreed for him, but his vow may coincide with what has been decreed for him, thus a miser is caused to spend of his wealth, so he gives something that he did not give before.” (*Ṣaḥīḥ*)

٣٢٨٨ - حَدَّثَنَا أَبُو دَاوُدَ قَالَ: قُرِيَ
عَلَى الْحَارِثِ بْنِ مِسْكِينٍ وَأَنَا شَاهِدٌ:
أَخْبَرَكُمُ ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مَالِكٌ عَنْ
أَبِي الزِّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمَزٍ، عَنْ
أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَأْتِي
ابْنَ آدَمَ النَّذْرُ الْقَدَرُ بِشَيْءٍ لَمْ أَكُنْ قَدَرْتُهُ لَهُ
وَلَكِنْ يُلْقِيهِ النَّذْرُ الْقَدَرُ قَدْرَهُ يُسْتَخْرَجُ مِنَ
الْبَخِيلِ، يُؤْتَى عَلَيْهِ مَا لَمْ يَكُنْ يُؤْتَى مِنْ
قَبْلُ».

تخریج: أخرجه البخاري، الأيمان والنذور، باب الوفاء بالنذر، وقول الله تعالى: ﴿يوفون بالنذر﴾، ح: ٦٦٩٤ من حديث أبي الزناد، ومسلم، النذر، باب النهي عن النذر وأنه لا يرد شيئاً، ح: ١٦٤٠ من حديث عبدالرحمن بن هرمز به.

Chapter 19. Vowing To Commit An Act Of Disobedience

(المعجم ١٩) - **بَابُ النَّذْرِ فِي الْمَعْصِيَةِ**
(التحفة ٢٢)

3289. It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ said: ‘Whoever vows to obey Allāh, let him obey Him, but whoever vows to disobey Allāh, let him not disobey Him.’” (*Ṣaḥīḥ*)

٣٢٨٩ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ
طَلْحَةَ بْنِ عَبْدِ الْمَلِكِ الْأَيْلِيِّ، عَنِ الْقَاسِمِ،
عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ
نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِعْهُ، وَمَنْ نَذَرَ أَنْ يَعْصِيَ
اللَّهَ فَلَا يَعْصِهِ».

تخریج: أخرجه البخاري، الأيمان والنذور، باب النذر في الطاعة ... إلخ، ح: ٦٦٩٦، ٦٧٠٠ من حديث مالك به وهو في الموطأ (بحي): ٤٧٦/٢.

3300. It was narrated that Ibn ‘Abbās said: “While the Prophet ﷺ

٣٣٠٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ:

was delivering a *Khutbah*, he saw a man standing in the sun. He asked about him, and they said: 'This is Abū Isrā'īl; he has vowed to stand and not sit, nor seek shade nor speak, and to fast.' He said: 'Tell him to speak, seek shade and sit down, and let him complete his fast.'" (*Ṣaḥīḥ*)

حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: بَيْنَمَا النَّبِيُّ ﷺ يَخْطُبُ إِذَا هُوَ بِرَجُلٍ قَائِمٍ فِي الشَّمْسِ، فَسَأَلَ عَنْهُ، فَقَالُوا: هَذَا أَبُو إِسْرَائِيلَ، نَذَرَ أَنْ يَقُومَ وَلَا يَقْعُدَ وَلَا يَسْتَظِلَّ وَلَا يَتَكَلَّمَ وَيَصُومَ، قَالَ: «مُرُوهُ فَلْيَتَكَلَّمَ وَلْيَسْتَظِلَّ وَلْيَقْعُدْ وَلْيَتِمَّ صَوْمَهُ».

تخریج: أخرجه البخاري، الأيمان والنذور، باب النذر فيما لا يملك وفي معصية، ح: ٦٧٠٤ عن موسى بن إسماعيل به.

Chapter (...) Whoever Held The View That Expiation Is Necessary If The Vow Was For Disobedience

(المعجم ...) - بَابُ مَنْ رَأَى عَلَيْهِ كَفَّارَةَ إِذَا كَانَ فِي مَعْصِيَةٍ (التحفة ٢٣)

3290. It was narrated from 'Abdullāh bin Al-Mubārak, from Yūnus, from Az-Zuhrī, from Abū Salamah, from 'Āishah that the Prophet ﷺ said: "There is no vow for disobedience, and its expiation is *Kaffāratu yamīn*."^[1] (*Ṣaḥīḥ*)

٣٢٩٠ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنِ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا نَذَرَ فِي مَعْصِيَةٍ وَكَفَّارَتُهُ كَفَّارَةُ يَمِينٍ».

تخریج: [صحیح] أخرجه النسائي، الأيمان والنذور، باب كفارة النذر، ح: ٣٨٦٦ من حديث ابن المبارك به، وقال الترمذي، ح: ١٥٢٤ "هذا حديث لا يصح لأن الزهري لم يسمع هذا الحديث من أبي سلمة" * الزهري صرح بالسماع عند النسائي، ح: ٣٨٦٩ فالسند صحيح.

3291. (There is another chain) from Yūnus, from Ibn Shihāb (Az-Zuhrī), with his chain and its meaning (similar to no. 3290). (*Ṣaḥīḥ*)

٣٢٩١ - حَدَّثَنَا ابْنُ السَّرْحِ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ بِمَعْنَاهُ وَإِسْنَادِهِ.

Abū Dāwud said: I heard Aḥmad bin Shabbuyah, he said: "Ibn Al-Mubārak said" meaning for this *Ḥadīth*: 'Abū Salamah narrated',

قَالَ أَبُو دَاوُدَ: سَمِعْتُ أَحْمَدَ بْنَ شَبْوَيْهَ قَالَ: قَالَ ابْنُ الْمُبَارَكِ يَعْنِي فِي هَذَا

[1] Meaning, the same as expiation for breaking an oath.

so this proves that Az-Zuhri did not hear it from Abū Salamah. Aḥmad bin Muḥammad^[1] said: "And what Ayyūb narrated to us" meaning Ibn Sulaimān, "testifies to that."

Abū Dāwud said: I heard Aḥmad bin Ḥanbal saying: "They spoiled this *Hadīth* for us."^[2] It was said to him: "It is correct that it is spoiled in your view? And has anyone reported it other than Ibn Abī Uwais?" He said: "Ayyūb, and his is more likely than his" meaning Ayyūb bin Sulaimān bin Bilāl. And Ayyūb has reported it.^[3]

تخريج: [صحيح] انظر الحديث السابق، ورواه النسائي: ٣٨٦٥ من حديث ابن وهب به.

3292. (There is another chain) from Ibn Shihāb, from Sulaimān bin Arqam, that Yaḥyā bin Abī Kathīr informed him, from Abū Salamah, from 'Āishah, she said: "The Messenger of Allāh ﷺ said: 'There is no vow for disobedience, and its expiation is *Kaffāratu yamīn*.'" (*Saḥīh*)

Aḥmad bin Muḥammad Al-Marwazī said: "The *Hadīth* is only that which was narrated by 'Alī bin Al-Mubāarak, from Yaḥyā bin Abī Kathīr, from Muḥammad bin Az-Zubair, from his father, from 'Imrān bin Ḥuṣain, from the Prophet ﷺ."

الْحَدِيثِ: حَدَّثَ أَبُو سَلَمَةَ، فَدَلَّ ذَلِكَ عَلَى أَنَّ الزُّهْرِيَّ لَمْ يَسْمَعُهُ مِنْ أَبِي سَلَمَةَ. وَقَالَ أَحْمَدُ بْنُ مُحَمَّدٍ: وَتَصْدِيقُ ذَلِكَ مَا حَدَّثَنَا أَيُّوبُ يَعْنِي ابْنَ سُلَيْمَانَ.

قَالَ أَبُو دَاوُدَ: سَمِعْتُ أَحْمَدَ بْنَ حَبِيبٍ يَقُولُ: أَفْسَدُوا عَلَيْنَا هَذَا الْحَدِيثَ. قِيلَ لَهُ: وَصَحَّ إِفْسَادُهُ عِنْدَكَ، وَهَلْ رَوَاهُ غَيْرُ ابْنِ أَبِي أُوَيْسٍ؟ قَالَ: أَيُّوبُ كَانَ أَمْثَلَ مِنْهُ يَعْنِي أَيُّوبَ ابْنَ سُلَيْمَانَ بْنِ بِلَالٍ، وَقَدْ رَوَاهُ أَيُّوبُ.

٣٢٩٢ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ: حَدَّثَنَا أَيُّوبُ بْنُ سُلَيْمَانَ عَنْ أَبِي بَكْرِ بْنِ أَبِي أُوَيْسٍ، عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، عَنْ ابْنِ أَبِي عَتِيقٍ وَمُوسَى بْنِ عُقْبَةَ، عَنْ ابْنِ شَهَابٍ، عَنْ سُلَيْمَانَ بْنِ أَرْقَمَ أَنَّ يَحْيَى بْنَ أَبِي كَثِيرٍ أَخْبَرَهُ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا نَذَرَ فِي مَعْصِيَةٍ وَكَفَّارَتُهُ كَفَّارَةُ يَمِينٍ».

قَالَ أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ: إِنَّمَا الْحَدِيثُ حَدِيثُ عَلِيِّ بْنِ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ الزُّبَيْرِ، عَنْ

[1] Aḥmad bin Muḥammad Al-Marwazī, from whom he heard number 3292.

[2] Meaning, as explained in the details that follow, it is not easy for them to verify which is the correct chain of narration, and its importance revolves around whether or not Sulaimān bin Arqam is the one that really narrated it, because of criticism about him, as well as other matters related to the precision of its transmission.

[3] Meaning, as follows. All of this, with a slight variation in wording, is mentioned in *Masā'il Al-Imām Aḥmad* by the author.

Meaning that Sulaimān bin Arqam made a mistake in it, and Az-Zuhrī carried it like that from him, and he narrated it in a *Mursal* form from Abū Salamah, from ‘Āishah.^[1]

Abū Dāwud said: Baqiyyah reported it from Al-Awzā‘ī, from Yahyā, from Muḥammad Ibn Az-Zubair, with the chain of ‘Alī bin Al-Mubārak, similarly.

أَبِيهِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ عَنِ النَّبِيِّ ﷺ
أَرَادَ أَنَّ سُلَيْمَانَ بْنَ أَرْقَمَ وَهَمَّ فِيهِ وَحَمَلَهُ عَنْهُ
الزُّهْرِيُّ وَأَرَسَلَهُ عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ .
قَالَ أَبُو دَاوُدَ: رَوَى بَقِيَّةُ عَنِ الْأَوْزَاعِيِّ،
عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الزُّبَيْرِ بِإِسْنَادِ عَلِيِّ
ابْنِ الْمُبَارَكِ مِثْلَهُ.

تخريج: [صحيح] أخرجه الترمذي، النذور والأيمان، باب ما جاء عن رسول الله ﷺ: أن لا نذر في معصية، ح: ١٥٢٥ والنسائي، ح: ٣٨٧٠ من حديث أيوب ابن سليمان به وقال الترمذي: "غريب" وقال النسائي: "سليمان بن أرقم متروك الحديث" والحديث صحيح بالشواهد.

3293. ‘Uqbah bin ‘Āmir narrated that he asked the Prophet ﷺ about a sister of his who had vowed to perform *Hajj* barefoot and bare headed. He said: “Tell her to cover her head and ride, and fast for three days.” (*Da‘īf*)

٣٢٩٣ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى
ابْنُ سَعِيدٍ الْقَطَّانُ قَالَ: أَخْبَرَنِي يَحْيَى بْنُ
سَعِيدٍ الْأَنْصَارِيُّ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ
زَحْرِ أَنَّ أَبَا سَعِيدٍ أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ مَالِكٍ
أَخْبَرَهُ أَنَّ عُقْبَةَ بْنَ عَامِرٍ أَخْبَرَهُ: أَنَّهُ سَأَلَ
النَّبِيَّ ﷺ عَنْ أُخْتٍ لَهُ نَذَرَتْ أَنْ تَحُجَّ حَافِيَةً
غَيْرَ مُحْتَمِرَةٍ، فَقَالَ: «مُرُوهَا فَلْتَحْتَمِرْ
وَلْتُرْكَبْ وَلْتَصُمْ ثَلَاثَةَ أَيَّامٍ».

تخريج: [إسناده ضعيف] أخرجه النسائي في الكبرى: ١٣٦/٣، ح: ٤٧٥٧ من حديث يحيى القطان به، ووقع في الصغرى، ح: ٣٨٤٦ وهم قديم، وحسنه الترمذي، ح: ١٥٤٤ ورواه ابن ماجه، ح: ٢١٣٤ * أبو سعيد هو جعتل بن هاعان، وعبيدالله بن زحر: ضعيف ضعفه الجمهور.

3294. Abū Sa‘eed Ar-Ru‘ainī narrated a similar report with the chain of Yahyā.^[2] (*Da‘īf*)

٣٢٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ حَالِدٍ: حَدَّثَنَا
عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: كَتَبَ
إِلَيَّ يَحْيَى بْنُ سَعِيدٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ

[1] In this case, meaning, he holds the view that sometimes Az-Zuhrī purposefully left out the name of Sulaimān bin Arqam and Yahyā, and he narrated it directly from Abū Salamah. Other scholars did not think that Az-Zuhrī was to blame.

[2] That is Yahyā bin Sa‘eed Al-Anṣārī, who is one of the narrators of number 3293.

رَحْرٍ مَوْلَى لَبْنِي ضَمْرَةَ وَكَانَ أَيَّمَا رَجُلٍ، أَنَّ
أَبَا سَعِيدِ الرَّعِينِيِّ أَخْبَرَنَا بِإِسْنَادٍ يَحْيَى
وَمَعْنَاهُ.

تخريج: [ضعيف] انظر الحديث السابق.

3299. It was reported from Abū Al-Khair, who narrated from ‘Uqbah bin ‘Āmir Al-Juhani, that he said: “My sister vowed to walk to the House of Allāh, and she told me to ask the Prophet ﷺ for her, so I asked the Prophet ﷺ and he said: ‘Let her walk and ride.’” (Ṣaḥīḥ)

٣٢٩٩ - حَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ قَالَ:
حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ
قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ، أَنَّ يَزِيدَ
ابْنَ أَبِي حَبِيبٍ أَخْبَرَهُ، أَنَّ أَبَا الْخَيْرِ حَدَّثَهُ
عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ أَنَّهُ قَالَ: نَذَرْتُ
أُخْتِي أَنْ تَمْشِيَ إِلَى بَيْتِ اللَّهِ فَأَمَرْتَنِي أَنْ
أَسْتَفْتِيَ لَهَا النَّبِيَّ ﷺ، فَاسْتَفْتَيْتُ النَّبِيَّ ﷺ
فَقَالَ «لِتَمْشِ وَلِتَرْكَبْ».

تخريج: أخرجه مسلم، النذر، باب من نذر أن يمشي إلى الكعبة، ح: ١٦٤٤ من حديث
عبدالرزاق، والبخاري، جزاء الصيد، باب من نذر المشي إلى الكعبة، ح: ١٨٦٦ من حديث ابن
جريج به.

3296. It was reported from Hammām who said: “Qatādah informed us, from ‘Ikrimah, from Ibn ‘Abbās, that the sister of ‘Uqbah bin ‘Āmir vowed to walk to the Ka‘bah, but the Prophet ﷺ ordered her to ride and to offer a sacrifice (Hadi).” (Ḥasan)

٣٢٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ:
حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ:
أَخْبَرَنَا قَتَادَةُ عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ أَنَّ
أُخْتِ عُقْبَةَ بْنِ عَامِرٍ نَذَرَتْ أَنْ تَمْشِيَ إِلَى
الْبَيْتِ، فَأَمَرَهَا النَّبِيُّ ﷺ أَنْ تَرْكَبَ وَتُهْدِيَ
هَدْيًا.

تخريج: [حسن] أخرجه الدارمي، ح: ٢٣٤٠ عن أبي الوليد، وأحمد: ٢٣٩/١ من حديث
همام به، وصححه ابن الجارود، ح: ٩٣٦ ورواه مطر الوراق وغيره عن عكرمة به.

3297. It was reported from Hishām, from Qatādah, from ‘Ikrimah, from Ibn ‘Abbās, may Allāh be pleased with him, that when the Prophet ﷺ heard that the sister of ‘Uqbah bin ‘Āmir had

٣٢٩٧ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَ:
حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ
عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ لَمَّا
بَلَغَهُ أَنَّ أُخْتِ عُقْبَةَ بْنِ عَامِرٍ نَذَرَتْ أَنْ تَحُجَّ

vowed to perform *Hajj* walking, he said: “Allāh has no need of her vow; tell her to ride.” (*Hasan*)

Abū Dāwud said: Sa‘eed bin Abī ‘Arūbah and Khālid reported it from ‘Ikrimah from the Prophet ﷺ, similarly.

مَاشِيَةً قَالَ: «إِنَّ اللَّهَ لَغَنِيٌّ عَنِ نَذْرِهَا مُرَهَا فَلْتَرْكَبْ».

قَالَ أَبُو دَاوُدَ: رَوَاهُ سَعِيدُ بْنُ أَبِي عَرُوبَةَ نَحْوَهُ وَخَالِدٌ عَنْ عِكْرِمَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخریج: [حسن] انظر الحديث السابق * حديث سعيد بن أبي عروبة، رواه البيهقي: ١٠/٧٩.

3298. It was narrated from Sa‘eed, from Qatādah, from ‘Ikrimah that the sister of ‘Uqbah bint ‘Āmir... a report like that of Hishām (no. 3297), but he did not mention the *Hadī* and he said: “Tell your sister to ride.” (*Hasan*)

Abū Dāwud said: And Khālid reported it from ‘Ikrimah with the meaning of Hishām.

٣٢٩٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا

ابن [أبي] عدي عن سعيد، عن قتادة، عن عكرمة أن أخت عتبة بن عامر. بمعنى هشام لم يذكر الهدى وقال فيه: «مر أختك فلتركب».

قَالَ أَبُو دَاوُدَ: رَوَاهُ خَالِدٌ عَنْ عِكْرِمَةَ بِمَعْنَى هِشَامٍ.

تخریج: [حسن] أخرجه البيهقي: ١٠/٧٩ من حديث أبي داود به.

3295. It was narrated from Kuraib, from Ibn ‘Abbās who said: “A man came to the Prophet ﷺ and said: ‘O Messenger of Allāh, my sister has vowed to perform *Hajj* walking.’ The Prophet ﷺ said: ‘Allāh will not do anything from your sister’s hardship. Let her perform *Hajj* riding, and offer expiation for her vow.’” (*Hasan*)

٣٢٩٥ - حَدَّثَنَا حَجَّاجُ بْنُ أَبِي يَعْقُوبَ

قَالَ: أَخْبَرَنَا أَبُو النَّضْرِ قَالَ: أَخْبَرَنَا شَرِيكٌ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ مَوْلَى آلِ طَلْحَةَ، عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ أُخْتِي نَذَرَتْ يَعْنِي أَنْ تَحُجَّ مَاشِيَةً، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ اللَّهَ لَا يَضُنُّ بِشِقَاءِ أُخْتِكَ شَيْئًا فَلْتَحُجَّ رَاكِبَةً وَلْتَكْفُرْ عَنِ يَمِينِهَا».

تخریج: [حسن] أخرجه أحمد: ١/٣١٠ من حديث شريك القاضي به وصرح بالسمع عند الحاكم: ٤/٣٠٢ وصححه ابن خزيمة، ح: ٣٠٤٦ والحاكم على شرط مسلم.

3303. It was reported from Maṭar, from ‘Ikrimah, from Ibn ‘Abbās

٣٣٠٣ - حَدَّثَنَا أَحْمَدُ بْنُ حَفْصِ بْنِ

عبد الله السلمي قال: حَدَّثَنِي أَبِي قَالَ:

that the sister of ‘Uqbah bin ‘Āmir vowed to perform *Hajj* walking, and she was not able to do that. The Prophet ﷺ said: “Allāh, Glorified and Exalted is He, has no need of your sister’s walking. Let her ride and sacrifice a camel or a cow.” (*Hasan*)

تخريج: [حسن] تقدم: ٣٢٩٦ وهو في جزء "مشيخة إبراهيم بن طهمان"، ح: ٢٩.

3304. It was narrated from ‘Ikrimah, from ‘Uqbah bin ‘Āmir Al-Juhanī that he said to the Prophet ﷺ: “My sister has vowed to walk to the Ka‘bah.” He said: “Allāh will not do anything with your sister’s walking to the Ka‘bah.” (*Hasan*)

حَدَّثَنِي إِبْرَاهِيمُ يَعْنِي ابْنَ طَهْمَانَ، عَنْ مَطَرٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ أُخْتَهُ عُنَيْبَةَ ابْنَ عَامِرٍ نَذَرَتْ أَنْ تَحُجَّ مَاشِيَةً وَأَنَّهَا لَا تُطِيقُ ذَلِكَ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ اللَّهَ عَزَّوَجَلَّ لَعَنِيَّ عَنْ مَشْيِ أُخْتِكَ فَلْتَرْكَبْ وَلْتُهْدِ بَدَنَهُ».

٣٣٠٤ - حَدَّثَنَا شُعَيْبُ بْنُ أَبِي أُيُوبَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ عَنْ سُفْيَانَ، عَنْ أَبِيهِ، عَنْ عِكْرِمَةَ، عَنْ عُنَيْبَةَ بِنِ عَامِرِ الْجُهَنِيِّ أَنَّهُ قَالَ لِلنَّبِيِّ ﷺ: «إِنَّ أُخْتِي نَذَرَتْ أَنْ تَمْشِيَ إِلَيَّ الْبَيْتِ، فَقَالَ: «إِنَّ اللَّهَ لَا يَصْنَعُ بِمَشْيِ أُخْتِكَ إِلَى الْبَيْتِ شَيْئًا».

تخريج: [حسن] أخرجه البيهقي: ٧٩/١٠ من حديث أبي داود، وأحمد: ٢٠١/٤ من حديث عكرمة به.

3301. It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ saw a man being supported between his two sons, and he asked about him. They said: “He vowed to walk.” He said: “Allāh has no need of this man’s torturing himself.” And he told him to ride. (*Sahih*)

٣٣٠١ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى عَنْ حُمَيْدِ الطَّوِيلِ، عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلًا يُهَادَى بَيْنَ ابْنَيْهِ فَسَأَلَ عَنْهُ فَقَالُوا: نَذَرَ أَنْ يَمْشِيَ، فَقَالَ: «إِنَّ اللَّهَ لَعَنِيَّ عَنْ تَعْدِيبِ هَذَا نَفْسَهُ وَأَمْرَهُ أَنْ يَرْكَبَ».

Abū Dāwud said: ‘Amr bin Abī ‘Amr reported it from Al-A‘raj, from Abū Hurairah, from the Prophet ﷺ, similarly.

قَالَ أَبُو دَاوُدَ: رَوَاهُ عَمْرُو بْنُ أَبِي عَمْرٍو عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخريج: أخرجه البخاري، الأيمان والنذور، باب النذر فيما لا يملك وفي معصية، ح: ٦٧٠١ عن مسدد، ومسلم، النذر، باب من نذر أن يمشي إلى الكعبة، ح: ١٦٤٢ من حديث حميد الطويل به * حديث عمرو بن أبي عمرو، رواه مسلم، ح: ١٠/١٦٤٣.

3302. It was reported from Ṭawūs, who narrated it from Ibn ‘Abbās, that as the Prophet ﷺ was performing Ṭawāf around the Ka‘bah, he passed by a person who was leading another by a rein in his nose. The Prophet ﷺ cut it and told him to lead him by the hand. (*Ṣaḥīḥ*)

٣٣٠٢ - حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ: حَدَّثَنَا حَجَّاجٌ عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي [سُلَيْمَانُ] الْأَحْوَلُ أَنَّ طَاوُسًا أَخْبَرَهُ عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ مَرَّ - وَهُوَ يَطُوفُ بِالْكَعْبَةِ - بِإِنْسَانٍ يَقُودُهُ بِخِزَامَةٍ فِي أَنْفِهِ فَقَطَعَهَا النَّبِيُّ ﷺ بِيَدِهِ وَأَمَرَهُ أَنْ يَقُودَهُ بِيَدِهِ.

تخریج: أخرجه البخاري، الحج، باب الكلام في الطواف، ح: ١٦٢٠ من حديث ابن جريج به * وقع في بعض النسخ "عاصم الأحول" بدل "سليمان الأحول" والصواب هو الأخير كما في النسخة المجتنبية من سنن أبي داود: ١١٢/٢.

Chapter 20. One Who Vows To Perform Ṣalāh In Bait Al-Maqdis (Jerusalem)

3305. It was narrated from Jābir bin ‘Abdullāh that a man stood up on the Day of the Conquest (of Makkah) and said: “O Messenger of Allāh, I vowed that if Allāh granted you Conquest in Makkah, I would pray two *Rak‘ah* in Bait Al-Maqdis.” He said: “Pray right here.” The man repeated it, and he said: “Pray right here.” He repeated it, and he said: “It is up to you then.” (*Ṣaḥīḥ*)

Abū Dāwud said: A similar report was narrated from ‘Abdur-Raḥmān bin ‘Awf from the Prophet ﷺ.

(المعجم ٢٠) - بَابُ مَنْ نَذَرَ أَنْ يُصَلِّيَ فِي بَيْتِ الْمَقْدِسِ (التحفة ٢٤)

٣٣٠٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا حَمَادٌ قَالَ: أَخْبَرَنَا حَبِيبُ الْمَعْلَمِ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ رَجُلًا قَامَ يَوْمَ الْفَتْحِ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي نَذَرْتُ لَكَ أَنْ تَفْتَحَ اللَّهُ لِي مَكَّةَ أَنْ أُصَلِّيَ فِي بَيْتِ الْمَقْدِسِ رَكَعَتَيْنِ، قَالَ: «صَلِّ هَاهُنَا»، ثُمَّ أَعَادَ عَلَيْهِ فَقَالَ: «صَلِّ هَاهُنَا»، ثُمَّ أَعَادَ عَلَيْهِ فَقَالَ: «شَأْنُكَ إِذَا». قَالَ أَبُو دَاوُدَ: رُوِيَ نَحْوَهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنِ النَّبِيِّ ﷺ.

تخریج: [إسناده صحيح] أخرجه أحمد: ٣/٣٦٣ من حديث حماد بن سلمة به، وصححه ابن الجارود، ح: ٩٤٥ والحاكم على شرط مسلم: ٣٠٤/٤.

3306. This report was narrated from ‘Umar bin ‘Abdur-Raḥmān bin ‘Awf, from some of the Companions of the Prophet ﷺ. He added: “And the Prophet ﷺ said:

٣٣٠٦ - حَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ؛ ح: وَحَدَّثَنَا عَبَّاسُ الْعَبْرِيُّ الْمَعْنَى قَالَ: حَدَّثَنَا رَوْحٌ عَنْ ابْنِ

‘By the One Who sent Muḥammad with the truth, if you pray them right here, that will be sufficient for you instead of going to Bait Al-Maqdis.’ (Da’if)

جُرَيْجٌ قَالَ: أَخْبَرَنِي يُوسُفُ بْنُ الْحَكَمِ بْنِ أَبِي سُفْيَانَ أَنَّهُ سَمِعَ حَنْصَ بْنَ عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَعَمْرًا - وَقَالَ عَبَّاسٌ: ابْنُ حَنَّةَ - أَخْبَرَاهُ عَنْ عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ ابْنِ عَوْفٍ، عَنْ رِجَالٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ بِهَذَا الْخَبَرِ. زَادَ فَقَالَ النَّبِيُّ ﷺ: «وَالَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ لَوْ صَلَّيْتُ هَاهُنَا لِأَجْزَأَ عَنكَ صَلَاةً فِي بَيْتِ الْمَقْدِسِ».

قَالَ أَبُو دَاوُدَ: رَوَاهُ الْأَنْصَارِيُّ عَنْ ابْنِ جُرَيْجٍ فَقَالَ: جَعْفَرُ بْنُ عُمَرَ وَقَالَ: عَمْرُو بْنُ حَيَّةَ وَقَالَ: أَخْبَرَاهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَعَنْ رِجَالٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ.

تخریج: [إسناده ضعيف] أخرجه أحمد: ۳۷۳/۵ من حديث ابن جريج به * يوسف بن الحكم: مستور لم يوثقه غير ابن حبان، وفي السند علل أخرى.

Chapter 24. Fulfilling A Vow On Behalf Of One Who Has Died

3307. It was narrated from ‘Ubaidullāh bin ‘Abdullāh, from ‘Abdullāh bin ‘Abbās that Sa’d bin ‘Ubādah consulted the Messenger of Allāh ﷺ and said: “My mother has died, and she had made a vow that she did not fulfill. The Messenger of Allāh ﷺ said: “Fulfill it on her behalf.” (*Sahih*)

(المعجم ۲۴) - بَابُ قَضَاءِ النَّذْرِ عَنِ الْمَيِّتِ (التحفة ۲۵)

۳۳۰۷ - حَدَّثَنَا الْقَعْنَبِيُّ قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ سَعْدَ ابْنَ عُبَادَةَ اسْتَفْتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: إِنَّ أُمَّي مَاتَتْ وَعَلَيْهَا نَذْرٌ لَمْ تَقْضِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اقْضِهِ عَنْهَا».

تخریج: أخرجه البخاري، الوصايا، باب ما يستحب لمن توفي فجاءة أن يتصدقوا عنه ... الخ، ح: ۲۷۶۱ ومسلم، النذر، باب الأمر بقضاء النذر، ح: ۱۶۳۸ من حديث مالك به وهو في الموطأ (يحيى): ۴۷۲/۲.

Comments:

It is permissible that the children or near kinsmen of a deceased person fulfill the unfulfilled vow of a deceased person.

3308. It was narrated from Sa'eed bin Jubair, from Ibn 'Abbās, that a woman traveled by sea, and vowed that if Allāh saved her, she would fast for a month. Allāh saved her, but she did not fast before she died. Her daughter, or her sister came to the Messenger of Allāh ﷺ, and he ordered her to fast on her behalf. (*Ṣaḥīḥ*)

تخريج: [صحيح] أخرجه أحمد: ٢١٦/١ عن هشيم به، ورواه النسائي، ح: ٣٨٤٧ وانظر، ح: ٣٣١٠ وله شواهد عند أحمد: ٣٣٨/١ وغيره.

3309. It was narrated from 'Abdullāh bin Buraidah, from his father Buraidah, that a woman came to the Prophet ﷺ and said: "I had given a slave-girl to my mother in charity, and she died and left behind this slave-girl." He said: "Your reward is guaranteed, and she (the slave-girl) has come back to you in the inheritance." She said: "And she died when she owed a month's fast"... and he mentioned a *Ḥadīth* like that of 'Amr (no. 3308). (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، الصيام، باب قضاء الصوم عن الميت، ح: ١١٤٩ من حديث عبدالله ابن عطاء به، وانظر الحديث السابق: ١٦٥٦.

Chapter (...) If A Person Dies Owing Fasts, His Heir Should Fast On His Behalf

3310. It was narrated from Ibn 'Abbās that a woman came to the Prophet ﷺ and said that her mother had owed a month's fast, should she fast it on her behalf? He said: "If your mother owed a debt would you pay it off?" She said: "Yes." He said: "The debt of

٣٣٠٨ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ قَالَ: أَخْبَرَنَا

هُشَيْمٌ عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً رَكِبَتِ الْبَحْرَ فَذَرَّتْ إِنْ نَجَّاهَا اللَّهُ أَنْ تَصُومَ شَهْرًا، فَنَجَّاهَا اللَّهُ فَلَمْ تَصُمْ حَتَّى مَاتَتْ، فَجَاءَتْ ابْنَتُهَا أَوْ أُخْتُهَا إِلَى رَسُولِ اللَّهِ ﷺ فَأَمَرَهَا أَنْ تَصُومَ عَنْهَا.

٣٣٠٩ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ:

حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَطَاءٍ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ بُرَيْدَةَ: أَنَّ امْرَأَةً أَتَتِ النَّبِيَّ ﷺ فَقَالَتْ: كُنْتُ تَصَدَّقْتُ عَلَى أُمِّي بِوَلِيدَةٍ وَإِنِّهَا مَاتَتْ وَتَرَكَتْ تِلْكَ الْوَلِيدَةَ. قَالَ: «قَدْ وَجَبَ أَجْرُكَ وَرَجَعَتْ إِلَيْكَ فِي الْمِيرَاثِ». قَالَتْ: وَإِنِّهَا مَاتَتْ وَعَلَيْهَا صَوْمُ شَهْرٍ فَذَكَرَ نَحْوَ حَدِيثِ عَمْرٍو.

(المعجم ...) - بَابُ مَا جَاءَ فِيْمَنْ مَاتَ وَعَلَيْهِ صِيَامٌ صَامَ عَنْهُ وَلِيُّهُ (التحفة ٢٦)

٣٣١٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى قَالَ:

سَمِعْتُ الْأَعْمَشَ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ الْمَعْنَى، عَنْ مُسْلِمِ بْنِ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً جَاءَتْ إِلَى النَّبِيِّ ﷺ فَقَالَتْ:

Allāh is more deserving of being paid off.”^[1] (*Ṣaḥīh*)

إِنَّهُ كَانَ عَلَى أُمَّهَا صَوْمٌ شَهْرٌ أَفَأُضِيهِ عَنْهَا؟
فَقَالَ: «لَوْ كَانَ عَلَى أُمَّكَ دَيْنٌ أَكُنْتُ قَاضِيَتُهُ؟»
قَالَتْ: نَعَمْ، قَالَ: «فَدَيْنُ اللَّهِ أَحَقُّ أَنْ يُقْضَى».

تخریج: أخرجه البخاري، الصوم، باب من مات وعليه صوم، ح: ١٩٥٣ من حديث أبي معاوية، ومسلم، الصيام، باب قضاء الصوم عن الميت، ح: ١١٤٨ من حديث الأعمش به، وانظر، ح: ٣٢٠٨.

3311. It was narrated from ‘Āishah that the Prophet ﷺ said: “If a person dies and owes a fast, his heir should fast on his behalf.”^[2] (*Ṣaḥīh*)

٣٣١١ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ مَاتَ وَعَلَيْهِ صِيَامٌ صَامَ عَنْهُ وَلِيُّهُ».

تخریج: أخرجه مسلم، الصيام، باب قضاء الصوم عن الميت، ح: ١١٤٧ من حديث عبد الله ابن وهب والبخاري، الصوم، باب من مات وعليه صوم، ح: ١٩٥٢ من حديث عمرو بن الحارث به.

Chapter 22. The Commandment To Fulfill Vows

(المعجم ٢٢) - بَابُ مَا يُؤْمَرُ بِهِ مِنْ وِفَاءِ النَّذْرِ (التحفة ٢٧)

3312. It was narrated from ‘Amr bin Shu‘aib, from his father, from his grandfather, that a woman came to the Prophet ﷺ and said: “O Messenger of Allāh, I vowed to play the *Duff* before you. He said: “Fulfill your vow.” She said: “I vowed to offer a sacrifice in such and such a place” – a place where the people of the *Jāhiliyyah* used to offer sacrifices. He said: “For an image?” She said: “No.” He said:

٣٣١٢ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا الْحَارِثُ بْنُ عَبْدِ قُدَامَةَ عَنْ عَبْدِ اللَّهِ بْنِ الْأَخْنَسِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ امْرَأَةً أَتَتْ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنِّي نَذَرْتُ أَنْ أَضْرِبَ عَلَى رَأْسِكَ بِالذُّفِّ قَالَ: «أَوْفِي بِنَذْرِكَ». قَالَتْ: إِنِّي نَذَرْتُ أَنْ أَذْبَحَ بِمَكَانٍ كَذَا وَكَذَا - مَكَانٍ كَانَ يَذْبَحُ فِيهِ أَهْلُ الْجَاهِلِيَّةِ - قَالَ:

[1] See no. 2401.

[2] See no. 2400 where this preceded.

“For an idol?” She said: “No.” He said: “Fulfill your vow.” (*Hasan*)

«لِصَنَمٍ؟» قَالَتْ: لَا قَالَ: «لِوَتْنٍ؟» قَالَتْ: لَا. قَالَ: «أَوْ فِي بِنْدَرِكَ».

Comments:

تخريج: [إسناده حسن] أخرجه البيهقي: ٧٧/١٠ من حديث أبي داود به.

The *Duff* is allowed on certain occasions, like marriage, and other celebrations for women. *Wathan* and *Sanam*, are sometimes used interchangeably for all kinds of idols. When there is a difference, a *Sanam* refers to an image that is worshiped, while a *Wathan* refers to an idol, like a statue for example.

3313. Thābit bin Ad-Ḍaḥḥāk said: “A man swore at the time of the Prophet ﷺ to sacrifice a camel in Buwānah. He came to the Prophet ﷺ and said: “I have vowed to sacrifice a camel in Buwānah.” The Prophet ﷺ said: “Was there any of the idols of the *Jāhiliyyah* there that were worshiped?” They said: “No.” He said: “Was any of their festivals held there?” They said: “No.” The Prophet ﷺ said: “Fulfill your vow, for no vow should be fulfilled if it involves disobedience towards Allāh or that which the son of Adam does not possess.” (*Ṣaḥīḥ*)

٣٣١٣ - حَدَّثَنَا دَاوُدُ بْنُ رُسَيْدٍ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ إِسْحَاقَ عَنِ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو قِلَابَةَ قَالَ: حَدَّثَنِي ثَابِتُ بْنُ الضَّحَّاكِ قَالَ: نَدَرَ رَجُلٌ عَلَى عَهْدِ النَّبِيِّ ﷺ أَنْ يَنْحَرَ إِبِلًا بِبُؤَانَةَ، فَأَتَى النَّبِيَّ ﷺ فَقَالَ: إِنِّي نَدَرْتُ أَنْ أَنْحَرَ إِبِلًا بِبُؤَانَةَ، فَقَالَ النَّبِيُّ ﷺ: «هَلْ كَانَ فِيهَا وَتْنٌ مِنْ أَوْتَانِ الْجَاهِلِيَّةِ يُعْبَدُ؟» قَالُوا: لَا. قَالَ: «هَلْ كَانَ فِيهَا عِيدٌ مِنْ أَعْيَادِهِمْ؟» قَالُوا: لَا. قَالَ النَّبِيُّ ﷺ: «أَوْ فِي بِنْدَرِكَ فَإِنَّهُ لَا وَفَاءَ لِنَذْرِ فِي مَعْصِيَةِ اللَّهِ وَلَا فِيمَا لَا يَمْلِكُ ابْنُ آدَمَ».

تخريج: [إسناده صحيح] أخرجه الطبراني في الكبير: ٧٦، ٧٥/٢، ح: ١٣٤٠ من حديث

داود بن رشيد به.

3314. It was reported from Sārah bint Miqṣam Ath-Thaqafī that she heard Maimūnah bint Kardam say: “I went out with my father during the *Hajj* of the Messenger of Allāh ﷺ, and I saw the Messenger of Allāh ﷺ and heard the people saying: ‘The Messenger of Allāh ﷺ,’ so I followed him with my gaze. My father drew close to him

٣٣١٤ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ بْنِ مِقْسَمِ الثَّقَفِيِّ مِنْ أَهْلِ الطَّائِفِ قَالَ: حَدَّثَنِي سَاهَةُ بِنْتُ مِقْسَمِ الثَّقَفِيِّ أَنَّهَا سَمِعَتْ مَيْمُونَةَ بِنْتَ كَرْدَمٍ قَالَتْ: خَرَجْتُ مَعَ أَبِي فِي حَجَّةِ رَسُولِ اللَّهِ ﷺ، فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ، وَسَمِعْتُ النَّاسَ يَقُولُونَ: رَسُولُ اللَّهِ ﷺ،

when he (the Prophet ﷺ) was on a she-camel of his, and he had a whip like the whips of scribes (a small whip). I heard the Bedouins and the people say: 'The whip, the whip.' My father drew close to him and took hold of his foot, and affirmed (his Prophethood), then he stood and listened to him. He said: 'O Messenger of Allāh, I vowed that if a male child was born to me, I would sacrifice a number of sheep at the top of Buwānah, at the top of the hill.'" He (the narrator) said: "I do not know but that she said fifty." The Messenger of Allāh ﷺ said: "Are there any idols there?" He said: "No." He said: "Then fulfill the vow that you made to Allāh." She said: "So he gathered them and began to slaughter them. One sheep escaped and he looked for it, saying: 'O Allāh, fulfill my vow for me.' Then he caught it and slaughtered it." (Da'if)

فَجَعَلْتُ أُبْدُهُ بَصْرِي، فَدَنَا إِلَيْهِ أَبِي وَهُوَ عَلَى نَاقَةٍ لَهُ مَعَهُ دِرَّةٌ كَدِيرَةٌ الْكُتَّابِ، فَسَمِعْتُ الْأَعْرَابَ وَالنَّاسَ يَقُولُونَ: الطَّبْطَيْبَةَ الطَّبْطَيْبَةَ، فَدَنَا إِلَيْهِ أَبِي فَأَخَذَ بِقَدَمِي. قَالَتْ: فَأَقْرَرْتُ لَهُ وَوَقَفْتُ فَاسْتَمَعْتُ مِنْهُ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي نَذَرْتُ إِنْ وُلِدَ لِي وَلَدٌ ذَكَرٌ أَنْ أَنْحَرَ عَلَى رَأْسِ بُوَانَةَ فِي عَقَبَةِ مِنَ الثَّنَائِيَا عِدَّةً مِنَ الْعَتَمِ. قَالَ: لَا أَعْلَمُ إِلَّا أَنَّهَا قَالَتْ حَسْبِينِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَلْ بِهَا مِنَ الْأَوْثَانِ شَيْءٌ؟» قَالَ: لَا. قَالَ: «فَأَوْفِ بِمَا نَذَرْتَ بِهِ لِلَّهِ». قَالَتْ: فَجَمَعَهَا فَجَعَلَ يَذْبُحُهَا فَأَنْفَلْتَتْ مِنْهَا شَاةً فَطَلَبَهَا وَهُوَ يَقُولُ: اللَّهُمَّ أَوْفِ عَنِّي نَذْرِي فَظَفَرَهَا فَذَبَحَهَا.

تخریج: [ضعیف] تقدم، ح: ٢١٠٣ وله شواهد كثيرة.

Comments:

As a rule vows should be fulfilled at the very place they were intended for; however, it should be remembered that the Messenger of Allāh had said: 'No vow should be fulfilled if it involves disobedience towards Allāh'. They can also be fulfilled at a more blessed place such as the *Haram* in Makkah or Al-Madīnah.

3315. It was reported from 'Amr bin Shu'aib, from Maimūnah bint Kardam bint Sufyān, from her father. He [the Prophet ﷺ] said: "Is there any idol there or any festival of *Jāhiliyyah*?" He said: "No." I said: "And this mother of mine made a vow and committed herself to walking," - and perhaps

٣٣١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو بَكْرِ الْحَنْبَلِيُّ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ مَيْمُونَةَ بِنْتِ كَرْدَمِ بْنِ سُفْيَانَ، عَنْ أَبِيهَا نَحْوَهُ، مُحْتَصِرٌ شَيْءٌ مِنْهُ قَالَ: «هَلْ بِهَا وَثَنٌ أَوْ عَيْدٌ مِنْ أَعْيَادِ الْجَاهِلِيَّةِ؟» قَالَ: لَا. قُلْتُ: إِنَّ أُمَّي

Ibn Bashshār (one of the narrators) said: “May we fulfill it on her behalf?” He said: “Yes.” (*Hasan*)

هَذِهِ عَلَيْهَا نَذْرٌ وَمَسِيٌّ أَفَأَقْضِيهِ عَنْهَا، وَرَبَّمَا قَالَ ابْنُ بَشَّارٍ: أَنْقَضِيهِ عَنْهَا؟ قَالَ: «نَعَمْ».

تخریج: [إسناده حسن] انظر الحديث السابق وللحديث طرق.

Chapter 21. A Vow Concerning What One Does Not Possess

(المعجم ٢١) - بَابُ النَّذْرِ فِيْمَا لَا يَمْلِكُ
(التحفة ٢٨)

3316. It was narrated that ‘Imrān bin Ḥuşain said: “Al-Aḍbā’ (the name of a she-camel) belonged to a man from Banū ‘Aqīl, and she was one of those who used to precede the pilgrims. That man was captured and brought to the Prophet ﷺ in chains, when the Prophet ﷺ was on a donkey, wearing a *Qatīf*.^[1] He said: ‘O Muḥammad, why did you capture me and the one who precedes the pilgrims?’ He said: ‘We have captured you because of the wrongdoing of your allies, the *Thaqīf*.’” He said: “*Thaqīf* had captured two of the Companions of the Prophet ﷺ. Among the things he said was: ‘I am Muslim,’ or ‘I have accepted Islam.’ When the Prophet ﷺ left” – Abū Dāwud said: I understood this from Muḥammad bin ‘Eisā^[2] – “he called him, ‘O Muḥammad, O Muḥammad.’ The Prophet ﷺ was compassionate and kind, so he came back to him and said: ‘What is the matter with you?’ He said: ‘I am Muslim.’ He said: ‘If you had said that when you were still in

٣٣١٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَمُحَمَّدُ ابْنُ عَيْسَى قَالَا: حَدَّثَنَا حَمَادٌ عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: كَانَتِ الْعَضْبَاءُ لِرَجُلٍ مِنْ بَنِي عَقِيلٍ وَكَانَتْ مِنْ سَوَابِقِ الْحَاجِّ، قَالَ: فَأَسْرَ فَأَتَى النَّبِيَّ ﷺ وَهُوَ فِي وَتَاقٍ وَالنَّبِيُّ ﷺ عَلَى جِمَارٍ عَلَيْهِ قَطِيفَةٌ، فَقَالَ: يَا مُحَمَّدُ! عَلَامَ تَأْخُذْنِي وَتَأْخُذُ سَابِقَةَ الْحَاجِّ؟ قَالَ: «تَأْخُذُكَ بِجَرِيرَةِ حُلَفَائِكَ ثَقِيفٍ»، قَالَ: وَكَانَ ثَقِيفٌ قَدْ أَسْرُوا رَجُلَيْنِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، قَالَ: وَقَدْ قَالَ فِيْمَا قَالَ: وَأَنَا مُسْلِمٌ، أَوْ قَالَ: وَقَدْ أَسْلَمْتُ، فَلَمَّا مَضَى النَّبِيُّ ﷺ - قَالَ أَبُو دَاوُدَ: فَهَمْتُ هَذَا مِنْ مُحَمَّدِ بْنِ عَيْسَى - نَادَاهُ يَا مُحَمَّدُ! يَا مُحَمَّدُ! قَالَ: وَكَانَ النَّبِيُّ ﷺ رَجِيمًا رَفِيفًا فَرَجَعَ إِلَيْهِ فَقَالَ: مَا سَأَلْتُكَ؟ قَالَ: إِنِّي مُسْلِمٌ، قَالَ: «لَوْ قُلْتَهَا وَأَنْتَ تَمْلِكُ أَمْرَكَ أَفَلَحْتَ كُلَّ الْفَلَاحِ» - قَالَ أَبُو دَاوُدَ: ثُمَّ رَجَعْتُ إِلَى حَدِيثِ سُلَيْمَانَ - قَالَ: يَا مُحَمَّدُ! إِنِّي جَائِعٌ فَأَطْعِمْنِي، إِنِّي

[1] A garment made of velvet or a similar plush material.

[2] Meaning, he heard it from two *Shaikhs*, and here is the particular wording of one of them.

control of your affairs, you would have gained every success.” – Abū Dāwud said: Then I went back to the *Hadīth* of Sulaimān – “He said: ‘O Muḥammad, I am hungry so feed me, and I am thirsty so give me something to drink.’ The Prophet ﷺ said: ‘This is what you need,’ or he said: ‘This is what he needs.’ Then the man was ransomed in return for the two men, but the Messenger of Allāh ﷺ kept Al-Aḏbā’ as his mount. Then the idolaters raided the flocks of Al-Madīnah and took Al-Aḏbā’. They took her and captured a Muslim woman. When night came, they left the camels in front of their houses. They were caused to sleep one night, and the woman got up, and every time she put her hand on a camel it groaned, until she came to Al-Aḏbā’. She came to a she-camel that was docile and well trained, so she rode it and vowed to Allāh that if Allāh saved her, she would sacrifice it. When she came to Al-Madīnah, the camel was recognised as the camel of the Prophet ﷺ, and the Prophet ﷺ was told about that. He sent for her, and she was brought, and he was told of her vow. He said: “What a bad reward she has given it – if Allāh saved her by it she would sacrifice it! There is no fulfillment of a vow if it involves disobedience towards Allāh, or that which the son of Ādam does not possess.” (*Ṣaḥīḥ*)

Abū Dāwud said: This woman was the wife of Abū Dharr.

ظَمَانٌ فَأَسْقِنِي، قَالَ: فَقَالَ النَّبِيُّ ﷺ: «هَذِهِ حَاجَتُكَ»، أَوْ قَالَ: «هَذِهِ حَاجَتُهُ». قَالَ: فَقُودِي الرَّجُلُ بَعْدَ بِالرَّجُلَيْنِ، قَالَ: وَحَبَسَ رَسُولُ اللَّهِ ﷺ الْعَضْبَاءَ لِرَحْلِهِ، قَالَ: فَأَعَارَ الْمُشْرِكُونَ عَلَى سَرْحِ الْمَدِينَةِ. فَذَهَبُوا بِالْعَضْبَاءِ، فَلَمَّا ذَهَبُوا بِهَا وَأَسْرَوْا امْرَأَةً مِنَ الْمُسْلِمِينَ، قَالَ: فَكَانُوا إِذَا كَانَ اللَّيْلُ يُرِيحُونَ إِلَيْهِمْ فِي أَفْتِنَتِهِمْ، قَالَ: فَتَوَمَّوْا نَيْلَةً وَقَامَتِ الْمَرْأَةُ فَجَعَلَتْ لَا تَضَعُ يَدَهَا عَلَى بَعِيرٍ إِلَّا رَعَا حَتَّى أَتَتْ عَلَى الْعَضْبَاءِ، قَالَ: فَآتَتْ عَلَى نَاقَةٍ ذَلُولٍ مُجْرَسَةٍ، قَالَ: فَوَكَّبَتْهَا ثُمَّ جَعَلَتْ لَهَا عَلَيْهَا إِنْ نَجَّاهَا اللَّهُ لَتَنْحَرَّهَا قَالَ: فَلَمَّا قَدِمَتِ الْمَدِينَةَ عُرِفَتِ النَّاقَةُ نَاقَةُ النَّبِيِّ ﷺ، فَأُخْبِرَ النَّبِيُّ ﷺ بِذَلِكَ، فَأَرْسَلَ إِلَيْهَا، فَجِئَتْ بِهَا وَأُخْبِرَ بِنَذْرِهَا، فَقَالَ: «بِئْسَ مَا جَزَّئَهَا - أَوْ جَزَّيْتَهَا - إِنْ اللَّهُ أَنْجَاهَا عَلَيْهَا لَتَنْحَرَّهَا، لَا وَفَاءَ لِنَذْرِ فِي مَعْصِيَةِ اللَّهِ وَلَا فِيمَا لَا يَمْلِكُ ابْنُ آدَمَ».

قَالَ أَبُو دَاوُدَ: وَالْمَرْأَةُ هَذِهِ امْرَأَةُ أَبِي ذَرٍّ.

تخریج: أخرجه مسلم، النذر، باب: لا وفاء لنذر في معصية الله... إلخ، ح: ١٦٤١ من حديث حماد بن زيد به.

Comments:

In this case, since the lady was not the owner of the she-camel, her vow was declared void.

Chapter 23. The One Who Vows To Give His Wealth In Charity

3317. It was reported from Yūnus who said: Ibn Shihāb said: ‘Abdur-Raḥmān bin ‘Abdullāh bin Ka‘b bin Mālik informed me, he said ‘Abdullāh bin Ka‘b, who was the one among his sons who became Ka‘b’s guide when he became blind, narrated that Ka‘b bin Mālik said: “I said: ‘O Messenger of Allāh, as part of my repentance I shall give up my wealth as charity for Allāh and His Messenger.’ The Messenger of Allāh ﷺ said: ‘Keep some of your wealth, for that is better for you.’ He said: ‘I shall keep my share in Khaibar.’” (*Sahih*)

تخریج: [إسناده صحيح] أخرجه النسائي، الإيمان والنذور، باب: إذا أهدى ماله على وجه النذر، ح: ٣٨٥٥ عن سليمان بن داود به، وأصله متفق عليه، البخاري، ح: ٤٤١٨ ومسلم، ح: ٢٧٦٩.

3318. (There is another chain) from Yūnus, from Ibn Shihāb: “‘Abdullāh bin Ka‘b bin Mālik informed me, from his father, that when his repentance was accepted, he said to the Messenger of Allāh ﷺ: ‘I shall give up my wealth.’” He narrated a similar report (as no. 3317), up to the words: “better for you.” (*Sahih*)

(المعجم ٢٣) - بَابُ مَنْ نَذَرَ أَنْ يَتَّصَدَّقَ بِمَالِهِ (التحفة ٢٩)

٣٣١٧ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ وَابْنُ السَّرْحِ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُوسُفُ قَالَ: قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ: أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ، وَكَانَ قَائِدَ كَعْبٍ مِنْ بَنِيهِ حِينَ عَمِيَ، عَنْ كَعْبِ بْنِ مَالِكٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنْ مِنْ تَوْبَتِي أَنْ أَنْخَلِعَ مِنْ مَالِي صَدَقَةً إِلَى اللَّهِ وَإِلَى رَسُولِهِ، قَالَ رَسُولُ اللَّهِ ﷺ: «أُمْسِكْ عَلَيْكَ بَعْضَ مَا لَكَ فَهَوَّ خَيْرٌ لَكَ»، قَالَ: فَقُلْتُ: إِنِّي أُمْسِكُ سَهْمِي الَّذِي بِخَيْبَرَ.

٣٣١٨ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُوسُفُ عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ كَعْبِ بْنِ مَالِكٍ عَنْ أَبِيهِ أَنَّهُ قَالَ لِرَسُولِ اللَّهِ ﷺ حِينَ تَبَّ عَلَيْهِ: إِنِّي أَنْخَلِعُ مِنْ مَالِي، فَذَكَرَ نَحْوَهُ إِلَيَّ: «خَيْرٌ لَكَ».

تخریج: [صحيح] انظر الحديث السابق.

3319. It was reported from Sufyān bin ‘Uyainah, from Az-Zuhrī, from Ibn Ka‘b bin Mālik that his father, or Abū Lubābah or whomever Allāh willed, said to the Prophet ﷺ: “As part of my repentance I shall give up the house of my people in which I fell into sin, and I shall give up all of my wealth as charity.” He said: “One third of your wealth is sufficient for you.”

(*Hasan*)

تخريج: [حسن] انظر الحديثين السابقين وأخرجه البيهقي: ٦٨/١٠ من حديث أبي داود به.

Comments:

The story of Abū Lubābah, may Allāh be pleased with him, is that when the Messenger of Allāh ﷺ besieged the fort of Banū Quraizah – an ally of the tribe of Aws – they consulted Abū Lubābah as to whether or not to agree to the arbitration of Sa‘d bin Mu‘ādh. Abū Lubābah drew his hand across his throat signifying that Sa‘d would put them to death. However, he had no sooner done this than he realized that he had betrayed the trust of the Prophet ﷺ. He, therefore, went straight to the *Masjid* and tied himself to one of its pillars, and swore an oath not to untie himself until Allāh forgave him. At last, after seven days, Allāh accepted his repentance and forgave him.

3320. It was reported from Ma‘mar, from Az-Zuhrī who said: “The son of Ka‘b bin Mālik informed me, he said: “Abū Lubābah was...” and he mentioned a similar story of Abū Lubābah (no. 3319). (*Ṣaḥīḥ*)

Abū Dāwud said: Yūnus reported it from Ibn Shihāb, from one of the sons of As-Sā‘ib bin Abū Lubābah, and Az-Zubaidī reported it from Az-Zuhrī, from Ḥusain bin As-Sā‘ib bin Abi Lubābah, similarly.

٣٣١٩ - حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ:
حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنِ ابْنِ
كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ أَنَّهُ قَالَ لِلنَّبِيِّ ﷺ:
أَوْ أَبُو لُبَابَةَ أَوْ مَنْ شَاءَ اللَّهُ: إِنَّ مِنْ تَوْبَتِي أَنْ
أَهْجُرَ دَارَ قَوْمِي الَّتِي أَصَبْتُ فِيهَا الذَّنْبَ،
وَأَنْ أَنْخَلِعَ مِنْ مَالِي كُلِّهِ صَدَقَةً. قَالَ:
«يُجْزِيءُ عَنْكَ الثُّلُثُ».

٣٣٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَوَكِّلِ:
حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنِي مَعْمَرٌ عَنِ
الزُّهْرِيِّ قَالَ: أَخْبَرَنِي ابْنُ كَعْبِ بْنِ مَالِكٍ
قَالَ: كَانَ أَبُو لُبَابَةَ، فَذَكَرَ مَعْنَاهُ وَالْقِصَّةُ
لِأَبِي لُبَابَةَ.

قال أبو داود: رَوَاهُ يُونُسُ عَنِ ابْنِ
شِهَابٍ، عَنِ بَعْضِ بَنِي السَّائِبِ بْنِ أَبِي
لُبَابَةَ، وَرَوَاهُ الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ، عَنِ
حُسَيْنِ بْنِ السَّائِبِ بْنِ أَبِي لُبَابَةَ مِثْلَهُ.

تخريج: [صحيح] وأخرجه البيهقي: ٦٨/١٠ من حديث أبي داود به * السند مرسل وانظر،
ح: ٣٣١٧ واللذين بعده وهو بهما صحيح.

3321. It was reported from Ibn Ishāq, he said: “Az-Zuhrī narrated to me, from ‘Abdur-Rahmān bin ‘Abdullāh bin Ka‘b, from his father, from his grandfather” about his story. He said: “I said: ‘O Messenger of Allāh, as part of my repentance to Allāh, I shall give all of my wealth to Allāh and His Messenger as charity.’ He said: ‘No.’ I said: ‘Then half of it.’ He said: ‘No.’ I said: ‘Then one third.’ He said: ‘Yes.’ He said: ‘And I shall keep my share of Khaibar.’” (Hasan)

۳۳۲۱ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ قَالَ: قَالَ ابْنُ إِسْحَاقَ: حَدَّثَنِي الزُّهْرِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ كَعْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ فِي قِصَّتِهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنْ مِنْ تَوْبَتِي إِلَى اللَّهِ أَنْ أُخْرِجَ مِنْ مَالِي كُلِّهِ إِلَى اللَّهِ وَإِلَى رَسُولِهِ صَدَقَةً. قَالَ: «لَا»: قُلْتُ: فَيَنْصِفُهُ. قَالَ: «لَا». قُلْتُ: فَثُلُثِهِ. قَالَ: «نَعَمْ». قُلْتُ: فَإِنِّي سَأَمْسِكُ سَهْمِي مِنْ خَيْرِهِ.

تخریج: [حسن] انظر، ح: ۳۳۱۷ وللحديث شواهد.

Comments:

If a person has vowed to give his entire wealth in charity, he may fulfill his vow by donating one third of it in charity.

Chapter (...) If A Person Made A Vow In *Jāhiliyyah* Then Entered Islam

(المعجم ...). - بَابُ نَذْرِ الْجَاهِلِيَّةِ ...
ثُمَّ أَدْرَكَ الْإِسْلَامَ (التحفة ۳۲)

3325. It was narrated from Ibn ‘Umar, that ‘Umar said: “O Messenger of Allāh, I made a vow during *Jāhiliyyah* to spend one night in *I‘tikāf* in Al-Masjid Al-Ḥarām.’ The Prophet ﷺ said to him: ‘Fulfill your vow.’” (Ṣaḥīḥ)

۳۳۲۵ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ، عَنْ عُمَرَ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ! إِنِّي نَذَرْتُ فِي الْجَاهِلِيَّةِ أَنْ أَعْتَكِفَ فِي الْمَسْجِدِ الْحَرَامِ لَيْلَةً، فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَوْفِ بِنَذْرِكَ».

تخریج: أخرجه البخاري، الاعتكاف، باب الاعتكاف ليلاً، ح: ۲۰۳۲ ومسلم، الإيمان، باب نذر الكافر، وما يفعل فيه إذا أسلم، ح: ۱۶۵۶ من حديث يحيى القطان به، وهو في مسند أحمد: ۳۷/۱.

Comments:

A vow for doing a lawful deed, even if taken by a person before embracing Islam, must be fulfilled.

Chapter (...) One Who Makes A Vow But Does Not Name It

3323. It was narrated that ‘Uqbah bin ‘Āmir said: “The Messenger of Allāh ﷺ said: ‘The expiation for a vow is (similar to) *Kafāratu yamīn*.’” (*Ṣaḥīh*)

(المعجم ...) - بَابُ مَنْ نَذَرَ نَذْرًا لَمْ يُسَمِّهِ (التحفة ٣١)
 ٣٣٢٣ - حَدَّثَنَا هَارُونُ بْنُ عَبَّادٍ الْأَزْدِيُّ قَالَ: حَدَّثَنَا أَبُو بَكْرِ يَعْنِي ابْنَ عِيَّاشٍ، عَنْ مُحَمَّدٍ مَوْلَى الْمُغِيرَةِ قَالَ: حَدَّثَنِي كَعْبُ بْنُ عَلْقَمَةَ عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَفَّارَةُ النَّذْرِ كَفَّارَةُ الْيَمِينِ».

قَالَ أَبُو دَاوُدَ: رَوَاهُ عَمْرُو بْنُ الْحَارِثِ عَنْ كَعْبِ بْنِ عَلْقَمَةَ، عَنْ ابْنِ شِمَاسَةَ، عَنْ عُقْبَةَ.

تخريج: [صحيح] أخرجه الترمذي، النذور والإيمان، باب ما جاء في كفارة النذر إذا لم يسم، ح: ١٥٢٨ من حديث أبي بكر بن عياش به وقال: "حسن صحيح غريب" ورواه مسلم، ح: ١٦٤٥ من طريق آخر عن أبي الخير به.

3324. (There is another chain) from ‘Uqbah bin ‘Āmir, from the Prophet ﷺ, with similar (no. 3324). (*Ṣaḥīh*)

٣٣٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ أَنَّ سَعِيدَ ابْنَ الْحَكَمِ حَدَّثَهُمْ قَالَ: حَدَّثَنَا يَحْيَى يَعْنِي ابْنَ أَيُّوبَ قَالَ: حَدَّثَنِي كَعْبُ بْنُ عَلْقَمَةَ أَنَّهُ سَمِعَ ابْنَ شِمَاسَةَ عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ ابْنِ عَامِرٍ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

تخريج: أخرجه مسلم، النذر، باب: في كفارة النذر، ح: ١٦٤٥ من حديث كعب بن عقبة به.

Chapter 6. Idle (*Laghw*) Oaths

3254. It was reported from Ibrāhīm, meaning Aṣ-Ṣā’igh, from ‘Aṭā’ – regarding the *Laghw* oath – he said: “Aishah said that the Messenger of Allāh ﷺ said: ‘It is the words of a man in his house: “No by Allāh, and yes by Allāh.”’ (*Ḥasan*)

Abū Dāwud said: Ibrāhīm Aṣ-Ṣā’igh was a righteous man, Abū Muslim killed him in ‘Arandas.

(المعجم ٦) - بَابُ لَعْنِ الْيَمِينِ (التحفة ٧)

٣٢٥٤ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ الشَّامِيُّ قَالَ: حَدَّثَنَا حَسَّانُ يَعْنِي ابْنَ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ يَعْنِي الصَّائِغَ، عَنْ عَطَاءٍ فِي اللَّعْنِ فِي الْيَمِينِ قَالَ: قَالَتْ عَائِشَةُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «هُوَ كَلَامُ الرَّجُلِ فِي بَيْتِهِ: كَلَّا وَاللَّهِ! وَبَلَى وَاللَّهِ!».

He said: And when he raised the hammer, and he heard the call (*Adhān*), he would let it go.^[1]

Abū Dāwud said: This narration was reported by Ibrāhīm Aṣ-Ṣā'igh from 'Āishah in a *Mawqūf* form. Similar was reported by Az-Zuhri and Abdul-Malik and others from 'Aṭā from 'Āishah in *Mawqūf* form.

قَالَ أَبُو دَاوُدَ: وَكَانَ إِبْرَاهِيمُ الصَّائِغُ رَجُلًا صَالِحًا قَتَلَهُ أَبُو مُسْلِمٍ بِعَرَنْدَسَ، قَالَ: وَكَانَ إِذَا رَفَعَ الْمِطْرَقَةَ فَسَمِعَ النَّدَاءَ، سَبَّيْهَا.

قَالَ أَبُو دَاوُدَ: رَوَى هَذَا الْحَدِيثَ دَاوُدُ بْنُ أَبِي الْفُرَاتِ عَنْ إِبْرَاهِيمَ الصَّائِغِ مَوْقُوفًا عَلَى عَائِشَةَ، وَكَذَلِكَ رَوَاهُ الرَّزْهَرِيُّ وَعَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ وَمَالِكُ بْنُ مِعْوَلٍ كُلُّهُمْ عَنْ عَطَاءٍ عَنْ عَائِشَةَ مَوْقُوفًا.

تخریج: [حسن] أخرجه ابن حبان في صحيحه (موارد): ١١٨٧ من حديث حميد بن مسعدة به، ورواه البخاري، ح: ٦٦٦٣ موقوفاً على عائشة رضي الله عنها.

Chapter 11. One Who Swears Not To Eat Food

3270. It was narrated that 'Abdur-Rahmān bin Abī Bakr said: "Some guests came to us while Abū Bakr was speaking to the Messenger of Allāh ﷺ at night. He said: 'I shall not come back to you until you have finished hosting these people and offering them food.' I brought the meal to them and they said: 'We shall not eat until Abū Bakr comes.' He came and said: 'What happened to your guests? Did they finish their meal?' They said 'No.' I said: 'I brought the meal to them but they refused and said: 'By Allāh, we will not eat it until you come.' They said: 'He is telling the truth, he brought it to us, but we

(المعجم ١١) بَابُ: فِيمَنْ حَلَفَ عَلَى طَعَامٍ لَا يَأْكُلُهُ (التحفة ١٤)

٣٢٧٠ - حَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ الْجُرَيْرِيِّ، عَنْ أَبِي عَثْمَانَ أَوْ عَنْ أَبِي السَّلِيلِ عَنْهُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ قَالَ: نَزَلَ بِنَا أَضْيَافٌ لَنَا وَكَانَ أَبُو بَكْرٍ يَتَحَدَّثُ عِنْدَ رَسُولِ اللَّهِ ﷺ بِاللَّيْلِ فَقَالَ: لَا أَرْجِعَنَّ إِلَيْكَ حَتَّى تَفْرُغَ مِنْ ضِيَافَتِهِ هَؤُلَاءِ وَمِنْ قِرَائِهِمْ، فَأَتَاهُمْ بِقِرَائِهِمْ فَقَالُوا: لَا نَطْعُمُهُ حَتَّى يَأْتِيَ أَبُو بَكْرٍ، فَجَاءَ فَقَالَ: مَا فَعَلَ أَضْيَافُكُمْ أَفَرَعْتُمْ مِنْ قِرَائِهِمْ؟ قَالُوا: لَا. قُلْتُ: فَذْ أَنْتِنُهُمْ بِقِرَائِهِمْ فَأَبَوْا وَقَالُوا: وَاللَّهِ! لَا نَطْعُمُهُ حَتَّى

[1] This is about Ibrāhīm, and that he would drop what he was doing to hasten to the prayer.

refused (to eat) until you came.’ He said: ‘What kept you (from eating)?’ They said: ‘Your status.’ He said: ‘By Allāh, I shall not eat it tonight.’ They said: ‘And we, by Allāh, will not eat until you eat.’ He said: ‘I have never seen anything as bad as this night.’ He said: ‘Bring the food.’ Their food was brought near, and he said: ‘In the Name of Allāh,’ and he ate, and they ate. I was told that the next morning he went to the Prophet ﷺ, and told him what he had done, and what they had done, and he said: ‘Certainly you are the most kind and most sincere of them.’” (*Sahīh*)

تَجِيءَ فَقَالُوا: صَدَقَ قَدْ أَنَا بِه فَأَيُّنَا حَتَّى تَجِيءَ، قَالَ: فَمَا مَنَعَكُمْ؟ قَالُوا: مَكَانُكَ، قَالَ: فَوَالله! لَا أَطْعَمُهُ اللَّيْلَةَ، قَالَ: فَقَالُوا: وَنَحْنُ وَالله! لَا نَطْعَمُهُ حَتَّى تَطْعَمَهُ، قَالَ: مَا رَأَيْتُ فِي الشَّرِّ كَاللَّيْلَةِ قَطُّ، قَالَ: قَرُّبُوا طَعَامَكُمْ، قَالَ: فَقَرَّبَ طَعَامَهُمْ، فَقَالَ: بِسْمِ الله فَطَعِمَ وَطَعِمُوا، فَأُخْبِرْتُ أَنَّهُ أَصْحَحَ، فَعَدَا عَلَى النَّبِيِّ ﷺ فَأُخْبِرُهُ بِالَّذِي صَنَعَ وَصَنَعُوا، قَالَ: «بَلْ أَنْتَ أَزْهَمُ وَأَصْدَقُهُمْ».

تخریج: أخرجه البخاري، الأدب، باب ما يكره من الغضب والجزع عند الضيف، ح: ٦١٤٠ ومسلم، الأشربة، باب إكرام الضيف وفضل إيثاره، ح: ٢٠٥٧ من حديث الجريري به.

3271. (There is another chain) from ‘Abdur-Rahmān bin Abī Bakr with similar to this *Hadīth* (no. 3270). He added, narrating from Sālim in his *Hadīth*: “I did not hear of any expiation.”^[1] (*Sahīh*)

٣٢٧١ - حَدَّثَنَا ابْنُ الْمُثَنَّى قَالَ: أَخْبَرَنَا سَالِمُ بْنُ نُوحٍ وَعَبْدُ الْأَعْلَى عَنِ الْجَرِيرِيِّ، عَنِ أَبِي عُمَانَ، عَنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ، بِهَذَا الْحَدِيثِ نَحْوَهُ، زَادَ عَنِ سَالِمٍ فِي حَدِيثِهِ قَالَ: «وَلَمْ يَبْلُغْنِي كَفَّارَةٌ».

تخریج: أخرجه مسلم عن محمد بن المثني عن سالم بن نوح به وانظر الحديث السابق.

Chapter 12. An Oath To Sever Ties Of Kinship

3272. It was narrated from Sa‘ūd bin Al-Musayyab that two brothers of the *Anṣār* had an inheritance between them. One of them said to his companion: “(Let us) divide it.”

(المعجم ١٢) - بَابُ الْيَمِينِ فِي قَطِيعَةِ الرَّحِمِ (التحفة ١٥)

٣٢٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْهَالِ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا حَبِيبُ الْمُعَلَّمِ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ سَعِيدِ بْنِ

[1] Meaning, Muḥammad bin Al-Muthanna, the *Shāikh* of Abū Dāwud narrated it from two, one of which was Sālim bin Nūh, and this is his additional wording.

He said: "If you ask me again to divide it, my wealth will be at the door of the Ka'bah (donated to be spent on it)." 'Umar said to him: "The Ka'bah has no need of your wealth; offer expiation for your oath, and speak to your brother. I heard the Messenger of Allāh ﷺ say: 'No oath or vow is binding on you if it involves disobedience to the Lord, or severing the ties of kinship, or if it involves something over which you do not possess.'"

(Hasan)

تخريج: [إسناده حسن] أخرجه البيهقي: ١٠/٦٥، ٦٦ من حديث يزيد بن زريع به، وصححه الحاكم: ٤/٣٠٠ ووافقه الذهبي * قال أحمد: "قد رأى سعيد عمر، وسمع منه وإذا لم يقبل سعيد عن عمر فمن يقبل" (تهذيب الكمال).

3273. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather that the Messenger of Allāh ﷺ said: "There is no vow except that by means of which Allāh's Face is sought, and no oath to sever ties of kinship." (Hasan)

٣٢٧٣ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ: أَخْبَرَنَا الْمُعْبِرَةُ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنِي أَبِي عَبْدُ الرَّحْمَنِ عَنْ عَمْرٍو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نَذْرَ إِلَّا فِيمَا يُبْتَغَى بِهِ وَجْهُ اللَّهِ، وَلَا يَمِينَ فِي قَطِيعَةِ رَجْمٍ».

تخريج: [حسن] انظر الحديث الآتي، ح: ٢١٩١، ٢١٩٢.

3274. It was reported from 'Ubaidullāh bin Al-Akhnas, from 'Amr bin Shu'aib, from his father that his grandfather said: "The Messenger of Allāh ﷺ said: 'There is no vow and no oath concerning that which the son of Ādam does not possess, or in disobedience to Allāh, or to sever ties of kinship. If a person swears an oath then sees that something else is better than it, let him do that which is better,

٣٢٧٤ - حَدَّثَنَا الْمُتَدِّرُ بْنُ الْوَلِيدِ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ الْأَخْطَسِيِّ عَنْ عَمْرٍو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا نَذْرَ وَلَا يَمِينَ فِيمَا لَا يَمْلِكُ ابْنُ آدَمَ وَلَا فِي مَعْصِيَةِ اللَّهِ وَلَا فِي قَطِيعَةِ رَجْمٍ، وَمَنْ حَلَفَ عَلَى يَمِينٍ فَرَأَى غَيْرَهَا خَيْرًا مِنْهَا فَلْيَدْعُهَا وَلِيَّاتِ الَّذِي هُوَ خَيْرٌ فَإِنَّ تَرَكَهَا كَفَّارَتُهَا».

and not doing it is its expiation.”
(*Hasan*)

Abū Dāwud said: All the *Aḥādīth* from the Prophet ﷺ mention: “And let him expiate for his oath” except in what (narrations) there is no proof.^[1]

Abū Dāwud said: I said to Aḥmad: “Yaḥyā bin Sa‘eed reported from ‘Ubaidullāh.” He said: “He abandoned him after that and he is worthy of that (judgment).” Aḥmad said: “His *Aḥādīth* are *Munkar* and his father is not known.”

تخريج: [حسن] أخرجه البيهقي: ٣٣/١٠، ٣٤ من حديث أبي داود به ورواه النسائي، ح: ٣٨٢٣ من حديث عبيد الله بن الأحنس به مختصراً، وانظر الحديث السابق * يحيى بن عبيد الله: متروك وحديثه عند البيهقي: ٣٤، ٣٣/١٠.

Chapter 17. Making An Exception (Saying: *Inshā’ Allāh*) After Swearing One’s Oath

3285. It was reported from *Sharīk*, from *Simāk*, from ‘Ikrimah that the Messenger of Allāh ﷺ said: “By Allāh, I shall attack the *Quraish*; by Allāh, I shall attack the *Quraish*; by Allāh, I shall attack the *Quraish*.” Then he said: “*Inshā’ Allāh* (if Allāh wills).” (*Da‘if*)

Abū Dāwud said: This *Hadīth* was narrated by more than one (narrator) from *Sharīk*, from *Simāk*, from ‘Ikrimah, from Ibn ‘Abbās, narrating it from the Prophet ﷺ. Al-Walīd bin Muslim narrated from *Sharīk*: “Then he did not criticize them.”

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٤٧/١٠، ٤٨ من حديث أبي داود به * السنند مرسل وسلسلة سماك عن عكرمة: ضعيفة.

قَالَ أَبُو دَاوُدَ: الْأَحَادِيثُ كُلُّهَا عَنِ النَّبِيِّ ﷺ وَوَلْيَكْفُرْ عَنْ يَمِينِهِ إِلَّا فِيمَا لَا يُعْبَأُ بِهِ .
قَالَ أَبُو دَاوُدَ: قُلْتُ لِأَحْمَدَ: رَوَى يَحْيَى ابْنُ سَعِيدٍ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ فَقَالَ: تَرَكَهُ بَعْدَ ذَلِكَ وَكَانَ أَهْلًا لِذَلِكَ . قَالَ أَحْمَدُ: أَحَادِيثُهُ مَنَاقِبٌ وَأَبُوهُ لَا يُعْرَفُ .

(المعجم ١٧) - بَابُ الْحَالِفِ يَسْتَنْفِي بَعْدَ مَا يَتَكَلَّمُ (التحفة ٢٠)

٣٢٨٥ - حَدَّثَنَا قُتَيْبَةُ يَعْنِي ابْنَ سَعِيدٍ، قَالَ: أَخْبَرَنَا شَرِيكٌ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَاللَّهِ! لِأَعْرُوزٍ قُرَيْشًا وَاللَّهِ! لِأَعْرُوزٍ قُرَيْشًا، وَاللَّهِ! لِأَعْرُوزٍ قُرَيْشًا»، ثُمَّ قَالَ: «إِنْ شَاءَ اللَّهُ».

قَالَ أَبُو دَاوُدَ: وَقَدْ أَسْنَدَ هَذَا الْحَدِيثَ غَيْرُ وَاحِدٍ عَنْ شَرِيكٍ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ أَسْنَدَهُ عَنِ النَّبِيِّ ﷺ، وَقَالَ الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ شَرِيكٍ: «ثُمَّ لَمْ يَعْزُهُمْ».

[1] Indicating that he considers this narration to be weak. See also no. 2190.

3286. It was narrated from Mis'ar, from Simāk, from 'Ikrimah (and attributed to the Prophet ﷺ): "By Allāh, I shall attack the Quraish." Then he said: *In shā' Allāh* (if Allāh wills). Then he said: "By Allāh, I shall attack the Quraish, *In shā' Allāh* (if Allāh wills)." Then he said: "By Allāh, I shall attack the Quraish." Then he kept quiet. Then he said: "*In shā' Allāh* (if Allāh wills)." (*Da'if*)

Abū Dāwūd said: Al-Walid bin Muslim added, from Sharik: "Then he did not criticize them."

٣٢٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ:
أَخْبَرَنَا ابْنُ بَشِيرٍ عَنْ مِسْعَرٍ، عَنْ سِمَاكٍ، عَنْ
عِكْرِمَةَ يَرْفَعُهُ قَالَ: «وَاللَّهِ! لَأَغْزُونَ قُرَيْشًا»،
ثُمَّ قَالَ: «إِنْ شَاءَ اللَّهُ»، ثُمَّ قَالَ: «وَاللَّهِ!
لَأَغْزُونَ قُرَيْشًا إِنْ شَاءَ اللَّهُ تَعَالَى»، ثُمَّ قَالَ:
«وَاللَّهِ! لَأَغْزُونَ قُرَيْشًا»، ثُمَّ سَكَتَ، ثُمَّ قَالَ:
«إِنْ شَاءَ اللَّهُ».

قَالَ أَبُو دَاوُدَ: زَادَ فِيهِ الْوَلِيدُ بْنُ مُسْلِمٍ
عَنْ شَرِيكَ: ثُمَّ لَمْ يَعْزُهُمْ.

تخریج: [إسناده ضعيف] انظر الحديث السابق.

Chapter 25. One Who Swears A Vow He Is Unable To Fulfill

(المعجم ٢٥) - بَابُ مَنْ نَذَرَ نَذْرًا لَا
يُطِيقُهُ (التحفة ٣٠)

3322. It was narrated from Ibn 'Abbās that the Messenger of Allāh ﷺ said: "Whoever makes a vow that he does not specify, the expiation for that is *Kafāratu yamīn*. Whoever makes a vow to commit an act of disobedience, the expiation for that is *Kafāratu yamīn*. Whoever makes a vow that he is unable to fulfill, the expiation for that is *Kafāratu yamīn*. Whoever makes a vow that he is able to fulfill, let him fulfill it." (*Hasan*)

Abū Dāwūd said: Waki' and others reported this *Hadīth* from 'Abdullāh bin Sa'eed bin Abī Al-Hind, as a statement of Ibn 'Abbās.

٣٣٢٢ - حَدَّثَنَا جَعْفَرُ بْنُ مُسَاوِرٍ التَّنِيسِيُّ
عَنْ ابْنِ أَبِي فُدَيْكٍ قَالَ: حَدَّثَنِي طَلْحَةُ بْنُ
يَحْيَى الْأَنْصَارِيُّ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ
أَبِي هِنْدٍ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَسْحَجِ،
عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ: «مَنْ نَذَرَ نَذْرًا لَمْ يُسَمِّهِ فَكَفَّارَتُهُ كَفَّارَةُ
يَمِينٍ وَمَنْ نَذَرَ نَذْرًا فِي مَعْصِيَةٍ فَكَفَّارَتُهُ كَفَّارَةُ
يَمِينٍ، وَمَنْ نَذَرَ نَذْرًا لَا يُطِيقُهُ فَكَفَّارَتُهُ كَفَّارَةُ
يَمِينٍ، وَمَنْ نَذَرَ نَذْرًا أَطَاقَهُ فَلْيَبِ بِهِ».

قَالَ أَبُو دَاوُدَ: وَرَوَى هَذَا الْحَدِيثَ وَكَيْفَ
وَعَبَّرَهُ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ أَبِي الْهِنْدِ
أَوْفَقُوهُ عَلَى ابْنِ عَبَّاسٍ.

تخریج: [إسناده حسن] أخرجه البيهقي: ٤٥/١٠ من حديث أبي داود به، ورواه ابن ماجه،
ح: ٢١٢٨ * طلحة بن يحيى: حسن الحديث وتابعه ابن جريج عند البيهقي: ٧٢/١٠ وللحديث
شواهد.

22. THE BOOK OF BUSINESS

(المعجم ٢٢) - أَوَّلُ كِتَابِ الْبَيْعِ (التحفة ١٧)

Chapter 1. Regarding Trade That Is Mixed With Swearing And Idle Talk

(المعجم ١) بَابُ: فِي التَّجَارَةِ يُخَالِطُهَا الْحَلْفُ وَاللَّغْوُ (التحفة ١)

3326. It was narrated from Al-A'mash, from Abū Wā'il, from Qais bin Abī Gharazah who said: "At the time of the Messenger of Allāh ﷺ, we were called brokers. The Messenger of Allāh ﷺ passed by us and called us by a name that was better than that. He said: 'O merchants, selling involves idle talk and oaths, so mix it with charity.'" (*Sahih*)

٣٣٢٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ
عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ قَيْسِ بْنِ
أَبِي عَزْرَةَ قَالَ: كُنَّا فِي عَهْدِ رَسُولِ اللَّهِ ﷺ
نُسَمَّى السَّمَايِرَةَ، فَمَرَّ بِنَا النَّبِيِّ ﷺ فَسَمَانَا
بِاسْمٍ هُوَ أَحْسَنُ مِنْهُ، فَقَالَ: «يَا مَعْشَرَ
التَّجَارِ! إِنَّ الْبَيْعَ يَخْضُرُهُ اللَّغْوُ وَالْحَلْفُ
فَشَوِّبُوهُ بِالصَّدَقَةِ».

تخريج: [صحيح] أخرجه ابن ماجه، التجارات، باب التوقي في التجارة، ح: ٢١٤٥ من حديث أبي معاوية الضرير به ورواه النسائي، ح: ٣٨٢٨، ٣٨٢٩ والترمذي، ح: ١٢٠٨ وقال: "حسن صحيح" وصححه ابن الجارود، ح: ٥٥٧ والحاكم: ٥/٢ ووافقه الذهبي * الأعمش صرح بالسمع عند الطحاوي في مشكل الآثار: ١٣/٣، ١٤، وتابعه جماعة.

Comments:

Giving of our wealth in charity becomes an expiation of our misdeeds, even as Allāh says in His Book: Verily, the good deeds remove the evil deeds (*Hūd* 11:114)

3327. (There is another chain) from Abū Wā'il, from Qais bin Abī Gharazah, with its meaning (as no. 3326). He said: "It involves lying and oaths." Abdullāh Az-Zuhrī (one of the narrators) said: "Idle talk and lying." (*Sahih*)

٣٣٢٧ - حَدَّثَنَا الْحُسَيْنُ بْنُ عَيْسَى
الْبُسْطَامِيُّ وَحَامِدُ بْنُ يَحْيَى وَعَبْدُ اللَّهِ بْنُ
مُحَمَّدٍ الزُّهْرِيُّ قَالُوا: حَدَّثَنَا سُفْيَانُ عَنْ
جَامِعِ بْنِ أَبِي رَاشِدٍ وَعَبْدِ الْمَلِكِ بْنِ أَعْيَنَ
وَعَاصِمِ، عَنْ أَبِي وَائِلٍ، عَنْ قَيْسِ بْنِ أَبِي
عَزْرَةَ بِمَعْنَاهُ قَالَ: يَخْضُرُهُ الْكِذْبُ وَالْحَلْفُ،
وَقَالَ عَبْدُ اللَّهِ الزُّهْرِيُّ: اللَّغْوُ وَالْكِذْبُ.

تخريج: [صحيح] أخرجه النسائي، الأيمان والذور، باب: في الحلف والكذب لمن لم يعتقد اليمين بقلبه، ح: ٣٨٢٩ من حديث سفيان به وانظر الحديث السابق.

Chapter 2. Regarding Extraction Of Minerals

(المعجم ٢) بَابُ: فِي اسْتِخْرَاجِ الْمَعَادِنِ (التحفة ٢)

3328. It was narrated from Muḥammad bin ‘Amr, meaning Ibn Abī ‘Amr, from ‘Ikrimah, from Ibn ‘Abbās that a man demanded repayment from a man who owed him ten *Dinars* and he said: “By Allāh, I shall not leave you alone until you pay me, or bring someone as a guarantor.” He said: “The Prophet ﷺ guaranteed it, and he brought him what he had promised him. The Prophet ﷺ said to him: ‘From where did you get this gold?’ He said: ‘From a mine.’ He said: ‘We have no need of it; there is nothing good in it.’ And the Messenger of Allāh ﷺ paid it on his behalf.” (*Hasan*)

٣٣٢٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ عَنْ عَمْرٍو يَعْنِي ابْنَ أَبِي عَمْرٍو، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ أَنَّ رَجُلًا لَزِمَ غَرِيمًا لَهُ بِعَشْرَةِ دَنَانِيرٍ، فَقَالَ: وَاللَّهِ! مَا أَفَارُقُكَ حَتَّى تَقْضِيَنِي أَوْ تَأْتِيَنِي بِحَمِيلٍ، قَالَ: فَتَحَمَّلَ بِهَا النَّبِيُّ ﷺ، فَأَتَاهُ بِقَدْرٍ مَا وَعَدَهُ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «مِنْ أَيْنَ أَصَبْتَ هَذَا الذَّهَبَ؟» قَالَ: مِنْ مَعْدِنٍ، قَالَ: «لَا حَاجَةَ لَنَا فِيهَا، لَيْسَ فِيهَا خَيْرٌ»، فَقَضَاهَا عَنْهُ رَسُولُ اللَّهِ ﷺ.

تخريج: [إسناده حسن] أخرجه ابن ماجه، الصدقات، باب الكفالة، ح: ٢٤٠٦ من حديث عبدالعزیز الدرأوردی به.

Comments:

Al-Khattābī has explained that the reason for discouraging the payment with gold from the mine is not clear, since mining is not by itself discouraged or unlawful. He stated that the possible reasons include; it may have been a case wherein the owner of the mine sells some of its area to be worked by someone, and he gets whatever he can find in that area, and this is a kind of sale of ambiguity, because the buyer does not know what he will get of ore. And he mentioned that most of the early *A'imma* disapproved of selling areas of mines. And it could be that because raw gold was not of much use to them, whereas it was coined *Dinars* that he owed, and there was no one to make *Dinars* with that gold, because most of the *Dinars* came from the lands of Rome, and it was not until the time of ‘Abdul-Malik bin Marwān that the Muslims were coining *Dinars*. And it is possible that there was some other ambiguity in the sale of that ore to that man. In his commentary on *Sunan Ibn Mājah*, As-Sindī said that perhaps it was because the *Khumus* had not been taken from that gold, but there is a difference of opinion regarding the

distinction between *Rikāz*, or buried treasure, and mines; meaning, are they the same in that the *Khumus* is paid for both, or just for *Rikāz* and not for mines, and this latter saying is the more common view.

Chapter 3. Regarding Avoiding Things That One Doubts

3329. It was narrated from Ibn ‘Awn, from Ash-Sha‘bī, who said: I heard An-Nu‘mān bin Bashīr say, and I did not hear anyone say it after him: I heard the Messenger of Allāh ﷺ say: “That which is lawful is clear and that which is unlawful is clear, and between the two of them there are doubtful matters.”— And sometimes he said: “A doubtful matter.” – “I shall give you an example of that. Allāh has declared a sanctuary and the sanctuary of Allāh is that which He has forbidden. The one who grazes his flock around the sanctuary will soon transgress upon it, and the one who indulges in doubt will soon become more daring.”

(*Ṣaḥīḥ*)

تخریج: أخرجه البخاري، البيوع، باب: الحلال بين، والحرام بين، وبينهما مشتهيات، ح: ٢٠٥١ من حديث ابن عون، ومسلم، المساقاة، باب أخذ الحلال وترك الشبهات، ح: ١٥٩٩ من حديث الشعبي به.

3330. It was narrated from Zakariyyā, from ‘Amir Ash-Sha‘bī who said: “I heard An-Nu‘mān bin Bashīr saying: ‘I heard the Messenger of Allāh ﷺ say...’” this *Hadīth* (meaning no. 3329). He said: “...and between the two of them there are doubtful matters about which not many people know. Thus he who avoids the doubtful matters, he will have protected his religion and his

(المعجم ٣) بَابُ: فِي اجْتِنَابِ الشُّبُهَاتِ
(التحفة ٣)

٣٣٢٩ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: أَخْبَرَنَا أَبُو شَهَابٍ عَنْ ابْنِ عَوْنٍ، عَنِ الشَّعْبِيِّ قَالَ: سَمِعْتُ التُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: وَلَا أَسْمَعُ أَحَدًا بَعْدَهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الْحَلَالَ بَيْنَ، وَإِنَّ الْحَرَامَ بَيْنَ، وَبَيْنَهُمَا أُمُورٌ مُشْتَابِهَاتٌ» أحيانًا يَقُولُ «مُشْتَبِهَةٌ وَسَاضِرِبٌ لَكُمْ فِي ذَلِكَ مَثَلًا، إِنَّ اللَّهَ حَمَى حِمَى وَإِنَّ حِمَى اللَّهِ مَحَارِمُهُ وَإِنَّهُ مَنْ يَرَعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يُخَالِطَهُ وَإِنَّهُ مَنْ يُخَالِطُ الرَّيْبَةَ يُوشِكُ أَنْ يَجْسَرَ».

٣٣٣٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: أَخْبَرَنَا عَيْسَى عَنْ زَكَرِيَّا، عَنْ عَامِرِ الشَّعْبِيِّ قَالَ: سَمِعْتُ التُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ بِهَذَا الْحَدِيثِ قَالَ: «وَبَيْنَهُمَا مَشَبَهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى الشُّبُهَاتِ اسْتَبْرَأَ دِينَهُ وَعَرَضَهُ وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ».

honor, but he who falls into the doubtful matters will fall into that which is (clearly) unlawful.” (Ṣaḥīḥ)

تخریج: أخرجه مسلم، ح: ۱۵۹۹ من حدیث عیسی بن یونس، والبخاری، الإیمان، باب فضل من استبرأ لدينه، ح: ۵۲ من حدیث زکریا به.

3331. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “There will come a time when all the people will consume *Ribā*, and whoever does not consume it will get hit by its smoke.” Ibn ‘Eisā (one of the narrators) said: “will get hit by its dust.” (Ḍa‘īf)

۳۳۳۱ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا عَبَّادُ بْنُ رَاشِدٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ أَبِي خَيْرَةَ يَقُولُ: حَدَّثَنَا الْحَسَنُ مِنْذُ أَرْبَعِينَ سَنَةً عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ؛ ح: وحدثنا وهب بن بَيَّه: أَخْبَرَنَا خَالِدٌ عَنْ دَاوُدَ يَعْنِي ابْنَ أَبِي هِنْدٍ وَهَذَا لَفْظُهُ عَنْ سَعِيدِ بْنِ أَبِي خَيْرَةَ، عَنِ الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ لَا يَبْقَى أَحَدٌ إِلَّا أَكَلَ الرَّبَا فَإِنْ لَمْ يَأْكُلْهُ أَصَابَهُ مِنْ بُخَارِهِ». قَالَ ابْنُ عَيْسَى: «أَصَابَهُ مِنْ غُبَارِهِ».

تخریج: [إسناده ضعيف] أخرجه النسائي، البيوع، باب اجتناب الشبهات في الكسب، ح: ۴۴۶ وابن ماجه، ح: ۲۲۷۸ من حدیث داود بن أبي هند به * الحسن البصري عنن والجمهور على أنه لم يسمع من أبي هريرة رضي الله عنه.

3332. ‘Āsim bin Kulaib narrated from his father that an *Anṣārī* man said: “We attended a funeral with the Messenger of Allāh ﷺ and I saw the Messenger of Allāh ﷺ by the graveside, instructing the gravedigger: ‘Make it wide by his feet and make it wide by his head.’ When he came back, he was met by a man who brought an invitation from a woman. He came, and the food was served, and he put out his hand, and the people put out their

۳۳۳۲ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: أَخْبَرَنَا ابْنُ إِدْرِيسَ: أَخْبَرَنَا عَاصِمُ بْنُ كُلَيْبٍ عَنْ أَبِيهِ، عَنْ رَجُلٍ مِنَ الْأَنْصَارِ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي جَنَازَةٍ فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ عَلَى الْقَبْرِ يُوصِي الْحَافِرَ «أَوْسِعْ مِنْ قَبْلِ رِجْلَيْهِ أَوْسِعْ مِنْ قَبْلِ رَأْسِهِ»، فَلَمَّا رَجَعَ اسْتَقْبَلَهُ دَاعِي امْرَأَةٍ، فَجَاءَ فَجِيءًا بِالطَّعَامِ فَوَضَعَ يَدَهُ، ثُمَّ وَضَعَ الْقَوْمُ فَأَكَلُوا فَنَظَرَ آبَاؤُنَا رَسُولَ اللَّهِ ﷺ يَلُوكُ لُقْمَةً فِي فَمِهِ، ثُمَّ

hands and ate. Our fathers saw the Messenger of Allāh ﷺ chewing a morsel in his mouth, then he said: 'Is it not the meat of a sheep that was taken without its owners' permission.' The woman sent word saying: 'O Messenger of Allāh, I sent (someone) to Al-Baqī' to buy a sheep for me, but I could not find one. So I sent word to a neighbor of mine who had bought a sheep, (saying) to send it to me in return for its price, but he could not be found. So I sent word to his wife, and she sent it to me.' The Messenger of Allāh ﷺ said: 'Feed it to the captives.'" (*Ṣaḥīḥ*)

قَالَ: «أَجِدُ لَحْمَ شَاةٍ أُحْدِثَتْ بِغَيْرِ إِذْنِ أَهْلِهَا»، فَأَرْسَلَتِ الْمَرْأَةُ قَالَتْ: يَا رَسُولَ اللَّهِ! إِنِّي أُرْسَلْتُ إِلَى الْبَيْعِ يَشْتَرِي لِي شَاةً فَلَمْ أَجِدْ فَأَرْسَلْتُ إِلَى جَارٍ لِي قَدْ اشْتَرَى شَاةً أَنْ أُرْسِلَ إِلَيَّ بِهَا بِشَمَنِهَا فَلَمْ يُوْجَدْ فَأَرْسَلْتُ إِلَى امْرَأَتِهِ فَأَرْسَلْتُ إِلَيَّ بِهَا فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَطْعِمِيهِ الْأَسَارَى».

تخريج: [إسناده صحيح] أخرجه أحمد: ٥/٢٩٣، ٢٩٤ من حديث عاصم بن كليب به.

Comments:

Since it was implied that the wife had sold the sheep without her husband's permission, then it appeared that the sheep that was purchased by the host was sold to her without the permission of its rightful owner, the seller's husband. And since it had already been slaughtered and prepared – and it being unlawfully sold was only realized or learned about after it was purchased and prepared – then it was given as charity in a lawful category for expenditure of *Zakāt*, that being prisoners of war – who were non-Muslims – rather than it being wasted. When similar conditions are present, then it is advised to give that wealth in charity after it is known to be such wealth. And it is apparent that even up to the time of eating the meat, the husband had not approved of his wife selling the sheep, hence the author listing this narration in the chapter related to matters that lead to doubt.

Chapter 4. Regarding The One Who Consumes *Ribā* And The One Who Pays It

3333. 'Abdur-Raḥmān bin 'Abdullāh bin Mas'ūd narrated that his father said: "The Messenger of Allāh ﷺ cursed the one who consumes *Ribā*, the one who pays it, the one who witnesses it and the one who records it." (*Ḥasan*)

(المعجم ٤) بَابُ: فِي أَكْلِ الرِّبَا وَمُوكَلِّهِ (التحفة ٤)

٣٣٣٣ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سِمَاكٌ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنْ أَبِيهِ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ أَكِلَ الرِّبَا وَمُوكَلِّهَ وَشَاهِدَهُ وَكَاتِبَهُ.

تخريج: [إسناده حسن] أخرجه الترمذي، البيوع، باب ما جاء في أكل الربا، ح: ١٢٠٦ من حديث سماك بن حرب به وقال: "حسن صحيح" ورواه ابن ماجه، ح: ٢٢٧٧ وصححه ابن حبان، ح: ١١١٢.

Chapter 5. Regarding The Abolition Of *Ribā*

3334. It was narrated from Sulaimān bin ‘Amr, that his father said: “I heard the Messenger of Allāh ﷺ, during his Farewell Pilgrimage, say: ‘All *Ribā* of the *Jāhiliyyah* is abolished; you will have your capital sums. Do not deal unjustly, and you will not be dealt with unjustly. All blood feuds of the *Jāhiliyyah* are abolished, and the first blood feud that I abolish is the blood feud of Al-Hārith bin ‘Abdul-Muṭṭalib who was nursed among Banū Laith and killed by Hudhail.’ He said: ‘O Allāh, have I conveyed (the Message)?’ and they said: ‘Yes’ - three times. He said: ‘O Allāh, bear witness!’ three times.” (*Hasan*)

(المعجم ٥) بَابُ: فِي وَضْعِ الرِّبَا
(التحفة ٥)

٣٣٣٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ: حَدَّثَنَا شَيْبُ بْنُ عَرَفَةَ عَنْ سُلَيْمَانَ بْنِ عَمْرٍو، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ يَقُولُ: «أَلَا إِنَّ كُلَّ رِبَا مِنْ رَبَا الْجَاهِلِيَّةِ مَوْضُوعٌ، لَكُمْ رُؤُوسُ أَمْوَالِكُمْ لَا تَطْلُمُونَ وَلَا تُطْلَمُونَ، أَلَا وَإِنَّ كُلَّ دَمٍ مِنْ دَمِ الْجَاهِلِيَّةِ مَوْضُوعٌ، وَأَوَّلُ دَمٍ أَضْعُ مِنْهَا دَمُ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ كَانَ مُسْتَرْضِعًا فِي بَنِي لَيْثٍ فَتَنَلْتَهُ هَذَا قَالَ: اللَّهُمَّ! هَلْ بَلَّغْتُ؟» قَالُوا: نَعَمْ، ثَلَاثَ مَرَّاتٍ، قَالَ: «اللَّهُمَّ! اشْهَدْ»، ثَلَاثَ مَرَّاتٍ.

تخريج: [إسناده حسن] أخرجه ابن ماجه، المناسك، باب الخطبة يوم النحر، ح: ٣٠٥٥ من حديث أبي الأحوص به وقال الترمذي، ح: ٣٠٨٧ "حسن صحيح".

Chapter 6. Regarding It Being Disliked To Swear Oaths When Buying And Selling

3335. It was reported from Ibn Shihāb who said: “Ibn Al-Musayyab said to me: “Indeed, Abū Hurairah said: ‘I heard the Messenger of Allāh ﷺ say: An oath may sell the product but it erases the blessing.’” (*Ṣaḥīḥ*)

(المعجم ٦) بَابُ: فِي كَرَاهِيَةِ الِيمِينِ
فِي الْبَيْعِ (التحفة ٦)

٣٣٣٥ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ: حَدَّثَنَا ابْنُ وَهْبٍ؛ ح: وَحَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْسَةُ عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ قَالَ: قَالَ لِي ابْنُ الْمُسَيَّبِ: إِنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ

Ibn As-Sarḥ (one of the narrators) said: "(it erases) the earning." And he reported it (with the chain) from Sa'eed bin Al-Musayyab, from Abū Hurairah, from the Prophet ﷺ.

رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْحَلْفُ مَنْفَقَةٌ لِلسَّلْعَةِ مَمْحَقَةٌ لِلْبِرَاكَةِ»

وَقَالَ ابْنُ السَّرْحِ: «لِلْكَسْبِ»، وَقَالَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

تخريج: أخرجه مسلم، المساقاة، باب النهي عن الحلف في البيع، ح: ١٦٠٦ عن ابن السرح، والبخاري، البيوع، باب: ﴿يُحَقِّقُ اللَّهُ الرِّبَا وَيُرِيهِ الصَّدَقَاتِ...﴾ إلخ، ح: ٢٠٨٧ من حديث يونس بن يزيد به.

Comments:

Muslim traders should give up the customary habit of swearing in turn and out of turn, and give charities so that they might serve as expiation for any misdeeds committed by them.

Chapter 7. Regarding Giving A Little More When Weighing, And Weighing For A Fee

(المعجم ٧) بَابُ: فِي الرَّجْحَانِ فِي
الْوَزْنِ وَالْوَزْنِ بِالْأَجْرِ (التحفة ٧)

3336. It was narrated from Sufyān, from Simāk bin Ḥarb (who said): "Suwaid bin Qais narrated to us, he said: 'Makhramah Al-'Abdī and I brought some garments from Hajar to Makkah. The Messenger of Allāh ﷺ came to us on foot and bargained with us for some trousers, and we sold them to him. There was a man who weighed things for a fee, and the Messenger of Allāh ﷺ said to him: "Weigh, and give a little more." (Ṣaḥīḥ)

٣٣٣٦ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ عَنْ سِمَاكِ بْنِ حَرْبٍ، حَدَّثَنَا سُؤَيْدُ بْنُ قَيْسٍ قَالَ: جَلَبْتُ أَنَا وَمَخْرَفَةُ الْعَبْدِيِّ بَرًّا مِنْ هَجَرَ فَأَتَيْتَنَا بِهِ مَكَّةَ فَجَاءَنَا رَسُولُ اللَّهِ ﷺ يَمْشِي فَسَأَوْنَا بِسَرَائِلَ فَبَعَثَهُ وَتَمَّ رَجُلٌ يَزِنُ بِالْأَجْرِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «زِنْ وَأَرْجِحْ».

تخريج: [صحيح] أخرجه الترمذي، البيوع، باب ما جاء في الرجحان في الوزن، ح: ١٣٠٥ من حديث سفيان الثوري به وقال: "حسن صحيح" ورواه النسائي، ح: ٤٥٩٦ وابن ماجه، ح: ٢٢٢٠، ٢٢٢٢، ٣٥٧٩، وصححه ابن حبان، ح: ١٤٤٤ وابن الجارود، ح: ٥٥٩ وللحديث طرق.

3337. It was narrated from Shu'bah, from Simāk bin Ḥarb, from Abū Ṣafwān bin 'Umairah, who said: "I came to the Messenger of Allāh ﷺ in Makkah before he emigrated..." a similar

٣٣٣٧ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ وَمُسْلِمٌ ابْنُ إِبْرَاهِيمَ، الْمَعْنَى قَرِيبٌ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ أَبِي صَفْوَانَ ابْنِ عُمَيْرَةَ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ بِمَكَّةَ

Hadīth (as no. 3337), but he did not mention weighing for a fee. (*Sahīh*)

Abū Dāwud said: It was narrated by Qais as Sufyān said it, and the version (that is correct) is the version of Sufyān.

تخريج: [إسناده صحيح] أخرجه النسائي، البيوع، باب الرجحان في البيوع، ح: ٤٥٩٧ من حديث شعبة به وصححه الحاكم: ٢/٣٠، ٣١ على شرط مسلم ووافقه الذهبي.

3338. Ibn Abī Rizmah narrated to us: I heard my father say: A man said to Shu'bah: "Sufyān said something different from you." He said: "You have wounded me." (*Sahīh*)

He said: It was conveyed to me that Yahyā bin Ma'in said: "If anyone contradicts Sufyān, then the version (that is correct) is the version of Sufyān."

3339. Aḥmad bin Ḥanbal narrated to us: "Wakī' narrated to us from Shu'bah, who said: "Sufyān had a better memory than I." (*Sahīh*)

Chapter 8. Regarding The Statement Of The Prophet ﷺ: "The (Standard) Measure Is The Measure Of Al-Madīnah"

3340. It was narrated that Ibn 'Umar said: "The Messenger of Allāh ﷺ said: 'The (standard) weight is the weight of the people of Makkah, and the (standard) measure is the measure of the people of Al-Madīnah.'" (*Da'if*)

Abū Dāwud said: And this is how Al-Firyābī and Abū Aḥmad reported it from Sufyān, and they agreed on the (wording of the) text. While Abū Aḥmad said: "From Ibn

قَبْلَ أَنْ يُهَاجِرَ، بِهَذَا الْحَدِيثِ وَلَمْ يَذْكَرْ يَزْنَ بِأَجْرٍ.

قَالَ أَبُو دَاوُدَ: رَوَاهُ قَيْسٌ كَمَا قَالَ سُفْيَانُ وَالْقَوْلُ قَوْلُ سُفْيَانَ.

٣٣٣٨ - حَدَّثَنَا ابْنُ أَبِي رِزْمَةَ قَالَ: سَمِعْتُ أَبِي يَقُولُ: قَالَ رَجُلٌ لِسُفْيَانَ: خَالَفَكَ سُفْيَانَ فَقَالَ: دَمَعْتَنِي. وَبَلَغَنِي عَنْ يَحْيَى بْنِ مَعِينٍ قَالَ: كُلُّ مَنْ خَالَفَ سُفْيَانَ فَالْقَوْلُ قَوْلُ سُفْيَانَ.

تخريج: [إسناده صحيح].

٣٣٣٩ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا وَكَيْعٌ عَنْ شُعْبَةَ قَالَ: كَانَ سُفْيَانُ أَحْفَظَ مِنِّي.

تخريج: [إسناده صحيح].

(المعجم ٨) بَابُ: فِي قَوْلِ النَّبِيِّ ﷺ: «الْمِكْيَالُ مِكْيَالُ الْمَدِينَةِ» (التحفة ٨)

٣٣٤٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ دُكَيْنٍ: حَدَّثَنَا سُفْيَانُ عَنْ حَنْظَلَةَ، عَنْ طَاوُسٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْوَزْنُ وَرُزْنُ أَهْلِ مَكَّةَ وَالْمِكْيَالُ مِكْيَالُ أَهْلِ الْمَدِينَةِ».

قَالَ أَبُو دَاوُدَ: وَكَذَا رَوَاهُ الْفِرْيَابِيُّ وَأَبُو أَحْمَدَ عَنْ سُفْيَانَ وَافَقَهُمَا فِي الْمَثْنِ، وَقَالَ أَبُو أَحْمَدَ عَنْ ابْنِ عَبَّاسٍ مَكَانَ: ابْنِ عُمَرَ. وَرَوَاهُ الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ حَنْظَلَةَ فَقَالَ: وَرُزْنُ الْمَدِينَةِ وَمِكْيَالُ مَكَّةَ.

‘Abbās” instead of: “Ibn ‘Umar.”^[1] Al-Walīd bin Muslim reported it from Ḥanzalah so he said (in it): “The weight of Al-Madīnah and the measure of Makkah.^[2]

Abū Dāwud said: And there is a disagreement in the text of the narration of Mālik bin Dinār, from ‘Aṭā’, from the Prophet ﷺ regarding this.^[3]

تخریج: [إسناده ضعيف] أخرجه النسائي، الزكاة، باب كم الصاع؟ ح: ٢٥٢١/٢٥٩٨ من حديث أبي نعيم الفضل بن دكين به وصححه ابن حبان، ح: ١١٠٥ وابن الملقن في تحفة المحتاج، ح: ٩٢٧ * سفيان الثوري عنن.

Comments:

Al-Madīnah was an agricultural land where people carried out business operations through dry volume measurements. Hence, their pattern became the standard unit for measuring the quantities of their goods. Makkah, on the other hand, was the center of trade for various types of commodities, including valuable commodities like gold, silver, spices and perfume. These were bought and sold through measures of weight. Hence the measures in Makkah were accepted as standard units for gauging or estimating the weight of commodities.

Chapter 9. Regarding The Stern Warning About Debt

3341. It was narrated from Sam‘ān, from Samurah who said: “The Messenger of Allāh ﷺ addressed us and said: ‘Is there anyone from Banū so-and-so here?’ but no one answered him. Then he said: ‘Is there anyone from Banū so-and-so here?’ but no one answered him. Then he said: ‘Is there anyone from Banū so-and-so here?’ and a man stood up and said: ‘I am, O Messenger of Allāh.’ He said:

(المعجم ٩) بَابُ: فِي التَّشْدِيدِ فِي الدِّينِ (التحفة ٩)

٣٣٤١ - حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنِ الشَّعْبِيِّ، عَنْ سَمْعَانَ، عَنْ سَمْرَةَ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «هَهُنَا أَحَدٌ مِنْ بَنِي فُلَانٍ؟» فَلَمْ يُجِبْهُ أَحَدٌ، ثُمَّ قَالَ: «هَهُنَا أَحَدٌ مِنْ بَنِي فُلَانٍ؟» فَلَمْ يُجِبْهُ أَحَدٌ. ثُمَّ قَالَ: «هَهُنَا أَحَدٌ مِنْ بَنِي فُلَانٍ؟» فَقَامَ رَجُلٌ فَقَالَ: أَنَا يَا رَسُولَ اللَّهِ! فَقَالَ: «مَا مَنَعَكَ أَنْ

[1] Similar was also recorded by Al-Bayhaqī.

[2] That is, in his version, he had Ḥanzalah reporting it from Ṭawūs from Ibn ‘Umar, from the Prophet ﷺ with that wording meaning, the opposite.

[3] Meaning, there is also something like that reported – from ‘Aṭā’, from the Prophet ﷺ – which is *Mursal*, and those that reported it also report it with conflicting meaning.

‘What kept you from answering me the first two times? I only want to say something good concerning you. Your companion has been detained (from entering Paradise) because of his debt, but I saw him (another man) paying it off on his behalf, so that there is no one left who is asking for anything from him.’” (Da‘if)

Abū Dāwud said: Sam‘ān is Ibn Mushannaj.

تخريج: [إسناده ضعيف] أخرجه النسائي، البيوع، باب التغليظ في الدين، ح: ٤٦٨٩ من حديث سعيد بن مسروق به وقال البخاري: " لا نعرف لسامعان سماعاً من سمرة ولا للشعبي سماعاً منه " .

Comments:

Salvation in the Hereafter will be difficult to achieve unless man acquits himself well, not only along with regard to rights of Allāh that are prescribed for him but also with regard to the rights of men, especially the rights relating to the settlement of debts. The heirs have, therefore, the obligation to pay off the debts of the deceased person. The Prophet’s decision not to lead the funeral prayer of the indebted person highlights the urgency of paying off debts.

3342. It was narrated from Abū Burdah bin Abū Mūsā Al-Ash‘arī who narrated from his father, that the Messenger of Allāh ﷺ said: “The gravest of sins before Allāh with which a person can meet Him, after the major sins that Allāh has forbidden, is for a man to die owing a debt and having left nothing with which to pay it off.” (Da‘if)

٣٣٤٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: حَدَّثَنَا ابْنُ وَهَبٍ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ الْقُرَشِيَّ يَقُولُ: سَمِعْتُ أَبَا بُرْدَةَ بْنَ أَبِي مُوسَى الْأَشْعَرِيَّ يَقُولُ عَنْ أَبِيهِ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «إِنَّ أَعْظَمَ الذُّنُوبِ عِنْدَ اللَّهِ أَنْ يُلْقَاهُ بِهَا عَبْدٌ بَعْدَ الْكِبَائِرِ الَّتِي نَهَى اللَّهُ عَنْهَا: أَنْ يَمُوتَ رَجُلٌ وَعَلَيْهِ دَيْنٌ لَا يَدْعُ لَهُ قَضَاءً» .

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤/٣٩٢ من حديث سعيد بن أبي أيوب به * أبو عبدالله القرشي: لم أجد من وثقه .

3343. It was narrated that Jābir said: “The Messenger of Allāh ﷺ would not offer the funeral prayer for a man who had died in debt. A

٣٣٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَوَكِّلِ الْعَسْقَلَانِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ قَالَ:

deceased person was brought to him and he said: 'Does he owe any debt?' They said: 'Yes, two *Dinars*.' He said: "Offer the funeral prayer for your companion.' Abū Qatādah Al-Anṣārī said: 'I will pay them, O Messenger of Allāh.' So the Messenger of Allāh ﷺ offered the funeral prayer for him. When Allāh granted conquests to His Messenger ﷺ, he said: 'I am more worthy of every believer than himself. Whoever leaves behind a debt, then refer it to me, and whoever leaves behind wealth, it is for his heirs.'" (*Ṣaḥīḥ*)

تخريج: [صحيح] أخرجه النسائي، الجناز، باب الصلاة على من عليه دين، ح: ١٩٦٤ من حديث عبدالرزاق به وهو في المصنف له، ح: ١٥٢٥٧ وصححه ابن حبان، ح: ١١٦٢ وابن الجارود، ح: ١١١١ وللحديث شواهد عند أحمد: ٣/٣٣٠ والحاكم: ٥٧/٢، ٥٨ وغيرهما وانظر، ح: ٢٩٥٤.

3344. A similar report was narrated from Ibn 'Abbās from the Prophet ﷺ. He said: "He bought something from a caravan, but he did not have its price. He was offered a good price for it, so he sold it and made a profit, and he gave the profit in charity to the widows of Banū 'Abdul-Muṭṭalib and said: "I shall not buy anything after this unless I have its price with me." (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه أحمد: ١/٢٣٥ عن وكيع به وصححه الحاكم: ٢/٢٤ ووافقه الذهبي * سلسلة سماك عن عكرمة: ضعيفة كما تقدم مرارًا.

Chapter 10. Regarding One Who Delays Repayment Of A Debt

3345. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: "For a rich man to

كَانَ رَسُولُ اللَّهِ ﷺ لَا يُصَلِّي عَلَى رَجُلٍ مَاتَ وَعَلَيْهِ دَيْنٌ، فَأَتَيْتِ بِمَيْتٍ فَقَالَ: «أَعَلَيْهِ دَيْنٌ؟» قَالُوا: نَعَمْ دِينَارَانِ، قَالَ: «صَلُّوا عَلَى صَاحِبِكُمْ»، فَقَالَ أَبُو قَتَادَةَ الْأَنْصَارِيُّ: هُمَا عَلَيَّ يَا رَسُولَ اللَّهِ! فَصَلَّى عَلَيْهِ رَسُولُ اللَّهِ ﷺ فَلَمَّا فَتَحَ اللَّهُ عَلَى رَسُولِهِ ﷺ قَالَ: «أَنَا أَوْلَى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ، فَمَنْ تَرَكَ دَيْنًا فَعَلَيَّ قِضَاؤُهُ، وَمَنْ تَرَكَ مَالًا فَلِوَرَثَتِهِ».

٣٣٤٤ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَفُتَيْبَةُ ابْنُ سَعِيدٍ عَنْ شَرِيكٍ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ رَفَعَهُ، قَالَ عُثْمَانُ: وَحَدَّثَنَا وَكَيْعٌ عَنْ شَرِيكٍ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ عَنْ النَّبِيِّ ﷺ مِثْلَهُ قَالَ: اشْتَرَى مِنْ عَيْرٍ بَيْعًا وَلَيْسَ عِنْدَهُ ثَمَنُهُ، فَأَرْبَحَ فِيهِ فَبَاعَهُ، فَتَصَدَّقَ بِالرَّبْحِ عَلَى أَرَامِلِ بَنِي عَبْدِ الْمُطَّلِبِ وَقَالَ: «لَا أُشْتَرِي بَعْدَهَا شَيْئًا إِلَّا وَعِنْدِي ثَمَنُهُ».

(المعجم ١٠) بَابُ فِي الْمَطْلِ (التحفة ١٠)

٣٣٤٥ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ أَبِي الزُّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ

delay repayment is wrongdoing, and if the debt of one of you is transferred to a rich man, let him accept it.” (*Sahih*)

رَسُولَ اللَّهِ ﷺ قَالَ: «مَطَّلُ الْغَنِيِّ ظُلْمٌ، وَإِذَا أُتْبِعَ أَحَدُكُمْ عَلَى مَلِيٍّ فَلْيَتَّبِعْ».

تخریج: أخرجه البخاري، الحوالات، باب الحوالة وهل يرجع في الحوالة؟، ح: ٢٢٨٧ ومسلم، المساقاة، باب تحريم مطل الغني وصحة الحوالة... إلخ، ح: ١٥٦٤ من حديث مالك به وهو في الموطأ (يحيى): ٦٧٤/٢.

Chapter 11. Regarding Paying Off Debts Well

(المعجم ١١) **بَابُ: فِي حُسْنِ الْقَضَاءِ**
(التحفة ١١)

3346. It was narrated that Abū Rāfi‘ said: “The Messenger of Allāh ﷺ borrowed a young camel, then the *Ṣadaqah* (*Zakāt*) camels were brought, and he told me to pay the man back for his camel. I said: ‘I cannot find anything among the camels but one that is of high quality, in its seventh year.’ The Prophet ﷺ said to him: ‘Give it to him, for the best of people are those who are best in paying off their debts.’” (*Sahih*)

٣٣٤٦ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي رَافِعٍ قَالَ: اسْتَسَلَفَ رَسُولُ اللَّهِ ﷺ بَكْرًا فَجَاءَتْهُ إِبِلٌ مِنَ الصَّدَقَةِ فَأَمَرَنِي أَنْ أَقْضِيَ الرَّجُلَ بَكْرَهُ، فَقُلْتُ: لَمْ أَجِدْ فِي الْإِبِلِ إِلَّا جَمَلًا خَيْرًا رِبَاعِيًّا، فَقَالَ النَّبِيُّ ﷺ: «أَعْطِهِ إِيَّاهُ فَإِنَّ خَيْرَ النَّاسِ أَحْسَنُهُمْ قَضَاءً».

تخریج: أخرجه مسلم، المساقاة، باب من استسلف شيئاً فقاضى خيراً منه... إلخ، ح: ١٦٠٠ من حديث مالك به وهو في الموطأ (يحيى): ٦٨٠/٢.

3347. It was narrated from Muḥārib bin Dithār who said: “I heard Jābir bin ‘Abdullāh saying: ‘The Prophet ﷺ owed me something and he paid me back and gave me something extra.’” (*Sahih*)

٣٣٤٧ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى عَنْ مَسْعَرٍ، عَنْ مُحَارِبِ بْنِ دِثَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: كَانَ لِي عَلَى النَّبِيِّ ﷺ دَيْنٌ فَقَضَانِي وَزَادَنِي.

تخریج: أخرجه البخاري، الصلاة، باب الصلاة إذا قدم من سفر، ح: ٤٤٣ من حديث مسعر، ومسلم، المساقاة، باب بيع البعير واستثناء ركوبه، ح: ١١٥/٧١٥، ١١٦ بعد، ح: ١٥٩٩ من حديث محارب بن دثار به.

Comments:

If, while paying off his debt, a person gives something extra of his own accord, it is not *Ribā* but just an act of generosity on his part.

Chapter 12. Regarding Exchange

3348. It was narrated that ‘Umar said: “The Messenger of Allāh ﷺ said: ‘Gold for silver is *Ribā* unless exchanged on the spot; wheat for wheat is *Ribā* unless exchanged on the spot; dates for dates is *Ribā* unless exchanged on the spot; and barley for barley is *Ribā*, unless exchanged on the spot.” (*Ṣaḥīḥ*)

تخریج: أخرجه البخاري، البيوع، باب بيع الشعير بالشعير، ح: ٢١٧٤ من حديث مالك به ورواه مسلم، ح: ١٥٨٦ من حديث ابن شهاب الزهري به.

3349. It was narrated from ‘Ubādah bin Aṣ-Ṣāmit that the Messenger of Allāh ﷺ said: “Gold for gold, pure or minted; silver for silver, pure or minted; wheat for wheat with equal measure; barley for barley with equal measure; dates for dates with equal measure; salt for salt with equal measure. Whoever gives more or asks for more has engaged in *Ribā*. There is nothing wrong with selling gold for silver hand to hand, if silver is more, but if it is on credit, then no. And there is nothing wrong with selling wheat for barley hand to hand, if barley is more, but if it is on credit, then no.” (*Ṣaḥīḥ*)
Abū Dāwud said: Sa‘eed bin Abī ‘Arūbah, and Hishām Ad-Dastawā’ī reported this *Hadīth* from Qatādah, from Muslim bin Yasār, with this chain.

(المعجم ١٢) **بَابُ: فِي الصَّرْفِ**
(التحفة ١٢)

٣٣٤٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ مَالِكِ بْنِ أَوْسٍ، عَنْ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الذَّهَبُ بِالْفِضَّةِ رِبَاٌ إِلَّا هَاءَ وَهَاءَ، وَالْبُرُّ بِالْبُرِّ رِبَاٌ إِلَّا هَاءَ وَهَاءَ، وَالشَّعِيرُ بِالشَّعِيرِ رِبَاٌ إِلَّا هَاءَ وَهَاءَ».

٣٣٤٩ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا يَشْرُ بْنُ عُمَرَ: حَدَّثَنَا هَمَامٌ عَنْ قَتَادَةَ، عَنْ أَبِي الْخَلِيلِ، عَنْ مُسْلِمِ الْمَكِّيِّ، عَنْ أَبِي الْأَشْعَثِ الصَّنَعَائِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الذَّهَبُ بِالذَّهَبِ يَبْرَهُ وَعَيْنُهَا، وَالْفِضَّةُ بِالْفِضَّةِ يَبْرَهُ وَعَيْنُهَا، وَالْبُرُّ بِالْبُرِّ مُذِي بِمُذِي، وَالشَّعِيرُ بِالشَّعِيرِ مُذِي بِمُذِي، وَالتَّمْرُ بِالتَّمْرِ مُذِي بِمُذِي، وَالمَلْحُ بِالمَلْحِ مُذِي بِمُذِي، فَمَنْ زَادَ أَوْ ازْدَادَ فَقَدْ أَزْبَى. وَلَا بَأْسَ بِبَيْعِ الذَّهَبِ بِالْفِضَّةِ - وَالْفِضَّةِ أَكْثَرُهُمَا - يَدَا يَبِيدَ وَأَمَّا نَسِيئَةُ فَلَا، وَلَا بَأْسَ بِبَيْعِ البُرِّ بِالشَّعِيرِ - وَالشَّعِيرِ أَكْثَرُهُمَا - يَدَا يَبِيدَ، وَأَمَّا نَسِيئَةُ فَلَا».

قَالَ أَبُو دَاوُدَ: رَوَى هَذَا الْحَدِيثَ سَعِيدُ بْنُ أَبِي عَرُوبَةَ وَهَشَامُ الدُّسْتَوَائِيُّ، عَنْ قَتَادَةَ، عَنْ مُسْلِمِ بْنِ يَسَارٍ بِإِسْنَادِهِ.

تخریج: [صحیح] أخرجه النسائي، البيوع باب بيع الشعر بالشعير، ح: ٤٥٦٨ من حديث همام به وانظر الحديث الآتي:

3350. (There is another chain) from ‘Ubādah bin Aṣ-Ṣāmit from the Prophet ﷺ, with this report, with some additions and subtractions, and he added: “With regard to other comodities, then sell as you wish, so long as it is hand to hand.” (*Ṣaḥīh*)

٣٣٥٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا سُفْيَانٌ عَنْ خَالِدٍ، عَنْ أَبِي قَلَابَةَ، عَنْ أَبِي الْأَشْعَثِ الصَّنَعَانِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ عَنِ النَّبِيِّ ﷺ بِهَذَا الْخَبَرِ يَزِيدُ وَيَنْقُصُ، وَزَادَ قَالَ: «فَإِذَا اخْتَلَفَ هَذِهِ الْأَصْنَافُ فَبِعُوهُ كَيْفَ شِئْتُمْ إِذَا كَانَ يَدًا بِيَدًا».

تخریج: أخرجه مسلم، المساقاة، باب الصرف وبيع الذهب بالورق نقدًا، ح: ٨١/١٥٨٧ عن أبي بكر بن أبي شيبة به.

Chapter 13. Regarding Jewelry On Swords Being Sold For *Dirhams*

3351. It was narrated that Faḍālah bin ‘Ubaid said: “In the Year of Khaibar a necklace was brought to the Prophet ﷺ which contained gold and pearls.” (The narrators)^[1] Abū Bakr and Ibn Manī‘ said: “In it there were pearls set in gold. A man bought it for nine, or seven *Dinars*, and the Prophet ﷺ said: ‘Not until they are separated.’ He said: ‘I only wanted the stones.’ The Prophet ﷺ said: ‘Not until you separate them.’ So he took it back until he separated them.” Ibn ‘Eisā said: “I only wanted it for trade.”^[2] Abū Dāwud said: It was “*Al-*

(المعجم ١٣) بَابُ: فِي حِلْيَةِ السَّيْفِ
تَبَاعُ بِالذَّرَاهِمِ (التحفة ١٣)

٣٣٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَحْمَدُ بْنُ مَنِيعٍ قَالُوا: حَدَّثَنَا ابْنُ الْمُبَارَكِ؛ ح: وَحَدَّثَنَا ابْنُ الْعَلَاءِ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ عَنْ سَعِيدِ بْنِ يَزِيدَ قَالَ: حَدَّثَنِي خَالِدُ ابْنُ أَبِي عِمْرَانَ عَنْ حَنْشٍ، عَنْ فَصَّالَةَ بْنِ عُبَيْدٍ قَالَ: أُنِيَ النَّبِيُّ ﷺ عَامَ خَيْبَرَ بِقِلَادَةٍ فِيهَا ذَهَبٌ وَخَرَزٌ - قَالَ أَبُو بَكْرٍ وَابْنُ مَنِيعٍ: فِيهَا خَرَزٌ مُعَلَّقَةٌ بِذَهَبٍ - ابْتِاعَهَا رَجُلٌ بِسَبْعَةِ دَنَانِيرٍ أَوْ بِسَبْعَةِ دَنَانِيرٍ، فَقَالَ النَّبِيُّ ﷺ: «لَا حَتَّى تُمَيِّرَ بَيْنَهُ وَبَيْنَهُ»، فَقَالَ: إِنَّمَا أَرَدْتُ الْحِجَارَةَ، فَقَالَ النَّبِيُّ ﷺ: «لَا

[1] That is Abū Bakr Ibn Abī Shaibah, and Aḥmad bin Manī‘.

[2] That is, the author heard this chain from three *Shaiḥhs*, and one of them, Muḥammad bin ‘Eisā - Ibn Najīh - had this wording in place of: “I only wanted the stones.” He also heard another chain from Muḥammad bin Al-‘Alā, making it from two chains, but four *Shaiḥhs*.

Hijarah (stones)” in his book, [so he changed it, and said: “*At-Tijarah* (trade)].” (*Ṣaḥīḥ*)

حَتَّى تُمَيِّزَ بَيْنَهُمَا»، قَالَ: فَرَدَّهُ حَتَّى مُيِّزَ بَيْنَهُمَا. وَقَالَ ابْنُ عَيْسَى: أَرَدْتُ التَّجَارَةَ.
قَالَ أَبُو دَاوُدَ: وَكَانَ فِي كِتَابِهِ: الْحِجَارَةُ
[فَمَعِيرُهُ فَقَالَ: التَّجَارَةُ].

تخریج: أخرجه مسلم، المساقاة، باب بيع الفلادة فيها خرز وذهب، ح: ۱۵۹۱ عن محمد ابن العلاء أبي كريب به.

3352. (There is another chain) from Faḍālah bin ‘Ubaid, who said: “On the Day of Khaibar, I bought a necklace for twelve *Dinars*, in which there were gold and pearls. I separated them and I found (it worth) more than twelve *Dinars* in it. I mentioned that to the Prophet ﷺ and he said: ‘It should not be sold until they are separated.’” (*Ṣaḥīḥ*)

۳۳۵۲ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي شُعْبَةَ سَعِيدِ بْنِ يَزِيدَ، عَنْ حَالِدِ بْنِ أَبِي عِمْرَانَ، عَنْ حَنْشِ الصَّنَعَانِيِّ، عَنْ فَصَّالَةَ بْنِ عُبَيْدٍ قَالَ: اشْتَرَيْتُ يَوْمَ خَيْبَرَ قِلَادَةً بِاِثْنَيْ عَشَرَ دِينَارًا، فِيهَا ذَهَبٌ وَخَزْرُ فَفَضَّلْتُهَا فَوَجَدْتُ فِيهَا أَكْثَرَ مِنْ اِثْنَيْ عَشَرَ دِينَارًا فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «لَا تَبَاعُ حَتَّى تُفْصَلَ».

تخریج: أخرجه مسلم، ح: ۹۰/۱۵۹۱ عن قتيبة به وانظر الحديث السابق.

3353. (There is another chain) from Faḍālah bin ‘Ubaid who said: “We were with the Messenger of Allāh ﷺ on the Day of Khaibar, trading with the Jews, an *Uqiyah* of gold for a *Dinars*” – someone other than Qutaibah (one of the narrators) said: “for two or three *Dinars*.” Then the two reports concur – “The Messenger of Allāh ﷺ said: ‘Do not sell gold for gold, unless it is weight for weight.’” (*Ṣaḥīḥ*)

۳۳۵۳ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ أَبِي جَعْفَرٍ، عَنِ الْجَلَّاحِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي حَنْشُ الصَّنَعَانِيِّ عَنْ فَصَّالَةَ ابْنِ عُبَيْدٍ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ خَيْبَرَ نُبَاعُ الْيَهُودَ الْوَقِيَّةَ مِنَ الذَّهَبِ بِالدِّينَارِ، قَالَ غَيْرُ قُتَيْبَةَ: بِالدِّينَارَيْنِ وَالثَّلَاثَةِ - ثُمَّ اتَّفَقَا - فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَبِيعُوا الذَّهَبَ بِالذَّهَبِ إِلَّا وَزْنًا بِوِزْنٍ».

تخریج: أخرجه مسلم، ح: ۹۱/۱۵۹۱ عن قتيبة به، انظر، ح: ۳۳۵۱.

Comments:

If gold is sold for gold or silver for silver, then their quantities must be equal and the sale must take place from hand to hand (i.e. on the spot), otherwise it will be a form of *Ribā* (usury).

Chapter 14. Regarding Paying With Gold For A Price In Silver

3354. It was narrated from Ḥammād, from Simāk bin Ḥarb, from Sa'eed bin Jubair, from Ibn 'Umar, who said: "I used to sell camels at Al-Baqī'; I would price them in *Dinars* but accept *Dirham*, or I would price them in *Dirham* but accept *Dinars*, so I would accept this instead of that and I would pay this instead of that. I came to the Messenger of Allāh ﷺ when he was in Ḥafṣah's house and said: 'O Messenger of Allāh, do you have a moment? I want to ask you: I sell camels in Al-Baqī'; I price them in *Dinars* but accept *Dirham*, or I price them in *Dirham* but accept *Dinars*, so I accept this instead of that and I pay this instead of that.' The Messenger of Allāh ﷺ said: 'There is nothing wrong with taking it based on the price that day, so long as you do not separate with something still outstanding.'" (*Ḥasan*)

تخريج: [إسناده حسن] أخرجه الترمذي، البيهقي، باب ما جاء في الصرف، ح: ١٢٤٢ والنسائي، ح: ٤٥٨٦ من حديث حماد بن سلمة به رواه ابن ماجه، ح: ٢٢٦٢ وصححه ابن حبان، ح: ١١٢٨ وابن الجارود، ح: ٦٥٥ والحاكم: ٤٤/٢ على شرط مسلم ووافقه الذهبي * ورواه شعبة عن سماك به.

Comments:

This proves that exchanging different currencies at different rates is permissible provided that the rates were those prevalent in the market on that day and the deal is carried out from hand to hand.

3355. It was narrated from Isrā'il, from Simāk, with this chain, and its meaning; but the first report is

(المعجم ١٤) بَابُ: فِي اقْتِضَاءِ الذَّهَبِ
مِنَ الْوَرِقِ (التحفة ١٤)

٣٣٥٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ
وَمُحَمَّدُ بْنُ مَحْبُوبٍ، الْمَعْنَى وَاحِدٌ قَالَا:
حَدَّثَنَا حَمَادٌ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ سَعِيدِ
ابْنِ جُبَيْرٍ، عَنْ ابْنِ عُمَرَ قَالَ: كُنْتُ أبيعُ
الْإِبِلَ بِالْبَيْعِ بِالدَّنَانِيرِ وَأَخَذُ
الدَّرَاهِمَ، وَأبيعُ بِالدَّرَاهِمِ وَأَخَذُ الدَّنَانِيرَ،
أَخَذُ هَذِهِ مِنْ هَذِهِ، وَأُعْطِي هَذِهِ مِنْ هَذِهِ،
فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ فِي بَيْتِ حَفْصَةَ
فَقُلْتُ: يَا رَسُولَ اللَّهِ! رُوَيْدَكَ أَشَأْنُكَ إِنِّي أبيعُ
الْإِبِلَ بِالْبَيْعِ فَأبيعُ بِالدَّنَانِيرِ وَأَخَذُ الدَّرَاهِمَ
وَأبيعُ بِالدَّرَاهِمِ وَأَخَذُ الدَّنَانِيرَ، أَخَذُ هَذِهِ مِنْ
هَذِهِ وَأُعْطِي هَذِهِ مِنْ هَذِهِ، فَقَالَ رَسُولُ اللَّهِ
ﷺ: «لَا بَأْسَ أَنْ تَأْخُذَهَا بِسِعْرِ يَوْمِهَا مَا لَمْ
تَفْتَرِقَا وَبَيْنَكُمَا شَيْءٌ».

٣٣٥٥ - حَدَّثَنَا حُسَيْنُ بْنُ الْأَسْوَدِ:
حَدَّثَنَا عُبَيْدُ اللَّهِ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ سِمَاكِ

more complete. And he did not mention "based on the price that day." (*Hasan*)

بِإِسْنَادِهِ وَمَعْنَاهُ وَالْأَوَّلُ أْتَمُّ، لَمْ يَذْكَرْ: «بِسَعْرِ يَوْمِهَا».

تخريج: [حسن] انظر الحديث السابق.

Chapter 15. Regarding Animals For Animals On Credit

3356. It was narrated from Qatādah, from Al-Ḥasan, from Samurah that the Prophet ﷺ forbade selling animals for animals on credit. (*Sahih*)

(المعجم ١٥) بَابُ: فِي الْحَيَوَانِ
بِالْحَيَوَانِ نَسِيئَةً (التحفة ١٥)

٣٣٥٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ بَيْعِ الْحَيَوَانِ بِالْحَيَوَانِ نَسِيئَةً.

تخريج: [صحيح] أخرجه الترمذي، البيوع، باب ما جاء في كراهية بيع الحيوان بالحيوان نسيئة، ح: ١٢٣٧ من حديث حماد بن سلمة به وقال: "حسن صحيح" ورواه النسائي، ح: ٤٦٢٤ وابن ماجه، ح: ٢٢٧٠ وصححه ابن الجارود، ح: ٦١١ ورواه شعبة عن قتادة به وللحديث شواهد عند ابن حبان، ح: ١١١٣ وغيره.

Chapter 16. Concession Allowing That

3357. It was narrated from 'Abdullāh bin 'Amr that the Messenger of Allāh ﷺ told him to equip an army, but there were not enough camels, so he told him to take some young camels from the *Ṣadaqah* (*Zakāt*) camels, each one to be replaced later on by two camels. (*Hasan*)

(المعجم ١٦) بَابُ: فِي الرُّخْصَةِ فِي
ذَلِكَ (التحفة ١٦)

٣٣٥٧ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا حَمَادٌ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مُسْلِمِ بْنِ جُبَيْرٍ، عَنْ أَبِي سُفْيَانَ، عَنْ عَمْرِو بْنِ حَرِيشٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَهُ أَنْ يُجَهَّزَ جَيْشًا فَتَقَدَّتِ الْإِبِلُ فَأَمَرَهُ أَنْ يَأْخُذَ فِي قِلاصِ الصَّدَقَةِ فَكَانَ يَأْخُذُ الْبَعِيرَ بِالْبَعِيرَيْنِ إِلَى إِبِلِ الصَّدَقَةِ.

تخريج: [حسن] أخرجه أحمد: ١٧١/٢ من حديث عمرو بن حريش والدارقطني: ٧٠/٣ من حديث أبي داود به وللحديث شواهد.

Chapter 17. If That Is Hand To Hand

3358. It was narrated from Abū Az-Zubair, from Jābir that the Prophet ﷺ bought a slave for two slaves. (*Sahih*)

تخریج: أخرجه مسلم، المساقاة، باب جواز بيع الحيوان بالحيوان من جنسه، متفاضلاً، ح: ١٦٠٢ عن قتيبة به.

Chapter 18. Regarding Fresh Dates For Dried Dates

3359. Zaid Abū ‘Ayyāsh narrated that he asked Sa’d bin Abī Waqqāṣ about (selling) white wheat for barley. Sa’d said to him: “Which of them is better?” He said: “The white wheat.” He told him not to do that. He said: “I heard the Messenger of Allāh ﷺ being asked about buying dried dates with fresh dates, and the Messenger of Allāh ﷺ said: ‘Do fresh dates diminish when they become dry?’ They said: ‘Yes.’ So the Messenger of Allāh ﷺ forbade that.” (*Hasan*)

تخریج: [إسناده حسن] أخرجه الترمذي، البيوع، باب ما جاء في النهي عن المحاقلة والمزابنة، ح: ١٢٢٥ والنسائي، ح: ٤٥٤٩ وابن ماجه، ح: ٢٢٦٤ من حديث مالك به وهو في الموطأ (يحيى): ٦٢٤/٢ وقال الترمذي: "حسن صحيح" وصححه ابن الجارود، ح: ٦٥٧ والحاكم: ٣٩، ٣٨/٢ ووافقه الذهبي.

3360. (There is another chain) from Abū Ayyāsh who narrated that he heard Sa’d bin Abī Waqqāṣ

(المعجم ١٧) **بَابُ فِي ذَلِكَ إِذَا كَانَ يَدًا**

بَيْدٍ (التحفة ١٧)

٣٣٥٨ - حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ الْهَمْدَانِيُّ وَفُتَيْبَةُ بْنُ سَعِيدِ الثَّقَفِيِّ: أَنَّ اللَّيْثَ حَدَّثَهُمْ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ اشْتَرَى عَبْدًا بِعَبْدَيْنِ.

(المعجم ١٨) **بَابُ: فِي التَّمْرِ بِالتَّمْرِ**

(التحفة ١٨)

٣٣٥٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ أَنَّ زَيْدًا أَبَا عِيَّاشٍ أَخْبَرَهُ أَنَّهُ سَأَلَ سَعْدَ بْنَ أَبِي وَقَّاصٍ، عَنِ الْبَيْضَاءِ بِالرُّطْبِ فَقَالَ لَهُ سَعْدٌ: أَيُّهُمَا أَفْضَلُ؟ قَالَ: الْبَيْضَاءُ قَالَ: فَتَهَا عَنْ ذَلِكَ وَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يُسْأَلُ عَنْ شِرَاءِ التَّمْرِ بِالرُّطْبِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَبْتَقِصُ الرُّطْبَ إِذَا بَيْسَ؟» قَالُوا: نَعَمْ فَتَهَا رَسُولُ اللَّهِ ﷺ عَنْ ذَلِكَ.

قَالَ أَبُو دَاوُدَ: رَوَاهُ إِسْمَاعِيلُ بْنُ أُمَيَّةَ نَحْوَ حَدِيثِ مَالِكٍ.

٣٣٦٠ - حَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ أَبُو تَوْبَةَ: حَدَّثَنَا مُعَاوِيَةُ يُعْنِي ابْنَ سَلَامٍ عَنْ يَحْيَى بْنِ

say: "The Messenger of Allāh ﷺ forbade selling fresh dates for dry dates on credit." (*Hasan*)

Abū Dāwud said: 'Imrān bin Abī Anas reported it from a *Mawlā* of Banū Makhzūm, from Sa'd from the Prophet ﷺ, similarly.

أَبِي كَثِيرٍ: أَخْبَرَنَا عَبْدُ اللَّهِ أَنَّ أَبَا عَيَّاشٍ أَخْبَرَهُ أَنَّهُ سَمِعَ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الرُّطْبِ بِالتَّمْرِ نَسِيئَةً.

قَالَ أَبُو دَاوُدَ: رَوَاهُ عِمْرَانُ بْنُ أَبِي أَنَسٍ عَنْ مَوْلَى لِبْنِي مَخْزُومٍ، عَنْ سَعْدِ بْنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخریج: [إسناده حسن] أخرجه البيهقي: ۲۹۴/۵ من حديث أبي داود به * حديث عمران بن أبي أنس: رواه الطحاوي في معاني الآثار: ۶/۴.

Comments:

The Messenger of Allāh ﷺ permitted selling dry dates for dry dates in equal quantity provided the sale is through immediate delivery. On being asked whether fresh dates can be exchanged with dry dates he ﷺ, after being told that on drying the dates lose their weight, forbade to execute such a deal.

Chapter (...) Regarding *Al-Muzābanah*

(المعجم ...) بَابُ: فِي الْمُزَابَنَةِ

(التحفة ۱۹)

3361. It was narrated from Ibn 'Umar, may Allāh be pleased with him, that the Prophet ﷺ forbade selling fresh dates for dry dates by measure, and selling grapes for raisins by measure, and selling (fresh) crops for dry wheat by measure. (*Sahih*)

۳۳۶۱ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ بَيْعِ التَّمْرِ بِالتَّمْرِ كَيْلًا، وَعَنْ بَيْعِ الْعِنَبِ بِالرَّيْبِ كَيْلًا، وَعَنْ بَيْعِ الزَّرْعِ بِالْحِنْطَةِ كَيْلًا.

تخریج: أخرجه مسلم، البيوع، باب تحريم بيع الرطب بالتمر إلا في العرايا، ح: ۱۵۴۲ عن أبي بكر بن أبي شيبة به وهو في المصنف له: ۱۸۲/۶ ورواه البخاري، ح: ۲۱۷۱، ۲۲۰۵ من حديث نافع به.

Comments:

The term *Al-Muzābanah* applies to a situation like the sale of fresh dates uncut on the tree (whose exact quantity cannot be determined) in exchange for dry dates by their calculated and definite measure. In this exchange the dried dates in hand can be measured, while the fresh ones are only estimated by conjecture, as they are still un-plucked.

Chapter 19. Regarding 'Arāyā Transactions^[1]

(المعجم ١٩) بَابُ: فِي بَيْعِ الْعَرَايَا

(التحفة ٢٠)

3362. Khārijah bin Zaid bin Thābit narrated from his father, that the Prophet ﷺ granted a concession with regard to 'Arāyā transactions for dried dates or fresh dates. (*Ṣaḥīḥ*)

٣٣٦٢ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، أَخْبَرَنِي خَارِجَةُ بْنُ زَيْدِ بْنِ ثَابِتٍ عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ رَخَّصَ فِي بَيْعِ الْعَرَايَا بِالتَّمْرِ وَالرُّطْبِ.

تخريج: [إسناده صحيح] أخرجه النسائي، البيوع، باب بيع الكرم بالزبيب، ح: ٤٥٤١ من حديث عبدالله بن وهب به ورواه البخاري، ح: ٢١٧٣ ومسلم، ح: ١٥٣٩/٦١ من حديث زيد بن ثابت به.

3363. It was narrated from Sahl bin Abī Ḥaṭmah that the Messenger of Allāh ﷺ forbade selling fresh dates for dry dates, but he granted a concession in the case of 'Arāyā allowing them to be sold by estimate, so that its owners (who bought it) could eat fresh dates. (*Ṣaḥīḥ*)

٣٣٦٣ - حَدَّثَنَا عُمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ بَيْعِ التَّمْرِ بِالتَّمْرِ وَرَخَّصَ فِي الْعَرَايَا أَنْ تُبَاعَ بِخَرْصِهَا يَأْكُلُهَا أَهْلُهَا رُطْبًا.

تخريج: أخرجه البخاري، البيوع، باب بيع الثمر على رؤوس النخل بالذهب أو الفضة، ح: ٢١٩١ ومسلم، البيوع، باب تحريم بيع الرطب بالتمر إلا في العرايا، ح: ١٥٤٠ من حديث سفيان بن عيينة به.

Comments:

'Arāyā refers to the case when one loans one datepalm tree or two to someone. It is an act of displaying goodwill towards someone. When somebody loans one of the trees from his garden to his neighbors or to some other needy persons, the people getting the tree or trees start frequenting the garden, which creates an uneasy situation. Exchanging fresh dates of the trees loaned by the person himself with dried dates was permitted by the Messenger of Allāh ﷺ, in order to stop the spirit of goodwill from dying down by the uneasiness caused by the frequent visits of those people into the garden. It is worth mentioning here that while the exchange of an undetermined quantity of un-plucked dates with dried dates was declared

[1] 'Arāyā refers to a kind of sale in which the owner of dates that are still on the tree can sell them for dried dates by estimation.

unlawful, an exception was made in the case of 'Arāyā. The Messenger of Allāh ﷺ, however, limited the permission to just five *Wasqs*.

Chapter 20. Regarding Estimating For 'Arāyā

(المعجم ٢٠) بَابُ: فِي مِقْدَارِ الْعَرِيَّةِ

(التحفة ٢١)

3364. It was narrated from the freed slave of Ibn Abī Aḥmad. (*Ṣaḥīḥ*)

Abū Dāwud said: His name was Quzmān, the freed slave of Ibn Abī Aḥmad; (he narrated) from Abū Hurairah that the Messenger of Allāh ﷺ granted a concession allowing 'Arāyā transactions if they involve less than five *Wasq*, or up to five *Wasqs*. Dāwud bin Al-Ḥuṣain was not sure.

Abū Dāwud said: The *Ḥadīth* of Jābir says up to four *Wasq*.

٣٣٦٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا مَالِكٌ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ مَوْلَى ابْنِ أَبِي أَحْمَدَ.

قَالَ أَبُو دَاوُدَ: وَقَالَ لَنَا الْقَعْنَبِيُّ فِيمَا قَرَأَ عَلَى مَالِكٍ عَنْ أَبِي سُوَيْبَانَ - قَالَ أَبُو دَاوُدَ: وَاسْمُهُ قُزْمَانُ مَوْلَى ابْنِ أَبِي أَحْمَدَ - عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ فِي بَيْعِ الْعَرَايَا فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ أَوْ فِي خَمْسَةِ أَوْسُقٍ شَكَ دَاوُدُ بْنُ الْحُصَيْنِ.

قَالَ أَبُو دَاوُدَ: حَدِيثُ جَابِرٍ إِلَى أَرْبَعَةِ أَوْسُقٍ.

تخریج: أخرجه البخاري، المساقاة، باب الرجل يكون له ممر أو شرب في حائط أو في نخل، ح: ٢٣٨٢ ومسلم، البيوع، باب تحريم بيع الرطب بالتمر إلا في العرايا، ح: ١٥٤١ من حديث مالك به وهو في الموطأ (يحيى): ٦٢٠/٢.

Comments:

One *Wasq* equals sixty *Ṣā's*. In those days, 5 *Wasqs* was considered a camel's load.

Chapter 21. Regarding The Explanation Of 'Arāyā

(المعجم ٢١) بَابُ: فِي تَفْسِيرِ الْعَرَايَا

(التحفة ٢٢)

3365. It was narrated from 'Abd Rabbih bin Sa'eed Al-Anṣārī that he said: "'Arāyā means that a man lends a palm tree to another man (to benefit from its harvest) or he sells the yield of a few specific trees to another man in exchange for dried dates." (*Ṣaḥīḥ*)

٣٣٦٥ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ عَبْدِ رَبِّ بْنِ سَعِيدِ الْأَنْصَارِيِّ أَنَّهُ قَالَ: الْعَرِيَّةُ: الرَّجُلُ يُعْرِي الرَّجُلَ النَّخْلَةَ أَوْ الرَّجُلُ يَسْتَنْبِي مِنْ مَالِهِ النَّخْلَةَ وَالْأَثْنَتَيْنِ يَأْكُلُهَا فَيَبِيعُهَا بِتَمْرٍ.

تخريج: [إسناده صحيح] أخرجه البيهقي: ٣١٠/٥ من حديث أبي داود به.

3366. It was narrated that Ibn Ishāq said: “*Arāyā* is when a man gives (the harvest of some) palm trees to another man, but then he is disturbed by the man’s coming to look after them, so the other man sells (the harvest) to the original owner for an amount of dates similar to the estimated harvest.”

(*Ṣaḥīḥ*) تخريج: [إسناده صحيح] وأخرجه البيهقي: ٣١٠/٥ من حديث أبي داود به.

Chapter 22. Regarding Selling Crops Before They Are Ripe

3367. It was narrated from ‘Abdullāh bin ‘Umar that the Messenger of Allāh ﷺ forbade selling fruits before they are ripe; he forbade that for the seller and the buyer as well. (*Ṣaḥīḥ*)

تخريج: أخرجه البخاري، البيوع، باب بيع الثمار قبل أن يبدو صلاحها، ح: ٢١٩٤ ومسلم، البيوع، باب النهي عن بيع الثمار قبل بدو صلاحها بغير شرط القطع، ح: ١٥٣٤ من حديث مالك به وهو في الموطأ (يحيى): ٦١٨/٢.

3368. It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ forbade selling palm trees until they ripened, and ears of grain until they turned white and were free of blight; he forbade that for the seller and the buyer as well. (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، البيوع، باب النهي عن بيع الثمار قبل بدو صلاحها ... إلخ، ح: ١٥٣٥ من حديث إسماعيل ابن عليه به.

3369. It was narrated that Abū Hurairah said: “The Messenger of

٣٣٦٦ - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ عَبْدِةَ، عن ابن إسحاق قال: العَرَايَا أَنْ يَهَبَ الرَّجُلُ لِلرَّجُلِ التَّخْلَاتِ فَيُسْئَلُ عَلَيْهِ أَنْ يَقُومَ عَلَيْهَا فَيَبِيعَهَا بِمِثْلِ خَرْصِهَا.

(المعجم ٢٢) باب: فِي بَيْعِ الثَّمَارِ قَبْلَ أَنْ يَبْدُو صَلَاحَهَا (التحفة ٢٣)

٣٣٦٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ عَنْ مَالِكٍ، عن نافع، عن عبد الله ابن عمر أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ بَيْعِ الثَّمَارِ حَتَّى يَبْدُو صَلَاحَهَا نَهَى الْبَائِعَ وَالْمُسْتَرِي.

٣٣٦٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا ابْنُ عَلِيَّةَ عَنْ أَيُّوبَ، عن نافع، عن ابن عمر أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ بَيْعِ التَّخْلِ حَتَّى تَرْهُوَ وَعَنِ السُّتْبَلِ حَتَّى يَبْيَضَّ وَيَأْمَنَ الْعَاهَةُ، نَهَى الْبَائِعَ وَالْمُسْتَرِي.

٣٣٦٩ - حَدَّثَنَا حَفْصُ بْنُ عَمَرَ النَّمِرِيُّ:

Allāh ﷺ forbade selling spoils of war until it has been distributed, and selling palm trees until they are free from all kinds of blight, and (he forbade) a man to pray without wrapping his (lower garment) tightly. (*Da'if*)

حَدَّثَنَا شُعْبَةُ عَنْ يَزِيدَ بْنِ حُمَيْرٍ، عَنْ مَوْلَى لُقْرِيشٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الْعَنَائِمِ حَتَّى تُقَسَمَ، وَعَنْ بَيْعِ النَّخْلِ حَتَّى تُحَرَّرَ مِنْ كُلِّ عَارِضٍ وَأَنْ يُصَلِّيَ الرَّجُلُ بِعَيْرِ حِزَامٍ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٣٨٧/٢ من حديث شعبة به * مولى لقريش: مجهول، قاله المنذري.

3370. Sa'eed bin Minā' said: "I heard Jābir bin 'Abdullāh say: 'The Messenger of Allāh ﷺ forbade selling dates until they ripen.'" It was said: "What is ripening?" He said: "When they turn yellow and red and can be eaten." (*Sahih*)

٣٣٧٠ - حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ خَلَّادٍ الْبَاهِلِيُّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سَلِيمِ بْنِ حَيَّانٍ قَالَ: أَخْبَرَنَا سَعِيدُ بْنُ مِينَاءَ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ تُبَاعَ التَّمْرَةُ حَتَّى تُشَقَّحَ، قِيلَ: وَمَا تُشَقَّحُ؟ قَالَ: «تَحْمَارٌ وَتَصْفَارٌ وَيُؤْكَلُ مِنْهَا».

تخريج: أخرجه البخاري، البيوع، باب بيع الثمار قبل أن يبدو صلاحها، ح: ٢١٩٦ من حديث يحيى القطان، ومسلم، البيوع، باب النهي عن المحاقلة والمزابنة، وعن المخابرة... إلخ، ح: ١٥٣٦/٨٤ بعد، ح: ١٥٤٣ من حديث سليم بن حيان به.

3371. It was narrated from Anas that the Prophet ﷺ forbade selling grapes until they turn black, and selling grain until it becomes hard. (*Da'if*)

٣٣٧١ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو الْوَلِيدِ عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ بَيْعِ الْعِنَبِ حَتَّى يَسْوَدَّ، وَعَنْ بَيْعِ الْحَبِّ حَتَّى يَشْتَدَّ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، البيوع، باب ما جاء في كراهية بيع الثمرة حتى يبدو صلاحها، ح: ١٢٢٨ عن الحسن بن علي به وقال: "حسن غريب" ورواه ابن ماجه، ح: ٢٢١٧ وصححه الحاكم على شرط مسلم: ١٩/٢ ووافقه الذهبي * حميد الطويل مدلس وعنن.

3372. Yūnus said: "I asked Abū Az-Zinād about selling crops before they are ripe and what was said about that. He said: "Urwah bin Az-Zubair narrated from Sahl

٣٣٧٢ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَتَبَةُ بْنُ خَالِدٍ: حَدَّثَنِي يُونُسُ قَالَ: سَأَلْتُ أَبَا الزُّنَادِ عَنْ بَيْعِ التَّمْرِ قَبْلَ أَنْ يَبْدُو صَلَاحُهُ

bin Abī Ḥaṭhmah, that Zaid bin Thābit said: “The people used to sell crops before they were ripe, then when the people harvested the crop and payment was demanded, the buyer would say: ‘It has been stricken with *Dumān*, or *Qushām* or *Murād* – types of blight concerning which they disputed. When many disputes were referred to the Prophet ﷺ, the Messenger of Allāh ﷺ said, as if offering advice: ‘No, do not sell crops until they have ripened’ because there were too many disputes and differences among them.” (Ṣaḥīḥ)

تخریج: [إسناده صحیح] أخرجه الدارقطني: ١٤/٣ من حديث أبي داود به وعلقه البخاري، ح: ٢١٩٣ وانظر، ح: ٣٣٦٢.

Comments:

Initially, the interdiction, as appears from this narration, amounted to advice. Later on, it was enforced through ordainment.

3373. It was narrated from Jābir that the Prophet ﷺ forbade selling crops until they ripened, and they were only to be sold for *Dinars* or *Dirham*, except in the case of ‘*Arāyā*. (Ṣaḥīḥ)

٣٣٧٣ - حَدَّثَنَا أَبُو إِسْمَاعِيلَ الطَّلْقَانِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ بَيْعِ الثَّمَرِ حَتَّى يُبْدُو صَلَاحَهُ، وَلَا يُبَاعَ إِلَّا بِالدَّنَانِيرِ أَوْ بِالذَّرَاهِمِ إِلَّا الْعَرَايَا.

تخریج: أخرجه البخاري، المساقاة، باب الرجل يكون له ممر أو شرب في حائط أو في نخل، ح: ٢٣٨١ ومسلم، البيوع، باب النهي عن المحاقلة والمزابنة، وعن المخابرة... إلخ، ح: ١٥٣٦/٨١ بعد ١٥٤٣ من حديث سفيان به.

Chapter 23. Regarding Selling Crops Years In Advance

3374. It was narrated from Sulaimān bin ‘Atīq, from Jābir bin ‘Abdullāh that the Prophet ﷺ forbade selling crops years in advance, and (he recommended)

(المعجم ٢٣) بَابُ: فِي بَيْعِ السَّنِينَ
(التحفة ٢٤)

٣٣٧٤ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَيَحْيَى ابْنُ مَعِينٍ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ حُمَيْدِ الْأَعْرَجِ، عَنْ سُلَيْمَانَ بْنِ عَتِيقٍ، عَنْ جَابِرِ

that the seller waive the payment in the event of the crop being damaged by blight (after it has ripened and been sold). (*Ṣaḥīḥ*)

Abū Dāwūd said: There is nothing correct from the Prophet ﷺ concerning one third (of the crop); that is the view of the people of Al-Madīnah.^[1]

ابن عبد الله: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ بَيْعِ السَّنِينِ، وَوَضَعَ الْجَوَائِحَ.

قَالَ أَبُو دَاوُدَ: لَمْ يَصِحَّ عَنِ النَّبِيِّ ﷺ فِي الثُّلُثِ شَيْءٌ وَهُوَ رَأْيُ أَهْلِ الْمَدِينَةِ.

تخريج: أخرجه مسلم، البيوع، باب وضع الجوائح، ح: ١٧/١٥٥٤ بعد، ح: ١٥٥٥ من حديث سفيان به مختصراً، وهو في مسند أحمد: ٣/٣٠٩.

3375. It was narrated from Jābir bin ‘Abdullāh that the Prophet ﷺ forbade *Al-Mu‘āwamah*. And one of them (the narrators) said: “selling years in advance.” (*Ṣaḥīḥ*)

٣٣٧٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، عَنْ أَبِي الزُّبَيْرِ وَسَعِيدِ بْنِ مِينَاءَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْمُعَاوَمَةِ، وَقَالَ أَحَدُهُمَا: بَيْعِ السَّنِينِ.

تخريج: أخرجه مسلم، المساقاة، باب وضع الجوائح، ح: ١٥٥٤ من حديث أبي الزبير به.

Comments:

Selling fruits of a garden, or of some selected trees, years in advance, is prohibited, since there is no ruling out the possibility that there would be a bad crop or no crop at all.

Chapter 24. Regarding Transactions Involving Ambiguity

3376. It was narrated from Abū Hurairah that the Prophet ﷺ forbade transactions involving ambiguity. ‘Uthmān (one of the narrators) added: “and *Al-Ḥaṣāh*”^[2] (*Ṣaḥīḥ*)

(المعجم ٢٤) بَابُ: فِي بَيْعِ الْغَرَرِ
(التحفة ٢٥)

٣٣٧٦ - حَدَّثَنَا أَبُو بَكْرِ وَعُثْمَانُ ابْنَا أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي زِيَادٍ، عَنْ أَبِي الزُّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ بَيْعِ الْغَرَرِ. زَادَ عُثْمَانُ: وَالْحَصَاةَ.

[1] Meaning, that if a third or more of the crop is damaged by blight, a percentage will be deducted from the payment. See no. 3472 for more related to this.

[2] It involves the seller telling the buyer: “When I toss the pebble at you, then the sale is final.” See *At-Tirmidhī* 1230.

تخريج: أخرجه مسلم، البيوع، باب بطلان بيع الحصة وبيع الذي فيه غرر، ح: ١٥١٣ عن أبي بكر بن أبي شيبة به.

3377. It was narrated from Sufyān, from Az-Zuhri, from ‘Aṭā’ bin Yazīd Al-Laithī, from Abū Sa‘eed Al-Khudrī that the Prophet ﷺ forbade two types of transactions and two ways of dressing. The two types of transactions are *Mulāmasah* and *Munābadhah*, and the two ways of dressing are *Ishtimāl Aṣ-Ṣammā’*, and when a man wraps himself (*Al-Ihtibā’*) in a single garment leaving his private parts exposed, or with nothing on his private parts. (*Ṣahih*)

تخريج: أخرجه البخاري، الاستئذان، باب الجلوس كيف ما تيسر، ح: ٦٢٨٤ من حديث سفيان بن عيينة به ورواه مسلم، ح: ١٥١٢ من حديث أبي سعيد الخدري به.

3378. It was narrated from Ma‘mar, from Az-Zuhri, from ‘Aṭā’ bin Yazīd Al-Laithī, from Abū Sa‘eed Al-Khudrī, may Allāh be pleased with him, from the Prophet ﷺ, with this *Hadīth*.

He added: “*Ishtimāl Aṣ-Ṣammā’* means wrapping oneself in a single garment, placing the edges of the garment on the left shoulder and leaving the right side uncovered. *Munābadhah* is when one says: ‘If I throw (*Nabadhtu*) this garment to you, the sale becomes binding.’ *Mulāmasah* means that he touches it with his hand without unfolding it or turning it over; if he touches it the sale becomes binding.”^[1] (*Ṣahih*)

٣٣٧٧ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ وَهَذَا لَفْظُهُ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ بَيْعَتَيْنِ وَعَنْ لَيْسَتَيْنِ، أَمَّا الْبَيْعَتَانِ فَالْمُلَامَسَةُ وَالْمُنَابَذَةُ، وَأَمَّا اللَّيْسَتَانِ فَاشْتِمَالُ الصَّمَاءِ وَأَنْ يَحْتَبِيَ الرَّجُلُ فِي ثَوْبٍ وَاحِدٍ كَأَشِيْفًا عَنْ فَرْجِهِ أَوْ لَيْسَ عَلَى فَرْجِهِ مِنْهُ شَيْءٌ.

٣٣٧٨ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ، زَادَ: فَاشْتِمَالُ الصَّمَاءِ: أَنْ يَشْتِمِلَ فِي ثَوْبٍ وَاحِدٍ، يَضَعُ طَرَفِي الثَّوْبِ عَلَى عَاتِقِهِ الْأَيْسَرِ وَيُبْرِزُ شِقَّهُ الْأَيْمَنَ، وَالْمُنَابَذَةُ أَنْ يَقُولَ: إِذَا نَبَذْتُ إِلَيْكَ هَذَا الثَّوْبَ فَقَدْ وَجَبَ الْبَيْعُ، وَالْمُلَامَسَةُ: أَنْ يَمَسَّهُ بِيَدِهِ وَلَا يَنْشُرُهُ وَلَا يَقْلِبُهُ، فَإِذَا مَسَّهُ وَجَبَ الْبَيْعُ.

^[1] It appears that this is the explanation of Ma‘mar, others who narrated it from Az-Zuhri gave slight variations. See number 2144 of *Al-Bukhārī*, and 2170 of *Ibn Mājah*.

تخريج: [صحيح] أخرجه البيهقي: ٣٤٢/٥ من حديث أبي داود به وهو في مصنف عبدالرزاق، ح: ١٤٩٨٧ واختصره البخاري، ح: ٢١٤٧ من حديث معمر به.

3379. It was narrated from Yūns, from Ibn *Shihāb*, who said: “*Āmir bin Sa’d bin Abī Waqqāṣ* informed me that *Abū Sa’eed Al-Khudrī* said: ‘The Messenger of Allāh ﷺ forbade...’” with the meaning of the *Ḥadīth* of both *Sufyān* and ‘*Abdur-Razzāq* (narrators in no. 3377, 3378). (*Ṣaḥīh*)

٣٣٧٩ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عُبَيْدُ بْنُ خَالِدٍ: حَدَّثَنَا يُونُسُ عَنْ ابْنِ شَهَابٍ قَالَ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَنَّ أَبَا سَعِيدِ الْخُدْرِيِّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ، بِمَعْنَى حَدِيثِ سُفْيَانَ وَعَبْدِ الرَّزَّاقِ جَمِيعًا.

تخريج: أخرجه البخاري، اللباس، باب اشتمال الصماء، ح: ٥٨٢٠ ومسلم، البيوع، باب إبطال بيع الملامسة والمناذبة، ح: ١٥١٢ من حديث يونس بن يزيد به.

3380. It was narrated from *Mālik*, from ‘*Nāfi*’, from ‘*Abdullāh bin ‘Umar* that the Prophet ﷺ forbade selling *Ḥabal Al-Ḥabalah*. (*Ṣaḥīh*)

٣٣٨٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ بَيْعِ حَبْلِ الْحَبَلَةِ.

تخريج: أخرجه البخاري، البيوع، باب بيع الغرر وحبل الحبله، ح: ٢١٤٣ من حديث مالك به، وهو في الموطأ (يحيى): ٦٥٤، ٦٥٣/٢ ورواه مسلم، ح: ١٥١٤ من حديث نافع به.

3381. It was narrated from ‘*Ubaidullāh*, from *Nāfi*’ from Ibn ‘*Umar*, from the Prophet ﷺ, similarly. (*Ṣaḥīh*)

٣٣٨١ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: أَخْبَرَنَا يَحْيَى عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنْ النَّبِيِّ ﷺ نَحْوَهُ قَالَ: وَحَبْلُ الْحَبَلَةِ: أَنْ تُتَبَّحَ النَّاقَةُ بِطُنْهَآ ثُمَّ تَحْمِلُ اللَّيْثِي تُتَبَّحَتْ.

He said: And *Ḥabal Al-Ḥabalah* means that the she-camel produces offspring then the offspring that she produced becomes pregnant.^[1]

تخريج: أخرجه البخاري، مناقب الأنصار، باب أيام الجاهلية، ح: ٣٨٤٣ ومسلم، البيوع، باب تحريم بيع حبل الحبله، ح: ١٥١٤ من حديث يحيى القطان به وهو في مسند أحمد: ١٥/٢.

Chapter 25. Regarding Forced Sales

(المعجم ٢٥) بَابُ: فِي بَيْعِ الْمُضْطَرِّ
(التحفة ٢٦)

3382. *Muḥammad bin ‘Eīsā*

٣٣٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى: حَدَّثَنَا

[1] That is a sale for that resulting camel before it exists.

narrated to us (he said): “Hushaim narrated to us (he said): ‘Şālih bin ‘Āmir informed us.’” (*Da‘īf*)

Abū Dāwud said: This is how Muḥammad said it: “He said: ‘A *Shaikh* from Banū Tamīm narrated to us, he said: “Alī bin Abī Ṭālib gave us a *Khuṭbah*” Or he said: “Alī said.” Ibn ‘Eisā said: “This is how Hushaim narrated to us, he said: “There will come a difficult time when the rich man will hold fast to that which is in his hand although he was not enjoined to do that. Allāh says: And do not forget liberality between yourselves.”^[1]

And those who are under compulsion (of force or necessity) will be bought from. The Prophet ﷺ forbade forced sales, transactions of ambiguity, and selling crops before they have ripened.”

تخریج: [إسناده ضعيف] أخرجه أحمد: ۱/۱۱۶ عن هشيم به والحديث ضعفه البغوي في شرح السنة، ح: ۲۱۰۴ * شيخ من بني تميم: مجهول.

Chapter 26. Regarding Partnerships

3383. It was narrated from Abū Hurairah, who attributed it (to the Prophet ﷺ): “Allāh, Exalted is He, says: ‘I am the third of two partners so long as one of them does not betrays the other; but if he betrays him then I depart from among them.’” (*Hasan*)

هُشَيْمٌ: أَخْبَرَنَا صَالِحُ بْنُ عَامِرٍ - قَالَ أَبُو دَاوُدَ: كَذَا قَالَ مُحَمَّدٌ - قَالَ: حَدَّثَنَا شَيْخٌ مِنْ بَنِي تَمِيمٍ قَالَ: حَاطَبْنَا عَلِيَّ بْنَ أَبِي طَالِبٍ، أَوْ قَالَ: قَالَ عَلِيٌّ - قَالَ ابْنُ عَيْسَى: هَكَذَا حَدَّثَنَا هُشَيْمٌ قَالَ - سَيِّئِي عَلَى النَّاسِ زَمَانٌ عَضُوضٌ يَعْضُ الْمُوَسِّرُ عَلَى مَا فِي يَدَيْهِ وَلَمْ يُؤْمَرْ بِذَلِكَ، قَالَ اللَّهُ تَعَالَى: ﴿وَلَا تَسْأُوا الْفَضْلَ بَيْنَكُمْ﴾ [البقرة: ۲۳۷] وَيُبَايِعُ الْمُضْطَرُونَ، وَقَدْ نَهَى النَّبِيُّ ﷺ عَنْ بَيْعِ الْمُضْطَرِّ وَبَيْعِ الْغَرَرِ وَبَيْعِ الثَّمَرَةِ قَبْلَ أَنْ تُدْرِكَ.

(المعجم ۲۶) بَابُ: فِي الشَّرَكَةِ

(التحفة ۲۷)

۳۳۸۳ - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْمُصْطَبِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ الزُّبَيْرِ قَانَ عَنْ أَبِي حَيَّانَ التَّمِيمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَفَعَهُ قَالَ: «إِنَّ اللَّهَ تَعَالَى يَقُولُ: أَنَا ثَالِثُ الشَّرِيكَيْنِ مَا لَمْ يَخُنْ أَحَدُهُمَا صَاحِبَهُ، فَإِذَا خَانَهُ خَرَجْتُ مِنْ بَيْنِهِمْ».

[1] Al-Baqarah 2:237.

تخريج: [إسناده حسن] أخرجه الدارقطني: ٣/٣٤، ح: ٢٩١٠ من حديث محمد بن سليمان المصيصي به وصححه الحاكم: ٥٢/٢ ووافقه الذهبي وأعل بما لا يقدر.

Chapter 27. Regarding An Agent Doing Something Other Than What He Was Instructed To Do

(المعجم ٢٧) بَابُ: فِي الْمَضَارِبِ (التحفة ٢٨) يُخَالِفُ

3384. It was narrated from Shabīb bin Gharqadah, who said: “Al-Ḥayyū^[1] narrated to me from ‘Urwah – meaning, bin Al-Ja’d Al-Bāriqī, who said that the Prophet ﷺ gave him a *Dinar* to buy a sacrificial animal, or a sheep for him. He bought two sheep and sold one for a *Dinar*, and he came back with a sheep and a *Dinar*. He (the Prophet ﷺ) prayed for blessing for him in his business dealings, and (after that) if he had bought dust he would have made a profit. (*Ṣaḥīḥ*)

٣٣٨٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانٌ عَنْ شَيْبِ بْنِ عَرْقَدَةَ قَالَ: حَدَّثَنِي الْحَيُّ عَنْ عُرْوَةَ يَعْنِي ابْنَ الْجَعْدِ الْبَارِقِيِّ، قَالَ: أَعْطَاهُ النَّبِيُّ ﷺ دِينَارًا يَشْتَرِي بِهِ أَضْحِيَّةً أَوْ شَاةً، فَأَشْتَرَى شَاتَيْنِ فَبَاعَ إِحْدَاهُمَا بِدِينَارٍ فَأَتَاهُ بِشَاةٍ وَدِينَارٍ، فَدَعَا لَهُ بِالْبُرْكََةِ فِي بَيْعِهِ، فَكَانَ لَوْ اشْتَرَى تُرَابًا لَرَبِحَ فِيهِ.

تخريج: أخرجه البخاري، المناقب، باب: ٢٨، ح: ٣٦٤٢ من حديث سفیان به.

Comments:

If a person has not bound his agent for a particular course of action, this kind of exercise of discretion on his part is permissible.

3385. It was narrated from Abū Labīd: “‘Urwah Al-Bāriqī narrated to me” with this report (similar to no. 3384), but the wording was different. (*Ḥasan*)

٣٣٨٥ - حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ: حَدَّثَنَا أَبُو الْمُنْذِرِ: حَدَّثَنَا سَعِيدُ بْنُ زَيْدٍ، هُوَ أَخُو حَمَادِ بْنِ زَيْدٍ: أَخْبَرَنَا الزُّبَيْرُ بْنُ الْجَزَيْبِ عَنْ أَبِي لَيْبِدٍ، حَدَّثَنِي عُرْوَةُ الْبَارِقِيُّ بِهَذَا الْخَبَرِ وَالْفُظْهُ مُخْتَلِفٌ.

تخريج: [إسناده حسن] أخرجه الترمذي، البيوع، باب الشراء والبيع الموقوفين، ح: ١٢٥٨ من حديث سعيد بن زيد به تعليقًا وانظر الحديث السابق.

3386. It was narrated from Ḥakīm bin Ḥizām that the Messenger of Allāh ﷺ sent him with a *Dinar* to

٣٣٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ الْعَبْدِيُّ: أَخْبَرَنَا سُفْيَانٌ: حَدَّثَنِي أَبُو حُصَيْنٍ عَنْ شَيْخِ

[1] Meaning: “The tribe” it is not a person, so it is not known exactly who narrated it.

buy a sacrificial animal for him. He bought it for a *Dinar* and sold it for two *Dinars*, then he went back and bought a sacrificial animal for one *Dinar*, and he brought a *Dinar* to the Prophet ﷺ, and the Prophet ﷺ gave it in charity, and prayed that his business dealings would be blessed. (*Da'if*)

تخریج: [إسناده ضعيف] أخرجه البيهقي: ١١٢/٦، ١١٣ من حديث أبي داود به * شيخ من أهل المدينة: مجهول ورواه الترمذي، ح: ١٢٥٧ بسند ضعيف عن أبي حصين عن حبيب بن أبي ثابت عن حكيم به.

Chapter 28. Regarding A Man Who Does Trade With Another Man's Wealth Without His Permission

3387. Sālim bin 'Abdullāh narrated that his father said: "I heard the Messenger of Allāh ﷺ say: 'Whoever among you can be like the one who had a *Faraq*^[1] of rice, let him do so.' They said: 'What was the story of the man with the rice, O Messenger of Allāh?' He mentioned the *Hadith* of the cave, when the mountain fell upon them, and each of them said: 'Mention the best of your deeds.' He said: 'The third one said: "O Allāh, You know that I hired someone for a *Faraq* of rice, and when evening came I offered him his due, but he refused to take it and went away. I cultivated it for him until I had accumulated for him cattle and herdsmen, then he met me and said: 'Give me my due.' I said: 'Go to those cattle and their herdsmen

مِنْ أَهْلِ الْمَدِينَةِ، عَنْ حَكِيمِ بْنِ جِرَامٍ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ مَعَهُ بَدِينَارٍ يَشْتَرِي لَهُ أَضْحِيَّةً فَأَشْتَرَاهَا بِبَدِينَارٍ وَبَاعَهَا بِبَدِينَارَيْنِ، فَرَجَعَ فَأَشْتَرَى لَهُ أَضْحِيَّةً بَدِينَارٍ وَجَاءَ بَدِينَارٍ إِلَى النَّبِيِّ ﷺ، فَتَصَدَّقَ بِهِ النَّبِيُّ ﷺ، وَدَعَا لَهُ أَنْ يُبَارَكَ لَهُ فِي تِجَارَتِهِ.

(المعجم ٢٨) بَابُ: فِي الرَّجُلِ يَتَجَرَّرُ فِي مَالِ الرَّجُلِ بِغَيْرِ إِذْنِهِ (التحفة ٢٩)

٣٣٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُمَرُ بْنُ حَمْزَةَ: أَخْبَرَنَا سَالِمُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَكُونَ مِثْلَ صَاحِبِ فَرَقِ الْأُرُرِ فَلْيَكُنْ مِثْلَهُ». قَالُوا: وَمَنْ صَاحِبُ الْأُرُرِ يَا رَسُولَ اللَّهِ! فَذَكَرَ حَدِيثَ الْغَارِ حِينَ سَقَطَ عَلَيْهِمُ الْجَبَلُ، فَقَالَ كُلُّ وَاحِدٍ مِنْهُمْ: اذْكُرُوا أَحْسَنَ عَمَلِكُمْ قَالَ: «وَقَالَ الثَّلَاثُ: اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنِّي اسْتَأْجَرْتُ أَحْبَبًا بِفَرَقِ أُرُرٍ، فَلَمَّا أَمْسَيْتُ عَرَضْتُ عَلَيْهِ حَقَّهُ فَأَبَى أَنْ يَأْخُذَهُ وَذَهَبَ فَتَمَرُّهُ لَهُ حَتَّى جَمَعْتُ لَهُ بَقْرًا وَرِعَاءَهَا فَلَقَيْتَنِي فَقَالَ: أَعْطِنِي حَقِّي، فَقُلْتُ: أَذْهَبُ إِلَى تِلْكَ الْبَقَرِ وَرِعَائِهَا فَخَذْتُهَا، فَذَهَبَ فَاسْتَأْفَأَهَا».

[1] *Faraq*; a measure, see the glossary.

and take them.' So he went and drove them away." (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه أحمد: ١١٦/٢ من حديث عمر بن حمزة به وهو ضعيف ضعفه الجمهور، وحديثه في صحيح مسلم، وحديث الغار متفق عليه، البخاري، ح: ٢٢٧٢ ومسلم، ح: ٢٧٤٣ من حديث سالم عن أبيه به.

Comments:

If a person, inspired by a feeling of sincerity and well-wishing, and with a view to providing protection, and giving some profit to a Muslim brother in his wealth, invests it in business without the latter's express permission, it is permitted.

Chapter 29. Regarding Partnership Without Capital

3388. It was narrated that 'Abdullāh said: "'Ammār, Sa'd and I formed a partnership (agreeing to share) whatever (spoils) we got on the Day of Badr." He said: "Sa'd brought two prisoners but 'Ammār and I did not bring anything." (*Da'if*)

(المعجم ٢٩) بَابُ: فِي الشَّرْكََةِ عَلَى
غَيْرِ رَأْسِ مَالٍ (التحفة ٣٠)

٣٣٨٨ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا
يَحْيَى: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ
أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: اشْتَرَكْتُ أَنَا
وَعَمَّارٌ وَسَعْدٌ فِيمَا نُصِيبُ يَوْمَ بَدْرٍ، قَالَ:
فَجَاءَ سَعْدٌ بِأَسِيرَيْنِ وَلَمْ أَجِءْ أَنَا وَعَمَّارٌ
بِشَيْءٍ.

تخريج: [إسناده ضعيف] أخرجه النسائي، المزارعة، باب شركة الأبدان، ح: ٣٩٦٩ من حديث يحيى القطان به ورواه ابن ماجه، ح: ٢٢٨٨ * أبو عبيدة: لم يدرك أباه كما تقدم: ٩٩٥.

Chapter 30. Muzāra'ah (Sharecropping)

3389. 'Amr bin Dinar said: "I heard Ibn 'Umar say: 'We did not see anything wrong with sharecropping until I heard Rāfi' bin Khadij say that the Messenger of Allāh ﷺ forbade it. I mentioned that to Tāwūs and he said: 'Ibn 'Abbās told me that the Messenger of Allāh ﷺ did not forbid it, but he said: "For one of you to give (land) to his brother is better for him than

(المعجم ٣٠) بَابُ: فِي الْمَزَارَعَةِ
(التحفة ٣١)

٣٣٨٩ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا
سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَمِعْتُ ابْنَ
عُمَرَ يَقُولُ: مَا كُنَّا نَرَى بِالْمَزَارَعَةِ بَأْسًا حَتَّى
سَمِعْتُ رَافِعَ بْنَ خَدِيجٍ يَقُولُ: إِنَّ رَسُولَ اللَّهِ
ﷺ نَهَى عَنْهَا، فَذَكَرْتُهُ لَطَاوُسٍ فَقَالَ: قَالَ
لِي ابْنُ عَبَّاسٍ: إِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَنْهَ
عَنْهَا وَلَكِنْ قَالَ: «لَيْمَنْحَ أَحَدُكُمْ أَرْضَهُ خَيْرٌ
مِنْ أَنْ يَأْخُذَ عَلَيْهَا خَرَّاجًا مَعْلُومًا».

if he were to take a set amount in rent for it.” (*Sahīh*)

تخریج: أخرجه مسلم، البيوع، باب كراء الأرض، ح: ١٥٤٧/١٠٧ من حديث سفيان بن عيينة به.

3390. It was narrated that ‘Urwah bin Az-Zubair said: “Zaid bin Thābit said: ‘May Allāh forgive Rāfi‘ bin Khadij. By Allāh, I am more knowledgeable about *Hadīth* than him. Two men’ – Musad-dad (one of the narrators) said: ‘of the *Anṣār*’; then the two reports concur – ‘came to him who had had a dispute, and the Messenger of Allāh ﷺ said: “If this is how you are, then do not rent out agricultural land.” Musad-dad added: “And he heard his words: ‘do not rent out agricultural land.’” (*Hasan*)

٣٣٩٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ عُثَيْبٍ؛ ح: وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَشْرُ الْمَعْنَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ بْنِ مُحَمَّدٍ بْنِ عَمَّارٍ، عَنِ الْوَلِيدِ بْنِ أَبِي الْوَلِيدِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ قَالَ: قَالَ زَيْدُ بْنُ ثَابِتٍ: يَغْفِرُ اللَّهُ لِرَافِعِ بْنِ خَدِيجٍ أَنَا وَاللَّهِ! أَعْلَمُ بِالْحَدِيثِ مِنْهُ إِنَّمَا آتَاهُ رَجُلَانِ، قَالَ مُسَدَّدٌ: مِنَ الْأَنْصَارِ، ثُمَّ اتَّفَقَا: قَدِ افْتَتَلَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ كَانَ هَذَا شَأْنَكُمْ فَلَا تُكْرُوا الْمَزَارِعَ» زَادَ مُسَدَّدٌ: فَسَمِعَ قَوْلَهُ «لَا تُكْرُوا الْمَزَارِعَ».

تخریج: [إسناده حسن] أخرجه ابن ماجه، الرهون، باب ما يكره من المزارعة، ح: ٢٤٦١ والنسائي، ح: ٣٩٥٩ من حديث إسماعيل ابن عليه به وهو في مصنف أبي بكر ابن أبي شيبة: ٦/٣٤٢.

3391. It was narrated that Sa’d said: “We used to rent out land in return for what grew by the streams and what was irrigated with water from them, but the Messenger of Allāh ﷺ forbade us to do that and told us to rent it for gold or silver.” (*Da‘if*)

٣٣٩١ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ مُحَمَّدِ بْنِ عِكْرَمَةَ بْنِ عَبْدِ الرَّحْمَنِ ابْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْبَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ سَعْدِ قَالَ: كُنَّا نُكْرِي الْأَرْضَ بِمَا عَلَى السَّوَابِي مِنَ الزَّرْعِ وَمَا سَعِدَ بِالْمَاءِ مِنْهَا، فَهَنَانَا رَسُولُ اللَّهِ ﷺ عَنْ ذَلِكَ، وَأَمَرَنَا أَنْ نُكْرِيهَا بِذَهَبٍ أَوْ فِضَّةٍ.

تخریج: [إسناده ضعيف] وأخرجه النسائي، المزارعة، باب ذكر الأحاديث المختلفة في النهي عن كراء الأرض بالثلث والربيع . . . إلخ، ح: ٣٩٢٥ من حديث إبراهيم بن سعد به وله شواهد انظر، ح: ٣٣٩٥ * محمد بن عكرمة بن عبدالرحمن لم يوثقه غير ابن حبان، وح: ٣٣٩٥ يعني عنه.

3392. Ḥanzalah bin Qais Al-Anṣārī said: “I asked Rāfi‘ bin Khadīj about renting out land for gold and silver. He said: ‘There is nothing wrong with that. Rather at the time of the Messenger of Allāh ﷺ the people used to rent land in return for what grows along the water channels and at the springs and in some parts of the fields, but one part would be destroyed while another part would be safe, or vice versa, and this was the only way in which people rented out land, so this was forbidden. As for something that is specified and guaranteed, there is nothing wrong with it.’” (*Sahīh*)

Abū Dāwud said: The narration of Yahyā bin Sa‘eed from Ḥanzalah is similar to that.

٣٣٩٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: أَخْبَرَنَا عِيسَى: حَدَّثَنَا الْأَوْزَاعِيُّ: ح: وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، كِلَاهُمَا عَنْ رَبِيعَةَ ابْنِ أَبِي عَبْدِ الرَّحْمَنِ وَاللَّفْظُ لِلْأَوْزَاعِيِّ قَالَ: حَدَّثَنِي حَنْظَلَةُ بْنُ قَيْسِ الْأَنْصَارِيِّ قَالَ: سَأَلْتُ رَافِعَ بْنَ خَدِيجٍ عَنِ كِرَاءِ الْأَرْضِ بِالذَّهَبِ وَالْوَرَقِ، فَقَالَ لَا بَأْسَ بِهَا، إِنَّمَا كَانَ النَّاسُ يُؤَاجِرُونَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ بِمَا عَلَى الْمَادِيَانَاتِ وَأَقْبَالَ الْجَدَاوِلِ وَأَشْيَاءَ مِنَ الزَّرْعِ، فَيَهْلِكُ هَذَا وَيَسْلَمُ هَذَا، وَيَسْلَمُ هَذَا وَيَهْلِكُ هَذَا، وَلَمْ يَكُنْ لِلنَّاسِ كِرَاءٌ إِلَّا هَذَا، فَلِذَلِكَ رَجَرَ عَنْهُ، فَأَمَّا شَيْءٌ مَضْمُونٌ مَعْلُومٌ فَلَا بَأْسَ بِهِ. وَحَدِيثُ إِبْرَاهِيمَ أَتَمُّ، وَقَالَ قُتَيْبَةُ: عَنْ حَنْظَلَةَ، عَنْ رَافِعٍ.

قَالَ أَبُو دَاوُدَ: رَوَاهُ يَحْيَى بْنُ سَعِيدٍ عَنْ حَنْظَلَةَ نَحْوَهُ.

تخریج: أخرجه مسلم، البيوع، باب كراء الأرض بالذهب والورق، ح: ١١٦/١٥٤٧ بعد، ح: ١٥٤٨ من حديث عيسى البخاري، الحرث والمزارعة، باب كراء الأرض بالذهب والفضة، ح: ٢٣٤٦، ٢٣٤٧ من حديث ليث بن سعد به.

3393. (There is another chain) from Ḥanzalah bin Qais that he asked Rāfi‘ bin Khadīj about renting out land, and he said: “The Messenger of Allāh ﷺ forbade renting out land.” I said: “For gold

٣٣٩٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ حَنْظَلَةَ بْنِ قَيْسٍ: أَنَّهُ سَأَلَ رَافِعَ بْنَ خَدِيجٍ عَنِ كِرَاءِ الْأَرْضِ فَقَالَ: نَهَى رَسُولُ اللَّهِ ﷺ

and silver?" He said: "As for gold and silver, there is nothing wrong with that." (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، البيهقي، باب كراء الأرض بالذهب والورق، ح: ١٥٤٧ من حديث مالك به وهو في الموطأ (يحيى): ٧١١/٢.

Chapter 31. Regarding The Stern Warning Concerning That

3394. It was reported from Ibn Shihāb who said: "Sālim bin 'Abdullāh informed me that Ibn 'Umar used to rent out his land until he heard that Rāfi' bin Khadīj Al-Anṣārī narrated that the Messenger of Allāh ﷺ forbade renting out land. 'Abdullāh met him and said: 'O Ibn Khadīj, what are you narrating from the Messenger of Allāh ﷺ about renting land?' Rāfi' said to 'Abdullāh bin 'Umar: 'I heard my two paternal uncles, who had been present at (the Battle of) Badr, telling the people in the house that the Messenger of Allāh ﷺ forbade renting out land.' 'Abdullāh said: 'By Allāh, I knew that land was rented out during the time of the Messenger of Allāh ﷺ.' But later 'Abdullāh was afraid that the Messenger of Allāh ﷺ had said something newer concerning that of which he was unaware, so he stopped renting out land." (*Ṣaḥīḥ*)

Abū Dāwud said: Ayyūb, 'Ubaidullāh, Kathīr bin Farqad, and Mālik reported it from Rāfi', from the Prophet ﷺ. And Al-Awzā'i reported it from Ḥafṣ bin 'Inan Al-Ḥanafī, from Nāfi', from Rāfi' who said: "I heard Allāh's

عن كراء الأرض فقلت أبالذهب والورق؟ فقال: أما بالذهب والورق فلا بأس به.

(المعجم ٣١) بَابُ: فِي التَّشْدِيدِ فِي ذَلِكَ (التحفة ٣٢)

٣٣٩٤ - حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي اللَّيْثِ قَالَ: حَدَّثَنِي عُقَيْلٌ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ: أَنَّ ابْنَ عُمَرَ كَانَ يُكْرِي أَرْضَهُ حَتَّى بَلَغَهُ أَنَّ رَافِعَ بْنَ خَدِيجِ الْأَنْصَارِيَّ حَدَّثَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَنْهَى عَنْ كِرَاءِ الْأَرْضِ، فَلَقِيَهُ عَبْدُ اللَّهِ فَقَالَ: يَا ابْنَ خَدِيجِ! مَاذَا تُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ فِي كِرَاءِ الْأَرْضِ؟ فَقَالَ رَافِعٌ لِعَبْدِ اللَّهِ بْنِ عُمَرَ سَمِعْتُ عَمِّي وَكَأَنَّا قَدْ شَهِدْنَا بَدْرًا، يُحَدِّثَانِ أَهْلَ الدَّارِ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ كِرَاءِ الْأَرْضِ، قَالَ عَبْدُ اللَّهِ: وَاللَّهِ! لَقَدْ كُنْتُ أَعْلَمُ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ أَنَّ الْأَرْضَ تُكْرَى، ثُمَّ خَشِيَ عَبْدُ اللَّهِ أَنْ يَكُونَ رَسُولُ اللَّهِ ﷺ أَحَدَثَ فِي ذَلِكَ شَيْئًا لَمْ يَكُنْ عِلْمَهُ فَتَرَكَ كِرَاءَ الْأَرْضِ.

قَالَ أَبُو دَاوُدَ: رَوَاهُ أَبُو يُوسُفَ وَعَبِيدُ اللَّهِ وَكَثِيرٌ ابْنُ فَرْقَدٍ وَمَالِكٌ عَنْ نَافِعٍ، عَنْ رَافِعِ بْنِ النَّبِيِّ ﷺ. وَرَوَاهُ الْأَوْزَاعِيُّ عَنْ حَفْصِ بْنِ عِيْنَانَ الْحِمْيَرِيِّ، عَنْ نَافِعٍ، عَنْ رَافِعٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ. وَكَذَلِكَ رَوَى زَيْدُ بْنُ

Messenger ﷺ say.” And it was narrated like that by Zaid bin Abī Unaisah, from Al-Ḥakam, from Nāfi‘, from Ibn ‘Umar; that he came to Rāfi‘ and said: “Did you hear Allāh’s Messenger ﷺ (saying)?” And he said: “Yes.” And ‘Ikrimah bin ‘Ammār reported it like this from Abū An-Najāshī, from Rāfi‘ bin Khadij, he said: “I heard the Prophet ﷺ.” And Al-Awzā‘ī reported it from Abū An-Najāshī, from Rāfi‘ bin Khadij, from his paternal uncle Zāhir bin Rāfi‘, from the Prophet ﷺ.

Abū Dāwud said: Abū An-Najāshī is ‘Atā’ bin Ṣuhaib.

تخریج: أخرجه مسلم، البيوع، باب كراء الأرض، ح: ١٥٤٧ عن عبد الملك بن شعيب. والبخاري، الحرت والمزارعة، باب ما كان من أصحاب النبي ﷺ يواسي بعضهم بعضاً في الزراعة والتمر، ح: ٢٣٤٥ من حديث الليث بن سعد به.

3395. It was narrated from Sulaimān bin Yasār that Rāfi‘ bin Khadij said: “We used to engage in sharecropping at the time of the Messenger of Allāh ﷺ.” Then he mentioned that one of his paternal uncles came to him and said: “The Messenger of Allāh ﷺ has forbidden something that was beneficial for us, but obedience to Allāh and His Messenger is more beneficial to us.” We said: “What is that?” He said: “The Messenger of Allāh ﷺ said: ‘Whoever has land, let him cultivate it, or let his brother cultivate it; he should not rent it out for one third or one quarter (of the yield) or for a specified amount of produce.’” (Ṣaḥīḥ)

أبي أنيسة عن الحَكَم، عن نَافِع، عن ابنِ عُمَرَ أَنَّهُ أَتَى رَافِعًا فَقَالَ سَمِعْتَ رَسُولَ اللَّهِ ﷺ؟ قَالَ: نَعَمْ. وَكَذَا رَوَاهُ عِكْرِمَةُ بْنُ عَمَّارٍ عَنْ أَبِي النَّجَاشِيِّ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ. وَرَوَاهُ الْأَوْزَاعِيُّ عَنْ أَبِي النَّجَاشِيِّ، عَنْ رَافِعِ بْنِ خَدِيجٍ، عَنْ عَمِّهِ طَهْمِيرِ بْنِ رَافِعِ بْنِ النَّبِيِّ ﷺ. قَالَ أَبُو دَاوُدَ: أَبُو النَّجَاشِيِّ عَطَاءُ بْنُ صُهَيْبٍ.

٣٣٩٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: أَخْبَرَنَا سَعِيدٌ عَنْ يَعْلَى بْنِ حَكِيمٍ، عَنْ سَلِيمَانَ بْنِ يَسَارٍ أَنَّ رَافِعَ بْنَ خَدِيجٍ قَالَ: كُنَّا نُخَاطِرُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَذَكَرَ أَنَّ بَعْضَ عُمُومَتِهِ أَتَاهُ فَقَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ أَمْرٍ كَانَ لَنَا نَافِعًا. وَطَوَاعِيَةُ اللَّهِ وَرَسُولِهِ أَنْفَعُ لَنَا وَأَنْفَعُ. قَالَ: قُلْنَا: وَمَا ذَاكَ؟ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا أَوْ لِيُزْرَعْهَا أَخَاهُ وَلَا يَكْرِهَهَا بِثُلُثٍ وَلَا بِرُبْعٍ وَلَا بِطَعَامٍ مُسَمًّى».

تخريج: أخرجه مسلم، البيوع، باب كراء الأرض بالطعام، ح: ١٥٤٨ من حديث يعلى بن حكيم به.

3396. It was narrated that Ayyūb said: “Ya‘lā bin Ḥakīm wrote to me (saying): ‘I heard Sulaimān bin Yasār...’” with the meaning of the chain of ‘Ubaidullāh and his *Ḥadīth* (no. 3395). (*Ṣaḥīh*)

٣٣٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ قَالَ: كَتَبَ إِلَيَّ يَعْلى بْنُ حَكِيمٍ أَنِّي سَمِعْتُ سُلَيْمَانَ بْنَ يَسَارٍ بِمَعْنَى إِسْنَادِ عُبَيْدِ اللَّهِ وَحَدِيثِهِ.

تخريج: أخرجه مسلم من حديث حماد بن زيد به، انظر الحديث السابق.

3397. It was narrated from ‘Umar bin Dharr, from Mujāhid, from Ibn Rāfi‘ bin Khadij, that his father said: “Abū Rāfi‘ came to us from the Messenger of Allāh ﷺ and said: ‘The Messenger of Allāh ﷺ has forbidden something that was beneficial to us, but obedience to Allāh and obedience to His Messenger is more beneficial to us. He ﷺ has forbidden any of us to cultivate anything but land that he owns, or that a man has given to him.’” (*Ṣaḥīh*)

٣٣٩٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا عَمْرُ بْنُ ذَرٍّ عَنْ مُجَاهِدٍ، عَنْ ابْنِ رَافِعٍ بْنِ خَدِيجٍ، عَنْ أَبِيهِ قَالَ: جَاءَنَا أَبُو رَافِعٍ مِنْ عِنْدِ رَسُولِ اللَّهِ ﷺ فَقَالَ: نَهَانَا رَسُولُ اللَّهِ ﷺ عَنْ أَمْرٍ كَانَ يَرْفُقُ بِنَا. وَطَاعَةُ اللَّهِ وَطَاعَةُ رَسُولِهِ أَزْفَقُ بِنَا، نَهَانَا أَنْ يَزْرَعَ أَحَدُنَا إِلَّا أَرْضًا يَمْلِكُ رَقَبَتَهَا أَوْ مَنِيحَةً يَمْنَحُهَا رَجُلٌ.

تخريج: [إسناده صحيح] وهو في مصنف ابن أبي شيبة: ٦/٣٤٧، ٣٤٨ وأصله في صحيح مسلم، ح: ١٥٥٠.

3398. It was narrated from Maṣṣūr, from Mujāhid that Usaid bin Zuhair said: “Rāfi‘ bin Khadij came to us and said: ‘The Messenger of Allāh ﷺ has forbidden you something that was beneficial to you, but obedience to Allāh and obedience to the Messenger of Allāh ﷺ are more beneficial to you. The Messenger of Allāh ﷺ has forbidden renting land for a share of the produce. He said: “Whoever has no need of his land, let him give it to his brother or leave it alone.”’ (*Ṣaḥīh*)

٣٣٩٨ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ أَنَّ أُسَيْدَ بْنَ طَهَيْرٍ قَالَ: جَاءَنَا رَافِعُ بْنُ خَدِيجٍ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ يَنْهَاكُمْ عَنْ أَمْرٍ كَانَ لَكُمْ نَافِعًا. وَطَاعَةُ اللَّهِ وَطَاعَةُ رَسُولِ اللَّهِ ﷺ أَنْفَعُ لَكُمْ، إِنَّ رَسُولَ اللَّهِ ﷺ يَنْهَاكُمْ عَنِ الْحَقْلِ وَقَالَ: «مَنْ اسْتَعْنَى عَنْ أَرْضِهِ فَلْيَمْنَحْهَا أَحَاهُ أَوْ لِيَدَعْ». قَالَ أَبُو دَاوُدَ: وَهَكَذَا رَوَاهُ شُعْبَةُ وَمَمْضُلُ ابْنُ مَهْلَهْلٍ عَنْ مَنْصُورٍ.

Abū Dāwud said: And this is how Shu‘bah and Mufaḍḍal bin Muhalhal reported it from Manṣur.

قَالَ شُعْبَةُ: أُسَيِّدُ ابْنُ أَحْيَى رَافِعِ بْنِ خَدِيجٍ.

تخريج: [صحيح] أخرجه ابن ماجه، الرهون، باب ما يكره من المزارعة، ح: ٢٤٦٠ من حديث سفيان، والنسائي، ح: ٣٨٩٥ من حديث منصور به * حديث شعبة رواه النسائي، ح: ٣٨٩٥ وحديث مفضل بن مهلهل، أخرجه النسائي، ح: ٣٨٩٤.

3399. Abū Ja‘far Al-Khaṭmī said: “My paternal uncle sent me and a slave of his to Sa‘eed bin Al-Musayyab. We said to him: ‘We have heard something from you about sharecropping.’ He said: ‘Ibn ‘Umar did not see anything wrong with it until he heard a Hadīth from Rāfi‘ bin Khadij. He came to him, and Rāfi‘ told him that the Messenger of Allāh ﷺ came to Banū Hārithah and saw a crop on the land of Zuhair. He said: “How fine is the crop of Zuhair.” They said: “It does not belong to Zuhair.” He said: “Is it not the land of Zuhair?” They said: “Yes, but it is the crop of so-and-so.” He said: “Take your crop and reimburse his expenses.” Rāfi‘ said: “So we took our crop and reimbursed his expenses.” Sa‘eed said: “Lend it to your brother or rent it to him for Dirhams.” (Sahīh)

٣٣٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا أَبُو جَعْفَرٍ الْخَطْمِيُّ قَالَ: بَعَثَنِي عَمِّي أَنَا وَعَلَامًا لَهُ إِلَى سَعِيدِ بْنِ الْمُسَيْبِ قَالَ: قُلْنَا لَهُ: شَيْءٌ بَلَّغْنَا عَنْكَ فِي الْمُزَارَعَةِ، قَالَ: كَانَ ابْنُ عُمَرَ لَا يَرَى بِهَا بَأْسًا حَتَّى بَلَّغَهُ عَنْ رَافِعِ بْنِ خَدِيجٍ حَدِيثٌ، فَاتَاهُ فَأَخْبَرَهُ رَافِعٌ أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى بَنِي حَارِثَةَ فَرَأَى زَرْعًا فِي أَرْضِ ظَهَيْرٍ، فَقَالَ: «مَا أَحْسَنَ زَرْعَ ظَهَيْرٍ»، قَالُوا: لَيْسَ لِظَهَيْرٍ، قَالَ: «الَيْسَ أَرْضُ ظَهَيْرٍ؟» قَالُوا: بَلَى وَلَكِنَّهُ زَرْعُ فُلَانٍ، قَالَ: «فَحَذُوا زَرْعَكُمْ وَرُدُّوا عَلَيْهِ التَّقَمَّةَ»، قَالَ رَافِعٌ: فَأَخَذْنَا زَرْعَنَا وَرَدَدْنَا إِلَيْهِ التَّقَمَّةَ، قَالَ سَعِيدٌ: أَفْقِرَ أَخَاكَ أَوْ أَكْرَهَ بِالذَّرَاهِمِ.

تخريج: [إسناده صحيح] أخرجه النسائي، المزارعة، باب ذكر الأحاديث المختلفة في النهي عن كراء الأرض بالثلث والربع . . . إلخ، ح: ٣٩٢٠ من حديث يحيى القطان به .

3400. It was narrated from Tāriq bin ‘Abdur-Rahmān, from Sa‘eed bin Al-Musayyab, from Rāfi‘ bin Khadij, who said: "The Messenger of Allāh ﷺ forbade Mūhāqalah"^[1]

٣٤٠٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ: حَدَّثَنَا طَارِقُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ:

[1] When crops in the field are sold for dry wheat, or land is leased out for wheat.

and *Muzābanah*^[1] and said: ‘Only three should cultivate: A man who has land and cultivates it (himself), a man who has been given some land so he cultivates that which has been given to him, and a man who rents out land for gold and silver.’
(*Hasan*)

تخريج: [إسناده حسن] أخرجه ابن ماجه، الرهون، باب المزارعة بالثلث والرابع، ح: ٢٤٤٩ والنسائي، ح: ٣٩٢١ من حديث أبي الأحوص به.

3401. Abū Dāwud said: ‘Uthmān bin Sahl bin Rāfi‘ bin *Khadīj* said: ‘I was an orphan in the care of Rāfi‘ bin *Khadīj*, and I performed *Hajj* with him. My brother ‘Imrān bin Sahl came to him and said: ‘We rented our land to So-and-so (a woman) for two hundred *Dirhams*.’ He said: ‘Leave it, for the Prophet ﷺ forbade renting out land.’
(*Da‘īf*)

٣٤٠١ - قَالَ أَبُو دَاوُدَ: قَرَأْتُ عَلَى سَعِيدِ ابْنِ يَعْقُوبَ الطَّلَقَائِيَّ، قُلْتُ لَهُ: حَدَّثَكُمُ ابْنُ الْمُبَارَكِ عَنْ سَعِيدِ أَبِي شُجَاعٍ قَالَ: حَدَّثَنِي عُثْمَانُ بْنُ سَهْلِ بْنِ رَافِعِ بْنِ خَدِيجٍ قَالَ: إِنِّي لَتَيْتُمُ فِي حِجْرِ رَافِعِ بْنِ خَدِيجٍ وَحَاجَجْتُ مَعَهُ فَجَاءَهُ أَحْيَى عِمْرَانُ بْنُ سَهْلِ فَقَالَ: أَكْرَيْتَنَا أَرْضًا فَلَانَةٌ بِمَائَتِي دِرْهَمٍ، فَقَالَ: دَعَهُ فَإِنَّ النَّبِيَّ ﷺ نَهَى عَنْ كِرَى الْأَرْضِ.

تخريج: [إسناده ضعيف] أخرجه النسائي، المزارعة، باب ذكر الأحاديث المختلفة في النهي عن كراء الأرض بالثلث والرابع . . . إلخ، ح: ٣٩٥٨ من حديث عبدالله بن المبارك به وقال: "عيسى بن سهل بن رافع" وهو الصواب وعيسى هذا لم يوثقه غير ابن حبان.

3402. It was reported from Ibn Abī Nu‘m, who said: ‘Rāfi‘ bin *Khadīj* narrated to me, that he cultivated some land and the Prophet ﷺ passed by him as he was watering it. He asked him: ‘To whom does the crop belong, and to whom does the land belong?’ He said: ‘It is my crop with my seeds and my labor, and I will have half and Banū so-and-so will have half.’ He said: ‘You have engaged in an

٣٤٠٢ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا الْفَضْلُ بْنُ دَكَّيْنٍ: حَدَّثَنَا بُكَيْرٌ يَعْنِي ابْنَ عَامِرٍ، عَنْ ابْنِ أَبِي نُعْمٍ قَالَ: حَدَّثَنِي رَافِعُ بْنُ خَدِيجٍ أَنَّهُ زَرَعَ أَرْضًا فَمَرَّ بِهِ النَّبِيُّ ﷺ وَهُوَ يَسْقِيهَا فَسَأَلَهُ «لِمَنِ الزَّرْعُ وَلِمَنِ الْأَرْضُ؟» فَقَالَ: زَرَعِي بِبَدْرِي وَعَمَلِي لِي الشَّطْرُ وَلِابْنِي فَلَانَ الشَّطْرُ، فَقَالَ: «أَرَيْتُمَا فَرَدَّ الْأَرْضَ عَلَى أَهْلِهَا وَخَذَ نَفَقَتَكَ».

[1] When dates on the tree are sold for dry dates.

unlawful deal. Give the land back to its owners and take your expenses.” (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه الطحاوي في معاني الآثار: ١٠٦/٤ من حديث الفضل بن دكين به وصححه الحاكم: ٤١/٢ فقال الذهبي: "بكير ضعيف".

Chapter 32. Regarding Cultivating Land Without The Permission Of Its Owner

(المعجم ٣٢) بَابُ: فِي زَرْعِ الْأَرْضِ
بِغَيْرِ إِذْنِ صَاحِبِهَا (التحفة ٣٣)

3403. It was narrated that Rāfi' bin Khadij said: “The Messenger of Allāh ﷺ said: ‘Whoever cultivates a people’s land without their permission, he has no right to any of the crop, but he is entitled to his expenses.’” (*Da'if*)

٣٤٠٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ عَطَاءٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ زَرَعَ فِي أَرْضِ قَوْمٍ بِغَيْرِ إِذْنِهِمْ فَلَيْسَ لَهُ مِنَ الزَّرْعِ شَيْءٌ وَهُوَ نَفَقَتُهُ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الأحكام، باب ما جاء فيمن زرع في أرض قوم بغير إذنه، ح: ١٣٦٦ عن قتيبة به وقال: "حسن غريب" ورواه ابن ماجه، ح: ٢٤٦٦ * عطاء لم يسمع من رافع بن خديج رضي الله عنه، وأبو إسحاق عنن.

Comments:

Using the land belonging to someone else without permission is not allowed.

Chapter 33. Regarding *Mukhābarah* ^[1]

(المعجم ٣٣) بَابُ: فِي الْمُخَابَرَةِ
(التحفة ٣٤)

3404. It was narrated that Jābir bin ‘Abdullāh said: The Messenger of Allāh ﷺ forbade *Muhāqalah*, *Muzābanah*, *Mukhābarah*, and *Mu‘āwamah*^[2] - Ḥammād (one of the narrators) said: “One of them said: ‘and *Mu‘āwamah*’, the other said:^[3] “selling years ahead” - then they were in accord: “and *Thunyā*,^[4] but he

٣٤٠٤ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا إِسْمَاعِيلُ؛ ح: وَحَدَّثَنَا مُسَدَّدٌ أَنَّ حَمَادًا وَعَبْدَ الْوَارِثِ حَدَّثَاهُمَا، كُلُّهُمَا عَنْ أَيُّوبَ، عَنْ أَبِي الزُّبَيْرِ - قَالَ عَنْ حَمَادٍ: وَسَعِيدِ بْنِ مِينَاءَ، ثُمَّ اتَّفَقُوا - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْمُخَابَرَةِ

[1] Referring to unused land which a man gives to another man who spends on it, and cultivates it, then (the owner) takes some of its produce in return.

[2] Selling years ahead, and it preceded.

[3] That is, it was narrated via three narrators, and one of them, Ḥammād, heard it from Abū Az-Zubair, and Saïd bin Minā’, so one of them and the other, refers two these two.

[4] An exception of something for sale, the amount of which is not known.

granted a concession with regard to 'Arāyā. (*Sahih*)

وَالْمُزَابَنَةَ وَالْمُخَابَرَةَ وَالْمُعَاوَمَةَ، قَالَ عَنْ حَمَادٍ: وَقَالَ أَحَدُهُمَا: وَالْمُعَاوَمَةَ، وَقَالَ الْآخَرُ: بَيْعِ السِّنِينَ، ثُمَّ اتَّفَقُوا، وَعَنِ الثُّنَيَا، وَرَخَّصَ فِي الْعَرَايَا.

تخريج: أخرجه مسلم، البيوع، باب النهي عن المحاقلة والمزابنة، وعن المخابرة... إلخ، ح: ١٥٣٦/٨٥ بعد، ح: ١٥٤٣ من حديث حماد بن زيد به.

3405. It was narrated from 'Atā', from Jābir bin 'Abdullāh who said: "The Messenger of Allāh ﷺ forbade *Muzābanah*, *Muḥāqalah* and *Thunyā*, unless it was made known." (*Hasan*)

٣٤٠٥ - حَدَّثَنَا عُمَرُ بْنُ يَزِيدَ السِّيَارِيُّ أَبُو حَفْصٍ: أَخْبَرَنَا عَبَادُ بْنُ الْعَوَامِ عَنْ شَفِيَّانَ بْنِ حُسَيْنٍ، عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْمُزَابَنَةِ وَعَنِ الْمُحَاقَلَةِ وَعَنِ الثُّنْيَا إِلَّا أَنْ يُعْلَمَ.

تخريج: [إسناده حسن] أخرجه الترمذي، البيوع، باب ما جاء في النهي عن الثنياه، ح: ١٢٩٠ من حديث عباد بن العوام به وقال: "حسن صحيح غريب" رواه النسائي، ح: ٤٦٣٧.

3406. It was narrated from Ibn *Khuthaim*, from Abū Az-Zubair, from Jābir bin 'Abdullāh, who said: "I heard the Messenger of Allāh ﷺ say: 'Whoever does not give up *Mukhābarah*, announce to him a declaration of war from Allāh and His Messenger.'" (*Da'if*)

٣٤٠٦ - حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ: حَدَّثَنَا ابْنُ رَجَاءٍ يُعْنِي الْمَكِّيَّ، قَالَ: ابْنُ نُخَيْمٍ حَدَّثَنِي عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ لَمْ يَذَرِ الْمُخَابَرَةَ فَلْيُؤَدَّنْ بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ».

تخريج: [إسناده ضعيف] أخرجه الطحاوي في معاني الآثار: ١٠٧/٤ من حديث يحيى بن معين به وصححه الحاكم على شرط مسلم: ٨٦/٢ ووافقه الذهبي.

3407. It was narrated that Zaid bin *Thābit* said: "The Messenger of Allāh ﷺ forbade *Mukhābarah*." I (one of the narrators) said: "What is *Mukhābarah*?" He said: "Taking

٣٤٠٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُمَرُ بْنُ أَيُّوبَ عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ ثَابِتِ بْنِ الْحَجَّاجِ، عَنْ زَيْدِ ابْنِ ثَابِتٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ

the land in return for half or one third or one quarter.” (*Hasan*)

المُخَايَرَةَ. قُلْتُ: وَمَا الْمُخَايَرَةُ؟ قَالَ: «أَنْ تَأْخُذَ الْأَرْضَ بِنِصْفٍ أَوْ ثُلُثٍ أَوْ رُبْعٍ».

تخريج: [إسناده حسن] أخرجه أحمد: ١٨٧/٥ من حديث جعفر بن برقان به وهو في مصنف ابن أبي شيبة: ٣٤٦/٦.

Chapter 34. Regarding *Musāqāh*

(المعجم ٣٤) بَابُ: فِي الْمَسَاقَاةِ (التحفة ٣٥)

3408. It was narrated from ‘Ubaidullāh, from Nāfi’, from Ibn ‘Umar that the Messenger of Allāh ﷺ made a deal with the people of Khaibar in return for half of what was produced of fruits and crops. (*Ṣaḥīḥ*)

٣٤٠٨ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: أَخْبَرَنَا يَحْيَى عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ عَامَلَ أَهْلَ خَيْبَرَ بِشَطْرِ مَا يَخْرُجُ مِنْ ثَمَرٍ أَوْ زَرْعٍ.

تخريج: أخرجه مسلم، المساقاة، باب المساقاة والمعاملة بجزء من الثمر والزرع، ح: ١٥٥١ عن أحمد بن حنبل، والبخاري، الحث والمزارعة، باب: إذا لم يشترط السنين في المزارعة، ح: ٢٣٢٩ من حديث يحيى القطان به.

Comments:

The term *Musāqāh* means the leasing of the datepalm orchard for irrigating, fecundating and protecting the fruit trees, in return for a specified quantity of produce in return.

3409. It was narrated from Muḥammad bin ‘Abdur-Raḥmān, meaning Ibn Ghanaj, from Nāfi’, from Ibn ‘Umar, that the Prophet ﷺ gave the palm trees and land of Khaibar to the Jews of Khaibar on the basis that they would tend them at their own expense and that the Messenger of Allāh ﷺ would have half of the crop. (*Ṣaḥīḥ*)

٣٤٠٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنِ اللَّيْثِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ يَعْنِي ابْنَ عَنَجٍ، عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ دَفَعَ إِلَى يَهُودِ خَيْبَرَ نَخْلَ خَيْبَرَ وَأَرْضَهَا عَلَى أَنْ يَغْتَمِلُوهَا مِنْ أَمْوَالِهِمْ وَأَنَّ لِرَسُولِ اللَّهِ ﷺ شَطْرَ ثَمَرَتِهَا.

تخريج: أخرجه مسلم، ح: ٥/١٥٥١ من حديث الليث بن سعد به انظر الحديث السابق.

3410. It was narrated from ‘Umar bin Ayyūb that Ja’far bin Burqān narrated from Maimūn bin Mihrān, from Miqsam, from Ibn ‘Abbās, who said: “The Messenger of Allāh ﷺ conquered Khaibar and stipulated that the land and all the yellow and white (i.e., gold and silver) would belong to him. The people of Khaibar said: ‘We know the land better than you, so give it to us on the basis that you will have half of the yield and we will have half.’” And he said that he gave it to them on that basis. When the time came to harvest the palm trees, he sent ‘Abdullāh bin Rawāḥah to assess the likely yield of the palm trees, which is what the people of Al-Madīnah call *Al-Kharṣ* (estimation). He said: “For this tree, such and such (an amount).” They said; “You are demanding too much of us, O Ibn Rawāḥah!” He said: “I take responsibility for the assessment and I will give you half of what I said.” They said: “This is fair, and fairness is what heaven and earth are based on.” They said: “We agree to take what you say.” (*Ḥasan*)

تخريج: [إسناده حسن] أخرجه ابن ماجه، الزكاة، باب خرص النخل والغنم، ح: ١٨٢٠ من حديث عمر بن أيوب به.

3411. It was narrated from Zaid bin Abī Az-Zarqā’, from Ja’far bin Burqān, with his chain, and its meaning (a narration similar to no. 3410). He said: “So he assessed it.” And when he said “the yellow and the white” he (the narrator) said: “meaning, the gold and silver would belong to him.” (*Ḥasan*)

٣٤١٠ - حَدَّثَنَا أَيُّوبُ بْنُ مُحَمَّدٍ الرَّقِّيُّ: حَدَّثَنَا عُمَرُ بْنُ أَيُّوبَ: حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنْ مِقْسَمٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: افْتَتَحَ رَسُولُ اللَّهِ ﷺ خَيْبَرَ وَاشْتَرَطَ أَنْ لَهُ الْأَرْضَ وَكُلَّ صَفْرَاءَ وَبَيْضَاءَ. قَالَ أَهْلُ خَيْبَرَ: نَحْنُ أَعْلَمُ بِالْأَرْضِ مِنْكُمْ فَأَعْطَيْنَاهَا عَلَيَّ أَنْ لَكُمْ نِصْفَ الثَّمَرَةِ وَلَنَا نِصْفٌ، فَرَعِمَ أَنَّهُ أَعْطَاهُمْ عَلَيَّ ذَلِكَ، فَلَمَّا كَانَ حِينَ يُصْرَمُ النَّخْلُ بَعَثَ إِلَيْهِمْ عَبْدَ اللَّهِ ابْنَ رَوَاحَةَ فَحَزَرَ عَلَيْهِمُ النَّخْلَ وَهُوَ الَّذِي يُسَمِّيهِ أَهْلُ الْمَدِينَةِ الْخَرْصَ، فَقَالَ فِي ذِهِ كَذَا وَكَذَا قَالُوا: أَكْثَرَتْ عَلَيْنَا يَا ابْنَ رَوَاحَةَ! قَالَ: فَأَنَا أَلْيُّ حَزَرَ النَّخْلِ وَأَعْطَيْكُمْ نِصْفَ الَّذِي قُلْتُمْ، قَالُوا: هَذَا الْحَقُّ وَبِهِ تَقُومُ السَّمَاءُ وَالْأَرْضُ قَدْ رَضِينَا أَنْ نَأْخُذَهُ بِالَّذِي قُلْتُمْ.

٣٤١١ - حَدَّثَنَا عَلِيُّ بْنُ سَهْلٍ الرَّمْلِيُّ: حَدَّثَنَا زَيْدُ بْنُ أَبِي الزَّرْقَاءِ عَنْ جَعْفَرِ بْنِ بُرْقَانَ بِإِسْنَادِهِ وَمَعْنَاهُ، قَالَ: فَحَزَرَ وَقَالَ عِنْدَ قَوْلِهِ «وَكُلَّ صَفْرَاءَ وَبَيْضَاءَ»، يَعْنِي الذَّهَبَ وَالْفِضَّةَ لَهُ.

تخریج: [حسن] انظر الحديث السابق وأخرجه ابن عبد البر في التمهيد: ١٤١/٩ من حديث أبي داود به.

3412. It was narrated from Kathīr, meaning Ibn Hishām, from Ja'far bin Burqān that Maimūn informed them from Miqsam, that “When the Prophet ﷺ conquered Khaibar...” and he mentioned a *Hadīth* like that of Zaid (no. 3410), and said: “So he assessed the palm trees and said: ‘I will take the job of harvesting the palm trees, and I will give you half of what I said.’” (*Hasan*)

Chapter 35. Regaridng *Al-Khars* (Estimation Of Fruits On Palm Trees)

3413. It was narrated that ‘Āishah said: “The Prophet ﷺ used to send ‘Abdullāh bin Rawāḥah to assess the palm trees when (the dates) began to ripen, before people started to eat from them. Then he gave the Jews the choice between harvesting them on the basis of that assessment, or giving them to the Muslims to harvest them on that basis, so that the *Zakāt* could be calculated before anyone ate from the crop, and before the crop was distributed.” (*Da'if*)

3414. It was narrated from Ibrāhīm bin Ṭahmān, from Abū Az-Zubair, from Jābir that he said: “When Allāh granted His Messenger ﷺ victory over Khaibar, the Messenger of Allāh ﷺ allowed

٣٤١٢ - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: أَخْبَرَنَا كَثِيرٌ يَعْنِي ابْنَ هِشَامٍ عَنْ جَعْفَرِ بْنِ بُرْقَانَ: أَخْبَرَنَا مَيْمُونٌ عَنْ مِقْسَمِ أَنَّ النَّبِيَّ ﷺ حِينَ افْتَتَحَ خَيْبَرَ فَذَكَرَ نَحْوَ حَدِيثِ زَيْدٍ قَالَ: فَحَزَرَ النَّخْلَ وَقَالَ: فَأَنَا أَلِي جِدَادَ النَّخْلِ وَأُعْطِيكُمْ نِصْفَ الَّذِي قُلْتُ.
[حسن] انظر الحديثين السابقين.

(المعجم ٣٥) بَابُ فِي الْخَرْصِ (التحفة ٣٦)

٣٤١٣ - حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ: حَدَّثَنَا حَجَّاجٌ عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرْتُ عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَبْعَثُ عَبْدَ اللَّهِ بْنَ رَوَاحَةَ فَيَخْرُصُ النَّخْلَ حِينَ يَطِيبُ قَبْلَ أَنْ يُؤْكَلَ مِنْهُ، ثُمَّ يُخَيِّرُ الْيَهُودَ يَأْخُذُونَهُ بِذَلِكَ الْخَرْصِ أَمْ يَدْفَعُونَهُ إِلَيْهِمْ بِذَلِكَ الْخَرْصِ لِكَيْ تُحْصَى الرِّكَاءُ قَبْلَ أَنْ تُؤْكَلَ الثَّمَارُ وَتُنْفَرَقَ.

تخریج: [ضعيف] تقدم، ح: ١٦٠٦.

٣٤١٤ - حَدَّثَنَا ابْنُ أَبِي خَلْفٍ: حَدَّثَنَا مُحَمَّدُ بْنُ سَائِقٍ عَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّهُ قَالَ: لَمَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ خَيْبَرَ فَأَقْرَهُمْ رَسُولُ اللَّهِ ﷺ كَمَا

them to remain as they were, and shared it between him and them. He sent ‘Abdullāh bin Rawāḥah to assess the amount that was due from them.” (*Da‘īf*)

كَانُوا، وَجَعَلَهَا بَيْنَهُ وَبَيْنَهُمْ، فَبَعَثَ عَبْدَ اللَّهِ ابْنَ رَوَاحَةَ فَخَرَصَهَا عَلَيْهِمْ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٣/٣٦٧ عن محمد بن سابق به وهو في مشيخة إبراهيم بن طهمان، ح: ٣٧ * أبو الزبير عنعن في هذا اللفظ، والحديث الآتي يغني عن هذا الحديث.

3415. It was narrated from Ibn Juraij, he said: “Abū Az-Zubair informed me, that he heard Jābir bin ‘Abdullāh saying: ‘Ibn Rawāḥah assessed it as being forty thousand *Wasqs*.’ And he said that when Ibn Rawāḥah gave the Jews the choice, they chose to harvest the crop, and they owed the Muslims twenty thousand *Wasqs*.” (*Sahīh*)

٣٤١٥ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَمُحَمَّدُ بْنُ بَكْرِ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ ابْنَ عَبْدِ اللَّهِ يَقُولُ: خَرَصَهَا ابْنُ رَوَاحَةَ أَرْبَعِينَ أَلْفَ وَسَقٍ وَزَعَمَ أَنَّ الْيَهُودَ لَمَّا خَيْرَهُمْ ابْنُ رَوَاحَةَ أَحَدُوا التَّمَرَ وَعَلَيْهِمْ عَشْرُونَ أَلْفَ وَسَقٍ.

تخريج: [إسناده صحيح] أخرجه ابن أبي شيبة: ٣/١٩٤، ١٩٥، ح: ١٠٥٦١ عن محمد بن بكر به وهو في مسند أحمد: ٣/٢٩٦ ومصنف عبدالرزاق، ح: ٧٢٠٥ وانظر الحديث السابق.

The End of the Book of Business

THE BOOK OF AL- IJĀRAH (THE BOOK OF EMPLOYMENT)

(المعجم ... كِتَابُ الْإِجَارَةِ)

(التحفة ...)

Chapter 36. Regarding The Earnings Of A Teacher

(المعجم ٣٦) بَابُ: فِي كَسْبِ الْمُعَلِّمِ

(التحفة ٣٧)

3416. It was narrated from Al-Aswad bin Tha'labah, from 'Ubādah bin Aṣ-Ṣāmit, who said: "I taught some of *Ahl Aṣ-Ṣuffah* the Qur'ān and to write, and one of them gave me a bow. I said: 'It is not (a great amount of) wealth, and I may shoot with it in the cause of Allāh. I shall go to the Messenger of Allāh ﷺ and ask him.' So I went to him and said: 'O Messenger of Allāh, one of the men whom I taught Qur'ān and to write has given me a bow, and it is not (a great amount of) wealth, and I may shoot with it in the cause of Allāh, the Most High. He said: 'If you would like to have a collar of fire tied to your neck then accept it.'" (*Hasan*)

٣٤١٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الرُّوَاسِيُّ عَنْ مُغِيرَةَ بْنِ زِيَادٍ، عَنْ عُبَادَةَ بْنِ نُسَيْبٍ، عَنْ الْأَسْوَدِ بْنِ ثَعْلَبَةَ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: عَلَّمْتُ نَاسًا مِنْ أَهْلِ الصُّفَّةِ الْقُرْآنَ وَالْكِتَابَ فَأَهْدَى إِلَيَّ رَجُلٌ مِنْهُمْ قَوْسًا فَقُلْتُ: لَيْسَتْ بِمَالٍ وَأُرْمِي عَلَيْهَا فِي سَبِيلِ اللَّهِ لَا تَيْنَ رَسُولَ اللَّهِ ﷺ فَلَأَسْأَلَنَّهُ فَأَتَيْتُهُ فَقُلْتُ: يَا رَسُولَ اللَّهِ! رَجُلٌ أَهْدَى إِلَيَّ قَوْسًا مِمَّنْ كُنْتُ أَعْلَمُهُ الْكِتَابَ وَالْقُرْآنَ وَلَيْسَتْ بِمَالٍ وَأُرْمِي عَنْهَا فِي سَبِيلِ اللَّهِ تَعَالَى. قَالَ: «إِنْ كُنْتَ تُحِبُّ أَنْ تُطَوَّقَ طَوْقًا مِنْ نَارٍ فَأَقْبَلْهَا».

تخریج: [إسناده حسن] أخرجه ابن ماجه، التجارات، باب الأجر على تعليم القرآن، ح: ٢١٥٧ من حديث وكيع به، وهو في مصنف ابن أبي شيبة: ٦/٢٢٦ وصححه الحاكم: ٤١/٢، ٤٢ ووافقه الذهبي.

3417. It was narrated from Junādah bin Abī Umayyah, from 'Ubādah bin Aṣ-Ṣāmit, similar to this narration (no. 3416). The first is more complete. (It contains) "I said: 'What do you think about it, O Messenger of Allāh?' He said:

٣٤١٧ - حَدَّثَنَا عَمْرُو بْنُ عُمَانَ وَكَثِيرُ ابْنِ عُبَيْدٍ قَالَا: حَدَّثَنَا بَقِيَّةٌ: حَدَّثَنِي بِشْرُ بْنُ عَبْدِ اللَّهِ بْنِ يَسَارٍ: قَالَ عَمْرُو: وَحَدَّثَنِي عُبَادَةُ بْنُ نُسَيْبٍ عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ، عَنْ

‘A live coal between your shoulders which you have placed around your neck or hung around.’” (*Hasan*)

عَبَادَةَ بْنِ الصَّامِتِ نَحَوْ هَذَا الْخَبَرِ، وَالْأَوَّلُ
أَتَمُّ، فَقُلْتُ: مَا تَرَى فِيهَا يَا رَسُولَ اللَّهِ؟
فَقَالَ: «جَمْرَةٌ بَيْنَ كَتِفَيْكَ تَقْلَدُتَهَا أَوْ
تَعَلَّقَتْهَا».

تخریج: [حسن] انظر الحديث السابق وأخرجه البيهقي: ١٢٥/٦ من حديث أبي داود،
وأحمد: ٣٢٤/٥ من حديث بشر بن عبد الله به.

Comments:

The majority of scholars allow some kind of payment for teaching, as well as teaching the Qur’ān, and proof for their view is the *Hadīth* recorded by Al-Bukhārī (no. 2276 in disconnected form and no. 5737 with a connected chain): “Indeed, the Book of Allāh is the most deserving of what you take wages for.”

Chapter 37. Regarding The Earnings Of Physicians

(المعجم ٣٧) بَابُ: فِي كَسْبِ الْأَطِبَّاءِ
(التحفة ٣٨)

3418. It was narrated from Abū Al-Mutawakkil, from Abū Sa’eed Al-Khudrī that a number of the Companions of the Prophet ﷺ set out on a journey, and they camped near one of the Arab tribes. They asked for their hospitality but they refused to offer them any hospitality. The chief of that tribe was stung by a scorpion and they treated him in all kinds of ways, but to no avail. One of them said: “Why don’t you go to those people who camped near you; perhaps one of them will have something that will benefit your companion.” One of them said: “Our chief has been stung by a scorpion, and we treated him in all kinds of ways but to no avail. Do any of you have anything with which he could treat our chief?” – meaning *Ruqyah*. One of them said: “I can recite a *Ruqyah*,

٣٤١٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ
عَنْ أَبِي بَشِيرٍ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي
سَعِيدِ الْخُدْرِيِّ: أَنَّ رَهْطًا مِنْ أَصْحَابِ النَّبِيِّ
ﷺ انْطَلَقُوا فِي سَفَرَةٍ سَافَرُوهَا فَتَرَلُوا بِحَيٍّ
مِنْ أَحْيَاءِ الْعَرَبِ، فَاسْتَصَافُوهُمْ فَأَبَوْا أَنْ
يُضَيِّفُوهُمْ، قَالَ: فَلَدَغَ سَيْدُ ذَلِكَ الْحَيِّ،
فَشَفَّوْا لَهُ بِكُلِّ شَيْءٍ لَا يَنْفَعُهُ شَيْءٌ، فَقَالَ
بَعْضُهُمْ: لَوْ أَتَيْتُمْ هَؤُلَاءِ الرَّهْطَ الَّذِينَ نَزَلُوا
بِكُمْ لَعَلَّ أَنْ يَكُونَ عِنْدَ بَعْضِهِمْ شَيْءٌ يَنْفَعُ
صَاحِبِكُمْ، فَقَالَ بَعْضُهُمْ: إِنَّ سَيِّدَنَا لَدَغَ
فَشَفَّيْنَا لَهُ بِكُلِّ شَيْءٍ فَلَا يَنْفَعُهُ شَيْءٌ فَهَلْ عِنْدَ
أَحَدٍ مِنْكُمْ شَيْءٌ يَشْفِي صَاحِبَنَا - يَعْنِي رُقِيَّةً
- فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: إِنِّي لَأَرْقِي وَلَكِنْ
اسْتَصَفْنَاكُمْ فَأَيُّتُمْ أَنْ تُصَيِّفُونَا، مَا أَنَا بِرَاقٍ
حَتَّى تَجْعَلُوا لِي جُعَلًا. فَجَعَلُوا لَهُ قَطِيعًا مِنْ

but we asked you for hospitality and you did not give us any hospitality; I will not recite *Ruqyah* unless you give us something in return.” They agreed to give him a flock of sheep, so he came and recited the Essence of the Book (*Sūrat Al-Fātiḥah*) over him and blew on him until he was healed, as if set free from bonds. They gave him the payment as they had agreed, and they said: “Distribute it.” The one who had recited *Ruqyah* said: “Do not do anything until we come to the Messenger of Allāh ﷺ and consult him.” The next day they came to the Messenger of Allāh ﷺ and told him about that, and the Messenger of Allāh ﷺ said: “How did you know that it is a *Ruqyah*? You did well. Count a share for me, along with you.” (*Ṣaḥīḥ*)

يعطي في الرقية على أحياء العرب بفاتحة الكتاب، ح: ٢٢٧٦ من حديث أبي عوانة، ومسلم، السلام، باب جواز أخذ الأجرة على الرقية بالقرآن والأذكار، ح: ٢٢٠١ من حديث أبي بشر به.

3419. It was narrated from Muḥammad bin Sīrīn, from his brother, Ma‘bad bin Sīrīn, from Abū Sa‘eed Al-Khudrī, from the Prophet ﷺ, with this *Hadīth*. (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم من حديث يزيد بن هارون، انظر الحديث السابق. والبخاري، فضائل القرآن، باب فضل فاتحة الكتاب، ح: ٥٠٠٧ من حديث هشام بن حسان به.

3420. It was narrated from Khārijah bin Aṣ-Ṣalt, from his paternal uncle, that he passed by some people who came to him and said: “You have brought something good from this man (the Prophet ﷺ); recite *Ruqyah* for us over this

الشَاء، فَأَتَاهُ فَقَرَأَ عَلَيْهِ بِأَمِّ الْكِتَابِ وَيَنْفِلُ حَتَّى بَرِيءًا كَأَنَّمَا أُنْشِطَ مِنْ عِقَالٍ، قَالَ: فَأَوْفَاهُمْ جُعْلَهُ الَّذِي صَالَحُوهُ عَلَيْهِ، فَقَالُوا: اقْتَسِمُوا فَقَالَ الَّذِي رَقَى: لَا تَفْعَلُوا حَتَّى نَأْتِيَ رَسُولَ اللَّهِ ﷺ فَسْتَأْمِرُهُ، فَغَدَوْا عَلَى رَسُولِ اللَّهِ ﷺ، فَذَكَرُوا ذَلِكَ لَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَيْنَ عَلِمْتُمْ أَنَّهَا رُقِيَةٌ. أَحْسَنْتُمْ وَأَضْرَبُوا لِي مَعَكُمْ بِسَهْمٍ».

تخریج: أخرجه البخاري، الإجارة، باب ما

٣٤١٩ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا يَزِيدُ ابْنُ هَارُونَ: أَخْبَرَنَا هِشَامُ بْنُ حَسَّانَ عَنْ مُحَمَّدِ ابْنِ سَيْرِينَ، عَنْ أَخِيهِ مَعْبُدِ بْنِ سَيْرِينَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ.

تخریج: أخرجه مسلم من حديث يزيد بن هارون، انظر الحديث السابق. والبخاري، فضائل القرآن، باب فضل فاتحة الكتاب، ح: ٥٠٠٧ من حديث هشام بن حسان به.

٣٤٢٠ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ، عَنِ الشَّعْبِيِّ، عَنِ خَارِجَةَ بْنِ الصَّلْتِ، عَنْ عَمِّهِ: أَنَّهُ مَرَّ بِقَوْمٍ فَأَتَوْهُ

man.” Then they brought him an insane man who was in chains, and he recited *Ruqyah* for him, reciting the Essence of the Qur’ān (*Sūrat Al-Fātihah*) for three days, morning and evening, and every time he finished it, he collected his saliva and blew on him. And it was as if he was set free from bonds. They gave him something, and he came to the Prophet ﷺ and told him about it, and the Messenger of Allāh ﷺ said: “Accept it, by my life,^[1] for if there are some who would accept (payment) for a false *Ruqyah*, you are accepting it for a true *Ruqyah*.” (*Hasan*)

تخريج: [إسناده حسن] أخرجه أحمد: ٢١١/٥ والنسائي في الكبرى، ح: ١٠٨٧٦ من حديث شعبة به * عمه هو علاقة بن صحار رضي الله عنه.

Chapter 38. Regarding The Earnings Of A Cupper

3421. It was narrated from Rāfi‘ bin Khadij that the Messenger of Allāh ﷺ said: “The earnings of a cupper are impure (*Khabīth*), the price of a dog is impure and the earning of a *Baghī* (prostitute) is impure.” (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، المساقاة، باب تحريم ثمن الكلب، وحلوان الكاهن ... إلخ، ح: ١٥٦٨ من حديث يحيى بن أبي كثير به.

3422. It was narrated from Ibn Muḥayyisah from his father that he asked the Messenger of Allāh ﷺ for permission to charge a fee for

فَقَالُوا: إِنَّكَ جِئْتَ مِنْ عِنْدِ هَذَا الرَّجُلِ بِخَيْرٍ. فَارِزِقْ لَنَا هَذَا الرَّجُلَ فَأَنْتَوُہُ بِرَجُلٍ مَعْتَوُہُ فِي الْقَيْوُدِ. فَرَقَاهُ بِأَمِّ الْقُرْآنِ ثَلَاثَةَ أَيَّامٍ غُدُوَّةً وَعَشِيَّةً وَكُلَّمَا حَتَمَهَا جَمَعَ بُرْقَاهُ، ثُمَّ تَفَلَ، فَكَأَنَّمَا أُنْشِطَ مِنْ عِقَالٍ، فَأَعْطَاهُ شَيْئًا، فَأَتَى النَّبِيَّ ﷺ، فَذَكَرَهُ لَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ فَلَعَمْرِي لِمَنْ أَكَلَ بُرْقِيَّةً بَاطِلًا، لَقَدْ أَكَلْتَ بُرْقِيَّةً حَقًّا».

(المعجم ٣٨) بَابُ: فِي كَسْبِ الْحَجَّامِ
(التحفة ٣٩)

٣٤٢١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبَانُ عَنْ يَحْيَى، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ يَعْنِي ابْنَ قَارِظٍ عَنِ السَّائِبِ بْنِ يَزِيدَ، عَنْ رَافِعِ بْنِ خَدِيجٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كَسْبُ الْحَجَّامِ خَبِيثٌ وَثَمَنُ الْكَلْبِ خَبِيثٌ، وَمَهْرُ الْبَغِيَّةِ خَبِيثٌ».

٣٤٢٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ ابْنِ شَهَابٍ، عَنْ ابْنِ مُحَيِّصَةَ، عَنْ أَبِيهِ: أَنَّهُ اسْتَأْذَنَ رَسُولَ اللَّهِ ﷺ

[1] Meaning “by Allāh, who controls my life.” See the discussion about similar sayings following no. 3252.

cupping, and he told him not to do that. He kept asking him and seeking permission until he told him to feed his watering camel and his slave with it. (*Sahih*)

تخریج: [صحيح] أخرجه الترمذي، البيوع، باب ما جاء في كسب الحمام، ح: ١٢٧٧ من حديث مالك به، وقال: "حسن صحيح" ورواه ابن ماجه، ح: ٢١٦٦ وهو في الموطأ (يحيى): ٢/ ٩٧٤ وسقط منه: "عن أبيه" وهو غلط.

3423. It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ was treated with cupping, and he gave the cupper his wages; if he had known it was impure he would not have given it to him.” (*Sahih*)

٣٤٢٣ - حَدَّثَنَا مُسَدَّدٌ: أَخْبَرَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ: حَدَّثَنَا خَالِدٌ عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ وَأَعْطَى الْحَجَّامَ أَجْرَهُ، وَلَوْ عَلِمَهُ حَيْثَا لَمْ يُعْطِهِ.

تخریج: أخرجه البخاري، الإجارة، باب خراج الحمام، ح: ٢٢٧٩ عن مسدد به.

3424. It was narrated from Anas bin Mālik that he said: “Abū Ṭaibah treated the Messenger of Allāh ﷺ with cupping, and he ordered that he be given a *Ṣā’* of dates, and he asked his masters to reduce the amount they took from him.” (*Sahih*)

٣٤٢٤ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ حُمَيْدِ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ: حَجَمَ أَبُو طَيْبَةَ رَسُولَ اللَّهِ ﷺ، فَأَمَرَ لَهُ بِصَاعٍ مِنْ تَمْرٍ، وَأَمَرَ أَهْلَهُ أَنْ يُخَفِّقُوا عَنْهُ مِنْ خَرَاجِهِ.

تخریج: أخرجه البخاري، البيوع، باب ذكر الحمام، ح: ٢١٠٢ من حديث مالك به، وهو في الموطأ (يحيى): ٢/ ٩٧٤ ورواه مسلم، ح: ١٥٧٧ من حديث حميد الطويل به.

Comments:

Since the Messenger of Allāh ﷺ ordered that Abū Ṭaibah be given something, most scholars consider that allowed, some of them said it is allowed for the slave to be compensated by the free person, and if the free person is given something he should spend it on his slaves and his animals.

Chapter 39. Regarding The Earnings Of A Slave-Women

(المعجم ٣٩) بَابُ: فِي كَسْبِ الْإِمَاءِ
(التحفة ٤٠)

3425. It was narrated that Muḥammad bin Juḥādah said: “I heard Abū Hāzim (say that) he heard Abū Hurairah say: “The

٣٤٢٥ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ جُحَادَةَ قَالَ: سَمِعْتُ أَبَا حَازِمٍ سَمِعَ أَبَا هُرَيْرَةَ قَالَ:

Messenger of Allāh ﷺ forbade the earnings of slave-women.” (Ṣaḥīḥ) نَهَى رَسُولُ اللَّهِ ﷺ عَنْ كَسْبِ الْإِمَاءِ .

تخريج: أخرجه البخاري، الإجارة، باب كسب البغي والإماء، ح: ٢٢٨٣ من حديث شعبة

به .

Comments:

The income of the slave-girl earned by singing, dancing and prostitution is unlawful.

3426. Ṭāriq bin ‘Abdur-Raḥmān Al-Qurashī said: “Rāfi‘ bin Rifā‘ah came to a gathering of the *Anṣār* and said: ‘Today the Prophet of Allāh ﷺ has forbidden us’ – and he mentioned some things – ‘and he has forbidden us the earnings of a slave woman, except for that which she earns with her hands, and he gestured like this with his fingers to indicate baking, spinning and teasing wool.’” (Ḥasan)

٣٤٢٦ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ : حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ : أَخْبَرَنَا عِكْرِمَةُ : حَدَّثَنِي طَارِقُ بْنُ عَبْدِ الرَّحْمَنِ الْقُرَشِيُّ قَالَ : جَاءَ رَافِعُ بْنُ رِفَاعَةَ إِلَى مَجْلِسِ الْأَنْصَارِ فَقَالَ : لَقَدْ نَهَانَا نَبِيُّ اللَّهِ ﷺ الْيَوْمَ فَذَكَرَ أَشْيَاءَ ، وَنَهَانَا عَنْ كَسْبِ الْأَمَةِ إِلَّا مَا عَمِلَتْ بِيَدِهَا ، وَقَالَ هَكَذَا بِأَصَابِعِهِ نَحْوَ الْخَبْزِ وَالْعَزْلِ وَالنَّفْسِ .

تخريج: [حسن] أخرجه أحمد: ٤/٣٤١ عن هاشم بن القاسم به وصححه الحاكم: ٤٢/٢ وتعقبه الذهبي والصواب خلافه وله شواهد .

3427. It was narrated from ‘Ubaidullāh, meaning Ibn Hurair, from his father, from his grandfather, Rāfi‘, that is Ibn Khadij, who said: “The Messenger of Allāh ﷺ forbade the earnings of a slave woman, unless it is known where they came from.” (Ḥasan)

٣٤٢٧ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ : حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنْ عُبَيْدِ اللَّهِ يَعْنِي ابْنَ هُرَيْرٍ ، عَنْ أَبِيهِ ، عَنْ جَدِّهِ رَافِعٍ هُوَ ابْنُ خَدِيجٍ قَالَ : نَهَى رَسُولُ اللَّهِ ﷺ عَنْ كَسْبِ الْأَمَةِ حَتَّى يُعْلَمَ مِنْ أَيْنَ هُوَ .

تخريج: [حسن] أخرجه الحاكم: ٤٢/٢ من حديث أحمد بن صالح به، وللحديث شواهد وهو بها حسن .

Chapter (...) Regarding The Fee Of A Fortune-Teller

(المعجم ...) - بَابُ حُلُوفِ الْكَاهِنِ (التحفة ٤١)

3428. It was narrated from Abū Mas‘ūd that the Prophet ﷺ forbade the price of a dog, the earning of a *Baghī* (prostitute), and

٣٤٢٨ - حَدَّثَنَا قُتَيْبَةُ عَنْ سُمْيَانَ ، عَنْ الزُّهْرِيِّ ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ ، عَنْ أَبِي مَسْعُودٍ عَنِ النَّبِيِّ ﷺ : أَنَّهُ نَهَى عَنْ ثَمَنِ

the fee of a fortune-teller.^[1]
(*Ṣaḥīh*)

الْكَلْبِ، وَمَهْرَ الْبَغِيِّ، وَحُلُوانِ الْكَاهِنِ.

تخريج: أخرجه البخاري، الطب، باب الكهانة، ح: ٥٧٦١ ومسلم، المساقاة، باب تحريم ثمن الكلب وحلوان الكاهن... إلخ، ح: ١٥٦٧ من حديث سفيان بن عيينة به.

Chapter 40. Regarding Stud Fees For A Stallion

(المعجم ٤٠) بَابُ: فِي عَسْبِ الْفَحْلِ
(التحفة ٤٢)

3429. It was narrated that Ibn ‘Umar said: “The Messenger of Allāh ﷺ forbade the stud fee for a stallion.” (*Ṣaḥīh*)

٣٤٢٩ - حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهْدٍ: أَخْبَرَنَا إِسْمَاعِيلُ عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ عَسْبِ الْفَحْلِ.

تخريج: أخرجه البخاري، الإجارة، باب عسب الفحل، ح: ٢٢٨٤ عن مسدد به.

Comments:

If a gift is given to the owner of the male animal, there is no harm in accepting it.

Chapter 41. Regarding Goldsmiths

(المعجم ٤١) بَابُ: فِي الصَّائِعِ
(التحفة ٤٣)

3430. It was narrated that Abū Mājidah said: “I cut the ear of a slave, or my ear was cut. Abū Bakr came to us while performing *Hajj*, and we met with him, and he referred us to ‘Umar bin Al-Khaṭṭāb. ‘Umar said: ‘This (injury) has reached the level of *Qisās* (retaliation). Call a cupper for me so that he may requite the retaliation.’ When the cupper was called he said: ‘I heard the Messenger of Allāh ﷺ say: “I have given a slave to my maternal aunt, and I hope that she will be blessed with him. I said to her: ‘Do not entrust him to a cupper, a goldsmith or a butcher (as an apprentice).’” (*Da‘if*)

٣٤٣٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي مَاجِدَةَ قَالَ: قَطَعْتُ مِنْ أُذُنِ غُلَامٍ، أَوْ قُطِعَ مِنْ أُذُنِي، فَقَدِمَ عَلَيْنَا أَبُو بَكْرٍ حَاجًّا، فَاجْتَمَعْنَا إِلَيْهِ فَرَفَعْنَا إِلَى عُمَرَ بْنِ الْخَطَّابِ، فَقَالَ عُمَرُ: إِنَّ هَذَا قَدْ بَلَغَ الْفِصَاصَ ادْعُوا لِي حَجَّامًا لِيَقْتَصَّ مِنْهُ، فَلَمَّا دُعِيَ الْحَجَّامُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنِّي وَهَبْتُ لِخَالَتِي غُلَامًا، وَأَنَا أَرْجُو أَنْ يُبَارِكَ لَهَا فِيهِ، فَقُلْتُ لَهَا: لَا تَسْلِمِيهِ حَجَّامًا وَلَا صَائِعًا وَلَا قَصَّابًا».

[1] This version appears again under number 3481.

Abū Dāwud said: ‘Abdul-‘Alā reported from Ibn Ishāq, he said: “Ibn Mājidah, a man from Banū Sahn, from ‘Umar bin Al-Khaṭṭāb.”

قَالَ أَبُو دَاوُدَ: رَوَى عَبْدُ الْأَعْلَى عَنْ ابْنِ إِسْحَاقَ، قَالَ: ابْنُ مَاجِدَةَ رَجُلٌ مِنْ بَنِي سَهْمٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ١٢٧/٦ من حديث حماد بن سلمة به * أبو ماجدة مجهول، وقال البخاري: "هو حديث مرسل، لم يصح إسناده".

3431. (There is another chain) from Abū Majādah As-Sahmī, from ‘Umar bin Al-Khaṭṭāb, from the Prophet ﷺ, similarly. (Da‘īf)

٣٤٣١ - حَدَّثَنَا يُوسُفُ بْنُ مُوسَى: حَدَّثَنَا سَلْمَةُ بْنُ الْفَضْلِ: حَدَّثَنَا ابْنُ إِسْحَاقَ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي مَاجِدَةَ السَّهْمِيِّ، عَنْ عُمَرَ بْنِ الْخَطَّابِ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخریج: [ضعيف] انظر الحديث السابق.

3432. (There is another chain) from Ibn Mājidah, a man from Banū Sahn, from ‘Umar bin Al-Khaṭṭāb, who said: “I heard the Prophet ﷺ say” and he narrated its meaning. (Da‘īf)

٣٤٣٢ - حَدَّثَنَا الْفَضْلُ بْنُ يَعْقُوبَ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي الْعَلَاءُ بْنُ عَبْدِ الرَّحْمَنِ الْحَرَقِيُّ عَنْ ابْنِ مَاجِدَةَ رَجُلٍ مِنْ بَنِي سَهْمٍ، عَنْ عُمَرَ ابْنِ الْخَطَّابِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ بِمَعْنَاهُ.

تخریج: [ضعيف] انظر الحديثين السابقين وأخرجه البيهقي: ١٢٨/٦ من حديث أبي داود به.

Chapter 42. Regarding A Slave That Is Sold While He Has Wealth

(المعجم ٤٢) بَابُ: فِي الْعَبْدِ يُبَاعُ وَلَهُ مَالٌ (التحفة ٤٤)

3433. It was narrated from Az-Zuhri, from Sālim, from his father, that the Prophet ﷺ said: “Whoever sells a slave who has property, his property belongs to the seller unless the buyer stipulated otherwise. And whoever sells a palm tree that has been

٣٤٣٣ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ بَاعَ عَبْدًا وَلَهُ مَالٌ فَمَالُهُ لِلْبَائِعِ إِلَّا أَنْ يَشْتَرِطَهُ الْمُبْتَاعُ، وَمَنْ بَاعَ نَخْلًا مُؤَبَّرًا فَالْتَّمَرَةُ لِلْبَائِعِ إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ».

pollinated, the fruit belongs to the seller unless the buyer stipulated otherwise.” (*Sahih*)

تخريج: أخرجه مسلم، البيوع، باب من باع نخلاً عليها تمر، ح: ١٥٤٣ من حديث سفيان ابن عيينة به وهو في مسند أحمد: ٩/٢ ورواه البخاري، ح: ٢٣٧٩ من حديث الزهري به.

Comments:

“Pollinated” meaning, manually pollinated. Date-palm trees are prepared in a special way before they bear fruit. When female trees bloom, the pollen from the male trees is taken and spread over the female flowers.

3434. It was reported from Mālik, from Nāfi‘, from Ibn ‘Umar, from ‘Umar, from the Prophet ﷺ, with the narration about the slave. And from Nāfi‘, from Ibn ‘Umar, from the Prophet ﷺ, with the narration about the palmtree. (*Sahih*)
Abū Dāwud said: Az-Zuhrī and Nāfi‘ differed in four *Ahādīth* and this is one of them.

٣٤٣٤ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنْ عُمَرَ عَنْ رَسُولِ اللَّهِ ﷺ بِقِصَّةِ الْعَبْدِ، وَعَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِقِصَّةِ النَّخْلِ.
قَالَ أَبُو دَاوُدَ: وَاخْتَلَفَ الزُّهْرِيُّ وَنَافِعٌ فِي أَرْبَعَةِ أَحَادِيثَ هَذَا أَحَدُهَا.

تخريج: أخرجه البخاري، المساقاة، باب الرجل يكون له ممر أو شرب في حائط أو في نخل، ح: ٢٣٧٩ ومسلم، انظر الحديث السابق، من حديث مالك به وهو في الموطأ (يحيى): ٢/٦١٧.

3435. Jābir bin ‘Abdullāh said: “The Messenger of Allāh ﷺ said: ‘Whoever sells a slave who has property, the property belongs to the seller, unless the buyer stipulated otherwise.’” (*Sahih*)

٣٤٣٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ: حَدَّثَنِي سَلَمَةُ بْنُ كُهَيْلٍ: حَدَّثَنِي مَنْ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ بَاعَ عَبْدًا وَلَهُ مَالٌ فَأَلْمَالَ لِلْبَائِعِ، إِلَّا أَنْ يَشْتَرَطَ الْمُبْتَاعُ».

تخريج: [صحيح] أخرجه أحمد: ٣/٣٠١ من حديث سفيان بن عيينة به وانظر، ح: ٣٤٣٣ فهو شاهد له.

Comments:

This narration shows that the original thing which is being sold, if it has some thing extra with it, as it has been mentioned in the narration, it will not automatically become the property of the buyer, until and unless it is decided before the deal is complete.

Chapter 43. Regarding Meeting Merchants Outside The City

(المعجم ٤٣) بَابُ: فِي التَّلْقِي

(التحفة ٤٥)

3436. It was narrated from ‘Abdullāh bin ‘Umar that the Messenger of Allāh ﷺ said: “Do not undersell one another, and do not intercept the products until they arrive in the marketplace.” (Ṣaḥīh)

٣٤٣٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَبِيعُ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَلَا تَلْقُوا السَّلْعَ حَتَّى يُهْبَطَ بِهَا الْأَسْوَاقُ».

تخریج: أخرجه البخاري، البيوع، باب: لا يبيع على بيع أخيه ... إلخ، ح: ٢١٣٩، وح: ٢١٦٥، ومسلم، البيوع، باب تحريم بيع الرجل على بيع أخيه ... إلخ، ح: ١٤١٢، بعد، ح: ١٥١٤ من حديث مالك به وهو في الموطأ (يحيى): ٦٨٣/٢.

3437. It was narrated from Abū Hurairah that the Prophet ﷺ forbade going out to intercept (the caravans carrying) goods and if someone intercepts them and buys them, the owner of the products has the option (of cancelling the sale) when he reaches the marketplace. (Ṣaḥīh)

٣٤٣٧ - حَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ أَبُو تَوْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ يَعْنِي ابْنَ عَمْرٍو الرَّقِّيَّ عَنْ أَيُّوبَ، عَنْ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ تَلْقَى الْجَلْبِ، فَإِنْ تَلَقَّاهُ مُتَلَقٌ مُشْتَرٍ فَاشْتَرَاهُ فَصَاحِبُ السَّلْعَةِ بِالْخِيَارِ إِذَا وَرَدَتِ السُّوقُ.

Abū Dāwud said: Sufyān said: “Do not undersell one another” is that he says: ‘I have a better one than him for ten.’”

قَالَ أَبُو دَاوُدَ: قَالَ سُفْيَانُ: لَا يَبِيعُ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ أَنْ يَقُولَ: إِنَّ عِنْدِي خَيْرًا مِنْهُ بِعَشْرَةٍ.

تخریج: [إسناده صحيح] أخرجه الترمذي، البيوع، باب ما جاء في كراهية تلقي البيوع، ح: ١٢٢١ من حديث عبدالله بن عمرو به، وقال: "حسن غريب" ورواه مسلم، ح: ١٥١٩ من حديث محمد بن سيرين به.

Comments:

The prohibition to meet the caravans bringing goods protects the society from a monopoly on necessary goods, and allows the sellers to bargain based upon the actual market values of the city.

Chapter 44. Regarding The Prohibition Of Artificially Inflating Prices

(المعجم ٤٤) بَابُ: فِي النَّهْيِ عَنِ

النَّجْشِ (التحفة ٤٦)

3438. It was narrated that Abū

٣٤٣٨ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ

Hurairah said: The Messenger of Allāh ﷺ said: "Do not artificially inflate prices." (*Sahih*)

السَّرْحُ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَنَاجِشُوا».

تخريج: أخرجه البخاري، البيوع، باب: لا يبيع على بيع أخيه ... إلخ، ح: ٢١٤٠ ومسلم، النكاح، باب تحريم الخطبة على خطبة أخيه حتى يأذن أو يترك، ح: ١٤١٣ من حديث سفیان بن عيينة به.

Comments:

Najsh refers to the case where a person who is not an actual buyer, poses as a buyer, offering to pay more than the actual buyer present, in order to drive the price higher. Auctioning is allowed, while this deceitful trick is not.

Chapter 45. Regarding The Prohibition Of A Town-Dweller Selling On Behalf Of A Bedouin

(المعجم ٤٥) بَابُ: فِي النَّهْيِ أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ (التحفة ٤٧)

3439. It was narrated from Ṭawūs, from Ibn ‘Abbās, who said: "The Messenger of Allāh ﷺ forbade a town-dweller to sell for a Bedouin." I (Ṭawūs) said: "What does a town-dweller selling for a Bedouin mean?" He said: "Acting as a broker for him." (*Sahih*)

٣٤٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ تَوْرٍ عَنْ مَعْمَرٍ، عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ، فَقُلْتُ: مَا يَبِيعُ حَاضِرٌ لِبَادٍ قَالَ: لَا يَكُونُ لَهُ سِمْسَارًا.

تخريج: أخرجه البخاري، البيوع، باب: هل يبيع حاضر لباد بغير أجر؟ ... إلخ، ح: ٢١٥٨ ومسلم، البيوع، باب تحريم بيع الحاضر للبادي، ح: ١٥٢١ من حديث معمر به.

3440. It was narrated from Al-Ḥasan, from Anas bin Mālik, that the Prophet ﷺ said: "No town-dweller should sell for a Bedouin even if he is his brother or his father." (*Sahih*)

٣٤٤٠ - حَدَّثَنَا زُهَيْرٌ بْنُ حَرْبٍ أَنَّ مُحَمَّدَ ابْنَ الزُّبَيْرَانَ أَبَا هَمَّامٍ حَدَّثَهُمْ: قَالَ زُهَيْرٌ - وَكَانَ يَقَعُ - عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا يَبِيعُ حَاضِرٌ لِبَادٍ وَإِنْ كَانَ أَخَاهُ أَوْ أَبَاهُ».

Abū Dāwud said: I heard Ḥafṣ bin ‘Umar saying: "Abū Hilāl narrated to us (he said): 'Muḥammad narrated to us, from Anas bin

قَالَ أَبُو دَاوُدَ: سَمِعْتُ حَفْصَ بْنَ عَمَرَ يَقُولُ: حَدَّثَنَا أَبُو هِلَالٍ: حَدَّثَنَا مُحَمَّدٌ عَنْ

Mālik, who said: "It used to be said: 'No town-dweller should sell for a Bedouin' and this is a comprehensive phrase. He should not sell anything for him or buy anything for him."

أَنَّسُ بْنُ مَالِكٍ قَالَ: كَانَ يُقَالُ: لَا يَبِيعُ حَاضِرٌ لِبَادٍ، وَهِيَ كَلِمَةٌ جَامِعَةٌ لَا يَبِيعُ لَهُ شَيْئًا وَلَا يَبْتَاعُ لَهُ شَيْئًا.

تخریج: [صحيح] أخرجه النسائي، البيوع، باب بيع الحاضر للبادي، ح: ٤٤٩٧ من حديث يونس بن عبيد به ورواه البخاري، ح: ٢١٦١ ومسلم، ح: ١٥٢٣ من حديث أنس به.

Comments:

The reasoning behind these *Ahādīth* is similar to that which preceded regarding the prohibition of meeting the caravans.

3441. It was narrated from Sālim Al-Makkī that a Bedouin told him that he brought a milch-camel of his at the time of the Messenger of Allāh ﷺ, and stayed with Ṭalḥah bin 'Ubaidullāh. He said: "The Prophet ﷺ forbade a town-dweller to sell for a Bedouin, so go to the marketplace and see who wants to buy from you, then consult with me, and I will tell you whether to go ahead or not." (*Ḍaḥīf*)

٣٤٤١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ سَالِمِ الْمَكِّيِّ أَنَّ أَعْرَابِيًّا حَدَّثَهُ: أَنَّهُ قَدِمَ بِحَلْوِيَّةٍ لَهُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَتَزَلَّ عَلَى طَلْحَةَ بْنِ عَبْدِ اللَّهِ فَقَالَ: إِنَّ النَّبِيَّ ﷺ نَهَى أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ وَلَكِنْ أَذْهَبَ إِلَى السُّوقِ فَانظُرْ مَنْ يُبَايِعُكَ فَشَاوِرْنِي حَتَّى أَمُرَكَ وَأُنْهَاكَ.

تخریج: [إسناده ضعيف] أخرجه أبو يعلى الموصلي في مسنده، ح: ٦٤٣ من حديث حماد بن سلمة به، * ابن إسحاق عن عن وللحديث علة عند البزار في البحر الزخار: ١٦٩/٣، ١٧٠.

3442. It was narrated from Abū Az-Zubair, from Jābir who said: "The Messenger of Allāh ﷺ said: 'No town-dweller should sell for a Bedouin. Let the people be, so that Allāh will provide for them by means of one another.'" (*Ṣaḥīh*)

٣٤٤٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَبِيعُ حَاضِرٌ لِبَادٍ، وَذَرُوا النَّاسَ يَرْزُقُوا اللَّهَ بَعْضُهُمْ مِنْ بَعْضٍ».

تخریج: أخرجه مسلم، البيوع، باب تحريم بيع الحاضر للبادي، ح: ١٥٢٢ من حديث زهير ابن معاوية به.

Chapter 46. One Who Buys An Animal Whose Udders Have Been Tied Up^[1]

3443. It was narrated from Al-A'raj, from Abū Hurairah that the Messenger of Allāh ﷺ said: "Do not go out to intercept the caravans who have come to sell, and do not undersell one another, and do not tie up the udders of camels and sheep. Whoever buys an animal after that, he has the choice between two options after milking it. If he is pleased with it, he may keep it, and if he is not pleased with it, he may return it along with a *Ṣā'* of dates." (*Ṣaḥīḥ*)

تخریج: أخرجه البخاري، البيوع، باب النهي للبائع أن لا يحفل الإبل والبقر... إلخ، ح: ٢١٥٠ ومسلم، البيوع، باب تحريم بيع الرجل على بيع أخيه... إلخ، ح: ١١/١٥١٥ من حديث مالك به، وهو في الموطأ (يحيى): ٦٨٣/٢، ٦٨٤.

3444. It was narrated from Muḥammad bin Sīrīn, from Abū Hurairah that the Prophet ﷺ said: "Whoever buys a sheep whose udder has been tied up has the choice for three days: If he wishes he may return it along with a *Ṣā'* of food, not wheat." (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، البيوع، باب حكم بيع المصرة، ح: ١٥٢٤ من حديث أيوب السخيتاني عن محمد ابن سيرين به.

3445. Thābit, the freed slave of 'Abdur-Raḥmān bin Zaid, narrated that he heard Abū Hurairah say: "The Messenger of Allāh ﷺ said:

(المعجم ٤٦) - بَابُ مَنْ اشْتَرَى مُصْرَاءَ
فَكَرِهَهَا (التحفة ٤٨)

٣٤٤٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَلْقُوا الرُّكْبَانَ لِلْبَيْعِ، وَلَا يَبِيعَ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَلَا تُصَرُّوا الْإِبِلَ وَالْعَنَمَ، فَمَنْ ابْتَاعَهَا بَعْدَ ذَلِكَ فَهُوَ بِخَيْرِ النَّظَرَيْنِ بَعْدَ أَنْ يَخْلُبَهَا فَإِنْ رَضِيَهَا أَمْسَكَهَا وَإِنْ سَخِطَهَا رَدَّهَا وَصَاعًا مِنْ تَمْرٍ».

٣٤٤٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ أَيُّوبَ وَهَشَامَ وَحَبِيبٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ اشْتَرَى شَاءَ مُصْرَاءَ فَهُوَ بِالْخِيَارِ ثَلَاثَةَ أَيَّامٍ، إِنْ شَاءَ رَدَّهَا وَصَاعًا مِنْ طَعَامٍ لَا سَمْرَاءَ».

٣٤٤٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَخْلَدٍ التَّمِيمِيُّ: حَدَّثَنَا الْمَكِّيُّ يَعْنِي ابْنَ إِبْرَاهِيمَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي زَيْدٌ أَنَّ ثَابِتًا

[1] *Muṣarrāh* the animal whose udders have been tied up to make it appear that it produces more milk.

‘Whoever buys a sheep whose udder has been tied up, he may milk it. If he is pleased with it, he may keep it, and if he is displeased with it, then a *Ṣā‘* of dates is due in return for its milk.’” (*Ṣaḥīḥ*)

مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ اشْتَرَى غَنَمًا مُصْرَاةً اِخْتَلَبَهَا، فَإِنْ رَضِيَهَا أَمْسَكَهَا وَإِنْ سَخَطَهَا فَفِي حَلْبَتِهَا صَاعٌ مِنْ تَمْرٍ».

تخریج: أخرجه البخاري، البيوع، باب إن شاء رد المصرة وفي حلبتها صاع من تمر، ح: ٢١٥١ من حديث مكّي بن إبراهيم به.

3446. It was narrated from ‘Abdullāh bin ‘Umar, who said: “The Messenger of Allāh ﷺ said: ‘Whoever buys a sheep whose udders have been tied up, he has the choice for three days. But if he returns it, he should return it with wheat equal to or twice the value of its milk.’” (*Da‘īf*)

٣٤٤٦ - حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا عَبْدُ الْوَّاحِدِ: حَدَّثَنَا صَدَقَةُ بْنُ سَعِيدٍ عَنْ جُمَيْعِ بْنِ عُمَيْرِ التَّمِيمِيِّ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ ابْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ ابْتِاعَ مُحْفَلَةً فَهُوَ بِالْخِيَارِ ثَلَاثَةَ أَيَّامٍ فَإِنْ رَدَّهَا رَدَّ مَعَهَا مِثْلَ أَوْ مِثْلَيْنِ لَبَيْهَا قَمَحًا».

تخریج: [إسناده ضعيف] أخرجه ابن ماجه، التجارات، باب بيع المصرة، ح: ٢٢٤٠ من حديث عبدالواحد به * صدقة بن سعيد وجميع: ضعيفان ضعفهما الجمهور.

Chapter 47. Regarding The Prohibition Of Hoarding

(المعجم ٤٧) بَابُ: فِي النَّهْيِ عَنِ الْحُكْرَةِ (التحفة ٤٩)

3447. It was narrated from Muḥammad bin ‘Amr bin ‘Aṭā’, from Sa‘eed bin Al-Musayyab, from Ma‘mar bin Abī Ma‘mar, one of Banū ‘Adiyy bin Ka‘b, who said: “The Messenger of Allāh ﷺ said: ‘No one hoards but (is) a sinner.’” I said to Sa‘eed: “You hoard.” He said: “And Ma‘mar used to hoard.” (*Ṣaḥīḥ*)
Abū Dāwud said: I asked Aḥmad: “What is (the prohibited type of) hoarding?” He said: “(Hoarding) things that are essential to people’s survival.”

٣٤٤٧ - حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةٍ: حَدَّثَنَا خَالِدٌ عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ مَعْمَرِ بْنِ أَبِي مَعْمَرٍ أَحَدِ بَنِي عَدِيٍّ بْنِ كَعْبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَحْتَكِرُ إِلَّا خَاطِئٌ»، فَقُلْتُ لِسَعِيدٍ: فَإِنَّكَ تَحْتَكِرُ، قَالَ: وَمَعْمَرٌ كَانَ يَحْتَكِرُ.
قَالَ أَبُو دَاوُدَ: سَأَلْتُ أَحْمَدَ: مَا الْحُكْرَةُ؟
قَالَ: مَا فِيهِ عَيْشُ النَّاسِ.

Abū Dāwud said: Al-Awzā'ī said: "The hoarder is the one who frequents the market and buys food that people need, for the purpose of hoarding."

قَالَ أَبُو دَاوُدَ: قَالَ الْأَوْزَاعِيُّ: الْمُحْتَكِرُ مَنْ يَعْتَرِضُ السُّوقَ.

تخریج: أخرجه مسلم، المساقاة، باب تحريم الاحتكار في الأقوات، ح: ١٦٠٥ من حديث خالد به.

3448. It was narrated from Hammām, from Qatādah, who said: "There is no hoarding with regard to dried dates." (*Da'if*)

٣٤٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ قِيَّاصٍ: حَدَّثَنَا أَبِي؛ ح: وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ الْقِيَّاصِ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ قَالَ: لَيْسَ فِي التَّمْرِ حُكْرَةٌ.

Ibn Al-Muthanna (one of the narrators) said: "He said: 'From Al-Ḥasan.' We said to him: 'Do not say: "From Al-Ḥasan.'"

قال ابن المثنى: قال عن الحسن، فقلنا له: لا تقل عن الحسن.

Abū Dāwud said: This *Hadīth* is false in our view.

قَالَ أَبُو دَاوُدَ: هَذَا الْحَدِيثُ عِنْدَنَا بَاطِلٌ. قَالَ أَبُو دَاوُدَ: وَكَانَ سَعِيدُ بْنُ الْمُسَيَّبِ يَحْتَكِرُ النَّوَى وَالْخَبْطَ وَالْبُرَّ.

Abū Dāwud said: Sa'eed bin Al-Musayyab used to hoard dates, fodder and seeds.

قَالَ أَبُو دَاوُدَ: سَمِعْتُ أَحْمَدَ بْنَ يُونُسَ قَالَ: سَأَلْتُ سُفْيَانَ عَنْ كَبْسِ الْأَقْتِ قَالَ: كَانُوا يَكْرَهُونَ الْحُكْرَةَ، وَسَأَلْتُ أَبَا بَكْرٍ بْنَ الْعِيَّاشِ فَقَالَ: اكْبِسْهُ.

Abū Dāwud said: I heard Aḥmad bin Yūnus say: "I asked Sufyān about hoarding fresh fodder. He said: 'They regarded hoarding as disliked.' I asked Abū Bakr bin Al-'Ayyāsh and he said: 'Hoard it.'"

تخریج: [إسناده ضعيف] انفرد به أبو داود * يحيى بن قياض: لين الحديث (تقريب).

Comments:

It is not allowed to hoard goods that people need to purchase, while it is lawful to keep goods for one's personal needs.

Chapter 48. Regarding Breaking Dirhams

(المعجم ٤٨) بَابُ: فِي كَسْرِ الدَّرَاهِمِ (التحفة ٥٠)

3449. It was narrated from 'Alqamah bin 'Abdullāh that his father said: "The Messenger of

٣٤٤٩ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: أَخْبَرَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ قُضَاءٍ يُحَدِّثُ

Allāh ﷺ forbade breaking the coins that are in circulation among the Muslims, unless there is a problem with it.”^[1] (*Da'if*)

عَنْ أَبِيهِ عَنْ عَلْقَمَةَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ تُكْسَرَ سِكَتُهُ الْمُسْلِمِينَ الْجَائِزَةُ بَيْنَهُمْ إِلَّا مِنْ بَأْسٍ.

تخریج: [إسناده ضعيف] أخرجه ابن ماجه، التجارات، باب النهي عن كسر الدراهم والدينار، ح: ٢٢٦٣ من حديث المعتمر به وهو في مسند أحمد: ٤١٩/٣ * محمد بن فضاء: ضعيف، وأبو: مجهول.

Chapter 49. Regarding Fixing Prices

(المعجم ٤٩) بَابُ فِي التَّسْعِيرِ

(التحفة ٥١)

3450. It was narrated from Abū Hurairah that a man came and said: “O Messenger of Allāh, fix the prices.” He said: “No, rather I shall supplicate, asking Allāh (for ample provision).” Then a man came and said: “O Messenger of Allāh, fix the prices.” He said: “Rather, (it is) Allāh (who) lowers and raises, but I hope that I shall meet Allāh with no claim of injustice against me.” (*Sahih*)

٣٤٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عُمَانَ الدَّمَشْقِيُّ: أَنَّ سُلَيْمَانَ بْنَ بِلَالٍ حَدَّثَهُمْ قَالَ: حَدَّثَنِي الْعَلَاءُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَجُلًا جَاءَ فَقَالَ: يَا رَسُولَ اللَّهِ! سَعِّرْ، فَقَالَ: «بَلِّ أَدْعُو»، ثُمَّ جَاءَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! سَعِّرْ، فَقَالَ: «بَلِّ اللَّهُ يَخْفِضُ وَيَرْفَعُ، وَإِنِّي لَأَرْجُو أَنْ أَلْقَى اللَّهَ وَلَيْسَ لِأَحَدٍ عِنْدِي مَظْلَمَةٌ».

تخریج: [إسناده صحيح] أخرجه أحمد: ٣٢٧/٢ من حديث سليمان بن بلال به.

3451. It was narrated that Anas bin Mālik said: “The people said: ‘O Messenger of Allāh, prices have become too high; fix the prices for us.’ The Messenger of Allāh ﷺ said: ‘Allāh is the One Who decrees prices, Who takes and gives, and He is the Provider. I hope that I will meet Allāh with no one among you making any claim against me concerning issues of blood or wealth.’” (*Sahih*)

٣٤٥١ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ: أَخْبَرَنَا ثَابِتٌ عَنْ أَنَسِ بْنِ مَالِكٍ، وَقَتَادَةَ وَحُمَيْدٌ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ النَّاسُ: يَا رَسُولَ اللَّهِ! غَلَا السَّعْرُ فَسَعِّرْ لَنَا. قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ هُوَ الْمُسَعِّرُ الْقَابِضُ الْبَاسِطُ الرَّازِقُ، وَإِنِّي لَأَرْجُو أَنْ أَلْقَى اللَّهَ وَلَيْسَ أَحَدٌ مِنْكُمْ يُظَالِمُنِي بِمَظْلَمَةٍ فِي دَمٍ وَلَا مَالٍ».

[1] Meaning, forged coins, for example.

تخريج: [إسناده صحيح] أخرجه الترمذي، البيهقي، باب ما جاء في التسعير، ح: ١٣١٤ وابن ماجه، ح: ٢٢٠٠ من حديث حماد بن سلمة به، وقال الترمذي: "حسن صحيح".

Chapter 50. Regarding The Prohibition Of Deception

(المعجم ٥٠) بَابُ: فِي النَّهْيِ عَنِ
الْغُشِّ (التحفة ٥٢)

3452. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ passed by a man who was selling food and he asked him how he was selling, and he told him. Revelation came to him telling him to put his hand in it (the pile of merchandise), so he put his hand in it, and found that it was wet. The Messenger of Allāh ﷺ said: ‘He who cheats, is not one of us.’”

٣٤٥٢ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِرَجُلٍ يَبِيعُ طَعَامًا فَسَأَلَهُ: كَيْفَ تَبِيعُ، فَأَخْبَرَهُ، فَأَوْجِي إِلَيْهِ أَنْ أَدْخَلَ يَدَكَ فِيهِ، فَأَدْخَلَ يَدَهُ فِيهِ فَإِذَا هُوَ مَبْلُورٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَّا مَنْ غَشَّ».

(*Sahih*)

تخريج: [إسناده صحيح] أخرجه ابن ماجه، التجارات، باب النهي عن الغش، ح: ٢٢٢٤ من حديث سفيان بن عيينة به، وهو في مسند أحمد: ٢/٢٤٢ وصححه الحاكم على شرط مسلم: ٨/٢، ٩، ووافقه الذهبي وأصله عند مسلم، ح: ١٠٢.

3453. It was narrated that Yahyā said: “Sufyān disliked the phrase ‘he is not one of us’ being interpreted as, ‘he is not like us.’”

٣٤٥٣ - حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ عَنِ عَلِيٍّ، عَنْ يَحْيَى قَالَ: كَانَ سُفْيَانُ يَكْرَهُ هَذَا التَّفْسِيرَ لَيْسَ مِنَّا: لَيْسَ مِثْلَنَا.

(*Sahih*)

تخريج: [إسناده صحيح] انفرد به أبو داود

Comments:

“He is not one of us” and “He is not like us” indicates that he has done something unlawful, as Allāh mentioned in the story of Ibrāhīm, peace be upon him, that he said: But whoever follows me, then he is verily of me. And whoever disobeys me, still You are indeed Oft-Forgiving, Most Merciful. (Ibrāhīm 14:36) Sufyān bin ‘Uyainah disliked that it be explained in a way that minimized its gravity.

Chapter 51. Regarding The Option Of Both Parties (To Annul A Deal)

(المعجم ٥١) بَابُ: فِي خِيَارِ
الْمُتَبَايِعِينَ (التحفة ٥٣)

3454. It was narrated from Mālik,

٣٤٥٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنِ

from Nāfi', from 'Abdullāh bin 'Umar that the Messenger of Allāh ﷺ said: "The two parties to a transaction each have the option so long as they have not separated, except for a transaction in which it is stipulated that they have the choice." (*Ṣaḥīḥ*)

تخریج: أخرجه البخاري، البيوع، باب: البيعان بالخيار ما لم يتفرقا، ح: ٢١١١ ومسلم، البيوع، باب ثبوت خيار المجلس للمتبايعين، ح: ١٥٣١ من حديث مالك به، وهو في الموطأ (يحيى): ٦٧١/٢.

3455. It was narrated from Hammād, from Ayyūb, from Nāfi', from Ibn 'Umar, from the Prophet ﷺ. He said: "...Or one of them says to his companion: 'Choose.'" (*Ṣaḥīḥ*)

تخریج: أخرجه البخاري، البيوع، باب: إذا لم يوقت الخيار، هل يجوز البيع؟ ح: ٢١٠٩ ومسلم، البيوع، باب ثبوت خيار المجلس للمتبايعين، ح: ١٥٣١ من حديث حماد بن زيد عن أيوب السخيتاني به * حماد هذا هو ابن سلمة.

3456. It was narrated from 'Amr bin Shu'aib, from his father, from 'Abdullāh bin 'Amr bin Al-Ās, that the Messenger of Allāh ﷺ said: "The two parties to a transaction have the choice so long as they have not separated, except for a transaction in which it is stipulated that they have the choice, and it is not permissible for one to leave his companion for fear that he may ask for it to be cancelled." (*Ḥasan*)

تخریج: [حسن] أخرجه الترمذي، البيوع، باب ما جاء: البيعان بالخيار ما لم يتفرقا، ح: ١٢٤٧ والنسائي، ح: ٤٤٨٨ كلاهما عن قتبية به، وقال الترمذي: "حسن" وصححه ابن الجارود، ح: ٦٢٠ * ابن عجلان تابعه بكبير بن عبد الله بن الأشج عند الدارقطني: ٥٠/٣ وذكر السماع المسلسل.

3457. It was narrated from

مَالِكٍ، عن نافع، عن عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمُتَبَايِعَانِ كُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ عَلَى صَاحِبِهِ مَا لَمْ يَفْتَرِقَا إِلَّا بَيْعَ الْخِيَارِ»

٣٤٥٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمَعْنَاهُ قَالَ: «أَوْ يَقُولُ أَحَدُهُمَا لِصَاحِبِهِ اخْتَرْ».

٣٤٥٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ عَجْلَانَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمُتَبَايِعَانِ بِالْخِيَارِ مَا لَمْ يَفْتَرِقَا إِلَّا أَنْ تَكُونَ صَفْقَةُ خِيَارٍ، وَلَا يَجِلُّ لَهُ أَنْ يَفَارِقَ صَاحِبَهُ خَشْيَةً أَنْ يَسْتَقِيلَهُ».

٣٤٥٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَادٌ عَنْ

Ḥammaḍ, from Jamīl bin Murrah, from Ibn Al-Waḍī', who said: "We went out on a campaign and stopped to camp. A companion of ours sold a horse for a slave, then they (the two parties to the transaction) remained for the rest of that day and night, and when the time to depart came the following morning, he went to saddle his horse and he regretted it. He went to the man and asked him to annul (the transaction), but the man refused to give the horse to him. He said: 'Abū Barzah, the Companion of the Prophet ﷺ, will (arbitrate) between you and I.' They went to Abū Barzah in some corner of the camp, and told him this story. He said: 'Will you agree to let me judge between you based on the judgment of the Messenger of Allāh ﷺ?' The Messenger of Allāh ﷺ said: 'The two parties to a transaction have the option so long as they have not parted.'" (*Ṣaḥīḥ*)

Hishām bin Ḥassān said: "Jamīl narrated that he said: 'I do not think that you two have parted.'"

جَمِيلُ بْنُ مُرَّةَ، عَنْ أَبِي الْوَضِيِّ قَالَ: غَزَوْنَا غَزْوَةً لَنَا فَتَرَكْنَا مَنْزِلًا فَبَاعَ صَاحِبٌ لَنَا فَرَسًا بِعُلاَمٍ، ثُمَّ أَقَامَا بَقِيَّةَ يَوْمِهِمَا وَلَيْلَتَيْهِمَا، فَلَمَّا أَصْبَحْنَا مِنَ الْعَدِ حَضَرَ الرَّجُلُ قَامَ إِلَى فَرَسِهِ يُسْرِجُهُ فَتَدِمَ فَأَتَى الرَّجُلَ وَأَخَذَهُ بِالْبَيْعِ فَأَبَى الرَّجُلُ أَنْ يَدْفَعَهُ إِلَيْهِ، فَقَالَ بَيْنِي وَبَيْنَكَ أَبُو بَرَزَةَ صَاحِبُ النَّبِيِّ ﷺ فَأَتَانَا أَبُو بَرَزَةَ فِي نَاحِيَةِ الْعُسْكَرِ فَقَالَ لَهُ هَذِهِ الْقِصَّةُ، فَقَالَ: أَتُرْضَيَانِ أَنْ أَقْضِيَ بَيْنَكُمَا بِقِضَاءِ رَسُولِ اللَّهِ ﷺ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا».

قَالَ هِشَامُ بْنُ حَسَّانٍ: حَدَّثَ جَمِيلٌ أَنَّهُ قَالَ: مَا أَرَاكُمَا افْتَرَقْتُمَا.

تخريج: [إسناده صحيح] أخرجه ابن ماجه، التجارات، باب البيعان بالخيار ما لم يتفرقا، ح: ٢١٨٢ من حديث حماد بن زيد به، و صححه ابن الجارود، ح: ٦١٩.

3458. It was narrated that Yahyā bin Ayyūb said: When Abū Zur'ah sold anything to a man, he would give him the option. Then he would say: Give me the option. Then he would say: I heard Abū Hurairah say: "The Messenger of Allāh ﷺ said: 'Two people should

٣٤٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ الْجَرَجَرِيُّ قَالَ: مَرَوَانُ الْفَزَارِيُّ أَخْبَرَنَا عَنْ يَحْيَى بْنِ أَيُّوبَ قَالَ: كَانَ أَبُو زُرْعَةَ إِذَا بَاعَ رَجُلًا خَيْرَهُ قَالَ: ثُمَّ يَقُولُ: خَيْرِنِي فَيَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَفْتَرِقَنَّ ائْتَانِ إِلَّا عَنِ تَرَاضٍ».

only part when they are both pleased (with the deal).” (*Hasan*)

تخريج: [إسناده حسن] أخرجه الترمذي، البيوع، باب ما جاء في خيار المتبايعين، ح: ١٢٤٨ من حديث يحيى بن أيوب به وقال: "غريب".

3459. It was narrated from Ḥakīm bin Ḥizām that the Messenger of Allāh ﷺ said: “The two parties to a transaction have the choice, so long as they have not parted. If they are sincere and explicit, their transaction will be blessed, but if they conceal and lie, the blessing will be erased from their transaction.” (*Sahih*)

Abū Dāwud said: This is how it was narrated by Sa‘eed bin Abī ‘Arūbah and Ḥammād. As for Hammām he said: “until they part or give an option” three times.

٣٤٥٩ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ حَكِيمِ بْنِ حِزَامٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَفْتَرِقَا، فَإِنْ صَدَقَا وَبَيَّنَّا بَوْرِكَ لُهُمَا فِي بَيْعِهِمَا، وَإِنْ كَتَمَا وَكَذَبَا مُحِضَتِ الْبُرْكَهُ مِنْ بَيْعِهِمَا.

قَالَ أَبُو دَاوُدَ: وَكَذَلِكَ رَوَاهُ سَعِيدُ بْنُ أَبِي عَرُوبَةَ وَحَمَّادٌ، وَأَمَّا هَمَّامٌ فَقَالَ: «حَتَّى يَفْتَرِقَا أَوْ يَخْتَارَا» ثَلَاثَ مَرَّاتٍ.

تخريج: أخرجه البخاري، البيوع، باب: إذا بين البيعان ولم يكتما ونصحا، ح: ٢٠٧٩ ومسلم، البيوع، باب الصدق في البيع والبيان، ح: ١٥٣٢ من حديث شعبة به.

Comments:

The summary of these narrations is that both, the seller and the buyer, keep the right of forsaking the deal until they physically part from each other. Termination of conversation on the issue of the deal and talking about other topics does not dictate a completion of the deal. The deal is complete when they separate from each other physically.

Chapter 52. Regarding The Virtue Of Accepting The Cancellation Of A Deal

(المعجم ٥٢) بَابُ: فِي فَضْلِ الْإِقَالَةِ
(التحفة ٥٤)

3460. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Whoever is easy with a Muslim, Allāh will be easy with his sins.’” (*Da‘if*)

٣٤٦٠ - حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ: أَخْبَرَنَا حَفْصٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَقَالَ مُسْلِمًا أَقَالَهُ اللَّهُ عَثْرَتَهُ».

تخريج: [إسناده ضعيف] أخرجه عبد الله بن أحمد ٢/٢٥٢، ح: ٧٤٢٥ عن يحيى بن معين به ورواه ابن ماجه، ح: ٢١٩٩ وصححه ابن حبان، ح: ١١٠٣ والحاكم على شرط الشيخين: ٤٥/٢ ووافقه الذهبي وللحديث شواهد عند ابن حبان، ح: ١١٠٤ وغيره.

Comments:

When the deal is legally complete, then there is no way to compel the seller to take back the goods for a refund. But he is encouraged to take the goods back and return the money to the buyer.

Chapter 53. Regarding One Who Does Two Transactions In One

3461. It was narrated that Abū Hurairah, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ said: "Whoever does two transactions in one will have the lesser of the two or it will be *Ribā*." (*Hasan*)

(المعجم ٥٣) بَابُ: فِيمَنْ بَاعَ بَيْعَتَيْنِ فِي بَيْعَةٍ (التحفة ٥٥)

٣٤٦١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ عَنْ يَحْيَى بْنِ زَكَرِيَّا، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ بَاعَ بَيْعَتَيْنِ فِي بَيْعَةٍ فَلَهُ أَوْكُسُهُمَا أَوْ الرَّبَا».

تخریج: [إسناده حسن] أخرجه البيهقي: ٣٤٣/٥ من حديث أبي داود به، وصححه ابن حبان، ح: ١١١٠ والحاكم على شرط مسلم: ٤٥/٢ ووافقه الذهبي، ورواه الترمذي، ح: ١٢٣١ والنسائي: ٢٩٥/٧، ح: ٤٦٣٦ بلفظ "نهى عن بيعتين في بيعة" وقال الترمذي: "حسن صحيح".

Comments:

Meaning, this is what is understood after parting and payment has not been made as of yet.

Chapter 54. Regarding The Prohibition Of *Al-Ēnah*

3462. It was narrated that Ibn ‘Umar said: "The Messenger of Allāh ﷺ said: 'When you enter into *Ēnah* transactions^[1], take hold of the tails of cattle, and are content with farming, and you forsake *Jihād*, Allāh will cause humiliation to prevail over you and will not withdraw it until you return to your religion.'" (*Da‘īf*)

(المعجم ٥٤) بَابُ: فِي التَّهْيِ عَنِ الْعِيَةِ (التحفة ٥٦)

٣٤٦٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي حَيَوَةُ ابْنُ شُرَيْحٍ؛ ح: وَحَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرِ التَّنِيسِيِّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَحْيَى الْبُرْلُسِيُّ: حَدَّثَنَا حَيَوَةُ بْنُ شُرَيْحٍ عَنْ إِسْحَاقَ أَبِي عَبْدِ الرَّحْمَنِ، قَالَ سُلَيْمَانُ: عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْخُرَّاسَانِيِّ أَنَّ عَطَاءَ الْخُرَّاسَانِيَّ

[1] *Ēnah* transaction means to sell something for a price to be paid at a later date, then to buy it back for a lower price (to be paid immediately); this is a trick used to circumvent the prohibition on lending with interest.

حَدَّثَهُ أَنَّ نَافِعًا حَدَّثَهُ عَنْ ابْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا تَبَايَعْتُمْ بِالْعَيْنَةِ وَأَخَذْتُمْ أَذْنَابَ الْبَقَرِ وَرَضِيْتُمْ بِالزَّرْعِ وَتَرَكَتُمْ الْجِهَادَ، سَلَطَ اللَّهُ عَلَيْكُمْ ذُلًّا لَا يَنْزِعُهُ حَتَّى تَرْجِعُوا إِلَى دِينِكُمْ».

قَالَ أَبُو دَاوُدَ: الْإِخْبَارُ لِجَعْفَرٍ وَهَذَا لَفْظُهُ.

تخريج: [إسناده ضعيف] أخرجه ابن عدي في الكامل: ١٩٩٨/٥ من حديث جعفر بن مسافر به * إسحاق بن أسيد ضعيف على الراجح، وللحديث شواهد ضعيفة.

Chapter 55. Regarding Payment In Advance

(المعجم ٥٥) بَابُ: فِي السَّلْفِ

(التحفة ٥٧)

3463. It was narrated that Ibn ‘Abbās said: “When the Messenger of Allāh ﷺ came to Al-Madinah, they used to pay one or two or three years in advance for dates. The Messenger of Allāh ﷺ said: ‘Whoever pays in advance for dates, let him pay for a specified measure and a specified weight, (to be delivered) at a specified time.’” (Sahih)

٣٤٦٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التَّمِيلِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ، عَنْ أَبِي الْمُنْهَالِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ وَهُمْ يُسَلِفُونَ فِي التَّمْرِ السَّنَةَ وَالسَّنَتَيْنِ وَالثَّلَاثَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَسْلَفَ فِي تَمْرٍ فَلْيُسَلِفْ فِي كَيْلٍ مَعْلُومٍ وَوَزْنٍ مَعْلُومٍ إِلَى أَجَلٍ مَعْلُومٍ».

تخريج: أخرجه البخاري، السلم، باب السلم في وزن معلوم، ح: ٢٢٤٠ ومسلم، المساقاة، باب السلم، ح: ١٦٠٤ من حديث سفیان به.

Comments:

Such deals are allowed with the condition that the kind, measure, and weight be precise and definitely known to both the parties. Without this condition the sale is unlawful.

3464. It was narrated from Muḥammad, or ‘Abdullāh bin Mujālid who said: “‘Abdullāh bin Shaddād, and Abū Burdah differed concerning payment in advance. They sent me to Ibn Abī Awfā to

٣٤٦٤ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، ح: وَحَدَّثَنَا ابْنُ كَثِيرٍ: أَخْبَرَنَا شُعْبَةُ: أَخْبَرَنِي مُحَمَّدٌ أَوْ عَبْدُ اللَّهِ بْنُ مُجَالِدٍ قَالَ: ائْتَلَفَ عَبْدُ اللَّهِ بْنُ شَدَادٍ وَأَبُو بُرْدَةَ فِي

ask him, and he said: ‘We used to pay in advance at the time of the Messenger of Allāh ﷺ, Abū Bakr and ‘Umar, for wheat, barley, dates and grapes.’” Ibn Kathīr added: “To people who did not possess them” – then the two reports concur: “He said: ‘And I asked Ibn Abzā and he said something similar.’” (*Ṣaḥīh*)

تخریج: أخرجه البخاري، السلم، باب السلم في وزن معلوم، ح: ٢٢٤٣ عن حفص بن عمر

به.

3465. It was narrated from Ibn Abi Al-Mujālid. He said: “People who did not possess them (a narration similar to no. 3464).” (*Ṣaḥīh*)

Abū Dāwud said: What is correct is Ibn Abī Al-Mujālid, and Shu‘bah was mistaken in that.^[1]

٣٤٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى وَابْنُ مَهْدِيٍّ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْمُجَالِيدِ، وَقَالَ عَبْدُ الرَّحْمَنِ: عَنْ ابْنِ أَبِي الْمُجَالِيدِ بِهَذَا الْحَدِيثِ قَالَ: عِنْدَ قَوْمٍ مَا هُوَ عِنْدَهُمْ. قَالَ أَبُو دَاوُدَ: وَالصَّوَابُ: ابْنُ أَبِي الْمُجَالِيدِ وَشُعْبَةُ أَخْطَأَ فِيهِ.

تخریج: [صحيح] انظر الحديث السابق.

3466. It was narrated that ‘Abdullāh bin Abī Awfā Al-Aslamī said: “We went on a campaign to Ash-Shām with the Messenger of Allāh ﷺ, and some of the Nabateans of Ash-Shām came to us, and we paid them in advance for wheat and (olive) oil at a specified price for a specified time.” He was asked: “Where did they get that from?” He said: “We did not ask them.” (*Ṣaḥīh*)

٣٤٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى: حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي غَنِيَةَ: حَدَّثَنِي أَبُو إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى الْأَسْلَمِيِّ قَالَ: عَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ الشَّامَ فَكَانَ يَأْتِينَا أَنْبَاطٌ مِنْ أَنْبَاطِ الشَّامِ فَسَلِلْفُهُمْ فِي الْبُرِّ وَالرَّيِّتِ سِعْرًا مَعْلُومًا وَأَجَلًا مَعْلُومًا فَقِيلَ لَهُ: مِمَّنْ لَهُ ذَلِكَ؟ قَالَ: مَا كُنَّا نَسْأَلُهُمْ.

تخریج: [إسناده صحيح] أخرجه الحاكم: ٤٤/٢، ٤٥ من حديث عبد الملك بن أبي غنية به، وصححه ووافقه الذهبي * أبو إسحاق هو سليمان بن أبي سليمان الشيباني.

[1] Meaning, he narrated it “Ibn Mujālid.”

Chapter 56. Regarding Payment In Advance For Specified Crops

3467. It was narrated from Ibn ‘Umar that a man paid another man in advance for (the crops of) some palm trees, but they did not produce anything that year. They referred their dispute to the Prophet ﷺ, and he said: ‘On what basis did you regard his wealth as permissible? Give him back his money.’ Then he said: ‘Do not pay in advance for (the crops of) palm trees until it becomes apparent that the crop is sound.’” (*Da‘if*)

تخریج: [إسناده ضعيف] أخرجه أحمد: ٢٥/٢ من حديث سفيان، وابن ماجه، ح: ٢٢٨٤ من حديث أبي إسحاق السبيعي به * رجل نجراني: مجهول.

Chapter 57. Transfer Of Goods Paid For In Advance

3468. It was narrated that Abū Sa‘eed Al-Khudrī said: “The Messenger of Allāh ﷺ said: ‘Whoever pays in advance for something, he should not exchange it with someone else.’”^[1] (*Da‘if*)

تخریج: [إسناده ضعيف] أخرجه ابن ماجه، التجارات، باب من أسلم في شيء فلا يصرفه إلى غيره، ح: ٢٢٨٣ من حديث أبي بدر به * عطية بن سعد: ضعيف تقدم، ح: ٤٥٢.

Chapter 58. Cancelling The Deal In The Event Of Blight

3469. It was narrated from Abū Sa‘eed Al-Khudrī that he said: “At

(المعجم ٥٦) **بَابُ: فِي السَّلْمِ فِي ثَمَرَةٍ بِعَيْنِهَا** (التحفة ٥٨)

٣٤٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ رَجُلٍ نَجْرَانِيٍّ، عَنْ ابْنِ عُمَرَ: أَنَّ رَجُلًا أَسْلَفَ رَجُلًا فِي تَحْلٍ فَلَمْ تُخْرَجْ تِلْكَ السَّنَةَ شَيْئًا فَاحْتَصَمَا إِلَى النَّبِيِّ ﷺ فَقَالَ: «بِمَا تَسْلُجُلُ مَالَهُ أُزْدُدُ عَلَيْهِ مَالَهُ»، ثُمَّ قَالَ: «لَا تُسْلِفُوا فِي التَّحْلِ حَتَّى يَبْدُوَ صَلَاحُهُ».

(المعجم ٥٧) **بَابُ السَّلْفِ يُحَوَّلُ** (التحفة ٥٩)

٣٤٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى: حَدَّثَنَا أَبُو بَدْرِ عَنْ زِيَادِ بْنِ حَيْثَمَةَ، عَنْ سَعْدِ يَعْنِي الطَّائِيَّ، عَنْ عَطِيَّةَ بْنِ سَعْدٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَسْلَفَ فِي شَيْءٍ فَلَا يَصْرِفُهُ إِلَى غَيْرِهِ».

(المعجم ٥٨) **بَابُ: فِي وَضْعِ الْجَائِحَةِ** (التحفة ٦٠)

٣٤٦٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا

[1] Meaning sell or trade it, or give it to someone else before taking possession of it.

the time of the Messenger of Allāh ﷺ, blight affected the crops that a man had bought, and he incurred a lot of debt. The Messenger of Allāh ﷺ said: 'Give him charity.' So the people gave him charity, but it was not enough to pay off his debts. The Messenger of Allāh said (to the creditors): "Take what you find, and you will have no more than that." (*Ṣaḥīḥ*)

اللَّيْثُ عَنْ بُكَيْرٍ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ قَالَ: أُصِيبَ رَجُلٌ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ فِي يَمَارِ ابْتَاعَهَا فَكَثُرَ دَيْنُهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَصَدَّقُوا عَلَيْهِ»، فَتَصَدَّقَ النَّاسُ عَلَيْهِ، فَلَمْ يَبْلُغْ ذَلِكَ وَفَاءَ دَيْنِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «خُذُوا مَا وَجَدْتُمْ وَلَيْسَ لَكُمْ إِلَّا ذَلِكَ».

تخریج: أخرجه مسلم، المساقاة، باب استحباب الوضع في الدين، ح: ١٥٥٦ عن قتيبة به.

3470. It was narrated from Abū Az-Zubair Al-Makkī, who narrated from Jābir bin ‘Abdullāh, that the Messenger of Allāh ﷺ said: "If you sell dates to your brother, then they become affected by blight, it is not permissible for you to take anything from him. On what basis would you take your brother's wealth unlawfully?" (*Ṣaḥīḥ*)

٣٤٧٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ وَأَحْمَدُ بْنُ سَعِيدِ الْهَمْدَانِيُّ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي ابْنُ جُرَيْجٍ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرٍ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ ابْنِ جُرَيْجٍ الْمَعْنَى أَنَّ أَبَا الزُّبَيْرِ الْمَكِّيَّ، أَخْبَرَهُ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنْ بَعْتَ مِنْ أَخِيكَ تَمْرًا فَأَصَابَتْهَا جَائِحَةٌ فَلَا يَجِلُّ لَكَ أَنْ تَأْخُذَ مِنْهُ شَيْئًا، بِمَ تَأْخُذُ مَالَ أَخِيكَ بِغَيْرِ حَقٍّ».

تخریج: أخرجه مسلم، المساقاة، باب وضع الجوائح، ح: ١٥٥٤ من حديث ابن وهب به.

Chapter 59. Regarding The Explanation Of Blight

3471. It was narrated that ‘Aṭā’ said: "Blight refers to any overwhelming force that causes damage, such as rain, hail, locusts, wind or fire." (*Ḥasan*)

(المعجم ٥٩) بَابُ: فِي تَفْسِيرِ الْجَائِحَةِ
(التحفة ٦١)

٣٤٧١ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عُثْمَانُ ابْنُ الْحَكَمِ عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: الْجَوَائِحُ كُلُّ ظَاهِرٍ مُفْسِدٍ مِنْ مَطَرٍ أَوْ بَرَدٍ أَوْ جَرَادٍ أَوْ رِيحٍ أَوْ حَرِيقٍ.

تخریج: [إسناده حسن] انفرد به أبو داود.

3472. It was narrated from Yahyā bin Sa'eed that he said: "There is no blight (that dictates waiving deals) if it is less than one-third of the capital (the harvest)." Yahyā said: "That is the established practice of the Muslims." (*Hasan*)

٣٤٧٢ - حَدَّثَنَا سُليْمَانُ بْنُ دَاوُدَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عُثْمَانُ بْنُ الْحَكَمِ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ قَالَ: لَا جَائِحَةٌ فِيمَا أُصِيبَ دُونَ ثُلُثِ رَأْسِ الْمَالِ. قَالَ يَحْيَى: وَذَلِكَ فِي سُنَّةِ الْمُسْلِمِينَ.

تخريج: [إسناده حسن].

Chapter 60. Regarding Withholding Water

(المعجم ٦٠) بَابُ: فِي مَنَعِ الْمَاءِ
(التحفة ٦٢)

3473. It was narrated from Jarir, from Al-A'mash, from Abū Šālih, from Abū Hurairah who said: "The Messenger of Allāh ﷺ said: 'Surplus water should not be withheld with the aim of preventing shepherds from grazing their animals (around the well).'" (*Sahīh*)

٣٤٧٣ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُمْنَعُ فَضْلُ الْمَاءِ لِيُمنَعَ بِهِ الْكَلْبُ».

تخريج: رواه البخاري، ح: ٢٣٥٣ ومسلم، ح: ١٥٦٦ من حديث الأعرج عن أبي هريرة به.

3474. It was narrated from Wakī' (he said): "Al-A'mash narrated to us, from Abū Šālih, from Abū Hurairah who said: "The Messenger of Allāh ﷺ said: 'There are three to whom Allāh will not speak on the Day of Resurrection: A man who has surplus water, and he withholds it from a wayfarer, a man who swears – meaning falsely – in order to sell his goods after *ʿAshr*, and a man who swears allegiance to a ruler and if he gives him something he remains loyal but if he does not give him anything, he does not remain loyal to him.'" (*Sahīh*)

٣٤٧٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ: رَجُلٌ مَنَعَ ابْنَ السَّبِيلِ فَضْلَ مَاءٍ عِنْدَهُ، وَرَجُلٌ حَلَفَ عَلَى سِلْعَةٍ بَعْدَ الْعَصْرِ - يَعْنِي كَاذِبًا - وَرَجُلٌ بَايَعَ إِمَامًا، فَإِنْ أَعْطَاهُ وَفَى لَهُ، وَإِنْ لَمْ يُعْطِهِ لَمْ يَبِ لَهُ».

تخريج: أخرجه البخاري، الشهادات، باب اليمين بعد العصر، ح: ٢٦٧٢ ومسلم، الإيمان، باب بيان غلظ تحريم إسبال الإزار والمن بالعطية . . . إلخ، ح: ١٠٨ من حديث الأعمش به.

Comments:

Swearing (by the seller) may persuade the buyer to purchase the goods, but he will be deprived of Allāh's blessings (*Al-Bukhārī* no. 2087 and *Muslim* 4125).

3475. (There is another chain) from Jarīr, from Al-A'mash, with his chain and its meaning (similar to no. 3474), he said: "...nor purify them, and theirs will be a painful torment." And he ﷺ said concerning the (swearing when selling) goods (he says): "By Allāh I was offered such and such for them," and the other man believes him and takes them." (*Sahih*)

٣٤٧٥ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: أَخْبَرَنَا جَرِيرٌ عَنِ الْأَعْمَشِ بِإِسْنَادِهِ وَمَعْنَاهُ قَالَ: «وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ» وَقَالَ فِي السَّلْعَةِ: «إِنَّ اللَّهَ لَقَدْ أُعْطِيَ بِهَا كَذَا وَكَذَا فَصَدَّقَهُ الْآخَرُ وَأَخَذَهَا».

تخريج: [صحيح] من حديث جرير به، انظر الحديث السابق.

3476. It was narrated that a woman called Buhaisah said: "My father asked permission to enter upon the Prophet ﷺ, and (when he was allowed permission), he lifted his shirt and began to kiss and embrace him (the Prophet ﷺ). Then he said to him: 'O Prophet of Allāh! What is the thing that is it not permissible to withhold?' He said: 'Water.' He said: 'O Prophet of Allāh! What is the thing that is it not permissible to withhold?' He said: 'Salt.' He said: 'O Prophet of Allāh! What is the thing that is it not permissible to withhold?' He said: 'Doing good is better for you.'" (*Da'if*)

٣٤٧٦ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا كَهْمَسٌ عَنْ سَيَّارِ بْنِ مَنْظُورٍ رَجُلٍ مِنْ بَنِي فَرَاةَ، عَنْ أَبِيهِ، عَنْ امْرَأَةٍ يُقَالُ لَهَا بُهَيْسَةُ عَنْ أَبِيهَا قَالَتْ: اسْتَأْذَنَ أَبِي النَّبِيِّ ﷺ، فَدَخَلَ بَيْنَهُ وَبَيْنَ قَمِيصِهِ، فَجَعَلَ يَقْبَلُ وَيَلْتَزِمُ، ثُمَّ قَالَ: يَا نَبِيَّ اللَّهِ! مَا الشَّيْءُ الَّذِي لَا يَحِلُّ مَنَعُهُ؟ قَالَ: «الْمَاءُ». قَالَ: يَا نَبِيَّ اللَّهِ! مَا الشَّيْءُ الَّذِي لَا يَحِلُّ مَنَعُهُ؟ قَالَ: «الْمِلْحُ». قَالَ: يَا نَبِيَّ اللَّهِ! مَا الشَّيْءُ الَّذِي لَا يَحِلُّ مَنَعُهُ؟ قَالَ: «إِنَّ تَفْعَلَ الْخَيْرَ خَيْرٌ لَكَ».

تخريج: [ضعيف] تقدم، ح: ١٦٦٩.

3477. Abū Khidāsh narrated, and this is the version of 'Alī,^[1] that a

٣٤٧٧ - حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ

[1] That is, one of the two *Shaiḥhs* that Abū Dāwud heard the narration from.

Muhājir man who was one of the Companions of the Prophet ﷺ said: "I went out on campaign with the Prophet ﷺ three times, and I heard him say: 'The Muslims are partners in three things: Water, wild plants, and fire.'" (*Sahīh*)

اللُّؤْلُؤِيُّ: حَدَّثَنَا حَرِيزُ بْنُ عُمَانَ عَنْ جَبَانَ
ابن زَيْدِ الشَّرْعِيِّ، عن رَجُلٍ مِنْ قُرَيْشٍ؛ ح:
وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ:
حَدَّثَنَا حَرِيزُ بْنُ عُمَانَ: حَدَّثَنَا أَبُو خِدَاشٍ
وَهَذَا لَفْظُ عَلِيِّ: عن رَجُلٍ مِنَ الْمُهَاجِرِينَ
مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: غَزَوْتُ مَعَ
النَّبِيِّ ﷺ ثَلَاثًا أَسْمَعُهُ يَقُولُ: «الْمُسْلِمُونَ
شُرَكَاءُ فِي ثَلَاثٍ: فِي الْمَاءِ وَالْكَوْثِ
وَالنَّارِ».

تخریج: [إسناده صحيح] أخرجه البيهقي ١٥٠/٦ من حديث أبي داود به ورواه أحمد: ٥/

٣٦٤.

Comments:

Meaning water, grass, wild herbs, etc., in natural areas. Similarly one should not prevent anyone from taking a burning coal from one's fire.

Chapter 61. Regarding Selling Surplus Water

(المعجم ٦١) بَابُ: فِي بَيْعِ فَضْلِ الْمَاءِ
(التحفة ٦٣)

3478. It was narrated from Iyās bin 'Abd that the Messenger of Allāh ﷺ forbade selling surplus water. (*Sahīh*)

٣٤٧٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ
النُّفَيْلِيُّ: حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ الْعَطَّارُ
عن عَمْرٍو بْنِ دِينَارٍ، عن أَبِي الْمُنْهَالِ، عن
إِيَّاسِ بْنِ عَبْدِ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ
بَيْعِ فَضْلِ الْمَاءِ.

تخریج: [إسناده صحيح] أخرجه الترمذي، البيهقي، باب ما جاء في بيع فضل الماء، ح: ١٢٧١ من حديث داود بن عبد الرحمن به وقال: "حسن صحيح" ورواه النسائي، ح: ٤٦٦٦ وابن ماجه، ح: ٢٤٧٦ وصححه ابن الجارود، ح: ٥٩٤ والحاكم على شرط مسلم: ٢/٤٤، ٦١، ووافقه الذهبي.

Chapter 62. Regarding The Price Of Cats

(المعجم ٦٢) بَابُ: فِي ثَمَنِ السَّنَّوْرِ
(التحفة ٦٤)

3479. It was narrated from Abū Sufyān, from Jābir bin 'Abdullāh

٣٤٧٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى

that the Prophet ﷺ forbade the price of dogs and cats. (*Ṣaḥīḥ*)

الرَّازِيُّ؛ ح: وَحَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ أَبُو تَوْبَةَ وَعَلِيُّ بْنُ بَحْرِ قَالَ: حَدَّثَنَا عَيْسَى: وَقَالَ إِبْرَاهِيمُ: أَخْبَرْنَا عَنْ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ تَمَنِ الْكَلْبِ وَالسُّورِ.

تخريج: [صحيح] أخرجه الترمذي، البيهقي، باب ما جاء في كراهية ثمن الكلب والسنور، ح: ١٢٧٩ عن علي بن بحر به وقال: "في إسناده اضطراب" وصححه ابن الجارود، ح: ٥٨٠ والحاكم على شرط مسلم ٣٤/٢ ووافقه الذهبي، وللحديث شواهد وأصله عند مسلم، ح: ١٥٦٩.

3480. It was narrated from Abū Az-Zubair, from Jābir, that the Prophet ﷺ forbade the price of cats. (*Ṣaḥīḥ*)

٣٤٨٠ - حَدَّثَنَا أَحْمَدُ بْنُ حَبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا عُمَرُ بْنُ زَيْدِ الصَّنَعَانِيِّ أَنَّهُ سَمِعَ أَبَا الزُّبَيْرِ عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ تَمَنِ الْهَرَّةِ.

تخريج: [صحيح] أخرجه الترمذي، البيهقي، باب ما جاء في كراهية ثمن الكلب والسنور، ح: ١٢٨٠ وابن ماجه، ح: ٣٢٥٠ من حديث عبدالرزاق به وهو في مسند أحمد: ٣/٢٩٧ وسنده ضعيف وللحديث شواهد.

Chapter 63. Regarding The Price Of Dogs

(المعجم ٦٣) بَابُ فِي أَثْمَانِ الْكِلَابِ

(التحفة ٦٥)

3481. It was narrated from Abū Mas'ūd that the Prophet ﷺ forbade the price of a dog, the earnings of a *Baghī* (prostitute), and the fee of a fortune-teller.^[1] (*Ṣaḥīḥ*)

٣٤٨١ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي مَسْعُودٍ عَنِ النَّبِيِّ ﷺ: أَنَّهُ نَهَى عَنْ تَمَنِ الْكَلْبِ وَمَهْرِ الْبَغِيِّ وَحُلُوانِ الْكَاهِنِ.

تخريج: [صحيح] تقدم، ح: ٣٤٢٨.

Comments:

Other narrations make an exception for hunting dogs. (See *Sunan Nasā'ī* no. 4672)

3482. It was narrated that 'Abdullāh bin 'Abbās said: "The

٣٤٨٢ - حَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ أَبُو تَوْبَةَ:

[1] This preceded under number 3428.

Messenger of Allāh ﷺ forbade the price of a dog, and if someone comes asking for the price of a dog, fill his palm with dust.” (Sahih)

حَدَّثَنَا عَبْدُ اللَّهِ يَعْنِي ابْنَ عَمْرٍو عَنْ عَبْدِ الْكَرِيمِ، عَنْ قَيْسِ بْنِ حَبْتَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ تَمَنِ الْكَلْبِ وَإِنْ جَاءَ يَطْلُبُ تَمَنَ الْكَلْبِ فَأَمْلَأْ كَفَّهُ تُرَابًا.

تخريج: [إسناده صحيح] أخرجه أحمد: ٢٧٨/١ من حديث عبيد الله بن عمرو به * عبد الكريم هو الجزري.

3483. ‘Awn bin Abī Juḥaifah narrated that his father said: “The Messenger of Allāh ﷺ forbade the price of a dog.” (Sahih)

٣٤٨٣ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي عَوْثُ بْنُ أَبِي جَحِيْفَةَ أَنَّ أَبَاهُ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ تَمَنِ الْكَلْبِ.

تخريج: [إسناده صحيح] وأخرجه أحمد: ٧٨/٣ عن أبي الوليد الطيالسي به، ورواه البخاري، ح: ٢٢٣٨ من حديث شعبة به مطولاً.

3484. ‘Alī bin Rabāḥ Al-Lakhmī narrated that he heard Abū Hurairah say: “The Messenger of Allāh ﷺ said: ‘The price of a dog, the fee of a fortune-teller, and the earnings of a *Baghī* (prostitute) are not permissible.’” (Hasan)

٣٤٨٤ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي مَعْرُوفُ بْنُ سُوَيْدِ الْجُدَامِيِّ، أَنَّ عَلِيَّ بْنَ رَبَاحِ اللَّخْمِيِّ حَدَّثَهُ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَحِلُّ تَمَنُ الْكَلْبِ وَلَا حُلْوَانُ الْكَاهِنِ، وَلَا مَهْرُ الْبَغِيِّ».

تخريج: [إسناده حسن] أخرجه النسائي، الصيد، باب النهي عن تمن الكلب، ح: ٤٢٩٨ من حديث ابن وهب به.

Chapter 64. Regarding The Price Of *Khamr* And Dead Meat

3485. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “Allāh has forbidden *Khamr* and its price, and He has forbidden dead meat and its price, and He has forbidden the pig and its price.” (Sahih)

(المعجم ٦٤) بَابُ: فِي تَمَنِ الْحَمْرِ وَالْمَيْتَةِ (التحفة ٦٦)

٣٤٨٥ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ الْوَهَّابِ بْنِ بَحْتٍ، عَنْ أَبِي الزَّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ

قَالَ: «إِنَّ اللَّهَ حَرَّمَ الْخَمْرَ وَتَمَنَّهَا وَحَرَّمَ الْمَيْتَةَ وَتَمَنَّهَا، وَحَرَّمَ الْخَنْزِيرَ وَتَمَنَّهُ».

تخريج: [إسناده صحيح] أخرجه البيهقي: ١٢/٦ من حديث أبي داود به، وحسنه ابن الملقن في تحفة المحتاج، ح: ١١٧٩ وقال الطبراني في الأوسط، ح: ١١٦ "تفرد به ابن وهب" وهذا لا يضر.

3486. It was narrated from Yazīd bin Abī Ḥabīb, from ‘Aṭā’ bin Abī Rabāḥ, from Jābir bin ‘Abdullāh, that he heard the Messenger of Allāh ﷺ say, during the Year of the Conquest, when he was in Makkah: “Allāh has forbidden the sale of *Khamr*, dead meat, the pig and idols.” It was said: “O Messenger of Allāh, what do you think about the fat of dead animals, with which ships are caulked, skins are greased, and people’s lamps are lit?” He said: “No, it is unlawful (*Harām*).” Then the Messenger of Allāh ﷺ said at that point: “May Allāh fight the Jews, for when Allāh, Exalted is He, forbade the fat (of dead animals) for them, they rendered it, then they sold it and consumed its price.” (*Ṣaḥīḥ*)

٣٤٨٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَطَاءِ بْنِ أَبِي رِيَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ عَامَ الْفَتْحِ وَهُوَ بِمَكَّةَ: «إِنَّ اللَّهَ حَرَّمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ وَالْخَنْزِيرِ وَالْأَصْنَامِ»، فَقِيلَ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ شُحُومَ الْمَيْتَةِ فَإِنَّهُ يُطْلَى بِهَا الشُّفْنُ، وَيُدْهَنُ بِهَا الْجُلُودُ، وَيَسْتَضِيحُ بِهَا النَّاسُ، فَقَالَ: «لَا هُوَ حَرَامٌ»، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ عِنْدَ ذَلِكَ: «قَاتَلَ اللَّهُ الْيَهُودَ، إِنَّ اللَّهَ تَعَالَى لَمَّا حَرَّمَ عَلَيْهِمْ شُحُومَهَا أَجْمَلُوهَا ثُمَّ بَاعُوه فَأَكَلُوهَا تَمَنَّهُ».

تخريج: أخرجه البخاري، البيهقي، ح: ٢٢٣٦ ومسلم، المساقاة، باب تحريم بيع الخمر والميتة والخنزير والأصنام، ح: ١٥٨١ عن قتيبة به.

3487. (There is another chain) from Yazīd bin Abī Ḥabīb, he said: “‘Aṭā’ wrote to me, from Jābir” similarly (as no. 3486), but he did not say “It is unlawful (*Harām*).” (*Ṣaḥīḥ*)

٣٤٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ قَالَ: كَتَبَ إِلَيَّ عَطَاءٌ عَنْ جَابِرٍ نَحْوَهُ، لَمْ يَقُلْ: «هُوَ حَرَامٌ».

تخريج: أخرجه البخاري، تعليقا، ومسلم، كلاهما من حديث أبي عاصم به انظر الحديث السابق.

3488. It was narrated that Ibn ‘Abbās said: “I saw the Messenger of Allāh ﷺ sitting by the Corner.^[1] He looked up at the sky and smiled, then he said: ‘May Allāh curse the Jews’ (he said it) three times. ‘Allāh, Exalted is He, forbade fat to them, but they sold it and consumed its price. When Allāh forbids a people to eat a thing, He forbids its price to them.’”

In the *Hadith* of Khālid bin ‘Abdullāh bin At-Ṭaḥḥān (one of the narrators) it does not say “I saw,” and he said: “May Allāh fight the Jews.” (*Ṣaḥīh*)

٣٤٨٨ - حَدَّثَنَا مُسَدَّدٌ: أَنَّ بَشَرَ بْنَ الْمُفَضَّلِ وَخَالِدَ بْنَ عَبْدِ اللَّهِ حَدَّثَاهُمُ، الْمَعْنَى، عَنْ خَالِدِ الْحَدَّاءِ، عَنْ بَرَكَةَ، قَالَ مُسَدَّدٌ فِي حَدِيثِ خَالِدِ بْنِ عَبْدِ اللَّهِ: عَنْ بَرَكَةَ أَبِي الْوَلِيدِ، ثُمَّ اتَّفَقَا عَنْ ابْنِ عَبَّاسٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ جَالِسًا عِنْدَ الرُّكْنِ، قَالَ: فَرَفَعَ بَصْرَهُ إِلَى السَّمَاءِ فَضَحِكَ فَقَالَ: «لَعَنَ اللَّهُ الْيَهُودَ» ثَلَاثًا، «إِنَّ اللَّهَ تَعَالَى حَرَّمَ عَلَيْهِمُ الشُّحُومَ فَبَاعُوهَا وَأَكَلُوا أَمْثَانَهَا، وَإِنَّ اللَّهَ تَعَالَى إِذَا حَرَّمَ عَلَى قَوْمٍ أَكَلَ شَيْءٌ حَرَّمَ عَلَيْهِمْ ثَمَنَهُ»، وَلَمْ يَقُلْ فِي حَدِيثِ خَالِدِ ابْنِ عَبْدِ اللَّهِ الطَّحَّانِ: «رَأَيْتُ»، وَقَالَ: «قَاتَلَ اللَّهُ الْيَهُودَ».

تخريج: [إسناده صحيح] أخرجه أحمد: ١/٢٤٧ من حديث خالد الحذاء به، وصححه ابن الملقن في تحفة المحتاج، ح: ١١٧٧.

3489. It was narrated that Al-Mughīrah bin Shu‘bah said: The Messenger of Allāh ﷺ said: “Whoever sells wine, he might as well eat pig!” (*Da‘īf*)

٣٤٨٩ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ إِدْرِيسَ وَرَكِيعٌ عَنْ طُعْمَةَ بْنِ عَمْرِو الْجَعْفَرِيِّ، عَنْ عُمَرَ بْنِ بَيَانَ التَّغْلِبِيِّ، عَنْ عُرْوَةَ بْنِ الْمُعْبِرَةَ بْنِ شُعْبَةَ، عَنْ الْمُعْبِرَةَ بْنِ شُعْبَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ بَاعَ الْخَمْرَ فَلْيَشْقِصِ الْخَنَازِيرَ».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤/٢٥٣ عن وكيع به * عمر بن بيان: روى عنه جماعة، ولم يوثقه غير ابن حبان وقال أبو حاتم: "معروف".

3490. It was narrated that ‘Āishah said: “When the last Verses of *Sūrat Al-Baqarah* were revealed,

٣٤٩٠ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ، عَنْ أَبِي الصُّحَى، عَنْ

[1] Implying the corner of the Ka‘bah where the Black Stone is situated.

the Messenger of Allāh ﷺ came out and recited them to us, and said: ‘Dealing in *Khamr* has been forbidden.’” (*Sahih*)

مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا نَزَلَتْ الْآيَاتُ الْأَوَاخِرُ مِنْ سُورَةِ الْبَقَرَةِ خَرَجَ رَسُولُ اللَّهِ ﷺ فَقَرَأَهُنَّ عَلَيْنَا وَقَالَ: «حُرِّمَتِ التَّجَارَةُ فِي الْخَمْرِ».

تخریج: أخرجه البخاري، البيوع، باب تحريم التجارة في الخمر، ح: ٢٢٢٦ عن مسلم بن إبراهيم ومسلم، المساقاة، باب تحريم بيع الخمر، ح: ١٥٨٠ من حديث سليمان الأعمش به.

3491. A similar report (as no. 3490) was narrated from Al-A'mash with the same chain, and its meaning, he said: The last Verses concerning *Ribā*.^[1] (*Sahih*)

٣٤٩١ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ بِإِسْنَادِهِ وَمَعْنَاهُ قَالَ: الْآيَاتِ الْأَوَاخِرِ فِي الرِّبَا.

تخریج: أخرجه مسلم من حديث أبي معاوية الضرير به، انظر، الحديث السابق.

Chapter 65. Regarding Selling Food Before Taking Possession Of It

3492. It was narrated from Mālik, from Nāfi', from Ibn 'Umar that the Messenger of Allāh ﷺ said: “Whoever buys food, let him not sell it before he has taken possession of it.” (*Sahih*)

(المعجم ٦٥) بَابُ: فِي بَيْعِ الطَّعَامِ قَبْلَ أَنْ يُسْتَوْفَى (التحفة ٦٧)

٣٤٩٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنِ مَالِكٍ، عَنِ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ ابْتَنَعَ طَعَامًا فَلَا يَبِيعُهُ حَتَّى يَسْتَوْفِيَهُ».

تخریج: أخرجه البخاري، البيوع، باب بيع الطعام قبل أن يقبض ... إلخ، ح: ٢١٣٦ ومسلم، البيوع، باب بطلان بيع المبيع قبل القبض، ح: ١٥٢٦ عن عبدالله بن مسلمة القعني به، وهو في الموطأ (يحيى): ٦٤٠/٢.

3493. It was narrated from Mālik, from Nāfi', from Ibn 'Umar that he said: “At the time of the Messenger of Allāh ﷺ we used to buy food. He would send someone to us to tell us to move it from the place where we had bought it to another place before selling it,” meaning, without weighing or measuring. (*Sahih*)

٣٤٩٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنِ مَالِكٍ، عَنِ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ قَالَ: كُنَّا فِي زَمَانِ رَسُولِ اللَّهِ ﷺ نَبْتَاغُ الطَّعَامَ فَيَبْعُهُ عَلَيْنَا مَنْ يَأْمُرُنَا بِإِنْتِقَالِهِ مِنَ الْمَكَانِ الَّذِي ابْتَعْنَاهُ فِيهِ إِلَى مَكَانٍ سِوَاهُ قَبْلَ أَنْ نَبِيعَهُ. يَعْنِي جُرَافًا.

[1] See number 4540 of *Al-Bukhārī*.

تخریج: أخرجه مسلم، البيوع، باب بطلان بيع المبيع قبل القبض، ح: ١٥٢٧ من حديث مالك به وهو في الموطأ (يحيى): ٦٤١/٢ ورواه البخاري، ح: ٢١٢٣ من حديث نافع به.

3494. It was narrated from Yahyā from [‘Ubaidullāh] who said: “Nāfi’ informed me, from Ibn ‘Umar, who said: ‘They used to buy food without weight or measurement at the upper part of the market, and the Messenger of Allāh ﷺ forbade selling it until they had moved it.’” (Sahih)

٣٤٩٤ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى عَنْ [عُبَيْدِ اللَّهِ] قَالَ: أَخْبَرَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ قَالَ: كَانُوا يَتَّاعُونَ الطَّعَامَ جِزَافًا بِأَعْلَى السُّوقِ، فَنَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَبِيعُوهُ حَتَّى يَنْقُلُوهُ.

تخریج: أخرجه البخاري، البيوع، باب منتهى التلقي، ح: ٢١٦٧ من حديث يحيى القطان ومسلم، ح: ٣٤/١٥٢٦ من حديث عبيد الله به، انظر الحديث السابق وهو في مسند أحمد: ١٥/٢.

3495. It was narrated from Al-Qāsim bin Muḥammad that ‘Abdullāh bin ‘Umar narrated to him, that the Messenger of Allāh ﷺ forbade anyone to sell food that he had bought by measurement until he had taken full possession of it. (Da‘if)

٣٤٩٥ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهَبٍ: حَدَّثَنَا عَمْرُو بْنُ الْمُنْذِرِ بْنِ عُبَيْدِ الْمَدِينِيِّ أَنَّ الْقَاسِمَ بْنَ مُحَمَّدٍ حَدَّثَهُ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يَبِيعَ أَحَدٌ طَعَامًا اشْتَرَاهُ بِكَيْلٍ حَتَّى يَسْتَوْفِيَهُ.

تخریج: [إسناده ضعيف] أخرجه النسائي، البيوع، باب النهي عن بيع ما اشترى من الطعام بكيل حتى يستوفي، ح: ٤٦٠٨ من حديث ابن وهب به * عمرو هو ابن الحارث ومنذر بن عبيد، وثقه ابن حبان وحده، والحديث الآتي يغني عن حديثه.

3496. It was narrated from Ibn Tāwūs from his father, from Ibn ‘Abbās, who said: “The Messenger of Allāh ﷺ said: ‘Whoever buys food, he should not sell it until he has measured it.’” Abū Bakr added: “I said to Ibn ‘Abbās: ‘Why?’ He said: ‘Do you not see that they pay with gold for food to be moved later.’”^[1]

٣٤٩٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ وَهْبٍ: حَدَّثَنَا أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ ابْنِ طَاوُسٍ عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ ابْتَاعَ طَعَامًا فَلَا يَبِيعُهُ حَتَّى يَكْتَالَهُ» زَادَ أَبُو بَكْرٍ

[1] Meaning, they pay for the food, but do not take it, then they sell later, while it is still at its origin, for a higher price.

قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: لِمَ؟ قَالَ: أَلَا تَرَى أَنَّهُمْ يَتَّبِعُونَ بِالذَّهَبِ وَالطَّعَامَ مُرَجِّئِي.

تخریج: أخرجه مسلم، البيوع، باب بطلان بيع المبيع قبل القبض، ح: ۳۱/۱۵۲۵ عن أبي بكر بن أبي شيبة به وهو في المصنف له: ۳۶۹/۶ ورواه البخاري، ح: ۲۱۳۲ من حديث ابن طاوس به.

3497. It was narrated from ‘Amr bin Dīnār, from Tāwūs, from Ibn ‘Abbās who said: “The Messenger of Allāh ﷺ said: ‘If one of you buys food, let him not sell it until he takes possession of it.’” Sulaimān bin Ḥarb (one of the narrators) said: “Until he takes full possession of it.” Musad-dad (one of the narrators) added: “Ibn ‘Abbās said: ‘I think everything is (subject to) the same (ruling) as food.’” (*Ṣaḥīḥ*)

۳۴۹۷ - حَدَّثَنَا مُسَدَّدٌ وَسُلَيْمَانُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا حَمَادٌ؛ ح: وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ - وَهَذَا لَفْظُ مُسَدَّدٍ - عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا اشْتَرَى أَحَدُكُمْ طَعَامًا فَلَا يَبِعُهُ حَتَّى يَقْبِضَهُ». قَالَ سُلَيْمَانُ بْنُ حَرْبٍ: «حَتَّى يَسْتَوْفِيَهُ». زَادَ مُسَدَّدٌ قَالَ: وَقَالَ ابْنُ عَبَّاسٍ: وَأَحْسِبُ كُلَّ شَيْءٍ مِثْلَ الطَّعَامِ.

تخریج: أخرجه مسلم، ح: ۱۵۲۵ من حديث حماد ابن زيد، انظر الحديث السابق. والبخاري، البيوع، باب بيع الطعام قبل أن يقبض ... إلخ، ح: ۲۱۳۵ من حديث عمرو بن دينار به.

3498. It was narrated from Az-Zuhrī, from Sālim, from Ibn ‘Umar who said: “I saw people being beaten (as a disciplinary punishment) at the time of the Messenger of Allāh ﷺ if they bought food without weight or measure and sold it before taking it to their place (of storage).” (*Ṣaḥīḥ*)

۳۴۹۸ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: رَأَيْتُ النَّاسَ يُضْرَبُونَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ إِذَا اشْتَرَوْا الطَّعَامَ جُرَافًا أَنْ يَبِيعُوهُ حَتَّى يُبْلِغَهُ إِلَى رَحْلِهِ.

تخریج: أخرجه البخاري، الحدود، باب: كم التعزير والأدب؟ ح: ۶۸۵۲ ومسلم، البيوع، باب بطلان بيع المبيع قبل القبض، ح: ۳۷/۱۵۲۷ من حديث معمر به وهو في مصنف عبدالرزاق، ح: ۱۴۵۹۸.

3499. It was narrated from ‘Ubad bin Hunain, from Ibn ‘Umar who said: “I bought some olive oil in the marketplace, and when it came into my possession I was met by a man who offered me a good profit for it, and I wanted to make a deal with him, but a man behind me took hold of my arm. I turned around and saw that it was Zaid bin Thābit. He said: ‘Do not sell it where you bought it until you take it to your place, for the Messenger of Allāh ﷺ forbade selling merchandise where it were bought, before the merchants moved them to their places.’” (*Hasan*)

٣٤٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ الطَّائِيُّ: حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ الْوَهْبِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ أَبِي الزَّنَادِ، عَنْ عُبَيْدِ بْنِ حُثَيْنٍ، عَنْ ابْنِ عُمَرَ قَالَ: ابْتَعْتُ زَيْتًا فِي السُّوقِ فَلَمَّا اسْتَوْجَبْتُهُ لِنَفْسِي لَقِينِي رَجُلٌ فَأَعْطَانِي بِهِ رِبْحًا حَسَنًا فَأَرَدْتُ أَنْ أَضْرِبَ عَلَى يَدِهِ، فَأَخَذَ رَجُلٌ مِنْ خَلْفِي بِذِرَاعِي فَالْتَقْتُ فِإِذَا زَيْدُ بْنُ ثَابِتٍ فَقَالَ: لَا تَبِعْهُ حَيْثُ ابْتَعْتَهُ حَتَّى تَحْوِزَهُ إِلَى رَحْلِكَ فَإِنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ تُبَاعَ السَّلْعُ حَيْثُ تُبْتَاغُ حَتَّى يَحْوِزَهَا التُّجَّارُ إِلَى رِحَالِهِمْ.

تخريج: [إسناده حسن] أخرجه أحمد: ١٩١/٥ من حديث محمد بن إسحاق به وصرح بالسمع وصرحه ابن حبان، ح: ١١٢٠.

Chapter 66. If A Man Says When Buying And Selling: No Deception

(المعجم ٦٦) بَابُ: فِي الرَّجُلِ يَقُولُ عِنْدَ الْبَيْعِ: لَا خِلَابَةَ (التحفة ٦٨)

3500. It was narrated from Ibn ‘Umar that a man told the Messenger of Allāh ﷺ, that he was being deceived in buying and selling. The Messenger of Allāh ﷺ said to him: “When you buy or sell, say: ‘No deception.’” So when he bought or sold, the man would say: “No deception.” (*Ṣaḥih*)

٣٥٠٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ: أَنَّ رَجُلًا ذَكَرَ لِرَسُولِ اللَّهِ ﷺ أَنَّهُ يُخَدَعُ فِي الْبَيْعِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «إِذَا بَايَعْتَ فَقُلْ لَا خِلَابَةَ» فَكَانَ الرَّجُلُ إِذَا بَايَعَ يَقُولُ: لَا خِلَابَةَ.

تخريج: أخرجه البخاري، البيهقي، باب ما يكره من الخداع في البيع، ح: ٢١١٧ من حديث مالك، ومسلم، البيهقي، باب من يخدع في البيع، ح: ١٥٣٣ من حديث عبدالله بن دينار به وهو في الموطأ (يحيى): ٦٨٥/٢.

3501. It was narrated from Anas bin Mālik that a man at the time of the Messenger of Allāh ﷺ used to buy and sell, but there was some

٣٥٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَزْرَقِيُّ وَإِبْرَاهِيمُ بْنُ خَالِدٍ أَبُو ثَوْرٍ الْكَلْبِيُّ، الْمَعْنَى، قَالَا: حَدَّثَنَا عَبْدُ الْوَهَّابِ: قَالَ

weakness in his intellect. His family came to the Messenger of Allāh ﷺ and said: "O Prophet of Allāh, stop so-and-so, for he buys and sells but there is some weakness in his intellect." The Prophet ﷺ called him, and told him not to buy and sell. He said: "O Messenger of Allāh, I cannot keep away from buying and selling." The Messenger of Allāh ﷺ said: "If you cannot keep away from buying and selling, then say: 'Give and take (on the spot), and no deception.'" (*Hasan*)

مُحَمَّدٌ: عَبْدُ الْوَهَّابِ بْنِ عَطَاءٍ، قَالَ: أَخْبَرَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَجُلًا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ كَانَ يَبْتَاعُ وَفِي عَقْدَتِهِ ضَعْفٌ. فَأَتَى أَهْلَهُ نَبِيَّ اللَّهِ ﷺ فَقَالُوا: يَا نَبِيَّ اللَّهِ! احْجُرْ عَلَى فُلَانٍ فَإِنَّهُ يَبْتَاعُ وَفِي عَقْدَتِهِ ضَعْفٌ، فَدَعَاهُ النَّبِيُّ ﷺ فَتَنَاهَا عَنْ الْبَيْعِ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي لَا أَضِيرُ عَنِ الْبَيْعِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ كُنْتَ غَيْرَ تَارِكٍ لِلْبَيْعِ، فَقُلْ: هَاءَ وَهَاءَ وَلَا خِلَابَةَ». قَالَ أَبُو ثَوْرٍ عَنْ سَعِيدٍ.

تخریج: [حسن] أخرجه الترمذي، البيوع، باب ما جاء فيمن يخدع في البيع، ح: ١٢٥٠ والنسائي، ح: ٤٤٩٠ وابن ماجه، ح: ٢٣٥٤ من حديث سعيد بن أبي عروبة به وقال الترمذي: "حسن صحيح غريب" وصححه ابن الجارود، ح: ٥٦٨ والحاكم على شرط الشيخين: ١٠١/٤ ووافقه الذهبي وللحديث شواهد منها الحديث السابق.

Chapter 67. Regarding *Al-Urbān* (Non-Refundable Advance)

(المعجم ٦٧) بَابُ: فِي الْعُرْبَانِ (التحفة ٦٩)

3502. It was narrated from Mālik bin Anas that it was conveyed to him that ‘Amr bin Shu‘aib narrated from his father, that his grandfather said: "The Messenger of Allāh ﷺ forbade non-refundable advances. Mālik said: "That means, as we think – and Allāh knows best – that a man buys a slave or rents an animal and says: 'I will give you a *Dinar* on the condition that if I give up the merchandise, or the rental, then what I give you is yours to keep.'" (*Hasan*)

٣٥٠٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ قَالَ: قَرَأْتُ عَلَى مَالِكِ بْنِ أَنَسٍ أَنَّهُ بَلَغَهُ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّهُ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الْعُرْبَانِ قَالَ مَالِكٌ: وَذَلِكَ فِيمَا نُرَى وَاللَّهُ أَعْلَمُ أَنْ يَشْتَرِيَ الرَّجُلُ الْعَبْدَ أَوْ يَتَكَارَى الدَّابَّةَ ثُمَّ يَقُولُ: أُعْطِيكَ دِينَارًا عَلَى أَنِّي إِنْ تَرَكْتُ السَّلْعَةَ أَوْ الْكِرَاءَ فَمَا أُعْطَيْتَكَ لَكَ.

تخریج: [حسن] أخرجه ابن ماجه، التجارات، باب بيع العربان، ح: ٢١٩٢ من حديث

مالك به * المبلغ هو ابن لهيعة (التمهيد: ١٧٧/٢٤) وصرح بالسماع وتابعه الحارث بن عبدالرحمن ابن أبي ذباب كما في البيهقي: ٣٤٣/٥ وسنده حسن: وهو في الموطأ (يحيى): ٦٠٩/٢ والتمهيد: ١٧٦/٢٤ والاستذكار، ح: ١٢٥١ والزرقاني، ح: ١٣٣١ مالك عن الثقة عنده عن عمرو بن شعيب به ... إلخ.

Chapter 68. Regarding A Man Selling What He Does Not Possess

(المعجم ٦٨) بَابُ: فِي الرَّجُلِ يَبِيعُ مَا لَيْسَ عِنْدَهُ (التحفة ٧٠)

3503. It was narrated that Ḥakīm bin Ḥizām said: “O Messenger of Allāh, people come to me wanting to buy something that I do not possess; should I buy it for them from the marketplace?” He said: “Do not sell that which you do not possess.” (*Hasan*)

٣٥٠٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَشِيرٍ، عَنْ يُونُسَ بْنِ مَاهَكَ، عَنْ حَكِيمِ بْنِ حِزَامٍ قَالَ: يَا رَسُولَ اللَّهِ! يَأْتِينِي الرَّجُلُ فَيُرِيدُ مِنِّي الْبَيْعَ لَيْسَ عِنْدِي، أَفَأَبْتَاغُهُ لَهُ مِنَ السُّوقِ؟ فَقَالَ: «لَا تَبِعْ مَا لَيْسَ عِنْدَكَ».

تخريج: [إسناده حسن] أخرجه الترمذي، البيهقي، باب ما جاء في كراهية بيع ما ليس عنده، ح: ١٢٣٢ وابن ماجه، ح: ٢١٨٧ والنسائي، ح: ٤٦١٧ من حديث أبي بشر به وقال الترمذي: "حسن" وله طرق عند ابن الجارود، ح: ٦٠٢ وغيره.

3504. ‘Amr bin Shu‘aib narrated: “My father told me, from my grandfather” – until he mentioned ‘Abdullāh bin ‘Amr – “who said: ‘The Messenger of Allāh ﷺ said: “It is not permissible to transact a loan combined with a sale, or to stipulate two conditions in one transaction, or to make a profit on something that you do not possess, or to sell something that is not with you.” (*Sahih*)

٣٥٠٤ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ، حَدَّثَنِي عَمْرُو بْنُ شُعَيْبٍ: حَدَّثَنِي أَبِي عَنْ أَبِيهِ، عَنْ أَبِيهِ حَتَّى ذَكَرَ عَبْدَ اللَّهِ بْنَ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَحِلُّ سَلْفٌ وَبَيْعٌ وَلَا شَرْطَانِ فِي بَيْعٍ، وَلَا رِبْحٌ مَا لَمْ يُضْمَنْ، وَلَا بَيْعٌ مَا لَيْسَ عِنْدَكَ».

تخريج: [صحيح] أخرجه الترمذي، البيهقي، باب ما جاء في كراهية بيع ما ليس عنده، ح: ١٢٣٤ وابن ماجه، ح: ٢١٨٨ من حديث إسماعيل والنسائي، ح: ٤٦١٥ من حديث أيوب به وقال الترمذي: "حسن صحيح" وصححه ابن الجارود، ح: ٦٠١ والحاكم: ١٧/٢ ووافقه الذهبي.

Chapter 69. Regarding Conditions In Sales

(المعجم ٦٩) بَابُ: فِي شَرْطِ فِي بَيْعِ

(التحفة ٧١)

3505. It was narrated that Jābir bin ‘Abdullāh said: “I sold my camel to the Messenger of Allāh ﷺ, and stipulated that I be allowed to ride it home. He said to me at the end: ‘Did you think that I bargained with you in order to take away your camel? Take your camel and its price; they are both yours.’” (*Sahih*)

٣٥٠٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ زَكَرِيَّا، أَخْبَرَنَا عَامِرٌ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: بَعْتُهُ بِعَيْنِي بَعِيرَهُ، مِنَ النَّبِيِّ ﷺ وَاشْتَرَطْتُ حُمْلَانَهُ إِلَى أَهْلِي، قَالَ فِي آخِرِهِ: «تَرَانِي إِنَّمَا مَا كَسَنْتُكَ لِأَذْهَبَ بِجَمَلِكَ؟ خُذْ جَمَلَكَ وَتَمَنَّهُ فَهَمَا لَكَ».

تخریج: وأخرجه البخاري، الشروط، باب: إذا اشترط البائع ظهر الدابة إلى مكان مسمى جاز، ح: ٢٧١٨، ومسلم، المساقاة، باب بيع البعير واستثناء ركوبه، ح: ٧١٥، وبعد: ١٥٩٩ من حديث زكريا به.

Comments:

Making a condition of use of the thing sold at the time of its sale is legal.

Chapter 70. Regarding Liability For The Slave

(المعجم ٧٠) بَابُ: فِي عَهْدَةِ الرَّقِيقِ

(التحفة ٧٢)

3506. It was narrated from Abān, from Qatādah, from Al-Ḥasan, from ‘Uqbah bin ‘Amir, that the Messenger of Allāh ﷺ said: “The period within which one has the right to return a slave after purchase is three days.” (*Da’if*)

٣٥٠٦ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبرَاهِيمَ: حَدَّثَنَا أَبَانٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «عَهْدَةُ الرَّقِيقِ ثَلَاثَةُ أَيَّامٍ».

تخریج: [إسناده ضعيف] أخرجه ابن ماجه، باب التجارات، باب عهدة الرقيق، ح: ٢٢٤٥ من حديث الحسن البصري به وقال المنذري: "هذا منقطع، فإن الحسن لم يصح له سماع من عقبه" وله طريق آخر ضعيف عند ابن ماجه، ح: ٢٢٤٤.

3507. It was narrated from Hammām, from Qatādah, with his chain, and its meaning (similar to no. 3506). He added: “If he finds any fault in him within three days, he may be returned without proof. But if he finds a fault in him after

٣٥٠٧ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنِي عَبْدُ الصَّمَدِ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ بِإِسْنَادِهِ وَمَعْنَاهُ. رَادَ: «إِنْ وَجَدَ دَاءً فِي الثَّلَاثِ لَيَالِي رُدَّ بِغَيْرِ بَيِّنَةٍ، وَإِنْ وَجَدَ دَاءً بَعْدَ

three days, he has to provide proof that he bought him, and that this fault was present in him.” (*Da'if*)

الثَّلَاثِ كُلَّفَ الْبَيْتَةَ أَنَّهُ اشْتَرَاهُ وَبِهِ هَذَا الدَّاءُ» .

قَالَ أَبُو دَاوُدَ: هَذَا التَّفْسِيرُ مِنْ كَلَامِ قَتَادَةَ .

تخریج: [ضعيف] انظر الحديث السابق .

Chapter 71. Regarding One Who Buys A Slave And Employs Him, Then Finds A Fault In Him

3508. It was narrated from Ibn Abi Dhi'b from Makhlad bin Khufaf, from 'Urwah, from 'A'ishah who said: "The Messenger of Allāh ﷺ said: 'The produce is for the responsible one.'"^[1] (*Hasan*)

(المعجم (٧١) بَابُ: فِيمَنْ اشْتَرَى عَبْدًا فَاسْتَعْمَلَهُ ثُمَّ وَجَدَ بِهِ عَيْبًا (التحفة ٧٣)

٣٥٠٨ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: أَخْبَرَنَا ابْنُ أَبِي ذَنْبٍ عَنْ مَخْلَدِ بْنِ خُفَافٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْخَرَاجُ بِالضَّمَانِ» .

تخریج: [إسناده حسن] أخرجه الترمذي، البيهقي، باب ما جاء فيمن يشتري العبد . . . إلخ، ح: ١٢٨٥ وابن ماجه، ح: ٢٢٤٢ والنسائي، ح: ٤٤٩٥ من حديث محمد بن عبد الرحمن بن أبي ذئب به، وقال الترمذي: "حسن صحيح" وصححه ابن حبان، ح: ١١٢٥ وابن الجارود، ح: ٦٢٧ .

3509. It was narrated from Muhammad bin 'Abdur-Rahmān, from Makhlad bin Khufaf Al-Ghifārī who said: "I had a share with some other people in a slave. I put him to work when some of us were absent, and he gained some yield for me, and my partners referred their dispute with me concerning his case to a judge, who ordered me to return the yield. I went to 'Urwah bin Az-Zubair and told him what happened, and 'Urwah went to him and narrated

٣٥٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا الْفَرَيَابِيُّ عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ مَخْلَدِ بْنِ خُفَافِ الْعِفَارِيِّ قَالَ: كَانَ بَيْنِي وَبَيْنَ أَنَاسٍ شَرِكَةٌ فِي عَبْدٍ فَاقْتَرَبْتُهُ وَبَعْضُنَا غَائِبٌ فَأَعْلَلَ عَلَيَّ غَلَّةً فَخَاصَمْتَنِي فِي نَصِيبِهِ إِلَى بَعْضِ الْقَضَاةِ، فَأَمَرَنِي أَنْ أَرُدَّ الْغَلَّةَ، فَأَتَيْتُ عُرْوَةَ بِنَ الرَّبِيعِ فَحَدَّثْتُهُ فَأَتَاهُ عُرْوَةُ فَحَدَّثَهُ عَنْ عَائِشَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «الْخَرَاجُ بِالضَّمَانِ» .

[1] Meaning, if a person buys a slave, land, property etc. and makes use thereof, or profits from that, but then finds a fault in it and wants to return it, the produce or profit is his to keep in return for his being responsible for it during that period.

to him, from ‘Āishah, that the Messenger of Allāh ﷺ said: “The produce is for the responsible one.” (*Hasan*)

3510. It was narrated from Muslim bin Khālid Az-Zanjī (who said): Hishām bin ‘Urwah narrated to us, from his father, from ‘Āishah, that a man bought a slave who stayed with him for as long as Allāh willed he should stay, then he found a fault in him. He referred the dispute to the Prophet ﷺ and he ordered (the seller) to take him back. The man said: “O Messenger of Allāh, he gained some yield from my slave.” The Messenger of Allāh ﷺ said: “The produce is for the responsible one.” (*Da‘if*)

تخریج: [حسن] انظر الحديث السابق.

٣٥١٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَرْوَانَ: حَدَّثَنَا أَبِي: حَدَّثَنَا مُسْلِمُ بْنُ خَالِدِ الزَّنَجِيِّ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ رَجُلًا ابْتَاعَ غُلَامًا فَأَقَامَ عِنْدَهُ مَا شَاءَ اللَّهُ أَنْ يُقِيمَ ثُمَّ وَجَدَ بِهِ عَيْبًا فَخَاصَمَهُ إِلَى النَّبِيِّ ﷺ، فَرَدَّهُ عَلَيْهِ، فَقَالَ الرَّجُلُ: يَا رَسُولَ اللَّهِ! قَدْ اسْتَعْلَلَ غُلَامِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْخُرَاجُ بِالضَّمَانِ».

قَالَ أَبُو دَاوُدَ: هَذَا إِسْنَادٌ لَيْسَ بِذَاكَ.

تخریج: [إسناده ضعيف] أخرجه ابن ماجه، التجارات، باب الخراج بالضمان، ح: ٢٢٤٣ من حديث مسلم بن خالد به وهو ضعيف وتابعه خالد بن مهران مقتصرًا على المرفوع فقط، (تاريخ بغداد: ٨/٢٩٧، ٢٩٨) والسند إليه ضعيف، وصححه ابن حبان، ح: ١١٢٦ وابن الجارود، ح: ٦٢٦ والحاكم: ١٥/٢ ووافقه الذهبي وأعله الترمذي، ح: ١٢٨٦ والحديث السابق برقم: ٣٥٠٨ يغني عنه.

Chapter 72. If Two Parties Dispute, The Item Remains Where It Was

3511. ‘Abdur-Rahmān bin Qais bin Muḥammad bin Al-Ash‘ath narrated from his father, that his grandfather said: “Al-Ash‘ath bought some of the slaves of the *Khums* from ‘Abdullāh for twenty thousand. ‘Abdullāh sent word to him asking for their price, and he said: ‘I only bought them for ten thousand.’ ‘Abdullāh said: ‘Choose a man to arbitrate between you and

(المعجم ٧٢) بَابُ: إِذَا اخْتَلَفَ الْبَيْعَانِ وَالْمِيعُ قَائِمٌ (التحفة ٧٤)

٣٥١١ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ قَارِسٍ: حَدَّثَنِي عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: أَخْبَرَنَا أَبِي عَنْ أَبِي عُمَيْسٍ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ قَيْسِ بْنِ مُحَمَّدِ بْنِ الْأَشْعَثِ عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: «اشْتَرَى الْأَشْعَثُ رَقِيقًا مِنْ رَقِيقِ الْخُمْسِ مِنْ عَبْدِ اللَّهِ بِعِشْرِينَ أَلْفًا، فَأَرْسَلَ عَبْدُ اللَّهِ إِلَيْهِ فِي ثَمَنِهِمْ، فَقَالَ:

I.' Al-Ash'ath said: 'You yourself may arbitrate between you and I.' 'Abdullāh said: 'I heard the Messenger of Allāh ﷺ say: "If the two parties to a transaction disagree, and there is no proof, then what the seller of the goods says is what counts, or they may cancel the transaction."' (Hasan)

إِنَّمَا أَخَذْتُهُمْ بِعَشْرَةِ آفَافٍ، فَقَالَ عَبْدُ اللَّهِ: فَآخِزْ رَجُلًا يَكُونُ بَيْنِي وَبَيْنَكَ. قَالَ الْأَشْعَثُ: أَنْتَ بَيْنِي وَبَيْنَ نَفْسِكَ. قَالَ عَبْدُ اللَّهِ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا اخْتَلَفَ الْبِيعَانِ وَلَيْسَ بَيْنَهُمَا بَيِّنَةٌ فَهُوَ مَا يَقُولُ رَبُّ السَّلْعَةِ أَوْ يَتَّارَكَانِ».

تخریج: [حسن] أخرجه النسائي، البيوع، باب خلاف المتبايعين في الثمن، ح: ٤٦٥٢ من حديث عمر بن حفص بن غياث به وصححه ابن الجارود، ح: ٦٢٥ والحاكم: ٤٥/٢ ووافقه الذهبي وسنده ضعيف وللحديث شواهد عند ابن الجارود، ح: ٦٢٤ وغيره.

3512. It was narrated from Al-Qāsim bin 'Abdur-Rahmān, from his father, that Ibn Mas'ūd sold some slaves to Al-Ash'ath bin Qais – and he mentioned a similar report (as no. 3511), with some additions and subtractions. (Hasan)

٣٥١٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التَّمِيمِيُّ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا ابْنُ أَبِي لَيْلَى عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ: أَنَّ ابْنَ مَسْعُودٍ بَاعَ مِنَ الْأَشْعَثِ بْنِ قَيْسٍ رَقِيقًا فَذَكَرَ مَعْنَاهُ وَالْكَلَامُ يَزِيدُ وَيَنْقُصُ.

تخریج: [حسن] أخرجه ابن ماجه، التجارات، باب: البيعان يختلفان، ح: ٢١٨٦ من حديث هشيم به ورواه عمر بن قيس الحاصر عن القاسم بن عبدالرحمن به (الدارقطني: ٢٠/٣) وللحديث شواهد.

Chapter 73. Regarding Pre-emption

(المعجم ٧٣) بَابُ: فِي الشُّفْعَةِ

(التحفة ٧٥)

3513. It was narrated from Abū Az-Zubair, from Jābir who said: "The Messenger of Allāh ﷺ said: 'Pre-emption applies to everyone who is a partner with you, whether it is a house or a garden. It is not permissible to sell until he informs his partner. If he wants to sell it, then his partner has more right to it, unless he gives him his consent (to sell it to someone else).'" (Ṣaḥīḥ)

٣٥١٣ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الشُّفْعَةُ فِي كُلِّ شَيْءٍ رُبْعَةٌ أَوْ حَائِطٌ لَا يَصْلُحُ أَنْ يَبِيعَ حَتَّى يُؤْذِنَ شَرِيكُهُ، فَإِنْ بَاعَ فَهُوَ أَحَقُّ بِهِ حَتَّى يُؤْذِنَهُ».

تخریج: أخرجه مسلم، المساقاة، باب الشفعة، ح: ١٦٠٨ من حديث ابن جريج به.

3514. It was narrated from Abū Salamah bin ‘Abdur-Raḥmān, from Jābir bin ‘Abdullāh who said: “The Messenger of Allāh ﷺ enjoined pre-emption only in property that is not divided. If the boundaries have been fixed and the roads established, then there is no pre-emption.” (*Sahīh*)

تخريج: أخرجه البخاري، الحيل، باب: في الهبة والشفعة، ح: ٦٩٧٦ من حديث معمر به، وهو في مسند أحمد: ٢٩٦/٣ ومصنف عبد الرزاق، ح: ١٤٣٩١ ومن طريقه رواه الترمذي، ح: ١٣١٢ وقال: "حسن صحيح".

3515. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘If the land has been divided and the boundaries established, then there is no pre-emption.’” (*Hasan*)

٣٥١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ ابْنِ جُرَيْجٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، أَوْ عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، أَوْ عَنْهُمَا جَمِيعًا، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا فُسِّمَتِ الْأَرْضُ وَحُدَّتْ فَلَا شُفْعَةَ فِيهَا».

تخريج: [حسن] أخرجه البيهقي: ١٠٤/٦ من حديث الحسن بن الربيع به ورواه ابن ماجه، ح: ٢٤٩٧ من طريق آخر عن الزهري به والحديث السابق شاهد له.

3516. It was narrated from Abū Rāfi‘ that he heard the Prophet ﷺ say: “The neighbor has more right to property that is near.” (*Sahīh*)

٣٥١٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّثِيلِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ: سَمِعَ عَمْرُو بْنَ الشَّرِيدِ: سَمِعَ أَبَا رَافِعٍ: سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «الْجَارُ أَحَقُّ بِسُقْبِهِ».

تخريج: أخرجه البخاري، الحيل، باب: في الهبة والشفعة، ح: ٦٩٧٧ من حديث سفيان بن عيينة به.

3517. It was narrated from Qatādah, from Al-Ḥasan, from Samurah, from the Prophet ﷺ:

٣٥١٧ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ

“The neighbor of the house has more right to his neighbor’s house or land.” (*Hasan*)

سَمْرَةَ عَنِ النَّبِيِّ ﷺ: «جَارُ الدَّارِ أَحَقُّ بِدَارِ الْجَارِ أَوْ الْأَرْضِ».

تخريج: [إسناده حسن] أخرجه الترمذي، الأحكام، باب ما جاء في الشفعة، ح: ١٣٦٨ من حديث قتادة به وقال: "حسن صحيح" وصححه ابن الجارود، ح: ٦٤٤.

3518. It was narrated from ‘Aṭā’, from Jābir bin ‘Abdullāh who said: “The Messenger of Allāh ﷺ said: ‘The neighbor is most entitled to pre-emption of his neighbor; he should wait for him, even if he is absent, if they share a common road.’” (*Hasan*)

٣٥١٨ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْجَارُ أَحَقُّ بِشُفْعَةِ جَارِهِ يُتَنَظَّرُ بِهَا وَإِنْ كَانَ غَائِبًا إِذَا كَانَ طَرِيقَهُمَا وَاحِدًا».

تخريج: [إسناده حسن] أخرجه ابن ماجه، الشفعة، باب الشفعة بالجوار، ح: ٣٤٩٤ من حديث هشيم به، وهو في مسند أحمد: ٣/٣٠٣ وقال الترمذي، ح: ١٣٦٩ "حسن غريب".

Chapter 74. If A Man Becomes Bankrupt And Another Man Finds His Exact Goods With Him

(المعجم ٧٤) بَابُ: فِي الرَّجُلِ يُفْلِسُ
فَيَجِدُ الرَّجُلُ مَتَاعَهُ بِعَيْنِهِ عِنْدَهُ
(التحفة ٧٦)

3519. It was narrated from ‘Umar bin ‘Abdul-‘Azīz, from Abū Bakr bin ‘Abdur-Raḥmān, from Abū Hurairah, that the Messenger of Allāh ﷺ said: “If a man becomes bankrupt and (another) man finds his exact goods with him, he has more right to it than anyone else.” (*Sahih*)

٣٥١٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، ح: وَحَدَّثَنَا الثَّمَلِيُّ: حَدَّثَنَا زُهَيْرُ الْمَعْنَى عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي بَكْرٍ بْنِ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَزْمٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَيُّمَا رَجُلٍ أَفْلَسَ فَأَدْرَكَ الرَّجُلُ مَتَاعَهُ بِعَيْنِهِ فَهُوَ أَحَقُّ بِهِ مِنْ غَيْرِهِ».

تخريج: أخرجه البخاري، الاستقراض، باب: إذا وجد ماله عند مفلس في البيع إلخ، ح: ٢٤٠٢ ومسلم، المساقاة، باب من أدرك ما باعه عند المشتري وقد أفلس فله الرجوع فيه، ح: ١٥٥٩ النسخة الهندية: ١٧/٢ من حديث زهير به وهو ابن معاوية الجعفي أبو خيشمة والحديث في الموطأ (يحيى): ٦٧٨/٢ ووقع في بعض نسخ صحيح مسلم "زهير بن حرب" وهو خطأ.

Comments:

According to the situation mentioned in the narration, if the seller has not yet received the price of his property, and the property is still in the same condition as it was at the time of sale, and no changes have been made in it, the seller has the right to take back his property, and the deal will be considered as cancelled. If changes have been made in the property, then other claimants can also claim their share in it.

3520. It was narrated from Mālik, from Ibn Shihāb, from Abū Bakr bin ‘Abdur-Raḥmān bin Al-Hārith bin Hishām, that the Messenger of Allāh ﷺ said: “If a man sells some goods, then the one who bought them becomes bankrupt, and the one who sold it does not receive anything of their price, then he finds the exact goods that he sold to him, he has more right to them. But if the buyer dies, then the seller is equal (in claim) to other creditors.” (*Sahīh*)

٣٥٢٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَيُّمَا رَجُلٍ بَاعَ مَتَاعًا فَأَقْلَسَ الَّذِي ابْتَاعَهُ وَلَمْ يَقْبِضِ الَّذِي بَاعَهُ مِنْ ثَمَمِهِ شَيْئًا فَوَجَدَ مَتَاعَهُ بِعَيْنِهِ فَهُوَ أَحَقُّ بِهِ، وَإِنْ مَاتَ الْمُشْتَرِي فَصَاحِبُ الْمَتَاعِ أَسْوَأُ الْغُرَمَاءِ».

تخریج: [صحیح] انظر الحديث السابق، وهو في الموطأ (يحيى): ٦٧٨/٢.

3522. It was narrated from Az-Zuhri, from Abū Bakr bin ‘Abdur-Raḥmān, from Abū Hurairah from the Prophet ﷺ, similarly (as no. 3520). He said: “If he had paid anything of their price then he (the seller) is equal to other creditors with regard to what is left. If a man dies and he had the exact goods of another man, whether he had paid any of their price or not, he is equal to other creditors.” (*Sahīh*)

٣٥٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ الطَّائِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْجَبَّارِ - يَعْنِي الْخُبَّارِيَّ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عِيَّاشٍ، عَنْ الزُّبَيْدِيِّ، قَالَ أَبُو دَاوُدَ: وَهُوَ مُحَمَّدُ بْنُ الْوَلِيدِ أَبُو الْهُذَيْلِ الْحُمْصِيُّ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ، قَالَ: «فَإِنْ كَانَ قِضَاءُ مِنْ ثَمَمِهَا شَيْئًا فَمَا بَقِيَ فَهُوَ أَسْوَأُ الْغُرَمَاءِ، وَأَيُّمَا امْرَأٍ هَلَكَ وَعِنْدَهُ مَتَاعٌ امْرَأٍ بِعَيْنِهِ اقْتَضَى مِنْهُ شَيْئًا أَوْ لَمْ يَقْتَضِ فَهُوَ أَسْوَأُ الْغُرَمَاءِ».

تخریج: [صحیح] انظر، ح: ٣٥١٩ والذي بعده أخرجه البيهقي ٤٧/٦ من حديث أبي داود به وصححه ابن الجارود، ح: ٦٣١ وللحديث شواهد.

3521. It was narrated from Yūnus, from Ibn Shihāb, he said: “Abū Bakr bin ‘Abdur-Raḥmān bin Al-Ḥārith bin Hishām informed me that the Messenger of Allāh ﷺ...” and he mentioned the meaning of a Ḥadīth of Mālik. And he added: “If he had received any part of its price, then he is equal to other creditors.” (*Ṣaḥīh*)

[Abū Bakr said: “And the Messenger of Allāh ﷺ ruled that if a man dies and he had the exact goods of another man, and had not paid off any part of their price, the owner of the goods was equal to other creditors.] Abū Dāwud said: The Ḥadīth of Mālik is more correct.

٣٥٢١ - حَدَّثَنَا سَلِيمَانُ بْنُ دَاوُدَ: حَدَّثَنَا عَبْدُ اللَّهِ يَعْنِي ابْنَ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ قَالَ: أَخْبَرَنِي أَبُو بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ أَنَّ رَسُولَ اللَّهِ ﷺ فَذَكَرَ مَعَى حَدِيثِ مَالِكٍ. زَادَ: «وَإِنْ كَانَ قَدْ قَضَى مِنْ ثَمَنِهَا شَيْئًا فَهُوَ أَسْوَأُ الْغُرْمَاءِ فِيهَا». [قال أبو بكر: وقضى رسول الله ﷺ: أنه من توفى وعنده سلعة رجل بعينها لم يقض من ثمنها شيئاً، فصاحب السلعة أسوأ الغرماء فيها] قَالَ أَبُو دَاوُدَ: حَدِيثُ مَالِكٍ أَصَحُّ.

تخریج: [صحيح] انظر الحديثين السابقين، ورواه ابن ماجه، الأحكام، باب من وجد متاعه بعينه عند رجل قد أفلس، ح: ٢٣٥٩ من حديث ابن شهاب الزهري به.

3523. It was narrated that ‘Umar bin Khalдах said: “We came to Abū Hurairah concerning a companion of ours who had become bankrupt. He said: ‘I shall judge concerning you as the Messenger of Allāh ﷺ judged concerning one who became bankrupt, or died, and a man found his exact goods; he has more right to them.’” (*Ḥasan*)

[Abū Dāwud said: Who accepts this? Who is this Abū Al-Mu’tamir (one of the narrators)? Meaning: We do not know about him.]

٣٥٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ هُوَ الطَّبَالِسِيُّ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ عَنْ أَبِي الْمُعْتَمِرِ، عَنْ عُمَرَ بْنِ خَلْدَةَ قَالَ: أَتَيْتُنَا أَبَا هُرَيْرَةَ فِي صَاحِبٍ لَنَا أَفْلَسَ، فَقَالَ: لَا أَقْضِيَنَّ فِيكُمْ بِقَضَاءِ رَسُولِ اللَّهِ ﷺ: «مَنْ أَفْلَسَ أَوْ مَاتَ فَوَجَدَ رَجُلًا مَتَاعَهُ بِعَيْنِهِ فَهُوَ أَحَقُّ بِهِ». [قال أبو داود: من يأخذ بهذا، أبو المعتّمير من هو؟ أي لا نعرفه].

تخریج: [إسناده حسن] أخرجه ابن ماجه، الأحكام، باب من وجد متاعه بعينه عند رجل قد أفلس، ح: ٢٣٦٠ من حديث محمد بن عبد الرحمن بن أبي ذئب به، وهو في مسند الطيالسي، ح: ٢٣٧٥ وصححه ابن الجارود، ح: ٦٣٤ والحاكم: ٥٠/٢ ووافقه الذهبي * أبو المعتّمير وثقه غير واحد بتصحيح حديثه وهو حسن الحديث.

Chapter 75. One Who Takes Care Of A Worn-Out Animal

3524. It was narrated from (Ḥammād and Abān) from ‘Ubaidullāh bin Ḥumaid bin ‘Abdur-Raḥmān Al-Ḥimyarī, from ‘Āmir Ash-Sha‘bī; that the Messenger of Allāh ﷺ said: “Whoever finds an animal whose owners could no longer feed it and let it loose, and he takes it, and looks after it, it is his.” (*Da‘if*)

It says in the *Ḥadīth* of Abān: “‘Ubaidullāh said: ‘I said: “From whom?” He said: “From more than one of the Companions of the Prophet ﷺ.”^[1]

Abū Dāwud said: This (wording) is (from) the *Ḥadīth* of Ḥammād, and it is clearer and more complete.

تخریج: [إسناده ضعيف] أخرجه الدارقطني: ٦٨/٣ والبيهقي: ١٩٨/٦ من حديث أبي داود به * عبد الله بن حميد مجهول الحال، روى عنه جماعة، ولم يوثقه غير ابن حبان.

3525. It was narrated from Khālīd Al-Ḥadh-dhā’, from ‘Ubaidullāh bin Ḥumaid bin ‘Abdur-Raḥmān, from Ash-Sha‘bī who attributed the *Ḥadīth* to the Prophet ﷺ, that he said: “Whoever abandons an animal at a place where it cannot survive, and a man takes it and looks after it, it belongs to the one who looked after it.” (*Da‘if*)

تخریج: [ضعيف] انظر الحديث السابق وأخرجه البيهقي: ١٩٨/٦ من حديث أبي داود به.

(المعجم ٧٥) باب: فِيمَنْ أَحْيَا حَسِيرًا
(التحفة ٧٧)

٣٥٢٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ؛ ح: وَحَدَّثَنَا مُوسَى: حَدَّثَنَا أَبَانُ عَنْ عُبَيْدِ اللَّهِ بْنِ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ الْجَمِيرِيِّ، عَنِ الشَّعْبِيِّ وَقَالَ: عَنْ أَبَانَ أَنَّ عَامِرَ الشَّعْبِيِّ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ وَجَدَ دَابَّةً قَدْ عَجَزَ عَنْهَا أَهْلُهَا أَنْ يَعْلِفُوهَا فَسَيِّبُوهَا فَأَخَذَهَا فَأَحْيَاهَا فَهِيَ لَهُ».

قَالَ فِي حَدِيثِ أَبَانَ: قَالَ عُبَيْدُ اللَّهِ: فَقُلْتُ: عَمَّنْ؟ قَالَ: عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ.
قَالَ أَبُو دَاوُدَ: هَذَا حَدِيثُ حَمَّادٍ، وَهُوَ أَبِينُ وَأَتَمُّ.

٣٥٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ عَنْ حَمَّادٍ يَعْنِي ابْنَ زَيْدٍ، عَنِ خَالِدِ الْحَدَّاءِ، عَنِ عُبَيْدِ اللَّهِ بْنِ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنِ الشَّعْبِيِّ يَرْفَعُ الْحَدِيثَ إِلَى النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ تَرَكَ دَابَّةً بِمَهْلِكِهَا فَأَحْيَاهَا رَجُلٌ فَهِيَ لِمَنْ أَحْيَاهَا».

^[1] Meaning, he asked Ash-Sha‘bī who it is that he heard this from.

Chapter 76. Regarding Pawning

3526. It was narrated from Ash-Sha'bī, from Abū Hurairah, from the Prophet ﷺ, who said: "The milk is milked from the udder by (virtue of) the one who spends on it when it is pawned. And the mount is ridden by (virtue of) the one who spends on it when it is pawned. And the one who milks it or rides it is required to spend on it." (*Ṣaḥīḥ*)

Abū Dāwud said: It is *Ṣaḥīḥ* according to us.

تخریج: أخرجه البخاري، الرهن، باب: الرهن مركوب ومحلوب، ح: ٢٥١٢ من حديث عبدالله

ابن المبارك به.

3527. It was narrated from Abū Zur'ah bin 'Amr bin Jarīr that 'Umar bin Al-Khaṭṭāb said: "The Prophet ﷺ said: 'Among the slaves of Allāh are some people who are neither Prophets nor martyrs, but the Prophets and martyrs will envy them on the Day of Resurrection for their status before Allāh.' They said: 'O Messenger of Allāh, tell us who they are?' He said: 'They are people who love one another in the spirit of Allāh, with no ties of kinship between them nor financial interests in common between them. By Allāh, their faces will be filled with light, and they will be (sitting on seats) of light; they will not be afraid when the people are afraid, and they will not grieve when the people

(المعجم ٧٦) بَابُ: فِي الرِّهْنِ

(التحفة ٧٨)

٣٥٢٦ - حَدَّثَنَا هَنَّادٌ عَنْ ابْنِ الْمُبَارَكِ،
عَنْ زَكَرِيَّا، عَنِ الشَّعْبِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنْ
النَّبِيِّ ﷺ قَالَ: «لَبِنُ الدَّرِّ يُحْلَبُ بِتَفَقُّتِهِ إِذَا
كَانَ مَرْهُونًا، وَالظَّهْرُ يُرَكَّبُ بِتَفَقُّتِهِ إِذَا كَانَ
مَرْهُونًا، وَعَلَى الَّذِي يَحْلِبُ وَيُرَكَّبُ التَّفَقُّةُ».
قَالَ أَبُو دَاوُدَ: هُوَ عِنْدَنَا صَحِيحٌ.

٣٥٢٧ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ
ابْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ
ابْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ
جَرِيرٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ: قَالَ النَّبِيُّ
ﷺ: «إِنَّ مِنْ عِبَادِ اللَّهِ لِلْأَنَسَاءِ مَا هُمْ بِأَنْبِيَاءَ
وَلَا شُهَدَاءَ يَغِطُّهُمْ الْأَنْبِيَاءُ وَالشُّهَدَاءُ يَوْمَ
الْقِيَامَةِ بِمَكَانِهِمْ مِنَ اللَّهِ». قَالُوا: يَا رَسُولَ
اللَّهِ! تُخْبِرُنَا مَنْ هُمْ؟ قَالَ: «هُمْ قَوْمٌ تَحَابُّوا
بِرُوحِ اللَّهِ عَلَى غَيْرِ أَرْحَامٍ بَيْنَهُمْ وَلَا أَمْوَالٍ
يَتَعَاطَوْنَهَا، فَوَاللَّهِ إِنَّ وُجُوهُهُمْ لَتُنُورُ وَإِنَّهُمْ
لَعَلَى نُورٍ، لَا يَخَافُونَ إِذَا خَافَ النَّاسُ، وَلَا
يَحْزَنُونَ إِذَا حَزَنَ النَّاسُ»، وَقَرَأَ هَذِهِ الْآيَةَ:
﴿أَلَا إِنَّ أَوْلَىٰ آلَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ﴾ [يونس: ٦٢].

grieve.' And he recited this Verse:
No doubt! Verily, the *Awliyā'* of
Allāh, no fear shall come upon
them nor shall they grieve."^[1]

(*Sahih*)

تخريج: [صحيح] أخرجه ابن جرير في تفسيره: ٩٢/١١ من حديث جرير به، والسند منقطع
وله شاهد حسن عند أبي يعلى، ح: ٦١١٠ والنسائي في الكبرى، ح: ١١٢٣٦ وابن حبان،
ح: ٢٥٠٨.

Comments:

This narration apparently has no relation with the Book of Pawning other than that believers should cooperate with each other for the sake of Allāh, and they should have complete mutual confidence in every deal. Pawning is not an obligation.

Chapter 77. A Man Taking From His Son's Wealth

(المعجم ٧٧) - بَابُ الرَّجُلِ يَأْكُلُ مِنْ
مَالِ وَلَدِهِ (التحفة ٧٩)

3528. It was narrated from Ibrāhīm, from 'Umārah bin 'Umair, from his paternal aunt, that she asked 'Āishah: "I have an orphan in my care; can I take from his wealth?" She said: "The Messenger of Allāh ﷺ said: 'Among the purest of that which a man consumes is what he earns (by his own efforts), and his son is part of that which he earns.'" (*Sahih*)

٣٥٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا
سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عُمَارَةَ
ابْنِ عُمَيْرٍ، عَنْ عَمَّتِهِ: أَنَّهَا سَأَلَتْ عَائِشَةَ:
فِي حَجْرِي يَتِيمٌ أَفَأَكُلُ مِنْ مَالِهِ؟ فَقَالَتْ: قَالَ
رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَطْيَبِ مَا أَكَلَ
الرَّجُلُ، مِنْ كَسْبِهِ، وَوَلَدُهُ مِنْ كَسْبِهِ».

تخريج: [صحيح] أخرجه النسائي في الكبرى: ٤/٤، ح: ٦٠٤٣ من حديث يحيى القطان عن
سفيان الثوري به ووقع في المجتبى، ح: ٤٤٥٤ وهم ورواه الترمذي، ح: ١٣٥٨ وقال: "حسن
صحيح" وابن ماجه، ح: ٢٢٩٠ من حديث عمارة به وانظر الحديث الآتي:

3529. It was narrated from Al-Ḥakam, from 'Umārah bin 'Umair, from his mother, from 'Āishah, that the Prophet ﷺ said: "A man's son is part of his earnings, among the purest of his earnings, so you may take from their wealth." (*Sahih*)

٣٥٢٩ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ
مَيْسَرَةَ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ الْمَعْنَى قَالَا:
حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ، عَنْ
الْحَكَمِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أُمِّهِ، عَنْ
عَائِشَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «وَلَدُ الرَّجُلِ

[1] *Yūnus* 10:62.

Abū Dāwud said: Ḥammād bin Sulaimān added: "If you need to." But this (addition) is *Munkar*.

مِنْ كَسْبِهِ مِنْ أَطْيَبِ كَسْبِهِ فَكُلُوا مِنْ
أَمْوَالِهِمْ».

قَالَ أَبُو دَاوُدَ: حَمَّادُ بْنُ أَبِي سُلَيْمَانَ زَادَ
فِيهِ: «إِذَا احْتَجَّكُمْ» وَهُوَ مُنْكَرٌ.

تخريج: [صحيح] أخرجه الطيالسي، ح: ١٥٨٠ عن شعبة به، ومن طريقه رواه البيهقي: ٧/ ٤٨ وصححه الحاكم على شرط الشيخين: ٤٦/٢ ووافقه الذهبي، وللحديث شواهد منها الحديث الآتي: ٣٥٣٠.

3530. It was narrated from ‘Amr bin Shu’ai**b**, from his father, from his grandfather, that a man came to the Prophet ﷺ and said: “O Messenger of Allāh, I have wealth and children, and my father is in need of my wealth.” He said: “You and your wealth belong to your father. Your children are among the purest of your earnings, so you may take from your children’s earnings.” (*Hasan*)

٣٥٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمِنْهَالِ:
حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا حَبِيبُ الْمَعْلَمِ
عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ:
أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ!
إِنَّ لِي مَالًا وَوَلَدًا، وَإِنَّ وَالِدِي يَحْتَاجُ مَالِي.
قَالَ: «أَنْتَ وَمَالُكَ لِوَالِدِكَ، إِنْ أَوْلَادُكُمْ مِنْ
أَطْيَبِ كَسْبِكُمْ فَكُلُوا مِنْ كَسْبِ أَوْلَادِكُمْ».

تخريج: [إسناده حسن] أخرجه أحمد: ٢/٢١٤ من حديث يزيد بن زريع به، ورواه ابن ماجه، ح: ٢٢٩٢ وصححه ابن الجارود، ح: ٩٩٥.

Comments:

Meaning that the father can use what is necessary and fulfills his basic needs from the earnings of his children.

Chapter 78. Regarding A Man Who Finds His Exact Property With Another Man

(المعجم ٧٨) بَابُ: فِي الرَّجُلِ يَجِدُ
عَيْنَ مَالِهِ عِنْدَ رَجُلٍ (التحفة ٨٠)

3531. It was from Qatādah, from Al-Ḥasan, from Samurah bin Jundab who said: “The Messenger of Allāh ﷺ said: ‘Whoever finds his exact property with another man, he has more right to it, and the buyer should pursue the one who sold it to him.’” (*Da’if*)

٣٥٣١ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا
هُشَيْمٌ عَنْ مُوسَى بْنِ السَّائِبِ، عَنْ قَتَادَةَ،
عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «مَنْ وَجَدَ عَيْنَ مَالِهِ عِنْدَ
رَجُلٍ فَهُوَ أَحَقُّ وَيَتَّبِعُ الْبَيْعَ مَنْ بَاعَهُ».

تخریج: [إسناده ضعيف] أخرجه النسائي، البيوع، باب الرجل يبيع السلعة فيستحقها مستحق، ح: ٤٦٨٥ من حديث عمرو بن عون به * قتادة عنن.

Comments:

If somebody's stolen goods are found with someone, the real owner has the right to take his belongings, and the person with whom the goods are found should give it to its owner and claim his loss from the person who sold these things to him.

Chapter 79. Regarding A Man Who Takes His Right From Something That Is Under His Control

(المعجم ٧٩) بَابُ: فِي الرَّجُلِ يَأْخُذُ حَقَّهُ مِنْ تَحْتِ يَدِهِ (التحفة ٨١)

3532. It was narrated from Hishām bin ‘Urwah, from ‘Urwah, from ‘Āishah that Hind, the mother of Mu‘āwiyah, came to the Messenger of Allāh ﷺ and said: “Abū Sufyān is a stingy man and he does not give me enough for my children and I. Is there any sin on me if I take something from his wealth?” He said: “Take what is sufficient for you and your children on a reasonable basis.” (*Sahīh*)

٣٥٣٢ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ هِنْدًا أُمَّ مُعَاوِيَةَ جَاءَتْ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ وَإِنَّهُ لَا يُعْطِينِي مَا يَكْفِينِي وَبَنِيَّ، فَهَلْ عَلَيَّ جُنَاحٌ أَنْ آخُذَ مِنْ مَالِهِ شَيْئًا. قَالَ: «تُحْذِي مَا يَكْفِيكَ وَبَنِيكَ بِالْمَعْرُوفِ».

تخریج: أخرجه البخاري، البيوع، باب من أجرى أمر الأمصار على ما يتعارفون بينهم في البيوع والإجارة... إلخ، ح: ٢٢١١ ومسلم، الأفضية، باب قضية هند، ح: ١٧١٤ من حديث هشام بن عروة به.

Comments:

The husband is responsible for all the expenditure of the family, and it is an obligation on him to provide all the basic necessities for the family.

3533. It was narrated from Az-Zuhri, from ‘Urwah, from ‘Āishah who said: “Hind came to the Prophet ﷺ and said: ‘O Messenger of Allāh, Abū Sufyān is a tight-fisted man. Is there any sin on me if I spend on his children from his wealth, without his permission?’

٣٥٣٣ - حَدَّثَنَا حُسَيْنُ بْنُ أَصْرَمَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ هِنْدٌ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ أَبَا سُفْيَانَ رَجُلٌ مُمْسِكٌ فَهَلْ عَلَيَّ مِنْ حَرَجٍ أَنْ أُنْفِقَ

The Prophet ﷺ said: "There is no sin on you if you spend on a reasonable basis." (*Sahih*)

عَلَى عِيَالِهِ مِنْ مَالِهِ بِغَيْرِ إِذْنِهِ، فَقَالَ النَّبِيُّ ﷺ: «لَا حَرَجَ عَلَيْكَ أَنْ تُتَفِقِيَ بِالْمَعْرُوفِ».

تخريج: أخرجه مسلم من حديث عبدالرزاق به، انظر الحديث السابق، وهو في مصنف عبدالرزاق، ح: ١٦٦١٢ ورواه البخاري، ح: ٣٨٢٥ من حديث الزهري به.

3534. It was narrated that Yūsuf bin Māhak Al-Makkī said: "I used to record the expenses of so-and so for some orphans whose guardian he was. And (when they reached puberty) they made a (deliberate) mistake, and asked him for one thousand Dirham more than they were entitled to, and he gave it to them. Later on, twice the additional amount that they had taken came under my control. I said: 'Take your thousand that they took under false pretences.' He said: 'No. My father told me that he heard the Messenger of Allāh ﷺ say: "Render the trust back to the one who entrusted it to you, and do not betray the one who betrayed you." (*Da'if*)

٣٥٣٤ - حَدَّثَنَا أَبُو كَامِلٍ أَنْ يَزِيدَ بْنَ زُرَيْعٍ حَدَّثَهُمْ: حَدَّثَنَا حُمَيْدٌ يَعْنِي الطَّوِيلَ عَنْ يُونُسَ بْنِ مَاهَكَ الْمَكِّيِّ قَالَ: كُنْتُ أَكْتُبُ لِغُلَامَيْنِ نَفَقَةَ أَيَّتَامٍ كَانُوا وَلِيَهُمْ فَعَالَطُوهُ بِالْفِئْتِ دِرْهَمٍ فَأَدَّاهَا إِلَيْهِمْ فَأَدْرَكْتُ لَهُمْ مِنْ مَالِهِمْ مِثْلَيْهَا. قَالَ: قُلْتُ: اقْبِضِ الْأَلْفَ الَّذِي دَهَبُوا بِهِ مِنْكَ. قَالَ: لَا. حَدَّثَنِي أَبِي أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَدِّ الْأَمَانَةَ إِلَى مَنْ ائْتَمَنَكَ، وَلَا تَخُنْ مَنْ خَانَكَ».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤١٤/٣ من حديث حميد الطويل به، وعنن والحديث الآتي يعني عنه.

3535. It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'Render the trust back to the one who entrusted it to you, and do not betray the one who betrayed you.'" (*Da'if*)

٣٥٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ وَأَحْمَدُ ابْنُ إِبْرَاهِيمَ قَالَا: أَخْبَرَنَا طَلْحُ بْنُ عَنَّتَمٍ عَنْ شَرِيكَ: قَالَ ابْنُ الْعَلَاءِ: وَقَيْسٍ عَنْ أَبِي حُصَيْنٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَدِّ الْأَمَانَةَ إِلَى مَنْ ائْتَمَنَكَ، وَلَا تَخُنْ مَنْ خَانَكَ».

تخریج: [إسناده ضعيف] أخرجه الترمذي، البيهقي، باب: أد الأمانة إلى من ائتمنك، ح: ١٢٦٤ من حديث طلق بن غنام به وقال: "حسن غريب" وصححه الحاكم على شرط مسلم: ٤٦/٢ ووافقه الذهبي وللحديث شواهد كثيرة جدًا كلها ضعيفة * شريك مدلس وعنن، وقيس ضعيف.

Chapter 80. Regarding Accepting Gifts

(المعجم ٨٠) بَابُ: فِي قَبُولِ الْهَدَايَا (التحفة ٨٢)

3536. It was narrated from ‘Aishah that the Prophet ﷺ would accept the gift (*Al-Hadiyyah*) and reciprocate them. (*Sahih*)

٣٥٣٦ - حَدَّثَنَا عَلِيُّ بْنُ بَحْرٍ وَعَبْدُ الرَّحِيمِ بْنُ مُطَرِّفٍ الرَّوَّاسِيُّ قَالَا: حَدَّثَنَا عَيْسَى، هُوَ ابْنُ يُونُسَ بْنِ أَبِي إِسْحَاقَ السَّيِّعِيُّ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْبَلُ الْهَدِيَّةَ وَيُنِيبُ عَلَيْهَا.

تخریج: أخرجه البخاري، الهبة وفضلها والتحريض عليها، باب المكافأة في الهبة، ح: ٢٥٨٥ من حديث عيسى بن يونس به.

Comments:

It is *Sunnah* to exchange gifts among friends and relatives. Exchange of gifts strengthens mutual relations and love. If someone is not in a position to reciprocate for a gift, he should acknowledge it with praise and thanks saying “*Jazākallāhu khaira* (May Allāh reward you with goodness)” (*At-Tirmidhī* no. 2035) see also no. 4811 as follows.

3537. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘By Allāh, I shall never accept any gift (*Hadiyyah*) after today, unless it is from a Qurashī *Muhājir*, or an *Anṣārī*, or a *Dawsī*, or a *Thaqafī*.’” (*Sahih*)

٣٥٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو الرَّازِيُّ: حَدَّثَنَا سَلَمَةُ يَعْنِي ابْنَ الْفَضْلِ: حَدَّثَنِي مُحَمَّدُ ابْنُ إِسْحَاقَ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَأَيْمُ اللَّهِ لَا أَقْبَلُ بَعْدَ يَوْمِي هَذَا مِنْ أَحَدٍ هَدِيَّةً إِلَّا أَنْ يَكُونَ مُهَاجِرًا قُرَشِيًّا أَوْ أَنْصَارِيًّا أَوْ دَوْسِيًّا أَوْ ثَقَفِيًّا».

تخریج: [صحيح] أخرجه الترمذي، المناقب، باب: في ثقیف وبنی حنیفة، ح: ٣٩٤٦ من حديث محمد بن إسحاق به وقال: "حسن" ورواه ابن عجلان وغيره عن سعيد المقبري به، وللحديث طرق عند ابن حبان، ح: ١١٤٥ وغيره وهو بها صحيح.

Comments:

Some people, expecting a handsome return from the Prophet ﷺ, had started bringing gifts, and they complained about what he reciprocated with, and in some of the narrations, they even brought him something as a gift that had been stolen from him. Hence, he determined not to accept gifts but from those whom he knew well.

Chapter 81. Taking Back A Gift (Al-Hibah)**(المعجم ٨١) - بَابُ الرَّجُوعِ فِي الْهِبَةِ**

(التحفة ٨٣)

3538. It was narrated from Abān, Hammām and Shu'bah, they said: "Qatādah informed us, from Sa'eed bin Al-Musayyab, from Ibn 'Abbās, from the Prophet ﷺ, who said: "The one who takes back his gift (*Hibah*) is like the one who goes back to his vomit." (*Ṣaḥīḥ*)

٣٥٣٨ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبرَاهِيمَ: أَخْبَرَنَا أَبَانُ وَهَمَّامٌ وَشُعْبَةُ قَالُوا: أَخْبَرَنَا قَتَادَةُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْعَائِدُ فِي هِبَتِهِ كَالْعَائِدِ فِي قَيْتِهِ». قَالَ هَمَّامٌ وَقَالَ قَتَادَةُ: وَلَا نَعْلَمُ الْقِيَاءَ إِلَّا حَرَامًا.

Hammām said: "Qatādah said: 'We do not know but that vomit is *Harām*.'"

تخریج: أخرجه البخاري، الهبة وفضلها والتحريض عليها، باب: لا يحل لأحد أن يرجع في هبته وصدفته، ح: ٢٦٢١ عن مسلم بن إبراهيم، ومسلم، الهبات، باب تحريم الرجوع في الصدقة بعد القبض... إلخ، ح: ٧/١٦٢٢ من حديث شعبة به.

3539. It was narrated from Ibn 'Umar and Ibn 'Abbās that the Prophet ﷺ said: "It is not permissible for a man to give something beneficial (*Atiyyah*) or a gift (*Hibah*) then take it back, except in the case of what a father gives to his son. The likeness of the one who gives something, then takes it back, is that of a dog that eats, then when it is full, it vomits, then it goes back to its vomit again." (*Ṣaḥīḥ*)

٣٥٣٩ - حَدَّثَنَا مُسَدَّدٌ: أَخْبَرَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ: حَدَّثَنَا حُسَيْنُ الْمَعْلَمِ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَمْرٍو وَابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَجِلُّ لِرَجُلٍ أَنْ يُعْطِيَ عَطِيَّةً أَوْ يَهَبَ هِبَةً فَيَرْجِعَ فِيهَا إِلَّا الْوَالِدَ فِيمَا يُعْطِي وَلَدَهُ، وَمَثَلُ الَّذِي يُعْطِي الْعَطِيَّةَ ثُمَّ يَرْجِعُ فِيهَا كَمَثَلِ الْكَلْبِ يَأْكُلُ فَإِذَا سَبَعُ فَأَعَادَ فِي قَيْتِهِ».

تخریج: [إسناده صحيح] أخرجه الترمذي، البيهقي، باب ما جاء في كراهية الرجوع في الهبة، ح: ١٢٩٩ من حديث حسين المعلم به وقال: "حسن صحيح" ورواه النسائي، ح: ٣٧٢٠ وابن ماجه، ح: ٢٣٧٧ وصححه ابن الجارود، ح: ٩٩٤ والحاكم: ٤٦/٢ ووافقه الذهبي.

3540. It was narrated from ‘Amr bin Shu’ayb, from his father, from ‘Abdullāh bin ‘Amr, that the Prophet ﷺ said: “The likeness of the one who takes back what he has given is that of a dog that vomits then eats its vomit. If the giver asks for what he gave back, the likeness of the one who takes back a gift should be explained to him, (but if he insists), then the recipient should give it back to him.” (*Hasan*)

تخريج: [إسناده حسن] أخرجه أحمد: ١٧٥/٢ من حديث أسامة بن زيد به.

٣٥٤٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: [أَخْبَرَنَا ابْنُ وَهْبٍ] أَخْبَرَنَا أُسَامَةُ بْنُ زَيْدٍ: أَنَّ عَمْرَو بْنَ شُعَيْبٍ حَدَّثَهُ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَثَلُ الَّذِي يَسْتَرِدُّ مَا وَهَبَ كَمَثَلِ الْكَلْبِ يَقِيءُ فَيَأْكُلُ قَيْئَهُ، فَإِذَا اسْتَرَدَّ الْوَاهِبُ فَلْيُوقَفْ، فَلْيَعْرِفْ بِمَا اسْتَرَدَّ، ثُمَّ لِيُدْفَعْ إِلَيْهِ مَا وَهَبَ».

Chapter 82. A Gift (*Al-Hadiyyah*) For Helping Someone

3541. It was narrated from Abū Umāmah that the Prophet ﷺ said: “Whoever intercedes for his brother, and he gives a him a gift for that, and he accepts it, he has indulged in a major form of *Ribā*.” (*Hasan*)

تخريج: [إسناده حسن] أخرجه أحمد: ٢٦١/٥ من حديث عبيد الله بن أبي جعفر به.

(المعجم ٨٢) بَابُ فِي الْهَدِيَّةِ لِقَضَاءِ الْحَاجَةِ (التحفة ٨٤)

٣٥٤١ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ مَالِكٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ خَالِدِ بْنِ أَبِي عِمْرَانَ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ شَفَعَ لِأَخِيهِ شَفَاعَةً فَأَهْدَى لَهُ هَدِيَّةً عَلَيْهَا فَقَبِلَهَا فَقَدْ أَتَى بَابًا عَظِيمًا مِنْ أَبْوَابِ الرِّبَا».

Chapter 83. Regarding A Man Who Favors One Of His Children In Presents (*An-Nuhl*)

3542. It was narrated from Ash-Sha’bī that An-Nu’mān bin Bashīr said: “My father gave me a present.” – Ismā’il bin Sālim (one of the narrators) said: “He gave him a slave of his.” – “He said: ‘My

(المعجم ٨٣) بَابُ فِي الرَّجُلِ يُفْضِلُ بَعْضَ وَلَدِهِ فِي النُّحْلِ (التحفة ٨٥)

٣٥٤٢ - حَدَّثَنَا أَحْمَدُ بْنُ حَبَلٍ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا سَيَّارٌ: وَأَخْبَرَنَا مُغِيرَةُ: وَحَدَّثَنَا دَاوُدُ عَنِ الشَّعْبِيِّ: وَأَنْبَاءَنَا مُجَالِدٌ وَإِسْمَاعِيلُ بْنُ سَالِمٍ عَنِ الشَّعْبِيِّ، عَنْ

mother, ‘Amrah bint Rawāḥah said: “Go to the Messenger of Allāh ﷺ and ask him to bear witness.” So he went to the Prophet ﷺ and told him about that. He said to him: “I have given my son An-Nu‘mān a present and ‘Amrah asked me to ask you to bear witness to that.” He said: “Do you have any other children?” I said: “Yes.” He said: “Have you given them something like that which you have given to An-Nu‘mān?” He said: “No.” – Some of these narrators said: “This is injustice.” And some of them said: “This is being done by compulsion. Let someone else bear witness to this.” – Mughīrah (one of the narrators) said in his *Hadīth*: “Would you not like them all to treat you with the same respect and kindness?” – “He said ‘Yes.’ He said: ‘Then let someone else bear witness to this.’” Mujālid (one of the narrators) said in his *Hadīth*: “Their right over you is that you should treat them justly just as your right over them is that they should honor you.” (*Ṣaḥīḥ*)

Abū Dāwud said: According to the *Hadīth* of Az-Zuhrī, some of them said (that the Prophet ﷺ said:) “Have you given to all of your sons?” Some of them said: “Your children”. Ibn Abī Khālid said, narrating from Aṣh-Sha‘bī: “Do you have other sons?” Abū Aḍ-Ḍuḥa said, narrating from An-Nu‘mān bin Bashīr: “Do you have any children besides him?”

التُّعْمَانِ بْنِ بَشِيرٍ قَالَ: أَنْحَلَنِي أَبِي نُحْلًا - قَالَ إِسْمَاعِيلُ بْنُ سَالِمٍ مِنْ بَيْنِ الْقَوْمِ: نَحَلَهُ غَلَامًا لَهُ - . قَالَ: فَقَالَتْ لَهُ أُمِّي عَمْرَةُ بِنْتُ رَوَاحَةَ أَيْتِ رَسُولَ اللَّهِ ﷺ فَأَشْهَدُهُ، فَأَتَى النَّبِيَّ ﷺ فَذَكَرَ ذَلِكَ لَهُ. قَالَ فَقَالَ لَهُ: إِنِّي نَحَلْتُ ابْنِي التُّعْمَانَ نُحْلًا وَإِنَّ عَمْرَةَ سَأَلَتْنِي أَنْ أَشْهَدَكَ عَلَى ذَلِكَ. قَالَ: فَقَالَ: «أَلَيْكَ وَكَذَلِكَ سِوَاهُ؟» قَالَ: قُلْتُ: نَعَمْ، قَالَ: «فَكُلُّهُمْ أَعْطِيَتْ مِثْلَ مَا أَعْطِيَتْ التُّعْمَانَ؟» قَالَ: لَا. - قَالَ: فَقَالَ بَعْضُ هَؤُلَاءِ الْمُحَدِّثِينَ: «هَذَا جَوْرٌ»، وَقَالَ بَعْضُهُمْ: «هَذَا تَلَجِيئَةٌ فَأَشْهَدُ عَلَى هَذَا غَيْرِي» - قَالَ مُغِيرَةُ فِي حَدِيثِهِ: «أَلَيْسَ يَسْرُوكَ أَنْ يَكُونُوا لَكَ فِي الْبِرِّ وَاللُّطْفِ سِوَاهُ؟» قَالَ: نَعَمْ، قَالَ: «فَأَشْهَدُ عَلَى هَذَا غَيْرِي» - وَذَكَرَ مُجَالِدٌ فِي حَدِيثِهِ: «إِنَّ لَهُمْ عَلَيْكَ مِنَ الْحَقِّ أَنْ تَعْدِلَ بَيْنَهُمْ كَمَا أَنَّ لَكَ عَلَيْهِمْ مِنَ الْحَقِّ أَنْ يَبْرُوكَ».

قَالَ أَبُو دَاوُدَ: فِي حَدِيثِ الزُّهْرِيِّ قَالَ بَعْضُهُمْ: «أَكُلَّ بَنِيكَ؟» وَقَالَ بَعْضُهُمْ: «وَلَدِكَ»، وَقَالَ ابْنُ أَبِي خَالِدٍ عَنِ الشَّعْبِيِّ فِيهِ: «أَلَيْكَ بَنُونَ سِوَاهُ»، وَقَالَ أَبُو الصُّحَى عَنِ التُّعْمَانِ بْنِ بَشِيرٍ: «أَلَيْكَ وَكَذَلِكَ غَيْرُهُ؟».

تخريج: [صحيح] إلا قوله "إن لهم عليك من الحق ... أن يبروك" فلم أجد له شاهدًا والباقي صحيح، وهو في مسند أحمد: ٢٧٠/٤ ورواه مسلم، ح: ١٧/١٦٢٣ من حديث داود بن أبي هند، والبخاري، ح: ٢٥٨٧ من حديث الشعبي به * مجالد: ضعيف.

3543. It was narrated from Hishām bin ‘Urwah, from his father, he said: “An-Nu‘mān bin Bashīr narrated to me, he said that his father gave him a slave, and the Messenger of Allāh ﷺ said to him: “What is this slave?” He said: “My slave whom my father gave to me.” He said: “Did he give to all of your brothers as he gave to you?” He said: “No.” he said: “Then give him back.” (*Sahih*)

٣٥٤٣ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: حَدَّثَنِي النَّعْمَانُ بْنُ بَشِيرٍ قَالَ: أَعْطَاهُ أَبُوهُ غُلَامًا، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «مَا هَذَا الْغُلَامُ؟» قَالَ: «غُلَامِي أَعْطَانِي أَبِي، قَالَ: «فَكُلِّ إِخْوَتَكَ كَمَا أَعْطَاكَ؟» قَالَ: لَا، قَالَ: «فَارُدُّهُ».

تخريج: أخرجه مسلم، الهبات، باب كراهة تفضيل بعض الأولاد في الهبة، ح: ١٢/١٦٢٣ من حديث جرير به.

3544. It was narrated from Hājib bin Al-Mufaddal bin Al-Muhallab, from his father, who said: “I heard An-Nu‘mān bin Bashīr say: ‘The Messenger of Allāh ﷺ said: “Be just among your children, be just among your children.” (*Sahih*)

٣٥٤٤ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادٌ عَنْ حَاجِبِ بْنِ الْمُفَضَّلِ بْنِ الْمُهَلَّبِ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ النَّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «اعْدِلُوا بَيْنَ أَوْلَادِكُمْ، اْعْدِلُوا بَيْنَ أَوْلَادِكُمْ».

تخريج: [إسناده صحيح] أخرجه النسائي، النحل، باب ذكر اختلاف ألفاظ الناقلين لخبر نعمان بن بشير في النحل، ح: ٣٧١٧ عن سليمان بن حرب به.

Comments:

When somebody wishes to give some presents to his children, he should treat all of them equally and with justice.

3545. It was narrated from Abū Az-Zubair, from Jābir who said: “The wife of Bashīr said: “Give my son your slave, and ask the Messenger of Allāh ﷺ to bear witness for me.” He went to the Messenger of Allāh ﷺ and said: “The daughter of so-and-so asked me to give her son a slave, and told me: ‘Ask the Messenger of Allāh

٣٥٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ عَنْ جَابِرِ قَالَ: قَالَتِ امْرَأَةٌ بَشِيرٍ: ائْتِ ابْنِي غُلَامًا وَأَشْهَدْ لِي رَسُولَ اللَّهِ ﷺ، فَاتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: إِنَّ ابْنَةَ فُلَانٍ سَأَلْتَنِي أَنْ ائْتِ ابْنَهَا غُلَامًا، فَقَالَتْ لِي: ائْتِ رَسُولَ

ﷺ to bear witness.” He said: “Does he have any brothers?” He said: “Yes.” He said: “Have you given to all of them something like that which you have given to him?” He said: “No.” He said: “This is not right. I will only bear witness to the truth.” (*Sahih*)

اللَّهُ ﷺ، فَقَالَ: «لَهُ إِخْوَةٌ؟» فَقَالَ: نَعَمْ، قَالَ: «فَكُلُّهُمْ أَعْطَيْتَ مِثْلَ مَا أَعْطَيْتَهُ؟» قَالَ: لَا، قَالَ: «فَلَيْسَ يَصْلُحُ هَذَا وَإِنِّي لَا أَشْهَدُ إِلَّا عَلَى الْحَقِّ»..

تخريج: أخرجه مسلم، الهبات، باب كراهة تفضيل بعض الأولاد في الهبة، ح: ١٦٢٤ من حديث زهير بن معاوية به.

Comments:

Making a witness in important matters is commanded. One should become witness only on the side of truth and justice.

Chapter 84. Regarding A Woman Giving Without Her Husband's Permission

(المعجم ٨٤) بَابُ: فِي عَطِيَّةِ الْمَرْأَةِ بِغَيْرِ إِذْنِ زَوْجِهَا (الصفحة ٨٦)

3546. It was narrated from Dāwud bin Abī Hind and Ḥabīb Al-Mu'allim, from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of Allāh ﷺ said: “It is not permissible for a woman to do anything with her wealth once her husband has entered into marriage with her.” (*Hasan*)

٣٥٤٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ وَحَبِيبِ الْمُعَلِّمِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَجُوزُ لِامْرَأَةٍ أَمْرٌ فِي مَالِهَا إِذَا مَلَكَ زَوْجُهَا عِصْمَتَهَا».

تخريج: [إسناده حسن] أخرجه النسائي، العمري، باب عطية المرأة بغير إذن زوجها، ح: ٣٧٨٧ من حديث حماد بن سلمة به، وصححه ابن الملقن في تحفة المحتاج، ح: ١٢٦٦ والحاكم: ٤٧/٢ ووافقه الذهبي وله طريق آخر عند ابن ماجه، ح: ٢٣٨٨.

3547. It was narrated from Ḥusain, from 'Amr bin Shu'aib that his father informed him, from 'Abdullāh bin 'Amr that the Messenger of Allāh ﷺ said: “It is not permissible for a woman to give anything without her husband's permission.” (*Hasan*)

٣٥٤٧ - حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا خَالِدٌ، يَعْنِي ابْنَ الْحَارِثِ، أَخْبَرَنَا حُسَيْنٌ عَنْ عَمْرِو بْنِ شُعَيْبٍ أَنَّ أَبَاهُ أَخْبَرَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَجُوزُ لِامْرَأَةٍ عَطِيَّةٌ إِلَّا بِإِذْنِ زَوْجِهَا».

تخريج: [حسن] انظر الحديث السابق، وأخرجه النسائي، الزكاة، باب عطية المرأة بغير إذن زوجها، ح: ٢٥٤١ من حديث خالد بن الحارث به.

Chapter 85. Life-Long Gift

(المعجم ٨٥) بَابُ: فِي الْعُمْرَى

(التحفة ٨٧)

3548. It was narrated from Abū Hurairah that the Prophet ﷺ said: “Life-long gifts are permissible.” (*Ṣaḥīḥ*)

٣٥٤٨ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنِ النَّصْرِ بْنِ أَنَسٍ، عَنِ بَشِيرِ بْنِ نَهْلِكَ، عَنِ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْعُمْرَى جَائِزَةٌ».

تخريج: أخرجه البخاري، الهبة وفضلها والتحريض عليها، باب ما قيل في العمري والرقبي، ح: ٢٦٢٦ من حديث همام ومسلم، الهبات، باب العمري، ح: ١٦٢٦ من حديث قتادة به.

3549. It was narrated from Qatādah, from Al-Ḥasan, from Samurah, from the Prophet ﷺ, similarly (as no. 3548). (*Ṣaḥīḥ*)

٣٥٤٩ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنِ سَمُرَةَ عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

تخريج: [صحيح] أخرجه الترمذي، الأحكام، باب ما جاء في العمري، ح: ١٣٤٩ من حديث قتادة به.

3550. It was narrated from Yahyā, from Abū Salamah, from Jābir that the Prophet of Allāh ﷺ used to say: “A life-long gift belongs to the one to whom it was given.” (*Ṣaḥīḥ*)

٣٥٥٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبَانُ عَنْ يَحْيَى، عَنِ أَبِي سَلَمَةَ، عَنِ جَابِرِ أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَقُولُ: «الْعُمْرَى لِمَنْ وَهَبَتْ لَهُ».

تخريج: أخرجه البخاري، الهبة وفضلها والتحريض عليها، باب ما قيل في العمري والرقبي، ح: ٢٦٢٥ ومسلم، الهبات، باب العمري، ح: ١٦٢٥ من حديث يحيى بن أبي كثير به.

3551. It was narrated from Al-Awzā‘ī, from Az-Zuhrī, from ‘Urwah, from Jābir that the Prophet ﷺ said: “Whoever is given a life-long gift, it belongs to him and his descendants, and is inherited by those of his descendants who inherit from him.” (*Ṣaḥīḥ*)

٣٥٥١ - حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ الْحَرَائِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ: أَخْبَرَنِي الْأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ، عَنِ عُرْوَةَ، عَنِ جَابِرِ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ أُعْمِرَ عُمْرَى فَهِيَ لَهُ وَلِعَقِبِهِ، يَرِنُهَا مَنْ يَرِنُهُ مِنْ عَقِبِهِ».

تخريج: [صحيح] أخرجه النسائي، العمري، باب ذكر الاختلاف على الزهري فيه، ح: ٣٧٧١ من حديث الأوزاعي به وللحديث شواهد.

3552. It was narrated from Al-Awzā'ī, from Az-Zuhrī, from Abū Salamah and 'Urwah, from Jābir, from the Prophet ﷺ, with its meaning (similar to no. 3551). (*Ṣaḥīḥ*)

Abū Dāwud said: This is how it was reported by Al-Laiṭh bin Sa'd, from Az-Zuhrī, from Abū Salamah, from Jābir.

٣٥٥٢ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي الْحَوَارِيِّ: حَدَّثَنَا الْوَلِيدُ عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنِ أَبِي سَلَمَةَ وَعُرْوَةَ، عَنِ جَابِرٍ عَنِ النَّبِيِّ ﷺ بِمَعْنَاهُ.

قَالَ أَبُو دَاوُدَ: وَهَكَذَا رَوَاهُ اللَّيْثُ بْنُ سَعْدٍ عَنِ الزُّهْرِيِّ، عَنِ أَبِي سَلَمَةَ، عَنِ جَابِرٍ.

تخريج: [صحيح] أخرجه البيهقي: ١٧٣/٦ من حديث أبي داود به، ورواه النسائي، ح: ٣٧٧٢ وانظر الحديث السابق.

Chapter 86. Life-Long Gift With Mention Of Descendants

(المعجم ٨٦) - بَابُ مَنْ قَالَ فِيهِ وَلَعَقِبِهِ (التحفة ٨٨)

3553. It was narrated from Mālik, meaning Ibn Anas, from Ibn Shihāb, from Abū Salamah, from Jābir bin 'Abdullāh that the Messenger of Allāh ﷺ said: "Any man who is given a life-long gift for him and his descendents, it is for the one to whom it is given, and it cannot go back to the one who gave it, because he has given a gift that can be inherited." (*Ṣaḥīḥ*)

٣٥٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا بِشْرُ ابْنِ عُمَرَ: حَدَّثَنَا مَالِكٌ يَعْنِي ابْنَ أَنَسٍ، عَنِ ابْنِ شِهَابٍ، عَنِ أَبِي سَلَمَةَ، عَنِ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَيُّمَا رَجُلٍ أُعْمِرَ عُمُرِي لَهُ وَلَعَقِبِهِ فَإِنَّهَا لِلَّذِي يُعْطَاهَا لَا تَرْجِعُ إِلَى الَّذِي أُعْطَاهَا لِأَنَّهُ أُعْطِيَ عَطَاءً وَقَعَتْ فِيهِ الْمَوَارِيثُ».

تخريج: أخرجه مسلم، الهيات، باب العمري، ح: ١٦٢٥ من حديث مالك به، وهو في الموطأ (يحيى): ٧٥٦/٢ وانظر، ح: ٣٥٥٠.

3554. It was narrated from Ṣāliḥ, from Ibn Shihāb, with his chain and its meaning (similar to no. 3553). (*Ṣaḥīḥ*)

Abū Dāwud said: And 'Aqil

٣٥٥٤ - حَدَّثَنَا حَجَّاجُ بْنُ أَبِي يَعْقُوبَ: [حَدَّثَنَا يَعْقُوبُ]: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ بِإِسْنَادِهِ وَمَعْنَاهُ.

narrated it like that from Ibn Shihāb, (as did) Yazīd bin Abī Habīb, from Ibn Shihāb. And (they) differed about the wording (that was narrated by) Al-Awzā'ī from Ibn Shihāb. And Fulaiḥ bin Sulaimān reported it similar to this.

قَالَ أَبُو دَاوُدَ: وَكَذَلِكَ رَوَاهُ عَقِيلٌ عَنِ ابْنِ شِهَابٍ وَيَزِيدُ بْنُ أَبِي حَبِيبٍ، عَنِ ابْنِ شِهَابٍ، وَاخْتَلَفَ عَلَى الْأَوْزَاعِيِّ عَنِ ابْنِ شِهَابٍ فِي لَفْظِهِ وَرَوَاهُ فُلَيْحُ بْنُ سُلَيْمَانَ مِثْلَ ذَلِكَ.

تخريج: [صحيح] انظر الحديث السابق.

3555. It was narrated from Ma'mar, from Az-Zuhri, from Abū Salamah, from Jābir bin 'Abdullāh, who said: "The life-long gift, that the Messenger of Allāh ﷺ allowed, was when one says: 'It is for you and your descendents.' But if he says: 'It is for you so long as you live,' then it goes back to its owner." (*Ṣaḥīḥ*)

٣٥٥٥ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الرَّهْرِيِّ، عَنِ أَبِي سَلَمَةَ، عَنِ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: إِنَّمَا الْعُمْرَى الَّتِي أَجَارَهَا رَسُولُ اللَّهِ ﷺ أَنْ يَقُولَ: هِيَ لَكَ وَلِعَقِبِكَ، فَأَمَّا إِذَا قَالَ: هِيَ لَكَ مَا عَشْتَ فَإِنَّهَا تَرْجِعُ إِلَى صَاحِبِهَا.

تخريج: أخرجه مسلم، الهيات، باب العمري، ح: ٢٣/١٦٢٥ من حديث عبدالرزاق به وهو

في مصنفه، ح: ١٦٨٨٧ ومسنده أحمد: ٢/٢٩٤.

3556. It was narrated from 'Aṭā', from Jābir, that the Prophet ﷺ said: "Do not give property to go to the last one (of the giver and recipient who remains) alive, and do not give life-long gifts. Whoever is given something that goes to the last one alive, or is given a life-long gift, then it is for his heirs." (*Ṣaḥīḥ*)

٣٥٥٦ - حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ جُرَيْجٍ، عَنِ عَطَاءٍ، عَنِ جَابِرِ بْنِ النَّبِيِّ ﷺ قَالَ: «لَا تُرْقِبُوا وَلَا تُعْمِرُوا فَمَنْ أَرْقَبَ شَيْئًا أَوْ أَعْمَرَهُ فَهُوَ لَوَرَثَتِهِ».

تخريج: [صحيح] أخرجه النسائي، العمري، باب ذكر اختلاف ألفاظ الناقلين لخبر جابر في العمري، ح: ٣٧٦٢ من حديث سفيان بن عيينة به ومسلم، ح: ٣١/١٦٢٥ من حديث عطاء به، انظر الحديث السابق.

تخريج: [صحيح] أخرجه النسائي، العمري، ح: ٣٧٦٢ من حديث سفيان بن عيينة به ومسلم، ح: ٣١/١٦٢٥ من حديث عطاء به، انظر الحديث السابق.

3557. It was narrated from Tāriq Al-Makkī, from Jābir bin 'Abdullāh, who said: "The Messenger of Allāh ﷺ passed judgment concerning an *Anṣarī* woman whose son gave her

٣٥٥٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ: حَدَّثَنَا سُفْيَانُ عَنِ حَبِيبِ يَعْنِي ابْنَ أَبِي ثَابِتٍ، عَنِ حُمَيْدِ

an orchard of palm trees, then she died, and her son said: 'I only gave it to her for as long as she lived,' and he had brothers. The Messenger of Allāh ﷺ said: 'It is for her in life and in death.' He said: 'I gave it in charity to her.' He said: 'That makes it even further away from you.'" (*Da'if*)

الأعرج، عن طَارِقِ الْمَكِّيِّ، عن جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: فَضَى رَسُولُ اللَّهِ ﷺ فِي امْرَأَةٍ مِنَ الْأَنْصَارِ أَعْطَاهَا ابْنُهَا حَدِيقَةً مِنْ نَخْلٍ فَمَاتَتْ فَقَالَ ابْنُهَا: إِنَّمَا أَعْطَيْتُهَا حَيَاتَهَا. وَلَهُ إِخْوَةٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هِيَ لَهَا حَيَاتَهَا وَمَوْتَهَا». قَالَ: كُنْتُ تَصَدَّقْتُ بِهَا عَلَيْهَا. قَالَ: «ذَلِكَ أَبْعَدُ لَكَ».

تخريج: [إسناده ضعيف] أخرجه البيهقي: ١٧٤/٦ من حديث عثمان بن أبي شيبة به * سفيان الثوري وحبیب ابن أبي ثابت عننا.

Chapter 87. Regarding A Gift Given To The Last One (Of The Giver And Recipient Who Remains) Alive

(المعجم ٨٧) بَابُ: فِي الرُّقْبَى
(التحفة ٨٩)

3558. It was narrated from Abū Az-Zubair, from Jābir who said: "The Messenger of Allāh ﷺ said: 'A life-long gift is permissible, and a gift given to the last one alive is permissible for the one to whom it is given.'" (*Sahih*)

٣٥٥٨ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا دَاوُدُ عَنْ أَبِي الزُّبَيْرِ، عن جَابِرِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْعُمْرَى جَائِزَةٌ لِأَهْلِهَا وَالرُّقْبَى جَائِزَةٌ لِأَهْلِهَا».

تخريج: [صحيح] أخرجه الترمذي، الأحكام، باب ماجاء في الرقبي، ح: ١٣٥١ من حديث هشيم به وقال: "حسن" وهو في مسند أحمد: ٣/٣٠٣ ورواه ابن ماجه، ح: ٢٣٨٣.

3559. It was narrated that Zaid bin Thābit said: "The Messenger of Allāh ﷺ said: 'Whoever gives something as a life-long gift, it belongs to the one to whom it is given, during his life and after his death. And do not give gifts to be given to the last one alive; if someone is given such a gift, it is to be regarded as part of his estate.'" (*Sahih*)

٣٥٥٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التَّمِيمِيُّ قَالَ: قَرَأْتُ عَلَى مَعْقِلٍ عَنْ عَمْرِو بْنِ دِينَارٍ، عن طَاوُسٍ، عن حُجْرٍ، عن زَيْدِ بْنِ ثَابِتٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَعْمَرَ شَيْئًا فَهُوَ لِمُعْمَرِهِ مَحْيَاهُ وَمَمَاتُهُ، وَلَا تُرْقِبُوا فَمَنْ أَرْقَبَ شَيْئًا فَهُوَ سَبِيلُهُ».

تخريج: [إسناده صحيح] أخرجه ابن ماجه، الهبات، باب العمري، ح: ٢٣٨١ من حديث عمرو بن دينار به.

3560. It was narrated that Mujāhid said: “A life-long gift is when a man says to another: ‘It is yours so long as you live.’ If he says that it belongs to him (the recipient) and his heirs. And a gift given to the last one alive, is when a person says: ‘It is for the last surviving from you and I.’” (*Hasan*)

٣٥٦٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْجَرَّاحِ عَنْ عَبْدِ اللَّهِ بْنِ مُسَيْبٍ، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنْ مُجَاهِدٍ قَالَ: الْعُمْرَى أَنْ يَقُولَ الرَّجُلُ لِلرَّجُلِ هُوَ لَكَ مَا عَشْتِ، فَإِذَا قَالَ ذَلِكَ فَهُوَ لَهُ وَلِوَرَثَتِهِ، وَالرُّقْبَى هُوَ أَنْ يَقُولَ الْإِنْسَانُ: هُوَ لِلْآخِرِ مِنِّي وَمِنْكَ.

تخريج: [إسناده حسن] أخرجه البيهقي: ١٧٦/٦ من حديث أبي داود به.

Chapter 88. Regarding Liability For Something Borrowed

(المعجم ٨٨) بَابُ: فِي تَضْمِينِ الْعَارِيَةِ (التحفة ٩٠)

3561. It was narrated from Qatādah, from Al-Ḥasan, from Samurah that the Prophet ﷺ said: “The hand that takes is responsible until it pays it back.” Then Al-Ḥasan forgot and said: “He is one whom you trust and is not liable.” (*Da'if*)

٣٥٦١ - حَدَّثَنَا مُسَدَّدُ بْنُ مَسْرُهَدٍ: حَدَّثَنَا يَحْيَى عَنْ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، عَنْ سَمُرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «عَلَى الْيَدِ مَا أَخَذْتَ حَتَّى تُؤَدِّيَ»، ثُمَّ إِنَّ الْحَسَنَ نَسِيَ فَقَالَ: هُوَ أَمِينُكَ لَا ضَمَانَ عَلَيْهِ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، البيوع، باب ما جاء في أن العارية مؤداة، ح: ١٢٦٦ وابن ماجه، ح: ٢٤٠٠ من حديث سعيد بن أبي عروبة به، وصححه ابن الجارود، ح: ١٠٢٤ والحاكم على شرط البخاري: ٤٧/٢ ووافقه الذهبي وقال الترمذي: "حسن صحيح".

3562. It was narrated from Umayyah bin Şafwān bin Umayyah, from his father, that the Messenger of Allāh ﷺ borrowed some coats of mail from him on the Day of Hunain. He said: “Are you taking them by force, O Muḥammad?” He said: “No, rather it is a loan for which I am liable.” (*Da'if*)

٣٥٦٢ - حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ وَسَلَمَةُ ابْنُ شَيْبَةَ قَالَا: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا شَرِيكٌ عَنْ عَبْدِ الْعَزِيزِ بْنِ رُقَيْعٍ، عَنْ أُمِّيَّةَ بِنِ صَفْوَانَ بِنِ أُمِّيَّةَ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ اسْتَعَارَ مِنْهُ أَدْرَعًا يَوْمَ حُنَيْنٍ فَقَالَ: أَعْضَبُ يَا مُحَمَّدُ؟ فَقَالَ: «لَا. بَلْ عَارِيَةٌ مَضْمُونَةٌ».

قَالَ أَبُو دَاوُدَ: هَذِهِ رِوَايَةٌ يَزِيدُ بِنَعْدَادَ،
وَفِي رِوَايَتِهِ بِوَأَسِطَ تَعْيِيرٌ عَلَى غَيْرِ هَذَا.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤٠٠/٣ عن يزيد بن هارون به ورواه النسائي في الكبرى، ح: ٥٧٧٩ * ورواه قيس بن الربيع عن عبدالعزيز بن رفيع به والدارقطني: ٤٠/٣ وللحديث شواهد ضعيفة * شريك عنعن وقيس ضعيف.

3563. It was narrated from ‘Abdul-‘Aziz bin Rufai’ from some of the family of ‘Abdullāh bin Şafwān, that the Messenger of Allāh ﷺ said: “O Şafwān, do you have any weapons?” He said: “Is it a loan or by force?” He said: “No, it is a loan.” He lent him between thirty and forty coats of mail, and the Messenger of Allāh ﷺ went on to engage in the Battle of Hunain. When the idolaters had been defeated, Şafwān’s coats of mail were collected, and some had been lost. The Prophet ﷺ said to Şafwān: “We have lost some of your coats of mail. Should we pay you compensation?” He said: “No, O Messenger of Allāh, for there is, in my heart today, that which was not present on that day.” (*Da‘if*)

Abū Dāwud said: He lent them to him before he became Muslim, then he became Muslim.

٣٥٦٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ أَنَسٍ مِنْ آلِ عَبْدِ اللَّهِ بْنِ صَفْوَانَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَا صَفْوَانُ! هَلْ عِنْدَكَ مِنْ سِلَاحٍ؟» قَالَ: «عَارِيَةٌ أَمْ غَضَبًا؟ قَالَ: «لَا، بَلْ عَارِيَةٌ»، فَأَعَارَهُ مَا بَيْنَ الثَّلَاثِينَ إِلَى الْأَرْبَعِينَ دِرْعًا، وَغَزَا رَسُولُ اللَّهِ ﷺ حُنَيْنًا، فَلَمَّا هَزِمَ الْمُشْرِكُونَ جُمِعَتْ دُرُوعُ صَفْوَانَ فَفَقَدَ مِنْهَا أَدْرَاعًا، فَقَالَ النَّبِيُّ ﷺ لِصَفْوَانَ: «إِنَّا قَدْ فَقَدْنَا مِنْ أَدْرَاعِكَ أَدْرَاعًا فَهَلْ نَعْرَمُ لَكَ؟» قَالَ: لَا، يَا رَسُولَ اللَّهِ! لِأَنَّ فِي قَلْبِي الْيَوْمَ مَا لَمْ يَكُنْ يَوْمَئِذٍ.

قَالَ أَبُو دَاوُدَ: وَكَانَ أَعَارَهُ قَبْلَ أَنْ يُسْلِمَ ثُمَّ أَسْلَمَ.

تخريج: [إسناده ضعيف] انظر الحديث السابق، وأخرجه البيهقي: ٨٩/٦، ١٨/٧ من حديث أبي داود به وهو في مصنف ابن أبي شيبة: ١٤٣/٦، ١٤٤ * فيه أناس لا يعرفون.

3564. It was narrated from ‘Atā’, from some of the family of Şafwān who said: “The Prophet ﷺ borrowed...” and he mentioned a similar report (as no. 3563). (*Da‘if*)

٣٥٦٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ رُفَيْعٍ عَنْ عَطَاءٍ، عَنْ نَاسٍ مِنْ آلِ صَفْوَانَ قَالَ: اسْتَعَارَ النَّبِيُّ ﷺ فَذَكَرَ مَعْنَاهُ.

تخریج: [إسناده ضعيف] انظر الحدیثین السابقین، وأخرجه البيهقي: ٨٩/٦ من حديث مسدد به * فيه ناس مجاهيل.

3565. Abū Umāmah said: “I heard the Messenger of Allāh ﷺ say: ‘Allāh has given each person who has rights his rights, and there is no bequest for an heir. And no woman should spend anything from her house without her husband’s permission.’ It was said: ‘O Messenger of Allāh, not even food?’ He said: ‘That is the best of our wealth.’ Then he said: ‘Loaned items must be given back, things^[1] given to a person to benefit from for a while must be returned, debts must be repaid, and the one who stands surety is responsible.’” (*Hasan*)

تخریج: [حسن] أخرجه ابن ماجه، الصدقات، باب العارية، ح: ٢٣٩٨ والترمذي، ح: ٦٧٠، ١٢٦٥ من حديث إسماعيل بن عياش به وصرح بالسماع عند أحمد: ٥/٢٦٧ وقال الترمذي: "حسن غريب" وصححه ابن الجارود، ح: ١٠٢٣ وللحديث شواهد.

3566. It was narrated from Saḥwān bin Ya'lā that his father said: “The Messenger of Allāh ﷺ said to me: ‘When my envoys come to you, give them thirty coats of mail, and thirty camels.’” He said: “I said: ‘O Messenger of Allāh, is it a loan for which you are liable or a loan to be given back?’ He said: ‘A loan to be given back.’” (*Da'if*)

٣٥٦٥ - حَدَّثَنَا عَبْدُ الرَّهَّابِ بْنُ نَجْدَةَ الْحَوْطِيُّ: حَدَّثَنَا ابْنُ عِيَّاشٍ عَنْ شُرْحَبِيلِ بْنِ مُسْلِمٍ قَالَ: سَمِعْتُ أَبَا أَمَامَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ قَدْ أَعْطَى كُلَّ ذِي حَقٍّ حَقَّهُ فَلَا وَصِيَّةَ لِرِوَالِثٍ وَلَا تُنْفِقُ الْمَرْأَةُ شَيْئًا مِنْ بَيْتِهَا إِلَّا بِإِذْنِ رَوْجِهَا». قِيلَ يَا رَسُولَ اللَّهِ! وَلَا الطَّعَامَ؟ قَالَ: «ذَلِكَ أَفْضَلُ أَمْوَالِنَا»، ثُمَّ قَالَ: «الْعَارِيَةُ مُؤَدَّاةٌ، وَالْمِنْحَةُ مَرْدُودَةٌ، وَالذَّيْنُ مَقْضِيٌّ، وَالزَّرْعِيمُ غَارِمٌ»

٣٥٦٦ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُسْتَوْرِ الْعَضْرِيُّ: حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ صَفْوَانَ ابْنِ يَعْلَى، عَنْ أَبِيهِ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «إِذَا أَتَيْتَكَ رُسُلِي فَأَعْطِهِمْ ثَلَاثِينَ دِرْعًا وَثَلَاثِينَ بَعِيرًا». قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ! أَعَارِيَةٌ مَضْمُونَةٌ أَوْ عَارِيَةٌ مُؤَدَّاةٌ. قَالَ: «بَلْ مُؤَدَّاةٌ». قَالَ أَبُو دَاوُدَ: حَبَّانُ خَالَ هِلَالِ الرَّائِي.

تخریج: [إسناده ضعيف] أخرجه النسائي في الكبرى، ح: ٥٧٧٦ عن إبراهيم بن المستمير به ورواه أحمد: ٤/٢٢٢ من حديث همام به وللحديث شواهد انظر: ٣٥٦٤ * قتادة عنن وللحديث شواهد ضعيفة انظر، ح: ٣٥٦٤.

[1] Such as animals that may be milked, trees that may be harvested and land that may be cultivated.

Chapter 89. The One Who Damages Something Is Liable To Replace It With Something Similar

3567. It was narrated from Anas that the Messenger of Allāh ﷺ was with one of his wives, and one of the Mothers of the Believers sent a servant with a bowl containing some food. She struck it with her hand, and broke the bowl. – Ibn Al-Muthanna (one of the narrators) said: “The Prophet ﷺ took the two pieces, put them together and collected the food in it and said: ‘Your mother got jealous.’” Ibn Al-Muthanna added: “Eat.” They ate until the one whose house he was at, brought her bowl. – Then we go back to the version of Musad-dad: “He said: ‘Eat’ and the Messenger (ﷺ) kept the servant there and he kept the bowl until they had finished eating. Then he gave the sound bowl to the servant, and kept the broken bowl in his house.” (*Sahih*)

(المعجم ٨٩) بَابُ: فِيمَنْ أَفْسَدَ شَيْئًا يُعْرَمُ مِثْلَهُ (التحفة ٩١)

٣٥٦٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى؛
ح: وحدثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا خَالِدٌ
عَنْ حُمَيْدٍ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ
كَانَ عِنْدَ بَعْضِ نِسَائِهِ فَأَرْسَلَتْ إِحْدَى أُمَّهَاتِ
الْمُؤْمِنِينَ مَعَ خَادِمٍ بِقِضْعَةٍ فِيهَا طَعَامٌ. قَالَ:
فَضْرَبَتْ بِيَدِهَا فَكَسَرَتْ الْقِضْعَةَ. قَالَ ابْنُ
الْمُثَنَّى: فَأَخَذَ النَّبِيُّ ﷺ الْكِسْرَتَيْنِ فَصَمَّ
إِحْدَاهُمَا إِلَى الْأُخْرَى فَجَعَلَ يَجْمَعُ فِيهَا
الطَّعَامَ وَيَقُولُ: «عَارَتْ أُمَّكُمْ». زَادَ ابْنُ
الْمُثَنَّى: «كُلُوا»، فَأَكَلُوا حَتَّى جَاءَتْ قِضْعَتُهَا
الَّتِي فِي بَيْتِهَا ثُمَّ رَجَعْنَا إِلَى لَفْظِ حَدِيثِ
مُسَدَّدٍ قَالَ: «كُلُوا»، وَحَسَبَ الرَّسُولَ
وَالْقِضْعَةَ حَتَّى فَرَعُوا فَدَفَعَ الْقِضْعَةَ الصَّحِيحَةَ
إِلَى الرَّسُولِ وَحَسَبَ الْمَكْسُورَةَ فِي بَيْتِهِ.

تخریج: أخرجه البخاري، المظالم، باب: إذا كسر قِضْعَةً أو شَيْئًا لغيره، ح: ٢٤٨١ عن

مسدد به.

Comments:

A loaned item must be returned, or its damages should be paid for. If some food drops on the ground, the clean portion of this should be picked up and used.

3568. It was narrated that Jasrah bint Dujājah said: “Āishah said: ‘I have never seen anyone cook food like Šafiyah. She made some food for the Messenger of Allāh ﷺ and sent it to him. I lost my temper and broke the vessel. I said: “O Messenger of Allāh, what is the

٣٥٦٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ
سُفْيَانَ، حَدَّثَنِي فُلَيْتُ الْعَامِرِيُّ عَنْ جِسْرَةَ بِنْتِ
دُجَاجَةَ قَالَتْ: قَالَتْ عَائِشَةُ: مَا رَأَيْتُ صَائِعًا
طَعَامًا مِثْلَ صَفِيَّةَ صَنَعَتْ لِرَسُولِ اللَّهِ ﷺ طَعَامًا،
فَبَعَثْتُ بِهِ فَأَخَذَنِي أَكْكَلُ فَكَسَرْتُ الْإِنَاءَ فَقُلْتُ:

expiation for what I have done?"
He said: "A vessel for a vessel and food for the food." (*Hasan*)

يَا رَسُولَ اللَّهِ! مَا كَفَّارَةُ مَا صَنَعْتُ؟ قَالَ: «إِنَاءٌ
مِثْلُ إِنَاءٍ، وَطَعَامٌ مِثْلُ طَعَامٍ».

تخريج: [إسناده حسن] أخرجه النسائي، عشرة النساء، باب الغيرة، ح: ٣٤٠٩ من حديث
سفيان الثوري به * جسة: مختلف فيها وحديثها حسن على الراجح.

Chapter 90. Livestock Damaging People's Crops

(المعجم ٩٠) - بَابُ الْمَوَاشِي تَفْسِدُ زَرْعَ
قَوْمٍ (التحفة ٩٢)

3568. It was narrated from Harām bin Muḥayyisah, from his father that a she-camel belonging to Al-Barā' bin 'Āzib entered a man's garden and damaged it. The Messenger of Allāh ﷺ ruled that property owners were responsible for guarding it during the day and that livestock owners were responsible for guarding it at night. (*Da'if*)

٣٥٦٩ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ ثَابِتِ
الْمَرْزُوقِيِّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ
عَنِ الزُّهْرِيِّ، عَنِ حَرَامِ بْنِ مُحَيِّصَةَ، عَنِ
أَبِيهِ: أَنَّ نَاقَةَ لِلْبَرَاءِ بْنِ عَازِبٍ دَخَلَتْ حَائِطَ
رَجُلٍ فَأَفْسَدَتْهُ عَلَيْهِمْ، فَقَضَى رَسُولُ اللَّهِ ﷺ
عَلَى أَهْلِ الْأَمْوَالِ حِفْظَهَا بِالنَّهَارِ وَعَلَى أَهْلِ
الْمَوَاشِي حِفْظَهَا بِاللَّيْلِ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤٣٦/٥ عن عبدالرزاق به * الزهري عنن.

3570. It was narrated that Al-Barā' bin 'Āzib said that he had a she-camel that was accustomed to grazing and it entered a garden and damaged it. The matter was referred to the Messenger of Allāh ﷺ, and he ruled that protecting gardens was the responsibility of their owners during the day, and that taking care of livestock at night was the responsibility of its owners, and the owners of livestock were liable for any damage caused by their livestock at night." (*Da'if*)

٣٥٧٠ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا
الْفَرَبَايِيُّ عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنِ
حَرَامِ بْنِ مُحَيِّصَةَ الْأَنْصَارِيِّ، عَنِ الْبَرَاءِ بْنِ
عَازِبٍ قَالَ: كَانَتْ لَهُ نَاقَةٌ صَارِيَةٌ فَدَخَلَتْ
حَائِطًا فَأَفْسَدَتْ فِيهِ، فَكَلَّمَ رَسُولُ اللَّهِ ﷺ
فِيهَا فَقَضَى: أَنَّ حِفْظَ الْحَوَائِطِ بِالنَّهَارِ عَلَى
أَهْلِهَا، وَأَنَّ حِفْظَ الْمَاشِيَةِ بِاللَّيْلِ عَلَى
أَهْلِهَا، وَأَنَّ عَلَى أَهْلِ الْمَاشِيَةِ مَا أَصَابَتْ
مَاشِيَتُهُمْ بِاللَّيْلِ.

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الأحكام، باب الحكم فيما أفسدت المواشي،
ح: ٢٣٣٢ من حديث الزهري به، وصححه الحاكم: ٤٧/٢، ٤٨ ووافقه الذهبي، ورواه مالك في
(الموطأ): ٧٤٧/٢، ٧٤٨ عن الزهري به، انظر الحديث السابق: ٣٥٦٩.

The End of the Book of Employment

In the Name of Allāh, the Most
Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

23. THE BOOK OF JUDGMENTS

(المعجم ٢٣) - أَوَّلُ كِتَابِ الْقَضَاءِ
(التحفة ١٨)

Chapter 1. Regarding Seeking Appointment As A Judge

(المعجم ١) بَابُ: فِي طَلَبِ الْقَضَاءِ
(التحفة ١)

3571. It was narrated from Sa'eed Al-Maqburī, from Abū Hurairah, that the Messenger of Allāh ﷺ said: "Whoever accepts a position as a judge has been slaughtered without a knife." (*Hasan*)

٣٥٧١ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: أَخْبَرَنَا
فُضَيْلُ بْنُ سُلَيْمَانَ: حَدَّثَنَا عَمْرُو بْنُ أَبِي
عَمْرٍو عَنْ سَعِيدِ الْمُقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ وَلِيَ الْقَضَاءَ فَقَدْ
ذُبِحَ بِغَيْرِ سِكِّينٍ».

تخريج: [حسن] أخرجه الترمذي، الأحكام، باب ما جاء عن رسول الله ﷺ في القاضي،
ح: ١٣٢٥ عن نصر ابن علي به وقال: "حسن غريب" وسنده ضعيف، ورواه ابن ماجه، ح: ٢٣٠٨
والحديث الآتي شاهد له.

3572. It was narrated from Al-Maqburī and Al-A'raj, from Abū Hurairah that the Prophet ﷺ said: "Whoever is appointed as a judge among people has been slaughtered without a knife." (*Hasan*)

٣٥٧٢ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: أَنْبَأَنَا
بِشُرِّ بْنِ عُمَرَ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، عَنْ
عُثْمَانَ بْنِ مُحَمَّدٍ الْأَحْسَبِيِّ، عَنْ الْمُقْبَرِيِّ
وَالْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ
قَالَ: «مَنْ جُعِلَ قَاضِيًا بَيْنَ النَّاسِ فَقَدْ ذُبِحَ
بِغَيْرِ سِكِّينٍ».

تخريج: [إسناده حسن] أخرجه ابن ماجه، الأحكام، باب ذكر القضاة، ح: ٢٣٠٨ من
حديث عبد الله ابن جعفر به، وصححه الحاكم: ٩١/٤ ووافقه الذهبي.

Comments:

Its meaning is to warn against seeking to judge in matters, and that he will suffer in this life or the Hereafter if he judges unjustly.

Chapter 2. Regarding The Judge Who Is Mistaken

(المعجم ٢) بَابُ: فِي الْقَاضِيِ يُخْطِئُ

(التحفة ٢)

3573. It was narrated from Ibn Buraidah, from his father, that the Prophet ﷺ said: "Judges are of three types, one who will be in Paradise and two who will be in the Fire. As for the one who will be in Paradise, it is a man who knows the truth and judges accordingly. And a man who knows the truth, but is unjust in his judgment, he will be in the Fire, and a man who judges the people when he is ignorant will be in the Fire." (*Da'if*)

Abū Dāwud said: This is the most correct thing concerning this, meaning the *Hadīth* of Ibn Buraidah: "Judges are of three types."

تخریج: [إسناده ضعيف] أخرجه ابن ماجه، الأحكام، باب الحاكم يجتهد فيصيب الحق، ح: ٢٣١٥ من حديث خلف ابن خليفة به ورواه الترمذي، ح: ١٣٢٢م وللحديث طرق كثيرة ضعيفة كلها، * خلف بن خليفة اختلط.

3574. It was narrated that 'Amr bin Al-Āṣ said: "The Messenger of Allāh ﷺ said: 'If a judge passes a judgment having struggled to arrive at what is correct, and he gets it right, he will have two rewards. If he passes judgment having struggled to arrive at what is correct, but he gets it wrong, he will have one reward.'" I narrated it to Abū Bakr bin Ḥazm and he said: "This is what Abū Salamah narrated to me from Abū Hurairah."^[1] (*Sahīh*)

٣٥٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ حَسَّانَ السَّمْتِيُّ: حَدَّثَنَا خَلْفُ بْنُ خَلِيفَةَ عَنْ أَبِي هَاشِمٍ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «الْقَضَاءُ ثَلَاثَةٌ: وَاحِدٌ فِي الْجَنَّةِ وَاثْنَانِ فِي النَّارِ، فَمَا الَّذِي فِي الْجَنَّةِ فَرَجُلٌ عَرَفَ الْحَقَّ فَقَضَى بِهِ، وَرَجُلٌ عَرَفَ الْحَقَّ فَجَارَ فِي الْحُكْمِ فَهُوَ فِي النَّارِ وَرَجُلٌ قَضَى لِلنَّاسِ عَلَى جَهْلٍ فَهُوَ فِي النَّارِ».

قَالَ أَبُو دَاوُدَ: هَذَا أَصَحُّ شَيْءٍ فِيهِ يُعْنَى حَدِيثَ ابْنِ بُرَيْدَةَ، «الْقَضَاءُ ثَلَاثَةٌ».

٣٥٧٤ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ، قَالَ: أَخْبَرَنِي يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ الْهَادِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي قَيْسٍ مَوْلَى عَمْرِو بْنِ الْعَاصِ، عَنْ عَمْرِو بْنِ الْعَاصِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا حَكَّمَ الْحَاكِمُ فَاجْتَهَدَ فَأَصَابَ فَلَهُ أَجْرَانِ، وَإِذَا حَكَّمَ فَاجْتَهَدَ فَأَخْطَأَ فَلَهُ أَجْرٌ»، فَحَدَّثْتُ بِهِ أَبَا بَكْرٍ بْنَ حَزْمٍ

[1] The speaker is Yazīd bin 'Abdullāh bin Al-Hād, one of the narrators.

فَقَالَ: هَكَذَا حَدَّثَنِي أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ.

تخریج: أخرجه مسلم، الأفضية، باب بيان أجر الحاكم إذا اجتهد، فأصاب أو أخطأ، ح: ١٧١٦ من حديث عبد العزيز الدراوردي، والبخاري، الاعتصام بالكتاب والسنة، باب أجر الحاكم إذا اجتهد فأصاب أو أخطأ، ح: ٧٣٥٢ من حديث ابن الهاد به.

3575. It was narrated from Abū Hurairah that the Prophet ﷺ said: “The one who seeks a position of judge of the Muslims until it is conferred upon him, then his fairness outweighs his unfairness, he will attain Paradise, but the one whose unfairness outweighs his fairness, for him is the Fire.” (Da‘if)

٣٥٧٥ - حَدَّثَنَا عَبَّاسُ الْعَنْبَرِيُّ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا مَلَايِمُ بْنُ عَمْرٍو: حَدَّثَنِي مُوسَى بْنُ نَجْدَةَ عَنْ جَدِّهِ يَزِيدَ بْنِ عَبْدِ الرَّحْمَنِ، وَهُوَ أَبُو كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ طَلَبَ قَضَاءَ الْمُسْلِمِينَ حَتَّى يَنَالَهُ ثُمَّ غَلَبَ عَدْلُهُ جَوْرَهُ فَلَهُ الْجَنَّةُ، وَمَنْ غَلَبَ جَوْرُهُ عَدْلُهُ فَلَهُ النَّارُ».

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٨٨/١٠ من حديث أبي داود به * موسى بن نجدة: مجهول (تقريب).

3576. It was narrated that Ibn ‘Abbās recited: “ And whosoever does not judge by what Allāh has revealed, such are the disbelievers” up to His saying: “the rebellious.”^[1] (And said:) These three Verses were revealed concerning the Jews, particularly Banū Quraizah and An-Naḍir. (Hasan)

٣٥٧٦ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمَزَةَ بْنِ أَبِي يَحْيَى الرَّمْلِيُّ: حَدَّثَنِي زَيْدُ بْنُ أَبِي الزَّرْقَاءِ: حَدَّثَنَا ابْنُ أَبِي الزَّنَادِ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ ابْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ» إِلَى قَوْلِهِ - «الْفَاسِقُونَ» [المائدة: ٤٤-٤٧] هَؤُلَاءِ الْآيَاتُ الثَّلَاثُ نَزَلَتْ فِي يَهُودَ خَاصَّةً فِي قُرَيْظَةَ وَالنَّضِيرِ.

تخریج: [إسناده حسن] أخرجه أحمد: ٢٤٦/١ من حديث عبد الرحمن بن أبي الزناد به.

Comments:

Meaning, that those Jewish tribes were wont to judge by other than what Allāh had revealed.

[1] Al-Mā'idah 5:44-47.

Chapter 3. Regarding Seeking The Position Of Judge, And Hastening To Accept That Position

3577. It was narrated that 'Abdur-Raḥmān bin Bishr Al-Anṣārī Al-Azraq said: "Two men from the locality of Abwāb Kindah arrived while Abū Mas'ūd Al-Anṣārī was sitting in a circle, and said: 'Is there any man who will decide between us?' A man in the circle said: 'I will.' Abū Mas'ūd took a handful of pebbles and threw them at him, and said: 'Hush! It is disliked to hasten to pass judgment.'" (Da'if)

(المعجم ٣) باب: فِي طَلْبِ الْقَضَاءِ
وَالْتَسْرُعِ إِلَيْهِ (التحفة ٣)

٣٥٧٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ وَمُحَمَّدُ
ابْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ
الْأَعْمَشِ، عَنْ رَجَاءِ الْأَنْصَارِيِّ، عَنْ
عَبْدِ الرَّحْمَنِ بْنِ بَشِيرِ الْأَنْصَارِيِّ الْأَزْرَقِيِّ
قَالَ: دَخَلَ رَجُلَانِ مِنْ أَبْوَابِ كِنْدَةَ وَأَبُو
مَسْعُودِ الْأَنْصَارِيِّ جَالِسٌ فِي حَلْفَةٍ فَقَالَا:
أَلَا رَجُلٌ يُفْتَدُ بَيْنَنَا، فَقَالَ رَجُلٌ مِنَ الْحَلْفَةِ:
أَنَا، فَأَخَذَ أَبُو مَسْعُودٍ كَفًّا مِنْ حَصَى فَرَمَاهُ بِهِ
وَقَالَ: مَهْ إِنَّهُ كَانَ يُكْرَهُ التَّسْرُعُ إِلَى الْحُكْمِ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ١٠/١٠١ من حديث أبي داود به * الأعمش عنن .

3578. It was narrated that Anas bin Mālik said: "I heard the Messenger of Allāh ﷺ say: 'Whoever seeks a position as judge, and seeks help for that, he will be left [to it]. Whoever does not seek it, and does not seek help for it, Allāh will send down an angel to guide him aright.'" (Da'if)

٣٥٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ أَخْبَرَنَا
إِسْرَائِيلُ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ بِلَالٍ، عَنْ
أَنْسِ بْنِ مَالِكٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ
يَقُولُ: «مَنْ طَلَبَ الْقَضَاءَ وَاسْتَعَانَ عَلَيْهِ وَكَلَّ
[إِلَيْهِ]، وَمَنْ لَمْ يَطْلُبْهُ وَلَمْ يَسْتَعِنْ عَلَيْهِ أَنْزَلَ
اللَّهُ مَلَكًا يُسَدِّدُهُ».

وَقَالَ وَكَيْعٌ عَنْ إِسْرَائِيلَ، عَنْ
عَبْدِ الْأَعْلَى، عَنْ بِلَالِ بْنِ أَبِي مُوسَى، عَنْ
أَنْسِ بْنِ النَّبِيِّ ﷺ، وَقَالَ أَبُو عَوَانَةَ: عَنْ
عَبْدِ الْأَعْلَى، عَنْ بِلَالِ بْنِ مِرْدَاسِ الْفَرَارِيِّ،
عَنْ خَيْثَمَةَ الْبَصْرِيِّ عَنْ أَنْسِ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الأحكام، باب ما جاء عن رسول الله ﷺ في القاضي، ح: ١٣٢٣ وابن ماجه، ح: ٢٣٠٩ من حديث إسرائيل به * عبد الأعلى بن عامر الثعلبي ضعفه الجمهور، وقال الهيثمي في مجمع الزوائد: ١/١٤٧ "والأكثر على تضعيفه" ومع ذلك حسن له الترمذي .

3579. Abū Mūsā said: “The Prophet ﷺ said: ‘We shall never appoint’ — or shall not appoint in charge of our work — one who wants it.’ (*Ṣaḥīḥ*)

٣٥٧٩ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ: حَدَّثَنَا حُمَيْدُ بْنُ هِلَالٍ: حَدَّثَنِي أَبُو بُرْدَةَ قَالَ: قَالَ أَبُو مُوسَى: قَالَ النَّبِيُّ ﷺ: «لَنْ نَسْتَعْمِلَ أَوْ لَا نَسْتَعْمِلَ عَلَى عَمَلِنَا مَنْ أَرَادَهُ».

تخریج: أخرجه البخاري، استتابة المرتدين ... إلخ، باب حكم المرتد والمرتدة واستتابتهم، ح: ٦٩٢٣ ومسلم، الإمارة، باب النهي عن طلب الإمارة والحرص عليها، ح: ١٨٢٤ من حديث يحيى القطان به، وهو في مسند أحمد: ٤/٤٠٩ بطوله.

Chapter 4. Regarding Bribery Being Disliked

(المعجم ٤) **بَابُ: فِي كَرَاهِيَةِ الرِّشْوَةِ**
(التحفة ٤)

3580. It was narrated that ‘Abdullāh bin ‘Amr said: “The Messenger of Allāh ﷺ cursed the one who gives a bribe and the one who takes it.” (*Ḥasan*)

٣٥٨٠ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ عَنِ الْحَارِثِ بْنِ عَبْدِ الرَّحْمَنِ، عَنِ أَبِي سَلَمَةَ، عَنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ الرَّاشِيَّ وَالْمُرْتَشِيَّ.

تخریج: [إسناده حسن] أخرجه الترمذي، الأحكام، باب ما جاء في الراشي والمرتشي في الحكم، ح: ١٣٣٧ وابن ماجه، ح: ٢٣١٣ من حديث ابن أبي ذئب به وقال الترمذي: "حسن صحيح" وصححه ابن الجارود، ح: ٥٨٦ والحاكم: ٤/١٠٢، ١٠٣ ووافقه الذهبي وللحديث شواهد عند ابن حبان، ح: ١١٩٦ وغيره.

Chapter 5. Regarding Gifts For Workers

(المعجم ٥) **بَابُ: فِي هَدَايَا الْعَمَالِ**
(التحفة ٥)

3581. ‘Adiyy bin ‘Umairah Al-Kindī narrated that the Messenger of Allāh ﷺ said: “O people, whoever among you is appointed by us to do some work, and he conceals (for himself) a needle or less from us, it will be a yoke of iron on his neck that he will bring on the Day of Resurrection.” An *Anṣārī* man who was black – it is as if I can see him now – stood up

٣٥٨١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنِ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ قَالَ: حَدَّثَنِي قَيْسٌ قَالَ: حَدَّثَنِي عَدِيُّ بْنُ عُمَيْرَةَ الْكِنْدِيُّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَأْتِيهَا النَّاسُ! مَنْ عَمَلَ مِنْكُمْ لَنَا عَلَى عَمَلٍ فَكْتَمْنَا مِنْهُ وَمِخْطًا فَمَا فَوْقَهُ فَهُوَ غُلٌّ يَأْتِي بِهِ يَوْمَ الْقِيَامَةِ»، فَقَامَ رَجُلٌ مِنَ الْأَنْصَارِ أَسْوَدٌ كَأَنِّي أَنْظُرُ إِلَيْهِ

and said: "O Messenger of Allāh, dismiss me from working for you." He said: "Why is that?" He said: "I heard you say such and such." He said: "I do say that. Whoever we appoint to do some work, let him bring everything, whether it is a little or a lot. Whatever he is given, he may take, and whatever he is forbidden, let him refrain from it." (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، الإمارة، باب تحريم هدايا العمال، ح: ۱۸۳۳ من حديث إسماعيل ابن أبي خالد به.

Chapter 6. How To Judge

(المعجم ۶) بَابُ: كَيْفَ الْقَضَاءِ؟

(التحفة ۶)

3582. It was narrated that 'Alī said: "The Messenger of Allāh ﷺ sent me to Yemen as a judge. I said: 'O Messenger of Allāh, you are sending me, but I am young, and have no knowledge of the role of a judge.' He said: 'Allāh will guide your heart and make your tongue steadfast (in speaking the truth). When two disputants sit before you, do not pass judgment until you have listened to the second one as you listened to the first one, for it is better for you to have a clear idea of the case.'" He said: "I continued to judge between people, or I did not doubt any judgment, after that." (*Da'īf*)

۳۵۸۲ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ قَالَ: أَخْبَرَنَا شَرِيكٌ عَنْ سِمَاكٍ، عَنْ حَنْشٍ، عَنْ عَلِيٍّ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى الْيَمَنِ قَاضِيًا فَقُلْتُ: يَا رَسُولَ اللَّهِ! تُرْسِلْنِي وَأَنَا حَدِيثُ السِّنِّ وَلَا عِلْمَ لِي بِالْقَضَاءِ، فَقَالَ: «إِنَّ اللَّهَ سَيَهْدِي قَلْبَكَ وَيُثَبِّتُ لِسَانَكَ، فَإِذَا جَلَسَ بَيْنَ يَدَيْكَ الْخَصْمَانِ فَلَا تَقْضِ حَتَّى تَسْمَعَ مِنَ الْآخِرِ كَمَا سَمِعْتَ مِنَ الْأَوَّلِ فَإِنَّهُ أَحْرَى أَنْ يَتَبَيَّنَ لَكَ الْقَضَاءُ». قَالَ: فَمَا زِلْتُ قَاضِيًا أَوْ مَا شَكَّكَتُ فِي قَضَاءٍ بَعْدُ.

تخریج: [إسناده ضعيف] أخرجه الترمذي، الأحكام، باب ما جاء في القاضي لا يقضي بين الخصمين حتى يسمع كلاهما، ح: ۱۳۳۱ من حديث سماك به وقال: "حسن" وسنده ضعيف وللحديث شواهد معنوية عند ابن ماجه، ح: ۲۳۱۰ وغيره * شريك عنعن، وحنش ضعفه الجمهور.

Chapter 7. Regarding The Judges Judgment When He Is Mistaken

3583. It was narrated from Zainab bint Umm Salamah that Umm Salamah said: “The Messenger of Allāh ﷺ said: ‘I am only a human, and you refer your disputes to me, and some of you may be more eloquent in arguing than others, so I pass judgment according to what I hear. If I rule in favor of someone at the expense of his brother’s rights, he should not take anything from him, for I have only apportioned him a piece of the Fire.’” (*Sahih*)

تخریج: أخرجه البخاري، الحليل، باب: ١٠، ح: ٦٩٦٧ عن محمد بن كثير ومسلم، الأفضية، باب الحكم بالظاهر واللعن بالحجة، ح: ١٧١٣ من حديث هشام بن عروة به.

Comments:

1. For someone in the seat of judgment, there is a possibility of making an unintentional error, and the decision may be inaccurate, therefore, the judge is not to be blamed for such errors.
2. This statement of the Prophet ﷺ shows that he was not aware of the future.
3. This narration is a clear proof of the fact that Prophet ﷺ was also human being.

3584. It was narrated from ‘Abdullāh bin Rāfi’, the freed slave of Umm Salamah, from Umm Salamah, who said: “Two men came to the Messenger of Allāh ﷺ with a dispute about an inheritance of theirs, for which they had no proof except their claims. The Prophet ﷺ said...” and he mentioned a similar report (as no. 3583); “The two men wept, and each of them said: ‘I give my right to you.’ The Prophet ﷺ said to them: ‘Now that you have reached this point, divide it between both of

(المعجم ٧) **بَابُ: فِي قَضَاءِ الْقَاضِي إِذَا أَخْطَأَ** (التحفة ٧)

٣٥٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا أَنَا بَشَرٌ وَإِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ وَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَلْحَنَ بِحُجَّتِهِ مِنْ بَعْضٍ فَأَقْضِي لَهُ عَلَى نَحْوِ مِمَّا أَسْمَعُ مِنْهُ فَمَنْ قَضَيْتُ لَهُ مِنْ حَقِّ أَخِيهِ شَيْئًا فَلَا يَأْخُذْ مِنْهُ شَيْئًا فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ».

٣٥٨٤ - حَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ أَبُو تَوْبَةَ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ أَسَامَةَ بْنِ زَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ مَوْلَى أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: أَتَى رَسُولَ اللَّهِ ﷺ رَجُلَانِ يَخْتَصِمَانِ فِي مَوَارِيثَ لَهُمَا لَمْ تَكُنْ لَهُمَا بَيِّنَةٌ إِلَّا دَعَاؤُهُمَا، فَقَالَ النَّبِيُّ ﷺ: فَذَكَرَ مِثْلَهُ. فَبَكَى الرَّجُلَانِ وَقَالَ كُلُّ وَاحِدٍ مِنْهُمَا حَقِّي لَكَ، فَقَالَ لَهُمَا النَّبِيُّ ﷺ: «أَمَا إِذْ فَعَلْتُمَا مَا فَعَلْتُمَا فَاقْتَسِمَا وَتَوَخَّيَا الْحَقَّ ثُمَّ اسْتَهِمَا ثُمَّ تَحَالَا».

you and try to be fair, then draw lots (in case of a dispute), and then let each of you be conciliatory.”

(*Hasan*)

تخريج: [إسناده حسن] أخرجه أحمد: ٣٢٠/٦ من حديث أسامة بن زيد به، وهو حسن الحديث (تقدم: ٣٤٧) وصححه ابن الملقن في تحفة المحتاج، ح: ١٧٧٨ وابن الجارود، ح: ١٠٠٠ والحاكم على شرط مسلم: ٩٥/٤ ووافقه الذهبي.

3585. (There is another chain) from ‘Abdullāh bin Rāfi‘, who said: “I heard Umm Salamah narrate this *Hadīth* (i.e., no. 3583) from the Prophet ﷺ.” He said: “They were disputing about an inheritance, and things that were no longer usable.” He ﷺ said: “I only judge between you on the basis of my opinion with regard to issues where no revelation has been sent down to me.” (*Hasan*)

٣٥٨٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: أَخْبَرَنَا عَيْسَى: حَدَّثَنَا أُسَامَةُ عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ قَالَ: سَمِعْتُ أُمَّ سَلَمَةَ عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ قَالَ: يَخْتَصِمَانِ فِي مَوَارِيثَ وَأَشْيَاءَ قَدْ دَرَسَتْ فَقَالَ: «إِنِّي إِنَّمَا أَقْضِي بَيْنَكُمْ بِرَأْيِي فِيمَا لَمْ يَنْزَلْ عَلَيَّ فِيهِ».

تخريج: [حسن] انظر الحديث السابق.

3586. It was narrated from Ibn *Shihāb* that while he was on the *Minbar*, ‘Umar bin Al-Khattāb said: “O people, (personal) opinion in the case of the Messenger of Allāh ﷺ was only right because Allāh showed him what was right; in our case it is mere conjecture and speculation.” (*Da‘if*)

٣٥٨٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ قَالَ: أَنْبَأَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ بْنِ يَزِيدَ، عَنْ ابْنِ شِهَابٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ وَهُوَ عَلَى الْمِنْبَرِ: يَا أَيُّهَا النَّاسُ! إِنَّ الرَّأْيَ إِنَّمَا كَانَ مِنْ رَسُولِ اللَّهِ ﷺ مُصِيبًا لِأَنَّ اللَّهَ كَانَ يُرِيهِ وَإِنَّمَا هُوَ مِنَّا الظَّنُّ وَالْكَفُّ.

تخريج: [إسناده ضعيف] انفرد به أبو داود * قال المنذري: "هذا منقطع، الزهري لم يدرك عمر رضي الله عنه".

3587. Mu‘ādh bin Mu‘ādh said: “Abū ‘Uthmān Ash-Shāmī informed me – and I do not think I have seen any *Shāmī* better than him.” Meaning Ḥarīz bin ‘Uthmān. (*Sahīh*)

٣٥٨٧ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ قَالَ: أَخْبَرَنِي أَبُو عُثْمَانَ الشَّامِيُّ: وَلَا إِخَالَنِي رَأَيْتُ شَامِيًّا أَفْضَلَ مِنْهُ يَعْنِي حَرِيْزَ بْنَ عُثْمَانَ.

تخريج: [إسناده صحيح] أخرجه البخاري، في التاريخ الكبير: ٣/١٠٤ عن معاذ به.

Chapter 8. How Should The Disputants Sit Before The Judge?

3588. It was narrated that ‘Abdullāh bin Az-Zubair said: “The Messenger of Allāh ﷺ ruled that the two disputants should sit in front of the judge.” (*Da‘īf*)

تخریج: [إسناده ضعيف] أخرجه أحمد: ٤/٤ من حديث ابن المبارك به * مصعب بن ثابت: ضعيف من جهة سوء حفظه وقال الهيثمي: "والأكثر على تضعيفه" (مجمع الزوائد: ٢٥/١).

Comments:

No party should be favored by the court, and both of the parties should be heard carefully in the presence of each other, and both should sit before the judge.

One cannot reach a rational decision while angry, so judges should avoid making a decision when they are angry.

Chapter 9. A Judge Passing Judgment While He Is Angry

3589. ‘Abdur-Rahmān bin Abī Bakrah narrated* from his father that he wrote to his son and said: “The Messenger of Allāh ﷺ said: ‘The judge should not pass judgment between two people when he is angry.’” (*Sahīh*)

تخریج: أخرجه مسلم، الأفضية، باب كراهة قضاء القاضي وهو غضبان، ح: ١٧١٧ من حديث سفيان والبخاري، الأحكام، باب: هل يقضي القاضي أو يفتي وهو غضبان؟، ح: ٧١٥٨ من حديث عبد الملك بن عمير به.

Chapter 10. Judgment Between Ahl Adh-Dhimmah

3590. It was narrated that Ibn ‘Abbās said: “So if they come to you, either judge between them, or

(المعجم ٨) بَابُ: كَيْفَ يَجْلِسُ

الْخَصْمَانِ بَيْنَ يَدَيْ الْقَاضِي؟ (التحفة ٨)

٣٥٨٨ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا

عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا مُصْعَبُ بْنُ ثَابِتٍ

عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَالَ: قَضَى رَسُولُ اللَّهِ

ﷺ أَنَّ الْخَصْمَيْنِ يُقْعَدَانِ بَيْنَ يَدَيْ الْحَكَمِ.

(المعجم ٩) - بَابُ الْقَاضِي يَقْضِي وَهُوَ

غَضْبَانٌ (التحفة ٩)

٣٥٨٩ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا

سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ قَالَ: حَدَّثَنَا

عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرَةَ عَنْ أَبِيهِ أَنَّهُ كَتَبَ

إِلَى ابْنِهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا

يَقْضِي الْحَكَمَ بَيْنَ اثْنَيْنِ وَهُوَ غَضْبَانٌ».

(المعجم ١٠) - بَابُ الْحُكْمِ بَيْنَ أَهْلِ

الذِّمَّةِ (التحفة ١٠)

٣٥٩٠ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ

الْمَرْوَرِيُّ: حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنٍ عَنْ أَبِيهِ،

turn away from them .^[1] This was abrogated by the Verse: “So judge among them by what Allāh has revealed .”^[2] (*Hasan*)

3591. It was narrated that Ibn ‘Abbās said: "When this Verse was revealed - So if they come to you, either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allāh loves those who act justly^[3] - If Banū An-Naḍīr killed someone from Banū Quraizah, they would pay half of the blood money, but if Banū Quraizah killed someone from Banū An-Naḍīr, they would pay the blood money in full. The Messenger of Allāh ﷺ made it equal between them." (*Da‘īf*)

تخريج: [إسناده ضعيف] أخرجه النسائي، القسامة، باب ذكر الاختلاف على عكرمة في ذلك، ح: ٤٧٣٧ من حديث محمد بن إسحاق به، وصرح بالسماع * داود عن عكرمة: منكر.

Chapter 11. Struggling For An Opinion When Passing Judgment

3592. It was narrated from Al-Ḥārith bin ‘Amr, the nephew of Al-

عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: ﴿فَإِنْ جَاءُوكَ فَأَحْكَمْ بَيْنَهُمْ أَوْ أَعْرَضْ عَنْهُمْ﴾ [المائدة: ٤٢] فَسُخِّتْ قَالَ: ﴿فَأَحْكَمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ﴾ [المائدة: ٤٨].

تخريج: [إسناده حسن].

٣٥٩١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ ﴿فَإِنْ جَاءُوكَ فَأَحْكَمْ بَيْنَهُمْ أَوْ أَعْرَضْ عَنْهُمْ وَإِنْ تُعْرَضْ عَنْهُمْ فَكَنْ يَصُرُوكَ سَيِّئًا وَإِنْ حَكَمْتَ فَأَحْكَمْ بَيْنَهُمْ بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾ [المائدة: ٤٢].

قَالَ: كَانَ بَنُو النَّضِيرِ إِذَا قَتَلُوا مِنْ بَنِي قُرَيْظَةَ أَدَّوْا نِصْفَ الدِّيَةِ وَإِذَا قَتَلَ بَنُو قُرَيْظَةَ مِنْ بَنِي النَّضِيرِ أَدَّوْا إِلَيْهِمُ الدِّيَةَ كَامِلَةً فَسَوَّى رَسُولُ اللَّهِ ﷺ بَيْنَهُمْ.

(المعجم ١١) - بَابُ اجْتِهَادِ الرَّأْيِ فِي

الْقَضَاءِ (التحفة ١١)

٣٥٩٢ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ عَنْ شُعْبَةَ، عَنْ أَبِي عَوْنٍ، عَنْ الْحَارِثِ بْنِ

[1] *Al-Mā'idah* 5:42.

[2] *Al-Mā'idah* 5:48.

[3] *Al-Mā'idah* 5:42.

Mughīrah bin Shu‘bah, from some of the people of Ḥimṣ who were companions of Mu‘ādh bin Jabal, that when the Messenger of Allāh ﷺ wanted to send Mu‘ādh to Yemen, he said: “How will you judge if a case is presented to you?” He said: “I will judge in accordance with the Book of Allāh.” He said: “What if you do not find any (evidence) in the Book of Allāh?” He said: “Then in accordance with the *Sunnah* of the Messenger of Allāh ﷺ.” He said: “What if you do not find any (evidence) in the *Sunnah* of the Messenger of Allāh ﷺ or in the Book of Allāh?” He said: “Then I shall struggle to come to the best opinion and not spare any effort in doing so.” The Messenger of Allāh ﷺ struck him on the chest and said: “Praise be to Allāh Who has guided the envoy of the Messenger of Allāh to that which pleases the Messenger of Allāh.” (*Da‘if*)

عَمْرٍو، ابن أَخِي الْمُغِيرَةَ بنِ شُعْبَةَ، عن أَنَسٍ مِنْ أَهْلِ حِمَصَ مِنْ أَصْحَابِ مُعَاذِ بنِ جَبَلٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا أَرَادَ أَنْ يَبْعَثَ مُعَاذًا إِلَى الْيَمَنِ قَالَ: «كَيْفَ تَقْضِي إِذَا عَرَضَ لَكَ قَضَاءٌ؟» قَالَ: أَقْضِي بِكِتَابِ اللَّهِ. قَالَ: «فَإِنْ لَمْ تَجِدْ فِي كِتَابِ اللَّهِ؟» قَالَ: فِيسُنَّةِ رَسُولِ اللَّهِ ﷺ قَالَ: «فَإِنْ لَمْ تَجِدْ فِي سُنَّةِ رَسُولِ اللَّهِ ﷺ وَلَا فِي كِتَابِ اللَّهِ؟» قَالَ: أَجْتَهِدُ بِرَأْيِي وَلَا أَلُو، فَضَرَبَ رَسُولُ اللَّهِ ﷺ صَدْرَهُ، فَقَالَ: «الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَ رَسُولَ رَسُولِ اللَّهِ لِمَا يُرْضِي رَسُولَ اللَّهِ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الأحكام، باب ما جاء في القاضي كيف يقضي، ح: ١٣٢٧ و ١٣٢٨ من حديث شعبة به، وقال: "وليس إسناده عندي بمتصل" * الحارث: مجهول، وهذا الحديث ضعفه البخاري والجمهور.

3593. (There is another chain from Mu‘ādh bin Jabal that when the Messenger of Allāh ﷺ sent him to Yemen... a similar report (as no. 3592). (*Da‘if*)

٣٥٩٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي أَبُو عَوْنٍ عَنْ الْحَارِثِ بنِ عَمْرٍو، عَنْ نَاسٍ مِنْ أَصْحَابِ مُعَاذٍ، عَنْ مُعَاذِ بنِ جَبَلٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا بَعَثَهُ إِلَى الْيَمَنِ ... بِمَعْنَاهُ.

تخريج: [ضعيف] انظر الحديث السابق، وأخرجه البيهقي ١١٤/٣ من حديث أبي داود به.

Chapter 12. Regarding Reconciliation

(المعجم ١٢) بَابُ: فِي الصُّلْحِ

(التحفة ١٢)

3594. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Reconciliation is permissible among Muslims.’” – Aḥmad^[1] added: “Except reconciliation that makes forbidden something that is permitted, or permits something that is forbidden.” – Sulaimān bin Dāwūd said: “And the Messenger of Allāh ﷺ said: ‘The Muslims are bound by their conditions.’” (*Hasan*)

٣٥٩٤ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي سُلَيْمَانُ بْنُ بِلَالٍ؛ ح: وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْوَاحِدِ الدَّمَشْقِيُّ: حَدَّثَنَا مَرْوَانُ يَعْنِي ابْنَ مُحَمَّدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ أَوْ عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، شَكَ الشَّيْخُ، عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنِ الْوَلِيدِ بْنِ رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْصُّلْحُ جَائِزٌ بَيْنَ الْمُسْلِمِينَ».

زَادَ أَحْمَدُ: «إِلَّا صُلْحًا حَرَّمَ حَلَالًا أَوْ أَحَلَّ حَرَامًا».

زَادَ سُلَيْمَانُ بْنُ دَاوُدَ: وَقَالَ رَسُولُ اللَّهِ ﷺ: «الْمُسْلِمُونَ عَلَى شُرُوطِهِمْ».

تخريج: [إسناده حسن] أخرجه أحمد: ٣٦٦/٢ من حديث سليمان بن بلال به وصححه ابن الجارود، ح: ٦٣٧ وابن حبان، ح: ١١٩٩ وللحديث شواهد.

3595. Ka‘b bin Mālik narrated that he demanded payment of a debt that Ibn Abī Ḥadrad owed him during the time of the Messenger of Allāh ﷺ, in the *Masjid*. Their voices became so loud that the Messenger of Allāh ﷺ could hear them in his house. The Messenger of Allāh ﷺ came out to them, pushing aside the curtains of his apartment. He called Ka‘b bin Mālik and said: “O Ka‘b!” He said:

٣٥٩٥ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ أَبِي شَيْبَةَ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ كَعْبِ بْنِ مَالِكٍ أَنَّ كَعْبَ بْنَ مَالِكٍ أَخْبَرَهُ أَنَّهُ تَقَاضَى ابْنَ أَبِي حَدْرَدٍ دَيْنًا كَانَ لَهُ عَلَيْهِ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ فِي الْمَسْجِدِ، فَأَرْتَفَعَتْ أَصْوَاتُهُمَا حَتَّى سَمِعَهَا رَسُولُ اللَّهِ ﷺ وَهُوَ فِي بَيْتِهِ فَخَرَجَ إِلَيْهِمَا رَسُولُ اللَّهِ ﷺ حَتَّى كَشَفَ سِجْفَ

[1] Aḥmad bin ‘Abdul-Wāhid Ad-Dimashqī, one of the two *Shaiḫhs* the author narrated this from, meaning, these are the variations in the wordings they narrated.

“Here I am at your service, O Messenger of Allāh.” He gestured to him with his hand, indicating that he should waive half of the debt. Ka’b said: “I will do it, O Messenger of Allāh.” The Prophet ﷺ said: “Get up and pay it off.” (*Sahih*)

حُجْرَتِهِ وَنَادَى كَعْبَ بْنَ مَالِكٍ فَقَالَ: «يَا كَعْبُ!» فَقَالَ: لَيْتَكَ يَا رَسُولَ اللَّهِ! فَأَشَارَ لَهُ يَدِهِ أَنْ ضَعَ الشُّطْرَ مِنْ دَيْنِكَ. قَالَ كَعْبُ: قَدْ فَعَلْتُ يَا رَسُولَ اللَّهِ! قَالَ النَّبِيُّ ﷺ: «فَمُمْ فَأَقْضِهِ».

تخریج: أخرجه البخاري، الصلاة، باب رفع الصوت في المسجد، ح: ٤٧١ عن أحمد بن صالح ومسلم، المساقاة، باب استحباب الوضع من الدين، ح: ١٥٥٨ من حديث ابن وهب به.

Comments:

The judge has the privilege to ask the contending parties to make a compromise, and decide the matter amicably, in or out of court. In financial matters, the claimant can forgive and leave his right.

Chapter 13. Regarding Testimonies

(المعجم ١٣) بَابُ: فِي الشَّهَادَاتِ (التحفة ١٣)

3596. Zaid bin Khālid Al-Juhanī narrated that the Messenger of Allāh ﷺ said: “Shall I not tell you of the best of witnesses? The one who offers his testimony or speaks of his testimony before he is asked to do so.” ‘Abdullāh bin Abī Bakr was not sure which of the two he said. (*Sahih*)

٣٥٩٦ - حَدَّثَنَا ابْنُ السَّرْحِ وَأَحْمَدُ بْنُ سَعِيدِ الْهَمْدَانِيُّ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، أَنَّ أَبَاهُ أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنَ [عُثْمَانَ] أَخْبَرَهُ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ أَبِي عَمْرَةَ الْأَنْصَارِيَّ أَخْبَرَهُ: أَنَّ زَيْدَ بْنَ خَالِدِ الْجُهَنِيِّ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَلَا أُخْبِرُكُمْ بِخَيْرِ الشَّهَدَاءِ: الَّذِي يَأْتِي بِشَهَادَتِهِ أَوْ يُخْبِرُ بِشَهَادَتِهِ قَبْلَ أَنْ يُسْأَلَ» شَكََّ عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ أَيُّهُمَا قَالَ: قَالَ أَبُو دَاوُدَ: قَالَ مَالِكُ: «الَّذِي يُخْبِرُ بِشَهَادَتِهِ وَلَا يَعْلَمُ بِهَا الَّذِي هِيَ لَهُ» قَالَ الْهَمْدَانِيُّ: «وَيَرَفَعُهَا إِلَى السُّلْطَانِ» قَالَ ابْنُ السَّرْحِ: «أَوْ

Abū Dāwud said: Mālik said: “The one who speaks of his testimony without knowing in whose favor it is.” Al-Hamdānī said: “And brings the case to the *Sultān*.” Ibn As-Sarḥ said: “Or brings it to the *Imām*.”^[1]

^[1] Meaning, these are the variant wordings narrated from them.

يَأْتِي بِهَا الْإِمَامَ» وَالْإِخْبَارُ فِي حَدِيثِ
الْهَمْدَانِيِّ. قَالَ ابْنُ السَّرْحِ: ابْنُ أَبِي عَمْرَةَ
وَلَمْ يَقُلْ عَبْدَ الرَّحْمَنِ.

تخريج: أخرجه مسلم، الأفضية، باب بيان خير الشهود، ح: ١٧١٩ من حديث مالك به وهو
في الموطأ (يحيى): ٧٢٠/٢.

Comments:

It has been mentioned in a report of *Al-Bukhārī* and *Muslim*, that near the Day of Judgment “People will come whose witness will precede their oaths, and their oaths will precede their witness.” (*Sahīh Al-Bukhārī* no. 2652) The witness of such people has been condemned. In this narration, efforts of those who come forward to help the poor and helpless is appreciated. Such truthful people also help the courts to implement justice.

Chapter 14. Regarding A Man Who Helps Someone In A Dispute Without Knowing About The Case

(المعجم ١٤) بَابُ: فِي الرَّجُلِ يُعِينُ
عَلَى خُصُومَةٍ مِنْ غَيْرِ أَنْ يَعْلَمَ أَمْرَهَا
(التحفة ١٤)

3597. It was narrated that Yahyā bin Rāshid said: “We sat waiting for ‘Abdullāh bin ‘Umar, and he came out to us and sat down, and said: ‘I heard the Messenger of Allāh ﷺ say: “If a person’s intercession prevents one of the *Hadd* punishments of Allāh (from being carried out), then he has opposed Allāh. The one who argues for a false case knowingly will remain subject to the wrath of Allāh until he gives it up. If a person says something of a believer that is not true, Allāh will cause him to dwell in the mud of *Khabāl*^[1] until he retracts what he said.” (*Sahīh*)

٣٥٩٧ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا
رَاشِدٌ: حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةَ عَنْ يَحْيَى بْنِ
رَاشِدٍ قَالَ: جَلَسْنَا لِعَبْدِ اللَّهِ بْنِ عُمَرَ فَخَرَجَ
إِلَيْنَا فَجَلَسَ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ
يَقُولُ: «مَنْ حَالَتْ شَفَاعَتُهُ دُونَ حَدٍّ مِنْ
حُدُودِ اللَّهِ فَقَدْ ضَادَّ اللَّهَ، وَمَنْ خَاصَمَ فِي
بَاطِلٍ وَهُوَ يَعْلَمُهُ لَمْ يَزَلْ فِي سَخَطِ اللَّهِ حَتَّى
يُنزَعَ عَنْهُ، وَمَنْ قَالَ فِي مُؤْمِنٍ مَا لَيْسَ فِيهِ
أَسْكَنَهُ اللَّهُ رَدْعَةَ الْحَبَالِ حَتَّى يَخْرُجَ مِمَّا
قَالَ».

[1] *Khabāl*: A lot of mud and dirt; it is explained in another *Hadīth* as being the drippings of the people of Hell.

Comments:

It means that when the matter is referred to the court for decision, it is not lawful to do anything which can effect the decision. Using influence, authority, or any kind of approach to pressurize the judge is illegal.

تخریج: [إسناده صحيح] أخرجه أحمد: ۲/۷۰ من حديث زهير بن معاوية به، وصححه الحاكم: ۲/۲۷ ووافقه الذهبي.

3598. It was narrated from Maṭr Al-Warrāq, from Nāfi', from Ibn 'Umar, from the Prophet ﷺ, with this meaning. He said: "Whoever helps in a dispute unjustly, he draws upon himself the wrath of Allāh, Glorified and Exalted is He." (*Hasan*)

۳۵۹۸ - حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدِ بْنِ زَيْدِ الْعُمَرِيُّ قَالَ: حَدَّثَنِي الْمُثَنَّى بْنُ يَزِيدَ عَنْ مَطَرِ الْوَرَّاقِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمَعْنَاهُ قَالَ: «وَمَنْ أَعَانَ عَلَيَّ خُصُومَةَ بَطَلَمٍ فَقَدْ بَاءَ بِغَضَبٍ مِنَ اللَّهِ عَزَّوَجَلَّ».

تخریج: [حسن] أخرجه ابن ماجه، الأحكام، باب من ادعى ما ليس له وخاصم فيه، ح: ۲۳۲۰ من حديث مطر الوراق به * المثنى بن يزيد، تابعه حسين المعلم، والحديث السابق شاهده له.

Chapter 15. Regarding False Witness

(المعجم ۱۵) **بَابُ: فِي شَهَادَةِ الزُّورِ**
(التحفة ۱۵)

3599. It was narrated that Khuraim bin Fātik said: "The Messenger of Allāh ﷺ prayed *Ṣubḥ (Fajr)* and when he had finished, he stood up and said: 'False Testimony has been made equivalent to associating partners with Allāh,' three times. Then he recited: So shun the abomination (worshipping) of idol, and shun lying speech (false statements) *Hunafā' Lillāh* (worshipping none but Allāh), not associating partners (in worship) unto Him."^[1]

۳۵۹۹ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى الْبَلْخِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنِي سُفْيَانُ، يَعْنِي الْعُصْفُرِيَّ، عَنْ أَبِيهِ، عَنْ حَبِيبِ بْنِ النُّعْمَانِ الْأَسَدِيِّ، عَنْ خُرَيْمِ بْنِ فَاتِكٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ صَلَاةَ الصُّبْحِ فَلَمَّا انْصَرَفَ قَامَ قَائِمًا فَقَالَ: «عَدَلْتُ شَهَادَةَ الزُّورِ بِالْإِشْرَاكِ بِاللَّهِ» ثَلَاثَ مَرَّاتٍ ثُمَّ قَرَأَ: «فَاجْتَنِبُوا أَلْحِسَّ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ حُنْفَاءَ لِلَّهِ عَيْرَ مُشْرِكِينَ بِهِ» [الحج: ۳۰، ۳۱].

[1] *Al-Hajj* 22:30,31.

تخریج: [إسناده ضعيف] أخرجه الترمذي، الشهادات، باب ما جاء في شهادة الزور، ح: ۲۳۰۰ وابن ماجه، ح: ۲۳۷۲ من حديث محمد بن عبيد به * حبيب بن النعمان: مجهول الحال لم يوثقه غير ابن حبان والراوي عنه لا يدري من هو؟ وللحديث شاهد ضعيف عند الترمذي.

Comments:

It is proven by other *Ṣaḥīḥ* narrations, that giving false testimony is considered a mortal sin. (*Ṣaḥīḥ Al-Bukhārī* no. 2653.)

Chapter 16. The One Whose Testimony Is To Be Rejected

(المعجم ۱۶) - بَابُ مَنْ تَرُدُّ شَهَادَتُهُ

(التحفة ۱۶)

3600. It was narrated from Sulaimān bin Mūsā, from ‘Amr bin Shu‘aib, from his father, from his grandfather that the Messenger of Allāh ﷺ rejected the testimony of treacherous men and women, and the one who bears a grudge against his brother, and he rejected the testimony of the one who is dependent on a family, but he allowed it for others. (*Ḥasan*)

۳۶۰۰ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا مُحَمَّدُ بْنُ رَاشِدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ مُوسَى عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ رَدَّ شَهَادَةَ الْخَائِنِ وَالْخَائِنَةِ وَذِي الْعَمْرِ عَلَى أَخِيهِ، وَرَدَّ شَهَادَةَ الْقَانِعِ لِأَهْلِ الْبَيْتِ وَأَجَازَهَا لِغَيْرِهِمْ.
قَالَ أَبُو دَاوُدَ: الْعَمْرُ: الْحَفْدُ وَالشُّحْنَاءُ، وَالْقَانِعُ: الْأَجِيرُ التَّابِعُ مِثْلُ الْأَجِيرِ الْخَاصِ.

تخریج: [إسناده حسن] أخرجه أحمد: ۱۸۱/۲ من حديث محمد بن راشد، وابن ماجه، ح: ۲۳۶۶ من حديث عمرو بن شعيب به، وقواه الحافظ في التلخيص الحبير: ۱۹۸/۴.

3601. (There is another chain) from Sulaimān bin Mūsā, with his chain. He said: “The Messenger of Allāh ﷺ said: ‘The testimony of a treacherous man or woman, or of an adulterer or adulteress, or of one who bears a grudge against his brother, is not valid.’” (*Ḥasan*)

۳۶۰۱ - حَدَّثَنَا مُحَمَّدُ بْنُ خَلْفِ بْنِ طَارِقِ الرَّازِيِّ: حَدَّثَنَا زَيْدُ بْنُ يَحْيَى بْنِ عُبَيْدِ الْخُرَاعِيِّ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ عَنْ سُلَيْمَانَ بْنِ مُوسَى بِإِسْنَادِهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَجُوزُ شَهَادَةُ خَائِنٍ وَلَا خَائِنَةٍ، وَلَا زَانٍ وَلَا زَانِيَةٍ، وَلَا ذِي عَمْرِ عَلَى أَخِيهِ».

تخریج: [حسن] انظر الحديث السابق.

Chapter 17. Testimony Of A Bedouin Against Townspeople

3602. It was narrated from Abū Hurairah that he heard the Messenger of Allāh ﷺ say: “The testimony of a Bedouin against a townsman is not valid.” (*Sahīh*)

(المعجم ١٧) - بَابُ شَهَادَةِ الْبَدَوِيِّ عَلَى أَهْلِ الْأَمْصَارِ (التحفة ١٧)

٣٦٠٢ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يَحْيَى بْنُ أَيُّوبَ وَنَافِعُ بْنُ يَزِيدَ عَنِ ابْنِ الْهَادِ، عَنِ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَطَاءٍ، عَنِ عَطَاءِ بْنِ يَسَارٍ، عَنِ أَبِي هُرَيْرَةَ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَجُوزُ شَهَادَةُ بَدَوِيِّ عَلَى صَاحِبِ قَرْيَةٍ».

تخریج: [إسناده صحيح] أخرجه ابن ماجه، الأحكام، باب من لا تجوز شهادته، ح: ٢٣٦٧ من حديث ابن وهب به وصححه ابن الجارود، ح: ١٠٠٩.

Comments:

Meaning, since the two kinds of people live in separate areas, and it is in regard to disputes.

Chapter 18. Testimony With Regard To Breastfeeding

3603. It was narrated from Hammād bin Zaid, from Ayyūb, from Ibn Abī Mulaikah who said: “Uqbah bin Al-Hārith narrated to me, and a companion of mine (also) narrated it to me from him, and I better remembered my companion’s narration, (he said): ‘I married Umm Yaḥyā bint Abī Ihāb, and a black woman entered upon us and claimed that she had breastfed us both. I went to the Prophet ﷺ and told him about that, and he turned away from me. I said: “O Messenger of Allāh, she is lying.” He said: “How do you know? She said what she said. Separate from her.” (*Sahīh*)

(المعجم ١٨) - بَابُ الشَّهَادَةِ عَلَى الرَّضَاعِ (التحفة ١٨)

٣٦٠٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنِ أَيُّوبَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ قَالَ: حَدَّثَنِي عُقْبَةُ بْنُ الْحَارِثِ، وَحَدَّثَنِيهِ صَاحِبٌ لِي عَنْهُ، وَأَنَا لِحَدِيثِ صَاحِبِي أَخْفَظُ قَالَ: تَزَوَّجْتُ أُمَّ يَحْيَى بِنْتِ أَبِي إِهَابٍ فَدَخَلَتْ عَلَيْنَا امْرَأَةٌ سَوْدَاءٌ فَرَعَمَتْ أَنَّهَا أَرْضَعَتْنَا جَمِيعًا، فَأَتَيْتُ النَّبِيَّ ﷺ فَذَكَرْتُ ذَلِكَ لَهُ، فَأَعْرَضَ عَنِّي فَقُلْتُ يَا رَسُولَ اللَّهِ! إِنَّهَا لَكَادِبَةٌ قَالَ: «وَمَا يُدْرِيكَ وَقَدْ قَالَتْ مَا قَالَتْ، دَعَهَا عَنْكَ».

تخريج: أخرجه البخاري، النكاح، باب شهادة المرضعة، ح: ٥١٠٤ من حديث أيوب السخستاني به.

3604. It was narrated from Al-Ḥārith bin ‘Umair Al-Baṣrī and Ismā‘il bin ‘Ulayyah, both of them from Ayyūb, from Ibn Abī Mulaikah, from ‘Ubaid bin Abī Maryam, from ‘Uqbah bin Al-Ḥārith – (he said): “And I heard it from ‘Uqbah, but I remember the *Hadīth* of ‘Ubaid better” – and he mentioned a similar report (as no. 3603). (*Ṣaḥīḥ*)

Abū Dāwud said: Ḥammād bin Zaid looked at Al-Ḥārith bin ‘Umair, so he said: “This one is among the trustworthy companions of Ayyūb.”

٣٦٠٤ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ الْحَرَّائِيُّ: حَدَّثَنَا الْحَارِثُ بْنُ عَمِيرِ الْبَصْرِيِّ؛ ح: وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، كِلَاهُمَا عَنْ أَيُّوبَ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عُبَيْدِ بْنِ أَبِي مَرْيَمَ، عَنْ عُقْبَةَ بْنِ الْحَارِثِ - وَقَدْ سَمِعْتُهُ مِنْ عُقْبَةَ، وَلِكِنِّي لِحَدِيثِ عُبَيْدٍ أَحْفَظُ - فَذَكَرَ مَعْنَاهُ. قَالَ أَبُو دَاوُدَ: نَظَرَ حَمَادُ بْنُ زَيْدٍ إِلَى الْحَارِثِ بْنِ عَمِيرٍ فَقَالَ: هَذَا مِنْ ثِقَاتِ أَصْحَابِ أَيُّوبَ.

تخريج: [إسناده صحيح] انظر الحديث السابق، ورواه البخاري من حديث إسماعيل ابن علية به.

Chapter 19. The Testimony Of *Ahl Adh-Dhimmah* And A Will Made When Traveling

3605. It was narrated from Ash-Sha‘bī that death came to a Muslim man in Daqūqā’, and he could not find any Muslim to witness his will, so he asked two men from *Ahl Al-Kitāb* to witness it. They came to Al-Kūfah and went to Abū Mūsa Al-Ash‘arī and told him, and they brought his estate and his will. Al-Ash‘arī said: “This is something that did not happen again after the incident during the time of the Messenger of Allāh ﷺ. He asked them to swear an oath by Allāh after *‘Asr* (prayer) that they had not betrayed, lied, changed,

(المعجم ١٩) - بَابُ شَهَادَةِ أَهْلِ الذِّمَّةِ وَ[فِي] الْوَصِيَّةِ فِي السَّفَرِ (التحفة ١٩)

٣٦٠٥ - حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا زَكَرِيَّا عَنِ الشَّعْبِيِّ؛ أَنَّ رَجُلًا مِنَ الْمُسْلِمِينَ حَضَرَتْهُ الْوَفَاةُ بِدَقُوقَاءَ هَذِهِ، وَلَمْ يَجِدْ أَحَدًا مِنَ الْمُسْلِمِينَ يُشْهَدُهُ عَلَى وَصِيَّتِهِ فَأَشْهَدَ رَجُلَيْنِ مِنْ أَهْلِ الْكِتَابِ، فَقَدَمَا الْكُوفَةَ، فَأَتَيَا أَبَا مُوسَى الْأَشْعَرِيَّ فَأَخْبَرَاهُ، وَقَدَمَا بَرَكَتَيْهِ وَوَصِيَّتِهِ فَقَالَ الْأَشْعَرِيُّ: هَذَا أَمْرٌ لَمْ يَكُنْ بَعْدَ الَّذِي كَانَ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ فَأَخْلَفَهُمَا بَعْدَ الْعَصْرِ بِاللَّهِ مَا خَانَ وَلَا كَذَبَا وَلَا بَدَلًا وَلَا كَتَمًا وَلَا غَيْرًا، وَإِنَّهَا لَوْصِيَّةُ الرَّجُلِ وَتَرِكْتُهُ، فَأَمَضْتُمَا شَهَادَتَهُمَا.

concealed or altered (anything), and that it was indeed the will and estate of the man. Then he accepted their testimony.” (Da‘īf)

تخريج: [إسناده ضعيف] أخرجه البيهقي: ١٠/١٦٥ من حديث أبي داود به * زكريا بن أبي زائدة: مدلس وعنعن.

Comments:

These two narrations show that if a Muslim dies at a place where there is no Muslim, it is allowed to have a non-Muslim witness, and to confirm the truth and validity of the testimony, they can be asked to take an oath. The second narration is also narrated in *Ṣaḥīḥ Al-Bukhārī*. So it proves that the verdict of the Prophet ﷺ was exact according to the revelation.

3606. It was narrated that Ibn ‘Abbās said: “A man from Banū Sahn went out with Tamīm Ad-Dārī and ‘Adiyy bin Baddā’, and the Sahnī man died in a land where there were no Muslims. When they brought his estate, a silver cup with lines of gold was missing. The Messenger of Allāh ﷺ made them swear an oath, then the cup was found in Makkah. They said: “We bought it from Tamīm and ‘Adiyy.” Two men who were heirs of the Sahnī man stood up and swore: “Our testimony is truer than theirs; the cup belongs to our companion.” Then the following Verse was revealed concerning them: “O you who believe! When death approaches any of you, and you make a bequest, (then take) the testimony.”^[1]

٣٦٠٦ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ عَنْ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ رَجُلٌ مِنْ بَنِي سَهْمٍ مَعَ تَمِيمِ الدَّارِيِّ وَعَدِيِّ بْنِ بَدَاءَ، فَمَاتَ السَّهْمِيُّ بِأَرْضٍ لَيْسَ فِيهَا مُسْلِمٌ، فَلَمَّا قَدِمَا بِتَرِكْتِهِ فَقَدُوا جَامَ فَضَّيَّةٍ مُخَوَّصًا بِالذَّهَبِ، فَأَخْلَفَهُمَا رَسُولُ اللَّهِ ﷺ ثُمَّ وَجَدَ الْجَامَ بِمَكَّةَ فَقَالُوا: اشْتَرَيْنَاهُ مِنْ تَمِيمٍ وَعَدِيِّ، فَقَامَ رَجُلَانِ مِنْ أَوْلِيَاءِ السَّهْمِيِّ فَخَلَفَا: لَشَهَادَتِنَا أَحَقُّ مِنْ شَهَادَتِهِمَا وَإِنَّ الْجَامَ لِصَاحِبِنَا قَالَ: فَتَرَكْتُ فِيهِمْ ﴿يَأَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ﴾ الْآيَةَ [المائدة: ١٠٦].

تخريج: أخرجه البخاري، الوصايا، باب قول الله عزوجل: ﴿يَأَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ﴾ الخ، ح: ٢٧٨٠ من حديث يحيى بن آدم به.

[1] Al-Mā'idah 5:106.

Chapter 20. If The Judge Knows That The Testimony Of One Person Is True, It Is Permissible For Him To Pass Judgment On The Basis Of that

3607. It was narrated from 'Umārah bin Khuzaimah that his paternal uncle, who was one of the Companions of the Prophet ﷺ, told him that the Prophet ﷺ bought a horse from a Bedouin, and asked him to go with him so that he could give him the price of the horse. The Messenger of Allāh ﷺ walked briskly, but the Bedouin walked slowly, and people started intercepting him and making him offer for the horse, not realizing that the Prophet ﷺ had already bought it. The Bedouin called the Messenger of Allāh ﷺ, and said: "If you want to buy this horse then confirm it, otherwise I shall sell it." The Prophet ﷺ stopped when he heard the call of the Bedouin, and said: "Did I not buy it from you?" He said: "No, by Allāh, I did not sell it to you." The Prophet ﷺ said: "Yes, I did buy it from you." The Bedouin started to say: "Bring a witness." Khuzaimah bin Thābit said: "I bear witness that you sold it to him." The Prophet ﷺ turned to Khuzaimah and said: "On what basis do you bear witness?" He said: "Because I believe you, O Messenger of Allāh." The Prophet ﷺ decreed that the testimony of Khuzaimah was equivalent to the testimony of two men. (*Sahih*)

(المعجم ٢٠) بَابُ: إِذَا عَلِمَ الْحَاكِمُ
صِدْقَ شَهَادَةِ الْوَاحِدِ، يَجُوزُ لَهُ أَنْ
يَقْضِيَ بِهِ (التحفة ٢٠)

٣٦٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ
فَارِسٍ؛ أَنَّ الْحَكَمَ بْنَ نَافِعٍ حَدَّثَهُمْ قَالَ:
أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ، عَنْ عُمَارَةَ بْنِ
خُزَيْمَةَ؛ أَنَّ عَمَّهُ حَدَّثَهُ وَهُوَ مِنْ أَصْحَابِ
النَّبِيِّ ﷺ: أَنَّ النَّبِيَّ ﷺ ابْتَاعَ فَرَسًا مِنْ
أَعْرَابِيٍّ، فَاسْتَنْبَعَهُ النَّبِيُّ ﷺ لِيَقْضِيَهُ ثُمَّ
فَرَسِهِ فَاسْرَعَ رَسُولُ اللَّهِ ﷺ الْمَشْيَ وَأَبْطَأَ
الْأَعْرَابِيُّ، فَطَفِقَ رِجَالٌ يَعْتَرِضُونَ الْأَعْرَابِيَّ
فَيَسْأَلُونَهُ بِالْفَرَسِ، وَلَا يَشْعُرُونَ أَنَّ النَّبِيَّ
ﷺ ابْتَاعَهُ، فَنَادَى الْأَعْرَابِيُّ رَسُولَ اللَّهِ ﷺ
فَقَالَ: إِنَّ كُنْتُ مَبْتَاعًا هَذَا الْفَرَسِ وَإِلَّا
بِعْتَهُ، فَقَامَ النَّبِيُّ ﷺ حِينَ سَمِعَ نِدَاءَ
الْأَعْرَابِيِّ فَقَالَ: «أَوْلَيْسَ قَدْ ابْتَعْتَهُ مِنْكَ؟»
قَالَ الْأَعْرَابِيُّ: لَا، وَاللَّهِ! مَا بَعْتُكَ، فَقَالَ
النَّبِيُّ ﷺ: «بَلَى قَدْ ابْتَعْتَهُ مِنْكَ»، فَطَفِقَ
الْأَعْرَابِيُّ يَقُولُ: هَلَمْ شَهِدَا، فَقَالَ خُزَيْمَةُ
ابْنُ ثَابِتٍ: أَنَا أَشْهَدُ أَنَّكَ قَدْ بَاعْتَهُ، فَأَقْبَلَ
النَّبِيُّ ﷺ عَلَى خُزَيْمَةَ فَقَالَ: «بِمَ تَشْهَدُ؟»
فَقَالَ: بِتَصْدِيقِكَ يَا رَسُولَ اللَّهِ! فَجَعَلَ النَّبِيُّ
ﷺ شَهَادَةَ خُزَيْمَةَ بِشَهَادَةِ رَجُلَيْنِ.

تخريج: [صحيح] أخرجه النسائي، البيهقي، باب التسهيل في ترك الإشهاد على البيع، ح: ٤٦٥١ من حديث الزهري به، وصرح بالسماع عند أحمد: ٢١٥/٥، ٢١٦ وصححه الحاكم: ١٧، ١٨ ووافقه الذهبي، وللحديث طرق أخرى.

Comments:

1. This is a matter that is specific to the Messenger of Allāh ﷺ, it cannot be generalized for implementation regarding issues of witnesses.
2. In this narration the nobility, intelligence, purity and strength of faith of Khuzaimah bin Thābit has been expressed.

Chapter 21. Judgment On The Basis Of An Oath And One Witness

(المعجم ٢١) - بَابُ الْقَضَاءِ بِالْيَمِينِ
وَالشَّاهِدِ (التحفة ٢١)

3608. It was narrated from Qais bin Sa'd, from 'Amr bin Dinar, from Ibn 'Abbās that the Messenger of Allāh ﷺ passed a judgment on the basis of an oath and one witness. (*Sahih*)

٣٦٠٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَالْحَسَنُ بْنُ عَلِيٍّ أَنَّ زَيْدَ بْنَ الْحُبَابِ حَدَّثَهُمْ قَالَ: حَدَّثَنَا سَيْفُ الْمَكِّيِّ - قَالَ عُثْمَانُ: سَيْفُ بْنُ سُلَيْمَانَ - عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى بَيْنَيْنِ وَشَاهِدٍ.

تخريج: أخرجه مسلم، الأفضية، باب وجوب الحكم بشاهد ويمين، ح: ١٧١٢ من حديث زيد بن حباب به.

3609. It was narrated from Muḥammad bin Muslim, from 'Amr bin Dinar, with his chain, and its meaning (similar to no. 3608). Salamah (one of the narrators) said in his *Hadīth*: "Concerning people's rights." (*Sahih*)

٣٦٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى وَسَلَمَةُ ابْنُ شَيْبَةَ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ عَمْرِو بْنِ دِينَارٍ بِإِسْنَادِهِ وَمَعْنَاهُ. قَالَ سَلَمَةُ فِي حَدِيثِهِ قَالَ عَمْرُو: فِي الْحُقُوقِ.

تخريج: [صحيح] انظر الحديث السابق وأخرجه البيهقي: ١٠/١٦٨ من حديث أبي داود به.

3610. It was narrated from Abū Hurairah that the Prophet ﷺ passed judgment on the basis of an oath and one witness. (*Sahih*)

Abū Dāwud said: Ar-Rabī' bin Sulaimān Al-Mu'adh-dhin told me something extra in this *Hadīth*. He

٣٦١٠ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي بَكْرٍ أَبُو مُصْعَبٍ الرَّهْرِيُّ قَالَ: حَدَّثَنَا الدَّرَاوَرْدِيُّ عَنْ رَيْبَعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَضَى بِالْيَمِينِ مَعَ الشَّاهِدِ.

said: "Ash-Shāfa'ī informed us, from 'Abdul-'Azīz, who said: 'I mentioned that to Suhail and he said: 'Rabī'ah, who is trustworthy in my opinion, narrated it to me but I do not remember it.'"

'Abdul-'Azīz said: "Suhail suffered a disease that took away a little of his intelligence, and he forgot some of his *Ahādīth*. After that, Suhail narrated it from Rabī'ah, from his father."

قَالَ أَبُو دَاوُدَ: وَرَأَيْتِي الرَّبِيعُ بْنُ سُلَيْمَانَ الْمُؤَدَّدُ فِي هَذَا الْحَدِيثِ، قَالَ: أَخْبَرَنَا الشَّافِعِيُّ عَنِ عَبْدِ الْعَزِيزِ قَالَ: فَذَكَرْتُ ذَلِكَ لِسُهَيْلٍ فَقَالَ: أَخْبَرَنِي رَبِيعَةُ وَهُوَ عِنْدِي ثِقَّةٌ أَنِّي حَدَّثْتُهُ إِيَّاهُ وَلَا أَحْفَظُهُ، قَالَ عَبْدُ الْعَزِيزِ: وَقَدْ كَانَ أَصَابَتْ سُهَيْلًا عِلَّةٌ أَذْهَبَتْ بَعْضَ عَقْلِهِ، وَنَسِيَ بَعْضَ حَدِيثِهِ، فَكَانَ سُهَيْلٌ، بَعْدَ، يُحَدِّثُهُ عَنِ رَبِيعَةَ عَنْهُ عَنْ أَبِيهِ.

تخریج: [إسناده صحيح] أخرجه ابن ماجه، الأحكام، باب القضاء بالشاهد واليمين، ح: ٢٣٦٨ عن أحمد بن أبي بكر به وقال الترمذي، ح: ١٣٤٣ "حسن غريب" وصححه ابن الجارود، ح: ١٠٠٧.

3611. A similar report (as no. 3610) was narrated from Rabī'ah with the chain of Abū Muṣ'ab.^[1] Sulaimān said: "I met Suhail and asked him about this *Hadīth*, and he said: 'I do not know it.' I told him: 'Rabī'ah narrated it to me from you.' He said: 'If Rabī'ah narrated it to you from me, then narrate it from Rabī'ah from me.'" (*Ṣaḥīḥ*)

٣٦١١ - حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ الْإِسْكَنْدَرَانِيُّ: حَدَّثَنَا زَيْدٌ يَعْنِي ابْنَ يُونُسَ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ عَنِ رَبِيعَةَ بِإِسْنَادِ أَبِي مُضْعَبٍ وَمَعْنَاهُ، قَالَ سُلَيْمَانُ: فَلَقِيتُ سُهَيْلًا فَسَأَلْتُهُ عَنْ هَذَا الْحَدِيثِ فَقَالَ: مَا أَعْرِفُهُ، فَقُلْتُ لَهُ إِنَّ رَبِيعَةَ أَخْبَرَنِي بِهِ عَنْكَ، قَالَ: فَإِنَّ كَانَ رَبِيعَةُ أَخْبَرَكَ عَنِّي فَحَدِّثْ بِهِ عَنِ رَبِيعَةَ عَنِّي.

تخریج: [صحيح] انظر الحديث السابق وأخرجه البيهقي: ١٦٩/١٠ من حديث أبي داود به.

Comments:

If the claimant in financial matters has only one witness, the decision can be made by asking the witness to swear. This oath of the witness will be considered as a second witness.

3612. 'Ammār bin Shu'aith bin ['Ubaid] Allāh bin Az-Zubaid Al-'Anbarī narrated: My father narrated to me: I heard my

٣٦١٢ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عَمَّارُ بْنُ شُعَيْبِ بْنِ [عُبَيْدِ] اللَّهِ بْنِ الزُّبَيْبِ الْعَنْبَرِيِّ: حَدَّثَنِي أَبِي قَالَ: سَمِعْتُ جَدِّي

[1] Meaning, number 3610.

grandfather Az-Zubaib say: "The Messenger of Allāh ﷺ sent an army to Banū Al-'Anbar and they captured them in Rukbah, in the environs of Aṭ-Ṭā'if, and brought them to the Prophet of Allāh ﷺ. I rode and went ahead of them to the Prophet ﷺ. I said: 'Peace be upon you, O Prophet of Allāh, and the mercy of Allāh and His blessings. Your troops came to us and captured us, but we had already accepted Islam, and we cut the sides of the ears of our cattle.' When Banū Al-'Anbar came, the Prophet of Allāh ﷺ said to me: 'Do you have any proof that you had accepted Islam before you were captured during these days?' I said: 'Yes.' He said: 'Who is your witness?' I said: 'Samurah, a man from Banū Al-'Anbar,' and another man whom he named. The man bore witness, but Samurah refused to bear witness. The Prophet of Allāh ﷺ said: 'He has refused to bear witness, so you may swear an oath with your other witness.' I said: 'Yes.' He asked me to swear an oath, and I swore by Allāh that we had accepted Islam on such and such a day, and we had cut the sides of the ears of our cattle. The Prophet of Allāh ﷺ said: 'Go and take half of their wealth, but do not touch their children. Were it not that Allāh, Most High, does not like efforts to be wasted, we would not have taken even a rope from you.'" Az-Zubaib said: "My mother called me and said: 'This man took my rug.' I went to the

الرُّبَيْبُ يَقُولُ: بَعَثَ رَسُولُ اللَّهِ ﷺ جَيْشًا إِلَى بَنِي الْعَنْبَرِ فَأَخَذُوهُمْ بِرُكْبَةَ مِنْ نَاحِيَةِ الطَّائِفِ، فَاسْتَأْفَوْهُمْ إِلَى نَبِيِّ اللَّهِ ﷺ، فَرَكِبْتُ فَسَبَقْتُهُمْ إِلَى النَّبِيِّ ﷺ فَقُلْتُ: السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، أَنَا جُنْدُكَ فَأَخَذُونَا وَقَدْ كُنَّا أَسْلَمْنَا، وَخَضَرْنَا أَدَانَ النَّعَمِ، فَلَمَّا قَدِمَ بَلْعَبْرُ، قَالَ لِي نَبِيُّ اللَّهِ ﷺ: «هَلْ لَكُمْ بَيْنَهُ عَلَى أَنْتُمْ أَسْلَمْتُمْ قَبْلَ أَنْ تُؤْخَذُوا فِي هَذِهِ الْأَيَّامِ؟» قُلْتُ: نَعَمْ، قَالَ: «مَنْ بَيَّنَّتْ؟» قُلْتُ: سَمْرَةٌ، رَجُلٌ، مِنْ بَنِي الْعَنْبَرِ وَرَجُلٌ آخَرُ سَمَّاهُ لَهُ، فَشَهِدَ الرَّجُلُ وَأَبَى سَمْرَةٌ أَنْ يَشْهَدَ، فَقَالَ نَبِيُّ اللَّهِ ﷺ: «قَدْ أَبَى أَنْ يَشْهَدَ لَكَ فَتَحْلِفُ مَعَ شَاهِدِكَ الْآخَرَ»، فَقُلْتُ: نَعَمْ، فَاسْتَحْلَفَنِي فَحَلَفْتُ بِاللَّهِ لَقَدْ أَسْلَمْنَا يَوْمَ كَذَا وَكَذَا، وَخَضَرْنَا أَدَانَ النَّعَمِ، فَقَالَ نَبِيُّ اللَّهِ ﷺ: «ادْهَبُوا، فَتَسَامُواهُمْ أَنْصَافَ الْأَمْوَالِ وَلَا تَمَسُّوا دَرَارِيَهُمْ، لَوْلَا أَنَّ اللَّهَ تَعَالَى لَا يُحِبُّ ضَلَالََةَ الْعَمَلِ مَا رَزَيْنَاكُمْ عِقَالًا»: قَالَ الرُّبَيْبُ: فَدَعَتْنِي أُمِّي فَقَالَتْ: هَذَا الرَّجُلُ أَخَذَ زُرِّيَّتِي فَأَنْصَرَفْتُ إِلَى نَبِيِّ اللَّهِ ﷺ - يَعْنِي فَأَخْبَرْتُهُ - فَقَالَ لِي «الْحِسْبَةُ»، فَأَخَذْتُ بِتَلْبِيهِ وَقُمْتُ مَعَهُ مَكَانًا، ثُمَّ نَظَرَ إِلَيْنَا نَبِيُّ اللَّهِ ﷺ فَأَيْمَنَ فَقَالَ: «مَا تُرِيدُ بِأَسِيرِكَ؟» فَأَرْسَلْتُهُ مِنْ يَدِي، فَقَامَ نَبِيُّ اللَّهِ ﷺ فَقَالَ لِلرَّجُلِ: «رُدَّ عَلَيَّ هَذَا زُرِّيَّةً أُمُّهُ الَّتِي أَخَذْتَ مِنْهَا»، قَالَ يَا نَبِيَّ اللَّهِ! إِنَّهَا خَرَجَتْ مِنْ يَدِي، قَالَ: فَاسْتَحْلَفَ نَبِيُّ اللَّهِ

Prophet of Allāh ﷺ and told him, and he said to me: 'Detain him.' I collared him and stood with him where we were, and the Prophet of Allāh ﷺ looked at us standing there, and said: 'What do you intend to do with your prisoner?' I let him go, and the Prophet of Allāh ﷺ stood up and said to the man: 'Give this man back his mother's rug that you took from her.' He said: 'O Prophet of Allāh, it is no longer in my possession.' So the Prophet of Allāh ﷺ took the man's sword, and gave it to me, and he said to the man: 'Go and give him some *Ṣā'* of food as well.' So he gave me some *Ṣā'* of barley as well." (*Da'if*)

«أَذْهَبَ فَرْدُهُ أَصْعًا مِنْ طَعَامٍ»، قَالَ: فَزَادَنِي أَصْعًا مِنْ شَعِيرٍ.

تخریج: [إسناده ضعيف] أخرجه ابن أبي عاصم في الآحاد والمثاني، ح: ١٢٠٩ عن أحمد ابن عبدة الضبي به وحسنه ابن عبد البر في الاستيعاب: ٥٨٨/١ (مع الإصابة) * عمار بن شعيب: لم أجد من وثقه غير ابن عبد البر بتحسين حديثه والله أعلم بحاله.

Chapter 22. Two Men Who Claim Something But Have No Proof

(المعجم ٢٢) - بَابُ الرَّجُلَيْنِ يَدْعِيَانِ شَيْئًا وَلَيْسَ بَيْنَهُمَا بَيِّنَةٌ (التحفة ٢٢)

3613. It was narrated from Yazīd bin Zurā' (he said): "Ibn Abī 'Arūbah narrated to us, from Qatādah, from Sa'eed bin Abī Burdah, from his father, from his grandfather, Abū Mūsā Al-Ash'arī, that two men brought a claim to a camel, or another animal, to the Prophet ﷺ, and neither of them had any proof, so the Prophet ruled that they should share it equally. (*Hasan*)

٣٦١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ مِنْهَالٍ الصَّرِيرِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا ابْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَبِي مُوسَى الْأَشْعَرِيِّ؛ أَنَّ رَجُلَيْنِ ادَّعِيَا بَعِيرًا أَوْ ذَابَّةً إِلَى النَّبِيِّ ﷺ لَيْسَتْ لِرَاحِدٍ مِنْهُمَا بَيِّنَةٌ، فَجَعَلَهُ النَّبِيُّ ﷺ بَيْنَهُمَا.

تخریج: [حسن] أخرجه النسائي، آداب القضاة، باب القضاء فيمن لم تكن له بينة، ح: ٥٤٢٦ وابن ماجه، ح: ٢٣٣٠ من حديث سعيد بن أبي عروبة به، وتابعه شعبة عند أحمد: ٤/ ٤٠٢ والبيهقي: ١٠/ ٢٥٧ وللحديث شواهد عند ابن حبان، ح: ١٢٠١ وغيره.

Comments:

Regarding the principles of witnesses and testimony, Islam provides solutions to all kind of situations and circumstances. If the claimant has only one witness, the oath serves the purpose of a second witness. If the claimant has no witness, and the defendant does not want to swear an oath, the judge can recommend a compromise. In the case of a compromise, the disputed property can be divided among the parties.

3614. It was narrated from ‘Abdur-Raḥīm bin Sulaimān, from Sa‘eed^[1] with his chain, and its meaning (as no. 3613). (*Hasan*)

٣٦١٤ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى بْنُ أَدَمَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ سَعِيدٍ بِإِسْنَادِهِ وَمَعْنَاهُ.

تخريج: [حسن] انظر الحديث السابق.

3615. It was narrated from Ḥajjāj bin Minhāl, (who said): “Hammām narrated to us, from Qatādah,” with his meaning and his chain; “that two men lay claim to a camel during the time of the Prophet ﷺ, and each of them sent two witnesses, and the Prophet ﷺ divided it equally between them.” (*Hasan*)

٣٦١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ بِمَعْنَاهُ وَإِسْنَادِهِ؛ أَنَّ رَجُلَيْنِ ادَّعَيَا بَعِيرًا عَلَى عَهْدِ النَّبِيِّ ﷺ فَبَعَثَ كُلُّ وَاحِدٍ مِنْهُمَا شَاهِدَيْنِ، فَقَسَمَهُ النَّبِيُّ ﷺ بَيْنَهُمَا نِصْفَيْنِ.

تخريج: [حسن] انظر الحديثين السابقين وصححه الحاكم على شرط الشيخين: ٩٥/٤ ووافقه الذهبي.

3616. It was narrated from Abū Rāfi‘, from Abū Hurairah that two men referred a dispute concerning some property to the Prophet ﷺ, but neither of them had any proof. The Prophet ﷺ said: “Draw lots to decide who will swear an oath and it will be as it is,^[2] regardless of the outcome and whether they like that or not.” (*Saḥīh*)

٣٦١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ مِنْهَالٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا ابْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، عَنْ خِلَاسٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَجُلَيْنِ اخْتَصَمَا فِي مَتَاعٍ إِلَى النَّبِيِّ ﷺ، لَيْسَ لِوَاحِدٍ مِنْهُمَا بَيِّنَةٌ، فَقَالَ النَّبِيُّ ﷺ: «اسْتَهَمَا عَلَى الْيَمِينِ مَا كَانَ، أَحَبَّ ذَلِكَ أَوْ كَرِهَهَا».

تخريج: [صحيح] أخرجه ابن ماجه، الأحكام، باب القضاء بالقرعة، ح: ٢٣٤٦ من حديث

[1] Meaning, Sa‘eed bin Abī ‘Arūbah (*Tuhfat Al-Ashraf* no. 9088; 6:452)

[2] Meaning, draw lots to see who takes the oath, and then, the one who swears the oath will take what he claims is his.

سعيد بن أبي عروبة به وسنده ضعيف وللحديث شواهد كثيرة، منها الحديث الآتي: ٣٦١٧.

3617. It was narrated from Ma'mar, from Hammām bin Munabbih, from Abū Hurairah, from the Prophet ﷺ who said: "Whether they both dislike swearing an oath or like it, they still have to draw lots (to decide who will swear an oath)."

Salamah^[1] said: "Ma'mar informed us," and he said: "Whether they both dislike swearing an oath."

(*Sahih*)

٣٦١٧ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَسَلَمَةُ ابْنُ شَيْبٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ. قَالَ أَحْمَدُ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا كَرِهَ الْاِثْنَانِ الْيَمِينَ أَوْ اسْتَحَبَّاهَا فَلْيَسْتَهَمَا عَلَيْهَا». قَالَ سَلَمَةُ قَالَ: أَخْبَرَنَا مَعْمَرٌ وَقَالَ: «إِذَا أُكْرِهَ الْاِثْنَانِ عَلَى الْيَمِينِ».

تخريج: [إسناده صحيح] أخرجه البغوي في شرح السنة، ح: ٢٥٥ من حديث أبي داود به، وصححه، وهو في مسند أحمد: ٣١٧/٢ وصحيفة همام، ح: ٩٧ وأصله عند البخاري، ح: ٢٦٧٤. بغير هذا اللفظ من حديث عبد الرزاق به.

Comments:

When both the claimant and defendant are not willing to take an oath, the judge can decide by drawing lots. The name that appears by the lot will have to take an oath or withdraw.

3618. A similar report (as no. 3617) was narrated from Sa'eed bin Abī 'Arūbah with the chain of Ibn Minhāl. He said: "Concerning an animal, and they had no proof, so the Messenger of Allāh ﷺ ordered them to draw lots to decide who would swear the oath." (*Sahih*)

٣٦١٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ بِإِسْنَادِ ابْنِ مِنْهَالٍ مِثْلَهُ قَالَ: فِي دَابَّةٍ وَكَيْسَ لَهَا بَيْتَةٌ فَأَمَرَهُمَا رَسُولُ اللَّهِ ﷺ أَنْ يَسْتَهَمَا عَلَى الْيَمِينِ.

تخريج: [صحيح] تقدم، ح: ٣٦١٦ وأخرجه ابن ماجه، الأحكام، باب: الرجلان يدعيان السلعة وليس بينهما بيعة، ح: ٢٣٢٩ عن أبي بكر بن أبي شيبة به وهو في المصنف: ٣٥٣/٧.

Chapter 23. The Defendant Should Swear An Oath

(المعجم ٢٣) - بَابُ الْيَمِينِ عَلَى الْمُدْعَى عَلَيْهِ (التحفة ٢٣)

3619. It was narrated that Ibn Abī Mulaikah said: "Ibn 'Abbās wrote to me saying that the Messenger of Allāh ﷺ judged that the defendant

٣٦١٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقُضَيْبِيُّ قَالَ: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ عَنِ ابْنِ أَبِي مُلَيْكَةَ قَالَ: كَتَبَ إِلَيَّ ابْنُ عَبَّاسٍ؛ أَنَّ

[1] That is, one of the two that he heard this narration from.

should swear the oath.” (*Sahih*)

رَسُولَ اللَّهِ ﷺ قَضَى بِالْيَمِينِ عَلَى الْمُدْعَى عَلَيْهِ.

تخريج: أخرجه البخاري، الرهن، باب: إذا اختلف الراهن والمرتهن ونحوه... إلخ، ح: ٢٥١٤ ومسلم، الأفضية، باب اليمين على المدعى عليه، ح: ١٧١١ من حديث نافع بن عمر به.

Chapter 24. How The Oath Should Be Sworn

(المعجم ٢٤) بَابُ: كَيْفَ الْيَمِينِ؟

(التحفة ٢٤)

3620. It was narrated from Ibn ‘Abbās that when he asked him to swear an oath, the Messenger of Allāh ﷺ said to a man: “Swear by Allāh, besides Whom there is none worthy of worship, that you do not owe him anything,” meaning, the plaintiff. (*Hasan*)

٣٦٢٠ - حَدَّثَنَا مُسَدَّدٌ: أَخْبَرَنَا أَبُو الْأَحْوَصِ: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ أَبِي يَحْيَى، عَنْ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ، يَعْنِي لِرَجُلٍ حَلَفَهُ: «اخْلِفْ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ مَا لَهُ عِنْدَكَ شَيْءٌ»، يَعْنِي الْمُدْعَى.

قال أبو داود: أبو يحيى اسمه زياد، كوفي، ثقة.

تخريج: [حسن] تقدم، ح: ٣٢٧٥ أخرجه النسائي في الكبرى، ح: ٦٠٠٧ من حديث أبي الأحوص، وأحمد: ٢٥٣/١ من حديث عطاء بن السائب به.

Chapter 25. If The Defendant Is A *Dhimmi*, Should He Swear An Oath?

(المعجم ٢٥) بَابُ: إِذَا كَانَ الْمُدْعَى

عَلَيْهِ ذَمِّيًّا أَيَحْلِفُ؟ (التحفة ٢٥)

3621. It was narrated that Al-Ash‘ath said: “There was some land that was jointly owned by myself and a Jewish man, and he denied me my rights. I brought him to the Prophet ﷺ, and the Prophet ﷺ said to me: ‘Do you have any proof?’ I said: ‘No.’ He said to the Jew: ‘Swear an oath.’ I said: ‘O Messenger of Allāh, then he will swear an oath and take away my

٣٦٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقِ، عَنْ الْأَشْعَثِ قَالَ: كَانَ بَيْنِي وَبَيْنَ رَجُلٍ مِنَ الْيَهُودِ أَرْضٌ فَجَحَدَنِي، فَقَدَّمْتُهُ إِلَى النَّبِيِّ ﷺ، فَقَالَ لِي النَّبِيُّ ﷺ: «أَلَك بَيِّنَةٌ؟» قُلْتُ: لَا، قَالَ لِلْيَهُودِيِّ: «اخْلِفْ»، قُلْتُ: يَا رَسُولَ اللَّهِ! إِذَا يَحْلِفُ وَيَذْهَبُ بِمَالِي، فَأَنْزَلَ اللَّهُ:

property.’ Then Allāh revealed ‘Verily, those who purchase a small gain at the cost of Allāh’s Covenant... ’ until the end of the Verse.”^[1]

Comments:

If the dispute arises with some non-Muslim, he would be asked to swear by Allāh, and if he gives a false oath in the Name of Allāh, the Muslim claimant would bear the loss with patience and leave the matter with Allāh.

Chapter 26. When A Man Swears An Oath On The Basis Of What He Knows And Not On The Basis Of What He Has Witnessed

3622. It was narrated from Al-Ash’ath bin Qais that a man from Kindah and a man from Ḥaḍramawt referred a dispute to the Prophet ﷺ concerning some land in Yemen. The Ḥaḍramī man said: “O Messenger of Allāh, my land was usurped by the father of this man, and it is in his possession.” He said: “Do you have any proof?” He said: “No, but make him swear an oath by Allāh that he is unaware that it was my land, which was usurped by his father.” The Kindī man prepared to swear an oath... and he quoted the *Hadīth*. (*Hasan*)

3623. It was narrated from ‘Alqamah bin Wā’il bin Ḥujr Al-Ḥaḍramī, from his father who said: “A man from Ḥaḍramawt and a man from Kindah came to the Messenger of Allāh ﷺ. The Ḥaḍramī man said:

﴿إِنَّ الَّذِينَ يَسْتُرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا﴾
إِلَى آخِرِ الْآيَةِ [آل عمران: ٧٧].

تخريج: [صحيح] تقدم، ح: ٣٢٤٣.

(المعجم ٢٦) - بَابُ الرَّجُلِ يُحْلِفُ عَلَى
عِلْمِهِ فِيمَا غَابَ عَنْهُ (التحفة ٢٦)

٣٦٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ:
حَدَّثَنَا الْفُرْيَابِيُّ: حَدَّثَنَا الْحَارِثُ بْنُ
سُلَيْمَانَ: حَدَّثَنِي كُرْدُوسٌ عَنِ الْأَشْعَثِ بْنِ
قَيْسٍ؛ أَنَّ رَجُلًا مِنْ كِنْدَةَ وَرَجُلًا مِنْ
حَضْرَمَوْتِ اخْتَصَمَا إِلَى النَّبِيِّ ﷺ فِي أَرْضِ
مِنَ الْيَمَنِ، فَقَالَ الْحَضْرَمِيُّ: يَا رَسُولَ اللَّهِ!
إِنَّ أَرْضِي اغْتَصَبَهَا أَبُو هَذَا وَهِيَ فِي يَدِهِ،
قَالَ: «هَلْ لَكَ بَيَّةٌ؟» قَالَ: لَا، وَلَكِنْ
أُحْلَفُ وَاللَّهِ! مَا يَعْلَمُ أَنَّ أَرْضِي اغْتَصَبَهَا
أَبُوهُ؟ فَتَهَيَّأَ الْكِنْدِيُّ يَعْنِي لِلْيَمَنِ. وَسَاقَ
الْحَدِيثَ.

تخريج: [إسناده حسن] تقدم، ح: ٣٢٤٤.

٣٦٢٣ - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا
أَبُو الْأَخْوَصِ عَنْ سِمَاكِ، عَنْ عَلْقَمَةَ بْنِ
وَائِلِ بْنِ حُجْرٍ الْحَضْرَمِيِّ، عَنْ أَبِيهِ قَالَ:
جَاءَ رَجُلٌ مِنْ حَضْرَمَوْتِ وَرَجُلٌ مِنْ كِنْدَةَ إِلَى

^[1] *Āl ‘Imrān* 3:77.

‘O Messenger of Allāh, this man has taken land by force from me that belonged to my father.’ The Kindī man said: ‘It is my land, and is in my possession, and I cultivate it; he has no right to it.’ The Prophet ﷺ said to the Ḥaḍramī man: ‘Do you have (ary) proof?’ He said: ‘No.’ He said: ‘Then you have to accept his oath.’ He said: ‘O Messenger of Allāh, he is a liar; he does not care about an oath, and he would not stop at anything.’ The Prophet ﷺ said: ‘You have no other choice.’” (*Sahīh*)

رَسُولِ اللَّهِ ﷺ، فَقَالَ الْحَضْرَمِيُّ: يَا رَسُولَ اللَّهِ! إِنَّ هَذَا غَلَبَنِي عَلَى أَرْضٍ كَانَتْ لِأَبِي، فَقَالَ الْكِنْدِيُّ: هِيَ أَرْضِي فِي يَدِي أَرْزَعُهَا لَيْسَ لَهُ فِيهَا حَقٌّ، فَقَالَ النَّبِيُّ ﷺ لِلْحَضْرَمِيِّ: «أَلَيْكَ بَيْتُهُ؟» قَالَ: لَا، قَالَ: «فَلَيْسَ يَمِينُهُ»، قَالَ: يَا رَسُولَ اللَّهِ! إِنَّهُ فَاجِرٌ لَيْسَ يُبَالِي مَا حَلَفَ لَيْسَ يَتَوَرَّعُ مِنْ شَيْءٍ، فَقَالَ: «لَيْسَ لَكَ مِنْهُ إِلَّا ذَلِكَ».

تخريج: أخرجه مسلم، الإيمان، باب وعيد من اقتطع حق مسلم بيمين فاجرة بالناحر، ح: ١٣٩ عن هناد بن السري به.

Comments:

1. After swearing the oath in the Name of Allāh, the defendant is free from the plaintiff's claim. His character has nothing to do with his oath. He may be a pious man or a criminal.
2. The claimant can ask the defendant about his true knowledge of the facts regarding the disputed property. The Prophet ﷺ did not object when the Ḥaḍramī questioned the man of Banū Kindah if he knew or not.

Chapter 27. How Should a *Dhimmī* be Asked to Swear an Oath ?

3624. It was narrated from Ma‘mar, from Az-Zuhri, who said: A man from Musainah narrated to us – while we were with Sa‘eed bin Al-Musayyab – from Abū Hurairah, who said: The Messenger of Allāh ﷺ said to the Jews: “I adjure you by Allāh, Who revealed the *Tawrah* to Mūsā, what do you find in the *Tawrah* about the one who commits *Zinā*?”... and he quoted the *Ḥadīth* about stoning. (*Da‘īf*)

(المعجم ٢٧) - بَابُ الدَّمِيِّ كَيْفَ يُسْتَحْلَفُ؟ (التحفة ٢٧)

٣٦٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنَا رَجُلٌ مِنْ مَرْيَتَةَ وَنَحْنُ عِنْدَ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَعْنِي لِلْيَهُودِ: «أَنْشُدْكُمْ بِاللَّهِ الَّذِي أَنْزَلَ التَّوْرَةَ عَلَى مُوسَى مَا تَجِدُونَ فِي التَّوْرَةَ عَلَى مَنْ زَنَى؟» وَسَاقَ الْحَدِيثَ فِي قِصَّةِ الرَّجْمِ.

تخريج: [ضعيف] تقدم، ح: ٤٨٨، وسيأتي، ح: ٤٤٥٠ ورواه أحمد: ٢/٢٧٩ عن عبد الرزاق به مرسلًا.

3625. It was narrated from Muḥammad bin Ishāq, from Az-Zuhrī with this *Ḥadīth*, and his chain. He said: “A man from Muzainah, who was one of those who sought knowledge and acquired it, told Sa‘eed bin Al-Musayyab...” and he quoted a similar *Ḥadīth* (as no. 3624). (*Da‘if*)

٣٦٢٥ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى
أَبُو الْأَصْبَغِ: حَدَّثَنِي مُحَمَّدٌ يَعْنِي ابْنَ
سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ
الزُّهْرِيِّ بِهَذَا الْحَدِيثِ وَيَأْسَنَادِهِ قَالَ:
حَدَّثَنِي رَجُلٌ مِنْ مَرْبِئَةَ مِمَّنْ كَانَ يَتَّبِعُ
الْعِلْمَ وَيَبْعِيهِ يُحَدِّثُ سَعِيدَ بْنَ الْمُسَيَّبِ،
وَسَاقَ الْحَدِيثِ بِمَعْنَاهُ.

تخريج: [ضعيف] انظر، ح: ٤٤٥١.

3626. It was narrated from ‘Ikrimah that the Prophet ﷺ told him, meaning, Ibn Šūriyā: “I adjure you by Allāh, Who saved you from the people of Fir‘awn, and parted the sea for you, and shaded you with the cloud, and sent down the manna and quails to you, and sent down the *Tawrah* to Mūsā – do you find stoning (mentioned) in your Book?” He said: “You have adjured me with what is tremendous, and I cannot lie to you.” And he quoted the *Ḥadīth*. (*Da‘if*)

٣٦٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا
عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ
عِكْرِمَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ، يَعْنِي لَابِنِ
صُورِيَا: «أَذْكُرْكُمْ بِاللَّهِ الَّذِي نَجَّاكُمْ مِنْ آلِ
فِرْعَوْنَ، وَأَقْطَعَكُمْ الْبَحْرَ، وَظَلَّلَ عَلَيْكُمْ
الْعَمَامَ، وَأَنْزَلَ عَلَيْكُمْ الْمَنَّاءَ وَالسَّلْوَى،
وَأَنْزَلَ عَلَيْكُمْ التَّوْرَةَ عَلَى مُوسَى، أَنْتَجِدُونَ
فِي كِتَابِكُمُ الرَّجْمَ؟» قَالَ: ذَكَرْتَنِي بِعَظِيمٍ وَلَا
يَسْعُنِي أَنْ أَكْذِبَكَ. وَسَاقَ الْحَدِيثَ.

تخريج: [إسناده ضعيف] انفرد به أبو داود * سعيد وقناة مدلسان وعنعنا والسند مرسل.

Comments:

The oath from non-Muslims living in a Muslim country should be taken according to their faith.

Chapter 28. A Man Who Swears To Establish His Rights

3627. It was narrated from ‘Awf bin Mālik that the Prophet ﷺ judged between two men, and when he left, the man against whom the ruling went, said: “Allāh

(المعجم ٢٨) - بَابُ الرَّجُلِ يَحْلِفُ عَلَى
حَقِّهِ (التحفة ٢٨)

٣٦٢٧ - حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ
وَمُوسَى بْنُ مَرْوَانَ الرَّقِّيُّ قَالَا: حَدَّثَنَا بَقِيَّةُ
ابْنُ الْوَلِيدِ عَنْ بَجِيرِ بْنِ سَعْدٍ، عَنْ خَالِدِ بْنِ

is sufficient for me, and He is the best disposer of affairs.” The Prophet ﷺ said: “Allāh, Exalted is He, apports blame for negligence, but you should take care of your affairs and be smart. Then if something gets the better of you, in that case you may say: ‘Allāh is sufficient for me and He is the best disposer of affairs.’”

(*Da'if*)

تخريج: [إسناده ضعيف] أخرجه أحمد: ٢٤/٦، ٢٥ من حديث بقية به، وصرح بالسماع ولكنه لم يصرح بالسماع المسلسل، وقال النسائي في الكبرى، ح: ١٠٤٦٢ وعمل اليوم والليلة، ح: ٦٢٦ "سيف لا أعرفه".

Chapter 29. Regarding A Person In Debt, Should He Be Detained?

3628. It was narrated from ‘Urwah bin Sharīd, from his father, that the Messenger of Allāh ﷺ said: “Any delay on the part of one who can afford (to repay a debt) makes it permissible to dishonor him and punish him.” (*Hasan*)

Ibn Al-Mubārak^[1] said: “It makes it permissible to dishonor him’ means that he may be addressed harshly; and ‘punishing him’ means detaining him.”

تخريج: [إسناده حسن] أخرجه النسائي، البيهقي، باب مظل الغني، ح: ٤٦٩٣ من حديث ابن المبارك به ورواه ابن ماجه، ح: ٢٤٢٧ وصححه ابن حبان، ح: ١١٦٤ والحاكم: ١٠٢/٤ ووافقه الذهبي، وعلقه البخاري، قبل، ح: ٢٤٠١ وحسنه الحافظ في الفتح: ٦٢/٥.

3629. Hirmās bin Ḥabīb — a man from the people of the desert — narrated from his father, that his grandfather said: “I came to the

مَعْدَانَ، عن سَيْفٍ، عن عَوْفِ بْنِ مَالِكٍ أَنَّهُ حَدَّثَهُمْ؛ أَنَّ النَّبِيَّ ﷺ قَضَى بَيْنَ رَجُلَيْنِ فَقَالَ الْمَقْضِيُّ عَلَيْهِ لَمَّا أَذْبَرَ: حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ اللَّهَ تَعَالَى يَلُومُ عَلَى الْعَجْزِ وَلَكِنْ عَلَيْكَ بِالْكَفَيْسِ فَإِذَا عَلَبَكَ أَمْرٌ فَقُلْ حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ».

(المعجم ٢٩) بَابُ فِي الدَّيْنِ هَلْ يُحْبَسُ بِهِ؟ (التحفة ٢٩)

٣٦٢٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التُّفَيْلِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ وَبَرِ بْنِ أَبِي دُؤَيْبَةَ، عَنْ مُحَمَّدِ بْنِ مَيْمُونٍ، عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أَبِيهِ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لِي الْوَأَجِدُ يُجْلُ عِرْضَهُ وَعُقُوبَتُهُ». قَالَ ابْنُ الْمُبَارَكِ: يُجْلُ عِرْضَهُ: يُعَلِّظُ لَهُ، وَعُقُوبَتُهُ: يُحْبَسُ لَهُ.

٣٦٢٩ - حَدَّثَنَا مُعَاذُ بْنُ أَسَدٍ: أَخْبَرَنَا النَّضْرُ بْنُ شَمَيْلٍ: أَخْبَرَنَا هِرْمَاسُ بْنُ حَبِيبٍ - رَجُلٌ مِنْ أَهْلِ الْبَادِيَةِ - عَنْ أَبِيهِ، عَنْ

[1] And he is one of the narrators in the chain.

Prophet ﷺ with a man who owed me a debt, and he said to me: 'Stick with him (do not let him out of your sight).' Then he said to me: 'O brother of Banū Tamīm, what do you intend to do with your prisoner?'” (*Da'if*)

جَدُّهُ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ بِغَرِيمٍ لِي فَقَالَ لِي: «الزَّئِمَةُ»، ثُمَّ قَالَ لِي: «يَا أَخَا بَنِي تَمِيمٍ: مَا تُرِيدُ أَنْ تَفْعَلَ بِأَسِيرِكَ».

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الصدقات، باب الحبس في الدين والملازمة، ح: ٢٤٢٨ من حديث النضر بن شميل به * هرماس وأبوه: مجهولان.

Comments:

If the debtor is a rich and wealthy person, it is allowed to demand one's due with harsh words and by detaining him, if necessary.

3630. It was narrated from Ma'mar, from Bahz bin Ḥakīm, from his father, from his grandfather that the Prophet ﷺ detained a man on the basis of an accusation. (*Hasan*)

٣٦٣٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ بَهْزِ بْنِ حَكِيمٍ، عَنْ أَبِيهِ عَنْ جَدِّهِ؛ أَنَّ النَّبِيَّ ﷺ حَبَسَ رَجُلًا فِي تُهْمَةٍ.

تخريج: [إسناده حسن] أخرجه الترمذي، الديات، باب ما جاء في الحبس في التهمة، ح: ١٤١٧ من حديث معمر به وقال: "حسن" ورواه النسائي، ح: ٤٨٧٩، ٤٨٨٠ وهو في مصنف عبد الرزاق، ح: ١٨٨٩١ وصححه ابن الجارود، ح: ١٠٠٣ والحاكم: ١٠٢/٤ ووافقه الذهبي.

Comments:

An accused whose offence has yet not been proved can be detained for a short time, for the purpose of an investigation. His detention should not be for a period longer than required to resolve the matter.

3631. It was narrated from Ismā'il, from Bahz bin Ḥakīm, from his father, from his grandfather – Ibn Qudāmah^[1] said: "that his brother or paternal uncle" Mu'ammal^[2] said: "that he" – "stood up when the Prophet ﷺ was delivering a *Khutbah* and said: 'My neighbors –

٣٦٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ قُدَامَةَ وَمُؤَمَّلُ ابْنِ هِشَامٍ: قَالَ ابْنُ قُدَامَةَ: حَدَّثَنِي إِسْمَاعِيلُ عَنْ بَهْزِ بْنِ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ. - قَالَ ابْنُ قُدَامَةَ: إِنَّ أَخَاهُ أَوْ عَمَّهُ. وَقَالَ مُؤَمَّلٌ: إِنَّهُ - قَامَ إِلَى النَّبِيِّ ﷺ وَهُوَ يَخْطُبُ

[1] Muḥammad bin Qudāmah, one of the two from whom Abū Dāwud heard the narration.

[2] He is the other *Shaiikh* of Abū Dāwud in this narration, and the meaning is, they narrated it with these variations. And it appears that the distinction is between it being about Bahz's grandfather, or about his brother or paternal uncle.

why are they being detained?’ He turned away from him twice, then he mentioned something, and the Prophet ﷺ said: ‘Let his neighbors go.’ Mu’ammal did not mention: “When he was delivering a *Khuṭbah*.” (*Hasan*)

فَقَالَ: جِيرَانِي، بِمَا أُحْدُوا؟ فَأَعْرَضَ عَنْهُ مَرَّتَيْنِ، ثُمَّ ذَكَرَ شَيْئًا، فَقَالَ النَّبِيُّ ﷺ: «خَلُّوا لَهُ عَنْ جِيرَانِهِ»، لَمْ يَذْكُرْ مُؤْمَلٌ: وَهُوَ يَخْطُبُ.

تخريج: [إسناده حسن] أخرجه أحمد: ٢/٥، ٤ عن إسماعيل بن عليّ به.

Comments:

They were detained on the allegation of slander, but when it was not proven they were released.

Chapter 30. Regarding Authorization

3632. It was narrated that Jābir bin ‘Abdullāh said: “I wanted to go out to *Khaibar*, so I came to the Prophet ﷺ and greeted him with *Salām*, and I said to him: ‘I want to go out to *Khaibar*.’ He said: ‘When you come to my deputy, take five *Wasqs* from him.’ If he asks you for a sign, place your hand on his collar bone.” (*Da‘īf*)

(المعجم ٣٠) بَابُ: فِي الْوَكَاةِ (التحفة ٣٠)

٣٦٣٢ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ: حَدَّثَنَا عَمِّي: حَدَّثَنَا أَبِي عَنْ ابْنِ إِسْحَاقَ، عَنْ أَبِي نُعَيْمٍ وَهَبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ سَمِعَهُ يُحَدِّثُ قَالَ: أَرَدْتُ الْخُرُوجَ إِلَى خَيْبَرَ فَأَتَيْتُ النَّبِيَّ ﷺ فَسَلَّمْتُ عَلَيْهِ وَقُلْتُ لَهُ: إِنِّي أَرَدْتُ الْخُرُوجَ إِلَى خَيْبَرَ، فَقَالَ: «إِذَا أَتَيْتَ وَكَيْلِي فَخُذْ مِنْهُ خَمْسَةَ عَشَرَ وَشَقًا، فَإِنْ ابْتَعَى مِنْكَ آيَةً فَضَعْ يَدَكَ عَلَى تَرْقُوتِهِ».

تخريج: [إسناده ضعيف] أخرجه الدارقطني: ٤/١٥٤، ١٥٥، ح: ٤٢٥٩ من حديث عبيد الله ابن سعد بن إبراهيم به * ابن إسحاق عنعن.

Comments:

It is proven from *Ṣaḥīh* narrations that appointing an agent is lawful. The Prophet ﷺ used to appoint someone for doing personal tasks. See *Ṣaḥīh Al-Bukhārī* no. 3642.

Chapter 31. Regarding Judicial Matters

3633. It was narrated from Bushair bin Ka‘b Al-‘Adawī, from Abū Hurairah that the Prophet ﷺ said:

(المعجم ٣١) بَابُ: فِي الْقَضَاءِ (التحفة ٣١)

٣٦٣٣ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْمُثَنَّى بْنُ سَعِيدٍ عَنْ قَتَادَةَ، عَنْ بُشَيْرِ بْنِ

“If you dispute concerning a pathway, make it seven fore-arms lengths.” (*Ṣaḥīḥ*)

كَعْبِ الْعَدَوِيِّ، عن أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا تَدَارَأْتُمْ فِي طَرِيقٍ فَاجْعَلُوهُ سَبْعَةَ أذْرُعٍ».

تخریج: [صحيح] أخرجه الترمذي، الأحكام، باب ما جاء في الطريق إذا اختلف فيه كم يجعله؟، ح: ١٣٥٦ من حديث المثنى بن سعيد به وقال: "حسن صحيح" ورواه ابن ماجه، ح: ٢٣٣٨ وصححه ابن الجارود، ح: ١٠١٨ وأصله عند مسلم، ح: ١٦١٣ من حديث أبي هريرة به.

3634. It was narrated from Al-A'raj that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘If one of you asks his brother for permission to fix a piece of wood to his wall, he should not prevent him.’” They (those who were listening to Abū Hurairah) lowered their heads and he said: “Why do I see you paying no attention to this *Hadūth*? I shall most certainly keep reminding you of it.” (*Ṣaḥīḥ*)

٣٦٣٤ - حَدَّثَنَا مُسَدَّدٌ وَابْنُ أَبِي خَلْفٍ قَالَا: أَخْبَرَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنِ الْأَعْرَجِ، عَنِ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا اسْتَأْذَنَ أَحَدُكُمْ أَخَاهُ أَنْ يَغْرِزَ خَشْبَةً فِي حِدَارِهِ فَلَا يَمْنَعُهُ»، فَتَكَسَّوْا، فَقَالَ: مَالِي أَرَاكُمْ قَدْ أَعْرَضْتُمْ لِأَلْفَيْتِهَا بَيْنَ أَكْتَانِكُمْ.

قَالَ أَبُو دَاوُدَ: وَهَذَا حَدِيثُ ابْنِ أَبِي خَلْفٍ وَهُوَ أَتَمُّ.

تخریج: [صحيح] أخرجه الترمذي، الأحكام، باب ما جاء في الرجل يضع على حائط جاره خشباً، ح: ١٣٥٣ ومسلم، ح: ١٦٠٩ وابن ماجه، ح: ٢٣٣٥ من حديث سفیان بن عيينة، والبخاري، ح: ٢٤٦٣ من حديث الزهري به.

Comments:

It is one of the basic and essential rights of a neighbor, that if it is not harmful and damaging for his own property, one should allow his neighbor to use his wall for construction.

3635. It was narrated from Abū Sirmah, the Companion of the Prophet ﷺ, that the Prophet ﷺ said: “Whoever harms others, Allāh will harm him, and whoever shows hostility to others, Allāh will show hostility to him.” (*Da'if*)

٣٦٣٥ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنِ يَحْيَى، عَنِ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ لَوْلُؤَةَ، عَنِ أَبِي صِرْمَةَ، قَالَ أَبُو دَاوُدَ: قَالَ غَيْرُ قُتَيْبَةَ فِي هَذَا الْحَدِيثِ عَنِ أَبِي صِرْمَةَ صَاحِبِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ ضَارَّ أَضَرَ اللَّهُ بِهِ، وَمَنْ شَاقَّ شَاقَّ اللَّهُ عَلَيْهِ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، البر والصلة، باب ما جاء في الخيانة والغش، ح: ١٩٤٠ عن قتيبة به وقال: "حسن غريب" * لؤلؤة لم يوثقها غير الترمذي، ورواه ابن ماجه، ح: ٢٣٤٢ وللحديث شواهد كثيرة كلها ضعيفة.

Comments:

A Muslim should not become a cause of trouble or harm for his Muslim brother, otherwise he may become the target of the curse of the Prophet ﷺ.

3636. Abū Ja‘far Muḥammad bin ‘Alī narrated from Samurah bin Jundab, that he had some palm trees in the grove of an *Anṣārī* man. He said: “The man had his family with him, and Samurah used to enter the grove to go to his palm trees, and that caused annoyance and hardship to him (the *Anṣārī* man). He asked him to sell (the trees), and he refused. He asked him to take some other trees in exchange, and he refused. So he went to the Prophet ﷺ and told him about that, and the Prophet ﷺ asked him to sell it, but he refused; he asked him to accept some other trees in exchange, but he refused. He said: ‘Give it to him and you will have such and such,’ something with which he tried to encourage him, but he refused. He said: ‘You deliberately want to cause harm to others.’ The Messenger of Allāh ﷺ said to the *Anṣārī*: ‘Go and uproot his palm trees.’” (*Da‘īf*)

٣٦٣٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا وَاصِلٌ مَوْلَى أَبِي عُيَيْنَةَ قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ يُحَدِّثُ عَنْ سَمْرَةَ بْنِ جُنْدَبٍ أَنَّهُ كَانَتْ لَهُ عَصَدٌ مِنْ نَخْلٍ فِي حَائِطِ رَجُلٍ مِنَ الْأَنْصَارِ، قَالَ: وَمَعَ الرَّجُلِ أَهْلُهُ، قَالَ: فَكَانَ سَمْرَةُ يَدْخُلُ إِلَى نَخْلِهِ فَيَتَأَدَّى بِهِ وَيَسْقُ عَلَيْهِ، فَطَلَبَ إِلَيْهِ أَنْ يَبِيعَهُ، فَأَبَى، فَطَلَبَ إِلَيْهِ أَنْ يَبِيعَهُ، فَأَبَى، فَذَكَرَ ذَلِكَ لَهُ، فَبِئِزَّتْهُ، فَأَبَى، فَأَتَى النَّبِيَّ ﷺ فَذَكَرَ ذَلِكَ لَهُ، فَطَلَبَ إِلَيْهِ النَّبِيُّ ﷺ أَنْ يَبِيعَهُ، فَأَبَى، فَطَلَبَ إِلَيْهِ أَنْ يَبِيعَهُ، فَأَبَى، قَالَ: «فَهَبْهُ لَهُ وَلَكَ كَذَا وَكَذَا» أَمْرًا رَغَبَهُ فِيهِ، فَأَبَى، فَقَالَ: «أَنْتَ مُضَارٌّ»، فَقَالَ رَسُولُ اللَّهِ ﷺ لِلْأَنْصَارِيِّ: «ادْهَبْ فَاقْلَعْ نَخْلَهُ».

تخريج: [إسناده ضعيف] أخرجه البيهقي: ١٥٧/٦ من حديث سليمان بن داود العتكي به، و"ذكر ابن حزم أنه منقطع لأن محمد بن علي لا سماع له من سمرة" (الجواهر النقي: ٦/١٥٧).

Comments:

A judge has the authority to take severe action against the oppressor, to save someone from harm, in such genuine circumstances as detailed in the narration.

3637. ‘Abdullāh bin Az-Zubair narrated that a man disputed with Az-Zubair about the streams of the Harrah which they used for irrigation. The Anṣārī said: “Let the water flow,” but Az-Zubair refused. The Prophet ﷺ said to Az-Zubair: “Water (your trees), O Az-Zubair, then let the water flow to your neighbor.” The Anṣārī got angry. and said: “O Messenger of Allāh, it is because he is your cousin!” The face of the Messenger of Allāh ﷺ changed color, then he said: “Water (your trees) then block the water until it backs up to the bottom of the wall.” Az-Zubair said: “By Allāh, I think this verse was revealed concerning that: But no, by your Lord, they can have no Faith, until they make you judge...”^[1] (*Ṣaḥīh*)

٣٦٣٧ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا اللَّيْثُ عَنِ الزُّهْرِيِّ، عَنِ عُرْوَةَ؛ أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ حَدَّثَهُ: أَنَّ رَجُلًا خَاصَمَ الزُّبَيْرَ فِي شِرَاحِ الْحَرَّةِ الَّتِي يَسْقُونَ بِهَا، فَقَالَ الْأَنْصَارِيُّ: سَرَّحَ الْمَاءَ يَمُرُّ، فَأَبَى عَلَيْهِ الزُّبَيْرُ، فَقَالَ النَّبِيُّ ﷺ لِلزُّبَيْرِ: «اسْقِ يَا زُبَيْرُ! ثُمَّ أَرْسِلْ إِلَى جَارِكَ». قَالَ: فَغَضِبَ الْأَنْصَارِيُّ فَقَالَ: يَا رَسُولَ اللَّهِ! أَنْ كَانَ ابْنُ عَمَّتِكَ، فَتَلَوْنَ وَجْهَ رَسُولِ اللَّهِ ﷺ ثُمَّ قَالَ: «اسْقِ ثُمَّ احْسِبِ الْمَاءَ حَتَّى يَرْجِعَ إِلَى الْجَدْرِ». فَقَالَ الزُّبَيْرُ: فَوَاللَّهِ! إِنِّي لِأَحْسِبُ هَذِهِ الْآيَةَ نَزَلَتْ فِي ذَلِكَ ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ﴾ الْآيَةَ [النساء: ٦٥].

تخریج: أخرجه البخاري، المساقاة، باب سكر الأنهار، ح: ٢٣٥٩، ٢٣٦٠ ومسلم، الفضائل، باب وجوب اتباعه ﷺ، ح: ٢٣٥٧ من حديث الليث بن سعد به.

3638. It was narrated from Tha‘labah bin Abī Mālik that he heard their elders saying, that a man from the Quraish shared (a water source) with Banū Quraizah, and he referred a dispute concerning Mahzūr – meaning, a stream whose water they shared – to the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ passed judgment between them, ruling that the water should reach the ankles, and that (those using) the upper part should not withhold

٣٦٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْوَلِيدِ يَعْنِي ابْنَ كَثِيرٍ، عَنِ أَبِي مَالِكِ بْنِ تَعْلَبَةَ، عَنِ أَبِيهِ تَعْلَبَةَ بْنِ أَبِي مَالِكٍ؛ أَنَّهُ سَمِعَ كِبْرَاءَهُمْ يَذْكُرُونَ: أَنَّ رَجُلًا مِنْ قُرَيْشٍ كَانَ لَهُ سَهْمٌ فِي بَنِي قُرَيْظَةَ، فَخَاصَمَ إِلَى رَسُولِ اللَّهِ ﷺ فِي مَهْزُورٍ - يَعْنِي السَّيْلَ الَّذِي يُقْتَسِمُونَ مَاءَهُ - فَقَضَى بَيْنَهُمْ رَسُولُ اللَّهِ ﷺ: أَنْ الْمَاءَ إِلَى الْكَعْبَيْنِ، لَا يَحْسِبُ الْأَعْلَى عَلَى الْأَسْفَلِ.

[1] *An-Nisā’* 4:65.

water from (those using) the lower part. (*Hasan*)

تخریج: [حسن] أخرجه البيهقي ١٥٤/٦ من حديث أبي أسامة به، ورواه ابن ماجه، ح: ٢٤٨١ * كبراءهم: لم أعرفهم والحديث الآتي شاهد له.

3639. It was narrated from ‘Amr bin Shu’aib, from his father, from his grandfather, that the Messenger of Allāh ﷺ ruled concerning the stream of Mahzūr that it should be held back until (the water) reached the ankles, then (those using) the upper part should release water to (those using) the lower part. (*Hasan*)

٣٦٣٩ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنِي أَبِي عَبْدُ الرَّحْمَنِ بْنُ الْحَارِثِ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى فِي السَّبِيلِ الْمَهْزُورِ أَنْ يُمَسَّكَ حَتَّى يَبْلُغَ الْكَعْبَيْنِ، ثُمَّ يُرْسِلَ الْأَعْلَى عَلَى الْأَسْفَلِ.

تخریج: [إسناده حسن] أخرجه ابن ماجه، الرهون، باب الشرب من الأودية ومقدار حبس الماء، ح: ٢٤٨٢ عن أحمد بن عبدة به.

3640. It was narrated that Abū Sa‘eed Al-Khudrī said: “Two men referred a dispute to the Messenger of Allāh ﷺ concerning the area around a palm tree (that is regarded as belonging to it). According to one of them, he ﷺ ordered that its height be measured, and it was found to be seven fore-arms lengths. According to the other it was found to be five fore-arms lengths. So he ﷺ passed judgment on that basis.^[1] ‘Abdul-‘Aziz (one of the narrators) said: “He ordered that it be measured with one of its branches.” (*Hasan*)

٣٦٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ؛ أَنَّ مُحَمَّدَ بْنَ عُمَانَ حَدَّثَهُمْ قَالَ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ أَبِي طَوَالَةَ وَعَمْرِو ابْنِ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: اخْتَصَمَ إِلَى رَسُولِ اللَّهِ ﷺ رَجُلَانِ فِي حَرِيمِ نَخْلَةٍ فِي حَدِيثِ أَحَدِهِمَا: فَأَمَرَ بِهَا فْدَرَعَتْ فَوُجِدَتْ سَبْعَةَ أَذْرُعٍ، وَفِي حَدِيثِ الْآخَرِ: فَوُجِدَتْ خَمْسَةَ أَذْرُعٍ، فَقَضَى بِذَلِكَ. قَالَ عَبْدُ الْعَزِيزِ: فَأَمَرَ بِجَرِيدَةٍ مِنْ جَرِيدِهَا فْدَرَعَتْ.

تخریج: [إسناده حسن] أخرجه ابن حزم في المحلى ٢٤٠/٨ من حديث أبي داود به.

The End of the Book of Judgments

[1] Meaning, the area around the tree that was regarded as belonging to it was to be determined by the height of the tree.

In the Name of Allāh, the Most
Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

24. THE BOOK OF KNOWLEDGE

(المعجم ٢٤) - أَوَّلُ كِتَابِ الْعِلْمِ
(التحفة ١٩)

Chapter 1. Regarding The Virtue Of Knowledge

(المعجم ١) بَابُ: فِي فَضْلِ الْعِلْمِ
(التحفة ١)

3641. It was narrated that Kathīr bin Qais said: "I was sitting with Abū Ad-Dardā' in the *Masjid* of Damascus when a man came and said: 'O Abū Ad-Dardā', I have come to you from the city of the Messenger ﷺ (Al-Madīnah) for a *Hadīth* which I have heard that you narrated from the Messenger of Allāh ﷺ, and I have not come for any other purpose.' He said: 'I heard the Messenger of Allāh ﷺ say: "Whoever travels a road seeking knowledge thereby, Allāh will cause him to travel one of the roads of Paradise. The angels lower their wings in approval of the seeker of knowledge. Those who are in the heavens and on earth, and the fish in the depths of the water, pray for forgiveness for the knowledgeable person. The superiority of the scholar over the worshiper is like the superiority of the moon, on the night when it is full, over all other heavenly bodies. The scholars are the heirs of the Prophets. The Prophets did not leave behind Dinars or Dirhams,

٣٦٤١ - حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهَدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ قَالَ: سَمِعْتُ عَاصِمَ بْنَ رَجَاءِ بْنِ حَيَوَةَ يُحَدِّثُ عَنْ دَاوُدَ بْنِ جَمِيلٍ، عَنْ كَثِيرِ بْنِ قَيْسٍ قَالَ: كُنْتُ جَالِسًا مَعَ أَبِي الدَّرْدَاءِ فِي مَسْجِدِ دِمَشْقَ فَجَاءَهُ رَجُلٌ فَقَالَ: يَا أَبَا الدَّرْدَاءِ! إِنِّي جِئْتُكَ مِنْ مَدِينَةِ الرَّسُولِ ﷺ لِحَدِيثٍ بَلَّغَنِي أَنَّكَ تُحَدِّثُهُ عَنْ رَسُولِ اللَّهِ ﷺ، مَا جِئْتُ لِحَاجَةٍ. قَالَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا مِنْ طُرُقِ الْجَنَّةِ، وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضًا لِطَالِبِ الْعِلْمِ، وَإِنَّ الْعَالِمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ، وَالْحَيَاتَانِ فِي جَوْفِ الْمَاءِ، وَإِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ، لَيْلَةَ الْبَدْرِ، عَلَى سَائِرِ الْكَوَاكِبِ، وَإِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ، وَإِنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينَارًا وَلَا دِرْهَمًا، وَرَثُوا الْعِلْمَ، فَمَنْ أَخَذَهُ أَخَذَ بِحِطِّ وَافِرٍ».

rather they left behind a heritage of knowledge, and the one who acquires it acquires an abundant portion.” (Da‘if)

تخریج: [إسناده ضعيف] أخرجه ابن ماجه، المقدمة، باب فضل العلماء والحث على طلب العلم، ح: ٢٢٣ من حديث عبد الله بن داود به، وقال الترمذي، ح: ٢٦٨٢ "وليس إسناده عندي بمتصل" * داود بن جميل وشيخه ضعيفان، وحديث مسلم، ح: ٢٦٩٩ يفتني عنه.

3642. A similar report (as no. 3641) was narrated from ‘Uthmān bin Abī Sawdah, from Abū Ad-Dardā’, from the Prophet ﷺ. (Da‘if)

٣٦٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْوَزِيرِ الدَّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ قَالَ: لَقِيتُ شَيْبَةَ ابْنَ شَيْبَةَ فَحَدَّثَنِي بِهِ عَنْ عُثْمَانَ بْنِ أَبِي سَوْدَةَ، عَنْ أَبِي الدَّرْدَاءِ بِمَعْنَاهُ يَعْنِي عَنِ النَّبِيِّ ﷺ.

تخریج: [إسناده ضعيف] انفرد به أبو داود * شيب بن شيبه مجهول.

3643. It was narrated that Abū Hurairah said: “There is no man who follows a path in pursuit of knowledge but Allāh will make easy for him a path to Paradise, and if a person’s deeds slow him down, his lineage will not help him to speed up.” (Ṣaḥīh)

٣٦٤٣ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زَائِدَةُ عَنِ الْأَعْمَشِ، عَنِ أَبِي صَالِحٍ، عَنِ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ رَجُلٍ يَسْلُكُ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا إِلَّا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ، وَمَنْ أَبْطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ».

تخریج: [صحيح] أخرجه الدارمي، ح: ٣٥١ عن أحمد بن يونس به ورواه مسلم، ح: ٢٦٩٩ من حديث الأعمش به مطولاً.

Comments:

Knowledge is not merely to know, but it is also to be acted upon, otherwise having a connection with learned families, and being the progeny of scholars is of no benefit to a person, and it may likely be a strike against him in the next life, if he does not act on such knowledge.

Chapter 2. Narrating The Sayings Of The People Of The Book

3644. Ibn Abī Namlah Al-Anṣārī narrated from his father, that while

(المعجم ٢) - بَابُ رِوَايَةِ حَدِيثِ أَهْلِ

الْكِتَابِ (التحفة ٢)

٣٦٤٤ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ ثَابِتِ المَرُورِيِّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرُ

he was sitting with the Messenger of Allāh ﷺ, and a Jewish man was with him, a funeral passed by. He said: "O Muḥammad, does this corpse speak (in the grave, with the angels)?" The Prophet ﷺ said: "Allāh knows best." The Jew said: "It does speak." The Messenger of Allāh ﷺ said: "Whatever the people of the Book tell you, do not believe it, and do not deny it. Say: 'We believe in Allāh and His Messenger.' Then if it is false, you will not have believed it, and if it is true, you will not have denied it."

(*Da'if*)

تخریج: [إسناده ضعيف] أخرجه أحمد: ۱۳۶/۴ من حديث الزهري به، وصححه ابن حبان، ح: ۱۱۰ * وهو في مصنف عبد الرزاق، ح: ۱۰۱۶۰، ۱۹۲۱۴ والجامع لمعمر، ص: ۱۱۰، ح: ۲۰۰۵۹ * نملة بن أبي نملة: لم يوثقه غير ابن حبان.

3645. Zaid bin Thābit said: "The Messenger of Allāh ﷺ ordered me to learn the writing of the Jews, and said: 'By Allāh, I do not trust the Jews to write for me.' So I learned it, and barely half a month had passed before I mastered it. I used to write for him when he wanted something written, and I used to read for him when something was written to him."

(*Hasan*)

تخریج: [إسناده حسن] أخرجه الترمذي، الاستئذان، باب ما جاء في تعليم السريانية، ح: ۲۷۱۵ من حديث عبد الرحمن بن أبي الزناد به وقال: "حسن صحيح" وعلقه البخاري، ح: ۷۱۹۵.

Comments:

Learning foreign languages is not unlawful when there is a need for it.

Chapter 3. Writing Knowledge

3646. It was narrated that

عن الزُّهْرِيِّ قَالَ: أَخْبَرَنِي ابْنُ أَبِي نَمْلَةَ الْأَنْصَارِيُّ عَنْ أَبِيهِ: أَنَّهُ بَيْنَمَا هُوَ جَالِسٌ عِنْدَ رَسُولِ اللَّهِ ﷺ وَعِنْدَهُ رَجُلٌ مِنَ الْيَهُودِ مَرَّ بِجَنَازَةٍ، فَقَالَ: يَا مُحَمَّدُ! هَلْ تَتَكَلَّمُ هَذِهِ الْجَنَازَةُ؟ فَقَالَ النَّبِيُّ ﷺ: «اللَّهُ أَعْلَمُ». قَالَ الْيَهُودِيُّ: إِنَّهَا تَتَكَلَّمُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا حَدَّثَكُمْ أَهْلُ الْكِتَابِ فَلَا تُصَدِّقُوهُمْ وَلَا تُكْذِبُوهُمْ، وَقُولُوا: آمَنَّا بِاللَّهِ وَرَسُولِهِ، فَإِنْ كَانَ بَاطِلًا لَمْ تُصَدِّقُوهُ، وَإِنْ كَانَ حَقًّا لَمْ تُكْذِبُوهُ».

۳۶۴۵ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا ابْنُ أَبِي الزِّنَادِ عَنْ أَبِيهِ، عَنْ خَارِجَةَ يَعْنِي ابْنَ زَيْدِ بْنِ ثَابِتٍ، قَالَ: قَالَ زَيْدُ بْنُ ثَابِتٍ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ فَتَعَلَّمْتُ لَهُ كِتَابَ يَهُودٍ، وَقَالَ: «إِنِّي وَاللَّهِ! مَا آمَنُ يَهُودَ عَلَى كِتَابِي»، فَتَعَلَّمْتُهُ، فَلَمْ يَمَرَّ بِي إِلَّا يَنْصِفُ شَهْرًا حَتَّى حَدِّقْتُهُ فَكُنْتُ أَكْتُبُ لَهُ إِذَا كَتَبَ، وَأَقْرَأُ لَهُ إِذَا كُتِبَ إِلَيْهِ.

(المعجم ۳) - بَابُ كِتَابَةِ الْعِلْمِ (التحفة ۳)

۳۶۴۶ - حَدَّثَنَا مُسَدَّدٌ وَأَبُو بَكْرِ بْنُ أَبِي

‘Abdullāh bin ‘Amr said: “I used to write down everything that I heard from the Messenger of Allāh ﷺ, wanting to memorize it, but the Quraish told me not to do that, and said: ‘Do you write down everything you hear from him? The Messenger of Allāh ﷺ is human, and speaks when he is angry, and when he is content.’ So I stopped writing things down. I mentioned that to the Messenger of Allāh ﷺ, and he pointed to his mouth with his finger and said: ‘Write, for by the One in Whose Hand is my soul, nothing comes out of it but the truth.’” (*Ṣaḥīḥ*)

شَيْبَةَ تَالَا: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ بْنِ الْأَخْنَسِ، عَنِ الْوَلِيدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي مُعَيْثٍ، عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: كُنْتُ أَكْتُبُ كُلَّ شَيْءٍ أَسْمَعُهُ مِنْ رَسُولِ اللَّهِ ﷺ أُرِيدُ حِفْظَهُ، فَهَنَنْتَنِي قُرَيْشٌ وَقَالُوا: أَتَكْتُبُ كُلَّ شَيْءٍ تَسْمَعُهُ وَرَسُولُ اللَّهِ ﷺ بَشَرٌ يَتَكَلَّمُ فِي الْغَضَبِ وَالرِّضَا، فَأَمْسَكْتُ عَنِ الْكِتَابِ، فَذَكَرْتُ ذَلِكَ إِلَى رَسُولِ اللَّهِ ﷺ، فَأَوْمَأَ بِإصْبَعِهِ إِلَيَّ فِيهِ فَقَالَ: «اَكْتُبْ فَوَالَّذِي نَفْسِي بِيَدِهِ مَا يَخْرُجُ مِنْهُ إِلَّا حَقٌّ».

تخريج: [إسناده صحيح] أخرجه أحمد: ١٦٢/٢ عن يحيى القطان به.

Comments:

Allāh said: And he does not speak from his desires. It is but a revelation revealed. (*An-Najm* 53:4,5)

3647. It was narrated that Al-Muṭṭalib bin ‘Abdullāh bin Ḥaṭṭab said: “Zaid bin Thābit entered upon Mu‘āwiyah and asked him about a *Ḥadīth*, and he ordered someone to write it down. Zaid said to him: ‘The Messenger of Allāh ﷺ told us not to write down any of his *Ḥadīth*.’ So he erased it.” (*Da‘īf*)

٣٦٤٧ - حَدَّثَنَا نَضْرُ بْنُ عَلِيٍّ: أَخْبَرَنَا أَبُو أَحْمَدَ: حَدَّثَنَا كَثِيرُ بْنُ زَيْدٍ عَنِ الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ قَالَ: دَخَلَ زَيْدُ بْنُ ثَابِتٍ عَلَيَّ مُعَاوِيَةَ فَسَأَلَهُ عَنِ حَدِيثٍ، فَأَمَرَ إِنْسَانًا يَكْتُبُهُ، فَقَالَ لَهُ زَيْدٌ: إِنَّ رَسُولَ اللَّهِ ﷺ أَمَرَنَا أَنْ لَا نَكْتُبَ شَيْئًا مِنْ حَدِيثِهِ، فَمَحَاهُ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ١٨٢/٥ عن أبي أحمد الزبيري به * المطلب بن عبد الله: لم يسمع من زيد بن ثابت، جامع التحصيل، ص: ٢٨١ ولا يثبت لقاؤه معاوية رضي الله عنه.

Comments:

It is proven through many authentic narrations that the Companions would write narrations. Scholars have explained that in the early period of Islam, they were not allowed to write narrations, so that people may not become confused about what was the Qur’ān, and what was other than that. But when the Companions learned the Qur’ān, and learned the *Sunnah*, there was no fear of such confusion with the proliferation of knowledge.

3648. It was narrated that Abū Sa‘eed Al-Khudrī said: “We used not to write anything but the *Tashah-hud* and the Qur’ān.” (*Ṣaḥīḥ*)

٣٦٤٨ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ:
حَدَّثَنَا [أبو] شِهَابٍ عَنِ الْحَدَّاءِ، عَنِ
أَبِي الْمُتَوَكَّلِ النَّاجِيِّ، عَنِ أَبِي سَعِيدِ
الْخُدْرِيِّ قَالَ: مَا كُنَّا نَكْتُبُ غَيْرَ التَّشَهُدِ
وَالْقُرْآنِ.

تخريج: [إسناده صحيح] أخرجه الخطيب في تقييد العلم، ص: ٩٣ من حديث أبي شهاب

به.

3649. Abū Hurairah said: “When Makkah was conquered, the Prophet ﷺ stood up...” and he mentioned the *Khutbah*; the *Khutbah* of the Prophet ﷺ. He said: “A man from Yemen who was called Abū Shāh stood up and said: ‘O Messenger of Allāh, write it for me.’ He said: ‘Write it for Abū Shāh.’” (*Ṣaḥīḥ*)

٣٦٤٩ - حَدَّثَنَا مُؤَمَّلٌ قَالَ: حَدَّثَنَا
الْوَلِيدُ؛ ح: وَحَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ بْنِ
مَرْيَدٍ قَالَ: أَخْبَرَنِي أَبِي عَنِ الْأَوْزَاعِيِّ، عَنِ
يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: أَخْبَرَنَا أَبُو سَلَمَةَ
يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنِي أَبُو
هُرَيْرَةَ قَالَ: لَمَّا فُتِحَتْ مَكَّةَ قَامَ النَّبِيُّ ﷺ
فَذَكَرَ الْخُطْبَةَ، خُطْبَةَ النَّبِيِّ ﷺ، قَالَ: فَقَامَ
رَجُلٌ مِنْ أَهْلِ الْيَمَنِ يُقَالُ لَهُ أَبُو شَاهٍ فَقَالَ:
يَا رَسُولَ اللَّهِ! اكْتُبُوا لِي، فَقَالَ: «اَكْتُبُوا لِأَبِي
شَاهٍ».

تخريج: أخرجه البخاري، ح: ٢٤٣٤ ومسلم، ح: ١٣٥٥ من حديث وليد بن مسلم به تقدم،

ح: ٢٠١٧.

3650. Al-Walīd said: “I said to Abū ‘Amr: ‘What did they write?’ He said: ‘The *Khutbah* that he heard that day.”^[1] (*Ṣaḥīḥ*)

٣٦٥٠ - حَدَّثَنَا عَلِيُّ بْنُ سَهْلٍ الرَّمْلِيُّ
قَالَ: حَدَّثَنَا الْوَلِيدُ قَالَ: قُلْتُ لِأَبِي
عَمْرٍو: مَا يَكْتُبُوهُ؟ قَالَ: الْخُطْبَةُ الَّتِي
سَمِعَهَا يَوْمَئِذٍ مِنْهُ.

تخريج: [إسناده صحيح] انظر الحديث السابق * أبو عمرو هو الأوزاعي.

[1] Al-Walīd is Ibn Mazīd, one of the narrators of the previous narration, and Abū ‘Amr is Al-Awzā‘ī, from whom Al-Walīd heard the previous narration.

Chapter 4. A Stern Warning Against Lying About The Messenger Of Allāh ﷺ

3651. It was narrated from ‘Amir bin ‘Abdullāh bin Az-Zubair that his father said: “I said to Az-Zubair: ‘What is keeping you from narrating from the Messenger of Allāh ﷺ, as your companions narrated from him?’ He said: ‘By Allāh, I was very close to him, but I heard him say: “Whoever tells a lie about me deliberately, let him take his seat in the Fire.”’ (Sahih)

(المعجم ٤) - بَابُ التَّشْدِيدِ فِي الْكِذْبِ
عَلَى رَسُولِ اللَّهِ ﷺ (التحفة ٤)

٣٦٥١ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ قَالَ:
حَدَّثَنَا خَالِدٌ؛ ح: وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
خَالِدٌ، الْمَعْنَى، عَنْ بَيَانَ بْنِ بَشِيرٍ - قَالَ
مُسَدَّدٌ: أَبُو بَشِيرٍ - عَنْ وَبَرَةَ بْنِ
عَبْدِ الرَّحْمَنِ، عَنْ غَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ
الرُّبَيْرِ، عَنْ أَبِيهِ قَالَ: قُلْتُ لِلرُّبَيْرِ مَا يَمْنَعُكَ
أَنْ تُحَدِّثَ عَنْ رَسُولِ اللَّهِ ﷺ كَمَا يُحَدِّثُ
عَنْهُ أَصْحَابُكَ؟ قَالَ: أَمَا وَاللَّهِ! لَقَدْ كَانَ لِي
مِنْهُ وَجْهٌ وَمَنْزِلَةٌ وَلَكِنِّي سَمِعْتُهُ يَقُولُ: «مَنْ
كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ».

تخریج: أخرجه البخاري، العلم، باب إثم من كذب على النبي ﷺ، ح: ١٠٧ من حديث

عامر به.

Comments:

Many of the Companions were cautious in narrating, lest they make an unintentional error.

Chapter 5. Speaking About The Book Of Allāh Without Knowledge

3652. It was narrated that Jundab said: “The Messenger of Allāh ﷺ said: ‘Whoever speaks about the Book of Allāh on the basis of his own opinion, even if he is right, has erred.’” (Da’if)

(المعجم ٥) - بَابُ الْكَلَامِ فِي كِتَابِ اللَّهِ
بِلَا عِلْمٍ (التحفة ٥)

٣٦٥٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ
يَحْيَى: حَدَّثَنَا يَعْقُوبُ بْنُ إِسْحَاقَ الْمُقْرِئُ
الْحَضْرَمِيُّ: حَدَّثَنَا سُهَيْلُ بْنُ مَهْرَانَ أَخُو حَزْمِ
الْقُطَيْبِيِّ: حَدَّثَنَا أَبُو عِمْرَانَ عَنْ جُنْدَبٍ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ فِي كِتَابِ اللَّهِ
بِرَأْيِهِ فَأَصَابَ فَقَدْ أَخْطَأَ».

تخریج: [إسناده ضعيف] أخرجه الترمذي، تفسير القرآن، باب ما جاء في الذي يفسر القرآن

برأيه، ح: ٢٩٥٢ من حديث سهيل بن مهران به وقال: "غريب" * سهيل بن مهران: ضعيف (تقريب).

Chapter 6. Repeating Words

(المعجم ٦) - بَابُ تَكَرُّرِ الْحَدِيثِ
(التحفة ٦)

3653. It was narrated from Abū Sallām, from a man who served the Prophet ﷺ, that when the Prophet ﷺ said a *Hadīth*, he would repeat it three times. (*Hasan*)

٣٦٥٣ - حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ:
أَخْبَرَنَا شُعْبَةُ عَنْ أَبِي عَقِيلٍ هَاشِمِ بْنِ
بِلَالٍ، عَنْ سَابِقِ بْنِ نَاجِيَةَ، عَنْ أَبِي
سَلَامٍ، عَنْ رَجُلٍ خَدَمَ النَّبِيَّ ﷺ؛ أَنَّ
النَّبِيَّ ﷺ كَانَ إِذَا حَدَّثَ حَدِيثًا أَعَادَهُ
ثَلَاثَ مَرَّاتٍ (*).

تخريج: [إسناده حسن] (*) سابق بن ناجية هذا، صحح له الحاكم: ٥١٨/١ والذهبي ووثقه ابن حبان فهو حسن الحديث.

Chapter 7. Regarding Speaking Quickly

(المعجم ٧) بَابُ: فِي سَرْدِ الْحَدِيثِ
(التحفة ٧)

3654. It was narrated from Sufyān bin ‘Uyainah, from Az-Zuhrī, from ‘Urwah who said: “Abū Hurairah sat at the side of ‘Āishah’s apartment when she was praying, and he said: ‘Listen, O lady of the apartment, twice (in quick succession).’ When she had finished her prayer, she said: ‘Are you not surprised by this man and the way he speaks? The Messenger of Allāh ﷺ used to speak, and if a man wanted to count the words, he could do so.’” (*Ṣaḥīḥ*)

٣٦٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ مَنصُورِ
الطُّوسِيِّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ
الزُّهْرِيِّ، عَنْ عُرْوَةَ قَالَ: جَلَسَ أَبُو هُرَيْرَةَ
إِلَى جَنْبِ حُجْرَةَ عَائِشَةَ وَهِيَ تُصَلِّي، فَجَعَلَ
يَقُولُ: اسْمَعِي يَا رَبَّةَ الْحُجْرَةِ! مَرَّتَيْنِ، فَلَمَّا
قَضَتْ صَلَاتَهَا قَالَتْ: أَلَا تَعْجَبُ إِلَى هَذَا
وَحَدِيثِهِ، إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لِيُحَدِّثُ
الْحَدِيثَ لَوْ شَاءَ الْعَادُّ أَنْ يُحْصِيَهُ أَحْصَاهُ.

تخريج: أخرجه البخاري، المناقب، باب صفة النبي ﷺ، ح: ٣٥٦٧ من حديث سفيان بن عيينة، ومسلم، فضائل الصحابة، باب: من فضائل أبي هريرة الدوسي رضي الله عنه، ح: ٢٤٩٣/١٦٠ من حديث الزهري به.

3655. It was narrated from Yūnus, from Ibn Shihāb that ‘Urwah bin Az-Zubair narrated to him, that ‘Āishah, the wife of the Prophet ﷺ, said: “Are you not surprised

٣٦٥٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ
الْمَهْرِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي
يُونُسُ عَنْ ابْنِ شِهَابٍ؛ أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ

that Abū Hurairah came and sat at the side of my apartment, and narrated from the Messenger of Allāh ﷺ, making me hear that. I was offering a voluntary prayer, and he stood up (and left) before I finished my voluntary prayer. If I had caught up with him I would have told him: ‘The Messenger of Allāh ﷺ did not speak as quickly as you do.’” (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم من حديث ابن وهب به، وانظر الحديث السابق وعلقه البخاري، ح: ٣٥٦٨.

Chapter 8. Caution In Issuing Fatwa

3656. It was narrated from Mu‘āwiyah that the Prophet ﷺ forbade asking awkward questions. (*Da‘if*)

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤٣٥/٥ من حديث عيسى بن يونس به * عبد الله ابن سعد لم يوثقه غير ابن حبان، وقال الساجي: ضعفه أهل الشام.

3657. Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Whoever is given a *Fatwa* that is not based on knowledge, his sin is borne by the one who gave the *Fatwa*.’” Sulaimān Al-Mahrī (a narrator) added in his *Ḥadīth*: “The one who gives advice to his brother, knowing that what is better for him lies elsewhere, he has betrayed him.” This is the wording of Sulaimān. (*Ḥasan*)

حَدَّثَهُ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: أَلَا يُعْجِبُكَ أَبُو هُرَيْرَةَ جَاءَ، فَجَلَسَ إِلَى جَانِبِ حُجْرَتِي، يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ يُسْمِعُنِي ذَلِكَ، وَكُنْتُ أُسَبِّحُ، فَقَامَ قَبْلَ أَنْ أَفْضِيَ سُبْحَتِي، وَلَوْ أَدْرَكْتُهُ لَرَدَدْتُ عَلَيْهِ أَنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ يَسْرُدُ الْحَدِيثَ سَرْدَكُمْ.

(المعجم ٨) - بَابُ التَّوَقُّفِ فِي الْفُتْيَا

(التحفة ٨)

٣٦٥٦ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: أَخْبَرَنَا عَيْسَى عَنْ الْأَوْزَاعِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ سَعْدٍ، عَنِ الصَّنَائِحِيِّ، عَنْ مُعَاوِيَةَ؛ أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْغُلُوطَاتِ.

٣٦٥٧ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْمُثَرِّقِيُّ: حَدَّثَنَا سَعِيدٌ يَعْنِي ابْنَ أَبِي أَيُّوبَ، عَنْ بَكْرِ بْنِ عَمْرٍو، عَنْ مُسْلِمِ بْنِ يَسَارِ أَبِي عُثْمَانَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَفْتِيَ» ح: وَحَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي بَحْيَى بْنُ أَيُّوبَ عَنْ بَكْرِ بْنِ عَمْرٍو، عَنْ عَمْرٍو

ابن أبي نُعَيْمَةَ، عن أبي عُثْمَانَ الطُّبَيْدِيِّ، رَضِيَ عَنِ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَفْتَحِيَ بِغَيْرِ عِلْمٍ كَانَ إِثْمُهُ عَلَيَّ مَنْ أَفْتَاهُ» زَادَ سُلَيْمَانُ الْمَهْرِيُّ فِي حَدِيثِهِ: «وَمَنْ أَشَارَ عَلَيَّ بِأَخِيهِ بِأَمْرٍ يَعْلَمُ أَنَّ الرُّشْدَ فِي غَيْرِهِ فَقَدْ خَانَهُ» وَهَذَا لَفْظُ سُلَيْمَانَ.

تخریج: [إسناده حسن] أخرجه ابن ماجه، المقدمة، باب اجتناب الرأي والقياس، ح: ٥٣ من حديث مسلم بن يسار به وصححه الحاكم على شرط الشيخين: ١/١٢٦ ووافقه الذهبي.

Chapter 9. It Is Disliked To Withhold Knowledge

(المعجم ٩) - بَابُ كَرَاهِيَةِ مَنَعِ الْعِلْمِ

(التحفة ٩)

3658. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Whoever is asked about knowledge and he withholds it, Allāh will bridle him with reins of fire on the Day of Resurrection.’” (Hasan)

٣٦٥٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ: أَخْبَرَنَا عَلِيُّ بْنُ الْحَكَمِ عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سُئِلَ عَنْ عِلْمٍ فَكْتَمَهُ أَلْجَمَهُ اللَّهُ بِلِجَامٍ مِنْ نَارِ يَوْمِ الْقِيَامَةِ».

تخریج: [إسناده حسن] أخرجه الترمذي، العلم، باب ما جاء في كتمان العلم، ح: ٢٦٤٩ من حديث علي بن الحكم به وقال: "حسن" وصححه ابن حبان، ح: ٩٥ * ورواه جماعة عن عطاء بن أبي رباح به.

Comments:

This is related to the knowledge of duties which are basically essential on every Muslim. It is the duty of the scholars to spread knowledge and tell the common people about these basic essential duties.

Chapter 10. The Virtue Of Spreading Knowledge

(المعجم ١٠) - بَابُ فَضْلِ تَنْشْرِ الْعِلْمِ

(التحفة ١٠)

3659. It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ said: ‘You hear and

٣٦٥٩ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ ابْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا جَرِيرٌ عَنْ

others will hear from you, and people will hear from those who hear from you.” (Da'if)

الأَعْمَشِ، عن عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنِ سَعِيدِ ابْنِ جُبَيْرٍ، عن ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَسْمَعُونَ وَيُسْمَعُ مِنْكُمْ، وَيُسْمَعُ مِنْ مَنْ يُسْمَعُ مِنْكُمْ».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٣٢١/١ من حديث الأعمش به، وصححه ابن حبان، ح: ٧٧، والحاكم على شرط الشيخين: ٩٥/١ ووافقه الذهبي * الأعمش عن عن.

3660. It was narrated that Zaid bin Thābit said: “I heard the Messenger of Allāh ﷺ say: ‘May Allāh bless a man who hears a *Hadīth* from us, and memorizes it so that he can convey it to others, for perhaps he is conveying it to one who will understand it better than him, and perhaps the one who conveys knowledge does not understand it himself.’” (Ṣaḥīḥ)

٣٦٦٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنِي عُمَرُ بْنُ سُلَيْمَانَ مِنْ وَلَدِ عُمَرَ ابْنِ الْخَطَّابِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَانَ، عَنْ أَبِيهِ، عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «نَصَّرَ اللَّهُ امْرَأًا سَمِعَ مِنَّا حَدِيثًا فَحَفِظَهُ حَتَّى يُبَلِّغَهُ، فَرُبَّ حَامِلٍ فِقْهُهُ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ، وَرُبَّ حَامِلٍ فِقْهُهُ لَيْسَ بِفِقْهِهِ».

تخريج: [إسناده صحيح] أخرجه الترمذي، العلم، باب ما جاء في الحث على تبليغ السماع، ح: ٢٦٥٦، وابن ماجه، ح: ٤١٠٥ من حديث شعبة به، وقال الترمذي: "حسن" وصححه ابن حبان، ح: ٧٢، ٧٣.

Comments:

It is through this method that what our religion is, will be differentiated from what came later that others claim is religion.

3661. It was narrated from Sahl bin Sa'd that the Prophet ﷺ said: “By Allāh, if Allāh were to guide one man at your hand, it would be better for you than red camels.” (Ṣaḥīḥ)

٣٦٦١ - حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ أَبِيهِ، عَنْ سَهْلِ يَعْنِي ابْنَ سَعْدٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «وَاللَّهِ! لَأَنْ يَهْدِيَ اللَّهُ بِهَذَاكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ حُمْرِ النَّعَمِ».

تخريج: أخرجه البخاري، فضائل أصحاب النبي ﷺ، باب مناقب علي بن أبي طالب القرشي ... إلخ، ح: ٣٧٠١، ومسلم، فضائل الصحابة، باب: من فضائل علي ابن أبي طالب رضي الله عنه، ح: ٢٤٠٦ من حديث عبد العزيز بن أبي حازم به مطولا.

Chapter 11. Narrating From The Children Of Israel

3662. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Narrate from the Children of Israel, and there is no harm.’” (*Hasan*)

(المعجم ١١) - بَابُ الْحَدِيثِ عَنْ بَنِي

إِسْرَائِيلَ (التحفة ١١)

٣٦٦٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنِي عَلِيُّ بْنُ مُسْهِرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «حَدِّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلَا حَرَجَ».

تخريج: [إسناده حسن] أخرجه أحمد: ٤٧٤/٢ والحميدي، ح: ١١٧٤ (بتحقيقي) من حديث محمد بن عمرو بن علقمة الليثي به، وهو في مصنف ابن أبي شيبة: ٦٢/٩.

Comments:

Meaning, without believing or denying, as preceded in no. 3644.

3663. It was narrated that ‘Abdullāh bin ‘Amr said: “The Prophet of Allāh ﷺ used to narrate to us about the Children of Israel until morning came, and nothing would interrupt him except the obligatory prayer.” (*Da‘if*)

٣٦٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذٌ: أَخْبَرَنَا أَبِي عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: كَانَ نَبِيُّ اللَّهِ ﷺ يُحَدِّثُنَا عَنْ بَنِي إِسْرَائِيلَ حَتَّى يُصْبِحَ مَا يَقُومُ إِلَّا إِلَى عُظْمِ صَلَاةٍ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤٣٧/١ وابن خزيمة، ح: ١٣٤٢ من حديث معاذ به * قتادة: مدلس وعنن وللحديث طريق آخر ضعيف عند أحمد: ٤٤٤/٤.

Chapter 12. Regarding Seeking Knowledge For Other Than (The Sake Of) Allāh

3664. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Whoever seeks knowledge that should be sought seeking the Face of Allāh, but he only seeks it for the sake of some worldly gain, he will not smell the ‘Arf of Paradise on the Day of Resurrection.’” Meaning, its fragrance. (*Hasan*)

(المعجم ١٢) بَابُ: فِي طَلَبِ الْعِلْمِ

لِغَيْرِ اللَّهِ (التحفة ١٢)

٣٦٦٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شُرَيْحُ بْنُ التُّمَّانِ: حَدَّثَنَا فُلَيْحٌ عَنْ أَبِي طَوَالَةَ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مَعْمَرٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَعَلَّمَ عِلْمًا، مِمَّا يُبْتَغَى بِهِ وَجْهُ اللَّهِ، لَا يَتَعَلَّمُهُ إِلَّا لِيُصِيبَ

بِهِ عَرَضًا مِنَ الدُّنْيَا، لَمْ يَجِدْ عَرَفَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ»، يَعْنِي رِيحَهَا .

تخریج: [إسناده حسن] أخرجه ابن ماجه، المقدمة، باب الانتفاع بالعلم والعمل به، ح: ٢٥٢ عن أبي بكر بن أبي شيبة به وهو في المصنف: ٥٤٣/٨ وصححه ابن حبان، ح: ٨٩ والحاكم: ٨٩/١.

Comments:

Acquiring knowledge of the religion for worldly gains and fame is among the greatest causes of humiliation on the Day of Judgment.

Chapter 13. Regarding Telling Stories

(المعجم ١٣) بَابُ: فِي الْقَصَصِ
(التحفة ١٣)

3665. It was narrated that ‘Awf bin Mālik Al-Ashja’ī said: “I heard the Messenger of Allāh ﷺ say: ‘No one should tell stories (for exhortation) except a ruler, or one who has been given permission (by the ruler), (anyone else who does that) is being presumptuous.’” (Hasan)

٣٦٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا أَبُو مُسْهِرٍ: أَخْبَرَنَا عَبَادُ بْنُ عَبَّادِ الْخَوَّاصُ عَنْ يَحْيَى بْنِ أَبِي عَمْرٍو السَّيَّانِي، عَنْ عَمْرٍو بْنِ عَبْدِ اللَّهِ السَّيَّانِي، عَنْ عَوْفِ بْنِ مَالِكِ الْأَشْجَعِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَقْصُ إِلَّا أَمِيرٌ أَوْ مَأْمُورٌ أَوْ مُخْتَالٌ».

تخریج: [إسناده حسن] * وله طريق آخر عند أحمد: ٢٣٣/٤ وحسنه الهيثمي في مجمع الزوائد: ١٩٠/١.

Comments:

It is the duty of those who are at the helm of affairs, to preach the commands and prohibitions himself, and appoint persons for this purpose who are worthy of this task. If those who are not well versed in religious knowledge are appointed for such, their lack of knowledge will lead to misguidance and discord in the society.

3666. It was narrated that Abū Sa‘eed Al-Khudrī said: “I sat with a group of the poor *Muhājirīn*, and some of them were screening others because of their lack of clothing. A reciter was reciting to us, when the Messenger of Allāh ﷺ came and stood over us. When the Messenger of Allāh ﷺ stood

٣٦٦٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا جَعْفَرُ بْنُ سَلِيمَانَ عَنْ الْمُعَلَّى بْنِ زِيَادٍ، عَنْ الْأَعْلَاءِ بْنِ بَشِيرِ الْمُرْتَبِيِّ، عَنْ أَبِي الصَّدِّيقِ النَّجَّيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: جَلَسْتُ فِي عِصَابَةٍ مِنْ ضَعْفَاءِ الْمُهَاجِرِينَ، وَإِنَّ بَعْضَهُمْ لَيَسْتَرُّ بَعْضٌ مِنَ الْعُرَى، وَقَارِيءٌ يَقْرَأُ عَلَيْنَا إِذْ جَاءَ

there, the reciter fell silent. He greeted us with the *Salām*, then said: 'What were you doing?' We said: 'O Messenger of Allāh, he is a reciter who was reciting to us, and we were listening to the Book of Allāh.' The Messenger of Allāh ﷺ said: 'Praise be to Allāh Who has placed among my *Ummah* those with whom I have been ordered to keep my soul content. Then the Messenger of Allāh ﷺ sat in the midst of us, to be like one of us, and he gestured with his hand like this, and they formed a circle with their faces towards him. I think that the Messenger of Allāh ﷺ did not recognize any of them apart from me. The Messenger of Allāh ﷺ said: 'Receive the glad tidings, O poor *Muhājirīn*, of perfect light on the Day of Resurrection; you will enter Paradise half a day before the rich people, and that is five hundred years.'" (*Da'if*)

رَسُولُ اللَّهِ ﷺ فَقَامَ عَلَيْنَا، فَلَمَّا قَامَ رَسُولُ اللَّهِ ﷺ سَكَتَ الْقَارِئُ فَسَلَّمَ ثُمَّ قَالَ: «مَا كُنتُمْ تَصْنَعُونَ؟» قُلْنَا: يَا رَسُولَ اللَّهِ! إِنَّهُ كَانَ قَارِئٌ لَنَا يَقْرَأُ عَلَيْنَا فَكُنَّا نَسْتَمِعُ إِلَى كِتَابِ اللَّهِ تَعَالَى، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ مِنْ أُمَّتِي مَنْ أُمِرْتُ أَنْ أَصْبِرَ نَفْسِي مَعَهُمْ». قَالَ: فَجَلَسَ رَسُولُ اللَّهِ ﷺ وَسَطْنَا لِيَعْدِلَ بِنَفْسِهِ فِيْنَا، ثُمَّ قَالَ يَدِيهِ هَكَذَا، فَتَحَلَّقُوا وَبَرَزَتْ وُجُوهُهُمْ لَهُ. قَالَ: فَمَا رَأَيْتُمْ رَسُولَ اللَّهِ ﷺ عَرَفَ مِنْهُمْ أَحَدًا غَيْرِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَبَشِرُوا يَا مَعْشَرَ صَعَالِكِ الْمُهَاجِرِينَ بِالنُّورِ التَّامِّ يَوْمَ الْقِيَامَةِ تَدْخُلُونَ الْجَنَّةَ قَبْلَ أَغْنِيَاءِ النَّاسِ بِنِصْفِ يَوْمٍ، وَذَلِكَ خَمْسُمِائَةِ سَنَةٍ».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٦٣/٣ من حديث جعفر بن سليمان به * العلاء بن بشير: مجهول، ومسلم، ح: ٢٩٧٩ وابن حبان، ح: ٢٥٦٦ يغي عنه.

3667. It was narrated that Anas bin Mālik said: "The Messenger of Allāh ﷺ said: 'Sitting with people who remember Allāh, the Most High, from *Al-Ghadāh* (*Fajr*) prayer until the sun has risen, is dearer to me than freeing four of the sons of Ismā'il (from slavery), and sitting with people who remember Allāh from *ʿAṣr* prayer until the sun has set, is dearer to me than freeing four.'" (*Da'if*)

٣٦٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي عَبْدُ السَّلَامِ يَعْنِي ابْنَ مَطَهْرٍ أَبُو ظَفَرٍ: حَدَّثَنَا مُوسَى بْنُ خَلْفِ الْعَمِّيِّ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَأَنْ أَقْعَدَ مَعَ قَوْمٍ يَذْكُرُونَ اللَّهَ تَعَالَى مِنْ صَلَاةِ الْعَدَاةِ حَتَّى تَطْلُعَ الشَّمْسُ أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ أَرْبَعَةَ مِنْ وَلَدِ إِسْمَاعِيلَ، وَلَا أَنْ أَقْعَدَ مَعَ قَوْمٍ يَذْكُرُونَ اللَّهَ مِنْ صَلَاةِ الْعَصْرِ

إِلَى أَنْ تَغْرُبَ الشَّمْسُ أَحَبُّ إِلَيَّ مِنْ أَنْ أُغْتِقَ
أَرْبَعَةً».

تخريج: [إسناده ضعيف] أخرجه البيهقي في شعب الإيمان، ح: ٥٦١ من حديث عبدالسلام ابن مطهر به * قتادة عن عن وللحديث شواهد ضعيفة، انظر المسند الجامع بتحقيقي: ٤٣٩/٧، ح: ٥٣٠٥.

3668. It was narrated that 'Abdullāh said: "The Messenger of Allāh ﷺ said to me: 'Recite *Sūrat An-Nisā*' to me.' I said: 'Should I recite to you, while it was revealed to you?' He said: 'I like to hear it from someone else.' So I recited it to him, and when I reached the Verse How (will it be) then, when We bring from each nation a witness and We bring you as a witness against these people?^[1] I looked up, and saw that his eyes were flowing with tears. (*Sahīh*)

٣٦٦٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنِ الْأَعْمَشِيِّ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَقْرَأْ عَلَيَّ سُورَةَ النِّسَاءِ». قَالَ: قُلْتُ: «أَقْرَأْ عَلَيْكَ وَعَلَيْكَ أَنْزَلَ؟ قَالَ: «إِنِّي أَحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي». قَالَ: فَفَرَأْتُ عَلَيْهِ حَتَّى إِذَا انْتَهَيْتُ إِلَى قَوْلِهِ ﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ﴾ الْآيَةَ [النساء: ٤١]، فَرَفَعْتُ رَأْسِي فَإِذَا عَيْنَاهُ تَهْمَلَانِ.

تخريج: أخرجه البخاري، فضائل القرآن، باب من أحب أن يستمع القرآن من غيره، ح: ٥٠٤٩ ومسلم، صلاة المسافرين، باب فضل استماع القرآن... إلخ، ح: ٨٠٠ من حديث حفص بن غياث به.

The End of the Book of Knowledge

[1] *An-Nisā*' 4:41.

In the Name of Allāh, the Most
Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

25. THE BOOK OF DRINKS

(المعجم ٢٥) - أَوَّلُ كِتَابِ الْأَشْرِبَةِ
(التحفة ٢٠)

Chapter 1. The Prohibition Of *Khamr*

(المعجم ١) - بَابُ تَحْرِيمِ الْخَمْرِ
(التحفة ١)

3669. It was narrated from Ash-Sh'abī, from Ibn 'Umar, from 'Umar who said: "The day that the prohibition of *Khamr* was revealed, it was made from five things: grapes, dates, honey, wheat and barley. *Khamr* is whatever clouds the mind. There are three things which I wish the Messenger of Allāh ﷺ had not left us before he explained them fully: (laws pertaining to the inheritance of) the grandfather, *Al-Kalālah*, and some types of *Ribā*." (*Sahīh*)

٣٦٦٩ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبُو حَيَّانَ قَالَ: حَدَّثَنِي الشَّعْبِيُّ عَنْ ابْنِ عُمَرَ عَنْ عُمَرَ، قَالَ: نَزَلَ تَحْرِيمُ الْخَمْرِ يَوْمَ نَزَلَ وَهِيَ مِنْ خَمْسَةِ أَشْيَاءَ: مِنَ الْعِنَبِ وَالتَّمْرِ وَالْعَسَلِ وَالْحِنْطَةِ وَالشَّعِيرِ، وَالْخَمْرُ مَا خَامَرَ الْعَقْلَ، وَثَلَاثَ وَوَدِدْتُ أَنْ النَّبِيَّ ﷺ لَمْ يُفَارِقْنَا حَتَّى يَعْهَدَ إِلَيْنَا فِيهِنَّ عَهْدًا نَنْتَهِي إِلَيْهِ: الْجَدُّ، وَالْكَالَالَةُ، وَأَبْوَابٌ مِنْ أَبْوَابِ الرِّبَا.

تخریج: أخرجه مسلم، التفسير، باب: في نزول تحريم الخمر، ح: ٣٠٣٢ من حديث إسماعيل بن إبراهيم وهو ابن علي، والبخاري، التفسير، باب قوله: ﴿إنما الخمر والميسر والأنصاب والأزلام رجس من عمل الشيطان﴾، ح: ٤٦١٩ من حديث أبي حيان به.

Comments:

Wine made of anything and any kind is unlawful. Anything that intoxicates is unlawful.

3670. It was narrated from 'Amr, from 'Umar bin Al-Khaṭṭāb, he said: "Before the prohibition of *Khamr* was revealed, 'Umar supplicated: 'O Allāh, give us a clear ruling on *Khamr*,' then the Verse which is in (*Sūrat*) *Al-Baqarah* was revealed:

٣٦٧٠ - حَدَّثَنَا عَبَادُ بْنُ مُوسَى الْحُتَلِيُّ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ جَعْفَرٍ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عُمَرُو، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: لَمَّا نَزَلَ تَحْرِيمُ الْخَمْرِ قَالَ عُمَرُ: اللَّهُمَّ! بَيِّنْ لَنَا فِي الْخَمْرِ

They ask you concerning *Khamr* and gambling. Say: "In them is a great sin..."^[1] 'Umar was summoned, and it was recited to him. He said: 'O Allāh, give us a clear ruling on *Khamr*,' and the Verse which is in (*Sūrat*) *An-Nisā*' was revealed: O you who believe! Approach not *Ṣalāt* (the prayer) while you are intoxicated...^[2] When the *Iqāmah* for prayer was called, the caller of the Messenger of Allāh ﷺ would call out: 'Do not approach the prayer while intoxicated.' 'Umar was summoned, and it was recited to him. He said: 'O Allāh, give us a clear ruling on *Khamr*,' and this Verse was revealed: So, will you not then abstain?"^[3] (*Da'īf*)

بَيَانًا شِفَاءً، فَتَزَلَّتِ الْآيَةُ الَّتِي فِي الْبَقَرَةِ: ﴿يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ﴾ [البقرة: ٢١٩] الْآيَةُ، فَدُعِيَ عُمَرُ فَقَرَأَتْ عَلَيْهِ، قَالَ: اللَّهُمَّ! بَيِّنْ لَنَا فِي الْخَمْرِ بَيَانًا شِفَاءً، فَتَزَلَّتِ الْآيَةُ الَّتِي فِي النَّسَاءِ ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَى﴾ [النساء: ٤٣] فَكَانَ مُنَادِي رَسُولِ اللَّهِ ﷺ إِذَا أُقِيمَتِ الصَّلَاةُ يُنَادِي: أَلَا لَا يَقْرَبَنَّ الصَّلَاةَ سُكَرَانَ. فَدُعِيَ عُمَرُ فَقَرَأَتْ عَلَيْهِ، فَقَالَ: اللَّهُمَّ! بَيِّنْ لَنَا فِي الْخَمْرِ بَيَانًا شِفَاءً، فَتَزَلَّتْ هَذِهِ الْآيَةُ ﴿فَهَلْ أَنْتُمْ مُنْهَوُونَ﴾ [المائدة: ٩١] قَالَ عُمَرُ: أَنْتَهَيْنَا.

تخريج: [إسناده ضعيف] أخرجه الترمذي، تفسير القرآن، باب: ومن سورة المائدة، ح: ٣٠٤٩ والنسائي، ح: ٥٥٤٢ من حديث إسرائيل به وصححه الترمذي وسنده ضعيف * أبو إسحاق عنعن، وعمرو بن شرحبيل لم يسمع من عمر، والحديث السابق: ٣٦٦٩ يعني عنه.

3671. It was narrated from 'Alī bin Abī Tālib that an *Anṣārī* man invited him and 'Abdur-Raḥmān bin 'Awf, and offered them wine before the prohibition of *Khamr* was revealed. 'Alī led them in *Maghrib* prayer, and recited: Say: 'O you disbelievers!...^[4] but he was confused in it. Then the Verse O you who believe! Approach not *Ṣalāt* (the prayer) when you are intoxicated until you know (the meaning) of what you utter.^[5] was revealed. (*Ḥasan*)

٣٦٧١ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ؛ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ دَعَاهُ وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فَسَقَاهُمَا قَبْلَ أَنْ تُنَحَرَّمَ الْخَمْرُ، فَأَمَّهُمْ عَلِيٌّ فِي الْمَغْرِبِ وَقَرَأَ ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ فَخَلَطَ فِيهَا، فَتَزَلَّتْ ﴿لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ﴾ [النساء: ٤٣].

[1] *Al-Baqarah* 2:219.

[2] *An-Nisā*' 4:43.

[3] *Al-Mā'idah* 5:91.

[4] *Al-Kāfirān* 109.

[5] *An-Nisā*' 4:43.

تخريج: [إسناده حسن] أخرجه الترمذي، تفسير القرآن، باب: ومن سورة النساء، ح: ٣٠٢٦ من حديث عطاء بن السائب به وقال: "حسن غريب صحيح".

3672. It was narrated that Ibn 'Abbās said: "(The Verses) O you who believe! Approach not *Salāt* (the prayer) while you are intoxicated"^[1] and; They ask you concerning *Khamr* and gambling. Say: "In them is a great sin, and (some) benefits for men."^[2] were abrogated by the verse that is in (*Sūrat*) *Al-Mā'idah*: "O you who believe! *Khamr*, and gambling, and *Al-Ansāb* (stone altars for sacrifices to idols etc.)"^[3] (*Hasan*)

٣٦٧٢ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ حُسَيْنٍ عَنْ أَبِيهِ، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: ﴿يَأْتِيهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَى﴾ [النساء: ٤٣] ﴿وَيَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ﴾ [البقرة: ٢١٩] نَسَخْتُهُمَا الَّتِي فِي الْمَائِدَةِ ﴿إِنَّمَا الْمُنْتَمِرُ وَالْمَيْسِرُ وَالْأَنْصَابُ﴾ الْآيَةَ [المائدة: ٩٠].

تخريج: [إسناده حسن] أخرجه البيهقي: ٢٨٥/٨ من حديث أبي داود به.

3673. It was narrated that Anas said: "I was pouring wine for some people in the house of Abū Ṭalḥah when *Khamr* was forbidden, and our drink at that time was only made from unripe dates. A man entered upon us and said: '*Khamr* has been forbidden.' The caller of the Messenger of Allāh ﷺ called out and we said: 'This is the caller of the Messenger of Allāh ﷺ.'" (*Saḥīḥ*)

٣٦٧٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ، عَنْ أَنَسِ قَالَ: كُنْتُ سَاقِي الْقَوْمِ حَيْثُ حُرِّمَتِ الْخَمْرُ فِي مَنْزِلِ أَبِي طَلْحَةَ وَمَا شَرَابُنَا يَوْمَئِذٍ إِلَّا الْفَضِيخُ. فَدَخَلَ عَلَيْنَا رَجُلٌ فَقَالَ: إِنَّ الْخَمْرَ قَدْ حُرِّمَتْ، وَنَادَى مُنَادِي رَسُولِ اللَّهِ ﷺ فَقُلْنَا: هَذَا مُنَادِي رَسُولِ اللَّهِ ﷺ.

تخريج: أخرجه البخاري التفسير، المائدة، باب: ﴿ليس على الذين آمنوا و عملوا الصالحات جناح فيما طعموا﴾، ح: ٤٦٢٠، ومسلم، الأشربة، باب تحريم الخمر... إلخ، ح: ١٩٨٠ من حديث حماد بن زيد به.

[1] *An-Nisā'* 4:43.

[2] *Al-Baqarah* 2:219.

[3] *Al-Mā'idah* 5:90.

Comments:

When this order reached them, they were drinking wine made of dates, not grapes, indicating that when the prohibition of wine was revealed it was for all kinds of intoxicants, whatever they are made from.

Chapter 2. Grapes Pressed For Wine

(المعجم ٢) - بَابُ الْعَصِيرِ لِلْخَمْرِ
(التحفة ٢)

3674. Ibn ‘Umar said: “The Messenger of Allāh ﷺ said: ‘Allāh has cursed *Khamr* and the one who drinks it, the one who pours it, the one who sells it, the one who buys it, the one who squeezes it, the one for whom it is squeezed, the one who carries it, and the one to whom it is carried.’” (*Hasan*)

٣٦٧٤ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا وَكَيْعُ بْنُ الْجَرَّاحِ عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ، عَنْ [أَبِي طُعْمَةَ] - مَوْلَاهُمْ - وَعَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ الْغَافِقِيِّ أَنَّهُمَا سَمِعَا ابْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَعَنَ اللَّهُ الْخَمْرَ وَشَارِبَهَا وَسَاقِيَهَا وَبَائِعَهَا وَمُبْتَاعَهَا وَعَاصِرَهَا وَمُعْتَصِرَهَا وَحَامِلَهَا وَالْمَحْمُولَةَ إِلَيْهِ».

تخریج: [إسناده حسن] أخرجه ابن ماجه، الأشربة، باب: لعنت الخمر على عشرة أوجه، ح: ٣٣٨٠ من حديث وكيع به * أبو علقمة: صوابه أبو طعمة كما عند ابن ماجه وغيره.

Comments:

If the owner or seller of grapes knows that his customer will use the fruit for wine making, he should not sell his fruit to him. If he knowingly does so, he will fall under the threat of this narration.

Chapter 3. What Has Been Reported Regarding Making Vinegar With *Khamr*

(المعجم ٣) - بَابُ مَا جَاءَ فِي الْخَمْرِ
تُحَلَّلُ (التحفة ٣)

3675. It was narrated from Anas bin Mālik that Abū Ṭalḥah asked the Messenger of Allāh ﷺ about some orphans who inherited some wine. He said: “Pour it out.” He said: “Can I turn it into vinegar?” He said: “No.” (*Ṣaḥīḥ*)

٣٦٧٥ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنِ الشُّدِّيِّ، عَنْ أَبِي هُبَيْرَةَ، عَنِ أَنَسِ بْنِ مَالِكٍ: أَنَّ أَبَا طَلْحَةَ سَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ أَيَّتَامٍ وَرَثُوا خَمْرًا، قَالَ: «أَهْرِقْهَا»، قَالَ: أَفَلَا أَجْعَلُهَا خَلًّا، قَالَ: «لَا».

تخریج: أخرجه مسلم، الأشربة، باب تحريم تخليل الخمر، ح: ١٩٨٣ من حديث سفیان الثوري به.

Comments:

It is unlawful for the Muslim to possess wine or intoxicants, so it is unlawful to make vinegar from them, while it is not unlawful to purchase and consume vinegar based upon other texts.

Chapter 4. What *Khamr* Is Made From**(المعجم ٤) - بَابُ الْخَمْرِ مِمَّا هِيَ (التحفة ٤)**

3676. It was narrated from Ash-Sha'bī, from An-Nu'mān bin Bashīr, who said: "The Messenger of Allāh ﷺ said: '*Khamr* may be made from grapes, *Khamr* may be made from dates, *Khamr* may be made from honey, *Khamr* may be made from wheat, and *Khamr* may be made from barley.'" (*Hasan*)

٣٦٧٦ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَدَمَ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنِ الشَّعْبِيِّ، عَنِ التُّعْمَانِ بْنِ بَشِيرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنَ الْعِنَبِ خَمْرًا وَإِنَّ مِنَ التَّمْرِ خَمْرًا، وَإِنَّ مِنَ الْعَسَلِ خَمْرًا، وَإِنَّ مِنَ الْبُرِّ خَمْرًا، وَإِنَّ مِنَ الشَّعِيرِ خَمْرًا».

تخریج: [حسن] أخرجه الترمذي، الأشربة، باب ما جاء في الحبوب التي يتخذ منها الخمر، ح: ١٨٧٣ عن الحسن بن علي به وقال: "هذا حديث غريب" ورواه ابن ماجه، ح: ٣٣٧٩ وانظر الحديث الآتي:

3677. It was narrated from Abū Ḥarīz that 'Amīr narrated to him, that An-Nu'mān bin Bashīr said: "I heard the Messenger of Allāh ﷺ say: '*Khamr* comes from juice, raisins, dates, wheat, barley and corn; I forbid to you every kind of intoxicant.'" (*Hasan*)

٣٦٧٧ - حَدَّثَنَا مَالِكُ بْنُ عَبْدِ الْوَاحِدِ أَبُو عَسَانَ قَالَ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: قَرَأْتُ عَلَى الْفُضَيْلِ بْنِ مَيْسَرَةَ عَنْ أَبِي حَرِيْزٍ، أَنَّ عَامِرًا حَدَّثَهُ أَنَّ التُّعْمَانَ بْنَ بَشِيرٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الْخَمْرَ مِنَ الْعَصِيرِ وَالرَّيْبِ وَالتَّمْرِ وَالْحِنْطَةِ وَالشَّعِيرِ وَالدَّرَّةِ، وَإِنِّي أَنهَاكُمْ عَنْ كُلِّ مُسْكِرٍ».

تخریج: [حسن] أخرجه البيهقي ٢٨٩/٨ من حديث أبي داود به، وصححه ابن حبان، ح: ١٣٧٦.

3678. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: "*Khamr* comes from these two trees: the date palm and the grapevine." (*Sahih*)

٣٦٧٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا أَبَانُ قَالَ: حَدَّثَنِي يَحْيَى عَنْ أَبِي كَثِيرٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْخَمْرُ مِنْ هَاتَيْنِ الشَّجَرَتَيْنِ: النَّخْلَةِ وَالْعِنَبَةِ».

Abū Dāwud said: Abū Kathīr Al-Ghubarī's (a narrator in the chain) name is Yazīd bin 'Abdur-Raḥmān bin Ghufailah [As-Suḥaimī]. Some of them said; "Udhnainah" while what is correct is Ghufailah.

قَالَ أَبُو دَاوُدَ: اسْمُ أَبِي كَثِيرِ الْعُبْرِيِّ يَزِيدُ ابْنُ عَبْدِ الرَّحْمَنِ بْنِ عُفَيْلَةَ [السُّحَيْمِيِّ]. وَقَالَ بَعْضُهُمْ أُذَيْنَةُ، وَالصَّوَابُ عُفَيْلَةُ.

تخريج: أخرجه مسلم، الأشربة، باب بيان أن جميع ما يبيد، مما يتخذ من النخل والعنب يسمى خمراً، ح: ١٩٨٥ من حديث يحيى بن أبي كثير به.

Comments:

As mentioned earlier, these narrations indicate what wine was made from these source materials during that time, and all intoxicants are prohibited.

Chapter 5. What Has Been Reported Regarding Intoxicants

(المعجم ٥) - بَابُ مَا جَاءَ فِي السُّكْرِ (التحفة ٥)

3679. It was narrated that Ibn 'Umar said: "The Messenger of Allāh ﷺ said: 'Every intoxicant is *Khamr* and every intoxicant is *Harām*. Whoever dies drinking *Khamr* and persisting in that, he will not drink it in the Hereafter.' (Ṣaḥīḥ)

٣٦٧٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ وَمُحَمَّدُ ابْنُ عَيْسَى فِي آخِرِينَ قَالُوا: حَدَّثَنَا حَمَادٌ يَعْنِي ابْنَ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ مُسْكِرٍ خَمْرٌ، وَكُلُّ مُسْكِرٍ حَرَامٌ، وَمَنْ مَاتَ وَهُوَ يَشْرَبُ الْخَمْرَ يُدْمِنُهَا لَمْ يَشْرَبْهَا فِي الْآخِرَةِ».

تخريج: أخرجه مسلم، الأشربة، باب بيان أن كل مسكر خمراً، وأن كل خمراً حراماً، ح: ٧٣/٢٠٠٣ عن سليمان بن داود، أبي الربيع العتكي به.

3680. It was narrated from Ibn 'Abbās that the Prophet ﷺ said: "Everything that clouds the mind is *Khamr*, and every intoxicant is *Harām*. Whoever drinks an intoxicant, his prayer will be reduced (in reward) for forty days, but if he repents, Allāh will accept his repentance. But if he does it a fourth time, then it will be warranted that Allāh give him to drink of the mud of *Khabāl*." It was

٣٦٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ زَائِعٍ النَّيْسَابُورِيُّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ عُمَرَ الصَّنَعَانِيُّ قَالَ: سَمِعْتُ التُّعْمَانَ [يَعْنِي ابْنَ أَبِي شَيْبَةَ] يَقُولُ: عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «كُلُّ مُخَمِّرٍ خَمْرٌ، وَكُلُّ مُسْكِرٍ حَرَامٌ، وَمَنْ شَرِبَ مُسْكِرًا بَخَسَتْ صَلَاتُهُ أَرْبَعِينَ صَبَاحًا، فَإِنْ تَابَ تَابَ اللَّهُ عَلَيْهِ، فَإِنْ عَادَ الرَّابِعَةَ كَانَ حَقًّا عَلَى اللَّهِ

said: "What is the mud of *Khabāl*, O Messenger of Allāh?" He said: "The pus of the people of the Fire. And the one who gives it to a young person to drink, who does not know what is *Halāl* and what is *Harām*, it will be warranted that Allāh will give him to drink of the mud of *Khabāl*." (*Hasan*)

أَنْ يَسْقِيَهُ مِنْ طِينَةِ الْخَبَالِ». قِيلَ: وَمَا طِينَةُ الْخَبَالِ يَا رَسُولَ اللَّهِ؟ قَالَ: «صَدِيدُ أَهْلِ النَّارِ، وَمَنْ سَقَاهُ صَغِيرًا لَا يَعْرِفُ حَلَالَهُ مِنْ حَرَامِهِ، كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَسْقِيَهُ مِنْ طِينَةِ الْخَبَالِ».

تخريج: [إسناده حسن] أخرجه البيهقي: ٢٨٨/٨ من حديث أبي داود به * النعمان هو ابن أبي شيبه الجندي.

3681. It was narrated that Jābir bin ‘Abdullāh said: "The Messenger of Allāh ﷺ said: 'Whatever intoxicates in large amounts, a small amount of it is (also) *Harām*.'" (*Hasan*)

٣٦٨١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ جَعْفَرٍ، عَنْ دَاوُدَ بْنِ بَكْرِ بْنِ أَبِي الْفَرَاتِ، عَنْ مُحَمَّدِ بْنِ الْمُثَنَّدِ، عَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَسْكَرَ كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ».

تخريج: [إسناده حسن] أخرجه الترمذي، الأشربة، باب ما جاء ما أسكر كثيره فقليله حرام، ح: ١٨٦٥ عن قتيبة به وقال: "حسن غريب" ورواه ابن ماجه، ح: ٣٣٩٣ وصححه ابن الجارود، ح: ٨٦٠ وله طريق آخر عند ابن حبان (الإحسان): ٣٧٩/٧، ح: ٥٣٥٨.

3682. It was narrated that ‘Aishah said: "The Messenger of Allāh ﷺ was asked about *Bit*' (mead). He said; 'Every drink that intoxicates is *Harām*.'" (*Ṣaḥīḥ*)

٣٦٨٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ قَالَتْ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْبِنَعِ، فَقَالَ: «كُلُّ شَرَابٍ أَسْكَرَ فَهُوَ حَرَامٌ».

Abū Dāwud said: I read before Yazīd bin ‘Abd Rabih Al-Jurjūsī: "Muḥammad bin Ḥarb narrated to you, from Az-Zubaidī, from Az-Zuhrī this *Ḥadīth*, with his chain. He added: *Bit*' is *Nabīdh* made from honey; the people of Yemen used to drink it.

قَالَ أَبُو دَاوُدَ: قَرَأْتُ عَلَى يَزِيدَ بْنِ عَبْدِ رَبِّهِ الْجُرْجُوسِيِّ، حَدَّثَكُمْ مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّهْرِيِّ. عَنِ الزُّهْرِيِّ بِهَذَا الْحَدِيثِ بِإِسْنَادِهِ. زَادَ: وَالْبِنَعُ نَبِيدُ الْعَسَلِ كَانَ أَهْلُ الْيَمَنِ يَشْرَبُونَهُ.

Abū Dāwud said: I heard Aḥmad bin Ḥanbal saying: "*Lā ilāha illallāh*, there was no one more

قَالَ أَبُو دَاوُدَ: سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ

reliable than him, there was no one among them like him.” Meaning among the people of Ḥimṣ, referring to Al-Jurjusi.^[1] (*Ṣaḥīḥ*)

تخريج: أخرجه البخاري، الأشربة، باب: الخمر من العسل وهو البتع، ح: ٥٥٨٥ ومسلم، الأشربة، باب بيان أن كل مسكر خمر وأن كل خمر حرام، ح: ٢٠٠١ من حديث مالك به، وهو في الموطأ (يحيى): ٨٤٥/٢.

3683. It was narrated that Dailam Al-Ḥimyarī said: “I asked the Prophet ﷺ: ‘O Messenger of Allāh, we live in a cold land where we do heavy work, and we make a drink from wheat to give us strength for our work, and to help us to cope with the cold of our land.’ He said: ‘Does it intoxicate?’ I said: ‘Yes.’ He said: ‘Be away from it.’ I said: ‘The people will not give it up.’ He said: ‘If the people will not give it up, then fight them.’” (*Ḥasan*)

٣٦٨٣ - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ: أَخْبَرَنَا عَبْدَةُ عَنْ مُحَمَّدٍ يَعْنِي ابْنَ إِسْحَاقَ، عَنْ يَزِيدَ ابْنِ أَبِي حَبِيبٍ، عَنْ مَرْثَدِ بْنِ عَبْدِ اللَّهِ الْيَزْيِيِّ، عَنْ دَيْلَمِ الْجَمِيرِيِّ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّا بِأَرْضٍ بَارِدَةٍ نَعَالِجُ فِيهَا عَمَلًا شَدِيدًا، وَإِنَّا نَتَّخِذُ شَرَابًا مِنْ هَذَا الْقَمْحِ نَنْقَوِي بِهِ عَلَى أَعْمَالِنَا وَعَلَى بَرْدِ بِلَادِنَا. قَالَ: «هَلْ يُسْكِرُ؟» قُلْتُ: نَعَمْ. قَالَ: «فَاجْتَنِبُوهُ». قَالَ: فَقُلْتُ: فَإِنَّ النَّاسَ غَيْرَ تَارِكِيهِ. قَالَ: «فَإِنْ لَمْ يَتْرَكُوهُ فَقَاتِلُوهُمْ».

تخريج: [حسن] أخرجه أحمد: ٢٣٢/٤ من حديث محمد بن إسحاق به وتابعه عبد الحميد بن جعفر وغيره.

3684. It was narrated that Abū Mūsā said: “I asked the Prophet ﷺ about a drink made from honey. He said: ‘That is *Bit*’ (mead).’ I said: ‘And they make *Nabīdh* from barley and corn.’ He said: ‘That is *Mizr* (beer).’ Then he said: ‘Tell your people that every intoxicant is *Ḥarām*.’” (*Ṣaḥīḥ*)

٣٦٨٤ - حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ عَنْ خَالِدٍ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: سَأَلْتُ النَّبِيَّ ﷺ عَنْ شَرَابٍ مِنَ الْعَسَلِ، فَقَالَ: «ذَاكَ الْبِتْعُ». قُلْتُ: وَيَتَّبَعُ مِنَ الشَّعِيرِ وَالذَّرَّةِ. قَالَ: «ذَلِكَ الْوِزْرُ». ثُمَّ قَالَ: «أَخْبِرْ قَوْمَكَ أَنَّ كُلَّ مُسْكِرٍ حَرَامٌ».

[1] He used to live near St. Georges Monastery, hence he was attributed to that locality; “Al-Jurjusi” and they also say: “Al-Jirjisi.”

تخريج: [إسناده صحيح] أخرجه البخاري: ٤٣٤٤، ٦١٢٤ ومسلم، ح: ١٧٣٣ بعد، ح: ٢٠٠١ من حديث أبي بردة به.

Comments:

Nabidh refers to a drink made by soaking fruit of any kind in water, so that the flavor of the fruit fuses with the water. As long as it does not ferment, there is no harm in it. When its fermentation begins in starts to bubble and turn sour, some narrations refer to this later. Once it is realized that it has fermented, turning into *Khamr*, it is unlawful.

3685. It was narrated from ‘Abdullāh bin ‘Amr that the Prophet of Allāh forbade *Khamr*, gambling, *Al-Kūbah*^[1] and *Ghubairā*,^[2] and said: “All intoxicants are *Harām*.” (*Hasan*)

٣٦٨٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا حَمَادٌ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ ابْنِ أَبِي حَبِيبٍ، عَنِ الْوَلِيدِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: أَنَّ نَبِيَّ اللَّهِ ﷺ نَهَى عَنِ الْخَمْرِ وَالْمَيْسِرِ وَالْكَوْبَةِ وَالْغُبَيْرَاءِ وَقَالَ: «كُلُّ مُسْكِرٍ حَرَامٌ».

قال أبو داود: قال ابن سلام أبو عبيد: الغبيراء السكركة تعمل من الذرة، شراب يعمله الحبشة.

تخريج: [حسن] أخرجه البيهقي: ١٠/٢٢١ من حديث حماد بن سلمة وأحمد: ٣/١٥٨ من حديث يزيد بن أبي حبيب به وللحديث شواهد، انظر: ٣٦٩٦ وغيره.

Comments:

Although in the *Hadīth*, *Al-Kūbah* is mentioned by name, based upon the body of texts, scholars say that all musical instruments are unlawful, with the exception of the *Duff* which is similar to a tambourine, except that it has no cymbals or bells.

3686. It was narrated that Umm Salamah said: “The Messenger of Allāh ﷺ forbade everything that intoxicates or makes one languid.” (*Da‘īf*)

٣٦٨٦ - حَدَّثَنَا سَعِيدٌ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو شَهَابٍ عَبْدُ رَبِّهِ بْنُ نَافِعٍ عَنِ الْحَسَنِ بْنِ عَمْرٍو الْفُقَيْمِيِّ، عَنِ الْحَكَمِ بْنِ عَتِيبَةَ، عَنْ شَهْرِ بْنِ حَوْشِبٍ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ كُلِّ مُسْكِرٍ وَمُفْتِرٍ.

[1] A type of musical drum.

[2] An intoxicating drink made from millet.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٦/٣٠٩ من حديث الحسن بن عمرو الفقيمي به * الحكم بن عتيبة: مدلس وعنعن.

3687. It was narrated that ‘Āishah said: “I heard the Messenger of Allāh ﷺ say: ‘All intoxicants are *Harām*. If a *Farq* (a measure) of something intoxicates, then a handful of it is (also) *Harām*.” (Hasan)

٣٦٨٧ - حَدَّثَنَا مُسَدَّدٌ وَمُوسَى بْنُ إِسْمَاعِيلَ قَالَا: حَدَّثَنَا مَهْدِيُّ بْنُ يَعْنَى ابْنَ مَيْمُونٍ قَالَ: أَخْبَرَنَا أَبُو عُثْمَانَ، قَالَ مُوسَى: وَهُوَ عَمْرُو بْنُ سَلْمٍ الْأَنْصَارِيُّ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كُلُّ مُشْكِرٍ حَرَامٌ، وَمَا أَشْكَرَ مِنْهُ الْفَرْقُ فَعَمَلُهُ الْكَفِّ مِنْهُ حَرَامٌ».

تخريج: [إسناده حسن] أخرجه الترمذي، الأشربة، باب ما جاء ما أسكر كثيره فقليله حرام، ح: ١٨٦٦ من حديث مهدي بن ميمون به، وصححه ابن الجارود، ح: ٨٦١ وابن حبان، ح: ١٣٨٨.

Comments:

If a large amount intoxicates, a small amount of it is also unlawful, no matter what it is made of, naturally occurring, or processed by humans.

Chapter 6. Regarding *Ad-Dādhī*

(المعجم ٦) بَابُ: فِي الدَّادِيَّ
(التحفة ٦)

3688. Abū Mālik Al-Ash‘arī narrated that he heard the Messenger of Allāh ﷺ say: “Some people of my *Ummah* will drink *Khamr*, and call it by another name.” (Hasan)

٣٦٨٨ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ حَاتِمِ بْنِ حَرْبِثٍ، عَنْ مَالِكِ بْنِ أَبِي مَرْيَمَ قَالَ: دَخَلَ عَلَيْنَا عَبْدُ الرَّحْمَنِ بْنُ عَنَمٍ فَتَذَاكَرْنَا الطَّلَاءَ فَقَالَ: حَدَّثَنِي أَبُو مَالِكٍ الْأَشْعَرِيُّ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَيْشْرَبَنَّ نَاسٌ مِنْ أُمَّتِي الْخَمْرَ يُسَمُّونَهَا بِغَيْرِ اسْمِهَا».

تخريج: [حسن] أخرجه ابن ماجه. الفتن، باب العقوبات، ح: ٤٠٢٠ من حديث معاوية بن صالح به وهو في مسند أحمد: ٥/٣٤٢ وصححه ابن حبان، ح: ١٣٨٤ وللحديث شواهد عند ابن ماجه، ح: ٣٣٨٥ وغيره.

Comments:

They say that *Dādhi* is a kind of grain or the like, if it is added to *Nabidh* it ferments.

3689. Abū Maṣūʿ Al-Ḥārith bin Maṣūʿ said: “I heard Sufyān Ath-Thawrī, when he was asked about *Ad-Dādhi*, he said: “The Messenger of Allāh ﷺ said: “Some people of my *Ummah* will drink *Khamr*, and call it by another name.” (*Ṣaḥīḥ*)

Abū Dāwud said: Sufyān Ath-Thawrī said: *Ad-Dādhi* is the drink of evildoers (*Fāsiqīn*).

٣٦٨٩ - قَالَ أَبُو دَاوُدَ: حَدَّثَنَا سُفْيَانُ بْنُ أَهْلِ وَاسِطٍ قَالَ: حَدَّثَنَا أَبُو مَنْصُورٍ الْحَارِثُ ابْنُ مَنْصُورٍ قَالَ: سَمِعْتُ سُفْيَانَ الثَّوْرِيَّ، وَسُئِلَ عَنِ الدَّادِيِّ، فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيَسْرِبَنَّ نَاسٌ مِنْ أُمَّتِي الْخَمَرَ يُسَمُّونَهَا بِغَيْرِ اسْمِهَا».

قَالَ أَبُو دَاوُدَ: وَقَالَ سُفْيَانُ الثَّوْرِيُّ: الدَّادِيُّ شَرَابُ الْفَاسِقِينَ.

تخريج: [صحيح] انظر الحديث السابق وقول سفيان الثوري سنده إليه ضعيف.

Chapter 7. Regarding Vessels

(المعجم ٧) بَابُ: فِي الْأَوْعِيَةِ (التحفة ٧)

3690. It was narrated that Ibn ‘Umar and Ibn ‘Abbās said: “We bear witness that the Messenger of Allāh ﷺ forbade *Ad-Dubbā’* (gourds), *Al-Ḥantam*, *Al-Muzaffat*, and *An-Naqīr*.”^[1] (*Ṣaḥīḥ*)

٣٦٩٠ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ قَالَ: حَدَّثَنَا مَنْصُورُ بْنُ حَيَّانَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ قَالَا: نَشْهَدُ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الدُّبَاءِ وَالْحَنْتَمِ وَالْمُزَفَّتِ وَالنَّقِيرِ.

تخريج: أخرجه مسلم، الأشربة، باب النهي عن الانتباز في المزفت والدياء والحتم والنقيير ... إلخ، ح: ١٩٩٧ من حديث منصور بن حيان به.

Comments:

All of these vessels that were originally prohibited were such that a residue of the drink might remain in them, and potentially ferment. Later, the prohibition of using them was lifted, provided that what is in them is not in itself intoxicating.

3691. It was narrated that Sa‘eed bin Jubair said: “I heard ‘Abdullāh bin ‘Umar say: “The Messenger of

٣٦٩١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ وَمُسْلِمٌ بْنُ إِبْرَاهِيمَ، الْمَعْنَى، قَالَا: حَدَّثَنَا

^[1] *Al-Ḥantam*; earthenware jar. *Al-Muzaffat*; that which is coated with pitch or tar. *An-Naqīr*; something that was hollowed out, like the stump or a cut off trunk of a date palm tree.

Allāh ﷺ forbade *Nabīdh Al-Jarr*^[1]
 I went out, alarmed at his saying
 that the Messenger of Allāh ﷺ
 forbade *Nabīdh Al-Jarr*. I entered
 upon Ibn ‘Abbās and said: ‘Have
 you heard what Ibn ‘Umar is
 saying?’ He said: ‘What is that?’ I
 said: ‘He said that the Messenger
 of Allāh ﷺ forbade *Nabīdh Al-*
Jarr.’ He said: ‘He is telling the
 truth; the Messenger of Allāh ﷺ
 did forbid *Nabīdh Al-Jarr.*’ I said:
 ‘What is *Al-Jarr*?’ He said:
 ‘Anything that is made from clay.’”
 (Sahih)

جَرِيرٌ عَنْ يَعْلَى يَعْنِي ابْنَ حَكِيمٍ، عَنْ سَعِيدِ
 ابْنِ جُبَيْرٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ
 يَقُولُ: حَرَّمَ رَسُولُ اللَّهِ ﷺ نَبِيذَ الْجَرِّ،
 فَخَرَجْتُ فِرْعَا مِنْ قَوْلِهِ: حَرَّمَ رَسُولُ اللَّهِ ﷺ
 نَبِيذَ الْجَرِّ، فَدَخَلْتُ عَلَى ابْنِ عَبَّاسٍ فَقُلْتُ:
 أَمَا تَسْمَعُ مَا يَقُولُ ابْنُ عُمَرَ؟ قَالَ: وَمَا ذَاكَ؟
 قُلْتُ: قَالَ: حَرَّمَ رَسُولُ اللَّهِ ﷺ نَبِيذَ الْجَرِّ.
 قَالَ: صَدَقَ، حَرَّمَ رَسُولُ اللَّهِ ﷺ نَبِيذَ الْجَرِّ.
 قُلْتُ: مَا الْجَرُّ؟ قَالَ: كُلُّ شَيْءٍ يُصْنَعُ مِنْ
 مَدْرٍ.

تخريج: أخرجه مسلم من حديث جرير به، انظر الحديث السابق.

3692. It was narrated from Abū
 Jamrah from Ibn ‘Abbās, who said:
 “The delegation of ‘Abdul-Qais
 came to the Messenger of Allāh ﷺ
 and said: ‘O Messenger of Allāh,
 the disbelievers of Muḍar are
 between us, this tribe of Rabī’ah,
 and you, and we can only come to
 you during the sacred months. Tell
 us of something that we may take
 and call those who are beyond us.’
 He said: ‘I shall order you with
 four things and forbid you from
 four things. Faith in Allāh, and the
 testimony that there is none worthy
 of worship but Allāh’ and he
 (Sulaimān one of the narrators)
 counted them as one – Musad-dad
 (one of the narrators) said: ‘Faith
 in Allāh,’ then he explained it to
 them: ‘testimony that there is none

٣٦٩٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَمُحَمَّدُ
 ابْنُ عُبَيْدٍ قَالَا: حَدَّثَنَا حَمَادٌ؛ ح: وَحَدَّثَنَا
 مُسَدَّدٌ قَالَ: حَدَّثَنَا عَبَادُ بْنُ عَبَّادٍ عَنْ أَبِي
 جَمْرَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ. وَقَالَ
 مُسَدَّدٌ: عَنْ ابْنِ عَبَّاسٍ - وَهَذَا حَدِيثُ
 سُلَيْمَانَ - قَالَ: قَدِمَ وَفَدَّ عَيْدَ الْقَيْسِ عَلَى
 رَسُولِ اللَّهِ ﷺ فَقَالُوا: يَا رَسُولَ اللَّهِ! إِنَّا، هَذَا
 الْحَيِّ مِنْ رَبِيعَةَ، قَدْ حَالَ بَيْنَنَا وَبَيْنَكَ كُمَارُ
 مُضَرَ وَلَيْسَ نَخْلُصُ إِلَيْكَ إِلَّا فِي شَهْرِ حَرَامٍ،
 فَمُرْنَا بِشَيْءٍ نَأْخُذُ بِهِ وَنَدْعُو إِلَيْهِ مِنْ وَرَاءِنَا.
 قَالَ: «أَمْرُكُمْ بِأَرْبَعٍ وَأَنْهَاكُمْ عَنْ أَرْبَعٍ:
 الْإِيمَانَ بِاللَّهِ وَشَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ» وَعَقْدَ
 يَدَيْهِ وَاحِدَةً، - وَقَالَ مُسَدَّدٌ: «الْإِيمَانُ
 بِاللَّهِ»، ثُمَّ فَسَّرَهَا لَهُمْ: «شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا

[1] *Nabīdh* made in earthenware containers.

worthy of worship but Allāh, and that Muḥammad is the Messenger of Allāh, establishing the *Ṣalāt*, paying the *Zakāt* and paying the *Khumṣ* on whatever spoils of war you acquire. And I forbid you to use *Ad-Dubbā'*, *Al-Ḥantam*, *Al-Muzaffat* and *An-Muqayyar*.' Ibn 'Ubad (one of the narrators) said "*An-Naqīr*" instead of "*Al-Muqayyar*." Musad-dad said: "*An-Naqīr* and *Al-Muqayyar*," he did not mention *Al-Muzaffat*. (*Ṣaḥīh*)

Abū Dāwud said: Abū Jamrah is Naṣr bin 'Imrān Ad-Ḍubā'ī.

تخریج: أخرجه البخاري، مواقيت الصلاة، باب قول الله تعالى: ﴿مَنْبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ...﴾ الخ، ح: ٥٢٣، ومسلم، الأشربة، باب النهي عن الانتباز في المزفت والدباء والحتتم والنقيير... الخ، ح: ١٧، بعد، ح: ١٩٩٥ من حديث عباد بن عباد به.

3693. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said to the delegation of 'Abdul-Qais: "I forbid you from *An-Naqīr*, *Al-Muqayyar*, *Al-Ḥantam*, *Ad-Dubbā'*, and skins cut from the top; rather drink from a skin then tie it (with a string)." (*Ṣaḥīh*)

٣٦٩٣ - حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ عَنْ نُوْحِ بْنِ قَيْسٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَوْثٍ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِيُوْفِدَ عَبْدَ الْقَيْسِ: «أَنْهَاكُمْ عَنِ النَّقِيرِ وَالْمُقَيْرِ وَالْحَتِّمِ وَالذَّبَائِ وَالْمَزَادَةِ الْمَجْبُوبَةِ وَلَكِنْ اشْرَبْ فِي سِقَائِكَ وَأَوْكِهِ».

تخریج: أخرجه مسلم، الأشربة، باب النهي عن الانتباز في المزفت والدباء والحتتم والنقيير... الخ، ح: ١٩٩٣ من حديث نوح بن قيس به.

Comments:

Binding its opening with a string serves many purposes, and one of them is that if the drink begins to ferment, the leather container will swell indicating that.

3694. It was narrated from 'Ikrimah and Sa'eed bin Al-Musayyab, from Ibn 'Abbas, regarding the story of the delegation of 'Abdul-Qais: "They said: 'From what should we drink, O Messenger of Allāh?' He said: 'You should use leather vessels

٣٦٩٤ - حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا أَبَانُ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ عِكْرِمَةَ وَسَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ ابْنِ عَبَّاسٍ فِي قِصَّةِ وَفْدِ عَبْدِ الْقَيْسِ: قَالُوا: «فِيمَا نَشْرَبُ يَا نَبِيَّ اللَّهِ! فَقَالَ النَّبِيُّ ﷺ: «عَلَيْكُمْ بِأَسْقِيَةِ الْأَدَمِ الَّتِي يُلَاثُ عَلَى أَفْوَاهِهَا».

that are tied at their mouths.”

(*Da'if*)

تخريج: [إسناده ضعيف] أخرجه أحمد: ٣٦١/١ والنسائي في الكبرى، ح: ٦٨٣٣ من حديث أبان بن يزيد العطار به * فتادة عنعن.

3695. It was narrated from 'Awf, from Abū Al-Qamūṣ Zaid bin 'Alī, who said: "A man who was among the delegation that came to the Messenger of Allāh ﷺ, from 'Abdul-Qais narrated to me" — 'Awf thought that his name was Qais bin An-Nu'mān — "he ﷺ said: 'Do not drink from a *Naqir*, nor a *Muzaffat*, nor a *Dubbā*' nor a *Ḥantam*; drink from skins that can be tied shut. If the drink ferments, then dilute it with water, and if that does not solve the problem, then pour it out." (*Ṣaḥīḥ*)

٣٦٩٥ - حَدَّثَنَا وَهْبُ بْنُ بَيْهَةَ عَنْ خَالِدِ،
عَنْ عَوْفٍ، عَنْ أَبِي الْقَمُوصِ زَيْدِ بْنِ عَلِيٍّ
قَالَ: حَدَّثَنِي رَجُلٌ كَانَ مِنَ الْوَفْدِ الَّذِينَ
وَقَدُوا إِلَى رَسُولِ اللَّهِ ﷺ مِنْ عَبْدِ الْقَيْسِ -
يَحْسِبُ عَوْفٌ أَنَّ اسْمَهُ قَيْسُ بْنُ التُّعْمَانِ -
فَقَالَ: «لَا تَشْرَبُوا فِي تَغْيِيرٍ وَلَا مُرَقَّتٍ وَلَا
دُبَّاءٍ وَلَا حَنْتَمٍ، وَاشْرَبُوا فِي الْجِلْدِ الْمَوْكَى
عَلَيْهِ، فَإِنْ اشْتَدَّ فَاسْكِرُوهُ بِالْمَاءِ، فَإِنْ أَعْيَاكُمْ
فَأَهْرِيقُوهُ».

تخريج: [إسناده صحيح] انفرد به أبو داود.

Comments:

If the sourness of *Nabīdh* is mild, it can be used with addition of pure water in it, but if the sourness is strong enough and there is possibility of intoxication with its use, then it must be discarded.

3696. It was narrated from Qais bin Ḥabtar An-Nahshalī, from Ibn 'Abbās, who said: "The delegation of 'Abdul-Qais said: 'O Messenger of Allāh, from what should we drink?' He said: 'Do not drink from *Ad-Dubbā*', nor *Al-Muzaffat*, nor *An-Naqir*. Make your *Nabīdh* in skins.' They said: 'O Messenger of Allāh, what if it ferments in the skins?' He said: 'Add water to it.' They said: 'O Messenger of Allāh!' He said to them the third or fourth time: 'Pour it out.' Then he said: 'Allāh has forbidden to me' — or 'has forbidden — *Khamr*, gambling

٣٦٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ:
حَدَّثَنَا أَبُو أَحْمَدَ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ:
حَدَّثَنِي عَلِيُّ بْنُ بَدَيْمَةَ قَالَ: حَدَّثَنِي قَيْسُ بْنُ
حَبْتَرِ النَّهْشَلِيِّ عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّ وَفْدَ
عَبْدِ الْقَيْسِ قَالُوا: يَا رَسُولَ اللَّهِ! فِيمَا تَشْرَبُ؟
قَالَ: «لَا تَشْرَبُوا فِي الدُّبَّاءِ وَلَا فِي الْمُرَقَّتِ
وَلَا فِي التَّغْيِيرِ وَاتَّبِدُوا فِي الْأَسْقِيَةِ». قَالُوا:
يَا رَسُولَ اللَّهِ! فَإِنْ اشْتَدَّ فِي الْأَسْقِيَةِ؟ قَالَ:
«فَضْبُوا عَلَيْهِ الْمَاءَ». قَالُوا يَا رَسُولَ اللَّهِ! فَقَالَ
لَهُمْ فِي الثَّلَاثَةِ أَوْ الرَّابِعَةِ: «أَهْرِيقُوهُ». ثُمَّ
قَالَ: «إِنَّ اللَّهَ حَرَّمَ عَلَيَّ - أَوْ حَرَّمَ - الْخَمْرَ

and *Al-Kūbah*.' He said: 'And every intoxicant is *Harām*.'" (*Ṣaḥīḥ*)

وَالْمَيْسِرُ وَالْكَوْبَةُ»، قَالَ: «وَكُلُّ مُسْكِرٍ حَرَامٌ».

قَالَ سُفْيَانُ: فَسَأَلْتُ عَلِيَّ بْنَ بَدِيْمَةَ عَنِ الْكُوْبَةِ. قَالَ: الطَّبْلُ.

تخريج: [إسناده صحيح] أخرجه أحمد: ١/ ٢٧٤ عن أبي أحمد الزبيري به .

3697. It was narrated that 'Alī said: "The Messenger of Allāh ﷺ forbade us from using *Ad-Dubbā*', *Al-Hantam*, *An-Naqīr*, and *Al-Ji'ah*."^[1] (*Ṣaḥīḥ*)

٣٦٩٧ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا عَبْدُ الْوَّاحِدِ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ سَمِيعٍ قَالَ: حَدَّثَنَا مَالِكُ بْنُ عُمَيْرٍ عَنْ عَلِيٍّ قَالَ: نَهَانَا رَسُولُ اللَّهِ ﷺ عَنِ الدَّبَاءِ وَالْحَتَمِ وَالنَّقِيرِ وَالْجِعَةِ.

تخريج: [إسناده ضعيف] أخرجه النسائي، الزينة، باب خاتم الذهب، ح: ٥١٧٣ من حديث إسماعيل بن سميع به وسنده ضعيف للانقطاع بين مالك بن عمير وعلي رضي الله عنه .

3698. It was narrated from Ibn Buraidah that his father said: "The Messenger of Allāh ﷺ said: 'I used to forbid you from doing three things, but now I am telling you to do them. I forbade you to visit graves, but now you may visit them, for in visiting them there is a reminder. I forbade you to drink from any vessel but leather skins, but now you may drink from all kinds of vessels, but do not drink intoxicants. And I forbade you from eating the sacrificial meat after three days, but now you may eat it, and enjoy it on your journeys.'" (*Ṣaḥīḥ*)

٣٦٩٨ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا مُعَرَّفُ بْنُ وَاصِلٍ عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نَهَيْتُكُمْ عَنْ ثَلَاثٍ وَأَنَا أَمُرُكُمْ بِهِنَّ: نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَرُورُوهَا فَإِنَّ فِي زِيَارَتِهَا تَذْكَرَةٌ، وَنَهَيْتُكُمْ عَنِ الْأَشْرَبَةِ أَنْ تَشْرَبُوا إِلَّا فِي ظُرُوفِ الْأَدَمِ، فَاشْرَبُوا فِي كُلِّ وَعَاءٍ غَيْرِ أَنْ لَا تَشْرَبُوا مُسْكِرًا، وَنَهَيْتُكُمْ عَنْ لُحُومِ الْأَصْحَايِ أَنْ تَأْكُلُوهَا بَعْدَ ثَلَاثٍ، فَكُلُوا وَاسْتَمْتِعُوا بِهَا فِي أَسْفَارِكُمْ».

تخريج: أخرجه مسلم، الجنايز، باب استئذان النبي ﷺ ربه - عزوجل - في زيارة قبر أمه، ح: ٩٧٧ من حديث محارب بن دثار به .

[1] A barley drink.

3699. It was narrated from Sālim bin Abī Al-Ja'd, from Jābir bin 'Abdullāh who said: "When the Messenger of Allāh ﷺ forbade (certain types of) vessels (for making *Nabīdh*), the *Anṣār* said: 'We have no other choice.' He said: 'No then.'"^[1] (*Ṣaḥīḥ*)

تخريج: أخرجه البخاري، الأشربة، باب ترخيص النبي ﷺ في الأوعية والظروف بعد النهي، ح: ٥٥٩٢ من حديث يحيى القطان به.

3700. It was narrated that 'Abdullāh bin 'Amr said: "The Prophet ﷺ mentioned vessels: *Ad-Dubbā'*, *Al-Hantam*, *Al-Muzaffat*, and *An-Naqīr*. The Bedouin said: 'We have no skins.' He said: 'Drink what is permissible.'"^[2] (*Ṣaḥīḥ*)

٣٦٩٩ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي مَنصُورٌ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: لَمَّا نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْأَوْعِيَةِ قَالَ: قَالَتِ الْأَنْصَارُ: إِنَّهُ لَا بُدَّ لَنَا قَالَ: «فَلَا إِذَا».

٣٧٠٠ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ بْنِ زِيَادٍ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ زِيَادِ بْنِ قَبَاصٍ، عَنْ أَبِي عِيَاضٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: ذَكَرَ النَّبِيُّ ﷺ الْأَوْعِيَةَ الدَّبَّاءَ وَالْحَنْتَمَ وَالْمَرْفَتَ وَالنَّقِيرَ، فَقَالَ أَعْرَابِيٌّ: إِنَّهُ لَا ظُرُوفَ لَنَا، فَقَالَ: «اشْرَبُوا مَا حَلَّ».

تخريج: [صحيح] * رواه البخاري، الأشربة، ح: ٥٥٩٣ ومسلم، ح: ٢٠٠٠ من حديث أبي عياض عمرو بن الأسود العنسي به.

3701. Yahyā bin Ādam said: "Sharik narrated it with his chain. He said: 'Avoid that which intoxicates.'"^[2] (*Ṣaḥīḥ*)

٣٧٠١ - حَدَّثَنَا الْحَسَنُ يَعْنِي ابْنَ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا شَرِيكٌ بِإِسْنَادِهِ قَالَ: «اجْتَنِبُوا مَا أَسْكَرَ».

تخريج: [صحيح] انظر الحديث السابق وأخرجه البيهقي: ٣١٠/٨ من حديث أبي داود به.

3702. It was narrated from Abū Az-Zubair, from Jābir bin 'Abdullāh who said: "*Nabīdh* would be prepared for the Messenger of Allāh ﷺ in a water-skin. If they could not find a water-skin, then they would prepare *Nabīdh* for him in a small stone vessel." (*Ṣaḥīḥ*)

٣٧٠٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التَّمِيمِيُّ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ يُنْتَبَذُ لِرَسُولِ اللَّهِ ﷺ فِي سِقَاءٍ، فَإِذَا لَمْ يَجِدُوا سِقَاءً نَبَذَ لَهُ فِي تَوْرٍ مِنْ حِجَارَةٍ.

[1] There is no prohibition if that is the case.

[2] Sharik reported the previous narration as well.

تخريج: أخرجه مسلم، الأشربة، باب النهي عن الانتباز في المزفت والدباء ... إلخ، ح: ٦٢/١٩٩٨ من حديث زهير بن معاوية به.

Chapter 8. Mixing Two Items

(المعجم ٨) **بَابُ فِي الْخَلِيطَيْنِ (التحفة ٨)**

3703. It was narrated from Jābir bin ‘Abdullāh that the Messenger of Allāh ﷺ forbade making *Nabīdh* with raisins and dried dates together, and he forbade making *Nabīdh* with unripe dates (*Al-Busr*)^[1] and ripe dates together. (*Ṣaḥīḥ*)

٣٧٠٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ نَهَى أَنْ يُتَبَدَّ الزَّيْبُ وَالتَّمْرُ جَمِيعًا وَنَهَى أَنْ يُتَبَدَّ البُسْرُ وَالرُّطْبُ جَمِيعًا.

تخريج: أخرجه مسلم، الأشربة، باب كراهة انتباز التمر والزبيب مخلوطين، ح: ١٩٨٦ عن قتيبة، والخاري، الأشربة، باب من رأى أن لا يخلط البسر والتمر إذا كان مسكرًا ... إلخ، ح: ٥٦٠١ من حديث عطاء بن أبي رباح به.

3704. It was narrated from ‘Abdullāh bin Abī Qatādah, from his father, from the Messenger of Allāh ﷺ, that he forbade mixing raisins and dried dates, and mixing unripe dates (*Al-Busr*) and dried dates, and mixing unripe dates (*Az-Zuhw*) and ripe dates, and he said: “Make *Nabīdh* with each one on its own.” (*Ṣaḥīḥ*)

٣٧٠٤ - حَدَّثَنَا أَبُو سَلَمَةَ مَوْسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبَانُ قَالَ: حَدَّثَنِي يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ [عَنْ رَسُولِ اللَّهِ ﷺ]: أَنَّهُ نَهَى عَنْ خَلِيطِ الزَّيْبِ وَالتَّمْرِ وَعَنْ خَلِيطِ الزَّهْوِ وَالرُّطْبِ وَقَالَ: «انْتَبِذُوا كُلَّ وَاحِدَةٍ عَلَى حِدَةٍ» قَالَ: وَحَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي قَتَادَةَ عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ.

(Another chain) from Abū Qatādah, from the Prophet ﷺ, with this *Ḥadīth*

تخريج: أخرجه البخاري، الأشربة، باب من رأى أن لا يخلط البسر والتمر إذا كان مسكرًا ... إلخ، ح: ٥٦٠٢، ومسلم، الأشربة، باب كراهة انتباز التمر والزبيب مخلوطين، ح: ١٩٨٨ من حديث يحيى بن أبي كثير به.

3705. It was narrated from Ibn Abī Lailā, from a man that Ḥafṣ, one of

٣٧٠٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَحَفْصُ بْنُ عُمَرَ التَّمْرِيُّ قَالَا: حَدَّثَنَا شُعْبَةُ

[1] *Al-Busr*, *Az-Zahw*, and *Al-Balḥ* are terms used to describe dates at various stages before being called *Ar-Ruṭab*; or ripe, while *At-Tamr* refers to dates that have been harvested and dried to some degree.

the Companions of the Prophet ﷺ, narrated that the Prophet ﷺ forbade (mixing) *Al-Balḥ*^[1] and dried dates, or raisins and dried dates. (*Sahīh*)

عَنِ الْحَكَمِ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ رَجُلٍ قَالَ خَفْصٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: نَهَى عَنِ الْبَلْحِ وَالتَّمْرِ وَالزَّبِيبِ وَالتَّمْرِ.

تخريج: [إسناده صحيح] أخرجه النسائي، الأشربة، باب نهى البيان عن شرب نبيذ الخليطين ... إلخ، ح: ٥٥٤٩ من حديث شعبة به * الحكم بن عتيبة صرح بالسماع عند أحمد: ٣١٤/٤.

3706. It was narrated that Kabshah bint Abī Maryam said: “I asked Umm Salamah, may Allāh be pleased with her: ‘What did the Prophet ﷺ forbid?’ She said: ‘He forbade us to boil dates so much that the pits were spoiled and to mix raisins and dried dates.’” (*Da‘īf*)

٣٧٠٦ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى عَنْ ثَابِتِ بْنِ عُمَارَةَ: حَدَّثَنِي رَيْطَةُ عَنْ كَبْشَةَ بِنْتِ أَبِي مَرْيَمَ قَالَتْ: سَأَلْتُ أُمَّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا مَا كَانَ النَّبِيُّ ﷺ يَنْهَى عَنْهُ؟ قَالَتْ: كَانَ يَنْهَانَا أَنْ نَعْجِمَ التَّوَى طَبْخًا أَوْ نَخْلِطَ الزَّبِيبَ وَالتَّمْرَ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٢٩٢/٦ من حديث يحيى القطان به * ريطه: لا تعرف، وكبشة بنت أبي مریم: لا يعرف حالها.

3707. It was narrated from ‘Āishah that *Nabīdh* would be prepared with raisins for the Messenger of Allāh ﷺ, and dates would be added to, or dates, and raisins would be added to. (*Da‘īf*)

٣٧٠٧ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ عَنْ مِسْعَرٍ، عَنْ مُوسَى بْنِ عَبْدِ اللَّهِ، عَنْ امْرَأَةٍ مِنْ بَنِي أَسَدٍ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُبَدُّ لَهُ زَبِيبٌ فَيُلْقَى فِيهِ تَمْرٌ أَوْ تَمْرٌ فَيُلْقَى فِيهِ زَبِيبٌ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٣٠٧/٨، ٣٠٨ من حديث أبي داود به * امرأة من بني أسد: مجهولة.

3708. Šafīyyah bint ‘Aṭīyyah said: “I entered with some women from ‘Abdul-Qais upon ‘Āishah, and we asked her about dates and raisins. She said: ‘I used to take a handful of dried dates and a handful of

٣٧٠٨ - حَدَّثَنَا زِيَادُ بْنُ يَحْيَى الْحَسَانِيُّ: حَدَّثَنَا أَبُو بَحْرٍ قَالَ: حَدَّثَنَا عَتَابُ بْنُ عَبْدِ الْعَزِيزِ الْحِمَّانِيُّ قَالَ: حَدَّثَنِي صَفِيَّةُ بِنْتُ عَطِيَّةَ قَالَتْ: دَخَلْتُ مَعَ نِسْوَةٍ مِنْ عَبْدِ الْقَيْسِ

[1] See the note to no. 3703.

raisins, and put them in a vessel, and squeeze them, then I would give it to the Prophet ﷺ to drink.” (Da'if)

عَلَى عَائِشَةَ فَسَأَلَتْهَا عَنِ التَّمْرِ وَالرَّيْبِ فَقَالَتْ: كُنْتُ أَخَذُ قُبْضَةً مِنْ تَمْرٍ وَقُبْضَةً مِنْ رَيْبٍ، فَأَلَقِيهِ فِي إِنَاءٍ، فَأَمْرُسُهُ ثُمَّ أَسْقِيهِ النَّبِيَّ ﷺ.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٣٠٨/٨ من حديث أبي داود به * أبو بحر عبد الرحمن بن عثمان بن أمية البكرابي ضعفه الجمهور، وعتاب: وثقه ابن حبان وحده، وصفية بنت عطية: لا تعرف.

Chapter 9. Regarding *Nabīdh* Made From Unripened Dates (*Al-Busr*)

(المعجم ٩) بَابُ: فِي نَبِيذِ الْبُسْرِ
(التحفة ٩)

3709. It was narrated from Mu'ādh bin Hishām, that his father narrated to him, from Qatādah, from Jābir bin Zaid and 'Ikrimah, that they disliked *Nabīdh* made only from unripe dates (*Al-Busr*), and they learned that from Ibn 'Abbās. Ibn 'Abbās said: "I am afraid that it will be *Al-Muzzā*' which was forbidden to 'Abdul-Qais." I said to Qatādah: "What is *Al-Muzzā*?" He said: "*Nabīdh* made in *Al-Hantam* and *Al-Muzaffat*." (Da'if)

٣٧٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ جَابِرِ بْنِ زَيْدٍ وَعِكْرِمَةَ؛ أَنَّهُمَا كَانَا يَكْرَهُانِ الْبُسْرَ وَحَدَهُ وَيَأْخُذَانِ ذَلِكَ عَنِ ابْنِ عَبَّاسٍ وَقَالَ ابْنُ عَبَّاسٍ: أَخْشَى أَنْ يَكُونَ الْمُرَّاءُ الَّذِي نُهِيتَ عَنْهُ عَبْدُ الْقَيْسِ فَقُلْتُ لِقَتَادَةَ: مَا الْمُرَّاءُ؟ قَالَ: النَّبِيذُ فِي الْحَنْتَمِ وَالْمُزَفَّتِ.

تخریج: [إسناده ضعيف] أخرجه أحمد: ٣١٠/١ من حديث قتادة به وسنده ضعيف * قتادة عنن، وحديث النسائي: ٥٥٧٣ يغني عنه.

Chapter 10. Regarding The Description Of *Nabīdh*

(المعجم ١٠) بَابُ: فِي صِفَةِ النَّبِيذِ
(التحفة ١٠)

3710. It was narrated from 'Abdullāh bin Ad-Dailamī that his father said: "We came to the Prophet ﷺ and said: 'O Messenger of Allāh, you know who we are, and where we are from; to whom do we belong?' He said: 'To Allāh and to His Messenger.' We said: 'O

٣٧١٠ - حَدَّثَنَا عَيْسَى بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا صَمْرَةُ عَنِ السَّيَّانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الدَّلَيْمِيِّ، عَنْ أَبِيهِ قَالَ: أَتَيْنَا النَّبِيَّ ﷺ فَقُلْنَا: يَا رَسُولَ اللَّهِ! قَدْ عَلِمْتَ مَنْ نَحْنُ وَمِنْ أَيْنَ نَحْنُ، فَأَلَى مَنْ نَحْنُ؟ قَالَ: «إِلَى اللَّهِ

Messenger of Allāh, we have grapes; what should we do with them?’ He said: ‘Make them into raisins.’ We said: ‘What should we do with the raisins?’ He said: ‘Prepare *Nabīdh* with them in the morning, and drink it in the afternoon, and prepare *Nabīdh* with them in the afternoon and drink it in the morning. Prepare *Nabīdh* with them in vessels of skin, and do not prepare *Nabīdh* with them in *Qullah*,^[1] for if there is any delay in pressing it, it will turn into vinegar.” (*Ṣaḥīḥ*)

وَالِى رَسُولِهِ، فَقُلْنَا: يَا رَسُولَ اللَّهِ! إِنَّ لَنَا أَعْنَابًا مَا نَصْنَعُ بِهَا؟ قَالَ: «رَبِّبُوهَا»، قُلْنَا: مَا نَصْنَعُ بِالزَّبِيبِ؟ قَالَ: «انْبِذُوهُ عَلَى عَدَائِكُمْ، وَاشْرَبُوهُ عَلَى عَشَائِكُمْ، وَانْبِذُوهُ عَلَى عَشَائِكُمْ وَاشْرَبُوهُ عَلَى عَدَائِكُمْ، وَانْبِذُوهُ فِي الشَّنَانِ وَلَا تَنْبِذُوهُ فِي الْقَلَلِ، فَإِنَّهُ إِذَا تَأَخَّرَ عَنْ عَصْرِهِ صَارَ خَلًّا».

تخریج: [إسناده صحيح] أخرجه النسائي، الأشربة، باب ذكر ما يجوز شربه من الأنبذة وما لا يجوز، ح: ٥٧٣٩ عن عيسى بن محمد به.

3711. It was narrated from Al-Ḥasan, from his mother, from ‘Āishah, who said: “*Nabīdh* would be made for the Messenger of Allāh ﷺ in a skin that was tied at the top, which had a mouth at the bottom. It would be made in the morning and he would drink it in the afternoon, or it would be made in the afternoon and he would drink it in the morning.” (*Ṣaḥīḥ*)

٣٧١١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنِي عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ النَّقْفِيُّ عَنْ يُونُسَ بْنِ عُيَيْدٍ، عَنِ الْحَسَنِ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ يُنْبَذُ لِرَسُولِ اللَّهِ ﷺ فِي سِقَاءٍ يُوكَأُ أَعْلَاهُ وَلَهُ عَزْلَاءٌ، يُنْبَذُ غَدْوَةً فَيَشْرَبُهُ عِشَاءً وَيُنْبَذُ عِشَاءً فَيَشْرَبُهُ غَدْوَةً.

تخریج: أخرجه مسلم، الأشربة، باب إباحة النبيذ الذي لم يشتد ولم يصر مسكرًا، ح: ٢٠٠٥ عن محمد بن المشي به.

3712. It was narrated from Muqātil bin Ḥayyān who said: “My paternal aunt, ‘Amrah, narrated to me, from ‘Āishah, that she used to make *Nabīdh* for the Messenger of Allāh ﷺ in the morning, and when afternoon came he would eat

٣٧١٢ - حَدَّثَنَا مُسَدَّدٌ قَالَ: أَخْبَرَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ شَيْبَةَ بْنَ عَبْدِ الْمَلِكِ يُحَدِّثُ عَنْ مُقَاتِلِ بْنِ حَيَّانَ قَالَ: حَدَّثَنِي عَمَّتِي عَمْرَةَ عَنْ عَائِشَةَ: أَنَّهَا كَانَتْ تُنْبَذُ لِرَسُولِ اللَّهِ ﷺ غَدْوَةً إِذَا كَانَ مِنَ الْعَشِيِّ

[1] *Al-Qullah* is a large earthenware vessel. See number 63.

dinner and drink it after his dinner. If anything was left over I would pour it out. Then *Nabīdh* would be made for him at night, and when morning came, he would eat breakfast and drink it after his breakfast." She said: "We would wash the skin morning and afternoon." My father said to her: "Twice a day?" She said: "Yes." (*Hasan*)

فَتَعَشَى شَرِبَ عَلَى عَشَائِهِ، فَإِنْ فَضَلَ شَيْءٌ صَبَبْتُهُ أَوْ فَرَعْتُهُ ثُمَّ تُبَدُّ لَهُ بِاللَّيْلِ فَإِذَا أَصْبَحَ تَغَدَّى فَشَرِبَ عَلَى غَدَائِهِ، قَالَتْ: نَعْسِلُ السَّقَاءَ غُدْوَةً وَعَشِيَّةً، فَقَالَ لَهَا أَبِي: مَرَّتَيْنِ فِي يَوْمٍ. قَالَتْ: نَعَمْ.

تخريج: [إسناده حسن] أخرجه أحمد: ١٢٤/٦ من حديث المعتمر به .

3713. It was narrated from Abū ‘Umar Yaḥyā bin ‘Ubaid Al-Bahrānī, from Ibn ‘Abbās who said: "*Nabīdh* would be prepared with raisins for the Prophet ﷺ, and he would drink it that day, and the next, and the next, until the evening of the third day, then he would order that it be given to the servants to drink, or be poured away." (*Sahih*)

٣٧١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي عُمَرَ يَحْيَى بْنِ عُبَيْدِ الْبَهْرَانِيِّ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ يُبَدُّ لِلنَّبِيِّ ﷺ الزَّبِيبُ فَيَشْرَبُهُ الْيَوْمَ وَالْغَدَ وَبَعْدَ الْغَدِ إِلَى مَسَاءِ الْثَالِثَةِ، ثُمَّ يَأْمُرُ بِهِ فَيُسْقَى الْخَدَمَ أَوْ يُهْرَاقُ.

Abū Dāwud said: And the meaning of "given to the servants to drink" is when it started to spoil.^[1]

قَالَ أَبُو دَاوُدَ: وَمَعْنَى يُسْقَى الْخَدَمَ يُبَادِرُ بِهِ الْفَسَادَ.

Abū Dāwud said: Abū ‘Umar is Yaḥyā bin ‘Ubaid Al-Bahrānī.^[2]

قَالَ أَبُو دَاوُدَ: أَبُو عُمَرَ يَحْيَى بْنُ عُبَيْدِ الْبَهْرَانِيِّ.

تخريج: أخرجه مسلم، الأشربة، باب إباحة النبيذ الذي لم يشد ولم يصر مسكرًا، ح: ٢٠٠٤ من حديث أبي معاوية الضرير به .

Chapter 11. Regarding Drinking Honey

(المعجم ١١) بَابُ: فِي شَرَابِ الْعَسَلِ

3714. ‘Ubaid bin ‘Umar said: "I heard ‘Āishah, the wife of the Prophet ﷺ, narrating that the Prophet ﷺ would stay with Zainab bint Jaḥsh,

(التحفة ١١)

٣٧١٤ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَنْبَلٍ قَالَ: أَخْبَرَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ أَنَّهُ سَمِعَ عُبَيْدَ بْنَ عُمَيْرٍ

[1] That is, before it became intoxicating.

[2] Perhaps some of the copyists added his complete name in the chain.

and he would drink honey at her house. Ḥafṣah and I agreed with one another, that whichever of us the Prophet ﷺ entered upon, she would say: 'I can smell *Maghāfir*^[1] on you.'" He entered upon one of them and she said that to him, and he said: 'No, I drank honey in the house of Zainab bint Jaḥsh, but I will never do it again.' Then the following was revealed: "Why do you forbid (for yourself) that which Allāh has allowed to you, seeking to"^[2] up to; "If you two turn in repentance to Allāh"^[3] regarding 'Āishah and Ḥafṣah;" And (remember) when the Prophet disclosed a matter in confidence to one of his wives^[4] referring to him saying: 'No, I drank honey.'"

تخريج: أخرجه البخاري، الطلاق، باب: ﴿لم تحرم ما أحل الله لك﴾، ح: ٥٢٦٧، ومسلم، الطلاق، باب وجوب الكفارة على من حرم امرأته ولم ينو الطلاق، ح: ١٤٧٤ من حديث حجاج ابن محمد به وهو في مسند أحمد: ٢٢١/٦.

3715. It was reported from Hishām, from his father, from 'Āishah, that she said: "Allāh's Messenger ﷺ loved sweets and honey" — and he mentioned some of this narration — "And would be very concerned if there was a smell on him." And in the *Ḥadīth*; Sawdah said: "No, you ate *Maghāfir*." He said: "No, I drank honey that Ḥafṣah gave me to drink." I said: "Its bees tended to (*Jarasat*) *Al-'Urfū*" — one of the plants frequented by bees.

قَالَ: سَمِعْتُ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ تُخْبِرُ أَنَّ النَّبِيَّ ﷺ كَانَ يَمْكُثُ عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ فَيَشْرَبُ عِنْدَهَا عَسَلًا، فَتَوَاصَيْتُ أَنَا وَحَفْصَةُ أَيُّنَا مَا دَخَلَ عَلَيْهَا النَّبِيُّ ﷺ فَلْتَقُلْ إِنِّي أَجِدُ مِنْكَ رِيحَ مَغَافِيرٍ، فَدَخَلَ عَلَيَّ إِحْدَاهُمَا فَقَالَتْ ذَلِكَ لَهُ فَقَالَ: «بَلْ شَرِبْتُ عَسَلًا عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ وَلَنْ أَعُودَ لَهُ»، فَتَزَلَّتْ: ﴿لَمْ تُحْرَمْ مَا أَحَلَّ اللَّهُ لَكَ تَبَتُّي﴾ إِلَى «إِنْ نُوَبَّأَ إِلَى اللَّهِ﴾ [التَّحْرِيمُ: ٤] لِعَائِشَةَ وَحَفْصَةَ ﴿وَإِذْ أَسْرَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا﴾ [التَّحْرِيمُ: ٣] لِقَوْلِهِ: «بَلْ شَرِبْتُ عَسَلًا».

٣٧١٥ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُحِبُّ الْحَلَوَاءَ وَالْعَسَلَ - فَذَكَرَ بَعْضُ هَذَا الْخَبَرِ - وَكَانَ رَسُولُ اللَّهِ ﷺ يُشْتَدُّ عَلَيْهِ أَنْ يُوَجَدَ مِنْهُ الرَّيْحُ. وَفِي الْحَدِيثِ قَالَتْ سَوْدَةُ: بَلْ أَكَلْتُ مَغَافِيرٍ قَالَ: «بَلْ شَرِبْتُ عَسَلًا سَقَمَنِي حَفْصَةُ» فَقُلْتُ: جَرَسَتْ نَحْلَهُ الْعُرْفُطُ: نَبْتٌ مِنْ نَبْتِ النَّحْلِ.

[1] A kind of sweet gum with a foul odour.

[2] *At-Tahrim* 66:1.

[3] *At-Tahrim* 66:4.

[4] *At-Tahrim* 66:3.

Abū Dāwud said: *Al-Maghāfir* is *Muqlah*^[1] and it is a resin. And *Jarasat*: means “tend to” and *Al-Urfut*: is a plant frequented by bees. (*Ṣaḥīḥ*)

تخريج: أخرجه البخاري، الأشربة، باب الباذق، ومن نهى عن كل مسكر من الأشربة... إلخ، ح: ٥٥٩٩ ومسلم، الطلاق، باب وجوب الكفارة على من حرم امرأته ولم ينو الطلاق، ح: ١٤٧٤ من حديث أبي أسامة به.

Chapter 12. If *Nabīdh* Ferments

3716. It was narrated that Abū Hurairah said: “I knew that the Messenger of Allāh ﷺ was fasting, so I waited until he broke his fast to offer him some *Nabīdh*, which I had made in a gourd; I brought it to him, and it had fermented. He said: ‘Throw this against the wall, for this is the drink of one who does not believe in Allāh and the Last Day.’” (*Ṣaḥīḥ*)

تخريج: [صحيح] أخرجه النسائي، الأشربة، باب تحريم كل شراب أسكر كثيره، ح: ٥٢١٣ عن هشام بن عمار به، ورواه ابن ماجه، ح: ٣٤٠٩ * ورواه قزعة بن يحيى عن أبي هريرة به (والدارقطني: ٢٥٢/٤).

Chapter 13. Regarding Drinking While Standing

3717. It was narrated from Anas that the Prophet forbade that a man drink while standing. (*Ṣaḥīḥ*)

قَالَ أَبُو دَاوُدَ: الْمَغَافِيرُ: مُقْلَةٌ وَهِيَ صَمْعَةٌ. وَجَرَسَتْ: رَعَتْ وَالْعُرْفُطُ: نَبْتٌ فِي نَبْتِ التَّلْحِلِ.

(المعجم ١٢) بَابُ: فِي النَّبِيدِ إِذَا عَلِيَ
(التحفة ١٢)

٣٧١٦ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ قَالَ: أَخْبَرَنَا زَيْدُ بْنُ وَاقِدٍ عَنْ خَالِدِ بْنِ عَبْدِ اللَّهِ بْنِ حُسَيْنٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَصُومُ، فَتَحَيَّنْتُ فِطْرَةَ بَنِيذٍ صَعْتُهُ فِي دُبَاءٍ ثُمَّ أَتَيْتُهُ بِهِ، فَإِذَا هُوَ يَشْرَبُ، فَقَالَ: «اضْرِبْ بِهَذَا الْحَائِطَ؛ فَإِنَّ هَذَا شَرَابٌ مَنْ لَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ».

(المعجم ١٣) بَابُ: فِي الشَّرْبِ قَائِمًا
(التحفة ١٣)

٣٧١٧ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هِشَامُ عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يَشْرَبَ الرَّجُلُ قَائِمًا.

[1] *Muqlah* is used to describe “eyeball” – Al-‘Azimabādi said that what is apparent is that it should be *Muql* without *At-Tā* at the end, and it is a word used to describe a gum or resin.

تخريج: أخرجه مسلم، الأشربة، باب: في الشرب قائماً، ح: ٢٠٢٤ من حديث هشام به.

Comments:

The Prophet ﷺ forbade drinking while standing, and though he was seen doing so, it is known that he did so on an occasion to make sure the people saw that he was breaking his fast, during the Conquest of Makkah. He ﷺ did not state that the prohibition was abrogated.

3718. It was narrated from An-Nazzāl bin Sabrah that 'Alī called for water and drank it while standing, then he said: "There are people who would not like to do what I did, but I saw the Messenger of Allāh ﷺ doing what you have seen me do." (*Sahīh*)

٣٧١٨ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى عَنْ مِسْعَرِ بْنِ كِدَامٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنِ النَّزَّالِ بْنِ سَبْرَةَ؛ أَنَّ عَلِيًّا دَعَا بِمَاءٍ فَشَرِبَهُ وَهُوَ قَائِمٌ ثُمَّ قَالَ: إِنَّ رَجُلًا يَكْرَهُ أَحَدَهُمْ أَنْ يَفْعَلَ هَذَا، وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعَلُ مِثْلَ مَا رَأَيْتُمُونِي فَعَلْتُ.

تخريج: أخرجه البخاري، الأشربة، باب الشرب قائماً، ح: ٥٦١٥ من حديث مسعر بن كدام به.

Chapter 14. Drinking From The Mouth Of The Water Skin

3719. It was narrated that Ibn 'Abbās said: "The Messenger of Allāh ﷺ forbade drinking from the mouth of the waterskin, and riding *Al-Jallālah*^[1] and taking animals as targets. (*Sahīh*)

(المعجم ١٤) - بَابُ الشَّرَابِ مِنْ فِي السَّقَاءِ (التحفة ١٤)

٣٧١٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا حَمَادٌ قَالَ: أَخْبَرَنَا قَتَادَةُ عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الشَّرْبِ مِنْ فِي السَّقَاءِ وَعَنْ رُكُوبِ الْجَلَّالَةِ وَالْمُجْتَمَةِ.

قَالَ أَبُو دَاوُدَ: الْجَلَّالَةُ الَّتِي تَأْكُلُ الْعَذْرَةَ.

تخريج: [صحيح] أخرجه الترمذي، الأئمة، باب ما جاء في أكل لحوم الجلالة وألبانها، ح: ١٨٢٥ والنسائي، ح: ٤٤٥٣ من حديث قتادة به وقال الترمذي: "حسن صحيح" وصححه ابن حبان، ح: ١٣٦٣ والحاكم على شرط البخاري: ٣٤/٢ ووافقه الذهبي وسنده ضعيف وللحديث شواهد.

Comments:

Drinking directly by joining the mouth to the water skin or water tap is disapproved. The scholars say that it is approved only when the waterskin is

[1] An animal that feeds on defecation and filth.

hanging and it is quite difficult to get it down. "Taking animals as targets" means, shooting at tied animals merely for target practice.

Chapter 15. Bending The Mouths Of Waterskins

(المعجم ١٥) بَابُ: فِي اخْتِنَاتِ

الْأَسْقِيَّةِ (التحفة ١٥)

3720. It was narrated from Abū Sa‘eed Al-Khudrī that the Messenger of Allāh ﷺ forbade bending the mouths of waterskins. (*Ṣaḥīḥ*)

٣٧٢٠ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا سُفْيَانُ

عَنْ الزُّهْرِيِّ أَنَّهُ سَمِعَ عُبَيْدَ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ اخْتِنَاتِ الْأَسْقِيَّةِ.

تخريج: أخرجه مسلم، الأشربة، باب آداب الطعام والشراب وأحكامهما، ح: ٢٠٢٣ من حديث سفيان بن عيينة والبخاري، الأشربة، باب اختنات الأسقية، ح: ٥٦٢٥ من حديث الزهري . به .

Comments:

Al-Khaṭṭābī mentioned that perhaps the author considers this narration an indication that there is an exception in the case of a small waterskin. Most of the scholars have explained that the reason for this prohibition is that one can not see what is coming out of the opening, and something dangerous might have gotten into the waterskin.

3721. It was narrated from ‘Eisā bin ‘Abdullāh, one of the *Anṣār*, from his father, that the Prophet ﷺ called for a small waterskin on the Day of Uḥud and said: "Bend the waterskin's mouth," then he drank from its mouth. (*Da‘īf*)

٣٧٢١ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ قَالَ:

أَخْبَرَنَا عَبْدُ الْأَعْلَى قَالَ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ رَجُلٍ مِنَ الْأَنْصَارِ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ دَعَا بِإِدَاوَةٍ يَوْمَ أُحُدٍ فَقَالَ: «اخْتِنِ فَمِ الْإِدَاوَةَ» ثُمَّ شَرِبَ مِنْ فِيهَا.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الأشربة، باب ما جاء في الرخصة في ذلك، ح: ١٨٩١ من حديث عبد الله بن عمر العمري به * عيسى بن عبد الله: لم يوثقه غير ابن حبان، وتلميذه: العمري ضعيف عن غير نافع .

Chapter 16. Drinking From The Cracked Place On A Cup

(المعجم ١٦) بَابُ: فِي الشَّرْبِ مِنْ

ثَلْمَةِ الْقَدَحِ (التحفة ١٦)

3722. It was narrated that Abū Sa‘eed Al-Khudrī said: "The Messenger of Allāh ﷺ forbade

٣٧٢٢ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ قَالَ:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: أَخْبَرَنِي قُرَّةُ بْنُ

drinking from the cracked place on a cup, and blowing into a drink.”

(*Hasan*)

[Aḥmad bin Ḥazm said: “Abū Sa‘eed Ibn Al-‘Arābī said to us: ‘It was conveyed to me, from Abū Dāwud, who said: “Qurrah Ibn ‘Abdur-Raḥmān bin Ḥaiwīl bin Kāsir Al-Mudi; and (as for the term) Kāsir Al-Mudi; he broke the *Mudi* of the *Sulṭān* so he was named after that.”]^[1]

عَبْدُ الرَّحْمَنِ عَنْ ابْنِ شَهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثَيْبَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّهُ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الشَّرْبِ مِنْ ثَلْمَةِ الْقَدَحِ وَأَنْ يُفَخَّ فِي الشَّرَابِ.

[قَالَ أَحْمَدُ بْنُ حَزْمٍ: قَالَ لَنَا أَبُو سَعِيدِ بْنِ الْأَعْرَابِيِّ بَلَّغَنِي عَنْ أَبِي دَاوُدَ قَالَ: قَرَأْتُ بِنُ عَبْدِ الرَّحْمَنِ بْنِ حَيْوَيْلِ بْنِ كَاسِرِ الْمُدِّ، وَكَاسِرِ الْمُدِّ: كَانَ كَسَرَ الْمُدَّ عَلَى سُلْطَانٍ فَسُمِّيَ بِهِ].

تخريج: [حسن] أخرجه أحمد: ٨٠/٣ من حديث ابن وهب به وصححه ابن حبان، ح: ١٣٦٦.

Comments:

They have various views about the wisdom for this, among them, that it will lead to spilling the drink on the one drinking, which is wasteful.

Chapter 17. Regarding Drinking From Vessels Of Gold And Silver

3723. It was narrated that Ibn Abī Lailā said: Ḥudhaifah was in Al-Madā’in and he asked for water, and a chieftain brought a vessel of silver. He (Ḥudhaifah) cast it aside and said: “I only threw it because I had told him not to do that, but he did not pay any heed. The Messenger of Allāh ﷺ forbade silk and *Dibāj*, and drinking from vessels of gold and silver. He said:

(المعجم ١٧) بَابُ: فِي الشَّرْبِ فِي آيَةِ الذَّهَبِ وَالْفِضَّةِ (التحفة ١٧)

٣٧٢٣ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ ابْنِ أَبِي لَيْلَى قَالَ: كَانَ حَدِيثَهُ بِالْمَدَائِنِ فَاسْتَسْقَى فَأَتَاهُ دِهْقَانٌ بِإِنَاءٍ مِنْ فِضَّةٍ فَرَمَاهُ بِهِ فَقَالَ: إِنِّي لَمْ أَرْمِهِ بِهِ إِلَّا أَنِّي قَدْ نَهَيْتُهُ فَلَمْ يَتَّبِعْ، وَإِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْحَرِيرِ وَالذَّبْيَاجِ، وَعَنِ الشَّرْبِ فِي آيَةِ الذَّهَبِ وَالْفِضَّةِ، وَقَالَ:

[1] Abū Sa‘eed Ibn Al-‘Arābī is one of those who heard the text from Abū Dāwud. In our edition it is *Mudd* instead of *Mudi* but what is correct is *Mudi*. It is a tank used for water made of stone, it holds fifteen or more *Makūk* and one *Makūk* equals one and a half *Ṣā’*. See *Lisān Al-‘Arab*, *An-Nihāyah* and *Gharīb Al-Ḥadīth* by Al-Khattābī. And its meaning is that the *Sulṭān* had officiated a size for the *Mudi* and sent it around to be used for all measurements of that size, and he broke it with a rock. See *Walāt Miṣr* (1:23) by Al-Kindī. It appears that some of the copyists made an error in its spelling.

‘They are for them in this world, and for you in the Hereafter.’

«هِيَ لَهُمْ فِي الدُّنْيَا وَلَكُمْ فِي الآخِرَةِ».

(*Sahih*)

تخريج: أخرجه البخاري، الأشرية، باب الشرب في آية الذهب، ح: ٥٦٣٢ عن حفص بن عمر ومسلم، اللباس والزينة، باب تحريم استعمال إناء الذهب والفضة على الرجال والنساء... الخ، ح: ٢٠٦٧ من حديث شعبة به.

Comments:

According to the majority of scholars, wearing of silk clothes and gold is lawful for women and unlawful for men. Use of the utensils of gold and silver is prohibited for both men and women. Use of silken bed sheets is also prohibited for men.

Chapter 18. Regarding Sipping Water

(المعجم ١٨) بَابُ: فِي الْكَرْعِ

(التحفة ١٨)

3724. It was narrated that Jābir bin ‘Abdullāh said: “The Prophet ﷺ and one of his Companions entered upon an *Anṣārī* man as he was diverting water to irrigate his garden. The Messenger of Allāh ﷺ said: ‘If you have any water that has remained overnight in a waterskin, give us some, otherwise we will sip directly from this (channel).’ He said: ‘Yes, I have water that has stayed overnight in a waterskin.’” (*Sahih*)

٣٧٢٤ - حَدَّثَنَا عُمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي فُلَيْحٌ عَنْ سَعِيدِ بْنِ الْحَارِثِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: دَخَلَ النَّبِيُّ ﷺ، وَرَجُلٌ مِنْ أَصْحَابِهِ، عَلَى رَجُلٍ مِنَ الْأَنْصَارِ وَهُوَ يُحَوِّلُ الْمَاءَ فِي حَائِطِهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ كَانَ عِنْدَكَ مَاءٌ بَاتَ هَذِهِ اللَّيْلَةَ فِي سَنٍّ وَإِلَّا كَرَعْنَا؟» قَالَ: بَلَى، عِنْدِي مَاءٌ بَاتَ فِي سَنٍّ.

تخريج: [صحيح] أخرجه البخاري، الأشرية، باب الكرع في الحوض، ح: ٥٦٢١ من حديث فليح بن سليمان وابن ماجه، ح: ٣٤٣٢ من حديث يونس بن محمد به.

Chapter 19. When Should The One Who Is Serving Water Drink?

(المعجم ١٩) بَابُ: فِي السَّاقِي مَتَى

يَشْرَبُ؟ (التحفة ١٩)

3725. It was narrated from ‘Abdullāh bin Abī Awfā that the Prophet ﷺ said: “The one who is serving water to the people should be the last of them to drink.” (*Sahih*)

٣٧٢٥ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي الْمُخْتَارِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «سَاقِي الْقَوْمِ آخِرُهُمْ شُرْبًا».

تخريج: [صحيح] أخرجه أحمد: ٣٥٤/٤ من حديث شعبة به، وله شواهد عند مسلم، ح: ٦٨١ والترمذي، ح: ١٨٩٤ وغيرهما.

3726. It was narrated from Anas bin Mālik that some milk mixed with water was brought to the Prophet ﷺ. On his right was a Bedouin, and on his left was Abū Bakr. He drank some, then he gave it to the Bedouin saying, "To the right, then to the right." (*Ṣaḥīḥ*)

٣٧٢٦ - حَدَّثَنَا الْقُعَيْنِيُّ عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنِ ابْنِ شَهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ أَتَى بِلَبْنٍ قَدْ شِيبَ بِمَاءٍ، وَعَنْ يَمِينِهِ أَعْرَابِيٌّ وَعَنْ يَسَارِهِ أَبُو بَكْرٍ، فَشَرِبَ ثُمَّ أَعْطَى الْأَعْرَابِيَّ وَقَالَ: «الْأَيْمَنَ فَلَايْمَنَ».

تخريج: أخرجه البخاري، الأشربة، باب: الأيمن فالأيمن، في الشرب، ح: ٥٦١٩ ومسلم، الأشربة، باب استحباب إدارة الماء واللبن ونحوهما على يمين المبتدئ، ح: ٢٠٢٩ من حديث مالك به وهو في الموطأ (يحيى): ٩٢٦/٢.

Comments:

Both of the narrations make it clear that the person who is serving the drink should start from the right and drink himself at the end.

3727. It was narrated from Anas bin Mālik that when the Prophet ﷺ drank, he would pause to breathe three times, and he said: "It is more enjoyable and healthier." (*Ṣaḥīḥ*)

٣٧٢٧ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِي عِصَامٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا شَرِبَ تَنَفَّسَ ثَلَاثًا، وَقَالَ: «هُوَ أَهْنَأُ وَأَمْرَأُ وَأَبْرَأُ».

تخريج: أخرجه مسلم، الأشربة، باب كراهة التنفس في نفس الإناء... إلخ، ح: ٢٠٢٨ من حديث هشام به ورواه البخاري، ح: ٥٦٣١ من حديث أنس به.

Chapter 20. Regarding Blowing Into The Drink, And Breathing In It

3728. It was narrated that Ibn 'Abbās said: "The Messenger of Allāh ﷺ forbade breathing or blowing into the vessel." (*Ṣaḥīḥ*)

(المعجم ٢٠) **بَابُ: فِي النَّفْخِ فِي الشَّرَابِ وَالتَّنَفُّسِ فِيهِ (التحفة ٢٠)**

٣٧٢٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّبِيلِيُّ قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُتَنَفَّسَ فِي الْإِنَاءِ أَوْ يُنْفَخَ فِيهِ.

تخريج: [إسناده صحيح] أخرجه الترمذي، الأشربة، باب ما جاء في كراهية النفخ في الشراب، ح: ١٨٨٨ وابن ماجه، ح: ٣٤٢٩ من حديث سفيان بن عيينة به وقال الترمذي: "حسن صحيح" وله شواهد كثيرة.

Comments:

1. It is preferred that one should take three breaths outside of the container while drinking.
2. Blowing the food or drink for cooling it is not approved. If the food or drink is hot, one should wait until it gets cold and easily usable. Similarly, if some straw or something like it drops into the drink, it should be picked up by hand, rather than blowing it.

3729. It was narrated that ‘Abdullāh bin Busr from Banū Sulaim said: “The Messenger of Allāh ﷺ came to my father and stayed with him, and he offered him food” – and he mentioned *Ḥais* that he brought to him. “Then he brought him a drink and he drank it, then he passed it to the one who was on his right. He ate some dates and put the date stones on the back of his forefinger and middle finger. When he stood up, my father stood up and took hold of the reins of his mount and said: ‘Supplicate to Allāh for me.’ He said: ‘*Allāhumma, bārik lahum fīmā razaqtahum, waghfirlahum wārḥamhum* (O Allāh, bless them in what You have provided for them and forgive them and have mercy on them.)’” (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، الأشربة، باب استحباب وضع النوى خارج التمر... إلخ، ح: ٢٠٤٢ من حديث شعبة به.

Comments:

This narration indicates that the Prophet ﷺ did not put the date seed in the same plate from which he was eating, perhaps being against proper manners.

Chapter 21. What To Say When Drinking Milk

3730. It was narrated that Ibn ‘Abbās said: “I was in the house of Maimūnah and the Messenger of Allāh ﷺ entered, accompanied by

٣٧٢٩ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ قَالَ:

حَدَّثَنَا شُعْبَةُ عَنْ يَزِيدَ بْنِ حُمَيْرٍ، عَنْ عَبْدِ اللَّهِ ابْنِ بُسْرِ بْنِ بَنِي سُلَيْمٍ قَالَ: جَاءَ رَسُولُ اللَّهِ ﷺ إِلَى أَبِي فَقَالَ عَلَيْهِ فَكَلَّمْتُهُ فَمَدَّ إِلَيَّ طَعَامًا فَذَكَرَ حَيْسًا أَنَاهُ بِهِ، ثُمَّ أَنَاهُ بِشَرَابٍ فَشَرِبْتُ، فَتَوَلَّى مَنْ عَلَى يَمِينِي فَأَكَلَ تَمْرًا فَجَعَلَ يُلْقِي النَّوَى عَلَى ظَهْرِي [أُضْبِعِيهِ] السَّبَّابَةِ وَالْوَسْطَى، فَلَمَّا قَامَ قَامَ أَبِي فَأَخَذَ بِلِجَامِ دَابَّتِهِ، فَقَالَ: ادْعُ اللَّهُ لِي، فَقَالَ: «اللَّهُمَّ! بَارِكْ لَهُمْ فِيمَا رَزَقْتَهُمْ، وَاعْفِرْ لَهُمْ وَارْحَمْهُمْ».

(المعجم ٢١) - بَابُ مَا يَقُولُ إِذَا شَرِبَ
اللَّبَنَ (التحفة ٢١)

٣٧٣٠ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا حَمَادٌ

يَعْنِي ابْنَ زَيْدٍ؛ ح: وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا حَمَادٌ يَعْنِي ابْنَ سَلَمَةَ

Khālid bin Al-Walīd. They brought two grilled mastigures on sticks and the Messenger of Allāh ﷺ spat. Khālid said: 'I think you find it offensive, O Messenger of Allāh?' He said: 'Yes.' Then some milk was brought to the Messenger of Allāh ﷺ and he drank. The Messenger of Allāh ﷺ said: 'When one of you eats food, let him say: *Allāhumma bārik lana fīhi wa aṭ'imnā khairan minhu* (O Allāh, bless it for us and supply us with something better than it.) And if he is given milk to drink, let him say: *Allāhumma bārik lanā fīhi wa zidnā mīhu* (O Allāh, bless it for us and give us more) for there is no food or drink that satisfies like milk.'" (*Da'īf*)

عَنْ عَلِيٍّ بْنِ زَيْدٍ، عَنْ عُمَرَ بْنِ حَرْمَلَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كُنْتُ فِي بَيْتِ مَيْمُونَةَ، فَدَخَلَ رَسُولُ اللَّهِ ﷺ وَمَعَهُ خَالِدُ بْنُ الْوَلِيدِ فَجَاؤُوا بِبُضْبَيْنِ مَسْوِيَيْنِ عَلَيَّ ثُمَامَتَيْنِ فَتَبَرَّقَ رَسُولُ اللَّهِ ﷺ، فَقَالَ خَالِدٌ إِخَالِكَ تَقْدُرُهُ يَا رَسُولَ اللَّهِ؟ فَقَالَ: «أَجَلٌ»، ثُمَّ أَتَى رَسُولُ اللَّهِ ﷺ بِلَبَنٍ فَشَرِبَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَكَلَ أَحَدُكُمْ طَعَامًا فَلْيَقُلْ: اللَّهُمَّ! بَارِكْ لَنَا فِيهِ وَأَطْعِمْنَا خَيْرًا مِنْهُ، وَإِذَا سَقِيَ لَبَنًا فَلْيَقُلْ: اللَّهُمَّ! بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ، فَإِنَّهُ لَيْسَ شَيْءٌ يُجْزِيءُ مِنَ الطَّعَامِ وَالشَّرَابِ إِلَّا اللَّبَنُ». قَالَ أَبُو دَاوُدَ: هَذَا لَفْظُ مُسَدِّدٍ.

تخریج: [إسناده ضعيف] أخرجه الترمذي، الدعوات، باب ما يقول إذا أكل طعامًا، ح: ٣٤٥٥ من حديث علي بن زيد بن جدعان به وقال: "حسن" * علي بن زيد: ضعيف، وعمر بن حرملة: مجهول: فالسند ضعيف وللحديث شاهد ضعيف في الصحيحة: ٢٣٢٠.

Chapter 22. Regarding Covering Vessels

(المعجم ٢٢) بَابُ: فِي إِيكَاءِ الْأَيْنَةِ

(التحفة ٢٢)

3731. It was narrated from Ibn Juraij, he said: "Aṭṭā informed me from Jābir, from the Prophet ﷺ, who said: 'Close your door and mention the Name of Allāh, for the *Shaitān* cannot open a closed door. Extinguish your lamps and mention the Name of Allāh, and put something over your vessels, even if it is just a stick, and mention the Name of Allāh, and tie up your waterskins and mention the Name of Allāh.'" (*Ṣaḥīh*)

٣٧٣١ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ قَالَ: أَخْبَرَنَا يَحْيَى عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أَعْلِقْ بَابَكَ وَادْكُرْ اسْمَ اللَّهِ فَإِنَّ الشَّيْطَانَ لَا يَفْتَحُ بَابًا مُغْلَقًا، وَأَطْفِئْ مِصْبَاحَكَ وَادْكُرْ اسْمَ اللَّهِ، وَخَمِّرْ إِنَاءَكَ وَلَوْ بِعُودٍ تَعْرِضُهُ عَلَيْهِ، وَادْكُرْ اسْمَ اللَّهِ، وَأَوْكِ سِقَاءَكَ وَادْكُرْ اسْمَ اللَّهِ».

تخریج: أخرجه البخاري، الأشربة، باب تغطية الإناء، ح: ٥٦٢٣ ومسلم، الأشربة، باب استحباب تخمير الإناء... إلخ، ح: ٩٧/٢٠١٢ من حديث ابن جريج به.

3732. It was narrated from Abū Az-Zubair, from Jābir bin ‘Abdullāh from the Prophet ﷺ, with this narration, but it is not complete. He said: “The *Shaitān* cannot open a closed door, or undo a waterskin, or uncover a vessel, and the little evil one (the mouse) sets people’s house or houses on fire.” (*Ṣaḥīḥ*)

٣٧٣٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنْ النَّبِيِّ ﷺ بِهَذَا الْخَبَرِ، وَلَيْسَ بِتَمَامِهِ قَالَ: «فَإِنَّ الشَّيْطَانَ لَا يَفْتَحُ بَابًا غَلَقًا، وَلَا يَحُلُّ وِجَاءً، وَلَا يَكْشِفُ إِنَاءً، وَإِنَّ الْفُؤَيْسِفَةَ تُضْرِمُ عَلَى النَّاسِ بَيْتَهُمْ أَوْ بُيُوتَهُمْ».

تخریج: أخرجه مسلم من حديث مالك به، انظر الحديث السابق وهو في الموطأ (يحيى): ٢/٩٢٨، ٩٢٩.

3733. It was narrated from Kathīr bin Shinzīr, from ‘Aṭā’, from Jābir bin ‘Abdullāh, and he attributed it to the Prophet ﷺ. He said: “And bring your children in when darkness falls.” Musad-dad (one of the narrators) said: “When evening comes, for the jinn spread about and may snatch them.” (*Ṣaḥīḥ*)

٣٧٣٣ - حَدَّثَنَا مُسَدَّدٌ وَفُضَيْلُ بْنُ عَبْدِ الْوَهَّابِ السُّكَّرِيُّ قَالَا: حَدَّثَنَا حَمَادٌ عَنْ كَثِيرِ بْنِ شَنْظِيرٍ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، رَفَعَهُ، قَالَ: «وَإِذَا غَمَسَ عِنْدَ الْعِشَاءِ»، وَقَالَ مُسَدَّدٌ: «عِنْدَ الْمَسَاءِ فَإِنَّ لِلْجِنِّ انْتِشَارًا وَخَطْفَةً».

تخریج: أخرجه البخاري، بدء الخلق، باب: إذا وقع الذباب في شراب أحدكم فليغمسه... إلخ، ح: ٣٣١٦ عن مسدد به، ورواه مسلم، ح: ٢٠١٢ من حديث عطاء به.

3734. It was narrated from Abū Ṣāliḥ, from Jābir who said: “We were with the Prophet ﷺ, and he asked for something to drink. A man said: ‘Shall we give you *Nabīdh* to drink?’ He said: ‘Yes.’ The man went out quickly and brought a cup containing *Nabīdh*. The Messenger of Allāh ﷺ said: ‘Why didn’t you cover it, even if you only put a stick over it.’” (*Ṣaḥīḥ*)

٣٧٣٤ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ جَابِرٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فَاسْتَسْقَى فَقَالَ رَجُلٌ مِنَ الْقَوْمِ أَلَا تَسْقِيكَ نَبِيذًا؟ قَالَ: «بَلَى»، قَالَ: فَخَرَجَ الرَّجُلُ يَسْتَدُّ فَجَاءَ بِقَدَحٍ فِيهِ نَبِيذٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا حَمَرْتَهُ، وَلَوْ أَنْ تَعْرِضَ عَلَيْهِ عُودًا».

Abū Dāwud said: Al-Aṣma'ī "put it upon it."

قَالَ أَبُو دَاوُدَ: قَالَ الْأَصْمَعِيُّ تَعْرُضُهُ عَلَيْهِ.

تخريج: أخرجه مسلم، الأشربة، باب: في شرب النبيذ وتخمير الإناء، ح: ٢٠١١ من حديث أبي معاوية الضرير والبخاري، الأشربة، باب شرب اللبن ... إلخ، ح: ٥٦٠٥ من حديث الأعمش به.

3735. It was narrated from 'Āishah that fresh water used to be brought to the Prophet ﷺ from Buyūt As-Suqyā. Qutaibah^[1] said: That was a spring two days' travel from Al-Madīnah. (*Ṣaḥīh*)

٣٧٣٥ - حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَعَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالُوا: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يُسْتَعَذَّبُ لَهُ الْمَاءُ مِنْ بَيْتِ الشَّقِيَاءِ. قَالَ قُتَيْبَةُ: هِيَ عَيْنٌ بَيْنَهَا وَبَيْنَ الْمَدِينَةِ يَوْمَانِ.

تخريج: [إسناده صحيح] وأخرجه أحمد: ١٠٠/٦ من حديث عبدالعزیز الدراوردي به وصححه الحاكم على شرط مسلم: ١٣٨/٤.

The End of the Book of Drinks

[1] That is, one of the three *Shaikhs* of Abū Dāwud in this narration.

In the Name of Allāh, the Most
Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

26. THE BOOK OF FOOD

(المعجم ٢٦) - أَوَّلُ كِتَابِ الْأَطْعِمَةِ

(التحفة ٢١)

Chapter 1. What Has Been Reported About Accepting Invitations

(المعجم ١) - بَابُ مَا جَاءَ فِي إِجَابَةِ

الدَّعْوَةِ (التحفة ١)

3736. It was narrated from Mālik, from Nāfi', from 'Abdullāh bin 'Umar that the Prophet ﷺ said: "If one of you is invited to a wedding feast, let him accept." (*Sahih*)

٣٧٣٦ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا دُعِيَ أَحَدُكُمْ إِلَى الْوَلِيمَةِ فَلْيَأْتِهَا».

تخریج: أخرجه البخاري، النكاح، باب حق إجابة الوليمة والدعوة ... إلخ، ح: ٥١٧٣ ومسلم، النكاح، باب الأمر بإجابة الداعي إلى دعوة، ح: ١٤٢٩ من حديث مالك به وهو في الموطأ (يحيى): ٥٤٦/٢.

3737. It was narrated from 'Ubaidullāh, from Nāfi', from Ibn 'Umar who said: The Messenger of Allāh ﷺ said... narrating its meaning (similar to 3736). He added: "If he is not fasting, let him eat, and if he is fasting let him supplicate (for the host)." (*Sahih*)

٣٧٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عُبيدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ بِمَعْنَاهُ. زَادَ: «فَإِنْ كَانَ مُفْطِرًا فَلْيَطْعَمْ وَإِنْ كَانَ صَائِمًا فَلْيَدْعُ».

تخریج: أخرجه مسلم من حديث عبيد الله بن عمر به، انظر الحديث السابق.

3738. It was narrated from Ma'mar, from Ayyūb, from Nāfi', from Ibn 'Umar who said: "The Messenger of Allāh ﷺ said: 'If one of you invites his brother, let him accept, whether it is a wedding or otherwise.'" (*Sahih*)

٣٧٣٨ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دَعَا أَحَدُكُمْ أَخَاهُ فَلْيَجِبْ عُرْسًا كَانَ أَوْ نَحْوَهُ».

تخريج: أخرجه مسلم، من حديث عبد الرزاق به وانظر، ح: ٣٧٣٦ وهو في مصنف عبد الرزاق، ح: ١٩٦٦٦.

3739. It was narrated from Az-Zubaidi, from Nāfi' with the chain of Ayyūb, and its meaning (as no. 3738). (*Ṣaḥīḥ*)

٣٧٣٩ - حَدَّثَنَا ابْنُ الْمُصَفَّى قَالَ: حَدَّثَنَا بَقِيَّةُ قَالَ: حَدَّثَنَا الرَّبِيعِيُّ عَنْ نَافِعٍ بِإِسْنَادِ أَيُّوبَ وَمَعْنَاهُ.

تخريج: أخرجه مسلم من حديث بقية به، انظر، ح: ٣٧٣٦.

3740. It was narrated from Abū Az-Zubair, from Jābir, who said: "The Messenger of Allāh ﷺ said: 'Whoever is invited, let him accept (the invitation), and if he wishes he may eat, and if he wishes he may refrain.'" (*Ṣaḥīḥ*)

٣٧٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ دُعِيَ فَلْيُجِبْ، فَإِنْ شَاءَ طَعِمَ، وَإِنْ شَاءَ تَرَكَ».

تخريج: أخرجه مسلم، النكاح، باب الأمر بإجابة الداعي إلى دعوة، ح: ١٤٣٠ من حديث سفیان به.

3741. It was reported from Abān bin Ṭāriq, from Nāfi' who said: "Abdullāh bin 'Umar said: The Messenger of Allāh ﷺ said: "Whoever is invited, and does not respond, he has disobeyed Allāh and His Messenger. Whoever enters without an invitation, he enters as a thief and leaves as a raider." (*Da'if*)

٣٧٤١ - حَدَّثَنَا مُسَدَّدٌ قَالَ: أَخْبَرَنَا دُرُسْتُ بْنُ زِيَادٍ عَنْ أَبِي بَنِي طَارِقٍ، عَنْ نَافِعٍ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ دُعِيَ فَلَمْ يُجِبْ فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ، وَمَنْ دَخَلَ عَلَى غَيْرِ دَعْوَةٍ دَخَلَ سَارِقًا وَخَرَجَ مُغِيرًا».

قال أبو داود: أبان بن طارق مجهول.

Abū Dāwud said: Abān bin Ṭāriq is unknown.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٦٨/٧ من حديث أبي داود به * درست بن زياد: ضعيف وشيخه: مجهول كما قال أبو داود.

3742. It was narrated from Abū Hurairah that he ﷺ used to say: "The worst of food is food for a wedding feast to which the rich are invited and the poor are ignored; and whoever does not respond to an invitation, he has disobeyed Allāh and His Messenger." (*Ṣaḥīḥ*)

٣٧٤٢ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ كَانَ يَقُولُ: شَرُّ الطَّعَامِ طَعَامُ الْوَلِيمَةِ يُدْعَى لَهَا الْأَغْنِيَاءُ وَيُتْرَكُ الْمَسَاكِينُ، وَمَنْ لَمْ يَأْتِ الدَّعْوَةَ فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ.

تخریج: أخرجه البخاري، النكاح، باب من ترك الدعوة فقد عصى الله ورسوله، ح: ٥١٧٧ ومسلم، النكاح، باب الأمر بإجابة الداعي إلى دعوة، ح: ١٤٣٢ من حديث مالك به وهو في الموطأ (يحيى): ٥٤٦/٢.

Chapter 2. Regarding The Recommendation For Holding A Wedding Feast

المعجم (٢) بَابُ: فِي اسْتِحْبَابِ الْوَلِيمَةِ لِلنِّكَاحِ (التحفة ٢)

3743. It was narrated that Thābit said: Mention of the wedding of Zainab bint Jaḥsh was made in the presence of Anas bin Mālik and he said: "I did not see the Messenger of Allāh ﷺ offer a wedding feast for any of his wives as he did for her. He offered a feast of a sheep." (*Sahih*)

٣٧٤٣ - حَدَّثَنَا مُسَدَّدٌ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا حَمَادٌ عَنْ ثَابِتٍ قَالَ: ذَكَرَ تَزْوِيجَ زَيْنَبَ بِنْتِ جَحْشٍ عِنْدَ أَنَسِ بْنِ مَالِكٍ فَقَالَ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ أَوْلَمَ عَلَى أَحَدٍ مِنْ نِسَائِهِ مَا أَوْلَمَ عَلَيْهَا، أَوْلَمَ بِشَاةٍ.

تخریج: أخرجه البخاري، النكاح، باب من أولم على بعض نسائه أكثر من بعض، ح: ٥١٧١ عن مسدد، ومسلم، النكاح، باب زواج زينب بنت جحش ونزول الحجاب وإثبات وليمة العرس، ح: ١٤٢٨ عن قتيبة به * حماد هو ابن زيد.

3744. It was narrated from Anas bin Mālik that the Prophet ﷺ gave a wedding feast for Ṣafīyah with *Sawīq*^[1] and dates. (*Hasan*)

٣٧٤٤ - حَدَّثَنَا حَامِدُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا وَاثِلُ بْنُ دَاوُدَ عَنْ ابْنِ مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ أَوْلَمَ عَلَى صَفِيَّةَ بِسَوِيقٍ وَتَمْرٍ.

تخریج: [حسن] أخرجه الترمذي، النكاح، باب ما جاء في الوليمة، ح: ١٠٩٥ وابن ماجه، ح: ١٩٠٩ من حديث سفیان بن عيينة به وقال الترمذي: "حسن غريب" وللحديث شواهد عند البخاري، ح: ٣٧١ ومسلم، ح: ١٣٦٥ بعد، ح: ١٤٢٧ وغيرهما.

Comments:

Arranging a *Walimah* (wedding feast) is appreciated, and whatever is reasonably available should be offered to the guests. It is not necessary that it be this or that.

[1] A dish made of barley or wheat flour.

Chapter 3. How Long Should The Wedding Feast Last?

3745. It was narrated from Hammām, he said: “Qatādah narrated to us, from Al-Ḥasan, from ‘Abdullāh bin ‘Uthmān Ath-Thaqāfi, from a one-eyed man of Thaqif, who was spoken of with the highest esteem – and if his name was not Zuhair bin ‘Uthmān, then I do not know what his name was – that the Prophet ﷺ said: “A feast on the first day is a duty, and on the second day is customary, but on the third day it is seeking reputation and showing off.”

Qatādah said: “A man told me that Sa‘eed bin Al-Musayyab was invited on the first day and he accepted, and he was invited on the second day and he accepted, and he was invited on the third day and he did not accept, and he said: ‘Those people are seeking reputation and showing off.’”

(*Da‘īf*)

تخريج: [إسناده ضعيف] أخرجه النسائي في الكبرى، ح: ٦٥٩٦ عن محمد بن المثنى به، ورواه أحمد: ٢٨/٥ * قتادة والحسن عننا، وعبد الله بن عثمان الثقيفي: مجهول وللحديث شواهد ضعيفة.

3746. (There is another chain) from Hammām, from Qatādah, from Sa‘eed bin Al-Musayyab, with this story (similar to no. 3746). He said: “He was invited on the third day and did not respond, and he threw pebbles at the one who brought the invitation.” (*Da‘īf*)

(المعجم ٣) بَابُ: فِي كَمْ تُسْتَحَبُّ
الْوَلِيمَةُ؟ (التحفة ٣)

٣٧٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ ابْنِ عُثْمَانَ التَّقْفِيِّ، عَنْ رَجُلٍ أَعْوَرَ مِنْ تَيْفِيفٍ، كَانَ يُقَالُ لَهُ مَعْرُوفًا - أَيْ: يُثْنَى عَلَيْهِ خَيْرًا - إِنْ لَمْ يَكُنْ اسْمُهُ زُهَيْرُ بْنُ عُثْمَانَ فَلَا أَدْرِي مَا اسْمُهُ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْوَلِيمَةُ أَوَّلُ يَوْمٍ حَقٌّ، وَالثَّانِي مَعْرُوفٌ، وَالْيَوْمُ الثَّلَاثُ سُمْعَةٌ وَرِيَاءٌ».

قال قتادة: وحدثنى رجل أن سعيد بن المسيب دعي أول يوم فأجاب، ودعي اليوم الثاني فأجاب، ودعي اليوم الثالث فلم يجب وقال: أهل سمعة ورياء.

٣٧٤٦ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ بِهِذِهِ الْقِصَّةِ قَالَ: «فَدُعِيَ الْيَوْمَ الثَّلَاثَ فَلَمْ يُجِبْ، وَحَصَبَ الرَّسُولَ».

تخريج: [إسناده ضعيف] انظر الحديث السابق.

Chapter 4. Offering Food When Someone Arrives from A Journey

3747. It was narrated that Jābir said: “When the Prophet ﷺ arrived in Al-Madīnah, he slaughtered a camel or a cow.” (*Ṣaḥīḥ*)

تخریج: أخرجه البخاري، الجهاد والسير، باب الطعام عند القدوم، ح: ٣٠٨٩ من حديث وكيع به.

Chapter 5. What Has Been Reported About Hospitality

3748. It was narrated from Abū Shuraiḥ Al-Ka'bī that the Messenger of Allāh ﷺ said: “Whoever believes in Allāh and the Last Day, let him honor his guest with his *Jā'izah* of a day and a night; hospitality lasts for three days, and anything more after that is charity. It is not permissible for him to stay so long that he makes a nuisance of himself.” (*Ṣaḥīḥ*)

Abū Dāwud said: This was read before Al-Hārith bin Miskīn when I was present; “Ashhab informed you.^[1] Mālik was asked about the saying of the Prophet ﷺ, “with his *Jā'izah* of a day and a night”. He said: “He should honor him, be kind to him and take care of him for a day and a night,^[2] and

(المعجم ٤) - بَابُ الْإِطْعَامِ عِنْدَ الْقُدُومِ
مِنَ السَّفَرِ (التحفة ٤)

٣٧٤٧ - حَدَّثَنَا عُمَانُ بْنُ أَبِي شَيْبَةَ قَالَ:
حَدَّثَنَا وَكَيْعٌ عَنْ شُعْبَةَ، عَنْ مُحَارِبِ بْنِ
دِنَارٍ، عَنْ جَابِرٍ قَالَ: لَمَّا قَدِمَ النَّبِيُّ ﷺ
الْمَدِينَةَ نَحَرَ جَزُورًا أَوْ بَقَرَةً.

(المعجم ٥) - بَابُ مَا جَاءَ فِي الضِّيَافَةِ
(التحفة ٥)

٣٧٤٨ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ
سَعِيدِ الْمُنْبَرِيِّ، عَنْ أَبِي شُرَيْحِ الْكَعْبِيِّ؛ أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، جَائِزَتُهُ يَوْمُهُ
وَلَيْلَتُهُ، الضِّيَافَةُ ثَلَاثَةُ أَيَّامٍ وَمَا بَعْدَ ذَلِكَ فَهُوَ
صَدَقَةٌ، وَلَا يَحِلُّ لَهُ أَنْ يَبُوءِيَ عِنْدَهُ حَتَّى
يُحْرِجَهُ».

قَالَ أَبُو دَاوُدَ: قُرِئَ عَلَى الْحَارِثِ بْنِ
مِسْكِينٍ وَأَنَا شَاهِدٌ، أَخْبَرَكَمُ أَشْهَبُ قَالَ:
وَسُئِلَ مَالِكٌ عَنْ قَوْلِ النَّبِيِّ ﷺ: «جَائِزَتُهُ يَوْمٌ
وَلَيْلَةٌ»، قَالَ: يُكْرِمُهُ وَيُنْحِفُهُ وَيَحْفَظُهُ يَوْمًا
وَلَيْلَةً، وَثَلَاثَةَ أَيَّامٍ ضِيَافَةٌ.

[1] Meaning, Al-Hārith heard it from him, and the students of Al-Hārith were reciting it before him for his permission to narrate it, which is a method of conveying narrations called 'Arḍ in *Ḥadīth* terminology, so he would say: “Yes” or the like after they read it, meaning, “Yes, he did inform me”

[2] This is the explanation of Mālik, and others said that it is provisions for a day and a night that a traveler would need when going from one location to another, and that it is

(ordinary) hospitality is three days.”

تخريج: أخرجه البخاري، الأدب، باب إكرام الضيف وخدمته إياه بنفسه ... إلخ، ح: ٦١٣٥ من حديث مالك به، وهو في الموطأ (يحيى): ٩٢٩/٢ ورواه مسلم، ح: ٤٨ بعد: ١٧٢٦ من حديث سعيد المقبري به.

Comments:

The guests should be careful of their hosts' limitations, and should not put any unnecessary burden on the host. If the host insists or there is a necessity, then the guest can stay more than three days and it will be considered charity from the host.

3749. It was narrated from Abū Hurairah that the Prophet ﷺ said: “Hospitality is for three days, and anything more than that is charity.” (Hasan)

٣٧٤٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ وَمُحَمَّدُ بْنُ مَجْزُوبٍ قَالَا: حَدَّثَنَا حَمَادٌ عَنْ عَاصِمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «الضَّيْفَةُ ثَلَاثَةُ أَيَّامٍ فَمَا سِوَى ذَلِكَ فَهُوَ صَدَقَةٌ».

تخريج: [إسناده حسن] أخرجه أحمد: ٣٥٤/٢ من حديث حماد بن سلمة به * عاصم هو ابن بهدلة.

3750. It was narrated from ‘Āmir, from Abū Karīmah who said: “The Messenger of Allāh ﷺ said: ‘Hosting a guest for one night is the duty of every Muslim. Whoever comes to his courtyard in the morning he owes him (hospitality), if he wishes he (the visitor) may ask for his right, and if he wishes he may refrain.’” (Ṣaḥīḥ)

٣٧٥٠ - حَدَّثَنَا مُسَدَّدٌ وَخَلْفُ بْنُ هِشَامٍ قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مَنْصُورٍ، عَنْ عَامِرٍ، عَنْ أَبِي كَرِيمَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْلَةُ الضَّيْفِ حَقٌّ عَلَى كُلِّ مُسْلِمٍ، فَمَنْ أَضْبَحَ بِفَنَائِهِ فَهُوَ عَلَيْهِ دَيْنٌ، إِنْ شَاءَ أَفْتَضَى، وَإِنْ شَاءَ تَرَكَ».

تخريج: [إسناده صحيح] أخرجه ابن ماجه، الأدب، باب حق الضيف، ح: ٣٦٧٧ من حديث منصور به.

3751. It was narrated from Sa‘eed bin Abī Al-Muhājir, from Al-Miqdām Abū Karīmah, may Allāh be pleased with him, he said: “The Messenger of Allāh ﷺ said: ‘Any

٣٧٥١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنِي أَبُو الْجُودِيِّ عَنْ سَعِيدِ بْنِ أَبِي الْمُهَاجِرِ، عَنِ الْمُقْدَامِ أَبِي كَرِيمَةَ رَضِيَ اللَّهُ

man who comes as a guest to some people and is given nothing, it is the duty of every Muslim to help him so that he can take what he is entitled to of food for one night from their crops and property.”
(*Hasan*)

عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِيْمًا رَجُلٍ أَضَافَ قَوْمًا فَأَصْبَحَ الضَّيْفُ مَحْرُومًا فَإِنَّ نَصْرَهُ حَقٌّ عَلَى كُلِّ مُسْلِمٍ حَتَّى يَأْخُذَ بِقَرَى لَيْلَةٍ مِنْ زَرْعِهِ وَمَالِهِ».

تخريج: [حسن] أخرجه أحمد: ١٣١/٤ من حديث شعبة به وصححه الذهبي في تلخيص المستدرک: ١٣٢/٤ والحافظ ابن حجر في التلخيص الحبير: ١٥٩/٤.

3752. It was narrated that ‘Uqbah bin ‘Āmir said: “We said: ‘O Messenger of Allāh, sometimes you send us, and we stay with people who do not show us any hospitality. What do you think?’ The Messenger of Allāh ﷺ said to us: ‘If you stay with people, and they order that you be given what a guest is entitled to, then accept it, but if they do not do that, then take from them what a guest is entitled.’” (*Ṣaḥīḥ*)

٣٧٥٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ أَنَّهُ قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ! إِنَّكَ تَبْعُنَا فَتَنْزِلُ بِقَوْمٍ فَلَا يَقْرُونَنَا، فَمَا تَرَى؟ فَقَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «إِنْ نَزَلْتُمْ بِقَوْمٍ، فَأَمَرُوا لَكُمْ بِمَا يَنْبَغِي لِلضَّيْفِ فَاقْبَلُوا، فَإِنْ لَمْ يَفْعَلُوا فَخُذُوا مِنْهُمْ حَقَّ الضَّيْفِ الَّذِي يَنْبَغِي لَهُمْ».

قَالَ أَبُو دَاوُدَ: وَهَذِهِ حُجَّةٌ لِلرَّجُلِ يَأْخُذُ الشَّيْءَ إِذَا كَانَ لَهُ حَقًّا.

Abū Dāwud said: This is proof that a man may take something if it is due to him.

تخريج: أخرجه البخاري، الأدب، باب إكرام الضيف، ح: ٦١٣٧ ومسلم، اللقطة، باب الضيافة ونحوها، ح: ١٧٢٧ عن قتيبة به.

Chapter 6. Abrogation Of The Ruling That A Guest May Eat From The Wealth Of Another

(المعجم ٦) - بَابُ نَسْخِ الضَّيْفِ فِي الْأَكْلِ مِنْ مَالِ غَيْرِهِ (التحفة ٦)

3753. It was narrated that Ibn ‘Abbās said: “O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. ^[1] People felt that it was

٣٧٥٣ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمُرَوِّزِيُّ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنِ بْنِ وَاقِدٍ عَنْ أَبِيهِ، عَنْ يَزِيدَ التَّحَوِيِّ، عَنْ عِكْرَمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: «لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ

[1] *An-Nisā’* 4:29.

not right to eat in the houses of others after this Verse was revealed. But that was abrogated by the Verse that is in (*Sūrat*) *An-Nūr*, where Allāh says: ‘There is no sin upon you if you eat from your houses... up to His saying: apart.’^[1] A rich man would invite his family to a meal and say: ‘I do not feel at ease eating from it.’ And he would say: ‘The poor man is more entitled to it than me.’ And it was made permissible to them to eat from that over which the Name of Allāh has been mentioned, and the food of the people of the Book was made permissible.” (*Hasan*)

تخريج: [إسناده حسن] أخرجه البيهقي: ٢٧٤/٧ من حديث أبي داود به .

Chapter 7. Regarding Food Of Two Who Are Competing

3754. It was narrated from Jarīr bin Ḥāzim, from Az-Zubair bin Khirrit who said: “I heard ‘Ikrimah say: ‘Ibn ‘Abbās said: The Prophet ﷺ forbade eating the food of two who are competing.”” (*Ṣaḥīḥ*)

Abū Dāwud said: Most of those who reported it from Jarīr did not mention Ibn ‘Abbās in it; and Hārūn An-Naḥwī mentioned Ibn ‘Abbās in it, and Ḥammād bin Zaid did not mention Ibn ‘Abbās.

يَأْبِطُطِلٌ إِلَّا أَنْ تَكُونَ بِحَكْرَةٍ عَنْ رَاضٍ مِّنْكُمْ ﴿النساء: ٢٩﴾ فَكَانَ الرَّجُلُ يَحْرَجُ أَنْ يَأْكُلَ عِنْدَ أَحَدٍ مِنَ النَّاسِ بَعْدَمَا نَزَلَتْ هَذِهِ الْآيَةُ، فَتَسَخَّ ذَلِكَ الْآيَةُ الَّتِي فِي النُّورِ، فَقَالَ: (لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ) - إِلَى قَوْلِهِ - ﴿أَشْتَاتًا﴾ [النور: ٦١] كَانَ الرَّجُلُ يَغْنِي الْغَنِيَّ - يَدْعُو الرَّجُلَ مِنْ أَهْلِهِ إِلَى الطَّعَامِ، قَالَ: إِنِّي لَأَجْنَحُ أَنْ أَكَلُ مِنْهُ - وَالتَّجْنَحُ: الْحَرْجُ - وَيَقُولُ: الْمِسْكِينُ أَحَقُّ بِهِ مِنِّي، فَأَجَلَ فِي ذَلِكَ أَنْ يَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ، وَأَجَلَ طَعَامَ أَهْلِ الْكِتَابِ.

(المعجم ٧) بَابُ: فِي طَعَامِ الْمُتَبَارِعِينَ (التحفة ٧)

٣٧٥٤ - حَدَّثَنَا هَارُونُ بْنُ زَيْدٍ بْنِ أَبِي الرَّزَّاقِ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا جَرِيرُ ابْنُ حَازِمٍ عَنِ الزُّبَيْرِ بْنِ خَرِيْبٍ قَالَ: سَمِعْتُ عِكْرِمَةَ يَقُولُ: كَانَ ابْنُ عَبَّاسٍ يَقُولُ: إِنَّ النَّبِيَّ ﷺ نَهَى عَنْ طَعَامِ الْمُتَبَارِعِينَ أَنْ يُؤْكَلَ.

قَالَ أَبُو دَاوُدَ: أَكْثَرُ مَنْ رَوَاهُ عَنْ جَرِيرٍ لَا يَذْكُرُ فِيهِ ابْنَ عَبَّاسٍ. وَهَارُونُ النَّحْوِيُّ ذَكَرَ فِيهِ ابْنَ عَبَّاسٍ أَيْضًا. وَحَمَّادُ بْنُ زَيْدٍ لَمْ يَذْكُرْ ابْنَ عَبَّاسٍ.

[1] Referring to *An-Nūr* 24:61.

تخريج: [صحيح] أخرجه البيهقي: ٢٧٤/٧ من حديث أبي داود به وصححه الحاكم: ٤/١٢٨، ١٢٩ ووافقه الذهبي وأورده الضياء في المختارة: ١١/٣٨٤، ح: ٤٠١ وللحديث شواهد.

Chapter 8. If A Man Is Invited And Sees Something Objectionable

3755. It was narrated from Safīnah Abū ‘Abdur-Raḥmān, that a man invited ‘Alī bin Abī Ṭālib, and made some food for him. Fāṭimah said: “Why don’t we call the Messenger of Allāh ﷺ to eat with us.” So they called him and he came. He put his hands on the door opening, then he saw the (decorated) curtain that had been put in a corner of the house, so he went back. Fāṭimah said to ‘Alī: “Follow him and find out what made him go back.” So I followed him and said: “O Messenger of Allāh, what made you go back?” He said: “It is not befitting for me, or for any Prophet to enter a house that is decorated.” (*Hasan*)

تخريج: [إسناده حسن] أخرجه ابن ماجه، الأَطْعَمَة، باب: إذا رأى الضيف منكراً رجع، ح: ٣٣٦٠ من حديث حماد بن سلمة به.

Comments:

In another narration it is explained that there was something objectionable on the material of the curtain. This narration proves that one is not required to accept the invitation to an event in which objectionable matters are not prohibited.

Chapter 9. If Two Invitations Come At The Same Time, Which Should Be Given Precedence?

3756. It was narrated from Ḥumaid bin ‘Abdur-Raḥmān Al-Ḥimyarī, from one of the

(المعجم ٨) - بَابُ الرَّجُلِ يُدْعَى فَيَرَى مَكْرُوهًا (التحفة ٨)

٣٧٥٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا حَمَادٌ عَنْ سَعِيدِ بْنِ جُمَهَانَ، عَنْ سَفِينَةَ أَبِي عَبْدِ الرَّحْمَنِ؛ أَنَّ رَجُلًا أَصَافَ عَلِيَّ بْنَ أَبِي طَالِبٍ فَصَنَعَ لَهُ طَعَامًا، فَقَالَتْ فَاطِمَةُ: لَوْ دَعَوْنَا رَسُولَ اللَّهِ ﷺ فَأَكَلْنَا مَعَنَا، فَدَعَا فَجَاءَ، فَوَضَعَ يَدَهُ عَلَى عِصَادَتِي الْبَابِ فَرَأَى الْفِرَامَ قَدْ ضُرِبَ بِهِ فِي نَاحِيَةِ النَّيْتِ فَرَجَعَ، فَقَالَتْ فَاطِمَةُ لِعَلِيِّ: الْحَقُّهُ أَنْظِرْ مَا رَجَعَهُ فَتَبِعْتُهُ فَقُلْتُ: يَا رَسُولَ اللَّهِ! مَا رَدَّكَ؟ فَقَالَ: «إِنَّهُ لَيْسَ لِي أَوْ لِنَبِيِّ أَنْ يَدْخُلَ بَيْتًا مُزَوَّفًا».

(المعجم ٩) بَابُ: إِذَا اجْتَمَعَ دَاعِيَانِ أَيُّهُمَا أَحَقُّ؟ (التحفة ٩)

٣٧٥٦ - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ عَبْدِ السَّلَامِ بْنِ حَرْبٍ، عَنْ أَبِي خَالِدٍ الدَّلَائِيِّ، عَنْ أَبِي الْعَلَاءِ الْأَوْدِيِّ، عَنْ حُمَيْدِ بْنِ

Companions of the Prophet ﷺ, that the Prophet ﷺ said: “If two invitations come together, then answer the one whose door is closer, for the one whose door is closer is the closer neighbour. But if one of them comes first, then answer the one that came first.”
(*Da‘if*)

عَبْدُ الرَّحْمَنِ الْجُمَيْرِيُّ، عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا اجْتَمَعَ الدَّاعِيَانِ فَأَجِبْ أَقْرَبَهُمَا بَابًا، فَإِنَّ أَقْرَبَهُمَا بَابًا أَقْرَبُهُمَا جِوَارًا، وَإِنْ سَبَقَ أَحَدُهُمَا فَأَجِبِ الَّذِي سَبَقَ».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤٠٨/٥ عن عبد السلام بن حرب به، وضعفه الحافظ في التلخيص الحبير: ١٩٦/٣ * أبو خالد الدالاني: عنعن وهو مدلس.

Comments:

There are other narrations that are authentic to support the meaning of this chapter.

Chapter 10. If The Time Of *Ṣalāt* Comes When Supper Is Ready

(المعجم ١٠) بَابُ: إِذَا حَضَرَتِ الصَّلَاةُ وَالْعِشَاءُ (التحفة ١٠)

3757. It was narrated from Nāfi‘, from Ibn ‘Umar that the Prophet ﷺ said: “If supper is served for one of you, and the *Iqāmah* for prayer has been called, he should not get up until he has finished eating.”

٣٧٥٧ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَمُسَدَّدٌ، الْمَعْنَى، قَالَ أَحْمَدُ: حَدَّثَنِي يَحْيَى الْقَطَّانُ [وقال مسدد: حَدَّثَنَا يَحْيَى] عَنْ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا وُضِعَ عِشَاءٌ أَحَدِكُمْ وَأُفِيْمَتِ الصَّلَاةُ فَلَا يَقُومُ حَتَّى يَفْرُغَ». زَادَ مُسَدَّدٌ: وَكَانَ عَبْدُ اللَّهِ إِذَا وُضِعَ عِشَاؤُهُ - أَوْ حَضَرَ عِشَاؤُهُ - لَمْ يَقُمْ حَتَّى يَفْرُغَ وَإِنْ سَمِعَ الْإِقَامَةَ وَإِنْ سَمِعَ قِرَاءَةَ الْإِمَامِ.

Musad-dad (one of the narrators) added: “If supper was served for ‘Abdullāh” – or “if supper was ready – he would not get up until he had finished eating, even if he could hear the *Iqāmah* and even if he could hear the *Imām*’s recitation.” (*Ṣaḥīh*)

تخريج: [إسناده صحيح] أخرجه البخاري، الأذان، باب: إذا حضر الطعام وأقيمت الصلاة، ح: ٦٧٣ مسلم، المساجد، باب كراهة الصلاة بحضرة الطعام الذي يريد أكله في الحال... إلخ، ح: ٥٥٩ من حديث عبيدالله ابن عمر به وهو في مسند أحمد: ٢٠/٢.

Comments:

Ṣalāt is such an act worship in which supplications to Allāh are made, and His favors are begged, therefore, one should be free from his bodily demands, like

eating, drinking and the urge to relieve himself, so that one will be able to concentrate on worship.

3758. It was narrated from Ja'far bin Muḥammad, from his father, from Jābir bin 'Abdullāh who said: "The Messenger of Allāh ﷺ said: 'Prayer should not be delayed for food or for anything else.'" (*Da'if*)

٣٧٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ بْنِ بَزِيعٍ قَالَ: حَدَّثَنَا مُعَلَّى يَعْنِي ابْنَ مَنْصُورٍ، عَنْ مُحَمَّدِ بْنِ مَيْمُونٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُؤَخِّرُ الصَّلَاةَ لِطَعَامٍ وَلَا لِعَيْرِهِ».

تخريج: [إسناده ضعيف] أخرجه الطبراني في الصغير: ٢٣/٢ من حديث محمد بن ميمون الزعفراني به وهو ضعيف، ضعفه الجمهور.

3759. Aḍ-Ḍaḥḥāk bin 'Uthmān narrated that 'Abdullāh bin 'Ubaid bin 'Umair said: "I was with my father at the time of Ibn Az-Zubair, sitting beside 'Abdullāh bin 'Umar. 'Abbād bin 'Abdullāh bin Az-Zubair said: 'We heard that one should eat supper before praying.' 'Abdullāh bin 'Umar said: 'Woe to you! What was their supper? Do you think that it was like your father's supper?'" (*Hasan*)

٣٧٥٩ - حَدَّثَنَا عَلِيُّ بْنُ مُسْلِمٍ الطُّوسِيُّ قَالَ: حَدَّثَنَا أَبُو بَكْرِ الْحَنْطَقِيُّ قَالَ: أَخْبَرَنَا الصَّحَّاحُ بْنُ عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ قَالَ: كُنْتُ مَعَ أَبِي فِي زَمَانِ ابْنِ الزُّبَيْرِ إِلَى جَنْبِ عَبْدِ اللَّهِ بْنِ عُمَرَ، فَقَالَ عَبَّادُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ: إِنَّا سَمِعْنَا أَنَّهُ يُبَدَأُ بِالْعِشَاءِ قَبْلَ الصَّلَاةِ، فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: وَيْحَكَ! مَا كَانَ عَشَاؤُهُمْ؟ أَتَرَاهُ كَانَ مِثْلَ عِشَاءِ أَبِيكَ!؟.

تخريج: [إسناده حسن] أخرجه البيهقي: ٧٤/٣ من حديث أبي داود به.

Chapter 11. Washing The Hands When Wanting To Eat

3760. It was narrated from 'Abdullāh bin 'Abbās that the Messenger of Allāh ﷺ came out of the area in which he relieved himself, and some food was offered to him. They said: "Shall we bring you water for *Wudū*?" He said: "I have only been commanded to

(المعجم ١١) بَابُ: فِي غَسْلِ الْيَدَيْنِ عِنْدَ الطَّعَامِ (التحفة ١١)

٣٧٦٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ مِنَ الْخَلَاءِ فَقُدِّمَ إِلَيْهِ طَعَامٌ فَقَالُوا: أَلَا نَأْتِيكَ بِوَضُوءٍ؟ فَقَالَ: «إِنَّمَا أُمِرْتُ بِالْوَضُوءِ إِذَا قُمْتُ إِلَى الصَّلَاةِ».

perform *Wudu'* when I want to pray.” (*Sahih*)

تخريج: [إسناده صحيح] أخرجه الترمذي، الأ طعمة، باب: في ترك الوضوء قبل الطعام، ح: ١٨٤٧ والسائي، ح: ١٣٢ من حديث إسماعيل ابن عليه به وقال الترمذي: "حسن صحيح".

Comments:

After relieving oneself, washing the hands is necessary. There is no need however, to wash again to eat. It is desirable to refresh *Wudu'* whenever it is broken, while it is not required.

Chapter (...) Washing The Hands Before Eating

3761. It was narrated that Salmān said: “I read in the *Tawrah* (Torah) that the blessing of food is in *Wudu'* before it. I mentioned that to the Prophet ﷺ and he said: “The blessing of food is in *Wudu'* before it and after it.” (*Da'if*) Sufyān disliked *Wudu'* before eating.

Abū Dāwud said: And it is weak.

تخريج: [إسناده ضعيف] أخرجه الترمذي، كتاب الأ طعمة، باب ما جاء في الوضوء قبل الطعام وبعده، ح: ١٨٤٦ من حديث قيس بن الربيع به وذكر كلاماً * قيس ابن الربيع: ضعيف والحديث ضعفه أبو حاتم الرازي وغيره.

Chapter 12. If Eating Unexpectedly

3762. It was narrated from Abū Az-Zubair, from Jābir bin ‘Abdullāh, that he said: “The Messenger of Allāh ﷺ came from a mountain pass after having relieved himself, and we had before us some dates on a shield. We called him, and he ate with us, and he did not touch water.” (*Da'if*)

(المعجم ...) بَابُ: فِي غَسْلِ الْيَدِ قَبْلَ الطَّعَامِ (التحفة ١٢)

٣٧٦١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: أَخْبَرَنَا قَيْسٌ عَنْ أَبِي هَاشِمٍ، عَنْ زَادَانَ، عَنْ سَلْمَانَ قَالَ: قَرَأْتُ فِي التَّوْرَةِ أَنَّ بَرَكَةَ الطَّعَامِ الْوُضُوءُ قَبْلَهُ، فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ، فَقَالَ: «بَرَكَةُ الطَّعَامِ الْوُضُوءُ قَبْلَهُ وَالْوُضُوءُ بَعْدَهُ».

وَكَانَ سُفْيَانٌ يَكْرَهُ الْوُضُوءَ قَبْلَ الطَّعَامِ. قَالَ أَبُو دَاوُدَ: وَهُوَ ضَعِيفٌ.

(المعجم ١٢) بَابُ: فِي طَعَامِ الْفَجْأَةِ (التحفة ١٣)

٣٧٦٢ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي مَرْيَمَ قَالَ: حَدَّثَنَا عَمِّي يَعْنِي سَعِيدَ بْنَ الْحَكَمِ، قَالَ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ قَالَ: أَخْبَرَنِي خَالِدُ بْنُ يَزِيدَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ قَالَ: أَقْبَلَ رَسُولُ اللَّهِ ﷺ مِنْ شِعْبٍ مِنَ الْجَبَلِ وَقَدْ قَضَى حَاجَتَهُ وَبَيْنَ أَيْدِينَا تَمْرٌ عَلَى

تُرْسٍ أَوْ حَجَفَةٍ، فَدَعَوْنَاهُ فَأَكَلَ مَعَنَا وَمَا مَسَّ مَاءً.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٣/٣٩٧، ح: ١٥٣٤٥ من حديث أبي الزبير المكي به وهو مدلس وعنن.

Chapter 13. Regarding It Being Disliked To Criticize Food

(المعجم ١٣) بَابُ: فِي كِرَاهِيَةِ ذَمِّ الطَّعَامِ (التحفة ١٤)

3763. It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ never criticized any food. If he wanted it he would eat it, and if he disliked it he would refrain." (Sahih)

٣٧٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ الْأَعْمَشِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: مَا عَابَ رَسُولَ اللَّهِ ﷺ طَعَامًا قَطُّ، إِلَّا اشْتَهَاهُ أَكَلَهُ، وَإِنْ كَرِهَهُ تَرَكَهُ.

تخريج: أخرجه البخاري، الأطعمة، باب: ما عاب النبي ﷺ طعامًا، ح: ٥٤٠٩ عن محمد ابن كثير، ومسلم، الأشربة، باب: لا يعيب الطعام، ح: ٢٠٦٤ من حديث سفیان به.

Chapter 14. Regarding Eating Together (In A Group)

(المعجم ١٤) بَابُ: فِي الْاجْتِمَاعِ عَلَى الطَّعَامِ (التحفة ١٥)

3764. Wahshī bin Ḥarb narrated from his father, from his grandfather that the Companions of the Messenger of Allāh ﷺ said: "O Messenger of Allāh, we eat and do not get staided." He said: "Perhaps you are eating separately?" They said: "Yes." He said: "Come together to eat, and then say the Name of Allāh over your food, and it will be blessed for you." (Da'if)

٣٧٦٤ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ قَالَ: أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنِي وَحْشِيُّ بْنُ حَرْبٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ أَصْحَابَ النَّبِيِّ ﷺ قَالُوا: يَا رَسُولَ اللَّهِ! إِنَّا نَأْكُلُ وَلَا نَشْبَعُ، قَالَ: «فَلَعَلَّكُمْ تَفْتَرِقُونَ؟» قَالُوا: نَعَمْ، قَالَ: «فاجتمعوا على طعامكم واذكروا اسم الله عليه يبارك لكم فيه».

Abū Dāwud said: If you are at a feast and the food is served, do not eat until the owner of the house gives you permission.

قَالَ أَبُو دَاوُدَ: إِذَا كُنْتَ فِي وِلِيمَةٍ فَوَضِعَ الْعَشَاءَ فَلَا تَأْكُلْ، حَتَّى يَأْذَنَ لَكَ صَاحِبُ الدَّارِ.

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الأطعمة، باب الاجتماع على الطعام، ح: ٣٢٨٦ من حديث الوليد بن مسلم به، ولم يصح بالسمع المسلسل ومع ذلك صححه ابن حبان، ح: ١٣٤٥ وحرث بن وحشي: لم يوثقه غير ابن حبان.

Comments:

Gathering and eating together increases love among people, and blessings in the food.

Chapter 15. Saying *Bismillāh* Over Food

3765. It was narrated from Jābir bin ‘Abdullāh that he heard the Prophet ﷺ say: “When a man enters his house and remembers Allāh upon his entering and when he eats, the *Shaitān* says (to himself or his followers): ‘You have no place to stay and no dinner.’ If he enters and does not remember Allāh when entering, the *Shaitān* says, ‘You have found a place to stay.’ If he does not remember Allāh when he eats, (the *Shaitān*) says, ‘You have found a place to stay and dinner.’” (*Ṣaḥīḥ*)

(المعجم ١٥) - بَابُ التَّسْمِيَةِ عَلَى الطَّعَامِ
(التحفة ١٦)

٣٧٦٥ - حَدَّثَنَا يَحْيَى بْنُ خَلْفٍ قَالَ:
حَدَّثَنَا أَبُو عَاصِمٍ عَنْ ابْنِ جُرَيْجٍ قَالَ:
أَخْبَرَنِي أَبُو الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ
سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «إِذَا دَخَلَ الرَّجُلُ بَيْتَهُ
فَذَكَرَ اللَّهَ عِنْدَ دُخُولِهِ وَعِنْدَ طَعَامِهِ قَالَ
الشَّيْطَانُ: لَا مَيْتَ لَكُمْ وَلَا عِشَاءَ، وَإِذَا
دَخَلَ فَلَمْ يَذْكُرِ اللَّهَ عِنْدَ دُخُولِهِ قَالَ الشَّيْطَانُ:
أَذْرَكْتُمُ الْمَيْتَ، فَإِذَا لَمْ يَذْكُرِ اللَّهَ عِنْدَ طَعَامِهِ
قَالَ: أَذْرَكْتُمُ الْمَيْتَ وَالْعِشَاءَ.»

تخریج: أخرجه مسلم، الأشربة، باب آداب الطعام والشراب وأحكامهما، ح: ٢٠١٨ من حديث أبي عاصم به.

3766. It was narrated that Hudhaifah said: “If food was served when the Messenger of Allāh ﷺ was with us, none of us would stretch forth our hands until the Messenger of Allāh ﷺ stretched forth his hand first. We were going to eat with him one time, when a Bedouin came rushing, as if he were being pursued. He went to stretch forth his hand to the food, but the Messenger of Allāh ﷺ took hold of his hand. Then a young girl came rushing, as if she were being pursued. She went to stretch forth her hand to the food, but the

٣٧٦٦ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ:
حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ حَيْثِمَةَ،
عَنْ أَبِي حُدَيْفَةَ، عَنْ حُدَيْفَةَ قَالَ: كُنَّا إِذَا
حَضَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ طَعَامًا لَمْ يَضَعْ
أَحَدُنَا يَدَهُ حَتَّى يَبْدَأَ رَسُولُ اللَّهِ ﷺ، وَإِنَّا
حَضَرْنَا مَعَهُ طَعَامًا، فَجَاءَ أَعْرَابِيٌّ كَأَنَّمَا
يُدْفَعُ، فَذَهَبَ لِيَضَعَ يَدَهُ فِي الطَّعَامِ، فَأَخَذَ
رَسُولُ اللَّهِ ﷺ بِيَدِهِ، ثُمَّ جَاءَتْ جَارِيَةٌ كَأَنَّمَا
تُدْفَعُ، فَذَهَبَتْ لِيَضَعَ يَدَهَا فِي الطَّعَامِ، قَالَ:
فَأَخَذَ رَسُولُ اللَّهِ ﷺ بِيَدِهَا وَقَالَ: «إِنَّ
الشَّيْطَانَ لَيَسْتَحِلُّ الطَّعَامَ الَّذِي لَمْ يَذْكُرِ اسْمُ

Messenger of Allāh ﷺ took hold of her hand. Then the Messenger of Allāh ﷺ said: "The *Shaitān* regards food as permissible (for himself) if the Name of Allāh is not mentioned over it. He brought this Bedouin so that the food might become permissible for him through him, but I took hold of his hand. Then he brought this young girl so that the food might become permissible for him through her, but I took hold of her hand. By the One in Whose Hand is my soul, his hand is in mine along with their hands." (*Sahih*)

اللَّهُ عَلَيْهِ، وَإِنَّهُ جَاءَ بِهَذَا الْأَعْرَابِيِّ لِيَسْتَحِلَّ بِهِ فَأَخَذْتُ بِيَدِهِ، وَجَاءَ بِهَذِهِ الْجَارِيَةِ لِيَسْتَحِلَّ بِهَا فَأَخَذْتُ بِيَدِهَا، فَوَالَّذِي نَفْسِي بِيَدِهِ! إِنَّ يَدَهُ لَفِي يَدِي مَعَ أُيْدِيهِمَا».

تخريج: أخرجه مسلم، الأشربة، باب آداب الطعام والشراب وأحكامهما، ح: ٢٠١٧ من حديث أبي معاوية الضرير به.

Comments:

These narrations demonstrate the gravity of not mentioning Allāh's Name prior to eating.

3767. It was narrated from 'Aishah that the Messenger of Allāh ﷺ said: "When one of you eats, let him mention the Name of Allāh. If he forgets to mention the Name of Allāh at the beginning, let him say: '*Bismillāhi, awwalahu wa ākhirahu* (In the Name of Allāh, at the beginning and at the end)." (*Sahih*)

٣٧٦٧ - حَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ هِشَامِ يَعْنِي ابْنَ أَبِي عَبْدِ اللَّهِ الدُّسْتَوَائِيِّ، عَنْ بُدَيْلٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدٍ، عَنِ امْرَأَةٍ مِنْهُمْ يُقَالُ لَهَا: أُمُّ كَلْثُومٍ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَكَلَّ أَحَدُكُمْ فَلْيَذْكُرِ اسْمَ اللَّهِ فَإِنْ نَسِيَ أَنْ يَذْكُرَ اسْمَ اللَّهِ فِي أَوَّلِهِ فَلْيَقُلْ: بِسْمِ اللَّهِ أَوَّلَهُ وَآخِرَهُ».

تخريج: [إسناده صحيح] أخرجه الترمذي، الأطعمة، باب ما جاء في التسمية على الطعام، ح: ١٨٥٨ من حديث هشام الدستوائي به وقال: "حسن صحيح" ورواه ابن ماجه، ح: ٣٢٦٤ وصححه ابن حبان، ح: ١٣٤١ والحاكم ١٠٨/٤ ووافقه الذهبي.

3768. It was narrated from Jābir bin Ṣubḥ, he said: “Al-Muthanna bin ‘Abdur-Raḥmān Al-Khuzā‘ī narrated to us, from his paternal uncle, Umayyah bin Makhshī, who was one of the Companions of the Messenger of Allāh ﷺ, who said: ‘The Messenger of Allāh ﷺ was sitting and a man was eating, and he did not mention the Name of Allāh until there was only one morsel of his food left. When he raised it to his mouth he said, “In the Name of Allāh at the beginning and at the end.” The Prophet ﷺ smiled, then he said: “The *Shaitān* was eating with him, but when he mentioned the Name of Allāh, he vomited what was in his belly.”

(*Hasan*)

Abū Dāwud said: Jābir bin Ṣubḥ is the grandfather of Sulaimān bin Ḥarb, from his mother’s side.

٣٧٦٨ - حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ الْحَرَانِيُّ قَالَ: حَدَّثَنَا عِيسَى يَعْنِي ابْنَ يُونُسَ، قَالَ: حَدَّثَنَا جَابِرُ بْنُ صُحْبٍ قَالَ: حَدَّثَنَا الْمُثَنَّى بْنُ عَبْدِ الرَّحْمَنِ الْخُزَاعِيُّ عَنْ عَمِّهِ أُمَيَّةَ بْنِ مَخْشِيِّ وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ جَالِسًا وَرَجُلٌ يَأْكُلُ فَلَمْ يُسَمِّ حَتَّى لَمْ يَبْقَ مِنْ طَعَامِهِ إِلَّا لُقْمَةٌ، فَلَمَّا رَفَعَهَا إِلَى فِيهِ قَالَ: بِسْمِ اللَّهِ أَوْلَهُ وَآخِرَهُ، فَضَحِكَ النَّبِيُّ ﷺ ثُمَّ قَالَ: «مَا زَالَ الشَّيْطَانُ يَأْكُلُ مَعَهُ، فَلَمَّا ذَكَرَ اسْمَ اللَّهِ اسْتَفَاءَ مَا فِي بَطْنِهِ».

قَالَ أَبُو دَاوُدَ: جَابِرُ بْنُ صُحْبٍ جَدُّ سُلَيْمَانَ ابْنِ حَرْبٍ مِنْ قِبَلِ أُمِّهِ.

تخريج: [إسناده حسن] أخرجه أحمد: ٤/٣٣٦ والنسائي في الكبرى، ح: ١٠١١٣ وعمل اليوم والليلة، ح: ٢٨٢ من حديث جابر بن صبح به وصححه الحاكم: ١/١٠٨، ١٠٩ ووافقه الذهبي * المثني بن عبد الرحمن: حسن الحديث وللحديث شواهد، انظر مجمع الزوائد: ٥/٢٢.

Chapter 16. Regarding Eating While Reclining

(المعجم ١٦) بَابُ: فِي الْأَكْلِ مُتَّكِنًا

(التحفة ١٧)

3769. It was narrated that ‘Alī bin Al-Aqmar said: “I heard Abū Juhaifah say: ‘The Prophet ﷺ said: “I do not eat when reclining.”’ (*Sahīh*)

٣٧٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ عَلِيِّ بْنِ الْأَقْمَرِ قَالَ: سَمِعْتُ أَبَا جُحَيْفَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا أَكُلُ مُتَّكِنًا».

تخريج: أخرجه البخاري، الأطعمه، باب الأكل متكنا، ح: ٥٣٩٨ من حديث علي بن الأقرم .

3770. It was narrated that Muṣ‘ab

٣٧٧٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ

bin Sulaim said: "I heard Anas say: 'The Prophet ﷺ sent me, and I came back to him and found him eating a date while sitting on his posterior, with his legs drawn up. (Sahih)

قال: حَدَّثَنَا وَكَيْعٌ عَنْ مُصْعَبِ بْنِ سَلِيمٍ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: بَعَثَنِي النَّبِيُّ ﷺ فَرَجَعْتُ إِلَيْهِ فَوَجَدْتُهُ يَأْكُلُ تَمْرًا وَهُوَ مُقْعٍ.

تخریج: أخرجه مسلم، الأشربة، باب استحباب تواضع الآكل وصفة قعوده، ح: ٢٠٤٤ من حديث مصعب بن سليم، والنسائي في الكبرى، ح: ٦٧٤٤ من حديث وكيع به.

3771. It was narrated from Shu'aib bin 'Abdullāh bin 'Amr that his father said: "The Messenger of Allāh ﷺ was never seen eating while reclining, nor (walking) with two men on his heels."^[1] (Sahih)

٣٧٧١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا حَمَادٌ عَنْ ثَابِتِ الْبُنَائِيِّ، عَنْ شُعَيْبِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ أَبِيهِ قَالَ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَأْكُلُ مَتَكِنًا قَطُّ وَلَا يَطَّأُ عَقِبَهُ رَجُلَانِ.

تخریج: [إسناده صحيح] أخرجه ابن ماجه، المقدمة، باب من كره أن يوطأ عقباه، ح: ٢٤٤ عن موسى بن إسماعيل به.

Chapter 17. Eating From The Top Of The Platter

(المعجم ١٧) بَابُ: فِي الْأَكْلِ مِنْ أَعْلَى الصَّحْفَةِ (التحفة ١٨)

3772. It was narrated from Ibn 'Abbās that the Prophet ﷺ said: "When one of you eats food, he should not eat from the top of the platter, rather he should eat from the lowest part (from the edge that is closest to him), for the blessing descends from the uppermost part." (Hasan)

٣٧٧٢ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَكَلَ أَحَدُكُمْ طَعَامًا فَلَا يَأْكُلُ مِنْ أَعْلَى الصَّحْفَةِ وَلَكِنْ يَأْكُلُ مِنْ أَسْفَلِهَا فَإِنَّ الْبَرَكَةَ تَنْزِلُ مِنْ أَعْلَاهَا».

تخریج: [إسناده حسن] أخرجه الترمذي، الأطعمة، باب ما جاء في كراهية الأكل من وسط الطعام، ح: ١٨٠٥ وابن ماجه، ح: ٣٢٧٧ من حديث عطاء بن السائب به وقال الترمذي: "حسن صحيح".

3773. 'Abdullāh bin Busr said: "The Prophet ﷺ had a platter that was carried by four men, which was

٣٧٧٣ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ الْجَمْصِيُّ قَالَ: حَدَّثَنَا أَبِي: حَدَّثَنَا مُحَمَّدُ بْنُ

^[1] Meaning, he did not walk ahead of his Companions, rather with them or behind them.

called *Al-Gharrā'* (the shiny one). When the forenoon came and they had prayed *Duḥa*, that dish was brought, and *Tharīd* had been made in it. They gathered around it, and there were a lot of people, so the Messenger of Allāh ﷺ knelt up (so as to take up less space). A Bedouin said: 'What is this manner of sitting?' The Prophet ﷺ said: 'Allāh, Exalted is He, has made me an honored slave; He has not made me an arrogant tyrant.' Then the Messenger of Allāh ﷺ said: 'Eat from around the edges and leave the top, so that it might be blessed.'" (*Hasan*)

عَبْدُ الرَّحْمَنِ بْنِ عِرْقٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَسْرٍ قَالَ: كَانَ لِلنَّبِيِّ ﷺ قَصْعَةٌ يَحْمِلُهَا أَرْبَعَةُ رِجَالٍ، يُقَالُ لَهَا: الْغَرَاءُ، فَلَمَّا أَضْحَوْا وَسَجَدُوا الضُّحَى، أُتِيَ بِتِلْكَ الْقَصْعَةِ يَعْنِي وَقَدْ ثُرِدَ فِيهَا، فَالْتَفَوْا عَلَيْهَا، فَلَمَّا كَثُرُوا جَثَا رَسُولُ اللَّهِ ﷺ، فَقَالَ أَعْرَابِيٌّ مَا هَذِهِ الْجِلْسَةُ؟ قَالَ النَّبِيُّ ﷺ: «إِنَّ اللَّهَ تَعَالَى جَعَلَنِي عَبْدًا كَرِيمًا وَلَمْ يَجْعَلْنِي جَبَّارًا عَنِيدًا»، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُوا مِنْ حَوَالَيْهَا وَدَعُوا ذُرُوتَهَا يُبَارِكُ فِيهَا».

تخريج: [إسناده حسن] أخرجه ابن ماجه، الأطعمة، باب الأكل متكئا، ح: ٣٢٦٣ عن عمرو بن عثمان به وصححه الحاكم: ١٠٧/٤ ووافقه الذهبي.

Chapter 18. Sitting At A Table On Which There Are Some Things That Are Disliked

(المعجم ١٨) - بَابُ الْجُلُوسِ عَلَى مَائِدَةٍ عَلَيْهَا بَعْضُ مَا يُكْرَهُ (التحفة ١٩)

3774. It was narrated from Ja'far bin Burqān, from Az-Zuhrī, from Sālim from his father, who said: "The Messenger of Allāh ﷺ forbade two kinds of eating: Sitting at a table where *Khamr* is being drunk, and eating when lying on one's stomach." (*Da'if*)

٣٧٧٤ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنِ الرَّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ مَطْعَمَيْنِ: عَنِ الْجُلُوسِ عَلَى مَائِدَةٍ يُشْرَبُ عَلَيْهَا الْخَمْرُ، وَأَنْ يَأْكُلَ الرَّجُلُ وَهُوَ مُنْبَطِحٌ عَلَى بَطْنِهِ.

Abū Dāwud said: Ja'far did not hear this *Hadūth* from Az-Zuhrī, and it is *Munkar*.

قَالَ أَبُو دَاوُدَ: هَذَا الْحَدِيثُ لَمْ يَسْمَعَهُ جَعْفَرٌ عَنِ الرَّهْرِيِّ وَهُوَ مُنْكَرٌ.

تخريج: [إسناده ضعيف] أخرجه الحاكم: ١٢٩/٤ من حديث كثير بن هشام به وصححه على شرط مسلم ووافقه الذهبي، وانظر الحديث الآتي لعلته، وفيه غلة أخرى ولبعض الحديث شاهد ضعيف عند البيهقي: ٢٦٦/٧.

3775. (There is another chain)

٣٧٧٥ - حَدَّثَنَا هَارُونُ بْنُ زَيْدٍ بْنُ أَبِي

from Ja'far, that he conveyed this *Hadith* from Az-Zuhrī. (*Da'if*)

الرَّزْقَاءِ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا جَعْفَرٌ أَنَّهُ بَلَغَهُ عَنِ الزُّهْرِيِّ هَذَا الْحَدِيثُ.

تخريج: [إسناده ضعيف] أخرجه النسائي، البيهقي، باب تفسير ذلك، ح: ٤٥٢٠ عن هارون

ابن زيد به.

Comments:

The contents of this text are also supported by other authentic narrations.

Chapter 19. Eating With The Right Hand

(المعجم ١٩) - بَابُ الْأَكْلِ بِالْيَمِينِ

(التحفة ٢٠)

3776. It was narrated from Ibn 'Umar that the Messenger of Allāh ﷺ said: "When one of you eats, let him eat with his right hand, and when he drinks, let him drink with his right hand, for the *Shaiṭān* eats with his left hand and drinks with his left hand." (*Sahih*)

٣٧٧٦ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو بَكْرٍ بْنُ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنِ جَدِّهِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا أَكَلَ أَحَدُكُمْ فَلْيَأْكُلْ بِيَمِينِهِ، وَإِذَا شَرِبَ فَلْيَشْرَبْ بِيَمِينِهِ، فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ وَيَشْرَبُ بِشِمَالِهِ».

تخريج: أخرجه مسلم، الأشربة، باب آداب الطعام والشراب وأحكامهما، ح: ٢٠٢٠ من

حديث سفيان بن عيينة به وهو في جزئه، ح: ٥ ومسنده أحمد: ٨/٢.

3777. It was narrated that 'Umar bin Abī Salamah said: "The Prophet ﷺ said: 'Come close to me, mention the Name of Allāh, eat with your right hand, and eat from that which is close to you.'" (*Sahih*)

٣٧٧٧ - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ لُؤَيْنٌ عَنِ سُلَيْمَانَ بْنِ بِلَالٍ، عَنْ أَبِي وَجْزَةَ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِذَا أَكَلْتَ مِنْ مِمَّا يَلِيكَ».

تخريج: [إسناده صحيح] أخرجه عبد الله بن أحمد في زوائد المسند: ٤/٢٧ عن لوين به، *

وأبو وجزة صرح بالسماع.

Chapter 20. Regarding Eating Meat

(المعجم ٢٠) - بَابُ فِي أَكْلِ اللَّحْمِ

(التحفة ٢١)

3778. It was narrated from Abū Ma'shar, from Hishām, from 'Urwah, from his father, from

٣٧٧٨ - حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو مَعْشَرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ

‘Āishah, who said: “The Messenger of Allāh ﷺ said: ‘Do not cut meat with a knife, for it is the practice of the non-Arabs; rather bite it, for that is more enjoyable and healthier.’” (*Da‘īf*)

Abū Dāwud said: It is not strong.

أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقْطَعُوا اللَّحْمَ بِالسَّكِّينِ فَإِنَّهُ مِنْ صَنِيعِ الْأَعَاجِمِ وَانْهَسُوهُ فَإِنَّهُ أَهْنَأُ وَأَمْرَأُ».

قَالَ أَبُو دَاوُدَ: وَلَيْسَ هُوَ بِالْقَوِيِّ.

تخريج: [إسناده ضعيف] انفرد به أبو داود * أبو معشر نجيح السندي ضعيف (تقريب).

3779. It was narrated from ‘Uthmān bin Abī Sulaimān, from Ṣafwān bin Umayyah who said: “I was eating with the Prophet ﷺ, and I was taking the meat from the bone with my hand. He said: ‘Bring the bone to your mouth, for it is more enjoyable and healthier.’” (*Da‘īf*)

Abū Dāwud said: ‘Uthmān did not hear from Ṣafwān, so it is *Mursal*.

٣٧٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى: حَدَّثَنَا ابْنُ عُليَّةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُعَاوِيَةَ، عَنْ عُثْمَانَ بْنِ أَبِي سُلَيْمَانَ، عَنْ صَفْوَانَ بْنِ أُمَيَّةَ قَالَ: كُنْتُ أَكُلُ مَعَ النَّبِيِّ ﷺ، فَأَخَذُ اللَّحْمَ بِيَدِي مِنَ الْعَظْمِ، فَقَالَ: «أَذِنِ الْعَظْمَ مِنْ فَيْكَ فَإِنَّهُ أَهْنَأُ وَأَمْرَأُ».

قَالَ أَبُو دَاوُدَ: عُثْمَانُ لَمْ يَسْمَعْ مِنْ صَفْوَانَ، وَهُوَ مُرْسَلٌ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤٠١/٣ من حديث إسماعيل ابن علية به وصححه الحاكم: ١١٢/٤، ١١٣، ووافقه الذهبي، والسند منقطع وللحديث شواهد ضعيفة.

3780. It was narrated that ‘Abdullāh bin Mas‘ūd said: The bone (with meat attached) that was dearest to the Messenger of Allāh ﷺ was the bone of sheep. (*Da‘īf*)

٣٧٨٠ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: أَخْبَرَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعْدِ بْنِ عِيَاضٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: كَانَ أَحَبَّ الْعَرَاقِ إِلَى رَسُولِ اللَّهِ ﷺ عَرَاقُ الشَّاةِ.

تخريج: [إسناده ضعيف] أخرجه النسائي في الكبرى، ح: ٦٦٥٤ عن هارون بن عبد الله، والترمذي في الشمائل، ح: ١٦٨ من حديث أبي داود الطيالسي به وهو في مسنده، ح: ٣٨٨ * أبو إسحاق عن عن حديث البخاري، ح: ٣٣٤٠ ومسلم، ح: ١٩٤ يغني عنه.

3781. (There is another chain) from Abū Dāwud with his chain.^[1]

٣٧٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ:

[1] Meaning, Abū Dāwud Aṭ-Ṭayālīsī, and he also narrated no. 3780.

He said: "And the Prophet ﷺ liked the foreleg. Some poison was put in the foreleg, and he thought that it was the Jews who had poisoned it." (*Ṣaḥīḥ*)

تخريج: [صحيح] انظر الحديث السابق، وأخرجه الترمذي في الشمائل، ح: ١٦٨ عن محمد ابن بشار به، والحديث الصحيح يعني عنه.

Chapter 21. Regarding Eating Squash

3782. Anas bin Mālik said: "A tailor invited the Messenger of Allāh ﷺ to a meal that he had made." Anas said: "I went with the Messenger of Allāh ﷺ to that meal. He served the Messenger of Allāh ﷺ some barley bread and some soup in which there was squash and dried, salted meat." Anas said: "I saw the Messenger of Allāh ﷺ seeking out the squash from the edges of the dish. I have always liked squash since that day." (*Ṣaḥīḥ*)

تخريج: أخرجه البخاري، الأطعمة، باب المرق، ح: ٥٤٣٦ عن القعني. ومسلم، الأشربة، باب جواز أكل المرق واستحباب أكل اليقطين... إلخ، ح: ٢٠٤١ من حديث مالك به، وهو في الموطأ (يحيى): ٥٤٦/٢، ٥٤٧.

Chapter 22. Regarding Eating *Tharīd*

3783. It was narrated that Ibn 'Abbās said: "The dearest of food to the Messenger of Allāh ﷺ was *Tharīd* made of bread and *Tharīd* made of *Hais*. (*Da'if*)

Abū Dāwud said: It is weak.

أَخْبَرَنَا أَبُو دَاوُدَ بِهَذَا الْإِسْنَادِ قَالَ: كَانَ النَّبِيُّ ﷺ يُعْجِبُهُ الذَّرَاعُ، قَالَ: وَسُمِّ فِي الذَّرَاعِ، وَكَانَ يَرَى أَنَّ الْيَهُودَ هُمْ سَمُوهُ.

(المعجم ٢١) بَابُ: فِي أَكْلِ الذَّبَاءِ

(التحفة ٢٢)

٣٧٨٢ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: إِنَّ خِيَّاطًا دَعَا رَسُولَ اللَّهِ ﷺ لِبَطْعَامٍ صَنَعَهُ، قَالَ أَنَسُ: فَذَهَبْتُ مَعَ رَسُولِ اللَّهِ ﷺ إِلَى ذَلِكَ الطَّعَامِ، فَقَرَّبَ إِلَيَّ رَسُولُ اللَّهِ ﷺ خُبْزًا مِنْ شَعِيرٍ وَمَرَقًا فِيهِ ذَبَاءٌ وَقَدِيدٌ، قَالَ أَنَسُ: فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ يَتَّبِعُ الذَّبَاءَ مِنْ حَوَالِي الصَّحْفَةِ، فَلَمْ أَزَلْ أَحِبُّ الذَّبَاءَ بَعْدَ يَوْمَيْهِ.

(المعجم ٢٢) بَابُ: فِي أَكْلِ الثَّرِيدِ

(التحفة ٢٣)

٣٧٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ حَسَّانَ السَّمِينِيُّ قَالَ: حَدَّثَنَا الْمُبَارَكُ بْنُ سَعِيدٍ عَنْ [عَمْرٍأ] بْنِ سَعِيدٍ، عَنْ رَجُلٍ مِنْ أَهْلِ الْبَصْرَةِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ أَحَبَّ الطَّعَامِ إِلَى رَسُولِ اللَّهِ ﷺ الثَّرِيدُ مِنَ الْخُبْزِ، وَالثَّرِيدُ مِنَ الْحَيْسِ.

قَالَ أَبُو دَاوُدَ: وَهُوَ ضَعِيفٌ.

تخريج: [إسناده ضعيف] أخرجه ابن سعد: ١/٣٩٣ من حديث المبارك بن سعيد به * رجل من أهل البصرة: مجهول، وسقط ذكره في المستدرک: ٤/١١٦ فصحه الحاكم ووافقه الذهبي.

Comments:

Tharīd is a name for a dish made with some sort of broth that contains some bread. If the bread is mixed with butter, oil, or cheese and date pulp, it is called *Hais*. The superiority of *Tharīd* is proven from other authentic narrations (See *Ṣaḥīḥ Al-Bukhārī* no. 5419).

Chapter 23. It Is Disliked To Have An Aversion For Food

(المعجم ٢٣) - بَابُ كَرَاهِيَةِ التَّقَدُّرِ

لِلطَّعَامِ (التحفة ٢٤)

3784. Qabiṣah bin Hulb narrated that his father said: "I heard the Messenger of Allāh ﷺ being asked by a man: 'Is there any food that I should keep away from?' He said: 'Do not allow food to make you uneasy like the doubts of Christianity about it.'" (*Ḥasan*)

٣٧٨٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التَّمِيمِيُّ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ قَالَ: حَدَّثَنِي قَيْصَةُ بْنُ هُلُبٍ عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ وَسَأَلَهُ رَجُلٌ، فَقَالَ: إِنَّ مِنَ الطَّعَامِ طَعَامًا أَنْتَحَرِّجُ مِنْهُ، فَقَالَ: «لَا يَتَخَلَّجَنَّ فِي نَفْسِكَ شَيْءٌ ضَارَعَتْ فِيهِ النَّضْرَايَةَ».

تخريج: [إسناده حسن] أخرجه الترمذي، السير، باب ما جاء في طعام المشركين، ح: ١٥٦٥ وابن ماجه، ح: ٢٨٣٠ من حديث سماك به، وقال الترمذي: "حسن غريب".

Comments:

Abstinence from lawful food is an innovation of monasticism.

Chapter 24. The Prohibition Of Eating *Al-Jallālah*^[1] And Its Milk

3785. It was narrated from Mujāhid, from Ibn 'Umar who said: "The Messenger of Allāh ﷺ forbade eating *Al-Jallālah* and its milk." (*Ḥasan*)

(المعجم ٢٤) - بَابُ النَّهْيِ عَنِ أَكْلِ

الْجَلَّالَةِ وَالْبَانِيَا (التحفة ٢٥)

٣٧٨٥ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ إِسْحَاقَ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عُمَرَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ أَكْلِ الْجَلَّالَةِ وَالْبَانِيَا.

[1] The animals that consume dung and filth.

تخريج: [حسن] أخرجه الترمذي، الأطعمة، باب ما جاء في أكل لحوم الجلالة وألبانها، ح: ١٨٢٤ من حديث عبدة به وقال: "حسن غريب" وللحديث شواهد.

3786. It was narrated from Ibn ‘Abbās that the Prophet ﷺ forbade the milk of *Al-Jallālah*. (*Hasan*)

٣٧٨٦ - حَدَّثَنَا ابْنُ الْمُثَنَّى قَالَ: حَدَّثَنِي أَبُو عَامِرٍ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ لَبَنِ الْجَلَّالَةِ.

تخريج: [حسن] تقدم، ح: ٣٧١٩ ورواه الترمذي والنسائي من حديث هشام به، وصححه ابن الجارود، ح: ٨٨٧ وابن حبان.

3787. It was narrated from Nāfi‘, from Ibn ‘Umar who said: “The Messenger of Allāh ﷺ forbade riding or drinking the milk of *Al-Jallālah* camels.” (*Hasan*)

٣٧٨٧ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي سُرَيْجٍ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ جَهْمٍ قَالَ: حَدَّثَنَا عَمْرُو بْنُ أَبِي قَيْسٍ عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْجَلَّالَةِ فِي الْإِبِلِ أَنْ يُرَكَبَ عَلَيْهَا، أَوْ يُشْرَبَ مِنْ أَلْبَانِهَا.

تخريج: [حسن] تقدم، ح: ٢٥٥٧، ٢٥٥٨.

Chapter 25. Regarding Eating Horse Meat

(المعجم ٢٥) بَابُ: فِي أَكْلِ لُحُومِ الْخَيْلِ (التحفة ٢٦)

3788. It was narrated from Muḥammad bin ‘Alī, from Jābir bin ‘Abdullāh who said: “The Messenger of Allāh ﷺ forbade us from the meat of donkeys on the Day of *Khaibar*, but he gave us permission to eat horse meat.” (*Sahih*)

٣٧٨٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: أَخْبَرَنَا حَمَّادٌ عَنْ عَمْرُو بْنِ دِينَارٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: نَهَانَا رَسُولُ اللَّهِ ﷺ يَوْمَ خَيْبَرَ عَنْ لُحُومِ الْحُمُرِ، وَأَذِنَ لَنَا فِي لُحُومِ الْخَيْلِ.

تخريج: أخرجه البخاري، المغازي، باب غزوة خيبر، ح: ٤٢١٩ عن سليمان بن حرب، ومسلم، الصيد والذبائح، باب إباحة أكل لحم الخيل، ح: ١٩٤١ من حديث حماد بن زيد به.

3789. It was narrated that Jābir bin ‘Abdullāh said: “On the Day of *Khaibar*, we slaughtered horses, mules and donkeys. The Messenger

٣٧٨٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: ذَبَحْنَا يَوْمَ خَيْبَرَ الْخَيْلَ وَالْبِعَالَ

of Allāh ﷺ forbade the mules and donkeys to us, but he did not forbid the horses.” (*Ṣaḥīḥ*)

من حديث حماد بن سلمة به، رواه مسلم،

3790. It was narrated from Khālid bin Al-Walīd that the Messenger of Allāh ﷺ forbade eating the meat of horses, mules and donkeys. Haiwah (one of the narrators) added – “and every predator that has fangs.” (*Daʿīf*)

Abū Dāwūd said: This is the view of Mālik.

Abū Dāwūd said: There is nothing wrong with horse meat, and this is not acted upon.

Abū Dāwūd said: This is abrogated. A number of the Companions of the Messenger of Allāh ﷺ ate horse meat, including Ibn Az-Zubair, Faḍālah bin ‘Ubaid, Anas bin Mālik, Asmā’ bint Abī Bakr, Suwaid bin Ghafalah and ‘Alqamah, and the Quraish used to slaughter them (horses for meat) at the time of the Messenger of Allāh ﷺ.

وَالْحَمِيرَ، فَتَهَانَا رَسُولُ اللَّهِ ﷺ عَنْ الْبِغَالِ وَالْحَمِيرِ، وَلَمْ يَنْهَنَا عَنِ الْخَيْلِ.

تخريج: [صحيح] أخرجه أحمد: ٣٥٦/٣ من حديث حماد بن سلمة به، رواه مسلم، ح: ١٩٤١ من حديث أبي الزبير به.

٣٧٩٠ - حَدَّثَنَا سَعِيدُ بْنُ شَيْبٍ وَحَيَوَةُ ابْنُ شُرَيْحِ الْحَمِصِيُّ - قَالَ حَيَوَةُ: حَدَّثَنَا - بَقِيَّةُ عَنْ ثَوْرِ بْنِ يَزِيدَ، عَنْ صَالِحِ بْنِ يَحْيَى ابْنِ الْمُقَدَّامِ بْنِ مَعْدِي كَرَبَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ خَالِدِ ابْنِ الْوَلِيدِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ أَكْلِ لُحُومِ الْخَيْلِ وَالْبِغَالِ وَالْحَمِيرِ - زَادَ حَيَوَةُ - وَكُلَّ ذِي نَابٍ مِنَ السَّبَاعِ.

قَالَ أَبُو دَاوُدَ: وَهُوَ قَوْلُ مَالِكٍ.

قَالَ أَبُو دَاوُدَ: لَا بَأْسَ بِلُحُومِ الْخَيْلِ، وَلَيْسَ الْعَمَلُ عَلَيْهِ.

قَالَ أَبُو دَاوُدَ: هَذَا مَنْسُوخٌ، قَدْ أَكَلَ لُحُومَ الْخَيْلِ جَمَاعَةٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ مِنْهُمْ ابْنُ الزُّبَيْرِ، وَفَضَالَةُ بْنُ عُبَيْدٍ، وَأَنْسُ بْنُ مَالِكٍ، وَأَسْمَاءُ بِنْتُ أَبِي بَكْرٍ، وَسُوَيْدُ بْنُ غَفَلَةَ وَعَلْقَمَةُ، وَكَانَتْ قُرَيْشٌ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ تَذْبِئُهَا.

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الذبائح، باب لحوم البغال، ح: ٣١٩٨ والنسائي، ح: ٤٣٣٦ من حديث بقية به * يحيى بن المقدم: مستور وصالح بن يحيى: "لين" (تقريب) وقال البخاري: فيه نظر، الحديث ضعفه الحافظ موسى بن هارون وغيره وحاول بعض المتأخرين تقوية الحديث لنصرة مذهبه التقليدي ولم يصنع شيئاً.

Comments:

As indicated by the author, the majority of the scholars consider the meat of horses as lawful.

Chapter 26. Regarding Eating Rabbit

(المعجم ٢٦) بَابُ: فِي أَكْلِ الْأَرْنَبِ

(التحفة ٢٧)

3791. It was narrated that Anas bin Mālik said: “I was an adolescent boy and I caught a rabbit and roasted it. Abū Ṭalḥah sent its haunch with me to the Prophet ﷺ. I brought it to him and he accepted it.” (*Ṣaḥīh*)

٣٧٩١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا حَمَادٌ عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنْتُ غَلَامًا حَزَوْرًا فَاصْدْتُ أَرْنَبًا فَشَوَيْتُهَا، فَبَعَثَ مَعِيَ أَبُو طَلْحَةَ بِعَجْزِهَا إِلَى النَّبِيِّ ﷺ فَأَتَيْتُهُ بِهَا فَقَبِلَهَا.

تخریج: أخرجه البخاري، الهبة وفضلها والتحريض عليها، باب قبول هدية الصيد، ح: ٢٥٧٢ ومسلم، الصيد والذباح، باب إباحة الأرنب، ح: ١٩٥٣ من حديث هشام بن زيد به.

3792. Abū Khālid bin Al-Ḥuwairith said: ‘Abdullāh bin ‘Amr was in Aṣ-Ṣafāḥ – Muḥammad (one of the narrators) said: “A place in Makkah” – and a man brought a rabbit that he had caught. He said: “O ‘Abdullāh bin ‘Amr, what do you say?” He said: “It was brought to the Messenger of Allāh ﷺ when I was sitting (with him), and he neither ate it, nor forbade eating it, but he said that it menstruated.” (*Da‘if*)

٣٧٩٢ - حَدَّثَنَا يَحْيَى بْنُ خَالِفٍ قَالَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ قَالَ: سَمِعْتُ أَبِي خَالِدَ بْنَ الْخُوَيْرِثِ يَقُولُ: إِنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو كَانَ بِالصَّفَاحِ، - قَالَ مُحَمَّدٌ: مَكَانٌ بِمَكَّةَ - وَإِنَّ رَجُلًا جَاءَ بِأَرْنَبٍ قَدْ صَادَهَا فَقَالَ: يَا عَبْدَ اللَّهِ بْنَ عَمْرٍو! مَا تَقُولُ؟ قَالَ: قَدْ جِيءَ بِهَا إِلَى رَسُولِ اللَّهِ ﷺ وَأَنَا جَالِسٌ، فَلَمْ يَأْكُلْهَا وَلَمْ يَنْهَ عَنْ أَكْلِهَا، وَزَعَمَ أَنَّهَا تَحِيضُ.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٣٢١/٩ من حديث أبي داود به * محمد بن خالد: مستور وأبوه: لم يوثقه غير ابن حبان، وللحديث شاهد ضعيف انظر فتح الباري: ٩/٦٦٢.

Chapter 27. Regarding Eating Mastigure

(المعجم ٢٧) بَابُ: فِي أَكْلِ الضَّبِّ

(التحفة ٢٨)

3793. It was narrated from Ibn ‘Abbās that his maternal aunt gave the Messenger of Allāh ﷺ some ghee, lizards and cheese.^[1] He ate

٣٧٩٣ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ خَالَتَهُ أَهْدَتْ إِلَى

[1] *Aqit* a cheese in liquid, like cottage cheese or fetta cheese.

some of the ghee and some of the cheese, but not the masticure because he found them repulsive, but they were eaten in the presence of the Messenger of Allāh ﷺ. If they were *Harām* they would not have been eaten in the presence of the Messenger of Allāh ﷺ. (*Ṣaḥīh*)

تخريج: أخرجه البخاري، الهبة وفضلها والتحريض عليها، باب قبول الهدية، ح: ٢٥٧٥ ومسلم، الصيد والذبائح، باب إباحة الضب، ح: ١٩٤٧ من حديث شعبة به.

3794. It was narrated from Khālid bin Al-Walid that he entered the house of Maimūnah with the Messenger of Allāh ﷺ. A roasted masticure was brought, and the Messenger of Allāh ﷺ reached out his hand towards it. Some of the women who were in Maimūnah's house said: "Tell the Prophet ﷺ what he is about to eat." They said: "It is a masticure." The Messenger of Allāh ﷺ withdrew his hand. I said: "Is it *Harām*, O Messenger of Allāh?" He said: "No, but it is not known in the land of my people and I find it distasteful." Khālid said: "I pulled it towards me and ate it, while the Messenger of Allāh ﷺ was looking on." (*Ṣaḥīh*)

تخريج: أخرجه البخاري، الصيد، باب الضب، ح: ٥٥٣٧ عن القعبي ومسلم، الصيد والذبائح، باب إباحة الضب، ح: ١٩٤٥ من حديث مالك به، وهو في الموطأ (يحيى): ٢/٩٦٨.

3795. It was narrated that Thābit bin Wadī'ah said: "We were with the Messenger of Allāh ﷺ on a campaign, and we caught some masticures. I roasted one of them, then I came to the Messenger of

رَسُولِ اللَّهِ ﷺ سَمْنَا وَأَضْبًا وَأَقِطًا، فَأَكَلَ مِنْ السَّمَنِ وَمِنَ الْأَقِطِ وَتَرَكَ الْأَضْبَ تَقَدَّرًا، وَأَكَلَ عَلَى مَا يَدَّيْتَهُ ﷺ، وَلَوْ كَانَ حَرَامًا مَا أَكَلَ عَلَى مَا يَدَّيْتَهُ رَسُولُ اللَّهِ ﷺ».

٣٧٩٤ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُثَيْفٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ خَالِدِ بْنِ الْوَلِيدِ؛ أَنَّهُ دَخَلَ مَعَ رَسُولِ اللَّهِ ﷺ بَيْتَ مَيْمُونَةَ فَأَتَيْتُ بِضَبٍّ مَحْضُودٍ فَأَهْوَى إِلَيْهِ رَسُولُ اللَّهِ ﷺ يَدَهُ، فَقَالَ بَعْضُ النِّسْوَةِ اللَّاتِي فِي بَيْتِ مَيْمُونَةَ: أَخْبِرُوا النَّبِيَّ ﷺ بِمَا يُرِيدُ أَنْ يَأْكُلَ مِنْهُ فَقَالُوا: هُوَ ضَبٌّ فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ قَالَ: فَقُلْتُ: أَحْرَامٌ هُوَ يَا رَسُولَ اللَّهِ؟ قَالَ: «لَا وَلَكِنَّهُ لَمْ يَكُنْ بِأَرْضِ قَوْمِي فَأَجِدُنِي أَعَافُهُ». قَالَ خَالِدٌ: فَاجْتَرَرْتُهُ فَأَكَلْتُهُ، وَرَسُولُ اللَّهِ ﷺ يَنْظُرُ.

٣٧٩٥ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ حُصَيْنٍ، عَنْ زَيْدِ بْنِ وَهَبٍ، عَنْ ثَابِتِ بْنِ وَدِيعَةَ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي جَيْشٍ فَأَصَبْنَا ضِبَابًا قَالَ: فَشَوَيْتُ

Allāh ﷺ and placed it before him. He took a stick and counted its toes, then he said: 'A nation among the Children of Israel was transformed into animals that go underground, and I do not know what kind of animal it was.' And he neither ate it nor forbade it." (*Ṣaḥīḥ*)

مِنْهَا ضَبًّا، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَوَضَعْتُهُ بَيْنَ يَدَيْهِ قَالَ: فَأَحَذَ عُودًا فَعَدَّ بِهِ أَصَابِعَهُ ثُمَّ قَالَ: «إِنَّ أُمَّةً مِنْ بَنِي إِسْرَائِيلَ مَسِيحَتْ دَوَابًّا فِي الْأَرْضِ وَإِنِّي لَا أَدْرِي أَيُّ الدَّوَابِّ هِيَ؟» قَالَ: فَلَمْ يَأْكُلْ وَلَمْ يَنْهَ.

تخريج: [صحيح] أخرجه ابن ماجه، الصيد، باب الضب، ح: ٣٢٣٨ والنسائي، ح: ٤٣٢٥ من حديث حصين به، وصححه الحافظ في الفتح: ٦٦٣/٩ وله شواهد عند مسلم، ح: ١٩٤٩، ١٩٥١ وغيره.

3796. It was narrated from Abū Rāshid Al-Ḥubrānī from 'Abdur-Raḥmān bin Shibl, that the Messenger of Allāh ﷺ forbade eating the meat of mastigures. (*Da'īf*)

٣٧٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ الطَّائِيُّ: أَنَّ الْحَكَمَ بْنَ نَافِعٍ حَدَّثَهُمْ قَالَ: حَدَّثَنَا ابْنُ عَيَّاشٍ عَنْ ضَمْضَمِ بْنِ زُرْعَةَ، عَنْ شُرَيْحِ بْنِ عُيَيْدٍ، عَنْ أَبِي رَاشِدِ الْحُبْرَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ شَيْبَلٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ أَكْلِ لَحْمِ الضَّبِّ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٣٢٦/٩ من حديث أبي اليمان الحكم بن نافع به * إسماعيل بن عياش: مدلس وعنن ومن صححه غفل عن هذه العلة.

Comments:

Scholars reconcile between the prohibition reported, and the allowance, saying that the Prophet ﷺ may have stated a prohibition of it at one time, but after that allowed it, indicating that it was disliked, rather than absolutely unlawful.

Chapter 28. Eating The Meat Of Bustards

3797. Buraih bin 'Umar bin Safinah narrated from his father, that his grandfather said: "I ate the flesh of a bustard with the Prophet ﷺ." (*Da'īf*)

(المعجم ٢٨) بَابُ: فِي أَكْلِ لَحْمِ
الْحُبَارَى (التحفة ٢٩)

٣٧٩٧ - حَدَّثَنَا الْفَضْلُ بْنُ سَهْلٍ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ قَالَ: حَدَّثَنِي بُرَيْهٌ بْنُ عُمَرَ بْنِ سَفِينَةَ عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: أَكَلْتُ مَعَ النَّبِيِّ ﷺ لَحْمَ حُبَارَى.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الأطعمة، باب ما جاء في أكل الجباري، ح: ١٢٢٨ عن الفضل بن سهل بن سهل به وقال: "غريب" * بريه: مختلف فيه، ضعفه العقيلي والجمهور.

Chapter 29. Regarding Eating The Vermin^[1] Of The Land

(المعجم ٢٩) بَابُ: فِي أَكْلِ حَشْرَاتِ
الْأَرْضِ (التحفة ٣٠)

3798. Milqām bin Talib narrated that his father said: "I accompanied the Messenger of Allāh ﷺ and I did not hear any prohibition on (eating) vermin (*Hasharāt*).” (*Da‘if*)

٣٧٩٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا غَالِبٌ بْنُ حَجْرَةَ قَالَ: حَدَّثَنَا مِلْقَامُ بْنُ تَلْبٍ عَنْ أَبِيهِ قَالَ: صَحِبْتُ رَسُولَ اللَّهِ ﷺ فَلَمْ أَسْمَعْ لِحَشْرَاتِ الْأَرْضِ تَحْرِيماً.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٣٢٦/٩ من حديث أبي داود به * غالب: مجهول، وملقام: مستور (تقريب).

3799. It was narrated from ‘Eisā bin Numailah that his father said: "I was with Ibn ‘Umar when he was asked about eating hedgehog. He recited: ‘ Say: I find not in that which has been revealed to me anything forbidden...’^[2] An old man who was with him said: ‘I heard Abū Hurairah say: “It was mentioned in the presence of the Messenger of Allāh ﷺ, and he said: ‘It is one of the vile (*Khabūthah*) creatures.’” Ibn ‘Umar said: ‘If the Messenger of Allāh ﷺ said that, then it is as he said.’” (*Da‘if*)

٣٧٩٩ - حَدَّثَنَا أَبُو ثَوْرٍ إِبْرَاهِيمُ بْنُ خَالِدِ الْكَلْبِيِّ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَيْسَى بْنِ نُمَيْلَةَ، عَنْ أَبِيهِ قَالَ: كُنْتُ عِنْدَ ابْنِ عُمَرَ فَسُئِلَ عَنْ أَكْلِ الْقُنْفُذِ فَقَالَ: «قُلْ لَا أَحَدٌ فِي مَا أُوحِيَ إِلَيَّ حُرْمًا» الْآيَةَ [الأنعام: ١٤٥]. قَالَ: قَالَ سَبِيحٌ عِنْدَهُ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: ذُكِرَ عِنْدَ رَسُولِ اللَّهِ ﷺ فَقَالَ: «حَبِيئَةٌ مِنَ الْخَبَائِثِ» فَقَالَ ابْنُ عُمَرَ: إِنْ كَانَ قَالَ رَسُولُ اللَّهِ ﷺ هَذَا؛ فَهُوَ كَمَا قَالَ، مَا لَمْ نَذِرْ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٣٨١/٢ من حديث سعيد بن منصور به، ورواه البيهقي: ٣٢٦/٩ من حديث أبي داود به * عيسى بن نميلة وأبوه: مجهولان وشيخ: لم أعرفه.

[1] *Hasharāt*; meaning vermin, insects, pests.

[2] *Al-An‘ām* 6:145.

Chapter 30. Things For Which No Prohibition Is Mentioned

3800. It was narrated from 'Amr bin Dinar, from Abū Ash-sh-a'thā', from Ibn 'Abbās, who said: "The people of the *Jāhiliyyah* used to eat some things, and refrain from eating some things that they found loathesome. Then Allāh sent His Prophet ﷺ and revealed His Book, and He permitted that which He permitted and forbade that which He forbade. So whatever He permitted is permissible, and whatever He forbade is forbidden, and what He was silent about, then it is pardonable." Then he recited: Say: "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it."^[1]

(المعجم ٣٠) - بَابُ مَا لَمْ يُذَكَّرْ تَحْرِيمُهُ
(التحفة ٣١)

٣٨٠٠ - حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ بْنِ صَبِيحٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ شَرِيكَ الْمَكِّيَّ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي الشَّعْثَاءِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ أَهْلُ الْجَاهِلِيَّةِ يَأْكُلُونَ أَشْيَاءَ وَيَتْرَكُونَ أَشْيَاءَ تَقْدَرُ، فَبَعَثَ اللَّهُ نَبِيَّهُ ﷺ وَأَنْزَلَ كِتَابَهُ، وَأَحَلَّ حَلَالَهَ وَحَرَّمَ حَرَامَهُ، فَمَا أَحَلَّ فَهُوَ حَلَالٌ وَمَا حَرَّمَ فَهُوَ حَرَامٌ وَمَا سَكَتَ عَنْهُ فَهُوَ عَمُومٌ وَتَلَا: ﴿قُلْ لَا أُجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ﴾ إِلَى آخِرِ الْآيَةِ [الأنعام: ١٤٥].

تخريج: [إسناده صحيح] أخرجه الحاكم: ١١٥/٤ من حديث الفضل بن دكين به، وصححه ووافقه الذهبي.

Chapter 31. Regarding Eating Hyena

3801. It was narrated that Jābir bin 'Abdullāh said: "I asked the Messenger of Allāh ﷺ about hyena and he said: 'It is game, and a ram is required (as expiation) if a *Muḥrim* hunts it.'" (*Ṣaḥīḥ*)

(المعجم ٣١) بَابُ: فِي أَكْلِ الضَّبُعِ
(التحفة ٣٢)

٣٨٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْخَزَاعِيُّ قَالَ: حَدَّثَنَا جَرِيرُ بْنُ حَارِثٍ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمَّارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الضَّبُعِ فَقَالَ: «هُوَ صَيْدٌ، وَيُجْعَلُ فِيهِ كَبْشٌ إِذَا صَادَهُ الْمُحْرِمُ».

تخريج: [إسناده صحيح] أخرجه الترمذي، الحج، باب ما جاء في الضبع يصيها المحرم، ح: ٨٥١، وح: ١٧٩١ من حديث عبد الله بن عبيد بن عمير به وقال: "حسن صحيح" ورواه

[1] *Al-An'am* 6:145.

النسائي، ح: ٢٨٣٩ وابن ماجه، ح: ٣٢٣٦ وصححه ابن خزيمة، ح: ٢٦٤٥، ٢٦٤٦، وابن حبان، ح: ٩٧٩، ١٠٦٨ وابن الجارود، ح: ٤٣٨، ٤٣٩ والحاكم: ٤٥٢/١ على شرط الشيخين.

Chapter 32. Eating Predators

(المعجم ٣٢) - بَابُ مَا جَاءَ فِي أَكْلِ

السَّبَاعِ (التحفة ٣٣)

3802. It was narrated from Abū Tha'labah Al-Khushanī that the Messenger of Allāh ﷺ forbade eating every predator that has fangs. (*Sahīh*)

٣٨٠٢ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي إِدْرِيسَ الْحَوْلَانِيِّ، عَنْ أَبِي ثَعْلَبَةَ الْخُسَيْبِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السَّبْعِ.

تخريج: أخرجه البخاري، الذبائح والصيد، باب أكل كل ذي ناب من السباع، ح: ٥٥٣٠ ومسلم، الصيد والذبائح، باب تحريم أكل كل ذي ناب من السباع، ح: ١٩٣٢ من حديث مالك به، وهو في الموطأ (يحيى): ٤٩٦/٢.

Comments:

Those birds which catch their prey with their claws and eat it while holding it in their claws are unlawful, like eagles, hawks, falcons, vultures and kites, etc.

3803. It was narrated that Ibn 'Abbās said: "The Messenger of Allāh ﷺ forbade eating every predator that has fangs and every bird that has talons." (*Sahīh*)

٣٨٠٣ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَشِيرٍ، عَنْ مِمْوْنِ بْنِ مِهْرَانَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السَّبْعِ، وَعَنْ كُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ.

تخريج: أخرجه مسلم، الصيد والذبائح، باب تحريم أكل كل ذي ناب من السباع ... إلخ، ح: ١٩٣٤ من حديث أبي عوانة به.

Comments:

Picking up any kind of lost property of others is prohibited, except with the intention of announcing it to find the real owner.

3804. It was narrated from Al-Miqdām bin Ma'dikarib that the Messenger of Allāh ﷺ said: "Predators with fangs are not permissible, nor domestic donkeys, nor the lost property of a *Mu'ahid*, unless he has no need of it. Any man who comes as a guest to people who offer him no

٣٨٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى الْهَمِصِيُّ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ، عَنْ مَرْوَانَ بْنِ رُوْبَةَ التَّغْلِبِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَوْفٍ، عَنِ الْمُقْدَامِ بْنِ مَعْدِيكَرِبٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «أَلَا لَا يَحِلُّ ذُو نَابٍ مِنَ السَّبَاعِ، وَلَا الْحِمَارُ

hospitality, he has the right to take the equivalent of the hospitality that they withheld from him.” (Saḥīḥ)

الْأَهْلِيُّ، وَلَا اللَّقْطَةَ مِنْ مَالِ مُعَاهِدٍ إِلَّا أَنْ يَسْتَعْنِيَ عَنْهَا، وَأَيُّمَا رَجُلٍ ضَافَ قَوْمًا فَلَمْ يَقْرُوهُ، فَإِنَّ لَهُ أَنْ يُعَقِبَهُمْ بِمِثْلِ قِرَاةٍ.

تخريج: [صحيح] أخرجه البيهقي: ٣٣٢/٩ من حديث الزبيدي به وانظر، ح: ٤٦٠ وصححه ابن حبان، ح: ٩٧.

3805. It was narrated that Ibn ‘Abbās said: “On the Day of Khaibar, the Messenger of Allāh ﷺ forbade eating every predator that has fangs and every bird that has talons.” (Da‘īf)

٣٨٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ ابْنِ أَبِي عَدِيٍّ، عَنْ ابْنِ أَبِي عَرُوبَةَ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ يَوْمَ خَيْبَرَ عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السَّبَاعِ وَعَنْ كُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ.

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الصيد، باب أكل كل ذي ناب من السباع، ح: ٣٢٣٤ من حديث محمد بن أبي عدي به، ورواه النسائي، ح: ٤٣٥٣ والحديث السابق يغني عنه.

3806. It was narrated that Khālid bin Al-Walīd said: “I went on campaign to Khaibar with the Messenger of Allāh ﷺ. The Jews came and complained that the people (i.e., the Muslims) were rushing into their pens (to take their livestock). The Messenger of Allāh ﷺ said: ‘The wealth of the Mu‘āhidin^[1] is not permissible except that which is due from them. Forbidden to you are domestic donkeys and horses and mules, and every predator that has fangs, and every bird that has talons.’” (Da‘īf)

٣٨٠٦ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ سُلَيْمَانُ بْنُ سُلَيْمٍ عَنْ صَالِحِ بْنِ يَحْيَى ابْنِ الْمُقْدَامِ، عَنْ جَدِّهِ الْمُقْدَامِ بْنِ مَعْدِي كَرَبٍ، عَنْ خَالِدِ بْنِ الْوَلِيدِ قَالَ: عَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ خَيْبَرَ، فَأَتَتِ الْيَهُودُ فَشَكَّوْا أَنَّ النَّاسَ قَدْ أَسْرَعُوا إِلَى حِطَائِرِهِمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا لَا تَحِلُّ أَمْوَالُ الْمُعَاهِدِينَ إِلَّا بِحَقِّهَا، وَحَرَامٌ عَلَيْكُمْ حُمُرُ الْأَهْلِيَّةِ وَخَيْلُهَا وَبَعَالُهَا، وَكُلُّ ذِي نَابٍ مِنَ السَّبَاعِ، وَكُلُّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ».

تخريج: [إسناده ضعيف] انظر، ح: ٣٧٩٠ وأخرجه أحمد: ٨٩/٤ من حديث محمد بن حرب به.

[1] People that have a covenant or treaty.

3807. It was narrated from Jābir bin ‘Abdullāh that the Prophet ﷺ forbade the price of a cat. (*Sahih*) Ibn ‘Abdul-Mālik (one of the narrators) said: “Eating cats and consuming their price.”

٣٨٠٧ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَمُحَمَّدُ ابْنُ عَبْدِ الْمَلِكِ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ عُمَرَ بْنِ زَيْدِ الصَّنَعَانِيِّ؛ أَنَّهُ سَمِعَ أَبَا الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ ثَمَنِ الْهَيْرِ.

قَالَ ابْنُ عَبْدِ الْمَلِكِ: عَنْ أَكْلِ الْهَيْرِ وَأَكْلِ ثَمَنِهَا.

تخريج: [صحيح] تقدم، ح: ٣٤٨٠.

Chapter 33. Regarding Eating The Meat Of Domestic Donkeys

3809. It was narrated from Maṣṣūr, from ‘Ubaid Abī Al-Ḥasan, from ‘Abdur-Raḥmān, from Ghālib bin Abjar who said: “We were stricken with a famine, and I had nothing to feed my family with except a few donkeys, but the Prophet ﷺ had forbidden the meat of domestic donkeys. I came to the Prophet ﷺ and said: ‘O Messenger of Allāh, we have been stricken with a famine, and I have nothing with which to feed my family but some fat donkeys, but you have forbidden the meat of domestic donkeys.’ He said: ‘Feed your family with the fat donkeys you have. I only forbade it because of the animals that feed on the dung of the town.’” (*Da‘īf*)

Abū Dāwud said: This ‘Abdur-Raḥmān is Ibn Ma‘qil.

Abū Dāwud said: Shu‘bah reported this *Hadīth* from ‘Ubaid Abī Al-Ḥasan, from ‘Abdur-Raḥmān bin

(المعجم ٣٣) بَابُ: فِي أَكْلِ لُحُومِ الْحُمْرِ الْأَهْلِيَّةِ (التحفة ٣٤)

٣٨٠٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زَيْدٍ قَالَ: حَدَّثَنَا عُيَيْدُ اللَّهِ عَنْ إِسْرَائِيلَ، عَنْ مَنصُورٍ، عَنْ عُيَيْدِ أَبِي الْحَسَنِ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ غَالِبِ بْنِ أَبِي جَرَّ قَالَ: أَصَابَتْنا سَنَةٌ فَلَمْ يَكُنْ فِي مَالِي شَيْءٌ أُطْعِمُ أَهْلِي إِلَّا شَيْءٌ مِنْ حُمْرٍ، وَقَدْ كَانَ النَّبِيُّ ﷺ حَرَّمَ لُحُومَ الْحُمْرِ الْأَهْلِيَّةِ، فَأَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ يَا رَسُولَ اللَّهِ! أَصَابَتْنا السَّنَةُ، وَلَمْ يَكُنْ فِي مَالِي مَا أُطْعِمُ أَهْلِي إِلَّا سِمَانُ حُمْرٍ، وَإِنَّكَ حَرَّمْتَ لُحُومَ الْحُمْرِ الْأَهْلِيَّةِ؟ فَقَالَ: «أُطْعِمُ أَهْلَكَ مِنْ سَمِينِ حُمْرِكَ فَإِنَّمَا حَرَّمْتُهَا مِنْ أَجْلِ جَوَالِ الْقَرْيَةِ» يَعْنِي الْجَلَالَةَ.

قَالَ أَبُو دَاوُدَ: عَبْدُ الرَّحْمَنِ هَذَا هُوَ ابْنُ مَعْقِلٍ.

قَالَ أَبُو دَاوُدَ: رَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ عُيَيْدِ أَبِي الْحَسَنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ

Ma'qil, from some people of Muzainah, that the chief of Muzainah, Abjar, or Ibn Abjar, asked the Prophet ﷺ.

مَعْقِلٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ بَشِيرٍ، عَنْ نَاسٍ مِنْ مُزَيْنَةَ؛ أَنَّ سَيِّدَ مُزَيْنَةَ أَبْجَرَ أَوْ ابْنَ أَبْجَرَ سَأَلَ النَّبِيَّ ﷺ.

تخریج: [إسناده ضعيف] أخرجه ابن سعد في الطبقات: ٨٦/٦ عن عبيد الله بن موسى به * عبد الرحمن بن معقل لم يسمعه من غالب بن أبجر رضي الله عنه، شيخه عبد الرحمن بن بشر: ينظر فيه، وناس من مزينة: مجاهيل كلهم.

3810. It was narrated from Mis'ar, from [‘Ubaid], from Ibn Ma'qil, from two men of Muzainah – one from the other – one of whom was ‘Abdullāh bin ‘Amr bin ‘Awīm and the other was Ghālib bin Abjar. Mis'ar said: “I think that Ghālib was the one who came to the Prophet ﷺ...” the same *Hadīth* (as no. 3809). (*Da‘īf*)

٣٨١٠ - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا أَبُو نُعَيْمٍ عَنْ مِسْعَرٍ، عَنْ [عبيد]، عَنْ ابْنِ مَعْقِلٍ، عَنْ رَجُلَيْنِ مِنْ مُزَيْنَةَ - أَحَدُهُمَا عَنِ الْآخَرِ - أَحَدُهُمَا عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ عَوِيْمٍ وَالْآخَرُ غَالِبُ بْنُ الْأَبْجَرِ قَالَ مِسْعَرٌ: أَرَى غَالِبًا، الَّذِي أَتَى النَّبِيَّ ﷺ، بِهَذَا الْحَدِيثِ.

تخریج: [إسناده ضعيف] أخرجه الطبراني في الكبير: ٢٦٦/١٨، ح: ٦٦٦ من حديث أبي نعيم الفضل بن دكين به وضعفه الحافظ في فتح الباري: ٦٥٦/٩ وانظر الحديث السابق.

3808. It was reported from ‘Amr bin Dinar who said: “A man narrated to me that Jābir bin ‘Abdullāh said: ‘On the Day of Khaibar, the Messenger of Allāh ﷺ forbade us from eating the meat of donkeys, and he told us to eat the meat of the horses.’” (*Ṣaḥīh*)

٣٨٠٨ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ الْمَصْبِصِيُّ قَالَ: حَدَّثَنَا حَجَّاجُ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرٌو بْنُ دِينَارٍ قَالَ: أَخْبَرَنِي رَجُلٌ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ يَوْمَ خَيْبَرَ عَنْ أَنْ نَأْكُلَ لُحُومَ الْحُمُرِ، وَأَمَرَ أَنْ نَأْكُلَ لُحُومَ الْخَيْلِ. قَالَ عَمْرٌو: فَأَخْبَرْتُ هَذَا الْخَبَرَ أَبَا الشَّعْثَاءِ فَقَالَ: قَدْ كَانَ الْحَكَمُ الْغِفَارِيُّ فِيْنَا يَقُولُ هَذَا، وَأَبَى ذَلِكَ الْبَحْرُ - يُرِيدُ ابْنَ عَبَّاسٍ - .

‘Amr said: “I narrated this report to Abū Ash-Sha‘thā’ and he said: “Al-Ḥakam Al-Ghifārī used to tell us this, but Al-Baḥr – meaning Ibn ‘Abbās – denied that.”

تخریج: [صحیح] تقدم طرفه: ٣٧٨٨.

Comments:

Due to his scholarship Ibn ‘Abbas was called *Al-Baḥr*, meaning “the sea” and

the same root word also means “to penetrate deeply, or to study thoroughly.” This narration, with a slight variation, was recorded by *Al-Bukhārī* (no. 5529). In another narration recorded by *Al-Bukhārī* (no. 4227), it is reported that Ibn ‘Abbās said that he was not sure if it was prohibited because the Prophet ﷺ wanted the people to be able to use them for transportation, or if it was prohibited absolutely. Later, he was informed of its absolute prohibition and he agreed, according to other narrations.

3811. It was narrated from ‘Amr bin *Shu‘aib*, from his father, that his grandfather said: “On the Day of *Khaibar*, the Messenger of Allāh ﷺ forbade the flesh of domestic donkeys, and riding or eating the meat of *Al-Jallālah*.” (*Ḥasan*)

٣٨١١ - حَدَّثَنَا سَهْلُ بْنُ بَكَّارٍ قَالَ:
حَدَّثَنَا وَهَيْبٌ عَنْ ابْنِ طَاوُسٍ عَنْ عَمْرِو بْنِ
شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: نَهَى رَسُولُ
اللَّهِ ﷺ يَوْمَ خَيْبَرَ عَنْ لُحُومِ الْحُمْرِ الْأَهْلِيَّةِ
وَعَنِ الْجَلَالَةِ عَنْ رُكُوبِهَا وَأَكْلِ لَحْمِهَا.

تخريج: [إسناده حسن] أخرجه النسائي، الضحايا، باب النهي عن أكل لحوم الجلالة، ح: ٤٤٥٢ من حديث سهل بن بكار به.

Chapter 34. Regarding Eating Locusts

3812. It was narrated that Abū Ya‘fūr said: “I heard Ibn Abī Awfā, when I asked him about locusts, say: ‘I went out on six or seven campaigns with the Messenger of Allāh ﷺ and we used to eat them with him.’” (*Ṣaḥīḥ*)

(المعجم ٣٤) بَابُ: فِي أَكْلِ الْجَرَادِ
(التحفة ٣٥)

٣٨١٢ - حَدَّثَنَا حَفْصُ بْنُ عَمَرَ النَّمِرِيُّ
قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي يَعْفُورَ قَالَ:
سَمِعْتُ ابْنَ أَبِي أَوْفَى، وَسَأَلْتُهُ عَنِ الْجَرَادِ
فَقَالَ: غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ سِتًّا أَوْ
سَبْعَ غَزَوَاتٍ فَكُنَّا نَأْكُلُهُ مَعَهُ.

تخريج: أخرجه البخاري، الذبائح والصيد، باب أكل الجراد، ح: ٥٤٩٥ ومسلم، الصيد والذبائح، باب إباحة الجراد، ح: ١٩٥٢ من حديث شعبة به.

3813. It was narrated from Sulaimān At-Taimī, from Abū ‘Uthmān An-Nahdī, from Salmān who said: “The Messenger of Allāh ﷺ was asked about locusts, and he said: ‘They are the most numerous of the hosts of Allāh. I do not eat them, but I do not forbid it.’” (*Da‘īf*)

٣٨١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْفَرَجِ
الْبَغْدَادِيُّ قَالَ: حَدَّثَنَا ابْنُ الزُّبَيْرِ قَانٍ قَالَ:
أَخْبَرَنَا سُلَيْمَانُ التَّيْمِيُّ عَنْ أَبِي عُمَانَ
التَّهْدِيِّ، عَنْ سَلْمَانَ قَالَ: سِئِلُ رَسُولُ اللَّهِ
ﷺ عَنِ الْجَرَادِ فَقَالَ: «أَكْثَرُ جُنُودِ اللَّهِ لَا
أَكْلُهُ وَلَا أَحْرَمُهُ».

Abū Dāwud said: *Al-Mu‘tamir*

reported it from his father, from Abū 'Uthmān, from the Prophet ﷺ, without mentioning Salmān.

قَالَ أَبُو دَاوُدَ: رَوَاهُ الْمُعْتَمِرُ عَنْ أَبِيهِ،
عَنْ أَبِي عُمَانَ عَنِ النَّبِيِّ ﷺ لَمْ يَذْكُرْ
سَلْمَانَ.

تخريج: [إسناده ضعيف] أخرجه الطبراني في الكبير: ٢٥١/٦، ح: ٦١٢٩ من حديث محمد ابن الفرج به * ابن الزبيران هو محمد أبو همام، وانظر الحديث الآتي.

3814. It was narrated from Abū Al-'Awwām Al-Jazzār, from Abū 'Uthmān An-Nahdī, from Salmān that the Messenger of Allāh ﷺ was asked...and he narrated something similar (as no. 3813). He said: "The most numerous of the hosts of Allāh." (*Da'if*)

'Alī (one of the narrators) said: "His name is Fā'id." Meaning, Abū Al-'Awwām.

Abū Dāwud said: Ḥammad bin Salamah reported it from Abū Al-'Awwām, from Abū 'Uthmān, from the Prophet ﷺ, without mentioning Salmān.

٣٨١٤ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ وَعَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَا: حَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَى بْنِ عُمَارَةَ عَنْ أَبِي الْعَوَّامِ الْجَزَّارِ، عَنْ أَبِي عُمَانَ التَّهْدِي، عَنْ سَلْمَانَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ فَقَالَ مِثْلَهُ قَالَ: «أَكْثَرُ جُنْدِ اللَّهِ».

قال علي: اسمه فائد يعني أبا العوام.
قال أبو داود: رواه حماد بن سلمة عن أبي العوام، عن أبي عثمان عن النبي ﷺ لم يذكر سلمان.

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الصيد، باب صيد الحيتان والجراد، ح: ٣٢١٩ عن نصر بن علي به * أبو العوام: وثقه ابن حبان وحده، وتابعه سليمان التيمي، والحديث المرسل شاهد له لكن التيمي مدلس فلعله دلس منه أو من غيره.

Chapter 35. Regarding Eating Fish That Die In The Sea And Float

3815. It was narrated from Abū Az-Zubair that Jābir bin 'Abdullāh said: "The Messenger of Allāh ﷺ said: 'Whatever the sea throws out, or is left by the tide, eat it, but whatever dies in it, and floats, do not eat it.'" (*Da'if*)

(المعجم ٣٥) بَابُ: فِي أَكْلِ الطَّافِي
مِنَ السَّمَكِ (التحفة ٣٦)

٣٨١٥ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ قَالَ: أَخْبَرَنَا يَحْيَى بْنُ سُلَيْمٍ الطَّائِفِيُّ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أُمَيَّةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَلْقَى الْبَحْرُ أَوْ جَزَرَ عَنْهُ فَكُلُوهُ وَمَا مَاتَ فِيهِ وَطَفَا فَلَا تَأْكُلُوهُ».

Abū Dāwūd said: This narration is also reported by Sufyān Ath-Thawrī, Ayyūb and Hammād from Abū Az-Zuhair for Jābir in *Mawqūf* form.

قَالَ أَبُو دَاوُدَ: رَوَى هَذَا الْحَدِيثَ سُفْيَانُ الثَّوْرِيُّ وَأَيُّوبُ وَحَمَّادٌ عَنْ أَبِي الزُّبَيْرِ، أَوْ قَفْوَهُ عَلَى جَابِرٍ. وَقَدْ أُسْنِدَ هَذَا الْحَدِيثُ أَيْضًا مِنْ وَجْهِ ضَعِيفٍ عَنِ ابْنِ أَبِي ذُئْبٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ.

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الصيد، باب الطافي من صيد البحر، ح: ٣٢٤٧ عن أحمد بن عبدة به * أبو الزبير: مدلس وعنعن.

Chapter 36. Regarding One Who Is Compelled By Necessity To Eat Dead Meat

3816. It was narrated from Jābir bin Samurah that a man stayed in Al-Ḥarrah, and he had his wife and children with him. A man said: “A she-camel of mine is lost; if you find it, then keep it (for me).” He found it, but he could not find its owner. It fell sick and his wife said, “Slaughter it,” but he refused, then it died. She said: “Skin it so that we can dry its fat and flesh and eat it.” He said: “Not until I ask the Messenger of Allāh ﷺ.” He came to him, and asked him, and he said: “Do you have anything else that is sufficient for you?” He said: “No.” He said: “Then eat it.” Then its owner came and he told him the story. He said: “Why didn’t you slaughter it?” He said: “Because I felt shy of you.” (*Sahīh*)

(المعجم ٣٦) بَابُ: فِيمَنْ اضْطُرَّ إِلَى الْمَيْتَةِ (التحفة ٣٧)

٣٨١٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ ابْنِ سَمُرَةَ؛ أَنَّ رَجُلًا نَزَلَ الْحَرَّةَ وَمَعَهُ أَهْلُهُ وَوَلَدُهُ فَقَالَ رَجُلٌ: إِنَّ نَاقَةَ لِي ضَلَّتْ فَإِنْ وَجَدْتَهَا فَأَمْسِكْهَا. فَوَجَدَهَا فَلَمْ يَجِدْ صَاحِبَهَا، فَمَرَضَتْ، فَقَالَتْ امْرَأَتُهُ: انْحَرْهَا فَأَبَى فَتَفَقَّتْ فَقَالَتْ: اسْلُخْهَا حَتَّى نَقْدَدَ شَحْمَهَا وَلَحْمَهَا وَنَأْكُلْهُ فَقَالَ: حَتَّى أَسْأَلَ رَسُولَ اللَّهِ ﷺ، فَأَتَاهُ فَسَأَلَهُ، فَقَالَ: «هَلْ عِنْدَكَ غَنَى يُغْنِيكَ؟» قَالَ: لَا، قَالَ: «فَكُلُّوْهَا»، قَالَ: فَجَاءَ صَاحِبُهَا، فَأَخْبَرَهُ الْخَبِيرَ، فَقَالَ: هَلَّا كُنْتَ نَحَرْتَهَا؟ قَالَ: اسْتَحْيَيْتُ مِنْكَ.

تخريج: [إسناده صحيح] أخرجه أحمد: ١٠٤/٥ من حديث حماد بن سلمة به، ورواه البيهقي: ٣٥٦/٩ من حديث أبي داود به.

Comments:

When one is helpless and destitute and finds nothing to eat, he will be excused for eating what is otherwise unlawful.

3817. It was narrated from Al-Fujī‘ Al-‘Āmirī that he came to the Messenger of Allāh ﷺ and said: “Is it permissible for us to eat dead meat?” He said: “What food do you have?” We said: “One in the evening and one in the morning.” – Abū Nu‘aim (one of the narrators) said: “‘Uqbah explained it to me: ‘A cup (of milk) in the morning and a cup in the evening.’” – He said: “That – by my father – does not ward off hunger.” And he made it permissible for him to eat dead meat in this situation. (*Da‘īf*)
Abū Dāwud said: *Al-Ghabūq* means at the end of the day, and *Aṣ-Ṣabūḥ* means at the beginning of the day.

٣٨١٧ - حَدَّثَنَا هَارُونَ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ دَكْنِ قَالَ: حَدَّثَنَا عُقْبَةُ بْنُ وَهَبِ بْنِ عُقْبَةَ الْعَامِرِيُّ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنِ الْفَجَّيْعِ الْعَامِرِيِّ أَنَّهُ أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: مَا يَحِلُّ لَنَا مِنَ الْمَيْتَةِ؟ قَالَ: «مَا طَعَامُكُمْ؟» قُلْنَا: نَعْتَبِقُ وَنَضْطِیحُ - قَالَ أَبُو نُعَيْمٍ: فَسَرَّهُ لِي عُقْبَةُ: قَدَحٌ عُذْوَةٌ وَقَدَحٌ عَشِيَّةً. - قَالَ: «ذَلِكَ - وَأَبِي - الْجُوعُ» فَأَحَلَّ لَهُمُ الْمَيْتَةَ عَلَى هَذِهِ الْحَالِ.
قَالَ أَبُو دَاوُدَ: الْعَبُوقُ: مِنْ آخِرِ النَّهَارِ، وَالصُّبْحُ: مِنْ أَوَّلِ النَّهَارِ.

تخریج: [إسناده ضعيف] أخرجه الطبراني: ١٨/٣٢١، ح: ٨٢٩ من حديث الفضل بن دكين به * وهب بن عقبة: وثقه ابن حبان وحده، وقال البيهقي: ٩/٣٥٧ "وفي ثبوت هذه الأحاديث نظر".

Chapter 37. Regarding Combining Two Types Of Food

3818. It was narrated that Ibn ‘Umar said: “The Messenger of Allāh ﷺ said: ‘I wish that I had some white bread made of brown wheat, softened with ghee and milk.’ A man got up and got some, and brought it to him. He said: ‘In what was this kept?’ He said: ‘In a vessel made of mastigure skin.’ He said: ‘Take it away.’” (*Da‘īf*)
Abū Dāwud said: This is a *Munkar Hadīth*.

(المعجم ٢٧) بَابُ: فِي الْجَمْعِ بَيْنَ لَوْنَيْنِ مِنَ الطَّعَامِ (التحفة ٣٨)

٣٨١٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رِزْمَةَ قَالَ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى عَنْ حُسَيْنِ بْنِ وَاقِدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعِ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَدِدْتُ أَنَّ عِنْدِي خُبْزَةً بِيضَاءَ مِنْ بُرَّةٍ سَمْرَاءَ مُلَبَّقَةً بِسَمْنٍ وَلَبْنٍ»، فَقَامَ رَجُلٌ مِنَ الْقَوْمِ فَاتَّخَذَهُ فَجَاءَ بِهِ، فَقَالَ: «فِي أَيِّ شَيْءٍ كَانَ هَذَا؟» قَالَ: فِي عَكَّةٍ ضَبَّ. قَالَ: «ارْفَعَهُ».

قَالَ أَبُو دَاوُدَ: هَذَا حَدِيثٌ مُنْكَرٌ.
قَالَ أَبُو دَاوُدَ: وَأَبُو بَلَدَةَ لَيْسَ هُوَ
السَّخْتِيَانِيُّ.

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الأَطْعَمَة، باب الخبز الملبق بالسمن، ح: ٣٣٤١ من حديث الفضل بن موسى به * أيوب، لعله ابن خوط كما في النكت الظراف: ٧٥/٩ وهو متروك (تقريب) وإلا فمجهول وهو غير أيوب السختياني.

Chapter 38. Regarding Eating Cheese

(المعجم ٣٨) **بَابُ: فِي أَكْلِ الْجُبْنِ**
(التحفة ٣٩)

3819. It was narrated that Ibn ‘Umar said: “Some cheese was brought to the Prophet ﷺ in Tābūk, and he called for a knife, said; ‘*Bismillāh,*’ and cut it.” (Hasan)

٣٨١٩ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى الْبَلْخِيُّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ مَنصُورٍ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عُمَرَ قَالَ: أَتَى النَّبِيَّ ﷺ بِجُبْنَةٍ فِي تَبُوكَ، فَدَعَا بِسِكِّينٍ فَسَمَّى وَقَطَعَ.

تخريج: [إسناده حسن] أخرجه البيهقي: ٦/١٠ من حديث أبي داود به.

Chapter 39. Regarding Vinegar

(المعجم ٣٩) **بَابُ: فِي الْخَلِّ**
(التحفة ٤٠)

3820. It was narrated from Muḥārib bin Dīthār, from Jābir that the Prophet ﷺ said: “What an excellent condiment vinegar is.” (Ṣaḥīḥ)

٣٨٢٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا مَعَاوِيَةُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي سُفْيَانُ عَنْ مُحَارِبِ بْنِ دَثَارٍ، عَنِ جَابِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «نِعْمَ الْإِدَامُ الْخَلُّ».

تخريج: [صحيح] أخرجه الترمذي، الأَطْعَمَة، باب ما جاء في الخلّ، ح: ١٨٤٢ من حديث معاوية بن هشام به ورواه ابن ماجه، ح: ٣٣١٧ وانظر الحديث الآتي:

3821. It was narrated from Talḥah bin Nāfi‘, from Jābir bin ‘Abdullāh, that the Prophet ﷺ said: “What an excellent condiment vinegar is.” (Ṣaḥīḥ)

٣٨٢١ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّبَالِيُّ وَمُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَا: حَدَّثَنَا الْمُثَنَّى بْنُ سَعِيدٍ عَنِ طَلْحَةَ بْنِ نَافِعٍ، عَنِ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «نِعْمَ الْإِدَامُ الْخَلُّ».

تخريج: أخرجه مسلم، الأشربة، باب فضيلة الخل، والتأدم به، ح: ٢٠٥٢ من حديث المشنى ابن سعيد به.

Chapter 40. Regarding Eating Garlic

المعجم (٤٠) بَابُ: فِي أَكْلِ الثُّومِ

(التحفة ٤١)

3822. Jābir bin ‘Abdullāh said: “The Messenger of Allāh ﷺ said: ‘Whoever eats garlic or onion, let him keep away from us’ – or ‘let him keep away from our *Masjid* – and let him stay at home.’ A *Badr* (dish) of green vegetables was brought to him and he noticed an odor, so he asked, and was told of what vegetables were in it. He said: ‘Offer it’ – to one of his Companions who was with him – but when he (the Companion) saw (that the Prophet ﷺ did not like it), he did not want to eat it. He said: ‘Eat, for I converse with one with whom you do not converse.’”

(*Sahih*)

Aḥmad bin Sāliḥ (one of the narrators) said: “A *Badr*’ Ibn Wahb (one of the narrators) explained it: ‘A dish.’”

تخريج: أخرجه البخاري، الأذان، باب ما جاء في الثوم النيء والبصل والكراث، ح: ٨٥٥ عن أحمد بن صالح ومسلم، المساجد، باب نهي من أكل ثوماً أو بصلاً أو كراثاً أو نحوها مما له رائحة كريهة... إلخ، ح: ٧٣/٥٦٤ من حديث ابن وهب به.

3823. Abū Sa‘eed Al-Khudrī narrated that mention of garlic and onions was made in the presence of the Messenger of Allāh ﷺ. It was said: “O Messenger of Allāh, the worst of all of them is garlic; do you forbid it?” The Prophet ﷺ said: “You may eat it, but whoever

٣٨٢٢ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ؛ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَكَلَ ثُومًا أَوْ بَصَلًا فَلْيَعْتَزِلْنَا - أَوْ لِيَعْتَزِلْ مَسْجِدَنَا - وَلْيَقْعُدْ فِي بَيْتِهِ»، وَإِنَّهُ أَتَى بِبَدْرٍ فِيهِ خَضِرَاتٌ مِنَ الْبُقُولِ فَوَجَدَ لَهَا رِيحًا فَسَأَلَ، فَأُخْبِرَ بِمَا فِيهَا مِنَ الْبُقُولِ، فَقَالَ: «قَرِّبُوهَا» - إِلَى بَعْضِ أَصْحَابِهِ كَانَ مَعَهُ - فَلَمَّا رَأَاهُ كَرِهَ أَكْلَهَا. قَالَ: «كُلْ فَإِنِّي أَنَا جِي مَنْ لَا تُنَاجِي».

قال أحمد بن صالح، ببدر فسرره ابن وهب: طبق.

٣٨٢٣ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو؛ أَنَّ بَكْرَ بْنَ سَوَادَةَ حَدَّثَهُ: أَنَّ أَبَا النَّجِيبِ مَوْلَى عَبْدِ اللَّهِ بْنِ سَعْدٍ حَدَّثَهُ: أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ حَدَّثَهُ: أَنَّهُ ذَكَرَ عِنْدَ رَسُولِ اللَّهِ ﷺ

among you eats it, let him not come near this *Masjid* until the smell of it no more.” (*Hasan*)

الثُّومُ وَالْبَصْلُ، وَقِيلَ: يَا رَسُولَ اللَّهِ! وَأَشَدُّ ذَلِكَ كُلُّهُ الثُّومُ أَفْتَحَرَّمُهُ؟ فَقَالَ النَّبِيُّ ﷺ: «كُلُّوهُ وَمَنْ أَكَلَهُ مِنْكُمْ فَلَا يَقْرَبْ هَذَا الْمَسْجِدَ حَتَّى يَذْهَبَ مِنْهُ رِيحُهُ».

تخريج: [إسناده حسن] أخرجه ابن خزيمة، ح: ١٦٦٩ من حديث عبد الله بن وهب به وصححه ابن حبان، ح: ٣١٨ * أبو النجيب حسن الحديث.

3824. It was narrated from Zirr bin Hūbāish, from Hūdhaifah – I think from the Messenger of Allāh ﷺ – that he said: “Whoever spits in the direction of the *Qiblah*, he will come on the Day of Resurrection with his saliva between his eyes, and whoever eats of this foul vegetable, let him not come near our *Masjid*.” And he said it three times. (*Da‘if*)

٣٨٢٤ - حَدَّثَنَا عُمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنِ الشَّيْبَانِيِّ، عَنْ عَلِيِّ بْنِ ثَابِتٍ، عَنْ زُرِّ بْنِ حُبَيْشٍ، عَنْ حُدَيْفَةَ، أَطْنَهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ تَقَلَ تَجَاهَ الْقِبْلَةِ جَاءَ يَوْمَ الْقِيَامَةِ تَفْلُهُ بَيْنَ عَيْنَيْهِ، وَمَنْ أَكَلَ مِنْ هَذِهِ الْبَقْلَةِ الْخَبِيثَةِ فَلَا يَقْرَبَنَّ مَسْجِدَنَا» ثَلَاثًا.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٧٦/٣ من حديث أبي داود به ورواه ابن أبي شيبة: ٣٦٥/٢ موقوفاً وصححه ابن خزيمة، ح: ٩٢٥، ١٣١٤، ١٦٦٣ وابن حبان، ح: ٣٣٢ كونه موقوفاً، وسنده صحيح، وهو الصواب.

3825. It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “Whoever eats of this plant, let him not come near the *Masājid*.” (*Ṣaḥīh*)

٣٨٢٥ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ فَلَا يَقْرَبَنَّ الْمَسَاجِدَ».

تخريج: أخرجه البخاري، الأذنان، باب ما جاء في الثوم النيء والبصل والكراث، ح: ٨٥٣ ومسلم، المساجد، باب نهى من أكل ثوماً أو بصلاً... إلخ، ح: ٥٦١ من حديث يحيى القطان به وهو في مسند أحمد: ٢٠/٢، ٢١.

3826. It was narrated that Al-Mughīrah bin Shu‘bah said: “I ate garlic and came to the *Muṣalla* of the Messenger of Allāh ﷺ, and one *Rak‘ah* had already been completed before I came. When I

٣٨٢٦ - حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخٍ قَالَ: أَخْبَرَنَا أَبُو هِلَالٍ قَالَ: أَخْبَرَنَا حُمَيْدُ بْنُ هِلَالٍ عَنْ أَبِي بُرْدَةَ، عَنِ الْمُغِيرَةَ بْنِ شُعْبَةَ قَالَ: أَكَلْتُ ثُومًا فَأَتَيْتُ مُصَلَّى رَسُولِ اللَّهِ

entered the *Masjid*, the Messenger of Allāh ﷺ noticed the smell of the garlic, and when the Messenger of Allāh ﷺ had finished his prayer he said: 'Whoever eats from this plant, let him not come near us until its smell, or his smell is no more.' When I had finished praying I came to the Messenger of Allāh ﷺ, and said: 'O Messenger of Allāh, by Allāh, give me your hand.'" He said: "He put his hand in the sleeve of my shirt to touch my chest, and my belly was bound with a belt. He said: 'You have an excuse.'" (meaning, hunger). (*Sahih*)

ﷺ وَقَدْ سَمِعْتُ بِرُكْعَةٍ، فَلَمَّا دَخَلْتُ الْمَسْجِدَ وَجَدَ رَسُولُ اللَّهِ ﷺ رِيحَ الثُّومِ، فَلَمَّا قَضَى رَسُولُ اللَّهِ ﷺ صَلَاتَهُ قَالَ: «مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ فَلَا يَفْرُبْنَا حَتَّى يَذْهَبَ رِيحُهَا أَوْ رِيحُهُ»، فَلَمَّا قَضَيْتُ الصَّلَاةَ جِئْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ! وَاللَّهِ! لَتُعْطِيَنِي يَدَكَ. قَالَ: فَأَدْخَلْتُ يَدَهُ فِي كُمِّ فَمِصِيصِي إِلَى صَدْرِي فَإِذَا أَنَا مَعْصُوبُ الصَّدْرِ. قَالَ: «إِنَّ لَكَ عُذْرًا».

تخریج: [إسناده صحيح] أخرجه أحمد: ٢٤٩/٤ من حديث أبي هلال به وتابعه سليمان بن المغيرة عنده: ٢٥٢/٤ وصححه ابن خزيمة، ح: ١٦٧٢ وابن حبان، ح: ٣١٩.

3827. It was narrated from Mu'awiyah bin Qurrah, from his father, that the Messenger of Allāh ﷺ forbade these two plants, and said: "Whoever eats them should definitely not come near our *Masjid*." And he said: "If you must eat them, then cook them to death." He said: Meaning, onions and garlic. (*Hasan*)

٣٨٢٧ - حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ قَالَ: حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ الْمَلِكِ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا خَالِدُ بْنُ مَيْسَرَةَ يَعْنِي الْعَطَّارَ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ هَاتَيْنِ الشَّجَرَتَيْنِ وَقَالَ: «مَنْ أَكَلَهُمَا فَلَا يَفْرُبَنَّ مَسْجِدَنَا»، وَقَالَ: «إِنْ كُنْتُمْ لَا بُدَّ أَكْلُوهُمَا فَأَمِيتُوهُمَا طَبْخًا» قَالَ: يَعْنِي الْبَصَلُ وَالثُّومُ.

تخریج: [إسناده حسن] أخرجه أحمد: ١٩/٤ عن أبي عامر به ورواه النسائي في الكبرى، ح: ٦٦٨١ من حديث خالد بن ميسرة العطار به.

3828. It was narrated from Sharik, from 'Alī, who said: "We were forbidden from eating garlic unless it is cooked." (*Da'if*)

٣٨٢٨ - حَدَّثَنَا مُسَدَّدٌ قَالَ: أَخْبَرَنَا الْجَرَّاحُ أَبُو وَكَيْعٍ عَنْ أَبِي إِسْحَاقَ، عَنْ شَرِيكِ، عَنْ عَلِيِّ قَالَ: نُهِيَ عَنِ أَكْلِ الثُّومِ إِلَّا مَطْبُوخًا.

Abū Dāuwd said: Sharik bin Ḥanbal.

قَالَ أَبُو دَاوُدَ: شَرِيكُ بْنُ حَنْبَلٍ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الأَطعمة، باب ما جاء في الرخصة في أكل الثوم مطبوخًا، ح: ١٨٠٨ من حديث مسدد به وقال: "هذا الحديث ليس إسناده بذلك القوي" * أبو إسحاق عنعن.

3829. It was narrated from Abū Ziyād Khiyār bin Salamah that he asked ‘Āishah about onion and she said: “The last food that the Messenger of Allāh ﷺ ate was food in which there was onion.” (Da‘īf)

٣٨٢٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى قَالَ: أَخْبَرَنَا؛ ح: وَحَدَّثَنَا حَيُّوَةُ بْنُ شُرَيْحٍ قَالَ: حَدَّثَنَا بَقِيَّةُ عَنْ بَحِيرٍ، عَنْ خَالِدٍ، عَنْ أَبِي زِيَادٍ خِيَارِ بْنِ سَلَمَةَ: أَنَّهُ سَأَلَ عَائِشَةَ عَنِ الْبَصَلِ قَالَتْ: إِنَّ آخِرَ طَعَامٍ أَكَلَهُ رَسُولُ اللَّهِ ﷺ طَعَامٌ فِيهِ بَصَلٌ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٨٩/٦ عن حيوة بن شريح به، ورواه النسائي في الكبرى، ح: ٦٦٧٩ * بقية لم يصرح بالسلسل المسلسل وخيار بن سلمة: لم يوثقه غير ابن حبان.

Chapter 41. Regarding Dates

(المعجم ٤١) بَابُ: فِي التَّمْرِ (التحفة ٤٢)

3830. It was narrated that Yūsuf bin ‘Abdullāh bin Salām said: “I saw the Prophet ﷺ take a piece of barley bread, and put a date on it and say: ‘This is the condiment for that.’” (Da‘īf)

٣٨٣٠ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عَمْرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ أَبِي يَحْيَى، عَنْ يَزِيدِ الْأَعْوَرِ، عَنْ يُوسُفَ بْنِ عَبْدِ اللَّهِ بْنِ سَلَامٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ أَخَذَ كِسْرَةَ مِنْ خُبْزِ شَعِيرٍ، فَوَضَعَ عَلَيْهَا تَمْرَةً وَقَالَ: «هَذِهِ إِدَامٌ هَذِهِ».

تخريج: [ضعيف] تقدم، ح: ٣٢٦٠.

3831. It was narrated that ‘Āishah said: “The Prophet ﷺ said: ‘A house in which there are no dates is one whose people will go hungry.’” (Sahīh)

٣٨٣١ - حَدَّثَنَا الْوَلِيدُ بْنُ عُتْبَةَ قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ قَالَ: حَدَّثَنِي هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ النَّبِيُّ ﷺ: «بَيْتٌ لَا تَمْرَ فِيهِ جِيَاعٌ أَهْلُهُ».

تخريج: أخرجه مسلم، الأشربة، باب: في إدخال التمر ونحوه من الأقوات للعيال،

ح: ٢٠٤٦ من حديث سليمان بن بلال به .

Chapter 42. Regarding Checking Dates For Worms When Eating

3832. It was narrated that Anas bin Mālik said: “Some old dates were brought to the Messenger of Allāh ﷺ, and he started to check them and removing worms from them.” (*Hasan*)

(المعجم ٤٢) بَابُ: فِي تَفْتِيهِ التَّمْرِ
الْمَسُوسِ عِنْدَ الْأَكْلِ (التحفة ٤٣)

٣٨٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو بْنِ جَبَلَةَ قَالَ: حَدَّثَنَا سَلْمٌ بْنُ قُتَيْبَةَ أَبُو قُتَيْبَةَ عَنْ هَمَّامٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أَتَى النَّبِيَّ ﷺ بِتَمْرٍ عَتِيقٍ فَجَعَلَ يُفْتِشُهُ يُخْرِجُ السُّوسَ مِنْهُ.

تخریج: [إسناده حسن] أخرجه ابن ماجه، الأطعمة، باب تفتيش التمر، ح: ٣٣٣٣ من حديث سلم بن قتيبة به .

3833. It was narrated from Ishāq bin ‘Abdullāh bin Abī Ṭalḥah that dates containing some worms were brought to the Prophet ﷺ. And he mentioned a similar report. (*Hasan*)

٣٨٣٣ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: أَخْبَرَنَا هَمَّامٌ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يُؤْتَى بِالتَّمْرِ فِيهِ دُودٌ. فَذَكَرَ مَعْنَاهُ.

تخریج: [حسن] انظر الحديث السابق وأخرجه البيهقي في شعب الإيمان، ح: ٥٨٨٦ من حديث أبي داود به .

Chapter 43. Taking Two Dates At A Time When Eating

3834. It was narrated that Ibn ‘Umar said: “The Messenger of Allāh ﷺ forbade eating two dates at a time, unless you ask your companions for permission.” (*Ṣaḥīḥ*)

(المعجم ٤٣) - بَابُ الْإِقْرَانِ فِي التَّمْرِ
عِنْدَ الْأَكْلِ (التحفة ٤٤)

٣٨٣٤ - حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا ابْنُ فَضِيلٍ عَنْ أَبِي إِسْحَاقَ، عَنْ جَبَلَةَ بْنِ سَحِيمٍ، عَنْ ابْنِ عُمَرَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْإِقْرَانِ إِلَّا أَنْ تَسْتَأْذِنَ أَصْحَابَكَ.

تخریج: [صحيح] أخرجه أحمد: ٧/٢ عن محمد بن فضيل بن غزوان به ورواه البخاري، ح: ٥٤٤٦ ومسلم، ح: ٢٠٤٥ من حديث جبلة بن سحيم به .

Chapter 44. Regarding Combining Two Types Of Food

3835. It was narrated from ‘Abdullāh bin Ja‘far that the Prophet ﷺ used to eat cucumbers with dates. (*Ṣaḥīḥ*)

(المعجم ٤٤) بَابُ: فِي الْجَمْعِ بَيْنَ
اللُّؤْيَيْنِ عِنْدَ الْأَكْلِ (التحفة ٤٥)

٣٨٣٥ - حَدَّثَنَا حَفْصُ بْنُ عَمَرَ التَّمْرِيُّ
قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ، عَنْ
عَبْدِ اللَّهِ بْنِ جَعْفَرٍ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَأْكُلُ
الْقَيْثَاءَ بِالرُّطَبِ.

تخريج: وأخرجه البخاري، الأطعمة، باب القثاء، ح: ٥٤٤٧، مسلم، الأشربة، باب أكل القثاء بالرطب، ح: ٢٠٤٣ من حديث إبراهيم بن سعد به.

3836. It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ used to eat melon with dates, and he said: ‘We break the heat of one with the coolness of the other, and the coolness of one by the heat of the other.’” (*Ṣaḥīḥ*)

٣٨٣٦ - حَدَّثَنَا سَعِيدُ بْنُ نُصَيْرٍ: حَدَّثَنَا
أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ،
عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْكُلُ
الْبَطِيخَ بِالرُّطَبِ فَيَقُولُ: «نَكْسِرُ حَرَّ هَذَا بِبُرْدِ
هَذَا، وَبُرْدَ هَذَا بِحَرِّ هَذَا».

تخريج: [إسناده صحيح] أخرجه الترمذي، الأطعمة، باب ما جاء في أكل البطيخ بالرطب، ح: ١٨٤٣ من حديث هشام بن عروة به وقال: "حسن غريب".

3837. It was narrated that the two Sulamī sons of Busr said: “The Messenger of Allāh ﷺ entered upon us, and we offered him butter and dates. He liked butter and dates.” (*Ṣaḥīḥ*)

٣٨٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْوَزِيرِ: حَدَّثَنَا
الْوَلِيدُ بْنُ مَزْيَدٍ قَالَ: سَمِعْتُ ابْنَ جَابِرٍ قَالَ:
حَدَّثَنِي سُلَيْمُ بْنُ عَامِرٍ عَنْ ابْنِ أَبِي بُسْرِ
السُّلَمِيِّينَ قَالَا: دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ
فَقَدَّمْنَا زُبْدًا وَتَمْرًا، وَكَانَ يُحِبُّ الزُّبْدَ
وَالتَّمْرَ.

تخريج: [إسناده صحيح] أخرجه ابن ماجه، الأطعمة، باب التمر بالزبد، ح: ٣٣٣٤ من حديث عبد الرحمن بن يزيد بن جابر به * ابنا بسر، هما عبد الله وعطية.

Chapter 45. Regarding Using The Vessels Of The People Of The Book

3838. It was narrated that Jābir said: “We used to go out on

(المعجم ٤٥) بَابُ: فِي اسْتِعْمَالِ آيَةِ
أَهْلِ الْكِتَابِ (التحفة ٤٦)

٣٨٣٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ:
حَدَّثَنَا عَبْدُ الْأَعْلَى وَإِسْمَاعِيلُ عَنْ بُرْدِ بْنِ

campaigns with the Messenger of Allāh ﷺ, and we would get some of the vessels and waterskins of the idolaters and use them, and he did not criticize them for that.” (Hasan)

سَيَان، عَنْ عَطَاءٍ عَنْ جَابِرٍ قَالَ: كُنَّا نَغْزُو مَعَ رَسُولِ اللَّهِ ﷺ فَصِيبُ مِنَ آيَةِ الْمُشْرِكِينَ وَأَسْقِيَتِهِمْ، فَتَسْتَمْتِعُ بِهَا فَلَا يَعْيبُ ذَلِكَ عَلَيْهِمْ.

تخريج: [إسناده حسن] أخرجه أحمد: ۳/۳۷۹ عن عبد الأعلى به.

Comments:

When it is sure that the utensils belonging to disbelievers are clean, they can be used.

3839. It was narrated from Abū Tha‘labah Al-Khushanī that he asked the Messenger of Allāh ﷺ: “We live close to some of the People of the Book, and they cook pig in their pots, and drink wine in their vessels.” The Messenger of Allāh ﷺ said: ‘If you can find something else, eat and drink from it. If you cannot find anything else, then wash them with water and eat and drink.’” (Ṣaḥīḥ)

۳۸۳۹ - حَدَّثَنَا نَضْرُ بْنُ عَاصِمٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ شُعَيْبٍ قَالَ: أَبَانَا عَبْدُ اللَّهِ بْنُ الْعَلَاءِ بْنِ زَيْرٍ عَنْ أَبِي عُبَيْدِ اللَّهِ مُسْلِمِ بْنِ مِسْكَمٍ، عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ أَنَّهُ سَأَلَ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّا [نَجَاوِرُ] أَهْلَ الْكِتَابِ وَهُمْ يَطْبُخُونَ فِي قُدُورِهِمُ الْخِنْزِيرَ، وَيَشْرَبُونَ فِي آنِيَتِهِمُ الْحَمْرَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ وَجَدْتُمْ غَيْرَهَا فَكُلُوا فِيهَا وَاشْرَبُوا، وَإِنْ لَمْ تَجِدُوا غَيْرَهَا فَارْحَضُوهَا بِالْمَاءِ وَكُلُوا وَاشْرَبُوا».

تخريج: [إسناده صحيح] أخرجه البيهقي: ۱/۳۳ من حديث أبي داود به.

Chapter 46. Regarding Animals Of The Sea

(المعجم ۴۶) بَابُ: فِي دَوَابِّ الْبَحْرِ
(التحفة ۴۷)

3840. It was narrated that Jābir said: “The Messenger of Allāh ﷺ dispatched us to intercept a caravan of Quraish, and he appointed Abū ‘Ubaidah bin Al-Jarrāḥ in charge of us. He provided us with a bag of dates, and we had nothing else apart from that. Abū ‘Ubaidah bin Al-Jarrāḥ would give

۳۸۴۰ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التَّمِيلِيُّ قَالَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ وَأَمَرَ عَلَيْنَا أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ، نَتَلَقَى عَمِيرًا لِقُرَيْشٍ، وَرَوَدَنَا جِرَابًا مِنْ تَمْرٍ لَمْ نَجِدْ لَهُ غَيْرَهُ، فَكَانَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ يُعْطِينَا تَمْرَةَ تَمْرَةَ كُنَّا

us one date at a time, and we would suck them like a baby sucks, then we would follow that with a drink of water, and that would suffice us all day until night came. And we would knock leaves from the trees with our sticks, and soak them in water and eat them. We set out along the coast, and something like a great mound appeared before us. We came to it and saw that it was a beast called *Al-'Anbarah* (sperm whale). Abū 'Ubaidah said: 'It is dead meat and is not permissible for us.' Then he said: 'No, we are the envoys of the Messenger of Allāh ﷺ and in the cause of Allāh, and we are compelled by necessity, so eat it.' We lived on it for a month, three hundred men, until we grew fat. When we came to the Messenger of Allāh ﷺ we told him about that, and he said: 'It was provision that Allāh brought forth for you. Do you have any of its meat with you that you can give to us?' We sent some of it to the Messenger of Allāh ﷺ, and he ate it." (*Ṣaḥīḥ*)

نَمَضُهَا كَمَا يَمَصُّ الصَّبِيُّ، ثُمَّ نَشْرَبُ عَلَيْهَا مِنْ مَاءٍ فَتَكْفِينَا يَوْمَنَا إِلَى اللَّيْلِ، وَكُنَّا نَضْرِبُ بِعَصِيصَاتِ الْحَبْطِ، ثُمَّ نَبْلُهُ بِالْمَاءِ فَنَأْكُلُهُ. قَالَ: وَأَنْطَلَقْنَا عَلَى سَاحِلِ الْبَحْرِ، فَرَفَعَ لَنَا كَهَيْئَةِ الْكَنْيَبِ الضَّخْمِ، فَأَتَيْنَاهُ فَإِذَا هُوَ دَابَّةٌ تُدْعَى الْعَنْبَرَةَ فَقَالَ أَبُو عُبَيْدَةَ: مَيْتَةٌ وَلَا تَحِلُّ لَنَا، ثُمَّ قَالَ: لَا، بَلْ نَحْنُ رُسُلُ رَسُولِ اللَّهِ ﷺ وَفِي سَبِيلِ اللَّهِ وَقَدْ اضْطَرَرْنَا إِلَيْهِ فَكُلُوا، فَأَقَمْنَا عَلَيْهِ شَهْرًا وَنَحْنُ ثَلَاثُمِائَةٍ حَتَّى سَمِنَّا، فَلَمَّا قَدِمْنَا إِلَى رَسُولِ اللَّهِ ﷺ ذَكَرْنَا ذَلِكَ لَهُ، فَقَالَ: «هُوَ رِزْقٌ أَخْرَجَهُ اللَّهُ لَكُمْ فَهَلْ مَعَكُمْ مِنْ لَحْمِهِ شَيْءٌ فَتَطْعَمُونَا مِنْهُ؟» فَأَرْسَلْنَا مِنْهُ إِلَى رَسُولِ اللَّهِ ﷺ فَأَكَلَ.

تخریج: أخرجه مسلم، الصيد والذبائح، باب إباحة ميتات البحر، ح: ١٩٣٥ من حديث زهير ابن معاوية به ورواه البخاري، ح: ٢٤٨٣ من حديث جابر به.

Chapter 47. If A Mouse Falls Into The Ghee

3841. It was narrated from Az-Zuhrī, from 'Ubaidullāh bin 'Abdullāh, from Ibn 'Abbās, from Maimūnah that a mouse fell into some ghee. The Prophet ﷺ was

(المعجم ٤٧) بَابُ: فِي الْفَارَةِ تَقَعُ فِي السَّمَنِ (التحفة ٤٨)

٣٨٤١ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا سُفْيَانٌ قَالَ: أَخْبَرَنَا الزُّهْرِيُّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ: أَنَّ فَارَةً وَقَعَتْ

told and he said: “Throw away that which is around it, but eat (the rest).” (*Ṣaḥīḥ*)

باب: إذا وقعت الفأرة في السمن الجامد أو

3842. It was narrated from ‘Abdur-Razzāq, that Ma‘mar informed them, from Az-Zuhrī, from Sa‘eed bin Al-Musayyab, from Abū Hurairah, who said: “The Messenger of Allāh ﷺ said: ‘When a mouse falls into the ghee, if it is solid, then throw it (the mouse) away and that which is around it, and if it is liquid do not touch it.’” (*Ḍa‘īf*)

Al-Ḥasan (one of the narrators) said: “‘Abdur-Razzāq said: ‘And sometimes Ma‘mar narrated it from Az-Zuhrī, from ‘Ubaidullāh, from Ibn ‘Abbās, from Maimūnah, from the Prophet ﷺ;

تخريج: [إسناده ضعيف] أخرجه أحمد: ٢/٢٦٥ عن عبد الرزاق به وهو في المصنف، ح: ٢٧٨ وصححه ابن الجارود، ح: ٨٧١ * الزهري عنعن، وأشار البخاري إلى تضعيفه انظر، ح: ٥٥٣٨.

3843. It was narrated from Ma‘mar, from Az-Zuhrī, from ‘Ubaidullāh bin ‘Abdullāh, from Ibn ‘Abbās, from Maimūnah, from the Prophet ﷺ, with similar to the *Ḥadīth* of Az-Zuhrī (no. 3842) from Ibn Al-Musayyab. (*Ḍa‘īf*)

ح: ٤٢٦٥

في سَمْنٍ فَأَخْبِرَ النَّبِيُّ ﷺ فَقَالَ: «أَلْقُوا مَا حَوْلَهَا وَكُلُّوا».

تخريج: أخرجه البخاري، الذبائح والصيد، الذائب، ح: ٥٥٣٨ من حديث سفيان بن عيينة به.

٣٨٤٢ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ وَالْحَسَنُ ابْنُ عَلِيٍّ وَاللَّفْظُ لِلْحَسَنِ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وَقَعَتِ الْفَأْرَةُ فِي السَّمْنِ، فَإِنْ كَانَ جَامِدًا فَأَلْقُوهَا وَمَا حَوْلَهَا، وَإِنْ كَانَ مَائِعًا فَلَا تَقْرُبُوهُ».

قال الحسن: قال عبد الرزاق: وروى ما حدث به معمر عن الزهري، عن عبيد الله بن عبد الله، عن ابن عباس، عن ميمونة عن النبي ﷺ.

٣٨٤٣ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ بُرْدَوَيْهِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ ابْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ الزُّهْرِيِّ عَنِ ابْنِ الْمُسَيَّبِ.

تخريج: [ضعيف] أخرجه النسائي، الفرع والعتيرة، باب الفأرة تقع في السمن، ح: ٤٢٦٥ من حديث عبد الرزاق به وانظر الحديث السابق.

Chapter 48. If A Fly Falls Into The Food

3844. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘If a fly falls into the vessel of one of you, then immerse it, for on one of its wings is a disease and on the other is a cure. When it falls, it falls onto the wing on which is a disease, so immerse it fully.’” (*Ṣaḥīh*)

(المعجم ٤٨) بَابُ: فِي الذُّبَابِ يَقَعُ فِي الطَّعَامِ (التحفة ٤٩)

٣٨٤٤ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ قَالَ: حَدَّثَنَا بَشْرٌ يَعْنِي ابْنَ الْمُفَضَّلِ، عَنْ ابْنِ عَبَّاسٍ، عَنْ سَعِيدِ الْمَقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وَقَعَ الذُّبَابُ فِي إِنَاءٍ أَحَدِكُمْ فَاْمُتْلُوهُ فَإِنَّ فِي أَحَدِ جَنَاحَيْهِ دَاءً، وَفِي الْآخَرِ شِفَاءً، وَإِنَّهُ يَتَّقِي بِجَنَاحِهِ الَّذِي فِيهِ الدَّاءُ، فَلْيَغْمِسْهُ كُلَّهُ».

تخريج: [صحيح] أخرجه ابن خزيمة، ح: ١٠٥ من حديث بشر بن المفضل به وهو في مسند أحمد: ٢٢٩/٢، ٢٣٠ وله شواهد عند البخاري، ح: ٣٣٢٠ والطحاوي في مشكل الآثار: ٤/٢٨٣ وغيرهما.

Chapter 49. If A Morsel Of Food Falls Down

3845. It was narrated from Anas bin Mālik that when the Messenger of Allāh ﷺ ate food he would lick his three fingers. He said: “If the morsel of any one of you falls down, let him remove the dirt from it and eat it, and not leave it for the *Shaitān*.” And he told us to clear the plate, and said: “One of you does not know in which part of the food the blessing lies.” (*Ṣaḥīh*)

(المعجم ٤٩) بَابُ: فِي اللُّقْمَةِ تَسْقُطُ (التحفة ٥٠)

٣٨٤٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: أَخْبَرَنَا حَمَادٌ عَنْ نَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَكَلَ طَعَامًا لَعَقَ أَصَابِعَهُ الثَّلَاثَ وَقَالَ: «إِذَا سَقَطَتْ لُقْمَةٌ أَحَدِكُمْ فَلْيَمِطْ عَنْهَا الْأَذَى وَلْيَأْكُلْهَا وَلَا يَدْعُهَا لِلشَّيْطَانِ»، وَأَمَرَنَا أَنْ نَسْلُتَ الصَّحْفَةَ وَقَالَ: «إِنَّ أَحَدَكُمْ لَا يَدْرِي فِي أَيِّ طَعَامِهِ يُبَارِكُ لَهُ».

تخريج: أخرجه مسلم، الأشربة، باب استحباب لعق الأصابع والقصة ... إلخ، ح: ٢٠٣٤ من حديث حماد بن سلمة به.

Comments:

According to this narration, and in the light of next narration, after finishing the meal, licking the fingers is *Sunnah*. If a morsel of food drops on the ground, after cleaning it can be used.

Chapter 50. Regarding A Servant Eating With His Master

3846. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘If the servant of one of you makes food for him then brings it, having suffered its heat and smoke, then he should make him sit with him and eat. If the food is small in quantity, let him put one or two morsels in his hand.’” (*Sahih*)

تخریج: أخرجه مسلم، الأیمان، باب إطعام المملوك مما يأكل... إلخ، ح: ١٦٦٣ عن القعني به ورواه البخاري، ح: ٢٥٥٧ من طريق آخر عن أبي هريرة به.

Chapter 51. Regarding Handkerchiefs

3847. It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ said: ‘When one of you eats, let him not wipe his hand with a handkerchief until he licks it or has it licked.’” (*Sahih*)

تخریج: أخرجه مسلم، الأشربة، باب استحباب لعق الأصابع والقصعة... إلخ، ح: ٢٠٣١ من حديث ابن جريج، والبخاري، الأطعمة، باب لعق الأصابع ومصها قبل أن تمسح بالمنديل، ح: ٥٤٥٦ من حديث عطاء بن أبي رباح به.

Comments:

The Prophet ﷺ used to eat with the thumb and two fingers instead of five fingers. Whatever is leftover on the fingers should be licked before wiping them off.

3848. It was narrated from Ibn Ka'b bin Mālik, from his father, that the Prophet ﷺ used to eat with three fingers, and he did not wipe his hand until he had licked them. (*Sahih*)

(المعجم ٥٠) **بَابُ: فِي الْخَادِمِ يَأْكُلُ**
مَعَ الْمَوْلَى (التحفة ٥١)

٣٨٤٦ - حَدَّثَنَا الْقَعْنَبِيُّ قَالَ: حَدَّثَنَا دَاوُدُ ابْنُ قَيْسٍ عَنْ مُوسَى بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا صَنَعَ لِأَحَدِكُمْ خَادِمُهُ طَعَامًا ثُمَّ جَاءَهُ بِهِ وَقَدْ وَلِيَ حَرَّةً وَدَخَانَهُ، فَلْيُفْعِدْهُ مَعَهُ، فَلْيَأْكُلْ، فَإِنْ كَانَ الطَّعَامُ مَسْفُوهًا فَلْيَضَعْ فِي يَدِهِ مِنْهُ أَكْلَةً أَوْ أَكْلَتَيْنِ».

(المعجم ٥١) **بَابُ: فِي الْمِنْدِيلِ**
(التحفة ٥٢)

٣٨٤٧ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَكَلَ أَحَدُكُمْ فَلَا يَمْسَحَنَّ يَدَهُ بِالْمِنْدِيلِ حَتَّى يَلْعَقَهَا أَوْ يُلْعَقَهَا».

٣٨٤٨ - حَدَّثَنَا النَّفِيلِيُّ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ سَعْدٍ، عَنْ ابْنِ كَعْبٍ بْنِ مَالِكٍ، عَنْ

أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَأْكُلُ بِثَلَاثِ أَصَابِعٍ وَلَا يَمْسُحُ يَدَهُ حَتَّى يَلْعَقَهَا .

تخريج: أخرجه مسلم، الأشربة، باب استحباب لعق الأصابع والقصعة . . . إلخ، ح: ٢٠٣٢ من حديث أبي معاوية الضرير به .

Chapter 52. What A Man Should Say After Eating

(المعجم ٥٢) - بَابُ مَا يَقُولُ الرَّجُلُ إِذَا

طَعِمَ (التحفة ٥٣)

3849. It was narrated that Abū Umāmah said: “When the meal was cleared away, the Messenger of Allāh ﷺ would say: *‘Al-Hamdulillāh, kathīran tayyiban mubārakan fih, ghaira makfiyyin wa lā muwadda’in wa lā mustaghnan ‘anhu rabbanā* (Praise be to Allāh, abundant good and blessed praise, a never-ending praise, a praise which we will never bid farewell to, and an indispensable praise, He is our Lord).” (*Sahih*)

٣٨٤٩ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى

عَنْ ثَوْرٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ أَبِي أُمَامَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا رُفِعَتْ الْمَائِدَةُ قَالَ: «الْحَمْدُ لِلَّهِ كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ غَيْرَ مَكْفِيٍّ وَلَا مُودَعٍ وَلَا مُسْتَعْنَى عَنْهُ رَبَّنَا» .

تخريج: [صحيح] أخرجه الترمذي، الدعوات، باب ما يقول إذا فرغ من الطعام، ح: ٣٤٥٦ من حديث يحيى القطان، والبخاري، ح: ٥٤٥٨ من حديث ثور به .

3850. It was narrated from Abū Sa‘eed Al-Khudrī that when the Messenger of Allāh ﷺ finished eating he would say: “*Al-Hamdulillāh, alladhī aṭ‘amanā wa saqānā wa ja‘alanā Muslimīn* (Praise be to Allāh Who has fed us and given us to drink and made us Muslim.)” (*Da‘if*)

٣٨٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ:

حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ أَبِي هَاشِمٍ الْوَاسِطِيِّ، عَنْ إِسْمَاعِيلَ بْنِ رَبَاحٍ، عَنْ أَبِيهِ أَوْ غَيْرِهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا فَرَعَ مِنْ طَعَامِهِ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِينَ» .

تخريج: [ضعيف] أخرجه أحمد: ٣/٣٢ عن وكيع به ورواه الترمذي في الشماثل، ح: ١٩١ والنسائي في الكبرى، ح: ١٠١٢١ وعمل اليوم والليلة، ح: ٢٨٩ من حديث سفیان الثوري به * إسماعيل بن رباح: مجهول، وغيره: مجهول، وللحديث طريقان ضعيفان عند الترمذي، ح: ٣٤٥٧ والنسائي في عمل اليوم والليلة، ح: ٢٩٠ .

3851. It was narrated that Abū Ayyūb Al-Anṣārī said: “When the Messenger of Allāh ﷺ ate or drank he would say: ‘*Al-Ḥamdulillāh, alladhī aṭʿama, wa saqa, wa sawwaghahu, wa jaʿala lahu makhraja* (Praise be to Allāh Who has given food and drink, made it easy to swallow and provided an exit for it).’” (*Ṣaḥīḥ*)

٣٨٥١ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ عَنْ أَبِي عَقِيلِ الْقُرَشِيِّ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبَلِيِّ، عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَكَلَ أَوْ شَرِبَ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَ وَسَقَى وَسَوَّغَهُ وَجَعَلَ لَهُ مَخْرَجًا».

تخريج: [إسناده صحيح] أخرجه النسائي في الكبرى، ح: ١٠١١٧ وعمل اليوم والليلة، ح: ٢٨٥ من حديث عبد الله بن وهب به وصححه ابن حبان، ح: ١٣٥١.

Comments:

No doubt every blessing of Allāh is a great favor for His Slaves, but these four blessings encompass countless other favors.

Chapter 53. Regarding Washing The Hands After Eating

3852. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Whoever sleeps with grease on his hands without washing them, and something happens to him, he has no one to blame but himself.’” (*Ṣaḥīḥ*)

(المعجم ٥٣) بَابُ: فِي غَسْلِ الْيَدِ مِنَ الطَّعَامِ (التحفة ٥٤)

٣٨٥٢ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ نَامَ وَفِي يَدِهِ غَمْرٌ وَلَمْ يَغْسِلْهُ، فَأَصَابَهُ شَيْءٌ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ».

تخريج: [إسناده صحيح] أخرجه ابن ماجه، الأطةمة، باب من بات وفي يده ریح غمر، ح: ٣٢٩٧ من حديث سهيل بن أبي صالح به وصححه ابن حبان، ح: ١٣٥٤.

Comments:

Islam emphasizes cleanliness. Washing the hands after meals is appreciated. In another narration washing the mouth is also recommended.

Chapter 54. Regarding Supplication For The One Who Provided The Food

3853. It was narrated from a man, from Jābir bin ʿAbdullāh, who said: “Abū Al-Haitham bin At-Tayyahān

(المعجم ٥٤) بَابُ: فِي الدُّعَاءِ لِرَبِّ الطَّعَامِ إِذَا أُكِلَ عِنْدَهُ (التحفة ٥٥)

٣٨٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ بَرِيدٍ

made some food for the Prophet ﷺ and invited the Prophet ﷺ and his Companions. When they had finished eating, he said: "Reward your brother." They said: "O Messenger of Allāh, what is his reward?" He said: "If a man's house is entered, his food eaten and his drink drunk, and they pray for him, that is his reward." (*Da'if*)

أَبِي خَالِدِ الدَّلَائِنِيِّ، عَنْ رَجُلٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: صَنَعَ أَبُو الْهَيْثَمِ بْنُ التَّيْهَانِ لِلنَّبِيِّ ﷺ طَعَامًا، فَدَعَا النَّبِيَّ ﷺ وَأَصْحَابَهُ، فَلَمَّا فَرَعُوا قَالَ: «أَتَيْبُوا أَحَاكُمُ». قَالُوا: يَا رَسُولَ اللَّهِ! وَمَا إِتَابَتُهُ؟ قَالَ: «إِنَّ الرَّجُلَ إِذَا دَخَلَ بَيْتَهُ، فَأَكَلَ طَعَامَهُ وَشَرِبَ شَرَابَهُ، فَدَعَا لَهُ، فَذَلِكَ إِتَابَتُهُ».

تخريج: [إسناده ضعيف] انفرد به أبو داود * أبو خالد الدلاني عنن وتقدم حاله: ٣٧٥٦ و"رجل" مجهول.

3854. It was narrated from Anas that the Prophet ﷺ came to Sa'd bin 'Ubādah and he brought some bread and olive oil and he ate, then the Prophet ﷺ said: "*Aftara 'indakum aṣ-ṣā'imūna wa akala ṭa'āmakum al-abrār, wa ṣallat 'alaikum al-malā'ikah.* (May fasting people break their fast with you, may the righteous eat your food, and may the angels send blessings upon you)." (*Ḥasan*)

٣٨٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ جَاءَ إِلَى سَعْدِ بْنِ عُبَادَةَ فَجَاءَهُ بِخُبْزٍ وَزَيْتٍ فَأَكَلَ، ثُمَّ قَالَ النَّبِيُّ ﷺ: «أَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ، وَأَكَلَ طَعَامَكُمْ الْأَبْرَارُ، وَصَلَّتْ عَلَيْكُمْ الْمَلَائِكَةُ».

تخريج: [حسن] أخرجه أحمد: ١٣٨/٣ عن عبد الرزاق به مطولاً وهو في مصنف عبد الرزاق، ح: ٧٩٠٧ وصححه النووي في رياض الصالحين، ح: ١٢٦٨ وللحديث شواهد كثيرة جداً، انظر نيل المقصود، ق/٣/٨٦٠ يسر الله لنا طبعه.

The End of the Book of Food

In the Name of Allāh, the Most
Gracious the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BOOK 27. THE BOOK OF MEDICINE

(المعجم ٢٧) - أَوَّلُ كِتَابِ الطَّبِّ
(التحفة ٢٢)

Chapter 1. A Man Should Seek A Remedy

(المعجم ١) - بَابُ الرَّجُلِ يَتَدَاوَى
(التحفة ١)

3855. It was narrated that Usāmah bin Sharīk said: "I came to the Prophet ﷺ and his Companions (were sitting) as if there were birds on their heads.^[1] I greeted him with *Salām* then I sat down. The Bedouin came from here and there, and said: 'O Messenger of Allāh, should we seek medical treatment?' He said: 'Seek medical treatment, for Allāh has not created any disease but He has also created a remedy for it, except for one disease: Old age.'" (*Ṣaḥīḥ*)

٣٨٥٥ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ التَّمَرِيُّ: حَدَّثَنَا شُعْبَةُ عَنْ زِيَادِ بْنِ عَلَاةَ، عَنْ أُسَامَةَ ابْنِ شَرِيكٍ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَأَصْحَابَهُ كَأَنَّمَا عَلَى رُؤُوسِهِمُ الطَّيْرُ، فَسَلَّمْتُ ثُمَّ قَعَدْتُ فَجَاءَ الْأَعْرَابُ مِنْ هُنَا وَهُنَا، فَقَالُوا يَا رَسُولَ اللَّهِ! أَتَدَاوَى؟ فَقَالَ: «تَدَاوُوا، فَإِنَّ اللَّهَ تَعَالَى لَمْ يَصْعُدْ دَاءٌ إِلَّا وَضَعَ لَهُ دَوَاءً غَيْرَ دَاءٍ وَاحِدٍ: الْهَرَمُ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٢٧٨/٤ والنسائي في الكبرى، ح: ٧٥٥٣ من حديث شعبة به ورواه ابن ماجه، ح: ٣٤٣٦ والترمذي، ح: ٢٠٣٨ وقال: "حسن صحيح" وصححه الحاكم: ٣٩٩/٤ ووافقه الذهبي.

Comments:

The Prophet ﷺ himself used remedies and encouraged their use. Using a remedy does not contradict reliance upon Allāh. Ageing is a process of life that is decreed by Allāh, it cannot be reversed by the creatures.

Chapter 2. Regarding Diet^[2]

(المعجم ٢) - بَابُ: فِي الْحِمِيَةِ (التحفة ٢)

3856. It was narrated that Umm Al-Mundhir bint Qais Al-

٣٨٥٦ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ:

[1] Meaning, sitting very still and motionless.

[2] *Al-Himyah*; meaning: that which is protected, and also "diet," because of the concern to stay away from certain things with a diet. See number 2036 of *At-Tirmidhi*.

Anṣāriyyah said: “The Messenger of Allāh ﷺ entered upon me, accompanied by ‘Alī, while ‘Alī was recovering from an illness. We had a bunch of ripe dates that were hung up, and the Messenger of Allāh ﷺ stood up and began to eat some of them. ‘Alī got up to eat too, but the Messenger of Allāh ﷺ said to ‘Alī: “Stop! You are recovering,” and ‘Alī stopped. I made some barley and greens and brought it, and the Messenger of Allāh ﷺ said: “O ‘Alī, eat some of this, for it is better for you.”” (Hasan)

Abū Dāwūd said: Hārūn said: “Abū Dāwūd said: ‘Al-‘Adawīyyah.”^[1]

حَدَّثَنَا أَبُو دَاوُدَ وَأَبُو عَامِرٍ - وَهَذَا لَفْظُ أَبِي عَامِرٍ - عَنْ فُلَيْحِ بْنِ سُلَيْمَانَ، عَنْ أُتُوبِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ صَعْصَعَةَ الْأَنْصَارِيِّ، عَنْ يَعْقُوبَ بْنِ أَبِي يَعْقُوبَ، عَنْ أُمِّ الْمُنْذِرِ بِنْتِ قَيْسِ الْأَنْصَارِيَّةِ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَمَعَهُ عَلِيٌّ وَعَلِيٌّ نَاقَةٌ، وَلَنَا دَوَالِي مُعَلَّقَةٌ، فَقَامَ رَسُولُ اللَّهِ ﷺ يَأْكُلُ مِنْهَا، وَقَامَ عَلِيٌّ لِيَأْكُلَ، فَطَفِقَ رَسُولُ اللَّهِ ﷺ يَقُولُ لِعَلِيٍّ: «مَهْ إِنَّكَ نَاقَةٌ» حَتَّى كَفَّ عَلِيٌّ، قَالَتْ: وَصَنَعْتُ شَعِيرًا وَسِلْقًا، فَجِئْتُ بِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَلِيُّ! أَصِبْ مِنْ هَذَا فَهُوَ أَنْفَعُ لَكَ».

قَالَ أَبُو دَاوُدَ: قَالَ هَارُونُ: قَالَ أَبُو دَاوُدَ: الْعَدْوِيَّةُ.

تخريج: [إسناده حسن] أخرجه الترمذي، الطب، باب ما جاء في الحمية، ح: ٢٠٣٧ وابن ماجه، ح: ٣٤٤٢ من حديث أبي داود وأبي عامر به وقال الترمذي: "حسن غريب" وصححه الحاكم: ٤٠٧/٤ ووافقه الذهبي.

Comments:

Some lawful things may be harmful during certain illnesses, so their use should be avoided in such cases as not to aggravate the sickness.

Chapter 3. Cupping

3857. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “If there is any good in the things that you use for medical treatment, it is in cupping.” (Hasan)

(المعجم ٣) - بَابُ الْحِجَامَةِ (التحفة ٣)

٣٨٥٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنْ كَانَ فِي شَيْءٍ مِمَّا تَدَاوَيْتُمْ بِهِ خَيْرٌ فَالْحِجَامَةُ».

[1] That is, Hārūn, the *Shaikh* of the author in this narration, said that Abū Dāwūd Aṭ-Ṭayālīsī, one of the two from whom he heard the narration, called Umm Al-Mundhir “Al-‘Adawīyyah.”

تخريج: [إسناده حسن] أخرجه ابن ماجه، الطب، باب الحجامة، ح: ٣٤٧٦ من حديث حماد بن سلمة به وصححه ابن حبان: ١٣٩٩.

Comments:

Cupping is a processes that removes bad blood from the body.

3858. It was narrated that Salmā, the servant of the Messenger of Allāh ﷺ, said: “No one complained to the Messenger of Allāh ﷺ of a pain in the head but he would say: ‘Treat it with cupping,’ or of a pain in his feet, but he would say: ‘Dye them.’”^[1] (Da'if)

٣٨٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْوَزِيرِ الدَّمَشْقِيُّ: حَدَّثَنَا يَحْيَى بْنُ عَمْرِو بْنِ حَسَّانَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الْمَوَالِي: حَدَّثَنَا فَايِدُ مَوْلَى عُبَيْدِ اللَّهِ بْنِ عَلِيٍّ بْنِ أَبِي رَافِعٍ عَنْ مَوْلَاهُ عُبَيْدِ اللَّهِ بْنِ عَلِيٍّ بْنِ أَبِي رَافِعٍ، عَنْ جَدِّتِهِ سَلْمَى خَادِمِ رَسُولِ اللَّهِ ﷺ قَالَتْ: مَا كَانَ أَحَدٌ يَشْتَكِي إِلَى رَسُولِ اللَّهِ ﷺ وَجَعًا فِي رَأْسِهِ إِلَّا قَالَ: «اِحْتَجِمْ»، وَلَا وَجَعًا فِي رِجْلَيْهِ إِلَّا قَالَ: «اخْضِبْهُمَا».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الطب، باب ما جاء في التداوي بالحناء، ح: ٢٠٥٤ وابن ماجه، ح: ٣٥٠٢ من حديث فائد به وقال الترمذي: "حسن غريب" * عبيد الله بن علي: لين الحديث (تقريب).

Chapter 4. Regarding The Site Treated When Cupping

(المعجم ٤) بَابُ: فِي مَوْضِعِ الْحِجَامَةِ (التحفة ٤)

3859. It was narrated from Abū Kabshah Al-Anmārī that Kathīr said: “The Prophet ﷺ was treated with cupping on the top of his head and between his shoulders. He used to say: ‘Anyone who pours out some of this blood will not be harmed, if he seeks no other kind of medical treatment for any problem.’” (Da'if)

٣٨٥٩ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ الدَّمَشْقِيُّ وَكَثِيرُ بْنُ عُبَيْدٍ قَالَا: حَدَّثَنَا الْوَلِيدُ بْنُ ابْنِ ثُوْبَانَ، عَنْ أَبِيهِ، عَنْ أَبِي كَبْشَةَ الْأَنْمَارِيِّ، قَالَ كَثِيرٌ: إِنَّهُ حَدَّثَهُ: أَنَّ النَّبِيَّ ﷺ كَانَ يَحْتَجِمُ عَلَى هَامَتَيْهِ وَبَيْنَ كَتِفَيْهِ وَهُوَ يَقُولُ: «مَنْ أَهْرَاقَ مِنْ هَذِهِ الدَّمَاءِ فَلَا يَضُرُّهُ أَنْ لَا يَتَدَاوَى بِشَيْءٍ لَيْسَ بِهِ».

[1] Meaning: “with henna” as clearly stated in other versions, see no. 2054 by *At-Tirmidhī*, and 3502 of *Ibn Mājah*.

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الطب، باب موضع الحجامة، ح: ٣٤٨٤ من حديث الوليد بن مسلم به ولم يصرح بالسماع المسلسل.

3860. It was narrated from Jarīr, meaning Ibn Hāzīm: “Qatādah informed us, from Anas, that the Prophet ﷺ was treated with cupping three times in the veins at the side of the neck and between the shoulder blades.” (*Da'if*)

Ma'mar said: “I was treated with cupping, then I lost my mind so much so that I had to be prompted to recite *Al-Fātihah* in my prayer.” He was treated with cupping on the top of his head.

٣٨٦٠ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا جَرِيرٌ يَعْنِي ابْنَ حَازِمٍ: أَخْبَرَنَا قَتَادَةُ عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ احْتَجَمَ ثَلَاثًا فِي الْأَخْدَعَيْنِ وَالْكَاهِلِ.

قَالَ مَعْمَرٌ: احْتَجَمْتُ فَذَهَبَ عَقْلِي حَتَّى كُنْتُ أَلْقُنُ فَاتِحَةَ الْكِتَابِ فِي صَلَاتِي، وَكَانَ احْتَجَمَ عَلَيَّ هَامِتِي.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الطب، باب ما جاء في الحجامة، ح: ٢٠٥١ وابن ماجه، ح: ٣٤٨٣ من حديث جرير بن حازم به وقال الترمذي: "حسن غريب" * قتادة: مدلس وعنعن.

Comments:

Cupping should only be performed by one who is knowledgeable and skilled in it.

Chapter 5. When Is Cupping Recommended?

3861. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Whoever is treated with cupping on the seventeenth, nineteenth and twenty-first, it will be a remedy for every disease.’” (*Hasan*)

(المعجم ٥) بَابُ: مَتَى تُسْتَحَبُّ
الْحِجَامَةُ؟ (التحفة ٥)

٣٨٦١ - حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْجُمَحِيُّ عَنْ سَهْلِيلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ احْتَجَمَ لِسَبْعِ عَشْرَةَ وَتِسْعِ عَشْرَةَ وَإِحْدَى وَعِشْرِينَ كَانَ شِفَاءً مِنْ كُلِّ دَاءٍ».

تخريج: [إسناده حسن] أخرجه البيهقي: ٣٤٠/٩ من حديث أبي داود به، وصححه الحاكم على شرط مسلم: ٢١٠/٤ ووافقه الذهبي.

Comments:

Meaning, of the Islamic month.

3862. Kayyisah bint Abī Bakrah narrated that her father used to forbid his family to be treated with cupping on Tuesdays, and he said that the Messenger of Allāh ﷺ said: “Tuesday is the day of blood, in which there is an hour when it does not stop.” (*Da'if*)

٣٨٦٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: أَخْبَرَنِي أَبُو بَكْرَةَ بَكَارُ بْنُ عَبْدِ الْعَزِيزِ: أَخْبَرْتَنِي عَمَّتِي كَيْسَةُ بِنْتُ أَبِي بَكْرَةَ، أَنَّ أَبَاهَا كَانَ يَنْهَى أَهْلَهُ عَنِ الْحِجَامَةِ يَوْمَ الثَّلَاثَاءِ، وَيَزْعُمُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ يَوْمَ الثَّلَاثَاءِ يَوْمُ الدَّمِّ وَفِيهِ سَاعَةٌ لَا يَوْفَأُ».

تخریج: [ضعیف] أخرجه البيهقي ٣٤٠/٩ من حديث أبي داود به * عمه بكار: لا يعرف حالها.

Chapter 6. Cutting The Veins And The Site Of Cutting

(المعجم ٦) **بَابُ: فِي قَطْعِ الْعَرَقِ وَمَوْضِعِ الْحَجْمِ (التحفة ٦)**

3864. It was narrated that Jābir said: “The Prophet ﷺ sent a physician to Ubayy and he cut one of his veins.” (*Sahih*)

٣٨٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: بَعَثَ النَّبِيُّ ﷺ إِلَى أَبِي طَبِيئًا فَقَطَعَ مِنْهُ عِرْقًا.

تخریج: أخرجه مسلم، السلام، باب: لكل داء دواء واستحباب التداوي، ح: ٢٢٠٧ من حديث أبي معاوية الضرير به.

3863. It was narrated from Jābir that the Messenger of Allāh ﷺ was treated with cupping on his hip for a sprain. (*Da'if*)

٣٨٦٣ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا هِشَامٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ ﷺ احْتَجَمَ عَلَى وَرِكِهِ مِنْ وَثِيءٍ كَانَ بِهِ.

تخریج: [إسناده ضعيف] أخرجه أحمد: ٣/٣٠٥ والنسائي في الكبرى، ح: ٧٥٩٧ من حديث هشام به وصححه ابن خزيمة، ح: ٢٦٦٠ ولبعضه شاهد ضعيف عند أبي داود، ح: ١٨٣٧ وغيره.

Chapter 7. Regarding Cauterization

(المعجم ٧) **بَابُ: فِي الْكِيِّ (التحفة ٧)**

3865. It was narrated that ‘Imrān bin Ḥuşain said: “The Prophet ﷺ forbade cauterization, but we still used cauterization, and it did not

٣٨٦٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ ثَابِتٍ، عَنْ مُطَرِّفٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ

benefit us, and was not useful for us.” (*Sahih*)

Abū Dāwūd said: He used to hear the *Taslim* of the Angels; when he was cauterized, that stopped, and when he stopped being cauterized it returned.”

الْكَيِّ فَامْتَوَيْنَا فَمَا أَفْلَحْنَا وَلَا أُنْجِحْنَا.

قَالَ أَبُو دَاوُدَ: وَكَانَ يَسْمَعُ تَسْلِيمَ الْمَلَائِكَةِ، فَلَمَّا اكْتَوَى انْقَطَعَ عَنْهُ فَلَمَّا تَرَكَ رَجَعَ إِلَيْهِ.

تخريج: [إسناده صحيح] أخرجه أحمد: ٤/٤٤٤ من حديث حماد بن سلمة به وأصله عند مسلم، ح: ١٢٢٦/١٦٧ من حديث مطرف به.

3866. It was narrated from Jābir that the Prophet ﷺ had Sa’d bin Mu’adh treated with cauterization for a wound caused by an arrow. (*Sahih*)

٣٨٦٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ النَّبِيَّ ﷺ كَوَى سَعْدَ بْنَ مُعَاذٍ مِنْ رَمِيَّتِهِ.

تخريج: أخرجه مسلم، السلام، باب: لكل داء دواء واستحباب التداوي، ح: ٢٢٠٨ من حديث أبي الزبير وأحمد: ٣/٣٦٣ من حديث حماد بن سلمة به.

Comments:

Cauterization should only be used as a last resort.

Chapter 8. Regarding *Al-Sa’ūt*^[1]

(المعجم ٨) بَابُ: فِي السَّعُوطِ
(التحفة ٨)

3867. It was narrated from Ibn ‘Abbās that the Messenger of Allāh ﷺ was treated using *Sa’ūt*. (*Sahih*)

٣٨٦٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: أَخْبَرَنَا أَحْمَدُ بْنُ إِسْحَاقَ: أَخْبَرَنَا وَهَيْبٌ عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ اسْتَعَطَّ.

تخريج: أخرجه البخاري، الطب، باب السعوط، ح: ٥٦٩١ ومسلم، المساقاة، باب حل أجرة الحمامة، ح: ١٢٠٢/٦٥ بعد، ح: ١٥٧٧ من حديث وهيب به.

Chapter 9. Regarding *An-Nushrah*^[2]

(المعجم ٩) بَابُ: فِي النُّشْرَةِ (التحفة ٩)

3868. It was narrated that Jābir bin

٣٨٦٨ - حَدَّثَنَا أَحْمَدُ بْنُ حَبْلٍ: حَدَّثَنَا

[1] See *Al-Bukhārī*, no. 5691, Ibn Hajar explained that the patient is made to lay on his back, and something is put under his shoulders in order to make his head tilt backwards, then water or oil containing medicine is dripped into the nose.

[2] It refers to a process by which one removes a spell, or treats a person who has been affected by a jinn. If one uses *Ruqyah* with what is lawful, there is no harm, but the *Nushrah* employed by witches and the like is unlawful.

‘Abdullāh said: “The Messenger of Allāh ﷺ was asked about *An-Nushrah* and he said: ‘It is the work of the *Shaiṭān*.’” (Hasan)

عَبْدُ الرَّزَاقِ: أَخْبَرَنَا عَقِيلُ بْنُ مَعْقِلٍ قَالَ: سَمِعْتُ وَهْبَ بْنَ مُنْبِهِ يُحَدِّثُ عَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ النَّشْرَةِ فَقَالَ: «هُوَ مِنْ عَمَلِ الشَّيْطَانِ».

تخريج: [إسناده حسن] أخرجه البخاري، في التاريخ الكبير: ٥٣/٧ عن أحمد بن حنبل به وهو في مسنده: ٢٩٤/٣.

Chapter 10. *At-Tiryāq* (Theriaca)^[1]

(المعجم ١٠) بَابُ: فِي التَّرْيَاقِ
(التحفة ١٠)

3869. ‘Abdullāh bin ‘Amr said: I heard the Messenger of Allāh ﷺ say: “If I drank *Tiryāq*, or wore an amulet (*Tamimah*) or uttered poetry, I would be one of those who would not care about what they do.” (Da‘if)

Abū Dāwud said: This applied only to the Prophet ﷺ, but he granted a concession to people, meaning for *Tiryāq*.

٣٨٦٩ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمَرَ بْنِ مَيْسَرَةَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: أَخْبَرَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ: حَدَّثَنَا شَرْحِبِيلُ بْنُ يَزِيدَ الْمَعَاوِرِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ رَافِعِ التَّوْخِيِّ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا أَبَالِي مَا أَتَيْتُ إِنْ أَنَا شَرِبْتُ تَرِياقًا أَوْ تَعَلَّقْتُ تَمِيمَةً أَوْ قُلْتُ الشَّعْرَ مِنْ قَبْلِ نَفْسِي».

قال أبو داود: هذا كان للنبي ﷺ خاصة وقد رخص فيه قوم يعنى الترياق.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٢٢٣/٢ عن عبد الله بن يزيد المقرئ به * عبد الرحمن بن رافع: ضعيف وللحديث طريق آخر ضعيف عند الطبراني في الأوسط مجمع الزوائد: ١٠٣/٥ ومجمع البحرين: ٤١٨٤.

Chapter 11. Regarding The Disliked Remedies

(المعجم ١١) بَابُ: فِي الْأَدْوِيَةِ الْمَكْرُوهَةِ (التحفة ١١)

3874. It was narrated from Umm حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ

[1] An ancient antidote against the bite of serpents. Al-Khaṭṭābī: “*At-Tiryāq* is of various types; when it does not contain the flesh of vipers then there is no harm in using it.”

Ad-Dardā' that Abū Ad-Dardā' said: "The Messenger of Allāh ﷺ said: "Allāh has sent down the disease and the remedy, and He has created a remedy for every disease, so treat disease but do not treat it with anything that is unlawful." (*Da'if*)

الْوَاسِطِيُّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عِيَّاشٍ عَنْ ثَعْلَبَةَ بْنِ مُسْلِمٍ، عَنْ أَبِي عِمْرَانَ الْأَنْصَارِيِّ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ أَنْزَلَ الدَّاءَ وَالذَّوَاءَ، وَجَعَلَ لِكُلِّ دَاءٍ دَوَاءً، فَتَدَاوَوْا وَلَا تَتَدَاوَوْا بِحَرَامٍ».

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٥/١٠ من حديث أبي داود به، وصححه ابن الملقن في تحفة المحتاج، ح: ٢٨٤٧ * إسماعيل بن عياش عن ثعلبة بن مسلم: مستور ولبعض الحديث شاهد صحيح تقدم، ح: ٣٨٥٥ وانظر الحديث السابق.

Comments:

This narration provides the general rule, whatever is unlawful to consume, it cannot be considered lawful to use as a remedy.

3871. It was narrated from 'Abdur-Raḥmān bin 'Uthmān that a physician asked the Prophet ﷺ about frogs and using them in medicine, and the Prophet ﷺ forbade him from killing them. (*Ṣaḥīh*)

٣٨٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ عَنْ ابْنِ أَبِي ذَنْبٍ، عَنْ سَعِيدِ بْنِ خَالِدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عُثْمَانَ: أَنَّ طَبِيْبًا سَأَلَ النَّبِيَّ ﷺ عَنْ ضِفْدَعٍ يَجْعَلُهَا فِي دَوَاءٍ فَنَهَاهُ النَّبِيُّ ﷺ عَنْ قَتْلِهَا.

تخریج: [صحيح] أخرجه النسائي، الصيد، باب الضفدع، ح: ٤٣٦٠ من حديث محمد بن عبد الرحمن بن أبي ذئب به وصححه الحاكم: ٤/٤١١ ووافقه الذهبي * سعيد هو ابن خالد بن عبدالله بن قارظ.

Comments:

Based upon this and similar narrations, scholars say that it is unlawful to eat frogs, since it has been prohibited to kill them.

3870. It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ forbade the *Khabīth* remedies.^[1] (*Ḥasan*)

٣٨٧٠ - حَدَّثَنَا هَارُونَ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ عَنْ مُجَاهِدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الدَّوَاءِ الْكَبِيْثِ.

[1] Meaning, remedies that contain what is unlawful to consume.

تخریج: [إسناده حسن] أخرجه الترمذي، الطب، باب ما جاء فيمن قتل نفسه بسم أو غيره، ح: ٢٠٤٥ وابن ماجه، ح: ٣٤٥٩ من حديث يونس بن أبي إسحاق به وصححه الحاكم على شرط الشيخين: ٤١٠/٤ ووافقه الذهبي.

3872. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Whoever drinks poison, his poison will be in his hand, and he will be drinking it in the Fire of Hell forever and ever.’” (*Sahīh*)

٣٨٧٢ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَسَا حَسًا سَمًا فَسَمَهُ فِي يَدِهِ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا».

تخریج: [صحيح] أخرجه الترمذي، الطب، باب ما جاء فيمن قتل نفسه بسم أو غيره، ح: ٢٠٤٤ من حديث أبي معاوية به وهو في المسند لأحمد: ٢٥٤/٢ ورواه البخاري، ح: ٥٧٧٨ ومسلم، ح: ١٠٩ من حديث الأعمش به.

3873. It was narrated from ‘Alqamah bin Wā’il, from his father, that he mentioned Tāriq bin Suwaid, or Suwaid bin Tāriq, asked the Prophet ﷺ about *Khamr*, and he forbade it, then he asked him (again), and he forbade it. Then he said to him: “O Prophet of Allāh, it is a remedy.” The Prophet ﷺ said: “No, rather it is a disease.” (*Sahīh*)

٣٨٧٣ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكٍ، عَنْ عَلْقَمَةَ بْنِ وائِلٍ، عَنْ أَبِيهِ ذَكَرَ طَارِقُ بْنُ سُؤَيْدٍ، أَوْ سُؤَيْدُ بْنُ طَارِقٍ سَأَلَ النَّبِيَّ ﷺ عَنِ الْخَمْرِ فَنَهَاهُ، ثُمَّ سَأَلَهُ فَنَهَاهُ، فَقَالَ لَهُ: يَا نَبِيَّ اللَّهِ! إِنَّهَا دَوَاءٌ. قَالَ النَّبِيُّ ﷺ: «لَا، وَلَكِنَّهَا دَاءٌ».

تخریج: أخرجه مسلم، الأشربة، باب تحريم التداوي بالخمير وبيان أنها ليست بدواء، ح: ١٩٨٤ من حديث شعبة به.

Chapter 12. Regarding ‘Ajwah Dates^[1]

(المعجم ١٢) بَابُ: فِي تَمْرَةِ الْعَجْوَةِ
(التحفة ١٢)

3875. It was narrated that Sa’d said: “I was sick and the Messenger of Allāh ﷺ came to visit me. He placed his hand on my chest until I felt its coolness in my heart, and he said: ‘You are a man who is

٣٨٧٥ - حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ سَعْدٍ قَالَ: مَرِضْتُ مَرَضًا أَتَانِي رَسُولُ اللَّهِ ﷺ يَعُودُنِي، فَوَضَعَ يَدَهُ بَيْنَ تَدْيِي

[1] A certain type of good quality dates found in Al-Madinah.

suffering from a heart sickness. Go to Al-Hārith bin Kaladah, a man from Thaqif, for he is a man who knows about medicine. Let him take seven *'Ajwah* dates of Al-Madīnah, and grind them with their pits, then let him pour it (the mixture) into the side of your mouth.” (*Da'if*)

حَتَّى وَجَدْتُ بَرَدَهَا فِي فُؤَادِي فَقَالَ: «إِنَّكَ رَجُلٌ مَفْزُودٌ، ابْتِ الْحَارِثَ بْنَ كَلَدَةَ أَخَا ثَقِيفٍ فَإِنَّهُ رَجُلٌ يَتَطَبَّبُ، فَلْيَأْخُذْ سَبْعَ تَمْرَاتٍ مِنْ عَجْوَةِ الْمَدِينَةِ، فَلْيَجَاهَنَّ بِنَوَاهِنَّ ثُمَّ لِيَلْذُكْ بِهِنَّ».

تخریج: [إسناده ضعيف] أخرجه ابن سعد في الطبقات: ١٤٦/٣، ١٤٧ من حديث سفيان ابن عيينة به * ابن أبي نجیح وتلميذه عننا وله طريق ضعيف عند الطبراني في الكبير: ٥٠/٦ وسنده منقطع.

3876. It was narrated from 'Amir bin Sa'd bin Abi Waqqās, from his father, that the Prophet ﷺ said: "Whoever eats seven *'Ajwah* dates in the morning, he will not be harmed by poison or witchcraft on that day.” (*Sahih*)

٣٨٧٦ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هَاشِمُ بْنُ هَاشِمٍ عَنْ غَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ تَصَبَّحَ سَبْعَ تَمْرَاتٍ عَجْوَةٍ لَمْ يَضُرَّهُ ذَلِكَ الْيَوْمَ سَمٌّ وَلَا سِحْرٌ».

تخریج: أخرجه البخاري، الطب، باب الدواء بالعجوة للسحر، ح: ٥٧٦٩ ومسلم، الأشربة، باب فضل تمر المدينة، ح: ٢٠٤٧ من حديث أبي أسامة به.

Chapter 13. Squeezing The Uvula For Treatment

(المعجم ١٣) بَابُ: فِي الْعِلَاقِ

(التحفة ١٣)

3877. It was narrated that Umm Qais bin Miḥṣan said: "I entered upon the Messenger of Allāh ﷺ with a son of mine whose uvula I had squeezed because of swelling. He said: 'Why do you afflict your children with this squeezing of the uvula? You should use this Indian aloes wood, for in it there are seven remedies, including (a remedy for) pleurisy. It should be snuffed for swelling and administered through the side of

٣٨٧٧ - حَدَّثَنَا مُسَدَّدٌ وَحَامِدُ بْنُ يَحْيَى قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ الرَّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أُمِّ قَيْسِ بِنْتِ مِحْصَنٍ قَالَتْ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ بِابْنِ لِي قَدْ أَغْلَقْتُ عَلَيْهِ مِنَ الْعُدْرَةِ، فَقَالَ: «عَلَامٌ تَدْعَرْنَ أَوْلَادَكُمْ بِهَذَا الْعِلَاقِ؟، عَلَيَكُنَّ بِهَذَا الْعُودِ الْهِنْدِيِّ، فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ، مِنْهَا ذَاتُ الْجَنْبِ، يُسْعَطُ مِنَ الْعُدْرَةِ، وَيُلْدُّ مِنَ ذَاتِ الْجَنْبِ».

the mouth for pleurisy.” (*Sahih*)

Abū Dāwud said: What is meant by aloes wood is costmary.

قَالَ أَبُو دَاوُدَ: يَعْنِي بِالْعُودِ: الْقُسْطَ.

تخريج: أخرجه البخاري، الطب، باب اللدود، ح: ٥٧١٣ ومسلم، السلام، باب التداوي بالعود الهندي وهو الكست، ح: ٢٢١٤ من حديث سفيان بن عيينة به.

Chapter 14. Kohl

(المعجم ١٤) بَابُ: فِي الْكُحْلِ

(التحفة ١٤)

3878. It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ said: ‘Wear white garments, for they are among the best of your garments, and shroud your deceased in them, and the best of your kohl is antimony (*Al-Ithmid*), for it clears the vision and makes the hair grow.” (*Hasan*)

٣٨٧٨ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ حُثَيْمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْبُسُوفُ مِنْ ثِيَابِكُمُ الْبَيَاضَ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ، وَكَفَّنُوا فِيهَا مَوْتَاكُمْ، وَإِنَّ خَيْرَ أَكْحَالِكُمْ الْإِثْمِدُ، يَجْلُو الْبَصَرَ، وَيُنْبِتُ الشَّعْرَ».

تخريج: [إسناده حسن] أخرجه الترمذي، الجنائز، باب [ما جاء] ما يستحب من الأكفان، ح: ٩٩٤ وابن ماجه، ح: ٣٥٦٦ من حديث ابن حثيم به وقال الترمذي: "حسن صحيح" وسيأتي، ح: ٤٠٦١.

Chapter 15. The Evil Eye

(المعجم ١٥) - بَابُ مَا جَاءَ فِي الْعَيْنِ

(التحفة ١٥)

3879. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The evil eye is real.” (*Sahih*)

٣٨٧٩ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنْبِهِ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «وَالْعَيْنُ حَقٌّ».

تخريج: أخرجه البخاري، الطب، باب: العين حق، ح: ٥٧٤٠ ومسلم، السلام، باب الطب والمرض والرقي، ح: ٢١٨٧ من حديث عبد الرزاق به، وهو في مصنف عبدالرزاق (جامع معمر): ١٩٧٧٨ ومسنده أحمد: ٣١٩/٢ وصحيفة همام بن منبه، ح: ١٣١ كلهم بإسقاط الواو من أول الحديث.

3880. It was narrated that ‘Āishah said: “He ﷺ would order the one

٣٨٨٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ:

who had put the evil eye on someone to perform *Wudu'*, then he would tell the victim to perform *Ghushl* with that water.” (*Da'if*)

تخریج: [إسناده ضعيف] وأخرجه البيهقي: ٣٥١/٩ من حديث أبي داود به، وسنده ضعيف * الأعمش وإبراهيم عننا.

Chapter 16. *Al-Ghail* (Intercourse With A Breastfeeding Woman)

(المعجم ١٦) بَابُ: فِي الْغَيْلِ (التحفة ١٦)

3881. It was narrated that Asmā' bint Yazīd bin As-Sakan said: “I heard the Messenger of Allāh ﷺ say: ‘Do not kill your children secretly, for *Ghail* catches up with people when they are riding their horses, and it wrestles them to the ground.’” (*Da'if*)

٣٨٨١ - حَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ أَبُو تَوْبَةَ: أَخْبَرَنَا مُحَمَّدُ بْنُ مُهَاجِرٍ عَنْ أَبِيهِ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ بْنِ السَّكَنِ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَقْتُلُوا أَوْلَادَكُمْ سِرًّا فَإِنَّ الْغَيْلَ يُدْرِكُ الْفَارِسَ فَيُدْعِرُهُ عَنْ فَرَسِهِ».

تخریج: [ضعيف] أخرجه ابن ماجه، النكاح، باب الغيل، ح: ٢٠١٢ من حديث مهاجر به، وصححه ابن حبان، ح: ١٣٠٤ * مهاجر: وثقه ابن حبان وحده.

3882. It was narrated from 'Aishah, the wife of the Prophet ﷺ, from Judāmah Al-Asadiyyah, that she heard the Messenger of Allāh ﷺ say: “I was thinking of forbidding *Ghail*, until I was told that the Romans and Persians do that, and it does not harm their children.”

٣٨٨٢ - حَدَّثَنَا الْقُعَيْبِيُّ عَنْ مَالِكٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ قَالَ: أَخْبَرَنِي عُرْوَةُ ابْنُ لُزَيْبٍ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ، عَنْ جُدَامَةَ الْأَسَدِيَّةِ؛ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَقَدْ هَمَمْتُ أَنْ أَنْهَى عَنِ الْغَيْلَةِ حَتَّى ذَكَرْتُ أَنَّ الرُّومَ وَالْفَارِسَ يَفْعَلُونَ ذَلِكَ فَلَا يَضُرُّ أَوْلَادَهُمْ».

Mālik said: “*Al-Ghail* refers to a man having intercourse with his wife when she is breastfeeding.”^[1] (*Ṣaḥīḥ*)

قال مالك: الغيلة: الغيلة: أن يمس الرجل امرأته وهي ترضع.

تخریج: أخرجه مسلم، النكاح، باب جواز الغيلة وهي وطء المرضع وكراهة الغزل،

[1] Because if she were to become pregnant, that may reduce the milk supply for the existing child, and cause the child to grow up weak.

ح: ١٤٤٢ من حديث مالك به، وهو في الموطأ (يحيى): ٦٠٧/٢، ٦٠٨.

Comments:

It shows that during the suckling period, intercourse with the wife is allowed.

Chapter 17. Wearing Amulets (*Tamā'im*)

(المعجم ١٧) بَابُ: فِي تَعْلِيْقِ التَّمَائِمِ
(التحفة ١٧)

3883. It was narrated from Zainab, the wife of 'Abdullāh, that 'Abdullāh said: "I heard the Messenger of Allāh ﷺ say: "*Ruqyah*, amulets (*Tamā'im*) and love-spells (*At-Tiwalah*) are *Shirk*." She said: "I said: 'Why do you say that? By Allāh, I had a discharge in my eye, and I kept going to so-and-so, the Jew, who did *Ruqyah* for me, and when he did *Ruqyah* for me, it calmed down.' 'Abdullāh said: 'That was the work of the *Shaitān* who was poking it with his hand, but when he did *Ruqyah* for it, it stopped. It would have been sufficient for you to say as the Messenger of Allāh ﷺ used to say: "*Adhhibil-bāsa rabban-nasa rabban-nāsishfi, antash-shāfi, lā shifā'a illā shifā'uka shifā'an lā yughādiru suqmā* (Take away the pain, O Lord of mankind, and grant healing, for You are the Healer, and there is no healing but Your Healing, a healing that leaves no trace of sickness)." (*Da'if*)

٣٨٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ يَحْيَى بْنِ الْجَزَارِ، عَنْ ابْنِ أَخِي زَيْنَبِ امْرَأَةِ عَبْدِ اللَّهِ، عَنْ زَيْنَبِ امْرَأَةِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الرُّقْيَةَ وَالْتَّمَائِمَ وَالتَّوَلَةَ شِرْكَ». قَالَتْ قُلْتُ: لِمَ تَقُولُ هَذَا، وَاللَّهِ! لَقَدْ كَانَتْ عَيْنِي تَقْدِفُ، فَكُنْتُ أَخْتَلِفُ إِلَى فَلَانِ الْيَهُودِيِّ يَرْقِيَنِي، فَإِذَا رَقَانِي سَكَتَتْ. فَقَالَ عَبْدُ اللَّهِ: إِنَّمَا ذَلِكَ عَمَلُ الشَّيْطَانِ كَانَ يَنْخُسُهَا بِيَدِهِ فَإِذَا رَقَاهَا كَفَّ عَنْهَا، إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَقُولِي كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «أَذْهِبِ الْبَاسَ رَبَّ النَّاسِ، اشْفِ أَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُغَادِرُ سُقْمًا».

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الطب، باب تعليق التمام، ح: ٣٥٣٠ من حديث الأعمش به وهو مدلس وعنن وللحديث شواهد ضعيفة عند ابن حبان، ح: ١٤١٢ والحاكم: ٤١٧/٤، ٤١٨.

Comments:

Meaning, in some *Ruyahs*; that is, those whose meanings are unknown, or, it is known that they contain *Shirk*. See number 3886.

3884. It was narrated from ‘Imrān bin Ḥuṣayn that the Prophet ﷺ said: “There should be no *Ruqyah* except for the evil eye or a venomous bite.” (*Ṣaḥīḥ*)

٣٨٨٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ عَنْ مَالِكِ بْنِ مَعُوذٍ، عَنْ حُصَيْنِ، عَنِ الشَّعْبِيِّ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا رُقِيَّةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ».

تخریج: [إسناده صحيح] أخرجه الترمذي، الطب، باب ما جاء في الرخصة في ذلك، ح: ٢٠٥٧ من حديث حصين به والحديث صحيح موقوفاً ومرفوعاً.

Chapter 18. *Ruqyah*

(المعجم ١٨) بَابُ فِي الرُّقْيَةِ

(التحفة ١٨)

3885. It was narrated from Yūsuf bin Muḥammad – Ibn Ṣāliḥ (one of the narrators) said: Muḥammad bin Yūsuf – bin Thābit bin Qais bin Shammās, from his father, from his grandfather, that the Messenger of Allāh ﷺ entered upon Thābit bin Qais – Aḥmad (one of the narrators) said: when he was sick – and said: “*Akshifil-ba’sa rabban-nāsa ‘an Thābiti bin Qaisi bin Shammās* (Take away the affliction, O Lord of mankind, from Thābit bin Qais bin Shammās.)” Then he took some dust from Buṭḥān and put it in a bowl, then he added some water to it and poured it on him. (*Da’if*)

٣٨٨٥ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ وَابْنُ السَّرْحِ - قَالَ أَحْمَدُ: حَدَّثَنَا ابْنُ وَهْبٍ، وَقَالَ ابْنُ السَّرْحِ: أَخْبَرَنَا - ابْنُ وَهْبٍ قَالَ: حَدَّثَنَا دَاوُدُ ابْنُ عَبْدِ الرَّحْمَنِ عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ يُونُسَ بْنِ مُحَمَّدٍ - وَقَالَ ابْنُ صَالِحٍ: مُحَمَّدُ بْنُ يُونُسَ - ابْنِ ثَابِتِ بْنِ قَيْسِ بْنِ شَمَّاسٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ دَخَلَ عَلَى ثَابِتِ بْنِ قَيْسٍ - قَالَ أَحْمَدُ: وَهُوَ مَرِيضٌ - فَقَالَ: «اكَشِفِ الْبَأْسَ رَبِّ النَّاسِ عَنِ ثَابِتِ بْنِ قَيْسِ بْنِ شَمَّاسٍ»، ثُمَّ أَخَذَ تُرَابًا مِنْ بَطْحَانَ فَجَعَلَهُ فِي قَدَحٍ ثُمَّ نَفَثَ عَلَيْهِ بِمَاءٍ وَصَبَّ عَلَيْهِ.

Abū Dāwud said: Ibn As-Sarḥ said: Yūsuf bin Muḥammad. Abū Dāwud said: This is what is correct.

قَالَ أَبُو دَاوُدَ: قَالَ ابْنُ السَّرْحِ: يُونُسُ ابْنُ مُحَمَّدٍ، قَالَ أَبُو دَاوُدَ: وَهُوَ الصَّوَابُ.

تخریج: [إسناده ضعيف] أخرجه النسائي في الكبرى، ح: ١٠٨٥٦، ١٠٨٨٩ وعمل اليوم والليلة، ح: ١٠١٧، ١٠٤٠ من حديث عبد الله بن وهب به، وصححه ابن حبان، ح: ١٤١٨ * يوسف بن محمد: لم يوثقه غير ابن حبان.

3886. It was narrated that ‘Awf bin Mālik said: “We used to do *Ruqyah* during the *Jāhiliyyah*, and we said: ‘O Messenger of Allāh, what do you think of that?’ He said: ‘Tell me your *Ruqyah*. There is nothing wrong with a *Ruqyah* that does not involve Shirk.” (*Sahīh*)

٣٨٨٦ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي مُعَاوِيَةُ عَنْ عَبْدِ الرَّحْمَنِ ابْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنْ عَوْفِ بْنِ مَالِكٍ قَالَ: كُنَّا نَرْقِي فِي الْجَاهِلِيَّةِ فَقُلْنَا يَا رَسُولَ اللَّهِ! كَيْفَ تَرَى فِي ذَلِكَ فَقَالَ: «اعْرِضُوا عَلَيَّ رُقَاكُمْ لَا بَأْسَ بِالرُّقَى مَا لَمْ تَكُنْ شِرْكًَا».

تخريج: أخرجه مسلم، السلام، باب: لا بأس بالرقى ما لم يكن فيه شرك، ح: ٢٢٠٠ من حديث عبد الله بن وهب به.

3887. It was narrated that Ash-Shifā' bint ‘Abdullāh said: “The Prophet ﷺ entered upon me while I was with Ḥafṣah, and he said to me: ‘Why don’t you teach this one the *Ruqyah* for *Namilah* (ulcers on the skin) as you taught her how to write?’” (*Sahīh*)

٣٨٨٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَهْدِيٍّ الْمُصْبِصِيُّ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ أَبِي بَكْرِ بْنِ سُلَيْمَانَ ابْنِ أَبِي حَتْمَةَ، عَنِ الشَّفَاءِ بِنْتِ عَبْدِ اللَّهِ قَالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ وَأَنَا عِنْدَ حَفْصَةَ فَقَالَ لِي: «أَلَا تَعْلَمِينَ هَذِهِ رُقِيَّةُ النَّمْلَةِ كَمَا عَلَّمْتِيهَا الْكِتَابَةَ».

تخريج: [صحيح] أخرجه أحمد: ٣٧٢/٦ عن علي بن مسهر، والنسائي في الكبرى، ح: ٧٥٤٣ من حديث عبد العزيز بن عمر به وللحديث طرق أخرى عند النسائي في الكبرى، ح: ٧٥٤٢ والحاكم: ٤/٤١٤ وغيرهما.

3888. ‘Uthmān bin Ḥakīm narrated: My grandmother Ar-Rabāb narrated to me: I heard Sahl bin Ḥunāif say: “I passed by a river, and I went in it and washed myself, and when I came out I had a fever. The Messenger of Allāh ﷺ was told about that, and he said: ‘Tell Abū Thābit to seek refuge with Allāh.’ I said: ‘O my master, will *Ruqyah* be beneficial?’ He said:

٣٨٨٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَّاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ: حَدَّثَنِي جَدَّتِي الرَّبَابُ قَالَتْ: سَمِعْتُ سَهْلَ ابْنَ حُنَيْفٍ يَقُولُ: مَرَرْتُ بِسَيْلٍ فَدَخَلْتُ فَأَعْتَسَلْتُ فِيهِ فَخَرَجْتُ مَحْمُومًا، فَتُبِّي ذَلِكَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: «مُرُوا أَبَا ثَابِتٍ بِعَوْدٍ» - قَالَتْ - فَقُلْتُ: يَا سَيِّدِي: وَالرُّقَى

‘There should be no *Ruqyah* except for the evil eye or a venomous bite or a scorpion sting.’” (*Hasan*)

Abū Dāwud said: *Al-Humrah*^[1] is from snakes and what bites.

صَالِحَةٌ فَقَالَ: «لَا رُقِيَةَ إِلَّا فِي نَفْسٍ أَوْ حُمَةٍ أَوْ لَدَغَةٍ».

قَالَ أَبُو دَاوُدَ: الْحُمَةُ مِنَ الْحَيَّاتِ وَمَا يَلْسَعُ.

تخريج: [إسناده حسن] أخرجه أحمد: ٤٨٦/٣ والنسائي في الكبرى، ح: ١٠٠٨٦، ١٠٨٧٣ وعمل اليوم والليلة، ح: ٢٥٧، ١٠٣٤ من حديث عبد الواحد به وصححه الحاكم: ٤١٣/٤ ووافقه الذهبي ولبعض الحديث شواهد * الرباب: حديثها حسن على الراجح.

3889. It was narrated that Anas said: “The Prophet ﷺ said: ‘There should be no *Ruqyah* except for the evil eye, a venomous bite, or nosebleeds.’” (*Da‘if*)

Al-‘Abbās did not mention the eye, and this is the wording of Sulaimān bin Dāwud.^[2]

٣٨٨٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: حَدَّثَنَا شَرِيكٌ، ح: وَحَدَّثَنَا الْعَبَّاسُ الْعَنْبَرِيُّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا شَرِيكٌ عَنِ الْعَبَّاسِ ابْنِ دَرِيحٍ، عَنِ الشَّعْبِيِّ، قَالَ الْعَبَّاسُ: عَنْ أَنَسٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا رُقِيَةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ أَوْ دَمٍ يَرْقَأُ» لَمْ يَذْكُرِ الْعَبَّاسُ الْعَيْنَ، وَهَذَا لَفْظُ سُلَيْمَانَ بْنِ دَاوُدَ.

تخريج: [إسناده ضعيف] أخرجه الحاكم في المستدرک: ٤١٣/٤ من حديث شريك القاضي به، وعنن ومع ذلك صححه الحاكم على شرط مسلم، وللحديث شاهد ضعيف عند ابن أبي شيبة: ٣٩٣/٧ وانظر الحديث المتقدم: ٣٨٨٤.

Chapter 19. How *Ruqyah* Is To Be Used

3890. It was narrated that ‘Abdul-‘Azīz bin Ṣuhaib said: “Anas said to Thābit: ‘Shall I not recite the *Ruqyah* of the Messenger of Allāh ﷺ for you?’ He said: ‘Yes.’ He said: ‘*Allāhumma, rabbin-nāsi, mudhhibal-bāsi ishfi antash-shāfi, lā*

(المعجم ١٩) بَابُ: كَيْفَ الرُّقَى؟ (التحفة ١٩)

٣٨٩٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ قَالَ: قَالَ أَنَسٌ يَعْني لِثَابِتٍ: أَلَا أَرْقِيكَ بِرُقِيَةِ رَسُولِ اللَّهِ ﷺ؟ قَالَ: بَلَى. قَالَ: فَقَالَ: «اللَّهُمَّ، رَبِّ النَّاسِ مُذْهِبِ الْبَاسِ اشْفِ أَنْتَ الشَّافِي، لَا

[1] A venomous bite.

[2] That is, he heard the narration from these two, and Al-‘Abbās is Al-‘Abbās bin ‘Abdul-‘Azīm Al-‘Anbarī.

shāfiya illā anta, ishfihi shifā'an lā yughādiru suqmā (O Allāh, Lord of mankind, the One Who takes away affliction, grant healing, for You are the Healer, there is no healer except You. Grant him a healing that does not leave any trace of sickness)." (*Ṣaḥīh*)

شَافِي إِلَّا أَنْتَ، اشفِهِ شِفَاءً لَا يُعَادِرُ سُقْمًا.

تخریج: أخرجه البخاري، الطب، باب رقية النبي ﷺ، ح: ٥٧٤٢ عن مسدد به.

3891. It was narrated from 'Uthmān bin Abī Al-'Ās that he came to the Messenger of Allāh ﷺ. 'Uthmān said: "I had a pain that was killing me. The Prophet ﷺ said: 'Wipe it with your right hand seven times, and say: *A'ūdhu bi 'izzatillāhi, wa qudratihi min sharri mā ajid* (I seek refuge in the glory and power of Allāh from the evil of what I feel).'" I did that and Allāh took away the pain I felt, and I continued to tell my family and others to do that." (*Ṣaḥīh*)

٣٨٩١ - حَدَّثَنَا عَبْدُ اللَّهِ الْقُتَيْبِيُّ عَنْ مَالِكٍ، عَنْ يَزِيدَ بْنِ خُصَيْفَةَ أَنَّ عَمْرَو بْنَ عَبْدِ اللَّهِ بْنِ كَعْبِ السُّلَمِيِّ أَخْبَرَهُ؛ أَنَّ نَافِعَ بْنَ جُبَيْرٍ أَخْبَرَهُ عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ: أَنَّهُ أَتَى رَسُولَ اللَّهِ ﷺ قَالَ عُثْمَانُ: وَيْبِي وَجَعٌ قَدْ كَادَ يُهْلِكُنِي قَالَ: فَقَالَ النَّبِيُّ ﷺ: «امْسَحْهُ بِيَمِينِكَ سَبْعَ مَرَّاتٍ، وَقُلْ أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُّ» قَالَ: فَفَعَلْتُ ذَلِكَ، فَأَذْهَبَ اللَّهُ مَا كَانَ بِي، فَلَمْ أَزَلْ أَمُرُ بِهِ أَهْلِي وَعَجِيرَهُمْ.

تخریج: [إسناده صحيح] أخرجه الترمذي، الطب، باب: كيف يدفع الوجع عن نفسه، ح: ٢٠٨٠ من حديث مالك به وقال: "حسن صحيح" وهو في الموطأ (يحيى): ٩٤٢/٢ ورواه ابن ماجه، ح: ٣٥٢٢ من حديث يزيد بن خصيفة، ومسلم، ح: ٢٢٠٢ من حديث نافع بن جبير به.

3892. It was narrated that Abū Ad-Dardā' said: "I heard the Messenger of Allāh ﷺ say: 'If any of you is afflicted with a pain, or his brother complains to him (of pain) let him say: *Rabbunallāhulladhī fis-samā'i taqaddasasmuka amrika fis-samā'i wal-ardī, kamā rahmatuka fis-samā'i faj'al rahmataka fil-ardī, ighfirlanā hūbanā wa khaṭāyānā, anta rabbuṭ-ṭayyibīna anzil rahmatan min rahmatika, wa shifā'an min shifā'ika*

٣٨٩٢ - حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبِ الرَّثَلِيِّ: حَدَّثَنَا اللَّيْثُ عَنْ [زِيَادَةَ] بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ كَعْبِ الْفَرُطِيِّ، عَنْ فَضَالَةَ بْنِ عُيَيْدٍ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ اسْتَكَى مِنْكُمْ شَيْئًا أَوْ اسْتَكَاهُ أَحٌّ لَهُ فَلْيَقُلْ: رَبَّنَا اللَّهُ الَّذِي فِي السَّمَاءِ تَقَدَّسَ اسْمُكَ أَمْرُكَ فِي السَّمَاءِ وَالْأَرْضِ، كَمَا رَحِمْتَكَ فِي السَّمَاءِ فَاجْعَلْ

'*ala hādihāl-waja'i*' (Our Lord Allāh Who is above the heavens, sanctified is Your Name, Your Decree is executed in the heaven and on earth. As Your Mercy is in heaven, bestow Your Mercy on earth. Forgive us our major and minor sins, Lord of the good. Send down some of Your Mercy and some of Your Healing for this pain.)" Then it will be healed." (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه النسائي في الكبرى، ح: ١٠٨٧٧ وعمل اليوم والليلة، ح: ١٠٣٨٠ من حديث الليث بن سعد به * زيادة بن محمد: منكر الحديث (تقريب) وأخطأ الحاكم فذكره في المستدرک: ١/٣٤٤، ٤/٢١٨، ٢١٩، ورد عليه الذهبي.

3893. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather that the Messenger of Allāh ﷺ used to teach them words to say in the event of fear: "*A'ūdhu bikalimātillāhit-tāmmati min ghadābīhi wa sharri 'ibādīhi, wa min hamazātish-shayātīni wa an yahdurūn* (I seek refuge in the Perfect Words of Allāh from His Wrath and the evil of His slaves and from the suggestions of the devils and from their presence)." 'Abdullāh bin 'Amr used to teach it to those in his household who reached puberty, and for those who had not reached puberty he would write it down and hang it on them. (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه الترمذي، الدعوات، باب دعاء الفزع في النوم . . . إلخ، ح: ٣٥٢٨ من حديث محمد بن إسحاق به، وقال: "حسن غريب" وصححه الحاكم: ١/٥٤٨ * محمد بن إسحاق مدلس وعنن.

3894. Yazīd bin Abī 'Ubaid said: "I saw the mark of a wound on the shin of Salamah, and I said: 'What is this?' He said: 'I got it on the

رَحْمَتِكَ فِي الْأَرْضِ، اغْفِرْ لَنَا حُوبَنَا وَخَطَايَانَا أَنْتَ رَبُّ الطَّيِّبِينَ، أَنْزِلْ رَحْمَةً مِن رَحْمَتِكَ، وَشِفَاءً مِنْ شِفَائِكَ عَلَيَّ هَذَا الْوَجَعِ، فَيَبْرَأُ".

٣٨٩٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُعَلِّمُهُمْ مِنَ الْفَزَعِ كَلِمَاتٍ: «أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ غَضَبِهِ وَشَرِّ عِبَادِهِ وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَخْضُرُونَ» وَكَانَ عَبْدُ اللَّهِ بْنُ عَمْرِو يُعَلِّمُهُنَّ مَنْ عَقَلَ مِنْ بَنِيهِ وَمَنْ لَمْ يَعْقِلْ كَتَبَهُ فَأَعْلَقَهُ عَلَيْهِ.

٣٨٩٤ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي سُرَيْجٍ الرَّازِيُّ: أَخْبَرَنَا مَكِّيُّ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ قَالَ: رَأَيْتُ أَثَرَ ضَرْبَةٍ فِي

Day of Khaibar. The people said: "Salamah has been injured." I was brought to the Prophet ﷺ and he blew on me three times, and I have not felt any pain until now." (Sahih)

سَاقٍ سَلَمَةَ فَقُلْتُ مَا لَهُ؟ فَقَالَ: أَصَابَنِي
يَوْمَ خَيْبَرَ فَقَالَ النَّاسُ: أُصِيبَ سَلَمَةُ فَأَتَيْتُ بِي
النَّبِيَّ ﷺ، فَتَفَّتْ فِيَّ ثَلَاثَ نَفَثَاتٍ، فَمَا
اشْتَكَيْتُهَا حَتَّى السَّاعَةِ.

تخریج: أخرجه البخاري، المغازي، باب غزوة خيبر، ح: ٤٢٠٦ عن مكّي بن إبراهيم به.

3895. It was narrated that 'Āishah said: "If a person complained of pain, the Prophet ﷺ would take some saliva with his finger, and put it in the dust, and say: *Turbatu arḍinā bi-rīqati ba'dīna yushfā saqimunā bi-idhni rabbīnā* ('Dust of our land mixed with the saliva of one of us will heal our sick one, by the leave of our Lord')." (Sahih)

٣٨٩٥ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ
ابْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ
عَنْ عَبْدِ رَبِّهِ يَعْنِي ابْنَ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ
عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَقُولُ لِلْإِنْسَانِ
إِذَا اشْتَكَى، يَقُولُ [ﷺ] بَرِيقِهِ، ثُمَّ قَالَ بِهِ
فِي التُّرَابِ: «تُرْبَةُ أَرْضِنَا بِرِيقَةٍ بَعْضِنَا يُشْفَى
سَقِيمُنَا بِإِذْنِ رَبِّنَا».

تخریج: أخرجه مسلم، السلام، باب رقية المريض بالموذات والنفث، ح: ٢١٩٤ عن زهير ابن حرب والبخاري، الطب، باب رقية النبي ﷺ، ح: ٥٧٤٥ من حديث سفیان بن عيينة به.

Comments:

An-Nawawī said that the one who recites the supplication should wet his finger with saliva, and slightly rub it on the earth to add some dust to it, and then rub his finger on the location of the body in question while reciting the supplication.

3896. It was narrated from Zakariyyā that 'Āmir narrated to him, from Khārijah bin Aṣ-Ṣalt At-Tamīmī, from his paternal uncle, that he went to the Prophet ﷺ and accepted Islam, then he came back. He passed by some people who had an insane man with them, who was bound in chains. His family said: "We were told that this companion of yours has brought something good. Do you have anything with which you could treat him?" (He said:) "I performed *Ruqyah* for him by reciting the Opening of the Book (*Al-Fātiḥah*)

٣٨٩٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ
زَكَرِيَّا: حَدَّثَنِي عَامِرٌ عَنْ خَارِجَةَ بِنِ الصَّلْتِ
التَّمِيمِيَّةِ، عَنْ عَمِّهِ: أَنَّهُ أَتَى النَّبِيَّ ﷺ فَأَسْلَمَ
ثُمَّ أَقْبَلَ رَاجِعًا مِنْ عِنْدِهِ، فَمَرَّ عَلَى قَوْمٍ
عِنْدَهُمْ رَجُلٌ مَجْنُونٌ مُوثَّقٌ بِالْحَلِيدِ، فَقَالَ
أَهْلُهُ: إِنَّا حَدَّثْنَا أَنَّ صَاحِبَكُمْ هَذَا قَدْ جَاءَ
بِخَيْرٍ فَهَلْ عِنْدَكُمْ شَيْءٌ تَدَاوَوْتَهُ فَرَفِقْتُهُ بِفَاتِحَةِ
الْكِتَابِ فَبَرَأَ فَأَعْطُونِي مِائَةَ شَاةٍ، فَأَتَيْتُ
رَسُولَ اللَّهِ ﷺ فَأَخْبَرْتُهُ، فَقَالَ: «هَلْ إِلَّا
هَذَا». وَقَالَ مُسَدَّدٌ فِي مَوْضِعٍ آخَرَ: «هَلْ

and he was healed, and they gave me a hundred sheep. I came to the Messenger of Allāh ﷺ and told him, and he said: ‘Is that all (that you recited)?’ – Musad-dad (one of the narrators) said elsewhere: ‘Did you recite anything other than this?’ – I said: ‘No.’ He said: ‘Take them by my life,^[1] for indeed, for the one who earns by means of false *Ruqyah* (will earn his burden of sin), but you have earned it by means of a truthful *Ruqyah*.’” (*Hasan*)

قُلْتُ غَيْرَ هَذَا؟» قُلْتُ: لَا. قَالَ: «حُذِّمَهَا
فَلَعَمْرِي لَمَنْ أَكَلَ بِرُقِيَّةٍ بَاطِلٍ لَقَدْ أَكَلَتْ بِرُقِيَّةٍ
حَقًّا».

تخريج: [إسناده حسن] تقدم: ٣٤٢٠ وأخرجه أحمد: ٢١٠/٥ عن يحيى القطان به وصححه
ابن حبان، ح: ١١٢٩، ١١٣٠ وانظر الحديث الآتي:

Comments:

It is said that the statement “by my life” which appears to be a statement of swearing, means, “by my Lord who controls my life,” or meanings similar to that, and other explanations are also offered. A number of the Companions and their followers also used such a statement on occasion, according to what is authentically narrated from them. However, it is advisable for us to avoid it, because of the possible bad connotation of it, and Allāh knows best.

3897. It was narrated from Ibn Ja'far, from *Shu'bah*, from 'Abdullāh bin Abī As-Safar, from *Ash-Sha'bī*, from *Khārijah* bin Aṣ-Ṣalt, from his paternal uncle, that he said that he passed by... (and in it): “I did *Ruqyah* for him, reciting the Opening of the Book for three days, morning and evening, and every time he completed it,” he collected his saliva and spat. It was as if he had been released from bonds. They gave him something, and he came to the Prophet ﷺ... (he narrated) a *Hadīth* like that of Musad-dad.^[2] (*Hasan*)

٣٨٩٧ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا
أَبِي؛ وَحَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ جَعْفَرٍ:
حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ، عَنْ
الشَّعْبِيِّ، عَنْ خَارِجَةَ بْنِ الصَّلْتِ، عَنْ عَمِّهِ
أَنَّهُ مَرَّ قَالَ: فَرَقَاهُ بِفَاتِحَةِ الْكِتَابِ ثَلَاثَةَ أَيَّامٍ
غُدُوَّةً وَعَشِيَّةً كُلَّمَا خَتَمَهَا جَمَعَ بُرْاقَهُ ثُمَّ تَفَلَّ
فَكَأَنَّمَا أُنْشِطَ مِنْ عِقَالٍ فَأَعْطُوهُ شَيْئًا فَأَتَى
النَّبِيَّ ﷺ. بِمَعْنَى حَدِيثِ مُسَدَّدٍ.

تخريج: [حسن] تقدم، ح: ٣٤٢٠.

[1] See no. 3420 and 3252, and its meaning is: “By Allāh who controls my life.”

[2] See an earlier version, number 3420.

3898. It was narrated from Suhail bin Abī Ṣāliḥ that his father said: "I heard a man from Aslam say: 'I was sitting with the Messenger of Allāh ﷺ when one of his Companions came and said: "O Messenger of Allāh, I was stung last night, and I did not sleep until morning came. He said: "By what?" He said: "A scorpion." He said: "If you had said when evening came, 'A'udhu bi-kalimātillāhit-tāmmāti min sharri mā khalaqa (I seek refuge in the Perfect Words of Allāh from the evil of that which He has created,)' it would not have harmed you, if Allāh wills." (*Ṣaḥīḥ*)

٣٨٩٨ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَجُلًا مِنْ أَسْلَمَ قَالَ: كُنْتُ جَالِسًا عِنْدَ رَسُولِ اللَّهِ ﷺ فَجَاءَ رَجُلٌ مِنْ أَصْحَابِهِ فَقَالَ: يَا رَسُولَ اللَّهِ! لُدِّعْتُ اللَّيْلَةَ فَلَمْ أَنْمَ حَتَّى أَصْبَحْتُ. قَالَ: «مَاذَا؟» قَالَ: عَقَّرَبْتُ. قَالَ: «أَمَا إِنَّكَ لَوْ قُلْتَ حِينَ أَمْسَيْتَ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ لَمْ يَضُرَّكَ إِنْ شَاءَ اللَّهُ».

تخريج: [إسناده صحيح] أخرجه النسائي في الكبرى، ح: ١٠٤٣٠ وعمل اليوم واللييلة، ح: ٥٩٤ من حديث زهير وأحمد: ٤٤٨/٣ من حديث سهيل به، وله طريق آخر في الموطأ (يحيى): ٩٥١/٢.

3899. It was narrated from Ṭariq, meaning Ibn Mukhāshin, from Abū Hurairah, who said: "A man who had been stung by a scorpion was brought to the Prophet ﷺ, and he said: 'If he had said, "A'udhu bi-kalimātillāhit-tāmmāti min sharri mā khalaqa (I seek refuge in the Perfect Words of Allāh from the evil of that which He has created,)" he would not have been stung,' or 'it would not have harmed him.'" (*Ḥasan*)

٣٨٩٩ - حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ: حَدَّثَنَا بَقِيَّةٌ: حَدَّثَنَا الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ، عَنْ طَارِقِ يَعْنِي ابْنَ مُحَاشِنٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أُتِيَ النَّبِيُّ ﷺ بِلَدِيعٍ لَدَعَتْهُ عَقْرَبٌ قَالَ: فَقَالَ: «لَوْ قَالَ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ شَرِّ مَا خَلَقَ، لَمْ يُلْدَغْ أَوْ لَمْ يَضُرَّهُ».

تخريج: [إسناده حسن] أخرجه النسائي في الكبرى، ح: ١٠٤٣٥ وعمل اليوم واللييلة، ح: ٥٩٩ من حديث بقية به ورواه يونس وابن أخي الزهري عن الزهري به وهو صرح بالسماع (الكبرى، ح: ١٠٤٣٤ وعمل اليوم واللييلة، ح: ٥٩٨).

3900. It was narrated from Abū Sa'eed Al-Khudrī that a group of

٣٩٠٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ

Companions of the Prophet ﷺ went out on a journey, and they traveled, then they halted near one of the Arab tribes. Some of them said: “Our chief has been stung; do any of you have anything that may be of benefit to our companion?” One man said: “Yes, by Allāh, I can do *Ruqyah*, but we asked you for hospitality and you refused to welcome us. I will not do *Ruqyah* until you agree to give me some payment.” They agreed to give him a flock of sheep. So he went to him, and recited the Essence of the Book (*Al-Fātihah*) over him, and blew on him until he was healed as if released from bonds. Then they gave them the payment that had been agreed upon. They said: “Divide it.” The one who had done the *Ruqyah* said: “Do not do anything until we come to the Messenger of Allāh ﷺ and consult him” The next day they came to the Messenger of Allāh ﷺ and told him about that, and the Messenger of Allāh ﷺ said: “How did you know that it is a *Ruqyah*? Well done! Distribute them, and give me a share with you.” (*Ṣaḥīḥ*)

عن أبي بشرٍ، عن أبي المَتَوَكَّلِ، عن أبي سعيد الخُدْرِيِّ؛ أَنَّ رَهْطًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ انْطَلَقُوا فِي سَفَرَةٍ سَافَرُوا بِهَا فَتَرَلُوا بِحَيٍّ مِنْ أَحْيَاءِ الْعَرَبِ، فَقَالَ بَعْضُهُمْ: إِنَّ سَيِّدَنَا لُدَيْغٌ، فَهَلْ عِنْدَ أَحَدِكُمْ شَيْءٌ يَنْفَعُ صَاحِبَنَا؟ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: نَعَمْ وَاللَّهِ! إِنِّي لِأَرْقِي وَلَكِنْ اسْتَضَفْنَاكُمْ فَأَبَيْتُمْ أَنْ تُضَيِّقُوا، مَا أَنَا بِرَاقٍ حَتَّى تَجْعَلُوا لِي جُعَلًا، فَجَعَلُوا لَهُ قَطِيعًا مِنَ الشَّاءِ، فَأَتَاهُ فَقَرَأَ عَلَيْهِ أُمَّ الْكِتَابِ وَيَتْفَلُّ حَتَّى بَرَأَ كَأَنَّمَا أُنْشِطَ مِنْ عِقَالٍ. قَالَ: فَأَوْفَاهُمْ جُعَلَهُمُ الَّذِي صَالَحُوهُمْ عَلَيْهِ. فَقَالُوا: اقْتَسِمُوا. فَقَالَ الَّذِي رَقَى: لَا تَفْعَلُوا حَتَّى نَأْتِيَ رَسُولَ اللَّهِ ﷺ فَنَسْتَأْمِرَهُ، فَعَدَوْا عَلَى رَسُولِ اللَّهِ ﷺ فَذَكَرُوا لَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مِنْ أَيْنَ عَلِمْتُمْ أَنَّهَا رُقِيَّةٌ، أَحْسَنْتُمْ، اقْتَسِمُوا، وَاضْرِبُوا لِي مَعَكُمْ بِسُهُمْ».

تخریج: [صحیح] تقدم، ح: ٣٤١٨.

Comments:

It is an obligation on the residents of a place to be hospitable, providing food and drink to a guest or traveler. If someone does not fulfill the rights of a guest, the guest has the right to take what he needs. Some scholars use this incident as proof that it is lawful to accept a fee for *Ruqyah*, provided relief from the ailment results.

3901. It was narrated from Mu'ādh^[1] and Muḥammad bin

٣٩٠١ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ قَالَ: حَدَّثَنَا أَبِي؛ ح: وَحَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا

[1] Ibn Naṣr bin Hassān.

Ja'far, both of them narrated it from Shu'bah, from 'Abdullāh bin Abī As-Safar, from Ash-Sh'abī, from Khārijah bin Aṣ-Ṣalt At-Tamīmī that his paternal uncle said: "We came from the Messenger of Allāh ﷺ and arrived with an Arab tribe. They said: 'We have been told that you have brought something good from this man. Do you have any remedy or *Ruqyah*? For we have an insane man in chains.' We said: 'Yes.' So they brought an insane man who was in chains." He said: "I recited the Opening of the Book over him for three days, morning and evening, and every time I completed it, I collected my saliva and spat (on him), and it was as if he was released from bonds. They gave me some payment, and I said: 'Not until I ask the Messenger of Allāh ﷺ.' He ﷺ said: 'Accept it, by my life, for indeed the one who earns by means of false *Ruqyah* (will earn his burden of sin), but you have earned it by means of a truthful *Ruqyah*.'" (*Hasan*)

مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ، عَنِ الشَّعْبِيِّ، عَنْ خَارِجَةَ بْنِ الصَّلْتِ التَّمِيمِيِّ، عَنْ عَمِّهِ أَنَّهُ قَالَ: أَقْبَلْنَا مِنْ عِنْدِ رَسُولِ اللَّهِ ﷺ فَأَتَيْنَا عَلَى حَيٍّ مِنَ الْعَرَبِ فَقَالُوا: إِنَّا أُبْنِينَا أَنْكُمْ قَدْ جِئْتُمْ مِنْ عِنْدِ هَذَا الرَّجُلِ بِخَيْرٍ، فَهَلْ عِنْدَكُمْ مِنْ دَوَاءٍ أَوْ رُقِيَّةٍ، فَإِنَّ عِنْدَنَا مَعْتُوهَا فِي الْقَيْودِ. قَالَ: فَقُلْنَا: نَعَمْ. قَالَ: فَجَاؤُوا بِمَعْتُوهُ فِي الْقَيْودِ قَالَ: فَقَرَأْتُ عَلَيْهِ بِفَاتِحَةِ الْكِتَابِ ثَلَاثَةَ أَيَّامٍ غُدُوَّةً وَعَشِيَّةً كُلَّمَا خَمَمْتُهَا أَجْمَعُ بُرَاقِي ثُمَّ أَنْفَلُ. قَالَ: فَكَأَنَّمَا نُسِطَ مِنْ عِقَالٍ. قَالَ: فَأَعْطُونِي جُغَلًا. فَقُلْتُ: لَا، حَتَّى أَسْأَلَ رَسُولَ اللَّهِ ﷺ، فَقَالَ: «كُلُّ فَلَاعْمَرِي مَنْ أَكَلَ بِرُقِيَّةٍ بَاطِلٍ لَقَدْ أَكَلَتْ بِرُقِيَّةٍ حَقًّا».

تخريج: [حسن] تقدم: ٣٤٢٠، ٣٨٩٧ وأخرجه أحمد: ٥/٢١١، ح: ٢٢١٨٠ عن محمد بن جعفر به، ورواه النسائي في الكبرى، ح: ١٠٨٧١ وعمل اليوم والليله، ح: ١٠٣٢.

3902. It was narrated from 'Āishah, the wife of the Prophet ﷺ, that if the Messenger of Allāh ﷺ suffered some pain, he would recite *Al-Mu'awwidhāt*^[1] over himself and blow. When the pain grew severe, I would recite it over

٣٩٠٢ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا اشْتَكَى يَقْرَأُ فِي نَفْسِهِ بِالْمُعَوِّذَاتِ وَيَنْفُثُ، فَلَمَّا اشْتَدَّ

[1] Those *Sūrah*s in which seeking refuge is mentioned; *Sūrat Al-Falaq* and *Sūrat An-Nās*.

him and wipe him with his own hand, seeking its blessing. (*Sahih*)

وَجَعَهُ كُنْتُ أَفْرَأُ عَلَيْهِ وَأَمْسَحُ عَلَيْهِ بِيَدِهِ رَجَاءً
بِرَكَّتِهَا.

تخریج: أخرجه البخاري، فضائل القرآن، باب فضل المعوذات، ح: ٥٠١٦ ومسلم، السلام، باب رقية المريض بالمعوذات والنفث، ح: ٢١٩٢ من حديث مالك به، وهو في الموطأ (يحيى): ٩٤٣، ٩٤٢/٢.

Comments:

The Qur'an is a cure for both spirit and body. A wife is allowed to recite some supplication or *Sūrah* and blow over her husband or relative.

Chapter 20. Weight Gain

(المعجم ٢٠) **بَابُ: فِي السُّمْنَةِ**

(التحفة ٢٠)

3903. It was narrated that 'Aishah said: "My mother wanted to make me gain weight for my marriage to the Messenger of Allāh ﷺ, but I did not accept anything that she offered me until she offered me cucumbers with dates, then I gained weight in the best manner." (*Sahih*)

٣٩٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ
فَارِسٍ: حَدَّثَنَا نُوحُ بْنُ يَزِيدَ بْنِ سَيَّارٍ: حَدَّثَنَا
إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ
هَشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ:
أَرَادَتْ أُمِّي أَنْ تُسَمِّيَ لِدُخُولِي عَلَى رَسُولِ
اللَّهِ ﷺ قَالَتْ: فَلَمْ أَقْبَلْ عَلَيْهَا بِشَيْءٍ مِمَّا
تُرِيدُ، حَتَّى أَطْعَمْتَنِي الْقَثَاءَ بِالرُّطْبِ فَسَمِنْتُ
عَلَيْهِ كَأَحْسَنِ السَّمَنِ.

تخریج: [صحيح] أخرجه النسائي في الكبرى، ح: ٦٧٢٥ من حديث إبراهيم بن سعد، وابن ماجه، ح: ٣٣٢٤ من طريق صحيح عن هشام بن عروة به.

The End of the Book of Medicine

THE BOOK OF SOOTHSAYING AND SUPERSTITIONS

(المعجم ...) كِتَابُ الْكُهَّانَةِ وَالْتَّطْيِيرِ (التحفة ...)

Chapter 21. Regarding Fortunetellers

(المعجم ٢١) بَابُ: فِي الْكُهَّانِ (التحفة ٢١)

3904. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “Whoever goes to a fortuneteller” – Mūsā (one of the narrators) said in his *Hadīth*: “and believes what he says,” – Then the two reports concur: “or has intercourse with a woman” – Musad-dad (one of the narrators) said: “his wife” – “when she is menstruating, or has intercourse with a woman” – Musad-dad said: “his wife” – “in her back passage, has nothing to do with that which was revealed to Muḥammad ﷺ.”
(*Hasan*)

٣٩٠٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ؛ ح: وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ حَكِيمِ الْأَثْرَمِ، عَنْ أَبِي نَيْمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَتَى كَاهِنًا» قَالَ مُوسَى فِي حَدِيثِهِ: «فَصَدَقَهُ بِمَا يَقُولُ». ثُمَّ اتَّفَقَا «أَوْ أَتَى امْرَأَةً - قَالَ مُسَدَّدٌ: امْرَأَتُهُ - حَائِضًا، أَوْ أَتَى امْرَأَةً - قَالَ مُسَدَّدٌ: امْرَأَتَهُ - فِي دُبُرِهَا فَقَدْ بَرِيَءٌ مِمَّا أَنْزَلَ عَلَيَّ مُحَمَّدٌ ﷺ».

تخریج: [حسن] أخرجه الترمذي، الطهارة، باب ما جاء في كراهية إتيان الحائض، ح: ١٣٥ من حديث يحيى القطان به وذكر كلاماً ورواه ابن ماجه، ح: ٦٣٩ * حكيم الأثرم حسن الحديث، وللحديث شواهد عند مسلم، ح: ٢٢٣٠ والحاكم، ٨/١ وغيرهما.

Comments:

Going to soothsayers, astrologists, fortunetellers, and so called experts of palmistry, and all those who claim to know the future or unseen is unlawful. The other acts mentioned in this narration are prohibited as is well known.

Chapter 22. Regarding Astrology

(المعجم ٢٢) بَابُ: فِي النُّجُومِ (التحفة ٢٢)

3905. It was narrated that Ibn ‘Abbās said: “The Prophet ﷺ said:

٣٩٠٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ

‘Whoever learns anything about astrology, he learns a branch of magic; the more he learns (of the former) the more he learns (of the latter).’ (Hasan)

وَمُسَدَّدَ الْمَعْنَى قَالَا: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ بْنِ الْأَخْسَسِ، عَنْ الْوَلِيدِ بْنِ عَبْدِ اللَّهِ، عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ افْتَبَسَ عِلْمًا مِنَ النُّجُومِ افْتَبَسَ شُعْبَةً مِنَ السَّحْرِ زَادَ مَا زَادَ».

تخريج: [إسناده حسن] أخرجه ابن ماجه، الأدب، باب تعلم النجوم، ح: ٣٧٢٦ عن ابن أبي شيبة به وهو في المصنف: ٤١٤/٨.

Comments:

Astrology refers to the knowledge by which one predicts the future based upon astrological positioning.

3906. It was narrated from Zaid bin Khālid Al-Juhanī that he said: “The Messenger of Allāh ﷺ led us in praying *Subh (Fajr)* at Al-Ḥudaibiyah, after it had rained at night. When he finished, he turned to the people and said: ‘Do you know what your Lord said?’ They said: ‘Allāh and His Messenger know best.’ He said: ‘He said: “This morning some of My slaves believe in Me and some disbelieve. As for the one who said, ‘We got rain by the bounty and mercy of Allāh,’ he is a believer in Me and a disbeliever in the stars. But as for the one who said, ‘We got rain by virtue of such and such a star, he is a disbeliever in Me and a believer in the stars.’” (Sahih)

٣٩٠٦ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ صَالِحِ ابْنِ كَيْسَانَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ زَيْدِ ابْنِ خَالِدِ الْجُهَنِيِّ أَنَّهُ قَالَ: صَلَّى لَنَا رَسُولُ اللَّهِ ﷺ صَلَاةَ الصُّبْحِ بِالْحُدَيْبِيَّةِ فِي إِثْرِ سَمَاءٍ كَانَتْ مِنَ اللَّيْلِ، فَلَمَّا انْصَرَفَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «هَلْ تَذَرُونَ مَاذَا قَالَ رَبُّكُمْ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «قَالَ: أَصْحَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ، فَأَمَّا مَنْ قَالَ: مُطِرْنَا بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَذَلِكَ مُؤْمِنٌ بِي كَافِرٌ بِالْكَوْكَبِ، وَأَمَّا مَنْ قَالَ: مُطِرْنَا بِنَوْءِ كَذَا وَكَذَا فَذَلِكَ كَافِرٌ بِي مُؤْمِنٌ بِالْكَوْكَبِ».

تخريج: أخرجه البخاري، الأذان، باب: يستقبل الإمام الناس إذا سلم، ح: ٨٤٦ عن القعنبي، ومسلم، الإيمان، باب بيان كفر من قال: مطرنا بالنوء، ح: ٧١ من حديث مالك به، وهو في الموطأ (يحيى): ١/١٩٢.

Comments:

Believing that stars or planets have some control over the outcome of one’s life is *Shirk*. Every event, incident and happening, takes place according to the

Will of Allāh; stars and planetary bodies have no influence upon that.

Chapter 23. *Al-Khatt*, And *Al-Iyāfah* (Being Dissuaded By Birds)^[1]

(المعجم ٢٣) بَابُ: فِي الْخَطِّ وَرَجْرِ الطَّيْرِ (التحفة ٢٣)

3907. It was narrated from ‘Awf (who said): “Hayyān narrated to us” – someone other than Musaddad (one of the narrators) said: “Hayyān bin Al-‘Alā” – he said: ‘Qaṭan bin Qabiṣah narrated to us, from his father, who said: “I heard the Messenger of Allāh ﷺ say: ‘*Al-Iyāfah*, omens, and *Tarq* are from *Al-Jibt*.’^[2] *At-Tarq* is being dissuaded, and *Al-Iyāfah* is *Al-Khatt*.” (*Da‘if*)

٣٩٠٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا عَوْفٌ: حَدَّثَنَا حَيَّانٌ، قَالَ غَيْرُ مُسَدَّدٍ: حَيَّانُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا قَطْنُ بْنُ قَيْصَةَ عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْعِيَافَةُ وَالطَّيْرَةُ وَالطَّرْقُ مِنَ الْجِبْتِ» الطَّرْقُ الرَّجْرُ وَالْعِيَافَةُ الْخَطُّ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤٧٧/٣ عن يحيى القطان، والنسائي في الكبرى، ح: ١١١٠٨ من حديث عوف الأعرابي به وصححه ابن حبان، ح: ١٤٢٦ * حيان: وثقه ابن حبان وحده.

Comments:

The superstition of divining a good or bad sign from the flights and sounds of birds is prohibited, and it is a kind of *Shirk*. Such things have no basis in Divine Law.

3908. It was narrated from ‘Awf, who said: “*Al-Iyāfah*, is being dissuaded by (bird) omens, and *Tarq* refers to the lines that are drawn in the ground.” (*Ṣaḥiḥ*)

٣٩٠٨ - حَدَّثَنَا ابْنُ بَشَّارٍ قَالَ: قَالَ مُحَمَّدُ بْنُ جَعْفَرٍ: قَالَ عَوْفٌ: الْعِيَافَةُ رَجْرُ الطَّيْرِ وَالطَّرْقُ الْخَطُّ يُخَطُّ فِي الْأَرْضِ. تخريج: [إسناده صحيح].

3909. It was narrated that Mu‘āwiyah bin Al-Ḥakam Aṣ-Sulamī said: “I said: ‘O Messenger of Allāh, there are among us men who seek divination by drawing

٣٩٠٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ الْحَجَّاجِ الصَّوَّافِ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ هِلَالِ بْنِ أَبِي مَيْمُونَةَ، عَنْ عَطَاءِ بْنِ

[1] *Al-Khatt*: The drawing of lines or the like in sand for the purpose of making decisions. It is also called *At-Tarq*, or *‘Ilm ar-Raml*. It is referred to as “geomancy” in the English language. *At-Tarq* is also used for casting bones or pebbles and reading them. *Al-Iyāfah* is said to also refer to taking an omen from the behavior, names, and songs of birds.

[2] Meaning, sorcery and magic, and it is also used to refer to idols.

lines?’ He said: ‘One of the Prophets used to do that; if a person’s *Khata* is in accordance with his, that is fine.’”^[1] (*Ṣaḥīḥ*)

يَسَارٍ، عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! وَمِمَّا رَجَالَ يَخْطُونَ؟ قَالَ: «كَانَ نَبِيٍّ مِنَ الْأَنْبِيَاءِ يَخْطُ فَمَنْ وَاَفَقَ خَطَّهُ فَذَاكَ».

تخريج: أخرجه مسلم، المساجد، باب تحريم الكلام في الصلاة... إلخ، ح: ٥٣٧ من حديث الحجاج الصواف به وتقدم: ٩٣٠.

Chapter 24. *At-Ṭiyarah*^[2]

(المعجم ٢٤) بَابُ: فِي الطَّيْرَةِ (التحفة ٢٤)

3910. It was narrated from ‘Abdullāh bin Mas‘ūd that the Messenger of Allāh ﷺ said: “*At-Ṭiyarah* is *Shirk*, *At-Ṭiyarah* is *Shirk*,” (he said it) three times. All of us have some of that, but Allāh removes it by means of reliance upon Him. (*Ṣaḥīḥ*)

٣٩١٠ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ عَيْسَى بْنِ عَاصِمٍ، عَنْ زُرِّ بْنِ حُبَيْشٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «الطَّيْرَةُ شِرْكٌ، الطَّيْرَةُ شِرْكٌ» ثَلَاثًا وَمَا مِنَّا إِلَّا، وَلَكِنَّ اللَّهَ يُذْهِبُهُ بِالتَّوَكُّلِ.

تخريج: [صحيح] أخرجه الترمذي، السير، باب ما جاء في الطيرة، ح: ١٦١٤ وابن ماجه، ح: ٣٥٣٨ من حديث سفيان به، وتابعه شعبة عند الطيالسي، ح: ٣٥٦ وقال الترمذي: "حسن صحيح" وصححه ابن حبان، ح: ١٤٢٧ والحاكم ١/١٨.

Comments:

Some scholars of *Ḥadīth* think that this statement: “All of us have some of that” is not from the Messenger of Allāh ﷺ, but from Ibn Mas‘ūd or one of the narrators.

3911. It was narrated from Ma‘mar, from Az-Zuhri, from Abū Salamah, from Abū Hurairah who said: “The Messenger of Allāh ﷺ said: ‘There is no *‘Adwā*,^[3] no

٣٩١١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَوَكِّلِ الْعَسْقَلَانِيُّ وَالْحَسَنُ بْنُ عَلِيٍّ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ

[1] Regarding the meaning of: “If a person’s *Khata* is the same as his” An-Nawawī said: “If anyone’s *Khata* is found to be in accordance with that form of *Khata*; and the form of it is not known, so it is dependant upon what is not possible. It is as if it is a clear prohibition.”

[2] Bad omens, or omens taken from the behaviour of birds.

[3] Meaning, transmission of infectious disease without the permission of Allāh.

Ṭiyarah, no *Ṣafar*^[1] and no *Hāmah*.^[2] A Bedouin said: ‘What about camels that are running about in the sand like deer, then a mangy camel comes to them and they all get infected?’ He said: ‘Who infected the first one?’

Ma‘mar (one of the narrators) said: “Az-Zuhrī said: ‘A man narrated to me from Abū Hurairah, that he heard the Prophet ﷺ say: “A sick one should not be brought near healthy ones.”’ He said: “The man questioned him and said: “Did you not narrate to us that the Prophet ﷺ said: ‘There is no *‘Adwā*, no *Ṣafar* and no *Hāmah*?’” He said: “I did not narrate that to you.” Az-Zuhrī said: ‘Abū Salamah said: “He did narrate it, and I did not hear that Abū Hurairah forgot any *Ḥadīth* except this one.” (*Ṣaḥīḥ*)

الله ﷺ: «لَا عَدْوَى وَلَا طَيْرَةَ وَلَا صَفَرَ وَلَا هَامَةَ». فَقَالَ أَعْرَابِيٌّ: مَا بَالَ الْإِبِلِ تَكُونُ فِي الرَّمْلِ كَأَنَّهَا الطَّبَاءُ فَيَخَالِطُهَا الْبُعِيرُ الْأَجْرَبُ يُجْرِبُهَا. قَالَ: «فَمَنْ أَعْدَى الْأَوَّلَ؟» قَالَ مَعْمَرٌ: قَالَ الزُّهْرِيُّ: فَحَدَّثَنِي رَجُلٌ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «لَا يُوْرِدَنَّ مُمْرِضٌ عَلَى مُصِحٍّ». قَالَ: فَرَاجَعَهُ الرَّجُلُ، فَقَالَ: أَلَيْسَ قَدْ حَدَّثْتَنَا أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا عَدْوَى وَلَا صَفَرَ وَلَا هَامَةَ؟» قَالَ: لَمْ أَحَدِّثْكُمْوه. قَالَ الزُّهْرِيُّ: قَالَ أَبُو سَلَمَةَ: قَدْ حَدَّثَ بِهِ وَمَا سَمِعْتُ أَبَا هُرَيْرَةَ نَسِي حَدِيثًا قَطُّ غَيْرُهُ.

تخریج: أخرجه البخاري، الطب، باب: لا هامة، ح: ٥٧٧٠ من حديث معمر، ومسلم، السلام، باب: لا عدوى ولا طيرة ولا هامة ولا صفر... إلخ، ح: ٢٢٢٠ من حديث الزهري به.

3912. It was narrated from Al-‘Alā, from his father, from Abū Hurairah, who said: “The Messenger of Allāh ﷺ said: ‘There is no *‘Adwā*, no *Hāmah*, no *Naw*,^[3] and no *Ṣafar*.’” (*Ṣaḥīḥ*)

٣٩١٢ - حَدَّثَنَا الْقَعْبِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يُعْنِي ابْنَ مُحَمَّدٍ عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا عَدْوَى وَلَا هَامَةَ وَلَا نَوَاءَ وَلَا صَفَرَ».

تخریج: أخرجه مسلم، السلام، باب: لا عدوى ولا طيرة ولا هامة ولا صفر... إلخ، ح: ١٠٦/٢٢٢٠ بعد، ح: ٢٢٢١ من حديث العلاء بن عبد الرحمن بن يعقوب به.

[1] It is said that the month of *Ṣafar* was regarded as “unlucky” in the *Jāhiliyyah*, and other than that, see the explanation of Mālik which follows.

[2] An Arab superstition described variously as: A worm that infests the grave of a murder victim until he is avenged; an owl; or the bones of a dead person turned into a bird that could fly.

[3] A star, the appearance of which foretells rain.

3913. It was narrated from Abū Ṣāliḥ, from Abū Hurairah, that the Messenger of Allāh ﷺ said: “There is no *Ghoul*.”^[1] (*Hasan*)

٣٩١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ بْنِ الْبُرْقِيِّ: أَنَّ سَعِيدَ بْنَ الْحَكَمِ حَدَّثَهُمْ قَالَ: أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ قَالَ: حَدَّثَنِي ابْنُ عَجَلَانَ قَالَ: حَدَّثَنِي الْقَعْقَاعُ بْنُ حَكِيمٍ وَعَبِيدُ اللَّهِ بْنُ مِقْسَمٍ وَزَيْدُ بْنُ أَسْلَمَ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا غُولَ».

تخريج: [إسناده حسن] انفرد به أبو داود.

3914. It was narrated that Mālik was asked about the saying: “There is no *Ṣafar*.” He said: “The people of the *Jāhiliyyah* would make *Ṣafar* permissible (for war); they would regard it as permissible one year and regard it as sacred (forbidding war) another year. So the Prophet ﷺ said: ‘No *Ṣafar*.’”^[2] (*Ṣaḥīḥ*)

٣٩١٤ - قَالَ أَبُو دَاوُدَ: قُرِيَءٌ عَلَى الْحَارِثِ ابْنِ مِسْكِينَ وَأَنَا شَاهِدٌ أَخْبَرَكُمُ أَشْهَبُ قَالَ: سئِلُ مَالِكٌ عَنْ قَوْلِهِ: «لَا صَفَرَ»؟ قَالَ: إِنَّ أَهْلَ الْجَاهِلِيَّةِ كَانُوا يُحِلُّونَ صَفَرَ، يُحِلُّونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا، فَقَالَ النَّبِيُّ ﷺ: «لَا صَفَرَ».

تخريج: [إسناده صحيح] انفرد به أبو داود.

3915. It was narrated from Anas that the Prophet ﷺ said: “There is no *‘Adwā* and no *Ṭiyarah*, but I like *Al-Fa’l* (optimism). *Al-Fa’l* is a good word.” (*Hasan*)

٣٩١٥ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا عَدْوَى وَلَا طَيْرَةَ، وَيُعْجِبُنِي الْفَأْلُ الصَّالِحُ، وَالْفَأْلُ الصَّالِحُ الْكَلِمَةُ الْحَسَنَةُ».

تخريج: [إسناده حسن].

3916. Muḥammad bin Al-Muṣaffā narrated to us: “Baqiyyah said: ‘I

٣٩١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى: حَدَّثَنَا بَقِيَّةُ قَالَ: قُلْتُ لِمُحَمَّدِ بْنِ رَاشِدٍ:

[1] A kind of evil jinn living in the desert that could take different forms, misleading people from the path and murdering them. Regarding most of these denials, they say the meaning is, they have no power of their own, without the permission of Allāh, not that they do not actually exist, so these are prohibitions of believing in the myths claiming powers for these things.

[2] Meaning, they used to toy with the months, four of which are sacred, sometimes announcing that *Ṣafar* is not sacred this time, and the next year it is.

said to Muḥammad bin Rāshid: "What does *Hāmah* mean?" He said: "During the *Jāhiliyyah* they said that no one died and was buried but a bird (*Hāmah*) came out of his grave." I said: "What does *Ṣafar* mean?" He said: "We heard that the people of the *Jāhiliyyah* regarded *Ṣafar* as inauspicious, so the Prophet ﷺ said: 'No *Ṣafar*.'" Muḥammad said: "And we heard someone say that it was a pain in the belly, and they used to say that it was infectious, so he said: 'No *Ṣafar*.'" (*Ṣaḥīḥ*)

قَوْلُهُ «هَامٌ؟» قَالَ: كَانَتْ الْجَاهِلِيَّةُ تَقُولُ لَيْسَ أَحَدٌ يَمُوتُ فَيُدْفَنُ إِلَّا خَرَجَ مِنْ قَبْرِهِ هَامَةٌ. قُلْتُ: فَقَوْلُهُ «صَفْرٌ؟» قَالَ: سَمِعْنَا أَنَّ أَهْلَ الْجَاهِلِيَّةِ يَسْتَشِيمُونَ بِصَفْرٍ، فَقَالَ النَّبِيُّ ﷺ: «لَا صَفْرَ». قَالَ مُحَمَّدٌ: وَقَدْ سَمِعْنَا مَنْ يَقُولُ: هُوَ وَجَعٌ يَأْخُذُ فِي الْبَطْنِ، فَكَانُوا يَقُولُونَ هُوَ يُعْدِي، فَقَالَ: «لَا صَفْرَ».

تخریج: أخرجه البخاري، الطب، باب الفأل، ح: ٥٧٥٦ عن مسلم بن إبراهيم، ومسلم، السلام، باب الطيرة والفأل وما يكون فيه الشؤم، ح: ٢٢٢٤ من حديث قتادة به.

3917. It was narrated from Wuhaib bin Suhail, from a man, from Abū Hurairah, that the Messenger of Allāh ﷺ heard a word and liked it, and he said: "We have taken your *Fa'l* from your mouth."^[1] (*Ḥasan*)

٣٩١٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ عَنْ سَهْلِ بْنِ رَجُلٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ سَمِعَ كَلِمَةً فَأَعْجَبَهُ؛ فَقَالَ: «أَخَذْنَا فَأَلْكَ مِنْ فَيْكَ».

تخریج: [حسن] أخرجه أحمد: ٣٨٨/٢ وابن السني في عمل اليوم والليلة، ح: ٢٩١ من حديث وهيب به * رجل: مجهول، وله شاهد حسن عند أبي الشيخ في أخلاق النبي ﷺ، ص: ٢٥١.

3918. It was narrated from Ibn Juraij, from 'Aṭā', he said: "People say that *Ṣafar* is a pain in the belly." I said: "What is *Al-Hāmah*?" He said: "People say that the *Hāmah* that shrieks is the spirit of a man, but it is not the spirit of a man, rather it is a creature."< (*Ṣaḥīḥ*)

٣٩١٨ - حَدَّثَنَا يَحْيَى بْنُ خَلْفٍ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ قَالَ: يَقُولُ نَاسٌ: الصَّفْرُ وَجَعٌ يَأْخُذُ فِي الْبَطْنِ. قُلْتُ: فَمَا الْهَامَةُ؟ قَالَ: يَقُولُ نَاسٌ الْهَامَةُ الَّتِي تَصْرُخُ هَامَةُ النَّاسِ، وَلَيْسَتْ بِهَامَةِ الْإِنْسَانِ إِنَّمَا هِيَ دَابَّةٌ.

تخریج: [إسناده صحيح] انفرد به أبو داود

[1] It is as if the meaning is, "your good omen."

3919. It was narrated from ‘Urwah bin ‘Amir, – Aḥmad^[1] said: Al-Qurashī – said: “*At-Tiyarah* was mentioned in the presence of the Prophet ﷺ, and he said: “The best of it is *Al-Fa’l*, but it should not prevent a Muslim from (going ahead with his plans). If one of you sees something that he dislikes, let him say: *Allāhumma! Lā ya’tī bil-ḥasanāti illā anta wa lā yadfa’us-sayy’āti illā anta, wa lā ḥawla wa lā quwwata illā bika* (O Allāh, no one brings good things but You, and no one wards off bad things but You, and there is no power and no strength except in You).” (*Da’if*)

٣٩١٩ - حَدَّثَنَا أَحْمَدُ بْنُ حَبَلٍ وَأَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ الْمَعْنَى قَالَا: حَدَّثَنَا وَكَيْعٌ عَنْ
سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عُرْوَةَ
ابْنِ عَامِرٍ، قَالَ أَحْمَدُ الْقُرَشِيُّ قَالَ: ذُكِرَتْ
الطَّيْرَةُ عِنْدَ النَّبِيِّ ﷺ فَقَالَ: «أَحْسَنُهَا الْفَأَلُ
وَلَا تَرُدُّ مُسْلِمًا، فَإِذَا رَأَى أَحَدُكُمْ مَا يَكْرَهُ
فَلْيَقُلْ: اللَّهُمَّ! لَا يَأْتِي بِالْحَسَنَاتِ إِلَّا أَنْتَ
وَلَا يَدْفَعُ السَّيِّئَاتِ إِلَّا أَنْتَ وَلَا حَوْلَ وَلَا
قُوَّةَ إِلَّا بِكَ».

تخريج: [إسناده ضعيف] أخرجه البيهقي: ١٣٩/٨ من حديث سفیان الثوري به * سفیان وحبیب بن أبی ثابت عننا.

3920. It was narrated from ‘Abdullāh bin Buraidah, from his father, that the Prophet ﷺ was not superstitious about anything. When he sent an agent, he would ask about his name. If he liked his name he would be happy and that cheerfulness could be seen on his face. If he disliked his name, that dislike could be seen on his face. When he entered a town he would ask about its name, and if he liked its name he would be happy and that cheerfulness could be seen on his face, and if he disliked its name, that dislike could be seen on his face. (*Da’if*)

٣٩٢٠ - حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا
هِشَامٌ عَنْ قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ
أَبِيهِ: أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَتَطَيَّرُ مِنْ شَيْءٍ،
وَكَانَ إِذَا بَعَثَ عَامِلًا سَأَلَ عَنْ اسْمِهِ، فَإِذَا
أَعْجَبَهُ اسْمُهُ فَرِحَ بِهِ وَرُئِيَ بِشَرِّ ذَلِكَ فِي
وَجْهِهِ، وَإِنْ كَرِهَ اسْمَهُ رُئِيَ كَرَاهِيَتُهُ ذَلِكَ فِي
وَجْهِهِ، وَإِذَا دَخَلَ قَرْيَةً سَأَلَ عَنْ اسْمِهَا فَإِذَا
أَعْجَبَهُ اسْمُهَا فَرِحَ بِهَا وَرُئِيَ بِشَرِّ ذَلِكَ فِي
وَجْهِهِ، وَإِنْ كَرِهَ اسْمَهَا رُئِيَ كَرَاهِيَتُهُ ذَلِكَ فِي
وَجْهِهِ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٣٤٧/٥ والنسائي في الكبرى، ح: ٨٨٢٢ من

[1] That is Aḥmad bin Hanbal, and the author heard this from him as well as Ibn Abi Shaibah, meaning Aḥmad mentioned this in his name when narrating it.

حديث هشام بن أبي عبد الله الدستواي به، وصححه ابن حبان، ح: ١٤٣٠ وله شواهد ضعيفة، وحديث ابن ماجه، ح: ٣٥٣٦ يغني عنه * قتادة عنعن.

Comments:

Names of cities, towns and people should have good meanings.

3921. It was narrated from Sa'd bin Mālik that the Messenger of Allāh ﷺ used to say: "There is *Hāmah*, no *'Adwā*, and no *Ṭiyarah*. If there is an omen in anything, it is in a horse, a woman or a dwelling." (*Hasan*)

٣٩٢١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا أَبَانُ قَالَ: حَدَّثَنِي يَحْيَى أَنَّ الْخَضْرَمِيَّ ابْنَ لَاحِقٍ حَدَّثَهُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: «لَا هَامَةَ وَلَا عَدْوَى وَلَا طَيْرَةَ، وَإِنْ تَكُنِ الطَّيْرَةُ فِي شَيْءٍ فَفِي الْفَرَسِ وَالْمَرْأَةِ وَالذَّارِ».

تخريج: [إسناده حسن] أخرجه أحمد: ١٧٤/١ من حديث أبان بن يزيد العطار به، وصححه ابن حبان (الإحسان): ٦٠٩٤ وأورده الضياء في المختارة: ٣/١٦٢-١٦٤ * يحيى هو ابن أبي كثير.

Comments:

Meaning, these three may be changed if one sees something bad in them.

3922. It was narrated from 'Abdullāh bin 'Umar that the Messenger of Allāh ﷺ said: "An omen is in a dwelling, a woman or a horse." (*Sahih*)

Abū Dāwud said: It was read before Al-Hārith bin Miskīn when I was present. It was said to him: "Ibn Al-Qāsim informed you: 'Mālik was asked about omens in horses and dwellings, he said: 'How many houses were inhabited by people who perished, then they were inhabited by other people who also perished.'" This is the explanation of that, as far as we can tell.

Abū Dāwud said: 'Umar, may Allāh be pleased with him, said: "A mat in a house is better than a woman

٣٩٢٢ - حَدَّثَنَا الْقُعَيْبِيُّ: حَدَّثَنَا مَالِكٌ عَنْ ابْنِ شَهَابٍ، عَنْ حَمْرَةَ وَسَالِمِ ابْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الشُّؤْمُ فِي الدَّارِ وَالْمَرْأَةِ وَالْفَرَسِ».

قَالَ أَبُو دَاوُدَ: قُرِيَ عَلَى الْحَارِثِ بْنِ مِسْكِينٍ وَأَنَا شَاهِدٌ. قِيلَ لَهُ: أَخْبَرَكَ ابْنُ الْقَاسِمِ قَالَ: سُئِلَ مَالِكٌ عَنِ الشُّؤْمِ فِي الْفَرَسِ وَالذَّارِ؟ قَالَ: كَمْ مِنْ دَارٍ سَكَنَهَا قَوْمٌ فَهَلَكُوا ثُمَّ سَكَنَهَا آخَرُونَ فَهَلَكُوا فَهَذَا تَفْسِيرُهُ فِيمَا نَرَى وَاللَّهِ أَعْلَمُ.

قَالَ أَبُو دَاوُدَ: قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: حَصِيرٌ فِي الْبَيْتِ خَيْرٌ مِنْ امْرَأَةٍ لَا تَلِدُ.

who does not bear children.”

(*Sahih*)

تخریج: [صحيح] أخرجه مسلم، السلام، باب الطيرة والفأل وما يكون فيه من الشؤم، ح: ۲۲۵ عن القعني والبخاري، النكاح، باب ما يتقى من شؤم المرأة، ح: ۵۰۹۳ من حديث مالك به، وهو في الموطأ (يحيى): ۹۷۳/۲ وقول مالك وأخرجه البيهقي: ۱۴۰/۸ عن أبي داود به، ولفظه عند البخاري وغيره: إن كان الشؤم في شيء ... إلخ واللفظان صحيحان.

3923. Yaḥyā bin ‘Abdullāh bin Baḥīr said: Someone who heard told me, that Farwah bin Musaik said: I said: “O Messenger of Allāh, we have some land that is called the land of Abyan, and it is the land where we have our fields and grow our crops, but it is unhealthy,” or he said: “very unhealthy.” The Prophet ﷺ said: “Leave it, for death comes from being in a land that is disease-ridden.” (*Da‘if*)

۳۹۲۳ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ وَعَبَّاسُ الْعَنْبَرِيُّ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ بَحِيرٍ قَالَ: أَخْبَرَنِي مَنْ سَمِعَ فَرَوَةَ بْنَ مُسَيْبٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَرْضٌ عِنْدَنَا يُقَالُ لَهَا أَرْضُ أَبِيْنَ هِيَ أَرْضُ رِفِينَا وَمِيرْتَنَا وَإِنَّهَا وَبِئْتُ أَوْ قَالَ: وَبَاؤَهَا سَدِيدٌ؟، فَقَالَ النَّبِيُّ ﷺ: «دَعَهَا عَنْكَ فَإِنَّ مِنَ الْقَرْفِ التَّلَفَ».

تخریج: [إسناده ضعيف] أخرجه أحمد: ۴۵۱/۳ عن عبدالرزاق به، وهو في المصنف، (جامع معمر) ح: ۲۰۱۶۲ * يحيى بن عبد الله بن بحير: مستور (تقريب) وشيخه لم يسم.

3924. It was narrated that Anas bin Mālik said: “A man said: ‘O Messenger of Allāh, we lived in a house where our numbers were many and our wealth was great, then we moved to another house where our numbers became few and our wealth decreased.’ The Messenger of Allāh ﷺ said: ‘Leave it, for it is bad.’” (*Da‘if*)

۳۹۲۴ - حَدَّثَنَا الْحَسَنُ بْنُ يَحْيَى: حَدَّثَنَا بَشْرُ بْنُ عُمَرَ عَنْ عِكْرَمَةَ بْنِ عَمَّارٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ ﷺ! إِنَّا كُنَّا فِي دَارٍ كَثِيرٌ فِيهَا عَدَدْنَا وَكَثِيرٌ فِيهَا أَمْوَالُنَا، فَتَحَوَّلْنَا إِلَى دَارٍ أُخْرَى فَقَلَّ فِيهَا عَدَدُنَا وَقَلَّتْ فِيهَا أَمْوَالُنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «ذَرُوهَا دَمِيمَةٌ».

تخریج: [إسناده ضعيف] وأخرجه البخاري في الأدب المفرد، ح: ۹۱۸ من حديث بشر بن عمر الزهراني به وأورده الضياء في المختارة: ۳۶۴/۴، ح: ۱۵۲۹ * عكرمة بن عمار مدلس وعنن، وقال البخاري: في إسناده نظر.

3925. It was narrated from Jābir that the Messenger of Allāh ﷺ took the hand of a leper and placed it in the dish with him and said: "Eat, depending on Allāh and relying upon Him." (*Ḍa'īf*)

٣٩٢٥ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُفَضَّلُ بْنُ فَضَالَةَ عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَخَذَ يَدَ مَجْذُومٍ فَوَضَعَهَا مَعَهُ فِي الْقَصْعَةِ وَقَالَ: «كُلْ يَتَّقَهُ بِاللَّهِ وَتَوَكَّلْ عَلَيْهِ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الأئمة، باب ما جاء في الأكل مع المجذوم، ح: ١٨١٧ وابن ماجه: ٣٥٤٢ من حديث يونس بن محمد به، وقال الترمذي: "غريب" وصححه الحاكم: ١٣٦/٤، ١٣٧ ووافقه الذهبي * مفضل بن فضالة: ضعيف.

The End of the Book of Soothsaying and Superstitions

29. THE BOOK OF MANUMISSION OF SLAVES

Chapter 1. If A *Mukātib*^[1] Pays Part Of His Contract Of Manumission Then Becomes Incapacitated Or Dies

3926. It was narrated from Sulaimān bin Sulaim, from ‘Amr bin Shu‘aib, from his father, from his grandfather, that the Prophet ﷺ said: “The *Mukātib* is a slave so long as there is a Dirham left (to pay) for his contract of manumission.” (*Hasan*)

تخريج: [إسناده حسن] أخرجه البيهقي: ٣٢٤/١٠ من حديث أبي داود به، وانظر الحديث الآتي.

3927. It was narrated from ‘Abbās Al-Juraiṛī, from ‘Amr bin Shu‘aib, from his father, from his grandfather, that the Prophet ﷺ said: “Any slave who makes a contract (of manumission) for a hundred *Uqiyah* and pays it off, except ten *Uqiyah*, he is still a slave. And any slave who makes a contract (to buy his freedom) for a hundred Dinar and pays it off, except ten Dinar, he is still a slave.” (*Hasan*)

Abū Dāwud said: He is not (actually) ‘Abbās Al-Juraiṛī, they say it is a mistake, rather it is a different *Shaikh*.

(المعجم ٢٨) - أَوَّلُ كِتَابِ الْعَتِقِ

(التحفة ٢٣)

(المعجم ١) بَابُ: فِي الْمُكَاتِبِ يُؤَدِّي
بَعْضَ كِتَابَتِهِ فَيَعَجِرُ أَوْ يَمُوتُ (التحفة ١)

٣٩٢٦ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ:
حَدَّثَنَا أَبُو بَدْرِ قَالَ: حَدَّثَنِي أَبُو عْتَبَةَ
إِسْمَاعِيلُ بْنُ عِيَّاشٍ قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ
سُلَيْمٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ
جَدِّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمُكَاتِبُ عَبْدٌ مَا
بَقِيَ عَلَيْهِ مِنْ كِتَابَتِهِ دِرْهَمٌ».

٣٩٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى:
حَدَّثَنِي عَبْدُ الصَّمَدِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا
عَبَّاسُ الْجُرَيْرِيُّ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ
أَبِيهِ، عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «أَيُّمَا عَبْدٍ
كَاتَبَ عَلَى مِائَةِ أُوقِيَّةٍ فَأَدَّاهَا إِلَّا عَشْرَةَ أَوْاقٍ
فَهُوَ عَبْدٌ، وَأَيُّمَا عَبْدٍ كَاتَبَ عَلَى مِائَةِ دِينَارٍ
فَأَدَّاهَا إِلَّا عَشْرَةَ دَنَانِيرٍ فَهُوَ عَبْدٌ».

قَالَ أَبُو دَاوُدَ: لَيْسَ هُوَ عَبَّاسُ الْجُرَيْرِيُّ،
قَالُوا: هُوَ وَهْمٌ، وَلَكِنَّهُ هُوَ شَيْخٌ آخَرٌ.

[1] *Mukātib*: a slave who has made a contract with his master to purchase his freedom.

تخريج: [حسن] أخرجه أحمد: ١٨٤/٢ عن عبد الصمد به ورواه الترمذي، ح: ١٢٦٠ وابن ماجه، ح: ٢٥١٩ والنسائي في الكبرى، ح: ٥٠٢٦ والحديث السابق شاهد له.

3928. It was narrated from Az-Zuhrī, from Nahbān, a *Mukātib* of Umm Salamah, who said: "I heard Umm Salamah saying: 'The Messenger of Allāh ﷺ said to us: 'If one of you has a *Mukātib*, and he has enough to pay off his contract of manumission, she must observe *Hijāb* before him.'" (*Hasan*)

٣٩٢٨ - حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهْدٍ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ الزُّهْرِيِّ، عَنْ نَبْهَانَ مَكَاتِبِ أُمِّ سَلَمَةَ قَالَ: سَمِعْتُ أُمَّ سَلَمَةَ تَقُولُ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «إِذَا كَانَ لِإِحْدَاكِنَّ مَكَاتِبٌ فَكَانَ عِنْدَهُ مَا يُؤَدِّي فَلْتَحْتَجِبِ مِنْهُ».

تخريج: [إسناده حسن] أخرجه الترمذي، البيوع، باب ما جاء في المكاتب إذا كان عنده ما يؤدي، ح: ١٢٦١ وابن ماجه، ح: ٢٥٢٠ من حديث سفبان بن عيينة به وقال الترمذي: "حسن صحيح" وصححه ابن حبان، ح: ١٢١٤ والحاكم: ٢/٢١٩ ووافقه الذهبي * نبهان حسن الحديث على الراجح انظر، ح: ٤١١٢.

Chapter 2. Selling A *Mukātib* If His Contract Of Manumission Is Annulled

3929. It was narrated from Ibn *Shihāb*, from 'Urwah that 'Āishah informed him that Barīrah came to 'Āishah, seeking her help with (paying off) her contract of manumission, as she had not paid off any of it yet. 'Āishah said to her: "Go back to your masters, and if they agree to me paying off your contract of manumission, and having your *Walā'*, then I shall do it." Barīrah told her masters about that, but they refused and said: "If she wants to seek reward from Allāh by manumitting you, let her do that, but the *Walā'* will remain ours." She (i.e., 'Āishah) mentioned that to the Messenger of Allāh ﷺ, and the Messenger of Allāh ﷺ, said to her: "Buy her and

(المعجم ٢) بَابُ: فِي بَيْعِ الْمَكَاتِبِ إِذَا فُسِّخَتْ الْمَكَاتِبَةُ (التحفة ٢)

٣٩٢٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَعَبْدُ اللَّهِ ابْنُ مَسْلَمَةَ قَالَا: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ أَنَّ عَائِشَةَ أَخْبَرَتْهُ: أَنَّ بَرِيرَةَ جَاءَتْ عَائِشَةَ تَسْتَعِينُهَا فِي كِتَابَتِهَا وَلَمْ تَكُنْ قَضَتْ مِنْ كِتَابَتِهَا شَيْئًا، فَقَالَتْ لَهَا عَائِشَةُ: ارْجِعِي إِلَى أَهْلِكَ، فَإِنْ أَحْبَبُوا أَنْ أَقْضِيَ عَنْكَ كِتَابَتَكَ وَيَكُونَ وَلَاؤُكَ لِي فَعَلْتُ، فَذَكَرْتُ ذَلِكَ بَرِيرَةَ لِأَهْلِهَا، فَأَبَوْا وَقَالُوا: إِنْ شَاءَتْ أَنْ تَحْتَسِبَ عَلَيْكَ فَلْتَفْعَلْ وَيَكُونَ لَنَا وَلَاؤُكَ، فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «إِذَا بَعَيْتُهَا فَأَعْتَقِي فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ». ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَا بَالُ أَنْاسِ

manumit her, and the *Walā'* belongs to the one who manumits (the slave).” Then the Messenger of Allāh ﷺ stood up and said: “What is the matter with people who stipulate conditions that are not in the Book of Allāh? Whoever stipulates a condition that is not in the Book of Allāh has no right to do so, even if he stipulates it one hundred times. Allāh’s condition is more valid and more binding.”

(*Ṣaḥīḥ*)

تخريج: أخرجه البخاري، المكاتب، باب ما يجوز من شروط المكاتب ... إلخ، ح: ٢٥٦١ وح: ٢٧١٧ ومسلم، العتق، باب بيان أن الولاء لمن أعتق، ح: ٦/١٥٠٤ عن قتيبة به.

Comments:

The one who frees the slave become the slave’s *Mawlā*, having the right of *Walā'*, meaning allegiance, and this includes the right to inherit from the one who was freed.

3930. It was narrated from Hishām bin ‘Urwah, from his father, from ‘Āishah, who said: “Barīrah came seeking help to pay off her contract of manumission. She said: ‘I made a contract of manumission with my masters on the basis that I would pay nine *Uqiyah*, one *Uqiyah* every year; help me.’ She said: ‘If your masters would like me to pay it in one sum, and I manumit you, your *Walā'* will be mine, I will do so.’ She went to her masters...” and he quoted a *Ḥadīth* like that of Az-Zuhri (no. 3928). (*Ṣaḥīḥ*)

At the end, he added to the saying of the Prophet ﷺ: “What is the matter with men, one of whom says: ‘Manumit (the slave), O so-and-so, but the *Walā'* will belong to me?’ The *Walā'* belongs to the one who manumits the slave.”

يَشْتَرِطُونَ شَرْطًا لَيْسَتْ فِي كِتَابِ اللَّهِ، مَنْ اشْتَرَطَ شَرْطًا لَيْسَ فِي كِتَابِ اللَّهِ فَلَيْسَ لَهُ، وَإِنْ شَرَطَهُ مِائَةً مَرَّةً، شَرَطُ اللَّهِ أَحَقُّ وَأَوْثَقُ.»

٣٩٣٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ بَرِيرَةُ تَسْتَعِينُ فِي مَكَاتِبَتِهَا، فَقَالَتْ: إِنِّي كَاتِبْتُ أَهْلِي عَلَى تِسْعِ أَوَاقٍ فِي كُلِّ عَامٍ أَوْقِيَّةً فَأَعِينِينِي، فَقَالَتْ: إِنْ أَحَبَّ أَهْلُكَ أَنْ أَعْدَهَا عِدَّةً وَاحِدَةً وَأُعَقِّكَ وَيَكُونَ وَلَاؤُكَ لِي فَعَلْتُ، فَذَهَبْتُ إِلَى أَهْلِهَا وَسَأَقِ الْحَدِيثَ نَحْوَ الزُّهْرِيِّ.

رَدَّ فِي كَلَامِ النَّبِيِّ ﷺ فِي آخِرِهِ: «مَا بَالُ رِجَالٍ يَقُولُ أَحَدُهُمْ: أَعْتَقَ يَافِلَانُ! وَالْوَلَاءُ لِي إِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ.»

تخریج: [صحیح] تقدم، ح: ۲۲۳ من حدیث هشام بن عروة به .

3931. It was narrated from Muḥammad bin Ja'far bin Az-Zubair, from 'Urwah bin Az-Zubair that 'Āishah said: "Juwairiyah bint Al-Hārith bin Al-Muṣṭalaq fell to the lot of Thābit bin Qais bin Shammās, or a cousin of his, and she made a contract of manumission for herself. She was a very beautiful and attractive woman." 'Āishah said: "She came to ask the Messenger of Allāh ﷺ about her contract of manumission, and when I saw her standing at the door, I did not like it, because I realized that the Messenger of Allāh ﷺ would see in her what I saw. She said: 'O Messenger of Allāh, I am Juwairiyah bint Al-Hārith and there has happened to me that of which you are not unaware. I fell to the lot of Thābit bin Qais bin Shammās, but I have made a contract of manumission for myself, and I have come to ask you about my manumission.' The Messenger of Allāh ﷺ said: 'How about giving you something which is better than that?' She said: 'What is that, O Messenger of Allāh?' He said: 'I will pay off your contract of manumission and marry you.' She said: 'I accept.' The people heard that the Messenger of Allāh ﷺ had married Juwairiyah, and they released the captives they were holding and set them free, saying: '(They are) the in-laws of

۳۹۳۱ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى أَبُو الْأَصْبَغِ الْحَرَانِيُّ قَالَ: حَدَّثَنِي مُحَمَّدٌ يَعْنِي ابْنَ سَلَمَةَ، عَنْ ابْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: وَقَعْتُ جُوَيْرِيَةَ بِنْتُ الْحَارِثِ ابْنِ الْمُصْطَلِقِ فِي سَهْمِ ثَابِتِ بْنِ قَيْسِ بْنِ شَمَّاسٍ، أَوْ ابْنِ عَمِّ لَهُ، فَكَاتَبْتُ عَلَى نَفْسِيهَا، وَكَانَتْ امْرَأَةً مَلَا حَةً تَأْخُذُهَا الْعَيْنُ. قَالَتْ عَائِشَةُ: فَجَاءَتْ تَسْأَلُ رَسُولَ اللَّهِ ﷺ فِي كِتَابَتَيْهَا، فَلَمَّا قَامَتْ عَلَى الْبَابِ فَرَأَيْتُهَا كَرِهْتُ مَكَانَهَا وَعَرَفْتُ أَنَّ رَسُولَ اللَّهِ ﷺ سِيرَى مِنْهَا مِثْلَ الَّذِي رَأَيْتُ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! أَنَا جُوَيْرِيَةُ بِنْتُ الْحَارِثِ وَإِنَّمَا كَانَ مِنْ أَمْرِي مَا لَا يَخْفَى عَلَيْكَ، وَإِنِّي وَقَعْتُ فِي سَهْمِ ثَابِتِ بْنِ قَيْسِ بْنِ شَمَّاسٍ، وَإِنِّي كَاتَبْتُ عَلَى نَفْسِي فَجِئْتُكَ أَسْأَلُكَ فِي كِتَابَتَيْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَهَلْ لَكَ إِلَيَّ مَا هُوَ خَيْرٌ مِنْهُ؟» قَالَتْ: وَمَا هُوَ يَا رَسُولَ اللَّهِ؟ قَالَ: «أُوْدِي عَنْكَ كِتَابَتِكَ وَأَتَزَوَّجُكَ». قَالَتْ: قَدْ فَعَلْتُ. قَالَتْ: فَتَسَامَعُ تَعْنِي النَّاسَ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ تَزَوَّجَ جُوَيْرِيَةَ فَأَرْسَلُوا مَا فِي أَيْدِيهِمْ مِنَ السَّبْيِ فَأَعْتَقُوهُمْ وَقَالُوا: أَضْهَارُ رَسُولِ اللَّهِ ﷺ فَمَا رَأَيْنَا امْرَأَةً كَانَتْ أَعْظَمَ بَرَكَهَ عَلَى قَوْمِهَا مِنْهَا، أَعْتَقَ فِي سَبَبِهَا مِائَةَ أَهْلِ بَيْتٍ مِنْ بَنِي الْمُصْطَلِقِ.

the Messenger of Allāh ﷺ.’ We have never seen a woman who brought more blessing to her people than her. Because of her, one hundred families of Banū Al-Muṣṭaliq were set free.” (*Hasan*)

Abū Dāwud said: This is proof that the *Wālī* is such that he may arrange the marriage himself.

قَالَ أَبُو دَاوُدَ: هَذَا حُجَّةٌ فِي أَنَّ الْوَالِيَّ هُوَ يُزَوِّجُ نَفْسَهُ.

تخريج: [حسن] أخرجه أحمد: ٢٧٧/٦ من حديث ابن إسحاق به، وصرح بالسمع وصححه ابن الجارود، ح: ٧٠٥.

Comments:

This Battle of Banū Al-Muṣṭaliq, also called the Battle of Al-Muraisī’ was fought between the 4th and 6th years of Hijrah, according to the different sayings of the biographers.

Chapter 3. Manumitting A Slave Subject To A Certain Condition

3932. It was narrated that Safinah said: “I was a slave belonging to Umm Salamah. She said: ‘I will manumit you, but I stipulate that you should serve the Messenger of Allāh ﷺ for as long as you live.’ I said: ‘Even if you do not stipulate such a condition, I shall not leave the Messenger of Allāh ﷺ as long as I live.’ So she manumitted me and stipulated that condition for me.” (*Hasan*)

(المعجم ٣) بَابُ: فِي الْعِتْقِ عَلَى شَرْطٍ
(التحفة ٣)

٣٩٣٢ - حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهْدٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ سَعِيدِ بْنِ جُمَهَانَ، عَنْ سَفِينَةَ قَالَ: كُنْتُ مَمْلُوكًا لِأُمِّ سَلَمَةَ فَقَالَتْ: أَعْتَقَكَ وَأَشْتَرْتُ عَلَيْكَ أَنْ تَخْدِمَ رَسُولَ اللَّهِ ﷺ مَا عَشْتُ فَقُلْتُ: وَإِنْ لَمْ تَشْتَرِطِي عَلَيَّ مَا فَارَفْتُ رَسُولَ اللَّهِ ﷺ مَا عَشْتُ. فَأَعْتَقْتَنِي وَأَشْتَرْتَنِي عَلَيَّ.

تخريج: [إسناده حسن] أخرجه ابن ماجه، العتق، باب من أعتق عبداً واشترط خدمته، ح: ٢٥٢٦ من حديث سعيد بن جمهان به، وصححه ابن الجارود، ح: ٩٧٦ والحاكم: ٢/٢١٣، ٢١٤ ووافقه الذهبي.

Comments:

It is allowed to free a slave with a feasible and worthy condition that does not deprive others of their rights.

Chapter 4. One Who Manumits His Share Of A Slave

3933. It was narrated from Hammām, from Qatādah, from Abū Al-Malīḥ – Abū Dāwud said: Abū Al-Walīd said: “From his father”^[1] – that a man manumitted his share of a slave. Mention of that was made to the Prophet ﷺ who said: “Allāh has no partner.” Ibn Kathīr^[2] added in his *Ḥadīth*: “The Prophet ﷺ ruled that he should be manumitted.” (*Ḥasan*)

تخریج: [حسن] أخرجه أحمد: ٧٥/٥ والنسائي في الكبرى، ح: ٤٩٧٠ من حديث همام به، وسنده ضعيف وللحديث شواهد منها الحديث الآتي.

3934. It was narrated from Hammām, from Qatādah, from An-Naḍr bin Anas, from Bashīr bin Nahīk, from Abū Hurairah, that a man manumitted his share of a slave and the Prophet ﷺ allowed his manumission, but required him (the man) to pay the rest of his price. (*Saḥīḥ*)

(المعجم ٤) بَابُ: فِيمَنْ أَعْتَقَ نَصِيبًا لَهُ مِنْ مَمْلُوكٍ (التحفة ٤)

٣٩٣٣ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّبَالِيُّ قَالَ: حَدَّثَنَا هَمَّامٌ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ الْمَعْنَى قَالَ: أَخْبَرَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ أَبِي الْمَلِيحِ، قَالَ أَبُو دَاوُدَ: قَالَ أَبُو الْوَلِيدِ: عَنْ أَبِيهِ: أَنَّ رَجُلًا أَعْتَقَ شِقْصًا لَهُ مِنْ غُلَامٍ، فَذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «لَيْسَ لَكَ شَرِيكَ». زَادَ ابْنُ كَثِيرٍ فِي حَدِيثِهِ: فَأَجَارَ النَّبِيُّ ﷺ عَتَقَهُ.

٣٩٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: أَخْبَرَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهَيْكٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَجُلًا أَعْتَقَ شِقْصًا لَهُ مِنْ غُلَامٍ فَأَجَارَ النَّبِيُّ ﷺ عَتَقَهُ وَغَرَمَهُ بِقِيَّةِ ثَمَمِهِ.

تخریج: [صحيح] انظر الحديث الآتي، ح: ٣٩٣٨.

3935. It was narrated from Shu‘bah, from Qatādah, with his chain, that the Prophet ﷺ said: “Whoever manumits a slave who is shared by him and another man, he is responsible for manumitting him in full.” This is the wording of Ibn Suwaid (one of the narrators). (*Saḥīḥ*)

٣٩٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ ح: وَحَدَّثَنَا أَحْمَدُ ابْنُ عَلِيٍّ بْنِ سُؤَيْدٍ قَالَ: حَدَّثَنَا رَوْحٌ قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ قَتَادَةَ بِإِسْنَادِهِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَعْتَقَ مَمْلُوكًا بَيْنَهُ وَبَيْنَ آخَرَ فَعَلَيْهِ خَلَاصُهُ» وَهَذَا لَفْظُ ابْنِ سُؤَيْدٍ.

[1] That is, the author heard this narration from two *Shaikhs*, one of them, Abū Al-Walīd Aṭ-Ṭayālīsī added: “from his father” in the chain after “Abū Al-Malīḥ.”

[2] Meaning, Muḥammad bin Kathīr, the other *Shaikh* of the author in this narration.

تخريج: [صحيح] انظر الحديث السابق، وأخرجه مسلم، العتق، باب ذكر سعاية العبد، ح: ١٥٠٢ عن محمد ابن المثنى به.

3936. It was narrated from Hishām bin Abī ‘Abdullāh, from Qatādah, with his chain, that the Prophet ﷺ said: “Whoever manumits his share of a slave, he should manumit him completely from his own wealth, if he has wealth.” And Ibn Al-Muthanna (one of the narrators) did not mention An-Naḍr bin Anas, and this is the wording of Ibn Suwaid. (*Sahih*)

٣٩٣٦ - حَدَّثَنَا ابْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي؛ ح: وَحَدَّثَنَا أَحْمَدُ بْنُ عَلِيٍّ بْنِ سُوَيْدٍ قَالَ: أَخْبَرَنَا رَوْحٌ قَالَ: أَخْبَرَنَا هِشَامُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ قَتَادَةَ بِإِسْنَادِهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ أَعْتَقَ نَصِيبًا لَهُ فِي مَمْلُوكٍ عَتَقَ مِنْ مَالِهِ إِنْ كَانَ لَهُ مَالٌ» وَلَمْ يَذْكُرْ ابْنُ الْمُثَنَّى النَّضْرَ ابْنَ أَنَسٍ وَهَذَا لَفْظُ ابْنِ سُوَيْدٍ.

تخريج: [صحيح] انظر الحديثين السابقين، وأخرجه ابن عبد البر في التمهيد: ٢٧٤/١٤ من حديث أبي داود به.

Chapter 5. Whoever Mentioned Working In Order To Pay Off The Remaining Portion, In This *Hadīth*

(المعجم ٥) - بَابُ مَنْ ذَكَرَ السَّعَايَةَ فِي هَذَا الْحَدِيثِ (التحفة ٥)

3937. It was narrated from Abān, meaning Al-‘Aṭṭār, who said: “Qatādah narrated to us, from An-Naḍr bin Anas, from Bashīr bin Nahīk, from Abū Hurairah, who said: “The Prophet ﷺ said: ‘Whoever manumits his share of a slave, he has to manumit him completely if he has wealth, otherwise he may ask the slave to work in order to pay off the remaining portion, without overburdening him.’” (*Sahih*)

٣٩٣٧ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبَانُ يُعْنِي الْعَطَّارَ قَالَ: حَدَّثَنَا قَتَادَةُ عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهَيْكٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ أَعْتَقَ شَيْئًا فِي مَمْلُوكِهِ فَعَلَيْهِ أَنْ يُعْتِقَهُ كُلَّهُ إِنْ كَانَ لَهُ مَالٌ، وَإِلَّا اسْتُسْعِيَ الْعَبْدُ غَيْرَ مَسْفُوقٍ عَلَيْهِ».

تخريج: [صحيح] انظر، ح: ٣٩٣٤ وأخرجه ابن عبد البر في التمهيد: ٢٧٤/١٤ من حديث أبي داود به.

3938. It was narrated from Yazīd, (meaning Ibn Zurai‘ and) Muḥammad bin Bishr – and this is

٣٩٣٨ - حَدَّثَنَا نَضْرُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَزِيدُ يُعْنِي ابْنَ زُرَيْعٍ؛ ح: وَحَدَّثَنَا عَلِيُّ بْنُ

his wording – from Sa‘eed bin Abī ‘Arūbah, from Qatādah, from An-Naḍr bin Anas, from Bashīr bin Nahīk, from Abū Hurairah, from the Prophet ﷺ, who said: “Whoever manumits his share in a slave, he should manumit him completely from his own wealth if he has wealth. If he does not have wealth, then a fair price should be determined for the slave, then he should be asked to work for his master in order to pay off that price, without being overburdened.”

(*Ṣaḥīḥ*)

Abū Dāwud said: Both of their narrations contain: “he should be asked to work without overburdening him” And this is the wording of ‘Alī.

تخریج: أخرجه البخاري، العتق، باب: إذا أعتق نصيبًا في عبد وليس له مال ... إلخ، ح: ٢٥٢٧ من حديث يزيد بن زريع، ومسلم، العتق، باب ذكر سعاية العبد، ح: ١٥٠٣ من حديث سعيد بن أبي عروبة به.

Comments:

It has been suggested that the one who manumits his share, should also try to pay for his partner’s share for gaining the full reward of freeing a slave.

3939. It was narrated from Yahyā, and Ibn Abī ‘Adī, from Sa‘eed, with his chain, and its meaning. (*Ṣaḥīḥ*)

Abū Dāwud said: It was reported by Rawḥ bin ‘Ubadah, from Sa‘eed bin Abī ‘Arūbah, and he did not mention him working. Jarīr bin Ḥāzim, and Mūsā bin Khalaf reported it – both of them from Qatādah, with the same chain as Yazīd bin Zurai‘ and its meaning, mentioning him working in it. (*Ṣaḥīḥ*)

عَبْدُ اللَّهِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ، وَهَذَا لَفْظُهُ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهَيْكٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَعْتَقَ شَيْئًا لَهُ أَوْ شَقِيبًا لَهُ فِي مَمْلُوكٍ فَخَلَّاهُ عَلَيْهِ فِي مَالِهِ إِنْ كَانَ لَهُ مَالٌ، فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ قَوْمَ الْعَبْدِ قِيمَةً عَدْلٍ، ثُمَّ اسْتَسْعَى لِصَاحِبِهِ فِي قِيمَتِهِ غَيْرَ مَشْفُوقٍ عَلَيْهِ».

قَالَ أَبُو دَاوُدَ: فِي حَدِيثَيْهِمَا جَمِيعًا: فَاسْتَسْعَى غَيْرَ مَشْفُوقٍ عَلَيْهِ. وَهَذَا لَفْظُ عَلِيِّ .

٣٩٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى وَابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدِ بْنِ إِسْنَادِهِ وَمَعْنَاهُ.

قَالَ أَبُو دَاوُدَ: رَوَاهُ رَوْحُ بْنُ عُبَادَةَ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ لَمْ يَذْكُرِ السَّعَايَةَ. وَرَوَاهُ جَرِيرُ بْنُ حَازِمٍ وَمُوسَى بْنُ خَلْفٍ، جَمِيعًا عَنْ قَتَادَةَ بِإِسْنَادِ يَزِيدَ بْنِ زُرَيْعٍ وَمَعْنَاهُ وَذَكَرَا فِيهِ السَّعَايَةَ.

تخریج: [صحیح] انظر الحديث السابق.

Comments:

The summary of all the narrations of this chapter is that the person who manumits his share should also pay the share of his partner for complete freedom of the slave, if he is not in a position to pay for the share of his partner, then it is allowed to ask the slave to earn money to get his freedom by payment.

Chapter 6. Regarding Whoever Reported That He Is Not Asked To Work

(المعجم ٦) بَابُ: فِيمَنْ رَوَى أَنَّهُ لَا يُسْتَسْعَى (التحفة ٦)

3940. It was narrated from Mālik, from Nāfi‘, from ‘Abdullāh bin ‘Umar, that the Messenger of Allāh ﷺ said: “If a person manumits his share of a slave, a fair price should be determined for him, and he should give his partners their shares, and thus the slave will be manumitted. Otherwise he is manumitted only to the extent of the share that was manumitted.”

٣٩٤٠ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَعْتَقَ شِرْكَاءَ لَهُ فِي مَمْلُوكٍ أُقِيمَ عَلَيْهِ قِيمَةُ الْعَدْلِ، فَأَعْطَى شِرْكَاءَهُ حِصَصَهُمْ وَأَعْتَقَ عَلَيْهِ الْعَبْدُ، وَإِلَّا فَقَدْ أَعْتَقَ مِنْهُ مَا أَعْتَقَ».

(*Ṣaḥīḥ*)

تخریج: أخرجه البخاري، العتق، باب: إذا أعتق عبدًا بين اثنين أو أمةً بين الشركاء، ح: ٢٥٢٢ ومسلم، العتق، باب: من أعتق شركًا له في عبد، ح: ١٥٠١ من حديث مالك به، وهو في الموطأ (يحيى): ٧٧٢/٢.

Comments:

One who manumits his share has been persuaded to pay for the share of his partner because it is a deed of great superiority.

3941. It was narrated from Ismā‘īl, from Ayyūb, from Nāfi‘, from Ibn ‘Umar, from the Prophet ﷺ, with its meaning (similar to no. 3940). (*Ṣaḥīḥ*)

٣٩٤١ - حَدَّثَنَا مُؤَمَّلٌ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمَعْنَاهُ قَالَ: «وَكَانَ نَافِعٌ رُبَّمَا قَالَ: «فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ»، وَرُبَّمَا لَمْ يَقُلْهُ».

He said: “Sometimes Nāfi‘ said: ‘he is manumitted only to the extent of the share that was manumitted’ and sometimes he did not say it.”

تخریج: أخرجه مسلم، الأيمان، باب من أعتق شركًا له في عبد، ح: ٤٩/١٥٠١ بعد، ح: ١٦٦٧ من حديث إسماعيل ابن عليه به.

3942. It was reported from

٣٩٤٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ:

Hammād, meaning Ibn Zaid, from Ayyūb from Nāfi', from Ibn 'Umar, may Allāh be pleased with him, from the Prophet ﷺ, with this *Hadīth* (similar to no. 3940). (*Ṣaḥīh*)

Ayyūb said: "I do not know whether these words are part of the *Hadīth* from the Prophet ﷺ, or something that Nāfi' said: 'Otherwise he is manumitted only to the extent of the share that was manumitted.'"

حَدَّثَنَا حَمَادٌ يَعْنِي ابْنَ زَيْدٍ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ.

قَالَ أَيُّوبُ: فَلَا أَدْرِي هُوَ فِي الْحَدِيثِ عَنِ النَّبِيِّ ﷺ أَوْ شَيْءٌ قَالَهُ نَافِعٌ؟ «وَلَا عَتَقَ مِنْهُ مَا عَتَقَ».

تخريج: أخرجه مسلم، ح: ١٥٠١ عن أبي الربيع سليمان بن الربيع، انظر الحديث السابق والبخاري، العتق، باب: إذا عتق عبدًا بين اثنين أو أمة بين الشركاء، ح: ٢٥٢٤ من حديث حماد بن زيد به.

3943. It was narrated from 'Ubaidullāh, from Nāfi', from Ibn 'Umar, who said: The Messenger of Allāh ﷺ said: "Whoever manumits his share of a slave, he has to manumit him completely if he has enough to pay his price; if he does not have any wealth then he has only manumitted his share." (*Ṣaḥīh*)

٣٩٤٣ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ قَالَ: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَعْتَقَ شِرْكَاءَ مِنْ مَمْلُوكٍ لَهُ فَعَلَيْهِ عَتَقُهُ كُلُّهُ إِنْ كَانَ لَهُ مَا يَبْلُغُ ثَمَنَهُ، وَإِنْ لَمْ يَكُنْ لَهُ مَالٌ عَتَقَ نَصِيبَهُ».

تخريج: أخرجه البخاري، ح: ٢٥٢٣ ومسلم، ح: ٤٨/١٥٠١ بعد، ح: ١٦٦٧ من حديث عبید الله بن عمر به، انظر الحديث السابق: ٣٩٤٢.

3944. It was narrated from Yahyā bin Sa'eed, from Nāfi', from Ibn 'Umar, from the Prophet ﷺ, with the meaning of the [narration] of Ibrāhīm bin Mūsā.^[1] (*Ṣaḥīh*)

٣٩٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمَعْنَى [حَدِيثِ] إِبْرَاهِيمَ بْنِ مُوسَى.

تخريج: أخرجه البخاري، ح: ٢٥٢٥ ومسلم من حديث يحيى بن سعيد به انظر، ح: ٣٩٤٢.

[1] That is, number 3943, Ibrāhīm is the one that the author heard that chain from.

3945. It was narrated from Juwairiyah, from Nāfi‘, from Ibn ‘Umar, from the Prophet ﷺ, with the meaning of (what was narrated by) Mālik; but he did not mention: “Otherwise he is manumitted only to the extent of the share that was manumitted.” His *Hadīth* ends with the meaning of: “thus the slave will be manumitted.” (*Sahīh*)

٣٩٤٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ قَالَ: حَدَّثَنَا جُوَيْرِيَةُ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمَعْنَى مَالِكٍ، وَلَمْ يَذْكُرْ: «وَأِلَّا فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ». انْتَهَى حَدِيثُهُ إِلَى: «وَأَعْتَقَ عَلَيْهِ الْعَبْدُ» عَلَى مَعْنَاهُ.

تخریج: أخرجه البخاري، الشركة، باب الشركة في الرقيق، ح: ٢٥٠٣ من حديث جويرية بن أسماء به.

3946. It was narrated from Ma‘mar, from Az-Zuhrī, from Sālim, from Ibn ‘Umar that the Prophet ﷺ said: “Whoever manumits his share of a slave, he should manumit the remainder from his own wealth, if he has enough to pay the price of the slave.” (*Sahīh*)

٣٩٤٦ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ أَعْتَقَ شِرْكَاً لَهُ فِي عَبْدٍ عَتَقَ مِنْهُ مَا بَقِيَ فِي مَالِهِ إِذَا كَانَ لَهُ مَا يَبْلُغُ ثَمَنَ الْعَبْدِ».

تخریج: أخرجه مسلم، ح: ٥١/١٥٠١ بعد، ح: ١٦٦٧ من حديث عبد الرزاق به انظر الحديث السابق: ٣٩٤١.

3947. It was narrated from ‘Amr bin Dinar, from Sālim, from his father, who conveyed it from the Prophet ﷺ: “If a slave is owned by two men, and one of them manumits his share, if he can afford it, a price should be determined for him, without underestimating or exaggerating, then he should be manumitted.” (*Sahīh*)

٣٩٤٧ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ يَبْلُغُ بِهِ النَّبِيِّ ﷺ: «إِذَا كَانَ الْعَبْدُ بَيْنَ اثْنَيْنِ فَأَعْتَقَ أَحَدُهُمَا نَصِيْبَهُ فَإِنْ كَانَ مُوسِرًا يُقَوِّمُ عَلَيْهِ قِيَمَةً لَا وَكْسَ وَلَا شَطَطَ ثُمَّ يُعْتَقُ».

تخریج: أخرجه البخاري، ح: ٢٥٢١ ومسلم، ح: ٥٠/١٥٠١ بعد، ح: ١٦٦٧ من حديث سفيان بن عيينة به انظر الحديث السابق، ح: ٣٩٤٠.

3948. It was narrated from Shu'bah, from Khālid, from Abī Bishr Al-'Anbarī, from Ibn At-Talib, from his father, that a man manumitted his share of a slave, but the Prophet ﷺ did not oblige him to manumit the rest. (*Da'if*)

Aḥmad^[1] said: "It is with *At-Tā'*" - meaning *At-Talib*, "and Shu'bah would pronounce it with a lisp, not distinguishing *At-Tā'* from *Ath-Thā'*."^[2]

تخریج: [إسناده ضعيف] أخرجه النسائي في الكبرى، ح: ٤٩٦٩ من حديث محمد بن جعفر به وانظر أطراف المسند: ١/٦٤٨، ح: ١٣٠٨ وإتحاف المهرة: ٢/٦٥٤، ح: ٢٤٤٩ وجامع المسانيد والسنن لابن كثير: ٢/٣٦٩، ٣٧٠ * ملقاه بن التلب: مستور، انظر، ح: ٣٧٩٨.

Chapter 7. Regarding One Who Acquires A *Mahram* Relative As A Slave

3949. It was narrated from Ḥammād bin Salamah, from Qatādah, from Al-Ḥasan, from Samurah, from the Prophet ﷺ - Mūsā (one of the narrators) said elsewhere: "from Samurah bin Jundab - according to the estimation of Ḥammād - he said: 'The Messenger of Allāh ﷺ said: "Whoever acquires a *Mahram* relative as a slave, he is free."
(*Ḥasan*)

Abū Dāwud said: Muḥammad bin Bakr Al-Bursānī reported it from Ḥammād bin Salamah, from Qatādah and 'Aṣim, from Al-

٣٩٤٨ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ خَالِدٍ، عَنْ أَبِي بَشِيرِ الْعَبْرِيِّ، عَنْ ابْنِ التَّلْبِ، عَنْ أَبِيهِ: أَنَّ رَجُلًا أَعْتَقَ نَصِيبًا لَهُ مِنْ مَمْلُوكٍ فَلَمْ يُضْمَنْهُ النَّبِيُّ ﷺ.

قال أحمد: إنما هو بالتاء، يعني التلب، وكان شعبة ألتق لم يبين التاء من الثاء.

(المعجم ٧) بَابُ: فِيمَنْ مَلَكَ ذَا رَحِمٍ مَحْرَمٍ (التحفة ٧)

٣٩٤٩ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ وَمُوسَى ابْنُ إِسْمَاعِيلَ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، عَنْ سَمُرَةَ عَنِ النَّبِيِّ ﷺ، وَقَالَ مُوسَى فِي مَوْضِعٍ آخَرَ: عَنْ سَمُرَةَ بِنِ جُنْدَبٍ فِيمَا يَحْسِبُ حَمَّادٌ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ مَلَكَ ذَا رَحِمٍ مَحْرَمٍ فَهُوَ حُرٌّ».

قال أبو داود: روى محمد بن بكر البرسائي عن حماد بن سلمة، عن قتادة وعاصم عن الحسن، عن سمرة عن النبي ﷺ مثل ذلك الحديث.

[1] Aḥmad bin Hanbal, the *Shaikh* of the author in this narration.

[2] That is, some narrators that reported from Shu'bah would call him Ibn Ath-Thalib, and that this error was because of how he pronounced it when narrating it.

Ḥasan, from Samurah, from the Prophet ﷺ, similar to that *Ḥadīth*.

Abū Dāwud said: This *Ḥadīth* was not narrated by anyone but Ḥammād bin Salamah, and he had some doubt in it.

قَالَ أَبُو دَاوُدَ: وَلَمْ يُحَدِّثْ هَذَا الْحَدِيثَ إِلَّا حَمَّادُ بْنُ سَلَمَةَ، وَقَدْ شَكَّ فِيهِ.

تخريج: [إسناده حسن] أخرجه الترمذي، الأحكام، باب ما جاء فيمن ملك ذا رحم محرم، ح: ١٣٦٥ وابن ماجه، ح: ٢٥٢٤ من حديث حماد بن سلمة به وصححه ابن الجارود، ح: ٩٧٣ والحاكم: ٢١٤/٢ ووافقه الذهبي.

3950. It was narrated from Sa‘eed, from Qatādah, that ‘Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, said: “Whoever acquires a *Mahram* relative as a slave, he is free.” (*Ḍa‘īf*)

٣٩٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَنْ مَلَكَ ذَا رَحِمٍ مَحْرَمٍ فَهُوَ حُرٌّ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٨٩/١٠ من حديث أبي داود به قتادة ولد بعد شهادة عمر رضي الله عنه بنيف وثلاثين سنة.

3951. It was narrated from Sa‘eed, from Qatādah, from Al-Ḥasan, who said: “Whoever acquires a *Mahram* relative as a slave, he is free.” (*Ṣaḥīh*)

٣٩٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ قَالَ: مَنْ مَلَكَ ذَا رَحِمٍ مَحْرَمٍ فَهُوَ حُرٌّ.

تخريج: [صحيح] * رواه يونس عن الحسن به، أخرجه ابن أبي شيبة في المصنف، ح: ٢٠٠٧٩).

3952. It was narrated from Sa‘eed, from Qatādah, from Jābir bin Zaid and Al-Ḥasan, similarly. (*Ḍa‘īf*)

٣٩٥٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: أَخْبَرَنَا أَبُو أُسَامَةَ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ جَابِرِ بْنِ زَيْدٍ وَالْحَسَنِ مِثْلَهُ. قَالَ أَبُو دَاوُدَ: سَعِيدٌ أَحْفَظُ مِنْ حَمَّادٍ.

تخريج: [إسناده ضعيف] انظر الحديث السابق، وأخرجه البيهقي: ٨٩/١٠ من حديث أبي داود به وهو في مصنف ابن أبي شيبة: ٣٢/٦ * سعيد وقناة مدلسان وعتنا.

Chapter 8. Manumission Of *Ummhāt Al-Awlād*^[1]

3953. It was narrated that Salāmah bint Ma'qil, a woman from (the tribe of) *Khārijah Qais 'Ailān*, said: "My paternal uncle arrived with me during the *Jāhiliyyah*, and he sold me to Al-Ḥubāb bin 'Amr, the brother of Abū Al-Yasar bin 'Amr, and I bore him 'Abdur-Raḥmān bin Al-Ḥubāb, then he died. His wife said: 'Now, by Allāh, you will be sold to pay off his debts.' I went to the Messenger of Allāh ﷺ and said: 'O Messenger of Allāh, I am a woman from (the tribe of) *Khārijah Qais 'Ailān*. My paternal uncle brought me to Al-Madīnah during the *Jāhiliyyah*, and he sold me to Al-Ḥubāb bin 'Amr, the brother of Abū Al-Yasar bin 'Amr, and I bore him 'Abdur-Raḥmān bin Al-Ḥubāb. His wife said: "Now, by Allāh, you will be sold to pay off his debts.'" The Messenger of Allāh ﷺ said: 'Who is the heir of Al-Ḥubāb?' It was said: 'His brother Abū Al-Yasar bin 'Amr.' He sent for him and said: 'Manumit her, then when you hear that slaves have been brought to me, come to me and I will compensate you for her.'" She said: "So they manumitted me, and some slaves were brought to the Messenger of Allāh ﷺ, and he gave them a slave to compensate them for me." (*Da'if*)

(المعجم ٨) بَابُ: فِي عِتْقِ أُمَّهَاتِ
الْأَوْلَادِ (التحفة ٨)

٣٩٥٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ
التَّمِيمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ
ابْنِ إِسْحَاقَ، عَنْ خَطَّابِ بْنِ صَالِحِ مَوْلَى
الْأَنْصَارِ، عَنْ أُمِّهِ، عَنْ سَلَمَةَ بِنْتِ مَعْقِلِ
امْرَأَةٍ مِنْ خَارِجَةِ قَيْسِ عَيْلَانَ، قَالَتْ: قَدِمَ
بِي عَمِّي فِي الْجَاهِلِيَّةِ، فَبَاعَنِي مِنَ الْحُبَابِ
ابْنِ عَمْرٍو أَخِي أَبِي الْيَسْرِ بْنِ عَمْرٍو، فَوَلَدْتُ
لَهُ عَبْدَ الرَّحْمَنِ بْنَ الْحُبَابِ ثُمَّ هَلَكَ، فَقَالَتْ
امْرَأَتُهُ: الْآنَ وَاللَّهِ! تُبَاعِينَ فِي دِينِهِ، فَأَتَيْتُ
رَسُولَ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي
امْرَأَةٌ مِنْ خَارِجَةِ قَيْسِ عَيْلَانَ! قَدِمَ بِي عَمِّي
الْمَدِينَةَ فِي الْجَاهِلِيَّةِ فَبَاعَنِي مِنَ الْحُبَابِ بْنِ
عَمْرٍو أَخِي أَبِي الْيَسْرِ بْنِ عَمْرٍو، فَوَلَدْتُ لَهُ
عَبْدَ الرَّحْمَنِ بْنَ الْحُبَابِ، فَقَالَتْ امْرَأَتُهُ:
الْآنَ وَاللَّهِ! تُبَاعِينَ فِي دِينِهِ، فَقَالَ رَسُولُ اللَّهِ
ﷺ: «مَنْ وَلِيَّ الْحُبَابِ؟» قِيلَ: أَخُوهُ أَبُو
الْيَسْرِ بْنِ عَمْرٍو، فَبَعَثَ إِلَيْهِ فَقَالَ: «أَعْتَقْتُمَا
فَإِذَا سَمِعْتُمُ بَرِيقَ قَدَمِ عَلِيٍّ فَاتُّوْنِي أُعَوِّضْكُمْ
مِنْهَا». قَالَتْ: فَأَعْتَقْتُونِي وَقَدِمَ عَلَيَّ رَسُولُ
اللَّهِ ﷺ رَقِيقٌ فَعَوِّضَهُمْ مِنِّي غُلَامًا.

[1] Plural of *Umm Walad*; mother of a boy or child, meaning the slave woman that bears a child to the one who owns her.

تخریج: [إسناده ضعيف] أخرجه أحمد: ۶/۳۶۰ من حديث محمد بن إسحاق به، وعن * وأم خطاب: لا تعرف (تقريب).

3954. It was narrated that Jābir bin ‘Abdullāh said: “We sold *Umm Walads* during the time of the Messenger of Allāh ﷺ and Abū Bakr, but during the time of ‘Umar, he told us not to do that, and we stopped.” (*Ṣaḥīḥ*)

۳۹۵۴ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ قَيْسٍ، عَنْ عَطَاءٍ، عَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ قَالَ: بَعْنَا أُمَّهَاتِ الْأَوْلَادِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ، فَلَمَّا كَانَ عُمَرُ نَهَانَا فَانْتَهَيْنَا.

تخریج: [إسناده صحيح] أخرجه البيهقي: ۱۰/۳۴۷ من حديث حماد بن سلمة به، وصححه الحاكم على شرط مسلم: ۲/۱۸، ۱۹ ووافقه الذهبي ولبعض حديثه شاهد عند ابن ماجه، ح: ۲۵۱۷ * قيس هو ابن سعد.

Comments:

There is difference of opinion among the scholars of *Hadith* regarding the selling of an ‘*Umm Walad*’. It is better that they not be sold.

Chapter 6. Selling A Mudabbir^[1]

(المعجم ۹) بَابُ: فِي بَيْعِ الْمُدَبِّرِ (التحفة ۹)

3955. It was narrated from Salamah bin Kuhail, from ‘Aṭā’, from Jābir bin ‘Abdullāh that a man stated that his slave would be manumitted upon his death, but he had no other property apart from him, so the Prophet ﷺ ordered that he be sold for seven hundred, or nine hundred. (*Ṣaḥīḥ*)

۳۹۵۵ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سَلِيمَانَ، عَنْ عَطَاءٍ وَإِسْمَاعِيلِ بْنِ أَبِي خَالِدٍ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ عَطَاءٍ، عَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ: أَنَّ رَجُلًا أَعْتَقَ غُلَامًا لَهُ عَنْ دُبُرٍ مِنْهُ، وَلَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُ، فَأَمَرَ بِهِ النَّبِيُّ ﷺ فَبِيعَ بِسَبْعِمِائَةٍ أَوْ بِتِسْعِمِائَةٍ.

تخریج: أخرجه البخاري، البيوع، باب بيع المدبر، ح: ۲۲۳۰ من حديث إسماعيل بن أبي خالد، ومسلم، الأيمان، باب جواز بيع المدبر، ح: ۹۹۷ بعد، ح: ۱۶۶۸ من حديث عطاء به.

3956. It was narrated from Al-Awzā’ī, he said: “Aṭā’ bin Abī Rabāh narrated to me, he said: ‘Jābir bin ‘Abdullāh narrated this to me’” and he added: “And he,”

۳۹۵۶ - حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ بَكْرٍ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ قَالَ:

[1] A slave whose master has stated that he will be free upon his master’s death.

meaning the Prophet ﷺ, "said: 'You have more right to his price, and Allāh has no need of him manumitting his slave.'" (*Sahih*)

حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ بِهَذَا. زَادَ: وَقَالَ يَعْنِي النَّبِيُّ ﷺ: «أَنْتَ أَحَقُّ بِثَمَنِهِ، وَاللَّهُ أَعْنَى عَنْهُ».

تخريج: [إسناده صحيح] أخرجه النسائي في الكبرى، ح: ٥٠٠١ من حديث الأوزاعي به.

3957. It was narrated from Abū Az-Zubair, from Jābir that an *Anṣārī* man called Abū Madhkūr, stated that a slave of his, who was called Ya‘qūb, was to be manumitted upon his death, but he had no other property apart from him. The Messenger of Allāh ﷺ called him and said: “Who will buy him?” Nu‘aim bin ‘Abdullāh bin An-Naḥḥām bought him for eight hundred Dirham. He gave it to him, then he said: “If one of you is poor, let him start with himself. If there is anything left over, then let him spend it on his dependents; and if there is anything left over, let him spend it on his relatives” – or he said: “on his kin, and if there is anything left over, let him spend it here and there.” (*Sahih*)

٣٩٥٧ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ يُقَالُ لَهُ أَبُو مَذْكُورٍ أَعْتَقَ غُلَامًا لَهُ يُقَالُ لَهُ يَعْقُوبُ عَنْ ذُبَيْرٍ، وَلَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُ، فَدَعَا بِهِ رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَنْ يَشْتَرِيهِ؟» فَاشْتَرَاهُ نُعَيْمُ بْنُ عَبْدِ اللَّهِ بْنِ النَّحَّامِ بِثَمَانِيَةِ دَرَاهِمٍ، فَدَفَعَهَا إِلَيْهِ ثُمَّ قَالَ: «إِذَا كَانَ أَحَدُكُمْ فَقِيرًا فَلْيَبْدَأْ بِنَفْسِهِ، فَإِنْ كَانَ فِيهَا فَضْلٌ فَعَلَى عِيَالِهِ، فَإِنْ كَانَ فِيهَا فَضْلٌ فَعَلَى ذِي قَرَابَتِهِ»، أَوْ قَالَ: «عَلَى ذِي رَجْمِهِ، وَإِنْ كَانَ فَضْلًا فَهَهُنَا وَهَهُنَا».

تخريج: أخرجه مسلم، الزكاة، باب الابتداء في النفقة بالنفس ثم أهله ثم القرابة، ح: ٩٩٧ من حديث إسماعيل ابن عليه به، وهو في مسند أحمد: ٣/٣٠٥.

Chapter 10. Regarding One Who Manumits Slaves Of His That Exceed One Third Of His Property

3958. It was narrated from Ayyūb, from Abū Qilābah, from Abū Al-Muhallab, from ‘Imrān bin Ḥuṣain that a man stated that six slaves were to be manumitted when he

(المعجم ١٠) بَابُ: فِيمَنْ أَعْتَقَ عِبْدًا لَهُ لَوْ بَلَغَهُمُ الثُّلُثُ (التحفة ١٠)

٣٩٥٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ

died, but he did not have any property apart from them. News of that reached the Prophet ﷺ and he spoke sternly to him. Then he called them, and divided them into three pairs, then he cast lots among them, and manumitted two and kept four in slavery. (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، الأيمان، باب من أعتق شركاً له في عبد، ح: ١٦٦٨ من حديث حماد بن زيد به.

3959. It was narrated from ‘Abdul-‘Azīz, meaning Ibn Al-Mukhtār (who said): “*Khālid* informed us, from Abū Qilābah” with the same chain, but he did not say: “he spoke sternly to him.” (*Ṣaḥīḥ*)

حُصَيْنٍ: أَنَّ رَجُلًا أَعْتَقَ سِتَّةَ أَعْبِدٍ عِنْدَ مَوْتِهِ وَلَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُمْ، فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ، فَقَالَ لَهُ قَوْلًا شَدِيدًا، ثُمَّ دَعَاهُمْ فَجَزَّاهُمْ ثَلَاثَةَ أَجْزَاءَ، فَأَفْرَعَ بَيْنَهُمْ فَأَعْتَقَ اثْنَيْنِ وَأَرَقَّ أَرْبَعَةً.

٣٩٥٩ - حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ الْمُخْتَارِ: أَخْبَرَنَا خَالِدٌ عَنْ أَبِي قِلَابَةَ بِإِسْنَادِهِ وَمَعْنَاهُ وَلَمْ يَقُلْ: فَقَالَ لَهُ قَوْلًا شَدِيدًا.

تخريج: [صحيح] انظر الحديث السابق.

3960. It was narrated from *Khālid* bin ‘Abdullāh – he is, Aṭ-Ṭaḥḥān, from *Khālid*, from Abū Qilābah, from Abū Zaid, that an *Anṣārī* man... a similar report. And he – meaning the Prophet ﷺ – said: “If I had been present before he was buried, he would not have been buried in the Muslim graveyard.” (*Ṣaḥīḥ*)

٣٩٦٠ - حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ قَالَ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، هُوَ الطَّحَّانُ عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي زَيْدٍ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ بِمَعْنَاهُ وَقَالَ: يَعْنِي النَّبِيَّ ﷺ: «لَوْ شَهِدْتُهُ قَبْلَ أَنْ يُدْفَنَ لَمْ يُدْفَنَ فِي مَقَابِرِ الْمُسْلِمِينَ».

تخريج: [إسناده صحيح] أخرجه النسائي في الكبرى، ح: ٤٩٧٣ من حديث خالد الطحان به * أبو زيد هو عمرو بن أخطب رضي الله عنه.

Comments:

This disapproval was due to the injustice he had done to his heirs.

3961. It was narrated from Muḥammad bin Sīrīn, from ‘Imrān bin Ḥuṣāin that a man stated that six slaves were to be manumitted when he died, and he did not have any other property apart from

٣٩٦١ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ يَحْيَى بْنِ عَتِيقٍ وَأَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سَيْرِينَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ رَجُلًا أَعْتَقَ سِتَّةَ أَعْبِدٍ عِنْدَ

them. News of that reached the Prophet ﷺ and he cast lots among them, manumitting two and leaving four in slavery. (*Sahih*)

مَوْنِهِ، وَلَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُمْ، فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ فَأَقْرَعَ بَيْنَهُمْ فَأَعْتَقَ اثْنَيْنِ وَأَرَقَّ أَرْبَعَةً.

تخريج: [إسناده صحيح] أخرجه النسائي في الكبرى، ح: ٤٩٧٧ من حديث حماد بن زيد ومسلم، ح: ١٦٦٨ من حديث محمد بن سيرين به.

Chapter 11. Regarding One Who Manumits A Slave Who Has Property

3962. It was narrated that ‘Abdullāh bin ‘Amr said: “The Messenger of Allāh ﷺ said: ‘Whoever manumits a slave who has property, then the slave’s property belongs to him, unless the master stipulated otherwise.’” (*Sahih*)

(المعجم ١١) بَابُ: فِي مَنْ أَعْتَقَ عَبْدًا
وَلَهُ مَالٌ (التحفة ١١)

٣٩٦٢ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي ابْنُ لَهَيْعَةَ وَاللَيْثُ بْنُ سَعْدٍ عَنْ عُبيدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ بُكَيْرِ بْنِ الْأَشَّجِّ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَعْتَقَ عَبْدًا وَلَهُ مَالٌ، فَمَالُ الْعَبْدِ لَهُ إِلَّا أَنْ يَشْتَرِيَهُ السَّيِّدُ».

تخريج: [إسناده صحيح] أخرجه ابن ماجه، العتق، باب من أعتق عبدا وله مال، ح: ٢٥٢٩ من حديث ابن وهب، والبخاري، ح: ٢٣٧٩ من حديث نافع به.

Chapter 12. Manumitting One Who Was Born Out Of Zinā

3963. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘The illegitimate child is the worst of the three.’” Abū Hurairah said: “Giving a whip for the sake of Allāh is dearer to me than freeing a child of *Zinā*.” (*Sahih*)

(المعجم ١٢) بَابُ: فِي عِتْقِ وَلَدِ الزَّانَا
(التحفة ١٢)

٣٩٦٣ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى قَالَ: أَخْبَرَنَا جَرِيرٌ عَنْ سَهْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَلَدُ الزَّانَا شَرُّ الثَّلَاثَةِ» وَقَالَ أَبُو هُرَيْرَةَ: لِأَنَّ أُمَّتَ بَسُوْطٍ فِي سَبِيلِ اللَّهِ أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ وَلَدَ زَانِيَةٍ.

تخریج: [إسناده صحيح] أخرجه النسائي في الكبرى، ح: ٤٩٣٠ من حديث جرير، وأحمد: ٣١١/٢ من حديث سهيل بن أبي صالح به وصححه الحاكم على شرط مسلم: ٢١٤/٢ ووافقه الذهبي وزاد بعض الرواة: "إذا عمل بعمل والديه".

Comments:

An illegitimate child should not be deemed evil and corrupt or immoral unless he behaves like his parents, his circumstances of birth are not his fault. Allāh has said: "No bearer of burdens will bear the burden of another." (*Sūrat Al-An'ām* 6:164.) This narration has a special event as its background. There was a disbeliever who used to tease the Prophet ﷺ. It was brought to the knowledge of the Prophet ﷺ, and on that occasion he said this statement.

Chapter 13. Regarding The Reward For Manumitting A Slave

(المعجم ١٣) بَابُ: فِي ثَوَابِ الْعِتْقِ (التحفة ١٣)

3964. It was narrated that Al-Gharīf bin Ad-Dailamī said: "We came to Wāthilah bin Al-Asqā' and said to him: 'Tell us a *Hadīth* with nothing added or taken away.' He got angry and said: 'One of you may read (Qur'ān) while his *Mushaf* is hanging in his house, and he may add and take away.' We said: 'All we meant is a *Hadīth* that you heard from the Messenger of Allāh ﷺ.' He said: 'We came to the Prophet ﷺ regarding a companion of ours who was doomed, meaning to the Fire, for murder. He said: 'Manumit a slave on his behalf, and for every limb (of the slave), Allāh will ransom one of his limbs from the Fire.'" (*Hasan*)

٣٩٦٤ - حَدَّثَنَا عَيْسَى بْنُ مُحَمَّدٍ الرَّمْلِيُّ قَالَ: حَدَّثَنَا ضَمْرَةُ عَنْ إِبْرَاهِيمَ بْنِ أَبِي عَبَلَةَ، عَنِ الْغَرِيفِ بْنِ الدَّيْلَمِيِّ قَالَ: أَتَيْنَا وَائِلَةَ بِنَ الْأَسْقَعِ فَقُلْنَا لَهُ: حَدِّثْنَا حَدِيثًا لَيْسَ فِيهِ زِيَادَةٌ وَلَا نَقْصَانٌ. فَغَضِبَ وَقَالَ: إِنْ أَحَدَكُمُ لَيَقْرَأُ وَمُضَحَفُهُ مُعَلَّقٌ فِي بَيْتِهِ فَيَزِيدُ وَيَنْقُصُ؟! قُلْنَا: إِنَّمَا أَرَدْنَا حَدِيثًا سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ قَالَ: أَتَيْنَا النَّبِيَّ ﷺ فِي صَاحِبٍ لَنَا أَوْجَبَ يَعْنِي النَّارَ بِالْقَتْلِ فَقَالَ: «أَعْتِقُوا عَنْهُ يُعْتِقَ اللَّهُ بِكُلِّ عَضْوٍ مِنْهُ عَضْوًا مِنْهُ مِنَ النَّارِ».

تخریج: [إسناده حسن] أخرجه أحمد: ٤٩٠/٣ من حديث ضمرة، والنسائي في الكبرى، ح: ٤٨٩١ من حديث إبراهيم بن أبي عبلة به وصححه ابن حبان، ح: ١٢٠٦ والحاكم على شرط الشيخين: ٢١٢/٢ ووافقه الذهبي * الغريف: حسن الحديث على الراجح.

Comments:

It is not enough to free a slave against the committed murder. Manumission of a Muslim slave is considered superior and it is proved from the *Ṣaḥīḥ* narrations that Allāh may forgive the murderer.

Chapter 14. Which Slave Is Better?

3965. It was narrated that Abū Najīh As-Sulamī said: “We besieged the citadel of Aṭ-Ṭā’if with the Messenger of Allāh ﷺ” – Mu’adh (one of the narrators) said: “I heard my father saying: ‘the citadel of Aṭ-Ṭā’if,’ and ‘the fortress of Aṭ-Ṭā’if’ both ways” – “I heard the Messenger of Allāh ﷺ say: ‘Whoever causes an arrow to hit its target in the cause of Allāh, he will attain a degree,’” and he quoted the *Hadīth*. “And I heard the Messenger of Allāh ﷺ say: ‘Any Muslim man who ransoms a Muslim man, Allāh will make each of his bones a protection for each of his (liberator’s) bones from the Fire. And any Muslim woman who ransoms a Muslim woman, Allāh will make each of her bones a protection for each of her (liberator’s) bones from the Fire, on the Day of Resurrection.’” (*Ṣaḥīh*)

تخریج: [إسناده صحيح] أخرجه الترمذي، فضائل الجهاد، باب ما جاء في فضل الرمي في سبيل الله، ح: ١٦٣٨ من حديث معاذ بن هشام به وقال: "صحيح" وصححه ابن حبان، ح: ١٦٤٥ والحاكم: ٩٥/٢، ١٢١، ٥٠/٣ ووافقه الذهبي * قتادة صرح بالسماع عند ابن المبارك في الجهاد، ح: ٢١٩ والبيهقي: ١٦١/٩ وأبو نجیح هو عمرو بن سلمة رضي الله عنه.

3966. It was narrated from Sulaim bin ‘Amir, from Shurahbīl bin As-Simṭ that he said to ‘Amr bin ‘Abasah: “Tell us a *Hadīth* that you heard from the Messenger of Allāh ﷺ.” He said: “I heard the Messenger of Allāh ﷺ say: ‘Whoever manumits a believing

(المعجم ١٤) بَابُ: أَيُّ الرِّقَابِ أَفْضَلُ

(التحفة ١٤)

٣٩٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ الْيَعْمُرِيِّ، عَنْ أَبِي نَجِيحِ السُّلَمِيِّ قَالَ: حَاصِرْنَا مَعَ رَسُولِ اللَّهِ ﷺ بِقَصْرِ الطَّائِفِ. قَالَ مُعَاذٌ: سَمِعْتُ أَبِي يَقُولُ: بِقَصْرِ الطَّائِفِ بِحِصْنِ الطَّائِفِ كُلِّ ذَلِكَ فَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ بَلَغَ بِهِمْ فِي سَبِيلِ اللَّهِ فَلَهُ دَرَجَةٌ» وَسَاقَ الْحَدِيثَ، وَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَيُّمَا رَجُلٍ مُسْلِمٍ أَعْتَقَ رَجُلًا مُسْلِمًا فَإِنَّ اللَّهَ جَاعِلٌ وَقَاءَ كُلِّ عَظْمٍ مِنْ عِظَامِهِ عَظْمًا مِنْ عِظَامِ مُحَرَّرِهِ مِنَ النَّارِ، وَأَيُّمَا امْرَأَةٍ أَعْتَقَتْ امْرَأَةً مُسْلِمَةً فَإِنَّ اللَّهَ جَاعِلٌ وَقَاءَ كُلِّ عَظْمٍ مِنْ عِظَامِهَا عَظْمًا مِنْ عِظَامِ مُحَرَّرِهَا مِنَ النَّارِ يَوْمَ الْقِيَامَةِ».

٣٩٦٦ - حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ قَالَ: حَدَّثَنَا بَقِيَّةٌ قَالَ: حَدَّثَنَا صَفْوَانُ بْنُ عَمْرٍو قَالَ: حَدَّثَنِي سُلَيْمُ بْنُ عَامِرٍ عَنْ شُرْحَبِيلِ بْنِ السَّمِطِ أَنَّهُ قَالَ لِعَمْرٍو بْنِ عَبْسَةَ: حَدَّثَنَا حَدِيثًا سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ قَالَ:

slave, that will be his ransom from the Fire.” (Hasan)

سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَعْتَقَ رَقَبَةً مُؤْمِنَةً كَانَتْ فِدَاءَهُ مِنَ النَّارِ».

تخريج: [حسن] أخرجه النسائي، الجهاد، باب ثواب من رمى بسهم في سبيل الله عزوجل، ح: ٣١٤٤ من حديث بقة به، وللحديث شواهد كثيرة ورواه حريز بن عثمان عن سليم بن عامر به أحمد: ٣٨٦/٤.

3967. It was narrated from Sālim bin Abī Al-Ja'd, from Shuraḥbīl bin As-Simṭ that he said to Ka'b bin Murrah, or Murrah bin Ka'b: "Tell us a Ḥadīth that you heard from the Messenger of Allāh ﷺ," and he mentioned a report similar to that of Mu'ādh (no. 3969) up to the words: "Any man who ransoms a Muslim, and any woman who ransoms a Muslim woman." And he added: "Any man who ransoms two Muslim women, they will be his deliverance from the Fire; for every two bones of theirs, one of his bones will be saved." (Da'if)

٣٩٦٧ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرٍو بْنِ مُرَّةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ شُرْحِبِيلِ بْنِ السَّمِطِ أَنَّهُ قَالَ لِكَعْبِ بْنِ مُرَّةَ أَوْ مُرَّةَ بْنِ كَعْبٍ: حَدَّثَنَا حَدِيثًا سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ مَعْنَى مُعَاذٍ إِلَى قَوْلِهِ: «وَأَيُّمَا امْرَأَةٍ أَعْتَقَ مُسْلِمًا، وَأَيُّمَا امْرَأَةٍ أَعْتَقْتَ امْرَأَةً مُسْلِمَةً». وَزَادَ: «وَأَيُّمَا رَجُلٍ أَعْتَقَ امْرَأَتَيْنِ مُسْلِمَتَيْنِ إِلَّا كَانَتْمَا فِكَاهُهُ مِنَ النَّارِ يُجْزَى مَكَانَ كُلِّ عَظْمَيْنِ مِنْهُمَا عَظْمٌ مِنْ عِظَامِهِ».

قَالَ أَبُو دَاوُدَ: سَالِمٌ لَمْ يَسْمَعْ مِنْ شُرْحِبِيلٍ، مَاتَ شُرْحِبِيلٌ بِصَفِّينَ.

تخريج: [إسناده ضعيف] أخرجه النسائي، الجهاد، باب ثواب من رمى بسهم في سبيل الله عزوجل، ح: ٣١٤٦ وابن ماجه، ح: ٢٥٢٢ من حديث عمرو بن مرة به، وأصله عند الترمذي، ح: ١٦٣٤ * السند منقطع وحديث: ٣٩٦٥ يغني عنه.

Chapter 15. The Virtue Of Manumitting Slaves When The Master Is Healthy

3968. It was narrated that Abū Ad-Dardā' said: "The Messenger of Allāh ﷺ said: "The likeness of the one who manumits a slave when he is dying, is that of a man who gives food away after he has eaten his fill." (Hasan)

(المعجم ١٥) بَابُ: فِي فَضْلِ الْعِتْقِ فِي الصَّحَّةِ (التحفة ١٥)

٣٩٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَبِيبَةَ الطَّائِيِّ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الَّذِي يُعْتِقُ عِنْدَ الْمَوْتِ كَمَثَلِ الَّذِي يُهْدِي إِذَا شَبِعَ».

تخريج: [إسناده حسن] أخرجه الترمذي، الوصايا، باب ما جاء في الرجل يتصدق أو يعتق عند الموت، ح: ٢١٢٣ من حديث سفيان به وقال: "حسن صحيح" ورواه النسائي، ح: ٣٦٤٤ وصححه ابن حبان، ح: ١٢١٩ والحاكم: ٢١٣/٢ ووافقه الذهبي وحسنه الحافظ في الفتح: ٣٧٤/٥ ورواه شعبة عن أبي إسحاق به * أبو حنيفة: حسن الحديث على الراجح.

Comments:

It is allowed and lawful to give charity near one's death.

The End of the Book of Slaves

In the Name of Allāh, the Most
Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BOOK 29. THE BOOK OF RECITATIONS AND READINGS OF THE QUR'ĀN

(المعجم ٢٩) - أَوَّلُ كِتَابِ الْخُرُوفِ
وَالْقِرَاءَاتِ (التحفة ٢٤)

Chapter 1.

[(المعجم ١) بَابُ : (التحفة ...)]

3969. It was narrated from Jābir that the Prophet ﷺ recited: “And take you (people) the *Maqām* (place) of Ibrāhīm as a place of prayer.”^[1]

٣٩٦٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ
التُّفَيْلِيُّ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ؛ ح:
وحدَّثنا نصر بن عاصم: حَدَّثنا يحيى بن
سعيد عن جعفر بن محمد، عن أبيه، عن
جابر: أَنَّ النَّبِيَّ ﷺ قَرَأَ: «وَاتَّخِذُوا مِنْ مَّقَامِ
إِبْرَاهِيمَ مُصَلًّى» [البقرة: ١٢٥].

تخریج: [إسناده صحيح] أخرجه الترمذي، الحج، باب ما جاء كيف الطواف، ح: ٨٥٦،
وح: ٨٦٢ والنسائي، ح: ٢٩٦٤ وابن ماجه، ح: ١٠٠٨ من حديث جعفر الصادق به وقال الترمذي:
"حسن صحيح".

Comments:

Meaning, the alternative recitation would have the meaning: “they took” rather than “you people take.” This narration supports the popular recitation; “you people take....”

3970. It was narrated from ‘Āishah that a man prayed *Qiyām* at night and recited (the Qur’ān) in a loud voice. The next morning the Messenger of Allāh ﷺ said: “May Allāh have mercy on so-and-so, how many Verses he reminded me of last night when I was caused to forget them.” (*Ṣaḥīḥ*)

٣٩٧٠ - حَدَّثَنَا مُوسَى يَعْنِي ابْنَ
إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ هِشَامِ بْنِ عُرْوَةَ،
عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ رَجُلًا قَامَ مِنَ
اللَّيْلِ يَقْرَأُ فَرَفَعَ صَوْتَهُ بِالْقُرْآنِ، فَلَمَّا أَصْبَحَ
قَالَ رَسُولُ اللَّهِ ﷺ: «يَرْحَمُ اللَّهُ فُلَانًا [كَأَيِّنْ]
مِنْ آيَةٍ أَدَّكَرْنِيهَا اللَّيْلَةَ كُنْتُ فَدَّ أُسْقِطْتُهَا».

[1] *Al-Baqarah* 2:125. Meaning, he ﷺ recited it as it is popularly recited.

تخريج: [إسناده صحيح] تقدم، ح: ١٣٣١.

Comments:

See no. 1331

3971. Miqsam, the freed slave of Ibn ‘Abbās, said: “Ibn ‘Abbās said: This Verse – It is not for any Prophet to take illegally a part of the spoils”^[1] was revealed concerning some red velvet that went missing on the day of Badr, and some people said: “Perhaps the Messenger of Allāh ﷺ took it.” Then Allāh revealed: It is not for any Prophet to take illegally a part of the spoils.”^[2]

٣٩٧١ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا خُصَيْفٌ: حَدَّثَنَا مِقْسَمٌ مَوْلَى ابْنِ عَبَّاسٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ: نَزَلَتْ هَذِهِ الْآيَةُ: ﴿وَمَا كَانَ لِنَبِيِّ أَنْ يَعْلَمَ﴾ [آل عمران: ١٦١] فِي قَطِيفَةِ حَمْرَاءَ فَقَدَّتْ يَوْمَ بَدْرٍ، فَقَالَ بَعْضُ النَّاسِ: لَعَلَّ رَسُولَ اللَّهِ ﷺ أَخَذَهَا، فَأَنْزَلَ اللَّهُ: ﴿وَمَا كَانَ لِنَبِيِّ أَنْ يَعْلَمَ﴾ إِلَى آخِرِ الْآيَةِ.
قَالَ أَبُو دَاوُدَ: يَعْلَمَ مَفْتُوحَةً الْيَاءِ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، تفسير القرآن، باب: ومن سورة آل عمران، ح: ٣٠٠٩ عن قتيبة به وقال: "حسن غريب" * بعض الناس: منافقون كما في رواية الواحدي، وللحديث شواهد عند الواحدي، أسباب النزول، ص: ١٠٧ وغيره، انظر تفسير ابن كثير: ١/ ٤٣٠ * خُصَيْفٌ ضَعِيفٌ.

3972. Anas bin Mālik said: “The Messenger of Allāh ﷺ said: ‘*Allāhumma innī a’ūdhu bika min al-bukhli wal-haram* (O Allāh, I seek refuge in You from miserliness and old age).’” (*Ṣaḥīḥ*)

٣٩٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى: حَدَّثَنَا مَعْتَمِرٌ قَالَ: سَمِعْتُ أَبِي قَالَ: سَمِعْتُ أَنَسَ ابْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ وَالْهَرَمِ».
تخريج: [صحيح] تقدم، ح: ١٥٤٠ مطولاً.

3973. It was narrated that Laqīṭ bin Ṣabirah said: “I came with the delegation of Banū Al-Muntafiq to the Messenger of Allāh ﷺ – and he mentioned the *Ḥadīth*. He – meaning the Prophet ﷺ – said: ‘*La taḥsibanna* (think not)’ and he did not say ‘*La taḥsabanna*’”^[3]

٣٩٧٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: أَخْبَرَنَا يَحْيَى بْنُ سَلِيمٍ عَنْ إِسْمَاعِيلَ بْنِ كَثِيرٍ، عَنْ عَاصِمِ بْنِ لَقِيطِ بْنِ صَبْرَةَ، عَنْ أَبِيهِ لَقِيطِ بْنِ صَبْرَةَ قَالَ: كُنْتُ وَافِدَ بَنِي الْمُتَنَفِقِ، أَوْ فِي وَفْدِ بَنِي الْمُتَنَفِقِ إِلَى رَسُولِ اللَّهِ ﷺ فَذَكَرَ

[1] *Āl ‘Imrān* 3:161.

[2] *Āl ‘Imrān* 3:161.

[3] Referring to *Āl ‘Imrān* 3:188: “think not you that they are rescued from the torment.”

الْحَدِيثَ، فَقَالَ يَعْنِي النَّبِيَّ ﷺ: «لَا تُحْسِبَنَّ»
وَلَمْ يَقُلْ: «لَا تُحْسِبَنَّ».

تخريج: [صحيح] تقدم، ح: ١٤٢.

3974. It was narrated that Ibn 'Abbās said: "The Muslims met a man who had a small flock of sheep with him, and he said 'As-Salāmu 'Alaikum (peace be upon you)' to them, but they killed him, and took that small flock of sheep. Then the following was revealed: and say not to anyone who greets you: 'You are not a believer'; seeking the perishable goods of the worldly life^[1], referring to that small flock of sheep."

٣٩٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى: حَدَّثَنَا
سُفْيَانُ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ عَنْ عَطَاءٍ،
عَنْ ابْنِ عَبَّاسٍ قَالَ: لَحِقَ الْمُسْلِمُونَ رَجُلًا
فِي غَنِيمَةٍ لَهُ فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَقَتَلُوهُ
وَأَخَذُوا تِلْكَ الْغَنِيمَةَ، فَنَزَلَتْ: ﴿وَلَا تَقُولُوا
لِمَنْ أَلْفَىٰ إِلَيْكُمْ أَسَلَّمْنَا لَسْتَ مُؤْمِنًا
تَبْتَغُونَ عَرَصَ الْحَيَاةِ الدُّنْيَا﴾ [النساء: ٩٤]. تِلْكَ الْغَنِيمَةُ.

تخريج: أخرجه البخاري، التفسير، سورة النساء، باب: ﴿ولا تقولوا لمن ألقى إليكم السلام لست مؤمناً﴾ ح: ٤٥٩١ ومسلم، التفسير، باب: في تفسير آيات متفرقة، ح: ٣٠٢٥ من حديث سفیان بن عيينة به.

3975. It was narrated from Khārījāh bin Zaid bin Thābit, from his father, that the Prophet ﷺ used to recite: *Ghaira* (or ghairu or ghairi) uwli'd-darari (except those who are disabled).^[2] And Sa'eed (one of the narrators) would not say: "used to recite." (*Hasan*)

٣٩٧٥ - حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا
ابْنُ أَبِي الزِّنَادِ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ
سُلَيْمَانَ الْأَنْبَارِيِّ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ
عَنْ ابْنِ أَبِي الزِّنَادِ وَهُوَ أَشْبَعُ، عَنْ أَبِيهِ، عَنْ
خَارِجَةَ بِنِ زَيْدِ بْنِ ثَابِتٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ
ﷺ كَانَ يَقْرَأُ: (غَيْرُ أَوْلِي الضَّرَرِ) وَلَمْ يَقُلْ
سَعِيدٌ: كَانَ يَقْرَأُ.

تخريج: [حسن] تقدم، ح: ٢٥٠٧ وأخرجه أحمد: ١٩٠/٥ من حديث عبد الرحمن بن أبي الزناد به.

3976. It was narrated that Anas bin Mālik said: "The Messenger of Allāh ﷺ recited it as *wa'l-'aynu bil-'ayni* (eye for eye)."^[3]

٣٩٧٦ - حَدَّثَنَا عُمَانُ بْنُ أَبِي شَيْبَةَ
وَمُحَمَّدُ بْنُ الْعَلَاءِ قَالَا: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ

[1] *An-Nisā'* 4:94.

[2] Referring to *An-Nisā'* 4:95.

[3] Referring to *Al-Mā'idah* 5:45.

الْمُبَارَكِ: حَدَّثَنَا يُوسُفُ بْنُ يَزِيدَ عَنْ أَبِي عَلِيٍّ
ابن يَزِيدَ، عن الزُّهْرِيِّ، عن أَنَسِ بْنِ مَالِكٍ
قال: قَرَأَهَا رَسُولُ اللَّهِ ﷺ (وَأَلْعَيْنُ بِالْعَيْنِ).

تخريج: [إسناده ضعيف] أخرجه الترمذي، القراءات، باب: في فاتحة الكتاب، ح: ٢٩٢٩
عن محمد بن العلاء به وقال: "حسن غريب" * الزهري عنن، وانظر الحديث الآتي:

3977. (There is another chain) from Anas bin Mālik that the Prophet ﷺ recited: "Wa katabnā 'alaihim fiḥā anin-nafsu bin-nafsi wal-'ainu bil-'aini (And We ordained therein for them: Life for life, eye for eye)".^[1]

٣٩٧٧ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: أَخْبَرَنِي
أبي: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا
يُوسُفُ بْنُ يَزِيدَ عَنْ أَبِي عَلِيٍّ بْنِ يَزِيدَ، عن
الزُّهْرِيِّ، عن أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ
قَرَأَ: (وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنْ النَّفْسُ بِالنَّفْسِ
وَالْعَيْنُ بِالْعَيْنِ).

تخريج: [ضعيف] انظر الحديث السابق.

3978. It was narrated that 'Atiyah bin Sa'd Al-'Awfi said: "I read with 'Abdullāh bin 'Umar, and he said: Allāh is He Who created you in (a state of) weakness (*min da'fin*)^[2] and he said; '*min du'fin*. I recited it to the Messenger of Allāh ﷺ as you have recited it to me, and he corrected me as I have corrected you.'" (*Da'if*)

٣٩٧٨ - حَدَّثَنَا الثَّمَلِيُّ: حَدَّثَنَا زُهَيْرٌ:
حَدَّثَنَا فَضِيلُ بْنُ مَرْزُوقٍ عَنْ عَطِيَّةَ بْنِ سَعْدِ
الْعَوْفِيِّ قَالَ: قَرَأْتُ عِنْدَ عَبْدِ اللَّهِ بْنِ عُمَرَ
فَقَالَ: ﴿اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ﴾ [فقال:
(من ضَعْفٍ)] قَرَأْتُهَا عَلَى رَسُولِ اللَّهِ ﷺ كَمَا
قَرَأْتُهَا عَلَيَّ، فَأَخَذَ عَلَيَّ كَمَا أَخَذْتُ عَلَيْكَ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، القراءات، باب: ومن سورة الروم، ح: ٢٩٣٦
من حديث فضيل بن مرزوق به وقال: "حسن غريب" وللحديث شواهد * عطية العوفي ضعيف.

3979. It was narrated from 'Atiyah, from Abū Sa'eed from the Prophet ﷺ: "*Min du'fin*." (*Da'if*)

٣٩٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْقَطَعِيُّ:
حَدَّثَنَا عُبَيْدُ يَعْنِي ابْنَ عَقِيلٍ عَنْ هَارُونَ، عن
عَبْدِ اللَّهِ بْنِ جَابِرٍ، عن عَطِيَّةَ، عن أَبِي سَعِيدِ
عَنْ النَّبِيِّ ﷺ (مِنْ ضَعْفٍ).

تخريج: [إسناده ضعيف] انظر الحديث السابق.

[1] Referring to *Al-Mā'idah* 5:45.

[2] *Ar-Rūm* 30:54.

3980. It was narrated that ‘Abdur-Rahmān bin Abzā said: “Ubayy bin Ka’b said: (In the Bounty of Allāh, and in His Mercy) *“fa bi dhālika faltafrahū”* (therein let you (people) rejoice).^[1] (Ḥasan)

٣٩٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ عَنْ أَشْلَمَ الْمِنْقَرِيِّ، عَنْ عَبْدِ اللَّهِ، عَنْ أَبِيهِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي زَيْدٍ قَالَ: قَالَ أَبُو بِي بِنُ كَعْبٍ: (بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْتَفْرَحُوا).

تخریج: [حسن] أخرجه ابن جرير في تفسيره: ٨٨/١١ من حديث سفیان به، وانظر الحديث الآتي:

3981. (There is another chain) from Ubayy that the Prophet ﷺ recited: Say: (‘In the Bounty of Allāh, and in His Mercy) *fa bi dhālika faltafrahū huwa khairun minmā tajma’un* (therein let you (people) rejoice, that is better than what you (people) amass).^[2]

٣٩٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا الْمُغِيرَةُ بْنُ سَلَمَةَ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنِ الْأَجْلَحِ،: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي زَيْدٍ عَنْ أَبِيهِ، عَنْ أَبِي أَنَّ النَّبِيِّ ﷺ قَرَأَ: (بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْتَفْرَحُوا هُوَ خَيْرٌ مِمَّا تَجْمَعُونَ).

تخریج: [حسن] أخرجه أحمد: ١٢٢/٥ من حديث الأجلح به، وعلقه الترمذي، ح: ٣٧٩٣.

3982. It was narrated from Asmā’ bint Yazīd that she heard the Prophet ﷺ recite: *Innahu ‘amila ghaira ṣālihin* (verily, he worked unrighteously).^[3] (Ḥasan)

٣٩٨٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ ثَابِتٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ أَنَّهَا سَمِعَتْ النَّبِيَّ ﷺ يَقْرَأُ: «(إِنَّهُ عَمِلَ غَيْرَ صَالِحٍ)».

تخریج: [إسناده حسن] أخرجه الترمذي، القراءات، باب: ومن سورة هود، ح: ٢٩٣٢ من حديث ثابت البناني به * حماد هو ابن سلمة.

3983. It was narrated that Shahr bin Ḥawshab said: “I asked Umm Salamah how the Messenger of Allāh ﷺ recite this verse: “Verily, his work is unrighteous)”^[4] She said: ‘He recited it as *Innahu ‘amila*

٣٩٨٣ - حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ الْمُخْتَارِ: حَدَّثَنَا ثَابِتٌ عَنْ شَهْرِ بْنِ حَوْشَبٍ قَالَ: سَأَلْتُ أُمَّ سَلَمَةَ كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ هَذِهِ الْآيَةَ:

[1] Referring to *Yūnus* 10:58.

[2] Referring to *Yūnus* 10:58.

[3] Referring to *Hūd* 11:46.

[4] *Hūd* 11:46.

ghaira ṣālihin (he worked unrighteously).” (*Hasan*)

﴿إِنَّهُ عَمَلٌ غَيْرٌ صَالِحٌ﴾؟ [هود: ٤٦] فَقَالَتْ: قَرَأَهَا (إِنَّهُ عَمَلٌ غَيْرٌ صَالِحٌ).

قَالَ أَبُو دَاوُدَ: رَوَاهُ هَارُونُ النَّحْوِيُّ وَمُوسَى بْنُ خَلْفٍ عَنْ ثَابِتٍ كَمَا قَالَ عَبْدُ الْعَزِيزِ.

تخريج: [حسن] انظر الحديث السابق * أم سلمة هي أسماء بنت يزيد كما قال المحدث المفسر عبد بن حميد رحمه الله.

3984. It was narrated that Ubayy bin Ka‘b said: “When the Messenger of Allāh ﷺ supplicated, he would begin with himself, and say: ‘May the mercy of Allāh be upon us and upon Mūsā; if he had shown patience he would have seen marvels from his companion. But he said: “If I ask you anything after this, keep me not in your company, you have received an excuse from me (*Qad balaghta min ladunī*).”^[1] *Hamzah* elongated it.^[2] (*Ṣaḥīh*)

٣٩٨٤ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا عَيْسَى عَنْ حَمْرَةَ الزِّيَّاتِ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، عَنْ أَبِي بِنِ كَعْبٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا دَعَا بَدَأَ بِنَفْسِهِ، وَقَالَ: «رَحْمَةُ اللَّهِ عَلَيْنَا وَعَلَى مُوسَى، لَوْ صَبَرَ لَرَأَى مِنْ صَاحِبِهِ الْعَجَبَ، وَلَكِنَّهُ قَالَ: (إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي)» طَوَّلَهَا حَمْرَةُ.

تخريج: [صحيح] أخرجه الترمذي، الدعوات، باب ما جاء أن الداعي يبدأ بنفسه، ح: ٣٣٨٥ من حديث حمزة الزيات به مختصراً جداً، وصححه الحاكم على شرط الشيخين: ٢/ ٥٧٤ ورواه مسلم، ح: ١٧٢/٢٣٨٠ من حديث أبي إسحاق به مطولاً.

3985. (There is another chain) from Ubayy bin Ka‘b that the Prophet ﷺ read it as: “You have received an excuse from me (*min ladunni*),”^[3] doubling the consonant. (*Da‘if*)

٣٩٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ أَبُو عَبْدِ اللَّهِ الْعَنْبَرِيُّ: حَدَّثَنَا أُمَيْةُ بْنُ خَالِدٍ: حَدَّثَنَا أَبُو الْجَارِيَةِ الْعَبْدِيُّ عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، عَنْ أَبِي بِنِ كَعْبٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ

[1] *Al-Kahf* 18:76.

[2] Meaning, *Hamzah Az-Zayyāt*, one of the narrators, pronounced it “*Ladunni*” as is more popular.

[3] *Al-Kahf* 18:76.

قَرَأَهَا ﴿قَدْ بَلَغَتْ مِنْ لَدُنِّي﴾ [الكهف: ٧٦]
وَنَقَلَهَا .

تخريج: [إسناده ضعيف] أخرجه الترمذي، القراءات، باب: ومن سورة الكهف، ح: ٢٩٣٣ من حديث أمية بن خالد به وقال: "غريب" * أبو الجارية العبدى: قال الترمذي: "مجهول لا يعرف له اسم".

3986. It was narrated that Misda' Abū Yahyā said: "I heard Ibn 'Abbās say: 'Ubayy bin Ka'b taught me it, as the Messenger of Allāh ﷺ taught him: in a spring of black muddy (or hot) water (*Hami'ah*)^[1] without elongating the vowel (the first 'a' in the word *Hami'ah*.) (*Da'if*)

٣٩٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ مَسْعُودٍ
الْمِصْبِصِيُّ: أَخْبَرَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ
الْوَارِثِ: حَدَّثَنَا مُحَمَّدُ بْنُ دِينَارٍ: حَدَّثَنَا سَعْدُ
ابْنُ أَوْسٍ عَنْ مِصْدَعِ أَبِي يَحْيَى قَالَ: سَمِعْتُ
ابْنَ عَبَّاسٍ يَقُولُ: أَقْرَأَنِي أَبِي بْنُ كَعْبٍ كَمَا
أَقْرَأَهُ رَسُولُ اللَّهِ ﷺ ﴿فِي عَيْبِ حَمَّةٍ﴾
مُخَفَّفَةً.

تخريج: [إسناده ضعيف] أخرجه الترمذي، القراءات، باب: ومن سورة الكهف، ح: ٢٩٣٤ من حديث محمد بن دينار به وقال: "غريب" تقدم، ح: ٢٣٨٦ * محمد بن دينار اختلط في آخر عمره تقدم: ٢٣٨٦.

3987. It was narrated from Abū Sa'eed Al-Khudrī that the Prophet ﷺ said: "A man among the people of *Illiyin* will look out over the people of Paradise, and Paradise will be illuminated by his face like a brilliant star."

He said: This is how the *Hadīth* came: "*Durriun* (brilliant)"^[2] with a *Ḍammah* on the *Dāl* and no *Ḥamzah* at the end. - "And Abū Bakr and 'Umar will be among them, and (those two) will be the most blessed of them." (*Da'if*)

٣٩٨٧ - حَدَّثَنَا يَحْيَى بْنُ الْفَضْلِ: حَدَّثَنَا
وَهَيْبُ بْنُ عَمْرٍو النَّمِرِيُّ: أَخْبَرَنَا هَارُونُ:
أَخْبَرَنِي أَبَانُ بْنُ تَغْلِبَ عَنْ عَطِيَّةِ الْعَوْفِيِّ،
عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّ النَّبِيَّ ﷺ قَالَ:
«إِنَّ الرَّجُلَ مِنْ أَهْلِ عِلْيَيْنَ لَيُشْرِفُ عَلَى أَهْلِ
الْجَنَّةِ، فَتُضِيءُ الْجَنَّةُ بِوَجْهِهِ كَأَنَّهَا كَوْكَبٌ
دُرِّيٌّ».

قال: وَهَكَذَا جَاءَ الْحَدِيثُ ﴿دُرِّيٌّ﴾
مَرْفُوعَةً الدَّالِ لَا تُهَمَزُ، وَإِنَّ أَبَا بَكْرٍ وَعَمَرَ
لَمِنْهُمْ وَأَنْعَمًا.

[1] *Al-Kahf* 18:86.

[2] *An-Nūr* 24:35.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٢٧/٣، ٥٠ والترمذي، ح: ٣٦٥٨ وابن ماجه، ح: ٩٦ من حديث عطية العوفي به وهو ضعيف مدلس، وقال الترمذي: "حسن" ورواه مجالد عن أبي الوداك عن أبي سعيد به مجمع الزوائد: ٥٤/٩ وللحديث شواهد ضعيفة.

3988. It was narrated that Farwah bin Musaik Al-Ghutaifi said: "I came to the Prophet ﷺ," and he mentioned the *Hadīth*. "A man among the people said: 'O Messenger of Allāh, tell us about Sabā': What is it? A land or a woman?' He said: 'It is neither a land nor a woman; rather it is a man to whom ten sons of the Arabs were born, and six went to live in Yemen, and four went to live in Ash-Shām.'" (*Hasan*)

٣٩٨٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَهَارُونَ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنِي الْحَسَنُ بْنُ الْحَكَمِ النَّخَعِيُّ: حَدَّثَنَا أَبُو سَبْرَةَ النَّخَعِيُّ عَنْ فَرْوَةَ بِنِ مُسَيْكِ الْعُطَيْفِيِّ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فَذَكَرَ الْحَدِيثَ، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: يَا رَسُولَ اللَّهِ! أَخْبِرْنَا عَنْ سَبَاٍ مَا هُوَ؟ أَرْضٌ أَوْ امْرَأَةٌ؟ قَالَ: «لَيْسَ بِأَرْضٍ وَلَا امْرَأَةً وَلَكِنَّهُ رَجُلٌ وَلَدَ عَشْرَةَ مِنَ الْعَرَبِ، فَيَمَانٌ سِتَّةٌ وَشَأَمٌ أَرْبَعَةٌ». قَالَ عُثْمَانُ: الْعُطَيْفِيُّ مَكَانَ الْعُطَيْفِيِّ، وَقَالَ: حَدَّثَنَا [الْحُسَيْنُ] بْنُ الْحَكَمِ النَّخَعِيُّ.

تخريج: [إسناده حسن] أخرجه الترمذي، تفسير القرآن، باب: ومن سورة سبأ، ح: ٣٢٢٢ من حديث أبي أسامة به وقال: "غريب حسن".

3989. It was narrated that 'Ikrimah said: "Abū Hurairah narrated to us, from the Prophet ﷺ; – Ismā'il (one of the narrators) said: "from Abū Hurairah," – and he mentioned the *Hadīth* about the *Wahī* (Revelation). He said: "And that was what Allāh, Most High, says: "When fear is banished from their hearts".^[1] (*Ṣaḥīh*)

٣٩٨٩ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ وَإِسْمَاعِيلُ ابْنُ إِبْرَاهِيمَ أَبُو مَعْمَرٍ الْهَدَلِيُّ عَنْ سُفْيَانَ، عَنْ عَمْرِو، عَنْ عِكْرِمَةَ قَالَ: أَخْبَرَنَا أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ إِسْمَاعِيلُ: عَنْ أَبِي هُرَيْرَةَ رَوَايَةٌ فَذَكَرَ حَدِيثَ الْوَحْيِ قَالَ: فَذَلِكَ قَوْلُهُ تَعَالَى: ﴿حَتَّىٰ إِذَا فُزِعَ عَن قُلُوبِهِمْ﴾.

تخريج: أخرجه البخاري، التفسير، سورة سبأ، باب: ﴿حتى إذا فزع عن قلوبهم قالوا ماذا قال...﴾ الخ، ح: ٤٨٠٠، ٤٧٠١ من حديث سفیان بن عيينة به * عمرو هو ابن دينار.

[1] *Sabā'* 34:23.

3990. It was narrated from Ar-Rabī' bin Anas, from Umm Salamah, the wife of the Prophet ﷺ said: "The recitation of the Prophet ﷺ: *Bala qad jā'atki āyāti fa kadhdhabti bihā wastakbarti wa kunti min al-kāfirīn* (Yes! Verily, there came to you My *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and you denied them, and were proud and were among the disbelievers).^[1] (*Da'if*)

Abū Dāwud said: This is *Mursal*; Ar-Rabī' did not meet Umm Salamah.

3992. It was narrated from Ya'lā (bin Umayyah),^[2] who said: "I heard the Prophet ﷺ on the *Minbar* reciting: "*Wa nādaw yā Mālik* (And they will cry: 'O Mālik (Keeper of Hell))!"^[3] (*Ṣaḥīḥ*)

Abū Dāwud said: Meaning, without *Tarkhīm*.^[4]

٣٩٩٠ - حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ النَّيْسَابُورِيُّ: حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ الرَّازِيُّ قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ يَذْكُرُ عَنِ الرَّبِيعِ بْنِ أَنَسٍ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: قَرَأَهُ النَّبِيُّ ﷺ: (بَلَى قَدْ جَاءَتْكَ آيَاتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكَافِرِينَ). قَالَ أَبُو دَاوُدَ: هَذَا مُرْسَلٌ، الرَّبِيعُ لَمْ يَذْرِكْ أُمَّ سَلَمَةَ.

تخریج: [إسناده ضعيف].

٣٩٩٢ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَأَحْمَدُ ابْنُ عَبْدِ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ عَطَاءٍ، قَالَ ابْنُ حَنْبَلٍ: يَعْنِي عَنْ عَطَاءٍ، قَالَ ابْنُ حَنْبَلٍ: لَمْ أَفْهَمْ جِدًّا - عَنْ صَفْوَانَ - قَالَ ابْنُ عَبْدِ قَالَا: ابْنُ يَعْلَى عَنْ أَبِيهِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ عَلَى الْمِنْبَرِ يَقْرَأُ: ﴿وَنَادُوا يَمْلِكُ﴾ [الزخرف: ٧٧].

قَالَ أَبُو دَاوُدَ: يَعْنِي بِلَا تَرْخِيمٍ.

تخریج: أخرجه البخاري، التفسير، سورة حم الزخرف، باب قوله: ﴿ونادوا يمالك ليقتض علينا ربك قال إنكم ماكنون﴾، ح: ٤٨١٩ ومسلم، الجمعة، باب تخفيف الصلاة والخطبة، ح: ٨٧١ من حديث سفيان بن عيينة به وهو في مسند أحمد: ٤/٢٢٣.

3993. It was narrated that 'Abdullāh said: "The Messenger of Allāh ﷺ taught me to recite the

٣٩٩٣ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو أَحْمَدَ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ

[1] *Az-Zumar* 39:59. This mode of recitation addresses a female, while what is popular is that it is in masculine form.

[2] There are two chains for this narration, with some discrepancy about who heard it from Ya'lā.

[3] *Az-Zukhruf* 43:77.

[4] That is, without dropping the final consonant, which is the *Kāf*, because some recitations have it like that; *Yā Māl*

Verse: *Innī anār-razzāqu dhul-quwwatil-matīn* (Verily, I am the All-Provider, Owner of Power, the Most Strong).^[1] (*Ṣaḥīḥ*)

عَبْدُ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ قَالَ: أَقْرَأَنِي رَسُولُ اللَّهِ ﷺ: (إِنِّي أَنَا الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ).

تخريج: [صحيح] أخرجه الترمذي، القراءات، باب: ومن سورة الذاريات، ح: ٢٩٤٠ من حديث إسرائيل به وقال: "حسن صحيح" وللحديث طرق عند ابن حبان، ح: ١٧٦٢ وغيره.

3994. It was narrated from ‘Abdullāh that the Prophet ﷺ used to recite it: “Then is there any that will remember (or receive admonition) (*Muddakir*)?”^[2] meaning, with a *Shaddah* (doubled consonant). (*Ṣaḥīḥ*)

٣٩٩٤ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُهَا ﴿فَهَلْ مِنْ مُذَكِّرٍ﴾ [القمر: ١٧] يَعْنِي مُتَقَلًّا.

Abū Dāwud said: With *Dammah* on the *Mīm*, *Fathah* on the *Dāl*, and *Kasrah* on the *Qāf*.

قَالَ أَبُو دَاوُدَ: مَضْمُومَةٌ الْمِيمِ مَفْتُوحَةٌ الدَّالِ مَكْسُورَةٌ الْكَافِ.

تخريج: أخرجه البخاري، التفسير، سورة اقتربت الساعة، باب: ﴿تَجْرِي بِأَعْيُنِنَا جَزَاءَ لِمَنْ كَانَ كُفْرًا﴾ ح: ٤٨٦٩ عن حفص بن عمر، ومسلم، صلاة المسافرين، باب ما يتعلق بالقراءات، ح: ٨٢٣ من حديث شعبة به.

3991. It was narrated that ‘Āishah said: “I heard the Messenger of Allāh ﷺ recite it as: ‘*Fa rūḥun wa raiḥānun* (mercy and satisfaction).”^[3] (*Ḥasan*)

٣٩٩١ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هَارُونُ بْنُ مُوسَى التَّحَوِيُّ عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَائِشَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُهَا: (فَرُوحٌ وَرَيْحَانٌ)

تخريج: [إسناده حسن] وأخرجه الترمذي، القراءات، باب: من سورة الواقعة، ح: ٢٩٣٨ من حديث هارون بن موسى به وقال: "حسن غريب".

3995. It was narrated that Jābir said: “I saw the Prophet ﷺ recite: *Ayaḥṣabu* (or; *Ayaḥṣibu*) *anna*

٣٩٩٥ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَبْدِ الرَّحْمَنِ الدِّمَارِيُّ: حَدَّثَنَا

[1] Referring to *Adh-Dhāriyāt* 51:58.

[2] *Al-Qamar* 54:15.

[3] Referring to *Al-Wāqī‘ah* 56:89.

mālahu akhladah (Does he think (or did he think) that his wealth will make him last forever!).^[1] (*Hasan*)

تخریج: [إسناده حسن] أخرجه النسائي في الكبرى، ح: ١١٦٩٨ من حديث عبدالمك
الذماري به وصححه ابن حبان، ح: ١٧٧٣ والحاكم: ٢٥٦/٢ وتعقبه الذهبي والصواب أنه حسن.

3996. It was narrated from Khālid, from Abū Qilābah from one whom the Messenger of Allāh ﷺ taught: “*Yawma'idhin lā yu'adh-dhabu 'adhābahu aḥadun wa lā yuthaqu wathāqahu aḥad* (So on that Day none will have been punished as he will be punished. And none will have been bound as he will be bound).”^[2] (*Hasan*)

Abū Dāwud said: Some of them inserted a man between Khālid and Abū Qilābah.

تخریج: [حسن] أخرجه أحمد: ٧١/٥ من حديث شعبة به وصححه الحاكم على شرط الشيخين: ٢٥٥/٢ وقال: "والصحابي الذي لم يسمه في إسناده قد سماه غيره: مالك بن الحويرث" ووافقه الذهبي.

3997. (There is another chain) from Khālid Al-Ḥaḍhdhā', from Abū Qilābah who said: “Someone whom the Prophet ﷺ taught, or who was taught by someone whom the Prophet ﷺ taught, told me: “*Yawma'idhin lā yu'adh-dhabu* (So on that Day none will have been punished...)” (*Hasan*)

[Abū Dāwud said: ‘Āṣim, Al-A'mash, Ṭalḥah bin Muṣarrif, Abū Ja'far Yazīd bin Al-Qa'qā', Shaibah bin Yaḍāḥ, Nāfi' bin 'Abdur-

سُفْيَانُ: حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّدِ عَنْ جَابِرٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَقْرَأُ (أَيَحْسِبُ أَنَّ مَالَهُ أَخْلَدَهُ)

٣٩٩٦ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ خَالِدٍ، عَنْ أَبِي قَلَابَةَ عَمَّنْ أَقْرَأَهُ رَسُولُ اللَّهِ ﷺ: (فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ).

قَالَ أَبُو دَاوُدَ: بَعْضُهُمْ أَدْخَلَ بَيْنَ خَالِدٍ وَأَبِي قَلَابَةَ رَجُلًا.

٣٩٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا حَمَّادٌ عَنْ خَالِدِ الْحَدَّاءِ، عَنْ أَبِي قَلَابَةَ قَالَ: أَنْبَأَنِي مَنْ أَقْرَأَهُ النَّبِيَّ ﷺ أَوْ مَنْ أَقْرَأَهُ مَنْ أَقْرَأَهُ النَّبِيُّ ﷺ: (فَيَوْمَئِذٍ لَا يُعَذِّبُ)

[قال أبو داود: قرأ عاصم والأعمش وطلحة بن مضرب وأبو جعفر يزيد بن القعقاع وشيبة بن نصاح ونافع بن عبد الرحمن وعبد الله بن كثير الداري وأبو عمرو بن

[1] Referring to *Al-Humazah* 104:3.

[2] Referring to *Al-Fajr* 89:25-26.

Rahmān, ‘Abdullāh bin Kathīr Ad-Dārī, Abū ‘Amr bin Al-‘Alā’, Ḥamzah Az-Zayyāt, ‘Abdur-Rahmān Al-A’raj, Qatādah, Al-Ḥasan Al-Baṣrī, Mujāhid, Ḥumaid Al-A’raj, ‘Abdullāh bin ‘Abbās and ‘Abdur-Rahmān bin Abī Bakr recited *Lā yu’adh-dhibu* (None will punish) and *lā yuthiqu* (None will bind), except in the *Hadīth* which is attributed to the Prophet ﷺ it says *yu’adh-dhabu* with a *Faṭḥah*.]

3998. It was narrated that Abū Sa‘eed Al-Khudrī said: “The Messenger of Allāh ﷺ spoke a *Hadīth* in which he mentioned Jibrīl and Mikāl but he said: “Jibrā’il and Mikā’il.” (*Da‘īf*)

تخریج: [إسناده ضعيف] أخرجه أحمد: ۹/۳ من حديث الأعمش به * عطية العوفي ضعيف.

3999. Muḥammad bin Khāzim said: “Mention of how to read Jibrā’il and Mikā’il was made in the presence of Al-A’mash, so Al-A’mash narrated to us from Sa’d Aṭ-Ṭā’ī, from ‘Aṭīyah Al-‘Awfī, that Abū Sa‘eed Al-Khudrī who said: “The Messenger of Allāh ﷺ mentioned the one who will blow the Trumpet and he said: “On his right will be Jibrā’il and on his left will be Mikā’il.” (*Da‘īf*)

Abū Dāwud said: *Khalaf* said: “For forty years I did not put aside my pen from writing (knowledge), and nothing caused me more confusion

الْعَلَاءِ وَحَمْرَةُ الرَّيَاتِ وَعَبْدُ الرَّحْمَنِ الْأَعْرَجُ وَقَنَادَةُ وَالْحَسَنُ الْبَصْرِيُّ وَمُجَاهِدٌ وَحُمَيْدُ الْأَعْرَجُ وَعَبْدُ اللَّهِ بْنُ عَبَّاسٍ وَعَبْدُ الرَّحْمَنِ ابْنُ أَبِي بَكْرٍ: (لَا يُعَذَّبُ وَلَا يُوثَقُ) إِلَّا الْحَدِيثَ الْمَرْفُوعَ فَإِنَّهُ يُعَذَّبُ بِالْفَتْحِ].

تخریج: [حسن] انظر الحديث السابق.

۳۹۹۸ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلَاءِ أَنَّ مُحَمَّدَ بْنَ أَبِي عُبَيْدَةَ حَدَّثَهُمْ قَالَ: حَدَّثَنَا أَبِي عَنِ الْأَعْمَشِ، عَنْ سَعْدِ الطَّائِيِّ، عَنْ عَطِيَّةِ الْعَوْفِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: حَدَّثَ رَسُولُ اللَّهِ ﷺ حَدِيثًا ذَكَرَ فِيهِ جِبْرِيلَ وَمِيكَالَ فَقَالَ: «جِبْرَائِيلَ وَمِيكَائِيلَ».

۳۹۹۹ - حَدَّثَنَا زَيْدُ بْنُ أَحْزَمَ: حَدَّثَنَا بِشْرُ يَعْنِي ابْنَ عَمَرَ: حَدَّثَنَا مُحَمَّدُ بْنُ خَازِمٍ قَالَ: ذَكَرَ كَيْفَ قِرَاءَةُ جِبْرِائِيلَ وَمِيكَائِيلَ عِنْدَ الْأَعْمَشِ، فَحَدَّثَنَا الْأَعْمَشُ عَنْ سَعْدِ الطَّائِيِّ، عَنْ عَطِيَّةِ الْعَوْفِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ صَاحِبَ الصُّورِ فَقَالَ: عَنْ يَمِينِهِ جِبْرِائِيلُ وَعَنْ يَسَارِهِ مِيكَائِيلُ».

قَالَ أَبُو دَاوُدَ: قَالَ خَلْفٌ: مُنْذُ أَرْبَعِينَ سَنَةً لَمْ أَرْفَعْ الْقَلَمَ عَنْ كِتَابَةِ الْخُرُوفِ مَا أَعْيَانِي شَيْءٌ مَا أَعْيَانِي جِبْرِيلُ وَمِيكَائيلُ.

than (how to pronounce the words)
Jibril and Mikā'il.

تخريج: [ضعيف] انظر الحديث السابق، وأخرجه أحمد: ٩/٣ عن أبي معاوية محمد بن حازم الضرير به.

4000. It was reported from Ma'mar from Az-Zuhri, Ma'mar said: And sometimes he mentioned Ibn Al-Musayyab," – he said: "The Prophet ﷺ, Abū Bakr, 'Umar and 'Uthmān used to recite: "*Māliki yawm id-dīn* The Only Owner of the Day of Recompense."^[1] The first one who recited it as "*maliki yawm id-dīn*" was Marwān. (*Da'if*) Abū Dāwud said: This is more correct than the *Hadīth* of Az-Zuhri, from Anas, and [from] Az-Zuhri from Sālim, from his father.

٤٠٠٠ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الرَّهْرِيِّ، قَالَ مَعْمَرٌ: وَرَبَّمَا ذَكَرَ ابْنَ الْمُسَيَّبِ قَالَ: كَانَ النَّبِيُّ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ يَقْرَأُونَ ﴿مَلِكِ يَوْمِ الدِّينِ﴾ [الفاتحة: ٤]، وَأَوَّلُ مَنْ قَرَأَهَا (مَلِكِ يَوْمِ الدِّينِ) مَرْوَانَ.
قَالَ أَبُو دَاوُدَ هَذَا أَصَحُّ مِنْ حَدِيثِ الرَّهْرِيِّ عَنِ أَنَسٍ، وَ[مِنْ] الرَّهْرِيِّ عَنِ سَالِمٍ، عَنِ أَبِيهِ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، القراءات، باب: في فاتحة الكتاب، ح: ٢٩٢٨ من حديث عبد الرزاق به معلقاً وعنده: الزهري عن أنس * الزهري عنعن.

4001. It was narrated from Umm Salamah that she mentioned the recitation of the Messenger of Allāh ﷺ: "In the Name of Allāh, the Most Gracious, the Most Merciful. All the praises and thanks be to Allāh, the Lord of the 'Ālamīn (mankind, jinn and all that exists). The Most Gracious, the Most Merciful. The Only Owner of the Day of Recompense (*Māliki yawm id-dīn*)"^[2] He recited each Verse separately, pausing at the end of each.^[3] (*Da'if*)

٤٠٠١ - حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى الْأُمَوِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنِ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنِ أُمِّ سَلَمَةَ أَنَّهَا ذَكَرَتْ أَوْ كَلِمَةً غَيْرَهَا، قِرَاءَةَ رَسُولِ اللَّهِ ﷺ: ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ ○ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ○ الرَّحْمَنِ الرَّحِيمِ ○ مَلِكِ يَوْمِ الدِّينِ ﴿ يَقْطَعُ قِرَاءَتَهُ آيَةَ آيَةً. قَالَ أَبُو دَاوُدَ: وَسَمِعْتُ أَحْمَدَ يَقُولُ: الْقِرَاءَةُ الْقَدِيمَةُ: ﴿مَلِكِ يَوْمِ الدِّينِ﴾ [الفاتحة: ٤].

[1] *Al-Fātiḥah* 1:4.

[2] *Al-Fātiḥah* 1:1-4. Here some of the manuscripts have *Maliki* instead of *Māliki*.

[3] *Al-Fātiḥah* 1:4.

تخريج: [إسناده ضعيف] وأخرجه الترمذي، القراءات، باب: في فاتحة الكتاب، ح: ٢٩٢٧ من حديث يحيى بن سعيد بن أبان الأموي به وقال: "غريب وليس إسناده بمتصل" وللحديث شواهد وحديث أحمد: ٢٨٨/٦ يغي عنه، وليس فيه: "بسم الله".

4002. It was narrated that Abū Dharr said: "I was riding behind the Messenger of Allāh ﷺ while he was on a donkey, and the sun was setting. He said: 'Do you know where this (sun) sets?' I said: 'Allāh and His Messenger know best.' He said: 'It sets in a spring of warm water (*fa innahā taghrubu fī 'aīnin hāmīyah*).'" (*Ṣaḥīh*)

٤٠٠٢ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ الْمَعْنَى قَالَا: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ سُفْيَانَ بْنِ حُسَيْنٍ، عَنِ الْحَكَمِ بْنِ عْتَبَةَ، عَنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ قَالَ: كُنْتُ رَدِيفَ رَسُولِ اللَّهِ ﷺ وَهُوَ عَلَى حِمَارٍ وَالشَّمْسُ عِنْدَ غُرُوبِهَا، فَقَالَ: «هَلْ تَدْرِي أَيْنَ تَغْرُبُ هَذِهِ؟» قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّهَا تَغْرُبُ فِي عَيْنٍ حَامِيَةٍ».

تخريج: أخرجه البخاري، بدء الخلق، باب صفة الشمس والقمر، ح: ٣١٩٩، ح: ٤٨٠٢، ٤٨٠٣ ومسلم، الإيمان، باب بيان الزمن الذي لا يقبل فيه الإيمان، ح: ١٥٩ من حديث إبراهيم التيمي به.

4003. It was narrated from Ibn Juraij, (he said) "Umar bin 'Aṭā' informed me that the freed slave of Ibn Al-Asqa' - a truthful man, informed him from Ibn Al-Asqa', that the Prophet ﷺ came to them in the dwelling place of the *Muhājirīn*, and a man asked him: 'Which Verse in the Qur'an is the greatest?' The Prophet ﷺ said: "Allāh! Lā ilāha illa Huwa (none has the right to be worshiped but He), *Al-Hayyul-Qayyūm* (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him."^[1] (*Ṣaḥīh*)

٤٠٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى: حَدَّثَنَا حَجَّاجٌ عَنْ ابْنِ جُرَيْجٍ: أَخْبَرَنِي عُمَرُ بْنُ عَطَاءٍ أَنَّ مَوْلَى لَابِنِ الْأَسْقَعِ، رَجُلَ صَدِيقٍ، أَخْبَرَهُ عَنْ ابْنِ الْأَسْقَعِ أَنَّهُ سَمِعَهُ يَقُولُ: إِنَّ النَّبِيَّ ﷺ جَاءَهُمْ فِي صُفَّةِ الْمُهَاجِرِينَ، فَسَأَلَهُ إِنْسَانٌ: أَيُّ آيَةٍ فِي الْقُرْآنِ أَعْظَمُ؟ قَالَ النَّبِيُّ ﷺ: ﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ﴾ [البقرة: ٢٥٥].

[1] *Al-Baqarah* 2:255.

تخريج: [صحيح] أخرجه الطبراني من حديث ابن جريج به (تفسير ابن كثير: ٤٥١/١) وسنده ضعيف وله شاهد تقدم: ١٤٦٠.

4004. It was narrated from Shaibān, from Al-A'mash, from Shaqīq, from Ibn Mas'ūd that he recited: "(*Haita laka*) 'Come on, O you'." [1] Shaqīq said: "We recite it as *Hitu laka*." Ibn Mas'ūd said: "Reciting it as I was taught is dearer to me." (*Ṣaḥīh*)

٤٠٠٤ - حَدَّثَنَا أَبُو مَعْمَرٍ عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ أَبِي الْحَجَّاجِ الْمِنْقَرِيُّ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا شَيْبَانُ عَنِ الْأَعْمَشِ، عَنِ شَقِيقٍ، عَنِ ابْنِ مَسْعُودٍ أَنَّهُ قَرَأَ: ﴿هَيْتَ لَكَ﴾ [يوسف: ٢٣] فَقَالَ شَقِيقٌ: إِنَّا نَقْرُؤُهَا (هَيْتُ لَكَ) يَعْنِي فَقَالَ ابْنُ مَسْعُودٍ: أَقْرُؤُهَا كَمَا عَلَّمْتُ أَحَبُّ إِلَيَّ.

تخريج: أخرجه البخاري، التفسير، سورة يوسف، باب قوله: ﴿ورأوته التي هو في بيتها عن نفسه...﴾ الخ، ح: ٤٦٩٢ من حديث الأعمش به.

4005. It was narrated from Abū Mu'āwiyah, from Al-A'mash, from Shaqīq, who said: "It was said to 'Abdullāh: 'Some people recite this Verse: *Wa qālat hitu laka*.' He said: 'Reciting it as I was taught is dearer to me: *Wa qālat haita laka*.'" (*Ṣaḥīh*)

٤٠٠٥ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ شَقِيقٍ قَالَ: قِيلَ لِعَبْدِ اللَّهِ: إِنَّ أَنَا سَا يَقْرُؤُنْ هَذِهِ الْآيَةَ: (وَقَالَتْ هَيْتُ لَكَ) فَقَالَ: إِنِّي أَقْرَأُ كَمَا عَلَّمْتُ أَحَبُّ إِلَيَّ ﴿وَقَالَتْ هَيْتَ لَكَ﴾.

تخريج: [صحيح] انظر الحديث السابق.

4006. It was narrated that from Abū Sa'eed Al-Khudrī said: "The Messenger of Allāh ﷺ said: 'Allāh said to the children of Israel: *udkhulu al-bāba sujjadan wa qūlū ḥiṭṭatan tuḡfar lakum khatāyākum* 'And enter the gate in prostration (or bowing with humility) and say: 'Forgive us,' and your sins will be forgiven'" [2] (*Ṣaḥīh*)

٤٠٠٦ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ قَالَ: حَدَّثَنَا؛ ح: وَحَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا هِشَامُ بْنُ سَعْدٍ عَنِ زَيْدِ بْنِ أَسْلَمَ، عَنِ عَطَاءِ بْنِ يَسَارٍ، عَنِ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ اللَّهُ لِبَنِي إِسْرَائِيلَ: (أَدْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةً تُغْفِرْ لَكُمْ خَطَايَاكُمْ)»

[1] *Yūsuf* 12:23.

[2] Referring to *Al-Baqarah* 2:58.

تخريج: [صحيح] * سنده حسن وله شاهد في صحيفة همام، ح: ١١٦ ومن طريقه أخرجه البخاري، ح: ٣٤٠٣ ومسلم، ح: ٣٠١٥.

4007. A similar report (as no. 4006) was narrated from Hishām bin Sa'd with the same chain.^[1] (*Hasan*)

٤٠٠٧ - حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنْ هِشَامِ بْنِ سَعْدٍ بِإِسْنَادِهِ مِثْلَهُ.

تخريج: [إسناده حسن] انظر الحديث السابق.

4008. It was narrated from 'Urwah that 'Āishah said: "The Revelation came down to the Messenger of Allāh ﷺ, and he recited to us: "(This is) a *Sūrah* (chapter of the Qur'ān) which We have sent down and which We have enjoined (ordained its laws)".^[2] (*Ṣaḥīḥ*)

Abū Dāwud said: Meaning, (without doubling the *Rā'*) such that these verses follow.

٤٠٠٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ عُرْوَةَ أَنَّ عَائِشَةَ قَالَتْ: نَزَلَ الْوَحْيُ عَلَيَّ رَسُولَ اللَّهِ ﷺ فَقَرَأَ عَلَيْنَا: ﴿سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا﴾ [النور: ١].

- قَالَ أَبُو دَاوُدَ: يَعْنِي مُخَفَّفَةً - حَتَّى آتَى عَلَى هَذِهِ الْآيَاتِ.

تخريج: [إسناده صحيح] انظر، ح: ٤٧٣٥.

The End of the Book of Recitations

[1] He was one of those who narrated the previous chain.

[2] *An-Nūr* 24:1.

30. THE BOOK OF BATHHOUSES^[1]

(المعجم ٣٠) - أَوَّلُ كِتَابِ الْحَمَّامِ

(التحفة ٢٥)

Chapter 1. [Entering Bathhouses]

(المعجم ١) [بَابُ الدُّخُولِ فِي الْحَمَّامِ]

(التحفة ١)

4009. It was narrated from 'Āishah that the Messenger of Allāh ﷺ forbade entering bathhouses, then he granted a concession allowing men to enter them wearing an *Izār* (waist wrap). (*Ḥasan*)

٤٠٠٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ أَبِي عُدْرَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ دُخُولِ الْحَمَّامَاتِ، ثُمَّ رَخَّصَ لِلرِّجَالِ أَنْ يَدْخُلُوهَا فِي الْمَيَازِيرِ.

تخریج: [إسناده حسن] أخرجه الترمذي، الأدب، باب ما جاء في دخول الحمام، ح: ٢٨٠٢ وابن ماجه، ح: ٣٧٤٩ من حديث حماد بن سلمة به وقال الترمذي: "وإسناده ليس بذلك القائم" * أبو عدرة حسن الحديث والسند قائم، والحمد لله.

4010. It was narrated that Abū Al-Malīh said: "Some women from Ash-Shām entered upon 'Āishah and she said: 'Where are you from?' They said: 'From Ash-Shām.' She said: 'Perhaps you are from Al-Kūrah where women enter bathhouses?' They said: 'Yes.' She said: 'I heard the Messenger of Allāh ﷺ say: "There is no woman who removes her clothes anywhere other than her house, but she has torn (the screen) that is between her and Allāh."' (*Ḥasan*)

Abū Dāwud said: This is the *Ḥadīth* of Jarīr, and it is more

٤٠١٠ - حَدَّثَنَا مُحَمَّدُ بْنُ قُدَّامَةَ: حَدَّثَنَا جَرِيرٌ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، جَمِيعًا عَنْ مَنصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، قَالَ ابْنُ الْمُثَنَّى: عَنْ أَبِي الْمَلِيحِ قَالَ: دَخَلَ نِسْوَةٌ مِنْ أَهْلِ الشَّامِ عَلَى عَائِشَةَ فَقَالَتْ: مِمَّنْ أَنتُنَّ؟ قُلْنَ: مِنْ أَهْلِ الشَّامِ. قَالَتْ: لَعَلَّكُمْ مِنْ الْكُورَةِ الَّتِي تَدْخُلُ نِسَاؤُهَا الْحَمَّامَاتِ؟ قُلْنَ: نَعَمْ. قَالَتْ: أَمَا إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ امْرَأَةٍ تَخْلَعُ ثِيَابَهَا فِي غَيْرِ بَيْتِهَا إِلَّا هَتَكَتْ مَا بَيْنَهَا وَبَيْنَ اللَّهِ».

[1] *Ḥammām* and (plural); *Ḥammamāt*; meaning what is commonly called a Turkish bathhouse, a large pool constructed for the public to use for bathing, whether it uses heated water or not.

complete. And Jarīr did not mention Abū Al-Maliḥ, he said: "Allāh's Messenger ﷺ said."^[1]

قَالَ أَبُو دَاوُدَ: هَذَا حَدِيثُ جَرِيرٍ، وَهُوَ أَتَمُّ، وَلَمْ يَذْكُرْ جَرِيرٌ أَبَا الْمَلِيحِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ.

تخريج: [إسناده حسن] أخرجه الترمذي، الأدب، باب ما جاء في دخول الحمام، ح: ٢٨٠٣ من حديث شعبة به وقال: "حسن" ورواه ابن ماجه، ح: ٣٧٥٠.

Comments:

A Muslim woman must be extremely careful about covering her whole body when out of her house. Today, beauty parlors, or any other location where women expose their nakedness, fall under the same ruling.

4011. It was narrated from 'Abdullāh bin 'Amr that the Messenger of Allāh ﷺ said: "You will conquer the land of the non-Arabs and you will find there houses called bathhouses. Men should only enter them wearing *Izārs* (waist wrappers) and women should not enter them unless they are sick or bleeding following childbirth." (*Da'if*)

٤٠١١ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ زِيَادِ بْنِ أَنْعَمٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ رَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّهَا سَتْفُتْحُ لَكُمْ أَرْضُ الْعَجَمِ، وَسَتَجِدُونَ فِيهَا بِيوتًا يُقَالُ لَهَا الْحَمَامَاتُ، فَلَا يَدْخُلْنَهَا الرِّجَالُ إِلَّا بِالْأَزْرِ وَامْتَعَوْهَا النِّسَاءُ إِلَّا مَرِيضَةً أَوْ نَفْسَاءً».

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الأدب، باب دخول الحمام، ح: ٣٧٤٨ من حديث عبد الرحمن بن زياد الإفريقي به وهو ضعيف تقدم، ح: ٦٢، ٢٧٠ وعبد الرحمن بن رافع: ضعيف.

Chapter (...) The Prohibition Of Nudity

(المعجم ...) - بَابُ النَّهْيِ عَنِ التَّعَرِّيِ
(التحفة ٢)

4012. It was narrated from 'Atā', from Ya'lā, that the Messenger of Allāh ﷺ saw a man washing himself in the open without an *Izār* (waist wrapper). He ascended the *Minbar*, praised Allāh, then he said: "Allāh is modest and

٤٠١٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ نَقِيلٍ: حَدَّثَنَا زُهَيْرٌ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ الْعُرَزَمِيِّ، عَنْ عَطَاءٍ، عَنْ يَعْلَى: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلًا يَغْتَسِلُ بِالْبَرَارِ بِلَا إِزَارٍ، فَصَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ،

[1] Meaning, he reported it from two chains of narration, and in the version of Jarīr, it does not mention Abū Al-Maliḥ in the chain, etc.

concealing, and He loves modesty and concealment. When one of you washes himself, let him conceal himself.” (*Ṣaḥīḥ*)

ثُمَّ قَالَ: «إِنَّ اللَّهَ حَيِّي سَتِيرٌ يُحِبُّ الْحَيَاءَ وَالسَّتْرَ فَإِذَا اغْتَسَلَ أَحَدُكُمْ فَلْيَسْتِرْ».

تخریج: [صحيح] أخرجه النسائي، الغسل، باب الاستتار عند الغسل، ح: ٤٠٦ من حديث عبد الله بن محمد بن نفييل به وانظر الحديث الآتي * عطاء ويعلى بن أمية بينهما صفوان بن يعلى كما تقدم، ح: ١٨١٩.

Comments:

Bathing naked in a public place is an immoral action and illegal according to Islamic values.

4013. This *Ḥadīth* was narrated from Ṣafwān bin Ya‘lā, from his father, from the Prophet ﷺ (similar to no. 4012). Abū Dāwud said: The first is more complete. (*Ṣaḥīḥ*)

٤٠١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلْفٍ: حَدَّثَنَا الْأَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ يَعْلَى، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ.
قَالَ أَبُو دَاوُدَ: الْأَوَّلُ أَتَمُّ.

تخریج: [صحيح] أخرجه النسائي، الغسل، باب الاستتار عند الغسل، ح: ٤٠٧ من حديث الأسود بن عامر به ورواه أسباط بن محمد عن عبد الملك بن أبي سليمان به (النكت الظراف: ٩/١١٥).

4014. It was narrated from Zur‘ah bin ‘Abdur-Raḥmān bin Jarhad, that his father said: – and this Jarhad was one of the people of Aṣ-Ṣuffah – “The Messenger of Allāh ﷺ sat with us and my thigh was uncovered. He said: Do you not know that the thigh is ‘Awrāh?’”^[1] (*Ḥasan*)

٤٠١٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنِ مَالِكٍ، عَنْ أَبِي النَّضْرِ، عَنْ زُرْعَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ جَرْهَدٍ، عَنْ أَبِيهِ قَالَ: كَانَ جَرْهَدٌ هَذَا مِنْ أَصْحَابِ الصُّفَّةِ، أَنَّهُ قَالَ: جَلَسَ رَسُولُ اللَّهِ ﷺ عِنْدَنَا وَفَخِذِي مُنْكَشِفَةً فَقَالَ: «أَمَا عَلِمْتُمْ أَنَّ الْفَخِذَ عَوْرَةٌ؟».

تخریج: [حسن] وللحديث شواهد كثيرة عند الترمذي، ح: ٢٧٩٧ وغيره وصححه ابن حبان، ح: ٣٥٣ وعلقه البخاري قبل، ح: ٣٧١.

4015. It was narrated that ‘Alī said: “The Messenger of Allāh ﷺ

٤٠١٥ - حَدَّثَنَا عَلِيُّ بْنُ سَهْلٍ الرَّمْلِيُّ: حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرْتُ

[1] Meaning, part of the nakedness that must be covered.

said: 'Do not uncover your thigh, and do not look at the thigh of anyone, living or dead.'" (*Da'if*)

عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَاصِمِ بْنِ صَمْرَةَ، عَنْ عَلِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَكْشِفُ فخذَكَ وَلَا تَنْظُرَ إِلَى فخذِ حَيٍّ وَلَا مَيِّتٍ».

قال أبو داؤد: هذا الحديث فيه نكارة.

تخریج: [ضعيف جدًا] تقدم، ح: ٣١٤٠ وأخرجه البيهقي: ٢/٢٢٨ من حديث أبي داود به، والحديث السابق يعني عنه.

Comments:

Without any genuine reason, thighs should not be uncovered.

Chapter 2. Regarding Nudity

(المعجم ٢) بَابُ: فِي التَّعَرِّي (التحفة ٣)

4016. It was narrated that Al-Miswar bin Makhramah said: "I lifted a heavy rock and while I was walking, my garment fell off me. The Messenger of Allāh ﷺ said to me: 'Put your garment on and do not walk naked.'" (*Sahih*)

٤٠١٦ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأُمَوِيُّ عَنْ عُثْمَانَ بْنِ حَكِيمٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ قَالَ: حَمَلْتُ حَجْرًا ثَقِيلًا فَبَيْنَا أَشْشِي فَسَقَطَ عَنِّي، يَعْنِي ثَوْبِي، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «خُذْ عَلَيْكَ ثَوْبَكَ وَلَا تَمْشُوا عُرَاةً».

تخریج: أخرجه مسلم، الحیض، باب الاعتناء بحفظ العورة، ح: ٣٤١ من حديث يحيى بن سعيد بن أبان الأموي به.

4017. It was narrated from Bahz bin Hakīm, from his father that his grandfather said: "I said: 'O Messenger of Allāh, with regard to our 'Aurah, what may we uncover of it and what must we conceal?' He said: 'Cover your 'Aurah (completely) except from your wife and those whom your right hand possesses.' I said, 'O Messenger of Allāh, what if the people live close together?' He said, 'If you can

٤٠١٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا أَبِي؛ ح: وَحَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى نَحْوَهُ عَنْ بَهْزِ بْنِ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! عَوْرَاتُنَا مَا نَأْتِي وَمَا نَذُرُّ؟ قَالَ: «احْفَظْ عَوْرَتَكَ إِلَّا مِنْ زَوْجَتِكَ أَوْ مَا مَلَكَتْ يَمِينُكَ». قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِذَا كَانَ الْقَوْمُ بَعْضُهُمْ

make sure that no one sees it, then do not let anyone see it.' I said, 'O Messenger of Allāh, what if one of us is alone?' He said, 'Allāh is more deserving that you should feel shy before Him than people.'" (*Hasan*)

في بَعْضٍ؟ قَالَ: «إِنْ اسْتَطَعْتَ أَنْ لَا يَرِيَنَّهَا أَحَدٌ فَلَا يَرِيَنَّهَا». قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِذَا كَانَ أَحَدُنَا خَالِيًا؟ قَالَ: «اللَّهُ أَحَقُّ أَنْ يُسْتَحْيَى مِنْهُ مِنَ النَّاسِ».

تخریج: [إسناده حسن] أخرجه الترمذي، الأدب، باب ما جاء في حفظ العورة، ح: ٢٧٩٤ من حديث بهز بن حكيم به وقال: "حسن" وعلقه البخاري قبل ح: ٢٧٨ ورواه ابن ماجه، ح: ١٩٢٠.

4018. It was narrated from 'Abdur-Rahmān bin Abī Sa'eed Al-Khudrī, from his father, that the Prophet ﷺ said: "No man should look at the 'Aurah of another man, and no woman should look at the 'Aurah of another woman. No man should lie with another man under the same cover, and no woman should lie with another woman under the same cover." (*Sahih*)

٤٠١٨ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنِ الصَّحَّاحِ بْنِ عُثْمَانَ، عَنِ زَيْدِ بْنِ أَسْلَمَ، عَنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدِ الْخُدْرِيِّ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَنْظُرُ الرَّجُلُ إِلَى عُرْيَةِ الرَّجُلِ وَلَا الْمَرْأَةُ إِلَى عُرْيَةِ الْمَرْأَةِ، وَلَا يُفْضِي الرَّجُلُ إِلَى الرَّجُلِ فِي ثَوْبٍ وَاحِدٍ، وَلَا تُفْضِي الْمَرْأَةُ إِلَى الْمَرْأَةِ فِي ثَوْبٍ».

تخریج: أخرجه مسلم، الحيض، باب تحريم النظر إلى العورات، ح: ٣٣٨ من حديث ابن أبي فديك به.

4019. It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'No man should lie with another man, and no woman should lie with another woman, except a child or parent.'" He said: "And he mentioned a third but I forgot it." (*Da'if*)

٤٠١٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا ابْنُ عَلِيَّةَ عَنِ الْجُرَيْرِيِّ، وَحَدَّثَنَا مُؤَمَّلُ ابْنِ هِشَامٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنِ الْجُرَيْرِيِّ، عَنِ أَبِي نَضْرَةَ، عَنِ رَجُلٍ مِنَ الطُّفَاوَةِ، عَنِ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُفْضِيَنَّ رَجُلٌ إِلَى رَجُلٍ، وَلَا امْرَأَةٌ إِلَى امْرَأَةٍ، إِلَّا إِلَى وَكَيْدٍ أَوْ وَالِدٍ». قَالَ: وَذَكَرَ الثَّالِثَةَ فَنَسِيْتُهَا.

تخریج: [ضعيف] تقدم، ح: ٢١٧٤.

In the Name of Allāh, the Most
Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

31. THE BOOK OF CLOTHING

(المعجم ٣١) - أَوَّلُ كِتَابِ اللِّبَاسِ
(التحفة ٢٦)

Chapter 1. [What Is To Be Said When Putting On A New Garment]

(المعجم ١) [بَابُ مَا يَقُولُ: إِذَا لَبِسَ ثَوْبًا
جَدِيدًا] (التحفة ١)

4020. It was narrated from Ibn Al-Mubārak, from Al-Jurairī, from Abū Naḍrah, from Abū Sa‘eed Al-Khudrī who said: “When the Messenger of Allāh ﷺ put on a new garment, he would mention it by name, whether it was a *Qamiṣ* or an *‘Imāmah*,^[1] then he would say: *‘Allāhumma lakal-ḥamdu, anta kasawtainihī, as‘aluka min khairihī wa khairi mā ṣuni‘a lahu, wa a‘ūdhu bika min sharrihi wa sharri mā ṣuni‘a lahu* (O Allāh, to You be praise, You have clothed me with it. I ask You for its good and the good of that for which it was made, and I seek refuge in You from its evil and the evil of that for which it was made.)” (*Hasan*)

Abū Naḍrah said: “If one of the Companions of the Prophet ﷺ wore a new garment, it would be said to him: *‘Tublī, wa yukhlifullāhu ta‘la* (May you wear it out, and may Allāh give you another in its place.)”

٤٠٢٠ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا
ابْنُ الْمُبَارَكِ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ،
عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ
ﷺ إِذَا اسْتَجَدَّ ثَوْبًا سَمَاهُ بِاسْمِهِ: إِمَامًا قَمِيصًا
أَوْ عِمَامَةً، ثُمَّ يَقُولُ: «اللَّهُمَّ! لَكَ الْحَمْدُ،
أَنْتَ كَسَوْتَنِيهِ، أَسْأَلُكَ مِنْ خَيْرِهِ وَخَيْرِ مَا
صُنِعَ لَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ
لَهُ».

قَالَ أَبُو نَضْرَةَ: وَكَانَ أَصْحَابُ النَّبِيِّ ﷺ
إِذَا لَبِسَ أَحَدُهُمْ ثَوْبًا جَدِيدًا قِيلَ لَهُ: تُبْلِي
وَيُخْلِفُ اللَّهُ تَعَالَى.

[1] Turban, or head cover.

تخريج: [إسناده حسن] أخرجه الترمذي، اللباس، باب ما يقول: إذا لبس ثوبًا جديدًا، ح: ١٧٦٧ من حديث عبد الله بن المبارك به وقال: "حسن غريب صحيح".

Comments:

Reciting the mentioned supplication on wearing new clothes is *Sunnah*.

4021. A similar report was narrated from 'Eisā bin Yūnus, from Al-Juraiṛī, with this chain. (*Hasan*)

4022. It was narrated from Muḥammad bin Dinar, from Al-Juraiṛī, with this chain. (*Hasan*)

Abū Dāwud said: 'Abdul-Wahhāb Ath-Thaqafī did not mention Abū Sa'eed in it, and Ḥammad bin Salam said: "From Al-Juraiṛī, from Abū Al-'Alā' from the Prophet ﷺ."

Abū Dāwud said: The case of Ḥammād bin Salamah and Ath-Thaqafī hearing it is the same.^[1]

4023. It was narrated from Sahl bin Mu'ādh bin Anas, from his father, that the Messenger of Allāh ﷺ said: "Whoever eats food then says: '*Al-ḥamdulillāhilladhī at'amanī hādhāṭ-ṭa'āma wa razaqnīhi min ghairi ḥawlin minnī wa lā quwwatin* (Praise be to Allāh Who has given me this food to eat, and has provided it for me, with no strength or power on my part),' he will be forgiven his past and future sins." He said: "And whoever puts on a new garment and says: '*Al-ḥamdulillāhilladhī kasānī hādhāth-thawba wa razaqnīhi min ghairi ḥawlin minnī wa lā quwwatin*

٤٠٢١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ عَنِ الْجُرَيْرِيِّ بِإِسْنَادِهِ نَحْوَهُ.

تخريج: [حسن] انظر الحديث السابق.

٤٠٢٢ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا مُحَمَّدُ بْنُ دِينَارٍ عَنِ الْجُرَيْرِيِّ بِإِسْنَادِهِ وَمَعْنَاهُ.

قَالَ أَبُو دَاوُدَ: وَعَبْدُ الْوَهَّابِ الثَّقَفِيُّ لَمْ يَذْكُرْ فِيهِ أَبَا سَعِيدٍ، وَحَمَّادُ بْنُ سَلَمَةَ قَالَ: عَنِ

الْجُرَيْرِيِّ، عَنِ أَبِي الْعَلَاءِ عَنِ النَّبِيِّ ﷺ.

قَالَ أَبُو دَاوُدَ: حَمَّادُ بْنُ سَلَمَةَ وَالثَّقَفِيُّ سَمَاعُهُمَا وَاحِدٌ.

تخريج: [حسن] انظر الحديثين السابقين.

٤٠٢٣ - حَدَّثَنَا نَصِيرُ بْنُ الْفَرَجِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا سَعِيدٌ يَعْنِي ابْنَ أَبِي

أَيُّوبَ عَنِ أَبِي مَرْحُومٍ، عَنِ سَهْلِ بْنِ مُعَاذٍ ابْنِ أَنَسٍ، عَنِ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:

«مَنْ أَكَلَ طَعَامًا ثُمَّ قَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا الطَّعَامَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ

مِنِّي وَلَا قُوَّةَ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ». قَالَ: «وَمَنْ لَبَسَ ثَوْبًا فَقَالَ: الْحَمْدُ

لِلَّهِ الَّذِي كَسَانِي هَذَا الثَّوْبَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِّنِّي وَلَا قُوَّةَ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

وَمَا تَأَخَّرَ».

[1] Al-Mundhirī said that he means both of their narrations are *Mursal*.

(Praise be to Allāh Who has given me this garment to wear, and has provided it for me, with no strength or power on my part),’ he will be forgiven his past and future sins.”
(*Hasan*)

تخريج: [حسن] أخرجه الترمذي، الدعوات، باب ما يقول إذا فرغ من الطعام، ح: ٣٤٥٨ من حديث عبد الله بن يزيد به وقال: "حسن غريب" ورواه ابن ماجه، ح: ٣٢٨٥ وصححه الحاكم: ١٩٢/٤، ١٩٣ ورده الذهبي وقال: "أبو مرحوم ضعيف وهو عبد الرحيم بن ميمون" * أبو مرحوم: حسن الحديث، وثقه الجمهور.

Comments:

This narration is *Hasan*, without the statement "future sins."

Chapter 2. Regarding The Supplication To Be Said For One Who Puts On A New Garment

(المعجم ٢) بَابُ: فِي مَا يُدْعَى لِمَنْ لَبَسَ ثَوْبًا جَدِيدًا (التحفة ٢)

4024. It was narrated from Umm Khālid bint Khālid bin Sa‘eed bin Al-‘Aṣ that some clothes were brought to the Messenger of Allāh ﷺ, among which was a small garment. He said: "Who do you think is more deserving of this?" The people remained silent. Then he said: "Bring Umm Khālid to me." She was brought, and he gave it to her to wear, then he said: "*Abli wa akhliqi* (Wear it out and make it ragged)" twice. He started looking at the markings on the garment, which were red or yellow, and saying: "*Sanāh, Sanāh, O Umm Khālid.*" *Sanāh* means beautiful in the language of the Ethiopians. (*Ṣaḥīh*)

٤٠٢٤ - حَدَّثَنَا إِسْحَاقُ بْنُ الْجَرَّاحِ الْأَذْيَنِيُّ: حَدَّثَنَا أَبُو النَّضْرِ: أَخْبَرَنَا إِسْحَاقُ بْنُ سَعِيدٍ عَنْ أَبِيهِ، عَنْ أُمِّ خَالِدِ بِنْتِ خَالِدِ بْنِ سَعِيدِ بْنِ الْعَاصِ: أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى بِكِسْوَةٍ فِيهَا خَمِيصَةٌ صَغِيرَةٌ، فَقَالَ: «مَنْ تَرَوْنَ أَحَقَّ بِهَذِهِ»، فَسَكَتَ الْقَوْمُ، فَقَالَ: «اِئْتُونِي بِأُمَّ خَالِدٍ»، فَأْتِيَ بِهَا فَأَلْبَسَهَا إِيَّاهَا ثُمَّ قَالَ: «أَبْلِي وَأَخْلِقِي» مَرَّتَيْنِ، وَجَعَلَ يَنْظُرُ إِلَى عَظْمٍ فِي الْخَمِيصَةِ أَحْمَرَ أَوْ أَصْفَرَ وَيَقُولُ: «سَنَاهَ سَنَاهَ يَا أُمَّ خَالِدٍ!» وَسَنَاهَ فِي كَلَامِ الْحَبَشَةِ الْحَسَنُ.

تخريج: أخرجه البخاري، اللباس، باب الخميصة السوداء، ح: ٥٨٢٣ من حديث إسحاق بن

سعيد به.

Comments:

These words are an excellent supplication for the wearer of new clothes. It means to use it until it is worn out, and to live a healthy life.

Chapter 3. What Has Been Reported About The *Qamīṣ*

(المعجم ٣) - بَابُ مَا جَاءَ فِي الْقَمِيصِ
(التحفة ٣)

4025. It was narrated from ‘Abdullāh bin Buraidah, from Umm Salamah, who said: “The most beloved of garments to the Messenger of Allāh ﷺ was the *Qamīṣ*.” (Ḥasan)

٤٠٢٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى عَنْ عَبْدِ الْمُؤْمِنِ بْنِ خَالِدِ الْحَنْظَلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: كَانَ أَحَبَّ الثِّيَابِ إِلَى رَسُولِ اللَّهِ ﷺ الْقَمِيصُ.

تخریج: [حسن] أخرجه الترمذي، اللباس، باب ما جاء في القمص، ح: ١٧٦٢ من حديث الفضل بن موسى به وقال: "حسن غريب".

4026. It was narrated from ‘Abdullāh bin Buraidah, from his father, from Umm Salamah, who said: “There was no garment dearer to the Messenger of Allāh ﷺ than a *Qamīṣ*.” (Ḥasan)

٤٠٢٦ - حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ: أَخْبَرَنَا أَبُو تَمِيْلَةَ قَالَ: حَدَّثَنِي عَبْدُ الْمُؤْمِنِ بْنُ خَالِدِ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: لَمْ يَكُنْ ثَوْبَ أَحَبَّ إِلَى رَسُولِ اللَّهِ ﷺ مِنْ قَمِيصٍ.

تخریج: [إسناده حسن] أخرجه البيهقي في شعب الإيمان، ح: ٦٢٤١ والآداب، ح: ٧٣٦ من حديث أبي داود به.

Comments:

A *Qamīṣ* does not require the wearer to be concerned about adjusting it when moving about, as is the case with a *Ridā’* or upper wrap.

4027. It was narrated that Asmā’ bint Yazīd said: “The sleeve of the *Qamīṣ* of the Messenger of Allāh came to his wrist.” (Ḥasan)

٤٠٢٧ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيِّ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ عَنْ أَبِيهِ، عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ قَالَتْ: كَانَتْ يَدُ كُمِّ قَمِيصِ رَسُولِ اللَّهِ ﷺ إِلَى الرَّسْغِ.

تخریج: [إسناده حسن] أخرجه الترمذي، اللباس، باب ما جاء في القمص، ح: ١٧٦٥ من حديث معاذ بن هشام به وقال: "حسن غريب".

Chapter 4. What Has Been Reported About Cloaks

4028. It was narrated from ‘Abdullāh bin ‘Ubaidullāh bin Abī Mulaikah, from Al-Miswar bin Makhramah that he said: “The Messenger of Allāh ﷺ distributed some cloaks, and he did not give anything to Makhramah. Makhramah said: ‘O my son, let us go to the Messenger of Allāh ﷺ.’ So I went with him, and he said: ‘Go in and call him for me.’ So I called him for him, and he came out wearing one of those cloaks, and said: “I kept this one for you.’ He looked at him and said: ‘Is Makhramah pleased?’” (*Ṣaḥīḥ*) (In his narration) Qutaibah said: “from Ibn Abī Mulaikah” and he did not name him.

تخریج: أخرجه البخاري، الهبة وفضلها والتحريض عليها، باب: كيف يقبض العبد والمتاع؟ ح: ٢٥٩٩ ومسلم، الزكاة، باب إعطاء المؤلفة ومن يخاف على إيمانه ... إلخ، ح: ١٠٥٨ عن قتيبة به.

Chapter (...) A Garment Of Fame And Vanity

4029. It was narrated from Al-Muhājir Ash-Shāmī, from Ibn ‘Umar – in the *Ḥadīth* of Sharīk it says: he attributed it to the Prophet ﷺ – “Whoever wears a garment of fame and vanity, on the Day of Resurrection Allāh will clothe him in a similar garment.” He added from Abū ‘Awānah: “Then He will set it ablaze.” (*Ḥasan*)

(المعجم ٤) - بَابُ مَا جَاءَ فِي الْأَقْبِيَةِ

(التحفة ٤)

٤٠٢٨ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَبِرِيدُ بْنُ خَالِدِ بْنِ مَوْهَبِ الْمَعْنَى أَنَّ اللَّيْثَ يَعْنِي ابْنَ سَعِيدٍ، حَدَّثَهُمْ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ أَنَّهُ قَالَ: فَسَمَّ رَسُولُ اللَّهِ ﷺ أَقْبِيَةَ وَلَمْ يُعْطَ مَخْرَمَةَ شَيْئًا، فَقَالَ مَخْرَمَةُ: يَا بُنَيَّ! انْطَلِقْ بِنَا إِلَى رَسُولِ اللَّهِ ﷺ فَانْطَلَقْتُ مَعَهُ، قَالَ: ادْخُلْ فَادْعُهُ لِي، قَالَ: فَدَعَوْتُهُ فَخَرَجَ إِلَيْهِ وَعَلَيْهِ قَبَاءٌ مِنْهَا، فَقَالَ: «خَبَأْتُ هَذَا لَكَ»، قَالَ: فَنَظَرَ إِلَيْهِ. - زَادَ ابْنُ مَوْهَبٍ: مَخْرَمَةُ، ثُمَّ اتَّفَقَا - قَالَ: «[أَلْرَضِيَ مَخْرَمَةُ]» قَالَ قُتَيْبَةُ: عَنْ ابْنِ أَبِي مُلَيْكَةَ، لَمْ يُسَمِّهِ.

(المعجم ...) بَابُ: فِي لُبْسِ الشُّهْرَةِ

(التحفة ٥)

٤٠٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى: حَدَّثَنَا أَبُو عَوَانَةَ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى عَنْ شَرِيكٍ، عَنْ عُثْمَانَ بْنِ أَبِي زُرْعَةَ، عَنِ الْمُهَاجِرِ الشَّامِيِّ، عَنِ ابْنِ عُمَرَ، قَالَ فِي حَدِيثِ شَرِيكٍ: يَرْفَعُهُ قَالَ: «مَنْ لَبَسَ ثَوْبًا شَهْرَةً أَلْبَسَهُ اللَّهُ يَوْمَ الْقِيَامَةِ ثَوْبًا مِثْلَهُ» زَادَ عَنِ أَبِي عَوَانَةَ: «ثُمَّ تُلْهَبُ فِيهِ النَّارُ».

تخریج: [حسن] أخرجه ابن ماجه، اللباس، باب من لبس شهرةً من الثياب، ح: ٣٦٠٧ من حديث أبي عوانة به وللحديث شواهد.

Comments:

Clothing which indicates self importance and arrogance should not be worn.

4030. (There is another chain) from Abū ‘Awānah (with this narration), who said: “A garment of humiliation.”

٤٠٣٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ
قال: «ثَوْبٌ مَذَلَّةٌ».

تخریج: [حسن] انظر الحديث السابق.

4031. It was narrated from Abū Munaib Al-Jurashī, from Ibn ‘Umar, who said: “The Messenger of Allāh ﷺ said: ‘Whoever imitates a people, he is one of them.’” (Hasan)

٤٠٣١ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ:
حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ
ثَابِتٍ: حَدَّثَنَا حَسَّانُ بْنُ عَطِيَّةَ عَنْ أَبِي مُنَيْبِ
الْجُرَشِيِّ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ
ﷺ: «مَنْ تَشَبَهَ بِقَوْمٍ فَهُوَ مِنْهُمْ».

تخریج: [حسن] أخرجه أحمد: ٥٠/٢ عن أبي النضر به مطولاً * عبدالرحمن بن ثابت: حسن الحديث وتابعه الأوزاعي في مشكل الآثار: ٨٨/١.

Comments:

Muslims are not allowed to imitate other people, in dress, or other customs. See “The Right Way” by Ibn Taymiyah, published by Darussalam for details.

Chapter 5. Regarding Wearing Wool and Hair^[1]

(المعجم ٥) بَابُ: فِي لُبْسِ الصُّوفِ
وَالشَّعْرِ (التحفة ٦)

4032. It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ came out wearing a *Mirt* with markings on it, made of black hair.^[2] (Sahih) Husain said: “Yahyā bin Zakariyyā narrated to us.”^[3]

٤٠٣٢ - حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ يَزِيدَ بْنِ
عَبْدِ اللَّهِ بْنِ مَوْهَبِ الرَّمْلِيِّ وَحُسَيْنُ بْنُ عَلِيٍّ
قَالَا: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ عَنْ أَبِيهِ، عَنْ
مُضْعَبِ بْنِ شَيْبَةَ، عَنْ صَفِيَّةِ بِنْتِ شَيْبَةَ، عَنْ
عَائِشَةَ قَالَتْ: خَرَجَ رَسُولُ اللَّهِ ﷺ وَعَلَيْهِ
مِرْطٌ مَرْحَلٌ مِنْ شَعْرِ أَسْوَدَ.
وقال حُسَيْنٌ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا.

[1] Meaning, animal pelts, and specifically, camel pelts.

[2] *Mirt*; a wrap or cloak made of wool and sometimes silk, in this case the meaning is clear.

[3] That is, in his narration, he mentioned more of the name of Ibn Abī Zā'idah (one of the narrators), than others did.

تخريج: أخرجه مسلم، اللباس، باب التواضع في اللباس ... إلخ، ح: ٢٠٨١ من حديث ابن أبي زائدة به .

4032. It was narrated that ‘Utbah bin ‘Abd As-Sulamī said: “I asked the Messenger of Allāh ﷺ for clothing and he gave me two cloaks of coarse linen, and I remember that I was the best dressed among my companions.” (*Da‘īf*)

٤٠٣٢ م - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْعَلَاءِ الرَّبِيعِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ عَقِيلِ بْنِ مُدْرِكٍ، عَنْ ثَقْمَانَ بْنِ عَامِرٍ، عَنْ عُبَيْهِ بْنِ عَبْدِ السَّلْمِيِّ قَالَ: اسْتَكْسَيْتُ رَسُولَ اللَّهِ ﷺ فَكَسَانِي خَيْسَتَيْنِ فَلَقَدْ رَأَيْتُنِي وَأَنَا أَكْسَى أَصْحَابِي .

تخريج: [إسناده ضعيف] أخرجه أحمد: ١٨٥/٤ من حديث إسماعيل بن عياش به وصرح بالسمع مسند الشاميين: ٤١٥/٢، ح: ١٦١٠ * عقيل بن مدرك روى عنه جماعة ولم يوثقه غير ابن حبان فيما أعلم .

4033. It was narrated that Abū Burdah said: “My father said to me: ‘O my son, I remember when we were with the Messenger of Allāh ﷺ and rain had fallen on us. You would have thought that our smell was the smell of sheep.’” (*Da‘īf*)

٤٠٣٣ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَبِي بُرْدَةَ قَالَ: قَالَ لِي أَبِي: يَا بُنَيَّ! لَوْ رَأَيْتَنَا وَنَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ وَقَدْ أَصَابَتْنَا السَّمَاءُ حَسِبْتُ أَنَّ رِيحَنَا رِيحُ الضَّأْنِ .

[Abū Dāwud said: Meaning, because they were wearing wool.]

[قَالَ أَبُو دَاوُدَ: يَعْنِي مِنْ لِبَاسِ الصُّوفِ]

تخريج: [إسناده ضعيف] أخرجه الترمذي، صفة القيامة، باب: في لبس الصوف، ح: ٢٤٧٩ من حديث أبي عوانة، وابن ماجه، ح: ٣٥٦٢ من حديث قتادة به وهو مدلس ولم أجد تصريح سماعه ..

Chapter (...) [Wearing Clothes Of Superior Quality]

(المعجم ...) [- بَابُ بُسِّ الْمُرْتَفِعِ]
(التحفة ...)

4034. It was narrated from Anas bin Mālik that the king, Dhu Yazan, gave the Messenger of Allāh ﷺ a *Hullah* that he had bought for thirty-three camels, or thirty-three she-camels, and he accepted it. (*Da‘īf*)

٤٠٣٤ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا عُمَارَةُ بْنُ زَادَانَ عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ مَلِكَ ذِي يَزَانَ أَهْدَى إِلَى رَسُولِ اللَّهِ ﷺ حُلَّةً أَخَذَهَا بِثَلَاثَةِ وَثَلَاثِينَ بَعِيرًا، أَوْ ثَلَاثِ وَثَلَاثِينَ نَاقَةً فَقَبِلَهَا .

تخريج: [إسناده ضعيف] أخرجه الدارمي، ح: ٢٤٩٧ عن عمرو بن عون، وأحمد: ٣/٢٢١ من حديث عمارة به وقال أحمد في عمارة بن زاذان: "بروي عن ثابت عن أنس أحاديث مناكير".

4035. It was narrated from Ishāq bin ‘Abdullāh bin Al-Hārith that the Messenger of Allāh ﷺ bought a *Hullah* for twenty-odd young camels, and gave it to Dhu Yazan. (*Ḍa‘īf*)

٤٠٣٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ إِسْحَاقَ ابْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ: أَنَّ رَسُولَ اللَّهِ ﷺ اشْتَرَى حُلَّةً بِبِضْعَةِ وَعِشْرِينَ قَلُوصًا فَأَهْدَاهَا إِلَى ذِي يَزَانَ.

تخريج: [إسناده ضعيف] * علي بن زيد بن جدعان: ضعيف، والسند مرسل، إسحاق بن عبد الله بن الحارث: تابعي.

Chapter (...) Wearing Coarse Clothes

(المعجم ...) - بَابُ لِبَاسِ الْغَلِيظِ

(التحفة ٧)

4036. It was narrated that Abū Burdah said: “I entered upon ‘Āishah and she brought out for us a coarse *Izār* (waist wrapper) of the type that is made in Yemen, and a patched cloak, and she swore by Allāh that the Messenger of Allāh ﷺ died wearing these two garments.” (*Sahih*)

٤٠٣٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ، ح: وَحَدَّثَنَا مُوسَى: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ الْمُغِيرَةَ، الْمَعْنَى عَنْ حُمَيْدِ بْنِ هَلَالٍ، عَنْ أَبِي بُرْدَةَ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ فَأَخْرَجَتْ إِلَيْنَا إِزَارًا غَلِيظًا مِمَّا يُصْنَعُ بِالْيَمَنِ، وَكِسَاءً مِنَ الَّتِي يُسْمَوْنَهَا الْمَلْبَدَةَ، فَأَقْسَمَتْ بِاللَّهِ! إِنَّ رَسُولَ اللَّهِ ﷺ قُبِضَ فِي هَذَيْنِ الثَّوْبَيْنِ.

تخريج: أخرجه مسلم، اللباس، باب التواضع في اللباس ... إلخ، ح: ٢٠٨٠ من حديث سليمان بن المغيرة به وعلقه البخاري، ح: ٣١٠٨.

4037. It was narrated from Abū Zumail (who said): “‘Abdullāh bin ‘Abbās narrated to us: ‘When the Ḥarūrīs rebelled, I came to ‘Alī, and he said: “Go to these people,” and I wore the best kind of Yemeni *Hullah*.” – Abū Zumail said: “Ibn ‘Abbās was a handsome man and good-looking. – Ibn ‘Abbās said: ‘I

٤٠٣٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ خَالِدٍ أَبُو نُورٍ الْكَلْبِيُّ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ بْنِ الْقَاسِمِ الْيَمَامِيُّ: أَخْبَرَنَا عِكْرَمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا أَبُو زُمَيْلٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ قَالَ: لَمَّا خَرَجَتْ الْحُرُورِيَُّةُ أَتَيْتُ عَلِيًّا فَقَالَ: ائْتِ هَؤُلَاءِ الْقَوْمَ، فَلَيْسَتْ أَحْسَنَ مَا يَكُونُ مِنْ

came to them and they said: "Welcome to you, O Ibn 'Abbās. What is this *Hillah*?" He said: 'Are you criticizing me? I saw the Messenger of Allāh ﷺ wearing one of the best of *Hullah*.'" (*Sahih*)

حُلَلِ الْيَمَنِ. قَالَ أَبُو زُمَيْلٍ: وَكَانَ ابْنُ عَبَّاسٍ رَجُلًا جَمِيلًا جَهِيرًا. قَالَ ابْنُ عَبَّاسٍ: فَأَتَيْتُهُمْ فَقَالُوا: مَرَجَبًا بِكَ يَا ابْنَ عَبَّاسٍ! مَا هَذِهِ الْحُلَّةُ؟ قَالَ: مَا تَعْبِيُونَ عَلَيَّ؟ لَقَدْ رَأَيْتُ عَلَى رَسُولِ اللَّهِ ﷺ أَحْسَنَ مَا يَكُونُ مِنَ الْحُلَلِ.

قَالَ أَبُو دَاوُدَ: اسْمُ أَبِي زُمَيْلٍ سِمَاكُ بْنُ الْوَلِيدِ الْحَنْفِيُّ.

تخريج: [صحيح] أخرجه البيهقي: ١٧٩/٨ من حديث عمر بن يونس به.

Comments:

These narrations prove that one should not be overly concerned with clothing, but at the same time, there is no harm with wearing what is nice, if Allāh has blessed one with it.

Chapter 6. What Has Been Reported Regarding *Khazz*^[1]

(المعجم ٦) - بَابُ مَا جَاءَ فِي الْخَزِّ (التحفة ٨)

4038. Sa'd said: "I saw a man riding on a white mule, wearing a black *Imamah* made of *Khazz*. He said: 'The Messenger of Allāh ﷺ gave it to me to wear.'" This is the wording of 'Uthmān^[2] and the information in his narration. (*Da'if*)

٤٠٣٨ - حَدَّثَنَا عُثْمَانُ بْنُ مُحَمَّدٍ الْأَنْمَاطِيُّ الْبَصْرِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ الرَّازِيُّ؛ ح: وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ الرَّازِيُّ: حَدَّثَنَا أَبِي قَالَ: أَخْبَرَنِي أَبِي عَبْدُ اللَّهِ بْنُ سَعْدٍ عَنْ أَبِيهِ سَعْدٍ قَالَ: رَأَيْتُ رَجُلًا يَبْحَارِي عَلَى بَعْلَةٍ بَيْضَاءَ عَلَيْهِ عِمَامَةٌ خَزٌّ سَوْدَاءُ فَقَالَ: كَسَانِيهَا رَسُولُ اللَّهِ ﷺ هَذَا لَفْظُ عُثْمَانَ وَالْإِخْبَارُ فِي حَدِيثِهِ.

تخريج: [ضعيف] أخرجه الترمذي، تفسير القرآن، باب: ومن سورة الحاقة، ح: ٣٣٢١ من حديث عبد الرحمن بن عبد الله الرازي به * سعد بن عبد الرحمن الدشتكي: لم يوثقه غير ابن حبان.

[1] A type of cloth, and it is said that it is made from a blend of silk and wool.

[2] Meaning 'Uthmān bin Muḥammad Al-Anmāṭī Al-Baṣrī, one of the two that the author heard this narration from.

4039. ‘Abdur-Rahmān bin Ghanm Al-Ash‘arī narrated: “Abū ‘Āmir or Abū Mālik narrated to me – and by Allāh, (and) another oath – he did not lie to me, that he heard the Messenger of Allāh ﷺ say: “There will be people among my *Ummah* who will regard as permissible *Khazz* and silk” and he mentioned his statement, and said: “and some of them will be transformed into monkeys and pigs until the Day of Resurrection.” (*Ṣaḥīḥ*)

Abū Dāwud said: And twenty or more of the Companions of the Messenger of Allāh ﷺ wore *Khazz*, including Anas and Al-Barā’ bin ‘Āzib.

تخریج: [إسناده صحيح] أخرجه البخاري، الأثرية، باب ما جاء فيمن يستحل الخمر ويسميه بغير اسمه، ح: ٥٥٩٠ من حديث عبد الرحمن بن يزيد بن جابر به.

Chapter 7. What Has Been Reported About Wearing Silk

4040. It was narrated from Nāfi‘, from ‘Abdullāh bin ‘Umar, that ‘Umar bin Al-Khattāb saw a *Hullah* of *Sīrā*^[1] silk being sold at the door of the *Masjid*, and he said: “O Messenger of Allāh, why don’t you buy this and wear it for the people on Fridays, and for the delegations when they come to you?” The Messenger of Allāh ﷺ said: “This is only worn by one who has no share in the Hereafter.” Then some *Hullah* like it were brought to the Messenger of Allāh ﷺ, and he

٤٠٣٩ - حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ: حَدَّثَنَا بِشْرُ بْنُ بَكْرِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ ابْنِ جَابِرٍ قَالَ: حَدَّثَنَا عَطِيَّةُ بْنُ قَيْسٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ غَنَمِ الْأَشْعَرِيِّ: حَدَّثَنِي أَبُو عَامِرٍ، أَوْ أَبُو مَالِكٍ، وَاللَّهِ! يَمِينٌ أُخْرَى مَا كَذَّبَنِي أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَحِلُّونَ الْخَزَّ وَالْحَرِيرَ» وَذَكَرَ كَلَامًا قَالَ: «يَمَسُّخُ مِنْهُمْ آخِرِينَ قِرْدَةً وَخَنَازِيرَ إِلَى يَوْمِ الْقِيَامَةِ».

قَالَ أَبُو دَاوُدَ: وَعِشْرُونَ نَفْسًا مِنْ أَضْحَابِ رَسُولِ اللَّهِ ﷺ أَوْ أَكْثَرَ لِسُوءِ الْخَزِّ، مِنْهُمْ أَنَسُ وَالْبَرَاءُ بْنُ عَازِبٍ.

(المعجم ٧) - بَابُ مَا جَاءَ فِي لِبْسِ

الْحَرِيرِ (التحفة ٩)

٤٠٤٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَأَى حُلَّةً سِيرَاءَ عِنْدَ بَابِ الْمَسْجِدِ تُبَاعُ فَقَالَ: يَا رَسُولَ اللَّهِ! لَوْ اشْتَرَيْتَ هَذِهِ فَلَبِسْتَهَا يَوْمَ الْجُمُعَةِ وَلِلْوُفُودِ إِذَا قَدِمُوا عَلَيْكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا يَلْبَسُ هَذِهِ مَنْ لَا خَلَاقَ لَهُ فِي الْآخِرَةِ»، ثُمَّ جَاءَ رَسُولَ اللَّهِ ﷺ مِنْهَا حُلٌّ فَأَعْطَى عُمَرَ بْنَ الْخَطَّابِ مِنْهَا حُلَّةً، فَقَالَ عُمَرُ رَضِيَ اللَّهُ

[1] It is a fabric with stripes of silk, see number 5299 of *Sunan An-Nasā'ī*.

gave one of them to ‘Umar. ‘Umar said: “O Messenger of Allāh, are you giving me this to wear when you said what you said about the suit of ‘Uṭārid?” The Messenger of Allāh ﷺ said: “I did not give it to you to wear it.” So ‘Umar gave it to an idolater brother of his in Makkah. (*Sahih*)

عَنْهُ: يَا رَسُولَ اللَّهِ! كَسَوْتِنِيهَا وَقَدْ قُلْتَ فِي حُلَّةِ عَطَارِدٍ مَا قُلْتَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَمْ أَكْسُكَهَا لِتَلْبَسَهَا»، فَكَسَاهَا عُمَرُ بْنُ الْخَطَّابِ أَخَاهُ لَهُ مُشْرِكًا بِمَكَّةَ.

تخریج: أخرجه البخاري، الهبة وفضلها والتحريض عليها، باب هدية ما يكره لبسها، ح: ٢٦١٢ عن عبد الله بن مسلمة القعنبي ومسلم، اللباس والزينة، باب: تحريم لبس الحرير وغير ذلك للرجال، ح: ٢٠٦٨ من حديث مالك به وهو في الموطأ (يحيى): ٩١٧/٢، ٩١٨.

Comments:

It is especially recommended to dress well for ‘Eid and Friday prayer. Pure silk cloth is prohibited for men, but artificial silk is allowed. See number 4054. Disbelievers have no share of Allāh’s favors on the Day of Resurrection.

4041. This story was narrated from Sālim bin ‘Abdullāh, from his father (a narration similar to no. 4040). He said: “A *Hullah* of *Istabraq* (silk brocade).” He said: “Then he sent him a *Jubbah* (cloak) of *Dibāj*.^[1] And he said: “Sell it and fulfill your need.” (*Sahih*)

٤٠٤١ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ وَعَمْرُو بْنُ الْحَارِثِ عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ بِهِذِهِ الْقِصَّةِ قَالَ: حُلَّةٌ اسْتَبْرَقِي، وَقَالَ فِيهِ: ثُمَّ أَرْسَلَ إِلَيْهِ بِجُبَّةٍ دِبْيَاجٍ. وَقَالَ: «تَبِعْهَا وَتَصِيبْ بِهَا حَاجَتَكَ».

تخریج: أخرجه مسلم، من حديث ابن وهب انظر الحديث السابق، والبخاري، الجهاد والسير، باب التجمل للوفد، ح: ٣٠٥٤ من حديث ابن شهاب الزهري به.

Comments:

It is allowed to trade in many things that are prohibited in one case, but allowed in another, such as silk.

4042. It was narrated that Abū ‘Uthmān An-Nahdī said: ‘Umar wrote to ‘Utbah bin Farqad (saying) that the Prophet ﷺ forbade silk, except that which is

٤٠٤٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا عَاصِمُ الْأَحْوَلُ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ قَالَ: كَتَبَ عُمَرُ إِلَى

[1] A high quality silk, or silk brocade.

like this and this – two or three, or four (fingers). (*Ṣaḥīḥ*)

عُتْبَةُ بْنُ فَرْقَدٍ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْحَرِيرِ إِلَّا مَا كَانَ هَكَذَا وَهَكَذَا، إِضْبَعَيْنِ وَثَلَاثَةً وَأَرْبَعَةً.

تخريج: أخرجه البخاري، اللباس، باب لبس الحرير للرجال وقدر ما يجوز منه، ح: ٥٨٢٩ ومسلم، اللباس، باب تحريم لبس الحرير وغير ذلك للرجال، ح: ٢٠٦٩ من حديث عاصم الأحول به.

4043. It was narrated that ‘Alī said: “The Messenger of Allāh ﷺ was given a *Hullah* of *Sīrā*’ (striped silk). He sent it to me, and I wore it and came to him, and I saw (an expression of) anger on his face. He said: “I did not send it to you for you to wear it.” And he told me to divide it among my womenfolk. (*Ṣaḥīḥ*)

٤٠٤٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عَوْنٍ قَالَ: سَمِعْتُ أَبَا صَالِحٍ يُحَدِّثُ عَنْ عَلِيٍّ قَالَ: أُهْدِيَتْ إِلَيَّ رَسُولِ اللَّهِ ﷺ حُلَّةٌ سِيرَاءٌ، فَأَرْسَلَ بِهَا إِلَيَّ فَلَبِسْتُهَا فَأَتَيْتُهُ فَرَأَيْتُ الْغَضَبَ فِي وَجْهِهِ، فَقَالَ: «إِنِّي لَمْ أُرْسِلُ بِهَا إِلَيْكَ لِتَلْبَسَهَا»، فَأَمَرَنِي فَأَطْرَقْتُهَا بَيْنَ نِسَائِي.

تخريج: أخرجه مسلم، اللباس، باب: تحريم لبس الحرير وغير ذلك للرجال، ح: ٢٠٧١ من حديث شعبة به، أبو صالح الحنفي هو عبد الرحمن بن قيس، وأبو عون هو محمد بن عبيد الله الثقفي.

Chapter 8. Whoever Regarded Silk As Disliked

(المعجم ٨) - بَابُ مَنْ كَرِهَهُ (التحفة ١٠)

4044. It was narrated from Nāfi‘, from Ibrāhīm bin ‘Abdullāh bin Ḥunain, from his father, from ‘Alī bin Abī Ṭālib, may Allāh be pleased with him, that the Messenger of Allāh ﷺ forbade wearing *Al-Qassī*^[1] and wearing *Al-Mu‘asfar*,^[2] and wearing gold rings, and reciting (Qur’ān) while bowing. (*Ṣaḥīḥ*)

٤٠٤٤ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ لُبْسِ الْقَسِيِّ وَعَنِ لُبْسِ الْمُعْصَفَرِ وَعَنْ تَحْتَمِ الذَّهَبِ رَمَزِ الْفِرَاءَةِ فِي الرُّكُوعِ.

تخريج: أخرجه مسلم، اللباس، باب النهي عن لبس الرجل الثوب المعصفر، ح: ٢٠٧٨ من حديث مالك به، وهو في الموطأ (يحيى): ٨٠/١ ورواية القعنبي، ص: ١٢٥.

[1] A type of cloth from a region of Egypt, and it is said that it may have had silk in it.

[2] Cloth dyed with safflower. See also no. 4051 and 4225.

4045. It was narrated from Az-Zuhri, from Ibrāhīm bin ‘Abdullāh, from his father, from ‘Alī bin Abī Ṭālib, may Allāh be pleased with him, from the Prophet ﷺ. He said: “Reciting (Qur’ān) while bowing and prostrating.” (*Sahīh*)

٤٠٤٥ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ
الْمُرُوزِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ
عَنِ الزُّهْرِيِّ، عَنِ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ
حُنَيْنٍ، عَنِ أَبِيهِ، عَنِ عَلِيِّ بْنِ أَبِي طَالِبٍ
رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ بِهَذَا، قَالَ: عَنِ
الْقُرَاءَةِ فِي الرُّكُوعِ وَالسُّجُودِ.

تخريج: [صحيح] انظر الحديث السابق وهو في مصنف عبد الرزاق، ح: ٢٨٣٢.

4046. This was narrated from Muḥammad bin ‘Amr, from Ibrāhīm bin ‘Abdullāh, with it. He (‘Alī) said: “I do not say that he forbade you.”^[1] (*Sahīh*)

٤٠٤٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ:
حَدَّثَنَا حَمَادٌ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنِ
إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بِهَذَا. زَادَ: وَلَا أَقُولُ
نَهَاكُم.

تخريج: [صحيح] انظر الحديثين السابقين وأخرجه ابن عبد البر في التمهيد: ١١٤/١٦ من حديث أبي داود به وسنده حسن * حماد هو ابن سلمة.

Comments:

On the basis of these narrations, a number of the Companions and their followers argued that use of silk and gold are prohibited for both men and women. The majority of the scholars hold the view that the use of silk and gold is prohibited for men, but women are allowed to use both. Perfumes made of saffron or other colorful content that show on the skin are lawful for women and prohibited for men.

4047. It was narrated from Anas bin Mālik, that the king of Rome gave the Prophet a fur coat edged with *Sundus* (fine silk), and he put it on. It is as if I can see his hands moving. Then he sent it to Ja’far, and he put it on and came to him. The Prophet ﷺ said: “I did not give it to you to wear it.” He said: “Then what should I do with it?” He said: “Send it to your brother An-Najāshī.” (*Da’if*)

٤٠٤٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ:
حَدَّثَنَا حَمَادٌ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنِ أَنَسِ بْنِ
مَالِكٍ: أَنَّ مَلِكَ الرُّومِ أَهْدَى إِلَى النَّبِيِّ ﷺ
مُسْتَقَّةً مِنْ سُنْدُسٍ فَلَبِسَهَا فَكَانِي أَنْظُرُ إِلَى
يَدَيْهِ تَدْبِذْبَانِ ثُمَّ بَعَثَ بِهَا إِلَى جَعْفَرٍ فَلَبِسَهَا،
ثُمَّ جَاءَهُ، فَقَالَ النَّبِيُّ ﷺ: «إِنِّي لَمْ أُعْطِكَهَا
لِيَلْبَسَهَا». قَالَ: فَمَا أَصْنَعُ بِهَا؟ قَالَ: «أَرْسِلْ
بِهَا إِلَى أَخِيكَ النَّجَاشِيِّ».

[1] That is, some of the versions of the narration have ‘Alī saying: “Allāh’s Messenger ﷺ forbade me. I do not say that he forbade you.” See number 4051.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٢٢٩/٣ من حديث حماد بن سلمة به * علي بن زيد بن جدعان: ضعيف، تقدم، ح: ٥٤.

4048. It was narrated from Sa'eed bin Abi 'Arubah, from Qatadah, from Al-Hasan, from 'Imran bin Husain that the Prophet of Allāh ﷺ said: "I do not ride on *Urjuwan*^[1] and I do not wear *Al-Mu'asfar* (clothes dyed with safflower) nor do I wear *Qamis* hemmed with silk." – He said: "Al-Hasan pointed to the neck of his *Qamis*." – He said: "And he said: 'Perfume for men should have a scent and no color, and perfume for women should have a color and no scent.'" (*Da'if*)

Sa'eed said: "I think he said: 'They understood his words concerning women's perfume as applying to if she goes out; if she is with her husband then she may wear whatever perfume she wants.'"

٤٠٤٨ - حَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «لَا أَرْكَبُ الْأَرْجُوانَ وَلَا أَلْبَسُ الْمُعْصَفَرَ، وَلَا أَلْبَسُ الْقَمِيصَ الْمُكَفَّفَ بِالْحَرِيرِ». قَالَ: وَأَوْماً الْحَسَنُ إِلَى جَيْبِ قَمِيصِهِ. قَالَ: وَقَالَ: «أَلَا وَطِيبُ الرِّجَالِ رِيحٌ لَا لَوْنَ لَهُ، أَلَا وَطِيبُ النِّسَاءِ لَوْنٌ لَا رِيحَ لَهُ».

قال سعيد: أراه قال: إنما حملوا قوله في طيب النساء، على أنها إذا خرجت، فأما إذا كانت عند زوجها فلتطيب بما شاءت.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤٤٢/٤ عن روح ابن عباد به ورواه الترمذي، ح: ٢٧٨٨ من حديث سعيد بن أبي عروبة به مختصراً وقال: «حسن غريب» وصححه الحاكم: ٤/١٩١ ووافقه الذهبي * سعيد وقادة والحسن مدلسون وعنعنوا.

Comments:

Meaning, the perfume used by men should not display any color on the skin, and the perfume of women should not have a strong fragrance to attract men.

4049. It was narrated that Abū Al-Husain, meaning, Al-Haitham bin Shafi, said: "I went out with a friend of mine who was known by the *Kunyah* of Abū 'Āmir, he was a man from Al-Ma'āfir, to pray in Īlyā (Jerusalem). Their preacher was a man from Al-Azd called Abū

٤٠٤٩ - حَدَّثَنَا زَيْدُ بْنُ خَالِدٍ بْنِ عَبْدِ اللَّهِ ابْنَ مَوْهَبِ الْهَمْدَانِيِّ: أَخْبَرَنَا الْمُفَضَّلُ يَعْنِي ابْنَ فَصَّالَةَ، عَنْ عِيَّاشِ بْنِ عَبَّاسِ الْقَتْبَانِيِّ، عَنْ أَبِي الْحُصَيْنِ يَعْنِي الْهَيْثَمَ بْنَ شَفِيٍّ، قَالَ: خَرَجْتُ أَنَا وَصَاحِبٌ لِي يُكْنَى أَبَا

[1] The scholars disagree over its exact meaning, and perhaps it refers to the red *Miyāthar*.

Raiḥānah, who was one of the Companions.” Abū Al-Ḥuṣain said: “My companion reached the *Masjid* before me, then I came and sat down beside him. He asked me: ‘Did you hear the preaching of Abū Raiḥānah?’ I said: ‘No.’ He said: ‘I heard him say that the Messenger of Allāh ﷺ forbade ten things: Filing (the teeth), tattoos, and plucking (hair), (and he forbade) for a man to sleep next to another man without a barrier between them, a woman to sleep beside another woman without a barrier between them, (and he forbade) men to put silk on the hems of their garments like the non-Arabs, or to put silk on their shoulders like the non-Arabs, (and he forbade) plundering, and riding on leopard skins, and wearing rings, except for rulers.’” (*Da‘īf*)

Abū Dāwud said: The thing that is unique in this *Ḥadīth* is the mention of rings.

عَامِرٍ، رَجُلٌ مِنَ الْمَعَاوِرِ، لِنُصَلِّيَ بَابِلِيَا وَكَانَ قَاصِمُهُمْ رَجُلٌ مِنَ الْأَزْدِ يُقَالُ لَهُ: أَبُو رَيْحَانَةَ مِنَ الصَّحَابَةِ. قَالَ أَبُو الْحُصَيْنِ: فَسَبَقَنِي صَاحِبِي إِلَى الْمَسْجِدِ، ثُمَّ جِئْتُ فَخَلَسْتُ إِلَى جَنْبِهِ، فَسَأَلَنِي: هَلْ أَدْرَكْتَ قَصَصَ أَبِي رَيْحَانَةَ؟ قُلْتُ: لَا. قَالَ: سَمِعْتُهُ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ عَشْرٍ: عَنِ الْوَشْرِ وَالْوَشْمِ وَالنَّتْفِ، وَعَنْ مُكَامَعَةِ الرَّجُلِ الرَّجُلَ بِغَيْرِ شِعَارٍ، وَعَنْ مُكَامَعَةِ الْمَرْأَةِ الْمَرْأَةَ بِغَيْرِ شِعَارٍ، وَأَنْ يَجْعَلَ الرَّجُلُ فِي أَسْفَلِ ثِيَابِهِ حَرِيرًا مِثْلَ الْأَعَاجِمِ، أَوْ يَجْعَلَ عَلَى مَنْكَبِيهِ حَرِيرًا مِثْلَ الْأَعَاجِمِ، وَعَنِ النَّهْبِ، وَرُكُوبِ الثَّمُورِ وَكُبُوسِ الْخَاتَمِ إِلَّا لِذِي سُلْطَانٍ. قَالَ أَبُو دَاوُدَ: الَّذِي تَفَرَّدَ بِهِ مِنْ هَذَا الْحَدِيثِ خَبْرُ الْخَاتَمِ.

تخريج: [ضعيف] أخرجه النسائي، الزينة، باب النتف، ح: ٥٠٩٤ من حديث المفضل بن فضالة به، ورواه ابن ماجه، ح: ٣٦٥٥ من حديث عياش بن عباس به مقتصرًا على النهي عن ركوب النمر وحديث ابن ماجه حسن * أبو عامر المعافري: لم أجد من وثقه.

4050. It was narrated from Muḥammad bin ‘Abīdah, from ‘Alī, that he said: “*Miyāthir Al-Urjuwān* were forbidden.”^[1] (*Ṣaḥīḥ*)

٤٠٥٠ - حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا هِشَامٌ عَنْ مُحَمَّدٍ عَنْ عَبِيدَةَ، عَنْ عَلِيِّ أَنَّهُ قَالَ: نُهِيَ عَنِ مَيَاثِرِ الْأَرْجُوانِ.

تخريج: [صحيح] أخرجه النسائي، الزينة، حديث عبيدة، ح: ٥١٨٧ من حديث هشام به، ووصحه البزار في البحر الزخار: ١٧٦/٢ وللحديث شواهد.

[1] *Miyāthar* refers to a type of cushioned or decorated camel saddle, they differ over its exact description.

Comments:

These saddle covers were red in color and made of pure silk or other extravagant materials. See the description in the statement of 'Alī, under number 4225.

4051. It was narrated from Abū Ishāq, from Hubairah, from 'Alī, who said: "The Messenger of Allāh ﷺ forbade me from wearing gold rings and wearing *Al-Qassī*, and to red *Mūtharah*.^[1]

٤٠٥١ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ وَمُسْلِمٌ
بْنُ إِبْرَاهِيمَ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي
إِسْحَاقَ، عَنْ هُبَيْرَةَ، عَنْ عَلِيِّ قَالَ: نَهَانِي
رَسُولُ اللَّهِ ﷺ عَنْ خَاتَمِ الذَّهَبِ وَعَنْ لُبْسِ
الْقَسِيِّ وَالْمِثْرَةِ الْحُمْرَاءِ.

تخریج: [إسناده حسن] أخرجه الترمذي، الأدب، باب ما جاء في كراهية لبس المعصفر للرجل والقسي، ح: ٢٨٠٨ والنسائي، ح: ٥١٦٨-٥١٧٠ من حديث أبي إسحاق به وصرح بالسماع وقال الترمذي: "حسن صحيح".

4052. It was narrated from 'Āishah that the Prophet ﷺ prayed in a garment that had markings and he looked at the markings. When he said the *Salām* he said: "Take this garment of mine to Abū Jahm, for it distracted me during my prayer just now, and bring me his *Anbijāniyyah* (a simple woolen garment)."

Abū Dāwud said: Abū Jahm bin Hudhaifah, from Banū 'Adī bin Ka'b bin Ghānim.

٤٠٥٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ:
حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا ابْنُ شِهَابِ
الزُّهْرِيُّ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ: أَنَّ
رَسُولَ اللَّهِ ﷺ، صَلَّى فِي حَوِصَةٍ لَهَا أَعْلَامٌ
فَنَظَرَ إِلَى أَعْلَامِهَا، فَلَمَّا سَلَّمَ قَالَ: «اذْهَبُوا
بِحَوِصَتِي هَذِهِ إِلَى أَبِي جَهْمٍ، فَإِنَّهَا أَلْهَتْنِي
أَيْفًا فِي صَلَاتِي، وَاتُّونِي بِأَنْبِجَانِيَّتِهِ».
قَالَ أَبُو دَاوُدَ: أَبُو جَهْمٍ بْنُ حُدَيْفَةَ مِنْ
بَنِي عَدِيٍّ بْنِ كَعْبِ بْنِ غَانِمٍ.

تخریج: أخرجه البخاري، اللباس، باب الأكسية والخمائنص، ح: ٥٨١٧ عن موسى بن إسماعيل ومسلم، المساجد، باب كراهة الصلاة في ثوب له أعلام، ح: ٥٥٦ من حديث ابن شهاب الزهري به.

4053. (There is another chain) from 'Āishah, with similar, but the former is more complete. (*Ṣaḥīḥ*)

٤٠٥٣ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ
فِي آخَرِينَ قَالُوا: حَدَّثَنَا سُفْيَانُ عَنْ
الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ نَحْوَهُ
وَالأَوَّلُ أَشْبَعُ.

[1] *Mūtharah* is singular for *Miyāthar*. See nos. 4044 and 4225.

تخريج: [صحيح] تقدم، ح: ٩١٤ ورواه البخاري ومسلم من حديث سفيان بن عيينة به.

Chapter 9. The Concession Allowing Markings And Silk Lines

(المعجم ٩) - بَابُ الرُّخْصَةِ فِي الْعَلَمِ وَخَيْطِ الْحَرِيرِ (التحفة ١١)

4054. 'Abdullāh Abū 'Umar, the freed slave of Asmā' bint Abī Bakr, said: "I saw Ibn 'Umar in the marketplace buying a *Shāmī* garment, and he saw red lines on it, so he returned it. I went to Asmā' and told her about that, and she said: 'O slave girl, bring me the *Jubbah* (cloak) of the Messenger of Allāh ﷺ.' She brought out a *Jubbah* made of thick cloth, the neck, sleeves, front and back of which were hemmed with *Dībāj* (silk brocade). (*Hasan*)

٤٠٥٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا الْمُغِيرَةُ بْنُ زِيَادٍ: حَدَّثَنَا عَبْدُ اللَّهِ أَبُو عُمَرَ مَوْلَى أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَ: رَأَيْتُ ابْنَ عُمَرَ فِي السُّوقِ اشْتَرَى ثَوْبًا شَامِيًّا، فَرَأَى فِيهِ خَيْطًا أَحْمَرَ فَرَدَّهُ، فَأَتَيْتُ أَسْمَاءَ فَذَكَرْتُ ذَلِكَ لَهَا، فَقَالَتْ: يَا جَارِيَةُ! نَاوِلِينِي جُبَّةَ رَسُولِ اللَّهِ ﷺ، فَأَخْرَجَتْ جُبَّةَ طَبَالِسَةَ مَكْفُوفَةَ الْحَيْبِ وَالْكَمِينِ وَالْفَرَجَيْنِ بِالذِّيْبَاجِ.

تخريج: [إسناده حسن] أخرجه ابن ماجه، اللباس، باب الرخصة في العلم في الثوب، ح: ٣٥٩٤ من حديث المغيرة بن زياد به وتقدم حاله ٣٤١٦ وأصله عند مسلم، ح: ٢٠٦٩.

Comments:

Men are allowed to wear garments that contain silk embroidery on the hems or the like, provided that it does not cover a width of more than four fingers.

4055. It was narrated that Ibn 'Abbās said: "The Messenger of Allāh ﷺ only forbade garments that were made entirely of silk; as for marking and the warp there is nothing wrong with that." (*Da'if*)

٤٠٥٥ - حَدَّثَنَا ابْنُ نَفِيلٍ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا خُصَيْفٌ عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: إِنَّمَا نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الثَّوْبِ الْمُصَمَّتِ مِنَ الْحَرِيرِ، فَأَمَّا الْعَلَمُ مِنَ الْحَرِيرِ وَسَدَى الثَّوْبِ فَلَا بَأْسَ بِهِ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٢١٨/١ من حديث خصيف به، وهو ضعيف، تقدم، ح: ١٠٢٨ ومع ذلك صححه ابن الملقن في تحفة المحتاج: ٦٨١ وروى أحمد: ٣١٣/١ وأطراف المسند: ٩٥/٣ بإسناد صحيح عن ابن عباس قال: "إنما نهى رسول الله ﷺ عن الثوب المصمت حريراً".

Chapter 10. Regarding Wearing Silk Due To An Excuse

4056. It was narrated that Anas said: "The Messenger of Allāh ﷺ granted a concession to 'Abdur-Rahmān bin 'Awf and Az-Zubair bin Al-'Awwām, allowing them to wear a silk *Qamīṣ* on a journey, because of an itch that they were suffering from." (*Ṣaḥīḥ*)

(المعجم ١٠) بَابُ: فِي لُبْسِ الْحَرِيرِ
لِعُذْرٍ (التحفة ١٢)

٤٠٥٦ - حَدَّثَنَا الثَّقَلِيُّ: حَدَّثَنَا عَيْسَى
يَعْنِي ابْنَ يُونُسَ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ،
عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: رَخَّصَ رَسُولُ اللَّهِ
ﷺ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَلِلزُّبَيْرِ بْنِ الْعَوَّامِ
فِي قُمْصِ الْحَرِيرِ فِي السَّفَرِ مِنْ حِكَّةٍ كَانَتْ
بِهِمَا.

تخريج: أخرجه البخاري، الجهاد والسير، باب الحرير في الحرب، ح: ٢٩١٩، ومسلم، اللباس والزينة، باب إباحة لبس الحرير للرجل إذا كان به حكة أو نحوها، ح: ٢٠٧٦ من حديث سعيد بن أبي عروبة به.

Comments:

In the case of a medical excuse, silk may be worn by males. Using gold for medical necessities is also allowed. See number 4232.

Chapter 11. Regarding Silk For Women

4057. It was narrated from 'Abdullāh bin Zurair, meaning Al-Ghāfiqī, that he heard 'Alī bin Abī Tālib say: "The Prophet of Allāh ﷺ took a piece of silk in his right hand, and a piece of gold in his left, then he said: 'These two are unlawful for the males of my *Ummah*.'" (*Ṣaḥīḥ*)

(المعجم ١١) بَابُ: فِي الْحَرِيرِ لِلنِّسَاءِ
(التحفة ١٣)

٤٠٥٧ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا
اللَيْثُ عَنْ يَزِيدَ بْنِ أَبِي جَبِيٍّ، عَنْ أَبِي أَفْلَحَ
الْهَمْدَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ زُرَيْرٍ يَعْنِي
الْغَافِقِيَّ، أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ:
إِنَّ نَبِيَّ اللَّهِ ﷺ أَخَذَ حَرِيرًا فَجَعَلَهُ فِي يَمِينِهِ،
وَأَخَذَ ذَهَبًا فَجَعَلَهُ فِي شِمَالِهِ، ثُمَّ قَالَ: «إِنَّ
هَذَيْنِ حَرَامٌ عَلَى ذُكُورِ أُمَّتِي».

تخريج: [صحيح] أخرجه النسائي، الزينة، باب تحريم الذهب على الرجال، ح: ٥١٤٧ عن قتيبة به ورواه ابن ماجه، ح: ٣٥٩٥ وللحديث شواهد كثيرة عند الترمذي، ح: ١٧٢٠ وغيره.

4058. It was narrated from Anas bin Mālik that he saw Umm Kulthūm, the daughter of the Messenger of Allāh ﷺ, wearing a *Sīrā' Burd*.

٤٠٥٨ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ وَكَثِيرُ
ابْنُ عُبَيْدِ الْحُمْصِيَّانِ قَالَا: حَدَّثَنَا بَقِيَّةٌ عَنْ
الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ، عَنِ أَنَسِ بْنِ مَالِكٍ

He said: "As-Sīrā' is a fabric with stripes of silk."^[1]

أَنَّهُ حَدَّثَهُ: أَنَّهُ رَأَى عَلَى أُمِّ كُثُومٍ بِنْتِ رَسُولِ اللَّهِ ﷺ بُرْدًا سِيرَاءً، قَالَ: وَالسِيرَاءُ الْمُضَلَّعُ بِالْقَزِّ.

تخريج: [صحيح] أخرجه النسائي، الزينة، باب ذكر الرخصة للنساء في لبس السيراء، ح: ٥٢٩٩ عن عمرو بن عثمان به وقال ابن حجر: "صحيح مشهور عن الزبيدي" تعليق التعليق: ٦٣/٥، ورواه البخاري، ح: ٥٨٤٢ من حديث الزهري به مختصراً.

4059. It was narrated from Mis'ar, from 'Abdul-Malik bin Maisarah, from 'Amr bin Dinar, from Jābir, who said: "We used to take it (silk) away from boys and leave it with girls." Mis'ar said: "I asked 'Amr bin Dinar about it, but he did remember it."^[2] (*Ṣaḥīḥ*)

٤٠٥٩ - حَدَّثَنَا نَضْرُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو أَحْمَدَ يَعْنِي الزُّبَيْرِيَّ: حَدَّثَنَا مِسْعَرٌ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرٍ قَالَ: كُنَّا نَنْزِعُهُ عَنِ الْعِلْمَانَ وَنَتْرِكُهُ عَلَى الْجَوَارِي، قَالَ مِسْعَرٌ: فَسَأَلْتُ عَمْرُو ابْنَ دِينَارٍ عَنْهُ فَلَمْ يَعْرِفْهُ.

تخريج: [إسناده صحيح] أخرجه ابن عبد البر في التمهيد: ٥٥٩/١٤ من حديث أبي داود به.

Chapter 12. Regarding Wearing The *Hibarah*

(المعجم ١٢) بَابُ: فِي لُبْسِ الْحَبْرَةِ
(التحفة ١٤)

4060. It was narrated that Qatādah said: "We said to Anas bin Mālik: 'Which garments were dearest to the Prophet ﷺ or most liked by the Messenger of Allāh ﷺ?' He said: "The *Hibarah*."^[3] (*Ṣaḥīḥ*)

٤٠٦٠ - حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ الْأَزْدِيُّ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ قَالَ: قُلْنَا لِأَنَسٍ يَعْنِي ابْنَ مَالِكٍ: أَيُّ الْبَاسِ كَانَ أَحَبَّ إِلَى النَّبِيِّ ﷺ، أَوْ أَعْجَبَ إِلَى رَسُولِ اللَّهِ ﷺ؟ قَالَ: الْحَبْرَةُ.

تخريج: أخرجه مسلم، اللباس، باب فضل لباس الثياب الحيرة، ح: ٢٠٧٩ عن هدية، والبخاري، اللباس، باب البرود والحبرة والشملة، ح: ٥٨١٢ من حديث همام به.

[1] It is not clear who the speaker is, see *An-Nasāī* number 5299, who recorded it from one of the same routes of the author, with the same explanation.

[2] Meaning, Mis'ar heard 'Abdul-Malik narrate it from 'Amr, and later asked 'Amr when seeing him, but he did not remember or recognize this narration.

[3] The *Hibarah* was a garment of linen or cotton that was adorned with a pattern or stripes.

Comments:

Hibrah or *Hibarah*, striped shawls were made in Yemen. These were popular in Arabia due to their durability.

Chapter 13. Regarding White Garments**المعجم (١٣) بَابُ فِي الْبَيَاضِ**

(التحفة ١٥)

4061. It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ said: ‘Wear white garments, for they are among the best of your garments, and shroud your dead in them. And the best of your kohl is *Ithmid* (antimony), for it clears the vision and makes the hair grow.’” (*Hasan*)

٤٠٦١ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْبَسُوا مِنْ ثِيَابِكُمُ الْبَيْضَ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ، وَكَفَّنُوا فِيهَا مَوْتَاكُمْ، وَإِنَّ خَيْرَ أَكْحَالِكُمُ الْإِثْمِدُ، يَجْلُو الْبَصَرَ وَيُنْبِتُ الشَّعْرَ».

تخريج: [حسن] تقدم، ح: ٣٨٧٨.

Chapter 14. Regarding Worn Out Clothes, And Washing Clothes**المعجم (١٤) بَابُ فِي الْخُلُقَانِ وَفِي****غَسْلِ الثُّوبِ (التحفة ١٦)**

4062. It was narrated that Jābir bin ‘Abdullāh said: “The Messenger of Allāh ﷺ came to us, and saw a dishevelled man, with messy hair. He said: ‘Could he not find something with which to calm (arrange) his hair down?’ And he saw another man who was wearing a dirty garment and said: ‘Could he not find anything with which to wash his garment?’” (*Sahih*)

٤٠٦٢ - حَدَّثَنَا الثَّقَلِيُّ: حَدَّثَنَا مَسْكِينٌ عَنْ الْأَوْزَاعِيِّ؛ ح: وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ عَنْ وَكَيْعٍ، عَنْ الْأَوْزَاعِيِّ نَحْوَهُ عَنْ حَسَّانَ بْنِ عَطِيَّةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: أَتَانَا رَسُولُ اللَّهِ ﷺ فَرَأَى رَجُلًا شَعْبًا قَدْ تَفَرَّقَ شَعْرُهُ فَقَالَ: «أَمَا كَانَ هَذَا يَجِدُ مَا يُسْكِنُ بِهِ شَعْرَهُ؟» وَرَأَى رَجُلًا آخَرَ وَعَلَيْهِ ثِيَابٌ وَسِخَةٌ فَقَالَ: «أَمَا كَانَ هَذَا يَجِدُ مَا يُغْسِلُ بِهِ ثَوْبَهُ؟».

تخريج: [إسناده صحيح] أخرجه النسائي، الزينة، باب تسكين الشعر، ح: ٥٢٣٨ من حديث الأوزاعي به وصرح بالسماع المسلسل في التمهيد: ٥٢/٥ ولم يكن من المدلسين.

4063. It was narrated from Abū Al-Aḥwāṣ that his father said: “I

٤٠٦٣ - حَدَّثَنَا الثَّقَلِيُّ: حَدَّثَنَا زُهَيْرٌ:

حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ أَبِي الْأَحْوَصِ، عَنْ

came to the Prophet ﷺ in a poor quality garment and he said: 'Do you have any wealth?' He said: 'Yes.' He said: 'What kind of wealth?' He said: 'Allāh has given me camels, sheep, horses and slaves.' He said: 'If Allāh has given you wealth, let the signs of Allāh's blessing and generosity be seen on you.'" (*Ṣaḥīḥ*)

أَبِيهِ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فِي ثَوْبٍ دُونِ فَقَالَ: «أَلَيْكَ مَالٌ؟» قَالَ: نَعَمْ، قَالَ: «مِنْ أَيِّ الْمَالِ؟» قَالَ: قَدْ آتَانِي اللَّهُ مِنَ الْإِبِلِ وَالْعَنَمِ وَالْخَيْلِ وَالرَّقِيقِ، قَالَ: «فَإِذَا آتَاكَ اللَّهُ مَالًا فَلْيَرُ أَنْتُ نِعْمَةً اللَّهِ عَلَيْكَ وَكَرَامَتَهُ».

تخريج: [إسناده صحيح] أخرجه النسائي، الزينة، باب الجلاجل، ح: ٥٢٢٦ من حديث زهير بن معاوية به * أبو إسحاق صرح بالسماع وروى عنه شعبة وغيره.

Comments:

One should take care of what Allāh has blessed him or her with, if they have nice clothes, they should be grateful, if not, they should not desire wealth beyond their means.

Chapter 15. Regarding Dyeing With Yellow

(المعجم ١٥) بَابُ: فِي الْمَصْبُوغِ
بِالصُّفْرَةِ (التحفة ١٧)

4064. It was narrated from Zaid bin Aslam that Ibn 'Umar used to dye his beard with yellow until his clothes were filled with that color. It was said to him: "Why do you dye with yellow?" He said: "I saw the Messenger of Allāh ﷺ dyeing with it, and nothing was dearer to me than that." And he used to dye all his clothes with it, even his turban (*Imāmāh*). (*Ṣaḥīḥ*)

٤٠٦٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ عَنْ زَيْدِ يَعْنِي ابْنَ أَسْلَمَ: أَنَّ ابْنَ عُمَرَ كَانَ يَصْبُغُ لِحْيَتَهُ بِالصُّفْرَةِ حَتَّى تَمْتَلِيءَ ثِيَابُهُ مِنَ الصُّفْرَةِ، فَقِيلَ لَهُ: لِمَ تَصْبُغُ بِالصُّفْرَةِ؟ فَقَالَ: إِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَصْبُغُ بِهَا، وَلَمْ يَكُنْ شَيْءٌ أَحَبَّ إِلَيْهِ مِنْهَا. وَقَدْ كَانَ يَصْبُغُ بِهَا ثِيَابَهُ كُلَّهَا حَتَّى عِمَامَتَهُ.

تخريج: [إسناده صحيح] أخرجه النسائي، الزينة، باب الخضاب بالصفرة، ح: ٥٠٨٨ من حديث عبد العزيز الدراوردي به * وزيد بن أسلم صرح بالسماع ولم يكن من المدلسين على الراجح.

Comments:

Here, they say that "yellow" refers to *Wars*. It is a dye that produces a yellow or reddish color like saffron.

Chapter 16. Regarding Green

(المعجم ١٦) بَابُ: فِي الْخُضْرَةِ

(التحفة ١٨)

4065. It was narrated that Abū Rimthah said: “I went with my father to the Prophet ﷺ, and I saw him wearing two green *Burd*.” (Ṣaḥīḥ)

٤٠٦٥ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا عُبَيْدُ اللَّهِ يَعْنِي ابْنَ إِيَادٍ: أَخْبَرَنَا إِيَادٌ عَنْ أَبِي رِمْتَةَ قَالَ: انْطَلَقْتُ مَعَ أَبِي نَحْوَ النَّبِيِّ ﷺ فَرَأَيْتُ عَلَيْهِ بُرْدَيْنِ أَخْضَرَيْنِ.

تخريج: [إسناده صحيح] أخرجه النسائي، صلاة العيدين، باب الزينة للخطبة للعيدين، ح: ١٥٧٣ من حديث عبيد الله بن إياد به وحسنه الترمذي، ح: ٢٨١٢ وابن حبان، ح: ١٥٢٢ وابن الجارود، ح: ٧٧٠ والحاكم: ٤٢٦/٢، ٦٠٧ ووافقه الذهبي.

Chapter 17. Regarding Red

(المعجم ١٧) بَابُ: فِي الْحُمْرَةِ

(التحفة ١٩)

4066. It was narrated from ‘Amr bin Shu‘aib, from his father, that his grandfather said: “We came down with the Messenger of Allāh ﷺ from a mountain pass, and he turned to me, and I was wearing a thin garment that was moderately dyed (*Muṣarrajah*) with safflower (*Mu‘aṣfar*). He said: ‘What is this thin garment that you are wearing?’ and I realized that he disliked it. I went to my family who had their oven burning, and threw it (the garment) in it. The next day I came to him, and he said: ‘O ‘Abdullāh, what happened to that thin garment?’ I told him and he said: ‘Why didn’t you give it to one of your family? There is nothing wrong with it for women.’” (Ḥasan)

٤٠٦٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا هِشَامُ بْنُ الْعَازِ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: هَبَطْنَا مَعَ رَسُولِ اللَّهِ ﷺ مِنْ تَنْبِيءٍ فَانْتَمَتَ إِلَيَّ وَعَلَيَّ رِيْطَةٌ مُصْرَجَةٌ بِالْمُصْفَرِّ فَقَالَ: «مَا هَذِهِ الرِّيْطَةُ عَلَيْكَ؟» فَعَرَفْتُ مَا كَرِهَ، فَأَتَيْتُ أَهْلِي وَهُمْ يَسْجُرُونَ تَنْوَرًا لَهُمْ فَقَذَفْتُهَا فِيهِ ثُمَّ أَتَيْتُهُ مِنْ الْغَدِ، فَقَالَ: يَا عَبْدَ اللَّهِ! «مَا فَعَلْتَ الرِّيْطَةَ؟» فَأَخْبَرْتُهُ، فَقَالَ: «أَفَلَا كَسَوْتَهَا بَعْضَ أَهْلِكَ؟ فَإِنَّهُ لَا بَأْسَ بِهِ لِلنِّسَاءِ».

تخريج: [حسن] تقدم، ح: ٧٠٨ مختصراً، وأخرجه البيهقي في شعب الإيمان، ح: ٦٣٢٣ من حديث أبي داود به، ورواه ابن ماجه، ح: ٣٦٠٣ من حديث عيسى بن يونس به.

4067. Hishām bin Al-Ghāz said:

٤٠٦٧ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ

“The phrase ‘moderately dyed (*Muṣarrajah*) with safflower (*Mu‘aṣfar*)’ means that it was neither intense in hue or light (*Muwarrad*).” (*Da‘if*)

الْحِمَصِيُّ: حَدَّثَنَا الْوَلِيدُ قَالَ: قَالَ هِشَامٌ
يَعْنِي ابْنَ الْغَارِ: الْمَصْرَجَةُ الَّتِي لَيْسَتْ
بِمَشْبَعَةٍ وَلَا الْمُورَدَةِ.

تخريج: [إسناده ضعيف] * الوليد بن مسلم: لم يصرح بالسمع.

4068. It was narrated from Shuf'ah, from 'Abdullāh bin 'Amr bin Al-Āṣ, who said: “The Messenger of Allāh ﷺ saw me” – Abū 'Alī Al-Lu'lu'ī^[1] said: “I think he said: ‘While I was wearing a garment lightly dyed (*Muwarrad*) with safflower” – and he said: “What is this?” I went and burned it, and the Prophet ﷺ asked: “What did you do with your garment?” I said: “I burned it.” He said: “Why didn't you give it to one of your family?” (*Da‘if*)

٤٠٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ
الدَّمَشَقِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبَّاسٍ عَنْ
شُرْحَبِيلِ بْنِ مُسْلِمٍ، عَنْ شُعْبَةَ، عَنْ عَبْدِ اللَّهِ
ابْنِ عَمْرٍو بْنِ الْعَاصِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ
ﷺ، - قَالَ أَبُو عَلِيٍّ اللَّوْلُؤِيُّ أَرَاهُ: وَعَلَيَّ
تَوْبٌ مَضْبُوعٌ بِعُضْفُرٍ مُورَدًا - فَقَالَ: «مَا
هَذَا؟» فَاَنْطَلَقْتُ فَأَحْرَقْتُهُ، فَقَالَ النَّبِيُّ ﷺ:
«مَا صَنَعْتَ بِتَوْبِكَ؟» فَقُلْتُ: أَحْرَقْتُهُ، قَالَ:
«أَفَلَا كَسَوْتَهُ بَعْضَ أَهْلِكَ؟».

Abū Dāwūd said: Thawr reported from Khālid, so he said: “*Muwarrad*” and Ṭāwūs said: “*Mu‘aṣfar*.”

قَالَ أَبُو دَاوُدَ: رَوَاهُ ثَوْرٌ عَنْ خَالِدٍ فَقَالَ:
مُورَدٌ، وَطَاوُسٌ قَالَ: مُعَضْفُرٌ.

تخريج: [إسناده ضعيف] * إسماعيل بن عياش عن عن، وشعبة وثقه ابن حبان وحده.

Comments:

Saffron, made from safflower, is allowed for women but not for men.

4069. It was narrated from Mujāhid that 'Abdullāh bin 'Amr said: “A man who was wearing two red garments passed by the Prophet ﷺ and greeted him with *Salām*, but the Prophet ﷺ did not respond to him.” (*Da‘if*)

٤٠٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ حُرَابَةَ: حَدَّثَنَا
إِسْحَاقُ يَعْنِي ابْنَ مَنْصُورٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ
أَبِي يَحْيَى، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو
قَالَ: مَرَّ عَلَى النَّبِيِّ ﷺ رَجُلٌ عَلَيْهِ تَوْبَانِ
أَحْمَرَانِ فَسَلَّمَ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْهِ النَّبِيُّ ﷺ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الأدب، باب ما جاء في كراهية لبس المعصفر للرجال والقصي، ح: ٢٨٠٧ من حديث إسحاق بن منصور به وقال: "حسن غريب" * قال أحمد في أبي يحيى القتات: "روى عنه إسرائيل أحاديث مناكير كثيرة، وأما حديث سفيان عنه فمقارب".

[1] One of those who heard this text from the author, see the introduction.

4070. It was narrated that Rāfi' bin Khadij said: "We went out on a journey with the Messenger of Allāh ﷺ, and the Messenger of Allāh ﷺ saw the cloths of our saddles and on our camels in which there were red stripes. The Messenger of Allāh ﷺ said: 'Do I not see that this red color has overwhelmed you?' We got up quickly when the Messenger of Allāh ﷺ said that, and disturbed those of our camels, and we took those cloths and removed them." (Da'if)

٤٠٧٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: أَخْبَرَنَا أَبُو أَسَامَةَ عَنْ الْوَلِيدِ يَعْنِي ابْنَ كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَطَاءٍ، عَنْ رَجُلٍ مِنْ بَنِي حَارِثَةَ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَلَى رَوَاحِلِنَا وَعَلَى إِبِلِنَا أَكْسِيَّةَ فِيهَا خِيوطٌ عِهِنِ حُمْرٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا أَرَى هَذِهِ الْحُمْرَةَ قَدْ عَلَتْكُمْ؟» فَمُنَّا سِرَاعًا لِقَوْلِ رَسُولِ اللَّهِ ﷺ حَتَّى نَفَرَ بَعْضُ إِبِلِنَا، فَأَخَذْنَا الْأَكْسِيَّةَ فَتَرَعْنَاهَا عَنْهَا.

تخریج: [إسناده ضعيف] أخرجه أحمد: ٤٦/٣ من حديث محمد بن عمرو بن عطاء به * رجل من بني حارثة: مجهول قاله المنذري.

4071. It was narrated from Huraith bin Al-Abajj As-Salīhī that a woman from Banū Asad said: "One day I was with Zainab, the wife of the Messenger of Allāh ﷺ, and we were dyeing some garments of hers with ochre. While we were like that, the Messenger of Allāh ﷺ looked at us, but when he saw the ochre he went away. When Zainab saw that, she realized that the Messenger of Allāh ﷺ disliked what she had done, so she started washing her garments and concealed everything that had the red color. Then the Messenger of Allāh ﷺ came and looked again, and when he did not see anything, he came in." (Da'if)

٤٠٧١ - حَدَّثَنَا ابْنُ عَوْفٍ الطَّائِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنِي أَبِي، قَالَ ابْنُ عَوْفٍ الطَّائِيُّ: وَقَرَأْتُ فِي أَصْلِ إِسْمَاعِيلَ قَالَ: حَدَّثَنِي صَمُصَمٌ يَعْنِي ابْنَ زُرْعَةَ عَنْ شُرَيْحِ بْنِ عُبَيْدٍ، عَنْ حَبِيبِ بْنِ عُبَيْدٍ، عَنْ حُرَيْبِ بْنِ الْأَبَجِّ السَّلِيجِيِّ: أَنَّ امْرَأَةً مِنْ بَنِي أَسَدٍ قَالَتْ: كُنْتُ يَوْمًا عِنْدَ زَيْنَبَ امْرَأَةِ رَسُولِ اللَّهِ ﷺ وَنَحْنُ نَصْبِغُ ثِيَابًا لَهَا بِمَعْرَةَ، فَبَيْنَا نَحْنُ كَذَلِكَ إِذْ طَلَعَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ، فَلَمَّا رَأَى الْمَعْرَةَ رَجَعَ، فَلَمَّا رَأَتْ ذَلِكَ زَيْنَبُ عَلِمَتْ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ كَرِهَ مَا فَعَلْتُ، فَأَخَذْتُ فَغَسَلْتُ ثِيَابَهَا وَوَارَتْ كُلَّ حُمْرَةٍ، ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ رَجَعَ فَاطَّلَعَ، فَلَمَّا لَمْ يَرَ شَيْئًا دَخَلَ.

تخریج: [إسناده ضعيف] * حرث: مجهول (تقريب).

Chapter 18. Regarding The Concession Allowing That (Red)

(المعجم ١٨) بَابُ: فِي الرُّخْصَةِ فِي ذَلِكَ (التحفة ٢٠)

4072. It was narrated that Al-Barā' said: "The Messenger of Allāh ﷺ had hair that came down to his earlobes, and I saw him wearing a red *Hullah*, and I never saw anyone better looking than him." (*Ṣaḥīḥ*)

٤٠٧٢ - حَدَّثَنَا حَفْصُ بْنُ عَمَرَ النَّمِرِيُّ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ لَهُ شَعْرٌ يَبْلُغُ شَحْمَةَ أُذُنَيْهِ، وَرَأَيْتُهُ فِي حُلَّةٍ حَمْرَاءَ لَمْ أَرَ شَيْئًا قَطُّ أَحْسَنَ مِنْهُ.

تخريج: أخرجه البخاري، المناقب، باب صفة النبي ﷺ، ح: ٣٥٥١ عن حفص بن عمر، ومسلم، الفضائل، باب: في صفة النبي ﷺ... إلخ، ح: ٢٣٣٧ من حديث شعبة به وانظر، ح: ٤١٨٣.

4073. It was narrated from Hilāl bin 'Āmir that his father said: "I saw the Messenger of Allāh ﷺ in Minā, delivering a *Khutbah* upon a mule, and he was wearing a red *Burd*, and 'Alī was in front of him, conveying his words (to the people)." (*Ṣaḥīḥ*)

٤٠٧٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ هِلَالِ بْنِ عَامِرٍ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ بِمِنَى يَخْطُبُ عَلَى بَعْلَةٍ وَعَلَيْهِ بُرْدٌ أَحْمَرٌ، وَعَلَيْهِ أَمَامَهُ يُعَبِّرُ عَنْهُ.

تخريج: [صحيح] تقدم، ح: ١٩٥٦ وأخرجه أحمد: ٤٧٧/٣ عن أبي معاوية الضرير به.

Chapter 19. Regarding Black

(المعجم ١٩) بَابُ: فِي السَّوَادِ (التحفة ٢١)

4074. It was narrated that 'Āishah said: "I dyed a black *Burdah* for the Prophet ﷺ and he wore it, but when he sweated he noticed the smell of wool coming from it, so he threw it away." He (one of the narrators) said: "I think he (another narrator) said: 'He liked good smells.'" (*Da'if*)

٤٠٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ مُطَرِّفٍ، عَنِ عَائِشَةَ قَالَتْ: صَبَعْتُ لِلنَّبِيِّ ﷺ بُرْدَةً سَوْدَاءَ فَلَبِسَهَا، فَلَمَّا عَرَقَ فِيهَا وَجَدَ رِيحَ الصُّوفِ، فَتَذَفَّهَا، قَالَ: وَأَحْسِبُهُ قَالَ: وَكَانَ يُعْجِبُهُ الرِّيحُ الطَّيِّبَةُ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ١٣٢/٦ والنسائي في الكبرى، ح: ٩٦٦١ من حديث همام به * قتادة مدلس وعنن.

Chapter 20. Regarding The Fringe (On Clothing)

(المعجم ٢٠) بَابُ: فِي الْهُدْبِ

(التحفة ٢٢)

4075. It was narrated that Jābir bin Sulaim said: "I came to the Prophet ﷺ when he was sitting with his hands around his knees, and he had put the fringe of his garment over his feet." (*Da'if*)

٤٠٧٥ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُحَمَّدٍ الْقُرَشِيُّ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ: أَخْبَرَنَا يُونُسُ بْنُ عُبَيْدٍ عَنْ عُبَيْدَةَ أَبِي خِدَاشٍ، عَنْ أَبِي تَمِيمَةَ الْهَجِيمِيِّ، عَنْ جَابِرِ يَعْنِي ابْنَ سَلِيمٍ، قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ مُحْتَبٍ بِسَمَلِهِ وَقَدْ وَقَعَ هُدْبُهَا عَلَى قَدَمَيْهِ.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٢٣٦/٣ من حديث أبي داود، والنسائي في الكبرى، ح: ٩٦٩١ من حديث يونس بن عبيد به * عبدة أبو خدش مجهول الحال.

Chapter 21. Regarding Turbans

(المعجم ٢١) بَابُ: فِي الْعَمَائِمِ

(التحفة ٢٣)

4076. It was narrated from Jābir that the Prophet ﷺ entered Makkah during the year of the conquest, wearing a black 'Imamah (turban). (*Sahih*).

٤٠٧٦ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ. وَمُسْلِمٌ بْنُ إِبْرَاهِيمَ وَمُوسَى بْنُ إِسْمَاعِيلَ قَالُوا: حَدَّثَنَا حَمَادُ بْنُ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَامَ الْفَتْحِ مَكَّةَ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءٌ.

تخریج: [صحيح] أخرجه الترمذي، اللباس، باب ما جاء في العمامة السوداء، ح: ١٧٣٥ من حديث حماد بن سلمة به وقال: "حسن صحيح" ورواه مسلم، ح: ١٣٥٨ من طريق آخر من أبي الزبير به.

4077. It was narrated from Ja'far bin 'Amr bin Huraith that his father said: "I saw the Prophet ﷺ on the *Minbar*, wearing a black 'Imamah (turban), and he had let its edge hang between his shoulders. (*Sahih*)

٤٠٧٧ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ مَسَاوِرِ الْوَرَّاقِ، عَنْ جَعْفَرِ بْنِ عَمْرٍو بْنِ حُرَيْثٍ، عَنْ أَبِيهِ. قَالَ: رَأَيْتُ النَّبِيَّ ﷺ عَلَى الْمِنْبَرِ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءٌ قَدْ أَرْخَى طَرَفَهَا بَيْنَ كَتِفَيْهِ.

تخریج: أخرجه مسلم، الحج، باب جواز دخول مكة بغير إحرام، ح: ٤٥٣/١٣٥٩ عن الحسن بن علي به.

4078. It was narrated from Abū Ja'far bin Muḥammad bin 'Alī bin Rukānah, from his father, that Rukānah wrestled with the Prophet ﷺ and the Prophet ﷺ threw him to the ground. Rukānah said: "And I heard the Prophet ﷺ say: 'The difference between us and the idolaters is that we wear our turbans over our caps.'" (*Da'if*)

٤٠٧٨ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ الثَّقَفِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ رَبِيعَةَ: حَدَّثَنَا أَبُو الْحَسَنِ الْعَسْقَلَانِيُّ عَنْ أَبِي جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيِّ ابْنِ رُكَانَةَ، عَنْ أَبِيهِ: أَنَّ رُكَانَةَ صَارَعَ النَّبِيَّ ﷺ فَصَرَعَهُ النَّبِيُّ ﷺ قَالَ رُكَانَةُ: وَسَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «فَرُقٌ مَا بَيْنَنَا وَبَيْنَ الْمُشْرِكِينَ الْعَمَائِمُ عَلَى الْقَلَانِسِ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، اللباس، باب العمائم على القلانس، ح: ١٧٨٤ عن قتيبة به وقال: "حسن غريب وإسناده ليس بالقائم ولا نعرف أبا الحسن العسقلاني ولا ابن ركانة".

4079. Sulaimān bin Kharrabūdh narrated: "An old man from Al-Madīnah told us: 'I heard 'Abdur-Raḥmān bin 'Awf say: "The Messenger of Allāh ﷺ put a turban on me, and let the edges hang down in front of me and behind me.'" (*Da'if*)

٤٠٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا عُثْمَانُ بْنُ عُثْمَانَ الْعَطْفَانِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ خَرَّبُودَ: حَدَّثَنَا شَيْخٌ مِنْ أَهْلِ الْمَدِينَةِ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنِ عَوْفٍ يَقُولُ: عَمَّمَنِي رَسُولُ اللَّهِ ﷺ فَسَدَلَهَا بَيْنَ يَدَيَّ وَمِنْ خَلْفِي.

تخريج: [إسناده ضعيف] أخرجه البيهقي في شعب الإيمان، ح: ٦٢٥٣ من حديث أبي داود به * شيخ من أهل المدينة: مجهول، قاله المنذري.

Chapter 22. Regarding Wearing *Aṣ-Ṣammā'* (A Solid Wrap)

4080. It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ forbade two manners of dress: A man doing *Ihtibā'*^[1] with nothing covering his private area before the heavens, and wearing a cloth with one of his sides exposed and flinging the cloth on one shoulder." (*Ṣaḥīh*)

(المعجم ٢٢) بَابُ: فِي لِبْسَةِ الصَّمَاءِ
(التحفة ٢٤)

٤٠٨٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ لِبْسَتَيْنِ: أَنْ يَحْتَبِيَ الرَّجُلُ مُفْصِيئًا بِفَرْجِهِ إِلَى السَّمَاءِ، وَيَلْبَسَ ثَوْبَهُ وَأَحَدُ جَانِبَيْهِ خَارِجٌ وَيُلْقِي ثَوْبَهُ عَلَى عَاتِقِهِ.

[1] Wrapping oneself up in a single garment with the legs drawn up to the belly, exposing one's private parts.

تخريج: [صحيح] أخرجه أحمد: ٣٨٠/٢ من حديث الأعمش به ورواه مسلم، ح: ١٥١١ من حديث أبي صالح به، وتقدم شاهده: ٣٣٧٧.

4081. It was narrated from Abū Az-Zubair that Jābir said: “The Messenger of Allāh ﷺ forbade *Aṣ-Ṣammā’*,^[1] and *Iḥtibā’* in one garment. (*Sahīh*)

٤٠٨١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الصَّمَاءِ، وَعَنِ الْإِحْتِيَاءِ فِي ثَوْبٍ وَاحِدٍ.

تخريج: أخرجه مسلم، اللباس، باب النهي عن اشتغال الصماء والاحتباء ... الخ، ح: ٢٠٩٩ من حديث أبي الزبير به.

Chapter 23. Regarding Leaving Buttons Undone

(المعجم ٢٣) **بَابُ: فِي حَلِّ الْأَزْرَارِ**
(التحفة ٢٥)

4082. Mu‘āwiyah bin Qurrah narrated: “My father said: ‘I came to the Messenger of Allāh ﷺ with a group from Muzainah so that we could pledge allegiance to him, and the buttons of his *Qamīṣ* were undone. We pledged allegiance to him, then I put my hand on the neck of his *Qamīṣ* and touched the Seal (of Prophethood).” ‘Urwah (one of the narrators) said: “I never saw Mu‘āwiyah or his son but the buttons of their *Qamīṣ* were undone, in winter and in summer, and they never closed their buttons.” (*Sahīh*)

٤٠٨٢ - حَدَّثَنَا التَّمِيمِيُّ وَأَحْمَدُ بْنُ يُونُسَ قَالَا: أَخْبَرَنَا زُهَيْرٌ: حَدَّثَنَا عُرْوَةُ بْنُ عَبْدِ اللَّهِ، - قَالَ ابْنُ نُفَيْلٍ: ابْنُ فُشَيْرٍ - أَبُو مَهَلٍ الْجُعْفِيُّ: حَدَّثَنَا مُعَاوِيَةُ بْنُ قُرَّةَ: حَدَّثَنَا أَبِي قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فِي رَهْطٍ مِنْ مُرَيْنَةَ فَبَايَعْنَاهُ وَإِنَّ قَمِيصَهُ لَمُطْلَقُ الْأَزْرَارِ قَالَ: فَبَايَعْنَاهُ ثُمَّ أَدْخَلْتُ يَدِي فِي جَيْبِ قَمِيصِهِ فَمَسِسْتُ الْخَاتَمَ، قَالَ عُرْوَةُ: فَمَا رَأَيْتُ مُعَاوِيَةَ وَلَا ابْنَ قَطُ إِلَّا مُطْلَقِي أَزْرَارِهِمَا فِي شِتَاءٍ وَلَا حَرٍّ، وَلَا يُزَرَّرَانِ أَزْرَارَهُمَا أَبَدًا.

تخريج: [إسناده صحيح] أخرجه ابن ماجه، اللباس، باب حل الأزرار، ح: ٣٥٧٨ والترمذي في الشمائل، ح: ٥٩ (بتحقيقي) من حديث زهير بن معاوية به، وصححه ابن حبان، ح: ١٠٠.

Chapter 24. Regarding Covering The Head And Most Of The Face With A Cloth

(المعجم ٢٤) **بَابُ: فِي التَّقْنَعِ**
(التحفة ٢٦)

4083. ‘Āishah said: “While we

٤٠٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ بْنِ

[1] Wrapping oneself entirely with one cloth, with no room for the arms to emerge.

were sitting in our house, during the noonday heat, someone said to Abū Bakr: The Messenger of Allāh ﷺ is coming, with his head and most of his face covered, at a time when he did not usually come to us. The Messenger of Allāh ﷺ came, and asked for permission to enter; permission was given and he came in.” (*Ṣaḥīḥ*)

سُفْيَانُ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ قَالَ: قَالَ الرَّهْرِيُّ: قَالَ عُرْوَةُ: قَالَتْ عَائِشَةُ: بَيْنَا نَحْنُ جُلُوسٌ فِي بَيْتِنَا فِي نَحْرِ الظَّهْرِ قَالَ قَائِلٌ لِأَبِي بَكْرٍ: هَذَا رَسُولُ اللَّهِ ﷺ مُقْبِلًا مُتَمَنِّعًا فِي سَاعَةٍ لَمْ يَكُنْ يَأْتِينَا فِيهَا، فَجَاءَ رَسُولُ اللَّهِ ﷺ فَاسْتَأْذَنَ فَأُذِنَ لَهُ فَدَخَلَ.

تخریج: [صحیح] أخرجه أحمد: ١٩٨/٦ عن عبدالرزاق به مطولاً، ورواه البخاري، اللباس، باب التمنع، ح: ٥٨٠٧ من حديث معمر به مطولاً.

Comments:

This is part of the story of *Hijrah*.

Chapter 25. What Has Been Reported Regarding *Isbāl* With The *Izār*

(المعجم ٢٥) - بَابُ مَا جَاءَ فِي إِسْبَالِ
الْإِزَارِ (التحفة ٢٧)

4084. It was narrated that Abū Juraī Jābir bin Sulaim said: “I saw a man to whom the people were listening and agreeing with what he said; he did not say anything but they accepted it. I said: ‘Who is this man?’ They said: ‘The Messenger of Allāh ﷺ.’ I said: ‘*Alaikas-salām* (peace be upon you), O Messenger of Allāh,’ twice. He said: ‘Do not say *Alaikas-salām* (peace be upon you), for *Alaikaas-salām* is the greeting for the dead. Say *As-salāmu ‘alaika*.’ I said: ‘Are you the Messenger of Allāh?’ He said: ‘I am the Messenger of Allāh Whom you call when harm befalls you and He gives you relief; Whom you call when famine strikes and He causes food to grow for you; Whom you call when you are in a desolate

٤٠٨٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ أَبِي غَفَارٍ: حَدَّثَنَا أَبُو تَمِيمَةَ الْهَجَمِيُّ وَأَبُو تَمِيمَةَ اسْمُهُ طَرِيفُ بْنُ مُجَالِدٍ عَنْ أَبِي جُرَيْجٍ جَابِرِ بْنِ سُلَيْمٍ قَالَ: رَأَيْتُ رَجُلًا يَضْدُرُّ النَّاسَ عَنْ رَأْيِهِ لَا يَقُولُ شَيْئًا إِلَّا صَدَرُوا عَنْهُ قُلْتُ: مَنْ هَذَا؟ قَالُوا: هَذَا رَسُولُ اللَّهِ ﷺ، قُلْتُ: عَلَيْكَ السَّلَامُ يَا رَسُولَ اللَّهِ! مَرَّتَيْنِ، قَالَ: «لَا تَقُلْ عَلَيْكَ السَّلَامُ فَإِنَّ عَلَيْكَ السَّلَامُ تَحْيَةُ الْمَيِّتِ، قُلْ: السَّلَامُ عَلَيْكَ». قَالَ: قُلْتُ: أَنْتَ رَسُولُ اللَّهِ؟ قَالَ: «أَنَا رَسُولُ اللَّهِ الَّذِي إِذَا أَصَابَكَ ضُرٌّ فَدَعَوْتَهُ كَشَفَهُ عَنْكَ، وَإِنْ أَصَابَكَ عَامٌ سَتَهُ فَدَعَوْتَهُ أَنْبَتَهَا لَكَ، وَإِذَا كُنْتَ بِأَرْضٍ قَفْرٍ أَوْ فَلَاحٍ

land or a desert and your camel strays, and He brings it back to you.' I said: 'Advise me.' He said: 'Do not revile anyone.' I did not revile anyone after that, a free man, a slave, a camel or a sheep. He said: 'And do not think little of any act of kindness, and when you speak to your brother present a cheerful countenance to him, for that is a kind of good deed. And raise the your *Izār* to mid-calf, or if you must, to the ankles. But beware of *Isbāl* with the *Izār*, for that is conceit, and Allāh does not like conceit. And if someone reviles you and shames you for something that he knows about you, do not shame him for that which you know about him, for he will bear the evil consequences of it.'"

(*Ṣaḥīḥ*)

تخريج: [إسناده صحيح] أخرجه الترمذي، الاستئذان، باب ما جاء في كراهية أن يقول عليك السلام مبتدئاً، ح: ٢٧٢٢ من حديث أبي غفار به مختصراً وقال: "حسن صحيح" ورواه النسائي في الكبرى، ح: ١٠١٤٩-١٠١٥٢ وعمل اليوم والليلة، ح: ٣١٧-٣٢٠ وصححه الحافظ في فتح الباري: ٥/١١، وله طريق آخر عند ابن حبان، ح: ٨٦٦.

4085. It was narrated from Salīm bin ‘Abdullāh that his father said: “The Messenger of Allāh ﷺ said: ‘Whoever drags his garment out of conceit, Allāh will not look at him on the Day of Resurrection.’” Abū Bakr said: “One of the sides of my *Izār* drags, even though I try to pay attention to that.” He said: “You are not one of those who do that out of conceit.” (*Ṣaḥīḥ*)

فَصَلَّتْ رَاحِلَتَكَ فَدَعَوْتُهُ رَدَّهَا عَلَيْكَ». قَالَ: قُلْتُ: اعْهَدْ إِلَيَّ. قَالَ: «لَا تُسَبِّنْ أَحَدًا». قَالَ: فَمَا سَبَبْتُ بَعْدَهُ حُرًّا وَلَا عَبْدًا وَلَا بَعِيرًا وَلَا شَاةً. قَالَ: «وَلَا تَحْقِرَنَّ شَيْئًا مِنَ الْمَعْرُوفِ، وَأَنْ تُكَلِّمَ أَخَاكَ وَأَنْتَ مُنْسَبِطٌ إِلَيْهِ وَجْهَكَ، إِنْ ذَلِكَ مِنَ الْمَعْرُوفِ وَارْفَعْ إِزَارَكَ إِلَى نِصْفِ السَّاقِ، فَإِنْ أَبَيْتَ فِإِلَى الْكَعْبَيْنِ، وَإِيَّاكَ وَإِسْبَالَ الْإِزَارِ فَإِنَّهَا مِنَ الْمَخِيلَةِ وَإِنَّ اللَّهَ لَا يُحِبُّ الْمَخِيلَةَ، وَإِنْ أَمُرُؤُ شَتَمَكَ وَعَبَّرَكَ بِمَا يَعْلَمُ فِيكَ فَلَا تُعَبِّرْهُ بِمَا تَعْلَمُ فِيهِ فَإِنَّمَا وَبَالَ ذَلِكَ عَلَيْهِ»

٤٠٨٥ - حَدَّثَنَا التُّمَيْلِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ جَرَّ ثَوْبَهُ خِيَلَاءَ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ»، فَقَالَ أَبُو بَكْرٍ: إِنْ أَحَدَ جَانِبَيْ إِزَارِي يَسْتَرْجِي إِيَّيَ لِاتِّعَاهُدُ ذَلِكَ مِنْهُ. قَالَ: «لَسْتَ مِنْ يَفْعَلُهُ خِيَلَاءَ».

تخريج: أخرجه البخاري، اللباس، باب من جرَّ إزاره من غير خيلاء، ح: ٥٧٨٤ من حديث زهير به.

4086. It was narrated that Abū Hurairah said: “While a man was praying with his *Izār* hanging below his ankles, the Messenger of Allāh ﷺ said to him: ‘Go and perform *Wudū’*.’ He went and performed *Wudū’*, then he came and (the Prophet ﷺ) said: ‘Go and perform *Wudū’*.’ A man said: ‘O Messenger of Allāh, why did you tell him to perform *Wudū’* then you kept quiet about it?’ He said: ‘He was praying with his *Izār* hanging below his ankles, and Allāh, Most High, does not accept the prayer of one whose *Izār* hangs below his ankles.’” (*Hasan*)

٤٠٨٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا يَحْيَى عَنْ أَبِي جَعْفَرٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: بَيْنَمَا رَجُلٌ يُصَلِّي مُسْبِلًا إِزَارَهُ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَذْهَبْ فَتَوَضَّأْ»، فَذَهَبَ فَتَوَضَّأَ، ثُمَّ جَاءَ فَقَالَ: «أَذْهَبْ فَتَوَضَّأْ»، فَقَالَ لَهُ رَجُلٌ: يَا رَسُولَ اللَّهِ! مَالِكَ أَمْرَتُهُ أَنْ يَتَوَضَّأَ ثُمَّ سَكَتَ عَنْهُ؟ قَالَ: «إِنَّهُ كَانَ يُصَلِّي وَهُوَ مُسْبِلٌ إِزَارَهُ وَإِنَّ اللَّهَ تَعَالَى لَا يَقْبَلُ صَلَاةَ رَجُلٍ مُسْبِلٍ».

تخريج: [حسن] تقدم، ح: ٦٣٨ وأخرجه البيهقي في شعب الإيمان، ح: ٦١٢١ من حديث أبي داود به.

4087. It was narrated from ‘Amr bin Jarīr, from Kharashah bin Al-Hurr, from Abū Dharr that the Prophet ﷺ said: “There are three to whom Allāh will not speak, nor look at on the Day of Resurrection, and He will not clearse them, and theirs will be a painful torment.” I said: “Who are they, O Messenger of Allāh, may they be doomed and lost?” He repeated it three times and I said: “Who are they, O Messenger of Allāh, may they be doomed and lost?” He said: “The one who lets his garment hang below his ankles, the one who reminds others of his favors, and the one who sells his goods by means of false oaths.” (*Ṣaḥīh*)

٤٠٨٧ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ عَلِيِّ بْنِ مُدْرِكٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرٍو بْنِ جَرِيرٍ، عَنْ حَرِثَةَ بْنِ الْحَرِّ، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ، وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ، وَلَا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ». قُلْتُ: مَنْ هُمْ يَا رَسُولَ اللَّهِ! قَدْ خَابُوا وَخَسِرُوا؟ فَأَعَادَهَا ثَلَاثًا. قُلْتُ: مَنْ هُمْ يَا رَسُولَ اللَّهِ! خَابُوا وَخَسِرُوا؟ قَالَ: «الْمُسْبِلُ، وَالْمَنَّانُ، وَالْمُنْتَقُ سَلْعَتُهُ بِالْحَلْفِ الْكَاذِبِ» أَوْ «الْفَاجِرِ».

تخريج: أخرجه مسلم، الإيمان، باب بيان غلظ تحريم إسبال الإزار والمن بالعطية... الخ، ح: ١٠٦ من حديث شعبة به.

Comments:

Boasting about favors conferred on someone, and selling by taking false oaths, and lowering the lower garments below the ankles, all of these are among the major sins.

4088. This was narrated from Sulaimān bin Mushir, from Kharashah bin Al-Ḥurr, from Abū Dharr from the Prophet ﷺ, with this, but the first is more complete. He said: “The one who reminds others of his favors, he does not give anything but he reminds people of it.” (*Ṣaḥīh*)

٤٠٨٨ - حَدَّثَنَا مُسَدَّدٌ: أَخْبَرَنَا يَحْيَى عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ سُلَيْمَانَ بْنِ مُسْهِرٍ، عَنْ خَرَّشَةَ بْنِ الْحُرِّ، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ بِهَذَا وَالْأَوَّلُ أَتَمُّ قَالَ: «الْمَنَانُ الَّذِي لَا يُعْطِي شَيْئًا إِلَّا مَنَّهُ».

تخریج: أخرجه مسلم من حديث يحيى القطان به، انظر الحديث السابق.

4089. It was narrated that Qais bin Bishr At-Taghlibi said: “My father, who was a companion of Abū Ad-Dardā’, told me: ‘In Damascus there was one of the Companions of the Prophet ﷺ, who was called Ibn Al-Ḥanzaliyyah. He was a solitary man, who rarely mixed with people, rather he spent his time in prayer, and when he finished he would recite *Tasbīḥ* and *Takbīr* until he went to his family. He passed by us while we were sitting with Abū Ad-Dardā’, and Abū Ad-Dardā’ said to him: “Tell us something that will benefit us, and not harm you. He said: ‘The Messenger of Allāh ﷺ sent out a military expedition, and they came back. One of them came and sat in a place where the Messenger of Allāh ﷺ used to sit, and said to a man beside him: “Would that you had seen us when we met the enemy and so-and-so attacked, and fought, and said: ‘Take that, and I am the young man of Ghifār.’

٤٠٨٩ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَبُو عَامِرٍ يُعْنِي عَبْدَ الْمَلِكِ بْنَ عَمْرٍو: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ قَيْسِ بْنِ بَشِيرِ التَّغْلِبِيِّ قَالَ: أَخْبَرَنِي أَبِي وَكَانَ جَلِيسًا لِأَبِي الدَّرْدَاءِ قَالَ: كَانَ بِدِمَشْقَ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ يُقَالُ لَهُ ابْنُ الْحَنْظَلِيَّةِ، وَكَانَ رَجُلًا مُتَوَحِّدًا فَلَمَّا يُجَالِسُ النَّاسَ إِنَّمَا هُوَ صَلَاةٌ، فَإِذَا فَرَغَ فَإِنَّمَا هُوَ تَسْبِيحٌ وَتَكْبِيرٌ حَتَّى يَأْتِيَ أَهْلَهُ. قَالَ فَمَرَّ بِنَا وَنَحْنُ عِنْدَ أَبِي الدَّرْدَاءِ فَقَالَ لَهُ أَبُو الدَّرْدَاءِ: كَلِمَةٌ تَنْفَعُنَا وَلَا تَضُرُّكَ. قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ سَرِيَّةً فَقَدِمَتْ، فَجَاءَ رَجُلٌ مِنْهُمْ فَجَلَسَ فِي الْمَجْلِسِ الَّذِي يَجْلِسُ فِيهِ رَسُولُ اللَّهِ ﷺ فَقَالَ لِرَجُلٍ إِلَى جَنْبِهِ: لَوْ رَأَيْتَنَا حِينَ التَّقِينَا نَحْنُ وَالْعَدُوُّ فَحَمَلُ فُلَانٍ فَطَعَنَ فَقَالَ: خُذْهَا مِنِّي وَأَنَا الْعُلَامُ الْغِفَارِيُّ كَيْفَ تَرَى فِي قَوْلِي؟ قَالَ: مَا أَرَاهُ إِلَّا قَدْ بَطَلَ أَجْرُهُ فَسَمِعَ بِذَلِكَ

What do you think of what he said?" He said: "I think that his reward was lost because of that." Another man heard that and said: "I do not see anything wrong with it." They argued and the Messenger of Allāh ﷺ heard them and said: "*Subhān Allāh!* There is nothing wrong with him being rewarded and praised." I saw that Abū Ad-Dardā' was pleased with that, and he raised his head and looked at him, and said: "Did you hear that from the Messenger of Allāh ﷺ?" He said: "Yes." He kept repeating (his question) until I thought that he was going to sit on the knees of Ibn Al-Ḥanzaliyyah (because he came so close to him). He passed by us on another day and Abū Ad-Dardā' said to him: "Tell us something that will benefit us and not harm you." He said: "The Messenger of Allāh ﷺ said to us: 'The one who spends on horses (for *Jihād*) is like one who opens his hand to give charity and does not withhold it.'" Then he passed by us on another day and Abū Ad-Dardā' said to him: "Tell us something that will benefit us and not harm you." He said: "The Messenger of Allāh ﷺ said to us: 'What a good man *Khuraim Al-Asadi* would be, were it not that his hair comes down to his shoulders and his *Izār* hangs below his ankles.' News of that reached *Khuraim* and he went and took a knife and cut his hair until it came to his ears, and he lifted up his *Izār* to mid-calf." Then he passed by us

آخَرَ فَقَالَ: مَا أَرَى بِذَلِكَ بَأْسًا فَتَنَزَعًا حَتَّى سَمِعَ رَسُولَ اللَّهِ ﷺ قَالَ: «سُبْحَانَ اللَّهِ! لَا بَأْسَ أَنْ يُوجَرَ وَيُحَمَدَ» قَرَأْتُ أَبَا الدَّرْدَاءِ سُرَّ بِذَلِكَ فَجَعَلَ يَرْفَعُ رَأْسَهُ إِلَيْهِ، وَيَقُولُ أَنْتَ سَمِعْتَ ذَلِكَ مِنْ رَسُولِ اللَّهِ ﷺ؟ فَيَقُولُ: نَعَمْ فَمَا زَالَ يُعِيدُ عَلَيْهِ حَتَّى أَنِّي لَأَقُولُ: لَيْبَرَكَ عَلَى رُكْبَتَيْهِ. قَالَ: فَمَرَّ بِنَا يَوْمًا آخَرَ، فَقَالَ لَهُ أَبُو الدَّرْدَاءِ: كَلِمَةٌ تَنْفَعُنَا وَلَا تَضُرُّكَ، قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «الْمَنْفُوقُ عَلَى الْخَيْلِ كَالْبَاسِطِ يَدَيْهِ بِالصَّدَقَةِ لَا يَقْبِضُهَا»، ثُمَّ مَرَّ بِنَا يَوْمًا آخَرَ، فَقَالَ لَهُ أَبُو الدَّرْدَاءِ: كَلِمَةٌ تَنْفَعُنَا وَلَا تَضُرُّكَ، قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «يَعِمُّ الرَّجُلُ خُرَيْمَ الْأَسَدِيِّ لَوْلَا طُولُ جُمَّتِهِ وَإِسْبَالُ إِزَارِهِ»، فَبَلَغَ ذَلِكَ خُرَيْمًا فَعَجَلَ فَأَخَذَ شَفْرَةَ فَفَطَعَ بِهَا جُمَّتَهُ إِلَى أُذُنَيْهِ وَرَفَعَ إِزَارَهُ إِلَى أَنْصَافِ سَاقَيْهِ. ثُمَّ مَرَّ بِنَا يَوْمًا آخَرَ فَقَالَ لَهُ أَبُو الدَّرْدَاءِ: كَلِمَةٌ تَنْفَعُنَا وَلَا تَضُرُّكَ. فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّكُمْ قَادِمُونَ عَلَى إِخْوَانِكُمْ، فَأَصْلِحُوا رِحَالَكُمْ وَأَصْلِحُوا لِبَاسَكُمْ، حَتَّى تَكُونُوا كَأَنَّكُمْ شَامَةٌ فِي النَّاسِ فَإِنَّ اللَّهَ تَعَالَى لَا يُحِبُّ الْفُحْشَ وَلَا التَّفَحُّشَ».

قَالَ أَبُو دَاوُدَ: وَكَذَلِكَ قَالَ أَبُو نُعَيْمٍ عَنْ هِشَامٍ قَالَ: «حَتَّى تَكُونُوا كَالشَّامَةِ فِي النَّاسِ».

on another day, and Abū Ad-Dardā' said to him: "Tell us something that will benefit us and not harm you." He said: "I heard the Messenger of Allāh ﷺ say: 'You are coming to meet your brothers, so make your mounts and clothing look good, so that you will stand out among the people, for Allāh does not like obscene words or deeds.'" (*Hasan*)

Abū Dāwud said: This is how Abū Nu'aim said it, from Hishām who said: "So that you will stand out among the people."

تخریج: [إسناده حسن] أخرجه أحمد: ١٧٩/٤ عن أبي عامر به، وصححه الحاكم: ١٨٣/٤ ووافقه الذهبي.

Chapter 26. What Has Been Reported About Pride

(المعجم ٢٦) - بَابُ مَا جَاءَ فِي الْكِبْرِ
(التحفة ٢٨)

4090. It was narrated from Salmān Al-Agarr – Hannād (one of the narrators) said: From Al-Agarr Abī Muslim – from Abū Hurairah – Hannād said: He said: The Messenger of Allāh ﷺ said: "Allāh, Exalted is He, says: 'Pride is My *Ridā*' and majesty is My *Izār*, and whoever contends with Me concerning either of them, I shall throw him into the Fire.'" (*Ṣaḥīḥ*)

٤٠٩٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ؛ ح: وَحَدَّثَنَا هَنَادٌ يَعْنِي ابْنَ السَّرِيِّ عَنْ أَبِي الْأَخْوَصِ الْمَعْنَى، عَنْ عَطَاءِ ابْنِ السَّائِبِ، قَالَ مُوسَى: عَنْ سَلْمَانَ الْأَعْرَجِّ، وَقَالَ هَنَادٌ: عَنِ الْأَعْرَجِّ أَبِي مُسْلِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ هَنَادٌ: قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ اللَّهُ تَعَالَى: الْكِبْرِيَاءُ رِدَائِي وَالْعِظْمَةُ إِزَارِي، فَمَنْ نَارَعَنِي وَاجِدًا مِنْهُمَا قَذَفْتُهُ فِي النَّارِ».

تخریج: [إسناده صحيح] أخرجه ابن ماجه، الزهد، باب البراءة من الكبر والتواضع، ح: ٤١٧٤ عن هناد به وله شاهد عند مسلم، ح: ٢٦٢٠.

4091. It was narrated from Abū Bakr, meaning Ibn 'Ayyāsh, from Al-A'mash, from Ibrāhīm, from

٤٠٩١ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا أَبُو بَكْرِ يَعْنِي ابْنَ عَيَّاشٍ عَنِ الْأَعْمَشِ، عَنْ

‘Alqamah, from ‘Abdullāh, who said: “The Messenger of Allāh ﷺ said: ‘The one in whose heart is a mustard-seed’s worth of pride will not enter Paradise, and the one in whose heart is mustard-seed’s worth of faith will not enter the Fire.’” (*Sahih*)

Abū Dāwud said: Al-Qasmali reported it similarly from Al-A‘mash.

إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ كِبَرٍ، وَلَا يَدْخُلُ النَّارَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ خَرْدَلٍ مِنْ إِيْمَانٍ».

قَالَ أَبُو دَاوُدَ: رَوَاهُ الْقَسْمَلِيُّ عَنِ الْأَعْمَشِ مِثْلَهُ.

تخريج: أخرجه مسلم، الإيمان، باب تحريم الكبر وبيان، ح: ٩١ من حديث الأعمش به.

Comments:

In this narration, pride has been likened to *Kufr*, the opposite of Faith, and the reason for that becomes clear from the next narration. The statement ‘will not enter the Fire’ means to abide eternally.

4092. It was narrated from Hishām, from Muḥammad, from Abū Hurairah, that a man came to the Prophet ﷺ and he was a handsome man. He said: “O Messenger of Allāh, I am a man to whom beauty has been made dear, and I have been given of it that which you see, and I would not like anyone to excel me in it, even to the extent of the strap of my sandal. Is this pride?” He said: “No; pride is disdainful of the truth and despising the people.” (*Sahih*)

٤٠٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى أَبُو مُوسَى: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا هِشَامٌ عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ وَكَانَ رَجُلًا جَمِيلًا فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي رَجُلٌ حُبِّبَ إِلَيَّ الْجَمَالَ وَأُعْطِيتُ مِنْهُ مَا تَرَاهُ حَتَّى مَا أَحِبُّ أَنْ يُفَوْقَنِي أَحَدٌ إِذَا قَالَ: بِشِرَاكِ نَعْلِي، وَإِنَّمَا قَالَ: بِشِئْءٍ نَعْلِي أَفَمِنَ الْكِبَرِ ذَلِكَ؟ قَالَ: «لَا، وَلَكِنَّ الْكِبَرَ مَنْ بَطَرَ الْحَقَّ وَغَمَطَ النَّاسَ».

تخريج: [صحيح] أخرجه البخاري في الأدب المفرد، ح: ٥٥٦ عن محمد بن المثني به، وصححه الحاكم: ١٨١/٤، ١٨٢ ووافقه الذهبي وللحديث شواهد، منها الحديث السابق.

Comments:

This narration explains that the condemnation of pride is for rejecting the truth, and belittling people, and this is a trait of the disbelievers, to reject the truth and antagonize whoever conveys it.

Chapter 27. To What Extent The *Izār* Should Be Let Down

(المعجم ٢٧) بَابُ: فِي قَدْرِ مَوْضِعِ
الإِزَارِ (التحفة ٢٩)

4093. It was narrated from Al-'Alā' bin 'Abdur-Raḥmān that his father said: "I asked Abū Sa'eed Al-Khudrī about the *Izār*, and he said: 'You have come to one who knows about it. The Messenger of Allāh ﷺ said: "The *Izār* of the Muslim is to mid-calf, and there is no sin if it comes between that and the ankle, but whatever is below the ankle is in the Fire. The one who lets his *Izār* drag out of conceit, Allāh will not look at him." (*Ṣaḥīḥ*)

٤٠٩٣ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ قَالَ: سَأَلْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ عَنِ الْإِزَارِ؟ فَقَالَ: عَلَى الْخَبِيرِ سَقَطَتْ، قَالَ رَسُولُ اللَّهِ ﷺ: «إِزْرَةُ الْمُسْلِمِ إِلَى نِصْفِ السَّاقِ وَلَا حَرَجَ - أَوْ: لَا جُنَاحَ - فِيمَا بَيْنَهُ وَبَيْنَ الْكَعْبَيْنِ. مَا كَانَ أَسْفَلَ مِنَ الْكَعْبَيْنِ فَهُوَ فِي النَّارِ، مَنْ جَرَّ إِزَارَهُ بَطْرًا لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ».

تخریج: [إسناده صحيح] أخرجه ابن ماجه، اللباس، باب موضع الإزار أين هو؟ ح: ٣٥٧٣ من حديث العلاء بن عبد الرحمن بن يعقوب به.

Comments:

Aḥādīth mentioning the gravity of *Isbāl* are of two categories; that mentioning the Fire for whatever is below the ankles, indicating its prohibition in general, and that mentioning that Allāh does not look at whoever does it out of pride and conceit. Therefore, whoever knowingly does so, after the text have been made clear, he falls into the category of those who reject the truth, and belittle the people, or those who do so out of pride. Hence the wisdom in the author's organization of these narrations is clear.

4094. It was narrated from Sālim bin 'Abdullāh, from his father, that the Prophet ﷺ said: "*Isbāl* applies to the *Izār*, the *Qamiṣ* and the *'Imāmah* (turban). Whoever lets any of them drag out of pride, Allāh will not look at him on the Day of Resurrection." (*Ḥasan*)

٤٠٩٤ - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا حُسَيْنُ الْجَعْفِيُّ عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَادٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «الْإِسْبَالُ فِي الْإِزَارِ وَالْقَمِيصِ وَالْعِمَامَةِ. مَنْ جَرَّ مِنْهَا شَيْئًا خِيَلَاءَ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ».

تخریج: [حسن] أخرجه ابن ماجه، اللباس، باب طول القميص كم هو؟ ح: ٣٥٧٦ والنسائي، ح: ٥٣٣٦ من حديث حسين الجعفي به.

4095. It was narrated that Yazīd bin Abī Sumayyah said: "I heard Ibn 'Umar say: 'What the

٤٠٩٥ - حَدَّثَنَا هَنَادُ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ أَبِي الصَّبَّاحِ، عَنْ بَرِيدِ بْنِ أَبِي سُمَيَّةَ

Messenger of Allāh ﷺ said about the *Izār* also applies to the *Qamīs*.” (Hasan)

قال: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: مَا قَالَ رَسُولُ اللَّهِ ﷺ فِي الْإِزَارِ فَهُوَ فِي الْقَمِيصِ.

تخريج: [إسناده حسن] أخرجه أحمد: ١١٠/٢ من حديث عبد الله بن المبارك به.

4096. ‘Ikrimah narrated that he saw Ibn ‘Abbās wearing an *Izār*; he let the hem of the *Izār* touch the tops of his feet in front and he lifted it higher at the back. I said: “Why are you wearing the *Izār* in this manner?” He said: “I saw the Messenger of Allāh ﷺ wearing it like that.” (Ṣaḥīḥ)

٤٠٩٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ مُحَمَّدِ بْنِ أَبِي يَحْيَى: حَدَّثَنِي عِكْرِمَةُ: أَنَّهُ رَأَى ابْنَ عَبَّاسٍ يَأْتِرُ فَيَضَعُ حَاشِيَةَ إِزَارِهِ مِنْ مُقَدِّمِهِ عَلَى ظَهْرِ قَدَمِهِ وَيَرْفَعُ مِنْ مُؤَخَّرِهِ. قُلْتُ: لِمَ تَأْتِرُ هَذِهِ الْإِزْرَةَ؟ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَأْتِرُهَا.

تخريج: [إسناده صحيح] أخرجه البغوي في الأنوار، ح: ٧٦٧ (بتحقيقي) من حديث يحيى القطان، والنسائي في الكبرى، ح: ٩٦٨١ من حديث محمد بن أبي يحيى به.

Chapter 28. Women’s Clothing

(المعجم ٢٨) بَابُ: فِي لِبَاسِ النِّسَاءِ

(التحفة ٣٠)

4097. It was narrated from Ibn ‘Abbās that the Prophet ﷺ cursed women who imitate men and men who imitate women. (Ṣaḥīḥ)

٤٠٩٧ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ: أَنَّهُ لَعَنَ الْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ، وَالْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ.

تخريج: أخرجه البخاري، اللباس، باب المتشبهين بالنساء والمتشبهات بالرجال، ح: ٥٨٨٥ من حديث شعبة به.

4098. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ cursed men who wear women’s clothes and women who wear men’s clothes.” (Ṣaḥīḥ)

٤٠٩٨ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا أَبُو عَامِرٍ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ الرَّجُلَ يَلْبَسُ لِبْسَةَ الْمَرْأَةِ، وَالْمَرْأَةَ تَلْبَسُ لِبْسَةَ الرَّجُلِ.

تخريج: [إسناده صحيح] أخرجه أحمد: ٣٢٥/٢ عن أبي عامر به، ورواه النسائي في الكبرى، ح: ٩٢٥٣ وصححه ابن حبان، ح: ١٤٥٥ والحاكم: ١٩٤/٤ على شرط مسلم ووافقه الذهبي.

4099. It was narrated that Ibn Abi Mulaikah said: “It was said to ‘Āishah that a woman was wearing men’s sandals, and she said: ‘The Messenger of Allāh ﷺ cursed women behaving in masculine manner.’” (*Daʿīf*)

٤٠٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلِيمَانَ لَوْيْنُ
وَبَعْضُهُ قَرَأَتْ عَلَيْهِ عَنْ سُفْيَانَ، عَنْ ابْنِ
جُرَيْجٍ، عَنْ ابْنِ أَبِي مُلَيْكَةَ قَالَ: قِيلَ
لِعَائِشَةَ: إِنَّ امْرَأَةً تَلْبَسُ التَّلْعَلَّ، فَقَالَتْ: لَعَنَ
رَسُولُ اللَّهِ ﷺ الرَّجُلَةَ مِنَ النِّسَاءِ.

تخريج: [إسناده ضعيف] أخرجه الحميدي، ح: ٢٧٣ (بتحقيقي) عن سفيان بن عيينة به * ابن جريج عنعن ولم أجد ما يشهد له.

Chapter 29. The Statement Of Allāh, Most High: Draw Their *Jilbābs* (Cloaks) All Over Their Bodies^[1]

(المعجم ٢٩) بَابُ: فِي قَوْلِ اللَّهِ
تَعَالَى: ﴿يُدْنِيكَ عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ﴾
[الأحزاب: ٥٩] (التحفة ٣١)

4100. It was narrated from Ṣafīyyah bint Ṣhaibah that ‘Āishah mentioned the women of the *Anṣār*, and she praised them, and spoke well of them. She said: “When *Sūrat An-Nūr* was revealed, they took the hems of their *Izārs* – (*Hujūr* or *Hujuz*) – Abū Kāmil (a narrator) was not sure – and tore them, and used them for head covers.” (*Ḥasan*)

٤١٠٠ - حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا أَبُو
عَوَانَةَ عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ صَفِيَّةَ بِنْتِ
شَيْبَةَ، عَنْ عَائِشَةَ: أَنَّهَا ذَكَرَتْ نِسَاءَ
الْأَنْصَارِ، فَأُتِنَتْ عَلَيْهِنَّ وَقَالَتْ لَهُنَّ مَعْرُوفًا
وَقَالَتْ: لَمَّا نَزَلَتْ سُورَةُ النَّوْرِ عَمَدَنَ إِلَى
حُجُورٍ أَوْ حُجُورٍ شَكَ أَبُو كَامِلٍ، فَشَقَقْنَهُنَّ
فَاتَّخَذْنَهُنَّ حُمْرًا.

تخريج: [إسناده حسن] أخرجه أحمد: ١٨٨/٦ من حديث أبي عوانة به * إبراهيم بن المهاجر: حسن الحديث على الراجح.

4101. It was narrated that Umm Salamah said: When the following was revealed Draw their *Jilbābs* (cloaks) all over their bodies^[2], the *Anṣārī* women went out as if there were crows on their heads, because of their cloaks.

٤١٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: أَخْبَرَنَا
ابْنُ نُورٍ عَنْ مَعْمَرٍ، عَنْ ابْنِ خُنَيْمٍ، عَنْ صَفِيَّةَ
بِنْتِ شَيْبَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: لَمَّا نَزَلَتْ:
﴿يُدْنِيكَ عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ﴾ خَرَجَ نِسَاءُ

[1] *Al-Ahḏāb* 33:59.

[2] *Al-Ahḏāb* 33:59.

الْأَنْصَارِ كَأَنَّ عَلَى رُؤْسِهِنَّ الْعُرْبَانَ مِنَ الْأَكْسِيَّةِ.

تخريج: [إسناده حسن] وأخرجه عبدالرزاق في تفسيره: ١٠١/٢، ح: ٢٣٧٧ عن معمر به.

Chapter 30. Regarding The Statement Of Allāh And To Draw Their *Khimars* Over *Juyūbihinna*^[1]

(المعجم ٣٠) بَابُ: فِي قَوْلِ اللَّهِ تَعَالَى: ﴿وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ﴾
[النور: ٣١] [التحفة ٣٢]

4102. It was narrated from Ibn Shihāb, from ‘Urwah bin Az-Zubair that ‘Āishah said: “May Allāh have mercy on the early *Muhājir* women. When Allāh revealed “And to draw their *Khimārs* all over *Juyūbihinna*”,^[2] they tore their wraps” – Ibn Ṣāliḥ (one of the narrators) said: – “coarse wraps, and covered themselves with them.” (*Ṣaḥīḥ*)

٤١٠٢ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ؛ ح: وَحَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ وَابْنُ السَّرْحِ وَأَحْمَدُ بْنُ سَعِيدِ الْهَمْدَانِيُّ قَالُوا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي قُرَّةُ بْنُ عَبْدِ الرَّحْمَنِ الْمَعَاظِرِيُّ عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: يَرْحَمُ اللَّهُ نِسَاءَ الْمُهَاجِرَاتِ الْأَوَّلِ، لَمَّا أَنْزَلَ اللَّهُ ﴿وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ﴾ شَقَقْنَ أَكْتَفَ، قَالَ ابْنُ صَالِحٍ: أَكْتَفَ مُرُوطِهِنَّ فَاخْتَمَرْنَ بِهَا.

تخريج: [صحيح] أخرجه البيهقي: ٢٣٤/٢ من حديث أبي داود به، ورواه البخاري، التفسير، سورة النور، باب: ﴿وليضرن بخمرهن على جيوبهن﴾، ح: ٤٧٥٨ من طريق آخر عن الزهري به.

4103. Ibn As-Sarḥ said: “I saw a similar report with this chain, in a book kept by my maternal uncle from ‘Uqail, from Ibn Shihāb. (*Ṣaḥīḥ*)

٤١٠٣ - حَدَّثَنَا ابْنُ السَّرْحِ قَالَ: رَأَيْتُ فِي كِتَابِ خَالِي عَنِ عَقِيلٍ، عَنْ ابْنِ شِهَابٍ بِإِسْنَادِهِ وَمَعْنَاهُ.

تخريج: [صحيح] انظر الحديث السابق.

[1] *An-Nūr* 24:31.

[2] *An-Nūr* 24:31.

Chapter 31. What A Woman May Show Of Her Beauty

4104. It was narrated from 'Āishah that Asmā' bint Abī Bakr entered upon the Messenger of Allāh ﷺ wearing a thin garment. The Messenger of Allāh ﷺ turned away from her and said: "O Asmā', when a woman reaches the age of menstruation, it is not proper for anything to be seen of her except this and this," and he pointed to his face and hands. (*Da'if*)

Abū Dāwud said: This is *Mursal*. Khālid bin Duraik did not meet 'Āishah. [And Sa'eed bin Bashīr is not strong (in narrating)].

(المعجم ٣١) بَابُ: فِيمَا تُبْدِي الْمَرْأَةُ
مِنْ زِينَتِهَا (التحفة ٣٣)

٤١٠٤ - حَدَّثَنَا يَعْقُوبُ بْنُ كَعْبِ
الْأَنْطَاقِيِّ وَمُؤَمَّلُ بْنُ الْفَضْلِ الْحَرَّانِيُّ قَالَا:
أَخْبَرَنَا الْوَلِيدُ عَنْ سَعِيدِ بْنِ بَشِيرٍ، عَنْ قَتَادَةَ،
عَنْ خَالِدٍ - قَالَ يَعْقُوبُ: ابْنُ دُرَيْكٍ - عَنْ
عَائِشَةَ: أَنَّ أَسْمَاءَ بِنْتَ أَبِي بَكْرٍ دَخَلَتْ عَلَى
رَسُولِ اللَّهِ ﷺ وَعَلَيْهَا ثِيَابٌ رِفَاقٌ، فَأَعْرَضَ
عَنْهَا رَسُولُ اللَّهِ ﷺ وَقَالَ: «يَا أَسْمَاءُ! إِنَّ
الْمَرْأَةَ إِذَا بَلَغَتِ الْمَحِيضَ لَمْ يَصْلُحْ لَهَا أَنْ
يُرَى مِنْهَا إِلَّا هَذَا وَهَذَا»، وَأَشَارَ إِلَى وَجْهِهِ
وَكَفْيِهِ.

قَالَ أَبُو دَاوُدَ هَذَا مُرْسَلٌ خَالِدُ بْنُ دُرَيْكٍ
لَمْ يُدْرِكْ عَائِشَةَ. [وَسَعِيدُ بْنُ بَشِيرٍ لَيْسَ
بِالْقَوِيِّ].

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٢/٢٢٦، ٧/٨٦ من حديث أبي داود به * الوليد ابن مسلم لم يصرح بالسماع، سعيد بن بشير: ضعيف (تقريب) قال محمد بن عبد الله بن نمير: يروي عن قتادة المنكرات وقال الساجي: حدث عن قتادة بمناكير، وفتادة عنعن إن صح السند إليه، وللحديث شواهد ضعيفة، المراسيل لأبي داود، ح: ٤٣٧ والبيهقي وغيرهما.

Chapter 32. A Slave Looking At The Hair Of His Mistress

4105. It was narrated from Jābir that Umm Salamah asked the Prophet ﷺ for permission to be treated with cupping, and he ordered Abū Ṭaibah to treat her with cupping. He said: "I think he said: 'He was her brother through breastfeeding, or a boy who had

(المعجم ٣٢) بَابُ: فِي الْعَبْدِ يَنْظُرُ إِلَى
شَعْرِ مَوْلَاتِهِ (التحفة ٣٤)

٤١٠٥ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ
مُوهَبٍ قَالَا: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ،
عَنْ جَابِرٍ: أَنَّ أُمَّ سَلَمَةَ اسْتَأْذَنَتِ النَّبِيَّ ﷺ
فِي الْحِجَامَةِ، فَأَمَرَ أَبَا طَيِّبَةَ أَنْ يَحْجُمَهَا.
قَالَ: حَسِبْتُ أَنَّهُ قَالَ: كَانَ أَخَاهَا مِنَ
الرِّضَاعَةِ أَوْ غُلَامًا لَمْ يَحْتَلِمَ.

not reached the age of puberty.”

(*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، السلام، باب: لكل داء دواء واستحباب التداوي، ح: ۲۲۰۶ عن قتيبة به.

Comments:

Having female doctors for the treatment of women is a collective duty of the Muslim society.

4106. It was narrated from Anas that the Prophet ﷺ brought a slave to Fāṭimah whom he had given to her, and Fāṭimah was wearing a garment which, if she covered her head with it, did not reach her feet, and if she covered her feet with it, it did not reach her head. When the Prophet ﷺ saw her struggling, he said: “There is no sin on you; it is only your father and your young slave.” (*Ḥasan*)

٤١٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى: حَدَّثَنَا أَبُو جُمَيْعٍ سَالِمُ بْنُ دِينَارٍ عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ أَتَى فَاطِمَةَ بِعَبْدٍ قَدْ وَهَبَهُ لَهَا. قَالَ: وَعَلَى فَاطِمَةَ ثَوْبٌ إِذَا قَنَعَتْ بِهِ رَأْسَهَا لَمْ يَبْلُغْ رِجْلَيْهَا، وَإِذَا غَطَّتْ بِهِ رِجْلَيْهَا لَمْ يَبْلُغْ رَأْسَهَا، فَلَمَّا رَأَى النَّبِيُّ ﷺ مَا تَلْفَى قَالَ: «إِنَّهُ لَيْسَ عَلَيْكَ بَأْسٌ إِنَّمَا هُوَ أَبُوكَ وَعِغْلَامُكَ».

تخریج: [إسناده حسن] أخرجه البيهقي: ۹۵/۷ من حديث أبي داود به.

Chapter 33. Regarding The Statement Of Allāh: “Old Male Servants Who Lack Vigor”^[1]

4107. It was narrated from Muḥammad bin Thawr, from Ma‘mar, from Az-Zuhri and Hishām bin ‘Urwah, from ‘Urwah, from ‘Aīshah, who said: “An effeminate man used to enter upon the wives of the Prophet ﷺ and they regarded him as being one of the ‘old male servants who lack vigor’. The Prophet ﷺ entered upon us one day when he was with some of his wives, and he was describing a woman, saying: ‘She

(المعجم ۳۳) بَابُ: فِي قَوْلِهِ تَعَالَى: ﴿غَيْرِ أُولِي الْإِرْبَةِ﴾ [النور: ۳۱] (التحفة ۳۵)

٤١٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ ثَوْرٍ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ وَهِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ يَدْخُلُ عَلَى أَزْوَاجِ النَّبِيِّ ﷺ مُخَنَّثٌ فَكَانُوا يَعْذُونَهُ مِنْ غَيْرِ أُولِي الْإِرْبَةِ، فَدَخَلَ عَلَيْنَا النَّبِيُّ ﷺ يَوْمًا وَهُوَ عِنْدَ بَعْضِ نِسَائِهِ وَهُوَ يَنْعَثُ امْرَأَةً، فَقَالَ: إِنَّهَا إِذَا أَقْبَلْتُ أَقْبَلْتُ بِأَرْبَعٍ، وَإِذَا أَدْبَرْتُ أَدْبَرْتُ

[1] *An-Nūr* 24:31.

shows four folds (of fat) when facing you, and eight when she turns her back.’ The Prophet ﷺ said: ‘I see that he knows about these things. He should not enter upon you (any more).’ And they observed *Hijāb* before him.” (*Ṣaḥīḥ*)

بِثْمَانٍ، فَقَالَ النَّبِيُّ ﷺ: «أَلَا أَرَى هَذَا يَعْلَمُ مَا هُنَا؟ لَا يَدْخُلَنَّ عَلَيْكَ هَذَا» فَحَجَبُوهُ.

تخریج: أخرجه مسلم، السلام، باب منع المخنث من الدخول على النساء الأجانب، ح: ۲۱۸۱ من حديث معمر به.

4108. It was narrated from ‘Abdur-Razzāq (he said): “Ma‘mar informed us, from Az-Zuhrī, from ‘Urwah, from ‘Āishah,” with this meaning (as no. 4107). (*Ṣaḥīḥ*)

۴۱۰۸ - حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ بْنِ سُفْيَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ بِمَعْنَاهُ.

تخریج: أخرجه مسلم من حديث عبد الرزاق به، انظر الحديث السابق.

4109. It was narrated from Yūnus, from Ibn Shihāb, from ‘Urwah, from ‘Āishah, with this *Ḥadīth* (a narration similar to no. 4107). He added: “And he expelled him and he stayed in Al-Baidā’, and came in (to Al-Madīnah) every week to ask for food.” (*Ṣaḥīḥ*)

۴۱۰۹ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ بِهَذَا الْحَدِيثِ. زَادَ: وَأَخْرَجَهُ فَكَانَ بِالْبَيْدَاءِ يَدْخُلُ كُلَّ جُمُعَةٍ يَسْتَطْعِمُ.

تخریج: [صحيح] انظر الحديثين السابقين.

4110. This story was narrated from Al-Awzā‘ī. It was said: “O Messenger of Allāh, then he will die of hunger.” So he gave him permission to come in twice each week to ask for food, then leave. (*Ṣaḥīḥ*)

۴۱۱۰ - حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ: حَدَّثَنَا عُمَرُ عَنِ الْأَوْزَاعِيِّ فِي هَذِهِ الْقِصَّةِ: قِيلَ: يَا رَسُولَ اللَّهِ! إِنَّهُ إِذَا يَمُوتُ مِنَ الْجُوعِ، فَأَذِنَ لَهُ أَنْ يَدْخُلَ فِي كُلِّ جُمُعَةٍ مَرَّتَيْنِ فَيَسْأَلُ ثُمَّ يَرْجِعُ.

تخریج: [صحيح] انظر، ح: ۴۱۰۷.

Chapter 34. Regarding The Statement Of Allāh: And Tell The Believing Women To Lower Their Gaze^[1]

(المعجم ٣٤) بَابٌ : فِي قَوْلِهِ تَعَالَى :

﴿وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَرِهِنَّ﴾

[النور: ٣١] (التحفة ٣٦)

4111. It was narrated from Ibn ‘Abbās: And tell the believing women to lower their gaze^[2] this was abrogated, and an exception was made: Women past child-bearing who do not expect wedlock.^[3]

٤١١١ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرُوزِيُّ: حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ عَنْ أَبِيهِ، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ ﴿وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَرِهِنَّ﴾ الْآيَةَ فَسُحِّحَ وَاسْتُنِي مِنْ ذَلِكَ وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا الْآيَةَ [النور: ٦٠].

تخريج: [إسناده حسن] أخرجه البيهقي: ٩٣/٧ من حديث أبي داود به.

Comments:

Older women, who have no urge for marriage, are allowed to go outside without a *Jilbāb* covering their clothing.

4112. It was narrated that Umm Salamah said: “I was with the Prophet ﷺ and Maimūnah was with him. Ibn Umm Maktūm came, and that was after *Hijāb* had been enjoined upon us. The Prophet ﷺ said: ‘Observe *Hijāb* before him.’ We said: ‘O Messenger of Allāh, is he not blind and cannot see us nor recognize us?’ The Prophet ﷺ said: ‘Are you blind? Do you not see him?’” (*Hasan*)

Abū Dāwud said: This ruling applied only to the wives of the Prophet ﷺ. Do you not see that when Fāṭimah bint Qais observed

٤١١٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ يُونُسَ، عَنْ الرَّهْرِيِّ قَالَ: حَدَّثَنِي نَبْهَانُ مَوْلَى أُمِّ سَلَمَةَ عَنْ أُمِّ سَلَمَةَ قَالَتْ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ وَعِنْدَهُ مَيْمُونَةُ، فَأَقْبَلَ ابْنُ أُمِّ مَكْتُومٍ، وَذَلِكَ بَعْدَ أَنْ أَمَرْنَا بِالْحِجَابِ، فَقَالَ النَّبِيُّ ﷺ: «اِحْتَجِبَا مِنْهُ»، فَقُلْنَا يَا رَسُولَ اللَّهِ! أَلَيْسَ أَعْمَى لَا يُبْصِرُنَا وَلَا يَعْرِفُنَا؟ فَقَالَ النَّبِيُّ ﷺ: «أَفَعَمِيَا وَإِنْ أَنْتُمَا؟ أَلَسْتُمَا تُبْصِرَانِي!».

قَالَ أَبُو دَاوُدَ: هَذَا لِأَزْوَاجِ النَّبِيِّ ﷺ

[1] *An-Nūr* 24:31.

[2] *An-Nūr* 24:31.

[3] *An-Nūr* 24:60.

her 'Iddah in the house of Ibn Umm Maktūm, the Prophet ﷺ said to Fāṭimah bint Qais: "Observe your 'Iddah in the house of Ibn Umm Maktūm, for he is a blind man and you can take off your garment in his house." (Hasan)

خَاصَّةً، أَلَا تَرَى إِلَى اعْتِدَادِ فَاطِمَةَ بِنْتِ قَيْسٍ عِنْدَ ابْنِ أُمِّ مَكْتُومٍ قَدْ قَالَ النَّبِيُّ ﷺ لِفَاطِمَةَ بِنْتِ قَيْسٍ: «اعْتَدِي عِنْدَ ابْنِ أُمِّ مَكْتُومٍ فَإِنَّهُ رَجُلٌ أَعْمَى تَضَعِينَ ثِيَابَكَ عِنْدَهُ؟».

تخريج: [إسناده حسن] أخرجه الترمذي، الأدب، باب ما جاء في احتجاب النساء من الرجال، ح: ٢٧٧٨ من حديث عبد الله بن المبارك به وقال: "حسن صحيح" * نهان: وثقه الذهبي في الكاشف والترمذي وابن حبان والحاكم فحديثه لا ينزل عن درجة الحسن، انظر، ح: ٣٩٢٨.

4113. It was narrated from Al-Awzā'ī, from 'Amr bin Shu'aib, from his grandfather, from the Prophet ﷺ said: "If one of you gives his slave woman in marriage to his (male) slave, he should not look at her 'Awrah." (Hasan)

٤١١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمَيْمُونِ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا زَوَّجَ أَحَدُكُمْ عَبْدَهُ أُمَّتَهُ فَلَا يَنْظُرُ إِلَى عَوْرَتِهَا».

تخريج: [حسن] انظر الحديث الآتي وأخرجه البيهقي: ٢٢٦/٢ من حديث أبي داود به.

4114. It was narrated from Dāwud bin Sawwār Al-Muzanī, from 'Amr bin Shu'aib, from his grandfather, that the Prophet ﷺ said: "If one of you arranges the marriage of his female servant to his slave, or hired man, she should not look at the area between the navel and the knee (of her master)." (Hasan)

٤١١٤ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنِي دَاوُدُ بْنُ سَوَّارِ الْمَزْنِيِّ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا زَوَّجَ أَحَدُكُمْ خَادِمَتَهُ [أَوْ] عَبْدَهُ أَوْ أُجِيرَهُ فَلَا يَنْظُرُ إِلَى بَيْنِ دُونَ السُّرَّةِ وَفَوْقَ الرُّكْبَةِ».

قَالَ أَبُو دَاوُدَ: وَصَوَابُهُ سَوَّارُ بْنُ دَاوُدَ الْمَزْنِيِّ الصَّيْرَفِيُّ، وَهَمَّ فِيهِ وَكَيْعٌ.

تخريج: [إسناده حسن] أخرجه أحمد: ١٨٧/٢ من حديث المزني به، وانظر الحديث السابق.

Chapter 35. How A Woman Should Wear A *Khimār*

4115. It was narrated from Umm Salamah that the Prophet ﷺ entered upon her when she was putting on her *Khimār*, and he said: "Wrap it once, not twice." (*Da'īf*)
Abū Dāwud said: What is meant by the words "Wrap it once, not twice," is do not wrap it like the turban of a man and do not wrap it twice or three times.

(المعجم ٣٥) بَابُ: كَيْفَ الْأَخْتِمَارُ؟

(التحفة ٣٧)

٤١١٥ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ؛ ح: وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ وَهْبِ مَوْلَى أَبِي أَحْمَدَ عَنْ أُمِّ سَلَمَةَ: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا وَهِيَ تَخْتِمِرُ فَقَالَ: «لَيْتَ لَا لَيْتَيْنِ».

قَالَ أَبُو دَاوُدَ: مَعْنَى قَوْلِهِ: «لَيْتَ لَا لَيْتَيْنِ» يُقُولُ: لَا تَعْتَمِ مِثْلَ الرَّجُلِ لَا تُكْرِرُهُ طَاقًا أَوْ طَاقَتَيْنِ.

تخریج: [إسناده ضعيف] أخرجه أحمد: ٢٩٦/٦ عن عبد الرحمن بن مهدي به وصححه الحاكم: ٤/١٩٤، ١٩٥ ووافقه الذهبي * حبيب بن أبي ثابت عنن.

Chapter 36. Regarding Women Wearing *Al-Qabāṭī* (Fine Egyptian Linen)

4116. It was narrated from Dihyah bin Khalifah Al-Kalbī that he said: "Some pieces of *Qabāṭī* (fine Egyptian linen) were brought to the Messenger of Allāh ﷺ, and he gave me a piece of it and said: 'Cut it into two, and make a *Qamīsh* with one, and give the other to your wife to cover herself with it.' When he turned away he said: 'Tell your wife to put a cloth under it, so that it cannot be seen through.'" (*Hasan*)

(المعجم ٣٦) بَابُ: فِي لِبْسِ الْقَبَاطِيِّ

لِلنِّسَاءِ (التحفة ٣٨)

٤١١٦ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ وَأَحْمَدُ بْنُ سَعِيدِ الْهَمْدَانِيُّ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنَا ابْنُ لَهَيْعَةَ عَنْ مُوسَى بْنِ جُبَيْرٍ أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبَّاسٍ حَدَّثَهُ عَنْ خَالِدِ بْنِ يَزِيدَ بْنِ مُعَاوِيَةَ، عَنْ دِحْيَةَ بْنِ خَلِيفَةَ الْكَلْبِيِّ أَنَّهُ قَالَ: أُنِيَ رَسُولُ اللَّهِ ﷺ بِقَبَاطِيٍّ فَأَعْطَانِي مِنْهَا فُيُطِيئَةً فَقَالَ: «اصْدَعْهَا صِدْعَيْنِ فَأَقْطَعْ أَحَدَهُمَا قَمِيصًا وَأَعْطِ الْآخَرَ امْرَأَتَكَ تَخْتِمِرُ بِهِ»، فَلَمَّا أَذْبَرَ قَالَ: «وَأُمِرُ امْرَأَتُكَ أَنْ تَجْعَلَ تَحْتَهُ نَوْبًا لَا يَصْفُهَا».

قَالَ أَبُو دَاوُدَ: رَوَاهُ يَحْيَى بْنُ أَبِي بُرَيْدٍ
فَقَالَ: عَبَّاسُ بْنُ عُبَيْدِ اللَّهِ بْنِ عَبَّاسٍ.

تخريج: [حسن] أخرجه الطبراني في الكبير: ٢٢٥/٤، ح: ٤١٩٩ من حديث ابن لهيعة به وللحديث شواهد عند الحاكم: ١٨٧/٤ وغيره * حديث يحيى بن أيوب، رواه الحاكم.

Comments:

Wearing transparent clothing in public is prohibited.

Chapter 37. Regarding The Length Of The Hem For Women

(المعجم ٣٧) بَابُ: فِي قَدْرِ الذَّيْلِ
(التحفة ٣٩)

4117. It was narrated from Abū Bakr bin Nāfi‘, from his father, from Ṣafīyah bint Abī ‘Ubaid that Umm Salamah, the wife of the Prophet ﷺ, said to the Messenger of Allāh ﷺ when *Izār* (lower garments) were mentioned: “What about women, O Messenger of Allāh?” He said: “They should let it down a hand-span.” Umm Salamah said: “Then it will show (her feet).” He said: “Then a forearm’s length, but no more than that.” (*Ṣaḥīḥ*)

٤١١٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ أَبِي بَكْرٍ بْنِ نَافِعٍ، عَنْ أَبِيهِ، عَنْ صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ أَنَّهَا أَخْبَرَتْهُ: أَنَّ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ لِرَسُولِ اللَّهِ ﷺ حِينَ ذَكَرَ الْإِزَارَ: فَالْمَرْأَةُ يَا رَسُولَ اللَّهِ؟ قَالَ: «تُرْخِي شِبْرًا» قَالَتْ أُمَّ سَلَمَةَ: إِذَا يَنْكَشِفَ عَنْهَا. قَالَ: «فَدِرَاعٌ لَا تَزِيدُ عَلَيْهِ».

تخريج: [إسناده صحيح] أخرجه ابن عبد البر في التمهيد: ١٤٧/٢٤ من حديث مالك به، وهو في الموطأ (يحيى): ٩١٥/٢، ورواه النسائي، ح: ٥٣٤٠ وصححه ابن حبان، ح: ١٤٥١.

Comments:

While going out of their houses the women should cover themselves with a *Jilbāb*, and it should be one forearm’s length longer than the garments of men, so as not to leave their feet exposed.

4118. It was narrated from Nāfi‘, from Sulaimān bin Yasār, from Umm Salamah, from the Prophet ﷺ, with this *Ḥadīth* (similar to no. 4117). (*Ṣaḥīḥ*)

Abū Dāwud said: Ibn Ishāq and Ayyūb bin Mūsā reported it from Nāfi‘, from Ṣafīyah.

٤١١٨ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا عِيسَى عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أُمَّ سَلَمَةَ عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ.

قَالَ أَبُو دَاوُدَ: رَوَاهُ ابْنُ إِسْحَاقَ وَأَيُّوبُ ابْنُ مُوسَى عَنْ نَافِعٍ، عَنْ صَفِيَّةَ.

تخريج: [إسناده صحيح] انظر الحديث السابق وأخرجه النسائي، الزينة، باب ذبول النساء، ح: ٥٣٤١ من حديث عبيد الله بن عمر به.

4119. It was narrated that Ibn ‘Umar said: “The Messenger of Allāh ﷺ granted a concession to the Mothers of the Believers, allowing them to lengthen their hems by a hand-span, then they asked for more, so he added another hand-span. They used to ask us (for garments) and we would measure an extra forearm’s length for them.” (*Da‘īf*)

٤١١٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ، أَخْبَرَنِي زَيْدُ الْعَمِّيِّ عَنْ أَبِي الصَّدِّيقِ النَّاجِيِّ، عَنْ ابْنِ عُمَرَ قَالَ: رَخَّصَ رَسُولُ اللَّهِ ﷺ لِأُمَّهَاتِ الْمُؤْمِنِينَ فِي الدَّلِيلِ شِبْرًا ثُمَّ اسْتَزَدْنَهُ فَرَادَهُنَّ شِبْرًا فَكُنَّ يُرْسِلْنَ إِلَيْنَا فَتَدْرَعُ لَهُنَّ ذِرَاعًا.

تخريج: [إسناده ضعيف] انظر، ح: ٤١١٧ وأخرجه ابن ماجه، اللباس، باب ذيل المرأة كم يكون؟ ح: ٣٥٨١ من حديث سفیان الثوري به * زيد العمي ضعيف، وحديث أبي داود: ٤١١٧ يغني عنه.

Chapter 38. Skins of Dead Animals

(المعجم ٣٨) بَابُ فِي أَهْبِ الْمَيْتَةِ (التحفة ٤٠)

4120. It was narrated from Sufyān, from Az-Zuhri, from ‘Ubaidullāh bin ‘Abdullāh, from Ibn ‘Abbās – Musad-dad and Wahb (two of the narrators) said: From Maimūnah – she said: “A freed slave woman of ours was given a sheep from the *Ṣadaqah*, and it died. The Messenger of Allāh ﷺ passed by it and said: ‘Why don’t you tan its skin and make use of it?’ They said: ‘O Messenger of Allāh, it is dead meat.’ He said: ‘It is only unlawful to eat it.’” (*Sahīh*)

٤١٢٠ - حَدَّثَنَا مُسَدَّدٌ وَوَهْبُ بْنُ يَبَانَ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي خَلْفٍ قَالُوا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ، - قَالَ مُسَدَّدٌ وَوَهْبٌ - : عَنْ مَيْمُونَةَ قَالَتْ: أُهْدِيَتْ لِمَوْلَاةٍ لَنَا شَاةٌ مِنَ الصَّدَقَةِ فَمَاتَتْ فَمَرَّ بِهَا النَّبِيُّ ﷺ فَقَالَ: «أَلَا دَبَعْتُمْ إِيَّاهَا فَاسْتَمْتَعْتُمْ بِهَا» قَالُوا: يَا رَسُولَ اللَّهِ! إِنَّهَا مَيْتَةٌ قَالَ: «إِنَّمَا حُرِّمَ أَكْلُهَا».

تخريج: أخرجه مسلم، الحيف، باب طهارة جلود الميتة بالدباغ، ح: ٣٦٣ من حديث سفیان ابن عيينة والبخاري، الزكاة، باب الصدقة على موالي أزواج النبي ﷺ، ح: ١٤٩٢ من حديث الزهري به.

4121. It was narrated from Ma‘mar, from Az-Zuhri, with this *Hadīth*, but he did not mention

٤١٢١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ بِهَذَا الْحَدِيثِ لَمْ

Maimūnah. He said: "And he said: 'Why don't you make use of its skin?'" then he mentioned a similar report, but he did not mention tanning. (*Ṣaḥīḥ*)

4122. It was narrated from 'Abdur-Razzāq, who said: "Ma'mar said: 'Az-Zuhrī did not think of tanning as necessary, and he said: "Some use may be made of it in any case." (*Ṣaḥīḥ*)

Abū Dāwūd said: Al-Awzā'ī, Yūnus and 'Uqail did not mention tanning in the *Ḥadīth* of Az-Zuhrī. It was mentioned by Az-Zubaidī, Sa'eed bin 'Abdul-'Azīz and Ḥafṣ bin Al-Walīd.

4123. It was narrated that Ibn 'Abbās said: "I heard the Messenger of Allāh ﷺ say: 'If skins are tanned they become pure.'" (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، الحیض، باب طهارة جلود الميتة بالدباغ، ح: ٣٦٦ من حديث سفيان

4124. It was narrated from 'Aishah, the wife of the Prophet ﷺ, that the Messenger of Allāh ﷺ ordered that the skins of dead animals be used, if they had been tanned. (*Da'īf*)

تخریج: [ضعيف] أخرجه ابن ماجه، اللباس، باب لبس جلود الميتة إذا دبغت، ح: ٣٦١٢ والنسائي، ح: ٤٢٥٧ من حديث مالك به وهو في الموطأ (يحيى): ٤٩٨/٢ * أم محمد بن عبد الرحمن: لم أجد من وثقها غير ابن حبان وقال الأثرم: "غير معروفة" (الجواهر النقي: ١/١٧).

يَذْكُرُ مِمُّونَةَ قَالَ: فَقَالَ: «أَلَا انْتَفَعْتُمْ بِهَايَهَابَهَا» ثُمَّ ذَكَرَ مَعْنَاهُ لَمْ يَذْكُرِ الدَّبَاغَ.

تخریج: [صحيح] انظر الحديث السابق.

٤١٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: قَالَ مَعْمَرٌ: وَكَانَ الزُّهْرِيُّ يُنْكِرُ الدَّبَاغَ، وَيَقُولُ: يُسْتَمْتَعُ بِهِ عَلَى كُلِّ حَالٍ.

قَالَ أَبُو دَاوُدَ: لَمْ يَذْكُرِ الْأَوْزَاعِيُّ، وَيُونُسُ، وَعَقِيلٌ فِي حَدِيثِ الزُّهْرِيِّ الدَّبَاغَ، وَذَكَرَهُ الزُّبَيْدِيُّ، وَسَعِيدُ بْنُ عَبْدِ الْعَزِيزِ، وَحَفْصُ بْنُ الْوَلِيدِ: ذَكَرُوا الدَّبَاغَ.

تخریج: [إسناده صحيح] انظر، ح: ٤١٢٠.

٤١٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ وَعَلَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا دُبِغَ الْإِهَابُ فَقَدْ طَهَّرُ».

٤١٢٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ قُسَيْطٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ أَنْ يُسْتَمْتَعَ بِجُلُودِ الْمَيْتَةِ إِذَا دُبِغَتْ.

به.

4125. It was narrated from Salamah bin Al-Muḥabbiq that during the campaign to Tābūk, the Messenger of Allāh ﷺ came to a household and saw a large water-skin hanging there. He asked for water, and they said: “O Messenger of Allāh, it is (made from) a dead animal.” He said: “Its tanning is its purification.” (*Daʿīf*)

٤١٢٥ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ وَمُوسَى ابْنُ إِسْمَاعِيلَ قَالَا: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ جَوْنِ بْنِ قَتَادَةَ، عَنْ سَلْمَةَ ابْنِ الْمُحَبِّبِ: أَنَّ رَسُولَ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ أَتَى عَلَى بَيْتٍ فَإِذَا قُرْبَةٌ مُعَلَّقَةٌ فَسَأَلَ الْمَاءَ فَقَالُوا: يَا رَسُولَ اللَّهِ! إِنَّهَا مَيْتَةٌ فَقَالَ: «دَبَّاعُهَا طَهْرُهَا».

تخریج: [إسناده ضعيف] باب جلود الميتة، ح: ٤٢٤٨ من حديث قتادة به ورواه شعبة عنه وصححه الحافظ ابن حجر في التلخيص الحبير: ٤٩/١ والحاكم: ١٤١/٤ ووافقه الذهبي وللحديث شواهد * الحسن البصري عنن، والحديث السابق: ٤١٢٣ يعني عنه.

4126. It was narrated from ‘Abdullāh bin Mālik bin Hudhāfah that his mother, Al-‘Āliyah bint Subai’, said: “I had some sheep in Uḥud and they died. I entered upon Maimūnah, the wife of the Prophet ﷺ, and told her about that. Maimūnah said to me: ‘Why don’t you take their skins and make some use of them?’ I said: ‘Is that permissible?’ She said: ‘Yes. Some men of the Quraish passed by the Messenger of Allāh ﷺ, dragging a sheep of theirs like a donkey, and the Messenger of Allāh ﷺ said to them: “Why don’t you make use of its skin?” They said: “It is dead.” The Messenger of Allāh ﷺ said: “It may be purified by water and leaves of *Qaraz*.”^[1] (*Hasan*)

٤١٢٦ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عُمَرُو بْنُ يَعْنَى ابْنَ الْحَارِثِ عَنْ كَثِيرِ بْنِ فَرْقِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكِ بْنِ حُدَّافَةَ حَدَّثَهُ عَنْ أُمِّ الْعَالِيَةِ بِنْتِ سُبَيْعٍ أَنَّهَا قَالَتْ: كَانَ لِي غَنَمٌ بِأُحُدٍ فَوَقَعَ فِيهَا الْمَوْتُ فَدَخَلْتُ عَلَى مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ فَذَكَرْتُ ذَلِكَ لَهَا فَقَالَتْ لِي مَيْمُونَةُ: لَوْ أَخَذْتَ جُلُودَهَا فَاتَّقَعْتَ بِهَا. فَقَالَتْ: أَوْ يَجْلُ ذَلِكَ؟ قَالَتْ: نَعَمْ. مَرَّ عَلَى رَسُولِ اللَّهِ ﷺ رِجَالٌ مِنْ قُرَيْشٍ يَجْرُونَ شَاءَ لَهُمْ مِثْلَ الْحِمَارِ فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «لَوْ أَخَذْتُمْ إِهَابَهَا» قَالُوا: إِنَّهَا مَيْتَةٌ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «يُطَهَّرُهَا الْمَاءُ وَالْقَرِظُ».

تخریج: [إسناده حسن] أخرجه النسائي، الفرع والعتيرة، باب ما يدبغ به جلود الميتة، ح: ٤٢٥٣ من حديث عبدالله بن وهب به، وحسنه ابن الملقن في تحفة المحتاج: ١/٢٢٠، ح: ١٣١ وللحديث شواهد.

[1] A tree whose leaves were used in tanning – mimosa flava or acacia nilotica.

Comments:

The majority of scholars hold the view that the skin becomes pure upon tanning, and this is what is acted upon.

Chapter 39. Whoever Reported That Skins Of Dead Animals Cannot Be Used

(المعجم ٣٩) - بَابُ مَنْ رَوَى أَنْ لَا يُسْتَنْفَعُ بِإِهَابِ الْمَيِّتَةِ (التحفة ٤١)

4127. It was narrated that ‘Abdullāh bin ‘Ukaim said: “The letter of the Messenger of Allāh ﷺ was read to us in the land of Juhainah, when I was a young boy: ‘Do not make use of the skins or sinews of dead animals.’” (*Hasan*)

٤١٢٧ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَبْدِ اللَّهِ بْنِ عُكَيْمٍ قَالَ: قُرِئَ عَلَيْنَا كِتَابُ رَسُولِ اللَّهِ ﷺ بِأَرْضِ جُهَيْنَةَ وَأَنَا غُلَامٌ شَابٌّ: «أَنْ لَا تَسْتَمْتِعُوا مِنَ الْمَيِّتَةِ بِإِهَابٍ وَلَا عَصَبٍ».

تخریج: [حسن] أخرجه ابن ماجه، اللباس، باب من قال: لا يتنفع من الميتة بإهاب ولا عصب، ح: ٣٦١٣ والنسائي، ح: ٤٢٥٤ من حديث شعبة، والترمذي، ح: ١٧٢٩ من حديث الحكم ابن عتيبة به، وصرح بالسمع عند أحمد: ٤/٣١١ ورواه القاسم بن مخيمرة وهلال الوزان عن عبد الله ابن عكيم به وحسنه الترمذي والبيهقي: ١/١٨ وللحديث شواهد.

4128. It was narrated from Al-Ḥakam bin ‘Uyainah that he and some other people went to see ‘Abdullāh bin ‘Ukaim – a man of Juhainah. Al-Ḥakam said: “They went in, and I sat by the door, then they came out to me, and told me that ‘Abdullāh bin ‘Ukaim had told them that the Messenger of Allāh ﷺ wrote to Juhainah a month before he died, (saying) that they should not make use of the skins or sinews of dead animals.” (*Hasan*)

٤١٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ مَوْلَى نَبِيِّ هَاشِمٍ قَالَ: حَدَّثَنَا الثَّقَفِيُّ عَنْ خَالِدٍ، عَنْ الْحَكَمِ بْنِ عُتَيْبَةَ: أَنَّهُ انْطَلَقَ هُوَ وَنَاسٌ مَعَهُ إِلَى عَبْدِ اللَّهِ بْنِ عُكَيْمٍ - رَجُلٍ مِنْ جُهَيْنَةَ - قَالَ الْحَكَمُ: فَدَخَلُوا وَقَعَدْتُ عَلَى الْبَابِ فَخَرَجُوا إِلَيَّ فَأَخْبَرُونِي أَنَّ عَبْدَ اللَّهِ بْنَ عُكَيْمٍ أَخْبَرَهُمْ: أَنَّ رَسُولَ اللَّهِ ﷺ كَتَبَ إِلَى جُهَيْنَةَ قَبْلَ مَوْتِهِ بِشَهْرٍ: أَنْ لَا تَسْتَمْتِعُوا مِنَ الْمَيِّتَةِ بِإِهَابٍ وَلَا عَصَبٍ.

قَالَ أَبُو دَاوُدَ: قَالَ النَّضْرُ بْنُ شُمَيْلٍ: يُسَمَّى إِهَابًا مَا لَمْ يُدْبَعْ فَإِذَا دُبِعَ لَا يُقَالُ لَهُ إِهَابٌ، إِنَّمَا يُسَمَّى شَتًّا وَقَرَبَةً.

تخریج: [حسن] انظر الحديث السابق وأخرجه البيهقي: ١/١٥ من حديث أبي داود به.

Chapter 40. Skins Of Leopards And Predators

4129. It was narrated that Mu'āwiyah said: "The Messenger of Allāh ﷺ said: "Do not ride on *Khazz*^[1] or leopard skins." (*Hasan*) He said: And Mu'āwiyah was not criticized when narrating from Allāh's Messenger ﷺ.

(المعجم ٤٠) بَابُ: فِي جُلُودِ الثَّمُورِ
وَالسَّبَاعِ (التحفة ٤٢)

٤١٢٩ - حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ
وَكَيْعٍ، عَنْ أَبِي الْمُعْتَمِرِ، عَنْ ابْنِ سِيرِينَ،
عَنْ مُعَاوِيَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا
تَرْكَبُوا الْخَزَّ وَلَا الثَّمَارَ».
قَالَ: وَكَانَ مُعَاوِيَةُ لَا يَتَّهَمُ فِي حَدِيثِ
رَسُولِ اللَّهِ ﷺ.

تخريج: [إسناده حسن] أخرجه ابن ماجه، اللباس، باب ركوب الثمور، ح: ٣٦٥٦ من حديث وكيع به، وحسنه النووي في رياض الصالحين، ح: ٨١١.

4130. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: "The Angels do not accompany people who have leopard skins with them." (*Da'if*)

٤١٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
أَبُو دَاوُدَ قَالَ: حَدَّثَنَا عِمْرَانُ عَنْ قَنَادَةَ، عَنْ
زُرَّارَةَ، عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ قَالَ:
«لَا تَصْحَبُ الْمَلَائِكَةُ رِفْقَةً فِيهَا جِلْدُ نَمْرٍ».

تخريج: [إسناده ضعيف] * قتادة عن ابن داود القطان، وأبو داود هو الطيالسي قلت: وحديث البخاري، ح: ٢٥٥٥ لا يشهد له، هو غير هذا المتن.

4131. It was narrated that Khālid said: "Al-Miqdām bin Ma'dikarib, 'Amr bin Al-Aswad, and a man from Banū Asad came from Qinnasrīn to Mu'āwiyah bin Abī Sufyān. Mu'āwiyah said to Al-Miqdām: 'Do you know that Al-Hasan bin 'Alī has died?' Al-Miqdām said: 'Indeed we are Allāh's, and to Him we shall return.' Someone said to him: 'Do you regard it as a calamity?' He said: 'Why shouldn't I regard it as a calamity, when the Messenger of

٤١٣١ - حَدَّثَنَا عَمْرُو بْنُ عُمَانَ بْنِ سَعِيدِ
الْحَمِصِيِّ: حَدَّثَنَا بَقِيَّةُ عَنْ بَجِيرٍ، عَنْ خَالِدِ
قَالَ: وَقَدَّ الْمِقْدَامُ بْنُ مَعْدِيكَرِبٍ وَعَمْرُو بْنُ
الْأَسْوَدِ وَرَجُلٌ مِنْ بَنِي أَسَدٍ مِنْ أَهْلِ فَنَسْرِينَ
إِلَى مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ، فَقَالَ مُعَاوِيَةُ
لِلْمِقْدَامِ: أَعْلِمْتُ أَنَّ الْحَسَنَ بْنَ عَلِيٍّ تُوْفِيَ
فَرَجَعَ الْمِقْدَامُ، فَقَالَ لَهُ فَلَانٌ: أَتَعُدُّهَا
مُصِيبَةً؟ فَقَالَ لَهُ: وَلِمَ لَا أَرَاهَا مُصِيبَةً وَقَدْ
وَضَعَهُ رَسُولُ اللَّهِ ﷺ فِي حَجْرِهِ، فَقَالَ:

[1] A blend of silk and wool. See also no. 4239.

Allāh ﷺ used to take him in his lap and say: "He is from me, and Ḥusain is from 'Alī.'" The Asadī man said: 'A live coal that has been extinguished by Allāh.' Al-Miqdām said: 'As for me, I will not move today, until I say something to annoy you, and make you hear what you dislike.' Then he said: 'O Mu'āwiyah, if I tell the truth, then confirm it, and if I tell lies, then tell me I am lying.' He said: 'Go ahead.' He said: 'I adjure you by Allāh, did you hear the Messenger of Allāh ﷺ forbid wearing gold?' He said: 'Yes.' He said: 'I adjure you by Allāh, do you know that the Messenger of Allāh ﷺ forbade wearing silk?' He said: 'Yes.' He said: 'I adjure you by Allāh, do you know that the Messenger of Allāh ﷺ forbade wearing and riding on the skins of predators?' He said: 'Yes.' He said: 'By Allāh, I have seen all of that in your house, O Mu'āwiyah!' Mu'āwiyah said: 'I knew that I could not be safe from you, O Miqdām.'" Khālid said: "Mu'āwiyah ordered that he be given something that he did not order for his two companions, and he allocated a stipend of two hundred to his son. Al-Miqdām divided it among his companions, but the Asadī man did not give anyone anything of what he took. News of that reached Mu'āwiyah, and he said: 'As for Al-Miqdām, he is a generous man who gives freely, and as for the Asadī man he is a man who holds on well to his possessions.'" (*Ḥasan*)

«هَذَا مِنِّي وَحُسَيْنٌ مِنْ عَلِيٍّ»، فَقَالَ
الْأَسَدِيُّ: جَمْرَةٌ أَطْفَأَهَا اللَّهُ. قَالَ: فَقَالَ
الْمِقْدَامُ: أَمَّا أَنَا فَلَا أَبْرُحُ الْيَوْمَ حَتَّى أَعِظَكَ
وَأَسْمِعَكَ مَا تَكْرَهُ، ثُمَّ قَالَ: يَا مُعَاوِيَةُ! إِنْ
أَنَا صَدَقْتُ فَصَدِّقْنِي، وَإِنْ أَنَا كَذَبْتُ
فَكُذِّبْنِي. قَالَ: أَفْعَلْ. قَالَ: فَأَنْشُدُكَ بِاللَّهِ!
هَلْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَنْهَى عَنِ لُبْسِ
الذَّهَبِ؟ قَالَ: نَعَمْ. قَالَ: فَأَنْشُدُكَ بِاللَّهِ! هَلْ
تَعْلَمُ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ لُبْسِ
الْحَرِيرِ؟ قَالَ: نَعَمْ. قَالَ: فَأَنْشُدُكَ بِاللَّهِ! هَلْ
تَعْلَمُ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ لُبْسِ جُلُودِ
السَّبَاعِ وَالرُّكُوبِ عَلَيْهَا؟ قَالَ: نَعَمْ. قَالَ:
فَوَاللَّهِ! لَقَدْ رَأَيْتُ هَذَا كُلَّهُ فِي بَيْتِكَ يَا
مُعَاوِيَةُ! فَقَالَ مُعَاوِيَةُ: قَدْ عَلِمْتُ أَنِّي لَنْ
أَنْجُو مِنْكَ يَا مِقْدَامُ! قَالَ خَالِدٌ: فَأَمَرَ لَهُ
مُعَاوِيَةُ بِمَا لَمْ يَأْمُرْ لِصَاحِبَيْهِ وَفَرَضَ لِابْنِهِ فِي
الْمَائَتَيْنِ فَفَرَّقَهَا الْمِقْدَامُ عَلَى أَصْحَابِهِ، قَالَ:
وَلَمْ يُعْطِ الْأَسَدِيَّ أَحَدًا شَيْئًا مِمَّا أَخَذَ. فَبَلَغَ
ذَلِكَ مُعَاوِيَةَ فَقَالَ: أَمَّا الْمِقْدَامُ فَرَجُلٌ كَرِيمٌ
بَسَطَ يَدَهُ، وَأَمَّا الْأَسَدِيُّ فَرَجُلٌ حَسَنُ
الْإِمْسَاكِ لِشَيْئِهِ.

تخریج: [حسن] أخرجه النسائي، الفرع والعتيرة، باب النهي عن الانتفاع بجلود السباع، ح: ٤٢٦٠ عن عمرو بن عثمان به * رواية بقية عن بحير صحيحة لأنها من كتابه.

4132. It was narrated from Abū Al-Maliḥ bin Usāmah, from his father, that the Messenger of Allāh ﷺ forbade (using) skins of predators. (*Hasan*)

٤١٣٢ - حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهْدٍ أَنَّ إِسْمَاعِيلَ بْنَ إِبْرَاهِيمَ وَيَحْيَى بْنَ سَعِيدٍ حَدَّثَانَاهُمُ الْمَعْنَى عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي الْمَلِيحِ بْنِ أَسَامَةَ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ جُلُودِ السَّبَاعِ.

تخریج: [حسن] أخرجه النسائي، الفرع والعتيرة، باب النهي عن الانتفاع بجلود السباع، ح: ٤٢٥٨ من حديث يحيى القطان به ورواه الترمذي، ح: ٥/١٧٧٠ من حديث ابن أبي عروبة به وصححه ابن الجارود، ح: ٨٧٥ والحاكم: ١/١٤٨ ووافقه الذهبي وله شاهد حسن عند البيهقي: ٢١/١.

Chapter 41. Wearing Sandals

(المعجم ٤١) بَابُ: فِي الْاِتِّعَالِ

(التحفة ٤٣)

4133. It was narrated from Abū Az-Zubair that Jābir said: “We were with the Prophet ﷺ on a journey, and he said: ‘Wear sandals a lot, for a man is like one who is riding (has ease of movement) so long as he is wearing sandals.’” (*Sahih*)

٤١٣٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبُرَّازِيُّ: أَخْبَرَنَا ابْنُ أَبِي الزِّنَادِ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَقَالَ: «أَكْثَرُوا مِنَ النَّعَالِ فَإِنَّ الرَّجُلَ لَا يَزَالُ رَاكِبًا مَا اتَّعَلَ».

تخریج: [صحيح] أخرجه ابن عدي في الكامل: ٤/١٥٨٧ من حديث عبد الرحمن بن أبي الزناد ومسلم، اللباس، باب استحباب لبس النعال وما في معناها، ح: ٢٠٩٦ من حديث أبي الزبير به، وتابعه الحسن عند البخاري في التاريخ الكبير: ٤٤/٨.

4134. It was narrated from Anas that the sandals of the Prophet ﷺ had two straps. (*Sahih*)

٤١٣٤ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ نَعْلَ النَّبِيِّ ﷺ كَانَ لَهَا قِبَالَانِ.

تخریج: أخرجه البخاري، اللباس، باب: قبالان في نعل ومن رأى قبلاً واحداً واسعاً، ح: ٥٨٥٧ من حديث همام به.

4135. It was narrated from Abū

٤١٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ

Az-Zubair that Jābir said: “The Messenger of Allāh ﷺ forbade a man to put on his sandals while standing.” (*Da'if*)

أَبُو يَحْيَى قَالَ: أَخْبَرَنَا أَبُو أَحْمَدَ الرَّبِيعِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ أَبِي الرَّبِيعِ، عَنْ جَابِرٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَنْتَعَلَ الرَّجُلُ قَائِمًا.

تخریج: [إسناده ضعيف] أخرجه البيهقي في شعب الإيمان، ح: ٦٢٧٣ من حديث أبي داود به * أبو الزبير عنن وللحديث شواهد، ضعيفة كلها.

4136. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “No one of you should walk in just one sandal; let him wear both of them or take off both of them.” (*Sahih*)

٤١٣٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَمْشِي أَحَدُكُمْ فِي النَّعْلِ الْوَاحِدَةِ، لِيَسْتَعْلِمَهُمَا جَمِيعًا أَوْ لِيَخْلَعَهُمَا جَمِيعًا».

تخریج: أخرجه البخاري، اللباس، باب: لا يمشي في نعل واحدة، ح: ٥٨٥٥ عن عبدالله بن مسلمة القعنبي ومسلم، اللباس، باب استحباب لبس النعل في اليمنى أولاً ... إلخ، ح: ٢٠٩٧ من حديث مالك به وهو في الموطأ (يحيى): ٩١٦/٢.

4137. It was narrated from Abū Az-Zubair that Jābir said: “The Messenger of Allāh ﷺ said: ‘If the strap of one of you breaks, he should not walk in one sandal until he fixes the strap, and he should not walk in one *Khuff*, or eat with his left hand.’” (*Sahih*)

٤١٣٧ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الرَّبِيعِ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا انْقَطَعَ شِبْعُ أَحَدِكُمْ فَلَا يَمْشِي فِي نَعْلِ وَاحِدَةٍ حَتَّى يُصْلِحَ شِبْعَهُ، وَلَا يَمْشِي فِي حُفِّ وَاحِدٍ، وَلَا يَأْكُلُ بِشِمَالِهِ».

تخریج: أخرجه مسلم، اللباس، باب النهي عن اشتغال الصماء ... إلخ، ح: ٢٠٩٩ من حديث زهير بن معاوية به.

Comments:

Wearing one shoe makes the body imbalance and it also looks awkward.

4138. It was narrated that Ibn ‘Abbās said: “It is part of the *Sunnah*, if a man sits down, to take off his sandals and place them by his side.” (*Da'if*)

٤١٣٨ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا صَفْوَانُ بْنُ عَيْسَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ هَارُونَ عَنْ زِيَادِ بْنِ سَعْدٍ، عَنْ أَبِي نَهْكَ، عَنْ ابْنِ

عَاسٍ قَالَ: مِنَ الشَّئَةِ إِذَا جَلَسَ الرَّجُلُ أَنْ
يَخْلَعَ نَعْلَيْهِ فَيَضَعُهُمَا بِيَمِينِهِ.

تخريج: [إسناده ضعيف] أخرجه البخاري في الأدب المفرد، ح: ١١٩٠ عن قتيبة به *
عبد الله بن هارون حجازي: مجهول (تقريب) ولم أجد من وثقه.

4139. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “When one of you puts on his sandals let him start on his right, and when he takes them off let him start on his left; let the right be the first to be put on, and let the left be the first to be taken off.” (*Sahih*)

٤١٣٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ
مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ
أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَنْعَلْتَ
أَحَدَكُمُ فَلْيَبْدَأْ بِالْيَمِينِ، وَإِذَا نَزَعْتَ فَلْيَبْدَأْ
بِالشَّمَالِ، وَلْتَكُنِ الْيَمِينُ أَوْلَهُمَا تُنْعَلُ
وَأَخْرَهُمَا تُنْزَعُ».

تخريج: أخرجه البخاري، اللباس، باب: ينزع نعله اليسرى، ح: ٥٨٥٦ عن عبد الله القعني
ومسلم، اللباس، باب استحباب لبس النعل في اليمنى أولاً... إلخ، ح: ٢٠٩٧ من حديث مالك
به وهو في الموطأ (يحيى): ٩١٦/٢.

4140. It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ loved to start from the right as much as he could in all his affairs, when purifying himself, combing his hair and putting on his sandals.” (*Sahih*)

٤١٤٠ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ وَمُسْلِمٌ
ابْنُ إِبْرَاهِيمَ قَالَا: حَدَّثَنَا شُعْبَةُ عَنِ الْأَشْعَثِ
ابْنِ سُلَيْمٍ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ
عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُحِبُّ
الْيَمِينَ مَا اسْتَطَاعَ فِي شَأْنِهِ كُلِّهِ: فِي طَهُورِهِ
وَتَرَجُّلِهِ وَنَعْلِهِ.

Muslim (one of the narrators) said:
“And his *Siwāk*.” And he did not
mention: “In all of his affairs.”

قَالَ مُسْلِمٌ: وَسِوَاكِهِ، وَلَمْ يَذْكُرْ: فِي
شَأْنِهِ كُلِّهِ.

Abū Dāwud said: Mu‘ādh reported
it from Shu‘bah, and he did not
mention: “His *Siwāk*.”

قَالَ أَبُو دَاوُدَ: رَوَاهُ عَنْ شُعْبَةَ مَعَاذَ، وَلَمْ
يَذْكُرْ: سِوَاكَهُ.

تخريج: أخرجه البخاري، الوضوء، باب التيمن في الوضوء والغسل، ح: ١٦٨ عن حفص بن
عمر، ومسلم، الطهارة، باب التيمن في الطهور وغيره، ح: ٢٦٨ من حديث شعبة به.

4141. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘When you get

٤١٤١ - حَدَّثَنَا الْقُفَيْلِيُّ: حَدَّثَنَا زُهَيْرٌ:
حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي

dressed and when you perform *Wudu'*, start from the right.”
(*Da'if*)

هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا لَبَسْتُمْ وَإِذَا تَوَضَّأْتُمْ فَأَبْدُوا بِأَيِّمَانِكُمْ».

تخریج: [إسناده ضعيف] أخرجه ابن ماجه، الطهارة، باب التيمن في الوضوء، ح: ٤٠٢ عن النفيلي به * الأعمش عن عن في هذا اللفظ وصححه ابن خزيمة بلفظ "بأيمانه" ح: ١٧٨، وسنده صحيح وابن حبان، ح: ١٤٧، ١٤٥٢.

Comments:

Starting from the right side is one of the Islamic values. So every virtuous action should be begun from the right side

Chapter 42. Regarding Bedding

(المعجم ٤٢) بَابُ: فِي الْفُرْشِ

(التحفة ٤٤)

4142. It was narrated that Jābir bin ‘Abdullāh said: “The Messenger of Allāh ﷺ mentioned bedding, and said: ‘Bedding for the man, bedding for the wife, bedding for the guest, and the fourth is for the *Shaitān*.’” (*Sahih*)

٤١٤٢ - حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ الْهَمْدَانِيُّ الرَّمْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ أَبِي هَانِيءٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبَلِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ الْفُرْشَ فَقَالَ: «فِرَاشٌ لِلرَّجُلِ وَفِرَاشٌ لِلْمَرْأَةِ وَفِرَاشٌ لِلضَّيْفِ وَالرَّابِعُ لِلشَّيْطَانِ».

تخریج: أخرجه مسلم، اللباس، باب كراهة ما زاد على الحاجة من الفراش واللباس، ح: ٢٠٨٤ من حديث عبد الله بن وهب به.

Comments:

Every house should have beds according to the number of family members, and extra beds according to the guests that usually visit, beyond that is a sign of extravagance.

4143. It was narrated that Jābir bin Samurah said: “I entered upon the Prophet ﷺ in his house, and I saw him reclining on a pillow.” Ibn Jarrāh (one of the narrators) added: “On his left side.” (*Sahih*)

٤١٤٣ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا وَكَيْعٌ، ح: وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْأَجْرَاحِ عَنْ وَكَيْعٍ، عَنْ إِسْرَائِيلَ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ فِي بَيْتِهِ فَرَأَيْتُهُ مُتَّكِئًا عَلَيَّ وَسَادَةٌ زَادَ ابْنُ الْأَجْرَاحِ: عَلَيَّ يَسَارِهِ.

قَالَ أَبُو دَاوُدَ: رَوَاهُ إِسْحَاقُ بْنُ مَنْصُورٍ عَنْ إِسْرَائِيلَ أَيْضًا: عَلَيَّ يَسَارِهِ.

تخريج: [إسناده صحيح] أخرجه الترمذي، الأدب، باب ما جاء في الاتكاء، ح: ٢٧٧٠ من حديث إسرائيل وإسحاق بن منصور به وقال: "حسن غريب" وهو في مسند أحمد: ١٠٢/٥.

Comments:

Sitting with pillows supporting oneself is permitted, and it is not considered an act of pride.

4144. It was narrated from Ibn ‘Umar that he saw a group of people from Yemen whose saddles were made of leather. He said: “Whoever would like to see a group who most resemble the Companions of the Messenger of Allāh ﷺ, let him look at these people.” (*Sahih*)

٤١٤٤ - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ وَكَيْعٍ، عَنْ إِسْحَاقَ بْنِ سَعِيدِ بْنِ عَمْرٍو الْقُرَشِيِّ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ: أَنَّهُ رَأَى رُقْفَةَ مِنْ أَهْلِ الْيَمَنِ رِحَالُهُمُ الْأَدَمُ فَقَالَ: مَنْ أَحَبَّ أَنْ يَنْظُرَ إِلَيَّ أَشْبَهَ رُقْفَةَ كَانُوا بِأَصْحَابِ رَسُولِ اللَّهِ ﷺ فَلْيَنْظُرْ إِلَيَّ هُوَ لَاءِ.

تخريج: [إسناده صحيح] أخرجه أحمد: ١٢٠/٢ من حديث إسحاق بن سعيد به.

4145. It was narrated that Jābir said: “The Messenger of Allāh ﷺ said to me: ‘Have you got blankets?’ I said: ‘How could we afford blankets?’ He said: ‘Soon you will have blankets.’” (*Sahih*)

٤١٤٥ - حَدَّثَنَا ابْنُ السَّرْحِ: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ الْمُثَنِّكِيرِ، عَنْ جَابِرٍ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَتَحْذَثُمُ الْأَنْمَاطَ؟» قُلْتُ: وَآتَى لَنَا الْأَنْمَاطَ؟ فَقَالَ: «أَمَا إِنَّهَا سَتَكُونُ لَكُمْ أَنْمَاطٌ».

تخريج: أخرجه البخاري، النكاح، باب الأنماط ونحوها للنساء، ح: ٥١٦١ ومسلم، اللباس، باب جواز اتخاذ الأنماط، ح: ٢٠٨٣ من حديث سفیان بن عيينة به.

Comments:

Having a neat, clean, and comfortable bed is not against piety and religious norms.

4146. It was narrated that ‘Āishah said: “The cushion of the Messenger of Allāh ﷺ – Ibn Manī’ (one of the narrators) said: “On which he used to sleep” – then the two reports concur: “was made of leather, stuffed with palm fibres.” (*Sahih*)

٤١٤٦ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَأَحْمَدُ بْنُ مَنِيعٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ وَسَادَةُ رَسُولِ اللَّهِ ﷺ قَالَ - ابْنُ مَنِيعٍ الَّذِي يَتَأَمُّ عَلَيْهِ بِاللَّيْلِ، ثُمَّ اتَّفَقَا - : مِنْ أَدَمٍ حَشْوُهَا لَيْفٌ.

تخريج: أخرجه مسلم، اللباس، باب التواضع في اللباس ... إلخ، ح: ٢٠٨٢ من حديث أبي معاوية الضرير به.

4147. (There is another chain) from ‘Āishah, who said: “The mattress of the Messenger of Allāh ﷺ was made of leather, stuffed with palm fibres.” (*Ṣaḥīḥ*)

٤١٤٧ - حَدَّثَنَا أَبُو تَوْبَةَ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ حَيَّانَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ ضِجْعَةُ رَسُولِ اللَّهِ ﷺ مِنْ أَدَمٍ حَشْوُهَا لَيْفٌ.

تخریج: [صحيح] أخرجه ابن ماجه، الزهد، باب ضجاع آل محمد ﷺ، ح: ٤١٥١ من حديث سليمان بن حيان الأحمر، ومسلم، ح: ٢٠٨٢ وانظر الحديث السابق من حديث هشام به.

4148. It was narrated that Umm Salamah said that her bed was in front of the place where the Prophet ﷺ used to pray. (*Ṣaḥīḥ*)

٤١٤٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا خَالِدُ الْحَدَّاءُ عَنْ أَبِي قِلَابَةَ، عَنْ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: كَانَ فِرَاشَهَا حِيَالَ مَسْجِدِ النَّبِيِّ ﷺ.

تخریج: [إسناده صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب من صلى وبينه وبين القبلة شيء، ح: ٩٥٧ من حديث يزيد بن زريع به.

Chapter 43. Hanging Curtains

(المعجم ٤٣) بَابُ: فِي اتِّخَاذِ السُّتُورِ
(التحفة ٤٥)

4149. It was narrated from ‘Abdullāh bin ‘Umar that the Messenger of Allāh ﷺ came to Fāṭimah and found a curtain over her door, so he did not enter. And he rarely entered without greeting her first. ‘Alī came and saw her looking worried and he said: “What is the matter with you?” She said: “The Prophet ﷺ came to me, but he did not come in.” ‘Alī went to him and said: “O Messenger of Allāh, Fāṭimah is much worried because you came to her, but you did not come in.” He said: “What have I to do with (the luxuries of) this world? What have I to do with prints and decorations?” He went to Fāṭimah and told her what the

٤١٤٩ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا فُضَيْلُ بْنُ غَزْوَانَ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى فَاطِمَةَ فَوَجَدَ عَلَى بَابِهَا سِتْرًا فَلَمْ يَدْخُلْ، قَالَ: وَقَلَّ مَا كَانَ يَدْخُلُ إِلَّا بَدَأَ بِهَا، فَجَاءَ عَلِيٌّ فَرَأَاهَا مُهْتَمَّةً فَقَالَ: مَا لِكَ؟ قَالَتْ: جَاءَ النَّبِيُّ ﷺ إِلَيَّ فَلَمْ يَدْخُلْ. فَأَتَاهُ عَلِيٌّ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ فَاطِمَةَ اسْتَدَّتْ عَلَيْهَا أَنْكَ جِئْتَهَا فَلَمْ تَدْخُلْ عَلَيْهَا؟ قَالَ: «وَمَا أَنَا وَالْدُنْيَا؟ وَمَا أَنَا وَالرِّقْمُ؟» فَذَهَبَ إِلَى فَاطِمَةَ وَأَخْبَرَهَا بِقَوْلِ رَسُولِ اللَّهِ ﷺ فَقَالَتْ: قُلْ لِرَسُولِ اللَّهِ ﷺ: مَا تَأْمُرُنِي بِهِ؟

Messenger of Allāh ﷺ had said. She said: “Say to the Messenger of Allāh ﷺ, what do you enjoin me to do?” He said: “Tell her to send it to the people of so-and-so.” (*Ṣaḥīḥ*)

قَالَ: «قُلْ لَهَا فَلْتُرْسِلْ بِهِ إِلَى بَنِي فُلَانٍ».

تخریج: أخرجه البخاري، الهبة وفضلها، باب هدية ما يكره لبسها، ح: ٢٦١٣ من حديث فضيل بن غزوان به وانظر الحديث الآتي:

4150. Ibn Fuḍail narrated this *Ḥadīth* from his father. He said: “It was a decorated curtain.” (*Ṣaḥīḥ*)

٤١٥٠ - حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى الْأَسَدِيُّ: حَدَّثَنَا ابْنُ فَضِيلٍ عَنْ أَبِيهِ بِهَذَا الْحَدِيثِ قَالَ: وَكَانَ سِتْرًا مَوْشِيًّا.

تخریج: أخرجه البخاري من حديث محمد بن فضيل بن غزوان به، انظر الحديث السابق.

Comments:

One should avoid decorative curtains and the like.

Chapter 44. Crosses On Cloths

(المعجم ٤٤) - بَابُ مَا جَاءَ فِي الصَّلِيبِ فِي الثَّوْبِ (التحفة ٤٦)

4151. It was narrated from ‘Āishah that the Messenger of Allāh ﷺ would not leave in his house anything on which there was a cross, but he would erase it. (*Ṣaḥīḥ*)

٤١٥١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا عُمَرَانُ بْنُ حِطَّانَ عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ لَا يَتْرُكُ فِي بَيْتِهِ شَيْئًا فِيهِ تَصْلِيبٌ إِلَّا قَضَبَهُ.

تخریج: أخرجه البخاري، اللباس، باب نقض الصور، ح: ٥٩٥٢ من حديث يحيى بن أبي كثير به.

Comments:

A cross is an idol, In a Muslim’s home it is to be destroyed, wiped out, or altered.

Chapter 45. Images

(المعجم ٤٥) بَابُ: فِي الصُّوْرِ (التحفة ٤٧)

4152. It was narrated from ‘Alī that the Prophet ﷺ said: “The angels do not enter a house in which there is an image, or a dog, or a person who is sexually impure.” (*Ḥasan*)

٤١٥٢ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ عَلِيِّ بْنِ مُدْرِكٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرٍو بْنِ جَرِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ نُجَيْجٍ عَنْ

أَبِيهِ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ صُورَةٌ وَلَا كَلْبٌ وَلَا جُنُبٌ».

تخريج: [حسن] تقدم، ح: ٢٢٧ وأخرجه ابن ماجه، اللباس، باب الصور في البيت، ح: ٣٦٥٠ والنسائي، ح: ٢٦٢ من حديث شعبة به.

4153. It was narrated from Zaid bin Khālid Al-Juhanī that Abū Talḥah Al-Anṣārī said: “I heard the Prophet ﷺ say: ‘The angels do not enter a house in which there is a dog or a statue.’” He said: “Let us go to the Mother of the Believers ‘Āishah, and ask her about that.” So we went and said: “O Mother of the Believers, Abū Talḥah has narrated such and such to us from the Messenger of Allāh ﷺ; did you hear the Prophet ﷺ say that?” She said: “No, but I shall tell you of what I saw him do. The Messenger of Allāh ﷺ went out on one of his campaigns, and I was expecting his return. I took a rug of ours and hung it from a rafter. When he came, I welcomed him and said, ‘Peace be upon you, O Messenger of Allāh, and the mercy of Allāh and His blessings; praise be to Allāh Who has granted you victory and honored you.’ He looked at the house and saw the rug, and he did not give me any answer, but I saw signs of displeasure in his face. He went to the rug and tore it down, then he said: ‘Allāh has not commanded us to use that which He has provided for us to clothe stones and clay.’” She said: “I cut it up and made two cushions, and

٤١٥٣ - حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ: حَدَّثَنَا خَالِدٌ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ سَعِيدِ بْنِ يَسَارِ الْأَنْصَارِيِّ، عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ، عَنْ أَبِي طَلْحَةَ الْأَنْصَارِيِّ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا تِمْنَالٌ» وَقَالَ: انْطَلِقُ بِنَا إِلَى أُمِّ الْمُؤْمِنِينَ عَائِشَةَ نَسْأَلُهَا عَنْ ذَلِكَ؟ فَأَنْطَلَقْنَا فَقُلْنَا: يَا أُمَّ الْمُؤْمِنِينَ! إِنَّ أَبَا طَلْحَةَ حَدَّثَنَا عَنْ رَسُولِ اللَّهِ ﷺ بِكَذَا وَكَذَا، فَهَلْ سَمِعْتَ النَّبِيَّ ﷺ يَذْكُرُ ذَلِكَ؟ قَالَتْ: لَا، وَلَكِنْ سَأَحَدْتُكُمْ بِمَا رَأَيْتُهُ فَعَلَّ: خَرَجَ رَسُولُ اللَّهِ ﷺ فِي بَعْضِ مَعَارِيزِهِ وَكُنْتُ أَتَحِينُ قَوْلُهُ، فَأَخَذْتُ نَمَطًا كَانَ لَنَا فَسَتَرْتُهُ عَلَى الْعَرَصِ فَلَمَّا جَاءَ اسْتَقْبَلْتُهُ فَقُلْتُ: السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ! وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ الْحَمْدُ لِلَّهِ الَّذِي أَعَزَّنِي وَأَكْرَمَنِي، فَظَنَرْتُ إِلَى الْبَيْتِ فَرَأَى النَّمَطَ فَلَمْ يَرِدْ عَلَيَّ شَيْئًا وَرَأَيْتُ الْكِرَاهِيَةَ فِي وَجْهِهِ، فَأَتَى النَّمَطَ حَتَّى هَتَكَهُ ثُمَّ قَالَ: «إِنَّ اللَّهَ لَمْ يَأْمُرْنَا بِمَا رَزَقْنَا أَنْ نَكْسُوَ الْحِجَارَةَ وَاللِّبْنَ». قَالَتْ: فَقَطَعْتُهُ، وَجَعَلْتُهُ وَسَادَتَيْنِ وَحَشَوْتُهُمَا لَيْفًا، فَلَمْ يُنْكَرْ ذَلِكَ عَلَيَّ.

stuffed them with palm fibres, and he did not rebuke me for that.”
(*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، اللباس، باب تحريم تصوير صورة الحيوان ... إلخ، ح: ٢١٠٦ من حديث سهيل بن أبي صالح به.

4154. A similar report (as no. 4153) was narrated from Suhail. He said: “I said: ‘O Mother, this person told me that the Prophet ﷺ said...’” (*Ṣaḥīḥ*)

٤١٥٤ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ سَهْلٍ، فَذَكَرَ مِثْلَهُ قَالَ: قُلْتُ: يَا أُمَّه! إِنَّ هَذَا حَدَّثَنِي أَنَّ النَّبِيَّ ﷺ قَالَ وَقَالَ فِيهِ: سَعِيدُ بْنُ يَسَارٍ مَوْلَى بَنِي النَّجَّارِ.

تخریج: [صحيح] انظر الحديث السابق.

4155. It was narrated from Abū Ṭalḥah that he said: “The Messenger of Allāh ﷺ said: ‘The angels do not enter a house in which there is an image.’” Busr said: “Then Zaid fell sick and we visited him, and on his door was a curtain on which there was an image. I said to ‘Ubaidullāh Al-Khawlanī, the stepson of Maimūnah – the wife of the Prophet ﷺ: ‘Didn’t Zaid tell us about images on the first day?’ ‘Ubaidullāh said: ‘Did you not hear him when he said: “Except a marking on a garment?”’” (*Ṣaḥīḥ*)

٤١٥٥ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ بُكَيْرٍ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ ابْنِ خَالِدٍ، عَنْ أَبِي طَلْحَةَ أَنَّهُ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْمَلَائِكَةَ لَا تَدْخُلُ بَيْتًا فِيهِ صُورَةٌ». قَالَ بُسْرٌ: ثُمَّ اشْتَكَى زَيْدٌ فَعَدَنَاهُ فَإِذَا عَلَى بَابِهِ سِتْرٌ فِيهِ صُورَةٌ، فَقُلْتُ لِعُبَيْدِ اللَّهِ الْخَوْلَانِيِّ رَبِيبِ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ: أَلَمْ يُخْبِرْنَا زَيْدٌ عَنِ الصُّورِ يَوْمَ الْأَوَّلِ؟ فَقَالَ عُبَيْدُ اللَّهِ: أَلَمْ تَسْمَعُهُ حِينَ قَالَ: إِلَّا رُقْمًا فِي ثَوْبٍ؟

تخریج: أخرجه البخاري، اللباس، باب من كره القعود على الصور، ح: ٥٩٥٨ ومسلم، اللباس، باب تحريم تصوير صورة الحيوان ... إلخ، ح: ٢١٠٦ عن قتبية به.

Comments:

Patterns and pictures of non-living things on the cloth are permitted.

4156. It was narrated from Jābir that the Prophet ﷺ told ‘Umar bin Al-Khaṭṭāb at the time of the Conquest (of Makkah), when he

٤١٥٦ - حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ أَنَّ إِمْسَاعِيلَ بْنَ عَبْدِ الْكَرِيمِ حَدَّثَهُمْ قَالَ:

was in Al-Baṭḥā', to go to the Ka'bah and erase all the images in it, and the Prophet ﷺ did not enter it until all the images in it had been erased. (*Hasan*)

حَدَّثَنِي إِبرَاهِيمُ يَعْنِي ابْنَ عَقِيلٍ عَنْ أَبِيهِ، عَنْ وَهَبِ بْنِ مُنْبِهِ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ أَمَرَ عُمَرَ بْنَ الْخَطَّابِ زَمَنَ الْفَتْحِ وَهُوَ بِالْبَطْحَاءِ أَنْ يَأْتِيَ الْكَعْبَةَ فَيَمْحُو كُلَّ صُورَةٍ فِيهَا، فَلَمْ يَدْخُلْهَا النَّبِيُّ ﷺ حَتَّى مُحِيتْ كُلُّ صُورَةٍ فِيهَا.

تخریج: [إسناده حسن] أخرجه البيهقي: ٢٦٨/٧ من حديث أبي داود به وأصله عند الترمذي، ح: ١٧٤٩ بلفظ آخر.

4157. It was narrated that Ibn 'Abbās said: "Maimūnah, the wife of the Prophet ﷺ, told me that the Prophet ﷺ said: "Jibrā'il, peace be upon him, promised me that he would meet me last night, but he did not meet me." Then he thought that it was because of a puppy that was beneath a bed of ours, and he ordered that it be taken out. Then he took a handful of water and sprinkled it on the place where it had been. When Jibrīl, peace be upon him, met him he said: "We (angels) do not enter a house in which there is a dog or an image." The next morning the Prophet ﷺ ordered that all dogs be killed, even those that guarded small gardens, but he left those that guarded large gardens. (*Ṣaḥīḥ*)

٤١٥٧ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ ابْنِ السَّبَّاقِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَخْبَرْتَنِي مَيْمُونَةُ زَوْجِ النَّبِيِّ ﷺ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ جِبْرَائِيلَ عَلَيْهِ السَّلَامُ كَانَ وَعَدَنِي أَنْ يَلْقَانِي اللَّيْلَةَ فَلَمْ يَلْقُنِي» ثُمَّ وَقَعَ فِي نَفْسِهِ جُرُوءٌ كَلْبٍ تَحْتَ بَسَاطِ لَنَا فَأَمَرَ بِهِ فَأُخْرِجَ، ثُمَّ أَخَذَ بِيَدِهِ مَاءً فَنَضَحَ بِهِ مَكَانَهُ، فَلَمَّا لَقِيَهُ جِبْرِيْلُ - عَلَيْهِ السَّلَامُ - قَالَ: «إِنَّا لَا نَدْخُلُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ» فَأَصْبَحَ النَّبِيُّ ﷺ فَأَمَرَ بِقَتْلِ الْكِلَابِ حَتَّى إِنَّهُ لَيَأْمُرُ بِقَتْلِ كَلْبِ الْحَائِطِ الصَّغِيرِ وَيَتْرُكُ كَلْبَ الْحَائِطِ الْكَبِيرِ.

تخریج: أخرجه مسلم، اللباس، باب تحريم تصوير صورة الحيوان ... إلخ، ح: ٢١٠٥ من حديث ابن وهب به.

4158. Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'Jibrā'il came to me and said to me: 'I came to you last night and nothing kept me from entering but

٤١٥٨ - حَدَّثَنَا أَبُو صَالِحٍ مَحْبُوبٌ بْنُ مُوسَى: أَخْبَرَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ عَنْ يُونُسَ بْنِ أَبِي إِسْحَاقَ، عَنْ مُجَاهِدٍ قَالَ:

the fact that there were statues at the door, and there was a curtain in the house on which there were images, and there was a dog in the house. So tell someone to cut off the heads of the statues that are by the door of the house, so that they will become like trees, and tell someone to take down the curtain and make it into two cushions which can be placed on the floor, and on which people may step, and tell someone to take the dog out.”

And the Messenger of Allāh ﷺ did that. The dog belonged to Ḥasan or Ḥusain, and it was under a bedstead (*Naḍd*) of theirs, and he ordered that it be taken out. (*Ṣaḥīḥ*)

Abū Dāwud said: *An-Naḍad* is something that garments are put on, that resembles a bed.

تخريج: [صحيح] أخرجه الترمذي، الأدب، باب ما جاء أن الملائكة لا تدخل بيتاً فيه صورة ولا كلب، ح: ٢٨٠٦ من حديث يونس، والنسائي، ح: ٥٣٦٧ من حديث مجاهد به وقال الترمذي: "حسن صحيح" وصححه ابن حبان، ح: ١٤٨٧.

Comments:

Any picture of animated objects, still or moving, is unlawful. A means of dealing with images in newspapers and products, which plague modern societies, is debasing them in some way as indicated in this narration; "placed on the floor, and on which people may step..."

The End of the Book of Clothing

حَدَّثَنَا أَبُو هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَتَانِي جِبْرَائِيلُ فَقَالَ لِي: أَتَيْتُكَ الْبَارِحَةَ فَلَمْ يَمْنَعْنِي أَنْ أَكُونَ دَخَلْتُ إِلَّا أَنَّهُ كَانَ عَلَى الْبَابِ تَمَاثِيلُ وَكَانَ فِي الْبَيْتِ قِرَامٌ سِتْرٌ فِيهِ تَمَاثِيلُ وَكَانَ فِي الْبَيْتِ كَلْبٌ، فَمُرُّ بِرَأْسِ التَّمْثَالِ الَّذِي فِي [بَابِ] الْبَيْتِ يُقَطَّعُ فَيَصِيرُ كَهَيْئَةِ الشَّجَرَةِ وَمُرُّ بِالسِّتْرِ فَلْيُقَطَّعْ فَلْيُجْعَلْ مِنْهُ وَسَادَتَيْنِ مَبْنُودَتَيْنِ تُوْطَأَنِ وَمُرُّ بِالْكَلْبِ فَلْيُخْرِجْ» فَقَعَلَ رَسُولُ اللَّهِ ﷺ وَإِذَا الْكَلْبُ لِحَسَنِ أَوْ حُسَيْنٍ كَانَ تَحْتَ نَصْدِ لَهُمْ فَأَمَرَ بِهِ فَأُخْرِجَ.

قال أبو داود: والنَّصْدُ شَيْءٌ تُوَضَعُ عَلَيْهِ الثِّيَابُ شِبْهُ السَّرِيرِ.

32. THE BOOK OF COMBING

(المعجم ٣٢) - أَوَّلُ كِتَابِ التَّرْجُلِ (التحفة ٢٧)

Chapter 1. [The Prohibition Of Combing Often (*Al-Irfah*)]

4159. It was narrated from ‘Abdullāh bin Mughaffal that the Messenger of Allāh ﷺ forbade combing the hair except every other day. (*Da‘if*)

تخریج: [إسناده ضعيف] أخرجه الترمذي، اللباس، باب ما جاء في النهي عن الترجل عن غبًا، ح: ١٧٥٦ والنسائي، ح: ٥٠٥٨ من حديث هشام بن حسان به وقال الترمذي: "حسن صحيح" وصححه ابن حبان، ح: ١٤٨٠ * هشام بن حسان عن، وحديث النسائي: ٨/١٣٢، ح: ٥٦١ يعني عنه، وسنده صحيح.

4160. It was narrated from ‘Abdullāh bin Buraidah that one of the Companions of the Messenger of Allāh ﷺ traveled to see Faḍālah bin ‘Ubaid when he was in Egypt. He arrived, he said: “I have not come merely to visit you, but you and I heard a *Hadīth* from the Messenger of Allāh ﷺ, and I hoped that you had some knowledge of it.” He said: “What is it?” He said: “such and such.” He said: “Why do I see you looking disheveled when you are the *Amīr* of the land?” He said: “The Messenger of Allāh ﷺ forbade us too much *Irfah*.”^[1] He said: “Why

(المعجم ١) [بَابُ النَّهْيِ عَنْ كَثِيرٍ مِنْ الْإِرْفَاهِ] (التحفة ١)

٤١٥٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ ابْنِ مَعْقِلٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ التَّرْجُلِ إِلَّا غِبًّا.

٤١٦٠ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا يَزِيدُ الْمَازِنِيُّ: أَخْبَرَنَا الْجُرَيْرِيُّ عَنْ عَبْدِ اللَّهِ ابْنِ بُرَيْدَةَ: أَنَّ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ رَحَلَ إِلَى فَصَالَةَ بْنِ عُبَيْدٍ وَهُوَ بِمَضَرَ فَقَدِمَ عَلَيْهِ فَقَالَ: أَمَا إِنِّي لَمِ آتِكَ زَائِرًا وَلَكِنِّي سَمِعْتُ أَنَا وَأَنْتَ حَدِيثًا مِنْ رَسُولِ اللَّهِ ﷺ، رَجَوْتُ أَنْ يَكُونَ عِنْدَكَ مِنْهُ عِلْمٌ. قَالَ: مَا هُوَ؟ قَالَ: كَذَا وَكَذَا. قَالَ: وَمَا لِي أَرَاكَ شَعْبًا وَأَنْتَ أَمِيرُ الْأَرْضِ؟ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَنْهَانَا عَنْ كَثِيرٍ مِنَ الْإِرْفَاهِ. قَالَ: فَمَا لِي لَا أَرَى عَلَيْكَ حِدَاءً؟ قَالَ:

[1] *Al-Irfah*, its general meaning is “luxuriousness”, it is explained in the narration of *An-Nasāʿī* (no. 5061) as: “To comb your hair every day.”

do I see you without shoes?" He said: "The Prophet ﷺ used to tell us to go barefoot sometimes."

(Da'if)

كَانَ النَّبِيُّ ﷺ يَأْمُرُنَا أَنْ نَحْتَفِيَ أَحْيَانًا .

تخریج: [إسناده ضعيف] أخرجه أحمد: ٢٢/٦ عن يزيد بن هارون به ورواه البيهقي في شعب الإيمان، ح: ٦٤٦٨ من حديث أبي داود، والنسائي، ح: ٥٢٤١ من حديث الجريري به * يزيد سمع من الجريري بعد اختلاطه، وحديث النسائي ١٨٥/٨، ح: ٥٢٤١ يعني عنه.

Comments:

The summary of this chapter, and what follows of exceptions, is that a man should not busy himself with beautification like a woman. If he has hair, he should take care of it, but not grooming it every day, rather every other day at most. See number 4163. If he has clothing, he should be grateful and take care of it, but not struggle with desire to have more and more, and nicer and nicer clothing.

4161. It was narrated that Abū Umāmah said: "The Companions of the Messenger of Allāh ﷺ mentioned this world in his presence one day, and he said: 'Are you not listening? Are you not listening? *Al-Badhādhah* (shabbiness)^[1] is part of faith, *Al-Badhādhah* (shabbiness) is part of faith.'" Meaning: *At-Taqaḥḥul*." (Hasan)

Abū Dāwud said: He is Abū Umāmah bin Tha'labah Al-Anṣārī.

٤١٦١ - حَدَّثَنَا التَّمِيمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أُمَامَةَ، عَنْ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِي أُمَامَةَ قَالَ: ذَكَرَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ يَوْمًا عِنْدَهُ الدُّنْيَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا تَسْمَعُونَ؟ أَلَا تَسْمَعُونَ؟ إِنَّ الْبَدَاةَ مِنَ الْإِيمَانِ، إِنَّ الْبَدَاةَ مِنَ الْإِيمَانِ» يَعْنِي: التَّقَحُّلُ.

قَالَ أَبُو دَاوُدَ: وَهُوَ أَبُو أُمَامَةَ بْنُ ثَعْلَبَةَ الْأَنْصَارِيُّ.

تخریج: [حسن] أخرجه ابن ماجه، الزهد، باب من لا يؤبه له، ح: ٤١١٨ من حديث عبد الله بن أبي أمامة به.

Chapter 2. It Is Recommended To Wear Perfume

(المعجم ٢) **بَابُ: فِي اسْتِحْبَابِ الطِّيبِ**
(التحفة ٢)

4162. It was narrated that Anas

٤١٦٢ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو

[1] Meaning, in one's appearance; clothing and otherwise, according to Al-Khattābī, the saying of Abū Dāwud: "Meaning *At-Taqaḥḥul*" which means being dry or arid, and according to Al-'Azīmābādī, that is, one's skin appears starkly dry.

bin Mālik said: “The Prophet ﷺ had a *Sukkah* (a kind of container) from which he would apply perfume.” (*Hasan*)

أَحْمَدَ عَنْ شَيْبَانَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُخْتَارِ، عَنْ مُوسَى بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَتْ لِلنَّبِيِّ ﷺ سُكَّةٌ يَتَطَيَّبُ مِنْهَا.

تخريج: [إسناده حسن] أخرجه الترمذي في الشامل، ح: ٢١٥ (بتحقيقي) من حديث أبي أحمد الزبيرى به.

Chapter 3. Taking Care Of One's Hair

(المعجم ٣) بَابُ: فِي إِصْلَاحِ الشَّعْرِ
(التحفة ٣)

4163. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “Whoever has hair, let him take care of it.” (*Hasan*)

٤١٦٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا ابْنُ أَبِي الزِّنَادِ عَنْ شَهِيلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ كَانَ لَهُ شَعْرٌ فَلْيُكْرِمْهُ».

تخريج: [إسناده حسن] أخرجه البيهقي في شعب الإيمان، ح: ٦٤٥٥ من حديث عبدالرحمن ابن أبي الزناد به وحسنه الحافظ في الفتح: ٣٦٨/١٠.

Comments:

See the comments after number 4160.

Chapter 4. Dye For Women

(المعجم ٤) بَابُ: فِي الْخِصَابِ لِلنِّسَاءِ
(التحفة ٤)

4164. Karīmah bint Humām narrated that a woman asked ‘Āishah about dyeing with henna. She said: “There is nothing wrong with it, but I do not like it, because my beloved ﷺ did not like its smell.” (*Da‘if*)

٤١٦٤ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَلِيِّ بْنِ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي كَرِيمَةُ بِنْتُ هُمَامٍ: أَنَّ امْرَأَةً سَأَلَتْ عَائِشَةَ عَنْ خِصَابِ الْحِنَاءِ، فَقَالَتْ: لَا بَأْسَ بِهِ وَلَكِنِّي أَكْرَهُهُ، كَانَ حَبِيبِي ﷺ يَكْرَهُ رِيحَهُ.

Abū Dāwud said: Meaning, dye for the hair of the head.

قَالَ أَبُو دَاوُدَ: تَعْنِي خِصَابَ شَعْرِ الرَّأْسِ.

تخريج: [ضعيف] أخرجه النسائي، الزينة، باب كراهية ريح الحناء، ح: ٥٠٩٣ من حديث علي بن المبارك قال: حدثني كريمة بنت همام به الخ * كريمة: لم أجد من وثقها.

4165. It was narrated from Umm Al-Hasan, from her grandmother, from 'Aishah, that Hind, the daughter of 'Utbah said: "O Prophet of Allāh, accept my pledge of allegiance." He said: "I shall not accept your pledge of allegiance until you change your hands (by applying henna to them), for they look like the paws of a predator." (Da'if)

٤١٦٥ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ: حَدَّثَنِي غِبْطَةُ بِنْتُ عَمْرِو الْمُجَاشِعِيَّةِ قَالَتْ: حَدَّثَنِي عَمَّتِي أُمُّ الْحَسَنِ عَنْ جَدَّتَيْهَا، عَنْ عَائِشَةَ أَنَّ هِنْدَ ابْنَةَ عُنْتَةَ قَالَتْ: يَا نَبِيَّ اللَّهِ! بَايِعْنِي. قَالَ: «لَا أَبَايَعُكَ حَتَّى تُغَيِّرِي كَفَيْكَ، كَأَنَّهُمَا كَفَا سُبُعٌ.»

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٨٦/٧ من حديث أبي داود به وقال ابن حجر: "وفي إسناده مجهولات ثلاث" (التلخيص الحبير: ٢/٢٣٦) يعني: غبطة وأم الحسن وحدثها.

4166. It was narrated from Safiyyah bint 'Ishmah, from 'Aishah, who said: "A woman gestured from behind a curtain, with a letter for the Messenger of Allāh ﷺ in her hand. The Messenger of Allāh ﷺ withdrew his hand, and said: 'I do not know whether it is the hand of a man or a woman.' She said: 'It is a woman.' He said: 'If you were a woman, you would have changed your nails.'" Meaning, with henna. (Da'if)

٤١٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ مُحَمَّدٍ الصُّورِيُّ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا مُطِيعُ بْنُ مَيْمُونٍ عَنْ صَفِيَّةِ بِنْتِ عِصْمَةَ، عَنْ عَائِشَةَ قَالَتْ: أَوْمَأَتِ امْرَأَةٌ مِنْ وَرَاءِ سِتْرٍ، بِيَدِهَا كِتَابٌ، إِلَى رَسُولِ اللَّهِ ﷺ فَقَبَضَ رَسُولُ اللَّهِ ﷺ يَدَهُ فَقَالَ: «مَا أَدْرِي أَيْدُ رَجُلٍ أَمْ يَدُ امْرَأَةٍ.» قَالَتْ: بَلْ امْرَأَةٌ. قَالَ: «لَوْ كُنْتِ امْرَأَةً لَغَيَّرْتِ أَظْفَارَكَ» يَعْنِي بِالْحِنَاءِ.

تخريج: [إسناده ضعيف] أخرجه النسائي، الزينة، باب الخضاب للنساء، ح: ٥٠٩٢ من حديث مطيع بن ميمون به وهو لين الحديث (تقريب) وصفية بنت عاصمة: لا تعرف (أيضاً) وقال أحمد في العلل: "هذا حديث منكر" (التلخيص الحبير: ٢/٢٣٧).

Chapter 5. Hair Extensions

(المعجم ٥) بَابُ: فِي صِلَةِ الشَّعْرِ
(التحفة ٥)

4167. It was narrated from

٤١٦٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ

Ḥumaid bin ‘Abdur-Raḥmān that he heard Mu‘āwiyah bin Abī Sufyān – during the *Hajj* – when he was on the *Minbar*. He took a lock of hair that was in the hand of a guard and said: “O people of Al-Madīnah, where are your scholars? I heard the Messenger of Allāh ﷺ forbidding things such as this, and he said: ‘The Children of Israel were doomed when their womenfolk started to wear such things.’” (*Saḥīḥ*)

تخريج: أخرجه البخاري، أحاديث الأنبياء، باب بعد باب حديث الغار، ح: ٣٤٦٨ عن عبد الله القعني، ومسلم، اللباس، باب تحريم فعل الواصلة والمستوصلة... إلخ، ح: ٢١٢٧ من حديث مالك به، وهو في الموطأ (يحيى): ٩٤٧/٢.

Comments:

Wigs and hair extensions are unlawful.

4168. It was narrated from Nāfi‘, that ‘Abdullāh said: “The Messenger of Allāh ﷺ cursed the woman who applies hair extensions, and the woman for whom that is done, and the woman who does tattoos and the woman for whom that is done.” (*Saḥīḥ*)

٤١٦٨ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَمُسَدَّدٌ قَالَا: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ عَنْ عَبْدِ اللَّهِ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ، وَالْوَأَشِمَةَ وَالْمُسْتَوْشِمَةَ.

تخريج: أخرجه البخاري، اللباس، باب المستوشمة، ح: ٥٩٤٧ عن مسدد ومسلم، اللباس، باب تحريم فعل الواصلة والمستوصلة... إلخ، ح: ٢١٢٤ من حديث يحيى بن سعيد القطان به.

4169. It was narrated from ‘Alqamah, from ‘Abdullāh that he said: “Allāh has cursed the women who tattoo and the women for whom that is done” – Muḥammad (one of the narrators) said: “And the women who apply hair extensions,” ‘Uthmān (one of the narrators) said: “and Al-

٤١٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى وَعُثْمَانُ ابْنُ أَبِي شَيْبَةَ الْمَعْنَى قَالَا: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ أَنَّهُ قَالَ: لَعَنَ اللَّهُ الْوَأَشِمَاتِ وَالْمُسْتَوْشِمَاتِ - قَالَ مُحَمَّدٌ: وَالْوَأَصِلَاتِ، وَقَالَ عُثْمَانُ: وَالْمُتَمَنِّصَاتِ ثُمَّ اتَّفَقَا -

Mutanammiṣāt,”^[1] then the two reports concur – “and the women who have their teeth separated for the purpose of beautification, altering the creation of Allāh.” News of that reached a woman of Banū Asad who was called Umm Ya’qūb – ‘Uthmān added: “who used to read the Qur’ān.” Then the two reports concur – “She came to him and said: ‘I have heard that you cursed the women who tattoo and the women who have that done’ – Muḥammad said: “and the women who apply hair extensions;” ‘Uthmān said: “and *Al-Mutanammiṣāt*.” Then the two reports concur – “and those who have their teeth filed” – ‘Uthmān said: “for the purpose of beautification” – “altering the creation of Allāh.” He said: ‘Why should I not curse those whom the Messenger of Allāh ﷺ cursed, and it is mentioned in the Book of Allāh, Exalted is He?’ She said: ‘I have read what is between the covers of the *Muṣḥaf* and I did not find it.’ He said: ‘By Allāh, if you had read it you would have found it.’ Then he recited: “And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain (from it).”^[2] She said: ‘I see some of that in your wife.’ He said: ‘Go in and look.’ So she went in, then she

وَالْمُتَعَلِّجَاتِ لِلْحُسْنِ الْمُعَيَّرَاتِ خَلَقَ اللَّهُ .
 قَالَ: فَبَلَغَ ذَلِكَ امْرَأَةً مِنْ بَنِي أَسَدٍ يُقَالُ لَهَا:
 أُمُّ يَعْقُوبَ - زَادَ عُثْمَانُ: كَانَتْ تَقْرَأُ الْقُرْآنَ
 - ثُمَّ اتَّفَقَا - فَأَتَتْهُ فَقَالَتْ: بَلَّغْنِي عَنْكَ أَنْتَ
 لَعَنْتَ الْوَأَشِمَاتِ وَالْمُسْتَوْشِمَاتِ - قَالَ
 مُحَمَّدٌ: وَالْوَأَصِلَاتِ، قَالَ عُثْمَانُ:
 وَالْمَتَمِّصَاتِ ثُمَّ اتَّفَقَا - وَالْمُتَعَلِّجَاتِ - قَالَ
 عُثْمَانُ: لِلْحُسْنِ - الْمُعَيَّرَاتِ خَلَقَ اللَّهُ .
 قَالَ: وَمَا لِي لَا أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللَّهِ ﷺ
 وَهُوَ فِي كِتَابِ اللَّهِ تَعَالَى . قَالَتْ: لَقَدْ قَرَأْتُ
 مَا بَيْنَ لَوْحِي الْمُصْحَفِ فَمَا وَجَدْتُهُ، فَقَالَ:
 وَاللَّهِ! لَئِنْ كُنْتُ قَرَأْتِيهِ لَقَدْ وَجَدْتِيهِ، ثُمَّ قَرَأَ:
 ﴿وَمَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ
 فَانْتَهُوا﴾ [الحشر: ٧] فَقَالَتْ: إِنِّي أَرَى بَعْضَ
 هَذَا عَلَى امْرَأَتِكَ، قَالَ: فَادْخُلِي فَاَنْظُرِي،
 فَدَخَلَتْ ثُمَّ خَرَجَتْ [فَقَالَ]: مَا رَأَيْتِ . وَقَالَ
 عُثْمَانُ: فَقَالَتْ: مَا رَأَيْتِ، فَقَالَ: لَوْ كَانَ
 ذَلِكَ مَا كَانَتْ مَعَنَا .

[1] From *Namṣ*; plucking the hair, the woman who does it is called *Nāmiṣah* and the one who has it done to herself is called *Mutanammiṣah*; it is also said that it refers to plucking the eye-brows, as explained by the author after number 4170. See numbers 5094 and 5102 of *Sunan An-Nasāʿī*.

[2] *Al-Ḥashr* 59:7.

came out, and he said: ‘What did you see?’” ‘Uthmān said: “She said: ‘I did not see (anything).’ He said: ‘If that had been the case, she would not have stayed with us.’”

(*Sahih*)

تخریج: أخرجه البخاري، اللباس، باب المتفلجات للحسن، ح: ٥٩٣١ ومسلم، اللباس، باب تحريم فعل الواصلة والمستوصلة والواشمة والمستوشمة إلخ، ح: ٢١٢٥ عن عثمان بن أبي شيبة به.

4170. It was narrated that Ibn ‘Abbās said: “The woman who applies hair extensions and the woman for whom that is done, *An-Nāmiṣah* and *Al-Mutanammiṣah*, the woman who tattoo and the woman for whom that is done when there is no ailment (that would justify doing that) are (all) cursed.” (*Hasan*)

Abū Dāwud said: The explanation of *Al-Wāṣilah* is the one that connects women’s hair to the hair. And *Al-Mustawṣilah* is the one it is done to. *An-Nāmiṣah* is the one who plucks the eyebrow to make it thin. And *Al-Mutanammiṣah* is the one it is done for. *Al-Wāshimah* is the one who puts moles on their faces with kohl or ink, and *Al-Mustawshimah* is the one it is done for.^[1]

٤١٧٠ - حَدَّثَنَا ابْنُ السَّرْحِ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ أُسَامَةَ، عَنْ أَبَانَ بْنِ صَالِحٍ، عَنْ مُجَاهِدِ بْنِ جَبْرِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لُعِنَتِ الْوَاصِلَةُ وَالْمُسْتَوْصِلَةُ وَالنَّامِصَةُ وَالْمُتَنَمِّصَةُ وَالْوَأَشِمَةُ وَالْمُسْتَوْشِمَةُ مِنْ غَيْرِ دَاءٍ.

قَالَ أَبُو دَاوُدَ: وَتَفْسِيرُ الْوَاصِلَةِ الَّتِي تَصِلُ الشَّعَرَ بِشَعْرِ النِّسَاءِ. وَالْمُسْتَوْصِلَةُ: الْمَعْمُولُ بِهَا. وَالنَّامِصَةُ: الَّتِي تَنْقُشُ الْحَاجِبَ حَتَّى تُرْفَقَهُ. وَالْمُتَنَمِّصَةُ الْمَعْمُولُ بِهَا. وَالْوَأَشِمَةُ الَّتِي تَجْعَلُ الْخِيْلَانَ فِي وَجْهِهَا بِكُحْلِ أَوْ مِدَادٍ. وَالْمُسْتَوْشِمَةُ الْمَعْمُولُ بِهَا.

تخریج: [إسناده حسن] * أسامة هو ابن زيد الليثي.

4171. It was narrated that Sa‘eed bin Jubair said: “There is nothing wrong with *Al-Qarāmīl*.”^[2] (*Da‘if*)

٤١٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ بْنِ زَيْدٍ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ سَالِمٍ، عَنْ سَعِيدِ بْنِ

[1] This is the author’s definition of the terms that have been translated as tattooing, applying hair extensions, and *Namiṣah*.

[2] Meaning, silk or woolen threads braided and added to the hair.

Abū Dāwud said: It is as if he is of the view that what is forbidden is women's hair.

Abū Dāwud said: Aḥmad said: "There is nothing wrong with *Al-Qarāmil*."

جُبَيْرٌ قَالَ: لَا بَأْسَ بِالْقَرَامِلِ .

قَالَ أَبُو دَاوُدَ: كَأَنَّهُ يَذْهَبُ أَنَّ الْمَنْهِيَّ عَنْهُ شُعُورُ النِّسَاءِ .

قَالَ أَبُو دَاوُدَ: كَانَ أَحْمَدُ يَقُولُ: الْقَرَامِلُ لَيْسَ بِهِ بَأْسٌ .

تخريج: [ضعيف] * شريك القاضي عنعن .

Chapter 6. Refusing Perfume

(المعجم ٦) بَابُ: فِي رَدِّ الطِّيبِ

(التحفة ٦)

4172. It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'Whoever is given perfume, he should not refuse it, because it has a good smell and it is light to carry.'" (*Ṣaḥīḥ*)

٤١٧٢ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ وَهَارُونُ ابْنُ عَبْدِ اللَّهِ الْمَعْنَى: أَنَّ أَبَا عَبْدِ الرَّحْمَنِ الْمُقْرِئَ حَدَّثَهُمْ عَنْ سَعِيدِ بْنِ أَبِي أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ عُرِضَ عَلَيْهِ طِيبٌ فَلَا يَرُدُّهُ فَإِنَّهُ طِيبٌ الرَّيْحِ خَفِيفُ الْمَحْمَلِ» .

تخريج: أخرجه مسلم، الألفاظ من الأدب وغيرها، باب استعمال المسك وأنه أطيب الطيب ... إلخ، ح: ٢٢٥٣ من حديث المقرئ به مختصراً ورواه النسائي، ح: ٥٢٦١ .

Chapter 7. Women Wearing Perfume When Going Out

(المعجم ٧) بَابُ: فِي طِيبِ الْمَرْأَةِ

لِلخُرُوجِ (التحفة ٧)

4173. It was narrated from Abū Mūsā that the Prophet ﷺ said: "If a woman puts on perfume, and passes by people so that they can smell her fragrance, then she is such and such," and he spoke sternly. (*Ḥasan*)

٤١٧٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى: أَخْبَرَنَا ثَابِتُ بْنُ عُمَارَةَ قَالَ: حَدَّثَنِي عُثَيْمُ بْنُ قَيْسٍ عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا اسْتَعْطَرَّتِ الْمَرْأَةُ فَمَرَّتْ عَلَى الْقَوْمِ لِيَجِدُوا رِيحَهَا فَهِيَ كَذَا وَكَذَا» قَالَ قَوْلًا شَدِيدًا .

تخريج: [إسناده حسن] أخرجه الترمذي، الأدب، باب ما جاء في كراهية خروج المرأة متعطرة، ح: ٢٧٨٦ من حديث يحيى القطان به، وقال: "حسن صحيح" ورواه النسائي، ح: ٥١٢٩ .

4174. It was narrated from ‘Ubaid, the freed slave of Abū Ruhm, from Abū Hurairah; he said that he met a woman and noticed the smell of perfume coming from her, and her hem was dragging and stirring up a cloud of dust. He said: “O slave woman of the Compeller (Al-Jabbār), have you come from the *Masjid*?” She said: “Yes.” He said: “And you put on perfume for that?” She said: “Yes.” He said: “I heard my beloved, Abul-Qāsim, say: ‘No prayer will be accepted from a woman who puts on perfume to visit this *Masjid*, until she goes back and performs *Ghusl* like that done for sexual impurity.’”

(*Hasan*)

تخريج: [حسن] أخرجه ابن ماجه، الفتن، باب فتنة النساء، ح: ٤٠٠٢ من حديث سفيان بن عاصم بن عبيد الله: ضعيف، وتابعه عبد الرحمن بن الحارث بن أبي عبيد، عند البيهقي: ٣/ ١٣٣، ١٣٤ وللحديث شواهد.

4175. It was narrated from Busr bin Sa‘eed, from Abū Hurairah, who said: “The Messenger of Allāh ﷺ said: ‘Any woman who has been scented with *Bukhūr* (incense) should not attend *‘Ishā*’ prayer with us.’” Ibn Nufail (one of the narrators) said: “the later.”^[1]

(*Sahih*)

تخريج: أخرجه مسلم، الصلاة، باب خروج النساء إلى المساجد إذا لم يترتب عليه فتنة... إلخ، ح: ٤٤٤ من حديث أبي علقمة عبد الله بن محمد به.

Comments:

It is customary in Arabian countries to burn incense like aloeswood (*‘Ud*) to fumigate their clothes. The fragrance of the smoke perfumes the body and clothing. Therefore, women are not allowed to use it prior to leaving their homes.

[1] Meaning, the later of the two night prayers, *‘Ishā*’ as opposed to *Maghrib*.

٤١٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، عَنْ عُبَيْدِ مَوْلَى أَبِي رُحْمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَقِيتُهُ امْرَأَةً وَجَدَ مِنْهَا رِيحُ الطِّيبِ يَنْفُخُ وَلَذِيلُهَا إِعْصَارٌ، فَقَالَ: يَا أُمَّةَ الْجَبَّارِ جِئْتِ مِنَ الْمَسْجِدِ؟ قَالَتْ: نَعَمْ، قَالَ: وَلَهُ تَطَيَّبْتِ؟ قَالَتْ: نَعَمْ، قَالَ: إِنِّي سَمِعْتُ جِيَّ أَبَا الْقَاسِمِ ﷺ يَقُولُ: «لَا تُقْبَلُ صَلَاةٌ لِامْرَأَةٍ تَطَيَّبَتْ لِهَذَا الْمَسْجِدِ حَتَّى تَرْجِعَ فَتَغْتَسِلَ غُسْلَهَا مِنَ الْجَنَابَةِ».

قَالَ أَبُو دَاوُدَ: الْإِعْصَارُ عُبَارٌ.

٤١٧٥ - حَدَّثَنَا الثَّقَلِيُّ وَسَعِيدُ بْنُ مَنْصُورٍ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ أَبُو عَلْقَمَةَ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ حُصَيْنَةَ عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا امْرَأَةٍ أَصَابَتْ بِخُورًا فَلَا تَشْهَدَنَّ مَعَنَا الْعِشَاءَ». قَالَ ابْنُ نُفَيْلٍ: «الْآخِرَةَ».

Chapter 8. *Khalūq*^[1] For Men

4176. It was narrated from Yaḥyā bin Ya‘mar, from ‘Ammār bin Yāsir who said: “I came to my family at night and my hands were chapped, so they put *Khalūq* on me that contained saffron. The next day I went to the Prophet ﷺ and greeted him with *Salām*, but he did not return my greeting nor welcome me. He said: ‘Go and wash this off.’ So I went and washed it, then I came, but there was a spot of it left on me. I greeted him with *Salām*, but he did not return my greeting nor welcome me. He said: ‘Go and wash this off.’ So I went and washed it off, then I came and greeted him with *Salām*, and he returned my greeting and welcomed me, and said: ‘The angels do not attend the funeral of a disbeliever bringing him glad tidings, or come near one who is smeared with saffron, nor one who is sexually impure.’ But he granted a concession allowing the one who is sexually impure, if he is going to sleep, eating or drinking, to perform *Wuḍū’*.” (*Da‘īf*)

تخریج: [إسناده ضعيف] تقدم، ح: ٢٢٥ مختصراً وسيأتي، ح: ٤٦٠١، وأخرجه البيهقي: ٣٦/٥ من حديث أبي داود به.

4177. It was narrated from Ibn Juraij: “Umar bin ‘Aṭā’ bin Abī

(المعجم ٨) بَابُ: فِي الْخَلْقِ لِلرِّجَالِ

(التحفة ٨)

٤١٧٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا عَطَاءُ الْخُرَّاسَانِيُّ عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ: قَدِمْتُ عَلَى أَهْلِي لَيْلًا وَقَدْ تَشَقَّقَتْ يَدَايَ فَحَلَقُونِي بِرَعْفَرَانَ، فَعَدَوْتُ عَلَى النَّبِيِّ ﷺ فَسَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيَّ وَلَمْ يُرْحَبْ بِي وَقَالَ: «اذْهَبْ فَاغْسِلْ هَذَا عَنْكَ»، فَذَهَبْتُ فَغَسَلْتُهُ ثُمَّ جِئْتُ وَقَدْ بَقِيَ عَلَيَّ مِنْهُ رَدْعٌ فَسَلَّمْتُ فَلَمْ يَرُدَّ عَلَيَّ وَلَمْ يُرْحَبْ بِي وَقَالَ: «اذْهَبْ فَاغْسِلْ هَذَا عَنْكَ»، فَذَهَبْتُ فَغَسَلْتُهُ ثُمَّ جِئْتُ فَسَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَيَّ فَرَحَّبَ بِي وَقَالَ: «إِنَّ الْمَلَائِكَةَ لَا تَحْضُرُ جَنَازَةَ الْكَافِرِ بِخَيْرٍ وَلَا الْمُتَمَضِّحُ بِالرَّعْفَرَانَ وَلَا الْجُنْبُ» وَرَخَّصَ لِلْجُنْبِ إِذَا نَامَ أَوْ أَكَلَ أَوْ شَرِبَ أَنْ يَتَوَضَّأَ.

٤١٧٧ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي

[1] A kind of perfume containing saffron.

Al-Khuwāz informed me, that he heard Yahyā bin Ya‘mar, from a man, who informed him from ‘Ammār bin Yāsir – ‘Umar said that Yahyā named that man, but ‘Umar forgot his name – he said: “I used *Khalūq*” – the same story, but the former (report) is much more complete as it mentions washing. I (Ibn Juraij) said to ‘Umar: “Were they in *Ihrām*?” He said: “No, they were residents.” (*Da‘īf*)

عُمَرُ بْنُ عَطَاءٍ بْنِ أَبِي الْخُوَارِ أَنَّهُ سَمِعَ يَحْيَى ابْنَ يَعْزَمَ يُخْبِرُ عَنْ رَجُلٍ أَخْبَرَهُ عَنْ عَمَّارِ بْنِ يَاسِرٍ - زَعَمَ عُمَرُ أَنَّ يَحْيَى سَمَى ذَلِكَ الرَّجُلَ فَنَسِيَ عُمَرُ اسْمَهُ - أَنَّ عَمَّارًا قَالَ: تَخَلَّفْتُ بِهَذِهِ الْقِصَّةِ، وَالْأَوَّلُ أَتَمُّ بِكَثِيرٍ فِيهِ ذِكْرُ الْغَسْلِ، قَالَ: قُلْتُ لِعُمَرَ: وَهُمْ حُرْمٌ؟ قَالَ: لَا، الْقَوْمُ مُقِيمُونَ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤/٣٢٠ من حديث ابن جريج، والبيهقي: ٣٦/٥ من حديث أبي داود به * فيه رجل مجهول.

Comments:

Meaning, such perfumes are not lawful for men whether they are in *Ihrām* or not.

4178. It was narrated from Rabī‘ bin Anas that his two grandfathers said: “We heard Abū Mūsā say: “The Messenger of Allāh ﷺ said: “Allāh does not accept the prayer of a man who has any *Khalūq* on his body.” (*Da‘īf*)

Abū Dāwud said: His two grandfathers were Zaid and Ziyād.

٤١٧٨ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ الْأَسَدِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَرْبٍ الْأَسَدِيُّ: حَدَّثَنَا أَبُو جَعْفَرٍ الرَّازِيُّ عَنْ الرَّبِيعِ بْنِ أَنَسٍ، عَنْ جَدِّهِ قَالَا: سَمِعْنَا أَبَا مُوسَى يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَقْبَلُ اللَّهُ صَلَاةَ رَجُلٍ فِي جَسَدِهِ شَيْءٌ مِنْ خَلْقٍ». قَالَ أَبُو دَاوُدَ: جَدَّاهُ زَيْدٌ وَزِيَادٌ.

تخريج: [إسناده ضعيف] وأخرجه ابن عبد البر في التمهيد: ٢/١٨٢، ١٨٣ من حديث أبي داود به ورواه أحمد: ٤/٤٠٣ عن محمد بن عبد الله الزبيري الأسدي به بدون آخر * زيد وزبياد: جدا الربيع مجهولان (تقريب).

4179. It was narrated that Anas said: “The Messenger of Allāh ﷺ forbade wearing saffron for men.” (*Shāhīh*)

٤١٧٩ - حَدَّثَنَا مُسَدَّدٌ: أَنَّ حَمَادَ بْنَ زَيْدٍ وَإِسْمَاعِيلَ بْنَ إِبْرَاهِيمَ حَدَّثَاهُمَا عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ التَّرْغُفْرِ لِلرِّجَالِ، وَقَالَ عَنْ إِسْمَاعِيلَ: أَنْ يَتَرَّغَفَرَ الرَّجُلُ.

تخريج: أخرجه مسلم، اللباس، باب نهى الرجل عن التزعفر، ح: ٢١٠١ من حديث حماد ابن زيد به.

4180. It was narrated from Al-Ḥasan bin Abī Al-Ḥasan, from ‘Ammār bin Yāsir, that the Messenger of Allāh ﷺ said: “There are three whom the angels do not come near: The dead body of a disbeliever, a man who smears himself with *Khalūq* and a person who is sexually impure, unless he performs *Wudū’*.” (Da‘if)

٤١٨٠ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ الْأَوْسِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنِ الْحَسَنِ بْنِ أَبِي الْحَسَنِ، عَنْ عَمَّارِ بْنِ يَاسِرٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «ثَلَاثَةٌ لَا تَقْرَبُهُمُ الْمَلَائِكَةُ: جِيفَةُ الْكَافِرِ، وَالْمُتَمَضِّحُ بِالْخَلُوقِ، وَالْجُنُبُ إِلَّا أَنْ يَتَوَضَّأَ».

تخريج: [إسناده ضعيف] وللحديث شواهد ضعيفة عند البزار (كشف: ١/٣٥٥)، والهشيمي في مجمع الزوائد: ٥/١٧٦، ٧٢ * الحسن البصري مدلس، ولم يسمع من عمار.

4181. It was narrated that Al-Walīd bin ‘Uqbah said: “When the Prophet of Allāh ﷺ conquered Makkah, the people of Makkah started bringing their boys to him and he supplicated for blessing for them and patted their heads. I was brought to him but I was wearing *Khalūq*, and he did not touch me because of the *Khalūq*.” (Da‘if)

٤١٨١ - حَدَّثَنَا أَيُّوبُ بْنُ مُحَمَّدٍ الرَّقِئِيُّ: حَدَّثَنَا عُمَرُ بْنُ أَيُّوبَ عَنْ جَعْفَرِ بْنِ بَرْقَانَ، عَنْ ثَابِتِ بْنِ الْحَجَّاجِ، عَنْ عَبْدِ اللَّهِ الْهَمْدَانِيِّ، عَنِ الْوَلِيدِ بْنِ عُقْبَةَ قَالَ: لَمَّا فَتَحَ نَبِيُّ اللَّهِ ﷺ مَكَّةَ جَعَلَ أَهْلَ مَكَّةَ يَأْتُونَهُ بِصِبْيَانِهِمْ فَيَدْعُو لَهُمْ بِالْبَرَكَةِ وَيَمْسَحُ رُؤُسَهُمْ قَالَ فَجِئْتُ بِي إِلَيْهِ وَأَنَا مُخَلَّقٌ فَلَمْ يَمَسَّنِي مِنْ أَجْلِ الْخَلُوقِ.

تخريج: [إسناده ضعيف] أخرجه العقيلي في الضعفاء: ٢/٣١٩ من حديث عمر بن أيوب، وأحمد: ٤/٣٢ من حديث جعفر بن برقان به * عبد الله الهمداني: مجهول وخبره منكر، قاله ابن عبد البر.

4182. It was narrated from Anas bin Mālik that a man entered upon the Messenger of Allāh ﷺ, and there were traces of yellow on him. The Messenger of Allāh ﷺ rarely spoke directly to a man about a thing that he disliked. When he

٤١٨٢ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ: حَدَّثَنَا سَلْمُ الْعَلَوِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَجُلًا دَخَلَ عَلَى رَسُولِ اللَّهِ ﷺ وَعَلَيْهِ أَثَرُ صُفْرَةٍ وَكَانَ رَسُولُ اللَّهِ ﷺ قَلَّ مَا يُوَاجِهُهُ رَجُلًا فِي وَجْهِهِ

left, he said: “Why didn’t you tell him to wash it off?” (*Da‘if*)

بَشِيءٍ يَكْرَهُهُ، فَلَمَّا خَرَجَ قَالَ: «لَوْ أَمَرْتُمْ هَذَا أَنْ يَغْسِلَ هَذَا عَنْهُ».

تخريج: [إسناده ضعيف] أخرجه أحمد: ۱۳۳/۳ والترمذي في الشمائل، ح: ۳۴۵ (بتحقيقي) والنسائي في عمل اليوم والليلة، ح: ۲۳۵ والكبرى، ح: ۱۰۶۴ من حديث حماد بن زيد به وانظر، ح: ۴۷۸۹ * سلم بن قيس العلوي البصري: ضعيف (تقريب).

Chapter 9. What Has Been Reported About Hair

(المعجم ۹) - بَابُ مَا جَاءَ فِي الشَّعْرِ
(التحفة ۹)

4183. It was narrated from Sufyān, from Abū Ishāq that Al-Barā’ said: “I have never seen anyone with *Limmah* wearing a red *Hullah* who was more handsome than the Messenger of Allāh ﷺ.” Muḥammad bin Sulaimān (one of the narrators) added: “He had hair that touched his shoulders.” (*Ṣaḥīh*)

٤١٨٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ وَمُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ قَالَا: حَدَّثَنَا وَكَيْعٌ عَنْ سُوْفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: مَا رَأَيْتُ مِنْ ذِي لِمَّةٍ أَحْسَنَ فِي حُلَّةٍ حَمْرَاءَ مِنْ رَسُولِ اللَّهِ ﷺ. زَادَ مُحَمَّدُ ابْنُ سُلَيْمَانَ: لَهُ شَعْرٌ يَضْرِبُ مَنْكِبَيْهِ.

Abū Dāwud said: This is how Isrā’īl narrated it from Abū Ishāq: “It touched his shoulders.” Shu‘bah said: “It came down to his earlobes.”^[1]

قَالَ أَبُو دَاوُدَ: كَذَا رَوَاهُ إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ: يَضْرِبُ مَنْكِبَيْهِ، وَقَالَ شُعْبَةُ: يَبْلُغُ شَحْمَةَ أُذُنَيْهِ.

تخريج: [صحيح] تقدم، ح: ٤٠٧٢ وأخرجه مسلم، ح: ٩٢/٢٣٣٧ من حديث وكيع به ورواه البيهقي في دلائل النبوة: ٢٢٣/١ من حديث أبي داود به.

4184. It was narrated from Shu‘bah, from Abū Ishāq that Al-Barā’ said: “The Prophet ﷺ had hair that reached his earlobes.” (*Ṣaḥīh*)

٤١٨٤ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: كَانَ النَّبِيُّ ﷺ لَهُ شَعْرٌ يَبْلُغُ شَحْمَةَ أُذُنَيْهِ. [قَالَ أَبُو دَاوُدَ: وَهَمَّ شُعْبَةُ فِيهِ].

[Abū Dāwud said: Shu‘bah was mistaken in it.]

تخريج: [صحيح] تقدم، ح: ٤٠٧٢ وانظر الحديث السابق.

[1] They say that there are three main terms for the length of hair: *Al-Jummaḥ* which reaches the shoulders; *Al-Wafrah* which reaches the earlobes; *Al-Limmah* which is between the earlobes and the shoulders.

4185. It was narrated from Thābit, that Anas said: “The hair of the Messenger of Allāh ﷺ came to his earlobes.” (*Sahih*)

٤١٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: كَانَ شَعْرُ رَسُولِ اللَّهِ ﷺ إِلَى سَحْمَةِ أُذُنَيْهِ.

تخریج: [إسناده صحيح] أخرجه النسائي، الزينة، باب اتخاذ الشعر، ح: ٥٠٦٤ من حديث عبد الرزاق والترمذي في الشمائل، ح: ٢٩ (بتحقيقي) من حديث معمر به.

4186. It was narrated from Humaid that Anas bin Mālik, may Allāh be pleased with him, said: “The hair of the Messenger of Allāh ﷺ came to halfway down his ears.” (*Sahih*)

٤١٨٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ شَعْرُ رَسُولِ اللَّهِ ﷺ إِلَى أَنْصَافِ أُذُنَيْهِ.

تخریج: أخرجه مسلم، الفضائل، باب صفة شعر النبي ﷺ، ح: ٢٣٣٨ من حديث إسماعيل ابن عليه به.

4187. It was narrated that ‘Aishah said: “The hair of the Messenger of Allāh ﷺ was more than *Al-Wafrah* and less than *Al-Jummah*.”^[1] (*Hasan*)

٤١٨٧ - حَدَّثَنَا ابْنُ نَفِيلٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزُّنَادِ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ شَعْرُ رَسُولِ اللَّهِ ﷺ فَوْقَ الْوَفْرَةِ وَدُونَ الْجُمَّةِ.

تخریج: [إسناده حسن] أخرجه الترمذي، اللباس، باب ما جاء في الجملة واتخاذ الشعر، ح: ١٧٥٥ من حديث عبد الرحمن بن أبي الزناد به وقال: "حسن صحيح غريب" ورواه ابن ماجه، ح: ٣٦٣٥.

Chapter 10. Parting (Of Hair)

(المعجم ١٠) - بَابُ مَا جَاءَ فِي الْفُرْقِ
(التحفة ١٠)

4188. It was narrated that Ibn ‘Abbās said: “The People of the Book used to let their hair hang down, and the idolaters used to part their hair. The Messenger of Allāh ﷺ liked to act in accordance with the People of the Book in

٤١٨٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: أَخْبَرَنِي ابْنُ شِهَابٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْبَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ أَهْلُ الْكِتَابِ - يَعْنِي يَسُدُّونَ أَشْعَارَهُمْ - وَكَانَ الْمُشْرِكُونَ يَفْرِقُونَ

[1] Meaning *Limmah*; it came down between his earlobes and his shoulders.

matters concerning which there was no command, so the Messenger of Allāh ﷺ used to let his hair hang down, then later on, he parted it.”

(*Ṣaḥīḥ*)

تخريج: أخرجه البخاري، اللباس، باب الفرق، ح: ٥٩١٧ ومسلم، الفضائل، باب صفة شعره ﷺ وصفاته وحليته، ح: ٢٣٣٦ من حديث إبراهيم بن سعد به.

Comments:

The implication is that the Messenger of Allāh ﷺ was ordered to part after being allowed not to.

4189. It was narrated that ‘Āishah said: “When I wanted to part the hair of the Messenger of Allāh ﷺ, I would make the parting from the crown of his head and let his forelock hang between his eyes. (*Ḥasan*)”

٤١٨٩ - حَدَّثَنَا يَحْيَى بْنُ خَلْفٍ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ مُحَمَّدِ بْنِ يَعْنِي ابْنَ إِسْحَاقَ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرِ بْنِ الزُّبَيْرِ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ إِذَا أَرَدْتُ أَنْ أَفْرُقَ رَأْسَ رَسُولِ اللَّهِ ﷺ صَدَعْتُ الْفُرْقَ مِنْ يَافُوخِهِ وَأُرْسِلُ نَاصِيَتَهُ بَيْنَ عَيْنَيْهِ.

تخريج: [إسناده حسن] أخرجه أحمد: ٩٠/٦ من حديث محمد بن إسحاق به.

Chapter 11. Regarding Growing Hair Long

4190. It was narrated that Wā'il bin Ḥujr said: “I came to the Prophet ﷺ and I had long hair. When the Messenger of Allāh ﷺ saw me he said: ‘This is bad, this is bad.’ So I went back and cut it off, and the next day I came to him, and he said: ‘I did not intend you, but this is better.’” (*Ṣaḥīḥ*)

(المعجم ١١) بَابُ: فِي تَطْوِيلِ الْجُمَّةِ
(التحفة ١١)

٤١٩٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ وَسُفْيَانُ بْنُ عُقْبَةَ السُّوَائِيَّ، هُوَ أَخُو قَيْصَةَ، وَحَمِيدُ بْنُ خُوَارِ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ عَاصِمِ بْنِ كَلْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَلِي شَعْرٌ طَوِيلٌ فَلَمَّا رَأَى رَسُولُ اللَّهِ ﷺ قَالَ: «دَبَابٌ دَبَابٌ». قَالَ: فَوَجَعْتُ فَجَزَرْتُهُ ثُمَّ أَتَيْتُهُ مِنَ الْعَدِ فَقَالَ: «إِنِّي لَمْ أَغْنِكَ وَهَذَا أَحْسَنُ».

تخريج: [إسناده صحيح] أخرجه ابن ماجه، اللباس، باب كراهية كثرة الشعر، ح: ٣٦٣٦ والنسائي، ح: ٥٠٥٥ من حديث معاوية وسفيان بن عتبة به * سفيان الثوري صرح بالسمع عند النسائي.

Chapter 12. Regarding Men Braiding Their Hair

(المعجم ١٢) بَابُ: فِي الرَّجُلِ يُصَفِّرُ
شَعْرَهُ (التحفة ١٢)

4191. It was narrated that Mujāhid said: Umm Hāni' said: "The Prophet ﷺ came to Makkah with four braids (*Ghadā'ir*).” Meaning: 'Aqā'is. (*Da'if*)

٤١٩١ - حَدَّثَنَا التَّمِيمِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ قَالَ: قَالَتْ أُمُّ هَانِيَةَ: قَدِمَ النَّبِيُّ ﷺ إِلَى مَكَّةَ وَلَهُ أَرْبَعُ عَدَائِرَ. تَغْنِي عَقَائِصَ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، اللباس، باب دخول النبي ﷺ مكة، ح: ١٧٨١ من حديث سفیان به وقال: «غريب» ورواه ابن ماجه، ح: ٣٦٣١ * سفیان وابن أبي نجیح عننا، وقال البخاري: «لا أعرف لمجاهد سماعاً من أم هاني».

Chapter 13. Shaving The Head

(المعجم ١٣) بَابُ: فِي حَلْقِ الرَّأْسِ
(التحفة ١٣)

4192. It was narrated from 'Abdullāh bin Ja'far that the Prophet ﷺ gave the family of Ja'far three days (to mourn) then he came to them, and said: "Do not weep for my brother after today." Then he said: "Call my brother's sons for me." We were brought to him with our hair like chick feathers, and he said: "Call the barber for me" and he told him to shave our heads. (*Sahih*)

٤١٩٢ - حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ وَابْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ أَبِي يَعْقُوبَ يُحَدِّثُ عَنِ الْحَسَنِ بْنِ سَعْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ: أَنَّ النَّبِيَّ ﷺ أَهْمَلَ آلَ جَعْفَرٍ ثَلَاثًا أَنْ يَأْتِيَهُمْ ثُمَّ أَتَاهُمْ فَقَالَ: «لَا تَبْكُوا عَلَيَّ أَخِي بَعْدَ الْيَوْمِ» ثُمَّ قَالَ: «ادْعُوا لِي بَنِي أَخِي» فَجِيءَ بِنَا كَأَنَّا أَفْرُخٌ، فَقَالَ: «ادْعُوا لِي الْحَلَّاقَ» فَأَمَرَهُ فَحَلَّقَ رُؤُوسَنَا.

تخريج: [إسناده صحيح] أخرجه النسائي، الزينة، باب حلق رؤوس الصبيان، ح: ٥٢٢٩ من حديث وهب بن جرير به، وصححه النووي على شرط البخاري ومسلم (رياض الصالحين، ح: ١٦٤٢).

Comments:

There is no harm in shaving the head for men, but women are prohibited from doing so.

Chapter 14. A Boy with A Lock Of Hair

(المعجم ١٤) بَابُ: فِي الصَّبِيِّ لَهُ ذُوَابَةٌ

(التحفة ١٤)

4193. It was narrated from ‘Umar bin Nāfi‘, from his father, from Ibn ‘Umar who said: “The Messenger of Allāh ﷺ forbade *Al-Qaza’*.” And *Al-Qaza’* is when a boy’s head is shaved and some of his hair is left. (*Ṣaḥīḥ*)

٤١٩٣ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُثْمَانَ - قَالَ أَحْمَدُ: كَانَ رَجُلًا صَالِحًا - قَالَ: أَخْبَرَنَا عُمَرُ بْنُ نَافِعٍ عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْقَزَعِ، وَالْقَزَعُ: أَنْ يُحْلَقَ رَأْسُ الصَّبِيِّ فَيُتْرَكَ بَعْضُ شَعْرِهِ.

تخريج: أخرجه مسلم، اللباس، باب كراهة القزع، ح: ٢١٢٠ من حديث عثمان، والبخاري، اللباس، باب القزع، ح: ٥٩٢٠ من حديث عمر بن نافع به وهو في مسند أحمد: ٤/٢، ٣٩.

Comments:

This narration clearly shows that shaving of half, or a portion of the head is not permitted.

4194. It was narrated from Ḥammād: “Ayyūb informed me, from Nāfi‘, from Ibn ‘Umar that the Messenger of Allāh ﷺ forbade *Al-Qaza’*, which is when a boy’s head is shaved, leaving a lock of hair.” (*Ṣaḥīḥ*)

٤١٩٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا أَيُّوبُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْقَزَعِ وَهُوَ أَنْ يُحْلَقَ رَأْسُ الصَّبِيِّ وَيُتْرَكَ لَهُ ذُوَابَةٌ.

تخريج: [إسناده صحيح] أخرجه أحمد: ١٠١/٢ من حديث حماد بن سلمة به.

4195. It was narrated from Ma‘mar, from Ayyūb, from Nāfi‘, from Ibn ‘Umar that the Prophet ﷺ saw a boy, part of whose head had been shaved, and part of it left. He told them not to do that and said: “Shave all of it or leave all of it.” (*Ṣaḥīḥ*)

٤١٩٥ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ رَأَى صَبِيًّا قَدْ حُلِقَ بَعْضُ رَأْسِهِ وَتُرِكَ بَعْضُهُ، فَنَهَاهُمْ عَنْ ذَلِكَ فَقَالَ: «اِحْلِقُوهُ كُلَّهُ أَوْ ائْرُكُوهُ كُلَّهُ».

تخريج: [صحيح] أخرجه النسائي، الزينة، باب الرخصة في حلق الرأس، ح: ٥٠٥١ من حديث عبد الرزاق به وهو في مصنف عبد الرزاق، ح: ١٩٥٦٤ ومسند أحمد: ٨٨/٢ ورواه مسلم، ح: ٢١٢٠ من حديث عبد الرزاق به مختصراً ولم يذكر اللفظ.

Chapter 15. What Has Been Reported About A Concession For That

4196. It was narrated that Anas bin Mālik said: “I had a lock of hair and my mother said: ‘I shall not cut it; the Messenger of Allāh ﷺ used to stretch it out and play with it.’” (*Daʿīf*)

(المعجم ١٥) - بَابُ مَا جَاءَ فِي الرُّخْصَةِ
(التحفة ١٥)

٤١٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا زَيْدُ ابْنُ الْحُبَابِ عَنْ مَيْمُونِ بْنِ عَبْدِ اللَّهِ، عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَتْ لِي ذُوَابَةٌ فَقَالَتْ لِي أُمِّي: لَا أُجْزِئُهَا، كَانَ رَسُولُ اللَّهِ ﷺ يَمْدُهَا وَيَأْخُذُ بِهَا.

تخریج: [إسناده ضعيف] أخرجه البيهقي في شعب الإيمان، ح: ٦٤٨٥ من حديث أبي داود به * ميمون بن عبد الله: مجهول (تقريب).

4197. Al-Hajjāj bin Ḥassān said: “We entered upon Anas bin Mālik, and my sister, Al-Mughīrah, told me: ‘You were a boy at that time and you had two braids, or locks of hair. He patted your head and prayed for blessing for you, and he said: “Shave off these two or cut them, for this is the fashion of the Jews.”’ (*Daʿīf*)

٤١٩٧ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا يَزِيدُ ابْنُ هَارُونَ: حَدَّثَنَا الْحَجَّاجُ بْنُ حَسَّانٍ قَالَ: دَخَلْنَا عَلَى أَنَسِ بْنِ مَالِكٍ فَحَدَّثَنِي أُخْتِي الْمُغِيرَةُ قَالَتْ: وَأَنْتَ يَوْمَئِذٍ غَلَامٌ وَلَكَ قَوْلَانِ أَوْ قُصَّتَانِ فَمَسَحَ رَأْسَكَ وَبَرَكَ عَلَيْكَ وَقَالَ: اخْلِقُوا هَذَيْنِ أَوْ قُصُوهُمَا فَإِنَّ هَذَا زِيُّ الْيَهُودِ.

تخریج: [ضعيف] أخرجه البيهقي في شعب الإيمان، ح: ٦٤٨٣ من حديث أبي داود به * أخت الحججاج: المغيرة، لم أجد من وثقها، حالها مجهول.

Chapter 16. Trimming The Moustache

4198. It was narrated from Abū Hurairah who attributed it to the Prophet ﷺ: “The *Fiṭrah* is five things, or five things are part of the *Fiṭrah*: Circumcision, shaving (the pubes), plucking the armpit hairs, clipping the nails and paring the moustache.” (*Ṣaḥīh*)

(المعجم ١٦) بَابُ: فِي أَخْذِ الشَّارِبِ
(التحفة ١٦)

٤١٩٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ النَّبِيُّ ﷺ: «الْفِطْرَةُ خَمْسٌ، أَوْ خَمْسٌ مِنَ الْفِطْرَةِ: الْخِتَانُ، وَالْأَسْحَادُ، وَتَنْفُ الْإِبْطِ، وَتَقْلِيمُ الْأَطْفَارِ، وَقَصُّ الشَّارِبِ».

تخريج: أخرجه البخاري، اللباس، باب قص الشارب، ح: ٥٨٨٩ مسلم، الطهارة، باب خصال الفطرة، ح: ٢٥٧ من حديث سفيان بن عيينة به.

4199. It was narrated from Nāfi', from 'Abdullāh bin 'Umar that the Messenger of Allāh ﷺ commanded that the moustache be trimmed and the beard be left to grow. (*Ṣaḥīḥ*)

٤١٩٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ أَبِي بَكْرٍ بْنِ نَافِعٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِإِخْفَاءِ الشَّارِبِ وَإِغْفَاءِ اللَّحْيَةِ.

تخريج: أخرجه مسلم، الطهارة، باب خصال الفطرة، ح: ٢٥٩ من حديث مالك به، وهو في الموطأ (يحيى): ٩٤٧/٢، ورواه البخاري، ح: ٥٨٩٢، ٥٨٩٣ من حديث نافع به نحو المعنى.

4200. It was narrated that Anas bin Mālik said: "The Messenger of Allāh ﷺ stipulated a time for us to shave the pubic hair, clip the nails, pare the moustache and pluck the armpit hair: Once every forty days." (*Daʿīf*)

٤٢٠٠ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا صَدَقَةُ الدَّقِيقِيِّ: حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: وَقَّتْ لَنَا رَسُولُ اللَّهِ ﷺ حَلْقَ الْعَانَةِ، وَتَقْلِيمَ الْأَظْفَارِ، وَقَصَّ الشَّارِبِ، وَتَنَفَّ الإِبْطِ أَرْبَعِينَ يَوْمًا، مَرَّةً. قَالَ أَبُو دَاوُدَ: رَوَاهُ جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ أَبِي عِمْرَانَ، عَنْ أَنَسٍ، لَمْ يَذْكُرِ النَّبِيَّ ﷺ، قَالَ: وَقَّتْ لَنَا، وَهَذَا أَصْحُ. [صَدَقَةُ: لَيْسَ بِالْقَوِيِّ].

تخريج: [إسناده ضعيف] أخرجه الترمذي، الأدب، باب ما جاء في توقيت تقليم الأظفار وأخذ الشارب، ح: ٢٧٥٨ من حديث صدقة الدقيقي به وهو ضعيف وحديث جعفر بن سليمان عند مسلم، ح: ٢٥٨ يغني عنه.

4201. Zuhair said: "I read to 'Abdul-Malik bin Abī Sulaimān, and he read it before Abū Az-Zubair, and Abū Az-Zubair reported it from Jābir, who said: "We used to let grow our beards long except during *Hajj* and *Umrah*." (*Daʿīf*)

٤٢٠١ - حَدَّثَنَا ابْنُ نُفَيْلٍ: حَدَّثَنَا زُهَيْرٌ قَالَ: قَرَأْتُ عَلَى عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، وَقَرَأَهُ عَبْدُ الْمَلِكِ عَلَى أَبِي الزُّبَيْرِ، وَرَوَاهُ أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: كُنَّا نُنَعِّفِي السَّبَالَ إِلَّا فِي حَجٍّ أَوْ عُمْرَةٍ. قَالَ أَبُو دَاوُدَ: الاسْتِحْدَادُ: حَلْقُ الْعَانَةِ.

تخريج: [إسناده ضعيف] * وحسنه الحافظ في الفتح: ٣٥٠/١٠ ولكن أبا الزبير عنعن.

Chapter 17. Plucking Grey Hairs

4202. It was narrated from ‘Amr bin Shu’aib, from his father, that his grandfather said: “The Messenger of Allāh ﷺ said: ‘Do not pluck grey hairs, for there is no Muslim whose hair turns grey in Islam’ he said, narrating from Sufyān, ‘but it will be light for him on the Day of Resurrection.’” In the *Hadīth* of Yahyā (it says), “...but Allāh will record one *Hasanah* (good deed) for it, and will erase one sin from him for it.” (*Hasan*)

(المعجم ١٧) بَابُ: فِي نَتْفِ الشَّيْبِ
(التحفة ١٧)

٤٢٠٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى؛
ح: وَحَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا سُفْيَانُ الْمَعْنَى
عَنْ ابْنِ عَجَلَانَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ
أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«لَا تَنْتَفُوا الشَّيْبَ، مَا مِنْ مُسْلِمٍ يَنْتَفِي شَيْبَةً
فِي الْإِسْلَامِ» قَالَ عَنْ سُفْيَانَ: «إِلَّا كَانَتْ لَهُ
نُورًا يَوْمَ الْقِيَامَةِ»، وَقَالَ فِي حَدِيثٍ يَحْيَى:
«إِلَّا كَتَبَ اللَّهُ لَهُ بِهَا حَسَنَةً، وَحَطَّ بِهَا عَنْهُ
خَطِيئَةً».

تخريج: [إسناده حسن] أخرجه أحمد: ١٧٥/٢ عن يحيى القطان به ورواه الترمذي، ح: ٢٨٢١ وابن ماجه، ح: ٣٧٢١ والنسائي، ح: ٥٠٧١ من حديث عمرو بن شعيب به * ابن عجلان صرح بالسماع وللحديث طرق كثيرة.

Comments:

It is prohibited to pull out the white hair from the beard or head. Blackening of hair is also prohibited as mentioned in the next narration.

Chapter 18. Dyeing (Hair)

4203. It was narrated from Abū Hurairah, who attributed it to the Prophet ﷺ: “The Jews and the Christians do not dye, so be different from them.” (*Sahih*)

(المعجم ١٨) بَابُ: فِي الْخِضَابِ
(التحفة ١٨)

٤٢٠٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ عَنْ
الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ وَسُلَيْمَانَ بْنِ يَسَارٍ،
عَنْ أَبِي هُرَيْرَةَ يُبَلِّغُ بِهِ النَّبِيَّ ﷺ قَالَ: «إِنَّ
الْيَهُودَ وَالنَّصَارَى لَا يَصْبِغُونَ فَخَالِفُوهُمْ».

تخريج: أخرجه البخاري، اللباس، باب الخضاب، ح: ٥٨٩٩ ومسلم، اللباس، باب: في مخالفة اليهود في الصبغ، ح: ٢١٠٣ من حديث سفیان بن عيينة به.

Comments:

On the basis of this narration some scholars say that dying the hair with henna or other things is an obligation, but others say it is only permitted, but leaving the hair white or grey is also lawful.

4204. It was narrated from Abū Az-Zubair that Jābir bin ‘Abdullāh said: “Abū Quḥāfah was brought on the Day of the Conquest of Makkah, and his hair and beard were white like *Thaghāmah*.^[1] The Messenger of Allāh ﷺ said: ‘Change this with something, but avoid black.’” (*Ṣaḥīḥ*)

٤٢٠٤ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ وَأَحْمَدُ بْنُ سَعِيدِ الْهَمْدَانِيُّ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي ابْنُ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: أُتِيَ بِأَبِي قُحَافَةَ يَوْمَ فَتْحِ مَكَّةَ وَرَأْسُهُ وَلِحْيَتُهُ كَالثَّغَامَةِ بَيَاضًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «غَيِّرُوا هَذَا بِشَيْءٍ، وَاجْتَنِبُوا السَّوَادَ».

تخریج: أخرجه مسلم، اللباس، باب استحباب خضاب الشيب بصفرة وحمرة، وتحريمه بالسواد، ح: ٢١٠٢ عن ابن السرح به.

Comments:

Dying the head with black is prohibited.

4205. It was narrated that Abū Dharr said: “The Messenger of Allāh ﷺ said: ‘The best of that with which you can change these grey hairs are henna and *Katam*.’”^[2] (*Ṣaḥīḥ*)

٤٢٠٥ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ سَعِيدِ الْجُرَيْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِي الْأَشْوَدِ الدَّلِيِّ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَحْسَنَ مَا غَيَّرَ بِهِ هَذَا الشَّيْبُ الْحِنَّاءُ وَالْكَتَمُ».

تخریج: [إسناده صحيح] أخرجه الترمذي، اللباس، باب ما جاء في الخضاب، ح: ١٧٥٣ من حديث عبد الله بن بريدة به وقال: "حسن صحيح" ورواه ابن ماجه، ح: ٣٦٢٢ والنسائي، ح: ٥٠٨٣ وصححه ابن حبان: ١٤٧٥ وهو في مصنف عبد الرزاق (جامع معمر)، ح: ٢٠١٧٤ وسماع معمر من الجريري قبل تغييره (الكواكب النيرات، ص: ٣٦).

4206. It was narrated from ‘Ubaidullāh, meaning Ibn Iyād: “Iyād informed us from Abū Rithmah, who said: ‘I set out with my father to go to the Prophet ﷺ, and we saw him with hair coming down to his ears, dyed with henna,

٤٢٠٦ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا عُبَيْدُ اللَّهِ يَعْنِي ابْنَ إِيَادٍ: أَخْبَرَنَا إِيَادٌ عَنْ أَبِي رِثْمَةَ قَالَ: انْطَلَقْتُ مَعَ أَبِي نَحْوَ النَّبِيِّ ﷺ فَإِذَا هُوَ ذُو وَفْرَةٍ بِهَا رَدْعٌ حِنَّاءٍ وَعَلَيْهِ بُرْدَانٌ أَحْضَرَانِ.

[1] A white fruit from a type of plant.

[2] A dye which was dark. Some of them say it was a dye made by mixing a plant with henna, or other plants.

and wearing two green *Burd*.”
(*Sahih*)

4207. This report was narrated from Ibn Abjar, from Iyād bin Laqīṭ, from Abū Rithmah, regarding this narration. He said: “My father said to him (the Messenger of Allāh ﷺ): ‘Show me that which is on your back, for I am a *Ṭabīb*.’^[1] He said: ‘Allāh is *At-Ṭabīb*, rather, you are just one who soothes. Its healer is the One Who created it.” (*Sahih*)

تخريج: [صحيح] تقدم، ح: ٤٠٦٥.

٤٢٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا
ابْنُ إِدْرِيسَ قَالَ: سَمِعْتُ ابْنَ أَبَجَرَ عَنْ إِيَادِ
بْنِ لَقِيْطٍ، عَنْ أَبِي رَمْثَةَ فِي هَذَا الْحَبْرِ قَالَ:
فَقَالَ لَهُ أَبِي: أَرِنِي هَذَا الَّذِي يَطْهَرُكَ فَإِنِّي
رَجُلٌ طَبِيبٌ، قَالَ: «اللَّهُ الطَّبِيبُ بَلْ أَنْتَ
رَجُلٌ رَفِيقٌ، طَبِيبُهَا الَّذِي خَلَقَهَا».

تخريج: [صحيح] انظر الحديث السابق.

4208. It was narrated from Sufyān, from Iyād bin Laqīṭ, from Abū Rithmah, may Allāh be pleased with him, who said: “I came to the Prophet ﷺ with my father and he said to a man or to my father: ‘Who is this?’ He said: ‘My son.’ He said: ‘Your son is not accountable for your sins,’ and he had stained his beard with henna.” (*Sahih*)

٤٢٠٨ - حَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ
الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ إِيَادِ بْنِ لَقِيْطٍ،
عَنْ أَبِي رَمْثَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيْتُ النَّبِيَّ
ﷺ أَنَا وَأَبِي فَقَالَ لِرَجُلٍ أَوْ لِأَبِيهِ: «مَنْ
هَذَا؟» قَالَ: ابْنِي، قَالَ: «لَا تَجْنِي عَلَيْهِ»،
وَكَانَ قَدْ لَطَخَ لِحْيَتَهُ بِالْحِنَّاءِ.

تخريج: [صحيح] انظر الحديثين السابقين وأخرجه ابن الأثير في أسد الغابة: ١٩٣/٥، ١٩٤
من حديث أبي داود به.

4209. It was narrated from Thābit that Anas was asked about the hair-dye of the Prophet ﷺ and he replied that he did not dye his hair, but Abū Bakr and ‘Umar (may Allāh be pleased with them both) dyed their hair. (*Sahih*)

٤٢٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا
حَمَادٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّهُ سُئِلَ عَنْ
خِضَابِ النَّبِيِّ ﷺ فَذَكَرَ أَنَّهُ لَمْ يَخْضُبْ وَلَكِنْ
قَدْ خَضَبَ أَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا.

تخريج: أخرجه البخاري، اللباس، باب ما يذكر في الشيب، ح: ٥٨٩٥ ومسلم، الفضائل،
باب شبيهه ﷺ، ح: ١٠٣/٢٣٤١ من حديث حماد بن زيد به.

[1] A healer.

Comments:

There were only a few white hair in the beard and head of the Prophet ﷺ. These hairs were dyed. Anas had not seen him dying his hair, so he denied this fact, where as other Companions saw him dying and they confirmed this.

Chapter 19. Regarding Yellow Dye

(المعجم ١٩) بَابُ: فِي خِضَابِ الصُّفْرَةِ
(التحفة ١٩)

4210. It was narrated from Ibn ‘Umar that the Prophet ﷺ used to wear sandals of tanned leather and he dyed his beard with *Wars*^[1] and saffron, and Ibn ‘Umar used to do that too. (*Hasan*)

٤٢١٠ - حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ مُطَّرِفٍ أَبُو سُفْيَانَ قَالَ: حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ: حَدَّثَنَا ابْنُ أَبِي رَوَّادٍ عَنْ نَافِعٍ، عَنِ ابْنِ عَمْرٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَلْبَسُ النَّعَالَ السَّنِّيَّةَ وَيُصْفِرُ لِحْيَتَهُ بِالْوَرْسِ وَالزَّرْعَفَرَانِ وَكَانَ ابْنُ عَمْرٍ يَفْعَلُ ذَلِكَ.

تخريج: [إسناده حسن] أخرجه النسائي، الزينة، باب تصفير اللحية بالورس والزعفران، ح: ٥٢٤٦ من حديث عمرو بن محمد به.

4211. It was narrated that Ibn ‘Abbās said: “A man who had dyed his hair with henna passed by the Prophet ﷺ and he said: ‘How handsome this is.’ Then another man who had dyed his hair with henna and *Katam* passed by and he said: ‘This is more handsome than the other.’ Then another man who had dyed his hair with a yellowish color passed by and he said: ‘This is the most handsome of all.’” (*Da‘if*)

٤٢١١ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ عَنْ حُمَيْدِ بْنِ وَهَبٍ، عَنِ ابْنِ طَاوُسٍ، عَنِ ابْنِ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ عَلَيَّ النَّبِيُّ ﷺ رَجُلٌ قَدْ خَضَبَ بِالْحِنَّاءِ فَقَالَ: «مَا أَحْسَنَ هَذَا!» قَالَ: فَمَرَّ آخَرُ قَدْ خَضَبَ بِالْحِنَّاءِ وَالْكَتَمِ فَقَالَ: «هَذَا أَحْسَنُ مِنْ هَذَا»، فَمَرَّ آخَرُ قَدْ خَضَبَ بِالصُّفْرَةِ، فَقَالَ: «هَذَا أَحْسَنُ مِنْ هَذَا كُلِّهِ».

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، اللباس، باب الخضاب بالصفرة، ح: ٣٦٢٧ من حديث إسحاق بن منصور به * حميد بن وهب: ضعفه البخاري وابن حبان والعقيلي ولم أجد من وثقه.

[1] Memecylon tinctorium, a plant of Yemen used as a liniment and yellowish dye.

Chapter 20. What Has Been Reported About Black Dye

4212. It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ said: ‘At the end of time, some people will dye their hair with black like the breasts of pigeons. They will not even smell the fragrance of Paradise.’” (*Sahīḥ*)

تخريج: [إسناده صحيح] أخرجه النسائي، الزينة، باب النهي عن الخضاب بالسواد، ح: ٥٠٧٨ من حديث عبيد الله بن عمرو الرقي به وقال البغوي: "عبد الكريم هو الجزري" (شرح السنة: ٩٢/١٢، ح: ٣١٨٠).

Comments:

Dying the hair black is unlawful for both men and women, but *Katam* or henna can be used for this purpose.

Chapter 21. Using Ivory

4213. It was narrated that Thawbān, the freed slave of the Messenger of Allāh ﷺ, said: “When the Messenger of Allāh ﷺ travelled, the last person among his family whom he spoke to was Fāṭimah, and when he came back, the first person he entered upon was Fāṭimah. He returned from a campaign of his, and she had hung up a piece of haircloth, or a curtain on her door, and she had adorned Al-Ḥasan and Al-Ḥusain with silver bracelets. He came but he did not enter, and she thought that what kept him from entering was what he had seen, so she tore down the curtain and took the bracelets off the boys, and broke them into

(المعجم ٢٠) - بَابُ مَا جَاءَ فِي خِضَابِ السَّوَادِ (التحفة ٢٠)

٤٢١٢ - حَدَّثَنَا أَبُو تَوْبَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ عَبْدِ الْكَرِيمِ الْجَزْرِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَكُونُ قَوْمٌ يَخْضِبُونَ فِي آخِرِ الزَّمَانِ بِالسَّوَادِ كَحَوَاصِلِ الْحَمَامِ لَا يَرِيحُونَ رَائِحَةَ الْجَنَّةِ».

(المعجم ٢١) بَابُ: فِي الْإِنْتِفَاعِ بِالْعَاجِ (التحفة ٢١)

٤٢١٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ جُحَادَةَ، عَنْ حُمَيْدِ الشَّامِيِّ، عَنْ سُلَيْمَانَ الْمُنْبَهِيِّ، عَنْ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ ﷺ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَافَرَ كَانَ آخِرَ عَهْدِهِ بِإِنْسَانٍ مِنْ أَهْلِهِ فَاطِمَةَ وَأَوَّلُ مَنْ يَدْخُلُ عَلَيْهَا إِذَا قَدِمَ فَاطِمَةَ فَقَدِمَ مِنْ غَزَاةٍ لَهُ، وَقَدْ عَلَقَتْ مِسْحًا أَوْ سِتْرًا عَلَى بَابِهَا. وَحَلَّتِ الْحَسَنَ وَالْحُسَيْنَ قُلَيْبِينَ مِنْ فِصَّةٍ قَدِيمٍ وَلَمْ يَدْخُلْ، فَظَنَّتْ أَنَّهَا مَنَعَهُ أَنْ يَدْخُلَ مَا رَأَى، فَهَتَكَتِ السِّتْرَ وَفَكَتِ الْقُلَيْبِينَ عَنِ الصَّبِيِّينَ وَقَطَعَتْهُ بَيْنَهُمَا فَانْطَلَقَا إِلَى رَسُولِ اللَّهِ ﷺ وَهُمَا يَبْكِيَانِ فَأَخَذَهُ مِنْهُمَا وَقَالَ: «يَا ثَوْبَانُ! اذْهَبْ بِهَذَا

pieces, and gave some to each child. Then she went to the Messenger of Allāh ﷺ, and they (the boys) were weeping. He took it from them and said: ‘O Thawbān, take this to the family of So-and-so’ - a household in Al-Madīnah - ‘for I do not like these members of my household to enjoy their share of good things in the life of this world. O Thawbān, buy a necklace made of sinews for Fāṭimah, and two bracelets of ivory.’” (*Daʿīf*)

إِلَى آلِ فُلَانٍ» - أَهْلُ بَيْتِ بِالْمَدِينَةِ - «إِنَّ هَؤُلَاءِ أَهْلُ بَيْتِي أَكْرَهُ أَنْ يَأْكُلُوا طَيِّبَاتِهِمْ فِي حَيَاتِهِمُ الدُّنْيَا، يَا ثَوْبَانَ! اشْتَرِ لِفَاطِمَةَ قِلَادَةً مِنْ عَصَبٍ وَسِوَارَيْنِ مِنْ عَاجٍ».

تخریج: [إسناده ضعيف] أخرجه أحمد: ۲۷۵/۵ من حديث عبد الوارث بن سعيد به * سليمان المنبهي مجهول الحال لم يوثقه غير ابن حبان، وحميد الشامي: مجهول الحال.

The End of the Book of Combing

In the Name of Allāh, the Most
Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

33. THE BOOK OF RINGS

(المعجم ٣٣) - أَوَّلُ كِتَابِ الْخَاتَمِ
(التحفة ٢٨)

Chapter 1. What Has Been Reported About Using A Ring

(المعجم ١) - بَابُ مَا جَاءَ فِي اتِّخَاذِ
الْخَاتَمِ (التحفة ١)

4214. It was narrated from ‘Eisā, from Sa‘eed, from Qatādah, from Anas bin Mālik, who said: “The Messenger of Allāh ﷺ wanted to write to some of the non- Arabs, and it was said to him: ‘They do not read any letter unless it bears a seal.’ So he obtained a ring made of silver and had engraved on it (the words) *Muhammad Rasūlullāh* (Muhammad, the Messenger of Allāh).” (*Ṣaḥīḥ*)

٤٢١٤ - حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ مُطَرِّفٍ
الرُّوَاسِيُّ: حَدَّثَنَا عَيْسَى عَنْ سَعِيدٍ، عَنْ
قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أَرَادَ رَسُولُ
اللَّهِ ﷺ أَنْ يَكْتُبَ إِلَى بَعْضِ الْأَعَاجِمِ، فَقِيلَ
لَهُ: إِنَّهُمْ لَا يَقْرُونَ كِتَابًا إِلَّا بِخَاتَمٍ، فَاتَّخَذَ
خَاتَمًا مِنْ فِضَّةٍ وَنَقَشَ فِيهِ: مُحَمَّدٌ رَسُولُ
اللَّهِ.

تخريج: أخرجه البخاري، اللباس، باب نقش الخاتم، ح: ٥٨٧٢ من حديث سعيد بن أبي

عروبة به.

Comments:

The ring of the Prophet ﷺ was not for decoration, it was used as a seal.

4215. It was narrated from Khālid, from Sa‘eed, from Qatādah, from Anas, with the meaning that was narrated (above) by ‘Eisā bin Yūnus. He added: “He wore it on his hand until he died, then it was worn by Abū Bakr until he died, then it was worn by ‘Umar until he died. Then it was worn by ‘Uthmān and while he was at a well, it fell into the well. He ordered that the

٤٢١٥ - حَدَّثَنَا وَهْبُ بْنُ بَيَّتَةَ عَنْ خَالِدٍ،
عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بِمَعْنَى
حَدِيثِ عَيْسَى ابْنِ يُونُسَ. زَادَ: فَكَانَ فِي يَدِهِ
حَتَّى قُبِضَ، وَفِي يَدِ أَبِي بَكْرٍ حَتَّى قُبِضَ،
وَفِي يَدِ عُمَرَ حَتَّى قُبِضَ، وَفِي يَدِ عُثْمَانَ،
فَبَيْنَمَا هُوَ عِنْدَ بئرٍ إِذْ سَقَطَ فِي الْبئرِ فَأَمَرَ بِهَا
فَنَزَحَتْ فَلَمْ يُقَدَّرْ عَلَيْهِ.

well be drained, but it (the ring) could not be found.” (*Sahih*)

تخريج: [صحيح] انظر الحديث السابق وأخرجه البيهقي في شعب الإيمان، ح: ٦٣٤٢ من حديث أبي داود به.

4216. It was narrated that Ibn Shihāb said: “Anas told me: ‘The ring of the Prophet ﷺ was of silver, with an Ethiopian stone (Faṣṣ).’” (*Sahih*)

٤٢١٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَحْمَدُ بْنُ صَالِحٍ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي أَنَسٌ قَالَ: كَانَ خَاتَمُ النَّبِيِّ ﷺ مِنْ وَرَقٍ فَضَّهَ حَبَشِيٌّ.

تخريج: أخرجه مسلم، اللباس، باب: في خاتم الورق فضه حبشي، ح: ٢٠٩٤ من حديث ابن وهب، والبخاري، اللباس، باب بعد باب خاتم الفضة، ح: ٥٨٦٨ من حديث يونس به.

4217. It was narrated from Humaid At-Tawīl, from Anas bin Mālik, who said: “The ring of the Prophet ﷺ was made entirely of silver, as was its stone (Faṣṣ).” (*Sahih*)

٤٢١٧ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا حُمَيْدُ الطَّوِيلُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ خَاتَمُ النَّبِيِّ ﷺ مِنْ فِضَّةٍ كُلُّهُ فَضَّةً مِنْهُ.

تخريج: [صحيح] أخرجه الترمذي، اللباس، باب ما جاء ما يستحب في فص الخاتم، ح: ١٧٤٠ من حديث زهير بن معاوية به وقال: "حسن صحيح غريب" ورواه النسائي، ح: ٥٢٠٣.

4218. It was narrated from ‘Ubaidullāh, from Nāfi‘, from Ibn ‘Umar, who said: “The Messenger of Allāh ﷺ acquired a ring of gold and put its stone next to his palm, and he had engraved on it (the words) ‘*Muḥammad Rasūlullāh* (Muḥammad the Messenger of Allāh).’ Then the people began to wear rings of gold, and when he saw that, he threw it away, and said: ‘I will never wear it again.’ Then he acquired a ring of silver, and had engraved on it (the words) ‘*Muḥammad Rasūlullāh* (Muḥammad the Messenger of Allāh).’ Abū Bakr wore the ring

٤٢١٨ - حَدَّثَنَا نُصَيْرُ بْنُ الْفَرَجِ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: اتَّخَذَ رَسُولُ اللَّهِ ﷺ خَاتَمًا مِنْ ذَهَبٍ وَجَعَلَ فِيهِ فَضَّةً مِمَّا يَلِي بَطْنَ كَفِّهِ وَنَقَشَ فِيهِ، مُحَمَّدٌ رَسُولُ اللَّهِ، فَاتَّخَذَ النَّاسُ خَوَاتِيمَ الذَّهَبِ، فَلَمَّا رَأَوْهَا قَدِ اتَّخَذُوهَا رَمَى بِهَا وَقَالَ: «لَا أَلْبَسُهُ أَبَدًا»، ثُمَّ اتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ نَقَشَ فِيهِ، مُحَمَّدٌ رَسُولُ اللَّهِ، ثُمَّ لَبَسَ الْخَاتَمَ بَعْدَهُ أَبُو بَكْرٍ، ثُمَّ لَبَسَهُ بَعْدَ أَبِي بَكْرٍ عُمَرُ، ثُمَّ لَبَسَهُ عُثْمَانُ حَتَّى وَقَعَ فِي بَيْتِ أَبِي رَيْسَ.

after him, then ‘Umar wore it after Abū Bakr, then ‘Uthmān wore it, until it fell into the well of Arīs.” (Ṣaḥīḥ)

Abū Dāwud said: People did not become divided about ‘Uthmān until the ring fell from his hand.

تخريج: أخرجه البخاري، اللباس، باب خاتم الفضة، ح: ٥٨٦٦ من حديث أبي أسامة، ومسلم، اللباس، باب لبس النبي ﷺ خاتمًا من ورق... إلخ، ح: ٢٠٩١ من حديث عبيد الله بن عمر به.

4219. This report was narrated from Ayyūb bin Mūsā, from Nāfi‘, from Ibn ‘Umar from the Prophet ﷺ; “He had engraved on it (the words) ‘Muḥammad Rasūlullāh (Muḥammad the Messenger of Allāh),’ and he said: ‘No one should engrave (his ring) as I have engraved my ring.’” (Ṣaḥīḥ)

قَالَ أَبُو دَاوُدَ: وَلَمْ يَخْتَلِفِ النَّاسُ عَلَى عُثْمَانَ حَتَّى سَقَطَ الْخَاتَمُ مِنْ يَدِهِ.

٤٢١٩ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ فِي هَذَا الْخَبَرِ عَنِ النَّبِيِّ ﷺ فَنُقِشَ فِيهِ: مُحَمَّدٌ رَسُولُ اللَّهِ وَقَالَ: «لَا يُنْقَشُ أَحَدٌ عَلَيَّ نَقْشِ خَاتَمِي هَذَا». ثُمَّ سَأَلَ الْحَدِيثَ.

تخريج: أخرجه مسلم، اللباس، باب لبس النبي ﷺ خاتمًا من ورق... إلخ، ح: ٢٠٩١ من حديث سفيان بن عيينة به.

Comments:

Because the ring was used as an official seal, therefore, it was prevented to make rings with this inscription.

4220. This report (similar to no. 4218) was narrated from Al-Mughīrah bin Ziyād, from Nāfi‘, from Ibn ‘Umar, from the Prophet ﷺ. He said: “They looked for it but they did not find it, so ‘Uthmān acquired a ring and had engraved on it (the words) ‘Muḥammad Rasūlullāh (Muḥammad the Messenger of Allāh).’ And he used to make seals with it or wear it as a ring.” (Ḥasan)

٤٢٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا أَبُو عَاصِمٍ عَنِ الْمُغْبِرَةِ بْنِ زِيَادٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ بِهَذَا الْخَبَرِ عَنِ النَّبِيِّ ﷺ قَالَ: فَالْتَمَسُوهُ فَلَمْ يَجِدُوهُ فَاتَّخَذَ عُثْمَانُ خَاتَمًا وَنُقِشَ فِيهِ، مُحَمَّدٌ رَسُولُ اللَّهِ قَالَ: فَكَانَ يَخْتَمُ بِهِ، أَوْ يَتَّخِذُهُ بِهِ.

تخريج: [إسناده حسن] أخرجه النسائي، الزينة، باب نزع الخاتم عند دخول الخلاء، ح: ٥٢٢٠ من حديث أبي عاصم به.

Chapter 2. What Has Been Reported About Not Using A Ring

4221. It was narrated from Anas bin Mālik that he saw a ring of silver on the hand of the Prophet ﷺ for one day, then the people started to wear (rings), so the Prophet ﷺ threw it away, and the people threw them away. (*Ṣaḥīḥ*)

(المعجم ٢) - بَابُ مَا جَاءَ فِي تَرِكِ

الْخَاتَمِ (التحفة ٢)

٤٢٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ لُوَيْنٌ

عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّهُ رَأَى فِي يَدِ النَّبِيِّ ﷺ خَاتَمًا مِنْ وَرِقٍ يَوْمًا وَاحِدًا، فَضَمَعَ النَّاسُ فَلَبَسُوا، وَطَرَحَ النَّبِيُّ ﷺ فَطَرَحَ النَّاسُ.

قَالَ أَبُو دَاوُدَ: رَوَاهُ عَنْ الزُّهْرِيِّ، زِيَادُ بْنُ سَعْدٍ وَشُعَيْبٌ وَابْنُ مُسَافِرٍ كُلُّهُمْ قَالَ: مِنْ وَرِقٍ.

تخريج: متفق عليه، تقدم، ح: ٤٢١٦.

Chapter 3. What Has Been Reported About The Gold Ring

4222. It was narrated from ‘Abdur-Raḥmān bin Ḥarmalah that Ibn Mas‘ūd used to say: “The Prophet of Allāh ﷺ disliked ten characteristics: *Ṣufrāh*, meaning *Khalūq*; changing grey hair; letting one’s *Izār* (lower garment) drag; wearing rings of gold; showing one’s adornment before non-*Maḥrams* (for women); throwing dice; *Ruqyah* except with *Al-Mu’awwidhār*;^[1] wearing amulets; coitus interruptus (‘*Azl*); and intercourse with a woman who is breastfeeding a child - but he did not say that it is unlawful.” (*Ḥasan*)

(المعجم ٣) - بَابُ مَا جَاءَ فِي خَاتَمِ

الذَّهَبِ (التحفة ٣)

٤٢٢٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا الْمُعْتَمِرُ

قَالَ: سَمِعْتُ الرُّكَيْنَ بْنَ الرَّبِيعِ يُحَدِّثُ عَنْ الْقَاسِمِ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ؛ أَنَّ ابْنَ مَسْعُودٍ كَانَ يَقُولُ: كَانَ نَبِيُّ اللَّهِ ﷺ يَكْرَهُ عَشْرَ خِلَالَ: الصُّفْرَةَ يَعْنِي الْخَلُوقَ وَتَغْيِيرَ الشَّبَابِ وَجَرَ الْإِزَارِ، وَالتَّحَنُّمَ بِالذَّهَبِ، وَالتَّبْرِجَ بِالزَّيْبَةِ لِغَيْرِ مَحَلِّهَا، وَالضَّرْبَ بِالْكِعَابِ، وَالرَّقَى إِلَّا بِالْمُؤَوِّذَاتِ، وَعَقْدَ التَّمَائِمِ، وَعَزَلَ الْمَاءِ لِغَيْرِ - أَوْ غَيْرِ - مَحَلِّهِ، - أَوْ عَنْ مَحَلِّهِ - وَفَسَادَ الصَّبِيِّ غَيْرِ مُحَرَّمِهِ.

قَالَ أَبُو دَاوُدَ: انْفَرَدَ بِإِسْنَادِ هَذَا الْحَدِيثِ أَهْلُ الْبُصْرَةِ. وَاللَّهُ أَعْلَمُ.

[1] The *Sūrah*s mentioning seeking refuge with Allāh.

تخريج: [إسناده حسن] أخرجه النسائي، الزينة، باب الخضاب بالصفرة، ح: ٥٠٩١ من حديث المعتمر به.

Comments:

Meaning, the last one was not prohibited, but disliked.

Chapter 4. Iron Rings

(المعجم ٤) - بَابُ مَا جَاءَ فِي خَاتَمِ
الْحَدِيدِ (التحفة ٤)

4223. It was narrated from ‘Abdullāh bin Muslim As-Sulamī Al-Marwazī Abū Ṭaibah, from ‘Abdullāh bin Buraidah, from his father, that a man came to the Prophet ﷺ wearing a ring of brass, and he said to him: “Why do I detect the smell of idols from you?”^[1] So he threw it away, then he came wearing a ring of iron. He said: “Why do I see you wearing the jewelery of the people of the Fire?” So he threw it away, and said: “O Messenger of Allāh, of what should I make it?” He said: “Make it of silver, but do not weigh it so much as a *Mithqāl*.” (*Hasan*) Muḥammad (one of the narrators) did not say: “‘Abdullāh bin Muslim”, and Al-Ḥasan did not say: “As-Sulamī Al-Marwazī.”

٤٢٢٣ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ وَمُحَمَّدُ
ابْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَزْمَةَ الْمَعْنَى: أَنَّ زَيْدَ
ابْنَ الْحُبَابِ أَخْبَرَهُمْ عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ
السُّلَمِيِّ الْمَرْوَزِيِّ أَبِي طَيِّبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ
بُرَيْدَةَ، عَنْ أَبِيهِ: أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ ﷺ
وَعَلَيْهِ خَاتَمٌ مِنْ سَبَبِهِ، فَقَالَ لَهُ: «مَا لِي أَجِدُ
مِنْكَ رِيحَ الْأَصْنَامِ؟»، فَطَرَحَهُ، ثُمَّ جَاءَ
وَعَلَيْهِ خَاتَمٌ مِنْ حَدِيدٍ فَقَالَ: «مَا لِي أَرَى
عَلَيْكَ حَلِيَّةَ أَهْلِ النَّارِ»، فَطَرَحَهُ، فَقَالَ: يَا
رَسُولَ اللَّهِ! مِنْ أَيِّ شَيْءٍ أَتَّخِذُهُ؟ قَالَ:
«اتَّخِذْهُ مِنْ وَرْقٍ وَلَا تُثَمِّمَهُ مِثْقَالًا» وَلَمْ يَقُلْ
مُحَمَّدٌ: عَبْدُ اللَّهِ بْنِ مُسْلِمٍ، وَلَمْ يَقُلْ
الْحَسَنُ: السُّلَمِيُّ الْمَرْوَزِيُّ.

تخريج: [حسن] أخرجه الترمذي، اللباس، باب ما جاء في خاتم الحديد، ح: ١٧٨٥ من حديث زيد بن حباب به وقال: "غريب" ورواه النسائي، ح: ٥١٩٨ وصححه ابن حبان، ح: ١٤٦٧ وناقشه الحافظ في الفتح * عبد الله بن مسلم حسن الحديث على الراجح.

Comments:

Men are allowed to wear silver rings and its weight should not be more than a *Mithqāl* or about 4.25 grams.

4224. Iyās bin Al-Ḥārith bin Al-Mu‘aiqib – whose grandfather on his mother’s side was Abū Dhubāb

٤٢٢٤ - حَدَّثَنَا ابْنُ الْمُثَنَّى وَزَيْدُ بْنُ يَحْيَى
وَالْحَسَنُ بْنُ عَلِيٍّ قَالُوا: حَدَّثَنَا سَهْلُ بْنُ حَمَادٍ

[1] Al-Khaṭṭābī said: “Because idols were made of brass.”

– narrated that his grandfather said: “The ring of the Prophet ﷺ was made of iron, plated with silver.” He said: “Sometimes it remained in my possession.” He said: Al-Mu‘aiqib was in charge of the ring of the Prophet ﷺ. (Hasan)

أَبُو عَتَّابٍ قَالَ: حَدَّثَنَا أَبُو مَكِينٍ نُوحُ بْنُ رَبِيعَةَ قَالَ: حَدَّثَنِي إِيَّاسُ بْنُ الْحَارِثِ بْنِ الْمُعَيْقِبِ - وَجَدَهُ مِنْ قِبَلِ أُمِّهِ أَبُو ذُبَابٍ - عَنْ جَدِّهِ قَالَ: كَانَ خَاتَمُ النَّبِيِّ ﷺ مِنْ حَدِيدٍ، مَلُوءِي عَلَيْهِ فِضَّةٌ. قَالَ: فَرُبَّمَا كَانَ فِي يَدِي. قَالَ: وَكَانَ الْمُعَيْقِبُ عَلَى خَاتَمِ النَّبِيِّ ﷺ.

تخريج: [إسناده حسن] أخرجه النسائي، الزينة، باب لبس خاتم حديد ملوي عليه بفضة، ح: ٥٢٠٨ من حديث سهل بن حماد به.

4225. It was narrated from ‘Āṣim bin Kulaib, from Abū Burdah, from ‘Alī, he said: “The Messenger of Allāh ﷺ said: ‘Say: “*Allāhumma ihdini wa soddidni* (O Allāh, guide me and set me straight),” and when you ask Allāh to guide you, think of the right path, and when you ask Him to set you straight, think of the way you aim your arrow.’” He said: “And he told me not to put a ring on this or this – the forefinger and middle finger; ‘Āṣim was not sure – “and he told me not to use *Al-Qassiyyah* or *Al-Mūtharah*.”^[1] (Ṣaḥīḥ)

Abū Burdah said: “We said to ‘Alī: ‘What is *Al-Qassiyyah*?’ He said: ‘Striped cloth that came to us from Ash-Shām or Egypt.’ He said: ‘And *Al-Mūtharah* was a saddle cloth that women used to make for their husbands.’”

٤٢٢٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا عَاصِمُ بْنُ كُلَيْبٍ عَنْ أَبِي بُرْدَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «قُلْ: اللَّهُمَّ! اهْدِنِي وَسَدِّدْنِي وَأَذْكُرْ بِالْهُدَايَةِ هِدَايَةَ الطَّرِيقِ، وَأَذْكُرْ بِالسَّدَادِ تَسْدِيدَكَ السَّهْمِ». قَالَ: وَنَهَانِي أَنْ أَضَعَ الْخَاتَمَ فِي هَذِهِ أَوْ فِي هَذِهِ - لِلسَّبَابَةِ وَالْوُسْطَى، شَكَّ عَاصِمٌ - وَنَهَانِي عَنِ الْقَسِيَّةِ وَالْمِيثْرَةِ.

قَالَ أَبُو بُرْدَةَ: فَقُلْنَا لِعَلِيِّ: مَا الْقَسِيَّةُ؟ قَالَ: ثِيَابٌ تَأْتِيْنَا مِنَ الشَّامِ أَوْ مِنْ مِصْرَ مُضَلَّعَةٌ فِيهَا أَمْثَالُ الْأَثْرَجِ. قَالَ: وَالْمِيثْرَةُ شَيْءٌ كَانَتْ تَضَعُهُ النِّسَاءُ لِبُعُولَتِهِنَّ.

تخريج: أخرجه البخاري، اللباس، باب لبس القسي قبل، ح: ٥٨٣٨ تعليقا ومسلم، اللباس، باب النهي عن التختيم في الوسطى والتي تليها، ح: ٢٠٧٨/٦٤ بعد، ح: ٢٠٩٥ من حديث عاصم ابن كليب به.

[1] See number 4044 and 4051.

Chapter 5. What Has Been Related About Wearing A Ring On The Right Hand Or The Left

4226. It was narrated from Sharik bin Abī Namir, from Ibrāhīm bin ‘Abdullāh bin Ḥunain, from his father, from ‘Alī, from the Prophet ﷺ. Sharik said: “And Abū Salamah bin ‘Abdur-Raḥmān informed me; that the Prophet ﷺ used to wear his ring on his right hand.” (*Hasan*)

تخریج: [إسناده حسن] أخرجه النسائي، الزينة، باب موضع الخاتم من اليد... إلخ، ح: ٥٢٠٦ من حديث عبد الله بن وهب به.

4227. It was narrated from ‘Abdul-‘Azīz bin Abī Rawwād, from Nāfi‘, from Ibn ‘Umar that the Prophet ﷺ used to wear his ring on his left hand, and the stone (*Faṣṣ*) was turned towards his palm. (*Da‘if*)

Abū Dāwud said: Ibn Ishāq and Usāmah bin Zaid said, narrating from Nāfi‘ with his chain: “...on his right hand.”

تخریج: [إسناده ضعيف] أخرجه البيهقي في شعب الإيمان، ح: ٦٣٧٥ من حديث أبي داود به والحديث شاذ * حديث أسامة بن زيد عند مسلم، ح: ٢٠٩١ باختصار وروى مسلم، ح: ٢٠٩٥ عن أنس قال: "كان خاتم النبي ﷺ في هذه وأشار إلى الخنصر من يده اليسرى".

4228. It was narrated from ‘Ubaidullāh, from Nāfi‘ that Ibn ‘Umar used to wear his ring on his left hand. (*Ṣaḥīḥ*)

تخریج: [إسناده صحيح] أخرجه البيهقي في شعب الإيمان، ح: ٦٣٦٣ من حديث أبي داود به.

4229. It was narrated that Muḥammad bin Ishāq said: “I saw Aṣ-Ṣalt bin ‘Abdullāh bin Nawfal

(المعجم ٥) - بَابُ مَا جَاءَ فِي التَّخْتِمِ فِي الْيَمِينِ أَوْ الْيَسَارِ (التحفة ٥)

٤٢٢٦ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي سُلَيْمَانُ بْنُ بِلَالٍ عَنْ شَرِيكٍ بْنِ أَبِي نَعْمٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ ابْنِ حُثَيْنٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ النَّبِيِّ ﷺ. قَالَ شَرِيكٌ: وَأَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ النَّبِيَّ ﷺ كَانَ يَتَخْتَمُ فِي يَمِينِهِ.

٤٢٢٧ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنِي أَبِي: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي رَوَّادٍ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَتَخْتَمُ فِي يَسَارِهِ، وَكَانَ قَصْفُهُ فِي بَاطِنِ كَفِّهِ. قَالَ أَبُو دَاوُدَ: قَالَ ابْنُ إِسْحَاقَ وَأُسَامَةُ يَعْنِي ابْنَ زَيْدٍ عَنْ نَافِعٍ بِإِسْنَادِهِ: فِي يَمِينِهِ.

٤٢٢٨ - حَدَّثَنَا هَنَادٌ عَنْ عَبْدِ اللَّهِ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ؛ أَنَّ ابْنَ عُمَرَ كَانَ يَلْبَسُ خَاتَمَهُ فِي يَدِهِ الْيُسْرَى.

٤٢٢٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا يُوسُفُ بْنُ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ:

bin Al-Hārith bin ‘Abdul-Muṭṭalib, wearing a ring on the smallest finger of his right hand. I said: ‘What is this?’ He said: ‘I saw Ibn ‘Abbās wearing his ring like this. And he wore the stone (*Faṣṣ*) facing the back of his hand.’ He said: ‘I do not think that Ibn ‘Abbās said that the Messenger of Allāh ﷺ used to wear his ring except in this manner.’” (*Hasan*)

تخريج: [إسناده حسن] أخرجه الترمذي، اللباس، باب ما جاء في لبس الخاتم في اليمين، ح: ١٧٤٢ من حديث محمد بن إسحاق به وحسنه البخاري.

Chapter 6. What Has Been Reported About Anklets

(المعجم ٦) - بَابُ مَا جَاءَ فِي الْجَلَاجِلِ
(التحفة ٦)

4230. Ibn Az-Zubair narrated that a freed slave woman of theirs took the daughter of Az-Zubair to ‘Umar bin Al-Khaṭṭāb, and there were bells on her legs. ‘Umar cut them off, then he said: “I heard the Messenger of Allāh ﷺ say: ‘With every bell there is a devil.’” (*Da‘īf*)

٤٢٣٠ - حَدَّثَنَا عَلِيُّ بْنُ سَهْلٍ وَإِبْرَاهِيمُ ابْنُ الْحَسَنِ قَالَا: حَدَّثَنَا حَجَّاجٌ عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عُمَرُ بْنُ حَفْصٍ؛ أَنَّ عَامِرَ بْنَ عَبْدِ اللَّهِ - قَالَ عَلِيُّ بْنُ سَهْلٍ: ابْنُ الزُّبَيْرِ - أَخْبَرَهُ: أَنَّ مَوْلَاةً لَهُمْ ذَهَبَتْ بِابْنَةِ الزُّبَيْرِ إِلَى عُمَرَ بْنِ الْخَطَّابِ وَفِي رِجْلِهَا أَجْرَاسٌ، فَفَقَطَعَهَا عُمَرُ ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ مَعَ كُلِّ جَرَسٍ شَيْطَانًا».

تخريج: [إسناده ضعيف] * مولاة لهم: مجهولة، وعامر: لم يدرك عمر بن الخطاب، قاله المنذري (الترغيب والترهيب: ٧٦/٤).

4231. It was narrated that Bunānah, the freed slave woman of ‘Abdur-Raḥmān bin Hayyān Al-Anṣārī, said, that while she was with ‘Āishah, a girl was brought in to her, and she was wearing anklets that made noise. She said: “Do not

٤٢٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ بُنَانَةَ مَوْلَاةِ عَبْدِ الرَّحْمَنِ بْنِ حَيَّانِ الْأَنْصَارِيِّ، عَنْ عَائِشَةَ قَالَتْ: بَيْنَمَا هِيَ عِنْدَهَا إِذْ دُخِلَ عَلَيْهَا بِجَارِيَةٍ، وَعَلَيْهَا جَلَاجِلٌ يَصَوْتُونَ، فَقَالَتْ: لَا

bring her in to me until her anklets are cut off.” And she said: “I heard the Messenger of Allāh ﷺ say: ‘The Angels do not enter a house in which there is a bell.’” (*Hasan*)

تخریج: [حسن] أخرجه أحمد: ٢٤٢/٦ عن روح ابن عبادة به وسنده ضعيف وللحديث شواهد * بانه: لا تعرف وابن جريج عنعن.

Chapter 7. What Has Been Reported About Bracing Teeth With Gold

4232. It was narrated from Abū Al-Ashab, from ‘Abdur-Rahmān bin Ṭarfah, that his grandfather, ‘Arfajah bin As‘ad had his nose cut off in the battle of Al-Kulāb, and he wore a nose made of silver, but it began to stink, so the Prophet ﷺ told him to get a nose made of gold. (*Hasan*)

تخریج: [إسناده حسن] أخرجه الترمذي، اللباس، باب ما جاء في شد الأسنان بالذهب، ح: ١٧٧٠ والنسائي، ح: ٥١٦٥ من حديث أبي الأشهب به وقال الترمذي: "حسن غريب" وصححه ابن حبان، ح: ١٤٦٦.

4233. (There is another chain) from Abū Al-Ashab, from ‘Abdur-Rahmān bin Ṭarfah, from ‘Arfajah bin As‘ad, with its meaning. Yazīd said: “I said to Abū Al-Ashhab: ‘Did ‘Abdur-Rahmān bin Ṭarfah meet his grandfather ‘Arfajah?’ He said: ‘Yes.’” (*Hasan*)

تخریج: [حسن] انظر الحديث السابق وأخرجه البيهقي: ٤٢٥/٢ من حديث أبي داود به.

4234. It was narrated from (Another chain) from Abū Al-Ashab, from ‘Abdur-Rahmān bin Ṭarfah, from ‘Arfajah bin As‘ad, from his father, with its meaning. (*Hasan*)

تخریج: [حسن] انظر الحديثين السابقين وأخرجه البيهقي: ٤٢٦/٢ من حديث أبي داود به.

تُدْخِلُنَهَا عَلَيَّ إِلَّا أَنْ تَقْطَعُوا جَلَاظِلَهَا وَقَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ جَرَسٌ».

(المعجم ٧) - بَابُ مَا جَاءَ فِي رِبْطِ الْأَسْنَانِ بِالذَّهَبِ (التحفة ٧)

٤٢٣٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْخَزَاعِيُّ الْمَعْنَى، قَالَ: حَدَّثَنَا أَبُو الْأَشْهَبِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ طَرْفَةَ: أَنَّ جَدَّهُ عَرْفَجَةَ بْنَ أَسْعَدَ قَطَعَ أَنْفَهُ يَوْمَ الْكَلَابِ فَاتَّخَذَ أَنْفًا مِنْ وَرَقٍ فَأَتَنَّتْ عَلَيْهِ، فَأَمَرَهُ النَّبِيُّ ﷺ فَاتَّخَذَ أَنْفًا مِنْ ذَهَبٍ.

٤٢٣٣ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ وَأَبُو عَاصِمٍ قَالَا: حَدَّثَنَا أَبُو الْأَشْهَبِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ طَرْفَةَ، عَنْ عَرْفَجَةَ بْنِ أَسْعَدَ بِمَعْنَاهُ. قَالَ يَزِيدُ: قُلْتُ لِأَبِي الْأَشْهَبِ: أَدْرَكَ عَبْدُ الرَّحْمَنِ بْنُ طَرْفَةَ جَدَّهُ عَرْفَجَةَ؟ قَالَ: نَعَمْ.

٤٢٣٤ - حَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَبِي الْأَشْهَبِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ طَرْفَةَ، عَنْ عَرْفَجَةَ بْنِ أَسْعَدَ، عَنْ أَبِيهِ؛ أَنَّ عَرْفَجَةَ، بِمَعْنَاهُ.

Chapter 8. What Has Been Reported About Gold For Women

4235. It was narrated that 'Āishah said: "Some jewelry came to the Prophet ﷺ as a gift from An-Najāshī, among which was a ring made of gold with Ethiopian stones. She said: 'The Messenger of Allāh ﷺ picked it up with a stick or with his finger, as if he disliked it, then he called for Umāmah bint Abī Al-Āṣ – the daughter of his daughter Zainab – and said: Adorn yourself with this, O my daughter.'" (*Hasan*)

(المعجم ٨) - بَابُ مَا جَاءَ فِي الذَّهَبِ

لِلنِّسَاءِ (التحفة ٨)

٤٢٣٥ - حَدَّثَنَا ابْنُ نُفَيْلٍ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي يَحْيَى بْنُ عَبْدِ عَنْ أَبِيهِ عَبْدِ اللَّهِ، عَنْ عَائِشَةَ قَالَتْ: قَدِمَتْ عَلَيَّ النَّبِيُّ ﷺ حَلِيَّةً مِنْ عِنْدِ النَّجَاشِيِّ أَهْدَاهَا لِي، فِيهَا خَاتَمٌ مِنْ ذَهَبٍ فِيهِ فَصٌّ حَبَشِيٌّ. قَالَتْ: فَأَخَذَهُ رَسُولُ اللَّهِ ﷺ يَعْوِدُ مُعْرِضًا عَنْهُ، أَوْ يَبْعُضُ أَصَابِعِهِ، ثُمَّ دَعَا أُمَامَةَ بِنْتَ أَبِي الْعَاصِ - بِنْتَ ابْنَتَيْ زَيْنَبَ - فَقَالَ: «تَحَلِّي بِهَذَا يَا بِنْتِي».

تخریج: [إسناده حسن] أخرجه ابن ماجه، اللباس، باب النهي عن خاتم الذهب، ح: ٣٦٤٤ من حديث محمد ابن إسحاق بن يسار به.

4236. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: "Whoever would like to put a circle of fire on his beloved, let him give him a circle of gold, and whoever would like to give his beloved a necklace of fire, let him give him a necklace of gold, and whoever would like to give his beloved a bracelet of fire, let him give him a bracelet of gold. Rather you may feel free to use silver (for such purposes)." (*Hasan*)

٤٢٣٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ عَنْ أَبِي سَيْدٍ الْبُرَادِيِّ، عَنْ نَافِعِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَحَبَّ أَنْ يُحَلِّقَ حَبِيبَهُ حَلْقَةً مِنْ نَارٍ فَلْيُحَلِّقْهُ حَلْقَةً مِنْ ذَهَبٍ، وَمَنْ أَحَبَّ أَنْ يُطَوِّقَ حَبِيبَهُ طَوْقًا مِنْ نَارٍ فَلْيَطَوِّقْهُ طَوْقًا مِنْ ذَهَبٍ، وَمَنْ أَحَبَّ أَنْ يُسَوِّرَ حَبِيبَهُ سِوَارًا مِنْ نَارٍ فَلْيُسَوِّرْهُ سِوَارًا مِنْ ذَهَبٍ، وَلَكِنْ عَلَيْكُمْ بِالْفِضَّةِ فَالْعَبُوا بِهَا».

تخریج: [إسناده حسن] أخرجه أحمد: ٣٧٨/٢ من حديث عبد العزيز الدراوردي به * المراد بالحبيب الرجل من الأولاد والإخوة وغيرهم وأما النساء فالذهب حلال لهن وجاء في حديث: "وحبيته" (أحمد: ٤١٤/٤) وسنده ضعيف، الراوي لم يحفظ السند وخبره شاذ.

4237. It was narrated from Rib'ī bin Hīrāsh, from his wife, from a sister of Hudhaifah, that the

٤٢٣٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مَنصُورٍ، عَنْ رَبِيعِيِّ بْنِ جِرَاشٍ عَنْ أُمِّ رَأْتِهِ

Messenger of Allāh ﷺ said: "O women, is silver not enough for you to adorn yourselves? Any woman who adorns herself with gold and shows it, she will be punished because of it." (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه النسائي، الزينة، باب الكراهية للنساء في إظهار الحلبي والذهب، ح: ٥١٤٠، ٥١٤١ من حديث منصور به * امرأة ربعي: مجهولة وأخت حذيفة بن اليمان، اسمها فاطمة.

4238. Asmā' bint Yazīd narrated that the Messenger of Allāh ﷺ said: "Any woman who wears a necklace of gold, she will have something similar of fire placed around her neck on the Day of Resurrection, and any woman who puts earrings of gold in her ears will have something similar of fire placed in her ears on the Day of Resurrection." (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه النسائي، الزينة، باب الكراهية للنساء في إظهار الحلبي والذهب، ح: ٥١٤٢ من حديث يحيى بن أبي كثير به * محمود بن عمرو: وثقه ابن حبان وحده فهو مجهول الحال.

4239. It was narrated from Abū Qilābah, from Mu'āwiyah bin Abī Sufyān that the Messenger of Allāh ﷺ forbade riding on (saddles made of) leopard skins and wearing gold, except what is cut.^[1] (*Sahih*)

Abū Dāwud said: Abū Qilābah did not meet Mu'āwiyah.

تخريج: [صحيح] أخرجه النسائي، الزينة، باب تحريم الذهب على الرجال، ح: ٥١٥٣ من حديث خالد به وسنده ضعيف وله شاهد صحيح عند النسائي، ح: ٥١٦٢.

عن أُخْتٍ لِحُدَيْفَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَا مَعْشَرَ النِّسَاءِ أَمَا لَكُنَّ فِي الْفُضَّةِ مَا تَحْلَيْنَ بِهِ، أَمَا إِنَّهُ لَيْسَ مِنْكُنَّ امْرَأَةٌ تَحْلَى ذَهَبًا تُظَهِّرُهُ إِلَّا عُدَّتْ بِهِ».

٤٢٣٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ الْعَطَّارُ: حَدَّثَنَا يَحْيَى: أَنَّ مَحْمُودَ بْنَ عَمْرٍو الْأَنْصَارِيَّ حَدَّثَهُ؛ أَنَّ أَسْمَاءَ بِنْتَ يَزِيدَ حَدَّثَتْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَيُّمَا امْرَأَةٍ تَقَلَّدَتْ فَلَادَةً مِنْ ذَهَبٍ قُلِّدَتْ فِي عُقْفِهَا مِثْلُهُ مِنَ النَّارِ يَوْمَ الْقِيَامَةِ، وَأَيُّمَا امْرَأَةٍ جَعَلَتْ فِي أُذُنِهَا حُرْصًا مِنْ ذَهَبٍ، جُعِلَ فِي أُذُنِهَا مِثْلُهُ مِنَ النَّارِ يَوْمَ الْقِيَامَةِ».

٤٢٣٩ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا خَالِدٌ عَنْ مَيْمُونِ الْقَنَادِ، عَنْ أَبِي قِلَابَةَ، عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ رُكُوبِ النَّمَارِ وَعَنْ لُبْسِ الذَّهَبِ إِلَّا مُقَطَّعًا. قَالَ أَبُو دَاوُدَ: أَبُو قِلَابَةَ لَمْ يَلْقَ مُعَاوِيَةَ.

[1] See no. 4129 and 4131.

In the Name of Allāh, the Most
Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

34. THE BOOK OF TRIBULATIONS AND GREAT BATTLES

(المعجم ٣٤) - أَوَّلُ كِتَابِ الْفِتَنِ
وَالْمَلَا حِمِ (التحفة ٢٩)

Chapter 1. Mention Of Tribulations And Their Signs

(المعجم ١) - بَابُ ذِكْرِ الْفِتَنِ وَدَلَالِهَا
(التحفة ١)

4240. It was narrated from Abū Wā'il, from Hudhaifah who said: "The Messenger of Allāh ﷺ stood before us, and he did not omit anything that will happen before the Hour begins, but he spoke of it. Those who memorized it, memorized it, and those who forgot it, forgot it. These companions of mine know it, and if I have forgotten anything, I will recognize it if I see it, just as a man recognizes the face of a man who has been away, then when he sees him he recognizes him." (*Sahih*)

٤٢٤٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ قَالَ: قَامَ فِيْنَا رَسُولُ اللَّهِ ﷺ فَأَيْمًا فَمَا تَرَكَ شَيْئًا يَكُونُ فِي مَقَامِهِ ذَلِكَ إِلَى قِيَامِ السَّاعَةِ إِلَّا حَدَّثَهُ، حَفِظَهُ مَنْ حَفِظَهُ، وَنَسِيَتهَ مِنْ نَسِيتهِ، قَدْ عَلِمَهُ أَصْحَابِي هَؤُلَاءِ، وَإِنَّهُ لَيَكُونُ مِنْهُ الشَّيْءُ فَأَذْكُرُهُ كَمَا يَذْكُرُ الرَّجُلُ وَجَهَ الرَّجُلِ إِذَا غَابَ عَنْهُ ثُمَّ إِذَا رَأَاهُ عَرَفَهُ.

تخریج: أخرجه مسلم، الفتن، باب إخبار النبي ﷺ فيما يكون إلى قيام الساعة، ح: ٢٨٩١ عن عثمان بن أبي شيبة، والبخاري، القدر، باب: ﴿وكان أمر الله قدرًا مقدرًا﴾، ح: ٦٦٠٤ من حديث الأعمش به.

4243. It was narrated from a son of Qabiṣah bin Dhu'aib, from his father, who said: "Hudhaifah bin Al-Yamān said: 'By Allāh, I do not know whether my companions forgot, or Allāh caused them to forget. By Allāh, the Messenger of Allāh ﷺ did not omit any leader of

٤٢٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ قَالَ: أَخْبَرَنَا ابْنُ أَبِي مَرْيَمَ قَالَ: أَخْبَرَنَا ابْنُ قُرُوخٍ قَالَ: أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ قَالَ: أَخْبَرَنِي ابْنُ لَقَيْصَةَ بْنِ دُوَيْبٍ عَنْ أَبِيهِ قَالَ: قَالَ حُذَيْفَةُ بْنُ الْيَمَانِ: وَاللَّهِ! مَا أَدْرِي

Fitnah (tribulation) until the world ends, each of whom will have three hundred or more men with him, but he mentioned him by his name, the name of his father and the name of his tribe.” (Hasan)

تخریج: [إسناده حسن] * عبد الله بن فروخ أبو عمر: حسن الحديث، وثقه الجمهور

وإسحاق بن قبيصة: صدوق.

4241. It was narrated from ‘Āmir, from a man, from ‘Abdullāh, that the Prophet ﷺ said: “Among this *Ummah* there will be four tribulations, the last of which is the annihilation.” (Da‘if)

أَنَسِي أَصْحَابِي أَمْ تَنَاسُوا، وَاللَّهِ! مَا تَرَكَ رَسُولَ اللَّهِ ﷺ مِنْ قَائِدٍ فِتْنَةٍ إِلَى أَنْ تَتَقَضَى الدُّنْيَا، يَبْلُغُ مِنْ مَعَهُ ثَلَاثِمِائَةٍ فَصَاعِدًا، إِلَّا قَدْ سَمَّاهُ لَنَا بِاسْمِهِ وَاسْمِ أَبِيهِ وَاسْمِ قَبِيلَتِهِ.

٤٢٤١ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ بَدْرِ بْنِ عُمَانَ، عَنْ عَامِرٍ، عَنْ رَجُلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «تَكُونُ فِي هَذِهِ الْأُمَّةِ أَرْبَعُ فِتَنٍ فِي آخِرِهَا الْفِتَاءُ».

تخریج: [إسناده ضعيف] * رجل: مجهول.

4242. It was narrated that ‘Umair bin Hāni’ Al-‘Ansī said: “I heard ‘Abdullāh bin ‘Umar saying: ‘We were sitting with the Messenger of Allāh ﷺ and he mentioned tribulations, and spoke at length about them, until he mentioned *Fitnatal-Ahlās*. Someone said: “O Messenger of Allāh, what is *Fitnatal-Ahlās*?” He said: “People will flee, then there will be war. Then will come *Fitnatas-Sarrā*’, which will emerge, because of a man from among my family, who will claim that he is of me, but he will not be of me, for my friends are the people of *Taqwā*. Then the people will unite under a man like a hip bone over a rib (unstable). Then there will come *Fitnatud-Duhaimā*’ (a huge tribulation), which will not leave anyone of this *Ummah* without giving him a slap.

٤٢٤٢ - حَدَّثَنَا يَحْيَى بْنُ عُمَانَ بْنِ سَعِيدِ الْحِمَصِيِّ: حَدَّثَنَا ابْنُ الْمُغِيرَةِ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ سَالِمٍ قَالَ: حَدَّثَنِي الْعَلَاءُ بْنُ عُبَيْدَةَ عَنْ عُمَيْرِ بْنِ هَانِيٍّ الْعَنْسِيِّ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: كُنَّا فُجُودًا عِنْدَ رَسُولِ اللَّهِ ﷺ فَذَكَرَ الْفِتَنَ فَأَكْثَرَ فِي ذِكْرِهَا حَتَّى ذَكَرَ فِتْنَةَ الْأَحْلَاسِ، فَقَالَ قَائِلٌ: يَا رَسُولَ اللَّهِ! وَمَا فِتْنَةُ الْأَحْلَاسِ؟ قَالَ: «هِيَ هَرَبٌ وَحَرْبٌ، ثُمَّ فِتْنَةُ السَّرَّاءِ دَخَنَهَا مِنْ تَحْتِ قَدَمِي رَجُلٌ مِنْ أَهْلِ بَيْتِي، يَزْعُمُ أَنَّهُ مِنِّي وَلَيْسَ مِنِّي، وَإِنَّمَا أَوْلِيَايَ الْمُتَّقُونَ، ثُمَّ يَضْطَلِحُ النَّاسُ عَلَى رَجُلٍ كَوْرِكٍ عَلَى ضِلْعٍ، ثُمَّ فِتْنَةُ الدُّهَيْمَاءِ: لَا تَدْعُ أَحَدًا مِنْ هَذِهِ الْأُمَّةِ إِلَّا لَطَمْتُهُ لَطْمَةً، فَإِذَا قِيلَ انْفَضَّتْ تَمَادَتْ، يُضْحِكُ الرَّجُلُ فِيهَا مُؤْمِنًا وَيُمْسِي

When it is said that it is over, it will be extended, and a man will have arisen a believer in the morning, and come upon the evening as a disbeliever, until the people are split into two camps: the camp of Faith in which there will be no hypocrisy, and the camp of hypocrisy in which there will be no Faith. When that happens, then expect the *Dajjāl* on that day or the next.” (*Ṣaḥīḥ*)

تخريج: [إسناده صحيح] أخرجه أحمد: ۱۳۳/۲ عن أبي المغيرة عبدالقدوس به وصححه الحاكم: ۴/۴۶۶، ۶۷ ووافقه الذهبي.

4244. It was narrated from Abū ‘Awānah, from Qatādah, from Naṣr bin ‘Aṣim, that Subai’ bin Khālid said: “I came to Al-Kūfah at the time when Tustar was conquered, to bring some mules from it. I entered the *Masjid* and saw some men of average stature. And there was a man sitting there who, if you saw him, you would recognize as being a man from the Hijāz. I said: ‘Who is this? The people frowned at me, and said: ‘Do you not recognize him? This is Hudhaifah bin Al-Yamān, the Companion of the Messenger of Allāh ﷺ.’ Hudhaifah said: ‘The people used to ask the Messenger of Allāh ﷺ about good, but I used to ask him about evil.’ And the people gazed at him. He said: ‘I understand why you find it strange. I said: “O Messenger of Allāh, do you think that after this good that Allāh has given to us, there will be any evil

كافراً، حَتَّى يَصِيرَ النَّاسُ إِلَى فُسْطَاطَيْنِ: فُسْطَاطِ إِيْمَانٍ لَا يَفْأَقُ فِيهِ، وَفُسْطَاطِ نِفَاقٍ لَا إِيْمَانَ فِيهِ، فَإِذَا كَانَ ذَآكُمُ فَانْتَضِرُوا الدَّجَالَ مِنْ يَوْمِهِ أَوْ مِنْ غَدِهِ».

۴۲۴۴ - [حَدَّثَنَا مُسَدَّدٌ وَقُتَيْبَةُ بْنُ سَعِيدٍ - دَخَلَ حَدِيثُ أَحَدِهِمَا فِي الْآخِرِ - قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ] حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ نَصْرِ بْنِ عَاصِمٍ، عَنْ سُبَيْعِ بْنِ خَالِدٍ قَالَ: أَتَيْتُ الْكُوفَةَ فِي زَمَنِ فُتِحَتْ تُسْتَرُ أَجْلِبُ مِنْهَا بِغَالًا، فَدَخَلْتُ الْمَسْجِدَ إِذَا صَدَعٌ مِنَ الرِّجَالِ، وَإِذَا رَجُلٌ جَالِسٌ تَعْرِفُ، إِذَا رَأَيْتَهُ، أَنَّهُ مِنْ رِجَالِ أَهْلِ الْحِجَازِ. قَالَ: قُلْتُ: مَنْ هَذَا؟ فَتَجَهَّمَنِي الْقَوْمُ وَقَالُوا: أَمَا تَعْرِفُ هَذَا؟ هَذَا حُدَيْفَةُ بْنُ الْيَمَانِ صَاحِبُ رَسُولِ اللَّهِ ﷺ، فَقَالَ حُدَيْفَةُ: إِنَّ النَّاسَ كَانُوا يَسْأَلُونَ رَسُولَ اللَّهِ ﷺ عَنِ الْخَيْرِ وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ فَأَحَدَقَهُ الْقَوْمُ بِأَبْصَارِهِمْ، فَقَالَ: إِنِّي قَدْ أَرَى الَّذِي تُتَكَبَّرُونَ، إِنِّي قُلْتُ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ هَذَا الْخَيْرَ الَّذِي أَعْطَانَا اللَّهُ تَعَالَى أَيْكُونُ

like there was before it?" He said: "Yes." I said: "What is the protection from that?" He said: "The sword." [Qutaibah said in his *Hadith*: I said: "Will the sword have any say?" He said: "Yes." I said: "What?" He said: "A calm upon smoke."]^[1] I said: "O Messenger of Allāh, then what will happen?" He said: "If Allāh, Most High, has a *Khalifah* in the earth and he strikes your back and takes your wealth (unlawfully), nevertheless obey him, otherwise die when you are clinging to the stump of a tree." I said: "Then what?" He said: "Then the *Dajjāl* will emerge, with a river and a fire. Whoever falls into his fire will be assured of his reward, and will be relieved of his burden (of sin), but whoever falls into his river will be assured of his burden (of sin) and deprived of his reward." I said: "Then what?" He said: "Then will come the onset of the Hour." (*Hasan*)

تخريج: [حسن] أخرجه أحمد: ٤٠٤/٥ من حديث أبي عوانة به، وصححه الحاكم: ٤/٤٣٢، ٤٣٣، ووافقه الذهبي، ورواه النسائي في الكبرى، ح: ٨٠٣٢ * قتادة، تابعه: حميد بن هلال هو ثقة.

Comments:

"Otherwise die when you are clinging to the stump of a tree" meaning, to avoid participating in any of the political strife that appears, and this becomes clearer in narrations that follow.

4245. It was narrated from Ma'mar, from Qatādah, from Naṣr bin 'Āṣim, from *Khalid bin Khalid Al-Yashkurī*, with this *Hadith*. He said: "I said: 'And after the sword?'"

بَعْدَهُ شَرٌّ كَمَا كَانَ قَبْلَهُ؟ قَالَ: «نَعَمْ»، قُلْتُ: فَمَا الْعِصْمَةُ مِنْ ذَلِكَ؟ قَالَ: السَّيْفُ، قَالَ قُتَيْبَةُ فِي حَدِيثِهِ: فَقُلْتُ: وَهَلِ لِلسَّيْفِ - يَعْنِي مِنَ بَقِيَّةِ -؟ قَالَ: «نَعَمْ»، قَالَ: قُلْتُ مَاذَا؟ قَالَ: «هُدْنَةٌ عَلَى دَخَنِ»، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! ثُمَّ مَاذَا يَكُونُ؟ قَالَ: «إِنْ كَانَ اللَّهُ تَعَالَى خَلِيفَةً فِي الْأَرْضِ، فَضَرَبَ ظَهْرَكَ وَأَخَذَ مَالَكَ فَأَطَعَهُ وَإِلَّا فَمِتْ وَأَنْتَ عَاضٌ بِجَذَلِ شَجَرَةٍ». قُلْتُ: ثُمَّ مَاذَا؟ قَالَ: «ثُمَّ يَخْرُجُ الدَّجَالُ مَعَهُ نَهْرٌ وَنَارٌ، فَمَنْ وَقَعَ فِي نَارِهِ وَجَبَ أَجْرُهُ وَحُطَّ وَرُزُّهُ، وَمَنْ وَقَعَ فِي نَهْرِهِ وَجَبَ وَرُزُّهُ وَحُطَّ أَجْرُهُ». قَالَ: قُلْتُ: ثُمَّ مَاذَا؟ قَالَ: «ثُمَّ هِيَ قِيَامُ السَّاعَةِ».

٤٢٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، عَنْ نَصْرِ بْنِ عَاصِمٍ، عَنْ خَالِدِ بْنِ خَالِدِ الشُّكْرِيِّ بِهَذَا الْحَدِيثِ. قَالَ:

[1] An unstable truce with hearts still filled with resentment.

He said: 'Specks of dust will remain, and a calm upon smoke.'

Then he quoted the *Hadīth*.

He said: And Qatādah consider it to refer to the apostasy that occurred during the time of Abū Bakr, and "Specks of dust would remain" he would say: "A particle"^[1] (*Hasan*)

قُلْتُ: بَعْدَ السَّيْبِ؟ قَالَ: «بَقِيَّةٌ عَلَى أَقْدَاءِ، وَهُدْنَةٌ عَلَى دَخْنٍ» ثُمَّ سَأَلَ الْحَدِيثَ.

قَالَ: وَكَانَ فَتَادَةً يَضَعُهُ عَلَى الرَّدَّةِ الَّتِي فِي زَمَنِ أَبِي بَكْرٍ. «عَلَى أَقْدَاءِ». يَقُولُ: قَدَى، «وَهُدْنَةٌ». يَقُولُ: صُلْحٌ، «عَلَى دَخْنٍ»: عَلَى ضَعَائِنَ.

تخريج: [حسن] أخرجه أحمد: ٤٠٣/٥ عن عبد الرزاق به، وهو في المصنف له (جامع معمر) ح: ٢٠٧١١.

4246. It was narrated from Humaid, from Naṣr bin 'Āṣim Al-Laithī, who said: "We came to Al-Yashkurī with a group of people from Banū Laith. He said: 'Who are these people?' We said: 'Banū Laith; we have come to you to ask you about the *Hadīth* of Hudhaifah.' So he quoted the *Hadīth*. He said: 'We came back with Abū Mūsā and the price of animals went up in Al-Kūfah.' He said: 'A companion of mine and I asked Abū Mūsā (for permission), and he gave us permission, and we came to Al-Kūfah. I said to my companion: "I am going to enter the *Masjid* and when trading starts, I will come out to you." So I entered the *Masjid* and saw a circle (of people) there, as if their heads had been cut off, listening to a man speaking. I went to them, and a man came, and he stood beside me. I said: "Who is this?" He said: "Are you from Al-Baṣrah?" I said:

٤٢٤٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ الْمُغِيرَةَ عَنْ حَمِيدٍ، عَنْ نَصْرِ بْنِ عَاصِمِ اللَّيْثِيِّ قَالَ: أَتَيْنَا الْيَشْكُرِيَّ فِي رَهْطٍ مِنْ بَنِي لَيْثٍ فَقَالَ: مَنْ الْقَوْمُ؟ فَقُلْنَا: بَنُو لَيْثٍ أَتَيْنَاكَ نَسْأَلُكَ عَنْ حَدِيثِ حُذَيْفَةَ، فَذَكَرَ الْحَدِيثَ، [قَالَ: أَقْبَلْنَا مَعَ أَبِي مُوسَى قَافِلِينَ وَعَلَتِ الدَّوَابُّ بِالْكُوفَةِ قَالَ: فَسَأَلْتُ أَبَا مُوسَى أَنَا وَصَاحِبٌ لِي فَأَذِنَ لَنَا فَقَدِمْنَا الْكُوفَةَ فَقَلْتُ لِصَاحِبِي أَنَا دَاخِلُ الْمَسْجِدِ فَإِذَا قَامَتِ السُّوقُ خَرَجْتُ إِلَيْكَ قَالَ: فَدَخَلْتُ الْمَسْجِدَ فَإِذَا فِيهِ حَلْقَةٌ كَأَنَّمَا قُطِعَتْ رُؤُوسُهُمْ يَسْتَمِعُونَ حَدِيثَ رَجُلٍ! قَالَ: فَقُمْتُ عَلَيْهِمْ فَجَاءَ رَجُلٌ فَقَامَ إِلَيَّ جَنِبِي قَالَ: فَقُلْتُ مَنْ هَذَا؟ قَالَ أَبْصَرِيٌّ أَنْتَ؟ قَالَ: قُلْتُ: نَعَمْ قَالَ: قَدْ عَرَفْتُ لَوْ كُنْتُ كَوْفِيًّا لَمْ [تَسْأَلْ] عَنْ هَذَا قَالَ: فَذَنُوتُ مِنْهُ فَسَمِعْتُ حُذَيْفَةَ يَقُولُ: كَانَ النَّاسُ

[1] That is, explaining it, that it is like some foreign object in one's eye, or a particle similar to that, which disturbs, and obscures one's vision.

“Yes.” He said: “I knew that if you were from Al-Kūfah you would not ask who this is.” I drew closer, and I heard Ḥudhaifah say: “The people used to ask the Messenger of Allāh ﷺ about good, but I used to ask him about evil, because I knew that I had not missed out on this good. I said: ‘O Messenger of Allāh, will there be any evil after this good?’ He said: ‘O Ḥudhaifah, learn the Book of Allāh and follow what is in it,’ three times. I said: ‘O Messenger of Allāh, will there be any evil after this good?’ He said: ‘O Ḥudhaifah, learn the Book of Allāh and follow what is in it.’” and he quoted the *Ḥadīth*. I said: ‘O Messenger of Allāh, will there be any evil after this good?’ He said: ‘Tribulation and evil.’ I said: ‘O Messenger of Allāh, will there be any good after this evil?’ He said: ‘O Ḥudhaifah, learn the Book of Allāh and follow what is in it,’ three times. I said: ‘O Messenger of Allāh, will there be any good after this evil?’ He said: ‘A calm upon smoke, and a group upon dust.’ I said: ‘O Messenger of Allāh, the calm – what is it?’ He said: ‘The hearts of the people will not be restored to the way they were.’^[1] I said: ‘O Messenger of Allāh, will there be any evil after this good?’ He said: ‘A tribulation which will blind and deafen people to the truth, in which there will be callers at the gates of the Fire. If you die, O Ḥudhaifah, clinging to

يَسْأَلُونَ رَسُولَ اللَّهِ ﷺ عَنِ الْخَيْرِ وَكَنْتُ
أَسْأَلُهُ عَنِ الشَّرِّ وَعَرَفْتُ أَنَّ الْخَيْرَ لَنْ
يَسْبِقَنِي: فَقُلْتُ: يَا رَسُولَ اللَّهِ، [هَلْ] بَعْدَ
هَذَا الْخَيْرِ شَرٌّ؟ فَقَالَ: يَا حُذَيْفَةُ تَعَلَّمْ كِتَابَ
اللَّهِ وَاتَّبِعْ مَا فِيهِ ثَلَاثَ مَرَّاتٍ قَالَ: فَقُلْتُ: يَا
رَسُولَ اللَّهِ بَعْدَ هَذَا الْخَيْرِ شَرٌّ؟ فَقَالَ: يَا
حُذَيْفَةُ تَعَلَّمْ كِتَابَ اللَّهِ وَاتَّبِعْ مَا فِيهِ [فَذَكَرَ
الْحَدِيثَ]. قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! هَلْ
بَعْدَ هَذَا الْخَيْرِ شَرٌّ؟ قَالَ: فِئْتُهُ وَشَرٌّ؟ قَالَ:
قُلْتُ: يَا رَسُولَ اللَّهِ! هَلْ بَعْدَ هَذَا الشَّرِّ
خَيْرٌ. قَالَ: يَا حُذَيْفَةُ تَعَلَّمْ كِتَابَ اللَّهِ وَاتَّبِعْ
مَا فِيهِ، ثَلَاثَ مَرَّاتٍ. قَالَ: قُلْتُ: يَا رَسُولَ
اللَّهِ! هَلْ بَعْدَ هَذَا الشَّرِّ خَيْرٌ؟ قَالَ: «هُدْنَةٌ
عَلَى دَخْنٍ وَجَمَاعَةٌ عَلَى أَقْدَاءٍ - فِيهَا أَوْ
فِيهِمْ -». قُلْتُ: يَا رَسُولَ اللَّهِ! الْهُدْنَةُ عَلَى
الدَّخْنِ مَا هِيَ؟ قَالَ: «لَا تَرْجِعُ قُلُوبُ أَقْوَامٍ
عَلَى الَّذِي كَانَتْ عَلَيْهِ». قَالَ: قُلْتُ: يَا
رَسُولَ اللَّهِ! هَلْ بَعْدَ هَذَا الْخَيْرِ شَرٌّ؟ قَالَ:
«فِئْتُهُ عَمِيَاءَ صَمَاءَ، عَلَيْهَا دُعَاءٌ عَلَى أَبْوَابِ
النَّارِ، فَإِنْ تَمَّتْ يَا حُذَيْفَةُ! وَأَنْتَ عَاضٌ عَلَى
جَذَلٍ خَيْرٌ لَكَ مِنْ أَنْ تَتَّبِعَ أَحَدًا مِنْهُمْ».

[1] Meaning, they will not be free of grudges and hatred.

the stump of a tree, that will be better for you than following any one of them.” (*Sahih*)

تخريج: [إسناده صحيح] أخرجه أحمد: ٣٨٦/٥ والنسائي في الكبرى، ح: ٨٠٣٢ من حديث سليمان بن المغيرة به * الشكري: وثقه العجلي المعتدل، وابن حبان وغيرهما فهو ثقة.

4247. It was narrated from *Ṣaḥr* bin Badr Al-‘Ijli, from Subai‘ bin *Khālīd*, with this *Hadīth* from *Hudhaifah*, from the Prophet ﷺ. He (ﷺ) said: “If you do not find any *Khalīfah* on that day, then flee until you die, even if you die clinging (to the stump of a tree).” And he said at the end of it: “I said: ‘What will happen after that?’ He said: ‘If a man wants the mare to bring forth a foal, it will not deliver it until the Hour begins.’” (*Ḥasan*)

حديث عبدالوارث به * صخر بن بدر: تابعه

4248. It was narrated from ‘Abdur-Raḥmān bin ‘Abdi Rabb Al-Ka‘bah, from ‘Abdullāh bin ‘Amr that the Prophet ﷺ said: “Whoever pledges allegiance to an *Imām*, giving him his hand with sincerity, let him obey him if he can. If another comes and disputes with him, then strike the neck of the other one.” I said: “Did you hear this from the Messenger of Allāh ﷺ?” He said: “My ears heard it, and my heart understood it.” I said: “This cousin of yours, Mu‘āwiyah, he tells us to do such and such.” He said: “Obey him if it involves obedience to Allāh, and

٤٢٤٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَبُو النَّيَّاحِ عَنْ صَخْرِ بْنِ بَدْرِ الْعَجَلِيِّ، عَنْ سُبَيْعِ بْنِ خَالِدِ بْنِ هَذَا الْحَدِيثِ عَنْ حُدَيْفَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «فَإِنْ لَمْ تَجِدْ يَوْمَئِذٍ خَلِيفَةً، فَأَهْرُبْ حَتَّى تَمُوتَ، فَإِنْ تَمَتَّ وَأَنْتَ عَاصٍ»، وَقَالَ فِي آخِرِهِ: قَالَ: قُلْتُ: «فَمَا يَكُونُ بَعْدَ ذَلِكَ؟» قَالَ: «لَوْ أَنَّ رَجُلًا نَتَجَّ فَرَسًا لَمْ تَنْتَجَّ حَتَّى تَقُومَ السَّاعَةُ».

تخريج: [حسن] أخرجه أحمد: ٤٠٣/٥ من

نصر بن عاصم، انظر الحديث السابق.

٤٢٤٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَعْمَشُ عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ رَبِّ الْكَعْبَةِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ بَايَعَ إِمَامًا فَأَعْطَاهُ صَفْقَةً يَدِهِ وَتَمَرَةً قَلْبِهِ، فَأَلِيطَعُهُ مَا اسْتَطَاعَ، فَإِنْ جَاءَ آخَرٌ يُنَازِعُهُ فَاضْرِبُوا رَقَبَةَ الْآخَرِ». قُلْتُ: أَنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: سَمِعْتُهُ أُذُنَايَ وَوَعَاهُ قَلْبِي، قُلْتُ: هَذَا ابْنُ عَمِّكَ مُعَاوِيَةُ يَأْمُرُنَا أَنْ نَفْعَلَ وَنَفْعَلَ، قَالَ: أَطِيعُهُ فِي طَاعَةِ اللَّهِ وَأَعِصِهِ فِي مَعْصِيَةِ اللَّهِ.

disobey him if it involves disobedience to Allāh.” (*Sahih*)

تخريج: أخرجه مسلم، الإمامة، باب وجوب الوفاء ببيعة الخلفاء الأول فالأول، ح: ١٨٤٤ من حديث الأعمش به مطولاً.

Comments:

It is the creed of *Ahl As-Sunnah wal-Jamā'ah* that any Muslim ruler who takes over a land, even by force, and he is known to be the leader by the masses after that, he must be obeyed in what is not disobedience to Allāh, and rebellion against him is unlawful.

4249. It was narrated from Abū Hurairah that the Prophet ﷺ said: “Woe to the ‘Arabs from an evil that has approached; he will be saved who restrains his hand.” (*Da'if*)

٤٢٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُوسَى عَنْ شَيْبَانَ، عَنْ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «وَيْلٌ لِلْعَرَبِ مِنْ شَرِّ قَدِ افْتَرَبَ، أَفْلَحَ مَنْ كَفَّ يَدَهُ».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤٤١/٢ من حديث الأعمش به وعن فالسند ضعيف وللحديث شواهد معنوية عند الحاكم: ٤٣٩/٤ وغيره، غير قوله: "أفلاح من كف يده".

4250. It was narrated that Ibn ‘Umar said: “The Messenger of Allāh ﷺ said: ‘Soon the Muslims will retreat to Al-Madīnah and be besieged there, until their farthest outpost will be Sulāh.’”^[1] (*Hasan*)

٤٢٥٠ - قَالَ أَبُو دَاوُدَ: حَدَّثْتُ عَنْ ابْنِ وَهْبٍ قَالَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ عَنْ عُيَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُوشِكُ الْمُسْلِمُونَ أَنْ يُحَاصِرُوا إِلَى الْمَدِينَةِ حَتَّى يَكُونَ أَبْعَدَ مَسَاحَتِهِمْ سُلَاحٌ».

تخريج: [إسناده حسن] أخرجه الطبراني في الصغير: ٤٠/٢ من حديث ابن وهب به، وصححه الحاكم على شرط مسلم: ٥١١/٤ ووافقه الذهبي وله شاهد موقوف عند الحاكم وسنده ضعيف * جرير بن حازم: لم يثبت بأنه كان يدلس. والله أعلم.

4251. It was narrated that Az-Zuhrī said: “And Sulāh is close to *Khaibar*.” (*Sahih*)

٤٢٥١ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ عَنْ عَبَسَةَ، عَنْ يُونُسَ، عَنْ الزُّهْرِيِّ قَالَ: «وَسُلَاحٌ قَرِيبٌ مِنْ خَيْبَرَ».

تخريج: [إسناده صحيح].

[1] And it is also recited: Salāh with *Fatah*. See no. 4299.

4252. It was narrated that Thawbān said: "The Messenger of Allāh ﷺ said: 'Allāh, Most High, folded the ends of the earth together for me to see,' or he said: 'My Lord folded the ends of the earth together for me to see, and I saw its eastern and western lands, and the dominion of my *Ummah* will reach as far as that which was drawn together for me to see. And I have been given two treasures, the red and the white. I asked my Lord not to let my *Ummah* be destroyed by a widespread famine, and not to send against them an enemy that is not of them, that would destroy them utterly. My Lord said: "O Muḥammad, when I decree something, it cannot be altered. I have granted you that your *Ummah* will not be destroyed by widespread famine, and I will not send against them an enemy that is not of them that would destroy them utterly, even if all people from all regions were to come together (to destroy them). But some of them will destroy others and some will take others captive." What I fear for my *Ummah* is misguiding leaders. If the sword is wielded among my *Ummah*, it will never be withdrawn from them until the Day of Resurrection. The Hour will not begin until some tribes of my *Ummah* join the idolaters, and some tribes of my *Ummah* worship idols. There will be among my *Ummah* thirty liars, each of whom will claim to be a prophet, but I am

٤٢٥٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَمُحَمَّدُ ابْنُ عَيْسَى قَالَا: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ تَعَالَى رَوَى لِي الْأَرْضَ» أَوْ قَالَ: «إِنَّ رَبِّي رَوَى لِي الْأَرْضَ، فَأَرَيْتُ مَسَارِقَهَا وَمَعَارِبَهَا، وَإِنَّ مَلِكَ أُمَّتِي سَيَبْلُغُ مَا رَوَى لِي مِنْهَا، وَأَعْطِيتُ الْكُزْنَينِ الْأَحْمَرَ وَالْأَبْيَضَ، وَإِنِّي سَأَلْتُ رَبِّي تَعَالَى لِأُمَّتِي أَنْ لَا يُهْلِكَهَا بِسَنَةِ بَعَامَةٍ وَلَا يُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ فَيَسْتَبِيحَ بَيْضَتَهُمْ، وَإِنَّ رَبِّي قَالَ لِي: يَا مُحَمَّدُ! إِنِّي إِذَا قَضَيْتُ قَضَاءً فَإِنَّهُ لَا يُرَدُّ، وَلَا أَهْلِكُهُمْ بِسَنَةِ بَعَامَةٍ وَلَا أُسَلِّطُ عَلَيْهِمْ عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ فَيَسْتَبِيحَ بَيْضَتَهُمْ، وَلَوْ اجْتَمَعَ عَلَيْهِمْ مَنْ بَيْنَ أَقْطَارِهَا - أَوْ قَالَ: بِأَقْطَارِهَا - حَتَّى يَكُونَ بَعْضُهُمْ يُهْلِكُ بَعْضًا، وَحَتَّى يَكُونَ بَعْضُهُمْ يَسْبِي بَعْضًا، وَإِنَّمَا أَخَافُ عَلَى أُمَّتِي الْأَيْمَةَ الْمُضِلِّينَ، وَإِذَا وُضِعَ السَّيْفُ فِي أُمَّتِي لَمْ يُزْفَعْ عَنْهَا إِلَى يَوْمِ الْقِيَامَةِ، وَلَا تَقُومُ السَّاعَةُ حَتَّى تَلْحَقَ قَبَائِلُ مِنْ أُمَّتِي بِالْمُشْرِكِينَ، وَحَتَّى تَعْبُدَ قَبَائِلُ مِنْ أُمَّتِي الْأَوْثَانَ، وَإِنَّهُ سَيَكُونُ فِي أُمَّتِي كَذَّابُونَ ثَلَاثُونَ، كُلُّهُمْ يَزْعُمُ أَنَّهُ نَبِيٌّ، وَأَنَا خَاتَمُ النَّبِيِّينَ، لَا نَبِيَّ بَعْدِي. وَلَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ» - قَالَ ابْنُ عَيْسَى: «ظَاهِرِينَ» ثُمَّ اتَّفَقَا - «لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ تَعَالَى».

the Last of the Prophets, there will be no Prophet after me. A group among my *Ummah* will continue to follow the truth – Ibn ‘Eisā (one of the narrators) said; “prevailing”, then the two reports concur – and they will not be harmed by those who oppose them, until the decree of Allāh, Most High, comes to pass.” (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، الفتن، باب هلاك هذه الأمة بعضهم ببعض، ح: ٢٨٨٩ من حديث حماد بن زيد به.

Comments:

From time to time false prophets appeared, like Musailmah the Liar, and Mirza Ghulam Ahmad. Out of these false prophets, thirty will be famous.

4253. It was narrated that Abū Mālik – meaning, Al-Ash‘arī – said: “The Messenger of Allāh ﷺ said: ‘Allāh has protected you from three things: that your Prophet should not supplicate against you so that you all perish, that the followers of falsehood should not prevail over the followers of truth, and that you should not agree on misguidance.’” (*Da‘īf*)

٤٢٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ الطَّائِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنِي أَبِي - قَالَ ابْنُ عَوْفٍ: وَقَرَأْتُ فِي أَصْلِ إِسْمَاعِيلَ - قَالَ: حَدَّثَنِي ضَمُضَمٌ عَنْ شُرَيْحٍ، عَنْ أَبِي مَالِكٍ يَعْنِي الْأَشْعَرِيَّ - قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ أَجَارَكُمْ مِنْ ثَلَاثِ خِلَالٍ: أَنْ لَا يَدْعَوْا عَلَيْكُمْ نَبِيِّكُمْ فَتَهْلِكُوا جَمِيعًا، وَأَنْ لَا يَظْهَرَ أَهْلُ الْبَاطِلِ عَلَى أَهْلِ الْحَقِّ، وَأَنْ لَا تَجْتَمِعُوا عَلَى ضَلَالَةٍ».

تخريج: [إسناده ضعيف] أخرجه الخطيب في الفقيه والمتفقه: ١/١٦٠ من حديث أبي داود به * شريح بن عبيد عن أبي مالك الأشعري مرسل (جامع التحصيل، ص: ١٩٥).

4254. It was narrated from ‘Abdullāh bin Mas‘ūd that the Prophet ﷺ said: “The millstone of Islam will turn for thirty-five (years) or thirty-six, or thirty-seven, then if they perish (after deviating) they will meet the same end as those who perished (before them).

٤٢٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُلَيْمَانَ، عَنْ مَنْصُورٍ، عَنْ رَبِيعِ بْنِ جِرَاشٍ، عَنْ الْبَرَاءِ بْنِ نَاجِيَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنْ النَّبِيِّ ﷺ قَالَ: «تَدْوُرُ رَحَى الْإِسْلَامِ

But if they persist (in following the Right Path) then they will be in a good state for seventy years.” I said: “Seventy years in addition to that or seventy years including that?” He said: “Including that.” (Hasan)

بِحَمْسٍ وَثَلَاثِينَ، أَوْ سِتِّ وَثَلَاثِينَ، أَوْ سَبْعٍ وَثَلَاثِينَ، فَإِنْ يَهْلِكُوا فَسَبِيلُ مَنْ هَلَكَ، وَإِنْ يَبْقَى لَهُمْ دِينُهُمْ يَبْقَى لَهُمْ سَبْعِينَ عَامًا. قَالَ: قُلْتُ: أَمِمَّا بَقِيَ أَوْ مِمَّا مَضَى؟ قَالَ: «مِمَّا مَضَى». [قال أبو داود: من قال: خراش. فقد أخطأ]

تخریج: [إسناده حسن] أخرجه أحمد: ۱/۳۹۳ عن عبد الرحمن بن مهدي به، وصححه الحاكم: ۴/۵۲۱ و ۳/۱۱۴ ووافقه الذهبي * سفیان الثوري صرح بالسمع وتابعه شيان بن عبد الرحمن..

4255. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Time will pass quickly, knowledge will decrease, tribulations will become widespread, miserliness will be cast into people’s hearts, and *Al-Harj* will become prevalent.’” It was said: “O Messenger of Allāh, what is that?” He said: “Killing, killing.” (Sahih)

٤٢٥٥ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبَّسَةُ: حَدَّثَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ قَالَ: حَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَتَقَارَبُ الزَّمَانُ، وَيَنْقُصُ الْعِلْمُ، وَيَنْظُرُ الْفِتْنُ، وَيُلْقَى الشُّعْ، وَيَكْثُرُ الْهَرْجُ». قِيلَ: يَا رَسُولَ اللَّهِ! أَيُّهُ هُوَ؟ قَالَ: «الْقَتْلُ الْقَتْلُ».

تخریج: أخرجه مسلم، العلم، باب رفع العلم وقبضه وظهور الجهل والفتن، في آخر الزمان، ح: ۱۱/۱۵۷ بعد، ح: ۲۶۷۲ من حديث يونس بن يزيد به، وعلقه البخاري، الفتن، باب ظهور الفتن، ح: ۷۰۶۱.

Comments:

Meaning, after the time of the rightly guided *Khalifahs*, or after the martyrdom of ‘Uthmān, may Allāh be pleased with him.

Chapter 2. The Prohibition Of Participating In The Tribulation

(المعجم ۲) - بَابُ النَّهْيِ عَنِ السَّعْيِ فِي الْفِتْنَةِ (التحفة ۲)

4256. Muslim bin Abī Bakrah narrated that his father said: “The Messenger of Allāh ﷺ said: ‘There will be a tribulation in which the one who is lying down will be better than the one who is sitting,

٤٢٥٦ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ عَنْ عُثْمَانَ الشَّحَامِ قَالَ: حَدَّثَنِي مُسْلِمُ بْنُ أَبِي بَكْرَةَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهَا سَتَكُونُ فِتْنَةٌ يَكُونُ الْمُضْطَجِعُ

and the one who is sitting will be better than the one who is standing, and the one who is standing will be better than the one who is walking, and the one who is walking will be better than the one who is running.’ He said: ‘O Messenger of Allāh, what do you enjoin me to do?’ He said: ‘Whoever has camels (in the wilderness), let him go and stay with his camels, and whoever has sheep, let him go and stay with his sheep, and whoever has land, let him go and stay on his land.’ He said: ‘What about the one who does not have any of that?’ He said: ‘Let him take his sword and strike its edge on a rock, then let him escape if he can.’” (*Ṣaḥīh*)

فِيهَا خَيْرًا مِنَ الْجَالِسِ، وَالْمَجَالِسُ خَيْرًا مِنَ الْقَائِمِ، وَالْقَائِمُ خَيْرًا مِنَ الْمَاشِي، وَالْمَاشِي خَيْرًا مِنَ السَّاعِي. قَالَ: يَا رَسُولَ اللَّهِ! مَا تَأْمُرُنِي؟ قَالَ: «مَنْ كَانَتْ لَهُ إِبِلٌ فَلْيَلْحَقْ بِإِبِلِهِ، وَمَنْ كَانَتْ لَهُ غَنَمٌ فَلْيَلْحَقْ بِغَنَمِهِ، وَمَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَلْحَقْ بِأَرْضِهِ» قَالَ: فَمَنْ لَمْ يَكُنْ لَهُ شَيْءٌ مِنْ ذَلِكَ؟ قَالَ: «فَلْيَعْمِدْ إِلَى سَيْفِهِ فَلْيَضْرِبْ بِحَدِّهِ عَلَى حَرَّةٍ، ثُمَّ لِيَسْجُوْ مَا اسْتَطَاعَ النَّجَاءَ».

تخریج: أخرجه مسلم، الفتن، باب نزول الفتن كمواقع القطر، ح: ٢٨٨٧ من حديث وكيع

Comments:

These narrations are seen to refer in specific to the events leading up to the martyrdom of ‘Uthmān, may Allāh be pleased with him, and may be understood to apply generally to any political turmoil that results in bloodshed.

4257. It was narrated from Ḥusain bin ‘Abdur-Raḥmān Al-Ashja‘ī that he heard Sa’d bin Abī Waqqās narrate this *Ḥadīth* from the Prophet ﷺ. He said: “I said: ‘O Messenger of Allāh, what do you think if someone enters upon me in my house and stretches out his hand to kill me?’ The Messenger of Allāh ﷺ said: ‘Be like the son of Ādam.’ And Yazīd^[1] recited the: “If you do stretch your hand against me to kill me, I shall never

٤٢٥٧ - حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ الرَّمْلِيِّ: حَدَّثَنَا الْمُفَضَّلُ عَنْ عِيَّاشٍ، عَنْ بُكَيْرٍ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ حُسَيْنِ بْنِ عَبْدِ الرَّحْمَنِ الْأَشْجَعِيِّ، أَنَّهُ سَمِعَ سَعْدَ بْنَ أَبِي وَقَّاصٍ عَنِ النَّبِيِّ ﷺ فِي هَذَا الْحَدِيثِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ إِنْ دَخَلَ عَلَيَّ بَيْتِي وَبَسَطَ يَدَهُ لِيَقْتُلَنِي؟ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُنْ كَأَبْنِ آدَمَ وَتَلَا يَزِيدُ: «لَيْنُ بَسَطَتْ

[1] That is, the *Shāikh* of the author in this narration, Yazīd bin Khālid Ar-Ramlī.

stretch my hand against you to kill you: for I fear Allāh, the Lord of the 'Ālamīn (mankind, jinn, and all that exists)".^[1] (*Hasan*)

إِنَّكَ يَدُكَ لِيَقْتُلَنِي ﴿﴾» الآية [المائدة: ٢٨].

تخریج: [حسن] انظر، ح: ٤٢٥٩ * حسين الأشجعي لم يوثقه غير ابن حبان وللحديث شواهد.

4258. It was narrated from Wābiṣah that Ibn Mas'ūd said: "I heard the Prophet ﷺ say..." and he mentioned some of the *Hadīth* of Abū Bakrah. He said: "The slain (of that *Fitnah*) will be in the Fire." He said: "I asked: 'When will that be, O Ibn Mas'ūd?' He said: 'Those will be the days of *Harj* when no man will trust his companion.' I said: 'What do you enjoin me to do if I live until that time?' He said: 'Restrain your tongue and your hand, and keep to your house.' When 'Uthmān was killed, I felt that the time had come, and I rode until I reached Damascus, where I met *Khuraim bin Fātik* and told him this *Hadīth*. He swore by Allāh, besides Whom there is none worthy of worship, that he had heard from the Messenger of Allāh ﷺ what Ibn Mas'ūd had told me." (*Da'īf*)

٤٢٥٨ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا أَبِي: حَدَّثَنَا شِهَابُ بْنُ خِرَاشٍ عَنِ الْقَاسِمِ ابْنِ عَزْوَانَ، عَنِ إِسْحَاقَ بْنِ رَاشِدِ الْجَزْرِيِّ، عَنِ سَالِمِ قَالَ: حَدَّثَنِي عَمْرُو بْنُ وَابِصَةَ الْأَسَدِيِّ عَنِ أَبِيهِ وَابِصَةَ، عَنِ ابْنِ مَسْعُودٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: فَذَكَرَ بَعْضَ حَدِيثِ أَبِي بَكْرَةَ قَالَ: «فَقَاتَلَهَا كُلُّهُمْ فِي النَّارِ». قَالَ فِيهِ: قُلْتُ: مَتَى ذَلِكَ يَا ابْنَ مَسْعُودٍ؟ قَالَ: تِلْكَ أَيَّامُ الْهَرْجِ حَيْثُ لَا يَأْمَنُ الرَّجُلُ جَلِيسَهُ. قُلْتُ: فَمَا تَأْمُرُنِي إِنْ أَدْرَكَنِي ذَلِكَ الرَّمَانُ؟ قَالَ: تَكْفُ لِسَانِكَ وَيَدُكَ وَتَكُونَ جَلِيسًا مِنْ أَحْلَاسِ بَيْتِكَ، فَلَمَّا قُتِلَ عُثْمَانُ طَارَ قَلْبِي مَطَارَهُ فَرَكِبْتُ حَتَّى أَتَيْتُ دِمَشْقَ فَلَقَيْتُ خُرَيْمَ بْنَ فَاتِكٍ، فَحَدَّثْتُهُ، فَحَلَفَ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَسَمِعَهُ مِنْ رَسُولِ اللَّهِ ﷺ، كَمَا حَدَّثَنِيهِ ابْنُ مَسْعُودٍ.

تخریج: [إسناده ضعيف] أخرجه أحمد: ٤٤٩/١، ح: ٤٢٨٧ من حديث معمر عن إسحاق ابن راشد عن سالم عن عمرو بن ابصة به * سالم غير منسوب وشك المزني والعسقلاني في التقريب وغيرهما في تعيينه، وظن العسقلاني في تهذيب التهذيب بأنه سالم بن عجلان ولم يذكر دليلاً، وسالم هذا مجهول الحال ولبعض حديثه شواهد عند الحاكم: ٤٢٧/٤ وغيره.

4259. It was narrated that Abū Mūsā Al-Ash'arī said: "The

٤٢٥٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنِ مُحَمَّدِ بْنِ جُحَادَةَ، عَنِ

[1] *Al-Mā'idah* 5:28.

Messenger of Allāh ﷺ said: 'Ahead of the Hour there will be tribulations like parts of dark night, in which a man will be a believer in the morning and a disbeliever in the evening, or he will be a believer in the evening and a disbeliever in the morning. The one who is sitting during (that *Fitnah*) will be better than the one who is standing, and the one who is walking during it will be better than the one who is running. Break your bows, cut your bowstrings and strike your swords on stones. If anyone enters upon any one of you, then let him be like the better of the two sons of Ādam.'" (*Hasan*)

عَبْدُ الرَّحْمَنِ بْنِ ثُرَوَانَ، عَنْ هُزَيْلٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ بَيْنَ يَدَيِ السَّاعَةِ فِتْنًا كَقَطْعِ اللَّيْلِ الْمُظْلِمِ يُضِيحُ الرَّجُلَ فِيهَا مُؤْمِنًا وَيُؤْمِسِي كَافِرًا، وَيُؤْمِسِي مُؤْمِنًا وَيُضِيحُ كَافِرًا، أَلْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي، فَكَسَرُوا قَسِيئَكُمْ وَقَطَعُوا أوتَارَكُمْ وَأَضْرَبُوا سُيُوفَكُمْ بِالْحِجَارَةِ، فَإِنْ دُخِلَ يَعْنِي، عَلَى أَحَدٍ مِنْكُمْ فَلْيَكُنْ كَخَيْرِ ابْنِي آدَمَ».

تخریج: [إسناده حسن] أخرجه ابن ماجه، الفتن، باب التثبت في الفتنة، ح: ٣٩٦١ من حديث عبد الوارث به وحسنه الترمذي، ح: ٢٢٠٤.

4260. It was narrated from Raqabah bin Muşqalah, from 'Awn bin Abi Juhaifah, from 'Abdur-Rahmān, meaning Ibn Samurah, he said: "I was holding the hand of Ibn 'Umar in one of the roads of Al-Madīnah, when he came to a head^[1] that was set on a post, and he said: 'The killer of this one is doomed.' When he had moved on he said: 'And I do not regard him as anything other than doomed. I heard the Messenger of Allāh ﷺ say: "Whoever goes to a man of my *Ummah* to kill him, let him do like this [meaning, stretch out his neck], for the killer will be in the Fire,

٤٢٦٠ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ رَقَبَةَ بْنِ مَضَقَلَةَ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ عَبْدِ الرَّحْمَنِ يَعْنِي ابْنَ سَمُرَةَ، قَالَ: كُنْتُ أَخِذًا بِيَدِ ابْنِ عُمَرَ فِي طَرِيقٍ مِنْ طَرِيقِ الْمَدِينَةِ إِذْ أَتَى عَلَى رَأْسِ مَنْصُوبٍ فَقَالَ: شَقِي قَاتِلُ هَذَا، فَلَمَّا مَضَى قَالَ: وَمَا أَرَى هَذَا إِلَّا [وَأَوْ] قَدْ شَقِي، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ مَسَى إِلَى رَجُلٍ مِنْ أُمَّتِي لِيَقْتُلَهُ فَلْيَقُلْ هَكَذَا [يَعْنِي] فَلْيَمِدَّ عُنُقَهُ، فَالْقَاتِلُ فِي النَّارِ، وَالْمَمْتُولُ فِي الْجَنَّةِ».

[1] The commentators say that this may have been the head of Ibn Az-Zubair.

and the victim will be in Paradise.”
(*Da'if*)

Abū Dāwud said: Ath-Thawrī reported it from 'Awn, from 'Abdur-Rahmān bin Sumair, or Sumairah. Laith bin Abī Sulaim reported it from 'Awn, from 'Abdur-Rahmān bin Sumairah.

Abū Dāwud said: Al-Hasan bin 'Alī said to me: “Abū Al-Walīd narrated to us,” meaning, with this *Hadīth*, “from Abū 'Awānah.” And he said: “It is in my book as 'Ibn Sabrah,’ and they say: ‘Samrah,’ and they (also) say; ‘Sumairah.’” This is the statement of Abū Al-Walīd.

قَالَ أَبُو دَاوُدَ: رَوَاهُ الثَّوْرِيُّ عَنْ عَوْنٍ،
عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمَيْرٍ أَوْ سَمِيرَةَ، وَرَوَاهُ
لَيْثُ بْنُ أَبِي سُلَيْمٍ عَنْ عَوْنٍ، عَنْ عَبْدِ
الرَّحْمَنِ بْنِ سَمِيرَةَ
قَالَ أَبُو دَاوُدَ: قَالَ لِي الْحَسَنُ بْنُ عَلِيٍّ:
حَدَّثَنَا أَبُو الْوَلِيدِ يَعْنِي بِهَذَا الْحَدِيثِ، عَنْ
أَبِي عَوَانَةَ، وَقَالَ: هُوَ فِي كِتَابِي: ابْنُ سَبْرَةَ
وَقَالُوا: سَمْرَةَ، وَقَالُوا: سَمِيرَةَ. هَذَا كَلَامُ
أَبِي الْوَلِيدِ.

تخریج: [إسناده ضعيف] أخرجه أحمد: ۹۶/۲ من حديث أبي عوانة به: ۱۰۰/۲ من حديث الثوري به * عبد الرحمن بن سمرة لم يوثقه غير ابن حبان.

4261. It was narrated that Abū Dharr said: “The Messenger of Allāh ﷺ said to me: ‘O Abū Dharr!’ I said: ‘Here I am at your service, O Messenger of Allāh.’” And he mentioned the *Hadīth*, in which he said: “How will you be when death befalls the people and a house” – meaning, a grave – “will be equivalent in value to a slave?” I said: “Allāh and His Messenger know best,” or “whatever Allāh and His Messenger choose for me.” He said: “You must be patient.” Then he said to me: “O Abū Dharr!” I said: “Here I am, at your service, O Messenger of Allāh.” He said: “How will you be when you see Ahjār Az-Zait (an area in Al-Madīnah) covered with blood?” I said: “Whatever Allāh

۴۲۶۱ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنِ الْمُشَعْبِ بْنِ طَرِيفٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا أَبَا ذَرٍّ!»، قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ! فَذَكَرَ الْحَدِيثَ، قَالَ فِيهِ: «كَيْفَ أَنْتَ إِذَا أَصَابَ النَّاسَ مَوْتُ يَكُونُ الْبَيْتُ فِيهِ بِالْوَصِيفِ» - يَعْنِي الْقَبْرَ - قَالَ: قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، أَوْ قَالَ: مَا خَارَ اللَّهُ لِي وَرَسُولُهُ. قَالَ: «عَلَيْكَ بِالصَّبْرِ» - أَوْ قَالَ: «صَبِّرْ» - ثُمَّ قَالَ لِي: «يَا أَبَا ذَرٍّ!». قُلْتُ: لَبَّيْكَ وَسَعْدَيْكَ! قَالَ: «كَيْفَ أَنْتَ إِذَا رَأَيْتَ أَحْجَارَ الزَّيْتِ قَدْ عَرَفَتْ بِالْدَمِ؟» قُلْتُ: مَا خَارَ اللَّهُ لِي وَرَسُولُهُ. قَالَ: «عَلَيْكَ بِمَنْ أَنْتَ

and His Messenger choose for me.” He said: “You must stay with your family and your tribe.” I said: “O Messenger of Allāh, should I not take my sword and put it on my shoulder?” He said: “In that case you would have participated (in tribulation) with the people.” I said: “What do you tell me to do?” He said: “Stay in your house.” I said: “What if someone enters my house?” He said: “If you are afraid that the gleam of the sword may dazzle you, then cover your face with your garment and he (the one who kills you) will bear the burden of his sin and yours.” (Hasan)

مِنْهُ». قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَفَلَا آخُذُ سَيْفِي فَأَضَعُهُ عَلَى عَاتِقِي؟ قَالَ: «شَارَكْتَ الْقَوْمَ إِذَا»، قَالَ: قُلْتُ: فَمَا تَأْمُرُنِي؟ قَالَ: «تَلَزِمُ بَيْتَكَ». قَالَ: «فَإِنْ دَخَلَ عَلَيَّ بَيْتِي؟ قَالَ: «فَإِنْ خَشِيتَ أَنْ يَبْهَرَكَ شُعَاعُ السَّيْفِ، فَأَلْقِ ثَوْبَكَ عَلَى وَجْهِكَ يَوْمَ بَأْتِيكَ وَإِمْهِ».

قَالَ أَبُو دَاوُدَ: لَمْ يَذْكُرِ الْمُشَعَّثَ فِي هَذَا الْحَدِيثِ غَيْرَ حَمَادِ بْنِ زَيْدٍ.

تخریج: [حسن] أخرجه ابن ماجه، الفتن، باب التثبت في الفتنة، ح: ٣٩٥٨ من حديث حماد بن زيد به * المشعث: حسن الحديث وثقه ابن حبان، وقال صالح جزرة "ومشعث جليل، لا يعرف في قضاة خراسان أجل منه".

4262. It was narrated that Abū Kabshah said: “I heard Abū Mūsā say: ‘The Messenger of Allāh ﷺ said: “Ahead of you, there lie tribulations, like pieces of the dark night, in which a man will be a believer in the morning and a disbeliever in the evening, or he will be a believer in the evening and a disbeliever in the morning. The one who is sitting will be better than the one who is standing, and the one who is standing will be better than the one who is walking, and the one who is walking will be better than the one who is running.” They said: “What do you enjoin us to do?” He said: “Stay in your houses.” (Hasan)

٤٢٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ قَالَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا عَاصِمُ الْأَحْوَلُ عَنْ أَبِي كَبْشَةَ قَالَ: سَمِعْتُ أَبَا مُوسَى يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ بَيْنَ أَيْدِيكُمْ فِتْنًا كَقَطْعِ اللَّيْلِ الْمُظْلِمِ، يُضْحِكُ الرَّجُلَ فِيهَا مُؤْمِنًا وَيُمْسِي كَافِرًا، وَيُمْسِي مُؤْمِنًا وَيُضْحِكُ كَافِرًا، الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ الْمَاشِي، وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي». قَالُوا: فَمَا تَأْمُرُنَا؟ قَالَ: «كُونُوا أَحْلَاسَ بَيُوتِكُمْ».

تخريج: [حسن] أخرجه أحمد: ٤/٤٠٨، ح: ١٩٨٩٦ عن عفان به، وصححه الحاكم: ٤/٤٤٠ وله شاهد تقدم، ح: ٤٢٥٩.

4263. It was narrated that Al-Miqdād bin Al-Aswad said: “By Allāh, I heard the Messenger of Allāh ﷺ say: ‘Verily, the blessed one is the one who is kept away from *Fitnah*; verily, the blessed one is the one who is kept away from *Fitnah*; verily the blessed one is the one who is kept away from *Fitnah*. How good is the one who is afflicted and bears it with patience.’” (*Ṣaḥīḥ*)

٤٢٦٣ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ الْمِصْبِصِيُّ قَالَ: حَدَّثَنَا حَجَّاجٌ يَعْنِي ابْنَ مُحَمَّدٍ قَالَ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ قَالَ: حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ؛ أَنَّ عَبْدَ الرَّحْمَنِ ابْنَ جُبَيْرٍ حَدَّثَهُ عَنْ أَبِيهِ، عَنِ الْمُقَدَّادِ بْنِ الْأَسْوَدِ قَالَ: أَيُّمُ اللَّهِ! لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ السَّعِيدَ لَمَنْ جُنِبَ الْفِتْنَةَ، إِنَّ السَّعِيدَ لَمَنْ جُنِبَ الْفِتْنَةَ، وَلَمَنْ ابْتُلِيَ فَصَبَرَ، فَوَاهَا».

تخريج: [إسناده صحيح] أخرجه الطبراني في الكبير: ٢/٢٥٣ من حديث معاوية بن صالح

به.

Comments:

The summary of all these narrations under this chapter is that it is not part of Faith to fight in such turmoil, but rather to die upon Faith, as ‘Uthmān, may Allāh be pleased with him, did when he was besieged.

Chapter 3. Regarding Restraining The Tongue

(المعجم ٣) بَابُ: فِي كَفِّ اللِّسَانِ
(التحفة ٣)

4264. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “There will be a tribulation which will make people deaf, dumb and blind (to the truth). Whoever approaches it will be drawn into it, and excessive talk will be as damaging as the sword.” (*Daʿif*)

٤٢٦٤ - حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ: حَدَّثَنِي ابْنُ وَهْبٍ: حَدَّثَنِي اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: قَالَ خَالِدُ بْنُ أَبِي عِمْرَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْبَيْلَمَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرَيْرَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «سَتَكُونُ فِتْنَةٌ صَمَاءٌ بِكُمَاءِ عَمِيَاءٍ، مَنْ أَشْرَفَ لَهَا اسْتَشْرَفَتْ لَهُ، وَأَشْرَفُ اللِّسَانِ فِيهَا كَوْفُوعُ السَّيْفِ».

تخريج: [إسناده ضعيف] * عبد الرحمن البيلماني: ضعيف وله شواهد ضعيفة عند ابن ماجه، ح: ٣٩٦٨ وغيره، انظر النهاية في الفتن والملاحم، ح: ١٤٩ (بتحقيقي).

4265. It was narrated from Laith, from Tāwūs, from a man called Ziyād, that ‘Abdullāh bin ‘Amr said: “The Messenger of Allāh ﷺ said: ‘There will be a tribulation which will utterly destroy the Arabs, and those who are slain will be in the Fire. At that time the tongue will be worse than a blow of the sword.’” (*Da‘if*)

Abū Dāwud said: Ath-Thawrī reported it from Laith, from Tāwūs, from a non-Arab.

٤٢٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ قَالَ: حَدَّثَنَا لَيْثٌ عَنْ طَاوُسٍ، عَنْ رَجُلٍ يُقَالُ لَهُ: زِيَادٌ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهَا سَتَكُونُ فِتْنَةٌ تَسْتَنْطِفُ الْعَرَبَ، فَتَلَاهَا فِي النَّارِ، اللِّسَانُ فِيهَا أَشَدُّ مِنْ وُقُوعِ السَّيْفِ».

قَالَ أَبُو دَاوُدَ: رَوَاهُ الثَّوْرِيُّ عَنْ لَيْثٍ، عَنْ طَاوُسٍ، عَنِ الْأَعْجَمِ.

تخریج: [إسناده ضعيف] أخرجه الترمذي، الفتن، باب: في كف اللسان في الفتنة، ح: ٢١٧٨ وابن ماجه، ح: ٣٩٦٧ من حديث لث بن أبي سليم به وهو ضعيف تقدم، ح: ١٠٠٦ * وزیاد: مجهول الحال.

4266. (In his narration) ‘Abdullāh bin ‘Abdul-Quddūs said: “Ziyād Simīn Kawsh.” (*Sahih*)

٤٢٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى بْنِ الطَّبَّاعِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْقُدُّوسِ قَالَ: زِيَادٌ سِيمِينِ كَوْشٍ.

تخریج: [إسناده صحيح].

Chapter 4. The Concession Allowing Living As A Bedouin During The Tribulation

4267. It was narrated that Abū Sa‘eed Al-Khudrī said: “The Messenger of Allāh ﷺ said: ‘Soon the best wealth of the Muslim will be sheep which he follows to the tops of the mountains and the places where the rain falls, fleeing with his religion from the tribulations.’” (*Sahih*)

(المعجم ٤) - بَابُ الرُّخْصَةِ فِي التَّبَدِّي فِي الْفِتْنَةِ (التحفة ٤)

٤٢٦٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلَمَةَ عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُوشِكُ أَنْ يَكُونَ خَيْرُ مَالِ الْمُسْلِمِ عِنَّمَا يَتَّبِعُ بِهَا شَعَفَ الْجِبَالِ وَمَوَاقِعَ الْمَطَرِ، يَفِرُّ بِدِينِهِ مِنَ الْفِتَنِ».

تخریج: أخرجه البخاري، الإيمان، باب: من الدين الفرار من الفتن، ح: ١٩ عن عبد الله بن مسلمة القعنبي به، وهو في الموطأ (يحيى): ٩٧٠/٢.

Comments:

“Fleeing with his religion from the tribulations” meaning, he avoids either of the sides that are killing each other.

Chapter 5. The Prohibition From fighting During The Tribulation

4268. It was narrated from Ḥammād bin Zaid, from Ayyūb and Yūnus, from Al-Ḥasan, from Al-Aḥnaf bin Qais who said: “I went out, intending to fight, and I was met by Abū Bakrah who said: Go back, for I heard the Messenger of Allāh ﷺ say: “If two Muslims confront one another with their swords, the killer and the slain will be in the Fire.” He said: “O Messenger of Allāh, (I understand about) the killer, but what about the slain?” He said: “He wanted to kill his companion.”

(*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، الفتن، باب: إذا تواجه المسلمان بسيفيهما، ح: ٢٨٨٨ عن أبي كامل، والبخاري، الإيمان، باب: ﴿وإن طائفتان من المؤمنين اقتتلوا فأصلحوا بينهما﴾، ح: ٣١ من حديث حماد بن زيد به.

4269. It was narrated from Ma‘mar, from Ayyūb, from Al-Ḥasan, with his chain and its meaning (a narration similar to no. 4266), but abridged. (*Ṣaḥīḥ*)

(المعجم ٥) - بَابُ النَّهْيِ عَنِ الْقِتَالِ فِي
الْفِتْنَةِ (التحفة ٥)

٤٢٦٨ - حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا حَمَّادُ
ابْنِ زَيْدٍ عَنْ أَيُّوبَ وَيُونُسَ، عَنِ الْحَسَنِ،
عَنِ الْأَخْنَفِ بْنِ قَيْسٍ قَالَ: خَرَجْتُ وَأَنَا
أُرِيدُ - يَعْنِي فِي الْقِتَالِ - فَلَقِينِي أَبُو بَكْرَةَ
فَقَالَ: ارْجِعْ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ
يَقُولُ: «إِذَا تَوَاجَهَ الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ
وَالْمَقْتُولُ فِي النَّارِ». قَالَ: يَا رَسُولَ اللَّهِ!
هَذَا الْقَاتِلُ فَمَا بَالُ الْمَقْتُولِ؟ قَالَ: «إِنَّهُ أَرَادَ
قَتْلَ صَاحِبِهِ».

٤٢٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَوَكَّلِ
الْعَسْقَلَانِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ
عَنْ أَيُّوبَ، عَنِ الْحَسَنِ، بِإِسْنَادِهِ وَمَعْنَاهُ
مُخْتَصَرًا.

[قَالَ أَبُو دَاوُدَ: لِمُحَمَّدٍ يَعْنِي ابْنَ
الْمُتَوَكَّلِ، أَخٌ ضَعِيفٌ يُقَالُ لَهُ: حُسَيْنٌ].

تخریج: أخرجه مسلم من حديث عبد الرزاق به، انظر الحديث السابق، وعلقه البخاري، ح: ٧٠٨٣ من حديث معمر به.

Chapter 6. Regarding The Gravity Of Killing A Believer

(المعجم ٦) بَابُ: فِي تَعْظِيمِ قَتْلِ الْمُؤْمِنِ (التحفة ٦)

4270. It was narrated that Khālid bin Dihqān said: We were on the campaign to Constantinople in Dhuluqyah, when a man from Palestine, one of their prominent and righteous men, came, and they recognized his status. He was called Hāni' bin Kulthūm bin Sharīk Al-Kinānī. He greeted 'Abdullāh bin Abī Zakariyyā – who acknowledged his status.' Khālid told us: 'Abdullāh bin Abī Zakariyyā told us: I heard Umm Ad-Dardā' say: I heard Abū Ad-Dardā' say: I heard the Messenger of Allāh ﷺ say: "Allāh may forgive every sin, except for one who dies in a state of *Shirk*, or a believer who kills another believer deliberately."

Hāni' bin Kulthūm said: "I heard Maḥmūd bin Ar-Rabī' narrating that he heard 'Ubādah bin Aṣ-Ṣāmit narrating, that the Messenger of Allāh ﷺ said: 'Whoever kills a believer unjustly, Allāh will not accept any obligatory (*Ṣarf*) or voluntary (*ʿAdl*) deed from him.'"^[1]

Khālid said to us: "Then Ibn Abī Zakariyyā narrated to us, from Umm Ad-Dardā', from Abū Ad-Dardā', that the Messenger of Allāh ﷺ said: 'The believer will continue to move rapidly and smoothly so long as he does not

٤٢٧٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ الْحَرَّانِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ عَنْ خَالِدِ بْنِ دِهْقَانَ قَالَ: كُنَّا فِي غَزْوَةِ الْقُسْطَنْطِينِيَّةِ بِدُلُقْيَا، فَأَقْبَلَ رَجُلٌ مِنْ أَهْلِ فَلَسْطِينَ مِنْ أَشْرَافِهِمْ وَخِيَارِهِمْ، يَعْرِفُونَ ذَلِكَ لَهُ، يُقَالُ لَهُ: هَانِيُّ بْنُ كُلْثُومِ بْنِ شَرِيكِ الْكِنَانِيِّ، فَسَلَّمَ عَلَيَّ عَبْدُ اللَّهِ بْنِ أَبِي زَكَرِيَّا - وَكَانَ يَعْرِفُ لَهُ حَقَّهُ - قَالَ لَنَا خَالِدٌ: فَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زَكَرِيَّا قَالَ: سَمِعْتُ أُمَّ الدَّرْدَاءِ تَقُولُ: سَمِعْتُ أَبَا الدَّرْدَاءِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كُلُّ ذَنْبٍ عَسَى اللَّهُ أَنْ يَغْفِرَهُ إِلَّا مَنْ مَاتَ مُشْرِكًا، أَوْ مُؤْمِنٌ قَتَلَ مُؤْمِنًا مُتَعَمِّدًا». فَقَالَ هَانِيُّ بْنُ كُلْثُومِ: سَمِعْتُ مَحْمُودَ بْنِ الرَّبِيعِ يُحَدِّثُ عَنْ عِبَادَةَ بْنِ الصَّامِتِ؛ أَنَّهُ سَمِعَهُ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «مَنْ قَتَلَ مُؤْمِنًا فَاعْتَبَطَ بِقَتْلِهِ لَمْ يَقْبَلِ اللَّهُ مِنْهُ صَرْفًا وَلَا عَدْلًا»، قَالَ لَنَا خَالِدٌ: ثُمَّ حَدَّثَنَا ابْنُ أَبِي زَكَرِيَّا عَنْ أُمَّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «لَا يَزَالُ الْمُؤْمِنُ مُعْتَبًا صَالِحًا مَا لَمْ يُصِبْ دَمًا حَرَامًا، فَإِذَا أَصَابَ دَمًا حَرَامًا بَلَغَ». وَحَدَّثَ هَانِيُّ ابْنَ كُلْثُومِ عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عِبَادَةَ بْنِ الصَّامِتِ عَنْ رَسُولِ اللَّهِ ﷺ وَمِثْلَهُ سَوَاءً.

[1] It is also said that it means no ransom or exchange will be accepted from him as expiation for it on the Day or Resurrection.

shed forbidden blood. But if he sheds forbidden blood, he will be unable to move.”^[1] And Hāni’ bin Kulthūm narrated a similar report from Maḥmūd bin Ar-Rabī’, from ‘Ubādah bin Aṣ-Ṣāmit, from the Messenger of Allāh ﷺ. (*Ṣaḥīh*)

تخریج: [إسناده صحيح] أخرجه البيهقي: ٢٢/٨ من حديث أبي داود به وصححه ابن حبان، ح: ٥١ والحاكم: ٣٥١/٤ ووافقه الذهبي.

4271. It was narrated from Ṣadaqah bin Khālīd, or other than him, from Khālīd bin Dihqān, who said: “I asked Yaḥyā bin Yaḥyā Al-Ghassānī about the phrase ‘kills a believer unjustly’. He said: ‘(It refers to) those who fight during times of tribulation, and one of them kills (someone) thinking that he is doing the right thing, so he does not ask Allāh for forgiveness for that.’” (*Ṣaḥīh*)

Abū Dāwud said: And he sheds blood unjustly and profusely.

٤٢٧١ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَمْرٍو
عَنْ مُحَمَّدِ بْنِ مُبَارِكٍ قَالَ: حَدَّثَنَا صَدَقَةُ بْنُ
خَالِدٍ أَوْ غَيْرُهُ قَالَ: قَالَ خَالِدُ بْنُ دِهْقَانَ:
سَأَلْتُ يَحْيَى بْنَ يَحْيَى الْعَسَائِيَّ عَنْ قَوْلِهِ:
اعْتَبَطَ بِقَتْلِهِ، قَالَ: الَّذِينَ يُقَاتِلُونَ فِي الْفِتْنَةِ
فَيَقْتُلُ أَحَدَهُمْ فَيَرَى أَنَّهُ عَلَى هُدًى، فَلَا
يَسْتَغْفِرُ اللَّهَ تَعَالَى - يَعْنِي مِنْ ذَلِكَ.

قَالَ أَبُو دَاوُدَ: وَقَالَ: فَاعْتَبَطَ يَصُبُّ دَمَهُ
صَبًّا.

تخریج: [صحيح] انظر الحديث السابق.

4272. It was narrated from Mujālīd bin ‘Awf that Khārijah bin Zaid said: “I heard Zaid bin Thābit, in this place saying: ‘This verse – And whoever kills a believer intentionally, his recompense is Hell to abide therein^[2] – was revealed six months after the Verse in *Al-Furqān* - “And those who invoke not any other *Ilāh* (god) along with Allāh, nor kill such person as Allāh has forbidden, except for just cause.”^[3] (*Ḥasan*)

٤٢٧٢ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا
حَمَّادٌ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ عَنْ
أَبِي الزِّنَادِ، عَنْ مُجَالِدِ بْنِ عَوْفٍ؛ أَنَّ خَارِجَةَ
ابْنَ زَيْدٍ قَالَ: سَمِعْتُ زَيْدَ بْنَ ثَابِتٍ فِي هَذَا
الْمَكَانِ يَقُولُ: أَنْزَلَتْ هَذِهِ الْآيَةُ: ﴿وَمَنْ
يَقْتُلْ مُؤْمِنًا مُتَعَمِدًا فَبِعَزَاؤُهُ جَهَنَّمُ
حَكِيمًا فِيهَا﴾ [النساء: ٩٣] بَعْدَ الَّتِي فِي

[1] Meaning, he will be doomed.

[2] *An-Nisā* 4:93.

[3] *Al-Furqān* 25:68.

الْفُرْقَانِ: ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا
آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا
بِالْحَقِّ﴾ [الفرقان: ٦٨] بِسْمَةِ أَشْهُرٍ.

تخريج: [إسناده حسن] أخرجه النسائي، تحريم الدم، باب تعظيم الدم، ح: ٤٠١٣ من
حديث مسلم بن إبراهيم به * حماد هو ابن سلمة وعبدالرحمن هو القرشي المدني.

4273. It was narrated from Al-Hakam, that Sa'eed bin Jubair said: "I asked Ibn 'Abbās, and he said: 'When the Verse in *Al-Furqān* - And those who invoke not any other *Ilāh* (god) along with Allāh, nor kill such person as Allāh has forbidden, except for just cause^[1] - was revealed, the idolaters of Makkah said: "We have killed such people as Allāh has forbidden, and we have invoked other gods along with Allāh, and we have committed illegal sexual intercourse," so Allāh revealed the Words: "Except those who repent and believe, and do righteous deeds; for those, Allāh will change their sins into good deeds".^[2] This is meant for them. As for the verse in *An-Nisā'* - And whoever kills a believer intentionally, his recompense is Hell^[3] - (this refers to) a man who knows the laws of Islam, then he kills a believer deliberately; his recompense is Hell, and there is no repentance for him.' I mentioned this to Mujāhid, and he said: 'Unless he regrets it.'" (*Sahih*)

٤٢٧٣ - حَدَّثَنَا يُوسُفُ بْنُ مُوسَى: حَدَّثَنَا
جَرِيرٌ عَنْ مَنصُورٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَوْ
حَدَّثَنِي الْحَكَمُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ:
سَأَلْتُ ابْنَ عَبَّاسٍ فَقَالَ: لَمَّا نَزَلَتْ الَّتِي فِي
الْفُرْقَانِ: ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا
آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا
بِالْحَقِّ﴾ قَالَ مُشْرِكُو أَهْلِ مَكَّةَ: قَدْ قَتَلْنَا
النَّفْسَ الَّتِي حَرَّمَ اللَّهُ، وَدَعَوْنَا مَعَ اللَّهِ إِلَهًا
آخَرَ، وَأَتَيْنَا الْفَوَاحِشَ، فَأَنْزَلَ اللَّهُ تَعَالَى:
﴿إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا
فَأُولَئِكَ يَبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ﴾ فَهَذِهِ
لَأُولَئِكَ. قَالَ: فَأَمَّا الَّتِي فِي النَّسَاءِ: ﴿وَمَنْ
يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فِجْرًا أَوْ جَهَنَّمَ﴾
الآيَةَ، قَالَ: الرَّجُلُ إِذَا عَرَفَ شَرَائِعَ الْإِسْلَامِ
ثُمَّ قَتَلَ مُؤْمِنًا مُتَعَمِّدًا فِجْرًا أَوْ جَهَنَّمَ، فَلَا تَوْبَةَ
لَهُ، فَذَكَرْتُ هَذَا لِمُجَاهِدٍ فَقَالَ: إِلَّا مَنْ
نَدِمَ.

تخريج: أخرجه البخاري، مناقب الأئصار، باب ما لقي النبي ﷺ وأصحابه من المشركين بمكة،
ح: ٣٨٥٥ من حديث جرير، ومسلم، التفسير، باب قبل، باب: ١، ح: ٣٠٢٣ من حديث منصور به.

[1] *Al-Furqān* 25:68.

[2] *Al-Furqān* 25:70.

[3] *An-Nisā'* 4:93.

4274. It was narrated from Ya'lā, from Sa'eed bin Jubair, from Ibn 'Abbās, with this narration about "And those who invoke not any other *Ilāh* (god) along with Allāh" referring to the people of *Shirk*. And the revelation of Say: "O 'Ibādī^[1] (*Ṣaḥīḥ*)

٤٢٧٤ - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا حَجَّاجٌ عَنْ ابْنِ جُرَيْجٍ قَالَ: حَدَّثَنِي يَعْلَى عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ فِي هَذِهِ الْقِصَّةِ فِي ﴿الَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ﴾ أَهْلُ الشِّرْكِ قَالَ: وَنَزَلَ: ﴿يَعْبَادِي الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ﴾ [الزمر: ٥٣].

تخريج: أخرجه مسلم، الإيمان، باب كون الإسلام يهدم ما قبله وكذا الهجرة والحج، ح: ١٢٢ من حديث حجاج بن محمد والبخاري، التفسير، سورة الزمر، باب قوله: ﴿يا عبادي الذين أسرفوا على أنفسهم...﴾ [الخ، ح: ٤٨١٠ من حديث ابن جريج به.

4275. It was narrated from Al-Mughīrah bin An-Nu'mān, from Sa'eed bin Jubair, from Ibn 'Abbās, who said: "And whoever kills a believer intentionally..."^[2] He said: "This was not abrogated by anything." (*Ṣaḥīḥ*)

٤٢٧٥ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ الْمُغِيرَةَ بْنِ النُّعْمَانَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا﴾ قَالَ: مَا نَسَخَهَا شَيْءٌ.

تخريج: [صحيح] من حديث المغيرة بن النعمان به، انظر الحديث السابق وصحيح البخاري، ح: ٤٧٦٣.

4276. It was narrated that Abū Mijlāz said, concerning the Verse And whoever kills a believer intentionally, his recompense is Hell.^[3] "This is his recompense, but if Allāh wants to pardon him, He will do so." (*Da'if*)

٤٢٧٦ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا أَبُو شَهَابٍ عَنْ سُلَيْمَانَ التَّمِيمِيِّ، عَنْ أَبِي مِجْلَزٍ فِي قَوْلِهِ: ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ﴾ قَالَ: هِيَ جَزَاؤُهُ، فَإِنْ شَاءَ اللَّهُ أَنْ يَتَجَاوَزَ عَنْهُ، فَعَلَ.

تخريج: [إسناده ضعيف] وأخرجه البيهقي: ١٦/٨ من حديث أبي داود به * سليمان التيمي مدلس وعنعن.

[1] *Az-Zumar* 39:53.

[2] *An-Nisā'* 4:93.

[3] *An-Nisā'* 4:93.

Chapter 7. Hope (Of forgiveness) For Murder

(المعجم ٧) - بَابُ مَا يُرْجَى فِي الْقَتْلِ

(التحفة ٧)

4277. It was narrated that Sa'eed bin Zaid said: "We were with the Prophet ﷺ, and he mentioned tribulation, and spoke of its seriousness. We said - or they said - 'O Messenger of Allāh, if we live to see that it will destroy us.' The Messenger of Allāh ﷺ said: 'No. All that will happen, is that you will be killed.'"^[1] Sa'eed said: "And I saw my brothers killed." (*Ṣaḥīḥ*)

٤٢٧٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ سَلَامُ بْنُ سُلَيْمٍ عَنِ مَنصُورٍ، عَنِ هِلَالِ بْنِ يَسَافٍ، عَنِ سَعِيدِ بْنِ زَيْدٍ قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ فَذَكَرَ فِتْنَةً فَعَظَمَ أَمْرَهَا، فَقُلْنَا - أَوْ قَالُوا - : يَا رَسُولَ اللَّهِ! لِمَنْ أَدْرَكْنَا هَذِهِ لَتُهْلِكُنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَلَّا! إِنَّ بِحَسْبِكُمُ الْقَتْلَ». قَالَ سَعِيدٌ: فَرَأَيْتُ إِخْوَانِي قُتِلُوا.

تخريج: [إسناده صحيح] أخرجه البيهقي في دلائل النبوة: ٤٠٧/٦ من حديث أبي داود به .

4278. It was narrated that Abū Mūsā said: "Allāh's Messenger ﷺ said: 'This *Ummah* of mine is a nation that is singled out for more mercy and blessings, and it will not be punished in the Hereafter. Its punishment will come in this world, in the form of tribulations, earthquakes and killing.'"^(Ḥasan)

٤٢٧٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ: حَدَّثَنَا الْمَسْعُودِيُّ عَنِ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنِ أَبِيهِ، عَنِ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمَّتِي هَذِهِ أُمَّةٌ مَرْحُومَةٌ، لَيْسَ عَلَيْهَا عَذَابٌ فِي الْآخِرَةِ، عَذَابُهَا فِي الدُّنْيَا: الْفِتْنُ وَالزَّلَازِلُ وَالْقَتْلُ».

تخريج: [إسناده حسن] أخرجه أحمد: ٤/٤١٠ من حديث كثير بن هشام به وصححه الحاكم: ٤/٤٤٤ ووافقه الذهبي * حدث به المسعودي قبل اختلاطه، رواه معاذ بن معاذ عنه .

The End of the Book of Tribulations

[1] Meaning, it will not affect you in the Hereafter.

In the Name of Allāh, the Most
Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

35. THE BOOK OF THE *MAHDĪ*

(المعجم ٣٥) - أَوَّلُ كِتَابِ الْمَهْدِيِّ
(التحفة ٣٠)

4279. It was narrated from Ismā'īl, meaning Ibn Abī Khālid, from his father, from Jābir bin Samurah who said: "I heard the Messenger of Allāh ﷺ say: "This religion will continue to endure until there have been twelve *Khalīfah* ruling over you, all of whom are agreed upon by the *Ummah*." Then I heard the Prophet ﷺ say something that I did not understand, and I said to my father: "What is he saying?" He said: "All of them will be from the Quraish." (*Da'if*)

٤٢٧٩ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا مَرْوَانَ بْنَ مُعَاوِيَةَ عَنْ إِسْمَاعِيلَ يَعْنِي ابْنَ أَبِي خَالِدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَزَالُ هَذَا الدِّينُ قَائِمًا حَتَّى يَكُونَ عَلَيْكُمْ اثْنَا عَشَرَ خَلِيفَةً، كُلُّهُمْ تَجْتَمِعُ عَلَيْهِ الْأُمَّةُ»، فَسَمِعْتُ كَلَامًا مِنَ النَّبِيِّ ﷺ لَمْ أَفْهَمْهُ، فَقُلْتُ لِأَبِي: مَا يَقُولُ؟ قَالَ: «كُلُّهُمْ مِنْ قُرَيْشٍ».

تخریج: [إسناده ضعيف] أخرجه البيهقي في دلائل النبوة: ٥١٩/٦، ٥٢٠ من حديث أبي داود به * مروان بن معاوية وإسماعيل بن أبي خالد عننا، والحديث الآتي يعني عنه

4280. It was narrated from Dāwud, from 'Āmir, from Jābir bin Samurah who said: "I heard the Messenger of Allāh ﷺ say: 'This religion will remain strong until there have been twelve *Khalīfah*.' The people said the *Takbīr* and made noise. Then he said something in a low voice, and I said to my father: 'O my father, what did he say?' He said: 'All of them will be from the Quraish.'" (*Sahih*)

٤٢٨٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا دَاوُدُ عَنْ عَامِرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَزَالُ هَذَا الدِّينُ عَزِيزًا إِلَيَّ اثْنِي عَشَرَ خَلِيفَةً، قَالَ: فَكَبَّرَ النَّاسُ وَصَجُّوا ثُمَّ قَالَ كَلِمَةً خَفِيفَةً قُلْتُ لِأَبِي: يَا أَبَتِ مَا قَالَ؟ قَالَ: «كُلُّهُمْ مِنْ قُرَيْشٍ».

تخریج: أخرجه مسلم، الإمارة، باب الناس تبع لقریش والخلافة في قریش، ح: ١٨٢١ من حديث داود بن أبي هند عن عامر الشعبي به .

4281. It was narrated from Al-

٤٢٨١ - حَدَّثَنَا ابْنُ نَفِيلٍ: حَدَّثَنَا زُهَيْرٌ:

Aswad bin Sa'eed Al-Hamdānī, from Jābir bin Samurah, with this *Hadīth*.

He added: When he went back to his house, the Quraish came to him and said: "Then what will happen?" He said: "Then there will be *Harj* (killing)." (*Hasan*)

تخريج: [إسناده حسن] أخرجه أحمد: ٩٢/٥ من حديث زهير به * الأسود بن سعيد: حسن الحديث على الراجح.

4282. It was narrated from 'Abdullāh that the Prophet ﷺ said: "If there was only one day left of this world" – Zā'idah (one of the narrators) said in his *Hadīth*: "Allāh would lengthen that day" – "until He sent a man who is of me, or of my family, whose name is the same as my name, and whose father's name is the same as my father's name."

In the *Hadīth* of Fiṭr (one of the narrators) he added: "He will fill the world with fairness and justice as it was filled with wrongdoing and injustice."

In the *Hadīth* of Sufyān it says: "This world will not cease, or will not end, until the Arabs are ruled by a man from my family, whose name is the same as mine."

Abū Dāwud said: The wording of 'Umar and Abū Bakr^[1] is the same as that of Sufyān. [But Abū Bakr did not say: "The 'Arabs." Abū Dāwud spoke of the *Hadīth* of Abū Bakr and 'Umar bin 'Ubaid.] (*Hasan*)

حَدَّثَنَا زِيَادُ بْنُ حَيْثَمَةَ: حَدَّثَنَا الْأَسْوَدُ بْنُ سَعِيدٍ الْهُمْدَانِيُّ عَنْ جَابِرِ بْنِ سَمُرَةَ بِهَذَا الْحَدِيثِ.
زَادَ: فَلَمَّا رَجَعَ إِلَى مَنْزِلِهِ أَتَتْهُ فَرِيْسَةٌ فَقَالُوا: ثُمَّ يَكُونُ مَاذَا؟ قَالَ: ثُمَّ يَكُونُ الْهَرْجُ.

تخريج: [إسناده حسن] أخرجه أحمد: ٩٢/٥ من حديث زهير به * الأسود بن سعيد: حسن الحديث على الراجح.

٤٢٨٢ - حَدَّثَنَا مُسَدَّدٌ؛ أَنَّ عَمَرَ بْنَ عَبِيدٍ حَدَّثَهُمْ؛ ح: وحدثنا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو بَكْرِ يَعْنِي ابْنَ عِيَّاشٍ؛ ح: وحدثنا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ؛ ح: وحدثنا أَحْمَدُ ابْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى: أَخْبَرَنَا زَائِدَةُ؛ ح: وحدثنا أَحْمَدُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ فِطْرِ الْمَعْنَى وَاحِدٌ، كُلُّهُمْ عَنْ عَاصِمٍ، عَنْ زُرِّ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْ لَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا يَوْمٌ» - قَالَ زَائِدَةُ فِي حَدِيثِهِ: «لَطَوَّلَ اللَّهُ ذَلِكَ الْيَوْمَ» ثُمَّ اتَّقَمُوا - «حَتَّى يَبْعَثَ رَجُلًا مِنِّي أَوْ مِنْ أَهْلِ بَيْتِي يُوَاطِئُ اسْمُهُ اسْمِي وَأَسْمُ أَبِيهِ اسْمُ أَبِي».
زَادَ فِي حَدِيثِ فِطْرِ: «يَمْلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا كَمَا مِلْتُمْ ظُلْمًا وَجَوْرًا».

وقال في حديث سُفْيَانَ: «لَا تَدْهَبُ أَوْ لَا تَنْقُضِي الدُّنْيَا حَتَّى يَمْلِكَ الْعَرَبَ رَجُلٌ مِنْ أَهْلِ بَيْتِي يُوَاطِئُ اسْمُهُ اسْمِي».
قال أبو داود: لفظُ عَمَرَ وأبي بكرٍ بمعنى سُفْيَانَ. [ولم يقل أبو بكرٍ: العَرَبَ. قال أبو

[1] That is 'Umar bin 'Ubaid, and Abū Bakr Ibn 'Ayyāsh two of the narrators; the author narrated it from five chains of narration.

دَاوُدَ فِي حَدِيثِ أَبِي بَكْرٍ وَعُمَرَ بْنِ عُبَيْدٍ]

تخریج: [إسناده حسن] أخرجه الترمذی، الفتن، باب ما جاء في المهدي، ح: ٢٢٣٠ من حديث سفيان الثوري به وقال: "حسن صحيح" و صححه الذهبي في تلخيص المستدرک: ٤٤٢/٤.

4283. It was narrated from ‘Alī that the Prophet ﷺ said: “If there was only one day left of time, Allāh would send a man from my family who would fill it with justice as it was filled with injustice.” (*Hasan*)

٤٢٨٣ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ: حَدَّثَنَا فِطْرٌ عَنْ الْقَاسِمِ بْنِ أَبِي بَرَّةَ، عَنْ أَبِي الطُّفَيْلِ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْ لَمْ يَنْقُ مِنَ الدَّهْرِ إِلَّا يَوْمٌ لَبَعَثَ اللَّهُ رَجُلًا مِنْ أَهْلِ بَيْتِي يَمْلَأُهَا عَدْلًا كَمَا مَلَأَتْ جَوْزًا».

تخریج: [إسناده حسن] أخرجه أحمد: ٩٩/١ عن الفضل بن دكين به.

4284. It was narrated from ‘Abdullāh bin Ja‘far Ar-Raqqī (he said): “Abū Al-Maliḥ Al-Ḥasan bin ‘Umar narrated to us, from Ziyād bin Bayān, from ‘Alī bin Nufail, from Sa‘eed bin Al-Musayyab, from Umm Salamah, who said: “I heard the Messenger of Allāh ﷺ say: ‘The Mahdī is of my offspring, one of the descendents of Fāṭimah.’” (*Hasan*) ‘Abdullāh bin Ja‘far said: “I heard Abū Al-Maliḥ praising ‘Alī bin Nufail, and mentioning his righteousness.”

٤٢٨٤ - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ جَعْفَرِ الرَّقْقِيِّ: حَدَّثَنَا أَبُو الْمَلِيحِ الْحَسَنُ بْنُ عُمَرَ عَنْ زِيَادِ بْنِ بَيَانَ، عَنْ عَلِيِّ بْنِ نُفَيْلٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْمَهْدِيُّ مِنْ عِثْرَتِي مِنْ وَلَدِ فَاطِمَةَ». قَالَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ: وَسَمِعْتُ أَبَا الْمَلِيحِ يُنْقِي عَلِيَّ بْنَ نُفَيْلٍ، وَيَذْكُرُ مِنْهُ صَلَاحًا.

تخریج: [إسناده حسن] أخرجه ابن ماجه، الفتن، باب خروج المهدي، ح: ٤٠٨٦ من حديث الحسن بن عمر به.

4285. It was narrated that Abū Sa‘eed Al-Khurḍī said: “The Messenger of Allāh ﷺ said: ‘The Mahdī is of me. He has a high forehead and a prominent nose. He will fill the world with fairness and justice as it was filled with wrongdoing and injustice, and he will rule for seven years.’” (*Da‘if*)

٤٢٨٥ - حَدَّثَنَا سَهْلُ بْنُ تَمَّامٍ بْنِ بَرِيعٍ: حَدَّثَنَا عِمْرَانُ الْقَطَّانُ عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدِ الْخُرْدَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمَهْدِيُّ مِنِّي، أَجْلَى الْجَبْهَةِ، أَقْنَى الْأَنْفِ: يَمْلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا كَمَا مَلَأَتْ ظُلْمًا وَجَوْزًا، وَيَمْلِكُ سَبْعَ سِنِينَ».

تخريج: [إسناده ضعيف] أخرجه الحاكم: ٥٥٧/٤ من حديث عمران القطان به وصححه على شرط مسلم وتعقبه الذهبي * قتادة: مدلس وعنن وللحديث شواهد ضعيفة.

4286. It was narrated from Mu'ādh bin Hishām (he said): "My father narrated to me, from Qatādah, from Ṣāliḥ Abī Al-Khalīl, from a companion of his, from Umm Salamah, the wife of the Prophet ﷺ, that the Prophet ﷺ said: 'There will be a dispute following the death of a *Khalīfah*, and a man from Al-Madīnah will go out, fleeing to Makkah. Some of the people of Makkah will come to him and will bring him out against his will, and they will pledge allegiance to him between the Corner (Black Stone) and the *Maqām*. An army will be sent against him from Ash-Shām, which will be swallowed up by the earth in Al-Baidā', between Makkah and Al-Madīnah. When the people see that, the devoted worshipers from Ash-Shām and the best people from Al-'Irāq will come to him and pledge allegiance to him. Then there will arise a man from the Quraish whose maternal uncles are from Kalb, who will send an army against him and he will prevail over them. That (defeated army) will be the force of Kalb. The real loser will be the one who is not present when the wealth of Kalb is divided. He (the Mahdī) will divide the wealth and rule the people in accordance with the *Sunnah* of their Prophet ﷺ. Islam will become established on earth and he will remain for seven years, then he will die and the Muslims

٤٢٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ صَالِحِ أَبِي الْخَلِيلِ، عَنْ صَاحِبٍ لَهُ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ عَنْ النَّبِيِّ ﷺ قَالَ: «يَكُونُ اخْتِلَافٌ عِنْدَ مَوْتِ خَلِيفَةٍ فَيَخْرُجُ رَجُلٌ مِنْ أَهْلِ الْمَدِينَةِ هَارِبًا إِلَى مَكَّةَ، فَيَأْتِيهِ نَاسٌ مِنْ أَهْلِ مَكَّةَ، فَيَخْرُجُونَهُ وَهُوَ كَارِهِ، فَيَأْتِيُونَهُ بَيْنَ الرُّكْنِ وَالْمَقَامِ، وَيَبْعَثُ إِلَيْهِ بَعْثٌ مِنَ الشَّامِ، فَيُخَسَفُ بِهِمُ بِالْيَدَاءِ بَيْنَ مَكَّةَ وَالْمَدِينَةِ، فَإِذَا رَأَى النَّاسُ ذَلِكَ أَنَاهُ أَبْدَالَ الشَّامِ وَعَصَائِبُ أَهْلِ الْعِرَاقِ فَيَبْيَعُونَهُ، ثُمَّ يَنْشَأُ رَجُلٌ مِنْ قُرَيْشٍ أَحْوَالُهُ كَلْبٌ، فَيَبْعَثُ إِلَيْهِمْ بَعْثًا، فَيَظْهَرُونَ عَلَيْهِمْ، وَذَلِكَ بَعْثُ كَلْبٍ، وَالْخَيْبَةُ لِمَنْ لَمْ يَشْهَدْ غَنِيمَةَ كَلْبٍ، فَيُقْسِمُ الْمَالُ وَيَعْمَلُ فِي النَّاسِ بِسُنَّتِهِ نَبِيِّهِمْ ﷺ، وَيُلْقِي الْإِسْلَامُ بِجِرَانِهِ إِلَى الْأَرْضِ، فَيَلْبُثُ سَبْعَ سِنِينَ، ثُمَّ يَتَوَفَّى وَيُصَلِّي عَلَيْهِ الْمُسْلِمُونَ».

قال أبو داؤد: وقال بعضهم عن هشام: «تسع سنين». وقال بعضهم: «سبع سنين».

will offer the funeral prayer for him.” (*Da‘īf*)

Abū Dāwud said: Some of them narrated from Hishām: “Nine years.” And some said: “Seven years.”

تخریج: [إسناده ضعيف] أخرجه أحمد: ۳۱۶/۶ من حديث هشام الدستوائي به * قتادة عنن و"صاحب له" مجهول.

Comments:

Other authentic narrations indicate that the Mahdī would already have appeared at the time of the decent of ‘Eisā, peace be upon him.

4287. This *Hadīth* was narrated from Hammām, from Qatādah and he said: “Nine years.” (*Da‘īf*)

Abū Dāwud said: Someone other than Mu‘ādh narrated from Hishām: “Nine years.”

٤٢٨٧ - حَدَّثَنَا هَارُونَ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عَبْدُ الصَّمَدِ عَنْ هَمَّامٍ، عَنْ قَتَادَةَ بِهَذَا الْحَدِيثِ قَالَ: «تِسْعَ سِنِينَ». قَالَ أَبُو دَاوُدَ: قَالَ غَيْرُ مُعَاذٍ عَنْ هِشَامٍ: «تِسْعَ سِنِينَ».

تخریج: [ضعيف] انظر الحديث السابق.

4288. This *Hadīth* was narrated from Abū Al-‘Awwām, he said: “Qatādah narrated to us from Abū Al-Khalīl, from ‘Abdullāh bin Al-Hārith, from Umm Salamah, from the Prophet ﷺ.” But the *Hadīth* of Mu‘ādh is more complete. (*Da‘īf*)

٤٢٨٨ - حَدَّثَنَا ابْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا ابْنُ عَمْرٍو ابْنُ عَاصِمٍ قَالَ: حَدَّثَنَا أَبُو الْعَوَّامِ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ، وَحَدِيثُ مُعَاذٍ أَتَمُّ.

تخریج: [ضعيف] انظر الحديثين السابقين.

4289. The story of the army that will be swallowed up by the earth was narrated from ‘Ubaidullāh Ibn Al-Qibṭiyah, from Umm Salamah, from the Prophet ﷺ. I said: “O Messenger of Allāh, what about the one who is forced (to join that army)?” He said: “They will all be swallowed up, but on the Day of Resurrection each one will be raised according to his intention.” (*Ṣaḥīh*)

٤٢٨٩ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ الْقَيْطِيَّةِ، عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ ﷺ بِقِصَّةِ جَيْشِ الْخَسْفِ: قُلْتُ: يَا رَسُولَ اللَّهِ! كَيْفَ يَمُنُّ كَأَنَّ كَارِهًا؟ قَالَ: «يُخَسَفُ بِهِمْ وَلَكِنْ يُبْعَثُ يَوْمَ الْقِيَامَةِ عَلَى نِيَّتِهِ».

تخريج: أخرجه مسلم، الفتن، باب الخسف بالحيش الذي يوم البيت، ح: ٢٨٨٢ من حديث

جرير به .

Comments:

This indicates that Allāh may punish a people, and those who are good among them will also suffer from that punishment, while each of them will be judged in the Hereafter according to their intentions.

4290. It was narrated that Abū Ishāq said: “Alī – may Allāh be pleased with him – said, while looking at his son Al-Ḥasan: “This son of mine is a chief, as the Prophet ﷺ called him. From his loins will come a man who will have the same name as your Prophet ﷺ. He will resemble him in character but not in physical appearance.” Then he mentioned the story: “He will fill the earth with justice.” (*Daʿīf*)

٤٢٩٠ - (أ) قَالَ أَبُو دَاوُدَ: وَحَدَّثْتُ
عَنْ هَارُونَ بْنِ الْمُغِيرَةَ قَالَ: حَدَّثَنَا عَمْرُو بْنُ
أَبِي قَيْسٍ عَنْ شُعَيْبِ بْنِ خَالِدٍ، عَنْ أَبِي
إِسْحَاقَ قَالَ: قَالَ عَلِيٌّ - رَضِيَ اللَّهُ عَنْهُ -
وَنَظَرَ إِلَى ابْنِهِ الْحَسَنِ فَقَالَ: إِنَّ ابْنِي هَذَا
سَيِّدٌ كَمَا سَمَّاهُ النَّبِيُّ ﷺ، وَسَيَخْرُجُ مِنْ
صُلْبِهِ رَجُلٌ يُسَمَّى بِاسْمِ نَبِيِّكُمْ ﷺ يُشْبَهُهُ فِي
الْخَلْقِ وَلَا يُشْبَهُهُ فِي الْخَلْقِ. ثُمَّ ذَكَرَ قِصَّةَ:
يَمْلَأُ الْأَرْضَ عَدْلًا.

تخريج: [إسناده ضعيف] * أبو إسحاق عن ابن سعد السند إليه، وأبو داود لم يذكر من

حدثه .

4290. It was narrated that Hilāl bin ‘Amr said: “I heard ‘Alī, may Allāh be pleased with him, say: “The Prophet ﷺ said: “A man will appear from beyond the river, who is called Al-Ḥārith Ḥarrāth. His army will be led by a man called Manṣūr. They will consolidate things for the family of Muḥammad as the Quraish consolidated things for the Messenger of Allāh ﷺ. It is essential for every believer to support him.” Or he said; “Respond to him.” (*Daʿīf*)

٤٢٩٠ - (ب) وَقَالَ هَارُونَ: حَدَّثَنَا
عَمْرُو بْنُ أَبِي قَيْسٍ عَنْ مُطَرِّفِ بْنِ طَرِيفٍ،
عَنْ أَبِي الْحَسَنِ، عَنْ هِلَالِ بْنِ عَمْرٍو
قَالَ: سَمِعْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ يَقُولُ:
قَالَ النَّبِيُّ ﷺ: «يَخْرُجُ رَجُلٌ مِنْ وَرَاءِ
النَّهْرِ يُقَالُ لَهُ: الْحَارِثُ حَرَاثٌ عَلَى
مُقَدَّمَتِهِ رَجُلٌ يُقَالُ لَهُ: مَنْصُورٌ يُوْطِئُ أَوْ
يُمَكِّنُ لَأَلِ مُحَمَّدٍ، كَمَا مَكَثَتْ قُرَيْشٌ
لِرَسُولِ اللَّهِ ﷺ، وَجَبَ عَلَى كُلِّ مُؤْمِنٍ
نَصْرُهُ» أَوْ قَالَ: «إِجَابَتُهُ» .

تخريج: [إسناده ضعيف] * أبو الحسن وهلال بن عمرو: مجهولان .

36. THE BOOK OF THE GREAT BATTLES (AL-MALĀḤIM)

(المعجم ٣٦) - أَوَّلُ كِتَابِ الْمَلَا حِمِ
(التحفة ٣١)

Chapter 1. What Was Mentioned About Every Century

(المعجم ١) - بَابُ مَا يُذَكَّرُ فِي قَرْنِ الْمِائَةِ (التحفة ١)

4291. It was narrated from Ayyūb, from Sharāḥīl bin Yazīd Al-Ma‘āfirī, from Abū ‘Alqamah, from Abū Hurairah – as far as I known – from the Messenger of Allāh ﷺ, who said: “At the beginning of every century Allāh will send to this *Ummah* someone who will renew its religion.” (*Hasan*)

Abū Dāwud said: It was narrated by ‘Abdur-Raḥmān bin Shuraiḥ Al-Iskandrānī and he did not go beyond Sharāḥīl.^[1]

٤٢٩١ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ عَنْ شَرَا حِيلَ بْنِ يَزِيدَ الْمَعَا فِرِيِّ، عَنْ أَبِي عَلَقَمَةَ، عَنْ أَبِي هُرَيْرَةَ - فِيمَا أَعْلَمُ - عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ يَبْعَثُ لِهَذِهِ الْأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةٍ سَنَةٍ مَنْ يُجَدِّدُ لَهَا دِينَهَا».

قَالَ أَبُو دَاوُدَ: رَوَاهُ عَبْدُ الرَّحْمَنِ بْنُ شُرَيْحِ الْإِسْكَانْدَرَانِيُّ، لَمْ يَجْزُ بِهِ شَرَا حِيلٌ.

تخريج: [إسناده حسن] أخرجه الحاكم في المستدرک: ٥٢٢/٤ من حديث عبد الله بن وهب

به.

Comments:

Malāḥim is plural of *Malhamah*, which is derived from the word *Laḥm*, used for flesh in relation to people, and meat in relation to animals. So the meaning is violent fighting and shedding of blood. And the meaning of “someone who will renew its religion” is that there will be those who remain upon the truth – as stated in other narrations – even when innovation and sin are rampant. So at such times there will remain people who will call to the *Sunnah* and fight against innovations that distort the religion, whether the one reviving the religion be only one person, or more than one.

[1] Implying that he narrated it up to Sharāḥīl as his own saying.

Chapter 2. What Was Mentioned About War With Rome

4292. It was narrated from Al-Awzā'ī, from Ḥassān bin 'Aṭīyyah, he said: "Makhūl and Ibn Abī Zakariyyā went to Khālid bin Ma'dān, and I went with them, so he narrated to us, from Jubair bin Nufair, concerning the Truce, that Jubair said: "Let us go to Dhu Mikhbar, one of the Companions of the Prophet ﷺ." So we went to him, and Jubair asked him about the Truce. He said: 'I heard the Messenger of Allāh ﷺ say: "You will make peace with the Romans in a secure truce, and you and they will fight an enemy who is behind you, and you will be victorious, seize spoils of war, and be safe. Then you will return, and camp in a meadow where there are mounds. A Christian man will raise the cross and will say: "The cross has prevailed." A Muslim man will get angry and break it, at which point the Romans will betray (the truce) and prepare for battle.'" (*Ṣaḥīḥ*)

وأخرجه ابن ماجه، الفتن، باب الملاحم، تخريج: [إسناده صحيح] تقدم، ح: ٢٧٦٧ و٤٠٨٩ من حديث عيسى بن يونس به.

4293. This *Hadīth* was narrated from Al-Walīd bin Muslim, he said: "Abū 'Amr narrated to us, from Ḥassān bin 'Aṭīyyah," and he added: "The Muslims will go to their weapons and fight, and Allāh will honor that band with martyrdom." (*Ṣaḥīḥ*)

(المعجم ٢) - بَابُ مَا يُذَكَّرُ مِنْ مَلَا حِمِ
الرُّومِ (التحفة ٢)

٤٢٩٢ - حَدَّثَنَا الثَّقَلِيُّ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ حَسَّانَ بْنِ عَطِيَّةَ قَالَ: مَالَ مَكْحُولٍ وَابْنُ أَبِي زَكَرِيَّا إِلَى خَالِدِ ابْنِ مَعْدَانَ، وَمِلْتُ مَعَهُمْ، فَحَدَّثَنَا عَنْ جُبَيْرِ ابْنِ نُفَيْرٍ عَنِ الْهُدَيْثَةِ قَالَ: قَالَ جُبَيْرٌ: انْطَلِقْ بِنَا إِلَى ذِي مِخْبَرٍ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ فَأَتَيْتَاهُ فَسَأَلَهُ جُبَيْرٌ عَنِ الْهُدَيْثَةِ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «سُضَالِحُونَ الرُّومِ صُلْحًا آمِنًا، فَتَعْرُونَ أَنْتُمْ وَهُمْ، عَدُوًّا مِنْ وَرَائِكُمْ، فَتَنْصَرُونَ، وَتَعْنَمُونَ، وَتَسْلَمُونَ، ثُمَّ تَرْجِعُونَ حَتَّى تَنْزِلُوا بِمَرْجِ ذِي تُلُولٍ فَيَرْفَعُ رَجُلٌ مِنْ أَهْلِ النَّصْرَانِيَّةِ الصَّلِيبَ فَيَقُولُ: غَلَبَ الصَّلِيبُ، فَيَغْضَبُ رَجُلٌ مِنَ الْمُسْلِمِينَ فَيُدْفَعُ، فَعِنْدَ ذَلِكَ تَعْدِرُ الرُّومُ وَتَجْمَعُ لِلْمَلْحَمَةِ».

٤٢٩٣ - حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ الْحَرَّانِيُّ قَالَ: حَدَّثَنَا أَبُو عَمْرٍو عَنْ حَسَّانَ بْنِ عَطِيَّةَ بِهَذَا الْحَدِيثِ وَزَادَ فِيهِ: «وَيُتَوَّرُ الْمُسْلِمُونَ إِلَى أَسْلِحَتِهِمْ فَيَقْتُلُونَ فَيُكْرِمُ اللَّهُ تِلْكَ الْعِصَابَةَ بِالشَّهَادَةِ».

Abū Dāwud said: Except that Al-Walīd narrated the *Hadīth* from Jubair, from *Dhu Mikḥbar*, from the Prophet ﷺ.

Abū Dāwud said: And it was narrated by Rawḥ and Yaḥyā bin Ḥamzah and Bishr bin Bakr from Al-Awzā'ī, as 'Eīsā said (no. 4292).

قَالَ أَبُو دَاوُدَ: إِلَّا أَنَّ الْوَالِدَ جَعَلَ
الْحَدِيثَ عَنْ جُبَيْرٍ، عَنْ ذِي مِخْبَرَ عَنِ النَّبِيِّ
ﷺ.

قَالَ أَبُو دَاوُدَ: وَرَوَاهُ رَوْحٌ وَيَحْيَى بْنُ
حَمَزَةَ وَبِشْرُ بْنُ بَكْرٍ عَنِ الْأَوْزَاعِيِّ كَمَا قَالَ
عِيسَى.

تخریج: [صحيح] انظر الحديث السابق.

Chapter 3. Regarding Signs Of The Battles

4294. It was narrated that Mu'ādh bin Jabal said: "The Messenger of Allāh ﷺ said: 'Jerusalem will flourish when Yathrib is in ruins, and Yathrib will be in ruins when the Great War occurs. The Great War will occur when Constantinople is conquered, and Constantinople will be conquered when the Dajjāl appears.' Then, with his hand, he struck the thigh, or shoulder of the one to whom he was speaking, and said: 'This is as true as you are here' or 'as you are sitting here,'" meaning Mu'ādh bin Jabal. (*Hasan*)

(المعجم ٣) بَابُ: فِي أَمَارَاتِ الْمَلَا حِمِ
(التحفة ٣)

٤٢٩٤ - حَدَّثَنَا عَبَّاسُ الْعَنْبَرِيُّ: حَدَّثَنَا
هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ
ثَابِتِ بْنِ ثَوْبَانَ عَنْ أَبِيهِ، عَنْ مَكْحُولٍ، عَنْ
جُبَيْرِ بْنِ نَفِيرٍ، عَنْ مَالِكِ بْنِ يُخَايِمِرَ، عَنْ
مُعَاذِ بْنِ جَبَلٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«عُمْرَانُ بَيْتِ الْمَقْدِسِ خَرَابٌ يَثْرِبُ، وَخَرَابُ
يَثْرِبِ خُرُوجُ الْمَلْحَمَةِ، وَخُرُوجُ الْمَلْحَمَةِ فَتْحُ
الْقُسْطَنْطِينِيَّةِ، وَفَتْحُ قُسْطَنْطِينِيَّةِ خُرُوجُ
الدَّجَالِ»، ثُمَّ ضَرَبَ بِيَدِهِ عَلَى فِجْدِ الَّذِي
حَدَّثَهُ أَوْ مَنْكِبِهِ، ثُمَّ قَالَ: «إِنَّ هَذَا لِحَقٌّ كَمَا
أَنْتَ هَاهُنَا»، أَوْ «كَمَا أَنْتَ قَاعِدٌ» يَعْنِي مُعَاذَ
ابْنَ جَبَلٍ.

تخریج: [حسن] أخرجه أحمد: ٥/٢٤٥ عن هاشم ابن القاسم به، وللحديث شواهد وهو بها

حسن.

Chapter 4. Regarding The Sequence Order Of The Battles

4295. It was narrated that Mu'ādh bin Jabal said: "The Messenger of

(المعجم ٤) بَابُ: فِي تَوَاتُرِ الْمَلَا حِمِ
(التحفة ٤)

٤٢٩٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ

Allāh ﷺ said: "The Great Battle, the conquest of Constantinople and the emergence of the Dajjal will all happen within seven months."
(Da'if)

الْقُفْلِيُّ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ عَنْ أَبِي بَكْرٍ
ابْنِ أَبِي مَرْيَمَ، عَنِ الْوَلِيدِ بْنِ سُوَيْبَانَ
الْعَسَائِنِيِّ، عَنِ يَزِيدَ بْنِ قُطَيْبِ السَّكُونِيِّ، عَنِ
أَبِي بَحْرِيَّةَ، عَنِ مُعَاذِ بْنِ جَبَلٍ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «الْمَلْحَمَةُ الْكُبْرَى وَفَتْحُ
الْقُسْطَنْطِينِيَّةِ وَخُرُوجُ الدَّجَالِ فِي سَبْعَةِ
أَشْهُرٍ».

تخریج: [إسناده ضعيف] أخرجه الترمذي، الفتن، باب ما جاء في علامات خروج الدجال، ح: ۲۲۳۸ وابن ماجه، ح: ۴۰۹۲ من حديث أبي بكر بن أبي مريم به وهو ضعيف مختلط * يزيد ابن قطيب: مجهول الحال.

4296. It was narrated from 'Abdullāh bin Busr that the Messenger of Allāh ﷺ said: "Between the Great Battle and the conquest of Al-Madīnah, will be six years, and the Al-Masiḥid-Dajjal will appear in the seventh year."
(Da'if)

۴۲۹۶ - حَدَّثَنَا حَيَّوَةُ بْنُ سُرَيْحٍ
الْحِمَصِيُّ: حَدَّثَنَا بَقِيَّةُ عَنْ بَحِيرٍ، عَنِ خَالِدِ،
عَنِ ابْنِ أَبِي بَلَالٍ، عَنِ عَبْدِ اللَّهِ بْنِ بُسَيْرٍ أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «بَيْنَ الْمَلْحَمَةِ وَفَتْحِ
الْمَدِينَةِ سِتُّ سِنِينَ، وَخُرُوجُ الْمَسِيحِ الدَّجَالِ
فِي السَّابِعَةِ».

قال أبو داود: هذا أصح من حديث عيسى.

تخریج: [إسناده ضعيف] * بقية لم يصرح بالسماع المسلسل ووقع في سنن ابن ماجه وهم، الفتن، باب الملاحم، ح: ۴۰۹۳، (تحفة الأشراف: ۴/۲۹۴).

Chapter 5. Regarding The Nations Inviting One Another (To Attack) Islam

(المعجم ۵) بَابُ: فِي تَدَاعِي الْأُمَمِ
عَلَى الْإِسْلَامِ (التحفة ۵)

4297. It was narrated that Thawbān said: "The Messenger of Allāh ﷺ said: 'Soon the nations will invite to partake of you, as diners call one another to a large dish.' Someone said: 'Will it be

۴۲۹۷ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ
الدَّمَشَقِيُّ: حَدَّثَنَا بِشْرُ بْنُ بَكْرٍ: حَدَّثَنَا ابْنُ
جَابِرٍ: حَدَّثَنِي أَبُو عَبْدِ السَّلَامِ عَنْ ثَوْبَانَ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُوشِكُ الْأُمَمُ أَنْ

because we will be few in number on that day?’ He said: ‘No, rather you will be many on that day, but you will be like the refuse of the flood. Allāh will take away fear of you from the hearts of your enemies, and Allāh will pelt your hearts with *Wahn* (weakness).’ Someone said: ‘O Messenger of Allāh, what is *Wahn*?’ He said: ‘Love of this world and dislike of death.’” (*Hasan*)

تَدَاعَى عَلَيْكُمْ كَمَا تَدَاعَى الْأَكْلَةُ إِلَى قَصْعَتَيْهَا»، فَقَالَ قَائِلٌ: وَمِنْ قَلَّةِ نَحْنُ يَوْمَئِذٍ؟ قَالَ: «بَلْ أَنْتُمْ يَوْمَئِذٍ كَثِيرٌ، وَلَكِنَّكُمْ غُنَاءٌ كَغُنَاءِ السَّيْلِ، وَلَيَنْزِعَنَّ اللَّهُ مِنْ صُدُورِ عَدُوِّكُمْ الْمَهَابَةَ مِنْكُمْ، وَلَيَقْدِفَنَّ اللَّهُ فِي قُلُوبِكُمْ الْوَهْنَ»، فَقَالَ قَائِلٌ: يَا رَسُولَ اللَّهِ! وَمَا الْوَهْنُ؟ قَالَ: «حُبُّ الدُّنْيَا وَكَرَاهِيَةُ الْمَوْتِ».

تخریج: [حسن] أخرجه الطبراني في مسند الشاميين: ١/٣٤٥، ح: ٦٠٠ من حديث عبد الرحمن بن يزيد بن جابر به وله شاهد حسن عند أحمد: ٥/٢٧٨.

Comments:

Only Allāh makes the disbelievers fear the believers, and only when they are worthy of the name “believers.” And this remains true only as long as they abide by the true teachings of the religion. It is only through that prescription that they were blessed with success in this life and the Hereafter from their Lord. The more the Muslims go away from their religion, from the teachings in the *Sunnah*, the more their enemies become fearless of them, and no matter what they do beyond following the *Sunnah*, they will never have the ability to bring about other than humiliation.

Chapter 6. Regarding The Muslim Stronghold During The Time Of The Battles

4298. It was narrated from Abū Ad-Dardā’ that the Messenger of Allāh ﷺ said: “The camp of the Muslims on the day of the Great Battle will be in Al-Ghūṭah, beside a city called Damascus, one of the best cities of *Ash-Shām*.” (*Sahih*)

(المعجم ٦) بَابُ: فِي الْمَعْقِلِ مِنَ الْمَلَا حِمِ (التحفة ٦)

٤٢٩٨ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنِي يَحْيَى بْنُ حَمْرَةَ: حَدَّثَنَا ابْنُ جَابِرٍ قَالَ: حَدَّثَنِي زَيْدُ بْنُ أَرْطَاةَ قَالَ: سَمِعْتُ جُبَيْرَ بْنَ نَفِيرٍ يُحَدِّثُ عَنْ أَبِي الدَّرْدَاءِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ فُسْطَاطَ الْمُسْلِمِينَ يَوْمَ الْمَلْحَمَةِ بِالْغُوطَةِ، إِلَى جَانِبِ مَدِينَةِ يُقَالُ لَهَا دِمَشْقُ مِنْ خَيْرِ مَدَائِنِ الشَّامِ».

تخریج: [إسناده صحيح] أخرجه أحمد: ٥/١٩٧ من حديث يحيى بن حمزة به وصححه الحاكم: ٤/٤٨٦ ووافقه الذهبي.

Comments:

Al-Ghūṭah is an area with water and produce that used to surround Damascus, but Damascus has spread into it.

4299. It was narrated that Ibn ‘Umar said: “The Messenger of Allāh ﷺ said: ‘Soon the Muslims will be restrained to Al-Madīnah, until their furthest outpost will be Salāḥ.’” (*Ḥasan*)

٤٢٩٩ - قَالَ أَبُو دَاوُدَ: حَدَّثْتُ عَنْ ابْنِ وَهَبٍ قَالَ: حَدَّثَنِي جَرِيرُ بْنُ حَارِزٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُوشِكُ الْمُسْلِمُونَ أَنْ يُحَاصِرُوا إِلَى الْمَدِينَةِ حَتَّى يَكُونَ أْبَعَدَ مَسَاحِهِمْ سَلَا حٌ».

تخريج: [حسن] تقدم، ح: ٤٢٥٠.

4300. It was narrated that Az-Zuhrī said: Salāḥ^[1] is near Khaibar.

٤٣٠٠ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ عَنْ عَنَسَةَ، عَنْ يُوسُفَ، عَنْ الزُّهْرِيِّ قَالَ: وَسَلَا حٌ قَرِيبٌ مِنْ خَيْبَرَ.

تخريج: [صحيح] تقدم، ح: ٤٢٥١.

Comments:

These narrations appear to refer to battles coming before the Hour.

Chapter 7. The End Of *Fitnah* During The Battle

4301. It was narrated that ‘Awf bin Mālik said: “The Messenger of Allāh ﷺ said: ‘Allāh will never allow two swords to attack this *Ummah* at once: A sword from among it, and a sword from its enemies.’” (*Ḍa‘īf*)

(المعجم ٧) - بَابُ ارْتِفَاعِ الْفِتْنَةِ فِي الْمَلَا حِمِ (التحفة ٧)
٤٣٠١ - حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ؛ ح: وَحَدَّثَنَا هَارُونُ ابْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ سَوَّارٍ: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا سُلَيْمَانُ بْنُ سُلَيْمٍ عَنْ يَحْيَى بْنِ جَابِرِ الطَّائِيِّ - قَالَ هَارُونُ فِي حَدِيثِهِ - عَنْ عَوْفِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَنْ يَجْمَعَ اللَّهُ عَلَى هَذِهِ الْأُمَّةِ سَيْفَيْنِ: سَيْفًا مِنْهَا وَسَيْفًا مِنْ عَدُوِّهَا».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٦/٢٦ عن الحسن بن سوار به * يحيى بن جابر لم يلق عوف بن مالك (جامع التحصيل، ص: ٢٩٧).

[1] It is also recited Sulāḥ and it has preceded. See no. 4250.

Comments:

Meaning, when the Muslims are united upon the truth, and they are not suffering from political discord that leads to sectarian fighting, then they would only be fought by their enemies, but as long as they do not follow the truth, they will fight each other.

Chapter 8. Regarding The Prohibition Of Provoking The Turks And The Ethiopians

4302. It was narrated from Abī Sukainah, one of the Companions of the Prophet ﷺ, that the Prophet ﷺ said: “Leave the Ethiopians alone so long as they leave you alone, and leave the Turks alone so long as they leave you alone.” (Hasan)

(المعجم ٨) بَابُ: فِي النَّهْيِ عَنِ تَهْيِجِ التُّرْكِ وَالْحَبَشَةِ (التحفة ٨)

٤٣٠٢ - حَدَّثَنَا عَيْسَى بْنُ مُحَمَّدٍ الرَّمْلِيُّ قَالَ: حَدَّثَنَا ضَمْرَةُ عَنِ السَّيْبَانِيِّ، عَنْ أَبِي سُوَيْبَةَ - رَجُلٍ مِنَ الْمُحَرَّرِينَ - عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «دَعُوا الْحَبَشَةَ مَا وَدَعُوكُمْ، وَاتْرَكُوا التُّرْكَ مَا تَرَكُوكُمْ».

تخریج: [حسن] أخرجه النسائي، الجهاد، باب غزوة الترك والحبشة، ح: ٣١٧٨ من حديث ضمرة بن ربيعة به * السياني هو أبو زرعة يحيى بن أبي عمرو، وله شاهد حسن، انظر نيل المقصود: ٤٣٠٩.

Chapter 9. Regarding Fighting The Turks

4303. It was narrated from Suhail, meaning Ibn Abī Šāliḥ, from his father, from Abū Hurairah, that the Messenger of Allāh ﷺ said: “The Hour will not begin until the Muslims fight the Turks, a people whose faces are like hammered shields and who wear hair.” (Ṣaḥīḥ)

(المعجم ٩) بَابُ: فِي قِتَالِ التُّرْكِ (التحفة ٩)

٤٣٠٣ - حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَعْقُوبُ يَعْنِي الْإِسْكَندَرَانِيَّ عَنِ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَقَاتِلَ الْمُسْلِمُونَ التُّرْكَ، قَوْمًا وُجُوهُهُمْ كَالْمَجَانِّ الْمُطْرَقَةِ يَلْبَسُونَ الشَّعْرَ».

تخریج: أخرجه مسلم، الفتن، باب: لا تقوم الساعة حتى يمر الرجل بقبر الرجل ... إلخ، ح: ٢٩١٢ عن قتيبة به.

4304. It was narrated from Az-Zuhri, from Sa‘eed bin Al-Musayyab,

٤٣٠٤ - حَدَّثَنَا قُتَيْبَةُ وَابْنُ السَّرْحِ وَعَازِمُهُمَا قَالُوا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ،

from Abū Hurairah, with the narration. Ibn As-Sarḥ (one of the narrators) said (in it): “The Prophet ﷺ said: ‘The Hour will not begin until you fight a people whose shoes are made of hair. And the Hour will not begin until you fight a people with small eyes and short noses, as if their faces are hammered shields.’” (*Saḥīḥ*)

تخريج: وأخرجه البخاري، الجهاد والسير، باب: قتال الذين يتعلون الشعر، ح: ٢٩٢٩ ومسلم، الفتن، باب: لا تقوم الساعة حتى يمر الرجل بقبر الرجل فيتمنى ... إلخ، ح: ٢٩١٢ من حديث سفيان بن عيينة به.

4305. ‘Abdullāh bin Buraidah narrated from his father, the *Hadīth*: “You will fight a people with small eyes,” meaning the Turks. He said: “You will drive them off three times, then you will push them towards the Arabian Peninsula. The first time, those who flee from them will be safe. The second time, some will be safe and some will perish. The third time, they will be extirpated.” Or as he said. (*Daʿīf*)

عن سَعِيدِ بْنِ الْمُسَيْبِ، عن أَبِي هُرَيْرَةَ رَوَايَةً. - قَالَ ابْنُ السَّرْحِ - : إِنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا يَعَالَهُمُ الشَّعْرُ، وَلَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا صِغَارَ الْأَعْيُنِ ذُلْفَ الْأَنْوْفِ كَأَنَّ وُجُوهُهُمْ الْمَجَانُ الْمُطْرَقَةُ».

٤٣٠٥ - حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ النَّبَسِيُّ: حَدَّثَنَا خَلَادُ بْنُ يَحْيَى: حَدَّثَنَا بَشِيرُ بْنُ الْمُهَاجِرِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ فِي حَدِيثٍ: «يُقَاتِلُكُمْ قَوْمٌ صِغَارُ الْأَعْيُنِ يَعْنِي التُّرْكَ، قَالَ: تَسُوقُونَهُمْ ثَلَاثَ مَرَارٍ حَتَّى تُلْحِقُوهُمْ بِجَزِيرَةِ الْعَرَبِ، فَأَمَّا فِي السِّيَاقَةِ الْأُولَى فَيَنْجُو مَنْ هَرَبَ مِنْهُمْ، وَأَمَّا فِي الثَّانِيَةِ فَيَنْجُو بَعْضٌ وَيُهْلِكُ بَعْضٌ، وَأَمَّا فِي الثَّلَاثَةِ فَيُضْطَلَمُونَ» أَوْ كَمَا قَالَ.

تخريج: [إسناده ضعيف] * بشير بن المهاجر: لين الحديث ضعفه الجمهور.

Chapter 10. Regarding The Mention Of Al-Başrah

4306. Muslim bin Abī Bakrah said: “I heard my father narrating that the Messenger of Allāh ﷺ said: ‘Some people from my *Ummah* will camp in a vast area of low-lying ground which they will call Al-

(المعجم ١٠) بَابُ: فِي ذِكْرِ الْبَصْرَةِ

(التحفة ١٠)

٤٣٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنِي أَبِي: حَدَّثَنَا سَعِيدُ بْنُ جُمَهَانَ قَالَ: حَدَّثَنَا مُسْلِمُ بْنُ أَبِي بَكْرَةَ قَالَ: سَمِعْتُ أَبِي

Başrah, by a river called Dajlah, over which will be a bridge. It will have many people, and it will be one of the lands of the *Muhājirīn*.” Ibn Yahyā (one of the narrators) said: “Abū Ma‘mar said: ‘It will be one of the lands of the Muslims. At the end of time, Banū Qanṭurā’ will come, with broad faces and small eyes, and they will camp on the banks of the river. Its people will split into three groups: A group that will take hold of the tails of cattle and live in the desert, and they will perish; a group that will seek security for themselves, and they will become disbelievers; and a group that will put their children behind their backs and fight, and they will be the martyrs.’” (*Ḥasan*)

يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُنزِلُ النَّاسُ مِنْ أُمَّتِي بَغَائِطٍ، يُسْمَوْنَهُ الْبُصْرَةَ، عِنْدَ نَهْرٍ يُقَالُ لَهُ: دَجْلَةٌ، يَكُونُ عَلَيْهِ جِسْرٌ يَكْثُرُ أَهْلُهَا وَتَكُونُ مِنْ أَمْصَارِ الْمُهَاجِرِينَ».

قال ابن يحيى: قال أبو معمر: «وتكون من أمصار المسلمين، فإذا كان في آخر الزمان جاء بنو قنطوراء عراض الوجوه صغار العين حتى ينزلوا على شط النهر، فيتفرق أهلها ثلاث فرق، فرقة يأخذون أذنان البقر والبرية وهلكوا، وفرقة يأخذون لأنفسهم وكفروا، وفرقة يجعلون ذرائعهم خلف ظهورهم ويقاتلونهم وهم الشهداء».

تخريج: [إسناده حسن] أخرجه أحمد: ٤٠/٥ من حديث سعيد بن جهمان به.

4307. It was narrated from ‘Abdul-‘Azīz bin ‘Abduṣ-Ṣamad, he said: “Mūsā Al-Ḥannāṭ narrated to us, and I do not know except that he mentioned it being from Mūsā bin Anas, from Anas bin Mālik, that the Messenger of Allāh ﷺ said to him: ‘O Anas, the people will establish lands, and one of them will be called Al-Başrah or Al-Buṣairah. If you pass through it or enter it, then beware of its salt-flats, its wharves, its marketplace and the gate of its governors. You should keep to its outskirts, for there will be collapsing of the earth in it, and *Qadhf*^[1] and severe

٤٣٠٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الصَّبَّاحِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ قَالَ: حَدَّثَنَا مُوسَى الْحَنَّاطُ، لَا أَعْلَمُهُ إِلَّا ذَكَرَهُ عَنْ مُوسَى بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ: «يَا أَنَسُ! إِنَّ النَّاسَ يُمَصِّرُونَ أَمْصَارًا، وَإِنَّ مِصْرًا مِنْهَا يُقَالُ لَهَا الْبُصْرَةُ أَوْ الْبُصَيْرَةُ فَإِنَّ أَنْتَ مَرَرْتَ بِهَا أَوْ دَخَلْتَهَا فَيَاكُ وَسَبَاحُهَا وَكَلَاءُهَا وَسَوْفَهَا وَبَابَ أَمْرَائِهَا، وَعَلَيْكَ بِضَوَاحِجِهَا، فَإِنَّهُ يَكُونُ بِهَا حَسْفٌ وَقَذْفٌ وَرَجْفٌ، وَقَوْمٌ يَبْسُتُونَ يُضْبِحُونَ قِرْدَةً وَخَنَازِيرًا».

[1] They say it means stones raining down from the heavens, and they say it means other than that.

earthquakes and people who will spend the night, and become monkeys and pigs in the morning.” (Da‘īf)

تخريج: [إسناده ضعيف] * شك الراوي في السند، ولبعض الحديث شاهد ضعيف جدًا عند ابن عدي: ١٧٣١/٥.

4308. Ibrāhīm bin Ṣāliḥ bin Dirham said: I heard my father say: ‘We went out for *Hajj* and we saw a man who said to us: “Is there a village beside you called Al-Ubullah?” We said: “Yes.” He said: “Who among you will promise to pray two or four *Rak’ahs* on my behalf, in the *Masjid* of Al-‘Ashshār and say: ‘This is on behalf of Abū Hurairah? I heard my close friend Abul-Qāsim رضي الله عنه say: On the Day of Resurrection, Allāh will raise martyrs from the *Masjid* of Al-‘Ashshār, and no one but they will stand with the martyrs of Badr.’” (Da‘īf)

Abū Dāwud said: This *Masjid* is close to the river.

٤٣٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا إِبْرَاهِيمُ بْنُ صَالِحِ بْنِ دِرْهَمٍ قَالَ: سَمِعْتُ أَبِي يَقُولُ: انْطَلَقْنَا حَاجِّينَ فَإِذَا رَجُلٌ فَقَالَ لَنَا: إِلَى جَنَابِكُمْ قَرْيَةٌ يُقَالُ لَهَا الْأُبُلَّةُ؟ قُلْنَا: نَعَمْ. قَالَ: مَنْ يَضْمَنُ لِي مِنْكُمْ أَنْ يُصَلِّيَ لِي فِي مَسْجِدِ الْعَشَارِ رَكَعَتَيْنِ أَوْ أَرْبَعًا وَيَقُولَ هَذِهِ لِأَبِي هُرَيْرَةَ؟ سَمِعْتُ خَلِيلِي أَبَا الْقَاسِمِ رضي الله عنه يَقُولُ: «إِنَّ اللَّهَ يَبْعَثُ مِنْ مَسْجِدِ الْعَشَارِ يَوْمَ الْقِيَامَةِ شُهَدَاءَ، لَا يَقُومُ مَعَ شُهَدَاءِ بَدْرٍ غَيْرُهُمْ».

قَالَ أَبُو دَاوُدَ: هَذَا الْمَسْجِدُ مِمَّا يَلِي النَّهْرَ.

تخريج: [إسناده ضعيف] * إبراهيم بن صالح: ضعيف ضعفه الدار قطني والجمهور.

Chapter 11. Mention Of Ethiopia

4309. It was narrated from ‘Abdullāh bin ‘Amr that the Prophet صلى الله عليه وسلم said: “Leave the Ethiopians alone so long as they leave you alone, for no one will extract the treasure of the Ka’bah except *Dhūs-Suwayqatain* from Ethiopia.” (Hasan)

(المعجم ١١) - بَابُ ذِكْرِ الْحَبَشَةِ (التحفة ١١)

٤٣٠٩ - حَدَّثَنَا الْقَاسِمُ بْنُ أَحْمَدَ الْبُعْدَادِيُّ: حَدَّثَنَا أَبُو عَامِرٍ عَنْ زُهَيْرِ بْنِ مُحَمَّدٍ، عَنْ مُوسَى بْنِ جُبَيْرٍ، عَنْ أَبِي أَمَامَةَ ابْنِ سَهْلٍ بْنِ حُنَيْفٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ النَّبِيِّ صلى الله عليه وسلم قَالَ: «اتْرُكُوا الْحَبَشَةَ مَا

تَرَكُوكُمْ فَإِنَّهُ لَا يَسْتَخْرِجُ كَنْزَ الْكَعْبَةِ إِلَّا ذُو
السُّوَيْقَتَيْنِ مِنَ الْحَبَسَةِ».

تخريج: [إسناده حسن] أخرجه أحمد: ٣٧١/٥ من حديث زهير بن محمد به، وصححه
الحاكم: ٤٥٣/٤ ووافقه الذهبي.

Chapter 12. Signs Of The Hour

(المعجم ١٢) - بَابُ أَمَارَاتِ السَّاعَةِ

(التحفة ١٢)

4310. It was narrated that Abū Zur‘ah said: A group of people came to Marwān in Al-Madīnah, and heard him narrating about the signs, and that the first of them would be the Dajjāl. He said: I went to ‘Abdullāh bin ‘Amr and told him, and ‘Abdullāh said: “He has not said anything (of importance). I heard the Messenger of Allāh ﷺ say: ‘The first signs to appear will be the rising of the sun from its place of setting, or the Beast appearing to the people in the forenoon. Whichever of them appears before the other, the other will follow soon afterwards.’” (*Ṣaḥīḥ*)

‘Abdullāh – who used to read books – said: “I think the first of them to appear will be the rising of the sun from its place of setting.”

٤٣١٠ - حَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ: حَدَّثَنِي
إِسْمَاعِيلُ عَنْ أَبِي حَيَّانَ التَّمِيمِيِّ، عَنْ أَبِي
زُرْعَةَ قَالَ: جَاءَ نَفَرٌ إِلَى مَرْوَانَ بِالْمَدِينَةِ
فَسَمِعُوهُ يُحَدِّثُ فِي الْآيَاتِ: أَنَّ أَوْلَهَا
الدَّجَالُ. قَالَ: فَأَنْصَرَفْتُ إِلَى عَبْدِ اللَّهِ بْنِ
عَمْرٍو فَحَدَّثْتُهُ، فَقَالَ عَبْدُ اللَّهِ: لَمْ يَقُلْ شَيْئًا،
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أَوْلَ
الْآيَاتِ خُرُوجًا طُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا أَوْ
الدَّابَّةَ عَلَى النَّاسِ صُحَى، فَأَيُّهُمَا كَانَتْ قَبْلَ
صَاحِبَتَيْهَا فَلْأُخْرَى عَلَى إِثْرَهَا».
قَالَ عَبْدُ اللَّهِ: - وَكَانَ يَقْرَأُ الْكُتُبَ -
وَأَظُنُّ أَوْلَهُمَا خُرُوجًا طُلُوعَ الشَّمْسِ مِنْ
مَغْرِبِهَا.

تخريج: أخرجه مسلم، الفتن، باب: في خروج الدجال ومكثه في الأرض... إلخ،
ح: ٢٩٤١ من حديث أبي حيان به.

4311. It was narrated that Ḥudhaifah bin Asid Al-Ghifārī said: “We were sitting and talking in the shade of a room belonging to the Messenger of Allāh ﷺ, and we mentioned the Hour, and our voices grew loud. The Messenger

٤٣١١ - حَدَّثَنَا مُسَدَّدٌ وَهَنَادٌ، الْمَعْنَى،
قَالَ مُسَدَّدٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ قَالَ: حَدَّثَنَا
فُرَاتُ الْقَرَارُ عَنْ عَامِرِ بْنِ وَاثِلَةَ - وَقَالَ
هَنَادٌ: عَنْ أَبِي الطَّفَيْلِ - عَنْ حُذَيْفَةَ بْنِ أَسِيدٍ

of Allāh ﷺ said: 'It will never happen, or the Hour will never begin, until there have been ten signs before it: The rising of the sun from its place of setting, the emergence of the Beast, the emergence of Ya'jūj and Ma'jūj, the Dajjāl, 'Eīsā bin Mariam, the smoke, and three collapses of the earth: one in the west, one in the east and one in the Arabian Peninsula. The last of that will be the emergence of a fire from Yemen, from the furthest part of Aden, which will drive the people to the Place of Gathering.'" (Ṣaḥīḥ)

الْغَفَارِيِّ قَالَ: كُنَّا قُعُودًا نَتَحَدَّثُ فِي ظِلِّ غُرْفَةٍ لِرَسُولِ اللَّهِ ﷺ، فَذَكَرْنَا السَّاعَةَ فَأَرْتَفَعَتْ أَصْوَاتُنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَنْ تَكُونَ، أَوْ لَنْ تَقُومَ السَّاعَةُ حَتَّى تَكُونَ قَبْلَهَا عَشْرُ آيَاتٍ: طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا، وَخُرُوجُ الدَّابَّةِ، وَخُرُوجُ يَأْجُوجَ وَمَأْجُوجَ، وَالدَّجَالِ، وَعِيسَى ابْنِ مَرْيَمَ، وَالذُّخَانَ، وَثَلَاثَ حُسُوفٍ: حَسْفٍ بِالْمَعْرِبِ، وَحَسْفٍ بِالْمَشْرِقِ، وَحَسْفٍ بِجَزِيرَةِ الْعَرَبِ، وَآخِرُ ذَلِكَ تَخْرُجُ نَارٌ مِنَ الْيَمَنِ مِنْ قَعْرِ عَدَنٍ، تَسُوقُ النَّاسَ إِلَى الْمَحْشَرِ».

تخریج: أخرجه مسلم، الفتن، باب: في الآيات التي تكون قبل الساعة، ح: ٢٩٠١ من حديث فرات القزازی به.

4312. It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'The Hour will not begin until the sun rises from its place of setting. When it rises and the people see it, those who are upon it (the earth) will believe, but that will be when "no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his faith.'" [1] (Ṣaḥīḥ)

٤٣١٢ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ الْحَرَّانِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا، فَإِذَا طَلَعَتْ وَرَأَاهَا النَّاسُ آمَنَ مَنْ عَلَيْهَا فَذَلِكَ حِينَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَوْ تَكُنْ ءَامَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا» [الأنعام: ١٥٨].

تخریج: أخرجه مسلم، الإيمان، باب بيان الزمن الذي لا يقبل فيه الإيمان، ح: ١٥٧ من حديث محمد بن فضيل بن غزوان، والبخاري، التفسير، سورة الأنعام، باب: ﴿لَا يَنْفَعُ نَفْسًا إيمانها﴾، ح: ٤٦٣٥ من حديث عمارة بن القعقاع به.

Comments:

Meaning, at the time of this event, faith will not benefit if it was not present in one's heart before that.

[1] *Al-An'am* 6:158.

Chapter 13. The Euphrates Will Uncover A Treasure

4313. It was narrated from Hafṣ bin ‘Aṣim that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Soon the Euphrates will uncover a treasure of gold. Whoever is present (at that time) should not take anything from it.’” (*Ṣaḥīḥ*)

(المعجم ١٣) - بَابُ حَسْرِ الْفُرَاتِ عَنْ

كَتْمِ (التحفة ١٣)

٤٣١٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ الْكِنْدِيُّ: حَدَّثَنِي عُقْبَةُ بْنُ خَالِدِ السَّكُونِيِّ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ حُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُوشِكُ الْفُرَاتُ أَنْ يَحْمِسَرَ عَنْ كَنْزٍ مِنْ ذَهَبٍ، فَمَنْ حَضَرَهُ فَلَا يَأْخُذْ مِنْهُ شَيْئًا».

تخريج: أخرجه البخاري، الفتن، باب خروج النار، ح: ٧١١٩ عن عبد الله بن سعيد الكندي، ومسلم، الفتن، باب: لا تقوم الساعة حتى يحسر الفرات عن جبل من ذهب، ح: ٢٨٩٤ من حديث عقبة بن خالد به.

4314. A similar report was narrated from Al-A‘raj, from Abū Hurairah, from the Prophet ﷺ, except that he said: “It will uncover a mountain of gold.” (*Ṣaḥīḥ*)

٤٣١٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ الْكِنْدِيُّ: حَدَّثَنِي عُقْبَةُ يَعْنِي ابْنَ خَالِدٍ: حَدَّثَنِي عُبَيْدُ اللَّهِ عَنْ أَبِي الزُّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ، إِلَّا أَنَّهُ قَالَ: «يَحْمِسِرُ عَنْ جَبَلٍ مِنْ ذَهَبٍ».

تخريج: أخرجه البخاري عن الكندي، ومسلم من حديث عقبة بن خالد به، انظر الحديث السابق.

Comments:

As is well known, the Euphrates is an important river in modern ‘Irāq.

“Dajjāl” is a term that refers to any evil liar. The Dajjāl who is the false messiah, is the “Great Dajjāl” that will come and claim to be the Lord. Prior to his appearance, there will be many Dajjāls.

Chapter 14. The Appearance Of The Dajjāl^[1]

4315. It was narrated that Rib‘ī bin Hirāsh said: “Ḥudhaifah and Abū Mas‘ūd met, and Ḥudhaifah said: ‘I am more knowledgeable about

(المعجم ١٤) - بَابُ خُرُوجِ الدَّجَالِ

(التحفة ١٤)

٤٣١٥ - حَدَّثَنَا الْحَسَنُ بْنُ عَمْرٍو: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ رَبِيعِ بْنِ جَرَّاشٍ قَالَ: اجْتَمَعَ حَدِيثُهُ وَأَبُو مَسْعُودٍ، فَقَالَ

[1] See nos. 4756 and 4757 regarding this topic.

what the Dajjāl will have with him than he is. He will have with him an ocean of water and a river of fire. The one which you think is fire will be water, and the one which you think is water will be fire. Whoever among you lives to see that, and wants water, let him drink from the one that he thinks is fire, for he will find it to be water.” (*Ṣaḥīḥ*)

Abū Mas‘ūd Al-Badrī said: “This is what I heard the Messenger of Allāh ﷺ say.”

حَدِيثُهُ: لِأَنَّا بِمَا مَعَ الدَّجَالِ أَعْلَمُ مِنْهُ، إِنَّ مَعَهُ بَحْرًا مِنْ مَاءٍ وَنَهْرًا مِنْ نَارٍ، فَالَّذِي تُرَوِّدُ أَنَّهُ نَارٌ، وَالَّذِي تُرَوِّدُ أَنَّهُ مَاءٌ، نَارٌ، فَمَنْ أَدْرَكَ مِنْكُمْ ذَلِكَ فَارَادَ الْمَاءَ فَلْيَشْرَبْ مِنَ الَّذِي يَرَى أَنَّهُ نَارٌ فَإِنَّهُ سَيَجِدُهُ مَاءً.

قَالَ أَبُو مَسْعُودٍ الْبَدْرِيُّ: هَكَذَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ يَقُولُ.

تخریج: أخرجه البخاري، أحاديث الأنبياء، باب ما ذكر عن بني إسرائيل، ح: ٣٤٥٠ ومسلم، الفتن، باب ذكر الدجال، ح: ٢٩٣٤ من حديث ربي به.

4316. It was narrated from Shu‘bah, from Qatādah who said: “I heard Anas bin Mālik narrate that the Prophet ﷺ said: ‘No Prophet was sent, but he warned his *Ummah* about the Dajjāl, the one-eyed liar. Verily he is one-eyed, and your Lord, Exalted is He, is not one-eyed, and between his eyes [is written] *Kāfir* (disbeliever).” (*Ṣaḥīḥ*)

٤٣١٦ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَا بُعِثَ نَبِيٌّ إِلَّا قَدْ أُنذِرَ أُمَّتَهُ الدَّجَالَ الْأَعْوَرَ الْكَذَّابَ، أَلَا، وَإِنَّهُ أَعْوَرٌ وَإِنَّ رَبَّكُمْ تَعَالَى لَيْسَ بِأَعْوَرَ، وَإِنَّ بَيْنَ عَيْنَيْهِ [مَكْتُوبًا] كَافِرٌ».

تخریج: أخرجه البخاري، الفتن، باب ذكر الدجال، ح: ٧١٣١ ومسلم، الفتن، باب ذكر الدجال، ح: ٢٩٣٣ من حديث شعبة به.

4317. (There is another chain) from Shu‘bah But with): “*Kāf, Fā’, Rā’*.” (*Ṣaḥīḥ*)

٤٣١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ «ك ف ر».

تخریج: أخرجه مسلم عن محمد بن المثنى به، انظر الحديث السابق.

4318. It was narrated from Shu‘aib bin Al-Ḥabḥāb, from Anas bin Mālik, from the Prophet ﷺ, with this *Ḥadīth*: “Every Muslim will read it.” (*Ṣaḥīḥ*)

٤٣١٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ شُعَيْبِ بْنِ الْحَبَّابِ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ فِي هَذَا الْحَدِيثِ: «يَقْرُؤُهُ كُلُّ مُسْلِمٍ».

تخريج: أخرجه مسلم، ح: ١٠٣/٢٩٣٣ من حديث عبد الوارث به، انظر الحديث السابق: ٤٣١٦.

4319. ‘Imrān bin Ḥuṣāin said: “The Messenger of Allāh ﷺ said: ‘Whoever hears of the Dajjāl let him go far away from him, for by Allāh a man will come to him thinking that he is a believer, and he will follow him because of the doubts he will be sent with, or due to the doubts he will be sent with.’” This is how he said it. (*Sahih*)

٤٣١٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جَرِيرٌ: حَدَّثَنَا حُمَيْدُ بْنُ هِلَالٍ عَنْ أَبِي الدَّهْمَاءِ قَالَ: سَمِعْتُ عِمْرَانَ بْنَ حُصَيْنٍ يُحَدِّثُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَمِعَ بِالذَّجَالِ فَلْيَنْتَهِ عَنَّهُ، فَوَاللَّهِ! إِنَّ الرَّجُلَ لَيَأْتِيهِ وَهُوَ يَحْسِبُ أَنَّهُ مُؤْمِنٌ، فَيَتَّبِعُهُ مِمَّا يُبْعَثُ بِهِ مِنَ الشُّبُهَاتِ، أَوْ لِمَا يُبْعَثُ بِهِ مِنَ الشُّبُهَاتِ» هَكَذَا قَالَ.

تخريج: [إسناده صحيح] أخرجه أحمد: ٤٣١/٤ من حديث حميد بن هلال به، وصححه الحاكم على شرط مسلم: ٥٣١/٤.

Comments:

This narration warns that those who have faith will stay away from the Dajjāl if they hear of his coming. It is ‘Eisā, peace be upon him, whose duty it is to slay the Dajjāl.

4320. It was narrated from ‘Amr bin Al-Aswad, from Junādah bin Abī Umayyah, from ‘Ubādah bin Aṣ-Ṣāmit that the Messenger of Allāh ﷺ said: “I have told you so much about the Dajjāl that I am afraid that you may not understand. *Al-Masīhid-Dajjāl* is a short man, bandy-legged, curly haired and one-eyed, with one eye that is sightless, neither protruding nor sunken. If you are confused, then remember that your Lord is not one-eyed.” (*Hasan*)

Abū Dāwud said: ‘Amr bin Al-Aswad was put in charge of the judiciary.

٤٣٢٠ - حَدَّثَنَا حَيَوَةُ بْنُ شُرَيْحٍ: حَدَّثَنَا بَقِيَّةُ: حَدَّثَنِي بَجِيرٌ عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ عَمْرِو بْنِ الْأَسْوَدِ، عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ أَنَّهُ حَدَّثَهُمْ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنِّي قَدْ حَدَّثْتُكُمْ عَنِ الدَّجَالِ حَتَّى خَشِيتُ أَنْ لَا تَعْقِلُوا، إِنَّ مَسِيحَ الدَّجَالِ رَجُلٌ قَصِيرٌ، أَفْحَجٌ، جَعْدٌ، أَغْوَرٌ، مَطْمُوسُ الْعَيْنِ، لَيْسَ بِنَائِيَةٍ وَلَا جَحْرَاءَ، فَإِنْ أَلَيْسَ عَلَيْكُمْ فَاعَلِمُوا أَنَّ رَبَّكُمْ لَيْسَ بِأَغْوَرَ». قَالَ أَبُو دَاوُدَ: عَمَرُو بْنُ الْأَسْوَدِ وَلِيَّ الْقَضَاءِ.

تخريج: [حسن] أخرجه أحمد: ٣٢٤/٥ من حياة ابن شريح، والنسائي في الكبرى، ح: ٧٧٦٤ من حديث بقية به وللحديث شواهد.

4321. It was narrated that An-Nawwāṣ bin Ṣam‘ān Al-Kilābī said: “The Messenger of Allāh ﷺ mentioned the Dajjāl and said: ‘If he appears while I am among you, I will deal with him on your behalf, and if he appears while I am not among you, then each man must deal with him on his own behalf. Allāh will take care of every Muslim on my behalf after me. Whoever among you lives to see him, let him recite the opening Verses of *Sūrat Al-Kahf* over him, for that is your protection against his *Fitnah*.’ We said: ‘How long will his stay be on earth be?’ He said: ‘Forty days; a day like a year, a day like a month, a day like a week, and the rest of the days like your days.’ We said: ‘O Messenger of Allāh, on that day which is like a year, will the prayers of one day be sufficient for us?’ He said: ‘No. You will have to figure it based upon its length.’ Then ‘Eīsā bin Mariam, peace be upon him, will descend at the white minaret in the east of Damascus. And he will catch up with him at the gate of Ludd, and will kill him.” (*Ṣaḥīḥ*)

٤٣٢١ - حَدَّثَنَا صَفْوَانُ بْنُ صَالِحِ الدَّمَشَقِيِّ الْمُؤَدَّدُ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا ابْنُ جَابِرٍ: حَدَّثَنِي يَحْيَى بْنُ جَابِرِ الطَّائِفِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نَفِيرٍ، عَنْ أَبِيهِ، عَنِ النَّوَاصِ بْنِ سَمْعَانَ الْكِلَابِيِّ قَالَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ الدَّجَالَ فَقَالَ: «إِنْ يَخْرُجُ وَأَنَا فِيكُمْ فَأَنَا حَاجِبُهُ دُونَكُمْ وَإِنْ يَخْرُجُ وَلَسْتُ فِيكُمْ فَأَمْرُو حَاجِبِ نَفْسِهِ، وَاللَّهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ، فَمَنْ أَدْرَكَهُ مِنْكُمْ فَلْيَقْرَأْ عَلَيْهِ بِفَوَاتِحِ سُورَةِ الْكَهْفِ؛ فَإِنَّهَا جَوَارِكُمْ مِنْ فِتْنَتِهِ». قُلْنَا: وَمَا لُبُّهُ فِي الْأَرْضِ، قَالَ: «أَرْبَعُونَ يَوْمًا، يَوْمًا كَسَنَةِ، وَيَوْمًا كَشَهْرٍ، وَيَوْمًا كَجُمُعَةٍ، وَسَائِرُ أَيَّامِهِ كَأَيَّامِكُمْ». قُلْنَا: يَا رَسُولَ اللَّهِ! هَذَا الْيَوْمُ الَّذِي كَسَنَتْهُ أَتَكْفِينَا فِيهِ صَلَاةُ يَوْمٍ وَوَلِيْلَةٍ؟ قَالَ: «لَا، أَقْدُرُوا لَهُ قَدْرَهُ، ثُمَّ يَنْزِلُ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ عِنْدَ الْمِنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ، فَيَدْرِكُهُ عِنْدَ بَابِ لُدٍّ فَيَقْتُلُهُ».

تخریج: أخرجه مسلم، الفتن، باب ذكر الدجال، ح: ٢٩٣٧ من حديث الوليد بن مسلم به.

Comments:

This and other narrations that come later, prove that Allāh’s Messenger ﷺ learned of different matters in the future at different times. He did not withhold any of what he was ordered to convey. Here, he ﷺ explained that recitations from *Sūrat Al-Kahf* will help protect against the *Fitnah* of the Dajjāl.

4322. A similar report was narrated from Abū Umāmah, from

٤٣٢٢ - حَدَّثَنَا عِيسَى بْنُ مُحَمَّدٍ: حَدَّثَنَا ضَمْرَةُ عَنِ السَّيْبَانِيِّ، عَنْ عَمْرِو بْنِ عَبْدِ اللَّهِ،

the Prophet ﷺ, and he mentioned the prayers as well. (Hasan)

عن أبي أمامة عن النبي ﷺ نحوه، وَذَكَرَ الصَّلَوَاتِ، مِثْلَ مَعْنَاهُ.

تخريج: [إسناده حسن] أخرجه ابن ماجه، الفتن، باب فتنة الدجال وخروج عيسى ابن مريم وخروج يأجوج ومأجوج، ح: ٤٠٧٧ من حديث أبي زرعة السيباني به مطولاً.

4323. It was narrated from Abū Ad-Dardā' that the Prophet ﷺ said: "Whoever memorizes ten Verses from the beginning of *Sūrat Al-Kahf* will be protected from the *Fitnah* of the Dajjāl." (Ṣaḥīḥ)

Abū Dāwud said: This is what Hishām Ad-Dastawā'ī said, narrating from Qatādah,^[1] but he said: "Whoever memorizes the last Verses of *Sūrat Al-Kahf*."

Shu'bah said, narrating from Qatādah: "From the end of *Al-Kahf*."

٤٣٢٣ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا سَالِمُ بْنُ أَبِي الْجَعْدِ عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ، عَنْ حَدِيثِ أَبِي الدَّرْدَاءِ، يَرْوِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ الْكَهْفِ عُصِمَ مِنْ فِتْنَةِ الدَّجَالِ».

قال أبو داود: وكذا قال هشام الدستوائي عن قتادة، إلا أنه قال: «مَنْ حَفِظَ مِنْ خَوَاتِيمِ سُورَةِ الْكَهْفِ».

وقال شعبه عن قتادة: «مِنْ آخِرِ الْكَهْفِ».

تخريج: أخرجه مسلم، صلاة المسافرين، باب فضل سورة الكهف وآية الكرسي، ح: ٨٠٩ من حديث همام بن يحيى به.

4324. It was narrated from Abū Hurairah that the Prophet ﷺ said: "There is no Prophet between myself and him" – meaning 'Eīsā. "He will descend and when you see him you should recognize him, a man of medium height with a reddish complexion, wearing two garments *Mumaṣṣarah*,^[2] with his

٤٣٢٤ - حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى عَنْ قَتَادَةَ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ آدَمَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ بَيْنِي وَبَيْنَهُ وَعَيْنِي عَلَيْهِ السَّلَامُ، نَبِيٌّ، وَإِنَّهُ نَازِلٌ فَإِذَا رَأَيْتُمُوهُ فَاعْرِفُوهُ: رَجُلٌ مَرْبُوعٌ إِلَى الْحُمْرَةِ وَالْبَيَاضِ بَيْنَ مُمَصَّرَتَيْنِ

[1] Meaning, in his version of the above narration, for which Qatādah is one of the narrators.

[2] *Al-Mumaṣṣarah* garment is that which has light yellow in it. (*An-Nihāyah*) Other versions have the word *Mahrud* (Muslim 7373, At-Tirmidhī 2240, Ibn Mājah 4075) An-Nawawī said that *Mahrud* is a garment dyed with *Wars* and then saffron, in *Lisān Al- 'Arab (Hurud)*: "A plant used for dyeing, and it is said that it is tumeric. *Mahrud* and *Muharrad* refer to a garment dyed yellow with *Hurud*."

head looking as if it is dripping although it will not be wet. He will fight the people for the cause of Islam, and he will break the cross and kill the pigs, and he will abolish the *Jizyah*. At his time Allāh, will cause all religions to perish except Islam, and he will destroy *Al-Masihid-Dajjāl*. He will remain on the earth for forty years, then he will die, and the Muslims will perform the funeral prayer for him.” (*Hasan*)

تخريج: [إسناده حسن] أخرجه أحمد: ٤٠٦/٢ من حديث همام به * قتادة صرح بالسماع عند أحمد: ٤٣٧/٢ وصححه الحاكم: ٥٩٥/٢ ووافقه الذهبي.

Comments:

‘Eisā, peace be upon him, will descend as described in the authentic narrations, and slay the Dajjāl.

Chapter 15. Regarding Narrations About *Al-Jassāsah*

4325. It was narrated from Az-Zuhrī, from Abū Salamah, from Fāṭimah bint Qais that the Messenger of Allāh ﷺ delayed the later *‘Ishā’* one night, then he came out and said: “I was detained by something that Tamīm Ad-Dāri was telling me, about a man who was on one of the islands of the sea: ‘Then I saw a woman who was dragging her hair.’ He said: ‘Who are you?’ She said: ‘I am *Al-Jassāsah*; go to that castle.’ So I went to it, and I saw a man who was dragging his hair; he was chained in fetters and was leaping between heaven and earth. I said: ‘Who are you?’ He said: ‘I am the Dajjāl; has the Prophet of the unlettered appeared yet?’ I said:

كَأَنَّ رَأْسَهُ يَقْطُرُ وَإِنْ لَمْ يُصْبَهُ بَلَلٌ، فَيَقَاتِلُ النَّاسَ عَلَى الْإِسْلَامِ فَيَدُقُّ الصَّلِيبَ وَيَقْتُلُ الْخِنْزِيرَ وَيَصْعُقُ الْجُزْيَةَ وَيُهْلِكُ اللَّهُ فِي زَمَانِهِ الْمِلَلَ كُلَّهَا إِلَّا الْإِسْلَامَ وَيُهْلِكُ الْمَسِيحَ الدَّجَالَ فَيَمُكْتُ فِي الْأَرْضِ أَرْبَعِينَ سَنَةً ثُمَّ يَتَوَفَّى فَيُصَلِّي عَلَيْهِ الْمُسْلِمُونَ».

(المعجم ١٥) بَابُ: فِي خَبَرِ الْجَسَّاسَةِ
(التحفة ١٥)

٤٣٢٥ - حَدَّثَنَا الثَّقَلِيُّ: حَدَّثَنَا عُمَانُ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ عَنْ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَخَّرَ الْعِشَاءَ الْآخِرَةَ ذَاتَ لَيْلَةٍ، ثُمَّ خَرَجَ فَقَالَ: «إِنَّهُ حَبَسَنِي حَدِيثٌ كَانَ يُحَدِّثُنِيهِ تَمِيمُ الدَّارِيُّ عَنْ رَجُلٍ كَانَ فِي جَزِيرَةٍ مِنْ جَزَائِرِ الْبَحْرِ: فَإِذَا أَنَا بِامْرَأَةٍ تَجُرُّ شَعْرَهَا، قَالَ: مَا أَنْتِ؟ قَالَتْ: أَنَا الْجَسَّاسَةُ، أَذْهَبَ إِلَى ذَلِكَ الْقَصْرِ، فَأَتَيْتُهُ فَإِذَا رَجُلٌ يَجُرُّ شَعْرَهُ مُسْلَسَلٌ فِي الْأَغْلَالِ يَنْزُو فِيمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَقُلْتُ: مَنْ أَنْتِ؟ فَقَالَ: أَنَا الدَّجَالُ، خَرَجَ نَبِيُّ الْأُمِّيِّينَ بَعْدُ؟ قُلْتُ: نَعَمْ. قَالَ: أَطَاعُوهُ أَمْ عَصَوْهُ؟

‘Yes.’ He said: ‘Did they obey him or disobey him?’ I said: ‘They obeyed him.’ He said: ‘That is good for them.’” (*Hasan*)

تخريج: [حسن] للحديث شواهد، انظر الرقم الآتي: ٤٣٢٦.

4326. It was narrated from ‘Abdullāh bin Buraidah (he said): “‘Amir bin Sharāḥil Aṣh-Sha‘bī narrated to us, from Fāṭimah bint Qais, that she said: ‘I heard the caller of the Messenger of Allāh ﷺ crying out: “*Aṣ-Ṣalātu Jāmi‘ah* (prayer is about to begin).” So I went out and prayed with the Messenger of Allāh ﷺ, and when the Messenger of Allāh ﷺ had finished the prayer, he sat on the *Minbar*, and he was smiling.’ He said: “Let each person remain in the place where he prayed.” Then he said: “Do you know why I called you together?” They said: “Allāh and His Messenger know best.” He said: “By Allāh, I did not call you together for some alarming news or for something good. Rather I have called you together because Tamīm Ad-Dārī was a Christian, and he came and pledged allegiance, and accepted Islam. He told me something which agrees with what I was telling you about the Dajjāl. He told me that he sailed on a ship with thirty men of Lakḥm and Judhām and they were tossed by the waves of the sea for a month. Then they were cast upon an island at sunset. They sat in a small rowing-boat and landed on that island. They were met by a beast with a great deal of hair. They said:

٤٣٢٦ - حَدَّثَنَا حَجَّاجُ بْنُ أَبِي يَعْقُوبَ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ حُسَيْنًا الْمُعَلَّمُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ: حَدَّثَنَا عَامِرُ بْنُ شَرَاحِيلَ الشَّعْبِيِّ عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ: سَمِعْتُ مُنَادِي رَسُولِ اللَّهِ ﷺ يُنَادِي: أِنَّ الصَّلَاةَ جَامِعَةٌ فَخَرَجْتُ فَصَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ، فَلَمَّا قَضَى رَسُولُ اللَّهِ ﷺ الصَّلَاةَ جَلَسَ عَلَى الْمِنْبَرِ وَهُوَ يَضْحَكُ، قَالَ: «يَلِزَمُ كُلُّ إِنْسَانٍ مِصْلَاهُ»، ثُمَّ قَالَ: «هَلْ تَدْرُونَ لِمَ جَمَعْتُكُمْ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «إِنِّي مَا جَمَعْتُكُمْ لِرَهْبَةٍ وَلَا رَغْبَةٍ، وَلَكِنْ جَمَعْتُكُمْ أَنْ تَمِيمَ الدَّارِي كَانَ رَجُلًا نَصْرَانِيًّا فَجَاءَ فَبَايَعَ وَأَسْلَمَ وَحَدَّثَنِي حَدِيثًا وَافَقَ الَّذِي حَدَّثْتُكُمْ عَنِ الدَّجَالِ، حَدَّثَنِي أَنَّهُ رَكِبَ فِي سَفِينَةٍ بَحْرِيَّةٍ مَعَ ثَلَاثِينَ رَجُلًا مِنْ لَحْمٍ وَجُدَامٍ، فَلَعَبَ بِهِمُ الْمَوْجُ شَهْرًا فِي الْبَحْرِ وَأَرْفَقُوا إِلَى جَزِيرَةٍ حِينَ مَغْرِبِ الشَّمْسِ، فَجَلَسُوا فِي أَقْرَبِ السَّفِينَةِ، فَدَخَلُوا الْجَزِيرَةَ، فَلَقِيَهُمْ دَابَّةٌ أَهْلَبُ كَثِيرَةُ الشَّعْرِ. قَالُوا: وَتِلْكَ مَا أَنْتَ؟ قَالَتْ: أَنَا الْجَسَّاسَةُ، انْطَلِقُوا إِلَى هَذَا الرَّجُلِ فِي هَذَا الدَّيْرِ فَإِنَّهُ إِلَى خَبْرِكُمْ بِالْأَشْوَاقِ. قَالَ: لَمَّا سَمَّتْ لَنَا

'Woe to you, what are you?' It said: 'I am Al-Jassāsah. Go to this man in the monastery, for he is anxious to know about you.' He said: 'When it named a man for us, we were afraid of it, lest it be a she-devil. We set off, rushing, until we came to that monastery, where we found the largest man we had ever seen, bound strongly in chains with his hands bound to his neck.'" And he mentioned the *Hadith*; "and he asked them about the date-palms of Baisān, the spring of Zughar and the unlettered Prophet. And he said: 'I am the Dajjāl, and soon I will be given permission to emerge.'" And the Prophet ﷺ said: "He is in the Sea of *Ash-Shām* (Mediterranean), or the Yemeni Sea (Arabian Sea). No, rather he is in the east" twice, and pointed with his hand towards the east. She said: "I memorized this from the Messenger of Allāh ﷺ." (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، الفتن، باب قصة الجساسة، ح: ٢٩٤٢ عن حجاج بن أبي يعقوب

الشاعر به.

Comments:

Al-Jassāsah comes from the word *Jass*, at it means that it, or she, gathers information for him. *Lakhm* and *Judhām* are two tribes that lived in Yemen. Baisān is a village in the valley of the Jordan river. Zughar is a village in Syria.

4327. It was narrated from Mujālid bin Sa'eed, from 'Āmir, who said: "Fātimah bint Qais told me that the Prophet ﷺ prayed *Zuhr*, then he ascended the *Minbar*, and he had not ascended it except on Fridays before that," then he narrated this story (about the Dajjāl). (*Da'if*)

رَجُلًا فَرَقْنَا مِنْهَا أَنْ تَكُونَ شَيْطَانَةً، فَاذْهَبْنَا سِرَاعًا حَتَّى دَخَلْنَا الدَّيْرَ فَإِذَا فِيهِ أَعْظَمُ إِنْسَانٍ رَأَيْنَاهُ قَطُّ خَلَقًا وَأَشَدَّهُ وَثَاقًا مَجْمُوعَةً يَدَاهُ إِلَى عُنُقِهِ فَذَكَرَ الْحَدِيثَ وَسَأَلَهُمْ عَنْ نَحْلِ بَيْسَانَ وَعَنْ عَيْنِ زُعَرَ وَعَنْ النَّبِيِّ الْأُمِّيِّ. قَالَ: إِنِّي أَنَا الْمَسِيحُ [الدَّجَالُ] وَإِنَّهُ يُوشِكُ أَنْ يُؤَدَّنَ لِي فِي الْخُرُوجِ. قَالَ النَّبِيُّ ﷺ: «وَإِنَّهُ فِي بَحْرِ الشَّامِ، أَوْ بَحْرِ الْيَمَنِ، لَا، بَلْ مِنْ قِبَلِ الْمَشْرِقِ مَا هُوَ، مَرَّتَيْنِ، وَأَوْمَأَ بِيَدِهِ قِبَلِ الْمَشْرِقِ. قَالَتْ: حَفِظْتُ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ وَسَأَقُ الْحَدِيثَ.»

٤٣٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ صُدْرَانَ: حَدَّثَنَا

المُعْتَمِرُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ مُجَالِدِ بْنِ سَعِيدٍ، عَنْ عَامِرٍ قَالَ: أَخْبَرْتَنِي فَاطِمَةُ بِنْتُ قَيْسٍ؛ أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ ثُمَّ صَعِدَ الْمِنْبَرَ وَكَانَ لَا يَضَعُ عَلَيْهِ إِلَّا يَوْمَ جُمُعَةٍ قَبْلَ يَوْمَيْهِ، ثُمَّ ذَكَرَ هَذِهِ الْقِصَّةَ.

قَالَ أَبُو دَاوُدَ: ابْنُ صُدْرَانَ بَصْرِيٌّ غَرِقَ فِي الْبَحْرِ مَعَ ابْنِ مِسْوَرٍ لَمْ يَسْلَمْ مِنْهُمْ غَيْرُهُ.

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الفتن، باب فتنة الدجال وخروج عيسى ابن مريم ... الخ، ح: ٤٠٧٤ من حديث إسماعيل بن أبي خالد به * مجالد ضعيف تقدم، ح: ٢٨٥١ وأصل الحديث صحيح، عند مسلم، ح: ٢٩٤٢ وغيره من حديث عامر الشعبي به دون قوله: "أن النبي ﷺ صلى الظهر".

4328. It was narrated from Al-Walīd bin ‘Abdullāh bin Jumā‘, from Abū Salamah bin ‘Abdur-Rahmān, from Jābir, who said: “One day, the Messenger of Allāh ﷺ said from the *Minbar*: ‘While some people were traveling on the sea, their food ran out. Then an island appeared before them and they went out looking for bread, and were met by Al-Jassāsah.’” – I said to Abū Salamah: “What is Al-Jassāsah?” He said: “A woman who was dragging the hair of her body and her head.” – “She said: ‘In this castle there is...’” and he narrated the *Hadīth*. “He asked about the date-palms of Baisān and the spring of Zughar. He said he is Al-Masīh.” Ibn Abī Salamah^[1] said to me: “In this *Hadīth* there is something that I did not memorize.” He (Abū Salamah) said: “Jābir bore witness that he was Ibn Šā’id.^[2] I said: ‘But he has died.’ He said: ‘Even though he died!’ I said: ‘But he accepted Islam.’ He said: Even though he accepted Islam!’ I said: But he entered Al-Madīnah.’ He said:’

٤٣٢٨ - حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا ابْنُ فَضِيلٍ عَنِ الْوَلِيدِ بْنِ عَبْدِ اللَّهِ بْنِ جَمِيعٍ، عَنِ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنِ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ عَلَى الْمِنْبَرِ: «إِنَّهُ بَيْنَمَا أَنَا سَبِيرُونَ فِي الْبَحْرِ فَتَنَدَ طَعَامُهُمْ فَرَفَعَتْ لَهُمْ جَزِيرَةً، فَخَرَجُوا يُرِيدُونَ الْخُبْزَ فَلَقِيَتْهُمْ الْجَسَّاسَةُ» - فَقُلْتُ لِأَبِي سَلَمَةَ: وَمَا الْجَسَّاسَةُ؟ قَالَ: امْرَأَةٌ تَجُرُّ شَعْرَ جِلْدِهَا وَرَأْسَهَا - قَالَتْ: فِي هَذَا الْقَصْرِ فَذَكَرَ الْحَدِيثَ. وَسَأَلَ عَنِ نَحْلِ بَيْسَانَ وَعَنِ عَيْنِ زُغَرَ. قَالَ: هُوَ الْمَسِيحُ فَقَالَ لِي ابْنُ أَبِي سَلَمَةَ: إِنَّ فِي هَذَا الْحَدِيثِ شَيْئًا مَا حَفِظْتُهُ. قَالَ: شَهِدَ جَابِرٌ أَنَّهُ هُوَ ابْنُ صَائِدٍ. قُلْتُ: فَإِنَّهُ قَدْ مَاتَ. قَالَ: وَإِنْ مَاتَ! قُلْتُ: فَإِنَّهُ قَدْ أَسْلَمَ. قَالَ: وَإِنْ أَسْلَمَ! قُلْتُ: فَإِنَّهُ قَدْ دَخَلَ الْمَدِينَةَ، قَالَ: وَإِنْ دَخَلَ الْمَدِينَةَ.

[1] That is ‘Umar bin Abī Salamah, and the one hearing him say this is Al-Walīd.

[2] He is also called Ibn Šayyād, as appears in the next chapter.

Even though he entered Al-Madinah!”

تخريج: [إسناده حسن] * ابن أبي سلمة هو عمر، والقائل لهذه المقولة هو الوليد.

Comments:

Ibn Şayyād was a Jewish boy that they had suspected might be the Dajjāl, he later became a Muslim and died.

Chapter 16. Reports Regarding Ibn Aş-Şā'id

(المعجم ١٦) - بَابُ خَبَرِ ابْنِ الصَّائِدِ

[الصَّيَادِ] (التحفة ١٦)

4329. It was narrated from Sālim, from Ibn 'Umar that the Prophet ﷺ passed by Ibn Şā'id with a group of his Companions, among whom was 'Umar bin Al-Khaṭṭāb, while he (Ibn Şā'id) was playing with some other boys by the battlement of Banū Maghālah, and he was still a boy. He did not notice until the Messenger of Allāh ﷺ tapped him on the back with his hand, and said: "Do you bear witness that I am the Messenger of Allāh?" Ibn Şā'id looked at him and said: "I bear witness that you are the Messenger of the unlettered." Then Ibn Şayyād said to the Prophet ﷺ: "Do you bear witness that I am the Messenger of Allāh?" The Prophet ﷺ said to him: "I believe in Allāh and His Messengers." Then the Prophet ﷺ said to him: "What comes to you?" He said: "A truth-teller and a liar come to me." The Prophet ﷺ said to him: "You have been confounded." Then the Messenger of Allāh ﷺ said to him: "I am hiding something in my mind for you," and he was hiding (the Verse) "the Day when the sky will

٤٣٢٩ - حَدَّثَنَا أَبُو عَاصِمٍ حُسَيْشُ بْنُ أُصْرَمَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ سَالِمٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ مَرَّ بِابْنِ صَائِدٍ فِي نَفَرٍ مِنْ أَصْحَابِهِ فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ وَهُوَ يَلْعَبُ مَعَ الْعِلْمَانِ عِنْدَ أُطْمِ بَنِي مَعَالَةَ وَهُوَ غُلَامٌ، فَلَمْ يَشْعُرْ حَتَّى صَرَبَ رَسُولُ اللَّهِ ﷺ ظَهْرَهُ بِيَدِهِ، ثُمَّ قَالَ: «أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟» قَالَ: فَنَظَرَ إِلَيْهِ ابْنُ صَائِدٍ فَقَالَ: أَشْهَدُ أَنَّكَ رَسُولُ الْأُمِّيِّينَ، ثُمَّ قَالَ ابْنُ صَائِدٍ لِلنَّبِيِّ ﷺ: أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟ فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَمَنْتُ بِاللَّهِ وَرُسُلِهِ». ثُمَّ قَالَ لَهُ النَّبِيُّ ﷺ: «مَا يَأْتِيكَ؟» قَالَ: يَأْتِينِي صَادِقٌ وَكَاذِبٌ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «خُلِّطَ عَلَيْكَ الْأَمْرُ»، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي قَدْ حَبَّأْتُ لَكَ حَبِيبَةً، وَخَبَأْتُ لَهُ ﴿يَوْمَ تَأْتِي السَّمَاءُ بِدُحَانٍ مُبِينٍ﴾ [الدخان: ١٠]. قَالَ ابْنُ صَائِدٍ: هُوَ الدُّخَانُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَخْسَأُ فَلَنْ تَعْدُو قَدْرَكَ»، فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ! أَتَدْنُو لِي فَأُصْرِبُ عُنُقَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ

bring forth a visible smoke (*Dukhān Mubīn*)”.[1] Ibn Ṣayyād said: “It is *Ad-Dukh*.” The Messenger of Allāh ﷺ said: “May you be disgraced and dishonored, you will never go beyond your station.” ‘Umar said: “O Messenger of Allāh, allow me to strike his neck.” The Messenger of Allāh ﷺ said: “If he is him (meaning the Dajjāl), you will never be able to overpower him, and if he is not him, there is nothing good in killing him.” (*Ṣahīh*)

تخريج: أخرجه مسلم، الفتن، باب ذكر ابن الصياد، ح: ٩٧/٢٩٣٠ من حديث عبد الرزاق، والبخاري، الجهاد والسير، باب: كيف يعرض الإسلام على الصبي؟ ح: ٣٠٥٥ من حديث معمر به.

4330. It was narrated that Nāfi‘ said: “Ibn ‘Umar used to say: ‘By Allāh, I do not doubt that Ibn Ṣayyād is *Al-Masihid-Dajjāl*.’” (*Ṣahīh*)

يَكُنْ فَلَنْ تُسَلِّطَ عَلَيْهِ يَعْنِي الدَّجَالَ وَإِنْ لَا يَكُنْ هُوَ فَلَا خَيْرَ فِي قَتْلِهِ.”

٤٣٣٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ عَنْ مُوسَى ابْنَ عُقْبَةَ، عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ يَقُولُ: وَاللَّهِ! مَا أَشْكُ أَنَّ الْمَسِيحَ الدَّجَالَ ابْنُ صَيَّادٍ.

تخريج: [إسناده صحيح].

4331. It was narrated that Muḥammad bin Al-Munkadir said: “I saw Jābir bin ‘Abdullāh swearing by Allāh that Ibn Aṣ-Ṣayyād was the Dajjāl. I said: ‘Are you swearing by Allāh?’ He said: ‘I heard ‘Umar swearing by Allāh to that effect, in the presence of the Messenger of Allāh ﷺ, and the Messenger of Allāh ﷺ did not object to that.’” (*Ṣahīh*)

٤٣٣١ - حَدَّثَنَا ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ ابْنِ الْمُثَنِّكِرِ قَالَ: رَأَيْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَحْلِفُ بِاللَّهِ أَنَّ ابْنَ الصَّيَّادِ الدَّجَالَ، فَقُلْتُ: تَحْلِفُ بِاللَّهِ؟ فَقَالَ: إِنِّي سَمِعْتُ عُمَرَ يَحْلِفُ بِاللَّهِ تَعَالَى عَلَى ذَلِكَ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَلَمْ يُنْكِرْهُ رَسُولُ اللَّهِ ﷺ.

[1] *Ad-Dukhān* 44:10.

تخريج: أخرجه مسلم، الفتن، باب ذكر ابن صياد، ح: ٩٤/٢٩٢٩ والبخاري، الاعتصام بالكتاب والسنة، باب من رأى ترك النكير من النبي ﷺ حجة... إلخ، ح: ٧٣٥٥ من حديث عبيد الله بن معاذ به.

4332. It was narrated from Al-A'mash, from Sālim, that Jābir said: "We lost Ibn Ṣayyād on the Day of Al-Ḥarrah."^[1] (*Da'if*)

٤٣٣٢ - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عُبَيْدُ اللَّهِ يَعْنِي ابْنَ مُوسَى، قَالَ: حَدَّثَنَا شَيْبَانُ عَنِ الْأَعْمَشِ، عَنِ سَالِمٍ، عَنِ جَابِرٍ قَالَ: فَقَدْنَا ابْنَ صَيَّادٍ يَوْمَ الْحَرَّةِ.

تخريج: [إسناده ضعيف] أخرجه ابن أبي شيبة: ١٥/١٦٠، ح: ٣٧٥٢٠ عن عبيد الله بن موسى به * سليمان الأعمش عنن وسالم هو ابن أبي الجعد.

4333. It was narrated from Al-'Alā', from his father that Abū Hurairah said: "The Messenger of Allāh ﷺ said: "The Hour will not begin until thirty *Dajjāl* have appeared, each of them claiming that he is the messenger of Allāh."
(*Ṣaḥīh*)

٤٣٣٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ عَنِ الْعَلَاءِ، عَنِ أَبِيهِ، عَنِ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ ثَلَاثُونَ دَجَّالًا كُلُّهُمْ يَزْعُمُ أَنَّهُ رَسُولُ اللَّهِ تَعَالَى».

تخريج: [إسناده صحيح] أخرجه أحمد: ٢/٤٥٧، ح: ٩٨٩٩ من حديث العلاء بن عبد الرحمن به.

4334. It was narrated from Abū Salamah, from Abū Hurairah, who said: "The Messenger of Allāh ﷺ said: "The Hour will not begin until thirty lying *Dajjāls* have appeared, each of them telling lies against Allāh and His Messenger."
(*Ḥasan*)

٤٣٣٤ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ عَمْرٍو عَنِ أَبِي سَلَمَةَ، عَنِ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ ثَلَاثُونَ كَذَّابًا دَجَّالًا كُلُّهُمْ يَكْذِبُ عَلَى اللَّهِ وَعَلَى رَسُولِهِ».

تخريج: [إسناده حسن] أخرجه أحمد: ٢/٤٥٠ من حديث محمد بن عمرو بن علقمة الليثي به.

4335. It was narrated that Ibrāhīm

٤٣٣٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْجَرَّاحِ عَنِ

[1] Meaning, the day that Yazīd bin Mu'āwiyah gained sway over Al-Madīnah, and they say that it is not correct, because Ibn Ṣayyād died prior to that as affirmed in other authentic narrations.

said: “‘Ubaidah As-Salmānī narrated this report.” He mentioned something similar. “And I said to him: ‘Do you think that this man, meaning Al-Mukhtār, is one of them?’ ‘Ubaidah said: ‘He is one of the leaders.’” (*Daʿīf*)

جَرِيرٍ، عَنْ مُعِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: قَالَ عَيْدَةُ السَّلْمَانِيُّ بِهَذَا الْخَبْرِ: قَالَ: فَذَكَرَ نَحْوَهُ، فَقُلْتُ لَهُ: أَتَرَى هَذَا مِنْهُمْ يَعْنِي الْمُخْتَارَ؟ قَالَ عَيْدَةُ: أَمَا إِنَّهُ مِنَ الرَّؤُوسِ.

تخریج: [إسناده ضعيف] أخرجه البيهقي في دلائل النبوة: ٤٨٤/٦ من حديث أبي داود به * مغيرة بن مقسم: مدلس وعنعن.

Chapter 17. Enjoining (Good) And Forbidding (Evil)

(المعجم ١٧) - بَابُ الْأَمْرِ وَالنَّهْيِ (التحفة ١٧)

4336. It was narrated from ‘Alī bin Badhīmah, from Abū ‘Ubaidah, from ‘Abdullāh bin Mas‘ūd, who said: “The Messenger of Allāh ﷺ said: ‘The first signs of decline that appeared among the Children of Israel was when one man would meet another and say: ‘O so-and-so, fear Allāh and give up what you are doing, for it is not permissible for you.’ Then he would meet him the following day, and that did not prevent him from eating with him, drinking with him and sitting with him. When they did that, Allāh hardened their hearts equally, then He said: “Those among the Children of Israel who disbelieved were cursed by the tongue of Dāwud and ‘Eisā, son of Maryam. That was because they disobeyed (Allāh and the Messengers) and were ever transgressing beyond bounds. They used not to forbid one another from *Al-Munkar* (wrong, evildoing, sins, polytheism, disbelief) which they committed.

٤٣٣٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التُّفَيْلِيُّ: حَدَّثَنَا يُونُسُ بْنُ رَاشِدٍ عَنْ عَلِيِّ ابْنِ بَدِيْمَةَ، عَنْ أَبِي عَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَوَّلَ مَا دَخَلَ النَّقْصُ عَلَى بَنِي إِسْرَائِيلَ كَانَ الرَّجُلُ يَلْقَى الرَّجُلَ فَيَقُولُ: يَا هَذَا! اتَّقِ اللَّهَ وَدَعْ مَا تَصْنَعُ، فَإِنَّهُ لَا يَجِلُّ لَكَ، ثُمَّ يَلْقَاهُ مِنَ الْغَدِ فَلَا يَمْنَعُهُ ذَلِكَ أَنْ يَكُونَ أَكِيلَهُ وَشَرِيْبَهُ وَقَعِيدَهُ، فَلَمَّا فَعَلُوا ذَلِكَ ضَرَبَ اللَّهُ قُلُوبَ بَعْضِهِمْ بِبَعْضٍ، ثُمَّ قَالَ: ﴿لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ﴾ إِلَى قَوْلِهِ ﴿فَسَيُفُونَ﴾ [المائدة: ٧٨-٨١]، ثُمَّ قَالَ: كَلَّا وَاللَّهِ! لِنَأْمُرَنَّ بِالْمَعْرُوفِ وَلِنَنْهَوَنَّ عَنِ الْمُنْكَرِ، وَلِنَأْخُذَنَّ عَلَى يَدَيْ الظَّالِمِ، وَلِنَأْطِرُنَّهُ عَلَى الْحَقِّ أَطْرًا، وَلِنَقْضِرُنَّهُ عَلَى الْحَقِّ قَصْرًا».

Vile indeed was what they used to do. You see many of them taking the disbelievers as their *Awliyā'* (protectors and helpers). Evil indeed is that which they themselves have sent forward before them; for that (reason) Allāh's Wrath fell upon them, and in torment they will abide. And had they believed in Allāh, and in the Prophet and in what has been revealed to him, never would they have taken them (the disbelievers) as *Awliyā'* (protectors and helpers); but many of them are the *Fāsiqūn* (rebellious, disobedient to Allāh).^[1] Then he said: 'No, by Allāh, you must enjoin what is good and forbid what is evil, and stop the evildoer, and compel him to conform with what is right and restrict him to what is right.'" (*Da'īf*)

تخریج: [إسناده ضعيف] أخرجه الترمذي، تفسير القرآن، باب: ومن سورة المائدة، ح: ٣٠٤٧ وابن ماجه، ح: ٤٠٠٦ من حديث علي بن بزيمة به * السند منقطع كما تقدم: ١٢٤٤، ١٤١٧.

4337. A similar report was narrated from Sālim, from Abū 'Ubaidah, from Ibn Mas'ūd from the Prophet ﷺ, and he added: "...Or Allāh will harden your hearts equally, then He will curse you as He cursed them." (*Da'īf*)

Abū Dāwud said: It was narrated by Al-Muḥārībī from Al-'Alā' bin Al-Musayyab from 'Abdullāh bin 'Amr bin Murrah from Sālim Al-Aftas from Abū 'Ubaidah from

٤٣٣٧ - حَدَّثَنَا خَلْفُ بْنُ هِشَامٍ: حَدَّثَنَا أَبُو شَيْهَابِ الْحَنَاطُ عَنْ الْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَالِمٍ، عَنْ أَبِي عُبَيْدَةَ، عَنْ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ. زَادَ: «أَوْ لَيَضْرِبَنَّ اللَّهُ بِقُلُوبِ بَعْضِكُمْ عَلَى بَعْضٍ، ثُمَّ لَيَلْعَنَنَّكُمْ كَمَا لَعَنَهُمْ».

قال أبو داود: رَوَاهُ الْمُحَارِبِيُّ عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ

[1] *Al-Mā'idah* 5:78-81.

‘Abdullāh. And it was narrated by Khālid Aṭ-Ṭaḥḥān from Al-‘Alā’ from ‘Amr bin Murrah from Abū ‘Ubaidah.

مُرَّةً، عَنْ سَالِمِ الْأَفْطَسِ، عَنْ أَبِي عُبَيْدَةَ،
عَنْ عَبْدِ اللَّهِ. وَرَوَاهُ خَالِدُ الطَّحَّانُ عَنْ
الْعَلَاءِ، عَنْ عَمْرٍو بْنِ مُرَّةً، عَنْ أَبِي عُبَيْدَةَ.
تَخْرِيجٌ: [ضعيف] انظر الحديث السابق.

4338. It was narrated that Qais said: “Abū Bakr said, after praising and glorifying Allāh: ‘O people, you recite this Verse, but you do not understand it as it should be understood: “Take care of your ownelves. If you follow the (right) guidance no harm can come to you from those who are in error.”^[1] He (one of the narrators) said: “From Khālid:^[2] ‘And we heard the Prophet ﷺ say: “If the people see a wrongdoer and they do not stop him, soon Allāh will punish them all.”’ ‘Amr (one of the narrators) said, from Hushaim:^[3] “I heard the Messenger of Allāh ﷺ say: “There is no people among whom acts of disobedience are done, and they are able to change them but they do not do so, but soon Allāh will punish them all.”’ (*Sahih*)

٤٣٣٨ - حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ عَنْ خَالِدِ؛
ح: وَحَدَّثَنَا عَمْرٍو بْنُ عَمْرٍو قَالَ: أَخْبَرَنَا
هُشَيْمُ الْمَعْنَى عَنْ إِسْمَاعِيلَ، عَنْ قَيْسِ قَالَ:
قَالَ أَبُو بَكْرٍ بَعْدَ أَنْ حَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ:
«يَأَيُّهَا النَّاسُ إِنَّكُمْ تَقْرَأُونَ هَذِهِ الْآيَةَ
وَتَصْعُقُونَهَا عَلَى غَيْرِ مَوَاضِعِهَا: ﴿عَلَيْكُمْ
أَنْفُسُكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا أَهْتَدَيْتُمْ﴾»
[المائدة: ١٠٥] قَالَ: عَنْ خَالِدٍ وَإِنَّا سَمِعْنَا
النَّبِيَّ ﷺ يَقُولُ: «إِنَّ النَّاسَ إِذَا رَأَوْا الظَّالِمَ
فَلَمْ يَأْخُذُوا عَلَى يَدَيْهِ أَوْشَكَ أَنْ يُعَمَّهُمُ اللَّهُ
بِعِقَابٍ». وَقَالَ عَمْرٍو عَنْ هُشَيْمٍ: وَإِنِّي
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ قَوْمٍ
يُعْمَلُ فِيهِمْ بِالْمَعَاصِي ثُمَّ يَتَذَرُونَ عَلَى أَنْ
يُعَيَّرُوا ثُمَّ لَا يُعَيَّرُوا إِلَّا يُوْشِكُ أَنْ يُعَمَّهُمُ اللَّهُ
مِنْهُ بِعِقَابٍ».

Abū Dāwud said: And it was narrated – as Khālid said – by Abū Usāmah and a group. Shu‘bah said: “There is no people among whom acts of disobedience are done, and they are greater in number than those who do them...”

قَالَ أَبُو دَاوُدَ: وَرَوَاهُ - كَمَا قَالَ خَالِدٌ -
أَبُو أُسَامَةَ وَجَمَاعَةٌ. قَالَ شُعْبَةُ فِيهِ: «مَا مِنْ
قَوْمٍ يُعْمَلُ فِيهِمْ بِالْمَعَاصِي هُمْ أَكْثَرُ مِمَّنْ
يَعْمَلُهُ».

[1] *Al-Mā'idah* 5:105.

[2] Meaning, with the same chain of narration to Abū Bakr.

[3] Meaning, with his chain from Abū Bakr.

تخریج: [صحيح] أخرجه الترمذي، تفسير القرآن، باب: ومن سورة المائدة، ح: ٣٠٥٧ وابن ماجه، ح: ٤٠٠٥ من حديث إسماعيل بن أبي خالد به وصرح بالسمع عند أحمد: ٥/١ وقال الترمذي: "حسن صحيح".

4339. It was narrated that Jarīr said: "I heard the Prophet ﷺ say: 'There is no man among a people who commit acts of disobedience, and they are able to change it, but they do not change it, but Allāh will punish them before they die.'" (*Da'if*)

٤٣٣٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ: حَدَّثَنَا أَبُو إِسْحَاقَ، أَظُنُّهُ عَنْ ابْنِ جَرِيرٍ، عَنْ جَرِيرِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَا مِنْ رَجُلٍ يَكُونُ فِي قَوْمٍ يُعْمَلُ فِيهِمْ بِالْمَعَاصِي يُقَدِرُونَ عَلَى أَنْ يُعَيِّرُوا عَلَيْهِ فَلَا يُعَيِّرُوا إِلَّا أَصَابَهُمُ اللَّهُ بِعِقَابٍ مِنْ قَبْلِ أَنْ يَمُوتُوا».

تخریج: [إسناده ضعيف] * رواه البيهقي: ٩١/١٠ عن شعبة عن أبي إسحاق عن عبيد الله بن جرير عن أبيه ... إلخ ولم يشك وصححه ابن حبان، ح: ١٨٣٩، ١٨٤٠ * عبيد الله بن جرير مجهول الحال، لم يوثقه غير ابن حبان، وللحديث شواهد ضعيفة عند عبد الغني بن عبد الواحد المقدسي في الأمر بالمعروف والنهي عن المنكر، ح: ٢٠، ٢١ وغيره.

4340. It was narrated that Abū Sa'eed Al-Khurdī said: "I heard the Messenger of Allāh ﷺ say: 'Whoever sees an evil deed and is able to change it with his hand, then let him change it with his hand.'" Hannād omitted the rest of the *Hadīth* but Ibn Al-'Alā' completed it: "If he cannot (do that, then let him change it) with his tongue, if he cannot (change it) with his tongue, then with his heart, and that is the weakest of faith."^[1] (*Sahih*)

٤٣٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ وَهَذَا ابْنُ السَّرِيِّ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءَ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ، وَعَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ رَأَى مُنْكَرًا فَاسْتَطَاعَ أَنْ يُعَيِّرَهُ بِيَدِهِ فَلْيُعَيِّرْهُ بِيَدِهِ». وَقَطَعَ هَذَا بَقِيَّةَ الْحَدِيثِ، وَقَاهُ ابْنُ الْعَلَاءِ: «فَإِنْ لَمْ يَسْتَطِعْ فِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ بِلِسَانِهِ فِقَلْبِهِ، وَذَلِكَ أَوْعَفُ الْإِيمَانِ».

تخریج: أخرجه مسلم، الإيمان، باب بيان كون النهي عن المنكر من الإيمان ... إلخ، ح: ٤٩ عن محمد بن العلاء أبي كريب به.

[1] It preceded, see no. 1740.

Comments:

“Change it” meaning, from *Munkar* or evil, to *Ma'raf* or goodness. And this narration mentions three levels, covering faith; in the heart, with the tongue and with the limbs, and the least of it, “with his heart,” is faith.

4341. Abū Umayyah Ash-Sha'bānī said: “I asked Abū Tha'labah Al-Khushanī: ‘O Abū Tha'labah, what do you say about this Verse: “Take care of your own selves.”?’^[1] He said: ‘By Allāh, you have asked one who has knowledge about it. I asked the Messenger of Allāh ﷺ about it and he said: “Rather you should enjoin one another to do that which is good and forbid one another from that which is evil, until when you see avarice being obeyed and whims being followed, this world being preferred and everyone admiring his own opinion, then you should take care of your own self and ignore the common folk. Ahead of you there are days of patience, when patience will be like grasping live coals, and the one who does good deeds will have the reward of fifty men who do deeds like his.” Someone else added: “He said: ‘O Messenger of Allāh, the reward of fifty of them?’ He said: ‘The reward of fifty of you.’” (*Hasan*)

تخريج: [إسناده حسن] أخرجه الترمذي، تفسير القرآن، باب: ومن سورة المائدة، ح: ٣٠٥٨ من حديث عبد الله بن المبارك به وقال: "حسن غريب" ورواه ابن ماجه، ح: ٤٠١٤ وصححه الحاكم: ٣٢٢/٤ ووافقه الذهبي.

4342. It was narrated from ‘Umārah bin ‘Amr, from ‘Abdullāh bin ‘Amr bin Al-‘Āṣ that the Messenger of Allāh ﷺ said: “How

٤٣٤١ - حَدَّثَنَا أَبُو الرَّبِيعِ سُلَيْمَانُ بْنُ دَاوُدَ الْعَنْكَبِيُّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ عَثْبَةَ ابْنِ أَبِي حَكِيمٍ قَالَ: حَدَّثَنِي عَمْرُو بْنُ جَارِيَةَ اللَّخْمِيُّ قَالَ: حَدَّثَنِي أَبُو أُمِّةَ الشَّعْبَانِيُّ قَالَ: سَأَلْتُ أَبَا ثَعْلَبَةَ الْحُسَيْنِيَّ فَقُلْتُ: يَا أَبَا ثَعْلَبَةَ كَيْفَ تَقُولُ فِي هَذِهِ الْآيَةِ ﴿عَلَيْكُمْ أَنْفُسُكُمْ﴾ قَالَ: أَمَا وَاللَّهِ! لَقَدْ سَأَلْتُ عَنْهَا خَبِيرًا، سَأَلْتُ عَنْهَا رَسُولَ اللَّهِ ﷺ فَقَالَ: «بَلِ اتَّبِعُوا بِالْمَعْرُوفِ وَتَنَاهَا عَنِ الْمُنْكَرِ، حَتَّى إِذَا رَأَيْتَ شُحًّا مُطَاعًا، وَهَوًى مُتَّبَعًا، وَدُنْيَا مُؤَثَّرَةً وَاعْجَابَ كُلِّ ذِي رَأْيٍ بِرَأْيِهِ، فَعَلَيْكَ يَعْني بِنَفْسِكَ وَدَعْ عَنكَ الْعَوَامَّ، فَإِنَّ مِنْ وَرَائِكُمْ أَيَّامَ الصَّبْرِ، الصَّبْرُ فِيهِ مِثْلُ قَبْضِ عَلَى الْجَمْرِ، لِلْعَامِلِ فِيهِمْ مِثْلُ أَجْرِ خَمْسِينَ رَجُلًا يَعْمَلُونَ مِثْلَ عَمَلِهِ». وَزَادَنِي غَيْرُهُ قَالَ: يَا رَسُولَ اللَّهِ! أَجْرُ خَمْسِينَ مِنْهُمْ. قَالَ: «أَجْرُ خَمْسِينَ مِنْكُمْ».

٤٣٤٢ - حَدَّثَنَا الْقَعْنَبِيُّ؛ أَنَّ عَبْدَ الْعَزِيزِ ابْنَ أَبِي حَازِمٍ حَدَّثَهُمْ عَنْ أَبِيهِ، عَنْ عَمَارَةَ بْنِ عَمْرٍو، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ؛

[1] *Al-Mā'idah* 5:105.

will you be at a time” – or “soon there will come a time” – “when people are sifted and the dregs of mankind will be left, who will break their promises and betray their trusts, and they will become mixed together^[1] like this?” – and he interlaced his fingers. They said: “How should we be, O Messenger of Allāh?” He said: “Accept that which you approve of, and reject that which you disapprove of, tend to your own affairs and leave alone the affairs of the common folk.” (*Hasan*)

Abū Dāwud said: This is how it has been related from ‘Abdullāh bin ‘Amr, from the Prophet ﷺ, through various routes of transmission.

أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كَيْفَ بِكُمْ وَبِزَمَانٍ»، أَوْ يُوشِكُ أَنْ يَأْتِي زَمَانٌ يُعْرَبَلُ النَّاسُ فِيهِ عَرَبَلَةً، تَبْقَى حُثَالَةٌ مِنَ النَّاسِ، قَدْ مَرَجَتْ عُهُودُهُمْ وَأَمَانَاتُهُمْ وَاخْتَلَفُوا فَكَانُوا هَكَذَا، وَشَبَّكَ بَيْنَ أَصَابِعِهِ، فَقَالُوا: كَيْفَ يَا رَسُولَ اللَّهِ! فَقَالَ: «تَأْخُذُونَ مَا تَعْرِفُونَ، وَتَدْرُونَ مَا تُنْكِرُونَ، وَتُقْبِلُونَ عَلَى أَمْرِ خَاصَّتِكُمْ، وَتَدْرُونَ أَمْرَ عَامَّتِكُمْ».

قَالَ أَبُو دَاوُدَ: هَكَذَا رَوَى عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ مِنْ غَيْرِ وَجْهِ.

تخريج: [إسناده حسن] أخرجه ابن ماجه، الفتن، باب التثبت في الفتنة، ح: ٣٩٥٧ من حديث عبد العزيز بن أبي حازم به وصححه الحاكم: ١٥٩/٢، ٤٣٥/٤ ووافقه الذهبي.

4343. It was narrated from ‘Ikrimah, he said: “‘Abdullāh bin ‘Amr bin Al-‘Āṣ narrated to me, he said: ‘While we were around the Messenger of Allāh ﷺ, he mentioned *Fitnah* and said: “If you see that the people have started to break their promises, and are not trustworthy, and they are like this” – and he interlaced his fingers. I stood up and said: “What should I do at that time, may Allāh cause me to be ransomed for you.” He said: “Stay in your house and hold your tongue, accept that which you

٤٣٤٣ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ عَنِ هِلَالِ بْنِ خَبَّابِ أَبِي الْعَلَاءِ، قَالَ: حَدَّثَنِي عِكْرِمَةُ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ الْعَاصِ قَالَ: بَيْنَمَا نَحْنُ حَوْلَ رَسُولِ اللَّهِ ﷺ إِذْ ذَكَرَ الْفِتْنَةَ فَقَالَ: «إِذَا رَأَيْتُمُ النَّاسَ قَدْ مَرَجَتْ عُهُودُهُمْ وَخَفَّتْ أَمَانَاتُهُمْ وَكَانُوا هَكَذَا»، وَشَبَّكَ بَيْنَ أَصَابِعِهِ. قَالَ: فَصُمْتُ إِلَيْهِ فَقُلْتُ: كَيْفَ أَفْعَلُ عِنْدَ ذَلِكَ

[1] Mixed together: meaning, to such an extent that one will not be able to tell the good from the bad, and people will be so confused about religious matters, that they will not be able to tell the difference between honesty and betrayal, good and evil.

approve of, and reject that which you disapprove of, tend to your own affairs and leave alone the affairs of the common folk.” (Hasan)

جَعَلَنِي اللهُ فِدَاكَ؟ قَالَ: «الرُّمُ بَيْنَكَ وَامْلِكُ عَلَيْكَ لِسَانَكَ وَخُذْ بِمَا تَعْرِفُ وَدَعْ مَا تُنْكِرُ، وَعَلَيْكَ بِأَمْرِ خَاصَّةٍ نَفْسِكَ، وَدَعْ عَنكَ أَمْرَ الْعَامَّةِ».

تخريج: [إسناده حسن] أخرجه أحمد: ٢/٢١٢ عن الفضل بن دكين به ورواه النسائي في الكبرى، ح: ١٠٣٣ وعمل اليوم والليلة، ح: ٢٠٥ وصححه الحاكم: ٤/٢٨٢، ٢٨٣ ووافقه الذهبي.

4344. It was narrated that Abū Sa‘eed Al-Khurḍī said: “The Messenger of Allāh ﷺ said: ‘The best of *Jihād* is a just word spoken to an oppressive *Sultān*’ or “an oppressive *Amīr*.” (Hasan)

٤٣٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَادَةَ الْوَأَسِطِيُّ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ هَارُونَ: أَخْبَرَنَا إِسْرَائِيلُ: حَدَّثَنَا مُحَمَّدُ بْنُ جِحَادَةَ عَنْ عَطِيَّةِ الْعَوْفِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَفْضَلُ الْجِهَادِ كَلِمَةٌ عَدَلٍ عِنْدَ سُلْطَانٍ جَائِرٍ» أَوْ «أَمِيرٍ جَائِرٍ».

تخريج: [حسن] أخرجه الترمذي، الفتن، باب ما جاء أفضل الجهاد كلمة عدل عند سلطان جائر، ح: ٢١٧٤ وابن ماجه، ح: ٤٠١١ من حديث إسرائيل به وقال الترمذي: "حسن غريب" وسنده ضعيف وللحديث شواهد عند ابن ماجه، ح: ٤٠١٢ وغيره.

4345. It was narrated from Mughīrah bin Ziyād Al-Mawṣilī, from ‘Adiyy bin ‘Adiyy, from Al-‘Urs bin ‘Amīrah Al-Kindī that the Prophet ﷺ said: “If sin is committed on earth, the one who sees it and hates it – or denounces it – is like one who was absent from it, and the one who is absent from it but approves of it is like one who sees it.” (Da‘īf)

٤٣٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: أَخْبَرَنَا أَبُو بَكْرٍ: حَدَّثَنَا مُغِيرَةُ بْنُ زِيَادِ الْمَوْصِلِيُّ عَنْ عَدِيِّ بْنِ عَدِيِّ، عَنْ الْعُرْسِ بْنِ عَمِيرَةَ الْكِنْدِيِّ عَنْ النَّبِيِّ ﷺ قَالَ: «إِذَا عُمِلَتْ الْخَطِيئَةُ فِي الْأَرْضِ كَانَ مَنْ شَهِدَهَا فَكْرَهَهَا - وَقَالَ مَرَّةً: أَنْكَرَهَا - كَانَ كَمَنْ غَابَ عَنْهَا، وَمَنْ غَابَ عَنْهَا فَرَضِيَهَا كَانَ كَمَنْ شَهِدَهَا».

تخريج: [إسناده ضعيف] أخرجه الطبراني في الكبير: ١٧/١٣٩ من حديث أبي بكر بن عياش به وهو ضعيف كما تقدم: ٣٠٦٩ وانظر الحديث الآتي:

4346. (There is another chain) from ‘Adiyy bin ‘Adiyy, from the

٤٣٤٦ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ:

Prophet ﷺ. He said: "Whoever sees it and hates it, is like one who was absent from it." (*Da'if*)

حَدَّثَنَا أَبُو شِهَابٍ عَنْ مُعِينَةَ بْنِ زِيَادٍ، عَنْ عَدِيِّ بْنِ عَدِيٍّ عَنِ النَّبِيِّ ﷺ نَحْوَهُ قَالَ: «مَنْ شَهِدَهَا فَكَرِهَهَا كَانَ كَمَنْ غَابَ عَنْهَا».

تخريج: [إسناده ضعيف] * السند مرسل، قاله المنذري.

4347. It was narrated that Abū Al-Bakhtarī said: "One who heard the Prophet ﷺ saying it, told me" – and Sulaimān (one of the narrators) said: "One of the Companions of the Prophet ﷺ told me" – "that the Prophet ﷺ said: 'Mankind will not be destroyed until their sins become abundant (and they have no excuse left).'" (*Sahih*)

٤٣٤٧ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَحَفْصُ بْنُ عُمَرَ قَالَا: حَدَّثَنَا شُعْبَةُ - وَهَذَا لَفْظُهُ - عَنْ عَمْرِو بْنِ مَرْوَةَ، عَنْ أَبِي الْبَخْتَرِيِّ قَالَ: أَخْبَرَنِي مَنْ سَمِعَ النَّبِيَّ ﷺ يَقُولُ - وَقَالَ سُلَيْمَانُ: قَالَ: حَدَّثَنِي رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ؛ أَنَّ النَّبِيَّ ﷺ قَالَ - : «لَنْ يَهْلِكَ النَّاسُ حَتَّى يَعْذِرُوا - أَوْ يُعْذِرُوا - مِنْ أَنْفُسِهِمْ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٤/ ٢٦٠ من حديث شعبة به.

Chapter 18. The Onset Of The Hour

(المعجم ١٨) - بَابُ قِيَامِ السَّاعَةِ

(التحفة ١٨)

4348. It was narrated that 'Abdullāh bin 'Umar said: "The Messenger of Allāh ﷺ led us in praying 'Ishā' one night towards the end of his life, and when he had said the *Salām* he stood up and said: 'Do you not see this night of yours? One hundred years from now, no one who is on the face of the earth will be left.'" Ibn 'Umar said: "The people misunderstood these words of the Messenger of Allāh ﷺ when they narrated these *Ahādūth* about one hundred years. What the Messenger of Allāh ﷺ said was: 'No one who is on the face of the earth today will be left,'

٤٣٤٨ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ وَأَبُو بَكْرِ بْنُ سُلَيْمَانَ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ صَلَاةَ الْعِشَاءِ فِي آخِرِ حَيَاتِهِ، فَلَمَّا سَلَّمَ قَامَ فَقَالَ: «أَرَأَيْتُمْ لَيْلَتَكُمْ هَذِهِ، فَإِنَّ عَلَى رَأْسِ مِائَةِ سَنَةٍ مِنْهَا، لَا يَبْقَى مِمَّنْ هُوَ عَلَى ظَهْرِ الْأَرْضِ أَحَدٌ». قَالَ ابْنُ عُمَرَ: فَوَهَلَ النَّاسُ فِي مَقَالَةِ رَسُولِ اللَّهِ ﷺ تِلْكَ - فِيمَا يَتَحَدَّثُونَ عَنْ هَذِهِ الْأَحَادِيثِ - عَنْ مِائَةِ سَنَةٍ، وَإِنَّمَا قَالَ رَسُولُ

meaning that that generation would come to an end.” (*Sahih*)

اللَّهُ ﷺ: لَا يَبْتَقَى مِمَّنْ هُوَ الْيَوْمَ عَلَى ظَهْرِ الْأَرْضِ، يُرِيدُ أَنْ يَنْخَرِمَ ذَلِكَ الْقَرْنُ.

تخريج: أخرجه مسلم، فضائل الصحابة، باب بيان معنى قوله ﷺ على رأس مائة سنة . . . الخ، ح: ٢٥٣٧ من حديث عبد الرزاق به وهو في المصنف (جامع معمر)، ح: ٢٠٥٣٤ ومسند أحمد: ٨٨/٢ ورواه البخاري، ح: ١١٦ من حديث الزهري به.

4349. It was narrated that Abū Tha‘labah Al-Khushanī said: “The Messenger of Allāh ﷺ said: ‘Allāh will not impose too much hardship on this *Ummah* by delaying them for half a day (on the Day of Resurrection).’” (*Sahih*)

٤٣٤٩ - حَدَّثَنَا مُوسَى بْنُ سَهْلٍ: حَدَّثَنَا حَجَّاجُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ وَهَبٍ: حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَنْ يُعَجِّزَ اللَّهُ هَذِهِ الْأُمَّةَ مِنْ نِصْفِ يَوْمٍ».

تخريج: [إسناده صحيح] أخرجه ابن جرير الطبري في تاريخه: ١/١٦ من حديث عبد الله بن وهب وأحمد: ٤/١٩٣ من حديث معاوية بن صالح به، وصححه الحاكم: ٤/٤٢٤ على شرط الشيخين ووافقه الذهبي.

4350. It was narrated from Sa‘d bin Abī Waqqāṣ that the Prophet ﷺ said: “I hope that it will not be too hard for my *Ummah* (i. e., the rich people of the *Ummah*) when they are with their Lord (on the Day of Resurrection) and He delays them for half a day.” It was said to Sa‘d: How much is a day? He said: Five hundred years. (*Da‘if*)

٤٣٥٠ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا صَفْوَانُ عَنْ شُرَيْحِ بْنِ عُبَيْدٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِنِّي لِأَرْجُو أَنْ لَا تَعَجِّزَ أُمَّتِي عِنْدَ رَبِّهَا أَنْ يُؤَخَّرَهُمْ نِصْفَ يَوْمٍ». قِيلَ لِسَعْدٍ: وَكَمْ نِصْفُ يَوْمٍ؟ قَالَ: خَمْسِمِائَةَ سَنَةٍ.

تخريج: [إسناده ضعيف] لانقطاعه والحديث السابق: ٤٣٤٩ يبغي عنه.

The End of the Book of Great Battles

English Translation of

**Sunan
Abu Dawud**

English
Translation of

**Sunan
Abu Dawud**

Compiled by:
**Imâm Hâfiz Abu Dawud
Sulaiman bin Ash'ath**

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Nasiruddin al-Khattab (Canada)

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In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

37. THE BOOK OF LEGAL PUNISHMENTS (HUDŪD)

(المعجم ٣٧) - **أَوَّلُ كِتَابِ الْخُدُودِ**
(التحفة ٣٢)

Chapter 1. Ruling On One Who Apostatizes

(المعجم ١) - **بَابُ الْحُكْمِ فِيْمَنْ ارْتَدَّ**
(التحفة ١)

4351. It was narrated from ‘Ikrimah that ‘Alī burned some people who had apostatized from Islam. News of that reached Ibn ‘Abbās, and he said: “I would not have burned them with fire, because the Messenger of Allāh ﷺ said: ‘Do not punish with the punishment of Allāh.’ I would have executed them in accordance with the words of the Messenger of Allāh ﷺ, because the Messenger of Allāh ﷺ said: ‘Whoever changes his religion, execute him.’ News of that reached ‘Alī and he said: ‘Woe to [the mother of] Ibn ‘Abbās!’” (*Ṣaḥīḥ*)

٤٣٥١ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ حَنْبَلٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَيُّوبُ عَنْ عِكْرِمَةَ؛ أَنَّ عَلِيًّا أَحْرَقَ نَاسًا ارْتَدُّوا عَنِ الْإِسْلَامِ، فَبَلَغَ ذَلِكَ ابْنَ عَبَّاسٍ فَقَالَ: لَمْ أَكُنْ لِأَحْرَقِهِمْ بِالنَّارِ، إِنْ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تُعَذِّبُوا بِعَذَابِ اللَّهِ» وَكُنْتُ قَاتِلَهُمْ بِقَوْلِ رَسُولِ اللَّهِ ﷺ، فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ». فَبَلَغَ ذَلِكَ عَلِيًّا فَقَالَ: وَيْحَ [أُمِّ] ابْنِ عَبَّاسٍ.

تخريج: أخرجه البخاري، استنابة المرتدين والمعاندين وقتالهم، باب حكم المرتد والمرتدة واستنابتهم، ح: ٦٩٢٢ من حديث أيوب السخيتاني به وهو في مسند أحمد: ٢/٢١٧، ح: ١٨٧١.

4352. It was narrated that ‘Abdullāh said: “The Messenger of Allāh ﷺ said: ‘The blood of a Muslim man, who bears witness none has the right to be worshiped but Allāh, and that I am the Messenger of Allāh, is not permissible except in one of three cases: A married adulterer, a soul

٤٣٥٢ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَحِلُّ دَمُ رَجُلٍ مُسْلِمٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّي رَسُولُ اللَّهِ إِلَّا

for a soul, and one who leaves his religion and separates from the *Jamā'ah* (the main body of Muslims).” (*Ṣaḥīḥ*)

يَأْخُذِي ثَلَاثَ: الثَّيِّبُ الرَّأْيِي، وَالنَّفْسُ
بِالنَّفْسِ، وَالتَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ.

تخریج: أخرجه مسلم، القسامة والمحاربين، باب ما يباح به دم المسلم، ح: ١٦٧٦ من حديث أبي معاوية الضرير، والبخاري، الديات، باب قول الله تعالى: ﴿إِنِ النَّفْسُ بِالنَّفْسِ...﴾ إلخ، ح: ٦٨٧٨ من حديث الأعمش به.

Comments:

See the narration of ‘Uthmān (no. 4502) for the meaning of “separates from the *Jamā'ah*.”

4353. It was narrated that ‘Āishah رضي الله عنها said: “The Messenger of Allāh ﷺ said: “The blood of a Muslim man who bears witness that none has the right to be worshipped but Allāh, and that Muḥammad is the Messenger of Allāh, is not permissible except in one of three cases: A man who commits adultery after getting married, who should be stoned; a man who rebels and fights against Allāh and His Messenger, who should be killed, crucified, or exiled from the land; or one who kills another person and should be killed in return.” (*Ṣaḥīḥ*)

٤٣٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ الْبَاهِلِيُّ:
حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ عَبْدِ الْعَزِيزِ بْنِ
رُفَيْعٍ، عَنْ عُبَيْدِ بْنِ عَمِيرٍ، عَنْ عَائِشَةَ قَالَتْ:
قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَحِلُّ دَمُ امْرِئٍ
مُسْلِمٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا
رَسُولُ اللَّهِ إِلَّا فِي إِحْدَى ثَلَاثَ: رَجُلٌ زَنَى
بَعْدَ إِحْصَانٍ فَإِنَّهُ يُرْجَمُ، وَرَجُلٌ خَرَجَ مُحَارِبًا
بِاللَّهِ وَرَسُولِهِ فَإِنَّهُ يُقْتَلُ أَوْ يُصَلَّبُ أَوْ يُنْفَى مِنْ
الْأَرْضِ، أَوْ يُقْتَلُ نَفْسًا فَيُقْتَلُ بِهَا».

تخریج: [إسناده صحيح] أخرجه النسائي، تحريم الدم، باب الصلْب، ح: ٤٥٥٣ من حديث إبراهيم بن طهمان به.

4354. It was narrated from Ḥumaid bin Hilāl: “Abū Burdah narrated to us, he said: ‘Abū Mūsā said: “I came to the Prophet ﷺ, and there were two Ash‘arī men with me, one on my right and the other on my left. They both asked for employment, and the Prophet ﷺ remained silent. Then he said: ‘What do you say, O Abū Mūsā?’ or ‘O ‘Abdullāh bin Qais?’ I said: ‘By the One Who sent you with the truth! They did not tell me what

٤٣٥٤ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَمُسَدَّدٌ
قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: قَالَ مُسَدَّدٌ:
حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ: حَدَّثَنَا حُمَيْدُ بْنُ
هِلَالٍ: حَدَّثَنَا أَبُو بَرْدَةَ قَالَ: قَالَ أَبُو مُوسَى:
أَقْبَلْتُ إِلَى النَّبِيِّ ﷺ وَمَعِيَ رَجُلَانِ مِنَ
الْأَشْعَرِيِّينَ أَحَدُهُمَا عَنْ يَمِينِي وَالْآخَرُ عَنْ
يَسَارِي، فَكَلَاهُمَا سَأَلَا الْعَمَلَ وَالنَّبِيَّ ﷺ
سَأَبْتُ، فَقَالَ: «مَا تَقُولُ يَا أَبَا مُوسَى!» أَوْ

was on their minds, and I did not realize that they would ask for employment.' It is as if I can see his *Siwāk* beneath his lip which had receded. He said: 'We will never appoint anyone over our work who seeks it. Rather you should go, O Abū Mūsā (or O 'Abdullāh bin Qais).'" So he sent him as governor to Yemen, then he sent Mu'adh bin Jabal after him. He said: "When Mu'adh came to him, he dismounted and he threw a pillow to him. There was a man there in chains, and he said: 'What is this?' He said: 'This man was a Jew who accepted Islam, then he reverted to his religion, his bad religion.' He said: 'I will not sit down until he has been executed in accordance with the ruling of Allāh and His Messenger.' He said: 'Sit down.' He said: 'I will not sit down until he has been executed in accordance with the ruling of Allāh and His Messenger' – three times. So he issued orders that he be executed. Then they spoke about *Qiyām Al-Lail* (voluntary night prayer), and one of them – Mu'adh bin Jabal – said: 'I sleep, and I get up (and pray), or I stay up (and pray) and I sleep, and I hope (for the same reward) when I sleep as I hope for when I pray.'" (*Ṣaḥīḥ*)

تخریج: أخرجه البخاري، استتابة المرتدين والمعاندين وقتالهم، باب حكم المرتد والمرتدة واستتابتهم، ح: ٦٩٢٣ عن مسدد، ومسلم، الإمارة، باب النهي عن طلب الإمارة والحرص عليها، ح: ١٨٢٤ من حديث يحيى القطان به.

4355. It was narrated from Ṭalḥah bin Yaḥyā and Buraidah bin 'Abdullāh bin Abī Burdah, from

«يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ!؟» قُلْتُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَطَّلَعَنِي عَلَى مَا فِي أَنْفُسِهِمَا، وَمَا شَعَرْتُ أَنَّهُمَا يَطْلُبَانِ الْعَمَلَ. قَالَ: وَكَأَنِّي أَنْظُرُ إِلَى سِوَاكِه تَحْتَ شَفْتَيْهِ قَلَصْتُ. قَالَ: «لَنْ نَسْتَعْمِلَ - أَوْ لَا نَسْتَعْمِلُ - عَلَى عَمَلِنَا مَنْ أَرَادَهُ، وَلَكِنْ أَذْهَبَ أَنْتَ يَا أَبَا مُوسَى! أَوْ يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ!» فَبَعَثَهُ عَلَى الْيَمَنِ، ثُمَّ اتَّبَعَهُ مُعَاذُ بْنُ جَبَلٍ. قَالَ: فَلَمَّا قَدِمَ عَلَيْهِ مُعَاذٌ قَالَ: انزِلْ وَأَلْقِ لَهُ وَسَادَةً فَإِذَا رَجُلٌ عِنْدَهُ مُوثِقٌ. قَالَ: مَا هَذَا؟ قَالَ: هَذَا كَانَ يَهُودِيًّا فَأَسْلَمَ، ثُمَّ رَاجَعَ دِينَهُ، دِينَ السَّوْءِ. قَالَ: لَا أَجْلِسُ حَتَّى يُقْتَلَ، فَضَاءَ اللَّهُ وَرَسُولِهِ. قَالَ: الْجَلِيسُ، نَعَمْ. قَالَ: لَا أَجْلِسُ حَتَّى يُقْتَلَ فَضَاءَ اللَّهُ وَرَسُولِهِ - ثَلَاثَ مَرَارٍ - فَأَمَرَ بِهِ فُقْتِلَ، ثُمَّ تَذَاكَرَا قِيَامَ اللَّيْلِ، فَقَالَ أَحَدُهُمَا - مُعَاذُ بْنُ جَبَلٍ -: أَمَا أَنَا قَانَأَمٌ وَأَقُومٌ، أَوْ أَقُومٌ وَأَنَا، وَأَرْجُو فِي نَوْمَتِي مَا أَرْجُو فِي قَوْمَتِي.

٤٣٥٥ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا الْجَمَانِيُّ يُعْنِي عَبْدَ الْحَمِيدِ بْنَ عَبْدِ الرَّحْمَنِ

Abū Burdah, from Abū Mūsā, who said: “Mu‘ādh came to ‘Alī while I was in Yemen, and there was a man who had been Jewish, then he accepted Islam, then he apostatized from Islam. When Mu‘ādh came he said: ‘I will not dismount until he is executed, so he was executed.’” One of them said: “And he had been asked to repent before that.” (Hasan)

تخريج: [إسناده حسن] انظر الحديث السابق وأخرجه البيهقي: ٢٠٦/٨ من حديث أبي داود

Comments:

The apostate should be given a chance to review his decision and accept Islam again, before a legal judgment is passed in his case.

4356. This story was narrated by Ash-Shaibānī, from Abū Burdah. He said: “A man who had apostatized from Islam was brought to Abū Mūsā, and he called him (to Islam) for twenty days or so. Then Mu‘ādh came and called him, but he refused, so his head was chopped off.” (Sahih)

Abū Dāwud said: It was narrated by ‘Abdul-Malik bin ‘Umar from Abū Burdah, but he did not mention his being asked to repent. It was narrated by Ibn Fuḍāil from Ash-Shaibānī, from Sa‘eed bin Abī Burdah, from his father, from Abū Mūsā, and he did not mention him being asked to repent.

تخريج: [إسناده صحيح] انظر الحديث السابق، وأخرجه البيهقي: ٢٠٦/٨ من حديث أبي

4357. This story (similar to no. 4356) was narrated from Al-Mas‘ūdī, from Al-Qāsim, who said: “He did not dismount until his

عن طَلْحَةَ بْنِ يَحْيَى وَبُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قَدِمَ عَلَيَّ مُعَاذٌ وَأَنَا بِالْيَمَنِ، وَرَجُلٌ كَانَ يَهُودِيًّا فَأَسْلَمَ فَأَرْتَدَّ عَنِ الْإِسْلَامِ، فَلَمَّا قَدِمَ مُعَاذٌ قَالَ: لَا أَنْزِلُ عَنْ دَابَّتِي حَتَّى يُقْتَلَ فَقَتِلَ. قَالَ أَحَدُهُمَا: وَكَانَ قَدْ اسْتَيْبَ قَبْلَ ذَلِكَ.

٤٣٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا حَفْصٌ: حَدَّثَنَا الشَّيْبَانِيُّ عَنْ أَبِي بُرْدَةَ بِهِذِهِ الْقِصَّةِ قَالَ: فَأَتَيْتُ أَبُو مُوسَى بِرَجُلٍ قَدْ ارْتَدَّ عَنِ الْإِسْلَامِ فَدَعَاهُ عَشْرِينَ لَيْلَةً أَوْ قَرِيبًا مِنْهَا فَجَاءَ مُعَاذٌ فَدَعَاهُ فَأَبَى، فَضَرَبَ عُنُقَهُ.

قَالَ أَبُو دَاوُدَ: رَوَاهُ عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ عَنْ أَبِي بُرْدَةَ، لَمْ يَذْكُرِ الْاسْتَيْبَةَ. وَرَوَاهُ ابْنُ فَضَيْلٍ عَنِ الشَّيْبَانِيِّ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُوسَى، لَمْ يَذْكُرْ فِيهِ الْاسْتَيْبَةَ.

٤٣٥٧ - حَدَّثَنَا ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ الْقَاسِمِ بِهِذِهِ الْقِصَّةِ

head had been chopped off, and he did not ask him to repent.” (*Da'if*)

قَالَ: فَلَمْ يَنْزِلْ حَتَّى ضُرِبَ عُنُقُهُ وَمَا اسْتَتَابَهُ.

تخریج: [ضعیف] * قاسم بن عبد الرحمن بن عبد الله بن مسعود ثقة عابد، وينظر عن رواه هذا الأثر.

4358. It was narrated that Ibn ‘Abbās said: “‘Abdullāh bin Sa’d bin Abī As-Sarḥ was a scribe for the Messenger of Allāh ﷺ. Then the *Shaitān* caused him to go astray, and he joined the disbelievers. The Messenger of Allāh ﷺ ordered that he be killed on the Day of the Conquest (of Makkah), but ‘Uthmān bin ‘Affān sought protection for him and the Messenger of Allāh ﷺ granted him protection.” (*Hasan*)

٤٣٥٨ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَرِيُّ: حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ عَنْ أَبِيهِ، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ سَعْدِ بْنِ أَبِي السَّرْحِ يَكْتُبُ لِرَسُولِ اللَّهِ ﷺ فَأَزَلَّهُ الشَّيْطَانُ فَلَحِقَ بِالْكَفَّارِ، فَأَمَرَ بِهِ رَسُولُ اللَّهِ ﷺ أَنْ يُقْتَلَ يَوْمَ الْفَتْحِ، فَاسْتَجَارَ لَهُ عُثْمَانُ بْنُ عَفَّانَ، فَأَجَارَهُ رَسُولُ اللَّهِ ﷺ.

تخریج: [إسناده حسن] أخرجه النسائي، تحريم الدم، باب توبة المرتد، ح: ٤٠٧٤ من حديث علي بن الحسين بن واقد به.

Comments:

The protection granted by one Muslim is applicable to all Muslims, meaning they must all abide by it, see nos. 2763-2764.

4359. It was narrated that Sa’d said: “On the Day of the Conquest of Makkah, ‘Abdullāh bin Sa’d bin Abī Sarḥ hid with ‘Uthmān bin ‘Affān, who brought him to the Prophet ﷺ and said: ‘O Messenger of Allāh, accept the pledge of ‘Abdullāh.’ He raised his head and looked at him three times, and refused each time, then he accepted his pledge after three times. Then he turned to his Companions and said: ‘Was there no wise man among you who could have stood up when he saw me

٤٣٥٩ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَحْمَدُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا أَسْبَاطُ بْنُ نَصْرِ قَالَ: رَزَعَمَ السُّدِّيُّ عَنْ مُضْعَبِ بْنِ سَعْدٍ، عَنْ سَعْدِ قَالَ: لَمَّا كَانَ يَوْمَ فَتْحِ مَكَّةَ اخْتَبَأَ عَبْدُ اللَّهِ بْنُ سَعْدِ بْنِ أَبِي سَرْحٍ عِنْدَ عُثْمَانَ بْنِ عَفَّانَ، فَجَاءَ بِهِ حَتَّى أَوْفَقَهُ عَلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! بَاعَ عَبْدُ اللَّهِ، فَرَفَعَ رَأْسَهُ فَنَظَرَ إِلَيْهِ ثَلَاثًا، كُلُّ ذَلِكَ يَأْبَى، فَبَايَعَهُ بَعْدَ ثَلَاثٍ، ثُمَّ أَقْبَلَ عَلَى أَصْحَابِهِ فَقَالَ: «أَمَا كَانَ فِيكُمْ رَجُلٌ رَشِيدٌ،

holding back my hand from (accepting) his allegiance, to kill him?" They said: 'We did not know, O Messenger of Allāh, what was on your mind. Why didn't you make some hint to us with your eyes?' He said: 'It is not appropriate for a Prophet to deceive with his eyes.'" (Hasan)

يُقُومُ إِلَى هَذَا حِينَ رَأَيْتُ كَفَفْتُ يَدَيَّ عَنْ بَيْعَتِهِ، فَيَقْتُلُهُ»، فَقَالُوا: مَا نَدْرِي يَا رَسُولَ اللَّهِ! مَا فِي نَفْسِكَ، أَلَا أَوْمَأْتَ إِلَيْنَا بِعَيْنِكَ؟ قَالَ: «إِنَّهُ لَا يَبْغِي لِنَبِيِّ أَنْ تَكُونَ لَهُ خَائِنَتُهُ الْأَعْيُنِ».

تخریج: [حسن] تقدم، ح: ٢٦٨٣ وأخرجه النسائي، تحريم الدم، باب الحكم في المرتد، ح: ٤٠٧٢ من حديث أحمد بن المفضل به.

Comments:

Winking with the eyes is considered a deceitful act.

4360. It was narrated that Jarīr said: "I heard the Prophet ﷺ say: 'If a slave runs away to the land of *Shirk*, his blood becomes permissible.'" (Sahih)

٤٣٦٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الشَّعْبِيِّ، عَنْ جَرِيرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِذَا أَبَقَ الْعَبْدُ إِلَى الشِّرْكِ فَقَدْ حَلَّ دَمُهُ».

تخریج: [صحيح] أخرجه النسائي، تحريم الدم، باب: العبد يأبق إلى أرض الشرك... إلخ، ح: ٤٠٥٧ عن قتيبة به، ورواه مسلم، ح: ٧٠ من طريق آخر عن الشعبي به.

Chapter 2. The Ruling Regarding One Who Reviles The Prophet ﷺ

(المعجم ٢) - بَابُ الْحُكْمِ فِي مَنْ سَبَّ النَّبِيَّ ﷺ (التحفة ٢)

4361. It was narrated that 'Ikrimah said: "Ibn 'Abbās told us that a blind man had a female slave who had borne him a child (*Umm Walad*) who reviled the Prophet ﷺ and disparaged him, and he told her not to do that, but she did not stop, and he rebuked her, but she paid no heed. One night she started to disparage and revile the Prophet ﷺ, so he took a dagger

٤٣٦١ - حَدَّثَنَا عَبَادُ بْنُ مُوسَى الْخَلِيلِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرِ الْمَدَنِيِّ عَنْ إِسْرَائِيلَ، عَنْ عُثْمَانَ الشَّحَّامِ، عَنْ عِكْرَمَةَ قَالَ: حَدَّثَنَا ابْنُ عَبَّاسٍ؛ أَنَّ أَعْمَى كَانَتْ لَهُ أُمٌّ وَلَدٌ تَسْتَمُّ النَّبِيَّ ﷺ وَتَقَعُ فِيهِ، فَيَنْهَاهَا فَلَا تَنْتَهِي وَيَرْجُرُهَا فَلَا تَنْزَجِرُ، قَالَ: فَلَمَّا كَانَتْ ذَاتَ لَيْلَةٍ جَعَلَتْ تَقَعُ فِي النَّبِيِّ ﷺ،

and put it in her stomach and pressed on it and killed her. There fell between her legs a child who was smeared with the blood that was there. The next morning mention of that was made to the Prophet ﷺ and he assembled the people and said: 'By Allāh, I adjure the man who did this, to stand up.' The blind man stood up and came through the people, trembling, and he came and sat before the Prophet ﷺ. He said: 'O Messenger of Allāh, I am the one who did it. She used to revile you and disparage you, and I told her not to do it, but she did not stop, and I rebuked her, but she paid no heed. I have two sons from her who are like two pearls, and she was good to me. Last night she started to revile you and disparage you, and I took a dagger and placed it on her stomach and I pressed on it until I killed her.' The Prophet ﷺ said: 'Bear witness that no retaliation is due for her blood.'" (*Sahih*)

تحريم الدم، باب الحكم فيمن سب النبي ﷺ،

ح: ٤٠٧٥ من حديث عباد بن موسى به.

4362. It was narrated from 'Alī that a Jewish woman used to revile and disparage the Prophet ﷺ. A man strangled her until she died, and the Messenger of Allāh ﷺ declared that no recompense was payable for her blood. (*Da'if*)

وَتَشْتِمُهُ، فَأَخَذَ الْمِعْوَلَ فَوَضَعَهُ فِي بَطْنِهَا
وَاتَّكَأَ عَلَيْهَا فَفَتَلَّهَا، فَوَقَعَ بَيْنَ رِجْلَيْهَا طِفْلٌ
فَلَطَخَتْ مَا هُنَاكَ بِالْدَمِ، فَلَمَّا أَصْبَحَ ذُكِرَ
ذَلِكَ لِلنَّبِيِّ ﷺ فَجَمَعَ النَّاسَ فَقَالَ: «أُنْشُدُ
اللَّهَ! رَجُلًا فَعَلَ مَا فَعَلَ، لِي عَلَيْهِ حَقٌّ إِلَّا
قَامَ قَالَ»: فَقَامَ الْأَعْمَى يَتَخَطَّى النَّاسَ وَهُوَ
يَتَزَلُّزِلُ، حَتَّى قَعَدَ بَيْنَ يَدَيْ النَّبِيِّ ﷺ،
فَقَالَ: يَا رَسُولَ اللَّهِ! أَنَا صَاحِبُهَا كَانَتْ
تَشْتِمُكَ وَتَقَعُ فِيكَ فَأَنْهَاهَا فَلَا تَنْتَهِي،
وَأَزْجُرُهَا فَلَا تَنْزَجِرُ، وَلِي مِنْهَا ابْنَانِ مِثْلَ
اللُّؤْلُؤَيْنِ، وَكَانَتْ بِي رَفِيقَةً، فَلَمَّا كَانَ
الْبَارِحَةَ جَعَلَتْ تَشْتِمُكَ وَتَقَعُ فِيكَ، فَأَخَذْتُ
الْمِعْوَلَ فَوَضَعْتُهُ فِي بَطْنِهَا، وَاتَّكَأْتُ عَلَيْهَا
حَتَّى قَتَلْتُهَا! فَقَالَ النَّبِيُّ ﷺ: «أَلَا أَشْهَدُوا
إِنَّ دَمَهَا هَدْرٌ».

٤٣٦٢ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَعَبْدُ

اللَّهِ بْنُ الْجَرَّاحِ عَنْ جَرِيرٍ، عَنْ مُعِيرَةَ، عَنْ
الشَّعْبِيِّ، عَنْ عَلِيِّ؛ أَنَّ يَهُودِيَّةً كَانَتْ تَشْتِمُ
النَّبِيَّ ﷺ وَتَقَعُ فِيهِ، فَخَنَقَهَا رَجُلٌ حَتَّى مَاتَتْ
فَأَبْطَلَ رَسُولُ اللَّهِ ﷺ دَمَهَا.

تحريم: [إسناده ضعيف] أخرجه البيهقي: ٦٠/٧، ٢٠٠/٩ من حديث أبي داود به * جرير

هو ابن عبد الحميد.

4363. It was narrated that Abū

٤٣٦٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ:

Barzah said: "I was with Abū Bakr and he spoke harsh words about a man. I said: 'O *Khalifah* of the Messenger of Allāh ﷺ! Permit me to strike his neck.' My words took away his anger, and he got up and went inside, then he sent for me and said: 'What did you say just now?' I said: 'Give me permission to strike his neck.' He said: 'Would you do that if I told you to?' I said: 'Yes.' He said: 'No, by Allāh, that is not allowed for any man after Muḥammad ﷺ.'" (*Hasan*)

Abū Dāwud said: This is the wording of Yazīd.

Aḥmad bin Ḥanbal said: That is, Abū Bakr did not have the right to kill any man except in one of the three cases mentioned by the Messenger of Allāh ﷺ: "Kufr after faith, adultery after being married, or in the case of murder. And the Prophet ﷺ had the authority to issue orders for execution."

حَدَّثَنَا حَمَادٌ عَنْ يُونُسَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنِ النَّبِيِّ ﷺ؛ ح: وَحَدَّثَنَا هَارُونُ ابْنُ عَبْدِ اللَّهِ وَنُصَيْرُ بْنُ الْفَرَجِ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ يَزِيدَ بْنِ زُرَيْعٍ، عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُطَرِّفٍ، عَنْ أَبِي بَرزَةَ قَالَ: كُنْتُ عِنْدَ أَبِي بَكْرٍ فَتَعَيَّظَ عَلَيَّ رَجُلٌ فَاسْتَدَّ عَلَيْهِ فَقُلْتُ: تَأْذَنُ لِي يَا خَلِيفَةَ رَسُولِ اللَّهِ! أَضْرِبُ عُنُقَهُ؟ قَالَ: فَأَذْهَبْتُ كَلِمَتِي غَضَبُهُ، فَقَامَ فَدَخَلَ فَأَرْسَلَ إِلَيَّ فَقَالَ: مَا الَّذِي قُلْتَ أَنْفَا؟ قُلْتُ: إِذْذَنُ لِي أَضْرِبُ عُنُقَهُ. قَالَ: أَكُنْتُ فَاعِلًا لَوْ أَمَرْتُكَ؟ قُلْتُ: نَعَمْ قَالَ: لَا وَاللَّهِ! مَا كَانَتْ لِيَشْرٍ بَعْدَ مُحَمَّدٍ ﷺ.

قَالَ أَبُو دَاوُدَ: وَهَذَا لَفْظُ يَزِيدَ.

قَالَ أَحْمَدُ بْنُ حَنْبَلٍ: أَيُّ: لَمْ يَكُنْ لِأَبِي بَكْرٍ أَنْ يَقْتُلَ رَجُلًا إِلَّا بِأَحْدَى الثَّلَاثِ الَّتِي قَالَهَا رَسُولُ اللَّهِ ﷺ: «كُفْرٌ بَعْدَ إِيْمَانٍ أَوْ زِنًا بَعْدَ إِحْصَانٍ، أَوْ قَتْلُ نَفْسٍ بِغَيْرِ نَفْسٍ، وَكَانَ لِلنَّبِيِّ ﷺ أَنْ يَقْتُلَ».

تخريج: [إسناده حسن] أخرجه النسائي، تحريم الدم، باب ذكر الاختلاف على الأعمش في هذا الحديث، ح: ٤٠٨٢ من حديث يزيد بن زريع به.

Chapter 3. What Has Been Reported Concerning *Al-Muḥāribah*^[1]

(المعجم ٣) - بَابُ مَا جَاءَ فِي الْمُحَارِبَةِ (التحفة ٣)

4364. It was narrated from Ḥammād, from Ayyūb, from Abū Qilābah, from Anas bin Mālik that

٤٣٦٤ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادٌ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ

[1] Those who wage war, as becomes clear in the chapter.

some people from 'Ukl – or he said: from 'Urainah – came to the Messenger of Allāh ﷺ but they found that the climate of Al-Madinah made them unwell, so the Messenger of Allāh ﷺ told them to go to the milch-camels and drink their urine and milk. So they went there, then when they became well again, they killed the herdsman of the Messenger of Allāh ﷺ and drove off the camels. News of that reached the Prophet ﷺ at the beginning of the day, and he sent people after them. The day had not advanced very far before they were brought. He ordered that their hands and feet be cut off and their eyes be branded, then they were thrown in the *Harrah*^[1] where they asked for water but were not given any. (*Sahih*)

Abū Qilābah said: “They were people who stole and killed, and they disbelieved after having believed, and they waged war against Allāh and His Messenger.”

ابن مالك؛ أَنَّ قَوْمًا مِنْ عُكْلٍ - أَوْ قَالَ: مِنْ عَرِينَةَ - قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ فَاجْتَوَوْا الْمَدِينَةَ فَأَمَرَ لَهُمْ رَسُولُ اللَّهِ ﷺ بِلِقَاحِ وَأَمْرِهِمْ أَنْ يَشْرَبُوا مِنْ أَبْوَالِهَا وَأَلْبَانِهَا فَانْطَلَقُوا فَلَمَّا صَحُّوا قَتَلُوا رَاعِي رَسُولِ اللَّهِ ﷺ، وَاسْتَأْفَوْا النَّعَمَ، فَبَلَغَ النَّبِيَّ ﷺ خَبْرَهُمْ مِنْ أَوَّلِ النَّهَارِ، فَأَرْسَلَ النَّبِيُّ ﷺ فِي آثَارِهِمْ، فَمَا ارْتَفَعَ النَّهَارُ حَتَّى جِيءَ بِهِمْ، فَأَمَرَ بِهِمْ فَقُطِعَتْ أَيْدِيهِمْ وَأَرْجُلُهُمْ وَسُمِّرَ أَعْيُنُهُمْ وَالْقُوا فِي الْحَرَّةِ يَسْتَشْفُونَ فَلَا يُسْقَوْنَ.

قَالَ أَبُو قِلَابَةَ: فَهَؤُلَاءِ قَوْمٌ سَرَقُوا وَقَتَلُوا، وَكَفَرُوا بَعْدَ إِيمَانِهِمْ، وَحَارَبُوا اللَّهَ وَرَسُولَهُ.

تخریج: أخرجه البخاري، الوضوء، باب أبوال الإبل والدواب والغنم ومرابضها، ح: ٢٣٣ عن سليمان بن حرب به ورواه مسلم، القسامة والمحاربين، باب حكم المحاربين والمرتدين، ح: ١٦٧١ من حديث أيوب عن أبي رجاء عن أبي قلابة به.

4365. This *Hadith* was narrated from Wuhaib, from Ayyūb with his chain (a narration similar to no. 4364), and he said: “He ordered that nails be heated, then he blinded them and cut off their

٤٣٦٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ عَنْ أَيُّوبَ بِإِسْنَادِهِ هَذَا الْحَدِيثَ قَالَ فِيهِ: فَأَمَرَ بِمَسَامِيرٍ فَأُحْمِيَتْ فَكَحَلَهُمْ وَقَطَّعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ وَمَا حَسَمَهُمْ.

^[1] *Al-Harrah*: A well known area full of black volcanic rocks near Al-Madinah. See *Tuhfat Al-Ahwadhī* no. 72.

hands and feet, and he did not cauterize them.” (*Ṣaḥīḥ*)

4366. This *Hadīth* was narrated from Yaḥyā, meaning Ibn Abī Kathīr, from Abū Qilābah, from Anas bin Mālik (similar no. 4364). He said: “The Messenger of Allāh ﷺ sent trackers after them, and they were brought. Allāh revealed concerning that (the Verse): ‘The recompense of those who wage war against Allāh and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.’”^[1] (*Ṣaḥīḥ*)

4367. This *Hadīth* was narrated from Hammād, he said: “Thābit, Qatādah, and Ḥumaid informed us, from Anas bin Mālik (a narration similar to no. 4364).” And he said: “He cut off their hands and feet on opposite sides.” And he said at the beginning (of the *Hadīth*): “They drove off the camels and apostatized from Islam.” Anas said: “I saw one of them biting at the ground out of thirst, until they died.” (*Ṣaḥīḥ*)

تخريج: [إسناده صحيح] أخرجه الترمذي، أبواب الطهارة، باب ما جاء في بول ما يؤكل لحمه، ح: ٧٢ والنسائي، ح: ٤٠٣٩ من حديث حماد بن سلمة به مختصراً وقال الترمذي: "حسن صحيح".

4368. A similar *Hadīth* (as no. 4367) was narrated from Hishām,

تخريج: [صحيح] انظر الحديث السابق.
٤٣٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ بْنِ سُفْيَانَ: أَخْبَرَنَا؛ ح: وَحَدَّثَنَا عَمْرُو بْنُ عُمَانَ: حَدَّثَنَا الْوَلِيدُ عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى يَعْنِي ابْنَ أَبِي كَثِيرٍ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ بِهَذَا الْحَدِيثِ قَالَ فِيهِ: فَبَعَثَ رَسُولُ اللَّهِ ﷺ فِي طَلَبِهِمْ قَافَةً فَأَتَيْ بِهُمْ فَأَنْزَلَ اللَّهُ فِي ذَلِكَ: ﴿إِنَّمَا جَزَاءُ الَّذِينَ يُجَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا﴾ الآية [المائدة: ٣٣].

تخريج: [صحيح] انظر الحديثين السابقين.
٤٣٦٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ: أَخْبَرَنَا ثَابِتٌ وَقَتَادَةُ وَحَمِيدٌ عَنْ أَنَسِ بْنِ مَالِكٍ ذَكَرَ هَذَا الْحَدِيثِ [قال: فَفَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ مِنْ خِلَافٍ، وَقَالَ فِي أَوَّلِهِ: اسْتَأْفُوا الْإِبِلَ وَارْتَدُّوا عَنِ الْإِسْلَامِ] قَالَ أَنَسٌ: فَلَقَدْ رَأَيْتُ أَحَدَهُمْ يَكْرُمُ الْأَرْضَ فِيهِ عَطْشًا حَتَّى مَاتُوا.

٤٣٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ

[1] *Al-Mā'idah* 5:33.

from Qatādah, from Anas bin Mālik, and he added: “Then mutilation was forbidden.” And he did not say: “On opposite sides.”

It was narrated by Shu‘bah from Qatādah, and Salām bin Miskīn, from Thābit, all from Anas, but they did not mention (the phrase) “on opposite sides.” And I did not find in the *Hadīth* of anyone (mention of) cutting off hands and feet on opposite sides except in the *Hadīth* of Ḥammād bin Salamah. (*Sahīh*)

تخريج: أخرجه البخاري، الزكاة، باب استعمال إبل الصدقة وألبانها لأبناء السبيل، ح: ١٥٠١ من حديث شعبة عن قتادة، وأحمد: ٣/٨٧٧ من حديث هشام به * حديث سلام بن مسكين، رواه البخاري: ٥٦٨٥.

4369. It was narrated from Sa‘eed bin Abī Hilāl, from Abū Az-Zinād, from ‘Abdullāh bin ‘Ubaidullāh – Aḥmad (one of the narrators) said: – meaning ‘Abdullāh bin ‘Ubaidullāh bin ‘Umar bin Al-Khaṭṭāb – may Allāh be pleased with him – from Ibn ‘Umar: “Some people raided the camels of the Prophet ﷺ and drove them off, and they apostatized from Islam and killed the herdsman of the Messenger of Allāh ﷺ, who was a believer. He ﷺ sent people after them and they were brought. He cut off their hands and feet and gouged out their eyes. The Verse of *Muhāribah* was revealed concerning them, and they are the ones of whom Anas bin Mālik told Al-Hajjāj about, when he questioned him.” (*Da‘if*)

تخريج: [إسناده ضعيف] أخرجه النسائي من حديث ابن وهب به، انظر الحديث الآتي * عبد الله بن عبيد الله: لم يوثقه غير ابن حبان.

أَنَسِ بْنِ مَالِكٍ بِهَذَا الْحَدِيثِ نَحْوَهُ. زَادَ: ثُمَّ نُهِيَ عَنِ الْمُثَلَّةِ وَلَمْ يَذْكَرْ: مِنْ خِلَافٍ.

وَرَوَاهُ شُعْبَةُ عَنْ قَتَادَةَ وَسَلَّامِ بْنِ مَسْكِينٍ، عَنْ ثَابِتِ جَمِيعًا عَنْ أَنَسِ لَمْ يَذْكَرَا: مِنْ خِلَافٍ وَلَمْ أَحِذْ فِي حَدِيثِ أَحَدٍ قَطَعَ أَيْدِيهِمْ وَأَرْجُلَهُمْ مِنْ خِلَافٍ إِلَّا فِي حَدِيثِ حَمَّادِ بْنِ سَلَمَةَ.

٤٣٦٩ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو عَنْ سَعِيدِ ابْنِ أَبِي هِلَالٍ، عَنْ أَبِي الزِّنَادِ، عَنْ عَبْدِ اللَّهِ ابْنِ عُبَيْدِ اللَّهِ - قَالَ أَحْمَدُ: هُوَ يَعْنِي عَبْدَ اللَّهِ ابْنَ عُبَيْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ - عَنِ ابْنِ عُمَرَ؛ أَنَّ أَنَسًا أَغَارُوا عَلَى إِبِلِ النَّبِيِّ ﷺ وَاسْتَأْفَوْهَا، وَارْتَدُّوا عَنِ الْإِسْلَامِ، وَقَتَلُوا رَاعِي رَسُولِ اللَّهِ ﷺ مُؤْمِنًا، فَبَعَثَ فِي آثَارِهِمْ، فَأَخَذُوا، فَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ وَسَمَلَ أَعْيُنَهُمْ. قَالَ: وَتَرَكْتُ فِيهِمْ آيَةَ الْمُحَارَبَةِ، وَهُمْ الَّذِينَ أَخْبَرَ عَنْهُمْ أَنَسُ ابْنُ مَالِكِ الْحَجَّاجِ حِينَ سَأَلَهُ.

Comments:

Al-Ḥajjāj bin Yūsuf asked Anas about the severest punishment the Messenger of Allāh ﷺ applied, and Anas narrated this story. When this reached Al-Ḥasan Al-Baṣrī he commented that he wished Anas would not have told him about that. This is because, according to some narrations, Al-Ḥajjāj stated on the *Minbar*: “Anas narrated to me...” and he decided that it would be good to do the same with whoever opposed him. See *Al-Bukhāī* no. 5685 (The part of the narration in question is not translated in the published edition of the English translation of *Ṣaḥīḥ Al-Bukhārī*.)

4370. It was narrated from Abū Az-Zinnād, that when the Messenger of Allāh ﷺ cut off (the hands and feet) of those who stole his camels and gouged out their eyes with fire, Allāh rebuked him for that and Allāh revealed (the words): The recompense of those who wage war against Allāh and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.^[1]

٤٣٧٠ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي اللَّيْثُ بْنُ سَعْدٍ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ عَنْ أَبِي الزُّنَادِ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا قَطَعَ الَّذِينَ سَرَقُوا لِقَاحَهُ وَسَمَلَ أَعْيُنَهُمْ بِالنَّارِ عَاتَبَهُ اللَّهُ فِي ذَلِكَ، فَأَنْزَلَ اللَّهُ ﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا﴾ الْآيَةَ.

تخريج: [إسناده ضعيف] أخرجه النسائي، تحريم الدم، باب ذكر اختلاف طلحة بن مصرف ومعاوية بن صالح... إلخ، ح: ٤٠٤٧ عن ابن السرح به * محمد بن عجلان عنن، والسند مرسل.

4371. It was narrated that Muḥammad bin Sīrīn said: “This was before the *Hadd* (punishments) were revealed. Meaning the *Ḥadīth* of Anas (no. 4366,4367). (*Ṣaḥīḥ*)

٤٣٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا؛ ح: وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: أَخْبَرَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: كَانَ هَذَا قَبْلَ أَنْ تَنْزَلَ الْخُدُودُ يَعْنِي حَدِيثَ أَنَسٍ.

تخريج: أخرجه البخاري، الطب، باب الدواء بأبوال الإبل، ح: ٥٦٨٦ عن موسى بن إسماعيل به * قتادة صرح بالسماع.

4372. It was narrated that Ibn ‘Abbās said: “The recompense of

٤٣٧٢ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ

[1] *Al-Mā'idah* 5:33.

those who wage war against Allāh and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter. Except for those who (having fled away and then) come back (as Muslims) with repentance before they fall into your power; in that case, know that Allāh is Oft-Forgiving, Most Merciful”^[1] This Verse was revealed concerning the idolators. Whoever among them repented before being overpowered, that would not prevent the *Hadd* (punishment) that he deserved being carried out on him.” (*Hasan*)

ثَابِتٌ: حَدَّثَنَا عَلِيُّ بْنُ حُسَيْنٍ عَنْ أَبِيهِ، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: ﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِّنْ خَلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ﴾ إِلَى قَوْلِهِ ﴿عَفْوٌ رَّحِيمٌ﴾ نَزَلَتْ هَذِهِ الْآيَةُ فِي الْمُشْرِكِينَ، فَمَنْ تَابَ مِنْهُمْ قَبْلَ أَنْ يُقَدَّرَ عَلَيْهِ، لَمْ يَمْتَعَهُ ذَلِكَ أَنْ يُقَامَ فِيهِ الْحَدُّ الَّذِي أَصَابَ.

تخريج: [إسناده حسن] أخرجه النسائي، تحريم الدم، باب ذكر اختلاف طلحة بن مصرف ومعاوية بن صالح، ح: ٤٠٥١ من حديث علي بن الحسين بن واقد به.

Chapter 4. Regarding Interceding About A Legal Punishment

4373. It was narrated from Al-Laiṭh, from Ibn Shihāb, from ‘Urwah, from ‘Āishah, that the Quraish were worried about the case of the Makhzūmī woman who had stolen, and they said: “Who will speak concerning her?” Meaning, to the Messenger of Allāh ﷺ. They said: “Who would dare, except Usāmah bin Zaid, the

(المعجم ٤) بَابُ: فِي الْحَدِّ يُشْفَعُ فِيهِ (التحفة ٤)

٤٣٧٣ - حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ عَبْدِ اللَّهِ ابْنِ مَوْهَبٍ الْأَهْمَدَانِيُّ قَالَ: حَدَّثَنِي؛ ح: وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ الثَّقَفِيُّ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ قُرَيْشًا أَمَّهُمْ شَأْنُ الْمَرْأَةِ الْمَخْزُومِيَّةِ الَّتِي سَرَقَتْ، فَقَالُوا: مَنْ يُكَلِّمُ فِيهَا يَعْنِي رَسُولَ اللَّهِ ﷺ؟ قَالُوا: وَمَنْ يَجْتَرِءُ إِلَّا أُسَامَةُ بْنُ

[1] Al-Mā'idah 5:33-34.

beloved of the Prophet ﷺ?” So Usāmah spoke to him, and the Messenger of Allāh ﷺ said: “O Usāmah, are you interceding concerning one of the *Hadd* (punishments) of Allāh?” Then he stood up and delivered a speech and said: “Those who came before you were only destroyed because you were only destroyed because when a noble man among them stole they would leave him alone, but if a peasant among them stole they would carry out the *Hadd* (punishment) on him. By Allāh, if Fāṭimah bint Muḥammad were to steal, I would cut off her hand.” (*Ṣaḥīḥ*)

زَيْدِ حُبِّ النَّبِيِّ ﷺ، فَكَلَّمَهُ أُسَامَةُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا أُسَامَةُ! أَسْتَفْعُ فِي حَدِّ مِنْ خُدُودِ اللَّهِ تَعَالَى!؟» ثُمَّ قَامَ فَاخْتَطَبَ فَقَالَ: «إِنَّمَا هَلَكَ الَّذِينَ مِنْ قَبْلِكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكَوهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ، وَإِنَّمَا اللَّهُ! لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا».

تخریج: أخرجه البخاري، فضائل أصحاب النبي ﷺ، باب ذكر أسامة بن زيد رضي الله عنه، ح: ٣٧٣٢، ومسلم، الحدود، باب قطع السارق الشريف وغيره، والنهي عن الشفاعة في الحدود، ح: ١٦٨٨ عن قتبية به مختصراً ومطولاً.

Comments:

The law helps to protect the society. Previous nations were ruined because of their unfair system of justice and class distinction in society.

4374. It was narrated from Ma‘mar, from Az-Zuhrī, from ‘Urwah, from ‘Āishah who said: “A Makhzūmī woman used to borrow things and deny it, and the Prophet ﷺ ordered that her hand be cut off.” He narrated a story similar to that in the *Hadīth* of Al-Laith (no. 4373), then he said: “And the Prophet ﷺ cut off her hand.” (*Ṣaḥīḥ*)

Abū Dāwud said: Ibn Wahb narrated this *Hadīth* from Yūnus from Az-Zuhrī, and he said in it what Al-Laith said: “A woman stole at the time of the Prophet ﷺ, during the campaign that led to the Conquest of Makkah.”

٤٣٧٤ - حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ وَمُحَمَّدُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَتْ امْرَأَةً مَخْزُومِيَّةً تَسْتَعِيرُ الْمَتَاعَ وَتَجْحُدُهُ، فَأَمَرَ النَّبِيُّ ﷺ بِقَطْعِ يَدِهَا - وَقَصَّ نَحْوَ حَدِيثِ اللَّيْثِ قَالَ - : فَقَطَعِ يَدَهَا النَّبِيُّ ﷺ يَدَهَا.

قَالَ أَبُو دَاوُدَ: رَوَى ابْنُ وَهْبٍ هَذَا الْحَدِيثَ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ وَقَالَ فِيهِ كَمَا قَالَ اللَّيْثُ: إِنَّ امْرَأَةً سَرَقَتْ عَلَى عَهْدِ النَّبِيِّ ﷺ فِي غَزْوَةِ الْفَتْحِ.

Al-Laith narrated it from Yūnus, from Ibn Shihāb with his chain. He said: "A woman borrowed (things)." Mas'ūd bin Al-Aswad narrated a similar report from the Prophet ﷺ. He said: "She stole a velvet cloth from the house of the Messenger of Allāh ﷺ."

Abū Dāwud said: Abū Az-Zubair narrated from Jābir that a woman stole, and she sought refuge with Zainab, the daughter of the Messenger of Allāh ﷺ.

[Sufyān bin 'Uyainah narrated it from Ayyūb bin Mūsā from Az-Zuhri from 'Urwah from 'Āishah. There was some disagreement (on behalf of those who reported it) from Sufyān. Some of them said that she borrowed, and some of them said that she stole. Shu'aib said, narrating from Az-Zuhri, from 'Urwah, from 'Āishah: "A woman borrowed" narrating the *Hadīth*. Ismā'il bin Umayyah and Ishāq bin Rāshid both narrated from Az-Zuhri: "She stole from the house of the Prophet ﷺ," and he quoted a similar report.]

حديث عبد الرزاق به، انظر الحديث السابق،

وَرَوَاهُ اللَّيْثُ عَنْ يُونُسَ، عَنْ ابْنِ شَهَابٍ بِإِسْنَادِهِ قَالَ: اسْتَعَارَتْ امْرَأَةٌ. وَرَوَى مَسْعُودٌ ابْنَ الْأَسْوَدِ عَنِ النَّبِيِّ ﷺ نَحْوَ هَذَا الْخَبَرِ قَالَ: سَرَقَتْ قَطِيفَةً مِنْ بَيْتِ رَسُولِ اللَّهِ ﷺ.

قَالَ أَبُو دَاوُدَ: وَرَوَاهُ أَبُو الزُّبَيْرِ عَنْ جَابِرٍ؛ أَنَّ امْرَأَةً سَرَقَتْ، فَعَادَتْ بِرَيْبِ بْنِ رَسُولِ اللَّهِ ﷺ.

[وَرَوَاهُ سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَيُّوبَ بْنِ مُوسَى، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ. وَاخْتَلَفَ عَلَى سُفْيَانَ فَقَالَ بَعْضُهُمْ: تَسْتَعِيرُ وَقَالَ بَعْضُهُمْ: سَرَقَتْ وَقَالَ شُعَيْبٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: اسْتَعَارَتْ امْرَأَةٌ. الْحَدِيثُ، وَقَالَ إِسْمَاعِيلُ ابْنُ أُمَيَّةَ وَإِسْحَاقُ بْنُ رَاشِدٍ جَمِيعًا عَنِ الزُّهْرِيِّ: سَرَقَتْ مِنْ بَيْتِ النَّبِيِّ ﷺ وَسَاقَ نَحْوَهُ].

تخريج: أخرجه مسلم، ح: ١٠/١٦٨٨ من إرواه البخاري، ح: ٣٤٧٥ من حديث الزهري.

4375. It was narrated from Muḥammad bin Abī Bakr, from 'Amrah, from 'Āishah, who said: "The Messenger of Allāh ﷺ said: 'Forgive the people of good standing for their errors, except matters for which *Hadd* (punishments) are prescribed.'" (*Hasan*)

٤٣٧٥ - حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ وَمُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ قَالَا: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنِ عَبْدِ الْمَلِكِ بْنِ زَيْدٍ - نَسَبَهُ جَعْفَرُ إِلَى سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ - عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ

ﷺ: «أَقْبِلُوا ذَوِي الْهَيْئَاتِ عَثْرَاتِهِمْ إِلَّا الْحُدُودَ».

تخريج: [إسناده حسن] أخرجه النسائي في الكبرى، ح: ٧٢٩٤ من عبد الملك به، وصححه ابن حبان، ح: ١٥٢٠ ورواه البخاري في الأدب المفرد، ح: ٤٦٥ من حديث محمد بن أبي بكر به.

Chapter 6. Pardoning In Cases Of *Hadd* (Punishment) That Do Not Reach The *Sultān*

(المعجم ٦) بَابُ: يُعْفَى عَنِ الْحُدُودِ مَا لَمْ تَبْلُغِ السُّلْطَانَ (التحفة ٥)

4376. It was narrated from ‘Abdullāh bin ‘Amr bin Al-‘Āṣ that the Messenger of Allāh ﷺ said: “Pardon for the *Hudūd* among yourselves, for whatever reaches me about (a case of) *Hadd*, the punishment must be carried out.” (Da‘if)

٤٣٧٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: سَمِعْتُ ابْنَ جُرَيْجٍ يُحَدِّثُ عَنْ عَمْرٍو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تَعَاَفَوْا الْحُدُودَ فِيمَا بَيْنَكُمْ، فَمَا بَلَغَنِي مِنْ حَدٍّ فَقَدْ وَجِبَ».

تخريج: [إسناده ضعيف] أخرجه النسائي، قطع السارق، باب ما يكون حرزاً وما لا يكون، ح: ٤٨٩٠ من حديث عبد الله بن وهب به، وصححه الحاكم: ٣٨٣/٤ ووافقه الذهبي وللحديث شواهد معنوية انظر، ح: ٤٣٩٤ * ابن جريج عن حديث: ٤٣٩٤ يعني عنه.

Chapter 7. Concealing Those Who Have Committed Deeds For Which *Hadd* (Punishments) Are Prescribed

(المعجم ٧) - بَابُ السُّتْرِ عَلَى أَهْلِ الْحُدُودِ (التحفة ٦)

4377. It was narrated from Yazīd bin Nu‘aim from his father that Mā‘iz came to the Prophet ﷺ and confessed four times (to adultery) in his presence, and he ordered that he be stoned. He said to Hazzāl: “If you had concealed him with your garment, that would have been better for you.” (Hasan)

٤٣٧٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ يَزِيدِ بْنِ نُعَيْمٍ، عَنْ أَبِيهِ: أَنَّ مَاعِزًا أَتَى النَّبِيَّ ﷺ فَأَقْرَعَ عِنْدَهُ أَرْبَعَ مَرَّاتٍ فَأَمَرَ بِرَجْمِهِ، وَقَالَ لِهَزَّالٍ: «لَوْ سَتَرْتَهُ بِثَوْبِكَ كَانَ خَيْرًا لَكَ».

تخریج: [إسناده حسن] أخرجه أحمد: ۲۱۷/۵ والنسائي في الكبرى، ح: ۷۲۰۵ من حديث سفيان الثوري به ورواية يحيى القطان عنه محمولة على السماع، وصححه الحاكم: ۴/۳۶۳ ووافقه الذهبي.

4378. It was narrated from Ibn Al-Munkadir that Hazzāl told Mā'iz to go to the Prophet ﷺ and tell him. (Hasan)

۴۳۷۸ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا يَحْيَى عَنْ ابْنِ الْمُثَنِّدِ: أَنَّ هَزَّالًا أَمَرَ مَاعِزًا أَنْ يَأْتِيَ النَّبِيَّ ﷺ فَيُخْبِرَهُ.

تخریج: [حسن] انظر الحديث السابق، وأخرجه البيهقي: ۸/۳۳۱ من حديث أبي داود به.

Chapter 8. Regarding One Deserving Of The Punishment Coming To Confess

(المعجم ۸) بَابُ: فِي صَاحِبِ الْحَدِّ يَجِيءُ فَيُتَّقِرُّ (التحفة ۷)

4379. It was narrated from Isrā'īl, from Simāk bin Ḥarb, from 'Alqamah bin Wā'il, from his father that a woman went out to pray at the time of the Prophet ﷺ, and she was met by a man who attacked her and had his way with her. She screamed and he went away. Then another man passed by and she said: "This man did such and such to me." A group of the *Muhājirīn* came by, and she said: "That man did such and such to me." They caught the man who she thought was the one who had attacked her, and brought him, and she said: "Yes, this is the one." They brought him to the Messenger of Allāh ﷺ, and when he issued orders concerning him, the one who had attacked her, stood up and said: "O Messenger of Allāh, I am the one who attacked her." He said to her: "Go, for Allāh has forgiven you, and he

۴۳۷۹ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا الْفَرِّيَابِيُّ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ عَنْ عُلَمَةَ بْنِ وَائِلٍ، عَنْ أَبِيهِ؛ أَنَّ امْرَأَةً خَرَجَتْ عَلَى عَهْدِ النَّبِيِّ ﷺ تُرِيدُ الصَّلَاةَ فَتَلَقَاهَا رَجُلٌ، فَتَجَلَّلَهَا فَقَضَى حَاجَتَهُ مِنْهَا فَصَاحَتْ، وَأَنْطَلَقَ، وَمَرَّ عَلَيْهَا رَجُلٌ فَقَالَتْ: إِنَّ ذَلِكَ فَعَلَ بِي كَذَا وَكَذَا، وَمَرَّتْ عِصَابَةٌ مِنَ الْمُهَاجِرِينَ فَقَالَتْ: إِنَّ ذَلِكَ الرَّجُلَ فَعَلَ بِي كَذَا وَكَذَا، فَانْطَلَقُوا فَأَخَذُوا الرَّجُلَ الَّذِي ظَنَنْتُ أَنَّهُ وَقَعَ عَلَيْهَا، فَأَتَوْهَا بِهِ فَقَالَتْ: نَعَمْ هُوَ هَذَا، فَأَتَوْا بِهِ رَسُولَ اللَّهِ ﷺ، فَلَمَّا أَمَرَ بِهِ قَامَ صَاحِبُهَا الَّذِي وَقَعَ عَلَيْهَا، فَقَالَ: يَا رَسُولَ اللَّهِ! أَنَا صَاحِبُهَا، فَقَالَ لَهَا: اذْهَبِي فَقَدْ غَفَرَ اللَّهُ لَكَ، وَقَالَ لِلرَّجُلِ قَوْلًا حَسَنًا.

قَالَ أَبُو دَاوُدَ: يَعْنِي الرَّجُلَ الْمَأْخُودَ،

said kind words to the man.”
(*Hasan*)

Abū Dāwud said: Meaning, to the man who had been arrested (by mistake). And he said concerning the man who had attacked her: “Stone him.” And he said: “He has repented in such a manner that if the people of Al-Madīnah repented like this, it would be accepted from them.”

Abū Dāwud said: It was also narrated by Asbāṭ bin Naṣr, from Simāk.

تخريج: [إسناده حسن] أخرجه الترمذي، الحدود، باب ما جاء في المرأة إذا استكرهت على الزنا، ح: ١٤٥٤ عن محمد بن يحيى بن فارس الذهلي به وقال: 'حسن غريب صحيح' وصححه ابن الجارود، ح: ٨٢٣.

Chapter 9. Prompting With Regard To *Hadd*

4380. It was narrated from Ḥammād, from Ishāq bin ‘Abdullāh bin Abī Ṭalḥah, from Abū Al-Mundhir, the freed slave of Abū Dharr, from Abū Umayyah Al-Makḥzūmī, that a thief who had confessed, and was brought to the Prophet ﷺ, but no goods were found with him. The Messenger of Allāh ﷺ said: “I do not think that you have stolen anything.” He said: “Yes (I have stolen).” He repeated it two, or three times, then he ordered that his hand be cut off. He was brought to him and he said: “Ask Allāh for forgiveness and repent to Him.” He said: I ask Allāh for forgiveness and I repent to Him. He said: “O Allāh, accept

فَقَالَ لِلرَّجُلِ الَّذِي وَقَعَ عَلَيْهَا: «ارْجُمُوهُ»،
فَقَالَ: «لَقَدْ تَابَ تَوْبَةً لَوْ تَابَهَا أَهْلُ الْمَدِينَةِ
لَقَبِلَ مِنْهُمْ».
قَالَ أَبُو دَاوُدَ: رَوَاهُ أَسْبَاطُ بْنُ نَصْرِ أَيْضًا
عَنْ سِمَاكٍ.

(المعجم ٩) بَابُ: فِي التَّلْقِينِ فِي الْحَدِّ
(التحفة ٨)

٤٣٨٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ:
حَدَّثَنَا حَمَّادٌ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي
طَلْحَةَ، عَنْ أَبِي الْمُنْذِرِ مَوْلَى أَبِي ذَرٍّ، عَنْ
أَبِي أُمَيَّةَ الْمَخْزُومِيِّ: أَنَّ النَّبِيَّ ﷺ أَنَّى يَلِصُّ
قَدْ اعْتَرَفَ اعْتِرَافًا وَلَمْ يُوجَدْ مَعَهُ مَتَاعٌ، فَقَالَ
رَسُولُ اللَّهِ ﷺ: «مَا إِحْثَالُكَ سَرَفْتَ؟» قَالَ:
بَلَى، فَأَعَادَ عَلَيْهِ مَرَّتَيْنِ أَوْ ثَلَاثًا، فَأَمَرَ بِهِ
فَقُطِعَ وَجِيءَ بِهِ، فَقَالَ: «اسْتَغْفِرُ اللَّهَ وَتُبُّ
إِلَيْهِ»، فَقَالَ: «اسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ». فَقَالَ:
«اللَّهُمَّ! تُبُّ عَلَيْهِ»، ثَلَاثًا.

قَالَ أَبُو دَاوُدَ: رَوَاهُ عَمْرُو بْنُ عَاصِمٍ عَنْ
هَمَّامٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ، قَالَ: عَنْ أَبِي
أُمَيَّةَ - رَجُلٍ مِنَ الْأَنْصَارِ - عَنِ النَّبِيِّ ﷺ.

his repentance,” three times.

(*Da'if*)

Abū Dāwud said: It was narrated by 'Amr bin 'Āṣim from Hammām, from Ishāq bin 'Abdullāh. He said: “from Abū Umayyah - one of the Anṣār - from the Prophet ﷺ.”

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الحدود، باب تلقين السارق، ح: ٢٥٩٧ والنسائي، ح: ٤٨٨١ من حديث حماد بن سلمة به وسنده ضعيف.

Chapter 10. Regarding The Case Of A Man Who Admits He Committed A Punishable Offence, But Does Not Specify What It Was

4381. Abū Umāmah narrated that a man came to the Messenger of Allāh ﷺ and said: “O Messenger of Allāh, I have committed a crime for which a *Hadd* (punishment) is due, so carry it out on me.” He said: “Did you not perform *Wuḍū'* when you came?” He said: “Yes.” He said: “Did you not pray with us when we prayed?” He said: “Yes.” He said: “Go, for Allāh has pardoned you.” (*Sahih*)

تخريج: أخرجه مسلم، التوبة، باب قوله تعالى: ﴿إِن الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ﴾، ح: ٢٧٦٥ من حديث أبي عمار، وابن خزيمة، ح: ٣١١ من حديث الأوزاعي به.

Chapter 11. Testing By Means Of Beating

4382. Azhar bin 'Abdullāh Al-Ḥarāzī narrated that some people from Kalā' whose goods had been stolen, came and accused some weavers (of the theft). They came to An-Nu'mān bin Baṣhīr, the Companion of the Prophet ﷺ, and

(المعجم ١٠) بَابُ: فِي الرَّجُلِ يَعْتَرِفُ بِحَدٍّ وَلَا يُسَمِّيهِ (التحفة ٩)

٤٣٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا عَمْرُ بْنُ عَبْدِ الْوَالِيدِ عَنِ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنِي أَبُو عَمَّارٍ قَالَ: حَدَّثَنِي أَبُو أُمَامَةَ: أَنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أَصَبْتُ حَدًّا فَأَقِمَّهُ عَلَيَّ. قَالَ: «تَوَضَّأْتَ حِينَ أَقْبَلْتُ؟» قَالَ: نَعَمْ، قَالَ: «هَلْ صَلَّيْتَ مَعَنَا حِينَ صَلَّيْنَا؟» قَالَ: نَعَمْ. قَالَ: «أَذْهَبَ فَإِنَّ اللَّهَ قَدْ عَفَا عَنْكَ».

(المعجم ١١) بَابُ: فِي الْامْتِحَانِ بِالضَّرْبِ (التحفة ١٠)

٤٣٨٢ - حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ: حَدَّثَنَا بَقِيَّةٌ: حَدَّثَنَا صَفْوَانٌ: حَدَّثَنَا أَزْهَرُ بْنُ عَبْدِ اللَّهِ الْحَرَازِيُّ: أَنَّ قَوْمًا مِنَ الْكَلَاعِيِّينَ سَرَقَ لَهُمْ مَتَاعٌ فَأَتَهُمُوا أَنَاسًا مِنَ الْحَاكِمَةِ، فَأَتَوْا التُّعْمَانَ بْنَ بَشِيرٍ صَاحِبَ النَّبِيِّ ﷺ،

he detained them for a few days, then he let them go. They came to An-Nu'mān, and said: "You let them go without beating them or testing them!" An-Nu'mān said: "What do you want? If you wish I will beat them, then if your goods are found with them, that is fine, otherwise I will take from your backs what I took from their backs." They said: "Is this your ruling?" He said: "This is the ruling of Allāh and the ruling of the Messenger of Allāh ﷺ." (*Da'if*)
Abū Dāwud said: He only intended to alarm them with these words; beating is not permissible except after a confession.

فَحَبَسَهُمْ أَيَّامًا ثُمَّ خَلَّى سَبِيلَهُمْ، فَأَتَوْا
التُّعْمَانَ فَقَالُوا: خَلَيْتَ سَبِيلَهُمْ بِغَيْرِ ضَرْبٍ
وَلَا امْتِحَانٍ، فَقَالَ التُّعْمَانُ: مَا شِئْتُمْ؟ إِنْ
شِئْتُمْ أَنْ أَضْرِبَهُمْ، فَإِنْ خَرَجَ مَتَاعُكُمْ فَذَاكَ،
وِإِلَّا أَخَذْتُ مِنْ ظُهُورِكُمْ مِثْلَ مَا أَخَذْتُ مِنْ
ظُهُورِهِمْ، فَقَالُوا: هَذَا حُكْمُكَ؟ فَقَالَ: هَذَا
حُكْمُ اللَّهِ وَحُكْمُ رَسُولِ اللَّهِ ﷺ.

قَالَ أَبُو دَاوُدَ: إِنَّمَا أَرَاهَهُمْ بِهَذَا الْقَوْلِ،
أَيَّ لَا يَجِبُ الضَّرْبُ إِلَّا بَعْدَ الاعْتِرَافِ.

تخریج: [إسناده ضعيف] أخرجه النسائي، قطع السارق، باب امتحان السارق بالضرب والحبس، ح: ٤٨٧٨ من حديث بقیة بن الوليد به وقال: "هذا حديث منكر، لا يحتج به وإنما أخرجه لتعرف" * أزهري بن عبد الله: في سماعه من النعمان بن بشير رضي الله عنه نظر وباقي السند حسن.

Chapter 12. For What The Hand Of A Thief Is To Be Cut Off

4383. It was narrated from Sufyān, from Az-Zuhrī, he (Sufyān) said: "I heard it from him, from 'Amrah, from 'Āishah; that the Prophet ﷺ used to cut off (the thief's hand) for one-quarter of a Dinar or more." (*Ṣaḥīḥ*)

(المعجم ١٢) - بَابُ مَا يُقَطَّعُ فِيهِ السَّارِقُ
(التحفة ١١)

٤٣٨٣ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ
حَبِيلٍ: حَدَّثَنَا سُفْيَانُ بْنُ زُهَيْرٍ، قَالَ:
سَمِعْتُهُ مِنْهُ عَنْ عَمْرَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ
ﷺ كَانَ يَقَطُّعُ فِي رُبْعِ دِينَارٍ فَصَاعِدًا.

تخریج: أخرجه مسلم، الحدود، باب حد السرقة ونصابها، ح: ١٦٨٤ من حديث سفيان بن عيينة، والبخاري، الحدود، باب قول الله تعالى: ﴿وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا...﴾
إلخ، ح: ٦٧٨٩ من حديث الزهري به وهو في مسند أحمد: ٣٦/٦.

Comments:

The punishment of *Hadd* for theft is applied in cases of one fourth of Dinar. The weight of Dinar is equal to about 4.24 grams of gold.

4384. It was narrated from Yūnus, from Ibn Shihāb, from ‘Urwah and ‘Amrah, from ‘Āishah that the Prophet ﷺ said: “The hand of the thief is to be cut off for one-quarter of a Dinar or more.” (*Ṣaḥīḥ*)

Aḥmad bin Ṣāliḥ (one of the narrators) said: “Cutting (off the thief’s hand) is for one-quarter of a Dinar or more.”

٤٣٨٤ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ وَوَهْبُ ابْنِ بَيَّانٍ قَالَا: حَدَّثَنَا ح: وَحَدَّثَنَا ابْنُ السَّرْحِ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ وَعَمْرَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «تُقَطَّعُ يَدُ السَّارِقِ فِي رُبْعِ دِينَارٍ فَصَاعِدًا». قَالَ أَحْمَدُ بْنُ صَالِحٍ: «الْقَطْعُ فِي رُبْعِ دِينَارٍ فَصَاعِدًا».

تخریج: أخرجه البخاري، ح: ٦٧٩٠ ومسلم من حديث عبد الله بن وهب به، انظر الحديث السابق: ٤٣٨٣.

4385. It was narrated from Mālik, from Nāfi‘, from Ibn ‘Umar that the Messenger of Allāh ﷺ cut off (the thief’s hand) for a shield whose price was three Dirhams. (*Ṣaḥīḥ*)

٤٣٨٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: أَخْبَرَنَا مَالِكٌ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَطَعَ فِي مِجَنٍّ ثَمَنُهُ ثَلَاثَةُ دِرَاهِمٍ.

تخریج: أخرجه البخاري، الحدود، باب قول الله تعالى: ﴿وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا...﴾ الخ، ح: ٦٧٩٥ ومسلم، الحدود، باب حد السرقة ونصابها، ح: ١٦٨٦ من حديث مالك به، وهو في الموطأ (يحيى): ٨٣١/٢.

4386. It was narrated from Ismā‘il Ibn Umayyah, that Nāfi‘, the freed slave of ‘Abdullāh bin ‘Umar, narrated to him, that ‘Abdullāh bin ‘Umar narrated to them, that the Prophet ﷺ cut off the hand of a man who stole a shield from the place reserved for women (in the *Masjid*), the price of which was three Dirhams. (*Ṣaḥīḥ*)

٤٣٨٦ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي إِسْمَاعِيلُ بْنُ أُمَيَّةَ؛ أَنَّ نَافِعًا مَوْلَى عَبْدِ اللَّهِ ابْنِ عُمَرَ حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُمْ: أَنَّ النَّبِيَّ ﷺ قَطَعَ يَدَ رَجُلٍ سَرَقَ ثُرْسًا، مِنْ صُفْوَةِ النِّسَاءِ، ثَمَنُهُ ثَلَاثَةُ دِرَاهِمٍ.

تخریج: أخرجه مسلم من حديث عبدالرزاق به، انظر الحديث السابق: ٤٣٨٥ وهو في مسند أحمد: ١٤٥/٢.

Comments:

In those days three Dirhams were equal to a quarter of a Dinar, as is clear from the following narration.

4387. It was narrated from Ibn Numair, from Muḥammad bin Ishāq, from Ayyūb bin Mūsā, from ‘Atā’, from Ibn ‘Abbās, who said: “The Messenger of Allāh ﷺ cut off the hand of a man for a shield whose value was a Dinar, or ten Dirhams.” (*Da‘īf*)

Abū Dāwud said: It was narrated by Muḥammad bin Salamah and Sa’dān bin Yaḥyā from Ibn Ishāq, with his chain.

٤٣٨٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ أَبِي السَّرِيِّ الْعَسْقَلَانِيُّ - وَهَذَا لَفْظُهُ - وَهُوَ أَتَمُّ - قَالَ: حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَطَعَ رَسُولُ اللَّهِ ﷺ يَدَ رَجُلٍ فِي مِجَنٍّ قِيمَتُهُ دِينَارٌ أَوْ عَشْرَةُ دَرَاهِمٍ.

قَالَ أَبُو دَاوُدَ: رَوَاهُ مُحَمَّدُ بْنُ سَلَمَةَ وَسَعْدَانُ بْنُ يَحْيَى عَنْ ابْنِ إِسْحَاقَ بِإِسْنَادِهِ.

تخریج: [إسناده ضعيف] * محمد بن إسحاق عن عن.

Chapter 13. For What The Thief's Hand Is Not To Be Cut Off

4388. It was narrated from Mālik bin Anas, from Yaḥyā bin Sa‘eed, from Muḥammad bin Yaḥyā bin Ḥabbān, that a slave stole a palm sapling from a man’s garden and planted it in his master’s garden. The owner of the sapling went out looking for it, and he found it, and he sought the help of Marwān bin Al-Ḥakam, who was the governor of Al-Madīnah at that time, against the slave. Marwān imprisoned the slave, and he wanted to cut off his hand, but the master of the slave went to Rāfi‘ bin Khadīj and asked him about that, and he told him that he had heard the Messenger of Allāh ﷺ say: “There is no cutting off of the hand for fruit or *Kathar* (spadix).” The man said: “Marwān has caught my slave and he wants to cut off his hand. I want

(المعجم ١٣) - بَابُ مَا لَا قَطْعَ فِيهِ

(التحفة ١٢)

٤٣٨٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ: أَنَّ عَبْدًا سَرَقَ وَدِيًّا مِنْ حَائِطِ رَجُلٍ فَعَرَسَهُ فِي حَائِطِ سَيِّدِهِ فَخَرَجَ صَاحِبُ الْوَدِيِّ يَلْتَمِسُ وَدِيَّهُ فَوَجَدَهُ، فَاسْتَعَدَى عَلَى الْعَبْدِ مَرْوَانَ بْنَ الْحَكَمِ وَهُوَ أَمِيرُ الْمَدِينَةِ يَوْمَئِذٍ فَسَجَنَ مَرْوَانَ الْعَبْدَ وَأَرَادَ قَطْعَ يَدِهِ فَانْطَلَقَ سَيِّدُ الْعَبْدِ إِلَى رَافِعِ بْنِ خَدِيجٍ فَسَأَلَهُ عَنْ ذَلِكَ فَأَخْبَرَهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا قَطْعَ فِي ثَمَرٍ وَلَا كَثْرٍ» فَقَالَ الرَّجُلُ: إِنَّ مَرْوَانَ أَخَذَ غُلَامِي وَهُوَ يُرِيدُ قَطْعَ يَدِهِ وَأَنَا أَحِبُّ أَنْ تَمْشِيَ مَعِيَ إِلَيْهِ فَمُخِبْرُهُ بِالَّذِي سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ فَمَسَى مَعَهُ رَافِعُ بْنُ خَدِيجٍ حَتَّى أَتَى مَرْوَانَ

you to come to him with me, and tell him what you heard from the Messenger of Allāh ﷺ.” So Rāfi‘ bin Khadij went with him to Marwān bin Al-Ḥakam, and Rāfi‘ said to him: “I heard the Messenger of Allāh ﷺ say: ‘There is no cutting off of the hand for fruit or *Kathar* (spadix).’ So Marwān ordered that the slave be released.” (*Ṣaḥīḥ*)

Abū Dāwud said: *Kathar* is spadix.

تخریج: [صحيح] أخرجه النسائي، قطع السارق، باب ما لا قطع فيه، ح: ٤٩٦٤ من حديث يحيى بن سعيد الأنصاري به مختصراً وهو في الموطأ (يحيى): ٨٣٩/٢ وصححه ابن الجارود، ح: ٨٢٦ وابن حبان، ح: ١٥٠٥ وزاد بعض الرواة في السند: واسع بن حبان (وهو ثقة) وهذا من المزيد في متصل الأسانيد.

4389. This *Ḥadīth* was narrated from Ḥammād (he said): “Yaḥyā narrated to us from Muḥammad bin Yaḥyā bin Ḥabbān.” He said: “And Marwān gave him a few lashes, then he let him go.” (*Ṣaḥīḥ*)

ابن الحَكَمِ فَقَالَ لَهُ رَافِعٌ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا قَطْعَ فِي ثَمَرٍ وَلَا كَثْرٍ»، فَأَمَرَ مَرْوَانَ بِالْعَبْدِ فَأَرْسَلَ.
قَالَ أَبُو دَاوُدَ: الْكَثْرُ: الْجَمَّارُ.

٤٣٨٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا يَحْيَى عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ بِهَذَا الْحَدِيثِ قَالَ: فَجَلَدَهُ مَرْوَانٌ جَلْدَاتٍ، وَخَلَّى سَبِيلَهُ.

تخریج: [صحيح محفوظ] أخرجه البيهقي: ٨/٢٦٣ من حديث أبي داود به، وانظر الحديث السابق.

4390. It was narrated from ‘Abdullāh bin ‘Amr bin Al-‘Ās that the Messenger of Allāh ﷺ was asked about fruits hanging on the trees and he said: “If a needy person takes some with his mouth, and does not take any away in his garment, then there is no penalty for him, but if he carries some away, then he is to be fined twice its value and punished. Whoever steals anything from it after it has been put in the place where dates are dried and its value has reached the price of a shield, then his hand

٤٣٩٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ عَجَلَانَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ سُئِلَ عَنِ الثَّمَرِ الْمُعْلَقِ فَقَالَ: «مَنْ أَصَابَ فِيهِ مِنْ ذِي حَاجَةٍ غَيْرَ مُتَّخِذٍ حُبْنَةً فَلَا شَيْءَ عَلَيْهِ، وَمَنْ خَرَجَ بِشَيْءٍ مِنْهُ فَعَلَيْهِ غَرَامَةٌ مِثْلِيهِ وَالْعُقُوبَةُ وَمَنْ سَرَقَ مِنْهُ شَيْئًا بَعْدَ أَنْ يُؤْوِيَهُ الْجَرِينُ فَلَبَّغَ ثَمَنَ الْمَجْنُونِ فَعَلَيْهِ الْقَطْعُ، وَمَنْ

is to be cut off, but whoever steals less than that is to be fined twice its value and punished.” (*Hasan*)

سَرَقَ دُونَ ذَلِكَ فَعَلَيْهِ عَرَامَةٌ مِثْلَيْهِ وَالْعُقُوبَةُ». قَالَ أَبُو دَاوُدَ: الْجُرَيْنُ: الْجَوْحَانُ.

تخریج: [حسن] تقدم: ١٧١٠ وأخرجه الترمذي، البيهقي، باب ما جاء في الرخصة في أكل الثمرة للمار بها، ح: ١٢٨٩ والنسائي، ح: ٤٩٦١ عن قتيبة به.

Chapter 14. Cutting Off The Hand For Snatching And Treachery

(المعجم ١٤) - بَابُ الْقَطْعِ فِي الْخُلْسَةِ وَالْخِيَانَةِ (التحفة ١٣)

4391. It was narrated from Muḥammad bin Bakr: “Ibn Juraij narrated to us, he said: Abū Az-Zubair said: Jābir bin ‘Abdullāh said: ‘The Messenger of Allāh ﷺ said: “There is no cutting off of the hand for plunder, but the one who plunders openly is not of us.”” (*Ṣaḥīh*)

٤٣٩١ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: قَالَ أَبُو الزُّبَيْرِ: قَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ عَلَى الْمُتَنَهِّبِ قَطْعٌ وَمَنْ انْتَهَبَ نَهْبَهُ مَشْهُورَةٌ فَلَيْسَ مِنَّا».

تخریج: [صحيح] أخرجه الترمذي، الحدود، باب ما جاء في الخائن والمختلس والمتنهب، ح: ١٤٤٨ والنسائي، ح: ٤٩٧٥، ٤٩٧٦ وابن ماجه، ح: ٣٩٣٥، ٢٥٩١ من حديث ابن جريج به وقال الترمذي: "حسن صحيح" وصححه ابن حبان، ح: ١٥٠٢-١٥٠٤ * ابن جريج صرح بالسمع عند الدارمي: ١٧٥/٢، ح: ٢٣١٥ وتابعه المغيرة بن مسلم، وأبو الزبير: تابعه عمرو بن دينار.

4392. And with this chain, he said: “The Messenger of Allāh ﷺ said: “There is no cutting off of the hand for the one who is treacherous (by keeping something that was given to him in trust).”” (*Ṣaḥīh*)

٤٣٩٢ - وَبِهَذَا الْإِسْنَادِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ عَلَى الْخَائِنِ قَطْعٌ». تخریج: [صحيح] انظر الحديث السابق.

4393. A similar report (as no. 4392) was narrated from ‘Eisā bin Yūnus from Ibn Juraij, from Abū Az-Zubair, from Jābir, from the Prophet ﷺ. He added: “And there is no cutting off of the hand for one who snatches something.”” (*Ṣaḥīh*)

٤٣٩٣ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ عَنْ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ زَادَ: «وَلَا عَلَى الْمُخْتَلِسِ قَطْعٌ».

Abū Dāwud said: Ibn Juraij did not hear these two *Hadīth* from Abū Az-Zubair. I heard from Aḥmad bin Ḥanbal that he said: "Rather Ibn Juraij heard them from Yā Sīn Az-Zayyāt."

Abū Dāwud said: Al-Mughīrah bin Muslim narrated them from Abū Az-Zubair, from Jābir, from the Prophet ﷺ.

قَالَ أَبُو دَاوُدَ: وَهَذَا مِنَ الْحَدِيثَيْنِ لَمْ يَسْمَعَهُمَا ابْنُ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ، وَبَلَّغَنِي عَنْ أَحْمَدَ بْنِ حَنْبَلٍ أَنَّهُ قَالَ: إِنَّمَا سَمِعَهُمَا ابْنُ جُرَيْجٍ مِنْ يَاسِينَ الزَّيَّاتِ.

قَالَ أَبُو دَاوُدَ: وَقَدْ رَوَاهُمَا الْمُغِيرَةُ بْنُ مُسْلِمٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ.

تخريج: [صحيح] انظر الحديثين السابقين.

Comments:

The meaning of these narrations becomes clear by the following chapter, that is, things that are guarded and stolen warrant physical punishment.

Chapter 15. One Who Steals A Thing From A Place Where It Is Protected

4394. It was narrated from Asbāt, from Simāk bin Ḥarb, from Humaid the son of Ṣafwān's sister, that Ṣafwān bin Umayyah said: "I was sleeping in the *Masjid* on a *Khamīṣah*^[1] of mine whose value was thirty Dirhams, when a man came and snatched it from me. The man was caught, and brought to the Prophet ﷺ, and instructions were issued that his hand be cut off. I came to him and said: 'Will you cut off his hand for the sake of thirty Dirhams? I will sell it to him, and make its price a loan.' He said: 'Why didn't you do this before you brought him to me?'" (*Ḥasan*)

Abū Dāwud said: It was narrated from Zā'idah from Simāk from Ju'aid bin Ḥujair who said:

(المعجم ١٥) بَابُ: فِيمَنْ سَرَقَ مِنْ

حِرْزٍ (التحفة ١٤)

٤٣٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا عَمْرُو بْنُ حَمَادٍ بْنِ طَلْحَةَ: أَخْبَرَنَا أَسْبَاطُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ حُمَيْدِ بْنِ أُخْتِ صَفْوَانَ، عَنْ صَفْوَانَ بْنِ أُمَيَّةَ قَالَ: كُنْتُ نَائِمًا فِي الْمَسْجِدِ عَلَى خَمِيصَةٍ لِي تَمَنِّي ثَلَاثِينَ دِرْهَمًا فَجَاءَ رَجُلٌ فَاخْتَلَسَهَا مِنِّي، فَأَخَذَ الرَّجُلُ قَاتِيَّ بِهِ النَّبِيُّ ﷺ فَأَمَرَ بِهِ لِيُقَطَعَ، قَالَ: فَأَتَيْتُهُ فَقُلْتُ: أَنْقِطَعُ مِنْ أَجْلِ ثَلَاثِينَ دِرْهَمًا؟ أَنَا أبيعُهُ وَأُنْسِيئُهُ ثَمَنَهَا، قَالَ: «فَهَلَّا كَانَ هَذَا قَبْلَ أَنْ تَأْتِيَنِي بِهِ».

قَالَ أَبُو دَاوُدَ: رَوَاهُ زَائِدَةُ عَنْ سِمَاكِ، عَنْ جُعَيْدِ بْنِ حَجَبٍ قَالَ: نَامَ صَفْوَانَ وَرَوَاهُ طَاوُسٌ وَمُجَاهِدٌ؛ أَنَّهُ كَانَ نَائِمًا فَجَاءَ سَارِقٌ

[1] It is said that the term is used for a square black cloak with designs on it.

“Şafwān fell asleep...” Tāwūs and Mujāhid narrated that he was sleeping and a thief came and stole a *Khamīṣah* from beneath his head. It was also narrated from Abū Salamah bin ‘Abdur-Rahmān who said: “He snatched it away from beneath his head, and he woke up and shouted, and he was caught.” Az-Zuhri narrated that Şafwān bin ‘Abdullāh said: “He fell asleep in the *Masjid*, using his *Ridā’* as a pillow, and a thief came and took his *Ridā’*. He caught the thief and brought him to the Prophet ﷺ.”

فَسَرَقَ حَمِيصَةً مِنْ تَحْتِ رَأْسِهِ وَرَوَاهُ أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: فَاسْتَلَّهُ مِنْ تَحْتِ رَأْسِهِ فَاسْتَيْقَظَ فَصَاحَ بِهِ فَأَخَذَ.
وَرَوَاهُ الزُّهْرِيُّ عَنْ صَفْوَانَ بْنِ عَبْدِ اللَّهِ قَالَ: فَنَامَ فِي الْمَسْجِدِ وَتَوَسَّدَ رِدَاءَهُ فَجَاءَ سَارِقٌ، فَأَخَذَ رِدَاءَهُ فَأَخَذَ السَّارِقُ فَجَاءَ بِهِ إِلَى النَّبِيِّ ﷺ.

تخريج: [إسناده حسن] أخرجه النسائي، قطع السارق، باب ما يكون حرزاً وما لا يكون، ح: ٤٨٨٧ من حديث عمرو بن حماد به وصححه ابن الجارود، ح: ٨٢٨ ورواه ابن ماجه، ح: ٢٥٩٥ من طريق آخر عن صفوان بن أمية به.

Chapter 16. Cutting Off The Hand For A Loan If He Denies Borrowing It

4395. It was narrated from Ma‘mar, from Ayyūb, from Nāfi‘, from Ibn ‘Umar, that a Makhzūmī woman used to borrow things and deny it, and the Prophet ﷺ ordered that her hand be cut off. (*Şahīh*)

Abū Dāwud said: It was narrated by Juwairiyah: “from Nāfi‘, from Ibn ‘Umar, or from Şafiyyah bint Abi ‘Ubaid.” He added: “The Prophet ﷺ stood up and delivered a speech and said: ‘Is there any woman who will repent to Allāh and His Messenger?’ three times, and that woman was present, but she did not stand up or speak.”

Abū Dāwud said: And it was

(المعجم ١٦) بَابُ: فِي الْقَطْعِ فِي الْعَارِيَةِ إِذَا جُحِدَتْ (التحفة ١٥)

٤٣٩٥ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ وَمَخْلَدُ ابْنُ خَالِدٍ، الْمَعْنَى، قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، قَالَ مَخْلَدٌ: عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ امْرَأَةً مَخْزُومِيَّةً كَانَتْ تَسْتَعِيرُ الْمَتَاعَ وَتَجْحَدُهُ فَأَمَرَ النَّبِيُّ ﷺ بِهَا فَقُطِعَتْ يَدُهَا.
قَالَ أَبُو دَاوُدَ: رَوَاهُ جُوَيْرِيَّةُ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَوْ عَنْ صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ. زَادَ فِيهِ: وَأَنَّ النَّبِيَّ ﷺ قَامَ حَطِيْبًا فَقَالَ: «هَلْ مِنْ امْرَأَةٍ تَائِبَةٍ إِلَى اللَّهِ وَرَسُولِهِ»، ثَلَاثَ مَرَّاتٍ وَتِلْكَ شَاهِدَةٌ فَلَمْ تَقُمْ وَلَمْ تَتَكَلَّمْ.

narrated by Ibn Ghanaj from Nāfi' from Ṣafīyah bint Abī 'Ubaid, and he said: "Testimony was given against her."

قَالَ أَبُو دَاوُدَ: رَوَاهُ ابْنُ عَنَجٍ عَنْ نَافِعٍ،
عَنْ صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ، قَالَ فِيهِ: فَشَهِدَ
عَلَيْهَا.

تخریج: [إسناده صحيح] أخرجه النسائي، قطع السارق، باب ما يكون حرزاً وما لا يكون، ح: ٤٨٩١، ٤٨٩٢ من حديث عبد الرزاق به.

4396. It was narrated from Yūnus, from Ibn Shihāb, he said: "'Urwah would narrate that 'Āishah said: 'A woman borrowed some jewelry from some people who were known, but she was unknown, then she sold it. She was caught and brought to the Prophet ﷺ, who ordered that her hand be cut off. She is the one for whom Usāmah bin Zaid interceded, and the Messenger of Allāh ﷺ said concerning her what he said.'"^[1] (*Ṣahīh*)

٤٣٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ
فَارِسٍ: حَدَّثَنَا أَبُو صَالِحٍ عَنِ اللَّيْثِ قَالَ:
حَدَّثَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: كَانَ
عُرْوَةٌ يُحَدِّثُ؛ أَنَّ عَائِشَةَ قَالَتْ: اسْتَعَارَتِ
امْرَأَةً - [تَعْنِي] حُلِيًّا - عَلَى أَلْسِنَةِ أَنْاسٍ
يُعْرَفُونَ وَلَا تُعْرَفُ هِيَ، فَبَاعَتْهُ فَأَحْدَثْتُ فَأَتَيْتُ
بِهَا النَّبِيَّ ﷺ، فَأَمَرَ بِقَطْعِ يَدِهَا، وَهِيَ الَّتِي
شَفَعَ فِيهَا أُسَامَةُ بْنُ زَيْدٍ فَقَالَ فِيهَا رَسُولُ اللَّهِ
ﷺ مَا قَالَ.

تخریج: أخرجه البخاري، الشهادات، باب شهادة القاذف والسارق والزاني ... إلخ، ح: ٢٦٤٨ من حديث الليث بن سعد ومسلم، الحدود، باب قطع السارق الشريف وغيره ... إلخ، ح: ١٦٨٨ من حديث يونس بن يزيد به.

4397. It was narrated from Ma'mar, from Az-Zuhri, from 'Urwah, from 'Āishah who said: "A Makhzūmī woman used to borrow things and deny it, and the Prophet ﷺ ordered that her hand be cut off – and he narrated a *Ḥadīth* like that of Qutaibah from Al-Laith from Ibn Shihāb (no. 4373), and he added: "So the Prophet ﷺ cut off her hand." (*Ṣahīh*)

٤٣٩٧ - حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ
وَمُحَمَّدُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ:
أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ
عَائِشَةَ قَالَتْ: كَانَتْ امْرَأَةً مَخْزُومِيَّةً تَسْتَعِيرُ
الْمَتَاعَ وَتَجْحَدُهُ، فَأَمَرَ النَّبِيُّ ﷺ بِقَطْعِ
يَدِهَا، وَفَصَّ نَحْوَ حَدِيثِ قُتَيْبَةَ عَنِ اللَّيْثِ
عَنْ ابْنِ شِهَابٍ، زَادَ قَالَ: فَفَقَطَعَ النَّبِيُّ ﷺ
يَدَهَا.

[1] See no. 4373.

تخریج: أخرجه مسلم من حديث عبد الرزاق به، انظر الحديث السابق، وهو في مصنف عبد الرزاق، ح: ١٨٨٣٠.

Chapter 17. If An Insane Person Steals Or Commits A Crime That Is Subject To A *Hadd* (Punishment)

4398. It was narrated from ‘Āishah that the Messenger of Allāh ﷺ said: “The Pen has been lifted from three: From the sleeping person until he awakens, from the insane person until he comes to his senses, and from the child until he grows up.” (*Hasan*)

(المعجم ١٧) بَابُ: فِي الْمَجْنُونِ يَسْرِقُ
أَوْ يُصِيبُ حَدًّا (التحفة ١٦)

٤٣٩٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ: عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ، وَعَنِ الْمُبْتَلَى حَتَّى يَبْرَأَ، وَعَنِ الصَّبِيِّ حَتَّى يَكْبُرَ».

تخریج: [حسن] أخرجه ابن ماجه، الطلاق، باب طلاق المعتوه والصغير والنائم، ح: ٢٠٤١ والنسائي، ح: ٣٤٦٢ من حديث حماد بن سلمة به، وصححه ابن حبان، ح: ١٤٩٦ والحاكم ٢/ ٥٩ على شرط مسلم ووافقه الذهبي وللحديث شواهد، انظر، ح: ٤٤٠٠.

4399. It was narrated from Jarīr, from Al-A‘mash, from Abū Zabyān, from Ibn ‘Abbās who said: “An insane woman who had committed *Zinā* was brought to ‘Umar and he consulted some people about her. ‘Umar, may Allāh be pleased with him, ordered that she be stoned, then ‘Alī bin Abī Tālib, may Allāh be pleased with him, passed by her, and said: ‘What is going on with this woman?’ They said: ‘She is the insane woman of Banū So-and-so. She committed *Zinā* and ‘Umar, may Allāh be pleased with him, ordered that she be stoned.’ He said: ‘Take her back.’ Then he came to him, and said: ‘O Commander of

٤٣٩٩ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي ظَبْيَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أُتِيَ عُمَرُ بِمَجْنُونَةٍ قَدْ زَنَتْ فَاسْتَشَارَ فِيهَا أَنَسًا، فَأَمَرَ بِهَا عُمَرُ رَضِيَ اللَّهُ عَنْهُ أَنْ تُرْجَمَ، فَمَرَّ بِهَا عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ: مَا سَأُنْ هَذِهِ؟ قَالُوا: مَجْنُونَةٌ بِنْتِ فُلَانٍ زَنَتْ، فَأَمَرَ بِهَا عُمَرُ، رَضِيَ اللَّهُ عَنْهُ، أَنْ تُرْجَمَ، قَالَ: فَقَالَ: ارْجِعُوا بِهَا، ثُمَّ أَتَاهُ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَمَا عَلِمْتَ أَنَّ الْقَلَمَ رُفِعَ عَنْ ثَلَاثَةٍ: عَنِ الْمَجْنُونِ حَتَّى يَبْرَأَ، وَعَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ وَعَنِ الصَّبِيِّ حَتَّى يَعْغُلَ؟ قَالَ: بَلَى. قَالَ: فَمَا بَأَلْ هَذِهِ تُرْجَمُ؟ قَالَ: لَا

the Believers, do you not know that the Pen has been lifted from three: From the insane person until he comes to his senses, from the sleeping person until he awakens and from the child until he reaches the age of maturity?' He said: 'Yes.' He said: 'Then why is this woman to be stoned?' He said: 'Nothing.' He said: 'Then let her go.' So he let her go, and he started to say the *Takbir*." (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه النسائي في الكبرى، ح: ٧٣٤٣ من حديث أبي ظبيان به، وصححه ابن خزيمة، ح: ١٠٠٣، ٣٠٤٨ والحاكم على شرط الشيخين: ٥٩/٢ و ٣٨٩/٤ ووافقه الذهبي * الأعمش عنعن.

4400. A similar report (as no. 4399) was narrated from Wakī' from Al-A'mash, and he also said: "Until he (the sleeping person) comes to his senses." And he said: "From the insane person until he recovers." He said: "And 'Umar started to say the *Takbir*." (*Ṣaḥīh*)

٤٤٠٠ - حَدَّثَنَا يُوسُفُ بْنُ مُوسَى: حَدَّثَنَا وَكَيْعٌ عَنِ الْأَعْمَشِ نَحْوَهُ وَقَالَ أَيْضًا: حَتَّى يَعْقَلَ. وَقَالَ: وَعَنِ الْمَجْنُونِ حَتَّى يُبَيِّقَ. قَالَ: فَجَعَلَ عُمَرُ يُكَبِّرُ.

تخريج: [صحيح] رواه البغوي في مسند علي بن الجعد، ح: ٧٤١ عن شعبة عن الأعمش به موقوفاً وعلقه الترمذي، ح: ١٤٢٣.

4401. It was narrated from (another chain) that Ibn 'Abbās said: "They passed by 'Alī bin Abī Tālib, may Allāh be pleased with him – a *Hadīth* like that of 'Uthmān (no. 4399). He said: "Do you not remember that the Messenger of Allāh ﷺ said: "The Pen has been lifted from three: From the insane person whose mind is deranged until he comes to his senses, from the sleeping person until he awakens, and from the child until he reaches puberty?" He said: "You have

٤٤٠١ - حَدَّثَنَا ابْنُ السَّرْحِ: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي جَرِيرُ بْنُ حَارِثٍ عَنْ سُلَيْمَانَ بْنِ مَهْرَانَ، عَنْ أَبِي ظَبْيَانَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: مَرُّ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ، رَضِيَ اللَّهُ عَنْهُ، بِمَعْنَى عُثْمَانَ، قَالَ: أَوْمًا تَذَكَّرُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ: عَنِ الْمَجْنُونِ الْمَعْلُوبِ عَلَى عَقْلِهِ حَتَّى يُبَيِّقَ، وَعَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ وَعَنِ الصَّبِيِّ حَتَّى يَحْتَلِمَ». قَالَ: صَدَقْتَ، قَالَ: فَحَلَّى عَنْهَا سَبِيلَهَا.

spoken the truth.” Then he let her go. (Da‘if)

تخريج: [إسناده ضعيف] أخرجه النسائي في الكبرى، ح: ٧٣٤٣ عن ابن السرح به، وصححه ابن خزيمة، ح: ١٠٠٣، وح: ٣٠٤٨ * سليمان بن مهران الأعمش عنن.

4402. It was narrated from ‘Aṭā’ bin As-Sā’ib, from Abū Zabyān. Hannād (one of the narrators) said: “Al-Janbi.”^[1] He said: “A woman who had committed fornication was brought to ‘Umar, and he ordered that she be stoned. Then ‘Alī, may Allāh be pleased with him, came by and he took her, and released her. ‘Umar was told about that, and he said: ‘Call ‘Alī for me.’ ‘Alī, may Allāh be pleased with him, came and said: ‘O Commander of the Believers, you know that the Messenger of Allāh ﷺ said: “The Pen has been lifted from three: From the child until he reaches puberty, from the sleeping person until he awakens, and from the lunatic until he comes to his senses.” This is the lunatic woman of Banū so-and-so, and perhaps the one who came to her (for intercourse) did so during one of her fits of lunacy.’ ‘Umar said: ‘I do not know.’ ‘Alī, may Allāh be pleased with him, said: ‘I do not know either.’” (Da‘if)

٤٤٠٢ - حَدَّثَنَا هَتَّادٌ عَنْ أَبِي الْأَخْوَصِ؛
ح: وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا
جَرِيرٌ الْمَعْنَى عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي
زَبْيَانَ قَالَ هَتَّادُ الْجَنْبِيُّ قَالَ: أُتِيَ عُمَرُ بِامْرَأَةٍ
قَدْ فَجَرَتْ فَأَمَرَ بِرَجْمِهَا، فَمَرَّ عَلِيُّ رَضِيَ اللَّهُ
عَنْهُ فَأَخَذَهَا فَخَلَّى سَبِيلَهَا، فَأَخْبَرَ عُمَرُ
فَقَالَ: ادْعُوا لِي عَلِيًّا، فَجَاءَ عَلِيُّ رَضِيَ اللَّهُ
عَنْهُ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ لَقَدْ عَلِمْتَ أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ:
عَنِ الصَّبِيِّ حَتَّى يَبْلُغَ، وَعَنِ النَّائِمِ حَتَّى
يَسْتَيْقِظَ، وَعَنِ الْمَعْتُوهِ حَتَّى يَبْرَأَ»، وَإِنَّ هَذِهِ
مَعْتُوهُ بَنِي فَلَانٍ، لَعَلَّ الَّذِي آتَاهَا آتَاهَا
وَهِيَ فِي بَلَانِهَا. قَالَ: فَقَالَ عُمَرُ: لَا
أَدْرِي، فَقَالَ عَلِيُّ، رَضِيَ اللَّهُ عَنْهُ، : وَأَنَا لَا
أَدْرِي.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ١٥٤/١ والنسائي في الكبرى، ح: ٧٣٤٤ من حديث عطاء بن السائب به اختلط.

4403. It was narrated from Abū Aḍ-Ḍuḥa, from ‘Alī, that the Prophet ﷺ said: “The Pen has

٤٤٠٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ:
حَدَّثَنَا وَهَيْبٌ عَنْ خَالِدِ بْنِ أَبِي الصُّحَيْ،

[1] That is Hannād bin As-Sarī, one of the *Shaiḫhs* of the author for the two chains he heard this from, said: “from Abū Zabyān Al-Janbi”

been lifted from three: From the sleeping person until he awakens, from the child until he reaches puberty and from the insane person until he comes to his senses.”

(*Da'if*)

Abū Dāwud said: It was narrated by Ibn Juraij, from Al-Qāsim bin Yazīd from 'Alī, from the Prophet ﷺ, and he added: “and the old man who is feeble-minded.”

تخريج: [إسناده ضعيف] أخرجه البيهقي: ۸۳/۳ و ۳۵۹/۷ من حديث أبي داود به * السند منقطع وللحديث شواهد، انظر، ح: ۴۴۰۰، وحديث ابن جريج رواه ابن ماجه، ح: ۲۰۴۲.

Chapter 18. A Child Who Commits A Crime That Is Subject To A *Hadd* (Punishment)

4404. It was narrated from Sufyān: “Abdul-Malik bin 'Umair narrated to us; “Atīyyah Al-Qurazī narrated to me, he said: I was among the captives of Banū Quraizah, and they examined (us). Those whose pubes had started to grow were executed, and those whose pubes had not started to grow were not executed. I was among those whose pubes had not started to grow.”

(*Ṣaḥīḥ*)

تخريج: [إسناده صحيح] أخرجه الترمذي، السير، باب ما جاء في النزول على الحكم، ح: ۱۵۸۴ والنسائي، ح: ۳۴۶۰ وابن ماجه، ح: ۲۵۴۱، ۲۵۴۲ من حديث سفیان الثوري وسفیان ابن عيينة كلاهما عن عبد الملك به، وصححه ابن الجارود، ح: ۱۰۴۵ وابن حبان (الإحسان): ۴۷۶۰ والحاكم: ۳/۳۵ ووافقه الذهبي.

Comments:

The tribe of Quraizah was a Jewish tribe that settled in the suburbs of Al-Madīnah. They had a treaty with the Muslims, but they treacherously violated it during the Battle of the Trench, when they aided the disbelievers among the Quraysh, and fought along with them against the Muslims. After the battle was over, the Muslims besieged the tribe, and later, the Jews showed their consent to accept the decision of Sa'd bin Mu'adh. He gave his verdict that

عن عليّ عن النبي ﷺ قال: «رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ: عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ، وَعَنِ الصَّبِيِّ حَتَّى يَخْتَلِمَ، وَعَنِ الْمَجْنُونِ حَتَّى يَعْقِلَ».

قَالَ أَبُو دَاوُدَ: رَوَاهُ ابْنُ جُرَيْجٍ عَنِ الْقَاسِمِ بْنِ يَزِيدَ، عَنِ عَلِيِّ عَنِ النَّبِيِّ ﷺ، زَادَ فِيهِ «وَالْخَرِيفُ».

(المعجم ۱۸) بَابُ: فِي الْعُلَامِ يُصِيبُ الْحَدَّ (التحفة ۱۷)

۴۴۰۴ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمِيرٍ: حَدَّثَنِي عَطِيَّةُ الْقُرْظِيُّ قَالَ: كُنْتُ مِنْ سَبْيِ بَنِي قُرَيْظَةَ، فَكَانُوا يَنْظُرُونَ، فَمَنْ أَنْبَتَ الشَّعْرَ قُتِلَ، وَمَنْ لَمْ يُنْبِتْ لَمْ يُقْتَلْ، فَكُنْتُ فِيمَنْ لَمْ يُنْبِتْ.

the children and women should be enslaved and the adult males should be killed.

4405. This *Hadīth* was narrated from Abū ‘Awānah, from ‘Abdul-Malik bin ‘Umair (a narration similar to no. 4404). He said: “They uncovered my private area and saw that my pubes had not yet started to grow, so they put me with the captive women and children.” (*Ṣaḥīḥ*)

٤٤٠٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ
عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ بِهَذَا الْحَدِيثِ قَالَ:
فَكَشَفُوا عَانَتِي فَوَجَدُوهَا لَمْ تَنْبُتْ فَجَعَلُونِي
فِي السَّبْيِ.
تخريج: [صحيح] انظر الحديث السابق.

Comments:

Growth of hair below the naval is a sign of adulthood.

4406. It was narrated from Ibn ‘Umar that he presented himself to the Prophet ﷺ on the Day of Uḥud when he was fourteen years old, and he did not allow him (to participate in battle). Then he presented himself to him on the day of Al-Khandaq when he was fifteen years old, and he allowed him (to participate in battle). (*Ṣaḥīḥ*)

٤٤٠٦ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا
يَحْيَى عَنْ عَبْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ عَنْ ابْنِ
عُمَرَ: أَنَّ النَّبِيَّ ﷺ عَرَضَهُ يَوْمَ أُحُدٍ وَهُوَ ابْنُ
أَرْبَعِ عَشْرَةَ سَنَةً فَلَمْ يُجْزِهِ، وَعَرَضَهُ يَوْمَ
الْخَنْدَقِ وَهُوَ ابْنُ خَمْسِ عَشْرَةَ سَنَةً فَأَجَازَهُ.

تخريج: [صحيح] تقدم، ح: ٢٩٥٧ وأخرجه البخاري، ح: ٤٠٩٧ من حديث يحيى القطان
ومسلم، ح: ١٨٦٨ من حديث عبيد الله بن عمر به.

4407. It was narrated that ‘Ubaidullāh bin ‘Umar said: Nāfi‘ said: “I narrated this *Hadīth* (i.e., no. 4406) to ‘Umar bin ‘Abdul-‘Azīz and he said: ‘That is the dividing line between child and adult.’” (*Ṣaḥīḥ*)

٤٤٠٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ:
حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ:
قَالَ نَافِعٌ: حَدَّثْتُ بِهَذَا الْحَدِيثِ عُمَرَ بْنَ عَبْدِ
الْعَزِيزِ فَقَالَ: إِنَّ هَذَا لِحَدِّ بَيْنَ الصَّغِيرِ
وَالْكَبِيرِ.

تخريج: أخرجه مسلم من حديث عبد الله بن إدريس به، انظر الحديث السابق.

Chapter 19. The Thief Who Steals During A Military Expedition – Should His Hand Be Cut Off?

4408. It was narrated that Junādah bin Abī Umayyah said: “We were with Busr bin Artāh at sea, and a thief called Mişdar was brought, having stolen a long necked she-camel. He said: ‘I heard the Messenger of Allāh ﷺ say: “Hands are not to be cut off when traveling.” Were it not for that, I would have cut off his hand.”’ (Sahīh)

(المعجم ١٩) بَابُ: السَّارِقُ يَسْرِقُ فِي الْغَزْوِ أَيْقَطُعُ؟ (التحفة ١٨)

٤٤٠٨ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي حَيَّوَةُ بْنُ شُرَيْحٍ عَنْ عِيَّاشِ بْنِ عَبَّاسِ الْقُتَيْبِيِّ، عَنْ شَيْمِ بْنِ بِيَّانَ وَبَزِيدِ بْنِ صُبْحِ الْأَصْبَحِيِّ، عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ قَالَ: كُنَّا مَعَ بُسْرِ بْنِ أَرْطَاةَ فِي الْبَحْرِ، فَأَتَيْتِ بِسَارِقٍ يُقَالُ لَهُ: مِصْدَرٌ قَدْ سَرَقَ بُحْتِيَّةً فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَقْطَعُ الْأَيْدِي فِي السَّفَرِ»، وَلَوْ لَا ذَلِكَ لَقَطَعْتُهُ.

تخریج: [إسناده صحيح] أخرجه الترمذي، الحدود، باب ما جاء أن لا يقطع الأيدي في الغزو، ح: ١٤٥٠ من حديث عياش بن عباس به وقال: "غريب".

Chapter 20. Cutting Off The Hand Of A Grave-Robber

4409. It was narrated that Abū Dharr said: “The Messenger of Allāh ﷺ said to me: ‘O Abū Dharr!’ I said: ‘Here I am, at your service, O Messenger of Allāh.’ He said: ‘What will you do when death strikes the people and a house’ meaning a grave, ‘will cost as much as a slave?’ I said: ‘Allāh and His Messenger know best,’ or ‘whatever Allāh and His Messenger choose for me.’ He said: ‘You must be patient.’ Or he said: ‘Be patient.’” (Hasan)

Abū Dāwud said: Hammād bin Abī Sulaimān said: “The hand of the grave-robber should be cut off

(المعجم ٢٠) بَابُ: فِي قَطْعِ النَّبَاشِ (التحفة ١٩)

٤٤٠٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَبِي عِمْرَانَ، عَنِ الْمُشَعَّثِ بْنِ طَرِيفٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا أَبَا ذَرٍّ!». قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ! قَالَ: «كَيْفَ أَنْتَ إِذَا أَصَابَ النَّاسَ مَوْتُ يَكُونُ النَّبْتُ فِيهِ بِالْوَصِيفِ» يَعْنِي الْقَبْرَ؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، أَوْ مَا خَارَ اللَّهُ لِي وَرَسُولُهُ. قَالَ: «عَلَيْكَ بِالصَّبْرِ» أَوْ قَالَ: «تَصْبِرُ».

قَالَ أَبُو دَاوُدَ: قَالَ حَمَّادُ بْنُ أَبِي

because he has entered the house of the deceased.”

سَلِيمَانَ: يُقَطِّعُ النَّبَّاشُ لِأَنَّهُ دَخَلَ عَلَى الْمَيِّتِ بَيْتَهُ.

ابن ماجه، الفتن، باب الثبیت فی الفتنه،

تخریج: [حسن] تقدم، ح: ٤٢٦١ وأخرجه من حدیث حماد بن زید به. ح: ٣٩٥٨.

Chapter 21. The Thief Who Steals Repeatedly

(المعجم ٢١) - بَابُ السَّارِقِ يَسْرِقُ مِرَارًا (التحفة ٢٠)

4410. Jābir bin ‘Abdullāh said: “A thief was brought to the Prophet ﷺ and he said: ‘Execute him.’ They said: ‘O Messenger of Allāh, he only stole.’ He said: ‘Then cut off his (right) hand.’ So it was cut off. Then he was brought to him a second time, and he said: ‘Execute him.’ They said: ‘O Messenger of Allāh, he only stole.’ He said: ‘Cut off (his left foot).’ So it was cut off. Then he was brought a third time, and he said: ‘Execute him.’ They said: ‘O Messenger of Allāh, he only stole.’ He said: ‘Cut off (his left hand).’ So it was cut off. Then he was brought to him a fourth time, and he said: ‘Execute him.’ They said: ‘O Messenger of Allāh, he only stole.’ He said: ‘Cut off (his right foot).’ Then he was brought to him a fifth time, and he said: ‘Execute him.’” Jābir said: “So we took him out and executed him, then we dragged him and threw him into a well, and we threw stones on top of him.” (*Hasan*)

٤٤١٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عَقِيلِ الْهَلَالِيِّ: حَدَّثَنَا جَدِّي عَنْ مُصْعَبِ بْنِ ثَابِتِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ مُحَمَّدِ بْنِ الْمُكَدِّرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: جِيءَ بِسَارِقٍ إِلَى النَّبِيِّ ﷺ فَقَالَ: «اقْتُلُوهُ»، فَقَالُوا: يَا رَسُولَ اللَّهِ! إِنَّمَا سَرَقَ، فَقَالَ: «اقْطَعُوهُ»، قَالَ: فَقُطِّعَ، ثُمَّ جِيءَ بِهِ الثَّانِيَةَ فَقَالَ: «اقْتُلُوهُ»، فَقَالُوا: يَا رَسُولَ اللَّهِ! إِنَّمَا سَرَقَ، فَقَالَ: «اقْطَعُوهُ». قَالَ: فَقُطِّعَ ثُمَّ جِيءَ بِهِ الثَّلَاثَةَ فَقَالَ: «اقْتُلُوهُ». فَقَالُوا: يَا رَسُولَ اللَّهِ! إِنَّمَا سَرَقَ، فَقَالَ: «اقْطَعُوهُ». ثُمَّ أُتِيَ بِهِ الرَّابِعَةَ فَقَالَ: «اقْتُلُوهُ»، فَقَالُوا: يَا رَسُولَ اللَّهِ! إِنَّمَا سَرَقَ، قَالَ: «اقْطَعُوهُ». فَأُتِيَ بِهِ الْخَامِسَةَ فَقَالَ: «اقْتُلُوهُ»، قَالَ جَابِرٌ: فَأَنْطَلَقْنَا بِهِ فَمَقْتَلْنَاهُ، ثُمَّ اجْتَرَزْنَاهُ فَأَلْقَيْنَاهُ فِي بَيْرٍ وَرَمَيْنَا عَلَيْهِ الْجِجَارَةَ.

تخریج: [حسن] أخرجه النسائي، قطع السارق، باب قطع اليدين والرجلين من السارق، ح: ٤٩٨١ عن محمد بن عبد الله الهلالي به وقال: "هذا حديث منكر ومصعب بن ثابت ليس بالقوي في الحديث" وله شاهد صحيح عند النسائي، ح: ٤٩٨٠.

Comments:

This narration indicates that Allāh's Messenger ﷺ had known something about this man which was not known but through revelation.

Chapter 22. Hanging The Thief's Hand Around His Neck

4411. It was narrated that 'Abdur-Rahmān bin Muḥairīz said: "We asked Faḍālah bin 'Ubaid about hanging the thief's hand around his neck – is it *Sunnah*? He said: 'A thief was brought to the Messenger of Allāh ﷺ and his hand was cut off, then he ordered that it be hung around his neck.'" (*Da'if*)

(المعجم ٢٢) بَابُ: فِي السَّارِقِ تَعْلُقُ يَدَهُ فِي عُنُقِهِ (التحفة ٢١)

٤٤١١ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ: حَدَّثَنَا حَجَّاجٌ عَنْ مَكْحُولٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَيْرِيزٍ قَالَ: سَأَلْنَا فَضَالَهَ بْنَ عُبَيْدٍ عَنْ تَعْلِيقِ الْيَدِ فِي الْعُنُقِ لِلسَّارِقِ أَمِنْ السُّنَّةِ هُوَ؟ قَالَ أُنَبِّئُ رَسُوْلُ اللهِ ﷺ بِسَارِقٍ فَقَطَعْتُ يَدَهُ ثُمَّ أَمَرَ بِهَا فَعَلَّقْتُ فِي عُنُقِهِ.

تخریج: [إسناده ضعيف] أخرجه الترمذي، الحدود، باب ما جاء في تعليق يد السارق، ح: ١٤٤٧ عن قتيبة به وقال: "حسن غريب" رواه ابن ماجه، ح: ٢٥٨٧ والنسائي، ح: ٤٩٨٥، ٤٩٨٦ وقال: "حجاج بن أرطاة ضعيف ولا يحتج بحديثه" وهو مدلس مشهور.

Chapter (...) Selling A Slave If He Steals

4412. It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'If a slave steals then sell him, even if it is for half an *Uqiyah*.'" (*Hasan*)

(المعجم ...) - بَابُ بَيْعِ الْمَمْلُوكِ إِذَا سَرَقَ (التحفة ٢٢)

٤٤١٢ - حَدَّثَنَا مُوسَى يَعْنِي ابْنَ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: «إِذَا سَرَقَ الْمَمْلُوكُ فَبِعْهُ وَلاَ يَنْشُ».

تخریج: [حسن] أخرجه ابن ماجه، الحدود، باب العبد يسرق، ح: ٢٥٨٩ والنسائي، ح: ٤٩٨٣ من حديث أبي عوانة به وقال: "عمر بن أبي سلمة ليس بالقوي في الحديث" * عمر بن أبي سلمة وثقه أكثر أهل العلم وهو حسن الحديث.

Chapter 23. Stoning

4413. It was narrated from

(المعجم ٢٣) بَابُ: فِي الرَّجْمِ (التحفة ٢٣)

٤٤١٣ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ ثَابِتٍ

'Ikrimah that Ibn 'Abbās said: "And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allāh ordains for them some (other) way".^[1] (Allāh) mentioned men after women, then He mentioned them both together, and said: "And the two persons (man and woman) among you who commit illegal sexual intercourse, hurt them both. And if they repent (promise Allāh that they will never repeat, i.e. commit illegal sexual intercourse and other similar sins) and do righteous good deeds, leave them alone".^[2] And He abrogated that with the Verse of flogging, and said: "The fornicatress and the fornicator, flog each of them with a hundred stripes."^[3] (*Hasan*)

تخريج: [إسناده حسن] أخرجه البيهقي: ٢١٠/٨ من حديث أبي داود به.

4414. It was narrated that Mujāhid said: "Some (other) way" (in narration no. 4413) means the *Hadd* (punishment)." Şufyān said: "Hurt them both" refers to unmarried people, and "confine them to houses" refers to married women." (*Da'if*)

تخريج: [ضعيف] * ابن أبي نجیح تقدم، ح: ١٩٥٢ ولم أجد تصريح سماعه.

4415. It was narrated from Qatādah, from Al-Ḥasan, from Ḥiṭṭān bin 'Abdullāh Ar-Raqāshī,

الْمَرُورِيِّ: حَدَّثَنِي عَلِيُّ بْنُ الْحُسَيْنِ عَنْ أَبِيهِ، عَنْ يَزِيدَ التَّحَوِيِّ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: ﴿وَالَّتِي يَأْتِيكَ الْفَجْحَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّهِنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا﴾ [النساء: ١٥] وَذَكَرَ الرَّجُلُ بَعْدَ الْمَرْأَةِ ثُمَّ جَمَعَهُمَا فَقَالَ: ﴿وَالَّذَانِ يَأْتِيَانِيهَا مِنْكُمْ فَأَذُوهُمَا فَإِن تَابَا وَأَصْلَحَا فَأَعْرَضْنَا عَنْهُمَا﴾ [النساء: ١٦] فَتَسَخَّحَ ذَلِكَ بِأَيَّةِ الْجَلْدِ فَقَالَ: ﴿الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ﴾ [النور: ٢].

٤٤١٤ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ ثَابِتٍ: حَدَّثَنَا مُوسَى يَعْنِي ابْنَ مَسْعُودٍ عَنْ شَيْلٍ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ قَالَ: السَّبِيلُ: الْحَدُّ. قَالَ سُفْيَانُ فَأَذُوهُمَا: الْبِكْرَانِ، فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ: التَّيْبَاتِ.

٤٤١٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ

[1] *An-Nisā'* 4:15.

[2] *An-Nisā'* 4:16.

[3] *An-Nūr* 24:2.

from ‘Ubādah bin Aṣ-Ṣāmit, who said: “The Messenger of Allāh ﷺ said: ‘Learn from me, learn from me, learn from me: Allāh has ordained for them another way. For a married person with a married person, one hundred lashes and stoning to death, and for an unmarried person with an unmarried person, one hundred lashes and banishment for one year.’” (*Ṣaḥīḥ*)

الْحَسَنُ، عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ الرَّقَاشِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خُذُوا عَنِّي، خُذُوا عَنِّي، خُذُوا عَنِّي، قَدْ جَعَلَ اللَّهُ لَهُنَّ سَبِيلًا: النَّيْبُ بِالنَّيْبِ جَلْدُ مِائَةٍ وَرَمِي بِالْحِجَارَةِ، وَالْبِكْرُ بِالْبِكْرِ جَلْدُ مِائَةٍ وَنُفْيٌ سَنَةً».

تخریج: أخرجه مسلم، الحدود، باب حد الزنا، ح: ۱۳/۱۶۹۰ من حديث سعيد بن أبي عروبة به.

4416. It was narrated from Manṣūr, from Al-Ḥasan with the (previous) chain of Yaḥyā, and they said: “One hundred lashes and stoning.” (*Ṣaḥīḥ*)

۴۴۱۶ - حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةٍ وَمُحَمَّدُ بْنُ الصَّبَّاحِ بْنِ سُفْيَانَ قَالَا: أَخْبَرَنَا هُشَيْمٌ عَنْ مَنْصُورٍ، عَنِ الْحَسَنِ بِإِسْنَادٍ يَحْيَى وَمَعْنَاهُ قَالَا: «جَلْدُ مِائَةٍ وَالرَّجْمُ».

تخریج: أخرجه مسلم، ح: ۱۲/۱۶۹۰ من حديث هشيم به، انظر الحديث السابق.

4417. This *Hadīth* was narrated from Al-Faḍl bin Dalham, from Al-Ḥasan, from Salamah bin Al-Muḥabbaq, from ‘Ubādah bin Aṣ-Ṣāmit, from the Prophet ﷺ. Some people said to Sa’d bin ‘Ubādah: “O Abū Thābit, the *Hudūd* (punishments) have been revealed. If you found a man with your wife, what would you do?” He said: “I would strike them with the sword until they became silent (dead). Would I go and gather four witnesses? By then he would have fulfilled his desire.” He left and they met with the Messenger of Allāh ﷺ and said: “O Messenger of Allāh, do you not know that

۴۴۱۷ - حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ الطَّائِيُّ: حَدَّثَنَا الرَّبِيعُ بْنُ رُوْحِ بْنِ حُلَيْدٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ خَالِدٍ يَعْنِي الْوُهَيْبِيُّ: حَدَّثَنَا الْفَضْلُ بْنُ دَلْهَمٍ عَنِ الْحَسَنِ، عَنْ سَلَمَةَ بْنِ الْمُحَبِّبِ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ فَقَالَ نَاسٌ لِسَعْدِ بْنِ عَبْدِ اللَّهِ: يَا أَبَا ثَابِتٍ! قَدْ نَزَلَتْ الْحُدُودُ، لَوْ أَنَّكَ وَجَدْتَ مَعَ امْرَأَتِكَ رَجُلًا كَيْفَ كُنْتَ صَانِعًا؟ قَالَ: كُنْتُ صَارِبُهُمَا بِالسَّيْفِ حَتَّى يَسْكُنَا، أَفَأَنَا أَذْهَبُ فَأَجْمَعُ أَرْبَعَةَ شُهَدَاءَ؟ فَإِلَى ذَلِكَ قَدْ قَضَى الْحَاجَةَ، فَاذْهَبْ فَاجْتَمِعُوا عِنْدَ رَسُولِ اللَّهِ ﷺ فَقَالُوا: يَا رَسُولَ اللَّهِ! أَلَمْ تَرَ إِلَى

Abū Thābit said such and such?" The Messenger of Allāh ﷺ said: "The sword is sufficient as a witness." Then he said: "No, no. I fear that those who are hot-tempered or jealous may follow that course." (*Da'īf*)

Abū Dāwud said: Wakī' narrated the first part of this *Hadīth* from Al-Faḍl bin Dalham, from Al-Ḥasan, from Qabiṣah bin Ḥurāith, from Salamah bin Al-Muḥabbaq from the Prophet ﷺ. But this is the chain of the *Hadīth* of Ibn Al-Muḥabbaq, which says that a man had intercourse with his wife's slave girl.

Abū Dāwud said: Al-Faḍl bin Dalham is not good at memorizing, he was a butcher in Wāsiṭ.

أَبِي ثَابِتٍ قَالَ كَذَا وَكَذَا؟! فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَفَى بِالسَّيْفِ شَاهِدًا». ثُمَّ قَالَ: «لَا، لَا، أَخَافُ أَنْ يَتَّبَعَ فِيهَا السَّكْرَانُ وَالْعَيْرَانُ».

قَالَ أَبُو دَاوُدَ: رَوَى وَكَيْعٌ أَوَّلَ هَذَا الْحَدِيثِ عَنِ الْفَضْلِ بْنِ دَلْهَمٍ، عَنِ الْحَسَنِ، عَنْ قَبِيصَةَ بْنِ حُرَيْثٍ، عَنْ سَلَمَةَ بْنِ الْمُحَبِّقِ عَنِ النَّبِيِّ ﷺ. وَإِنَّمَا هَذَا إِسْنَادُ حَدِيثِ ابْنِ الْمُحَبِّقِ؛ أَنْ رَجُلًا وَقَعَ عَلَى جَارِيَةِ امْرَأَتِهِ. قَالَ أَبُو دَاوُدَ: الْفَضْلُ بْنُ دَلْهَمٍ لَيْسَ بِالْحَافِظِ كَانَ قَصَابًا بِوَأَسِطَ.

تخریج: [إسناده ضعيف] * الفضل بن دلهم: لين ورمي بالاعتزال (تقريب).

4418. It was narrated from 'Abdullāh bin 'Abbās that 'Umar bin Al-Khaṭṭāb delivered a *Khuṭbah* and said: "Allāh sent Muḥammad ﷺ with the truth, and revealed the Book to him, and among that which was revealed to him was the Verse of stoning. We recited it and understood it, and the Messenger of Allāh ﷺ stoned (adulterers), and we stoned them after him. But I fear that with the passage of time, some people will say: 'We do not find the Verse of stoning in the Book of Allāh,' and they will go astray, by forsaking an obligation that Allāh revealed. Stoning is the due punishment for those who commit *Zinā*, both men and

٤٤١٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التَّمِيمِيُّ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا الزُّهْرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ عُمَرَ يَعْنِي ابْنَ الْخَطَّابِ خَطَبَ فَقَالَ: إِنَّ اللَّهَ بَعَثَ مُحَمَّدًا ﷺ بِالْحَقِّ وَأَنْزَلَ عَلَيْهِ الْكِتَابَ، فَكَانَ فِيهَا أَنْزَلَ عَلَيْهِ آيَةَ الرَّجْمِ فَفَرَأْنَاهَا وَوَعَيْنَاهَا وَرَجَمَ رَسُولُ اللَّهِ ﷺ وَرَجَمْنَا مِنْ بَعْدِهِ، وَإِنِّي خَشِيتُ أَنْ طَالَ بِالنَّاسِ الزَّمَانُ أَنْ يَقُولَ قَائِلٌ: مَا نَجِدُ آيَةَ الرَّجْمِ فِي كِتَابِ اللَّهِ فَيَضِلُّوا بِتَرْكِ فَرِيضَةِ أَنْزَلَهَا اللَّهُ، فَالرَّجْمُ حَقٌّ عَلَى مَنْ زَنَى مِنَ الرِّجَالِ وَالنِّسَاءِ، إِذَا كَانَ مُحْصَنًا، إِذَا قَامَتِ الْبَيْتَةُ، أَوْ كَانَ حَمْلًا أَوْ اعْتِرَافًا، وَإِيمُ اللَّهِ!

women, if they have been married, and if proof is established, or there is a pregnancy, or a confession. By Allāh, were it not that the people would say that ‘Umar had added something to the Book of Allāh, I would have written it down.’”

(*Ṣaḥīh*)

تخریج: أخرجه البخاري، الحدود، باب الاعتراف بالزنا، ح: ٦٨٢٩ ومسلم، الحدود، باب

رجم الثيب في الزنا، ح: ١٦٩١ من حديث الزهري به.

Comments:

Meaning, the Verse of stoning was revealed, and although its recitation in the *Mushaf* was abrogated, its ruling was not abrogated and abides.

Chapter (...) The Stoning Of Mā'iz Bin Mālik

4419. Yazīd bin Nu‘aim bin Hazzāl narrated that his father said: “Mā‘iz bin Mālik was an orphan in the care of my father. He had intercourse with a slave woman belonging to the tribe, and my father said to him: ‘Go to the Messenger of Allāh ﷺ and tell him what you have done, and perhaps he will pray for forgiveness for you.’ All he meant by that was the hope that there would be a way out for him. He went to him and said: ‘O Messenger of Allāh, I have committed *Zinā*, carry out the Decree of Allāh on me.’ He ﷺ turned away from him, but he repeated it and said: ‘O Messenger of Allāh, I have committed *Zinā*, carry out the Decree of Allāh on me.’ He turned away from him but he repeated it and said: ‘O Messenger of Allāh, I have committed *Zinā*, carry out the Decree of Allāh on me,’ until he

لَوْلَا أَنْ يَقُولَ النَّاسُ زَادَ عُمَرُ فِي كِتَابِ اللَّهِ لَكُنْتُهَا .

(المعجم . . .) - بَابُ رَجْمِ مَاعِزِ بْنِ مَالِكٍ (التحفة ٢٤)

٤٤١٩ - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا وَكَيْعٌ عَنْ هِشَامِ بْنِ سَعْدٍ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ نُعَيْمٍ بْنِ هَزَالٍ عَنْ أَبِيهِ قَالَ: كَانَ مَاعِزُ بْنُ مَالِكٍ يَتِيمًا فِي جِجْرٍ أَبِي فَأَصَابَ جَارِيَةً مِنَ الْحَيِّ، فَقَالَ لَهُ أَبِي: ائْتِ رَسُولَ اللَّهِ ﷺ فَأَخْبِرْهُ بِمَا صَنَعْتَ، لَعَلَّهُ يَسْتَغْفِرُ لَكَ، وَإِنَّمَا يُرِيدُ بِذَلِكَ رَجَاءً أَنْ يَكُونَ لَهُ مَخْرَجًا، قَالَ: فَأَتَاهُ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي زَنَيْتُ فَأَقِمْ عَلَيَّ كِتَابَ اللَّهِ، فَأَعْرَضَ عَنْهُ، فَعَادَ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي زَنَيْتُ فَأَقِمْ عَلَيَّ كِتَابَ اللَّهِ، فَأَعْرَضَ عَنْهُ، فَعَادَ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي زَنَيْتُ فَأَقِمْ عَلَيَّ كِتَابَ اللَّهِ، حَتَّى قَالَهَا أَرْبَعَ مَرَّاتٍ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّكَ قَدْ فُلْتَهَا أَرْبَعَ مَرَّاتٍ فِيمَنْ؟» قَالَ: «بِفُلَانَةٍ.» قَالَ: «هَلْ ضَا جَعْتَهَا؟» قَالَ: «نَعَمْ.» قَالَ: «هَلْ بَأْسَرْتَهَا؟» قَالَ: «نَعَمْ.»

had said it four times. The Prophet ﷺ said: 'You have said it four times. With whom (did you do it)?' He said: 'With so-and-so.' He said: 'Did you lay with her?' He said: 'Yes.' He said: 'Did you touch her?' He said: 'Yes.' He said: 'Did you have intercourse with her?' He said: 'Yes.' So he ordered that he be stoned. He was taken out to Al-Harrah, and when he was stoned and he felt the stones, he panicked and fled, but he was met by 'Abdullāh bin Unais, when those who were stoning him were unable to catch up with him, and he struck him with the bone of a camel's foreleg and killed him. Then he came to the Prophet ﷺ and told him, and he said: 'Why did you not leave him? Perhaps he would have repented, and Allāh would have accepted his repentance.'" (*Hasan*)

قال: «هَلْ جَامَعْتَهَا؟ قال: نَعَمْ. قال: فَأَمَرَ بِهِ أَنْ يُرْجَمَ، فَأُخْرِجَ بِهِ إِلَى الْحَرَّةِ، فَلَمَّا رُجِمَ فَوَجَدَ مَسَّ الْحِجَارَةِ فَجَزَعَ فَخَرَجَ يَشْتَدُّ فَلَقِيَهُ عَبْدُ اللَّهِ بْنُ أُنَيْسٍ وَقَدْ عَجَزَ أَصْحَابُهُ، فَتَزَعَّ لَهُ بِوُظَيْفٍ بَعِيرٍ فَرَمَاهُ بِهِ فَقَتَلَهُ، ثُمَّ أَتَى النَّبِيَّ ﷺ فَذَكَرَ لَهُ ذَلِكَ فَقَالَ: «هَلَّا تَرَكْتُمُوهُ، لَعَلَّهُ أَنْ يَتُوبَ فَيَتُوبَ اللَّهُ عَلَيْهِ».

تخریج: [إسناده حسن] تقدم، ح: ٤٣٧٧، أخرجه أحمد: ٢١٧/٥ عن وكيع به.

4420. It was narrated that Muḥammad bin Ishāq said: I mentioned the story of Mā'iz bin Mālik to 'Asim bin 'Umar bin Qatādah and he said to me: "Ḥasan bin Muḥammad bin 'Alī bin Abī Tālib, may Allāh be pleased with him, told me: "Some men of Aslam whom I have no reason to doubt, narrated that to me from the words of the Prophet ﷺ: 'Why did you not leave him?'" He said: "I did not know about this part of the *Ḥadīth* before." He said: "I came to Jābir bin 'Abdullāh and said: 'Some men of

٤٤٢٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ: ذَكَرْتُ لِعَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ قِصَّةَ مَا عَزَّ بِنِ مَالِكِ فَقَالَ لِي: حَدَّثَنِي حَسَنُ بْنُ مُحَمَّدِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: حَدَّثَنِي ذَلِكَ مِنْ قَوْلِ رَسُولِ اللَّهِ ﷺ: «فَهَلَّا تَرَكْتُمُوهُ» - مَنْ شِئْتُمْ مِنْ رِجَالِ أَسْلَمَ مِمَّنْ لَا أَتَهُمْ. قَالَ: وَلَمْ أَعْرِفْ هَذَا الْحَدِيثَ قَالَ: فَجِئْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ فَقُلْتُ: إِنَّ رِجَالًا مِنْ أَسْلَمَ يُحَدِّثُونَ

Aslam narrated that the Messenger of Allāh ﷺ said to them, when they told him of the panic of Mā'iz when the stones struck him: 'Why did you not leave him?' but I did not hear this part of the *Hadīth* before." He said: "O son of my brother, I am the most knowledgeable of people about this *Hadīth*. I was among those who stoned the man. When we took him out and started to stone him, and he felt the stones, he screamed out to us: 'O people, take me back to the Messenger of Allāh ﷺ! My people have killed me and deceived me! They told me that the Messenger of Allāh ﷺ would not kill me!' But we did not leave him alone until we killed him. When we went back to the Messenger of Allāh ﷺ and told him, he said to us: 'Why did you not let go of him and bring him to me?' So that the Messenger of Allāh ﷺ might verify his case? But as for forsaking the *Hadd* (punishment), no." Then I understood the *Hadīth*. (*Hasan*)

أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُمْ حِينَ ذَكَرُوا لَهُ جَزَعَ مَا عَزَّ مِنْ الْحِجَارَةِ حِينَ أَصَابَتْهُ: «أَلَا تَرَ كَتُمُوهُ!» وَمَا أَعْرِفُ الْحَدِيثَ!. قَالَ: يَا ابْنَ أَخِي! أَنَا أَعْلَمُ النَّاسَ بِهَذَا الْحَدِيثِ، كُنْتُ فِي مَن رَجَمَ الرَّجُلَ، إِنَّا لَمَّا خَرَجْنَا بِهِ فَرَجَمْنَاهُ فَوَجَدَ مَسَّ الْحِجَارَةِ صَرَخَ بِنَا: يَا قَوْمِ رُدُّونِي إِلَى رَسُولِ اللَّهِ ﷺ فَإِنَّ قَوْمِي قَتَلُونِي وَعَرَّوْنِي مِنْ نَفْسِي، وَأَخْبِرُونِي أَنَّ رَسُولَ اللَّهِ ﷺ غَيْرُ قَاتِلِي!! فَلَمْ نَنْزِعْ عَنْهُ حَتَّى قَتَلْنَاهُ، فَلَمَّا رَجَعْنَا إِلَى رَسُولِ اللَّهِ ﷺ وَأَخْبَرْنَاهُ قَالَ: «فَهَلَّا تَرَ كَتُمُوهُ وَجِئْتُمُونِي بِهِ» لَيْسَتْ بِنْتُ رَسُولِ اللَّهِ ﷺ مِنْهُ، فَأَمَّا لِتَرْكِ حَدِّ، فَلَا. قَالَ: فَعَرَفْتُ وَجْهَ الْحَدِيثِ.

تخريج: [إسناده حسن] أخرجه النسائي في الكبرى، ح: ٧٢٠٧ من حديث يزيد بن زريع به، ورواه أحمد: ٣/٣٨١.

4421. It was narrated from Ibn 'Abbās that Mā'iz bin Mālik came to the Prophet ﷺ and said that he had committed *Zinā*, and he ﷺ turned away from him, but he repeated it many times and the Prophet ﷺ kept turning away from him. He asked his people: "Is he insane?" They said: "There is nothing wrong with him." He said: "Did you do it with her?" He said:

٤٤٢١ - حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا خَالِدٌ يَعْنِي الْحَدَّاءَ عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ مَا عِزَّ بْنَ مَالِكٍ أَتَى النَّبِيَّ ﷺ فَقَالَ: إِنَّهُ زَنَى فَأَعْرَضَ عَنْهُ فَأَعَادَ عَلَيْهِ مِرَارًا، فَأَعْرَضَ عَنْهُ فَسَأَلَ قَوْمَهُ: «أَمْجُنُونُ هُوَ؟» قَالُوا: لَيْسَ بِهِ بَأْسٌ. قَالَ: «أَفَعَلْتَ بِهَا؟» قَالَ: نَعَمْ. فَأَمَرَ بِهِ أَنْ يُرْجَمَ. فَاَنْطَلِقَ بِهِ فَرَجِمَ وَلَمْ يَصِلْ عَلَيْهِ.

“Yes.” So he ordered that he be stoned. He was taken out and stoned, and he did not offer the funeral prayer for him. (*Hasan*)

4422. It was narrated that Jābir bin Samurah said: “I saw Mā’iz bin Mālik when he was brought to the Prophet ﷺ, a short muscular man, who was not wearing an upper garment. He bore witness against himself four times, saying that he had committed *Zinā*. The Messenger of Allāh ﷺ said: ‘Perhaps you kissed her?’ He said: ‘No, by Allāh, this bad man indeed committed *Zinā*.’ So he stoned him, then he delivered a speech and said: ‘Every time we went out (to fight) in the cause of Allāh, one of them stayed behind and bleated like a male goat, and gave a small amount of milk or food (in return for sexual favors). By Allāh, if Allāh enabled me to get hold of one of them, I would deter him from them (women).’” (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، الحدود، باب من اعترف على نفسه بالزنا، ح: ١٦٩٢ من حديث أبي عوانة به.

4423. It was narrated that Simāk said: “I heard Jābir bin Samurah narrate this *Hadīth*,” but the first one (meaning no. 4422) is more complete. “He turned him away twice.” Simāk said: “I narrated it to Sa’eed bin Jubair and he said: ‘He turned him away four times.’” (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم عن محمد بن المثنى به، انظر الحديث السابق.

تخريج: [إسناده حسن] انظر، ح: ٤٤٢٧.
٤٤٢٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ
عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: رَأَيْتُ
مَاعِزَ بْنَ مَالِكٍ حِينَ جِيءَ بِهِ إِلَى النَّبِيِّ ﷺ،
رَجُلٌ قَصِيرٌ أَعْضَلٌ، لَيْسَ عَلَيْهِ رِدَاءٌ، فَشَهِدَ
عَلَى نَفْسِهِ أَرْبَعَ مَرَّاتٍ أَنَّهُ قَدْ زَنَى، فَقَالَ
رَسُولُ اللَّهِ ﷺ: «فَلَعَلَّكَ قَبَّلْتَهَا؟» قَالَ: لَا
وَاللَّهِ! إِنَّهُ قَدْ زَنَى، الْأَخِيرُ؟ قَالَ: فَرَجَمَهُ ثُمَّ
خَطَبَ فَقَالَ: «أَلَا كَلَّمَا تَقَرَّنَا فِي سَبِيلِ اللَّهِ
خَلَفَ أَحَدُهُمْ، لَهُ نَيْبٌ كَنَيْبِ التَّيْسِ، يَمْنَحُ
إِحْدَاهُمَا الْكُتْبَةَ، أَمَا إِنَّ اللَّهَ إِنْ يُمْكِنِّي مِنْ
أَحَدٍ مِنْهُمْ إِلَّا نَكَلْتُهُ عَنْهُنَّ».

٤٤٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ
مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سِمَاكٍ
قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ يَهَذَا الْحَدِيثَ
وَالأَوَّلُ أتم، قَالَ: فَرَدَّهُ مَرَّتَيْنِ، قَالَ سِمَاكٌ:
فَحَدَّثْتُ بِهِ سَعِيدَ بْنَ جُبَيْرٍ فَقَالَ: إِنَّهُ رَدَّهُ أَرْبَعَ
مَرَّاتٍ.

4424. Shu'bah said: "I asked Simāk about the word *Al-Kuthbah* (mentioned in *Hadīth* no. 4422) and he said it meant a small amount of milk." (*Ḥasan*)

٤٤٢٤ - حَدَّثَنَا عَبْدُ الْغَنِيِّ بْنُ أَبِي عَقِيلٍ
الْمِصْرِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ عَبْدِ
الرَّحْمَنِ قَالَ: قَالَ شُعْبَةُ: فَسَأَلْتُ سِمَاكًا عَنْ
الْكُثْبَةِ، فَقَالَ: اللَّبَنُ الْقَلِيلُ.
تخريج: [إسناده حسن].

4425. It was narrated that Ibn 'Abbās said: "The Messenger of Allāh ﷺ said to Mā'iz bin Mālik: 'Is it true what I have heard about you?' He said: 'What have you heard about me?' He said: 'I have heard that you had intercourse with the slave woman of Banū so-and-so.' He said: 'Yes.' He bore witness four times, and he ordered that he be stoned." (*Ṣaḥīh*)

٤٤٢٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ
عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ،
عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ
لِمَاعِزِ بْنِ مَالِكٍ: «أَحَقُّ مَا بَلَغَنِي عَنْكَ؟»
قَالَ: «وَمَا بَلَغَكَ عَنِّي؟» قَالَ: «بَلَغَنِي عَنْكَ
أَنَّكَ وَقَعْتَ عَلَى جَارِيَةِ بَنِي فُلَانٍ؟» قَالَ:
نَعَمْ، فَشَهِدَ أَرْبَعَ شَهَادَاتٍ. قَالَ: فَأَمَرَ بِهِ
فَرَجِمَ.

تخريج: أخرجه مسلم، الحدود، باب من اعترف على نفسه بالزنا، ح: ١٦٩٣ من حديث
سماك بن حرب به.

4426. It was narrated that Ibn 'Abbās said: "Mā'iz bin Mālik came to the Prophet ﷺ and confessed to *Zinā* twice, and he turned him away. Then he came to him and confessed to *Zinā* twice more. He said: 'You have borne witness against yourself four times. Take him and stone him.'" (*Ṣaḥīh*)

٤٤٢٦ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: أَخْبَرَنَا أَبُو
أَحْمَدَ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ سِمَاكِ بْنِ
حَرْبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ
قَالَ: جَاءَ مَاعِزُ بْنُ مَالِكٍ إِلَى النَّبِيِّ ﷺ
فَاعْتَرَفَ بِالزَّنَا مَرَّتَيْنِ فَطَرَدَهُ، ثُمَّ جَاءَ فَاَعْتَرَفَ
بِالزَّنَا مَرَّتَيْنِ، فَقَالَ: «شَهِدْتَ عَلَى نَفْسِكَ
أَرْبَعَ مَرَّاتٍ، أَذْهَبُوا بِهِ فَاَرْجُمُوهُ».

تخريج: [إسناده صحيح] أخرجه أحمد: ١/٣١٤ من حديث إسرائيل به.

4427. It was narrated from Ibn 'Abbās that the Prophet ﷺ said to Mā'iz bin Mālik: "Perhaps you kissed her or touched her or looked at her?" He said: "No." He

٤٤٢٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ:
حَدَّثَنَا جَرِيرٌ: حَدَّثَنِي يَعْلى عَنْ عِكْرِمَةَ: أَنَّ
النَّبِيَّ ﷺ؛ ح: وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَعُقْبَةُ
ابْنُ مُكْرَمٍ قَالَا: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ:

said: "Did you have intercourse with her?" He said: "Yes." Then he ﷺ ordered that he be stoned. (*Sahih*)

حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ يَعْلىَ يَعْنِي ابْنَ حَكِيمٍ يُحَدِّثُ عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ لِمَاعِزِ بْنِ مَالِكٍ: «لَعَلَّكَ قَبَّلْتَ أَوْ غَمَزْتَ أَوْ نَظَرْتَ»، قَالَ: لَا، قَالَ: «أَفَنَكَّهْتَهَا؟» قَالَ: نَعَمْ، قَالَ: فَعِنْدَ ذَلِكَ أَمَرَ بِرَجْمِهِ وَلَمْ يَذْكُرْ مُوسَى عَنْ ابْنِ عَبَّاسٍ، وَهَذَا لَفْظٌ وَهَبٌ.

تخریج: أخرجه البخاري، الحدود، باب: هل يقول الإمام للمقر: لعلك لمست أو غمزت، ح: ٦٨٢٤ من حديث وهب بن جرير به.

4428. Abū Hurairah said: "The Aslamī man came to the Prophet ﷺ and bore witness against himself four times, that he had had illicit intercourse with a woman, and each time the Prophet ﷺ turned away from him. The fifth time he turned to him and said: 'Did you had intercourse with her?' He said: 'Yes.' He said: 'Until that part of yours disappeared into that part of hers?' He said: 'Yes.' He said: 'As the kohl stick disappears into its holder, and the rope disappears into its well?' He said: 'Yes.' He said: 'Do you know what *Zinā* is?' He said: 'Yes. I have done unlawfully that which a man does lawfully with his wife.' He said: 'What do you want by saying this?' He said: 'I want you to purify me.' So he ordered that he be stoned. The Prophet of Allāh ﷺ heard two of his Companions saying to one another: 'Look at this one whom Allāh had concealed, but he could not keep quiet about it until he was stoned as a dog is stoned.' He did

٤٤٢٨ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ: أَنَّ عَبْدَ الرَّحْمَنِ بْنَ الصَّامِتِ، ابْنَ عَمِّ أَبِي هُرَيْرَةَ، أَخْبَرَهُ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: جَاءَ الْأَسْلَمِيُّ إِلَى نَبِيِّ اللَّهِ ﷺ فَشَهِدَ عَلَى نَفْسِهِ أَنَّهُ أَصَابَ امْرَأَةً حَرَامًا، أَرْبَعَ مَرَّاتٍ، كُلُّ ذَلِكَ يُعْرَضُ عَنْهُ النَّبِيُّ ﷺ، فَأَقْبَلَ فِي الْخَامِسَةِ فَقَالَ: «أَيْكُفَّهْتَهَا؟» قَالَ: نَعَمْ، قَالَ: «حَتَّى غَابَ ذَلِكَ مِنْكَ فِي ذَلِكَ مِنْهَا؟» قَالَ: نَعَمْ، قَالَ: «كَمَا يَغِيبُ الْمَرْوَدُ فِي الْمُكْحَلَةِ وَالرِّشَاءُ فِي الْبُرِّ؟» قَالَ: نَعَمْ، قَالَ: «هَلْ تَذَرِي مَا الرَّنَاءُ؟» قَالَ: نَعَمْ، أَتَيْتُ مِنْهَا حَرَامًا مَا يَأْتِي الرَّجُلُ مِنَ امْرَأَتِهِ حَلَالًا، قَالَ: «فَمَا تُرِيدُ بِهَذَا الْقَوْلِ؟» قَالَ: أُرِيدُ أَنْ تُطَهِّرَنِي، فَأَمَرَ بِهِ فَرَجِمَ، فَسَمِعَ نَبِيَّ اللَّهِ ﷺ رَجُلَيْنِ مِنْ أَصْحَابِهِ يَقُولُ أَحَدُهُمَا لِصَاحِبِهِ: انظُرْ إِلَى هَذَا الَّذِي سَتَرَ اللَّهُ عَلَيْهِ، فَلَمْ تَدْعُهُ نَفْسُهُ حَتَّى رَجِمَ رَجِمَ الْكَلْبِ،

not say anything to them, then a while later he passed by the carcass of a donkey with its legs in the air. He said: 'Where are so-and-so and so-and-so?' They said: 'We are here, O Messenger of Allāh.' He said: 'Go down and eat from the carcass of this donkey.' They said: 'O Messenger of Allāh, who would eat from this?' He said: 'Your impugning the honor of your brother just now is worse than eating this. By the One in Whose Hand is my soul, now he is in the rivers of Paradise, immersing himself in them.'" (*Hasan*)

تخریج: [إسناده حسن] أخرجه النسائي في الكبرى، ح: ٧١٦٣ من حديث عبد الرزاق به، وهو في المصنف، ح: ١٣٣٤٠ وصححه ابن الجارود، ح: ٨١٤ وابن حبان، ح: ١٥١٣.

Comments:

Allāh said: "Neither backbite one another. Would one of you like to eat the flesh of his dead brother?" (*Al-Hujurat* 49:12)

4429. A similar report (as no. 4428) was narrated from Abū Hurairah, and he (the narrator) added: "They differed from me. Some of them said that he was tied to a tree and some of them said that he was made to stand." (*Hasan*)

٤٤٢٩ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ ابْنِ عَمِّ أَبِي هُرَيْرَةَ، عَنْ أَبِي هُرَيْرَةَ بِنَحْوِهِ، زَادَ: وَاخْتَلَفُوا عَلَيَّ فَقَالَ بَعْضُهُمْ: رَبَطَ إِلَى شَجَرَةٍ، وَقَالَ بَعْضُهُمْ: وَقَفَ.

تخریج: [حسن] انظر الحديث السابق.

4430. It was narrated from Jābir bin 'Abdullāh that a man from Aslam came to the Messenger of Allāh ﷺ and confessed to *Zinā*, but he turned away from him. Then he confessed and he turned away from him, until he had testified against himself four times. Then

٤٤٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَوَكِّلِ الْعَسْقَلَانِيُّ وَالْحَسَنُ بْنُ عَلِيٍّ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الرَّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ رَجُلًا مِنْ أَسْلَمَ جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ فَأَعْتَرَفَ

the Prophet ﷺ said to him: "Are you insane?" He said: "No." He said: "Have you been married?" He said: "Yes." So the Prophet ﷺ ordered that he be stoned in the prayer-place. When the stones hurt him he fled, but they caught up with him, and he was stoned until he died. The Prophet ﷺ spoke well of him but he did not offer the funeral prayer for him. (*Sahīh*)

بِالزَّنَا فَأَعْرَضَ عَنْهُ، ثُمَّ اعْتَرَفَ فَأَعْرَضَ عَنْهُ حَتَّى شَهِدَ عَلَى نَفْسِهِ أَرْبَعَ شَهَادَاتٍ فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَبُكَ جُنُونٌ؟» قَالَ: لَا. قَالَ: «أُحْصِنْتَ؟» قَالَ: نَعَمْ. قَالَ: فَأَمَرَ بِهِ النَّبِيُّ ﷺ فُرْجِمَ فِي الْمَصَلَّى، فَلَمَّا أَدْلَقْنَاهُ الْحِجَارَةَ فَرَّ فَأُذِرِكَ فُرْجِمَ حَتَّى مَاتَ. فَقَالَ لَهُ النَّبِيُّ ﷺ خَيْرًا وَلَمْ يُصَلِّ عَلَيْهِ.

تخریج: [صحيح] أخرجه الترمذي، الحدود، باب ما جاء في درء الحد عن المعترف إذا رجع، ح: ١٤٢٩ عن الحسن بن علي به وقال: "حسن صحيح" وهو في مصنف عبدالرزاق، ح: ١٣٣٣٧ واختصره مسلم: ١٦/١٦٩١ ولم يسق متنه ورواه البخاري ٦٨٢٠ من حديث عبد الرزاق به، وقال: "وصلى عليه" يعني لم يصل عليه في اليوم الأول، ثم صلى عليه بعده.

4431. It was narrated from Dāwud, from Abū Naḍrah, that Abū Sa‘eed said: "When the Prophet ﷺ ordered the stoning of Mā‘iz bin Mālik, we took him out to Al-Baqī'. By Allāh, we did not tie him or dig a pit for him, rather he stood for us." Abū Kāmil (one of the narrators) said: "He said: 'We threw bones, clods, and pieces of pottery at him, and he ran away and we ran after him until he came to the side of Al-Ḥarrah, and stood for us.'" Then they threw large stones from Al-Ḥarrah at him until he fell silent (died). And he ﷺ did not pray for forgiveness for him, nor did he speak ill of him.

٤٤٣١ - حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ، ح: وَحَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ عَنِ يَحْيَى بْنِ زَكَرِيَّا، وَهَذَا لَفْظُهُ: عَنِ دَاوُدَ، عَنِ أَبِي نَضْرَةَ، عَنِ أَبِي سَعِيدٍ قَالَ: لَمَّا أَمَرَ النَّبِيُّ ﷺ بِرَجْمِ مَاعِزِ بْنِ مَالِكٍ خَرَجْنَا بِهِ إِلَى الْبَيْعِ، فَوَاللَّهِ! مَا أَوْثَقْنَاهُ وَلَا حَفَرْنَا لَهُ وَلَكِنَّهُ قَامَ لَنَا. قَالَ أَبُو كَامِلٍ: قَالَ: فَرَمَيْنَاهُ بِالْعِظَامِ وَالْمَدْرِ وَالْخَرْفِ، فَاسْتَدَّ وَاسْتَدَدْنَا حَلْفَهُ حَتَّى أَتَى عُرْضَ الْحَرَّةِ فَاَنْتَصَبَ لَنَا، فَرَمَيْنَاهُ بِجَلَامِيدِ الْحَرَّةِ حَتَّى سَكَتَ. قَالَ: فَمَا اسْتَغْفَرَ لَهُ، وَلَا سَبَّهُ.

تخریج: أخرجه مسلم، الحدود، باب من اعترف على نفسه بالزنا، ح: ١٦٩٤ من حديث يزيد بن زريع به.

Comments:

Al-Ḥāfiẓ Ibn Ḥajar preferred the versions that say that his funeral prayer was eventually performed.

4432. It was narrated from Al-Jurairī that Abū Naḍrah said: "A

٤٤٣٢ - حَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ: حَدَّثَنَا

man came to the Prophet ﷺ – a similar report, but not as complete. He said: “They started to revile him but he ﷺ told them not to do that, then they started to pray for forgiveness for him, but he told them not to do that either. He said: ‘He is a man who committed a sin; Allāh will decide his result.’”

(*Da'if*)

إِسْمَاعِيلُ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، نَحْوَهُ وَلَيْسَ بِتَمَامِهِ، قَالَ: ذَهَبُوا يَسْئُونَ فَنَهَاهُمْ، قَالَ: ذَهَبُوا يَسْتَغْفِرُونَ لَهُ فَنَهَاهُمْ، قَالَ: «هُوَ رَجُلٌ أَصَابَ ذَنْبًا حَسِيبُهُ اللَّهُ».

تخريج: [إسناده ضعيف] * السنن مرسل.

Comments:

This narration is not authentic; begging Allāh's forgiveness for a Muslim sinner is lawful.

4433. It was narrated from 'Alqamah bin Marthad, from Ibn Buraidah, from his father that the Prophet ﷺ smelt the breath of Mā'iz (to see if he had drunk *Khamr*). (*Ṣaḥih*)

٤٤٣٣ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ يَعْلَى بْنِ الْحَارِثِ: حَدَّثَنَا أَبِي عَنْ غَيْلَانَ، عَنْ عَلْقَمَةَ ابْنِ مَرْثَدٍ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ اسْتَنْكَهَ مَا عَزَا.

تخريج: أخرجه مسلم، الحدود، باب من اعترف على نفسه بالزنا، ح: ١٦٩٥ من حديث يحيى بن يعلى به.

Comments:

It is important to be sure that the confessor is not intoxicated or insane or the like.

4434. It was narrated from Bashīr bin Al-Muhājir (he said): “Abdullāh bin Buraidah narrated to me, from his father, who said: ‘We, the Companions of the Messenger of Allāh ﷺ, were speaking about the Ghāmidī woman, and Mā'iz bin Mālik; if they had turned back and gone home’ – or he said: ‘if they did not come back again after having confessed – they would not have been pursued. Rather he stoned them after the fourth (confession).’” (*Ḥasan*)

٤٤٣٤ - حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ الْأَهْوَازِيُّ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا بَشِيرُ بْنُ الْمُهَاجِرِ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: كُنَّا أَصْحَابَ رَسُولِ اللَّهِ ﷺ نَتَحَدَّثُ أَنَّ الْعَامِدِيَّةَ وَمَاعِزَ بْنَ مَالِكٍ لَوْ رَجَعَا بَعْدَ اعْتِرَافِهِمَا - أَوْ قَالَ: لَوْ لَمْ يَرْجِعَا بَعْدَ اعْتِرَافِهِمَا - لَمْ يَطْلُبُهُمَا وَإِنَّمَا رَجَمَهُمَا عِنْدَ الرَّابِعَةِ.

تخريج: [إسناده حسن] أخرجه النسائي في الكبرى، ح: ٧١٦٧ من حديث بشير بن المهاجر به وهو حسن الحديث.

4435. It was narrated from ‘Abdul-‘Azīz bin ‘Umar bin ‘Abdul-‘Azīz, that Khālid bin Al-Lajlāj narrated to him, that his father, Al-Lajlāj informed him, that he was sitting working in the marketplace, when a woman passed by carrying a child. The people rushed towards her and I rushed with them. I came to the Prophet ﷺ and he was saying: “Who is the father of this (child) who is with you?” She remained silent, but a young man who was by her side said: “I am his father, O Messenger of Allāh.” The Messenger of Allāh ﷺ looked at some of those who were around him, and asked them about him, and they said: “We know nothing but good (about this man).” The Prophet ﷺ said to him: “Have you been married?” he said: “Yes.” So he ordered that he be stoned. He said: “We took him out. We dug a pit for him, and put him there, then we stoned him until he died. Then a man came asking about the one who had been stoned, and we took him to the Prophet ﷺ and said: ‘This man has come asking about the evildoer.’ He ﷺ said: ‘He is better before Allāh than the fragrance of musk.’ That man was his father, so we helped him to wash him, and shroud him, and bury him.” I do not know whether he mentioned offering the funeral prayer for him or not. This is the *Hadīth* of ‘Abdah (one of the

٤٤٣٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ وَمُحَمَّدُ بْنُ دَاوُدَ بْنِ صَيْحٍ - قَالَ عَبْدُ اللَّهِ: أَخْبَرَنَا - حَرَمِيُّ بْنُ حَفْصٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ عَلَاتَةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَمْرِو بْنِ عَبْدِ الْعَزِيزِ أَنَّ خَالِدَ بْنَ اللَّجْلَاجِ حَدَّثَهُ؛ أَنَّ اللَّجْلَاجَ أَبَاهُ أَخْبَرَهُ أَنَّهُ كَانَ قَاعِدًا يَتَعَمَلُ فِي السُّوقِ فَمَرَّتْ امْرَأَةٌ تَحْمِلُ صَبِيًّا فَتَارَ النَّاسُ مَعَهَا وَتُرْتُ فِيْمَنْ تَارَ، وَانْتَهَيْتُ إِلَى النَّبِيِّ ﷺ وَهُوَ يَقُولُ: «مَنْ أَبُو هَذَا مَعَكَ؟» فَسَكَتْتُ، فَقَالَ شَابٌّ حَذَوْهَا: أَنَا أَبُوهُ يَا رَسُولَ اللَّهِ!. فَأَقْبَلَ عَلَيْهَا فَقَالَ: «مَنْ أَبُو هَذَا مَعَكَ؟» فَقَالَ الْفَتَى: أَنَا أَبُوهُ يَا رَسُولَ اللَّهِ! فَنَظَرَ رَسُولُ اللَّهِ ﷺ إِلَى بَعْضِ مَنْ حَوْلَهُ يَسْأَلُهُمْ عَنْهُ، فَقَالُوا: مَا عَلِمْنَا إِلَّا خَيْرًا، فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَخْصَنْتُ؟» قَالَ: نَعَمْ، فَأَمَرَ بِهِ فَرُجِمَ، قَالَ: فَخَرَجْنَا بِهِ، فَحَفَرْنَا لَهُ حَتَّى أَمَكْنَا، ثُمَّ رَمَيْنَاهُ بِالْحِجَارَةِ حَتَّى هَدَأَ، فَجَاءَ رَجُلٌ يَسْأَلُ عَنِ الْمَرْجُومِ، فَاِنطَلَقْنَا بِهِ إِلَى النَّبِيِّ ﷺ فَقُلْنَا: هَذَا جَاءَ يَسْأَلُ عَنِ الْخَبِيثِ، فَقَالَ ﷺ: «لَهُوَ أَطْيَبُ عِنْدَ اللَّهِ عَزَّ وَجَلَّ مِنْ رِيحِ الْمِسْكِ»، فَإِذَا هُوَ أَبُوهُ، فَأَعَانَاهُ عَلَى عُسْلِهِ وَتَكْفِينِهِ وَدَفْنِهِ، وَمَا أَذْرِي قَالَ: وَالصَّلَاةُ عَلَيْهِ أَمْ لَأ؟ وَهَذَا حَدِيثُ عَبْدِ اللَّهِ وَهُوَ أَتَمُّ.

narrators), and it is more complete.

(*Hasan*)

تخريج: [إسناده حسن] أخرجه النسائي في الكبرى، ح: ٧١٨٤ من حديث حرمي بن حفص

به.

Comments:

It is allowed to dig a pit for stoning to death as the punishment for illegal sexual intercourse, in the case of one who has been married. A person who has been stoned to death should be remembered with good words.

4436. Part of this *Hadīth* (which is similar to no. 4435) was narrated from Maslamah bin ‘Abdullāh Al-Juhnī, from Khālid bin Al-Lajlāj, from his father, from the Prophet ﷺ. (*Hasan*)

٤٤٣٦ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ، ح: وَحَدَّثَنَا نَصْرُ بْنُ عَاصِمِ الْأَنْطَاكِيِّ: حَدَّثَنَا الْوَلِيدُ جَمِيعًا قَالَا: حَدَّثَنَا مُحَمَّدٌ - وَقَالَ هِشَامٌ: مُحَمَّدٌ ابْنُ عَبْدِ اللَّهِ الشُّعْبِيِّ - عَنْ مَسْلَمَةَ بْنِ عَبْدِ اللَّهِ الْجُهَنِيِّ، عَنْ خَالِدِ بْنِ اللَّجْلَاجِ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ بِبَعْضِ هَذَا الْحَدِيثِ.

تخريج: [حسن] انظر الحديث السابق.

4437. It was narrated from Sahl bin Sa‘d that a man came to the Prophet ﷺ and confessed in his presence that he had committed *Zinā* with a woman, whom he mentioned by name. The Messenger of Allāh ﷺ sent word to the woman asking her about that, and she denied that she had committed *Zinā*. So he carried out the *Hadd* (punishment) of flogging on him, and left her alone. (*Sahīh*)

٤٤٣٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا طَلْقُ بْنُ عَتَمٍ: حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَفْصٍ: حَدَّثَنَا أَبُو حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ عَنِ النَّبِيِّ ﷺ: أَنَّ رَجُلًا أَتَاهُ فَأَقْرَأَ عِنْدَهُ أَنَّهُ زَنَى بِامْرَأَةٍ سَمَّاهَا لَهُ، فَبَعَثَ رَسُولُ اللَّهِ ﷺ إِلَى الْمَرْأَةِ فَسَأَلَهَا عَنْ ذَلِكَ، فَأُنْكِرَتْ أَنْ تَكُونَ زَنْتٌ، فَجَلَدَهُ الْحَدَّ وَتَرَكَهَا.

تخريج: [إسناده صحيح] أخرجه أحمد: ٣٣٩/٥ من حديث أبي حازم به.

Comments:

He was given the punishment of an unmarried person that was one hundred lashes. In the next narration it is mentioned that when it was established that the offender is a married man, his sentence was changed to stoning to death.

4438. It was narrated from ‘Abdullāh bin Wahb, from Ibn Juraij, from Abū Az-Zubair, from Jābir: “A man committed *Zinā* with a woman, and the Messenger of Allāh ﷺ ordered that he be flogged as a *Hadd* (punishment). Then he was told that he had been married, so he ordered that he be stoned.” (*Da‘īf*)

Abū Dāwud said: This *Hadīth* was narrated by Muḥammad bin Bakr Al-Bursānī from Ibn Juraij, with a *Mawqūf* chain that stopped at Jābir. And it was narrated by Abū ‘Āsim from Ibn Juraij in a report like that of Ibn Wahb, who did not mention the Prophet ﷺ. He said: “A man committed *Zinā*, but it was not known that he had been married so he was flogged, then it was found out that he had been married so he was stoned.”

تخریج: [إسناده ضعيف] أخرجه النسائي في الكبرى، ح: ٧٢١١ عن قتيبة به * ابن جريج عنعن.

4439. It was narrated from Abū ‘Āsim, from Ibn Juraij, from Abū Az-Zubair, from Jābir; that a man committed *Zinā* with a woman and it was not known that he had been married, so he was flogged, then it was found out that he had been married, so he was stoned. (*Da‘īf*)

تخریج: [ضعيف] انظر الحديث السابق أخرجه البيهقي: ٢١٧/٨ من حديث أبي داود به.

Chapter 24. Regarding The Woman Of Juhainah Whom The Prophet ﷺ Ordered To Be Stoned

4440. It was narrated from ‘Imrān

٤٤٣٨ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ:

حَدَّثَنَا ابْنُ السَّرْحِ، الْمَعْنَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ رَجُلًا زَنَى بِامْرَأَةٍ فَأَمَرَ بِهِ رَسُولُ اللَّهِ ﷺ فَجُلِدَ الْحَدَّ ثُمَّ أُخْبِرَ أَنَّهُ مُحْصَنٌ فَأَمَرَ بِهِ فَرُجِمَ.

قَالَ أَبُو دَاوُدَ: رَوَى هَذَا الْحَدِيثَ مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِيُّ عَنْ ابْنِ جُرَيْجٍ مَوْقُوفًا عَلَى جَابِرٍ، وَرَوَاهُ أَبُو عَاصِمٍ عَنْ ابْنِ جُرَيْجٍ بِنَحْوِ ابْنِ وَهْبٍ لَمْ يَذْكَرِ النَّبِيَّ ﷺ. قَالَ: إِنَّ رَجُلًا زَنَى، فَلَمْ يُعْلَمَ بِإِحْصَانِهِ فَجُلِدَ ثُمَّ عُلِمَ بِإِحْصَانِهِ فَرُجِمَ.

٤٤٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ

أَبُو يَحْيَى الْبُرَّازُ قَالَ: أَخْبَرَنَا أَبُو عَاصِمٍ عَنْ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ رَجُلًا زَنَى بِامْرَأَةٍ فَلَمْ يُعْلَمَ بِإِحْصَانِهِ، فَجُلِدَ ثُمَّ عُلِمَ بِإِحْصَانِهِ فَرُجِمَ.

(المعجم ٢٤) بَابُ: فِي الْمَرْأَةِ الَّتِي أَمَرَ النَّبِيُّ ﷺ بِرَجْمِهَا مِنْ جُهَيْنَةَ (التحفة ٢٥)

٤٤٤٠ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبرَاهِيمَ، أَنَّ

bin Ḥuşain that a woman – in the *Hadīth* of Abān (one of the narrators) it says: from Juhainah – came to the Prophet ﷺ and said that she had committed *Zinā* and she was pregnant. The Messenger of Allāh ﷺ called her guardian and the Messenger of Allāh ﷺ said to him: “Treat her kindly, and when she gives birth, bring her to me.” When she gave birth, he brought her to him, and the Messenger of Allāh ﷺ ordered that her garment be tied tightly around her (*Fashukkat ‘alaihā*), then he ordered that she be stoned. Then he ordered that the funeral prayer be offered for her. ‘Umar said: “O Messenger of Allāh, should the funeral prayer be offered for her when she has committed *Zinā*?” He said: “By the One in Whose Hand is my soul, she has repented in such a manner that if it were shared among seventy of the people of Al-Madīnah, it would be sufficient for them all. Is there anything better than her giving up her soul?” (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، الحدود، باب من اعترف على نفسه بالزنا، ح: ١٦٩٦ من حديث

هشام الدستوائي به.

4441. It was narrated that Al-Awzā’ī said (regarding the word in no. 4440): “*Fashukkat ‘alaihā* means; “Her garment was tied tightly around her.” (*Ṣaḥīḥ*)

تخریج: [صحيح] انظر الحديث السابق وأخرجه ابن عبد البر في التمهيد: ١٢٩/٢٤ من

Comments:

Confession of the crime of illegal sexual intercourse before the judge, is a

هشامًا الدستوائي وأبان بن يزيد حدثناهم، المعنى، عن يحيى، عن أبي قلابه، عن أبي المهلب، عن عمران بن حصين: أن امرأة - قال في حديث أبان: من جهينة - أتت النبي ﷺ فقالت: إنها زنت وهي حُبلى، فدعا رسول الله ﷺ وليًا لها، فقال له رسول الله ﷺ: «أحسن إليها»، فإذا وضعت فجيء بها، فلما أن وضعت جاء بها، فأمر بها النبي ﷺ فشككت عليها ثيابها ثم أمر بها فرجمت، ثم أمرهم فصلوا عليها، فقال عمر: يا رسول الله! تُصلي عليها وقد زنت؟ فقال: «واللذي نفسي بيده! لقد تابت توبة لو قُسمت بين سبعين من أهل المدينة لوسِعَتْهم، وهل وجدت أفضل من أن جادت بنفسها».

لَمْ يَقُلْ عَنْ أَبَانَ: فَشَكَّتْ عَلَيْهَا ثِيَابُهَا.

٤٤٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْوَزِيرِ

الدَّمَشَقِيُّ: حَدَّثَنَا الْوَلِيدُ عَنِ الْأَوْزَاعِيِّ قَالَ: فَشَكَّتْ عَلَيْهَا ثِيَابُهَا يَعْنِي فَشَدَّتْ.

حديث أبي داود به.

matter of great resolve which shows the strength of faith. If a woman is pregnant as a result of illegal relations, her punishment is delayed until she gives birth to the child, and has suckled and weaned the child. Before stoning to death, her clothes should be tied tightly around her body so that she would not become uncovered. The funeral prayer is performed for one who has been punished.

4442. ‘Abdullāh bin Buraidah narrated from his father that a woman from Ghāmid came to the Prophet ﷺ and said: “I have committed immorality.” He said: “Go back.” So she went back. The next day she came and said: “Perhaps you want to send me back as you sent Mā’iz bin Mālik back. But by Allāh, I am pregnant.” He said to her: “Go back.” So she went back. The next day she came to him and he said: “Go back until you have given birth.” She came back when she had given birth, and brought the child to him and said: “This is the one to whom I have given birth.” He said: “Go back and breastfeed him until you wean him.” She brought him when she had weaned him, and he had something in his hand that he was eating. He ordered that the child be given to a man among the Muslims, then he ordered that a pit be dug for her, and he ordered that she be stoned. Khālid was among those who stoned her, and he threw a stone and a drop of her blood landed on his face so he reviled her, but the Prophet ﷺ said to him: “Take it easy, O Khālid! By the One in Whose Hand is my soul, she has repented in such a manner that if the collector of the *Maks* tax (unlawful taxes) were to

٤٤٤٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: حَدَّثَنَا عَيْسَى يَعْنِي ابْنَ يُونُسَ عَنْ بَشِيرِ بْنِ الْمُهَاجِرِ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ عَنْ أَبِيهِ: أَنَّ امْرَأَةً يَعْنِي مِنْ غَامِدٍ آتَتْ النَّبِيَّ ﷺ فَقَالَتْ: إِنِّي قَدْ فَجَرْتُ فَقَالَ: «ارْجِعِي»، فَرَجَعْتُ، فَلَمَّا أَنْ كَانَ الْعَدُ أَتَتْهُ فَقَالَتْ: لَعَلَّكَ أَنْ تُرَدِّدَنِي كَمَا رَدَدْتَ مَاعِزَّ ابْنَ مَالِكٍ فَوَاللَّهِ! إِنِّي لَحَبْلِي، فَقَالَ لَهَا: «ارْجِعِي»، فَرَجَعْتُ، فَلَمَّا كَانَ الْعَدُ أَتَتْهُ فَقَالَ لَهَا: «ارْجِعِي حَتَّى تَلِدِي»، فَرَجَعْتُ فَلَمَّا وَلَدْتُ أَتَتْهُ بِالصَّبِيِّ فَقَالَتْ: هَذَا قَدْ وَلَدْتُهُ، فَقَالَ: «ارْجِعِي فَأَرْضِعِيهِ حَتَّى تَقْطِمْيهِ»، فَجَاءَتْ بِهِ وَقَدْ فَطَمَتْهُ وَفِي يَدِهِ شَيْءٌ يَأْكُلُهُ، فَأَمَرَ بِالصَّبِيِّ فُدْفِعَ إِلَى رَجُلٍ مِنَ الْمُسْلِمِينَ، فَأَمَرَ بِهَا فَحُفِرَ لَهَا، وَأَمَرَ بِهَا فُرْجِمَتْ، وَكَانَ خَالِدٌ فَيَمَنْ يَرْجُمُهَا فَرَجَمَهَا بِحَجَرٍ فَوَقَعَتْ قَطْرَةً مِنْ دَمِهَا عَلَى وَجْتِئِهَا فَسَبَّهَا، فَقَالَ لَهُ النَّبِيُّ ﷺ: «مَهْلًا يَا خَالِدُ!»، فَوَالَّذِي نَفْسِي بِيَدِهِ! لَقَدْ تَابَتْ تَوْبَةً لَوْ تَابَهَا صَاحِبٌ مَكْسٍ لَغُفِرَ لَهُ، وَأَمَرَ بِهَا فَصَلِّيَ عَلَيْهَا فُدْفِنَتْ.

repent like that, he would be forgiven.” And he ordered that the funeral prayer be offered for her, and that she be buried. (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، الحدود، باب من اعترف على نفسه بالزنا، ح: ١٦٩٥ من حديث بشير بن المهاجر به.

4443. It was narrated from Ibn Abī Bakrah from his father that the Prophet ﷺ stoned a woman and dug a pit for her as deep as her chest. (*Ḍaʿīf*)

Abū Dāwud said: A man explained it to me from ‘Uthmān.

Abū Dāwud said: Al-Ghassānī said: “(The tribes of) Juhainah and Ghāmid and Bāriq are all the same.”

٤٤٤٣ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعُ بْنُ الْجَرَّاحِ عَنْ زَكَرِيَّا أَبِي عِمْرَانَ قَالَ: سَمِعْتُ شَيْخًا يُحَدِّثُ عَنْ ابْنِ أَبِي بَكْرَةَ عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ رَجَمَ امْرَأَةً فَحَفَرَ لَهَا إِلَى التُّنْدُودَةِ.

قَالَ أَبُو دَاوُدَ: أَفْهَمَنِي رَجُلٌ عَنْ عُثْمَانَ. قَالَ أَبُو دَاوُدَ: قَالَ الْعَسَانِيُّ: جُهَيْنَةُ وَغَامِدٌ وَبَارِقٌ وَاحِدٌ.

تخریج: [إسناده ضعيف] أخرجه أحمد: ٣٦/٥ عن وكيع به، ورواه النسائي في الكبرى، ح: ٧٢٠٩ وسنده ضعيف * فيه رجل مجهول، الحديث السابق يعني عنه.

4444. Zakariyyā bin Sulaim narrated a similar report with his chain, and added: Then he stoned her with pebbles the size of chickpeas, then he said: “Stone her but avoid the face.” When she was dead, he went out and offered the funeral prayer for her, and said something about repentance similar to the *Ḥadīth* of Buraidah (as no. 4442). (*Ḍaʿīf*)

٤٤٤٤ - قَالَ أَبُو دَاوُدَ: حَدَّثْتُ عَنْ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنَا زَكَرِيَّا بْنُ سُلَيْمٍ بِإِسْنَادِهِ نَحْوَهُ، زَادَ: ثُمَّ رَمَاهَا بِحَصَاةٍ مِثْلِ الْحِمَصَةِ ثُمَّ قَالَ: «ارْمُوا وَاتَّقُوا الْوُجْهَ». فَلَمَّا طَفِنَتْ أَخْرَجَهَا فَصَلَّى عَلَيْهَا وَقَالَ فِي التَّوْبَةِ نَحْوَ حَدِيثِ بُرَيْدَةَ.

تخریج: [إسناده ضعيف] أخرجه أحمد: ٤٢/٥ عن عبد الصمد به، ورواه النسائي في الكبرى، ح: ٧٢٠٩ * شيخ أبي داود مجهول.

4445. It was narrated from Abū Hurairah and Zaid bin Khālīd Al-Juhanī that two men referred a dispute to the Messenger of Allāh ﷺ. One of them said: “O

٤٤٤٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ ابْنِ شَهَابٍ، عَنْ نُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ

Messenger of Allāh, judge between us according to the Book of Allāh.” The other – who had more understanding – said: “Yes, O Messenger of Allāh, judge between us according to the Book of Allāh, and permit me to speak.” He said: “Speak.” He said: “My son was a hired servant of this man, and he committed *Zinā* with his wife. They told me that my son had to be stoned, but I ransomed him with one hundred sheep and a slave woman of mine. Then I asked the people of knowledge, and they told me that my son had to receive one hundred lashes and be banished for a year, and rather that his wife has to be stoned.” The Messenger of Allāh ﷺ said: “By the One in Whose Hand is my soul, I will judge between you according to the Book of Allāh. As for your sheep and slave woman, take them back.” And he gave his son one hundred lashes and banished him for a year, and he ordered Unais Al-Aslamī to go to the wife of the other man and if she admitted it, he was to stone her. She admitted it, so he stoned her. (*Sahih*)

أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ أَنَّهُمَا أَخْبَرَاهُ: أَنَّ رَجُلَيْنِ اخْتَصَمَا إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ أَحَدُهُمَا: يَا رَسُولَ اللَّهِ! أَقْضِ بَيْنَنَا بِكِتَابِ اللَّهِ، وَقَالَ الْآخَرُ - وَكَانَ أَقْفَهُمَا - أَجَلٌ يَا رَسُولَ اللَّهِ! فَأَقْضِ بَيْنَنَا بِكِتَابِ اللَّهِ وَائْذَنْ لِي أَنْ أَتَكَلِّمَ، قَالَ: تَكَلِّمْ، قَالَ: إِنَّ ابْنِي كَانَ عَسِيفًا عَلَى هَذَا - وَالْعَسِيفُ: الْأَجِيرُ - فَزَنَى بِامْرَأَتِهِ، فَأَخْبَرُونِي أَنَّ عَلَى ابْنِي الرَّجْمَ، فَأَقْتَدَيْتُ مِنْهُ بِمِائَةِ شَاةٍ وَبِجَارِيَةٍ لِي، ثُمَّ إِنِّي سَأَلْتُ أَهْلَ الْعِلْمِ فَأَخْبَرُونِي إِنَّمَا عَلَى ابْنِي جَلْدٌ مِائَةٍ وَتَغْرِيبٌ عَامٌ، وَإِنَّمَا الرَّجْمُ عَلَى امْرَأَتِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَا وَالَّذِي نَفْسِي بِيَدِهِ! لَأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ تَعَالَى، أَمَا غَنَمُكَ وَجَارِيَتُكَ فَرُدَّ إِلَيْكَ»، وَجَلَدَ ابْنَهُ مِائَةً وَغَرَبَهُ عَامًا، وَأَمَرَ أَنْ يُنْسَأَ الْأَسْلَمِيَّ أَنْ يَأْتِيَ امْرَأَةَ الْآخَرِ فَإِنْ اعْتَرَفَتْ رَجَمَهَا، فَأَعْتَرَفَتْ فَرَجَمَهَا.

تخريج: أخرجه البخاري، الأيمان والنذور، باب: كيف كانت يمين النبي ﷺ؟ ح: ٦٦٣٣، ٦٦٣٤ من حديث مالك به، وهو في الموطأ (يحيى): ٨٢٢/٢ ورواه مسلم، ح: ١٦٩٨ من حديث ابن شهاب الزهري به.

Chapter 25. The Stoning Of The Two Jews

4446. It was narrated that Ibn ‘Umar said: “The Jews came to the Messenger of Allāh ﷺ and told

(المعجم ٢٥) بَابُ: فِي رَجْمِ الْيَهُودِيِّينِ
(التحفة ٢٦)

٤٤٤٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ قَالَ: قَرَأْتُ عَلَى مَالِكِ بْنِ أَنَسٍ عَنِ نَافِعٍ، عَنِ ابْنِ

him that a man and woman among them had committed *Zinā*. The Messenger of Allāh ﷺ said to them: 'What do you find in the *Tawrah* about *Zinā*?' They said: 'We shame them and flog them.' 'Abdullāh bin Salām said: 'You are lying. It mentions stoning therein.' They brought the *Tawrah* and spread it out, and one of them placed his hand over the Verse of stoning, then he started to read what came before it and after it. 'Abdullāh bin Salām said to him: 'Lift up your hand.' So he lifted it up and there was the Verse of stoning. They said: 'He has spoken the truth, O Muḥammad. In it is the Verse of stoning.' So the Messenger of Allāh ﷺ ordered that they be stoned. 'Abdullāh bin 'Umar said: 'I saw the man leaning over the woman to protect her from the stones.'" (*Sahih*)

عَمَرَ أَنَّهُ قَالَ: إِنَّ الْيَهُودَ جَاءُوا إِلَى رَسُولِ اللَّهِ ﷺ فَذَكَّرُوا لَهُ أَنَّ رَجُلًا مِنْهُمْ وَأَمْرًا زَيْنًا، فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «مَا تَجِدُونَ فِي التَّوْرَةِ فِي شَأْنِ الزَّانَا؟» قَالُوا: نَفْضَحُهُمْ وَيُجْلِدُونَ، فَقَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ: كَذَبْتُمْ، إِنَّ فِيهَا الرَّجْمَ، فَأَتَوْا بِالتَّوْرَةِ فَنَشَرُوهَا، فَجَعَلَ أَحَدُهُمْ يَدَهُ عَلَى آيَةِ الرَّجْمِ، ثُمَّ جَعَلَ يَقْرَأُ مَا قَبْلَهَا وَمَا بَعْدَهَا، فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ سَلَامٍ: ارْفَعْ يَدَكَ، فَرَفَعَهَا، فإِذَا فِيهِ آيَةُ الرَّجْمِ، فَقَالُوا: صَدَقَ يَا مُحَمَّدُ! فِيهَا آيَةُ الرَّجْمِ، فَأَمَرَ بِهِمَا رَسُولُ اللَّهِ ﷺ فَرَجِمَا، قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: فَرَأَيْتُ الرَّجُلَ يَخْنِي عَلَى الْمَرْأَةِ بِقِيهَا الْحِجَارَةَ.

تخریج: أخرجه البخاري، الحدود، باب أحكام أهل الذمة وإحصانهم إذا زنوا، ورفعوا إلى الإمام، ح: ٦٨٤١ ومسلم، الحدود، باب رجم اليهود، أهل الذمة في الزنى، ح: ١٦٩٩ من حديث مالك به وهو في الموطأ (يحيى): ٨١٩/٢.

4447. It was narrated that Al-Barā' bin 'Āzib said: "They passed by the Messenger of Allāh ﷺ with a Jew whose face had been blackened, and he was being paraded around. He ﷺ adjured them (by Allāh, asking): 'What is the punishment for the adulterer in your Book?' They referred him to a man among them, and the Prophet ﷺ adjured him (by Allāh, asking): 'What is the punishment for the adulterer in

٤٤٤٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زَيْدٍ عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ ابْنِ مَرْوَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: مَرُّوا عَلَى رَسُولِ اللَّهِ ﷺ بِيَهُودِيٍّ قَدْ حُمِمَ وَجْهُهُ، وَهُوَ يُطَافُ بِهِ، فَتَأَسَّدَهُمْ: مَا حَدُّ الزَّانِي فِي كِتَابِهِمْ؟ قَالَ: فَأَحَالُوهُ عَلَى رَجُلٍ مِنْهُمْ، فَتَسَدَّهُ النَّبِيُّ ﷺ «مَا حَدُّ الزَّانِي فِي كِتَابِكُمْ؟» فَقَالَ: الرَّجْمُ، وَلَكِنْ ظَهَرَ الزَّانَا فِي أَشْرَافِنَا،

your Book?’ He said: ‘Stoning, but *Zinā* became widespread among our nobles, and we did not like for the nobleman to be left alone while it was carried out on those who were of lower status than him, so we waived this (punishment) amongst us.’ The Messenger of Allāh ﷺ ordered that he be stoned, then he said: ‘O Allāh, I am the first one to revive that which they had deadened of Your Book.’” (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، الحدود، باب رجم اليهود، أهل الذمة، في الزنا، ح: ۱۷۰۰ من حديث الأعمش به.

4448. (There is another chain) that Al-Barā’ bin ‘Āzib said: “A Jew whose face had been blackened and who had been flogged was brought past the Messenger of Allāh ﷺ. He called them and said: ‘Is this how you find the punishment for the adulterer?’ They said: ‘Yes.’ He called one of their scholars and said to him: ‘I adjure you by Allāh Who revealed the *Tawrah* to Mūsā, is this how you find the punishment for the adulterer in your Book?’ He said: ‘By Allāh, no. Were it not that you adjured me, I would not have told you. We find that the punishment for *Zinā* in our Book is stoning, but it became common among our nobles. If we caught a nobleman we would let him go, but if we caught a peasant man we would carry out the punishment on him. We said: “Come, let us agree on something that we may apply to noble and the lowly alike.” So we agreed on blackening the face and flogging,

فَكَرِهْنَا أَنْ نَتْرَكَ الشَّرِيفَ وَيُقَامَ عَلَى مَنْ دُونَهُ، فَوَضَعْنَا هَذَا عَنَّا، فَأَمَرَ بِهِ رَسُولُ اللَّهِ ﷺ فَرَجِمَ ثُمَّ قَالَ: «اللَّهُمَّ! إِنِّي أَوَّلُ مَنْ أَحْيَا مَا أَمَاتُوا مِنْ كِتَابِكَ».

٤٤٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا

أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: مَرَّ عَلَيَّ رَسُولُ اللَّهِ ﷺ بِيَهُودِيٍّ مُحَمَّمٍ مَجْلُودٍ، فَدَعَاهُمْ فَقَالَ: «هَكَذَا تَجِدُونَ حَدَّ الزَّانِي؟» قَالُوا: نَعَمْ، فَدَعَا رَجُلًا مِنْ عُلَمَائِهِمْ قَالَ لَهُ: «نَسَدْتُكَ بِاللَّهِ الَّذِي أَنْزَلَ التَّوْرَةَ عَلَى مُوسَى، أَهَكَذَا تَجِدُونَ حَدَّ الزَّانِي فِي كِتَابِكُمْ؟» فَقَالَ: اللَّهُمَّ! لَا، وَلَوْلَا أَنْكَ نَسَدْتَنِي بِهَذَا لَمْ أُخْبِرْكَ، نَجِدُ حَدَّ الزَّانِي فِي كِتَابِنَا الرَّجْمَ وَلَكِنَّهُ كَثُرَ فِي أَشْرَافِنَا، فَكُنَّا إِذَا أَخَذْنَا الرَّجُلَ الشَّرِيفَ تَرَكْنَاهُ وَإِذَا أَخَذْنَا الضَّعِيفَ أَفْنَمْنَا عَلَيْهِ الْحَدَّ فَقُلْنَا: تَعَالَوْا فَتَجْتَمِعْ عَلَى شَيْءٍ نُقِيمُهُ عَلَى الشَّرِيفِ وَالْوَضِيعِ، فَاجْتَمَعْنَا عَلَى التَّحْمِيمِ وَالْجَلْدِ وَتَرَكْنَا الرَّجْمَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ إِنِّي أَوَّلُ مَنْ أَحْيَا أَمْرَكَ إِذْ أَمَاتُوهُ»، فَأَمَرَ بِهِ

and we abandoned stoning.’ The Messenger of Allāh ﷺ said: ‘O Allāh, I am the first one to revive Your command which they had made dead.’ So he ordered that he be stoned. Then Allāh, Most High, revealed: “O Messenger! Let not those who hurry to fall into disbelief grieve you” up to His saying: “They say, ‘If you are given this, take it, but if you are not given this, then beware!’” up to His saying: “And whosoever does not judge by what Allāh has revealed, such are the disbelievers.” This applies to the Jews. “And whosoever does not judge by that which Allāh has revealed, such are the wrongdoers.” This applies to the Jews. “And whosoever does not judge by what Allāh has revealed (then) such (people) are the rebellious.”^[1]

He said: “This applies to all of the disbelievers, meaning these Verses.” (*Ṣaḥīḥ*)

فَرَجِمَ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿يَتَأْتِيهَا الرَّسُولُ لَا يَحْرُمُكَ الذَّيْبُ يُسْرِعُونَ فِي الْكُفْرِ﴾ - إِلَى قَوْلِهِ - ﴿يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا﴾ - إِلَى قَوْلِهِ - ﴿وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ﴾ - فِي الْيَهُودِ، إِلَى قَوْلِهِ - ﴿وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾ - فِي الْيَهُودِ، إِلَى قَوْلِهِ - ﴿وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ﴾ [المائدة: ٤١] - [٤٧].

قال: هي في الكفار كلها، يعني هذه الآية.

تخریج: أخرجه مسلم من حديث أبي معاوية الضرير به وانظر الحديث السابق.

4449. It was narrated that Ibn ‘Umar said: “Some of the Jews came and called the Messenger of Allāh ﷺ to Al-Quff, and he came to them in their school. They said: ‘O Abul-Qāsim, a man among us has committed *Zinā* with a woman, so pass judgment concerning them.’ They set out a cushion for the Messenger of Allāh ﷺ and he sat on it, then he said: ‘Bring me the

٤٤٤٩ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي هِشَامُ بْنُ سَعِيدٍ: أَنَّ زَيْدَ بْنَ أَسْلَمَ حَدَّثَهُ عَنْ ابْنِ عَمَرَ قَالَ: أَتَى نَفَرٌ مِنْ يَهُودٍ، فَدَعَا رَسُولَ اللَّهِ ﷺ إِلَى الْقُفِّ، فَأَتَاهُمْ فِي بَيْتِ الْمِدْرَاسِ، فَقَالُوا: يَا أَبَا الْقَاسِمِ! إِنَّ رَجُلًا مِنَّا زَنَى بِامْرَأَةٍ فَاحْكُمْ بَيْنَهُمْ، فَوَضَعُوا

^[1] *Al-Mā'idah* 5:41-47.

Tawrah.’ It was brought, and he took the cushion from beneath him and placed the *Tawrah* on it and said: ‘I believe in you and in the One Who revealed to you.’ Then he said: ‘Bring me the most knowledgeable amongst you, and a young man was brought to him...’ and he mentioned the story of stoning as mentioned in the *Hadīth* of Mālik from Nāfi‘ (no. 4446). (*Hasan*)

4450. It was narrated that Abū Hurairah – this is the *Hadīth* of Ma‘mar and it is more complete – said: ‘A Jewish man and woman committed *Zinā*, and (the Jews) said to one another: ‘Let us go to this Prophet, for he is a Prophet who was sent to make things easy. If he issues a ruling that is less than stoning, we will accept it and plead on that basis before Allāh, and say that it was a ruling from one of Your Prophets.’ So they came to the Prophet ﷺ, while he was sitting in the *Masjid* with his Companions, and said: ‘O Abul-Qāsim, what do you think about a man and woman who commit *Zinā*?’ He did not speak a word until he came to their school, and stood at the door, then he said: ‘I adjure you by Allāh Who revealed the *Tawrah* to Mūsā, what do you find in the *Tawrah* about the one who commits *Zinā*, if he is married?’ They said: ‘His face is to be blackened and he is to be paraded and flogged.’ - Paraded means that the two adulterers were to be seated back to back on a donkey and taken around. - A

لِرَسُولِ اللَّهِ ﷺ وَسَادَةً فَجَلَسَ عَلَيْهَا، ثُمَّ قَالَ: «اِثْنُونِي بِالتَّوْرَةِ»، فَأْتَيْتُ بِهَا، فَتَرَعَّ الوِيسَادَةَ مِنْ تَحْتِهِ وَوَضَعَ التَّوْرَةَ عَلَيْهَا، وَقَالَ: «أَمَنْتُ بِكَ وَبِمَنْ أَنْزَلَكَ»، ثُمَّ قَالَ: «اِثْنُونِي بِأَعْلَمِكُمْ»، فَأْتَيْتُ بِفَتَى شَابٍّ، ثُمَّ ذَكَرَ قِصَّةَ الرَّجْمِ نَحْوَ حَدِيثِ مَالِكٍ عَنِ نَافِعٍ .

تخريج: [إسناده حسن].

٤٤٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الرَّهْرِيِّ قَالَ: حَدَّثَنَا رَجُلٌ مِنْ مُزَيْنَةَ، ح: وَحَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عُبَيْدُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يُونُسُ قَالَ: قَالَ مُحَمَّدُ بْنُ مُسْلِمٍ: سَمِعْتُ رَجُلًا مِنْ مُزَيْنَةَ وَمِنْ يَتَّبِعُ الْعِلْمَ وَيَعِيهِ، ثُمَّ اتَّفَقَا: وَنَحْنُ عِنْدَ سَعِيدِ بْنِ الْمُسَيَّبِ فَحَدَّثَنَا عَنْ أَبِي هُرَيْرَةَ - وَهَذَا حَدِيثٌ مَعْمَرٍ وَهُوَ أَنَّهُ - قَالَ: رَأَى رَجُلًا مِنَ الْيَهُودِ وَامْرَأَةً، فَقَالَ بَعْضُهُمْ لِبَعْضٍ: اذْهَبُوا بِنَا إِلَى هَذَا النَّبِيِّ ﷺ فَإِنَّهُ نَبِيٌّ يُعْتَبَرُ بِالتَّخْفِيفِ، فَإِنْ أَفْتَانَا بِفَتْيَا دُونَ الرَّجْمِ قَبْلُنَا وَاحْتَجَجْنَا بِهَا عِنْدَ اللَّهِ، قُلْنَا: فُتْيَا نَبِيِّ مِنْ أَنْبِيَائِكَ قَالَ: فَأَتَوْا النَّبِيَّ ﷺ وَهُوَ جَالِسٌ فِي الْمَسْجِدِ فِي أَصْحَابِهِ، فَقَالُوا: يَا أَبَا الْقَاسِمِ! مَا تَرَى فِي رَجُلٍ وَامْرَأَةٍ زَنِيَا، فَلَمْ يَكَلِّمَهُمْ كَلِمَةً حَتَّى أَتَى بَيْتَ مِذْرَاسِهِمْ فَقَامَ عَلَى الْبَابِ، فَقَالَ: «أَنْشُدْكُمْ بِاللَّهِ الَّذِي أَنْزَلَ التَّوْرَةَ عَلَى مُوسَى، مَا تَجِدُونَ فِي التَّوْرَةِ عَلَى مَنْ زَنَى إِذَا

young man among them remained silent, and when the Prophet ﷺ saw that he was silent he adjured him emphatically. He said: 'By Allāh, as you have adjured us, we find stoning in the *Tawrah*.' The Prophet ﷺ said: 'When did you begin to take the command of Allāh lightly?' He said: 'A relative of one of our kings committed *Zinā*, so the ruling of stoning was waived in his case. Then a man from a common family committed *Zinā* and they wanted to stone him, but his people intervened and said: "Our companion will not be stoned until you bring your companion and stone him." So they reached a compromise concerning this punishment.' The Prophet ﷺ said: 'I will judge according to the *Tawrah*.' And he ordered that they be stoned."

Az-Zuhri said: "We heard that this Verse was revealed concerning them: "Verily, We did send down the *Tawrah*, therein was guidance and light, by which the Prophets, who submitted themselves to Allāh's Will, judged for the Jews".^[1] And the Prophet ﷺ was one of them." (*Da'if*)

4451. (There is another chain) that Abū Hurairah said: "A Jewish man and woman committed *Zinā* and they were married. That was when the Messenger of Allāh ﷺ came to Al-Madīnah. Stoning was prescribed for them in the *Tawrah*, but they

أُحْصِنَ؟» قَالُوا: يُحَمِّمُ وَيُجِبُّهُ وَيُجَلِّدُ، -
وَالْتَّجِيْبَةُ: أَنْ يُحْمَلَ الرَّائِيَانِ عَلَى حِمَارٍ
وَيُقَابَلُ أَقْفَيْتَهُمَا وَيُطَافُ بِهِمَا - قَالَ: وَسَكَتَ
سَابَّ مِنْهُمْ، فَلَمَّا رَأَهُ النَّبِيُّ ﷺ سَكَتَ أَلْطَأَ
بِهِ النَّسَدَةَ، فَقَالَ: اللَّهُمَّ! إِذْ نَشَدْتَنَا فَإِنَّا نَجِدُ
فِي التَّوْرَةِ الرَّجْمَ، فَقَالَ النَّبِيُّ ﷺ: «فَمَا
أَوَّلُ مَا ارْتَخَضْتُمْ أَمْرَ اللَّهِ؟» قَالَ: زَنَى ذُو
قَرَابَةٍ مِنْ مَلِكٍ مِنْ مُلُوكِنَا فَأَحْرَعَهُ الرَّجْمَ،
ثُمَّ زَنَى رَجُلٌ فِي أُسْرَةٍ مِنَ النَّاسِ فَأَرَادَ
رَجْمَهُ، فَحَالَ قَوْمُهُ دُونَهُ وَقَالُوا: لَا يُرْجَمُ
صَاحِبُنَا حَتَّى تَجِيءَ بِصَاحِبِكَ فَتَرْجُمَهُ،
فَأَصْلَحُوا عَلَى هَذِهِ الْعُقُوبَةِ بَيْنَهُمْ، فَقَالَ النَّبِيُّ
ﷺ: «فَإِنِّي أَحْكُمُ بِمَا فِي التَّوْرَةِ فَأَمْرٌ بِهِمَا
فَرَجِمَا».

قَالَ الزُّهْرِيُّ: قَبَلْنَا أَنَّ هَذِهِ الْآيَةَ نَزَلَتْ
فِيهِمْ: ﴿إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ
يَحْكُمُ بِهَا الَّذِينَ آسَلَمُوا﴾
[المائدة: ٤٤] كَانَ النَّبِيُّ ﷺ مِنْهُمْ.

تخريج: [ضعيف] تقدم، ح: ٤٨٨ و ح: ٣٦٢٤.

٤٤٥١ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى أَبُو
الْأَصْبَغِ الْحَرَانِيُّ، قَالَ: حَدَّثَنِي مُحَمَّدٌ يَعْنِي
ابْنَ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ
الزُّهْرِيِّ قَالَ: سَمِعْتُ رَجُلًا مِنْ مَرْبِئَةَ يُحَدِّثُ

[1] *Al-Mā'idah* 5:44.

abandoned it and replaced it with parading and giving one hundred lashes with a rope covered with tar, and seating (the adulterer) on a donkey facing backwards. Some of their rabbis gathered and they sent some other people to the Messenger of Allāh ﷺ, and said: 'Ask him about the punishment for the adulterer.'" And he quoted the same *Hadīth*, and said therein: "He said: 'They were not followers of his religion for him to pass judgment between them. He was given the choice concerning that.'" He said: "So if they come to you, either judge between them, or turn away from them."^[1] (*Da'if*)

سَعِيدَ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: رَزَى رَجُلٌ وَامْرَأَةٌ مِنَ الْيَهُودِ وَقَدْ أَحْصَنَا - جِئْنَا قَدِيمَ رَسُولِ اللَّهِ ﷺ الْمَدِينَةَ - وَقَدْ كَانَ الرَّجُلُ مَكْتُوبًا عَلَيْهِمْ فِي التَّوْرَةِ، فَتَرَكُوهُ وَأَخَذُوا بِالتَّجْبِيهِ يُضْرَبُ مِائَةً بِحَبْلِ مَطْلِيٍّ بِقَارٍ، وَيُحْمَلُ عَلَى جِمَارٍ وَوَجْهَهُ مِمَّا يَلِي دُبُرَ الْجِمَارِ، فَاجْتَمَعَ أَحْبَارٌ مِنْ أَحْبَابِهِمْ، فَبَعَثُوا قَوْمًا آخَرِينَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: سَلُوهُ عَنْ حَدِّ الرَّائِي - وَسَاقَ الْحَدِيثَ، قَالَ فِيهِ: قَالَ: وَلَمْ يَكُونُوا مِنْ أَهْلِ دِينِهِ - فَيَحْكَمَ بَيْنَهُمْ، فَخَيْرٌ فِي ذَلِكَ قَالَ: ﴿إِن جَاءَكَ فَاحْكَمْ بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ﴾.

تخريج: [ضعيف] انظر الحديث السابق، وأخرجه البيهقي: ٢٤٧/٨ من حديث أبي داود به.

4452. It was narrated that Jābir bin 'Abdullāh said: "The Jews brought a man and a woman from among them who had committed *Zinā*, and he ﷺ said: 'Bring me the two most knowledgeable men among you.' They brought the two sons of Šūriyā, and he ﷺ adjured them (by Allāh), asking; 'What do you find concerning the case of these two in the *Tawrah*?' They said: 'We find in the *Tawrah* that if four people testify that they saw his penis in her vagina, like the kohl stick in its container, they are to be stoned.' He said: 'What is keeping you from stoning them?' They said: 'We have lost our power and we dislike killing.' The Messenger of Allāh ﷺ

٤٤٥٢ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى الْبَلْخِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: مُجَالِدٌ أَخْبَرَنَا عَنْ عَامِرٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: جَاءَتِ الْيَهُودُ بِرَجُلٍ وَامْرَأَةٍ مِنْهُمُ زَنِيًّا، قَالَ: «اثْنَوَيْي بِأَعْلَمَ رَجُلَيْنِ مِنْكُمْ»، فَأَتَوْهُ بِابْنَيْ صُورِيَا، فَسَدَّهُمَا كَيْفَ تَجِدَانِ أَمْرَ هَذَيْنِ فِي التَّوْرَةِ؟ قَالَا: نَجِدُ فِي التَّوْرَةِ إِذَا شَهِدَ أَرْبَعَةٌ، أَنَّهُمْ رَأَوْا ذَكَرَهُ فِي فَرْجِهَا مِثْلَ الْمِيلِ فِي الْمُكْحَلَةِ رُجْمًا. قَالَ: «فَمَا يَمْنَعُكُمَا أَنْ تَرْجُمُوهُمَا؟» قَالَا: ذَهَبَ سُلْطَانُنَا، فَكَرِهْنَا الْقَتْلَ، فَدَعَا رَسُولُ اللَّهِ ﷺ بِالشُّهُودِ فَجَاءُوا بِأَرْبَعَةٍ فَشَهِدُوا أَنَّهُمْ رَأَوْا ذَكَرَهُ فِي فَرْجِهَا مِثْلَ الْمِيلِ

[1] *Al-Mā'idah* 5:42.

called for witnesses, and they brought four people who bore witness that they had seen his penis in her vagina like the kohl stick in its container, so the Prophet ﷺ ordered that they be stoned.”

(*Da'if*)

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الأحكام، باب شهادة أهل الكتاب بعضهم على بعض، ح: ٢٣٧٤ من حديث مجالد بن سعيد به، وهو ضعيف تقدم، ح: ٢٨٥١.

4453. A similar report (as no. 4452) was narrated from Ibrāhīm and Ash-Sha'bi, but it does not say that he called for witnesses and they bore witness. (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٨/٢٣١ من حديث أبي داود به، والسند مرسل.

4454. A similar report was narrated from Ash-Sha'bi. (*Da'if*)

تخريج: [ضعيف] انظر الحديث السابق، أخرجه البيهقي: ٨/٢٣١ من حديث أبي داود به.

4455. Jābir bin 'Abdullāh said: "The Prophet ﷺ stoned a Jewish man and woman who had committed *Zinā*." (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، الحدود، باب رجم اليهود، أهل الذمة، في الزنا، ح: ١٧٠١ من حديث حجاج بن محمد به.

Chapter 26. A Man Who Commits *Zinā* With A *Mahram* Relative

4456. It was narrated from Muṭarrif from Abī Al-Jahm, from Al-Barā' bin 'Āzib, who said: "While I was going around looking for a camel of mine that had gotten

فِي الْمُكْحَلَةِ، فَأَمَرَ النَّبِيُّ ﷺ بِرَجْمِهِمَا.

٤٤٥٣ - حَدَّثَنَا وَهْبُ بْنُ بَيَّيَةَ عَنْ هُشَيْمٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ وَالشَّعْبِيِّ عَنِ النَّبِيِّ ﷺ نَحْوَهُ لَمْ يَذْكُرْ: فَدَعَا بِالشُّهُودِ فَشَهِدُوا.

٤٤٥٤ - حَدَّثَنَا وَهْبُ بْنُ بَيَّيَةَ عَنْ هُشَيْمٍ، عَنْ ابْنِ شُبْرُمَةَ، عَنِ الشَّعْبِيِّ بِنَحْوِ مِنْهُ.

٤٤٥٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ الْمِصْبِصِيُّ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: [حَدَّثَنَا] ابْنُ جُرَيْجٍ: أَنَّهُ سَمِعَ أَبَا الزُّبَيْرِ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: رَجَمَ النَّبِيُّ ﷺ رَجُلًا مِنَ الْيَهُودِ وَامْرَأَةً زَنِيًّا.

(المعجم ٢٦) بَابُ: فِي الرَّجْلِ يَزْنِي بِحَرِيمِهِ (التحفة ٢٧)

٤٤٥٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مُطَرِّفٌ عَنْ أَبِي الْجَهْمِ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: بَيْنَمَا أَنَا أَطُوفُ عَلَى

lost, a group of people, or horsemen came, carrying a banner. The Bedouin started to go around me, because of my status in relation to the Prophet ﷺ. Then they went to a tent, and brought out a man, and struck his neck. I asked about him, and they said that he had married his father's wife." (Sahih)

تخريج: [إسناده صحيح] أخرجه البيهقي: ٢٣٧/٨ من حديث أبي داود به.

4457. It was narrated from Yazid bin Al-Barā', that his father said: "I met my paternal uncle, and with him was a banner. I said to him: 'Where are you going?' He said: 'The Messenger of Allāh ﷺ has sent me to a man who married his father's wife, and he ordered me to strike his neck and seize his property.'" (Sahih)

إِبِلٌ لِي صَلَّتْ، إِذْ أَقْبَلَ رَكْبٌ أَوْ فَوَارِسٌ مَعَهُمْ لِيَوَاءَ فَجَعَلَ الْأَعْرَابُ يُطِيفُونَ بِي؛ لِمَنْزِلَتِي مِنَ النَّبِيِّ ﷺ، إِذَا أَنْتَوْنَا قُبَّةً فَاسْتَخْرَجُوا مِنْهَا رَجُلًا فَضَرَبُوا عُنُقَهُ، فَسَأَلْتُ عَنْهُ، فَذَكَرُوا: أَنَّهُ أَعْرَسَ بِامْرَأَةِ أَبِيهِ.

٤٤٥٧ - حَدَّثَنَا عَمْرُو بْنُ قُسَيْطِ الرَّقِيِّ:

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو عَنْ زَيْدِ بْنِ أَبِي أَنَسَةَ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ زَيْدِ بْنِ الْبُرَاءِ، عَنْ أَبِيهِ قَالَ: لَقِيتُ عَمِّي وَمَعَهُ رَايَةٌ، فَقُلْتُ لَهُ: أَيْنَ تُرِيدُ؟ فَقَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى رَجُلٍ نَكَحَ امْرَأَةَ أَبِيهِ، فَأَمَرَنِي أَنْ أَضْرِبَ عُنُقَهُ وَأَخَذَ مَالَهُ.

تخريج: [إسناده صحيح] أخرجه النسائي، النكاح، باب نكاح ما نكح الآباء، ح: ٣٣٣٤ من حديث عبيد الله بن عمرو به، وصححه ابن الجارود، ح: ٦٨١ ورواه الترمذي، ح: ١٣٦٢ وابن ماجه، ح: ٢٦٠٧ وله طرق عند ابن حبان، ح: ٥١٦ والحاكم ١٩١/٢ وغيرهما.

Chapter 27. A Man Who Commits Zinā With His Wife's Slave Woman

4458. It was narrated from Qatādah, from Khālid bin 'Urfuṭah, from Ḥabīb bin Sālim, that a man called 'Abdur-Rahmān bin Ḥunain had intercourse with his wife's slave woman. The case was referred to An-Nu'mān bin Bashīr, while he was the governor of Al-Kūfah, and he said: "I shall pass judgment concerning you as the Messenger of Allāh ﷺ passed judgment. If she

(المعجم ٢٧) بَابُ: فِي الرَّجُلِ يَزْنِي بِجَارِيَةِ امْرَأَتِهِ (التحفة ٢٨)

٤٤٥٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ:

حَدَّثَنَا أَبَانٌ: حَدَّثَنَا قَتَادَةُ عَنْ خَالِدِ بْنِ عُرْفُطَةَ، عَنْ حَبِيبِ بْنِ سَالِمٍ: أَنَّ رَجُلًا يُقَالُ لَهُ: عَبْدُ الرَّحْمَنِ بْنُ حُنَيْنٍ، وَقَعَ عَلَى جَارِيَةِ امْرَأَتِهِ، فَرَفَعَ إِلَى الثُّعْمَانِ بْنِ بَشِيرٍ وَهُوَ أَمِيرٌ عَلَى الْكُوفَةِ، فَقَالَ: لِأَقْضِيَنَّ فِيكَ بِقَضِيَّةِ رَسُولِ اللَّهِ ﷺ، إِنْ كَانَتْ أَحْلَتْهَا لَكَ

made herself lawful for you, I shall give you one hundred lashes, and if she did not make herself lawful for you, I shall stone you.” They found that she had made herself lawful for him, so he gave him the punishment of one hundred lashes. (*Hasan*)

Qatādah said: “I wrote to Ḥabīb bin Sālim, and he wrote back and told me this.

تخریج: [حسن] وأخرجه النسائي، النكاح، باب إحلال الفرج، ح: ٣٣٦٣ من حديث أبان ابن يزيد العطار به، وأعله الترمذي، ح: ١٤٥٢ وللحديث شواهد والرواية عن الكتاب صحيحة ما لم يثبت الجرح القادح في السند.

4459. It was narrated from Abū Bishr, from Khālid bin ‘Urfuṭah, from Ḥabīb bin Sālim, from An-Nu‘mān bin Bashīr, that the Prophet ﷺ said, concerning a man who had intercourse with his wife’s slave woman: “If she made herself lawful for him, he should be given one hundred lashes, and if she did not make herself lawful for him, then I will stone him.” (*Hasan*)

تخریج: [حسن] أخرجه النسائي، ح: ٣٣٦٢ عن محمد بن بشار به، وانظر الحديث السابق.

4460. It was narrated from Ma‘mar, from Qatādah, from Al-Ḥasan, from Qabiṣah bin Ḥurāith, from Salamah bin Al-Muḥabbaq that the Messenger of Allāh ﷺ passed judgment concerning a man who had intercourse with his wife’s slave woman: If he forced her, then she would be set free and he would have to give her mistress another slave woman like her. If she obeyed him willingly, then she would belong to him, and he would have to give her mistress another slave

جَلَدْتُكَ مِائَةً، وَإِنْ لَمْ تَكُنْ أَحَلَّتْهَا لَكَ رَجَمْتُكَ بِالْحِجَارَةِ، فَوَجَدُوهُ قَدْ أَحَلَّتْهَا لَهُ فَجَلَدَهُ مِائَةً.

قَالَ قَتَادَةُ: كَتَبْتُ إِلَى حَبِيبِ بْنِ سَالِمٍ فَكَتَبَ إِلَيَّ بِهَذَا.

٤٤٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ، عَنْ أَبِي بَشِيرٍ، عَنْ خَالِدِ بْنِ عُرْفُطَةَ، عَنْ حَبِيبِ بْنِ سَالِمٍ، عَنِ التُّعْمَانِ بْنِ بَشِيرٍ عَنِ النَّبِيِّ ﷺ فِي الرَّجُلِ يَأْتِي جَارِيَةَ امْرَأَتِهِ قَالَ: «إِنْ كَانَتْ أَحَلَّتْهَا لَهُ جَلِدَ مِائَةً، وَإِنْ لَمْ تَكُنْ أَحَلَّتْهَا لَهُ رَجَمْتُهُ».

٤٤٦٠ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنِ قَبِيصَةَ بْنِ حُرَيْثٍ، عَنِ سَلَمَةَ ابْنِ الْمُحَبِّبِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى فِي رَجُلٍ وَقَعَ عَلَى جَارِيَةِ امْرَأَتِهِ، إِنْ كَانَ اسْتَكْرَهَهَا فِيهَا حُرَّةٌ وَعَلَيْهِ لِسِيدَتِهَا مِثْلُهَا، وَإِنْ كَانَتْ طَاوَعَتْهُ فِيهَا لَهُ وَعَلَيْهِ لِسِيدَتِهَا مِثْلُهَا.

قَالَ أَبُو دَاوُدَ: رَوَاهُ يُوسُفُ بْنُ عُيَيْدٍ

woman like her. (*Hasan*)

Abū Dāwud said: A similar *Hadīth* was narrated by Yūnus bin ‘Ubaid, ‘Amr bin Dinar, Maṣūn bin Zadhān and Salām, from Al-Ḥasan.

وَعَمْرُو بْنُ دِينَارٍ وَمَنْصُورٌ بْنُ زَادَانَ وَسَلَامٌ،
عَنِ الْحَسَنِ هَذَا الْحَدِيثَ بِمَعْنَاهُ، لَمْ يَذْكُرْ
يُونُسُ وَمَنْصُورٌ: قَبِيصَةً.

تخریج: [حسن] أخرجه النسائي، النكاح، باب إحلال الفرج، ح: ٣٣٦٥ من حديث عبد الرزاق به * والحسن صرح بالسماع عند البيهقي: ٢٤٠/٨.

4461. A similar report (as no. 4460) was narrated from Sa‘eed, from Qatādah, from Al-Ḥasan, from Salamah bin Al-Muḥabbaq, from the Prophet ﷺ, except that he said: “If she obeyed him willingly, then she and another slave woman like her are to be given to her mistress from his wealth.” (*Hasan*)

٤٤٦١ - حَدَّثَنَا عَلِيُّ بْنُ حُسَيْنٍ
الدَّرَهَمِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ سَعِيدٍ،
عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَلَمَةَ بْنِ
الْمُحَبِّبِ عَنِ النَّبِيِّ ﷺ نَحْوَهُ إِلَّا أَنَّهُ قَالَ: وَإِنْ
كَانَتْ طَاوَعَتْهُ فِيهَا وَمِثْلَهَا مِنْ مَالِهِ لَسِيدَتَيْهَا.

تخریج: [حسن] انظر الحديث السابق، وأخرجه النسائي، النكاح، باب إحلال الفرج، ح: ٣٣٦٦ من حديث سعيد بن أبي عروبة، وابن ماجه، ح: ٢٥٥٢ من حديث الحسن البصري به.

Chapter 28. One Who Does The Action Of The People Of Lūt

(المعجم ٢٨) بَابُ: فِيمَنْ عَمِلَ عَمَلَ
قَوْمِ لُوطٍ (التحفة ٢٩)

4462. It was narrated from ‘Abdul-‘Azīz bin Muḥammad, from ‘Amr bin Abī ‘Amr, from ‘Ikrimah, from Ibn ‘Abbās who said: “Allāh’s Messenger ﷺ said: ‘Whoever of you find doing the action of the people of Lūt, kill the one who does it and the one to whom it is done.’” (*Hasan*)

٤٤٦٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ
عَلِيِّ التَّمِيمِيِّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ
عَنْ عَمْرُو بْنِ أَبِي عَمْرٍو، عَنْ عِكْرِمَةَ، عَنْ
ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ
وَجَدْتُمُوهُ يَفْعَلُ عَمَلَ قَوْمِ لُوطٍ فَاقْتُلُوا
الْفَاعِلَ وَالْمَفْعُولَ بِهِ».

Abū Dāwud said: A similar report was narrated by Sulaimān bin Bilāl from ‘Amr bin Abī ‘Amr. It was narrated by ‘Abbād bin Maṣūn from ‘Ikrimah, from Ibn ‘Abbās in a *Marfū‘* form, and it was narrated by Ibn Jurajj from Ibrāhīm from

قَالَ أَبُو دَاوُدَ: رَوَاهُ سُلَيْمَانُ بْنُ بِلَالٍ عَنِ
عَمْرٍو بْنِ أَبِي عَمْرٍو مِثْلَهُ، وَرَوَاهُ عَبَّادُ بْنُ
مَنْصُورٍ عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، رَفَعَهُ،
وَرَوَاهُ ابْنُ جُرَيْجٍ عَنْ إِبْرَاهِيمَ، عَنْ دَاوُدَ بْنِ
الْحَصِينِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، رَفَعَهُ.

Dāwud bin Al-Ḥuṣain from 'Ikrimah from Ibn 'Abbās in a *Marfū'* form.

تخريج: [إسناده حسن] أخرجه الترمذي، الحدود، باب ما جاء في حد اللوطي، ح: ١٤٥٦ وابن ماجه، ح: ٢٥٦١ من حديث عبد العزيز الدراوردي به، وصححه ابن الجارود، ح: ٨٢٠ والحاكم: ٣٥٥/٤ ووافقه الذهبي، وأورده الضياء في المختارة: ١٢/٢٠٤-٢٠٦ وح: ٢٢٠-٢٢٣.

4463. It was narrated from Ibn Juraij: "Ibn Khuthaim informed me, he said: 'I heard Sa'eed bin Jubair and Mujāhid narrating from Ibn 'Abbās, concerning a man who was never married, and is found committing the act of the people of Lūt; he said: "He is to be stoned." (*Hasan*)

[Abū Dāwud said: The *Hadīth* of 'Āsim proves the weakness of the *Hadīth* of 'Amr bin Abī 'Amr.]^[1]

تخريج: [إسناده حسن] أخرجه البيهقي: ٨/٢٣٢ من حديث أبي داود به * حديث عاصم

يأتي برقم: ٤٤٦٥.

Comments:

Regarding the punishment of a sodomite, both sentences, stoning to death and killing by sword, are valid in the light of above mentioned narrations.

Chapter 29. One Who Has Intercourse With An Animal

4464. It was narrated from 'Abdul 'Azīz bin Muḥammad: 'Amr bin Abī 'Amr narrated to me, from 'Ikrimah, from Ibn 'Abbās, who said: The Messenger of Allāh ﷺ said: "Whoever has intercourse with an animal, kill him and the animal too." He said: "I said to him: 'Why should the animal be killed?' He said: 'I do not think that he said that except (for the

٤٤٦٣ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ زَاهُوَيْهَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ خُثَيْمٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ وَمُجَاهِدًا يُحَدِّثَانِ عَنْ ابْنِ عَبَّاسٍ: فِي الْبِكْرِ يُوجَدُ عَلَى اللَّوْطِيَّةِ؟ قَالَ: يُرْجَمُ.

[قَالَ أَبُو دَاوُدَ: حَدِيثُ عَاصِمٍ يُضَعَّفُ حَدِيثَ عَمْرٍو بْنِ أَبِي عَمْرٍو].

(المعجم ٢٩) بَابُ: فِيمَنْ أَتَى بِهَيْمَةً

(التحفة ٣٠)

٤٤٦٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التَّمِيمِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ: حَدَّثَنِي عَمْرٌو بْنُ أَبِي عَمْرٍو عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَتَى بِهَيْمَةً فَاقْتُلُوهُ وَاقْتُلُوهَا مَعَهُ». قَالَ: قُلْتُ لَهُ: مَا شَأْنُ الْبَهِيمَةِ؟ قَالَ: مَا أَرَأُكَ قَالَ ذَلِكَ إِلَّا أَنَّهُ كَرِهَ أَنْ يُوَكَّلَ لِحْمِهَا، وَقَدْ عَمِلَ بِهَا ذَلِكَ الْعَمَلُ.

[1] It is apparent that this statement refers to narration number 4465 which 'Āsim reported, where this statement appears again, it is here in only some of the manuscripts.

reason that) he did not like its meat to be eaten when that deed had been done to it.” (*Hasan*)

Abū Dāwud said: This narration is not strong.

تخريج: [إسناده حسن] أخرجه الترمذي، الحدود، باب ما جاء فيمن يقع على البهيمة، ح: ١٤٥٥ وابن ماجه، ح: ٢٥٦٤ من حديث عبد العزيز الدراوردي به.

4465. It was narrated from ‘Āṣim, from Abū Razīn, from Ibn ‘Abbās, who said: “There is no *Hadd* (punishment) for one who has intercourse with an animal.” (*Hasan*)

Abū Dāwud said: That was the view of ‘Aṭā’. Al-Ḥakam said: “I think that he should be flogged, but not to the same extent as the *Hadd* (punishment).” Al-Ḥasan said: “He is the same as a *Zānī*.”

Abū Dāwud said: The *Hadīth* of ‘Āṣim proves the weakness of the *Hadīth* of ‘Amr bin Abī ‘Amr.

تخريج: [إسناده حسن] أخرجه الترمذي، ح: ١٤٥٥ معلقاً من حديث عاصم بن بهدلة به، وأعله النسائي في الكبرى، ح: ٧٣٤١ بعله غير قاذحة وهذا الأثر لا يضعف الحديث المتقدم باللفظين: ٤٤٦٢، ٤٤٦٤ لأنه محمول على من لم يحصن والحديث محمول على من أحصن والله أعلم.

Chapter 30. If The Man Confesses To *Zinā* But The Woman Does Not

4466. It was narrated from Sahl bin Sa’d that a man came to the Prophet ﷺ and confessed to him that he had committed *Zinā* with a woman, whom he named. The Messenger of Allāh ﷺ sent word to the woman asking her about that, and she denied that she had committed *Zinā*, so he flogged him

قَالَ أَبُو دَاوُدَ: لَيْسَ هَذَا بِالْقَوِيِّ.

٤٤٦٥ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: أَنَّ شَرِيكًا وَأَبَا الْأَحْوَصِ وَأَبَا بَكْرَ بْنَ عِيَّاشٍ حَدَّثُوهُمْ عَنْ عَاصِمٍ، عَنْ أَبِي رَزِينٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَيْسَ عَلَى الَّذِي يَأْتِي الْبَهِيمَةَ حَدٌّ.

قَالَ أَبُو دَاوُدَ: وَكَذَا قَالَ عَطَاءٌ، وَقَالَ الْحَكَمُ: أَرَى أَنْ يُجْلَدَ وَلَا يُبْلَغَ بِهِ الْحَدَّ، وَقَالَ الْحَسَنُ: هُوَ بِمَنْزِلَةِ الرَّانِي. قَالَ أَبُو دَاوُدَ: حَدِيثُ عَاصِمٍ يُضَعَّفُ حَدِيثَ عَمْرٍو بْنِ أَبِي عَمْرٍو.

(المعجم ٣٠) بَابُ: إِذَا أَقَرَّ الرَّجُلُ بِالزِّنَا وَلَمْ تُقَرِّ الْمَرْأَةُ (التحفة ٣١)

٤٤٦٦ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا طَلْقُ بْنُ عَتَمٍ: حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَفْصٍ: حَدَّثَنَا أَبُو حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ عَنِ النَّبِيِّ ﷺ: أَنَّ رَجُلًا أَنَاهُ فَأَقَرَّ عِنْدَهُ أَنَّهُ زَنَى بِامْرَأَةٍ سَمَّاهَا لَهُ، فَبَعَثَ رَسُولُ اللَّهِ ﷺ إِلَى الْمَرْأَةِ فَسَأَلَهَا عَنْ ذَلِكَ فَأُنْكِرَتْ أَنْ

in accordance with the *Hadd* (punishment), and left her alone. (*Sahih*)

تَكُونُ زَنْتًا، فَجَلَدَهُ الْحَدَّ وَتَرَكَهَا.

تخريج: [إسناده صحيح] تقدم، ح: ٤٤٣٧ وأخرجه أحمد: ٣٣٩/٥ من حديث أبي حازم، والبيهقي: ٢٢٨/٦ من حديث أبي داود به.

4467. It was narrated from Ibn ‘Abbās that a man from Bakr bin Laith came to the Prophet ﷺ confessing that he committed *Zinā* with a woman, (confessing) four times. He flogged him one hundred times as he was unmarried. Then he asked him for proof against the woman, and she said: “He is lying, by Allāh, O Messenger of Allāh.” So he gave him eighty lashes as the *Hadd* (punishment) for falsehood (slander). (*Da‘if*)

٤٤٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا مُوسَى بْنُ هَارُونَ الْبُرْدِيُّ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ عَنِ الْقَاسِمِ بْنِ قَبِيصِ الْأَبْتَاوِيِّ عَنِ خَلَادِ بْنِ عَبْدِ الرَّحْمَنِ، عَنِ ابْنِ الْمُسَيَّبِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا مِنْ بَكْرِ بْنِ لَيْثٍ أَتَى النَّبِيَّ ﷺ فَأَقْرَأَهُ أَنَّهُ زَنَى بِامْرَأَةٍ، أَرْبَعَ مَرَّاتٍ، فَجَلَدَهُ مِائَةً وَكَانَ بِكْرًا، ثُمَّ سَأَلَهُ الْبَيْتَةَ عَلَى الْمَرْأَةِ؛ فَقَالَتْ: كَذَبَ وَاللَّهِ! يَا رَسُولَ اللَّهِ! فَجَلَدَهُ حَدَّ الْفُرْيَةِ ثَمَانِينَ.

تخريج: [إسناده ضعيف] أخرجه النسائي في الكبرى، ح: ٧٣٤٨ من حديث موسى بن هارون به، وقال: "منكر" وصححه ابن الجارود، ح: ٨٥١ والحاكم: ٣٧٠/٤، ٣٧١ ورد عليه الذهبي بقوله: "القاسم ضعيف" * أقول: القاسم بن قباض: ضعيف ضعفه الجمهور.

Chapter 31. A Man Who Does Something Less Than Intercourse With A Woman, And Repents Before He Is Arrested By The *Imām*

(المعجم ٣١) بَابُ فِي الرَّجُلِ يُصِيبُ مِنَ الْمَرْأَةِ مَا دُونَ الْجِمَاعِ فَيَتُوبُ قَبْلَ أَنْ يَأْخُذَهُ الْإِمَامُ (التحفة ٣٢)

4468. It was narrated that ‘Alqamah and Al-Aswad said: “Abdullāh said: A man came to the Prophet ﷺ, and said: “I fooled around with a woman in the furthest part of Al-Madinah, and did something with her that was less than intercourse. Here I am, do with me as you wish.” ‘Umar said: “Allāh covered you; why

٤٤٦٨ - حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهَدٍ: حَدَّثَنَا أَبُو الْأَحْوَصِ: حَدَّثَنَا سِمَاكُ عَنْ إِبْرَاهِيمَ، عَنِ عَلْقَمَةَ وَالْأَسْوَدِ قَالَا: قَالَ عَبْدُ اللَّهِ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنِّي عَالَجْتُ امْرَأَةً مِنْ أَقْصَى الْمَدِينَةِ فَأَصَبْتُ مِنْهَا مَا دُونَ أَنْ أَمْسَهَا فَأَنَا هَذَا، فَأَقِمْ عَلَيَّ مَا شِئْتَ، فَقَالَ

Ibn Shihāb said: "I do not know if it was the third or fourth time."

زَنْتُ فَاجْلِدُوهَا، ثُمَّ إِنْ زَنْتُ فَيُعْوَها وَلَوْ
بِضَفِيرٍ.

قال ابن شِهَابٍ: لَا أَدْرِي فِي الثَّالِثَةِ أَوْ
الرَّابِعَةِ. وَالضَّفِيرُ: الْحَبْلُ.

تخریج: أخرجه البخاري، البيوع، باب بيع العبد الزاني، ح: ٢١٥٣، ٢١٥٤، ومسلم، الحدود، باب رجم اليهود، أهل الذمة، في الزنا، ح: ٣٢/١٧٠٣ من حديث مالك به، وهو في الموطأ (يحيى): ٨٢٦/٢.

Comments:

Legal punishments for slaves are normally about half of that for free people.

4470. It was narrated from Abū Hurairah that the Prophet ﷺ said: "If the slave woman of one of you commits *Zinā*, let him carry out the *Hadd* (punishment) on her but do not reproach her, (do this) three times. Then if she does it again a fourth time, let him flog her and sell her for a rope or a rope of hair." (*Ṣaḥīh*)

٤٤٧٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ
عُبَيْدِ اللَّهِ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ
الْمَقْبُرِيُّ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ:
«إِذَا زَنْتُ أُمَّهُ أَحَدِكُمْ فَلْيَحِدِّهَا وَلَا يُعَيِّرْهَا،
ثَلَاثَ مَرَّاتٍ، فَإِنْ عَادَتْ فِي الرَّابِعَةِ فَلْيَجْلِدْهَا
وَلْيَبِعْهَا بِضَفِيرٍ» أَوْ «بِحَبْلٍ مِنْ شَعْرِ».

تخریج: أخرجه مسلم، ح: ٣١/١٧٠٣ من حديث عبيد الله بن عمر به، انظر الحديث السابق.

4471. This *Hadīth* was narrated (as no. 4470 with another chain) from Abū Hurairah, from the Prophet ﷺ. Each time he said: "Flog her, in accordance with the Book of Allāh, but do not reproach her." And the fourth time he said: "If she does it again, then flog her in accordance with the Book of Allāh, then sell her, even if it is for a rope of hair." (*Ṣaḥīh*)

٤٤٧١ - حَدَّثَنَا ابْنُ نُفَيْلٍ: حَدَّثَنَا مُحَمَّدُ
ابْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ سَعِيدِ
ابْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي
هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِهَذَا الْحَدِيثِ. قَالَ فِي
كُلِّ مَرَّةٍ: «فَلْيَضْرِبْهَا، كِتَابَ اللَّهِ، وَلَا يُتْرَبْ
عَلَيْهَا». وَقَالَ فِي الرَّابِعَةِ: «فَإِنْ عَادَتْ
فَلْيَضْرِبْهَا، كِتَابَ اللَّهِ، ثُمَّ لْيَبِعْهَا وَلَوْ بِحَبْلٍ
مِنْ شَعْرِ».

تخریج: [صحيح] أخرجه النسائي في الكبرى، ح: ٧٢٤٤ من حديث محمد بن سلمة به، ورواه البخاري، ح: ٦٨٣٩، ومسلم، ح: ١٧٠٣ من حديث سعيد بن أبي سعيد المقبري به.

Chapter 33. Carrying Out *Hadd* (Punishment) On One Who Is Sick

(المعجم ٣٣) بَابُ: فِي إِقَامَةِ الْحَدِّ عَلَى الْمَرِيضِ (التحفة ٣٤)

4472. Abū Umāmah bin Sahl bin Hunaif narrated that one of the Companions of the Messenger of Allāh ﷺ, among the Anṣār, told him, that a man among them fell sick, and wasted away, until he was little more than skin and bones. The slave woman of one of them entered upon him, and he was cheered by the sight of her, and had intercourse with her. When some men of his people entered upon him to visit him, he told them about that, and said: "Consult the Messenger of Allāh ﷺ for me, for I had intercourse with a slave woman who entered upon me." They mentioned that to the Messenger of Allāh ﷺ and said: "We do not think that any of the people is as weak as he is. If we bring him to you his bones will disintegrate. He is no more than skin and bones." So the Messenger of Allāh ﷺ ordered them to take one hundred branches and strike him with them once. (*Ṣaḥīḥ*)

٤٤٧٢ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو أَمَامَةَ بْنُ سَهْلِ بْنِ حُنَيْفٍ: أَنَّهُ أَخْبَرَهُ بَعْضُ أَصْحَابِ رَسُولِ اللَّهِ ﷺ مِنَ الْأَنْصَارِ: أَنَّهُ اسْتَسْكَى رَجُلًا مِنْهُمْ حَتَّى أَضْنَيْتِ فَعَادَ جِلْدَهُ عَلَى عَظْمٍ، فَدَخَلَتْ عَلَيْهِ جَارِيَةٌ لِيَبْغِضَهُمْ، فَهَسَّ لَهَا فَوَقَعَ عَلَيْهَا، فَلَمَّا دَخَلَ عَلَيْهِ رِجَالُ قَوْمِهِ يَعُودُونَهُ أَخْبَرَهُمْ بِذَلِكَ وَقَالَ: اسْتَفْتُوا لِي رَسُولَ اللَّهِ ﷺ فَإِنِّي قَدْ وَقَعْتُ عَلَى جَارِيَةٍ دَخَلْتُ عَلَيَّ، فَذَكَرُوا ذَلِكَ لِرَسُولِ اللَّهِ ﷺ وَقَالُوا: مَا رَأَيْنَا بِأَحَدٍ مِنَ النَّاسِ مِنَ الضَّرِّ مِثْلَ الَّذِي هُوَ بِهِ لَوْ حَمَلْنَا إِلَيْكَ لَتَفْسَخَتْ عِظَامُهُ، مَا هُوَ إِلَّا جِلْدٌ عَلَى عَظْمٍ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ أَنْ يَأْخُذُوا لَهُ مِائَةَ شِمْرَاحٍ فَيَضْرِبُوهَا بِهَا ضَرْبَةً وَاحِدَةً.

تخريج: [إسناده صحيح] أخرجه ابن الجارود، ح: ٨١٧ من حديث يونس بن يزيد الأيلي

به .

4473. It was narrated from Isrā'il: "Abdul-A'lā narrated to us, from Abū Jamīlah, from 'Alī, who said: 'A slave woman belonging to the family of the Messenger of Allāh ﷺ committed *Zinā*, and he said: "O 'Alī, go and carry out the *Hadd* (punishment) on her." I went and

٤٤٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا إِسْرَائِيلُ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ أَبِي جَمِيلَةَ، عَنْ عَلِيٍّ قَالَ: فَجَرَّتْ جَارِيَةٌ لِأَبِي رَسُولِ اللَّهِ ﷺ، فَقَالَ: «يَا عَلِيُّ! انْطَلِقْ فَأَقِمَّ عَلَيْهَا الْحَدَّ»، فَاَنْطَلَقْتُ فَإِذَا بِهَا دَمٌ يَسِيلُ لَمْ يَنْقَطِعْ

found that blood was flowing from her and would not stop. I came to him and he said: "O 'Alī, have you finished (with the punishment)?" I said: "I went to her and found that her blood was flowing." He said: "Leave her until her bleeding stops, then carry out the *Hadd* (punishment) on her. Carry out the *Hadd* (punishment) on those whom your right hands possess." (*Da'īf*)
Abū Dāwud said: Abū Al-Aḥwas narrated a similar report from 'Abd Al-A'lā, and Shu'bah narrated it from 'Abdul-A'lā, and said: "And he said: 'Do not flog her until she has given birth.'" But the first report is more correct.

فَأْتَيْتُهُ، فَقَالَ: «يَا عَلِيُّ! أَفَرَعْتَ؟» فَقُلْتُ:
أَتَيْتُهَا وَدَمُهَا يَسِيلُ، فَقَالَ: «دَعَهَا حَتَّى يَنْقَطِعَ
دَمُهَا ثُمَّ أَمِّمْ عَلَيْهَا الْحَدَّ وَأَقِيمُوا الْخُدُودَ
عَلَى مَا مَلَكَتْ أَيْمَانُكُمْ».

قَالَ أَبُو دَاوُدَ: وَكَذَلِكَ رَوَاهُ أَبُو
الْأَحْوَصِ عَنْ عَبْدِ الْأَعْلَى، وَرَوَاهُ شُعْبَةُ عَنْ
عَبْدِ الْأَعْلَى فَقَالَ فِيهِ: قَالَ: «لَا تَضْرِبِهَا
حَتَّى تَضَعُ» وَالْأَوَّلُ أَصَحُّ.

تخریج: [إسناده ضعيف] أخرجه أحمد: ۸۹/۱ والنسائي في الكبرى، ح: ۷۲۶۸ من حديث عبد الأعلى بن عامر الثعلبي به، وهو ضعيف وحديث مسلم، ح: ۱۷۰۵ يعني عنه.

Chapter 34. Regarding The *Hadd* (Punishment) For The Slanderer

4474. It was narrated that 'Āishah said: "When my vindication was revealed, the Prophet ﷺ stood on the *Minbar* and mentioned that" – meaning he recited the (Verses about that from) the Qur'an – "When he came down from the *Minbar* he ordered that the two men and the woman be flogged as the *Hadd* (punishment)." (*Hasan*)

(المعجم ۳۴) بَابُ: فِي حَدِّ الْقَادِفِ
(التحفة ۳۵)

٤٤٧٤ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ الثَّقَفِيُّ
وَمَالِكُ بْنُ عَبْدِ الْوَاحِدِ الْمِسْمَعِيُّ وَهَذَا
حَدِيثُهُ أَنَّ ابْنَ أَبِي عَدِيٍّ حَدَّثَهُمْ عَنْ مُحَمَّدِ
ابْنِ إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ
عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا نَزَلَ عُذْرِي قَامَ
النَّبِيُّ ﷺ عَلَى الْمِنْبَرِ فَذَكَرَ ذَلِكَ وَتَلَا - تَعْنِي
الْقُرْآنَ - فَلَمَّا نَزَلَ مِنَ الْمِنْبَرِ أَمَرَ بِالرَّجُلَيْنِ
وَالْمَرْأَةِ فَضْرِبُوا حَدَّهُمْ.

تخریج: [حسن] أخرجه الترمذي، تفسير القرآن، باب: ومن سورة النور، ح: ۳۱۸۱ وابن ماجه، ح: ۲۵۶۷ من حديث محمد بن أبي عدي به وقال الترمذي: "حسن غريب" * محمد بن

4475. This *Hadīth* (a narration similar to no. 4474) was narrated from (another chain from) Muḥammad bin Ishāq but he did not mention ‘Āishah. He said: “He ordered that the two men and the woman who had spoken of the evil, Hassān bin Thābit and Miṣṭah bin Uthāthah, (be flogged).” Al-Nufaili (one of the narrators) said: “The woman was Ḥamnah bint Jaḥsh.” (*Hasan*)

إسحاق صرح بالسمع عند البيهقي: ٢٥٠/٨.
٤٤٧٥ - حَدَّثَنَا الثَّقَلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ بِهَذَا الْحَدِيثِ وَلَمْ يَذْكُرْ عَائِشَةَ، قَالَ: فَأَمَرَ بِرَجُلَيْنِ وَامْرَأَةٍ مِمَّنْ تَكَلَّمُوا بِالْفَاحِشَةِ حَسَّانُ بْنُ ثَابِتٍ وَمِسْطَاحُ ابْنِ أُثَاثَةَ. قَالَ الثَّقَلِيُّ: وَيَقُولُونَ الْمَرْأَةُ حَمْنَةُ بِنْتُ جَحْشٍ.

تخريج: [حسن] انظر الحديث السابق، وأخرجه البيهقي: ٢٥٠/٨ من حديث أبي داود به.

Comments:

Punishment for slander is eighty lashes. See the details that Allāh has explained in *Sūrat An-Nūr* (24:4)

Chapter 35. Regarding The *Hadd* (Punishment) For Drinking *Khamr*

4476. It was narrated from ‘Ikrimah, from Ibn ‘Abbās that the Prophet ﷺ did not prescribe any specific *Hadd* (punishment) for drinking *Khamr*.

Ibn ‘Abbās said: “A man drank *Khamr* and was intoxicated, and he started staggering about in the street. He was brought to the Prophet ﷺ, but when he was opposite the house of Al-‘Abbās, he got away and entered upon Al-‘Abbās and he grabbed hold of him. The Prophet ﷺ was told about that, and he smiled, and said: ‘Did he do that?’ And he did not issue any orders concerning him.” (*Hasan*)

Abū Dāwud said: This is one of the reports that were narrated only by the people of Al-Madīnah, the

(المعجم ٣٥) - بَابُ فِي الْحَدِّ فِي الْخَمْرِ (التحفة ٣٦)

٤٤٧٦ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ وَمُحَمَّدُ ابْنُ الْمُثَنَّى وَهَذَا حَدِيثُهُ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ ابْنِ جُرَيْجٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ ابْنِ رُكَانَةَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ لَمْ يَقِفْ فِي الْخَمْرِ حَدًّا. وَقَالَ ابْنُ عَبَّاسٍ: شَرِبَ رَجُلٌ فَسَكِرَ فَلَقِيَ يَمِيلُ فِي الْفَجِّ، فَاذْطَلَقَ بِهِ إِلَى النَّبِيِّ ﷺ، فَلَمَّا حَادَى بَدَارَ الْعَبَّاسِ انْفَلَتَ فَدَخَلَ عَلَى الْعَبَّاسِ فَالْتَرَمَهُ، فَذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ، فَضَحِكَ وَقَالَ: «أَفْعَلَهَا؟» وَلَمْ يَأْمُرْ فِيهِ بِشَيْءٍ.

قَالَ أَبُو دَاوُدَ: هَذَا مِمَّا تَفَرَّدَ بِهِ أَهْلُ الْمَدِينَةِ، حَدِيثُ الْحَسَنِ بْنِ عَلِيٍّ هَذَا.

Hadīth of Al-Ḥasan bin ‘Alī.^[1]

تخريج: [صحيح] أخرجه النسائي في الكبرى، ح: ٥٢٩٠ عن محمد بن المشنى به * ابن جريج صرح بالسمع عنده، وصححه الحاكم: ٣٧٣/٤ ووافقه الذهبي.

4477. It was narrated from Abū Ḍamrah, from Yazīd bin Al-Ḥād, from Muḥammad bin Ibrāhīm, from Abū Salamah, from Abū Hurairah, that a man who had drunk was brought to the Messenger of Allāh ﷺ, and he said: “Beat him.” Abū Hurairah said: “Some of us beat him with our hands, some with our shoes, and some with our garments. When it was over, some of the people said: ‘May Allāh put you to shame!’ But the Messenger of Allāh ﷺ said: ‘Do not say that; do not help the *Shaitān* against him.’” (*Ṣaḥīh*)

٤٤٧٧ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو ضَمْرَةَ عَنْ يَزِيدِ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى بِرَجُلٍ قَدْ شَرِبَ، فَقَالَ: «اضْرِبُوهُ». قَالَ أَبُو هُرَيْرَةَ: فَمِنَّا الضَّارِبُ بِيَدِهِ وَالضَّارِبُ بِتَعْلِيهِ وَالضَّارِبُ بِثَوْبِهِ، فَلَمَّا انصَرَفَ قَالَ بَعْضُ الْقَوْمِ: أَخْزَاكَ اللَّهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُولُوا هُكَذَا، لَا تُعِينُوا عَلَيْهِ الشَّيْطَانَ».

تخريج: أخرجه البخاري، الحدود، باب الضرب بالجريد والنعال، ح: ٦٧٧٧ عن قتيبة بن

4478. A similar report (as no. 4479) was narrated from yahya bin Ayyūb, Ḥaiwah bin Shuraīh, and Ibn Lahī‘ah, from Ibn Al-Ḥād, with the same chain and meaning, and he said that after the beating, the Messenger of Allāh ﷺ said to his Companions: “Reproach him.” So they turned to face him and said: “You did not fear Allāh, and you did not feel shy before the Messenger of Allāh ﷺ.” Then they let him go. And at the end he said: “Rather say: ‘O Allāh, forgive him, O Allāh, have mercy on him.’”

٤٤٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ بْنِ أَبِي نَاجِيَةَ الْإِسْكَندَرَانِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يَحْيَى بْنُ أَيُّوبَ وَحَيُّوَةُ بْنُ شُرَيْحٍ وَابْنُ لَهَيْعَةَ عَنْ ابْنِ الْهَادِ بِإِسْنَادِهِ وَمَعْنَاهُ، قَالَ فِيهِ بَعْدَ الضَّرْبِ: ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ لِأَصْحَابِهِ: «بَكُّوهُ»، فَأَقْبَلُوا عَلَيْهِ يَقُولُونَ: مَا أَتَقَيْتَ اللَّهَ، مَا حَشِيتَ اللَّهَ، وَمَا اسْتَحْيَيْتَ مِنْ رَسُولِ اللَّهِ ﷺ ثُمَّ أَرْسَلُوهُ. وَقَالَ فِي آخِرِهِ: «وَلَكِنْ قُولُوا: اللَّهُمَّ! اغْفِرْ لَهُ، اللَّهُمَّ! اِرْحَمْهُ» وَبَعْضُهُمْ يَزِيدُ الْكَلِمَةَ وَنَحْوَهَا.

[1] Referring to one of his *Shaiḫhs* in this narration.

تخریج: [صحیح] انظر الحديث السابق.

4479. It was narrated from Anas bin Mālik that the Prophet ﷺ flogged people for drinking, with palm branches and shoes, and Abū Bakr gave forty lashes. When ‘Umar was the *Khalifah*, he called the people and said: ‘The people have drawn close to the countryside’ – Musad-dad (one of the narrators) said: ‘to towns and countryside’ – ‘what do you think about the *Hadd* (punishment) for drinking?’ ‘Abdur-Rahmān bin ‘Awf said to him: ‘We think that you should make it like the lightest of the *Hadd* (punishments).’ So he gave eighty lashes for (drinking).”

(*Sahih*)

Abū Dāwud said: Ibn Abī ‘Arūbah narrated from Qatādah that the Prophet ﷺ gave lashes with palm branches and shoes, forty blows. Shu‘bah narrated from Qatādah from Anas that the Prophet ﷺ gave about forty blows with two palm branches.

تخریج: أخرجه البخاري، الحدود، باب ما جاء في ضرب شارب الخمر، ح: ٦٧٧٣ ومسلم، الحدود، باب حد الخمر، ح: ١٧٠٦ من حديث هشام الدستوائي به.

4480. Ḥudain bin Al-Mundhir Al-Raqāshī, who is Abū Sāsān said: “I was present with ‘Uthmān bin ‘Affān when Al-Walīd bin ‘Uqbah was brought, and Ḥumrān and another man bore witness against him. One of them bore witness that he saw him drinking it, meaning, *Khamr*, and the other bore witness that he saw him vomiting it.

٤٤٧٩ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ؛ ح: وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ، الْمَعْنَى، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ جَلَدَ فِي الْخَمْرِ بِالْجَرِيدِ وَالنَّعَالِ، وَجَلَدَ أَبُو بَكْرٍ أَرْبَعِينَ فَلَمَّا وُلِّيَ عُمَرُ، دَعَا النَّاسَ فَقَالَ لَهُمْ: إِنَّ النَّاسَ قَدْ دَنَوْا مِنَ الرَّيْفِ - وَقَالَ مُسَدَّدٌ: مِنَ الْقَرْيِ وَالرَّيْفِ - فَمَا تَرَوْنَ فِي حَدِّ الْخَمْرِ؟ فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: نَرَى أَنْ تَجْعَلَهُ كَأَخْفِ الْخُدُودِ فَجَلَدَ فِيهِ ثَمَانِينَ.

قَالَ أَبُو دَاوُدَ: رَوَاهُ ابْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ جَلَدَ بِالْجَرِيدِ وَالنَّعَالِ أَرْبَعِينَ وَرَوَاهُ شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ، قَالَ: ضَرَبَ بِجَرِيدَتَيْنِ نَحْوَ أَرْبَعِينَ.

٤٤٨٠ - حَدَّثَنَا مُسَدَّدٌ بْنُ مُسْرَهْدٍ وَمُوسَى ابْنُ إِسْمَاعِيلَ، الْمَعْنَى، قَالَا: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ: حَدَّثَنَا عَبْدُ اللَّهِ الدَّانَاجُ: حَدَّثَنِي حُضَيْنُ بْنُ الْمُنْذِرِ الرَّقَاشِيِّ هُوَ أَبُو سَاسَانَ قَالَ: شَهِدْتُ عُثْمَانَ بْنَ عَفَّانَ وَأَتَيْتِ بِالْوَلِيدِ بْنِ عُقْبَةَ فَشَهِدَ عَلَيْهِ حُمْرَانَ وَرَجُلٌ آخَرُ فَشَهِدَ أَحَدُهُمَا أَنَّهُ رَأَاهُ شَرِبَهَا يَعْنِي الْخَمْرَ،

'Uthmān said: 'He could not have vomited it unless he drank it.' He said to 'Alī: 'Carry out the *Hadd* (punishment) on him.' 'Alī said to Al-Ḥasan: 'Carry out the *Hadd* (punishment) on him.' Al-Ḥasan said: 'Let the one who is enjoying the position (of authority) also bear its burdens.' Then 'Alī said to 'Abdullāh bin Ja'far: 'Carry out the *Hadd* (punishment) on him.' He took the whip and flogged him while 'Alī counted, and when he reached forty he said: 'That's enough. The Prophet ﷺ gave forty lashes' – I think he said: 'And Abū Bakr gave forty lashes – and 'Umar gave eighty. Both are *Sunnah*, but this is dearer to me.' (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، الحدود، باب حد الخمر، ح: ۱۷۰۷ من حديث عبد العزيز بن المختار به.

4481. (There is another chain) from Ḥudāin bin Al-Mundhir, from 'Alī, who said: "The Messenger of Allāh ﷺ and Abū Bakr gave forty lashes for drinking *Khamr*, and 'Umar completed it by making it eighty, and both are *Sunnah*." (*Ṣaḥīḥ*)

Abū Dāwud said: "Al-Asmā'ī said: 'Let the one who is enjoying the position (of authority) also bear its burdens.'"

Abū Dāwud said: He was the leader of his people, Ḥudāin bin Al-Mundhir Abū Sāsān.

وَشَهِدَ الْآخِرُ أَنَّهُ رَأَاهُ يَتَّقِيهَا، فَقَالَ عُثْمَانُ: إِنَّهُ لَمْ يَتَّقِيهَا حَتَّى شَرِبَهَا، فَقَالَ عَلِيٌّ: أَقِيمْ عَلَيْهِ الْحَدَّ، فَقَالَ عَلِيٌّ لِلْحَسَنِ: أَقِيمْ عَلَيْهِ الْحَدَّ، فَقَالَ الْحَسَنُ: وَلَّ حَارَاهَا مَنْ تَوَلَّى قَارَاهَا، فَقَالَ عَلِيٌّ لِعَبْدِ اللَّهِ بْنِ جَعْفَرٍ: أَقِيمْ عَلَيْهِ الْحَدَّ، فَأَخَذَ السَّوْطَ فَجَلَدَهُ وَعَلِيٌّ يَعُدُّ، فَلَمَّا بَلَغَ أَرْبَعِينَ، قَالَ: حَسْبُكَ، جَلَدَ النَّبِيُّ ﷺ أَرْبَعِينَ - أَحْسِبُهُ قَالَ: وَجَلَدَ أَبُو بَكْرٍ أَرْبَعِينَ - وَعُمَرُ ثَمَانِينَ وَكُلُّ سُنَّةٍ وَهَذَا أَحَبُّ إِلَيَّ.

٤٤٨١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ ابْنِ أَبِي عُرُوبَةَ، عَنِ الدَّانِجِ، عَنْ حُضَيْنِ بْنِ الْمُنْذِرِ، عَنْ عَلِيٍّ قَالَ: جَلَدَ رَسُولُ اللَّهِ ﷺ فِي الْخَمْرِ وَأَبُو بَكْرٍ أَرْبَعِينَ وَكَمَّلَهَا عُمَرُ ثَمَانِينَ وَكُلُّ سُنَّةٍ.

قَالَ أَبُو دَاوُدَ: وَقَالَ الْأَضْمَعِيُّ: وَلَّ حَارَاهَا مَنْ تَوَلَّى قَارَاهَا: وَلَّ شَدِيدَهَا مَنْ تَوَلَّى هَيِّنَهَا.

قَالَ أَبُو دَاوُدَ: هَذَا كَانَ سَيِّدُ قَوْمِهِ حُضَيْنُ ابْنُ الْمُنْذِرِ أَبُو سَاسَانَ.

تخریج: أخرجه مسلم من حديث سعيد بن أبي عروبة به، انظر الحديث السابق.

Chapter 36. One Who Drinks *Khamr* Repeatedly

(المعجم ٣٦) بَابُ: إِذَا تَتَابَعَ فِي شَرْبِ
الْخَمْرِ (التحفة ٣٧)

4482. It was narrated that Mu'āwiyah bin Abī Sufyān said: "The Messenger of Allāh ﷺ said: 'If they drink *Khamr* flog them, then if they drink it (again) flog them, then if they drink it (again) flog them, then if they drink it (again) execute them.'" (*Hasan*)

٤٤٨٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبَانُ عَنْ عَاصِمٍ، عَنْ أَبِي صَالِحٍ ذَكْوَانَ، عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا شَرِبُوا الْخَمْرَ فَاجْلِدُوهُمْ، ثُمَّ إِنْ شَرِبُوا فَاجْلِدُوهُمْ، ثُمَّ إِنْ شَرِبُوا فَاجْلِدُوهُمْ، ثُمَّ إِنْ شَرِبُوا فَاقْتُلُوهُمْ».

تخریج: [إسناده حسن] أخرجه الترمذي، الحدود، باب ما جاء من شرب الخمر فاجلدوه ... إلخ، ح: ١٤٤٤ وابن ماجه، ح: ٢٥٧٣ من حديث عاصم بن بهدلة به، وصححه ابن حبان، ح: ١٥١٩ والذهبي في تلخيص المستدرک: ٣٧٢/٤.

4483. It was narrated from Ibn 'Umar that the Messenger of Allāh ﷺ said words to this effect. He said: "I think he said the fifth time: 'If he drinks it (again) then execute him.'" (*Da'if*)

٤٤٨٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ حُمَيْدِ بْنِ يَزِيدَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ بِهَذَا الْمَعْنَى، قَالَ: وَأُحْسِبُهُ قَالَ فِي الْخَامِسَةِ: «إِنْ شَرِبَهَا فَاقْتُلُوهُ».

Abū Dāwud said: In the *Hadīth* of Abū 'Ghuṭaif it also mentions it the fifth time.

قَالَ أَبُو دَاوُدَ: وَكَذَا فِي حَدِيثِ أَبِي غُطَيْفٍ: فِي الْخَامِسَةِ.

تخریج: [إسناده ضعيف] أخرجه أحمد: ١٣٦/٢ من حديث حماد بن سلمة به، وسنده ضعيف من أجل جهالة حميد بن يزيد * الصواب: "في الرابعة" بدل الخامسة.

4484. It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'If he gets drunk flog him, then if he gets drunk flog him, then if he gets drunk flog him, and if he repeats it a fourth time then execute him.'" (*Sahih*)

٤٤٨٤ - حَدَّثَنَا نَضْرُ بْنُ عَاصِمٍ الْأَنْطَاكِيُّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ الْوَاسِطِيُّ: حَدَّثَنَا ابْنُ أَبِي ذُئْبٍ عَنْ الْحَارِثِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا سَكَرَ فَاجْلِدُوهُ، ثُمَّ إِنْ سَكَرَ فَاجْلِدُوهُ، ثُمَّ إِنْ سَكَرَ فَاجْلِدُوهُ، فَإِنْ عَادَ الرَّابِعَةَ فَاقْتُلُوهُ».

Abū Dāwud said: Similarly in the *Hadīth* of 'Umar bin Abī Salamah from his father from Abū Hurairah from the Prophet ﷺ (it says): "If

he drinks *Khamr* flog him, and if he does it a fourth time then execute him.”

Abū Dāwud said: Similarly in the *Hadīth* of Suhail from Abū Ṣāliḥ from Abū Hurairah from the Prophet ﷺ (it says): “If they drink a fourth time, then execute them.” And like that in the narration of Ibn Abī Nu‘m, from Ibn ‘Umar, from the Prophet ﷺ.

The *Hadīth* of ‘Abdullāh bin ‘Amr from the Prophet ﷺ and (the *Hadīth* of) Ash-Sharid from the Prophet ﷺ say the same.

In the *Hadīth* of Al-Jadlī from Mu‘āwiyah from the Prophet ﷺ it says: “If he repeats it a third or fourth time, then execute him.”

قَالَ أَبُو دَاوُدَ: وَكَذَا حَدِيثُ عُمَرَ بْنِ أَبِي سَلَمَةَ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «إِذَا شَرِبَ الْخَمْرَ فَاجْلِدُوهُ، فَإِنْ عَادَ الرَّابِعَةَ فَاقْتُلُوهُ».

قَالَ أَبُو دَاوُدَ: وَكَذَا حَدِيثُ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «إِنْ شَرِبُوا الرَّابِعَةَ فَاقْتُلُوهُمْ».

وَكَذَا حَدِيثُ ابْنِ أَبِي نُعْمٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ.

وَكَذَلِكَ حَدِيثُ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ وَالشَّرِيدِ عَنِ النَّبِيِّ ﷺ.

وَفِي حَدِيثِ الْجَدْلِيِّ عَنِ مَعَاوِيَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنْ عَادَ فِي الثَّلَاثَةِ أَوْ الرَّابِعَةَ فَاقْتُلُوهُ».

تخريج: [إسناده صحيح] أخرجه ابن ماجه، الحدود، باب من شرب الخمر مرارًا، ح: ٢٥٧٢ والنسائي، ح: ٥٦٦٥ من حديث محمد بن عبد الرحمن بن أبي ذئب به، وصححه ابن الجارود، ح: ٨٣١ وابن حبان، ح: ١٥١٧، والحاكم على شرط مسلم: ٣٧١/٤ ووافقه الذهبي على شرط الشيخين * حديث عمر بن أبي سلمة رواه أحمد: ٥١٩/٢ بسند حسن، وحديث سهيل صححه الحاكم: ٣٧٢، ٣٧١/٤ ووافقه الذهبي، وحديث ابن أبي نعم رواه النسائي في الكبرى وحديث عبد الله بن عمرو رواه الحاكم: ٣٧٢/٤ وحديث الجدلي رواه أحمد: ٩٣/٤.

4485. It was narrated from Qabiṣah bin Dhu‘aib that the Prophet ﷺ said: “Whoever drinks *Khamr*, flog him, and if he repeats it, flog him, then if he repeats it flog him, and if he repeats it a third or fourth time, then execute him.” A man who had drunk *Khamr* was brought to him and he flogged him, then he was brought to him and he flogged him, then he was brought to him and he flogged him, then he did not

٤٤٨٥ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ: حَدَّثَنَا سُفْيَانُ قَالَ: الزُّهْرِيُّ حَدَّثَنَا عَنْ قَبِيصَةَ ابْنِ دُوَيْبٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ شَرِبَ الْخَمْرَ فَاجْلِدُوهُ، فَإِنْ عَادَ فَاجْلِدُوهُ، فَإِنْ عَادَ فَاجْلِدُوهُ، فَإِنْ عَادَ فِي الثَّلَاثَةِ أَوْ الرَّابِعَةَ فَاقْتُلُوهُ»، فَأَتِيَ بِرَجُلٍ قَدْ شَرِبَ الْخَمْرَ فَجَلَدَهُ، ثُمَّ أَتِيَ بِهِ فَجَلَدَهُ ثُمَّ أَتِيَ بِهِ فَجَلَدَهُ، ثُمَّ أَتِيَ بِهِ فَجَلَدَهُ وَرَفَعَ الْقَتْلَ فَكَانَتْ رُحْصَةً.

execute that man, and it was a concession. (*Sahih*)

Sufyān (one of the narrators) said: “Az-Zuhrī narrated this *Hadīth*, and Maṣū̄r bin Al-Mu‘tamir and Mukhawwal bin Rāshid were with him. He said to them: ‘Take this *Hadīth* as a gift from me to the people of Al-‘Irāq.’”

Abū Dāwud said: This *Hadīth* was narrated by Aṣh-Sharīd bin Suwaid, Shuraḥbil bin Aws, ‘Abdullāh bin ‘Amr, ‘Abdullāh bin ‘Umar, Abū ‘Ghuṭaif Al-Kindī and Abū Salamah bin ‘Abdur-Raḥmān from Abū Hurairah.

تخریج: [صحيح] أخرجه الترمذي، الحدود، باب ما جاء من شرب الخمر فاجلدوه . . . الخ، تحت، ح: ١٤٤٤ من حديث الزهري به * قبضة صحابي صغير، له رؤية، ومراسيل الصحابة مقبولة.

4486. It was narrated that ‘Ali said: “I will not pay *Diyah* (blood-money) for one on whom I carry out a *Hadd* (punishment), except the one who drinks *Khamr*, because the Messenger of Allāh ﷺ did not prescribe anything (specific) concerning him, rather it was something that we decided.” (*Sahih*)

تخریج: [صحيح] * شريك لم ينفرد به، وأصل الحديث رواه البخاري، ح: ٦٧٧٨ ومسلم، ح: ١٧٠٧ من طريق آخر عن أبي حصين به.

4487. It was narrated that ‘Abdur-Raḥmān bin Azhar said: “It is as if I can see the Messenger of Allāh ﷺ now, in the camp seeking the camping-place of Khālid bin Al-Walid. While he was like that, a man who had drunk *Khamr* was brought to him, and he said to the

قال سُفْيَانُ: حَدَّثَ الزُّهْرِيُّ بِهَذَا الْحَدِيثِ وَعِنْدَهُ مَاصُورُ بْنُ الْمُعْتَمِرِ وَمُخَوَّلُ بْنُ رَاشِدٍ فَقَالَ لَهُمَا: كُنَّا وَاقِدِي أَهْلِ الْعِرَاقِ بِهَذَا الْحَدِيثِ.

قَالَ أَبُو دَاوُدَ: رَوَى هَذَا الْحَدِيثَ الشَّرِيدُ ابْنُ سُؤَيْدٍ وَشُرْحُبِيلُ بْنُ أَوْسٍ وَعَبْدُ اللَّهِ بْنُ عَمْرٍو وَعَبْدُ اللَّهِ بْنُ عَمَرَ وَأَبُو عَطِيفِ الْكِنْدِيِّ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ.

٤٤٨٦ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى الْفَزَارِيُّ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي حُصَيْنٍ، عَنْ عُمَيْرِ بْنِ سَعِيدٍ، عَنْ عَلِيِّ قَالَ: لَا أَدِي أَوْ مَا كُنْتُ أَدِي مَنْ أَقَمْتُ عَلَيْهِ حَدًّا إِلَّا شَارِبَ الْخَمْرِ، فَإِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَسُنَّ فِيهِ شَيْئًا إِنَّمَا هُوَ شَيْءٌ قُلْنَا نَحْنُ.

٤٤٨٧ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ الْبُصْرِيُّ ابْنَ أَخِي رَشْدِيَّ بْنِ سَعِيدٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أَسَامَةُ بْنُ زَيْدٍ، أَنَّ ابْنَ شِهَابٍ حَدَّثَهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَزْهَرَ قَالَ: كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ الْآنَ وَهُوَ فِي

people: 'Beat him.' Some of them beat him with their shoes, some with sticks, and some with fresh branches of palm trees. Then the Messenger of Allāh ﷺ took some dust from the ground and threw it in his face." (*Hasan*)

الرَّحَالِ يَلْتَمِسُ رَحْلَ خَالِدِ بْنِ الْوَلِيدِ، فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ أَتَى بِرَجُلٍ قَدْ شَرِبَ الْخَمْرَ، فَقَالَ لِلنَّاسِ: «اضْرِبُوهُ» فَمِنْهُمْ مَنْ ضَرَبَهُ بِالنَّعَالِ، وَمِنْهُمْ مَنْ ضَرَبَهُ بِالْعَصَا، وَمِنْهُمْ مَنْ ضَرَبَهُ بِالْمَيْتَخَةِ - قَالَ ابْنُ وَهْبٍ: الْجَرِيدَةُ الرَّطْبَةُ - ثُمَّ أَخَذَ رَسُولُ اللَّهِ ﷺ تُرَابًا مِنَ الْأَرْضِ فَرَمَى بِهِ فِي وَجْهِهِ.

تخریج: [إسناده حسن] أخرجه أحمد: ٤/٨٨ والنسائي في الكبرى، ح: ٥٢٨١ من حديث أسامة بن زيد به وصححه الحاكم: ٤/٣٧٤، ٣٧٥ ووافقه الذهبي * الزهري صرح بالسماع.

٤٤٨٨ - حَدَّثَنَا ابْنُ السَّرْحِ قَالَ: وَجَدْتُ فِي كِتَابِ خَالِي عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْحَمِيدِ عَنْ عَقِيلِ بْنِ أَبِي شِهَابٍ أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ ابْنَ عَبْدِ الرَّحْمَنِ بْنِ الْأَزْهَرِ أَخْبَرَهُ عَنْ أَبِيهِ قَالَ: أَتَى رَسُولُ اللَّهِ ﷺ بِشَارِبٍ وَهُوَ بِحَنَيْنٍ فَحَثَى فِي وَجْهِهِ التُّرَابَ، ثُمَّ أَمَرَ أَصْحَابَهُ فَضَرَبُوهُ بِنِعَالِهِمْ وَمَا كَانَ فِي أَيْدِيهِمْ حَتَّى قَالَ لَهُمْ: «ارْفَعُوا»، فَرَفَعُوا، فَتَوَفَّى رَسُولُ اللَّهِ ﷺ ثُمَّ جَلَدَ أَبُو بَكْرٍ فِي الْخَمْرِ أَرْبَعِينَ، ثُمَّ جَلَدَ عُمَرُ أَرْبَعِينَ صَدْرًا مِنْ إِمَارَتِهِ ثُمَّ جَلَدَ ثَمَانِينَ فِي آخِرِ خِلَافَتِهِ، ثُمَّ جَلَدَ عُثْمَانُ الْحَدِيثَيْنِ كِلَيْهِمَا ثَمَانِينَ وَأَرْبَعِينَ، ثُمَّ أُثْبِتَ مُعَاوِيَةُ الْحَدَّ ثَمَانِينَ.

4488. ‘Abdullāh bin ‘Abdur-Raḥmān bin Al-Azhar narrated that his father said: “A drinker was brought to the Messenger of Allāh ﷺ when he was in Ḥunain, and he threw dust in his face, then he ordered his Companions to beat him, and they beat him with their shoes and whatever they had in their hands, until he said to them: ‘Stop,’ then they stopped. After the Messenger of Allāh ﷺ died, Abū Bakr gave forty lashes for drinking, then ‘Umar gave forty lashes at the beginning of his *Khilāfah*, then he gave eighty lashes at the end of his *Khilāfah*. Then ‘Uthmān gave both punishments, eighty and forty, then Mu‘āwiyah fixed the *Hadd* (punishment) at eighty.” (*Hasan*)

تخریج: [حسن] أخرجه النسائي في الكبرى، ح: ٥٢٨٣ عن ابن السرح به.

4489. (There is another chain) from ‘Abdur-Raḥmān bin Azhar, who said: “I saw the Messenger of Allāh ﷺ on the morning of the Conquest of Makkah, when I was a young boy.

٤٤٨٩ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا أُسَامَةُ بْنُ زَيْدٍ عَنِ الرَّهْرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَزْهَرِ قَالَ:

He was walking among the people, asking about the camp of Khālid bin Al-Walīd. A drinker was brought to him, and he ordered them to beat him with whatever they had in their hands. Some beat him with whips, some with sticks, and some with their shoes, and the Messenger of Allāh ﷺ threw dust in his face. When Abū Bakr was *Khalīfah*, a drinker was brought to him, and he asked them how the Prophet ﷺ had beaten the one whom he beat, and they counted it as forty lashes. So Abū Bakr gave forty lashes. When ‘Umar was *Khalīfah*, Khālid bin Al-Walīd wrote to him, and told him that the people had begun to drink a great deal, and they thought little of the *Hadd* (punishment). He said: ‘They are with you, so ask them’ – as the early *Muhājirīn* were with him. So he asked them, and they agreed that he should be given eighty lashes. ‘Alī said: ‘If a man drinks he will tell lies, so I think that it should be like the *Hadd* (punishment) for telling lies (slander).’” (*Ḥasan*)

Abū Dāwud said: ‘Uqail bin Khālid included “‘Abdullāh bin ‘Abdur-Raḥmān bin Al-Azhar from his father” between *Az-Zuhri* and Ibn Al-Azhar in this *Ḥadīth*.

رَأَيْتُ رَسُولَ اللَّهِ ﷺ غَدَاةَ الْفَتْحِ وَأَنَا غُلَامٌ شَابٌّ يَتَحَلَّلُ النَّاسَ يَسْأَلُ عَنْ مَنَزْلِ خَالِدِ بْنِ الْوَلِيدِ، فَأْتَيْتِ بِشَارِبٍ فَأَمَرَهُمْ فَضْرَبُوهُ بِمَا فِي أَيْدِيهِمْ، فَمِنْهُمْ مَنْ ضَرَبَهُ بِالسُّوْطِ، وَمِنْهُمْ مَنْ ضَرَبَهُ بِعَصَا، وَمِنْهُمْ مَنْ ضَرَبَهُ بِنَعْلِهِ، وَحَتَّى رَسُولَ اللَّهِ ﷺ التُّرَابَ، فَلَمَّا كَانَ أَبُو بَكْرٍ، أَتَيْتِ بِشَارِبٍ فَسَأَلْتُهُمْ عَنْ ضَرْبِ النَّبِيِّ ﷺ الَّذِي ضَرَبَ، فَحَزَرُوهُ أَرْبَعِينَ فَضْرَبَ أَبُو بَكْرٍ أَرْبَعِينَ، فَلَمَّا كَانَ عُمَرُ كَتَبَ إِلَيْهِ خَالِدُ بْنُ الْوَلِيدِ أَنَّ النَّاسَ قَدْ انْهَمَكُوا فِي الشُّرْبِ وَتَتَحَاقَرُوا الْحَدَّ وَالْعُقُوبَةَ، قَالَ: هُمْ عِنْدَكَ فَسَأَلْتُهُمْ - وَعِنْدَهُ الْمُهَاجِرُونَ الْأَوْلُونَ - فَسَأَلْتُهُمْ فَأَجْمَعُوا عَلَيَّ أَنْ يَضْرِبَ ثَمَانِينَ. قَالَ: وَقَالَ عَلَيٌّ: إِنَّ الرَّجُلَ إِذَا شَرِبَ افْتَرَى فَأَرَى أَنْ يَجْعَلَهُ كَحَدِّ الْفُرْيَةِ.

قَالَ أَبُو دَاوُدَ: أَدْخَلَ عُقَيْلُ بْنُ خَالِدِ بْنِ الزُّهْرِيِّ وَبَيْنَ ابْنِ الْأَزْهَرِ فِي هَذَا الْحَدِيثِ عَبْدَ اللَّهِ بْنَ عَبْدِ الرَّحْمَنِ بْنِ الْأَزْهَرِ عَنْ أَبِيهِ.

تخریج: [حسن] انظر الحديث السابق.

(المعجم ٣٧) بَابُ: فِي إِقَامَةِ الْحَدِّ فِي

الْمَسْجِدِ (التحفة ٣٨)

Chapter 37. Carrying Out *Hadd* (Punishments) In The *Masjid*

4490. It was narrated that Ḥakīm bin Ḥizām said: “The Messenger of Allāh ﷺ forbade taking retaliation

٤٤٩٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا صَدَقَةُ يَعْنِي ابْنَ خَالِدٍ: حَدَّثَنَا الشُّعَيْبِيُّ عَنْ

(*Qasās*), reciting poetry and carrying out *Hadd* (punishments) in the *Masjid*.” (*Da‘īf*)

زُقَرَ بْنِ وَثِيْمَةَ، عَنْ حَكِيمِ بْنِ جِرَامٍ أَنَّهُ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُسْتَقَادَ فِي الْمَسْجِدِ، وَأَنْ تُنْشَدَ فِيهِ الْأَشْعَارُ وَأَنْ تُقَامَ فِيهِ الْحُدُودُ.

تخريج: [إسناده ضعيف] رواه أحمد: ٤٣٤/٣ من حديث الشيعي به موقوفاً وللحديث شواهد عند ابن ماجه، ح: ٢٥٩٩ وغيره وفي سماع آخر عن حكيم رضي الله عنه نظر.

Chapter 38. Striking The Face In *Hadd* (Punishments)

It was narrated from Abū Hurairah that the Prophet ﷺ said: “If one of you deals blows, let him avoid the face.”

(المعجم ٣٨) بَابٌ: فِي ضَرْبِ الْوَجْهِ فِي الْحَدِّ (التحفة ٤٠)

حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عُمَرَ يَعْنِي ابْنَ أَبِي سَلَمَةَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا ضَرَبَ أَحَدُكُمْ فَلْيَتَّقِ الْوَجْهَ».

Chapter (...) *Ta‘zīr* Punishments

4491. It was narrated from Abū Burdah that the Messenger of Allāh ﷺ used to say: “No more than ten lashes should be given, except in the case of one of the *Hadd* (punishments) decreed by Allāh.” (*Ṣaḥīḥ*)

(المعجم ...) بَابٌ: فِي التَّعْزِيرِ (التحفة ٣٩)

٤٤٩١ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ زَيْدِ بْنِ أَبِي حَبِيبٍ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَّجِّ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: «لَا يُجْلَدُ فَوْقَ عَشْرِ جَلْدَاتٍ إِلَّا فِي حَدٍّ مِنْ حُدُودِ اللَّهِ».

تخريج: أخرجه البخاري، الحدود، باب: كم التعزير والأدب؟ ح: ٦٨٤٨ من حديث الليث ابن سعد، ومسلم، الحدود، باب قدر أسواط التعزير، ح: ١٧٠٨ من حديث بكير بن عبد الله به.

Comments:

Ta‘zīr refers to punishments given for crimes not specified by revealed legal punishments.

4492. (There is another chain) from Abū Burdah Al-Anṣārī, who said: “I heard the Messenger of

٤٤٩٢ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو: أَنَّ بُكَيْرَ بْنَ

Allāh ﷺ...” and he mentioned a similar report (as no. 4491). (*Sahih*)

الْأَشْحَحَ حَدَّثَهُ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ جَابِرٍ أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا بُرْدَةَ الْأَنْصَارِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ فَذَكَرَ مَعْنَاهُ.

تخريج: أخرجه البخاري، ح: ٦٨٥٠ ومسلم من حديث عبد الله بن وهب به، انظر الحديث السابق.

4493. It was narrated from Abū Hurairah that the Prophet ﷺ said: “If one of you deals blows, let him avoid the face.” (*Hasan*)

٤٤٩٣ - حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عُمَرَ بْنِ يَعْنَى ابْنِ أَبِي سَلَمَةَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا ضَرَبَ أَحَدُكُمْ فَلْيَتَّقِ الْوَجْهَ». تخريج: [إسناده حسن].

The End of the Book of Legal Punishments

In the Name of Allāh, the Most
Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

38. THE BOOK OF *AD-DIYĀT* (BLOOD MONEY)

(المعجم ٣٨) - **أَوَّلُ كِتَابِ الدِّيَاتِ**
(التحفة ٣٣)

Chapter 1. A Life For A Life

(المعجم ١) - **بَابُ النَّفْسِ بِالنَّفْسِ**
(التحفة ١)

4494. It was narrated that Ibn ‘Abbās said: “There were (the two tribes of) Quraizah and An-Nadir, and An-Nadir were nobler than Quraizah. If a man from Quraizah killed a man from An-Nadir, he would be killed in return, but if a man from An-Nadir killed a man from Quraizah, one hundred *Wasqs* of dates would be paid as *Diyah*. When the Prophet ﷺ was sent, a man from An-Nadir killed a man from Quraizah, and they said: “Hand him over to us so we may execute him.” They said: “Between us and you is the Prophet ﷺ.” So they brought him, and the following “And if you judge, judge with justice between them”^[1] was revealed. Justice means a life for a life. Then the Verse “Do they then seek the judgment of (the days of) Ignorance?”^[2] was revealed.” (*Da‘if*)

Abū Dāwud said: Quraizah and An-Nadīr both descended from

٤٤٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا
عَبِيدُ اللَّهِ يَعْنِي ابْنَ مُوسَى عَنْ عَلِيِّ بْنِ
صَالِحٍ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ،
عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ قُرَيْظَةُ وَالنَّضِيرُ
وَكَانَ النَّضِيرُ أَشْرَفَ مِنْ قُرَيْظَةَ فَكَانَ إِذَا قَتَلَ
رَجُلًا مِنْ قُرَيْظَةَ رَجُلًا مِنَ النَّضِيرِ قُتِلَ بِهِ وَإِذَا
قَتَلَ رَجُلًا مِنَ النَّضِيرِ رَجُلًا مِنْ قُرَيْظَةَ فُؤِدِي
بِمَاءَةٍ وَسَقِي مِنْ تَمْرٍ، فَلَمَّا بُعِثَ النَّبِيُّ ﷺ قَتَلَ
رَجُلًا مِنَ النَّضِيرِ رَجُلًا مِنْ قُرَيْظَةَ فَقَالُوا:
اذْفَعُوهُ إِلَيْنَا نُقْتَلُهُ، فَقَالُوا: بَيْنَنَا وَبَيْنَكُمْ النَّبِيُّ
ﷺ فَأَتَوْهُ فَنَزَلَتْ: ﴿وَإِنْ حَكَمْتَ فَأَحْكُم بَيْنَهُمْ
بِالْقِسْطِ﴾ [المائدة: ٤٢] وَالْقِسْطُ: النَّفْسُ
بِالنَّفْسِ، ثُمَّ نَزَلَتْ: ﴿أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ﴾
[المائدة: ٥٠].

قَالَ أَبُو دَاوُدَ: قُرَيْظَةُ وَالنَّضِيرُ جَمِيعًا مِنْ
وَلَدِ هَارُونَ النَّبِيِّ عَلَيْهِ السَّلَامُ.

[1] *Al-Mā'idah* 5:42.

[2] *Al-Mā'idah* 5:50.

Hārūn the Prophet, peace be upon him.

تخريج: [إسناده ضعيف] أخرجه النسائي، القسامة، باب ذكر الاختلاف على عكرمة في ذلك، ح: ٤٧٣٦ من حديث عبيد الله بن موسى به، وصححه ابن الجارود، ح: ٧٧٢ * سلسلة سماك عن عكرمة ضعيفة كما تقدم، ح: ٢٢٣٨ ولبعض الحديث شاهد ضعيف.

Chapter 2. A Man Is Not To Be Punished For The Wrongs Done By His Father Or Brother

4495. It was narrated that Abū Rimthah said: “I went to the Prophet ﷺ with my father, then the Prophet ﷺ said to my father: “Is this your son?” He said: “Yes, by the Lord of the Ka’bah.” He said: “Is it true?” He said: “I bear witness to it.” The Messenger of Allah ﷺ smiled at my resemblance to my father and my father’s oath concerning me, then he said: “You are not accountable for his wrongdoing, and he is not accountable for yours.” And the Messenger of Allah ﷺ recited the Verse: “No bearer of burdens shall bear the burden of another^[1]”

(المعجم ٢) بَابُ: لَا يُؤْخَذُ الرَّجُلُ

بِحَرِيرَةِ أَبِيهِ أَوْ أَحِيهِ (التحفة ٢)

٤٤٩٥ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا عُبَيْدُ اللَّهِ يَعْنِي ابْنَ إِيَادٍ: حَدَّثَنَا إِيَادٌ عَنْ أَبِي رِثْمَةَ قَالَ: انْطَلَقْتُ مَعَ أَبِي نَحْوَ النَّبِيِّ ﷺ ثُمَّ إِنَّ النَّبِيَّ ﷺ قَالَ لِأَبِي: «أَبْنُكَ هَذَا؟» قَالَ: إِي وَرَبِّ الْكَعْبَةِ! قَالَ: «حَقًّا»، قَالَ: أَشْهَدُ بِهِ، قَالَ: فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ ضَاحِكًا مِنْ تَبْتِ شَبْهِهِ فِي أَبِي وَمِنْ حَلْفِ أَبِي عَلَيَّ، ثُمَّ قَالَ: «أَمَّا إِنَّهُ لَا يَجْنِي عَلَيْكَ وَلَا تَجْنِي عَلَيْهِ»، وَقَرَأَ رَسُولُ اللَّهِ ﷺ: ﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى﴾ [الأنعام: ١٦٤].

تخريج: [صحيح] تقدم، ح: ٤٠٦٥، وأخرجه النسائي، ح: ٤٨٣٦ من حديث إياد به.

Chapter 3. The Imām Enjoining A Pardon In The Case Of Bloodshed

4496. It was narrated from Abū Shuraiḥ Al-Khuzā’ī that the Prophet ﷺ said: “Whoever is affected by the slaying of a relative (from whom he inherits) or injury, he is to be given one of three choices: Either he may retaliate, or

(المعجم ٣) - بَابُ الْإِمَامِ يَأْمُرُ بِالْعَفْوِ فِي

الدَّمِّ (التحفة ٣)

٤٤٩٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنِ الْحَارِثِ بْنِ فَضَيْلٍ، عَنْ سُفْيَانَ بْنِ أَبِي الْعُوْجَاءِ، عَنْ أَبِي شُرَيْحِ الْخَزَاعِيِّ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ أُصِيبَ بِقَتْلِ أَوْ خَبْلِ فَإِنَّهُ

[1] Al-An’ām 6:164.

he may pardon, or he may accept the *Diyah*. If he seeks a fourth option, then stop him, and whoever exceeds the limits after that will have a painful punishment.” (*Da'if*)

يَخْتَارُ إِحْدَى ثَلَاثٍ: إِمَّا أَنْ يَقْتَصِرَ وَإِمَّا أَنْ يَغْفِرَ وَإِمَّا أَنْ يَأْخُذَ الدِّيَّةَ، فَإِنْ أَرَادَ الرَّابِعَةَ فَخَذُوا عَلَى يَدَيْهِ، وَمَنْ اعْتَدَى بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ.

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الديات، باب من قتل له قتيلا فهو بالخيار بين إحدى ثلاث، ح: ٢٦٢٣ من حديث محمد بن إسحاق به * سفيان بن أبي العوجاء: ضعيف (تقريب) ولبعض الحديث شاهد حسن عند أحمد: ٣٢/٤.

4497. It was narrated that Anas bin Mālik said: “I never saw the Messenger of Allāh ﷺ when any case involving retaliation was referred to him, but he enjoined pardoning.” (*Sahih*)

٤٤٩٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيُّ عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ رَفَعَ إِلَيْهِ شَيْءٌ فِيهِ قِصَاصٌ إِلَّا أَمَرَ فِيهِ بِالْعَفْوِ.

تخريج: [إسناده صحيح] أخرجه ابن ماجه، الديات، باب العفو في القصاص، ح: ٢٦٩٢ والنسائي، ح: ٤٧٨٧ من حديث عبد الله بن بكر به.

Comments:

The family of the murdered victim is encouraged to pardon, if not, one of the other options may be chosen, but if they take the blood-money, then kill the murderer, then they will be guilty of murder themselves.

4498. It was narrated that Abū Hurairah said: “A man was killed during the time of the Prophet ﷺ, and the case was referred to the Prophet ﷺ. He handed him over to the heir of the victim, and the killer said: ‘O Messenger of Allāh, by Allāh, I did not mean to kill him.’ The Messenger of Allāh ﷺ said to the heir: ‘If he is telling the truth, and you kill him, you will go to the Fire. So he let him go.’ He had been tied with a rope, and he went out dragging his rope, so he was called *Dhun-Nis'ah* (the one with the rope).” (*Sahih*)

٤٤٩٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قُتِلَ رَجُلٌ عَلَى عَهْدِ النَّبِيِّ ﷺ فَرَفَعَ ذَلِكَ إِلَى النَّبِيِّ ﷺ، فَدَفَعَهُ إِلَى وَلِيِّ الْمَقْتُولِ، فَقَالَ الْقَاتِلُ: يَا رَسُولَ اللَّهِ! وَاللَّهِ! مَا أَرَدْتُ قَتْلَهُ. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ لِلْوَلِيِّ: «أَمَا إِنَّهُ إِنْ كَانَ صَادِقًا لَمْ يَقْتُلْتَهُ دَخَلْتَ النَّارَ». قَالَ: فَخَلَّى سَبِيلَهُ. قَالَ: وَكَانَ مَكْتُوفًا بِسِنْعَةٍ، فَخَرَجَ يَجْرُ سِنْعَتَهُ، فَسَمِيَ ذَا السِّنْعَةِ.

تخريج: [صحيح] أخرجه الترمذي، الديا

ب ما جاء في ولي القتل في القصاص

والعفو، ح: ١٤٠٧ والنسائي، ح: ٤٧٢٦ وابن ماجه، ح: ٢٦٩٠ من حديث أبي معاوية الضير به، وقال الترمذي: "حسن صحيح".

4499. It was narrated from Ḥamzah Abū ‘Umar Al-‘Ā’idhī (he said): ‘Alqamah bin Wā’il narrated to me, he said: Wā’il bin Ḥujr narrated to me, he said: I was with the Prophet ﷺ, when a man who had killed someone was brought, with a rope around his neck. He called the heir of the victim, and said “Will you pardon?” He said. “No.” He said: “Will you accept the *Diyah*?” He said, “No.” He said: “Will you kill him?” He said, “Yes.” He said: “Take him.” When he turned away, he said: “Will you pardon?” He said. “No.” He said: “Will you accept the *Diyah*?” He said, “No.” He said: “Will you kill him?” He said, “Yes.” He said: “Take him.” The fourth time he said: “If you forgive him, he will bear his own sin, and the sin of his companion (the one whom he killed).” So he forgave him.” He said: “And I saw him dragging his rope.” (*Ṣaḥīḥ*)

٤٤٩٩ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ الْجُسَمِيُّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَوْفٍ: حَدَّثَنَا حَمْرَةُ أَبُو عَمَرَ الْعَائِدِيُّ: حَدَّثَنِي عَلْقَمَةُ بْنُ وَائِلٍ قَالَ: حَدَّثَنِي وَائِلُ ابْنِ حُجْرٍ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ إِذْ جِيءَ بِرَجُلٍ قَاتِلٍ فِي عُقْبِهِ النَّسْعَةُ، قَالَ: فَدَعَا وَلِيَّ الْمَقْتُولِ فَقَالَ: «أَتَعْفُو؟» قَالَ: لَا، قَالَ: «أَفَتَأْخُذُ الدِّيَةَ؟» قَالَ: لَا، قَالَ: «أَفَتَقْتُلُ؟» قَالَ: نَعَمْ، قَالَ: «أَذْهَبُ بِهِ»، فَلَمَّا وَلَّى قَالَ: «أَتَعْفُو؟» قَالَ: لَا، قَالَ: «أَفَتَأْخُذُ الدِّيَةَ؟» قَالَ: لَا، قَالَ: «أَفَتَقْتُلُ؟» قَالَ: نَعَمْ، قَالَ: «أَذْهَبُ بِهِ»، فَلَمَّا كَانَ فِي الرَّابِعَةِ قَالَ: «أَمَا إِنَّكَ إِنْ عَفَوْتَ عَنْهُ يَبُوءُ بِإِثْمِهِ وَإِثْمِ صَاحِبِهِ»، قَالَ: فَعَفَا عَنْهُ، قَالَ: فَأَنَا رَأَيْتُهُ يَجْرُ النَّسْعَةَ.

تخریج: أخرجه مسلم، القسامة والمحاربين، باب صحة الإقرار بالقتل وتمكين ولي القاتل ... إلخ، ح: ١٦٨٠ من حديث علقمة بن وائل، والنسائي، ح: ٤٧٢٨ من حديث يحيى بن سعيد القطان به.

Comments:

If there is fear of the offender running away, then it is allowed to detain him. If the murderer is killed due to legal retaliation, it is hoped that him submitting to the penalty will also count as his atonement. In the case of blood money or pardon, Allāh will judge him as He wills.

4500. It was narrated from Jāmi‘ bin Maṭar, he said: “ ‘Alqamah bin Wā’il narrated to me” with his

٤٥٠٠ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنِي جَامِعٌ

chain and its meaning (similar to no. 4500). (*Ṣaḥīḥ*)

ابْنُ مَطَرٍ قَالَ: حَدَّثَنِي عَلْقَمَةُ بْنُ وَائِلٍ بِإِسْنَادِهِ وَمَعْنَاهُ.

ورواه النسائي، ح: ٥٤١٧ من حديث يحيى

تخريج: أخرجه مسلم، انظر الحديث السابق القطان به.

4501. It was narrated from Simāk, from ‘Alqamah bin Wā’il, that his father said: “A man brought an Ethiopian man to the Prophet ﷺ, and said: ‘This man killed my brother’s son.’ He said: ‘How did you kill him?’ He said: ‘I struck his head with an axe, but I did not mean to kill him.’ He said: ‘Do you have any wealth with which you can pay the *Diyah*?’ He said: ‘No.’ He said: ‘Do you think that if I let you go and ask of people, you can collect enough to pay the *Diyah*?’ He said: ‘No.’ He said: ‘Will your masters give you the *Diyah*?’ He said: ‘No.’ He said to the man: ‘Take him,’ and he took him out to kill him. The Messenger of Allāh ﷺ said: ‘If he kills him, he will be like him.’ News of that reached the man, and he came and heard what he said, and he said: ‘He is there; issue whatever instructions you wish concerning him.’ The Messenger of Allāh ﷺ said: ‘Let him go – on one occasion he (the narrator) said: let him be – and he will carry the sin of his victim, and his own sin, and he will be one of the people of the Fire.’ So he let him go.” (*Ṣaḥīḥ*)

٤٥٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ الطَّائِيُّ: حَدَّثَنَا عَبْدُ الْقُدُّوسِ بْنُ الْحَجَّاجِ: حَدَّثَنَا يَزِيدُ ابْنُ عَطَاءٍ الْوَاسِطِيُّ عَنْ سِمَاكِ، عَنْ عَلْقَمَةَ ابْنِ وَائِلٍ، عَنْ أَبِيهِ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ بِحَبْسِيِّ فَقَالَ: إِنَّ هَذَا قَتَلَ ابْنَ أُخِي، قَالَ: «كَيْفَ قَتَلْتَهُ؟» قَالَ: ضَرَبْتُ رَأْسَهُ بِالْفَأْسِ وَلَمْ أَرِدْ قَتْلَهُ، قَالَ: «هَلْ لَكَ مَالٌ تُؤَدِّي دِيَّتَهُ؟» قَالَ: لَا، قَالَ: «أَفَرَأَيْتَ إِنْ أَرْسَلْتَكَ تَسْأَلُ النَّاسَ تَجْمَعُ دِيَّتَهُ؟» قَالَ: لَا، قَالَ: «فَمَوَالِيكَ يُعْطُونَكَ دِيَّتَهُ؟» قَالَ: لَا، قَالَ لِلرَّجُلِ: «خُذْهُ» فَخَرَجَ بِهِ لِيَقْتُلَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَا إِنَّهُ إِنْ قَتَلَهُ كَانَ مِثْلَهُ». فَلَبَغَ بِهِ الرَّجُلُ حَيْثُ يَسْمَعُ قَوْلَهُ فَقَالَ: «هُوَ ذَا فَمُرْ فِيهِ مَا شِئْتَ». فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرْسِلْهُ - قَالَ مَرَّةً: دَعَهُ - يَبُوءُ بِأَنْمِ صَاحِبِهِ وَإِنْمِهِ فَيَكُونُ مِنْ أَصْحَابِ النَّارِ». قَالَ: فَأَرْسَلَهُ.

Comments:

This case falls under the category of a murder that was not intentional, but was also not a mere accident. For more details, see chapter 17.

تخريج: [صحيح] انظر الحديثين السابقين.

4502. It was narrated that Abū Umāmah bin Sahl said: “We were with ‘Uthmān when he was besieged in the house. In the house there was an entrance, where whoever entered it, he could hear the words of those who were in Al-Balāt. ‘Uthmān entered it, then he came out to us, and his color had changed. He said: ‘They were threatening to kill me just now.’ We said: ‘Allāh will suffice you against them, O Commander of the Believers.’ He said: ‘Why would they kill me? I heard the Messenger of Allāh ﷺ say: “It is not permissible to shed the blood of a Muslim except in three cases: *Kufr* after accepting Islam, *Zinā* after getting married, or murder.” By Allāh, I did not commit *Zinā* during *Jāhiliyyah* nor during Islam, nor would I like to have another religion (instead of Islam) since Allāh guided me, and I have not killed anyone, so why would they kill me?”” (*Ṣaḥīḥ*)

Abū Dāwud said: ‘Uthmān and Abū Bakr (may Allāh be pleased with them) both gave up *Khamr* during *Jāhiliyyah*.

تخریج: [إسناده صحيح] أخرجه الترمذی، الفتن، باب ما جاء لا یحل دم امرئ مسلم إلا بإحدى ثلاث، ح: ۲۱۵۸ والنسائی، ح: ۴۰۲۴ وابن ماجه، ح: ۲۵۳۳ من حدیث حماد بن زید به، وصححه ابن الجارود، ح: ۸۳۶.

Comments:

“*Kufr* after accepting Islam” is explanative of numbers 4351 and 4352 which preceded.

4503. It was narrated from Muḥammad bin Ja‘far that he heard Ziyād bin Sa‘d bin Ḍumairah Al-Sulamī – and this is the *Ḥadīth*

۴۵۰۲ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ قَالَ: كُنَّا مَعَ عُثْمَانَ وَهُوَ مَحْضُورٌ فِي الدَّارِ وَكَانَ فِي الدَّارِ مَدْخَلٌ مَنْ دَخَلَهُ سَمِعَ كَلَامَ مَنْ عَلَى الْبَلَاطِ، فَدَخَلَهُ عُثْمَانُ فَخَرَجَ إِلَيْنَا وَهُوَ مُتَغَيِّرٌ لَوْنُهُ فَقَالَ: إِنَّهُمْ لَيَتَوَاعَدُونَنِي بِالْقَتْلِ إِنْفًا قَالَ: قُلْنَا: يَكْفِيكَهُمُ اللَّهُ، يَا أَمِيرَ الْمُؤْمِنِينَ! قَالَ: وَلِمَ يَقْتُلُونَنِي؟ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ إِلَّا بِأَحَدٍ ثَلَاثٍ: كُفْرٌ بَعْدَ إِسْلَامٍ، أَوْ زِنَا بَعْدَ إِحْصَانٍ، أَوْ قَتْلُ نَفْسٍ بغيرِ نَفْسٍ. فَوَاللَّهِ! مَا زَيْتُ فِي جَاهِلِيَّةٍ وَلَا فِي إِسْلَامٍ قَطُّ وَلَا أَحْبَبْتُ أَنْ لِي بِيَدِي بَدَلًا مُنْذُ هَدَانِي اللَّهُ، وَلَا قَتَلْتُ نَفْسًا فِيمَ يَقْتُلُونَنِي».

قال أبو داود: عُثْمَانُ وَأَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا تَرَكََا الْحَمْرَ فِي الْجَاهِلِيَّةِ.

۴۵۰۳ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادُ قَالَ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ إِسْحَاقَ: فَحَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرِ بْنِ الزُّبَيْرِ

of Wahb (one of the narrators) and it is more complete – narrating to ‘Urwah bin Az-Zubair from his father^[1] – Mūsā (one of the narrators) said: and his grandfather, who were both present at (the Battle of) Hunain with the Messenger of Allāh ﷺ; then we go back to the *Hadīth* of Wahb – that Muḥallim bin Jath-thāmah Al-Laiṭhī killed a man from Ashja’ during Islam, and that was the first case of *Diyah* decided by the Messenger of Allāh ﷺ. ‘Uyainah spoke about the killing of the Ashja’ī man because he was from Ghatafān, and Al-Aqra’ bin Hābis spoke on behalf of Muḥallim because he was from Khindif. Their voices became loud and the dispute and noise increased. The Messenger of Allāh ﷺ said: “O ‘Uyainah, will you not accept the *Diyah*?” ‘Uyainah said: “No, by Allāh, not until I inflict upon his womenfolk the fighting and grief that he inflicted upon my womenfolk.” Their voices became loud, and the dispute and noise increased. The Messenger of Allāh ﷺ said: “O ‘Uyainah, will you not accept the *Diyah*?” ‘Uyainah said the same thing, until a man from Banū Laiṭh who was called Mukaitil stood up. He was carrying a weapon, and had a shield made of skin in his hand. He said: “O Messenger of Allāh, I do not find any likeness of what this man has done at the beginning of Islam,

قَالَ: سَمِعْتُ زِيَادَ بْنَ ضُمَيْرَةَ الصَّمْرِيِّ؛ ح: وَحَدَّثَنَا وَهْبُ بْنُ بِيَّانٍ وَأَحْمَدُ بْنُ سَعِيدِ الْهَمْدَانِيُّ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزَّنَادِ عَنْ عَبْدِ الرَّحْمَنِ ابْنِ الْحَارِثِ، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ أَنَّهُ سَمِعَ زِيَادَ بْنَ سَعْدِ بْنِ ضُمَيْرَةَ السُّلَمِيِّ - وَهَذَا حَدِيثٌ وَهْبٍ وَهُوَ أَثَمٌ - يُحَدِّثُ عُرْوَةَ بْنَ الزُّبَيْرِ عَنْ أَبِيهِ - قَالَ مُوسَى: وَجَدُوهُ وَكَانَا شَاهِدًا مَعَ رَسُولِ اللَّهِ ﷺ حُنَيْنًا، ثُمَّ رَجَعْنَا إِلَى حَدِيثِ وَهْبٍ - أَنَّ مُحَلِّمَ بْنَ حَتَّامَةَ اللَّيْثِيَّ قَتَلَ رَجُلًا مِنْ أَشْجَعٍ فِي الْإِسْلَامِ وَذَلِكَ أَوَّلُ غَيْرِ قَضَى بِهِ رَسُولُ اللَّهِ ﷺ، فَتَكَلَّمَتْ عَيْبَتُهُ فِي قَتْلِ الْأَشْجَعِيِّ لِأَنَّهُ مِنْ غَطَفَانَ، وَتَكَلَّمَ الْأَفْرَعُ بْنُ حَابِسٍ دُونَ مُحَلِّمٍ لِأَنَّهُ مِنْ خِنْدِفٍ، فَارْتَفَعَتِ الْأَصْوَاتُ وَكَثُرَتِ الْخُصُومَةُ وَاللَّعَطُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَيْبَةُ أَلَا تَقْبَلُ الْغَيْرَ؟» فَقَالَ عَيْبَةُ: لَا وَاللَّهِ! حَتَّى أُدْجِلَ عَلَى نِسَائِهِ مِنَ الْحَرْبِ وَالْحَزَنِ مَا أُدْجِلَ عَلَى نِسَائِي، قَالَ: ثُمَّ ارْتَفَعَتِ الْأَصْوَاتُ وَكَثُرَتِ الْخُصُومَةُ وَاللَّعَطُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَيْبَةُ أَلَا تَقْبَلُ الْغَيْرَ؟» فَقَالَ عَيْبَةُ مِثْلَ ذَلِكَ أَيْضًا، إِلَى أَنْ قَامَ رَجُلٌ مِنْ بَنِي لَيْثٍ يُقَالُ لَهُ: مُكَيْتِلٌ، عَلَيْهِ شِكَّةٌ وَفِي يَدِهِ دَرَقَةٌ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي لَمْ أَجِدْ لِمَا فَعَلَ هَذَا فِي عُرَّةِ الْإِسْلَامِ مِثْلًا إِلَّا

[1] That is Ziyād reported it from his father Sa’d and his grandfather Ḍumairah, to ‘Urwah.

except sheep that came to drink and the first of them was shot and the last of them ran away. Judge your way today and change it tomorrow.”^[1] The Messenger of Allāh ﷺ said: “Fifty camels now, and fifty (more) when we return to Al-Madīnah.” That occurred during one of his journeys. Muḥallim was a tall man with a dark complexion, and he was (standing) at the edge of the gathering. They continued to plead for him until he was released, then he sat before the Messenger of Allāh ﷺ, his eyes flowing with tears, and said: “O Messenger of Allāh, I did what you have heard about, and I repent to Allāh. Ask Allāh for forgiveness for me, O Messenger of Allāh.” The Messenger of Allāh ﷺ said: “Did you kill him with your weapon at the beginning of Islam? O Allāh, do not forgive Muḥallim,” in a loud voice.” Abū Salamah^[2] added: “He stood up, wiping his tears with the edge of his garment.”

Ibn Ishāq^[3] said: “His people said that the Messenger of Allāh ﷺ prayed for forgiveness for him after that.” (*Hasan*)

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الديات، باب من قتل عمداً، فرضوا بالدية، ح: ٢٦٢٥ من حديث محمد بن إسحاق به، وصححه ابن الجارود، ح: ٧٧٧ وحسنه الحافظ في الإصابة: ٦٤/٣ * زياد بن ضميرة حسن الحديث على الراجح.

عَنَّمَا وَرَدَتْ فَرَمِي أَوْلَهَا فَنَفَرَ آخِرُهَا، اسْتُنِيَ
الْيَوْمَ وَعَبَّرَ عَدَا، فَقَالَ رَسُولُ اللَّهِ ﷺ:
«حَمْسُونَ فِي قَوْمِنَا هَذَا، وَحَمْسُونَ إِذَا
رَجَعْنَا إِلَى الْمَدِينَةِ»، وَذَلِكَ فِي بَعْضِ أَشْفَارِهِ
وَمُحَلِّمٌ رَجُلٌ طَوِيلٌ آدَمٌ وَهُوَ فِي طَرْفِ
النَّاسِ، فَلَمَّ يَزَالُوا حَتَّى تَخْلَصَ فَجَلَسَ بَيْنَ
يَدَيْ رَسُولِ اللَّهِ ﷺ وَعَيْنَاهُ تَدْمَعَانِ، فَقَالَ:
يَا رَسُولَ اللَّهِ! إِنِّي قَدْ فَعَلْتُ الَّذِي بَلَّغَكَ،
وَإِنِّي أَتُوبُ إِلَى اللَّهِ، فَاسْتَغْفِرِ اللَّهَ لِي يَا
رَسُولَ اللَّهِ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَقْتَلْتَهُ
بِسِلَاحِكَ فِي غَرَّةِ الْإِسْلَامِ، اللَّهُمَّ لَا تَغْفِرْ
لِمُحَلِّمٍ»، بِصَوْتٍ عَالٍ. زَادَ أَبُو سَلَمَةَ: فَقَامَ
وَإِنَّهُ لَيَتَلَقَى دُمُوعَهُ بِطَرْفِ رِدَائِهِ.
قَالَ ابْنُ إِسْحَاقَ: فَزَعَمَ قَوْمُهُ أَنَّ رَسُولَ
اللَّهِ ﷺ اسْتَغْفَرَ لَهُ بَعْدَ ذَلِكَ.
قَالَ أَبُو دَاوُدَ: قَالَ النَّضْرُ بْنُ شَمْبِيلٍ:
الْغَيْرُ الدِّيَةُ.

[1] It is said that the meaning is, you can be lenient now and more harsh later for his case.

[2] Mūsā bin Ismā'il At-Tabuwḍḥakī, Abū Salamah, one of the two *Shaikhs* that the author heard this narration from.

[3] Muḥammad bin Ishāq, he is one of the narrators in the chain of Mūsā bin Ismā'il.

Chapter 4. The Heir Of The One Who Was Killed Deliberately Taking The *Diyah*

(المعجم ٤) - بَابُ وَلِيِّ الْعَمْدِ يَأْخُذُ

الدِّيَةِ (التحفة ٤)

4504. Abū *Shuraiḥ* Al-Ka'bī said: "The Messenger of Allāh ﷺ said: 'O (the tribe of) *Khuẓā'ah*, you have killed this man from *Hudhail*, and I shall pay his *Diyah*. But if anyone is killed after this, his family will have two choices: They may either accept the *Diyah* or kill (the killer).'" (*Ṣaḥīḥ*)

٤٥٠٤ - حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهْدٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا ابْنُ أَبِي ذُنْبٍ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ قَالَ: سَمِعْتُ أَبَا شُرَيْحَ الْكَعْبِيِّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا إِنَّكُمْ يَا مَعْشَرَ خُزَاعَةَ قَتَلْتُمْ هَذَا الْقَتِيلَ مِنْ هُدَيْلٍ وَإِنِّي عَاقِلُهُ، فَمَنْ قَتَلَ لَهُ بَعْدَ مَقَاتِلِي هَذِهِ قَتِيلٌ فَأَهْلُهُ بَيْنَ خَيْرَتَيْنِ: بَيْنَ أَنْ يَأْخُذُوا الْعُقْلَ أَوْ يَقْتُلُوا».

تخريج: [إسناده صحيح] أخرجه الترمذي، الدييات، باب ما جاء في حكم ولي القاتل في القصاص والعفو، ح: ١٤٠٦ من حديث يحيى بن سعيد القطان به، وقال: "حسن صحيح".

4505. Abū *Hurairah* said: "When *Makkah* was conquered, the Messenger of Allāh ﷺ stood up and said: 'If anyone has a relative killed, he has two choices: He may either be given the *Diyah*, or he may retaliate.' A man from *Yemen*, who was called *Abū Shāh*, stood up and said: 'O Messenger of Allāh, write it for me.' The Messenger of Allāh ﷺ said: 'Write (it) for *Abū Shāh*.'" This is the wording of the of *Aḥmad*.^[1] (*Ṣaḥīḥ*)

Abū Dāwud said: "Write it for me," meaning, the *Khuṭbah* of the Prophet ﷺ.

٤٥٠٥ - حَدَّثَنَا عَبَّاسُ بْنُ الْوَلِيدِ بْنِ مَرْيَدٍ: أَخْبَرَنِي أَبِي: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي يَحْيَى؛ ح: وَحَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنِي أَبُو دَاوُدَ: حَدَّثَنَا حَرْبُ بْنُ سَدَادٍ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا أَبُو هُرَيْرَةَ قَالَ: لَمَّا فُتِحَتْ مَكَّةَ قَامَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَنْ قَتَلَ لَهُ قَتِيلٌ فَهُوَ بِخَيْرِ النَّظَرَيْنِ: إِمَّا أَنْ يُودَى، وَإِمَّا أَنْ يُقَادَ»، فَقَامَ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ يُقَالُ لَهُ: أَبُو شَاهٍ فَقَالَ: يَا رَسُولَ اللَّهِ! اكْتُبْ لِي - قَالَ الْعَبَّاسُ: اكْتُبُوا لِي - فَقَالَ رَسُولُ اللَّهِ ﷺ: «اكْتُبُوا لِأَبِي شَاهٍ» وَهَذَا لَفْظُ حَدِيثِ أَحْمَدَ.

[1] That is *Aḥmad bin Ibrāhīm*, one of the two that narrated chains for this to the author.

قَالَ أَبُو دَاوُدَ: اَكْتُبُوا لِي يَعْني خُطْبَةَ النَّبِيِّ ﷺ.

تخریج: أخرجه مسلم، الحج، باب تحريم مكة وتحريم صيدها ... إلخ، ح: ۱۳۵۵ والخاري، اللقطة، باب: كيف تعرف لقطه أهل مكة؟ ح: ۶۴۳۴ من حديث الأوزاعي به ومن حديث حرب بن شداد به أخرجه البخاري، ح: ۶۸۸۰.

4506. It was narrated from ‘Amr bin Shu‘aib from his father, from his grandfather that the Prophet ﷺ said: “No believer may be killed (in retaliation) for a disbeliever, and whoever kills a believer deliberately, he is to be handed over to the heirs of the victim. If they wish they may kill him, and if they wish they may accept the *Diyah*.” (*Hasan*)

٤٥٠٦ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا مُحَمَّدُ بْنُ رَاشِدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ مُوسَى عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ، وَمَنْ قَتَلَ مُؤْمِنًا مُتَعَمِّدًا دُفِعَ إِلَى أَوْلِيَاءِ الْمَقْتُولِ فَإِنْ شَاءُوا قَتَلُوهُ وَإِنْ شَاءُوا أَخَذُوا الدِّيَةَ».

تخریج: [إسناده حسن] أخرجه الترمذي، الديات، باب ما جاء في دية الكفار، ح: ۱۴۱۳ وابن ماجه، ح: ۲۶۵۹ من حديث عمرو بن شعيب به، وقال الترمذي: "حسن غريب".

Comments:

A Muslim cannot be killed in retaliation for a disbeliever. See chapter 11.

Chapter 5. One Who Kills After Accepting The *Diyah*

(المعجم ٥) - بَابُ مَنْ قَتَلَ بَعْدَ أَخْذِ الدِّيَةِ (التحفة ٥)

4507. It was narrated from Ma‘ar Al-Warrāq – I think he said; from Al-Ḥasan – from Jābir bin ‘Abdullāh, who said: “The Messenger of Allāh ﷺ said: ‘The one who kills after accepting the *Diyah* will not be pardoned.’” (*Da‘īf*)

٤٥٠٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ: أَخْبَرَنَا مَطَرُ الْوَرَّاقِ، وَأَحْسَبُهُ: عَنِ الْحَسَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا أُعْفِي مَنْ قَتَلَ بَعْدَ أَخْذِ الدِّيَةِ».

تخریج: [إسناده ضعيف] أخرجه أحمد: ۳/۳۶۳ من حديث حماد بن سلمة به * الحسن البصري عن عن وشك الراوي في السند.

Comments:

Accepting the blood money, and later on killing the murderer or any of his relatives is pure murder.

Chapter 6. If A Person Gives A Man Poison To Drink Or Eat, And He Dies, Is He Subject To Retaliation?

4508. It was narrated from Anas bin Mālik that a Jewish woman brought a poisoned sheep (meat) to the Messenger of Allāh ﷺ, and he ate some of it. She was brought to the Messenger of Allāh ﷺ, and he asked her about that, and she said: "I wanted to kill you." He said: "Allāh would never give you the power to do that," or he said "(Allāh would never give you that power) over me." They said: "Should we not kill her?" He said: "No." And I always found it (the effect of that poison) in the uvula of the Messenger of Allāh ﷺ. (*Sahih*)

تخریج: أخرجه مسلم، السلام، باب السم، ح: ۲۱۹۰ عن يحيى بن حبيب، والبخاري، الهبة وفضلها والتحريرض عليها، باب قبول الهدية من المشركين، ح: ۲۶۱۷ من حديث خالد بن الحارث به.

4509. It was narrated from Az-Zuhri, from Sa'eed, and Abū Salamah – Hārūn (one of the narrators) said: from Abū Hurairah – that a Jewish woman gave the Prophet ﷺ a poisoned sheep, but the Prophet ﷺ did not (have her punished). (*Da'if*)

Abū Dāwud said: That was the sister of Marḥab, the Jewish woman who poisoned the Prophet ﷺ.

(المعجم ۶) بَابُ: فِيمَنْ سَقَى رَجُلًا سُمًّا أَوْ أَطْعَمَهُ فَمَاتَ، أَيَقَادُ مِنْهُ؟

(التحفة ۶)

۴۵۰۸ - حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ بْنِ عَرَبِيِّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ امْرَأَةً يَهُودِيَّةً أَتَتْ رَسُولَ اللَّهِ ﷺ بِشَاةٍ مَسْمُومَةٍ فَأَكَلَ مِنْهَا، فَجَاءَ بِهَا إِلَى رَسُولِ اللَّهِ ﷺ فَسَأَلَهَا عَنْ ذَلِكَ، فَقَالَتْ: أَرَدْتُ لِأَقْتُلَكَ، فَقَالَ: «مَا كَانَ اللَّهُ لِيَسْلُطَكَ عَلَى ذَلِكَ»، أَوْ قَالَ: «عَلَيَّ». قَالَ: فَقَالُوا: أَلَا نَقْتُلُهَا؟ قَالَ: «لَا»، فَمَا زِلْتُ أَعْرِفُهَا فِي لَهَوَاتِ رَسُولِ اللَّهِ ﷺ.

۴۵۰۹ - حَدَّثَنَا دَاوُدُ بْنُ رُسَيْدٍ: حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ؛ ح: وَحَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا عَبَادُ عَنْ سُفْيَانَ بْنِ حُسَيْنٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ وَأَبِي سَلَمَةَ - قَالَ هَارُونُ: عَنْ أَبِي هُرَيْرَةَ - أَنَّ امْرَأَةً مِنَ الْيَهُودِ أَهْدَتْ إِلَى النَّبِيِّ ﷺ شَاةً مَسْمُومَةً. قَالَ: فَمَا عَرَضَ لَهَا النَّبِيُّ ﷺ.

قَالَ أَبُو دَاوُدَ: هَذِهِ أُخْتُ مَرْحَبِ الْيَهُودِيَّةِ الَّتِي سَمَّتِ النَّبِيَّ ﷺ.

تخریج: [إسناده ضعيف] * سفیان بن حسین: ضعيف عن الزهري، ثقة عن غيره.

4510. It was narrated from Ibn Shihāb, he said: “Jābir bin ‘Abdullāh would narrate that a Jewish woman from Khaibar poisoned a roasted sheep, then she brought it to the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ took the leg and ate, along with some of his Companions, then the Messenger of Allāh ﷺ said to them: ‘Lift up your hands (meaning, stop eating).’ The Messenger of Allāh ﷺ sent for the Jewish woman, and said to her: ‘Did you poison this sheep?’ The Jewish woman said: ‘Who told you?’ He said: ‘This, which is in my hand, told me, the leg.’ She said: ‘Yes.’ He said: ‘What did you intend by that?’ She said: ‘I said: “If he is a Prophet, it will not harm him, and if he is not a Prophet, we will be rid of him.”’ So the Messenger of Allāh ﷺ pardoned her and he did not punish her. But some of his Companions who had eaten from that sheep died. The Messenger of Allāh ﷺ was treated with cupping on the upper part of his back because of what he had eaten of that sheep. He was treated by Abū Hind, who was the freed slave of Banū Bayādah, who were among the Anṣār, he used a horn and a knife (for the cupping).”
(*Da‘īf*)

٤٥١٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: كَانَ جَابِرُ بْنُ عَبْدِ اللَّهِ يُحَدِّثُ أَنَّ يَهُودِيَّةً مِنْ أَهْلِ خَيْبَرَ سَمَّتْ شَاةً مَضْلِيَّةً ثُمَّ أَهْدَتْهَا لِرَسُولِ اللَّهِ ﷺ فَأَخَذَ رَسُولُ اللَّهِ ﷺ الذَّرَاعَ فَأَكَلَ مِنْهَا وَأَكَلَ رَهْطٌ مِنْ أَصْحَابِهِ مَعَهُ، ثُمَّ قَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «ارْفَعُوا أَيْدِيَكُمْ»، وَأَرْسَلَ رَسُولُ اللَّهِ ﷺ إِلَى الْيَهُودِيَّةِ فَدَعَاَهَا فَقَالَ لَهَا: «أَسَمَّمْتِ هَذِهِ الشَّاةَ؟» قَالَتْ الْيَهُودِيَّةُ مَنْ أَخْبَرَكُ؟ قَالَ: «أَخْبَرْتَنِي هَذِهِ فِي يَدِي، الذَّرَاعُ». قَالَتْ: نَعَمْ. قَالَ: «فَمَا أَرَدْتِ إِلَى ذَلِكَ؟» قَالَتْ: قُلْتُ: إِنْ كَانَ نَبِيًّا فَلَمْ يَضُرَّهُ، وَإِنْ لَمْ يَكُنْ نَبِيًّا اسْتَرَحْنَا مِنْهُ، فَعَمَّا عَنْهَا رَسُولُ اللَّهِ ﷺ وَلَمْ يَعْلَمِهَا، وَتُوفِّيَ بَعْضُ أَصْحَابِهِ الَّذِينَ أَكَلُوا مِنَ الشَّاةِ وَاحْتَجَمَ رَسُولُ اللَّهِ ﷺ عَلَى كَاهِلِهِ مِنْ أَجْلِ الَّذِي أَكَلَ مِنَ الشَّاةِ؛ حَجَمَهُ أَبُو هِنْدٍ بِالْقُرْنِ وَالسَّفْرَةَ وَهُوَ مَوْلَى لَيْبِي بِيَاصَةَ مِنَ الْأَنْصَارِ.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٤٦/٨ من حديث أبي داود به * الزهري عن جابر: منقطع "لم يسمع منه" (تحفة الأشراف: ٣٥٦/٢).

4511. It was narrated from Muḥammad bin ‘Amr, from Abū Salamah that a Jewish woman gave the Messenger of Allāh ﷺ a roasted sheep at Khaibar – a *Ḥadīth* like that of Jābir (no. 4510). He said: “And Bishr bin Al-Barā’ bin Ma’rūr Al-Ansārī died. He sent word to the Jewish woman asking: ‘What made you do what you did?’” And he mentioned a *Ḥadīth* like that of Jābir. “The Messenger of Allāh ﷺ ordered that she be executed.” And he did not mention cupping. (*Ḥasan*)

٤٥١١ - حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ: حَدَّثَنَا خَالِدٌ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ أَهَدَتْ لَهُ يَهُودِيَّةٌ بِخَيْبَرَ بِشَاءٍ مَضْلِيَّةٍ نَحْوَ حَدِيثِ جَابِرٍ قَالَ: فَمَاتَ بِشْرُ بْنُ الْبَرَاءِ بْنِ مَعْرُورِ الْأَنْصَارِيِّ، فَأَرْسَلَ إِلَى الْيَهُودِيَّةِ: «مَا حَمَلَكِ عَلَى الَّذِي صَنَعْتَ؟»، فَذَكَرَ نَحْوَ حَدِيثِ جَابِرٍ، فَأَمَرَ بِهَا رَسُولُ اللَّهِ ﷺ فَقَتَلَتْ. وَلَمْ يَذْكُرْ أَمْرَ الْحِجَامَةِ.

تخريج: [حسن] أخرجه البيهقي: ٤٦/٨ من حديث أبي داود به، انظر الحديث الآتي:

Comments:

This was a miracle of the Prophet ﷺ, that a piece of roasted meat informed him about this poison.

4512. Wahb bin Baqiyah narrated to us, from Khālid, from Muḥammad bin ‘Amr, from Abū Salamah, from Abū Hurairah, who said: “The Messenger of Allāh ﷺ used to accept gifts but he did not eat (that which was given in) charity.” And Wahb bin Baqiyah narrated to us, elsewhere, from Khālid, from Muḥammad bin ‘Amr, that Abū Salamah – and he did not mention Abū Hurairah – said: “The Messenger of Allāh ﷺ used to accept gifts, but he did not eat (that which was given in) charity.” And he added: “A Jewish woman in Khaibar gave him a roasted sheep that she had poisoned, and the Messenger of Allāh ﷺ ate from it, as did the people. He said: ‘Lift up your

٤٥١٢ - حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ عَنْ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْبَلُ الْهَدِيَّةَ وَلَا يَأْكُلُ الصَّدَقَةَ. وَحَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ فِي مَوْضِعٍ آخَرَ عَنْ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ - وَلَمْ يَذْكُرْ أَبَا هُرَيْرَةَ - قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْكُلُ الْهَدِيَّةَ وَلَا يَأْكُلُ الصَّدَقَةَ. زَادَ: فَأَهَدَتْ لَهُ يَهُودِيَّةٌ بِخَيْبَرَ شَاءَ مَضْلِيَّةٍ سَمَّتَهَا، فَأَكَلَ رَسُولُ اللَّهِ ﷺ مِنْهَا وَأَكَلَ الْقَوْمُ، فَقَالَ: «ارْفَعُوا أَيْدِيَكُمْ فَإِنَّهَا أَخْبَرْتَنِي أَنَّهَا مَسْمُومَةٌ»، فَمَاتَ بِشْرُ بْنُ الْبَرَاءِ ابْنِ مَعْرُورِ الْأَنْصَارِيِّ، فَأَرْسَلَ إِلَى الْيَهُودِيَّةِ: «مَا حَمَلَكِ عَلَى الَّذِي صَنَعْتَ؟» قَالَتْ: إِنْ كُنْتُ نَبِيًّا لَمْ يَضُرَّكَ الَّذِي صَنَعْتُ، وَإِنْ كُنْتُ

hands (meaning, stop eating), for it has told me that it is poisoned.’ Bishr bin Al-Barā’ bin Ma’rūr Al-Ansārī died (of that poison), and he sent word to the Jewish woman asking: ‘What made you do what you did?’ She said: ‘If you were a Prophet it would not harm you, and if you were a king the people would have been rid of you.’ The Messenger of Allāh ﷺ ordered that she be killed, then he said during his final illness: ‘I continued to feel pain because of the morsel that I ate at Khaibar, but now it has cut off my aorta.’” (*Hasan*)

تخريج: [إسناده حسن] أخرجه البيهقي في دلائل النبوة: ٢٦٢/٤ من حديث أبي داود به، ورواه أحمد: ٣٥٩/٢ من حديث محمد بن عمرو الليثي به مختصراً.

Comments:

The Prophet ﷺ forgave the woman at first, but when one of his Companions died after eating that meat, she was killed in retaliation. See also *Ṣaḥīḥ Muslim* no. 350.

4513. It was narrated from ‘Abdur-Razzāq: “Ma‘mar informed us, from Az-Zuhri, from the son of Ka'b bin Mālik, from his father, that Umm Mubashshir said to the Prophet ﷺ, during his final illness: ‘O Messenger of Allāh, what do you think is the cause of your illness? I cannot think of anything that caused my son’s illness except the poisoned sheep that he ate with you at Khaibar.’ The Prophet ﷺ said: ‘And I do not think there is anything wrong with me except that, but now it has cut off my aorta.’” (*Ṣaḥīḥ*)

Abū Dāwud said: Sometimes ‘Abdur-Razzāq narrated this *Ḥadīth* as a *Mursal* report from

مَلِكًا أَرْحُتَ النَّاسَ مِنْكَ، فَأَمَرَ بِهَا رَسُولُ اللَّهِ ﷺ فَقُتِلَتْ، ثُمَّ قَالَ فِي وَجَعِهِ الَّذِي مَاتَ فِيهِ: «مَا زِلْتُ أَجِدُ مِنَ الْأَكْلَةِ الَّتِي أَكَلْتُ بِخَيْرٍ فَهَذَا أَوْأَنَّ قَطَعَتْ أَبْهَرِي».

٤٥١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ ابْنِ كَعْبِ بْنِ مَالِكٍ، عَنِ أَبِيهِ: أَنَّ أُمَّ مُبَشَّرٍ قَالَتْ لِلنَّبِيِّ ﷺ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ: مَا يَتَّبِعُهُمْ بِكَ يَا رَسُولَ اللَّهِ! فَإِنِّي لَا أَتَّهُمْ بِأَنِّي شَيْئًا إِلَّا الشَّاءَ الْمَسْمُومَةَ الَّتِي أَكَلْتُ مَعَكَ بِخَيْرٍ، وَقَالَ النَّبِيُّ ﷺ: «وَأَنَا لَا أَتَّهُمْ بِنَفْسِي إِلَّا ذَلِكَ فَهَذَا أَوْأَنَّ قَطَعَتْ أَبْهَرِي».

قَالَ أَبُو دَاوُدَ: وَرُبَّمَا حَدَّثَ عَبْدُ الرَّزَّاقِ بِهَذَا الْحَدِيثِ مُرْسَلًا عَنِ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنِ النَّبِيِّ ﷺ، وَرُبَّمَا حَدَّثَ بِهِ عَنِ الزُّهْرِيِّ،

Ma'mar from Az-Zuhrī from the Prophet ﷺ, and sometimes he narrated it from Az-Zuhrī, from 'Abdur-Rahmān bin Ka'b bin Mālik. 'Abdur-Razzāq said that Ma'mar used to narrate the *Hadīth* to them sometimes as a *Mursal* report and they would write it down, and sometimes he would narrate it to them as a *Musnad* report and they would write it down. And both are correct in our view. 'Abdur-Razzāq said: "When Ibn Al-Mubārak came to Ma'mar, Ma'mar narrated to him in a *Musnad* form, the *Aḥādīth* that he used to narrate in a *Mawqūf* form."

عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبِ بْنِ مَالِكٍ، وَذَكَرَ عَبْدُ الرَّزَّاقِ أَنَّ مَعْمَرًا كَانَ يُحَدِّثُهُمْ بِالْحَدِيثِ مَرَّةً مُرْسَلًا فَيَكْتُبُونَهُ، وَيُحَدِّثُهُمْ مَرَّةً بِهِ فَيَسْنِدُهُ فَيَكْتُبُونَهُ، وَكُلُّ صَحِيحٍ عِنْدَنَا. قَالَ عَبْدُ الرَّزَّاقِ: فَلَمَّا قَدِمَ ابْنُ الْمُبَارَكِ عَلَى مَعْمَرَ أَسْنَدَ لَهُ مَعْمَرٌ أَحَادِيثَ كَانَ يُوقِفُهَا.

تخریج: [صحیح] * وللحدیث شواهد، منها الحدیث السابق.

4514. It was narrated from Rabāh, from Ma'mar, from Az-Zuhrī, from 'Abdur-Rahmān bin 'Abdullāh bin Ka'b bin Mālik, from his mother, Umm Mubashshir. – Abū Sa'eed bin Al-A'rābī said:^[1] "This is what he said: 'from his mother,' but the correct version is from his father, from Umm Mubashshir who entered upon the Prophet ﷺ – and he mentioned a *Hadīth* like that of Makhḷad bin Khālid (no. 4513), similar to the *Hadīth* of Jābir. He said: "Bishr bin Al-Barā' bin Ma'rūr died, and he ﷺ sent word to the Jewish woman asking: 'What made you do what you did?'" And he mentioned a *Hadīth* like that of Jābir (no. 4510); "The Messenger of Allāh ﷺ ordered that she be killed." And he did not make any mention of cupping. (*Ṣaḥīh*)

٤٥١٤ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا رَبَاحٌ عَنْ مَعْمَرَ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أُمِّهِ أُمِّ مُبَشِّرٍ. قَالَ أَبُو سَعِيدِ بْنِ الْأَعْرَابِيِّ: كَذَا قَالَ عَنْ أُمِّهِ وَالصَّوَابُ عَنْ أَبِيهِ، عَنْ أُمِّ مُبَشِّرٍ دَخَلَتْ عَلَى النَّبِيِّ ﷺ فَذَكَرَ مَعْنَى حَدِيثِ مَخْلَدِ بْنِ خَالِدِ بْنِ نَحْوِ حَدِيثِ جَابِرٍ قَالَ: فَمَاتَ بِشْرُ بْنُ الْبَرَاءِ بْنِ مَعْرُورٍ، فَأَرْسَلَ إِلَى الْيَهُودِيَّةِ فَقَالَ: مَا حَمَلَكِ عَلَى الَّذِي صَنَعْتَ؟ فَذَكَرَ نَحْوَ حَدِيثِ جَابِرٍ، فَأَمَرَ بِهَا رَسُولُ اللَّهِ ﷺ فَقَتِلَتْ: وَلَمْ يَذْكُرِ الْحَجَامَةَ.

[1] One of those who heard the text from the author, see the introduction.

تخريج: [صحيح].

Chapter 7. If A Man Kills His Slave Or Mutilates Him, Should Retaliation Be Imposed On Him?

(المعجم ٧) - بَابُ مَنْ قَتَلَ عَبْدَهُ أَوْ مَثَّلَ بِهِ، أَيَقَادُ مِنْهُ؟ (التحفة ٧)

4515. It was narrated from (Shu‘bah and) Ḥammād, from Qatādah, from Al-Ḥasan, from Samurah, that the Prophet ﷺ said: “Whoever kills his slave, we will kill him, and whoever cuts off his slave’s nose, we will cut off his nose.” (*Hasan*)

٤٥١٥ - حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ: حَدَّثَنَا شُعْبَةُ؛ ح: وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ قَتَلَ عَبْدَهُ قَتَلْنَاهُ، وَمَنْ جَدَعَ عَبْدَهُ جَدَعْنَاهُ».

تخريج: [حسن] أخرجه الترمذي، الديات، باب ما جاء في الرجل يقتل عبده، ح: ١٤١٤ وابن ماجه، ح: ٢٦٦٣ والنسائي، ح: ٤٧٤٠، ٤٧٤٢ من حديث قتادة به، وقال الترمذي: "حسن غريب" وهو في مسند علي بن الجعد، ح: ٩٨٤ وصححه الحاكم على شرط البخاري: ٣٦٧/٤ ووافقه الذهبي * حسن عن سمرة: حسن كما تقدم، ح: ٣٥٤.

4516. It was narrated from Mu‘ādh bin Hishām: “My father narrated to me, from Qatādah” with the same chain (as no. 4515). He said: “The Messenger of Allāh ﷺ said: ‘Whoever castrates his slave, we will castrate him.’” Then he mentioned a *Hadīth* like that of Shu‘bah and Ḥammād. (*Hasan*)
Abū Dāwud said: A *Hadīth* like that of Mu‘ādh was narrated from Abū Dāwud Aṭ-Ṭayālīsī from Hishām.

٤٥١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ بِإِسْنَادِهِ مِثْلَهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ خَصَصَى عَبْدَهُ خَصَصْنَاهُ» ثُمَّ ذَكَرَ مِثْلَ حَدِيثِ شُعْبَةَ وَحَمَّادٍ.

قَالَ أَبُو دَاوُدَ: وَرَوَاهُ أَبُو دَاوُدَ الطَّيَالِسِيُّ عَنْ هِشَامٍ مِثْلَ حَدِيثِ مُعَاذٍ.

تخريج: [حسن] انظر الحديث السابق.

Comments:

According to some scholars both these narrations are weak. According to authentic narrations, the master is not to be killed in retaliation in such cases. According to the scholars who consider these narrations to be *Hasan*, it indicates a strong warning, but not that the master is to be punished. There is also a view that these narrations are abrogated. (See *'Awn Al-Ma'būd.*)

4517. It was narrated from Ibn Abi ‘Arūbah, from Qatādah, with the chain of Shu’bah, similarly, and he added: “Then Al-Ḥasan forgot this *Hadīth* and he used to say: ‘A free man should not be killed (in retaliation) for a slave.’” (*Ḥasan*)

٤٥١٧ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ عَنْ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ بِإِسْنَادٍ شُعْبَةَ مِثْلَهُ. زَادَ: ثُمَّ إِنَّ الْحَسَنَ نَسِيَ هَذَا الْحَدِيثَ فَكَانَ يَقُولُ: لَا يُقْتَلُ حُرٌّ بِعَبْدٍ.

تخریج: [حسن] انظر الحديثين السابقين.

4518. It was narrated from Hishām, from Qatādah, from Al-Ḥasan, who said: “A free man should not be subjected to retaliation in return for a slave.” (*Ḥasan*)

٤٥١٨ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ قَالَ: لَا يُقَادُ الْحُرُّ بِالْعَبْدِ.

تخریج: [حسن] * وله شواهد منها الحديث السابق: ٤٥١٧.

4519. It was narrated from ‘Amr bin Shu’aib, from his father, from his grandfather who said: “A man came to the Prophet ﷺ seeking his help, and said: ‘A slave woman of his, O Messenger of Allāh!’ He said: ‘Woe to you! What is the matter with you?’ He said: ‘An evil one looked at the slave woman of his master, and he got jealous and cut off his penis.’ The Messenger of Allāh ﷺ said: ‘Bring the man to me.’ They searched for him, but they could not find him. The Messenger of Allāh ﷺ said: ‘Go, for you are free.’ He said: ‘O Messenger of Allāh, who will help me?’ He said: ‘Every Muslim.’ Or he said: ‘Every believer.’” (*Ḥasan*)

٤٥١٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ بْنِ تَسْنِيمِ الْمُتَكَبِّيِّ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا سَوَّارُ أَبُو حَمَزَةَ: حَدَّثَنَا عَمْرُو بْنُ شُعَيْبٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: جَاءَ رَجُلٌ مُسْتَصْرِخٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: جَارِيَةٌ لَهُ يَا رَسُولَ اللَّهِ! فَقَالَ: «وَيْحَكَ مَا لَكَ؟» فَقَالَ: سَرُّ أَبْصَرَ لِسَيِّدِهِ جَارِيَةً لَهُ فَعَارَ فَجَبَّ مَذَاكِيرَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «عَلَيَّْ بِالرَّجُلِ»، فَطُلِبَ فَلَمْ يُعَدَّرْ عَلَيْهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذْهَبْ فَأَنْتَ حُرٌّ»، فَقَالَ: يَا رَسُولَ اللَّهِ! عَلَى مَنْ نُصِرْتِي؟ قَالَ: «عَلَى كُلِّ مُسْلِمٍ»، أَوْ قَالَ: «عَلَى كُلِّ مُؤْمِنٍ».

قَالَ أَبُو دَاوُدَ: الَّذِي عَتِقَ كَانَ اسْمُهُ رَوْحُ ابْنِ دِينَارٍ.

قَالَ أَبُو دَاوُدَ: الَّذِي جَبَّهُ زَيْنَاعُ.

قَالَ أَبُو دَاوُدَ: هَذَا زَيْنَاعُ أَبُو رَوْحٍ كَانَ مَوْلَى الْعَبْدِ.

Abū Dāwud said: The name of the one who was set free was Rawḥ bin Dinar.

Abū Dāwud said: The one who cut off his penis was Zinbā’.

Abū Dāwud said: This Zinbā’ Abū

Rawh was the master of the slave.

تخریج: [إسناده حسن] أخرجه ابن ماجه، الديات، باب من مثل بعبده فهو حر، ح: ٢٦٨٠ من حديث أبي حمزة سوار به.

Comments:

If a master is cruel to his slave and amputates some of his limbs, the slave will get his freedom automatically. The master will not bear the punishment of retaliation.

Chapter 8. *Al-Qasāmah*

(المعجم ٨) - بَابُ الْقَسَامَةِ (التحفة ٨)

4520. It was narrated from Yaḥyā bin Sa‘eed, from Bushair bin Yasār, from Sahl bin Abī Ḥaṭmah and Rāfi‘ bin Khadij that Muḥayyiṣah bin Mas‘ūd and ‘Abdullāh bin Sahl went out towards Khaibar, and they parted among the palm trees. ‘Abdullāh bin Sahl was killed, and they suspected the Jews. His brother ‘Abdur-Raḥmān bin Sahl, and his two cousins Ḥuwayyiṣah and Muḥayyiṣah came to the Prophet ﷺ. ‘Abdur-Raḥmān spoke about his brother, and he was the youngest of them, so the Messenger of Allāh ﷺ said: “Let the eldest speak, let the eldest speak,” or “Let the eldest begin.” So they spoke about their companion’s case, and the Messenger of Allāh ﷺ said: “Let fifty of you swear against one of them, then he will be handed over to you with a rope around his neck.” They said: “It is something that we did not witness; how can we swear?” He said: “Then if the Jews swear fifty oaths you do not have to do so.” They said: “O Messenger of Allāh, they are a disbelieving people.” So the

٤٥٢٠ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ وَمُحَمَّدُ بْنُ عُبَيْدِ الْمَعْنَى قَالَا: أَخْبَرَنَا حَمَادُ بْنُ زَيْدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنِ ابْنِ يَسَارٍ، عَنِ سَهْلِ بْنِ أَبِي حَتْمَةَ وَرَافِعِ بْنِ خَدِيجٍ: أَنَّ مُحَيِّصَةَ بِنَ مَسْعُودٍ وَعَبْدُ اللَّهِ بَنَ سَهْلٍ انْطَلَقَا قِبَلَ خَيْبَرَ فَتَفَرَّقَا فِي النَّخْلِ فَقَتَلَ عَبْدُ اللَّهِ بْنُ سَهْلٍ فَأَتَهُمُ الْيَهُودُ، فَجَاءَ أَخُوهُ عَبْدُ الرَّحْمَنِ بْنُ سَهْلٍ وَابْنَا عَمِّهِ: حُوَيْصَةُ وَمُحَيِّصَةُ، فَأَتُوا النَّبِيَّ ﷺ، فَتَكَلَّمَ عَبْدُ الرَّحْمَنِ فِي أَمْرِ أَخِيهِ وَهُوَ أَصْغَرُهُمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْكُبْرُ الْكُبْرُ»، أَوْ قَالَ: «لَيْبِدِ الْكُبْرُ»، فَتَكَلَّمَا فِي أَمْرِ صَاحِبَيْهِمَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يُقْسِمُ خَمْسُونَ مِنْكُمْ عَلَى رَجُلٍ مِنْهُمْ فَلْيَدْفَعْ بِرَمْتِهِ». قَالُوا: أَمْرٌ لَمْ نَشْهَدْهُ كَيْفَ نَخْلِفُ؟ قَالَ: «فَتَبَرُّوكُمْ يَهُودٌ بِأَيْمَانِ خَمْسِينَ مِنْهُمْ». قَالُوا: يَا رَسُولَ اللَّهِ! قَوْمٌ كُفَّارٌ. قَالَ: فَوَدَاهُ رَسُولُ اللَّهِ ﷺ مِنْ قَبْلِهِ. قَالَ: قَالَ سَهْلٌ: دَخَلْتُ مِرْبَدًا لَهُمْ يَوْمًا فَرَكَضْتَنِي نَاقَةً مِنْ تِلْكَ الْإِبِلِ رَكُضَةً بِرِجْلِهَا. قَالَ حَمَادٌ هَذَا أَوْ نَحْوَهُ.

Messenger of Allāh ﷺ paid the blood money himself. Sahl said: "I entered a *Mirbad* (camel pen) of theirs one day, and a she-camel among those camels (that were given as blood money) kicked me with her foot." Hammād (one of the narrators) said this or something similar. (*Sahīh*)

Abū Dāwud said: It was narrated by Bishr bin Al-Mufaḍḍal and Mālik from Yahyā bin Sa'eed who said in it: "Will you swear fifty oaths, and thus be entitled to the *Diyah* for your companion" – "or your slain one?"

تخریج: أخرجه مسلم، القسامة والمحاربين... إلخ، باب القسامة، ح: ۲/۱۶۶۹ عن عبيدالله بن عمر بن مسرة، والبخاري، الأدب، باب إكرام الكبير، ويبدأ الأكبر بالكلام والسؤال، ح: ۶۱۴۳ من حديث حماد بن زيد به.

Comments:

Al-Qasamah is derived from *Qasam* (oath) and it means taking oaths in repetition. Here, it refers to the cases wherein a person is killed, and there are no witnesses. Then fifty persons from the claimant tribe will swear about the suspect or suspects that they are the murderers. If the claimants take an oath, the respondent will pay the blood money. If the claimant tribe does not take an oath, the defendant will swear that they are not the killers and they are not aware of the killer, so they will be free of blame, and they will not have to pay the blood money. It will be paid from the public treasury. If the defendant tribe does not swear, they will have to present the murderer or pay the blood money.

4521. It was narrated from Abū Lailā bin 'Abdullāh bin 'Abdur-Raḥmān bin Sahl, that Sahl bin Abī Hathmah, and some other elders of his people told him, that 'Abdullāh bin Sahl and Muḥayyiṣah went out to Khaibar because of some hardship that had befallen them, and Muḥayyiṣah came and said that 'Abdullāh bin Sahl had been killed, and thrown into a well, or a

قال أبو داود: رَوَاهُ بِشْرُ بْنُ الْمُفَضَّلِ وَمَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ فِيهِ: «اتَّحِلُّوْنَ خَمْسِينَ يَمِينًا وَتَسْتَحِقُّوْنَ دَمَ صَاحِبِكُمْ أَوْ قَاتِلِكُمْ». وَلَمْ يَذْكُرْ بِشْرٌ: «دَمٌ». وَقَالَ عَبْدُهُ عَنْ يَحْيَى كَمَا قَالَ حَمَادٌ. وَرَوَاهُ ابْنُ عُيَيْنَةَ عَنْ يَحْيَى فَبَدَأَ بِقَوْلِهِ: «تَبَرَّئْتُكُمْ يَهُودُ بِخَمْسِينَ يَمِينًا يَحِلُّوْنَ» وَلَمْ يَذْكُرِ الْاسْتِحْقَاقَ.

قال أبو داود: وَهَذَا وَهُمْ مِنْ ابْنِ عُيَيْنَةَ.

٤٥٢١ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكٌ عَنْ أَبِي لَيْلَى بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ ابْنِ سَهْلٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ أَنَّهُ أَخْبَرَهُ هُوَ وَرِجَالٌ مِنْ كِبَرَاءِ قَوْمِهِ: أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلٍ وَمُحَيِّصَةَ خَرَجَا إِلَى خَيْبَرَ مِنْ جَهْدٍ أَصَابَهُمْ فَأَتَى مُحَيِّصَةَ فَأَخْبَرَ أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلٍ قَدْ قُتِلَ وَطُرِحَ فِي فُقَيْرٍ أَوْ عَيْنٍ، فَأَتَى

spring. He went to the Jews and said: "By Allāh, you killed him." They said: "By Allāh, we did not kill him." He went to his people, and told them about that, then he and his brother Ḥuwayyīṣah – who was older than him – and his cousin 'Abdur-Raḥmān bin Sahl, came (to the Prophet ﷺ). Muḥayyiṣah started to speak, as he was the one who had been in Khaibar, but the Messenger of Allāh ﷺ said: "Let the eldest speak, let the eldest speak." So Ḥuwayyīṣah spoke, then Muḥayyiṣah spoke. The Messenger of Allāh ﷺ said: "Let them pay the *Diyah* for your companion, or else prepare for war." The Messenger of Allāh ﷺ wrote to them saying that, and they wrote back saying: "By Allāh, we did not kill him." The Messenger of Allāh ﷺ said to Ḥuwayyīṣah, Muḥayyiṣah and 'Abdur-Raḥmān: "Will you swear, so that you may be entitled to (blood money) for your companion?" They said: "No." He said: "Then should the Jews swear an oath for you?" They said: "They are not Muslims." So the Messenger of Allāh ﷺ paid the *Diyah* himself, and the Messenger of Allāh ﷺ sent them one hundred camels. Sahl said: "A red she-camel among them kicked me." (*Saḥīḥ*)

يَهُودَ فَقَالَ: أَنْتُمْ وَاللَّهِ! قَتَلْتُمُوهُ. قَالُوا: وَاللَّهِ! مَا قَتَلْنَاهُ. فَأَقْبَلَ حَتَّى قَدِمَ عَلَى قَوْمِهِ فَذَكَرَ لَهُمْ ذَلِكَ، ثُمَّ أَقْبَلَ هُوَ وَأَخُوهُ حُوَيْصَةَ - وَهُوَ أَكْبَرُ مِنْهُ - وَعَبْدُ الرَّحْمَنِ بْنِ سَهْلٍ، فَذَهَبَ مُحَيِّصَةُ لِيَتَكَلَّمَ - وَهُوَ الَّذِي كَانَ بِخَيْبَرَ - فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَبِّرْ كَبِّرْ» - يُرِيدُ السَّنَّ - فَتَكَلَّمَ حُوَيْصَةُ ثُمَّ تَكَلَّمَ مُحَيِّصَةُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا أَنْ يَدُوا صَاحِبِكُمْ، وَإِنَّمَا أَنْ يُؤَدُّوا بِحَرْبٍ»، فَكَتَبَ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ بِذَلِكَ، فَكَتَبُوا: إِنَّا وَاللَّهِ! مَا قَتَلْنَاهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِحُوَيْصَةَ وَمُحَيِّصَةَ وَعَبْدَ الرَّحْمَنِ: «أَتَحْلِفُونَ وَتَسْتَحِقُّونَ دَمَ صَاحِبِكُمْ؟» قَالُوا: لَا، قَالَ: «فَتَحْلِفْ لَكُمْ يَهُودٌ؟» قَالُوا: لَيْسُوا مُسْلِمِينَ، فَوَدَّاهُ رَسُولُ اللَّهِ ﷺ مِنْ عِنْدِهِ، فَبَعَثَ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ بِمِائَةِ نَاقَةٍ حَتَّى أُذِحِلَتْ عَلَيْهِمُ الدَّارُ. قَالَ سَهْلٌ: لَقَدْ رَكَّضْتَنِي مِنْهَا نَاقَةٌ حَمْرَاءُ.

تخریج: [صحیح] انظر الحديث السابق، وهو في الموطأ (يحيى): ٨٧٧/٢، ٨٧٨.

Comments:

For making judgments in crimes, non-Muslims may be asked to swear in the Name of Allāh provided the Muslim defendant or accused agrees to that. There are penalties in Islam for such cases, whether the case involves Muslims or non-Muslims. If it is not known who the murderer is, then the blood money is paid from the public treasury.

4522. It was narrated from ‘Amr bin Shu’aib, that the Messenger of Allāh ﷺ executed a man from Banū Naṣr bin Mālik in Baḥrat Al-Rughā’, on the banks of (the river) Liyyat Al-Baḥrah, on the basis of *Qasāmah*. He said: “The killer and his victim were both from (that tribe).” (*Da’if*)

٤٥٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ وَكَثِيرُ ابْنُ عُبَيْدٍ قَالَا: حَدَّثَنَا ح: وَحَدَّثَنَا مُحَمَّدُ ابْنُ الصَّبَّاحِ بْنِ سُنَيَانَ: أَخْبَرَنَا الْوَلِيدُ عَنْ أَبِي عَمْرٍو، عَنْ عَمْرٍو بْنِ شُعَيْبٍ عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ قَتَلَ بِالْقَسَامَةِ رَجُلًا مِنْ بَنِي نَصْرِ ابْنِ مَالِكٍ بِبَحْرَةِ الرُّغَاءِ عَلَى شَطِّ لِيَّةِ الْبَحْرَةِ قَالَ: الْقَاتِلُ وَالْمَقْتُولُ مِنْهُمْ. وَهَذَا لَفْظُ مَحْمُودٍ، بِبَحْرَةِ، أَقَامَهُ مَحْمُودٌ وَحْدَهُ: عَلَى شَطِّ لِيَّةٍ.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ١٢٧/٨ من حديث أبي داود به * السند مرسل، انظر المراسيل لأبي داود، ح: ٢٧٠.

Chapter 9. Not Retaliating On The Basis Of *Qasāmah*

(المعجم ٩) بَابُ: فِي تَرْكِ الْقَوْدِ بِالْقَسَامَةِ (التحفة ٩)

4523. It was narrated from Sa’eed bin ‘Ubaid Aṭ-Ṭā’i, from Bushair bin Yasār (that) an *Anṣārī* man who was called Sahl bin Abī Ḥaṭmah told him that some of his people went to Khaibar and parted there, then they found one of their number slain. They said to those among whom they found him: “Did you kill our companion?” They said: “We did not kill him, and we do not know who killed him.” They went to the Prophet of Allāh ﷺ, and he said to them: “Bring me proof against the one who killed him.” They said: “We have no proof.” He said: “May they swear an oath for you?” They said: “We will not accept the oath of the Jews.” The Messenger of Allāh ﷺ did not like for his blood to be

٤٥٢٣ - حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الصَّبَّاحِ الزُّعْفَرَانِيُّ: حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدِ الطَّائِي عَنْ بُشَيْرِ بْنِ يَسَارٍ: رَعِمَ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ يُقَالُ لَهُ: سَهْلُ ابْنِ أَبِي حَنَمَةَ أَخْبَرَهُ أَنَّ نَفَرًا مِنْ قَوْمِهِ انْطَلَقُوا إِلَى حَبِيرٍ فَتَفَرَّقُوا فِيهَا فَوَجَدُوا أَحَدَهُمْ قَتِيلًا، فَقَالُوا لِلَّذِينَ وَجَدُوهُ عِنْدَهُمْ: قَتَلْتُمْ صَاحِبَنَا؟ فَقَالُوا: مَا قَتَلْنَاهُ وَلَا عَلِمْنَا قَاتِلًا، فَاَنْطَلَقْنَا إِلَى نَبِيِّ اللَّهِ ﷺ قَالَ: فَقَالَ لَهُمْ: «تَأْتُونِي بِالْبَيِّنَةِ عَلَى مَنْ قَتَلَ هَذَا؟»، قَالُوا: مَا لَنَا بَيِّنَةٌ قَالَ: «فِيحْلِفُونَ لَكُمْ؟» قَالُوا: لَا نَرْضَى بِأَيْمَانِ الْيَهُودِ، فَكَرِهَ رَسُولُ اللَّهِ ﷺ أَنْ يُبْطِلَ دَمَهُ فَوَدَاهُ مِائَةٌ مِنْ إِبِلِ الصَّدَقَةِ.

neglected, so he gave one hundred of the *Ṣadaqah* (*Zakāt*) camels as *Diyah*. (*Ṣaḥīḥ*)

تخریج: أخرجه البخاري، الديات، باب القسامة، ح: ٦٨٩٨ عن أبي نعيم الفضل بن دكين ومسلم، القسامة، ح: ٥/١٦٦٩ من حديث سعيد بن عبيد الطائي به وتقدم طرفه: ١٦٣٨.

4524. It was narrated that Rāfi' bin *Khadij* said: "An Anṣārī man was found slain in the morning at *Khaibar*. His heirs went to the Prophet ﷺ, and told him about that, and he said: 'Do you have two witnesses who will testify to the murder of your companion?' They said: 'O Messenger of Allāh, no one among the Muslims was there, and they are Jews who sometimes dare to do worse than this.' He said: 'Choose fifty of them, and ask them to swear an oath.' But they refused, so the Prophet ﷺ paid the *Diyah* himself." (*Ṣaḥīḥ*)

٤٥٢٤ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ بْنِ رَاشِدٍ: أَخْبَرَنَا هُشَيْمٌ عَنْ أَبِي حَيَّانَ التَّمِيمِيِّ: حَدَّثَنَا عَبَّابَةُ بْنُ رِفَاعَةَ عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: أَصْبَحَ رَجُلٌ مِنَ الْأَنْصَارِ مَقْتُولًا بِخَيْرٍ فَأَنْطَلَقَ أَوْلِيَائُوهُ إِلَى النَّبِيِّ ﷺ فَذَكَرُوا ذَلِكَ لَهُ، فَقَالَ: «لَكُمْ شَاهِدَانِ يَشْهَدَانِ عَلَيَّ قَتَلَ صَاحِبِكُمْ؟» قَالُوا: يَا رَسُولَ اللَّهِ! لَمْ يَكُنْ نَمَّ أَحَدٌ مِنَ الْمُسْلِمِينَ، وَإِنَّمَا هُمْ يَهُودٌ وَقَدْ يَجْتَرُونَ عَلَيَّ أَعْظَمَ مِنْ هَذَا، قَالَ: «فَاخْتَارُوا مِنْهُمْ خَمْسِينَ فَاسْتَحْلِفُوهُمْ» فَأَبَوْا فَوَدَّاهُ النَّبِيُّ ﷺ مِنْ عِنْدِهِ.

تخریج: [صحيح] أخرجه الطبراني في الكبير: ٢٧٧/٤، ح: ٤٤١٣ من حديث الحسن بن علي به، وللحديث شواهد كثيرة جداً.

4525. It was narrated that 'Abdur-Rahmān bin Bujaid said: "By Allāh, Sahl misunderstood the *Ḥadīth* which says that the Messenger of Allāh ﷺ wrote to the Jews saying: 'A slain man was found among you so pay the *Diyah* for him,' and they wrote back swearing by Allāh fifty times: 'We did not kill him and we do not know who killed him.'" He said: "The Messenger of Allāh ﷺ paid the *Diyah* of one hundred camels himself." (*Daʿif*)

٤٥٢٥ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى الْحَرَائِيُّ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ بُجَيْدٍ قَالَ: إِنَّ سَهْلًا - وَاللَّهِ! - أَوْهَمَ الْحَدِيثَ أَنَّ رَسُولَ اللَّهِ ﷺ كَتَبَ إِلَى يَهُودَ أَنَّهُ قَدْ وَجِدَ بَيْنَ أَظْهُرِكُمْ قَتِيلٌ قَدُوهُ، فَكَتَبُوا يَحْلِفُونَ بِاللَّهِ خَمْسِينَ يَمِينًا مَا قَتَلْنَاهُ وَمَا عَلِمْنَا قَاتِلًا قَالَ: فَوَدَّاهُ رَسُولُ اللَّهِ ﷺ مِنْ عِنْدِهِ مِائَةَ نَاقَةٍ.

تخریج: [إسناده ضعيف] * محمد بن إسحاق عنن.

4526. It was narrated from Abū Salamah bin ‘Abdur-Raḥmān and Sulaimān bin Yasār, from some of the *Anṣār*, that the Prophet ﷺ said to the Jews – and he started with them –: “Let fifty men of you swear,” but they refused. Then he said to the *Anṣār*: “Prove your claim.” They said: “Should we take an oath without having witnessed it, O Messenger of Allāh?” So the Messenger of Allāh ﷺ imposed the *Diyah* on the Jews because he was found among them. (*Da‘īf*)

٤٥٢٦ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ وَسُلَيْمَانَ بْنِ يَسَارٍ عَنْ رِجَالٍ مِنَ الْأَنْصَارِ: أَنَّ النَّبِيَّ ﷺ قَالَ لِلْيَهُودِ - وَبَدَأَ بِهِمْ - «يُحْلِفُ مِنْكُمْ خَمْسُونَ رَجُلًا» فَأَبَوْا، فَقَالَ لِلْأَنْصَارِ: «اسْتَحْجُوا»، فَقَالُوا: «نَحْلِفُ عَلَى الْعَيْبِ يَا رَسُولَ اللَّهِ؟ فَجَعَلَهَا رَسُولُ اللَّهِ ﷺ دِيَةً عَلَى يَهُودٍ لِأَنَّهُ وَجَدَ بَيْنَ أَظْهُرِهِمْ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ١٢١/٨ من حديث أبي داود به * الزهري عنن.

Chapter 10. Retaliation On The Killer

(المعجم ١٠) بَابُ: يُقَادُ مِنَ الْقَاتِلِ

(التحفة ١٠)

4527. It was narrated from Qatādah, from Anas, that a girl was found whose head had been crushed between two rocks. It was said to her: “Who did this to you? Was it so-and-so? Was it so-and-so?” Until the name of the Jew was mentioned, and she nodded her head. The Jew was caught, and he admitted it, so the Prophet ﷺ ordered that his head be crushed with a rock. (*Ṣaḥīh*)

٤٥٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ جَارِيَةً وَجِدَتْ قَدْ رُضَّ رَأْسُهَا بَيْنَ حَجْرَيْنِ فَقِيلَ لَهَا: مَنْ فَعَلَ بِكَ هَذَا؟ أَفُلَانٌ أَوْ أَفُلَانٌ؟ حَتَّى سُمِّيَ الْيَهُودِيُّ فَأَوْمَتْ بِرَأْسِهَا، فَأُخِذَ الْيَهُودِيُّ، فَأَعْتَرَفَ، فَأَمَرَ النَّبِيُّ ﷺ أَنْ يُرَضَّ رَأْسُهُ بِالْحِجَارَةِ.

تخريج: أخرجه البخاري، الوصايا، باب: إذا أوماً المريض برأسه إشارة بيته تعرف، ح: ٢٧٤٦، ومسلم، القسامة، باب ثبوت القصاص في القتل بالحجر وغيره... إلخ، ح: ١٦٧٢ من حديث همام به.

4528. It was narrated from Ma‘mar, from Ayyūb, from Abū Qilābah, from Anas, that a Jew killed an *Anṣārī* girl for some jewelry of hers, then he threw her

٤٥٢٨ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ: أَنَّ يَهُودِيًّا قَتَلَ جَارِيَةً

into a well, and crushed her head with a rock. He was caught, and brought to the Prophet ﷺ, and he ordered that he be stoned to death, so he was stoned to death. (*Sahih*)
Abū Dāwud said: Ibn Juraij reported a similar narration from Ayyūb.

مِنَ الْأَنْصَارِ عَلَى حُلِيِّ لَهَا ثُمَّ أَلْقَاهَا فِي قَلْبٍ وَرَضَخَ رَأْسَهَا بِالْحِجَارَةِ فَأَخَذَ فَأَتَى بِهِ النَّبِيَّ ﷺ فَأَمَرَ بِهِ أَنْ يُرْجَمَ حَتَّى يَمُوتَ، فَرُجِمَ حَتَّى مَاتَ.
قَالَ أَبُو دَاوُدَ: وَرَوَاهُ ابْنُ جُرَيْجٍ عَنِ أَيُّوبَ نَحْوَهُ.

تخریج: أخرجه مسلم من حديث عبد الرزاق به، انظر الحديث السابق.

Comments:

Meaning, he was killed by the same means that he had killed the girl.

4529. It was narrated from Hishām bin Zaid, from his grandfather, Anas, that a girl was wearing some silver ornaments, and a Jew crushed her head with a rock. The Messenger of Allāh ﷺ entered upon her while she was still breathing, and said to her: “Who killed you? Did so-and-so kill you?” and she gestured no with her head. He said: “Did so-and-so kill you? Did so-and-so kill you?” and she gestured no with her head. He said: “Did so-and-so kill you?” and she gestured yes with her head. So the Messenger of Allāh ﷺ ordered that he be killed between two rocks. (*Sahih*)

٤٥٢٩ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ شُعْبَةَ، عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ جَدِّهِ أَنَسٍ: أَنَّ جَارِيَةً كَانَتْ عَلَيْهَا أَوْصَاحٌ لَهَا فَارْتَضَخَ رَأْسَهَا يَهُودِيٌّ بِحَجَرٍ، فَدَخَلَ عَلَيْهَا رَسُولُ اللَّهِ ﷺ وَبِهَا رَمَقٌ، فَقَالَ لَهَا: «مَنْ قَتَلَكَ؟ فُلَانٌ قَتَلَكَ؟» فَقَالَتْ: لَا، بِرَأْسِهَا. قَالَ: «مَنْ قَتَلَكَ؟ فُلَانٌ قَتَلَكَ؟» قَالَتْ: لَا، بِرَأْسِهَا. قَالَ: «فُلَانٌ قَتَلَكَ؟» قَالَتْ: نَعَمْ بِرَأْسِهَا. فَأَمَرَ بِهِ رَسُولُ اللَّهِ ﷺ فَقَتَلَ بَيْنَ حَجَرَيْنِ.

تخریج: أخرجه البخاري، الدييات، باب: إذا قتل بحجر أو بعضاً، ح: ٦٨٧٧ ومسلم، القسامة، باب ثبوت القصاص في القتل بالحجر وغيره... إلخ، ح: ١٦٧٢ من حديث عبد الله بن إدريس به.

Chapter 11. Should A Muslim Be Killed In Retaliation For A Disbeliever?

(المعجم ١١) بَابُ: أَيْقَادُ الْمُسْلِمِ مِنَ الْكَافِرِ؟ (التحفة ١١)

4530. It was narrated that Qais bin

٤٥٣٠ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَمُسَدَّدٌ

‘Ubād said: “Al-Ashtar and I went to ‘Alī, and said: ‘Did the Messenger of Allāh ﷺ give you any instructions that he did not give to all the people?’ He said: ‘No, except what is in this document of mine.’” – Musaddad^[1] said: “He said: ‘He took out a document.’” Aḥmad said: “He took out a document from the sheath of his sword.” – “And in it, it said: ‘The believers’ lives are equal (in value) and they are united against others. The least of them can guarantee their protection (to a non-Muslim). No believer shall be killed for a disbeliever, and the one who has been given a covenant cannot be killed while his covenant is valid. Whoever commits an offence will be accountable for it, and whoever commits any offence or gives shelter to an offender, upon him will be the curse of Allāh, the angels and all the people.’” (*Ṣaḥīḥ*)

قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا سَعِيدُ ابْنِ أَبِي عَرُوبَةَ: حَدَّثَنَا قَتَادَةُ عَنِ الْحَسَنِ، عَنْ قَيْسِ بْنِ عُبَادٍ قَالَ: انْطَلَقْتُ أَنَا وَالْأَشْتَرُ إِلَى عَلِيِّ عَلَيْهِ السَّلَامُ فَقُلْنَا: هَلْ عَهْدَ إِلَيْكَ رَسُولُ اللَّهِ ﷺ شَيْئًا لَمْ يَعْهَدْهُ إِلَى النَّاسِ عَامَّةً؟ فَقَالَ: لَا، إِلَّا مَا فِي كِتَابِي هَذَا - قَالَ مُسَدَّدٌ قَالَ: فَأَخْرَجَ كِتَابًا، وَقَالَ أَحْمَدُ: كِتَابًا مِنْ قِرَابِ سَيْفِهِ - فإِذَا فِيهِ: «الْمُؤْمِنُونَ تَكَافَأُوا دِمَائِهِمْ وَهُمْ يَدُّ عَلَى مَنْ سِوَاهُمْ وَيَسْعَى بِدِمَتِهِمْ أَذْنَاهُمْ. أَلَا، لَا يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ وَلَا ذُو عَهْدٍ فِي عَهْدِهِ، مَنْ أَحَدَتْ حَدَّثًا فَعَلَى نَفْسِهِ، وَمَنْ أَحَدَتْ حَدَّثًا أَوْ آوَى مُحَدِّثًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ».

قال مُسَدَّدٌ عن ابنِ أبي عَرُوبَةَ: فَأَخْرَجَ كِتَابًا.

تخریج: [صحيح] أخرجه النسائي، القسامة، باب القود بين الأحرار والمماليك في النفس، ح: ٤٧٣٨ من حديث يحيى القطان به وهو في مسند أحمد: ١/١٢٢ وللحديث شواهد عند ابن حبان، ح: ١٦٩٩ وغيره.

Comments:

“The least of them can guarantee their protection” meaning, if a Muslim grants protection to a non-Muslim, all Muslims must honor that, as preceded. See nos. 2763 and 2764.

4531. It was narrated from ‘Amr bin Shu‘aib, from his father, that his grandfather said: “The Messenger of Allāh ﷺ said” – and he mentioned a *Ḥadīth* like that of

٤٥٣١ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ: حَدَّثَنَا هُشَيْمٌ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ ذَكَرَ نَحْوَ حَدِيثِ عَلِيٍّ، زَادَ فِيهِ:

^[1] The author heard this narration from both Aḥmad bin Ḥanbal and Musaddad.

‘Alī (no. 4530), and added: “and the most distant of them may grant protection, and their strong ones share their spoils with the weak ones, and those who go out on expeditions share their spoils with those who stay behind.” (*Ḥasan*)

تخریج: [حسن] تقدم، ح: ٢٧٥١ أخرجه ابن ماجه، الديات، باب: المسلمون تتكافأ دماؤهم، ح: ٢٦٨٥ من حديث عمرو بن شعيب به.

Chapter 12. If A Man Finds A Man With His Wife, Should He Kill Him?

4532. It was narrated from ‘Abdul-‘Azīz bin Muḥammad, from Suhail, from his father, from Abū Hurairah, that Sa’d bin ‘Ubādah said: “O Messenger of Allāh, if a man finds another man with his wife, should he kill him?” The Messenger of Allāh ﷺ said: “No.” Sa’d said: “Yes, by the One Who has honored you with the truth!” The Prophet ﷺ said: “Listen to what your chieftain is saying.” (*Ṣaḥīḥ*)

‘Abdul-Wahhāb (one of the narrators) said: “... to what Sa’d is saying.”

(المعجم ١٢) بَابُ: فِيمَنْ وَجَدَ مَعَ أَهْلِهِ رَجُلًا، أَيَقْتُلُهُ؟ (التحفة ١٢)

٤٥٣٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَعَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ الْحَوْطِيُّ الْمَعْنَى وَاحِدٌ قَالَا: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ سَعْدَ بْنَ عَبَادَةَ قَالَ: يَا رَسُولَ اللَّهِ! الرَّجُلُ يَجِدُ مَعَ أَهْلِهِ رَجُلًا أَيَقْتُلُهُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «لَا». قَالَ سَعْدٌ: بَلَى وَالَّذِي أَكْرَمَكَ بِالْحَقِّ! قَالَ النَّبِيُّ ﷺ: «اسْمَعُوا إِلَى مَا يَقُولُ سَيِّدُكُمْ».

قال عَبْدُ الْوَهَّابِ: «إِلَى مَا يَقُولُ سَعْدٌ».

تخریج: أخرجه مسلم، اللعان، باب: ١، ح: ١٤٩٨ عن قتيبة به.

4533. It was narrated from Mālik, from Suhail bin Abī Ṣāliḥ, from his father, from Abū Hurairah, that Sa’d bin ‘Ubādah said to the Messenger of Allāh ﷺ: “Do you think that if I find a man with my wife, I should give him time until I bring four witnesses?” He said: “Yes.” (*Ṣaḥīḥ*)

٤٥٣٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ سَعْدَ بْنَ عَبَادَةَ قَالَ لِرَسُولِ اللَّهِ ﷺ: أَرَأَيْتَ لَوْ وَجَدْتُ مَعَ امْرَأَتِي رَجُلًا أُمَهِّلُهُ حَتَّى آتِي بِأَرْبَعَةِ شُهَدَاءَ؟ قَالَ: «نَعَمْ».

تخريج: أخرجه مسلم من حديث مالك به، انظر الحديث السابق، وهو في الموطأ (يحيى): ٧٣٧/٢.

Comments:

If there are not four witnesses, and the woman denies the allegation, then there will be no punishment of stoning to death, but the process of *Li'ān* as preceded, see no. 2245 and the narrations that follow it.

Chapter 13. Injury Caused Accidentally By The *Zakāh* Collector

4534. It was narrated from 'Āishah that the Prophet ﷺ sent Abū Jahm bin Ḥudhaifah to collect the *Zakāt* and a man argued with him about his *Ṣadaqah* (*Zakāt*). Abū Jahm struck him, and wounded him in the head. They came to the Prophet ﷺ and said: "Retaliation, O Messenger of Allāh!" The Prophet ﷺ said: "You will have such-and-such." But they did not accept. He said: "You will have such and such." But they did not accept. He said: "You will have such and such," and they accepted. The Prophet ﷺ said: "I am going to address the people in the afternoon and tell them of your acceptance." They said: "Yes." The Messenger of Allāh ﷺ delivered a speech and said: "These *Laithī* people came to me seeking retaliation and I offered them such-and-such and they accepted. Do you accept it?" They said: "No." The *Muhājirīn* wanted to rebuke them, but the Messenger of Allāh ﷺ told them to refrain from doing anything to them, so they refrained. Then he called them, and increased the amount, and said: "Do you accept?" They said: "Yes." He said: "I am going to

(المعجم ١٣) - بَابُ الْعَامِلِ يُصَابُ عَلَى يَدَيْهِ خَطَأً (التحفة ١٣)

٤٥٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ بْنِ سُوَيْفَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ بَعَثَ أَبَا جَهْمِ بْنِ حُذَيْفَةَ مُصَدِّقًا فَلَاجَهُ رَجُلٌ فِي صَدَقَتِهِ فَضْرَبَهُ أَبُو جَهْمٍ فَشَجَّهُ، فَأَتَوْا النَّبِيَّ ﷺ فَقَالُوا: الْقَوْدَ يَا رَسُولَ اللَّهِ! فَقَالَ النَّبِيُّ ﷺ: «لَكُمْ كَذَا وَكَذَا»، فَلَمْ يَرْضَوْا، فَقَالَ: «لَكُمْ كَذَا وَكَذَا»، فَلَمْ يَرْضَوْا، فَقَالَ: «لَكُمْ كَذَا وَكَذَا»، فَارْضُوا، فَقَالَ النَّبِيُّ ﷺ: «إِنِّي خَاطَبْتُ الْعَيْشِيَّةَ عَلَى النَّاسِ وَمُخْبِرُهُمْ بِرِضَاكُمُ»، فَقَالُوا: نَعَمْ، فَخَطَبَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِنَّ هَؤُلَاءِ اللَّيْثِيْنَ أَتَوْنِي يُرِيدُونَ الْقَوْدَ فَعَرَضْتُ عَلَيْهِمْ كَذَا وَكَذَا فَارْضُوا، أَرْضَيْتُمْ؟» قَالُوا: لَا، فَهَمَّ الْمُهَاجِرُونَ بِهِمْ، فَأَمَرَهُمْ رَسُولُ اللَّهِ ﷺ أَنْ يَكْفُوا عَنْهُمْ، فَكَفُوا، ثُمَّ دَعَاهُمْ فَزَادَهُمْ فَقَالَ: «أَرْضَيْتُمْ»، فَقَالُوا: نَعَمْ، فَقَالَ: «إِنِّي خَاطَبْتُ عَلَى النَّاسِ وَمُخْبِرُهُمْ بِرِضَاكُمُ»، فَقَالُوا: نَعَمْ، فَخَطَبَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «أَرْضَيْتُمْ؟» قَالُوا: نَعَمْ.

address the people and tell them that you have accepted.” They said: “Yes.” The Messenger of Allāh ﷺ delivered a speech and said: “Do you accept?” They said: “Yes.” (*Da‘īf*)

تخريج: [إسناده ضعيف] أخرجه النسائي، القسامة، باب السلطان يصاب على يده، ح: ٤٧٨٢ من حديث عبد الرزاق به وهو في المصنف له، ح: ١٨٠٣٢ وصححه ابن الجارود، ح: ٨٤٥ وابن حبان (الإحسان)، ح: ٤٤٧٠ * الزهري عنعن.

Comments:

Meaning that those authorized by the leader are also accountable for harms they cause.

Chapter 14. Retaliation Without A Weapon Of Iron

(المعجم ١٤) - بَابُ الْقَوْدِ بِغَيْرِ حَدِيدٍ
(التحفة ١٤)

4535. It was narrated from Hammām, from Qatādah, from Anas, that a girl was found with her head crushed between two rocks. It was said to her: “Who did this to you?” Was it so-and-so? Was it so-and-so?” Until the name of the Jew was mentioned, and she nodded her head. The Jew was caught, and he admitted it, and the Prophet ﷺ ordered that his head be crushed with a rock. (*Sahīh*)

٤٥٣٥ - [حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ جَارِيَةَ وَجِدَتْ قَدْ رُضَّ رَأْسُهَا بَيْنَ حَجْرَيْنِ فَقِيلَ لَهَا: مَنْ فَعَلَ بِكَ هَذَا؟ أَفُلَانُ أَفُلَانٌ؟ حَتَّى سُمِّيَ الْيَهُودِيُّ، فَأَوْمَتْ بِرَأْسِهَا، فَأُخِذَ الْيَهُودِيُّ فَاعْتَرَفَ فَأَمَرَ النَّبِيُّ ﷺ أَنْ يُرَضَّ رَأْسُهُ بِالْحِجَارَةِ].

تخريج: [صحيح] تقدم، ح: ٤٥٢٧.

Chapter (...) Retaliation Of A Ruler On Himself For Striking Someone

(المعجم ...) - بَابُ الْقَوْدِ مِنَ الضَّرْبَةِ
وَقِصُّ الْأَمِيرِ مِنْ نَفْسِهِ (التحفة ١٥)

4536. It was narrated that Abū Sa‘eed Al-Khudrī said: “While the Messenger of Allāh ﷺ was distributing something, a man came and bent over him, and the Messenger of Allāh ﷺ poked him with a stick that he had with him,

٤٥٣٦ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو يَعْنِي ابْنَ الْحَارِثِ، عَنْ بُكَيْرِ بْنِ الْأَشَجِّ، عَنْ عَبِيدَةَ بْنِ مُسَافِعٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ يَتَقَسَّمُ فَسَمَا أَقْبَلَ رَجُلٌ فَأَكَبَّ عَلَيْهِ فَطَعَنَهُ

injuring his face. The Messenger of Allāh ﷺ said to him: 'Come and retaliate.' He said: 'No, I have forgiven, O Messenger of Allāh.'" (Da'if)

رَسُولُ اللَّهِ ﷺ بِعُرْجُونٍ كَانَ مَعَهُ فَجْرَحَ بَوَجْهِهِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «تَعَالَ فَاسْتَقِدْ»، قَالَ: بَلْ عَفَوْتُ يَا رَسُولَ اللَّهِ!.

تخریج: [إسناده ضعيف] أخرجه النسائي، القسامة، باب القود في الطعنة، ح: ٤٧٧٧ من حديث عبد الله بن وهب به * عبيدة بن مسافع: لم يوثقه غير ابن حبان وقال ابن المديني: "مجهول ولا أدري سمع من أبي سعيد أم لا؟".

4537. It was narrated that Abū Firās said: "Umar bin Al-Khattāb addressed us, and said: 'I do not send my agents to strike your bodies or take your wealth. Whoever has that done to him, let him refer the matter to me, and I will take retaliation for it.' 'Amr bin Al-Āsh said: 'If a man inflicts disciplinary punishment on one of those who are under his authority, will you take retaliation against him?' He said: 'Yes, by the One in Whose Hand is my soul, I will certainly take retaliation. I saw the Messenger of Allāh ﷺ take retaliation on himself.'" (Da'if)

٤٥٣٧ - حَدَّثَنَا أَبُو صَالِحٍ: أَخْبَرَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي فِرَاسٍ قَالَ: خَطَبَنَا عُمَرُ بْنُ الْخَطَّابِ فَقَالَ: إِنِّي لَمْ أَبْعَثْ عَمَّالِي لِيَضْرِبُوا أَبْسَارَكُمْ وَلَا لِيَأْخُذُوا أَمْوَالَكُمْ، فَمَنْ فَعَلَ بِهِ ذَلِكَ فَلْيَرْفَعَهُ إِلَيَّ أِقْضُهُ مِنْهُ. قَالَ عَمْرُو بْنُ الْعَاصِ: لَوْ أَنَّ رَجُلًا أَدَبَ بَعْضَ رَعِيَّتِهِ أَتَقْضُهُ مِنْهُ؟ قَالَ: إِي وَالَّذِي نَفْسِي بِيَدِهِ! إِلَّا أَقْضُهُ، وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ أَقْضَى مِنْ نَفْسِهِ.

تخریج: [إسناده ضعيف] أخرجه النسائي، القسامة، باب القصاص من السلاطين، ح: ٤٧٨١ من حديث الجريري به مختصراً وصححه ابن الجارود، ح: ٨٤٤ * أبو فراس النهدي: مستور ولم يعرفه أبو زرعة.

Chapter 15. A Woman Has The Right To Waive Retaliation For Killing

(المعجم ١٥) - بَابُ عَفْوِ النِّسَاءِ عَنِ الدِّمِّ
(التحفة ١٦)

4538. It was narrated from 'Āishah, that the Prophet ﷺ said: "The family of the murder victim should refrain from retaliating (*Yanḥajizū*), and the closest relative, then the next closest, may make this decision, even if it is a woman." (Da'if)

٤٥٣٨ - حَدَّثَنَا دَاوُدُ بْنُ رُسَيْدٍ: حَدَّثَنَا الْوَلِيدُ عَنِ الْأَوْزَاعِيِّ، أَنَّهُ سَمِعَ حِصْنًا، أَنَّهُ سَمِعَ أَبَا سَلَمَةَ يُخْبِرُ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «عَلَى الْمُقْتَلِينَ أَنْ يَنْحَجِزُوا الْأَوْلَى فَلِأَوْلَى وَإِنْ كَانَتْ امْرَأَةً».

[Abū Dāwud said: Meaning, the pardon of a woman is acceptable if she is one of the heirs. And it was conveyed to me from Abū ‘Ubaid,^[1] who said: “*Yanḥajizū*: (meaning) refrain from applying the punishment.”]

قَالَ أَبُو دَاوُدَ: يَنْحَجِرُونَ: يَكْفُفُوا عَنِ الْقَوَدِ.

[قَالَ أَبُو دَاوُدَ: يَعْنِي أَنَّ عَفْوَ النِّسَاءِ فِي الْقَتْلِ جَائِزٌ إِذَا كَانَتْ إِحْدَى الْأَوْلِيَاءِ، وَبَلَّغَنِي عَنْ أَبِي عُبَيْدٍ قَالَ: يَنْحَجِرُونَ: يَكْفُفُوا عَنِ الْقَوَدِ].

تخريج: [إسناده ضعيف] أخرجه النسائي، القسامة، باب عفو النساء عن الدم، ح: ٤٧٩٢ من حديث الوليد بن مسلم به * حصن: مستور.

Chapter (...) One Who Is Killed In A Fight among People And His Killer Is Not Known

(المعجم . . .) - بَابُ مَنْ قُتِلَ فِي عِمِّيَا
بَيْنَ قَوْمٍ (التحفة ١٧)

4539. It was narrated (from Ḥammād and) Sufyān, and this is his version, from Ṭāwūs, who said: “Whoever is killed” – Ibn ‘Ubaid (one of the narrators) said: “He said: ‘The Messenger of Allāh ﷺ said’ –: “Whoever is killed, and the killer is not known, because he was killed when people were fighting and throwing stones, or hitting with whips and sticks, it is an accidental killing, and the *Diyah* is the *Diyah* for accidental killing. And whoever is killed deliberately, then it is retaliation. Whoever tries to prevent that (retaliation), then upon him is the curse and wrath of Allāh, and no *Ṣarf* nor *‘Adl* will be accepted from him.”^[2] And the *Hadīth* of Sufyān is more complete. (*Saḥīh*)

٤٥٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا حَمَّادٌ؛ ح: وَحَدَّثَنَا ابْنُ السَّرْحِ: حَدَّثَنَا سُفْيَانُ، وَهَذَا حَدِيثُهُ عَنْ عَمْرٍو، عَنْ طَاوُسٍ قَالَ: مَنْ قُتِلَ - وَقَالَ ابْنُ عُبَيْدٍ: قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ -: «مَنْ قُتِلَ فِي عِمِّيَا فِي رَمِيٍّ يَكُونُ بَيْنَهُمْ بِحِجَارَةٍ أَوْ بِالسَّيَاطِ أَوْ ضَرْبٍ بَعْضًا فَهُوَ خَطَأٌ وَعَقْلُهُ عَقْلُ الْخَطِئِ. وَمَنْ قُتِلَ عَمْدًا فَهُوَ قَوْدٌ». وَقَالَ ابْنُ عُبَيْدٍ: «قَوْدٌ يَدٌ»، ثُمَّ اتَّفَقَا، «وَمَنْ حَالَ دُونَهُ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَعَظْبُهُ لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ» وَحَدِيثُ سُفْيَانَ أَتَمُّ.

تخريج: [صحيح] انظر الحديث الآتي :

[1] Meaning Al-Qāsim bin Sallām who had a famous book on *Gharib* (odd) words in *Hadīth*.

[2] Meaning, no voluntary nor obligatory acts, or, they say it means no exchange nor trade with any good deeds at all on the Day of Judgment will be accepted from him.

4540. It was narrated from ‘Amr bin Dinar, from Ṭāwūs from Ibn ‘Abbās, who said: “The Messenger of Allāh ﷺ said” – and he narrated a *Hadīth* like that of Sufyān (no. 4539). (*Ṣaḥīh*)

٤٥٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي غَالِبٍ:
حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ عَنْ سُلَيْمَانَ بْنِ
كَثِيرٍ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ عَنْ طَاوُسٍ، عَنْ
ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ فَذَكَرَ
مَعْنَى حَدِيثِ سُفْيَانَ.

تخریج: [إسناده صحيح] أخرجه النسائي، القسامة، باب من قتل بحجر أو سوط،
ح: ٤٧٩٣ من حديث سعيد بن سليمان به.

Chapter 16. The Amount Of The *Diyah*

(المعجم ١٦) - بَابُ الدِّيَةِ كَمْ هِيَ؟
(التحفة ١٨)

4541. It was narrated from Sulaimān bin Mūsā, from ‘Amr bin Shu‘aib, from his father, from his grandfather, that the Messenger of Allāh ﷺ ruled that if a person was killed accidentally, his *Diyah* was one hundred camels: Thirty *Bint Makhād*^[1], thirty *Bint Labūn*, thirty *Hiqqahs* and ten male *Bani Labūn*. (*Ḥasan*)

٤٥٤١ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ قَالَ:
حَدَّثَنَا مُحَمَّدُ بْنُ رَاشِدٍ؛ ح: وَحَدَّثَنَا هَارُونُ
ابْنُ زَيْدٍ بِنِ أَبِي الزَّرْقَاءِ: حَدَّثَنَا أَبِي: حَدَّثَنَا
مُحَمَّدُ بْنُ رَاشِدٍ عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ
عَمْرُو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ
رَسُولَ اللَّهِ ﷺ قَضَى أَنْ مَنْ قُتِلَ خَطَأً فِدْيَتُهُ
مِائَةٌ مِنَ الْإِبِلِ: ثَلَاثُونَ بِنْتِ مَخَاضٍ وَثَلَاثُونَ
بِنْتِ لَبُونٍ وَثَلَاثُونَ حِقَّةً. وَعَشْرُ بَنِي لَبُونٍ
ذُكْرًا.

تخریج: [إسناده حسن] أخرجه النسائي، القسامة، باب ذكر الاختلاف على خالد الحذاء،
ح: ٤٨٠٥ وابن ماجه، ح: ٢٦٣٠ من حديث محمد بن راشد به.

4542. It was narrated from Ḥusain Al-Mu‘allim, from ‘Amr bin Shu‘aib, from his father, that his grandfather said: “The value of the *Diyah* at the time of the Messenger of Allāh ﷺ was eight hundred Dinars, or eight thousand Dirhams, and the *Diyah* for the people of the

٤٥٤٢ - حَدَّثَنَا بَيْحِيُّ بْنُ حَكِيمٍ: حَدَّثَنَا
عَبْدُ الرَّحْمَنِ بْنُ عُثْمَانَ: حَدَّثَنَا حُسَيْنُ
الْمُعَلَّمُ عَنْ عَمْرُو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ
جَدِّهِ قَالَ: كَانَتْ قِيمَةُ الدِّيَةِ عَلَى عَهْدِ رَسُولِ
اللَّهِ ﷺ ثَمَانًا مِائَةً دِينَارًا أَوْ ثَمَانِيَةَ آلَافٍ

[1] See the author’s discussion after number 4555 and the glossary for the explanation of these terms.

Book at that time was half of the *Diyah* for the Muslims.” He said: “That remained so, until ‘Umar became the *Khalīfah*. He stood up and delivered a speech, and said: ‘Camels have become expensive.’ So ‘Umar imposed the *Diyah* for those who owned gold as one thousand Dinars, for those who owned silver as twelve thousand Dirhams, for those who owned cattle as two hundred cows, for those who owned sheep as two thousand sheep, and for those who owned *Hullahs* as two hundred *Hullah*.”^[1] He said: “And he left the *Diyah* for *Ahl Adh-Dhimmah* as it was, and did not increase their *Diyah*.” (*Hasan*)

دِرْهَمٍ، وَدِيَّةُ أَهْلِ الْكِتَابِ يَوْمَئِذٍ النُّصْفُ مِنْ دِيَّةِ الْمُسْلِمِينَ. قَالَ: فَكَانَ ذَلِكَ كَذَلِكَ حَتَّى اسْتُخْلِيفَ عُمَرُ، فَقَامَ حَاطِبِيًّا فَقَالَ: أَلَا إِنَّ الْإِبِلَ قَدْ عَلَتْ. قَالَ: فَفَرَضَهَا عُمَرُ عَلَى أَهْلِ الذَّهَبِ أَلْفَ دِينَارٍ، وَعَلَى أَهْلِ الْوَرِقِ اثْنَيْ عَشَرَ أَلْفًا، وَعَلَى أَهْلِ الْبَقَرِ مِائَتِي بَقْرَةٍ وَعَلَى أَهْلِ الشَّاءِ أَلْفِي شَاةٍ، وَعَلَى أَهْلِ الْحُلَلِ مِائَتِي حُلَّةٍ. قَالَ: وَتَرَكَ دِيَّةَ أَهْلِ الذَّمَّةِ لَمْ يَرْفَعْهَا فِيمَا رَفَعَ مِنَ الدِّيَةِ.

تخریج: [إسناده حسن] أخرجه البيهقي: ٧٧/٨، ١٠١ من حديث أبي داود به.

4543. It was narrated from Muḥammad bin Ishāq, from ‘Atā’ bin Abī Rabāh, that the Messenger of Allāh ﷺ ruled that the *Diyah* for those who owned camels should be one hundred camels; for those who owned cattle, two hundred cows; for those who owned sheep, two thousand sheep; for those who owned *Hullah*, two hundred *Hullahs*; and for those who owned wheat, something that Muḥammad did not remember. (*Da‘īf*)

٤٥٤٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى فِي الدِّيَةِ عَلَى أَهْلِ الْإِبِلِ مِائَةً مِنَ الْإِبِلِ، وَعَلَى أَهْلِ الْبَقَرِ مِائَتِي بَقْرَةٍ، وَعَلَى أَهْلِ الشَّاءِ أَلْفِي شَاةٍ، وَعَلَى أَهْلِ الْحُلَلِ مِائَتِي حُلَّةٍ، وَعَلَى أَهْلِ الْقَمْحِ شَيْئًا لَمْ يَحْفَظْهُ مُحَمَّدٌ.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٧٨/٨ من حديث أبي داود به * محمد بن إسحاق عن عن والسنند مرسل، وانظر الحديث الآتي:

4544. It was narrated from Muḥammad bin Ishāq, who said:

٤٥٤٤ - قَالَ أَبُو دَاوُدَ: قَرَأْتُ عَلَى سَعِيدِ

[1] A term used to describe a set of an upper and lower garment made of the same material.

“‘Aṭā’ mentioned that Jābir bin ‘Abdullāh said: ‘The Messenger of Allāh ﷺ ruled...’” and he mentioned a *Ḥadīth* like that of Mūsā (no. 4543) and said: “And for those who own food,” something that I do not remember. (*Da‘īf*)

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٧٨/٨ من حديث أبي داود به * محمد بن إسحاق لم يصرح بالسمع.

4545. It was narrated that ‘Abdullāh bin Mas‘ūd said: “The Messenger of Allāh ﷺ said: ‘The *Diyah* in the case of accidental killing is twenty *Ḥiqqah*, twenty *Jadh‘ah*, twenty *Bint Makhād*, twenty *Bint Labūn*, and twenty male *Banī Makhād*.” And this is the saying of ‘Abdullāh. (*Da‘īf*)

تخریج: [إسناده ضعيف] أخرجه الترمذي، الدييات، باب ما جاء في الدية كم هي من الإبل؟ ح: ١٣٨٦ والنسائي، ح: ٤٨٠٦ وابن ماجه، ح: ٢٦٣١ من حديث الحجاج بن أرطاة به وهو ضعيف مدلس.

4546. It was narrated from Muḥammad bin Muslim, from ‘Amr bin Dinar, from ‘Ikrimah, from Ibn ‘Abbās, that a man from Banū ‘Adiyy was killed, and the Prophet ﷺ set his *Diyah* at twelve thousand (Dirhams). (*Ḥasan*)

Abū Dāwud said: It was narrated by Ibn ‘Uyainah, from ‘Amr, from ‘Ikrimah, from the Prophet ﷺ, and he did not mention Ibn ‘Abbās.

تخریج: [إسناده حسن] أخرجه الترمذي، الدييات، باب ما جاء في الدية كم هي من

ابن يعقوب الطالقاني قال: حَدَّثَنَا أَبُو نُؤَيْمَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ قَالَ: ذَكَرَ عَطَاءٌ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: فَرَضَ رَسُولُ اللَّهِ ﷺ وَذَكَرَ مِثْلَ حَدِيثِ مُوسَى وَقَالَ: وَعَلَى أَهْلِ الطَّعَامِ شَيْئًا لَا أَحْفَظُهُ.

٤٥٤٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الْحَجَّاجُ عَنْ زَيْدِ بْنِ جُبَيْرٍ، عَنْ خِشْفِ بْنِ مَالِكِ الطَّائِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «فِي دِيَةِ الْخَطَأِ عِشْرُونَ حِقَّةً وَعِشْرُونَ جَذَعَةً وَعِشْرُونَ بِنْتِ مَخَاضٍ وَعِشْرُونَ بِنْتِ لَبُونٍ وَعِشْرُونَ بِنْتِ مَخَاضٍ ذُكْرٌ» وَهُوَ قَوْلُ عَبْدِ اللَّهِ.

٤٥٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا مِنْ بَنِي عَدِيٍّ قُتِلَ فَجَعَلَ النَّبِيُّ ﷺ دِيَتَهُ اثْنَيْ عَشَرَ أَلْفًا.

قال أبو داود: رَوَاهُ ابْنُ عُيَيْنَةَ عَنْ عَمْرِو، عَنْ عِكْرِمَةَ عَنْ النَّبِيِّ ﷺ، لَمْ يَذْكُرْ ابْنَ عَبَّاسٍ.

الدرهم؟ ح: ١٣٨٨ والنسائي، ح: ٤٨٠٧ وابن ماجه، ح: ٢٦٢٩ من حديث محمد بن مسلم الطائفي به وأعله النسائي والصواب أنه حسن.

Chapter 17. *Diyah* For A Mistaken Killing That Appears Purposeful

(المعجم ١٧) بَابُ: [فِي دِيَةِ الْخَطَاِ شِبْهِ الْعَمْدِ] (التحفة ١٩)

4547. It was narrated from Ḥammād, from Khālid, from Al-Qāsim bin Rabī'ah, from 'Uqbah bin Aws, from 'Abdullāh bin 'Amr, that the Messenger of Allāh ﷺ - Musaddad said - delivered a speech on the day of the Conquest of Makkah. He said the *Takbīr* three times, then he said: "There is none worthy of worship but Allāh alone. He has fulfilled His promise, granted victory to His slave, and defeated the confederates alone." - Up to here I memorized it from Musaddad.^[1] - Then the two reports concur: "All the customs of the *Jāhiliyyah* and claims for blood or property are beneath my feet, except the provision of water for those performing *Hajj*, and the custodial duties of the Ka'bah." Then he said: "Except the *Diyah* for a mistaken killing that appears purposeful - that which is done with a whip or a stick - one hundred camels, of which forty should have their young in their bellies." And the *Hadīth* of Musaddad is more complete. (*Sahīh*)

٤٥٤٧ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَمُسَدَّدُ الْمَعْنَى قَالَا: حَدَّثَنَا حَمَادٌ عَنْ خَالِدِ بْنِ الْقَاسِمِ بْنِ رَبِيعَةَ، عَنْ عُقْبَةَ بْنِ أَوْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ ﷺ - قَالَ مُسَدَّدٌ -: «حَطَبَ يَوْمَ الْفَتْحِ بِمَكَّةَ فَكَبَّرَ ثَلَاثًا ثُمَّ قَالَ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، صَدَقَ وَعْدُهُ، وَنَصَرَ عَبْدُهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ» - إِلَى هَهُنَا حَفِظْتُهُ مِنْ مُسَدَّدٍ - ثُمَّ اتَّفَقَا: «أَلَا إِنَّ كُلَّ مَأْتِرَةٍ كَانَتْ فِي الْجَاهِلِيَّةِ تُذَكَّرُ وَتُذَعَى مِنْ دَمٍ أَوْ مَالٍ تَحْتَ قَدَمِي إِلَّا مَا كَانَ مِنْ سِقَايَةِ الْحَاجِّ وَسِدَانَةِ الْبَيْتِ». ثُمَّ قَالَ: «أَلَا إِنَّ دِيَةَ الْخَطَاِ شِبْهِ الْعَمْدِ - مَا كَانَ بِالسُّوْطِ وَالْعَصَا - مِائَةً مِنَ الْإِبِلِ مِنْهَا أَرْبَعُونَ فِي بُطُونِهَا أَوْلَادُهَا» وَحَدِيثُ مُسَدَّدٍ أَتَمُّ.

تخریج: [صحیح] أخرجه ابن ماجه، الديات، باب دية شبه العمد مغلفة، ح: ٢٦٢٧ من

[1] That is, he heard this from Musad-dad and Sulaimān bin Ḥarb, and the wording up to this point is that of Musad-dad.

حديث سليمان بن حرب به، ورواه النسائي، ح: ٤٧٩٧ وصححه ابن حبان: ١٥٢٦ وابن الجارود، ح: ٧٧٣.

4548. A similar report (as no. 4547) was narrated from Wuhaib, from Khālid, with this chain. (*Ṣaḥīḥ*)

٤٥٤٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ عَنْ خَالِدٍ بِهَذَا الْإِسْنَادِ نَحْوَ مَعْنَاهُ.

تخریج: [صحیح] انظر الحديث السابق.

4549. A similar report was narrated from ‘Alī bin Zaid, from Al-Qāsim bin Rabī‘ah, from Ibn ‘Umar, from the Prophet ﷺ. He said: “The Messenger of Allāh ﷺ delivered a speech on the Day of the Conquest,” or “the Conquest of Makkah, from the steps of the House” or “the Ka‘bah.” (*Da‘īf*)

Abū Dāwud said: It was also narrated thus by Ibn ‘Uyainah from ‘Alī bin Zaid, from Al-Qāsim bin Rabī‘ah, from Ibn ‘Umar, from the Prophet ﷺ. And a *Ḥadīth* like that of Khālid was narrated by Ayyūb As-Sakhtiyānī, from Al-Qāsim bin Rabī‘ah, from ‘Abdullāh bin ‘Amr. And it was narrated by Ḥammād bin Salamah, from ‘Alī bin Zaid, from Ya‘qūb Al-Sadūsī, from ‘Abdullāh bin ‘Amr, from the Prophet ﷺ. And the report of Zaid and Abū Mūsā is similar; and the *Ḥadīth* of ‘Umar, may Allāh be pleased with him, as well.

٤٥٤٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنِ الْقَاسِمِ بْنِ رَبِيعَةَ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمَعْنَاهُ قَالَ: خَطَبَ رَسُولُ اللَّهِ ﷺ يَوْمَ الْفَتْحِ أَوْ فَتْحِ مَكَّةَ عَلَى دَرَجَةِ الْبَيْتِ أَوْ الْكَعْبَةِ.

قَالَ أَبُو دَاوُدَ: كَذَا رَوَاهُ ابْنُ عُيَيْنَةَ أَيْضًا عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنِ الْقَاسِمِ بْنِ رَبِيعَةَ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ. وَرَوَاهُ أَيُّوبُ السَّخْتِيَانِيُّ عَنِ الْقَاسِمِ بْنِ رَبِيعَةَ، عَنِ عَبْدِ اللَّهِ ابْنِ عَمْرٍو مِثْلَ حَدِيثِ خَالِدٍ، وَرَوَاهُ حَمَادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنِ يَعْقُوبَ السَّدُوسِيِّ، عَنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ وَقَوْلُ زَيْدٍ وَأَبِي مُوسَى مِثْلُ حَدِيثِ النَّبِيِّ ﷺ وَحَدِيثِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ.

تخریج: [إسناده ضعيف] أخرجه ابن ماجه، الدييات، باب دية شبه العمدة مغلطة، ح: ٢٦٢٨ والنسائي، ح: ٤٨٠٣ من حديث علي بن زيد بن جدعان به، وهو ضعيف، وحديث ابن عيينة رواه النسائي وابن ماجه.

4550. It was narrated from Ibn Abī Najīh, from Mujāhid, who said: “‘Umar ruled that in the case (of a killing) that appears intentional

٤٥٥٠ - حَدَّثَنَا الْقُفَيْلِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ قَالَ: قَضَى

(the *Diyah* was) thirty *Hiqqah*, thirty *Jadh'ah* and forty *Khalifah* that are between a *Thaniyyah* up to a *Bāzil 'Ām*.^[1] (*Da'if*)

عَمْرُ فِي شِبْهِ الْعَمْدِ ثَلَاثِينَ حِقَّةً وَثَلَاثِينَ جَذَعَةً وَأَرْبَعِينَ خَلِيفَةً مَا بَيْنَ ثِنْتَيْهِ إِلَى بَازِلٍ عَامِهَا.

تخريج: [إسناده ضعيف] * مجاهد لم يسمع من عمر رضي الله عنه، فالسند منقطع وفي السند علل أخرى.

4551. It was narrated from Abū Al-Aḥwaṣ, from Abū Ishāq, from 'Āṣim bin Ḍamrah, from 'Alī, that he said: "In the case (of a killing) that appears intentional, (the *Diyah*) is in three parts: Thirty-three *Hiqqah*, thirty-three *Jadh'ah* and thirty-four she-*Thaniyyah* up to *Bāzil 'Ām*, all of which should be *Khalifah*." (*Da'if*)

٤٥٥١ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيِّ أَنَّهُ قَالَ: فِي شِبْهِ الْعَمْدِ أَثَلَاثًا ثَلَاثٌ وَثَلَاثُونَ حِقَّةً وَثَلَاثٌ وَثَلَاثُونَ جَذَعَةً وَأَرْبَعٌ وَثَلَاثُونَ ثِنْتَيْهِ إِلَى بَازِلٍ عَامِهَا كُلُّهَا خَلِيفَةٌ.

تخريج: [ضعيف] أخرجه البيهقي: ٦٩/٨ من حديث أبي داود به * أبو إسحاق السبيعي عنن.

4552. It was narrated from Abū Al-Aḥwaṣ, from Sufyān, from Abū Ishāq, from 'Āṣim bin Ḍamrah, who said: "'Alī said: 'For accidental killing (the *Diyah*) is in four parts: Twenty-five *Hiqqah*, twenty-five *Jadh'ah*, twenty-five *Bint Labūn*, and twenty-five *Bint Makhād*.'" (*Da'if*)

٤٥٥٢ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ قَالَ: قَالَ عَلِيُّ: فِي الْخَطِئِ أَرْبَاعًا، خَمْسٌ وَعِشْرُونَ حِقَّةً، وَخَمْسٌ وَعِشْرُونَ جَذَعَةً، وَخَمْسٌ وَعِشْرُونَ بَنَاتِ لَبُونٍ، وَخَمْسٌ وَعِشْرُونَ بَنَاتِ مَخَاصٍ.

تخريج: [ضعيف] انظر الحديث السابق أخرجه الدارقطني: ١٧٧/٣، ح: ٣٣٤١ من حديث سفيان الثوري به، ورواه البيهقي: ٦٩/٨ من حديث أبي داود به.

4553. It was narrated from 'Alqamah and Al-Aswad: "In the case (of a killing) that appears intentional, 'Abdullāh said: 'Twenty-five *Hiqqah*, twenty-five

٤٥٥٣ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ عَلْقَمَةَ وَالْأَسْوَدِ: قَالَ عَبْدُ اللَّهِ فِي شِبْهِ الْعَمْدِ:

[1] See the author's discussion after number 4555 and the glossary for the explanation of these terms.

Jadh'ah, twenty-five *Bint Labūn*, and twenty-five *Bint Makhād*.”
(*Da'if*)

خَمْسٌ وَعِشْرُونَ حِقَّةً وَخَمْسٌ وَعِشْرُونَ
جَذَعَةً، وَخَمْسٌ وَعِشْرُونَ بَنَاتٍ لَبُونٍ،
وَخَمْسٌ وَعِشْرُونَ بَنَاتٍ مَخَاضٍ.

تخریج: [ضعیف] أخرجه البيهقي: ٧٤/٨ من حديث أبي داود به، انظر الحديث السابق: ٤٥٥١.

4554. It was narrated from Abū 'Ayāq, from 'Uthmān bin 'Affān and Zaid bin Thābit, concerning killing deliberately with something that is not usually used for killing: Forty pregnant *Jadh'ah*, thirty *Hiqqah*, and thirty *Bint Labūn*; and if the killing is not deliberate, thirty *Hiqqah*, thirty *Bint Labūn*, twenty *Banī Labūn*, and twenty *Bint Makhād*. (*Da'if*)

٤٥٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ عَبْدِ رَبِّهِ، عَنْ أَبِي عِيَاضٍ، عَنْ عُثْمَانَ ابْنِ عَمَانَ وَزَيْدِ بْنِ ثَابِتٍ: فِي الْمُغْلَظَةِ أَرْبَعُونَ جَذَعَةً خَلْفَةً وَثَلَاثُونَ حِقَّةً وَثَلَاثُونَ بَنَاتٍ لَبُونٍ، وَفِي الْخَطَا ثَلَاثُونَ حِقَّةً وَثَلَاثُونَ بَنَاتٍ لَبُونٍ وَعِشْرُونَ [بَنِي] لَبُونٍ ذُكُورٍ وَعِشْرُونَ بَنَاتٍ مَخَاضٍ.

تخریج: [ضعیف] أخرجه البيهقي: ٦٩/٨ من حديث أبي داود به * قتادة عنعن.

4555. It was narrated from Sa'eed bin Al-Musayyab, from Zaid bin Thābit, concerning killing deliberately with something that is not usually used for killing – and he mentioned a similar report (as no. 4554). (*Da'if*)

٤٥٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ زَيْدِ بْنِ ثَابِتٍ فِي الدِّيَةِ الْمُغْلَظَةِ، فَذَكَرَ مِثْلَهُ سِوَاءً.

تخریج: [ضعیف] * سعيد بن أبي عروبة وقاتدة عنعنا.

Chapter (...) The Ages Of Camels^[1]

(المعجم ...) - بَابُ أَسْنَانِ الْإِبِلِ

(التحفة ...)

Abū Dāwud said: Abū 'Ubaid^[2] and others said: “When a camel enters its fourth year it is a *Hiqq*,

قَالَ أَبُو دَاوُدَ: قَالَ أَبُو عُبَيْدٍ وَغَيْرُهُ وَإِذَا دَخَلَتِ النَّاقَةُ فِي السَّنَةِ الرَّابِعَةِ

[1] See the glossary and the chapters on *Zakāt* since some of these terms are also used for other than camels, but will be defined differently in the case of livestock other than camels.

[2] That is, Al-Qāsim bin Sallām, a famous scholar among whose works is a book on *Gharīb*, or odd terms in *Hadīth*.

and the female is *Hiqqah*, because it is worthy (*Yastahiqqu*) of being ridden and loaded. When it enters its fifth year it is a *Jadha'* or *Jadh'ah*. When it enters its sixth year and sheds its front teeth, then it is a *Thaniyy* or *Thaniyyah*. When it enters its seventh year, it is a *Rabā'* or *Rabā'iyah*. When it enters its eighth year, and sheds the teeth that come between the front teeth and the eyeteeth, then it is a *Sadis* or *Sadas*. When it enters its ninth year, and its eyeteeth appear, it is a *Bāzil*. When it enters its tenth year, it is called *Mukhlif*, then it has no particular name, rather it is called *Bāzil 'Ām* or *Bāzil 'Āmain*, or *Mukhlif 'Ām* or *Mukhlif 'Āmain* and so on."

Al-Naḍr bin *Shumail* said: "A *Bint Makhād* is one year old, a *Bint Labūn* is two years old, a *Hiqqah* is three years, a *Jadh'ah* is four, a *Thaniyy* is five, a *Rabā'* is six, a *Sadis* is seven and a *Bāzil* is eight."

Abū Dāwud said: Abū Hātim and Al-Aṣma'ī said: "*Jadhū'ah* has to do with time, and has nothing to do with shedding teeth."^[1]

Abū Hātim said: "Some of them said: 'When it sheds its front teeth (*Rabā'iyah*) it is a *Rabā'*, and when it sheds its middle incisors (*Thaniyyah*) it is a *Thaniyy*.'"

Abū 'Ubaid said: "When it becomes pregnant it is a *Khalifah* and it remains a *Khalifah* until it

فَهُوَ حِقٌّ وَالْأُنْثَى حِقَّةٌ لِأَنَّهُ يَسْتَحِقُّ أَنْ يُرَكَبَ عَلَيْهِ وَيُحْمَلَ، فَإِذَا دَخَلَتْ فِي الْخَامِسَةِ فَهُوَ جَذَعٌ وَجَدَعَةٌ، فَإِذَا دَخَلَ فِي السَّادِسَةِ وَالْقَى ثَنِيَّتَهُ فَهُوَ ثَنِيٌّ وَثَنِيَّةٌ، فَإِذَا دَخَلَ فِي السَّابِعَةِ فَهُوَ رَبَاعٌ وَرَبَاعِيَّةٌ، فَإِذَا دَخَلَ فِي الثَّامِنَةِ وَالْقَى السِّنَّ الَّذِي بَعْدَ الرَّبَاعِيَّةِ فَهُوَ سَدِيسٌ وَسَدَسٌ، فَإِذَا دَخَلَ فِي التَّاسِعَةِ وَقَطَرَ نَابُهُ وَطَلَعَ فَهُوَ بَازِلٌ، فَإِذَا دَخَلَ فِي الْعَاشِرَةِ فَهُوَ مُخْلِفٌ ثُمَّ لَيْسَ لَهُ اسْمٌ وَلَكِنْ يُقَالُ بَازِلٌ عَامٍ وَبَازِلٌ عَامِينَ، وَمُخْلِفٌ عَامٍ وَمُخْلِفٌ عَامِينَ إِلَى مَا زَادَ.

وقال النَّضْرُ بْنُ شُمَيْلٍ: بِنْتُ مَخَاضٍ لِسَنَةِ وَبِنْتُ لَبُونٍ لِسَنَتَيْنِ، وَحِقَّةٌ لثَلَاثِ، وَجَدَعَةٌ لَأَرْبَعِ، وَثَنِيٌّ لِخَمْسِ، وَرَبَاعٌ لِسِتِّ، وَسَدِيسٌ لِسَبْعِ، وَبَازِلٌ لِثَمَانٍ.

قال أَبُو دَاوُدَ: قال أَبُو حَاتِمٍ وَالْأَصْمَعِيُّ: وَالْجَدْوَعَةُ وَقَتٌ وَلَيْسَ بِسِّنٍّ.

قال أَبُو حَاتِمٍ: قال بَعْضُهُمْ: إِذَا أَلْقَى رَبَاعِيَّتَهُ فَهُوَ رَبَاعٌ، وَإِذَا أَلْقَى ثَنِيَّتَهُ فَهُوَ ثَنِيٌّ.

وقال أَبُو عُبَيْدٍ: إِذَا أَلْقَحَتْ فِيهَا خَلْفَةً فَلَا تَرَأَى خَلْفَةً إِلَى عَشْرَةِ أَشْهُرٍ فَإِذَا بَلَغَ عَشْرَةَ أَشْهُرٍ فِيهَا عَشْرَاءُ.

قال أَبُو حَاتِمٍ: إِذَا أَلْقَى ثَنِيَّتَهُ فَهُوَ ثَنِيٌّ وَإِذَا أَلْقَى رَبَاعِيَّتَهُ فَهُوَ رَبَاعٌ.

[1] Meaning, many of these names refer to not age but when the animal loses certain teeth, like *Thaniyy* and *Rabā'* as follows, he means that this term relates to its age not its teeth.

reaches ten months (of pregnancy), then it becomes an '*Usharā*'."

Abū Hātim said: "When it sheds its middle incisors it is a *Thaniyy* and when it sheds its front teeth it is a *Rabā*'."

Chapter 18. *Diyah* For Lost Limbs

4556. It was narrated from Sa'eed bin Abī 'Arūbah, from Ghālib At-Tammār, from Ḥumaid bin Hilāl, from Masrūq bin Aws, from Abū Mūsā, that the Prophet ﷺ said: "Fingers are all the same: Ten camels for each." (*Ṣaḥīḥ*)

(المعجم ١٨) - بَابُ دِيَاتِ الْأَعْضَاءِ

(التحفة ٢٠)

٤٥٥٦ - حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدَةُ يَعْنِي ابْنَ سُلَيْمَانَ: حَدَّثَنَا سَعِيدُ ابْنِ أَبِي عَرُوبَةَ عَنْ غَالِبِ التَّمَّارِ، عَنْ حُمَيْدِ ابْنِ هِلَالٍ، عَنْ مَسْرُوقِ بْنِ أَوْسٍ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «الْأَصَابِعُ سَوَاءٌ: عَشْرُ عَشْرٍ مِنَ الْإِبِلِ».

تخريج: [صحيح] أخرجه ابن ماجه، الديات، باب دية الأصابع، ح: ٢٦٥٤ والنسائي، ح: ٤٨٤٩ من حديث سعيد بن أبي عروبة به، وصرح بالسماع عند البيهقي: ٩٢/٨ وللحديث طرق أخرى، وصححه ابن حبان: ١٥٢٧.

Comments:

All fingers and hands and feet are equal when it comes to blood money.

4557. It was narrated from *Shu'bah* from Ghālib At-Tammār, from Masrūq bin Aws, from Al-Asha'ri, that the Prophet ﷺ said: "Fingers are all the same." I said: "Ten for each?" He said: "Yes." (*Ṣaḥīḥ*)

Abū Dāwud said: It was narrated by Muḥammad bin Ja'far from *Shu'bah*, from Ghālib. He said: "I heard Masrūq bin Aws." And it was narrated by Ismā'il who said: "Ghālib At-Tammār narrated it to me" with the chain of Abū Al-Walīd (no. 4557). And it was narrated by Ḥanzalah bin Abī

٤٥٥٧ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ عَنْ غَالِبِ التَّمَّارِ، عَنْ مَسْرُوقِ بْنِ أَوْسٍ، عَنِ الْأَشْعَرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «الْأَصَابِعُ سَوَاءٌ». قُلْتُ: عَشْرُ عَشْرٍ؟ قَالَ: «نَعَمْ». قَالَ أَبُو دَاوُدَ: رَوَاهُ مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ، عَنْ غَالِبِ، قَالَ: سَمِعْتُ مَسْرُوقَ بْنَ أَوْسٍ. وَرَوَاهُ إِسْمَاعِيلُ قَالَ: حَدَّثَنِي غَالِبُ التَّمَّارُ بِإِسْنَادِ أَبِي الْوَلِيدِ. وَرَوَاهُ حَنْظَلَةُ بْنُ أَبِي صَفِيَّةٍ عَنْ غَالِبِ بِإِسْنَادِ إِسْمَاعِيلِ.

تخريج: [صحيح] انظر الحديث السابق.

Şafiyah from Ghālib with the chain of Ismā'il.

4558. It was narrated (from Yaḥyā, Mu'ādh and) Yazīd bin Zurā'ī, all of them from Shu'bah, from Qatādah, from 'Ikrimah, from Ibn 'Abbās, who said: "The Messenger of Allāh ﷺ said: 'This and this are the same'" meaning the thumb and little finger. (*Ṣaḥīḥ*)

تخریج: أخرجه البخاري، الديات، باب دية الأصابع، ح: ٦٨٩٥ من حديث شعبة به.

4559. It was narrated from 'Abduş-Şamad bin 'Abdul-Wārith: "Shu'bah narrated to me, from Qatādah, from 'Ikrimah, from Ibn 'Abbās, that the Messenger of Allāh ﷺ said: 'The fingers are all the same, and the teeth are all the same, the incisor and the molar are the same, and this and this are the same.'" (*Ṣaḥīḥ*)

Abū Dāwud said: A report like that of 'Abduş-Şamad was narrated from Al-Naḍr bin Shumail from Shu'bah.

Abū Dāwud said: Ad-Dārimī narrated it to us from An-Naḍr.

تخریج: [إسناده صحيح] أخرجه ابن ماجه، الديات، باب دية الأسنان، ح: ٢٦٥٠ عن عباس بن عبدالعظيم العنبري به، وانظر الحديث السابق.

4560. It was narrated from Abū Ḥamzah, from Yazīd An-Naḥwī, from 'Ikrimah, from Ibn 'Abbās, who said: "The Messenger of Allāh ﷺ said: 'Teeth are all the same, and fingers are all the same.'" (*Ṣaḥīḥ*)

تخریج: [إسناده صحيح] أخرجه ابن ماجه، الديات، باب دية الأسنان، ح: ٢٦٥١ من حديث

٤٥٥٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى؛

ح: وَحَدَّثَنَا ابْنُ مَعَاذٍ: حَدَّثَنَا أَبِي؛ ح: وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ كُلُّهُمْ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «هَذِهِ وَهَذِهِ سَوَاءٌ». قَالَ: يَعْنِي الإِبْهَامَ وَالْخِنْصَرَ.

٤٥٥٩ - حَدَّثَنَا عَبَّاسُ الْعَنْبَرِيُّ: حَدَّثَنَا

عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنِي شُعْبَةُ عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْأَصَابِعُ سَوَاءٌ وَالْأَسْنَانُ سَوَاءٌ الثَّنِيَّةُ وَالضَّرْسُ سَوَاءٌ هَذِهِ وَهَذِهِ سَوَاءٌ».

قَالَ أَبُو دَاوُدَ: رَوَاهُ النَّصْرُ بْنُ شُمَيْلٍ عَنْ شُعْبَةَ بِمَعْنَى عَبْدِ الصَّمَدِ.

قَالَ أَبُو دَاوُدَ: حَدَّثَنَا الدَّارِمِيُّ عَنْ النَّصْرِ.

٤٥٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ بْنِ بَرِيحٍ:

حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ: أَخْبَرَنَا أَبُو حَمْرَةَ عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْأَسْنَانُ سَوَاءٌ وَالْأَصَابِعُ سَوَاءٌ».

علي بن الحسن بن شقيق به وقال الترمذي، ح: ١٣٩١ "حسن صحيح غريب" وصححه ابن حبان، ح: ١٥٢٨.

4561. It was narrated from Ḥusain Al-Mu'allim, from Yazīd An-Naḥwī, from 'Ikrimah, from Ibn 'Abbās who said: "The Messenger of Allāh ﷺ regarded the digits of the hands and feet as all being the same." (*Sahīh*)

٤٥٦١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مُحَمَّدٍ بْنِ أَبَانَ: حَدَّثَنَا أَبُو ثُمَيْلَةَ عَنْ حُسَيْنِ الْمُعَلِّمِ، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: جَعَلَ رَسُولُ اللَّهِ ﷺ أَصَابِعَ الْيَدَيْنِ وَالرِّجْلَيْنِ سَوَاءً.

تخریج: [صحيح] انظر الحديث السابق * في رواية اللؤلؤي "عن حسين المعلم" والصواب عن "يسار المعلم" وتابعه أبو حمزة.

4562. It was narrated from Hammām: "Ḥusain Al-Mu'allim narrated to us, from 'Amr bin Shu'aib, from his father, from his grandfather that the Prophet ﷺ said in his *Khutbah*, when he was leaning back against the Ka'bah: 'For fingers (the *Diyah*) is ten each.'" (*Hasan*)

٤٥٦٢ - حَدَّثَنَا هُدَيْبُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا حُسَيْنُ الْمُعَلِّمِ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ قَالَ فِي خُطْبَتِهِ وَهُوَ مُسْنِدٌ ظَهْرَهُ إِلَى الْكَعْبَةِ: «فِي الْأَصَابِعِ عَشْرٌ عَشْرٌ».

تخریج: [إسناده حسن] أخرجه النسائي، حديث همام به، وصححه ابن الجارود، ح: ٧٨١.

4563. It was narrated from Yazīd bin Hārūn: "Ḥusain Al-Mu'allim narrated to us, from 'Amr bin Shu'aib, from his father, from his grandfather, that the Prophet ﷺ said: 'For teeth (the *Diyah*) is five each.'" (*Hasan*)

٤٥٦٣ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ أَبُو خَثِيمَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا حُسَيْنُ الْمُعَلِّمِ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «فِي الْأَسْنَانِ خَمْسٌ خَمْسٌ».

تخریج: [إسناده حسن] تقدم، ح: ٤٥٤٢ أخرجه النسائي، القسامة، باب عقل الأسنان، ح: ٤٨٤٥ من حديث حسين المعلم به.

4564. Abū Dāwud said: I found it in my book from Shaibān, but I did not hear it from him. And was narrated to us by Abū Bakr – a trustworthy companion of ours –

٤٥٦٤ - قَالَ أَبُو دَاوُدَ: وَجَدْتُ فِي كِتَابِي عَنْ شَيْبَانَ - وَلَمْ أَسْمَعْ مِنْهُ - فَحَدَّثَنَا أَبُو بَكْرٍ - صَاحِبٌ لَنَا ثِقَةٌ - قَالَ:

who said: "Shaibān narrated to us: 'Muḥammad, meaning Ibn Rāshid, narrated to us from Sulaimān, meaning Ibn Mūsā, from 'Amr bin Shu'aib, from his father, that his grandfather said: 'The Messenger of Allāh ﷺ fixed the *Diyah* for accidental killing for townspeople at four hundred Dinars or its equivalent in silver, and he fixed it according to the price of camels. If they became expensive, he raised the amount of *Diyah*, and if they became cheap he lowered the amount. At the time of the Messenger of Allāh ﷺ their price reached between four hundred and eight hundred Dinars, or its equivalent in silver, eight thousand Dirhams. And the Messenger of Allāh ﷺ ruled that for people who kept cattle, the *Diyah* was two hundred cows. For those whose *Diyah* was to be paid in sheep, it was two thousand sheep. The Messenger of Allāh ﷺ said: "The *Diyah* is something to be inherited among the heirs of the slain, according to their relationship, and whatever is left over goes to the *Aṣabah* (agnates; male relatives on the father's side)." And the Messenger of Allāh ﷺ ruled that in the event of the nose being cut off completely, the full *Diyah* was to be given, and if the tip of the nose was cut off, half of the *Diyah* was to be given, fifty camels or their equivalent in gold or silver, or one hundred cows, or one thousand sheep. If the hand was cut off, half of the *Diyah* was to be

حَدَّثَنَا شَيْبَانُ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ رَاشِدٍ
عَنْ سُلَيْمَانَ يَعْنِي ابْنَ مُوسَى، عَنْ عَمْرِو بْنِ
شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: كَانَ رَسُولُ
اللَّهِ ﷺ يُقَوِّمُ دِيَةَ الْخَطِإِ عَلَى أَهْلِ الْقَرْيِ
أَرْبَعِمِائَةِ دِينَارٍ أَوْ عَدْلَهَا مِنَ الْوَرِقِ وَيَقْوِمُهَا
عَلَى أَمْنَانَ الْإِبِلِ، فَإِذَا غَلَّتْ رَفَعَ فِي
قِيَمَتِهَا، وَإِذَا هَاجَتْ رُخْصًا نَقَصَ مِنْ
قِيَمَتِهَا، وَبَلَّغَتْ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ مَا
بَيْنَ أَرْبَعِمِائَةِ دِينَارٍ إِلَى ثَمَانِمِائَةِ دِينَارٍ أَوْ
عَدْلِهَا مِنَ الْوَرِقِ ثَمَانِيَةَ آلَافٍ ذَرَاهِمٍ قَالَ:
وَقَضَى رَسُولُ اللَّهِ ﷺ عَلَى أَهْلِ الْبَحْرِ مِائَتِي
بَقْرَةَ، وَمَنْ كَانَ دِيَتُهُ عَقْلِهِ فِي الشَّاءِ فَأَلْفِي
شَاةٍ. قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْعَقْلَ
مِيرَاثٌ بَيْنَ وَرَثَةِ الْقَتِيلِ عَلَى قَرَابَتِهِمْ فَمَا
فَضَلَ فَلِلْعَصَبَةِ». قَالَ: وَقَضَى رَسُولُ اللَّهِ ﷺ
فِي الْأَنْفِ إِذَا جُدِعَ الدِّيَةُ كَامِلَةً وَإِنْ جُدِعَتْ
تُنْدُوئُهُ فَيَصْفُ الْعَقْلُ خَمْسُونَ مِنَ الْإِبِلِ أَوْ
عَدْلُهَا مِنَ الذَّهَبِ أَوْ الْوَرِقِ أَوْ مِائَةُ بَقْرَةَ أَوْ
أَلْفُ شَاةٍ، وَفِي الْيَدِ إِذَا قُطِعَتْ نِصْفُ
الْعَقْلِ، وَفِي الرَّجْلِ نِصْفُ الْعَقْلِ، وَفِي
الْمَأْمُومَةِ ثُلُثُ الْعَقْلِ ثَلَاثٌ وَثَلَاثُونَ مِنَ
الْإِبِلِ، وَثُلُثٌ أَوْ قِيَمَتُهَا مِنَ الذَّهَبِ أَوْ الْوَرِقِ
أَوْ الْبَحْرِ أَوْ الشَّاءِ، وَالْجَائِفَةُ مِثْلُ ذَلِكَ، وَفِي
الْأَصَابِعِ فِي كُلِّ إِصْبَعٍ عَشْرٌ مِنَ الْإِبِلِ، وَفِي
الْأَسْنَانِ فِي كُلِّ سِنَّ خَمْسٌ مِنَ الْإِبِلِ.
وَقَضَى رَسُولُ اللَّهِ ﷺ أَنْ عَقَلَ الْمَرْأَةَ بَيْنَ
عَصَبَتِهَا مَنْ كَانُوا لَا يَرْتُونَ مِنْهَا شَيْئًا إِلَّا مَا

given, and if the foot was cut off, half of the *Diyah* was to be given. In the case of a deep wound to the head (that reaches the membrane surrounding the brain), one third of the *Diyah* was to be given, thirty-three camels, or its equivalent in gold, silver, cattle or sheep. In the event of a deep stab wound, the same amount was to be given. In the case of fingers, for each finger (the *Diyah* was) ten camels, and in the case of teeth, for each tooth (the *Diyah* was) five camels. The Messenger of Allāh ﷺ ruled that if the *Diyah* is imposed on a woman, it is to be paid by her *‘Asabah* (male relatives on her father’s side), who would not inherit anything from her except that which was left over from her estate. If a woman was killed then her *Diyah* was to be shared among her heirs, and they could execute the killer. The Messenger of Allāh ﷺ said: “The killer gets nothing, and if he has no heir, then his heir is the closest of people to him, and the killer does not inherit anything.”

Muḥammad said: “All of this was narrated to me by Sulaimān bin Mūsā from ‘Amr bin Shu‘aib, from his father, from his grandfather from the Prophet ﷺ.”

Abū Dāwud said: Muḥammad bin Rāshid was one of the people of Damascus, who fled to Al-Baṣrah for fear of being killed.

فَصَلَ عَنْ وَرَثَتِهَا، فَإِنْ قُتِلَتْ فَعَقْلُهَا بَيْنَ وَرَثَتِهَا وَهُمْ يَقْتُلُونَ قَاتِلَهُمْ. وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ لِلْقَاتِلِ شَيْءٌ وَإِنْ لَمْ يَكُنْ لَهُ وَارِثٌ فَوَارِثُهُ أَقْرَبُ النَّاسِ إِلَيْهِ وَلَا يَرِثُ الْقَاتِلُ شَيْئًا».

قَالَ مُحَمَّدٌ: هَذَا كُلُّهُ حَدَّثَنِي بِهِ سُلَيْمَانُ ابْنُ مُوسَى عَنْ عَمْرٍو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ.

قَالَ أَبُو دَاوُدَ: مُحَمَّدٌ بْنُ رَاشِدٍ مِنْ أَهْلِ دِمَشْقَ، هَرَبَ إِلَى الْبَصْرَةِ مِنَ الْقَتْلِ.

تخریج: [حسن] أخرجه بن ماجه، الديات، باب دية الخطأ، ح: ٢٦٣٠ والنسائي، ح: ٤٨٠٥ من حديث محمد ابن راشد به.

4565. It was narrated from Muḥammad bin Bakkār bin Bilāl Al-‘Āmilī: “Muḥammad, meaning Ibn Rāshid, informed us, from Sulaimān, meaning Ibn Mūsā, from ‘Amr bin Shu‘aib, from his father, from his grandfather, that the Prophet ﷺ said: ‘The *Diyah* for killing that resembles intentional (killing) is severe like that for deliberate killing, but the perpetrator is not to be executed.’”

He said: And Khalīl gave us additional information from Ibn Rāshid: “That is when the *Shaitān* incites people to do evil, and blood is shed blindly, without any malice aforethought nor bearing weapons.” (*Hasan*)

تخريج: [إسناده حسن] أخرجه أحمد: ١٨٣/٢ من حديث محمد بن راشد به.

4566. It was narrated from Ḥusain, meaning Al-Mu‘allim, from ‘Amr bin Shu‘aib, that his father informed him, from ‘Abdullāh bin ‘Amr, that the Messenger of Allāh ﷺ said: “For a wound that exposes the bone, (the *Diyah* is) five camels.” (*Hasan*)

تخريج: [إسناده حسن] أخرجه النسائي، القسامة، باب المواضع، ح: ٤٨٥٦ من حديث خالد بن الحارث به، وقال الترمذي، ح: ١٣٩٠ "حسن صحيح" وصححه ابن الجارود، ح: ٧٨٥.

4567. It was narrated from Al-‘Alā’ bin Al-Hārith: “Amr bin Shu‘aib narrated to me, from his father, that his grandfather said: ‘The Messenger of Allāh ﷺ ruled that for (an injury to) an eye that remained intact, one-third of the *Diyah* was to be given.’” (*Hasan*)

٤٥٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارِ بْنِ بِلَالِ الْعَامِلِيِّ: أَخْبَرَنَا مُحَمَّدٌ يَعْنِي ابْنَ رَاشِدٍ عَنْ سُلَيْمَانَ يَعْنِي ابْنَ مُوسَى، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «عَقْلُ شِبْهِ الْعَمْدِ مَغْلُظٌ مِثْلُ عَقْلِ الْعَمْدِ وَلَا يُقْتَلُ صَاحِبُهُ».

قال: وَزَادَنَا خَلِيلٌ عَنْ ابْنِ رَاشِدٍ: «وَذَلِكَ أَنْ يَنْزُو الشَّيْطَانُ بَيْنَ النَّاسِ فَتَكُونُ دِمَاءٌ فِي عِمِّيًّا فِي غَيْرِ ضَعِيئَةٍ وَلَا حَمَلٍ سِلَاحٍ».

٤٥٦٦ - حَدَّثَنَا أَبُو كَامِلٍ فَضَيْلُ بْنُ حُسَيْنٍ أَنَّ خَالِدَ بْنَ الْحَارِثِ حَدَّثَهُمْ قَالَ: حَدَّثَنَا حُسَيْنٌ يَعْنِي الْمُعَلِّمَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ أَنَّ أَبَاهُ أَخْبَرَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فِي الْمَوَاضِحِ حَمْسٌ».

٤٥٦٧ - حَدَّثَنَا مَحْمُودُ بْنُ خَالِدِ السُّلَمِيِّ: حَدَّثَنَا مَرْوَانُ يَعْنِي ابْنَ مُحَمَّدٍ: حَدَّثَنَا الْهَيْثَمُ بْنُ حُمَيْدٍ: حَدَّثَنِي الْعَلَاءُ بْنُ الْحَارِثِ: حَدَّثَنِي عَمْرُو بْنُ شُعَيْبٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَضَى رَسُولُ اللَّهِ ﷺ فِي

الْعَيْنِ الْقَائِمَةِ السَّادَّةَ لِمَكَانِهَا بِثُلُثِ الدِّيَةِ .

تخريج: [إسناده حسن] أخرجه النسائي، القسامة، باب العين العوراء السادة لمكانها إذا طمست، ح: ٤٨٤٤ من حديث الهيثم بن حميد به.

Chapter 19. The *Diyah* For A Fetus

(المعجم ١٩) - بَابُ دِيَةِ الْجَنِينِ

(التحفة ٢١)

4568. It was narrated from *Shu‘bah* from *Manṣūr*, from *Ibrāhīm*, from *‘Ubaid bin Naḍlah*, from *Al-Mughīrah bin Shu‘bah*, that two women were married to one man from *Hudhail*. One of them struck the other with a tent-pole and killed her [and her fetus]. They referred the dispute to the Prophet ﷺ. One of the two men said: “How can we pay *Diyah* for one who did not make noise, nor eat, nor drink, nor raise his voice?” He said: “Is this *Saja‘* poetry like the *Saja‘* poetry of the Bedouin?” And he ruled that the *Diyah* was a male or female slave, to be given by the woman’s male relatives, on her father’s side. (*Ṣaḥīḥ*)

٤٥٦٨ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ النَّمِرِيُّ:

حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدِ بْنِ نَضْلَةَ عَنْ الْمُغِيرَةَ بْنِ شُعْبَةَ: أَنَّ امْرَأَتَيْنِ كَانَتَا تَحْتَ رَجُلٍ مِنْ هَذَيْلٍ فَضَرَبَتْ إِحْدَاهُمَا الْأُخْرَى بِعَمُودٍ فَفَتَلَتْهَا [وَجَنَيْنَهَا] فَاخْتَصَمَا إِلَى النَّبِيِّ ﷺ: فَقَالَ أَحَدُ الرَّجُلَيْنِ: كَيْفَ نَدِي مَنْ لَا صَاحَّ وَلَا أَكَلَ، وَلَا شَرِبَ وَلَا اسْتَهَلَّ، فَقَالَ: «أَسَجَّعُ كَسَجَّعِ الْأَعْرَابِ»، وَقَضَى فِيهِ بِعُرَّةٍ وَجَعَلَهُ عَلَى عَاقِلَةِ الْمَرْأَةِ.

تخريج: أخرجه مسلم، القسامة، باب دية الجنين . . . إلخ، ح: ١٦٨٢ من حديث شعبة به.

4569. A similar report (as no. 4568) was narrated from *Jarīr*, from *Manṣūr* with the same chain, and he added: “The Prophet ﷺ imposed the *Diyah* for the slain woman upon the male relatives of the woman who killed her, and (he ordered that) a slave be given (as *Diyah* for) that which was in her belly.” (*Ṣaḥīḥ*)

٤٥٦٩ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ:

حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ بِإِسْنَادِهِ وَمَعْنَاهُ وَرَأَدَ قَالَ: فَجَعَلَ النَّبِيُّ ﷺ دِيَةَ الْمَقْتُولَةِ عَلَى عَصَبَةِ الْقَاتِلَةِ وَعُرَّةً لِمَا فِي بَطْنِهَا . قَالَ أَبُو دَاوُدَ: وَكَذَلِكَ رَوَاهُ الْحَكَمُ عَنْ مُجَاهِدٍ، عَنِ الْمُغِيرَةَ.

Abū Dāwud said: Thus it was

narrated by Al-Ḥakam from Mujāhid, from Al-Mughīrah.

تخريج: أخرجه مسلم من حديث جرير بن عبد الحميد به، انظر الحديث السابق.

4570. It was narrated from Al-Miswar bin Makhramah that ‘Umar consulted the people regarding a case where a woman was caused to abort (*Imlāṣ*). Al-Mughīrah bin Shu‘bah said: “I saw the Messenger of Allāh ﷺ ruling that a male or female slave be given (as *Diyah*). He said: ‘Bring someone who will testify with you.’ He brought Muḥammad bin Maslamah.” Hārūn (one of the narrators) added: “And he bore witness to him,” meaning, that the man had struck his wife’s belly. (*Ṣaḥīḥ*)

Abū Dāwud said: It was conveyed to me from Abū ‘Ubaid: “It was only called ‘*Imlāṣ*’ (slipping) because it slipped from the woman before the time it was due, and like that, all of what slips from the hand or other than that, is called *Maliṣ*.”

تخريج: [صحيح] أخرجه مسلم، القسامة، باب دية الجنين . . . إلخ، ح: ١٦٨٣ من حديث وكيع به، ولم يذكر ما زاده هارون بن عباد الأزدي شيخ أبي داود، وأبو داود لا يروي إلا عن ثقة عنده.

4571. A similar report (as no. 4570) was narrated from Wuhaib, from Hishām, from his father, from Al-Mughīrah, from ‘Umar. (*Ṣaḥīḥ*)

Abū Dāwud said: Ḥammād bin Zaid and Ḥammad bin Salamah reported it from Hishām bin ‘Urwarh, from his father; that ‘Umar said.

٤٥٧٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَهَارُونُ بْنُ عَبَّادِ الْأَزْدِيِّ الْمَعْنَى قَالَا: حَدَّثَنَا وَكَيْعٌ عَنْ هِشَامٍ، عَنْ عُرْوَةَ، عَنِ الْمَسْوَرِ بْنِ مَخْرَمَةَ: أَنَّ عُمَرَ اسْتَشَارَ النَّاسَ فِي إِمْلَاصِ الْمَرْأَةِ، فَقَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ: شَهِدْتُ رَسُولَ اللَّهِ ﷺ قَضَى فِيهَا بِعُرْوَةَ عَبْدٍ أَوْ أَمَةٍ، فَقَالَ: اتَّبِعِي بِمَنْ يَشْهَدُ مَعَكَ. قَالَ: فَأَتَاهُ بِمُحَمَّدِ بْنِ مَسْلَمَةَ. زَادَ هَارُونُ: فَشَهِدَ لَهُ يَعْنِي: ضَرَبَ الرَّجُلُ بَطْنَ امْرَأَتِهِ.

قَالَ أَبُو دَاوُدَ: بَلَغَنِي عَنْ أَبِي عُبَيْدٍ: إِنَّمَا سُمِّيَ إِمْلَاصًا لِأَنَّ الْمَرْأَةَ تَزَلُّهُ قَبْلَ وَقْتِ الْوِلَادَةِ وَكَذَلِكَ كُلُّ مَا زَلَّتْ مِنَ الْيَدِ وَغَيْرِهِ فَقَدْ مَلِصَ.

٤٥٧١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنِ الْمُغِيرَةَ، عَنْ عُمَرَ بِمَعْنَاهُ.

قَالَ أَبُو دَاوُدَ: رَوَاهُ حَمَّادُ بْنُ زَيْدٍ وَحَمَّادُ ابْنُ سَلَمَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ أَنَّ عُمَرَ قَالَ.

تخريج: أخرجه البخاري، الديات، باب جنين المرأة، ح: ٦٩٠٥ عن موسى بن إسماعيل به.

4572. It was narrated from ‘Amr bin Dinar, that he heard Ṭāwūs, (narrate) from Ibn ‘Abbās, that ‘Umar asked about the ruling of the Prophet ﷺ concerning that, and Ḥamal bin Mālik bin An-Nābighah stood up and said: “I was between two women, and one of them struck the other with a tent-pole (*Mistah*), killing her and her fetus.” The Messenger of Allāh ﷺ ruled that a male or female slave be given (as *Diyah*) for her fetus, and that she should be executed. Abū Dāwud said: An-Naḍr bin Shumail said: “*Al-Mistah* is a rolling pin.” Abū Dāwud said: “Abū ‘Ubaid said: ‘*Al-Mistah* is a wooden pole for a tent.’” (*Ṣaḥīh*)

٤٥٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ مَسْعُودٍ الْمِصْبِصِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ أَنَّهُ سَمِعَ طَاوُسًا، عَنْ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ أَنَّهُ سَأَلَ عَنْ قِصَّةِ النَّبِيِّ ﷺ فِي ذَلِكَ، فَقَامَ حَمَلُ بْنُ مَالِكِ بْنِ النَّابِغَةِ، فَقَالَ: كُنْتُ بَيْنَ امْرَأَتَيْنِ، فَضَرَبْتُ إِحْدَاهُمَا الْأُخْرَى بِمِسْطَحٍ فَقَتَلْتَهَا وَجَنِينَهَا، فَقَضَى رَسُولُ اللَّهِ ﷺ فِي جَنِينِهَا بِعُرَّةٍ وَأَنْ تُقْتَلَ.

قَالَ أَبُو دَاوُدَ: قَالَ النَّضْرُ بْنُ شُمَيْلٍ: الْمِسْطَحُ هُوَ الصَّوْبُجُ.

قَالَ أَبُو دَاوُدَ: وَقَالَ أَبُو عُبَيْدٍ: الْمِسْطَحُ عُوْدٌ مِنْ أَعْوَادِ الْجِنَاءِ.

تخریج: [إسناده صحيح] أخرجه ابن ماجه، والديات، باب دية الجنين، ح: ٢٦٤١ من حديث أبي عاصم به، ورواه النسائي: ٤٧٤٣ وصححه ابن حبان: ١٥٢٥.

4573. It was narrated from Sufyān, from ‘Amr, from Ṭāwūs, who said: “‘Umar stood on the *Minbar* and mentioned something similar, but he did not say that she should be executed.” He added: “A male or female slave.” ‘Umar said: “*Allāhu Akbar*, if I had not heard this, I would have ruled otherwise.” (*Da‘īf*)

٤٥٧٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الزُّهْرِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ طَاوُسٍ قَالَ: قَامَ عُمَرُ عَلَى الْمِنْبَرِ، فَذَكَرَ مَعْنَاهُ، وَلَمْ يَذْكُرْ: وَأَنْ تُقْتَلَ. زَادَ: بِعُرَّةٍ عَبْدٍ أَوْ أَمَةٍ، قَالَ: فَقَالَ عُمَرُ: اللَّهُ أَكْبَرُ، لَوْ لَمْ أَسْمَعْ بِهَذَا لَقَضَيْتَا بِغَيْرِ هَذَا.

تخریج: [إسناده ضعيف] والحديث السابق شاهد له * طاوس لم يسمع من عمر رضي الله عنه.

4574. It was narrated that Ibn ‘Abbās said, concerning the story of Ḥamal bin Mālik (no. 4572): “She miscarried a boy whose hair had grown, and he was dead, and the

٤٥٧٤ - حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ التَّمَارِ: أَنَّ عَمْرُو بْنَ طَلْحَةَ حَدَّثَهُمْ قَالَ: حَدَّثَنَا أَسْبَاطُ عَنْ سِمَالِكِ، عَنْ عِكْرِمَةَ، عَنْ

woman died too. He ruled that her male relatives on her father's side had to pay the *Diyah*, and her paternal uncle said: 'O Prophet of Allāh, she miscarried a boy whose hair had grown.' The father of the killer said: 'He is lying. By Allāh, he did not raise his voice or drink or eat. No compensation can be paid for such a one.' The Prophet ﷺ said: 'Is it *Saja*' (poetry) like the *Saja*' of the *Jahiliyyah* and soothsayers? Give a slave as *Diyah* for the boy.'" (*Da'if*)

Ibn 'Abbās said: "The name of one of them was Mulaikah and the other was Umm Ghutaif."

ابن عَبَّاسٍ فِي قِصَّةِ حَمَلِ بْنِ مَالِكٍ قَالَ: فَاسْقَطَتْ غُلَامًا قَدْ نَبَتَ شَعْرُهُ، مَيِّتًا وَمَاتَتْ الْمَرْأَةُ فَفَضَى عَلَى الْعَاقِلَةِ الدِّيَةَ، فَقَالَ عَمَّهَا: إِنَّهَا قَدْ اسْقَطَتْ يَا نَبِيَّ اللَّهِ! غُلَامًا قَدْ نَبَتَ شَعْرُهُ، فَقَالَ أَبُو الْقَاتِلَةِ: إِنَّهُ كَاذِبٌ، إِنَّهُ وَاللَّهِ! مَا اسْتَهَلَّ وَلَا شَرِبَ وَلَا أَكَلَ، فَمِثْلُهُ يُبْطَلُ، فَقَالَ النَّبِيُّ ﷺ: «أَسْجَعُ الْجَاهِلِيَّةِ وَكَهَاتُنَّهَا؟ أَدَّ فِي الصَّبِيِّ غُرَّةً».

قَالَ ابْنُ عَبَّاسٍ: كَانَ اسْمُ إِحْدَاهُمَا مُلَيْكَةَ وَالْأُخْرَى أُمُّ غُطَيْفٍ.

تخریج: [إسناده ضعيف] أخرجه النسائي، القسامة، باب صفة شبه العمد وعلى من دية الأجنة... إلخ، ح: ٤٨٣٢ من حديث عمرو بن بكرمة سلسلة ضعيفة.

4575. It was narrated from Jābir bin 'Abdullāh, that there were two women of Hudhail and one of them killed the other. Each of them had a husband and child. The Prophet ﷺ imposed the *Diyah* for the slain woman upon the male relatives of the killer, on her father's side, and he absolved her husband and child of paying any *Diyah*. The male relatives of the slain woman said: "Will we inherit?" The Messenger of Allāh ﷺ said: "No; her estate is for her husband and children." (*Da'if*)

٤٥٧٥ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُوسُفُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ ابْنُ زِيَادٍ: حَدَّثَنَا مُجَالِدٌ: حَدَّثَنِي الشَّعْبِيُّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ امْرَأَتَيْنِ مِنْ هَذَيْلٍ قَتَلَتْ إِحْدَاهُمَا الْأُخْرَى وَلِكُلِّ وَاحِدَةٍ مِنْهُمَا زَوْجٌ وَوَلَدٌ، قَالَ: فَجَعَلَ النَّبِيُّ ﷺ دِيَةَ الْمَقْتُولَةِ عَلَى عَاقِلَةِ الْقَاتِلَةِ، وَبِرًّا زَوْجَهَا وَوَلَدَهَا. قَالَ: فَقَالَ عَاقِلَةُ الْمَقْتُولَةِ: مِيرَاثُهَا لَنَا؟ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا، مِيرَاثُهَا لِزَوْجِهَا وَوَلَدِهَا».

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الديات، باب عقل المرأة على عصبتها وميراثها لولدها، ح: ٢٦٤٨ من حديث عبد الواحد به، وسنده ضعيف * مجالد ضعيف.

4576. It was narrated from Yūnus, from Ibn Shihāb, from Sa'eed bin Al-Musayyab and Abū Salamah, from Abū Hurairah who said: "Two women of Hudhail had a fight, and one of them threw a rock at the other and killed her. They referred the dispute to the Messenger of Allāh ﷺ, and the Messenger of Allāh ﷺ ruled that the *Diyah* for her fetus should be a male or female slave. And, he ruled that the *Diyah* for the woman should be paid by her male relatives on her father's side, and he made her children and those who were with them her heirs. Ḥamal bin Mālik bin Al-Nābighah Al-Hudhalī said: 'O Messenger of Allāh, how can I pay *Diyah* for one who did not eat, nor drink, nor speak, nor raise his voice? No compensation can be paid for such a one.' The Messenger of Allāh ﷺ said: 'This is one of the brothers of the soothsayers' because of what he heard of his *Saja* (poetry)." (*Ṣaḥīḥ*)

تخريج: أخرجه البخاري، الديات، باب جنين المرأة وأن العقل على الوالد ... إلخ، ح: ٦٩١٠ ومسلم، القسامة، باب دية الجنين ووجوب الدية في قتل الخطأ ... إلخ، ح: ١٦٨١ من حديث عبد الله بن وهب به.

4577. It was narrated from Al-Laith, from Ibn Shihāb, from Ibn Al-Musayyab, from Abū Hurairah, who said about this (as mentioned in no. 4576) story: "Then the woman who had been ordered to give a slave died, and the Messenger of Allāh ﷺ ruled that her estate should go to her sons, and that her male relatives on her father's side should pay the *Diyah*." (*Ṣaḥīḥ*)

٤٥٧٦ - حَدَّثَنَا وَهْبُ بْنُ بَيَانَ وَابْنُ السَّرْحِ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَقْتَلَتِ امْرَأَتَانِ مِنْ هُذَيْلٍ فَرَمَتْ إِحْدَاهُمَا الْأُخْرَى بِحَجَرٍ فَقَتَلَتْهَا فَاحْتَصَمُوا إِلَى رَسُولِ اللَّهِ ﷺ، فَقَضَى رَسُولُ اللَّهِ ﷺ: دِيَةَ جَنِينِهَا غَرَّةً عَبْدٌ أَوْ وِلْدَةٌ وَقَضَى بِدِيَةِ الْمَرْأَةِ عَلَى عَاقِلَيْهَا وَوَرَثَتَهَا وَلَدَهَا وَمَنْ مَعَهُمْ، فَقَالَ حَمَلُ بْنُ مَالِكِ بْنِ النَّابِغَةِ الْهُذَيْلِيُّ: يَا رَسُولَ اللَّهِ! كَيْفَ أَغْرَمَ دِيَةَ مَنْ لَا شَرِبَ وَلَا أَكَلَ، وَطَلَّقَ وَلَا اسْتَهَلَّ، فَمِثْلُ ذَلِكَ يُطَلُّ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا هَذَا مِنْ إِخْوَانِ الْكُفَّانِ». مِنْ أَجْلِ سَجْعِهِ الَّذِي سَجَعَ.

٤٥٧٧ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ، عَنْ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ فِي هَذِهِ الْقِصَّةِ قَالَ: ثُمَّ إِنَّ الْمَرْأَةَ الَّتِي قَضَى عَلَيْهَا بِالْغَرَّةِ تُوفِّيَتْ، فَقَضَى رَسُولُ اللَّهِ ﷺ بَأَنَّ مِيرَاثَهَا لِبَنِيهَا وَأَنَّ الْعُقْلَ عَلَى عَصَبَتِهَا.

تخريج: أخرجه البخاري، الفرائض، باب ميراث المرأة والزوج مع الولد وغيره، ح: ٦٧٤٠ ومسلم، القسامة، باب دية الجنين ووجوب الدية في قتل الخطأ... إلخ، ح: ١٦٨١ عن قتيبة به.

4578. It was narrated from ‘Abdullāh bin Buraidah, from his father, that a woman threw a stone at another woman, who miscarried as a result. The matter was referred to the Messenger of Allāh ﷺ, and he ruled that (a *Diyah* of) five hundred sheep be given for her child. And on that day he forbade throwing stones. (*Ṣaḥīḥ*)

Abū Dāwud said: This is what is said in the *Ḥadīth*, five hundred sheep, but the correct number is one hundred.

Abū Dāwud said: This is what ‘Abbās said, but it was a mistake.^[1]

٤٥٧٨ - حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى: حَدَّثَنَا يُونُسُ بْنُ صُهَيْبٍ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ: أَنَّ امْرَأَةً حَذَفَتْ امْرَأَةً فَأَسْقَطَتْ فَرَفِعَ ذَلِكَ إِلَى رَسُولِ اللَّهِ ﷺ، فَجَعَلَ فِي وَلَدِهَا خَمْسَ مِائَةٍ شَاةٍ، وَنَهَى يَوْمَئِذٍ عَنِ الْحَذْفِ.

قَالَ أَبُو دَاوُدَ: كَذَا الْحَدِيثُ خَمْسَ مِائَةٍ شَاةٍ. وَالصَّوَابُ: مِائَةٌ شَاةٍ. قَالَ أَبُو دَاوُدَ: هَكَذَا قَالَ عَبَّاسٌ، وَهُوَ وَهْمٌ.

تخريج: [إسناده صحيح] أخرجه النسائي، القسامة، باب دية جنين المرأة، ح: ٤٨١٧ من حديث عبيد الله بن موسى به.

4579. It was narrated from Muḥammad, meaning Ibn [‘Amr], from Abū Salamah, from Abū Hurairah who said: “The Messenger of Allāh ﷺ ruled that (the *Diyah*) for a fetus was a male or female slave, or a horse, or a mule.” (*Ḥasan*)

Abū Dāwud said: Ḥammad bin Salamah and Khālid bin ‘Abdullāh narrated this *Ḥadīth* from Muḥammad bin ‘Amr, but they did not mention a horse or a mule.

٤٥٧٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: حَدَّثَنَا عَيْسَى عَنْ مُحَمَّدٍ يَعْنِي ابْنَ [عَمْرٍو]، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَضَى رَسُولُ اللَّهِ ﷺ فِي الْجَنِينِ بِعُرَّةٍ عَبْدٍ أَوْ أَمَةٍ أَوْ فَرَسٍ أَوْ بَعْلٍ.

قَالَ أَبُو دَاوُدَ: رَوَى هَذَا الْحَدِيثَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو حَمَّادُ بْنُ سَلَمَةَ وَخَالِدُ بْنُ عَبْدِ اللَّهِ وَلَمْ يَذْكُرَا فَرَسًا وَلَا بَعْلًا.

تخريج: [إسناده حسن] أخرجه الترمذي، الديات، باب ما جاء في دية الجنين، ح: ١٤١٠ وابن ماجه، ح: ٢٦٣٩ من حديث محمد بن عمرو الليثي به وقال الترمذي: "حسن صحيح".

[1] That is, the author’s *Shaiikh* for the narration; ‘Abbās bin ‘Abdul-‘Azim.

4580. It was narrated that Ash-Sha'bī said: “(The price of) a male or female slave is five hundred,” meaning; Dirham. (*Da'īf*)

Abū Dāwud said: Rabī'ah said: “A male or female slave is fifty Dinars.”

٤٥٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ الْعَوْقِيُّ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ وَجَابِرٍ، عَنِ الشَّعْبِيِّ قَالَ: الْغُرَّةُ خَمْسُ مِائَةٍ يَعْْنِي [دِرْهَمًا].
قَالَ أَبُو دَاوُدَ: قَالَ رَبِيعَةُ: الْغُرَّةُ خَمْسُونَ دِينَارًا.

تخريج: [إسناده ضعيف] * شريك القاضي ومغيرة بن مقسم مدلسان وعننا.

Chapter 20. The *Diyah* Of A *Mukātib*^[1]

4581. It was narrated from Yahyā, meaning Ibn Abī Kathīr, from 'Ikrimah, from Ibn 'Abbās who said: “The Messenger of Allāh ﷺ ruled that in the case of a *Mukātib* who is killed, the *Diyah* of a free man should be paid commensurate with whatever portion of his manumission he had paid, and the rest should be paid at the rate of the *Diyah* for a slave.” (*Da'īf*)

(المعجم ٢٠) بَابُ فِي دِيَةِ الْمُكَاتِبِ
(التحفة ٢٢)

٤٥٨١ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ: حَدَّثَنَا حَجَّاجُ الصَّوَّافُ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَضَى رَسُولُ اللَّهِ ﷺ فِي دِيَةِ الْمُكَاتِبِ يُقْتَلُ يُؤَدَى مَا أَدَى مِنْ مُكَاتِبَتِهِ دِيَةَ الْحُرِّ وَمَا بَقِيَ دِيَةِ الْمَمْلُوكِ.

تخريج: [إسناده ضعيف] أخرجه النسائي، القسامة، باب دية المكاتب، ح: ٤٨١٤ من حديث يعلى بن عبيد به وصححه ابن الجارود، ح: ٩٨٢ يحيى بن أبي كثير مدلس وعنن.

4582. It was narrated from Ḥammād bin Salamah, from Ayyūb, from 'Ikrimah, from Ibn 'Abbās that the Messenger of Allāh ﷺ said: “If a *Mukātib* acquires some *Diyah* or inheritance, he can inherit proportionate to how much he has emancipated himself.” (*Ṣaḥīḥ*)

Abū Dāwud said: It was narrated by Wuhaib from Ayyūb, from

٤٥٨٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَصَابَ الْمُكَاتِبُ حَدًّا أَوْ وَرَثَ مِيرَاثًا يَرِثُ عَلَى قَدْرِ مَا عَتَقَ مِنْهُ».
قَالَ أَبُو دَاوُدَ: رَوَاهُ وَهَيْبٌ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنْ عَلِيِّ بْنِ النَّبِيِّ ﷺ،

[1] A slave who has a contract of manumission.

‘Ikrimah, from ‘Ali, from the Prophet ﷺ. Hammād bin Zaid and Ismā‘il narrated it as a *Mursal* report from Ayyūb, from ‘Ikrimah, from the Prophet ﷺ. Ismā‘il bin ‘Ulayyah narrated it as the words of ‘Ikrimah.

وَأَرْسَلَهُ حَمَّادُ بْنُ زَيْدٍ وَإِسْمَاعِيلُ عَنْ أُيُوبَ، عَنْ عِكْرِمَةَ، عَنِ النَّبِيِّ ﷺ، وَجَعَلَهُ إِسْمَاعِيلُ ابْنَ عَلِيَّةٍ قَوْلَ عِكْرِمَةَ.

تخريج: [إسناده صحيح] أخرجه الترمذي، البيهقي، باب ما جاء في المكاتب إذا كان عنده ما يؤدي، ح: ١٢٥٩ من حديث حماد بن سلمة به وقال: "حسن" ورواه النسائي، ح: ٤٨١٥.

Chapter 21. The *Diyah* Of A *Dhimmi*

(المعجم ٢١) بَابُ: فِي دِيَّةِ الذَّمِيِّ

(التحفة ٢٣)

4583. It was narrated from Muḥammad bin Ishāq, from ‘Amr bin Shu‘aib, from his father, from his grandfather that the Prophet ﷺ said: “The *Diyah* of a *Mu‘āhid*^[1] is half the *Diyah* of a free man.” (*Hasan*)

٤٥٨٣ - حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبِ الرَّمْلِيِّ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «دِيَّةُ الْمُعَاهِدِ نِصْفُ دِيَّةِ الْحُرِّ».

Abū Dāwud said: A similar report was narrated by Usāmah bin Zaid Al-Laithī and ‘Abdur-Raḥmān bin Al-Hārith from ‘Amr bin Shu‘aib.

قَالَ أَبُو دَاوُدَ: رَوَاهُ أُسَامَةُ بْنُ زَيْدِ اللَّيْثِيِّ وَعَبْدُ الرَّحْمَنِ بْنُ الْحَارِثِ عَنْ عَمْرِو بْنِ شُعَيْبٍ مِثْلَهُ.

تخريج: [حسن] أخرجه أحمد: ٢١٧/٢ من حديث محمد بن إسحاق، والترمذي، ح: ١٤١٣ والنسائي، ح: ٤٨١٠، ٤٨١١ وابن ماجه، ح: ٢٦٤٤ من حديث عمرو بن شعيب به وصححه ابن الجارود، ح: ١٠٥٢ * حديث أسامة بن زيد رواه الترمذي والنسائي، ح: ٤٨١١ وحديث عبد الرحمن بن الحارث رواه ابن ماجه.

Chapter 22. When One Man Attacks Another And He Defends Himself

(المعجم ٢٢) بَابُ: فِي الرَّجُلِ يُقَاتِلُ

الرَّجُلَ فَيَدْفَعُهُ عَنْ نَفْسِهِ (التحفة ٢٤)

4584. It was narrated from ‘Aṭā’, from Ṣafwān bin Ya‘lā, that his father said: “An employee of mine

٤٥٨٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ عَنْ صَفْوَانَ

[1] One who has been granted a covenant or treaty from the authority.

attacked a man and bit his hand. He pulled it away, and his front tooth fell out. He came to the Prophet ﷺ, but he dismissed the case and said: ‘Do you want him to put his hand in your mouth so that you can bite on it like a male camel?’” He said: “Ibn Abī Mulaikah narrated to me, from his grandfather, that Abū Bakr dismissed (such cases) and said: ‘Away with his tooth!’” (*Ṣaḥīḥ*)

تخريج: أخرجه البخاري، الدييات، باب: إذا عض رجلاً فوقعت ثنياه، ح: ٦٨٩٣ ومسلم، القسامة، باب الصائل على نفس الإنسان أو عضوه . . . إلخ، ح: ١٦٧٤ من حديث ابن جريج به.

4585. It was narrated from ‘Atā’, from Ya’lā bin Umayyah, and he added: “Then he – meaning the Prophet ﷺ – said to the one who had bitten the other: ‘If you wish, you may give him control over your hand, so that he can bite it, then you can pull it away from his mouth.’ And he ruled that there was no *Diyah* for his teeth.” (*Ṣaḥīḥ*)

٤٥٨٥ - حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ: حَدَّثَنَا هُثَيْمٌ: حَدَّثَنَا حَجَّاجٌ وَعَبْدُ الْمَلِكِ عَنْ عَطَاءٍ، عَنْ يَعْلَى بْنِ أُمَيَّةَ بِهَذَا، زَادَ: ثُمَّ قَالَ يَعْني النَّبِيُّ ﷺ، لِلْعَاصِ: «إِنْ شِئْتَ أَنْ تُمَكِّنَهُ مِنْ يَدِكَ فَيَعْضُهَا ثُمَّ تَنْزِعَهَا مِنْ فِيهِ»، وَأَبْطَلَ دِيَةَ أَسْنَانِهِ.

تخريج: [صحيح] انظر الحديث السابق.

Chapter 23. One Who Practices Medicine Although He Is Not Known For That, And Causes Harm

4586. It was narrated from Al-Walīd bin Muslim, from Ibn Juriaj, from ‘Amr bin Shu’aib, from his father, from his grandfather that the Messenger of Allāh ﷺ said: “Whoever practices medicine, although he is not known for that, he will be held liable.” (*Da’if*)

(المعجم ٢٣) بَابُ: فِيمَنْ تَطَبَّبَ وَلَا يُعْلَمُ مِنْهُ طَبِّ فَأَعْنَتَ (التحفة ٢٥)

٤٥٨٦ - حَدَّثَنَا نَصْرُ بْنُ عَاصِمِ الْأَنْطَاكِيِّ وَمُحَمَّدُ بْنُ الصَّبَّاحِ بْنِ سُفْيَانَ أَنَّ الْوَلِيدَ ابْنَ مُسْلِمٍ أَخْبَرَهُمْ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَمْرٍو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ تَطَبَّبَ وَلَا يُعْلَمُ مِنْهُ طَبِّ فَهَوَّ ضَامِرٌ».

Naṣr^[1] said: “Ibn Juraij narrated it to me.”

Abū Dāwud said: This was not reported by anyone other than Al-Walīd, and I do not know whether it is *Ṣahīh* or not.

قَالَ نَصْرٌ: قَالَ: حَدَّثَنِي ابْنُ جُرَيْجٍ .

قَالَ أَبُو دَاوُدَ: هَذَا لَمْ يَرَوْهُ إِلَّا الْوَلِيدُ،
لَا نَدْرِي أَصَحِّحٌ هُوَ أَمْ لَا .

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الطب، باب من تطب ولم يعلم منه طب، ح: ٣٤٦٦ والنسائي، ح: ٤٨٣٤ من حديث الوليد بن مسلم به * ابن جريج عنعن، وللحديث شاهد ضعيف .

Comments:

These narrations demonstrate the gravity of people attempting to delve into matters that they are not qualified for.

4587. ‘Abdul-‘Azīz bin ‘Umar bin ‘Abdul-‘Azīz narrated: “One of the delegation that came to my father, told me: ‘The Messenger of Allāh ﷺ said: “Any doctor who practices medicine and treats people, although he was not known for practising medicine before that, and he causes harm, he is liable.”’ (Da‘if)

٤٥٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا حَفْصٌ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ: حَدَّثَنِي بَعْضُ الْوَفْدِ الَّذِينَ قَدِمُوا عَلَيَّ أَبِي، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا طَبِيبٍ تَطَبَّبَ عَلَيَّ قَوْمٌ لَا يُعْرِفُ لَهُ تَطَبَّبَ قَبْلَ ذَلِكَ فَأَعْتَتَ فَهُوَ ضَايِمٌ». قَالَ عَبْدُ الْعَزِيزِ: أَمَا إِنَّهُ لَيْسَ بِالتَّعْتِ إِنَّمَا هُوَ قَطْعُ الْعُرُوقِ وَالْبَطُّ وَالْكَيْ.

تخریج: [إسناده ضعيف] بعض الوفد مجهول، وانظر الحديث السابق .

Chapter 24. The *Diyah* For Unintentional Killing That Appears Intentional

4588. It was narrated from Ḥammād, from Khālīd, from Al-Qāsim bin Rabī‘ah, from ‘Uqbah bin Aws, from ‘Abdullāh bin ‘Amr, that the Messenger of Allāh ﷺ – Musad-dad said – delivered a speech on the Day of the Conquest

(المعجم ٢٤) بَابُ: فِي دِيَةِ الْخَطَايَا شِبْهِ الْعَمْدِ (التحفة ٢٦)

٤٥٨٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَمُسَدَّدُ الْمَعْنَى قَالَا: حَدَّثَنَا حَمَادٌ عَنْ خَالِدِ، عَنِ الْقَاسِمِ بْنِ رَبِيعَةَ، عَنْ عُقْبَةَ بْنِ أَوْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ ﷺ - قَالَ مُسَدَّدٌ: خَطَبَ يَوْمَ الْفَتْحِ ثُمَّ

[1] That is Naṣr bin ‘Āṣim, one of the two *Shaiikhs* the author heard it from, and the meaning is that in his version he has Al-Walīd saying: “Ibn Juraij narrated to me.”

of Makkah. – Then the two reports concur:^[1] “All the customs of the *Jāhiliyyah* and claims for blood or property are beneath my feet, except the provision of water for those performing *Hajj*, and the custodial duties of the Ka’bah.” Then he said: “Except the *Diyah* for a mistaken killing that appears intentional is – that which is done with a whip or a stick – one hundred camels, of which forty should have their young in their bellies.” (*Sahīh*)

4589. A similar report (as no. 4588) was narrated from Wuhaib. From *Khālīd* with this chain.

اتَّفَقَا - فَقَالَ: «أَلَا إِنَّ كُلَّ مَأْتَرَةٍ كَانَتْ فِي الْجَاهِلِيَّةِ مِنْ دَمٍ أَوْ مَالٍ تُذَكَّرُ وَتُدْعَى تَحْتَ قَدَمِي إِلَّا مَا كَانَ مِنْ سِقَايَةِ الْحَاجِّ وَسِدَانَةِ الْبَيْتِ»، ثُمَّ قَالَ: «أَلَا إِنَّ دِيَّةَ الْخَطِّ شِبْهُ الْعَمْدِ - مَا كَانَ بِالسَّوِطِ وَالْعَصَا - مِائَةٌ مِنَ الْإِبِلِ مِنْهَا أَرْبَعُونَ فِي بَطُونِهَا أَوْلَادُهَا» .
تخريج: [صحيح] تقدم، ح: ٤٥٤٧.

٤٥٨٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ عَنْ خَالِدٍ بِهَذَا الْإِسْنَادِ نَحْوَ مَعْنَاهُ .

تخريج: [صحيح] تقدم، ح: ٤٥٤٨ وانظر الحديث السابق.

Chapter 30. *Al-Qasās* For A Tooth^[2]

4595. It was narrated that Anas bin Mālik said: “Ar-Rubayyi’, the sister of Anas bin An-Naḍr broke the front tooth of a woman, and they came to the Prophet ﷺ. He ruled that retaliation be taken in accordance with the Book of Allāh. Anas bin An-Naḍr said: ‘By the One Who sent you with the truth, her front tooth will not be broken today.’ He said: ‘O Anas, it is the decree of Allāh, *Qasās*.’ Then they agreed to accept the *Diyah*. The

(المعجم ٣٠) - بَابُ الْقَصَاصِ مِنَ السِّنِّ (التحفة ٣٢)

٤٥٩٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ حُمَيْدِ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَسَرَتْ الرَّبِيعُ أُخْتُ أَنَسِ بْنِ النَّضْرِ نَيْتَةَ امْرَأَةٍ، فَأَتَوْا النَّبِيَّ ﷺ فَقَضَى بِكِتَابِ اللَّهِ الْقَصَاصَ، فَقَالَ أَنَسُ بْنُ النَّضْرِ: وَالَّذِي بَعَثَكَ بِالْحَقِّ! لَا تُكْسِرُ نَيْتَهَا الْيَوْمَ، قَالَ: «يَا أَنَسُ! كِتَابُ اللَّهِ الْقَصَاصُ» فَرَضُوا بِأَرْشٍ أَخَذُوهُ. فَعَجِبَ نَبِيُّ اللَّهِ ﷺ وَقَالَ: «إِنَّ مِنْ

[1] That is, he heard this from Musad-dad and Sulaimān bin Ḥarb, and the wording up to this point is that of Musad-dad, and this and the following appeared previously, see numbers 4547 and 4548.

[2] Some of the manuscripts of the text have a different sequence in this section.

Prophet of Allāh ﷺ was impressed and said: ‘Among the slaves of Allāh are those who, if they swear by Allāh that something will happen or not happen, then Allāh will fulfill their oaths.’” (*Ṣaḥīh*)

Abū Dāwud said: I heard Aḥmad bin Ḥanbal saying when it was said to him: “How is retaliation taken for a tooth? He said: ‘(It is broken) with a file.’”

تخريج: أخرجه البخاري، الصلح، باب الصلح في الدية، ح: ٢٧٠٣ من حديث حميد الطويل به.

Chapter 27. A Kick From An Animal

4592. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “No recompense is due for a leg [and no recompense is due for mines].” (*Daʿif*)

Abū Dāwud said: (Meaning) if an animal strikes with its leg when it is being ridden.

(المعجم ٢٧) بَابُ: فِي الدَّابَّةِ تَنْفَحُ

بِرِجْلِهَا (التحفة ٢٩)

٤٥٩٢ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ: حَدَّثَنَا سُفْيَانُ بْنُ حُسَيْنٍ عَنِ الزُّهْرِيِّ، عَنِ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ أَبِي هُرَيْرَةَ عَنِ رَسُولِ اللَّهِ ﷺ قَالَ: «الرَّجُلُ جُبَارٌ [وَالْمَعْدُنُ جُبَارٌ]». قَالَ أَبُو دَاوُدَ: الدَّابَّةُ تَضْرِبُ بِرِجْلِهَا وَهِيَ رَاكِبٌ.

تخريج: [إسناده ضعيف] أخرجه النسائي في الكبرى، ح: ٥٧٨٨ من حديث سفیان بن حسين به، وهو ضعيف عن الزهري، تقدم، ح: ٢٥٧٩.

Chapter 28. No Recompense Is Due For *Al-ʿAjmāʾ* (Beasts), Mines And Wells

4593. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “No recompense is due for injuries caused by *Al-ʿAjmāʾ* (beasts) or mines or wells, and the *Khumus* is due on buried treasure.” (*Ṣaḥīh*)

(المعجم ٢٨) بَابُ: الْعَجْمَاءُ وَالْمَعْدِنُ

وَالْبُئْرُ جُبَارٌ (التحفة ٣٠)

٤٥٩٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ بْنُ الزُّهْرِيِّ، عَنِ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ سَمِعَا أَبَا هُرَيْرَةَ يُحَدِّثُ، عَنِ رَسُولِ اللَّهِ ﷺ قَالَ: «الْعَجْمَاءُ جُرْحُهَا جُبَارٌ وَالْمَعْدِنُ جُبَارٌ

Abū Dāwud said: *Al-'Ajma'* refers to an animal that is free and untethered and has no one with it; this applies by day, but not by night.^[1]

وَالْبِئْرُ جَبَّارٌ وَفِي الرَّكَازِ الْخُمْسُ». قَالَ أَبُو دَاوُدَ: الْعَجْمَاءُ الْمُتَفَلِّتَةُ الَّتِي لَا يَكُونُ مَعَهَا أَحَدٌ وَتَكُونُ بِالنَّهَارِ لَا تَكُونُ بِاللَّيْلِ.

تخریج: أخرجه مسلم، الحدود، باب: جرح العجماء والمعدن والبئر جبار، ح: ١٧١٠ من حديث سفيان بن عيينة، والبخاري، الزكاة، باب: في الركاز الخمس، ح: ١٤٩٩ من حديث الزهري به.

Chapter 29. The Fire That Spreads

(المعجم ٢٩) بَابُ: فِي النَّارِ تَعَدَّى

(التحفة ٣١)

4594. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘There is no liability for fire.’” (*Sahih*)

٤٥٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَوَكِّلِ الْعَسْقَلَانِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ؛ ح: وَحَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ التَّنِيسِيُّ: حَدَّثَنَا زَيْدُ بْنُ الْمُبَارَكِ: حَدَّثَنَا عَبْدُ الْمَلِكِ الصَّنْعَانِيُّ كِلَاهُمَا عَنْ مَعْمَرٍ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «النَّارُ جَبَّارٌ».

تخریج: [إسناده صحيح] أخرجه ابن ماجه، الديات، باب الجبار، ح: ٢٦٧٦ من حديث عبد الرزاق به، وهو في صحيفه همام بن منبه، ح: ١٣٨.

Comments:

If someone lights a fire in his house or on his land, and embers of it result in a fire somewhere else, he is not liable for that, as long as he did not cause that purposefully.

Chapter 25. The Crime Of A Slave Who Belongs To Poor People

(المعجم ٢٥) - بَابُ جِنَايَةِ الْعَبْدِ يَكُونُ لِلْفُقَرَاءِ (التحفة ٢٧)

4590. It was narrated from ‘Imrān bin Ḥuṣayn that the slave of some poor people cut off the ear of the slave of some rich people. His

٤٥٩٠ - حَدَّثَنَا أَحْمَدُ بْنُ حَبَلٍ: حَدَّثَنَا مَعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ غُلَامًا

[1] Meaning, as they say, that he can let it wander during the day, and not be liable for harm it causes, but he must tie it during the night, otherwise he will be liable for any harm it causes.

masters came to the Prophet ﷺ and said: “O Messenger of Allāh, we are poor people.” So he did not impose any penalty on him. (*Daʿīf*)

لَأَنَاسٍ فُقَرَاءَ فَطَعَّ أُذُنَ غُلَامٍ لَأَنَاسٍ أَغْنِيَاءَ،
فَأَتَى أَهْلَهُ النَّبِيُّ ﷺ فَقَالُوا: يَا رَسُولَ اللَّهِ!
إِنَّا نَاسٌ فُقَرَاءٌ، فَلَمْ يَجْعَلْ عَلَيْهِ شَيْئًا.

تخريج: [إسناده ضعيف] أخرجه النسائي، القسامة، باب سقوط القود بين المماليك فيما دون النفس، ح: ٤٧٥٥ من حديث معاذ بن هشام به، وهو في مسند أحمد: ٤/٤٣٨ * فتادة عنن.

Chapter 26. One Who Is Killed Blindly While The People Are Fighting

(المعجم ٢٦) بَابُ: فِيمَنْ قُتِلَ فِي عِمِّيَا
بَيْنَ قَوْمٍ (التحفة ٢٨)

4590. It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ said: ‘Whoever is killed when the people are fighting blindly, or throwing stones, with a stone or a whip, the *Diyah* is the *Diyah* for accidental killing, but whoever is killed deliberately, the complete *Diyah* is due. Whoever harbors him against it, upon him will be the curse of Allāh, the angels and all the people.’” (*Ṣaḥīḥ*)

٤٥٩١ - قَالَ أَبُو دَاوُدَ: حَدَّثْتُ عَنْ سَعِيدِ
ابْنِ سُلَيْمَانَ، عَنْ سُلَيْمَانَ بْنِ كَثِيرٍ قَالَ:
حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ عَنْ طَاوُسٍ، عَنْ ابْنِ
عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قُتِلَ
فِي عِمِّيَا أَوْ رَمِيًا تَكُونُ بَيْنَهُمْ بِحَجَرٍ أَوْ بِسَوْطٍ
فَعَقَلُهُ عَقْلٌ خَطِيئًا، وَمَنْ قُتِلَ عَمْدًا فَقَوْدٌ يَدِيهِ،
فَمَنْ حَالَ بَيْنَهُ وَبَيْنَهُ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ
وَالنَّاسِ أَجْمَعِينَ».

تخريج: [صحيح] تقدم، ح: ٤٥٤٠.

The End of the Book of Ad-Diyāt

In the Name of Allāh, the Most
Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

39. THE BOOK OF THE *SUNNAH*

(المعجم ٣٩) - أَوَّلُ كِتَابِ السُّنَّةِ
(التحفة ٣٤)

Chapter 1. Explanation Of The *Sunnah*

(المعجم ١) - بَابُ شَرْحِ السُّنَّةِ (التحفة ١)

4596. It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: "The Jews split into seventy-one or seventy-two sects, and the Christians split into seventy-one or seventy-two sects, and my *Ummah* will split into seventy-three sects." (*Hasan*)

٤٥٩٦ - حَدَّثَنَا وَهْبُ بْنُ بَقِيعَةَ عَنْ خَالِدٍ،
عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ
أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«افْتَرَقَتِ الْيَهُودُ عَلَى إِحْدَى أَوْ ثِنْتَيْنِ وَسَبْعِينَ
فِرْقَةً وَتَفَرَّقَتِ النَّصَارَى عَلَى إِحْدَى أَوْ ثِنْتَيْنِ
وَسَبْعِينَ فِرْقَةً وَتَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ
وَسَبْعِينَ فِرْقَةً».

تخريج: [إسناده حسن] أخرجه الترمذي، الإيمان، باب ما جاء في افتراق هذه الأمة، ح: ٢٦٤٠ وابن ماجه، ح: ٣٩٩١ من حديث محمد بن عمرو الليثي به، وقال الترمذي: "حسن صحيح" وصححه الحاكم على شرط مسلم/١/١٢٨ ووافقه الذهبي.

Comments:

This book is named the Book of the *Sunnah*, to indicate the creed of the people of the *Sunnah*, or *Ahl As-Sunnah wal-Jamā'ah*. This creed is called "*Sunnah*" because *Ahl As-Sunnah wal-Jamā'ah* are unique among the groups, in that they take their beliefs from the *Sunnah*, and this is what differentiates them from all of the groups of innovation.

4597. It was narrated from Abū 'Āmir Al-Hawzanī that Mu'āwiyah bin Abī Sufyān stood up among us and said: "The Messenger of Allāh ﷺ stood up among us and said: "Those who came before you of the

٤٥٩٧ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ
وَمُحَمَّدُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا أَبُو
الْمُعِيزَةِ: حَدَّثَنَا صَفْوَانُ؛ ح: وَحَدَّثَنَا

people of the Book split into seventy-two sects, and this *Ummah* will split into seventy-three sects, seventy-two of which will be in the Fire, and one in Paradise. That is the *Jamā'ah* (main group of Muslims).” Ibn Yaḥyā and ‘Amr^[1] added in their *Hadīth*: “And there will emerge among my *Ummah* people who will be dominated by those whims and desires as rabies dominates its victim.” ‘Amr said: “Rabies does not leave any vein or joint of its victim but it enters it.” (*Hasan*)

عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا بَقِيَّةٌ: حَدَّثَنِي صَفْوَانُ نَحْوَهُ، قَالَ: حَدَّثَنِي أَزْهَرُ بْنُ عَبْدِ اللَّهِ الْحَرَازِيُّ عَنْ أَبِي عَامِرٍ الْهُوزَيْيِّ، عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ أَنَّهُ قَامَ فِينَا فَقَالَ: أَلَا إِنَّ رَسُولَ اللَّهِ ﷺ قَامَ فِينَا فَقَالَ: «أَلَا إِنَّ مَنْ قَبْلَكُمْ مِنْ أَهْلِ الْكِتَابِ افْتَرَقُوا عَلَى ثِنْتَيْنِ وَسَبْعِينَ مِلَّةً، وَإِنَّ هَذِهِ الْمِلَّةَ سَتَفْتَرِقُ عَلَى ثَلَاثِ وَسَبْعِينَ: ثِنْتَانِ وَسَبْعُونَ فِي النَّارِ وَوَاحِدَةٌ فِي الْجَنَّةِ وَهِيَ الْجَمَاعَةُ» - زَادَ ابْنُ يَحْيَى وَعَمْرُو فِي حَدِيثِهِمَا - «وَإِنَّهُ سَيُخْرَجُ فِي أُمَّتِي أَقْوَامٌ تَجَارَى بِهِمْ تِلْكَ الْأَهْوَاءُ كَمَا يَتَجَارَى الْكَلْبُ لِصَاحِبِهِ». وَقَالَ عَمْرُو: «الْكَلْبُ يَصَاحِبُهُ لَا يَبْقَى مِنْهُ عِرْقٌ وَلَا مَفْصَلٌ إِلَّا دَخَلَهُ».

تخريج: [إسناده حسن] * وهو في مسند أحمد: ١٠٢/٤.

Comments:

“Seventy-two of which will be in the Fire, and one in Paradise. That is the *Jamā'ah* (main group of Muslims).” “Sects” refers to all of those groups that have innovated.

Chapter 2. The Prohibition Against Arguing And Following The *Mutashābih*^[2] Of The Qur'an

4598. It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ recited this Verse: ‘It is He Who

(المعجم ٢) - بَابُ التَّنْهِي عَنِ الْحِدَالِ وَاتِّبَاعِ الْمُتَشَابِهِ مِنَ الْقُرْآنِ (التحفة ٢)

٤٥٩٨ - حَدَّثَنَا الْقَعْنَبِيُّ: حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ التَّسْتَرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ،

[1] Both of whom are among the *Shaikhs* who narrated this to the author.

[2] Those Verses whose meaning is not absolutely clear and decisive.

has sent down to you the Book. In it are Verses that are entirely clear, they are the foundations of the Book; ‘(And none receive admonition) except men of understanding.’”^[1] She said: “The Messenger of Allāh ﷺ said: ‘If you see those who follow the Verses which are not entirely clear, those are the ones whom Allāh has mentioned, so beware of them.’”

(*Ṣaḥīḥ*)

تخریج: أخرجه البخاري، التفسير، تفسير سورة آل عمران، باب: ﴿منه آيات محكمات﴾، ح: ٤٥٤٧ ومسلم، العلم، باب النهي عن اتباع متشابه القرآن... إلخ، ح: ٢٦٦٥ عن القعني به.

Comments:

The *Mutashābihāt* (not entirely clear) could have various meanings. Those who have a perversion in their hearts, the people of desires and innovation, attempt to interpret the *Mutāshabihāt* in a way that opposes the *Muḥkamāt* or “entirely clear” Verses, or contrary to the *Sunnah*, intending to cause *Fīnah* and lead others astray.

Chapter (...) Staying Away From The People Of Desires And Hating Them

4599. It was narrated that Abū Dharr said: “The Messenger of Allāh ﷺ said: ‘The most virtuous of deeds are loving for the sake of Allāh and hating for the sake of Allāh.’” (*Daʿīf*)

(المعجم...) - بَابُ مُجَانِبَةِ أَهْلِ الْأَهْوَاءِ وَبُغْضِهِمْ (التحفة ٣)

٤٥٩٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا خَالِدُ بْنُ عَبِيدِ اللَّهِ: حَدَّثَنَا زَيْدُ بْنُ أَبِي زِيَادٍ عَنْ مُجَاهِدٍ، عَنْ رَجُلٍ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْضَلُ الْأَعْمَالِ الْحُبُّ فِي اللَّهِ وَالْبُغْضُ فِي اللَّهِ».

تخریج: [إسناده ضعيف] أخرجه أحمد: ١٤٦/٥ من حديث يزيد بن أبي زياد به وهو ضعيف مدلس مختلط و"رجل" مجهول لم نعرف اسمه.

^[1] *Āl ‘Imrān* 3:7.

Comments:

See number 4681, which is similar, but instead of “the most virtuous of deeds” it is “whoever does...” “he will have perfected his faith.” And this narration is in this chapter because it indicates that one should hate innovation and those who call to it, for the sake of Allāh, as they should love the truth and its people for the sake of Allāh.

4600. It was narrated that ‘Abdullāh bin Ka‘b bin Mālik – who was the one among his sons who served as Ka‘b’s guide when he became blind – said: “I heard Ka‘b bin Mālik – and Ibn As-Sarḥ (one of the narrators) mentioned the story of his staying behind from the Prophet ﷺ during the campaign to Tābūk – say: ‘The Messenger of Allāh ﷺ forbade the Muslims to speak to us three, then when that had gone on for a long time, I climbed the wall of the garden of Abū Qatādah, who was my paternal cousin, and greeted him with *Salām*, and by Allāh he did not return my greeting.’” Then he quoted the story of the Revelation of the acceptance of his repentance. (*Ṣaḥīḥ*)

٤٦٠٠ - حَدَّثَنَا ابْنُ السَّرْحِ: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: فَأَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبِ ابْنِ مَالِكٍ: أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبِ بْنِ مَالِكٍ - وَكَانَ قَائِدَ كَعْبٍ مِنْ بَنِيهِ حِينَ عَمِيَ - قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ - وَذَكَرَ ابْنُ السَّرْحِ قِصَّةَ تَخَلُّفِهِ عَنِ النَّبِيِّ ﷺ فِي غَزْوَةِ تَبُوكَ - قَالَ: وَنَهَى رَسُولُ اللَّهِ ﷺ الْمُسْلِمِينَ عَنْ كَلَامِنَا أَهْمَا الثَّلَاثَةَ حَتَّى إِذَا طَالَ عَلَيَّ تَسَوَّرْتُ جِدَارَ حَائِطِ أَبِي قَتَادَةَ وَهُوَ ابْنُ عَمِّي فَسَلَّمْتُ عَلَيْهِ فَوَاللَّهِ! مَا رَدَّ عَلَيَّ السَّلَامَ ثُمَّ سَأَقُ خَيْرَ تَنْزِيلٍ تَوْبَتِهِ.

تخریج: أخرجه مسلم، التوبة، باب حديث توبة كعب بن مالك وصاحبيه، ح: ٢٧٦٩ عن ابن السرح به، واختصره البخاري، ح: ٤٦٧٦ من حديث ابن وهب وتقدم، ح: ٢٢٠٢ و ح: ٢٧٧٣.

Comments:

Regarding abandoning a Muslim; see numbers 4910-4916, part of this narration preceded, see number 2202. Regarding the entire story of Ka‘b and those who remained behind, see no. 4418 of *Ṣaḥīḥ Al-Bukhārī*. And the indication here is that for some sins, one may be abandoned, even not replying with the *Salām*; see the following chapter, and numbers 4910-4916.

Chapter 3. Not Greeting The People Of Desires With *Salām*

4601. It was narrated that ‘Ammār bin Yāsir said: “I came to my family and my hands had developed cracks (in the skin), so they dyed my hands with saffron. The next morning I came to the Prophet ﷺ and greeted him with *Salām*, and he did not return my greeting. He said: ‘Go and wash this off.’” (*Da‘īf*)

(المعجم ٣) - بَابُ تَرْكِ السَّلَامِ عَلَى أَهْلِ الْأَهْوَاءِ (التحفة ٤)

٤٦٠١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ: أَخْبَرَنَا عَطَاءُ الْخُرَّاسَانِيُّ عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ: قَدِمْتُ عَلَى أَهْلِي وَقَدْ تَشَقَّقَتْ يَدَايَ، فَخَلَقُونِي بِرَعْفَرَانٍ، فَعَدَوْتُ عَلَى النَّبِيِّ ﷺ، فَسَلَّمْتُ عَلَيْهِ، فَلَمْ يَرُدَّ عَلَيَّ، وَقَالَ: «أَذْهَبْ فَأَغْسِلْ هَذَا عَنْكَ».

تخريج: [إسناده ضعيف] تقدم، ح: ٢٢٥ و ح: ٤١٧٦.

4602. It was narrated from Sumayyah, from ‘Āishah, that the camel of Şafiyah bint Huyai grew tired and Zainab had a spare camel, so the Messenger of Allāh ﷺ said to Zainab: “Give her a camel.” She said: “Should I give it to that Jewess?!” The Messenger of Allāh ﷺ got angry and stayed away from her during *Dhul-Hijjah*, *Muḥarram* and part of *Şafar*. (*Şahih*)

٤٦٠٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ سُمَيَّةَ، عَنْ عَائِشَةَ: أَنَّهُ اعْتَلَّ بَعِيرٌ لِصَفِيَّةَ بِنْتِ حُجَيٍّ وَعِنْدَ زَيْنَبَ فَضَلُّ ظَهْرٍ فَقَالَ رَسُولُ اللَّهِ ﷺ لَزَيْنَبَ: «أَعْطِيهَا بَعِيرًا»، فَقَالَتْ: أَنَا أُعْطِي تِلْكَ الْيَهُودِيَّةَ؟ فَغَضِبَ رَسُولُ اللَّهِ ﷺ، فَهَجَّرَهَا ذَا الْحِجَّةِ وَالْمُحَرَّمَ وَبَعْضَ صَفَرٍ.

تخريج: [إسناده صحيح] أخرجه أحمد: ٦/٣٣٨ من حديث حماد بن سلمة به.

Comments:

Based upon other narrations, it is known that the Messenger of Allāh ﷺ stayed away from his wives for more than three days.

Chapter 4. The Prohibition Against Arguing About The Qur’ān

4603. It was narrated from Abū Hurairah that the Prophet ﷺ said: “Opinion based arguing about the Qur’ān is *Kufr*.” (*Hasan*)

(المعجم ٤) - بَابُ النَّهْيِ عَنِ الْجِدَالِ فِي الْقُرْآنِ (التحفة ٥)

٤٦٠٣ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنْ

النَّبِيِّ ﷺ قَالَ: «الْمِرَاءُ فِي الْقُرْآنِ كُفْرٌ».

تخريج: [إسناده حسن] هو في مسند أحمد: ٥٠٣/٢ وصححه ابن حبان، ح: ٧٣ والحاكم: ٢٢٣/٢ ووافقه الذهبي.

Chapter 5. Regarding Adhering To The *Sunnah*

(المعجم ٥) بَابُ: فِي لُزُومِ السُّنَّةِ
(التحفة ٦)

4604. It was narrated from Al-Miqdām bin Ma'di Yakrib that the Messenger of Allāh ﷺ said: "Verily, I have been given the Book and something like it with it, but soon a satiated man^[1] will be on his couch, and he will say: 'You should adhere to this Qur'ān. Whatever you find permitted in it, take it as permissible, and whatever you find forbidden in it, take it as forbidden.' But Lo! The domesticated donkey is not permissible to you (to eat), nor every predator that has fangs. Nor the lost property of a *Mu'āhid*,^[2] unless its owner has given it up. Whoever stops among a people, they are obliged to entertain him, and if they do not entertain him, then he has the right to take from them an amount equivalent to that with which they should have entertained him." (*Ṣaḥīḥ*)

تخريج: [إسناده صحيح] تقدم طرفه، ح: ٣٨٠٤ وأخرجه أحمد: ١٣٠/٤ من حديث حريز ابن عثمان به.

4605. It was narrated from 'Uбайдاللّٰه bin Abī Rāfi', from his father that the Prophet ﷺ said: "Let me not find one of you

٤٦٠٤ - حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ: حَدَّثَنَا أَبُو عَمْرٍو بْنُ كَثِيرٍ بْنِ دِينَارٍ عَنْ حَرِيْزِ بْنِ عُثْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَوْفٍ، عَنِ الْمِقْدَامِ بْنِ مَعْدِي كَرِبَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «أَلَا، إِنِّي أُوتِيتُ الْكِتَابَ وَمِثْلَهُ مَعَهُ، أَلَا يُوشِكُ رَجُلٌ شَبَعَانٌ عَلَى أُرْيَكْتِهِ يَقُولُ: عَلَيْكُمْ بِهَذَا الْقُرْآنِ فَمَا وَجَدْتُمْ فِيهِ مِنْ حَلَالٍ فَأَحْلَوْهُ وَمَا وَجَدْتُمْ فِيهِ مِنْ حَرَامٍ فَحَرَّمُوهُ. أَلَا، لَا يَحِلُّ لَكُمْ الْحِمَارُ الْأَهْلِيَّ وَلَا كُلُّ ذِي نَابٍ مِنَ السَّبْعِ وَلَا لَقَطَةٌ مُعَاهِدٍ إِلَّا أَنْ يَسْتَعْنِيَ عَنْهَا صَاحِبُهَا، وَمَنْ نَزَلَ بِقَوْمٍ فَعَلَيْهِمْ أَنْ يَقْرُوهُ فَإِنْ لَمْ يَقْرُوهُ فَلَهُ أَنْ يُعْقِبَهُمْ بِمِثْلِ قِرَاةٍ».

٤٦٠٥ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَنْبَلٍ وَعَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التُّفَيْلِيُّ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي النَّضْرِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي

[1] And they say that rather than, full, satisfied, satiated, it means foolish.

[2] A non-Muslim with whom there is a covenant.

reclining on his couch, and when he hears of a command that I have enjoined or a prohibition I have issued, he says: 'We do not know; what we find in the Book of Allāh, we follow.'" (*Ṣaḥīḥ*)

رَافِعٌ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا أُلْفِينَ أَحَدَكُمْ مُتَكِنًا عَلَى أَرْبِكَه يَأْتِيهِ الْأَمْرُ مِنْ أَمْرِي مِمَّا أَمَرْتُ بِهِ أَوْ نَهَيْتُ عَنْهُ فَيَقُولُ: لَا نَدْرِي مَا وَجَدْنَا فِي كِتَابِ اللَّهِ اتَّبَعْنَاهُ».

تخریج: [صحیح] أخرجه الترمذي، العلم، باب ما نهى عنه أن يقال عند حديث رسول الله ﷺ، ح: ٢٦٦٣ من حديث سفيان بن عيينة به وقال: "حسن صحيح" وصححه ابن حبان، ح: ١٣ والحاكم على شرط الشيخين: ١٠٩، ١٠٨/١ ووافقه الذهبي وهو في مسند أحمد (أطراف المسند: ٢١٨/٦).

Comments:

Regarding the fact that the *Sunnah* is revelation, Allāh has said: "Nor does he speak of (his own) desire. It is only a revelation revealed." (*An-Najm* 53:24)

4606. It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ said: 'Whoever introduces something into this matter of ours that is not part of it, he will have it rejected.'" (*Ṣaḥīḥ*)

Ibn 'Eīsā (one of the narrators) said: "The Prophet ﷺ said: 'Whoever does something upon other than our matter, he will have it rejected.'"

٤٦٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبُرَّازُ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرِ الْمَخْرَمِيُّ وَإِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ».

قَالَ ابْنُ عِيْسَى: قَالَ النَّبِيُّ ﷺ: «مَنْ صَنَعَ أَمْرًا عَلَى غَيْرِ أَمْرِنَا فَهُوَ رَدٌّ».

تخریج: أخرجه مسلم، الأفضية، باب نقض الأحكام الباطلة ورد محدثات الأمور، ح: ١٧١٨ عن محمد بن الصباح، والبخاري، الصلح، باب: إذا اصطلحو على صلح جور فالصلح مردود، ح: ٢٦٩٧ من حديث إبراهيم بن سعد به.

Comments:

Meaning, he is rejected and the act is rejected.

4607. 'Abdur-Rahman bin 'Amr As-Sulami and Ḥujr bin Ḥujr said: "We came to Al-'Irbād bin Sāriyah, who was one of those concerning whom the Verse: "Nor (is there blame) on those who came to you

٤٦٠٧ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا ثَوْرُ بْنُ يَزِيدَ: حَدَّثَنِي خَالِدُ بْنُ مَعْدَانَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ ابْنُ عَمْرٍو السُّلَمِيُّ وَحُجْرُ بْنُ حُجْرٍ قَالَا:

to be provided with mounts, when you said: "I can find no mounts for you"^[1] was revealed. We greeted him and said: 'We have come to you, to visit you, and benefit from you.' Al-'Irbād said: 'The Messenger of Allāh ﷺ led us in prayer one day, then he turned to face us, and he exhorted us in an eloquent speech upon which our eyes filled with tears, and our hearts filled with fear. Someone said: "O Messenger of Allāh, it is as if this is a farewell address. What do you enjoin upon us?" He said: "I enjoin you to fear Allāh, and to hear and obey, even if it (the leader appointed over you) be an Ethiopian slave. Whoever among you lives after I am gone will see great disputes; you must adhere to my *Sunnah* and the way of the Rightly Guided *Khulafā*. Hold on to it and cling fast to it. And beware of newly-invented matters, for every newly-invented matter is an innovation and every innovation is a deviation." (*Sahih*)

أَتَيْنَا الْعِرْبَابُصَ بْنَ سَارِيَةَ، وَهُوَ مِمَّنْ نَزَلَ فِيهِ: ﴿وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتُمْ لَا أَحَدٌ مَّا أَهْلَكُمْ عَلَيْكُمْ﴾ [التوبة: ٩٢] فَسَلَّمْنَا وَقُلْنَا: أَتَيْنَاكَ زَائِرِينَ وَعَائِدِينَ وَمُقْتَسِبِينَ، فَقَالَ الْعِرْبَابُصُ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ، ثُمَّ أَقْبَلَ عَلَيْنَا فَوَعظَنَا مَوْعِظَةً بَلِيغَةً ذَرَفَتْ مِنْهَا الْعُيُونُ وَوَجِلَتْ مِنْهَا الْقُلُوبُ، فَقَالَ قَائِلٌ: يَا رَسُولَ اللَّهِ! كَأَنَّ هَذِهِ مَوْعِظَةٌ مُودِعٌ فَمَاذَا تَعْهَدُ لِنَا؟ فَقَالَ: «أَوْصِيكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ عَبْدًا حَبِشِيًّا، فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ بَعْدِي فَسِرِّي اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ تَمَسَّكُوا بِهَا، وَعَضُّوا عَلَيْهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ، فَإِنَّ كُلَّ مُحَدَّثَةٍ بِدْعَةٌ، وَكُلُّ بِدْعَةٍ ضَالَّةٌ».

تخريج: [إسناده صحيح] أخرجه الترمذي، العلم، باب ما جاء في الأخذ بالسنة واجتناب البدعة، ح: ٢٦٧٦ من حديث خالد بن معدان به وقال: "حسن صحيح" وهو في مسند أحمد: ٤/ ١٢٦، ١٢٧ وصححه ابن حبان، ح: ١٠٢ والحاكم: ١/ ٩٥، ٩٦ ووافقه الذهبي.

4608. It was narrated from 'Abdullāh bin Mas'ūd that the Prophet ﷺ said: "May the extremists perish," three times. (*Sahih*)

٤٦٠٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ ابْنِ جُرَيْجٍ: حَدَّثَنِي سُلَيْمَانُ يَعْنِي ابْنَ عَتِيقٍ عَنْ طَلْقِ بْنِ حَبِيبٍ، عَنِ الْأَخْطَفِ بْنِ قَيْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أَلَا هَلْكَ الْمُتَنَطِّعُونَ»، ثَلَاثَ مَرَّاتٍ.

[1] *At-Tawbah* 9:92.

تخريج: أخرجه مسلم، العلم، باب: هلك المنتطعون، ح: ٢٦٧٠ من حديث يحيى القطان

به .

Chapter 6. Whoever Calls Others To The Sunnah

(المعجم ٦) - بَابُ مَنْ دَعَا إِلَى السُّنَّةِ

(التحفة ٧)

4609. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “Whoever calls others to guidance, he will have a reward like the rewards of those who follow him, without that detracting from their rewards in the slightest. And whoever calls others to deviation, he will have sin like the sins that of those who follow him, without that detracting from their sins in the slightest.” (Ṣaḥīḥ)

٤٦٠٩ - حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ جَعْفَرٍ: أَخْبَرَنِي الْعَلَاءُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا، وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا».

تخريج: أخرجه مسلم، العلم، باب من سن سنة حسنة أو سيئة... إلخ، ح: ٢٦٧٤ عن

يحيى بن أيوب به .

4610. It was narrated from ‘Āmir bin Sa’d that his father said: “The Messenger of Allāh ﷺ said: ‘The worst criminal among the Muslims is the one who asks about something that was not forbidden, but it becomes forbidden to the people because of his asking.’” (Ṣaḥīḥ)

٤٦١٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَعْظَمَ الْمُسْلِمِينَ فِي الْمُسْلِمِينَ جُرْمًا مَنْ سَأَلَ عَنْ أَمْرٍ لَمْ يَحْرَمْ فَحَرَّمَ عَلَى النَّاسِ مِنْ أَجْلِ مَسْأَلَتِهِ».

تخريج: أخرجه مسلم، الفضائل، باب توقيره ﷺ، وترك إكثار سؤاله عما لا ضرورة إليه

... إلخ، ح: ٢٣٥٨ من حديث سفيان بن عيينة، والبخاري، الاعتصام بالكتاب والسنة، باب ما يكره من كثرة السؤال ومن تكلف ما لا يعنيه، ح: ٧٢٨٩ من حديث الزهري به .

Comments:

It is not prohibited to ask regarding what one has a real need to know, but excessive questioning is disliked, and some of it will fall under the category mentioned in this *Ḥadīth*.

4611. It was narrated from Ibn Shihāb that Abū Idrīs Al-Khawlanī ‘Ā’idhullāh informed him that Yazīd bin ‘Amīrah – who was one of the companions of Mu‘ādh bin Jabal – informed him, that he never sat in a gathering of remembrance without saying: “Allāh is a just Judge, may those who doubt perish.” Mu‘ādh bin Jabal said one day: “Ahead of you there are trials in which there will be a great deal of wealth, and the Qur’ān will be so easy that believers and hypocrites, men and women, young and old, slave and free will all learn it. Then soon a man will say: ‘Why don’t the people follow me when I have read the Qur’ān. They will not follow me until I innovate something else for them.’ So beware of that which is innovated, for that which is innovated is misguidance. And beware of the deviation of a man of wisdom, for the *Shaitān* may utter words of misguidance on the lips of a man of wisdom, and a hypocrite may speak a word of truth.” He said: “I said to Mu‘ādh: ‘How could I tell, may Allāh have mercy on you, when the man of wisdom speaks a word of misguidance, and the hypocrite speaks a word of truth?’ He said: ‘Rather, avoid the wise man’s words that become well known and it is said about them: “What is this?” and that should not avert you from him, because he may retract it. And you should accept the truth when you hear it, for the truth has light.’” (*Sahīh*)

٤٦١١ - حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبِ الْهَمْدَانِيِّ: حَدَّثَنَا اللَّيْثُ عَنْ عَقِيلٍ، عَنْ ابْنِ شِهَابٍ أَنَّ أَبَا إِدْرِيسَ الْخَوْلَانِيَّ عَائِدَ اللَّهِ أَخْبَرَهُ أَنَّ يَزِيدَ بْنَ عَمِيرَةَ - وَكَانَ مِنْ أَصْحَابِ مُعَاذِ بْنِ جَبَلٍ - أَخْبَرَهُ قَالَ: كَانَ لَا يَجْلِسُ مَجْلِسًا لِلذِّكْرِ حِينَ يَجْلِسُ إِلَّا قَالَ: اللَّهُ حَكَمٌ قَسَطٌ هَلَكَ الْمُرْتَابُونَ، فَقَالَ مُعَاذُ بْنُ جَبَلٍ يَوْمًا: إِنَّ مِنْ وَرَائِكُمْ فِتْنًا يَكْثُرُ فِيهَا الْمَالُ وَيُفْتَحُ فِيهَا الْقُرْآنُ حَتَّى يَأْخُذَهُ الْمُؤْمِنُ وَالْمُنَافِقُ وَالرَّجُلُ وَالْمَرْأَةُ وَالصَّغِيرُ وَالْكَبِيرُ وَالْعَبْدُ وَالْحُرُّ، فَيُوشِكُ قَائِلٌ أَنْ يَقُولَ: مَا لِلنَّاسِ لَا يَتَّبِعُونِي وَقَدْ قَرَأْتُ الْقُرْآنَ، مَا هُمْ بِمُتَّبِعِي حَتَّى أَتَّبِعَ لَهُمْ غَيْرَهُ، فَيَأْتِكُمْ وَمَا ابْتَدَعَ، فَإِنَّ مَا ابْتَدَعَ ضَلَالَةٌ، وَأَحْذَرُكُمْ زَيْغَةَ الْحَكِيمِ فَإِنَّ الشَّيْطَانَ قَدْ يَقُولُ كَلِمَةَ الضَّلَالَةِ عَلَى لِسَانِ الْحَكِيمِ، وَقَدْ يَقُولُ الْمُنَافِقُ كَلِمَةَ الْحَقِّ. قَالَ: قُلْتُ لِمُعَاذٍ: مَا يُدْرِينِي رَجَمَكَ اللَّهُ! أَنَّ الْحَكِيمَ قَدْ يَقُولُ كَلِمَةَ الضَّلَالَةِ وَأَنَّ الْمُنَافِقَ قَدْ يَقُولُ كَلِمَةَ الْحَقِّ. قَالَ: بَلَى اجْتَنِبْ مِنْ كَلَامِ الْحَكِيمِ الْمُشْتَهَرَاتِ الَّتِي يَقَالُ لَهَا: مَا هَذِهِ وَلَا يَتَّبِعَنَّكَ ذَلِكَ عَنْهُ فَإِنَّهُ لَعَلَّهُ أَنْ يُرَاجَعَ وَتَلَقَّ الْحَقَّ إِذَا سَمِعْتَهُ فَإِنَّ عَلَى الْحَقِّ نُورًا.

قَالَ أَبُو دَاوُدَ: قَالَ مَعْمَرٌ عَنِ الرَّهْرِيِّ فِي هَذَا الْحَدِيثِ: وَلَا يُتَّبِعَنَّكَ ذَلِكَ عَنْهُ مَكَانَ يُتَّبِعَنَّكَ. وَقَالَ صَالِحُ بْنُ كَيْسَانَ عَنِ الرَّهْرِيِّ فِي هَذَا الْحَدِيثِ: بِالْمُسْتَبْهَاتِ مَكَانَ

Abū Dāwud said: In this *Hadīth* Ma'mar said, from Az-Zuhri: "And that did not cause you to have an aversion to him" instead of: "avert you." And Šāliḥ bin Kaisān said, from Az-Zuhri, in this *Hadīth*: "which is not clear" in place of: "well known" and he said: "not avert you" just as 'Uqail said (in number 4611). And Ibn Ishāq said, from Az-Zuhri: "He said: 'Rather what confuses you from the saying of the man of wisdom, such that you say: "What does he mean by this statement?"'"

«المُسْتَهْرَاتِ»، وقال: «لا يَتَيْنَتَكَ» كَمَا قَالَ عَقِيلٌ وَقَالَ ابْنُ إِسْحَاقَ عَنِ الرَّهْرِيِّ: قَالَ: بَلَى مَا تَشَابَهَ عَلَيْكَ مِنْ قَوْلِ الْحَكِيمِ حَتَّى تَقُولَ مَا أَرَادَ بِهَذِهِ الْكَلِمَةِ.

تخریج: [إسناده صحيح] أخرجه الحاكم: ۳/ ۲۷۰ من حديث الليث بن سعد به، وصححه على شرط مسلم ووافقه الذهبي.

Comments:

No one can be wiser than the Prophet ﷺ, so someone's opinion has no value before the saying of Prophet ﷺ.

4612. It was narrated that a man wrote to 'Umar bin 'Abdul-'Aziz asking him about *Al-Qadar* (the Divine Decree) and he wrote back (saying): "I enjoin you to fear Allāh and be moderate in obeying His commands and in following the *Sunnah* of His Prophet, and in avoiding that which was introduced by those who initiated new matters after his *Sunnah* was established; and there was no need for anything else. You should adhere to the *Sunnah*, for it will be a protection for you, by Allāh's permission. You should know, that the people have not introduced any innovation except that there has been before it, what is evidence against it, or discussing it. For indeed the

٤٦١٢ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: أَخْبَرَنَا سُفْيَانُ قَالَ: كَتَبَ رَجُلٌ إِلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ يَسْأَلُهُ عَنِ الْقَدْرِ؛ ح: وَحَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ الْمُؤَدَّبُ قَالَ: حَدَّثَنَا أَسَدُ ابْنُ مُوسَى قَالَ: حَدَّثَنَا حَمَادُ بْنُ ذَلَيْلٍ قَالَ: سَمِعْتُ سُفْيَانَ الثَّوْرِيَّ يُحَدِّثُنَا عَنِ النَّضْرِ؛ ح: وَحَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ عَنِ قَبِيصَةَ قَالَا: حَدَّثَنَا أَبُو رَجَاءٍ عَنِ أَبِي الصَّلْتِ - وَهَذَا لَفْظُ حَدِيثِ ابْنِ كَثِيرٍ وَمَعْنَاهُمْ - قَالَ: كَتَبَ رَجُلٌ إِلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ يَسْأَلُهُ عَنِ الْقَدْرِ، فَكَتَبَ: أَمَّا بَعْدُ، أَوْصِيكَ بِتَقْوَى اللَّهِ وَالْإِفْتِصَادِ فِي أَمْرِهِ وَاتِّبَاعِ سُنَّةِ نَبِيِّهِ ﷺ وَتَرْكِ مَا أَحَدَّثَ الْمُحَدِّثُونَ بَعْدَ مَا جَرَتْ بِهِ سُنَّتُهُ

Sunnah was only instituted by the one who knows what opposing, would lead to, of error, slipping, foolishness and extremism. So accept for yourself that which the people accepted for themselves, for their actions were based on knowledge, and due to their virtue, they are more worthy. If right guidance is what you are following, then you are saying that you reached it before them, and we could say that whatever is innovated after them was never innovated except by those who followed a way other than their way, and who wanted to be different than them, because they are the vanguard (of Islam) and they spoke about it (matters of the religion) in a sufficient and comprehensive manner. Nobody refrained from discussing matters of religion that there was no need to discuss like they did. And nobody explained issues of religion that need to be explained like they did. But nowadays you find some people who refrain from discussing issues of religion that need to be discussed, and thus they go to one extreme; and you find others who discuss issues of religion that there is no need to discuss, and thus they go to the other extreme. Verily they (the *Salaf*) were in-between both, following the right guidance. You wrote, asking about affirmation of *Al-Qadar* (the Divine Decree). Well, you have come to one who is well informed, by Allāh's permission. I do not know of any

وَكُفُّوا مُؤْتَهُ فَعَلَيْكَ بِلُزُومِ السُّنَّةِ فَإِنَّهَا لَكَ -
 بِإِذْنِ اللَّهِ - عِصْمَةٌ، ثُمَّ اعْلَمْ أَنَّهُ لَمْ يَتَّبِعْ
 النَّاسُ بَدْعَهُ إِلَّا قَدْ مَضَى قَبْلَهَا مَا هُوَ دَلِيلٌ
 عَلَيْهَا أَوْ عِبْرَةٌ فِيهَا فَإِنَّ السُّنَّةَ إِنَّمَا سَنَّهَا مَنْ
 قَدْ عَلِمَ مَا فِي خِلَافِهَا - وَلَمْ يَقُلْ ابْنُ كَثِيرٍ:
 مَنْ قَدْ عَلِمَ - مِنَ الْخَطَا وَالزَّلَلِ وَالْحُمُقِ
 وَالتَّعَمُّقِ، فَارْضَ لِنَفْسِكَ مَا رَضِيَ بِهِ الْقَوْمُ
 لِأَنْفُسِهِمْ فَإِنَّهُمْ عَلَى عِلْمٍ وَقَفُوا، وَبِصَرِّ نَافِذٍ
 كَفُّوا، وَلَهُمْ عَلَى كَشْفِ الْأُمُورِ كَانُوا أَقْوَى،
 وَبِضَلِّ مَا كَانُوا فِيهِ أَوْلَى، فَإِنْ كَانَ الْهُدَى
 مَا أَنْتُمْ عَلَيْهِ لَقَدْ سَبَقْتُمُوهُمْ إِلَيْهِ، وَلَئِنْ قُلْتُمْ:
 إِنَّ مَا حَدَّثَ بَعْدَهُمْ مَا أَحَدْتَهُ إِلَّا مِنَ اتَّبَعَ
 غَيْرَ سَبِيلِهِمْ وَرَغِبَ بِنَفْسِهِ عَنْهُمْ، فَإِنَّهُمْ هُمُ
 السَّابِقُونَ فَقَدْ تَكَلَّمُوا فِيهِ بِمَا يَكْفِي وَوَصَفُوا
 مِنْهُ مَا يَشْفِي، فَمَا دُونَهُمْ مِنْ مَقْصَرٍ وَمَا
 فَوْقَهُمْ مِنْ مَحْسَرٍ، وَقَدْ قَصَرَ قَوْمٌ دُونَهُمْ
 فَجَفَّوْا، وَطَمَحَ عَنْهُمْ أَقْوَامٌ فَعَلَّوْا، وَإِنَّهُمْ بَيْنَ
 ذَلِكَ لَعَلَى هُدَى مُسْتَقِيمٍ.

كُتِبَتْ تَسْأَلُ عَنِ الْإِقْرَارِ بِالْقَدْرِ فَعَلَى
 الْخَيْرِ - بِإِذْنِ اللَّهِ - وَقَعْتَ، مَا أَعْلَمُ مَا
 أَحَدَتْ النَّاسُ مِنْ مُحَدَّثَةٍ، وَلَا ابْتَدَعُوا مِنْ
 بَدْعَةٍ هِيَ أَتْبَعُ أَتْرًا وَلَا أُتْبِتُ أَمْرًا مِنَ الْإِقْرَارِ
 بِالْقَدْرِ، لَقَدْ كَانَ ذِكْرُهُ فِي الْجَاهِلِيَّةِ الْجُهَلَاءِ
 يَتَكَلَّمُونَ بِهِ فِي كَلَامِهِمْ وَفِي شِعْرِهِمْ يُعْرُونَ
 بِهِ أَنْفُسَهُمْ عَلَى مَا قَاتَهُمْ، ثُمَّ لَمْ يَزِدْهُ
 الْإِسْلَامُ بَعْدُ إِلَّا شِدَّةً، وَلَقَدْ ذَكَرَهُ رَسُولُ اللَّهِ
 ﷺ فِي غَيْرِ حَدِيثٍ وَلَا حَدِيثَيْنِ، وَقَدْ سَمِعَهُ

innovation that the people have introduced that is clearer and more obvious than (rejecting) affirmation of *Al-Qadar* (the divine decree). The ignorant people mentioned it during *Jāhiliyyah* and spoke of it in their words and their poetry, consoling themselves for what they had lost, then Islam only reinforced it (the belief in *Al-Qadar*) after that. The Messenger of Allāh ﷺ mentioned it in more than one or two *Hadīth*, and the Muslims heard it from him, and spoke of it during his lifetime and after his death, out of certain belief and in submission to their Lord, and they believed that it is impossible that there is anything that is not encompassed by His knowledge and recorded in His Book or comes to pass by His decree. Moreover, it is mentioned in His Book; from it they have derived it and from it they have learned it. If you say: Why did Allāh reveal such and such a Verse and why did He say such and such, they have read what you have read, and they know its interpretation of which you are ignorant, and yet they said: All of this is recorded and decreed. Doom is by decree and what has been decreed will come to pass. What Allāh wills happens, and what He does not will, does not happen. We possess no power to benefit or harm ourselves. But nevertheless they were still keen (to do good deeds) and they were afraid (of doing evil deeds).” (*Da‘if*)

مِنَهُ الْمُسْلِمُونَ فَتَكَلَّمُوا بِهِ فِي حَيَاتِهِ وَبَعْدَ
وَفَاتِهِ يَقِينًا وَتَسْلِيمًا لِرَبِّهِمْ وَتَضَعِيفًا لَأَنْفُسِهِمْ
أَنْ يَكُونَ شَيْءٌ لَمْ يُحِطْ بِهِ عِلْمُهُ وَلَمْ يُحْصِهِ
كِتَابُهُ وَلَمْ يَمُضِ فِيهِ قَدْرُهُ وَإِنَّهُ مَعَ ذَلِكَ لَفِي
مُحْكَمِ كِتَابِهِ مِنْهُ افْتَبَسُوهُ وَمِنْهُ تَعَلَّمُوهُ. وَلَئِنْ
قُلْتُمْ لِمَ أَنْزَلَ اللَّهُ آيَةَ كَذَا وَلِمَ قَالَ كَذَا، لَقَدْ
قَرَأُوا مِنْهُ مَا قَرَأْتُمْ، وَعَلِمُوا مِنْ تَأْوِيلِهِ مَا
جَهِلْتُمْ وَقَالُوا بَعْدَ ذَلِكَ كُلِّهِ بِكِتَابٍ وَقَدَرٍ،
وَكُتِبَتْ السَّقَاوَةُ، وَمَا يَقْدَرُ يَكُنْ وَمَا شَاءَ اللَّهُ
كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ، وَلَا تَمْلِكُ لَأَنْفُسِنَا
نَفْعًا وَلَا ضَرًّا ثُمَّ رَغَبُوا بَعْدَ ذَلِكَ وَرَهَبُوا.

حديث أبي داود به * أبو الصلت، وأبو رجاء مجهولان، لم يثبت تعيينهما بدليل قوي، والثوري مدلس، وعن عن النضر بن ٩٩.

4613. It was narrated that Nāfi' said: "Ibn 'Umar had a friend among the people of Ash-Shām, with whom he used to correspond. 'Abdullāh bin 'Umar wrote to him saying: 'I have heard that you are speaking about some matter of *Al-Qadar* (the Divine Decree). So do not write to me, for I heard the Messenger of Allāh ﷺ say: "There will be among my *Ummah* people who will disbelieve in *Al-Qadar* (the divine decree)." (*Hasan*)

٤٦١٣ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا سَعِيدُ يَعْنِي ابْنَ أَبِي أَيُّوبَ قَالَ: أَخْبَرَنِي أَبُو صَخْرٍ عَنْ نَافِعٍ قَالَ: كَانَ لِابْنِ عُمَرَ صَدِيقٌ مِنْ أَهْلِ الشَّامِ يُكَاتِبُهُ، فَكَتَبَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ عُمَرَ أَنَّهُ بَلَّغَنِي أَنَّكَ تَكَلَّمْتَ فِي شَيْءٍ مِنَ الْقَدْرِ فَإِيَّاكَ أَنْ تَكْتُبَ إِلَيَّ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّهُ سَيَكُونُ فِي أُمَّتِي أَقْوَامٌ يَكْذِبُونَ بِالْقَدْرِ».

تخریج: [إسناده حسن] أخرجه الترمذي، القدر، باب ما جاء في المكذبين بالقدر من الوعيد، ح: ٢١٥٢ وابن ماجه، ح: ٤٠٦١ من حديث أبي صخر حميد بن زياد به، وقال الترمذي: "حسن صحيح غريب" وهو في مسند أحمد: ٩٠/٢.

Comments:

Ibn 'Umar abandoned him for the sake of Allāh, due to him learning that he was speaking about innovation.

4614. It was narrated from Hammād bin Zaid, from Khālid Al-Hadh-dhā', who said: "I said to Al-Hasan: 'O Abū Sa'eed, tell me about Ādam – was he created for heaven or for earth?' He said: 'No, for earth.' I said: 'What if he had refrained from sin, and had not eaten from the tree?' He said: 'It was inevitable for him.' I said: 'Tell me about the Verse in which Allāh says: '(You) cannot lead astray. Except those who are predestined to burn in Hell.'^[1] He said: The devils cannot tempt anyone with their misguidance, except those

٤٦١٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْجَرَّاحِ قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ خَالِدِ الْحَدَّاءِ قَالَ: قُلْتُ لِلْحَسَنِ: يَا أَبَا سَعِيدٍ! أَخْبِرْنِي عَنْ آدَمَ أَلِلسَّمَاءِ خُلِقَ أَمْ لِلْأَرْضِ؟ قَالَ: لَا، بَلْ لِلْأَرْضِ، قُلْتُ: أَرَأَيْتَ لَوْ اعْتَصَمَ فَلَمْ يَأْكُلْ مِنَ الشَّجَرَةِ؟ قَالَ: لَمْ يَكُنْ لَهُ مِنْهُ بُدٌّ، قُلْتُ: أَخْبِرْنِي عَنْ قَوْلِهِ تَعَالَى: ﴿مَا أَنْتُمْ عَلَيْهِ بِفِتْنِينَ﴾ ○ إِلَّا مَنْ هُوَ صَالٍ الْجَحِيمِ [الصفات ١٦٢: ١٦٣] قَالَ: إِنَّ الشَّيَاطِينَ لَا يَفْتِنُونَ بِضَلَالَتِهِمْ إِلَّا مَنْ أَوْجَبَ اللَّهُ عَلَيْهِ الْجَحِيمَ.

[1] *As-Saffat* 37:162-163.

whom Allāh has decreed are destined for Hell.” (*Sahīh*)

تخريج: [إسناده صحيح] أخرجه البيهقي في القضاء والقدر، (ق ٨٦ الف) من حديث حماد

ابن زيد به .

Comments:

Al-Hasan bin Abul-Hasan (Yasār) Al-Baṣrī, was a freed slave. He is a famous scholar among the followers of the Companions. He died in the year 110H.

4615. (There is another chain) from Ḥammād: “Khālid Al-Ḥadh-dhā” narrated to us, from Al-Ḥasan, regarding the saying of the Most High: “...And for that did He create them...”^[1] he said: ‘He created these for one, and those for the other.’” (*Sahīh*)

٤٦١٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا خَالِدُ الْحَذَاءِ عَنْ الْحَسَنِ فِي قَوْلِهِ تَعَالَى: ﴿وَلِذَلِكَ خَلَقَهُمْ﴾ [هود: ١١٩] قَالَ: خَلَقَ هَؤُلَاءِ لِهَذِهِ وَهَؤُلَاءِ لِهَذِهِ.

تخريج: [إسناده صحيح] أخرجه البيهقي في القضاء والقدر، (ق ٨٦ ب) من حديث حماد

ابن سلمة به .

Comments:

“And for that did He create them” indicating that Allāh had complete knowledge about them before their creation.

4616. It was narrated from Ismā’il: “Khālid Al-Ḥadh-dhā” informed us, he said: ‘I said to Al-Ḥasan: (You) cannot lead astray. Except those who are predestined to burn in Hell.’^[2] He said: ‘Except the one whom Allāh has decreed is doomed to Hell.’” (*Sahīh*)

٤٦١٦ - حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا خَالِدُ الْحَذَاءِ قَالَ: قُلْتُ لِلْحَسَنِ: ﴿مَا أَنتَ عَلَيْهِ بِقَدِيرٍ﴾ إِلَّا مَنْ هُوَ صَالٍ الْجَحِيمِ [الصفافات: ١٦٢، ١٦٣] قَالَ: إِلَّا مَنْ أَوْجَبَ اللَّهُ تَعَالَى عَلَيْهِ أَنَّهُ يَصَلَى الْجَحِيمَ.

تخريج: [إسناده صحيح].

4617. It was narrated from Ḥammād who said: “Ḥumaid informed me, he said: ‘Al-Ḥasan used to say that falling from heaven to earth was dearer to him than saying: “Matters are in my hand.”’” (*Sahīh*)

٤٦١٧ - حَدَّثَنَا هِلَالُ بْنُ بَشِيرٍ قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: أَخْبَرَنِي حُمَيْدٌ قَالَ: كَانَ الْحَسَنُ يَقُولُ: لِأَن يَسْقَطَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ أَحَبُّ إِلَيْهِ مِنْ أَنْ يَقُولَ: الْأَمْرُ بِيَدِي.

[1] *Hūd* 11:119.

[2] *Aṣ-Ṣaffāt* 37:162-163.

تخريج: [إسناده صحيح].

4618. (There is another chain) from Ḥammād, who said: “Ḥumaid narrated to us: ‘Al-Ḥasan came to us in Makkah and the *Fuqahā*’ of Makkah told me to speak to him, asking him to sit with them one day to exhort them, and he agreed. So they gathered, and he addressed them, and I have not seen any speaker greater than him. A man said: “O Abū Sa‘eed, who created the *Shaitān*?” He said: “*Subhān Allāh!* Is there any Creator other than Allāh? Allāh created the *Shaitān*, and He created good and He created evil.” The man said: “May Allāh kill them, how could they tell lies about this *Shaiikh*?” (*Sahih*)

Comments:

See number 4622.

4619. It was narrated from Sufyān, from Ḥumaid Aṭ-Ṭawīl, from Al-Ḥasan (about the Verse): Thus do We let it enter the hearts of the *Mujrimūn* (criminals, polytheists, pagans, because of their mocking at the Messengers).^[1] He said: “Shirk.” (*Da‘if*)

تخريج: [ضعيف] أخرجه البيهقي في القضاء والقدر، (ق ٨٦ ب) من حديث أبي داود به * سفيان وحميد الطويل عننا.

4620. It was narrated from ‘Ubaid Aṣ-Ṣayd, from Al-Ḥasan, regarding the saying of Allāh, the Mighty and Sublime: “And a barrier will be set

٤٦١٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا حُمَيْدٌ قَالَ: قَدِمَ عَلَيْنَا الْحَسَنُ مَكَّةَ، فَكَلَّمَنِي فَقَهَاءُ أَهْلِ مَكَّةَ أَنْ أَكَلِمَهُ فِي أَنْ يَجْلِسَ لَهُمْ يَوْمًا يَعْظُمُهُمْ فِيهِ، فَقَالَ: نَعَمْ، فَاجْتَمَعُوا فَخَطَبَهُمْ فَمَا رَأَيْتُ أَحْطَبَ مِنْهُ، فَقَالَ رَجُلٌ: يَا أَبَا سَعِيدٍ! مَنْ خَلَقَ الشَّيْطَانَ؟ فَقَالَ سُبْحَانَ اللَّهِ! هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ، خَلَقَ اللَّهُ الشَّيْطَانَ وَخَلَقَ الْخَيْرَ وَخَلَقَ الشَّرَّ، قَالَ الرَّجُلُ: قَاتَلَهُمُ اللَّهُ كَيْفَ يَكْذِبُونَ عَلَى هَذَا الشَّيْخِ.

تخريج: [إسناده صحيح].

٤٦١٩ - حَدَّثَنَا ابْنُ كَثِيرٍ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ حُمَيْدِ الطَّوِيلِ، عَنِ الْحَسَنِ ﴿كَذَلِكَ نَسْلُكُهُمْ فِي قُلُوبِ الْمُجْرِمِينَ﴾ [الحجر: ١٢] قَالَ: الشَّرْكَ.

٤٦٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ رَجُلٍ قَدْ سَمَاهُ غَيْرُ ابْنِ

[1] *Al-Hijr* 15:12.

between them and that which they desire”^[1] he said: “Between them and faith.” (*Da'if*)

كَثِيرٍ عَنْ سُفْيَانَ، عَنْ عَبْدِ الصَّيِّدِ، عَنِ
الْحَسَنِ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَجِلَّ بَيْنَهُمْ
وَبَيْنَ مَا يَشْتَهُونَ﴾ [سبأ: ٥٤] قَالَ: بَيْنَهُمْ وَبَيْنَ
الْإِيمَانِ.

تخریج: [إسناده ضعيف] أخرجه البيهقي في القضاء والقدر، (ق ٨٦ ب) من حديث أبي داود به، وانظر الحديث السابق.

4621. It was narrated that Ibn ‘Awn said: “I was a captive in *Ash-Shām*, and a man called me from behind. I turned and saw Rajā’ bin Haiwah. He said: ‘O Abū ‘Awn, what is this that they are saying about Al-Hasan?’ I said: ‘They are telling many lies about Al-Hasan.’” (*Da'if*)

٤٦٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ: حَدَّثَنَا
سُلَيْمٌ عَنْ ابْنِ عَوْنٍ قَالَ: كُنْتُ أُسِيرُ بِالشَّامِ
فَنَادَانِي رَجُلٌ مِنْ خَلْفِي فَالْتَقْتُ، فَإِذَا رَجَاءُ
ابْنِ حَيَوَةَ فَقَالَ: يَا أَبَا عَوْنٍ! مَا هَذَا الَّذِي
يَذْكُرُونَ عَنِ الْحَسَنِ؟ قَالَ: قُلْتُ: إِنَّهُمْ
يَكْذِبُونَ عَلَيَّ الْحَسَنِ كَثِيرًا.

تخریج: [إسناده ضعيف] أخرجه البيهقي في القضاء والقدر، (ق ٨٧ ب) من حديث أبي داود به وعنده "سليمان" بدل "سليم" وهو ابن أخضر أو ابن حيان الأحمر، سليمان بن حبان مدلس وعنن.

4622. Ḥammād said: “I heard Ayyūb say: “Two kinds of people told lies about Al-Ḥasan: People who disbelieved in *Al-Qadar* (the Divine Decree) and they intended to propagate their beliefs thereby (by attributing this belief to Al-Hasan), and people who had enmity in their hearts (towards Al-Ḥasan) and said: “Didn’t he say such and such? Didn’t he say such and such?”” (*Ṣaḥīḥ*)

٤٦٢٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ:
حَدَّثَنَا حَمَّادٌ قَالَ: سَمِعْتُ أَيُّوبَ يَقُولُ:
كَذَّبَ عَلَى الْحَسَنِ ضَرَبَانِ مِنَ النَّاسِ: قَوْمٌ
الْقَدَرُ رَأَيْهِمْ، وَهُمْ يُرِيدُونَ أَنْ يُفْقَهُوا بِذَلِكَ
رَأَيْهِمْ، وَقَوْمٌ لَهُ فِي قُلُوبِهِمْ شَتَاءٌ وَبُغْضٌ
يَقُولُونَ: أَلَيْسَ مِنْ قَوْلِهِ كَذَا أَلَيْسَ مِنْ قَوْلِهِ
كَذَا؟

تخریج: [إسناده صحيح] أخرجه اللالكائي في شرح السنة: ٦٨١/٤، ح: ١٢٥٣ من حديث أبي داود والبيهقي في القضاء والقدر، (ق ٨٧ ب) من حديث حماد بن زيد به.

[1] *Saba*’ 34:54.

4623. Yaḥyā bin Kathīr Al-‘Anbarī said: “Qurrah bin Khālīd used to say to us: ‘O young men, do not be deceived concerning Al-Ḥasan, for his opinion was based on the *Sunnah* and what is right.’” (*Ṣaḥīḥ*)

٤٦٢٣ - حَدَّثَنَا ابْنُ الْمُثَنَّى أَنَّ يَحْيَى بْنَ كَثِيرٍ الْعَبْرِيُّ حَدَّثَهُمْ قَالَ: كَانَ قُرَّةُ بْنُ خَالِدٍ يَقُولُ لَنَا: يَا فِتْيَانُ لَا تُغْلَبُوا عَلَى الْحَسَنِ فَإِنَّهُ كَانَ رَأْيُهُ السُّنَّةَ وَالصَّوَابَ.

تخريج: [إسناده صحيح].

4624. It was narrated from Hammād bin Zaid, from Ibn ‘Awn, who said: “If the words of Al-Ḥasan could be interpreted in the way that others have interpreted them, we would have written to him asking him to recant and brought witnesses to that effect, but we think that what he said cannot be interpreted in that way.” (*Ḥasan*)

٤٦٢٤ - حَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُؤَمَّلُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنِ ابْنِ عَوْنٍ قَالَ: لَوْ عَلِمْنَا أَنَّ كَلِمَةَ الْحَسَنِ تَبْلُغُ مَا بَلَغَتْ لَكَتَبْنَا بِرُجُوعِهِ كِتَابًا وَأَشْهَدْنَا عَلَيْهِ شُهودًا وَلَكِنَّا قُلْنَا: كَلِمَةٌ خَرَجَتْ لَا تُحْمَلُ.

تخريج: [حسن] * مؤمل بن إسماعيل: صحيح الحديث عن الثوري وحسن الحديث عن غيره وثقه الجمهور ولحديثه شواهد معنوية.

4625. It was narrated that Ayyūb said: “Al-Ḥasan said to me: ‘I will never say it (that which was misinterpreted as denial of *Al-Qadar*) again.’” (*Ṣaḥīḥ*)

٤٦٢٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ قَالَ: قَالَ لِي الْحَسَنُ: مَا أَنَا بِعَائِدٍ إِلَى شَيْءٍ مِنْهُ أَبَدًا.

تخريج: [إسناده صحيح] أخرجه اللالكائي في شرح السنة: ٤/٦٨١، ح: ١٢٥٢ من حديث سليمان بن حرب به.

4626. It was narrated that ‘Uthmān Al-Battī said: “Al-Ḥasan never interpreted any Verse (that referred to *Al-Qadar*) without affirming (the Divine Decree).” (*Ḥasan*)

٤٦٢٦ - حَدَّثَنَا هَلَالُ بْنُ بِشْرِ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُثْمَانَ عَنْ عُثْمَانَ الْبَتِيِّ قَالَ: مَا فَسَّرَ الْحَسَنُ آيَةً قَطُّ إِلَّا عَلَى الْإِثْبَاتِ.

تخريج: [إسناده حسن].

Chapter 7. Regarding Preference^[1]

(المعجم ٧) بَابُ: فِي التَّفْضِيلِ

(التحفة ٨)

4627. It was narrated from Nāfi', from Ibn 'Umar, who said: "At the time of the Prophet ﷺ we used to say: 'During the era of the Prophet ﷺ, we did not regard anyone as equal to Abū Bakr, then 'Umar, then 'Uthmān, then after that we did not differentiate between the Companions of the Prophet ﷺ.'" (*Ṣaḥīh*)

٤٦٢٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَسْوَدُ بْنُ غَامِرٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ عَنْ عُيَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: كُنَّا نَقُولُ فِي زَمَنِ النَّبِيِّ ﷺ: لَا نَعْدِلُ بِأَبِي بَكْرٍ أَحَدًا ثُمَّ عُمَرُ ثُمَّ عُثْمَانُ ثُمَّ نَتْرُكُ أَصْحَابَ النَّبِيِّ ﷺ، لَا تَفَاضَلُ بَيْنَهُمْ.

تخریج: أخرجه البخاري، فضائل أصحاب النبي ﷺ، باب مناقب عثمان بن عفان أبي عمرو القرشي رضي الله عنه، ح: ٣٦٩٨ من حديث أسود بن عامر: شاذان به.

4628. It was narrated that Ibn Shihāb said: "Sālim bin 'Abdullāh said that Ibn 'Umar said: 'We used to say, when the Messenger of Allāh ﷺ was alive: The best of the *Ummah* of the Prophet ﷺ after him is Abū Bakr, then 'Umar, then 'Uthmān, may Allāh be pleased with them.'" (*Ṣaḥīh*)

٤٦٢٨ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْسَةُ: حَدَّثَنَا يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: قَالَ سَالِمُ بْنُ عَبْدِ اللَّهِ أَنَّ ابْنَ عُمَرَ قَالَ: كُنَّا نَقُولُ وَرَسُولُ اللَّهِ ﷺ حَيٌّ: أَفْضَلُ أُمَّةِ النَّبِيِّ ﷺ بَعْدَهُ أَبُو بَكْرٍ ثُمَّ عُمَرُ ثُمَّ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُمْ.

تخریج: [صحيح] أخرجه ابن أبي عاصم في السنة، ح: ١١٤٠ بسند صحيح عن سالم به نحو المعنى.

4629. It was narrated that Muḥammad bin Al-Ḥanafiyyah said: "I said to my father:^[2] 'Which of the people is best after the Messenger of Allāh ﷺ?' He said: 'Abū Bakr.' I said: 'Then who?' He said: 'Then 'Umar.' Then I was afraid to ask, 'then who,' lest he say 'Uthmān. I said: 'Then you,

٤٦٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا جَامِعُ بْنُ أَبِي رَاشِدٍ: حَدَّثَنَا أَبُو يَعْلَى عَنْ مُحَمَّدِ بْنِ الْحَقَيْتِيِّ قَالَ: قُلْتُ لِأَبِي: أَيُّ النَّاسِ خَيْرٌ بَعْدَ رَسُولِ اللَّهِ ﷺ؟ قَالَ: أَبُو بَكْرٍ، قَالَ: قُلْتُ: ثُمَّ مَنْ؟ قَالَ: ثُمَّ عُمَرُ، قَالَ: ثُمَّ خَشِيتُ أَنْ أَقُولَ ثُمَّ مَنْ،

[1] Meaning, consider some of the Companions more virtuous than others, and in what rank.

[2] Meaning, 'Alī, may Allāh be pleased with him, who was his father. He was called Ibn Al-Ḥanifiyyah after his mother who was a slave when she bore him.

O my father.' He said: 'I am just one of the Muslims.'" (*Ṣaḥīḥ*)

فَيَقُولُ عُثْمَانُ، فَقُلْتُ: ثُمَّ أَنْتَ يَا أَبَتِي، قَالَ: مَا أَنَا إِلَّا رَجُلٌ مِنَ الْمُسْلِمِينَ.

تخريج: أخرجه البخاري، فضائل أصحاب النبي ﷺ باب بعد باب قول النبي ﷺ: "لو كنت متخذًا خليلاً"، ح: ٣٦٧١ عن محمد بن كثير العدي به.

4630. Muḥammad Al-Firyābī said: "I heard Sufyān say: 'Whoever claims that 'Alī was more deserving (of being the *Khalīfah* first) than both of them (Abū Bakr and 'Umar), then he has attributed error to Abū Bakr, 'Umar and the *Muhājirīn* and *Anṣār*, may Allāh be pleased with them all, and I do not think that with this (belief) any deeds of his will rise to heaven.'" (*Ṣaḥīḥ*)

٤٦٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ مَسْكِينٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي الْفَرِزْيَابِيَّ، قَالَ: سَمِعْتُ سُفْيَانَ يَقُولُ: مَنْ زَعَمَ أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ كَانَ أَحَقَّ بِالْوِلَايَةِ مِنْهُمَا فَقَدْ خَطَأَ أَبَا بَكْرٍ وَعُمَرَ وَالْمُهَاجِرِينَ وَالْأَنْصَارَ رَضِيَ اللَّهُ عَنْ جَمِيعِهِمْ وَمَا أَرَاهُ يَرْتَفِعُ لَهُ مَعَ هَذَا عَمَلٌ إِلَى السَّمَاءِ. تخريج: [إسناده صحيح].

4631. 'Abbād As-Sammāk said: "I heard Sufyān Ath-Thawrī say: 'The *Khalīfahs* are five: Abū Bakr, 'Umar, 'Uthmān, 'Alī and 'Umar bin 'Abdul-'Azīz, may Allāh be pleased with them all.'" (*Da'īf*)

٤٦٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا عَبَادُ السَّمَاكُ قَالَ: سَمِعْتُ سُفْيَانَ الثَّوْرِيَّ يَقُولُ: الْخُلَفَاءُ خَمْسَةٌ: أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ وَعُمَرُ ابْنُ عَبْدِ الْعَزِيزِ رَضِيَ اللَّهُ عَنْهُمْ.

تخريج: [إسناده ضعيف] * عباد السماك: مجهول (تقريب).

Chapter 8. The *Khalīfahs*

(المعجم ٨) بَابُ: فِي الْخُلَفَاءِ (التحفة ٩)

4632. It was narrated that Ibn 'Abbās said: "Abū Hurairah would narrate that a man came to the Messenger of Allāh ﷺ and said: 'Last night (I had a dream in which) I saw a cloud dripping ghee and honey, and I saw the people catching it with their hands; some received a lot and some received a little. And I saw a rope stretching from heaven to earth. I saw you, O

٤٦٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ - قَالَ مُحَمَّدٌ: كَتَبْتُهُ مِنْ كِتَابِهِ - قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الرَّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُ أَنَّ رَجُلًا أَتَى إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: إِنِّي أَرَى اللَّيْلَةَ ظِلَّةً يَنْطَبُطُ مِنْهَا السَّمْنُ وَالْعَسَلُ فَأَرَى النَّاسَ يَتَكَفَّفُونَ بِأَيْدِيهِمْ فَاَلْمُسْتَكْبِرُ وَالْمُسْتَقْبَلُ وَأَرَى

Messenger of Allāh, take hold of it and ascend. Then another man took hold of it and ascended with it. Then another man took hold of it and ascended with it. Then another man took hold of it but it broke, then it was reconnected and he ascended with it.' Abū Bakr said: 'May my father and mother be sacrificed for you; let me interpret it.' He said: "Interpret it." He said: As for the cloud, it is the cloud of Islam, and as for the ghee and honey that were dripping from it, that is the Qur'ān with its softness and sweetness. As for those who take a lot and a little, they are the ones who learn a lot or a little of the Qur'ān. As for the rope that stretches between heaven and earth, it is the truth that you follow, you take hold of it and Allāh causes you to ascend thereby, then another man will take hold of it after you and will ascend thereby, then another man will take hold of it after you and will ascend thereby, then a man will take hold of it and it will break, then it will be reconnected and he will ascend thereby. O Messenger of Allāh, tell me, am I right or am I wrong? He said: "You have got some of it right and some of it wrong." He said: I adjure you by Allāh, O Messenger of Allāh, tell me what I got wrong. The Prophet ﷺ said: "Do not swear oaths."^[1] (*Ṣaḥīḥ*)

سَبَّأً وَاصِلًا مِنَ السَّمَاءِ إِلَى الْأَرْضِ فَأَرَاكَ يَا رَسُولَ اللَّهِ! أَخَذَتْ بِهِ فَعَلَوْتُ ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرَ فَعَلَا بِهِ، ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرُ فَعَلَا بِهِ، ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرُ فَاثْقَطَ ثُمَّ وَصَلَ فَعَلَا بِهِ. قَالَ أَبُو بَكْرٍ: بِأَبِي وَأُمِّي لَتَدَعَنِي فَلَا عُبْرَتَهَا، فَقَالَ: «اعْبُرْهَا»، فَقَالَ: أَمَا الظُّلَّةُ فَظُلَّةُ الْإِسْلَامِ، وَأَمَا مَا يُنْطَفُ مِنْ السَّمَنِ وَالْعَسَلِ فَهُوَ الْقُرْآنُ لِيَنَّهُ وَحَلَاوَتُهُ، وَأَمَا الْمُسْتَكْبِرُ وَالْمُسْتَقْبَلُ فَهُوَ الْمُسْتَكْبِرُ مِنَ الْقُرْآنِ وَالْمُسْتَقْبَلُ مِنْهُ، وَأَمَا السَّبَبُ الْوَاصِلُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ فَهُوَ الْحَقُّ الَّذِي أَنْتَ عَلَيْهِ تَأْخُذُ بِهِ فَيُعَلِّبُكَ اللَّهُ ثُمَّ يَأْخُذُ بِهِ بَعْدَكَ رَجُلٌ فَيَعْلُو بِهِ، ثُمَّ يَأْخُذُ بِهِ رَجُلٌ آخَرُ فَيَعْلُو بِهِ، ثُمَّ يَأْخُذُ بِهِ رَجُلٌ آخَرُ فَيَنْقَطِعُ ثُمَّ يُوصَلُ لَهُ فَيَعْلُو بِهِ، أَي رَسُولَ اللَّهِ ﷺ لَتَحَدَّثَنِي أَصَبْتُ أَمْ أَخْطَأْتُ؟ فَقَالَ: «أَصَبْتُ بَعْضًا وَأَخْطَأْتُ بَعْضًا»، فَقَالَ: أَقْسَمْتُ يَا رَسُولَ اللَّهِ! لَتَحَدَّثَنِي مَا الَّذِي أَخْطَأْتُ، فَقَالَ النَّبِيُّ ﷺ: «لَا تُقْسِمُ».

[1] They interpret this to refer to one of the two statements Abū Bakr made, earlier he said: "By my father and mother" or "*Bi Abi Wa Ummi*" which is understood to mean: "May my father and mother be sacrificed to you" and other interpretations with a good

تخريج: [صحيح] تقدم، ح: ٣٢٦٨ وأخرجه مسلم، الرؤيا، باب: في تأويل الرؤيا، ح: ٢٢٦٩ من حديث عبد الرزاق، والبخاري، التعبير، باب من لم ير الرؤيا لأول عابر إذا لم يصب، ح: ٧٠٤٦ من حديث الزهري به.

4633. This story was narrated from Ibn ‘Abbās from the Prophet ﷺ. (simialr to no. 4632) He said: “And he refused to tell him.” (*Sahih*)

٤٦٣٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارَسٍ: حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ كَثِيرٍ عَنِ الرَّهْرِيِّ، عَنِ عَبْدِ اللَّهِ ابْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ بِهَذِهِ الْقِصَّةِ قَالَ: فَأَبَى أَنْ يُخْبِرَهُ.

تخريج: [صحيح] انظر الحديث السابق.

4634. It was narrated from Al-Ḥasan, from Abū Bakrah, that the Prophet ﷺ said: “Who among you has seen a dream?” A man said: “I saw scales coming down from the sky, and you and Abū Bakr were weighed in them and you outweighed Abū Bakr. Then Abū Bakr and ‘Umar were weighed in them, and Abū Bakr outweighed ‘Umar. Then ‘Umar and ‘Uthmān were weighed in them, and ‘Umar outweighed ‘Uthmān. Then the scales were lifted up.” And I saw displeasure in the face of the Messenger of Allāh ﷺ. (*Da‘if*)

٤٦٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ: حَدَّثَنَا الْأَشْعَثُ عَنِ الْحَسَنِ، عَنِ أَبِي بَكْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ ذَاتَ يَوْمٍ: «مَنْ رَأَى مِنْكُمْ رُؤْيَا؟» فَقَالَ رَجُلٌ: أَنَا رَأَيْتُ كَأَنَّ مِيزَانًا نَزَلَ مِنَ السَّمَاءِ فَوَزَنْتَ أَنْتَ وَأَبُو بَكْرٍ، فَرَجَحْتَ أَنْتَ بِأَبِي بَكْرٍ، وَوَزَنَ أَبُو بَكْرٍ وَعُمَرُ فَرَجَحَ أَبُو بَكْرٍ وَوَزَنَ عُمَرُ وَعُثْمَانُ فَرَجَحَ عُمَرُ، ثُمَّ رَفَعَ الْمِيزَانَ فَرَأَيْتَا الْكِرَاهِيَةَ فِي وَجْهِ رَسُولِ اللَّهِ ﷺ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الرؤيا، باب ما جاء في رؤيا النبي ﷺ في الميزان والدلو، ح: ٢٢٨٧ من حديث محمد بن عبد الله الأنصاري به وقال: "حسن صحيح" وصححه الحاكم على شرط الشيخين: ٧١/٣ وللحديث شواهد*الحسن البصري مدلس وعنعن، والحديث الآتي شاهد له.

meaning. And the second statement: “*Aqsamtu*” or: “I adjure you” which is a kind of oath. And that this is one of the mistakes, or the main mistake, which is an apparent interpretation of the text, since the Messenger of Allāh ﷺ said: “Do not swear oaths” in reply to Abū Bakr asking: “Tell me what I got wrong.” While they also say that Abū Bakr may have been mistaken in it from a number of other speculative angles, which are elaborated upon and discussed by Ibn Ḥajar in *Fath Al-Bārī* (no. 7046).

4635. It was narrated from ‘Abdur-Raḥmān bin Abī Bakrah, from his father that the Prophet ﷺ said one day: “Has any of you seen a dream?” He narrated a similar story (as no. 4634), but he did not mention displeasure. He said: “And the Messenger of Allāh ﷺ was grieved by that, and he said: “There will be a *Khilāfah* following the model of Prophethood, then Allāh will give power (*Al-Mulk*) to whomever He wills.” (*Da‘īf*)

تخریج: [إسناده ضعيف] أخرجه أحمد: ٤٤/٥ من حديث حماد بن سلمة به، وسنده ضعيف وللحديث شواهد، انظر الحديث السابق * علي بن زيد ضعيف، تقدم.

4636. It was narrated from Abān bin ‘Uthmān, from Jābir bin ‘Abdullāh, that he would narrate, that the Messenger of Allāh ﷺ said: “Last night a righteous man saw (in a dream) that Abū Bakr was joined to the Messenger of Allāh ﷺ, and ‘Umar was joined to Abū Bakr, and ‘Uthmān was joined to ‘Umar.” Jābir said: “When we left the Messenger of Allāh ﷺ we said: ‘The righteous man is the Messenger of Allāh ﷺ, and the joining between them means that they will be in charge of this matter with which Allāh has sent His Prophet ﷺ.’” (*Da‘īf*)

Abū Dāwud said: Yūnus and Shu‘aib did not mention ‘Umar in their narration.

تخریج: [إسناده ضعيف] أخرجه أحمد: ٣٥٥/٣ من حديث محمد بن حرب به، وصححه الحاكم: ٧١/٣، ٧٢، ووافقه الذهبي * الزهري: عنن له شاهد ضعيف تقدم، ح: ٤٦٣٤.

4637. It was narrated from Samurah bin Jundab that a man said: “O Messenger of Allāh, I saw

٤٦٣٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ قَالَ ذَاتَ يَوْمٍ: «أَيُّكُمْ رَأَى رُؤْيَا؟»، فَذَكَرَ مَعْنَاهُ وَلَمْ يَذْكُرِ الْكِرَاهِيَةَ قَالَ: فَاسْتَأْذَنَ لَهَا رَسُولُ اللَّهِ ﷺ يَعْنِي فَسَاءَهُ ذَلِكَ، فَقَالَ: «خِلَافَةُ نُبُوَّةٍ، ثُمَّ يُؤْتِي اللَّهُ الْمُلْكَ مَنْ يَشَاءُ».

٤٦٣٦ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ، عَنْ ابْنِ شِهَابٍ، عَنْ عَمْرِو بْنِ أَبَانَ بْنِ عُثْمَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ كَانَ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَرَى اللَّيْلَةَ رَجُلٌ صَالِحٌ أَنَّ أَبَا بَكْرٍ نِيطَ بِرَسُولِ اللَّهِ ﷺ وَنِيطَ عَمْرُؤُ بِأَبِي بَكْرٍ وَنِيطَ عُثْمَانُ بِعَمْرٍ». قَالَ جَابِرٌ: فَلَمَّا قُفْنَا مِنْ عِنْدِ رَسُولِ اللَّهِ ﷺ قُلْنَا: أَمَّا الرَّجُلُ الصَّالِحُ فَرَسُولُ اللَّهِ ﷺ، وَأَمَّا تَنْوِطُ بَعْضِهِمْ بِبَعْضٍ فَهُمْ وُلَاةُ هَذَا الْأَمْرِ الَّذِي بَعَثَ اللَّهُ بِهِ نَبِيَّهُ ﷺ.

قَالَ أَبُو دَاوُدَ: رَوَاهُ يُونُسُ وَسُعَيْبٌ لَمْ يَذْكُرَا عَمْرًا.

٤٦٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا حَمَّادٌ بْنُ سَلَمَةَ عَنْ

a bucket hanging from the sky. Abū Bakr came and took hold of its handles and drank a little, then ‘Umar came and took hold of its handles and drank his fill, then ‘Uthmān came and took hold of its handles and drank his fill. Then ‘Alī came and took hold of its handles but it tipped, and some of the water spilled on him.” (Hasan)

أَشَعَتْ بِنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ سَمْرَةَ ابْنِ جُنْدَبٍ: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ! إِنِّي رَأَيْتُ كَأَنَّ دَلْوًا دَلَّتْنِي مِنَ السَّمَاءِ فَجَاءَ أَبُو بَكْرٍ فَأَخَذَ بِعَرَاقِيهَا فَشَرِبَ شُرْبًا ضَعِيفًا، ثُمَّ جَاءَ عُمَرُ فَأَخَذَ بِعَرَاقِيهَا فَشَرِبَ حَتَّى تَضَلَّعَ، ثُمَّ جَاءَ عُثْمَانُ فَأَخَذَ بِعَرَاقِيهَا فَشَرِبَ حَتَّى تَضَلَّعَ، ثُمَّ جَاءَ عَلِيٌّ فَأَخَذَ بِعَرَاقِيهَا فَانْتَشَطَتْ وَانْتَضَحَ عَلَيْهِ مِنْهَا شَيْءٌ.

تخريج: [إسناده حسن] أخرجه أحمد: ٢١/٥ من حديث حماد بن سلمة به * عبدالرحمن أبو أشعث، وثقه ابن حبان والهيثمي (مجمع الزوائد: ١٨٠/٧) وجاء في تحرير تقريب التهذيب (٤٠٥٠): "ثقة، وثقه ابن معين".

Comments:

These narrations indicate the virtue of these *Khalifahs*, and that these virtues were well known and recognized prior to the death of the Messenger of Allāh ﷺ.

4638. It was narrated that Makhūl said: "The Romans will certainly enter *Ash-Shām* for forty days, and no place will be spared from them except Damascus and ‘Ammān." (Da‘if)

٤٦٣٨ - حَدَّثَنَا عَلِيُّ بْنُ سَهْلِ الرَّمْلِيُّ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ عَنْ مَكْحُولٍ قَالَ: «لَتَمْخُرَنَّ الرُّومُ الشَّامَ أَرْبَعِينَ صَبَاحًا لَا يَمْتَنِعُ مِنْهَا إِلَّا دِمَشْقٌ وَعَمَّانٌ».

تخريج: [ضعيف] * الوليد بن مسلم لم يصرح بالسماع المسلسل.

4639. ‘Abdul-‘Azīz bin Al-‘Alā’ narrated that he heard Abū Al-‘A‘yas ‘Abdur-Rahmān bin Salmān say: "One of the kings of the non-Arabs will come and prevail over all the cities, except Damascus." (Da‘if)

٤٦٣٩ - حَدَّثَنَا مُوسَى بْنُ غَامِرٍ الْمُرِّيُّ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْعَلَاءِ، أَنَّهُ سَمِعَ أَبَا الْأَعْيَسِ عَبْدِ الرَّحْمَنِ بْنَ سَلْمَانَ يَقُولُ: سَيَأْتِي مَلِكٌ مِنْ مُلُوكِ الْعَجَمِ يَطْهُرُ عَلَى الْمَدَائِنِ كُلِّهَا إِلَّا دِمَشْقًا.

تخريج: [ضعيف] * عبدالعزيز بن العلاء: لم أجد له ترجمة، ولعله عبدالله بن العلاء بن زبر، فالسند صحيح وإلا فضعيف.

4640. It was narrated from

٤٦٤٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ:

Makhūl, that the Messenger of Allāh ﷺ said: "The Muslims' place of encampment during the Great Battles will be a land called Al-Ghūṭah." (*Sahīh*)

حَدَّثَنَا حَمَادٌ: أَخْبَرَنَا بُرْدُ أَبُو الْعَلَاءِ عَنْ مَكْحُولٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَوْضِعُ فُسْطَاطِ الْمُسْلِمِينَ فِي الْمَلَاجِمِ أَرْضٌ يُقَالُ لَهَا الْعُوطَةُ».

تخريج: [صحيح] * حماد هو ابن سلمة والسند ضعيف للإرسال وله شاهد تقدم، ح: ٤٢٩٨.

Comments:

See no. 4298.

4641. It was narrated that 'Awf said: "I heard Al-Ḥajjāj delivering a speech and he said: 'The likeness of 'Uthmān before Allāh is that of 'Eīsā bin Maryam.' Then he recited, and explained this Verse: And (remember) when Allāh said: O 'Eīsā! I will take you and raise you to Myself, and clear you of those who disbelieve,^[1] pointing to us and to the people of Ash-Shām with his hand.^[2] (*Hasan*)

٤٦٤١ - حَدَّثَنَا أَبُو ظَفَرٍ عَبْدُ السَّلَامِ: حَدَّثَنَا جَعْفَرٌ عَنْ عَوْفٍ قَالَ: سَمِعْتُ الْحَجَّاجَ يَخْطُبُ وَهُوَ يَقُولُ: إِنَّ مَثَلَ عُثْمَانَ عِنْدَ اللَّهِ كَمَثَلِ عِيسَى ابْنِ مَرْيَمَ، ثُمَّ قَرَأَ هَذِهِ الْآيَةَ يَقْرُؤُهَا وَيُفَسِّرُهَا: ﴿إِذْ قَالَ اللَّهُ يَعْيسَى إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا﴾ [آل عمران: ٥٥] يُبَيِّنُ إِلَيْنَا بِيَدِهِ وَإِلَى أَهْلِ الشَّامِ.

تخريج: [إسناده حسن] * عبد السلام هو ابن مطهر، وجعفر هو ابن سليمان الضبيعي.

4642. It was narrated that Ar-Rabī' bin Khālid Aḍ-Ḍabbī said: "I heard Al-Ḥajjāj delivering a speech and he said in his speech: 'Is the messenger of one of you going about an errand more honorable, or his successor among his family (more honorable)?' I said to myself: 'By Allāh, I will never pray behind you, and if I find some people who are fighting against you

٤٦٤٢ - حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ الطَّالْقَانِيُّ: حَدَّثَنَا جَرِيرٌ؛ ح: وَحَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ قَالَا: حَدَّثَنَا جَرِيرٌ عَنِ الْمُغْبِرَةِ، عَنِ الرَّبِيعِ بْنِ خَالِدِ الضَّبِّيِّ قَالَ: سَمِعْتُ الْحَجَّاجَ يَخْطُبُ فَقَالَ فِي خُطْبَتِهِ: رَسُولُ أَحَدِكُمْ فِي حَاجَتِهِ أَكْرَمُ عَلَيْهِ أَمْ خَلِيفَتُهُ فِي أَهْلِهِ؟ فَقُلْتُ فِي نَفْسِي: اللَّهُ عَلَيَّ أَلَّا أُصَلِّيَ

[1] *Āl 'Imrān* 3:55.

[2] This narration appears again after number 4772.

I will fight against you along with them.”” Ishāq (one of the narrators) added in his *Hadīth*: “And he fought at the battle of Jamājim until he was killed.” (Da‘īf)

خَلَفَكَ صَلَاةً أَبَدًا وَإِنْ وَجَدْتُ قَوْمًا يُجَاهِدُونَكَ لِأَجَاهِدْتَنكَ مَعَهُمْ. زَادَ إِسْحَاقُ فِي حَدِيثِهِ قَالَ: فَقَاتَلَ فِي الْجَمَاجِمِ حَتَّى قُتِلَ.

تخریج: [ضعیف] * المغيرة بن مقسم عن عن.

4643. It was narrated from Abū Bakr, that ‘Āsim said: “While he was on the *Minbar*, I heard Al-Ḥajjāj say: ‘Fear Allāh as much as you can with no exception. Listen and obey the Commander of the Believers ‘Abdul-Malik with no exception. By Allāh, if I order the people to go out through one door of the *Masjid*, and they go out through another door, their blood and wealth will become permissible to me. By Allāh, if I punish (the tribe of) Rabī‘ah for (the wrongdoing of) Muḍar, that is permissible for me before Allāh. Who could understand my point concerning the slave of Hudhail^[1] who says that his recitation of Qur’ān is from Allāh? By Allāh, it is only *Rajaz* poetry like the *Rajaz* poetry of the Bedouin, and Allāh did not reveal it to His Prophet ﷺ. Who will understand my point concerning these non-Arabs one of whom says that he throws a stone, and when the stone lands, he says that something new has happened.^[2] By Allāh, I shall finish them off like the day that has

٤٦٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو بَكْرٍ عَنْ عَاصِمٍ قَالَ: سَمِعْتُ الْحَجَّاجَ وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ: اتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ لَيْسَ فِيهَا مَثْوِيَّةٌ، وَاسْمَعُوا وَأَطِيعُوا لَيْسَ فِيهَا مَثْوِيَّةٌ لِأَمِيرِ الْمُؤْمِنِينَ عَبْدِ الْمَلِكِ وَاللَّهِ! لَوْ أَمَرْتُ النَّاسَ أَنْ يَخْرُجُوا مِنْ بَابٍ مِنَ الْمَسْجِدِ فَخَرَجُوا مِنْ بَابٍ آخَرَ لَحَلَّتْ لِي دِمَاؤُهُمْ وَأَمْوَالُهُمْ، وَاللَّهِ! لَوْ أَخَذْتُ رِبِيعَةَ بِمُضَرَ لَكَانَ ذَلِكَ لِي مِنَ اللَّهِ حَلَالًا وَيَا عَذِيرِي مِنْ عَبْدِ هُذَيْلٍ يُزْعَمُ أَنَّ قِرَاءَتَهُ مِنْ عِنْدِ اللَّهِ، وَاللَّهِ! مَا هِيَ إِلَّا رَجَزٌ مِنْ رَجَزِ الْأَعْرَابِ، مَا أَنْزَلَهَا اللَّهُ عَلَيَّ نَبِيَّهُ عَلَيْهِ السَّلَامُ، وَعَذِيرِي مِنْ هَذِهِ الْحُمَرَاءِ يُزْعَمُ أَحَدُهُمْ أَنَّهُ يَزْمِي بِالْحَجَرِ فَيَقُولُ إِلَى أَنْ يَقَعَ الْحَجَرُ قَدْ حَدَثَ أَمْرٌ، فَوَاللَّهِ! لَادْعَنَّهُمْ كَالْأُمْسِ الدَّائِرِ. قَالَ: فَذَكَرْتُهُ لِلْأَعْمَشِ فَقَالَ: أَنَا وَاللَّهِ! سَمِعْتُهُ مِنْهُ.

[1] Meaning, ‘Abdullāh bin Mas‘ūd.

[2] Meaning, they cause a great deal of mischief but pretend to be innocent.

passed away.” He said:^[1] I mentioned that to Al-A‘mash and he said: “By Allāh, I also heard it from him.” (*Da‘īf*)

تخريج: [إسناده ضعيف] أخرجه ابن أبي الدنيا في الإشراف في مناقب الأشراف، ح: ٦٣ من حديث أبي بكر بن عياش به وهو ضعيف .

4644. It was narrated that Al-A‘mash said: “I heard Al-Ḥajjāj say on the *Minbar*: ‘These non-Arabs deserve to be struck and beaten. By Allāh, if I decide to destroy them I will annihilate them like the day that is past.’” meaning the non-Arabs. (*Ṣaḥīh*)

٤٦٤٤ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ إِدْرِيسَ عَنِ الْأَعْمَشِ قَالَ: سَمِعْتُ الْحَجَّاجَ يَقُولُ عَلَى الْمِنْبَرِ: هَذِهِ الْحَمْرَاءُ هَبْرٌ هَبْرٌ، أَمَا وَاللَّهِ! لَوْ قَدْ قَرَعْتُ عَصًا بَعْضًا لِأَذْرَتَهُمْ كَالْأَمْسِ اللَّذَابِ يَعْني الْمَوَالِي .
تخريج: [إسناده صحيح].

Comments:

Al-Ḥamrā’ is a term used for freed slaves and non Arabs, which is why it is stated again: “Meaning non Arabs” and the indication refers to those that opposed his orders who came from the non ‘Arabs.

4645. It was narrated that Sulaimān Al-A‘mash said: “I prayed *Jumu‘ah* with Al-Ḥajjāj and he delivered a *Khuṭbah*, and mentioned the *Ḥadīth* of Abū Bakr bin ‘Ayyāsh (no. 4643) in which it says: “Listen and obey Allāh’s *Khalīfah* and the chosen one ‘Abdul-Malik bin Marwān,” and he quoted the *Ḥadīth*. And he said: “If I punish Rabī‘ah for (the wrongdoing of) Muḍar,” but he did not mention the part about the non-‘Arabs. (*Da‘īf*)

٤٦٤٥ - حَدَّثَنَا قَطْنُ بْنُ نُسَيْرٍ: حَدَّثَنَا جَعْفَرُ يَعْنِي ابْنَ سُلَيْمَانَ: حَدَّثَنَا دَاوُدُ بْنُ سُلَيْمَانَ عَنِ شَرِيكِ، عَنِ سُلَيْمَانَ الْأَعْمَشِ قَالَ: جَمَعْتُ مَعَ الْحَجَّاجِ فَخَطَبَ فَذَكَرَ حَدِيثَ أَبِي بَكْرٍ بْنِ عِيَّاشٍ قَالَ فِيهَا: فَاسْمَعُوا وَأَطِيعُوا لِخَلِيفَةِ اللَّهِ وَصَفِيهِ عَبْدَ الْمَلِكِ بْنِ مَرْوَانَ وَسَاقَ الْحَدِيثَ قَالَ: وَلَوْ أَخَذْتُ رَبِيعَةَ بِمُضَرٍّ وَلَمْ يَذْكُرْ قِصَّةَ الْحَمْرَاءِ .
تخريج: [إسناده ضعيف] * شريك القاضي عن عن.

4646. It was narrated from ‘Abdul-Wārith bin Sa‘eed from Sa‘eed bin

٤٦٤٦ - حَدَّثَنَا سَوَّارُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنِ سَعِيدِ بْنِ جُمَهَانَ،

[1] That is, Abū Bakr, who is Ibn ‘Ayyāsh.

Jumhān, from Safīnah, who said: “The Messenger of Allāh ﷺ said: ‘The *Khilāfah* of Prophethood will last for thirty years, then Allāh will give power – or His kingdom – to whomever He wills.’” (*Hasan*)

Sa‘eed said: “Safīnah said to me: Calculate Abū Bakr’s *Khilāfah* as two years, ‘Umar’s as ten, ‘Uthmān’s as twelve, and ‘Alī’s as such-and-such.” Sa‘eed said: “I said to Safīnah: ‘They are saying that ‘Alī was not a *Khilāfah*.’ He said: ‘The buttocks of Banū Az-Zarqā’ are lying,” meaning Banū Marwān.

عن سَفِينَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خِلَافَةُ النَّبِيِّ ثَلَاثُونَ سَنَةً ثُمَّ يُؤْتِي اللَّهُ الْمُلْكَ أَوْ مُلْكَهُ مَنْ يَشَاءُ».

قَالَ سَعِيدٌ: قَالَ لِي سَفِينَةُ: أَمْسِكْ عَلَيْكَ أَبَا بَكْرٍ سِتِّينَ، وَعُمَرَ عَشْرًا، وَعُثْمَانَ اثْنَيْ عَشَرَ. وَعَلِيٍّ كَذَا، قَالَ سَعِيدٌ. قُلْتُ لِسَفِينَةَ: إِنَّ هَؤُلَاءِ يَزْعُمُونَ أَنَّ عَلِيًّا لَمْ يَكُنْ بِخَلِيفَةٍ، قَالَ: كَذَبَتْ أَسْتَاهُ بَنِي الزَّرْقَاءِ يَعْنِي بَنِي مَرْوَانَ؛ ح:

تخريج: [إسناده حسن] أخرجه الترمذي، الفتن، باب ما جاء في الخلافة، ح: ٢٢٢٦ من حديث سعيد بن جهمان به وقال: "حسن" وصححه ابن حبان، ح: ١٥٣٤، ١٥٣٥.

Comments:

Banū Az-Zarqā’ refers to the people of Marwān.

4647. (There is another chain) that Safīnah said: “The Messenger of Allāh ﷺ said: “The *Khilāfah* of Prophethood will last for thirty years, then Allāh will give power – or His kingdom – to whomever He wills. (*Hasan*)

٤٦٤٧ - وَحَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: حَدَّثَنَا هُشَيْمٌ عَنِ الْعَوَّامِ بْنِ حَوْسَبِ الْمَعْنِيِّ جَمِيعًا عَنْ سَعِيدِ بْنِ جُمَهَانَ، عَنْ سَفِينَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خِلَافَةُ النَّبِيِّ ثَلَاثُونَ سَنَةً ثُمَّ يُؤْتِي اللَّهُ الْمُلْكَ مَنْ يَشَاءُ، أَوْ مُلْكَهُ مَنْ يَشَاءُ».

تخريج: [حسن] انظر الحديث السابق.

4648. It was narrated from Ibn Idrīs: “Ḥuṣayn informed us from Hilāl bin Yasāf, from ‘Abdullāh bin Zālim Al-Māzinī.” And (it was narrated from) Sufyān, from Maṣūūr, from Hilāl bin Yasāf from ‘Abdullāh bin Zālim Al-Māzinī. He said: “Sufyān mentioned a man between him and ‘Abdullāh bin

٤٦٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ عَنْ ابْنِ إِدْرِيسَ: أَخْبَرَنَا حُصَيْنٌ عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ عَبْدِ اللَّهِ بْنِ ظَالِمِ الْمَازِنِيِّ، وَسُفْيَانَ، عَنْ مَنصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ عَبْدِ اللَّهِ بْنِ ظَالِمِ الْمَازِنِيِّ قَالَ: ذَكَرَ سُفْيَانُ رَجُلًا فِيمَا بَيْنَهُ وَبَيْنَ عَبْدِ اللَّهِ بْنِ ظَالِمِ الْمَازِنِيِّ

Zālim Al-Māzini.” He said:^[1] “I heard Sa‘eed bin Zaid bin ‘Amr bin Nufail say: ‘When so-and-so came to Al-Kūfah, so-and-so stood up and delivered a speech.’ Sa‘eed bin Zaid took me by the hand and said: ‘Do you not see this wrongdoer? I bear witness that the nine men are in Paradise, and if I bear witness concerning the tenth I will not be lying.’ I said: ‘Who are the nine?’ He said: ‘The Messenger of Allāh ﷺ said, when he was on Ḥirā’: “Stand firm, Ḥirā’, for there is no one on you but a Prophet or a *Siddīq* or a martyr.”’ I said: ‘Who are the nine?’ He said: ‘The Messenger of Allāh ﷺ, Abū Bakr, ‘Umar, ‘Uthmān, ‘Alī, Talḥah, Az-Zubair, Sa’d bin Abī Waqqāṣ and ‘Abdur-Raḥmān bin ‘Awf.’ I said: ‘Who is the tenth?’ He paused for a moment then he said: ‘It is me.”’ (Ḥasan)

Abū Dāwud said: Al-Ashja‘ī reported it from Sufyān, from Maṣṣūr, from Hilāl bin Yasāf, from Ibn Ḥayyān, from ‘Abdullāh bin Zālim, with his chain, similarly.

تخریج: [حسن] أخرجه الترمذي، المناقب، باب مناقب أبي الأعور واسمه: سعيد بن زيد ابن عمرو بن نفيل رضي الله عنه ح: ٣٧٥٧ وابن ماجه، ح: ١٣٤ من حديث حصين به وقال الترمذي: "حسن صحيح".

4649. It was narrated from ‘Abdur-Raḥmān bin Al-Akḥnas that he was in the *Masjid*, and a man mentioned ‘Alī. Sa‘eed bin Zaid stood up and said: “I bear witness

قال: سَمِعْتُ سَعِيدَ بْنِ زَيْدِ بْنِ عَمْرٍو بْنِ نَفِيلٍ قَالَ: لَمَّا قَدِمَ فُلَانٌ إِلَى الْكُوفَةِ أَقَامَ فُلَانٌ حَظِييًّا فَأَخَذَ بِيَدِي سَعِيدُ بْنُ زَيْدٍ فَقَالَ: أَلَا تَرَى إِلَى هَذَا الظَّالِمِ فَأَشْهَدُ عَلَى التَّسْعَةِ أَنَّهُمْ فِي الْجَنَّةِ وَلَوْ شَهِدْتُ عَلَى الْعَاشِرِ لَمْ أَتِمَّ - قال ابن إدریس: وَالْعَرَبُ تَقُولُ أَتَمَّ - قُلْتُ: وَمَنِ التَّسْعَةُ؟ قال: قال رَسُولُ اللَّهِ ﷺ وَهُوَ عَلَى حِرَاءٍ: «ابْتُئِ حِرَاءُ! إِنَّهُ لَيْسَ عَلَيْكَ إِلَّا نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ»، قُلْتُ: وَمَنِ التَّسْعَةُ؟ قال: رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ وَطَلْحَةُ وَالزُّبَيْرُ وَسَعْدُ ابْنُ أَبِي وَقَّاصٍ وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، قُلْتُ: وَمَنِ الْعَاشِرِ؟ فَتَلَكَّأَ هَيْئَةً ثُمَّ قال: أَنَا. قال أَبُو دَاوُدَ: رَوَاهُ الْأَشْجَعِيُّ عَنِ سُفْيَانَ، عَنِ مَنْصُورٍ، عَنِ هِلَالِ بْنِ يَسَافٍ، عَنِ ابْنِ حَيَّانَ، عَنِ عَبْدِ اللَّهِ بْنِ ظَالِمٍ بِإِسْنَادِهِ نَحْوَهُ.

٤٦٤٩ - حَدَّثَنَا حَفْصُ بْنُ عَمَرَ التَّمْرِيُّ: حَدَّثَنَا شُعْبَةُ عَنِ الْحُرِّ بْنِ الصَّيَّاحِ، عَنِ عَبْدِ الرَّحْمَنِ بْنِ الْأَحْنَسِ: أَنَّهُ كَانَ فِي الْمَسْجِدِ فَذَكَرَ رَجُلٌ عَلِيًّا فَقَامَ سَعِيدُ بْنُ زَيْدٍ فَقَالَ:

[1] The author heard both of the chains of narration from Muḥammad bin Al-‘Alā’, and “He said” means ‘Abdullāh bin Zālim.

that I heard the Messenger of Allāh ﷺ say: 'Ten will be in Paradise. The Prophet ﷺ will be in Paradise, Abū Bakr will be in Paradise, 'Umar will be in Paradise, 'Uthmān will be in Paradise, 'Alī will be in Paradise, Ṭalḥah will be in Paradise, Az-Zubair bin Al-'Awwām will be in Paradise, Sa'd bin Mālik will be in Paradise and 'Abdur-Raḥmān bin 'Awf will be in Paradise.' If you wish I will name the tenth one for you. They said: 'Who is it?' He remained silent. They said: 'Who is it?' He said: 'It is Sa'eed bin Zaid.'" (*Hasan*)

أَشْهَدُ عَلَى رَسُولِ اللَّهِ ﷺ أَنِّي سَمِعْتُهُ وَهُوَ يَقُولُ: «عَشْرَةٌ فِي الْجَنَّةِ: النَّبِيُّ ﷺ فِي الْجَنَّةِ، وَأَبُو بَكْرٍ فِي الْجَنَّةِ، وَعُمَرُ فِي الْجَنَّةِ، وَعُثْمَانُ فِي الْجَنَّةِ، وَعَلِيٌّ فِي الْجَنَّةِ، وَطَلْحَةُ فِي الْجَنَّةِ، وَالزُّبَيْرُ بْنُ الْعَوَّامِ فِي الْجَنَّةِ وَسَعْدُ بْنُ مَالِكٍ فِي الْجَنَّةِ، وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فِي الْجَنَّةِ»، وَلَوْ شِئْتَ لَسَمَّيْتُ الْعَاشِرَ. قَالَ: فَقَالُوا: مَنْ هُوَ؟ فَسَكَتَ. قَالَ: فَقَالُوا: مَنْ هُوَ؟ قَالَ: هُوَ سَعِيدُ بْنُ زَيْدٍ.

تخریج: [إسناده حسن] أخرجه الترمذي، المناقب، باب مناقب أبي الأعور واسمه: سعيد ابن زيد بن عمرو بن نفيل رضي الله عنه، ح: ٣٧٥٧ من حديث شعبة به وقال: "حسن".

4650. Riyāḥ bin Al-Hārith said: "I was sitting with so-and-so in the *Masjid* of Al-Kūfah, and the people of Al-Kūfah were with him. Sa'eed bin Zaid bin 'Amr bin Nufail came, and he welcomed him, and greeted him, and seated him by his feet on the couch. One of the people of Al-Kūfah, whose name was Qais bin 'Alqamah, came and he received him, and he started to revile (someone). Sa'eed said: 'Whom is this man reviling?' He said: 'He is reviling 'Alī.' He said: 'Why do I see the Companions of the Messenger of Allāh ﷺ being reviled in your presence, and you do not object or try to stop it? I heard the Messenger of Allāh ﷺ say – and I have no need to

٤٦٥٠ - حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا صَدَقَةُ بْنُ الْمُثَنَّى النَّخَعِيُّ: حَدَّثَنِي جَدِّي رِيَّاحُ بْنُ الْحَارِثِ قَالَ: كُنْتُ قَاعِدًا عِنْدَ فُلَانٍ فِي مَسْجِدِ الْكُوفَةِ وَعِنْدَهُ أَهْلُ الْكُوفَةِ فَجَاءَ سَعِيدُ بْنُ زَيْدِ ابْنِ عَمْرٍو بْنِ نَفِيلٍ فَرَحَّبَ بِهِ وَحَيَّاهُ وَأَقْعَدَهُ عِنْدَ رِجْلِهِ عَلَى السَّرِيرِ، فَجَاءَ رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ يُقَالُ لَهُ: قَيْسُ بْنُ عَلْقَمَةَ فَاسْتَبْلَهَ فَسَبَّ وَسَبَّ، فَقَالَ سَعِيدٌ: مَنْ يَسُبُّ هَذَا الرَّجُلَ؟ قَالَ: يَسُبُّ عَلِيًّا. قَالَ: لَا أَرَى أَصْحَابَ رَسُولِ اللَّهِ ﷺ يُسَبُّونَ عِنْدَكَ ثُمَّ لَا تُنْكِرُ وَلَا تُعَيِّرُ أَنَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ- وَإِنِّي لَعَيِّي أَنْ أَقُولَ عَلَيْهِ مَا لَمْ يَقُلْ

attribute to him something that he did not say which he will ask me about tomorrow when I meet him – “Abū Bakr will be in Paradise, ‘Umar will be in Paradise,” – and he narrated a similar report (as no. 4650), then he said: “Their going out once (in *Jihād*) with the Messenger of Allāh ﷺ, getting their faces covered in dust, is better than the deeds done in a lifetime by one of you, even if he were to reach the age of Nūh.” (*Ṣaḥīh*)

تخریج: [إسناده صحيح] أخرجه ابن ماجه، المقدمة، باب: في فضائل أصحاب رسول الله ﷺ، (١١/٨) فضائل العشرة رضي الله عنهم، ح: ١٣٣ من حديث صدقة بن المشنى به وأورده الضياء في المختارة: ٣/٢٨٢-٢٨٥، ح: ١٠٨٣، ١٠٨٤.

Comments:

These and similar narrations refer to the ten who were promised Paradise.

4651. It was narrated from Qatādah that Anas bin Mālik told them, that the Prophet of Allāh climbed up Uḥud, and was followed by Abū Bakr, ‘Umar and ‘Uthmān. (The mountain) shook with them and the Prophet of Allāh ﷺ struck it with his foot, and said: “Stand firm, O Uḥud, (for it is) a Prophet, a *Ṣiddiq* and two martyrs.” (*Ṣaḥīh*)

٤٦٥١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، ح: وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى الْمَعْنَى قَالَا: أَخْبَرَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُمْ: أَنَّ نَبِيَّ اللَّهِ ﷺ صَعِدَ أُحُدًا فَتَبِعَهُ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ فَرَجَفَ بِهِمْ فَضْرَبَهُ نَبِيُّ اللَّهِ ﷺ بِرِجْلِهِ وَقَالَ: «إِنِّي أَحَدُ نَبِيِّ وَصِدِّيقٍ وَشَهِيدَانِ».

تخریج: أخرجه البخاري، فضائل أصحاب النبي ﷺ، باب مناقب عثمان بن عفان أبي عمرو القرشي رضي الله عنه، ح: ٣٦٩٧ عن مسدد به.

4653.^[1] It was narrated from Jābir that the Messenger of Allāh ﷺ said: “None of those who swore allegiance beneath the tree will enter the Fire.” (*Ṣaḥīh*)

٤٦٥٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَيَزِيدُ بْنُ خَالِدِ الرَّمْلِيِّ أَنَّ اللَّيْثَ حَدَّثَهُمْ عَنْ أَبِي الرَّبِيعِ، عَنْ جَابِرٍ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ

[1] Number 4652 appears below, manuscripts have various sequences here.

قال: «لَا يَدْخُلُ النَّارَ أَحَدٌ مِمَّنْ بَايَعَ تَحْتَ الشَّجَرَةِ».

تخريج: [إسناده صحيح] أخرجه الترمذي، المناقب، باب ما جاء في فضل من بايع تحت الشجرة، ح: ٣٨٦٠ عن قتيبة به وقال: "حسن صحيح".

Comments:

This refers to the pledge of Al-Hudaibiyyah.

4654. It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: – Mūsā (one of the narrators) said "Perhaps" and Ibn Sinān said: – "Allāh looked upon those who had been present at Badr and said: 'Do what you wish, for I have forgiven you.'" (*Hasan*)

٤٦٥٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ؛ ح: وَحَدَّثَنَا أَحْمَدُ ابْنُ سِنَانٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ عَاصِمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: - قَالَ مُوسَى: «فَلَعَلَّ اللَّهُ» وَقَالَ ابْنُ سِنَانٍ: - «اطَّلَعَ اللَّهُ عَلَى أَهْلِ بَدْرٍ فَقَالَ: اْعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ».

تخريج: [إسناده حسن] أخرجه أحمد: ٢/٢٩٥، ٢٩٦ عن يزيد بن هارون به وصححه ابن حبان، ح: ٢٢٢٠ والحاكم: ٤/٧٧، ٧٨ ووافقه الذهبي.

Comments:

This indicates the virtue of those who fought at Badr over those who came later.

4655. It was narrated that Al-Miswar bin Makhramah said: "The Prophet ﷺ went out at the time of Al-Hudaybiyah..." and he mentioned the *Hadith*. He said: "And he came to him," meaning 'Urwah bin Mas'ud, "and started to speak to the Prophet ﷺ. Every time he spoke to him he took hold of his beard. Al-Mughirah bin Shu'bah was standing at the Prophet's head, carrying a sword and wearing a helmet. He struck his hand with the handle of his sword and said: 'Keep your hand

٤٦٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ أَنَّ مُحَمَّدَ ابْنَ ثَوْرٍ حَدَّثَهُمْ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنِ الْمُسَوَّرِ بْنِ مَخْرَمَةَ قَالَ: خَرَجَ النَّبِيُّ ﷺ زَمَانَ الْحُدَيْبِيَّةِ فَذَكَرَ الْحَدِيثَ قَالَ: فَأَتَاهُ يَعْنِي عُرْوَةَ بْنَ مَسْعُودٍ، فَجَعَلَ يُكَلِّمُ النَّبِيَّ ﷺ فَكَلَّمَا كَلَّمَهُ أَخَذَ بِلِحْيَتِهِ وَالْمُغِيرَةُ بْنُ شُعْبَةَ قَائِمٌ عَلَى رَأْسِ النَّبِيِّ ﷺ وَمَعَهُ السِّيفُ وَعَلَيْهِ الْمِعْفَرُ فَضْرَبَ يَدَهُ بِنَعْلِ السِّيفِ وَقَالَ: أَخْرَجَ يَدَكَ عَنِ لِحْيَتِهِ

away from his beard.’ ‘Urwah raised his head and said: ‘Who is this?’ They said: ‘Al-Mughirah bin Shu‘bah.’” (*Hasan*)

4652. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: “Jibrā’il, peace be upon him, came to me and took me by the hand, and showed me the gate of Paradise through which my *Ummah* will enter.” Abū Bakr said: “O Messenger of Allāh, would that I was with you when you looked upon it.” The Messenger of Allāh ﷺ said: “O Abū Bakr, you will be the first of my *Ummah* to enter Paradise.” (*Da’if*)

تخریج: [إسناده ضعيف] أخرجه عبد الله بن أحمد في فضائل الصحابة: ٢٢١/١، ٢٢٢، ح: ٢٥٨ من حديث عبد الرحمن بن محمد المحاربي به * أبو خالد مولى آل جعدة: مجهول (تقريب).

4656. It was narrated that Al-Aqra’, the *Mu’adh-dhin* of ‘Umar bin Al-Khattāb, said: “Umar sent me to the bishop to summon him. ‘Umar said to him: ‘Do you find me in the Book?’ He said: ‘Yes.’ He said: ‘How do you find me?’ He said: ‘I find you like a castle.’ He raised his stick and said to him: ‘What do you mean by a castle?’ He said: ‘A strong, safe castle.’ He said: ‘How do you find the one who will come after me?’ He said: ‘I find him to be a righteous *Khalifah* but he will favor his relatives.’ ‘Umar said: ‘May Allāh have mercy on ‘Uthmān’ – three times. Then

فَرَفَعَ عُرْوَةَ رَأْسَهُ فَقَالَ: مَنْ هَذَا؟ فَقَالُوا: الْمُغِيرَةُ بْنُ شُعْبَةَ.

تخریج: [حسن] تقدم، ح: ٢٧٦٥، ٢٧٦٦.

٤٦٥٢ - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ الْمَحَارِبِيِّ، عَنْ عَبْدِ السَّلَامِ بْنِ حَرْبٍ، عَنْ أَبِي خَالِدِ الدَّالَانِيِّ، عَنْ أَبِي خَالِدِ مَوْلَى آلِ جَعْدَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَتَانِي جِبْرَائِيلُ عَلَيْهِ السَّلَامُ فَأَخَذَ بِيَدِي فَأَرَانِي بَابَ الْجَنَّةِ الَّذِي تَدْخُلُ مِنْهُ أُمَّتِي»، فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ! وَوَدِدْتُ أَنِّي كُنْتُ مَعَكَ حَتَّى أَنْظُرَ إِلَيْهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَا إِنَّكَ يَا أَبَا بَكْرٍ! أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي».

٤٦٥٦ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ أَبُو عُمَرَ الصَّرِيرُ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ أَنَّ سَعِيدَ بْنَ أَيَّاسَ الْجُرَيْرِيِّ أَخْبَرَهُمْ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيبِ الْعُقَيْلِيِّ، عَنِ الْأَقْرَعِ مُوَدَّنِ عُمَرَ بْنِ الْخَطَّابِ قَالَ: بَشَّنِي عُمَرُ إِلَى الْأَسْقَفِ فَدَعَوْتُهُ فَقَالَ لَهُ عُمَرُ: وَهَلْ تَجِدُنِي فِي الْكِتَابِ؟ قَالَ: نَعَمْ. قَالَ: كَيْفَ تَجِدُنِي؟ قَالَ: أَجِدُكَ قَرْنًا. قَالَ: فَرَفَعَ عَلَيْهِ الدَّرَّةَ. فَقَالَ: قَرْنٌ مَهْ؟ فَقَالَ: قَرْنٌ حَدِيدٌ أَمِينٌ شَدِيدٌ. قَالَ: كَيْفَ تَجِدُ الَّذِي يَجِيءُ مِنْ بَعْدِي؟ فَقَالَ: أَجِدُهُ خَلِيفَةً صَالِحًا غَيْرَ أَنَّهُ

he said: 'How do you find the one who will come after him?' He said: 'Like rust on a sword (because of using the sword a great deal).' 'Umar put his hand on his head and said: 'O filthy one, O filthy one!' He said: 'O Commander of the Believers, he is a righteous *Khalifah* but he will be appointed *Khalifah* when the sword is unsheathed and blood is being shed.' (*Sahih*)

يُؤْتِرُ قَرَابَتَهُ، فَقَالَ عُمَرُ: يَرَحِمُ اللَّهُ عُثْمَانَ ثَلَاثًا، فَقَالَ: كَيْفَ تَجِدُ الَّذِي بَعْدَهُ؟ قَالَ: أَجِدُهُ صَدَاءَ حَلِيدٍ. قَالَ: فَوَضَعَ عُمَرُ يَدَهُ عَلَى رَأْسِهِ فَقَالَ: يَا دَفْرَاهُ! يَا دَفْرَاهُ! فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! إِنَّهُ خَلِيفَةٌ صَالِحٌ وَلَكِنَّهُ يُسْتَخْلَفُ حِينَ يُسْتَخْلَفُ وَالسَّيْفُ مَسْلُورٌ وَالِدَمُّ مَهْرَاقٌ.
قَالَ أَبُو دَاوُدَ: وَالذَّفْرُ: النَّسْنُ.

تخریج: [إسناده صحيح] * الأقرع ثقة وحماد بن سلمة سمع من الجريري قبل اختلاطه.

Chapter 9. Regarding The Virtue Of The Companions Of The Prophet ﷺ

(المعجم ٩) بَابُ: فِي فَضْلِ أَصْحَابِ النَّبِيِّ ﷺ (التحفة ١٠)

4657. It was narrated that 'Imrān bin Ḥuṣayn said: "The Messenger of Allāh ﷺ said: 'The best of my *Ummah* are the generation to whom I am sent, then those who come after them, then those who come after them.' Allāh knows best whether he mentioned the third time or not. 'Then there will appear people who will give testimony without being asked to do so, and they will make vows and not fulfill them, and they will be treacherous, and will not be trusted, and fatness will appear among them.'" (*Sahih*)

٤٦٥٧ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ قَالَ: أَخْبَرَنَا ح: وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ عِمْرَانَ ابْنِ حُصَيْنٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ أُمَّتِي الْقَرْنُ الَّذِي بُعِثَتْ فِيهِمْ ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ» - وَاللَّهِ أَعْلَمُ أَذْكَرَ الثَّالِثِ أَمْ لَا - «ثُمَّ يَظْهَرُ قَوْمٌ يَشْهَدُونَ وَلَا يُسْتَشْهَدُونَ، وَيَنْذِرُونَ وَلَا يُؤْفُونَ، وَيَخُونُونَ وَلَا يُؤْتَمَنُونَ، وَيَقْسُو فِيهِمُ السَّمَنُ».

تخریج: أخرجه مسلم، فضائل الصحابة، باب فضل الصحابة، ثم الذين يلونهم ثم الذين يلونهم، ح: ٢٥٣٥ من حديث أبي عوانة به ورواه البخاري، ح: ٢٦٥١ من طريق آخر عن عمران ابن حصين به.

Comments:

In this narration the period of the *Salaf* has been explained, the era of

Companions, then their followers, then their followers. After these three generations, the virtue of the people would decline.

Chapter 10. Regarding The Prohibition Against Reviling The Companions Of The Messenger Of Allāh ﷺ

4658. It was narrated that Abū Sa‘eed said: “The Messenger of Allāh ﷺ said: ‘Do not revile my companions, for by the One in Whose Hand is my soul, if one of you were to spend the equivalent of Mount Uḥud in gold, it would not equal the *Mudd* of one of them, or even half of it.’ [Abū Sa‘eed said:^[1] “Al- ‘Uṭāridī narrated to us: ‘Abū Mu‘āwiyah informed us.’ And he mentioned the *Ḥadūth*.”] (*Ṣaḥīḥ*)

تخریج: أخرجه البخاري، فضائل أصحاب النبي ﷺ، باب بعد باب قول النبي ﷺ: "لو كنت متخذًا خليلاً"، ح: ٣٦٧٣ ومسلم، فضائل الصحابة، باب تحريم سب الصحابة رضي الله عنهم، ح: ٢٥٤١ من حديث أبي معاوية الضرير به.

4659. It was narrated that ‘Amr bin Abī Qurrah said: “Ḥudhaifah was in Al-Madā’in and he mentioned some things that the Messenger of Allāh ﷺ said to some of his Companions in moments of anger. Some of the people who heard that from Ḥudhaifah went to Salmān and told him what Ḥudhaifah had said. Salmān said: ‘Ḥudhaifah knows best about what he is saying.’ They went back to Ḥudhaifah and said to him: ‘We told Salmān what you said and he did not believe you or

(المعجم ١٠) بَابُ: فِي النَّهْيِ عَنِ سَبِّ أَصْحَابِ رَسُولِ اللَّهِ ﷺ (التحفة ١١)

٤٦٥٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ أَبِي صَالِحٍ، عَنِ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَسُبُّوا أَصْحَابِي، فَوَالَّذِي نَفْسِي بِيَدِهِ! لَوْ أَنْفَقَ أَحَدُكُمْ مِثْلَ أُحُدٍ ذَهَبًا مَا بَلَغَ مُدًّا أَحَدِهِمْ وَلَا نَصِيفَهُ» [قال أبو سعيد: حَدَّثَنَا الْعُطَارِدِيُّ: أَحْبَرَنَا أَبُو مُعَاوِيَةَ وَذَكَرَ الْحَدِيثَ].

٤٦٥٩ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زَائِدَةُ بْنُ قُدَامَةَ التَّقْفِي: حَدَّثَنَا عَمْرُ بْنُ قَيْسِ الْمَاصِرِ عَنْ عَمْرِو بْنِ أَبِي قُرَّةَ قَالَ: كَانَ حُدَيْفَةُ بِالْمَدَائِنِ فَكَانَ يَذْكُرُ أَشْيَاءَ قَالَهَا رَسُولُ اللَّهِ ﷺ لِإِنْسَانٍ مِنْ أَصْحَابِهِ فِي الْغَضَبِ، فَيَنْطَلِقُ نَاسٌ مِمَّنْ سَمِعَ ذَلِكَ مِنْ حُدَيْفَةَ فَيَأْتُونَ سَلْمَانَ وَيَذْكُرُونَ لَهُ قَوْلَ حُدَيْفَةَ، فَيَقُولُ سَلْمَانُ: حُدَيْفَةُ أَعْلَمُ بِمَا يَقُولُ، فَيَرْجِعُونَ إِلَى حُدَيْفَةَ فَيَقُولُونَ لَهُ: قَدْ ذَكَرْنَا قَوْلَكَ لِسَلْمَانَ فَمَا صَدَّقَكَ وَلَا كَذَّبَكَ،

[1] That is, one of those who heard the text from the author, see the introduction.

disbelieve you.' Hudhaifah came to Salmān when he was in a vegetable patch and said: 'O Salmān, what kept you from confirming what I heard from the Messenger of Allāh ﷺ?' Salmān said: 'The Messenger of Allāh ﷺ would (sometimes) get angry, and he would say things to some of his Companions in anger, and he would (sometimes) be pleased, and say things to some of his Companions when he was pleased. You should stop (narrating these sayings) lest you instil love of some people in people's hearts and hatred for some people in people's hearts, and generate disagreement and division. You know that the Messenger of Allāh ﷺ delivered a speech and said: "If I reviled or cursed any man among my *Ummah* in anger, I am just one of the sons of Ādam, I get angry as they get angry. But I have been sent as a mercy to the worlds. [O Allāh], make it a blessing for them on the Day of Resurrection." By Allāh, you should stop or I shall certainly write to 'Umar,' [but he sent some men to intercede for him. So Salmān offered expiation for his oath, and did not write to 'Umar, and he offered the expiation before breaking his oath.]" (*Hasan*)

فَأَتَى حَدِيثَهُ سَلْمَانَ وَهُوَ فِي مَبَقَلَةٍ فَقَالَ: يَا سَلْمَانَ! مَا يَمْنَعُكَ أَنْ تُصَدِّقَنِي بِمَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ سَلْمَانُ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَغْضَبُ فَيَقُولُ فِي الْغَضَبِ لِنَاسٍ مِنْ أَصْحَابِهِ وَيَرْضَى فَيَقُولُ فِي الرِّضَا لِنَاسٍ مِنْ أَصْحَابِهِ: أَمَا تَنْتَهِي حَتَّى تُورَثَ رِجَالًا حُبَّ رِجَالٍ، وَرِجَالًا بُغْضَ رِجَالٍ وَحَتَّى تُوقِعَ اخْتِلَافًا وَفُرْقَةً، وَلَقَدْ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ﷺ خَطَبَ فَقَالَ: «أَيُّمَا رَجُلٍ مِنْ أُمَّتِي سَبَيْتُهُ سَبًّا أَوْ لَعَنْتُهُ لَعْنَةً فِي غَضَبِي فَإِنَّمَا أَنَا مِنْ وُلْدِ آدَمَ أَغْضَبُ كَمَا يَغْضَبُونَ وَإِنَّمَا بَعَثَنِي رَحْمَةً لِلْعَالَمِينَ فَاجْعَلْهَا عَلَيْهِمْ صَلَاةً يَوْمَ الْقِيَامَةِ». وَاللَّهِ! لَتَنْتَهِينَ أَوْ لَا تُكْتَبَنَّ إِلَى عُمَرَ [فَتَحَمَّلَ عَلَيْهِ بِرِجَالٍ فَكَفَّرَ يَمِينَهُ وَلَمْ يَكْتُبْ إِلَى عُمَرَ وَكَفَّرَ قَبْلَ الْحِنْثِ].

قال أبو داود: قَبْلُ وَبَعْدُ كُلُّهُ جَائِزٌ.

تخريج: [إسناده حسن] أخرجه أحمد: ٤٣٧/٥ من حديث زائدة به.

Comments:

"If I reviled or cursed any man among my *Ummah* in anger, I am just one of the sons of Ādam, I get angry as they get angry." Meaning, he may have gotten angry, but his supplications are accepted, etc., so this point is specific to those who angered him.

Chapter 11. Regarding Abū Bakr, May Allāh Be Pleased With Him, Becoming The *Khalīfah*

(المعجم ١١) - بَابُ: فِي اسْتِخْلَافِ
أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ (التحفة ١٢)

4660. It was narrated from ‘Abdul-Malik Ibn Abī Bakr bin ‘Abdur-Raḥmān bin Al-Ḥārith, from Hishām, from his father, from ‘Abdullāh bin Zam‘ah who said: “When the illness of the Messenger of Allāh ﷺ grew severe and I was with him along with a group of the Muslims, Bilāl called him to prayer and he said: ‘Tell someone to lead the people in prayer.’ ‘Abdullāh bin Zam‘ah went out and saw ‘Umar among the people, and Abū Bakr was absent. I said: ‘O ‘Umar, get up and lead the people in prayer.’ He went forward and said the *Takbīr*. When the Messenger of Allāh ﷺ heard his voice - as ‘Umar was a man with a loud voice - he said: ‘Where is Abū Bakr? Allāh and the Muslims do not approve of this, Allāh and the Muslims do not approve of this.’ He sent for Abū Bakr, and he came after ‘Umar, had offered that prayer, and he led the people in prayer.” (*Hasan*)

٤٦٦٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التَّمِيمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي الزُّهْرِيُّ قَالَ: حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ زَمْعَةَ قَالَ: لَمَّا اسْتَعَزَّ بِرَسُولِ اللَّهِ ﷺ وَأَنَا عِنْدَهُ فِي نَفَرٍ مِنَ الْمُسْلِمِينَ دَعَاهُ بِلَالٌ إِلَى الصَّلَاةِ فَقَالَ: «مُرُوا مَنْ يُصَلِّي لِلنَّاسِ»، فَخَرَجَ عَبْدُ اللَّهِ بْنُ زَمْعَةَ فَإِذَا عُمَرُ فِي النَّاسِ، وَكَانَ أَبُو بَكْرٍ غَائِبًا، فَقُلْتُ: يَا عُمَرُ! قُمْ فَصَلِّ بِالنَّاسِ، فَتَقَدَّمَ فَكَبَّرَ، فَلَمَّا سَمِعَ رَسُولُ اللَّهِ ﷺ صَوْتَهُ - وَكَانَ عُمَرُ رَجُلًا مُجْهِرًا - قَالَ: «فَأَيْنَ أَبُو بَكْرٍ؟ يَا أَبَى اللَّهِ ذَلِكَ وَالْمُسْلِمُونَ، يَا أَبَى اللَّهِ وَالْمُسْلِمُونَ» فَبَعَثَ إِلَى أَبِي بَكْرٍ فَبَجَاءَ بَعْدَ أَنْ صَلَّى عُمَرُ تِلْكَ الصَّلَاةَ فَصَلَّى بِالنَّاسِ.

تخريج: [إسناده حسن] أخرجه أحمد: ٤/٣٢٢ من حديث محمد بن إسحاق بن يسار به.

4661. It was narrated from ‘Ubaidullāh bin ‘Abdullāh bin ‘Utbah that ‘Abdullāh bin Zam‘ah told him this report (similar to no. 4460). He said: “When the Prophet ﷺ heard the voice of ‘Umar, Ibn Zam‘ah said: ‘The Prophet ﷺ went and stuck his head out of the

٤٦٦١ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: حَدَّثَنَا مُوسَى بْنُ يَعْقُوبَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ أَنَّ عَبْدَ اللَّهِ ابْنَ زَمْعَةَ أَخْبَرَهُ بِهَذَا الْخَبَرِ قَالَ: لَمَّا سَمِعَ النَّبِيُّ ﷺ صَوْتَ عُمَرَ، قَالَ ابْنُ زَمْعَةَ: خَرَجَ

apartment, then he said: “No, no, no. Let Ibn Abī Quhāfah lead the people in prayer,” and he said that angrily. (*Ḥasan*)

النَّبِيُّ ﷺ حَتَّى أَطْلَعَ رَأْسَهُ مِنْ حُجْرَتِهِ ثُمَّ قَالَ: «لَا، لَا، لَا، لِيُصَلَّ لِلنَّاسِ ابْنُ أَبِي قُحَافَةَ»، يَقُولُ ذَلِكَ مُغَضَّبًا.

تخریج: [حسن] انظر الحديث السابق.

Chapter 12. Evidence That One Should Refrain From Speaking During The *Fitnah*

(المعجم ١٢) - بَابُ مَا يَدُلُّ عَلَى تَرْكِ الْكَلَامِ فِي الْفِتْنَةِ (التحفة ١٣)

4662. It was narrated that Abū Bakrah said: “The Messenger of Allāh ﷺ said to Al-Ḥasan bin ‘Alī: “This son of mine is a leader, and I hope that Allāh may reconcile two parties of my *Ummah* by means of him.” And he narrated from Ḥammād:^[1] “Perhaps Allāh will reconcile two great parties of the Muslims by means of him.” (*Ṣaḥīḥ*)

٤٦٦٢ - حَدَّثَنَا مُسَدَّدٌ وَمُسْلِمٌ بْنُ إِبْرَاهِيمَ قَالَا: حَدَّثَنَا حَمَادٌ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ؛ ح: وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ قَالَ: حَدَّثَنَا الْأَشْعَثُ عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِلْحَسَنِ بْنِ عَلِيٍّ: «إِنَّ ابْنِي هَذَا سَيِّدٌ وَإِنِّي أَرْجُو أَنْ يُصْلِحَ اللَّهُ بِهِ بَيْنَ فِتْنَتَيْنِ مِنْ أُمَّتِي». وَقَالَ عَنْ حَمَادٍ: «وَلَعَلَّ اللَّهُ أَنْ يُصْلِحَ بِهِ بَيْنَ فِتْنَتَيْنِ مِنَ الْمُسْلِمِينَ عَظِيمَتَيْنِ».

تخریج: [صحيح] وأخرجه الترمذي، المناقب، باب [إن ابني هذا سيد . . .]، ح: ٣٧٧٣ من حديث محمد بن عبد الله الأنصاري به ورواه البخاري، ح: ٣٦٢٩ من حديث الحسن البصري به.

4663. It was narrated that Muḥammad^[2] said: “Ḥudhaifah said: “There is no one who will be overtaken by the *Fitnah* (turmoil) for whom I do not fear, except Muḥammad bin Maslamah, for I heard the Messenger of Allāh ﷺ

٤٦٦٣ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا هِشَامٌ عَنْ مُحَمَّدٍ قَالَ: قَالَ حُدَيْفَةُ: مَا أَحَدٌ مِنَ النَّاسِ تُدْرِكُهُ الْفِتْنَةُ إِلَّا أَنَا أَخَافُهَا عَلَيْهِ إِلَّا مُحَمَّدُ بْنُ مَسْلَمَةَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَصْرُكُ الْفِتْنَةُ».

[1] That is, the author heard this via two chains of narration, one of them through Ḥammād bin Zaid, and he narrated it with this wording.

[2] That is, Muḥammad bin Sīrīn.

say: “The *Fitnah* will not harm you.” (*Da‘if*)

تخريج: [إسناده ضعيف] أخرجه ابن أبي شيبة: ٥٠/١٥ عن يزيد بن هارون به * هشام بن حسان مدلس وعنن.

4664. It was narrated from Abū Burdah that Tha‘labah bin Dūba‘ah said: “We entered upon Ḥudhaifah and he said: ‘I know a man who will not be harmed by the *Fitnah* at all.’ We went out and saw a tent that had been pitched, and we entered, and saw Muḥammad bin Maslamah inside. We asked him about that, and he said: ‘I would not like to stay in any part of your land until that which is prevailing (the *Fitnah*) has cleared up.’” (*Da‘if*)

تخريج: [إسناده ضعيف] أخرجه الحاكم: ٤٣٣/٣، ٤٣٤ من حديث شعبة به * ثعلبة بن ضبيعة وثقه ابن حبان وحده.

4665. A similar report (as no. 4664) was narrated (with another chain) from Dūbai‘ah bin Ḥuṣayn Ath-Tha‘labī. (*Da‘if*)

تخريج: [إسناده ضعيف] أخرجه ابن سعد: ٤٤٥، ٤٤٤/٣ عن أبي عوانة به ودلسه الثوري عند الحاكم: ٤٣٤/٣ وصححه ووافقه الذهبي وسنده ضعيف.

4666. It was narrated that Qais bin ‘Uḅād said: “I said to ‘Alī: ‘Tell us about this march of yours (against Mu‘āwiyā). Did the Messenger of Allāh ﷺ enjoin it upon you, or is it your own opinion?’ He said: “The Messenger of Allāh ﷺ did not enjoin anything upon me; rather it is my own opinion.” (*Sahih*)

٤٦٦٤ - حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْأَشْعَثِ بْنِ سَلِيمٍ، عَنْ أَبِي بُرْدَةَ، عَنْ ثُعْلَبَةَ بْنِ ضَبِيْعَةَ قَالَ: دَخَلْنَا عَلَى حُدَيْفَةَ فَقَالَ: إِنِّي لَأَعْرِفُ رَجُلًا لَا تَضُرُّهُ الْفِتْنُ شَيْئًا، قَالَ: فَخَرَجْنَا فَإِذَا مُسْطَاطٌ مَضْرُوبٌ، فَدَخَلْنَا فَإِذَا فِيهِ مُحَمَّدُ بْنُ مَسْلَمَةَ فَسَأَلْنَاهُ عَنْ ذَلِكَ فَقَالَ: مَا أُرِيدُ أَنْ يَسْتَوِلَ عَلَيَّ شَيْءٌ مِنْ أَمْصَارِكُمْ حَتَّى تَنْجِلَنِي عَمَّا أَنْجَلْتُمْ.

٤٦٦٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَشْعَثَ بْنِ سَلِيمٍ، عَنْ أَبِي بُرْدَةَ، عَنْ ضَبِيْعَةَ بْنِ حُصَيْنِ التَّعْلَبِيِّ بِمَعْنَاهُ.

٤٦٦٦ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ الْهَدَيْثِيُّ: حَدَّثَنَا ابْنُ عُكَيْبَةَ عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ قَيْسِ بْنِ عُبَادٍ قَالَ: قُلْتُ لِعَلِيِّ: أَخْبِرْنَا عَنْ مَسِيرِكَ هَذَا أَعَهْدَ عَهْدَهُ إِلَيْكَ رَسُولُ اللَّهِ ﷺ أَمْ رَأَيْتُ رَأَيْتَهُ؟ قَالَ: مَا عَهْدَ إِلَيَّ رَسُولُ اللَّهِ ﷺ بِشَيْءٍ، لَكِنَّهُ رَأَيْتُهُ.

تخريج: [صحيح] تقدم، ح: ٤٥٣٠ وللحديث شواهد.

4667. It was narrated that Abū Sa‘eed said: “The Messenger of Allāh ﷺ said: ‘A rebellious group will emerge at a time of dissent among the Muslims, and it will be destroyed by the closer of the two groups to the truth.’” (*Ṣaḥīḥ*)

٤٦٦٧ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبرَاهِيمَ: حَدَّثَنَا الْقَاسِمُ بْنُ الْفَضْلِ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَمْرُقُ مَارِقَةٌ عِنْدَ فُرْقَةٍ مِنَ الْمُسْلِمِينَ يَفْتُلُهَا أَوْلَى الطَّائِفَتَيْنِ بِالْحَقِّ».

تخريج: أخرجه مسلم، الزكاة، باب ذكر الخوارج وصفاتهم، ح: ١٠٦٥ من حديث القاسم ابن الفضل به.

Chapter 13. Regarding Favouring Some Of The Prophets ﷺ

(المعجم ١٣) **بَابُ: فِي التَّخْيِيرِ بَيْنَ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ (التحفة ١٤)**

4668. It was narrated that Abū Sa‘eed Al-Khudrī said: “The Messenger of Allāh ﷺ said: ‘Do not differentiate among the Prophets.’” (*Ṣaḥīḥ*)

٤٦٦٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُخَيِّرُوا بَيْنَ الْأَنْبِيَاءِ».

تخريج: أخرجه البخاري، الخصومات، باب ما يذكر في الأشخاص والخصومة بين المسلم واليهود، ح: ٢٤١٢ عن موسى بن إسماعيل، ومسلم، الفضائل، باب: من فضائل موسى ﷺ، ح: ٢٣٧٤ من حديث عمرو بن يحيى المازني به.

4671.^[1] It was narrated from Abū Salamah bin ‘Abdur-Raḥmān and ‘Abdur-Raḥmān Al-A‘raj, that Abū Hurairah said: “A Jewish man said: ‘By the One Who chose Mūsā.’ A Muslim man raised his hand and slapped the Jew’s face. The Jew went to the Prophet ﷺ and told him about that, and the Prophet ﷺ said: ‘Do not favor me over Mūsā, for the people will swoon, and I will be the first one to wake up, and I will see Mūsā holding on to the side of the Throne, and I will

٤٦٧١ - حَدَّثَنَا حَجَّاجُ بْنُ أَبِي يَعْقُوبَ وَمُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ قَالَا: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ وَعَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَجُلٌ مِنَ الْيَهُودِ: وَالَّذِي اضْطَفَى مُوسَى، فَرَفَعَ الْمُسْلِمُ يَدَهُ فَلَطَمَ وَجْهَ الْيَهُودِيِّ، فَدَهَبَ الْيَهُودِيُّ إِلَى النَّبِيِّ ﷺ فَأَخْبَرَهُ فَقَالَ النَّبِيُّ ﷺ: «لَا تُخَيِّرُونِي عَلَى مُوسَى فَإِنَّ النَّاسَ

[1] Here, some of the manuscripts and reports of the texts have a different sequence.

not know whether he was one of those who swooned and awoke before me, or whether he was one of those who were exempt by Allāh, may He be exalted.”

(*Sahih*)

Abū Dāwud said: And the narration of Ibn Yaḥyā (one of the narrators) is more complete.

يَضَعَمُونَ فَأَكُونُ أَوَّلَ مَنْ يُبْقَى فَإِذَا مُوسَى
بَاطِشٌ فِي جَانِبِ الْعَرْشِ فَلَا أَذْرِي أَكَانَ
مِمَّنْ صَعِقَ فَأَفَاقَ قَبْلِي أَمْ كَانَ مِمَّنِ اسْتَنْتَى
اللَّهُ تَعَالَى».

قَالَ أَبُو دَاوُدَ: وَحَدِيثُ ابْنِ يَحْيَى أَتَمُّ.

تخریج: أخرجه مسلم، الفضائل، باب: من فضائل موسى ﷺ، ح: ۲۳۷۳ من حديث يعقوب ابن إبراهيم بن سعد، والبخاري، الخصومات، باب ما يذكر في الأشخاص والخصوم. بين المسلم واليهود، ح: ۲۴۱۱ من حديث إبراهيم بن سعد به.

4673. It was narrated from ‘Abdullāh bin Farrūkh, that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘I am the chief of the sons of Ādam, I will be the first one for whom the earth will be split open, and I will be the first one to intercede, and the first one whose intercession will be accepted.’” (*Sahih*)

٤٦٧٣ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا
الْوَلِيدُ عَنِ الْأَوْزَاعِيِّ، عَنْ أَبِي عَمَّارٍ، عَنْ
عَبْدِ اللَّهِ بْنِ قُرُوحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «أَنَا سَيِّدُ وُلْدِ آدَمَ وَأَوَّلُ مَنْ
تَشْتَقُّ عَنْهُ الْأَرْضُ وَأَوَّلُ شَافِعٍ، وَأَوَّلُ
مُشَفِّعٍ».

تخریج: أخرجه مسلم، الفضائل، باب تفضيل نبينا ﷺ على جميع الخلائق، ح: ۲۲۷۸ من حديث الأوزاعي به.

4669. It was narrated from Ibn ‘Abbās that the Prophet ﷺ said: “No person should say that I am better than Yūnus bin Mattā.” (*Sahih*)

٤٦٦٩ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا
شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنْ ابْنِ
عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا يَنْبَغِي لِعَبْدٍ أَنْ
يَقُولَ إِنِّي خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى».

تخریج: أخرجه البخاري، أحاديث الأنبياء، باب قول الله تعالى: ﴿وَإِنْ يُونُسَ لَمِنَ الْمُرْسَلِينَ...﴾ إلخ، ح: ۳۴۱۳ عن حفص بن عمر، ومسلم، الفضائل، باب: في ذكر يونس عليه السلام... إلخ، ح: ۲۳۷۷ من حديث شعبة به.

4670. It was narrated that ‘Abdullāh bin Ja‘far said: “The Messenger of Allāh ﷺ used to say:

٤٦٧٠ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى
الْحَرَّائِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ

‘No Prophet should say, “I am better than Yūnus bin Mattā.”
(*Da‘īf*)

ابن إِسْحَاقَ، عن إِسْمَاعِيلَ بن أَبِي حَكِيمٍ،
عن الْقَاسِمِ بنِ مُحَمَّدٍ، عن عَبْدِ اللَّهِ بنِ جَعْفَرٍ
قال: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «مَا يَنْبَغِي
لِنَبِيِّ أَنْ يَقُولَ إِنِّي خَيْرٌ مِنْ يُونُسَ بنِ مَتَّى».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٢٠٥/١ من حديث محمد بن سلمة به .

4672. It was narrated that Anas said: “A man said to the Messenger of Allāh ﷺ: ‘O best of all creation!’ The Messenger of Allāh ﷺ said: ‘That is Ibrāhīm, peace be upon him.’” (*Sahīh*)

٤٦٧٢ - حَدَّثَنَا زِيَادُ بنُ أَيُّوبَ: حَدَّثَنَا
عَبْدُ اللَّهِ بنُ إِدْرِيسَ عن مُحَمَّدِ بنِ فُلَيْلٍ يَذْكُرُ
عن أَنَسِ قال: قَالَ رَجُلٌ لِرَسُولِ اللَّهِ ﷺ:
يَا خَيْرَ الْبَرِيَّةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «ذَلِكَ
إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ».

تخريج: أخرجه مسلم، الفضائل، باب: من فضائل إبراهيم الخليل ﷺ، ح: ٢٣٦٩ من حديث عبد الله بن إدريس به .

Comments:

Al-Mundhirī said that it is possible that this was stated before it was revealed that he ﷺ is the best of creation, or that he was expressing that out of humility and dislike for such comparisons.

4674. It was narrated from Sa‘eed bin Abī Sa‘eed, that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘I do not know whether Ṭubba’ was accursed or not, or whether ‘Uzair was a Prophet or not.’” (*Sahīh*)

٤٦٧٤ - حَدَّثَنَا مُحَمَّدُ بنُ الْمُتَوَكِّلِ
العَسْقَلَانِيُّ وَمَخْلَدُ بنُ خَالِدِ الشَّعِيرِيُّ،
المَعْنَى، قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا
مَعْمَرٌ عن ابنِ أَبِي ذُنُبٍ، عن سَعِيدِ بنِ أَبِي
سَعِيدٍ، عن أَبِي هُرَيْرَةَ قال: قَالَ رَسُولُ اللَّهِ ﷺ:
«مَا أَدْرِي أَتُبَّعٌ لَعِينٌ هُوَ أَمْ لَا، وَمَا
أَدْرِي أَغُزَيْرٌ نَبِيٌّ هُوَ أَمْ لَا».

تخريج: [إسناده صحيح] أخرجه البخاري في التاريخ الكبير: ٥٣/١ من حديث عبد الرزاق به، وصححه الحاكم على شرط الشيخين: ١٤/٢ ووافقه الذهبي .

Comments:

The ancient Yemeni people of Sabā’ called their kings *Tubba’*. This refers to one of them who was said to have come through Makkah and Al-Madīnah, prior to the time of ‘Isa, peace be upon him. See the *Tafsīr* of Ibn Kathīr (*Sūrat Ad-Dukhān* 44:34-77). ‘Uzair lived either between Dāwud and Sulaimān, or between Zakariyyā and Yahyā, peace be upon them all.

4675. It was narrated from Ibn Shihāb, that Abū Salamah bin ‘Abdur-Raḥmān informed him that Abū Hurairah said: “I heard the Messenger of Allāh ﷺ say: ‘I am the closest of people to the son of Maryam. The Prophets are (like) sons of one father from different mothers, and there is no Prophet between him and I.’” (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، الفضائل، باب فضائل عيسى عليه السلام، ح: ۲۳۶۵ من حديث عبد الله بن وهب، والبخاري، أحاديث الأنبياء، باب قول الله تعالى: ﴿وَأذْكَرَ فِي الْكِتَابِ مَرِيَمَ...﴾ إ، ح: ۳۴۴۲ من حديث ابن شهاب الزهري به.

Comments:

“Sons of one father” means that the foundations of their Message are common, but there were different laws for each.

Chapter 14. Regarding The Refutation Of *Al-Irjā’*

(المعجم ۱۴) بَابُ: فِي رَدِّ الْإِرْجَاءِ
(التحفة ۱۵)

4676. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “Faith has seventy-some odd branches, the most virtuous of which is saying *Lā ilāha illallāh*, and the least of which is removing bones from the road. And modesty is a branch of faith.” (*Ṣaḥīḥ*)

۴۶۷۶ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ: أَخْبَرَنَا سَهِيلُ بْنُ أَبِي صَالِحٍ: عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْإِيمَانُ بِضْعٌ وَسَبْعُونَ، أَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَأَذْنَاهَا إِمَاطَةُ الْعِظْمِ عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ».

تخریج: أخرجه مسلم، الإيمان، باب بيان عدد شعب الإيمان وأفضلها وأدناها... إ، ح: ۳۵ من حديث سهيل بن أبي صالح به، ورواه البخاري، ح: ۹: من طريق آخر عن عبد الله بن دينار به.

Comments:

Al-Irjā’ means: “defer” or “hope.” *Al-Murji’ah* is the name of the people who believe that the commission of a sin will not cause any harm to one’s faith, just like the commission of an act of faith is of no benefit to a disbeliever. So they are described as such due to their belief that Allāh will defer punishment from the disobedient person. It was also used earlier, to refer to those who deferred judgment between the two sides of dispute after ‘Uthmān, may Allāh

be pleased with him. (See *Hadī As-Sārī* the introduction to *Faṭḥ Al-Bārī*, near the end of the ninth section.) According to the majority of the early and later scholars, *Imān* includes actions, while it became a popular *Murji'ah* belief that actions were not included in Faith. So these narrations prove that actions are included in Faith.

4677. Ibn ‘Abbās said: “When the delegation of ‘Abdul-Qais came to the Messenger of Allāh ﷺ, he told them to believe in Allāh, and he said: ‘Do you know what believing in Allāh means?’ They said: ‘Allāh and His Messenger know best.’ He said: ‘Bearing witness to *Lā ilāha illallāh*, and that Muḥammad is the Messenger of Allāh, establishing the *Ṣalāt*, paying the *Zakāh*, fasting Ramaḍān and giving one-fifth of the spoils of war (*Khumus*).” (*Ṣaḥīh*)

تخریج: [صحیح] تقدم، ح: ٣٦٩٢ أخرجه البخاري، الإيمان، باب أداء الخمس من الإيمان، ح: ٥٣، ومسلم، الإيمان، باب الأمر بالإيمان بالله تعالى ورسوله ﷺ... إلخ، ح: ١٧ من حديث شعبة به، وهو في مسند أحمد: ١/٢٢٨.

Comments

1. Other than saying by tongue and testifying by heart, the most important part of belief is to prove it through actions and deeds.
2. In this narration, *Hajj* has not been mentioned, because at this time performing *Hajj* was not yet declared obligatory.

4678. It was narrated that Jābir said: “The Messenger of Allāh ﷺ said: ‘Between a person and *Kufr* there is giving up the *Ṣalāt*.” (*Ṣaḥīh*)

٤٦٧٧ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ: حَدَّثَنِي أَبُو جَمْرَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ قَالَ: إِنَّ وَفَدَ عَبْدُ الْقَيْسِ لَمَّا قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ أَمَرَهُمْ بِالْإِيمَانِ بِاللَّهِ، قَالَ: «أَتَدْرُونَ مَا الْإِيمَانُ بِاللَّهِ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ، وَأَنْ تُعْطُوا الْخُمْسَ مِنَ الْمَغْنَمِ».

٤٦٧٨ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا سُفْيَانٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفْرِ تَرْكُ الصَّلَاةِ».

تخریج: [صحیح] أخرجه الترمذي، الإيمان، باب ما جاء في ترك الصلاة، ح: ٢٦٢٠ من حديث وكيع به ورواه مسلم، ح: ٨٢ من حديث أبي الزبير به.

Comments

Al-Khaṭṭābī said: “*At-Tarūk* (leaving the prayer) has three categories. Among them is leaving (the prayer) while (fundamentally) denying it (that it should be performed). And this is *Kufr* according to the consensus of the *Ummah*. Among them is leaving it because of forgetfulness; in this case there is a consensus of the *Ummah* that one has not committed *Kufr*. (Meaning, he is

required to pray when he remembers it). Among them is purposefully leaving it (the prayer) without (fundamentally) denying it (that it should be performed). It is this that the people have differed over. Ibrāhīm An-Nakha'ī, Ibn Al-Mubārak, Aḥmad bin Ḥanbal and Ishāq bin Raḥūyah held the view that whoever left the prayer on purpose, without an excuse, until its time has expired, then he is a disbeliever. And Aḥmad said: 'We do not declare anyone among the Muslims, a disbeliever, for any sin, except for leaving the prayer.' Makhūl and Ash-Shāfi'ī said that he who leaves the prayer should be killed like a disbeliever, but that does not take him out of the religion, and he should be buried in the graveyard of Muslims, and his family inherits from him. But some of the followers of Ash-Shāfi'ī said that he should not be prayed for when he dies. And the followers of Ash-Shāfi'ī differed over how he should be killed. Most of them held the view that he should be killed in captivity with the sword. Ibn Shuraiḥ said that he should not be killed in captivity with the sword, but he should be beaten until he prays, or beating him results in his death. And they said that he should be killed when he leaves one prayer until its time has expired. Except that Abū Sa'eed Al-Aṣṭakhī said that he should not be killed until he left three prayers. And I think that he held this view because it is possible that he had an excuse to delay the prayer until the next prayer's time, in order to combine the two of them. Abū Ḥanifah and his followers said that the one who leaves the prayer is not considered a disbeliever, nor killed, but he should be imprisoned and beaten until he prays. They interpreted the narration to have an implication of severe warning and threat." (*Ma'ālam As-Sunan* no. 1658)

Chapter 15. The Evidence That Faith Increases And Decreases

4680. It was narrated that Ibn 'Abbās said: "When the Prophet began to face the Ka'bah (when praying), they said: 'O Messenger of Allāh, what about those who died while they used to pray towards Bait Al-Maqdis (Jerusalem)?' Then Allāh, The Most High, revealed: And Allāh would never make your faith to be lost."^[1] (*Hasan*)

(المعجم ١٥) - بَابُ الدَّلِيلِ عَلَى زِيَادَةِ

الإيمانِ وَتَقْصَانِهِ (التحفة ١٦)

٤٦٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ
الْأَنْبَارِيُّ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا
وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ،
عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَّا تَوَجَّهَ النَّبِيُّ ﷺ إِلَى
الْكَعْبَةِ قَالُوا: يَا رَسُولَ اللَّهِ! فَكَيْفَ الَّذِينَ
مَاتُوا وَهُمْ يُصَلُّونَ إِلَى بَيْتِ الْمَقْدِسِ؟ فَأَنْزَلَ
اللَّهُ تَعَالَى: ﴿وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ﴾
[البقرة: ١٤٣].

تخریج: [حسن] أخرجه الترمذي، تفسير القرآن، باب: ومن سورة البقرة، ح: ٢٩٦٤ من حديث سماك به وسنده ضعيف وللحديث شواهد وهو بها حسن.

^[1] *Al-Baqarah* 2:143.

Comments

This narration proves that Allāh called the prayer “faith,” thereby including it in Faith.

4681. It was narrated from Abū Umāmah that the Messenger of Allāh ﷺ said: “Whoever loves for the sake of Allāh and hates for the sake of Allāh, gives for the sake of Allāh and withholds for the sake of Allāh, he will have perfected his faith.” (*Ḥasan*)

٤٦٨١ - حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ بْنِ شَابُورٍ عَنْ يَحْيَى بْنِ الْحَارِثِ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «مَنْ أَحَبَّ لِلَّهِ، وَأَبْغَضَ لِلَّهِ، وَأَعْطَى لِلَّهِ، وَمَمَعَ لِلَّهِ فَقَدِ اسْتَكْمَلَ الْإِيمَانَ».

تخريج: [إسناده حسن] أخرجه الطبراني في الكبير: ٢٠٨/٨، ح: ٧٧٣٧ من حديث يحيى بن الحارث به.

4679. It was narrated from ‘Abdullāh bin ‘Umar that the Messenger of Allāh ﷺ said (addressing the women): “I have never seen anyone deficient in reason and religion, and more overwhelming to a man of wisdom and reason than you.” She (one of them) said: “What is the defect in reason and religion?” He said: “As for the defect in reason, the testimony of two women is equal to the testimony of one man, and as for the defect in religion, one of you breaks the fast in Ramaḍān and does not pray for several days.” (*Ṣaḥīḥ*)

٤٦٧٩ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ بَكْرِ بْنِ مُضَرَ، عَنِ ابْنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلِ وَلَا دِينٍ أَغْلَبَ لِيذِي لُبٍّ مِنْكُمْ». قَالَتْ: «وَمَا نُقْصَانُ الْعَقْلِ وَالِدِينِ؟» قَالَ: «أَمَا نُقْصَانُ الْعَقْلِ فَسَهَادَةُ امْرَأَتَيْنِ بِسَهَادَةِ رَجُلٍ، وَأَمَا نُقْصَانُ الدِّينِ فَإِنَّ إِحْدَاكُنَّ تُفْطِرُ رَمَضَانَ وَتُفِيمُ أَيَّامًا لَا تُصَلِّي».

تخريج: أخرجه مسلم، الإيمان، باب بيان نقصان الإيمان بنقص الطاعات . . . إلخ، ح: ٧٩ من حديث عبد الله بن وهب به.

Comments

It this narration, not praying has been explained to be a cause of defect in religion. Even though a woman during her menses is not allowed to pray, so she is exempted from the duty, the argument here is that the prayer itself is part of the religion, and when it is not performed, the religion of the person is deficient. If this is the case for those who have a legal reason, then what of those who do not.

4682. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘The most perfect of the believers in faith is the one with the best manners.’” (*Hasan*)

٤٦٨٢ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا».

تخریج: [إسناده حسن] أخرجه الترمذی، الرضاع، باب ما جاء في حق المرأة على زوجها، ح: ١١٦٢ من حديث محمد بن عمرو الليثي به وصححه ابن حبان، ح: ١٩٢٦ والحاكم: ٣/١ ووافقه الذهبي، وهو في مسند أحمد: ٤٧٢/٢.

Comments

Having good manners means, with himself, with others, and with his Lord.

4685. It was narrated from (‘Abdur-Razzāq and) Sufyān, from Ma‘mar, from Az-Zuhri, from ‘Āmir bin Sa‘d, from his father that the Prophet ﷺ was distributing something among the people. I said: “Give to so-and-so, for he is a believer.” He said: “Or a Muslim. I may give something to one man, although someone else is dearer to me than him, lest he fall on his face (in the Fire).” (*Ṣaḥih*)

٤٦٨٥ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ؛ ح: وَحَدَّثَنَا إِبْرَاهِيمُ بْنُ بَشَّارٍ: حَدَّثَنَا سُفْيَانُ الْمَعْنَى قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ قَسَمَ بَيْنَ النَّاسِ قَسْمًا فَقُلْتُ: أَعْطِ فَلَانًا فَإِنَّهُ مُؤْمِنٌ، قَالَ: «أَوْ مُسْلِمٌ، إِنِّي لِأَعْطِي الرَّجُلَ الْعَطَاءَ وَغَيْرُهُ أَحَبُّ إِلَيَّ مِنْهُ مَخَافَةَ أَنْ يُكَبَّ عَلَيَّ وَجْهَهُ».

تخریج: [صحيح] انظر، ح: ٤٦٨٣ وهو في مسند أحمد: ١٧٦/١.

4683. It was narrated from Muḥammad bin Thawr, from Ma‘mar, he said: “Az-Zuhri informed me, from ‘Āmir bin Sa‘d bin Abī Waqqās, from his father, who said: ‘The Prophet ﷺ gave something to some men, and he did not give anything to one of them.’ Sa‘d said: ‘O Messenger of Allāh, you gave to so-and-so and so-and-so, and you did not give anything to so-and-so, and he is a believer.’ The Prophet ﷺ said: ‘Or

٤٦٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ ثَوْرٍ عَنْ مَعْمَرٍ قَالَ: وَأَخْبَرَنِي الزُّهْرِيُّ عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ قَالَ: أَعْطَى النَّبِيُّ ﷺ رِجَالًا وَلَمْ يُعْطِ رِجَالًا مِنْهُمْ شَيْئًا، فَقَالَ سَعْدٌ: يَا رَسُولَ اللَّهِ! أَعْطَيْتَ فَلَانًا وَفَلَانًا وَلَمْ تُعْطِ فَلَانًا شَيْئًا وَهُوَ مُؤْمِنٌ؟ فَقَالَ النَّبِيُّ ﷺ: «أَوْ مُسْلِمٌ»، حَتَّى أَعَادَهَا سَعْدٌ ثَلَاثًا، وَالنَّبِيُّ ﷺ يَقُولُ:

a Muslim,” until Sa‘d had repeated it three times, and the Prophet ﷺ said: “Or a Muslim.” Then the Prophet ﷺ said: “I may give to some men and not to one who is dearer to me than them, lest they be thrown into the Fire on their faces.” (*Ṣaḥīh*)

«أَوْ مُسْلِمٍ»، ثُمَّ قَالَ النَّبِيُّ ﷺ: «إِنِّي أُعْطِي رَجَالًا وَأَدْعُ مَنْ هُوَ أَحَبُّ إِلَيَّ مِنْهُمْ لَا أُعْطِيهِ شَيْئًا مَخَافَةَ أَنْ يَكْبُورُوا فِي النَّارِ عَلَى وُجُوهِهِمْ».

تخریج: أخرجه البخاري، الإيمان، باب: إذا لم يكن الإسلام على الحقيقة ... إلخ، ح: ٢٧، ومسلم، الإيمان، باب تألف قلب من يخاف على إيمانه لضعفه ... إلخ، ح: ١٥٠ من حديث الزهري به.

Comments

Meaning, someone may have merely submitted and be called a Muslim, but it does not warrant that such person has the faith of a *Mu'min* or believer. This is similarly explained in the following narration.

4684. It was narrated from Ibn Thawr, from Ma‘mar who said: “Az-Zuhrī said: Say: “You believe not” but rather say: “We have surrendered (in Islam)”^[1] – “We think that Islam is the *Kalimah*, and faith is the action.”^[2] (*Ṣaḥīh*)

٤٦٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا ابْنُ ثَوْرٍ عَنْ مَعْمَرٍ قَالَ: وَقَالَ الزُّهْرِيُّ ﴿قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قَوْلُوا أَسْلَمْنَا﴾ [الحجرات: ١٤] قَالَ: نَرَى أَنَّ الْإِسْلَامَ الْكَلِمَةُ، وَالْإِيمَانُ الْعَمَلُ.

تخریج: [إسناده صحيح].

4686. Ibn ‘Umar narrated that the Prophet ﷺ said: “Do not revert to *Kuffār* after I am gone, striking one another’s necks.” (*Ṣaḥīh*)

٤٦٨٦ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا شُعْبَةُ قَالَ: وَقَدِّبُ بْنُ عَبْدِ اللَّهِ أَخْبَرَنِي عَنْ أَبِيهِ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

تخریج: أخرجه البخاري، الديات، باب: "ومن أحيائها"، ح: ٦٨٦٨، ومسلم، الإيمان، باب بيان معنى قول النبي ﷺ: "لا ترجعوا بعدي كفاراً يضرب بعضكم رقاب بعض"، ح: ٦٦ عن أبي الوليد الطيالسي به.

Comments

Even though the Messenger of Allāh ﷺ used the term *Kuffār* or disbelievers, and he called fighting the Muslim *Kufr* in other narrations, a Muslim is not

[1] *Al-Hujurat* 49:14.

[2] “The *Kalimah*” meaning, the two testimonies of faith.

called a *Kāfir* or disbeliever merely because he fought a Muslim, while the act itself has been named *Kufr*.

4687. It was narrated that Ibn ‘Umar said: “The Messenger of Allāh ﷺ said: ‘Whichever Muslim man denounces another Muslim to be a disbeliever, either he is indeed a disbeliever, otherwise he (the caller) is the disbeliever.’” (*Ṣaḥīḥ*)

٤٦٨٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ فُضَيْلِ بْنِ غَزْوَانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا رَجُلٍ مُسْلِمٍ أَكْفَرَ رَجُلًا مُسْلِمًا، فَإِنْ كَانَ كَافِرًا وَإِلَّا كَانَ هُوَ الْكَافِرَ».

تخریج: [إسناده صحيح] أخرجه أحمد: ٢٣/٢ من حديث فضيل بن غزوان به، ورواه مسلم، ح: ٦٠ من حديث نافع به * جرير هو ابن عبد الحميد الضبي.

Comments

This narration following the previous, stresses that calling a Muslim a disbeliever is worse than killing him, as supported by other narrations. And when the one being called a disbeliever is a Muslim, then the *Kufr* falls on the accuser, because falsely alleging that a Muslim is a disbeliever, is *Kufr* by itself.

4688. It was narrated that ‘Abdullāh bin ‘Amr said: “The Messenger of Allāh ﷺ said: ‘There are four qualities, whoever has them all is a pure hypocrite, and whoever has one of them, has one of the qualities of hypocrisy until he gives it up: When he speaks, he lies; when he makes a promise he breaks it; when he makes a covenant he betrays it; and when he argues he resorts to foul speech.’” (*Ṣaḥīḥ*)

٤٦٨٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَرْبَعٌ مَنْ كُنَّ فِيهِ فَهُوَ مُنَافِقٌ خَالِصٌ، وَمَنْ كَانَتْ فِيهِ خَلَّةٌ مِنْهُنَّ كَانَتْ فِيهِ خَلَّةٌ مِنْ نِفَاقٍ حَتَّى يَدْعَهَا: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ».

تخریج: أخرجه مسلم، الإيمان، باب خصال المنافق، ح: ٥٨ عن أبي بكر بن أبي شيبة به وهو في المصنف له: ٤٠٥/٨، ٤٠٦ ورواه البخاري، ح: ٣٤ من حديث الأعمش به.

Comments

Hypocrisy is a form of disbelief in the heart, with apparent faith on the limbs. Whoever hold the traits described in the narration, it reflects the state of his heart.

4689. It was narrated from Abū Ṣāliḥ, from Abū Hurairah who said: “The Messenger of Allāh ﷺ

٤٦٨٩ - حَدَّثَنَا أَبُو صَالِحٍ الْأَنْطَاكِيُّ: حَدَّثَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ عَنْ الْأَعْمَشِ،

said: ‘When a fornicator commits *Zinā*, then he is not a believer at the time he is doing it, and when (a thief) steals, then he is not a believer at the time of stealing, and when (a drinker) drinks *Khamr*, then he is not a believer at the time of drinking it, and repentance is still available after that.’” (*Ṣaḥīḥ*)

عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ، وَالتَّوْبَةُ مَعْرُوضَةٌ بَعْدُ».

تخریج: أخرجه البخاري، الحدود، باب: إثم الزناة وقول الله تعالى: ﴿ولا يزنون﴾، ح: ٦٨١٠ ومسلم، الإيمان، باب بيان نقصان الإيمان بالمعاصي ... إلخ، ح: ١٠٤/٥٧ من حديث الأعمش به.

4690. It was narrated from Ibn Al-Hād, that Sa‘eed bin Abī Sa‘eed Al-Maqburī narrated to him, that he heard Abū Hurairah saying: “The Messenger of Allāh ﷺ said: ‘When a man commits *Zinā*, faith departs from him, and hovers like a cloud over him, then when he stops that, faith returns to him.’” (*Ṣaḥīḥ*)

٤٦٩٠ - حَدَّثَنَا إِسْحَاقُ بْنُ سُوَيْدٍ الرَّمْلِيُّ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا نَافِعُ يَعْنِي ابْنَ يَزِيدَ: حَدَّثَنِي ابْنُ الْهَادِ أَنَّ سَعِيدَ ابْنَ أَبِي سَعِيدِ الْمَقْبُرِيِّ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا زَنَى الرَّجُلُ خَرَجَ مِنْهُ الْإِيمَانُ كَأَنَّ عَلَيْهِ كَالظَّلَّةِ، فَإِذَا انْقَلَعَ رَجَعَ إِلَيْهِ الْإِيمَانُ».

تخریج: [إسناده صحيح] أخرجه ابن منده في الإيمان، ح: ٥١٩ من حديث سعيد بن أبي مریم به وصححه الحاكم على شرط الشيخين: ٢٢/١، ووافقه الذهبي.

Chapter 16. Regarding *Al-Qadar* (The Divine Decree)

(المعجم ١٦) بَابُ: فِي الْقَدْرِ (التحفة ١٧)

4691. It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “The *Qadariyyah*^[1] are the Zoroastrians of this *Ummah*. If they get sick, do not visit them, and if they die, do not attend (their funerals).” (*Da‘īf*)

٤٦٩١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، قَالَ: حَدَّثَنِي يَمِينٌ عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ عَنْ النَّبِيِّ ﷺ قَالَ: «الْقَدَرِيَّةُ مَجُوسٌ هَذِهِ الْأُمَّةُ، إِنْ مَرَضُوا فَلَا تَعُودُوهُمْ، وَإِنْ مَاتُوا فَلَا تَشْهَدُوهُمْ».

[1] Those who deny *Al-Qadar*.

تخريج: [إسناده ضعيف] أخرجه الحاكم: ٨٥/١ من حديث موسى بن إسماعيل به، والسند منقطع ولحديث شواهد ضعيفة.

Comments

Zoroastrians believe in a god of light, or good, and a god of darkness or evil. Similarly, the *Qadariyyah* held the view that Allāh did not know what creatures would do before they do it, so if the creatures do evil, it is by their own initiation. While believing in *Al-Qadar* means that we believe that Allāh has pre-ordained all matters in every detail, with complete knowledge of it all before its existence, the good and the bad.

4692. It was narrated that Hudhaifah said: “The Messenger of Allāh ﷺ said: ‘Every nation has its Zoroastrians, and the Zoroastrians of this *Ummah* are those who say that there is no *Qadar* (divine decree). Whoever among them dies, do not attend his funeral, and whoever among them falls sick, do not visit him. They are the partisans of the Dajjāl, and Allāh will surely join them with the Dajjāl.’” (*Da‘īf*)

٤٦٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ عَنْ عُمَرَ بْنِ مُحَمَّدٍ، عَنْ عُمَرَ مَوْلَى عُمَرَ، عَنْ رَجُلٍ مِنَ الْأَنْصَارِ، عَنْ خَدِيفَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِكُلِّ أُمَّةٍ مَجُوسٌ وَمَجُوسُ هَذِهِ الْأُمَّةِ الَّذِينَ يَقُولُونَ لَا قَدَرَ. مَنْ مَاتَ مِنْهُمْ فَلَا تَشْهَدُوا جَنَازَتَهُ، وَمَنْ مَرِضَ مِنْهُمْ فَلَا تَعُودُوهُمْ وَهُمْ شِيعَةُ الدَّجَالِ وَحَقٌّ عَلَى اللَّهِ أَنْ يُلْحَقَهُمُ بِالْدَّجَالِ».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤٠٦/٥، ٤٠٧، ح: ٢٣٨٤٩ من حديث سفيان الثوري عن عمر بن محمد به * رجل: مجهول لم نعرف اسمه.

4693. Abū Mūsā Al-Ash‘arī said: “The Messenger of Allāh ﷺ said: ‘Allāh created Ādam from a handful that He took from all the earth. So the sons of Ādam came in accordance with the earth, there are red, white, black, and some in between, smooth and rough, bad and good.’” In the *Hadīth* of Yahyā (one of the narrators) it adds: “And some in between.” And the wording of the narration is that of Yazid.^[1]

٤٦٩٣ - حَدَّثَنَا مُسَدَّدٌ أَنَّ يَزِيدَ بْنَ زُرَيْعٍ وَيَحْيَى بْنَ سَعِيدٍ حَدَّثَاهُمْ قَالَا: حَدَّثَنَا عَوْفٌ: حَدَّثَنَا قَسَامَةُ بْنُ زُهَيْرٍ: حَدَّثَنَا أَبُو مُوسَى الْأَشْعَرِيُّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ خَلَقَ آدَمَ مِنْ قَبْضَةٍ قَبْضَتِهَا مِنْ جَمِيعِ الْأَرْضِ فَجَاءَ بَنُو آدَمَ عَلَى قَدْرِ الْأَرْضِ جَاءَ مِنْهُمْ الْأَحْمَرُ وَالْأَبْيَضُ وَالْأَسْوَدُ وَبَيْنَ ذَلِكَ وَالسَّهْلُ وَالْحَزْنُ وَالْحَبِيثُ وَالطَّيِّبُ» زَادَ فِي

[1] Meaning, he heard this narration from Musad-dad, from two *Shaikh*, Yazīd bin Zuraī, and Yahyā bin Sa‘eed.

حَدِيثِ يَحْيَى: «وَبَيَّنَ ذَلِكَ» وَإِلْخَبَارُ فِي حَدِيثِ يَزِيدَ.

تخریج: [إسناده صحيح] أخرجه الترمذي، تفسير القرآن، باب: ومن سورة البقرة، ح: ٢٩٥٥ من حديث يحيى القطان به وقال: "حسن صحيح" وصححه الحاكم: ٢/٢٦١، ٢٦٢ ووافقه الذهبي.

Comments

In this narration, as well as the following, the issue of compulsion and choice is explained. Creatures have no choice in their complexion and their temperament, this is decided by Allāh, but they have the choice to strive for betterment, and are provided the guidance by their Lord for that endeavor.

4694. It was narrated that ‘Ali said: “We were at a funeral with the Messenger of Allāh ﷺ in Baqi‘ Al-Gharqad. The Messenger of Allāh ﷺ came and sat down, and he had a stick with him, and he started to scratch the ground with his stick. Then he raised his head and said: ‘There is no one among you, no soul that is born, but Allāh has written his place in the Fire or in Paradise, whether he is in misery or happiness.’ A man among the people said: ‘O Prophet of Allāh, should we not then rely upon what is written and leave works? For the one who is decreed to be among the happy will be happy and the one who is decreed to be among the miserable will be miserable.’ He said: ‘Do works, for each person will be facilitated. Those who are decreed to be among the happy will be facilitated to do actions that lead to happiness, and those who are decreed to be among the miserable will be facilitated to do deeds that will lead to misery.’” Then the Prophet of Allāh ﷺ said: As for him who gives (in charity)

٤٦٩٤ - حَدَّثَنَا مُسَدَّدُ بْنُ مَسْرَهَدٍ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ مَنصُورَ بْنَ الْمُعْتَمِرِ يُحَدِّثُ عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ حَبِيبِ أَبِي عَبْدِ الرَّحْمَنِ السَّلْمِيِّ، عَنْ عَلِيِّ قَالَ: كُنَّا فِي جَنَازَةٍ فِيهَا رَسُولُ اللَّهِ ﷺ يَبْقِعُ الْعَرَقِ، فَجَاءَ رَسُولُ اللَّهِ ﷺ فَجَلَسَ وَمَعَهُ مِخْصَرَةٌ، فَجَعَلَ يَنْكُتُ بِالْمِخْصَرَةِ فِي الْأَرْضِ، ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ مَا مِنْ نَفْسٍ مَتَّفُوسَةٍ إِلَّا قَدْ كَتَبَ اللَّهُ مَكَانَهَا مِنَ النَّارِ أَوْ مِنَ الْجَنَّةِ إِلَّا قَدْ كُتِبَتْ شَقِيَّةٌ أَوْ سَعِيدَةٌ». قَالَ: فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: يَا نَبِيَّ اللَّهِ! أَفَلَا نَمُكُّ عَلَى كِتَابِنَا وَنَدْعُ الْعَمَلَ، فَمَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ لِيَكُونَنَّ إِلَى السَّعَادَةِ وَمَنْ كَانَ مِنْ أَهْلِ الشَّقْوَةِ لِيَكُونَنَّ إِلَى الشَّقْوَةِ فَقَالَ: «اعْمَلُوا فَكُلُّ مُيَسَّرٍ، وَأَمَّا أَهْلُ السَّعَادَةِ فَيُيَسَّرُونَ لِلْسَّعَادَةِ، وَأَمَّا أَهْلُ الشَّقْوَةِ فَيُيَسَّرُونَ لِلشَّقْوَةِ»، ثُمَّ قَالَ نَبِيُّ اللَّهِ ﷺ: «فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ○ وَصَدَّقَ بِالْحَقِّ ○ فَسَيُيَسَّرُهُ لِلْيُسْرَى ○ وَأَمَّا مَنْ

and keeps his duty to Allāh and fears Him. And believes in *Al-Husnā*. We will make smooth for him the path of ease (goodness). But he who is a miser and thinks himself self-sufficient. And belies *Al-Husnā* We will make smooth for him the path for evil.”^[1] (*Ṣaḥīḥ*)

يَحِلُّ وَاسْتَعْنَى ○ وَكَذَّبَ بِالْحَسَنِ ○ فَسَيَّرَهُ لِلْعَمْرِىُّ ﴿١٠-٥﴾
[الليل: ١٠-٥]

تخريج: أخرجه البخاري، الجناز، باب موعظة المحدث عند القبر وعود أصحابه حوله، ح: ١٣٦٢ ومسلم، القدر، باب كيفية خلق الأدمي، في بطن أمه ... إلخ، ح: ٢٦٤٧ من حديث منصور بن المعتمر ..

4695. It was narrated from Kahmas, from Ibn Buraidah, from Yahyā bin Ya'mar, who said: "The first one to speak about *Al-Qadar* in Al-Başrah was Ma'bad Al-Juhanī. Ḥumaid bin 'Abdur-Raḥmān Al-Ḥimyārī and I went for *Hajj* or '*Umrah*, and we said: 'If we meet any of the Companions of the Messenger of Allāh ﷺ, we will ask him about what these people are saying about *Al-Qadar*.' Allāh caused us to meet 'Abdullāh bin 'Umar entering the *Masjid*, so my companion and I surrounded him. I thought that my companion would leave the talking to me, so I said: 'O Abū 'Abdur-Raḥmān. Some people have appeared among us who recite the Qur'ān, and they strive hard in seeking knowledge, and they claim that there is no *Qadar* (Divine Decree), and that matters just happen (without predestination).' He said: 'If you meet those people, tell them that I

٤٦٩٥ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا كَهْمَسٌ عَنِ ابْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ قَالَ: كَانَ أَوَّلَ مَنْ قَالَ فِي الْقَدْرِ بِالْبُصْرَةِ مَعْبُدُ الْجَهَنِيِّ فَأَنْطَلَقْتُ أَنَا وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الْجِمَيْرِيُّ حَاجِبِينَ أَوْ مُعْتَمِرِينَ فَقُلْنَا: لَوْ لَقِينَا أَحَدًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ فَسَأَلْنَاهُ عَمَّا يَقُولُ هَؤُلَاءِ فِي الْقَدْرِ، فَوَفَّقَ اللَّهُ تَعَالَى لَنَا عَبْدَ اللَّهِ بْنَ عُمَرَ دَاخِلًا فِي الْمَسْجِدِ فَأَكْتَفَفْتُهُ أَنَا وَصَاحِبِي، فَطَلَنْتُ أَنَّ صَاحِبِي سَيَكُلُ الْكَلَامَ إِلَيَّ، فَقُلْتُ: أبا عَبْدِ الرَّحْمَنِ إِنَّهُ قَدْ ظَهَرَ قِبَلْنَا نَاسٌ يَقْرَأُونَ الْقُرْآنَ، وَيَتَقَفَّرُونَ الْعِلْمَ يَزْعُمُونَ أَنْ لَا قَدَرَ وَالْأَمْرُ أَنْفٌ؟ فَقَالَ: إِذَا لَقِيتَ أَوْلِيكَ فَأَخْبِرْهُمْ أَنِّي بَرِيءٌ مِنْهُمْ وَهُمْ بَرَاءَةٌ مِنِّي وَالَّذِي يَحْلِفُ بِهِ عَبْدُ اللَّهِ بْنُ عُمَرَ لَوْ أَنْ لَا أَحَدِهِمْ مِثْلَ أَحَدٍ ذَهَبًا فَأَنْفَقَهُ مَا قَبِلَهُ اللَّهُ مِنْهُ حَتَّى يُؤْمِنَ بِالْقَدْرِ، ثُمَّ قَالَ: حَدَّثَنِي عُمَرُ بْنُ

[1] *Al-Lail* 92:5-10.

have nothing to do with them and they have nothing to do with me. By the One by Whom ‘Abdullāh bin ‘Umar swears, if one of them had the equivalent of Uḥud in gold, and spent it, Allāh would not accept it from him unless he believed in *Al-Qadar* (the divine decree).’

Then he said: “‘Umar bin Al-Khaṭṭāb narrated to me: “While we were with the Messenger of Allāh ﷺ, there came to us a man whose clothes were exceedingly white, and whose hair was exceedingly black; no signs of travel could be seen on him, and we did not recognize him. He came and sat before the Messenger of Allāh ﷺ, resting his knees against his knees, and he placed his hands on his thighs, and said: ‘O Muḥammad, tell me about Islam.’ The Messenger of Allāh ﷺ said: ‘Islam is to bear witness to *Lā ilāha illallāh*, and that Muḥammad is the Messenger of Allāh, to establish the *Ṣalāt*, to pay the *Zakāh*, to fast Ramaḍān, and to perform *Hajj* to the House if you are able to bear the journey.’ He said: ‘You have spoken the truth.’” He (‘Umar) said: “We were amazed at his asking him, and confirming what he said. He said: ‘Tell me about faith.’ He said: ‘(It is) to believe in Allāh, His Angels, His Books, His Messengers and the Last Day, and believing in *Al-Qadar* (the Divine Decree), both good and bad.’ He said: ‘You have spoken the truth.’ He said: ‘Tell me about *Al-Iḥsān*.’ He said: ‘(It is) to

الْخَطَّابِ قَالَ: بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ، شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلَا نَعْرِفُهُ، حَتَّى جَلَسَ إِلَى رَسُولِ اللَّهِ ﷺ فَأَسَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَيْهِ عَلَى فَخْذَيْهِ فَقَالَ: يَا مُحَمَّدُ! أَخْبِرْنِي عَنِ الْإِسْلَامِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتَقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا». قَالَ: صَدَقْتَ. قَالَ: فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ؟ قَالَ: «أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ». قَالَ: صَدَقْتَ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ؟ قَالَ: «أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ». قَالَ: «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ». قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا؟ قَالَ: «أَنْ تَلِدَ الْأُمَّةَ رَبَّتَيْهَا، وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّيْءِ يَبْتَطِأُونَ فِي الْبُئْيَانِ». قَالَ: ثُمَّ انْطَلَقَ، فَلَبِثْتُ ثَلَاثًا ثُمَّ قَالَ: «يَا عُمَرُ! هَلْ تَدْرِي مِنَ السَّائِلِ؟» قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّ جِبْرِيلَ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ».

worship Allāh as if you can see Him, and although you cannot see Him, He can see you.’ He said: ‘Tell me about the Hour.’ He said: ‘The one who is asked about it, does not know any more than the one who is asking.’ He said: ‘Tell me of its signs.’ He said: ‘When the slave woman gives birth to her mistress, and when you see the barefoot, naked destitute shepherds competing in the construction of lofty buildings.’ Then he went away. I waited for three (days), then he ﷺ said: ‘O ‘Umar, do you know who the questioner was?’ I said: ‘Allāh and His Messenger know best.’ He said: ‘It was Jibrīl who came to you to teach you your religion.’” (*Sahih*)

تخریج: أخرجه مسلم، الإيمان، باب بيان الإيمان والإسلام والإحسان... إلخ، ح: ٨ من حديث كهيم به.

Comments

The last phrase of the narration explains the objective of it, and its importance. The Prophet ﷺ explained faith through different examples, and this is one of the most important and most popularly quoted *Hadiths* regarding it. In it, he ﷺ defined faith with matters of creed, although he explained it in other narrations by mentioning actions, even listing the pillars of Islam as a definition of faith. *Ihsān* means to do well, or be generous, and sometimes it means beneficence. Here the definition is clearly given regarding its application to the religion, that it is to worship Allāh with an attentive heart, concentration, humility, just as the worshipper will behave on the Day of Judgement standing before his Lord. This is the fruit of Islam and faith, it produces a result just like a tree; when its trunk and roots are healthy, it grows branches, and when its branches are also healthy, it produces fruit. The knowledge of the exact time of the Hour is known only to Allāh, but the Messenger ﷺ was given indication of some of its signs. The scholars elaborated on various possible interpretations of his ﷺ saying: “The slave woman gives birth to her mistress” that is, her daughter will be in some form of authority over her. Many groups have tried to give esoteric meanings to these signs, restricting them to this or that people in particular. However, the descriptions are general, and they are obvious. The second sign describes

nomadic herdsmen who vie with each other in constructing lofty structures. Neither of these two signs are indications of something that is unlawful: Captive women throughout Islamic history gave birth to important figures, after the death of the Prophet ﷺ, such events were widespread; and nomadic shepherds have dominated in many Islamic societies, from areas in northern Africa, to Asia and the Balkans, as well as Arabia. What we see in common throughout our history that fulfills these signs, is an indication of the Hour being near, and, a testimony to the truth of the Message of the Messenger ﷺ, it is not an indication of other than that, contrary to the interpretation of some extreme groups.

4696. It was narrated from ‘Uthmān bin Ghiyāth: “‘Abdullāh bin Buraidah narrated to me, from Yahyā bin Ya‘mar and Humaid bin ‘Abdur-Rahmān, who said: “We met ‘Abdullāh bin ‘Umar and we mentioned *Al-Qadar* to him and what they were saying about it...” He mentioned a similar report and added: “A man from Muzainah or Juhainah questioned him. So he said: ‘O Messenger of Allāh, for what do we do works? Is it for something that has passed and been decided, or is it for something that happens now (without predestination)?’ He said: ‘For something that has passed and been decided.’ The man, or one of the people, said: ‘So why should we do works?’ He said: ‘The inhabitants of Paradise will be facilitated to do the deeds of the inhabitants of Paradise, and the inhabitants of the Fire will be facilitated to do the deeds of the inhabitants of Hell.’” (*Ṣaḥīḥ*)

٤٦٩٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ عُمَانَ بْنِ غِيَاثٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ عَنْ يَحْيَى بْنِ يَعْمَرَ وَحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَا: لَقِينَا عَبْدَ اللَّهِ بْنَ عُمَرَ فَذَكَرْنَا لَهُ الْقَدَرَ وَمَا يَقُولُونَ فِيهِ، فَذَكَرَ نَحْوَهُ. زَادَ قَالَ: وَسَأَلَهُ رَجُلٌ مِنْ مُرَيْتَةَ أَوْ جُهَيْنَةَ، فَقَالَ: يَا رَسُولَ اللَّهِ! فِيمَا نَعْمَلُ؟ أَفِي شَيْءٍ قَدْ خَلَا أَوْ مَضَى أَوْ فِي شَيْءٍ يُسْتَأْنَفُ الْآنَ؟ قَالَ: «فِي شَيْءٍ قَدْ خَلَا وَمَضَى»، فَقَالَ الرَّجُلُ أَوْ بَعْضُ الْقَوْمِ: فَفِيمَ الْعَمَلُ؟ قَالَ: «إِنَّ أَهْلَ الْجَنَّةِ مُيسَّرُونَ لِعَمَلِ أَهْلِ الْجَنَّةِ وَإِنَّ أَهْلَ النَّارِ مُيسَّرُونَ لِعَمَلِ أَهْلِ النَّارِ».

تخریج: [صحيح] انظر الحديث السابق، وأخرجه البيهقي في القضاء والقدر، ق ٧ ب من حديث أبي داود به.

Comments

See number 4693 and 4694.

4697. It was narrated by ‘Alqamah bin Marthad, from Sulaimān bin Buraidah, from Ibn Ya‘mar with this *Hadīth*, with some additions and subtractions (as no. 4695). He said: “What is Islam?” He said: “Establishing the *Ṣalāt*, paying the *Zakāh*, *Hajj* to the House, fasting *Ramaḍān*, and performing *Ghusl* for *Janābah* (sexual impurity).” (*Ṣaḥīḥ*) Abū Dāwud said: ‘Alqamah was a *Murji*’.^[1]

4698. It was narrated that Abū Dharr and Abū Hurairah said: “The Messenger of Allāh ﷺ would be sitting among his Companions, and a stranger would come, and he would not know which of them he was until he asked. We asked the Messenger of Allāh ﷺ to let us make him a place to sit, so that strangers would recognise him when they came to him. So we built him a small mound of earth, and he sat on it, and we sat beside him...” a similar report (as no. 4695). “A man came” – and he described his appearance – “and greeted him from the edge of the gathering. He said: ‘*As-Salamu ‘Alaika yā Muḥammad* (peace be upon you, O Muḥammad),’ and the Prophet ﷺ returned his greeting.” (*Ṣaḥīḥ*)

٤٦٩٧ - حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ: حَدَّثَنَا الْفَرَيَابِيُّ عَنْ سُفْيَانَ قَالَ: حَدَّثَنَا عَلْقَمَةُ بْنُ مَرْثَدٍ عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ ابْنِ يَعْمَرَ بِهَذَا الْحَدِيثِ يَزِيدُ وَيَنْقُصُ: قَالَ: فَمَا الْإِسْلَامُ؟ قَالَ: «إِقَامُ الصَّلَاةِ وَإِتَاءُ الزَّكَاةِ وَحُجُّ الْبَيْتِ وَصَوْمُ شَهْرِ رَمَضَانَ وَالِاغْتِسَالُ مِنَ الْجَنَابَةِ».

قَالَ أَبُو دَاوُدَ: عَلْقَمَةُ مُرْجِيٌّ.

تخريج: [صحيح] انظر الحديثين السابقين.

٤٦٩٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ أَبِي فَرَوَةَ الْهَمْدَانِيِّ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرٍو بْنِ جَرِيرٍ، عَنْ أَبِي ذَرٍّ وَأَبِي هُرَيْرَةَ قَالَا: كَانَ رَسُولُ اللَّهِ ﷺ يَجْلِسُ بَيْنَ ظَهْرَيْ أَصْحَابِهِ فَيَجِيءُ الْغَرِيبُ فَلَا يَدْرِي أَيُّهُمْ هُوَ حَتَّى يَسْأَلَ، فَطَلَبْنَا إِلَى رَسُولِ اللَّهِ ﷺ أَنْ نَجْعَلَ لَهُ مَجْلِسًا يَعْرِفُهُ الْغَرِيبُ إِذَا آتَاهُ. قَالَ: فَبَيَّنَّا لَهُ دُكَّانًا مِنْ طِينٍ فَجَلَسَ عَلَيْهِ وَكُنَّا نَجْلِسُ بِجَنْبَيْهِ وَذَكَرَ نَحْوَ هَذَا الْخَبَرِ. فَأَقْبَلَ رَجُلٌ - وَذَكَرَ هَيْئَتَهُ - حَتَّى سَلَّمَ مِنْ طَرْفِ السَّمَاطِ فَقَالَ: السَّلَامُ عَلَيْكَ يَا مُحَمَّدُ! قَالَ: فَرَدَّ عَلَيْهِ النَّبِيُّ ﷺ.

تخريج: [إسناده صحيح] أخرجه النسائي، الإیمان، باب صفة الإیمان والإسلام، ح: ٤٩٩٤ من حديث جرير بن عبد الحميد به، وأصله عند مسلم، ح: ٩.

Comments

Each of these are variations on number 4695.

[1] This was stated by Aḥmad in *Al-‘Ital wa Ma‘rifatir-Rijāl* no. 1814. *Shaikh* Waṣīllāh ‘Abbās noted: “I did not find anyone labeling him with *Al-‘Irjā’* other than the author.” Meaning Aḥmad.

4699. It was narrated that Ibn Ad-Dailamī said: “I came to Ubayy bin Ka’b and said to him: ‘I am confused about *Al-Qadar* (the Divine Decree). Tell me something by means of which Allāh may take away (this confusion).’ He said: ‘If Allāh wanted to punish the people of His heaven and the people of His earth, He would punish them, and He would not be unjust to them, and if He bestowed His Mercy on them, His Mercy would be better for them than their deeds merited. If you were to spend the equivalent of Uḥud in gold in the cause of Allāh, Allāh would not accept it from you unless you believed in *Al-Qadar* (the Divine Decree) and understand that whatever befalls you could never miss you, and whatever misses you would never befall you, and if you died believing something other than this, you would enter the Fire.’” He said: “Then I went to ‘Abdullāh bin Mas‘ūd and he said something similar.” He said: “Then I went to Ḥudhaifah bin Al-Yamān and he said something similar.” He said: “Then I went to Zaid bin Thābit and he narrated something similar to me from the Prophet ﷺ.” (*Saḥīḥ*)

٤٦٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا شُعْبَانُ عَنْ أَبِي سَيَّانٍ، عَنْ وَهْبِ بْنِ خَالِدِ الْحِمَصِيِّ، عَنْ ابْنِ الدَّلَيْمِيِّ قَالَ: أَتَيْتُ أُبَيَّ ابْنَ كَعْبٍ، فَقُلْتُ لَهُ: وَقَعَ فِي نَفْسِي شَيْءٌ مِّنَ الْقَدْرِ فَحَدَّثْتَنِي بِشَيْءٍ لَعَلَّ اللَّهَ تَعَالَى أَنْ يُذْهِبَهُ مِنِّي قَلْبِي، فَقَالَ: لَوْ أَنَّ اللَّهَ تَعَالَى عَذَّبَ أَهْلَ سَمَوَاتِهِ وَأَهْلَ أَرْضِهِ عَذَابَهُمْ وَهُوَ غَيْرُ ظَالِمٍ لَهُمْ وَلَوْ رَجَمَهُمْ كَانَتْ رَحْمَتُهُ خَيْرًا لَهُمْ مِنْ أَعْمَالِهِمْ. وَلَوْ أَنْفَقْتَ مِثْلَ أُحُدٍ ذَهَبًا فِي سَبِيلِ اللَّهِ تَعَالَى مَا قَبِلَهُ اللَّهُ تَعَالَى مِنْكَ حَتَّى تُؤْمِنَ بِالْقَدْرِ وَتَعْلَمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُحْطِئَكَ وَأَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ، وَلَوْ مَتَّ عَلَى غَيْرِ هَذَا لَدَخَلْتَ النَّارَ. قَالَ: ثُمَّ أَتَيْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ فَقَالَ مِثْلَ ذَلِكَ. قَالَ: ثُمَّ أَتَيْتُ حُدَيْفَةَ بْنَ الْيَمَانِ فَقَالَ مِثْلَ ذَلِكَ. قَالَ: ثُمَّ أَتَيْتُ زَيْدَ بْنَ ثَابِتٍ فَحَدَّثْتَنِي عَنِ النَّبِيِّ ﷺ مِثْلَ ذَلِكَ.

تخريج: [إسناده صحيح] أخرجه ابن ماجه، المقدمة، باب: في القدر، ح: ٧٧ من حديث أبي سنان سعيد بن سنان به، وصححه ابن حبان، ح: ١٨١٧ * سفيان الثوري صرح بالسمع.

Comments:

This narration is further supported by the following narration.

4700. It was narrated that Abū Ḥaḥṣah said: “Ubādah bin Aṣ-Ṣāmit said to his son: ‘O my son, you will never find the true taste of faith, until you understand that whatever befalls you would never miss you, and whatever misses you could never befall you. I heard the Messenger of Allāh ﷺ say: “The first thing that Allāh created was the Pen, and He said to it: ‘Write!’ It said: ‘What shall I write?’ He said: ‘Write the decrees of all things until the Hour begins.’” O my son, I heard the Messenger of Allāh ﷺ say: “Whoever dies believing anything other than that, he has nothing to do with me.” (Ṣaḥīḥ)

٤٧٠٠ - حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ الْهَدَلِيُّ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا الْوَلِيدُ بْنُ رَبَاحٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي عَبَّالَةَ، عَنْ أَبِي حَفْصَةَ قَالَ: قَالَ عُبَادَةُ بْنُ الصَّامِتِ لِابْنِهِ: يَا بُنَيَّ! إِنَّكَ لَنْ تَجِدَ طَعْمَ حَقِيقَةِ الْإِيمَانِ حَتَّى تَعْلَمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُحِطِّبِكَ، وَمَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصَيِّبِكَ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ تَعَالَى الْقَلَمَ فَقَالَ لَهُ: اكْتُبْ، فَقَالَ: رَبِّ وَمَاذَا أَكْتُبُ؟ قَالَ: اكْتُبْ مَقَادِيرَ كُلِّ شَيْءٍ حَتَّى تَقُومَ السَّاعَةُ»، يَا بُنَيَّ! إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ مَاتَ عَلَى غَيْرِ هَذَا فَلَيْسَ مِنِّي».

تخريج: [صحيح] أخرجه البيهقي: ٢٠٤/١٠ من حديث أبي داود به، وله شاهد عند أبي يعلى: ٢٣٢٩.

Comments:

This indicates that prior to the creatures existence, what they would do was known to Allāh.

4701. Abū Hurairah narrated that the Prophet ﷺ said: “Ādam and Mūsā had an argument. Mūsā said: ‘O Ādam, you are our father, and you disappointed us and caused us to be expelled from Paradise.’ Ādam said: ‘You are Mūsā, Allāh chose you to speak to, and He wrote the *Tawrah* for you with His own Hand. Are you blaming me for something that He decreed for me forty years before He created me?’ So Ādam got the better of Mūsā.” (Ṣaḥīḥ)

٤٧٠١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ؛ حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ الْمَعْنَى قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرٍو بْنِ دِينَارٍ سَمِعَ طَاوُسًا يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يُخْبِرُ عَنِ النَّبِيِّ ﷺ قَالَ: «اِحْتَجَّ آدَمُ وَمُوسَى، فَقَالَ مُوسَى: يَا آدَمُ! أَنْتَ أَبُوْنَا حَبِيبَتِنَا وَأَخْرَجْتَنَا مِنَ الْجَنَّةِ، فَقَالَ آدَمُ: أَنْتَ مُوسَى اضْطَفَاكَ اللَّهُ بِكَلَامِهِ وَخَطَّ لَكَ التَّوْرَةَ بِيَدِهِ تَلْمِئِي عَلَيَّ أَمْرٍ قَدَرَهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي بَارَبَعِينَ سَنَةً؟ فَحَجَّ آدَمُ مُوسَى».

قَالَ أَحْمَدُ بْنُ صَالِحٍ: عَنْ عَمْرِو عَنْ طَاوُسٍ سَمِعَ أَبَا هُرَيْرَةَ.

تخريج: أخرجه البخاري، القدر، باب: تحاج آدم وموسى عند الله، ح: ٦٦٤٤ ومسلم، القدر، باب حجاج آدم وموسى ﷺ، ح: ٢٦٥٢ من حديث سفیان بن عیینة به.

4702. It was narrated from Zaid bin Aslam from his father that ‘Umar bin Al-Khattāb said: “The Messenger of Allāh ﷺ said: ‘Mūsā said: “O Lord, show us Ādam who brought us and himself out of Paradise.” So Allāh showed him Ādam, and he said: “Are you our father Ādam?” Ādam said to him: “Yes.” He said: “Are you the one into whom Allāh breathed of His spirit, and taught you the names of all things, and ordered the angels to prostrate to you?” He said: “Yes.” He said: “What made you bring us and yourself out of Paradise?” Ādam said to him: “Who are you?” He said: “I am Mūsā.” He said: “Are you the Prophet of the Children of Israel to whom Allāh Spoke from behind the *Hijāb* and did not appoint any messenger from His creation between you and Him?” He said: “Yes.” He said: “Did you not find that this was in the decree of Allāh before I was created?” He said: “Yes.” He said: “Then why are you blaming me for something that Allāh decreed before I (was created)?” The Messenger of Allāh ﷺ said at that point: ‘Ādam got the better of Mūsā, Ādam got the better of Mūsā, peace be upon them both.’” *Hasan*)

٤٧٠٢ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي هِشَامُ بْنُ سَعْدٍ عَنْ زَيْدِ ابْنِ أَسْلَمَ، عَنْ أَبِيهِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مُوسَى قَالَ: يَا رَبِّ! أَرِنَا آدَمَ الَّذِي أَخْرَجَنَا وَنَفْسَهُ مِنَ الْجَنَّةِ، فَأَرَاهُ اللَّهُ آدَمَ فَقَالَ: أَنْتَ أَبُوْنَا آدَمُ؟» فَقَالَ لَهُ آدَمُ: نَعَمْ. قَالَ: أَنْتَ الَّذِي نَفَخَ اللَّهُ فِيكَ مِنْ رُوحِهِ وَعَلَّمَكَ الْأَسْمَاءَ كُلَّهَا وَأَمَرَ الْمَلَائِكَةَ فَسَجَدُوا لَكَ؟ فَقَالَ: نَعَمْ. قَالَ: فَمَا حَمَلَكَ عَلَى أَنْ أَخْرَجْتَنَا وَنَفْسَكَ مِنَ الْجَنَّةِ؟ قَالَ لَهُ آدَمُ: وَمَنْ أَنْتَ؟ قَالَ: أَنَا مُوسَى. قَالَ: أَنْتَ نَبِيُّ بَنِي إِسْرَائِيلَ الَّذِي كَلَّمَكَ اللَّهُ مِنْ وَرَاءِ الْحِجَابِ لَمْ يَجْعَلْ بَيْنَكَ وَبَيْنَهُ رَسُولًا مِنْ خَلْقِهِ؟ قَالَ: نَعَمْ. قَالَ: أَفَمَا وَجَدْتَ أَنَّ ذَلِكَ كَانَ فِي كِتَابِ اللَّهِ قَبْلَ أَنْ أُخْلَقَ؟ قَالَ: نَعَمْ. قَالَ: فِيمَ تَلُومُنِي فِي شَيْءٍ سَبَقَ مِنَ اللَّهِ تَعَالَى فِيهِ الْقَضَاءُ قَبْلِي». قَالَ رَسُولُ اللَّهِ ﷺ عِنْدَ ذَلِكَ: «فَحَجَّ آدَمُ مُوسَى، فَحَجَّ آدَمُ مُوسَى، عَلَيْهِمَا السَّلَامُ».

تخريج: [إسناده حسن] أخرجه ابن خزيمة في التوحيد، ص: ١٤٣، ١٤٤ من حديث عبدالله ابن وهب به.

4703. It was narrated from Muslim bin Yasār Al-Juhani that ‘Umar bin Al-Khattāb was asked about this Verse: “And (remember) when your Lord brought forth from the Children of Ādam, from their loins”^[1] – He said: Al-Qa’nabī recited the whole Verse^[2] – ‘Umar, may Allāh be pleased with him, said: “I heard the Messenger of Allāh ﷺ being asked about it, and the Messenger of Allāh ﷺ said: ‘Allāh created Ādam, then He passed His right Hand over his loins, and brought forth from him his offspring, and said: “I have created these for Paradise, and they will do the deeds of the people of Paradise.” Then He passed (His Hand) over his loins, and brought forth from him his offspring, and said: “I have created these for the Fire, and they will do the deeds of the people of the Fire.” A man said: “O Messenger of Allāh, why then should we do works?” The Messenger of Allāh ﷺ said: “When Allāh creates a person for Paradise, He causes him to do the deeds of the people of Paradise until he dies doing one of the deeds of the people of Paradise, and is admitted to Paradise thereby. And when He creates a person for the Fire, He

٤٧٠٣ - حَدَّثَنَا عَبْدُ اللَّهِ الْقَعْنَبِيُّ عَنِ مَالِكٍ، عَنْ زَيْدِ بْنِ أَبِي أَنَسَةَ أَنَّ عَبْدَ الْحَمِيدِ ابْنَ عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ أَخْبَرَهُ عَنْ مُسْلِمِ بْنِ يَسَارِ الْجُهَنِيِّ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ سُئِلَ عَنْ هَذِهِ الْآيَةِ ﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ﴾ [الأعراف: ١٧٢] - قَالَ: قَرَأَ الْقَعْنَبِيُّ الْآيَةَ - فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنْهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ خَلَقَ آدَمَ ثُمَّ مَسَحَ ظَهْرَهُ بِيَمِينِهِ فَاسْتَخْرَجَ مِنْهُ ذُرِّيَّةً فَقَالَ: خَلَقْتُ هَؤُلَاءَ لِلْجَنَّةِ وَيَعْمَلُ أَهْلُ الْجَنَّةِ يَعْمَلُونَ، ثُمَّ مَسَحَ ظَهْرَهُ فَاسْتَخْرَجَ مِنْهُ ذُرِّيَّةً فَقَالَ: خَلَقْتُ هَؤُلَاءَ لِلنَّارِ وَيَعْمَلُ أَهْلُ النَّارِ يَعْمَلُونَ» فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! فَفِيمَ الْعَمَلُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ تَعَالَى إِذَا خَلَقَ الْعَبْدَ لِلْجَنَّةِ اسْتَعْمَلَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى يَمُوتَ عَلَى عَمَلٍ مِنْ أَعْمَالِ أَهْلِ الْجَنَّةِ فَيُدْخِلُهُ بِهِ أَهْلُ النَّارِ حَتَّى يَمُوتَ عَلَى عَمَلٍ مِنْ أَعْمَالِ أَهْلِ النَّارِ فَيُدْخِلُهُ بِهِ النَّارَ».

[1] Al-A'rāf 7:172.

[2] That is, the author is saying that the one he heard this narration from, ‘Abdullāh Al-Qa’nabī (who in turn, heard it from Mālik) recited it to its completion.

causes him to do the deeds of the people of the Fire, until he dies doing one of the deeds of the people of the Fire, and is admitted to the Fire, thereby.” (*Da'if*)

تخریج: [إسناده ضعيف] أخرجه الترمذي، تفسير القرآن، باب: ومن سورة الأعراف، ح: ٣٠٧٥ من حديث مالك به، وقال: "حسن ومسلم بن يسار لم يسمع من عمر" وهو في الموطأ: ٢٧/١ و٨٩٩، ٨٩٨/٢ وصححه الحاكم على شرط الشيخين: ٥٤٤، ٥٤٥، ووافقه الذهبي وقال في الرواية الأخيرة: "فيه إرسال" فالسند ضعيف * مسلم بن يسار سمعه من نعيم بن ربيعة وهو رجل مجهول، وثقه ابن حبان وحده عن عمر.

Comments:

Meaning that Allāh is the Master of destiny for all of the creatures.

4704. It was narrated that Nu'a'im bin Rabī'ah said: "I was with 'Umar bin Al-Khaṭṭāb when he narrated this *Hadīth*," but the *Hadīth* of Mālik (no. 4703) is more complete. (*Da'if*)

٤٧٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى: حَدَّثَنَا يَحْيَى: حَدَّثَنِي عُمَرُ بْنُ جُعْتَمِ الْقُرَشِيُّ: حَدَّثَنِي زَيْدُ بْنُ أَبِي أَنَيْسَةَ عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ مُسْلِمِ بْنِ يَسَارٍ، عَنْ نَعِيمِ ابْنِ رَبِيعَةَ قَالَ: كُنْتُ عِنْدَ عُمَرَ بْنِ الْخَطَّابِ بِهَذَا الْحَدِيثِ، وَحَدِيثِ مَالِكٍ أَمُّ.

تخریج: [إسناده ضعيف] انظر الحديث السابق.

4705. It was narrated from Raqbah bin Maṣqalah, from Abū Ishāq, from Sa'eed bin Jubair, from Ibn 'Abbās that Ubayy bin Ka'b said: "The Messenger of Allāh ﷺ said: "The boy whom Al-Khaḍīr killed was created a disbeliever; if he had lived, he would have grieved his parents with his obstinate rebellion and ingratitude." (*Ṣaḥīḥ*)

٤٧٠٥ - حَدَّثَنَا الْقَعْنَبِيُّ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ، عَنْ رَقَبَةَ بْنِ مَصْقَلَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، عَنْ أَبِي بِنِ كَعْبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْعَلَامُ الَّذِي قَتَلَهُ الْخَضِرُ طُبِعَ كَافِرًا وَلَوْ عَاشَ لَأَرْهَقَ أَبُوَيْهِ طُعْيَانًا وَكُفْرًا».

تخریج: أخرجه مسلم، القدر، باب معنى، كل مولود يولد على الفطرة . . . إلخ، ح: ٢٦٦١ عن القعني به.

4706. It was narrated from Isrā'īl: "Abū Ishāq narrated to us, from Sa'eed bin Jubair, from Ibn 'Abbās,

٤٧٠٦ - حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ: حَدَّثَنَا الْفَرَزَابِيُّ عَنْ إِسْرَائِيلَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ

who said: 'Ubayy bin Ka'b narrated to us: "I heard the Messenger of Allāh ﷺ say concerning Allāh's saying: And as for the boy, his parents were believers.^[1] – 'The day he was created, he was created a disbeliever.'" (*Sahih*)

سَعِيدُ بْنُ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: حَدَّثَنَا أَبِي بْنُ كَعْبٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ فِي قَوْلِهِ: ﴿وَأَمَّا الْفُلْمُ فَكَانَ أَبُوهُ مُؤْمِنِينَ﴾ [الكهف: ٨٠] «وَكَانَ طُعِبَ يَوْمَ طُعِبَ كَافِرًا».

تخريج: [صحيح] انظر الحديث السابق وأخرجه البيهقي في القضاء والقدر، (ق ٨٠ الف) من حديث أبي داود به .

4707. It was narrated from Sufyān, from 'Amr, from Sa'eed bin Jubair, who said: Ibn 'Abbās narrated to me: Ubayy bin Ka'b narrated to me, that the Messenger of Allāh ﷺ said: "Al-Khaḍir saw a boy playing with some other boys, and he took hold of his head and ripped it up, and Mūsā said: Have you killed an innocent person...?"^[2] (*Sahih*)

٤٧٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ حَدَّثَنِي أَبِي بْنُ كَعْبٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «أَبْصَرَ الْخَضِرُ غُلَامًا يَلْعَبُ مَعَ الصَّبِيَّانِ فَتَنَّاوَلَ رَأْسَهُ فَفَلَعَهُ، فَقَالَ مُوسَى: (أَقْتَلْتَ نَفْسًا زَاكِيَةً) الْآيَةَ».

تخريج: أخرجه البخاري، العلم، باب ما يستحب للعالم إذا سئل: أي الناس أعلم؟ فيكل العلم إلى الله، ح: ١٢٢ ومسلم، الفضائل، باب: من فضائل الخضر ﷺ، ح: ٢٣٨٠ من حديث سفيان بن عيينة به مطولاً.

4708. 'Abdullāh bin Mas'ūd said: "The Messenger of Allāh ﷺ, who is the truthful, entrusted one, told us: 'The creation of any one of you is put together in his mother's womb for forty days, then he becomes an 'Alaqah (a piece of thick coagulated blood) for a similar period, then he becomes like a chewed piece of flesh (*Mudghah*) for a similar period, then Allāh sends to him an angel who is enjoined (to write down)

٤٧٠٨ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ النَّمِرِيُّ: حَدَّثَنَا شُعْبَةُ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ - الْمَعْنَى وَاحِدٌ، وَالْإِخْبَارُ فِي حَدِيثِ سُفْيَانَ - عَنِ الْأَعْمَشِ قَالَ: حَدَّثَنَا زَيْدُ بْنُ وَهْبٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ وَهُوَ الصَّادِقُ الْمَصْدُوقُ: «أَنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ ثُمَّ

[1] *Al-Kahf* 18:80.

[2] *Al-Kahf* 18:74.

four things: his provision, his lifespan and his deeds, then he writes down whether he is to be miserable (among the inhabitants of the Fire) or happy (among the inhabitants of Paradise). Then he breathes the soul into him. Therefore, one of you may do the deeds of the inhabitants of Paradise until there is nothing between him and it but a forearm's length, or near a forearm's length, then the Decree overtakes him, and he does a deed of the inhabitants of the Fire, and enters it. And one of you may do the deeds of the inhabitants of the Fire, until there is nothing between him and it but a forearm's length, or near a forearm's length, then the decree overtakes him, and he does a deed of the inhabitants of Paradise, and enters it.” (*Sahih*)

تخریج: أخرجه البخاري، القدر، باب: ١، ح: ٦٥٩٤ ومسلم، القدر، باب كيفية خلق الآدمي، في بطن أمه ... إلخ، ح: ٢٦٤٣ من حديث شعبة به.

4709. It was narrated that ‘Imrān bin Ḥuṣayn said: “It was said to the Messenger of Allāh ﷺ: ‘O Messenger of Allāh, is it known who are the inhabitants of Paradise and the inhabitants of the Fire?’ He said: ‘Yes.’ He said: ‘Then why should people do works?’ He said: ‘Everyone will be facilitated to do that for which he was created.’”

(*Sahih*)

تخریج: أخرجه مسلم، القدر، باب كيفية خلق الآدمي، في بطن أمه ... إلخ، ح: ٢٦٤٩ من حديث حماد بن زيد، والبخاري، القدر، باب جف القلم على علم الله، ح: ٦٥٩٦ من حديث يزيد الرشك به.

4710. It was narrated from Abū

يَكُونُ مُضَعَّةً مِثْلَ ذَلِكَ ثُمَّ يَبْعَثُ اللَّهُ إِلَيْهِ مَلَكًا فَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ، فَيَكْتُبُ رِزْقَهُ وَأَجَلَهُ وَعَمَلَهُ، ثُمَّ يَكْتُبُ شَقِيًّا أَوْ سَعِيدًا ثُمَّ يَنْفُخُ فِيهِ الرُّوحَ، فَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ - أَوْ قِيدٌ ذِرَاعٌ - فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا، وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ - أَوْ قِيدٌ ذِرَاعٌ - فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا».

٤٧٠٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ يَزِيدَ الرَّشَكِيِّ: حَدَّثَنَا مُطَرِّفٌ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قِيلَ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ! أَعْلِمَ أَهْلَ الْجَنَّةِ مِنْ أَهْلِ النَّارِ؟ قَالَ: «نَعَمْ»، قَالَ: فَفِيمَ يَعْمَلُ الْعَامِلُونَ؟ قَالَ: «كُلُّ مُيسَّرٍ لِمَا خُلِقَ لَهُ».

٤٧١٠ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا

Hurairah, from ‘Umar bin Al-Khattāb, that the Prophet ﷺ said: “Do not sit with the people who deny *Al-Qadar*, nor initiate any discussion with them.” (*Da‘if*)

عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِيءُ أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ: حَدَّثَنِي عَطَاءُ بْنُ دِينَارٍ عَنْ حَكِيمِ بْنِ شَرِيكٍ الْهَدَلِيِّ، عَنْ يَحْيَى بْنِ مَيْمُونِ الْحَضْرَمِيِّ، عَنْ رَبِيعَةَ الْجُرَشِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُجَالِسُوا أَهْلَ الْقَدْرِ وَلَا تُفَاتِحُوهُمْ».

تخريج: [إسناده ضعيف] وهو في مسند أحمد: ١/٣٠ وصححه ابن حبان، ح: ١٨٢٥ * حكيم بن شريك: مجهول الحال، وثقه ابن حبان وحده.

Chapter 17. Regarding The Offspring Of The Idolaters

(المعجم ١٧) بَابُ فِي ذُرَارِيِّ

الْمُشْرِكِينَ (التحفة ١٨)

4711. It was narrated from Ibn ‘Abbās that the Prophet ﷺ was asked about the children of the idolaters and he said: “Allāh knows best what they would have done.” (*Sahih*)

٤٧١١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنْ أَوْلَادِ الْمُشْرِكِينَ قَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ».

تخريج: أخرجه مسلم، القدر، باب معنى كل مولود يولد على الفطرة... إلخ، ح: ٢٦٦٠ من حديث أبي عوانة، والبخاري، الجنائز، باب ما قيل في أولاد المشركين، ح: ١٣٨٣ من حديث أبي بشر به.

4712. It was narrated from ‘Abdullāh bin Abī Qais, from ‘Āishah who said: “I said: ‘O Messenger of Allāh, what about the children of the believers?’ He said: ‘They belong to their fathers.’ I said: ‘O Messenger of Allāh, without any deeds?’ He said: ‘Allāh knows best what they would have done.’ I said: ‘O Messenger of Allāh, what about the offspring of the idolaters?’ He said: ‘They belong to their fathers.’ I said: ‘O

٤٧١٢ - حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ: حَدَّثَنَا بَيْتَةُ؛ ح: وَحَدَّثَنَا مُوسَى بْنُ مَرْوَانَ الرَّقِّيُّ وَكَثِيرُ بْنُ عَبْدِ الْمَدْحِجِيِّ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبِ الْمَعْنِيِّ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَيْسٍ، عَنْ عَائِشَةَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! ذُرَارِيُّ الْمُؤْمِنِينَ؟ فَقَالَ: «هُمْ مِنْ آبَائِهِمْ» فَقُلْتُ: يَا رَسُولَ اللَّهِ! بِلَا عَمَلٍ؟ قَالَ: «اللَّهُ أَعْلَمُ بِمَا

Messenger of Allāh, without any deeds?’ He said: ‘Allāh knows best what they would have done.’” (*Sahih*)

تخریج: [إسناده صحيح] أخرجه البيهقي في القضاء والقدر، (ق ١٠٣ ب) من حديث أبي داود به * بقية صرح بالسماع المسلسل عند الأجرى في الشريعة، ص: ١٩٥ وتابعه محمد بن حرب، وله طريق آخر عند أحمد: ٨٦/٤.

4713. It was narrated from ‘Āishah bint Talḥah, that ‘Āishah the Mother of the Believers, said: “An *Anṣārī* boy was brought to the Prophet ﷺ for him to offer the funeral prayer for him. I said: ‘O Messenger of Allāh, glad tidings for this one; he did not do any evil or know of it.’ He said: ‘Or it may be otherwise, O ‘Āishah. Allāh created Paradise and He created inhabitants for it, and he created it for them when they were in the loins of their forefathers. And He created the Fire, and He created inhabitants for it, and He created it for them when they were in the loins of their forefathers.’” (*Sahih*)

تخریج: أخرجه مسلم، القدر، باب معنى كل مولود يولد على الفطرة . . . إلخ، ح: ٢٦٦٢ من حديث سفيان به.

4714. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Every child is born on the *Fitrah*, then his parents make him a Jew or a Christian, as camels produce their young born intact; do you see any that is born with its ears cut?’ They said: ‘O Messenger of Allāh, what do you think if he dies when he is small?’ He said: ‘Allāh knows

كَانُوا عَامِلِينَ»، قُلْتُ: يَا رَسُولَ اللَّهِ! فَذَرَارِيُّ الْمُشْرِكِينَ؟ قَالَ: «مِنْ آبَائِهِمْ»، قُلْتُ: بِلَا عَمَلٍ؟ قَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ».

٤٧١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: أَتَيْتِ النَّبِيَّ ﷺ بِصَبِيِّ مِنَ الْأَنْصَارِ يُصَلِّي عَلَيْهِ، قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ طُوبَى لِهَذَا، لَمْ يَعْمَلْ شَرًّا وَلَمْ يَدِرْ بِهِ فَقَالَ: «أَوْ غَيْرَ ذَلِكَ يَا عَائِشَةُ؟ إِنَّ اللَّهَ خَلَقَ الْجَنَّةَ وَخَلَقَ لَهَا أَهْلًا وَخَلَقَهَا لَهُمْ وَهُمْ فِي أَصْلَابِ آبَائِهِمْ، وَخَلَقَ النَّارَ وَخَلَقَ لَهَا أَهْلًا، وَخَلَقَهَا لَهُمْ وَهُمْ فِي أَصْلَابِ آبَائِهِمْ».

٤٧١٤ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يَهُودَانِهِ وَيَنْصَرَانِهِ كَمَا تَنَاتُجُ الْإِبِلُ مِنْ بَهِيمَةِ جَمْعَاءَ هَلْ تُحْسِنُ مِنْ جَدْعَاءَ؟» قَالُوا: يَا رَسُولَ اللَّهِ! أَفَرَأَيْتَ مَنْ يَمُوتُ وَهُوَ صَغِيرٌ؟ قَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ».

best what they would have done.”

(*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، القدر، باب معنى كل مولود يولد على الفطرة... إلخ، ح: ٢٦٥٩ من حديث أبي الزناد به وهو في الموطأ (يحيى): ٢٤١/١ ومن طريقه رواه ابن حبان (إلحسان): ١٣٣.

4715. Ibn Wahb said: “I heard Mālik when it was said to him: ‘The people of desires use this *Hadīth* (i.e., no. 4715) against us.’ Mālik said: ‘Quote the last part of it to them: “They said: ‘O Messenger of Allāh, what do you think if he dies when he is small?’ He said: ‘Allāh knows best what they would have done.’” (*Ṣaḥīḥ*)

٤٧١٥ - قَالَ أَبُو دَاوُدَ: فُرِيَءَ عَلَى الْحَارِثِ ابْنِ مِسْكِينٍ وَأَنَا شَاهِدٌ، أَخْبَرَكَ يُوسُفُ بْنُ عَمْرٍو قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: سَمِعْتُ مَالِكًا قِيلَ لَهُ: إِنَّ أَهْلَ الْأَهْوَاءِ يَحْتَجُّونَ عَلَيْنَا بِهَذَا الْحَدِيثِ. قَالَ مَالِكٌ: احْتَجَّ عَلَيْهِمْ بِأَحْرِهِ. قَالُوا: أَرَأَيْتَ مَنْ يَمُوتُ وَهُوَ صَغِيرٌ؟ قَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ».

تخريج: [إسناده صحيح] أخرجه البيهقي: ٦/٢٠٣ من حديث أبي داود به.

4716. Al-Hajjāj bin Al-Minhāl said: “I heard Ḥammād bin Salamah explaining the *Hadīth*: ‘Every child is born upon the *Fitrah*.’ He said: ‘In our view, this refers to when Allāh took the covenant from them, when they were in their fathers’ loins, when He said: Am I not your Lord?’^[1] They said: “Yes.” (*Ṣaḥīḥ*)

٤٧١٦ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا الْحَجَّاجُ بْنُ الْمِنْهَالِ قَالَ: سَمِعْتُ حَمَادَ بْنَ سَلَمَةَ يُسَرِّرُ حَدِيثَ: «كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ» قَالَ: هَذَا عِنْدَنَا حَيْثُ أَخَذَ اللَّهُ الْعَهْدَ عَلَيْهِمْ فِي أَضْلَابِ آبَائِهِمْ حَيْثُ قَالَ: «أَلَسْتُ بِرَبِّكُمْ» [الأعراف: ١٧٢] قَالُوا: بَلَى.

تخريج: [إسناده صحيح] أخرجه البيهقي: ٦/٢٠٣ من حديث أبي داود به.

4717. It was narrated from Ibn Abi Zā'idah: “My father narrated to me, from ‘Āmir who said: “The Messenger of Allāh ﷺ said: ‘The woman who buries her infant daughter alive, and the girl who is buried alive, are both in the Fire.’” Yaḥyā bin Zakariyyā said: “My

٤٧١٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ: حَدَّثَنِي أَبِي عَنْ عَامِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْوَائِدَةُ وَالْمَوْوَدَّةُ فِي النَّارِ». قَالَ يَحْيَى بْنُ زَكَرِيَّا: قَالَ أَبِي: فَحَدَّثَنِي

[1] *Al-A'raf* 7:172.

father said: 'Abū Ishāq narrated to me, that 'Āmir narrated that to him from 'Alqamah, from Ibn Mas'ūd, from the Prophet ﷺ.' (Ṣaḥīḥ)

أَبُو إِسْحَاقَ أَنَّ عَامِرًا حَدَّثَهُ بِذَلِكَ عَنْ عَلْقَمَةَ، عَنْ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ.

تخريج: [صحيح] أخرجه الطبراني في الكبير: ١١٤/١٠، ح: ١٠٠٥٩ من حديث يحيى بن زكريا بن أبي زائدة به، وللحديث شواهد، انظر تفسير ابن كثير: ٥٠٩/٤.

4718. It was narrated from Anas that a man said: "O Messenger of Allāh, where is my father?" He said: "Your father is in the Fire." When he turned away he ﷺ said: "My father and your father are in the Fire." (Ṣaḥīḥ)

٤٧١٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ ثَابِتٍ، عَنْ أَنَسِ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ أَيْنَ أَبِي؟ قَالَ: «أَبُوكَ فِي النَّارِ»، فَلَمَّا قَفَى قَالَ: «إِنَّ أَبِي وَأَبَاكَ فِي النَّارِ».

تخريج: أخرجه مسلم، الإيمان، باب بيان أن من مات على الكفر فهو في النار ... إلخ، ح: ٢٠٣ من حديث حماد بن سلمة به.

4719. It was narrated that Anas bin Mālik said: "The Messenger of Allāh ﷺ said: 'The *Shaitān* flows through the son of Ādam like blood.'" (Ṣaḥīḥ)

٤٧١٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الشَّيْطَانَ يَجْرِي مِنَ ابْنِ آدَمَ مَجْرَى الدَّمِ».

تخريج: أخرجه مسلم، السلام، باب بيان أنه يستحب لمن روي خاليًا بامرأة ... إلخ، ح: ٢١٧٤ من حديث حماد بن سلمة به.

4720. It was narrated from Abū Hurairah, from 'Umar bin Al-Khaṭṭāb that the Messenger of Allāh ﷺ said: "Do not sit with the people who deny *Al-Qadar* nor initiate any discussion with them." (Ḍa'īf)

٤٧٢٠ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الهمداني: أخبرنا ابن وهب، قال: أخبرني ابن لهيعة وعمرو بن الحارث وسعيد بن أبي أيوب عن عطاء بن دينار، عن حكيم بن شريك الهذلي، عن يحيى بن ميمون، عن ربيعة الجرسبي، عن أبي هريرة، عن عمر بن الخطاب أن رسول الله ﷺ قال: «لَا تُجَالِسُوا أَهْلَ الْقَدْرِ وَلَا تُفَاتِحُوهُمْ» الحديث.

تخريج: [ضعيف] تقدم، ح: ٤٧١٠، وأخرجه أحمد: ١/٣٠ من حديث سعيد بن أبي أيوب، والبيهقي في القضاء والقدر، (ق١١الف) من حديث أبي داود به.

Commetsns:

This chapter ends with a warning of debating with the people of innovations, because of the doubts that may be raised and cause confusion in the hearts of the people. And this last narration follows a number of narrations that deal with the children of disbelievers and similar matters, and among them is the general narration, which is the rule for these topics, and part of the belief in *Al-Qadar* is to believe it: "Allāh knows best what they would have done."

Chapter 18. *Al-Jahmiyyah*

(المعجم ١٨) بَابُ: فِي الْجَهْمِيَّةِ
(التحفة ١٩)

4721. It was narrated from *Hishām*, from his father, from *Abū Hurairah*, who said: "The Messenger of Allāh ﷺ said: "The people will keep asking, until one of them says: "Allāh created the creation, but who created Allāh?" Whoever comes across any such thing, let him say: "I believe in Allāh." (*Ṣaḥīḥ*)

٤٧٢١ - حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَزَالُ النَّاسُ يَسْأَلُونَ حَتَّى يُقَالَ هَذَا: خَلَقَ اللَّهُ الْخَلْقَ فَمَنْ خَلَقَ اللَّهَ، فَمَنْ وَجَدَ مِنْ ذَلِكَ شَيْئًا فَلْيَقُلْ: آمَنْتُ بِاللَّهِ».

تخريج: أخرجه مسلم، الإيمان، باب بيان الوسوسة في الإيمان وما يقوله من وجدها، ح: ١٣٤ عن هارون بن معروف به ورواه البخاري، ح: ٣٢٧٦ من طريق آخر عن عروة أبي هشام به.

Commetsns:

Meaning, the people will keep asking about matters of the unseen that the details of which were not revealed, until they reach this ugly state. As for the *Jahmiyyah*, they are the people named after *Jahm bin Ṣafwān*, who deny the attributes of Allāh, and among these attributes is that He is the Eternal the Living.

4722. It was narrated from *Abū Salamah bin ‘Abdur-Raḥmān*, from *Abū Hurairah*, who said: "I heard the Messenger of Allāh ﷺ say" - and he mentioned a similar report. He said: "If they say that, then say: He is Allāh, (the) One, *Allāhuṣ-Ṣamad* (the Self-Sufficient Master). He begets not, nor was He

٤٧٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو: حَدَّثَنَا سَلَمَةُ يَعْنِي ابْنَ الْفَضْلِ: حَدَّثَنِي مُحَمَّدٌ يَعْنِي ابْنَ إِسْحَاقَ: حَدَّثَنِي عْتَبَةُ بْنُ مُسْلِمٍ مَوْلَى بَنِي تَيْمٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ فَذَكَرَ نَحْوَهُ قَالَ: «فَإِذَا قَالُوا ذَلِكَ فَقُولُوا:

begotten, And there is none co-equal or comparable unto Him. [1] Then let him spit [2] to his left three times, and seek refuge with Allāh from the *Shaitān*.” *Hasan*)

تخریج: [إسناده حسن] أخرجه النسائي في الكبرى، ح: ١٠٤٩٧ وعمل اليوم واللييلة، ح: ٦٦١ من حديث سلمة بن الفضل به.

4723. It was narrated from Al-Walid bin Abi Thawr, from Simāk, from ‘Abdullāh bin ‘Amīrah, from Al-Aḥnaf bin Qais, from Al-‘Abbās bin ‘Abdul-Muṭṭalib, who said: “I was in Al-Baṭḥā’ with a group of people, among whom was the Messenger of Allāh ﷺ. A cloud passed over him, and he looked at it and said: ‘What do you call this?’ They said: ‘*As-Sahāb* (a cloud).’ He said: ‘And *Al-Muzn* (rain cloud)?’ They said: And: ‘*Al-Muzn*.’ He said: ‘And ‘*Anān* (clouds)?’ They said: ‘And *Al-‘Anān*.’” – Abū Dāwud said: I am not very certain about *Al-‘Anān*[3] – “He said: ‘How much (distance) do you think there is between heaven and earth?’ They said: ‘We do not know.’ He said: ‘Between them is (a distance of) seventy-one, or seventy-two, or seventy-three years, and between it, and the heaven above it is the same (and so on)’ – until he had counted seven heavens. ‘Then above the seventh heaven there is a sea, between whose top and bottom is a distance like that between one heaven and

اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ، ثُمَّ لِيُقْتَلَ عَنْ يَسَارِهِ ثَلَاثًا وَلِيَسْتَعِذَّ مِنَ الشَّيْطَانِ».

٤٧٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبِرَّازُ: حَدَّثَنَا الْوَلِيدُ بْنُ أَبِي ثَوْرٍ عَنْ سِمَاكِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمِيرَةَ، عَنْ الْأَخْنَفِ بْنِ قَيْسٍ، عَنْ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ: كُنْتُ فِي الْبَطْحَاءِ فِي عَصَابَةٍ فِيهِمْ رَسُولُ اللَّهِ ﷺ فَمرَّتْ بِهِمْ سَحَابَةٌ فَنظَرْتُ إِلَيْهَا فَقَالَ: «مَا تُسْمُونَ هَذِهِ؟» قَالُوا: السَّحَابُ. قَالَ: «وَالْمُزْنَ؟» قَالُوا: وَالْمُزْنَ. قَالَ: «وَالْعَنَانَ؟» قَالُوا: وَالْعَنَانَ.

- قَالَ أَبُو دَاوُدَ: لَمْ أَتَقِنِ الْعَنَانَ جِدًّا - قَالَ: «هَلْ تَدْرُونَ مَا بَعْدَ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ؟» قَالُوا: لَا نَدْرِي. قَالَ: «إِنَّ بَعْدَ مَا بَيْنَهُمَا إِمَّا وَاحِدَةً أَوْ ثِنْتَانِ أَوْ ثَلَاثَ وَسَبْعُونَ سَنَةً ثُمَّ السَّمَاءُ فَوْقَهَا كَذَلِكَ حَتَّى عَدَّ سَبْعَ سَمَوَاتٍ ثُمَّ فَوْقَ السَّابِعَةِ بَحْرٌ بَيْنَ أَسْفَلِهِ وَأَعْلَاهُ مِثْلُ مَا بَيْنَ سَمَاءٍ إِلَى سَمَاءٍ ثُمَّ فَوْقَ ذَلِكَ ثَمَانِيَّةٌ أَوْ عَالٍ بَيْنَ أَظْلَانِهِمْ وَرُكْبِهِمْ مِثْلُ مَا بَيْنَ سَمَاءٍ إِلَى سَمَاءٍ ثُمَّ عَلَى ظُهُورِهِمُ الْعَرْشُ بَيْنَ أَسْفَلِهِ وَأَعْلَاهُ مِثْلُ مَا بَيْنَ سَمَاءٍ

[1] *Al-Ikhlās* 112:1-4.

[2] Meaning, to make the spitting sound without spittle.

[3] Meaning, if that is what he said exactly.

another. Then above that there are eight mountain goats.^[1] The distance between their hooves and their knees is like the distance between one heaven and the next. Then on their backs is the Throne, and the distance between the bottom and the top of the Throne, is like the distance between one heaven and another. Then Allāh is above that, may He be blessed and exalted.” (*Daʿīf*)

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، المقدمة، باب: فيما أنكرت الجهمية، ح: ١٩٣ عن محمد بن الصباح به وحسنه الترمذي، ح: ٣٣٢٠ * سماك اختلط/وعبد الله بن عميرة: لا يعرف له السماع من الأحنف، قاله البخاري.

4724. It was narrated from ‘Abdur-Raḥmān bin ‘Abdullāh bin Sa’d, and Muḥammad bin Sa‘eed, both of them said: “Amr bin Abī Qais informed us, from Simāk” with this chain, and its meaning. (*Daʿīf*)

٤٧٢٤ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي سُرَيْجٍ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ سَعْدٍ وَمُحَمَّدُ بْنُ سَعِيدٍ قَالَا: أَخْبَرَنَا عَمْرُو بْنُ أَبِي قَيْسٍ عَنْ سِمَاكٍ بِإِسْنَادِهِ وَمَعْنَاهُ.

تخريج: [ضعيف] انظر الحديث السابق.

4725. It was narrated from Ibrāhīm bin Ṭahmān, from Simāk, with his chain, and its meaning for this lengthy *Hadīth*. (*Daʿīf*)

٤٧٢٥ - حَدَّثَنَا أَحْمَدُ بْنُ حَفْصٍ: حَدَّثَنِي أَبِي: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ سِمَاكٍ بِإِسْنَادِهِ وَمَعْنَى هَذَا الْحَدِيثِ الطَّوِيلِ.

تخريج: [ضعيف] انظر الحديثين السابقين.

4726. It was narrated from Jubair bin Muḥammad bin Jubair bin Muṭ‘im, from his father that his grandfather said: “A Bedouin came to the Messenger of Allāh ﷺ, and said: ‘O Messenger of Allāh, people are facing hardship, their dependents are suffering, their wealth is destroyed and their flocks

٤٧٢٦ - حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَادٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ وَأَحْمَدُ ابْنُ سَعِيدِ الرَّبَاطِيِّ قَالُوا: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، - قَالَ أَحْمَدُ: كَتَبْنَا مِنْ نُسخِهِ وَهَذَا لَفْظُهُ - قَالَ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ مُحَمَّدَ ابْنَ إِسْحَاقَ يُحَدِّثُ عَنْ يَعْقُوبَ بْنِ عَتَبَةَ، عَنْ

[1] And they say it means Angels in the form of mountain goats. See ‘*Awn Al-Ma‘būd*.

are dying. Pray to Allāh for rain for us, for we seek your intercession with Allāh, and we seek Allāh's intercession with you.' The Messenger of Allāh ﷺ said: 'Woe to you, do you know what you are saying?' The Messenger of Allāh ﷺ glorified Allāh (said the *Tasbīh*) and continued to do so until the effect of that could be seen on the faces of his Companions. Then he said: 'Woe to you, Allāh is not to be sought as an intercessor with any of His creation; Allāh is greater than that. Woe to you, do you know what Allāh is? His Throne is above the heavens like this' – and he gestured with his fingers like a dome over him. 'And it creaks on account of Him, as the saddle creaks on account of its rider.' Ibn Bash-shār (one of the narrators) said in his *Ḥadīth*: 'Allāh is above His Throne, and His Throne is above His heavens,' and he quoted the *Ḥadīth*. "Abdul-A'lā, Ibn Al-Muthanna, and Ibn Bash-shār said: "From Ya'qūb bin 'Utbah, and Jubair bin Muḥammad bin Jubair, from his father, from his grandfather." (*Da'if*)

Abū Dāwud said: The *Ḥadīth* with the chain of Aḥmad bin Sa'eed^[1] is *ṣaḥīḥ*, and a group has agreed (narrating it similarly) with him. Among them are Yaḥyā bin Ma'in and 'Alī bin Al-Madīnī. And a group also reported it from Ibn

جُبَيْرِ بْنِ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: أَتَى رَسُولَ اللَّهِ ﷺ أَعْرَابِيٌّ فَقَالَ: يَا رَسُولَ اللَّهِ! جُهِدْتَ الْأَنْفُسُ وَضَاعَتِ الْعِيَالُ وَنُهَكْتَ الْأَمْوَالُ وَهَلَكْتَ الْأَنْعَامُ فَاسْتَسْقِ اللَّهَ لَنَا فَإِنَّا نَسْتَشْفَعُ بِكَ عَلَى اللَّهِ وَنَسْتَشْفَعُ بِاللَّهِ عَلَيْكَ. قَالَ رَسُولُ اللَّهِ ﷺ: «وَيْحَكَ أَنْتَ مَا تَقُولُ؟» وَسَبَّحَ رَسُولُ اللَّهِ ﷺ، فَمَا زَالَ يُسَبِّحُ حَتَّى عُرِفَ ذَلِكَ فِي وُجُوهِ أَصْحَابِهِ، ثُمَّ قَالَ: «وَيْحَكَ إِنَّهُ لَا يُسْتَشْفَعُ بِاللَّهِ عَلَى أَحَدٍ مِنْ خَلْقِهِ شَأْنُ اللَّهِ أَعْظَمُ مِنْ ذَلِكَ، وَيْحَكَ أَنْتَ مَا اللَّهُ؟ إِنَّ عَرْشَهُ عَلَى سَمَوَاتِهِ لَهَكَذَا»، وَقَالَ بِأَصَابِعِهِ مِثْلَ الْقَمْبَةِ عَلَيْهِ، وَ«إِنَّهُ لَيَبْطُ بِهَ أَطِيطَ الرَّحْلِ بِالرَّائِبِ». قَالَ ابْنُ بَشَّارٍ فِي حَدِيثِهِ: «إِنَّ اللَّهَ فَوْقَ عَرْشِهِ، وَعَرْشُهُ فَوْقَ سَمَوَاتِهِ». وَسَاقَ الْحَدِيثَ. وَقَالَ عَبْدُ الْأَعْلَى وَابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ عَنْ يَعْقُوبَ بْنِ عُثْمَةَ وَجُبَيْرِ بْنِ مُحَمَّدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ.

قَالَ أَبُو دَاوُدَ: وَالْحَدِيثُ بِإِسْنَادِ أَحْمَدَ بْنِ سَعِيدٍ هُوَ الصَّحِيحُ وَوَافَقَهُ عَلَيْهِ جَمَاعَةٌ مِنْهُمْ يَحْيَى بْنُ مَعِينٍ وَعَلِيُّ بْنُ الْمَدِينِيِّ. وَرَوَاهُ جَمَاعَةٌ عَنْ ابْنِ إِسْحَاقَ كَمَا قَالَ أَحْمَدُ أَيْضًا، وَكَانَ سَمَاعُ عَبْدِ الْأَعْلَى وَابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ مِنْ نُسَخَةٍ وَاحِدَةٍ فِيمَا بَلَغَنِي.

[1] That is, regarding the precision of the chain for number 4726, Aḥmad bin Sa'eed's version which is via Muḥammad bin Ishāq, has in it "Ya'qūb bin 'Utbah, from Jubair" instead of "and Jubair."

Ishāq just as Aḥmad did. And ‘Abdul-A‘lā Ibn Al-Muthanna, and Ibn Bash-shār heard it from the same manuscript, according to what has been conveyed to me.^[1]

* **تخریج:** [إسناده ضعيف] أخرجه ابن خزيمة في التوحيد، ص: ١٠٣ عن محمد بن بشار به محمد بن إسحاق: لم أجد تصريح سماعه، وجبير بن محمد: مستور، لم يوثقه غير ابن حبان.

4727. It was narrated from Jābir bin ‘Abdullāh that the Messenger of Allāh ﷺ said: “I have been given permission to speak of one of the angels of Allāh, one of the bearers of the Throne. The distance between his earlobe and his shoulder is like the distance of seven hundred year’s travel.” (Sahih)

٤٧٢٧ - حَدَّثَنَا أَحْمَدُ بْنُ حَفْصِ بْنِ عَبْدِ اللَّهِ: حَدَّثَنَا أَبِي: حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «أُذُنٌ لِي أَنْ أَحَدَّتْ عَنْ مَلَكٍ مِنْ مَلَائِكَةِ اللَّهِ تَعَالَى مِنْ حَمَلَةِ الْعَرْشِ، إِنَّ مَا بَيْنَ شَحْمَةِ أُذُنِهِ إِلَى عَاتِقِهِ مَسِيرَةُ سَبْعِمِائَةِ عَامٍ».

تخریج: [إسناده صحيح] أخرجه الطبراني في الأوسط: ٤٢٥/٢، ح: ١٧٣٠، ٢١٢/٥، ح: ٤٤١٨ من حديث أحمد بن حفص بن حفص به وقال: "تفرد به أحمد بن حفص" وهذا في مشيخة إبراهيم بن طهمان: ٢١ وصححه الذهبي في العلو، ص: ٧٨.

4728. Abū Yūnus Sulaim bin Jubair, the freed slave of Abū Hurairah, said: “I heard Abū Hurairah recite this Verse: ‘Verily, Allāh commands that you should render back the trusts to those to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allāh) gives you! Truly, Allāh is Ever All-Hearer, All-Seer.’^[2] He said: ‘I saw the Messenger of Allāh ﷺ place

٤٧٢٨ - حَدَّثَنَا عَلِيُّ بْنُ نَصْرِ وَمُحَمَّدُ بْنُ يُونُسَ النَّسَائِيُّ الْمَعْنَى قَالَا: أَخْبَرَنَا عَبْدُ اللَّهِ ابْنُ يَزِيدَ الْمُقْرِيءُ: حَدَّثَنَا حَزْمَلَةُ يَعْنِي ابْنَ عِمْرَانَ: حَدَّثَنِي أَبُو يُونُسَ سَلِيمُ بْنُ جُبَيْرِ مَوْلَى أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقْرَأُ هَذِهِ الْآيَةَ ﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا﴾ إِلَىٰ قَوْلِهِ تَعَالَى: ﴿سَيِّمًا بِصِيرًا﴾ [النساء: ٥٨] قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَضَعُ إِبْهَامَهُ عَلَىٰ أُذُنِهِ وَالَّتِي تَلِيهَا عَلَىٰ عَيْنِهِ،

[1] Meaning, they all heard it from the same manuscript of Wahb bin Jarīr, and that Aḥmad bin Sa‘eed said in the chain from Wahb: “He wrote it for us, from his copy”

[2] An-Nisā’ 4:58.

his thumb on his ear, and his forefinger on his eye.’ Abū Hurairah said: ‘I saw the Messenger of Allāh ﷺ reciting it and placing his fingers thus.’” Ibn Yūnus (one of the narrators) said: “Al-Muqri’ said: ‘Meaning that Allāh is All-Hearer, All-Seer, meaning, Allāh has hearing and sight.’” (*Ṣaḥīḥ*)

Abū Dāwud said: This is a refutation of the *Jahmiyyah*.

تخريج: [إسناده صحيح] أخرجه ابن خزيمة في التوحيد، ص: ٤٢، ٤٣، ح: ٤٦ من حديث عبد الله بن يزيد المقرئ به وصححه ابن حبان، ح: ١٧٣٢ والحاكم: ٢٤/١ ووافقه الذهبي.

Chapter 19. Regarding Seeing Allāh

(المعجم ١٩) بَابُ: فِي الرُّؤْيَةِ

(التحفة ٢٠)

4729. It was narrated that Jarīr bin ‘Abdullāh said: “We were sitting with the Messenger of Allāh ﷺ and he looked at the moon which was full, as it was the night of the fourteenth. He said: ‘You will see your Lord as you see this, and you will have no difficulty in seeing Him. If you can avoid missing a prayer before the sun rises and before it sets, then do so.’ Then he recited this Verse: ‘And glorify the praises of your Lord before the rising of the sun, and before its setting.’”^[1] (*Ṣaḥīḥ*)

٤٧٢٩ - حَدَّثَنَا عُمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ وَوَكَيْعٌ وَأَبُو أُسَامَةَ عَنْ إِسْمَاعِيلَ ابْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ جُلُوسًا فَنظَرَ إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ لَيْلَةَ أَرْبَعِ عَشْرَةَ، فَقَالَ: «إِنَّكُمْ سَتَرُونَ رَبَّكُمْ كَمَا تَرُونَ هَذَا لَا تُصَامُونَ فِي رُؤْيَيْهِ، فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا» ثُمَّ قَرَأَ هَذِهِ الْآيَةَ: «وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا» [طه: ١٣٠].

تخريج: أخرجه البخاري، التفسير، سورة ق، باب قوله: ﴿وسبح بحمد ربك قبل طلوع الشمس وقبل الغروب﴾، ح: ٤٨٥١ من حديث جرير بن عبد الحميد، ومسلم، المساجد، باب فضل صلاتي الصبح والعصر والمحافظة عليهما، ح: ٦٣٣ من حديث وكيع وأبي أسامة به.

[1] Tā Hā 20:130.

Commetsns:

It is of a surety that in the Hereafter the believers will see Allāh, and this narration indicates that only those who are regular in their prayers will be granted that favor.

4730. It was narrated that Abū Hurairah said: “Some people said: ‘O Messenger of Allāh, will we see our Lord, may He be glorified and exalted, on the Day of Resurrection?’ He said: ‘Do you have any difficulty in seeing the sun at noon, when there are no clouds?’ They said: ‘No.’ He said: ‘Do you have any difficulty in seeing the moon on the night when it is full, when there are no clouds?’ They said: ‘No.’ He said: ‘By the One in Whose Hand is my soul, you will have no difficulty in seeing Him, just as you have no difficulty in seeing either of them.’”
(*Sahih*)

٤٧٣٠ - حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا سُفْيَانُ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ أَنَّهُ سَمِعَهُ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ نَاسٌ: يَا رَسُولَ اللَّهِ! أَنْزَى رَبَّنَا عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ؟ قَالَ: «هَلْ تُضَارُونَ فِي رُؤْيَةِ الشَّمْسِ فِي الظَّهِيرَةِ لَيْسَتْ فِي سَحَابَةٍ؟» قَالُوا: لَا، قَالَ: «هَلْ تُضَارُونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ لَيْسَ فِي سَحَابَةٍ؟» قَالُوا: لَا، قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَا تُضَارُونَ فِي رُؤْيَتِهِ إِلَّا كَمَا تُضَارُونَ فِي رُؤْيَةِ أَحَدِهِمَا».

تخریج: أخرجه مسلم، الزهد، باب: "الدنيا سجن للمؤمن وجنة للكافر"، ح: ٢٩٦٨ من حديث سفیان به.

4731. It was narrated from Abū Razīn – Mūsā Al-Uqailī (one of the narrators) said: “I said: ‘O Messenger of Allāh, will we all see our Lord?’” – Ibn Mu‘adh (one of the narrators) said: “Being alone with Him on the Day of Resurrection, and what is the sign of that in His creation?” – “He said: ‘O Abū Razīn, do you not all see the moon?’” Ibn Mu‘adh said: “On the night when it is full, being alone with it.” Then the two reports concur – “I said: ‘Yes.’ He said: ‘Allāh is more Magnificent.’” – Ibn Mu‘adh said: “He said:

٤٧٣١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ؛ ح: وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ الْمَعْنَى، عَنْ يَعْلَى بْنِ عَطَاءٍ عَنْ وَكَيْعٍ - قَالَ مُوسَى: ابْنِ حُدْسٍ، عَنْ أَبِي رَزِينٍ - قَالَ مُوسَى الْعَقْلِيُّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَكُلْنَا يَرَى رَبَّهُ؟ قَالَ ابْنُ مُعَاذٍ: مُخْلِيًا بِهِ يَوْمَ الْقِيَامَةِ، وَمَا آيَةُ ذَلِكَ فِي خَلْقِهِ؟ قَالَ: «يَا أَبَا رَزِينِ! أَلَيْسَ كَلُّكُمْ يَرَى الْقَمَرَ؟» قَالَ ابْنُ مُعَاذٍ: «لَيْلَةَ الْبَدْرِ مُخْلِيًا بِهِ» ثُمَّ اتَّفَقَا - قُلْتُ: بَلَى.

‘Rather it is one of the creations of Allāh, and Allāh is more Magnificent.’” (*Hasan*)

قال: «فَاللَّهُ أَعْظَمُ». قَالَ ابْنُ مُعَاذٍ قَالَ: «فَإِنَّمَا هُوَ خَلْقٌ مِنْ خَلْقِ اللَّهِ، فَاللَّهُ أَجَلُّ وَأَعْظَمُ».

تخريج: [إسناده حسن] أخرجه ابن ماجه، المقدمة، باب: فيما أنكرت الجهمية، ح: ١٨٠ من حديث حماد بن سلمة به، وصححه الحاكم: ٤/٥٦٠ ووافقه الذهبي.

Chapter (...) Regarding The Refutation Of The *Jahmiyyah*

(المعجم ...) بَابُ: فِي الرَّدِّ عَلَى الْجَهْمِيَّةِ (التحفة ٢١)

4732. ‘Abdullāh bin ‘Umar said: “The Messenger of Allāh ﷺ said: ‘Allāh will roll up the heavens on the Day of Resurrection, then He will seize them in His Right Hand, then he will say: “I am the Sovereign, where are the tyrants? Where are the arrogant?” Then he will roll up the earths and seize them” – Ibn Al-‘Alā’ said: “In His Other Hand, then He will say: “I am the Sovereign, where are the tyrants? Where are the arrogant?”’ (*Sahih*)

٤٧٣٢ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَمَحَمَّدُ بْنُ الْعَلَاءِ أَنَّ أَبَا أُسَامَةَ أَخْبَرَهُمْ عَنْ عُمَرَ بْنِ حَمْرَةَ قَالَ: قَالَ سَالِمٌ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَطْوِي اللَّهُ تَعَالَى السَّمَوَاتِ يَوْمَ الْقِيَامَةِ ثُمَّ يَأْخُذُهُنَّ بِيَدِهِ الْيَمْنَى، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَيُّنَ الْجَبَّارُونَ؟ أَيُّنَ الْمُتَكَبِّرُونَ؟ ثُمَّ يَطْوِي الْأَرْضِينَ ثُمَّ يَأْخُذُهُنَّ». قَالَ ابْنُ الْعَلَاءِ: «بِيَدِهِ الْأُخْرَى ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَيُّنَ الْجَبَّارُونَ؟ أَيُّنَ الْمُتَكَبِّرُونَ؟».

تخريج: أخرجه مسلم، صفات المنافقين، باب صفة القيامة والجنة والنار، ح: ٢٧٨٨ من حديث أبي أسامة به وعلقه البخاري، ح: ٧٤١٣ من حديث عمر بن حمزة به.

4733. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “Our Lord, may He be glorified and exalted, descends every night to the lowest part of the heaven, when the last third of the night remains, and He says: ‘Who will call upon Me, that I may answer Him, who will ask of Me, that I may give to him, who will ask Me for forgiveness, that I may pardon him?’” (*Sahih*)

٤٧٣٣ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ وَعَنْ أَبِي عَبْدِ اللَّهِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «يَنْزِلُ رَبُّنَا عَزَّ وَجَلَّ كُلَّ لَيْلَةٍ إِلَى سَمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ فَيَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ، مَنْ يَسْأَلُنِي فَأَعْطِيَهُ، مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ».

تخریج: [صحیح] تقدم، ح: ۱۳۱۵.

Chapter 20. The Qur'ān

(المعجم ۲۰) بَابُ: فِي الْقُرْآنِ

(التحفة ۲۲)

4734. It was narrated that Jābir bin ‘Abdullāh said: “The Messenger of Allāh ﷺ presented himself to the people in ‘Arafat and said: ‘Won’t some man take me to his people, for the Quraysh have prevented me from conveying the Words of my Lord.’” (*Ṣaḥīh*)

۴۷۳۴ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا إِسْرَائِيلُ: حَدَّثَنَا عُثْمَانُ بْنُ الْمُغِيرَةَ عَنْ سَالِمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَعْزُضُ نَفْسَهُ عَلَى النَّاسِ بِالْمَوْقِفِ فَقَالَ: «أَلَا رَجُلٌ يَحْمِلُنِي إِلَى قَوْمِهِ فَإِنَّ قُرَيْشًا قَدْ مَتَّعُونِي أَنْ أُبَلِّغَ كَلَامَ رَبِّي».

تخریج: [إسناده صحیح] أخرجه الترمذي، فضائل القرآن، باب: ألا رجل يحملني إلى قومه لأبلغ كلام ربي"، ح: ۲۴، ح: ۲۹۲۵ عن محمد بن كثير به وقال: "حسن صحيح غريب" ورواه ابن ماجه، ح: ۲۰۱ من حديث إسرائيل به.

4736. It was narrated that ‘Āmir bin Shahr said: “I was with An-Najāshī, and a son of his recited a Verse from the *Injīl*, and I laughed. He said: ‘Are you laughing at the words of Allāh, may He be exalted?’” (*Da‘if*)

۴۷۳۶ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُمَرَ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ مُوسَى: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ عَنْ مَجَالِدٍ، عَنْ عَامِرِ بْنِ يَعْنَى الشَّعْبِيِّ، عَنْ عَامِرِ بْنِ شَهْرٍ قَالَ: كُنْتُ عِنْدَ النَّجَاشِيِّ فَقَرَأَ ابْنُ لَهُ آيَةً مِنَ الْإِنْجِيلِ فَضَحِكْتُ فَقَالَ: أَتَضْحَكُ مِنْ كَلَامِ اللَّهِ تَعَالَى.

تخریج: [ضعيف] تقدم، ح: ۳۰۲۷ وأخرجه أحمد: ۴/۲۶۰ من حديث مجالد بن سعيد به وهو ضعيف.

4735. It was narrated from Ibn Shihāb: “Urwah bin Az-Zubair, Sa‘eed bin Al-Musayyab, ‘Alqamah bin Waqqāsh and ‘Ubaidullāh bin ‘Abdullāh informed me, from the *Hadīth* of ‘Āishah, and each of them told me part of the *Hadīth*. She said: ‘I thought of myself as too insignificant for Allāh to speak something that would be recited concerning me.’” (*Ṣaḥīh*)

۴۷۳۵ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ عَنْ ابْنِ شَهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ وَسَعِيدُ بْنُ الْمُسَيَّبِ وَعَلْقَمَةُ بْنُ وَقَّاصٍ وَعُبَيْدُ اللَّهِ ابْنُ عَبْدِ اللَّهِ عَنْ حَدِيثِ عَائِشَةَ، وَكُلُّ حَدِيثِي طَائِفَةٌ مِنَ الْحَدِيثِ قَالَتْ: وَلَشَأْنِي فِي نَفْسِي كَانَ أَحَقَرَ مِنْ أَنْ يَتَكَلَّمَ اللَّهُ فِيَّ بِأَمْرٍ يُتْلَى.

تخريج: [إسناده صحيح] أخرجه اللالكائي في شرح السنة: ٢/٣٣٥، ح: ٥٥٠ من حديث أبي داود به، ورواه البخاري، ح: ٧٥٠٠ ومسلم، ح: ٢٧٧٠ من حديث يونس بن يزيد به مطولاً.

4737. It was narrated that Ibn ‘Abbās said: “The Prophet ﷺ used to pray for protection for Al-Hasan and Al-Ḥusain (saying): ‘*U’idhukumā bi kalimatillāhit-tāmmati min kulli shaiṭānin wa hāmmatin wa min kulli ‘ainin lāmmatin* (I seek refuge for you two in the Perfect Words of Allāh from every devil and vermin, and from every envious eye.’ Then he said: ‘Your father^[1] used to seek refuge in (these words) for Ismā’il and Ishāq.’” (*Ṣaḥīḥ*)

Abū Dāwud said: This proves that the Qur’ān is not created.

تخريج: أخرجه البخاري، أحاديث الأنبياء، باب: ١٠، ح: ٣٣٧١ عن عثمان بن أبي شيبة

به.

4738. It was narrated that ‘Abdullāh said: The Messenger of Allāh ﷺ said: “When Allāh speaks with the revelation, the inhabitants of heaven hear a clanging from the heavens like a chain being dragged across a rock, and they swoon, then they remain like that until Jibrīl comes to them. When he comes to them, they recover and say: ‘O Jibrīl, what did your Lord say?’ He says: ‘The truth,’ and they say: ‘The truth, the truth.’” (*Ṣaḥīḥ*)

٤٧٣٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنِ ابْنِ عَبَّاسٍ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يُعَوِّذُ الْحَسَنَ وَالْحُسَيْنَ: «أُعِيدُكُمْ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ». ثُمَّ يَقُولُ: «كَانَ أَبُوكُمْ يُعَوِّذُ بِهِمَا إِسْمَاعِيلَ وَإِسْحَاقَ». قَالَ أَبُو دَاوُدَ: هَذَا دَلِيلٌ عَلَى أَنَّ الْقُرْآنَ لَيْسَ بِمَخْلُوقٍ.

٤٧٣٨ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي سُرَيْجٍ الرَّازِيُّ وَعَلِيُّ بْنُ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ وَعَلِيُّ بْنُ مُسْلِمٍ قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ: أَخْبَرَنَا الْأَعْمَشُ عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا تَكَلَّمَ اللَّهُ تَعَالَى بِالْوَحْيِ سَمِعَ أَهْلُ السَّمَاءِ لِلْسَّمَاءِ صَلَافَةً كَجَرِّ السُّلَيْبَةِ عَلَى الصَّفَا فَيُضْعَفُونَ فَلَا يَزَالُونَ كَذَلِكَ حَتَّى يَأْتِيَهُمْ جِبْرِيلُ حَتَّى إِذَا جَاءَهُمْ جِبْرِيلُ فُزِعَ عَنْ قُلُوبِهِمْ، قَالَ: فَيَقُولُونَ: يَا جِبْرِيلُ! مَاذَا

[1] Referring to Prophet Ibrāhīm, peace be upon him.

قَالَ رَبُّكَ فَيَقُولُ: الْحَقُّ، فَيَقُولُونَ: الْحَقُّ
الْحَقُّ».

تخريج: [صحيح] أخرجه ابن خزيمة في التوحيد، ص: ١٤٥ عن علي بن الحسين به،
وللحديث شواهد عند البخاري، ح: ٧٤٨١ وغيره.

Comments:

All of these narrations prove that Allāh speaks, and that His revelation is His Word, not created.

Chapter 20, 21. Intercession

(المعجم ٢٠، ٢١) **بَابُ فِي الشَّفَاعَةِ**
(التحفة ٢٣)

4739. It was narrated from Anas bin Mālik that the Prophet ﷺ said: “My intercession will be for those among my *Ummah* who committed major sins.” (*Ṣaḥīh*)

٤٧٣٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا
بِسْطَامُ بْنُ حُرَيْثٍ عَنْ أَشْعَثِ الْهَدَنَانِيِّ، عَنْ
أَنْسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «شَفَاعَتِي
لَأَهْلِ الْكِبَايِرِ مِنْ أُمَّتِي».

تخريج: [صحيح] أخرجه أحمد: ٢١٣/٣ عن سليمان بن حرب به، وللحديث طرق عند
الترمذي، ح: ٢٤٣٥ وغيره.

4740. ‘Imrān bin Ḥuṣain narrated that the Prophet ﷺ said: “Some people will be brought forth from the Fire by the intercession of Muḥammad, and they will enter Paradise, and they will be called *Al-Jahannamiyyūn*.” (*Ṣaḥīh*)

٤٧٤٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ
الْحَسَنِ بْنِ ذَكْوَانَ قَالَ: حَدَّثَنَا أَبُو رَجَاءٍ
قَالَ: حَدَّثَنِي عِمْرَانُ بْنُ حُصَيْنٍ عَنِ النَّبِيِّ ﷺ
قَالَ: «يَخْرُجُ قَوْمٌ مِنَ النَّارِ بِشَفَاعَةِ مُحَمَّدٍ
فَيَدْخُلُونَ الْجَنَّةَ وَيُسَمَّوْنَ الْجَهَنَّمِيِّينَ».

تخريج: أخرجه البخاري، الرقاق، باب صفة الجنة والنار، ح: ٦٥٦٦ عن مسدد به.

Comments:

This title will not be a cause of disgrace for them. It will only show that these people have been liberated from the Fire.

4741. It was narrated that Jābir said: “I heard the Messenger of Allāh ﷺ say: ‘The people of Paradise will eat in it and drink in it.’” (*Ṣaḥīh*)

٤٧٤١ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ:
حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ،
عَنْ جَابِرٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
«إِنَّ أَهْلَ الْجَنَّةِ يَأْكُلُونَ فِيهَا وَيَشْرَبُونَ».

تخريج: أخرجه مسلم، الجنة وصفة نعيمها وأهلها، باب: في صفات الجنة وأهلها
وتسبيحهم فيها بكرة وعشيًا، ح: ٢٨٣٥ عن عثمان بن أبي شيبة به.

Comments:

Rewards and Punishments in the Hereafter are realities, and sure enough, they are different from this world; we cannot understand their nature. The fact that they are unique to the Hereafter does not indicate that they are not real, as some of the innovators claim.

**Chapter (...) The Resurrection
And *Aṣ-Ṣūr* (The Trumpet)**

(المعجم ...) - بَابُ ذِكْرِ الْبَعْثِ

وَالصُّورِ (التحفة ٢٤)

4742. It was narrated from ‘Abdullāh bin ‘Amr that the Prophet ﷺ said: “The *Ṣūr* is a horn that is blown into.” (*Ṣaḥīh*)

٤٧٤٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا مُعْتَمِرٌ
قال: سَمِعْتُ أَبِي قال: حَدَّثَنَا أَسْلَمٌ عن بَشْرِ
ابنِ شَعَابٍ، عن عَبْدِ اللهِ بنِ عَمْرٍو عن النَّبِيِّ
ﷺ قال: «الصُّورُ قَرْنٌ يُنْفَخُ فِيهِ».

تخریج: [إسناده صحيح] أخرجه الترمذي، تفسير القرآن، باب: ومن سورة الزمر، ح: ٣٢٤٤ من حديث سليمان التيمي: أبي المعتمر به وقال: "حسن" وصححه ابن حبان، ح: ٢٥٧٠ والحاكم: ٥٠٦/٢ و ٥٦٠/٤ ووافقه الذهبي.

4743. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “All of the son of Ādam will be consumed by the earth except the tail bone, from which he was created and from which he will be reconstituted.” (*Ṣaḥīh*)

٤٧٤٣ - حَدَّثَنَا الْقَعْنَبِيُّ عن مَالِكٍ، عن
أبي الزناد، عن الأعرج، عن أبي هريرة أَنَّ
رَسُولَ اللهِ ﷺ قال: «كُلُّ ابْنِ آدَمَ تَأْكُلُ
الأَرْضُ إِلَّا عَجَبَ الذَّنْبِ، مِنْهُ خُلِقَ، وَفِيهِ
يُرْكَبُ».

تخریج: [إسناده صحيح] أخرجه النسائي، الجنائز، باب أرواح المؤمنين، ح: ٢٠٧٩ من حديث مالك به، وهو في الموطأ (يحيى): ٢٣٩/١ ورواه مسلم، ح: ٢٩٥٥ من حديث أبي الزناد، والبخاري، ح: ٤٨١٤ من طريق آخر عن أبي هريرة به.

Comments:

According to authentic narrations, the earth does not consume the bodies of the Prophets and Messengers of Allāh (see number 1047.)

**Chapter 21, 22. The Creation
Of Paradise And Hell**

(المعجم ٢١، ٢٢) بَابُ: فِي خَلْقِ الْجَنَّةِ

وَالنَّارِ (التحفة ٢٥)

4744. It was narrated from Abū

٤٧٤٤ - حَدَّثَنَا مُوسَى بنُ إِسْمَاعِيلَ:

Hurairah that the Messenger of Allāh ﷺ said: "When Allāh created Paradise, He said to Jibril: 'Go and look at it.' So he went and looked at it, then he came back and said: 'O Lord, by Your glory, no one will ever hear of it but he will enter it.' Then He surrounded it with difficult things and said: 'O Jibril, go and look at it.' So he went and looked at it, then he came back and said: 'O Lord, I am afraid that no one will ever enter it.'" He ﷺ said: "When Allāh created Hell he said: 'O Jibril, go and look at it.' So he went and looked at it, then he came back and said: 'O Lord, by Your glory, no one will ever hear of it but he will not enter it.' He surrounded it with desirable things, then He said: 'O Jibril, go and look at it.' So he went and looked at it, then he came back and said: 'O Lord, by Your glory, I am afraid that there will be no one who will not enter it.'" *Hasan*)

حَدَّثَنَا حَمَادٌ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَمَّا خَلَقَ اللَّهُ الْجَنَّةَ قَالَ لِجِبْرِيلَ: اذْهَبْ فَانظُرْ إِلَيْهَا، فَذَهَبَ فَنظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ: أَيُّ رَبِّ وَعِزَّتِكَ! لَا يَسْمَعُ بِهَا أَحَدٌ إِلَّا دَخَلَهَا ثُمَّ حَفَّهَا بِالْمَكَارِهِ. ثُمَّ قَالَ: يَا جِبْرِيلُ! اذْهَبْ فَانظُرْ إِلَيْهَا، فَذَهَبَ فَنظَرَ - إِلَيْهَا، ثُمَّ جَاءَ فَقَالَ: أَيُّ رَبِّ وَعِزَّتِكَ! لَقَدْ خَشِيتُ أَنْ لَا يَدْخُلَهَا أَحَدٌ». قَالَ: «فَلَمَّا خَلَقَ اللَّهُ تَعَالَى النَّارَ قَالَ: يَا جِبْرِيلُ! اذْهَبْ فَانظُرْ إِلَيْهَا، فَذَهَبَ فَنظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ: أَيُّ رَبِّ وَعِزَّتِكَ! لَا يَسْمَعُ بِهَا أَحَدٌ فَيَدْخُلُهَا، فَحَفَّهَا بِالشَّهَوَاتِ. ثُمَّ قَالَ: يَا جِبْرِيلُ! اذْهَبْ فَانظُرْ إِلَيْهَا، فَذَهَبَ فَنظَرَ إِلَيْهَا، ثُمَّ جَاءَ فَقَالَ: أَيُّ رَبِّ وَعِزَّتِكَ وَجَلَالِكَ! لَقَدْ خَشِيتُ أَنْ لَا يَبْقَى أَحَدٌ إِلَّا دَخَلَهَا».

تخريج: [إسناده حسن] أخرجه النسائي، الأيمان والنور، باب الحلف بعة الله تعالى، ح: ٣٧٩٤، والترمذي، ح: ٢٥٦٠ من حديث محمد بن عمرو الليثي به وقال: "حسن صحيح" وصححه الحاكم على شرط البخاري: ٢٦/١، ٢٧ ووافقه الذهبي.

Commetns:

Paradise and the Fire are real, and existing now.

Chapter 22, 23. The *Hawd* (Cistern)

4745. It was narrated that Ibn 'Umar said: "The Messenger of Allāh ﷺ said: 'Ahead of you there is the *Hawd* (Cistern), the distance between two sides of which is like

(المعجم ٢٢، ٢٣) بَابُ: فِي الْحَوْضِ
(التحفة ٢٦)

٤٧٤٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَمُسَدَّدٌ قَالَا: حَدَّثَنَا حَمَادٌ بْنُ زَيْدٍ عَنْ أَبِي بَرْزَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ

the distance between Jarbā' and Adhraḥ.” (*Saḥīḥ*)

ﷺ: «إِنَّ أَمَامَكُمْ حَوْضًا مَا بَيْنَ نَاحِيَّتَيْهِ كَمَا بَيْنَ جَرْبَاءَ وَأَذْرَحَ».

تخریج: أخرجه مسلم، الفضائل، باب إثبات حوض نبينا ﷺ، ح: ۲۲۹۹ من حديث حماد ابن زيد به، وأصله عند البخاري، ح: ۶۵۷۷ من حديث نافع به.

4746. It was narrated from Abū Hamzah, from Zaid bin Arqam, who said: “We were with the Messenger of Allāh ﷺ and we made a stop. He said: ‘You are just a hundred thousandth part of those who will come to me at the *Hawd* (Cistern).’” I said: “How many were you at that time?” He said: “Seven or eight hundred.” (*Saḥīḥ*)

۴۷۴۶ - حَدَّثَنَا حَنْصُ بْنُ عُمَرَ النَّمِرِيُّ: حَدَّثَنَا شُعْبَةُ عَنْ عُمَرُو بْنِ مُرَّةَ، عَنْ أَبِي حَمْرَةَ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فَتَرَلْنَا مَنْزِلًا قَالَ: «مَا أَنْتُمْ جُزْءٌ مِنْ مِائَةِ أَلْفِ جُزْءٍ مِمَّنْ يَرِدُ عَلَيَّ الْحَوْضِ». قَالَ: قُلْتُ: كَمْ كُنْتُمْ يَوْمَئِذٍ؟ قَالَ: سَبْعِمِائَةٍ أَوْ ثَمَانِمِائَةٍ.

تخریج: [إسناده صحيح] أخرجه أحمد: ۳۶۹/۴ من حديث شعبة به، وصححه الحاكم على شرط الشيخين: ۷۶/۱، ۷۷.

4747. It was narrated that Al-Mukhtār bin Fulful said: I heard Anas bin Mālik saying: The Messenger of Allāh ﷺ dozed off briefly, then he raised his head, and he was smiling. Either he spoke to them, or they said to him: “O Messenger of Allāh, why are you smiling?” and he said: “Just now a *Sūrah* was revealed to me.” Then he recited: “In the Name of Allāh, the Most Gracious the Most Merciful. Verily, We have granted you *Al-Kawthar*”^[1] until its completion. When he had recited it, he said: “Do you know what *Al-Kawthar* is?” They said: “Allāh and His Messenger know best.” He said: “It is a river that my Lord, the Mighty and Sublime, has promised me in Paradise, in which there is

۴۷۴۷ - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: أَعْفَى رَسُولُ اللَّهِ ﷺ إِغْفَاءً، فَرَفَعَ رَأْسَهُ مُتَبَسِّمًا، فَإِمَّا قَالَ لَهُمْ وَإِمَّا قَالُوا لَهُ: يَا رَسُولَ اللَّهِ! لِمَ صَحِجْتَ؟ فَقَالَ: «إِنَّهُ أَنْزَلَتْ عَلَيَّ آيَاتُ سُورَةٍ» فَقَرَأَ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ﴾ حَتَّى خَتَمَهَا، فَلَمَّا قَرَأَهَا قَالَ: «هَلْ تَدْرُونَ مَا الْكَوْثَرُ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّهُ نَهْرٌ وَعَدْنِيهِ رَبِّي عَزَّ وَجَلَّ فِي الْجَنَّةِ وَعَلَيْهِ خَيْرٌ كَثِيرٌ، عَلَيْهِ حَوْضٌ تَرِدُ عَلَيْهِ أُمَّتِي يَوْمَ الْقِيَامَةِ، آيَتُهُ عَدَدُ الْكَوَاكِبِ».

[1] *Al-Kawthar* 108.

much goodness, upon it is a *Hawd* (Cistern) to which my *Ummah* will come on the Day of Resurrection. Its vessels are as numerous as the stars.” (*Sahih*)

تخريج: أخرجه مسلم، ح: ٤٠٠ و ح: ٢٣٠٤ من حديث محمد بن فضيل به تقدم: ٧٨٤.

4748. It was narrated that Anas bin Mālik said: “When the Prophet of Allāh ﷺ was taken up into Paradise” – or words to that effect – “he was shown a river whose banks were transparent” – or hollowed out – corundum.^[1] The angel who was with him struck with his hand and brought out some musk. Muḥammad ﷺ said to the Angel who was with him: “What is this?” He said: “This is *Al-Kawthar* which your Lord has given to you.” (*Sahih*)

٤٧٤٨ - حَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ أَبِي قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا عُرِجَ نَبِيُّ اللَّهِ ﷺ فِي الْجَنَّةِ - أَوْ كَمَا قَالَ - عُرِضَ لَهُ نَهْرٌ حَافَتَاهُ الْيَاقُوتُ الْمُجَبِّبُ - أَوْ قَالَ: الْمُجَوِّفُ - فَضَرَبَ الْمَلَكُ الَّذِي مَعَهُ يَدَهُ فَاسْتَخْرَجَ مِنْهَا مِسْكَ فَقَالَ مُحَمَّدٌ ﷺ لِلْمَلَكِ الَّذِي مَعَهُ: «مَا هَذَا؟» قَالَ: هَذَا الْكَوْثَرُ الَّذِي أَعْطَاكَ اللَّهُ عَزَّ وَجَلَّ.

تخريج: أخرجه البخاري، التفسير، سورة: ﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ﴾، ح: ٤٩٦٤ والترمذي، ح: ٣٣٥٩ من حديث قتادة به مختصراً.

4749. ‘Abdus-Salām bin Abī Hāzim Abū Ṭālūt said: I witnessed Abū Barzah enter upon ‘Ubaidullāh bin Ziyād. so-and-so – someone who was named by Muslim (one of the narrators) – and who was among the people, told me: When ‘Ubaidullāh saw him he said: ‘O you Companions of Muḥammad, the short and stout.’ The *Shaikh* was offended, and said: ‘I do not think that I will stay among people who criticize me for having been a Companion of Muḥammad ﷺ.’ ‘Ubaidullāh said to him: ‘Your having been a Companion of

٤٧٤٩ - حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ أَبِي حَازِمٍ أَبُو طَالُوتٍ قَالَ: شَهِدْتُ أَبَا بَرْزَةَ دَخَلَ عَلَى عُبَيْدِ اللَّهِ بْنِ زِيَادٍ، فَحَدَّثَنِي فَلَانٌ - بِاسْمِهِ سَمَاهُ مُسْلِمٌ - وَكَانَ فِي السَّمَاطِ، قَالَ: فَلَمَّا رَأَاهُ عُبَيْدُ اللَّهِ قَالَ: إِنَّ مُحَمَّدَ بْنَكَ هَذَا الدَّخْدَاحُ، فَهَمَمَهَا الشَّيْخُ فَقَالَ: مَا كُنْتُ أَحْسَبُ أَنِّي أَبْقَى فِي قَوْمٍ يُعَيِّرُونِي بِصُحْبَةِ مُحَمَّدٍ ﷺ، فَقَالَ لَهُ عُبَيْدُ اللَّهِ: إِنَّ صُحْبَةَ مُحَمَّدٍ ﷺ لَكَ زَيْنٌ غَيْرُ شَيْنٍ، ثُمَّ قَالَ: إِنَّمَا بَعَثْتُ إِلَيْكَ لِأَسْأَلَكَ عَنْ

[1] A family of gems that includes rubies, emeralds and sapphires.

Muḥammad ﷺ is a source of pride for you, not a source of shame.’ Then he said: ‘I came to you to ask you about the *Hawḍ* (Cistern). Did you hear the Messenger of Allāh ﷺ say anything about it?’ Abū Barzah said: ‘Yes, not once or twice, or three times or four, or five. Whoever disbelieves in it, may Allāh not give him to drink from it.’ Then he went out angrily.” (*Ṣaḥīḥ*)

الْحَوْضِ، سَمِعْتَ رَسُولَ اللَّهِ يَذْكُرُ فِيهِ شَيْئًا؟ قَالَ أَبُو بَرَزَةَ: نَعَمْ لَمْ أَرَهُ وَلَا يُنْتَبِئُ وَلَا ثَلَاثًا وَلَا أَرْبَعًا وَلَا خَمْسًا، فَمَنْ كَذَّبَ بِهِ فَلَا سَقَاةَ لِلَّهِ مِنْهُ، ثُمَّ خَرَجَ مُغَضَّبًا.

تخریج: [صحيح] أخرجه أحمد: ٤/٤٢١ من حديث أبي طالوت به، وله طريق آخر عنده: ٤/٤٢٤ وللحديث شواهد عنده: ٤/٤١٩، ٤٢٥، ٤٢٦.

Comments:

The true followers of Allāh’s Messenger ﷺ will be granted the privilege of drinking from the *Hawḍ*.

Chapter 23, 24. The Questioning In The Grave And The Torment Of The Grave

(المعجم ٢٣، ٢٤) - بَابُ الْمَسْأَلَةِ فِي الْقَبْرِ وَعَذَابِ الْقَبْرِ (التحفة ٢٧)

4750. It was narrated from Al-Barā’ bin ‘Āzib that the Messenger of Allāh ﷺ said: “When the Muslim is questioned in the grave, he will bear witness that there is none worthy of worship but Allāh, and that Muḥammad is the Messenger of Allāh ﷺ. That is what Allāh says: ‘Allāh will keep firm those who believe, with the word that stands firm.’”^[1] (*Ṣaḥīḥ*)

٤٧٥٠ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا شُعْبَةُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْمُسْلِمَ إِذَا سُئِلَ فِي الْقَبْرِ فَشَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَذَلِكَ قَوْلُ اللَّهِ تَعَالَى: ﴿يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ﴾». [إبراهيم: ٢٧].

تخریج: أخرجه البخاري، التفسير، سورة إبراهيم عليه الصلاة والسلام، باب: ﴿يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ﴾، ح: ٤٦٩٩ عن أبي الوليد الطيالسي، ومسلم، الجنة وصفة نعيمها، باب عرض مقعد الميت من الجنة والنار عليه . . . إلخ، ح: ٢٨٧١ من حديث شعبة به.

4751. It was narrated from ‘Abdul-Wahhāb bin ‘Aṭā’ Al-Khaffāf, Abū

٤٧٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ

[1] Ibrāhīm 14:27.

Naṣr, from Sa'eed, from Qatādah, from Anas bin Mālik that the Messenger of Allāh ﷺ entered a stand of palm trees belonging to Banū Najjār, and he heard a sound that startled him. He said: "Who are the occupants of these graves?" They said: "O Messenger of Allāh, they are some people who died during *Jāhiliyyah*." He said: "Seek refuge with Allāh from the torment of the grave, and from the tribulation of the Dajjāl." They said: "Why is that, O Messenger of Allāh?" He said: "When the believer is placed in his grave, an angel comes to him, and says: 'What did you worship?' If Allāh has guided him, he says: 'I used to worship Allāh.' It is said: 'What did you say about this man?' He says: 'He is the slave of Allāh and His Messenger.' Then he is not asked about anything else. Then he is taken to the abode that would have been his in the Fire, and it is said to him: 'This would have been your abode in the Fire, but Allāh protected you, and had mercy on you, and He has exchanged it for an abode in Paradise.' He says: 'Let me go and tell my family of the good news,' but it is said to him: 'Be still.' But when the disbeliever is placed in his grave, an angel comes to him and rebukes him, and says to him: 'What did you worship?' He says: 'I do not know.' It is said to him: 'You neither knew nor recited (the Book).' Then it is said to him: 'What did you say about this man?'

الْأَنْبَارِيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ الْخَمَفِيُّ، أَبُو نَضْرٍ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ نَحْلًا لِبَنِي النَّجَّارِ فَسَمِعَ صَوْتًا فَفَزِعَ فَقَالَ: «مَنْ أَصْحَابُ هَذِهِ الْقُبُورِ؟» قَالُوا: يَا رَسُولَ اللَّهِ! نَاسٌ مَاتُوا فِي الْجَاهِلِيَّةِ فَقَالَ: «تَعَوَّذُوا بِاللَّهِ مِنْ عَذَابِ النَّارِ وَمِنْ فِتْنَةِ الدَّجَالِ». قَالُوا: وَبِمِمْ ذَلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «إِنَّ الْمُؤْمِنَ إِذَا وُضِعَ فِي قَبْرِهِ أَنَاهُ مَلَكٌ فَيَقُولُ لَهُ: مَا كُنْتَ تَعْبُدُ؟ فَإِنَّ اللَّهَ تَعَالَى هَدَاهُ، قَالَ: كُنْتُ أَعْبُدُ اللَّهَ، فَيَقَالُ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟ فَيَقُولُ: هُوَ عَبْدُ اللَّهِ وَرَسُولُهُ، فَمَا يُسْأَلُ عَنْ شَيْءٍ غَيْرِهَا فَيَنْطَلِقُ بِهِ إِلَى بَيْتٍ كَانَ لَهُ فِي النَّارِ، فَيَقَالُ لَهُ: هَذَا بَيْتُكَ كَانَ لَكَ فِي النَّارِ، وَلَكِنَّ اللَّهَ عَصَمَكَ وَرَحِمَكَ فَأَبْدَلَكَ بِهِ بَيْتًا فِي الْجَنَّةِ، فَيَقُولُ: دَعُونِي حَتَّى أَذْهَبَ فَأُبَشِّرَ أَهْلِي فَيَقَالُ لَهُ: اسْكُنْ. وَإِنَّ الْكَافِرَ إِذَا وُضِعَ فِي قَبْرِهِ أَنَاهُ مَلَكٌ فَيَنْتَهَرُهُ، فَيَقُولُ لَهُ: مَا كُنْتَ تَعْبُدُ؟ فَيَقُولُ: لَا أَدْرِي، فَيَقَالُ لَهُ: لَا دَرَيْتَ وَلَا تَلَيْتَ، فَيَقَالُ لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟ فَيَقُولُ: كُنْتُ أَقُولُ مَا يَتَّبَعُونَ النَّاسُ، فَيَضْرِبُهُ بِمِطْرَاقٍ مِنْ حَدِيدٍ بَيْنَ أُذُنَيْهِ، فَيَصِيحُ صَيْحَةً تَسْمَعُهَا الْخَلْقُ غَيْرَ الثَّقَلَيْنِ».

He says: 'I used to say whatever the people said.' Then he strikes him with an iron hammer between his ears, and he screams with a scream that is heard by all creatures except, the two races (of jinn and men)." (*Ṣaḥīḥ*)

4752. (There is another chain) from 'Abdul-Wahhāb who narrated a similar report with a similar chain (as no. 4751). He said: "When a person is placed in his grave and his companions turn and leave, he hears the sound of their sandals. Then two Angels come to him and say to him..." and he narrated a similar report, and said in it: "As for the disbeliever and the hypocrite, they say to him" adding (the word) "hypocrite." And he said: "it is heard by everything that is nearby, except for the two races (of jinn and men)." (*Ṣaḥīḥ*)

٤٧٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بِمِثْلِ هَذَا الْإِسْنَادِ نَحْوَهُ قَالَ: «إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ وَتَوَلَّى عَنْهُ أَصْحَابُهُ أَنَّهُ لَيَسْمَعُ قَرَعَ نِعَالِهِمْ، فَإِذَا مَلَكَانِ فَيَقُولَانِ لَهُ»، فَذَكَرَ قَرِيبًا مِنْ [حَدِيثِهِ] الْأَوَّلِ قَالَ فِيهِ: «وَأَمَّا الْكَافِرُ وَالْمُنَافِقُ فَيَقُولَانِ لَهُ»، زَادَ «الْمُنَافِقُ» وَقَالَ: يَسْمَعُهَا مَنْ يَلِيهِ غَيْرُ الثَّقَلَيْنِ».

تخريج: [صحيح] تقدم، ح: ٣٢٣١.

Comments:

One Angel comes to a virtuous and pious person and deals with him politely.
Two Angels come to the evil person.

4753. It was narrated from Al-Minhāl, from Zādhān, from Al-Barā' bin 'Āzib, who said: "We went out with the Messenger of Allāh ﷺ for the funeral of an *Anṣārī* man. We came to the grave, but it had not been dug yet. The Messenger of Allāh ﷺ sat down, and we sat around him as if there were birds on our heads. He had a stick in his hand with which he was scratching the ground, then he raised his head, and said: 'Seek refuge with Allāh from the torment

٤٧٥٣ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ؛ ح: وَحَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ - وَهَذَا لَفْظُ هَنَادٍ: عَنِ الْأَعْمَشِ - عَنِ الْمِنْهَالِ، عَنْ زَادَانَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي جَنَازَةِ رَجُلٍ مِنَ الْأَنْصَارِ فَانْتَهَيْنَا إِلَى الْقَبْرِ وَلَمَّا يُلْحَدُ فَجَلَسَ رَسُولُ اللَّهِ ﷺ وَجَلَسْنَا حَوْلَهُ كَأَنَّمَا عَلَي رُؤُوسِنَا الطَّيْرُ وَفِي يَدِهِ عَوْدٌ يَنْكُتُ بِهِ فِي الْأَرْضِ، فَرَفَعَ رَأْسَهُ

of the grave,' two or three times." In the *Hadith* of Jarīr (one of the narrators) it adds here: "and he said: 'He (the deceased) hears the sound of their sandals when they turn to leave and it is said to him: "O so-and-so, who is your Lord? What is your religion? Who is your Prophet?"' Hannād (one of the narrators) said: "He said: "Two angels come to him and make him sit up, and say: "Who is your Lord?" He says: "My Lord is Allāh." They say to him: "What is your religion?" He says: "My religion is Islam." They say to him: "Who is this man who was sent among you?" He said: "He is the Messenger of Allāh ﷺ." They say: "How did you know?" He says: "I read the Book of Allāh, and I believed in it." In the *Hadith* of Jarīr it adds: "And that is the Words of Allāh: Allāh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter...^[1] and he recited the whole Verse. Then the two reports concur: "He said: 'Then a caller cries out from heaven (saying): "My slave has spoken the truth. Prepare for him a bed from Paradise, clothe him from Paradise, and open a door for him to Paradise.'" He said: "Then there comes to him some of its breeze and fragrance.' He said: 'And it (the grave) is made spacious for him, as far as the eye can see.' He

فَقَالَ: «اسْتَعِيدُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ» مَرَّتَيْنِ أَوْ ثَلَاثًا. زَادَ فِي حَدِيثِ جَرِيرٍ هَهُنَا، وَقَالَ: «وَإِنَّهُ لَيَسْمَعُ خُفَّ نِعَالِهِمْ إِذَا وَلَّوْا مُدْبِرِينَ حِينَ يُقَالُ لَهُ: يَا هَذَا مَنْ رَبُّكَ؟ وَمَا دِينُكَ وَمَنْ نَبِيِّكَ». قَالَ هَنَادٌ: قَالَ: «وَيَأْتِيهِ مَلَكَانِ فَيُجْلِسَانِيهَ فَيَقُولَانِ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: رَبِّي اللَّهُ، فَيَقُولَانِ لَهُ: مَا دِينُكَ؟ فَيَقُولُ: دِينِي الْإِسْلَامُ، فَيَقُولَانِ لَهُ: مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ؟ قَالَ: فَيَقُولُ: هُوَ رَسُولُ اللَّهِ ﷺ، فَيَقُولَانِ: وَمَا يُدْرِيكَ؟ فَيَقُولُ: قَرَأْتُ كِتَابَ اللَّهِ فَأَمَنْتُ بِهِ وَصَدَّقْتُ». زَادَ فِي حَدِيثِ جَرِيرٍ: «فَذَلِكَ قَوْلُ اللَّهِ تَعَالَى: ﴿يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾» [إبراهيم: 27] الْآيَةَ - ثُمَّ اتَّفَقَا - قَالَ: «فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ أَنْ قَدْ صَدَّقَ عَبْدِي فَأَفْرِشُوهُ مِنَ الْجَنَّةِ وَاللِّسُوهُ مِنَ الْجَنَّةِ وَافْتَحُوا لَهُ بَابًا إِلَى الْجَنَّةِ». قَالَ: «فَيَأْتِيهِ مِنْ رَوْحِهَا وَطِيْبِهَا». قَالَ: «وَيُفْتَحُ لَهُ فِيهَا مَدَّ بَصَرِهِ». قَالَ: «وَإِنَّ الْكَافِرَ، فَذَكَرَ مَوْتَهُ. قَالَ: «وَتُعَادُ رُوحُهُ فِي جَسَدِهِ وَيَأْتِيهِ مَلَكَانِ فَيُجْلِسَانِيهَ، فَيَقُولَانِ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: هَاهُ هَاهُ لَا أَدْرِي، فَيَقُولَانِ لَهُ: مَا دِينُكَ؟ فَيَقُولُ: هَاهُ هَاهُ لَا أَدْرِي، فَيَقُولَانِ لَهُ: مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ؟ فَيَقُولُ: هَاهُ هَاهُ لَا أَدْرِي؟

[1] Ibrāhīm 14:27.

said: ‘And as for the disbeliever,’’ and he mentioned his death and said: “His soul is returned to his body, and two Angels come to him and make him sit up, then they say to him: “Who is your Lord?” He says: “Oh, oh, I do not know.” They say to him: “What is your religion?” He says: “Oh, oh, I do not know.” They say to him: “Who is this man who was sent among you?” He says: “Oh, oh, I do not know.” Then a caller cries out from heaven (saying): “He is lying. Prepare for him a bed from the Fire, and clothe him from the Fire, and open a door for him to the Fire.” He said: ‘Then there comes to him some of its heat and hot wind.’ He said: ‘Then his grave is constricted for him, until his ribs interlock.’” In the *Hadith* of Jarir it adds: “He said: ‘Then one who is blind and dumb is placed in charge of him, and he has with him a sledgehammer of iron which, if he struck a mountain with it, it would turn to dust.’ He said: ‘He strikes him with it, dealing a blow that is heard by everything between the east and the west, except the two races (of jinn and men), and he turns to dust.’ He said: ‘Then his soul is returned to him.’” (*Hasan*)

تخريج: [حسن] تقدم، ح: ٣٢١٢ وأخرجه أحمد: ٤/٢٨٧ عن أبي معاوية الضرير به، ورواه النسائي، ح: ٢٠٠٣ وابن ماجه، ح: ١٥٤٨، ١٥٤٩ وهو في الزهد لهناد بن السري: ١/٢٠٥-٢٠٧، ح: ٣٣٩ ورواه البيهقي في إثبات عذاب القبر، ح: ٢٠ (بتحقيقي) من حديث أبي داود به، وصححه في شعب الإيمان، ح: ٣٩٥ وغيره.

4754. (There is another chain) from Al-Minhāl, from Abū ‘Umar

فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ أَنْ كَذَبَ فَأَفْرِشُوهُ مِنَ النَّارِ وَاللَّسْوَةُ مِنَ النَّارِ وَافْتَحُوا لَهُ بَابًا إِلَى النَّارِ قَالَ: «فِيَأْتِيهِ مِنْ حَرِّهَا وَسَمُومِهَا». قَالَ: «وَيُضَيِّقُ عَلَيْهِ قَبْرُهُ حَتَّى تَخْتَلِفَ فِيهِ أَضْلَاعُهُ». زَادَ فِي حَدِيثِ جَرِيرٍ قَالَ: «ثُمَّ يُقَيِّضُ لَهُ أَعْمَى أَبْكُمْ مَعَهُ مِرْزَبَةً مِنْ حَدِيدٍ لَوْ ضُرِبَ بِهَا جَبَلٌ لَصَارَ تُرَابًا». قَالَ: «فَيَضْرِبُ بِهَا صَرْبَةً يَسْمَعُهَا مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ إِلَّا الثَّقَلَيْنِ فَيَصِيرُ تُرَابًا». قَالَ: «ثُمَّ تُعَادُ فِيهِ الرُّوحُ».

٤٧٥٤ - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا

Zādhān, who said: "I heard Al-Barā' narrate a similar report (as no. 4753) from the Prophet ﷺ. (Hasan)

عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا الْمُنْهَالُ عَنْ أَبِي عَمَرَ زَادَانَ قَالَ: سَمِعْتُ الْبَرَاءَ عَنِ النَّبِيِّ ﷺ قَالَ: فَذَكَرَ نَحْوَهُ.

تخريج: [حسن] انظر الحديث السابق أخرجه البيهقي في إثبات عذاب القبر، ح: ٢٤ (بتحقيقي) من حديث أبي داود به.

Chapter 24, 25. Mention Of The *Mizān* (The Balance)

(المعجم ٢٤، ٢٥) بَابُ: فِي ذِكْرِ
الْمِيزَانِ (التحفة ٢٨)

4755. It was narrated from 'Āishah that she remembered the Fire and wept. The Messenger of Allāh ﷺ said: "Why are you weeping?" She said: "I remembered the Fire and I wept. Will you remember your family on the Day of Resurrection?" The Messenger of Allāh ﷺ said: "There are three places where no one will remember anyone else: At the *Mizān*, until he knows whether (his deeds) will weigh lightly or heavily; at the (giving of) the book, when it will be said: 'Here! Read my record!'^[1] until he knows where he will receive his book, in his right hand, his left hand, or behind his back; and at the *Ṣirāṭ* when it is placed across Hell." (*Da'if*)

٤٧٥٥ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ وَحُمَيْدُ بْنُ مَسْعَدَةَ أَنَّ إِسْمَاعِيلَ بْنَ إِبْرَاهِيمَ حَدَّثَهُمْ قَالَ: أَخْبَرَنَا يُونُسُ عَنِ الْحَسَنِ، عَنْ عَائِشَةَ: أَنَّهَا ذَكَرَتْ النَّارَ فَبَكَتْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا يُبْكِيكِ؟» قَالَتْ: ذَكَرْتُ النَّارَ فَبَكَيْتُ، فَهَلْ تَذْكُرُونَ أَهْلِيكُمْ يَوْمَ الْقِيَامَةِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَا فِي ثَلَاثَةِ مَوَاطِنَ فَلَا يَذْكُرُ أَحَدٌ أَحَدًا، عِنْدَ الْمِيزَانِ حَتَّى يَعْلَمَ أَيِّخَفُ مِيزَانُهُ أَوْ يثْقُلُ، وَعِنْدَ الْكِتَابِ حِينَ يُقَالُ: «هَاتُوا أَقْرَبُوا كِتَابِي» [الحاقة: ١٩] حَتَّى يَعْلَمَ أَيْنَ يَقَعُ كِتَابُهُ، أَيْ يَمِينِهِ أَمْ فِي شِمَالِهِ أَمْ مِنْ وَرَاءِ ظَهْرِهِ، وَعِنْدَ الصِّرَاطِ إِذَا وُضِعَ بَيْنَ ظَهْرِي جَهَنَّمَ».

قَالَ يَعْقُوبُ عَنْ يُونُسَ، وَهَذَا لَفْظُ حَدِيثِهِ.

تخريج: [إسناده ضعيف] أخرجه البيهقي في الاعتقاد، ص: ٢١٠ من حديث أبي داود، وأحمد: ١٠١/٦ من حديث الحسن البصري به وعنن.

[1] *Al-Hāqqah* 69:19.

Chapter 25, 26. The Dajjāl

(المعجم ٢٥، ٢٦) بَابُ: فِي الدَّجَالِ

(التحفة ٢٩)

4756. It was narrated that Abū 'Ubaidah bin Al-Jarrāh said: "I heard the Prophet ﷺ say: 'There was no Prophet after Nūḥ who did not warn his people about the Dajjāl, and I am warning you about him.' The Messenger of Allāh ﷺ described him to us and said: 'Perhaps those who saw me and heard my words will live to see him.' They said: 'O Messenger of Allāh, how will our hearts be then? Will they be as they are today?' He said: 'Or better.'" (*Hasan*)

٤٧٥٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ خَالِدِ الْحَدَّاءِ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ بْنِ سُرَّاقَةَ، عَنْ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّهُ لَمْ يَكُنْ نَبِيٌّ بَعْدَ نُوحٍ إِلَّا وَقَدْ أَنْذَرَ الدَّجَالَ قَوْمَهُ وَإِنِّي أَنْذِرُكُمْوَهُ»، فَوَصَفَهُ لَنَا رَسُولُ اللَّهِ ﷺ وَقَالَ: «لَعَلَّهُ سَيُدرِكُهُ مَنْ قَدْ رَأَى وَسَمِعَ كَلَامِي». قَالُوا: يَا رَسُولَ اللَّهِ! كَيْفَ قُلُوبُنَا يَوْمَئِذٍ، أَمْثَلُهَا الْيَوْمَ. قَالَ: «أَوْ خَيْرٍ».

تخريج: [حسن] أخرجه الترمذي، الفتن، باب ما جاء في الدجال، ح: ٢٢٣٤ من حديث حماد بن سلمة به وقال: "حسن غريب" وصححه ابن حبان، ح: ١٨٩٥ والحاكم ٤/٥٤٢، ٥٤٣ ووافقه الذهبي.

4757. It was narrated from Sālim that his father said: "The Messenger of Allāh ﷺ stood up among the people and praised Allāh as He deserves to be praised, then he mentioned the Dajjāl, and said: 'I am warning you about him, and there is no Prophet who did not warn his people about him. Nūḥ warned his people about him, but I will tell you something about him that no Prophet mentioned to his people: Know that he is one-eyed, and Allāh is not one-eyed.'" (*Ṣaḥīḥ*)

٤٧٥٧ - حَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الرَّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ فِي النَّاسِ فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، فَذَكَرَ الدَّجَالَ فَقَالَ: «إِنِّي لَأَنْذِرُكُمْوَهُ وَمَا مِنْ نَبِيٍّ إِلَّا قَدْ أَنْذَرَهُ قَوْمَهُ، لَقَدْ أَنْذَرَهُ نُوحٌ قَوْمَهُ، وَلِكَيْبِي سَأَقُولُ لَكُمْ فِيهِ قَوْلًا لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ، تَعْلَمُونَ أَنَّهُ أَعْوَرٌ، وَإِنَّ اللَّهَ لَيْسَ بِأَعْوَرَ».

تخريج: [صحيح] تقدم، ح: ٤٣٢٩.

Chapter 26, 27. The *Khawārij*

(المعجم ٢٦، ٢٧) بَابُ: فِي الْخَوَارِجِ

(التحفة ٣٠)

4758. It was narrated that Abū Dharr said: "The Messenger of Allāh ﷺ said: 'Whoever separates the distance of a hand-span from the *Jamā'ah* (main body of Muslims), he has removed the yoke of Islam from his neck.'" (*Hasan*)

٤٧٥٨ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ وَأَبُو بَكْرِ بْنُ عَيَّاشٍ وَمَنْدَلٌ عَنْ مُطَرِّفٍ، عَنْ أَبِي جَهْمٍ، عَنْ خَالِدِ بْنِ وَهْبَانَ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ فَارَقَ الْجَمَاعَةَ قِيدَ شِبْرٍ فَقَدْ خَلَعَ رِبْقَةَ الْإِسْلَامِ مِنْ عُنُقِهِ».

تخريج: [حسن] أخرجه أحمد: ١٨٠/٥ من حديث زهير به، ورواه ابن أبي عاصم في السنة، ح: ١٠٥٣ بإسناد صحيح عن زهير بلفظ: "من فارق الجماعة والإسلام فقد خلع ربقة الإسلام من عنقه".

Comments:

The *Khawārij* are those who revolted and called the Muslim leaders disbelievers. The following narrations describe their traits, and advise how to deal with their *Fitnah*.

4759. (There is another chain) that Abū Dharr said: "The Messenger of Allāh ﷺ said: 'How will you be with leaders who will come after me, and will keep this *Fay'* (spoils) for themselves?' I said: 'By the One Who sent you with the truth, I will put my sword on my shoulder then I will strike with it until I meet you' – 'or join you.' – He said: 'Shall I not guide you to something that is better than that? Be patient until you meet me.'" (*Hasan*)

٤٧٥٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مُطَرِّفُ بْنُ طَرِيفٍ عَنْ أَبِي الْجَهْمِ، عَنْ خَالِدِ بْنِ وَهْبَانَ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَيْفَ أَنْتُمْ وَأَيْمَةٌ مِنْ بَعْدِي يَسْتَأْذِرُونَ بِهَذَا الْفِيءِ» قُلْتُ: أَمَا وَالَّذِي بَعَثَكَ بِالْحَقِّ! أَصْعُ سِنْفِي عَلَى عَاتِقِي ثُمَّ أَضْرِبُ بِهِ حَتَّى أَتِقَاكَ - أَوْ أَلْحَقَكَ - قَالَ: «أَوْ لَا أَدُلُّكَ عَلَى خَيْرٍ مِنْ ذَلِكَ تَصْبِرُ حَتَّى تَلْقَانِي».

تخريج: [حسن] أخرجه أحمد: ١٧٩/٥ من حديث زهير به.

4760. It was narrated from Ḥammad bin Zaid, from Al-Mu'allā bin Ziyād and Hishām bin Ḥassān, from Al-Ḥasan, from Ḍabbah Ibn Miḥṣan, from Umm Salamah, the wife of the Prophet

٤٧٦٠ - حَدَّثَنَا مُسَدَّدٌ وَسَلِيمَانُ بْنُ دَاوُدَ الْمَعْنَى قَالَا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ الْمُعَلَّى بْنِ زِيَادٍ وَهَيْشَامِ بْنِ حَسَّانَ، عَنْ الْحَسَنِ، عَنْ ضَبَّةَ بْنِ مِحْصَنٍ، عَنْ أُمِّ سَلَمَةَ

ﷺ, who said: “The Messenger of Allāh ﷺ said: “There will be rulers over you, some of whose deeds you will approve of, and some you will disapprove of. Whoever denounces them with his tongue will have discharged his duty, and whoever hates their bad deeds in his heart will be safe. But whoever approves of them and follows them (is the one who does wrong).” It was said: ‘O Messenger of Allāh, should we not kill them?’ He said: ‘No, not so long as they pray.’” Abū Dāwud said:^[1] “Should we not fight them?” (*Saḥīḥ*)

تخریج: أخرجه مسلم، الإمامة، باب وجوب الإنكار على الأمرء فيما يخالف الشرع . . . الخ، ح: ١٨٥٤ عن سليمان بن داود: أبي الربيع العتكي به.

4761. It was narrated from Qatādah: “Al-Ḥasan narrated to us from Ḍabbah bin Miḥṣan Al-‘Anazī, from Umm Salamah from the Prophet ﷺ. He said: ‘Whoever hates that, he has discharged his duty, and whoever denounces that he will be safe.’” Qatādah said: “Meaning, whoever denounces in his heart, and hates in his heart.” (*Saḥīḥ*)

تخریج: [صحيح] انظر الحديث السابق، وأخرجه البيهقي: ١٥٨/٨ من حديث أبي داود به.

4762. It was narrated that ‘Arfajah said: “I heard the Messenger of Allāh ﷺ say: ‘There will be various troubles and evil deeds among my *Ummah*. Whoever wants to divide the Muslims when they are united, strike him with the sword, no matter who he is.’” (*Saḥīḥ*)

زَوْجِ النَّبِيِّ ﷺ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَتَكُونُ عَلَيْكُمْ أَيْمَةٌ تَعْرِفُونَ مِنْهُمْ وَتُنْكِرُونَ، فَمَنْ أَنْكَرَ». قَالَ أَبُو دَاوُدَ: قَالَ هِشَامُ: «بِلِسَانِهِ فَقَدْ بَرِيءٌ، وَمَنْ كَرِهَ بِقَلْبِهِ فَقَدْ سَلِمَ وَلَكِنْ مَنْ رَضِيَ وَتَابَعَ» فَقِيلَ: يَا رَسُولَ اللَّهِ! أَفَلَا نَقْتُلُهُمْ؟ قَالَ: «لَا، مَا صَلَّوْا» قَالَ أَبُو دَاوُدَ: أَفَلَا نَقَاتِلُهُمْ؟.

٤٧٦١ - حَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ ابْنِ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ: حَدَّثَنَا الْحَسَنُ عَنْ صَبَّهَ بْنِ مِحْصَنِ الْعَنْزِيِّ، عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ ﷺ بِمَعْنَاهُ قَالَ: «فَمَنْ كَرِهَ فَقَدْ بَرِيءٌ، وَمَنْ أَنْكَرَ فَقَدْ سَلِمَ». قَالَ قَتَادَةُ: يَعْنِي مَنْ أَنْكَرَ بِقَلْبِهِ وَمَنْ كَرِهَ بِقَلْبِهِ.

٤٧٦٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ، عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنْ عَرْفَجَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «سَتَكُونُ فِي أُمَّتِي هَنَاتٌ وَهَنَاتٌ، فَمَنْ أَرَادَ أَنْ يَفْرَقَ أَمْرَ الْمُسْلِمِينَ وَهُمْ جَمِيعٌ فَاضْرِبُوهُ بِالسَّيْفِ كَأَنَّ مَنْ كَانَ».

[1] That is Sulaimān bin Dāwud, one of the narrators, and he is Abū Dāwud Aṭ-Ṭayālīsī.

تخريج: أخرجه مسلم، الإمارة، باب حكم من فرق أمر المسلمين وهو مجتمع، ح: ١٨٥٢ من حديث شعبة به .

Chapter 27, 28. Fighting The *Khawārij*

4763. It was narrated from ‘Ubaidah that ‘Alī mentioned the people of An-Nahrawān (the *Khawārij*), and said: “Among them is a man with a defective arm, or a deformed arm, or a small arm. Were it not that you would rejoice too much, I would tell you what Allāh has promised upon the tongue of Muḥammad ﷺ to those who kill them.” I said: “Did you hear this from him?” He said: Yes, by the Lord of the Ka’bah. (*Sahih*)

(المعجم ٢٧، ٢٨) بَابُ فِي قِتَالِ

الْخَوَارِجِ (التحفة ٣١)

٤٧٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ وَمُحَمَّدُ ابْنُ عِيْسَى الْمَعْنَى قَالَا: حَدَّثَنَا حَمَادٌ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ: أَنَّ عَلِيًّا ذَكَرَ أَهْلَ النَّهْرَوَانَ فَقَالَ: فِيهِمْ رَجُلٌ مُودَنْ أَيْدٍ أَوْ مُخَدَّجُ أَيْدٍ أَوْ مَثْدُونُ أَيْدٍ: لَوْلَا أَنْ تَبَطَّرُوا لَبَأْتَكُمْ مَا وَعَدَ اللَّهُ الَّذِينَ يَقْتُلُونَهُمْ عَلَى لِسَانِ مُحَمَّدٍ ﷺ قَالَ: قُلْتُ: أَنْتَ سَمِعْتَ هَذَا مِنْهُ؟ قَالَ: إِي وَرَبِّ الْكَعْبَةِ!.

تخريج: أخرجه مسلم، الزكاة، باب التحريض على قتل الخوارج، ح: ١٠٦٦ من حديث حماد بن زيد به .

4764. It was narrated that Abū Sa‘eed Al-Khudrī said: “‘Alī sent a gold nugget still in its dirt to the Prophet ﷺ, and he divided it among four people: ‘Al-Aqra’ bin Ḥābis Al-Ḥanzalī Al-Mujāshī‘ī, ‘Uyainah bin Badr Al-Fazārī, Zaid Al-Khail Aṭ-Ṭā‘ī, who was one of Banū Nabhān, and ‘Alqamah bin ‘Ulāthah Al-‘Āmirī, who was one of Banū Kilāb. The Quraish and the *Anṣār* got angry and said: ‘He is giving to the chiefs of Najd, and not to us.’ He said: ‘It is only to soften their hearts.’ Then a man with deep-set eyes, high cheekbones, a prominent brow, a

٤٧٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: حَدَّثَنَا سُفْيَانٌ عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي نُعْمٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: بَعَثَ عَلِيٌّ إِلَى النَّبِيِّ ﷺ بِذَهَبِيَّةٍ فِي تُرْبَتِهَا فَقَسَمَهَا بَيْنَ أَرْبَعَةٍ بَيْنَ الْأَفْرَعِ بْنِ حَابِسِ الْحَنْظَلِيِّ ثُمَّ الْمُجَاشِعِيِّ وَبَيْنَ عُبَيْدَةَ بْنِ بَدْرِ الْفَزَارِيِّ وَبَيْنَ زَيْدِ الْخَيْلِ الطَّائِيِّ ثُمَّ أَحَدِ بَنِي نَبْهَانَ وَبَيْنَ عَلْقَمَةَ بْنِ عَلَانَةَ الْعَامِرِيِّ، ثُمَّ أَحَدِ بَنِي كِلَابٍ، قَالَ: فَغَضِبَتْ قُرَيْشٌ وَالْأَنْصَارُ وَقَالَتْ: يُعْطِي صَنَادِيدَ أَهْلِ نَجْدٍ وَبَدْعَنَا، فَقَالَ: «إِنَّمَا أَتَأَلَّفُهُمْ» قَالَ: فَأَقْبَلَ رَجُلٌ غَائِرٌ

thick beard, and a shaven head came forward and said: 'Fear Allāh, O Muḥammad!' He said: 'Who will obey Allāh if I disobey Him? Allāh has entrusted me over the people of the earth but you do not trust me.' A man asked if he should kill him – I think it was Khālid bin Al-Walīd – but he did not let him. When he left, he said: 'From the stock of this man – or from his offspring – will come people who will recite the Qur'ān but it does not go beyond than their throats. They will pass out of Islam like the arrow passing through its target. They will kill the Muslims but leave the idolaters alone. By Allāh, if I live to see them, I will kill them as 'Ād were killed.'" (*Saḥīh*)

تخريج: أخرجه البخاري، أحاديث الأنبياء، باب قول الله تعالى: ﴿وإلى عاد أخاهم هودًا﴾، ح: ٣٣٤٤ عن محمد بن كثير العدي، ومسلم، الزكاة، باب ذكر الخوارج وصفاتهم، ح: ١٠٦٤/١٤٣ من حديث سعيد بن مسروق: أبي سفيان به.

4765. It was narrated from Abū 'Amr, he said: "Qatādah narrated to me, from Abū Sa'eed Al-Khudrī and Anas bin Mālik that the Messenger of Allāh ﷺ said: 'There will be differences and dissent among my *Ummah*, there will be people who will speak well but act badly. They will recite the Qur'ān but it will not go beyond their collarbones, and they will pass out of the religion like an arrow passing through the target, and they will not return until the arrow returns to its nock. They are the worst of people and of creation.

الْعَيْنَيْنِ مُشْرِفٌ الْوَجْتَيْنِ نَاتِيءُ الْجَبِينِ كَثُّ اللَّحْيَةِ مَخْلُوقٌ قَالَ: اتَّقِ اللَّهَ يَا مُحَمَّدُ! فَقَالَ: «مَنْ يُطِيعَ اللَّهَ إِذَا عَصَيْتُهُ؟ أَيَأْمُنُنِي اللَّهُ عَلَى أَهْلِ الْأَرْضِ؟ وَلَا تَأْمُونُونِي؟» قَالَ: فَسَأَلَ رَجُلٌ قَتْلَهُ - أَحْسِبُهُ خَالِدَ بْنِ الْوَلِيدِ - قَالَ: فَمَنْعَهُ قَالَ: فَلَمَّا وَلَّى، قَالَ: «إِنَّ مِنْ ضُضْيِ هَذَا» أَوْ «فِي عَقَبِ هَذَا قَوْمٌ يَمْرُقُونَ الْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الْإِسْلَامِ مُرُوقَ السَّهْمِ مِنَ الرِّمِيَّةِ يَقْتُلُونَ أَهْلَ الْإِسْلَامِ، وَيَدْعُونَ أَهْلَ الْأَوْتَانِ، لَعْنُ أَنَا وَاللَّهِ! أَدْرَكْتُهُمْ لِأَقْتُلْتَهُمْ قَتْلَ عَادٍ».

٤٧٦٥ - حَدَّثَنَا نَصْرُ بْنُ عَاصِمِ الْأَنْطَاكِيِّ: حَدَّثَنَا الْوَلِيدُ وَمُبَشَّرٌ يَعْنِي ابْنَ إِسْمَاعِيلَ الْحَلَبِيِّ، بِإِسْنَادِهِ عَنْ أَبِي عَمْرٍو، قَالَ: يَعْنِي الْوَلِيدُ: حَدَّثَنَا أَبُو عَمْرٍو قَالَ: حَدَّثَنِي قَتَادَةُ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ وَأَنْسِ ابْنَ مَالِكٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «سَيَكُونُ فِي أُمَّتِي اخْتِلَافٌ وَفُرْقَةٌ، قَوْمٌ يُحْسِنُونَ الْقِيلَ وَيُسَيِّئُونَ الْفِعْلَ، يَمْرُقُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ يَمْرُقُونَ مِنَ الدِّينِ مُرُوقَ السَّهْمِ مِنَ الرِّمِيَّةِ، لَا يَرْجِعُونَ حَتَّى يَرْتَدَّ عَلَى فُوقِهِ، هُمْ شَرُّ الْخَلْقِ وَالْخَلِيقَةِ، طُوبَى لِمَنْ قَتَلَهُمْ

Glad tidings to the one who kills them and they kill him. They will call people to the Book of Allāh, although they have nothing to do with it. Whoever fights them will be closer to Allāh than them.' They said: 'O Messenger of Allāh, what is their sign?' He said: "They will have shaven heads." (*Ḍa'īf*)

وَقَتْلُوهُ، يَدْعُونَ إِلَى كِتَابِ اللَّهِ وَلَيُسُوا مِنْهُ فِي شَيْءٍ، مَنْ فَاتَلَهُمْ كَانَ أَوْلَى بِاللَّهِ تَعَالَى مِنْهُمْ»، قَالُوا: يَا رَسُولَ اللَّهِ! مَا سِيمَاهُمْ قَالَ: «التَّحْلِيْقُ».

تخريج: [إسناده ضعيف] انظر الحديث الآتي وأخرجه أحمد: ۳/ ۲۲۴ من حديث أبي عمرو الأوزاعي به، وصححه الحاكم على شرط الشيخين: ۲/ ۱۴۷، ۱۴۸ ووافقه الذهبي * قتادة عنن.

Comments:

Shaving the head is not prohibited, rather, it is one of the rites of 'Umrah and Hajj, but this narrations foretells the sign of the people prior to their coming; that they would be recognized by this trait. Conversely, it is considered disliked by some of the scholars to constantly shave the head when there is no reason, merely because of the fact that it is a trait of the *Khawārij*.

4766. It was narrated from Ma'mar, from Qatādah, from Anas, from the Prophet ﷺ, similarly (as no. 4765). He said: "Their sign will be that they shave their heads [very closely]. If you see them, kill them." (*Ḍa'īf*)

٤٧٦٦ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ قَتَادَةَ، عَنْ أَنَسِ أَنَّ النَّبِيَّ ﷺ نَحَوْهُ، قَالَ: «سِيمَاهُمْ التَّحْلِيْقُ وَالتَّسْبِيْدُ» فِإِذَا رَأَيْتُمُوهُمْ فَأَيْمُوهُمْ». [قَالَ أَبُو دَاوُدَ: التَّسْبِيْدُ: اسْتِيْصَالُ الشَّعْرِ].

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، المقدمة، باب: في ذكر الخوارج، ح: ۱۷۵ من حديث عبد الرزاق به، وهو في مصنف عبدالرزاق، ح: ۱۸۶۶۹ مرسل، لم يذكر أنسا، وصححه الحاكم على شرط الشيخين ووافقه الذهبي انظر الحديث السابق: ۴۷۶۵ * قتادة عنن.

4767. It was narrated that Suwaid bin Ghafalah said: 'Alī said: "If I narrate to you a *Ḥadīth* from the Messenger of Allāh ﷺ, it is dearer to me to fall from the sky than to tell lies about him, but if I discuss with you matters between myself and you, then war is deceit. I heard the Messenger of Allāh ﷺ say: 'At the end of time there will be

٤٧٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيْرٍ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الْأَعْمَشُ عَنْ خَيْثَمَةَ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ قَالَ: قَالَ عَلِيٌّ: إِذَا حَدَّثْتُمْ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا فَلَا تَنْ أَجْرًا مِنَ السَّمَاءِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَكْذِبَ عَلَيْهِ، وَإِذَا حَدَّثْتُمْ فِيمَا بَيْنِي وَبَيْنَكُمْ فَإِنَّمَا الْحَرْبُ

people who are young in age and feeble of mind. They will speak the best words of people, but they will pass out of Islam as an arrow passes through the target. Their faith will not go beyond their throats. Wherever you meet them, kill them, for killing them will bring reward on the Day of Resurrection to the one who kills them.”
(*Sahih*)

تحريح: أخرجه البخاري، المناقب، باب علامات النبوة في الإسلام، ح: ٣٦١١ عن محمد ابن كثير، ومسلم، الزكاة، باب التحريض على قتل الخوارج، ح: ١٠٦٦ من حديث سفیان به .

4768. It was narrated that Salamah bin Kuhail said: Zaid bin Wahb Al-Juhani narrated that he was in the army that was with ‘Alī which went out to fight the *Khawārij*. ‘Alī said: “O people, I heard the Messenger of Allāh ﷺ say: ‘There will appear some people among my *Ummah* who will recite the Qur’ān and your recitation will not compare to theirs, and your prayer will not compare to theirs, and your fasting will not compare to theirs. They will recite the Qur’ān and you will think that it is to their credit, but in fact it will count against them. Their prayer will not go beyond their collarbones, and they will pass out of Islam as an arrow passes out of its target. If the army that attacks them knew what has been decreed for them upon the tongue of their Prophet ﷺ, they would have relied on their deeds. The sign of that is that among them there is a man who has an upper arm but no forearm, and on his upper arm there is something like a

خَدَعَةٌ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَأْتِي فِي آخِرِ الزَّمَانِ قَوْمٌ حُدْنَاءُ الْأَسْنَانِ سُفَهَاءُ الْأَحْلَامِ يَقُولُونَ مِنْ خَيْرِ قَوْلِ الْبَرِيَّةِ، يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ لَا يُجَاوِزُ إِيْمَانَهُمْ حَنَاجِرَهُمْ فَأَيْنَمَا لَقَيْتُمُوهُمْ فَاقْتُلُوهُمْ، فَإِنَّ قَتْلَهُمْ أَجْرٌ لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيَامَةِ».

٤٧٦٨ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ قَالَ: أَخْبَرَنِي زَيْدُ بْنُ وَهَبِ الْجُهَنِيِّ، أَنَّهُ كَانَ فِي الْجَيْشِ الَّذِي كَانُوا مَعَ عَلِيِّ الَّذِي سَارُوا إِلَى الْخَوَارِجِ فَقَالَ عَلِيُّ: أَيُّهَا النَّاسُ! إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَخْرُجُ قَوْمٌ مِنْ أُمَّتِي يَمْرُقُونَ الْقُرْآنَ لَيْسَتْ قِرَاءَتُكُمْ إِلَى قِرَاءَتِهِمْ شَيْئًا، وَلَا صَلَاتُكُمْ إِلَى صَلَاتِهِمْ شَيْئًا، وَلَا صِيَامُكُمْ إِلَى صِيَامِهِمْ شَيْئًا، يَمْرُقُونَ الْقُرْآنَ، يَحْسَبُونَ أَنَّهُ لَهُمْ وَهُوَ عَلَيْهِمْ، لَا تُجَاوِزُ صَلَاتُهُمْ تَرَاقِيهِمْ يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، لَوْ يَعْلَمُ الْجَيْشُ الَّذِي يُصِيبُونَهُمْ مَا قُضِيَ لَهُمْ عَلَى لِسَانِ نَبِيِّهِمْ ﷺ لَأَتَكَلَّمُوا عَلَى الْعَمَلِ وَآبَهُ ذَلِكَ أَنَّ فِيهِمْ رَجُلًا لَهُ عَضُدٌ، وَلَيْسَتْ لَهُ ذِرَاعٌ عَلَى عَضُدِهِ مِثْلُ حَلْمَةِ الثَّدْيِ عَلَيْهِ شَعْرَاتٌ بَيْضٌ، أَفْتَدَهُبُونَ إِلَى مُعَاوِيَةَ وَأَهْلِ الشَّامِ وَتَرْتَكُونَ هَؤُلَاءِ

nipple, with white hairs on it. Would you go to Mu‘āwiyah and the people of Ash-Shām, and leave these people in charge of your families and wealth in your absence? By Allāh, I hope that they are the same people, for they have shed blood unlawfully and attacked the people’s cattle. March in the Name of Allāh.” Zaid bin Wahb described to me the stops (made by the army), until he said: “Then we crossed a bridge, and when we met (the *Khawārij*), who were being led that day by ‘Abdullāh bin Wahb Ar-Rāsibī, he (‘Abdullāh) said to (his men): “Throw your spears and draw your swords from their sheaths, for I am afraid that they may urge you to negotiate, as they did on the Day of Ḥarūrā.’” So they threw their spears and unsheathed their swords, and (the companions of ‘Alī) fought back with their spears, and they (the *Khawārij*) were killed, and piled up one atop another, but only two of the people (meaning companions of ‘Alī) were killed that day. ‘Alī said: ‘Search among them for the one with the deformed hand.’ But they did not find him. Then ‘Alī himself went to some people who had been killed, and were lying on top of one another. They took them out, and found him among those who were closest to the ground (at the bottom of the pile). He said the *Takbīr*, and said: ‘Allāh spoke the truth, and His Messenger conveyed it.’ ‘Ubaidah Al-Salmānī stood up

يَخْلُفُونَكُمْ إِلَى دَرَارِيكُمْ وَأَمْوَالِكُمْ؟ وَاللَّهِ! إِنِّي لَأَرْجُو أَنْ يَكُونُوا هَؤُلَاءِ الْقَوْمَ فَإِنَّهُمْ قَدْ سَفَكُوا الدَّمَ الْحَرَامَ وَأَعَارَوْا فِي سَرَحِ النَّاسِ فَسِيرُوا عَلَى اسْمِ اللَّهِ، قَالَ سَلِمَةُ بْنُ كَهَيْلٍ: فَتَرَلَّنِي زَيْدٌ بْنُ وَهَبٍ مَنزِلًا مَنزِلًا حَتَّى مَرَرْنَا عَلَى قَنْطَرَةٍ. قَالَ: فَلَمَّا التَّقَيْنَا وَعَلَى الْخَوَارِجِ عَبْدُ اللَّهِ بْنُ وَهَبِ الرَّاسِبِيِّ، فَقَالَ لَهُمْ: أَلْقُوا الرِّمَاحَ وَسَلُّوا السُّيُوفَ مِنْ جُفُونِهَا فَإِنِّي أَخَافُ أَنْ يُنَاشِدُوكُمْ كَمَا نَاشَدُوكُمْ يَوْمَ حُرُورَاءَ. قَالَ: فَوَحَّشُوا بِرِمَاحِهِمْ وَاسْتَلُّوا السُّيُوفَ وَشَجَرَهُمُ النَّاسُ بِرِمَاحِهِمْ. قَالَ: وَقَتَلُوا بَعْضُهُمْ عَلَى بَعْضِهِمْ، قَالَ: وَمَا أُصِيبَ مِنَ النَّاسِ يَوْمَئِذٍ إِلَّا رَجُلَانِ، فَقَالَ عَلِيٌّ: التَّمِسُوا فِيهِمُ الْمُخَدَّجَ، فَلَمْ يَجِدُوا، قَالَ: فَقَامَ عَلِيٌّ بِنَفْسِهِ حَتَّى أَتَى نَاسًا قَدْ قُتِلَ بَعْضُهُمْ عَلَى بَعْضٍ، فَقَالَ أَخْرَجُوهُمْ، فَوَجَدُوهُ مِمَّا يَلِي الْأَرْضَ، فَكَبَّرَ وَقَالَ: صَدَقَ اللَّهُ وَبَلَغَ رَسُولُهُ، فَقَامَ إِلَيْهِ عَبِيدَةُ السَّلْمَانِيِّ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَقَدْ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: إِي وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ! حَتَّى اسْتَحْلَفَهُ ثَلَاثًا وَهُوَ يَحْلِفُ. [قَالَ أَبُو دَاوُدَ: قَالَ مَالِكٌ: ذَلُّ لِلْعَلْمِ أَنْ يُجِيبَ الْعَالِمُ كُلَّ مَنْ سَأَلَهُ].

and said: ‘O Commander of the Believers, by Allāh besides Whom there is none worthy of worship, did you hear this from the Messenger of Allāh ﷺ?’ He said: ‘Yes, by Allāh, besides Whom there is none worthy of worship’ – until he asked him to swear three times and he did so.” (*Ṣaḥīḥ*)

[Abū Dāwud said: Mālik said: “It is a form of humiliating knowledge that the scholar reply to everyone who asks him.”]

تخریج: أخرجه مسلم من حديث عبد الرزاق به، انظر الحديث السابق وهو في المصنف،
ح: ١٨٦٥٠.

4769. It was narrated that Jamil bin Murrah said: Abū Al-Waḍī’ said: “‘Alī said: “Look for the man with the deformed hand” – and he quoted the *Hadīth* (similar to no. 4768). They brought him out from beneath the (pile of) slain, covered in mud. Abū Al-Waḍī’ said: “It is as if I can see him, an Ethiopian, wearing a *Quraitaq*,^[1] one of his hands like a woman’s nipple, with hairs on it like the hairs on the tail of a jerboa.” (*Ṣaḥīḥ*)

٤٧٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ جَمِيلِ بْنِ مُرَّةَ قَالَ: حَدَّثَنَا أَبُو الْوَضِيِّ قَالَ: قَالَ عَلِيٌّ: اطْلُبُوا الْمُخْدَجَ فَذَكَرَ الْحَدِيثَ، فَاسْتَخْرَجُوهُ مِنْ تَحْتِ الْقَتْلَى فِي طِينٍ، قَالَ أَبُو الْوَضِيِّ: فَكَأَنِّي أَنْظُرُ إِلَيْهِ حَبَشِيٌّ عَلَيْهِ فُرَيْطَقٌ لَهُ، إِحْدَى يَدَيْهِ مِثْلُ نُدْيِ الْمَرْأَةِ عَلَيْهَا شُعَيْرَاتٌ مِثْلُ شُعَيْرَاتِ الَّتِي تَكُونُ عَلَى ذَنْبِ الْبُرْبُوعِ.

تخریج: [إسناده صحيح] أخرجه عبدالله بن أحمد في زوائد المسند: ١/١٣٩ من حديث حماد بن زيد به.

4770. It was narrated that Abū Maryam said: “That crippled man used to be with us in the *Masjid*, he would stay there by night and by day. He was a poor man, and I saw him attending meals with ‘Alī along

٤٧٧٠ - حَدَّثَنَا بِشْرُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ عَنْ نُعَيْمِ بْنِ حَكِيمٍ، عَنْ أَبِي مَرْيَمَ قَالَ: إِنَّ كَانَ ذَلِكَ الْمُخْدَجَ لَمَعَنَا يَوْمَئِذٍ فِي الْمَسْجِدِ، يُجَالِسُهُ بِاللَّيْلِ

[1] A type of foreign garment with tight sleeves.

with the poor people, and I gave him a Burnous of mine to wear.” Abū Maryam said: “The crippled man was called Nāfi’ Dhu Ath-Thadyah (the one with the nipple), because he had something on his arm like a woman’s breast, with a nipple on the end, on which there were hairs like the whiskers of a cat.” (*Hasan*)

Abū Dāwud said: According to the people, his name was Ḥarqūs.

وَالنَّهَارِ وَكَانَ فَقِيرًا وَرَأَيْتُهُ مَعَ الْمَسَاكِينِ يَشْهَدُ
طَعَامَ عَلِيٍّ مَعَ النَّاسِ وَقَدْ كَسَوْتُهُ بُرْنُسًا لِي ،
قَالَ أَبُو مَرْيَمَ : وَكَانَ الْمُخْذَجُ يُسَمِّي نَافِعًا ذَا
النَّدِيَّةِ ، وَكَانَ فِي يَدِهِ مِثْلُ نَدْيِ الْمَرْأَةِ عَلَى
رَأْسِهِ حَلْمَةٌ مِثْلُ حَلْمَةِ النَّدْيِ ، عَلَيْهِ شُعَيْرَاتٌ
مِثْلُ سِبَالَةِ السُّنُورِ .

قَالَ أَبُو دَاوُدَ : هُوَ عِنْدَ النَّاسِ اسْمُهُ
حَرْقُوسٌ .

تخريج: [إسناده حسن] * أبو مريم الثقفي: ثقة ونعيم بن حكيم: حسن الحديث على
الراجح.

Chapter 28, 29. Fighting (Muslim) Attackers

4771. It was narrated from ‘Abdullāh bin ‘Amr that the Prophet ﷺ said: “If a person’s wealth is sought unlawfully, and he fights and is killed, he is a martyr.” (*Ṣaḥīḥ*)

تخريج: [إسناده صحيح] أخرجه النسائي، تحريم الدم، باب من قتل دون ماله، ح: ٤٠٩٣ من حديث يحيى القطان، والترمذي، ح: ١٤١٩، ١٤٢٠ من حديث عبد الله بن الحسن به وقال: "حسن صحيح".

4772. It was narrated from Sa‘eed bin Zaid that the Prophet ﷺ said: “Whoever is killed defending his wealth, he is a martyr; whoever is killed defending his family, or his life, or his religion, he is a martyr.” (*Ṣaḥīḥ*)

(المعجم ٢٨، ٢٩) بَابُ فِي

قِتَالِ اللُّصُوصِ (التحفة ٣٢)

٤٧٧١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ

سُفْيَانَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ حَسَنِ قَالَ:
حَدَّثَنِي عَمِّي إِبْرَاهِيمُ بْنُ مُحَمَّدٍ بْنِ طَلْحَةَ عَنْ
عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ
أُرِيدَ مَالُهُ بِغَيْرِ حَقٍّ فَقَاتَلَ فَقُتِلَ فَهُوَ شَهِيدٌ» .

٤٧٧٢ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ:

حَدَّثَنَا أَبُو دَاوُدَ الطَّلَيْسِيُّ وَسَلِيمَانُ بْنُ دَاوُدَ
يَعْنِي أَبَا أَيُّوبَ الْهَاشِمِيَّ عَنِ إِبْرَاهِيمَ بْنِ
سَعْدٍ، عَنِ أَبِيهِ، عَنِ أَبِي عُبَيْدَةَ بْنِ مُحَمَّدٍ بْنِ
عَمَارِ بْنِ يَاسِرٍ، عَنِ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ
عَوْفٍ، عَنِ سَعِيدِ بْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ قَالَ:
«مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ، وَمَنْ قُتِلَ دُونَ

أَهْلِهِ، أَوْ دُونَ دَمِهِ، أَوْ دُونَ دِينِهِ، فَهُوَ شَهِيدٌ.

تخريج: [إسناده صحيح] أخرجه النسائي، تحريم الدم، باب من قاتل دون أهله، ح: ٤٠٩٩، ٤١٠٠ من حديث إبراهيم بن سعد به، وهو في مسند أبي داود الطيالسي، ح: ٣٣٣ ورواه ابن ماجه، ح: ٢٥٨٠ والترمذي، ح: ١٤٢١، وقال: "حسن صحيح".

Comments:

If someone is attacked by a Muslim criminal, and he is killed while defending his family, his life, or his property, he dies the death of a martyr. But it is not allowed to pursue and kill such attackers if they are Muslims, rather they should be reported to those in authority once one is safe from their aggression.

THE END OF THE BOOK OF THE *SUNNAH*

آخِرُ كِتَابِ السُّنَّةِ

Abū Dāwud narrated to us:^[1] "Abdullāh bin Quraysh Al-Bukhārī narrated to us, he said: I heard Nu'aim bin Hammād saying: 'The *Mu'tazilah* reject two thousand *Ahadith* of the Prophet ﷺ, or close to two thousand *Ahadith*.'"

It was narrated that 'Awf said: "I heard Al-Ḥajjāj delivering a speech and he said: 'The likeness of 'Uthmān before Allāh is that of 'Eisā bin Maryam.' Then he recited, and explained this Verse: And (remember) when Allāh said: "O 'Eisā! I will take you and raise you to Myself, and clear you of those who disbelieve",^[2] pointing to us and to the people of Ash-Shām with his hand.

It was narrated from 'Amr bin

[حدثنا أبو داود: حدثنا عبد الله بن قُرَيْشِ الْبُخَارِيُّ قَالَ: سَمِعْتُ نَعِيمَ بْنَ حَمَادٍ يَقُولُ لِلْمُعْتَزِلَةِ: تَرُدُّونَ أَلْفِي حَدِيثٍ مِنْ حَدِيثِ النَّبِيِّ ﷺ، أَوْ نَحْوِ أَلْفِي حَدِيثٍ.

حَدَّثَنَا أَبُو ظَفَرٍ عَبْدُ السَّلَامِ: حَدَّثَنَا جَعْفَرُ عَنْ عَوْفٍ قَالَ: سَمِعْتُ الْحَجَّاجَ يَخْطُبُ وَهُوَ يَقُولُ: إِنَّ مَثَلَ عُثْمَانَ عِنْدَ اللَّهِ كَمَثَلِ عِيسَى ابْنِ مَرْيَمَ، ثُمَّ قَرَأَ هَذِهِ آيَةَ يَقْرُؤُهَا وَيَفْسِّرُهَا: ﴿إِذْ قَالَ اللَّهُ يَعْيسَى ابْنِي مَرْيَمَ! مَا كُنْتَ مِنَ الَّذِينَ كَفَرُوا﴾ [آل عمران: ٥٥] يُشِيرُ إِلَيْنَا بِيَدِهِ وَإِلَى أَهْلِ الشَّامِ.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ وَأَحْمَدُ بْنُ عَمْرٍو

[1] These three *Ahadith* are at this location in some of the manuscripts of the version of Al-Lu'lu'ī (see the introduction). The first narration appeared earlier (4641), the second and third appear later (5132 and 5133).

[2] *Āl 'Imrān* 3:55.

Dīnār, from Wahb bin Munabbih, from his brother, from Mu'āwiyah: Intercede, you will be rewarded. He said: The Messenger of Allāh ﷺ said: "Intercede, you will be rewarded." For I may intend something but I delay it so that you may intercede and be rewarded, for the Messenger of Allaah ﷺ said: "Intercede, you will be rewarded."

It was narrated from Buraīd, from Abū Burdah, from Abū Mūsā, from the Prophet ﷺ, with similar.

Abū Dāwud said: I heard Aḥmad bin Ḥanbal saying: "Affān said: 'Yaḥyā would not narrate from Hammām.'" [1]

Aḥmad said: "Affān said: 'Whenever Mu'ādḥ bin Hishām arrived, he agreed with Hammām in *Aḥādīth*. Sometimes after that, Yaḥyā would say: "What did Hammām say about this?" [2]

Abū Dāwud said: I heard Aḥmad saying: "The hearing of these people: 'Affān and his companions, from Hammām is more useful than the hearing of 'Abdur-Raḥmān. [3] And he would take care of his books after that."

Ḥusain bin 'Alī narrated to us: "Affān narrated to us – if Allāh, the Most High, wills – he said: 'Hammām said to me: "I made mistakes and did not rectify, and I

ابن السَّرْحِ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ وَهْبِ بْنِ مُنَبِّهٍ، عَنْ أَخِيهِ، عَنْ مُعَاوِيَةَ: اشْفَعُوا تُؤَجَّرُوا فَإِنِّي لِأُرِيدُ الْأَمْرَ فَأَوْخِرُهُ كَيْمَا تَشْفَعُوا فَيُؤَجَّرُوا، فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اشْفَعُوا تُؤَجَّرُوا».

حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرَيْدَةَ، عَنْ أَبِي مُوسَى عَنْ النَّبِيِّ ﷺ مِثْلَهُ.

قَالَ أَبُو دَاوُدَ: سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ يَقُولُ: قَالَ عَفَّانُ: كَانَ يَحْيَى لَا يُحَدِّثُ عَنْ هَمَّامٍ.

قَالَ أَحْمَدُ: قَالَ عَفَّانُ: فَلَمَّا فَلِمَ مُعَاذُ ابْنِ هِشَامٍ وَافَقَ هَمَّامًا فِي أَحَادِيثَ كَانَ يَحْيَى رَبَّمَا قَالَ بَعْدَ ذَلِكَ: كَيْفَ قَالَ هَمَّامٌ فِي هَذَا؟

قَالَ أَبُو دَاوُدَ: سَمِعْتُ أَحْمَدَ يَقُولُ: سَمِعْتُ هُوْلَاءَ عَفَّانَ وَأَصْحَابِهِ مِنْ هَمَّامٍ أَصْلَحَ مِنْ سَمَاعِ عَبْدِ الرَّحْمَنِ وَكَانَ يَتَعَاهَدُ كُتُبَهُ بَعْدَ ذَلِكَ.

حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَفَّانُ إِنْ شَاءَ اللَّهُ تَعَالَى قَالَ: قَالَ لِي هَمَّامٌ: كُنْتُ أُحْطِئُ وَلَا أَرْجِعُ وَأَسْتَغْفِرُ اللَّهَ تَعَالَى.

قَالَ أَبُو دَاوُدَ: سَمِعْتُ عَلِيَّ بْنَ عَبْدِ اللَّهِ

[1] From, here to the end of this section there are comments from the author regarding Hammām bin Yaḥyā Al-Azdi Al-Baṣri, he narrated numbers 1477 and 4324, some of the manuscripts do not contain this. It appears that he intended it to be after one of the narrations of Hammām, and Allāh knows best. And Yaḥyā is Ibn Sa'eed Al-Anṣārī.

[2] Meaning, after that, Yaḥyā would accept his narrations.

[3] Meaning, 'Abdur-Raḥmān Al-Mahdi.

seek forgiveness from Allāh, the Most High.”

Abū Dāwud said: I heard ‘Alī bin ‘Abdullāh saying: “The most knowledgeable among them,^[1] of the amount of what he heard versus what he did not hear is Shu‘bah, and the one who reported most among them is Hishām, and the one who memorized the most is Sa‘eed bin Abī ‘Arūbah.”

Abū Dāwud said: So I mentioned that to Aḥmad, and he said: “Sa‘eed bin Abī ‘Arūbah – in the story about Hishām – they mentioned all of this about Mu‘ādh bin Hishām; what would be the case if Hishām was compared to Sa‘eed were he to have appeared before him.”^[2]

يُقُولُ: أَعْلَمُهُمْ بِإِعَادَةِ مَا يَسْمَعُ مِمَّا لَمْ يَسْمَعُ
شُعْبَةَ وَأَرْوَاهُمْ هِشَامٌ وَأَحْفَظُهُمْ سَعِيدُ بْنُ أَبِي
عَرُوبَةَ.

قَالَ أَبُو دَاوُدَ: فَذَكَرْتُ ذَلِكَ لِأَحْمَدَ
فَقَالَ: سَعِيدُ بْنُ أَبِي عَرُوبَةَ فِي قِصَّةِ هِشَامٍ:
هَذَا كُلُّهُ يَحْكُونَهُ عَنْ مُعَاذِ بْنِ هِشَامٍ، أَيْنَ
كَانَ يَقَعُ هِشَامٌ مِنْ سَعِيدٍ لَوْ بَرَزَ لَهُ.

^[1] This is about the companions of Qatādah, and ‘Alī bin ‘Abdullāh is ‘Alī bin Al-Madīnī.

^[2] Meaning, that Sa‘eed is of a higher rank than Hishām, and where would Hishām be if he had been in the presence of Sa‘eed with all of his knowledge. This section was explained by Shaikh Ḥusain bin Muḥsin Al-Anṣārī and noted by the author of *‘Awn Al-Ma‘būd*.

In the Name of Allāh, the Most
Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

40. THE BOOK OF ETIQUETTE (AL-ADAB)

(المعجم ٤٠) - أَوَّلُ كِتَابِ الْأَدَبِ
(التحفة ٣٥)

Chapter 1. Regarding Forbearance And The Character Of The Prophet ﷺ

(المعجم ١) بَابُ: فِي الْحِلْمِ وَأَخْلَاقِ
النَّبِيِّ ﷺ (التحفة ١)

4773. It was narrated from Ishāq, meaning Ibn ‘Abdullāh bin Abī Ṭalḥah, he said: “Anas said: ‘The Messenger of Allāh ﷺ had the best character of all people. One day he sent me on an errand, and I said: “By Allāh, I will not go,” although in my heart I intended to go and do what the Prophet of Allāh ﷺ had told me to do. I went out and I passed by some boys who were playing in the market. Then suddenly the Messenger of Allāh ﷺ caught me by the neck from behind. I looked at him and he was smiling. He said: “O Unais, go where I told you to go.” I said: “Yes, I am going, O Messenger of Allāh.”” Anas said: ‘By Allāh, I served him for seven years or nine years, and I never knew him to say of something that I did, “Why did you do such and such?” Or of something that I failed to do: “Why did you not do such and such?”’

(Ṣaḥīḥ)

٤٧٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدِ
السَّعِيرِيُّ: حَدَّثَنَا [عُمَرُ] بْنُ يُونُسَ: حَدَّثَنَا
عِكْرِمَةُ يَعْنِي ابْنَ عَمَّارٍ: حَدَّثَنِي إِسْحَاقُ يَعْنِي
ابْنَ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ قَالَ: قَالَ أَنَسُ:
كَانَ رَسُولُ اللَّهِ ﷺ مِنْ أَحْسَنِ النَّاسِ خُلُقًا،
فَأَرْسَلَنِي يَوْمًا لِحَاجَةٍ، فَقُلْتُ: وَاللَّهِ لَا
أَذْهَبُ، وَفِي نَفْسِي أَنْ أَذْهَبَ لِمَا أَمَرَنِي بِهِ
نَبِيُّ اللَّهِ ﷺ، قَالَ: فَخَرَجْتُ حَتَّى أَمَرَ عَلَيَّ
صَبِيَّانَ وَهُمْ يَلْعَبُونَ فِي السُّوقِ فِإِذَا رَسُولُ
اللَّهِ ﷺ قَابِضٌ بِقَفَايَ مِنْ وَرَائِي، فَنَظَرْتُ إِلَيْهِ
وَهُوَ يَضْحَكُ فَقَالَ: «يَا أُنَيْسُ! أَذْهَبَ حَيْثُ
أَمَرْتُكَ». قُلْتُ: نَعَمْ أَنَا أَذْهَبُ يَا رَسُولَ اللَّهِ!
قَالَ أَنَسُ: وَاللَّهِ! لَقَدْ خَدَمْتُهُ سَبْعَ سِنِينَ أَوْ
تِسْعَ سِنِينَ مَا عَلِمْتُ، قَالَ لِشَيْءٍ صَنَعْتُ: لِمَ
فَعَلْتَ كَذَا وَكَذَا وَلَا لِشَيْءٍ تَرَكْتُ: هَلَا
فَعَلْتَ كَذَا وَكَذَا.

تخریج: أخرجه مسلم، الفضائل، باب حسن خلقه ﷺ، ح: ۲۳۱۰ من حديث عمر بن يونس

به .

Comments:

The Prophet ﷺ was a model of tolerance and good manners. He understood children.

4774. It was narrated from Thābit, from Anas, who said: “I served the Prophet ﷺ for ten years in Al-Madinah. I was a young boy and not everything I did was as my master wanted, but he never said to me *Uff* (a word of contempt), and he never said to me: ‘Why did you do such and such, or why did you not do such and such?’” (*Sahih*)

٤٧٧٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ الْمُغِيرَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: خَدَمْتُ النَّبِيَّ ﷺ عَشْرَ سِنِينَ بِالْمَدِينَةِ وَأَنَا غُلَامٌ لَيْسَ كُلُّ أَمْرِي كَمَا يَسْتَهِي صَاحِبِي أَنْ يَكُونَ عَلَيْهِ، مَا قَالَ لِي فِيهَا أَفٌّ قَطُّ، وَمَا قَالَ لِي لِمَ فَعَلْتَ هَذَا، أَمْ أَلَا فَعَلْتَ هَذَا.

تخریج: [إسناده صحيح] أخرجه أحمد: ۱۹۵/۳ من حديث سليمان بن المغيرة به، وأصله عند البخاري، ح: ۶۰۳۸ ومسلم، ح: ۲۳۰۹ من حديث ثابت البناني به .

4775. Abū Hurairah said: “The Messenger of Allāh ﷺ used to sit and talk with us in the *Masjid*, and when he stood up (to leave) we would stand up until we saw him enter one of the houses of his wives. He spoke to us one day, then we stood up when he stood up, and we saw a Bedouin who caught up with him and tugged on his garment, causing his neck to turn red.” Abū Hurairah said: “His garment was coarse. He turned around and the Bedouin said to him: ‘Load up these two camels of mine, for you have not given me anything of your wealth or the wealth of your father.’ The Prophet ﷺ said: ‘No, may Allāh forgive me; no, may Allāh forgive me; no, may Allāh forgive me; I will not load up your camels until you let me take

٤٧٧٥ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ هِلَالٍ أَنَّهُ سَمِعَ أَبَاهُ يُحَدِّثُ قَالَ: قَالَ أَبُو هُرَيْرَةَ وَهُوَ يُحَدِّثُنَا: كَانَ رَسُولُ اللَّهِ ﷺ يَجْلِسُ مَعَنَا فِي الْمَسْجِدِ يُحَدِّثُنَا، فَإِذَا قَامَ قُمْنَا قِيَامًا حَتَّى نَرَاهُ قَدْ دَخَلَ بَعْضُ بُيُوتِ أَزْوَاجِهِ، فَحَدَّثَنَا يَوْمًا فَقُمْنَا حِينَ قَامَ، فَظَفَرْنَا إِلَى أَعْرَابِيٍّ قَدْ أَدْرَكَهُ فَجَبَذَهُ بِرِدَائِهِ فَحَمَرَ رَعْبَتَهُ، قَالَ أَبُو هُرَيْرَةَ: وَكَانَ رِدَاءَ حَشِينًا، فَالْتَمَتَ، فَقَالَ لَهُ الْأَعْرَابِيُّ: احْمَلْ لِي عَلَى بَعِيرَيَّ هَذَيْنِ فَإِنَّكَ لَا تَحْمِلُ لِي مِنْ مَالِكَ وَلَا مِنْ مَالِ أَبِيكَ، فَقَالَ النَّبِيُّ ﷺ: «لَا، وَأَسْتَغْفِرُ اللَّهَ لَا، وَأَسْتَغْفِرُ اللَّهَ، لَا، وَأَسْتَغْفِرُ اللَّهَ، لَا أَحْمِلُكَ حَتَّى تُقِيدَنِي مِنْ جَبَذَتِكَ الَّتِي جَبَذْتَنِي.» فَكُلُّ

retaliation for your tugging on my garment.' But each time the Bedouin said to him: 'By Allāh, I will not allow you to take retaliation.'" He said: "Then he called a man and said to him: 'Load up these two camels of his for him, barley on one camel and dates on the other.' Then he turned to us and said: 'You may disperse with the blessing of Allāh.'" (Da'f)

ذَلِكَ يَقُولُ لَهُ الْأَعْرَابِيُّ: وَاللَّهِ لَا أُقِيدُكَهَا، فَذَكَرَ الْحَدِيثَ قَالَ: ثُمَّ دَعَا رَجُلًا فَقَالَ لَهُ: «اِحْمِلْ لَهُ عَلَى بَعِيرِي هَذَيْنِ، عَلَى بَعِيرٍ شَعِيرًا وَعَلَى الْآخَرَ تَمْرًا»، ثُمَّ التَفَّتْ إِلَيْنَا فَقَالَ: «انْصَرِفُوا عَلَى بَرَكَةِ اللَّهِ».

تخریج: [إسناده ضعيف] أخرجه النسائي، القسامة، باب القود من الجبذة، ح: ٤٧٨٠ حديث محمد بن هلال به * وأبوه مستور، لم يوثقه من المتقدمين أحد غير ابن حبان وقال الذهبي: لا يعرف.

Comments:

A similar event was been recorded in *Ṣaḥīḥ Al-Bukhārī* no. 6088.

Chapter 2. Regarding Dignity

(المعجم ٢) بَابُ: فِي الْوَقَارِ (التحفة ٢)

4776. ‘Abdullāh bin ‘Abbās narrated that the Prophet of Allāh ﷺ said: “Good conduct, dignified bearing and moderation are one of the twenty-five parts of Prophethood.” (Hasan)

٤٧٧٦ - حَدَّثَنَا الثَّقَلِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا قَابُوسُ بْنُ أَبِي طَيْيَانَ أَنَّ أَبَاهُ حَدَّثَهُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبَّاسٍ، أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «إِنَّ الْهُدَى الصَّالِحَ وَالسَّمْتَ الصَّالِحَ وَالْإِقْتِصَادَ جُزْءًا مِنْ خَمْسَةِ وَعَشْرِينَ جُزْءًا مِنَ النَّبُوَّةِ».

تخریج: [حسن] أخرجه أحمد: ٢٩٦/١ من حديث زهير به وسنده ضعيف وله شاهد عند الترمذي، ح: ٢٠١٠ وقال: "حسن غريب".

Comments:

These are the basic principles of character upon which the Prophets led their lives, and upon which they nurtured their people.

Chapter 3. Regarding Suppressing Anger

(المعجم ٣) - بَابُ مَنْ كَظَمَ غَيْظًا

(التحفة ٣)

4777. It was narrated from Abū

٤٧٧٧ - حَدَّثَنَا ابْنُ السَّرْحِ: حَدَّثَنَا ابْنُ

Marhūm, from Sahl bin Mu'ādh, from his father, that the Messenger of Allāh ﷺ said: "Whoever suppresses his anger when he is able to act upon it, Allāh will call him before all of creation on the Day of Resurrection, and will let him choose whichever of the *Hur Al-Īn* he wants." (*Hasan*)

Abū Dāwud said: Abū Marhūm's name is 'Abdur-Raḥmān bin Maimūn.

وَهَبَ عَنْ سَعِيدٍ يَعْنِي ابْنَ أَبِي أَيُّوبَ، عَنْ أَبِي مَرْحُومٍ، عَنْ سَهْلِ بْنِ مُعَاذٍ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ كَتَمَ غَيْظًا وَهُوَ قَادِرٌ عَلَى أَنْ يُنْفِذَهُ دَعَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى رُؤُوسِ الْخَلَائِقِ حَتَّى يُخَيَّرَهُ مِنْ أَيِّ الْحُورِ الْعِينِ شَاءَ».

قَالَ أَبُو دَاوُدَ: اسْمُ أَبِي مَرْحُومٍ عَبْدُ الرَّحْمَنِ بْنِ مَيْمُونٍ.

تخريج: [إسناده حسن] أخرجه ابن ماجه، الزهد، باب الحلم، ح: ٤١٨٦ من حديث عبد الله بن وهب والترمذي، ح: ٢٠٢١ من حديث سعيد بن أبي أيوب به وقال: "حسن غريب".

4778. It was narrated from Suwaid bin Wahb, from a man who was the son of one of the Companions of the Prophet ﷺ, from his father, who said: "The Messenger of Allāh ﷺ said" similarly (as no. 4777). And he said: "Allāh will fill his heart with peace and faith." And he did not mention the part about: "Allāh will call him." He added: "Whoever gives up wearing beautiful clothes, although he is able to (afford them)." Bishr (one of the narrators) said: I think he said: "... out of humility," – "Allāh will clothe him with a garment of honor, and whoever arranges a marriage for the sake of Allāh, Allāh will crown him with a crown of kingship." (*Da'if*)

٤٧٧٨ - حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ يَعْنِي ابْنَ مَهْدِيٍّ عَنْ بِشْرِ يَعْنِي ابْنَ مَنْصُورٍ، عَنْ مُحَمَّدِ بْنِ عَجَلَانَ، عَنْ سُوَيْدِ بْنِ وَهَبٍ، عَنْ رَجُلٍ مِنْ أَوْلِيَاءِ أَصْحَابِ النَّبِيِّ ﷺ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، نَحْوَهُ قَالَ: «مَلَأَهُ اللَّهُ أَمَانًا وَإِيمَانًا» لَمْ يَذْكُرْ قِصَّةَ: «دَعَاهُ اللَّهُ». زَادَ: «وَمَنْ تَرَكَ لُبْسَ ثَوْبٍ جَمَالٍ وَهُوَ يَقْدِرُ عَلَيْهِ» - قَالَ بِشْرٌ: أَحْسِبُهُ قَالَ: «تَوَاضَعًا، كَسَاهُ اللَّهُ حُلَّةَ الْكِرَامَةِ، وَمَنْ زَوَّجَ اللَّهُ تَوَجَّهَ اللَّهُ تَاجَ الْمُلْكِ».

تخريج: [إسناده ضعيف] أخرجه البيهقي في شعب الإيمان، ح: ٨٣٠٤ من حديث أبي داود به * سويد بن وهب: مجهول، ومحمد بن عجلان عنن.

4779. It was narrated that 'Abdullāh said: "The Messenger of Allāh ﷺ said: 'Who do you

٤٧٧٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ

consider to be a strong wrestler among you?' They said: 'The one who cannot be defeated by other men.' He said: 'No; it is the one who can control himself at the time of anger.'" (*Sahih*)

التَّيْمِيّ، عن الْحَارِثِ بْنِ سُوَيْدٍ، عن عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَعْدُونَ الصُّرْعَةَ فِيكُمْ؟» قَالُوا: الَّذِي لَا يَصْرَعُهُ الرَّجَالُ. قَالَ: «لَا، وَلَكِنَّهُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ».

تخريج: أخرجه مسلم، البر والصلة، باب فضل من يملك نفسه عند الغضب ... إلخ، ح: ٢٦٠٨ عن أبي بكر بن أبي شيبة به وهو في المصنف: ٣٤٤/٨.

Chapter (...) What Should Be Said At The Time Of Anger

(المعجم ...) - بَابُ مَا يُقَالُ عِنْدَ الْغَضَبِ (التحفة ٤)

4780. It was narrated that Mu'adh bin Jabal said: "Two men reviled one another in the presence of the Messenger of Allāh ﷺ and one of them got so angry that I thought his nose would disintegrate out of sheer anger. The Prophet ﷺ said: 'I know a word which, if he said it, the anger that he is feeling would go away.' He said: 'What is it, O Messenger of Allāh?' He said: 'He should say: "*Allāhumma, innī a'ūdhu bika min ash-shaitānir-rajīm* (O Allāh, I seek refuge in You from the accursed *Shaitān*).'" Mu'adh started telling him to say it, but he refused and persisted, and he grew even angrier. (*Sahih*)

٤٧٨٠ - حَدَّثَنَا يُونُسُ بْنُ مُوسَى: حَدَّثَنَا جَرِيرٌ بْنُ عَبْدِ الْحَمِيدِ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: اسْتَبَّ رَجُلَانِ عِنْدَ النَّبِيِّ ﷺ، فَغَضِبَ أَحَدُهُمَا غَضَبًا شَدِيدًا حَتَّى حُيِّلَ إِلَيَّ أَنْ أَنْفَهُ يَمْرُغُ مِنْ شِدَّةِ غَضَبِهِ! فَقَالَ النَّبِيُّ ﷺ: «إِنِّي لَا عَلَمَ كَلِمَةٍ لَوْ قَالَهَا لَذَهَبَ عَنْهُ مَا يَجِدُ مِنَ الْغَضَبِ»، فَقَالَ: مَا هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ: «يَقُولُ: اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الشَّيْطَانِ الرَّجِيمِ» قَالَ: فَجَعَلَ مُعَاذٌ يَأْمُرُهُ فَأَبَى وَمَحَكَ وَجَعَلَ يَزْدَادُ غَضَبًا.

تخريج: [صحيح] أخرجه الترمذي، الدعوات، باب ما يقول عند الغضب، ح: ٣٤٥٢ من حديث عبد الملك بن عمير به وقال: "وهذا حديث مرسل، ابن أبي ليلى لم يسمع من معاذ بن جبل" وله شاهد عند النسائي في الكبرى، ح: ١٠٢٢٣ وسنده صحيح.

4781. It was narrated that Sulaimān bin Şurad said: "Two men reviled one another in the presence of the Prophet ﷺ and the

٤٧٨١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عَدِيِّ ابْنِ ثَابِتٍ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ قَالَ: اسْتَبَّ

eyes of one of them started to turn red, and his jugular vein began to swell. The Messenger of Allāh ﷺ said: 'I know a word which, if this man said it, that which he is feeling would go away: "A'ūdhu billāhi min ash-shaitānir-rajīm (I seek refuge with Allāh from the accursed *Shaitān*)." The man said: "Do you think I am possessed?" (*Ṣaḥīh*)

تخريج: أخرجه مسلم، البر والصلة، باب فضل من يملك نفسه عند الغضب... إلخ، ح: ٢٦١٠ من حديث أبي معاوية الضرير، والبخاري، بدء الخلق، باب صفة إبليس وجنوده، ح: ٢٣٨٢ من حديث الأعمش به.

Comments:

Extreme anger over personal matters is from the promptings of *Shaitān*, while anger for the sake of Allāh is part of faith.

4782. It was narrated from Abū Ḥarb bin Abī Al-Aswad, from Abū Dharr, who said: "The Messenger of Allāh ﷺ said to us: 'If one of you becomes angry when he is standing, let him sit down, and if the anger goes away (all well and good), otherwise let him lie down.'" (*Ṣaḥīh*)

تخريج: [صحيح] أخرجه البيهقي في شعب الإيمان، ح: ٨٢٨٤ والبغوي في شرح السنة، ح: ٣٥٨٤ من حديث أبي داود به، وهو في مسند أحمد: ١٥٢/٥ وأطراف المسند: ١٩٩/٦ وصححه ابن حبان، ح: ١٩٧٣.

4783. It was narrated from Bakr that the Prophet ﷺ sent Abū Dharr (for some errand). And he mentioned this *Hadīth*. (*Ṣaḥīh*)

Abū Dāwud said: And this is the more correct of the two *Hadīth*.

تخريج: [صحيح] انظر الحديث السابق وأخرجه البيهقي في شعب الإيمان، ح: ٨٢٨٤ من حديث أبي داود به.

4784. Abū Wā'il Al-Qāṣṣ said: We entered upon 'Urwah bin

رَجْلَانِ عِنْدَ النَّبِيِّ ﷺ فَجَعَلَ أَحَدُهُمَا نَحْمَرُ عَيْنَاهُ وَتَتَفِيحُ أَوْدَاجُهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لِأَعْرِفُ كَلِمَةً لَوْ قَالَهَا هَذَا لَذَهَبَ عَنْهُ الَّذِي يَجِدُ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ»، فَقَالَ الرَّجُلُ: هَلْ تَرَى بِي مِنْ جُنُونٍ؟!.

٤٧٨٢ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ عَنْ أَبِي حَرْبِ بْنِ أَبِي الْأَسْوَدِ، عَنْ أَبِي دَرٍّ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَنَا: «إِذَا غَضِبَ أَحَدُكُمْ وَهُوَ قَائِمٌ فَلْيَجْلِسْ، فَإِنْ ذَهَبَ عَنْهُ الْغَضَبُ وَإِلَّا فَلْيَبْطِئْ».

٤٧٨٣ - حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ عَنْ خَالِدِ، عَنْ دَاوُدَ، عَنْ بَكْرِ: أَنَّ النَّبِيَّ ﷺ بَعَثَ أَبَا دَرٍّ بِهَذَا الْحَدِيثِ.

قَالَ أَبُو دَاوُدَ: وَهَذَا أَصَحُّ الْحَدِيثَيْنِ.

٤٧٨٤ - حَدَّثَنَا بَكْرُ بْنُ خَلْفٍ وَالْحَسَنُ بْنُ عَلِيٍّ، الْمَعْنَى، قَالَا: حَدَّثَنَا إِبْرَاهِيمُ بْنُ

Muḥammad As-Sa'dī, and a man spoke to him and made him angry. He got up and performed *Wudu'*, then he came back having performed *Wudu'*, and said: My father narrated to me, that my grandfather 'Aṭīyah said: "The Messenger of Allāh ﷺ said: 'Anger comes from the *Shaiṭān*, and the *Shaiṭān* was created from fire, and fire is extinguished by water, so if one of you gets angry, let him perform *Wudu'*.'" (Hasan)

تخريج: [إسناده حسن] أخرجه أحمد: ٢٢٦/٤ من حديث إبراهيم بن خالد به * عروة وأبوه وثقهما ابن حبان والحاكم والذهبي: ٣٢٧/٤، ٣٢٨ وغيرهما فحديثهما لا ينزل عن درجة الحسن.

Comments:

In the state of anger one should consciously make an effort to remain calm. Changing one's position, like from standing to sitting, for example, as well as performing *Wudu'*, helps to abate anger.

Chapter 4. Being Tolerant

4785. It was narrated from Mālik, from Ibn Shihāb, from 'Urwah bin Az-Zubair, from 'Āishah who said: "The Messenger of Allāh ﷺ was never given the choice between two things but he chose the easier of them, so long as it was not a sin. If it was a sin, he would be the furthest of people from it. And the Messenger of Allāh ﷺ never took revenge for himself, but if one of the sacred limits of Allāh was transgressed, he would take revenge for the sake of Allāh." (Ṣaḥīḥ)

خَالِدٍ: حَدَّثَنَا أَبُو وَائِلٍ الْقَاصُّ قَالَ: دَخَلْنَا عَلَى عُرْوَةَ بْنِ مُحَمَّدٍ السَّعْدِيِّ فَكَلَّمَهُ رَجُلٌ فَأَغْضَبَهُ فَقَامَ فَتَوَضَّأَ ثُمَّ رَجَعَ وَقَدْ تَوَضَّأَ فَقَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّي عَطِيَّةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْغَضَبَ مِنَ الشَّيْطَانِ، وَإِنَّ الشَّيْطَانَ خُلِقَ مِنَ النَّارِ، وَإِنَّمَا تُنْفَخُ النَّارُ بِالْمَاءِ، فَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَتَوَضَّأْ».

(المعجم ٤) بَابُ: فِي التَّجَاوُزِ فِي الْأَمْرِ (التحفة ٥)

٤٧٨٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: مَا خَيْرَ رَسُولٍ اللَّهُ ﷺ فِي أَمْرَيْنِ إِلَّا اخْتَارَ أَيْسَرَهُمَا مَا لَمْ يَكُنْ إِثْمًا، فَإِنْ كَانَ إِثْمًا كَانَ أَبْعَدَ النَّاسِ مِنْهُ، وَمَا انْتَقَمَ رَسُولُ اللَّهِ ﷺ لِنَفْسِهِ، إِلَّا أَنْ يُنْتَهَكَ حُرْمَةُ اللَّهِ فَيَنْتَقِمَ اللَّهُ بِهَا.

تخريج: أخرجه البخاري، الأدب، باب قول النبي ﷺ: "يسروا ولا تعسروا"، ح: ٦١٢٦ عن عبد الله بن مسلمة القعنبي، ومسلم، الفضائل، باب مباحته ﷺ للأثم واختياره من المباح

أسهله ... إلخ، ح: ٢٣٢٧ من حديث مالك به وهو في الموطأ (يحيى): ٢/٩٠٢، ٩٠٣.

4786. It was narrated from Ma'mar, from Az-Zuhri, from 'Urwah, from 'Āishah who said: "The Messenger of Allāh ﷺ never struck a servant or a woman." (*Ṣaḥīḥ*)

٤٧٨٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: مَا ضَرَبَ رَسُولُ اللَّهِ ﷺ خَادِمًا وَلَا امْرَأَةً قَطُّ.

تخریج: [صحيح] أخرجه أحمد: ٦/٢٣٢ من حديث معمر به، وأصله عند مسلم، ح: ٢٣٢٨ من حديث عروة به.

4787. It was narrated that 'Abdullāh bin Az-Zubair said concerning the Verse Show forgiveness:^[1] "The Prophet of Allāh ﷺ was commanded to pardon people's character." (*Ṣaḥīḥ*)

٤٧٨٧ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الطُّفَاوِيُّ عَنِ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ يَعْنِي ابْنَ الزُّبَيْرِ، فِي قَوْلِهِ ﴿خُذِ الْعَفْوَ﴾ [الأعراف: ١٩٩] قَالَ: أَمَرَ نَبِيُّ اللَّهِ ﷺ أَنْ يَأْخُذَ الْعَفْوَ مِنْ أَخْلَاقِ النَّاسِ.

تخریج: أخرجه البخاري، التفسير، سورة الأعراف، باب: ﴿خذ العفو وأمر بالعرف وأعرض عن الجاهلين﴾، ح: ٤٦٤٤ من حديث هشام بن عروة به.

Chapter 5. Regarding Good Interaction With People

(المعجم ٥) بَابُ: فِي حُسْنِ الْعِشْرَةِ (التحفة ٦)

4788. It was narrated from Masrūq, from 'Āishah, who said: "If the Prophet ﷺ heard something about a man, he would not say, 'What is the matter with so-and-so, that he says such-and-such,' rather he would say: 'What is the matter with some people who say such-and-such?'" (*Ṣaḥīḥ*)

٤٧٨٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ يَعْنِي الْجَمَانِيَّ: حَدَّثَنَا الْأَعْمَشُ عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا بَلَغَهُ عَنِ الرَّجُلِ الشَّيْءُ لَمْ يَقُلْ: مَا بَالُ فُلَانٍ يَقُولُ وَلَكِنْ يَقُولُ: «مَا بَالُ أَقْوَامٍ يَقُولُونَ كَذَا وَكَذَا؟».

تخریج: أخرجه البخاري، الأدب، باب من لم يواجه الناس بالعتاب، ح: ٦١٠١ ومسلم، الفضائل، باب علمه ﷺ بالله تعالى وشدة خشيته، ح: ٢٣٥٦ من حديث الأعمش به مطولاً.

[1] *Al-A'raf* 7:199.

4789. It was narrated from Salm Al-'Alawī, from Anas that a man entered upon the Messenger of Allāh ﷺ with marks of saffron on him. The Messenger of Allāh ﷺ rarely said something to a man's face that he would dislike, but when he went out he said: "Why don't you tell this man to wash this thing off?" (*Da'if*)

Abū Dāwud said: Salm was not a relative of 'Alī, but he would gaze at the stars, and he testified before 'Adī bin Arṭah to seeing the crescent, but he did not accept his testimony.^[1]

٤٧٨٩ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ: حَدَّثَنَا سَلْمٌ الْعَلَوِيُّ عَنْ أَنَسٍ: أَنَّ رَجُلًا دَخَلَ عَلَى رَسُولِ اللَّهِ ﷺ وَعَلَيْهِ أَثَرُ صُفْرَةٍ، وَكَانَ رَسُولُ اللَّهِ ﷺ قَلَّ مَا يُوجِهُ رَجُلًا فِي وَجْهِهِ بِشَيْءٍ يَكْرَهُهُ، فَلَمَّا خَرَجَ قَالَ: «لَوْ أَمَرْتُمْ هَذَا أَنْ يَغْسِلَ ذَا عَنَتِهِ».

قَالَ أَبُو دَاوُدَ: سَلْمٌ لَيْسَ هُوَ عَلَوِيًّا كَانَ يُبْصِرُ فِي النُّجُومِ وَشَهِدَ عِنْدَ عَدِيِّ بْنِ أَرْطَاةَ عَلَى رُؤْيِيَةِ الْهَيْلَالِ فَلَمْ يُجْزِ شَهَادَتَهُ.

تخريج: [ضعيف] تقدم، ح: ٤١٨٢.

4790. It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'The believer is straightforward and noble, and the evildoer is deceitful and ignoble.'" (*Da'if*)

٤٧٩٠ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: أَخْبَرَنِي أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ الْحَجَّاجِ بْنِ فُرَافِصَةَ، عَنْ رَجُلٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَوَكِّلِ الْعَسْفَلَانِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا بِشْرُ ابْنِ رَافِعٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ - رَفَعَاهُ جَمِيعًا - قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُؤْمِنُ غَرٌّ كَرِيمٌ، وَالْفَاجِرُ حَبٌّ لَيْثِمٌ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، البر والصلوة، باب ما جاء في البخل، ح: ١٩٦٤؛ من حديث عبدالرزاق به وسنده ضعيف * رجل هو يحيى بن أبي كثير مشكل الآثار: ٢٠٢/٤ و"الغر" في كلام العرب هو الذي لا غائلة ولا باطن له يخالف ظاهره، والفاجر: ظاهره خلاف باطنه، قاله الطحاوي * رجل مجهول، ويحيى بن أبي كثير مدلس، وبشر بن رافع ضعيف.

^[1] He said that he is not an 'Alawī, meaning from the family of 'Alī, may Allāh be pleased with him, but the reason he is called: 'Alawī is because the word means something related to the heights, and he used to gaze at the stars which are in the heights, so they called him that.

4791. It was narrated from ‘Urwah that ‘Āishah said: “A man asked permission to enter upon the Prophet ﷺ and he said: ‘What a bad son of the tribe he is’ or ‘what a bad man of the tribe he is.’ Then he said: ‘Let him in,’ and when he came in, he spoke kindly to him. ‘Āishah said: ‘O Messenger of Allāh, you spoke kindly to him when you said what you said.’ He said: ‘The worst of people in status before Allāh on the Day of Resurrection will be those whom people left alone – or abandoned - for fear of their evil behaviour.’” (*Ṣaḥīḥ*)

٤٧٩١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ الْمُكَدِّرِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: اسْتَأْذَنَ رَجُلٌ عَلَى النَّبِيِّ ﷺ فَقَالَ: «يَسُّ ابْنِ الْعَشِيرَةِ»، أَوْ «يَسُّ رَجُلِ الْعَشِيرَةِ»، ثُمَّ قَالَ: «إِذْنُونَا لَهُ»، فَلَمَّا دَخَلَ أَلَانَ لَهُ الْقَوْلَ، فَقَالَتْ عَائِشَةُ: يَا رَسُولَ اللَّهِ! أَلَنْتَ لَهُ الْقَوْلَ وَقَدْ قُلْتَ لَهُ مَا قُلْتَ، قَالَ: «إِنَّ شَرَّ النَّاسِ مُنْزِلَةً عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ مَنْ وَدَعَهُ - أَوْ تَرَكَهُ - النَّاسُ لِاتَّقَاءِ فُحْشِهِ».

تخریج: أخرجه البخاري، الأدب، باب ما يجوز من اغتياح أهل الفساد والريب، ح: ٦٠٥٤ ومسلم، البر والصلة، باب مداراة من يتقى فحشه، ح: ٢٥٩١ من حديث سفیان بن عیینة به وهو في جزئه، ح: ٢.

Comments:

There are no authentic narrations mentioning the name of this person, some of the scholars, like Ibn Baṭṭāl, Al-Qāḍī ‘Iyāḍ, Al-Qurtubī, and An-Nawawī say it is, ‘Uyainah bin Ḥiṣn bin Hudhaifah bin Badr Al-Fazārī. (See *Faṭḥ Al-Bārī* no. 6032). All of this is based upon narrations that do not have connected or authentic chains, similarly, it is said that his name was Makhramah bin Nawfal. In any case, Allāh’s Messenger ﷺ knew something about this person that was not apparent, and his speaking of him in that manner was of benefit, and was not a form of backbiting.

4793. It was narrated from Mujāhid, from ‘Āishah, with this narration. She said: “He, meaning, the Prophet ﷺ, said: ‘O ‘Āishah, among the worst of people are those to whom respect is shown because of their tongues.’” (*Da‘īf*)

٤٧٩٣ - حَدَّثَنَا عَبَّاسُ الْعَنْبَرِيُّ: حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا شَرِيكٌ عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ عَائِشَةَ فِي هَذِهِ الْقِصَّةِ قَالَتْ: فَقَالَ تَعْنِي النَّبِيُّ ﷺ: «يَا عَائِشَةُ! إِنَّ مِنْ شِرَارِ النَّاسِ الَّذِينَ يُكْرَمُونَ أَتْقَاءَ أَلْسِنَتِهِمْ».

تخریج: [إسناده ضعيف] أخرجه أحمد: ١١١/٦ عن أسود بن عامر به * شريك القاضي وسليمان الأعمش عننا.

4792. It was narrated from Abū Salamah, from ‘Āishah that a man asked permission to enter upon the Prophet ﷺ, and the Prophet ﷺ said: “What a bad brother of the tribe,” but when he came in, the Messenger of Allāh ﷺ treated him in a friendly manner, and spoke to him. When he left, I said: ‘O Messenger of Allāh, when he asked permission you said, “What a bad brother of the tribe,” but when he came in you treated him in a friendly manner.’ The Messenger of Allāh ﷺ said: ‘O ‘Āishah, Allāh does not love the one who speaks harshly.’” (*Hasan*)

[Abū Dāwūd was asked about the meaning of the saying of the Prophet ﷺ: ‘What a bad brother of the tribe’ so he said: “That was specific for the Prophet ﷺ.”^[1]

تخریج: [إسناده حسن] أخرجه البخاري في الأدب المفرد، ح: ٧٥٥ عن موسى بن إسماعيل به وله شاهد حسن عند أحمد: ٢٥٨/٦.

4794. It was narrated that Anas said: “I never saw any man whispering into the ear of the Messenger of Allāh ﷺ and the Messenger of Allāh ﷺ moving his head away until the man moved his head away, and I never saw any man taking his hand and him pulling his hand away until the man let his hand go.” (*Da‘if*)

تخریج: [إسناده ضعيف] أخرجه البيهقي في دلائل النبوة: ١/٣٢٠ من حديث أبي داود به وصححه ابن حبان (الإحسان)، ح: ٦٤٠١ * مبارك بن فضالة لم يصرح بالسماع المسلسل وكان يدلس تدليس التسوية ول بعض الحديث شاهد ضعيف عند ابن ماجه، ح: ٢٧١٦ من غير ذكر الأذن.

٤٧٩٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ: أَنَّ رَجُلًا اسْتَأْذَنَ عَلَى النَّبِيِّ ﷺ فَقَالَ النَّبِيُّ ﷺ: «بِئْسَ أَخُو الْعَشِيرَةِ»، فَلَمَّا دَخَلَ انْبَسَطَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ وَكَلَّمَهُ، فَلَمَّا خَرَجَ قُلْتُ: يَا رَسُولَ اللَّهِ! لَمَّا اسْتَأْذَنَ قُلْتُ: «بِئْسَ أَخُو الْعَشِيرَةِ»، فَلَمَّا دَخَلَ انْبَسَطَتْ إِلَيْهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَائِشَةُ! إِنَّ اللَّهَ لَا يُحِبُّ الْفَاجِحِشَ الْمْتَفَحِّشَ».

[سئِلَ أَبُو دَاوُدَ عَنْ مَعْنَى قَوْلِ النَّبِيِّ ﷺ: «بِئْسَ أَخُو الْعَشِيرَةِ»، فَقَالَ: ذَلِكَ لِلنَّبِيِّ ﷺ خَاصَّةً].

٤٧٩٤ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا أَبُو قَطَنِ: أَخْبَرَنَا مَبَارَكٌ عَنْ ثَابِتٍ، عَنْ أَنَسِ قَالَ: مَا رَأَيْتُ رَجُلًا اتَّقَمَ أُذُنَ النَّبِيِّ ﷺ فَيُنْحِي رَأْسَهُ حَتَّى يَكُونَ الرَّجُلُ هُوَ الَّذِي يُنْحِي رَأْسَهُ، وَمَا رَأَيْتُ رَجُلًا أَخَذَ بِيَدِهِ فَتَرَكَ يَدَهُ حَتَّى يَكُونَ الرَّجُلُ هُوَ الَّذِي يَدْعُ يَدَهُ.

[1] These are stated by one of those that heard the text from the author.

Comments:

See *Aṣ-Sahīḥah* no. 2485, where versions supporting this were graded authentic.

Modesty: Modesty is a particular natural disposition which appears in the mind on doing well known deeds and sometimes during performing improper deeds. This state of mind is a sort of blessing and result of a special kind of conflict between two opposite sentiments. Sometimes people link it with inability of doing something good, but it is more cowardness than modesty.

Chapter 6. Modesty (*Al-Hayā'*)

(المعجم ٦) بَابُ: فِي الْحَيَاءِ (التحفة ٧)

4795. It was narrated from Ibn 'Umar that the Prophet ﷺ passed by an *Anṣārī* man who was exhorting his brother regarding modesty. The Messenger of Allāh ﷺ said: "Let him be, for modesty is part of faith." (*Sahīḥ*)

٤٧٩٥ - حَدَّثَنَا الْقُعَيْبِيُّ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عُمَرَ: إِنَّ النَّبِيَّ ﷺ مَرَّ عَلَى رَجُلٍ مِنَ الْأَنْصَارِ وَهُوَ يَعْظُمُ أَخَاهُ فِي الْحَيَاءِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «دَعُهُ فَإِنَّ الْحَيَاءَ مِنَ الْإِيمَانِ».

تخریج: أخرجه البخاري، الإیمان، باب: الحياء من الإیمان، ح: ٢٤ من حديث مالك به، وهو في الموطأ (يحيى): ٩٠٥/٢، ورواه مسلم، ح: ٣٦ من حديث ابن شهاب الزهري به.

4796. It was narrated that Abū Qatādah said: We were with 'Imrān bin Ḥuṣain, and Bushair bin Ka'b was there. 'Imrān bin Ḥuṣain said: The Messenger of Allāh ﷺ said: "Modesty is all good," or he said: "All modesty is good." Bushair bin Ka'b said: "We find in some books that some of it is tranquility and dignity and some of it is weakness." 'Imrān repeated the *Hadīth*, and Bushair repeated what he had said. 'Imrān got so angry, that his eyes turned red, and he said: "I narrated to you a *Hadīth* from the Messenger of Allāh ﷺ, and you quoted to me from your books." We said: "O Abū Nujaid, that's enough." (*Sahīḥ*)

٤٧٩٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادٌ عَنْ إِسْحَاقَ بْنِ سُوَيْدٍ، عَنْ أَبِي قَتَادَةَ قَالَ: كُنَّا مَعَ عِمْرَانَ بْنِ حُصَيْنٍ وَتَمَّ بُشَيْرُ بْنُ كَعْبٍ فَحَدَّثَ عِمْرَانُ بْنُ حُصَيْنٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْحَيَاءُ خَيْرٌ كُلُّهُ» - أَوْ قَالَ: «الْحَيَاءُ كُلُّهُ خَيْرٌ» - فَقَالَ بُشَيْرُ بْنُ كَعْبٍ: إِنَّا نَجِدُ فِي بَعْضِ الْكُتُبِ أَنَّ مِنْهُ سَكِينَةٌ وَوَقَارًا وَمِنْهُ ضَعْفٌ فَأَعَادَ عِمْرَانُ الْحَدِيثَ، فَأَعَادَ بُشَيْرُ الْكَلَامَ، قَالَ: فَغَضِبَ عِمْرَانُ حَتَّى احْمَرَّتْ عَيْنَاهُ وَقَالَ: أَلَا أَرَانِي أُحَدِّثُكَ عَنْ رَسُولِ اللَّهِ ﷺ وَتَحَدِّثُنِي عَنْ كُتُبِكَ، قَالَ: قُلْنَا: يَا أَبَا نُجَيْدٍ! إِيهَ إِيهَ.

تخریج: أخرجه مسلم، الإيمان، باب بيان عدد شعب الإيمان وأفضلها، ح: ٣٧ من حديث حماد بن زيد به وأصله عند البخاري، ح: ٦١١٧ من حديث عمران به.

Comments:

He was either exhorting him to be modest, or censuring him for being too modest, and perhaps the second is more obvious. And they say that all of modesty is good, because it makes one hesitate from doing evil, so even if one is not modest for religious reasons, their natural modesty still helps prevent them from evil.

4797. It was narrated that Abū Mas‘ūd said: The Messenger of Allāh ﷺ said: “Among the things that the people learned from the words of the first Prophets was: ‘If you feel no shame then do as you wish.’” (*Ṣaḥīḥ*)

[Abū Dāwud was asked: “Are there any *Aḥadīth* aside from this narrated by Al-Qa‘nabī from Shu‘bah?” He said: “No.”]

باب بعد باب حديث الغار، ح: ٣٤٨٤ من

٤٧٩٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ:

حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ رَبِيعِ بْنِ جِرَاشٍ، عَنْ أَبِي مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ الْأُولَى: إِذَا لَمْ تَسْتَخِ فاصْنَعْ مَا شِئْتَ».

[سُئِلَ أَبُو دَاوُدَ: أَعِنْدَ الْقَعْنَبِيِّ عَنْ شُعْبَةَ غَيْرِ هَذَا الْحَدِيثِ؟ قَالَ: لَا].

تخریج: أخرجه البخاري، أحاديث الأنبياء، باب بعد باب حديث الغار، ح: ٣٤٨٤ من حديث شعبة به.

Chapter 7. Regarding Good Character

(المعجم ٧) بَابُ: فِي حُسْنِ الْخُلُقِ

(التحفة ٨)

4798. It was narrated that ‘Āishah said: “I heard the Messenger of Allāh ﷺ say: ‘The believer may attain by means of good character the status of one who fasts and prays at night.’” (*Ḥasan*)

حديث يعقوب الإسكندراني به، وصححه ابن

٤٧٩٨ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا

يَعْقُوبُ يَعْنِي الْإِسْكَندَرَانِيَّ عَنْ عَمْرٍو، عَنْ الْمُطَّلِبِ، عَنْ عَائِشَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الْمُؤْمِنَ لَيُدْرِكُ بِحُسْنِ خُلُقِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ».

تخریج: [حسن] أخرجه أحمد: ١٣٢/٦ من حديث يعقوب الإسكندراني به، وافقه الذهبي، ح: ١٩٢٧ والحاكم: ٦٠/١.

4799. It was narrated from ‘Aṭā’ Al-Kaikhārānī, from Umm Ad-Dardā’ from Abū Ad-Dardā’, may Allāh be pleased with him, that the Prophet ﷺ said: “There is nothing that weighs more heavily in the Balance than good character.” Abū

٤٧٩٩ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّلِبَالِيُّ

وَحَفْصُ بْنُ عُمَرَ قَالَا: حَدَّثَنَا [شُعْبَةُ]؛ ح: وَحَدَّثَنَا ابْنُ كَثِيرٍ: أَخْبَرَنَا شُعْبَةُ عَنْ الْقَاسِمِ ابْنِ أَبِي بَرَّةَ، عَنْ عَطَاءِ الْكَيْخَارَانِيِّ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ عَنْ

Al-Walīd (one of the narrators) said: "I heard 'Atā' Al-Kaikhārānī." (*Ṣaḥīḥ*)

Abū Dāwūd said: He is 'Atā' bin Ya'qūb, and he is the maternal uncle of Ibrāhīm bin Nāfi'. It is pronounced: "Kaikhārānī" and "Kawkhārānī."

النَّبِيُّ ﷺ قَالَ: «مَا مِنْ شَيْءٍ أَثْقَلُ فِي الْمِيزَانِ مِنْ حُسْنِ الْخُلُقِ»

قَالَ أَبُو الْوَلِيدِ: قَالَ سَمِعْتُ عَطَاءَ الْكَيْخَارَانِيَّ.

قَالَ أَبُو دَاوُدَ: وَهُوَ عَطَاءُ بْنُ يَعْقُوبَ، وَهُوَ خَالَ إِبْرَاهِيمَ بْنِ نَافِعٍ يُقَالُ: كَيْخَارَانِيٌّ وَكَوَّخَارَانِيٌّ.

تخریج: [إسناده صحيح] أخرجه الترمذي، البر والصلة، باب ما جاء في حسن الخلق، ح: ٢٠٠٣ من حديث عطاء الكيخاراني به، وقال: "غريب" وصححه ابن حبان، ح: ١٩٢١ وللحديث شواهد.

4800. It was narrated that Abū Umāmah said: "The Messenger of Allāh ﷺ said: 'I am the claimant of a house on the outskirts of Paradise for the one who refrains from opinion based arguing, even if he is in the right, and a house in the middle of Paradise for the one who refrains from lying, even when he is joking, and a house in the highest part of Paradise for one who makes his character good.'" (*Ḥasan*)

٤٨٠٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ الدَّمَشْقِيُّ أَبُو الْجَمَاهِرِ قَالَ: حَدَّثَنَا أَبُو كَعْبٍ أَيُّوبُ بْنُ مُحَمَّدٍ السَّعْدِيُّ: حَدَّثَنِي سُلَيْمَانُ بْنُ حَبِيبٍ الْمُحَارِبِيُّ عَنْ أَبِي أُمَامَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا زَعِيمٌ بَيْتٍ فِي رِصِّ الْجَنَّةِ لِمَنْ تَرَكَ الْمِرَاءَ وَإِنْ كَانَ مُحِقًّا، وَبَيْتٍ فِي وَسْطِ الْجَنَّةِ لِمَنْ تَرَكَ الْكُذِبَ وَإِنْ كَانَ مَارِحًا، وَبَيْتٍ فِي أَعْلَى الْجَنَّةِ لِمَنْ حَسَّنَ خُلُقَهُ».

تخریج: [إسناده حسن] أخرجه البيهقي: ٢٤٩/١٠ من حديث أبي داود به.

Comments:

Deliberately forgiving, in the case of one's right, and avoiding the dispute is a great act of virtue and its reward is a beautiful palace in Paradise.

4801. It was narrated that Hārithah bin Wahb said: "The Messenger of Allāh ﷺ said: 'No one who is coarse (*Jawwāz*) or conceited will enter Paradise.'" He said: "*Al-Jawwāz* means coarse speech." (*Ṣaḥīḥ*)

٤٨٠١ - حَدَّثَنَا أَبُو بَكْرِ وَعُثْمَانُ ابْنَا أَبِي شَيْبَةَ، قَالَا: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ مَعْبُدِ بْنِ خَالِدٍ، عَنْ حَارِثَةَ بْنِ وَهْبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَدْخُلُ الْجَنَّةَ الْجَوَّازُ وَلَا الْجَعَطْرِيُّ».

قَالَ: وَالْحَوَاطُ: الْغَلِيظُ الْفُظُّ.

تخريج: [صحيح] أخرجه أبو يعلى في مسنده، ح: ١٤٧٦ عن أبي بكر بن أبي شيبة به وهو في المصنف: ٣٢٨/٨ وللحديث شواهد عند الحاكم: ٦٠/١، ٦١ وغيره.

Comments:

Meaning proud, arrogant and self conceited people will not enter Paradise.

Chapter 8. Regarding Exaltation Being Disliked In (Worldly) Matters

(المعجم ٨) بَابُ: فِي كِرَاهِيَةِ الرَّفْعَةِ فِي الْأُمُورِ (التحفة ٩)

4802. It was narrated from Humaid, from Thābit, that Anas said: “Al-Aḍbā’ (a she-camel belonging to the Prophet ﷺ) was never beaten in a race, then a Bedouin came on a young riding camel of his and the Bedouin beat her (in a race). It was as if that upset the Companions of the Messenger of Allāh ﷺ and he said: ‘It is a right upon Allāh that He does not exalt something in this world but He lowers it.’” (Ṣaḥīḥ)

٤٨٠٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ ثَابِتٍ، عَنْ أَنَسِ قَالَ: كَانَتْ الْعَضْبَاءُ لَا تُسَبِّقُ فَجَاءَ أَعْرَابِيٌّ عَلَى فَعُودٍ لَهُ فَسَابَقَهَا فَسَبَقَهَا الْأَعْرَابِيُّ فَكَأَنَّ ذَلِكَ شَقَّ عَلَى أَصْحَابِ رَسُولِ اللَّهِ ﷺ فَقَالَ: «حَقٌّ عَلَى اللَّهِ أَنْ لَا يَرْفَعَ شَيْئًا مِنَ الدُّنْيَا إِلَّا وَضَعَهُ».

تخريج: [إسناده صحيح] وأخرجه ابن حجر في تعلق التعلق: ٤٠٠/٣ من حديث أبي داود به، وعلقه البخاري في صحيحه، الجهاد، باب ناقة النبي ﷺ، ح: ٢٨٧٢ عن موسى بن إسماعيل به.

4803. It was narrated from Humaid, from Anas, with this story, from the Prophet ﷺ. He said: “Indeed it is a right upon Allāh that He does not exalt something in this world but He lowers it.” (Ṣaḥīḥ)

٤٨٠٣ - حَدَّثَنَا الثُّمَيْلِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسِ بِهِذِهِ الْقِصَّةِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ حَقًّا عَلَى اللَّهِ تَعَالَى أَنْ لَا [يَرْفَعَ شَيْئًا] مِنَ الدُّنْيَا إِلَّا وَضَعَهُ».

تخريج: أخرجه البخاري، الرقاق، باب التواضع، ح: ٦٥٠١ من حديث زهير به.

Chapter 9. Regarding It Being Disliked To Praise (People)

4804. It was narrated that Hammām said: “A man came and praised ‘Uthmān to his face, and Al-Miqdād bin Al-Aswad took some dust and threw it in his face, and said: ‘The Messenger of Allāh ﷺ said: “If you meet those who praise others, throw dust in their faces.”” (*Ṣaḥīḥ*)

(المعجم ٩) بَابُ: فِي كِرَاهِيَةِ التَّمَادُحِ
(التحفة ١٠)

٤٨٠٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ قَالَ: جَاءَ رَجُلٌ فَأَتَنِي عَلَى عُثْمَانَ فِي وَجْهِهِ، فَأَخَذَ الْمَقْدَادُ بْنُ الْأَسْوَدِ تُرَابًا فَحَنَّنَا فِي وَجْهِهِ، وَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا لَقَيْتُمُ الْمَدَائِحِينَ فَاحْثُوا فِي وُجُوهِهِمُ التُّرَابَ».

تخريج: أخرجه مسلم، الزهد، باب النهي عن المدح إذا كان فيه إفراط... إلخ، ح: ٣٠٠٢ من حديث سفیان الثوري به، وهو في مصنف ابن أبي شيبة: ٨/٩.

4805. It was narrated from ‘Abdur-Raḥmān bin Abī Bakrah from his father, that a man praised another man in the presence of the Prophet ﷺ, and he said to him: “You have cut your companion’s neck” three times. Then he said: “If one of you must praise his companion, let him say: ‘I think he is’ – whatever he wants to say – ‘but I do sanctify before Allāh, the Most High.’” (*Ṣaḥīḥ*)

٤٨٠٥ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا أَبُو شَهَابٍ عَنْ خَالِدِ الْحَذَاءِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ: أَنَّ رَجُلًا أَتَى عَلِيَّ رَجُلٍ عِنْدَ النَّبِيِّ ﷺ فَقَالَ لَهُ: «قَطَعْتَ عُنُقَ صَاحِبِكَ»، ثَلَاثَ مَرَّاتٍ، ثُمَّ قَالَ: «إِذَا مَدَحَ أَحَدُكُمْ صَاحِبَهُ لَا مَحَالَةَ فَلْيَقُلْ: إِنِّي أَحْسِبُهُ كَمَا يُرِيدُ أَنْ يَقُولَ وَلَا أَرْكَبُهُ عَلَى اللَّهِ تَعَالَى».

تخريج: أخرجه البخاري، الأدب، باب ما يكره من التمداح، ح: ٦٠٦١ ومسلم، الزهد، باب النهي عن المدح إذا كان فيه إفراط... إلخ، ح: ٣٠٠٠ من حديث خالد الحذاء به.

4806. It was narrated that Muṭarrif said: My father said: I went with the delegation of Banū ‘Āmir to the Messenger of Allāh ﷺ, and we said: “You are our master (*Sayyid*).” He said: “The Master (*Sayyid*) is Allāh.” We said: “And you are the most virtuous of us, and the most generous.” He said:

٤٨٠٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرٌ يَعْنِي ابْنَ الْمُفَضَّلِ: حَدَّثَنَا أَبُو [مَسْلَمَةَ] سَعِيدُ بْنُ يَزِيدَ عَنْ أَبِي نَضْرَةَ، عَنْ مُطَرِّفٍ قَالَ: قَالَ أَبِي: انْطَلَقْتُ فِي وَفْدِ بَنِي عَامِرٍ إِلَى رَسُولِ اللَّهِ ﷺ فَقُلْنَا: «أَنْتَ سَيِّدُنَا فَقَالَ: «السَّيِّدُ اللَّهُ» قُلْنَا: «وَأَفْضَلُنَا فَضْلًا وَأَعْظَمُنَا طَوْلًا فَقَالَ:

“Say what you said, or part of it, but do not let the *Shaitān* lead you in his way.” (*Ṣaḥīḥ*)

«قُولُوا بِقَوْلِكُمْ أَوْ بَعْضِ قَوْلِكُمْ وَلَا يَسْتَجْرِبَنَّكُمْ الشَّيْطَانُ».

تخريج: [إسناده صحيح] أخرجه البخاري في الأدب المفرد، ح: ٢١١ عن مسدد به.

Chapter 10. Regarding Gentleness

(المعجم ١٠) بَابُ: فِي الرَّفْقِ

(التحفة ١١)

4807. It was narrated from ‘Abdullāh bin Mughaffal that the Messenger of Allāh ﷺ said: “Allāh is Gentle and loves gentleness, and He grants with it that which He does not grant with harshness.” (*Ṣaḥīḥ*)

٤٨٠٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ عَنْ يُونُسَ وَحَمِيدٍ، عَنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفْقَ وَيُعْطِي عَلَيْهِ مَا لَا يُعْطِي عَلَى الْعُنْفِ».

تخريج: [صحيح] أخرجه البخاري، في الأدب المفرد، ح: ٤٧٢ عن موسى بن إسماعيل به وله شاهد عند مسلم، ح: ٢٥٩٣.

4808. It was narrated from Al-Miqdām bin Shuraiḥ that his father said: “I asked ‘Āishah about living in the desert and she said: ‘The Messenger of Allāh ﷺ used to go to the desert, to these streams. On one occasion he wanted to go to the desert, and he sent me a *Muḥarramah* camel from among the *Ṣadaqah* (*Zakāt*) camels. He said to me: “O ‘Āishah, be gentle, for indeed gentleness is not found in anything at all, except that it will beautify it, and it is not removed from anything at all, except that it mars it.” In his narration, Ibn Aṣ-Ṣabbāḥ (one of the narrators) said: “*Muḥarramah* means it has not been ridden.” (*Ṣaḥīḥ*)

٤٨٠٨ - حَدَّثَنَا عُثْمَانُ وَأَبُو بَكْرِ ابْنَا أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الصَّبَّاحِ الْبَزَّازُ قَالُوا: حَدَّثَنَا شَرِيكٌ عَنِ الْمُقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ قَالَ: سَأَلْتُ عَائِشَةَ عَنِ الْبَدَاوَةِ فَقَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَبْدُو إِلَى هَذِهِ التَّلَاعِ وَإِنَّهُ أَرَادَ الْبَدَاوَةَ مَرَّةً فَأَرْسَلَ إِلَيَّ نَاقَةً مُحَرَّمَةً مِنْ إِبِلِ الصَّدَقَةِ فَقَالَ لِي: «يَا عَائِشَةُ! ارْفُقِي فَإِنَّ الرَّفْقَ لَمْ يَكُنْ فِي شَيْءٍ قَطُّ إِلَّا زَانَهُ وَلَا نُزِعَ مِنْ شَيْءٍ قَطُّ إِلَّا سَانَهُ».

قَالَ ابْنُ الصَّبَّاحِ فِي حَدِيثِهِ: مُحَرَّمَةٌ يَعْنِي لَمْ تُرَكَبْ.

تخريج: [صحيح] تقدم، ح: ٢٤٧٨ أخرجه البخاري في الأدب المفرد، ح: ٥٨٠ عن محمد ابن الصباح به، وهو في مصنف أبي بكر بن أبي شيبة: ٣٢٢/٨، ٣٢٣.

Comments:

“Living in the desert” meaning, abandoning civilization for the Bedouin life. See number 2478 where this narration preceded.

4809. It was narrated that Jarīr said: “The Messenger of Allāh ﷺ said: ‘Whoever is deprived of gentleness, he is deprived of all goodness.’” (*Ṣaḥīḥ*)

٤٨٠٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكَيْعٌ عَنِ الْأَعْمَشِ، عَنْ تَمِيمِ بْنِ سَلَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هِلَالٍ، عَنْ جَرِيرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يُحْرَمِ الرَّفْقَ يُحْرَمِ الْخَيْرَ كُلَّهُ».

تخريج: أخرجه مسلم، البر والصلة، باب فضل الرفق، ح: ٢٥٩٢ عن أبي بكر بن أبي شيبة به وهو في المصنف له: ٣٢٢/٨.

4810. It was narrated from Muṣ‘ab bin Sa‘d from his father – Al-A‘mash said: I think it can only be from the Prophet ﷺ: “Hesitation is (good) for all things except deeds of the Hereafter.” (*Da‘īf*)

٤٨١٠ - حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الصَّبَّاحِ: حَدَّثَنَا عَفَّانٌ: حَدَّثَنَا عَبْدُ الْوَّاحِدِ: حَدَّثَنَا سُلَيْمَانُ الْأَعْمَشُ عَنْ مَالِكِ بْنِ الْحَارِثِ، قَالَ الْأَعْمَشُ: وَقَدْ سَمِعْتُهُمْ يَذْكُرُونَ عَنْ مُضْعَبِ بْنِ سَعْدِ بْنِ أَبِيهِ قَالَ الْأَعْمَشُ: وَلَا أَعْلَمُهُ إِلَّا عَنِ النَّبِيِّ ﷺ قَالَ: «التَّوَدُّةُ فِي كُلِّ شَيْءٍ إِلَّا فِي عَمَلِ الْآخِرَةِ».

تخريج: [إسناده ضعيف] أخرجه البيهقي: ١٩٤/١٠ من حديث عفان به، وصححه الحاكم على شرط الشيخين: ٦٣/١، ٦٤، ووافقه الذهبي * سليمان الأعمش لم يصرح بالسماع عن ثقة.

Comments:

Some of the scholars consider this narration authentic. See *Aṣ-Ṣaḥīḥah* no. 1794.

Chapter 11. Regarding Gratitude For Acts Of Kindness

4811. It was narrated from Abū Hurairah that the Prophet ﷺ said: “He that is not grateful to the people, is not grateful to Allāh.” (*Ṣaḥīḥ*)

(المعجم ١١) بَابُ: فِي شُكْرِ الْمَعْرُوفِ (التحفة ١٢)

٤٨١١ - حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا الرَّبِيعُ بْنُ مُسْلِمٍ عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَشْكُرُ اللَّهَ مَنْ لَا يَشْكُرُ النَّاسَ».

تخریج: [إسناده صحيح] أخرجه الترمذي، البر والصلة، باب ما جاء في الشكر لمن أحسن إليك، ح: ١٩٥٤ من حديث الربيع بن مسلم به وقال: "صحيح" وصححه ابن حبان، ح: ٢٠٧٠.

4812. It was narrated from Anas that the *Muhājirīn* said: "O Messenger of Allāh, the *Anṣār* have taken all the reward." He said: "Not so long as you supplicate to Allāh for them and express appreciation for them." (*Ṣaḥīḥ*)

٤٨١٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ الْمُهَاجِرِينَ قَالُوا: يَا رَسُولَ اللَّهِ! ذَهَبَتِ الْأَنْصَارُ بِالْأَجْرِ كُلِّهِ قَالَ: «لَا مَا دَعَوْتُمْ اللَّهَ لَهُمْ وَأَنْتَيْتُمْ عَلَيْهِمْ».

تخریج: [إسناده صحيح] أخرجه البخاري في الأدب المفرد، ح: ٢١٧ عن موسى بن إسماعيل به وصححه الحاكم على شرط مسلم: ٦٣/٢ ووافقه الذهبي.

4813. It was narrated from 'Umārah bin Ghaziyyah: "A man from my people narrated to me, from Jābir bin 'Abdullāh, who said: "The Messenger of Allāh ﷺ said: "Whoever is given something and can afford it, let him give something in return, and if he cannot afford it, let him express his appreciation for him, for if he expresses his appreciation for him, he is grateful to him, but whoever conceals it, he has shown ingratitude." (*Da'if*)

٤٨١٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَشْرُ: حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةَ: حَدَّثَنِي رَجُلٌ مِنْ قَوْمِي عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أُعْطِيَ عَطَاءً فَوَجَدَ فليَجْزِ بِهِ، فَإِنْ لَمْ يَجِدْ فَلْيُثِّنْ بِهِ، فَمَنْ أَثْنَى بِهِ فَقَدْ شَكَرَهُ وَمَنْ كَتَمَهُ فَقَدْ كَفَرَهُ».

Abū Dāwud said: Yahyā bin Ayyūb reported it from 'Umārah bin Ghaziyyah, from *Shurahbīl*, from Jābir. Abū Dāwud said: He is *Shurahbīl*, meaning "a man from my people", it is as if they disliked him so they did not name him.

قَالَ أَبُو دَاوُدَ: رَوَاهُ يَحْيَى بْنُ أَيُّوبَ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ شُرْحَبِيلَ، عَنْ جَابِرٍ. قَالَ أَبُو دَاوُدَ: وَهُوَ شُرْحَبِيلُ، يَعْنِي رَجُلًا مِنْ قَوْمِي، كَانَتْهُمْ كَرَاهُوهُ فَلَمْ يُسَمِّوهُ.

تخریج: [إسناده ضعيف] أخرجه أبو يعلى، ح: ٢١٣٧ من حديث بشر بن المفضل به، وللحديث شواهد ضعيفة عند الترمذي، ح: ٢٠٣٤ وأحمد: ٩٠/٦ وغيرهما * حديث يحيى بن أيوب، رواه البخاري في الأدب المفرد، ح: ٢١٥ * فيه شرحبيل بن سعد ضعفه الجمهور، انظر مجمع الزوائد: ١١٥/٤ وغيره.

4814. It was narrated from Abū Sufyān, from Jābir that the Prophet ﷺ said: “Whoever is given something and mentions it, he has expressed gratitude, but if he conceals it he has shown ingratitude.” (*Da‘if*)

تخريج: [إسناده ضعيف] أخرجه أبو نعيم في أخبار أصبهان: ٢٥٩/١ من حديث جرير به * الأعمش عنن وله شاهد ضعيف عند ابن عساكر.

Comments:

Shaikh Al-Albānī graded the chain for this narration *Ṣaḥīḥ* according to the criteria of Muslim. See *Aṣ-Ṣaḥīḥah* no. 618.

Chapter 12.Regarding Sitting In The Streets

4815. It was narrated from Abū Sa‘eed Al-Khudrī that the Messenger of Allāh ﷺ said: “Beware of sitting in the streets.” They said: “O Messenger of Allāh, we have nowhere else to sit and talk.” The Messenger of Allāh ﷺ said: “If you insist, then give the street its rights.” They said: “What are the rights of the street, O Messenger of Allāh?” He said: “Lowering the gaze, refraining from causing harm, returning greetings and enjoining what is good and forbidding what is evil.” (*Ṣaḥīḥ*)

(المعجم ١٢) بَابُ: فِي الْجُلُوسِ بِالطَّرُقَاتِ (التحفة ١٣)

٤٨١٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ عَنْ زَيْدِ يَعْنِي ابْنَ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِيَّاكُمْ وَالْجُلُوسَ بِالطَّرُقَاتِ» فَقَالُوا: يَا رَسُولَ اللَّهِ! مَا بُدِّ لَنَا مِنْ مَجَالِسِنَا نَتَحَدَّثُ فِيهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ أَبِيْتُمْ فَأَعْطُوا الطَّرِيقَ حَقَّهُ»، قَالُوا: وَمَا حَقُّ الطَّرِيقِ يَا رَسُولَ اللَّهِ؟ قَالَ: «غَضُّ الْبَصَرِ، وَكَفُّ الْأَذَى، وَرَدُّ السَّلَامِ، وَالْأَمْرُ بِالْمَعْرُوفِ، وَالنَّهْيُ عَنِ الْمُنْكَرِ».

تخريج: أخرجه مسلم، اللباس والزينة، باب النهي عن الجلوس في الطرق، وإعطاء الطريق حقه، ح: ٢١٢١ من حديث عبد العزيز الدراوردي، والبخاري، المظالم، باب أفنية الدور والجلوس فيها... إلخ، ح: ٢٤٦٥ من حديث زيد بن أسلم به.

Comments:

Sitting idly and merely conversing in streets and roadsides without any genuine reason is against good manners. If it is necessary to sit on the pathway then the mentioned orders in the narration must be kept in mind.

4816. This was narrated from Abū Hurairah, from the Prophet ﷺ (similar to no. 4815). He said: “And guiding people on their way.” (*Hasan*)

تخريج: [إسناده حسن] أخرجه البخاري في الأدب المفرد، ح: ١٠١٤ من حديث

4817. It was narrated that Ibn Hujair Al-‘Adawī said: “I heard ‘Umar bin Al-Khaṭṭāb narrate this story (similar to no. 4815) from the Prophet ﷺ. He said: ‘And help the one who is in urgent need, and guide the one who is lost.’” (*Da‘if*)

تخريج: [إسناده ضعيف] أخرجه البزار في البحر الزخار: ١/٤٧٢ من حديث عبد الله بن

4818. It was narrated from Ḥumaid that Anas said: “A woman came to the Prophet ﷺ and said: ‘O Messenger of Allāh, I need something from you.’ He said to her: ‘O Mother of so-and-so, sit in any corner of the street you want and I will sit with you.’ So the Prophet ﷺ sat until she had said what she wanted to say to him.” (*Hasan*)

تخريج: [حسن] أخرجه أحمد: ٣/١١٩ عن مروان بن معاوية الفزاري به، ورواه الترمذي في الشمائل، ح: ٣٣٠ (بتحقيقي) من حديث حميد الطويل به، والحديث الآتي شاهد له.

٤٨١٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرٌ يَعْنِي ابْنَ الْمُفْضَلِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ فِي هَذِهِ الْقِصَّةِ قَالَ: «وَأِرْشَادُ السَّبِيلِ».

تخريج: [إسناده حسن] أخرجه البخاري في الأدب المفرد، ح: ١٠١٤ من حديث عبد الرحمن بن إسحاق المدني به.

٤٨١٧ - حَدَّثَنَا الْحَسَنُ بْنُ عَيْسَى النَّيْسَابُورِيُّ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ: حَدَّثَنَا جَرِيرُ بْنُ حَارِظٍ عَنْ إِسْحَاقَ بْنِ سُوَيْدٍ، عَنِ ابْنِ حُجَيْرِ الْعَدَوِيِّ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ عَنِ النَّبِيِّ ﷺ فِي هَذِهِ الْقِصَّةِ قَالَ: «وَتُعِيثُوا الْمَلْهُوفَ وَتَهْدُوا الضَّالَّ».

تخريج: [إسناده ضعيف] أخرجه البزار في البحر الزخار: ١/٤٧٢ من حديث عبد الله بن المبارك به * ابن حجر: مستور (تقريب).

٤٨١٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى بْنِ الطَّبَّاعِ وَكَثِيرُ بْنُ عُبَيْدٍ قَالَا: حَدَّثَنَا مَرْوَانُ: قَالَ ابْنُ عَيْسَى: قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ قَالَ: جَاءَتِ امْرَأَةٌ النَّبِيَّ ﷺ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ لِي إِلَيْكَ حَاجَةً، فَقَالَ لَهَا: «يَا أُمَّ فُلَانِ! اجْلِسِي فِي أَيِّ نَوَاحِي السُّكَّكِ شِئْتَ حَتَّى أَجْلِسَ إِلَيْكَ» قَالَ: فَجَلَسَ النَّبِيُّ ﷺ حَتَّى قَضَتْ حَاجَتَهَا لَمْ يَذْكُرْ ابْنُ عَيْسَى: حَتَّى قَضَتْ حَاجَتَهَا وَقَالَ كَثِيرٌ: عَنْ حُمَيْدٍ، عَنْ أَنَسٍ.

تخريج: [حسن] أخرجه أحمد: ٣/١١٩ عن مروان بن معاوية الفزاري به، ورواه الترمذي في الشمائل، ح: ٣٣٠ (بتحقيقي) من حديث حميد الطويل به، والحديث الآتي شاهد له.

4819. It was narrated from Thābit, from Anas, that a woman who was somewhat feeble-minded... a similar report (as no. 4818). (*Ṣaḥīh*)

٤٨١٩ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ امْرَأَةً كَانَتْ فِي عَقْلِهَا شَيْءٌ بِمَعْنَاهُ.

تخریج: أخرجه مسلم، الفضائل، باب قربه ﷺ من الناس وتبركهم به وتواضعه لهم، ح: ٢٣٢٦ من حديث يزيد بن هارون به.

Chapter (...) Regarding Spaciousness In Gatherings

(المعجم ...) بَابُ: فِي سَعَةِ الْمَجْلِسِ (التحفة ١٤)

4820. It was narrated from ‘Abdur-Raḥmān bin Abī ‘Amrah Al-Anṣārī, from Abū Sa‘eed Al-Khudrī, who said: “I heard the Messenger of Allāh ﷺ say: ‘The best of gatherings are those which are most spacious.’” (*Ṣaḥīh*)

٤٨٢٠ - حَدَّثَنَا الْقَعْنَبِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الْمَوَالِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ الْأَنْصَارِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «خَيْرُ الْمَجَالِسِ أَوْسَعُهَا».

Abū Dāwud said: He is ‘Abdur-Raḥmān bin ‘Amr bin Abī ‘Amrah Al-Anṣārī.

قَالَ أَبُو دَاوُدَ: هُوَ عَبْدُ الرَّحْمَنِ بْنُ عَمْرٍو ابْنِ أَبِي عَمْرَةَ الْأَنْصَارِيِّ.

تخریج: [إسناده حسن] أخرجه عبد بن حميد، ح: ٩٨١ عن القعنبي به، ورواه أحمد: ١٨/٣ وصححه الحاكم على شرط البخاري: ٤/٢٦٩.

Comments:

If there are many people in a gathering, the arrangement of space should be made according to the number of the people, so that the people could sit easily.

Chapter 13. Regarding Sitting Partly In The Sun And Partly In The Shade

(المعجم ١٣) بَابُ: فِي الْجُلُوسِ بَيْنَ الشَّمْسِ وَالظَّلِّ (التحفة ١٥)

4821. Abū Hurairah said: “Abul-Qāsim ﷺ said: ‘If one of you is sitting in the sun’” – Makhlad (one of the narrators) said: “In the shade” – “and the shadow moves, and he ends up partly in the sun and partly in the shade, let him get up (and move).” (*Ḥasan*)

٤٨٢١ - حَدَّثَنَا ابْنُ السَّرْحِ وَمَخْلَدُ بْنُ خَالِدٍ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ الْمُكَلِّدِ قَالَ: حَدَّثَنِي مَنْ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ أَبُو الْقَاسِمِ ﷺ: إِذَا كَانَ أَحَدُكُمْ فِي الشَّمْسِ - وَقَالَ مَخْلَدٌ: فِي الْفَيْءِ -

فَقَلَّصَ عَنْهُ الظِّلُّ وَصَارَ بَعْضُهُ فِي الشَّمْسِ
وَبَعْضُهُ فِي الظِّلِّ فَلْيُتَمِّمْ.

تخريج: [حسن] * سنده ضعيف وللحديث شاهد عند ابن ماجه، ح: ٣٧٢٢ وسنده حسن،
وللحديث ألوان أخرى عند الحميدي، ح: ١١٤٥ (بتحقيقي) وأحمد: ٣٨٣/٢ وغيرهما.

4822. Qais narrated from his father that he came when the Messenger of Allāh ﷺ was delivering a *Khutbah*, and he stood in the sun, and he ﷺ told him to move to the shade. (*Sahih*)

٤٨٢٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ
إِسْمَاعِيلَ قَالَ: حَدَّثَنِي قَيْسٌ عَنْ أَبِيهِ أَنَّهُ جَاءَ
وَرَسُولُ اللَّهِ ﷺ يَخْطُبُ فَقَامَ فِي الشَّمْسِ،
فَأَمَرَ بِهِ فُحْوِلَ إِلَى الظِّلِّ.

تخريج: [إسناده صحيح] أخرجه أحمد: ٤٢٦/٣ عن يحيى القطان به، وصححه ابن خزيمة،
ح: ١٤٥٣ وانظر، ح: ٣٠٤٥.

Chapter 14. Regarding Sitting In Circles

(المعجم ١٤) بَابُ: فِي التَّحَلُّقِ

(التحفة ١٦)

4823. It was narrated from Yahyā, from Al-A'mash: "Al-Musayyab bin Rāfi' narrated to me, from Tamīm bin Ṭarafah, from Jābir bin Samurah who said: "The Messenger of Allāh ﷺ entered the *Masjid* and they were sitting in circles, and he said: "Why do I see you in separate groups?" (*Sahih*)

٤٨٢٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ
الْأَعْمَشِ: حَدَّثَنِي الْمُسَيْبُ بْنُ رَافِعٍ عَنْ
تَمِيمِ بْنِ طَرْفَةَ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ:
دَخَلَ رَسُولُ اللَّهِ ﷺ الْمَسْجِدَ وَهُمْ جُلُوسٌ
فَقَالَ: «مَا لِي أَرَأُكُمْ عَزِينَ؟!».

تخريج: [صحيح] تقدم طرفه: ٦٦١ ح: ٩١٢ ورواه مسلم من حديث الأعمش، والبيهقي
في الآداب، ح: ٣٣٣ من حديث أبي داود به.

4824. This was narrated from Ibn Fuḍail, from Al-A'mash, with this and he said: "It is as if he liked them to be all together (narration regarding no. 4823)." (*Sahih*)

٤٨٢٤ - حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى
عَنْ ابْنِ فَضَيْلٍ، عَنِ الْأَعْمَشِ بِهَذَا قَالَ:
كَأَنَّهُ يُحِبُّ الْجَمَاعَةَ.

تخريج: [صحيح] انظر الحديث السابق.

4825. It was narrated from Simāk, from Jābir bin Samurah who said: "When we came to the Prophet ﷺ،

٤٨٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ الْوُرْكَانِيُّ
وَهَنَادٌ أَنَّ شَرِيكَاً أَخْبَرَهُمْ عَنْ سِمَاكِ، عَنِ

one of us would sit wherever there was room.” (Da‘if)

جَابِرُ بْنُ سَمْرَةَ قَالَ: كُنَّا إِذَا أَتَيْتَنَا النَّبِيُّ ﷺ جَلَسَ أَحَدُنَا حَيْثُ يَنْتَهِي.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الاستذنان، باب: في الثلاثة الذين أقبلوا في مجلس النبي ﷺ وحديث جلوسهم في المجلس حيث انتهوا، ح: ٢٧٢٥ من حديث شريك القاضي به وقال: "حسن صحيح غريب" وللحديث شواهد شريك عنعن، ولم أجد رواية زهير بن معاوية، وللحديث شاهد ضعيف في المعجم الكبير: ٧/٣٠١، ٣٠٠، ح: ٧١٩٧، وحديث البخاري، ح: ٦٦ و مسلم، ح: ٢١٧٦. يعني عنه.

Chapter (...) Sitting In The Middle Of The Circle

(المعجم ...) - بَابُ الْجُلُوسِ وَسَطَ

الْحَلْفَةِ (التحفة ١٧)

4826. It was narrated from Hudhaifah that the Messenger of Allāh ﷺ cursed the one who sits in the middle of the circle. (Da‘if)

٤٨٢٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنِي أَبُو مَجْلَزٍ عَنْ حُذَيْفَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ مَنْ جَلَسَ وَسَطَ الْحَلْفَةِ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الأدب، باب ما جاء في كراهية القعود وسط الحلقة، ح: ٢٧٥٣ من حديث قتادة به وقال: "حسن صحيح" * أبو مجلز متهم بالتدليس، وقال شعبة: لم يدرك حذيفة، جامع التحصيل، ص: ٢٩٦.

Chapter 15. A Man Who Gets Up To Give His Seat To Another Man

(المعجم ١٥) بَابُ: فِي الرَّجُلِ يَقُومُ

لِلرَّجُلِ مِنْ مَجْلِسِهِ (التحفة ١٨)

4827. It was narrated that Sa‘eed bin Abū Al-Ḥasan said: “Abū Bakrah came to us to give testimony, and a man stood up to give him his seat, but he refused to sit there, and said: ‘The Prophet ﷺ forbade that, and the Prophet ﷺ forbade a man to wipe his hand on the garment of a man whom he had not clothed.’” (Da‘if)

٤٨٢٧ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ أَبِي عَبْدِ اللَّهِ مَوْلَى لَالِ أَبِي بُرْدَةَ عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ قَالَ: جَاءَنَا أَبُو بَكْرَةَ فِي شَهَادَةٍ فَقَامَ لَهُ رَجُلٌ مِنْ مَجْلِسِهِ فَأَبَى أَنْ يَجْلِسَ فِيهِ وَقَالَ: إِنَّ النَّبِيَّ ﷺ نَهَى عَنْ ذَا، وَنَهَى النَّبِيُّ ﷺ أَنْ يَمْسَحَ الرَّجُلُ يَدَهُ بِثَوْبِ مَنْ لَمْ يَكْسُهُ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٥/٤٤ من حديث شعبة به * أبو عبد الله مولى آل أبي بردة: مجهول (تقريب).

Comments:

Other authentic narrations support the meaning of this *Hadith*.

4828. It was narrated from Abū Al-Khaṣīb, from Ibn ‘Umar who said: “A man came to the Prophet ﷺ, and another man stood up to give him his seat. He went to sit there, but the Prophet ﷺ told him not to do that.” (*Da‘if*)

Abū Dāwud said: Abū Al-Khaṣīb’s name is Ziyād bin ‘Abdur-Raḥmān.

٤٨٢٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ أَنَّ مُحَمَّدَ بْنَ جَعْفَرَ حَدَّثَهُمْ عَنْ شُعْبَةَ، عَنْ عَقِيلِ بْنِ طَلْحَةَ، قَالَ: سَمِعْتُ أَبَا الْخَصِيبِ عَنْ ابْنِ عُمَرَ، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَامَ لَهُ رَجُلٌ عَنْ مَجْلِسِهِ فَذَهَبَ لِيَجْلِسَ فِيهِ، فَهَاهُ النَّبِيُّ ﷺ.

قَالَ أَبُو دَاوُدَ: أَبُو الْخَصِيبِ اسْمُهُ زِيَادُ ابْنِ عَبْدِ الرَّحْمَنِ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٨٤/٢ عن محمد بن جعفر به، وسنده ضعيف * أبو الخصيب وثقه ابن حبان وحده وحديث البخاري، ح: ٦٢٦٩، ومسلم: ٢١٧٧/٢٩ والحاكم: ٢٧٢/٤، ح: ٧٧١٣، يعني عنه.

Comments:

This was to warn people that sitting in someone’s place is not proper. But if someone gets up to allow someone to sit in his spot, out of respect for him, then it is allowed.

Chapter 16. With Whom We Are Ordered To Accompany

4829. It was narrated from Abān, from Qatādah, from Anas who said: “The Messenger of Allāh ﷺ said: ‘The likeness of the believer who recites the Qur’ān is that of the citron whose scent is good and whose taste is good. The likeness of a believer who does not recite the Qur’ān is that of a date whose taste is good but it has no scent. The likeness of an evildoer who recites the Qur’ān is that of basil whose scent is good but its taste is bitter. And the likeness of an evildoer who does not recite the Qur’ān is that of a colocynth (a bitter-apple) whose taste is bitter and it has no scent. The likeness of

(المعجم ١٦) - بَابُ مَنْ يُؤْمَرُ أَنْ يُجَالِسَ (التحفة ١٩)

٤٨٢٩ - حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا أَبَانٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الْأُتْرُجَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ، وَمَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ مَثَلُ الثَّمَرَةِ طَعْمُهَا طَيِّبٌ وَلَا رِيحَ لَهَا، وَمَثَلُ الْفَاجِرِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الرَّيْحَانَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ، وَمَثَلُ الْفَاجِرِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ طَعْمُهَا مُرٌّ وَلَا رِيحَ لَهَا، وَمَثَلُ جَلِيسِ الصَّالِحِ كَمَثَلِ صَاحِبِ الْمِسْكِ إِنْ لَمْ يُصْنِكْ مِنْهُ شَيْءٌ أَصَابَكَ مِنْ رِيحِهِ، وَمَثَلُ جَلِيسِ السُّوءِ كَمَثَلِ صَاحِبِ

a righteous companion is that of the one who sells musk; if you do not get anything from him, you will still smell its fragrance. And the likeness of an evil companion is that of the one who works the bellows; if you do not get any of his soot you will still get some of his smoke.” (*Sahih*)

4830. It was narrated from *Shu'bah*, from *Qatadah*, from *Anas*, from *Abū Mūsā*, from the Prophet ﷺ with this first statement (as in 4829), up to his saying: “...its taste is bitter”. *Ibn Mu'ādh* (one of the narrators) added: He said: *Anas* said: “We used to say that the likeness of a righteous companion was...” and he quoted the rest of the *Hadith*. (*Sahih*)

تخریج: أخرجه البخاري، فضائل القرآن، باب إثم من رأى من رأى بقراءة القرآن... إلخ، ح: ٥٠٥٩ عن مسدد، ومسلم، صلاة المسافرين، باب فضيلة حافظ القرآن، ح: ٧٩٧ من حديث يحيى القطان به.

4831. It was narrated from *Shubail bin 'Azrah*, from *Anas bin Mālik* that the Prophet ﷺ said: “The likeness of a righteous companion is...” and he quoted a similar report (as no. 4829). (*Hasan*)

تخریج: [إسناده حسن] أخرجه الحاكم: ٤/٢٨٠ من حديث سعيد بن عامر به، وصححه ووافقه الذهبي وأعل بما لا يقدر.

4832. It was narrated from *Al-Walīd bin Qais*, from *Abū Sa'eed* - or from *Abū Al-Haiṭham*, from *Abū Sa'eed*, may Allāh be pleased with him, that the Prophet ﷺ said: “Do not accompany except a

الْكَبِيرِ إِنْ لَمْ يُصِْبَكَ مِنْ سَوَادِهِ أَصَابَكَ مِنْ دُخَانِهِ».

تخریج: [صحیح] انظر الحديث الآتي:

٤٨٣٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى الْمَعْنَى؛ ح: وَحَدَّثَنَا ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ بِهَذَا الْكَلَامِ الْأَوَّلِ إِلَى قَوْلِهِ: «وَطَعْمُهَا مُرٌّ». وَرَوَاهُ ابْنُ مُعَاذٍ: قَالَ: قَالَ أَنَسٌ: وَكُنَّا نَتَحَدَّثُ أَنَّ مَثَلَ جَلِيسِ الصَّالِحِ، وَسَاقَ بَقِيَّةَ الْحَدِيثِ.

٤٨٣١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الصَّبَّاحِ الْعُطْرِيُّ: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ عَنْ شُبَيْلِ بْنِ عَزْرَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَثَلُ الْجَلِيسِ الصَّالِحِ» فَذَكَرَ نَحْوَهُ.

٤٨٣٢ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ عَنْ حَيَّوَةَ بْنِ شُرَيْحٍ، عَنْ سَالِمِ ابْنِ غَيْلَانَ، عَنِ الْوَلِيدِ بْنِ قَيْسٍ، عَنْ أَبِي سَعِيدٍ، - أَوْ عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ -

believer, and do not let anyone eat your food but one of *Taqwā*.”
(*Ṣaḥīḥ*)

رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُصَاحِبْ إِلَّا مُؤْمِنًا، وَلَا يَأْكُلْ طَعَامَكَ إِلَّا تَقِيًّا».

تخریج: [إسناده صحيح] أخرجه الترمذي، الزهد، باب ما جاء في صحبة المؤمن، ح: ٢٣٩٥ من حديث عبد الله بن المبارك به وقال: "حسن" وصححه ابن حبان، ح: ٢٠٤٩، ٢٠٥٠ والحاكم: ١٢٨/٤ ووافقه الذهبي.

Comments:

Man is known by the company he keeps. Therefore, one should adopt the company of pious and virtuous people, and avoid the company of bad mannered people.

4833. It was narrated from Mūsā bin Wardān, from Abū Hurairah, that the Prophet ﷺ said: “A man follows the religion of his close friend, so let one of you look at whom he takes as his close friend.”
(*Ḥasan*)

٤٨٣٣ - حَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ وَأَبُو دَاوُدَ قَالَا: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ: حَدَّثَنِي مُوسَى بْنُ وَرْدَانَ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «الرَّجُلُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ».

تخریج: [إسناده حسن] أخرجه الترمذي، الزهد، باب [حديث "الرجل على دين خليله ..."]، ح: ٢٣٧٨ عن محمد بن بشار به وقال: "حسن غريب" وللحديث شواهد.

4834. It was narrated from Yazīd, meaning Ibn Al-Aṣamm, from Abū Hurairah – and he attributed to the Prophet ﷺ – “Souls are troops collected together, and those who got along with one another will have an affinity with one another (in this world) and those who did not get along with one another will also not get along (in this world).”
(*Ṣaḥīḥ*)

٤٨٣٤ - حَدَّثَنَا هَارُونُ بْنُ زَيْدِ بْنِ أَبِي الرَّزْمَاءِ: حَدَّثَنَا أَبِي: حَدَّثَنَا جَعْفَرُ يَعْنِي ابْنَ بُرْقَانَ عَنْ يَزِيدَ يَعْنِي ابْنَ الْأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ يَرْفَعُهُ قَالَ: «الْأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ، فَمَا تَعَارَفَ مِنْهَا اثْتَلَفَ، وَمَا تَنَافَرَ مِنْهَا اخْتَلَفَ».

تخریج: أخرجه مسلم، البر والصلة، باب: الأرواح جنود مجندة، ح: ٢٦٣٨ من حديث جعفر بن برقان به.

Comments:

Having pious and virtuous companions is a great blessing of Allāh. One should be thankful to Allāh for providing this blessing, and also try to strengthen his ties with good people.

Chapter 17. Opinion Based Arguing Is Disliked

4835. It was narrated that Abū Mūsā said: “When the Messenger of Allāh ﷺ sent any of his Companions on a mission, he would say: ‘Give glad tidings and do not repel people, be easy going and do not make things difficult.’” (*Sahih*)

تخریج: أخرجه مسلم، الجهاد والسير، باب: في الأمر بالتيسير وترك التنفير، ح: ١٧٣٢ من حديث أبي أسامة به.

4836. It was narrated that As-Sā'ib said: “I came to the Prophet ﷺ, and they started praising me, and saying good things about me. The Messenger of Allāh ﷺ said: ‘I know best (about him),’ – meaning As-Sā'ib. I said: ‘You are right, may my father and mother be sacrificed for you. You were my partner and what a good partner, you did not argue or quarrel.’” (*Da'if*)

تخریج: [إسناده ضعيف] أخرجه ابن ماجه، التجارات، باب الشركة والمضاربة، ح: ٢٢٨٧ من حديث سفيان الثوري به * قائد السائب: لم أجد له ترجمةً وفي السند اضطراب كما في تقريب التهذيب وغيره.

Chapter 18. Manner Of Speech

4837. It was narrated from Yūsuf bin 'Abdullāh bin Salām that his father said: “When the Messenger of Allāh ﷺ sat and spoke, he would often lift his gaze to the sky.” (*Da'if*)

(المعجم ١٧) **بَابُ: فِي كِرَاهِيَةِ الْمِرَاءِ**
(التحفة ٢٠)

٤٨٣٥ - حَدَّثَنَا عُمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا بُرَيْدُ بْنُ عَبْدِ اللَّهِ عَنْ جَدِّهِ أَبِي بُرَيْدَةَ، عَنْ أَبِي مُوسَى قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا بَعَثَ أَحَدًا مِنْ أَصْحَابِهِ فِي بَعْضِ أَمْرِهِ قَالَ: «بَشِّرُوا وَلَا تُفَرِّقُوا، وَبَشِّرُوا، وَلَا تُعَسِّرُوا».

٤٨٣٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُهَاجِرِ عَنْ مُجَاهِدٍ، عَنْ قَائِدِ السَّائِبِ، عَنْ السَّائِبِ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فَجَعَلُوا يُثْنُونَ عَلَيَّ وَيَذْكُرُونِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَعْلَمُكُمْ» - يَعْنِي بِهِ - قُلْتُ: صَدَقْتَ، يَا أَبِي أَنْتَ وَأُمِّي: كُنْتُ شَرِيكِي فَنِعِمَّ الشَّرِيكُ، كُنْتُ لَا تُدَارِي وَلَا تُمَارِي.

(المعجم ١٨) **بَابُ الْهَدْيِ فِي الْكَلَامِ**
(التحفة ٢١)

٤٨٣٧ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى الْحَرَائِيُّ: حَدَّثَنِي مُحَمَّدٌ يَعْنِي ابْنَ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَعْقُوبَ بْنِ عُتْبَةَ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ يُونُسَ بْنِ عَبْدِ اللَّهِ

ابنِ سَلَامٍ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا جَلَسَ يَتَحَدَّثُ يُكَيِّرُ أَنْ يَرْفَعَ طَرْفَهُ إِلَى السَّمَاءِ.

تخریج: [إسناده ضعيف] أخرجه الباغندي في مسند عمر بن عبدالعزيز، ح: ٣ من حديث محمد بن سلمة به * محمد بن إسحاق عن هاهنا، وصرح بالسماع في رواية سفيان بن وكيع وهو ضعيف.

4838. It was narrated that Mis'ar said: "I heard an old man in the *Masjid* saying: 'I heard Jābir bin 'Abdullāh say: The speech of the Messenger of Allāh ﷺ was distinct and measured.'" (*Da'if*)

٤٨٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ عَنْ مِسْعَرٍ قَالَ: سَمِعْتُ شَيْخًا فِي الْمَسْجِدِ يَقُولُ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: كَانَ فِي كَلَامِ رَسُولِ اللَّهِ ﷺ تَرْتِيلٌ أَوْ: تَرْسِيلٌ.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٢٠٧/٣ من حديث أبي داود به * شيخ مجهول.

4839. It was narrated that 'Āishah said: "The speech of the Messenger of Allāh ﷺ was distinct, and everyone who heard it understood it." (*Hasan*)

٤٨٣٩ - حَدَّثَنَا عُثْمَانُ وَأَبُو بَكْرِ ابْنَا أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ أُسَامَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ كَلَامُ رَسُولِ اللَّهِ ﷺ كَلَامًا فَضْلًا يَفْهَمُهُ كُلُّ مَنْ سَمِعَهُ.

تخریج: [حسن] تقدم، ح: ٣٦٥٤ وهو في مصنف أبي بكر بن أبي شيبة: ١٥/٩ * سفيان الثوري تابعه حميد بن الأسود، تقدم طرقة الصحيح، ح: ٣٦٣٤.

Comments:

Speaking quickly is not appropriate manners.

4840. It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'Every speech that does not start with praise of Allāh is defective.'" (*Da'if*)

٤٨٤٠ - حَدَّثَنَا أَبُو تَوْبَةَ قَالَ: رَعِمَ الْوَلِيدُ عَنِ الْأَوْزَاعِيِّ عَنْ قُرَّةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ كَلَامٍ لَا يُبْدَأُ فِيهِ بِحَمْدِ اللَّهِ فَهُوَ أَجْدَمٌ».

قَالَ أَبُو دَاوُدَ: رَوَاهُ يُونُسُ وَعَقِيلٌ

وَشُعَيْبٌ وَسَعِيدُ بْنُ عَبْدِ الْعَزِيزِ عَنِ الزُّهْرِيِّ،
عَنِ النَّبِيِّ ﷺ مُرْسَلًا .

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، النكاح، باب خطبة النكاح، ح: ١٨٩٤ من حديث الأوزاعي به * الزهري عن عن ورقة: متكلم فيه، خالفه الجبال الثقات وروايتهم هي الراجحة.

Chapter 19. Regarding The *Khutbah*

(المعجم ١٩) بَابُ: فِي الْخُطْبَةِ

(التحفة ٢٢)

4841. It was narrated from Qurrah, from Az-Zuhrī, from Abū Salamah, from Abū Hurairah that the Prophet ﷺ said: “Every speech in which there is no *Tashah-hud*, it is like a hand that is cut off.” (*Sahih*)

Abū Dāwud said: Yūnus, ‘Uqail, Shu‘aib, and Sa‘eed bin ‘Abdul-‘Azīz reported it from Az-Zuhrī, from the Prophet ﷺ, in a *Mursal* form.

٤٨٤١ - حَدَّثَنَا مُسَدَّدٌ وَمُوسَى بْنُ إِسْمَاعِيلَ قَالَا: حَدَّثَنَا عَبْدُ الْوَالِدِ بْنُ زِيَادٍ: حَدَّثَنَا عَاصِمُ بْنُ كُلَيْبٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «كُلُّ خُطْبَةٍ لَيْسَ فِيهَا تَشَهُدٌ فَهِيَ كَالْيَدِ الْجُدْمَاءِ» .

تخريج: [إسناده صحيح] أخرجه الترمذي، النكاح، باب ما جاء في خطبة النكاح، ح: ١١٠٦ من حديث عاصم بن كليب بن قال: "حسن صحيح غريب" وصححه ابن حبان، ح: ١٩٩٤، وح: ٥٧٩.

Comments:

Meaning, citing the two testimonies of faith.

Chapter 20. Treating People According To Their Status

(المعجم ٢٠) بَابُ: فِي تَنْزِيلِ النَّاسِ

مَنَازِلَهُمْ (التحفة ٢٣)

4842. It was narrated from Maimūn bin Abī Shabīb that a beggar came to ‘Aīshah and she gave him a piece of bread. A man who was well-dressed came to her, and she made him sit down, and he ate. She was asked about that, and she said: “The Messenger of Allāh ﷺ said: “Treat people according to their station.”” (*Da‘if*)

٤٨٤٢ - حَدَّثَنَا يَحْيَى بْنُ إِسْمَاعِيلَ وَابْنُ أَبِي خَلْفٍ أَنَّ يَحْيَى بْنَ الْيَمَانِ أَخْبَرَهُمْ عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ مَيْمُونِ بْنِ أَبِي شَيْبٍ: أَنَّ عَائِشَةَ مَرَّ بِهَا سَائِلٌ فَأَعْطَتْهُ كِسْرَةً، وَمَرَّ بِهَا رَجُلٌ عَلَيْهِ ثِيَابٌ وَهَيْئَةٌ فَأَقْعَدَتْهُ فَأَكَلَ، فَقِيلَ لَهَا فِي ذَلِكَ، فَقَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنْزِلُوا النَّاسَ مَنَازِلَهُمْ» .

Abū Dāwud said: Maimūn did not live at the time of ‘Āishah.

قَالَ أَبُو دَاوُدَ: وَحَدِيثُ يَحْيَى مُخْتَصَرٌ.

قَالَ أَبُو دَاوُدَ: مَيْمُونٌ لَمْ يُدْرِكْ عَائِشَةَ.

تخريج: [إسناده ضعيف] أخرجه البيهقي في الآداب، ح: ٣٢٢ من حديث أبي داود به * حبيب بن أبي ثابت عن عن، وأشار مسلم إلى ضعف الحديث في أول المقدمة من صحيحه، ص: ٧.

4843. It was narrated that Abū Mūsā Al-Ash‘arī said: “The Messenger of Allāh ﷺ said: ‘Part of glorifying Allāh is honoring the grey haired Muslim, and the bearer of the Qur’ān – not the one who exaggerates about it or turns away from it – and honoring the just ruler.’” (*Da‘īf*)

٤٨٤٣ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الصَّوَّافِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ حُمْرَانَ: حَدَّثَنَا عَوْفُ بْنُ أَبِي جَوَيْلَةَ عَنْ زِيَادِ بْنِ مِخْرَاقٍ، عَنْ أَبِي كِنَانَةَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ إِجْلَالِ اللَّهِ إِكْرَامَ ذِي الشَّيْبَةِ الْمُسْلِمِ، وَحَامِلِ الْقُرْآنِ غَيْرِ الْعَالِي فِيهِ وَالْجَافِي عَنْهُ، وَإِكْرَامَ ذِي السُّلْطَانِ الْمُقْسِطِ».

تخريج: [إسناده ضعيف] أخرجه البيهقي: ١٦٣/٨ من حديث أبي داود به، وحسنه النووي في رياض الصالحين، ح: ٣٥٥ وابن حجر في التلخيص الحبير: ١١٨/٢ * أبو كنانة مجهول ومع ذلك حسنه النووي، وهذا شيء عجيب.

Chapter 21. A Man Who Sits Between Two Others Without Their Permission

(المعجم ٢١) **بَابُ: فِي الرَّجُلِ يَجْلِسُ بَيْنَ الرَّجُلَيْنِ بِغَيْرِ إِذْنِهِمَا** (التحفة ٢٤)

4844. It was narrated from Hammād: “‘Āmir Al-Aḥwal narrated to us, from ‘Amr bin Shu‘aib” – Ibn ‘Abdah (one of the narrators) said: “from his father, from his grandfather,” – that the Messenger of Allāh ﷺ said: “No one should sit between two men, except with their permission.” (*Hasan*)

٤٨٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ وَأَحْمَدُ ابْنُ عَبْدِةَ، الْمَعْنَى، قَالَا: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا عَامِرُ الْأَحْوَلُ عَنْ عَمْرِو بْنِ شُعَيْبٍ قَالَ ابْنُ عَبْدِةَ: عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يُجْلِسُ بَيْنَ رَجُلَيْنِ إِلَّا بِإِذْنِهِمَا».

تخريج: [إسناده حسن] أخرجه الترمذي، الأدب، باب ما جاء في كراهية الجلوس بين

الرجلين بغير إذنهما، ح: ٢٧٥٢ من حديث عامر الأحول به، وانظر الحديث الآتي:

4845. It was narrated from Usāmah bin Zaid Al-Laithī, from ‘Amr bin Shu‘aib, from his father, from ‘Abdullāh bin ‘Amr that the Messenger of Allāh ﷺ said: “It is not permissible for a man to come between two others, except with their permission.” (*Hasan*)

٤٨٤٥ - حَدَّثَنَا سَلِيمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أُسَامَةُ ابْنُ زَيْدِ اللَّيْثِيِّ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَا يَجِلُّ لِرَجُلٍ أَنْ يُفَرِّقَ بَيْنَ اثْنَيْنِ إِلَّا بِإِذْنِهِمَا».

تخريج: [إسناده حسن] أخرجه الترمذي، الأدب، باب ما جاء في كراهية الجلوس بين الرجلين بغير إذنهما، ح: ٢٧٥٢ من حديث أسامة بن زيد به، وقال: "حسن صحيح".

Comments:

Sitting between two people who are already sitting close to each other is not proper, except if they allow and make room for the newcomer. Similarly, sowing a seed of discord among two Muslim brothers is a major sin.

Chapter 22. Regarding How A Man Should Sit

4846. It was narrated from Abū Sa‘eed Al-Khudrī that when the Messenger of Allāh ﷺ sat, he would sit with his legs drawn up, and his arms clasped around them. (*Da‘if*)

Abū Dāwud said: ‘Abdullāh bin Ibrāhīm (one of the narrators) is a *Shaikh* who is *Munkar* in *Hadīth*.

(المعجم ٢٢) بَابُ: فِي جُلُوسِ الرَّجُلِ
(التحفة ٢٥)

٤٨٤٦ - حَدَّثَنَا سَلَمَةُ بْنُ شَيْبٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ: حَدَّثَنِي إِسْحَاقُ بْنُ مُحَمَّدٍ الْأَنْصَارِيُّ عَنْ زُبَيْحِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَبِي سَعِيدِ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا جَلَسَ احْتَبَى بِيَدِهِ. قَالَ أَبُو دَاوُدَ: عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ شَيْخٌ مُتَّكِرُ الْحَدِيثِ.

تخريج: [إسناده ضعيف جداً] أخرجه الترمذي في الشمائل، ح: ١٢٨ عن سلمة بن شبيب به وحديث البخاري، ح: ٦٢٧٢ يغني عنه.

4847. Qailah bint Makhramah narrated that she saw the Prophet ﷺ sitting, with his legs drawn up, and his arms clasped around them, and (she said): “When I saw the

٤٨٤٧ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ وَمُوسَى ابْنُ إِسْمَاعِيلَ، قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ حَسَّانَ الْعَبْرِيُّ، قَالَ: حَدَّثَنِي جَدَّتَايَ صَفِيَّةُ

Messenger of Allāh ﷺ sitting in this humble manner I trembled with fear.” (*Da'if*)

وَدَحِيْبَةُ ابْنَتَا عَلِيْبَةَ، - قَالَ مُوسَى: بِنْتُ حَرْمَلَةَ - وَكَانَتَا رَيْبَتِي قِيْلَةَ بِنْتُ مَخْرَمَةَ وَكَانَتْ جَدَّةَ أَبِيهِمَا أَنَّهَا أَخْبَرْتُهُمَا: أَنَّهَا رَأَتْ النَّبِيَّ ﷺ وَهُوَ قَاعِدٌ الْقُرْفُصَاءَ، فَلَمَّا رَأَيْتُ رَسُوْلَ اللهِ ﷺ الْمُخْتَشِعَ - وَقَالَ مُوسَى: الْمُتَخَشِّعَ - فِي الْجَلِيسَةِ أُرْعِدْتُ مِنَ الْفَرَقِ.

تخريج: [إسناده ضعيف] تقدم، ح: ٣٠٧٠.

Chapter (...) Regarding Disapproved Manners Of Sitting

4848. It was narrated that Sharīd bin Suwaid said: “The Messenger of Allāh ﷺ passed by me when I was sitting like this: ‘I had put my left hand behind me, and I was leaning on the heel of my hand. He said: “Are you sitting in the manner of those whom Allāh is angry with?” (*Da'if*)

(المعجم ...) بَابُ: فِي الْجَلِيسَةِ الْمَكْرُوْهَةِ (التحفة ٢٦)

٤٨٤٨ - حَدَّثَنَا عَلِيُّ بْنُ بَحْرٍ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أَبِيهِ الشَّرِيدِ بْنِ سُؤَيْدٍ قَالَ: مَرَّ بِي رَسُوْلُ اللهِ ﷺ وَأَنَا جَالِسٌ هَكَذَا وَقَدْ وَضَعْتُ يَدِي الْيُسْرَى خَلْفَ ظَهْرِي وَانْكَأْتُ عَلَى أَلْيَةِ يَدِي، فَقَالَ: «أَتَقْعُدُ قِعْدَةَ الْمَغْضُوْبِ عَلَيْهِمْ».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤/٣٨٨ عن علي بن بحر به، وصححه ابن حبان، ح: ١٩٥٦ والحاكم: ٤/٢٦٩ ووافقه الذهبي * ابن جريج عنن هاهنا ولم يصرح بالسماع في السند المتصل، والله أعلم.

Chapter 23. Regarding Conversing Late After 'Ishā'

4849. It was narrated that Abū Barzah said: “The Messenger of Allāh ﷺ forbade sleeping before it, and conversing after it.”^[1] (*Sahih*)

(المعجم ٢٣) بَابُ: فِي السَّمْرِ بَعْدَ الْعِشَاءِ (التحفة ٢٧)

٤٨٤٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ عَوْفٍ قَالَ: حَدَّثَنِي أَبُو الْمِنْهَالِ عَنْ أَبِي بَرْزَةَ

[1] Something similar preceded in number 398.

قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَنْهَى عَنِ النَّوْمِ قَبْلَهَا وَالْحَدِيثِ بَعْدَهَا.

تخریج: أخرجه البخاري، مواقيت الصلاة، باب ما يكره من السمر بعد العشاء، ح: ٥٩٩ عن مسدد به.

Comments:

It is allowed to stay awake for genuine reasons, such as a student for the purpose of studies or scholars for teaching, and other important matters.

Chapter 26. Regarding A Man Sitting Cross-legged

(المعجم ٢٦) **بَابُ: فِي الرَّجُلِ يَجْلِسُ مُتَرَبِّعًا** (التحفة ٢٨)

4850. It was narrated that Jābir bin Samurah said: “When the Prophet ﷺ had prayed *Fajr*, he would sit cross-legged in his spot until the sun was well risen.” (*Ṣaḥīḥ*)

٤٨٥٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى الْفَجْرَ تَرَبَّعَ فِي مَجْلِسِهِ حَتَّى تَطْلُعَ الشَّمْسُ حَسَنَاءً.

تخریج: أخرجه مسلم، المساجد، باب فضل الجلوس في مصلاه بعد الصبح وفضل المساجد، ح: ٦٧٠ من حديث سفیان الثوري به.

Chapter 24. Conversing Privately (Around Others)

(المعجم ٢٤) **بَابُ: فِي التَّنَاجِي** (التحفة ٢٩)

4851. It was narrated from Al-A'mash, from *Shaqīq*, meaning Ibn Salamah, that 'Abdullāh said: “The Messenger of Allāh ﷺ said: “Two should not converse privately to the exclusion of their companion, for that will make him sad.” (*Ṣaḥīḥ*)

٤٨٥١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ؛ ح: وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقِ بْنِ سَلَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَتَنَجَّى اثْنَانِ دُونَ صَاحِبِهِمَا فَإِنَّ ذَلِكَ يُحْزِنُهُ».

تخریج: أخرجه مسلم، السلام، باب تحريم مناجاة الاثنين دون الثالث بغير رضاه، ح: ٣٨/٢١٨٤ عن أبي بكر بن أبي شيبة به.

4852. It was narrated from Al-A'mash, from Abū Ṣāliḥ, from Ibn 'Umar who said: “The Messenger

٤٨٥٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَيْسَى ابْنُ يُونُسَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي

of Allāh ﷺ said..." similarly. (as no. 4851) (*Ṣaḥīḥ*)

Abū Ṣāliḥ said: "I said to Ibn 'Umar: '(What if they are) four?' He said: 'It does not matter.'"

صَالِح، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مِثْلَهُ.

قَالَ أَبُو صَالِحٍ: فَقُلْتُ لَابْنِ عُمَرَ: فَأَرْبَعَةٌ؟ قَالَ: لَا يَضُرُّكَ.

تخريج: [صحيح] أخرجه أحمد: ١٨/٢ من حديث الأعمش به، وصرح بالسماع عند البخاري في الأدب المفرد، ح: ١١٦٩.

Chapter 25. If A Person Gets Up From His Seat Then Returns

4853. It was narrated that Suhail bin Abī Ṣāliḥ said: "I was sitting with my father, and there was a boy with him. He got up, then he came back, and my father narrated from Abū Hurairah, that the Prophet ﷺ said: 'If a man gets up from his seat, then comes back to it, he has more right to it.'" (*Ṣaḥīḥ*)

(المعجم ٢٥) بَابُ: إِذَا قَامَ مِنْ مَجْلِسِهِ ثُمَّ رَجَعَ (التحفة ٣٠)

٤٨٥٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ قَالَ: كُنْتُ عِنْدَ أَبِي جَالِسًا وَعِنْدَهُ غُلَامٌ، فَقَامَ ثُمَّ رَجَعَ فَحَدَّثَ أَبِي عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا قَامَ الرَّجُلُ مِنْ مَجْلِسٍ ثُمَّ رَجَعَ إِلَيْهِ فَهُوَ أَحَقُّ بِهِ».

تخريج: أخرجه مسلم، السلام، باب: إذا قام من مجلسه ثم عاد، فهو أحق به، ح: ٢١٧٩ من حديث سهيل بن أبي صالح به.

4854. It was narrated that Ka'b Al-Iyādī said: "I used to visit Abū Ad-Dardā', and Abū Ad-Dardā' said: 'When the Messenger of Allāh ﷺ sat, we would sit around him, and if he got up, and wanted to come back to his spot, he would take off his sandals, or something that he was wearing, and thus his Companions would know to stay where they were.'" (*Da'if*)

٤٨٥٤ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: حَدَّثَنَا مُبَسَّرُ الْحَلْبِيِّ عَنْ تَمَامِ بْنِ نَجِيحٍ، عَنْ كَعْبِ الْإِيَادِيِّ قَالَ: كُنْتُ أَخْتَلِفُ إِلَى أَبِي الدَّرْدَاءِ، فَقَالَ أَبُو الدَّرْدَاءِ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا جَلَسَ وَجَلَسْنَا حَوْلَهُ فَقَامَ فَأَرَادَ الرَّجُوعَ نَزَعَ نَعْلَيْهِ أَوْ بَعْضَ مَا يَكُونُ عَلَيْهِ، فَيَعْرِفُ ذَلِكَ أَصْحَابُهُ فَيَبْتَغُونَ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ١٥١/٦ (على تصحيح في المطبوع) من حديث أبي داود به * تمام بن نجيح: ضعيف وكعب الإيادي: فيه لين (تقريب).

Chapter (...) It Is Disliked For A Man To Get Up From His Seat Without Remembering Allāh

4855. It was narrated from Suhail bin Abī Sālih, from his father, from Abū Hurairah who said: “The Messenger of Allāh ﷺ said: ‘There are no people who get up from a gathering in which Allāh was not remembered, but it is as if they are getting up from (eating) the carcass of a donkey, and it will be a cause of regret for them.’” (*Ṣaḥīḥ*)

تخریج: [إسناده صحيح] أخرجه أحمد: ۳۸۹/۲ والنسائي في الكبرى، ح: ۱۰۲۴۱ وعمل اليوم والليلة، ح: ۴۰۸ من حديث سهيل به، وصححه الحاكم على شرط مسلم: ۴۹۲/۱ ووافقه الذهبي.

4856. It was narrated from Sa'eed Al-Maqburī, from Abū Hurairah, that the Messenger of Allāh ﷺ said: “Whoever sits in a place where he does not remember Allāh, he will be deprived by Allāh (of blessings etc.), and whoever lies down in a place where he does not remember Allāh, he will be deprived by Allāh (of blessings etc.).” (*Ḥasan*)

تخریج: [حسن] أخرجه النسائي في الكبرى، ح: ۱۰۲۳۷، ۱۰۶۵۴ وعمل اليوم والليلة، ح: ۴۰۴، ۸۱۸ عن قتبية به، ورواه الحميدي، ح: ۱۱۵۸ وحسنه النووي في رياض الصالحين، ح: ۸۱۹ * ابن عجلان، تابعه عبدالرحمن بن إسحاق المدني عند الحاكم: ۴۹۲/۱.

Chapter 27. Regarding The Expiation Of A Gathering

4857. It was narrated from Sa'eed bin Abī Hilāl, that Sa'eed bin Abī Sa'eed Al-Maqburī narrated to

(المعجم ...) - بَابُ كَرَاهِيَةِ أَنْ يَقُومَ الرَّجُلُ مِنْ مَجْلِسِهِ وَلَا يَذْكُرُ اللَّهَ
(التحفة ۳۱)

۴۸۵۵ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبِرَّازِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّا عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ قَوْمٍ يَقُومُونَ مِنْ مَجْلِسٍ لَا يَذْكُرُونَ اللَّهَ فِيهِ إِلَّا قَامُوا عَنْ مِثْلِ حَيْفَةِ حِمَارٍ! وَكَانَ لَهُمْ حَسْرَةٌ».

۴۸۵۶ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ عَجْلَانَ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «مَنْ قَعَدَ مَقْعَدًا لَمْ يَذْكُرِ اللَّهَ فِيهِ كَانَتْ عَلَيْهِ مِنَ اللَّهِ تِرَةً، وَمَنْ اضْطَجَعَ مَضْجَعًا لَا يَذْكُرُ اللَّهَ فِيهِ كَانَتْ عَلَيْهِ مِنَ اللَّهِ تِرَةً».

(المعجم ۲۷) بَابُ: فِي كَفَّارَةِ الْمَجْلِسِ
(التحفة ۳۲)

۴۸۵۷ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو أَنَّ سَعِيدَ بْنَ أَبِي

him, from ‘Abdullāh bin ‘Amr bin Al-‘Ās, who said: “There are some words which no one speaks but he will be expiated thereby, and he does not say them in a gathering of goodness or a gathering of remembrance, but they will seal it for him, as a document is sealed with a ring: *Subhānak Allāhumma, wa bi-ḥamdika lā ilāha illā anta, astaghfiruka wa atūbu ilaik* (Glory and praise be to You, O Allāh, there is no god but You, I seek Your forgiveness and I repent to You). (*Ṣaḥīḥ*)

هَلَالٍ حَدَّثَهُ، أَنَّ سَعِيدَ بْنَ أَبِي سَعِيدِ الْمُقْبَرِيِّ حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، أَنَّهُ قَالَ: كَلِمَاتٌ لَا يَتَكَلَّمُ بِهِنَّ أَحَدٌ فِي مَجْلِسِهِ عِنْدَ قِيَامِهِ ثَلَاثَ مَرَّاتٍ إِلَّا كُفِّرَ بِهِنَّ عَنْهُ، وَلَا يَقُولُهُنَّ فِي مَجْلِسٍ خَيْرٍ وَمَجْلِسٍ ذِكْرٍ إِلَّا خُتِمَ لَهُ بِهِنَّ عَلَيْهِ كَمَا يُخْتَمُ بِالْخَاتَمِ عَلَى الصَّحِيفَةِ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

تخريج: [إسناده صحيح] * سعيد بن أبي هلال: لم يثبت أنه اختلط ونقل الساجي عن أحمد لا يصح لانقطاعه.

4858. It was narrated from ‘Abdur-Raḥmān bin Abī ‘Amr, from Al-Maḥburī, from Abū Hurairah, from the Prophet ﷺ, similar to that (no 4857). (*Ṣaḥīḥ*)

٤٨٥٨ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: قَالَ عَمْرٌو: وَحَدَّثَنِي بِنْحُو ذَلِكَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَمْرٍو عَنْ الْمُقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ ذَلِكَ.

تخريج: [صحيح] انظر الحديث السابق.

4859. It was narrated that Abū Barzah Al-Aslamī said: “The Messenger of Allāh ﷺ used to say, when he wanted to leave a gathering: *Subhānak Allāhumma, wa bi-ḥamdika, lā ilāha illā anta, astaghfiruka wa atūbu ilaik* (Glory and praise be to You, O Allāh, there is no god but You, I seek Your forgiveness and I repent to You).’ A man said: ‘O Messenger of Allāh, you are saying something that you did not say before.’ He said: ‘It is expiation for anything

٤٨٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ الْجَرَجَرَانِيُّ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، الْمَعْنَى، أَنَّ عَبْدَةَ بْنَ سُلَيْمَانَ أَخْبَرَهُمْ عَنِ الْحَجَّاجِ بْنِ دِينَارٍ، عَنْ أَبِي هَاشِمٍ، عَنْ أَبِي الْعَالِيَةِ، عَنْ أَبِي بَرَزَةَ الْأَسْلَمِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ بِأَخْرَجَةٍ إِذَا أَرَادَ أَنْ يَقُومَ مِنَ الْمَجْلِسِ: «سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، يَا رَسُولَ اللَّهِ! إِنَّكَ لَتَقُولُ قَوْلًا مَا

that happened in the gathering.”
(*Hasan*)

تخریج: [إسناده حسن] أخرجه أحمد: ٤/٢٥٥ والنسائي في الكبرى، ح: ١٠٢٥٩ وعمل اليوم واللييلة، ح: ٤٢٦ والدارمي، ح: ٢٦٦١ من حديث حجاج بن دينار به، وللحديث طرق كثيرة * أبو هاشم هو يحيى بن دينار الرماني.

Chapter 28. Conveying Negative Information From A Gathering

4860. It was narrated that ‘Abdullāh bin Mas‘ūd said: “The Messenger of Allāh ﷺ said: ‘None among my Companions should tell me anything about anyone, for I would like to come out to you without any ill feeling in my heart.’” (*Da‘if*)

تخریج: [إسناده ضعيف] أخرجه الترمذي، المناقب، باب فضل أزواج النبي ﷺ، ح: ٣٨٩٦ عن محمد بن يحيى الذهلي به، وقال: "غريب" * الوليد بن أبي هشام: مستور وزيد ابن زائد: لم يوثقه غير ابن حبان.

Chapter 29. To Beware Of People

4861. It was narrated from ‘Abdullāh bin ‘Amr bin Al-Faghwā’ Al-Khuzā‘ī that his father said: “The Messenger of Allāh ﷺ called me – as he wanted to send some wealth with me to Abū Sufyān, to distribute it among Quraish in Makkah, after the Conquest – and he said: ‘Look for a companion.’”

كُنْتُ تَقُولُهُ فِيمَا مَضَى؟. قال: «كَفَّارَةٌ لِمَا يَكُونُ فِي الْمَجْلِسِ».

(المعجم ٢٨) بَابُ: فِي رَفْعِ الْحَدِيثِ مِنَ الْمَجْلِسِ (التحفة ٣٣)

٤٨٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارَسٍ: حَدَّثَنَا الْفُرْيَابِيُّ عَنْ إِسْرَائِيلَ، عَنِ الْوَلِيدِ - وَنَسَبَهُ لَنَا زُهَيْرُ بْنُ حَرْبٍ، عَنْ حُسَيْنِ بْنِ مُحَمَّدٍ، عَنْ إِسْرَائِيلَ فِي هَذَا الْحَدِيثِ قَالَ: الْوَلِيدُ بْنُ أَبِي هِشَامٍ - عَنْ زَيْدِ بْنِ زَائِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَبْلُغُنِي أَحَدٌ مِنْ أَصْحَابِي عَنْ أَحَدٍ شَيْئًا فَإِنِّي أُحِبُّ أَنْ أَخْرَجَ إِلَيْكُمْ وَأَنَا سَلِيمُ الصَّدْرِ».

(المعجم ٢٩) بَابُ: فِي الْحَذَرِ مِنَ النَّاسِ (التحفة ٣٤)

٤٨٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارَسٍ: حَدَّثَنَا نُوحُ بْنُ يَزِيدَ بْنِ سَيَّارِ الْمُؤَدَّبُ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ قَالَ: حَدَّثَنِي ابْنُ إِسْحَاقَ عَنْ عَيْسَى بْنِ مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْغُرَّاءِ الْخَزَاعِيِّ، عَنْ أَبِيهِ قَالَ: دَعَانِي رَسُولُ اللَّهِ ﷺ - وَقَدْ أَرَادَ

‘Amr bin Umayyah Aḍ-Ḍamrī came to me, and said: ‘I heard that you want to go out and are seeking a companion.’ He said: ‘Yes.’ He said: ‘I will come with you.’ I came to the Messenger of Allāh ﷺ and said: ‘I have found a companion.’ He said: ‘Who?’ I said: “‘Amr bin Umayyah Aḍ-Ḍamrī.’ He said: ‘When you stop in the land of his people, beware, for as the saying goes, “Do not feel safe from your own brother.”’ We went out, and when we were in Al-Abwā’, he said: ‘I have an errand with my people in Waddān; will you wait for me here?’ I said: ‘May you be guided.’ When he left, I remembered the words of the Prophet ﷺ, and I urged my camel on, and when I came out, I made it gallop. When I reached Al-Aṣāfir, I saw that he was pursuing me with a group of men. I galloped and outran him, and when he saw that I had outrun him, they turned back, and he came to me, and said: ‘I had an errand with my people.’ I said: ‘Yes.’ We carried on until we came to Makkah, and I gave the wealth to Abū Sufyān.” (Ḍa‘īf)

أَنْ يُبْعَثَنِي بِمَالٍ إِلَى أَبِي سُفْيَانَ بِقِسْمِهِ فِي فُرَيْسٍ بِمَكَّةَ بَعْدَ الْفَتْحِ - فَقَالَ: التَّمَسُّ صَاحِبًا، قَالَ: فَجَاءَنِي عَمْرُو بْنُ أُمَيَّةَ الضَّمْرِيُّ فَقَالَ: بَلَّغَنِي أَنَّكَ تُرِيدُ الْخُرُوجَ وَتَلْتَمِسُ صَاحِبًا، قَالَ: قُلْتُ: أَجَلْ، قَالَ: فَأَنَا لَكَ صَاحِبٌ قَالَ: فَجِئْتُ رَسُولَ اللَّهِ ﷺ قُلْتُ: قَدْ وَجَدْتُ صَاحِبًا، قَالَ: فَقَالَ: «مَنْ؟» قُلْتُ: عَمْرُو بْنُ أُمَيَّةَ الضَّمْرِيِّ، قَالَ: إِذَا هَبَطْتَ بِلَادَ قَوْمِهِ فَاحْذَرُهُ فَإِنَّهُ قَدْ قَالَ الْقَائِلُ: «أُحْوَكُ الْبِكْرِيَّ فَلَا تَأْمَنَّهُ». فَخَرَجْنَا حَتَّى إِذَا كُنْتُ بِالْأَبْوَاءِ قَالَ: إِنِّي أُرِيدُ حَاجَةً إِلَى قَوْمِي بِوَدَّانَ فَتَلَبَّثْ لِي؟ قُلْتُ: رَاشِدًا، فَلَمَّا وَلَّى ذَكَرْتُ قَوْلَ النَّبِيِّ ﷺ فَشَدَدْتُ عَلَى بَعِيرِي حَتَّى خَرَجْتُ أَوْضَعَهُ حَتَّى إِذَا كُنْتُ بِالْأَصَافِرِ إِذَا هُوَ يُعَارِضُنِي فِي رَهْطٍ، قَالَ: وَأَوْضَعْتُ فَسَبَّغْتُهُ، فَلَمَّا رَأَى أَنْ قَدْ فُتِّهُ انْصَرَفُوا وَجَاءَنِي فَقَالَ: كَانَتْ لِي إِلَى قَوْمِي حَاجَةٌ، قَالَ: قُلْتُ: أَجَلْ، وَمَضَيْنَا حَتَّى قَدِمْنَا مَكَّةَ فَدَفَعْتُ الْمَالَ إِلَى أَبِي سُفْيَانَ.

تخریج: [إسناده ضعيف] أخرجه أحمد: ۲۸۹/۵ من حديث نوح بن يزيد به * عبد الله بن عمرو بن الفغواء: مستور (تقريب).

4862. It was narrated from Abū Hurairah that the Prophet ﷺ said: “The believer should not be stung twice from the same hole.” (Ṣaḥīḥ)

٤٨٦٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ عُقَيْلٍ، عَنْ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمَسْبُوبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرِ وَاحِدٍ مَرَّتَيْنِ».

تخريج: أخرجه البخاري، الأدب، باب: لا يلدغ المؤمن من جحر مرتين، ح: ٦١٣٣ ومسلم، الزهد، باب: لا يلدغ المؤمن من جحر مرتين، ح: ٢٩٩٨ عن قتبية به.

Comments:

Meaning, it is part of faith to not purposefully undertake trials that one can not bear, and suffering once should suffice as a sign of that.

Chapter 30. The Bearing Of The Prophet ﷺ

(المعجم ٣٠) **بَابُ: فِي هَدْيِ الرَّجُلِ**
(التحفة ٣٥)

4863. It was narrated that Anas said: “When the Messenger of Allāh ﷺ walked it was as if he was leaning forward.” (*Ṣaḥīḥ*)

٤٨٦٣ - حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ: أَخْبَرَنَا خَالِدٌ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا مَشَى كَأَنَّهُ يَتَوَكَّأُ.

تخريج: [إسناده صحيح] أخرجه أبو الشيخ في أخلاق النبي ﷺ، ص: ٩٣ من حديث وهب ابن بقیة به، ورواه الترمذي، ح: ١٧٥٤ من حديث حميد الطويل به، وصرح بالسماع عند الحاكم: ٢٨٠/٤، ٢٨١ وصححه على شرط الشيخين ووافقه الذهبي.

4864. It was narrated from Sa‘eed Al-Jurairī, from Abū Aṭ-Ṭufail who said: “I saw the Messenger of Allāh ﷺ.” I said: “How did you see him?” He said: “He was white and good-looking, and when he walked it was as if he was going downhill.” (*Ṣaḥīḥ*)

٤٨٦٤ - حَدَّثَنَا حُسَيْنُ بْنُ مُعَاذِ بْنِ خُلَيْفٍ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدُ الْجُرَيْرِيُّ عَنْ أَبِي الطَّفَيْلِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ قُلْتُ: كَيْفَ رَأَيْتَهُ؟ قَالَ: كَانَ أَيْضَ مَلِيحًا، إِذَا مَشَى كَأَنَّمَا يَهْوِي فِي صُوبٍ.

تخريج: أخرجه مسلم، الفضائل، باب كان النبي ﷺ أبيض، مليح الوجه، ح: ٢٣٤٠ من حديث عبد الأعلى بن عبد الأعلى به.

Chapter 31. Regarding A Man Placing One Leg On Top Of The Other

(المعجم ٣١) **بَابُ: فِي الرَّجُلِ يَضَعُ**
إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى (التحفة ٣٦)

4865. It was narrated that Jābir said: “The Messenger of Allāh ﷺ forbade placing” – Qutaibah (one of the narrators) said: “raising” – “one leg on top of the other.” Qutaibah added: “when he is lying on his back.” (*Ṣaḥīḥ*)

٤٨٦٥ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ؛ ح: وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَضَعَ - وَقَالَ قُتَيْبَةُ: يَرْفَعُ - الرَّجُلُ إِحْدَى رِجْلَيْهِ عَلَى

الأخرى. زَادَ قُتَيْبَةُ: وَهُوَ مُسْتَلْقٍ عَلَى ظَهْرِهِ.

تخریج: أخرجه مسلم، اللباس والزينة، باب: في النهي عن اشتغال الصماء والاحتباء في ثوب واحد... إلخ، ح: ٧٢/٢٠٩٩ من حديث قتيبة به.

4866. It was narrated from ‘Abbād bin Tamīm, from his paternal uncle, that he saw the Messenger of Allāh ﷺ lying on his back – Al-Qa’nabī (one of the narrators) said: “in the *Masjid*, placing one leg on top of the other.” (*Sahih*)

٤٨٦٦ - حَدَّثَنَا الثَّقَلِيُّ: حَدَّثَنَا مَالِكٌ؛
ح: وَحَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ: أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ مُسْتَلْقِيًا، قَالَ الْقَعْنَبِيُّ: فِي الْمَسْجِدِ، وَاضِعًا إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى.

تخریج: أخرجه البخاري، الصلاة، باب الاستلقاء في المسجد ومد الرجل، ح: ٤٧٥ عن القعنبی به، ومسلم، اللباس والزينة، باب: في إباحة الاستلقاء ووضع إحدى الرجلين على الأخرى، ح: ٢١٠٠ من حديث مالك به، وهو في الموطأ: ١٧٢/١.

4867. It was narrated from Sa‘eed bin Al-Musayyab that ‘Umar bin Al-Khattāb and ‘Uthmān bin ‘Affān used to do that. (*Sahih*)

٤٨٦٧ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: أَنَّ عُمَرَ ابْنَ الْخَطَّابِ وَعُثْمَانَ بْنَ عَفَّانَ كَانَا يَفْعَلَانِ ذَلِكَ.

تخریج: أخرجه البخاري، الصلاة، باب الاستلقاء في المسجد ومد الرجل، ح: ٤٧٥ عن القعنبی به، وهو في الموطأ: ١٧٢/١.

Chapter 32. Transmitting What Others Have Said

4868. It was narrated from ‘Abdul-Malik bin Jābir bin ‘Atik, from Jābir bin ‘Abdullāh who said: “The Messenger of Allāh ﷺ said: ‘If a man says something, then turns away, it becomes a trust.’”^[1] (*Hasan*)

(المعجم ٣٢) بَابُ: فِي نَقْلِ الْحَدِيثِ
(التحفة ٣٧)

٤٨٦٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا ابْنُ أَبِي ذُنُبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَطَاءٍ، عَنْ عَبْدِ الْمَلِكِ ابْنِ جَابِرِ بْنِ عَتِيكٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا حَدَّثَ الرَّجُلُ بِالْحَدِيثِ ثُمَّ التَفَّتْ فِيهِ أَمَانَةٌ».

[1] Meaning, he turns around to make sure no one is over-hearing him.

تخريج: [إسناده حسن] أخرجه الترمذي، البر والصلوة، باب ما جاء في المجالس بالأمانة، ح: ١٩٥٩ من حديث محمد بن عبد الرحمن بن أبي ذئب به وقال: "حسن" وهو في مصنف ابن أبي شيبة: ٤٠٢/٨.

Comments:

When someone indicates that they do not want others to hear what they are conveying, then that indicates that the listener has a trust to honor.

4869. It was narrated from Ibn Abī Dhī'b, from the paternal nephew of Jābir bin 'Abdullāh, from Jābir bin 'Abdullāh who said: "The Messenger of Allāh ﷺ said: 'Meetings are a trust, except three: those which are for the purpose of shedding blood unlawfully, committing *Zinā* (adultery or fornication) or acquiring wealth unlawfully.'" (*Da'īf*)

٤٨٦٩ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ قَالَ: قَرَأْتُ عَلَى عَبْدِ اللَّهِ بْنِ نَافِعٍ قَالَ: أَخْبَرَنِي ابْنُ أَبِي ذَيْبٍ عَنْ ابْنِ أَخِي جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمَجَالِسُ بِالْأَمَانَةِ إِلَّا ثَلَاثَةً مَجَالِسٍ: سَفْكَ دَمٍ حَرَامٍ، أَوْ فَرْجٍ حَرَامٍ، أَوْ اقْتِطَاعُ مَالٍ بِغَيْرِ حَقٍّ».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٣/٣٤٢ من حديث عبد الله بن نافع به * ابن أخي جابر: مجهول لم أجد له ترجمة.

4870. It was narrated that 'Abdur-Rahmān bin Sa'd said: I heard Abū Sa'eed Al-Khudrī say: The Messenger of Allāh ﷺ said: "One of the greatest trusts before Allāh on the Day of Resurrection will be a man who had intercourse with his wife, and she with him, then he broadcast her secret." (*Sahīh*)

٤٨٧٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الْأَعْلَاءِ وَإِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عُمَرَ - قَالَ إِبْرَاهِيمُ: هُوَ عُمَرُ بْنُ حَمْزَةَ بْنِ عَبْدِ اللَّهِ الْعُمَرِيُّ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعْدِ قَالَ: سَمِعْتُ أَبَا سَعِيدِ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَعْظَمِ الْأَمَانَةِ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ الرَّجُلُ يُفْضِي إِلَى امْرَأَتِهِ وَتُفْضِي إِلَيْهِ، ثُمَّ يَنْشُرُ سِرَّهَا».

تخريج: أخرجه مسلم، النكاح، باب تحريم إفشاء سر المرأة، ح: ١٤٣٧ عن أبي كريب محمد بن العلاء به، وهو حديث صحيح.

Chapter 33. Regarding The One Who Spreads Gossip (*Al-Qattāt*)^[1]

4871. It was narrated that Hudhaifah said: The Messenger of Allāh ﷺ said: “No gossip spreader will enter Paradise.” (*Sahīh*)

(المعجم ٣٣) بَابُ: فِي الْقَتَاتِ
(التحفة ٣٨)
٤٨٧١ - حَدَّثَنَا مُسَدَّدٌ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ، عَنْ هَمَّامٍ، عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَدْخُلُ الْجَنَّةَ قَتَاتٌ».

تخريج: أخرجه مسلم، الإيمان، باب بيان غلظ تحريم النميمة، ح: ١٠٥ عن أبي بكر بن أبي شيبة، وهذا في المصنف له: ٩١/٩٠ والبخاري، الأدب، باب ما يكره من النميمة، ح: ٦٠٥٦ من حديث إبراهيم النخعي به.

Chapter 34. Regarding The One Who Is Two-Faced

4872. It was narrated from Abū Hurairah that the Prophet ﷺ said: “Among the worst of people is the one who is two-faced, who comes to these people with one face, and to those with another.” (*Sahīh*)

(المعجم ٣٤) بَابُ: فِي ذِي الْوَجْهَيْنِ
(التحفة ٣٩)

٤٨٧٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مِنْ شَرِّ النَّاسِ ذُو الْوَجْهَيْنِ الَّذِي يَأْتِي هَذَا بِوَجْهِهِ وَهَذَا بِوَجْهِهِ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٢/٢٤٥ والحميدي، ح: ١١٣٩ (بتحقيقي) عن سفیان بن عيينة به صرح بالسماع، ورواه مسلم، ح: ٢٥٢٦ من حديث أبي الزناد به.

4873. It was narrated that ‘Ammār said: “The Messenger of Allāh ﷺ said: ‘Whoever has two faces in this world, he will have two tongues of fire on the Day of Resurrection.’” (*Hasan*)

٤٨٧٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكٌ عَنِ الرَّكِيِّ بْنِ الرَّبِيعِ، عَنِ نُعَيْمِ بْنِ حَنْظَلَةَ، عَنْ عَمَّارٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ لَهُ وَجْهَانِ فِي الدُّنْيَا، كَانَ لَهُ يَوْمَ الْقِيَامَةِ لِسَانَانِ مِنْ نَارٍ».

تخريج: [حسن] أخرجه البخاري في الأدب المفرد، ح: ١٣١٠ والدارمي، ح: ٢٧٦٧ من حديث شريك القاضي به، وصرح بالسماع عند ابن أبي الدنيا في كتاب الصمت، ح: ٢٧٤ وصححه ابن حبان، ح: ١٩٧٩ وهو في مصنف ابن أبي شيبة: ٨/٣٧٠ وللحديث شواهد.

[1] They say that the difference between the *Namām* and the *Qattāt* is that the *Namām* attends the gathering, and then spreads matters to cause harm, while the *Qattāt* overhears matters without those speaking being aware, and then spreads the gossip.

Chapter 35. Regarding Backbiting (*Al-Ghībah*)

4874. It was narrated from ‘Abdul-‘Azīz, meaning Ibn Muḥammad, from Al-‘Alā’, from his father, from Abū Hurairah, that it was said: “O Messenger of Allāh, what is backbiting (*Al-Ghībah*)?” He said: “When you say something about your brother that he dislikes.” It was said: “What if what I am saying about him is true?” He said: “If what you are saying about him is true then it is backbiting and if it is not true, than you have slandered him.” (*Ṣaḥīh*)

تخریج: أخرجه مسلم، البر والصلة، باب تحريم الغيبة، ح: ٢٥٨٩ من حديث العلاء بن عبد الرحمن بن يعقوب به ورواه الترمذي، ح: ١٩٣٤ من حديث عبد العزيز الدراوردي به.

4875. It was narrated that ‘Āishah said: “I said to the Prophet ﷺ: ‘It is enough for you that Ṣafīyah is such and such’” – someone other than Musaddad said: “meaning that she was short.” – “He said: ‘You have spoken a word, that if the sea were to be mixed with it, it would change it.’” She said: “I mimicked someone before him, and he said: ‘I would not like to mimic someone even, if I got such and such.’” (*Ṣaḥīh*)

تخریج: [إسناده صحيح] أخرجه الترمذي، صفة القيامة، باب [حديث: لو مزج بها ماء البحر... إلخ]، ح: ٢٥٠٢ من حديث يحيى القطان به وقال: "حسن صحيح".

4876. It was narrated from Sa‘eed bin Zaid that the Prophet ﷺ said: “The worst type of *Ribā* is

(المعجم ٣٥) بَابُ: فِي الْغَيْبَةِ

(التحفة ٤٠)

٤٨٧٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْمُعَنَّبِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قِيلَ: يَا رَسُولَ اللَّهِ! مَا الْغَيْبَةُ؟ قَالَ: «ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ»، قِيلَ: أَفَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ؟ قَالَ: «فَإِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ اغْتَبْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ مَا تَقُولُ فَقَدْ بَهَّتَهُ».

٤٨٧٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ: حَدَّثَنِي عَلِيُّ بْنُ الْأَقْمَرِ عَنْ أَبِي حُدَيْفَةَ، عَنْ عَائِشَةَ قَالَتْ: قُلْتُ لِلنَّبِيِّ ﷺ: حَسْبُكَ مِنْ صَفِيَّةٍ كَذَا وَكَذَا - قَالَ غَيْرُ مُسَدَّدٍ: تَعْنِي قَصِيرَةَ - فَقَالَ: «لَقَدْ قُلْتَ كَلِمَةً لَوْ مَزَجَ بِهَا الْبَحْرُ لَمَرَجَتْهُ»، قَالَتْ: وَحَكَيْتُ لَهُ إِنْسَانًا، فَقَالَ: «مَا أَحَبُّ أُنْبَى حَكَيْتُ إِنْسَانًا وَإِنْ لِي كَذَا وَكَذَا».

٤٨٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ: حَدَّثَنَا أَبُو الْيَمَانِ: حَدَّثَنَا شُعَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

attacking a Muslim's honor without right." (*Sahih*)

أَبِي حُسَيْنٍ: حَدَّثَنَا نَوْفَلُ بْنُ مُسَاجِحٍ عَنِ سَعِيدِ بْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ مِنْ أَرْبَى الرَّبَا الْأَسْتِطَالََةَ فِي عِرْضِ الْمُسْلِمِ بِغَيْرِ حَقٍّ».

تخريج: [إسناده صحيح] أخرجه أحمد: ١/١٩٠ عن أبي اليمان به * عبد الله هو ابن عبد الرحمن بن أبي حسين.

4877. It was narrated from Zuhair, from Al-'Alā' bin 'Abdur-Rahmān, from his father, that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'One of the greatest of major sins is attacking a Muslim's honor without right, and another major sin is to insult twice in return for one insult.'" (*Da'if*)

٤٨٧٧ - حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ: حَدَّثَنَا عَمْرُو بْنُ أَبِي سَلَمَةَ قَالَ: حَدَّثَنَا زُهَيْرٌ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَكْبَرِ الْكِبَايِرِ اسْتِطَالََةَ الْمَرْءِ فِي عِرْضِ رَجُلٍ مُسْلِمٍ بِغَيْرِ حَقٍّ، وَمِنْ الْكِبَايِرِ السَّبْتَانِ بِالسَّبَّةِ».

تخريج: [إسناده ضعيف] * حسنه الحافظ ابن حجر في فتح الباري: ١٠/٤١١ وروي عن أحمد: قال في عمرو بن أبي سلمة التنيسي: "روى عن زهير أحاديث بواطيل (تهذيب).

4878. It was narrated from Rāshid Ibn Sa'd and 'Abdur-Rahmān bin Jubair, from Anas bin Mālik who said: "The Messenger of Allāh ﷺ said: "When I was taken up (into heaven), I passed by some people who had nails of copper, with which they were scratching their faces and chests. I said: 'Who are these people, O Jibril?' He said: 'They are the ones who consumed the people's flesh and impugned their honor.'" (*Sahih*)

٤٨٧٨ - حَدَّثَنَا ابْنُ الْمُصَفَّى: حَدَّثَنَا بَقِيَّةُ وَأَبُو الْمُغِيرَةَ قَالَا: حَدَّثَنَا صَفْوَانُ قَالَ: حَدَّثَنِي رَاشِدُ بْنُ سَعِيدٍ وَعَبْدُ الرَّحْمَنِ بْنُ جُبَيْرٍ عَنِ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَمَّا عُرِجَ بِي مَرَرْتُ بِقَوْمٍ لَهُمْ أَظْفَارٌ مِنْ نُحَاسٍ يَخْمُشُونَ وَجُوهَهُمْ وَصُدُورَهُمْ، فَقُلْتُ: مَنْ هَؤُلَاءِ يَا جِبْرِيْلُ؟ قَالَ: هَؤُلَاءِ الَّذِينَ يَأْكُلُونَ لَحْمَ النَّاسِ وَيَقْعُونَ فِي أَعْرَاضِهِمْ».

Abū Dāwūd said: And Yahyā narrated it to us from 'Uthmān, from Baqiyyah, and the chain does not contain Anas.

قَالَ أَبُو دَاوُدَ: وَحَدَّثَنَا يَحْيَى بْنُ عُثْمَانَ عَنِ بَقِيَّةِ، لَيْسَ فِيهِ أَنَسٌ.

تخريج: [إسناده صحيح] أخرجه أحمد: ٣/٢٢٤ عن أبي المغيرة به.

4879. ‘Eīsā bin Abī ‘Eīsā As-Sailahīnī narrated to us from Abū Al-Mughīrah, just as Ibn Al-Muṣaffā (number 4878) said it. (*Ṣaḥīḥ*)

٤٨٧٩ - حَدَّثَنَا عَيْسَى بْنُ أَبِي عَيْسَى السَّيْلَحِينِيُّ عَنْ أَبِي الْمُغِيرَةَ كَمَا قَالَ ابْنُ الْمُصَفَّى .

تخريج: [صحيح] انظر الحديث السابق.

4880. It was narrated that Abū Barzah Al-Aslamī said: “The Messenger of Allāh ﷺ said: ‘O you who have believed with your tongues, but faith has not entered your hearts, do not backbite about the Muslims or seek their faults, for whoever seeks their faults, Allāh will seek his faults, and if Allāh seeks a person’s faults He will expose him, even in his house.’” (*Ḥasan*)

٤٨٨٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنِ الْأَعْمَشِ، عَنْ سَعِيدِ بْنِ عَبْدِ اللَّهِ ابْنِ جُرَيْجٍ، عَنْ أَبِي بَرزَةَ الْأَسْلَمِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا مَعْشَرَ مَنْ آمَنَ بِلِسَانِهِ وَلَمْ يَدْخُلِ الْإِيمَانُ قَلْبَهُ: لَا تَغْتَابُوا الْمُسْلِمِينَ وَلَا تَتَّبِعُوا عَوْرَاتِهِمْ فَإِنَّهُ مَنْ اتَّبَعَ عَوْرَاتِهِمْ يَتَّبِعِ اللَّهُ عَوْرَتَهُ، وَمَنْ يَتَّبِعِ اللَّهُ عَوْرَتَهُ يُفْضَحْهُ فِي بَيْتِهِ».

تخريج: [حسن] أخرجه أحمد: ٤/٤٢٠ عن أسود بن عامر به، وسنده ضعيف، وله شاهد حسن عند الترمذي، ح: ٢٠٣٢.

4881. It was narrated from Al-Mustawrid that the Messenger of Allāh ﷺ said: “Whoever eats (as a reward) for harming a Muslim, Allāh will feed him a similar amount from Hell. Whoever gets clothed (as a reward) for harming a Muslim, Allāh will clothe him with a similar garment from Hell. Whoever shows off before a man of status, Allāh will expose him as a liar on the Day of Resurrection.” (*Ḍa‘īf*)

٤٨٨١ - حَدَّثَنَا حَيُّوَةُ بْنُ شُرَيْحٍ الْمِصْرِيُّ الْجَمِصِيُّ: حَدَّثَنَا بَقِيَّةُ عَنْ ابْنِ ثَوْبَانَ، عَنْ أَبِيهِ، عَنْ مَكْحُولٍ، عَنْ وَقَّاصِ بْنِ رِبِيعَةَ، عَنِ الْمُسْتَوْرِدِ أَنَّهُ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَكَلَ بِرَجُلٍ مُسْلِمٍ أَكَلَهُ فَإِنَّ اللَّهَ يُطْعِمُهُ مِثْلَهَا مِنْ جَهَنَّمَ، وَمَنْ كُتِبَ ثَوْبًا بِرَجُلٍ مُسْلِمٍ فَإِنَّ اللَّهَ يَكْسُوهُ مِثْلَهُ مِنْ جَهَنَّمَ، وَمَنْ قَامَ بِرَجُلٍ مَقَامَ سَمْعَةَ وَرِيَاءٍ فَإِنَّ اللَّهَ يُقَوْمُ بِهِ مَقَامَ سَمْعَةَ وَرِيَاءٍ يَوْمَ الْقِيَامَةِ».

تخريج: [إسناده ضعيف] أخرجه البخاري في الأدب المفرد، ح: ٢٤٠ من حديث حيوة به * بقية لم يصرح بالسماع المسلسل ورواه أحمد: ٤/٢٢٩ والحاكم: ٤/١٢٧، ١٢٨ بسند ضعيف عن وقاص بن ربيعة به وفيه ابن جريج لم يصرح بالسماع في رواية الثقات عنه.

4882. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘All of the Muslim is *Haram* for the Muslim: His wealth, his honor and his blood. It is sufficient evil for a man to despise his brother Muslim.’” (*Hasan*)

٤٨٨٢ - حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ: مَالُهُ وَعِرْضُهُ وَدَمُهُ، حَسْبُ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ».

تخریج: [إسناده حسن] أخرجه الترمذي، البر والصلة، باب ما جاء في شفقة المسلم على المسلم، ح: ١٩٢٧ من حديث أسباط بن محمد به وقال: "حسن غريب" وله شاهد عند مسلم، ح: ٢٥٦٤ فالحديث صحيح.

Chapter 36. Guarding The Honor Of One's Brother

(المعجم ٣٦) - بَابُ الرَّجُلِ يَذُبُّ عَنِ عِرْضِ أَخِيهِ (التحفة ٤١)

4883. It was narrated from Sahl bin Mu‘ādh bin Anas Al-Juhanī from his father from the Prophet ﷺ: “Whoever protects a believer from a hypocrite” – I think he said: “Allāh will send an angel to protect his flesh on the Day of Resurrection from the fire of Hell. And whoever attacks a believer by saying something by which he means to shame him, Allāh will detain him on the bridge of Hell until he makes amends for what he said.” (*Da‘if*)

٤٨٨٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ أَسْمَاءَ بْنِ عُبَيْدٍ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ، عَنْ إِسْمَاعِيلَ بْنِ يَحْيَى الْمَعَاوِرِيِّ، عَنْ سَهْلِ ابْنِ مَعَاذِ بْنِ أَنَسِ الْجُهَنِيِّ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ حَمَى مُؤْمِنًا مِنْ مُنَافِقٍ، أَرَاهُ قَالَ: بَعَثَ اللَّهُ مَلَكًا يَحْمِي لَحْمَهُ يَوْمَ الْقِيَامَةِ مِنْ نَارِ جَهَنَّمَ، وَمَنْ رَمَى مُسْلِمًا بِشَيْءٍ يُرِيدُ شَيْنَهُ بِهِ حَبَسَهُ اللَّهُ عَلَى جِسْرِ جَهَنَّمَ حَتَّى يَخْرُجَ مِمَّا قَالَ».

تخریج: [إسناده ضعيف] أخرجه أحمد: ٤٤١/٣ من حديث عبد الله بن المبارك به، وهو في الزهد له، ح: ٦٨٦ * إسماعيل بن يحيى: مجهول لم يوثقه غير ابن حبان.

4884. It was narrated from Yahyā bin Sulaim that he heard Ismā‘il bin Bashīr saying: I heard Jābir bin ‘Abdullāh, and Ṭalḥah bin Sahl Al-

٤٨٨٤ - حَدَّثَنَا إِسْحَاقُ بْنُ الصَّبَّاحِ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا اللَّيْثُ: حَدَّثَنِي يَحْيَى بْنُ سُلَيْمٍ، أَنَّهُ سَمِعَ إِسْمَاعِيلَ بْنَ بَشِيرٍ

Anṣārī saying: The Messenger of Allāh ﷺ said: “There is no one who deserts a Muslim in a place where his sanctity is violated, and his honor impugned, but Allāh will desert him in a place where he needs His help. And there is no one who supports a Muslim in a place where his sanctity is violated, and his honor impugned, but Allāh will support him in a place where he needs His help.”

Yaḥyā said: “And ‘Ubaidullāh bin ‘Abdullah bin ‘Umar, and ‘Uqbah bin Shaddād narrated it to me.” (Da‘if)

Abū Dāwud said: This Yaḥyā bin Sulaim is Ibn Zaid, the freed slave of the Prophet ﷺ. And Ismā‘il bin Bashīr is the freed slave of Banū Maghālah, and it has been said: “Utbah bin Shaddād” in place of “Uqbah.”

يَقُولُ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ وَأَبَا طَلْحَةَ ابْنَ سَهْلِ الْأَنْصَارِيِّ يَقُولَانِ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ أَمْرٍ يَخْذُلُ أَمْرًا مُسْلِمًا فِي مَوْضِعٍ يُنْتَهَكُ فِيهِ حُرْمَتُهُ وَيُنْتَقَصُ فِيهِ مِنْ عِزِّهِ إِلَّا خَذَلَهُ اللَّهُ فِي مَوْطِنٍ يُحِبُّ فِيهِ نَصْرَتَهُ، وَمَا مِنْ أَمْرٍ يَنْصُرُ مُسْلِمًا فِي مَوْضِعٍ يُنْتَقَصُ فِيهِ مِنْ عِزِّهِ وَيُنْتَهَكُ فِيهِ مِنْ حُرْمَتِهِ إِلَّا نَصَرَهُ اللَّهُ فِي مَوْطِنٍ يُحِبُّ نَصْرَتَهُ».

قال يحيى: وَحَدَّثَنِيهِ عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ ابْنِ عُمَرَ وَعُقْبَةُ بْنُ شَدَّادٍ.

قال أبو داود: يحيى بن سليم هذا هو ابن زيد مولى النبي ﷺ، وإسماعيل بن بشير مولى بني مغالة، وقد قيل: عبته بن شداد، موضع عقبه.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤/٣٠ من حديث الليث بن سعد به * يحيى بن سليم وإسماعيل بن بشير: مجهولان راجع التقريب وغيره.

Chapter (...) Cases Where It Is Not Backbiting

4885. It was narrated that Abū ‘Abdullāh Al-Jushamī said: “Jundab told me that a Bedouin came and made his camel kneel down, then he hobbled it, and entered the Masjid, and prayed behind the Messenger of Allāh ﷺ. When the Messenger of Allāh ﷺ said the Salām, he came to his mount, and untethered it, then he cried out: ‘O Allāh, bestow mercy

(المعجم ...) - بَابُ مَنْ لَيْسَتْ لَهُ غَيْبَةٌ
(التحفة ٤٢)

٤٨٨٥ - حَدَّثَنَا عَلِيُّ بْنُ نَصْرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ مِنْ كِتَابِهِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنَا الْجُرَيْرِيُّ عَنْ أَبِي عَبْدِ اللَّهِ الْجُسَمِيِّ قَالَ: حَدَّثَنَا جُنْدُبٌ قَالَ: جَاءَ أَعْرَابِيٌّ فَأَنَاحَ رَاحِلَتَهُ ثُمَّ عَقَلَهَا ثُمَّ دَخَلَ الْمَسْجِدَ فَصَلَّى خَلْفَ رَسُولِ اللَّهِ ﷺ، فَلَمَّا سَلَّمَ رَسُولُ اللَّهِ ﷺ أَتَى رَاحِلَتَهُ فَأَطْلَقَهَا ثُمَّ

on me and Muḥammad, and do not include anyone else in our mercy.’ The Messenger of Allāh ﷺ said: ‘Do you think he is more astray or his camel? Did you not hear what he said?’ They said: ‘Yes.’” (*Daʿīf*)

رَكِبَ ثُمَّ نَادَى: اللَّهُمَّ! ارْحَمْنِي وَمُحَمَّدًا وَلَا تُشْرِكْ فِي رَحْمَتِنَا أَحَدًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَتَقُولُونَ هُوَ أَضَلُّ أَمْ بَعِيرُهُ، أَلَمْ تَسْمَعُوا إِلَيَّ مَا قَالَ؟» قَالُوا: بَلَى.

تخریج: [إسناده ضعيف] أخرجه أحمد: ٤/٣١٢ عن عبد الصمد به وانظر، ح: ٣٨٠ لقصة الأعرابي * أبو عبد الله الجشمي: مجهول.

Chapter (...) Forging Others For Backbiting

(المعجم ...) - بَابُ مَا جَاءَ فِي الرَّجُلِ يُحِلُّ الرَّجُلَ قَدْ اغْتَابَهُ (التحفة ٤٣)

4886. It was narrated that Qatādah said: “Why can’t you be like Abū Ḍaigham” – or “ḌamḌam”; Ibn ‘Ubad (one of the narrators) was not sure – “In the morning he would say: ‘O Allāh, I give my honor in charity to Your slaves.’” (*Daʿīf*)

٤٨٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا ابْنُ ثَوْرٍ عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ قَالَ: «أَيَعْجَزُ أَحَدُكُمْ أَنْ يَكُونَ مِثْلَ أَبِي ضَيْغَمٍ - أَوْ ضَمْضَمٍ، شَكَ ابْنُ عُبَيْدٍ - «كَانَ إِذَا أَصْبَحَ قَالَ: اللَّهُمَّ إِنِّي قَدْ تَصَدَّقْتُ بِعَرَضِي عَلَى عِبَادِكَ».

تخریج: [إسناده ضعيف] * قتادة: لم يدرك أباً ضيغم قطعاً فالخبر منقطع، والسند صحيح إلى قتادة.

4887. It was narrated that ‘Abdur-Raḥmān bin ‘Ajlān said: “The Messenger of Allāh ﷺ said: ‘Why can’t you be like Abū ḌamḌam?’ They said: ‘Who is Abū ḌamḌam?’ He said: ‘A man among those who came before you’” – a similar report (as no. 4886). “He said: ‘My honor is for the one who reviles me.’” (*Daʿīf*)

٤٨٨٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ ثَابِتٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَجْلَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيَعْجَزُ أَحَدُكُمْ أَنْ يَكُونَ مِثْلَ أَبِي ضَمْضَمٍ؟» قَالُوا: وَمَنْ أَبُو ضَمْضَمٍ؟ قَالَ: «رَجُلٌ فِيمَنْ كَانَ قَبْلَكُمْ بِمَعْنَاهُ قَالَ: عَرَضِي لِمَنْ شَتَمَنِي».

قَالَ أَبُو دَاوُدَ: رَوَاهُ هَاشِمُ بْنُ الْقَاسِمِ، قَالَ: عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْعَمِّيِّ، عَنْ ثَابِتٍ قَالَ: حَدَّثَنَا أَنَسٌ عَنِ النَّبِيِّ ﷺ بِمَعْنَاهُ.

قَالَ أَبُو دَاوُدَ: وَحَدِيثُ حَمَادٍ أَصَحُّ.

تخریج: [إسناده ضعيف] أخرجه الخطيب في الموضوع: ١/٢٧ من حديث حماد بن سلمة به

* عبد الرحمن بن عجلان: مجهول الحال والسند مرسل ومحمد بن عبدالله العمي: لين الحديث.

Chapter 37. Regarding Spying

4888. It was narrated from Rāshid bin Sa'd that Mu'āwiyah said: "I heard the Messenger of Allāh ﷺ say: 'If you seek out the people's faults, you will corrupt them' or 'almost corrupt them.'" So Abū Ad-Dardā said: "A word that Mu'āwiyah heard from the Messenger of Allāh ﷺ, and Allāh benefited him thereby." (*Ṣaḥīḥ*)

(المعجم ٣٧) بَابُ فِي التَّجَسُّسِ

(التحفة ٤٤)

٤٨٨٨ - حَدَّثَنَا عَيْسَى بْنُ مُحَمَّدٍ الرَّمْلِيُّ
وَأَبْنُ عَوْفٍ - وَهَذَا لَفْظُهُ - قَالَ: حَدَّثَنَا
الْفَرَيَابِيُّ عَنْ سُفْيَانَ، عَنْ ثَوْرٍ، عَنْ رَاشِدِ بْنِ
سَعْدٍ، عَنْ مُعَاوِيَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ
ﷺ يَقُولُ: «إِنَّكَ إِنْ اتَّبَعْتَ عَوْرَاتِ النَّاسِ
أَفْسَدْتَهُمْ» أَوْ «كِدْتَ أَنْ تُفْسِدَهُمْ»، فَقَالَ أَبُو
الدَّرْدَاءِ: كَلِمَةٌ سَمِعَهَا مُعَاوِيَةُ مِنْ رَسُولِ اللَّهِ
ﷺ نَفَعَهُ اللَّهُ بِهَا.

تخريج: [صحيح] أخرجه الطبراني في الكبير: ٣٧٩/١٩ من حديث الفريابي به، وسنده ضعيف وصححه ابن حبان، ح: ١٤٩٥ وله شاهد حسن عند البخاري في الأدب المفرد، ح: ٢٤٨.

4889. It was narrated from Jubair bin Nufair, Kabir bin Murrah, 'Amr bin Al-Aswad, Al-Miqdām bin Ma'dīkarib, and Abū Umāmah, that the Prophet ﷺ said: "If the ruler treats people with suspicion, he will corrupt them." (*Ḥasan*)

٤٨٨٩ - حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو
[الْحَضْرَمِيُّ]: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عِيَّاشٍ:
حَدَّثَنَا ضَمْضَمُ بْنُ زُرْعَةَ عَنْ شُرَيْحِ بْنِ عُبَيْدٍ،
عَنْ جُبَيْرِ بْنِ نُفَيْرٍ وَكَثِيرِ بْنِ مُرَّةَ وَعَمْرٍو بْنِ
الْأَسْوَدِ وَالْمِقْدَامِ بْنِ مَعْدِيكَرِبَ وَأَبِي أُمَامَةَ
عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الْأَمِيرَ إِذَا ابْتَغَى
الرِّيْبَةَ فِي النَّاسِ أَفْسَدَهُمْ».

تخريج: [إسناده حسن] وأخرجه أحمد: ٤/٦ عن سعيد بن عمرو به.

4890. It was narrated that Zaid bin Wahb said: "Someone came to Ibn Mas'ūd and said: 'so-and-so has wine dripping from his beard.' 'Abdullāh said: 'We have been forbidden to spy, but if anything becomes apparent to us we will deal with it.'" (*Da'if*)

٤٨٩٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ:
حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ
وَهْبٍ قَالَ: أَتَى ابْنَ مَسْعُودٍ فَقِيلَ: هَذَا فُلَانٌ
تَقَطَّرَ لِحْيَتُهُ خَمْرًا، فَقَالَ عَبْدُ اللَّهِ: إِنَّا قَدْ
نُهَيْتَا عَنِ التَّجَسُّسِ وَلَكِنْ إِنْ يَطْهَرُ لَنَا شَيْءٌ
نَأْخُذُ بِهِ.

تخريج: [إسناده ضعيف] أخرجه عبد الرزاق، ح: ١٨٩٤٥ من حديث الأعمش وابن عبد البر في التمهيد: ٢٢، ٢١/١٨ من حديث أبي داود به * الأعمش مدلس وعنعن.

Chapter 38. Concealing (The Faults Of) A Muslim

4891. It was narrated from ‘Uqbah bin ‘Āmir that the Prophet ﷺ said: “Whoever sees a fault and conceals it, is like one who brought back to life an infant girl who had been buried alive.” (*Hasan*)

(المعجم ٣٨) بَابُ: فِي السِّرِّ عَلَى
الْمُسْلِمِ (التحفة ٤٥)

٤٨٩١ - حَدَّثَنَا مُسْلِمٌ بْنُ أَبِإِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ إِبْرَاهِيمَ بْنِ نَسِيطٍ، عَنْ كَعْبِ بْنِ عَلْقَمَةَ، عَنْ أَبِي الْهَيْثَمِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ رَأَى عَوْرَةً فَسَتَرَهَا كَانَ كَمَنْ أَحْيَا مَوْؤَدَةً».

تخريج: [حسن] أخرجه البخاري في الأدب المفرد، ح: ٧٥٨ من حديث ابن المبارك به، وصححه ابن حبان، ح: ٤٩٣ ورواه النسائي في الكبرى، ح: ٧٢٨٢ من حديث إبراهيم بن نسيط به * أبو الهيثم وثقه ابن حبان وصح له الحاكم: ٣٨٤/٤ والذهبي، وقال ابن يونس المصري: "حديثه معلول" فهو حسن الحديث وللحديث شواهد.

Comments:

Exposing the faults of others is not proper. The offenders should be advised with wisdom, and privately.

4892. Abū Al-Haitham narrated that he heard Dukhain, the scribe of ‘Uqbah bin ‘Āmir, say: “We had some neighbors who drank wine, and I told them not to do that, but they did not stop. I said to ‘Uqbah bin ‘Āmir: “These neighbors of ours drink wine, and I told them not to do that but they did not stop. I am going to call the police on them.” He said: “Let them be.” I came back to ‘Uqbah a second time, and said: “Our neighbors refuse to stop drinking wine, and I am going to call the police on them.” He said: “Woe to you, let them be, for I heard the Messenger of Allāh ﷺ say...” and he mentioned a *Hadith* like that of

٤٨٩٢ - حَدَّثَنَا مُحَمَّدٌ بْنُ يَحْيَى: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا اللَّيْثُ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ نَسِيطٍ عَنْ كَعْبِ بْنِ عَلْقَمَةَ أَنَّهُ سَمِعَ أَبَا الْهَيْثَمِ يَذْكُرُ أَنَّهُ سَمِعَ دُخَيْنًا كَاتِبَ عُقْبَةَ بْنِ عَامِرٍ قَالَ: كَانَ لَنَا جِيرَانٌ يَشْرَبُونَ الْخَمْرَ فَهَيْئَتُهُمْ فَلَمْ يَنْتَهُوا، فَقُلْتُ لِعُقْبَةَ بْنِ عَامِرٍ: إِنَّ جِيرَانَنَا هَؤُلَاءِ يَشْرَبُونَ الْخَمْرَ وَإِنِّي نَهَيْتُهُمْ فَلَمْ يَنْتَهُوا وَأَنَا دَاعٍ لَهُمُ الشَّرْطَ، فَقَالَ: دَعُهُمْ، ثُمَّ رَجَعْتُ إِلَى عُقْبَةَ مَرَّةً أُخْرَى فَقُلْتُ: إِنَّ جِيرَانَنَا قَدْ أَبَوْا أَنْ يَنْتَهُوا عَنْ شَرْبِ الْخَمْرِ وَأَنَا دَاعٍ لَهُمُ الشَّرْطَ. قَالَ: وَيْحَكَ، دَعُهُمْ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ

Muslim.^[1] (*Hasan*)

Abū Dāwud said: Hāshim bin Al-Qāsim narrated that Laith said in this *Hadīth*: “Do not do that, rather exhort them, and warn them.”

ﷺ، فَذَكَرَ مَعَنِي حَدِيثِ مُسْلِمٍ.
قَالَ أَبُو دَاوُدَ: قَالَ هَاشِمُ بْنُ الْقَاسِمِ عَنْ
لَيْثٍ فِي هَذَا الْحَدِيثِ قَالَ: لَا تَفْعَلْ وَلَكِنْ
عِظْهُمْ وَتَهَذِّدْهُمْ.

تخريج: [حسن] انظر الحديث السابق وأخرجه أحمد: ١٥٣/٤ والنسائي في الكبرى، ح: ٧٢٨٣ من حديث الليث بن سعد به.

Chapter (...) Brotherhood

(المعجم ...) - بَابُ الْمُوَاخَاةِ

(التحفة ٤٦)

4893. It was narrated from Sālim, from his father, that the Prophet ﷺ said: “The Muslim is the brother of his fellow Muslim. He does not wrong him or let him suffer. Whoever takes care of his brother’s need, Allāh will take care of his need; whoever relieves a Muslim of some distress in this world, Allāh will relieve him of some distress on the Day of Resurrection; and whoever conceals a Muslim’s (faults), Allāh will conceal him (his faults) on the Day of Resurrection.” (*Ṣaḥīḥ*)

٤٨٩٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا
اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ،
عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْمُسْلِمُ أَخُو
الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ، مَنْ كَانَ فِي
حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ
عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ بِهَا كُرْبَةً مِنْ
كُرْبِ يَوْمِ الْقِيَامَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ
يَوْمَ الْقِيَامَةِ».

تخريج: أخرجه مسلم، البر والصلة، باب تحريم الظلم، ح: ٢٥٨٠ عن قتيبة والبخاري، المظالم، باب: لا يظلم المسلم المسلم ولا يسلمه، ح: ٢٤٤٢ من حديث الليث بن سعد به.

Chapter 39. Two Who Revile One Another

(المعجم ٣٩) - بَابُ الْمُسْتَبَانَ (التحفة ٤٧)

4894. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “When two people revile one another, the sin is on the one who started it, so long as the

٤٨٩٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ:
حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ عَنْ
الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ

[1] Meaning, Muslim bin Ibrāhīm, who narrated number 4891 to the author.

one who was wronged does not transgress.” (*Ṣaḥīḥ*)

الله ﷺ قَالَ: «الْمُسْتَبَانَ مَا قَالَا، فَعَلَى الْبَادِي مِنْهُمَا مَا لَمْ يَعْتَدِ الْمَطْلُومُ».

تخریج: أخرجه مسلم، البر والصلة، باب النهي عن السباب، ح: ٢٥٨٧ من حديث العلاء ابن عبد الرحمن به.

Chapter 40. Regarding Humility

(المعجم ٤٠) **بَابُ: فِي التَّوَاضُّعِ**

(التحفة ٤٨)

4895. It was narrated that ‘Iyād bin Ḥimār said: “The Messenger of Allāh ﷺ said: ‘Allāh has revealed to me, that you must be humble towards one another, so that no one wrongs anyone else or boasts to anyone else.’” (*Ṣaḥīḥ*)

٤٨٩٥ - حَدَّثَنَا أَحْمَدُ بْنُ حَفْصٍ: حَدَّثَنِي أَبِي: حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ الْحَجَّاجِ، عَنْ قَتَادَةَ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ، عَنْ عِيَّاضِ بْنِ حِمَارٍ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا حَتَّى لَا يَبْغِيَ أَحَدٌ إِلَى أَحَدٍ وَلَا يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ».

تخریج: [صحيح] أخرجه البيهقي في شعب الإيمان: ٦٦٧٢ من حديث أبي داود به ورواه مسلم، ح: ٦٤/٢٨٦٥ من طريق آخر عن عياض بن حمار به.

Chapter 41. Regarding Taking Revenge

(المعجم ٤١) **بَابُ: فِي الْأَنْتِصَارِ**

(التحفة ٤٩)

4896. It was narrated that Sa‘eed bin Al-Musayyab said: “While the Messenger of Allāh ﷺ was sitting and his Companions were with him, a man reviled Abū Bakr and offended him, and Abū Bakr remained silent. Then he offended him again and Abū Bakr remained silent. Then he offended him a third time, and Abū Bakr retaliated. The Messenger of Allāh ﷺ stood up when Abū Bakr retaliated, and Abū Bakr said: ‘Are you angry with me, O Messenger of Allāh?’ The Messenger of Allāh ﷺ

٤٨٩٦ - حَدَّثَنَا عَيْسَى بْنُ حَمَّادٍ: أَخْبَرَنَا اللَّيْثُ عَنْ سَعِيدِ الْمُقْبِرِيِّ، عَنْ بَشِيرِ بْنِ الْمُحَرَّرِ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ أَنَّهُ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ جَالِسٌ وَمَعَهُ أَصْحَابُهُ وَقَعَ رَجُلٌ بِأَبِي بَكْرٍ فَادَّاهُ، فَصَمَّتْ عَنْهُ أَبُو بَكْرٍ، ثُمَّ آدَاهُ الثَّانِيَةَ، فَصَمَّتْ عَنْهُ أَبُو بَكْرٍ، ثُمَّ آدَاهُ الثَّلَاثَةَ فَانْتَصَرَ مِنْهُ أَبُو بَكْرٍ، فَقَامَ رَسُولُ اللَّهِ ﷺ حِينَ انْتَصَرَ أَبُو بَكْرٍ فَقَالَ أَبُو بَكْرٍ: أَوْجَدْتُ عَلَيَّ يَا رَسُولَ اللَّهِ؟ فَقَالَ

said: ‘An Angel came down from heaven and refuted what he said to you, but when you retaliated the *Shaitān* joined in, and I do not want to sit where the *Shaitān* joined in.’” (*Hasan*)

تخریج: [حسن] أخرجه البيهقي في الآداب، ح: ١٧٠ من حديث أبي داود به وسنده ضعيف وله شاهد حسن انظر الحديث الآتي: ٤٨٩٧.

4897. It was narrated from Sufyān, from Ibn ‘Ajlān, from Sa‘eed bin Abī Sa‘eed, from Abū Hurairah that a man was reviling Abū Bakr – and he quoted a similar report. (*Hasan*)

Abū Dāwud said: And similarly, it was reported by Ṣafwān bin ‘Eisā, from Ibn ‘Ajlān, just as Sufyān said.

رَسُولُ اللَّهِ ﷺ: «نَزَلَ مَلَكٌ مِنَ السَّمَاءِ يُكَذِّبُهُ بِمَا قَالَ لَكَ، فَلَمَّا انْتَصَرْتَ وَقَعَ الشَّيْطَانُ فَلَمْ أَكُنْ لِأَجْلِسَ إِذْ وَقَعَ الشَّيْطَانُ».

٤٨٩٧ - حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ عَجْلَانَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا كَانَ يَسُبُّ أَبَا بَكْرٍ وَسَاقَ نَحْوَهُ. قَالَ أَبُو دَاوُدَ: وَكَذَلِكَ رَوَاهُ صَفْوَانُ بْنُ عَيْسَى عَنْ ابْنِ عَجْلَانَ، كَمَا قَالَ سُفْيَانُ.

تخریج: [إسناده حسن] أخرجه أحمد: ٤٣٦/٢ من حديث محمد بن عجلان به، وصرح بالسماع.

4898. It was narrated that Ibn ‘Awn said: “I asked about taking revenge: And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.^[1] So ‘Alī bin Zaid bin Jud‘ān, narrated to me, from Umm Muḥammad, his father’s wife”^[2] – Ibn ‘Awn said: “and they said that she used to enter upon the Mother of the Believers” – He said: “She said: ‘The Mother of the Believers said: ‘The Messenger of Allāh ﷺ entered upon me and Zainab bint Jaḥsh was with me. He started to

٤٨٩٨ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ ح: وحدثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، الْمَعْنَى وَاحِدٌ: حَدَّثَنَا ابْنُ عَوْنٍ قَالَ: كُنْتُ أَسْأَلُ عَنِ الْإِنْتِصَارِ ﴿وَلَمَنِ انْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِّنْ سَبِيلٍ﴾ [الشورى: ٤١] فحدثني عليُّ ابْنُ زَيْدِ بْنِ جُدْعَانَ عَنْ أُمِّ مُحَمَّدٍ، امْرَأَةِ أَبِيهِ، قَالَ ابْنُ عَوْنٍ: وَرَعَمُوا أَنَّهَا كَانَتْ تَدْخُلُ عَلَيَّ أُمُّ الْمُؤْمِنِينَ، قَالَ: [قالت:] قَالَتْ أُمُّ الْمُؤْمِنِينَ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَعِنْدَنَا زَيْنَبُ بِنْتُ جَحْشٍ فَجَعَلَ يَصْنَعُ شَيْئًا

[1] *Ash-Shūra* 42:41.

[2] Al-Hāfiẓ Al-Mizzī stated her name as Aminah in *Tuḥfat Al-Ashraf* 12:385)

do something with his hand, and I held his hand until he realized that she was there, and he stopped. Zainab started to revile 'Āishah, and he told her to stop, but she refused to stop. He said to 'Āishah: 'Reply to her.' So she replied to her and overwhelmed her. Zainab went to 'Alī, and said: "Āishah reviled you, and said such and such." Fāṭimah came in, and he ('Alī) said to her: 'She is the beloved of your father, by the Lord of the Ka'bah.'" So she went away, and said to them: 'I said such and such to him, and he said such and such to me.' Then 'Alī came to the Prophet ﷺ and spoke to him about that." (Da'if)

تخريج: [إسناده ضعيف] أخرجه أحمد: ٦/١٣٠ من حديث ابن عون به * علي بن زيد بن جدعان: ضعيف وأم محمد: مجهولة.

Chapter 42. Regarding The Prohibition Of Speaking Ill About The Dead

4899. It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ said: 'If your companion dies, leave him alone without speaking ill of him.'" (Ṣaḥīḥ)

تخريج: [إسناده صحيح] أخرجه الترمذي، المناقب، باب فضل أزواج النبي ﷺ، ح: ٣٨٩٥ من حديث هشام به وقال: "حسن غريب صحيح" وصححه ابن حبان، ح: ١٩٨٣.

4900. It was narrated that Ibn 'Umar said: "The Messenger of Allāh ﷺ said: 'Mention the good qualities of your deceased, and refrain from speaking of their bad qualities.'" (Da'if)

بِيَدِهِ فَقُلْتُ بِيَدِهِ حَتَّى فَطَنْتُهُ لَهَا، فَأَمْسَكَ وَأَقْبَلْتُ زَيْنَبَ تَنَحُّمًا لِعَائِشَةَ، فَهَاهَا، فَأَبَتْ أَنْ تَنْتَهِيَ فَقَالَ لِعَائِشَةَ: «سُبِّهَا» فَسَبَّهَا فَعَلَبَتْهَا، فَاذْطَلَقْتُ زَيْنَبَ إِلَى عَلِيٍّ فَقَالَتْ: إِنَّ عَائِشَةَ وَقَعَتْ بِكُمْ وَفَعَلَتْ! فَجَاءَتْ فَاطِمَةَ، فَقَالَ لَهَا: «إِنَّهَا جِبَّةُ أَبِيكَ وَرَبِّ الْكَعْبَةِ!» فَأَنْصَرَفَتْ فَقَالَتْ لَهُمْ: إِنِّي قُلْتُ لَهُ كَذَا وَكَذَا، فَقَالَ لِي كَذَا وَكَذَا. قَالَ وَجَاءَ عَلِيٌّ إِلَى النَّبِيِّ ﷺ فَكَلَّمَهُ فِي ذَلِكَ.

(المعجم ٤٢) بَابُ: فِي النَّهْيِ عَنِ سَبِّ الْمَوْتَى (التحفة ٥٠)

٤٨٩٩ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا مَاتَ صَاحِبُكُمْ فَدَعُوهُ وَلَا تَقْعُوا فِيهِ».

٤٩٠٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: أَخْبَرَنَا مَعَاوِيَةُ بْنُ هِشَامٍ عَنْ عِمْرَانَ بْنِ أَسَسِ الْمَكِّيِّ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ادْكُرُوا مَحَاسِنَ مَوْتَاكُمْ وَكُفُّوا عَنْ مَسَاوِيهِمْ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الجنائز، باب آخر [في الأمر بذكر محاسن الموتى والكف عن مساوئهم]، ح: ١٠١٩ عن محمد بن العلاء أبي كريب به وقال: "غريب، سمعت محمدًا البخاري يقول: عمران بن أنس المكي: منكر الحديث".

Chapter 43. Regarding The Prohibition Of Wronging Others

4901. Abū Hurairah said: "I heard the Messenger of Allāh ﷺ say: "Two men among the Children of Israel were the opposite of one another. One of them used to sin, and the other used to strive hard in worship. The one who was striving (in worship) used to see the other one sinning, and he would say: "Refrain." One day, he found him sinning, and he said to him: "Refrain." He said: "Leave me alone, by my Lord. Have you been sent as a watchman over me?" He said: "By Allāh, Allāh will not forgive you, nor admit you to Paradise." Then their souls were taken (in death), and they met before the Lord of the Worlds. He said to the one who used to strive (in worship): "Did you have knowledge of Me, or did you have power over that which is in My Hand?" And He said to the sinner: "Go and enter Paradise, by My Mercy." And He said to the other: "Take him to the Fire." Abū Hurairah said: "By the One in Whose Hand is my soul, he spoke a word by which his prospects in this world and in the Hereafter were doomed." (*Hasan*)

(المعجم ٤٣) بَابُ: فِي النَّهْيِ عَنِ الْبُغْيِ (التحفة ٥١)

٤٩٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ بْنِ سُمْيَانَ: حَدَّثَنَا عَلِيُّ بْنُ ثَابِتٍ عَنْ عِكْرِمَةَ بْنِ عَمَارٍ قَالَ: حَدَّثَنِي ضَمْصَمُ بْنُ جَوْسٍ قَالَ: قَالَ أَبُو هُرَيْرَةَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كَانَ رَجُلَانِ فِي بَنِي إِسْرَائِيلَ مُتَوَاحِشَيْنِ، فَكَانَ أَحَدُهُمَا يُذْنِبُ وَالْآخَرُ مُجْتَهِدٌ فِي الْعِبَادَةِ، فَكَانَ لَا يَزَالُ الْمُجْتَهِدُ يَرَى الْآخَرَ عَلَى الذَّنْبِ فَيَقُولُ: أَفْصِرْ، فَوَجَدَهُ يَوْمًا عَلَى ذَنْبٍ فَقَالَ لَهُ: أَفْصِرْ، فَقَالَ: خَلَنِي وَرَبِّي أَبْعَثْ عَلَيَّ رَقِيبًا؟ فَقَالَ: وَاللَّهِ! لَا يَغْفِرُ اللَّهُ لَكَ أَوْ لَا يُدْخِلُكَ اللَّهُ الْجَنَّةَ، فَفُضِّصَ أَرْوَاهُمَا، فَاجْتَمَعَا عِنْدَ رَبِّ الْعَالَمِينَ، فَقَالَ لِهَذَا الْمُجْتَهِدِ: أَكُنْتَ بِي عَالِمًا أَوْ كُنْتَ عَلَى مَا فِي يَدِي قَادِرًا، وَقَالَ لِلْمُذْنِبِ: اذْهَبْ فَادْخُلِ الْجَنَّةَ بِرَحْمَتِي، وَقَالَ لِلْآخَرِ: اذْهَبُوا بِهِ إِلَى النَّارِ». قَالَ أَبُو هُرَيْرَةَ: وَالَّذِي نَفْسِي بِيَدِهِ! لَتَكَلَّمَ بِكَلِمَةٍ أَوْبَقَتْ ذُنْبَاهُ وَآخِرَتُهُ.

تخريج: [إسناده حسن] أخرجه أحمد: ٢/٣٢٣ من حديث عكرمة بن عمار به.

4902. It was narrated that Abū Bakrah said: “The Messenger of Allāh ﷺ said: ‘The Messenger of Allāh ﷺ said: “There is no sin that is more deserving of having punishment meted out in this world, in addition to what Allāh has stored up for him in the Hereafter, than transgression and severing ties of kinship.”’ (Ṣaḥīḥ)

٤٩٠٢ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي بَكْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ ذَنْبٍ أَجْدَرُ أَنْ يُعْجَلَ اللَّهُ تَعَالَى لِصَاحِبِهِ الْعُقُوبَةَ فِي الدُّنْيَا مَعَ مَا يَدَّخِرُ لَهُ فِي الْآخِرَةِ مِثْلُ الْبُعْيِ وَقَطِيعَةِ الرَّحِمِ».

تخريج: [إسناده صحيح] أخرجه الترمذي، صفة القيامة، باب: [في عظم الوعيد على البغي وقطيعة الرحم]، ح: ٢٥١١ وابن ماجه: ٤٢١١ من حديث إسماعيل ابن عليه به وقال الترمذي: "حسن صحيح" وصححه ابن حبان، ح: ٢٠٣٩، ٢٠٤٠، والحاكم: ٣٥٦/٢ و ١٦٢/٤، ١٦٣ ووافقه الذهبي.

Comments:

It means oppression, injustice, tyranny, and cutting the ties of the womb, are such sins, that Allāh punishes the offender both in this world and in the Hereafter.

Chapter 44. Envy (Ḥasad)

(المعجم ٤٤) بَابُ فِي الْحَسَدِ

(التحفة ٥٢)

4903. It was narrated from Abū Hurairah that the Prophet ﷺ said: “Beware of envy, for envy consumes good deeds as fire consumes wood” – or he said, “grass.” (Ḍaʿīf)

٤٩٠٣ - حَدَّثَنَا عُثْمَانُ بْنُ صَالِحِ الْبُغْدَادِيُّ: أَخْبَرَنَا أَبُو عَامِرٍ يَعْنِي عَبْدَ الْمَلِكِ ابْنَ عَمْرٍو: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي أَسِيدٍ، عَنْ جَدِّهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِيَّاكُمْ وَالْحَسَدَ، فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ، أَوْ قَالَ: الْعُشْبَ».

تخريج: [إسناده ضعيف] أخرجه عبد بن حميد، ح: ١٤٣٠ عن أبي عامر به * جد إبراهيم لا يعرف (تقريب) وقال البخاري في هذا الحديث: "لا يصح".

4904. Sahl bin Abī Umāmah narrated that he and his father entered upon Anas bin Mālik in Al-Madīnah, during the time of ‘Umar bin ‘Abdul-‘Azīz when he

٤٩٠٤ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا اللَّهُ بْنُ وَهْبٍ: أَخْبَرَنِي سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي الْعَمِيَاءِ أَنَّ سَهْلَ بْنَ أَبِي

(Anas) was the governor of Al-Madinah. They found him offering a very light prayer, as if it were the prayer of a traveler, or close to that. When he said the *Salām*, my father said: ‘May Allāh have mercy on you, do you think that this prayer is an obligatory prayer or a *Nāfil* prayer?’ He said: ‘It is an obligatory prayer, and it is the prayer of the Messenger of Allāh ﷺ. I did not make any mistake except something that I forgot.’ He said: ‘The Messenger of Allāh ﷺ used to say: “Do not be harsh with yourselves lest you be dealt with harshly, for some people were harsh with themselves, and Allāh dealt with them harshly, and their remnants are to be found in the monasteries and hermitages. But the monasticism which they invented for themselves, We did not prescribe for them.”’^[1] Then he went to him the next day, and he said: ‘Will you ride, and see, and learn a lesson?’ He said: ‘Yes.’ So they rode together, and came to a land whose people had perished, and passed away, and died, and their town had fallen down on its roofs. He said: ‘Do you know what this land is?’ He said: ‘How could I know anything about it or its people?’ This is a land whose people were destroyed by wrongdoing and envy. Envy extinguishes the light of good deeds, and wrongdoing confirms that or denies it. The eye commits

أُمَامَةً حَدَّثَهُ: أَنَّهُ دَخَلَ هُوَ وَأَبُوهُ عَلَى أَنَسِ ابْنِ مَالِكٍ بِالْمَدِينَةِ فِي زَمَانِ عَمَرَ بْنِ عَبْدِ الْعَزِيزِ وَهُوَ أَمِيرُ الْمَدِينَةِ فَإِذَا هُوَ يُصَلِّي صَلَاةً خَفِيفَةً دَقِيقَةً كَأَنَّهَا صَلَاةُ مُسَافِرٍ أَوْ قَرِيبًا مِنْهَا فَلَمَّا سَلَّمَ قَالَ أَبِي: يَرْحَمَكَ اللَّهُ! أَرَأَيْتَ هَذِهِ الصَّلَاةَ الْمَكْتُوبَةَ أَوْ شَيْءٌ تَنَقَّلْتَهُ؟ قَالَ: إِنَّهَا الْمَكْتُوبَةُ وَإِنَّهَا لَصَلَاةُ رَسُولِ اللَّهِ ﷺ مَا أَخْطَأْتُ إِلَّا شَيْئًا سَهَوْتُ عَنْهُ، فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: «لَا تُشَدُّوْا عَلَى أَنْفُسِكُمْ فَيُشَدَّدَ عَلَيْكُمْ، فَإِنَّ قَوْمًا شَدَّدُوا عَلَى أَنْفُسِهِمْ فَشَدَّدَ اللَّهُ عَلَيْهِمْ، فَتِلْكَ بَقَايَاهُمْ فِي الصَّوَامِعِ وَالْدِّيَارِ رَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ»، ثُمَّ عَدَا مِنَ الْعَدِيدِ فَقَالَ: أَلَا تَرَكَبُ لِتَنْظُرَ وَلِتَعْتَبِرَ قَالَ: نَعَمْ فَرَكَبُوا جَمِيعًا فَإِذَا هُمْ بِدِيَارٍ بَادَ أَهْلُهَا وَانْقَضُوا وَقُتُوا خَاوِيَةً عَلَى عُرُوشِهَا، فَقَالَ: أَتَعْرِفُ هَذِهِ الدِّيَارَ؟ فَقَالَ: مَا أَعْرِفُنِي بِهَا وَبِأَهْلِهَا، هَذِهِ دِيَارُ قَوْمٍ أَهْلَكَهُمُ الْبَغْيُ وَالْحَسَدُ، إِنَّ الْحَسَدَ يُطْفِئُ نُورَ الْحَسَنَاتِ، وَالْبَغْيُ يُصَدِّقُ ذَلِكَ أَوْ يَكْذِبُهُ، وَاللِّسَانُ وَالْفَرْجُ يُصَدِّقُ ذَلِكَ أَوْ يَكْذِبُهُ.

[1] Al-Ḥadīd 57:27

Zinā and the hands, feet, body, tongue and private part confirm that or deny it.” (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه أبو يعلى: ٣٦٥/٦، ح: ٣٦٩٤ من حديث ابن وهب به * سعيد بن عبد الرحمن، وثقه ابن حبان وحده ولبعض الحديث شاهد عند البخاري في التاريخ الكبير: ٩٧/٤ وسنده حسن.

Chapter 45. Cursing

(المعجم ٤٥) بَابُ: فِي اللَّعْنِ

(التحفة ٥٣)

4905. It was narrated from Nimrān, that he mentioned that Umm Ad-Dardā' said: I heard Abū Ad-Dardā' say: The Messenger of Allāh ﷺ said: “When a person curses something, the curse ascends to heaven and the gates of heaven are locked against it. Then it comes down to the earth, and its gates are locked against it. Then it goes right and left, and if it does not find anywhere to go, it goes back to the thing that was cursed, and if it deserved that (then it stays with it), otherwise it goes back to the one who said it.” (*Da'if*)

٤٩٠٥ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا الْوَلِيدُ بْنُ رَبَاحٍ قَالَ: سَمِعْتُ نِمْرَانَ يَذْكُرُ عَنْ أُمِّ الدَّرْدَاءِ قَالَتْ: سَمِعْتُ أَبَا الدَّرْدَاءِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْعَبْدَ إِذَا لَعَنَ شَيْئًا صُعِدَتْ اللَّعْنَةُ إِلَى السَّمَاءِ فَتُعَلَّقُ أَبْوَابُ السَّمَاءِ دُونَهَا، ثُمَّ تَهْبِطُ إِلَى الْأَرْضِ فَتُعَلَّقُ أَبْوَابُهَا دُونَهَا، ثُمَّ تَأْخُذُ يَمِينًا وَشِمَالًا فَإِذَا لَمْ تَجِدْ مَسَاعًا رَجَعَتْ إِلَى الَّذِي لَعَنَ فَإِنْ كَانَ لِذَلِكَ أَهْلًا وَإِلَّا رَجَعَتْ إِلَى قَائِلِهَا».

قَالَ أَبُو دَاوُدَ: قَالَ مَرْوَانَ بْنُ مُحَمَّدٍ: هُوَ رَبَاحُ بْنُ الْوَلِيدِ سَمِعَ مِنْهُ وَذَكَرَ أَنَّ يَحْيَى بْنَ حَسَّانَ وَهَمَ فِيهِ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ١٦٤/٩ من حديث أبي داود به، وله شاهد عند أحمد: ٤٠٨/١ وسنده ضعيف * نمران روى عنه جماعة ووثقه ابن حبان وحده.

4906. It was narrated from Qatādah, from Al-Ḥasan, from Samurah bin Jundab, that the Prophet ﷺ said: “Do not invoke the curse of Allāh upon one another, nor the wrath of Allāh, nor the Fire.” (*Da'if*)

٤٩٠٦ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا قَتَادَةُ عَنْ الْحَسَنِ، عَنْ سَمُرَةَ ابْنِ جُنْدُبٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَلَاعَنُوا بِلَعْنَةِ اللَّهِ وَلَا بِغَضَبِ اللَّهِ وَلَا بِالنَّارِ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، البر والصلة، باب ما جاء في اللعنة، ح: ١٩٧٦ من حديث هشام به وقال: "حسن صحيح" وصححه الحاكم: ٤٨/١ ووافقه الذهبي * قتادة عن عن وللحديث شاهد ضعيف.

4907. It was narrated from Abū Hāzim and Zaid bin Aslam that Umm Ad-Dardā' said: I heard Abū Ad-Dardā' say: I heard the Messenger of Allāh ﷺ say: "Those who curse (others) will not be intercessors nor witnesses." (*Sahih*)

٤٩٠٧ - حَدَّثَنَا هَارُونُ بْنُ زَيْدِ بْنِ أَبِي الرَّزْقَاءِ: حَدَّثَنَا أَبِي: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ أَبِي حَازِمٍ وَزَيْدِ بْنِ أَسْلَمَ أَنَّ أُمَّ الدَّرْدَاءِ قَالَتْ: سَمِعْتُ أَبَا الدَّرْدَاءِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَكُونُ اللَّعَّانُونَ شُفَعَاءَ وَلَا شُهَدَاءَ».

تخريج: أخرجه مسلم، البر والصلة، باب النهي عن لعن الدواب وغيرها، ح: ٢٥٩٨ من حديث هشام بن سعد به.

4908. It was narrated from Ibn 'Abbās that a man cursed the wind – Muslim (one of the narrators) said: "A man's cloak was snatched away by the wind at the time of the Prophet ﷺ, and he cursed it." – "The Prophet ﷺ said: 'Do not curse it, for it is under (the Divine) command, and whoever curses something that does not deserve it, the curse will come back on him.'" (*Da'if*)

٤٩٠٨ - حَدَّثَنَا مُسْلِمُ بْنُ إِبرَاهِيمَ: حَدَّثَنَا أَبَانُ؛ ح: وَحَدَّثَنَا زَيْدُ بْنُ أَحْزَمَ الطَّائِيُّ: حَدَّثَنَا بَشْرُ بْنُ عُمَرَ: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ الْعَطَّارُ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي الْعَالِيَةِ - قَالَ زَيْدٌ: عَنْ ابْنِ عَبَّاسٍ أَنَّ رَجُلًا لَعَنَ الرِّيحَ - وَقَالَ مُسْلِمٌ: إِنَّ رَجُلًا نَارَعَنَهُ الرِّيحَ رِدَاءَهُ عَلَى عَهْدِ النَّبِيِّ ﷺ فَلَعَنَهَا، فَقَالَ النَّبِيُّ ﷺ: «لَا تَلْعَنُهَا فَإِنَّهَا مَأْمُورَةٌ، وَإِنَّهُ مِنْ لَعْنِ شَيْئًا لَيْسَ لَهُ بِأَهْلٍ رَجَعَتِ اللَّعْنَةُ عَلَيْهِ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، البر والصلة، باب ما جاء في اللعنة، ح: ١٩٧٨ عن زيد بن أزمع به وقال: "حسن غريب" * قتادة عن عن وله شاهد ضعيف تقدم، ح: ٤٩٠٥.

Chapter 46. One Who Prays Against The One Who Wrongs Him

4909. It was narrated that 'Āishah said that something of hers was stolen and she started to pray against (the thief), and the

(المعجم ٤٦) بَابُ: فِيمَنْ دَعَا عَلَى مَنْ ظَلَمَهُ (التحفة ٥٤)

٤٩٠٩ - حَدَّثَنَا ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبٍ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ قَالَتْ: سُرِقَ لَهَا شَيْءٌ فَجَعَلَتْ تَدْعُو

Messenger of Allāh ﷺ said to her:
“Do not reduce his sin.” (*Da'if*)

عَلَيْهِ، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «لَا تُسْبِخِي عَنْهُ».

تخريج: [ضعيف] تقدم: ١٤٩٧ وأخرجه أحمد: ١٣٦/٦ والنسائي في الكبرى، ح: ٧٣٥٩ من حديث سفيان الثوري به.

Chapter 47. Regarding A Man Abandoning His Brother

(المعجم ٤٧) بَابُ: فِي هِجْرَةِ الرَّجُلِ
أَخَاهُ (التحفة ٥٥)

4910. It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ said: “Do not hate one another, do not envy one another, do not turn away from one another. Be – O slaves of Allāh – brothers. It is not permissible for a Muslim to abandon his brother for more than three nights.” (*Ṣaḥīḥ*)

٤٩١٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَبَاغَضُوا وَلَا تَحَاسَدُوا وَلَا تَدَابَرُوا، وَكُونُوا - عِبَادَ اللَّهِ - إِخْوَانًا، وَلَا يَجُلْ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ».

تخريج: أخرجه البخاري، الأدب، باب الهجرة، ح: ٦٠٧٥ * ومسلم، البر والصلة، باب تحريم التحاسد والتباغض والتدابير، ح: ٢٥٥٩ من حديث مالك به وهو في الموطأ (يحيى): ٢/٩٠٧.

Comments:

Shunning a Muslim, because of personal reasons, for more than three days is not allowed. See the author's comments after number 4916.

4911. It was narrated from Abū Ayyūb Al-Anṣārī that the Messenger of Allāh ﷺ said: “It is not permissible for a Muslim to abandon his brother for more than three days, each of them turning his face away when they meet. The better of them is the first one to greet the other with *Salām*.” (*Ṣaḥīḥ*)

٤٩١١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَجُلْ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ، يَلْتَقِيَانِ فَيُعْرِضُ هَذَا وَيُعْرِضُ هَذَا وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ».

تخريج: أخرجه البخاري، الأدب، باب الهجرة، ح: ٦٠٧٧ عن عبد الله بن مسلمة القعنبي، ومسلم، البر والصلة، باب تحريم الهجر فوق ثلاثة أيام... إلخ، ح: ٢٥٦٠ من حديث مالك به، وهو في الموطأ (يحيى): ٢/٩٠٦، ٩٠٧.

4912. It was narrated from Muḥammad bin Hilāl, he said: “My

٤٩١٢ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ وَأَحْمَدُ بْنُ سَعِيدِ السَّرْحَسِيِّ [الرَّبَاطِيُّ]

father narrated to me, from Abū Hurairah, that the Prophet ﷺ said: 'It is not permissible for a believer to abandon another believer for more than three (days). When three (days) have passed, if he meets him let him greet him with *Salām*. If he returns the greeting, then they will share the reward, and if he does not return the greeting, then he will carry the sin.'" Ahmad (one of the narrators) added: "And the one who gives the greeting will have come out of the abandoning." (*Da'if*)

أَنَّ أَبَا عَامِرٍ أَخْبَرَهُمْ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ هَلَالٍ قَالَ: حَدَّثَنِي أَبِي عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا يَجِلُّ لِمُؤْمِنٍ أَنْ يَهْجَرَ مُؤْمِنًا فَوْقَ ثَلَاثٍ، فَإِنْ مَرَّتْ بِهِ ثَلَاثٌ فَلْيُلَقِّهِ فَلْيَسَلِّمْ عَلَيْهِ، فَإِنْ رَدَّ عَلَيْهِ السَّلَامَ فَقَدْ اشْتَرَكَا فِي الْأَجْرِ، وَإِنْ لَمْ يَرُدَّ عَلَيْهِ فَقَدْ بَاءَ بِالْإِنْتِمَاءِ». زَادَ أَحْمَدُ: «وَحَرَجَ الْمُسْلِمُ مِنَ الْهَجْرَةِ».

تخریج: [إسناده ضعيف] أخرجه البخاري في الأدب المفرد، ح: ٤١٤ والتاريخ الكبير: ١/ ٢٥٧ من حديث محمد بن هلال به * هلال: مستور كما تقدم، ح: ٤٧٧٥.

4913. It was narrated from 'Āishah that the Messenger of Allāh ﷺ said: "A Muslim should not abandon another Muslim for more than three (days). If he meets him, and greets him with *Salām* three times, and he does not return the greeting each time, he will bear the sin." (*Hasan*)

٤٩١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدِ بْنِ عُمَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُثَنَّبِ يَعْنِي الْمَدَنِيَّ قَالَ: أَخْبَرَنِي هِشَامُ بْنُ عُرْوَةَ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَكُونُ لِمُسْلِمٍ أَنْ يَهْجَرَ مُسْلِمًا فَوْقَ ثَلَاثَةٍ، فَإِذَا لَقِيَهُ سَلَّمَ عَلَيْهِ ثَلَاثَ مَرَارٍ كُلُّ ذَلِكَ لَا يُرَدُّ عَلَيْهِ، فَقَدْ بَاءَ بِإِنْتِمَاءِهِ».

تخریج: [إسناده حسن] أخرجه أبو يعلى: ٨/ ٦٠، ح: ٤٥٨٣ عن محمد بن المثنى به.

4914. It was narrated from Abū Hāzīm that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'It is not permissible for a Muslim to abandon his brother for more than three (days). Whoever abandons (his brother) for more than three (days) and dies, he will enter the Fire.'" (*Sahih*)

٤٩١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَرَّازُ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ مَنْصُورٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَجِلُّ لِمُسْلِمٍ أَنْ يَهْجَرَ أَخَاهُ فَوْقَ ثَلَاثٍ، فَمَنْ هَجَرَ فَوْقَ ثَلَاثٍ فَمَاتَ دَخَلَ النَّارَ».

تخریج: [صحيح] أخرجه أحمد: ٢/ ٣٩٢ والنسائي في الكبرى، ح: ٩١٦١ من حديث منصور به.

4915. It was narrated from Abū Khirāsh As-Sulamī that he heard the Messenger of Allāh ﷺ say: “Whoever abandons his brother for a year, it is as if he has shed his blood.” (*Hasan*)

٤٩١٥ - حَدَّثَنَا ابْنُ السَّرْحِ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ حَيَّوَةَ، عَنْ أَبِي عُثْمَانَ الْوَلِيدِ بْنِ أَبِي الْوَلِيدِ، عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ أَبِي خِرَاشِ السُّلَمِيِّ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ هَجَرَ أَخَاهُ سَنَةً فَهُوَ كَسَفَكَ دَمِهِ».

تخريج: [إسناده حسن] أخرجه أحمد: ٢٢٠/٤ من حديث حيوة بن شريح به وصححه الحاكم: ١٦٣/٤ ووافقه الذهبي.

4916. It was narrated from Suhail bin Abī Sālih, from his father, from Abū Hurairah, that the Prophet ﷺ said: “The gates of Paradise are opened every Monday and Thursday, and on those two days every person who does not associate anything with Allāh is forgiven, except the one between whom and his brother there is resentment. It is said: ‘Leave these two until they reconcile.’” (*Sahih*)

٤٩١٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «تُفْتَحُ أَبْوَابُ الْجَنَّةِ كُلَّ يَوْمِ اثْنَيْنِ وَخَمِيسٍ فَيَغْفَرُ فِي ذَلِكَ الْيَوْمَيْنِ لِكُلِّ عَبْدٍ لَا يُشْرِكُ بِاللَّهِ شَيْئًا إِلَّا مَنْ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءٌ، فَيَقَالُ: أَنْظِرُوا هَذَيْنِ حَتَّى يَصْطَلِحَا».

Abū Dāwud said: The Messenger of Allāh ﷺ abandoned one of his wives for forty days and Ibn ‘Umar abandoned a son of his until he died.

قَالَ أَبُو دَاوُدَ: النَّبِيُّ ﷺ هَجَرَ بَعْضَ نِسَائِهِ أَرْبَعِينَ يَوْمًا وَابْنُ عُمَرَ هَجَرَ ابْنًا لَهُ إِلَى أَنْ مَاتَ.

Abū Dāwud said: When such abandoning is for the sake of Allāh, then there is nothing wrong with it. ‘Umar bin ‘Abdul-‘Aziz covered his face from a man.

قَالَ أَبُو دَاوُدَ: إِذَا كَانَتْ الْهَجْرَةُ لِلَّهِ فَلَيْسَ مِنْ هَذَا بَشَيْءٍ، وَإِنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ عَطَى وَجْهَهُ عَنْ رَجُلٍ.

تخريج: أخرجه مسلم، البر والصلة، باب النهي عن الشحناء، ح: ٢٥٦٥ من حديث سهيل ابن أبي صالح به.

Chapter 48. Regarding Suspicion

(المعجم ٤٨) بَابُ: فِي الظَّنِّ (التحفة ٥٦)

4917. It was narrated from Abū

٤٩١٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ

Hurairah that the Messenger of Allāh ﷺ said: “Beware of suspicion, for suspicion is the falsest of speech. Do not eavesdrop on one another, and do not spy on one another.” (*Ṣaḥīḥ*)

مَالِكٍ، عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلَا تَحَسَّسُوا وَلَا تَجَسَّسُوا».

تخريج: أخرجه البخاري، الأدب، باب: ﴿يَأْيُهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِنَ الظَّنِّ...﴾ الخ، ح: ٦٠٦٦ ومسلم، البر والصلة، باب تحريم الظن والتجسس والتنافس والتناجس ونحوها، ح: ٢٥٦٣ من حديث مالك به، وهو في الموطأ (يحيى): ٩٠٨، ٩٠٧/٢.

Chapter 49. Regarding Sincere Council And Protection

(المعجم ٤٩) بَابُ: فِي النَّصِيحَةِ وَالْحِيَاظَةِ (التحفة ٥٧)

4918. It was narrated from Abū Hurairah from the Messenger of Allāh ﷺ: “The believer is the mirror of his fellow-believer, and the believer is the brother of his fellow-believer. He protects him against ruin and looks after him.” (*Ḥasan*)

٤٩١٨ - حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ الْمُؤَدَّنُ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ سُلَيْمَانَ يَعْنِي ابْنَ بِلَالٍ، عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنِ الْوَلِيدِ بْنِ رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ: «الْمُؤْمِنُ مِرَاةُ الْمُؤْمِنِ، وَالْمُؤْمِنُ أَخُو الْمُؤْمِنِ يَكْفُ عَلَيْهِ ضَمِعَتَهُ وَيَحُوطُهُ مِنْ وَرَائِهِ».

تخريج: [إسناده حسن] أخرجه البخاري في الأدب المفرد، ح: ٢٣٩ من حديث كثير بن زيد به.

Chapter 50. Reconciliation

(المعجم ٥٠) بَابُ: فِي إِضْلَاحِ ذَاتِ الْبَيْنِ (التحفة ٥٨)

4919. It was narrated that Abū Ad-Dardā' said: “The Messenger of Allāh ﷺ said: ‘Shall I not tell you of something that is better than fasting, prayer and charity?’ They said: ‘Yes, O Messenger of Allāh.’ He said: ‘Reconciling between people, for spoiling things between people is the shaver.’” (*Ḍa'īf*)

٤٩١٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مَرَّةٍ، عَنْ سَالِمٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا أُخْبِرُكُمْ بِأَفْضَلِ مِنْ دَرَجَةِ الصِّيَامِ وَالصَّلَاةِ وَالصَّدَقَةِ»: قَالُوا: بَلَى يَا رَسُولَ اللَّهِ! قَالَ: «إِضْلَاحُ ذَاتِ الْبَيْنِ، وَفَسَادُ ذَاتِ الْبَيْنِ الْحَالِقَةُ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، صفة القيامة، باب: في فضل صلاح ذات البين، ح: ٢٥٠٩ من حديث أبي معاوية الضرير به وقال: "صحيح" * الأعمش عنن وله شواهد عند عبد الله بن المبارك، (الزهدي، ح: ٤٩١٩ ومالك في الموطأ: ٩٠٤/٢، ح: ١٧٤٠ وغيرهما ورواه مالك: ٩٠٤/٢، ح: ١٧٤١ بسند صحيح عن سعيد بن المسيب من قوله، وهو الصواب.

Comments:

“Shaver” meaning it severs, or cuts relations.

4920. It was narrated from Ḥumaid bin ‘Abdur-Raḥmān, from his mother, that the Prophet ﷺ said: “He is not lying who makes up something between two people in order to reconcile between them.” Aḥmad bin Muḥammad and Musad-dad (in their versions) said: “He is not a liar who reconciles between people and says something good, or conveys something good.” (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، البر والصلة، باب تحريم الكذب وبيان ما يباح منه، ح: ٢٦٠٥ من حديث معمر، والبخاري، الصلح، باب: ليس الكاذب الذي يصلح بين الناس، ح: ٢٦٩٢ من حديث الزهري به.

4921. It was narrated (by another chain) from Ḥumaid bin ‘Abdur-Raḥmān that his mother Umm Kulthūm bint ‘Uqbah said: “I did not hear the Messenger of Allāh ﷺ allow any concession with regard to lying, except in three cases. The Messenger of Allāh ﷺ used to say: ‘I do not regard as a liar, the man who reconciles between people, saying something with the intention only of bringing about a reconciliation; or the man who says something at the time of war; or the man who says

٤٩٢٠ - حَدَّثَنَا نَضْرُ بْنُ عَلِيٍّ: أَخْبَرَنَا سُفْيَانُ عَنِ الرَّهْرِيِّ؛ ح: وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ؛ ح: وَحَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ شَبُوبَةَ الْمَرْوَزِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الرَّهْرِيِّ، عَنْ حُمَيْدِ ابْنِ عَبْدِ الرَّحْمَنِ، عَنْ أُمِّهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَمْ يَكْذِبْ مَنْ نَمَى بَيْنَ اثْنَيْنِ لِيُصْلِحَ» وَقَالَ أَحْمَدُ بْنُ مُحَمَّدٍ وَمُسَدَّدٌ: «لَيْسَ بِالْكَاذِبِ مَنْ أَصْلَحَ بَيْنَ النَّاسِ فَقَالَ خَيْرًا أَوْ نَمَى خَيْرًا».

٤٩٢١ - حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ الْجَزِينِيُّ: حَدَّثَنَا أَبُو الْأَسْوَدِ عَنْ نَافِعٍ يَعْنِي ابْنَ يَزِيدَ، عَنِ ابْنِ الْهَادِ أَنَّ عَبْدَ الْوَهَّابِ بْنَ أَبِي بَكْرٍ حَدَّثَهُ عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أُمِّهِ أُمَّ كَلْثُومِ بِنْتِ عُقْبَةَ قَالَتْ: مَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يُرَخِّصُ فِي شَيْءٍ مِنَ الْكُذْبِ إِلَّا فِي ثَلَاثٍ، كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «لَا أَعُدُّهُ كَاذِبًا الرَّجُلُ يَصْلِحُ بَيْنَ النَّاسِ، يَقُولُ الْقَوْلَ وَلَا يُرِيدُ بِهِ إِلَّا الْإِصْلَاحَ، وَالرَّجُلُ يَقُولُ فِي الْحَرْبِ،

something to his wife, or the woman who says something to her husband.” (Sahih)

وَالرَّجُلُ يُحَدِّثُ امْرَأَتَهُ وَالْمَرْأَةُ تُحَدِّثُ زَوْجَهَا».

تخريج: [صحيح] أخرجه النسائي في الكبرى، ح: ٩١٢٤ من حديث يزيد بن عبد الله بن الهاد به.

Chapter 51. Regarding Singing

(المعجم ٥١) بَابُ: فِي الْغِنَاءِ

(التحفة ٥٩)

4922. It was narrated that Ar-Rubayyi' bint Mu'awwidh bin 'Afra' said: "The Messenger of Allāh ﷺ came and entered upon me, on the morning after my marriage was consummated, and he sat on my bed, as you are sitting now. Some little girls started to beat a *Daff* of theirs, and eulogize those of my forefathers who were killed on the Day of Badr, until one of them said: 'And among us is a Prophet who knows what will happen tomorrow.' He ﷺ said: 'Stop that, and say what you were saying before.'" (Sahih)

٤٩٢٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرٌ عَنْ خَالِدِ بْنِ ذَكْوَانَ، عَنِ الرَّبِيعِ بِنْتِ مَعْوِذِ ابْنِ عَفْرَاءَ قَالَتْ: جَاءَ رَسُولُ اللَّهِ ﷺ فَدَخَلَ عَلَيَّ صَيْحِحَةَ بُنَيِّ بِي فَجَلَسَ عَلَيَّ فِرَاشِي كَمَا جَلَسَ مِنِّي فَجَعَلَتْ جُودِيَّاتٍ يَضْرِبْنَ بِدَفِّ لَهْنٍ وَيَنْدُبْنَ مَنْ قُتِلَ مِنْ آبَائِي يَوْمَ بَدْرٍ إِلَى أَنْ قَالَتْ إِحْدَاهُنَّ: وَفِينَا نَبِيٌّ يَعْلَمُ مَا فِي غَدٍ، فَقَالَ: «دَعِي هَذَا وَقُولِي الَّذِي كُنْتَ تَقُولِينَ».

تخريج: أخرجه البخاري، النكاح، باب ضرب الدف في النكاح والوليمة، ح: ٥١٤٧ عن مسدد به.

Comments:

Instruments other than the *Daff* are prohibited.

4923. It was narrated that Anas said: "When the Messenger of Allāh ﷺ came to Al-Madinah, out of joy, the Ethiopians played upon his arrival, and they played with their spears." (Sahih)

٤٩٢٣ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ ثَابِتٍ، عَنْ أَنَسِ قَالَ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ لَعِبَتِ الْحَبَشَةُ لِقُدُومِهِ فَرَحًا بِذَلِكَ لَعَبُوا بِحِرَابِهِمْ.

تخريج: [إسناده صحيح] أخرجه أحمد: ١٦١/٣ عن عبد الرزاق به، وهو في المصنف له، ح: ١٩٧٢٣.

Comments:

On 'Eid celebrations or on other happy occasions it is allowed to recite epic poetry, war songs and demonstrations of war skills.

Chapter 52. Singing And Playing Wind Instruments Is Disliked

4924. It was narrated from Sulaimān bin Mūsā that Nāfi' said: "Ibn 'Umar heard the sound of a wind instrument, and he put his fingers in his ears, and turned away from the road, and said to me: 'O Nāfi', can you hear anything?' I said: 'No.' He took his fingers out of his ears and said: 'I was with the Messenger of Allāh ﷺ, and he heard something like this, and did something like this.'" (*Ḥasan*)

Abū Dāwud said: This is a *Munkar Hadīth*.

(المعجم ٥٢) - بَابُ كَرَاهِيَةِ الْغِنَاءِ

وَالزَّمْرِ (التحفة ٦٠)

٤٩٢٤ - حَدَّثَنَا أَحْمَدُ بْنُ عُبَيْدِ اللَّهِ الْغَدَائِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ نَافِعٍ قَالَ: سَمِعَ ابْنَ عُمَرَ مِزْمَارًا قَالَ: فَوَضَعَ إِصْبَعِيهِ عَلَى أُذُنَيْهِ وَنَأَى عَنِ الطَّرِيقِ وَقَالَ لِي: يَا نَافِعُ! هَلْ تَسْمَعُ شَيْئًا؟ قَالَ: فَقُلْتُ: لَا، قَالَ: فَرَفَعَ إِصْبَعِيهِ مِنْ أُذُنَيْهِ وَقَالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ، فَسَمِعَ مِثْلَ هَذَا فَصَنَعَ مِثْلَ هَذَا.

قَالَ أَبُو دَاوُدَ: هَذَا حَدِيثٌ مُنْكَرٌ.

تخريج: [إسناده حسن] أخرجه أحمد: ٣٨/٢ عن الوليد بن مسلم به، وتابعه مخلد بن يزيد عنده، وصححه ابن حبان، ح: ٢٠١٣، وانظر الحديث الآتي.

Comments:

The author using the word "disliked" does not indicate that it is not unlawful. See the introduction to *Sunan At-Tirmidhi*.

4925. It was narrated from Muṭ'im bin Al-Miqdām, he said: "Nāfi' said: 'I was riding behind Ibn 'Umar, when he passed by a shepherd who was playing a wind instrument.'" And he mentioned a similar report (as no. 4924). (*Ṣaḥīḥ*)

Abū Dāwud said: Sulaimān bin Mūsā has been entered between Muṭ'im and Nāfi'.

٤٩٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: أَخْبَرَنَا أَبِي: حَدَّثَنَا مُطْعِمُ بْنُ الْمُقْدَامِ قَالَ: حَدَّثَنَا نَافِعٌ قَالَ: كُنْتُ رِدْفَ ابْنِ عُمَرَ، إِذْ مَرَّ بِرَاعٍ يَزْمُرُ، فَذَكَرَ نَحْوَهُ.

قَالَ أَبُو دَاوُدَ: أَدْخَلَ بَيْنَ مُطْعِمٍ وَنَافِعٍ: سُلَيْمَانَ بْنَ مُوسَى.

تخريج: [إسناده صحيح] أخرجه الطبراني في الصغير: ١٣/١ من حديث محمود بن خالد

4926. It was narrated from Abū Al-Malīḥ, from Maimūn, from Nāfi' who said: "We were with Ibn

٤٩٢٦ - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرِ الرَّقْفِيِّ قَالَ: حَدَّثَنَا

‘Umar and he heard the sound of a wind instrument,’ and he mentioned a similar report. (*Ṣaḥīḥ*) Abū Dāwud said: I regard this report as *Munkar*.

أَبُو الْمَلِيحِ عَنْ مَيْمُونٍ، عَنْ نَافِعٍ قَالَ: كُنَّا مَعَ ابْنِ عُمَرَ، فَسَمِعَ صَوْتَ زَامِرٍ، فَذَكَرَ نَحْوَهُ.

قال أبو داؤد: وهذا أنكرها.

تخریج: [إسناده صحيح] أخرجه البيهقي: ١٠/٢٢٢ من حديث أبي داود به * ميمون هو ابن مهران، وأبو المليح هو الحسن بن عمر الرقي.

4927. Sallām bin Miskīn narrated from an old man who saw Abū Wā'il at a wedding, where they started to play, amuse themselves and sing. Abū Wā'il adjusted the way he was sitting and said: I heard 'Abdullāh say: I heard the Messenger of Allāh ﷺ say: 'Singing generates hypocrisy in the heart.'” (*Ḍa'īf*)

٤٩٢٧ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا سَلَامُ بْنُ مَسْكِينٍ عَنْ شَيْخٍ شَهِدَ أَبَا وَائِلٍ فِي وَليمةٍ، فَجَعَلُوا يَلْعَبُونَ، يَتَلَعَّبُونَ يُغَنُّونَ فَحَلَّ أَبُو وَائِلٍ حُبُوتَهُ، وَقَالَ: سَمِعْتُ عَبْدَ اللَّهِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الْغِنَاءَ يُنْبِتُ التَّفَاقُ فِي الْقَلْبِ».

تخریج: [إسناده ضعيف] أخرجه البيهقي: ١٠/٢٢٣ من حديث سلام بن مسكين به * شيخ: مجهول.

Chapter 53. The Ruling Regarding Hermaphrodites

(المعجم ٥٣) - بَابُ الْحُكْمِ فِي الْمُخْتَلِئِينَ (التحفة ٦١)

4928. It was narrated from Abū Hurairah that an effeminate man who had dyed his hands and feet with henna was brought to the Prophet ﷺ, and the Prophet ﷺ said: “What is the matter with him?” They said: “O Messenger of Allāh, he imitates women.” He ordered that he be banished to An-Naqī'. They said: “O Messenger of Allāh, should we not kill him?” He said: “I have been forbidden to kill those who pray.” (*Ḍa'īf*)

٤٩٢٨ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ وَمُحَمَّدُ بْنُ الْعَلَاءِ، أَنَّ أَبَا أُسَامَةَ أَخْبَرَهُمْ عَنْ مُفَضَّلِ بْنِ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، عَنْ أَبِي يَسَارِ الْقُرَشِيِّ، عَنْ أَبِي هَاشِمٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ أَتَى بِمُخْتَلِئٍ قَدْ خَصَبَ يَدَيْهِ وَرِجْلَيْهِ بِالْحِنَّاءِ، فَقَالَ النَّبِيُّ ﷺ: «مَا بَالُ هَذَا؟» فَقِيلَ: يَا رَسُولَ اللَّهِ! يَتَسَبَّهُ بِالنِّسَاءِ، فَأَمَرَ بِهِ فَنُفِيَ إِلَى النَّقِيعِ، قَالُوا: يَا رَسُولَ اللَّهِ! أَلَا نَقْتُلُهُ؟ قَالَ: «إِنِّي نُهَيْتُ عَنْ قَتْلِ الْمُصَلِّينَ».

Abū Usāmah (one of the narrators) said: “An-Naqī' is outside of Al-Madīnah, and it is not Al-Baqī'.”

قَالَ أَبُو أُسَامَةَ: وَالتَّقِيْعُ نَاجِيَةٌ عَنِ
الْمَدِينَةِ وَلَيْسَ بِالْبُقَيْعِ.

تخريج: [إسناده ضعيف] أخرجه الدارقطني: ٥٥، ٥٤/٢ من حديث أبي أسامة به، وقال: "أبو هاشم وأبو يسار مجهولان ولا يثبت الحديث" (علل ابن الجوزي، ح: ١٢٥٧) وقال الذهبي في الميزان "إسناده مظلم لمتن منكر" وأما النهي عن قتل المصلين فصحيح، انظر المشكاة، ح: ٣٣٦٥ (بتحقيقي).

4929. It was narrated from Umm Salamah that the Prophet ﷺ entered upon her, and there was a hermaphrodite with her, who was saying to her brother 'Abdullāh: "If Allāh grants victory over At-Ṭā'if tomorrow, I will show you a woman whose front has four, and whose behind has eight." The Prophet ﷺ said: "Expel them from your houses." (*Ṣaḥīḥ*)

Abū Dāwud said: That woman had four rolls of fat in her midsection.

٤٩٢٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا وَعِنْدَهَا مَخْنَثٌ وَهُوَ يَقُولُ لِمَبْدِ اللَّهِ أَحْيَاهَا: إِنْ يَفْتَحَ اللَّهُ الطَّائِفَ غَدًا ذَلِكَ عَلَى امْرَأَةٍ تُقْبَلُ بِأَرْبَعٍ وَتُدْبِرُ بِثَمَانٍ، فَقَالَ النَّبِيُّ ﷺ: «أَخْرِجُوهُمْ مِنْ بُيُوتِكُمْ».

قَالَ أَبُو دَاوُدَ: الْمَرْأَةُ كَانَ لَهَا أَرْبَعُ عُرْنٍ فِي بَطْنِهَا.

تخريج: أخرجه مسلم، السلام، باب منع المخنث من الدخول على النساء الأجانب، ح: ٢١٨٠ عن أبي بكر بن أبي شيبة وهذا في المصنف: ٦٣/٩ والبخاري، النكاح، باب ما ينهى من دخول المتشبهين بالنساء على المرأة، ح: ٥٢٣٥ من حديث هشام بن عروة به.

4930. It was narrated from Ibn 'Abbās that the Prophet ﷺ cursed effeminate men, and women who imitate men. He said: "Expel them from your houses, and expel so-and-so and so-and-so" - meaning men who imitated women. (*Ṣaḥīḥ*)

٤٩٣٠ - حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ لَعَنَ الْمُخَنَّثِينَ مِنَ الرِّجَالِ وَالْمُتَرَجَّلَاتِ مِنَ النِّسَاءِ قَالَ: «وَأَخْرِجُوهُمْ مِنْ بُيُوتِكُمْ وَأَخْرِجُوا فُلَانًا وَفُلَانًا يَعْنِي الْمُخَنَّثِينَ».

تخريج: أخرجه البخاري، الحدود، باب نفي أهل المعاصي والمخنثين، ح: ٦٨٣٤ عن مسلم ابن إبراهيم به.

Chapter 54. Playing With Dolls

(المعجم ٥٤) - بَابُ اللَّعِبِ بِالْبَنَاتِ

(التحفة ٦٢)

4931. It was narrated from Hishām bin ‘Urwah, from his father that ‘Āishah said: “I used to play with dolls, and sometimes the Messenger of Allāh ﷺ would come to me while there were other girls with me. When he came in, they went out, and when he went out they came back in.” (*Sahih*)

تخریج: أخرجه البخاري، الأدب، باب الانبساط إلى الناس، ح: ٦١٣٠ ومسلم، فضائل الصحابة، باب: في فضائل عائشة أم المؤمنين رضي الله عنها، ح: ٢٤٤٠ من حديث هشام بن عروة به.

4932. It was narrated from Abū Salamah bin ‘Abdur-Rahmān that ‘Āishah said: “The Messenger of Allāh ﷺ returned from the campaign to Tabūk, or Khaibar, and there was a curtain over her niche. The wind lifted the edge of the curtain, and uncovered ‘Āishah’s dolls that she played with. He said: “What is this, O ‘Āishah?” She said: “My dolls.” He saw among them a horse with two wings made of cloth, and he said: “What is this that I see in the midst of them?” She said: “A horse.” He said: “What is this that I see on it?” I said: “Two wings.” He said: “A horse with wings?” She said: “Have you not heard that Sulaimān had horses with wings?” She said: “And the Messenger of Allāh ﷺ smiled so broadly that I saw his molar teeth.” (*Hasan*)

٤٩٣١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَّادٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَلْعَبُ بِالْبَنَاتِ فَوَيْمًا دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَعِنْدِي الْجَوَارِي فَأِذَا دَخَلَ خَرَجْنَ وَإِذَا خَرَجَ دَخَلْنَ.

٤٩٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ قَالَ: حَدَّثَنِي عُمَارَةُ بْنُ غَزِيَّةَ أَنَّ مُحَمَّدَ بْنَ إِبْرَاهِيمَ حَدَّثَهُ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ قَالَتْ: قَدِمَ رَسُولُ اللَّهِ ﷺ مِنْ غَزْوَةِ تَبُوكَ أَوْ خَيْبَرَ وَفِي سَهْوَتِهَا سِتْرٌ، فَهَبَّتِ الرِّيحُ فَكَشَفَتْ نَاحِيَةَ السِّتْرِ عَنْ بَنَاتٍ لِعَائِشَةَ لُعَبٍ، فَقَالَ: «مَا هَذَا يَا عَائِشَةُ؟» قَالَتْ: بَنَاتِي، وَرَأَى بَيْنَهُنَّ فَرَسًا لَهُ جَنَاحَانِ مِنْ رِقَاعٍ، فَقَالَ: «مَا هَذَا الَّذِي أَرَى وَسَطَهُنَّ؟» قَالَتْ: فَرَسٌ، قَالَ: «وَمَا هَذَا الَّذِي عَلَيْهِ؟» قُلْتُ: جَنَاحَانِ، قَالَ: «فَرَسٌ لَهُ جَنَاحَانِ؟» قَالَتْ: أَمَا سَمِعْتَ أَنَّ لِسُلَيْمَانَ خَيْلًا لَهَا أَجْنِحَةٌ؟! قَالَتْ: فَصَحَّحَ رَسُولُ اللَّهِ ﷺ حَتَّى رَأَيْتُ تَوَاجِدَهُ.

تخریج: [إسناده حسن] أخرجه النسائي في الكبرى، ح: ٨٩٥٠ من حديث سعيد بن أبي مریم به.

Comments:

Such crude dolls without distinguishable faces are allowed.

Chapter 55. About Swings

(المعجم ٥٥) بَابُ: فِي الْأَرْجُوْحَةِ
(التحفة ٦٣)

4933. It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ married me when I was seven or six years old. When we came to Al-Madīnah, some women” – Bishr said: “Umm Rumān” – came to me when I was on a swing, and took me, and prepared me, and adorned me. Then I was brought to the Messenger of Allāh ﷺ, and he consummated the marriage with me when I was nine years old. She made me stand at the door and I started to breathe deeply. Then I was brought into a room where there were some of the *Anṣārī* women and they said: ‘With good and blessings.’” (*Sahīh*)

٤٩٣٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ؛ ح: وَحَدَّثَنَا بِشْرُ بْنُ خَالِدٍ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ تَزَوَّجَنِي وَأَنَا بِنْتُ سَبْعٍ أَوْ سِتٍّ فَلَمَّا قَدِمْنَا الْمَدِينَةَ أَتَيْتَنِي نِسْوَةٌ - وَقَالَ بِشْرٌ: فَأَتَنِي أُمُّ رُومَانَ - وَأَنَا عَلَى أَرْجُوْحَةٍ فَذَهَبَنِي بِي وَهَيَّأَنِي وَصَنَعَنِي فَأَتَى بِي رَسُولُ اللَّهِ ﷺ فَبَنَى بِي وَأَنَا ابْنَةُ سَبْعٍ فَوَقَفْتُ بِي عَلَى الْبَابِ فَقُلْتُ: هِيَ هِيَ.

قَالَ أَبُو دَاوُدَ: أَيُّ تَفَقَّسْتُ، فَأَدْخَلْتُ بَيْنًا فَإِذَا نِسْوَةٌ مِنَ الْأَنْصَارِ فَقُلْنَ: عَلَى الْخَيْرِ وَالْبُرْكََةِ، دَخَلَ حَدِيثُ أَحَدِهِمَا فِي الْآخِرِ.

تخریج: أخرجه مسلم، النكاح، باب جواز تزويج الأب البكر الصغيرة، ح: ١٤٢٢ من حديث أبي أسامة، والبخاري، مناقب الأنصار، باب تزويج النبي ﷺ عائشة وقدموها المدينة وبنائه بها، ح: ٣٨٩٤ من حديث هشام بن عروة به.

4934. (There is another chain) with a similar report (as no. 4933). He said: “With good fortune. She handed me over to them, and they washed my head and dressed me up. Suddenly I saw the Messenger of Allāh ﷺ there, who came at the forenoon and they handed me over to him.” (*Sahīh*)

٤٩٣٤ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو أُسَامَةَ مِثْلَهُ قَالَ: عَلَى خَيْرِ طَائِرٍ، فَسَلَّمَنِي إِلَيْهِمْ فَعَسَلَنَ رَأْسِي وَأَصْلَحَتْنِي، فَلَمْ يَرُعْنِي إِلَّا رَسُولُ اللَّهِ ﷺ ضَحَى فَاسَلَّمَنِي إِلَيْهِ.

تخریج: [صحيح] انظر الحديث السابق.

4935. It was narrated (with another chain) that ‘Āishah said:

٤٩٣٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ:

“When we came to Al-Madīnah, some woman came to me while I was playing on a swing, and my hair only came down to my ears. They took me and prepared me, and adorned me, then they took me to the Messenger of Allāh ﷺ, and he consummated the marriage with me when I was nine years old.” (*Ṣaḥīḥ*)

حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: فَلَمَّا قَدِمْنَا الْمَدِينَةَ جَاءَنِي نِسْوَةٌ وَأَنَا أَلْعَبُ عَلَى أَرْجُوْحَةٍ، وَأَنَا مُجَمِّمَةٌ فَلَذَهَبَنَ بِي فَهَيَّأَنِي وَصَنَعَنِي ثُمَّ أَتَى بِي رَسُولَ اللَّهِ ﷺ فَتَنَى بِي وَأَنَا بِنْتُ تِسْعِ سِنِينَ.

تخريج: [إسناده صحيح] انظر الحديثين السابقين.

4936. (There is another chain) She said: “When I was on a swing, and my friends were with me. They took me into a house and there were some *Anṣārī* women there who said: ‘With goodness and blessing (as no. 4933).’” (*Ṣaḥīḥ*)

٤٩٣٦ - حَدَّثَنَا يَشْرُ بْنُ خَالِدٍ: حَدَّثَنِي أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ بِإِسْنَادِهِ فِي هَذَا الْحَدِيثِ قَالَتْ: وَأَنَا عَلَى الْأَرْجُوْحَةِ وَمَعِيَ صَوَاحِبَاتِي، فَأَدْخَلَنِي بَيْتًا فَإِذَا نِسْوَةٌ مِنَ الْأَنْصَارِ فَقُلْنَ: عَلَى الْخَيْرِ وَالْبَرَكَاتِ.

تخريج: [صحيح] تقدم، ح: ٢١٢١ وانظر، ح: ٤٩٣٣ والحديثين اللذين بعده.

4937. It was narrated that Yaḥyā bin ‘Abdur-Raḥmān bin Ḥātib said: ‘Āishah said: “We came to Al-Madīnah and stayed among Banū Al-Ḥārith bin Al-Khazraj.” She said: “By Allāh, I was on a swing between two palm trees when my mother came and brought me down, and my hair only came down to my ears.” And he quoted the same *Ḥadīth* (as no. 4935). (*Ḥasan*)

٤٩٣٧ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ عَمْرٍو عَنْ يَحْيَى يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ بْنِ حَاطِبٍ، قَالَ: قَالَتْ عَائِشَةُ: فَقَدِمْنَا الْمَدِينَةَ فَتَرَلْنَا فِي بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ، قَالَتْ: فَوَاللَّهِ! إِنِّي لَعَلَى أَرْجُوْحَةٍ بَيْنَ عَدْقَيْنِ فَجَاءَنِي أُمِّي فَأَنْزَلَتْني وَلِي جُمَيْمَةٌ، وَسَاقَ الْحَدِيثَ.

تخريج: [إسناده حسن] أخرجه أحمد: ٦/٢١٠ من حديث محمد بن عمرو الليثي به.

Chapter 56. The Prohibition Of Playing Dice

4938. It was narrated from Abū Mūsā Al-Ash‘arī that the Messenger of Allāh ﷺ said: “Whoever plays with dice he has

(المعجم ٥٦) بَابُ: فِي النَّهْيِ عَنِ اللَّعِبِ بِالنَّرْدِ (التحفة ٦٤)

٤٩٣٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ مُوسَى بْنِ مَيْسَرَةَ، عَنْ سَعِيدِ بْنِ

disobeyed Allāh and His Messenger.” (*Da'if*)

أَبِي هِنْدٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ لَعِبَ بِالْتَّرْدِ فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ».

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الأدب، باب اللعب بالنرد، ح: ٣٧٦٢ من حديث سعيد بن أبي هند به، وهو ثقة أرسل عن أبي موسى فالسند ضعيف وهو في الموطأ (يحيى): ٩٥٨/٢ وحديث مسلم، ح: ٢٢٦٠ يغني عنه.

4939. It was narrated from Sulaimān bin Buraidah from his father that the Prophet ﷺ said: “Whoever plays with dice it is as if he has dipped his hand in the flesh and blood of a pig.” (*Ṣaḥīḥ*)

٤٩٣٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ لَعِبَ بِالْتَّرْدِ شَبِهُ فِكَانًا غَمَسَ يَدَهُ فِي لَحْمٍ خَنْزِيرٍ وَدَمِهِ».

تخريج: أخرجه مسلم، الشعر، باب تحريم اللعب بالنردشير، ح: ٢٢٦٠ من حديث سفیان الثوري به.

Chapter 57. Playing With Pigeons

(المعجم ٥٧) **بَابُ: فِي اللَّعِبِ بِالْحَمَامِ**
(التحفة ٦٥)

4940. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ saw a man chasing a pigeon and he said: “A devil chasing a she-devil.” (*Ḥasan*)

٤٩٤٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلًا يَتَّبِعُ حَمَامَةً فَقَالَ: «شَيْطَانٌ يَتَّبِعُ شَيْطَانَةً».

تخريج: [إسناده حسن] أخرجه ابن ماجه، الأدب، باب اللعب بالحمام، ح: ٣٧٦٥ من حديث حماد بن سلمة به.

Comments:

Meaning, because of it being a complete waste of time.

Chapter 58. About Mercy

(المعجم ٥٨) **بَابُ: فِي الرَّحْمَةِ**
(التحفة ٦٦)

4941. It was narrated from ‘Abdullāh bin ‘Amr and he attributed to the Prophet ﷺ:

٤٩٤١ - حَدَّثَنَا مُسَدَّدٌ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، الْمَعْنَى، قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ

“Those who show mercy will be shown mercy by the Most Merciful. Show mercy to those who are on earth and the One Who is above the heaven will show mercy to you.” (*Hasan*)

عَمْرُو، عَنْ أَبِي قَابُوسَ مَوْلَى لِعَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو يُلْغُ بِهِ النَّبِيُّ ﷺ: «الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ، ارْحَمُوا أَهْلَ الْأَرْضِ يَرْحَمَكُمُ مَنْ فِي السَّمَاءِ» لَمْ يَقُلْ مُسَدِّدٌ: مَوْلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو، وَقَالَ: قَالَ النَّبِيُّ ﷺ.

تخريج: [إسناده حسن] أخرجه الترمذي، البر والصلة، باب ما جاء في رحمة الناس، ح: ١٩٢٤ من حديث سفيان بن عيينة به، وصرح بالسماع وقال الترمذي: "حسن صحيح" وهو في مصنف ابن أبي شيبة: ٣٣٨/٨ وصححه الحاكم: ١٥٩/٤، ووافقه الذهبي.

4942. It was narrated that Abū Hurairah said: “I heard Abul-Qāsim, the truthful, entrusted one, the occupant of this chamber (grave), say: ‘Mercy is only taken away from one who is doomed.’” (*Hasan*)

٤٩٤٢ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا ح: وَحَدَّثَنَا ابْنُ كَثِيرٍ: أَخْبَرَنَا شُعْبَةُ قَالَ: كَتَبَ إِلَيَّ مَنْصُورٌ - قَالَ ابْنُ كَثِيرٍ فِي حَدِيثِهِ: وَقَرَأْتُهُ عَلَيْهِ وَقُلْتُ: أَقُولُهُ حَدَّثَنِي مَنْصُورٌ؟ فَقَالَ: إِذَا قَرَأْتُهُ عَلَيَّ فَقَدْ حَدَّثْتِكَ بِهِ، ثُمَّ اتَّفَقَا - عَنْ أَبِي عُثْمَانَ مَوْلَى الْمُغِيرَةَ بْنِ شُعْبَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ أَبَا الْقَاسِمِ ﷺ الصَّادِقَ الْمَضْدُوقَ صَاحِبَ هَذِهِ الْحُجْرَةِ يَقُولُ: «لَا تُنْرَعُ الرَّحْمَةُ إِلَّا مِنْ شَقِيٍّ».

تخريج: [إسناده حسن] أخرجه الترمذي، البر والصلة، باب ما جاء في رحمة الناس، ح: ١٩٢٣ من حديث شعبة به.

4943. ‘Abdullāh bin ‘Amr narrated that the Prophet ﷺ said: “Whoever does not show mercy to our little ones, and respect the rights of our elders, he is not one of us.” (*Hasan*)

٤٩٤٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ السَّرْحِ قَالََا: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ ابْنِ عَامِرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بِرُؤْيِهِ - قَالَ ابْنُ السَّرْحِ -: عَنْ النَّبِيِّ ﷺ قَالَ: «مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيَعْرِفْ حَقَّ كَبِيرِنَا فَلَيْسَ مِنَّا».

تخريج: [حسن] أخرجه أحمد: ٢٢٢/٢ والحميدي، ح: ٥٨٦ (بتحقيقي) عن سفيان بن عيينة به، وللحديث شواهد كثيرة عند الترمذي، ح: ١٩٢٠ وغيره.

Chapter 59. Regarding Sincere Counsel

(المعجم ٥٩) بَابُ: فِي النَّصِيحَةِ (التحفة ٦٧)

4944. It was narrated that Tamīm Ad-Dārī said: “The Messenger of Allāh ﷺ said: ‘Religion is sincerity, religion is sincerity, religion is sincerity.’ They said: ‘To whom, O Messenger of Allāh?’ He said: ‘To Allāh, His Book, His Messenger, and the leaders of the believers and their common folk’ – or ‘the leaders of the Muslims and their common folk.’” (*Ṣaḥīḥ*)

٤٩٤٤ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ عَنْ عَطَاءِ ابْنِ يَزِيدَ، عَنْ تَمِيمِ الدَّارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الدِّينَ النَّصِيحَةُ، إِنَّ الدِّينَ النَّصِيحَةُ، إِنَّ الدِّينَ النَّصِيحَةَ»، قَالُوا: لِمَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: «لِلَّهِ وَكِتَابِهِ وَرَسُولِهِ وَأَئِمَّةِ الْمُؤْمِنِينَ وَعَامَّتِهِمْ، أَوْ أئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ».

تخريج: أخرجه مسلم، الإيمان، باب بيان أن الدين النصيحة، ح: ٥٥ من حديث سهيل بن أبي صالح به.

Comments:

Meaning, believe in and obey Allāh, recite and reflect and act upon His Book, to obey and follow the Messenger ﷺ, and to obey the Muslim rulers in what they order that does not involve disobedience to Allāh, and to behave well and give sincere advice to the Muslims.

4945. It was narrated from Abū Zur‘ah Ibn ‘Amr bin Jarīr that Jarīr said: “I swore allegiance to the Messenger of Allāh ﷺ, pledging to hear and obey, and to be sincere towards every Muslim.” He (Abū Zur‘ah) said: “If he sold or bought something he would say: ‘What we have taken from you is dearer than what we have given you, so make your choice.’” (*Ṣaḥīḥ*)

٤٩٤٥ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: حَدَّثَنَا خَالِدٌ عَنْ يُونُسَ، عَنْ عَمْرُو بْنِ سَعِيدٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرُو بْنِ جَرِيرٍ، عَنْ جَرِيرٍ قَالَ: بَايَعْتُ رَسُولَ اللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ وَأَنْ أَنْصَحَ لِكُلِّ مُسْلِمٍ، قَالَ: فَكَأَنَّ إِذَا بَاعَ الشَّيْءَ أَوْ اشْتَرَاهُ قَالَ: «أَمَا إِنَّ الَّذِي أَخَذْنَا مِنْكَ أَحَبُّ إِلَيْنَا مِمَّا أَعْطَيْنَاكَ فَأَخْتَرْ».

تخريج: [إسناده صحيح] أخرجه النسائي، البيعة، باب البيعة على النصح لكل مسلم، ح: ٤١٦٢ من حديث يونس بن عبيد به.

Chapter 60. Regarding Helping A Muslim

4946. It was narrated from Abū Hurairah that the Prophet ﷺ said: “Whoever relieves a Muslim of some worldly distress, Allāh will relieve him of some distress on the Day of Resurrection. Whoever makes it easy for one who is in difficulty, Allāh will make things easy for him in this world and in the Hereafter. Whoever conceals (the faults of) a Muslim, Allāh will conceal (his faults) in the world and in the Hereafter. Allāh will help a person so long as he helps his brother.” (*Ṣaḥīḥ*)

Abū Dāwud said: In his report from Abū Mu‘āwiyah, ‘Uthmān (one of the narrators) did not say: “Whoever makes it easy.”

(المعجم ٦٠) بَابُ: فِي الْمَعُونَةِ لِلْمُسْلِمِ
(التحفة ٦٨)

٤٩٤٦ - حَدَّثَنَا أَبُو بَكْرِ وَعُثْمَانُ ابْنَا أَبِي شَيْبَةَ، الْمَعْنَى، قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، قَالَ عُثْمَانُ: وَجَرِيرُ الرَّازِيِّ؛ ح: وَحَدَّثَنَا وَاصِلُ ابْنِ عَبْدِ الْأَعْلَى: أَخْبَرَنَا أَسْبَاطُ عَنْ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ - وَقَالَ وَاصِلٌ قَالَ: حَدَّثْتُ عَنْ أَبِي صَالِحٍ ثُمَّ اتَّفَقُوا - عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ نَفَسَ عَنْ مُسْلِمٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسَّرَ عَلَيَّ مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيَّ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ سَتَرَ عَلَيَّ مُسْلِمٍ سَتَرَ اللَّهُ عَلَيَّ فِي الدُّنْيَا وَالْآخِرَةِ، وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ».

قَالَ أَبُو دَاوُدَ: لَمْ يَذْكُرْ عُثْمَانُ عَنْ أَبِي مُعَاوِيَةَ «وَمَنْ يَسَّرَ عَلَيَّ مُعْسِرٍ».

تخریج: أخرجه مسلم، الذكر والدعاء، باب فضل الاجتماع على تلاوة القرآن وعلى الذكر، ح: ٢٦٩٩ من حديث الأعمش به، وصرح بالسماع وهو في مصنف أبي بكر بن أبي شيبة: ٨٥/٩ ورواه الترمذي، ح: ١٩٣٠ من حديث أسباط بن محمد به.

4947. It was narrated that Hudhaifah said: “Your Prophet ﷺ said: ‘Every act of kindness is a charity.’” (*Ṣaḥīḥ*)

٤٩٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ رَبِيعِ ابْنِ جِرَاشٍ، عَنْ حُدَيْفَةَ قَالَ: قَالَ نَبِيُّكُمْ ﷺ: «كُلُّ مَعْرُوفٍ صَدَقَةٌ».

تخریج: أخرجه مسلم، الزكاة، باب بيان أن اسم الصدقة يقع على كل نوع من المعروف، ح: ١٠٠٥ من حديث أبي مالك به.

Chapter 61. Changing Names

(المعجم ٦١) بَابُ: فِي تَغْيِيرِ الْأَسْمَاءِ

(التحفة ٦٩)

4948. It was narrated from ‘Abdullāh bin Abī Zakariyyā, from Abū Ad-Dardā’ who said: “The Messenger of Allāh ﷺ said: ‘You will be called on the Day of Resurrection by your names and the names of your fathers, so choose good names.’” (*Da‘if*)

Abū Dāwud said: Ibn Abī Zakariyyā did not see Abū Ad-Dardā’.

٤٩٤٨ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ قَالَ: أَخْبَرَنَا؛ ح: وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا هُشَيْمٌ عَنْ دَاوُدَ بْنِ عَمْرٍو، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي زَكَرِيَّا، عَنْ أَبِي الدَّرْدَاءِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّكُمْ تُدْعَوْنَ يَوْمَ الْقِيَامَةِ بِأَسْمَائِكُمْ وَأَسْمَاءِ آبَائِكُمْ فَأَحْسِنُوا أَسْمَاءَكُمْ».

قَالَ أَبُو دَاوُدَ: ابْنُ أَبِي زَكَرِيَّا لَمْ يُدْرِكْ أَبَا الدَّرْدَاءِ.

تخريج: [إسناده ضعيف] أخرجه عبد بن حميد، ح: ٢١٣ عن عمرو بن عون، وأحمد: ٥/١٩٤ من حديث هشيم به، والعلّة ظاهرة.

4949. It was narrated that Ibn ‘Umar said: “The Messenger of Allāh ﷺ said: ‘The most beloved of names to Allāh, the Mighty and Sublime, are ‘Abdullāh and ‘Abdur-Rahmān.’” (*Ṣaḥīḥ*)

٤٩٤٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ زِيَادٍ سَبْلَانٌ: حَدَّثَنَا عَبَادُ بْنُ عَبَّادٍ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَحَبُّ الْأَسْمَاءِ إِلَى اللَّهِ عَزَّوَجَلَّ عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمَنِ».

تخريج: أخرجه مسلم، الآداب، باب النهي عن التكني بأبي القاسم ... إلخ، ح: ٢١٣٢ عن إبراهيم بن زياد به.

4950. It was narrated that Abū Wahb Al-Jushamī – who was a Companion of the Prophet ﷺ – said: “Call yourselves by the names of the Prophets. The most beloved of names to Allāh are ‘Abdullāh and ‘Abdur-Rahmān, and the truest of names are Ḥārith (earner) and Hammām (one who is always thinking of an action), and the most reprehensible names are Ḥarb (war) and Murrah (bitter).” (*Da‘if*)

٤٩٥٠ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا هِشَامُ بْنُ سَعِيدِ الطَّالْقَانِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُهَاجِرِ الْأَنْصَارِيِّ قَالَ: حَدَّثَنِي عَقِيلُ بْنُ شَيْبٍ عَنْ أَبِي وَهْبِ الْجُسَيْمِيِّ - وَكَانَتْ لَهُ صُحْبَةٌ - قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَسَمَّوْا بِأَسْمَاءِ الْأَنْبِيَاءِ، وَأَحَبُّ الْأَسْمَاءِ إِلَى اللَّهِ عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمَنِ وَأَصْدَقُهَا حَارِثٌ وَهَمَّامٌ، وَأَقْبَحُهَا حَرْبٌ وَمُرَّةٌ».

تخريج: [إسناده ضعيف] تقدم، ح: ٢٥٤٣، ٢٥٤٤، ٢٥٥٣ وأخرجه النسائي، الخليل، باب ما يستحب من شبة الخيل، ح: ٣٥٩٥ من حديث هشام بن سعيد به، ولبعض الحديث شواهد.

4951. It was narrated that Anas said: "I brought 'Abdullāh bin Abī Talḥah to the Prophet ﷺ when he was born, and the Prophet ﷺ was wearing a woollen cloak, daubing a camel of his with pitch. The Prophet ﷺ said: 'Do you have any dates with you?' I said: 'Yes.' I gave him some dates, and he put them in his mouth and chewed them, then he opened (the baby's) mouth, and put some of the dates in it, and the child started to smack his lips. The Prophet ﷺ said: 'Look at how much the *Anṣār* love dates.' And he named him 'Abdullāh.'" (*Saḥīḥ*)

تخريج: أخرجه مسلم، الآداب، باب استحباب تحنيك المولود عند ولادته ... إلخ، ح: ٢٢/٢١٤٤ من حديث حماد بن سلمة به.

Chapter 62. Changing Bad Names

4952. It was narrated from Ibn 'Umar that the Messenger of Allāh ﷺ changed the name of 'Āṣiyah (disobedient) and said: "You are Jamīlah (beautiful)." (*Saḥīḥ*)

تخريج: أخرجه مسلم، الآداب، باب استحباب تغيير الاسم القبيح إلى حسن ... إلخ، ح: ٢١٣٩ عن أحمد به، وهو في المسند: ١٨/٢.

4953. It was narrated from Muḥammad bin 'Amr bin 'Aṭā', that Zainab bint Abī Salamah asked him: "What have you named your daughter?" He said: "I have

٤٩٥١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسِ قَالَ: ذَهَبْتُ بِعَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ إِلَى النَّبِيِّ ﷺ حِينَ وُلِدَ وَالنَّبِيُّ ﷺ فِي عَبَاءَةٍ يَهْنَأُ بِعَيْرِ لَهْ، قَالَ: «هَلْ مَعَكَ تَمْرٌ؟» قُلْتُ: نَعَمْ، قَالَ: فَتَنَاوَلْتُهُ تَمْرَاتٍ فَأَلْقَاهُنَّ فِي فِيهِ فَلَاكُهِنَّ ثُمَّ فَعَرَ فَاَهُ فَأَوْجَرَهُنَّ إِيَّاهُ، فَجَعَلَ الصَّبِيُّ يَتَلَمَّظُ، فَقَالَ النَّبِيُّ ﷺ: «حُبُّ الْأَنْصَارِ التَّمْرَ» وَسَمَّاهُ عَبْدَ اللَّهِ.

(المعجم ٦٢) بَابُ فِي تَغْيِيرِ الْأَسْمِ الْقَبِيحِ (التحفة ٧٠)

٤٩٥٢ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَمُسَدَّدٌ قَالَا: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ غَيَّرَ اسْمَ عَاصِيَةَ وَقَالَ: «أَنْتِ جَمِيلَةٌ».

٤٩٥٣ - حَدَّثَنَا عَيْسَى بْنُ حَمَّادٍ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَطَاءٍ: أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ سَأَلَتْهُ: مَا سَمَّيْتَ

named her Barrah (righteous).” She said: “The Messenger of Allāh ﷺ forbade this name. I was called Barrah, and the Prophet ﷺ said: ‘Do not praise yourselves. Allāh knows best who are the righteous among you.’ He said: ‘What should we call her?’ He said: ‘Call her Zainab.’” (*Ṣaḥīḥ*)

تخريج: [صحيح] * محمد بن إسحاق صرح بالسمع عند البخاري في الأدب المفرد، ح: ٨٢١ وتابعه الوليد بن كثير عند مسلم، ح: ٢١٤٢ ورواه من حديث الليث بن سعد به، ولم يذكر محمد بن إسحاق في نسخنا من صحيح مسلم، ولعله سقط كما يدل عليه تصريح المزي في الأطراف، ح: ١٥٨٨٤ والله أعلم.

4954. Bashīr bin Maimūn narrated from his paternal uncle, Usāmah bin Akhdarī, that a man called Aşram was among the group that came to the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ said: “What is your name?” He said: “I am Aşram (meaning cut off of plants).” He said: “No, you are Zur’ah (cultivable land).” (*Ḥasan*)

تخريج: [إسناده حسن] أخرجه الطبراني في الكبير: ١٩٦/١، ح: ٥٢٣ من حديث مسدد به، وصححه الحاكم: ٢٧٤/٤ ووافقه الذهبي.

4955. It was narrated from Hānī’ that when he came to the Messenger of Allāh ﷺ in a delegation with his people, he heard them calling him by the *Kunyah* ‘Abū Al-Ḥakam.’ The Messenger of Allāh ﷺ called him, and said: ‘Allāh is Al-Ḥakam (the Judge), and judgment belongs to Him. Why are you known by the *Kunyah* ‘Abū Al-Ḥakam?’ He said: ‘When my people differ concerning anything, they come to me, and I

ابْتَك؟ قَالَ: سَمِيَتْهَا بَرَّةٌ، فَقَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ هَذَا الْأِسْمِ، سُمِيْتُ بَرَّةً، فَقَالَ النَّبِيُّ ﷺ: «لَا تُزَكُّوا أَنْفُسَكُمْ، اللَّهُ أَعْلَمُ بِأَهْلِ الْبَرِّ مِنْكُمْ»، فَقَالَ: مَا نَسَمِيَهَا؟ قَالَ: «سَمُوهَا زَيْنَبٌ».

٤٩٥٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرُ يَعْنِي ابْنَ الْمُفَضَّلِ: حَدَّثَنِي بَشِيرُ بْنُ مَيْمُونٍ عَنْ عَمِّهِ أُسَامَةَ بْنِ أَخْدَرِيِّ: أَنَّ رَجُلًا يُقَالُ لَهُ: أَصْرَمُ كَانَ فِي النَّقْرِ الَّذِينَ أَتَوْا رَسُولَ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا اسْمُكَ؟» قَالَ: أَنَا أَصْرَمُ، قَالَ: «بَلْ أَنْتَ زُرْعَةٌ».

٤٩٥٥ - حَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ عَنْ يَزِيدَ يَعْنِي ابْنَ الْمُقَدَّامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ شُرَيْحٍ، عَنْ أَبِيهِ هَانِيءٍ: أَنَّهُ لَمَّا وَفَدَ إِلَى رَسُولِ اللَّهِ ﷺ مَعَ قَوْمِهِ سَمِعَهُمْ يُكُونُونَ بِأَبِي الْحَكَمِ، فَدَعَاهُ رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِنَّ اللَّهَ هُوَ الْحَكَمُ وَإِلَيْهِ الْحُكْمُ، فَلِمَ نُكِنِّي أَبَا الْحَكَمِ؟» فَقَالَ: إِنَّ قَوْمِي إِذَا ائْتَلَفُوا فِي شَيْءٍ أَتَوْنِي فَحَكَمْتُ بَيْنَهُمْ فَرَضِي كِلَا

pass judgment among them, and both sides accept it.' The Messenger of Allāh ﷺ said: 'How good this is. Do you have any children?' He said: 'I have Shuraiḥ, Muslim and 'Abdullāh.' He said: 'Who is the eldest of them?' I said: 'Shuraiḥ.' He said: 'Then you are Abū Shuraiḥ.'" (*Ḥasan*)

Abū Dāwud said: This Shuraiḥ is the one who broke the chain. He was one of those who entered Tustar. Abū Dāwud said: I heard that Shuraiḥ broke the gate of Tustar, and that was when he entered through a tunnel.

تخریج: [إسناده حسن] أخرجه النسائي، آداب القضاة، باب: إذا حكموا رجلاً ففرضي بينهم، ح: ٥٣٨٩ من حديث يزيد بن المقدم به، ورواه الحاكم: ٢٣/١ وصححه ابن حبان، ح: ١٩٣٧.

4956. It was narrated from Sa'eed bin Al-Musayyab, from his father, from his grandfather that the Prophet ﷺ said to him: "What is your name?" He said: "Ḥazn (rough)." He said: "You are Sahl (smooth)." He (Ḥazn) said: "No, for that which is smooth is trodden upon, and disgraced." Sa'eed said: "I thought that after that we would always be rough." (*Ṣaḥīḥ*)

Abū Dāwud said: And the Prophet ﷺ changed the names of Al-ʿĀṣ (disobedient), 'Azīz (mighty), 'Atalah (harsh), Shaiṭān (devil), Al-Ḥakam (judge), Ghurāb (crow), Ḥubāb (a name of a devil or a kind of snake), and Shihāb (falling flame of fire), whom he called Hishām (generous). He named Ḥarb (war) Silm (peace) and he named Al-Muḏṭajī' (one who lies down) Al-

الْقَرِيبَيْنِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَحْسَنَ هَذَا! فَمَا لَكَ مِنَ الْوَالِدِ؟» قَالَ: لِي شُرَيْحٌ وَمُسْلِمٌ وَعَبْدُ اللَّهِ. قَالَ: «فَمَنْ أَكْبَرُهُمْ؟» قَالَ: قُلْتُ: شُرَيْحٌ قَالَ: «فَأَنْتَ أَبُو شُرَيْحٍ.» قَالَ أَبُو دَاوُدَ: شُرَيْحٌ هَذَا هُوَ الَّذِي كَسَرَ السَّلْسِلَةَ، وَهُوَ يَمِّنُ دَخَلَ تُسْتَرَ، قَالَ أَبُو دَاوُدَ: وَبَلَّغَنِي أَنَّ شُرَيْحًا كَسَرَ بَابَ تُسْتَرَ، وَذَلِكَ أَنَّهُ دَخَلَ مِنْ سِرْبٍ.

٤٩٥٦ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنِ الرَّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنِ أَبِيهِ، عَنِ جَدِّهِ: أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «مَا اسْمُكَ؟» قَالَ: حَزْنٌ، قَالَ: «أَنْتَ سَهْلٌ»، قَالَ: لَا، السَّهْلُ يُوْطَأُ وَيُمْتَهَنُ، قَالَ سَعِيدٌ: فَظَنَنْتُ أَنَّهُ سَيُصِيبُنَا بَعْدَهُ حُزُونَةٌ.

قَالَ أَبُو دَاوُدَ: وَغَيَّرَ النَّبِيُّ ﷺ اسْمَ الْعَاصِ وَعَزَبِزٍ وَعَعَلَّةَ وَشَيْطَانَ وَالْحَكَمَ وَعُرَابٍ وَحُبَابٍ وَشِهَابٍ فَسَمَّاهُ هِشَامًا، وَسَمَّى حَرْبًا: سَيْلَمَا وَسَمَّى الْمُضْطَجِعَ: الْمُتَبَعِثَ، وَأَرَضًا تَسْمَى عَفْرَةَ سَمَّاهَا حَضْرَةَ، وَشِعْبَ الضَّلَالَةِ سَمَّاهُ شِعْبَ الْهُدَى وَبَنُو الزُّنَيْيَةِ سَمَّاهُمْ بَنِي الرَّشْدَةِ، وَسَمَّى بَنِي مُعَوِيَةَ: بَنِي رِشْدَةَ.

Munba'ith (one who arises). He named a land that was called 'Afirah (barren) Khaḍirah (green), and he named a mountain pass that was called Aḍ-Ḍalālah (misguidance) Al-Huda (guidance), and he named the tribe of Banū Az-Zinyah (sons of fornication) Banū Ar-Rishdah (sons of guidance), and he named Banū Mughwiyah (sons of seduction) Banū Rishdah (sons of guidance). (*Ṣaḥīḥ*)

Abū Dāwud said: I left (narrating) their chains for the sake of abbreviation.

تخريج: أخرجه البخاري، الأدب، باب اسم الحزن، ح: ٦١٩٠ من حديث عبد الرزاق به.

4957. It was narrated that Masrūq said: "I met 'Umar bin Al-Khaṭṭāb, and he said: 'Who are you?' I said: 'Masrūq bin Al-Ajda'." 'Umar said: 'I heard the Messenger of Allāh ﷺ say: "Al-Ajda' (meaning having the nose cut off) is a devil." (*Da'īf*)

قَالَ أَبُو دَاوُدَ: تَرَكْتُ أَسَانِيدَهَا لِلْإِحْتِصَارِ.

٤٩٥٧ - حَدَّثَنَا أَبُو بَكْرِ يَعْني ابنُ أَبِي شَيْبَةَ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا أَبُو عَقِيلٍ: حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدٍ عَنِ الشَّعْبِيِّ، عَنِ مَسْرُوقٍ قَالَ: لَقِيتُ عُمَرَ بْنَ الْخَطَّابِ فَقَالَ: مَنْ أَنْتَ؟ قُلْتُ: مَسْرُوقُ بْنُ الْأَجْدَعِ، فَقَالَ عُمَرُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْأَجْدَعُ شَيْطَانٌ».

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الأدب، باب ما يكره من الأسماء، ح: ٣٧٣١ عن أبي بكر بن أبي شيبة به، وهو في المصنف: ٤٧٧/٨ * مجالد: ضعيف كما تقدم: ٢٨٥١.

4958. It was narrated that Samurah bin Jundab said: "The Messenger of Allāh ﷺ said: 'Do not call your slaves Yasār (ease), Rabāḥ (profit), Najīḥ (successful) or Aflāḥ (prosperous). For you may say, "Is he there?" And he will say: "No." (Samurah said) They are only four, so do not ask me for any more. (*Ṣaḥīḥ*)

٤٩٥٨ - حَدَّثَنَا الثَّقَلِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مَنْصُورُ بْنُ الْمُعْتَمِرِ عَنِ هِلَالِ بْنِ يَسَافٍ، عَنِ رَبِيعِ بْنِ عُمَيْلَةَ، عَنِ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُسَمِّنَنَّ غَلَامَكَ يَسَارًا وَلَا رَبَاحًا وَلَا نَجِيحًا وَلَا أَفْلَحَ، فَإِنَّكَ تَقُولُ: أَلَمْ هُوَ؟ فَيَقُولُ: لَا»، إِنَّمَا هُنَّ أَرْبَعٌ فَلَا تَزِيدُنَّ عَلَيَّ.

تخریج: أخرجه مسلم، الآداب، باب كراهة التسمية بالأسماء الفبيحة وبنافع ونحوه، ح: ۲۱۳۷ من حديث زهير بن معاوية به.

4959. It was narrated (with another chain) that Samurah said: “The Messenger of Allāh ﷺ forbade giving four names to slaves: Aflah (prosperous), Yasār (ease), Nāfi‘ (beneficial) and Rabāh (profit).” (*Ṣaḥīh*)

۴۹۵۹ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ الرُّكَيْنَ يُحَدِّثُ عَنْ أَبِيهِ، عَنْ سَمْرَةَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ نُسَمَّى رَقِيقَنَا أَرْبَعَةَ أَسْمَاءٍ: أَفْلَحَ وَيَسَارًا وَنَافِعًا وَرَبَاحًا.

تخریج: أخرجه مسلم، الآداب، باب كراهة التسمية بالأسماء الفبيحة وبنافع ونحوه، ح: ۲۱۳۶ من حديث المعتمر به وهو في مسند أحمد: ۱۲/۵.

4960. It was narrated that Jābir said: “The Messenger of Allāh ﷺ said: ‘If I live – if Allāh wills – I will forbid my *Ummah* to use the names Nāfi‘ (beneficial), Aflah (prosperous) and Barakah (blessing).’” – Al-A‘mash (one of the narrators) said: “I do not know if he mentioned Nāfi‘ or not.” – “For a man may say when he comes, ‘Is Barakah (blessing) there?’ And they will say, ‘No.’” (*Ṣaḥīh*)

۴۹۶۰ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ عَشْتُ إِنْ شَاءَ اللَّهُ تَعَالَى أَنْهَى أُمَّتِي أَنْ يُسْمُوا نَافِعًا وَأَفْلَحَ وَبَرَكَهَ». قَالَ الْأَعْمَشُ: وَلَا أَدْرِي أَذَكَرَ نَافِعًا أَمْ لَا، «فَإِنَّ الرَّجُلَ يَقُولُ إِذَا جَاءَ: أَنْتُمْ بَرَكَهَ، فَيَقُولُونَ: لَا». قَالَ أَبُو دَاوُدَ: رَوَى أَبُو الزُّبَيْرِ عَنِ جَابِرٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ، لَمْ يَذْكُرْ: بَرَكَهَ.

تخریج: [إسناده صحيح] أخرجه عبد بن حميد، ح: ۱۰۱۹ عن محمد بن عبيد به، وهو في مصنف ابن أبي شيبة: ۴۷۸/۸، ۴۷۹، ورواه البخاري في الأدب المفرد، ح: ۸۳۳ من حديث الأعمش به، وصرح بالسماع عنده وحديث أبي الزبير، رواه مسلم، ح: ۲۱۳۸.

4961. It was narrated from Sufyān bin ‘Uyainah, from Abū Az-Zinnād, from Al-A‘raj, from Abū Hurairah, who conveyed it from the Prophet ﷺ; he said: “The most despised of names to Allāh, on the Day of Resurrection, will be a man who is called; Malik Al-Amlāk (king of kings).” (*Ṣaḥīh*)

۴۹۶۱ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ يُبْلَغُ بِهِ النَّبِيُّ ﷺ قَالَ: «أَخْخَعُ اسْمٌ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ رَجُلٌ يُسَمَّى بِمَلِكِ الْأَمْلَاقِ». قَالَ أَبُو دَاوُدَ: رَوَاهُ شُعَيْبُ بْنُ أَبِي حَمْرَةَ عَنِ أَبِي الزِّنَادِ بِإِسْنَادِهِ قَالَ: أَخْتَى اسْمٌ.

Abū Dāwud said: Shu‘aib reported it from Abū Ḥamzah, from Abū Az-Zinnād, with his chain, and he said: “the most obscene name”

تخريج: أخرجه مسلم، الآداب، باب تحريم التسمي بملك الأملاك أو بملك الملوك، ح: ٢١٤٣ عن أحمد وهو في المسند: ٢/٢٤٤، والبخاري، الأدب، باب أبغض الأسماء إلى الله، ح: ٦٢٠٦ من حديث سفيان بن عيينة به.

Chapter 63. Nicknames

(المعجم ٦٣) بَابُ: فِي الْأَلْقَابِ (التحفة ٧١)

4962. It was narrated that ‘Āmir said: Jubairah bin Aḍ-Ḍaḥḥāk said: “This Verse – ‘Nor insult one another by nicknames. How bad is it to insult one’s brother after having faith^[1] – was revealed concerning us, Banū Salamah. The Messenger of Allāh ﷺ came to us, and there was no man among us who did not have two or three names. Every time the Messenger of Allāh ﷺ started to say: ‘O so-and-so,’ they would say: ‘Don’t say that, O Messenger of Allāh, for he gets angry with this name.’ Then this Verse was revealed: ‘Nor insult one another by nicknames...’” (*Saḥīh*)

٤٩٦٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهْبٌ عَنْ دَاوُدَ، عَنْ عَامِرٍ قَالَ: حَدَّثَنِي أَبُو جُبَيْرَةَ بْنُ الصَّحَّاحِ قَالَ: فِينَا نَزَلَتْ هَذِهِ الْآيَةُ، فِي بَنِي سَلَمَةَ: ﴿وَلَا تَابِرُوا بِالْأَلْقَابِ يَسَّ الْأَسْمَاءَ الْفُسُوقُ بَعْدَ الْإِيمَانِ﴾ [الحجرات: ١١] قَالَ: قَدِمَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَلَيْسَ مِنَّا رَجُلٌ إِلَّا وَلَهُ اسْمَانِ أَوْ ثَلَاثَةٌ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «يَا فُلَانُ!» فَيَقُولُونَ: مَهْ يَا رَسُولَ اللَّهِ! إِنَّهُ يَغْضَبُ مِنْ هَذَا الْأَسْمِ، فَأُنزِلَتْ هَذِهِ الْآيَةُ: ﴿وَلَا تَابِرُوا بِالْأَلْقَابِ﴾.

تخريج: [إسناده صحيح] أخرجه ابن ماجه، الأدب، باب الألقاب، ح: ٣٧٤١، والترمذي، ح: ٣٢٦٨ من حديث داود بن أبي هند به، وقال: "حسن" وصححه الحاكم على شرط مسلم: ٢/٤٦٣ و ١٨٢، ١٨١/٤.

Chapter 64. One Who Has The *Kunyah* Of Abū ‘Eisā

(المعجم ٦٤) بَابُ: فِيمَنْ يَتَكَنَّى بِأَبِي عَيْسَى (التحفة ٧٢)

4963. It was narrated from Zaid

٤٩٦٣ - حَدَّثَنَا هَارُونُ بْنُ زَيْدِ بْنِ أَبِي

[1] *Al-Hujurat* 49:11.

bin Aslam from his father that ‘Umar bin Al-Khaṭṭāb struck a son of his who was known by the *Kunyah* of Abū ‘Eisā. Al-Mughīrah bin Shu‘bah was known by the *Kunyah* of Abū ‘Eisā. ‘Umar said to him: “Is it not sufficient for you to be known by the *Kunyah* of Abū ‘Abdullāh?” He said: “The Messenger of Allāh ﷺ gave me this *Kunyah*.” He said: “And the Messenger of Allāh ﷺ was forgiven for his past and future sins, but we are among ordinary Muslims (not knowing what will happen to us).” And he continued to be called by the *Kunyah* of Abū ‘Abdullāh until he died. (*Hasan*)

تخريج: [إسناده حسن] أخرجه البيهقي: ٣١٠/٩ من حديث أبي داود به، وحسنه ابن كثير في مسند الفاروق: ٣٣٤/١.

Chapter 65. Saying To Someone Else’s Son, “O My Son”

4964. It was narrated from Anas bin Mālik that the Prophet ﷺ said to him: “O my son.” (*Sahīh*)
Abū Dāwud said: I heard Yaḥyā bin Ma‘īn praising Muḥammad bin Maḥbūb (one of the narrators) and saying: “He narrated many *Aḥādīth*.”

الرِّزْقَاءِ: حَدَّثَنَا أَبِي: حَدَّثَنَا هِشَامُ بْنُ سَعْدِ بْنِ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ ضَرَبَ ابْنًا لَهُ يُكْنَى أَبُو عَيْسَى، وَأَنَّ الْمُغِيرَةَ بْنَ شُعْبَةَ تَكْنَى بِأَبِي عَيْسَى، فَقَالَ لَهُ عُمَرُ: أَمَا يُكْفِيكَ أَنْ تُكْنَى بِأَبِي عَبْدِ اللَّهِ، فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كُنَّانِي، فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ وَإِنَّا فِي جَلَجَلَتِنَا فَلَمْ يَزَلْ يُكْنَى بِأَبِي عَبْدِ اللَّهِ حَتَّى هَلَكَ.

(المعجم ٦٥) بَابُ: فِي الرَّجُلِ يَقُولُ
لِابْنِ غَيْرِهِ: يَا بَنِيَّ (التحفة ٧٣)

٤٩٦٤ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ قَالَ: أَخْبَرَنَا؛ ح: وَحَدَّثَنَا مُسَدَّدٌ وَمُحَمَّدُ بْنُ مَحْبُوبٍ قَالُوا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي عُمَانَ، - وَسَمَّاهُ ابْنُ مَحْبُوبٍ الْجَعْدَ - عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «يَا بَنِيَّ».

قَالَ أَبُو دَاوُدَ: سَمِعْتُ يَحْيَى بْنَ مَعِينٍ يُثْنِي عَلَى مُحَمَّدِ بْنِ مَحْبُوبٍ وَيَقُولُ: كَثِيرُ الْحَدِيثِ.

تخريج: أخرجه مسلم، الآداب، باب جواز قوله لغير ابنه: يا بني واستحبابه للملاطفة، ح: ٢١٥١ من حديث أبي عوانة به.

Chapter 66. A Man Having The *Kunyah* Abul-Qāsim

4965. It was narrated from Muḥammad bin Sīrīn that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Call yourselves by my name, but do not call yourselves by my *Kunyah*.’” (*Ṣaḥīḥ*) Abū Dāwūd said: And this is how it was narrated by Abū Ṣāliḥ, from Abū Hurairah, and similar in the narration of Sufyān from Jābir, and Sālim bin Abī Al-Ja’d from Jābir, and Sulaimān Al-Yashkurī, from Jābir, and Ibn Al-Munkadir, from Jābir, similarly, and (from) Anas bin Mālik.

تخريج: أخرجه مسلم، الآداب، باب النهي عن التكني بأبي القاسم ... إلخ، ح: ٢١٣٤ عن أبي بكر بن أبي شيبة وهذا في المصنف: ٤٨٣/٨ والبخاري، الآداب، باب قول النبي ﷺ: “سموا باسمي ولا تكونوا بكنتي، ح: ٦١٨٨ من حديث سفيان بن عيينة به.

Chapter 67. The View That The Prophet’s Name And *Kunyah* Should Not Be Combined In One Person’s Name

4966. It was narrated from Abū Az-Zubair, from Jābir that the Prophet ﷺ said: “Whoever is called by my name, he should not be called by my *Kunyah*, and whoever is called by my *Kunyah*, he should not be called by my name.” (*Da’if*)

Abū Dāwūd said: With this meaning, it was reported from Ibn ‘Ajlān, from his father, from Abū Hurairah. And it was related from Abū Zur’ah, from Abū Hurairah,

(المعجم ٦٦) **بَابُ: فِي الرَّجُلِ يَتَكْنَى**

بِأَبِي الْقَاسِمِ (التحفة ٧٤)

٤٩٦٥ - حَدَّثَنَا مُسَدَّدٌ وَأَبُو بَكْرِ بْنُ أَبِي

شَيْبَةَ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي

السَّخْتِيَانِيِّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي

هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَسَمَّوْا

بِاسْمِي وَلَا تَكْنُوا بِكُنْيَتِي».

قَالَ أَبُو دَاوُدَ: وَكَذَلِكَ رَوَاهُ أَبُو صَالِحٍ

عَنْ أَبِي هُرَيْرَةَ، وَكَذَلِكَ رَوَاهُ أَبِي سُفْيَانَ

عَنْ جَابِرٍ وَسَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ جَابِرٍ

وَسُلَيْمَانَ الْأَيْشَكُرِيِّ عَنْ جَابِرٍ وَابْنِ الْمُتَكَدِّرِ

عَنْ جَابِرٍ نَحْوَهُمْ وَأَنْسَ بْنَ مَالِكٍ.

(المعجم ٦٧) **بَابُ: فِيمَنْ رَأَى أَنْ لَا**

يُجْمَعُ بَيْنَهُمَا (التحفة ٧٥)

٤٩٦٦ - حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا

هَشَامٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ أَبِي النَّبِيِّ ﷺ

قَالَ: «مَنْ تَسَمَّى بِاسْمِي فَلَا يُكْنَى بِكُنْيَتِي،

وَمَنْ أَكْنَى بِكُنْيَتِي فَلَا يَتَسَمَّى بِاسْمِي».

قَالَ أَبُو دَاوُدَ: رَوَى بِهَذَا الْمَعْنَى ابْنُ

عَبْدِجَلَانَ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، وَرَوَى عَنْ

أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ مُخْتَلَفًا عَلَى

الرُّوَابِيِّينَ، وَكَذَلِكَ رَوَاهُ عَبْدُ الرَّحْمَنِ بْنُ

أَبِي عَمْرَةَ عَنْ أَبِي هُرَيْرَةَ اخْتَلَفَ فِيهِ، رَوَاهُ

differing from the two narrations. And like that it was reported by ‘Abdur-Rahmān bin Abī ‘Amrah, from Abū Hurairah, differing in it. Ath-Thawrī, and Ibn Jurair reported as Abū Az-Zubair did. Ma‘qil bin ‘Ubaidullāh reported it as Ibn Sīrīn did. And the report from Mūsā bin Yasār from Abū Hurairah is differed over as well, according to two different versions; Ḥammad bin Khālid and Ibn Abī Fudaik differed in it. (Da‘if)

تخريج: [إسناده ضعيف] أخرجه أحمد: ١/٣١٣ من حديث هشام به ورواه الترمذي، ح: ٢٨٤٢ من حديث أبي الزبير به، وصححه البيهقي في شعب الإيمان، ح: ٨٦٣٤ وسنده ضعيف وحديث البخاري، ح: ٣٥٣٨ ومسلم، ح: ٢١٣٣ يغني عنه.

Chapter 68. Concession Allowing Them To Be Combined

4967. It was narrated that Muḥammad bin Al-Ḥanafiyah said: ‘Alī said: “I said: ‘O Messenger of Allāh, if I have a son after you have gone, I will call him by your name; can I call him by your *Kunyah* too?’ He said: “Yes.”’ (Ḥasan)

تخريج: [إسناده حسن] أخرجه الترمذي، الأدب، باب ما جاء في كراهية الجمع بين اسم النبي ﷺ وكنيته، ح: ٢٨٤٣ من حديث فطر به وقال: "حسن صحيح" وهو في مصنف ابن أبي شيبة: ٨/٤٨٠.

4968. It was narrated that ‘Āishah said: “A woman came to the Prophet ﷺ, and said: ‘O Messenger of Allāh, I have given birth to a boy, and I called him

النَّوْرِيُّ وَابْنُ جُرَيْجٍ عَلَيَّ مَا قَالَ أَبُو الزُّبَيْرِ، وَرَوَاهُ مَعْقِلُ بْنُ عَبْدِ اللَّهِ عَلَيَّ مَا قَالَ ابْنُ سِيرِينَ، وَاخْتَلَفَ فِيهِ عَلِيُّ مَوْسَى بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ أَيْضًا عَلَيَّ الْقَوْلَيْنِ، اخْتَلَفَ فِيهِ حَمَّادُ بْنُ خَالِدٍ وَابْنُ أَبِي فُدَيْكٍ.

(المعجم ٦٨) بَابُ: فِي الرُّخْصَةِ فِي الْجَمْعِ بَيْنَهُمَا (التحفة ٧٦)

٤٩٦٧ - حَدَّثَنَا عُثْمَانُ وَأَبُو بَكْرِ ابْنَا أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ فَطْرِ، عَنْ مُنْذِرٍ، عَنْ مُحَمَّدِ بْنِ الْحَقَيْقَةِ قَالَ: قَالَ عَلِيٌّ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنْ وُلِدَ لِي مِنْ بَعْدِكَ وَوَلَدٌ أَسْمِيهِ بِاسْمِكَ وَأُكْنِيهِ بِكُنْيَتِكَ؟ قَالَ: «نَعَمْ»، وَلَمْ يَقُلْ أَبُو بَكْرٍ: قُلْتُ: قَالَ: قَالَ عَلِيٌّ لِلنَّبِيِّ ﷺ.

٤٩٦٨ - حَدَّثَنَا الْقُفَيْلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عِمْرَانَ الْحَجَبِيُّ عَنْ جَدِّتِهِ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ

Muḥammad, and gave him the *Kunyah* of Abul-Qāsim. Then I was informed that you do not like that.' He said: 'What is it that has made my name permissible, and my *Kunyah* forbidden?' Or what is it that has forbidden my *Kunyah* and made my name permissible?'”
(*Da'if*)

تخریج: [إسناده ضعيف] أخرجه أحمد: ۶/۱۳۵ من حديث محمد بن عمران الحجبي به، وهو مستور (تقريب).

Chapter 69. Giving A Man A *Kunyah* When He Does Not Have A Son

(المعجم ۶۹) بَابُ: فِي الرَّجُلِ يَتَكْنَى
وَلَيْسَ لَهُ وَلَدٌ (التحفة ۷۷)

4969. It was narrated that Anas bin Mālik said: “The Messenger of Allāh ﷺ used to enter upon us, and I had a young brother who was known by the *Kunyah* ‘Abū ‘Umar.’ He had a *Nughar* (red beaked nightingale) with which he used to play, and it died. The Prophet ﷺ entered upon him one day, and saw him looking sad. He said: ‘What is the matter with him?’ They said: ‘His *Nughar* has died.’ He said: ‘Abū ‘Umar, what happened to the *Nughair* (diminutive of *Nughar*)?’” (*Sahih*)

٤٩٦٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ: أَخْبَرَنَا ثَابِتٌ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَدْخُلُ عَلَيْنَا وَلِي أَخٌ صَغِيرٌ يُكْنَى أَبَا عُمَيْرٍ وَكَانَ لَهُ نُغْرٌ يَلْعَبُ بِهِ فَمَاتَ، فَدَخَلَ عَلَيْهِ النَّبِيُّ ﷺ ذَاتَ يَوْمٍ فَرَأَهُ حَزِينًا فَقَالَ: مَا شَأْنُهُ؟ فَقَالُوا: مَاتَ نُغْرُهُ، فَقَالَ: «أَبَا عُمَيْرٍ! مَا فَعَلَ النُّغَيْرُ؟».

تخریج: [إسناده صحيح] أخرجه البخاري، في الأدب المفرد، ح: ٨٤٧ عن موسى بن إسماعيل به، ورواه أحمد: ٣/٢٨٨ من حديث حماد بن سلمة به، وللحديث طرق كثيرة.

Comments:

The scholars of *Hadith* have inferred the following points, as well as others, from this narration: Rhythmical speech is legal and permitted; within moral limits, fun and amusement is allowed. Treating children with love and amusing statements is a sign of good manners. At a young age, a *Kunyah* can be adopted. Lawful pets are allowed. See *Ma'ālam As-Sunan*.

Chapter 70. Giving A *Kunyah* To A Woman

4970. It was narrated from Hammād, from Hishām bin ‘Urwah, from his father that ‘Āishah said: “O Messenger of Allāh, all my friends have a *Kunyah*.” He said: “Call yourself by the name of your son ‘Abdullāh” – meaning the son of her sister. Musad-dad said: “‘Abdullāh bin Az-Zubair.” He said: “So she was known by the *Kunyah* of Umm ‘Abdullāh.” (*Ṣaḥīḥ*)

Abū Dāwud said: This is how it was reported by Qurrān bin Tammām and Ma‘mar, both of them from Hishām, similarly. Abū Usāmah reported it from Hishām from ‘Abbād bin Ḥamzah, and like that, Ḥammad bin Salamah and Maslamah bin Qan‘ab (reported) it from Hishām, saying just as Abū Usāmah did.

تخريج: [إسناده صحيح] أخرجه أحمد: ١٠٧/٦ من حديث حماد بن سلمة به، وصححه الحاكم: ٢٧٨/٤ ووافقه الذهبي.

Comments:

Women are also allowed to adopt a *Kunyah*, even if they have no children.

Chapter 71. Speech That Conveys Other Than The Intended Meaning

4971. It was narrated that Sufyān bin Asīd Al-Ḥaḍramī said: I heard the Messenger of Allāh ﷺ say: “It is great treachery to say something to your brother that he believes,

(المعجم ٧٠) بَابُ: فِي الْمَرَأَةِ تَكْنَى

(التحفة ٧٨)

٤٩٧٠ - حَدَّثَنَا مُسَدَّدٌ وَسَلِيمَانُ بْنُ حَرْبٍ، الْمَعْنَى، قَالَا: حَدَّثَنَا حَمَّادٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ! كُلُّ صَوَاحِبِي لَهُنَّ كُنَى، قَالَ: «فَاكْتَنِي بِابْنِكَ عَبْدَ اللَّهِ» - يَعْنِي ابْنَ أُخْتَيْهَا - قَالَ مُسَدَّدٌ: عَبْدَ اللَّهِ بْنِ الزُّبَيْرِ [قَالَ:] فَكَانَتْ تُكْنَى بِأُمِّ عَبْدِ اللَّهِ.

قَالَ أَبُو دَاوُدَ: هَكَذَا رَوَاهُ قُرَّانُ بْنُ تَمَّامٍ وَمَعْمَرٌ جَمِيعًا عَنْ هِشَامِ نَحْوَهُ، وَرَوَاهُ أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ عَبَّادِ بْنِ حَمْزَةَ، وَكَذَلِكَ حَمَّادُ بْنُ سَلْمَةَ وَمَسْلَمَةُ بْنُ قَعْنَبٍ عَنْ هِشَامٍ كَمَا قَالَ أَبُو أُسَامَةَ.

(المعجم ٧١) بَابُ: فِي الْمَعَارِيضِ

(التحفة ٧٩)

٤٩٧١ - حَدَّثَنَا حَيُّوَةُ بْنُ شَرِيحٍ الْحَضْرَمِيُّ إِمَامٌ مَسْجِدِ حِمَصَ: أَخْبَرَنَا بَقِيَّةُ ابْنِ الْوَلِيدِ عَنْ ضَبَّارَةَ بْنِ مَالِكِ الْحَضْرَمِيِّ، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ،

when you are actually lying to him.” (*Da'if*)

عَنْ أَبِيهِ، عَنْ سُفْيَانَ بْنِ أَبِيهِ الْحَضْرَمِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كَبُرَتْ خِيَانَةٌ أَنْ تُحَدِّثَ أَخَاكَ حَدِيثًا هُوَ لَكَ بِهِ مُصَدِّقٌ وَأَنْتَ لَهُ بِهِ كَاذِبٌ».

تخريج: [إسناده ضعيف] أخرجه البخاري في الأدب المفرد، ح: ٣٩٣ عن حيوة بن شريح الحمصي به * ضبارة بن مالك وأبوه: مجهولان.

Chapter 72. Regarding [Saying:] “They Claim”

4972. It was narrated that Abū Qilābah said: “Abū Mas‘ūd said to Abū ‘Abdullāh, or Abū ‘Abdullāh said to Abū Mas‘ūd: ‘What did you hear the Messenger of Allāh ﷺ say about saying “they claim?”’ He said: ‘I heard the Messenger of Allāh ﷺ say: “What a bad way, for a man to say, ‘they claim.’” (*Ṣaḥīḥ*) Abū Dāwūd said: This Abū ‘Abdullāh is Ḥudhaifah.

(المعجم ٧٢) بَابُ: فِي [قَوْلِ الرَّجُلِ:] رَعَمُوا (التحفة ٨٠)

٤٩٧٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ عَنِ الْأَوْزَاعِيِّ، عَنِ يَحْيَى، عَنِ أَبِي قِلَابَةَ قَالَ: قَالَ أَبُو مَسْعُودٍ لِأَبِي عَبْدِ اللَّهِ أَوْ قَالَ أَبُو عَبْدِ اللَّهِ لِأَبِي مَسْعُودٍ: مَا سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ فِي رَعَمُوا؟ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «بِئْسَ مَطْيَةٌ الرَّجُلِ: رَعَمُوا».

قَالَ أَبُو دَاوُدَ: أَبُو عَبْدِ اللَّهِ هَذَا حَدِيثُهُ.

تخريج: [صحيح] أخرجه أحمد: ٤٠١/٥ عن وكيع به، وهو في مصنف ابن أبي شيبة: ٨/٤٤٨، ٤٤٩ * أبو قلابة صرح بالسماع من أبي عبد الله عند أبي نعيم في معرفة الصحابة: ٥/٢٩٤٩، ح: ٦٨٨٥ وللحديث شواهد.

Chapter 73. Saying In One's *Khuṭbah*: “*Amma Ba’d* (To Proceed)”

4973. It was narrated from Zaid bin Arqam that the Prophet ﷺ addressed them, and said: “*Amma ba’d* (to proceed).” (*Ṣaḥīḥ*)

(المعجم ٧٣) بَابُ: فِي الرَّجُلِ يَقُولُ فِي خُطْبَتِهِ: أَمَّا بَعْدُ (التحفة ٨١)

٤٩٧٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنِ أَبِي حَيَّانَ، عَنِ يَزِيدَ بْنِ حَيَّانَ، عَنِ زَيْدِ بْنِ أَرْقَمَ: أَنَّ النَّبِيَّ ﷺ خَطَبَهُمْ فَقَالَ: «أَمَّا بَعْدُ».

تخريج: أخرجه مسلم، فضائل الصحابة، باب: من فضائل علي بن أبي طالب رضي الله عنه، ح: ٢٤٠٨ عن ابن أبي شيبة به، مطولاً وهو في المصنف: ٤٦٦/٨.

Chapter 74. Saying *Karam* (Regarding Grapes), And Guarding The Tongue

4974. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “No one of you should say *Al-Karam* (meaning grapes), for *Al-Karam* is the Muslim man, rather say *Ḥadā'iq Al-anāb* (grape orchards).” (*Ṣaḥīḥ*)

(المعجم ٧٤) بَابُ: فِي الْكُرْمِ وَحِفْظِ الْمُنْطِقِ (التحفة ٨٢)

٤٩٧٤ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي اللَّيْثُ بْنُ سَعْدٍ عَنْ جَعْفَرِ بْنِ رَيْبَعَةَ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ رَسُولِ اللَّهِ ﷺ قَالَ: «لَا يَقُولَنَّ أَحَدُكُمْ: الْكُرْمَ فَإِنَّ الْكُرْمَ الرَّجُلُ الْمُسْلِمُ، وَلَكِنْ قُولُوا: حَدَائِقَ الْأَعْنَابِ».

تخريج: [إسناده صحيح] أخرجه النسائي في الكبرى، ح: ١١٦٤٤٤ من حديث عبد الله بن وهب به، ورواه مسلم، ح: ٢٢٤٧ من حديث الأعرج به.

Comments:

Amongst the Arabs it was customary to spend lavishly after drinking wine, and they considered that a sign of generosity and were proud of that. The grapes from which the wine was extracted were given the name of “*Karam*” (generosity). When Allāh prohibited drinking wine, the use of the word “*Karam*” for grapes was also prohibited.

Chapter 75. The Slave Should Not Say *Rabbī* Or *Rabbatī* (My Lord, My Lady)

4975. It was narrated from Muḥammad, from Abū Hurairah, that the Messenger of Allāh ﷺ said: “No one of you should say ‘*Abdī* or *Ammatī* (my male slave, my female slave), and the slave should not say *Rabbī* or *Rabbatī* (my lord, my lady). Let the owner say *Fatāya* and *Fatātī* (my young man, my young woman) and let the slave say *Sayyidī* and *Sayyidatī* (my master, my mistress), for you are all slaves and the Lord (*Ar-Rabb*) is Allāh, may He be exalted.” (*Ṣaḥīḥ*)

(المعجم ٧٥) بَابُ: لَا يَقُولُ الْمَمْلُوكُ رَبِّي وَرَبَّتِي (التحفة ٨٣)

٤٩٧٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ وَحَبِيبِ بْنِ الشَّهِيدِ وَهَشَامَ عَنْ مُحَمَّدِ بْنِ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَقُولَنَّ أَحَدُكُمْ: عَبْدِي وَأُمَّتِي، وَلَا يَقُولَنَّ الْمَمْلُوكُ: رَبِّي وَرَبَّتِي، وَلْيَقُلِ الْمَالِكُ: فَتَايَ وَفَتَاتِي وَلْيَقُلِ الْمَمْلُوكُ: سَيِّدِي وَسَيِّدَتِي، فَإِنَّكُمْ الْمَمْلُوكُونَ وَالرَّبُّ اللَّهُ تَعَالَى».

تخريج: [إسناده صحيح] أخرجه البخاري في الأدب المفرد، ح: ٢١٠ وأحمد: ٤٣٣/٢ والنسائي في الكبرى، ح: ١٠٠٧٢ وعمل اليوم والليلة، ح: ٢٤٣ من حديث حماد بن سلمة به مختصراً ومطوياً وللحديث طرق كثيرة.

4976. This report was narrated from Abū Yūnus that he narrated from Abū Hurairah, with this narration. But he did not say that the Prophet ﷺ said: “Let him say *Sayyidī* and *Mawlāya* (both meaning my master).” (*Ṣaḥīḥ*)

٤٩٧٦ - حَدَّثَنَا ابْنُ السَّرْحِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ أَنَّ أَبَا يُونُسَ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ فِي هَذَا الْعَبْرِ وَلَمْ يَذْكُرِ النَّبِيَّ ﷺ قَالَ: «وَلْيَقُلْ سَيِّدِي وَمَوْلَايَ».

تخريج: [إسناده صحيح].

4977. It was narrated from ‘Abdullāh bin Buraidah, that his father said: “The Messenger of Allāh ﷺ said: ‘Do not say to the hypocrite *Sayyid* (master), for (even) if he is a *Sayyid* (a leader or he owns slaves and property), you have earned the wrath of your Lord, may He be glorified and exalted.’” (*Da‘if*)

٤٩٧٧ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُولُوا لِلْمُنَافِقِ سَيِّدٌ فَإِنَّهُ إِنْ يَكُ سَيِّدًا فَقَدْ أَسْخَطْتُمْ رَبَّكُمْ عَزَّ وَجَلَّ».

تخريج: [إسناده ضعيف] أخرجه البخاري في الأدب المفرد، ح: ٧٦٠ وأحمد: ٣٤٦/٥ والنسائي في الكبرى، ح: ١٠٠٧٣ وعمل اليوم والليلة، ح: ٢٤٤ من حديث معاذ بن هشام الدستوائي به * قتادة عنعن، وله شاهد ضعيف عند الحاكم: ٣١١/٤.

Chapter 76. No One Should Say “*Khabuthat Nafsī*” (I Feel Nauseous)

(المعجم ٧٦) بَابُ: لَا يُقَالُ خَبِثْتُ نَفْسِي (التحفة ٨٤)

4978. It was narrated from Abū Umāmah bin Sahl bin Ḥunāif, from his father that the Messenger of Allāh ﷺ said: “No one of you should say *Khabuthat nafsī*. Let him say *Laqisat nafsī*.”^[1] (*Ṣaḥīḥ*)

٤٩٧٨ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَقُولَنَّ أَحَدُكُمْ

[1] Both phrases have the same meaning, which is feeling nauseous, but the phrase *Khabuthat nafsī* may also mean “I have become wicked” whereas the phrase *Laqisat nafsī* has no such connotation.

خَبِثَتْ نَفْسِي، وَلِيُقْلَ: لَقِسَتْ نَفْسِي».

تخريج: أخرجه البخاري، الأدب، باب: لا يقل: خبثت نفسي، ح: ٦١٨٠ ومسلم، الألفاظ من الأدب وغيرها، باب كراهة قول الإنسان خبثت نفسي، ح: ٢٢٥١ من حديث عبد الله بن وهب به.

4979. It was narrated from ‘Āishah that the Prophet ﷺ said: “None of you should say *Jāshat nafsi*. Rather let him say *Laqisat nafsi*.”^[1] (*Ṣaḥīh*)

٤٩٧٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَقُولَنَّ أَحَدُكُمْ جَاشَتْ نَفْسِي وَلَكِنْ لِيُقْلَ: لَقِسَتْ نَفْسِي».

تخريج: [إسناده صحيح] * حماد هو ابن سلمة ورواه البخاري، ح: ٦١٧٩ ومسلم، ح: ٢٢٥٠ من حديث هشام به.

Chapter (...)

(المعجم ...) بَابُ (التحفة ...)

4980. It was narrated from Ḥudhaifah that the Prophet ﷺ said: “Do not say: ‘What Allāh wills and so-and-so wills.’ Rather say: ‘What Allāh wills, then so-and-so wills.’” (*Ṣaḥīh*)

٤٩٨٠ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَسَارٍ، عَنْ حُذَيْفَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَقُولُوا مَا شَاءَ اللَّهُ وَشَاءَ فُلَانٌ وَلَكِنْ قُولُوا: مَا شَاءَ اللَّهُ ثُمَّ شَاءَ فُلَانٌ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٣٨٤/٥ والنسائي في الكبرى، ح: ١٠٨٢١ وعمل اليوم والليلة، ح: ٩٨٥ من حديث شعبة به.

Chapter 77.

(المعجم ٧٧) بَابُ (التحفة ٨٥)

4981. It was narrated from ‘Adī bin Ḥātim that a speaker gave a speech in the presence of the Messenger of Allāh ﷺ, and said: “He who obeys Allāh and His Messenger is guided, and whoever disobeys them...” He ﷺ said: “Get

٤٩٨١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ بْنِ سَعِيدٍ: حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ رُفَيْعٍ عَنْ تَوْمِيمِ الطَّائِبِيِّ، عَنْ عَلِيِّ بْنِ حَاتِمٍ: «أَنَّ حُطَيْبًا خَطَبَ عِنْدَ النَّبِيِّ ﷺ فَقَالَ: مَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ رَشِدَ وَمَنْ

[1] The phrase *Jāshat nafsi* also refers to feeling nauseous, but it may also mean: “I have become filled with anger and stress.”

up” or he said: “Go away, what a bad speaker you are.” (*Sahih*)

يُصْهِمًا، فَقَالَ: «قُمْ»، أَوْ قَالَ: «اذْهَبْ فَيُسَّ الْخَطِيبُ أَنْتَ».

تخريج: أخرجه مسلم، الجمعة، باب تخفيف الصلاة والخطبة، ح: ٨٧٠ من حديث سفيان الثوري به وتقدم، ح: ١٠٩٩.

Comments:

Using a dual form of the personal pronoun removes the difference between the two. For this reason the Prophet ﷺ disliked that. In his ﷺ case, he can say: “they” because his saying: “they” or, “them” about himself and Allāh is not the same as someone else saying that, so such statements that are narrated from him are specific to him ﷺ.

4982. It was narrated from Abū Al-Maliḥ that a man said: “I was riding behind the Prophet ﷺ, and his mount stumbled. I said: ‘May the *Shaitān* perish!’ He said: ‘Do not say, “May the *Shaitān* perish,” for when you say that, he swells up so much that he becomes like a house and says: “By my power.” Rather say: “*Bismillāh* (in the Name of Allāh),” for if you say that, he (the *Shaitān*) shrinks until he becomes like a fly.” (*Sahih*)

٤٩٨٢ - حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ عَنْ خَالِدِ يَعْنِي ابْنَ عَبْدِ اللَّهِ، عَنْ خَالِدِ يَعْنِي الْحَدَّاءِ، عَنْ أَبِي تَمِيمَةَ، عَنْ أَبِي الْمَلِيحِ، عَنْ رَجُلٍ قَالَ: كُنْتُ رَدِيفَ النَّبِيِّ ﷺ فَعَثَرَتْ دَابَّتُهُ فَقُلْتُ: تَعَسَّ الشَّيْطَانُ فَقَالَ: «لَا تَقُلْ تَعَسَّ الشَّيْطَانُ فَإِنَّكَ إِذَا قُلْتَ ذَلِكَ تَعَاظَمَ حَتَّى يَكُونَ مِثْلَ النَّيْتِ وَيَقُولُ بِقَوَّتِي، وَلَكِنْ قُلْ: بِسْمِ اللَّهِ فَإِنَّكَ إِذَا قُلْتَ ذَلِكَ تَصَاعَرَ حَتَّى يَكُونَ مِثْلَ الذُّبَابِ».

تخريج: [إسناده صحيح] أخرجه النسائي في الكبرى، ح: ١٠٣٨٨ وعمل اليوم والليلة، ح: ٥٥٤ من حديث خالد الحداء به.

4983. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “If you hear a man say:” – Mūsā (one of the narrators) said: “If a man says” – ‘The people are doomed,’ he is the cause of their doom.” (*Sahih*)

Abū Dāwud said: Mālik said: “If he says that out of sorrow at what he sees of the people – meaning with regard to their religion – I do not see anything wrong with it, but if

٤٩٨٣ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ؛ ح: وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ شَهْبِيلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا سَمِعْتَ - وَقَالَ مُوسَى: إِذَا قَالَ - الرَّجُلُ: هَلَكَ النَّاسُ فَهَوَّ أَهْلَكُهُمْ».

قَالَ أَبُو دَاوُدَ: قَالَ مَالِكٌ: إِذَا قَالَ ذَلِكَ تَحَزَّنَا لِمَا يَرَى فِي النَّاسِ - يَعْنِي فِي أَمْرِ

he says that out of self-admiration and belittling the people, then this is the disliked thing that was forbidden.”

دِينِهِمْ - فَلَا أَرَى بِهِ بَأْسًا، وَإِذَا قَالَ ذَلِكَ عَجَبًا بِنَفْسِهِ وَتَصَاعُرًا لِلنَّاسِ فَهُوَ الْمَكْرُوهُ الَّذِي نُهِيَ عَنْهُ.

تخريج: أخرجه مسلم، البر والصلة، باب النهي عن قول: هلك الناس، ح: ٢٦٢٣ من حديث حماد بن سلمة به وهو في الموطأ (يحيى): ٩٨٤/٢ عن سهيل به.

Comments:

Showing disappointment with people's reformation, and thinking oneself better than others in religious matters is a sign of one's ruin.

Chapter 78. *Ṣalāt Al-'Atamah* ("Darkness Prayer")

(المعجم ٧٨) بَابُ: فِي صَلَاةِ الْعَتَمَةِ
(التحفة ٨٦)

4984. It was narrated that Abū Salamah (said): "I heard Ibn 'Umar (narrate) that the Prophet ﷺ said: 'Do not let the Bedouin dominate you with regard to the name of your prayer. Nay, it is *'Ishā'* but they milk their camels when it has grown dark.'" (*Ṣaḥīḥ*)

٤٩٨٤ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ أَبِي لَيْدٍ، عَنْ أَبِي سَلَمَةَ، سَمِعْتُ ابْنَ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَغْلِبَنَّكُمُ الْأَعْرَابُ عَلَى اسْمِ صَلَاتِكُمْ أَلَا وَإِنَّهَا الْعِشَاءُ وَلَكِنَّهُمْ يَغْتَمُونَ بِالْإِبِلِ».

تخريج: أخرجه مسلم، المساجد، باب وقت العشاء وتأخيرها، ح: ٦٤٤ من حديث سفیان الثوري به.

4985. It was narrated that Sālim bin Abī Al-Ja'd said: "A man said" – Mis'ar said: "I think he was from *Khuzā'ah*" –: "Would that I could pray and find comfort." It was as if they criticized him for that, and he said: "I heard the Messenger of Allāh ﷺ say: 'O Bilāl, call the *Iqāmah* for prayer, so that we may find comfort in it.'" (*Ṣaḥīḥ*)

٤٩٨٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا مِسْعَرُ بْنُ كِدَامٍ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ قَالَ: قَالَ رَجُلٌ - قَالَ مِسْعَرٌ: أَرَاهُ مِنْ خُرَازَمَةَ - : لَيْتَنِي صَلَّيْتُ فَاسْتَرَحْتُ، فَكَأَنَّهُمْ عَبَاؤُا ذَلِكَ عَلَيْهِ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَا بِلَالُ! أَقِمِ الصَّلَاةَ أَرِحْنَا بِهَا».

تخريج: [صحيح] أخرجه أحمد: ٣٦٤/٥ من حديث مسعر به، وللحديث شواهد.

4986. It was narrated that 'Abdullāh bin Muḥammad bin Al-Hanafiyyah said: "My father and I

٤٩٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا إِسْرَائِيلُ: حَدَّثَنَا عُثْمَانُ بْنُ الْمُغِيرَةِ عَنْ سَالِمِ

went to an in-law of ours among the *Anṣār*, to visit him (as he was sick), and the time for prayer came. He said to one of his family: 'O young girl, bring me water for *Wuḍū'* so that I can pray and find comfort.' He said: 'We criticized him for that, and he said: "I heard the Messenger of Allāh ﷺ say: 'Get up, O Bilāl, and let us find comfort in prayer.'" (*Ṣaḥīḥ*)

تخريج: [صحيح] أخرجه أحمد: ٣٧١/٥ من حديث إسرائيل به، وله شاهد في أخبار أصبهان: ٢٤٩/٢.

4987. It was narrated that 'Āishah said: "I did not hear the Messenger of Allāh ﷺ lend importance to a man's lineage or status, except his religion." (*Da'if*)

٤٩٨٧ - حَدَّثَنَا هَارُونُ بْنُ زَيْدٍ بْنِ أَبِي الرَّزْقَاءِ: حَدَّثَنَا أَبِي: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَائِشَةَ قَالَتْ: مَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يُسَبِّحُ أَحَدًا إِلَّا إِلَى الدِّينِ.

تخريج: [إسناده ضعيف] * زيد بن أسلم لم يسمع من عائشة رضي الله عنها، فالسند منقطع.

Chapter 79. What Was Narrated Concerning The Concession Regarding That

(المعجم ٧٩) بَابُ: فِيمَا رُوِيَ مِنْ الرُّخْصَةِ فِي ذَلِكَ (التحفة ٨٧)

4988. It was narrated that Anas said: "There was a panic in Al-Madīnah, and the Prophet ﷺ rode a horse belonging to Abū Ṭalḥah, and he said: 'We did not see anything, or we did not see any cause for panic, and we found it (the horse) to be (swift) like a sea.'" (*Ṣaḥīḥ*)

٤٩٨٨ - حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ: أَخْبَرَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: كَانَ فَرَعٌ بِالْمَدِينَةِ فَرَكِبَ النَّبِيُّ ﷺ فَرَسًا لِأَبِي طَلْحَةَ فَقَالَ: «مَا رَأَيْنَا شَيْئًا، أَوْ مَا رَأَيْنَا مِنْ فَرَعٍ، وَإِنْ وَجَدْنَاهُ لَبَحْرًا».

تخريج: أخرجه البخاري، الهبة وفضلها والتحريض عليها، باب من استعار من الناس الفرس، ح: ٢٦٢٧ ومسلم، الفضائل، باب شجاعته ﷺ، ح: ٢٣٠٧ من حديث شعبة به.

Comments:

The Prophet ﷺ described the swiftness of the horse as sea. It is inferred by this chapter and this narration that calling the 'Ishā' prayer *Al-'Atamah* ("Darkness prayer") would be allowed, provided its name not be changed absolutely.

Chapter 80. Stern Warning About Lying

4989. It was narrated that 'Abdullāh said: "The Messenger of Allāh ﷺ said: 'Beware of lying, for lying leads to wickedness, and wickedness leads to the Fire. A man may lie and strive hard in lying until he is recorded with Allāh as a liar. You should be truthful, for truthfulness leads to righteousness and righteousness leads to Paradise. A man may speak the truth and strive hard in speaking the truth, until he is recorded with Allāh as a truthful person.'" (*Sahih*)

(المعجم ٨٠) - بَابُ التَّشْدِيدِ فِي الْكُذِبِ

(التحفة ٨٨)

٤٩٨٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا الْأَعْمَشُ؛ ح: وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَإِثْلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكُذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ وَيَتَحَرَّى الْكُذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا، وَعَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدْقًا».

تخریج: أخرجه مسلم، البر والصلة، باب قبح الكذب وحسن الصدق، وفضله، ح: ٢٦٠٧ من حديث وكيع، والبخاري، الأدب، باب قول الله تعالى: ﴿يَأَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ...﴾ الخ، ح: ٦٠٩٤ من حديث أبي وائل به.

4990. It was narrated that Bahz bin Ḥakīm said: "My father narrated to me that his father said: "I heard the Messenger of Allāh ﷺ say: 'Woe to the one who speaks and tells lies in order to make the people laugh; woe to him, woe to him.'" (*Hasan*)

٤٩٩٠ - حَدَّثَنَا مُسَدَّدٌ بْنُ مُسْرَهْدٍ: حَدَّثَنَا يَحْيَى عَنْ بَهْزِ بْنِ حَكِيمٍ قَالَ: حَدَّثَنِي أَبِي عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «وَيْلٌ لِلَّذِي يُحَدِّثُ فَيَكْذِبُ لِيَضْحَكَ بِهِ الْقَوْمُ، وَيْلٌ لَهُ، وَيْلٌ لَهُ».

تخریج: [إسناده حسن] أخرجه الترمذي، الزهد، باب ما جاء من تكلم بالكلمة ليضحك الناس، ح: ٢٣١٥ من حديث يحيى القطان به وقال: "حسن".

4991. It was narrated that ‘Abdullāh bin ‘Āmir said: “My mother called me one day when the Messenger of Allāh ﷺ was sitting in our house, and she said: ‘Come here and I will give you something.’ The Messenger of Allāh ﷺ said to her: ‘What do you want to give him?’ She said: ‘I will give him some dates.’ The Messenger of Allāh ﷺ said to her: ‘If you did not give him anything, it would have been recorded against you as a lie.’” (*Da‘īf*)

تخریج: [إسناده ضعيف] أخرجه أحمد: ٤٤٧/٣ من حديث الليث بن سعد به * رجل: مولى عبدالله: مجهول.

4992. It was narrated from Abū Hurairah, that the Prophet ﷺ said: “It is sufficient sin for a man that he speaks of everything that he hears.” (*Sahīh*)

Abū Dāwud said: Ḥaḥṣ (one of the narrators) did not mention Abū Hurairah. Abū Dāwud said: It was not narrated with a chain except by this *Shaikh*, meaning ‘Alī bin Ḥaḥṣ Al-Madā‘īnī.

٤٩٩١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَجُلًا مِنْ مَوَالِي عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ الْعَدَوِيِّ حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ أَنَّهُ قَالَ: دَعَتْنِي أُمِّي يَوْمًا وَرَسُولُ اللَّهِ ﷺ قَاعِدٌ فِي بَيْتِنَا، فَقَالَتْ: هَا تَعَالَ أَعْطِيكَ، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «وَمَا أَرَدْتِ أَنْ تُعْطِيَهُ؟» قَالَتْ: أَعْطِيهِ تَمْرًا، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «أَمَا إِنَّكَ لَوْ لَمْ تُعْطِيَهُ شَيْئًا كُتِبَتْ عَلَيْكَ كَذِبَةٌ».

٤٩٩٢ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ: حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ: حَدَّثَنَا شُعْبَةُ عَنْ حُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، قَالَ ابْنُ حُسَيْنٍ فِي حَدِيثِهِ: عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «كَفَى بِالْمَرْءِ إِثْمًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ».

قَالَ أَبُو دَاوُدَ: وَلَمْ يَذْكُرْ حَفْصُ أَبَا هُرَيْرَةَ.
قَالَ أَبُو دَاوُدَ: وَلَمْ يُسْنِدْهُ إِلَّا هَذَا الشَّيْخُ يُعْنِي عَلِيَّ بْنَ حَفْصِ الْمَدَائِنِيِّ.

تخریج: أخرجه مسلم، المقدمة، باب النهي عن الحديث بكل ما سمع، ح: ٥ من حديث علي بن حفص به وتفرد به كما قال أبو داود وغيره، وجاء في بعض نسخ صحيح مسلم وهم من النسخ، رد به بعض العلماء على أبي داود رحمه الله والرد مردود أصلاً، انظر النسخ الهندية من صحيح مسلم لتحقيق الصواب.

Comments:

These narrations stress the gravity of passing on false information, intentionally, or otherwise.

Chapter 81. Thinking Well Of People

4993. It was narrated from Abū Hurairah that the Prophet ﷺ said: “Thinking well of people is part of worshiping properly.” (*Hasan*)

Abū Dāwud said: Muhannā (one of the narrators) is trustworthy, from Al-Baṣrah.

(المعجم ٨١) بَابُ: فِي حُسْنِ الظَّنِّ

(التحفة ٨٩)

٤٩٩٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ؛ ح: وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ عَنْ مَهْنَأَ أَبِي شَيْبَلٍ.

قَالَ أَبُو دَاوُدَ: وَلَمْ أَفْهَمْ مِنْهُ جِدًّا عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ وَاسِعٍ، عَنْ شَيْبَةَ قَالَ نَصْرٌ: شَتِيرُ بْنُ نَهَارٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ نَصْرٌ: عَنِ النَّبِيِّ ﷺ قَالَ: «حُسْنُ الظَّنِّ مِنْ حُسْنِ الْعِبَادَةِ». قَالَ أَبُو دَاوُدَ: مَهْنَأُ ثِقَةٌ بَصْرِيٌّ.

تخريج: [إسناده حسن] أخرجه أحمد: ٢/٢٩٧، ٣٠٤، ٤٠٧، ٤٩١ من حديث حماد بن سلمة به، وصححه ابن حبان، ح: ٢٣٩٥، ٢٤٦٠ والحاكم على شرط مسلم: ٤/٢٤١ ووافقه الذهبي.

Comments:

Having doubts about a Muslim brother without a confirmed reason is a great sin. (See also no. 4917.)

4994. It was narrated that Ṣafīyyah said: “The Messenger of Allāh ﷺ was performing *I’tikāf*, and I came to visit him one night. I spoke to him, then, I got up to leave. He got up to take me home,” – as her home was in the house of Usāmah bin Zaid. – “Two men of the *Ansār* passed by, and when they saw the Messenger of Allāh ﷺ they hurried up. The Prophet ﷺ said: ‘Wait; she is Ṣafīyyah bint Ḥuyayy.’ They said: ‘*Subhān Allāh*, O Messenger of Allāh!’ He said: ‘The *Shaiṭān* flows through the son of Ādam like blood, and I was afraid that he may cast something into your hearts’ or he said: ‘some evil.’” (*Ṣaḥīḥ*)

٤٩٩٤ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرُ عَنْ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ صَفِيَّةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ مُعْتَكِفًا فَأَتَيْتُهُ أَرْوَهُ لَيْلًا فَحَدَّثْتُهُ فَمَتُّ فَنَقَلْتُ، فَقَامَ مَعِيَ لَيْلَتِي وَكَانَ مَسْكَنُهَا فِي دَارِ أُسَامَةَ بْنِ زَيْدٍ، فَمَرَّ رَجُلَانِ مِنَ الْأَنْصَارِ، فَلَمَّا رَأَى رَسُولَ اللَّهِ ﷺ أَسْرَعَا، فَقَالَ النَّبِيُّ ﷺ: «عَلَى رِسْلِكُمَا، إِنَّهَا صَفِيَّةُ بِنْتُ حُيَيٍّ؟» قَالَا: سُبْحَانَ اللَّهِ! يَا رَسُولَ اللَّهِ! قَالَ: «إِنَّ الشَّيْطَانَ يَجْرِي مِنَ الْإِنْسَانِ مَجْرَى الدَّمِ»

فَحَشِيْتُ أَنْ يُقَدِّفَ فِي قُلُوبِكُمْ شَيْئًا أَوْ
قَالَ: «شَرًّا».

Comments:

It is allowed for a man to talk to his wife during *I'tikāf*.

تخریج: [صحيح] من حديث عبد الرزاق به، تقدم: ٢٤٧٠.

Chapter 82. Regarding Promises

4995. It was narrated from Zaid bin Arqam that the Prophet ﷺ said: "If a man makes a promise to his brother, and he intends to fulfill it, but does not fulfill it, and does not come at the promised time, there is no sin on him." (*Da'if*)

(المعجم ٨٢) بَابُ: فِي الْعِدَّةِ (التحفة ٩٠)

٤٩٩٥ - حَدَّثَنَا ابْنُ الْمُثَنَّى: أَخْبَرَنَا أَبُو
عَامِرٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ عَلِيِّ بْنِ
عَبْدِ الْأَعْلَى، عَنْ أَبِي التُّعْمَانِ، عَنْ أَبِي
وَقَّاصٍ، عَنْ زَيْدِ بْنِ أَرْقَمَ عَنِ النَّبِيِّ ﷺ
قَالَ: «إِذَا وَعَدَ الرَّجُلُ أَخَاهُ وَمِنْ بَيْتِهِ أَنْ يَفِي
فَلَمْ يَفِ وَلَمْ يَجِءْ لِلْمِيعَادِ فَلَا إِثْمَ عَلَيْهِ».

تخریج: [إسناده ضعيف] أخرجه الترمذي، الإيمان، باب ما جاء في علامة المنافق،
ح: ٢٦٣٣ من حديث أبي عامر به وقال: "وليس إسناده بالقوي ... وأبو النعمان مجهول وأبو
وقاص مجهول".

4996. It was narrated from 'Abdul-Karīm, from 'Abdullāh bin Shaqīq, from his father, from 'Abdullāh bin Abī Al-Ḥamsā', who said: "I bought something from the Prophet ﷺ before his mission began, and there was something left for me to pay. I promised him that I would bring it to him at his place, then I forgot, and I remembered three (days) later. I came and found him in his place and he said: "O young man, you have vexed me. I have been here for three days waiting for you." (*Da'if*)

٤٩٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ
فَارِسِ النَّيْسَابُورِيِّ: حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ:
حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ بُدَيْلٍ، عَنْ عَبْدِ
الْكَرِيمِ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ أَبِيهِ،
عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْحَمَسَاءِ قَالَ: بَايَعْتُ
النَّبِيَّ ﷺ بِبَيْعٍ قَبْلَ أَنْ يُعْتَبَرَ وَبَقِيَ لهُ بَقِيَّةٌ
فَوَعَدْتُهُ أَنْ آتِيَهُ بِهَا فِي مَكَانِهِ، فَسَيِّئْتُ
فَذَكَرْتُ بَعْدَ ثَلَاثِ فَجِئْتُ، فَإِذَا هُوَ فِي
مَكَانِهِ، فَقَالَ: «يَا فَتَى! لَقَدْ شَفَقْتُ عَلَيَّ أَنَا
هَهُنَا مُنْذُ ثَلَاثِ أَنْتَظِرُكَ».

Abū Dāwud said: Muḥammad bin Yaḥyā said: "This, according to us, is 'Abdul-Karīm bin 'Abdullāh bin Shaqīq." Abū Dāwud said: This is

قَالَ أَبُو دَاوُدَ: قَالَ مُحَمَّدُ بْنُ يَحْيَى: هَذَا
عِنْدَنَا عَبْدُ الْكَرِيمِ بْنُ عَبْدِ اللَّهِ بْنِ شَقِيقٍ.

how it was conveyed to me from 'Alī bin 'Abdullāh. Abū Dāwud said: It was conveyed to me that Bishr bin As-Sarī reported it from 'Abdul-Karīm bin 'Abdullāh bin Shaḡiq.

قَالَ أَبُو دَاوُدَ: هُكَذَا بَلَغَنِي عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ.
قَالَ أَبُو دَاوُدَ: بَلَغَنِي أَنَّ بَشْرَ بْنَ السَّرِيِّ رَوَاهُ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَبْدِ اللَّهِ بْنِ شَقِيقٍ.

تخريج: [إسناده ضعيف] أخرجه المزي في تهذيب الكمال: ٩٤/١٠ من حديث محمد بن سنان العوفي به * عبد الكريم بن عبد الله بن شقيق: مجهول (تقريب) وفي السند علل أخرى.

Chapter 83. One Who Boasts Of Having Something That He Has Not Been Given

(المعجم ٨٣) **بَابُ: فِيمَنْ يَتَشَبَّعُ بِمَا لَمْ يُعْطَ (التحفة ٩١)**

4997. It was narrated from Asmā' bint Abī Bakr that a woman said: "O Messenger of Allāh, I have a neighbor – meaning a co-wife –; is there any sin on me if I boast to her of something that my husband did not give me?" He said: "The one who boasts of something that he has not been given, is like the one who wears two garments of falsehood." (*Ṣaḡih*)

٤٩٩٧ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ: أَنَّ امْرَأَةً قَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ لِي جَارَةً تَغْتَبِي ضَرَّةً هَلَّ عَلَيَّ جُنَاحُ إِنْ تَشَبَّعْتُ لَهَا بِمَا لَمْ يُعْطَ زَوْجِي؟ قَالَ: «الْمُتَشَبَّعُ بِمَا لَمْ يُعْطَ كَلَّاسٍ تُوْبِي زُورٍ».

تخريج: أخرجه البخاري، النكاح، باب المتشبع بما لم ينل، وما ينهى من افتخار الضرة، ح: ٥٢١٩ عن سليمان بن حرب، ومسلم، اللباس والزينة، باب النهي عن التزوير في اللباس وغيره . . . إلخ، ح: ٢١٣٠ من حديث هشام بن عروة به.

Chapter 84. What Was Narrated About Joking

(المعجم ٨٤) **بَابُ مَا جَاءَ فِي الْمِرَاحِ (التحفة ٩٢)**

4998. It was narrated from Anas, that a man came to the Prophet ﷺ, and said: "O Messenger of Allāh, give me a mount." He said: "I will give you the son of a she-camel to ride." He said: "What will I do with the son of a she-camel?" The Prophet ﷺ said: "Does anything else give birth to camels, except she-camels?" (*Da'if*)

٤٩٩٨ - حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ: أَخْبَرَنَا خَالِدٌ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! أَحْمِلْنِي، فَقَالَ النَّبِيُّ ﷺ: «إِنَّا حَامِلُوكَ عَلَى وَكِدِ نَاقَةٍ». قَالَ: وَمَا أَصْنَعُ بِوَلَدِ النَّاقَةِ؟ فَقَالَ النَّبِيُّ ﷺ: «وَهَلْ تَلِدُ إِلَّا التَّوْقَ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، البر والصلة، باب ما جاء في المزاح، ح: ١٩٩١ من حديث خالد بن عبد الله الواسطي به، وقال: "حسن صحيح غريب" وصححه البغوي في شرح السنة، ح: ٣٦٠٥ * حميد الطويل مدلس ولم أجد تصريح سماعه.

4999. It was narrated that An-Nu'mān bin Bashīr said: "Abū Bakr asked for permission to enter upon the Prophet ﷺ, and he heard 'Āishah speaking in a loud voice. When he entered, he caught hold of her to slap her, and he said: 'Why do I see you raising your voice to the Messenger of Allāh ﷺ?' But the Prophet ﷺ stopped him, and Abū Bakr left angrily. When Abū Bakr left, the Messenger of Allāh ﷺ said: 'Did you see how I saved you from the man?' A few days passed, then Abū Bakr asked permission to enter upon the Messenger of Allāh ﷺ, and he found that they had reconciled. He said to them: "Include me in your peace, as you included me in your war." The Prophet ﷺ said: "We will, we will." (Da'if)

تخريج: [إسناده ضعيف] أخرجه أحمد: ٢٧١/٤ من حديث أبي إسحاق السبيعي به، وعن وسقط ذكره في السنن الكبرى للنسائي، ح: ٨٤٩٥.

5000. It was narrated that 'Awf bin Mālik Al-Ashja'i said: "I came to the Messenger of Allāh ﷺ during the campaign to Tābūk, when he was in a (small) leather tent. I greeted him, and he returned the greeting, and said: 'Come in.' I said: 'All of me, O Messenger of Allāh?' He said: 'All of you.' So I went in." (Ṣaḥīḥ)

٤٩٩٩ - حَدَّثَنَا بَحْيَى بْنُ مَعِينٍ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ عَنْ أَبِي إِسْحَاقَ، عَنِ الْعِزَّارِ بْنِ حُرَيْثٍ، عَنِ الثُّعْمَانَ بْنِ بَشِيرٍ قَالَ: اسْتَأْذَنَ أَبُو بَكْرٍ عَلَى النَّبِيِّ ﷺ فَسَمِعَ صَوْتَ عَائِشَةَ عَالِيًا، فَلَمَّا دَخَلَ تَنَاولَهَا لِيَلْطَمَهَا، وَقَالَ: أَلَا أَرَاكَ تَرْفَعِينَ صَوْتَكَ عَلَى رَسُولِ اللَّهِ ﷺ، فَجَعَلَ النَّبِيُّ ﷺ يَحْجُرُهُ، وَخَرَجَ أَبُو بَكْرٍ مُغْضَبًا، فَقَالَ النَّبِيُّ ﷺ حِينَ خَرَجَ أَبُو بَكْرٍ: «كَيْفَ رَأَيْتَنِي أَنْقَذْتُكَ مِنَ الرَّجُلِ؟»، قَالَ: فَمَكَتَ أَبُو بَكْرٍ أَيَّامًا، ثُمَّ اسْتَأْذَنَ عَلَى رَسُولِ اللَّهِ ﷺ فَوَجَدَهُمَا قَدْ اصْطَلَحَا، فَقَالَ لَهُمَا: أَدْخِلَانِي فِي سَلْمِكُمَا كَمَا أَدْخَلْتُمَانِي فِي حَرْبِكُمَا، فَقَالَ النَّبِيُّ ﷺ: «قَدْ فَعَلْنَا، قَدْ فَعَلْنَا».

٥٠٠٠ - حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ عَبْدِ اللَّهِ بْنِ الْعَلَاءِ، عَنْ بُسْرِ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ عَوْفِ بْنِ مَالِكِ الْأَشْجَعِيِّ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ وَهُوَ فِي قُبَّةٍ مِنْ أَدَمَ، فَسَلَّمْتُ فَرَدَّ وَقَالَ: «ادْخُلْ»، فَقُلْتُ: أَكَلِّي يَا رَسُولَ اللَّهِ؟ قَالَ: «كُلْكَ»، فَدَخَلْتُ.

تخریج: أخرجه البخاري، الجزية والموادعة، باب ما يحذر من العذر... إلخ، ح: ٣١٧٦ من حديث الوليد بن مسلم به.

5001. 'Uthmān bin Abī Al-Ātikah said (explaining no. 5000): "He only said shall I bring all of me in because the tent was small." (Sahih)

٥٠٠١ - حَدَّثَنَا صَفْوَانُ بْنُ صَالِحٍ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي الْعَاتِكَةِ قَالَ: إِنَّمَا قَالَ: أَذْخُلُ كُلِّي مِنْ صِغَرِ الْقَبَّةِ.

تخریج: [إسناده صحيح] أخرجه البيهقي: ٢٤٨/١٠ من حديث أبي داود به * عثمان بن أبي العاتكة: ضعيف والسند إليه صحيح.

5002. It was narrated that Anas said: "The Prophet ﷺ said to me: 'O *Dhul-Udhunain* (O you with the two ears)!" (Hasan)

٥٠٠٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَهْدِيٍّ: حَدَّثَنَا شَرِيكٌ عَنْ عَاصِمٍ، عَنْ أَنَسٍ قَالَ: قَالَ لِي النَّبِيُّ ﷺ: «يَا ذَا الْأُذُنَيْنِ!».

تخریج: [حسن] أخرجه الترمذي، البر والصلة، باب ما جاء في المزاح، ح: ١٩٩٢ من حديث شريك القاضي به، وقال: "حسن صحيح غريب" وله شاهد حسن عند الطبراني في الكبير: ٢٤٠/١، ح: ٦٦٢.

Chapter 85. One Who Takes Something In Jest

(المعجم ٨٥) - بَابُ مَنْ يَأْخُذُ الشَّيْءَ مِنْ مِرَاحٍ (التحفة ٩٣)

5003. It was narrated from 'Abdullāh bin As-Sā'ib bin Yazīd, from his father, from his grandfather that he heard the Prophet ﷺ say: "No one of you should take his brother's property in jest or in earnest." Sulaimān (one of the narrators) said: "In play or in earnest." - "And whoever has taken his brother's staff, let him return it." (Sahih)

٥٠٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى عَنْ ابْنِ أَبِي ذُئْبٍ؛ ح: وَحَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ الدَّمَشْقِيُّ: حَدَّثَنَا شُعَيْبُ بْنُ إِسْحَاقَ عَنْ ابْنِ أَبِي ذُئْبٍ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ بْنِ يَزِيدَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «لَا يَأْخُذَنَّ أَحَدُكُمْ مَتَاعَ أَخِيهِ لَاعِبًا وَلَا جَادًّا». وَقَالَ سُلَيْمَانُ: «لَاعِبًا وَلَا جَادًّا»، «وَمَنْ أَحَدَ عَصَا أَخِيهِ فَلْيُرُدَّهَا»، لَمْ يَقُلْ ابْنُ بَشَّارٍ: ابْنُ يَزِيدَ - وَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ.

تخریج: [إسناده صحيح] أخرجه الترمذي، الفتن، باب ما جاء لا يحل لمسلم أن يروع مسلمًا، ح: ٢١٦٠ عن محمد بن بشار به، وقال: "حسن غريب".

5004. It was narrated that ‘Abdur-Rahmān bin Abī Lailā said: “The Companions of Muḥammad ﷺ told us that they were traveling with the Prophet ﷺ. One man fell asleep, and some of them went and took a rope that he had with him, and he panicked. The Prophet ﷺ said: ‘It is not permissible for a Muslim to alarm a fellow Muslim.’” (Hasan)

٥٠٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا ابْنُ نُعْمِرٍ عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ يَسَارٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: حَدَّثَنَا أَصْحَابُ مُحَمَّدٍ ﷺ أَنَّهُمْ كَانُوا يَسِيرُونَ مَعَ النَّبِيِّ ﷺ فَنَامَ رَجُلٌ مِنْهُمْ فَانْطَلَقَ بَعْضُهُمْ إِلَى حَبْلِ مَعَهُ فَأَخَذَهُ فَفَرَعَ فَقَالَ النَّبِيُّ ﷺ: «لَا يَحِلُّ لِمُسْلِمٍ أَنْ يُرَوِّعَ مُسْلِمًا».

تخریج: [حسن] أخرجه أحمد: ٣٦٢/٥ من حديث ابن نمير به * ورواه فطر بن خليفة عن ابن يسار به وللحديث شواهد عند الطحاوي (تحفة الأختيار بشرح مشكل الآثار: ١٠٤/٧، ح: ٤٩٩٥) وغيره.

Chapter 86. What Has Been Narrated About Eloquent Speech

(المعجم ٨٦) - بَابُ مَا جَاءَ فِي التَّشْدُقِ فِي الْكَلَامِ (التحفة ٩٤)

5005. It was narrated that ‘Abdullāh – Abū Dāwud said: He is Ibn ‘Amr – said: “The Messenger of Allāh ﷺ said: ‘Allāh hates the eloquent man who moves his tongue around his teeth as cattle do.’”^[1] (Hasan)

٥٠٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانِ الْبَاهِلِيُّ وَكَانَ يَنْزِلُ الْعَوْفَةَ: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ عَنِ يَشْرِ بْنِ عَاصِمٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ، قَالَ أَبُو دَاوُدَ: هُوَ ابْنُ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يُبْغِضُ الْبَلِغَ مِنَ الرِّجَالِ الَّذِي يَتَخَلَّلُ بِلِسَانِهِ تَخَلَّلَ الْبَاقِرَةَ بِلِسَانِهَا».

تخریج: [إسناده حسن] أخرجه الترمذي، الأدب، باب ما جاء في الفصاحة والبيان، ح: ٢٨٥٣ من حديث نافع بن عمر به وقال: "حسن غريب".

5006. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Whoever learns excellence of speech in order to captivate men’s hearts or people’s hearts, Allāh will not accept any obligatory or voluntary act of

٥٠٠٦ - حَدَّثَنَا ابْنُ السَّرْحِ: حَدَّثَنَا ابْنُ وَهْبٍ عَنِ عَبْدِ اللَّهِ بْنِ الْمُسَيَّبِ، عَنِ الصَّحَّاحِ بْنِ شُرْحَيْلٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَعَلَّمَ صَرْفَ الْكَلَامِ

[1] Exaggerating in the selection and pronunciation of words.

worship from him on the Day of Resurrection.”^[1] (*Da'if*)

لَيْسِيَّ بِهِ قُلُوبَ الرَّجَالِ أَوْ النَّاسِ لَمْ يَقْبَلِ
اللَّهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفًا وَلَا عَدْلًا».

تخریج: [إسناده ضعيف] أخرجه البيهقي في الآداب، ح: ٥٢١ من حديث أبي داود به * في سماع الضحاك بن شرحبيل من أبي هريرة رضي الله عنه نظر.

5007. It was narrated that ‘Abdullāh bin ‘Umar said: “Two men came from the east and gave a speech, and the people were impressed, meaning by their eloquence. The Messenger of Allāh ﷺ said: ‘Some eloquence is magic.’” (*Sahih*)

٥٠٠٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ قَالَ: قَدِمَ رَجُلَانِ مِنَ الْمَشْرِقِ فَحَطَبَا، فَعَجِبَ النَّاسُ يَعْنِي لِبَيَانِهِمَا فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنَ الْبَيَانِ لَسِحْرًا»، أَوْ «إِنَّ بَعْضَ الْبَيَانِ لَسِحْرٌ».

تخریج: أخرجه البخاري، الطب، باب: إن من البيان سحراً، ح: ٥٧٦٧ من حديث مالك به وهو في الموطأ (يحيى): ٩٨٦/٢.

5008. Abū Zabyah narrated that ‘Amr bin Al-‘Āṣ said one day, when a man stood up and spoke at length: “If he had been brief in his speech that would have been better for him. I heard the Messenger of Allāh ﷺ say: ‘I think, or I have been commanded, to be concise in speech, for being concise is better.’” (*Hasan*)

٥٠٠٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الْحَمِيدِ الْبُهْرَانِيُّ، أَنَّهُ قَرَأَ فِي أَصْلِ إِسْمَاعِيلَ بْنِ عِيَّاشٍ وَحَدَّثَهُ مُحَمَّدُ بْنُ إِسْمَاعِيلَ ابْنُهُ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي ضَمُضَمٌ عَنْ شُرَيْحِ بْنِ عَبْدِ قَالَ: حَدَّثَنَا أَبُو طَبِيَّةَ أَنَّ عَمْرَو بْنَ الْعَاصِ قَالَ يَوْمًا وَقَامَ رَجُلٌ فَأَكْثَرَ الْقَوْلَ فَقَالَ عَمْرُو: لَوْ قَصَدَ فِي قَوْلِهِ لَكَانَ خَيْرًا لَهُ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَقَدْ رَأَيْتُ أَوْ أُمِرْتُ أَنْ أَتَجَوَّرَ فِي الْقَوْلِ فَإِنَّ الْجَوَّارَ هُوَ خَيْرٌ».

تخریج: [إسناده حسن] أخرجه البيهقي في شعب الإيمان، ح: ٤٩٧٥ من حديث أبي داود به.

Chapter 87. What Has Been Narrated About Poetry

(المعجم ٨٧) - بَابُ مَا جَاءَ فِي الشُّعْرِ

(التحفة ٩٥)

5009. It was narrated that Abū

٥٠٠٩ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ:

^[1] *Ṣarfan wa lā ‘adlan*: They say it means no exchange nor ransom to escape.

Hurairah said: “The Messenger of Allāh ﷺ said: ‘If the belly of one of you were to be filled with pus, it would be better for him than being filled with poetry.’” (*Ṣaḥīḥ*)

Abū ‘Alī said:^[1] “I heard that Abū ‘Ubaid said: ‘What it means is when his heart is filled to such an extent that it distracts him from the Qur’ān and remembrance of Allāh. But if the Qur’ān and knowledge are dominant, then in our view his heart will not be filled with poetry. “Some eloquence is magic” – it seems that what is meant is when he is so eloquent that he praises a man, and says what is true about him, so he makes people believe what he says, then he criticizes him and says what is true about him, so he makes people believe what he says, and it is as if he is bewitching his audience.”

حَدَّثَنَا شُعْبَةُ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ،
عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«لَأَنْ يَمْتَلِيءَ جَوْفُ أَحَدِكُمْ قَيْحًا خَيْرٌ لَهُ مِنْ
أَنْ يَمْتَلِيءَ شِعْرًا».

قَالَ أَبُو عَلِيٍّ: بَلَغَنِي عَنْ أَبِي عُبَيْدٍ أَنَّهُ
قَالَ: وَجْهُهُ أَنْ يَمْتَلِيءَ قَلْبُهُ حَتَّى يَشْغَلَهُ عَنِ
الْقُرْآنِ وَذِكْرِ اللَّهِ، فَإِذَا كَانَ الْقُرْآنُ وَالْعِلْمُ
الْغَالِبَ فَلَيْسَ جَوْفُ هَذَا عِنْدَنَا مُمْتَلِئًا مِنَ
الشُّعْرِ، وَإِنَّ مِنَ الْبَيِّنَاتِ لَسِحْرًا». قَالَ: كَانََّ
الْمَعْنَى أَنْ يَبْلُغَ مِنْ بَيَانِهِ إِنْ يَمْدَحِ الْإِنْسَانَ
فَيَصْدُقُ فِيهِ حَتَّى يَصْرِفَ الْقُلُوبَ إِلَى قَوْلِهِ،
ثُمَّ يَذُمَّهُ فَيَصْدُقُ فِيهِ حَتَّى يَصْرِفَ الْقُلُوبَ إِلَى
قَوْلِهِ الْآخَرِ فَكَأَنَّهُ سَحَرَ السَّامِعِينَ بِذَلِكَ.

تخريج: [صحيح] أخرجه أحمد: ٤٨٠/٢ من حديث شعبة به، ورواه البخاري، ح: ٦١٥٥ ومسلم، ح: ٢٢٥٧ من حديث الأعمش به.

5010. It was narrated from Ubayy bin Ka'b that the Prophet ﷺ said: “Some poetry is wisdom.” (*Ṣaḥīḥ*)

٥٠١٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ:
حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ:
أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ
ابْنِ هِشَامٍ عَنْ مَرْوَانَ بْنِ الْحَكَمِ، عَنْ عَبْدِ
الرَّحْمَنِ بْنِ الْأَسْوَدِ بْنِ عَبْدِ يَعُوثَ، عَنْ أَبِي
ابْنِ كَعْبٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ مِنَ الشُّعْرِ
حِكْمَةً».

تخريج: أخرجه البخاري، الأدب، باب ما يجوز من الشعر والرجز والحداء وما يكره منه،

[1] This is the statement of one of those who heard the text from the author: Al-Lu'lu'i (Muḥammad bin Aḥmad), see the introduction. And Abū 'Ubaid is Al-Qasim bin Sallām who has a well known book on *Gharib* (odd) words in *Ḥadīth*.

ح: ٦١٤٥ من حديث الزهري، وابن ماجه، ح: ٣٧٥٥ عن أبي بكر بن أبي شيبة به، وهو في المصنف: ٥٠٣/٨.

5011. It was narrated that Ibn ‘Abbās said: “A Bedouin came to the Prophet ﷺ, and started to say some words, and the Messenger of Allāh ﷺ said: ‘Some eloquence is magic, and some poetry is wisdom.’” (*Hasan*)

٥٠١١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ
عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ
قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَجَعَلَ يَتَكَلَّمُ
بِكَلَامٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنَ الْبَيَانِ
سِحْرًا، وَإِنَّ مِنَ الشُّعْرِ حُكْمًا».

تخریج: [حسن] أخرجه الترمذي، الأدب، باب ما جاء أن من الشعر حكمة، ح: ٢٨٤٥ من حديث أبي عوانة به، وقال: "حسن صحيح" ورواه ابن ماجه، ح: ٣٧٥٦ وسنده ضعيف وللحديث شواهد.

5012. Şakhr bin ‘Abdullāh bin Buraidah, narrated from his father, that his grandfather said: “I heard the Messenger of Allāh ﷺ say: ‘In some eloquence there is magic, in some knowledge there is ignorance, in some poetry there is wisdom, and in some speech there is confusion.’” Şa’sa’ah bin Şuhān said: “The Prophet of Allāh spoke the truth. As for the words ‘in some eloquence there is magic,’ a man may owe something to another man, but he is more eloquent in arguing than the one who is in the right, so he enchants the people with his eloquence and takes away the other man’s right. As for the words ‘in some knowledge there is ignorance,’ a scholar may speak of something of which he has no knowledge, and that makes him appear ignorant. As for the words ‘in some poetry there is wisdom’ this refers to these sermons and parables from which people receive admonition. As for the words ‘in some speech there is

٥٠١٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ
فَارِسٍ: حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو
ثُمَيْلَةَ: حَدَّثَنِي أَبُو جَعْفَرٍ النَّحْوِيُّ عَبْدُ اللَّهِ بْنُ
ثَابِتٍ: حَدَّثَنِي صَخْرُ بْنُ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ
عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ
ﷺ يَقُولُ: «إِنَّ مِنَ الْبَيَانِ سِحْرًا، وَإِنَّ مِنَ
الْعِلْمِ جَهْلًا، وَإِنَّ مِنَ الشُّعْرِ حُكْمًا، وَإِنَّ
مِنَ الْقَوْلِ عِيَالًا»، فَقَالَ صَعْصَعَةُ بْنُ
صُوحَانَ: صَدَقَ نَبِيُّ اللَّهِ ﷺ. أَمَّا قَوْلُهُ: «إِنَّ
مِنَ الْبَيَانِ سِحْرًا»، فَالرَّجُلُ يَكُونُ عَلَيْهِ الْحَقُّ
وَهُوَ أَلْحَنُ بِالْحُجَجِ مِنْ صَاحِبِ الْحَقِّ
فَيَسْحَرُ الْقَوْمَ بِبَيَانِهِ فَيَذْهَبُ بِالْحَقِّ. وَأَمَّا
قَوْلُهُ: «إِنَّ مِنَ الْعِلْمِ جَهْلًا» فَيَتَكَلَّفُ الْعَالِمُ
إِلَى عِلْمِهِ مَا لَا يَعْلَمُ فَيُجْهَلُهُ ذَلِكَ، وَأَمَّا
قَوْلُهُ: «وَإِنَّ مِنَ الشُّعْرِ حُكْمًا» فَيَوِي هَذِهِ
الْمَوَاعِظُ وَالْأَمْثَالُ الَّتِي يَتَّعِظُ النَّاسُ بِهَا وَأَمَّا
قَوْلُهُ: «مِنَ الْقَوْلِ عِيَالًا» فَعَرَضْتُ كَلَامَكَ
وَاحِدِيَّتِكَ عَلَى مَنْ لَيْسَ مِنْ شَأْنِهِ وَلَا يُرِيدُهُ.

confusion', this refers to when you present your speech and your talk to a man who is not capable of understanding it, and he does not want to hear it." (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه ابن عبد البر في التمهيد: ٥/١٨٠، ١٨١ من حديث أبي داود به * أبو جعفر النحوي: مجهول (تقريب) وصخر: مستور.

5013. It was narrated that Sa'eed said: "Umar passed by Ḥassān when he was reciting poetry in the *Masjid* and he glared at him. He said: 'I used to recite poetry when there was one who was better than you in (the *Masjid*).'" (*Ṣaḥīḥ*)

٥٠١٣ - حَدَّثَنَا ابْنُ أَبِي خَلْفٍ وَأَحْمَدُ بْنُ عَبْدِ الْمَعْنَى قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ قَالَ: مَرَّ عُمَرُ بِحَسَّانَ وَهُوَ يُنْشِدُ فِي الْمَسْجِدِ فَلَحَظَ إِلَيْهِ فَقَالَ: كُنْتُ أَنْشِدُ وَفِيهِ مَنْ هُوَ خَيْرٌ مِنْكَ.

تخريج: [صحيح] انظر الحديث الآتي.

5014. A similar report (as no. 5013) was narrated from Abū Hurairah, and he added: "He was afraid that he would refer to the Messenger of Allāh ﷺ, so he allowed him (to continue)."
(*Ṣaḥīḥ*)

٥٠١٤ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ بِمَعْنَاهُ. زَادَ: فَخَشِيَ أَنْ يَرْمِيَهُ بِرَسُولِ اللَّهِ ﷺ فَأَجَازَهُ.

تخريج: أخرجه مسلم، فضائل الصحابة، باب فضائل حسان بن ثابت رضي الله عنه، ح: ٢٤٨٥ من حديث عبد الرزاق، والبخاري، بدء الخلق، باب ذكر الملائكة صلوات الله عليهم، ح: ٣٢١٢ من حديث الزهري به.

5015. It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ used to put a *Minbar* in the *Masjid* for Ḥassān bin Thābit, and he would stand on it and lampoon in Verse, those who spoke against the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ said: 'The Holy Spirit (Jibrīl) is with Ḥassān so long as he is defending the Messenger of Allāh ﷺ.'" (*Ṣaḥīḥ*)

٥٠١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْمُصْصِصِيُّ لُوَيْنٌ: حَدَّثَنَا ابْنُ أَبِي الزِّنَادِ عَنِ أَبِيهِ، عَنْ عُرْوَةَ وَهَشَامٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَصْعُقُ لِحَسَّانَ مَنْبَرًا فِي الْمَسْجِدِ فَيَقُومُ عَلَيْهِ يَهْجُو مَنْ قَالَ فِي رَسُولِ اللَّهِ ﷺ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ رُوحَ الْقُدُسِ مَعَ حَسَّانَ، مَا نَافَعَ عَنْ رَسُولِ اللَّهِ ﷺ».

تخريج: [إسناده حسن] أخرجه الترمذي، الأدب، باب ما جاء في إنشاد الشعر، ح: ٢٨٤٦ من حديث عبد الرحمن بن أبي الزناد به وقال: "حسن غريب صحيح".

5016. It was narrated that Ibn ‘Abbās said: “As for the poets, the erring ones follow them.”^[1] Then Allāh abrogated that, and made an exception, and said: Except those who believe and do righteous deeds, and remember Allāh much.”^[2] (*Hasan*)

٥٠١٦ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ: حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنٍ عَنْ أَبِيهِ، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: ﴿وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ﴾ [الشعراء: ٢٢٤]، فَسَخَّ مِنْ ذَلِكَ وَأَسْتَنْتَنِي وَقَالَ: ﴿إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا﴾ [الشعراء: ٢٢٧].

تخريج: [إسناده حسن] أخرجه البيهقي: ٢٣٩/١٠ من حديث أبي داود به.

Chapter 88. Regarding Dreams

(المعجم ٨٨) بَابُ: فِي الرُّؤْيَا

(التحفة ٩٦)

5017. It was narrated from Abū Hurairah that when the Messenger of Allāh ﷺ finished the *Ghadāh* (*Fajr*) prayer, he would say: “Did anyone among you had a dream last night?” and he said: “There will be nothing left of Prophethood after I am gone, except righteous dreams.” (*Ṣaḥīḥ*)

٥٠١٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ زُفَرِ بْنِ صَعْصَعَةَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا انْصَرَفَ مِنْ صَلَاةِ الْعَدَاةِ يَقُولُ: «هَلْ رَأَى أَحَدٌ مِنْكُمْ اللَّيْلَةَ رُؤْيَا»، وَيَقُولُ: «إِنَّهُ لَيْسَ يَبْقَى بَعْدِي مِنَ النَّبُوَّةِ إِلَّا الرُّؤْيَا الصَّالِحَةُ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٣٢٥/٦ من حديث مالك به، وهو في الموطأ (يحيى): ٩٥٦/١، ٩٥٧ وصححه الحاكم: ٤/٣٩٠، ٣٩١ ووافقه الذهبي.

5018. It was narrated from ‘Ubādah bin Aṣ-Ṣāmit that the Prophet ﷺ said: “The dream of a believer is one of the forty-six parts of Prophethood.” (*Ṣaḥīḥ*)

٥٠١٨ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنْ عِبَادَةَ بْنِ الصَّامِتِ عَنِ النَّبِيِّ ﷺ قَالَ: «رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوَّةِ».

[1] *Ash-Shu‘arā’* 26:224.

[2] *Ash-Shu‘arā’* 26:227.

تخریج: أخرجه البخاري، التعبير، باب: الرؤيا الصالحة جزء من ستة وأربعين جزءًا من النبوة، ح: ٦٩٨٧ ومسلم، الرؤيا، باب: ١، ح: ٢٢٦٤ من حديث شعبة به.

Comments:

Meaning, the dreams of Prophets are revelation, while in the case of others, good dreams that come true are a form of good news for the righteous.

5019. It was narrated from Abū Hurairah that the Prophet ﷺ said: “When the time draws near, a Muslim’s dream will hardly be false, and the truest of them in dreams will be the truest of them in speech. Dreams are of three types: Righteous dreams, which are glad tidings from Allāh; bad dreams, which come from the *Shaitān*; and dreams that come from what a man is thinking of to himself. If one of you sees something that he dislikes, let him arise and pray, and not tell the people about it.” He (Abū Hurairah) said: “I like fetters and I dislike yokes. Fetters mean steadfastness in religion.” (*Sahīh*)
Abū Dāwud said: “When the time draws near” means when night and day draw close, that is, when they are equal.

٥٠١٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ عَنْ أَبِي ثَوْبٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا اقْتَرَبَ الزَّمَانُ لَمْ تَكْذُ رُؤْيَا الْمُسْلِمِ أَنْ تَكْذِبَ وَأَصْدَقُهُمْ رُؤْيَا أَصْدَقُهُمْ حَدِيثًا وَالرُّؤْيَا ثَلَاثٌ، فَالرُّؤْيَا الصَّالِحَةُ بُشْرَى مِنَ اللَّهِ، وَالرُّؤْيَا تَحْزِينٌ مِنَ الشَّيْطَانِ، وَرُؤْيَا مِمَّا يُحَدِّثُ بِهِ الْمَرْءُ نَفْسَهُ، فَإِذَا رَأَى أَحَدُكُمْ مَا يَكْرَهُ فَلْيَقُمْ فَلْيَصَلِّ وَلَا يُحَدِّثْ بِهَا النَّاسَ». قَالَ وَأَجِبَ الْقَيْدَ وَأَكْرَهُ الْعُلَّ وَالْقَيْدُ: نَبَاتٌ فِي الدِّينِ.

قَالَ أَبُو دَاوُدَ: إِذَا اقْتَرَبَ الزَّمَانُ يَعْنِي إِذَا اقْتَرَبَ اللَّيْلُ وَالنَّهَارُ يَعْنِي يَسْتَوِيَانِ.

تخریج: أخرجه مسلم، ح: ٢٢٦٣ من حديث عبد الوهاب الثقفي به، انظر الحديث السابق ورواه البخاري، ح: ٧٠١٧ من حديث محمد بن سيرين به.

5020. It was narrated that Abū Razīn said: “The Messenger of Allāh ﷺ said: ‘A dream hovers over a man so long as it is not interpreted, then when it is interpreted it is fulfilled.’” He said: “And I think he said: ‘Do not tell it except to one who loves you or is wise.’” (*Hasan*)

٥٠٢٠ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا يَعْلى بْنُ عَطَاءٍ عَنْ وَكَيْعِ بْنِ عُدْسٍ، عَنْ عَمِّهِ أَبِي رَزِينٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الرُّؤْيَا عَلَى رَجُلٍ طَائِرٌ مَا لَمْ تُعَبَّرْ، فَإِذَا عُبِّرَتْ وَقَعَتْ»، قَالَ: وَأَحْسِبُهُ قَالَ: «وَلَا تَقْصَهَا إِلَّا عَلَى وَادٍّ أَوْ ذِي رَأْيٍ».

تخريج: [إسناده حسن] أخرجه ابن ماجه، تعبير الرؤيا، باب الرؤيا إذا عبرت وقعت ... الخ، ح: ٣٩١٤ من حديث هشيم به، وهو في مسند أحمد: ١٠/٤ وقال الترمذي: ح: ٢٢٧٨ "حسن صحيح" وصححه ابن حبان، ح: ١٧٩٥ و ١٧٩٧ والحاكم: ٤/٣٩٠ ووافقه الذهبي.

5021. Abū Qatādah said: "I heard the Messenger of Allāh ﷺ say: 'Righteous dreams come from Allāh, and bad dreams come from the *Shaitān*. If one of you sees something that he dislikes, let him spit^[1] to his left three times, then seek refuge from its evil, and it will not harm him.'" (*Sahīh*)

٥٠٢١ - حَدَّثَنَا التُّفَيْلِيُّ قَالَ: سَمِعْتُ زُهَيْرًا يَقُولُ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ: سَمِعْتُ أَبَا سَلَمَةَ يَقُولُ: سَمِعْتُ أَبَا قَتَادَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الرُّؤْيَا مِنَ اللَّهِ وَالْحُلُمُ مِنَ الشَّيْطَانِ فَإِذَا رَأَى أَحَدُكُمْ شَيْئًا يَكْرَهُهُ فَلْيَتَوَضَّعْ عَنْ يَسَارِهِ ثَلَاثَ مَرَّاتٍ، ثُمَّ لْيَتَعَوَّذْ مِنْ شَرِّهَا فَإِنَّهَا لَا تَضُرُّهُ».

تخريج: أخرجه البخاري، التعبير، باب الرؤيا من الله، ح: ٦٩٨٤ من حديث زهير، ومسلم، الرؤيا، ح: ٢/٢٢٦١ من حديث يحيى بن سعيد الأنصاري به.

5022. It was narrated from Jābir that the Messenger of Allāh ﷺ said: "If one of you sees a dream that he dislikes, let him spit to his left and seek refuge from the *Shaitān* three times, then turn over onto his other side." (*Sahīh*)

٥٠٢٢ - حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ الْهَمْدَانِيُّ وَقُتَيْبَةُ بْنُ سَعِيدِ التُّفَيْفِيُّ قَالَا: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «إِذَا رَأَى أَحَدُكُمْ رُؤْيَا يَكْرَهُهَا فَلْيَتَوَضَّعْ عَنْ يَسَارِهِ وَلْيَتَعَوَّذْ بِاللَّهِ مِنَ الشَّيْطَانِ ثَلَاثًا، وَيَتَحَوَّلْ عَنْ جَنْبِهِ الَّذِي كَانَ عَلَيْهِ».

تخريج: أخرجه مسلم، ح: ٢٢٦٢ عن قتيبة به، انظر الحديث السابق.

5023. Abū Hurairah said: "I heard the Messenger of Allāh ﷺ say: 'Whoever sees me in a dream, he will see me when he is awake' or 'it is as if he has seen me when he is awake, for the *Shaitān* cannot appear in my form.'" (*Sahīh*)

٥٠٢٣ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي يُوسُفُ بْنُ ابْنِ شَهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ رَأَى فِي الْمَنَامِ فَسِيرَانِي فِي الْيَقَظَةِ» أَوْ «لَكَأَنَّما رَأَى فِي الْيَقَظَةِ وَلَا يَتَمَثَّلُ الشَّيْطَانُ بِي».

[1] Meaning, to make the sound of spitting, without much spittle.

تخريج: أخرجه البخاري، التعبير، باب من رأى النبي ﷺ في المنام، ح: ٦٩٩٣ ومسلم، الرويا، باب قول النبي عليه الصلاة والسلام "من رآني في المنام فقد رآني"، ح: ٢٢٦٦ من حديث ابن وهب به.

5024. It was narrated from Ibn ‘Abbās that the Prophet ﷺ said: “Whoever makes an image, Allāh will punish him for it on the Day of Resurrection until he breathes life into it, and he will not be able to breathe life into it. And whoever pretends to have had a dream, he will be ordered to tie a knot in a grain of barley, and whoever listens to people when they are trying to avoid him, he will have lead poured in his ears on the Day of Resurrection.” (*Ṣaḥīḥ*)

٥٠٢٤ - حَدَّثَنَا مُسَدَّدٌ وَسَلِيمَانُ بْنُ دَاوُدَ قَالَا: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ صَوَّرَ صُورَةَ عَدُوِّهِ اللَّهُ بِهَا يَوْمَ الْقِيَامَةِ حَتَّى يَنْفَخَ فِيهَا وَلَيْسَ بِتَافِيحٍ وَمَنْ تَحَلَّمَ كَلْفًا أَنْ يَغْقِدَ شَعِيرَةً، وَمَنْ اسْتَمَعَ إِلَى حَدِيثِ قَوْمٍ يَبْرُونَ بِهِ مِنْهُ صُبَّ فِي أُذُنِهِ الْآنُكَ يَوْمَ الْقِيَامَةِ».

تخريج: أخرجه البخاري، التعبير، باب من كذب في حلمه، ح: ٧٠٤٢ من حديث أيوب السخستاني به.

5025. It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ said: “Last night I saw myself in the house of ‘Uqbah bin Rāfi’, and some *Bin Tāb* dates were brought to us. I interpreted that as meaning that we would be pre-eminent in this world, and we would have a good end in the Hereafter, and that our religion has been perfected.” (*Ṣaḥīḥ*)

٥٠٢٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «رَأَيْتُ اللَّيْلَةَ كَأَنَّ فِي دَارِ عُقْبَةَ بْنِ زَافِعٍ وَأَتَيْنَا بِرُطَبٍ مِنْ رُطَبِ ابْنِ طَابٍ فَأَوْلْتُ أَنْ الرُّفْعَةَ لَنَا فِي الدُّنْيَا وَالْعَاقِبَةَ فِي الْآخِرَةِ، وَأَنْ دِينَنَا قَدْ طَابَ».

تخريج: أخرجه مسلم، الرويا، باب رؤيا النبي ﷺ، ح: ٢٢٧٠ من حديث حماد بن سلمة به.

Chapter 89. Regarding Yawning

(المعجم ٨٩) بَابُ: فِي التَّنَاوُبِ

(التحفة ٩٧)

5026. It was narrated from Zuhair, from Suhail, from Ibn Abī Sa‘eed Al-Khudrī that his father said: “The Messenger of Allāh ﷺ said:

٥٠٢٦ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ عَنْ سُهَيْلٍ، عَنْ ابْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

‘When one of you yawns, let him cover his mouth, lest the *Shaitān* enter.’” (*Ṣaḥīḥ*)

«إِذَا تَنَاءَبَ أَحَدُكُمْ فَلْيُمْسِكْ عَلَى فِيهِ، فَإِنَّ الشَّيْطَانَ يَدْخُلُ».

تخريج: أخرجه مسلم، الزهد، باب تسميت العاطس وكراهة التثاؤب، ح: ٢٩٩٥ من حديث سهيل بن أبي صالح به.

5027. A similar report (as no. 5026) was narrated from Sufyān, from Suhail. He said: “...during prayer, let him suppress it as much as he can.” (*Ṣaḥīḥ*)

٥٠٢٧ - حَدَّثَنَا ابْنُ الْعَلَاءِ عَنْ وَكَيْعٍ، عَنْ سُفْيَانَ، عَنْ سُهَيْلِ نَحْوَهُ قَالَ: «فِي الصَّلَاةِ فَلْيَكْظُمْ مَا اسْتَطَاعَ».

تخريج: أخرجه مسلم من حديث وكيع به، انظر الحديث السابق.

5028. It was narrated from Sa‘eed, from his father, that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Allāh likes sneezing, and He dislikes yawning, so if one of you (feels the urge to) yawn, let him suppress it as much as he can, and not make any noise, for that comes from the *Shaitān* who is laughing at him.’” (*Ṣaḥīḥ*)

٥٠٢٨ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا ابْنُ أَبِي ذَنْبٍ عَنْ سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يُحِبُّ الْعَطَّاسَ وَيَكْرَهُ التَّثَاؤُبَ فَإِذَا تَنَاءَبَ أَحَدُكُمْ فَلْيَرُدِّ مَا اسْتَطَاعَ وَلَا يَقُلْ هَا هَا، فَإِنَّمَا ذَلِكَ مِنَ الشَّيْطَانِ يَضْحَكُ مِنْهُ».

تخريج: أخرجه البخاري، الأدب، باب: إذا تئأب فليضع يده على فيه، ح: ٦٢٢٦ من حديث محمد بن عبد الرحمن بن أبي ذئب به.

Chapter 90. Regarding Sneezing

(المعجم ٩٠) بَابُ: فِي الْعَطَّاسِ

(التحفة ٩٨)

5029. It was narrated from Abū Ṣāliḥ, that Abū Hurairah said: “When the Messenger of Allāh ﷺ sneezed, he would put his hand, or his garment, over his mouth to lessen the sound.” (*Ḥasan*)

٥٠٢٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ ابْنِ عَجْلَانَ، عَنْ سُمَيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا عَطَسَ وَضَعَ يَدَهُ أَوْ ثَوْبَهُ عَلَى فِيهِ وَخَفَضَ أَوْ غَضَّ بِهَا صَوْتَهُ. شَكَ يَحْيَى.

تخريج: [إسناده حسن] أخرجه الترمذي، الأدب، باب ما جاء في خفض الصوت وتخميم الوجه عند العطاس، ح: ٢٧٤٥ من حديث يحيى القطان به، وقال: "حسن صحيح" وصححه الحاكم: ٢٩٣/٤ ووافقه الذهبي * محمد بن عجلان صرح بالسماع عند أحمد: ٤٣٩/٢.

5030. It was narrated from Ibn Al-Musayyab that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘There are five things that the Muslim must do for his brother: Return his greeting, say *Yarhamuk-Allāh* (may Allāh have mercy on you) to the one who sneezes, accept invitations, visit the sick, and follow the funeral.’” (*Ṣaḥīḥ*)

٥٠٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ بْنِ سَفْيَانَ وَحُشَيْبُ بْنُ أَصْرَمَ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَمْسٌ تَجِبُ لِلْمُسْلِمِ عَلَى أَخِيهِ: رَدُّ السَّلَامِ، وَتَشْمِيطُ الْعَاطِسِ، وَإِجَابَةُ الدَّعْوَةِ، وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَازَةِ».

تخریج: أخرجه مسلم، السلام، باب: من حق المسلم للمسلم رد السلام، ح: ٢١٦٢ والخاري، ح: ١٢٤٠ تعليقا من حديث عبدالرزاق به، وهو في المصنف، ح: ١٩٦٧٩.

Chapter 91. How To Respond To One Who Sneezes

(المعجم ٩١) بَابُ: كَيْفَ تَشْمِيطُ

الْعَاطِسِ؟ (التحفة ٩٩)

5031. It was narrated from Jarīr, from Manṣūr, that Hilāl bin Yasāf said: “We were with Sālim bin ‘Ubaid, when a man sneezed, and said: ‘*As-salāmu ‘alaikum* (peace be upon you).’ Sālim said: ‘And upon you and your mother.’ Then after that he said: ‘Perhaps you were annoyed with what I said to you?’ He said: ‘I wished that you did not mention my mother, in good terms or bad.’ He said: ‘I only said to you what the Messenger of Allāh ﷺ said. While we were with the Messenger of Allāh ﷺ, a man sneezed and said: *As-salāmu ‘alaikum* (peace be upon you), and the Messenger of Allāh ﷺ said: “And upon you and your mother.” Then he said: “If one of you sneezes, let him praise Allāh” – he said: And he mentioned different ways of praising Allāh – “and let

٥٠٣١ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ قَالَ: كُنَّا مَعَ سَالِمِ بْنِ عُبَيْدٍ، فَعَطَسَ رَجُلٌ مِنَ الْقَوْمِ فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَقَالَ سَالِمٌ: وَعَلَيْكَ وَعَلَى أُمَّكَ، ثُمَّ قَالَ بَعْدُ: لَعَلَّكَ وَجَدْتَ مِمَّا قُلْتَ لَكَ؟ قَالَ: لَوَدِدْتُ أَنَّكَ لَمْ تَذْكُرْ أُمَّي بِخَيْرٍ وَلَا بِسَرٍّ، قَالَ: إِنَّمَا قُلْتَ لَكَ كَمَا قَالَ رَسُولُ اللَّهِ ﷺ، إِنَّا بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ إِذْ عَطَسَ رَجُلٌ مِنَ الْقَوْمِ فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَعَلَيْكَ وَعَلَى أُمَّكَ»، ثُمَّ قَالَ: «إِذَا عَطَسَ أَحَدُكُمْ فَلْيَحْمِدِ اللَّهَ». - قَالَ: فَذَكَرَ بَعْضُ الْمَحَامِدِ - «وَلْيَقُلْ لَهُ مَنْ عِنْدَهُ: يَرَحِمُكَ اللَّهُ، وَلْيُرَدِّ - يَعْنِي عَلَيْهِمْ - : يَعْفُرُ اللَّهُ لَنَا وَلَكُمْ».

those who are with him say: *Yarhamuk – Allāh* (may Allāh have mercy on you), and let him respond by saying: *Yaghfirullāh lana wa lakum* (may Allāh forgive us and you).” (*Ḍaʿīf*)

تخريج: [إسناده ضعيف] أخرجه الترمذي، الأدب، باب ما جاء كيف يشمت العاطس، ح: ٢٧٤٠ من حديث منصور به * هلال لم يدرك سالم بن عبيد: بينهما رجل مجهول، انظر المستدرک: ٢٦٧/٤ ومسند أحمد: ٨،٧/٦، ح: ٢٤٣٥٤ وجاء تصريح سماع هلال من سالم وهو وهم من جرير بن عبد الحميد رحمه الله.

5032. This *Ḥadīth* was narrated from Abū Bishr Warqāʾ, from Manṣūr, from Hilāl bin Yasāf, from Khālīd bin [ʿUrfuṭah], Sālīm bin ʿUbaīd Al-Ashjaʿī, from the Prophet ﷺ. (*Ḍaʿīf*)

٥٠٣٢ - حَدَّثَنَا تَمِيمُ بْنُ الْمُتَّصِرِ: حَدَّثَنَا إِسْحَاقُ يَعْنِي ابْنَ يُوْسُفَ عَنْ أَبِي بَشِيرٍ وَرَفَاءَ، عَنْ مَنصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ خَالِدِ بْنِ [عُرْفُطَةَ]، عَنْ سَالِمِ بْنِ عُبَيْدِ الْأَشْجَعِيِّ بِهَذَا الْحَدِيثِ عَنِ النَّبِيِّ ﷺ.

تخريج: [إسناده ضعيف] * خالد بن عرفطة: مجهول الحال: لم أجد من وثقه وظن الحافظ ابن حجر بأنه الذي وثقه ابن حبان: وروى عنه جماعة، ورواه هلال عن رجل من آل خالد ابن عرفطة عن آخر عن سالم به، فالسند معلل.

5033. It was narrated from Abū Ṣāliḥ, from Abū Hurairah that the Prophet ﷺ said: “If one of you sneezes, let him say: *Al-Ḥamdulillāhi ʿalā kulli ḥāl* (Praise be to Allāh in all circumstances),’ and let his brother or companion say, *ʿYarhamuk Allāh* (may Allāh have mercy on you),’ and let him say: *ʿYahdīkumullāh, wa yuṣliḥu bālakum* (May Allāh guide you and set your affairs straight).” (*Ṣaḥīḥ*)

٥٠٣٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلْ: الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ، وَلْيَقُلْ أَخُوهُ أَوْ صَاحِبُهُ: يَرْحَمُكَ اللَّهُ، وَيَقُولُ هُوَ: يَهْدِيكُمْ اللَّهُ وَيُصْلِحُ بَالَكُمْ».

تخريج: [إسناده صحيح] أخرجه البخاري، الأدب، باب: إذا عطس كيف يشمت؟ ح: ٦٢٢٤ من حديث عبد العزيز به، ولم يذكر "على كل حال".

Chapter 92. How Many Times Should One Say: "May Allāh Have Mercy On You" To One Who Sneezes?

5034. It was narrated that Abū Hurairah said: "Say 'Yarhamuk Allāh (May Allāh have mercy on you)' to your brother three times, and if he sneezes any more then he has a cold." (*Hasan*)

تخريج: [إسناده حسن] أخرجه البخاري في الأدب المفرد، ح: ٩٣٥ من حديث محمد بن عجلان به.

5035. A similar report (as no. 5034) was narrated (with another chain) from Abū Hurairah from the Prophet ﷺ. (*Da'if*)

Abū Dāwud said: And Abū Nu'aim reported it from Mūsā bin Qais, from Muḥammad bin 'Ajlān, from Sa'eed, from Abū Hurairah, from the Prophet ﷺ.

تخريج: [إسناده ضعيف] أخرجه البيهقي في شعب الإيمان، ح: ٩٣٥٩ من حديث أبي داود به * شك ابن عجلان فيه، وله شاهد في الموطأ: ٢/٩٦٥، ح: ١٨٦٥ سنده ضعيف.

5036. It was narrated from Yahyā bin Ishāq bin 'Abdullāh bin Abī Ṭalḥah, from his mother Ḥumaidah – or 'Ubaidah – bint 'Ubaid bin Rifā'ah Al-Zuraqī, from her father, that the Prophet ﷺ said: "Say 'Yarhamuk-Allāh (May Allāh have mercy on you)' to one who sneezes, three times, then if you wish to say it (again), do so, or if you wish, refrain." (*Da'if*)

(المعجم ٩٢) بَابُ: كَمْ يُشَمَّتُ
الْعَاطِسُ؟ (التحفة ١٠٠)

٥٠٣٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ ابْنِ عَجْلَانَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: «شَمَّتْ أَخَاكَ ثَلَاثًا، فَمَا زَادَ فَهُوَ زُكَامٌ».

٥٠٣٥ - حَدَّثَنَا عَيْسَى بْنُ حَمَّادٍ الْمِصْرِيُّ: أَخْبَرَنَا اللَّيْثُ عَنْ ابْنِ عَجْلَانَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَا أَعْلَمُهُ إِلَّا أَنَّهُ رَفَعَ الْحَدِيثَ إِلَى النَّبِيِّ ﷺ، بِمَعْنَاهُ.

قَالَ أَبُو دَاوُدَ: رَوَاهُ أَبُو نُعَيْمٍ عَنْ مُوسَى ابْنِ قَيْسٍ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

٥٠٣٦ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ السَّلَامِ ابْنُ حَرْبٍ عَنْ يَزِيدَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ يَحْيَى بْنِ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أُمِّهِ حُمَيْدَةَ - أَوْ عُبَيْدَةَ - بِنْتِ عُبَيْدِ بْنِ رِفَاعَةَ الزُّرْقِيِّ، عَنْ أَبِيهَا عَنِ النَّبِيِّ ﷺ قَالَ: «تَشَمَّتْ الْعَاطِسُ ثَلَاثًا، فَإِنْ شِئْتَ أَنْ تُشَمَّتَهُ فَشَمَّتَهُ، وَإِنْ شِئْتَ فَكَفَّتْ».

تخریج: [إسناده ضعيف] أخرجه الترمذي، الأدب، باب ما جاء كم يشمت العاطس؟ ح: ٢٧٤٤ من حديث عبد السلام بن حرب به وقال: "غريب وإسناده مجهول" * يزيد الدالاني أبو خالد: عنن وعبيدة بنت عبيد: لا يعرف حالها وحميدة: لم يوثقها غير ابن حبان.

5037. It was narrated from Iyās bin Salamah bin Al-Akwa', from his father, that a man sneezed in the presence of the Prophet ﷺ, and the Prophet ﷺ said: "Yarhamuk Allāh (May Allāh have mercy on you)." Then he sneezed, and the Prophet ﷺ said: "The man has a cold." (*Ṣaḥīḥ*)

٥٠٣٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ عَنْ عِكْرَمَةَ بْنِ عَمَارٍ، عَنْ إِيَّاسِ بْنِ سَلَمَةَ بْنِ الْأَكْوَعِ، عَنْ أَبِيهِ؛ أَنَّ رَجُلًا عَطَسَ عِنْدَ النَّبِيِّ ﷺ فَقَالَ لَهُ: «يَرْحَمُكَ اللَّهُ»، ثُمَّ عَطَسَ فَقَالَ النَّبِيُّ ﷺ: «الرَّجُلُ مَرْكُومٌ».

تخریج: أخرجه مسلم، الزهد، باب تشميت العاطس وكراهة التثاؤب، ح: ٢٩٩٣ من حديث عكرمة بن عمار به.

Chapter 93. How To Respond When A *Dhimmi*^[1] Sneezes

(المعجم ٩٣) بَابُ: كَيْفَ يُشَمَّتُ الدِّمِّيُّ؟ (التحفة ١٠١)

5038. It was narrated from Abū Burdah that his father said: "The Jews used to sneeze in the presence of the Prophet ﷺ, hoping that he would say to them, 'Yarhamuk-Allāh (May Allāh have mercy on you),' but he used to say: 'Yahdikumullāh, wa yusliḥu bālakum (May Allāh guide you and set your affairs straight).'" (*Ṣaḥīḥ*)

٥٠٣٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا سُفْيَانُ عَنْ حَكِيمِ بْنِ الدَّيْلَمِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ قَالَ: كَانَتْ الْيَهُودُ تَعَاطِسُ عِنْدَ النَّبِيِّ ﷺ رَجَاءً أَنْ يَقُولَ لَهَا: يَرْحَمُكَ اللَّهُ، فَكَانَ يَقُولُ: «يَهْدِيكُمْ اللَّهُ وَيُصْلِحُ بِأَلْسِنَتِكُمْ».

تخریج: [إسناده صحيح] أخرجه الترمذي، الأدب، باب ما جاء كيف يشمت العاطس، ح: ٢٧٣٩ من حديث سفیان الثوري به وقال: "حسن صحيح" وسفيان صرح بالسمع المسلسل عند الحاكم: ٢٦٨/٤.

Chapter 94. Regarding One Who Sneezes And Does Not Praise Allāh

(المعجم ٩٤) بَابُ: فِيمَنْ يَعْطِسُ وَلَا يَحْمَدُ اللَّهَ (التحفة ١٠٢)

5039. It was narrated that Anas said: "Two men sneezed in the

٥٠٣٩ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا

[1] A non-Muslim under protection of Muslim rule.

presence of the Prophet ﷺ, and he said ‘*Yarhamuk-Allāh* (May Allāh have mercy on you)’ to one of them, and not to the other. It was said: ‘O Messenger of Allāh, two men sneezed, and you said ‘*Yarhamuk-Allāh* (May Allāh have mercy on you)’ to one of them, and not the other. He said: ‘This one praised Allāh and that one did not praise Allāh.’” (*Ṣaḥīh*)

زُهَيْرٌ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا
سُفْيَانُ، الْمَعْنَى، قَالَ: حَدَّثَنَا سُلَيْمَانُ التَّمِيمِيُّ
عَنْ أَنَسٍ قَالَ: عَطَسَ رَجُلَانِ عِنْدَ النَّبِيِّ ﷺ
فَسَمَّتْ أَحَدَهُمَا وَتَرَكَ الْآخَرَ، قَالَ: فَقِيلَ:
يَا رَسُولَ اللَّهِ! رَجُلَانِ عَطَسَا فَسَمَّتْ أَحَدَهُمَا.
- قَالَ أَحْمَدُ: أَوْ فَسَمَّتْ أَحَدَهُمَا - وَتَرَكَتْ
الْآخَرَ فَقَالَ: «إِنَّ هَذَا حَمِدَ اللَّهَ وَإِنَّ هَذَا لَمْ
يُحْمِدِ اللَّهَ».

تخريج: أخرجه البخاري، الأدب، باب الحمد للعاطس، ح: ٦٢٢١ عن محمد بن كثير
العبدي، ومسلم، الزهد، باب تسميت العاطس، وكراهة الثاؤب، ح: ٢٩٩١ من حديث سليمان
التيمي به.

CHAPTER ON SLEEP

أَبْوَابُ النَّوْمِ

Chapter... Regarding a Man Lying On His Stomach

(المعجم . . .) بَابُ: فِي الرَّجُلِ يَنْبَطِحُ
عَلَى بَطْنِهِ (التحفة ١٠٣)

5040. It was narrated that Ya'ish bin Tikhfah bin Qais Al-Ghifārī said: "My father was one of *Ashāb Aṣ-Suffah*. The Messenger of Allāh ﷺ said: 'Let us go to the house of 'Āishah.' So we went there, and he said: 'O 'Āishah, feed us.' She brought some *Jashīshah*^[1] and we ate, then he said: 'O 'Āishah, feed us.' She brought a small amount of *Haisah*,^[2] the size of a pigeon, and we ate. Then he said: 'O 'Āishah, give us to drink.' She brought a bowl of milk, and we drank. Then he said: 'O 'Āishah, give us to drink.' She brought a small cup and we drank. Then he said: 'If you wish, you may sleep here, or if you wish, you may go to the *Masjid*.' While I was lying on my stomach in the *Masjid*, due to a pain in my lungs, a man shook me with his foot and said: 'This is a way of lying that Allāh hates.' I looked, and it was the Messenger of Allāh ﷺ." (*Ṣaḥīḥ*)

٥٠٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا
مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ
أَبِي كَثِيرٍ قَالَ: أَخْبَرَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ
الرَّحْمَنِ عَنْ يَعِيشَ بْنِ طِخْفَةَ بْنِ قَيْسِ
الْغِفَارِيِّ قَالَ: كَانَ أَبِي مِنْ أَصْحَابِ الصُّفَّةِ
فَقَالَ رَسُولُ اللَّهِ ﷺ: «انْطَلِقُوا بِنَا إِلَى بَيْتِ
عَائِشَةَ»، فَاَنْطَلَقْنَا فَقَالَ: «يَا عَائِشَةُ!
أَطْعِمِينَا»، فَجَاءَتْ بِجَشِيشَةٍ فَأَكَلْنَا، ثُمَّ قَالَ:
«يَا عَائِشَةُ! أَطْعِمِينَا»، فَجَاءَتْ بِحَيْسَةٍ مِثْلِ
الْقَطَاةِ فَأَكَلْنَا، ثُمَّ قَالَ: «يَا عَائِشَةُ! أَسْقِينَا»،
فَجَاءَتْ بِعُسٍّ مِنَ اللَّبَنِ فَشَرَبْنَا، ثُمَّ قَالَ:
«يَا عَائِشَةُ! أَسْقِينَا» فَجَاءَتْ بِقَدَحٍ صَغِيرٍ
فَشَرَبْنَا، ثُمَّ قَالَ: «إِنْ شِئْتُمْ نَمْتُمْ وَإِنْ شِئْتُمْ
انْطَلَقْتُمْ إِلَى الْمَسْجِدِ». قَالَ: فَبَيْنَمَا أَنَا
مُضْطَجِعٌ فِي الْمَسْجِدِ مِنَ السَّحَرِ عَلَى بَطْنِي،
إِذَا رَجُلٌ يُحَرِّكُنِي بِرِجْلِهِ فَقَالَ: «إِنَّ هَذِهِ
ضَجْعَةٌ يُبْغِضُهَا اللَّهُ». قَالَ: فَتَنْظَرْتُ فَإِذَا
رَسُولُ اللَّهِ ﷺ.

تخریج: [صحيح] أخرجه ابن ماجه، الأدب، باب النهي عن الاضطجاع على الوجه،

[1] Food made of wheat gruel mixed with meat and dates.

[2] A dish made with *Sawīq* (a mash made of wheat or barely grain), dates, ghee, and cheese.

ح: ٣٧٢٣، ح: ٧٥٢ من حديث يحيى بن أبي كثير به، وصححه ابن حبان، ح: ١٩٦٠، وله شاهد عند ابن حبان، ح: ١٩٥٩، وصححه الحاكم على شرط مسلم: ٢٧١/٤، ووافقه الذهبي.

Chapter 95. Sleeping On A Roof That Has No Walls

5041. It was narrated from ‘Abdur-Rahmān bin ‘Alī, meaning, Ibn Shaibān, that his father said: “The Messenger of Allāh ﷺ said: ‘Whoever sleeps on the roof of a house, that has no walls (around the roof) is no longer under the protection of Allāh.’” (*Hasan*)

(المعجم ٩٥) بَابُ: فِي النَّوْمِ عَلَى السَّطْحِ لَيْسَ عَلَيْهِ حِجَارٌ (التحفة ١٠٤)

٥٠٤١ - حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا سَالِمٌ

يَعْنِي ابْنَ نُوحٍ عَنْ عُمَرَ بْنِ جَابِرِ الْحَنْفِيِّ، عَنْ وَعْلَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ وُثَّابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَلِيٍّ يَعْنِي ابْنَ شَيْبَانَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ بَاتَ عَلَى ظَهْرِ بَيْتٍ لَيْسَ عَلَيْهِ حِجَارٌ فَقَدْ بَرَّتْ مِنْهُ الدَّمَةُ».

تخريج: [حسن] أخرجه البخاري في الأدب المفرد، ح: ١١٩٢ عن محمد بن المثنى به، وقال البخاري: "في إسناده نظر" وله شاهد عند أحمد: ٧٩/٥، ٢٧١.

Comments:

Meaning, this is irresponsible, so if you do it, then woe to you.

Chapter 96, 97. Sleeping In A State Of Purity

5042. It was narrated from Abū Zabyah, from Mu‘adh bin Jabal, that the Prophet ﷺ said: “There is no Muslim who sleeps remembering Allāh, and in a state of purity, then wakes up at night, and asks Allāh for good in this world and in the Hereafter, but He will give him that.”

Thābit Al-Bunānī said: “Abū Zabyah came to us and narrated this *Hadīth* to us, from Mu‘adh bin Jabal, from the Prophet ﷺ.” Thābit said: “so-and-so said: ‘I tried to say it when I woke up, but I could not do it.’” (*Sahīh*)

(المعجم ٩٦، ٩٧) بَابُ: فِي النَّوْمِ عَلَى طَهَارَةٍ (التحفة ١٠٥)

٥٠٤٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ:

حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا عَاصِمٌ بْنُ بَهْدَلَةَ عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي ظَبْيَةَ، عَنْ مُعَاذِ بْنِ جَبَلٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْ مُسْلِمٍ بَيَّتَ عَلَى ذِكْرِ طَاهِرًا فَيَتَعَارَّ مِنَ اللَّئِيلِ فَيَسْأَلُ اللَّهَ خَيْرًا مِنَ الدُّنْيَا وَالْآخِرَةِ إِلَّا أَعْطَاهُ إِيَّاهُ».

قَالَ ثَابِتُ الْبُنَّانِيِّ: قَدِمَ عَلَيْنَا أَبُو ظَبْيَةَ فَحَدَّثَنَا بِهَذَا الْحَدِيثِ عَنْ مُعَاذِ بْنِ جَبَلٍ عَنِ النَّبِيِّ ﷺ. قَالَ ثَابِتٌ: قَالَ فُلَانٌ: لَقَدْ جَهَدْتُ أَنْ أَقُولَهَا حِينَ أَتْبَعْتُ، فَمَا قَدَرْتُ عَلَيْهَا.

تخريج: [إسناده صحيح] أخرجه ابن ماجه، الدعاء، باب ما يدعو به إذا انتبه من الليل، ح: ٣٨٨١ من حديث حماد بن سلمة به، وللحديث طرق أخرى.

5043. It was narrated from Ibn ‘Abbās that the Messenger of Allāh ﷺ got up at night and relieved himself, then he washed his face and hands, then went to sleep. (Sahīh)

Abū Dāwud said: Meaning, he urinated.

٥٠٤٣ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ سَلْمَةَ بْنِ كُهَيْلٍ، عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ مِنَ اللَّيْلِ فَقَضَى حَاجَتَهُ، فَغَسَلَ وَجْهَهُ وَيَدَيْهِ ثُمَّ نَامَ. قَالَ أَبُو دَاوُدَ: يَعْنِي بَالَ.

تخريج: أخرجه البخاري، الدعوات، باب الدعاء إذا انتبه من الليل، ح: ٦٣١٦ ومسلم، صلاة المسافرين، باب صلاة النبي ﷺ ودعائه بالليل، ح: ٧٦٣ من حديث سفيان الثوري به.

Chapter (...) Which Direction Should One Face When Sleeping?

5044. It was narrated from Abū Qilābah that one of the family of Umm Salamah said: “The bed of the Prophet ﷺ was positioned as a man is placed in his grave, and the Masjid was at his head.” (Da‘īf)

(المعجم ...) بَابُ: كَيْفَ يَتَوَجَّهُ؟
(التحفة ١٠٦)

٥٠٤٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَّادٌ عَنْ خَالِدِ الْحَدَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ بَعْضِ آلِ أُمِّ سَلْمَةَ قَالَ: كَانَ فِرَاشُ النَّبِيِّ ﷺ نَحْوًا مِمَّا يُوَضَعُ الْإِنْسَانُ فِي قَبْرِهِ، وَكَانَ الْمَسْجِدُ عِنْدَ رَأْسِهِ.

تخريج: [إسناده ضعيف] وهو في مسند مسدد كما في المطالب العالمة: ٣٩٧/٢، ح: ٢٥٦٦ * بعض آل أم سلمة: مجهول.

Chapter 97, 98. What To Say When Going To Sleep

5045. It was narrated from Ḥafṣah, the wife of the Prophet ﷺ that when the Messenger of Allāh ﷺ wanted to sleep, he would place his right hand beneath his cheek then say: “Allāhumma qinī ‘adhābaka yawma tab‘athu ‘ibādak (O Allāh, protect me from Your punishment

(المعجم ٩٧، ٩٨) - بَابُ مَا يَقُولُ عِنْدَ النَّوْمِ (التحفة ١٠٧)

٥٠٤٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا عَاصِمٌ عَنْ مَعْبَدِ بْنِ خَالِدٍ، عَنْ سَوَاءٍ، عَنْ حَفْصَةَ زَوْجِ النَّبِيِّ ﷺ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَرَادَ أَنْ يَرْتُدَّ وَضَعَ يَدَهُ الْيُمْنَى تَحْتَ خَدِّهِ، ثُمَّ يَقُولُ:

on the Day when You resurrect Your slaves)" three times. (*Hasan*)

«اللَّهُمَّ! قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ»،
ثَلَاثَ مَرَّاتٍ.

تخريج: [إسناده حسن] أخرجه أحمد: ٢٨٨/٦ والنسائي في الكبرى، ح: ١٠٥٩٨ وعمل اليوم والليلة، ح: ٧٦٢ من حديث أبان بن يزيد العطار به * عاصم هو ابن بهدلة وانظر، ح: ٢٤٥١ ولبعض الحديث شواهد عند الترمذي، ح: ٣٣٩٨ وغيره.

5046. It was narrated from Manṣūr, who narrated from Sa'd bin 'Ubadah, who said that Al-Barā' bin 'Āzib narrated: The Messenger of Allāh ﷺ said to me: "When you go to your bed, perform *Wuḍū'* as for prayer, then lie down on your right side, and say: '*Allāhumma aslamtu wajhī ilaika, wa fawwaḍtu amrī ilaika, wa alja'tu zahri ilaika, rahbatan wa raghbatan ilaika, lā malja'a wa lā manjā mika illā ilaika, āmantu bi-kitābikalladhī anzalta, wa nabīyikalladhī arsalta* (O Allāh, I have submitted my face to You, delegated my affairs to You, put myself under Your command, out of hope and fear of You. There is no refuge or place of safety from You except with You. I believe in Your Book which You have revealed and in Your Prophet whom You have sent).'" He said: 'Then if you die, you will die upon the *Fiṭrah*, and you will have made these the last words that you say.'" Al-Barā' said: "I said: 'I will memorize them,' and I said: 'And in Your Messenger whom You have sent.' He said: 'No, in Your Prophet whom You have sent.'" (*Ṣaḥīḥ*)

٥٠٤٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ مَنْصُورًا يُحَدِّثُ عَنْ سَعْدِ بْنِ عُبَيْدَةَ قَالَ: حَدَّثَنِي الْبَرَاءُ بْنُ عَازِبٍ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «إِذَا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وُضُوءَكَ لِلصَّلَاةِ ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الْأَيْمَنِ وَقُلْ: اللَّهُمَّ! أَسْلَمْتُ وَجْهِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، زُهْبَةً وَرَغْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَنَبِيِّكَ الَّذِي أَرْسَلْتَ». قَالَ: «فَإِنْ مِتَّ عَلَى الْفِطْرَةِ، وَاجْعَلْهُنَّ آخِرَ مَا تَقُولُ». قَالَ الْبَرَاءُ: فَقُلْتُ: أَسْتَذْكُرُهُنَّ، فَقُلْتُ: وَبِرَسُولِكَ الَّذِي أَرْسَلْتَ، قَالَ: «لَا، وَنَبِيِّكَ الَّذِي أَرْسَلْتَ».

تخريج: أخرجه البخاري، الدعوات، باب: إذا بات طاهرًا، ح: ٦٣١١ عن مسدد، ومسلم، الذكر والدعاء، باب الدعاء عند النوم، ح: ٢٧١٠ من حديث منصور به.

5047. It was narrated from Fiṭr bin Khalīfah who said: “I heard Sa’d bin ‘Ubaidah say: ‘I heard Al-Barā’ bin ‘Azib say: “The Messenger of Allāh ﷺ said to me: ‘When you go to your bed in a state of purity, rest your head on your right hand,’” then he mentioned a similar report (as no. 5046). (*Ṣaḥīḥ*)

5048. It was narrated from Sufyān from Al-A’mash and Manṣūr, from Sa’d bin ‘Ubaidah, from Al-Barā’ bin ‘Azib. Sufyān said: “One of them (the narrators) said: ‘When you go to your bed in a state of purity’ and the other said: ‘Perform *Wuḍū’* as for prayer.’” And he quoted the meaning narrated by Mu’tamir (no. 5046). (*Ṣaḥīḥ*)

5049. It was narrated that Ḥudhaifah said: “When the Prophet ﷺ went to sleep he would say: ‘*Allāhumma bismika ahyā wa amūt* (O Allāh, in Your Name I live and die).’ And when he woke up he would say: ‘*Al-Hamdulillāhilladhī ahyānā ba’dā mā amātanā wa ilaihin-nushūr* (Praise be to Allāh Who has brought us back to life after causing us to die, and to Him is the resurrection).’” (*Ṣaḥīḥ*)

تخریج: أخرجه البخاري، الدعوات، باب ما يقول إذا نام، ح: ٦٣١٢ من حديث سفیان الثوري به.

5050. It was narrated from Sa’eed bin Abī Sa’eed Al-Maqburī, from his father, that Abū Hurairah said: “The Messenger of Allāh ﷺ said:

٥٠٤٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى بن فِطْرِ بْنِ خَلِيفَةَ قَالَ: سَمِعْتُ سَعْدَ بْنَ عُبَيْدَةَ قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «إِذَا أَوَيْتَ إِلَى فِرَاشِكَ طَاهِرًا فَتَوَسَّدْ يَمِينِكَ» ثُمَّ ذَكَرَ نَحْوَهُ.

تخریج: [صحيح] انظر الحديث السابق.

٥٠٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الْأَعْرَابِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ: حَدَّثَنَا سُفْيَانُ عَنْ الْأَعْمَشِ وَمَنْصُورٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْبَرَاءِ عَنِ النَّبِيِّ ﷺ بِهَذَا. قَالَ سُفْيَانُ: قَالَ أَحَدُهُمَا: «إِذَا أَتَيْتَ فِرَاشَكَ طَاهِرًا» وَقَالَ الْآخَرُ: «تَوَضَّأَ وَضُوءَكَ لِلصَّلَاةِ» وَسَاقَ مَعْنَى مُعْتَمِرٍ.

تخریج: [صحيح] انظر الحديثين السابقين.

٥٠٤٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رَبِيعِ بْنِ رُبَيْعٍ، عَنْ حُذَيْفَةَ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا نَامَ قَالَ: «اللَّهُمَّ! بِاسْمِكَ أَحْيَا وَأَمُوتُ»، وَإِذَا اسْتَيْقَظَ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا، وَإِلَيْهِ النُّشُورُ».

٥٠٥٠ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ

‘When one of you goes to his bed, let him dust off his bed with the inside of his lower garment, for he does not know what came onto it after him. Then let him lie down on his right side, and say: “*Bismika rabbī waḍa‘tu janbī wa bika arfa‘uhu, in amsakta nafsī fār-ḥamhā, wa in arsaltahā fāh-faḥhā bimā taḥfazū bihiṣ-ṣāliḥīna min ‘ibādika* (In Your Name my Lord I lay down, and in Your Name I arise. If You keep my soul then have mercy on it, and if You send it back, then protect it with that with which You protect Your righteous slaves).” (*Ṣaḥīḥ*)

قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ فَلْيَنْفُضْ فِرَاشَهُ بِدَاخِلَةِ إِزَارِهِ؛ فَإِنَّهُ لَا يَدْرِي مَا خَلَفَهُ عَلَيْهِ، ثُمَّ لِيُضْطَجِعْ عَلَى شِقِّهِ الْأَيْمَنِ، ثُمَّ لِيَقُلْ: بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي وَ بِكَ أَرْفَعُهُ، إِنْ أَمْسَكَتَ نَفْسِي فَارْحَمْهَا وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ الصَّالِحِينَ مِنْ عِبَادِكَ».

تخريج: أخرجه البخاري، الدعوات، باب ١٣، ح: ٦٣٢٠ عن أحمد بن يونس، ومسلم، الذكر والدعاء، باب الدعاء عند النوم، ح: ٢٧١٤ من حديث عبيد الله بن عمر به.

5051. It was narrated similarly from Suhail, from his father, from Abū Hurairah, that the Prophet ﷺ used to say, when he went to his bed: “*Allāhumma rabbis-samāwāti wa rabbal-arḍi wa rabba kulli shai‘in, fāliqal-ḥabbi wan-nawa, munzilāt-tawrāti wal-injīli wal-Qur‘ān; a‘ūdhu bika min sharri kulli dhī sharrin anta ākhiḍhun bināshiyatihi, antal-awwalu falaisa qablaka shai‘un, wa antal-ākhiru falaisa ba‘daka shai‘in, wa antaz-zāhiru falaisa fawqaka shai‘un, wa antal-bāṭinu falaisa dūnaka shai‘*” (O Allāh, Lord of the heavens, Lord of the earth and Lord of all things, Splitter of the seed and the date stone, Revealer of the Tawrah, the Injil and the Qur‘ān, I seek refuge in You from the evil of all things that You seize by the forelock

٥٠٥١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ؛ ح: وَحَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ عَنْ خَالِدِ نَحْوَهُ، عَنْ سَهْلِيلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ إِذَا أَوَى إِلَى فِرَاشِهِ: «اللَّهُمَّ! رَبَّ السَّمَوَاتِ وَرَبَّ الْأَرْضِ وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوَى، مُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ أَنْتَ آخِذٌ بِنَاصِيَتِهِ. أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ. وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ». زَادَ وَهْبٌ فِي حَدِيثِهِ: «أَقْضِ عَنِّي الدَّيْنَ وَأَغْنِنِي مِنَ الْفَقْرِ».

(have full control over them). O Allāh, You are the First and there is nothing before You; You are the Last and there is nothing after You. You are the Manifest (*Az-Zāhir*) and there is nothing above You; You are the Hidden (*Al-Bāṭin*) and there is nothing beyond You.” Wahb (one of the narrators) added in his *Hadīth*: “*Iqdi ‘annīd-daina wa aghnīnī minal-faqr* (Settle my debt and spare me from poverty).” (*Ṣaḥīh*)

تخريج: أخرجه مسلم، الذكر والدعاء، باب الدعاء عند النوم، ح: ٢٧١٣ من حديث خالد

به .

5052. It was narrated from ‘Alī that the Messenger of Allāh ﷺ used to say, when lying down: “*Allāhumma, innī a‘ūdhu biwajhikal-karīmi wa kalimātikat-tāmmati min sharri mā anta ākhdhun bināshiyatih, Allāhumma anta takshiful-maghrama wal-ma‘tham, Allāhumma lā yuhzamu junduka wa lā yukhlafu wa‘duka, wa lā yanfa‘u dhal-jaddi mikal-jaddu, subhānaka wa bi-ḥamdik* (O Allāh, I seek refuge in Your Noble Face and Your Perfect Words from the evil of all things that You seize by the forelock (have full control over them). O Allāh, You remove debt and sin. O Allāh, Your troops will not be defeated, Your promise will not be broken, nor can the richness of a rich man avail him anything before You, glory and praise is to You).” (*Da‘if*)

٥٠٥٢ - حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَبْرِيُّ: حَدَّثَنَا الْأَحْوَصُ يُعْنِي ابْنَ جَوَّابٍ: حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ وَأَبِي مَيْسِرَةَ، عَنْ عَلِيِّ بْنِ رَسُولِ اللَّهِ ﷺ أَنَّهُ كَانَ يَقُولُ عِنْدَ مَضْجَعِهِ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِوَجْهِكَ الْكَرِيمِ وَكَلِمَاتِكَ التَّامَّةِ مِنْ شَرِّ مَا أَنْتَ آخِذٌ بِنَاصِيَتِهِ، اللَّهُمَّ! أَنْتَ تَكْشِفُ الْمَغْرَمَ وَالْمَأْتَمَ، اللَّهُمَّ! لَا يُهْزَمُ جُنْدُكَ وَلَا يُخْلَفُ وَعْدُكَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ، سُبْحَانَكَ وَبِحَمْدِكَ».

تخريج: [إسناده ضعيف] أخرجه النسائي في الكبرى، ح: ١٠٦٠٣ وعمل اليوم والليلة، ح: ٧٦٧

من حديث الأحوص بن جواب به * أبو إسحاق عن عن أبي ميسرة والحارث الأعور ضعيف .

5053. It was narrated from Anas that when the Prophet ﷺ went to his bed, he said: “*Al-Ḥamdulillahilladhī aṭʿamanā wa saqānā, wa kafānā wa āwānā, fakam mimman lā kāfi lahu wa lā muʿwiya* (Praise be to Allāh Who has fed us, given us to drink, sufficed us and provided us with shelter, for how many there are who have none to suffice them or provide them with shelter).” (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، الذكر والدعاء، باب الدعاء عند النوم، ح: ٢٧١٥ من حديث يزيد بن هارون به.

5054. It was narrated from Yaḥyā bin Ḥamzah, from Thawr, from Khālid bin Maʿdān, from Abī Al-Azhar Al-Anmārī that when the Messenger of Allāh ﷺ went to his bed at night, he said: “*Bismillāhi waḍaʿtu janbī, Allāhummaghfirli dhanbī wakhsaʾ shaitānī wa fukka riḥanī wajʿalnī fin-nadil-aʿlā* (In the Name of Allāh I lay down on my side. O Allāh, forgive me my sins, drive away my *Shaitān*, help me to fulfill my obligations and join me with the highest assembly).” (*Ṣaḥīḥ*) Abū Dāwud said: Abū Hammām Al-Ahwāzī reported it from Thawr, he said: “Abū Zuhair Al-Anmārī.” (*Ṣaḥīḥ*)

تخريج: [إسناده صحيح] أخرجه الطبراني: ٢٢/٢٩٨، ح: ٧٧٩ من حديث يحيى بن حمزة به، وصححه الحاكم: ١/٥٤٠ ووافقه الذهبي * ثور هو ابن يزيد.

5055. It was narrated from Farwah bin Nawfal, from his father, that the Prophet ﷺ said to Nawfal: “Recite (the *Sūrah*) Say: “O you

٥٠٥٣ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَوَى إِلَى فِرَاسِهِ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا، وَكَفَانَا وَأَوَانَا، فَكَم مِمَّنْ لَا كَافِيَ لَهُ وَلَا مُؤْوِيَّ».

٥٠٥٤ - حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ التَّنِيسِيُّ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانٍ: حَدَّثَنِي يَحْيَى بْنُ حَمَزَةَ عَنْ ثَوْرٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ أَبِي الْأَزْهَرِ الْأَنْمَارِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ قَالَ: «بِسْمِ اللَّهِ وَضَعْتُ جَنْبِي، اللَّهُمَّ! اغْفِرْ لِي ذَنْبِي وَاحْسَأْ شَيْطَانِي وَفَكِّ رِهَانِي وَاجْعَلْنِي فِي النَّدِيِّ الْأَعْلَى».

قَالَ أَبُو دَاوُدَ: رَوَاهُ أَبُو هَمَّامِ الْأَهْوَازِيُّ عَنْ ثَوْرٍ قَالَ: أَبُو زُهَيْرِ الْأَنْمَارِيِّ.

٥٠٥٥ - حَدَّثَنَا الثَّمَلِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ فَرْوَةَ بْنِ نَوْفَلٍ، عَنْ

disbelievers”^[1] then go to sleep at the end of it, for it is a disavowal of *Shirk.*” (*Hasan*)

أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ قَالَ لِنُؤْفَالٍ: «اقْرَأْ ﴿قُلْ يَتَّيْمِنُ الْكٰفِرُونَ﴾ ثُمَّ نَمَّ عَلَى خَاتَمَتِهَا فَإِنَّهَا بَرَاءَةٌ مِنَ الشِّرْكِ».

تخريج: [حسن] أخرجه النسائي في الكبرى، ح: ١٠٦٣٧ من حديث زهير به، وصححه ابن حبان، ح: ٢٣٦٣، ٢٣٦٤ والحاكم ١/٥٦٥، ٣/٥٣٨ ووافقه الذهبي وله لون آخر عند الترمذي، ح: ٣٤٠٣ وهو حسن بالشواهد، ولهذا الحديث طرف آخر "ودفع النبي ﷺ ربيبة له" إلخ علقه البخاري في صحيحه قبل، ح: ٥١٠٦.

5056. It was narrated from ‘Āishah that when the Prophet ﷺ went to his bed every night, he would hold his hands together and blow into them, then he would recite into them: “Say: He is Allāh, (the) One”,^[2] “Say: I seek refuge with (Allāh), the Lord of the daybreak”^[3] and “Say: I seek refuge with (Allāh) the Lord of mankind”.^[4] Then he would wipe whatever he was able to of his body with them, starting with his head, and his face, and the front of his body; doing that three times. (*Sahih*)

٥٠٥٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَرَبِيعُ بْنُ خَالِدِ بْنِ مَوْهَبِ الْهَمْدَانِيُّ قَالَا: حَدَّثَنَا الْمُفَضَّلُ يَعْنِيانِ بِنَ فَضَالَةَ عَنْ عُقَيْلِ، عَنْ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفَيْهِ ثُمَّ نَفَثَ فِيهِمَا فَقَرَأَ فِيهِمَا: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾، وَ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾، وَ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾، ثُمَّ يَمْسَحُ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ، يَبْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ وَمَا أَقْبَلَ مِنْ جَسَدِهِ، يَفْعَلُ ذَلِكَ ثَلَاثَ مَرَّاتٍ.

تخريج: أخرجه البخاري، فضائل القرآن، باب فضل المعوذات، ح: ٥٠١٧ عن قتيبة به.

5057. It was narrated from ‘Irbāq bin Sāriyah that the Messenger of Allāh ﷺ used to recite *Al-Musabbihāt* before going to sleep, and he said: “In them there is a Verse which is better than a thousand Verses.” (*Hasan*)

٥٠٥٧ - حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ الْحِرَانِيُّ: حَدَّثَنَا بَقِيَّةٌ عَنْ بَحِيرٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ ابْنِ أَبِي بِلَالٍ، عَنْ عِرْبَاصِ بْنِ سَارِيَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ

[1] *Al-Kāfirūn* 109.

[2] *Al-Ikhlās* 112.

[3] *Al-Falaq* 113.

[4] *An-Nās* 114.

المُسَبِّحَاتِ قَبْلَ أَنْ يَرُقُدَ، وقال: «إِنَّ فِيهِمْ آيَةً أَفْضَلُ مِنْ أَلْفِ آيَةٍ».

تخريج: [حسن] أخرجه الترمذي، فضائل القرآن، باب [قراءة سورة بني إسرائيل والزمزم قبل النوم ...]، ح: ٢٩٢١ من حديث بقية به وقال: "حسن غريب" وله شاهد عند الطبراني في مسند الشاميين: ٣/٣٩١، ح: ٢٥٣١.

Comments:

Meaning, the *Sūrah*s that begin with *Sabbih* (Glorified is Allāh) or similar to that. They are *Al-Isrā'* (17), *Al-Hadid* (57), and *Al-Hashr* (59), *As-Ṣaff* (61), *Al-Jumu'ah* (62), *At-Taghābun* (64) and *Al-A'lā* (87).

5058. It was narrated from Ibn 'Umar that when he went to his bed, the Messenger of Allāh ﷺ used to say: "*Al-Ḥamdulillāhilladhī kafānī wa āwānī wa aṭamanī wa saqānī, walladhī manna 'alayya fa-afdala, walladhī a'tānī fa-ajzal. Al-Ḥamdulillāhi 'alā kulli ḥāl. Allāhumma rabba kulli shai'in wa malikahu wa ilāha kulli shai'in, a'ūdhu bika min an-nār* (Praise be to Allāh Who has sufficed me, granted me shelter, fed me and given me to drink. He is the One Who has blessed me, and been most generous in His blessing; He is the One Who has given to me, and given me a great deal. Praise be to Allāh in all situations. O Allāh, Lord and Sovereign of all things, God of all things, I seek refuge with You from the Fire.)" (*Ḥasan*)

٥٠٥٨ - حَدَّثَنَا عَلِيُّ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثَنِي حُسَيْنٌ عَنْ ابْنِ بُرَيْدَةَ، عَنْ ابْنِ عَمَرَ أَنَّهُ حَدَّثَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ إِذَا أَحَذَّ مَضْجَعَهُ: «الْحَمْدُ لِلَّهِ الَّذِي كَفَانِي وَأَوَانِي وَأَطْعَمَنِي وَسَقَانِي، وَالَّذِي مَنَّ عَلَيَّ فَأَفْضَلَ، وَالَّذِي أَعْطَانِي فَأَجْزَلَ. الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ. اللَّهُمَّ! رَبِّ كُلِّ شَيْءٍ وَمَلِيكُهُ وَإِلَهُ كُلِّ شَيْءٍ، أَعُوذُ بِكَ مِنَ النَّارِ».

تخريج: [إسناده حسن] أخرجه أحمد: ١١٧/٢ عن عبد الصمد به، ورواه النسائي في الكبرى، ح: ١٠٦٣٤ وفي عمل اليوم والليلة، ح: ٧٩٨ وصححه ابن حبان، ح: ٢٣٥٧ والحاكم: ١/٥١٤ ووافقه الذهبي وله شاهد عند الحاكم: ١/٥٤٥، ٥٤٦ وصحاه.

5059. It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'Whoever lies down, and does not remember Allāh

٥٠٥٩ - حَدَّثَنَا حَامِدُ بْنُ يَحْيَى: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ ابْنِ عَجَلَانَ، عَنْ الْمُقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

when doing so, he will regret it on the Day of Resurrection, and whoever sits down, and does not remember Allāh when doing so, he will regret it on the Day of Resurrection.” (Hasan)

Chapter 98, 99. What To Say If One Wakes Up At Night

5060. It was narrated that ‘Ubādah bin Aṣ-Ṣāmit said: “The Messenger of Allāh ﷺ said: ‘Whoever wakes up at night, and says, when he wakes up: “*Lā ilāha illallāhu waḥdahū lā sharīka lahu, laḥul-mulku wa laḥul-ḥamdu, wa huwa ‘ala kulli shai’in qadīr, Subḥān Allāh, wal-ḥamdulillah, wa lā ilāha illallāh, wallāhu akbar, wa la ḥawla wa lā quwwata illā billāh* (There is none worthy of worship but Allāh with no partner or associate, His is the dominion, to Him be praise and He has power over all things. Glory be to Allāh, praise be to Allāh, there is none worthy of worship but Allāh and Allāh is the Greatest, and there is no power and no strength except with Allāh),” then he supplicates (saying): “*Rabbighfirli* (O Lord, forgive me)” – Abū Dāwūd said: Al-Walīd (one of the narrators) said: “he supplicates” – ‘he will be answered, and if he gets up and performs *Wuḍū’* and prays, his prayer will be accepted.” (Ṣaḥīḥ)

«مَنْ اضْطَجَعَ مَضْجَعًا لَمْ يَذْكُرِ اللَّهَ فِيهِ إِلَّا كَانَ عَلَيْهِ تِرَةٌ يَوْمَ الْقِيَامَةِ، وَمَنْ قَعَدَ مَقْعَدًا لَمْ يَذْكُرِ اللَّهَ عَزَّ وَجَلَّ فِيهِ إِلَّا كَانَ عَلَيْهِ تِرَةٌ يَوْمَ الْقِيَامَةِ».

تخريج: [حسن] تقدم، ح: ٤٨٥٦.

(المعجم ٩٨، ٩٩) - بَابُ مَا يَقُولُ الرَّجُلُ إِذَا تَعَارَّ مِنَ اللَّيْلِ (التحفة ١٠٨)

٥٠٦٠ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ الدَّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ قَالَ: قَالَ الْأَوْزَاعِيُّ: حَدَّثَنِي عُمَيْرُ بْنُ هَانِيءٍ: حَدَّثَنِي جُنَادَةُ بْنُ أَبِي أُمَيَّةَ عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَعَارَّ مِنَ اللَّيْلِ فَقَالَ حِينَ يَسْتَقِطُ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ. ثُمَّ دَعَا: رَبِّ اغْفِرْ لِي» - قَالَ أَبُو دَاوُدَ: قَالَ الْوَلِيدُ: أَوْ قَالَ: «دَعَا - اسْتَجِيبَ لَهُ، فَإِنْ قَامَ فَتَوَضَّأَ ثُمَّ صَلَّى قُبِلَتْ صَلَاتُهُ».

تخريج: أخرجه البخاري، التهجيد، باب فضل من تعار من الليل فصلی، ح: ١١٥٤ من حديث الوليد بن مسلم به.

5061. It was narrated from ‘Aishah that when the Messenger of Allāh ﷺ woke up at night, he would say: “*Lā ilāha illā anta, subhānak Allāhumma, astaghfiruka lidhanbī wa as’aluka raḥmataka, Allāhumma zidnī ‘ilman wa lā tuzigh qalbī ba’dā idh hadaitanī, wahab lī min ladunka raḥmatan innaka antal-wahhāb* (There is none worthy of worship but You, glory be to You, O Allāh. I ask Your forgiveness for my sin, and I ask You for Your mercy. O Allāh, increase me in knowledge, and do not cause my heart to deviate after having guided me. Grant me mercy from You, for You are the Bestower.)” (*Hasan*)

٥٠٦١ - حَدَّثَنَا حَامِدُ بْنُ يَحْيَى: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا سَعِيدٌ يَعْنِي ابْنَ أَبِي أَيُّوبَ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الْوَلِيدِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا اسْتَيْقَظَ مِنَ اللَّيْلِ قَالَ: «لَا إِلَهَ إِلَّا أَنْتَ، سُبْحَانَكَ اللَّهُمَّ! اسْتَغْفِرُكَ لِذَنْبِي وَأَسْأَلُكَ رَحْمَتَكَ. اللَّهُمَّ! زِدْنِي عِلْمًا وَلَا تُرْغِ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي، وَهَبْ لِي مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ».

تخريج: [إسناده حسن] أخرجه النسائي في الكبرى، ح: ١٠٧٠١ وعمل اليوم والليلة، ح: ٨٦٥ من حديث سعيد بن أبي أيوب به، وصححه ابن حبان، ح: ٢٣٥٩ والحاكم: ١/٥٤٠ ووافقه الذهبي.

Chapter 99, 100. Reciting *Tasbīh* When Going To Sleep

5062. It was narrated from Al-Ḥakam, from Ibn Abī Lailā, from ‘Alī, who said: “Fāṭimah complained to the Prophet ﷺ about the effect of the grindstone on her hand. Some female captives were brought, and she went to him to ask him (for a servant), but she did not find him. She told ‘Aishah about that, and when the Prophet ﷺ came, she informed him. He came to us when we had gone to bed, and we started to get up, but he said: ‘Stay where you are.’ He

(المعجم ٩٩، ١٠٠) بَابُ: فِي التَّسْبِيحِ
عِنْدَ النَّوْمِ (التحفة ١٠٩)

٥٠٦٢ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ؛ ح: وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ الْمَعْنَى، عَنْ الْحَكَمِ، عَنْ ابْنِ أَبِي لَيْلَى، - قَالَ مُسَدَّدٌ: حَدَّثَنَا - عَلِيُّ قَالَ: سَكَتْ فَاطِمَةُ إِلَى النَّبِيِّ ﷺ مَا تَلَقَى فِي يَدِهَا مِنَ الرَّحَى فَأَتَيْتِ بِسَبِيٍّ فَأَتَتْهُ تَسْأَلُهُ فَلَمْ تَرَهُ، فَأُخْبِرَتْ بِذَلِكَ عَائِشَةَ، فَلَمَّا جَاءَ النَّبِيُّ ﷺ أَخْبَرَتْهُ، فَأَتَانَا وَقَدْ أَحَدْنَا مَضَاجِعَنَا، فَذَهَبْنَا لِنَقُومَ فَقَالَ: «عَلَى مَكَانِكُمْ» فَجَاءَ فَفَعَدَ بَيْنَنَا

came and sat between us, until I felt the coolness of his feet on my chest, and he said: 'Shall I not tell you of something better than that which you asked for? When you go to your bed, say *Subhān-Allāh* thirty-three times, say *Al-Hamdu Lillāh* thirty-three times and say *Allāhu Akbar* thirty-four times. That will be better for you than a servant.'" (*Sahih*)

تخریج: أخرجه البخاري، النفقات، باب عمل المرأة في بيت زوجها، ح: ٥٣٦١ عن مسدد، ومسلم، الذكر والدعاء، باب التسيح أول النهار وعند النوم، ح: ٢٧٢٧ من حديث شعبة به وانظر، ح: ٢٩٨٩.

5063. It was narrated from Abū Al-Ward bin Thumāmah, he said: "Alī said to Ibn A'bud: 'Shall I not narrate to you, from me, and from Fāṭimah, the daughter of the Messenger of Allāh ﷺ, who was the dearest of his family to him, and she was married to me? She worked the grindstone until it left marks on her hands, and she carried water in a water-skin until it left marks on her upper chest, and she swept the house until her clothes became dusty, and she lit the fire for the cooking pot until her clothes turned black, and that caused her harm. We heard that some slaves had been brought to the Prophet ﷺ, so I said: "Why don't you go to your father and ask him for a servant to suffice you?" She went to him and found the people talking to him, and she felt shy, so she returned. The next day, he came to us while we were beneath our blanket, and he sat by

حَتَّى وَجَدْتُ بَرْدَ قَدَمَيْهِ عَلَى صَدْرِي، فَقَالَ: «أَلَا أَدُلُّكُمْ عَلَى خَيْرٍ مِمَّا سَأَلْتُمَا؟ إِذَا أَحَدْتُمَا مَصَاحِجَكُمَا فَسَبِّحَا ثَلَاثًا وَثَلَاثِينَ، وَاحْمَدَا ثَلَاثًا وَثَلَاثِينَ، وَكَبِّرَا أَرْبَعًا وَثَلَاثِينَ فَهُوَ خَيْرٌ لَكُمَا مِنْ خَادِمٍ».

٥٠٦٣ - حَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ الشُّكْرِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ وَعَنْ الْجُرَيْرِيِّ، عَنْ أَبِي الزُّرْدِ بْنِ ثُمَامَةَ قَالَ: قَالَ عَلِيُّ لابنِ عَبْدِ: أَلَا أُحَدِّثُكَ عَنِّي وَعَنْ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ﷺ، وَكَانَتْ أَحَبَّ أَهْلِ إِلَيْهِ، وَكَانَتْ عِنْدِي، فَجَرَّتْ بِالرَّحَى حَتَّى أَثَرَتْ يَدَيْهَا وَاسْتَمَتَتْ بِالْقُرْبَةِ حَتَّى أَثَرَتْ فِي نَحْرِهَا، وَقَمَّتِ الْبَيْتَ حَتَّى اغْبَرَّتْ ثِيَابُهَا، وَأَوْقَدَتِ الْقِدْرَ حَتَّى دَكَنْتُ ثِيَابُهَا، فَأَصَابَهَا مِنْ ذَلِكَ ضُرٌّ، فَسَمِعْنَا أَنَّ رَقِيقًا أُتِيَ بِهِمُ النَّبِيُّ ﷺ فَقُلْتُ: لَوْ أَتَيْتَ أَبَاكَ فَسَأَلْتِيهِ خَادِمًا يَكْفِيكَ، فَآتَتْهُ فَوَجَدَتْ عِنْدَهُ حُدَانًا فَاسْتَحْيَتْ فَرَجَعَتْ، فَعَدَا عَلَيْنَا وَنَحْنُ فِي لِفَاعِنَا، فَجَلَسَ عِنْدَ رَأْسِهَا فَأَدْخَلَتْ رَأْسَهَا فِي اللَّفَاعِ حَيَاءً مِنْ أَبِيهَا، فَقَالَ: مَا كَانَ حَاجَتِكَ أَمْسٍ إِلَى آلِ مُحَمَّدٍ؟ فَسَكَتَتْ مَرَّتَيْنِ، فَقُلْتُ: وَأَنَا وَاللَّهِ! أُحَدِّثُكَ يَا رَسُولَ

her head, and she put her head under the blanket out of shyness before her father. He said: "What did you want yesterday from the family of Muḥammad?" She remained silent twice, and I said: "By Allāh, I will tell you, O Messenger of Allāh. She has worked the grindstone until it left marks on her hands, and she carried water in a water-skin until it left marks on her upper chest, and she swept the house until her clothes became dusty, and she lit the fire for the cooking pot until her clothes turned black. We heard that some slaves or servants had been brought to you, and I said to her: 'Ask him for a servant.'" And he mentioned a *Ḥadīth* like that of Al-Ḥakam (no. 5062). (*Daʿīf*)

الله! إِنَّ هَذِهِ جَرَّتْ عِنْدِي بِالرَّحَى حَتَّى أَثْرَتْ فِي يَدَيْهَا، وَاسْتَقَّتْ بِالْقَرْبَةِ حَتَّى أَثْرَتْ فِي نَحْرِهَا، وَكَسَحَتِ الْبَيْتَ حَتَّى اغْبَرَّتْ ثِيَابُهَا، وَأَوْقَدَتِ الْقُدْرَ حَتَّى دَكَنْتُ ثِيَابُهَا، وَبَلَعْنَا أَنَّهُ قَدْ أَتَاكَ رَقِيقٌ أَوْ خَدَمٌ، فَقُلْتُ لَهَا: سَلِيهِ خَادِمًا. فَذَكَرَ مَعْنَى حَدِيثِ الْحَكَمِ وَأْتَمَّ.

تخريج: [ضعيف] انظر، ح: ٢٩٨٨ وأخرجه عبد الله بن أحمد في زوائد المسند: ١٥٣/٤ من حديث الجبري به.

5064. This narration was narrated from *Shabath* bin Rib'ī, from 'Alī, from the Prophet ﷺ. It says therein: "'Alī said: 'I have never stopped saying them (these words) since I heard them from the Messenger of Allāh ﷺ, except on the night of (the battle of) *Siffīn*, but I remembered them at the end of the night, and I said them.'" (*Daʿīf*)

٥٠٦٤ - حَدَّثَنَا عَبَّاسُ الْعَبْرِيُّ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ يَزِيدَ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ كَعْبِ الْقُرْظِيِّ، عَنْ شَبْثِ بْنِ رَبِيعٍ، عَنْ عَلِيِّ عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَبْرِ قَالَ فِيهِ: قَالَ عَلِيٌّ: فَمَا تَرَكْتُهُنَّ مُنْذُ سَمِعْتُهُنَّ مِنْ رَسُولِ اللَّهِ ﷺ إِلَّا لَيْلَةَ صِفِّينَ، فَإِنِّي ذَكَرْتُهُنَّ مِنْ آخِرِ اللَّيْلِ فَقُلْتُهَا.

تخريج: [إسناده ضعيف] أخرجه النسائي في الكبرى، ح: ١٠٦٥٢ وعمل اليوم والليلة، ح: ٨١٦ من حديث يزيد بن عبد الله بن الهاد به وقال البخاري: "لا يعلم لمحمد بن كعب سماع من شبث".

5065. It was narrated from ‘Abdullāh bin ‘Amr that the Prophet ﷺ said: “There are two, that a Muslim does not do regularly, but he will enter Paradise. They are easy but those who do them are few; saying *Subhān Allāh* ten times after every prayer, and saying *Al-Ḥamdu Lillāh* ten times, and saying *Allāhu akbar* ten times. That makes one hundred and fifty on the tongue, and one thousand and five hundred in the Balance. And saying *Allāhu Akbar* thirty-four times when going to bed, and saying *Al-Ḥamdu Lillāh* thirty-three times, and *Subhān Allāh* thirty-three times. That is one hundred on the tongue and one thousand in the Balance.” And I saw the Messenger of Allāh ﷺ counting them on his fingers. They said: “O Messenger of Allāh, how is it that they are easy but few people do them?” He said: “He – meaning the *Shaitān* – comes to one of you when he is in his bed and makes him fall asleep before he can say them, and he comes to him when he is praying and reminds him of some need before he can say them.” (*Hasan*)

تخريج: [إسناده حسن] أخرجه الترمذي، الدعوات، باب (٢٥) باب منه [في فضل التسبيح والتحميد والتكبير... إلخ]، ح: ٣٤١٠ وابن ماجه، ح: ٩٢٦ والنسائي، ح: ١٣٤٩ من حديث عطاء بن السائب به وقال الترمذي: "حسن صحيح" وصححه ابن حبان، ح: ٥٣٩، ٥٤٠، ٢٣٤٣، ٢٣٤٤.

5066. It was narrated from Al-Faḍl bin Ḥasan Aḍ-Ḍamrī that Ibn Umm Al-Ḥakam, or Ḍubā‘ah bint Az-Zubair, said: “The Messenger of Allāh ﷺ got some captives, and

٥٠٦٥ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «خَصَلَتَانِ أَوْ خَلَّتَانِ لَا يُحَافِظُ عَلَيْهِمَا عَبْدٌ مُسْلِمٌ إِلَّا دَخَلَ الْجَنَّةَ، هُمَا يَسِيرٌ وَمَنْ يَعْمَلُ بِهِمَا قَلِيلٌ: يُسَبِّحُ فِي دُبُرِ كُلِّ صَلَاةٍ عَشْرًا وَيَحْمَدُ عَشْرًا وَيُكَبِّرُ عَشْرًا، فَذَلِكَ خَمْسُونَ وَمِائَةٌ بِاللِّسَانِ وَأَلْفٌ وَخَمْسُونَ مِائَةً فِي الْمِيزَانِ، وَيُكَبِّرُ أَرْبَعًا وَثَلَاثِينَ إِذَا أَخَذَ مَضْجَعَهُ، وَيَحْمَدُ ثَلَاثًا وَثَلَاثِينَ، وَيُسَبِّحُ ثَلَاثًا وَثَلَاثِينَ فَذَلِكَ مِائَةٌ بِاللِّسَانِ وَأَلْفٌ فِي الْمِيزَانِ»، فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَعْقِدُهَا بِيَدِهِ، قَالُوا: يَا رَسُولَ اللَّهِ! كَيْفَ هُمَا يَسِيرٌ وَمَنْ يَعْمَلُ بِهِمَا قَلِيلٌ؟ قَالَ: «يَأْتِي أَحَدَكُمْ فِي مَنَامِهِ» - يَعْنِي الشَّيْطَانَ، - «فَيَتَوَمَّئُهُ قَبْلَ أَنْ يَقُولَهُ، وَيَأْتِيهِ فِي صَلَاتِهِ فَيَذْكُرُهُ حَاجَتَهُ قَبْلَ أَنْ يَقُولَهَا».

٥٠٦٦ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنِي عِيَّاشُ بْنُ عُقْبَةَ الْحَضْرَمِيُّ عَنِ الْفَضْلِ بْنِ حَسَنِ الضَّمْرِيِّ؛

I went, along with my sister and Fāṭimah the daughter of the Prophet ﷺ, to the Prophet ﷺ. We complained about our situation and asked him to order that we be given some of the captives. The Prophet ﷺ said: "The orphans of Badr come before you." Then he mentioned the story of *Tasbiḥ* (saying *Subhān Allāh*). He said: "Following every prayer," and he did not mention sleeping. (*Hasan*)

أَنَّ ابْنَ أُمِّ الْحَكَمِ، أَوْ صُبَاعَةَ بِنْتَ الزُّبَيْرِ - حَدَّثْتُهُ عَنْ إِحْدَاهُمَا - أَنَّهَا قَالَتْ: أَصَابَ رَسُولُ اللَّهِ ﷺ سَبِيًّا، فَذَهَبْتُ أَنَا وَأُخْتِي وَفَاطِمَةُ بِنْتُ النَّبِيِّ ﷺ إِلَى النَّبِيِّ ﷺ فَشَكَوْنَا إِلَيْهِ مَا نَحْنُ فِيهِ، وَسَأَلْنَا أَنْ يَأْمَرَ لَنَا بِشَيْءٍ مِنَ السَّبِيِّ، فَقَالَ النَّبِيُّ ﷺ: «سَبِّحْكَنَّ يَتَامَى بَدْرٍ»، ثُمَّ ذَكَرَ قِصَّةَ التَّسْبِيحِ، قَالَ: عَلَى إِثْرِ كُلِّ صَلَاةٍ، لَمْ يَذْكُرِ النَّوْمَ.

تخريج: [حسن] تقدم، ح: ٢٩٨٧.

Chapter 100, 101. What To Say When Waking Up

5067. It was narrated from ‘Amr bin ‘Āṣim, from Abū Hurairah that Abū Bakr Aṣ-Ṣiddīq said: "O Messenger of Allāh, teach me some words that I may say in the morning and in the evening." He said: "Say: '*Allāhumma fāṭiras-samāwāti wal-arḍi, ālimal-ghaibi wash-shahādati, rabba kulli shai'in wa malikahu, ashhadu an lā ilāha illā anta, a'ūdhu bika min sharri nafsī wa sharri-shaiṭāni wa shirkih* (O Allāh, Creator of the heavens and the earth, Knower of the unseen and the seen, Lord and Sovereign of all things, I bear witness that there is none worthy of worship but You, I seek refuge with You from the evil of myself, and the evil of the *Shaiṭān* and his *Shirk*).'" He said: "Say them in the morning and in the evening, and when you go to your bed." (*Ṣaḥīḥ*)

(المعجم ١٠٠، ١٠١) - بَابُ مَا يَقُولُ إِذَا

أَصْبَحَ (التحفة ١١٠)

٥٠٦٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا هُشَيْمٌ عَنْ

يَعْلَى بْنِ عَطَاءٍ، عَنْ عَمْرِو بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ قَالَ: يَا رَسُولَ اللَّهِ! مُرْنِي بِكَلِمَاتٍ أَقُولُهُنَّ إِذَا أَصْبَحْتُ وَإِذَا أُمْسَيْتُ. قَالَ: «قُلِ: اللَّهُمَّ! فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَشَرِّ الشَّيْطَانِ وَشَرِّهِ»، قَالَ: «قُلْهَا إِذَا أَصْبَحْتَ، وَإِذَا أُمْسَيْتَ، وَإِذَا أَخَذْتَ مَضْجَعَكَ».

تخريج: [صحيح] أخرجه الترمذي، الدعوات، باب منه: [اللهم عالم الغيب والشهادة فاطر السماوات والأرض...]. ح: ٣٣٩٢ من حديث يعلى بن عطاء به وقال: "حسن صحيح" وصححه ابن حبان، ح: ٢٣٤٩ والحاكم: ٥١٣/١ ووافقه الذهبي.

5068. It was narrated from Suhail, from his father, from Abū Hurairah that the Prophet ﷺ used to say in the morning: "*Allāhumma bika aṣḥānā, wa bika amsainā, wa bika naḥyā, wa bika namuwtu, wa ilaikan-nushūr* (O Allāh, by Your grace we have reached the morning, by Your grace we have reached the evening, by Your grace we live and by Your grace we die, and to You is the resurrection)."

When evening came he would say: "*Allāhumma bika amsainā, wa bika naḥyā, wa bika namūtu wa ilaikan-nushūr* (O Allāh, by Your grace we have reached the evening, by Your grace we live, by Your grace we die and to You is the resurrection)."

(*Ṣaḥīḥ*)

تخريج: [إسناده صحيح] أخرجه الترمذي، الدعوات، باب ما جاء في الدعاء إذا أصبح وإذا أمسى، ح: ٣٣٩١ من حديث سهيل بن أبي صالح به، وصححه ابن حبان، ح: ٢٣٥٤، ٢٣٥٥.

5069. It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ said: "Whoever says, when morning or evening comes: '*Allāhumma, innī aṣḥahtu ushhiduka, wa ushhidu ḥamalata 'arshika wa malā'ikataka, wa jamī'a khalqika, innaka antallāhu lā ilāha illā anta, wa anna muḥammadan 'abduka wa rasūluka* (O Allāh, morning has come, and bear witness – You, the bearers of Your Throne, Your Angels, all of Your

٥٠٦٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ إِذَا أَصْبَحَ: «اللَّهُمَّ! بِكَ أَصْبَحْنَا، وَبِكَ أَمْسَيْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ، وَإِلَيْكَ النُّشُورُ»، وَإِذَا أَمْسَى قَالَ: «اللَّهُمَّ بِكَ أَمْسَيْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ وَإِلَيْكَ النُّشُورُ».

٥٠٦٩ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي فُذَيْكٍ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ الْمَجِيدِ عَنْ هِشَامِ بْنِ الْعَازِرِ ابْنِ رَبِيعَةَ، عَنْ مَكْحُولِ الدَّمَشَقِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَالَ حِينَ يُصْبِحُ أَوْ يُمَسِّي: اللَّهُمَّ! إِنِّي أَصْبَحْتُ أَشْهَدُكَ، وَأَشْهَدُ حَمَلَةَ عَرْشِكَ وَمَلَائِكَتَكَ، وَجَمِيعَ خَلْقِكَ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ، أَعْتَقَ اللَّهُ رُبْعَهُ

creation to (bear witness) that there is none worthy of worship but You, and that Muḥammad is Your slave and Messenger),’ Allāh will ransom one-quarter of him from Hell. Whoever says it twice, Allāh will ransom one half of him from Hell. Whoever says it three times, Allāh will ransom three-quarters of him from Hell. Whoever says it four times, Allāh will ransom him from Hell.”^[1] (*Hasan*)

مِنَ النَّارِ، فَمَنْ قَالَهَا مَرَّتَيْنِ أَعْتَقَ اللَّهُ نِصْفَهُ، وَمَنْ قَالَهَا ثَلَاثًا أَعْتَقَ ثَلَاثَةَ أَرْبَاعِهِ، فَإِنْ قَالَهَا أَرْبَعًا أَعْتَقَهُ اللَّهُ مِنَ النَّارِ».

تخریج: [حسن] أخرجه النسائي في الكبرى، ح: ١٠٥٧٤ وعمل اليوم والليلة، ح: ٧٣٨ من حديث أحمد بن صالح به، وسنده ضعيف وله شاهد حسن يأتي: ٥٠٧٨.

5070. It was narrated from Ibn Buraidah, from his father, that the Prophet ﷺ said: “Whoever says when morning or evening comes, ‘*Allāhumma anta rabbī lā ilāha illā anata, khalaqtanī wa ana ‘abduka wa ana ‘alā ‘ahdika wa wa’dika mastata’tu, a’ūdhu bika min shari mā ṣana’tu, abuw’u [laka] bini’matika wa abuw’u bidhanbī, faghfirli innahu lā yaghfirudh-dhunūba illā anta* (O Allāh, You are my Lord, there is none worthy of worship but You; You created me, and I am Your slave, and I hold to Your covenant as much as I can, and I believe in Your promise. I seek refuge with You from the evil of that which I have done, I acknowledge Your blessing [to You], and I acknowledge my sin, so forgive me, for there is none who forgives sins but You),’ if he

٥٠٧٠ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا الْوَلِيدُ بْنُ ثَعْلَبَةَ الطَّائِفِيُّ عَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَالَ حِينَ يُصْبِحُ أَوْ حِينَ يُمَسِي: اللَّهُمَّ! أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ [لَكَ] بِنِعْمَتِكَ وَأَبُوءُ بِذَنْبِي، فَاغْفِرْ لِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَمَاتَ مِنْ يَوْمِهِ أَوْ مِنْ لَيْلَتِهِ دَخَلَ الْجَنَّةَ».

[1] A similar narration follows, see number 5078.

dies that day or that night, he will enter Paradise.” (*Sahih*)

تخريج: [إسناده صحيح] أخرجه ابن ماجه، الدعاء، باب ما يدعو به الرجل إذا أصبح وإذا أمسى، ح: ٣٨٧٢ من حديث الوليد بن ثعلبة به، وصححه ابن حبان، ح: ٢٣٥٣ والحاكم: ١/٥١٤، ٥١٥ ووافقه الذهبي.

Comments:

In another version, narrated by Shaddād bin ‘Aws, (*Al-Bukhārī* no. 6306). The Messenger of Allāh ﷺ called this supplication *Sayyid ul-Istighfār* (the master supplication for forgiveness).

5071. It was narrated from ‘Abdullāh that the Prophet ﷺ used to say, when evening came: “*Amsainā wa amsal-mulkulillāhi wal-ḥamdulillāh. Lā ilāha illallāhu waḥdahū lā sharīka lah* (We have reached the evening and the dominion belongs to Allāh and all praise be to Allāh, there is none worthy of worship but Allāh alone with no partner or associate).”

In the *Hadīth* of Jarīr it adds: “Zubaid (one of the narrators) used to say: ‘Ibrāhīm bin Suwaid used to say: “*Lā ilāha illallāhu waḥdahū lā sharīka lahu, laḥul-mulku wa laḥul-ḥamdu wa huwa ‘alā kulli shai’in qadīr. Rabbi as’aluka khaira mā fi hādhihil-lailati wa khaira mā ba’dahā, wa a’ūdhu bika min sharri mā fi hādhihil-lailati wa sharri mā ba’dahā. Rabbi a’ūdhu bika minal-kasali wa min suw’il-kibri aw al-kufr. Rabbi a’ūdhu bika min ‘adhābin fīn-nāri wa ‘adhābin fīl-qabr* (There is none worthy of worship but Allāh alone with no partner or associate; His is the dominion, to Him is praise and He has power over all things. O Lord, I ask You for the good of this night and what comes after it, and I seek

٥٠٧١ - حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ عَنْ خَالِدِ؛
ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ قُدَّامَةَ بْنِ أَغْمَيْنَ:
حَدَّثَنَا جَرِيرٌ عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ
إِبْرَاهِيمَ بْنِ سُوَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ
يَزِيدٍ، عَنْ عَبْدِ اللَّهِ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ
إِذَا أَمْسَى: «أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ
وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ
لَهُ».

زَادَ فِي حَدِيثِ جَرِيرٍ: وَأَمَّا زَيْدٌ كَانَ
يَقُولُ: كَانَ إِبْرَاهِيمُ بْنُ سُوَيْدٍ يَقُولُ: «لَا إِلَهَ إِلَّا
اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ! أَسْأَلُكَ خَيْرَ مَا
فِي هَذِهِ اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا، وَأَعُوذُ بِكَ مِنْ
شَرِّ مَا فِي هَذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا. رَبِّ!
أَعُوذُ بِكَ مِنَ الْكَسَلِ وَمِنْ سُوءِ الْكِبَرِ أَوْ
الْكُفْرِ. رَبِّ! أَعُوذُ بِكَ مِنْ عَذَابِ فِي النَّارِ
وَعَذَابِ فِي الْقَبْرِ». وَإِذَا أَصْبَحَ قَالَ ذَلِكَ
أَيْضًا: «أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ...».

قَالَ أَبُو دَاوُدَ: رَوَاهُ شُعْبَةُ عَنْ سَلْمَةَ بْنِ
كُهَيْلٍ، عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ قَالَ: «مِنْ سُوءِ
الْكِبَرِ» وَلَمْ يَذْكُرْ: «سُوءِ الْكُفْرِ».

refuge with You from the evil of this night and what comes after it. O Lord, I seek refuge with You from laziness and the ills of arrogance or *Kufr*. O Lord, I seek refuge with You from a punishment in Hell or punishment in the grave)." When morning came he would say likewise: "*Aṣḥahnā wa aṣḥaḥal-mulku* lillāhi... (We have reached the morning and dominion belongs to Allāh...)" (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، الذكر والدعاء، باب: في الأدعية، ح: ٢٧٢٣ من حديث جرير به.

5072. It was narrated that Abū Sallām was in the *Masjid* of Ḥimṣ. A man passed by, and they said: "This man served the Prophet ﷺ." He went to him and said: "Tell me a *Ḥadīth* that you heard from the Messenger of Allāh ﷺ with no men between yourself and him." He said: "I heard the Messenger of Allāh ﷺ say: 'Whoever says, when morning and evening come: "*Radīnā billāhi rabban, wa bil-islāmi dīnan, wa bi-Muḥammadin rasūlan* (We are pleased with Allāh as our Lord, Islam as our religion, and Muḥammad as our Messenger,)" Allāh will certainly reward him until he is pleased." (*Ḥasan*)

٥٠٧٢ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عَقِيلٍ، عَنْ سَابِقِ بْنِ نَاجِيَةَ، عَنْ أَبِي سَلَامٍ؛ أَنَّهُ كَانَ فِي مَسْجِدِ حِمصَ، فَمَرَّ بِهِ رَجُلٌ فَقَالُوا: هَذَا خَدَمَ النَّبِيَّ ﷺ، فَقَامَ إِلَيْهِ فَقَالَ: حَدَّثَنِي بِحَدِيثٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ لَمْ يَتَدَاوَلْهُ بَيْنَكَ وَبَيْنَهُ الرَّجَالُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ قَالَ إِذَا أَصْبَحَ وَإِذَا أَمْسَى: رَضِينَا بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ رَسُولًا، إِلَّا كَانَ حَقًّا عَلَيَّ اللَّهُ أَنْ يُرَضِّيَهُ».

تخريج: [إسناده حسن] أخرجه أحمد: ٣٣٧/٤ والنسائي في الكبرى، ح: ٩٨٣٢ وعمل اليوم والليلة، ح: ٤ من حديث شعبة به، وصححه الحاكم: ٥١٨/١ ووافقه الذهبي * سابق بن ناجية: حسن الحديث تقدم، ح: ٣٦٥٣.

5073. It was narrated from 'Abdullāh bin Ghannām Al-Bayādī that the Messenger of Allāh ﷺ said: "Whoever says, when morning

٥٠٧٣ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانٍ وَإِسْمَاعِيلُ قَالَا: حَدَّثَنَا

comes: ‘*Allāhumma, mā aṣḥaba bi min ni‘matin, fa minka waḥdaka, lā sharika laka, fa-lakal-ḥamdu, wa lakash-shukru* (O Allāh, whatever blessing has come to me this morning is from You alone, with no partner or associate, to You is praise and thanks),’ has given due thanks for that day. Whoever says something similar when evening comes, he has given due thanks for that night.” (*Da‘if*)

تخريج: [إسناده ضعيف] أخرجه النسائي في الكبرى، ح: ٩٨٣٥ وعمل اليوم والليلة، ح: ٧ من حديث سليمان بن بلال به، وصححه ابن حبان، ح: ٢٣٦١ * عبدالله بن عنبسة: لم يوثقه غير ابن حبان.

5074. It was narrated that Jubair bin Abī Sulaimān bin Jubair bin Muṭ‘im said: “I heard Ibn ‘Umar say: ‘The Messenger of Allāh ﷺ never failed to say these supplications, when evening came. and when morning came: “*Allāhumma, innī as‘alukal-‘āfiyata fid-dunyā wal-ākhirah. Allāhumma innī as‘alukal-‘afwa wal-‘āfiyata fi dīnī wa dunyāya wa ahli wa māli. Allāhummastur ‘awratī* (O Allāh, I ask You for well being in this world and in the Hereafter. O Allāh, I ask You for forgiveness and well being in my religious commitment, my worldly affairs, my family and my wealth. O Allāh conceal my fault)” - ‘Uthmān (one of the narrators) said: “*‘awratī* (my faults)” - “*wa āmin raw‘atī. Allāhummaḥfaznī min baini yadayya wa min khalfī, wa ‘an yamīnī wa ‘an shimālī wa min fawqī, wa a‘ūdhu bi-‘azamatika an ughtāla mintahṭī.*

سَلِيمَانَ بْنِ بِلَالٍ عَنِ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْسَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَثَامِ الْبَيْاضِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَالَ حِينَ يُصْبِحُ: اللَّهُمَّ! مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ فَمِنْكَ وَحَدِّكَ، لَا شَرِيكَ لَكَ، فَلَكَ الْحَمْدُ وَلَكَ الشُّكْرُ، فَقَدْ أَدَّى شُكْرَ يَوْمِهِ، وَمَنْ قَالَ مِثْلَ ذَلِكَ حِينَ يُمَسِّي فَقَدْ أَدَّى شُكْرَ لَيْلَتِهِ».

٥٠٧٤ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى الْبَلْخِيِّ: حَدَّثَنَا وَكَيْعٌ؛ ح: وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ الْمَعْنَى: حَدَّثَنَا ابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا عَبَادَةُ بْنُ مُسْلِمٍ الْفَزَارِيُّ عَنْ جُبَيْرِ بْنِ أَبِي سَلِيمَانَ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يَدْعُ هُوَ لِأَنَّ الدَّعَوَاتِ حِينَ يُمَسِّي وَحِينَ يُصْبِحُ: «اللَّهُمَّ! إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ. اللَّهُمَّ! إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي. اللَّهُمَّ! اسْتُرْ عَوْرَتِي». - وَقَالَ عُثْمَانُ: «عَوْرَاتِي وَأَمِنْ رَوْعَاتِي اللَّهُمَّ! احْفَظْنِي مِنْ بَيْنِ يَدَيْ وَمِنْ خَلْفِي، وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي».

قَالَ أَبُو دَاوُدَ: قَالَ وَكَيْعٌ: يَعْنِي الْحَسَفَ.

(and keep me safe from the things I fear. O Allāh, protect me from in front and behind, from my right and my left and from above. I seek refuge in Your might from any unexpected harm coming from beneath me).” (*Sahih*)

Abū Dāwud said: Waki’ (one of the narrators) said: “Meaning, being swallowed up by the earth.”

تخریج: [إسناده صحيح] أخرجه النسائي، الاستعاذة، باب الاستعاذة من الخسف، ح: ٥٥٣١ من حديث عبادة بن مسلم به مختصراً، وصححه ابن حبان، ح: ٢٣٥٦ والحاكم: ١/٥١٧، ٥١٨ ووافقه الذهبي.

5075. It was narrated from ‘Abdul-Ḥamid, the freed slave of Banū Hāshim, that his mother – who used to serve one of the daughters of the Prophet ﷺ – told him, that the daughter of the Prophet ﷺ, told her, that the Prophet ﷺ used to teach her, saying: “When morning comes, say: ‘*Subhān Allāh, wa bi-ḥamdihi, lā quwwata illā billāhi, mā shā’a Allāhu kāna, wa mā lam yashā’ lam yakun. A’lamu anna Allāha ‘alā kulli shai’in qadīrun wa anna Allāha qad aḥātā bi-kulli shai’in ‘ilmā* (Glory and praise be to Allāh, there is no strength except with Allāh, whatever Allāh wills, happens, and whatever He does not will, does not happen. I know that Allāh has power over all things, and that Allāh has encompassed all things with His knowledge).’ Whoever says them (these words) when morning comes will be protected until the evening, and whoever says them in the evening will be

٥٠٧٥ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو؛ أَنَّ سَالِمًا الْفَرَّاءَ حَدَّثَهُ، أَنَّ عَبْدَ الْحَمِيدِ مَوْلَى بَنِي هَاشِمٍ حَدَّثَهُ؛ أَنَّ أُمَّهُ حَدَّثَتْهُ وَكَانَتْ تَحْدِثُ بَعْضَ بَنَاتِ النَّبِيِّ ﷺ؛ أَنَّ بِنْتَ النَّبِيِّ ﷺ حَدَّثَتْهَا؛ أَنَّ النَّبِيَّ ﷺ كَانَ يُعَلِّمُهَا فَيَقُولُ: «قُولِي حِينَ تُصْبِحِينَ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، لَا قُوَّةَ إِلَّا بِاللَّهِ، مَا شَاءَ اللَّهُ كَانَ، وَمَا لَمْ يَشَأْ لَمْ يَكُنْ، أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا، فَإِنَّهُ مَنْ قَالَهُنَّ حِينَ يُصْبِحُ حَفِظَ حَتَّى يُمْسِيَ، وَمَنْ قَالَهُنَّ حِينَ يُمْسِي حَفِظَ حَتَّى يُصْبِحَ.»

protected until the morning.”

(*Da'if*)

تخريج: [إسناده ضعيف] أخرجه النسائي في الكبرى، ح: ٩٨٤٠ وعمل اليوم والليلة، ح: ١٢١ من حديث عبدالله بن وهب به * عبد الحميد مولى بني هاشم: لم يوثقه غير ابن حبان.

5076. It was narrated from Ibn ‘Abbās that the Messenger of Allāh ﷺ said: “Whoever says, when morning comes ‘So glorify Allāh, when you come up to the evening, and when you enter the morning. And His are all the praises and thanks in the heavens and the earth; and (glorify Him) in the afternoon and when you come up to the time, when the day begins to decline...’ up to: ‘...And thus shall you be brought out (resurrected)^[1] he will get what he missed that day, and whoever says (these Verses) when evening comes, he will get what he missed that night.” (*Da'if*)

٥٠٧٦ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ قَالَ: أَخْبَرَنَا؛ ح: وَحَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي اللَّيْثُ عَنْ سَعِيدِ بْنِ بَشِيرِ النَّجَّارِيِّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الْبَيْلَمَانِيِّ - قَالَ الرَّبِيعُ: ابْنُ الْبَيْلَمَانِيِّ - عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «مَنْ قَالَ حِينَ يُصْبِحُ ﴿فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ﴾ إِلَى ﴿وَكَذَلِكَ تُخْرَجُونَ﴾ [الروم: ١٧-١٩]، أَدْرَكَ مَا فَاتَهُ فِي يَوْمِهِ ذَلِكَ، وَمَنْ قَالَهُنَّ حِينَ يُمَسِّي أَدْرَكَ مَا فَاتَهُ فِي لَيْلَتِهِ» قَالَ الرَّبِيعُ: عَنْ اللَّيْثِ.

تخريج: [إسناده ضعيف جدًا] أخرجه الطبراني في الكبير: ٢٣٩/١٢، ح: ١٢٩٩١ من حديث الليث بن سعد به * سعيد بن بشير: مجهول (تقريب) وشيخه ضعيف وقد اتهمه ابن عدي وابن حبان (أيضًا) وعبد الرحمن البيلماني ضعيف (أيضًا) والحديث ضعفه البخاري وغيره.

5077. It was narrated from Hammād and Wuhaib, similarly, from Suhail, from his father, from Ibn Abī ‘Ayyāsh - Hammād said: from Abū ‘Ayyāsh, that the Messenger of Allāh ﷺ said: “Whoever says when morning comes: ‘*Lā ilāha illallāhu waḥdahu lā sharika lahu, lahu-lmulku wa lahu-lḥamdu, wa huw ‘alā kulli*

٥٠٧٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ وَوُهَيْبٌ نَحْوَهُ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عَائِشٍ وَقَالَ حَمَادٌ: عَنْ أَبِي عِيَّاشٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَالَ إِذَا أَصْبَحَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى

[1] *Ar-Rūm* 30:17-19.

shai'in qadir (There is none worthy of worship but Allāh alone with no partner or associate, His is the dominion, to Him is praise and He has power over all things), he will have (a reward) equivalent to that of setting one of the descendants of Ismā'il free from slavery, ten good deeds will be recorded for him, ten bad deeds will be erased from (his record), he will be raised ten degrees (in status), and he will be guarded against the *Shaitān* until evening comes. If he says them when evening comes, he will have something similar, until morning comes."

It says in the *Hadīth* of Ḥammād: "A man saw the Messenger of Allāh ﷺ in a dream and said: 'O Messenger of Allāh, Abū 'Ayyāsh is narrating such and such from you,' and he said: 'Abū 'Ayyāsh has spoken the truth.'" (*Ṣaḥīḥ*)

Abū Dāwud said: Ismā'il bin Ja'far, Mūsā Az-Zam'ī, and 'Abdullāh bin Ja'far reported it from Suhail, from his father, from Ibn ['Ayyāsh].

كُلُّ شَيْءٍ قَدِيرٌ، كَانَ لَهُ عَدْلٌ رَقَبَةٍ مِنْ وَدِّ إِسْمَاعِيلَ وَكُتِبَ لَهُ عَشْرُ حَسَنَاتٍ، وَحُطَّ عَنْهُ عَشْرُ سَيِّئَاتٍ وَرَفَعَ لَهُ عَشْرُ دَرَجَاتٍ، وَكَانَ فِي حِرْزٍ مِنَ الشَّيْطَانِ حَتَّى يُمَسِيَ. وَإِنْ قَالَهَا إِذَا أَمْسَى كَانَ لَهُ مِثْلُ ذَلِكَ حَتَّى يُصْبِحَ»

قَالَ فِي حَدِيثِ حَمَّادٍ: فَرَأَى رَجُلٌ رَسُولَ اللَّهِ ﷺ فِيمَا يَرَى النَّائِمُ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ أَبَا عَيَّاشٍ يُحَدِّثُ عَنْكَ بِكَذَا وَكَذَا. قَالَ: «صَدَقَ أَبُو عَيَّاشٍ».

قَالَ أَبُو دَاوُدَ: رَوَاهُ إِسْمَاعِيلُ بْنُ جَعْفَرٍ وَمُوسَى الزَّمْعِيُّ وَعَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ ابْنِ [عَيَّاشٍ].

تخریج: [صحیح] أخرجه ابن ماجه، الدعاء، باب ما يدعو به الرجل إذا أصبح وإذا أمسى، ح: ٣٨٦٧ من حديث حماد بن سلمة به.

5078. It was narrated that Muslim, meaning, Ibn Ziyād, said: "I heard Anas bin Mālik say: 'The Messenger of Allāh ﷺ said: "Whoever says, when morning comes, 'Allāhumma, innī aṣbaḥtu ushhiduka, wa ushhidu ḥamalata 'arshika wa malā'ikataka, wa jamī'a khalqika, innaka antallāhu lā ilāha

٥٠٧٨ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا بَقِيَّةٌ عَنْ مُسْلِمٍ يَعْنِي ابْنَ زِيَادٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ جِئِنِ يُصْبِحُ اللَّهُمَّ! إِنِّي أَصْبَحْتُ أَشْهَدُكَ وَأَشْهَدُ حَمَلَةَ عَرْشِكَ وَمَلَائِكَتَكَ وَجَمِيعَ خَلْقِكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ،

illā anta, wa anna Muḥammadan ‘abduka wa rasūluka (O Allāh, morning has come, and bear witness - You, the bearers of Your Throne, Your Angels, all of Your creation to (bear witness) that there is none worthy of worship but You, and that Muḥammad is Your slave and Messenger) – Allāh will forgive him for whatever sins he commits during that day, and if he says that when evening comes, he will be forgiven for whatever sins he commits during that night.”^[1]

(Ḥasan)

تخريج: [حسن] أخرجه الترمذي، الدعوات، باب [دعاء: "اللهم أصبحنا أو أمسينا نشهدك ونشهد حملة عرشك..."]، ح: ٣٥٠١ من حديث بقية به، وصرح بالسماع المسلسل (عمل اليوم والليلة، ح: ٩) وله شاهد تقدم، ح: ٥٠٦٩ ونقل المنذري وابن تيمية عن الترمذي، قال فيه: "حسن".

5079. It was narrated from Muḥammad bin Shu‘aib: “Abū Sa‘eed Al-Filāṣṭīnī ‘Abdur-Raḥmān bin Ḥassān informed me, from Al-Ḥārith bin Muslim; that he informed him, from his father, Muslim bin Al-Ḥārith At-Tamīmī, that the Messenger of Allāh ﷺ whispered to him, and said: ‘When you finish *Maghrib* prayer, say: “*Allāhumma ajirnīmin an-nār* (O Allāh, protect me from Hell)” seven times, for if you say that, then you die that night, protection from it will be decreed for you. And when you pray *Ṣubḥ* (*Fajr*), say that too, then if you die that day, protection from it will be

وَحَدَّكَ لَا شَرِيكَ لَكَ، وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ، إِلَّا غَفَرَ اللَّهُ لَهُ مَا أَصَابَ فِي يَوْمِهِ ذَلِكَ مِنْ ذَنْبٍ، وَإِنْ قَالَهَا جِئِن يُمْسِي، غُفِرَ لَهُ مَا أَصَابَ تِلْكَ اللَّيْلَةَ».

٥٠٧٩ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ أَبُو النَّضْرِ الدَّمَشْقِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ: أَخْبَرَنِي أَبُو سَعِيدٍ الْفِلَسْطِينِيُّ عَبْدُ الرَّحْمَنِ بْنُ حَسَّانٍ عَنِ الْحَارِثِ بْنِ مُسْلِمٍ؛ أَنَّهُ أَخْبَرَهُ عَنْ أَبِيهِ مُسْلِمِ بْنِ الْحَارِثِ التَّمِيمِيِّ عَنِ رَسُولِ اللَّهِ ﷺ أَنَّهُ أَسْرَّ إِلَيْهِ فَقَالَ: «إِذَا انْصَرَفْتَ مِنْ صَلَاةِ الْمَغْرِبِ فَقُلْ: اللَّهُمَّ اجْرِنِي مِنَ النَّارِ سَبْعَ مَرَّاتٍ فَإِنَّكَ إِذَا قُلْتَ ذَلِكَ ثُمَّ مِتَّ فِي لَيْلَتِكَ كُتِبَ لَكَ جِوَارٌ مِنْهَا، وَإِذَا صَلَّيْتَ الصُّبْحَ فَقُلْ كَذَلِكَ؛ فَإِنَّكَ إِنْ مِتَّ فِي يَوْمِكَ كُتِبَ لَكَ جِوَارٌ مِنْهَا».

أخبرني أبو سعيد عن الحارث أنه قال

[1] Similar preceded, see number 5069.

decreed for you.” (*Hasan*)

Abū Sa‘eed informed me, from Al-Ḥārith, that he said: “The Messenger of Allāh ﷺ whispered it to us, and we confine it to our brothers.”

أَسْرَهَا إِلَيْنَا رَسُولُ اللَّهِ ﷺ. نَحْنُ نَحْصُ
إِخْوَانَنَا بِهَا.

تخريج: [حسن] أخرجه أحمد: ٢٣٤/٤ والنسائي في عمل اليوم والليلة، ح: ١١١ في الكبرى، ح: ٩٩٣٥ من حديث أبي سعيد الفلسطيني به، وصححه ابن حبان: ٢٣٤٦ * الحارث بن مسلم ذكره بعضهم في الصحابة ووثقه ابن حبان وغيره فهو حسن الحديث، وانظر الحديث الآتي.

5080. It was narrated from Al-Walīd: “Abdur-Raḥmān bin Ḥassān Al-Kinānī narrated to us, he said: ‘Muslim bin Al-Ḥārith bin Muslim At-Tamīmī narrated to me, from his father, that the Prophet ﷺ said’ similarly (to no. 5079), up to the words “protection from it.” But he also said in it: “before he speaks to anyone.”

‘Alī bin Sahl (one of the narrators) said that his father narrated to him: “Alī and Ibn Al-Muṣaffā (two narrators) said: ‘The Messenger of Allāh ﷺ sent us on a campaign, and when we reached the place of attack, I made my horse gallop, and I overtook my companions, and the people of the locality met me with a great noise. I said to them: “Say *Lā ilāha illallāh*” and you will be protected, and they said it. My companions criticized me, and said: “You have deprived us of the spoils.” When we came to the Messenger of Allāh ﷺ, they told him what I had done. He called me and approved of what I had done, and said: “Allāh has decreed such and such (of reward) for each one

٥٠٨٠ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ
الْحِمَصِيِّ وَمُؤَمَّلُ بْنُ الْفَضْلِ الْحَرَانِيُّ وَعَلِيُّ
ابْنُ سَهْلِ الرَّمْلِيِّ، وَمُحَمَّدُ بْنُ مُصَفَّى
الْحِمَصِيِّ قَالُوا: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا عَبْدُ
الرَّحْمَنِ بْنُ حَسَّانِ الْكِنَانِيِّ قَالَ: حَدَّثَنِي
مُسْلِمُ بْنُ الْحَارِثِ بْنِ مُسْلِمِ التَّمِيمِيِّ عَنِ
أَبِيهِ: أَنَّ النَّبِيَّ ﷺ قَالَ نَحْوَهُ إِلَى قَوْلِهِ:
«جَوَارُ مِنْهَا»، إِلَّا أَنَّهُ قَالَ فِيهِمَا: «قَبْلَ أَنْ
تُكَلِّمَ أَحَدًا».

قَالَ عَلِيُّ بْنُ سَهْلِ فِيهِ: إِنَّ أَبَاهُ حَدَّثَهُ،
وَقَالَ عَلِيُّ وَابْنُ الْمُصَفَّى، قَالَ: بَعَثَنَا رَسُولُ
اللَّهِ ﷺ فِي سَرِيَّةٍ، فَلَمَّا بَلَّغْنَا الْمَعَارَ
اسْتَحْشَتْ فَرَسِي فَسَبَقْتُ أَصْحَابِي، وَتَلَقَّانِي
الْحَيُّ بِالرَّيْنِ، فَقُلْتُ لَهُمْ: قُولُوا لَا إِلَهَ إِلَّا
اللَّهُ تُحْرُؤُوا، فَقَالُوا، فَلَا مَنِي أَصْحَابِي
فَقَالُوا: أَحْرَمْتَنَا الْغَنِيمَةَ، فَلَمَّا قَدِمُوا عَلَى
رَسُولِ اللَّهِ ﷺ أَخْبَرُوهُ بِالَّذِي صَنَعْتُ،
فَدَعَانِي فَحَسَّنَ لِي مَا صَنَعْتُ وَقَالَ: «أَمَا إِنَّ
اللَّهَ قَدْ كَتَبَ لَكَ مِنْ كُلِّ إِنْسَانٍ مِنْهُمْ كَذَا
وَكَذَا». - قَالَ عَبْدُ الرَّحْمَنِ: فَأَنَا نَسِيتُ

among them.” – ‘Abdur-Rahmān said: “I forgot the reward” – “Then the Messenger of Allāh ﷺ said: ‘As for me, I will write a bequest for you after I am gone.’ He did that, sealed it and gave it to me, and said to me...” then he mentioned a similar report. Ibn Al-Muṣaffā said: “He said: ‘I heard Al-Hārith bin Muslim bin Al-Hārith At-Tamīmī narrating it from his father.”^[1] (*Hasan*)

الثَّوَابِ، - ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «أَمَا إِنِّي سَأَكْتُبُ لَكَ بِالْوَصَاةِ بَعْدِي». قَالَ: فَفَعَلَ وَحَتَمَ عَلَيْهِ وَدَفَعَهُ إِلَيَّ وَقَالَ لِي، ثُمَّ ذَكَرَ مَعْنَاهُمْ. وَقَالَ ابْنُ الْمُصَفَّى: قَالَ: سَمِعْتُ الْحَارِثَ بْنَ مُسْلِمِ بْنِ الْحَارِثِ التَّمِيمِيِّ يُحَدِّثُ عَنْ أَبِيهِ.

تخريج: [حسن] انظر الحديث السابق، وأخرجه النسائي في الكبرى (عمل اليوم والليلة، ح: ١١١) عن عمرو بن عثمان به، انظر الحديث السابق.

5081. It was narrated from Umm Ad-Dardā’ that Abū Ad-Dardā’, may Allāh be pleased with him, said: “Whoever says, morning and evening; ‘*Hasbiya-llāha lā ilāha illā huwa, ‘alaihi tawakkaltu, wa huwa rabbul-‘arshil-‘azīm* (Allāh is sufficient for me, there is none worthy of worship but He, in Him have I put my trust, and He is the Lord of the Mighty Throne)’ seven times, Allāh will suffice him against all that grieves him, whether he is sincere when saying it, or not.” (*Hasan*)

٥٠٨١ - حَدَّثَنَا يَزِيدُ بْنُ مُحَمَّدٍ الدَّمَشْقِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ بْنُ مُسْلِمِ الدَّمَشْقِيِّ وَكَانَ مِنْ ثِقَاتِ الْمُسْلِمِينَ، مِنْ الْمُتَعَبِّدِينَ، قَالَ: حَدَّثَنَا مُدْرِكُ بْنُ سَعْدٍ - قَالَ يَزِيدُ: شَيْخٌ ثِقَةٌ - عَنْ يُونُسَ بْنِ مَيْسَرَةَ ابْنِ حَلْبَسٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَنْ قَالَ إِذَا أَضْبَحَ وَإِذَا أَمْسَى: حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ، عَلَيْهِ تَوَكَّلْتُ، وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ سَبْعَ مَرَّاتٍ، كَفَاهُ اللَّهُ مَا أَهَمَّهُ، صَادِقًا كَانَ بِهَا أَوْ كَاذِبًا.

تخريج: [إسناده حسن].

5082. It was narrated from Mu‘ādh bin ‘Abdullāh bin Khhubaib that his father said: “We went out on a rainy and very dark night, looking for the Messenger of Allāh ﷺ to

٥٠٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى قَالَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ قَالَ: أَخْبَرَنِي ابْنُ أَبِي ذُئْبٍ عَنْ أَبِي أُسَيْدِ الْبَرَادِ، عَنْ مُعَاذِ بْنِ

[1] This section is an explanation of the variant wordings reported by some of the narrators.

lead us in prayer, and we found him. He said: 'Say,' but I did not say anything. Then he said: 'Say,' but I did not say anything. Then he said: 'Say,' and I said: 'What should I say, O Messenger of Allāh?' He said: 'Say: He is Allāh, the One^[1] and *Al-Mu'awwidhatain*, in the evening and in the morning, three times, and they will suffice you against all things.'" (*Hasan*)

عَبْدَ اللَّهِ بْنِ حُبَيْبٍ، عَنْ أَبِيهِ أَنَّهُ قَالَ: خَرَجْنَا فِي لَيْلَةٍ مَطَرٍ وَظَلَمَةٌ شَدِيدَةٌ نَطْلُبُ رَسُولَ اللَّهِ ﷺ لِيُصَلِّيَ لَنَا فَأَدْرَكْنَاهُ فَقَالَ: «قُلْ»، فَلَمْ أَقُلْ شَيْئًا، ثُمَّ قَالَ: «قُلْ»، فَلَمْ أَقُلْ شَيْئًا، ثُمَّ قَالَ: «قُلْ»، فَقُلْتُ: مَا أَقُولُ يَا رَسُولَ اللَّهِ؟ قَالَ: «قُلْ، هُوَ اللَّهُ أَحَدٌ وَالْمَعْوَدَتَيْنِ، حِينَ تُمَسِّي وَحِينَ تُصْبِحُ، ثَلَاثَ مَرَّاتٍ، تَكْفِيكَ مِنْ كُلِّ شَيْءٍ».

تخريج: [إسناده حسن] أخرجه الترمذي، الدعوات، باب [الدعاء عند النوم]، ح: ٣٥٧٥ من حديث ابن أبي فديك به وقال: "حسن صحيح غريب" ورواه النسائي، ح: ٥٤٣٠ * أبو أسيد هو أسيد بن أبي أسيد.

5083. It was narrated that Abū Mālik said: "They said: 'O Messenger of Allāh, tell us a word that we may say in the morning and in the evening and when we go to bed.'" He told them to say: "Allāhumma fātiras-samāwāti wal-ardī 'alimal-ghaibi wash-shahādati, anta rabbu kulli shai'in, wal-malāikatu yashhadūna annaka lā ilāha illā anta, fa-innā na'udhu bika min sharri anfusinā, wa min sharrish-shaitānir-rajimi wa shirkih, wa an naqtarifa sūw'an 'alā anfusinā, aw najurrahu ilā muslim (O Allāh, Creator of the heavens and the earth, Knower of the unseen and the seen, You are the Lord of all things, and the angels bear witness that there is none worthy of worship but You. We seek refuge in You from the evil of ourselves, and from the evil of the

٥٠٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنِي أَبِي - قَالَ ابْنُ عَوْفٍ وَرَأَيْتُهُ فِي أَضَلِّ إِسْمَاعِيلَ - قَالَ: حَدَّثَنِي ضَمُضٌ عَنْ شُرَيْحٍ، عَنْ أَبِي مَالِكٍ قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ! حَدِّثْنَا بِكَلِمَةٍ نَقُولُهَا إِذَا أَصْبَحْنَا وَأَمْسَيْنَا وَاضْطَجَعْنَا، فَأَمَرَهُمْ أَنْ يَقُولُوا: «اللَّهُمَّ! فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ، عَالِمِ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ رَبُّ كُلِّ شَيْءٍ، وَالْمَلَائِكَةُ يَشْهَدُونَ أَنَّكَ لَا إِلَهَ إِلَّا أَنْتَ، فَإِنَّا نَعُوذُ بِكَ مِنْ شَرِّ أَنْفُسِنَا، وَمِنْ شَرِّ الشَّيْطَانِ الرَّجِيمِ وَشَرِّكِهِ، وَأَنْ نَقْتَرِفَ سُوءًا عَلَى أَنْفُسِنَا، أَوْ نَجْرَهُ إِلَى مُسْلِمٍ».

[1] *Al-Ikhlās* (112).

accursed *Shaitān*, and his *Shirk*, and from bringing evil upon ourselves, or upon another Muslim.)” (*Daʿīf*)

تخريج: [إسناده ضعيف] أخرجه الطبراني في مسند الشاميين: ٤٤٦/٢، ح: ١٦٧٢ من حديث محمد بن إسماعيل بن عياش به * شريح بن عبيد عن أبي مالك مرسل كما تقدم، ح: ٤٢٥٣، قاله أبو حاتم (جامع التحصيل، ص: ١٩٥).

5084. Abū Dāwud said: And with this chain, that the Messenger of Allāh ﷺ said: “When morning comes, let one of you say: ‘*Aṣbahānā wa aṣbahal-mulkulillāhi rabbil-‘ālamīn. Allāhumma innī as’aluka khaira ḥadhal-yawm fathahu wa naṣrahu wa nūrahu wa barakatahu wa hudāhu, wa a’ūdhu bikamin sharri mā fīhi wa sharri mā ba’dahu* (We have reached the morning and dominion belongs to Allāh, the Lord of the Worlds. O Allāh, I ask You for the good of this day and its success, victory, light, blessing and guidance. I seek refuge with You from the evil of that which is in it and that which comes after it).’ Then when evening comes, let him say something similar.” (*Daʿīf*)

تخريج: [إسناده ضعيف] انظر الحديث السابق، وأخرجه الطبراني في مسند الشاميين: ٢/٤٤٤، ح: ١٦٧٥ من حديث من محمد بن إسماعيل بن عياش به.

5085. It was narrated from Shariq Al-Hawzani who said: “I entered upon ‘Aishah, and asked her: ‘What did the Messenger of Allāh ﷺ do first when he woke up at night?’ She said: ‘You have asked me about something that no one else has asked me about before. When he woke up at night, he would say *Allāhu Akbar* ten times,

٥٠٨٤ - قَالَ أَبُو دَاوُدَ: وَيَهَذَا الْإِسْنَادُ؛ أَنْ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَصْبَحَ أَحَدُكُمْ فَلْيَقُلْ: أَصْبَحْنَا وَأَصْبَحَ الْمَلِكُ لِلَّهِ رَبِّ الْعَالَمِينَ. اللَّهُمَّ! إِنِّي أَسْأَلُكَ خَيْرَ هَذَا الْيَوْمِ فَتَحَهُ وَنَصْرَهُ وَنُورَهُ وَبَرَكَتَهُ وَهُدَاهُ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهِ وَشَرِّ مَا بَعْدَهُ، ثُمَّ إِذَا أَمْسَى فَلْيَقُلْ مِثْلَ ذَلِكَ».

٥٠٨٥ - حَدَّثَنَا كَثِيرُ بْنُ عُيَيْدٍ: حَدَّثَنَا بَيْتَهُ ابْنُ الْوَلِيدِ عَنْ عُمَرَ بْنِ جُعْتَمٍ قَالَ: حَدَّثَنَا الْأَزْهَرِيُّ بْنُ عَبْدِ اللَّهِ الْحَرَّازِيُّ قَالَ: حَدَّثَنِي شَرِيقُ الْهَوْزَنِيُّ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ فَسَأَلْتُهَا: بِمَ كَانَ رَسُولُ اللَّهِ ﷺ يَفْتَحُ إِذَا هَبَّ مِنَ اللَّيْلِ، فَقَالَتْ: لَقَدْ سَأَلْتَنِي عَنْ شَيْءٍ مَا سَأَلْتَنِي عَنْهُ أَحَدٌ قَبْلَكَ، كَانَ إِذَا هَبَّ

and *Al-Hamdu Lillah* ten times, he said “*Subhān Allāh wa bi ḥamdih* (glory and praise be to Allāh)” ten times, he said, *Subhān Al-Malikil-Quddūs* (Glory be to the Sovereign, the Holy)” ten times, he prayed for forgiveness ten times, and said *Lā ilāha illallāh* ten times, then he said: “*Allāhumma innī a’ūdhu bika min dīqid-dunyā wa dīqi yawmil-qiyāmah* (O Allāh, I seek refuge with You from hardship in this world and hardship on the Day of Resurrection),” – ten times, then he started to pray.” (*Hasan*)

مِنَ اللَّيْلِ كَبَّرَ عَشْرًا وَحَمِدَ عَشْرًا، وَقَالَ: «سُبْحَانَ اللَّهِ وَبِحَمْدِهِ» عَشْرًا، وَقَالَ: «سُبْحَانَ الْمَلِكِ الْقُدُّوسِ» عَشْرًا، وَاسْتَعْفَرَ عَشْرًا، وَهَلَّلَ عَشْرًا، ثُمَّ قَالَ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ ضَيْقِ الدُّنْيَا وَضَيْقِ يَوْمِ الْقِيَامَةِ»، عَشْرًا، ثُمَّ يَفْتَتِحُ الصَّلَاةَ.

تخريج: [حسن] أخرجه النسائي في الكبرى، ح: ١٠٧٠٧، وفي عمل اليوم والليلة، ح: ٨٧١ من حديث بقیة به وسنده ضعيف جدًا وله شاهد حسن عند النسائي في المجتبى، ح: ١٦١٨ وغيره.

5086. It was narrated that Abū Hurairah said: “When the Messenger of Allāh ﷺ was on a journey, and daybreak came, he would say: ‘*Sami’a sami’un bi-ḥamdillāhi wa ni’matihi wa ḥusni balā’ihi ‘alainā. Allāhumma sāhibnā fa-afdil ‘alainā, ‘ā’idhan billāhi min an-nār* (May anyone who has hearing hear us offering praise to Allāh, for His blessings and favors upon us. O Allāh, protect us, and bestow Your bounty upon us, seeking refuge with Allāh from the Fire.)’” (*Ṣaḥīḥ*)

٥٠٨٦ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي سُلَيْمَانُ بْنُ بِلَالٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا كَانَ فِي سَفَرٍ فَأَسْحَرَ يَقُولُ: «سَمِعَ سَامِعٌ بِحَمْدِ اللَّهِ وَنِعْمَتِهِ وَحُسْنِ بَلَاءِهِ عَلَيْنَا. اللَّهُمَّ! صَاحِبِنَا فَأَفْضِلْ عَلَيْنَا، عَائِدًا بِاللَّهِ مِنَ النَّارِ».

تخريج: أخرجه مسلم، الذكر والدعاء، باب: في الأدعية، ح: ٢٧١٨ من حديث ابن وهب

به.

5087. It was reported that Abū Dharr said: “Whoever says when morning comes: ‘*Allāhumma mā ḥalaftu min ḥilfin aw qultu min*

٥٠٨٧ - حَدَّثَنَا ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْمَسْعُودِيُّ: حَدَّثَنَا الْقَاسِمُ قَالَ: كَانَ أَبُو ذَرٍّ يَقُولُ: مَنْ قَالَ حِينَ يُصْبِحُ: اللَّهُمَّ!

qawlin aw nadhartu min nadhrin, fa-mashī'atuka baina yadai dhalika kullih: Mā shi'ta kāna wa mā lam tasha' lam yakun. Allāhummaghfirli wa tajāwaz li 'anhu. Allāhumma fa-man ṣallaita 'alaihi fa-'alaihi ṣalāti, wa man la'anta fa-'alaihi la'nati (O Allāh, whatever oath I swear, whatever words I say, and whatever vow I make, Your will precedes all that; whatever You will happens, and whatever You do not will, does not happen. O Allāh forgive me and pardon me. O Allāh, whomever You say *Ṣalāt* upon, I say *Ṣalāt* upon, and whomever You curse, upon him is my curse) – he will have an exception^[1] on that day of his” or he said: “that day.” (Da'if)

مَا حَلَفْتُ مِنْ حَلْفٍ أَوْ قُلْتُ مِنْ قَوْلٍ أَوْ نَذَرْتُ مِنْ نَذْرٍ فَمَشِيَّتُكَ بَيْنَ يَدَيِ ذَلِكَ كُلِّهِ: مَا شِئْتَ كَانَ وَمَا لَمْ تَشَأْ لَمْ يَكُنْ. اللَّهُمَّ! اغْفِرْ لِي وَتَجَاوَزْ لِي عَنْهُ، اللَّهُمَّ! فَمَنْ صَلَّيْتَ عَلَيْهِ فَعَلَيْهِ صَلَاتِي، وَمَنْ لَعَنْتَ فَعَلَيْهِ لَعْنَتِي، كَانَ فِي اسْتِثْنَاءِ يَوْمِهِ ذَلِكَ أَوْ قَالَ: ذَلِكَ الْيَوْمَ.

تخريج: [إسناده ضعيف] أخرجه البيهقي في الأسماء والصفات، ص: ٢١٠ وفي نسخة، ص: ١٦٤ من حديث أبي داود به * القاسم بن محمد، في سماعه من أبي ذر نظر.

5088. ‘Abdullāh bin Maslamah narrated to us: Abū Mawdūd narrated to us, from someone who heard Abān bin ‘Uthmān saying: ‘I heard ‘Uthmān bin ‘Affān say: I heard the Messenger of Allāh ﷺ say: ‘Whoever says, “*Bismillāhilladhī lā yadurru ma’a ismihi shai’in fil-ardī wa lā fis-samā’i, wa huwas-samī’ul-‘alīm* (In the Name of Allāh with Whose Name nothing can harm on earth or in heaven, and He is the All-Hearing, All-Knowing),” three times, he will not be stricken with a sudden affliction until morning

٥٠٨٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا أَبُو مَوْدُودٍ عَمَّنْ سَمِعَ أَبَانَ بْنَ عُثْمَانَ يَقُولُ: سَمِعْتُ عُثْمَانَ يَعْنِي ابْنَ عَفَّانَ، يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ قَالَ بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ، وَهُوَ السَّمِيعُ الْعَلِيمُ ثَلَاثَ مَرَّاتٍ، لَمْ تُصِبْهُ فَجَاءَةٌ بَلَاءٍ حَتَّى يُصْبِحَ، وَمَنْ قَالَهَا حِينَ يُصْبِحُ ثَلَاثَ مَرَّاتٍ، لَمْ تُصِبْهُ فَجَاءَةٌ بَلَاءٍ حَتَّى يُمَسِّيَ». قَالَ: فَأَصَابَ أَبَانَ بْنَ عُثْمَانَ الْفَالَجُ، فَجَعَلَ

[1] Meaning, be forgiven for any slip of the tongue that he makes on that day.

comes, and whoever says that when morning comes, he will not be stricken with a sudden affliction until evening comes.' Abān bin 'Uthmān was afflicted with paralysis, and the man who had heard this *Hadīth* from him started looking at him. He said to him: 'Why are you looking at me? By Allāh, I did not tell a lie about 'Uthmān, and 'Uthmān did not tell a lie about the Prophet ﷺ. But the day which that (paralysis) befell me, I got angry and forgot to say that.'" (*Ṣaḥīḥ*)

الرَّجُلُ الَّذِي سَمِعَ مِنْهُ الْحَدِيثَ يَنْظُرُ إِلَيْهِ، فَقَالَ لَهُ: مَا لَكَ تَنْظُرُ إِلَيَّ فَوَاللَّهِ! مَا كَذَبْتُ عَلَى عُثْمَانَ وَلَا كَذَبَ عُثْمَانُ عَلَى النَّبِيِّ ﷺ، وَلَكِنَّ الْيَوْمَ الَّذِي أَصَابَنِي فِيهِ مَا أَصَابَنِي، غَضِبْتُ فَنَسِيتُ أَنْ أَقُولَهَا.

تخریج: [صحيح] أخرجه الترمذي، الدعوات، باب ما جاء في الدعاء إذا أصبح وإذا أمسى، ح: ٣٣٨٨ من حديث أبان بن عثمان به وقال: "حسن غريب صحيح" وصححه الحاكم: ٥١٤/١ ووافقه الذهبي وانظر الحديث الآتي:

5089. It was narrated from Anas bin 'Iyād: "Abū Mawdūd narrated to me from Muḥammad bin Ka'b, from Abān bin 'Uthmān, from 'Uthmān, from the Prophet ﷺ," similarly. But he did not mention the story of the paralysis. (*Ṣaḥīḥ*)

٥٠٨٩ - حَدَّثَنَا نَصْرُ بْنُ عَاصِمٍ الْأَنْطَاكِيُّ: حَدَّثَنَا أَسْرُ بْنُ عِيَاضٍ: حَدَّثَنِي أَبُو مُؤَدُّودٍ عَنْ مُحَمَّدِ بْنِ كَعْبٍ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنْ عُثْمَانَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ، لَمْ يَذْكُرْ قِصَّةَ الْفَالَجِ.

تخریج: [إسناده صحيح] انظر الحديث السابق.

5090. It was narrated from Ja'far bin Maimūn, who said: "Abdur-Raḥmān bin Abī Bakrah narrated to me, that he said to his father: 'O my father, I hear you supplicating every morning (saying), "Allāhumma, 'āfinī fī badanī, Allāhumma 'āfinī fī sam'ī, Allāhumma 'āfinī fī baṣarī, lā ilāha illā anta (O Allāh, grant me soundness in my body; O Allāh, grant me soundness in my hearing;

٥٠٩٠ - حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا عَبْدُ الْمَلِكِ ابْنُ عَمْرٍو عَنْ عَبْدِ الْجَلِيلِ بْنِ عَطِيَّةَ، عَنْ جَعْفَرِ بْنِ مَمُونٍ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ ابْنُ أَبِي بَكْرَةَ أَنَّهُ قَالَ لِأَبِيهِ: يَا أَبَتِ! إِنِّي أَسْمَعُكَ تَدْعُو كُلَّ غَدَاةٍ: اللَّهُمَّ! عَافِنِي فِي بَدَنِي، اللَّهُمَّ! عَافِنِي فِي سَمْعِي، اللَّهُمَّ! عَافِنِي فِي بَصَرِي، لَا إِلَهَ إِلَّا أَنْتَ، تُعِيدُهَا

O Allāh, grant me soundness in my sight, there is none worthy of worship but You),” and you repeat it three times in the morning, and three times in the evening.’ He said: ‘I heard the Messenger of Allāh ﷺ supplicating with (these words), and I like to follow his *Sunnah*.” (*Da‘īf*)

‘Abbās (one of the narrators) said: “You say: ‘*Allāhumma, innī a‘ūdhu bika min al-kufri wal-faqri, Allāhumma, innī a‘ūdhu bika min ‘adhābil-qabri, lā ilāha illā anta* (O Allāh, I seek refuge with You from *Kufr* and poverty; O Allāh, I seek refuge with You from the torment of the grave; there is none worthy of worship but You),’ and you repeat it three times in the morning and three times in the evening, saying supplication in these words, and I like to follow his *Sunnah*.^[1]

He said: “The Messenger of Allāh ﷺ said: ‘The supplication of the one who is in distress is: “*Allāhumma raḥmakata arjū, fa-lā takilnī ilā nafsī ṭarfata ‘ānin, wa aṣliḥ lī sha’nī kullahu, lā ilāha illā anta* (O Allāh, for Your mercy I hope, so do not abandon me to myself for an instant. Set all my affairs straight, there is none worthy of worship but You).”

ثَلَاثًا حِينَ تُصْبِحُ، وَثَلَاثًا حِينَ تُمَسِي فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَدْعُو بِهِنَّ، فَأَنَا أَحِبُّ أَنْ أُسْتَنَّ بِسُنَّتِهِ.

قال عَبَّاسٌ فِيهِ: وَتَقُولُ اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ، اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، لَا إِلَهَ إِلَّا أَنْتَ، تُعِيدُهَا ثَلَاثًا حِينَ تُصْبِحُ وَثَلَاثًا حِينَ تُمَسِي فَتَدْعُو بِهِنَّ، فَأَحِبُّ أَنْ أُسْتَنَّ بِسُنَّتِهِ.

قال: وَقَالَ رَسُولُ اللَّهِ ﷺ: «دَعَاؤُ الْمَكْرُوبِ. اللَّهُمَّ! رَحِمَتِكَ أَرْجُو، فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ، وَأَصْلِحْ لِي شَأْنِي كُلَّهُ، لَا إِلَهَ إِلَّا أَنْتَ» وَبَعْضُهُمْ يَزِيدُ عَلَى صَاحِبِهِ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤٢/٥ عن أبي عامر عبد الملك بن عمرو به ورواه النسائي في الكبرى، ح: ٩٨٥٠ وعمل اليوم والليلة، ح: ٢٢ وصححه ابن حبان، ح: ٢٣٧٠ *

[1] For this specific wording of Al-‘Abbās bin ‘Abdul-‘Azīm (one of the narrators), there is a variation in some of the manuscripts. Al-‘Allāmah Al-‘Azīm Ābādī prefers the wording: “And he says: ‘O Allāh.’” “And he repeats it three times” - all instead of “you”, meaning, in this version it is about the Messenger of Allāh ﷺ.

جعفر بن ميمون ضعفه الجمهور .

5091. It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'Whoever says when morning comes, "*Subhān Allāhil-‘azīmi wa bi-ḥamdih* (Glory and praise be to Allāh the Almighty)" one hundred times, and says likewise when evening comes, no one in creation will bring the like of what he brings." (*Ṣaḥīḥ*)

٥٠٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ: حَدَّثَنَا رَوْحُ بْنُ الْقَاسِمِ عَنْ شَهِيلٍ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ حِينَ يُصْبِحُ: سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ مِائَةَ مَرَّةٍ؛ وَإِذَا أَمْسَى كَذَلِكَ؛ لَمْ يُؤَافِ أَحَدٌ مِنَ الْخَلَائِقِ بِمِثْلِ مَا وَافَى».

تخریج: أخرجه مسلم، الذكر والدعاء، باب فضل التهليل والتسبيح والدعاء، ح: ٢٦٩٢ من حديث سهيل بن أبي صالح به وليس عنده: "العظيم".

Chapter 101, 102. What A Man Should Say When He Sees The New Crescent

5092. It was narrated from Abān: "Qatādah narrated to us that it was conveyed to him that when the Prophet of Allāh ﷺ saw the new crescent, he would say: '*Hilālu khairin wa rushdin, Hilālu khairin wa rushdin, Hilālu khairin wa rushdin, āmantu billadhī khalaqaka* (A new crescent of goodness and guidance, a new crescent of goodness and guidance, a new crescent of goodness and guidance; I believe in the One Who created you).' three times. Then he would say: '*Al-Ḥamdulillāhil-ladhī dhahaba bi-shahri kadhā wa jā' bishahri kadhā* (Praise is to Allāh Who has taken away the month of such and such and brought the month of such and such).'" (*Da'īf*)

(المعجم ١٠١، ١٠٢) - بَابُ مَا يَقُولُ الرَّجُلُ إِذَا رَأَى الْهَيْلَالَ (التحفة ١١١)

٥٠٩٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا قَتَادَةُ أَنَّهُ بَلَغَهُ: أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ إِذَا رَأَى الْهَيْلَالَ قَالَ: «هَيْلَالٌ خَيْرٌ وَرُشْدٌ، هَيْلَالٌ خَيْرٌ وَرُشْدٌ، هَيْلَالٌ خَيْرٌ وَرُشْدٌ، آمَنْتُ بِالَّذِي خَلَقَكَ»، ثَلَاثَ مَرَّاتٍ، ثُمَّ يَقُولُ: «الْحَمْدُ لِلَّهِ الَّذِي ذَهَبَ بِشَهْرٍ كَذَا وَجَاءَ بِشَهْرٍ كَذَا».

تخريج: [إسناده ضعيف] أخرجه ابن أبي شيبة: ٤٠٠/١٠ وعبد الرزاق: ٤/١٦٩، ح: ٧٣٥٣ من حديث قتادة به، والسند مرسل، وهو في مراسيل أبي داود، ح: ٥٢٧ وقال: "وروي متصلاً ولا يصح".

5093. It was narrated from Zaid bin Ḥubāb narrated from Abū Hilāl, from Qatādah, that when the Messenger of Allāh ﷺ saw the new crescent, he would turn his face away from it. (*Da'if*)

Abū Dāwud said: There is no *Hadīth* with a *Ṣaḥīḥ* connected chain from the Prophet ﷺ on this topic.

٥٠٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ؛ أَنَّ زَيْدَ بْنَ حُبَابٍ أَخْبَرَهُمْ عَنْ أَبِي هِلَالٍ، عَنْ قَتَادَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا رَأَى الْهَيْلَالَ صَرَفَ وَجْهَهُ عَنْهُ. قَالَ أَبُو دَاوُدَ: لَيْسَ عَنِ النَّبِيِّ ﷺ فِي هَذَا الْبَابِ حَدِيثٌ مُسْنَدٌ صَحِيحٌ.

تخريج: [إسناده ضعيف] وهو في مراسيل أبي داود، ح: ٥٢٨ * السند مرسل.

Chapter 102, 103. What To Say When Leaving One's Home

5094. It was narrated that Umm Salamah said: "The Messenger of Allāh ﷺ never went out of my house, but he would look up at the sky, and say: '*Allāhumma innī a'ūdhu bika an aḍilli aw uḍalla, aw azilla aw uzilla, aw azlima aw uzlama, aw ajhala aw yujhala 'alayya* (O Allāh, I seek refuge with You from going astray, or being led astray, from slipping, or being caused to slip, from wronging others or being wronged, and from behaving or being treated in an ignorant manner).'" (*Da'if*)

(المعجم ١٠٢، ١٠٣) - بَابُ مَا يَقُولُ إِذَا خَرَجَ مِنْ بَيْتِهِ (التحفة...)

٥٠٩٤ - حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: مَا خَرَجَ رَسُولُ اللَّهِ ﷺ مِنْ بَيْتِي قَطُّ إِلَّا رَفَعَ طَرْفَهُ إِلَى السَّمَاءِ فَقَالَ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضَلَّ أَوْ أَزِلَّ أَوْ أَزَلَ أَوْ أَظْلِمَ أَوْ أُظْلِمَ أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الدعوات، باب منه [دعاء]: "بسم الله توكلت على الله..."، ح: ٣٤٢٧ والنسائي، ح: ٥٤٨٨ وابن ماجه، ح: ٣٨٨٤ من حديث منصور به * الشعبي لم يسمع من أم سلمة عند ابن المديني وقوله هو الراجح.

5095. It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ said: “When a man goes out of his house, and says: ‘*Bismillāhi, tawakkaltu ‘ala llāhi, lā ḥawla wa lā quwwata illā billāh* (In the Name of Allāh, I rely upon Allāh, there is no power and no strength except with Allāh),’ then it is said: ‘You have been guided, sufficed and protected,’ and the devils go far away from him, and another devil says: ‘What can you do with a man who has been guided, sufficed and protected?’”

(*Da‘īf*)

تخريج: [إسناده ضعيف] أخرجه الترمذي، الدعوات، باب ما جاء ما يقول إذا خرج من بيته، ح: ٣٤٢٦ من حديث ابن جريج به وعن وعن وقع في موارد الظمان، ح: ٢٣٧٥ وهم، والصواب ما في الإحسان، ح: ٨١٩.

Chapter (...) What A Man Should Say When He Enters His House

5096. It was narrated that Abū Mālik Al-Ash‘arī said: The Messenger of Allāh ﷺ said: “When a man enters his house, let him say: ‘*Allāhumma innī as‘aluka khairal-mawliji, wa khairal-makhraji, bismillāhi walajnā, wa bismillāhi kharajnā, wa ‘alallāhi rabbīnā tawakkalnā* (O Allāh, I ask You for good when entering and when exiting. In the Name of Allāh we enter and in the Name of Allāh we exit, and upon Allāh our Lord we rely),’ then let him greet his family.” (*Da‘īf*)

تخريج: [إسناده ضعيف] أخرجه الطبراني في مسند الشاميين: ٤٤٧/٢، ح: ١٦٧٤ من حديث محمد بن إسماعيل بن عياش به وهو مرسل، انظر، ح: ٥٠٨٣.

٥٠٩٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ الْخَثَمِيُّ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ عَنْ ابْنِ جُرَيْجٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا خَرَجَ الرَّجُلُ مِنْ بَيْتِهِ فَقَالَ: بِسْمِ اللَّهِ، تَوَكَّلْتُ عَلَى اللَّهِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ. قَالَ: يُقَالُ جِيئَ: هُدِيَ وَكُفِيَ وَوُقِيَ، فَتَنَحَّى لَهُ الشَّيَاطِينُ، فَيَقُولُ شَيْطَانٌ آخَرُ، كَيْفَ لَكَ بِرَجُلٍ قَدْ هُدِيَ وَكُفِيَ وَوُقِيَ».

(المعجم ...) - بَابُ مَا يَقُولُ الرَّجُلُ إِذَا دَخَلَ بَيْتَهُ (التحفة ١١٢)

٥٠٩٦ - حَدَّثَنَا ابْنُ عَوْفٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنِي أَبِي - قَالَ ابْنُ عَوْفٍ: وَرَأَيْتُ فِي أَصْلِ إِسْمَاعِيلَ - قَالَ: حَدَّثَنِي ضَمْضَمٌ عَنْ شُرَيْحٍ، عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وَلَجَ الرَّجُلُ بَيْتَهُ فَلْيَقُلْ: اللَّهُمَّ! إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْلِجِ وَخَيْرَ الْمَخْرَجِ، بِسْمِ اللَّهِ وَلَجْنَا وَبِسْمِ اللَّهِ خَرَجْنَا، وَعَلَى اللَّهِ رَبَّنَا تَوَكَّلْنَا، ثُمَّ لِيُسَلِّمْ عَلَيَّ أَهْلِي».

Chapter 103, 104. What To Say When A Strong Wind Blows

5097. Abū Hurairah said: I heard the Messenger of Allāh ﷺ say: “The wind comes from the mercy of Allāh.” Salamah said: “The wind sometimes brings mercy, and sometimes brings punishment, so if you see it, do not revile it, and ask Allāh for its goodness, and seek refuge with Allāh from its evil.” (*Sahih*)

تخریج: [إسناده صحيح] أخرجه ابن ماجه، الأدب، باب النهي عن سب الريح، ح: ٣٧٢٧ من حديث الزهري به، وهو في مصنف عبد الرزاق، ح: ٢٠٠٠٤ وصححه ابن حبان، ح: ١٩٨٩ والحاكم: ٢٨٥/٤ ووافقه الذهبي.

5098. It was narrated from Sulaimān bin Yasār, from ‘Āishah, the wife of the Prophet ﷺ, who said: “I never saw the Messenger of Allāh ﷺ laugh so much that his uvula could be seen; he only used to smile. If he saw clouds or wind, that (concern) could be seen on his face. I said: ‘O Messenger of Allāh, when the people see clouds they rejoice in the hope that they might bring rain, but I notice that when you see (clouds), that (concern) can be seen on your face.’ He said: ‘O ‘Āishah, how can I be sure that there is no punishment in it? Some people were punished with the wind. Some people saw the punishment and said: This is a cloud bringing us rain..’”^[1] (*Sahih*)

(المعجم ١٠٣، ١٠٤) - بَابُ مَا يَقُولُ إِذَا

هَاجَتِ الرِّيحُ (التحفة ١١٣)

٥٠٩٧ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْزُوقِيُّ وَسَلَمَةُ يَعْنِي ابْنَ شَيْبٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ: حَدَّثَنِي ثَابِتُ بْنُ قَيْسٍ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الرِّيحُ مِنْ رَوْحِ اللَّهِ»، قَالَ سَلَمَةُ: «فَرَوْحُ اللَّهِ تَأْتِي بِالرَّحْمَةِ وَتَأْتِي بِالْعَذَابِ، فَإِذَا رَأَيْتُمُوهَا فَلَا تَسُبُّوهَا وَسَلُّوا اللَّهَ خَيْرَهَا وَاسْتَعِيدُوا بِاللَّهِ مِنْ شَرِّهَا».

٥٠٩٨ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنَا عَمْرُو؛ أَنَّ أَبَا النَّضْرِ حَدَّثَهُ عَنِ سُلَيْمَانَ بْنِ يَسَارٍ، عَنِ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ قَطُّ مُسْتَجْمِعًا ضَاحِكًا حَتَّى أَرَى مِنْهُ لَهَوَاتِهِ، إِنَّمَا كَانَ يَتَسَبَّمُ، وَكَانَ إِذَا رَأَى غَيْمًا أَوْ رِيحًا عُرِفَ ذَلِكَ فِي وَجْهِهِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! النَّاسُ إِذَا رَأَوْا الْغَيْمَ فَرِحُوا رَجَاءً أَنْ يَكُونَ فِيهِ الْمَطَرُ، وَأَرَاكَ إِذَا رَأَيْتَهُ عُرِفَتْ فِي وَجْهِكَ الْكَرَاهِيَةُ. قَالَتْ: فَقَالَ: «يَا عَائِشَةُ! مَا يُؤْمِنُنِي أَنْ يَكُونَ فِيهِ عَذَابٌ. قَدْ عَذَّبَ قَوْمٌ بِالرِّيحِ، وَقَدْ رَأَى

[1] *Al-Ahqaf* 46:24.

قَوْمِ الْعَذَابِ فَقَالُوا: ﴿هَذَا عَارِضٌ مُّطْرُنًا﴾
[الأحقاف: ٢٤].

تخريج: أخرجه البخاري، التفسير، سورة الأحقاف، باب قوله: ﴿فلما رأوه عارضًا مستقبلًا أوديتهم﴾ ح: ٤٨٢٨ ومسلم، صلاة الاستسقاء، باب التعوذ عند رؤية الريح والغيم والفرح بالمطر، ح: ١٦/٨٩٩ من حديث ابن وهب به.

5099. It was narrated from Al-Miqdām bin Shuraiḥ, from his father, from ‘Āishah, that when the Prophet ﷺ saw clouds forming on the horizon, he would stop what he was doing, even if he was praying, then he would say: “*Allāhumma, innī a‘ūdhu bika min sharrihā* (O Allāh, I seek refuge with You from its evil).” And if it rained he would say: “*Allāhumma ṣayyiban hanīy’an* (O Allāh, make it a beneficial downpour).” (*Saḥīḥ*)

٥٠٩٩ - حَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ الْمُقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا رَأَى نَاشِئًا فِي أَفْقِ السَّمَاءِ تَرَكَ الْعَمَلَ وَإِنْ كَانَ فِي صَلَاةٍ، ثُمَّ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ شَرِّهَا»، فَإِنْ مُطِرَ قَالَ: «اللَّهُمَّ! صَيِّبًا هَنِيئًا».

تخريج: [صحيح] أخرجه النسائي، الاستسقاء، باب القول عند المطر، ح: ١٥٢٤ وابن ماجه، ح: ٣٨٨٩ من حديث المقدم بن شريح به.

Chapter 104, 105. Regarding Rain

(المعجم ١٠٤، ١٠٥) بَابُ فِي الْمَطَرِ
(التحفة ١١٤)

5100. It was narrated that Anas said: “It rained when we were with the Messenger of Allāh ﷺ, and the Messenger of Allāh ﷺ went out and lifted part of his garment, so that the rain could fall on him. We said: ‘O Messenger of Allāh, why did you do that?’ He said: ‘It has recently come from its Lord.’” (*Saḥīḥ*)

٥١٠٠ - حَدَّثَنَا مُسَدَّدٌ وَقُتَيْبَةُ بْنُ سَعِيدٍ الْمَعْمَرِيُّ قَالَا: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ ثَابِتٍ، عَنْ أَنَسِ قَالَ: أَصَابَنَا - وَنَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ - مَطَرٌ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ فَحَسَرَ ثَوْبَهُ عَنْهُ حَتَّى أَصَابَهُ، فَقُلْنَا: يَا رَسُولَ اللَّهِ! لِمَ صَنَعْتَ هَذَا؟ قَالَ: «لَأَنَّهُ حَدِيثٌ عَهْدٌ بِرَبِّي».

تخريج: أخرجه مسلم، صلاة الاستسقاء، باب الدعاء في الاستسقاء، ح: ٨٩٨ من حديث جعفر بن سليمان به.

Chapter 105, 106. Regarding Roosters And Animals

5101. It was narrated that Zaid bin Khālid said: “The Messenger of Allāh ﷺ said: ‘Do not revile the rooster for he wakes you up for prayer.’” (*Ṣaḥīḥ*)

(المعجم ١٠٥، ١٠٦) بَابُ: فِي الدِّيَكِ
وَالْبَهَائِمِ (التحفة ١١٥)

٥١٠١ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ زَيْدِ بْنِ خَالِدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَسُبُّوا الدِّيَكَ فَإِنَّهُ يُوقِظُ لِلصَّلَاةِ».

تخریج: [إسناده صحيح] أخرجه أحمد: ١١٥/٤ والنسائي في الكبرى، ح: ١٠٧٨١ وعمل اليوم والليلة، ح: ٩٤٥ من حديث صالح بن كيسان به.

5102. It was narrated from Abū Hurairah that the Prophet ﷺ said: “If you hear the crowing of a rooster, then ask Allāh for His bounty, for it has seen an angel. And if you hear the braying of a donkey, then seek refuge with Allāh from the *Shaitān*, for it has seen a devil.” (*Ṣaḥīḥ*)

٥١٠٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا سَمِعْتُمْ صِيَاحَ الدِّيَكَةِ فَاسْلُؤُوا اللَّهَ مِنْ فَضْلِهِ، فَإِنَّهَا رَأَتْ مَلَكًا، وَإِذَا سَمِعْتُمْ نَهْيَقَ الْحِمَارِ فَتَعَوَّذُوا بِاللَّهِ مِنَ الشَّيْطَانِ فَإِنَّهَا رَأَتْ شَيْطَانًا».

تخریج: أخرجه البخاري، بدء الخلق، باب: خير مال المسلم غنم يتبع بها شعف الجبال، ح: ٣٣٠٣ ومسلم، الذكر والدعاء، باب استحباب الدعاء عند صياح الديك، ح: ٢٧٢٩ عن قتيبة به.

Chapter (...) The Braying Of Donkeys And Barking Of Dogs

5103. It was narrated that Jābir bin ‘Abdullāh said: “The Messenger of Allāh ﷺ said: ‘If you hear the barking of dogs, or the braying of donkeys at night, seek refuge with Allāh, for they see what you do not.’” (*Ḥasan*)

(المعجم ...) [- بَابُ نَهْيَقِ الْحَمِيرِ
وَنَبَاحِ الْكِلَابِ] (التحفة ...)

٥١٠٣ - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ عَبْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا

سَمِعْتُمْ نُبَاحَ الْكِلَابِ وَنَهَيْقَ الْحُمْرِ بِاللَّيْلِ
فَتَعَوَّذُوا بِاللَّهِ، فَإِنَّهُنَّ يَرَيْنَ مَا لَا تَرَوْنَ».

تخريج: [إسناده حسن] أخرجه أحمد: ٣/٣٠٦ من حديث محمد بن إسحاق به وصرح
بالسمع وصححه ابن خزيمة، ح: ٢٥٥٩ وابن حبان، ح: ١٩٩٦ والحاكم: ١/٤٤٥، ٤/٢٨٣،
٢٨٤ على شرط مسلم ووافقه الذهبي في الرواية الأولى.

5104. It was narrated from (Jābir bin ‘Abdullāh and) ‘Alī bin ‘Umar bin Ḥusain bin ‘Alī, who said: “The Messenger of Allāh ﷺ said: ‘Do not go out much when there are few people about, for Allāh has animals that he scatters throughout the earth.’” (*Da‘īf*)

Ibn Marwān said: “at that hour.” And he said: “or Allāh has creatures,” then he mentioned the barking of dogs and the braying of donkeys.

٥١٠٤ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا
اللَيْثُ عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي
هِلَالٍ، عَنْ سَعِيدِ بْنِ زِيَادٍ، عَنْ جَابِرِ بْنِ
عَبْدِ اللَّهِ؛ ح: وَحَدَّثَنَا إِبْرَاهِيمُ بْنُ مَرْوَانَ
الدَّمَشَقِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا اللَّيْثُ بْنُ سَعِيدٍ
قَالَ: حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ الْهَادِ عَنْ
عَلِيِّ بْنِ عُمَرَ بْنِ حُسَيْنِ بْنِ عَلِيٍّ قَالَا: قَالَ
رَسُولُ اللَّهِ ﷺ: «أَقْلُوا الْخُرُوجَ بَعْدَ هَذَا
الرَّجُلِ فَإِنَّ اللَّهَ تَعَالَى دَوَابَّ يَبْتُهُنَّ فِي
الْأَرْضِ».

قَالَ ابْنُ مَرْوَانَ: «فِي تِلْكَ السَّاعَةِ»
وَقَالَ: «فَإِنَّ اللَّهَ خَلَقَهَا»، ثُمَّ ذَكَرَ نُبَاحَ الْكَلْبِ
وَالْحَمِيرَ نَحْوَهُ.

وَزَادَ فِي حَدِيثِهِ، قَالَ ابْنُ الْهَادِ: وَحَدَّثَنِي
شُرْحِبِيلُ الْحَاجِبُ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنْ
رَسُولِ اللَّهِ ﷺ، مِثْلَهُ.

تخريج: [إسناده ضعيف] أخرجه النسائي في الكبرى، ح: ١٠٧٧٨، وعمل اليوم والليلة،
ح: ٩٤٢ عن قتيبة به، ورواه البخاري في الأدب المفرد، ح: ١٢٣٣ وأحمد: ٣/٣٥٥ وسنده ضعيف
* سعيد بن زياد مجهول وللحديث شواهد ضعيفة، والحديث السابق يغني عنه، وشرحبيلى ضعفه
الجمهور.

Comments:

Meaning, late at night, when the people are sleeping and the streets are empty, one should not be about without a reason.

Chapter 106, 107. Saying The *Adhān* In The Ear Of The Newborn

5105. It was narrated from ‘Ubaidullāh bin Abī Rāfi‘ that his father said: “I saw the Messenger of Allāh ﷺ recite the *Adhān* in the ears of Al-Ḥasan bin ‘Alī, when Fāṭimah gave birth to him.” (*Da‘īf*)

تخریج: [إسناده ضعيف] أخرجه الترمذي، الأضاحي، باب الأذان في أذن المولود، ح: ١٥١٤ من حديث يحيى القطان به، وقال: "حسن صحيح" عاصم بن عبيد الله ضعيف، (ح: ٣١٦٣) وللحديث شواهد ضعيفة جداً غير صالحة للاستشهاد، وعليه استمر عمل المسلمين بلا خلاف بينهم، والله أعلم.

5106. It was narrated from Hishām bin ‘Urwah, from ‘Urwah, from ‘Āishah who said: “Children would be brought to the Messenger of Allāh ﷺ, and he would supplicate for blessing for them.” Yūsuf (one of the narrators) added: “...and he would soften dates and rub them on their palates (*Tahnik*)” and he did not mention blessing. (*Ṣaḥīh*)

تخریج: [إسناده صحيح] أخرجه البخاري، الدعوات، باب الدعاء للصبيان بالبركة ومسح رؤوسهم، ح: ٦٣٥٥ ومسلم، الطهارة، باب حكم بول الطفل الرضيع وكيفية غسله، ح: ٢٨٦ من حديث هشام بن عروة به.

5107. It was narrated from Umm Ḥumaid, from ‘Āishah who said: “The Messenger of Allāh ﷺ said to me: ‘Have *Al-Mugharribūn* been seen’ – or some other word – ‘among you?’ I said: ‘What are *Al-Mugharribūn*?’ He said: ‘Those in whom there is a strain of the jinn.’” (*Da‘īf*)

(المعجم ١٠٦، ١٠٧) بَابُ: فِي الْمَوْلُودِ
يُؤَدَّنُ فِي أُذُنِهِ (التحفة ١١٦)

٥١٠٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ: حَدَّثَنِي عَاصِمُ بْنُ عُبَيْدِ اللَّهِ عَنْ أَبِي رَافِعٍ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ أَدَّنَ فِي أُذُنِ الْحَسَنِ بْنِ عَلِيٍّ، حِينَ وَلَدَتْهُ فَاطِمَةُ، بِالصَّلَاةِ.

٥١٠٦ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ؛ ح: وَحَدَّثَنَا يُوسُفُ بْنُ مُوسَى: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُؤْتِي بِالصَّبِيَّانِ فَيَدْعُو لَهُمْ بِالْبَرَكَةِ. زَادَ يُوسُفُ: وَيُحَنِّكُهُمْ وَلَمْ يَذْكُرْ بِالْبَرَكَةِ.

٥١٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْوَزِيرِ: حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ الْعَطَّارُ عَنْ ابْنِ جُرَيْجٍ، عَنْ أَبِيهِ، عَنْ أُمِّ حُمَيْدٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «هَلْ رُئِيَ» - أَوْ كَلِمَةً غَيْرَهَا - «فِيكُمْ الْمُغْرَبُونَ؟» قُلْتُ: وَمَا الْمُغْرَبُونَ؟

قال: «الَّذِينَ يَشْتَرِكُ فِيهِمُ الْجَنُّ».

تخريج: [إسناده ضعيف] ابن جريج عن عنن وأبوه: لين، وأم حميد: لا يعرف حالها.

Chapter 107, 108. When One Man Seeks The Refuge Of Another

5108. It was narrated from Ibn ‘Abbās that the Messenger of Allāh ﷺ said: “Whoever seeks the refuge of Allāh, grant him refuge, and whoever asks of you for the Face of Allāh, give him.” Ubaidullāh (one of the narrators) said: “Whoever asks you for the sake of Allāh.” (Da‘if)

تخريج: [إسناده ضعيف] أخرجه أحمد: ٢٤٩/١ من حديث خالد بن الحارث به، وسنده ضعيف، والحديث الآتي شاهد له.

5109. It was narrated that Ibn ‘Umar said: “The Messenger of Allāh ﷺ said: ‘Whoever seeks the refuge of Allāh, grant him refuge, and whoever asks of you for the sake of Allāh, give to him.’” Sahl and ‘Uthmān (two of the narrators) said: “And whoever invites you, respond to him.” Then they concurred: “Whoever does you a favor, reciprocate.” Musad-dad and ‘Uthmān said: “And if you cannot afford to, then supplicate [to Allāh] for him, until you know that you have compensated him.” (Da‘if)

(المعجم ١٠٧، ١٠٨) بَابُ: فِي الرَّجُلِ يَسْتَعِيدُ مِنَ الرَّجُلِ (التحفة ١١٧)

٥١٠٨ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ وَعُيَيْدُ اللَّهِ ابْنُ عُمَرَ الْجُسَيْمِيُّ قَالَا: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا سَعِيدٌ، - قَالَ نَصْرُ: ابْنُ أَبِي عَرُوبَةَ - عَنْ قَتَادَةَ، عَنْ أَبِي نَهَيْكٍ، عَنْ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ سَأَلَكَ بِاللَّهِ فَأَعِذْهُ، وَمَنْ سَأَلَكَ بِوَجْهِ اللَّهِ فَأَعْطُوهُ». قَالَ عُيَيْدُ اللَّهِ: «مَنْ سَأَلَكَ بِاللَّهِ».

٥١٠٩ - حَدَّثَنَا مُسَدَّدٌ وَسَهْلُ بْنُ بَكَّارٍ قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ؛ ح: وَحَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ الْمَعْنَى عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ اسْتَعَاذَكُمْ بِاللَّهِ فَأَعِذُوهُ، وَمَنْ سَأَلَكَ بِاللَّهِ فَأَعْطُوهُ». وَقَالَ سَهْلٌ وَعُثْمَانُ: «وَمَنْ دَعَاكُمْ فَأَجِيبُوهُ»، ثُمَّ اتَّفَقُوا، «وَمَنْ آتَى إِلَيْكُمْ مَعْرُوفًا فَكَافِئُوهُ» - قَالَ مُسَدَّدٌ وَعُثْمَانُ: - «فَإِنْ لَمْ تَجِدُوا فَادْعُوا [لِللَّهِ] لَهُ حَتَّى تَعْلَمُوا أَنْ قَدْ كَافَأْتُمُوهُ».

تخريج: [ضعيف] تقدم، ح: ١٦٧٢.

Chapter 108, 109. Warding Off *Waswasah*

5110. Abū Zūmāil said: “I asked Ibn ‘Abbās: ‘What is this that I find in my heart?’ He said: ‘What is it?’ I said: ‘By Allāh, I cannot speak of it.’ He said to me: ‘Is it some kind of doubt?’ And he smiled, and said: ‘No one can escape that. Allāh says: So if you are in doubt concerning that which We have revealed unto you, then ask those who are reading the Book.’^[1] And he said to me: ‘If you feel anything in your heart, say: He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of every thing.’”^[2] (*Hasan*)

Comments:

Waswasah; meaning evil whisperings that come to one’s mind, and lead to doubts.

5111. It was narrated that Abū Hurairah said: “Some of his Companions came to him and said: ‘O Messenger of Allāh, we find something in our hearts that is so awful that we cannot speak of it, and we would not like to speak of it no matter what we may be given in return.’ He said: ‘Do you really experience that?’ They said: ‘Yes.’ He said: ‘That is clear faith.’” (*Ṣaḥīḥ*)

(المعجم ١٠٨، ١٠٩) بَابُ: فِي رَدِّ

الْوَسْوَسَةِ (التحفة ١١٨)

٥١١٠ - حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ: حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عِكْرِمَةُ يَعْنِي ابْنَ عَمَّارٍ، قَالَ: وَحَدَّثَنَا أَبُو زُمَيْلٍ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ فَقُلْتُ: مَا شَيْءٌ أَجِدُهُ فِي صَدْرِي؟ قَالَ: مَا هُوَ؟ قُلْتُ: وَاللَّهِ! مَا أَتَكَلَّمُ بِهِ، قَالَ: فَقَالَ لِي: أَسْئِئٌ مِنْ شَكِّ؟ قَالَ: وَصَحِيحٌ، قَالَ: مَا نَجَا أَحَدٌ مِنْ ذَلِكَ حَتَّى أَنْزَلَ اللَّهُ تَعَالَى ﴿إِن كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَسَلِ الَّذِينَ يَقرءُونَ الْكِتَابَ﴾ [يونس: ٩٤] قَالَ: فَقَالَ لِي: إِذَا وَجَدْتَ فِي نَفْسِكَ شَيْئًا فَقُلْ: ﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ [الحديد: ٣].

تخريج: [إسناده حسن].

٥١١١ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَهُ أَنَسٌ مِنْ أَصْحَابِهِ فَقَالُوا: يَا رَسُولَ اللَّهِ! نَجِدُ فِي أَنْفُسِنَا الشَّيْءَ نُعْظِمُ أَنْ نَتَكَلَّمَ بِهِ أَوْ الْكَلَامَ بِهِ، مَا نُحِبُّ أَنْ لَنَا وَأَنَا نَتَكَلَّمْنَا بِهِ. قَالَ: «أَوْقَدْ وَجَدْتُمُوهُ؟» قَالُوا: نَعَمْ. قَالَ: «ذَلِكَ صَرِيحُ الْإِيمَانِ».

[1] *Yūnus* 10:94.

[2] *Al-Hadīd* 57:3.

تخریج: أخرجه مسلم، الإيمان، باب بيان الوسوسة في الإيمان وما يقوله من وجدها، ح: ١٣٢ من حديث سهيل بن أبي صالح به.

5112. It was narrated that Ibn ‘Abbās said: “A man came to the Prophet ﷺ and said: ‘O Messenger of Allāh, one of us finds in his heart – hinting at something – and he would rather be turned to charcoal than speak of it.’ He said: ‘*Allāhu Akbaru, Allāhu Akbaru* Allāhu Akbar, praise be to Allāh, Who has reduced the guile of the *Shaitān* to mere whispering.’” (*Sahīh*)

٥١١٢ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَابْنُ قُدَّامَةَ بْنِ أَغْيَنَ قَالَا: حَدَّثَنَا جَرِيرٌ عَنْ مَنصُورٍ، عَنْ ذَرٍّ، عَنْ عَبْدِ اللَّهِ بْنِ سَدَّادٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ أَحَدَنَا يَجِدُ فِي نَفْسِهِ - يُعَرِّضُ بِالشَّيْءِ - لَأَنْ يَكُونَ حُمَمَةً أَحَبُّ إِلَيْهِ مِنْ أَنْ يَتَكَلَّمَ بِهِ. فَقَالَ: «اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، الْحَمْدُ لِلَّهِ الَّذِي رَدَّ كَيْدَهُ إِلَى الْوَسْوَسَةِ». قَالَ ابْنُ قُدَّامَةَ: «رَدَّ أَمْرَهُ، مَكَانَ «رَدَّ كَيْدَهُ».

تخریج: [إسناده صحيح] أخرجه أحمد: ٢٣٥/١ والنسائي في الكبرى، ح: ١٠٥٠٤ وعمل اليوم والليلة، ح: ٦٦٨ من حديث منصور به.

Comments:

There is no accountability for suspicions until they are spoken or acted upon.

Chapter 109, 110. When A Man Claims To Belong To Someone Other Than His Master

5113. It was narrated from ‘Āṣim Al-Aḥwal: Abū ‘Uthmān narrated to me, he said: Sa’d bin Mālik narrated to me, he said: “My ears heard and my heart understood it from Muḥammad ﷺ, when he said: ‘Whoever knowingly claims to belong to someone other than his father, Paradise will be forbidden for him.’” I met Abū Bakrah and mentioned that to him and he said: ‘My ears heard and my heart understood it from Muḥammad ﷺ.’”

(المعجم ١٠٩، ١١٠) بَابُ: فِي الرَّجُلِ يَنْتَمِي إِلَى غَيْرِ مَوَالِيهِ (التحفة ١١٩)

٥١١٣ - حَدَّثَنَا التَّمِيمِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا عَاصِمُ الْأَحْوَلُ: حَدَّثَنِي أَبُو عُثْمَانَ قَالَ: حَدَّثَنِي سَعْدُ بْنُ مَالِكٍ قَالَ: سَمِعْتُهُ أُذْنَايَ وَوَعَاةَ قَلْبِي مِنْ مُحَمَّدٍ ﷺ أَنَّهُ قَالَ: «مَنْ ادَّعَى إِلَى غَيْرِ أَبِيهِ وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ فَالْجَنَّةُ عَلَيْهِ حَرَامٌ». قَالَ: فَلَقِيتُ أَبَا بَكْرَةَ فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ: سَمِعْتُهُ أُذْنَايَ وَوَعَاةَ قَلْبِي مِنْ مُحَمَّدٍ ﷺ قَالَ عَاصِمٌ: فَقُلْتُ: يَا أَبَا عُثْمَانَ! لَقَدْ

‘Āshim said: “I said: ‘O Abū ‘Uthmān, two men bore witness in your presence, which two men?’ He said: ‘One of them was the first person to shoot an arrow in the cause of Allāh, or in Islam,’” meaning, Sa’d bin Mālik; “and the other came from Aṭ-Ta’if with twenty-odd men on foot,” and he spoke of their virtues. (*Ṣaḥīḥ*)

Abū Dāwud said: “An-Nufailī said – when he narrated this *Ḥadīth*: “By Allāh! It is sweeter to me than honey.” Meaning, his saying: “It was narrated to us” and “It was narrated to me.”

Abū Dāwud said: I heard Aḥmad saying: “There is no light for the *Ḥadīth* of the people of Al-Kūfah.” He said: “And I have not seen the likes of the people of Al-Baṣrah, they learned that from *Shu’bah*.”^[1]

تخريج: أخرجه البخاري، المغازي، باب غزوة الطائف، ح: ٤٣٢٦، ٤٣٢٧، ومسلم، الإيمان، باب بيان حال إيمان من رغب عن أبيه وهو يعلم، ح: ٦٣ من حديث عاصم الأحول به.

Comments:

Altering one’s lineage (genealogy) is unlawful in Islam. Adopting children is allowed, but the rights of the parents cannot be changed.

5114. It was narrated from Abū Hurairah that the Prophet ﷺ said: “Whoever claims to belong to people without the permission of his *Mawlā* (the one who manumitted him), upon him is the curse of Allāh, the Angels and all the people, and on the Day of Resurrection no obligatory or

شَهِدَ عِنْدَكَ رَجُلَانِ أَيُّمَا رَجُلَيْنِ؟! فَقَالَ: أَمَّا أَحَدُهُمَا فَأَوَّلُ مَنْ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ، أَوْ فِي الْإِسْلَامِ، يَعْنِي سَعْدَ بْنَ مَالِكٍ، وَالْآخَرَ قَدِيمَ مِنَ الطَّائِفِ فِي بَضْعَةٍ وَعِشْرِينَ رَجُلًا عَلَى أَقْدَامِهِمْ فَذَكَرَ فَضْلًا.

قَالَ أَبُو دَاوُدَ: قَالَ التَّمِيمِيُّ - حَيْثُ حَدَّثَتْ بِهِذَا الْحَدِيثِ - وَاللَّهِ! إِنَّهُ عِنْدِي أَحْلَى مِنَ الْعَسَلِ، يَعْنِي قَوْلَهُ: حَدَّثَنَا وَحَدَّثَنِي.

قَالَ أَبُو دَاوُدَ: سَمِعْتُ أَحْمَدَ يَقُولُ: لَيْسَ لِحَدِيثِ أَهْلِ الْكُوفَةِ نُورٌ. قَالَ: وَمَا رَأَيْتُ مِثْلَ أَهْلِ الْبَصْرَةِ، كَانُوا تَعَلَّمُوهُ مِنْ شُعْبَةَ.

٥١١٤ - حَدَّثَنَا حَجَّاجُ بْنُ أَبِي يَعْقُوبَ: حَدَّثَنَا مُعَاوِيَةُ يَعْنِي ابْنَ عَمْرٍو: حَدَّثَنَا زَائِدَةُ عَنِ الْأَعْمَشِ، عَنِ أَبِي صَالِحٍ، عَنِ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ تَوَلَّى قَوْمًا يَغْتَرِبُ إِذْنِ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ

^[1] All of this relates to the precision of the chain of narration for no. 5113; that it was narrated with expressions clearly indicating that it was heard (“It was narrated to us, it was narrated to me”) and that it contains narrators from Al-Baṣrah, who took lessons from *Shu’bah* in concern for precision and trustworthiness of narrators.

voluntary act of worship will be accepted from him.”^[1] (*Ṣaḥīḥ*)

وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفٌ وَلَا عَدْلٌ.

تخریج: أخرجه مسلم، العتق، باب تحريم تولي العتق غير موالیه، ح: ۱۵۰۸ من حديث زائدة به.

5115. It was narrated that Anas bin Mālik said: “Whoever attributes himself to someone other than his father, or claims to belong to someone other than his *Mawlā* (the one who manumitted him), upon him will be the continuous curse of Allāh until the Day of Resurrection.” (*Ṣaḥīḥ*)

۵۱۱۵ - حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ الدَّمَشَقِيُّ: حَدَّثَنَا عُمَرُ بْنُ عَبْدِ الْوَاحِدِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، وَنَحْنُ بَبْرُوتَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ ادَّعَى إِلَى غَيْرِ أَبِيهِ أَوْ انْتَمَى إِلَى غَيْرِ مَوَالِيهِ، فَعَلَيْهِ لَعْنَةُ اللَّهِ الْمُتَابِعَةُ إِلَى يَوْمِ الْقِيَامَةِ».

تخریج: [صحيح] * وللحديث شواهد كثيرة منها الحديث السابق.

Chapter 110, 111. Regarding Boasting Of One's Lineage

5116. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Allāh has taken away your pride of *Jāhiliyyah* and your boasting about your forefathers. One is only a righteous believer or a doomed evildoer. You are the sons of Ādam and Ādam was created from dust. Men should stop boasting about their forefathers, who are no more than the coal of Hell, or they will certainly be more insignificant before Allāh than the beetle that rolls dung with its nose.’” (*Ḥasan*)

(المعجم ۱۱۰، ۱۱۱) بَابُ: فِي التَّفَاخُرِ بِالْأَحْسَابِ (التحفة ۱۲۰)

۵۱۱۶ - حَدَّثَنَا مُوسَى بْنُ مَرْوَانَ الرَّقِّيُّ: حَدَّثَنَا الْمُعَاوِيَةُ؛ ح: وَحَدَّثَنَا أَحْمَدُ ابْنُ سَعِيدِ الْهَمْدَانِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ - وَهَذَا حَدِيثُهُ - عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ قَدْ أَذْهَبَ عَنْكُمْ عِبِيَّةَ الْجَاهِلِيَّةِ وَفَخَرَهَا بِالْأَبَاءِ، مُؤْمِنٌ تَقِيٌّ وَفَاجِرٌ شَقِيٌّ، أَنْتُمْ بَنُو آدَمَ وَآدَمٌ مِنْ تَرَابٍ، لِيَدْعَنَّ رِجَالٌ فَخَرَهُمْ بِأَفْوَامٍ، إِنَّمَا هُمْ فَحَمٌ مِنْ فَحَمِ جَهَنَّمَ، أَوْ

[1] “*Ṣarfu wa lā ‘adl*” and they say it means there will be no exchange nor ransom that he can offer to escape.

لَيَكُونَنَّ أَهْوَنَ عَلَى اللَّهِ مِنَ الْجِعْلَانِ الَّتِي تَدْفَعُ بِأَنْفِهَا النَّتْنَ».

تخريج: [إسناده حسن] أخرجه الترمذي، المناقب، باب: في فضل الشام واليمن، ح: ٣٩٥٥ من حديث هشام بن سعد به وقال: "حسن غريب".

Chapter 111, 112. Regarding Tribalism

(المعجم ١١١، ١١٢) بَابُ: فِي الْعَصَبِيَّةِ
(التحفة ١٢١)

5117. It was narrated from ‘Abdur-Raḥmān bin ‘Abdullāh bin Mas‘ūd, that his father said: “Whoever supports his people on a basis other than the truth, he is like a camel that falls into a well and is pulled out by its tail.” (*Ṣaḥīh*)

٥١١٧ - حَدَّثَنَا الثُّمَالِيُّ: حَدَّثَنَا زُهَيْرٌ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنْ أَبِيهِ قَالَ: مَنْ نَصَرَ قَوْمَهُ عَلَى غَيْرِ الْحَقِّ، فَهُوَ كَالْبَعِيرِ الَّذِي رُدِّيَ فَهُوَ يُنْرَعُ بِذَنْبِهِ.

تخريج: [إسناده صحيح] انظر الحديث الآتي، وأخرجه أبو داود الطيالسي في مسنده، ح: ٣٤٤ من حديث سماك بن حرب به وصححه ابن حبان (موارد)، ح: ١١٩٨ (والإحسان، ح: ٥٩١٢).

5118. It was narrated from (another chain) ‘Abdur-Raḥmān bin ‘Abdullāh that his father said: “I came to the Prophet ﷺ when he was in a tent made of leather” – and he narrated a similar report (as no. 5117). (*Ṣaḥīh*)

٥١١٨ - حَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا سُفْيَانُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ قَالَ: إِنْتَهَيْتُ إِلَى النَّبِيِّ ﷺ وَهُوَ فِي قَبِيٍّ مِنْ أَدَمٍ فَذَكَرَ نَحْوَهُ.

تخريج: [صحيح] أخرجه أحمد: ٤٠١/١ عن أبي عامر به، وللحديث شواهد كثيرة، منها الحديث المتقدم، ح: ٥٢٠.

5119. It was narrated from the daughter of Wāḥilāh bin Al-Asqa‘ that she heard her father say: “I said: ‘O Messenger of Allāh, what is tribalism?’ He said: ‘When you help your people in wrongdoing.’” (*Da‘if*)

٥١١٩ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ الدَّمَشْقِيُّ قَالَ: حَدَّثَنَا الْفَرَيَابِيُّ قَالَ: حَدَّثَنَا سَلْمَةُ بِنْتُ بَشْرِ الدَّمَشْقِيِّ عَنْ بِنْتِ وَاثِلَةَ بْنِ الْأَشْعَقِ أَنَّهَا سَمِعَتْ أَبَاهَا يَقُولُ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا الْعَصَبِيَّةُ؟ قَالَ: «أَنْ تُعِينَ قَوْمَكَ عَلَى الظُّلْمِ».

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٢٣٤/١٠ من حديث أبي داود به، وفيه علة قاذحة، بين سلمة بن بشر (مجهول الحال) وبين بنت وائلة * عباد بن كثير ضعيف جداً ومن طريقه أخرجه ابن ماجه، ح: ٣٩٤٩.

5120. It was narrated that Surāqah bin Mālik bin Ju'sham Al-Mudlajī said: "The Messenger of Allāh ﷺ addressed us and said: 'The best of you is the one who defends his tribe, so long as he is not sinning.'" (Da'if)

٥١٢٠ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ: حَدَّثَنَا أَيُّوبُ بْنُ سُوَيْدٍ عَنْ أُسَامَةَ بْنِ زَيْدٍ أَنَّهُ سَمِعَ سَعِيدَ بْنِ الْمُسَيْبِ يُحَدِّثُ عَنْ سُرَاقَةَ بْنِ مَالِكِ بْنِ جُعْشَمِ الْمُذَلِجِيِّ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «خَيْرُكُمْ الْمُدَافِعُ عَنْ عَشِيرَتِهِ مَا لَمْ يَأْتُمْ».

قَالَ أَبُو دَاوُدَ: أَيُّوبُ بْنُ سُوَيْدٍ ضَعِيفٌ.

تخريج: [إسناده ضعيف] أخرجه الطبراني في الأوسط: ٥٠٠/٧، ح: ٦٩٨٩ من حديث أيوب بن سويد به وهو ضعيف والسند منقطع.

5121. It was narrated from Jubair bin Mu'tim, that the Messenger of Allāh ﷺ said: "He is not one of us who promotes tribalism; he is not one of us who fights for the sake of tribalism; he is not one of us who dies following the way of tribalism." (Da'if)

٥١٢١ - حَدَّثَنَا ابْنُ السَّرْحِ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ سَعِيدِ بْنِ أَبِي أَيُّوبَ، عَنْ مُحَمَّدِ ابْنِ عَبْدِ الرَّحْمَنِ الْمَكِّيِّ يَعْنِي ابْنَ أَبِي لَبِيئَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي سَلِيمَانَ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ مِنَّا مَنْ دَعَا إِلَى عَصَبِيَّةٍ، وَلَيْسَ مِنَّا مَنْ قَاتَلَ عَلَى عَصَبِيَّةٍ، وَلَيْسَ مِنَّا مَنْ مَاتَ عَلَى عَصَبِيَّةٍ».

تخريج: [إسناده ضعيف] أخرجه ابن عدي: ١٠٠٥/٣ من حديث سعيد بن أبي أيوب به * المليكي: ضعيف ضعفه الجمهور وقال أبو داود: هذا مرسل، عبد الله بن أبي سليمان لم يسمع من جبيرة وحديث مسلم، ح: ١٨٤٨ يغني عنه.

Comments:

There is a narration recorded by Muslim, no. 1848, which supports the meaning of the above *Hadith*.

5122. It was narrated that Abū Mūsā said: "The Messenger of Allāh ﷺ said: 'The son of the sister of a people is one of them.'" (Sahih)

٥١٢٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عَوْفٍ، عَنْ زِيَادِ بْنِ مِخْرَاقٍ، عَنْ أَبِي كِتَابَةَ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ابْنُ أُخْتِ الْقَوْمِ مِنْهُمْ».

تخريج: [صحيح] أخرجه أحمد: ٤/٣٩٦ عن أبي أسامة حماد بن أسامة به مطولا - وسنده ضعيف وله شواهد عند البخاري، ح: ٣٥٢٨ ومسلم، ح: ١٠٥٩ وغيرهما.

5123. It was narrated that Abū 'Uqbah, who was a freed slave from Persia, said: "I was present with the Messenger of Allāh ﷺ at Uhud, and I struck an idolator man, and said: 'Take that from me, and I am the Persian boy.' The Messenger of Allāh ﷺ turned to me and said: 'Why didn't you say: "Take that from me, and I am the Anṣārī boy?"' (*Da'if*)

٥١٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ دَاوُدَ بْنِ حُصَيْنٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عُقْبَةَ، عَنْ أَبِي عُقْبَةَ وَكَانَ مَوْلَى مِنْ أَهْلِ فَارِسَ، قَالَ: شَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ أُحُدًا، فَضَرَبْتُ رَجُلًا مِنَ الْمُشْرِكِينَ، فَقُلْتُ: خُذْهَا مِنِّي وَأَنَا الْعَلَامُ الْفَارِسِيُّ، فَالْتَمَتْ إِلَيَّ رَسُولُ اللَّهِ ﷺ فَقَالَ: «فَهَلَّا قُلْتَ: خُذْهَا مِنِّي وَأَنَا الْعَلَامُ الْأَنْصَارِيُّ».

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الجهاد، باب النية في القتال، ح: ٢٧٨٤ من حديث الحسين بن محمد به * ابن إسحاق عنن، وعبد الرحمن بن أبي عقبة: مستور لم يوثقه غير ابن حبان.

Chapter 112, 113. When One Man Loves Another Because Of Some Good That He Sees

(المعجم ١١٢، ١١٣) **بَابُ: الرَّجُلِ يُحِبُّ الرَّجُلَ عَلَى خَيْرِ يَرَاهُ**
(التحفة ١٢٢)

5124. It was narrated from Al-Miqdām bin Ma'dī Karib, that the Prophet ﷺ said: "If a man loves his brother, let him tell him that he loves him." (*Hasan*)

٥١٢٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ ثَوْرٍ قَالَ: حَدَّثَنِي حَبِيبُ بْنُ عُبَيْدٍ عَنِ الْمُقْدَامِ بْنِ مَعْدِي كَرِيبَ - وَقَدْ كَانَ أَدْرَكَهُ - عَنْ النَّبِيِّ ﷺ قَالَ: «إِذَا أَحَبَّ الرَّجُلُ أَخَاهُ فَلْيُخْبِرْهُ أَنَّهُ يُحِبُّهُ».

تخريج: [إسناده حسن] أخرجه الترمذي، الزهد، باب ما جاء في إعلام الحب، ح: ٢٣٩٢ من حديث يحيى القطان به وقال: "حسن صحيح غريب" وصححه ابن حبان، ح: ٢٥١٤.

5125. It was narrated from Anas bin Mālik that a man was with the Prophet ﷺ, when another man

٥١٢٥ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْمُبَارَكُ بْنُ فَضَالَةَ: حَدَّثَنَا ثَابِتُ الْبُنَائِي عَنْ

passed by, and he said: "O Messenger of Allāh, I love this man." The Prophet ﷺ said to him: "Have you told him?" He said: "No." He said: "Tell him." So he caught up with him and said: "I love you for the sake of Allāh." He said: "May the One for Whose sake you love me, also love you." (*Hasan*)

تخريج: [إسناده حسن] أخرجه أحمد: ١٥٠/٣ من حديث مبارك بن فضالة، والنسائي في الكبرى، ح: ١٠٠١٠ وعمل اليوم والليلة: ١٨٢ من حديث ثابت البناني به وصححه النووي في رياض الصالحين، ح: ٣٨٦.

Comments:

Those who love each other for the sake of Allah will be shaded on the Day of Resurrection, as narrated by Al-Bukhārī no. 660 and Muslim no. 2380.

5126. It was narrated from 'Abdullāh bin Aṣ-Ṣāmit that Abū Dharr said: "O Messenger of Allāh, a man may love the people while he is unable to do the same things that they do." He said: "O Abū Dharr, you will be with those whom you love." He said: "I love Allāh and His Messenger." He said: "You will be with those whom you love." Abū Dharr repeated it, and the Messenger of Allāh ﷺ repeated it. (*Sahih*)

٥١٢٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا سُلَيْمَانُ عَنْ حُمَيْدِ بْنِ هَلَالٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ! الرَّجُلُ يُحِبُّ الْقَوْمَ وَلَا يَسْتَطِيعُ أَنْ يَعْمَلَ كَعَمَلِهِمْ. قَالَ: «أَنْتَ يَا أَبَا ذَرٍّ! مَعَ مَنْ أَحْبَبْتَ». قَالَ: فَإِنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ. قَالَ: «فَإِنَّكَ مَعَ مَنْ أَحْبَبْتَ»، قَالَ: فَأَعَادَهَا أَبُو ذَرٍّ، فَأَعَادَهَا رَسُولُ اللَّهِ ﷺ.

تخريج: [إسناده صحيح] أخرجه أحمد: ١٥٦/٥ من حديث سليمان بن المغيرة به.

5127. It was narrated that Anas bin Mālik said: "I saw the Companions of the Prophet ﷺ rejoicing at something, and I had never seen them rejoicing more than that. A man said: 'O Messenger of Allāh, a man may love another man for some good deed that he does, but he cannot

٥١٢٧ - حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ: أَخْبَرَنَا خَالِدٌ عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنْ نَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: رَأَيْتُ أَصْحَابَ النَّبِيِّ ﷺ فَرَحُوا بِشَيْءٍ، لَمْ أَرَهُمْ فَرَحُوا بِشَيْءٍ أَشَدَّ مِنْهُ. قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! الرَّجُلُ يُحِبُّ الرَّجُلَ عَلَى الْعَمَلِ مِنَ الْخَيْرِ، يَعْمَلُ بِهِ

do likewise.' The Messenger of Allāh ﷺ said: 'A man will be with those whom he loves.'" (*Sahīh*)

وَلَا يَعْمَلُ بِمِثْلِهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْمَرْءُ مَعَ مَنْ أَحَبَّ».

تخريج: [إسناده صحيح] رواه البخاري:، ح: ٣٦٨٨، ومسلم، ح: ٢٦٣٩ من حديث ثابت البناني به.

Chapter 113, 114. Regarding Consultation

(المعجم ١١٣، ١١٤) بَابُ: فِي الْمَشُورَةِ
(التحفة ١٢٣)

5128. It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'The one whose advise is sought, is in a position of trust.'" (*Hasan*)

٥١٢٨ - حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى ابْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا شَيْبَانُ عَنْ عَبْدِ الْمَلِكِ ابْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُسْتَشَارُ مُؤْتَمَنٌ».

تخريج: [حسن] أخرجه ابن ماجه، الأدب، باب: المستشار مؤتمن، ح: ٣٧٤٥ من حديث يحيى بن أبي بكير به، وقال الترمذي، ح: ٢٨٢٢ حسن * عبد الملك بن عمير مدلس (٣/٨٤) وعن وصححه الحاكم: ١٣١/٤ على شرط الشيخين ووافقه شاهد حسن في إكرام الضيف لأبي إسحاق الحربي (٩٩).

Comments:

Meaning, the advice itself, and giving it, are both a trust.

Chapter 114, 115. The One Who Guides others To Do Good

(المعجم ١١٤، ١١٥) بَابُ: فِي الدَّالِّ
عَلَى الْخَيْرِ (التحفة ١٢٤)

5129. It was narrated that Abū Mas'ūd Al-Anṣārī said: "A man came to the Prophet ﷺ and said: 'O Messenger of Allāh, I have been left without a mount, give me something to ride.' He said: 'I do not have anything to give you to ride, but go to so-and-so, and perhaps he will give you a mount.' He went to him and he gave him a mount, then he came to the Messenger of Allāh ﷺ and told him. The Messenger of Allāh ﷺ

٥١٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا شَيْبَانُ عَنْ الْأَعْمَشِ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ أَبِي مَسْعُودِ الْأَنْصَارِيِّ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أَبْدَعُ يَبِي فَأَحْمِلْنِي. قَالَ: «لَا أَجِدُ مَا أَحْمِلُكَ عَلَيْهِ، وَلَكِنْ ائْتِ فُلَانًا فَلَعَلَّهُ أَنْ يَحْمِلَكَ»، فَأَتَاهُ فَحَمَلَهُ، فَأَتَى رَسُولَ اللَّهِ ﷺ فَأَخْبَرَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ».

said: "The one who guides others to do good will have a reward like that of the one who does it."

(*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، الإمامة، باب فضل إغاثة الغازي في سبيل الله بمرکوب وغيره وخلافته في أهله بخير، ح: ١٨٩٣ من حديث سفيان به.

Chapter 115, 116. Regarding Desires

(المعجم ١١٥، ١١٦) **بَابُ: فِي الْهَوَى**

(التحفة ١٢٥)

5130. It was narrated from Abū Ad-Dardā' that the Prophet ﷺ said: "Your love of a thing makes you blind and deaf." (*Ḍa'īf*)

٥١٣٠ - حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ: حَدَّثَنَا بَقِيَّةُ عَنْ أَبِي بَكْرِ بْنِ أَبِي مَرْيَمَ، عَنْ خَالِدِ بْنِ مُحَمَّدِ الثَّقَفِيِّ، عَنْ بِلَالِ بْنِ أَبِي الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ عَنِ النَّبِيِّ ﷺ قَالَ: «حُبُّكَ الشَّيْءِ يُعْمِي وَيُصِمُّ».

تخریج: [إسناده ضعيف] أخرجه أحمد: ١٩٤/٥ من حديث أبي بكر بن أبي مريم به، وهو ضعيف، وكان قد سرق بيته فاختلط كما في التقريب وغيره.

Chapter 116, 117. Regarding Intercession

(المعجم ١١٦، ١١٧) **بَابُ: فِي الشَّفَاعَةِ**

(التحفة ١٢٦)

5131. It was narrated that Abū Mūsā said: "The Messenger of Allāh ﷺ said: 'Intercede with me and you will be rewarded, and Allāh will decree upon the tongue of His Prophet whatever He wills.'" (*Ṣaḥīḥ*)

٥١٣١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ عَنْ بُرَيْدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اشْفَعُوا إِلَيَّ لِتُجْرُوا، وَلَيَقْضِيَ اللَّهُ عَلَى لِسَانِ نَبِيِّهِ مَا شَاءَ».

تخریج: أخرجه البخاري، الأدب، باب تعاون المؤمنین بعضهم بعضاً، ح: ٦٠٢٧ من حديث سفيان، ومسلم، البر والصلة، باب استحباب الشفاعة فيما ليس بحرام، ح: ٢٦٢٧ من حديث بريد به.

5132. It was narrated from 'Amr bin Dīnār, from Wahb bin Munabbih, from his brother, from Mu'āwiyah regrading: "Intercede, you will be rewarded." [He said: "The Messenger of Allāh ﷺ said:

٥١٣٢ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ وَأَحْمَدُ ابْنُ عَمْرٍو بْنِ السَّرْحِ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرٍو بْنِ دِينَارٍ، عَنْ وَهْبِ بْنِ مُنَبِّهٍ، عَنْ أَخِيهِ، عَنْ مُعَاوِيَةَ: اشْفَعُوا

“Intercede, you will be rewarded.”
For I may intend something but I delay it so that you may intercede and be rewarded, for the Messenger of Allāh ﷺ said: “Intercede, you will be rewarded.”^[1]

تُوَجَّرُوا [قال: قال رسول الله ﷺ: «اشْفَعُوا تُوَجَّرُوا»] فَإِنِّي لِأُرِيدُ الْأَمْرَ فَأُوَخِّرُهُ كَيْمَا تَشْفَعُوا فَتُوَجَّرُوا، فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اشْفَعُوا تُوَجَّرُوا».

تخریج: [صحیح] أخرجه النسائي، الزكاة، باب الشفاعة في الصدقة، ح: ٢٥٥٨ من حديث سفيان بن عيينة به وللحديث شواهد كثيرة.

5133. It was narrated from Buraid, from Abū Burdah, from Abū Mūsā, from the Prophet ﷺ, with a similar narration. (*Sahih*)

٥١٣٣ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا سُفْيَانُ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

تخریج: [صحیح] انظر، ح: ٥١٣١ والحديث السابق أخرجه النسائي، ح: ٢٥٥٧ من حديث سفيان به.

Chapter 117, 118. A Man Should Begin With His Own Name When Writing A Letter

(المعجم ١١٧، ١١٨) بَابُ: فِي الرَّجُلِ يَبْدَأُ بِنَفْسِهِ فِي الْكِتَابِ (التحفة ١٢٧)

5134. It was narrated from one of the sons of Al-‘Alā’, that Al-‘Alā’ Al-Ḥaḍramī was the governor of the Prophet ﷺ in Baḥrain, and when he wrote to him, he would start with his own name. (*Da’if*)

٥١٣٤ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا هُشَيْمٌ عَنْ مَنْصُورٍ، عَنْ ابْنِ سَبْرِينَ، قَالَ أَحْمَدُ: قَالَ مَرَّةً - يَعْنِي هُشَيْمًا: - عَنْ بَعْضِ وُلْدِ الْعَلَاءِ؛ أَنَّ الْعَلَاءَ الْحَضْرَمِيَّ كَانَ عَامِلَ النَّبِيِّ ﷺ عَلَى الْبَحْرَيْنِ، فَكَانَ إِذَا كَتَبَ إِلَيْهِ بَدَأَ بِنَفْسِهِ.

تخریج: [إسناده ضعيف] أخرجه أبو نعیم في معرفة الصحابة: ٤/٢١٩٨، ٢١٩٩، ح: ٥٥١٠ من حديث هشيم به، وتابعه أبو عوانة، وهو في مسند أحمد: ٤/٣٣٩ * بعض ولد العلاء: مجهول الحال.

5135. It was narrated (with another chain) from Al-‘Alā’ Al-Ḥaḍramī that he wrote to the Prophet ﷺ, and started with his own name. (*Da’if*)

٥١٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: حَدَّثَنَا الْمُعَلَّى بْنُ مَنْصُورٍ: أَخْبَرَنَا هُشَيْمٌ عَنْ مَنْصُورٍ، عَنْ ابْنِ سَبْرِينَ، عَنْ ابْنِ الْعَلَاءِ،

^[1] This and the following narration preceded, see the third narration after no. 4772.

عن العلاء بن الحضرمي: أَنَّهُ كَتَبَ إِلَى النَّبِيِّ ﷺ فَبَدَأَ بِاسْمِهِ.

تخريج: [ضعيف] انظر الحديث السابق، وأخرجه الطبراني: ٩٨/١٨ من حديث محمد بن عبد الرحيم به.

Chapter 118, 119. How To Write To A Dhimmi^[1]

(المعجم ١١٨، ١١٩) بَابُ: كَيْفَ يُكْتَبُ إِلَى الذَّمِّيِّ (التحفة ١٢٨)

5136. It was narrated from Ibn ‘Abbās that the Prophet ﷺ wrote to Heraclius: “From Muḥammad, the Messenger of Allāh, to Heraclius the ruler of Rome. Peace be upon those who follow true guidance.” Ibn Yaḥyā (one of the narrators) said: “It was narrated from Ibn ‘Abbās that Abū Sufyān told him: ‘We entered upon Heraclius and he seated us before him, then he called for the letter of the Messenger of Allāh ﷺ, in which it said: “In the Name of Allāh, the Most Gracious, the Most Merciful. From Muḥammad, the Messenger of Allāh, to Heraclius the ruler of Rome. Peace be upon those who follow true guidance. *Amma ba’d* (to proceed).” (*Ṣaḥīḥ*)

٥١٣٦ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ وَمُحَمَّدُ ابْنُ يَحْيَى قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ ابْنِ عُثْبَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ كَتَبَ إِلَى هِرَقْلَ: «مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى هِرَقْلَ عَظِيمِ الرُّومِ، سَلَامٌ عَلَى مَنْ اتَّبَعَ الْهُدَى». وَقَالَ ابْنُ يَحْيَى: عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ أَبَا سُفْيَانَ أَخْبَرَهُ قَالَ: فَدَخَلْنَا عَلَى هِرَقْلَ فَأَجْلَسَنَا بَيْنَ يَدَيْهِ، ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ ﷺ فَإِذَا فِيهِ: «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى هِرَقْلَ عَظِيمِ الرُّومِ، سَلَامٌ عَلَى مَنْ اتَّبَعَ الْهُدَى، أَمَّا بَعْدُ».

تخريج: أخرجه مسلم، الجهاد والسير، باب كتب النبي ﷺ إلى هرقل ملك الشام يدعوه إلى الإسلام، ح: ١٧٧٣ من حديث عبد الرزاق، والبخاري، ح: ٧ من حديث الزهري به.

Comments:

Starting a letter or any important document with the Name of Allah is *Sunnah*. Writing numbers like 786 in the beginning of a written work is an innovation. These narrations demonstrate that it is correct for the author to cite his name first. While writing to a non-Muslim, instead of greeting with *Salām*, one should write: “Peace be upon those who follow right guidance.”

[1] A non-Muslim under protection of Muslim rule.

Chapter 119, 120. Regarding Honoring One's Parents

(المعجم ١١٩، ١٢٠) بَابُ: فِي بِرِّ

الْوَالِدَيْنِ (التحفة ١٢٩)

5137. It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'A son cannot repay his father, unless he finds him enslaved, and he buys him, and manumits him.'" (*Sahih*)

٥١٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ: حَدَّثَنِي سُهَيْلُ بْنُ أَبِي صَالِحٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَجْزِي وُلْدٌ وَالِدَهُ إِلَّا أَنْ يَجِدَهُ مَمْلُوكًا فَيَشْتَرِيَهُ فَيُعْتِقَهُ».

تخريج: أخرجه مسلم، العتق، باب فضل عتق الوالد، ح: ١٥١٠ من حديث سفیان الثوري عن سهيل به.

5138. It was narrated from Hamzah bin 'Abdullāh bin 'Umar that his father said: "I had a wife whom I loved, but 'Umar disliked her, and he said to me: 'Divorce her,' but I refused. 'Umar went to the Prophet ﷺ, and he told him about that, and the Prophet ﷺ said: 'Divorce her.'" (*Hasan*)

٥١٣٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ ابْنِ أَبِي ذَنْبٍ قَالَ: حَدَّثَنِي خَالِي الْحَارِثُ عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ: كَانَتْ تَخْتِي امْرَأَةً وَكُنْتُ أُحِبُّهَا وَكَانَ عُمَرُ يَكْرَهُهَا، فَقَالَ لِي: طَلِّقْهَا، فَأَبَيْتُ، فَأَتَى عُمَرُ النَّبِيَّ ﷺ فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ النَّبِيُّ ﷺ: «طَلِّقْهَا».

تخريج: [إسناده حسن] أخرجه ابن ماجه، الطلاق، باب الرجل يأمره أبوه بطلاق امرأته، ح: ٢٠٨٨ من حديث يحيى القطان به، ورواه الترمذي، ح: ١١٨٩.

Comments:

A father has the right to tell his son to divorce his wife, and the son should obey the orders of his father.

5139. It was narrated from Bahz bin Ḥakīm, from his father, that his grandfather said: "I said: 'O Messenger of Allāh, to whom should I show kindness?' He said: 'Your mother, then your mother, then your mother, then your father, then the next closest and the next closest.' The Messenger of Allāh ﷺ said: 'No man asks his freed slave for the surplus of his wealth

٥١٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ عَنْ بَهْزِ بْنِ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَنْ أَبْر؟ قَالَ: «أُمَّكَ ثُمَّ أُمَّكَ ثُمَّ أُمَّكَ، ثُمَّ أَبَاكَ، ثُمَّ الْأَقْرَبَ فالأقرب». وقال رسول الله ﷺ: «لَا يَسْأَلُ رَجُلٌ مَوْلَاهُ مِنْ فَضْلِ هُوَ عِنْدَهُ، فَيَمْنَعُهُ إِيَّاهُ

and he refuses, but the surplus that he withheld will be called for him on the Day of Resurrection, in the form of a *Aqra* 'serpent.'" (*Hasan*)
Abū Dāwud said: The *Aqra* ' is the one whose hair has gone due to its poison.

إِلَّا دُعِيَ لَهُ يَوْمَ الْقِيَامَةِ فَضَلُّهُ الَّذِي مَنَعَهُ
شَجَاعًا أَفْرَعًا.
قال أبو داود: الأفرع الذي ذهب شعر
رأسه من السم.

تخريج: [إسناده حسن] أخرجه الترمذي، البر والصلة، باب ما جاء في بر الوالدين، ح: ١٨٩٧ من حديث بهز بن حكيم به وقال: "حسن" وصححه الحاكم: ٦٤٢/٣، ١٥٠/٤ ووافقه الذهبي.

Comments:

Walā' refers to the relationship of the slave and his master, and it remains when the master frees him. Through this relationship, there is an exchange of inheritance rights, and the tribal name of the slave owner is adopted, see the narrations that preceded, beginning with number 3926.

5140. Kulaib bin Manfa'ah narrated from his grandfather that he came to the Prophet ﷺ and said: "O Messenger of Allāh, to whom should I show kindness?" He said: "Your mother, your father, your sister, your brother and your relatives who come after them, in terms of closeness, a binding duty and upholding of the ties of kinship." (*Da'if*)

٥١٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى: حَدَّثَنَا
الْحَارِثُ بْنُ مَرَّةَ: حَدَّثَنَا كُلايبُ بْنُ مَنَعَةَ عَنْ
جَدِّهِ؛ أَنَّهُ أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ
الله! مَنْ أَبْرَأُ؟ قَالَ: «أُمَّكَ وَأَبَاكَ وَأُخْتَكَ
وَأَخَاكَ وَمَوْلَاكَ الَّذِي يَلِي ذَلِكَ، حَقًّا وَاجِبًا
وَرَحِمًا مَوْصُولَةً».

تخريج: [إسناده ضعيف] أخرجه البخاري في الأدب المفرد، ح: ٤٧ من حديث كليب به * وهو مجهول الحال وثقه ابن حبان وحده.

5141. It was narrated that 'Abdullāh bin 'Amr said: "The Messenger of Allāh ﷺ said: 'One of the worst of major sins is for a man to curse his parents.' It was said: 'O Messenger of Allāh, how could a man curse his parents?' He said: 'When he curses a man's father, and that man curses his father, or he curses his mother, and that man curses his mother.'" (*Sahih*)

٥١٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ
بْنِ زِيَادٍ قَالَ: أَنْبَأَنَا؛ ح: وَحَدَّثَنَا عَبَّادُ بْنُ
مُوسَى: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ،
عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللهِ بْنِ
عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ مِنْ
أَكْبَرِ الْكَبَائِرِ أَنْ يَلْعَنَ الرَّجُلُ وَالِدَيْهِ». قِيلَ:
يَا رَسُولَ اللهِ! كَيْفَ يَلْعَنُ الرَّجُلُ وَالِدَيْهِ؟

قَالَ: «يَلْعَنُ أَبَا الرَّجُلِ فَيَلْعَنُ أَبَاهُ، وَيَلْعَنُ أُمَّهُ فَيَلْعَنُ أُمَّهُ».

تخریج: أخرجه البخاري، الأدب، باب: لا يسب الرجل والديه، ح: ٥٩٧٣ من حديث إبراهيم بن سعد، ومسلم، الإيمان، باب الكبائر وأكبرها، ح: ٩٠ من حديث سعد بن إبراهيم بن عبدالرحمن به.

Comments:

This narration demonstrates an important lesson in responsibility, whereas many people do not recognize that they may be accountable for what they have encouraged others to do of evil.

5142. It was narrated that Abū Usaid Mālik bin Rabī'ah As-Sā'idī said: "While we were with the Messenger of Allāh ﷺ, a man from Banū Salamah came to him and said: 'O Messenger of Allāh, is there anything left that I can do to honor my parents after they die?' He said: 'Yes. Pray for them, ask for forgiveness for them, carry out their last wishes, uphold the ties of kinship that you would not have were it not for them, and honor their friends.'" (*Hasan*)

٥١٤٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَهْدِيٍّ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلَاءِ الْمَعْنَى، قَالُوا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سُلَيْمَانَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي شَيْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَرْيَمَةَ السَّاعِدِيِّ قَالَ: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ إِذْ جَاءَهُ رَجُلٌ مِنْ بَنِي سَلَمَةَ فَقَالَ: يَا رَسُولَ اللَّهِ! هَلْ بَقِيَ مِنْ بَرِّ آبَائِي شَيْءٌ أَبْرُهُمَا بِهِ بَعْدَ مَوْتِهِمَا. قَالَ: «نَعَمْ، الصَّلَاةُ عَلَيْهِمَا، وَالِاسْتِغْفَارُ لَهُمَا، وَإِنْفَادُ عَهْدِهِمَا مِنْ بَعْدِهِمَا، وَصَلَّةُ الرَّحِمِ الَّتِي لَا تُوَصَّلُ إِلَّا بِهِمَا، وَإِكْرَامُ صَدِيقِهِمَا».

تخریج: [إسناده حسن] أخرجه ابن ماجه، الأدب، باب: صل من كان أبوك يصل، ح: ٣٦٦٤ من حديث عبد الله بن إدريس به، وصححه ابن حبان، ح: ٢٠٣٠ والحاكم: ١٥٤/٤، ١٥٥ ووافقه الذهبي.

5143. It was narrated that Ibn 'Umar said: "The Messenger of Allāh ﷺ said: 'The best act of kindness that a man can do is to uphold ties with his father's friends after he has departed.'" (*Ṣaḥīh*)

٥١٤٣ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَزِيدَ ابْنِ عَبْدِ اللَّهِ بْنِ أُسَامَةَ بْنِ الْهَادِ عَنْ عَبْدِ اللَّهِ ابْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ

ﷺ: «إِنَّ أَبَرَ الرِّبِّ صَلَّةُ الْمَرْءِ أَهْلَ وَدِّ أَبِيهِ
بَعْدَ أَنْ يُؤَلِّيَ».

تخریج: أخرجه مسلم، البر والصلة، باب فضل صلة أصدقاء الأب والأم ونحوهما،
ح: ٢٥٥٢ من حديث الليث بن سعد به مطولاً.

5144. Abū At-Ṭufail said: “I saw the Prophet ﷺ distributing some meat in Ji'rṛānah.” Abū At-Ṭufail said: “At that time I was a young boy carrying the camel bones. A woman came and drew near to the Prophet ﷺ, and he spread out his *Ridā'* for her and she sat on it. I said: “Who is she?” They said: “This is his mother who breastfed him.” (Ḍa'if)

٥١٤٤ - حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا
أَبُو عَاصِمٍ: حَدَّثَنَا جَعْفَرُ بْنُ يَحْيَى بْنِ
عُمَارَةَ بْنِ ثَوْبَانَ: أَخْبَرَنَا عُمَارَةُ بْنُ
ثَوْبَانَ؛ أَنَّ أَبَا الطُّفَيْلِ أَخْبَرَهُ قَالَ: رَأَيْتُ
النَّبِيَّ ﷺ يَمْسِمُ لَحْمًا بِالْجِعْرَانَةِ. قَالَ أَبُو
الطُّفَيْلِ: وَأَنَا يَوْمَئِذٍ غُلَامٌ أَحْمِلُ عَظْمَ
الْجَزْوَرِ، إِذْ أَقْبَلَتِ امْرَأَةٌ حَتَّى دَنَتْ إِلَى
النَّبِيِّ ﷺ، فَبَسَطَ لَهَا رِدَاءَهُ فَجَلَسَتْ
عَلَيْهِ، فَقُلْتُ: مَنْ هِيَ؟ فَقَالُوا: هَذِهِ أُمُّهُ
الَّتِي أَرْضَعَتْهُ.

تخریج: [ضعيف] أخرجه البخاري في الأدب المفرد، ح: ١٢٩٥ عن أبي عاصم به * عمارة
مستور وجعفر بن يحيى: مثله.

5145. 'Umar bin As-Sā'ib narrated that he heard that the Messenger of Allāh ﷺ was sitting one day, when his father through breastfeeding came to him, and he spread out part of his garment, and he sat on it. Then his mother through breastfeeding came, and he spread out part of his garment on the other side, and she sat on it. Then his brother through breastfeeding came and the Messenger of Allāh ﷺ stood up for him and made him sit in front of him. (Ḍa'if)

٥١٤٥ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ
الْهَمْدَانِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي عَمْرُو
ابْنُ الْحَارِثِ؛ أَنَّ عُمَرَ بْنَ السَّائِبِ حَدَّثَهُ أَنَّهُ
بَلَغَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ جَالِسًا يَوْمًا،
فَأَقْبَلَ أَبُوهُ مِنَ الرِّضَاعَةِ، فَوَضَعَ لَهُ بَعْضَ
ثَوْبِهِ فَقَعَدَ عَلَيْهِ، ثُمَّ أَقْبَلَتْ أُمُّهُ فَوَضَعَ لَهَا
شَيْئًا ثَوْبِهِ مِنْ جَانِبِهِ الْآخَرَ فَجَلَسَتْ عَلَيْهِ، ثُمَّ
أَقْبَلَ أَحُوهُ مِنَ الرِّضَاعَةِ، فَقَامَ لَهُ رَسُولُ اللَّهِ
ﷺ فَأَجْلَسَهُ بَيْنَ يَدَيْهِ.

تخریج: [إسناده ضعيف] * السند مرسل.

Chapter 120, 121. The Virtue Of One Who Takes Care Of An Orphan

(المعجم ١٢٠، ١٢١) بَابُ: فِي فَضْلِ
مَنْ عَالَ يَتَامَى (التحفة ١٣٠)

5146. It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ said: ‘Whoever has a female (child) and he does not bury her alive, or slight her, or prefer his children over her,’ he said (one of the narrators) – “meaning the males” – ‘Allāh will admit him to Paradise.’” ‘Uthmān (one of the narrators) did not say: “Meaning males.” (*Da‘if*)

تخريج: [إسناده ضعيف] أخرجه أحمد: ٢٢٣/١ عن أبي معاوية الضرير به، وهو في مصنف أبي بكر بن أبي شيبة: ٣٦٣/٨ * ابن حدير: غير مشهور، قاله المنذري.

5147. It was narrated from Suhail, meaning Ibn Abī Šāliḥ, from Sa‘eed Al-A’sha – Abū Dāwud said: He is Sa‘eed bin ‘Abdur-Raḥmān bin Mukmil Az-Zuhrī – from Ayyūb bin Bashīr Al-Anṣārī, that Abū Sa‘eed Al-Khudrī said: “The Messenger of Allāh ﷺ said: ‘Whoever takes care of three girls and disciplines them, marries them off and treats them kindly, Paradise will be his.’” (*Ḥasan*)

تخريج: [حسن] * رواه الترمذي، ح: ١٩١٢ ولم يذكر أيوب بن بشير، وصححه ابن حبان، ح: ٢٠٤٤ وللحديث شواهد كثيرة.

5148. (There is another chain) from Suhail, with this *Hadīth* (similar to no. 5147). He said: “Three sisters or three daughters, or two daughters or two sisters.” (*Ḥasan*)

٥١٤٦ - حَدَّثَنَا عُثْمَانُ وَأَبُو بَكْرٍ ابْنَا أَبِي شَيْبَةَ الْمَعْنَى قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ ابْنِ حُدَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَتْ لَهُ أُنتَى فَلَمْ يَبْدِهَا وَلَمْ يُهْنِهَا وَلَمْ يُؤْتِرْ وَلَدَهُ عَلَيْهَا» - قال: يعني الذكور - «أَدْخَلَهُ اللَّهُ الْجَنَّةَ» وَلَمْ يَذْكُرْ عُثْمَانُ يَعْنِي الذُّكُورَ.

٥١٤٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا خَالِدٌ: حَدَّثَنَا سُهَيْلٌ يَعْنِي ابْنَ أَبِي صَالِحٍ عَنْ سَعِيدِ الْأَعْمَشِيِّ. - قال أبو داود: وَهُوَ سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مُكْمِلِ الزُّهْرِيِّ - عن أيوب ابن بشير الأنصاري، عن أبي سعيد الخدري قال: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ عَالَ ثَلَاثَ بَنَاتٍ، فَأَدَبَهُنَّ وَرَوَّجَهُنَّ، وَأَحْسَنَ إِلَيْهِنَّ، فَلَهُ الْجَنَّةُ».

٥١٤٨ - حَدَّثَنَا يُوسُفُ بْنُ مُوسَى: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ بِهَذَا الْإِسْنَادِ بِمَعْنَاهُ قَالَ: «ثَلَاثُ أَخَوَاتٍ أَوْ ثَلَاثُ بَنَاتٍ، أَوْ ابْنَتَانِ أَوْ أُخْتَانِ».

تخريج: [حسن] انظر الحديث السابق.

5149. It was narrated that ‘Awf bin Mālik Al-Ashja‘ī said: “The Messenger of Allāh ﷺ said: ‘I and the woman whose cheeks have turned black will be like these two on the Day of Resurrection’” and Yazīd (one of the narrators) gestured with his middle finger and forefinger. “A woman of status and beauty whose husband has died, and she devotes herself to her orphaned children until they grow up or die.” (*Da‘īf*)

تخريج: [إسناده ضعيف] أخرجه أحمد: ٢٩/٦ والبخاري في الأدب المفرد، ح: ١٤١ من حديث النهاس بن فهم به وهو ضعيف.

Chapter 121, 122. One Who Takes Care Of An Orphan

5150. It was narrated from Sahl that the Prophet ﷺ said: “I, and the one who sponsors an orphan, will be like these two in Paradise,” and he held his middle finger and the one that is next to the thumb together. (*Sahīh*)

تخريج: أخرجه البخاري، الأدب، باب فضل من يعول يتيمًا، ح: ٦٠٥ من حديث عبد العزيز بن أبي حازم به.

Chapter 122, 123. The Rights Of Neighbors

5151. It was narrated from ‘Amrah, from ‘Āishah that the Messenger of Allāh ﷺ said: “Jibrā‘il kept enjoining me with regard to neighbors, until I thought he would make neighbors heirs.” (*Sahīh*)

٥١٤٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا النَّهَّاسُ بْنُ فَهْمٍ: حَدَّثَنِي شَدَّادُ أَبُو عَمَّارٍ عَنْ عَوْفِ بْنِ مَالِكِ الْأَشْجَعِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا وَامْرَأَةٌ سَفَعَاءُ الْحَدَّيْنِ كَهَاتَيْنِ يَوْمَ الْقِيَامَةِ»، وَأَوْمَأَ يَزِيدُ بِالْوُسْطَى وَالسَّبَابَةِ: «امْرَأَةٌ أَمَتْ مِنْ زَوْجِهَا ذَاتُ مَنْصِبٍ وَجَمَالٍ، حَبَسَتْ نَفْسَهَا عَلَى يَتَامَاهَا حَتَّى بَانُوا أَوْ مَاتُوا».

(المعجم ١٢١، ١٢٢) بَابُ: فِي مَنْ صَمَّ يَتِيمًا (التحفة ١٣١)

٥١٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ بْنِ سُفْيَانَ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ أَبِي حَازِمٍ: حَدَّثَنِي أَبِي عَنْ سَهْلِ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «أَنَا وَكَافِلُ الْيَتِيمِ كَهَاتَيْنِ فِي الْجَنَّةِ»، وَقَرَنَ بَيْنَ إِضْبَعَيْهِ الْوُسْطَى وَالَّتِي تَلِي الْإِبْهَامَ.

(المعجم ١٢٢، ١٢٣) بَابُ: فِي حَقِّ الْجَوَارِ (التحفة ١٣٢)

٥١٥١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَادٌ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَا زَالَ جِبْرَائِيلُ يُوصِينِي بِالْجَارِ حَتَّى قُلْتُ لِيُورَثَنَّهُ».

تخريج: أخرجه البخاري، الأدب، باب الوصاة بالجار، ح: ٦٠١٤ ومسلم، البر والصلة، باب الوصية بالجار والإحسان إليه، ح: ٢٦٢٤ من حديث يحيى بن سعيد الأنصاري به.

5152. It was narrated from ‘Abdullāh bin ‘Amr that he slaughtered a sheep and said: “Have you given some to my Jewish neighbor? For I heard the Messenger of Allāh ﷺ say: [Jibrīl] kept enjoining me with regard to neighbors until I thought he would make neighbors heirs.” (*Ṣaḥīh*)

٥١٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى: حَدَّثَنَا سُفْيَانُ عَنْ بَشِيرِ أَبِي إِسْمَاعِيلَ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ أَنَّهُ ذَبَحَ شَاةً فَقَالَ: أَهْدَيْتُمْ لِجَارِي الْيَهُودِيِّ؛ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا زَالَ [جَبْرِيلُ] يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُورَثُهُ».

تخريج: [إسناده صحيح] أخرجه الترمذي، البر والصلة، باب ما جاء في حق الجوار، ح: ١٩٤٣ من حديث سفيان بن عيينة به، وصرح بالسماع وقال الترمذي: "حسن غريب" ومجاهد صرح بالسماع عند ابن المبارك في البر والصلة، ح: ٢٤٧.

5153. It was narrated from Muḥammad bin ‘Ajlan, from his father, that Abū Hurairah said: “A man came to the Prophet ﷺ and complained about his neighbor. He said: ‘Go and be patient.’ He came to him two or three times, then he said: ‘Go and put your belongings out in the street.’ So he put his belongings out in the street, and the people started asking him (what was going on), and he told them the story, so the people started cursing (the neighbor), saying; ‘May Allāh do such and such to him.’ His neighbor came to him and said: ‘Come back, you will not see anything from me that you dislike.” (*Ḥasan*)

٥١٥٣ - حَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ أَبُو تَوْبَةَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَيَّانَ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ يَشْكُو جَارَهُ قَالَ: «أَذْهَبْ فَاصْبِرْ»، فَأَتَاهُ مَرَّتَيْنِ أَوْ ثَلَاثًا، فَقَالَ: «أَذْهَبْ فَاطْرَحْ مَتَاعَكَ فِي الطَّرِيقِ»، فَطْرَحَ مَتَاعَهُ فِي الطَّرِيقِ، فَجَعَلَ النَّاسُ يَسْأَلُونَهُ فَيُخْبِرُهُمْ خَبْرَهُ، فَجَعَلَ النَّاسُ يَلْعَنُونَهُ، فَعَلَ اللَّهُ بِهِ وَفَعَلَ وَفَعَلَ، فَجَاءَ إِلَيْهِ جَارُهُ فَقَالَ لَهُ: ارْجِعْ لَا تَرَى مِنِّي شَيْئًا تَكْرَهُهُ.

تخريج: [إسناده حسن] أخرجه البخاري في الأدب المفرد، ح: ١٢٤ من حديث محمد بن عجلان به، وصرح بالسماع وصححه الحاكم على شرط مسلم: ١٦٥/٤، ١٦٦.

5154. It was narrated from Abū Salamah that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'Whoever believes in Allāh and the Last Day, let him honor his guest; whoever believes in Allāh and the Last Day, let him not annoy his neighbor; whoever believes in Allāh and the Last Day, let him speak good or else remain silent.'" (*Ṣaḥīḥ*)

٥١٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَوَكَّلِ الْعَسْقَلَانِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ».

تخریج: أخرجه البخاري، الأدب، باب إكرام الضيف وخدمته إياه بنفسه ... إلخ، ح: ٦١٣٨ من حديث معمر ومسلم، الإيمان، باب الحث على إكرام الجار ... إلخ، ح: ٤٧ من حديث الزهري به، وهو في مصنف عبد الرزاق، ح: ١٩٧٤٦.

5155. It was narrated from Ṭalḥah that 'Āishah said: "I said: 'O Messenger of Allāh, I have two neighbors; with which one should I begin?' He said: 'With the one whose door is closest to yours.'" (*Ṣaḥīḥ*)

٥١٥٥ - حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهْدٍ وَسَعِيدُ ابْنُ مَنْصُورٍ؛ أَنَّ النَّحَارَتِ بْنَ عُبَيْدٍ حَدَّثَهُمْ عَنِ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ طَلْحَةَ، عَنِ عَائِشَةَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ لِي جَارَيْنِ بَابَيْهِمَا أَبْدَأُ. قَالَ: «بِأَدْنَاهُمَا بَابًا». قَالَ أَبُو دَاوُدَ: قَالَ شُعْبَةُ فِي هَذَا الْحَدِيثِ: طَلْحَةُ رَجُلٌ مِنْ قُرَيْشٍ.

تخریج: أخرجه البخاري، الأدب، باب حق الجوار في قرب الأبواب، ح: ٦٠٢٠ من حديث أبي عمران الجوني به.

Chapter 123, 124. Regarding The Rights Of Slaves

5156. It was narrated that 'Alī said: "The last words of the Prophet ﷺ were: 'The Prayer, the prayer, and fear Allāh with regard to those whom your right hands possess.'" (*Ḍa'if*)

(المعجم ١٢٣، ١٢٤) **بَابُ: فِي حَقِّ الْمَمْلُوكِ (التحفة ١٣٣)**
٥١٥٦ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ ابْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ عَنِ مُغْبِرَةَ، عَنْ أُمِّ مُوسَى، عَنْ عَلِيٍّ قَالَ: كَانَ آخِرُ كَلَامِ رَسُولِ اللَّهِ ﷺ: «الصَّلَاةُ الصَّلَاةُ، اتَّقُوا اللَّهَ فِيمَا مَلَكَتْ أَيْمَانُكُمْ».

تخریج: [إسناده ضعيف] أخرجه ابن ماجه، الوصايا، باب: وهل أوصى رسول الله ﷺ، ح: ٢٦٩٨ من حديث محمد بن فضيل به، وسنده ضعيف، وللحديث شواهد ضعيفة عند أحمد: ١١٧/٣ وغيره.

5157. It was narrated from Jarīr from Al-A‘mash that Al-Ma‘rūr bin Suwaid said: I saw Abū Dharr in Ar-Rabadhah wearing a thick *Burd*, and his slave was wearing something similar. The people said: O Abū Dharr, why don't you take the one that is on your slave, and put it with this one, then you will have a *Hullah*,^[1] and you can give your slave something else to wear? Abū Dharr said: 'I reviled a man whose mother was a non-Arab, and I insulted him because of his mother. He complained about me to the Messenger of Allāh ﷺ, and he said: "O Abū Dharr, you are a man in whom there is still some *Jāhiliyyah*." He said: "They are your brothers but Allāh has favored you over them. If he does not please you then sell him, and do not torment Allāh's creatures." (*Sahih*)

تخریج: أخرجه البخاري، الأدب، باب ما ينهى من السباب واللعن، ح: ٦٠٥٠ ومسلم، الأيمان، باب إطعام المملوك مما يأكل، ح: ١٦٦١ من حديث الأعمش به.

5158. It was narrated from Yūnus: Al-A‘mash narrated to us that Al-Ma‘rūr bin Suwaid said: We entered upon Abū Dharr and he was wearing a *Burd* and his slave was wearing something similar. We said: "O Abū Dharr, why don't you take your slave's *Burd* then you will

٥١٥٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنِ الْمَعْرُورِ بْنِ سُؤَيْدٍ قَالَ: رَأَيْتُ أَبَا ذَرٍّ بِالرَّبَذَةِ وَعَلَيْهِ بُرْدٌ غَلِيظٌ، وَعَلَى غُلَامِهِ مِثْلُهُ. قَالَ: فَقَالَ الْقَوْمُ: يَا أَبَا ذَرٍّ! لَوْ كُنْتَ أَخَذْتَ الَّذِي عَلَى غُلَامِكَ، فَجَعَلْتَهُ مَعَ هَذَا فَكَانَتْ حَلَّةً، وَكَسَوْتَ غُلَامَكَ ثَوْبًا غَيْرَهُ. قَالَ: فَقَالَ أَبُو ذَرٍّ: إِنِّي كُنْتُ سَابَيْتُ رَجُلًا وَكَانَتْ أُمُّهُ أَعْجَمِيَّةً، فَغَيَّرْتُهُ بِأُمَّهِ، فَشَكَانِي إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: «يَا أَبَا ذَرٍّ! إِنَّكَ امْرُؤٌ فِيكَ جَاهِلِيَّةٌ»، قَالَ: «إِنَّهُمْ إِخْوَانُكُمْ فَصَلِّكُمْ اللَّهُ عَلَيْهِمْ، فَمَنْ لَمْ يَلَايْمَكُمْ فَيَبْعُوهُ وَلَا تُعَذِّبُوا حَلَقَ اللَّهِ».

٥١٥٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَعْمَشُ عَنِ الْمَعْرُورِ بْنِ سُؤَيْدٍ قَالَ: دَخَلْنَا عَلَى أَبِي ذَرٍّ بِالرَّبَذَةِ فَإِذَا عَلَيْهِ بُرْدٌ وَعَلَى غُلَامِهِ مِثْلُهُ، فَقُلْنَا: يَا أَبَا ذَرٍّ! لَوْ أَخَذْتَ بُرْدَ غُلَامِكَ إِلَى بُرْدِكَ فَكَانَتْ حَلَّةً، وَكَسَوْتَهُ ثَوْبًا غَيْرَهُ، قَالَ: سَمِعْتُ

[1] Meaning, an upper garment and lower garment made from similar or the same cloth.

have a *Hullah*, and you can give him something else to wear.” He said: “I heard the Messenger of Allāh ﷺ say: ‘(They are) your brothers, whom Allāh has put under your control. Whoever has his brother under his control, let him feed him from what he eats, and clothe him from what he wears, and let him not give him more to do than he is able, and if he does that then let him help him.’” (*Ṣaḥīḥ*)

Abū Dāwud said: Ibn Numair reported it from Al-A‘mash, similarly.

تخریج: أخرجه مسلم من حديث عيسى بن يونس به، انظر الحديث السابق وهذا طرفه، ورواه ابن عبد البر في التمهيد: ٢٤/٢٨٧ من حديث أبي داود به.

5159. It was narrated from Abū Mu‘āwiyah, from Al-A‘mash, from Ibrāhīm At-Taimī, from his father that Abū Mas‘ūd Al-Anṣārī said: “I was beating a slave of mine, when I heard a voice from behind me (saying): ‘Know, Abū Mas‘ūd,’ – Ibn Al-Muthanna (one of the narrators) said: ‘twice’ – ‘that Allāh has more power over you than you have over him.’ I turned around, and saw the Messenger of Allāh ﷺ. I said: ‘O Messenger of Allāh, he is free, for the Face of Allāh.’ He said: ‘If you had not done that, the Fire would have burned you’ – or ‘touched you.’” (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، الأيمان، باب صحبة المماليك وكفارة من لطم عبده، ح: ١٦٥٩ عن أبي كريب محمد بن العلاء به.

5160. It was narrated from ‘Abdul-Wāḥid from Al-A‘mash, with his chain and its meaning, similarly (as

رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِخْوَانُكُمْ جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيَكْسُهُ مِمَّا يَلْبَسُ، وَلَا يُكَلِّفْهُ مَا يَغْلِبُهُ، فَإِنْ كَلَّفَهُ مَا يَغْلِبُهُ فَلْيَعْنَهُ».

قَالَ أَبُو دَاوُدَ: رَوَاهُ ابْنُ نُمَيْرٍ عَنِ الْأَعْمَشِ نَحْوَهُ.

٥١٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: أَنْبَأَنَا أَبُو مُعَاوِيَةَ؛ ح: وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ أَبِيهِ، عَنِ أَبِي مَسْعُودِ الْأَنْصَارِيِّ قَالَ: كُنْتُ أَضْرِبُ غُلَامًا لِي فَسَمِعْتُ مِنْ خَلْفِي صَوْتًا: «اعْلَمْ أَبَا مَسْعُودٍ» - قَالَ ابْنُ الْمُثَنَّى: مَرَّتَيْنِ - «اللَّهُ أَقْدَرُ عَلَيْكَ مِنْكَ عَلَيْهِ»، فَالْتَمَعْتُ فَإِذَا هُوَ رَسُولُ اللَّهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! هُوَ حُرٌّ لِرُؤُوسِهِ اللَّهُ. قَالَ: «أَمَا [أَنْتَ] لَوْ لَمْ تَفْعَلْ لَلْفَعْتِكَ النَّارُ» أَوْ «لَمَسَّتْكَ النَّارُ».

٥١٦٠ - حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا عَبْدُ الْوَالِدِ عَنِ الْأَعْمَشِ بِإِسْنَادِهِ وَمَعْنَاهُ، نَحْوَهُ

no. 5159). He said: "I was beating a slave of mine with a whip," but he did not say anything about setting him free. (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم عن أبي كامل به، انظر الحديث السابق.

5161. It was narrated that Abū Dharr said: "The Messenger of Allāh ﷺ said: 'Whoever pleases you among your slaves, feed him from what you eat, and clothe him from what you wear. And whoever does not please you among them, sell him, and do not torment Allāh's creatures.'" (*Ṣaḥīḥ*)

تخریج: [إسناده صحيح] أخرجه أحمد: ١٦٨/٥ من حديث منصور به.

5162. It was narrated from one of the sons of Rāfi' bin Makīth, from Rāfi' bin Makīth, who was one of those present at Al-Ḥudaibiyah with the Prophet ﷺ, that the Prophet ﷺ said: "Treating those who are under one's control well brings blessing, and bad character results in bad consequences." (*Ḍa'īf*)

تخریج: [إسناده ضعيف] أخرجه أحمد: ٥٠٢/٣ عن عبد الرزاق به، وهو في مصنفه (جامع معمر: ٢٠١١٨) * عثمان بن زفر: مستور لم يوثقه غير ابن حبان وانظر الحديث الآتي:

5163. It was narrated from Al-Ḥārith bin Rāfi' bin Makīth – and Rāfi' was from Juhainah and had been present at Al-Ḥudaibiyah with the Messenger of Allāh ﷺ - that the Messenger of Allāh ﷺ said: "Treating those who are under one's control well brings blessing, and bad character results in bad consequences." (*Ḍa'īf*)

قَالَ: كُنْتُ أَضْرِبُ غَلَامًا لِي بِالسَّوْطِ وَلَمْ يَذْكَرْ أَمْرَ الْعِتْقِ.

٥١٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو الرَّازِيُّ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ مُورِقٍ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لَاءَ مَعَكُمْ مِنْ مَمْلُوكِكُمْ فَأَطْعَمُوهُ مِمَّا تَأْكُلُونَ، وَأَكْسُوهُ مِمَّا تَكْتَسُونَ، وَمَنْ لَمْ يَلَأْ مَعَكُمْ مِنْهُمْ فَبِعُوهُ وَلَا تُعَذِّبُوا خَلْقَ اللَّهِ».

٥١٦٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ عُثْمَانَ ابْنِ زُفَرَ، عَنْ بَعْضِ بَنِي رَافِعِ بْنِ مَكِيثٍ، عَنْ رَافِعِ بْنِ مَكِيثٍ، وَكَانَ مِنْ شَهَدَةِ الْحَدِيثِ مَعَ النَّبِيِّ ﷺ، أَنَّ النَّبِيَّ ﷺ قَالَ: «حُسْنُ الْمَلَكََةِ يُنْمِنُ، وَسُوءُ الْخُلُقِ سُؤْمٌ».

٥١٦٣ - حَدَّثَنَا ابْنُ الْمُصَفَّى: حَدَّثَنَا بَقِيَّةٌ: حَدَّثَنَا عُثْمَانُ بْنُ زُفَرَ: حَدَّثَنِي مُحَمَّدُ ابْنُ خَالِدِ بْنِ رَافِعِ بْنِ مَكِيثٍ، عَنْ عَمِّهِ الْحَارِثِ بْنِ رَافِعِ بْنِ مَكِيثٍ، وَكَانَ رَافِعٌ مِنْ جُهَيْنَةَ قَدْ شَهِدَ الْحَدِيثَ مَعَ رَسُولِ اللَّهِ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «حُسْنُ الْمَلَكََةِ يُنْمِنُ، وَسُوءُ الْخُلُقِ سُؤْمٌ».

تخريج: [إسناده ضعيف] انظر الحديث السابق.

5164. It was narrated that Al-'Abbās bin Julaid Al-Hajrī said: I heard 'Abdullāh bin 'Umar say: A man came to the Prophet ﷺ, and said: "O Messenger of Allāh, how often should I forgive a servant?" And he remained silent, then he repeated the words, and he remained silent. The third time, he said: "Forgive him seventy times each day." (*Hasan*)

٥١٦٤ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ وَأَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ - وَهَذَا حَدِيثُ الْهَمْدَانِيِّ وَهُوَ أَتَمُّ - قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي أَبُو هَانِيءٍ الْحَوْلَانِيُّ عَنِ الْعَبَّاسِ بْنِ جُلَيْدِ الْحَجْرِيِّ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمَرَ يَقُولُ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! كَمْ نَعْفُو عَنْ الْخَادِمِ؟ فَصَمَّتْ، ثُمَّ أَعَادَ إِلَيْهِ الْكَلَامَ فَصَمَّتْ، فَلَمَّا كَانَ فِي الثَّالِثَةِ قَالَ: «اعْفُو عَنْهُ فِي كُلِّ يَوْمٍ سَبْعِينَ مَرَّةً».

تخريج: [إسناده حسن] أخرجه الترمذي، البر والصلة، باب ما جاء في العفو عن الخادم، ح: ١٩٤٩ من حديث أبي هانئ به وقال: "حسن غريب".

5165. It was narrated that Abū Hurairah said: "Abul-Qāsim, the Prophet of repentance ﷺ, told me: 'Whoever slanders his slave, while he is innocent of what he says, he will be flogged for that as *Hadd* (legal punishment) on the Day of Resurrection.'" (*Sahīh*)

٥١٦٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: أَخْبَرَنَا؛ ح: وَحَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ الْحَرَائِيُّ قَالَ: حَدَّثَنَا عَيْسَى: حَدَّثَنَا فَضِيلٌ عَنْ ابْنِ أَبِي نُعْمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: حَدَّثَنِي أَبُو الْقَاسِمِ نَبِيُّ التَّوْبَةِ ﷺ قَالَ: «مَنْ قَذَفَ مَمْلُوكَهُ وَهُوَ بَرِيءٌ مِمَّا قَالَ، جُلِدَ لَهُ يَوْمَ الْقِيَامَةِ حَدًّا» قَالَ مُؤَمَّلٌ: حَدَّثَنَا عَيْسَى عَنِ الْفَضِيلِ يَعْنِي ابْنَ غَزْوَانَ.

تخريج: أخرجه البخاري، الحدود، باب قذف العبيد، ح: ٦٨٥٨ ومسلم، الأيمان، باب التغليظ على من قذف مملوكه بالزنى، ح: ١٦٦٠ من حديث فضيل بن غزوان به.

5166. It was narrated that Hilāl bin Yasāf said: "We were staying in the house of Suwaid bin Muqarrin, and among us there was an old man who was hot-tempered, and he had a slave girl with him, whose

٥١٦٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا فَضِيلُ بْنُ عِيَاضٍ عَنْ حُصَيْنٍ، عَنْ هَلَالِ بْنِ يَسَافٍ قَالَ: كُنَّا نُرْوَلَا فِي دَارِ سُوَيْدِ بْنِ مُقَرَّرٍ، وَفِينَا شَيْخٌ فِيهِ جِدَّةٌ، وَمَعَهُ جَارِيَةٌ فَلَطَمَ

face he had slapped. I never saw Suwaid angrier than he was on that day. He said: 'Couldn't you find anything other than her face to hit? I remember when I was the seventh of the seven sons of Muqarrin, and we had only one servant. The youngest of us slapped her face, and the Messenger of Allāh ﷺ ordered us to set her free.'"

(*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، الأیمان، باب صحبة الممالیک وکفارة من لطم عبده، ح: ١٦٥٨ من حدیث حصین به.

5167. It was narrated from Mu'āwiyah bin Suwaid bin Muqarrin who said: "I slapped a freed slave of ours, and my father called him and I, and he said: 'Take your revenge on him. We, the sons of Muqarrin were seven at the time of the Messenger of Allāh ﷺ, and we had only one servant. One of us slapped her, and the Messenger of Allāh ﷺ said: "Set her free." They said: "We have no servant but her." He said: "Then let her serve you until you have no need of her, and when you have no need of her set her free." (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم من حدیث سفیان الثوري به، وانظر الحدیث السابق.

5168. It was narrated that Zādhān said: I came to Ibn 'Umar, and he had set free a slave of his. He picked up a stick, or something from the ground, and said: I will not have even the equivalent of this in reward for that. I heard the Messenger of Allāh ﷺ say:

وَجْهَهَا، فَمَا رَأَيْتُ سُؤْيِدًا أَشَدَّ غَضَبًا مِنْهُ ذَاكَ الْيَوْمِ، قَالَ: عَجَزَ عَلَيْكَ إِلَّا حُرٌّ وَجْهَهَا، لَقَدْ رَأَيْتُنَا سَابِعَ سَبْعَةٍ مِنْ وُلْدِ مُقَرَّرِينَ وَمَالَنَا إِلَّا خَادِمٌ، فَلَطَمَ أَصْعَرْنَا وَجْهَهَا، فَأَمَرَنَا النَّبِيُّ ﷺ بِعِتْقِهَا.

٥١٦٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ: حَدَّثَنِي سَلَمَةُ بْنُ كُهَيْلٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ سُؤْيِدِ بْنِ مُقَرَّرِينَ قَالَ: لَطَمْتُ مَوْلَى لَنَا، فَدَعَاهُ أَبِي وَدَعَانِي، فَقَالَ: اقْتَصَصَ مِنْهُ، فَإِنَّا مَعْشَرَ بَنِي مُقَرَّرِينَ، كُنَّا سَبْعَةَ عَلَى عَهْدِ النَّبِيِّ ﷺ وَلَيْسَ لَنَا إِلَّا خَادِمٌ، فَلَطَمَهَا رَجُلٌ مِنَّا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَعْتِقُوهَا»، قَالُوا: إِنَّهُ لَيْسَ لَنَا خَادِمٌ غَيْرُهَا، قَالَ: «فَلْيَعْتِقْهُمْ حَتَّى يَسْتَعْنُوا فَإِذَا اسْتَعْنُوا فَلْيَعْتِقُوهَا».

٥١٦٨ - حَدَّثَنَا مُسَدَّدٌ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ فِرَاسٍ، عَنْ أَبِي صَالِحٍ ذَكْوَانَ، عَنْ زَادَانَ قَالَ: أَتَيْتُ ابْنَ عُمَرَ وَقَدْ أَعْتَقَ مَمْلُوكًا لَهُ، فَأَخَذَ مِنَ الْأَرْضِ عُودًا أَوْ شَيْئًا، فَقَالَ: مَالِي فِيهِ مِنَ الْأَجْرِ مَا يَسُوَّى

‘Whoever slaps or beats his slave, the expiation for that is to set him free.’” (*Sahih*)

هَذَا، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ لَطَمَ مَمْلُوكَهُ أَوْ ضَرَبَهُ فَكَفَّارَتُهُ أَنْ يُعْتَقَهُ».

تخريج: أخرجه مسلم، الأيمان، باب صحبة المماليك وكفارة من لطم عبده، ح: ١٦٥٧ عن أبي كامل به.

Chapter 124, 125. If A Slave Is Sincere

(المعجم ١٢٤، ١٢٥) بَابُ: فِي الْمَمْلُوكِ إِذَا نَصَحَ (التحفة ١٣٤)

5169. It was narrated from ‘Abdullāh bin ‘Umar that the Messenger of Allāh ﷺ said: “If a slave is sincere towards his master, and worships Allāh properly, he will have his reward two times.” (*Sahih*)

٥١٦٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْعَبْدَ إِذَا نَصَحَ لِسَيِّدِهِ وَأَحْسَنَ عِبَادَةَ اللَّهِ، فَلَهُ أَجْرُهُ مَرَّتَيْنِ».

تخريج: أخرجه البخاري، العتق، باب العبد إذا أحسن عبادة ربه ونصح سيده، ح: ٢٥٤٦، عن القعنبي، ومسلم، الأيمان، باب ثواب العبد وأجره إذا نصح لسيده وأحسن عبادة الله، ح: ١٦٦٤ من حديث مالك به، وهو في الموطأ (يحيى): ٩٨١/٢.

Chapter 125, 126. The One Who Turns A Slave Against His Master

(المعجم ١٢٥، ١٢٦) بَابُ: فِي مَنْ حَبَّبَ مَمْلُوكًا عَلَى مَوْلَاهُ (التحفة ١٣٥)

5170. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Whoever turns a man’s wife, or slave against him, he is not one of us.’” (*Hasan*)

٥١٧٠ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ عَنْ عَمَّارِ بْنِ رُزَيْقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى، عَنْ عِكْرِمَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَبَّبَ زَوْجَةَ امْرِئٍ أَوْ مَمْلُوكَهُ فَلَيْسَ مِنَّا».

تخريج: [حسن] تقدم، ح: ٢١٧٥.

Chapter 126, 127. Seeking Permission To Enter

(المعجم ١٢٦، ١٢٧) بَابُ: فِي الْأَسْتِئْذَانِ (التحفة ١٣٦)

5171. It was narrated from Anas bin Mālik that a man looked into

٥١٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا

one of the apartments of the Prophet ﷺ and the Messenger of Allāh ﷺ stood up, carrying an arrowhead, or arrowheads. It is as if I can see the Messenger of Allāh ﷺ, looking for him to stab him. (Sahih)

حَمَادٌ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَجُلًا أَطْلَعَ مِنْ بَعْضِ حُجَرِ النَّبِيِّ ﷺ، فَقَامَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ بِمَشْقَصٍ أَوْ مَشَاقِصٍ قَالَ: فَكَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ يَخْتَلُهُ لِيَطْعَنَهُ.

تخریج: أخرجه البخاري، الاستذنان، باب: الاستذنان من أجل البصر، ح: ٦٢٤٢ ومسلم، الآداب، باب تحريم النظر في بيت غيره، ح: ٢١٥٧ من حديث حماد بن زيد به.

5172. It was narrated from Suhail, from his father, who said: “Abū Hurairah narrated to us that he heard the Messenger of Allāh ﷺ say: ‘Whoever looks into some people’s house, without their permission, and they pluck out his eye, no recompense is due.’” (Sahih)

٥١٧٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، قَالَ: حَدَّثَنَا أَبُو هُرَيْرَةَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَطْلَعَ فِي دَارِ قَوْمٍ بغيرِ إِذْنِهِمْ فَفَقَأُوا عَيْنَهُ فَقَدْ هَدَرَتْ عَيْنُهُ».

تخریج: أخرجه مسلم، الآداب، باب تحريم النظر في بيت غيره، ح: ٢١٥٨ من حديث سهيل، وأحمد: ٤١٤/٢ من حديث حماد بن سلمة به.

5173. It was narrated from Walid, from Abū Hurairah that the Prophet ﷺ said: “If someone looks inside, there is no (point in) seeking permission.” (Hasan)

٥١٧٣ - حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ الْمُؤَدَّنُ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ سُلَيْمَانَ يَعْنِي ابْنَ بِلَالٍ، عَنْ كَثِيرٍ، عَنْ وَلِيدٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا دَخَلَ الْبَصْرُ فَلَا إِذْنَ».

تخریج: [إسناده حسن] أخرجه أحمد: ٣٦٦/٢ من حديث سليمان بن بلال به * كثير بن زيد حسن الحديث والوليد بن رباح مثله.

5174. It was narrated from Ṭalḥah that Huzail said: “A man” – ‘Uthmān (one of the narrators) said: “Sa’d – came, and stood at the door of the Prophet ﷺ, and asked for permission to enter, and he stood at the door” – ‘Uthmān said: “facing the door – the

٥١٧٤ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا جَرِيرٌ؛ ح: وحدثنا أبو بكر بن أبي شيبَةَ: حَدَّثَنَا حَفْصٌ عَنْ الْأَعْمَشِ، عَنْ طَلْحَةَ، عَنْ هُرَيْثِ بْنِ قَبِيصَةَ قَالَ: جَاءَ رَجُلٌ - قَالَ عُثْمَانُ: سَعْدٌ فَوَقَفَ عَلَى بَابِ النَّبِيِّ ﷺ

Prophet ﷺ said: ‘(Stand) like this, or like this (meaning, at one side or other of the door), for seeking permission is enjoined only to prevent looking.’” (*Hasan*)

يَسْتَأْذِنُ فَقَامَ عَلَى الْبَابِ - قَالَ عُمَانُ:
مُسْتَقْبِلَ الْبَابِ - فَقَالَ لَهُ النَّبِيُّ ﷺ: «هَكَذَا
- عَنْكَ - أَوْ هَكَذَا فَإِنَّمَا الْأَسْتِذَانُ مِنَ
النَّظَرِ».

تخریج: [حسن] أخرجه البيهقي في شعب الإيمان، ح: ٨٨٢٥ من حديث أبي داود به وهو في مصنف ابن أبي شيبة: ٥٦٩/٨ وسنده ضعيف * الأعمش عنن والحديث السابق يغني عنه.

Comments:

It is the duty of the people of knowledge, teachers, parents, and elders to educate the young about good manners.

5175. It was narrated from Ṭalḥah bin Muṣarrif, from a man, from Sa’d, similarly (as no. 5174), from the Prophet ﷺ. (*Da’if*)

٥١٧٥ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ:
حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ، عَنْ
الْأَعْمَشِ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ
رَجُلٍ، عَنْ سَعْدِ بْنِ نَحْوَةَ، عَنِ النَّبِيِّ ﷺ.

تخریج: [إسناده ضعيف] انظر الحديث السابق.

Chapter (...) How Is Permission To Be Sought?

(المعجم ...) بَابُ: كَيْفَ الْأَسْتِذَانُ؟

(التحفة ١٣٧)

5176. It was narrated from ‘Amr bin Abī Sufyān that ‘Amr bin ‘Abdullāh bin Ṣafwān informed him, from Kaladah bin Ḥanbal, that Ṣafwān bin Umayyah sent him to the Messenger of Allāh ﷺ with some milk, young gazelle meat and small cucumbers, when the Prophet ﷺ was in the upper part of Makkah. I entered, but I did not say *Salām*. He said: “Go back and say: *‘As-Salāmu ‘alaikum*.” That was after Ṣafwān bin Umayyah accepted Islam.

٥١٧٦ - حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا
رَوْحٌ؛ ح: وَحَدَّثَنَا ابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا أَبُو
عَاصِمٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ
أَبِي سُفْيَانَ؛ أَنَّ عَمْرُو بْنَ عَبْدِ اللَّهِ بْنِ صَفْوَانَ
أَخْبَرَهُ عَنْ كَلْدَةَ بْنِ حَنْبَلٍ؛ أَنَّ صَفْوَانَ بْنَ
أُمَيَّةَ بَعَثَهُ إِلَى رَسُولِ اللَّهِ ﷺ بِلَبَنٍ وَجِدَايَةٍ
وَصَغَائِبِسَ وَالتَّبِيّ ﷺ بِأَعْلَى مَكَّةَ، فَدَخَلْتُ
وَلَمْ أَسَلِّمْ، فَقَالَ: «ارْجِعْ فَقُلْ: السَّلَامُ
عَلَيْكُمْ»، وَذَلِكَ بَعْدَ مَا أَسَلَّمَ صَفْوَانُ بْنُ
أُمَيَّةَ.

‘Amr said: “And Ibn Ṣafwān informed me of this, all of it, from Kaladah bin Al-Ḥanbal” and he

قَالَ عَمْرُو: وَأَخْبَرَنِي ابْنُ صَفْوَانَ بِهَذَا

did not say that he heard it from him. (*Hasan*)

Abū Dāwud said: Yahyā bin Ḥabīb said: "Umayyah bin Ṣawfān" and he did not say (in it) that he heard it from Kaladah bin Al-Ḥanbal. And Yahyā also said that 'Amr bin 'Abdullāh bin Ṣawfān informed him; that Kaladah bin Al-Ḥanbal informed him.

أَجْمَعَ عَنْ كَلْدَةَ بْنِ الْحَنْبَلِ وَلَمْ يَقُلْ: سَمِعْتُهُ مِنْهُ.

قَالَ أَبُو دَاوُدَ: قَالَ يَحْيَى بْنُ حَبِيبٍ: أُمِّيَةُ ابْنُ صَفْوَانَ وَلَمْ يَقُلْ: سَمِعْتُهُ مِنْ كَلْدَةَ بْنِ الْحَنْبَلِ. وَقَالَ يَحْيَى أَيْضًا: عَمَرُو بْنُ عَبْدِ اللَّهِ بْنِ صَفْوَانَ أَخْبَرَهُ؛ أَنَّ كَلْدَةَ بْنَ الْحَنْبَلِ أَخْبَرَهُ.

تخريج: [إسناده حسن] أخرجه الترمذي، الاستئذان، باب ما جاء في التسليم قبل الاستئذان، ح: ٢٧١٠ من حديث روح بن عباد به، وقال: "حسن غريب".

5177. It was narrated from Abū Al-Aḥwaṣ, from Maṣūrah, from Rib'ī, who said: "A man from Banū 'Āmir narrated to us, that he asked permission to enter upon the Prophet ﷺ, while he was in a house. He said: 'May I get in?' The Prophet ﷺ said to his servant: 'Go out to this man, and teach him how to ask permission to enter. Say to him: "Say: 'As-Salāmu alaikum, may I enter?'" The man heard him, and said: 'As-Salāmu alaikum, may I enter?' The Prophet ﷺ gave him permission and he came in." (*Ṣaḥīḥ*)

٥١٧٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ مَنْصُورٍ، عَنْ رَبِيعِ قَالَ: حَدَّثَنَا رَجُلٌ مِنْ بَنِي عَامِرٍ أَنَّهُ اسْتَأْذَنَ عَلَى النَّبِيِّ ﷺ وَهُوَ فِي بَيْتٍ فَقَالَ: أَلْجِ؟ فَقَالَ النَّبِيُّ ﷺ لِحَادِمِهِ: «اخْرُجْ إِلَى هَذَا فَعَلِّمَهُ الْاسْتِئْذَانَ فَقُلْ لَهُ: قُلْ: السَّلَامُ عَلَيْكُمْ أَدْخُلْ»، فَسَمِعَهُ الرَّجُلُ فَقَالَ: السَّلَامُ عَلَيْكُمْ أَدْخُلْ، فَأَذِنَ لَهُ النَّبِيُّ ﷺ فَدَخَلَ.

تخريج: [إسناده صحيح] أخرجه أحمد: ٣٦٨/٥ والنسائي في الكبرى، ح: ١٠١٤٨، وعمل اليوم والليلة، ح: ٣١٦ من حديث منصور به، وهو في مصنف ابن أبي شيبة: ٤١٨/٨، ٤١٩ وصححه النووي في رياض الصالحين، ح: ٨٧٢.

5178. It was narrated (with another chain) from Abū Al-Aḥwaṣ, from Maṣūrah that Rib'ī bin Ḥirāsh said: "I was told that a man from Banū 'Āmir asked for permission to enter upon the Prophet ﷺ, and he refused him." (*Ṣaḥīḥ*)

٥١٧٨ - حَدَّثَنَا هَذَا بْنُ السَّرِيِّ عَنْ أَبِي الْأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ رَبِيعِ بْنِ جِرَاشٍ قَالَ: حَدَّثْتُ أَنَّ رَجُلًا مِنْ بَنِي عَامِرٍ اسْتَأْذَنَ عَلَى النَّبِيِّ ﷺ بِمَعْنَاهُ. قَالَ أَبُو دَاوُدَ: وَكَذَلِكَ حَدَّثَنَا مُسَدَّدٌ:

Abū Dāwud said: And this is how Musad-dad narrated it to us: “Abū ‘Awānah narrated to us, from Maṣṣūr.” and he did not say: “From a man from Banū ‘Āmir.”

حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مَنَّصُورٍ وَلَمْ يَقُلْ: عَنْ رَجُلٍ مِنْ بَنِي عَامِرٍ.

تخريج: [صحيح] انظر الحديث السابق، وأخرجه البيهقي: ٣٤٠/٨ من حديث أبي داود

به.

5179. It was narrated Shu’bah, from Maṣṣūr, from Rib’ī, from a man from Banū ‘Āmir, that he asked for permission to enter upon the Prophet ﷺ - a similar report. He said: “I heard him, and I said: ‘*As-Salāmu ‘alaikum*, may I enter?’” (*Sahih*)

٥١٧٩ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ مَنَّصُورٍ، عَنْ رِبْعِيِّ، عَنْ رَجُلٍ مِنْ بَنِي عَامِرٍ أَنَّهُ اسْتَأْذَنَ عَلَى النَّبِيِّ ﷺ بِمَعْنَاهُ قَالَ: فَسَمِعْتُهُ فَقُلْتُ: السَّلَامُ عَلَيْكُمْ أَأَدْخُلُ.

تخريج: [صحيح] انظر الحديثين السابقين، وأخرجه البيهقي: ٣٤٠/٨ من حديث أبي داود

به.

Chapter 127, 128. How Many Times Should One Say *Salām* When Seeking Permission To Enter ?

5180. It was narrated from Busr bin Sa‘eed, from Abū Sa‘eed Al-Khudrī, who said: “I was sitting in one of the gatherings of the Anṣār when Abū Mūsā came, looking upset. We said to him: ‘What has upset you?’ He said: “Umar bin Al-Khaṭṭāb told me to come to him, so I went to him and asked permission to enter three times, but he did not give me permission, so I returned.’ He said: ‘What kept you from coming to me?’ I said: ‘I did come to you, and I asked permission to enter three times, but permission was not given to me, and the Prophet ﷺ said: “If one of you seeks permission to

(المعجم ١٢٧، ١٢٨) بَابُ: كَمْ مَرَّةً يُسَلِّمُ الرَّجُلُ فِي الْأَسْتِذَانِ (التحفة ١٣٨)

٥١٨٠ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ: حَدَّثَنَا سُفْيَانُ عَنْ يَزِيدَ بْنِ حُصَيْفَةَ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: كُنْتُ جَالِسًا فِي مَجْلِسٍ مِنْ مَجَالِسِ الْأَنْصَارِ فَجَاءَ أَبُو مُوسَى فَرِغًا، فَقُلْنَا لَهُ: مَا أَفْرَعَكَ؟ قَالَ: أَمَرَنِي عُمَرُ أَنْ آتِيَهُ فَأَتَيْتُهُ فَاسْتَأْذَنْتُ ثَلَاثًا، فَلَمْ يُؤْذَنْ لِي فَرَجَعْتُ، فَقَالَ: مَا مَنَعَكَ أَنْ تَأْتِيَنِي؟ فَقُلْتُ: قَدْ جِئْتُ فَاسْتَأْذَنْتُ ثَلَاثًا فَلَمْ يُؤْذَنْ لِي، وَقَدْ قَالَ النَّبِيُّ ﷺ: «إِذَا اسْتَأْذَنَ أَحَدُكُمْ ثَلَاثًا فَلَمْ يُؤْذَنْ لَهُ فَلْيَرْجِعْ». قَالَ: لَتَأْتِيَنِي عَلَى هَذَا بِالْبَيْتَةِ، قَالَ: فَقَالَ أَبُو

enter three times, and permission is not given to him, let him go back.” He said: ‘You must bring me proof of that.’” Abū Sa‘eed said: “No one but the youngest of the people will go with you.” And Abū Sa‘eed got up and went with him, and testified for him. (*Sahīh*)

سَعِيدٍ: لَا يَقُومُ مَعَكَ إِلَّا أَصْغَرُ الْقَوْمِ، قَالَ: فَقَامَ أَبُو سَعِيدٍ مَعَهُ فَشَهِدَ لَهُ.

تخریج: أخرجه البخاري، الاستئذان، باب التسليم والاستئذان ثلاثاً، ح: ٦٢٤٥ ومسلم، الآداب، باب الاستئذان، ح: ٣٣/٢١٥٣ من حديث سفيان بن عيينة به.

5181. It was narrated from Ṭalḥah bin Yahyā, from Abū Burdah, from Abū Mūsā, that he went to ‘Umar, and asked permission to enter upon him three times. He said: “Abū Mūsā is seeking permission to enter, Al-Ash‘arī is seeking permission to enter, ‘Abdullāh bin Qais is seeking permission to enter.” But permission was not given to him. So he went back, and ‘Umar sent someone after him (to ask): “Why did you go back?” He said: “The Messenger of Allāh ﷺ said: ‘One of you may ask permission to enter three times. If permission is given (all well and good), otherwise let him go back.’” He said: “Bring me proof of this.” He (‘Umar) went, then he came back and said: “Here is Ubayy.” Ubayy said: “O ‘Umar, do not be a torment for the Companions of the Messenger of Allāh ﷺ.” ‘Umar said: “I will not be a torment for the Companions of the Messenger of Allāh ﷺ.” (*Sahīh*)

٥١٨١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى؛ أَنَّهُ أَتَى عُمَرَ فَاسْتَأْذَنَ ثَلَاثًا - فَقَالَ: يَسْتَأْذِنُ أَبُو مُوسَى، يَسْتَأْذِنُ الْأَشْعَرِيُّ، يَسْتَأْذِنُ عَبْدُ اللَّهِ بْنُ قَيْسٍ - فَلَمْ يَأْذَنْ لَهُ، فَرَجَعَ فَبَعَثَ إِلَيْهِ عُمَرُ: مَا رَدَّكَ؟ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَسْتَأْذِنُ أَحَدُكُمْ ثَلَاثًا، فَإِنْ أُذِنَ لَهُ وَإِلَّا فَلْيَرْجِعْ». قَالَ: اثْنَيْنِ بَيْنَهُ عَلَيَّ هَذَا، فَذَهَبَ ثُمَّ رَجَعَ، فَقَالَ: هَذَا أَبِي، فَقَالَ أَبِي: يَا عُمَرُ! لَا تَكُنْ عَذَابًا عَلَيَّ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، فَقَالَ عُمَرُ: لَا أَكُونُ عَذَابًا عَلَيَّ أَصْحَابِ رَسُولِ اللَّهِ ﷺ.

تخریج: أخرجه مسلم، الآداب، باب الاستئذان، ح: ٢١٥٤ من حديث طلحة بن يحيى به.

5182. It was narrated from ‘Ubad bin ‘Umair that Abū Mūsā asked permission to enter upon ‘Umar – the same story (as no. 5181). And he said: “He went with Abū Sa‘eed and he gave testimony for him, and he said: ‘Did this command of the Messenger of Allāh ﷺ remain hidden from me? I was too busy with business in the marketplace. But say *Salāms* as much as you want and do not ask permission.”

(*Ṣaḥīḥ*)

تخريج: أخرجه البخاري، البيوع، باب الخروج في التجارة، ح: ٢٠٦٢، ومسلم، الآداب، باب الاستئذان، ح: ٣٦/٢١٥٣ من حديث ابن جريج به.

5183. This story (similar to no. 5181) was narrated from Ḥumaid bin Hilāl, from Abū Burdah bin Abī Mūsā, from his father. He said: “And ‘Umar said to Abū Mūsā: ‘I am not accusing you, but narrating *Ḥadīth* from the Messenger of Allāh ﷺ is a serious matter.”

(*Ṣaḥīḥ*)

٥١٨٢ - حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ عَنْ عَبْدِ بْنِ عُمَيْرٍ أَنَّ أَبَا مُوسَى اسْتَأْذَنَ عَلَى عُمَرَ، بِهَذِهِ الْقِصَّةِ، قَالَ [فِيهَا]: فَأَنْطَلَقَ بِأَبِي سَعِيدٍ فَشَهِدَ لَهُ فَقَالَ: أَخْفَيْتَ عَلَيَّ هَذَا مِنْ أَمْرِ رَسُولِ اللَّهِ ﷺ؟! أَلْهَانِي الصَّفْقُ بِالْأَشْوَاقِ، وَلَكِنْ تُسَلِّمُ مَا شِئْتَ وَلَا تَسْتَأْذِنُ.

٥١٨٣ - حَدَّثَنَا زَيْدُ بْنُ أَرْخَمَ: حَدَّثَنَا عَبْدُ الْقَاهِرِ بْنُ شُعَيْبٍ: حَدَّثَنَا هِشَامُ عَنْ حَمِيدِ بْنِ هِلَالٍ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى، عَنْ أَبِيهِ، بِهَذِهِ الْقِصَّةِ، قَالَ: فَقَالَ عُمَرُ لِأَبِي مُوسَى: إِنِّي لَمْ أَتَّهَمَكَ، وَلَكِنَّ الْحَدِيثَ عَنْ رَسُولِ اللَّهِ ﷺ شَدِيدٌ.

تخريج: [صحيح] انظر الحديثين السابقين والآتي.

5184. It was narrated from Rabī‘ah bin Abī ‘Abdur-Raḥmān, and from more than one of their scholars, regarding this: “Umar said to Abū Mūsā: ‘I am not accusing you, but I am afraid lest the people saying things on behalf of the Messenger of Allāh ﷺ.’”

(*Ṣaḥīḥ*)

٥١٨٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ وَعَنْ غَيْرِ وَاحِدٍ مِنْ عُلَمَائِهِمْ فِي هَذَا: فَقَالَ عُمَرُ لِأَبِي مُوسَى أَمَا إِنِّي لَمْ أَتَّهَمَكَ وَلَكِنْ خَشِيتُ أَنْ يَقُولَ النَّاسُ عَلَى رَسُولِ اللَّهِ ﷺ.

تخريج: [صحيح] وهو في الموطأ (يحيى): ٩٦٤/٢ بطوله.

5185. It was narrated from Muḥammad bin ‘Abdur-Raḥmān bin As‘ad bin Zurārah, from Qais bin Sa‘d, who said: “The Messenger of Allāh ﷺ visited us in

٥١٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَهَشَامُ أَبُو مَرْوَانَ الْمُثَنَّى، - قَالَ مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا - الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ:

our house, and he said: ‘*As-Salāmu ‘alaikum wa rahmat-Allāh.*’ Sa’d responded in a low voice” – Qais said: “And I said: ‘Won’t you let the Messenger of Allāh ﷺ come in?’ He said: ‘Let him give us more *Salām.*’ The Messenger of Allāh ﷺ said: ‘*As-Salāmu ‘alaikum wa rahmat-Allāh,*’ and Sa’d responded in a low voice. Then the Messenger of Allāh ﷺ said: ‘*As-Salāmu ‘alaikum wa rahmat-Allāh,*’ then the Messenger of Allāh ﷺ went back. Sa’d followed him, and said: ‘O Messenger of Allāh ﷺ, I heard your *Salām* and I answered you in a low voice, so that you would give us more *Salām.*’ The Messenger of Allāh ﷺ came back with him, and Sa’d ordered that water be brought for him to wash himself, then he gave him a wrapper that was dyed with saffron or *Wars* and he wrapped himself in it. Then the Messenger of Allāh ﷺ raised his hands, saying: ‘O Allāh, send Your *Salāt* and mercy upon the family of Sa’d bin ‘Ubādah.’ Then the Messenger of Allāh ﷺ ate some food, and when he wanted to leave, Sa’d brought him a donkey covered with *Qatīfah*,^[1] and the Messenger of Allāh ﷺ mounted it. Sa’d said: ‘O Qais, accompany the Messenger of Allāh ﷺ.’” Qais said: “And the Messenger of Allāh ﷺ said to me: ‘Ride,’ but I refused. Then he said: ‘Either ride or go away,’ so I went away.” (*Da‘if*)

سَمِعْتُ يَحْيَى بْنَ أَبِي كَثِيرٍ يَقُولُ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَشْعَدَ بْنِ زُرَّارَةَ عَنْ قَيْسِ بْنِ سَعْدٍ قَالَ: زَارَنَا رَسُولُ اللَّهِ ﷺ فِي مَنْزِلِنَا فَقَالَ: «السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ»، قَالَ: فَرَدَّ سَعْدٌ رَدًّا خَفِيًّا، - فَقَالَ قَيْسٌ: - فَقُلْتُ: أَلَا تَأْذُنُ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: ذَرَّهُ يُكْتَبُ عَلَيْنَا مِنَ السَّلَامِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ»، فَرَدَّ سَعْدٌ رَدًّا خَفِيًّا، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ»، ثُمَّ رَجَعَ رَسُولُ اللَّهِ ﷺ وَأَتَتْهُ سَعْدٌ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي كُنْتُ أَسْمَعُ تَسْلِيمَكَ وَأَرُدُّ عَلَيْكَ رَدًّا خَفِيًّا لِتُكْتَبَ عَلَيْنَا مِنَ السَّلَامِ، قَالَ: فَأَنْصَرَفَ مَعَهُ رَسُولُ اللَّهِ ﷺ وَأَمَرَ لَهُ سَعْدٌ يَغْسِلُ فَاغْتَسَلَ، ثُمَّ نَاولَهُ مِلْحَفَةً مَضْبُوعَةً بِزَعْفَرَانٍ أَوْ وَرْسٍ فَاشْتَمَلَ بِهَا، ثُمَّ رَفَعَ رَسُولُ اللَّهِ ﷺ يَدَيْهِ وَهُوَ يَقُولُ: «اللَّهُمَّ اجْعَلْ صَلَوَاتِكَ وَرَحْمَتَكَ عَلَى آلِ سَعْدِ بْنِ عَبَادَةَ». قَالَ: ثُمَّ أَصَابَ رَسُولُ اللَّهِ ﷺ مِنَ الطَّعَامِ، فَلَمَّا أَرَادَ الانْصِرَافَ قَرَّبَ لَهُ سَعْدٌ حِمَارًا قَدْ وَطَأَ عَلَيْهِ بِقَطِيفَةٍ، فَارْتَكَبَ رَسُولُ اللَّهِ ﷺ، فَقَالَ سَعْدٌ: يَا قَيْسُ! اضْحَبْ رَسُولَ اللَّهِ ﷺ، قَالَ قَيْسٌ: فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «ارْكَبْ»، فَأَبَيْتُ، ثُمَّ قَالَ: «إِنَّمَا أَنْ تَرَكَبَ وَإِنَّمَا أَنْ تَنْصَرِفَ»، قَالَ: فَأَنْصَرَفْتُ.

قَالَ هِشَامُ أَبُو مَرْوَانَ: عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَشْعَدَ بْنِ زُرَّارَةَ.

[1] A plush or velvet type of blanket.

قَالَ أَبُو دَاوُدَ: رَوَاهُ عَمْرُ بْنُ عَبْدِ الْوَاحِدِ
وَابْنُ سَمَاعَةَ عَنِ الْأَوْزَاعِيِّ مُرْسَلًا وَلَمْ يَذْكُرَا
قَيْسَ بْنَ سَعْدٍ.

تخریج: [إسناده ضعيف] أخرجه النسائي في الكبرى، ح: ١٠١٥٧، وعمل اليوم واللييلة، ح: ٣٢٥ عن محمد بن المثنى، وأحمد: ٤٢١/٣ عن الوليد بن مسلم به * في سماع محمد بن عبد الرحمن بن أسعد عن قيس بن سعد نظر، وله طريق ضعيف في عمل اليوم واللييلة، ح: ٣٢٤.

5186. It was narrated that ‘Abdullāh bin Busr said: “When the Messenger of Allāh ﷺ came to someone’s door, he did not face the door squarely, rather he would stand to the right, or the left, and say: ‘*As-Salāmu ‘alaikum, As-Salāmu ‘alaikum.*’ That was because there were no curtains on the doors in those days.” (Hasan)

٥١٨٦ - حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ الْحَرَّانِيُّ فِي آخِرِينَ قَالُوا: حَدَّثَنَا بَيْتَهُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَتَى بَابَ قَوْمٍ لَمْ يَسْتَقْبِلِ الْبَابَ مِنْ تَلْقَاءِ وَجْهِهِ، وَلَكِنْ مِنْ رُكْبَتِهِ الْأَيْمَنِ أَوْ الْأَيْسَرِ وَيَقُولُ: «السَّلَامُ عَلَيْكُمْ، السَّلَامُ عَلَيْكُمْ»، وَذَلِكَ أَنَّ الدُّورَ لَمْ تَكُنْ عَلَيْهَا يَوْمئِذٍ سُورٌ.

تخریج: [إسناده حسن] أخرجه أحمد: ١٨٩/٤ والبخاري في الأدب المفرد، ح: ١٠٧٨ من حديث بقة به، وصرح بالسماع المسلسل، وتابعه إسماعيل بن عياش * محمد بن عبد الرحمن هو الحميري الحمصي.

Comments:

Whoever arrives at somebody’s house, he should knock on the door, and he should stand aside the door; looking inside the house while standing at the door is prohibited.

Chapter (...) Asking Permission To Enter By Knocking

(المعجم . . .) - بَابُ الرَّجُلِ يَسْتَأْذِنُ
بِالدَّقِّ (التحفة ١٣٩)

5187. It was narrated from Jābir that he went to the Prophet ﷺ about his father’s debt: “I knocked at the door, and he said: ‘Who is this?’ I said: ‘Me.’ He said: ‘Me, me,’ as if he disliked it.” (Ṣaḥīḥ)

٥١٨٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرٌ عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ؛ أَنَّهُ ذَهَبَ إِلَى النَّبِيِّ ﷺ فِي دَيْنِ أَبِيهِ؛ فَدَقَّقْتُ الْبَابَ، فَقَالَ: «مَنْ هَذَا؟» فَقُلْتُ: أَنَا. قَالَ: «أَنَا، أَنَا»، كَأَنَّهُ كَرِهَهُ.

تخریج: أخرجه البخاري، الاستئذان، باب: إذا قال من ذا فقال: أنا، ح: ٦٢٥٠ ومسلم، الآداب، باب كراهة قول المستأذن أنا إذا قيل من هذا، ح: ٢١٥٥ من حديث شعبة به.

Comments:

Knocking at the door is also seeking permission to enter the house. When someone comes to the door, the person standing outside should say *Salām*.

Chapter (...) Knocking At The Door When Seeking Permission To Enter

(المعجم ...) - بَابُ دَقِّ الْبَابِ عِنْدَ
الاسْتِثْنَانِ (التحفة ...)

5188. It was narrated that Nāfi‘ bin ‘Abdul-Ḥārith said: “I went out with the Messenger of Allāh ﷺ, and entered a garden. He said to me: ‘Keep the door closed’ and someone knocked at the door. I said: ‘Who is this?’” And he quoted the *Ḥadīth*. (*Ḥasan*)

Abū Dāwud said: Meaning, the *Ḥadīth* of Abū Mūsā Al-Ash‘arī, and he said in it: “he knocked at the door.”^[1]

٥١٨٨ - حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ يَعْنِي
الْمَقَابِرِيُّ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ جَعْفَرٍ:
حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ، عَنْ
نَافِعِ بْنِ عَبْدِ الْحَارِثِ، قَالَ: خَرَجْتُ مَعَ
رَسُولِ اللَّهِ ﷺ حَتَّى دَخَلْتُ حَائِطًا فَقَالَ لِي:
«أَمْسِكِ الْبَابَ»، فَضَرَبَ الْبَابَ، فَقُلْتُ: مَنْ
هَذَا؟ وَسَاقَ الْحَدِيثَ.

قَالَ أَبُو دَاوُدَ: يَعْنِي حَدِيثَ أَبِي مُوسَى
الْأَشْعَرِيِّ قَالَ فِيهِ: فَدَقَّ الْبَابَ.

تخریج: [إسناده حسن] أخرجه النسائي في الكبرى، ح: ٨١٣٢ من حديث إسماعيل بن جعفر، وأحمد: ٤٠٨/٣ من حديث محمد بن عمرو الليثي به.

Chapter 128, 129. If A Man Is Invited, That Is Considered To Be Permission To Enter

(المعجم ١٢٨ ، ١٢٩) بَابُ: فِي الرَّجُلِ
يُدْعَى أَيْكُونُ ذَلِكَ إِذْنُهُ (التحفة ١٤٠)

5189. It was narrated from Muḥammad, from Abū Hurairah, that the Prophet ﷺ said: “A man’s messenger is considered to be his permission to enter.” (*Ṣaḥīḥ*)

٥١٨٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ:
حَدَّثَنَا حَمَّادٌ عَنْ حَبِيبِ وَهْشَامٍ، عَنْ
مُحَمَّدِ بْنِ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ:
«رَسُولُ الرَّجُلِ إِلَى الرَّجُلِ إِذْنُهُ».

تخریج: [صحيح] أخرجه البخاري في الأدب المفرد، ح: ١٠٧٦ عن موسى بن إسماعيل به.

5190. It was narrated from Abū Rāfi‘, from Abū Hurairah that the Messenger of Allāh ﷺ said: “If

٥١٩٠ - حَدَّثَنَا حُسَيْنُ بْنُ مُعَاذٍ: حَدَّثَنَا
عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ

[1] See no. 6214 of *Ṣaḥīḥ Muslim*.

one of you is invited to a meal, and he comes with the messenger, that is his permission to enter.” (*Da'if*)

أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا دُعِيَ أَحَدُكُمْ إِلَى طَعَامٍ فَجَاءَ مَعَ الرَّسُولِ فَإِنَّ ذَلِكَ لَهُ إِذْنٌ». قَالَ أَبُو دَاوُدَ: يُقَالُ قَتَادَةُ لَمْ يَسْمَعْ مِنْ أَبِي رَافِعٍ شَيْئًا.

تخریج: [إسناده ضعيف] أخرجه البخاري في الأدب المفرد، ح: ١٠٧٥ من حديث عبد الأعلى بن عبد الأعلى به، وعلقه في صحيحه قبل، ح: ٦٢٤٦، ورواه أحمد: ٥٣٣/٢ من حديث سعيد بن أبي عروبة به، والحديث السابق شاهد له * قتادة عنعن.

Comments:

When the issue of women veiling is not a question, then seeking permission is not necessary in this case.

Chapter 129, 130. Asking Permission To Enter At The Three Times Of Undress

(المعجم ١٢٩، ١٣٠) بَابُ: فِي
الاسْتِئْذَانِ فِي الْعَوْرَاتِ الثَّلَاثِ
(التحفة ١٤١)

5191. It was narrated that ‘Ubaidullāh bin Abī Yazīd heard Ibn ‘Abbās say: “Most people did not believe in (meaning, act upon) the Verse about seeking permission, but I have commanded this slave-girl of mine to seek permission to enter upon me.” (*Da'if*)

Abū Dāwud said: And ‘Aṭā’ reported it like that from Ibn ‘Abbās, that he commanded it.

٥١٩١ - حَدَّثَنَا ابْنُ السَّرْحِ قَالَ: حَدَّثَنَا: ح: وَحَدَّثَنَا ابْنُ الصَّبَّاحِ بْنِ سَفْيَانَ وَابْنُ عَبَّادَةَ - وَهَذَا حَدِيثُهُ - قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَزِيدَ؛ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: لَمْ يُؤْمَرْ بِهَا أَكْثَرُ النَّاسِ آيَةَ الْإِذْنِ، وَإِنِّي لِأَمْرٍ جَارِيَتِي هَذِهِ تَسْتَأْذِنُ عَلَيَّ. قَالَ أَبُو دَاوُدَ: وَكَذَلِكَ رَوَاهُ عَطَاءٌ عَنْ ابْنِ عَبَّاسٍ، يَأْمُرُ بِهِ.

تخریج: [إسناده ضعيف] * سفيان بن عيينة كان يدلس عن الضعفاء والثقات والمدلسين وغيرهم، وعنعن، وحديث عطاء لعله الذي أخرجه البخاري في الأدب المفرد، ح: ١٠٦٣ بإسناد صحيح عنه وفيه "فالإذن واجب على الناس كلهم"، وللأثر طرق عند ابن أبي حاتم وابن جرير وغيرهما.

5192. It was narrated from ‘Ikrimah, that some people from Al-Iraq said: “O Ibn ‘Abbās, what do you think about this Verse in which we are enjoined to do

٥١٩٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ عَنْ عَمْرٍو يَعْنِي ابْنَ أَبِي عَمْرٍو، عَنْ عِكْرِمَةَ؛

something but no one does it? Allāh says: O you who believe! Let your slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions: before *Fajr* (morning) *Ṣalāh* (prayer), and while you put off your clothes for the noonday (rest), and after the '*Ishā*' (night) *Ṣalāh* (prayer). (These) three times are of privacy for you; other than these times there is no sin on you or on them to move about - Al-Qa'nabī (one of the narrators) recited up to: And Allāh is All-Knowing, All-Wise."^[1] Ibn 'Abbās said: "Allāh is Forbearing, Compassionate towards the believers, and He loves concealment. The people did not have curtains or screens in their houses, and a servant, or child, or orphan girl under a man's care might enter when the man was having intercourse with his wife, so Allāh commanded them to seek permission to enter at those times of undress, so Allāh enjoined concealment and goodness for them, but I did not see anyone doing that afterwards." (*Ḥasan*)

Abū Dāwud said: And the narration of 'Ubaidullāh and 'Aṭā' shows the invalidity of this narration.^[2]

تخریج: [حسن] أخرجه ابن أبي حاتم في تفسيره: ٢٦٣٢/٨ من حديث عمرو بن أبي عمرو به، واصله ابن كثير: ٣/٣١٥ وفي نسخة: ٨٩/٦، ٩٠.

أَنَّ نَفَرًا مِنْ أَهْلِ الْعِرَاقِ قَالُوا: يَا ابْنَ عَبَّاسٍ! كَيْفَ تَرَى فِي هَذِهِ الْآيَةِ الَّتِي أَمَرْنَا فِيهَا بِمَا أَمَرْنَا وَلَمْ يَعْمَلْ بِهَا أَحَدٌ، قَوْلُ اللَّهِ تَعَالَى: ﴿يَتَأْتِيهَا اللَّيْلُ آمَنُوا لِيَسْتَسْئِدَّكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظُّهْرِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوْفُوتٌ عَلَيْكُمْ﴾ قَرَأَ الْقَعْنَبِيُّ إِلَى ﴿عَلَيْكُمْ حَكِيمٌ﴾ [النور: ٥٨]. قَالَ ابْنُ عَبَّاسٍ: إِنَّ اللَّهَ حَلِيمٌ، رَحِيمٌ بِالْمُؤْمِنِينَ، يُحِبُّ السُّتْرَ، وَكَانَ النَّاسُ لَيْسَ لِيُبُوتِهِمْ سُتُورٌ وَلَا حِجَالٌ قُرْبَمَا دَخَلَ الْخَادِمُ أَوْ الْوَلَدُ أَوْ يَتِيمَةُ الرَّجُلِ، وَالرَّجُلُ عَلَى أَهْلِهِ، فَأَمَرَهُمُ اللَّهُ بِالِاسْتِئْذَانِ فِي تِلْكَ الْعَوْرَاتِ، فَجَاءَهُمُ اللَّهُ بِالسُّتُورِ وَالْحَيْرِ، فَلَمْ أَرِ أَحَدًا يَعْمَلُ بِذَلِكَ بَعْدُ.
قَالَ أَبُو دَاوُدَ: وَحَدِيثُ عُبَيْدِ اللَّهِ وَعَطَاءِ يُسِيدُ هَذَا الْحَدِيثِ.

[1] *An-Nūr* 24:58.

[2] Meaning, Ibn 'Abbās ordered doing so, while this version appears to indicate he did not.

CHAPTERS ON THE SALĀM

أَبْوَابُ السَّلَامِ

Chapter 130, 131. Spreading Salām

5193. It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'By the One in Whose Hand is my soul, you will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not tell you of something which, if you do it, you will love one another? Spread *Salām* among yourselves.'" (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، الإیمان، باب بیان أنه لا يدخل الجنة إلا المؤمنون ... الخ، ح: ٥٤ من حديث الأعمش به.

5194. It was narrated from 'Abdullāh bin 'Amr, that a man asked the Messenger of Allāh ﷺ: "What part of Islam is best?" He said: "Offering food, and saying *Salām* to those whom you know, and those whom you do not know." (*Ṣaḥīḥ*)

تخریج: أخرجه البخاري، الإیمان، باب إفتاء السلام من الإسلام، ح: ٢٨، ومسلم، الإیمان، باب بیان تفاضل الإسلام وأي أمره أفضل، ح: ٣٩ عن فتية به.

Chapter 131, 132. How To Greet Others With *Salām*

5195. It was narrated that 'Imrān

(المعجم ١٣٠، ١٣١) - بَابُ إِفْتَاءِ

السَّلَامِ (التحفة ١٤٢)

٥١٩٣ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ:

حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَفَلَا أَدُلُّكُمْ عَلَى أَمْرٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ: أَفْشُوا السَّلَامَ بَيْنَكُمْ».

٥١٩٤ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا

اللَّبِيثُ عَنْ يَزِيدِ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ: أَيُّ الْإِسْلَامِ خَيْرٌ؟ قَالَ: «تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ».

(المعجم ١٣١، ١٣٢) بَابُ: كَيْفَ

السَّلَامِ؟ (التحفة ١٤٣)

٥١٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ:

bin Ḥuşain said: "A man came to the Prophet ﷺ and said: 'As-Salāmu 'alaikum (peace be upon you)' and he returned the greeting, then he sat down. The Prophet ﷺ said: 'Ten.' Another man came, and said: 'As-Salāmu 'alaikum wa rahmatullāh (peace be upon you and the mercy of Allāh),' and he returned the greeting, then he sat down. The Prophet ﷺ said: 'Twenty.' Another man came and said: 'As-Salāmu 'alaikum wa rahmatullāhi wa barakātuhu (peace be upon you and the mercy of Allāh and His blessings),' and he returned the greeting, then he sat down. The Prophet ﷺ said: 'Thirty.'" (Ḥasan)

أخبرنا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ عَوْفٍ، عَنْ أَبِي رَجَاءٍ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَرَدَّ عَلَيْهِ السَّلَامَ ثُمَّ جَلَسَ، فَقَالَ النَّبِيُّ ﷺ: «عَشْرٌ»، ثُمَّ جَاءَ آخَرُ فَقَالَ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، فَرَدَّ عَلَيْهِ فَجَلَسَ، فَقَالَ: «عِشْرُونَ»، ثُمَّ جَاءَ آخَرُ فَقَالَ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، فَرَدَّ عَلَيْهِ فَجَلَسَ، فَقَالَ: «ثَلَاثُونَ».

تخریج: [إسناده حسن] أخرجه الترمذي، الاستذنان، باب ما ذكر في فضل السلام، ح: ٢٦٨٩ عن محمد بن كثير به وقال: "حسن صحيح غريب".

5196. A similar report (as no. 5197) was narrated from Sahl bin Mu'adh bin Anas, from his father, from the Prophet ﷺ. He added: "Then another man came and said: 'As-Salāmu 'alaikum wa rahmatullāhi wa barakātuhu wa maghfiratuhu (peace be upon you and the mercy of Allāh and His blessings and forgiveness),' and he said: 'Forty.' He said: 'Thus are the virtues.'"^[1] (Ḍa'īf)

٥١٩٦ - حَدَّثَنَا إِسْحَاقُ بْنُ سُوَيْدٍ الرَّمْلِيُّ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ قَالَ: أَظُنُّ أَنِّي سَمِعْتُ نَافِعَ بْنَ يَزِيدَ قَالَ: أَخْبَرَنِي أَبُو مَرْحُومٍ عَنْ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ بِمَعْنَاهُ، زَادَ: ثُمَّ أَتَى آخَرُ فَقَالَ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ وَمَغْفِرَتُهُ، فَقَالَ: «أَرْبَعُونَ»: قَالَ: «هَكَذَا تَكُونُ الْفَضَائِلُ».

تخریج: [إسناده ضعيف] أخرجه الطبراني في الكبير: ١٨٢/٢٠ من حديث ابن أبي مریم به، ولم يشك وله شاهد في التاريخ الكبير للبخاري: ١/٣٣٠ وسنده ضعيف * فيه محمد بن حميد الرازي الراوي إبراهيم بن المختار، وهو ضعيف.

[1] Meaning, the rewards.

Chapter 132, 133. The Virtue Of The One Who Initiates The Greeting Of *Salām*

5197. It was narrated that Abū Umāmah said: “The Messenger of Allāh ﷺ said: ‘The one who is closest of people to Allāh, the Most High, is the one who initiates the greeting of *Salām*.’” (*Ṣaḥīḥ*)

(المعجم ١٣٢، ١٣٣) بَابُ: فِي فَضْلِ مَنْ بَدَأَ بِالسَّلَامِ (التحفة ١٤٤)

٥١٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسِ الدُّهْلِيِّ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ أَبِي خَالِدٍ وَهَبٍ، عَنْ أَبِي سَفْيَانَ الْجُمَيْيِّ، عَنْ أَبِي أُمَامَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَوْلَى النَّاسِ بِاللَّهِ تَعَالَى مَنْ بَدَأَهُمْ بِالسَّلَامِ».

تخریج: [إسناده صحيح] أخرجه البيهقي في شعب الإيمان، ح: ٨٧٨٧ من حديث أبي داود به، وحسنه ابن الملقن في تحفة المحتاج، ح: ١٦٢٤.

Chapter 133, 134. Regarding Who Should Be Greeted First?

5198. It was narrated from Hammām bin Manabbih, that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘The younger should greet the older, the one who is passing should greet the one who is sitting, and the smaller group should greet the larger.’” (*Ṣaḥīḥ*)

(المعجم ١٣٣، ١٣٤) - بَابُ مَنْ أَوْلَى بِالسَّلَامِ (التحفة ١٤٥)

٥١٩٨ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ، وَالْمَارُّ عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ».

تخریج: أخرجه البخاري، الاستئذان، باب تسليم القليل على الكثير، ح: ٦٢٣١ من حديث معمر به، وهو في جامعه: ٣٨٨/١٠، ح: ١٩٤٤٥ وصحيفة همام، ح: ٥٠ ومسنده أحمد: ٣١٤/٢، وصححه البغوي في شرح السنة، ح: ٣٣٠٣.

5199. It was narrated from Thābit, the freed slave of ‘Abdur-Raḥmān bin Zaid, that he heard Abū Hurairah say: “The Messenger of Allāh ﷺ said: ‘The one who is riding should greet the one who is walking,’” then he mentioned the same *Hadīth* (as no. 5198). (*Ṣaḥīḥ*)

٥١٩٩ - حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ بْنِ عَرَبِيِّ: أَخْبَرَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي زَيْدًا؛ أَنَّ ثَابِتًا مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ أَخْبَرَهُ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُسَلِّمُ الرَّكَّابُ عَلَى الْمَاشِي» ثُمَّ ذَكَرَ الْحَدِيثَ.

تخریج: أخرجه البخاري، الاستئذان، باب: يسلم الماشي على القاعد، ح: ٦٢٣٣ ومسلم،

السلام، باب: يسلم الراكب على الماشي والقليل على الكثير، ح: ٢١٦٠ من حديث روح بن عبادة به.

Chapter 134, 135. Regarding When A Man Parts From Another, Then Meets Him Again, He Should Greet Him With The *Salām*

5200. It was narrated from Mu'āwiyah bin Šāliḥ, from Abū Mūsā, from Abū Mariam, that Abū Hurairah said: "When one of you meets his brother, and greets him with *Salām*, then a tree, wall or rock comes in between them, then he meets him again, let him greet him with *Salām* again."

Mu'āwiyah said: "And 'Abdul-Wahhāb bin Bukht narrated to me, from Abū Az-Zinād, from Al-A'raj, from Abū Hurairah, from the Messenger of Allāh ﷺ," similarly. (*Šahīh*)

(المعجم ١٣٤، ١٣٥) بَابُ: فِي الرَّجُلِ يُفَارِقُ الرَّجُلَ ثُمَّ يَلْقَاهُ أَيْسَلِّمُ عَلَيْهِ؟
(التحفة ١٤٦)

٥٢٠٠ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ
الْهَمْدَانِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مُعَاوِيَةُ
ابْنُ صَالِحٍ عَنْ أَبِي مُوسَى، عَنْ أَبِي مَرْيَمَ،
عَنْ أَبِي هُرَيْرَةَ قَالَ: إِذَا لَقِيَ أَحَدُكُمْ أَخَاهُ
فَلَيْسَلِّمُ عَلَيْهِ، فَإِنْ حَالَتَ بَيْنَهُمَا شَجَرَةٌ أَوْ
جِدَارٌ أَوْ حَجَرٌ ثُمَّ لَقِيَهُ فَلَيْسَلِّمُ عَلَيْهِ أَيْضًا.
قَالَ مُعَاوِيَةُ: وَحَدَّثَنِي عَبْدُ الْوَهَّابِ بْنُ
بُحْتٍ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي
هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ سَوَاءً.

تخريج: [صحيح] * رواه البخاري في الأدب المفرد، ح: ١٠١٠ من حديث معاوية بن صالح به، ولم يذكر أبا موسى في السند، وأبو موسى هذا مجهول، وله شواهد عند ابن السني في عمل اليوم والليلة، ح: ٢٤٥ والطبراني في الأوسط، ح: ٧٩٨٣ وغيرهما، وانظر نيل المقصود: ٣/ ١٠٧٨.

5201. It was narrated from Ibn 'Abbās, from 'Umar, that he came to the Prophet ﷺ when he was in a storage room of his, and he said: *As-salāmu 'alaika yā Rasūl-Allāh, as-salāmu 'alaikum*, may 'Umar enter? (*Šahīh*)

٥٢٠١ - حَدَّثَنَا عَبَّاسُ الْعَبْرِيُّ: حَدَّثَنَا
أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا حَسَنُ بْنُ صَالِحٍ عَنْ
أَبِيهِ، عَنْ سَلْمَةَ بْنِ كُهَيْلٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ،
عَنْ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ: أَنَّهُ أَتَى النَّبِيَّ ﷺ
وَهُوَ فِي مَشْرَبَةٍ لَهُ فَقَالَ: السَّلَامُ عَلَيْكَ يَا رَسُولَ
اللَّهِ! السَّلَامُ عَلَيْكُمْ، أَيْدُخُلْ عُمَرُ.

تخريج: [إسناده صحيح] أخرجه النسائي في الكبرى، ح: ١٠١٥٣، وعمل اليوم والليلة، ح: ٣٢١ من حديث أسود بن عامر به.

Chapter 135, 136. Regarding Greeting Children

5202. It was narrated that Thābit said: “Anas said: ‘The Messenger of Allāh ﷺ passed by some boys who were playing, and he greeted them with *Salām*.’” (*Ṣaḥīḥ*)

(المعجم ١٣٥، ١٣٦) بَابُ: فِي السَّلَامِ
عَلَى الصَّبِيَّانِ (التحفة ١٤٧)

٥٢٠٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا سُلَيْمَانُ بْنُ مَعِينٍ ابْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ قَالَ: قَالَ أَنَسٌ: أَتَى رَسُولُ اللَّهِ ﷺ عَلَى غُلَمَانٍ يَلْعَبُونَ فَسَلَّمَ عَلَيْهِمْ.

تخريج: [إسناده صحيح] أخرجه النسائي في الكبرى، ح: ١٠١٦٣، وعمل اليوم والليلة، ح: ٣٣١ من حديث سليمان بن المغيرة به، ورواه البخاري، ح: ٦٢٤٧، ومسلم، ح: ٢١٦٨ من حديث ثابت البناني به.

5203. It was narrated from Humaid who said: “Anas said: ‘The Messenger of Allāh ﷺ came to us when I was a boy among other boys, and he greeted us with *Salām*, then he took me by the hand and sent me with a message, and he sat in the shade of a wall, or beside a wall, until I came back to him.’” (*Da‘if*)

٥٢٠٣ - حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا حُمَيْدٌ قَالَ: قَالَ أَنَسٌ: انْتَهَى إِلَيْنَا رَسُولُ اللَّهِ ﷺ وَأَنَا غُلَامٌ فِي الْغُلَمَانِ، فَسَلَّمَ عَلَيْنَا، ثُمَّ أَخَذَ بِيَدِي فَأَرْسَلَنِي بِرِسَالَةٍ وَقَعَدَ فِي ظِلِّ جِدَارٍ، أَوْ قَالَ: إِلَى جِدَارٍ، حَتَّى رَجَعْتُ إِلَيْهِ.

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الأدب، باب السلام على الصبيان والنساء، ح: ٣٧٠٠ من حديث حميد الطويل به مختصراً * حميد عن، وحديث مسلم: ٢٤٨٢ يعني عنه.

Chapter 136, 137. Regarding Greeting Women

5204. Asmā' bint Yazīd narrated: “The Prophet ﷺ passed by us while we were with some women, and greeted us with *Salām*.” (*Ḥasan*)

(المعجم ١٣٦، ١٣٧) بَابُ: فِي السَّلَامِ
عَلَى النِّسَاءِ (التحفة ١٤٨)

٥٢٠٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ ابْنِ أَبِي حُسَيْنٍ؛ سَمِعَهُ مِنْ شَهْرِ بْنِ حَوْشَبٍ يَقُولُ: أَخْبَرْتُهُ أَسْمَاءُ بِنْتُ يَزِيدَ: مَرَّ عَلَيْنَا النَّبِيُّ ﷺ فِي نِسْوَةٍ فَسَلَّمَ عَلَيْنَا.

تخريج: [إسناده حسن] أخرجه ابن ماجه، الأدب، باب السلام على الصبيان والنساء، ح: ٣٧٠١ عن أبي بكر بن أبي شيبة به وهو في المصنف: ٤٤٦/٨، ٤٤٧ وحسنه الترمذي، ح: ٢٦٩٧ ورواه مهاجر الأنصاري عن أسماء بنت يزيد به.

Chapter 137, 138. Regarding Greeting *Ahl Adh-Dhimmah*^[1]

(المعجم ١٣٧، ١٣٨) بَابُ: فِي السَّلَامِ عَلَى أَهْلِ الذِّمَّةِ (التحفة ١٤٩)

5205. It was narrated that Suhail bin Abī Sāliḥ said: “I went out to Ash-Shām with my father, and we started passing by cloisters in which there were Christians and greeting them. My father said: ‘Do not initiate the greeting, because Abū Hurairah told us that the Messenger of Allāh ﷺ said: “Do not initiate the greeting with them, and if you meet them in the street, force them to the narrowest part of the street.” (Ṣaḥīḥ)

٥٢٠٥ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ قَالَ: خَرَجْتُ مَعَ أَبِي إِلَى الشَّامِ فَجَعَلُوا يَمُرُّونَ بِصَوَامِعَ فِيهَا نَصَارَى فَيَسَلُّمُونَ عَلَيْهِمْ، فَقَالَ أَبِي: لَا تَبْدُؤْهُمْ بِالسَّلَامِ، فَإِنَّ أَبَا هُرَيْرَةَ حَدَّثَنَا عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَا تَبْدُؤْهُمْ بِالسَّلَامِ وَإِذَا لَقَيْتُمُوهُمْ فِي الطَّرِيقِ فَاضْطَرُّوهُمْ إِلَى أَضْيَقِ الطَّرِيقِ».

تخريج: أخرجه مسلم، السلام، باب النهي عن ابتداء أهل الكتاب بالسلام وكيف يرد عليهم، ح: ٢١٦٧ من حديث شعبة به.

5206. It was narrated from ‘Abdul-‘Azīz, meaning Ibn Muslim, from ‘Abdullāh bin Dinar, from ‘Abdullāh bin ‘Umar who said: “The Messenger of Allāh ﷺ said: ‘When one of the Jews greets you, he says: “*As-sām ‘alaikum* (death be upon you),” so say: “*Wa ‘alaikum* (and also upon you).” (Ṣaḥīḥ)

٥٢٠٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُسْلِمٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْيَهُودَ، إِذَا سَلَّمَ عَلَيْكُمْ أَحَدُهُمْ، فَإِنَّمَا يَقُولُ: السَّامُ عَلَيْكُمْ، فَقُولُوا: وَعَلَيْكُمْ».

Abū Dāwud said: Mālik reported it like that from ‘Abdullāh bin Dinar, and Ath-Thawrī reported it from ‘Abdullāh bin Dinar, and he said in it: “*Wa ‘alaikum* (and also upon you).”

قَالَ أَبُو دَاوُدَ: وَكَذَلِكَ رَوَاهُ مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، وَرَوَاهُ الثَّوْرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ قَالَ فِيهِ: «وَعَلَيْكُمْ».

[1] Non-Muslims under protection of Muslim rule.

تخریج: [إسناده صحيح] أخرجه البخاري، ح: ٦٢٥٧ ومسلم، ح: ٢١٦٤ من حديث عبد الله ابن دينار به.

5207. It was narrated from Anas, that the Companions of the Prophet ﷺ said to the Prophet ﷺ: "The people of the Book greet us with *Salām*; how should we respond to them?" He said: ["Say: '*Wa 'alaikum* (and also upon you).'"] (*Ṣaḥīḥ*)

Abū Dāwud said: And it was reported like that from 'Āishah, Abū 'Abdur-Raḥmān Al-Juhni, and Abū Baṣrah, meaning Al-Ghifārī.

٥٢٠٧ - حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ: أَخْبَرَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ أَنَّ أَصْحَابَ النَّبِيِّ ﷺ قَالُوا لِلنَّبِيِّ ﷺ: إِنَّ أَهْلَ الْكِتَابِ يُسَلِّمُونَ عَلَيْنَا فَكَيْفَ نَرُدُّ عَلَيْهِمْ؟ قَالَ: «قُولُوا: وَعَلَيْكُمْ».

قَالَ أَبُو دَاوُدَ: وَكَذَلِكَ رِوَايَةُ عَائِشَةَ وَأَبِي عَبْدِ الرَّحْمَنِ الْجُهَنِيِّ وَأَبِي بَصْرَةَ يَعْنِي الْغِفَارِيَّ.

تخریج: أخرجه مسلم، السلام، باب النهي عن ابتداء أهل الكتاب بالسلام ... إلخ، ح: ٢١٦٣ من حديث شعبة به ورواه البخاري، ح: ٦٢٥٨ من حديث أنس به * حديث عائشة: رواه البخاري، ح: ٦٠٢٤ ومسلم، ح: ٢١٦٥ وحديث أبي عبد الرحمن الجهني: رواه ابن ماجه، ح: ٣٦٩٩ وحديث أبي بصرة الغفاري رواه أحمد: ٣٩٨/٦ والنسائي في الكبرى، ح: ١٠٢٢٠ والبخاري في الأدب المفرد، ح: ١١٠٢.

Chapter 138, 139. Regarding Saying The *Salām* When Leaving A Gathering

(المعجم ١٣٨، ١٣٩) بَابُ: فِي السَّلَامِ إِذَا قَامَ مِنَ الْمَجْلِسِ (التحفة ١٥٠)

5208. It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'When one of you comes to a gathering, let him say *Salām*, and when he wants to leave let him say *Salām*, for the former is not more of a duty than the latter.'" (*Ḥasan*)

٥٢٠٨ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَمُسَدَّدٌ قَالَا: حَدَّثَنَا بِشْرُ بْنُ يَعْنِيَانَ ابْنُ الْمُفَضَّلِ عَنْ ابْنِ عَجَلَانَ، عَنْ الْمَقْبُرِيِّ، قَالَ مُسَدَّدٌ: سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمَقْبُرِيُّ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَنْتَهَى أَحَدُكُمْ إِلَى الْمَجْلِسِ فَلْيَسَلِّمْ، فَإِذَا أَرَادَ أَنْ يَقُومَ فَلْيَسَلِّمْ، فَلْيَسَلِّمْ الْأُولَى بِأَحَقَّ مِنَ الْآخِرَةِ».

تخریج: [إسناده حسن] أخرجه الترمذي، الاستئذان، باب ما جاء في التسليم عند القيام وعند القعود، ح: ٢٧٠٦ من حديث محمد بن عجلان به وصرح بالسماع عند البخاري في الأدب المفرد، ح: ١٠٠٨ وقال الترمذي: "حسن".

Chapter 139, 140. It is Disliked To Say 'Alaikas-Salām (Upon You Be Peace)

(المعجم ١٣٩، ١٤٠) - بَابُ كَرَاهِيَةِ أَنْ يَقُولَ: عَلَيْكَ السَّلَامُ (التحفة ١٥١)

5209. It was narrated that Abū Jurayy Al-Hujaimī said: "I came to the Messenger of Allāh ﷺ, and said: 'Alaikas-salām (upon you be peace) O Messenger of Allāh.' He said: 'Do not say 'Alaikas-salām, for 'Alaikas-salām is the greeting of the dead.'" (*Ṣaḥīḥ*)

٥٢٠٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ أَبِي غِفَارٍ، عَنْ أَبِي تَمِيمَةَ الْهَجِيمِيِّ، عَنْ أَبِي جُرَيْجٍ الْهَجِيمِيِّ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: عَلَيْكَ السَّلَامُ يَا رَسُولَ اللَّهِ! قَالَ: «لَا تَقُلْ عَلَيْكَ السَّلَامُ؛ فَإِنَّ عَلَيْكَ السَّلَامُ تَحِيَّةَ الْمَوْتَى».

تخریج: [صحيح] تقدم، ح: ٤٠٨٤ وأخرجه البيهقي في شعب الإيمان، ح: ٨٨٨٥ من حديث أبي داود به، وهو في مصنف ابن أبي شيبة: ٨/٢٠٣، ٢٠٤، ٤٢٩.

Chapter 140, 141. What Has Been Narrated About One Person Responding On Behalf Of A Group

(المعجم ١٤٠، ١٤١) - بَابُ مَا جَاءَ فِي رَدِّ وَاحِدٍ عَنِ الْجَمَاعَةِ (التحفة ١٥٢)

5210. It was narrated that 'Alī bin Abī Ṭālib said - Abū Dāwud said: Al-Ḥasan bin 'Alī^[1] attributed it to the Prophet ﷺ - "It is sufficient for a group, if they pass by, for one of them to say *Salām*, and it is sufficient for those who are sitting, if one of them responds." (*Daʿiḥ*)

٥٢١٠ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ إِبْرَاهِيمَ الْجُدِّيُّ: حَدَّثَنَا سَعِيدُ بْنُ خَالِدٍ الْخَزَاعِيُّ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الْفَضْلِ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي رَافِعٍ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، - قَالَ أَبُو دَاوُدَ: رَفَعَهُ الْحَسَنُ بْنُ عَلِيٍّ - قَالَ: «يُجْزَى عَنْ الْجَمَاعَةِ إِذَا مَرُّوا أَنْ يُسَلِّمَ أَحَدُهُمْ، وَيُجْزَى عَنْ الْجُلُوسِ أَنْ يَرُدَّ أَحَدُهُمْ».

تخریج: [إسناده ضعيف] أخرجه أبو يعلى: ١/٣٤٥، ح: ٤٤١ من حديث سعيد بن خالد به، وهو ضعيف (تقريب) وللحديث شواهد ضعيفة.

[1] That is, the *Shaiikh* of the author in this narration.

Chapter 141, 142. Regarding Shaking Hands

5211. It was narrated from Zaid Abū Al-Ḥakam Al-‘Anazī, from Al-Barā’ bin ‘Āzib who said: “The Messenger of Allāh ﷺ said: ‘When two Muslims meet and shake hands, praise Allāh and ask for forgiveness, they will be forgiven.’” (Da‘īf)

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٩٩/٧ من حديث أبي داود به * زيد العنزي لا يعرف، لم يوثقه غير ابن حبان، وللحديث شواهد ضعيفة.

5212. It was narrated from Abū Ishāq that Al-Barā’ said: “The Messenger of Allāh ﷺ said: ‘There are no two Muslims who meet and shake hands, but they will be forgiven before they part.’” (Da‘īf)

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الأدب، باب المصافحة، ح: ٣٧٠٣ عن أبي بكر بن أبي شيبة به وهو في المصنف: ٤٣١/٨ ورواه الترمذي، ح: ٢٧٢٧ وسنده ضعيف * أبو إسحاق عن ابن حبان، وللحديث شواهد ضعيفة.

5213. It was narrated that Anas bin Mālik said: ‘When the people of Yemen came, the Messenger of Allāh ﷺ said: ‘The people of Yemen have come to you; and they were the first to introduce handshaking.’” (Da‘īf)

تخریج: [إسناده ضعيف] أخرجه أحمد: ٣/٢١٢ والبخاري في الأدب المفرد، ح: ٩٦٧ من حديث حماد بن سلمة به * حميد الطويل عن ابن حبان، ح: ٢٧٢٧ وسنده ضعيف * مدرج من قول أنس رضي الله عنه.

Chapter 142, 143. Regarding Embracing

5214. It was narrated from Ayyūb

(المعجم ١٤١، ١٤٢) بَابُ: فِي

الْمُصَافِحَةِ (التحفة ١٥٣)

٥٢١١ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا هُشَيْمٌ عَنْ أَبِي بَلْجٍ، عَنْ زَيْدِ أَبِي الْحَكَمِ الْعَنْزِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا تَقَى الْمُسْلِمَانِ فَتَصَافَحَا وَحَمِدَا اللَّهَ وَاسْتَغْفَرَاهُ غُفِرَ لَهُمَا».

٥٢١٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ وَابْنُ نُمَيْرٍ عَنِ الْأَجْلَحِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مُسْلِمَيْنِ يَلْتَقِيَانِ فَيَتَصَافَحَانِ إِلَّا غُفِرَ لَهُمَا، قَبْلَ أَنْ يَفْتَرِقَا».

٥٢١٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ: أَخْبَرَنَا حُمَيْدٌ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا جَاءَ أَهْلُ الْيَمَنِ، قَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ جَاءَكُمْ أَهْلُ الْيَمَنِ وَهُمْ أَوَّلُ مَنْ جَاءَ بِالْمُصَافِحَةِ».

(المعجم ١٤٢، ١٤٣) بَابُ: فِي الْمَعَانِقَةِ

(التحفة ١٥٤)

٥٢١٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ:

bin Bushair bin Ka'b Al-'Adawī, from a man from 'Anazah, that he said to Abū Dharr, when he left Ash-Shām: "I want to ask you about a *Hadīth* of the Messenger of Allāh ﷺ." He said: "I will tell you, unless it is a secret." I said: "It is not a secret. Did the Messenger of Allāh ﷺ shake hands with you when you met him?" He said: "I never met him but he shook hands with me. He sent for me one day, and I was not at home. When I came back, I was told that he had sent for me, so I went to him, and he was on his bedding, and he embraced me, and that was better and better." (*Da'if*)

حَدَّثَنَا حَمَادٌ: أَخْبَرَنَا أَبُو الْحُسَيْنِ يَعْني خَالِدَ ابْنَ ذَكْوَانَ عَنْ أُيُوبَ بْنِ بُشَيْرِ بْنِ كَعْبِ الْعَدَوِيِّ، عَنْ رَجُلٍ مِنْ عَنزَةَ أَنَّهُ قَالَ لِأَبِي ذَرٍّ حَيْثُ سِيرَ مِنَ الشَّامِ: إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ عَنْ حَدِيثٍ مِنْ حَدِيثِ رَسُولِ اللَّهِ ﷺ، قَالَ: إِذَا أُخْبِرَكَ بِهِ إِلَّا أَنْ يَكُونَ سِرًّا، قُلْتُ: إِنَّهُ لَيْسَ بِسِرٍّ، هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يُصَافِحُكُمْ إِذَا لَقَيْتُمُوهُ؟ قَالَ: مَا لَقَيْتُهُ قَطُّ إِلَّا صَافِحَنِي وَبَعَثَ إِلَيَّ ذَاتَ يَوْمٍ وَلَمْ أَكُنْ فِي أَهْلِي، فَلَمَّا جِئْتُ أُخْبِرْتُ أَنَّهُ أَرْسَلَ إِلَيَّ، فَأَتَيْتُهُ وَهُوَ عَلَى سَرِيرِهِ، فَالْتَزَمَنِي، فَكَانَتْ تِلْكَ أَجْوَدَ وَأَجْوَدَ.

تخریج: [إسناده ضعيف] أخرجه أحمد: ١٦٢/٥ من حديث حماد بن سلمة به * أيوب بن بشير: مستور ورجل من عنزة: مجهول.

Chapter 143, 144. Standing To Receive Someone

(المعجم ١٤٣، ١٤٤) بَابُ: فِي الْقِيَامِ
(التحفة ١٥٥)

5215. It was narrated from Shu'bah, from Sa'd bin Ibrāhīm, from Abū Umāmah bin Sahl bin Hunaif, from Abū Sa'eed Al-Khudrī that when the people of Quraizah agreed to accept the ruling of Sa'd, the Messenger of Allāh ﷺ sent for him, and he came riding a white donkey. The Prophet ﷺ said: "Stand up (and go) to your leader" or "to the best of you." And he came and sat before the Messenger of Allāh ﷺ. (*Sahih*)

٥٢١٥ - حَدَّثَنَا حَنْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي أُمَامَةَ ابْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ؛ أَنَّ أَهْلَ قُرَيْظَةَ لَمَّا نَزَلُوا عَلَى حُكْمِ سَعْدٍ أَرْسَلَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ فَجَاءَ عَلَى جِمَارٍ أَقْمَرَ، فَقَالَ النَّبِيُّ ﷺ: «قُومُوا إِلَيَّ سَيِّدُكُمْ» أَوْ «إِلَيَّ خَيْرُكُمْ»، فَجَاءَ حَتَّى قَعَدَ إِلَى رَسُولِ اللَّهِ ﷺ.

تخریج: أخرجه البخاري، الاستئذان، باب قول النبي ﷺ: "قوموا إلى سيدكم"، ح: ٦٢٦٢. ومسلم، الجهاد والسير، باب جواز قتال من نقض العهد... إلخ، ح: ١٧٦٨ من حديث شعبة به.

5216. This *Hadīth* (similar to no. 5215) was narrated (with another chain) from *Shu'bah*. He said: "When he came near the *Masjid*, he said to the *Anṣār*: "Stand up (and go) to your leader." (*Ṣaḥīh*)

٥٢١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ يَهَذَا الْحَدِيثِ قَالَ: فَلَمَّا كَانَ قَرِيبًا مِنَ الْمَسْجِدِ قَالَ لِلْأَنْصَارِ: «قُومُوا إِلَى سَيِّدِكُمْ».

تخريج: أخرجه البخاري، المغازي، باب مرجع النبي ﷺ من الأحزاب ومخرجه إلى بني قريظة... إلخ، ح: ٤١٢١، ومسلم عن محمد بن بشار به، انظر الحديث السابق.

Comments:

Meaning, "Stand up, and go and help him in dismounting." As recorded by *Aḥmad* (6:141-142)

5217. It was narrated that the Mother of the Believers 'Āishah said: "I never saw anyone who resembled the Messenger of Allāh ﷺ more in dignity, calmness and pleasant disposition" – *Al-Ḥasan* (one of the narrators) said: "in speaking and talking," – and he did not mention dignity, calmness and pleasant disposition – "than *Fāṭimah*, may Allāh honor her face. When she entered upon him, he would stand up for her, take her by the hand, kiss her, and sit her where he was sitting, and when he entered upon her, she would stand up for him, take him by the hand, kiss him, and sit him where she was sitting." (*Ḥasan*)

٥٢١٧ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ مَيْسَرَةَ بْنِ حَبِيبٍ، عَنِ الْمُنْهَالِ بْنِ عَمْرٍو، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ أُمِّ الْمُؤْمِنِينَ عَائِشَةَ أَنَّهَا قَالَتْ: مَا رَأَيْتُ أَحَدًا كَانَ أَشْبَهَ سَمْتًا وَدَلًّا وَهَدْيًا وَقَالَ الْحَسَنُ: حَدِيثًا وَكَلَامًا، وَلَمْ يَذْكَرِ الْحَسَنُ السَّمْتَ وَالْهَدْيَ وَالِدَلَّ - بِرَسُولِ اللَّهِ ﷺ مِنْ فَاطِمَةَ - كَرَّمَ اللَّهُ وَجْهَهَا - كَانَتْ إِذَا دَخَلَتْ عَلَيْهِ قَامَ إِلَيْهَا فَأَخَذَ بِيَدِهَا فَقَبَّلَهَا وَأَجْلَسَهَا فِي مَجْلِسِهِ، وَكَانَ إِذَا دَخَلَ عَلَيْهَا قَامَتْ إِلَيْهِ فَأَخَذَتْ بِيَدِهِ فَقَبَّلَتْهُ وَأَجْلَسَتْهُ فِي مَجْلِسِهَا.

تخريج: [إسناده حسن] وأخرجه الترمذي، المناقب، باب ماجاء في فضل فاطمة بنت محمد ﷺ رضي الله عنها، ح: ٣٨٧٢، عن محمد بن بشار به، وقال: "حسن غريب".

Chapter 144, 145. A Man Kissing His Child

5218. It was narrated from *Abū Hurairah* that *Al-Aqra' bin Ḥābis* saw the Messenger of Allāh ﷺ kissing *Ḥusain* and said: "I have

(المعجم ١٤٤، ١٤٥) بَابُ: فِي قُبْلَةِ الرَّجُلِ وَلَدَهُ (التحفة ١٥٦)

٥٢١٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا شُفْيَانُ عَنِ الزُّهْرِيِّ، عَنِ أَبِي سَلَمَةَ، عَنِ أَبِي

ten children and I have never done this to any of them.” The Messenger of Allāh ﷺ said: “He who does not show mercy, will not be shown mercy.” (*Sahīh*)

هُرَيْرَةَ؛ أَنَّ الْأَفْرَعَ بْنَ حَائِسٍ أَبْصَرَ رَسُولَ اللَّهِ ﷺ وَهُوَ يُقْبَلُ حُسَيْنًا فَقَالَ: إِنَّ لِي عَشْرَةَ مِنَ الْوَالِدِ مَا فَعَلْتُ هَذَا بِوَاحِدٍ مِنْهُمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لَا يَرْحَمُ لَا يَرْحَمُ».

تخريج: أخرجه مسلم، الفضائل، باب رحمته ﷺ الصبيان والعيال وتواضعه، وفضل ذلك، ح: ٢٣١٨ من حديث سفيان، والبخاري، الأدب، باب رحمة الولد وتقبيله ومعاقبته، ح: ٥٩٩٧ من حديث الزهري به.

5219. ‘Āishah said: “Then he – meaning the Prophet ﷺ – said: ‘Be of good cheer, O ‘Āishah, for Allāh has revealed your innocence,’ and he recited (from) the Qur’ān to her. My parents said: ‘Get up and kiss the head of the Messenger of Allāh ﷺ.’ She said: ‘I will praise Allāh, may He be glorified and exalted, not both of you.’” (*Sahīh*)

٥٢١٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ عُرْوَةَ؛ أَنَّ عَائِشَةَ قَالَتْ: نُمُّ قَالَ - تَعْنِي النَّبِيَّ ﷺ - «أَبْشِرِي يَا عَائِشَةُ! فَإِنَّ اللَّهَ قَدْ أَنْزَلَ عُذْرَكَ»، وَقَرَأَ عَلَيْهَا الْقُرْآنَ فَقَالَ أَبَوَايَ: قُومِي فَقَبِّلِي رَأْسَ رَسُولِ اللَّهِ ﷺ، فَقُلْتُ: أَحْمَدُ اللَّهَ عَزَّ وَجَلَّ لَا يَأْكُمَا.

تخريج: [إسناده صحيح] * حماد هو ابن سلمة وهذا طرف من حديث الإفك متفق عليه، البخاري، ح: ٢٦٦١، ٤٧٥٠ ومسلم، ح: ٢٧٧٠.

Chapter 145, 146. Regarding Kissing Between The Eyes

5220. It was narrated from Ash-Sha’bī that the Messenger of Allāh ﷺ met Ja’far bin Abi Ṭālib, and he embraced him, and kissed him between the eyes. (*Da’if*)

(المعجم ١٤٥، ١٤٦) بَابُ: فِي قُبْلَةِ مَا بَيْنَ الْعَيْنَيْنِ (التحفة ١٥٧)
٥٢٢٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ أَجْلَحَ، عَنْ الشَّعْبِيِّ؛ أَنَّ النَّبِيَّ ﷺ تَلَقَّى جَعْفَرَ بْنَ أَبِي طَالِبٍ فَالْتَزَمَهُ وَقَبَّلَ مَا بَيْنَ عَيْنَيْهِ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ١٠١/٧ من حديث أجلاح به وهو في مصنف ابن أبي شيبة: ١٢/٨، ١٠٦، ٤٣٣ * السنن مرسل، وللحديث شواهد ضعيفة ذكرتها في تخريج التقبيل والمعانقة لابن الأعرابي، ح: ٣٨.

Chapter 146, 147. Regarding Kissing The Cheek

5221. It was narrated that Iyās bin Daḡfal said: "I saw Abū Naḍrah kissing the cheek of Al-Ḥasan, may Allāh be pleased with him." (*Ṣaḥīḥ*)

(المعجم ١٤٦، ١٤٧) بَابُ: فِي قُبْلَةِ الْخَدِّ
(التحفة ١٥٨)

٥٢٢١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ إِيَّاسِ بْنِ دَعْفَلٍ قَالَ: رَأَيْتُ أَبَا نَضْرَةَ قَبَّلَ خَدَّ الْحَسَنِ، رَضِيَ اللَّهُ عَنْهُ.

تخريج: [إسناده صحيح] أخرجه البيهقي: ١٠١/٧ من حديث أبي داود به، وقال: "يعني البصري رحمه الله" وهو في مصنف ابن أبي شيبة: ٤٣٤/٨.

5222. It was narrated that Al-Barā' said: "I came in with Abū Bakr, when he first arrived to Al-Madīnah, and 'Āishah, his daughter, was lying there, as she had caught a fever. Abū Bakr went to her and said: 'How are you, O my daughter? And he kissed her cheek.'" (*Ṣaḥīḥ*)

٥٢٢٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَالِمٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: دَخَلْتُ مَعَ أَبِي بَكْرٍ أَوَّلَ مَا قَدِمَ الْمَدِينَةَ، فَإِذَا عَائِشَةُ ابْنَتُهُ مُضْطَجِعَةٌ قَدْ أَصَابَتْهَا حُمَى، فَأَتَاهَا أَبُو بَكْرٍ فَقَالَ لَهَا: كَيْفَ أَنْتِ يَا بِنْتِي؟ وَقَبَّلَ خَدَّهَا.

تخريج: أخرجه البخاري، مناقب الأنصار، باب هجرة النبي ﷺ وأصحابه إلى المدينة، ح: ٣٩١٨ من حديث إبراهيم بن يوسف به مطولاً.

Chapter 147, 148. Regarding Kissing The Hand

5223. 'Abdullāh bin 'Umar narrated the story,^[1] and said: "We drew close," meaning, to the Prophet ﷺ - "and kissed his hand." (*Ḍa'īf*)

(المعجم ١٤٧، ١٤٨) بَابُ: فِي قُبْلَةِ الْيَدِ
(التحفة ١٥٩)

٥٢٢٣ - حَدَّثَنَا أَحْمَدُ بْنُ يُوسُفَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ؛ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى حَدَّثَهُ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ وَذَكَرَ قِصَّةً قَالَ: فَدَتُونَا يَعْنِي مِنَ النَّبِيِّ ﷺ فَقَبَّلْنَا يَدَهُ.

تخريج: [ضعيف] تقدم، ح: ٢٦٤٧ وأخرجه ابن ماجه، الأدب، باب الرجل يقبل يد الرجل، ح: ٤٧٠٤ من حديث يزيد بن أبي زياد به.

[1] It was narrated earlier, see number 2647.

Chapter 148, 149. Regarding Kissing The Body

5224. It was narrated from ‘Abdur-Rahmān bin Abī Lailā that while Usaīd bin Ḥuḍair, an *Anṣārī* man, was talking to the people and joking to make them laugh, the Prophet ﷺ poked him in the ribs with a stick. He said: ‘Let me retaliate.’ He said: ‘Retaliate.’ He said: ‘You are wearing a *Qamīṣ* but I am not wearing a *Qamīṣ*.’ The Prophet ﷺ lifted his shirt and he embraced him and kissed his side. He said: ‘This is all I wanted, O Messenger of Allāh.’” (*Ṣaḥīḥ*)

(المعجم ١٤٨، ١٤٩) بَابُ: فِي قُبْلَةِ

الْجَسَدِ (التحفة ١٦٠)

٥٢٢٤ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا خَالِدٌ عَنْ [حُصَيْنٍ]، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ أُسَيْدِ بْنِ حُضَيْرِ رَجُلٍ مِنَ الْأَنْصَارِ قَالَ: بَيْنَمَا هُوَ يُحَدِّثُ الْقَوْمَ وَكَانَ فِيهِ مُزَاحٌ، بَيْنَا يُضْحِكُهُمْ، فَطَعَنَهُ النَّبِيُّ ﷺ فِي خَاصِرَتِهِ بِعُودٍ، فَقَالَ: أَضْرِبْنِي، قَالَ: أَضْطَبِرْ، قَالَ: إِنَّ عَلَيْكَ قَمِيصًا وَلَيْسَ عَلَيَّ قَمِيصٌ، فَرَفَعَ النَّبِيُّ ﷺ عَنْ قَمِيصِهِ فَاحْتَضَنَهُ وَجَعَلَ يَقْبَلُ كَشْحَهُ، قَالَ: إِنَّمَا أَرَدْتُ هَذَا يَا رَسُولَ اللَّهِ!

تخريج: [صحيح] أخرجه الطبراني: ٢٠٥/١، ٢٠٦، ح: ٥٥٦ من حديث عمرو بن عون به وصححه الحاكم: ٢٨٨/٣ ووافقه الذهبي.

Chapter (...) Regarding Kissing The Feet

5225. Umm Abān bint Al-Wāzī bin Zārī‘ narrated that her grandfather, Zārī‘ – who was among the delegation of ‘Abdul-Qais – said: “When we came to Al-Madīnah, we dismounted quickly, and rushed to kiss the hands and feet of the Messenger of Allāh ﷺ. But Al-Mundhir Al-Ashajj waited until he went to his luggage, and put on his two garments, then he came to the Prophet ﷺ, who said to him: ‘You have two characteristics that Allāh loves: Deliberation and dignity.’ He said: ‘O Messenger of Allāh, did I acquire them, or did Allāh create

(المعجم ...) - بَابُ قُبْلَةِ الرَّجُلِ

(التحفة ...)

٥٢٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى بْنِ الطَّبَّاعِ: حَدَّثَنَا مَطَرُ بْنُ عَبْدِ الرَّحْمَنِ الْأَعْنَتِي: حَدَّثَنِي أُمُّ أَبَانَ بْنِ الْوَازِعِ بْنِ زَارِعٍ عَنْ جَدِّهَا زَارِعٍ - وَكَانَ فِي وَفْدِ عَبْدِ الْقَيْسِ - قَالَ: لَمَّا قَدِمْنَا الْمَدِينَةَ فَجَعَلْنَا نَتَبَادَرُ مِنْ رَوَاحِلِنَا، فَتَقَبَّلَ يَدَ رَسُولِ اللَّهِ ﷺ وَرِجْلَهُ، وَانْتَظَرَ الْمُتَنَدِّرَ الْأَشْجَجَ حَتَّى أَتَى عَيْبَتَهُ فَلَبَسَ ثَوْبَيْهِ، ثُمَّ أَتَى النَّبِيَّ ﷺ فَقَالَ لَهُ: «إِنَّ فِيكَ خَلَتَيْنِ يُحِبُّهُمَا اللَّهُ: الْحِلْمُ وَالْإِنَاءَةُ»، قَالَ: يَا رَسُولَ اللَّهِ! أَنَا أَتَخَلَّقُ بِهِمَا أَمْ اللَّهُ جَبَلَنِي عَلَيْهِمَا؟ قَالَ: «بَلِ اللَّهُ جَبَلَكَ عَلَيْهِمَا»،

them in me?’ He said: ‘No, Allāh created them in you.’ He said: ‘Praise be to Allāh Who has created in me two characteristics that Allāh and His Messenger love.’” (*Da‘īf*)

قال: الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنِي عَلَى خَلْتَيْنِ يُحِبُّهُمَا اللَّهُ وَرَسُولُهُ.

تخریج: [ضعیف] أخرجه البخاري في الأدب المفرد، ح: ٩٧٥ من حديث مطر بن عبدالرحمن به * أم أبان: لم أجد من وثقها.

Chapter 149, 150. Saying: “May Allāh Make Me Your Ransom”

(المعجم ١٤٩، ١٥٠) بَابُ: فِي الرَّجُلِ
يَقُولُ: جَعَلَنِي اللَّهُ فِدَاكَ (التحفة ١٦١)

5226. It was narrated that Abū Dharr said: “The Prophet ﷺ said: ‘O Abū Dharr.’ I said: ‘Here I am at your service, O Messenger of Allāh, may I be your ransom.’” (*Hasan*)

٥٢٢٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ؛ ح: وَحَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا هِشَامٌ عَنْ حَمَادِ بْنِ يَعْنَانَ بْنِ أَبِي سُلَيْمَانَ، عَنْ زَيْدِ بْنِ وَهَبٍ، عَنْ أَبِي دَرٍّ قَالَ: قَالَ النَّبِيُّ ﷺ: «يَا أَبَا دَرٍّ!» فَقُلْتُ: لَبَّيْكَ وَسَعْدَيْكَ يَا رَسُولَ اللَّهِ! وَأَنَا فِدَاكَ.

تخریج: [حسن] أخرجه البيهقي في شعب الإيمان، ح: ٨٨٩٠ من حديث أبي داود به * هشام هو الدستوائي وحماد هو ابن سلمة وروياه عن حماد بن أبي سليمان وهو حدث به قبل اختلاطه انظر مجمع الزوائد: ١١٩/١، ١٢٠ وأصله متفق عليه، البخاري، ح: ٦٢٦٨، ومسلم، ح: ٩٤ بعد: ٩٩١ من حديث زيد بن وهب به بطوله.

Chapter 150, 151. Saying: “An‘am Allāhu Bika ‘aynan (May Allāh Give You Tranquility)”

(المعجم ١٥٠، ١٥١) بَابُ: فِي الرَّجُلِ
يَقُولُ: أَنْعَمَ اللَّهُ بِكَ عَيْنًا (التحفة ١٦٢)

5227. ‘Imrān bin Ḥuṣain said: “During *Jāhiliyyah* we used to say: ‘An‘am Allāhu bika ‘aynan (May Allāh give you tranquility)’ and ‘An‘im ṣabāhan (good morning),’ but when Islam came we were forbidden to do that.” ‘Abdur-

٥٢٢٧ - حَدَّثَنَا سَلْمَةُ بْنُ شَيْبٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ قَتَادَةَ أَوْ غَيْرِهِ؛ أَنَّ عِمْرَانَ بْنَ حُصَيْنٍ قَالَ: كُنَّا نَقُولُ فِي الْجَاهِلِيَّةِ، أَنْعَمَ اللَّهُ بِكَ عَيْنًا وَأَنْعِمَ

Razzāq (one of the narrators) said: “Ma‘mar said: ‘It is disliked for a man to say: “*An‘am Allāhu bika ‘aynan* (May Allāh give you tranquility),” but there is nothing wrong with saying: “*An‘am Allāhu ‘aynak* (May Allāh give you tranquility).” (*Da‘if*)”

تخريج: [إسناده ضعيف] * قتادة لم يسمع من عمران (تحفة الأشراف: ١٨٦/٨).

Chapter 152, 153. Saying: “May Allāh Protect You” (*Hafizak Allāh*)

5228. It was narrated that ‘Abdullāh bin Rabāh Al-Ansārī said: “Abū Qatādah narrated to us that the Prophet ﷺ was on a journey, and they got thirsty, so the people set out rushing, but I stayed with the Messenger of Allāh ﷺ that night. He said: ‘May Allāh protect you as you guarded His Prophet.’” (*Sahih*)

تخريج: أخرجه مسلم، المساجد، باب قضاء الصلاة الفاتنة واستحباب تعجيل قضائها، ح: ٦٨١ من حديث ثابت البناني به.

Comments:

This is par of a long narration which is recorded by *Muslim* no. 1562.

Chapter 151, 152. Standing Up To Honor A Person

5229. It was narrated that Abū Mijlaz said: “Mu‘āwiyah came out to Ibn Az-Zubair and Ibn ‘Āmir, and Ibn ‘Āmir stood up, but Ibn Az-Zubair remained sitting. Mu‘āwiyah said to Ibn ‘Āmir: ‘Sit down, for I heard the Messenger of Allāh ﷺ say: “Whoever likes

صَبَاحًا، فَلَمَّا كَانَ الْإِسْلَامُ نُهَيْتَا عَنْ ذَلِكَ. قَالَ عَبْدُ الرَّزَّاقِ: قَالَ مَعْمَرٌ: يُكْرَهُ أَنْ يَقُولَ الرَّجُلُ: أَنْعَمَ اللَّهُ بِكَ عَيْنًا، وَلَا بَأْسَ أَنْ يَقُولَ: أَنْعَمَ اللَّهُ عَيْنَكَ.

(المعجم ١٥٢، ١٥٣) - بَابُ الرَّجُلِ يَقُولُ
لِلرَّجُلِ: حَفِظَكَ اللَّهُ (التحفة ١٦٣)

٥٢٢٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتِ الْبَنَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحِ الْأَنْصَارِيِّ قَالَ: حَدَّثَنَا أَبُو قَتَادَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ فِي سَفَرٍ لَهُ فَعَطَشُوا، فَانْطَلَقَ سَرْعَانَ النَّاسِ، فَلَزِمْتُ رَسُولَ اللَّهِ ﷺ تِلْكَ اللَّيْلَةَ فَقَالَ: «حَفِظَكَ اللَّهُ بِمَا حَفِظْتَ بِهِ نَبِيَّهُ».

(المعجم ١٥١، ١٥٢) - بَابُ الرَّجُلِ يَقُولُ
لِلرَّجُلِ يُعْظِمُهُ بِذَلِكَ (التحفة ١٦٤)

٥٢٢٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنْ أَبِي مِجْلَزٍ قَالَ: خَرَجَ مُعَاوِيَةُ عَلَى ابْنِ الزُّبَيْرِ وَابْنِ عَامِرٍ فَقَامَ ابْنُ عَامِرٍ وَجَلَسَ ابْنُ الزُّبَيْرِ، فَقَالَ مُعَاوِيَةُ لَابْنِ عَامِرٍ: اجْلِسْ فَإِنِّي سَمِعْتُ

people to stand up for him, let him take his place in the Fire.” (*Hasan*)

رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَحَبَّ أَنْ يُمَثَّلَ لَهُ الرَّجَالُ قِيَامًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ».

تخريج: [حسن] أخرجه الترمذي، الأدب، باب ما جاء في كراهية قيام الرجل للرجل، ح: ٢٧٥٥ من حديث حبيب بن الشهيد به وقال: "حسن" وللحديث شاهد قوي عند الطبراني: ١٩/ ٣٦٢ وغيره.

5230. It was narrated that Abū Umāmah said: “The Messenger of Allāh ﷺ came out to us leaning on a staff, and we stood up for him. He said: ‘Do not stand up as the Persians stand up to venerate one another.’” (*Da‘if*)

٥٢٣٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ مِسْعَرٍ، عَنْ أَبِي الْعَنْبَسِ، عَنْ أَبِي الْعَدْبَسِ، عَنْ أَبِي مَرْزُوقٍ، عَنْ أَبِي غَالِبٍ، عَنْ أَبِي أُمَامَةَ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ مُتَوَكِّنًا عَلَى عَصَا، فَقَمْنَا إِلَيْهِ، فَقَالَ: «لَا تَقُومُوا كَمَا تَقُومُ الْأَعَاجِمُ يُعْظَمُ بَعْضُهَا بَعْضًا».

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الدعاء، باب دعاء رسول الله ﷺ، ح: ٣٨٣٦ من حديث مسعر به وهو في مصنف ابن أبي شيبة: ٣٩٨، ٣٩٧/٨ * أبو العدبس مجهول وأبو مرزوق: لين (تقريب).

Chapter 153, 154. Regarding Saying: “So-And-So Sends Salāms To You”

(المعجم ١٥٣، ١٥٤) **بَابُ: فِي الرَّجُلِ يَقُولُ: فَلَانَ يُقْرِئُكَ السَّلَامَ (التحفة ١٦٥)**

5231. It was narrated that Ghālib said: “We were sitting at Al-Ḥasan’s door when a man came, and said: “My father narrated to me, that my grandfather said: ‘My father sent me to the Messenger of Allāh ﷺ and said: “Go to him, and convey my greeting of *Salām* to him. He ﷺ said: “Upon you and upon your father be peace.”’ (*Da‘if*)

٥٢٣١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ غَالِبٍ قَالَ: إِنَّا لَجُلُوسٌ بِيَابِ الْحَسَنِ إِذْ جَاءَ رَجُلٌ فَقَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: بَعَثَنِي أَبِي إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: ائْتِهِ فَأَقْرِئْهُ السَّلَامَ، قَالَ: فَأَتَيْتُهُ فَقُلْتُ: إِنَّ أَبِي يُقْرِئُكَ السَّلَامَ، فَقَالَ: «عَلَيْكَ وَعَلَى أَبِيكَ السَّلَامُ».

تخريج: [إسناده ضعيف] انظر، ح: ٢٩٣٤ * وهو في مصنف ابن أبي شيبة: ٤٢٤/٨، ٤٢٥ وقال المنذري: "هذا الإسناد فيه مجاهيل".

5232. It was narrated from ‘Aishah that the Prophet ﷺ said to her:

٥٢٣٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ:

“Jibril conveys *Salām* to you.” She said: “And upon him be peace and the mercy of Allāh.” (*Sahīh*)

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ زَكَرِيَّا،
عَنِ الشَّعْبِيِّ، عَنْ أَبِي سَلَمَةَ؛ أَنَّ عَائِشَةَ
حَدَّثَتْهُ؛ أَنَّ النَّبِيَّ ﷺ قَالَ لَهَا: «إِنَّ جِبْرِيلَ
يَقْرَأُ عَلَيْكَ السَّلَامَ»، فَقَالَتْ: وَعَلَيْهِ السَّلَامُ
وَرَحْمَةُ اللَّهِ.

تخریج: أخرجه مسلم، فضائل الصحابة، باب: في فضائل عائشة أم المؤمنين رضي الله عنها، ح: ٢٤٤٧ عن أبي بكر بن أبي شيبة، والبخاري، الاستذنان، باب: إذا قال: فلان يقرئك السلام، ح: ٦٢٥٣ من حديث زكريا بن أبي زائدة به.

Chapter 154, 155. When One Man Calls Another And He Says: “At Your Service”

(المعجم ١٥٤، ١٥٥) - بَابُ الرَّجُلِ يُنَادِي
الرَّجُلَ فَيَقُولُ: لِيَبِّكَ (التحفة ١٦٦)

5233. It was narrated from Ḥammad: “Ya’lā bin ‘Atā’ informed us from Abū Hammām ‘Abdullāh bin Yasār, that Abū ‘Abdur-Raḥmān Al-Fihri said: “I was present at Hunain with the Messenger of Allāh ﷺ, and we were traveling on a hot day, when the heat was extreme. We stopped beneath a tree, and when the sun passed the meridian, I put on my coat of mail, and rode my horse, and came to the Messenger of Allāh ﷺ who was in his tent. I said: ‘Peace be upon you, O Messenger of Allāh, and the mercy of Allāh and His blessings. The time of departure has come.’ He said: ‘Yes.’ Then he said: ‘O Bilāl, get up.’ He jumped up from beneath a gum-acacia tree, the shade of which was like the shade of a bird (very small), and said: ‘Here I am, at your service, may I be your ransom.’ He said: ‘Saddle the horse for me.’ He brought out a saddle, the

٥٢٣٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ:
حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا يَعْلى بْنُ عَطَاءٍ عَنْ أَبِي
هَمَّامِ عَبْدِ اللَّهِ بْنِ يَسَارٍ أَنَّ أَبَا عَبْدِ الرَّحْمَنِ
الْفِهْرِيَّ قَالَ: شَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ
حُنَيْنًا، فَبَرْنَا فِي يَوْمٍ قَانِظٍ شَدِيدِ الْحَرِّ،
فَنَزَلْنَا تَحْتَ ظِلِّ الشَّجَرِ فَلَمَّا زَالَتِ الشَّمْسُ
لَبِسْتُ لِأُمَّتِي وَرَكِبْتُ فَرَسِي، فَأَتَيْتُ رَسُولَ
اللَّهِ ﷺ وَهُوَ فِي فُسْطَاطِهِ فَقُلْتُ: السَّلَامُ
عَلَيْكَ يَا رَسُولَ اللَّهِ! وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، قَدْ
حَانَ الرِّوَاخُ، فَقَالَ: «أَجَلٌ»، ثُمَّ قَالَ:
«يَا بِلَالُ! [ثُمَّ] فَتَّارٌ مِنْ تَحْتِ سَمْرَةٍ كَأَنَّ ظِلَّهُ
ظِلُّ طَائِرٍ، فَقَالَ: لِيَبِّكَ وَسَعْدَيْكَ! وَأَنَا
فِدَاؤُكَ، فَقَالَ: «أَسْرَجْ لِي الْفَرَسَ»، فَأَخْرَجَ
سَرَجًا دَفَنَاهُ مِنْ لَيْفٍ، لَيْسَ فِيهِمَا أَشْرٌ وَلَا
بَطْرٌ، فَرَكِبَ وَرَكِبْنَا وَسَاقَ الْحَدِيثَ.

قال أبو داود: أبو عبد الرحمن الفهري

sides of which were stuffed with palm fibres, which showed no pride or arrogance. He rode, and we rode..." and he quoted the *Hadīth*.

Abū Dāwud said: There are no *Ahādīth* for Abū 'Abdur-Raḥmān Al-Fihri except this *Hadīth*. And it is a noble *Hadīth* which Ḥammad bin Salamah narrated.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٢٨٦/٥ من حديث حماد بن سلمة به * عبد الله بن يسار: مجهول الحال، وثقه ابن حبان وحده.

Chapter 155, 156. Regarding Saying: "May Allāh Make You Smile Always"

5234. Ibn Kinānah bin 'Abbās bin Mirdās narrated from his father, from his grandfather: "The Messenger of Allāh ﷺ smiled, and Abū Bakr or 'Umar said to him: 'May Allāh make you smile always.'" (*Da'īf*)

لَيْسَ لَهُ إِلَّا هَذَا الْحَدِيثُ، وَهُوَ حَدِيثُ نَبِيلٍ جَاءَ بِهِ حَمَّادُ بْنُ سَلَمَةَ.

(المعجم ١٥٥، ١٥٦) بَابُ: فِي الرَّجُلِ يَقُولُ لِلرَّجُلِ: أَضْحَكَ اللَّهُ سِنَّكَ
(التحفة ١٦٧)

٥٢٣٤ - حَدَّثَنَا عَيْسَى بْنُ إِبْرَاهِيمَ الْبَرَكِيُّ وَسَمِعْتُهُ مِنْ أَبِي الْوَلِيدِ الطَّيَالِسِيِّ وَأَنَا لِحَدِيثِ عَيْسَى أَضْبَطُ، قَالَ: حَدَّثَنَا عَبْدُ الْقَاهِرِ بْنُ السَّرِيِّ يَعْنِي السُّلَمِيَّ: أَخْبَرَنَا ابْنُ كِنَانَةَ بْنِ عَبَّاسِ بْنِ مِرْدَاسٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ: ضَحِكَ رَسُولُ اللَّهِ ﷺ فَقَالَ لَهُ أَبُو بَكْرٍ أَوْ عُمَرُ: أَضْحَكَ اللَّهُ سِنَّكَ، وَسَأَقَ الْحَدِيثَ.

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، المناسك، باب الدعاء بعرفة، ح: ٣٠١٣ من حديث عبد القاهر به، وذكره ابن الجوزي في الموضوعات: ٢/٢١٤ * عبد الله بن كنانة وأبوه مجهولان.

Chapter 156, 157. Regarding Building

5235. It was narrated from Al-A'mash, from Abū As-Safar, from 'Abdullāh bin 'Amr who said: "The Messenger of Allāh ﷺ passed by me when I was plastering a wall of mine, myself and my mother. He said: 'What is this, O 'Abdullāh?' I

(المعجم ١٥٦، ١٥٧) بَابُ: فِي الْبِنَاءِ
(التحفة ١٦٨)

٥٢٣٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَفْصٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي السَّمَرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: مَرَّ بِي رَسُولُ اللَّهِ ﷺ وَأَنَا أُطِينُ حَائِطًا لِي، أَنَا وَأُمِّي فَقَالَ: «مَا هَذَا يَا عَبْدَ

said: 'O Messenger of Allāh, it is something that I am repairing.' He said: "The matter is too short for that." (*Sahih*)

الله؟" فَقُلْتُ: يَا رَسُولَ اللهِ! شَيْءٌ أَصْلِحُهُ، فَقَالَ: «الْأَمْرُ أَشْرَعُ مِنْ ذَلِكَ».

تخريج: [إسناده صحيح] * الأعمش صرح بالسماع عند البخاري في الأدب المفرد، ح: ٤٥٦ ووصحه ابن حبان، ح: ٢٥٥٥، ٢٥٥٦ وانظر الحديث الآتي:

5236. This was narrated (with another chain) from Al-A'mash. He said: "The Messenger of Allāh ﷺ passed by me while we were repairing a hut of ours that was about to fall down. He said: 'What is this?' We said: 'A hut of ours that is about to fall down, and we are fixing it.' The Messenger of Allāh ﷺ said: 'I think the matter is too short for that.'" (*Sahih*)

٥٢٣٦ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَهَنَادُ الْمَعْنَى، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ بِإِسْنَادِهِ بِهَذَا قَالَ: مَرَّ عَلَيَّ رَسُولُ اللهِ ﷺ وَنَحْنُ نُعَالِجُ خُصًّا لَنَا وَهِيَ فَقَالَ: «مَا هَذَا؟» فَقُلْنَا: خُصٌّ لَنَا وَهِيَ، فَتَنَحَّرَ نُصْلِحُهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «مَا أَرَى الْأَمْرَ إِلَّا أَعْجَلَ مِنْ ذَلِكَ».

تخريج: [صحيح] انظر الحديث السابق، أخرجه الترمذي، الزهد، باب ما جاء في قصر الأمل، ح: ٢٣٣٥ عن هناد به وقال: "حسن صحيح" رواه ابن ماجه، ح: ٤١٦٠ من حديث أبي معاوية الضرير به.

5237. It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ came out, and saw a high structure. He said: "What is this?" His Companions said to him: "It belongs to so-and-so – an *Anṣārī* man." He remained quiet, and kept the matter to himself, then when its owner came to the Messenger of Allāh ﷺ and greeted him with *Salām*, he turned away from him. He did that several times, until the man realized that he was angry, because he was turning away from him. He complained about that to his Companions, and said: "By Allāh, the Messenger of Allāh ﷺ is treating me differently." They said: "He came out and saw your

٥٢٣٧ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ: أَخْبَرَنِي إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ حَاطِبِ الْقُرَشِيِّ عَنِ أَبِي طَلْحَةَ الْأَسَدِيِّ، عَنِ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ فَرَأَى قُبَّةً مُشْرِفَةً، فَقَالَ: «مَا هَذِهِ؟» قَالَ لَهُ أَصْحَابُهُ: هَذِهِ لِفُلَانٍ، رَجُلٍ مِنَ الْأَنْصَارِ، قَالَ: فَسَكَتَ وَحَمَلَهَا فِي نَفْسِهِ، حَتَّى إِذَا جَاءَ صَاحِبُهَا رَسُولَ اللهِ ﷺ يُسَلِّمُ عَلَيْهِ فِي النَّاسِ، أَعْرَضَ عَنْهُ، صَنَعَ ذَلِكَ مِرَارًا حَتَّى عَرَفَ الرَّجُلُ الْعُصْبَ فِيهِ وَالْإِعْرَاضَ عَنْهُ، فَشَكَا ذَلِكَ إِلَى أَصْحَابِهِ، فَقَالَ: وَالله! إِنِّي لَأُنْكِرُ

structure.” The man went back and destroyed his structure, leveling it to the ground. Then the Messenger of Allāh ﷺ came out that day, and did not see it, so he said: “What happened to the structure?” They said: “Its owner complained to us about your turning away from him, and we told him, so he destroyed it.” He said: “Every building is a misfortune for its owner except what cannot, what cannot,” meaning, that which cannot be done without. (*Hasan*)

رَسُولَ اللَّهِ ﷺ، قَالُوا: خَرَجَ فَرَأَى قُبَّتَكَ، فَرَجَعَ الرَّجُلُ إِلَى قُبَّتِهِ فَهَدَمَهَا حَتَّى سَوَّاهَا بِالْأَرْضِ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ فَلَمْ يَرَهَا، فَقَالَ: «مَا فَعَلْتَ الْقُبَّةُ؟» قَالُوا: شَكَا إِلَيْنَا صَاحِبُهَا إِغْرَاصَكَ عَنْهُ، فَأَخْبَرْنَا، فَهَدَمَهَا، فَقَالَ: «أَمَا إِنَّ كُلَّ بِنَاءٍ وَبِالٍ عَلَى صَاحِبِهِ إِلَّا مَا لَا، إِلَّا مَا لَا، يَعْينِي مَا لَا بُدَّ مِنْهُ.»

تخريج: [إسناده حسن] أخرجه أحمد: ٣/٢٢٠ من حديث أبي طلحة الأسدي به، وهو صدوق كما في الكاشف للذهبي.

Chapter 157, 158. Regarding Having A Room Upstairs

5238. It was narrated that Dukain bin Sa'eed Al-Muzanī said: “We came to the Prophet ﷺ and asked him for food. He said: ‘O ‘Umar, go and give them (something).’ He took us up with him, to an upstairs room, and took a key from his apartment and opened it.” (*Sahih*)

(المعجم ١٥٧، ١٥٨) بَابُ: فِي اتِّخَاذِ الْعُرْفِ (التحفة ١٦٩)

٥٢٣٨ - حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ مُطَرِّفٍ الرُّوَاسِيُّ: حَدَّثَنَا عَيْسَى عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ دُكَيْنِ بْنِ سَعِيدِ الْمُرَنِيِّ قَالَ: أَتَيْنَا النَّبِيَّ ﷺ فَسَأَلْنَاهُ الطَّعَامَ فَقَالَ: «يَا عُمَرُ! اذْهَبْ فَأَعْطِهِمْ»، فَارْتَمَى بِنَا إِلَى عُلْيَتِهِ فَأَخَذَ الْمِفْتَاحَ مِنْ حُجْرَتِهِ فَفَتَحَ.

تخريج: [إسناده صحيح] أخرجه أحمد: ٤/١٧٤ من حديث إسماعيل بن أبي خالد به وهو صرح بالسماع عند الحميدي، ح: ٨٩٥ (بتحقيقي) * قيس هو ابن أبي حازم.

Chapter 158, 159. Regarding Cutting Down Lote-Trees

5239. It was narrated that ‘Abdullāh bin Ḥubshī said: “The Messenger of Allāh ﷺ said: ‘Whoever cuts down a lote-tree Allāh will put his head in the Fire.’” (*Hasan*)

(المعجم ١٥٨، ١٥٩) بَابُ: فِي قَطْعِ السَّدْرِ (التحفة ١٧٠)

٥٢٣٩ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: أَخْبَرَنَا أَبُو أُسَامَةَ عَنْ ابْنِ جُرَيْجٍ، عَنْ عُثْمَانَ بْنِ أَبِي سُلَيْمَانَ، عَنْ سَعِيدِ بْنِ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ

Abū Dāwud was asked about the meaning of this *Hadīth* and he said: This is a brief *Hadīth* which means: “Whoever cuts down a lote-tree in the wilderness under which wayfarers and animals find shade, for no purpose or unlawfully, Allāh will put his head in the Fire.”

مُطْعِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ حُبَيْبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَطَعَ سِدْرَةَ صَوَّبَ اللَّهُ رَأْسَهُ فِي النَّارِ».

سُئِلَ أَبُو دَاوُدَ عَنْ مَعْنَى هَذَا الْحَدِيثِ فَقَالَ: هَذَا الْحَدِيثُ مُحْتَضَرٌ، يَعْنِي: «مَنْ قَطَعَ سِدْرَةَ فِي فَلَاةٍ يَسْتَظِلُّ بِهَا ابْنُ السَّبِيلِ وَالْبَهَائِمُ عَبَثًا وَظُلْمًا بِغَيْرِ حَقٍّ يَكُونُ لَهُ فِيهَا، صَوَّبَ اللَّهُ رَأْسَهُ فِي النَّارِ».

تخريج: [حسن] أخرجه النسائي في الكبرى، ح: ٨٦١١ من حديث ابن جريج به، وسنده ضعيف وللحديث شواهد كثيرة عند البيهقي ١٤١/٦ وغيره.

5240. A similar report (as no. 5239) was narrated from a man from Thaqīf, from ‘Urwah bin Az-Zubair, who attributed the *Hadīth* to the Prophet ﷺ. (*Hasan*)

٥٢٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ وَسَلَمَةُ يَعْنِي ابْنَ شَيْبٍ، قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ عَثْمَانَ بْنِ أَبِي سُلَيْمَانَ، عَنْ رَجُلٍ مِنْ ثَقِيفٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ يَرْفَعُ الْحَدِيثَ إِلَى النَّبِيِّ ﷺ نَحْوَهُ.

تخريج: [حسن] انظر الحديث السابق، وأخرجه البغوي في شرح السنة، ح: ٢١٧٦ من حديث عبد الرزاق به، وهو في المصنف، ح: ١٩٧٥٦، وسنده ضعيف وهو حسن بالشواهد.

5241. Ḥassān bin Ibrāhīm narrated: “I asked Hishām bin ‘Urwah about cutting down lote-trees, while he was leaning against the palace of ‘Urwah.” He said: “Do you see these doors and panels? They are made from the lote-trees of ‘Urwah, which ‘Urwah used to cut from his land.” And he said: “There is nothing wrong with it.” Humaid (one of the narrators) added: “Then he said: ‘O ‘Iraqī, you have brought me an innovation.’ I said: ‘Rather the innovation comes from you. I

٥٢٤١ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمَرَ بْنِ مَيْسَرَةَ وَحُمَيْدُ بْنُ مَسْعَدَةَ قَالَا: حَدَّثَنَا حَسَانُ ابْنِ إِبْرَاهِيمَ قَالَ: سَأَلْتُ هِشَامَ بْنَ عُرْوَةَ عَنْ قَطْعِ السِّدْرِ وَهُوَ مُسْتَنِدٌّ إِلَى قَصْرِ عُرْوَةَ فَقَالَ: أَتَرَى هَذِهِ الْأَبْوَابَ وَالْمَصَارِيعَ إِنَّمَا هِيَ مِنْ سِدْرِ عُرْوَةَ، كَانَ عُرْوَةُ يَقَطَعُهُ مِنْ أَرْضِهِ وَقَالَ: لَا بَأْسَ بِهِ. زَادَ حُمَيْدٌ فَقَالَ: هِيَ يَا عِرَاقِي! جِئْتَنِي بِبِدْعَةٍ، قَالَ: قُلْتُ: إِنَّمَا الْبِدْعَةُ مِنْ قَبْلِكُمْ، سَمِعْتُ مَنْ يَقُولُ بِمَكَّةَ:

heard someone say in Makkah: "The Messenger of Allāh ﷺ cursed the one who cuts down lote-trees" – then he quoted a similar report. (Hasan)

لَعَنَ رَسُولُ اللَّهِ ﷺ مَنْ قَطَعَ السَّدْرَ ثُمَّ سَاقَ مَعْنَاهُ .

تخريج: [إسناده حسن] أخرجه البيهقي: ١٤١/٦ من حديث أبي داود به .

Chapter 159, 160. Removing Harmful Things From The Road

5242. 'Abdullāh bin Buraidah said: I heard my father Buraidah say: I heard the Messenger of Allāh ﷺ say: "In a person there are three hundred and sixty joints, and he must give charity on behalf of each joint." They said: "Who can do that, O Prophet of Allāh?" He said: "By burying sputum found in the Masjid, or by removing things from the road, and if you cannot do that then two Rak'ah of Duha prayer will suffice instead." (Hasan)

(المعجم ١٥٩، ١٦٠) بَابُ: فِي إِمَاطَةِ الْأَذَى عَنِ الطَّرِيقِ (التحفة ١٧١)

٥٢٤٢ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمُرَوَزِيُّ: حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنٍ: حَدَّثَنِي أَبِي: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ قَالَ: سَمِعْتُ أَبِي، بُرَيْدَةَ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «فِي الْإِنْسَانِ ثَلَاثُمِائَةٍ وَسِتُّونَ مَفْصَلًا، فَعَلَيْهِ أَنْ يَتَصَدَّقَ عَنْ كُلِّ مَفْصَلٍ مِنْهُ بِصَدَقَةٍ». قَالُوا: وَمَنْ يُطِيقُ ذَلِكَ يَا نَبِيَّ اللَّهِ؟! قَالَ: «الْشَّخَاعَةُ فِي الْمَسْجِدِ تَدْفِنُهَا، وَالشَّيْءُ تُنَحِّيهِ عَنِ الطَّرِيقِ، فَإِنْ لَمْ تَجِدْ فَرُكْعَتَا الضُّحَى تُجْزِلُكَ».

تخريج: [إسناده حسن] أخرجه أحمد: ٣٥٤/٥ من حديث حسين بن واقد به، وصححه ابن خزيمة، ح: ١٢٢٦ وابن حبان، ح: ٦٣٣، ٨١١ وللحديث شواهد.

5243. It was narrated from Abū Dharr that the Prophet ﷺ said: "Every bone in the fingers and toes of the son of Adam must give charity every day. Greeting whoever you meet is a charity, enjoining what is good is a charity, forbidding what is evil is a charity, removing a harmful thing from the road is a charity, and having intercourse with one's wife is a

٥٢٤٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ؛ ح: وَحَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ عَنْ عَبَادِ بْنِ عَبَّادٍ، وَهَذَا لَفْظُهُ وَهُوَ أَتَمُّ، عَنْ وَاصِلٍ، عَنْ يَحْيَى بْنِ عَقْبَلٍ، عَنْ يَحْيَى بْنِ يَعْمَرٍ، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «يُضِيحُ عَلَى كُلِّ سُلَامَى مِنْ ابْنِ آدَمَ صَدَقَةٌ، تَسْلِيمُهُ عَلَى مَنْ لَقِيَ صَدَقَةٌ، وَأَمْرُهُ

charity.” They said: “O Messenger of Allāh, if he fulfills his desire, is it a charity for him?” He said: “Don’t you see that if he were to do it in an unlawful manner, he would be sinning?” And he said: “Two *Rak‘ah* of *Duḥa* prayer are sufficient instead of all that.” (*Ṣaḥīḥ*)

Abū Dāwud said: Ḥammād (one of the narrators): did not mention commanding and forbidding.

بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهَيْهِ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَإِمَاطَتُهُ الْأَدَى عَنِ الطَّرِيقِ صَدَقَةٌ، وَبُضْعَتُهُ أَهْلَهُ صَدَقَةٌ». قَالُوا: يَا رَسُولَ اللَّهِ! يَأْتِي شَهْوَتُهُ وَتَكُونُ لَهُ صَدَقَةٌ؟! قَالَ: «أَرَأَيْتَ لَوْ وَضَعَهَا فِي غَيْرِ حَقِّهَا، أَكَانَ يَأْتِمُّ؟» قَالَ: «وَيُجْزَى مِنْ ذَلِكَ كُلِّهِ رَكْعَتَانِ مِنَ الصُّحَى».

قال أبو داود: لَمْ يَذْكُرْ حَمَّادُ الْأَمْرَ وَالنَّهْيَ.

تخريج: [صحيح] تقدم، ح: ١٢٨٥.

5244. This *Hadīth*, (similar to no. 5243), was narrated (with another chain) from Abū Dharr. (*Ṣaḥīḥ*)

٥٢٤٤ - حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ: أَخْبَرَنَا خَالِدٌ عَنْ وَاصِلٍ، عَنْ يَحْيَى بْنِ عُقَيْلٍ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ أَبِي الْأَسْوَدِ الدِّيَلِيِّ، عَنْ أَبِي ذَرٍّ بِهَذَا الْحَدِيثِ وَذَكَرَ النَّبِيُّ ﷺ فِي وَسْطِهِ.

تخريج: [صحيح] تقدم، ح: ١٢٨٦.

5245. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “A man, who had never done any good deed, removed a thorny branch from the road. Either it was a branch of a tree that he cut down and threw aside, or it was on the road, and he removed it. Allāh appreciated this and admitted him to Paradise.” (*Ṣaḥīḥ*)

٥٢٤٥ - حَدَّثَنَا عَيْسَى بْنُ حَمَّادٍ: أَخْبَرَنَا اللَّيْثُ عَنْ مُحَمَّدِ بْنِ عَجَلَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «نَزَعَ رَجُلٌ - لَمْ يَعْمَلْ خَيْرًا قَطُّ - غُضْنَ شَوْكٍ عَنِ الطَّرِيقِ، إِمَّا كَانَ فِي شَجَرَةٍ فَقَطَعَهُ فَأَلْفَأَهُ، وَإِمَّا كَانَ مَوْضُوعًا فَأَمَاطَهُ، فَشَكَرَ اللَّهُ لَهُ بِهَا فَأَدْخَلَهُ الْجَنَّةَ».

تخريج: [صحيح] * أخرجه البخاري، المظالم، باب من أخذ الغصن إلخ، ح: ٢٤٧٢ ومسلم، البر والصلة، باب فضل إزالة الأذى عن الطريق، ح: ١٩١٤ بعد، ح: ٢٦١٧ من حديث أبي صالح به.

Chapter 160, 161. Regarding Extinguishing Fires At Night

(المعجم ١٦٠، ١٦١) بَابُ: فِي إِطْفَاءِ النَّارِ بِاللَّيْلِ (التحفة ١٧٢)

5246. It was narrated from Sālim from his father, and on one occasion, he attributed it to the Prophet ﷺ: “Do not leave fires burning in your houses when you go to sleep.” (*Ṣaḥīḥ*)

٥٢٤٦ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَبِيبٍ: حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ رِوَايَةً. وَقَالَ مَرَّةً يُبَلِّغُ بِهِ النَّبِيُّ ﷺ: «لَا تَتْرَكُوا النَّارَ فِي بُيُوتِكُمْ حِينَ تَنَامُونَ».

تخریج: أخرجه البخاري، الاستذنان، باب: لا تترك النار في البيت عند النوم، ح: ٦٢٩٣ ومسلم، الأشربة، باب استحباب تخمير الإناء وهو تغطيته وإيكاء السقاء... إلخ، ح: ٢٠١٥ من حديث سفیان بن عیینة به وهو في مسند أحمد: ٨/٢.

5247. It was narrated that Ibn ‘Abbās said: “A mouse came and started dragging a wick, and brought it, and dropped it before the Messenger of Allāh ﷺ on the mat on which he was sitting, and it burned a hole in it the size of a Dirham. He said: ‘When you go to sleep, extinguish your lamps, for the *Shaitān* directs a creature such as this to do this, to burn you.’” (*Da‘īf*)

٥٢٤٧ - حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ التَّمَارِيُّ: حَدَّثَنَا عَمْرُو بْنُ طَلْحَةَ: حَدَّثَنَا أَشْبَاطُ عَنْ سِمَاكِ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: جَاءَتْ فَارَةٌ فَأَخَذَتْ تَجْرُؤُ الْفَتِيلَةَ فَجَاءَتْ بِهَا، فَأَلْقَتْهَا بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ عَلَى الْخُمْرَةِ الَّتِي كَانَ قَاعِدًا عَلَيْهَا، فَأَحْرَقَتْ مِنْهَا مِثْلَ مَوْضِعِ دِرْهَمٍ، فَقَالَ: «إِذَا نِمْتُمْ فَأَطْفِئُوا سُرُجَكُمْ فَإِنَّ الشَّيْطَانَ يَدُلُّ مِثْلَ هَذِهِ عَلَى هَذَا فَتَحْرِقْكُمْ».

تخریج: [إسناده ضعيف] أخرجه البخاري في الأدب المفرد، ح: ١٢٢٢ وعبد بن حميد في مسنده، (متخبط)، ح: ٥٩١ من حديث عمرو بن طلحة به، وصححه ابن حبان، ح: ١٩٩٧ والحاكم: ٢٨٤/٤، ٢٨٥ ووافقه الذهبي * سلسلة سماك عن عكرمة سلسلة ضعيفة، وحديث البخاري: ٦٢٩٤، ٦٢٩٥ ومسلم: ح: ٢٠١٦ يعني عنه.

Comments:

Narrations with meanings to support this are recorded by Al-Bukhārī no. 6294 and 6295 as well as Muslim no. 5216.

Chapter 161, 162. Regarding Killing Snakes

5248. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘We have not made peace with them since we fought them. Whoever leaves any of them alone out of fear is not one of us.’” (Hasan)

تخریج: [إسناده حسن] أخرجه أحمد: ۴۳۲/۲ من حديث محمد بن عجلان به، وصرح بالسمع عنده.

5249. It was narrated that Ibn Mas‘ūd said: “The Messenger of Allāh ﷺ said: ‘Kill all the snakes, and whoever fears their revenge does not belong to me.’” (Da‘if)

تخریج: [إسناده ضعيف] أخرجه النسائي، الجهاد، باب من خان غازيا في أهله، ح: ۳۱۹۵ من حديث شريك القاضي به، وسنده ضعيف * شريك عنعن، والحديث الآتي: ۵۲۵۲ والسابق: ۵۲۴۸ يغني عنه.

5250. Ibn ‘Abbās said: “The Messenger of Allāh ﷺ said: ‘Whoever leaves snakes alone out of fear of their pursuit, he is not one of us. We have not made peace with them since we fought them.’” (Da‘if)

تخریج: [إسناده ضعيف] أخرجه أحمد: ۲۳۰/۱ عن عبد الله بن نمير به، وللحديث شواهد كثيرة وحديث: ۵۲۴۸ يغني عنه.

5251. It was narrated from Al-

(المعجم ۱۶۱، ۱۶۲) **بَابُ: فِي قَتْلِ الْحَيَّاتِ (التحفة ۱۷۳)**

۵۲۴۸ - حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا سُفْيَانُ بْنُ أَبِي عَجْلَانَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا سَأَلْتَاهُمْ مُنْذُ حَارَبْتَاهُمْ، وَمَنْ تَرَكَ شَيْئًا مِنْهُمْ خِيفَةً فَلَيْسَ مِنَّا».

۵۲۴۹ - حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ بَيَانَ الشُّكْرِيُّ عَنْ إِسْحَاقَ بْنِ يُونُسَ، عَنْ شَرِيكَ عَنْ أَبِي إِسْحَاقَ، عَنْ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اقْتُلُوا الْحَيَّاتِ كُلَّهِنَّ، فَمَنْ خَافَ تَأْرَهُنَّ فَلَيْسَ مِنِّي».

۵۲۵۰ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا مُوسَى بْنُ مُسْلِمٍ قَالَ: سَمِعْتُ عِكْرِمَةَ يَرْفَعُ الْحَدِيثَ - فِيمَا أَرَى - إِلَى ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَرَكَ الْحَيَّاتِ مَخَافَةَ طَلِبِهِنَّ فَلَيْسَ مِنَّا، مَا سَأَلْتَاهُمْ مُنْذُ حَارَبْتَاهُمْ».

۵۲۵۱ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا

'Abbās bin 'Abdul-Muṭṭalib that he said to the Messenger of Allāh ﷺ: "We want to sweep out (the well of) Zamzam, but there are some of these small snakes in it." The Prophet ﷺ ordered that they be killed. (*Da'if*)

مَرَوَانُ بْنُ مُعَاوِيَةَ عَنْ مُوسَى الطَّحَّانِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَابِطٍ عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّهُ قَالَ لِرَسُولِ اللَّهِ ﷺ: إِنَّا نُرِيدُ أَنْ نَكْشِسَ زَمْزَمَ، وَإِنَّ فِيهَا مِنْ هَذِهِ الْجِنَّانِ - يَعْنِي الْحَيَّاتِ الصَّغَارَ - فَأَمَرَ النَّبِيُّ ﷺ بِمَقْتَلِهِنَّ.

تخريج: [إسناده ضعيف] * مروان الفزاري عنن، وفي سماع عبد الرحمن بن سابط من ابن عباس نظر.

5252. It was narrated from Sālim, from his father that the Messenger of Allāh ﷺ said: "Kill snakes, the one with two stripes and the short-tailed one, for they take away eyesight and cause miscarriages." 'Abdullāh used to kill every snake he found. Abū Lubābah or Zaid bin Al-Khattāb saw him chasing a snake, and said: "It is forbidden to kill house-snakes." (*Ṣaḥīḥ*)

٥٢٥٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنِ سَالِمٍ، عَنِ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اقْتُلُوا الْحَيَّاتِ وَذَا الطَّفَيْتَيْنِ وَالْأَبْتَرِ؛ فَإِنَّهُمَا يَلْتَمِسَانِ الْبَصَرَ وَيَسْقِطَانِ الْحَبْلَ». قَالَ: وَكَانَ عَبْدُ اللَّهِ يَقْتُلُ كُلَّ حَيَّةٍ وَجَدَهَا، فَأَبْصَرَهُ أَبُو لُبَابَةَ أَوْ زَيْدُ بْنُ الْخَطَّابِ وَهُوَ يُطَارِدُ حَيَّةً فَقَالَ: إِنَّهُ قَدْ نَهَى عَنْ ذَوَاتِ الْبُيُوتِ.

تخريج: أخرجه مسلم، السلام، باب قتل الحيات وغيرها، ح: ٢٢٣٣ من حديث سفيان، البخاري، بدء الخلق، باب قول الله تعالى: ﴿وبث فيها من كل دابة﴾، ح: ٣٢٩٧ من حديث الزهري به.

5253. It was narrated from Abū Lubābah that the Messenger of Allāh ﷺ forbade killing the snakes that live in houses, unless they had two stripes or were short-tailed, for they take away eyesight and cause miscarriages of that which is in women's wombs. (*Ṣaḥīḥ*)

٥٢٥٣ - حَدَّثَنَا الْقَعْنَبِيُّ عَنِ مَالِكٍ، عَنِ نَافِعٍ، عَنِ أَبِي لُبَابَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ قَتْلِ الْجِنَّانِ الَّتِي تَكُونُ فِي الْبُيُوتِ، إِلَّا أَنْ يَكُونَ ذَا الطَّفَيْتَيْنِ وَالْأَبْتَرِ، فَإِنَّهُمَا يَخْطِفَانِ الْبَصَرَ وَيَطْرَحَانِ مَا فِي بُطُونِ النِّسَاءِ.

تخريج: أخرجه البخاري، ح: ٣٢٩٨، ٣٣١٢، ٣٣١٣، ومسلم، ح: ٢٢٣٣ من حديث نافع به، وانظر الحديث السابق وهو في الموطأ (يحيى): ٩٧٥/٢.

5254. It was narrated from Nāfi', that Ibn 'Umar found a snake in his house after Abū Lubābah told him that, and he ordered that it be taken out, meaning, to Al-Baqī'. (*Ṣaḥīh*)

٥٢٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَبِي بَرَّةٍ، عَنْ نَافِعٍ؛ أَنَّ ابْنَ عُمَرَ وَجَدَ بَعْدَ ذَلِكَ، يَعْنِي بَعْدَ مَا حَدَّثَهُ أَبُو لُبَابَةَ، حَيَّةً فِي دَارِهِ فَأَمَرَ بِهَا فَأُخْرِجَتْ، يَعْنِي إِلَى الْبَيْعِ.

تخریج: [صحيح] انظر الحديث السابق.

5255. This *Hadīth*, (similar to no. 5254) was narrated (with another chain) from Nāfi'. Nāfi' said: "Then I saw it after that in his house." (*Ṣaḥīh*)

٥٢٥٥ - حَدَّثَنَا ابْنُ السَّرْحِ وَأَحْمَدُ بْنُ سَعِيدِ الْهَمْدَانِيُّ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي أُسَامَةُ عَنْ نَافِعٍ فِي هَذَا الْحَدِيثِ، قَالَ نَافِعٌ: نُمُّ رَأَيْتُهَا بَعْدُ فِي بَيْتِهِ.

تخریج: أخرجه مسلم، ح: ٢٢٣٣/١٣٦ من حديث عبد الله بن وهب به وانظر، ح: ٥٢٥٣.

5256. Muḥammad bin Abī Yaḥyā said: "My father told me, that he and a friend of his went out to visit Abū Sa'eed (when he was sick). We came out of his house and met a friend of ours who wanted to enter upon him, and we went and sat in the *Masjid*. Then he came and told us that he had heard Abū Sa'eed Al-*Khudrī* say: "The Messenger of Allāh ﷺ said: 'Some snakes are jinns, so whoever sees anything in his house, let him ask it to leave, three times, then if it comes back let him kill it, for it is a devil.'" (*Da'if*)

٥٢٥٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ مُحَمَّدِ بْنِ أَبِي يَحْيَى قَالَ: حَدَّثَنِي أَبِي أَنَّهُ انْطَلَقَ هُوَ وَصَاحِبٌ لَهُ إِلَى أَبِي سَعِيدٍ يَعُودُونَهُ، فَخَرَجْنَا مِنْ عِنْدِهِ فَلَقِينَا صَاحِبًا لَنَا وَهُوَ يُرِيدُ أَنْ يَدْخُلَ عَلَيْهِ، فَأَقْبَلْنَا نَحْنُ فَجَلَسْنَا فِي الْمَسْجِدِ، فَجَاءَ فَأَخْبَرَنَا أَنَّهُ سَمِعَ أَبَا سَعِيدِ الْخُدْرِيِّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْهَوَامَّ مِنَ الْجِنِّ، فَمَنْ رَأَى فِي بَيْتِهِ شَيْئًا فَلْيُخْرِجْ عَلَيْهِ ثَلَاثَ مَرَّاتٍ، فَإِنْ عَادَ فَلْيَقْتُلْ فَإِنَّهُ شَيْطَانٌ».

تخریج: [إسناده ضعيف] * المخبر: مجهول فالسند ضعيف والحديث الآتي يغني عنه.

5257. It was narrated from Ibn 'Ajlān, from Ṣaifī Abī Sa'eed, the freed slave of the Anṣār, from Abū As-Sā'ib, who said: "I came to Abū Sa'eed Al-*Khudrī*, and while I was

٥٢٥٧ - حَدَّثَنَا يَزِيدُ بْنُ مَوْهَبِ الرَّمْلِيِّ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ عَجْلَانَ، عَنْ صَيْفِيِّ أَبِي سَعِيدِ مَوْلَى الْأَنْصَارِ عَنْ أَبِي السَّائِبِ

sitting with him, I heard the sound of something moving under his bed. I looked and saw a snake, so I got up. Abū Sa'eed said: 'What is the matter with you?' I said: 'There is a snake there.' He said: 'What do you want to do?' I said: 'Kill it.' He pointed to a room in his house, and said: 'A cousin of mine was in this room, and on the Day of *Al-Ahzāb*, he asked permission to go to his wife, for he was newly married, and the Messenger of Allāh ﷺ gave him permission, but told him to take his weapon with him. He came to his house, and found his wife standing at the door. He pointed at her with the spear, and she said: "Do not be hasty, until you see what made me come out." He entered the room and saw an ugly snake. He stabbed it with his spear, then he brought it out on the spear, quivering. I do not know which of them died first, the man or the snake. His people came to the Messenger of Allāh ﷺ and said: "Pray to Allāh to bring our companion back to life." He said: "Pray for forgiveness for your companion." Then he said: "Some of the jinn in *Al-Madīnah* have become Muslim, so if you see any of them, warn him three times, then if you want to kill it, then kill it after the three (warnings)." (*Sahih*)

قال: أَتَيْتُ أَبَا سَعِيدِ الْخُدْرِيِّ فَبَيْنَمَا أَنَا جَالِسٌ عِنْدَهُ سَمِعْتُ تَحْتَ سَرِيرِهِ تَحْرِيكَ شَيْءٍ، فَتَنَظَرْتُ فَإِذَا حَيَّةٌ قَفَمْتُ، فَقَالَ أَبُو سَعِيدٍ: مَا لَكَ؟ فَقُلْتُ: حَيَّةٌ هَهُنَا، قَالَ: فَتَرِيدُ مَاذَا؟ قُلْتُ: أَقْتُلُهَا، فَأَشَارَ إِلَى بَيْتٍ فِي دَارِهِ، تَلَقَاءَ بَيْتِهِ، فَقَالَ: إِنَّ ابْنَ عَمِّ لِي كَانَ فِي هَذَا الْبَيْتِ، فَلَمَّا كَانَ يَوْمُ الْأَحْزَابِ اسْتَأْذَنَ إِلَيَّ إِلَى أَهْلِي وَكَانَ حَدِيثَ عَهْدٍ بِعُرْسٍ، فَأَذِنَ لِي رَسُولُ اللَّهِ ﷺ وَأَمَرَهُ أَنْ يَذْهَبَ بِسِلَاحِهِ، فَأَتَى دَارَهُ، فَوَجَدَ امْرَأَتَهُ قَائِمَةً عَلَيَّ بَابِ الْبَيْتِ، فَأَشَارَ إِلَيْهَا بِالرُّمْحِ، فَقَالَتْ: لَا تَعْجَلْ حَتَّى تَنْظُرَ مَا أَخْرَجَنِي، فَدَخَلَ الْبَيْتَ فَإِذَا حَيَّةٌ مُنْكَرَةٌ فَطَعَنَهَا بِالرُّمْحِ، ثُمَّ خَرَجَ بِهَا فِي الرُّمْحِ تَرْتَكِضُ. قَالَ: فَلَا أَذْرِي أَيُّهُمَا كَانَ أَسْرَعَ مَوْتًا، الرَّجُلُ أَوْ الْحَيَّةُ، فَأَتَى قَوْمَهُ رَسُولُ اللَّهِ ﷺ فَقَالُوا: ادْعُ اللَّهَ أَنْ يَرُدَّ صَاحِبَنَا، فَقَالَ: «اسْتَغْفِرُوا لِصَاحِبِكُمْ»، ثُمَّ قَالَ: «إِنَّ نَفْرًا مِنَ الْجِنِّ أَسْلَمُوا بِالْمَدِينَةِ، فَإِذَا رَأَيْتُمْ أَحَدًا مِنْهُمْ فَحَذِّرُوهُ ثَلَاثَ مَرَّاتٍ، ثُمَّ إِنْ بَدَأَ لَكُمْ بَعْدَ أَنْ تَقْتُلُوهُ فَاقْتُلُوهُ بَعْدَ الثَّلَاثِ».

تخریج: أخرجه مسلم، السلام، باب قتل الحيات وغيرها، ح: ١٤١/٢٢٣٦ من حديث محمد بن عجلان به.

5258. This *Hadīth*, (similar to no. 5257) was narrated in brief (with

٥٢٥٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ

another chain) from Ibn ‘Ajlān, and he said: “Let him warn it three times, then if it appears to him again, let him kill it, for it is a devil.” (*Sahīh*)

تخريج: أخرجه مسلم من حديث يحيى القطان به، انظر الحديث السابق، ح: ٥٢٥٧.

5259. It was narrated from Mālik, from Ṣaifī, the freed slave of Ibn Aflaḥ: “Abū As-Sā’ib, the freed slave of Hishām bin Zuhrah, informed me, that he entered upon Abū Sa‘eed Al-Khudri” – and he narrated a similar report that was more complete. He said: “Warn it for three days, then if it appears to you again after that, kill it, for it is a devil.” (*Sahīh*)

تخريج: أخرجه مسلم من حديث عبد الله بن وهب به، وانظر الحديث السابق: ٥٢٥٧ وهو

في الموطأ (يحيى): ٩٧٦/٢.

5260. It was narrated from ‘Abdur-Raḥmān bin Abī Lailā, from his father that the Messenger of Allāh ﷺ was asked about snakes that live in houses. He said: “If you see any of them in your houses, say: ‘I adjure you by the covenant that Nūḥ made with you, and I adjure you by the covenant that Sulaimān made with you, not to harm us.’ Then if they come back, kill them.” (*Da‘if*)

تخريج: [إسناده ضعيف] أخرجه الترمذي، الصيد، باب ما جاء في قتل الحيات، ح: ١٤٨٥

من حديث محمد بن عبد الرحمن بن أبي ليلى به وقال: "حسن غريب" * محمد بن أبي ليلى ضعيف تقدم، ح: ٧٥٢.

5261. It was narrated that Ibn Mas‘ūd said: “Kill all the snakes except the small white ones, that

ابن عجلان، بهذا الحديث مُخْتَصَرًا قال: «فَلْيُؤَدِّهِ ثَلَاثًا فَإِنْ بَدَأَ لَهُ بَعْدُ، فَلْيَقْتُلْهُ فَإِنَّهُ شَيْطَانٌ».

٥٢٥٩ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ عَنْ صَيْفِيِّ مَوْلَى ابْنِ أَفْلَحَ: أَخْبَرَنِي أَبُو السَّائِبِ مَوْلَى هِشَامِ بْنِ زُهْرَةَ؛ أَنَّهُ دَخَلَ عَلَى أَبِي سَعِيدِ الْخُدْرِيِّ فَذَكَرَ نَحْوَهُ وَأَتَمَّ مِنْهُ قَالَ: «فَادْنُوهُ ثَلَاثَةَ أَيَّامٍ فَإِنْ بَدَأَ لَكُمْ بَعْدَ ذَلِكَ فَاقْتُلُوهُ، فَإِنَّمَا هُوَ شَيْطَانٌ».

٥٢٦٠ - حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ عَنْ عَلِيِّ بْنِ هَاشِمٍ: حَدَّثَنَا ابْنُ أَبِي لَيْلَى عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنْ حَيَاتِ الْبُيُوتِ فَقَالَ: «إِذَا رَأَيْتُمْ مِنْهُنَّ شَيْئًا فِي مَسَاكِنِكُمْ فَقُولُوا: أَنْشُدُكَ الْعَهْدَ الَّذِي أَخَذَ عَلَيْكَ نُوْحٌ، أَنْشُدُكَ الْعَهْدَ الَّذِي أَخَذَ عَلَيْكَ سُلَيْمَانُ، أَنْ [لَا] تُؤْذُونَا فَإِنْ عُدْنَا فَاقْتُلُوهُنَّ».

٥٢٦١ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا أَبُو عَوَانَةَ عَنْ مُعْبِرَةَ، عَنْ إِبْرَاهِيمَ، عَنْ ابْنِ

looks like a piece of silver.” (*Da'if*)
Abū Dāwud said: Someone said to me: The small snake that does not twist in its movements. If this is correct that is a sign, if Allāh wills.

مَسْعُودٌ أَنَّهُ قَالَ: «اأْتَلُوا الْحَيَّاتِ كُلَّهَا إِلَّا الْجَانَّ الْأَبْيَضَ الَّذِي كَأَنَّهُ قَضِيبٌ فَضَّةٌ».

قال أبو داود: فقال لي إنسان: الجان لا يتعرج في مشيته، فإن كان هذا صحيحاً كانت علامة فيه إن شاء الله.

تخریج: [إسناده ضعيف] أخرجه ابن عبد البر في التمهيد: ٣٠/١٦ من حديث أبي داود به * إبراهيم لم يسمع من ابن مسعود فالسند منقطع، ولا ينفع إبراهيم أن يروي عن جماعة من أصحابه التابعين أو أتباع التابعين: المجاهيل عن ابن مسعود رضي الله عنه، ومغيرة بن مقسم مدلس وعنن.

Chapter 162, 163. Regarding Killing Geckos

(المعجم ١٦٢، ١٦٣) بَابُ: فِي قَتْلِ الْأَوْزَاعِ (التحفة ١٧٤)

5262. It was narrated from ‘Amir bin Sa’d that his father said: “The Messenger of Allāh ﷺ enjoined killing geckos, and he called them noxious little creatures.” (*Ṣaḥīḥ*)

٥٢٦٢ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ بِقَتْلِ الْوَزَغِ وَسَمَّاهُ فُؤَيْسِقًا.

تخریج: أخرجه مسلم، السلام، باب استحباب قتل الوزغ، ح: ٢٢٣٨ من حديث عبد الرزاق به وهو في المصنف له، ح: ٨٣٩٠ ومسنده أحمد: ١/١٧٦.

5263. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Whoever kills a gecko with the first blow, he will have such and such of *Ḥasanah*.^[1] Whoever kills it on the second blow, he will have such and such of *Ḥasanah*, less than the first. Whoever kills it on the third blow, he will have such and such of *Ḥasanah*, less than the second.’” (*Ṣaḥīḥ*)

٥٢٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبِرَّازُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّا عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَتَلَ وَرَغَةً فِي أَوَّلِ ضَرْبَةٍ فَلَهُ كَذَا وَكَذَا حَسَنَةً، وَمَنْ قَتَلَهَا فِي الضَّرْبَةِ الثَّانِيَةِ فَلَهُ كَذَا وَكَذَا حَسَنَةً أَذْنَى مِنَ الْأُولَى، وَمَنْ قَتَلَهَا فِي الضَّرْبَةِ الثَّلَاثَةِ فَلَهُ كَذَا وَكَذَا حَسَنَةً أَذْنَى مِنَ الثَّانِيَةِ».

[1] Meaning, good merits.

تخریج: أخرجه مسلم، السلام، باب استحباب قتل الوزغ، ح: ۲۲۴۰ عن محمد بن الصباح

به.

5264. It was narrated (with another chain, a narration similar to no. 5263) from Abū Hurairah that the Prophet ﷺ said: “For the first blow there are seventy *Hasanah*.” (*Sahih*)

۵۲۶۴ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبِرَّازُ:

حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّا عَنْ سُهَيْلِ قَالَ: حَدَّثَنِي أَخِي أَوْ أُخْتِي عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «فِي أَوَّلِ ضَرْبَةٍ [سَبْعُونَ] حَسَنَةً».

تخریج: أخرجه مسلم، السلام، باب استحباب قتل الوزغ، ح: ۲۲۴۰ من حديث إسماعيل

ابن زكريا به.

Comments:

See *Al-Bukhārī* no. 3359, it contains: “It (the gecko) blew (the fire) on Ibrāhīm.”

Chapter 163, 164. Regarding Killing Ants

(المعجم ۱۶۳، ۱۶۴) **بَابُ: فِي قَتْلِ الذَّرِّ**
(التحفة ۱۷۵)

5265. It was narrated from Al-A'raj, from Abū Hurairah that the Prophet ﷺ said: “One of the Prophets stopped beneath a tree, and an ant bit him. He ordered that his luggage be moved from beneath it, then he ordered that it be burned. Then Allāh revealed to him: ‘Why not just one ant?’” (*Sahih*)

۵۲۶۵ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنِ الْمُغِيرَةَ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ، عَنِ أَبِي الرَّنَادِ، عَنِ الْأَعْرَجِ، عَنِ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «نَزَلَ نَبِيٌّ مِنَ الْأَنْبِيَاءِ تَحْتَ شَجَرَةٍ فَلَدَغَتْهُ نَمْلَةٌ، فَأَمَرَ بِجِهَارِهِ فَأُخْرِجَ مِنْ تَحْتِهَا، ثُمَّ أَمَرَ بِهَا فَأُحْرِقَتْ، فَأَوْحَى اللَّهُ إِلَيْهِ: فَهَلَّا نَمْلَةٌ وَاحِدَةٌ».

تخریج: أخرجه مسلم، السلام، باب النهي عن قتل النمل، ح: ۲۲۴۱ عن قتيبة به،

البخاري، بدء الخلق، باب: إذا وقع الذباب في شراب أحدكم... في الحرم ح: ۳۳۱۹ من حديث أبي الزناد به.

5266. It was narrated from Abū Salamah bin ‘Abdur-Rahmān, and Sa‘eed bin Al-Musayyab, from Abū Hurairah, from the Messenger of Allāh ﷺ: “An ant bit one of the Prophets, and he ordered that the

۵۲۶۶ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا

عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ بْنُ أَبِي شِهَابٍ، عَنِ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ وَسَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ أَبِي هُرَيْرَةَ عَنِ

ant colony be burnt. Allāh revealed to him: 'Because one ant bit you, you destroyed a nation that glorifies (Me)?'" (*Ṣaḥīḥ*)

رَسُولُ اللَّهِ ﷺ: «أَنَّ نَمْلَةً قَرَصَتْ نَبِيًّا مِنَ الْأَنْبِيَاءِ فَأَمَرَ بِقَرْيَةِ النَّمْلِ فَأُحْرِقَتْ، فَأَوْحَى اللَّهُ إِلَيْهِ: أَفِي أَنْ قَرَصَتْكَ نَمْلَةٌ أَهْلَكْتَ أُمَّةً مِنَ الْأُمَّمِ تُسَبِّحُ؟».

تخریج: أخرجه مسلم من حديث ابن وهب، انظر الحديث السابق والبخاري، الجهاد والسير، باب: ١٥٣، ح: ٣٠١٩ من حديث يونس بن يزيد الأيلي به.

5267. It was narrated that Ibn 'Abbās said: "The Prophet ﷺ forbade killing four types of animals: Ants, bees, hoopoes and sparrow-hawks." (*Da'if*)

٥٢٦٧ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: إِنَّ النَّبِيَّ ﷺ نَهَى عَنْ قَتْلِ أَرْبَعٍ مِنَ الدَّوَابِّ: النَّمْلَةَ، وَالنَّحْلَةَ وَالْهُدْهُدُ وَالصُّرْدُ.

تخریج: [إسناده ضعيف] أخرجه ابن ماجه، الصيد، باب ما ينهى عن قتله، ح: ٣٢٢٤ من حديث عبد الرزاق به، وهو في المصنف له، ح: ٨٤١٥ ومسنده أحمد: ٢٣٢/١ وصححه ابن حبان، ح: ١٠٧٨ * الزهري نعتن وللحديث شواهد ضعيفة.

5268. It was narrated from 'Abdur-Raḥmān bin 'Abdullāh that his father said: "We were with the Messenger of Allāh ﷺ on a journey, and he went out to relieve himself. We saw a red-headed sparrow that had two chicks with her, and we took her chicks. The red-headed sparrow started to flap her wings. The Prophet ﷺ came and said: 'Who has upset her by taking away her children? Give her children back to her.' And he saw an ant colony that we had burned, and said: 'Who burned this?' We said: 'We did.' He said: 'No one should punish with fire but the Lord of fire.'^[1] (*Ḥasan*)

٥٢٦٨ - حَدَّثَنَا أَبُو صَالِحٍ مَحْبُوبٌ بْنُ مُوسَى: أَخْبَرَنَا أَبُو إِسْحَاقَ الْفَرَّازِيُّ عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ، عَنْ ابْنِ سَعْدٍ - قَالَ أَبُو دَاوُدَ: وَهُوَ الْحَسَنُ بْنُ سَعْدٍ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ فَأَنْطَلَقَ لِحَاجَتِهِ، فَرَأَيْنَا حُمْرَةً مَعَهَا فَرْخَانِ، فَأَخَذْنَا فَرْخَيْهَا فَجَاءَتِ الْحُمْرَةُ فَجَعَلَتْ تُعْرَشُ، فَجَاءَ النَّبِيُّ ﷺ فَقَالَ: «مَنْ فَجَعَ هَذِهِ بِوَلَدِهَا، رُدُّوا وَلَدَهَا إِلَيْهَا»، وَرَأَى قَرْيَةَ نَمْلٍ قَدْ حَرَّقْنَاهَا، فَقَالَ: «مَنْ حَرَّقَ هَذِهِ؟» قُلْنَا: نَحْنُ، قَالَ: «إِنَّهُ لَا يَبْغِي أَنْ يُعَذِّبَ بِالنَّارِ إِلَّا رَبُّ النَّارِ».

[1] This preceded, see number 2675.

تخريج: [حسن] تقدم، ح: ٢٦٧٥.

Chapter 164, 165. Regarding Killing Frogs

5269. It was narrated from ‘Abdur-Rahmān bin ‘Uthmān that a doctor asked the Prophet ﷺ about using frogs in medicine, and the Prophet ﷺ forbade killing them. (*Hasan*)

(المعجم ١٦٤، ١٦٥) بَابُ: فِي قَتْلِ الضَّفَدَعِ (التحفة ١٧٦)

٥٢٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ عَنْ ابْنِ أَبِي ذَنْبٍ، عَنْ سَعِيدِ بْنِ خَالِدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عُثْمَانَ؛ أَنَّ طَبِيْبًا سَأَلَ النَّبِيَّ ﷺ عَنْ ضَفَدَعٍ يَجْعَلُهَا فِي دَوَاءٍ، فَنَهَاهُ النَّبِيُّ ﷺ عَنْ قَتْلِهَا.

تخريج: [حسن] تقدم، ح: ٣٨٧١.

Chapter 165, 166. Regarding Throwing Stones

5270. It was narrated that ‘Abdullah bin Al-Mughaffal said: “The Messenger of Allāh ﷺ forbade throwing stones, and he said: ‘It does not catch any game or injure any enemy, all it does is put out an eye or break a tooth.’” (*Sahih*)

(المعجم ١٦٥، ١٦٦) بَابُ: فِي الْحَذْفِ (التحفة ١٧٧)

٥٢٧٠ - حَدَّثَنَا حَنْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ عُقْبَةَ بْنِ صُهَبَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مُعَمَّلٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ الْحَذْفِ، قَالَ: «إِنَّهُ لَا يَصِيدُ صَيْدًا وَلَا يَنْكَأُ عَدُوًّا، وَإِنَّمَا يَفْقَأُ الْعَيْنَ وَيَكْسِرُ السِّنَّ».

تخريج: أخرجه البخاري، الأدب، باب النهي عن الحذف، ح: ٦٢٢٠ ومسلم، الصيد والذبائح، باب إباحة ما يستعان به على الاصطياد والعدو وكرهية الحذف، ح: ١٩٥٤ من حديث شعبة به.

Chapter 166, 167. Regarding Circumcision

5271. It was narrated from Muḥammad bin Ḥassān – ‘Abdul-Wahhāb (one of the narrators) said: Al-Kūfī – from ‘Abdul-Malik bin ‘Umair, from Umm ‘Aṭīyah Al-Anṣāriyyah, that a woman used to circumcise females in Al-Madīnah, and the Prophet ﷺ said

(المعجم ١٦٦، ١٦٧) - بَابُ مَا جَاءَ فِي الْخِتَانِ (التحفة ١٧٨)

٥٢٧١ - حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ الدَّمَشْقِيُّ وَعَبْدُ الْوَهَّابِ بْنُ عَبْدِ الرَّحِيمِ الْأَشْجَعِيُّ قَالَا: حَدَّثَنَا مَرْوَانُ: حَدَّثَنَا مُحَمَّدُ ابْنُ حَسَّانَ - قَالَ عَبْدُ الْوَهَّابِ: - الْكُوفِيُّ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أُمِّ عَطِيَّةَ

to her: “Do not go to extremes in cutting, for that is better for the woman and more liked by the husband.” (*Da'if*)

Abū Dāwud said: A similar report was related from 'Ubaidullāh bin 'Amr from 'Abdul-Malik with this chain.

Abū Dāwud said: This is not strong; it has been related in a *Mursal* form.

Abū Dāwud said: Muḥammad bin Hassān is unknown, and this *Hadīth* is weak.

الْأَنْصَارِيَّةُ؛ أَنَّ امْرَأَةً كَانَتْ تَخْتِنُ بِالْمَدِينَةِ، فَقَالَ لَهَا النَّبِيُّ ﷺ: «لَا تُتْهِكِي، فَإِنَّ ذَلِكَ أَحْطَى لِلْمَرْأَةِ وَأَحَبُّ إِلَى الْبُعْلِ».

قال أبو داود: روي عن عبيد الله بن عمرو عن عبد الملك بمعناه وإسناده.

قال أبو داود: وليس هو بالقوي وقد روي مرسلاً.

قال أبو داود: ومحمد بن حسان مجهول، وهذا الحديث ضعيف.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٣٢٤/٨ من حديث مروان بن معاوية الفزاري به * محمد بن حسان: مجهول وقيل: هو المصلوب الكذاب وللحديث شاهدان ضعيفان عند البيهقي، وروى البخاري في الأدب المفرد: ١٢٤٧ بإسناد حسن موقوف: إن بنات أخي عائشة: خُتِنَ... إلخ وهذا لا يشهد له.

Chapter 167, 168. Women Walking With Men In The Street

5272. It was narrated from Ḥamzah bin Abī Usaid Al-Anṣārī from his father, that he heard the Messenger of Allāh ﷺ say, while he was coming out of the *Masjid* and men were mingling with women in the street – the Messenger of Allāh ﷺ said to the women: “Keep back, for you have no right to walk in the middle of the street; you should keep to the sides of the street.” Then women kept so close to the walls that their clothes would catch on the walls. (*Da'if*)

(المعجم ١٦٧، ١٦٨) بَابُ: فِي مَشْيِ
النِّسَاءِ مَعَ الرِّجَالِ فِي الطَّرِيقِ
(التحفة ١٧٩)

٥٢٧٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ عَنْ أَبِي الْيَمَانِ، عَنْ شَدَّادِ بْنِ أَبِي عَمْرٍو بْنِ جِمَاسٍ، عَنْ أَبِيهِ، عَنْ حَمْرَةَ بْنِ أَبِي أُسَيْدٍ الْأَنْصَارِيِّ، عَنْ أَبِيهِ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ وَهُوَ خَارِجٌ مِنَ الْمَسْجِدِ، فَاحْتَلَطَ الرِّجَالُ مَعَ النِّسَاءِ فِي الطَّرِيقِ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِلنِّسَاءِ: «اسْتَأْجِرْنَ، فَإِنَّهُ لَيْسَ لَكُنَّ أَنْ تَحْفَقْنَ الطَّرِيقَ، عَلَيَكُنَّ بِحَافَاتِ الطَّرِيقِ»، فَكَانَتِ الْمَرْأَةُ تَلْصِقُ بِالْجِدَارِ حَتَّىٰ إِنْ تَوَبَّهَا لَيَتَعَلَّقَ بِالْجِدَارِ مِنْ لُصُوقِهَا بِهِ.

تخريج: [إسناده ضعيف] أخرجه البخاري في التاريخ الكبير: ٥٥/٩ عن عبد الله بن مسلمة القعنبي به * شداد: مجهول وأبوه: مستور وله شاهد ضعيف عند ابن حبان، ح: ١٩٦٩.

5273. It was narrated from Ibn 'Umar that the Prophet ﷺ forbade a man to walk between two women. (*Da'if*)

٥٢٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا أَبُو قُتَيْبَةَ سَلَمٌ بْنُ قُتَيْبَةَ عَنْ دَاوُدَ بْنِ أَبِي صَالِحِ الْمُزَنِيِّ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يَمْشِيَ - يَعْنِي الرَّجُلُ، بَيْنَ الْمَرَأَتَيْنِ.

تخريج: [إسناده ضعيف جداً] أخرجه الحاكم: ٢٨٠/٤ من حديث سلم بن قتيبة به وصححه قال الذهبي: "داود بن أبي صالح: قال ابن حبان: يروي الموضوعات" وقال أبو حاتم: "مجهول حدث بحديث منكر".

Chapter 168, 169. Verbally Abusing Time

(المعجم ١٦٨، ١٦٩) **بَابُ: فِي الرَّجْلِ**
يَسُبُّ الدَّهْرَ (التحفة ١٨٠)

5274. It was narrated from Abū Hurairah that the Prophet ﷺ said: "Allāh, may He be glorified and exalted, says: 'The son of Ādam offends Me; he inveighs against Time but I am Time, all things are in My Hand and I alternate night and day.'" (*Sahih*)

٥٢٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ بْنِ سُفْيَانَ وَابْنُ السَّرْحِ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ: «يَقُولُ اللَّهُ عَزَّ وَجَلَّ: يُؤْذِنِي ابْنُ آدَمَ، يَسُبُّ الدَّهْرَ وَأَنَا الدَّهْرُ، بِيَدِي الْأَمْرُ، أَقْلَبُ اللَّيْلَ وَالنَّهَارَ».

قال ابن السَّرْحِ: عن ابنِ المُسَيَّبِ مَكَانَ سَعِيدٍ.

تخريج: أخرجه البخاري، التفسير، سورة الجاثية، باب: «وما يهلكنا إلا الدهر»، ح: ٤٨٢٦ ومسلم، الألفاظ من الأدب، باب النهي عن سب الدهر، ح: ٢٢٤٦ من حديث سفیان ابن عيينة به.

[THE END OF THE TEXT AND ALL PRAISES ARE DUE TO ALLĀH, THE MIGHTY AND SUBLIME]

[تَمَّ وَكَمَّلَ وَالْحَمْدُ لِلَّهِ عَزَّ وَجَلَّ].



TRANSLITERATION

In transliterating Arabic words, the following system of symbols has been used :

1. Consonants

Arabic script	English symbol	English words having similar sounds
أ	A ^{'*}	—
ب	b	bless
ت	t	true
ث	th	think
ج	j	judge
ح	h ^{**}	-
خ	kh	-
د	d	dear
ذ	dh	this
ر	r	road
ز	z	is
س	s	safe
ش	sh	show
ص	ṣ ^{**}	-
ض	ḍ ^{**}	-
ط	ṭ ^{**}	-
ظ	ẓ ^{**}	-
ع	'a ^{***}	-
غ	gh	-
ف	f	free
ق	q ^{**}	-
ك	k	care
ل	l	light
م	m	moon
ن	n	nice

Arabic script
English symbol
English words having similar sounds

ه
h
health
ن
w
wealth
ي
y
youth

* This symbol represents a glottal stop (transliterated medially and finally and not represented in transliteration when initial).

** These sounds have no equivalent sounds in English.

Native speakers of English usually identify them with familiar English sounds in the following manner :

ح	h	ħ
ص	s	ş
ض	d	ḍ
ط	t	ṭ
ظ	z	ẓ
ق	q	q̣

*** The Arabic sounds represented by the symbols (' / ') and the ones mentioned in the previous note are to be learned by imitating the native speakers of Arabic, if one wants to be exact in their pronunciation.

2. Vowels

There are only six vowels in Arabic; three of them are short and the other three are long. They are symbolized in the following way:

- a approximately as in 'bad'
- i as in 'bid'
- u as in 'pull'
- ā as in 'father'
- ī as in 'bread'
- ū as in 'pool'

Glossary Of Islamic Terms

'Abd : (العبد) Literally meaning 'a male slave'. Also used as a prefix in many Muslim male names in conjunction with a Divine Attribute of Allāh, meaning servant or slave. Examples include Abdullah ('Abd-Allāh—servant of Allāh), Abdur-Rahmān ('Abd Ar-Rahmān—servant of the Most Merciful), and Abdul-Khāliq ('Abd Al-Khāliq—servant of the Creator).

'Ābid : (العابد) One who preoccupies himself with 'Ibādah (worship) and shows relatively less interest towards knowledge.

'Abīr : (العبير) A mixture of saffron with other perfumes.

Abtah or Bathā : (الأبطح أو البطحاء) (See Muhassab) Literally means earth of small pebbles. These are found usually on the course where water flows at times. Usually this word is used for the former valley between Safa and Marwah, and an open land between Makkah and Mina called Muhassab.

Abiyār 'Alī : (أبيار علي) The name of a place where Shajarah Mosque is situated, 7 km outside of Al-Madīnah.

'Ād : (عاد) An ancient tribe or nation that lived after the Prophet Noah . It was prosperous, but naughty and disobedient to Allāh, so Allāh destroyed it with violent destructive westerly wind.

Ad-Dabūr : (الدبور) Westerly wind.

Adāhī : (الأضاحي) Sacrifices.

Ādam : (آدم) The first human being created by Allāh and the first Prophet sent on earth to establish monotheism as the original religion for mankind.

Adhān : (الأذان) The call for the daily five obligatory prayers is called Adhān. The person who calls the Adhān is called a Mu'adhhdhin. The 'Adhān consists of specific phrases, recited aloud in Arabic prior to each of the five daily worship times. These phrases are as follows: *Allāhu Akbar, Allāhu Akbar; Al-lāhu Akbar, Allāhu Akbar; Ash-hadu an lā ilāha illallāh, Ash-hadu an lā ilāha illallāh; Ash-hadu anna Muhammadan Rasūl-Ullāh, Ash-hadu anna Muhammadan Rasūl-Ullāh; Hayya alas-Salāh, Hayyālas-Salāh; Hayya alal-Falāh, Hayya alal-Falāh; Allāhu Akbar, Allāhu Akbar; Lā ilāha illallāh.* Upon hearing the Adhān, Muslims discontinue all activities and assemble at a local mosque for congregational prayers.

‘Adl: (العدل) Justice and equity. A fundamental value governing all social behavior, and forming the basis of all social dealings and legal framework in Islam.

Afdal: (الأفضل) The best.

‘Adwā: (العدوى) Contagion. An influence that spreads rapidly.

Ahābīsh: (الأحابيش) The settlers in the Makkan outskirts.

Ahādīth: (الأحاديث) (sing. Hadīth) Sayings and doings of the Prophet Muhammad ﷺ.

‘Ahd: (العهد) Literally means Covenant. A solemn agreement between two or more persons or groups.

‘Ahd Alastu: (عهد ألتست) (Covenant of Alast) Before creating human beings, Allāh asked their souls: “Am I not (Alastu) your Lord?” And they all answered: “Yes! We testify!” At the Resurrection it will be determined whether each individual remained faithful to his original testimony. In other words, did his actions reflect his pre-creation acceptance of servanthood and Allāh’s Lordship? Or did his actions demonstrate that he lived the life of a denier—one whose life was a denial of the Covenant of Alast? This Covenant is mentioned in Sūrat Ar-Ra’d (13:20) and Sūrat Yā-Sīn (36:60). The Old Testament tells of the covenant the Jews made with Allāh.

Ahkām: (الأحكام) (Orders) According to Islamic Law, there are five kinds of orders: 1. Compulsory or obligatory (Wājib الواجب), 2. Desirable or recommended, ordered without obligation (Mustahabb المستحب), 3. Lawful, legal, permissible, or allowed (Halāl الحلال), 4. Undesirable but lawful or legal, disliked but not forbidden (Makrūh المكروه), 5. Unlawful, forbidden, prohibited and punishable from the viewpoint of Islam. (Muharram or Harām المحرم أو الحرام).

Ahlāf: (sing. Hilf) (الأحلاف) Covenants and oaths.

Ahlul-Bayt: (أهل البيت) Literally means ‘the people of the house’, a polite form of addressing the members of the family, including husband and wife. The words occur in the Noble Qur’ān when angels came to give glad tidings of a son to Prophet Ibrahim at an old age. See Sūrat Hūd (11:73). Generally the term Ahl-Bayt refers to the household of the Prophet ﷺ.

Ahlul-Hadīth: (أهل الحديث) Refers to the group of scholars in Islam who specialize in the study of *Ahādīth* and its sciences, like Imām Bukhari, Imām Muslim, Imām Tirmidhi, Imām Abu Daud, Imām Albāni and others.

Ahlul-‘Arūd: (أهل العروض) and (‘Awāliyul-Madīnah): (أهل عوالي المدينة) Outskirts

of Al-Madīnah up to a distance of four or more miles. South-eastern part of Al-Madīnah in the valleys of Mahzur.

Ahlul-Kitāb: (أهل الكتاب) Literally meaning 'People of the Scripture'. This term, found in the Qur'ān, describes adherents of divinely revealed religions that preceded Islam. Most commonly, the term refers to Jews and Christians, and confers upon these two groups a special status within Muslim society, owing to the monotheistic basis of their religions.

Ahlul-Kitāb was-Sunnah: (أهل الكتاب والسنة) Literally means 'the People of the Book (the Noble Qur'ān) and the Sunnah, i.e., the sayings and deeds of the Prophet Muhammad ﷺ.

Ahludh-Dhimmah: (أهل الذمة) See Dhimmis.

Ahlul-Baqar: (أهل البقر) Those keeping cows.

Ahlul-Jabr: (أهل الجبر) See Jabriyyah.

Ahlul-Qadar: (أهل القدر) See Qadariyyah.

Ahlul-Qurā: (أهل القرى) The town-dwellers.

Ahlul-'Uqad: (أهل العقد) The chiefs.

Ahlur-Rā'y: (أهل الرأي) Literally means 'the people of opinion'. It refers to people highly learned in Islam that are consulted on Islamic matters.

Ahlus-Suffah: (أهل الصفة) People of the Platform. See Ashābus-Suffah.

Ahmad: (أحمد) Ahmad is another name of Muhammad ﷺ. See the Noble Qur'ān, Sūrat As-Saff (61:6). See Muhammad for more details.

Al-Ahzāb: (الأحزاب) (The Confederates) Ahzāb means parties. This term is used to describe the different tribes that united together to fight the Muslims in the Battle of the Ditch at Al-Madīnah in 627 CE (5 AH).

Ayyāmut-Tashrīq: (أيام التشريق) The 11th, 12th and 13th of Dhul-Hijjah. On these days the pilgrims throw pebbles at the Jamrāt.

Ayyim: (الأيام) A woman who already has a sexual experience, she maybe a widow or a divorced.

'Ajj: (العج) Raising the voice with Talbiyah during Hajj and 'Umrah.

Al-'Ajmā': (العجماء) Grazing livestock such as sheep, goats, cattle, camels and others.

Ajnād: (أجناد) 'Ajnād stands for five regions of Syria—Palestine, Jordan, Damascus, Hima and Qansarin. (Nawawi)

'*Ajwah* : (المعجوة) Pressed soft dates, also a kind of high quality dates.

Al-Ākhirah : (الآخرة) This term refers to Afterlife, Hereafter, and the Next World and embraces the following ideas: That man is answerable to Allāh That the present order of existence will some day come to an end that when that happens, Allāh will bring another order into being in which He will resurrect all human beings, gather them together and examine their conduct, and reward them with justice and mercy, That those who are reckoned good will be sent to Paradise whereas the evil-doers will be consigned to Hell. That the real measure of success or failure of a person is not the extent of his prosperity in the present life, but his success in the Afterlife.

Akhyāf : (أخفاف) Uterine brother or sister. Born of the same mother but by a different father.

Al-Hamdu Lillāh : (الحمد لله) This is a part of the beginning Verse of the first Sūrah of the Noble Qur'ān. The meaning of it is 'all praises are due to Allāh'. Other than being recited daily during prayers, a Muslim says this expression after almost every activity of his daily life to thank Allāh for His favors. A Muslim is grateful to Allāh for all His blessings, and it is a statement of thanks, appreciation, and gratitude from the creature to his Creator.

'*Aynul-Yaqīn* : (عين اليقين) Assured knowledge, assured sight, that which one sees with the eye.

'*Alayhis-Salām* : (عليه السلام) Peace be upon him (pbuh).

'*Ālim* : (العالم) (pl. 'Ulamā') A Muslim religious scholar who has attained a considerable amount of Islamic knowledge.

Allāh : (الله) It is an Arabic word of rich and varied meaning, used as the proper name for God. Derives from the word 'Ilāh which means 'the One deserving all worship'. Muslims view Allāh as the Creator and Sustainer of everything in the universe, He is the Merciful, the Beneficent, the Magnificent, the Protector, the Provider, the Loving, the Wise, the Mighty, the Exalted, the Lord, the All-Knowing, the All-Hearing, the All-Seeing, the First, the Last, and the Eternal. Who is Supreme and Incomparable, has no physical form, and has no associates who share in His Divinity. It is exactly the same word as, in Hebrew, the Jews use for God (Eloh), the word which Jesus Christ used in Aramaic when he prayed to God. Allāh has an identical name in Judaism, Christianity and Islam; Allāh is the same God worshipped by Muslims, Christians and Jews. In the Qur'ān, Allāh is described as having at least ninety-nine Divine Names, which describe His Perfect Attributes. Unlike other Divine Names, Allāh is the Name which is invested with the sum of all the Divine Attributes. The name Allāh has no plural and no feminine form.

Allāhu Akbar : (الله أكبر) This phrase, known as the Takbîr (Magnification), means 'Allāh is the Most Great' and is said by Muslims at various times. Most often it is pronounced during the daily calls for prayers, during prayers, when they are happy, and wish to express their approval of what they hear, when they slaughter an animal, and when they want to praise a speaker, they also use it to express surprise thankfulness or fear, thereby reinforcing their belief that all things come from Allāh. Actually it is the most said expression in the world.

Amah : (الأمّة) A female slave.

A'māl : (الأعمال) The acts of worship.

'Amāliq : (العماليق) A tribe from the progeny of Imlīq bin Laudh bin 'Iram bin Sām bin Nūh, between the period of Prophet Hud and Ibrāhīm, having big bodies, strong and of arrogant type.

Al-Amānah : (الأمانة) The trust, moral responsibility or honesty, and all the duties which Allāh has ordained.

Amber : (عنبر) It has been called ambergris and then amber in later times, named after the whale as it is a product that it regurgitates. It is not the same as the sap from trees that hardens and is called 'amber'.

Amīn : (الأمين) Custodian or guardian. Someone who is loyal or faithful.

Āmīn : (آمين) O Allāh, accept our invocation.

'Āmiluz-Zakāh : (عامل الزكاة) The Zakāh (obligatory charity) collector.

Amīr : (الأمير) Amīr is used in Islam to mean leader or commander.

Amīrul-Mu'minīn : (أمير المؤمنين) It means commander of the believers. This title was given to the caliphs after Prophet Muhammad ﷺ.

Amlah : (أملح) There is a difference over its description. Some say it is a black and white ram (male sheep), some say rams having more white color, some say it is pure white, while some say white and red, and some say black and red.

Amma Ba'd : (أما بعد) An expression used for separating an introductory from the main topics in a speech; the introductory being usually concerned with Allāh's praises and glorification. Literally it means 'whatever comes after' or 'then after'.

Anbijāniyyah : (الأنبجانية) A plain thick woolen sheet or garment with no markings on it.

Ansār : (الأنصار) (sing. Ansāri) Literally meaning helpers or supporters, Ansār

were the Companions of the Prophet ﷺ from the inhabitants of Al-Madīnah, who embraced Islam and supported it, and who received and entertained the Muhājirīn (sing. Muhājir) who were the Muslim emigrants from Makkah and other places.

'Anazah : (العنزة) A spear-headed stick.

'Aqabah : (العقبة) A place just outside of Makkah, in Mina where the first Muslims from Yathrib (Al-Madīnah) pledged allegiance to the Prophet ﷺ in the year 621 CE. A similar meeting took place the next year when more Muslims from Yathrib pledged their allegiance to the Prophet ﷺ.

'Aqd : (العقد) A contract.

'Aqd Sahih : (العقد الصحيح) A legal contract.

'Aqidah : (العقيدة) Literally means belief. In Islamic terms, it means the following six Articles of Faith: 1. Belief in Allāh, the One God. 2. Belief in Allāh's angels. 3. Belief in His revealed Books. 4. Belief in His Messengers. 5. Belief in the Day of Judgment. 6. Belief in Fate and the Divine Decree.

'Āqilah : (العاقلة) The near male relatives on the father's side who are obliged to pay the Dīyah (blood money) on behalf of any of the clan's members who kills a person. (See also 'Asabah and Ashābul-Furūd.)

Al-'Aqiq : (العقيق) A valley about seven kilometers west of Al-Madīnah.

'Aqiqah : (العقيقة) It is the sacrificing of one or two sheep on the occasion of the birth of a child, as a token of gratitude to Allāh.

'Aqrā Halqā : (عقري حلقى) Is just an exclamatory expression, the literal meaning of which is not meant always. It expresses disapproval.

'Arafah : (عرفة) The ninth day of the last Islamic month Dhul-Hijjah.

'Arafāt : (عرفات) 'Arafāt is a pilgrimage site, a plain about 25 kilometers southeast of Makkah Al-Mukaramah. Standing on 'Arafāt on the 9th of Dhul-Hijjah and staying there from mid-day to sunset is the essence of the Hajj (the Pilgrimage). It is on this plain that humanity will be raised on the Day of Resurrection for questioning and Judgment.

Arba'inīyāt : (الأربعينيات) Collections of the forty Ahādīth.

Al-Arba'ah : (الأربعة) The four compilers of Ahādīth . Abu Dāwud, Nasa'i, Tirmidhi, Ibn Mājah.

Arāk : (الأراك) A tree from which Siwāk (tooth stick) is made.

'Ariyyah : (العريّة) (pl. 'Arāyā) A contract of barter in dates. When the fruits of a designated tree were given as a gift to another person, then the giver

was troubled by the recipient's coming again and again to his garden to gather the dates, so he was permitted to buy the fresh dates in return for dried dates. (See Bay'ul-'Ariyyah)

Arkān : (الأركان) (sing. Rukn) The elements or essential ingredients of an act, without which the act is not legally valid.

Arkānul-Islam : (أركان الإسلام) A term referring to the Five Pillars of Islam that demonstrate a Muslim's commitment to Allāh in word and in deed. They are as follows: 1. To testify that none has the right to be worshiped but Allāh and that Muhammad is the Messenger of Allāh. 2. To offer the prayers. 3. To observe fasts during the month of Ramadān. 4. To pay the Zakāt (obligatory charity). 5. To perform Hajj (pilgrimage to Makkah).

Armageddon : (هَرْمَجَدُون) The place where the final battle will be fought between the forces of good and evil (probably so called in reference to the battlefield of Megiddo). (Rev. 16:16)

Arsh : (الأرش) Compensation given in case of someone's injury caused by another person.

'**Arsh** : (العرش) The Throne of Allāh the Exalted.

'**Asabah** : (العصبة) All male relatives of a deceased person or a killer, from the father's side.

'**Asabiyyah** : (العصبية) Tribal loyalty, nationalism.

'**Asb** : (العصب) A very coarse type of Yemenite cloth of cotton threads, some of them are dyed by means of knots before spinning with others that are not.

As-hābul-A'rāf : (أصحاب الأعراف) These will be the people who are neither righteous enough to enter Paradise nor wicked enough to be cast into Hell.

As-hābul-Furūd : (أصحاب الفروض) These are the heirs who are the first responsibility holders to pay the Dīyah or the blood money due towards a person. (These are said to be: Husband, wife, father, mother, grandfather (father's father), grandmother (father's mother), son's daughter (granddaughter), daughter, real sister, uterine brother, uterine sister, stepbrother. These are the near male relatives on the father's side like brother, nephew, father's brother etc. In the absence of them, the 'Asabah are the inheritors, in their absence the legacy or inheritance goes to Dhul-Arhām, meaning the relatives through mother's side like maternal uncle, mother's sister and mother's father etc.

As-hābush-Shajarah : (أصحاب الشجرة) Those Companions of the Prophet ﷺ who took an oath to defend the religion against the Quraysh at Hudaibiyah.

As-hābus-Suffah: (أصحاب الصفة) Some Muslims who had migrated from Makkah, had no place to live and they were very poor people. The Prophet of Islam built a large platform Suffah of bricks and clay in the mosque for these people to rest at night. He also built a canopy to protect them from the heat of the sun during the day. The canopy was covered by date-palm leaves and branches. As the place was called Suffah, therefore the people who stayed there were called as As-hābus-Suffah or Ahlus-Suffah. They were about eighty men or more who used to stay and have religious teachings in the Prophet's mosque in Al-Madīnah. Whosoever belonged among them is today recognized as an eminent personality of Islam. Suffah, a place that was once the refuge of the poor and the shelterless, became the centre of learning and excellence. It was there the first University of Islam came into being.

As-hābus-Sunan: (أصحاب السنن) The compilers of the Prophetic Ahādīth on Islamic jurisprudence.

Al-'Ashhurul-Hurum: (الأشهر الحرم) The sacred months. The months of Dhul-Qa'dah, Dhul-Hijjah, Muharram and Rajab.

Al-'Asharatul-Mubashsharah: (العشرة المبشرة) The ten Companions that were given the glad tidings of assurance of entering Paradise. They were Abu Bakr, 'Umar, 'Uthman, 'Ali, 'Abdur-Rahmān bin 'Awf, Abu 'Ubaidah bin Jarrah, Talhah bin 'Ubaidullah, Zubair bin Awwām, Sa'd bin Abu Waqqās and Sa'eed bin Zaid.

Ash-Shām: (الشام) The region comprising Syria, Palestine, Lebanon and Jordan.

'Āshūrā': (العاشوراء) The 10th of the month of Muharram (the first month of the Islamic calendar).

Al-Asmā'ul-Husnā: (الأسماء الحسنى) The term Al-Asmā'ul-Husnā, literally meaning the 'most excellent names' is used to express Allāh's most Beautiful Names and His most Perfect Attributes. These are at least 99 in number.

Asmā'ur-Rijāl: (أسماء الرجال) The science of Biographies of Narrators.

'Asr: (العصر) It is the afternoon prayer, the third obligatory prayer of the day. It can be offered between mid afternoon and a little before sunset. It is also the name of Sūrah 103 of the Noble Qur'ān.

As-Salāmu 'Alaykum: (السلام عليكم) This is an expression Muslims say whenever they meet one another. It is a statement of greeting meaning 'peace be upon you'. The appropriate response is *Wa 'Alaykumus-Salām*, meaning 'and peace be upon you also'. The extended forms of it are *As-Salāmu 'Alaykum wa Rahmatullāh* meaning 'peace be upon you and mercy of Allāh' and *As-Salāmu 'Alaykum wa Rahmatullāhi wa Barakātuhu* meaning

'peace be upon you and mercy of Allāh and His blessings.' The response will also be changed accordingly.

Astaghfirullāh: (أستغفر الله) This is an expression used by a Muslim when he wants to ask Allāh's forgiveness. The meaning of it is 'I ask Allāh's forgiveness'. A Muslim says this phrase many times, when he is talking to another person, when he abstains from doing wrong, or even when he wants to prove that he is innocent of an incident. After every prayer, a Muslim says this statement three times.

Al-Aswāf: (الأسواف) Name of the area of Al-Madīnah that Allāh's Messenger ﷺ made sacred. (An-Nihāyah) Bayhaqi said it to be the wall around Al-Madīnah. (Sunan Al-Kubrā)

Āthār: (الآثار) Sayings of the Sahābah, the Companions of the Prophet ﷺ.

'Ātirah: (العتيرة) A sacrifice offered during the month of Rajab (in Jāhiliyyah and it was canceled after Islam). It was also called Rajabiyah.

'Ātūd: (العتود) A young sheep that is old enough (of about one year) to fend for itself and no longer needs its mother.

A'ūdhu Billāhi minash-Shaytānir-Rajīm: (أعوذ بالله من الشيطان الرجيم) This is an expression and a statement that Muslims have to recite before reading the Qur'ān, before speaking, before doing any work, before a supplication, before doing ablution, before entering the washroom, and before doing many other daily activities. The meaning of this phrase is 'I seek refuge in Allāh from the outcast Satan'. Satan is the source of evil and he always tries to misguide and mislead people, so Muslims recite this expression to keep them safe from the whispering of Satan.

Awliyā': (الأولياء) (pl. of Walī) Literally means friend. But in Islamic terminology it refers to the close friends of Allāh.

'Awrah: (العورة) Nakedness. Parts of the body that are not to be exposed to others. For men this is from the navel to the knee. For women it is all of her body except the hands, feet and face.

Al-'Awālī: (العوالي) Villages surrounding Al-Madīnah.

'Awāliyyul-Madīnah: (عوالي المدينة) See Ahlul-'Arūd.

Al-'Awāmīr: (العوامر) Snakes living in houses.

Awāq: (أواق) (sing. Ūqiyyah also called Waqiyyah) 5 Awāq = 22 Silver Riyals of Yemen or 200 Silver Dirhams (i.e., 640 grams approx.; 12 Ūqiyyah is equal to 40 tolas). [Ūqiyyah is 40 dirhams, and 5 Awāq is 200 dirhams. It maybe less or more according to different countries. (Sindi)] [An ounce; for

silver is 119.4 grams, for other substances is 127/128 grams, modern use of an ounce is equal to 28.349 grams.]

Awqāf: (الأوقاف) Property voluntarily transferred to a charity or trust to be used for public benefits.

Awsāq or Awsuq: (أوساق أو أوسق) See Wasq.

Awwābīn: (الأوابين) This prayer's time is stated to be when the hooves of the young ones of camels begin to be scorched with the extremity of the heat. Obviously it is a little before the decline of the sun from its zenith.

Āyah: (الآية) (pl. Āyāt) Āyah means a proof, evidence, verse, lesson, sign, miracle, revelation, etc. The term is used to designate a Verse in the Qur'ān. There are over 6,600 Verses in the Qur'ān.

Ayyām Bīd: (أيام بيض) The bright days or the moonlit days. The 13th, 14th and 15th of every lunar month when the moon is at its full.

Ayyām al-Jāhiliyyah: (أيام الجاهلية) A term designating a state of ignorance and immorality. It is a combination of views, ideas, and practices that totally defy and reject the guidance sent down by God through His Prophets. This term is commonly used by Muslims to refer to the pre-Islamic era in Arabia. Ayyām al-Jāhiliyyah, or 'the days of Ignorance' in the books of history, indicate the period before the prophethood of Muhammad when immorality, oppression, and evil were rampant.

Ayyām al-Tashriq: (أيام التشريق) The 11th, 12th and 13th of Dhul-Hijjah. On these days the pilgrims throw pebbles on Jamarāt.

Āyat al-Kursī: (آية الكرسي) Verse No. 255 in Sūrat Al-Baqarah.

Azfār: (الأظفار) A type of incense.

'Azl: (العزل) Coitus Interruptus. Coitus in which the penis is withdrawn prior to ejaculation.

Azlām: (الأزلام) Literally means 'arrows'. Here it means arrows used to seek good luck or a decision, practiced by the Arabs of pre-Islamic period of Ignorance.

Bābur-Rayyān: (باب الريان) The name of one of the gates of Jannah (Paradise) through which the people who often observe fasting will enter on the Day of Judgment.

Bābus-Salām: (باب السلام) It is one of the famous gates of the Sacred Mosque in Makkah.

Badanah: (البدنة) (pl. Budn) A camel driven to be offered as a sacrifice by

the pilgrims at the sanctuary of Makkah.

Bādhaq or Bādhiq : (الباذق) An alcoholic drink made from the juice of grapes by slowly boiling it down until two-thirds of it has gone.

Bādiyah : (البادية) (pl. Bawādi) A desert or semi-arid environment.

Badr : (بدر) A place about 150 kilometer to the south of Al-Madīnah, where the first great battle in Islamic history took place between the early Muslims and the infidels of Quraysh in the second year of Hijrah (624 CE). The Muslim army consisted of 313 men and the Quraysh had a total of about 1,000 soldiers, archers and horsemen. Eventhough the Muslims were outnumbered, the final result was to their favor. [See Sūrat Al-Anfāl (8:5-19, 42-48) and Sūrat Al-Imrān (3:13).]

Bahimah : (البيهمة) (pl. Bahā'im) signifies every quadruped animal (of which the beasts of prey are excluded). Bahimah thus refers to goats, sheep and cows.

Al-Bahīrah : (البحيرة) A milking she-camel, whose milk used to be spared for idols and other false deities.

Bay' : (البيع) Literally means sale. It is also taken to mean exchanging a commodity for another commodity. Commonly used as a prefix in referring to different types of sales.

Bay'ul-'Īnah : (بيع العينة) One form of it is that suppose a person asks someone to lend him a certain amount of money, he refuses the money in cash, instead offers him an article at a higher price than his demand of the required money, and later on buys the same article from him at a less price, i.e., equal to his required money. In this way, he makes him indebted for the difference.

Bay'ul-'Ariyyah : (بيع العرية) (pl. 'Arāyā) It is a kind of sale by which the owner of an 'Ariyyah is allowed to sell the fresh dates while they are still over the palms by means of estimation, for dried plucked dates because of the irritation of again and again coming of him whom the gift was given, so they give him from their stock. 'Ariyyah is lawful for an amount of five Wasq while one Wasq is of sixty Sā'. (See Sahīh Al-Bukhārī, Vol.3, Ahādīth Nos. 389, 394 and 397).

Al-Bay'ul-Bātt : (البيع البات) Absolute sale.

Al-Bay'ul-Bātil : (البيع الباطل) Vain sale (that a Muslim sells unlawful things, e.g., wine, pigs).

Bay'ul-Gharar : (بيع الغرر) Uncertainty, hazard, chance or risk, ambiguity and uncertainty in transactions. Technically, selling something which has not yet

been obtained, for example, selling eggs which have not yet been hatched, or an event where assurance or non-assurance is subject to chance and thus not known to parties of a transaction. Can also mean uncertainty or a hazard that is likely to lead to a dispute in a contract. Al-Gharar is also said to be selling goods that appear sound but contain some hidden fault or concerning which something is unclear.

Bay'u Habalil-Habalah : (بيع حبل الحيلة) The sale of a pregnant animal. There were two forms of this trade, the example of the first form is that to buy an offspring of an animal which itself is yet to be born by making the payment in advance. Second form is to sell an animal on condition to have the offspring of the sold animal. Both forms of this kind of transaction are prohibited.

Bay'ul-Hasāt : (بيع الحصاة) The sale of pebble. When the seller says to the buyer, "I sell you the goods that the pebble falls on with a certain sum of money." It is forbidden in Islam. It was observed in three ways: (i) the seller throws pebbles onto the goods and gives the buyer whatever the pebbles land on; (ii) the seller sells land then tells the purchaser that he will get the land as far as a pebble thrown by the seller reaches; (iii) the seller tells the purchaser that he has the option to change his mind until he (the seller) throws a pebble, at which point the transaction becomes binding.

Bay'ul-Istisnā' : (بيع الاستصناع) This is a kind of sale, where a commodity is transacted before it comes into existence. It means to order a manufacturer to manufacture a specific commodity for the purchaser. If the manufacturer undertakes to manufacture the goods for him with material from the manufacturer, the transaction of Istisnā' comes into existence. But it is necessary for the validity of Istisnā' that the price is fixed with the consent of the parties and that necessary specification of the commodity (intended to be manufactured) is fully settled between them. This kind of sale, used as a mode of financing, is also called Parallel Istisnā'.

Bay'ul-Khiyār : (بيع الخيار) Optional sale.

Bay'ul-Malāqih : (بيع الملاقح) A kind of sale practiced in the pre-Islamic period of Ignorance. One would pay the price of a she-camel that was not yet born.

Bay'ul-Mu'āwamah : (بيع المعاومة) Selling the produce of a tree for many years ahead.

Bay'ul-Muhāqalah : (بيع المحاقلة) It is the estimate of wheat in the harvest (corn ears) and selling them for the same amount in weight.

Bay'ul-Mukhābarah : (بيع المخابرة) To lend the land or rent against a part of

the produce like half or one third. It is forbidden because may be there no produce.

Bay'ul-Mukhādarah : (بيع المخاضرة) The sale of grain or vegetables before it is ripe and that they are free from diseases and blights, and their benefit is evident.

Bay'ul-Mulāmasah : (بيع الملامسة) A sale in which the deal is completed if the buyer touches the item, without seeing or checking it properly. It is usually done in the night and two men trade garments with each other by feeling or touching the garments by hands.

Bay'ul-Munābadhah : (بيع المنابذة) A sale in which the deal is completed when the seller throws a thing to the buyer, giving him no opportunity to see, touch or check it. Usually two men trade garments with each other by throwing garments to another.

Bay'ul-Muqāyadah : (بيع المقايضة) Sale of things for things corresponding nearly with barter, but the 'thing' is here opposed to 'obligations', so it is properly an exchange of specific for specific things.

Bay'ul-Muzābanah : (بيع المزبنة) The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases the dried fruits are measured while the fresh ones are only estimated as they are still on the trees. This term is mostly used for fruits.

Bay'ul-Muzayadah : (بيع المزايادة) Public sale.

Bay'un-Najsh : (بيع النجش) A trick (of offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.

Bay'un-Nājiz : (بيع الناجز) Final sale.

Bay'us-Salaf : (بيع السلف) A sale in which the price is paid at once for goods to be delivered later.

Bay'us-Salam (Bay'us-Salaf) : (بيع السلم أو بيع السلف) It is also called Bay'us-Salaf. This term refers to the advance payment for goods which are delivered later. Normally, no sale can be effected unless the goods are in existence at the time of the bargain. But this type of sale is the exception to the general rule provided the goods are defined and the date of delivery is fixed. The objects of this type of sale are mainly tangible but exclude gold or silver as these are regarded as having monetary value. Barring these, Bay'us-Salam covers almost all things which are capable of being definitely described as to quantity, quality and workmanship. One of the conditions of this type of con-

tract is advance payment; the parties cannot reserve their option of rescinding it but the option of revoking it on account of a defect in the subject matter is allowed. It is also applied to a mode of financing adopted by Islamic banks. It is usually applied in the agricultural sector, where the bank advances money for various inputs to receive a share in the crop, which the bank sells in the market.

Bay'us-Sarf: (بيع الصرف) An exchange of obligations for obligations. The usual objects of this contract are dirhams and dinars, which being obligations; the definition is generally correct.

Bay'ut-Talji'ah: (بيع التلجئة) Simulated sale, protective sale.

Bay'ut-Tawliyah: (بيع التولية) Released at cost price.

Bay'uth-Thunyā or Bay'ul-Istithnā': (أو بيع الاستثناء بيع الثنيا) Selling a thing leaving a part of it. For example, selling his fruits but except a part of it.

Bay'ul-'Urbun: (بيع العربون) Earnest sale. The buyer pays some of the cost to the seller. If the buyer takes the goods, the paid money will be part of the price, but if the buyer rejected the goods, the paid money will be of the seller.

Bay'ul-Wadī'ah: (بيع الوضعية) Resale at a loss.

Bay'ah: (البيعة) A pledge or an oath of allegiance given by the citizens etc., to their Imām (Muslim ruler or leader) to be obedient to him according to the Islamic religion.

Baydā': (البيداء) A place to the south of Al-Madīnah on the way to Makkah.

Baytul-Māl: (بيت المال) An Islamic treasury intended for the benefit of the Muslims and the Islamic state and not for the leaders or the wealthy.

Al-Baytul-Ma'mūr: (البيت المعمور) Allāh's House over the seventh heaven.

Baytul-Maqdis: (بيت المقدس) It is popularly referred to as Baytul-Muqaddas. Also known as Aqsā Mosque, the famous mosque in Al-Quds (Jerusalem). It was the first Qiblah (prayer direction) of Islam. Then Allāh ordered Muslims to face the first House of Allāh, the Ka'bah, at Makkah (Saudi Arabia). Baytul-Maqdis is the third most sacred place in the Islamic world, the first being the Sacred Mosque (Masjidul-Harām) in Makkah, and the second being the Masjid Nabawī (the Mosque of the Prophet ﷺ). It is from the surroundings of Baytul Maqdis that Prophet Muhammad ﷺ ascended to heaven.

Baytul-Midrās: (بيت المدراس) A place in Al-Madīnah (and it was a Jewish centre).

Bay'atur-Ridwān: (بيعة الرضوان) (Pledge of Contentment) The oath and

pledge taken by the Companions at Hudaibiyah in the year 6 H to fight Quraysh in case they harmed 'Uthmān who had gone to negotiate with them and reported to have been taken captive.

Bakkah : (بكة) Another name for Makkah. (See the Noble Qur'ān, Al-Imrān 3:96)

Balām : (بالام) Means an ox.

Balāt : (البلاط) A place in Al-Madīnah between the mosque and the marketplace.

Balah : (البلح) The date once it begins to ripen.

Bāligh : (البالغ) The one who has reached the age of maturity and is an adult.

Banī Labūn : (بني لبون) A two year old male camel.

Banī Makhād : (بني مخاض) One year old male camel.

Banū Asfar : (بنو الأصفر) The Byzantines (the Romans).

Banū Israel : (بنو إسرائيل) Literally means the Children of Israel. It refers to the progeny of Prophet Ya'qub .

Al-Baqī' : (البقيع) Also called Baqī' Al-Gharqad or Jannatul-Baqī'. The cemetery of the people of Al-Madīnah; many of the family members and Companions of the Prophet ﷺ are buried in it.

Barakah : (البركة) Literally means blessing or Divine grace.

Barīd : (البريد) See Burud.

Bārakallāh : (بارك الله) This is an expression meaning 'may the blessings of Allāh (be upon you)'. When a Muslim wants to thank another person, he uses different statements to express his thanks, appreciation, and gratitude. One of them is to say Bārakallāh.

Barrah : (البرّة) Pious.

Barzakh : (البرزخ) Literally means partition or barrier. In Islamic terminology, it usually means the life in the grave, because the life in the grave is the interspace between the life on earth and the life in the Hereafter. Life in the Barzakh is real, but very different from the life we know. Its exact nature is known only to Allāh. It is during our life in the Barzakh that we will be asked about Allāh, our faith and the Prophet ﷺ. We will also be shown the Jannah (Paradise) and the Jahannum (Hell) there and which of these two places we will occupy after we are judged.

Basmalah : (البسملة) The recitation of Bismillāh (Bismillāhir-Rahmānir-Rahīm

In the Name of Allāh, the Most Gracious, the Most Merciful). It is said before any act or activity of importance, such as reciting the Qur'ān, traveling, eating a meal, rising from sleep, etc.

Bathā': (البطحاء) See 'Abtah.

Bātil: (الباطل) Falsehood, null and void.

Batshah: (البطشة) Grasp.

Bawādī: (البوادي) See Bādiyah.

Bid'ah: (البدعة) Any heresy or innovated practice introduced in the religion of Allāh which have no basis in the Qur'ān or Sunnah and to regard these new things as acts of Ibādah. The Prophet ﷺ said that every Bid'ah is a deviation from the true path and every deviation leads to Hellfire.

Bikr: (البكر) A virgin.

Bint Labūn: (بنت لبون) Two year old she-camel.

Bint Makhād: (بنت مخاض) One year old she-camel.

Bisāt: (البساط) Anything that can be spread on the ground, be it a mat, a carpet or a piece of cloth.

Bismillāhir-Rahmānir-Rahīm: (بسم الله الرحمن الرحيم) In the Name of Allāh, the Most Gracious, the Most Merciful. This is the first Verse of Sūrat Al-Fātihah (Chapter 1) of the Noble Qur'ān. While reciting the Qur'ān, it is to be read immediately after one reads the phrase: A'udhu Billāhi minash-Shaytānir-Rajīm (I seek refuge in Allāh from the outcast Satan). It is also recited before doing any daily activity.

Bi'thah: (البعثة) The beginning of the Prophet's mission, his call to prophethood in 610 CE.

Bit': (البتع) Mead. Intoxicating drink made from fermented honey or honeycombs, barley sprouts and water.

Black Muslims: A term designating African-Americans who adhere to the teachings of the organization known as the Nation of Islam. So-called 'Black Muslims' are not to be confused with Muslims (followers of universal Islam) of African-American or African origin. Likewise, the Nation of Islam, a nationalistic organization, is not to be confused with the mainstream, universal world religion Islam.

Bu'āth: (بعاث) A place about two miles from Al-Madīnah where a battle took place between the Ansār tribes of Aus and Khazraj before Islam.

Budn: (البدن) (sing. Badanah) Camels to be offered as sacrifice by the

pilgrims at the sanctuary of Makkah.

Buhtān : (البهتان) A false accusation, calumny, slander.

Bulūgh : (البلوغ) Puberty

Burāq : (براق) A white animal having wings, bigger than a donkey and smaller than a horse, it carried the Prophet Muhammad ﷺ from Makkah to Jerusalem and from there to heavens during his miraculous Night Journey and Ascension (Isrā' and Mi'rāj) in 619 CE.

Burd or Burdah : (البرد أو البردة) A Yemeni cloth. A black squared narrow dress. Also a sheet with a woven border.

Burnus : (البرنس) (pl. Barānis) A type of hooded cloak called burnous.

Burqu' : (البرقع) A covering dress worn by women.

Burud : (البرود) (pl. Barīd) The distance equal to sixteen Farsakhs.

Busr : (البسر) Partially ripe dates that have begun to take on a red or yellow color.

Busrā : (بصرى) is a city in Harran in the south of Damascus in Syria.

Buthān : (بطحان) A valley in Al-Madīnah.

CE : Christian Era or Common Era. It is used instead of AD in Islamic text referring to the dates before the Hijrah (migration) of the Prophet Muhammad ﷺ from Makkah to Al-Madīnah.

Dabb : (الضب) (Mastigure) A lizard that grows to be a foot or longer. They are not the same as the gecko for which there are orders, or encouragement to kill.

Dab'u : (الضبع) Hyena (Charkh or Lakkar Bhaggah).

Ad-Dabūr : (الدبور) Westerly wind.

Daff : (الدف) Tambourine used in Arabia.

Daghābīs : (الضغاييس) (sing. Daghabūs) Snake cucumbers.

Dahn : (الدهن) Any thick oil applied to hair.

Dā'ī : (الداعي) (pl. Du'āt) Muslim missionary involved in Da'wah (preaching).

Dayyān : (الديان) Allāh; the One Who judges people from their deeds after calling them to account.

Dajjāl : (الدجال) (Al-Masīh Ad-Dajjāl المسيح الدجال) Antichrist, False Christ or Pseudo Messiah, also known as the one-eyed Dajjāl. He will be from

among the Jews and will appear before Qiyāmat (Resurrection). He will cause a lot of corruption in the world and will eventually be killed by Prophet 'Eisa (Jesus) .

Damm : (الدم) An expiation for a missed or wrongly practiced obligatory religious act, usually in the form of sacrificing an animal (term specially used regarding expiation of missed or wrongly performed acts of Hajj and 'Umrah).

Dāniq : (دائق) A coin equal to one-sixth of a dirham.

Dārul-'Ahd : (دارالعهد) Country linked in a peace treaty.

Dārul-Bawār : (دارالبوار) The abode of perdition.

Dārul-Fanā' : (دارالفناء) The abode which passes away (earth).

Dārul-Ghurūr : (دارالغرور) The abode of delusion.

Dārul-Harb : (دار الحرب) It means Domain of War, and refers to the territory under the control of disbelievers, which is on terms of active or potential conflict with the Domain of Islam, and presumably hostile to the Muslims living in its domain.

Dārul-Islām : (دار الإسلام) It means Domain of Islam, and refers to the territory under the control of the believers.

Dārul-Khilāfah : (دارالخلافة) The seat of Imām or Khalīfah.

Dārul-Kufr : (دار الكفر) It means Domain of Disbelief, and refers to the territory under the control of the disbelievers.

Dārun-Na'im : (دارالنعيم) The blessed abode (paradise).

Dārul-Qadā' : (دارالقضاء) Justice House (court).

Dārul-Qarār : (دارالقرار) The abode that abides.

Dārus-Salām : (دار السلام) The abode of peace.

Dārush-Shuhadā' : (دارالشهداء) The Home of Martyrs.

Da'wah : (الدعوة) The act of inviting others to Islam. Propagation of Islam through word and action, calling the people to follow the commandments of Allāh and His Messenger Muhammad ﷺ.

Dāwūd : (داود) Prophet David , a Prophet of Allāh mentioned in the Qur'ān and the Old Testament.

Dayn : (الدَّيْن) Loan or debt.

Deen : (الدِّين) The meaning of the word Deen is obedience. A term

commonly used to mean 'religion', but actually referring to the totality of Muslim beliefs and practices. Thus, 'Islam is a Deen' means Islam is the complete way of life.

Dhabh : (الذبح) Slaughtering small animals by cutting their jugular vein only at the root of the neck, in comparison Nahr is slaughtering the camels by poking the jugular vein with a spear or sharp item.

Dhan-Nis'ah : (ذا النسعة) The one with the rope. (See Ahādīth 2690 and 2691, Sunan Ibn Mājah)

Dhāt 'Irq : (ذات عرق) Mīqāt for the pilgrims coming from Iraq.

Dhātun-Nitāqayn : (ذات النطاقين) It literally means a woman with two belts, and refers to Asma', the daughter of Abu Bakr. She was named so by the Prophet ﷺ.

DhāturRiqā' : (ذات الرقاع) It is name of a Ghazwah and it may be translated as 'the one having stripes'. Muslims were suffering from an extreme poverty, they were bare-footed without shoes, when their feet blistered, they wrapped them with rags and tattered clothes. Thus this battle came to be known as DhāturRiqā'.

Dhīkh : (الذئب) An animal a male hyena.

Dhikr : (الذكر) The Mention or Remembrance of Allāh through verbal or mental repetition of His Divine Attributes or various religious formulas such as Subhān-Allāh (Glorified is Allāh), Al-Hamdu Lillāh (praise is due to Allāh), Allāhu Akbar (Allāh is the Most Great), or the recitation of special invocations.

Dhimmī or Ahludh-Dhimmah : (الذمي أو أهل الذمة) A non-Muslim living under the protection of an Islamic government, and has been guaranteed protection of his rights . life, property and practice of their religion, etc. He is exempted from duties of Islam like military and Zakah but must instead pay a tax called Jizyah. Historically, Jews and Christians traditionally received this status due to their belief in One God, but others such as Zoroastrians, Buddhists and Hindus were also included. Dhimmis (protected) had full rights to practice their faith and implement their own religious laws within their communities.

Dhul-'Arhām or Dhur-Rahm : (ذو الأرحام أو ذو الرحم) Kindred of blood from mother's side, like mother's father (grandfather), sister's son, son of the daughter (grandson), maternal uncle, etc.

Dhul-Farā'id : (ذوالفرائض) Those persons whose share of inheritance is described in the Qur'ān are called Dhul-Farā'id, and the rest are 'Asabah (العصبة).

Dhul-Hijjah : (ذوالحجة) The twelfth month of the Islamic calendar. The month in which the great pilgrimage to Makkah takes place.

Dhul-Hulayfah : (ذو الحليفة) The Miqāt of the people of Al-Madīnah now called Abyār ‘Ali.

Dhul-Khalasah : (ذو الخليفة) Al-Ka‘bah Al-Yamāniyah, a house in Yemen where idols used to be worshiped. It belonged to the tribes of Khath‘am and Bujaylah.

Dhul-Qa‘dah : (ذو القعدة) The eleventh month of the Islamic calendar.

Dhul-Qarnayn : (ذو القرنين) A great ruler in the past who ruled all over the world and was a true believer. His story is mentioned in the Qur‘ān (18:83).

Dhul-Qurbā : (ذو القربى) Relatives, kinsfolk.

Dhū Mahram : (ذو محرم) A male, whom a woman can never marry because of close relationship (e.g., a brother, a father, a son, a brother’s son, a sister’s son, an uncle from either side etc.). See Mahram.

Dhun-Nūn : (ذو النون) Jonah, Jonas. It is the nickname given to Prophet Yunus because of his story with the whale that swallowed him, and then threw him ashore.

Dhun-Nūrayn : (ذو النورين) It means ‘Possessor of the Two Lights’. It is used to refer to ‘Uthmān bin ‘Affān (because he married two of the Prophet’s daughters).

Dhī Tuwā : (ذى طوى) A well-known well in Makkah. In the lifetime of the Prophet ﷺ, Makkah was a small city and this well was outside its precincts. Now-a-days Makkah is a larger city and the well is within its boundaries.

Dibāj : (الديباج) Pure silk cloth, silk brocade.

Dinār : (الدينار) Gold coinage; in the days of the Prophet ﷺ, one dinār was having the weight of 4.4 grams of gold.

Dhirā‘ : (الذراع) Cubit . Any of various ancient units of length based on the length of the forearm from the elbow to the tip of the middle finger and usually equal to about 18 inches (45.7 centimeters).

Dirāyah : (الدراية) Cognizance, observation, note, remark.

Dirham : (الدرهم) A silver coin weighing 50 grains of barley with cut ends. Name of a unit of currency, usually a silver coin used in the past in several Muslim countries and still used in some of them, such as Morocco and United Arab Emirates.

Diyah : (الدية) Blood money (for wounds, killing etc.), compensation paid by

the killer to the relatives of the victim (in unintentional cases).

Du‘ā’: (الدعاء) Supplication, prayer, request, plea; invoking Allāh for whatever one desires. It is distinct from Salāt (formal worship or prayer). Personal Du‘ās can be made in any language, whereas Salāt (prayer) is performed in Arabic. Muslims make Du‘ās for many reasons and at various times, such as after Salat, before eating a meal, before retiring to sleep, or to commemorate an auspicious occasion such as the birth of a child.

Dubbā’: (الدباء) Gourd, squash and pumpkin. Also a name of a pot made from gourd in which Nabīdh used to be prepared, and used to hold alcoholic drinks. Also called Qara‘ or Tounmba.

Duhā’: (الضحى) Forenoon (prayer). Its time begins a little after the beginning of Ishrāq, i.e., sunrise, meaning when the sun gains considerable height and lasts until before noon.

Dunyā: (الدنيا) This world or life, as opposed to the Hereafter that is the next life.

‘Eid: (العيد) An Arabic word to mean a festivity, a celebration, and a feast. Muslims celebrate two major religious celebrations known as ‘Eidul-Fitr (which takes place after Ramadān), and ‘Eidul-Adhā (which occurs at the time of the Hajj). A traditional greeting used by Muslims around the time of ‘Eid is ‘Eid Mubāarak, meaning ‘May your celebration be blessed’. A special congregational ‘Eid prayer, giving charity to the needy persons, visiting the family members and friends, wearing new clothing, specially-prepared foods and sweets, and gifts for children characterize these events.

‘Eidul-Adhā: (عيد الأضحى) Literally means ‘the Feast of the Sacrifice’. A four-day celebration from tenth to the thirteenth day of Dhul-Hijjah that completes the rites of pilgrimage. The tenth is the day of Nahr (sacrifice) and the eleventh to thirteenth are the days of Tashrīq. This event commemorates Prophet Ibrahim’s obedience to Allāh by being prepared to sacrifice his only son Ismā‘il (Ishmael).

‘Eidul-Fitr: (عيد الفطر) Literally means ‘the Feast of breaking the Fast’. A three-day celebration after fasting the month of Ramadān as a matter of thanks and gratitude to Almighty Allāh. It takes place on the first of Shawwal, the tenth month of the Islamic calendar.

‘Eisā or ‘Isā: (عيسى) Jesus, an eminent Prophet in Islam. Muslims believe that Maryam (Mary), the mother of Jesus, was a chaste and pious woman, and that God miraculously created Jesus in her womb. After his birth, he began his mission as a sign to humankind and a Prophet of God, calling people to righteousness and worship of God alone. Muslims do not believe Jesus

was crucified, but rather that God spared him such a fate and ascended him to Heaven.

Fadak : (فدك) (also Fidak) A town near Al-Madīnah.

Fāhish : (الفاحش) One who talks evil.

Fajr : (الفجر) The dawn or early morning before sunrise, and denotes the prime time for prayer, also the name of the first obligatory Salāt (prayer) of the day to be offered at any time between the first light of dawn and just before sunrise. Sūrah 89 of the Noble Qur'ān has also this name.

Faqīh : (الفتية) (pl. Fuqahā') An Islamic scholar who is an expert on Islamic jurisprudence (Fiqh), and can give an authoritative legal opinion or judgment.

Faqīr : (الفقير) (pl. Fuqarā') A poor person.

Fara' : (الفرع) In Jāhiliyyah, the firstborn of a she-camel or sheep was sacrificed for their deities, or when anyone became the owner of 100 camels' flock, or a meal given on the occasion of the birth of camels.

Farā'id : (الفرائض) See Farīdah.

Faraq : (الفرق) A bowl measuring about 16 Ratls or ounces, i.e., about 10 liters or 3 Sā'.

Fard : (الفرض) Obligatory. In Islam it refers to those acts and things which are compulsory on a Muslim. Abandoning or abstaining from a Fard act is a major sin. To reject a Fard act amounts to Kufr (disbelief). It is also used in reference to the obligatory part of Salat (prayers). Also obligatory share of inheritance.

Fard 'Ayn : (فرض عين) An action which is obligatory on every Muslim individually.

Fard Kifāyah : (فرض كفاية) Collective duty (a duty on the whole community). However, if the duty has been fulfilled by a part of that community then the rest are not obliged to fulfill it, but if no one carries it out all incur a collective guilt.

Farīdah : (الفريضة) (pl. Farā'id) An enjoined duty.

Farrūj : (الفروج) A Qabā' opened at the back.

Farsakh : (الفرسخ) (Parasang, Persian unit of distance) A distance of three miles (approx.) or five and a half kilometers or (12000) twelve thousand yards.

Fārūq : (الفاروق) It means 'One who distinguishes the truth from falsehood.'

This name was given to 'Umar bin Khattab.

Fasl: (الفصل) Separation. After each Sūrah separation occurs through Basmalah, the recitation of Bismillāhir-Rahmānir-Rahīm.

Fāsiq: (الفاسق) Transgressor, evildoer, disobedient. A person of corrupt moral character who engages in various sins. The one who commits Fisq.

Fatāt: (الفتاة) A female slave or a young lady.

Al-Fātihah: (الفتاحه) Arabic word meaning 'the Opening', the first Sūrah (chapter) of the Noble Qur'ān.

Fatwā: (الفتوى) (pl. Fatawā) A legal verdict given on a religious basis. The sources on which a Fatwa is based are the Noble Qur'ān, and the Sunnah of the Prophet ﷺ.

Fawāhish: (الفواحش) All those acts whose abominable character is self-evident. In the Qur'ān all extra-marital sexual relationships, sodomy, nudity, false accusation of unchastity, are specifically reckoned as shameful deeds.

Fay': (الغنيء) War booty gained without fighting.

Fidyah: (الفدية) Compensation for a missed or wrongly practiced obligatory religious act, it is usually in the form of money, foodstuff, sacrifice of an animal or freeing of a slave (term specially used regarding the missed fasts of Ramadan or ransom for freeing slaves).

Fiqh: (الفقه) Islamic jurisprudence. The meaning of the word Fiqh is understanding, comprehension, knowledge and jurisprudence. A jurist is called a Faqīh who is an expert in matters of Islamic legal matters, he has to pass verdicts within the rules of the Islamic Law namely Sharī'ah.

Firdaws: (الفرديوس) The middle and the highest part of Paradise.

Fî Sabîllillāh: (في سبيل الله) In the way of Allāh. A frequently used expression in the Qur'ān which emphasizes that good acts should be done exclusively to please Allāh. Generally the expression has been used in the Qur'ān in connection with striving or spending for charitable purposes.

Fisq: (الفسق) Transgression, immorality, evildoing, and disobedience to the Commands of Allāh.

Fitnah: (الفتنة) It means civil strife, war and riots. It also refers, firstly, to persecution, to a situation in which the believers are harassed and intimidated because of their religious convictions. Secondly, it refers to the state of affairs wherein the object of obedience is other than the One True God.

Fitrah: (الفطرة) Natural disposition, nature. An Arabic term designating the innate, original spiritual orientation of every human being towards the Creator Allāh. Muslims believe that Allāh endowed everything in creation with a tendency towards goodness, piety and God-consciousness, and that one's environment, upbringing and circumstances serve to enhance or obscure this tendency. It is also the charity due on every Muslim on the occasion of 'Eid-ul-Fitr, on the night after Ramadan.

Fuqahā': (الفقهاء) See Faqīh.

Furqān: (الفرقان) The criterion that enables one to distinguish between truth and falsehood. This term is attributed to Qur'ān.

Ghābah: (الغابة) Literally means 'forest'. A well-known place near Al-Madīnah.

Ghadā': (الغداء) Meal taken in the beginning of the day. Breakfast or lunch.

Ghadīr: (الغدیر) The name of a place near Makkah.

Ghadīr Khum: (غدیر خم) (Lake of Khum) A place between Makkah and Al-Madīnah where the Prophet ﷺ stopped to offer the congregational prayer and prayed for 'Ali: "Allāh, take as friends those who take him as a friend, and take as enemies those who take him as an enemy."

Ghayb: (الغیب) Literally means 'the Unseen'. In Islam it refers to all those things that are unseen by man and at the same time believing in them is essential. Examples of the Unseen are: Hell, Paradise, angels, etc. A Muslim has to believe that no one has the knowledge of the Unseen except Allāh.

Ghayr Mahram: (غير محرم) Refers to all those people with whom marriage is permissible. Based on this, it is also incumbent to observe veil with all Ghayr Mahrams.

Ghayy: (الغی) Meaning deception. The name of a pit in Hellfire.

Ghamus: (الغموس) False oath to deceive one.

Al-Gharqad: (الغرقد) It is a thorny plant which is well known in the area of Palestine. Some say it to be boxthorn or matrimony vine.

Ghāzi: (الغازی) A Muslim soldier returning alive after participation in Jihād.

Ghazwah: (الغزوة) (pl. Ghazawāt) A military expedition in which Prophet Muhammad ﷺ himself took part leading the army.

Ghazwatul-Khandaq: (غزوة الخندق) The name of a battle between the early Muslims and the infidels in which the Muslims dug a Khandaq (trench) around Al-Madīnah to prevent any advance by the enemies.

Ghībah : (الغيبه) Backbiting or talking evil about someone in his or her absence.

Ghīlah : (الغيلة) Intercourse with a breast-feeding woman.

Ghīrah : (الغيرة) This word covers a wide meaning, jealousy as regards women, and also it is a feeling of great fury and anger when one's honor and prestige is injured or challenged.

Ghulūl : (الغلول) Stealing from the war booty before its distribution. It refers to withholding goods captured among the spoils of war, and the meaning includes deceitfully taking what one has no right to.

Ghuraf : (الغرف) Special abodes.

Ghurrah : (الغرة) A slave or slave woman.

Ghurraṭash-Shahr : (غرة الشهر) The first three days of the month.

Al-Ghurrul-Muhajjalūn : (الغر المحجلون) A name that will be given on the Day of Resurrection to the Muslims because the parts of their bodies which they used to wash in ablution will shine then.

Ghusl : (الغسل) Literally means bath or wash. In Islam it refers to the washing of the entire body from head to toe without leaving a single place dry. This is especially necessary for one who is Junub (in an impure state after sexual intercourse, menstruation, seminal discharge, etc.) and also on other occasions like before Friday and 'Eid prayers.

Habalul-Habalah : (حبل الحبله) See Bay' Habalil-Habalah.

Al-Habwah or Al-Ihtibā' : (الحبوة أو الاحتباء) A sitting posture, putting the arms around the legs while sitting on the hips. It is to sit with one's thighs gathered up against the stomach, while wrapping arms or garment around them, or sitting in the same manner when the private area becomes exposed.

Hadath : (الحدث) That which invalidates the state of purification.

Hadath Akbar : (الحدث الأكبر) State of major impurity caused by sexual discharge, it needs Ghusl (bath) for purification.

Hadath Asghar : (الحدث الأصغر) State of minor impurity caused by passing wind or urine or answering the call of nature, it needs Wudū' (ablution) for purification.

Hadd : (الحد) Prescribed punishments, ordained punishments, legal laws for punishments.

Hady : (الهدى) A cow, sheep, goat or a camel that is offered as a sacrifice by a pilgrim during the Hajj.

Hadīth : (الحديث) (Plural: Ahādīth أحاديث) The word Hadīth literally means speech, narration or communication. In Islamic context it refers to any of the sayings, deeds and approvals accurately narrated from the Prophet Muhammad ﷺ through a chain of known intermediaries. According to some scholars, the word Hadīth also covers reports about the sayings and deeds, etc., of the Companions of the Prophet ﷺ that were performed in the presence of the Prophet ﷺ. There is also a subcategory of oral statements made by the Companions of the Prophet ﷺ in addition to the Prophet himself. Khabar (الخبر) (report), 'Athar (الأثر) (track, trace, sign, impression, tradition) and Sunnah (السنة) (practice, usage, etc) are the terms also to denote a Hadīth. The word Hadīth is generally translated as a Narration or Tradition. The main text of a Hadīth is called Matn (المتن) (main text), which is preceded by a Sanad (السند) (chain of narrators).

There are two kinds of Ahādīth : *Ahādīth Nabawīyah* (الأحاديث النبوية) and *Ahādīth Qudsīyah*. (الأحاديث القدسية) Ahādīth are found in various collections compiled by Muslim scholars in the early centuries of the Muslim civilization. Six such collections are considered most authentic. Some famous collectors of Ahādīth are Imām Bukhārī, Imām Muslim, Imām Nasā'ī, Imām Abū Dāwud, Imām Tirmidhi and Imām Ibn Mājah.

Hadīth Nabawī : (الحديث النبوي) (Prophetic Tradition) A saying of the Prophet ﷺ himself transmitted outside the Noble Qur'ān.

Hadīth Qudsī : (الحديث القدسي) (Sacred Tradition) A Statement of Allāh, generally outside the Noble Qur'ān, reported by the Prophet ﷺ in his sayings. The meaning of these Ahādīth were revealed to him and he put them in his own words, unlike the Qur'ān that is the Word of Almighty Allāh, and the Prophet ﷺ conveyed it exactly as it was revealed to him. The scholars of Hadīth say that Ahādīth Qudsīyah are from Allāh only as far as the meaning of the text is concerned and they are from the Prophet of Allāh as to the actual wordings of these messages. It would be erroneous to attribute any of the Qudsi Hadīth to Allāh and claim, for example, "Allāh said..."

The basic kinds of Ahādīth are :

Qawli (القولی) (Verbal): It records the utterances of the Prophet ﷺ.

Fi'li (الفعلي) (Practical): It records the deeds of the Prophet ﷺ.

Taqriri (التقريري) (Tacit): It records the Prophet's silent approval of some action, behavior, etc.

Shamā'il (الشمائل) (physical characteristics): It records the physical characteristics, appearance, habits or behavior of the Prophet ﷺ.

Below is the list of common classifications used by scholars to identify the

various categories of the compiled narrations:

- Āhād** : (الأحاد) (Isolated)
'Azîz : (العزیز) (Precious)
Bātil : (الباطل) (False)
Da'îf : (الضعیف) (Weak)
Gharîb : (الغریب) (Unfamiliar)
Hasan : (الحسن) (Good)
Jayyid : (الجید) (Perfect)
Majhūl : (المجهول) (Unknown)
Ma'lūl : (المعلول) (Defective)
Mansūkh : (المنسوخ) (Abrogated)
Maqbūl : (المقبول) (Acceptable)
Maqtū' : (المقطوع) (Intersected)
Mardūd : (المردود) (Rejected)
Marfū' : (المرفوع) (Traceable)
Mash-hūr : (المشهور) (Well-known)
Matrūk : (المتروك) (Abandoned)
Mawdū' : (الموضوع) (Fabricated)
Mawqūf : (الموقوف) (Discontinued)
Mawsūl : (الموصول) (Complete)
Mawthūq : (الموثوق) (Trustworthy)
Mu'allaq : (المعلق) (Suspended)
Munqati' : (المنقطع) (Interrupted)
Musalsal : (المسلسل) (Uninterrupted)
Musnad : (المسند) (Traceable to Prophet)
Mutawātir : (المتواتر) (Continuous)
Muda'af : (المضعف) (Doubtful)
Mudallas : (المدلس) (Truncated)

Mudraj : (المدرج) (Interpolated)

Mudtarib : (المضطرب) (Confounding)

Munfarid : (المنفرد) (Unique)

Munkar : (المنكر) (Denounced)

Mursal : (المرسل) (Disconnected)

Muttasil : (المتصل) (Connected)

Muttafaq ‘Alayh (المتفق عليه) (Agreed upon)

Qawī : (القوي) (Strong)

Sahih : (الصحيح) (Sound)

Shādh : (الشاذ) (Contradictory)

Thābit : (الثابت) (Authentic)

Thiqah : (الثقة) (Trustworthy)

Hāfiz : (الحافظ) One who has memorized the entirety of the Qur’ān. Thousands of Muslim men and women throughout the world dedicate their time and energy to this tradition, which serves to maintain the Qur’ānic Scripture as it was revealed to Prophet Muhammad ﷺ over 1,400 years ago.

Hayd : (الحيض) Monthly periods or menstruation experienced by a woman.

Hays : (الحيس) A dish made of butter, dates and cheese.

Hajafah : (الحجفة) A kind of shield.

Hājar : (هاجر) (Hagar/Agar/Hājira) One of Ibrāhīm’s wives who, along with her infant son Ismā’il (Ishmael), was settled in Arabia by Prophet Ibrāhīm (Abraham) . She may be considered the founder of the city of Makkah, since it was a desolate valley prior to her arrival, and discovery of the sacred well known as Zamzam.

Hajar : (هجر) Places in Bahrain, Jāzan, Najrān.

Al-Hajarul-Aswad : (الحجر الأسود) (The Black Stone) A stone which is said to have fallen from heavens, set into one corner of the Ka’bah in Makkah by Prophet Ibrahim . The pilgrims kiss it following the practice of Prophet Muhammad ﷺ.

Hājj : (الحاج) A person who has performed the Hajj, or pilgrimage to Makkah.

Hajj : (الحج) (Major Pilgrimage) The Hajj is performed annually by over

2,000,000 people during Dhul-Hijjah, the twelfth month of the Islamic lunar calendar. It is one of the five pillars of Islam, a duty Muslims must perform at least once in their lives, provided their health permits and they are financially capable. There are rules and regulations and specific dress to be followed. The Hajj rites symbolically remind the trials and sacrifices of Prophet Ibrāhīm, his wife Hajar, and their son Ismā'il over 4,000 years ago. In addition to Tawāf and Sa'y, there are a few other requirements but especially one's standing (i.e., stay) at 'Arafāt during the daytime on the ninth of Dhul-Hijjah, and the sacrifice of an animal. There are three types of Hajj: Ifrād (الإفراد single), Qirān (القران combined), Tamattu' (التمتع interrupted).

Hajj Akbar : (الحج الأكبر) The day of Nahr (i.e., the 10th of Dhul-Hijjah).

Hajj Asghar : (الحج الأصغر) The minor pilgrimage ('Umrah).

Hajjul-Bayt : (حج البيت) Making a pilgrimage to the House of Allāh.

Hajj Ifrād : (حج الأفراد) (Single Hajj) Performing Hajj without performing the 'Umrah. It is generally for the inhabitants of Makkah.

Hajj Mabrūr : (الحج المبرور) A Hajj that is free of sin and is accepted by Allāh because of its perfection in both inward intention and outward observation of the Sunnah of the Prophet Muhammad ﷺ and with legally earned money.

Hajj Qirān : (حج القران) (Combined Hajj) Performing the 'Umrah followed by the Hajj, without taking off the Ihrām in between.

Hajj Tamattu' : (حج التمتع) (Interrupted Hajj) 'Umrah is followed by Hajj, but the Ihrām is taken off in between these two stages.

Hajjatul-Wadā' : (حجة الوداع) The last Hajj of the Prophet ﷺ, the year before he died.

Hajjām : (الحجام) One who performs cupping.

Hajr : (حجر) A place in the way to Basrah & Kufah from Yamāmah where the vessels were made, also the place of Banu Sulaim.

Halāl : (الحلال) That which is lawful or permissible in Islam.

Halālah : (الحلالة) To marry a divorced woman temporarily with the intention of making her remarriage to her former husband lawful. This act is unlawful. Marriage based on intended divorce is unlawful, whether its period is prescribed or not.

Halif : (الحليف) A person who enjoys the protection of a tribe but does not belong to it by blood.

Halq : (الحلق) To shave off the hair from the head (during Hajj).

Halqah : (الحلقة) A group of students involved in the study of Islam.

Hām : (الحام) A stallion camel freed from work for the sake of idols, after it had finished a number of copulations assigned for it.

Hāmah : (الهامة) There are different meanings of this pre-Islamic belief: It is a worm that comes out of a murdered person's head seeking vengeance; it refers to the owl that was considered a bad omen if seen in different circumstances; or it was a bird that came from the bones of a dead person that would fly away.

Hanafī : (حنفي) Islamic school of law founded by Imām Abū Hanīfah. Followers of this school are known as the Hanafis.

Hantāh : (هنتاه) An expression used when you don't want to call somebody by her name. (It is used for calling a female).

Hanbalī : (حنبلي) Islamic school of law founded by Imām Ahmad bin Hanbal. Followers of this school are known as the Hanbalis.

Hanīf : (الحنيف) People who during the time of Jahiliyyah (Ignorance) rejected the idolatry in their society and were in search for the true religion of Prophet Ibrahim (Abraham) . Hanīf literally means 'one who is inclined', it is used in the Qur'ān at ten places. The term as such connotes sincerity, uprightness and single-mindedness in one's inclination, dedication and commitment to Allāh or to His faith, that is, monotheism (worshipping Allāh Alone and nothing else).

Hunafā' : (الحنفاء) The Makkans claimed descent from Abraham through Ishmael, and tradition stated that their temple, the Ka'bah, had been built by Abraham for the worship of the One God. It was still called the House of Al-lāh, but the chief objects of worship there were a number of idols which were called daughters of Allāh and intercessors. The few who felt disgust at this idolatry, which had prevailed for centuries, longed for the religion of Abraham and tried to find out what had been its teaching. Such seekers of the truth were known as Hunafā' (sing. Hanīf), a word originally meaning 'those who turn away' (from the existing idol-worship), but coming in the end to have the sense of 'upright' or 'by nature upright,' because such persons held the way of truth to be right conduct. These Hunafā' did not form a community. They were the agnostics of their day, each seeking truth by the light of his own inner consciousness. Muhammad son of 'Abdullāh became one of these.

Hantam or Hantamah : (الحتتم أو الحتمة) A name of a pot in which alcoholic drinks used to be prepared, it was an earthenware container. Also called Jarrah.

Hanūt : (الحنوط) A kind of scent used for embalming the dead.

Haqq : (الحق) The Truth, also used for the legal right or claim to something.

Harām : (الحرام) A Harām is a sanctuary, a sacred territory. Makkah has been considered a Harām since the time of Prophet Ibrāhīm (Abraham) . All things within the limit of the Harām are protected and considered inviolable. Al-Madīnah was also declared a Harām by the Prophet ﷺ. Although the boundary of any Masjid (mosque) is also a sanctuary, but usually this term is used with regard to the Sacred Mosque (Masjid Harām) in Makkah and the Prophet's Mosque (Masjid Nabawī) in Al-Madīnah. This is why they are referred to as 'Al-Harāmayn Ash-Sharīfayn', the two Holy Mosques. (Al-Hill is the area outside the sacred precincts of Makkah.)

Harām : (الحرام) Unlawful, forbidden and punishable from the viewpoint of Islam.

Harawa' : (الحوراء) A town in Iraq.

Harbah : (الحربة) A small spear.

Harbī : (الحرابي) Who is in the state of war.

Harīr : (الحرير) Silk.

Harj : (الهرج) Killing.

Harrah : (الحرّة) A well-known rocky volcanic region in and around Al-Madīnah covered with black stones.

Hārūn : (هارون) (Aaron) The brother of Prophet Musa (Moses) and a Prophet of Allāh.

Al-Harūriyyah : (الحرورية) A special unorthodox religious sect of Khawārij. Nicknamed as such because they were stationed at the place known as Har-ūrā'.

Al-Hasba' : (الحصاء) A place outside Makkah where pilgrims go after finishing all the ceremonies of Hajj on twelfth of Dhul-Hijjah.

Hasanah : (الحسنة) (pl. Hasanāt) It means merit, virtue, reward, good deed, good point. The merit or reward recorded for one on doing a good thing or abstaining from something wrong or bad. It is the opposite of Sayyi'ah السيئة (demerit, sin, bad deed).

Al-Hashr : (الحشر) Another name for the Day of Judgment, Yawmul-Hashr (يوم الحشر) (Day of the Gathering). Place or vast ground or Field of Gathering. It is also the name of Sūrah 59 of the Noble Qur'ān.

Hasîr : (الحصير) A mat that is made of leaves of date-palms and is fit for one man or more to stand up and pray upon. It may be used for other purposes also.

Hawd Kawthar : (حوض كوثر) The watering-place (Cistern/Basin/Tank/Fountain/River) of Prophet Muhammad ﷺ, whose pure drink will refresh the believers on the Day of Judgment.

Hawālah : (الحوالة) The transference of a debt from one person to another. It is an agreement whereby a debtor is released from a debt by another becoming responsible for it.

Hawārî : (الحواري) Sincere supporter or disciple.

Hawāzin : (الهاوزن) A tribe of Quraysh.

Hāwiyah : (الهاوية) The lowest pit of Hell.

Hawl : (الحول) The minimum period of time after which Zakāt becomes due upon property.

Hawwa' : (حواء) Eve, the wife of Adam. The Qur'an indicates that Hawwa was created as an equal mate for Adam, and that both Adam and Hawwa sinned equally when they disobeyed Allāh by eating fruit from the forbidden tree in the heaven. Upon turning to Allāh in repentance, both were likewise equally forgiven.

Hayā' : (الحياء) This term covers a large number of concepts. It may mean modesty, self-respect, bashfulness, honor, etc. Hayā' is of two kinds: good and bad; the good Hayā' is to be ashamed to commit a crime or a thing that Allāh عزوجل and His Messenger ﷺ has forbidden, and bad Haya' is to be ashamed to do a thing, which Allāh and His Messenger ﷺ ordered to do.

Henna : (الحناء) A kind of plant used for dyeing hair etc.

Hibah : (الهبة) present, gift.

Hibarah : (الحبرة) A sheet from Yemen with colored stripes of red or green. Some say it is of green color.

AlHidānah : (الحضانة) The nursing and caretaking of children.

Hifz : (الحفظ) It means to memorize. In the religious sense, Muslims try to memorize the whole Qur'an. Any person who achieves this task is called Hāfiz. There are millions of Muslims who memorize the whole Qur'an.

Hijāb : (الحجاب) Veil, partition, curtain, covering the body. Screening between non-Mahram men and women. Any kind of veil, it could be a curtain or a facial veil, etc. A long dress prescribed for Muslim women to cover their whole body from head to feet.

Hijāz: (الحجاز) The region along the western seaboard of Arabia, in which Makkah, Al-Madīnah, Jeddah, and Ta'if are situated.

Hijr: (حجر) The place of Thamūd before Tabūk between Al-Madīnah and Shām. Also the unroofed portion of the Ka'bah called Hatīm, which at present is in the form of a compound towards the north of it.

Hijrah: (الهجرة) It signifies migration from a land where a Muslim is unable to live according to the precepts of his faith to a land where it is possible to do so. Hijrah can also mean to leave a bad way of life for a good or more righteous way. The Hijrah par excellence for Muslims is the Hijrah of the Prophet ﷺ that not only provided him and his followers refuge from persecution, but also an opportunity to build a society and state according to the ideals of Islam.

Hijri: (الهجري) Name of the Islamic lunar calendar. It refers to the Prophet's migration from Makkah, because of the mounting hostility, there to Yathrib (200 miles north) whose people had invited him. This journey took place in the twelfth year of his mission. He arrived on the 20th of September 622 CE, and the city proudly changed its name to Madīnatun-Nabī (the Prophet's city), commonly known as Al-Madīnah. This is the beginning of the Islamic lunar calendar, often called the Hijri calendar, it is dated from this important event, which marks the beginning of an Islamic state (in Al-Madīnah) in which the Sharī'ah (Islamic law) was implemented. The months of the Islamic calendar are: Muharram, Safar, Rabī'ul-Awwal, Rabī'uth-Thāni, Jumād-al-Ūlā, Jumādath-Thāniyah, Rajab, Sha'bān, Ramadān, Shawwāl, Dhul-Qa'dah, Dhul-Hijjah.

Hilāb: (حلاب) A kind of scent.

Al-Hill: (الحل) The area outside the sacred precincts of Makkah.

Himā: (الحمى) A private pasture.

Hims: (حمص) A city in Shām (Syria, Lebanon, Palestine, Israel and Jordan) now it is in Syria.

Himyān: (حميان) A kind of belt, part of which serves as a purse to keep money in it.

Hiqqah: (الحقة) A three-year-old she-camel.

Hirā': (الحراء) The cave in a mountain named Jabalan-Nūr on the outskirts of Makkah where Muhammad ﷺ, at the age of forty, received the first revelations of the Qur'ān, beginning with the word Iqra' that means 'read'. The cave was a favorite place of retreat for Muhammad ﷺ prior to his call

to prophethood, where he could contemplate alone and seek of Allāh free from the distractions of the city below.

Hubal: (هبل) Hubal, the chief of the minor deities, was an image of a man, and was said to have been originally brought to Arabia from Syria. It was one of the so many false gods of Arabs housed in the Ka'bah in the pre-Islamic period of Ignorance.

Hublā: (الجبلى) A kind of desert tree.

Hudā': (الهداء) Chanting of camel-drivers keeping pace of camel's walk.

Al-Hudaybiyah: (الحديبية) A well-known place ten miles from Makkah on the way to Jeddah.

Hudūd: (الحدود) (sing. Hadd) Allāh's set boundary limits for Halāl (lawful) and Harām (unlawful). Whoever transgresses these limits may be punished or forgiven by Allāh as He wills. Legal punishment for certain crimes like robbery (to cut the hands), adultery or fornication (stoning or lashes and exile for one year), apostasy (killing), etc.

Hujjāj: (الحجاج) Pilgrims. Persons who have been on the pilgrimage to Makkah during the Hajj season in the month of Dhul-Hijjah. (Singular: Hājj = الحاج a male pilgrim; Hājjah = الحاجة a female pilgrim)

Hujrah: (الحجرة) Courtyard of a dwelling place, or a room.

Hukm: (الحكم) Literally meaning verdict, judgment, decision (see Verse 6:57), sometimes gives the meaning of wisdom, discretion, knowledge and the power to see things in their true perspective (Verse 26:83).

Hukmiyyah: (الحكمية) One of the Khawārij sects. So named because they had rejected the verdict of the arbitrators appointed by 'Ali and Mu'āwiyah under the plea that judgment rests only with Allāh.

Hullah: (الحلة) A Najrāni garment or shroud or coffin consisting of two parts, two-piece garment, lower wrap and upper wrap. Two pieces of a garment made of the same material.

Humaz: (الهمز) Madness or evil suggestions.

Hums: (حمس) The tribe of Quraysh, their offspring and their allies were called Hums. Those who were either lived in Harām or born there or were in the area of Harām or were from the tribes of Kinānah and Jadilah. This word implies enthusiasm and strictness. The Hums used to say: "We are the people of Allāh." They thought themselves superior to other people.

Hunayn: (الحنين) A valley between Makkah and Tā'if where the battle took place between the Prophet ﷺ and Quraysh pagans.

Huqūq : (الحقوق) (sing. Haq) Rights.

Hūr : (الهور) (Houris) Very fair females of Paradise wide-eyed with intense black irises and intense white scleras created by Allāh as such not from the offspring of Adam. (Hūr‘īn-wide-eyed houris)

Hūr‘īn : (حور عين) Wide-eyed houris.

Ibādah : (العبادة) Literally means worship, it refers to all those acts with which one renders worship and adoration, obedience and submission, service and subjection to Allāh (. Thus in Islam, visiting the sick, giving charity, hugging one’s spouse, or any other good act is considered an act of worship.

Iblīs : (إبليس) The word literally means ‘thoroughly disappointed, one in utter despair’. It is the personal name of Shaytān (Satan) or the cursed devil, as found in the Qur’ān. Iblīs is believed to be a prominent member of the jinn, a class of Allāh’s creation. When Adam (the first human) was created, Allāh commanded Iblīs and all the other angels to prostrate themselves before Adam. He rebelled against Allāh out of vanity and refused the Command of Allāh to prostrate before Adam, and was cast out from heavens. Iblīs reasoned to himself that he was superior to Adam since he was made of fire while Adam was only made of clay. By this one act of defiance, Iblīs introduced the sins of pride, envy, and disobedience into the world. Hence, Allāh told him that he will dwell in Hell. Iblīs asked Allāh for a postponement until the Hereafter. He also asked Allāh to allow him to mislead and tempt humankind to error. This term was granted to him by Allāh whereafter he became the chief promoter of evil and prompted Adam and Eve to disobey Allāh’s order. Allāh told him that only the misguided ones would follow him and that He would fill Hell with him and his followers. Iblīs swore that he would mislead and misguide all the people except those sincere and devoted worshipers of Allāh. Allāh warns human beings repeatedly in the Qur’ān that Iblīs is an avowed enemy of humankind, whose temptations must be resisted in order to stay on the Straight Path. He is possessed of a specific personality and is not just an abstract force.

Ibn : (الابن) (also used as bin) Arabic term meaning ‘son of’. Many famous Muslim men in history are known by a shortened version of their names beginning with Ibn. Examples include, Ibn Khaldūn (a historian), Ibn Sīna (a physician), Ibn Rushd (a judge and philosopher), and Ibn Batūtah (a world traveler).

Ibn Hajar : (ابن حجر) Allamah Hāfiz Ahmad bin Hajar ‘Asqalānī.

Ibn Labūn : (ابن لبون) Two year old camel.

Ibrāhīm : (إبراهيم) Abraham, a Prophet and righteous person revered by

Muslims, Jews, and Christians alike as the patriarch (father-figure) of monotheism. Muslims commemorate Ibrāhīm's devotion, struggles and sacrifices during the annual Hajj rites.

ʿIddah : (العدة) The waiting period prescribed by Allāh that a woman is required to observe as a consequence of the nullification of her marriage with her husband or because of the husband's death, during which a woman may not remarry after being widowed or divorced.

Iḍkhir : (الإذخر) A kind of grass well-known for its good smell, and is found in Hijaz, Saudi Arabia.

Idtibā' : (الاضطباع) In Ihrām, putting the upper wrap (Ridā') under the right armpit leaving the right shoulder bare, and placing part of it over the left shoulder.

Ifādah : (الإفاضة) See Tawāful-Ifādah.

Iftār : (الإفطار) Breaking of the fast immediately after sunset at Maghrib as soon as the Call to Prayer (Adhān) is called.

Ihdād : (الإحداد) Mourning for a deceased husband.

Ihlāl : (الإهلال) Raising the voice while reciting the Talbiyah during Hajj or 'Umrah.

Ihrām : (الإحرام) The state of consecration into which Muslims enter in order to perform the Hajj or 'Umrah (lesser pilgrimage). In which one is prohibited to practice certain deeds that are lawful at other times. The ceremonies of 'Umrah and Hajj are performed during such state. When one assumes this state, the first thing one should do is to express mentally and orally one's intention to assume this state for the purpose of performing Hajj or 'Umrah. Then Talbiyah — pilgrimage recitation (Labbayk Allāhumma Labbayk... Here I am, O Allāh, here I am) is recited, and two sheets of white unstitched seamless cloth are the only clothes men wear; the sheet wrapped below one's waist is called Izār, and the other wrapped round the upper part of the body is Ridā'. This dress worn by pilgrims serves to reinforce a sense of humility, purity, and human equality. In the state of Ihrām the pilgrim is required to observe many prohibitions, for example, he may not hunt, shave or trim his hair, shed blood, use perfume, or indulge in sexual gratification.

Ihsān : (الإحسان) Right action, goodness, sincerity. Doing something in a goodly manner. The highest level of deeds and worship with perfection, i.e., when you worship Allāh or do deeds, consider yourself as if you see Him; and if you cannot achieve this feeling or attitude, then you must bear in mind that He sees you. In other words, Ihsān means to be patient in performing your duties to Allāh, totally for Allāh's sake and in accordance with

the Sunnah (legal ways) of the Prophet ﷺ in a perfect manner.

Ihtikār: (الاحتكار) It means a planned hoarding of something for future profit. Ihtikār is prohibited and unlawful as it creates artificial scarcity of essential foodstuff.

Al-Ihtibā': (الاحتباء) See Al-Habwah.

Ibn Makhād: (ابن مخاض) One-year-old camel.

Ijārah: (الإجارة) Literally means to give something on rent.

Ijmā': (الإجماع) Consensus of opinion among scholars and leaders. It is one of the means employed by Muslims for joint decision-making, and for interpreting the Sharī'ah. Ijmā' comes next to the Qur'ān and the Sunnah as a source of Islamic doctrines.

Ijtihād: (الاجتهاد) Independent interpretive or discretionary reasoning. The intellectual effort of Muslim scholars to employ reason and analysis of the authoritative sources Qur'ān and Sunnah for the purpose of finding legal solutions to new and challenging situations or issues. It is also said to exercise personal judgment based on the Qur'ān and the Sunnah.

Ilā' or Iylā': (الإيلاء) A husband's oath to abstain from sexual relations with his wife. The maximum permissible limit for abstaining from sexual relations in wedlock under such a vow is four months, after which it would automatically mean repudiation of the marriage.

Ihām: (الإلهام) Literally means inspiration. Here it refers to those things or ideas that Allāh puts into the minds of His pious servants.

Iliyā': (إيلياء) Eilat seaport near Israel at head of Gulf 'Aqabah.

ʿIlm: (العلم) Arabic term meaning knowledge. The Qur'ān and Hadīth encourage Muslims to constantly strive to increase their knowledge, of both religious and worldly matters.

ʿIlm Jafar: (علم الجفر) The science of numerical symbolism of letters. It is said to come down from 'Alī bin Abu Tālib. Some say it to be Numology, Number manipulation, and some name it to be the art of ciphering or deciphering.

Imām: (الإمام) Generally, the term Imām refers to one who leads congregational worship. More broadly, the term also applies to religious leaders within the Muslim community, it is also used with reference to the founders of the different systems of theology and law in Islam, and in its highest form, refers to the head of the Islamic state.

ʿImāmah: (العمامة) The turban or similar head covering.

Imām Mahdī : (الإمام مهدي) He will make his appearance when the Muslims will be at their weakest position. With his advent, the greater signs of Qiyāmah (Resurrection) will commence. He will be the leader of the Muslims, and after his death, Prophet 'Eisa (Jesus) will take over the leadership.

Imān : (الإيمان) Literally means faith or belief. Here it refers to believing in Allāh (as the One and only God and believing that Muhammad ﷺ is His Messenger, and also having belief in other articles of faith.

Imlās : (الإملاص) An abortion caused by being beaten over one's (a pregnant wife's) abdomen.

Imsāk : (الإمساك) To abstain completely from foods, drinks, intimate intercourses and smoking, before the break of the dawn till sunset.

Inbijāniyah : (الإبجانية) A woolen garment without marks.

Injīl : (الإنجيل) Arabic name for the Holy Scripture revealed to Prophet 'Eisa (Jesus) during the last two or three years of his earthly life. The Injīl mentioned by the Qur'ān should, however, not be identified by the four Gospels of the New Testament that contain a great deal of records of the life of Jesus written by his closest contemporaries in addition to the inspired statements of Prophet Jesus . It is significant, however, that the statements explicitly attributed to Jesus in the Gospels contain substantively the same teachings as those of the Qur'ān.

Innā Lillāhi wa Innā Ilayhi Rāji'un : (إنا لله وإنا إليه راجعون) When a Muslim is struck with a calamity, when he loses one of his loved ones, or when he has gone bankrupt, he should be patient and say this statement meaning 'We are from Allāh and to Him we return'. Muslims believe that Allāh is the One Who gives and it is He Who takes away. He is testing us sometimes by giving something and sometimes by taking away. Hence, a Muslim submits himself to Allāh. He is grateful and thankful to Allāh for whatever he gets. On the other hand, he is patient and says this expression in times of turmoil and calamity.

In-shā'-Allāh : (إن شاء الله) The meaning of this Arabic phrase is 'If Allāh wills'. When a person wishes to plan for the future, when he promises, when he makes resolutions, and when he makes a pledge, he says this phrase. Muslims are to strive hard and to put their trusts with Allāh. They leave the results in the Hands of Allāh.

Intiqās : (الانتقاص) Sprinkling water on private parts while performing Wudū'.

'Iqāl : (العقال) The rope by which the camel's foreleg is fettered.

Iqamah : (الإقامة) It refers to the second call for the prayer that follows the

first call (Adhān). Iqāmah means that the obligatory prayer in congregation is just to begin. It is to be recited in Arabic before every obligatory prayer. It is composed of specific words and phrases very closely related to the Adhān. The statements of the Adhān are recited reduced so that the statements that are expressed twice in the Adhān are recited once in Iqāmah except the last utterance of Allāhu-Akbar. The prayer is offered immediately after Iqāmah has been pronounced.

Iqāmatus-Salāt: (إقامة الصلاة) The offering of the prayers perfectly. This is not understood by many Muslims. It means: (A) Each and every Muslim, male or female, is obliged to offer his prayers regularly five times a day at the specified times; the male in the mosque in congregation and the female at home. As the Prophet ﷺ has said: "Order your children for prayer at the age of seven and beat them (about it) at the age of ten." The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held responsible before Allāh in case of non-fulfillment of this obligation by the Muslims under his authority. (B) To offer the prayers in a way just as the Prophet Muhammad ﷺ offered it with all its rules and regulations, as he ﷺ said: "Offer your prayers the way you see me offering them." Please see Sa-hīh Al-Bukhārī, Vol. 1 for the Prophet's way of praying, in the book of characteristics of the prayer and that the prayer (Salāt) begins with Takbīr (Allāhu-Akbar) with the recitation of Sūrat Al-Fātihah etc., along with its various postures, standing, bowing, prostrations, sitting etc., and it ends with Taslīm.

Iqra': (اقرأ) It means 'read' or 'recite,' it was the first word of the Qur'an revealed to Muhammad ﷺ during one of his retreats to the cave of Hirā' above Makkah. Muslims refer to this word to remind themselves of the importance of acquiring knowledge, 'from the cradle to the grave' as Prophet Muhammad ﷺ said.

Irfāh: (الإرفاه) To comb the hair everyday.

Isbāghul-Wudū': (إسباغ الوضوء) To perform ablution properly. It means either covering all required areas completely or washing them three times. (Likewise, Ahsanal-Wudū' means performing ablution well, and Atammal-Wudū' means performing ablution perfectly.)

Isbāl: (الإسبال) Making one's lower garment too long below the heels.

'Ishā': (العشاء) It is the commencement of darkness, and the beginning of the time of 'Isha' (night) prayer. The time for it starts about one hour and a half after sunset, till the middle of night.

Ish'ār: (الإشعار) Marking the Budn. This was done by grazing the skin of the camel's hump until some blood appeared, and then wiping that blood in such

a way as to leave a mark. This mark then indicated that the camel was set aside for sacrifice.

Ishrāq : (الإشراق) Sunrise.

Ishimālus-Sammā' : (اشتمال الصماء) The wearing of clothes in the following two ways: 1. To cover one shoulder with a garment and leave the other bare. 2. To wrap oneself (with hands enclosed) in a garment while sitting in such a way that nothing of that garment would cover one's private parts. (See Ihtibā')

Ishirāk : (الاشتراك) Equivocally; participation; partnership. While Istidānah means the raising or building up credit through credit purchases. It however does not apply to the raising of cash loans.

Islam : (الإسلام) Its meaning encompasses the concepts of peace, greeting, salutation, surrender, obedience, loyalty, allegiance and commitment. Literally means 'submission to the will of Allāh,' and refers commonly to an individual's surrender and commitment to God the Creator through adherence to the religion by the same name. The most important and pivotal concept in Islam is the Oneness of God. See Allāh for more on the concept of God. Islam teaches that all faiths have, in essence, one common message: the existence of a Supreme Self, the one and only God, whose sovereignty is to be acknowledged in worship and in the pledge to obey His teachings and commandments, conveyed through His Messengers and Prophets who were sent at various times and in many places throughout history. Islam demands a commitment to submit and surrender to God so that one could live in peace; peace (Sālām) is achieved through active obedience to the revealed commandments of God, for God is the Source of all peace. Commitment to Islam entails striving for peace through a struggle for justice, equality of opportunity, mutual caring and consideration for others' rights, and continuous research and acquisition of knowledge for the better protection and utilization of the resources of the universe.

The basic beliefs of Islam are: the Oneness of the only God who is Sovereign of the universe; the Revelation of the teaching and commandments of God through angels in heaven to Prophets on earth, and written in sacred writings that all have the same transcendent source; these contain the will of God marking the way of peace for the whole universe and all mankind; the Day of Judgment which inaugurates the Afterlife in which God rewards and punishes with respect to human obedience to His will.

Islam is the last and final religion to all mankind and to all generations irrespective of color, race, nationality, ethnic background, language, or social position. Islam teaches that human diversity is a sign of the richness of God's mercy, and that God wills human beings to compete with each other in good-

ness in order to test who is the finest in action; this is, according to Islam, the reason for the creation of the universe.

Islam was revealed to the Prophet ﷺ (Sūrah 3 Āl ‘Imrān—The Family of Imrān, Verse 19) “Truly, the religion with Allāh is Islam,” and again (Sūrah 5: Al-Mā’idah—The Table Spread, Verse 3) “This day I have perfected your religion for you, and have chosen for you Islam as your religion.” A person who enters the fold of Islam is called a Muslim. The religion of Islam is not to be confused with Mohammedanism. The latter is misnomer to Islam. Muslims do not accept this name as it gives wrong information about Islam and Muslims.

Ismā’īl: (إسماعيل) (Ishmael) The elder son of Abraham, Prophet of Allāh and the father of the Arabs, born to his wife Hajar. When he was about thirteen years old, Ismā’īl helped Abraham build the Ka’bah as a place for monotheists to worship the One God. He, along with his younger brother Ishāq (Isaac), are considered by Muslims to have been Prophets in their own right.

Isnād: (الإسناد) (sing. Sanad السند). The chain of narrators of a Prophetic Hadīth.

Isrā’: (الإسراء) Another name for Sūrah Banī Israel (17) of the Noble Qur’ān.

Isrā’ wa Mi’rāj: (الإسراء والمعراج) The miraculous ‘Night Journey’ and ‘Ascension’ of Prophet Muhammad ﷺ, respectively, from Makkah to Al-Aqṣā Mosque in Jerusalem, which took place in 619/620 CE. This important event, which took place in the year of Muhammad’s wife Khadijah’s death, gave strength to him by reaffirming God’s support for him. During this event, instructions for the formal Muslim prayer were revealed to Muhammad ﷺ, making them a cornerstone of Muslim faith and practice.

Istabraq: (إستبرق) Thick Dībāj (pure silk brocade).

Istibrā’: (الاستبراء) The elapse of one menstruation period in the case of a newly purchased slave-woman.

Istighfār: (الاستغفار) To seek Allāh’s forgiveness. It is something that must be done continuously in a Muslims life.

Istihādah: (الاستحاضة) Bleeding from the womb of a woman in between her ordinary periods. (See Sahīh Al-Bukhārī, Vol. 1, Hadīth No. 303)

Istihsān: (الاستحسان) To give a verdict with a proof from one’s heart with satisfaction, and one cannot express it [only Abū Hanifah and his pupils say so but the rest of the Muslim religious scholars of Sunnah (and they are the majority) do not agree to it].

Istijmār : (الاستجمار) Purification by stone.

Istikhārah : (الاستخارة) A prayer consisting of two Rak'āt in which the praying person appeals to Allāh to guide one to the right decision, regarding a certain deed, or a particular problem, or a situation with which one is confronted. (See Sahīh Al-Bukhārī Hadīth No. 263, Vol. 2; Hadīth No.391, Vol. 8; Hadīth No. 487, Vol. 9.)

Istinjā' : (الاستنجاء) Cleansing of one's private parts after having relieved oneself. A person can cleanse himself with water or clods of earth.

Al-Istinshāq : (الاستنشاق) Rinsing the nose.

Istisqā' : (الاستسقاء) A prayer consisting of two Rak'āt, invoking Allāh for rain in seasons of drought. (See Sahīh Al-Bukhārī, Hadīth 119, Vol. 2)

Ithm : (الإثم) Ithm denotes negligence, dereliction of duty and sin.

Ithmid : (الإثمد) Antimony that clears the vision and makes the eyelashes grow.

Itikāf : (الاعتكاف) Seclusion in a mosque for the purpose of worshipping Allāh only. It refers to the religious practice of spending the last ten days of Ramadān (either wholly or partly) in a mosque so as to devote oneself exclusively to worship. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a very short period, and that is only for very urgent necessity, e.g., answering the call of nature or joining a funeral procession etc.

Izār : (الإزار) A sheet worn below the waist to cover the lower half of the body.

Jabriyyah : (الجبرية) The Jabriyyah sect has the belief that a person is free to do according to his will and he is responsible solely what deeds he performs, good or bad as against the Qadariyyah sect whose belief is just the opposite.

Jad'ā' : (جدعاء) An animal with a cut nose, ear or lip. But it is more specific for the nose being most common in many cases.

Jadha'ah or Jadha' : (جدعة، جذع) A four-year-old she-camel, or a sheep more than one year and less than two years, or cow of three years age, or a horse five years age. The criterion in goat, cow, ox and camel is having two teeth and in sheep who has reached the age of one year.

Jahālah : (الجهالة) Uncertainty in a contract that may lead to a later dispute; see Gharar.

Jahannam : (جهنم) Most commonly understood to mean Hell described as a place of torment, sorrow, and remorse. Islam teaches that God does not wish

to send anyone to Hell, yet justice demands that righteous people be rewarded and those who insist on evil living without repentance and on denial of God be punished.. In fact, it is one of the levels of Hell. There are seven levels of Hell-fire: 1. Jahīm—the shallowest level of Hell. It is reserved for those who believed in Allāh and His Messenger ﷺ, but who ignored His commands. 2. Jahannam—a deeper level where the idol-worshippers are to be sent on the Day of Judgment. 3. Sa'îr—is reserved for the worshippers of fire. 4. Saqar—this is where those who did not believe in Allāh will be sent on the Day of Judgment. 5. Ladha—will be the home of the Jews. 6. Hā-wiyah—will be the abode of the Christians. 7. Hutamah—the deepest level of Hell-fire. This is where the religious hypocrites will spend eternity. The worst of Allāh's creation are the Munāfiqîn (hypocrites), whether they be of mankind or jinn, for they outwardly appear to accept, but inwardly reject Allāh and His Messenger ﷺ. A dweller of Hell is called a Jahannamî.

Jāhil: (الجاهل) Literally means 'an ignorant person.' Here it refers to one who is ignorant of the knowledge of Islam irrespective of whether it is general knowledge of Islam, or knowledge of the rules and regulations of Islam.

Jāhiliyyah: (الجاهلية) Literally 'ignorance' is a concise expression for the pagan practice of the days before the advent of the Prophet Muhammad ﷺ. Jāhiliyyah denotes all those world-views and ways of life that are based on rejection or disregard of heavenly guidance communicated to mankind through the Prophets and Messengers of God; the attitude of treating human life, either wholly or partly, as independent of the directives of God.

Jahīm: (الجهيم) See Jahannam.

Jahmiyyah: (الجهمية) Taken its name from its progenitor Jahm bin Safwān. This sect denies seeing Allāh in the Hereafter.

Jahrî Salāt: (الصلاة الجهرية) Prayer of audible recitation.

Jayshul-'Usrah: (جيش العسرة) Army of Hardship, meaning the campaign to Tabūk.

Jalîl: (الجليل) A kind of good smelling grass grown in Makkah.

Jāriyah: (الجارية) A young girl.

Jā'iz: (الجائز) see Halāl.

Jalab & Janab: (جلب وجنب) Jalab (bringing) and Janab (avoidance) meaning the tax collector should not stop in one place and demand that people bring their goods and livestock to him for assessment of tax; and also the people should not go to remote areas away from where they are expected to be so that the tax collector has to travel far and face hardship in doing his job.

Jallālah : (الجلالة) The animal that eats dung or the dropping of other animals.

Jalsah : (جلسة) Sitting between the two prostrations.

Jam' : (الجمع) Muzdalifah, a well-known place near Makkah.

Jāmi' : (الجامع) Collection of Ahādīth on a list of topics like belief, laws, Sunan, purification, piety, manners, interpretation, history, etc.

Jamā'at : (الجماعة) It is a group or a congregation for communal worship.

Jamrah : (الجمرة) (pl. Jimār) White hot coal. A small stone-built pillar in a walled place. There are three Jimār situated at Mina. One of the ceremonies of Hajj is to throw pebbles at these Jimār on the four days of 'Eidul-Adhā at Mina.

Jamratul-'Aqabah : (جمرة العقبة) One of the three stone pillars at Mina. The last and the greatest one. It is situated at the entrance of Mina from the direction of Makkah. One of the rites of Hajj is to throw pebbles at these stone pillars, which represent Satan.

Jamratul-Ūlā : (جمرة أولى) The first one.

Jamratul-Wusta : (جمرة وسطى) The middle one.

Janābah : (الجنابة) The state of a person after having sexual intercourse with his wife or after having a sexual discharge in a wet dream, whether intentional or otherwise. A person in such a state should perform Ghusl (i.e., have a bath) or do Tayammum, if a bath is not possible; otherwise the person may not perform Salāh (prayer) or recite or touch the Qur'ān.

Janāzah : (الجنابة) The Muslim funeral prayer, performed as a sign of respect and goodwill for a deceased Muslim, immediately prior to burial. The prayer reminds all Muslims of their ultimate mortality, thereby reinforcing an ethic of righteous and God-conscious living.

Janīb : (الجنب) A good kind of date.

Jannah : (الجنة) Paradise, described as a place of happiness, contentment, and vitality. A reward for the righteous and God-conscious, who believe in the Oneness of Allāh and in all His Prophets and Messengers, and who follow the way of life of the Prophets. A created abode in the Hereafter as a blissful garden, where people live in eternal comfort and joy. Jannah has eight gates around it and each of these eight gates has eleven doors. The names of the eight gates are:

1. Bābul-Imān (باب الإيمان). 2. Bābul-Jihād (باب الجهاد). 3. Bābul-Kazmīnal-Ghayz (باب الكاظمين الغيظ). 4. Bābur-Rayyān (باب الريان). 5. Bābur-Rādīn

(باب الراضين). 6. Bābus-Sadaqah (باب الصدقة). 7. Bābut-Tawbah (باب التوبة).
8. Bābus-Salāt (باب الصلاة). A dweller of Paradise is called a Jannati.

Al-Jarhu wat-Ta'dīl: (الجرح والتعديل) The Science of Validation of Ahādīth, validation or invalidation.

Jāriyah: (الجارية) Bondmaid, a female bond servant.

Jazākallāhu khayran: (جزاك الله خيرًا) This is a statement of thanks and appreciation to be said to the person who does a favor. Instead of saying thanks (Shukran), the Islamic statement of thanks is to say this phrase. Its meaning is: May Allāh reward you for the good. It is understood that human beings can't repay one another enough. Hence, it is better to request Almighty Allāh to reward the person who did a favor and to give him the best.

Ji'ah: (الجمعة) Beer. A drink made from barley and wheat.

Jibrīl or Jibra'īl: (جبريل/جبرئيل) (Gabriel) Muslims believe that angels are among God's many creations. He is believed to be one of the most important angels, as he was responsible for transmitting God's Divine revelations to all of the human Prophets, ending with Muhammad ﷺ. Due to his special role in bridging the divine and human realms, he is referred to in the Qur'an as a Spirit (Rūh) from God.

Jibt: (الجبوت) It signifies a thing devoid of any true basis and bereft of usefulness. In Islamic terminology the various forms of sorcery, divination and soothsaying, in short, all superstitions are called Jibt.

Jihād: (الجهاد) The word literally means 'to strive' or 'to exert to the utmost.' It is an Arabic word the root of which is Jahada, which means to strive for a better way of life. The nouns are Juhd, Mujāhid, Jihād, and Ijtihād. The other meanings are: struggle, endeavor, strain, exertion, effort, diligence, fighting to defend one's life, land, and religion. Usually understood in terms of personal betterment, Jihād remained a highly nuanced concept, it should not be confused with Holy War, a common misrepresentation, the latter does not exist in Islam nor will Islam allow its followers to be involved in a Holy War. The latter refers only to the Holy War of the Crusaders. Jihād is not a war to force the faith on others, as many people think of it. It should never be interpreted as a way of compulsion of the belief on others, since there is an explicit Verse in the Qur'an that says: "There is no compulsion in religion." (Qur'an: Al-Baqarah 2:256). Jihād is not a defensive war only, but a war against any unjust regime, or any evil that is rampant in the society. If such a regime or a group exists that is spreading misinformation, and by that creating chaos, a war is to be waged against the leaders, but not against the people to stop it. People should be freed from the un-

just regimes and influences so that they can freely choose to believe in Allāh and worshiping Him. Not only in peace but also in war, Islam prohibits terrorism, kidnapping, and hijacking, when carried against civilians. Whoever commits such violations is considered a murderer in Islam, and is to be punished by the Islamic state. During defensive wars, Islam prohibits Muslim soldiers from harming civilians, women, children, elderly, and the religious men like priests and rabbis. It also prohibits cutting down trees and destroying civilian constructions. In short, any cruelty or unjust practice with the enemies is also prohibited in Islam, in fact Islam introduces the highest human rights first in the world.

Jilbāb : (الجلباب) (pl. Jalābīb) It is a long loose fitting garment worn by the Arabs as an overgarment or outer garment or outer covering.

Jimār : (الجمار) See Jamrah.

Jinn : (الجن) A creation, created by Allāh from fire, like human beings from mud, and angels from light. Like man, a Divine Message has also been addressed to them and they too have been endowed with the capacity, again like man, to choose between good and evil, between obedience and disobedience to God. See Sūrah 72 of the Noble Qur'ān. These are spiritual beings that inhabit the world and are required to follow the orders of Allāh and are accountable for their deeds. They can be good or bad, just like people. The word Jinn in Arabic means hidden, which indicates that they are invisible creatures. It is said that they take on different shapes and forms. Occasionally they involve themselves in the lives of human beings, causing confusion and fright, though not all jinns are believed to be malevolent.

Ji'rānah : (الجعرة) A place, few miles from Makkah. The Prophet ﷺ distributed the war booty of the battle of Hunayn there, and from there he assumed the state of Ihrām to perform 'Umrah.

Jirār : (الجرار) (Also called Qullah - القلة) A large drinking water container like a barrel whose size the scholars differ over, from five to fifty water skins (القربة - Qirbahs).

Jizyah : (الجزية) Head tax or poll tax. A uniform tax or surcharge imposed upon every person or every adult in a specific group, as on those entering or leaving a country or using a particular service or conveyance. Tax imposed by Islam on all non-Muslims living in an Islamic government in lieu of the guarantee of security and protection provided to them as the Dhimmis (Protected People) of an Islamic state, and their exemption from military service and payment of Zakāh or other taxes imposed on Muslims, they should pay this tax to compensate. If the State cannot protect those who paid Jizyah, then the amount they paid is returned to them. Jizyah symbolizes the submission of

the non-Muslims to the suzerainty of Islam. (See Sahih Al-Bukhārī, Vol. 4, Ahādīth No. 384, 385 and 386)

Jubbah : (الجببة) A cloak, outer garment.

Al-Jubār : (الجبارة) Bloodshed with impunity (exemption), i.e., without liability.

Juhfah : (الجحفة) The Mīqāt of the people of Shām.

Jumu'ah : (الجمعة) Friday, the Muslims' day of gathering, when all Muslim males must go to the mosque to hear the Friday Khutbah (sermon) and to offer the Jumu'ah congregational prayer, instead of Zuhr prayer. On this special day, Muslims make an extra effort to go to the main mosque of the vicinity with their fellow Muslim brothers. Also Sūrah 62 of the Noble Qur'ān.

Jumu'ah Masjid : (مسجد الجامع) Refers to the mosque in which Jumu'ah prayer is offered.. It is generally the main mosque in a town or city.

Junub : (الجنب) A person who is in a state of Janābah, means to be in a state of ceremonial impurity or defilement. A male becomes Junub on having sexual intercourse or simply on the emission of semen in sleep or otherwise. A female also becomes Junub as a result of sexual intercourse as well as when she is menstruating or having postnatal bleeding. These are the general causes of Janābah, which is also referred to in the books of jurisprudence as Hadath Akbar. A full bath is required for a Junub to receive purification or Tahārah, without which a man or woman is not allowed to touch or read the Qur'ān, enter the mosque or offer the prayers. In the absence of water, however, one is allowed to resort to Tayammum (dry ablution). It substitutes for both, a full bath (Ghusl) and ablution (Wudū').

Juyūb : (الجيوب) Bosom or breast.

Juz' : (الجزء) Collection of Ahādīth handed over by a single individual, a Companion, a Successor or a succeeder

Ka'bah : (الكعبة) The first house of worship built for mankind as the first building dedicated to the worship of the One God. The Ka'bah is an empty cube-shaped stone building whose foundations were built by the angels and originally built by Adam and later on reconstructed by Prophet Abraham and his son, Prophet Ishmael about 4,000 years ago. It was rebuilt with the help of Prophet Muhammad ﷺ, and is covered by a black and gold cloth embroidered with Verses from the Qur'ān. It is located within the court of the Sacred Mosque (Al-Masjidul-Harām) at Makkah, it is the most sacred place in Islam and commonly referred to as the 'House of Allāh.' It is the focal point towards which Muslims all over the world face in their five daily prayers. Pilgrims at Makkah are supposed to circumambulate the Ka'bah. The Ka'bah contains the sacred Black Stone.

Al-Kabā'ir : (الكبائر) The biggest sins, such as polytheism, murder, illegal sex, usury, theft, etc.

Kabsh : (الكبش) Ram, a male sheep.

Kafan : (الكفن) The shroud for the dead.

Kafālah : (الكفالة) The pledge given by somebody to a creditor to guarantee that the debtor will be present at a certain specific place to pay his debt or fine, or to undergo a punishment etc.

Kaffārah : (الكفارة) Expiation for any loss, injury, lack of services, etc., also an expiation or atonement for a missed or wrongly practiced obligatory religious act, it is usually in the form of money or foodstuff or a sacrifice of an animal to free oneself from the consequences of sin (term specially used regarding the non-fulfillment of a pledge).

Kafil : (الكفيل) A person providing surety, or a guarantor.

Kāfir : (الكافر) It signifies one who denies or rejects the truth. A person who disbelieves in Allāh, His Messengers, all the angels, all the holy Books, Day of Resurrection and in the Qadar (Divine Preordainments). It also refers to one who does not believe in Muhammad ﷺ as the final Messenger of Allāh.

Kāfir (الكافور) Literally means camphor. It is a special heavenly perfume that will be mixed with non-intoxicating, pure wine and be given to the righteous in the Hereafter. See the Holy Qur'ān, Al-Insan (76:5).

Kalālah : (الكلالة) One who leaves behind no heir. According to some scholars, it refers to those who die leaving neither any issue nor father nor grandfather. According to others, it refers to those who die without any issue (regardless of whether they are succeeded by father or grandfather).

Kalām : (الكلام) Talk or speech; has also been used through the ages to mean logic or philosophy.

Kalām Majīd : (كلام مجيد) Refers to the Noble Qur'ān, the Message of God.

Kalimah : (الكلمة) Refers to the basic tenet of Islam, i.e., bearing witness that none has the right to be worshiped but Allāh and that Muhammad is the Messenger of Allāh.

Kalla : (الكل) Poor dependents and a debt.

Kanz : (الكنز) Hoarded up gold, silver and money, the Zakāt of which has not been paid. (See the Qur'ān 9:34).

Karāmāt : (الكرامات) (sing. Karāmah) Literally means a miracle. But in Islam it refers to miracles performed by saints and other pious slaves of Allāh.

These miracles are performed only by the will of Allāh. Saints cannot perform any miracles of their own accord.

Kasafat : (كسفت) An Arabic verb meaning 'eclipsed', used for a solar eclipse: Ash-Shamsu Kasafat (the sun eclipsed).

Kashf : (الكشف) Literally means 'manifestation'.

Katam : (الكتم) A plant used for dyeing hair (Wasmah).

Al-Kawthar : (الكوثر) A sacred fountain in Jannah (Paradise). It is the source of all the four rivers of Jannah, and feeds the Hawd of Prophet Muhammad ﷺ, which is at the end of the Sirātul-Mustaqīm. It is a gift from Allāh to the Prophet ﷺ to quench the thirst of true believers. (See Hawd Kawthar). Also the name of Sūrah No. 108.

Khabāl : (الخبال) The (mire of) pus or sweat of the people of Hell.

Khabat : (الخطب) The leaves of a thorny desert tree.

Khadhf : (الخذف) The act of throwing small pebbles (like in Ramy).

Khadirah : (خضرة) A kind of vegetation.

Khaybar : (خيبر) A well-known town in the north of Al-Madīnah on the road to Syria.

Khayf : (خيف) A valley.

Khalās : (الخلاص) A condition stipulating that the seller will deliver the product when it comes into his possession.

Khilfah : (الخلفة) Pregnant she-camels those are halfway through their pregnancy.

Khalīfah : (الخليفة) (Caliph) The Imām or the Muslim ruler.

Khalīfah : (الخليفة) An Arabic term meaning 'successor,' it refers to the rightful successor of Prophet Muhammad ﷺ as leader of the Ummah (worldwide Muslim community). The Khalīfah is not a Prophet; rather, he is charged with upholding the rights of all citizens within an Islamic state and ensuring application of the Sharī'ah (Islamic law). Another title for the Khalīfah (caliph) is Amīrul-Mu'minīn meaning 'the Leader of the Believers'. In the political history of Islam, Khalīfah became the title of the successors of the Prophet Muhammad ﷺ, notably the first four Rightly-Guided Caliphs known as Al-Khulafā'ur-Rāshidūn. The immediate successors of Prophet Muhammad ﷺ, were Abū Bakr Siddiq, 'Umar bin Khattāb, 'Uthman bin 'Affān, and 'Ali bin Abu Tālib (11-35 AH, 632-655 CE). With the establishment of the Umayyad hereditary rule immediately after this, the institution of the Ca-

liphate changed into monarchy. Yet the rulers called themselves Caliphs. Formally the institution of the Caliphate came to an end in 1924 CE when Kamal Atatürk of Turkey arbitrarily declared its abolition.

Khalifah : (ال خليفة) Khalifah or vicegerent is one who exercises the authority delegated to him by his principal, and does so in the capacity of his deputy and agent. Another use for this word is for humanity in general. The human being is considered the Khalifah (representative) of Allāh on earth according to Allāh. This term has been used in the Qur'ān with reference to man: "Just think when your Lord said to the angels: 'Lo! I am about to place a vicegerent on earth...'" (2:30). At certain places in the Qur'ān, *Khulafā'* (pl.) also means (a) people with power to mobilize all that is on earth (27:62); (b) successors or inheritors who will inherit the earth and succeed one after another (24:55; 38:26).

Khalīl : (ال خليل) A close friend. The one whose love is mixed with one's heart and it is superior to a friend or beloved. The Prophet ﷺ had only one Khalīl, i.e., Allāh, but he had many friends.

Khalūq : (ال خلوق) A kind of perfume and dye made from saffron.

Khamr : (ال خمر) It literally means 'wine', and has been prohibited by Islam. This prohibition covers everything that acts as an agent of intoxication, and includes all kinds of alcoholic drinks. See Noble Qur'ān, Al-Baqarah (2:219), Al-Mā'idah (5:93).

Al-Khamsah : (ال خمسة) The five compilers of Ahādīth . Abu Dāwud, Nasā'i, Tirmidhi, Ibn Mājah, Ahmad.

Khamisah : (ال خميسة) A black woolen square blanket with marks on it.

Khandaq : (ال خندق) It means a ditch. Generally referred to the battle of Khandaq.

Kharāj : (ال خراج) Tax imposed on the revenue from land taken from non-Muslims to ensure their equal rights under Islamic law.

Kharāj : (ال خراج) Zakāt imposed on the yield of the land (1/10th or 1/20th).

Kharqā' : (ال خرقاء) An animal with pierced ears.

Khasafa : (ال خسف) A word meaning 'eclipsed' used for lunar eclipse: Al-Qamaru Khasafa (the moon eclipsed).

Khatīb : (ال خطيب) Orator, speaker.

Khawārij : (ال خوارج) (Khārijites or the Seceders) The people who dissented from the religion and disagreed with the rest of the Muslims. According to their belief a sinner is out of the folds of Islam.

Khazîr or **Khazîrah**: (الخزير، الخزيرة) A special dish prepared from ground meat, white flour, fat etc.

Khîbr: (الخبر) The agreement to Mukhābarah, i.e., selling fruit before it ripens.

Khilābah: (الخلافة) Deception. See Musarrah:

Khilāfah: (الخلافة) The Muslim state or the office of the caliph.

Khilāl: (الخلال) This term is generally used in the act of Wudū' (ablution). It refers to the passing of fingers either through one's beard or passing of fingers of one hand through the fingers of the other hand, or even passing of the little finger through the toes.

Khimār: (الخمار) Headcloth, head and face veil, head cover, veil covering the face but leaving the eyes exposed. Any scarf like piece of cloth used to cover the whole head and neck and may also be used to cover the bosom of a woman.

Khuff: (الخف) (pl. Khifāf) Leather socks or slippers.

Khul': (الخلع) It signifies a woman's securing the annulment of her marriage through the payment of some compensation like returning back the Mahr to her husband which he gave her. See Qur'ān, Al-Baqarah (2:229).

Khumrah: (الخمرة) A small mat just sufficient for the face and the hands (on prostrating during prayers).

Khums: (الخمس) It is literally one fifth. One fifth of the spoils of war is earmarked for the struggle to exalt the Word of Allāh and to help the orphans, the needy, the wayfarer and the Prophet's kinsmen. Since the Prophet ﷺ devoted all his time to the cause of Islam, he was not in a position to earn his own living. Hence a part of Khums was allocated for the maintenance of the Prophet ﷺ as well as for his family and the relatives dependent upon him for financial support. See Qur'ān, Al-Anfāl (8:41).

Khushū': (الخشوع) Submissiveness and attentiveness during the prayer with homage, humbleness and fear of Allāh.

Khutbah: (الخطبة) Sermon or religious talk. The weekly community address given by an *Imām* immediately prior to the Friday congregational prayer. The address serves as a venue for leaders to share with members of the congregation religious insights, to discuss Islamic viewpoints on important contemporary issues, and to reinforce teachings of Islam. The greatest sermon in the history of mankind is called *Khutbatul-Wadā'* (the Farewell address), given by the Prophet Muhammad ﷺ, during his last Hajj in 10 AH. There are various types of sermons:

Khutbatul-Jumu'ah (خطبة الجمعة) (the Friday sermon). This is given immediately before the Jumu'ah (Friday) prayer. 2. **Khutbatul-'Eid** (the 'Eid sermon). This is given immediately after the prayer of the two 'Eids. 3. **Khutbatun-Nikāh** (the marriage sermon). This is given during the marriage ceremony.

Khutbatun-Nikāh: (خطبة النكاح) A speech delivered at the time of concluding the marriage contract.

Kifāyah: (كفاية) An obligatory Islamic rule. If one person performs the act, then it is not required for others to perform. For example, the burial of a deceased Muslim is obligatory on any one person to perform.

Kifl: (الكفل) Share or portion, a like part.

Ki'āb: (الكعاب) Ki'āb is plural of Ka'b and refers to bones taken from the knees of sheep which were used in gambling similar to dice. Dice (for playing).

Kohl: (الكحل) Antimony eye powder.

Kūfah: (الكوفة) A city of Iraq.

Kuffār: (الكفار) Plural of Kāfir (see Kāfir).

Kūfi: (كوفي) An Arabic script. Angular writing style often used for early hand-written copies of the Qur'ān.

Kufr: (الكفر) The state of disbelief. Its original meaning is 'to conceal'. This word has been variously used in the Qur'ān to denote: (1) state of absolute lack of faith; (2) rejection or denial of any of the essentials of Islam that constitute to believe in Allāh, His angels, His Messengers, His revealed Books, the Day of Resurrection, and Al-Qadar (i.e., Divine Preordainments whatever Allāh has ordained must come to pass); (3) attitude of ingratitude and thanklessness to Allāh; and (4) non-fulfillment of certain basic requirements of faith. In the accepted technical sense, Kufr consists of rejection of the Divine guidance communicated through the Prophets and Messengers of God. More specifically, ever since the advent of the last of the Prophets and Messengers, Muhammad ﷺ, rejection of his teaching constitutes Kufr. Killing a believer also constitutes disbelief.

Kufu': (الكفو) It means to be similar or resembling or peer. Similarity or equality in four things - religion, lineage, profession and freedom is regarded reliable. Among these four, religion is agreed upon. Lineage is not proved from any true and authentic Hadīth, rest of the two, profession and freedom are admitted by all. To marry other than Kufu' is not prohibited, but it is better to marry in Kufu' for many reasons.

Kunyah: (الكنية) Surname. Calling a man, O 'father of so-and-so!' Or calling a

woman, O'mother of so-and- so!' This is a custom of the Arabs.

Kursî: (الكرسي) Literally a footstool or chair, and sometimes wrongly translated as Throne. The Kursî mentioned in this Verse should be distinguished from the 'Arsh (Throne) mentioned in V.7:54, 10:3, 85:15 and elsewhere. Prophet Muhammad ﷺ said: "The Kursî compared to the 'Arsh is nothing but like a ring thrown out upon open space of the desert." If the Kursî extends over the entire universe, then how much greater is the 'Arsh. Indeed Allāh, the Creator of both the Kursî and the 'Arsh, is the Greatest.

Ibn Taymiyyah said in the chapters: a) To believe in the Kursî, b) To believe in the 'Arsh (Throne):

It is narrated from Muhammad bin 'Abdullāh and from other religious scholars that the Kursî is in front of the 'Arsh (Throne) and it is at the level of the Feet. (Fatāwa Ibn Taymiyyah, Vol. 5, Pages 54, 55)

Kusūf: (الكسوف) Solar eclipse. See Kasafat.

Labbayk: (لبيك) Literally means a response to the call.

Labbayka wa Sa'dayka: (لبيك وسعديك) I respond to Your call; I am obedient to Your orders.

Laghw: (اللغو) That which is not suitable-vain talks, useless discussion and playfulness.

Lā hawla wa lā quwwata illā billāh: (لا حول ولا قوة إلا بالله) The meaning of this expression is: 'There is no power and no strength except with Allāh the Almighty.' This expression is read by a Muslim when he is struck by a calamity, or is taken over by a situation beyond his control. A Muslim puts his trust in the Hands of Allāh, and submits himself to Allāh.

Lahd: (اللحد) Niche type of grave.

Lāhut: (اللاهوت) Divine.

Lā ilāha illallāh: (لا إله إلا الله) This expression is the most important one in Islam. It is the creed that every person has to say to be considered a Muslim. It is part of the first pillar of Islam. The meaning of which is: 'None has the right to be worshipped but Allāh.' The second part of this first pillar is to say: 'Muhammadun Rasūlullāh,' which means: Muhammad is the Messenger of Allāh.

Lāt: (اللات) A chief goddess of the Thaḡif tribe in Tā'if, and among the most famous idols in the religion of the pre-Islamic Arabia. See the Noble Qur'ān, An-Najm (53:19)..

Laylatul-Qadr: (ليلة القدر) 'The Night of Power,' concealed in one of the odd last ten nights of the month of fasting (i.e., Ramadān). The night on which the Qur'ān was first revealed by Jibra'il to the Prophet Muhammad ﷺ in 610 CE, during his retreat in the cave of Hirā' above Makkah. Allāh تعالى describes it as better than one thousand months, and the one who worships Allāh during it by performing optional prayers and reciting the Noble Qur'ān, etc., will get a reward better than worshipping Him for one thousand months (i.e., 83 years and four months). Muslims commemorate this night, believed to be the 27th of Ramadān (though unknown for certain), by offering additional prayers and supplications late into the night. [See the Qur'ān Sūrat 97 (V.97: 1-5)] (See Sahīh Al-Bukhārī, Vol. 3, Hadīth No. 231 and Chapter No.2)

Al-Latīf: (اللطيف) The Subtle One Who is All-Pervading. One of the ninety-nine Attributes of God. The exact meaning of this word is very difficult to fully understand. It includes all of the following meanings: 1. So fine that He is imperceptible to the human sight. 2. So pure that He is unimaginable to the human mind. 3. So kind that He is beyond human comprehension. 4. So gracious that He is beyond human grasp. 5. So near that He is closer to us than our jugular veins. See the Noble Qur'ān, Al-Hajj (22:63), Ash-Shūrā (42:19).

Al-Lawh Al-Mahfūz: (اللوح المحفوظ) A guarded Tablet in the Seventh Heaven. The Noble Qur'ān was first written on the Lawh Mahfūz in its entirety before it was sent down to the Baytul-Izzah in the First Heaven.

Li'ān: (اللعان) Mutual cursing. Both the wife and the husband take an oath when he accuses her of committing illegal sexual intercourse and after it invoking the curse of Allāh upon the liar. (Sūrat An-Nūr, 24:6, 7, 8, 9)

Liwā': (اللواء) A standard, it is smaller than Rāyah (الراية) flag).

Al-Lizām: (اللزام) The settlement of affairs, in the Hadīth, it refers to the battle of Badr, which was the means of settling affairs between the Muslims and the pagans.

Luqatah: (اللقطة) Any article or a thing (any document or a purse) found by somebody other than the owner who has lost it.

Ma'āfirī: (معافري) A Yemeni Burd (sheet).

Madhhab: (المذهب) A term used in reference to a particular 'school of thought' in Islam. As Islam spread to new regions outside the Arabian peninsula and new social, economic and religious issues arose, many scholars studied the sources of Islam to find permissible and practical solutions that believers could employ to address these issues. Over time, the teachings and

thoughts of five respected scholars gained prominence, and Muslims tend to adhere to any one or the other school of thought of these scholars. Each school's opinions, while differing to some degree with the others, are considered equally valid as a source of practical guidance for the 'lay' Muslim.

Madhi: (المذي) Pre-coital fluid. A thin fluid generally released by the private parts of both men and women at the time of passion.

Ma'dhūr: (المعذور) Literally means 'one who is excused.' In Islamic jurisprudence it refers to that person who has certain sickness due to which he is excused or exempted from certain acts.

Al-Madīnah: (المدينة) The well-known sacred city of Saudi Arabia, where the Prophet's Mosque is situated, it was the first city-state that came under the banner of Islam. *Madīnah* means city, and *Madīnatun-Nabī* (the city of the Prophet) was the name taken by the citizens of the city formerly named Ya-thrib, often called *Madīnah Munawwarrah* - the Illuminated, or the Enlightened City. *Tābah* and *Taibah* were also the former names for *Al-Madīnah*. It became the center of the first Islamic community and political state after Prophet Muhammad ﷺ migrated there from Makkah in 622 CE. The people of *Al-Madīnah* welcomed the persecuted Muslims of Makkah with open arms, establishing a sense of brotherhood and sisterhood viewed as a tangible ideal for Muslims today. Prophet Muhammad ﷺ died in *Al-Madīnah* in 632 CE and was buried in his room adjacent to the city's central mosque, which he established.

Al-Madmadah: (المضمضة) Rinsing the mouth.

Maghāfir: (المغافير) A bad smelling gum.

Maghāzī: (المغازي) Plural of *Maghza* or *Ghazwah* (i.e., holy battle). The military campaigns in which the Prophet ﷺ himself participated.

Maghrib: (المغرب) Sunset, evening obligatory prayer, that is performed right after the sun sets over the horizon. It consists of three *Rak'ahs* and can be offered between just after sunset and before the stars appear in the sky.

Mahr: (المهر) (*Sadāq* الصداق) Bridal-money given by the husband to the wife. It is part of the Muslim marriage contract. It can never be demanded back under any circumstances. *Mahr* signifies the amount of payment that is settled between the two spouses at the time of marriage, and which the husband is required to make to his bride. *Mahr* seems to symbolize the financial responsibility that a husband assumes towards his wife by virtue of entering into the contract of marriage. (*Mahr Muwajjal*: Deferred dower or dowry; *Mahr Mu'ajjal*: Immediate dower or dowry)

Mahram: (المحرم) The person with whom marriage is not permissible and

with whom strict *Hijāb* is not obligatory. A *Mahram* refers to the group of people who are forbidden for a woman to marry due to marital or blood relationships. These people include: Her permanent *Mahrams* due to blood relationship, and those seven are: her father, her son (who passed puberty), her brother, her uncle from her father's side, her brother's son, her sister's son, and her uncle from her mother's side. Her *Radā' Mahrams* due to sharing the nursing milk when she was an infant, and their status is similar to the permanent seven *Mahrams* (i.e., nothing can change their status). Her in-law *Mahrams* because of marriage and they are: her husband's father (father-in-law), her husband's son (stepson), her mother's husband (stepfather), and her daughter's husband. These categories of people, along with the woman's husband, form the group of allowable escorts for a Muslim woman when she travels.

Maytah: (الميتة) Dead meat (meat of a dead animal).

Maysir: (الميسر) Gambling. Literally means getting something too easily.

Al-Majīd: (المجيد) The Most Glorious. One of the ninety-nine Attributes of Allāh.

Majūs: (المجوس) (Magians) Fire worshippers. These people lived mainly in Persia and the eastern Arabian peninsula in the pre-Islamic period of Ignorance. See Noble Qur'ān, *Al-Hajj* (22:17).

Makkah: (مكة) An ancient city in Saudi Arabia where Abraham and Ishmael built the Ka'bah. Muhammad ﷺ, a member of the Quraysh tribe, which traced its lineage back to Abraham, was born in Makkah in 570 CE. After migrating to Al-Madīnah to further the message of Islam, Muhammad ﷺ returned to Makkah in 629 CE with fellow Muslims to reinstitute the age-old monotheistic *Hajj*. In 630 CE, after the Quraysh violated a peace treaty, Muhammad ﷺ marched on Makkah and gained control of the city peacefully, thereafter clearing the Ka'bah of idols and reintegrating the city into the fold of Islam.

Makkūk: (المكوك) Weight equal to 6 *Mudd* or 3 kilo and 258 gram.

Makr: (المكر) It signifies a secret strategy of which the victim has no inkling until the decisive blow is struck. Until then, the victim is under the illusion that everything is in good order. See Noble Qur'ān, *Āl-Imrān* (3:54).

Makrūh: (المكروه) Lawful or legal but Undesirable or disliked but not prohibited such as growing fingernails or sleeping on the stomach. Not doing the *Makrūh* counts as a good deed and doing it does not count as a bad deed. *Makrūh* is of two types: *Makrūh Tahrīmī* and *Makrūh Tanzihī*. *Makrūh Tahrīmī* is that which has been established by a proof which is not absolute.

The one who rejects it is regarded as a *Fāsiq* (open sinner). A person who does something that falls under this category without any valid reason will be committing a sin and will deserve punishment. *Makrūh Tanzihī* is that which if left out, will be worthy of reward and if carried out, will not entail any punishment.

Malā'ikah : (الملائكة) (sing. *Malak*) Angels, a class of God's creations. Angels inhabit the unseen world, and constitute a group of beings who do God's commands and who perpetually engage in His glorification. Muslims believe each human being is assigned two special angels as recorders - one records a person's good deeds while the other records a person's evil deeds. These records will be summoned on the Day of Judgment and each individual will be called to account for his or her deeds. A few angels are named in the Qur'ān, such as Jibra'il (angel of revelation), Mikā'il (angel of rain and plant), and Isrāfil (angel who sounds the horn on Judgment Day, calling all souls to account).

Al-Malā'ikah : (الملائكة) Another name for *Sūrat Fātir*, *Sūrah* 35 of the Noble Qur'ān.

Malhamah : (الملحمة) (pl. *Malāhim*) The Fierce Battles that will take place near the End Times before the coming of *Dajjāl*. (Antichrist or False Masih).

Māliki : (مالكي) Islamic school of law founded by Imām Mālik. Followers of this school are known as the Māliki.

Mamlūk : (المملوك) A male slave.

Manāt : (مناة) It was the chief idol worshipped by the Khuzā'ah and Hudhail tribes.

Manārah : (المنارة) A tower-like structure, more commonly called a minaret, from which the *Mu'adh-dhin* (caller to prayer) calls out the *Adhān* (call to prayer). The minaret is usually located adjacent to the mosque, though for architectural reasons they may be placed at various places on the mosque grounds for practical as well as decorative effect.

Manāsik : (المناسك) The acts of *Hajj* like *Ihrām*, *Tawāf* of the *Ka'bah* and *Sa'y* of *Safā* and *Marwah*, stay at 'Arafāt, *Muzdalifah* and *Mina*, *Ramy* of *Jamarāt*, slaughtering of *Hady* (animal) etc. For details, see *The Book of Hajj* and *'Umrah*, *Sahih Al-Bukhārī*, Vol.2-3.

Manāsi' : (المناصع) A vast plateau on the outskirts of Al-Madīnah.

Mandūb : (مندوب) (Recommended) This category is recommended for the Muslim to do such as extra prayers after *Zuhr* and *Maghrib* prayers. Doing the *Mandūb* counts as a good deed and not doing it does not count as a bad deed or a sin.

Manî : (المني) Semen or sperm.

Manîhah : (المنيحة) (pl. *Manâ'ih*) A sort of gift in the form of a she-camel or a sheep that is given to somebody temporarily so that its milk may be used and then the animal is returned to its owner.

Mann : (المن) The Divine food sent to Israelites from heaven. It was in the form of sweet grains. A small round thing, as small as the hoar frost on the ground. It usually rotted if left over till next day; it melted in the hot sun; they used to eat it according to their necessity. It is also said that the actual manna found to this day in the Senai region is a gummy saccharine secretion found on a species of Tamarisk. Some say it was truffles while some say mushrooms.

Mannân : (المنان) The one who reminds others of what he has given to them.

Manzil : (المنزل) (pl. *Manâzil*) Portion. There are seven *Manâzil* in Qurân to be recited over seven days. The last *Manzil* nicknamed as *Mufassal*. or *Hizbul-Mufassal*.

Maqâm Ibrâhîm : (مقام إبراهيم) The Station of Ibrâhîm or the standing place of Ibrâhîm, a place near the Ka'bah, where there is a stone bearing the footprint of Prophet Ibrâhîm on which Abraham stood while he and Ishmael were building the *Ka'bah*.

Maqâm Mahmûd : (المقام المحمود) The highest place in Paradise, which will be granted to Prophet Muhammad ﷺ and none else.

Mâriqah : (المارقة) (Passers through) One of the Khawârij sect. so named because they had strayed away from the true faith.

Ma'rûf : (المعروف) It refers to the conduct that is reckoned fair and equitable by the generality of disinterested people.

Marwah : (المروة) Granite, a sharp-edged stone. Ibn Hajar says in *Hadyus-Sârî* that *Marwah* is a sharp stone after which the mountain across from Safâ was named. A mound near the Ka'bah that is referred to in the Qur'ân as one of the symbols of Allâh. It is in conjunction with Safâ. Now it is a remnant of a mountain in Makkah.

Maryam : (مريم) Mary, the mother of Jesus. Maryam is considered by Muslims to be the most favored of women to God, for her chastity, piety and dedication. Muslims believe she miraculously bore Prophet Jesus in her womb and gave birth to him, while remaining a chaste virgin. The fact that an entire chapter of the Qur'ân is titled *Maryam* indicates that the lessons of her life are extremely important for Muslims.

Mas'alah : (المسئلة) Literally means an issue, problem or question. In Islamic jurisprudence, it refers to a rule, or regulation. The plural of *Mas'alah* is *Ma-sā'il*.

Mash : (المسح) The act of passing of wet hands over a particular part of the body.

Mā-shā'-Allāh : (ما شاء الله) An Arabic sentence meaning literally, 'What Allāh wishes,' and it indicates a good omen.

Mash'ar : (المشعر) Shrine. A place appointed for sacred rites.

Al-Mash'arul-Harām : (المشعر الحرام) The boundary of Al-Masjid Al-Harām in Makkah. It is prohibited to kill any game, to damage any plant or tree, or to act in any manner that will violate the sanctity of the Sacred Mosque.

Mashrubah : (المشربة) Attic room, something of a room or space just below the roof to be used for storage.

Al-Masīh Ad-Dajjāl : (المسيح الدجال) The lying christ. The anti-christ which Prophet Muhammad said would appear before the Day of Resurrection.

Masjid : (المسجد) (pl. Masājid) Mosque. A term meaning 'place of prostration,' *Masjid* designates a building where Muslims congregate for communal worship. The term comes from the same Arabic root as the word *Sujūd* (prostrations), designating the important worship position in which Muslims touch their forehead to the ground. Often, the French word mosque is used interchangeably with *Masjid*, though the latter term is preferred by Muslims. The *Masjid* also serves various social, educational, and religious purposes. There are three sacred *Masājid* in the world, which Muslims hope to visit and pray within

Masjid Aqsā : (المسجد الأقصى) The 'Furthest Mosque' built by the early Muslims in Al-Quds in Jerusalem, on or near where the Temple of Solomon once stood. It is the third sacred mosque of the Muslims. See *Baytul-Maqdis*.

Al-Masjidul-Harām : (المسجد الحرام) (The Inviolable Mosque). The Grand *Masjid* in Makkah. The Ka'bah (the *Qiblah* of the Muslims) is situated within it. It is the first sacred mosque of the Muslims.

Masjid Nabawî : (المسجد النبوي) Another name for the Masjidur-Rasūl in Al-Madīnah. The body of the Prophet ﷺ is buried there. It is the second sacred mosque of the Muslims.

Masjid Shajarah : (مسجد الشجرة) A mosque outside Al-Madīnah, where most of the *Hājis* go for wearing *Ihrām*; a *Miqāt*.

Matāf : (المطاف) Area of *Tawāf*.

Mathānî: (المثنائي) The oft-repeated Verses of the Qur'ān, and that is *Sūrat Al-Fātihah*, recited repeatedly in the prayer.

Ma'thurah: (المأثرة) Custom.

Mawlā: (المولى) Literally means protector, and a person of slave origin who does not have tribal protection. Allāh describes Himself as the *Mawlā* or the Lord (Allāh) of the believers. *Mawlā* is a word with dual meaning, and can mean either master or slave. It may also be considered as friend, relative, cousin, son of paternal uncle, ally, supporter, etc. It is also the term used to describe a freed slave who remains as part of the family.

Mawlāya: (مولاي) My lord, my master (an expression used when a slave addresses his master (also used for freed slave). Also a form of address to a ruler implying protector.

Mawqūdhah: (الموقوذة) An animal beaten to death with a stick, a stone or the like without proper slaughtering.

Mawālî: (الموالي) Non-Arabs and originally former slaves.

Mawāqūt: (المواقيت) See *Miqāt*.

Mayāthir: (المياثر) (pl. of *Mitharah*) Red silk cushions stuffed with cotton that were placed under the rider on the saddle.

Mayyit: (ميت) A corpse, dead body of a human being

Mazhar: (المظهر) A symbol, apparently a finite thing that points toward something unbounded and indescribable. The knowledge conveyed by the symbol cannot be apprehended in any other way, nor can the symbol ever be explained once and for all. Its true meaning becomes known via visible manifestation of anything associated.

Mihjan: (المحجن) A walking stick with a bent handle.

Mihrāb: (المحراب) A niche in the wall of a mosque that indicates the place of standing of the *Imām*, and the *Qiblah*, the direction of Ka'bah, towards which all Muslims turn during the formal worship. Architecturally, the *Mih-rāb* serves to amplify the voice of the *Imām* as he leads the worshippers in prayer.

Mijannah: (المجنته) A place at Makkah.

Milād: (الميلاد) Literally means 'birth, birthday.' In this context it refers to the birthday celebrations held in respect for the Prophet ﷺ. In most cases these celebrations are innovations which are accompanied by many other evils.

Millah: (الملة) See *Ummah*.

Minā : (منى) A plain five miles from Makkah and approximately ten miles from 'Arafāt within the bounds of the *Harām* (sanctuary) of Makkah. During the *Hajj* the pilgrims pass the night between the eighth and ninth day, before proceeding to 'Arafāt on the ninth day. An essential place to visit during the *Hajj*.

Minbar : (المنبر) Steps with a pulpit on which the *Imām* stands to deliver the *Khutbah* (sermon or address).

Miqāt : (الميقات) (pl. *Mawāqit*) The appointed places specified by the Prophet ﷺ for entering the state of *Ihrām* (consecration) before entering Makkah when intending to perform 'Umrah or *Hajj*.

Mi'rād : (المعراض) A hunting instrument, part of which has a sharp-edged piece of wood, or a piece of wood with a sharp piece of iron attached to it. It is sometimes referred to as a hunting adze.

Mi'rāj : (المعراج) Literally means 'ascension'. In Islam it refers to the Night Journey of the Prophet ﷺ from Makkah to Jerusalem and then the Ascension through the realms of the seven heavens wherein he communicated with Allāh. (See *Hadīth* No. 345, Vol. 1, *Hadīth* No. 429, vol. 4 and *Ahādīth* No. 345, Vol. 1, 227, Vol. 5, *Sahīh Al-Bukhārī*) [Also see (V. 53:12, 17:1) the Qur'ān] See also *Isrā'* and *Mi'rāj*.

Mirbad : (المربد) A place where dates are dried, also said for a small enclosure for animals.

Mirt : (المرط) (pl. *Murūt*) A sheet of wool or silk to wrap around.

Miskīn : (المسكين) (pl. *Masākīn*) The word denotes helplessness, destitution. Thus *Masākīn* are those who are in greater distress than the ordinary poor people. Explaining this word the Prophet ﷺ declared that *Masākīn* are those who cannot make both ends meet, who face acute hardship and yet whose sense of self-respect prevents them from asking for aid from others and whose outward demeanor fails to create the impression that they are deserving of help.

Misr : (مصر) Egypt.

Miswāk : (المسواك) A thin stick or twig made of Arak-tree roots that is used to clean the teeth.

Mitharah : (الميثرة) See *Mayāthir*.

Mithqāl : (المتقال) A special kind of weight (equals 4 2/7 grams approx., used for weighing gold). It may be less or more. (20 *Mithqāl* = 94 grams approx.)

Mizr : (المزر) Beer.

Mu'adh-dhin : (المؤذن) A call-maker who pronounces the *Adhān* (call to prayer) loudly from a minaret or other suitable location near a mosque prior to the five daily worship times calling people to come and perform the prayer. The *Mu'adh-dhin* may also perform other duties, such as reciting the Qur'ān while worshippers assemble at the mosque and perform the *Wudū'* (ritual washing, ablution) a few minutes prior to commencement of congregational worship.

Mu'āhad : (المعاهد) Protected. A non-Muslim who has a treaty with the Muslims, or is living under Muslim protection. Technically, it refers to the People of the Scripture who have been promised protection by the Muslim state. It is similar to *Dhimmī*.

Mu'allafatul-Qulūb : (مؤلفة القلوب) New Muslims who were given *Sadaqah* by the Prophet ﷺ to keep them firm in the fold of Islam.

Mu'arras : (المعرس) A place nearer to Mina than Ash-Shajarah.

Mu'āmalah : (المعاملة) (pl. *Mu'āmalāt*) A term used for a transaction, dealing or an agreement wherein some money or other type of wealth is involved.

Mu'an'an : (المعنن) Those *Ahādīth* in which narrator relates the text using the preposition 'an.

Mu'aqqadah : (المعقدة) It is an oath that a person swears to express his determination and definite intention to do something in future. The expiation becomes obligatory for breaking this oath. The expiation for this oath is to feed ten poor persons, or to clothe them or to set a slave free.

Mu'asfar : (المعصر) Garments lightly dyed with safflower-almost orange color.

Mu'āsharah : (المعاشرة) Literally means society. In Islamic terminology, it refers to one's social relationships and social dealings.

Mu'attilah : (المعطلة) This sect does not believe in the primacy of Allāh's Attributes.

Mu'awwidhāt : (المعوذات) The last three *Sūrah*s of the Qur'ān.

Mu'awwidhatān or **Mu'awwidhatayn :** (المعوذتان أو المعوذتين) i.e., *Sūrat Al-Falaq* (113) and *Sūrat An-Nas* (114).

Mubāh : (المباح) Things or acts Permissible or allowed in Islamic law. This category is left undecided for the person, such as eating apples or oranges. Doing or not doing the *Mubāh* does not count as a good or bad deed.

Mubashshirāt : (المبشرات) Heralds. Glad tidings. True dreams that are a part of prophethood. [See the F.N. of (V. 10:64), *Sahīh Al-Bukhārī*, Vol. 9, *Hadīth* No. 119].

Mūbiqāt : (الموبقات) Great destructive sins.

Mudābarah : (المدابرة) An animal with the sides of its ears cut off.

Mudabbar : (المدبر) A slave who is promised by his master to be manumitted after the latter's death.

Mudārabah : (المضاربة) (Sleeping partnership or limited partnership) An agreement between two or more persons whereby one or more of them provide finance, while the other(s) provide entrepreneurship and management to carry on any business venture whether trade, industry or service with the objective of earning profits. The profit is shared in an agreed proportion. The loss is borne by the financiers only in proportion to their share in the total capital.

Mudārib : (المضارب) The partner who provides entrepreneurship and management in a *Mudārabah* agreement, i.e., the one who contributed his labor to the partnership.

Mudd : (المد) A dry measure of two thirds of a kilogram (approx.). It may be less or more. *Sā'* equals 4 *Mudds* (3 kilograms approx.).

Mufaddamah : (المقدمة) Garments deeply dyed with safflower-almost red color.

Mufassal or **Mufassalāt** : (المفصل أو المفصلات) The shorter *Sūrah*s starting from *Qāf* to the end of the Noble Qur'ān (i.e., from No. 50 to the end of the Qur'ān 114).

Mufattaqah : (المفتقة) A mixture of sugarcane, molasses, sesame and fenugreek.

Mufāwadah : (المفاوضة) A basic contract of partnership based on *Wakālah* and *Kafālah*. It requires full commitment from the partners. In order to achieve this purpose, the partners must try to maintain equality in the capital, labor, liability and the legal capacity and also declare each partner to be a surety for the other.

Muftī : (المفتي) One who issues verdicts.

Muhaddith : (المحدث) (pl. *Muhaddithīn*) An Islamic scholar of *Hadīth* (sayings and traditions of the Prophet Muhammad ﷺ).

Muhaffalah : (المحفلة) Animals that have not been milked. See *Musarrāt*.

Muhājir : (المهاجر) A person who does *Hijrah* (emigration). Anyone of the early Muslims who had migrated from any place to Al-Madīnah in the lifetime of the Prophet ﷺ before the conquest of Makkah and also the one who emigrates for the sake of Allāh and Islam and also the one who quits all

those things which Allāh has forbidden. According to a *Hadīth*, *Muhājir* is the one who forsakes mistakes and sins. (*Ibn Mājah*: 3934)

Muhallal lahū : (المحلل له) The first husband for whom another man marries his divorced wife in order to divorce her so that the first husband can marry her again.

Muhallil : (المحلل) The man who marries a woman in order to divorce her so that she can go back to her first husband.

Muhammad : (محمد) The one who is much praised, the last Messenger Muhammad ﷺ. The Prophet and righteous person believed by Muslims to be the final Messenger of God, whose predecessors are believed to include the Prophets Adam, Noah, Abraham, Moses, David, Jesus and others. Born in 570 CE, Muhammad ﷺ grew up to become a well-respected member of Makkan society. In 610 C.E., he received the first of many revelations that would eventually form the content of the Qur'ān. Soon after this initial event, he was conferred prophethood and began calling people to righteousness and belief in One God. Muhammad ﷺ died in 632 CE, after successfully (re)establishing the religion known as Islam and providing Muslims with a model for ideal human behavior.

Muhāqalah : (المحاقة) Renting land in return for one third or one quarter of the produce. This term is mostly used concerning cultivation.

Muharram : (المحرم) An act that is strictly forbidden in Islam.

Muharram : (المحرم) The first month of the Islamic calendar. Also called the month of Allāh.

Muhassab : (المحصب) (See *Abtah*) A valley outside Makkah on the way to Mina, sometimes called Khayf Banī Kinānah.

Muhassar : (مُحَسَّر) A place between Mina and Muzdalifah to make hurry while passing it. At this place the army of Abrahah was destroyed. It is said to be a place of satans.

Muhdath : (مُحَدَّث) Innovation.

Muhdith : (مُحَدِّث) An innovator of heresy.

Muhkam : (المحكم) Qur'ānic Verses the orders of which are not cancelled (abrogated), non-allegorical and are clear.

Muhrim : (المحرم) One who enters into the consecration state of *Ihrām*. for the purpose of performing the *Hajj* or '*Umrah*.

Muhrimah : (المحرمة) A female who assumes *Ihrām*.

Muhsan : (المحصن) One who is married.

Muhsanāt : (المحصنات)

It means 'protected women'. It has been used in the Qur'ān in two different meanings. First, it has been used in the sense of 'married women', that is, those who enjoy the protection of their husbands. Second, it has been used in the sense of those who enjoy the protection of families as opposed to slave-girls.

Muhsar : (المحصر) A *Muhrim* who intends to perform the *Hajj* or '*Umrah*' but cannot because of some obstacle.

Mujāhid : (المجاهد) (pl. *Mujāhidīn*) One who takes an active part in *Jihād* and fights for Islam. A Muslim fighter. The opposite of *Qā'idīn*. See *Jihād*.

Mujazziz : (المجزز) A *Qā'if*: a learned man who reads the foot and hand marks.

Mu'jizah : (المعجزة) Literally means a miracle. In Islam it refers to miracles performed by Prophets. Prophets do not perform miracles out of their own accord but through the direction and will of Allāh.

Mu'jam : (المعجم) Collection of *Ahādīth* alphabetically arranged by the names of the traditionist irrespective of subject matter

Mujtahid : (المجتهد) (pl. *Mujtahidūn*) Independent religious scholar, a specialist on the deduction of the Islamic rules who do not follow religious opinions except from four major sources: the Qur'ān, *Hadīth*, conscience of the community from all over the Muslim world, and reasoning.

Mukātab : (المكاتب) A slave (male or female) who binds himself (or herself) under a contract of manumission to pay a certain ransom for his (or her) freedom.

Mukhābarah : (المخابرة) Selling fruit before it ripens. Some say it is leasing the land for cultivation, while the owner will get whatever is produced from one area of it, and another area is for the cultivator. Ibn Hajar says *Mukhābarah* refers to sharecropping when the seeds are supplied by the cultivator, while *Muzāra'ah* refers to sharecropping when the seeds are supplied by the owner of the land.

Mukhādarah : (المخاضرة) The buying of a raw crop before it is ready to be reaped is *Mukhādarah*.

Mukhadram : (المخضرم) (pl. *Mukhadramūn*) A person who became a Muslim during the Prophet's lifetime but did not see him.

Mulā'anah : (الملاعنة) The act of performing *Li'ān*.

Mulabbadah : (الملبّدة) Cloak made from a thick patched sheet.

Mulāmasah : (الملامسة) *Mulāmasah* is a buy for prefixed price with closed eyes or in darkness just by the first touch of hand. For instance, a man goes to a cloth merchant and proposes him to buy a roll of cloth for a prefixed price on the condition that he will close his eyes and will go to touch the rolls, whatever the roll will come under his first touch, he will have it. This kind of trade is prohibited. It is also called *Limās*.

Mulhid : (الملحد) Atheist, one who denies the existence of God.

Mulhidūn : (الملحدون) Heretical, unorthodox, one relating to or characterized by departure from accepted beliefs or standards.

Multazam : (الملتزم) The area between the Black Stone and the door of the Ka'bah where it is recommended to make supplications.

Mu'min : (المؤمن) A person who has deep faith in Allāh and is a righteous and obedient slave of Allāh.

Munābadhah : (المنابذة) The sale by *Munābadhah* is like gambling: Two persons may agree to barter one thing for another without seeing or checking either of them. One may say to another, "I barter my garment for your garment," and the sale is achieved without either of them seeing the garment of the other. Or one may say, "I give you what I have and you give me what you have," and thus they buy from each other without knowing how much each has had.

Munāfiq : (المنافق) Hypocrite, a person who puts on a false appearance of virtue or religion. One whose external appearance is of a Muslim, people see him praying, fasting, etc., but whose inner reality conceals his *Kufr* (disbelief). (See *Al-Baqarah* 2:8-23). A *Munāfiq* is more dangerous and worse than a *Kāfir*.

Munkar wa Nakir : (منكر ونكير) The names of the two angels who question the dead in the graves.

Muqābalah : (المقابلة) The animal whose ears have been severed.

Muqallid : (المقلد) A follower of a qualified specialist on religious matters.

Muqāradah : (المقارضة) Another name for *Mudārabah* used by the Mālikis. It has two explanations: a) To lend money or something to someone. b) To be a partner, i.e., one person invests money and the other does practical work and the profit is shared between the two according to the agreed percentage.

Muqarrabūn : (المقربون) Literally means, 'those who have been brought near.' On the Day of Resurrection, Allāh will sort out the good and the evil into three groups:

1. *Muqarrabūn* - the exalted class, those who will be nearest to Allāh. Also described as the *Sābiqūn*, meaning 'those who outstrip the rest.' 2. *Ashābul-Maymanah* - literally means, 'the Companions of the Right.' The righteous people destined to enter Paradise. 3. *Ashābul-Mash'amah* - literally, 'the Companions of the Left.' These will be the inheritors of Hell-fire. See *Al-Wāqi'ah* (56:11-56).

Al-Muqatta'āt: (المقطعات) The initial abbreviated letters prefixed to certain *Sūrah*s of the Qur'ān.

Muqayyar: (المقير) A name of a pot with a coating of tar or pitch in which alcoholic drinks used to be prepared.

Murābit: (المرابط) A person who is on the road spreading Islam.

Murji'ah: (المرجئة) (Also called the people of *Irjā'*.) The *Murji'ah* sect has the belief that *Imān* (faith) concerns with words only, it has no link as far as deeds are concerned.

Murtadd: (المرتد) Apostate. One who commits apostasy, renunciation of a religious faith or the abandonment of the previous loyalty.

Mūsa: (موسى) Moses, an eminent Prophet in Islam mentioned in the Qur'ān and the Old Testament. The Qur'ān contains accounts similar to those in the Hebrew Bible regarding Moses' early life and upbringing. Muslims believe Moses was chosen as a Prophet by God, and his mission was to call Pharaoh and the Egyptians to believe in One God and cease oppression of the Hebrew people. Muslims believe the Torah, a Divine scripture, was given to Moses as a guidance for those who heeded his leadership.

Mustad'afin: (المستضعفين) Weak and oppressed persons.

Musaddiq: (المصدق) The person discharging voluntary charity.

Musallā: (المصلى) A praying place.

Musallī: (المصلي) One who is offering the prayer.

Musannaf: (المصنف) More comprehensive collection of *Ahādīth* divided into books and chapters.

Musāqāt: (المساقاة) Watering and doing a watchman's job in the fields or gardens and sharing the produce or cultivating the land and sharing the produce with the owner is called *Musāqāt*. This is also called *Muzāra'ah* (المزارعة). The difference between *Musāqāt* and *Muzāra'ah* is that the first mentioned is for grains and the last mentioned is for fruit trees.

Musarrat or *Muhaffalah* or *Khilābah*: (المصرأة أو المحفلة أو الخلابة) Such she-camels and sheep whose udders are bind to avoid milking them for two or

three days to sell them for a higher price as buyer thinks that they deliver great amount of milk.

Mushabbihah : (المشبهة) (Anthropomorphist) Those who ascribe human characteristics to Almighty Allāh.

Mushaf : (المصحف) A copy of the Qur'ān.

Mushāwarah : (المشاورة) It means consultation.

Mushrik : (المشرك) (pl. *Mushrikīn* or *Mushrikūn*) A polytheist, pagan or idolater. A person who ascribes partners to Allāh. Someone who offers his adoration to anything besides the one God. Hence, polytheists and idolators are associators. However, on a more subtle level, anyone who adores God with an impure love is an associator too.

Musinnah : (المسنة) A female three-year-old cattle, cow or ox (entered its third year). (Also *Thanīy* or *Thaniyyah*, those having two teeth.)

Muslim : (المسلم) A person who accepts Islam as his or her way of life. Literally (and in the broadest sense), the term means 'one who submits to God.' More commonly, the term describes any person who accepts the creed and the teachings of Islam. The word 'Muhammadan' is a pejorative and offensive misnomer, as it violates Muslims' most basic understanding of their creed—Muslims do not worship Muhammad, nor do they view him as the founder of the religion. The word 'Moslem' is also incorrect, since it is a corruption of the word 'Muslim.' Muslim is the one who believes in Allāh, His Prophets, His Books, the Day of Resurrection (*Qiyāmah*), recites the *Kalimah*, and accepts the commandments of Allāh and His Prophet ﷺ as the Truth.

Musnad : (المسند) Collection of *Ahādīth* with complete chains.

Musallā : (المصلى) The place where the 'Eid prayer is performed.

Mustadrak : (المستدرک) Collection of *Ahādīth* a compiler collected according to the conditions of a former compiler but that were missed by him.

Mustahabb : (المستحب) An act in Islam that is Desirable, preferable or recommended, ordered without obligation. *Mustahabb* is something that is recommended and performed in desire for (Divine) love. Refers to those acts done by the Prophet ﷺ or the Companions very occasionally. The acts whose neglect is not punished, but whose performance is rewarded, e.g., the call for prayers (*Adhān*).

Mustahādah : (المستحاضة) A woman who has bleeding from the womb in between her ordinary periods.

Mustakhraj : (المستخرج) Collection of *Ahādīth* in which a later compiler

collects fresh and additional *Isnād* (chains) cited by the original compiler.

Mustawsilah : (المستوصلة) The women who has her hair extensions done.

Mut'ah : (المتعة) A temporary marriage. A custom that was common in Arabia. It was allowed in the early period of Islam when one was away from his home, but later on it was cancelled (abrogated) by the Prophet ﷺ at Khaybar, as is related by 'Ali bin Abu Tālib in *Sahīh Muslim* and *Sahīh Al-Bukhārī*.

Muta'awwilūn : (المتاولون) Those (ones) who form wrong opinions of *Kufr* about their Muslim brothers.

Mutafahhish : (المتفحش) A person who conveys evil talk.

Mutafallijāt : (المتفلجات) The women who have their teeth separated for the sake of beauty.

Mu'takif : (المعتكف) One who is in a state of *I'tikāf*.

Mu'tamir : (المعتمر) The person performing *'Umrah*.

Mutanammisah or **Mutanammisāt** : (المتنمصة أو المتنمصات) The women who have their eyebrows plucked, some say it includes the face.

Mutashābihāt : (المتشابهات) Allegorical. Qur'ānic Verses that are not clear and are difficult to understand.

Mu'tazilah : (المعتزلة) A member of a medieval theological sect that maintained that nothing but eternity could be asserted regarding Allāh, that the eternal nature of the Qur'ān was questionable, and that humans have free will.

Mustawshimāt : (المستوشمات) The women who get themselves marked with tattoos.

Mutras : (مترس) A Persian word meaning 'don't be afraid.'

Muttafaq 'Alayh : (متفق عليه) Meaning 'Agreed upon'. The term is used for such *Ahādīth* that are found in both the collections of *Ahādīth: Bukhārī* and *Muslim*.

Muttaqī : (المتقي) Derived from its noun *Taqwā* (piety and fear of Allāh), which signifies God-consciousness, a sense of responsibility and accountability, dedication and awe-the things that prompt one to fulfill his duty. *Taqwā* or heedfulness is the main criterion by which God values the deeds of a Muslim (*Al-Hujurāt* 49:13).

Muttaqūn : (المتقون) Pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and

love Allāh much (perform all kinds of good deeds which He has ordained).

Muwalladūn : (المولدون) The children of female slaves from other nations.

Muzābanah : (المزابنة) The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases, the dried fruits are measured while the fresh ones are only estimated as they are still on the trees.

Muzaffat : (المزفت) A name of a pot in which alcoholic drinks used to be prepared, it is coated with pitch. Also called *Muqayyar*.

Muzāra'ah : (المزارعة) Sharecropping or farming partnership. An arrangement in which the owner of a land provides the land while another takes care of the farming, and they share the crops. Ibn Hajar says *Muzāra'ah* refers to sharecropping when the seeds are supplied by the owner of the land, while *Mukhābarah* refers to sharecropping when the seeds are supplied by the cultivator.

Muzdalifah : (المزدلفة) (Also called *Mash'ar*) A place between 'Arafāt and Mina, about 20 km from Makkah, where the pilgrims while returning from 'Arafāt, have to stop and stay for the whole night or greater part of it (the night), between the ninth and tenth of Dhul-Hijjah and to perform the *Maghrib* and 'Ishā' prayers (together) there.

Nār : (النار) The fire of Hell.

Nabî : (النبي) (pl. *Anbiyā'*) The meaning of the word *Nabî* is a Prophet. To be a Prophet, he should receive a revelation from Allāh that does not necessarily mean a revealed book. When a Prophet is instructed to deliver his message to a certain group of people, he is a Messenger. It is stated in the Qur'an that there are no more Prophets and Messengers after Muhammad ﷺ the last of the Prophets and Messengers.

Nabîdh : (النبيذ) Water in which dates or grapes etc., are soaked and left overnight and is not yet fermented. It is lawful. But it begins to ferment as the time passes, effervescence and bubbling appear and it turns out to be intoxicating and becomes unlawful.

Nadhr : (النذر) is one of the three types of vows to Almighty Allāh.

Nādihah : (الناضحة) A camel used for agricultural purposes.

Nadiy : (النَّضِي) A part of an arrow.

Nafath : (النفث) Witchcraft.

Nafkh : (النفخ) Puffing of Satan.

Nāfilah : (النافلة) The recommended prayers after or before the daily obligatory prayer.

Nafl : (النفل) Literally means 'optional'. A voluntary act of supererogatory devotion such as *Nafl* prayer or *Nafl* fast. According to the jurists it has a similar ruling to that of *Mustahabb*.

Nafs : (النفس) In Arabo-Persian usage, *Nafs* (soul or self) is used both for the immortal soul of a human, which survives death, and also for the carnal, or lower, soul. Muslims believe that humans are ultimately spiritual beings, housed temporarily in a physical body. The *Nafs* represents that core of each individual which exhibits an innate orientation towards God, called *Fitrah*, and which passes into a different unknown realm upon a person's physical death in the present world.

Nahd : (النهد) Sharing the expenses of a journey or putting the journey food of the travelers together to be distributed among them in equal shares.

Nahyun 'anil-Munkar : (نهى عن المنكر) Forbidding evil.

Nahr : (النحر) (Literal: slaughtering of the camels only and is done by cutting carotid artery or by poking the jugular vein with a spear or sharp item at the root of the neck); the day of *Nahr* is the tenth of Dhul-Hijjah on which pilgrims slaughter their sacrifices.

Najāсах : (النجاسة) Refers to impurity. It is of two types: *Najāсах Ghālīzah* (heavy impurity) and *Najāсах Khāffīyah* (light impurity).

Najash : (النجش) A trick (of offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.

An-Najāshī : (النجاشي) (Title for the) king of Ethiopia (Abyssinia) - Negus.

Najd : (نجد) Lexically means 'the elevated land'. The expanse of land between Tihamah and Iraq.

Najis : (النجس) Something that is impure.

An-Najwā : (النجوى) The private talk between Allāh and each of His slaves on the Day of Resurrection. It also means, a secret counsel or conference or consultation. [See the Qur'an (V.58:7-13), and also see the footnote of (V.11:18)] (See *Sahīh Al-Bukhārī*, Vol.3, *Hadīth* No. 621)

Na'ī : (النعل) Slipper or sandal.

Namīmah : (النيمة) (Calumnies) conveyance of disagreeable false information from one person to another to create hostility between them.

Namirah : (التمرة) (pl. *Nimār*) A thick sheet of woolen material with stripes like the skin of tiger or leopard. It is used to wrap around the waist.

Nāmisah : (النامصة) The women who plucks the eyebrows of other women.

Naqḍul-Hadīth : (نقد الحديث) The Methodology of Critical Evaluation of *Ahādīth*.

Naqīb : (النقيب) A person heading a group of six persons in an expedition (tribal chiefs).

Naqīr : (النقير) A name of a pot in which alcoholic drinks used to be prepared. It is the trunk of a date palm that is hollowed out or curved.

Nasab : (النسب) Lineage or genealogy.

Nasārā : (النصارى) The name given to the followers of the Christian faith both in the Qur'ān and *Hadīth*.

Nash : (النش) Half portion of anything. It is also said to be twenty Dirhams. Also a measure of weight equal to $\frac{1}{2}$ *Uqiyah* (60 grams approximately).

Nasī' : (النسيء) A practice in vogue among the pre-Islamic Arabs. They used to alter the duration of the four sacred months. Whenever they wished to start fighting or to loot and plunder - and they could not do so during the sacred months - they carried out their expedition in one of the sacred months and then later on compensated for this violation by treating one of the non-sacred months as a sacred month.

Nasīhah : (النصيحة) Sincere good advice.

Naskh : (النسخ) A style of curved writing often used for early hand-written copies of the Qur'ān.

Nasl : (النصل) A part of an arrow.

Nāsut : (الناسوت) Human, as opposed to Divine.

Nawāfil : (النوافل) (pl. of *Nāfilah*) Optional practice of worship in contrast to obligatory (*Farīdah*). See *Nafl* and *Nāfilah*.

Nawāt : (النواة) Equal to the weight of 5 Dirhams. Some differ and say between three Dirhams to five.

Nifāq : (النفاق) Hypocrisy.

Nifās : (النفاس) Refers to the flowing of postnatal blood after childbirth.

Nihal : (النحل) Present. (*Hibah*: Gift; *'Umrā*: Lifelong gift; *Ruqbā*: Gift of house given for lifelong use).

Nikāh: (النكاح) Pronouncement of marriage or wedlock according to *Shari'ah* (Islamic law).

Niqāb: (النقاب) Face veil with the exception of the eyes. Veil covering full face including the eyes.

Nisāb: (النصاب) A threshold of wealth of which any excess is subject to *Zakāh* (obligatory charity). So *Nisāb* is the minimum amount of wealth or property which makes one liable to pay *Zakāt*. Minimum amount of property liable to payment of the *Zakāt*, e.g., *Nisāb* of gold is twenty (20) *Mithqāl*, i.e., approx. 94 grams; *Nisāb* of silver is two hundred (200) Dirhams, i.e., approx. 640 grams; *Nisāb* of food grains and fruit is 5 *Awsuq*, i.e., 673.5 kgms; *Nisāb* of camels is 5 camels; *Nisāb* of cows is 5 cows; and *Nisāb* of sheep is 40 sheep; etc.

Niyyah: (النية) It is an intention to perform an activity.

Nubūwwah: (النبوة) Prophethood.

Nūh: (نوح) A Prophet of Allāh mentioned in the Qur'ān and the Old Testament.

Nūn: (نون) Fish.

Nūr: (نور) Light

An-Nūr: (النور) 'The Light.' One of the ninety-nine Attributes of Allāh, and the name of a *Sūrah*. See *An-Nūr* (24:35-36).

Nusk: (النسك) Religious act of worship.

Nusub: (النصب) (pl. *Ansāb*) *Nusub* were stone alters at fixed places or graves, etc., whereon sacrifices were slaughtered during fixed periods of occasions and seasons in the name of idols, jinns, angels, pious men, saints, etc., in order to honor them, or to expect some benefit from them. These signify all places consecrated for offerings to others than the One True God.

Nusuk: (النسك) A ritual sacrifice as well as other forms of devotion and worship.

Qabā': (القباء) (pl. *'Aqbiyah*) An outer garment with full-length sleeves.

Qabr: (القبر) Grave.

Qadā': (القضاء) A prayer said after due time. Literally means 'carrying out' or 'fulfilling'. In Islamic jurisprudence it refers to fulfilling or completing those duties such as prayers or fasting, that one may have missed due to some reason or other.

Qadariyyah: (القدرية) (Also called the people of *Qadar/Ahlul-Qadar*.) The

Qadariyyah sect has the belief that a person is bound to do what has been written for him, he is not free to do anything he wants-as against the *Jabriyyah* sect whose belief is just the opposite.

Qadar : (القدر) Divine Preordainment or the Divine Decree.

Qadid : (القديد) Jerked meat, cured meat. Meat cut into strips and dried.

Al-Qadr : (القدر) 'The Power.' The name of *Sūrah* 97 of the Qur'ān also.

Qādī : (القاضي) Judge.

Qā'idīn : (القاعدين) People who remain inactive and do not actively fight. The opposite of *Mujāhid*.

Qaylūlah : (القبيلة) Siesta, midday nap. Rest in the middle of the day even if one does not sleep.

Qalīb : (القليب) A well.

Qamīs : (القميص) meaning 'shirt'. However, due to constant usage, it refers to the long flowing robe worn by Muslim men and which has come to be regarded as an Islamic dress.

Qār : (القار) Tar or pitch.

Qaraz : (القرظ) The leaves of *Mimosa Flava* used for tanning.

Qard : (القرض) A loan given for a good cause in the Name of Allāh, in the hope of repayment or reward in the Hereafter.

Qard Hasanah : (قرض حسنة) A loan extended fixed for a definite period of time without interest or profit-sharing.

Qāri : (القارىء) (pl. *Qurrā'*) A reciter. Early Muslim religious scholars were called *Qurrā'*. These were teachers of the early Muslims. This word is now used mainly for a person who knows the Qur'ān by heart, and due to vocal beauty and skill, publicly recite Verses from the Qur'ān. Such recitations serve to inspire and comfort believers, and are often performed early in the morning or prior to the daily worship services, and also to solemnize important occasions and events.

Qārīn : (القارن) One who performs *Hajj Qirān*.

Qarīn : (القرين) The Devil companion that is with everyone.

Qarnul-Manāzil : (قرن المنازل) The *Miqāt* of the people of Najd, in Arabia (from the east). It is situated on the way to Makkah.

Qasab : (القصب) Pipes made of gold, pearls and other precious stones. Reference to Khadijah's home in Paradise.

Qasāmah : (القسامة) The oath taken to clear him by 50 men of the tribe of a person who is being accused of killing somebody.

Qasr : (القصر) Literally means 'to shorten,' it is technically used to signify the Islamic rule that during one's journey it is permissible, and indeed preferable, to pray only two *Rak'āhs* in those obligatory prayers in which a person is required to pray four *Rak'āhs*.

Qaswā' : (القصواء) The name of the Prophet's she-camel.

Qatīfah : (القطيفة) Thick soft cloth like velvet or plush material.

Qattāt : (القتات) A person who conveys information from someone to another with the intention of causing harm and enmity between them. (*Sahih Al-Bukhārī*, Vol. 8, *Hadīth* No. 82)

Qawmah : (القومة) Raising one's head in prayer from bowing and standing up straight.

Qawwām or **Qayyim** : (قوام أو قيم) A person responsible for administering or supervising the affairs of either an individual or an organization, for protecting and safeguarding them and taking care of their needs.

Qaza' : (القرع) Shaving part of the head and leaving part.

Qiblah : (القبلة) The term used in reference to the direction Muslims face during prayers. The focal point of the *Qiblah* is the Ka'bah, the house of worship located in the city of Makkah. Depending upon where one is at any given time upon the earth, the *Qiblah* direction may vary. From North America, the direction is roughly northeast, and worship halls in local mosques are oriented accordingly.

Qil wa Qāl : (قيل وقال) Sinful, useless talk (e.g., backbiting, lies, etc.).

Qintār : (القنطار) A weight-measure for food grains, etc., e.g., wheat, maize, oat, barley, etc., that is equal to 256.4 kilograms. It is also said that in matters of reward, a *Qintār* is equal to twelve thousand *Uqiyah*, each *Uqiyah* of which is better than heaven and earth.

Qirā'ah : (القرائة) The audible recitation during prayers.

Qirād : (القراض) Sleeping partnership (see *Mudārabah*).

Qirām : (القرام) A thin marked woolen curtain.

Qirāt : (القيراط) A special weight; sometimes a very great weight like Uhud mountain. Otherwise usually a small weight that is equal to a gram or less than it. 1 *Qirat* = 1/2 *Dāniq* & 1 *Dāniq* = 1/6 Dirham. In currency it is twentieth or twenty-fourth of a Dinar.

Qirbah : (القربة) A water skin.

Qirsh : (القرش) A unit of money.

Qisās : (القصاص) Retaliatory punishment, retaliation in kind (eye for an eye). In Islam though, retaliation should be forgone as an act of charity. See *Al-Mā'idah* (5: 48). Laws of equality when punishing a person for injuries intentionally inflicted on someone else. See *Al-Baqarah* (2:178-179).

Qassiy or **Qassiyah** : (القسي أو القسية) A linen cloth containing silken lines prepared at Qass in Egypt.

Qithām : (القثام) A plant disease that causes fruit to fall before ripening.

Qiyām : (القيام) The standing during the prayer for recitation of *Sūrat Al-Fātihah* or *Sūrat Al-Hamd* and the second *Sūrah* that follows after it, while the standing after the *Ruku'* is *Qawmah*. And the voluntary prayers at night are also called *Qiyām* for night prayers.

Qiyāmah : (القيامة) The Day of Resurrection, or the Day of Judgment.

Qiyās : (القياس) In simple terms, the verdict given by a *Mujtahid* or *Faqih* who considered the case similar in comparison with a case judged by the Prophet ﷺ. In complex issues, using analogies for the purpose of applying laws derived from the Qur'an and *Sunnah* to situations not explicitly covered by these two sources. *Qiyās* is one of the most important tools for interpreting and implementing the *Sharī'ah* (Islamic law). Verdicts and judgments are given by the Islamic religious scholars, after due considerations on the following proofs respectively: (a) From the Qur'an; (b) From the Prophet's *Sunnah*. (c) Conscience of the community from all over the Muslim world; (d) and *Qiyās*, i.e., reasoning. It is not to be practiced except if the judgment of the case is not found in the first three above mentioned proofs, (a), (b) and (c). According (the Muslim scholar Imām Shāfi'ī), *Qiyās* is a method for reaching a legal decision on the basis of evidence (a precedent) in which a common reason, or an effective cause, is applicable.

Qadā' : (قضاء) Paying in a debt.

Qubā' (القباء) A place on the outskirts of Al-Madīnah. The Prophet ﷺ established a mosque there, which bears the same name. A visit to that mosque on Saturday forenoon and offering a two *Rak'ah* prayer is regarded as a performance of *'Umrah* in reward according to the Prophet's saying.

Qubbah : (القبّة) A small and round one-room tent.

Qubbatus-Sakharah : (قبّة الصخرة) (Dome of the Rock) The rock within the dome built around 691 CE by the Umayyad Caliph Abdul-Malik in the area of the famous mosque, Aqsā Mosque or Baytul-Maqdis, in Jerusalem. It is

believed to be the point from where Prophet Muhammad ﷺ was miraculously ascended to heavens.

Qudāt : (القضاة) Plural form of *Qādi*.

Qudhadh : (القذذ) A part of an arrow.

Al-Quds : (القدس) Literally, 'The Holy,' this is the name used by Muslims for Jerusalem. It is the third holiest city in Islam, following Makkah and Al-Madīnah, because of its significance to Islamic history in the broadest sense.

Qullah : (القلة) (Also called *Jirār* - الجرار) A large drinking water container like a barrel whose size the scholars differ over, from five to fifty water skins (*Qirbahs*). Even some say them to be the size of two-and-a-half water skins. Scholars have described the quantity of two *Qullahs* as equivalent to 500 Ratls One Ratl weighs half a seer, i.e., forty tolas. Thus the total quantity of five water skins of water measures approximately 240 kilograms or, according to some scholars, about 227 kilograms.

Qumqum : (قمقم) A narrow-headed vessel.

Qunūt : (القنوت) Invocation in the prayer. The act of raising both palms in front of the face while praying in the second *Rak'ah* of prayer.

Qunūt Nāzilah : (قنوت نازلة) Supplication in the event of a calamity.

Quraysh : (قريش) One of the greatest and prominent tribes in all of Arabia in the Prophet's era. The Quraysh were the keepers of the Ka'bah and therefore the wealthiest and most powerful tribe. The Prophet Muhammad ﷺ belonged to this tribe, which had great powers spiritually and financially both before and after Islam came. When Prophet Muhammad ﷺ started to preach the true religion of Allāh and persisted in calling people to worship Allāh alone, most of the Quraysh disavowed him and attempted to thwart his efforts, the Quraysh violently persecuted him and his followers, the Quraysh continued to plot Muhammad's downfall, even going so far as to attempt killing him. They were badly defeated at the battle of Badr by the Muslims and their days of *Jāhiliyyah* were finally ended when the Muslims liberated Makkah and destroyed all the idols in the Ka'bah in the year 630 CE, after that they yielded and entered the fold of Islam.

Qurayshî or **Qurashî** : (قريشى أو قرشى) A person belonging to the Quraysh, the well-known tribe of Arabia. The Prophet Muhammad ﷺ belonged to this tribe, all his descendants are also called Qurayshî.

Qur'ān : (القرآن) Meaning 'the recitation,' or 'the reading.' Qur'ān is the Noble Book, the Living Miracle, the last revelation from Allāh to mankind and the jinn before the end of the world, revealed to Prophet Muhammad

ﷺ, through the angel Jibra'il, over a period of 23 years, the first thirteen of which were spent in Makkah and the last ten of which were spent in Al-Madīnah. There is only one Qur'ān in the whole world and it is in the Arabic language. The Qur'ān has one text, one language, and more than one dialects. It has been memorized by millions of Muslims in different parts of the world. The Qur'ān continues to be recited by Muslims throughout the world in the language of its revelation, Arabic, exactly as it was recited by Prophet Muhammad ﷺ nearly fourteen hundred years ago. It consists of 114 *Sūrahs* (chapters). It is to be read and recited with rules and regulations. When to be touched and to be recited, a Muslim is to be in a state of cleanliness and purity. The authenticity and the totality of the Qur'ān have been documented and recognized. The Qur'ān cannot be translated at all as the Qur'ān represents the exact Words of Allāh. Any translation is considered to be the explanation to the meaning of the Qur'ān. The Qur'ān is so rich and comprehensive in matter that it can easily guide men and women in all walks of their life. It is the ultimate source of guidance for people in all aspects of their spiritual and material lives. The Qur'ān is viewed as the authoritative guide for human beings, along with the *Sunnah* of Muhammad ﷺ. The Qur'ān amends, encompasses, expands, surpasses and abrogates all the earlier revelations revealed to the earlier Prophets. The names and attributes that are given to the Qur'ān in the Qur'ān speak for themselves. The Qur'ān is also described to be bounteous, glorious, mighty, honored, exalted, purified, wonderful, blessed, and confirming the truth of previous revelations. The Qur'ān has practically proved the truth and effectiveness of all of its names and epithets in the life of all true believers, who practiced its teachings sincerely and devoutly. The Qur'ān has a universal appeal, regardless of peoples' color, creed, nationality, and geographical divisions of the world.

Qurbān : (القربان) Literally means 'sacrifice'. In Islam it refers to the sacrificing of animals solely for the pleasure of Allāh on the day of 'Eidul-Adhā and the two days following it.

Qust : (القسط) A type of incense.

Qu'ūd : (القعود) Sitting posture in prayer while *Tahiyyah* and *Tashah-hud* are recited.

Rabā'i : (الرباعي) A male camel whose quadricuspid teeth have appeared, usually about in the seventh year.

Rabā'iyah : (الرباعية) A female camel whose quadricuspid teeth have appeared, usually about the seventh year.

Rabb : (الرب) (Lord) There is no proper equivalent for *Rabb* in English language. It means the One and the Only Lord for the entire universe, its

Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security, etc. *Rabb* is also one of the Names of Allāh. We have used the word 'Lord' as nearest to *Rabb*. All occurrences of 'Lord' actually mean *Rabb* and should be understood as such. For example see Qur'ān 2:21.

Rabbuka : (ربك) Your Lord, Your Master.

Rabbul-'Ard : (رب الأرض) Owner of the land in *Musāqāt* and *Muzāra'ah* contracts.

Rabbul-Māl : (رب المال) A person who invests in *Mudārabah* or *Musharakah*. See *Sāhibul-Māl*.

Rabî'ul-Awwal : (ربيع الأول) The third month of the Islamic calendar.

Radiyallāh 'Anhu (رضي الله عنه) May Allāh be pleased with him (RAA) is said whenever the name of a Companion of the Prophet ﷺ is read or heard or written.

Radā'ah : (الرضاعة) The suckling of one's own or someone's child.

Rāhilah : (الراحلة) A she-camel used for riding. (Literally means: a mount to ride).

Rahmān and Rahîm : (الرحمن والرحيم) These words are from the root '*rahm*' which denotes mercy. In the Qur'ān this attribute of Allāh has been mentioned side by side with the attribute *Rahmān* (literally 'merciful'). As such *Rahîm* signifies Allāh's mercy and beneficence towards His creatures. Moreover, according to several scholars, the word *Rahîm* signifies the dimension of permanence in Allāh's mercy, that the One Who is exceedingly merciful; the One Who is overflowing with mercy for all. See *Sūrah* 55 of the Qur'ān.

Rahn : (الرهن) Pledge or mortgage.

Rayhān : (الريحان) A sweet-smelling plant sweet basil and perfume made from it.

Rayyān : (الريان) The name of one of the gates of Paradise through which the people who often observe fasting will enter.

Rajab : (رجب) It is the seventh month of the Islamic calendar.

Rajabiyyah : (الرجبية) See *'Atīrah*.

Rajaz : (الرجز) Name of poetic meter.

Raj'ah : (الرجعة) The bringing back of a wife by the husband after the first or second divorce.

Rajm : (الرجم) Means to stone to death those married persons who commit

the crime of illegal sexual intercourse. In the Islamic law the *Hadd* (prescribed) punishment of illegal sex is *Rajm*.

Rak'ah: (الركعة) (pl. *Raka'āt*) Literally, 'a bowing,' This term represents a unit of the prayer and consists of one standing, one bowing and two prostrations. Verses from the Qur'ān, special prayers and phrases are stated in these different positions. Each of the five formal worship times is comprised of varying numbers of such cycles.

Ramadān: (رمضان) The month of fasting. It is the ninth month of the Islamic calendar. In it the Noble Qur'ān started to be revealed to our Prophet ﷺ and in it occurs the night of *Qadr* and in it also occurred the great decisive Battle of Badr. Thus, it is considered a blessed and holy month. Furthermore, Ramadān is the month in which Muslims fast daily from dawn to sunset to develop piety and self-restraint.

Ramal: (الرمل) Fast walking accompanied by the movements of the arms and legs to show one's physical strength. This is to be observed in the first three rounds of the *Tawāf* around the Ka'bah, and is to be done by the men only and not by the women.

Ramy: (الرمي) The throwing of pebbles at the pillars (*Jimār*) at Mina.

Rāsul-Māl: (رأس المال) Capital invested in *Mudārabah* or *Musharakah*.

Rasūl: (الرسول) The meaning of the word *Rasūl* is a Messenger. Allāh sent many Prophets and Messengers to mankind. Amongst them, the names of twenty-five are mentioned in the Qur'ān. From within the list, the Qur'ān states the names of five Messengers who are the Mighty ones. These are: Nūh (Noah), Ibrāhīm (Abraham), Mūsa (Moses), 'Eisa (Jesus), and Muḥammad ﷺ. See *Nabī*.

Ratl: (الرطل) Measurement equal to half a seer or a liter. See *Qullah*.

Rāwi: (الراوي) A narrator. In *Hadīth* literature, it means the narrator of *Ahādīth*.

Rāyah: (الراية) A flag, it is bigger than *Liwā'* (standard).

Ribā: (الربا) It literally means 'to grow; to increase, to expand.' Technically, *Ribā* denotes the amount that a lender receives from a borrower at a fixed rate in excess of the principal. It is of two kinds: 1. *Ribā Nasī'ah* (ربا النسئة) - taking interest on loaned money. 2. *Ribā Fadl* (ربا الفضل) - taking something of superior quality in exchange for giving less of the same kind of thing of poorer quality. See *Al-Baqarah* (2:275-280), *Al Imrān* (3:130).

Ribāt: (الرباط) Guarding Muslim frontier. Guarding the boundaries of Muslim lands against possible attacks from the enemies. It is considered one

of the highly praiseworthy forms of worship.

Ridā': (الرداء) A piece of cloth (sheet etc.) worn around the upper part of the body.

Rijz: (الرجز) Whispering, evil suggestions.

Rikāz: (ركاز) Buried wealth or treasure (from the pre-Islamic period) discovered in any land, whose ownership and burial period is not known. One-fifth of it goes to the public treasury and the rest to the founder or owner of the land.

Risālah: (الرسالة) Regarding *Hadīth* compilations: collection of *Ahādīth* dealing with a particular topic.

Riwāyah: (الرواية) Narration.

Riyā: (الرياء) A minor *Shirk* (polytheism). Carrying out a religious act for worldly gains and not for the pleasure of Allāh.

Riyādul-Jannah: (رياض الجنة) A part of the Masjid Nabawi that is said to be a part of Paradise.

Rūhullāh: (روح الله) According to the early religious scholars from among the Companions of the Prophet ﷺ and their students and the *Mujtahidūn*, there is a rule to distinguish between the two nouns in the genitive construction. (A) When one of the two nouns is Allāh, and the other is a person of a thing, e.g., (i) Allāh's House (*Baytullāh*), (ii) Allāh's Messenger; (iii) Allāh's slave (*'Abdullāh*); (iv) Allāh's spirit (*Rūhullāh*) etc. The rule of the above words is that the second noun, e.g., House, Messenger, slave, spirit, etc. is created by Allāh and is honorable with Him, similarly Allāh's spirit may be understood as the spirit of Allāh, in fact, it is a soul created by Allāh, i.e., Jesus, and it was His Word: "Be!" - and he was created (like the creation of Adam). (B) But when one of the two is Allāh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allāh, e.g., (i) Allāh's Knowledge (*'Ilmullāh*); (ii) Allāh's Life (*Hayātullāh*); (iii) Allāh's Statement (*Kalāmullāh*); (iv) Allāh's Self (*Dhātullāh*) etc.

Rūhul-Qudus: (روح القدس) 'The Holy Spirit.' Another name for the Angel Gabriel (*Jibra'il*).

Rukn: (الركن) (pl. *Arkān*) Pillar, basic article.

Rukū': (الركوع) It means to bend the body to bow. This bowing is one of the acts required in Islamic prayer. Additionally, the same word denotes a certain unit in the Qur'ān. The whole Book, for the sake of the convenience of the reader is divided into thirty parts (*Ajzā'*, sing. *Juz'*), and each *Juz'* consists usually of sixteen *Rukū'*.

Ruqbā : (رقبى) A kind of gift in the form of a house given to somebody to live in as long as he is alive.

Ruqyah : (الرقية) Incantation, amulet. Divine Speech recited as a means of curing disease. (It is a kind of treatment, i.e., to recite *Sūrat Al-Fātihah* or any other *Sūrah* of the Qur'ān and then blow one's breath with saliva over a sick person's body-part).

Rushd : (الرشد) It means the right way (see 2:256). It also implies integrity and maturity in thought and action (see 21:51).

Rutab : (الرطب) Ripe dates, opposite of *Busr*.

Sā' : (الصاع) A volume measure that equals four *Mudds* (3 kg. approx) (also 2.172 kg.), one *Sā'* of Al-Madīnah was equal to about two and a half kilograms

Sabā : (الصبا) Easterly wind.

As-Sab'ah : (السبعة) The seven compilers of *Ahādīth* - Bukhārī, Muslim, Abū Dāwud, Nasā'ī, Tirmidhi, Ibn Mājah, Ahmad.

Saba' or **Sheba** : (سبأ) The queen who visited Solomon to test his wisdom. Biblical name of Saba. (See *Sābi'ūn* or Sabean)

As-Sab'ul-Mathānī : (السبع المثاني) The seven repeatedly recited Verses, i.e., *Sūrat Al-Fātihah*.

Sabāhāh : (صباحاه) An exclamation indicating an appeal for help.

As-Sabat : (السبت) It means Saturday, which was declared for the Israelites as the holy day of the week. God declared the Sabbath as a sign of the perpetual covenant between God and Israel. (Exodus 31:12-16.) The Israelites were required to strictly keep the Sabbath, which meant that they may not engage in any worldly activity; they may not cook, nor make their slaves or cattle serve them. Those who violated these rules were to be put to death. The Israelites, however, publicly violated these rules. For further details, see *Sūrah* 7, *Al-A'rāf*.

Sābi' : (الصابىء) (pl. *Sābiān*) Those who change their religion.

Sābiqūn : (السابقون) See *Muqarrabūn*.

As-Sābiqūnal-Awwalūn : (السابقون الأولون) The first forerunners in the faith.

Sābirūn : (الصابرون) People who are patient and steadfast.

Sābi'ūn or **Sabean** : (الصابتون) Of or pertaining to Saba, an inhabitant of Saba or Sheba, Biblical name, Sheba. an ancient kingdom in southwestern Arabia noted for its extensive trade, esp. in spices and gems. The Sabaeans played an

important role in the history of early Arabia. They had a flourishing kingdom in the Yemen tract of South Arabia about 800-700 BC, though their origin may have in North Arabia. Probably the Queen of Sheba is connected with them. They succumbed to Abyssinia about 350 AD and to Persia about 579 AD. Their capital was near San'ā'. They had beautiful stone buildings in which the pointed arch was noticeable. It is said that this passed nation used to say *Lā Ilāha ill allāh* (none has the right to be worshiped but Allāh) and used to read *Zabūr* (The Psalms of the *Sābi'ūns*) and they were neither Jews nor Christians. (See note of Yusuf Ali, 76)

Sabr: (الصبر) Sabr is a comprehensive term having various shades of meaning. It implies (a) patience in the sense of being thorough, dedicated and devoted, (b) constancy, perseverance, steadfastness and firmness of purpose, (c) disciplined and planned effort with confidence and belief in the mission itself and (d) a cheerful attitude of acceptance and understanding under suffering and hardship and in times of strife and violence, and thankfulness to God in happiness, success and achievement.

Sa'dān: (السعدان) A thorny plant suitable for grazing animals. Some say it to be Neurada peocumbens.

Sadāq: (الصدق) This word has the same meaning as *Mahr*.

Sadaqah: (الصدقة) Literally, 'righteousness.' This terms refers to the voluntary giving of alms (charity). *Sadaqah* is distinct from *Zakāh*, which is a mandatory contribution paid yearly and calculated based on one's wealth or assets. *Sadaqah* can consist of any item of value, and can be provided to any needy person. The Qur'ān states that Allāh loves those who are charitable and promises great reward and forgiveness for those who give regularly to others in need.

Sadaqatul-Fitr: (صدقة الفطر) Refers to the charity that is given on or prior to the day of 'Eidul-Fitr.

Sadūq: (الصدوق) Truthful.

As-Safā wal-Marwah: (الصفاء والمروة) Two mountains at Makkah neighboring *Al-Masjidul-Harām* (the Great Sacred Mosque) to the east. One who performs 'Umrah and Hajj should walk seven times between these two mountains and that is called *Sa'y*. These are referred to in the Qur'ān as one of the symbols of Allāh. See *Al-Baqarah* (2).

Safar: (الصفرة) It is a disease that afflicts the abdomen, and it is not a contagious one.

Saghīrah: (الصغيرة) A child or minor girl underage.

Sahābah: (الصحابة) (sing. *Sahābī*) A term meaning ‘companions,’ commonly used in reference to those followers of Prophet Muhammad ﷺ who were closest to him in his lifetime, kept frequent company with him, and strove to emulate his sayings and doings. The *Sahābah*’s piety, knowledge and love for the Prophet ﷺ were important factors in the perpetuation of his teachings and the painstakingly careful recording of his *Ahādīth* in the years following his death.

Sahbā’: (صهباء) A place near Khaybar.

Sāhibul-Māl: (صاحب المال) (pl. *Ashābul-Māl*) (also, *Rabbul-Māl*) The financier in the *Mudārabah* form of partnership agreement. provides the finance while the *Mudārib* provides the entrepreneurship and management. There can be many *Ashābul-Māl* and *Mudārib*s in a given *Mudārabah* agreement.

Sahifah: (الصحيفة) A page or manuscript. Collection of *Ahādīth* by a Companion.

Sahihayn: (الصحيحين) The Twins. The two most authentic books of *Ahādīth*—*Sahīh Al-Bukhārī* and *Sahīh Muslim*.

Sahīh Al-Bukhārī: (صحيح البخاري) A book of *Ahādīth* compiled by Imām Bukhārī.

Sahīh Muslim: (صحيح مسلم) A book of *Ahādīth* compiled by Imām Muslim.

Sahūr: (السحور) A light meal taken by Muslims before dawn prior to beginning the daily fast of Ramadān. Arising for this meal is an emulation of Prophet Muhammad ﷺ, since it was his practice to do so, and thus is part of his *Sunnah*.

Sahw: (السهر) Forgetting (here it means forgetting how many *Rak‘āt* a person has prayed in which case he should perform two prostrations of *Sahw*).

Sā’imah: (السائمة) A flock of about one hundred grazing animals.

Sā’ibah: (السائبة) A she-camel used to be let loose for free pastures in the name of idols, gods, and false deities, and nothing was allowed to be carried on it. (See the Noble Qur’ān 5:103)

Sayhah: (الصيحة) Torment-awful cry.

Sayhān wa Jayhān: (سيحان وجيحان) Sayhān (Oxus or Amu Darya) and Jayhān (Jaxartes or Syr Darya) are two rivers in the country of Syria. These are different from *Sayhūn* and *Jayhūn* that are in the territory of Khurasan. (*Mu‘jam Al-Buldān* of Baladhārī, 2/227, 3/333). Some maintain that *Sayhūn* is in India and *Jayhūn* in *Khurasān*. Furāt (Euphrates) flows from Turkey through Syria and Iraq and joins Tigris to form *Shati’ul-Arab*, and the Nil (Nile) is the well-known river in Egypt.

Sayyi'ah : (السئنة) (pl. *Saiyy'āt*) Sins or demerits or bad deeds (opposite of *Hasanah*), often means what one earns by doing something wrong (committing a sin). According to a *Hadīth*, if one does one thing wrong, he will receive one demerit, but if he intends to do it and restrains himself, he will get a reward.

Sajdah : (السجدة) (pl. *Sujūd*) The act of prostration in the prayer, when seven portions of the body touch the earth: the forehead on pure ground, two palms, two knees, and the two big toes. The two prostrations together are called *Sajdatayn*.

As-Sajdah : (السجدة)

Sūrah 32 of the Qur'ān.

Sajdatas-Sahw : (سجدة السهو) Prostrations for forgetfulness. Remedial Prostrations to recompense forgetting a required act of prayer.

Sakīnah : (السكينة) Tranquility, calmness, peace and reassurance etc.

Salab : (السلب) Belongings (arms, horse, etc.) of a deceased warrior killed in a battle.

Salaf : (السلف) A sale in which the price is paid at once for goods to be delivered later.

Salaf : (السلف) Predecessors, ancestors, forefathers, ascendants.

Salam : (السلم) Synonym of *Salaf*.

Salām : (السلام) Literally means 'peace'. It is a salutation or a way of greeting among Muslims. With the greetings of peace or with safety. In prayer it refers to the saying of '*As-Salāmu 'Alaykum wa Rahmatullāh*' which denotes the end of the prayer.

Salāt : (الصلاة) Prayers. *Salāt* is a spiritual relationship and communication between the creature and his Creator. *Salāt* refers to the prescribed form of worship in Islam, and is one of the 'five pillars' of Islam. Muslims perform the prayers five times throughout each day as a means of maintaining God-consciousness, to thank Him for His blessings and bounty, and to seek His help and support in one's daily life. These prayers and their time zones are: 1. *Fajr* (dawn or morning prayer), after dawn but before sunrise; 2. *Zuhr* (noon prayer), early afternoon till late afternoon; 3. *Asr* (afternoon prayer) late afternoon prayer till sunset; 4. *Maghrib* (sunset prayer); just after sunset; 5. *Ishā'* (night prayer); late evening till late at night. Consult a prayer manual for full details. Each prayer consists of a fixed set of standings, bowings, prostrations and sittings in worship to Allāh. Prayers are to be performed with mental concentration, ver-

bal communication, vocal recitation, and physical movements to attain the spiritual uplift, peace, harmony, and concord. To perform *Salāt*, a Muslim has to have ablution (*Wudū'*). He/she should make sure that cleanliness of body, clothing, and place are attained before performing *Salāt*.

Salāt: (الصلاة) (pl. *Salawāt*) We are told to send the blessings of Allah whenever the name of the Prophet Muhammad ﷺ is mentioned. There are great merits of sending the blessings through our supplication and invocation (*Du'ā*). So *Salāt* (the act of sending the blessings) is not to be confused with *Salāt* (prayer). The supplication of sending the blessings upon the Prophet ﷺ is: "O Allāh, send Your grace, honor and mercy upon Muhammad and upon the family of Muhammad, as You sent Your grace honor and mercy upon Ibrāhīm, You are indeed Praiseworthy, Most Glorious. O Allāh, send Your blessings upon Muhammad and upon the family of Muhammad, as You sent Your blessings upon Ibrāhīm, You are indeed Praiseworthy, Most Glorious." Muslims are informed that if they proclaim such a statement once, Allāh will reward them ten times.

Salātul-Awwābīn: (صلاة الأوابين) It is another name for *Salātud-Duhā*, that is prayer after sunrise.

Salātud-Duhā: (صلاة الضحى) That is an optional prayer after sunrise.

Salātul-Hājah: (صلاة الحاجة) Prayer at times of need.

Salātul-Istikhārah: (صلاة الاستخارة) Prayer for (seeking) guidance. See *Istikhārah*.

Salātul-Istisqā': (صلاة الاستسقاء) Prayer for rain.

Salātul-Janāzah: (صلاة الجنازة) Funeral prayer *in absentia*. The prayer is done in a standing position only and consists of four *Takbīrs*: 1. After the first *Takbīr*, *Al-Fātihah* is recited. 2. After the second *Takbīr*, *Tashahhud* and *As-Salātul-Ibrāhīmiyyah* are recited. 3. After the third *Takbīr*, the deceased person is prayed for, his or her relatives, and all Muslims in general. 4. After the fourth *Takbīr*, the prayer is finished by uttering *As-Salāmu 'Alaykum* while turning to the right.

Salātul-Jam': (صلاة الجمع) Combined prayer.

Salātul-Jamā'ah: (صلاة الجماعة) Congregational prayer.

As-Salātul-Jāmi'ah: (الصلاة الجامعة) Prayer is about to begin.

Salātul-Jumu'ah: (صلاة الجمعة) Friday prayer. See *Jumu'ah*.

Salātul-Khawf: (صلاة الخوف) Prayer in the state of insecurity. For its procedure see *Sūrat An-Nisā'* 4:102.

Salātul-Kusūf wal-Khusūf: (صلاة الكسوف والخسوف) The prayer for the Eclipse of the moon and the Eclipse of the sun.

As-Salātul-Maktūbah: (الصلاة المكتوبة) Prescribed prayers/obligatory prayers.

Salātul-Qasr: (صلاة القصر) Shortened prayer.

Salātut-Tatawwu': (صلاة التطوع) A voluntary prayer.

Salātut-Tasbīh: (صلاة التسييح) The prayer of glorification.

Sālih: (الصالح) The word means to reconcile, to put things in order, signifies behavior that is righteous, just and dignified. 'Amal Sālih, honorable or righteous action, is often combined in the Qur'ān with Imān and made a condition for success in this world, as well as in the Hereafter. Also a Prophet of Islam, peace be on him.

Salwā: (السلوى) Quails. It is told that along with manna, quails were also sent to Israelites as a food. Quails in large flights are driven through winds in the Eastern Mediterranean in certain seasons of the year.

As-Samad: (الصمد) One of the ninety-nine Attributes of Allāh. It means Absolute, Eternal, and Everlasting. It refers to the One to Whom all created beings turn to for all their needs, and Who is not dependent on anything or anyone for any need. Allāh is The Most Perfect in His Attributes.

Sami'allāhu Liman Hamidah: (سمع الله لمن حمده) Allāh heard him who sent his praises to Him. The phrase that is uttered in the prayer while one stands upright from the bowing position.

Samur: (السمر) A kind of tree.

Sanāh: (سناه) Means 'good' in the Ethiopian language.

Sannūt: (السُنُوت) Fennel or aniseed.

Saqifah: (السقيفة) A shelter with a roof. The Companions of the Prophet ﷺ met in a Saqifah in Al-Madīnah to pledge their loyalty to Abu Bakr after the death of the Prophet ﷺ.

Sarf: (الصرف) Exchange. (Neither Sarf nor 'Adl means neither exchange nor substitute, or no repentance nor ransom, or no obligatory or voluntary deed.)

Sarif: (سَرِف) A place six miles away from Makkah.

Sariyyah: (السرية) A small army sent by Prophet Muhammad ﷺ for Jihād, in which he did not personally take part.

Satr: (ستر) Means 'cover, shield'. And it refers to that area of the body that has to be covered. It is also referred to as the 'Awrah.

Sawm : (الصوم) (pl. *Siyām*) Fasting. The daily fasts Muslims undertake during the month of Ramadān, and is one of the 'five pillars' of Islam. For Muslims, fasting means total abstinence from all food, drink, and marital sexual relations from dawn to sunset. Muslims fast for many reasons, including to build a sense of willpower against temptation, to feel compassion for less fortunate persons, and to re-evaluate their lives in spiritual terms. Fasting is also a training process to attain self-restraint, self-control, self-discipline, self-obedience, and self-education. Few people are excused from fasting during Ramadān. Some are required to make up later for the days they did not fast such as the travelers (over 50 miles by any means), sick, pregnant women, women nursing babies, and women during their periods. Other excused people are required to feed a poor person one meal for each day they do not fast if they can afford it, such as the elderly people and the ones who have permanent diseases like ulcers.

Sawād A'zam : (السواد الأعظم) The great majority.

Sawīq : (السويق) A kind of mash made of powdered roasted wheat or barley grain (also with sugar and dates).

Sa'y : (السعي) The going for seven times between the mountains of Safā and Marwah in Makkah during the performance of *Hajj* and '*Umrah*. It is done to symbolize Hajar's search for water for her son Ismā'il.

Sā'ī : (الساعي) The person responsible for collecting the *Zakāt* is sometimes called *Sā'ī*.

Sayyid : (السيد) A descendant of the Noble Prophet ﷺ. See *Qurayshī*.

Sayyid : (السيد) Leader or chief.

Sayyidī : (سيدي) My master.

Sayyidul-Istighfār : (سيد الاستغفار) The Master Supplication for forgiveness.

Sha'ā'irullāh : (شعائر الله) These refer to all those rites which, in opposition to polytheism and outright disbelief and atheism, are the characteristic symbols of exclusive devotion to Allāh.

Sha'bān : (شعبان) The eighth month of the Islamic calendar.

Shāfi'ī : (شافعي) Islamic school of law founded by Imām Shāfi'ī. Followers of this school are known as the Shāfi'ī.

Shahādah : (الشهادة) An Arabic word meaning 'witnessing'. The declaration of faith: *Lā ilāha illallāh Muhammadur-Rasūlullāh* (I testify that none has the right to be worshiped but Allāh and I testify that Muhammad is the Messen-

ger of Allāh). A person must recite the *Shahādah* to convert to Islam. The *Shahādah* constitutes the first of the 'five pillars' of Islam.

Shahīd: (الشهيد) (pl. *Shuhadā'*) A martyr. Someone who dies in the way of Allāh.

Shāhid: (الشاهد) A witness.

Shaiikh: (الشيخ) A title or a nickname for an elderly person or a religious leader in a community. This title is also given to a wise person. The meaning of the word Shaykh has been distorted, misused, and abused by some mass media to reflect the wrong meanings. In the Sufi tradition, the term has a more specific application, referring to leaders within various *Tarīqahs* (spiritual orders or groups).

Shaitān: (الشیطان) (pl. *Shayāfīn*) Satan, the enemy of mankind and the source of evil in the world. See *Iblīs*.

Ash-Shajarah: (الشجرة) A well-known place on the way from Al-Madīnah to Makkah.

Shām: (الشام) The region comprising Syria, Palestine, Lebanon and Jordan.

Shamlah: (الشملة) Turban, head wrap, cloak, mantle.

Shaaq: (الشق) Ditch type of grave.

Sharī'ah: (الشريعة) These are the rules and regulations of Islam, the Divine law. *Sharī'ah* is the totality of Allāh's Commandments relating to man's activities. It signifies the entire Islamic way of life, especially the Law of Islam. The *Sharī'ah* is based upon the Qur'ān and the *Sunnah* of the Prophet Muhammad ﷺ, and is interpreted by scholars in deliberating and deciding upon questions and issues of a legal nature.

Sharikah: (الشركة) The term is used for joint-stock companies and corporations as well, but is qualified with an adjective to indicate its nature. Thus, *Sharikah Musāhamah* (شركة مساهمة) for a public limited company or a corporation whose capital has been subscribed to by the general public.

Sharqā': (الشرقاء) An animal with split ears.

Shawwāl: (شوال) The tenth month of the Islamic calendar.

Shi'ah: (الشيعة) Literally, 'party' or 'partisans.' This term designates those Muslims who believe that the rightful successor to Prophet Muhammad should have been 'Ali bin Abu Tālib, rather than the first caliph Abu Bakr Siddiq. Moreover, *Shi'ahs* believe that 'Ali was granted a unique spiritual authority, which was passed on to certain of his descendants given the title of Imām (leader). The largest group in Shi'ism believes that 'Ali was the first of

twelve Imāms, and that the last one continues to exist, albeit miraculously and in a state of occultation (concealment from human view). The teachings of these spiritual leaders are an additional source of *Sharī'ah* (Islamic law), used by Shī'i religious scholars to derive legislation and issue religious opinions. So, a *Shī'ah* is a follower of the twelve Imāms. Shī'ah Muslims may be found in Iran, Iraq, Afghānistan, Lebanon, Syria, Pakistan, India, and some Gulf States. A branch of Islam comprising about 10% of the total Muslim population.

Shi'b : (الشعب) A narrow pass.

Shighār : (الشغار) A type of marriage in which persons exchange their daughters or sisters in marriage without *Mahr*.

Shiqāq : (الشقاق) Difference between husband and wife.

Shirāk : (الشراك) A leather strap.

Shirk : (الشرك) Polytheism and it is to worship others along with Allāh. This term commonly used to mean association of something other than God with God. For Muslims, Allāh is Absolute, Complete, and Self-Sufficient. To set anything alongside or in place of God as reality is to commit the sin of association, which is the only sin that Allāh does not forgive, according to the Qur'ān. Thus, paganism, or even atheism, is viewed as expression of *Shirk*.

Shirkah : (الشركة) Partnership between two or more persons, whereby unlike *Mudārabah*, all of them have a share in finance as well as entrepreneurship and management, though not necessarily equally.

Shirkah 'Āmmah : (الشركة العامة) A partnership in which each partner is a general attorney for the other partner; a partnership that permits trading in all types of goods.

Shirkatul-Amwāl : (شركة الأموال) A partnership in which participation is based on the contribution of wealth by all partners, but the partnership has to be of the type *Inān* or *Mufāwadah*.

Shirkatul-'Aqd : (شركة العقد) A partnership created through contract as opposed to co-ownership that may be the result of a joint purchase or agreement or it may result from inheritance or from some other legal situation.

Shirkatul-'Inān : (شركة العنان) A basic contract of partnership based on agency in which participation may either be on the basis of wealth or labor or credit-worthiness, and in which, equality of contribution or legal capacity is not necessary.

Shirkatul-Jabr : (شركة الجبر) Mandatory co-ownership created by an act of law, like inheritance.

Shirkah khāssah: (الشركة الخاصة) Partnership for a single venture or for trading in a particular item; partnership in which each partner is a special attorney of the other partner.

Shirkat Mafālis: (شركة المفالس) A partnership between persons, whose assets have been reduced to copper coins and who have to buy on the basis of credit-worthiness; see *Shirkatul-Wujūh*.

Shirkah Mufāwadah: (الشركة المفاوضة) An unlimited partnership.

Shirkatul-Wujūh: (شركة الوجوه) Partnership based on credit-worthiness of the partners in which the ratio of profit and loss is based on the liability borne, but the partnership has to be of the type 'Inān or *Mufāwadah*.

Shirkatuz-Zimām: (شركة الزمام) It is a term used by the Mālikis to indicate a situation, where two or more persons are buying goods on credit. It is different from the Hanafi *Shirkatul-Wujūh* insofar as it requires the physical presence of all the partners at the time of purchase.

Shuf'ah: (الشفعة) Pre-emption.

Shukūk: (الشكوك) (sing. *Shakk*) Check, certificate of debt, certificates of investment.

Shūrā: (الشورى) Consultation.

Shurāt: (الشراة) (Purchasers) One of the Khawārij sect. So called because they thought that they had sold their lives for the pleasure of Allāh.

Shurūt: (الشروط) Terms and conditions in Islamic law.

Sibtiyyah: (السبتية) (pair *Sibtiyyatayn*) A hairless sandal dyed with the leaves or pods of *Qaraz* which is a species of Mimosas tree, making a brown color.

Siddiq wa Siddiqūn: (الصدیق والصدیقون) The steadfast affirmers of truth. Those followers of the Prophets who were first and foremost to believe in them. (See the Qur'ān 4:69)

Siddiq: (الصدیق) Abū Bakr, one of the closest Companions of Prophet Muhammad ﷺ, was given the appellation as-Sādīq, 'the Truthful.' Upon the death of the Prophet in 632 CE, Abū Bakr became the first caliph (successor) and served as leader of the Muslim community until his death in 634 CE.

Sidr: (السدر) Lote tree (or *Nabk* tree).

Sidratul-Muntahā: (سدرة المنتهى) 'The lote-tree of the furthest limit.' A *Nabk* tree over the seventh heaven near Paradise, the place where form ends and beyond which no created being may pass. See *An-Najm* (53:14-18).

Siffīn: (صفين) A battle that took place between 'Ali's followers and Mu'awiyah's followers at the river of the Euphrates in Iraq.

Sihāh Sittah: (الصحاح الستة) The term *As-Sihāh us-Sittah* (The Sound Six authentic collections of *Ahādīth*), is used for the compilations done by Imāms and Scholars named, Bukhārī, Muslim, Tirmidhi, Nasa'i, Abu Dāwud and Ibn Mājah. Today, Muslim scholars have found the collections by the latter scholar (Ibn Mājah) to have defective narrations. The majority of the Shi'ah reports are of even later date than the early compilations. For the most part, they are from the *Buyid* period of around 454 Hijri.

Sihāq: (سحاق) Lesbian sex act. Sexual act between females. This is strongly condemned in Islam, and is considered a major sin.

Sijjīn: (السجين) It is a 'prison' where the records of the evil doers are kept. See *Al-Mutaffifīn* (83:7-9).

Sin-nul-Bulūgh: (سن البلوغ) This is the age of maturity and puberty. It is the age at which the Muslims are considered an adult and becomes accountable for his/her duties in Islam. There is no fixed age for that in terms of years, and it is decided by three signs: having a menstruation, period or pregnancy for girls, and being physically mature or having a wet dream for boys, growing pubic hair, or reaching the age of fifteen, whichever comes first.

Sin-nut-Tamīz: (سن التمييز) This is the age of distinguishing. This age is used in *Fiqh* to decide the age before which the mother has the right to keep the child after divorce. It varies from one person to another. The age is reached when the child can take care of himself or herself and no longer needs an adult to help him eat, get dressed, and clean himself or herself. In the school of thought of Abu Hanīfah, it is seven years for the boy and nine years for the girl. The girl is given longer time so that she can learn more of the habits of women.

Siyarā': (السيراء) A sheet of pure or mixed silk having yellow stripes.

Sīrah: (السيرة) The writings of the Companions of the Prophet ﷺ about him, his personality, his life story, and his ways of handling different situations is called *Sīrah*. The famous collections of the *Sīrah* are At-Tabari, Ibn Ishaq, and Ibn Hisham. These days *Ar-Rahīq Al-Makhtūm* in many languages is very famous. The *Sīrah* is a source of reference that Muslims rely on in their daily life situations and problems.

Sīrāt: (الصراط) The bridge that will be laid across Hell-fire for the people to pass over on the Day of Judgment. It is described as sharper than a sword and thinner than a hair. It will have hooks over it to snatch the people.

As-Sīrātul-Mustaqīm: (الصراط المستقيم) 'The straight path,' the path that the

Prophet Muhammad ﷺ demonstrated to mankind by way of the Noble Qur'ān. The path that leads to Paradise.

Sirri Salāt: (الصلاة السرية) Prayer of inaudible recitation. The congregational prayers of *Zuhr* and *Asr*.

Sirwāl: (السروال) (pl. *Sarāwīl*) Long under garment (pyjama) worn by the Arabs, and Muslims of Turkey, Bangladesh, India, and many countries of Africa and Near East.

Siwāk: (السواك) A piece of a root of a tree called *Arāk*, used as a tooth stick. Also called a *Miswāk*.

Subh Sādiq: (الصبح الصادق) Literally means 'true dawn.' It refers to the time when whiteness (brightness) can be noticed on the breadth of the horizon. It is at this time that the *Fajr* prayer commences.

Subhānallāh: (سبحان الله) To esteem Allāh by saying 'Glorified is Allāh' and holding that He is free from all that (unsuitable evil things) that are ascribed to Him by the polytheists.

Subhānahu wa Ta'ālā: (سبحانه وتعالى) 'He is Glorified and Exalted.' This is an expression that Muslims use whenever the Name of Allāh is pronounced or written. The meaning of this expression is: Allāh is pure of having partners and He is exalted from having a son. Muslims believe that Allāh is the only God, the Creator of the universe. He does not have partners or children. Sometimes Muslims use other expressions when the Name of Allāh is written or pronounced. Some of which are: *Azza wa Jalla:* 'He is the Mighty and the Majestic'; *Jalla Jalāluhu:* 'He is the Exalted Majestic.'

Suffah: (الصفة) A shaded verandah with raised platform attached to the Prophet's Mosque in Al-Madīnah where poor Muslims, including some of the most exalted Companions, used to take shelter, seek knowledge and sleep during Prophet Muhammad's time. It was also used by the Prophet ﷺ as a welcoming point for newcomers or poor people. It was part of his mosque.

Sūfi: (صوفي) One who endeavors to achieve direct inward knowledge of God through adherence to various spiritual doctrines and methods. These include repeatedly invoking the Divine Names and reciting other religious expressions, living an austere lifestyle, and participating in various spiritual gatherings usually formed around a spiritual master with the title Shaykh. Historically, sufis have been grouped into organizations known as *Tarīqahs*.

Sufism: (الصوفية) A particular spiritual approach and lifestyle adopted by some Muslims (known as Sufis), rather than a distinct branch of Islam. Sufism holds that direct and intimate knowledge of God can be achieved through spiritual discipline, exertion, and austerity. Essentially, Sufism is seen

as an 'inward' path of communion with God, complementing the *Sharī'ah*, or 'outward' religious law.

Sufrah : (السفرة) Dining sheets, eating cloth, when the meal is ready, food is served. A piece of cloth, sheet or skin spread out on the ground, and food is put over it, either in the form of heap or in a dish type utensil to eat it combinedly.

Suhuf : (الصحف) pages or manuscripts.

Suhūliyyah : (السحولية) A cotton cloth, its name is derived from the name of a village in Yemen called Suhul.

Suhūr : (السحور) Predawn meal. A meal taken before *Fajr* in the month of Ramadān to begin fasting.

Sujūd : (السجود) See *Sajdah*.

Sunan : (السنن) Collection of *Ahādīth* only containing legal traditions (*Ahādīthul-Ahkām*).

Sundus : (السندس) A kind of silk cloth.

Sunnah : (السنة) Literally means legal ways, orders, acts of worship and statements etc., of the Prophet ﷺ. The *Ahādīth* are reports on the *Sunnah*. The two major legal sources of jurisprudence in Islam are the Qur'ān and the *Sunnah*. The *Sunnah* may confirm what is mentioned in Qur'ān, interpret and explain it, specify what is meant by some general Verses, limit and restrict the meaning of any Verse in it, or may explain something that has been revealed in Qur'ān.

As-Sunnat-ut-Taqrīriyyah : (السنة التقريرية) The Prophet's remaining silent on any Companion's explanation of his action amounts to his approval, as we know, the Prophet's abstaining from disapproving anything said or done before him means his approval.

Sunnah or **Mustahabb** : (السنة أو المستحب) means recommendable, desirable. The acts whose neglect is not punished, but whose performance is rewarded, e.g., the call for prayers (*adhān*). See *Mustahabb*.

Sunnah : (السنة) That action which the Prophet ﷺ did or sanctioned. *Sunnat* prayers are of two types: *Sunnat Mu'akkadah* and *Sunnat Ghayr Mu'akkadah*.

Sunnah Mu'akkadah : (السنة المؤكدة) Compulsory prayers. Those prayers the Prophet ﷺ continuously carried out. To leave out such a type of *Sunnat* is a sin and one is punished for this. However, there is no harm if one leaves it out because of some valid excuse.

Sunnah Ghayr Mu'akkadah : (السنة غير المؤكدة) Unascertained prayers. These

prayers the Prophet ﷺ carried out, but also left out at times without any reason. To follow such a type of *Sunnat* entails reward and to leave it out does not necessitate any punishment. These types of optional prayers were much, but not always, practiced by the Prophet ﷺ.

Sunnî: (السنى) A term designating those Muslims who recognize the first four successors of Prophet Muhammad ﷺ as the 'Rightly-Guided Caliphs,' and who attribute no special religious or political function to the descendants of the Prophet's son-in-law 'Ali bin Abu Tālib. Sunnis hold that any pious, just, and qualified Muslim may be elected a caliph. Sunnis comprise the majority of Muslims, numbering about 90% of the total.

Sūrah: (السورة) A distinct chapter of the Qur'ān, designated by a title such as Abraham, The Pilgrimage, or The Table-Spread. An individual Verse within a *Sūrah* is called an *Āyah*. The Qur'ān is comprised of 114 *Sūrahs* of varying lengths. Each *Sūrah* in the Qur'ān is named from some subject or word that is particularly striking in that chapter..

Sutrah: (السترة) Screen. An object like a pillar, wall or stick, a spear etc., the height of which should not be less than a foot and must be in front of a praying person to act as a symbolical barrier or screen between him and the others.

Tābah: (الطابة) Madinatun-Nabî (City of the Prophet), Madīnah Munawwarrah (the Illuminated or the Enlightened City), Tābah, Taybah, Yathrib are the other names for Al-Madīnah. See *Al-Madīnah*.

Tabî': (تبيع) A male two-year-old cattle, cow or ox (entered its second year).

Tabî'ah: (تبيعة) A female two-year-old cattle, cow or ox (entered its second year).

Tābi'ūn: (التابعون) (sing. *Tābi'ī*) Successors, are those who benefited and derived their knowledge from the Companions of the Prophet ﷺ.

Tabūk: (تبوك) A well-known town about 700 kilometers north of Al-Madīnah.

Tadbîr: (التدبير) About freeing a slave.

Tadlîs: (التدليس) (Truncation) For some reasons, like explicit affirmation of a *Mudallîs* (Truncated - immediate narrator not known) having directly heard from whom he is reporting, references from outside the Sound Six have also been given. See, for example, *Hadīth* no. 35, *Ibn Mājah*, collected by Ahmad from *Hadīth* of Muhammad bin Ishāq about whom it was affirmed that he had heard directly from him. See also *Introduction*.

Tafsîr: (التفسير) Any kind of explanation, but especially a commentary on the Qur'ān. Translations of the Qur'ān from Arabic into other languages such as

Spanish, Urdu, or English are considered interpretations of the Qur'an, since only the original Arabic text actually constitutes the content of the Qur'an.

Tāghūt: (الطاغوت) Literally it denotes the one who exceeds his legitimate limits. In Qur'anic terminology it refers to the creature who exceeds the limits of his creatureliness and abrogates to himself godhead and lordship. In the negative scale of values, the first stage of man's error is *Fisq* (i.e., disobeying Allāh without necessarily denying that one should obey Him). The second stage is that of *Kufr* (i.e., rejection of the very idea that one has to obey Allāh). The last stage is that man not only rebels against Allāh but also imposes his rebellious will on others. All those who reach this stage are said to be *Tāghuts*. So, the word *Tāghūt* covers a wide range of meanings: It means anything worshipped other than the Real God (Allāh), i.e., all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings, e.g., Jesus, Messengers of Allāh, who were falsely worshipped and taken as *Tāghuts*. Likewise saints, graves, rulers, leaders, etc., are falsely worshipped, and wrongly followed.

Tahajjud: (التهججد) The *Tahajjud* prayer is an optional or voluntary prayer that is supposed to be performed in the middle of the night. It is required that a person sleep a little before he gets up for the *Tahajjud* prayer. It may be performed anytime between 'Isha' and *Fajr*.

Tahārah: (الطهارة) It is the state of being clean and not impure.

Tahiyyah: (التحية) (Blessed compliments) All compliments, prayers and good words are due to Allāh; peace be upon you, O Prophet, and the mercy of Allāh and His blessings; peace be upon us and upon the righteous slaves of Allāh.

Tahiyyatul-Masjid: (تحية المسجد) Two *Rak'at Sunnat* offered as greetings of the mosque on entering the mosque for prayer.

Tahiyyatul-Wudū': (تحية الوضوء) Two *Rak'at Sunnat* offered as greetings of the *Wudū'*.

Tahlīl: (التهليل) Assertion of the Oneness by saying *Lā ilāha illallāh* (None has the right to be worshiped but Allāh).

Tahlīl: (التحليل) Saying *As-Salāmu 'Alaykum* at the end of the prayer, after which all the actions prohibited because of prayer are legalized, loosened or permissible again.

Tahmīd: (التحميد) Praising Allāh by saying *Al-Hamdulillāh* (the praise is for Allāh).

Tahnīk: (التحنك) It is the Islamic customary process of chewing a piece of

date etc., and putting a part of its juice in the child's mouth as his first food, and then pronouncing *Adhān* in child's ears. (See *Sahih Al-Bukhārī*, the Book of 'Aqīqah, Vol. 7, Page No. 272)

Tā'if: (الطائف) A well-known town near Makkah.

Taylasān: (طيلسان) (Green sheet) is the dress of the Shaikhs of the non-Arab nations.

Tajwīd: (التجويد) Recitation with precise articulation and exact intonation. It is a saying or an act of reciting Qur'ān in accordance with the established rules of *Nutq*, pronunciation and intonations, such as *Tafkhīm*, velarization, *Ghunnah*, chanting, and *Iqlāb*, transposition.

Takāful: (التكافل) Islamic Insurance. A scheme of mutual support that provides insurance to individuals against hazards of falling into unexpected and dire need.

Takbīr: (التكبير) (Magnification) Saying *Allāhu Akbar* (Allāh is the Most Great). See *Allāhu Akbar*.

Takbīrah: (التكبير) A single utterance of *Allāhu Akbar*.

Takbīratul-Ihrām: (تكبير الإحرام) Saying *Allāhu Akbar* (Allāh is the Most Great) at the start of the prayer, after which all other acts are prohibited except the acts of prayer. Hence it is called *Takbīr Tahrimah* (formula of prohibition).

Talāq: (الطلاق) The repudiation of marriage. Divorce.

Talāq Raj'ī: (الطلاق الرجعي) Revocable divorce.

Talāq Bā'in: (الطلاق البائن) Irrevocable divorce or final divorce.

Talbīnah: (التلبينة) A kind of porridge prepared from white flour, milk and honey.

Talbiyyah: (التلبية) Pilgrimage Recitation. A special prayer or call that Muslim pilgrims make during *Hajj* or 'Umrah attributed to Prophet Abraham and uttered by Muslims in emulation of him during the *Hajj*. This is the central, ritual recitation of the pilgrimage, recited from the moment pilgrims don the *Ihrām*, the pilgrim's plain white attire. It is saying of: *Labbayka, Allāhumma labbayk. Labbayka lā sharīka laka labbayk. Innal-hamda wan-ni'mata, Laka wal-mulk. Lā sharīka laka.* (Here I am at Your service, O Allāh, here I am. Here I am. No partner do You have. Truly, the praise and the favor are Yours, and the dominion. No partner do You have.)

Tamā'im: (التمائم) Amulets.

Tā'mîn : (التأمين) Insurance, assurance, Security.

Tamr : (التمر) Dates.

Tan'im : (التنعيم) A place towards the north of Makkah outside the sanctuary from where Makkans may assume the state of *Ihrām* to perform 'Umrah.

Tanzîh : (التنزيه) To declare Allāh to be free of imperfection and everything falsely attributed to Him, such as having a son, partner of the trinity.

Taqdîr : (التقدير) Predestination. That is, whatever befalls a person, whether good or bad, has been predestined by Allāh.

Taqûd : (التقليد) Putting colored garlands around the necks of *Budn* (animals for sacrifice).

Taqîs : (التقليس) Play or merriment. Swordplay and playing *Daff* (tumbourin). To indulge in celebrations on a festive occasion through playing national sports or the singing of nationalistic songs by the girls inside their houses. This sort of celebration has been permitted by the Prophet ﷺ. *Muqallis* are those who make a show.

Taqwā : (التقوى) Condition of piety and God-consciousness that all Muslims aspire to achieve or maintain. It can be said that one's *Taqwā* is a measure of one's faith and commitment to God. It means fearing Allāh as He should be feared, and loving Allāh as He should be loved. A person with *Taqwā* desires to be in the good pleasures of Allāh and to stay away from those things that would displease Allāh. He remains careful not to go beyond the bounds and limits set by Allāh. See Qur'an, *Al 'Imrān* (3:102-103), *Al-Hashr* (59:18-19).

At-Taqwîmul-Hijrî : (التقويم الهجري) The *Hijrah* (migration) of Prophet Muhammad ﷺ from Makkah to Al-Madīnah (in 622 CE), marks the starting point of the Muslim calendar, comprised of twelve lunar months [a lunar year is roughly eleven days shorter than a solar year (365 days), since each lunar month begins when the new moon's crescent becomes visible every 29 or 30 days]. In their religious duties, Muslims depend on both the solar and lunar calendars. Fasting the month of Ramadān, celebrating the two major feasts ('*Eidul-Fitr* and '*Eidul-Adhā*'), performing the pilgrimage to Makkah, and other religious activities depend upon the lunar months. The names of the lunar months are: Muharram, Safar, Rabi'ul-Awwal, Rabi'uth-Thāni, Jumāda Al-Ūla, Jumāda Al-Ākhirah, Rajab, Sha'bān, Ramadān, Shawwāl, Dhul-Qa'dah, and Dhul-Hijjah. Many contemporary sources on Islam include both the Gregorian (CE-common era or AD-anno domini) and Hijri (AH-after *Hijrah*) dates for historical events.

Tarāwîh : (التراويح) Optional prayers offered after the '*Ishā*' prayers on the

nights of Ramadān. These may be performed individually or in congregation.

Taribat Yamīnuka : (ترتت يمينك) (May your right hand be in dust). It is an expression of exhortation, meaning, if you do not do what I tell you, you will lose great advantage and win nothing but dust.

Tarjī' : (الترجيع) Repetition of recitation (especially in *Adhān*)

Tarfīl : (الترتيل) Measured recitation of the Qur'ān taking extreme care with regard to the rules of slow reading, pausing and stopping at every indicated point. The Prophet ﷺ has recommended it saying: "Whoever does not chant the Qur'ān is not among us." (*Abū Dāwūd*).

Tasbīh : (التسبيح) Glorification, saying *Subhānallāh*, Praise, saying *Al-Hamdu Lillāh*, and magnification, saying *Allāhu Akbar*. A rosary that is used to glorify Allāh   is also called a *Tasbīh*.

Tashah-hud : (التشهد) Testimony. It is the declaration of the Muslim faith towards the end of the prayers, immediately after the recitation of *Tahīyyah*, while sitting with the first finger of the right hand extended as a witness to the oneness of God. It is to say: "I bear witness that none has the right to be worshipped but Allāh, and I bear witness that Muhammad is His slave and Messenger."

Tashbīh : (التشبيه) Ascription of human characteristics to Allāh.

Tashmūt : (التشميت) To say *Yarhamukallāh* (may Allāh have mercy on you) when someone sneezes and says *Al-Hamdu Lillāh* (all praise is due to Allāh).

Taslīm : (التسليم) Salutations or greetings, saying of *Salām–As-Salāmu 'Alaykum*. On finishing the prayer, one turns one's face to the right and then to the left saying, *As-Salāmu 'Alaykum wa Rahmatullāh* (Peace and mercy of Allāh be upon you), and this action is called *Taslīm*.

Tasmiyyah : (التسمية) Giving a name, nomination. A title given to the Basmalah.

Ta'īl : (التعطيل) Denying all attributes of Allāh.

Tathwīb : (التثويب) Saying of *As-Salātu khairum-minan-Nawm* (The prayer is better than sleep) in the *Adhān* for *Fajr* prayers.

Tawhīd : (التوحيد) It has three aspects; A, B and C: (A) Oneness of the Lordship of Allāh; *Tawhīdur-Rubūbiyyah*: (توحيد الربوبية) To believe that there is only one Lord for all the universe, its Creator, Organizer, Planner, Sustainer, and the Giver of Security, etc., and that is Allāh. (B) Oneness of the worship of Allāh; *Tawhīdul-Ulūhiyyah*: (توحيد الألوهية) To believe that none has the right to be worshipped [e.g. praying, invoking, asking for help (from

the unseen), swearing, slaughtering sacrifices, giving charity, fasting, pilgrimage, etc.], but Allāh. (C) Oneness of the Names and the Qualities of Allāh; *Tawhīd-ul-Asmā' was-Sifāt*: (توحيد الأسماء والصفات) To believe that: (i) we must not name or qualify Allāh except with what He or His Messenger ﷺ has named or qualified Him; (ii) none can be named or qualified with the Names or Qualifications of Allāh; e.g. *Al-Karīm*; (iii) we must confirm Allāh's all qualifications which Allāh has stated in His Book (the Qur'an) or mentioned through His Messenger (Muhammad ﷺ) without changing them or ignoring them completely or twisting the meanings or giving resemblance to any of the created things; e.g., Allāh is present over His Throne as mentioned in the Qur'an. (V. 20:5): "The Most Beneficent (i.e., Allāh) *Istawā* (rose over) the (Mighty) Throne" over the seventh heaven; and He only comes down over the first (nearest) heaven (to us) during the day of 'Arafāt (*Hajj*, i.e., 9th Dhul-Hijjah) and also during the last third part of the night, as mentioned by the Prophet ﷺ, but He is with us by His Knowledge only, not by His Personal Self (*Bi-Dhātihī*), "There is nothing like Him, and He is the All-Hearer, the All-Seer." (The Qur'an, V. 42:11). This noble Verse confirms the quality of hearing and the quality of sight for Allāh without resemblance to others; and likewise He also said: "To one whom I have created with Both My Hands," (V. 38:75); and He also said: "The Hand of Allāh is over their hands." (V. 48:10). This confirms two Hands for Allāh, but there is no similarity for them. This is the Faith of all true believers, and was the Faith of all the Prophets of Allāh from Noah, Abraham, Moses and Christ till the last of the Prophets, Muhammad ﷺ. It is not like as some people think that Allāh is present everywhere, here, there and even inside the breasts of men. These three aspects of *Tawhīd* are included in the meanings of *Lā ilāha illallāh* (none has the right to be worshiped but Allāh). It is also essential to follow Allāh's Messenger Muhammad ﷺ: *Wujūbul-Ittibā'* and it is a part of *Tawhīd-ul-Ulūhīyyah*. This is included in the meaning: "I testify that Muhammad ﷺ is the Messenger of Allāh" and this means, "None has the right to be followed after Allāh's Book (the Qur'an), but Allāh's Messenger ﷺ". [See the Qur'an (V. 59:7) and (V. 3:31)].

Tawarruk: (التورك) Sitting in the prayer with the left foot brought forward so that the buttocks are in direct contact with the ground.

Tawbah: (التوبة) Repentance, turning to Allāh to seek forgiveness of sins or other wrong actions. Often it should be a component of the personal prayers.

Tawāf: (الطواف) The circling or circumambulation of the Holy Ka'bah. It is a part of the worship of *Hajj* and *'Umrah*. It is done in sets of seven circuits, after each of which it is necessary to pray two *Rak'at*, preferably at or near Maqām Ibrāhīm. It refers to the act of walking around the Ka'bah. It is not permissible to make *Tawāf* of any other place irrespective of how sacred it may be.

Tawāful-Ifādah : (طواف الإفادة) The circumambulation of the *Ka'bah* by the pilgrims after they come from Mina to Makkah on the tenth day of Dhul-Hijjah. This *Tawāf* is one of the essential ceremonies (*Rukn*) of the *Hajj*. It is also called *Tawāfuz-Ziyārah*.

Tawāf ul-Qudūm : (طواف القدوم) The 'Arrival *Tawāf*', the *Tawāf* of the *Ka'bah* that the pilgrim must do on first entering the Sacred Mosque in Makkah. It is one of the essential rites of both the *Hajj* and 'Umrah.

Tawāful-Wadā' : (طواف الوداع) The 'Farewell *Tawāf*' The *Tawāf* made before leaving Makkah, as the last activity there. It should be connected directly to the trip of departure, and whoever is delayed and stays on afterwards should do it again.

Tawāfuz-Ziyārah : (طواف الزيارة) See *Tawāful-Ifādah*.

Tawrāh : (التوراة) (Torah) Arabic name for the holy book revealed to Prophet Moses thousands of years ago. It is the Jewish Holy Book. For Muslims, the Torah was a scriptural precursor to the Qur'ān, just as Moses was a predecessor of Muhammad ﷺ in the history of Divinely revealed monotheism.

Tā'wīl : (التأويل) A vision of reality in which everything seen takes on symbolic meanings.

Ta'wīdh : (التعويد) An amulet that is generally suspended around the neck.

Tayālisah : (الطيالسة) (sing. *Taylasān*) A famous decorated cloth usually kept on shoulders, and they say it is black.

Tayammum : (التييمم) It literally means 'to intend to do a thing.' Dry ablution, sand ablution, dust ablution. The act of purifying oneself with pure sand in the absence of water. It means spiritual cleansing that is sometimes a substitute for *Wudū'* and *Ghusl*. As an Islamic legal term, it refers to wiping one's hands and face with clean earth as a substitution for ablution when water cannot be obtained. To put or strike lightly the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of ablution (*Wudū'*) and *Ghusl* (in case of *Janābah* etc.) See *Sahīh Al-Bukhārī*, Vol. 1, *Hadīth* No. 334 and 340.

Tayyibāt : (الطيبات) Literary good things and good deeds, also the monetary acts of worship, like *Zakāt*, alms, etc. (See *Salawāt* also)

Ta'zīr : (التعزير) Penalization, to inflict a penalty. Discretionary punishment.

Thaghāmah : (الثغامة) A type of grass having white color; or a white fruit from a type of plant.

Ath-Thalāthah : (الثلاثة) The three compilers of *Ahādīth* - Abū Dāwud, Nasā'i, Tirmidhi.

Thanî or Thanīyyah : (الثني أو الثنية) Those having two teeth. See *Musinnah*.

Thanīyyah : (الثنية) Mountain or valley pass or path.

Thanīyyatul-Wadā' : (ثنية الوداع) A place near Al-Madīnah.

Thajj : (الثج) Performing the sacrifice on camels.

Tharīd : (الثريد) A kind of meal, prepared from meat and bread.

Thawb : (الثوب) Garment.

Thawr : (الثور) It is the cave wherein Prophet Muhammad ﷺ stayed before finally migrating to Al-Madīnah.

Thawāb : (الثواب) Reward of a good deed is a Divine blessing.

Thayyib : (الثيب) A non-virgin married or previously married woman.

Thiqah : (الثقة) Trustworthy.

Thunyā : (الثنيا) is a kind of trade in which a person sells the fruit of his garden still on trees for a certain price but on condition that he will keep some of its fruit. This is unlawful because 'some' is not a fixed measure, and it is fraudulent.

Tijārah : (التجارة) Trade. Act of buying and selling.

Tilā' : (الطلاء) A kind of alcoholic drink prepared from grapes by thickening it through boiling, two third has gone and one third left.

Tiwalah : (التولة) Charms.

Tiyarah : (الطيرة) Drawing an evil omen from birds etc..

Tubbān : (تبان) Shorts that cover the knees (used by wrestlers).

Tulaqā' : (الطلاق) Those persons who had embraced Islam on the day of the conquest of Makkah.

Tūr : (الطور) A mountain.

Turbah : (التربة) Earth, especially from the shrines of the Imāms, on which Shi'ahs place their heads during *Sajdah*.

Turs : (الترس) A kind of shield.

Udhiyah : (الأضحية) Sacrifice (on 'Eidul-Adhā).

Uhud : (أحد) A well-known mountain in Al-Madīnah. One of the great battles

in the Islamic history took place at its foot. This battle is called *Ghazwah Uhud*.

'*Ulamā*': (العلماء) See '*Ālim*.'

Īlul-Amr: (أولو الأمر) The term includes all those entrusted with directing Muslims in matters of common concern.

Uluwwah: (الألوة) They say it is a Persian word for '*Ud* (aloeswood).

Ummah: (الأمّة) Community or nation. It is a special name given to Muslim brotherhood and unity (worldwide Muslim community whose population exceeds 1.2 billion). The Qur'ān refers to Muslims as the best *Ummah* or *Millat* raised for the benefit of all mankind (3:110). At another place (2:143), it calls them 'the middle nation' (*Ummah Wasat*) a unique characteristic of the Islamic community that has been asked to maintain equitable balance between extremes, pursue the path of moderation and establish the middle way. Such a community of Muslims will be a model for the whole world to emulate.

Ummī: (الأمي) It signifies the 'unlettered.' It is also used to refer to those who do not possess Divine revelation.

Ummul-Mu'minīn: (أم المؤمنين) It means 'Mother of the Believers.' This was the title of the Prophet's wives; *Sūrah* 33 *Āyah* 6 stipulated that they could not marry after the Prophet's death because all of the believers were their spiritual children.

Ummul-Walad: (أم الولد) (pl. *Ummahātul-Awlād*) A slave woman who begets a child for her master.

'*Umrā*': (العمرى) See *Nihal*.

'*Umrāh*': (العمره) (Minor Pilgrimage) It is an Islamic rite performed in ritual purity wearing the *Ihrām*, the seamless ceremonial garments consisting of a white sheet from the navel to the knees and a white sheet covering the left shoulder, back and breast, knotted on the right. Like *Hajj*, it consists of pilgrimage to the Ka'bah, with the essentialities of *Ihrām*, *Tawāf* (circumambulation) around the Ka'bah (seven times), and *Sa'y* (walking and running) between Safa and Marwah (seven times). It is called minor *Hajj* since it need not be performed at a particular time of the year and its performance requires fewer ceremonies than the *Hajj* proper. (See *Sahīh Al-Bukhārī*, Vol. 3, Page 1)

Umratul-Qadā': (عمرة القضاء) Making up for the missed '*Umrāh*. The fulfilled '*Umrāh*-the '*Umrāh* that the Prophet ﷺ performed in the seventh year after *Hijrah*, which he intended to do in the sixth year but the Quraysh disbelievers had not allowed him to complete.

Ūqīyyah : (أوقية) (pl. *Awāq*) An ounce; for silver 119.4 grams, for other substances 127/128 grams, modern use of ounce 28.349 grams. One *Ūqīyyah* is equal to 40 dirhams or 147 grams of silver. It may be less or more according to different countries. (See *Awāq*)

‘Urbān : (العربان) *Urbān* means earnest money. If somebody settles the price of an animal and pays a certain amount as earnest money that if he did not buy this animal, the seller will keep the earnest money and in case the deal is accomplished, the buyer will deduct the earnest money from the price paid. It is prohibited.

‘Urfut : (العرفط) The tree which produces *Maghāfir*.

‘Urfur : (العصفر) Safflower.

‘Ushr : (العشر) Ten percent (in some cases five percent) of the agricultural produce payable by a Muslim as part of his religious obligation, like *Zakāh*, mainly for the benefit of the poor and the needy. (See *Sahīh Al-Bukhārī*, Vol. 2, *Hadīth* No. 560)

Al-‘Ussrah : (العسرة) The battle of Tabūk, called so because of the poverty the Muslim were facing at that time.

Usūlud-Dīn : (أصول الدين) The principles of Islam.

‘Uzzā : (العزى) A chief goddess identified with Venus, but it was worshipped under the form of an acacia tree, and was the deity of the Ghatafān tribe in the religion of the pre-Islamic Arabs during the days of *Jāhiliyyah*.

Wa ‘Alaykumus-Salām : (وعليكم السلام) ‘And on you be peace.’ The reply to the Muslim greeting of ‘*As-Salāmu ‘Alaykum*’ (peace be on you).

Wadī‘ah : (الوديعة) This refers to deposits in trust, in which a person may hold property in trust for another, sometimes by implication of a contract.

Wafāt : (الوفاة) The death of a person.

Wahy : (الوحي) It refers to Revelation that consists of communicating God’s Messages to a Prophet or Messenger of God. The highest form of revelation is the Qur’ān of which even the words are from God.

Wahy Ghayr Matlū : (الوحي غير المتلو) Revelation unrecited.

Wahy Matlū : (الوحي المتلو) Revelation recited.

Wayhaka : (ويحك) May Allāh be merciful to you.

Waylaka : (ويلك) ‘Woe upon you!’

Wājib : (الواجب) (pl. *Wājibāt*) Compulsory or obligatory. An act that must be performed. In Islamic jurisprudence, it refers to that act which has not been established by an absolute proof. Leaving out a *Wājib* without any valid reason makes one a *Fāsiq* and entails punishment. Imām Abū Hanīfah makes *Wājib* a separate category between the *Fard* and the *Mubāh*.

Al-Wakālatul Mutlaqah : (الوكالة المطلقة) Resale of goods with a discount on the original stated cost.

Wakīl : (الوكيل) A person who is an authorized representative or proxy. Also can mean lawyer in Urdu.

Walā' : (الولاء) A kind of relationship, i.e., loyalty (between the master who freed a slave and the freed slave) about the right of inheritance.

Walī : (الولي) (pl. *Awliyā'*) A legal guardian. A friend, protector, ruler, officer, supporter, caretaker, helper etc. Someone who is supposed to look out for your interest.

Walīmah : (الوليمة) A marriage banquet, wedding feast, or the reception after the wedding. A traditional dinner feast provided to wedding guests by the groom's family after a marriage is consummated. Providing a *Walīmah* was highly recommended by the Prophet ﷺ, whether it be a grand or humble affair. Friends, relatives, and neighbors are invited in it.

Waqf : (الوقف) Endowment. Term designating the giving of material property by will or by gift for pious works or for the public good. A charitable trust in the Name of Allāh, usually in perpetuity, and usually for the purposes of establishing the religion of Islam, teaching useful knowledge, feeding the poor or treating the sick. Properties with *Waqf* status, such as schools or hospitals, remain so perpetually, providing endless benefit to the community and endless heavenly blessings to the donor.

Wars : (الورس) A kind of perfume. It is said to be Memecyclon Tinctorium, a plant of Yemen used as a liniment and yellow dye.

Warsiyyah : (الورسية) A cloth dyed with *Wars*.

Wasāyā : (الوصايا) Wills or testaments.

Wāshimāt : (الواشحات) The women who do the job of tattoo marking.

Al-Wāsil : (الواصل) One who keeps good relations with his kith and kin.

Wāsilah : (الواصلات) The women who affixes hair extensions.

Wasilah : (الوسيلة) A she-camel set free for idols because it had given birth to a she-camel at its first delivery and then again gave birth to a she-camel at its second delivery.

Wasmah : (الوسمة) A plant used for dyeing hair (*Katam*).

Wasq : (الوسق) (plural *Awsāq* or *Awsuq*) A volume measure equal to 60 *Sā's* = 135 kg. approx. It may be less or more. [One *Wasq* of Hijāz is equal to 180 kilos (Ibn Bāz) and 629.856 kilograms (Shaykh Fāruq Asghar Sāram Pakistani) and according to modern measures, one Iraqi *Wasq* is equal to 189 kilograms.]

Wisāl : (الوصول) Fasting for more than one day continuously.

Witr : (الوتر) Odd number. *Witr Rak'ahs* are odd number of *Rak'ahs* such as 1, 3, 5, etc. - usually 1 or 3 - that are offered after the last prayer at night.

Wudū' : (الوضوء) Literally means 'purity or cleanliness.' It refers to the ablution made before performing the prescribed prayers. It requires washing (1) the face from the top of the forehead to the chin and as far as each ear; (2) the hands and arms up to the elbow; (3) wiping with wet hands a part of the head; and (4) washing the feet to the ankle. *Wudū'* serves as an act of physical cleansing as well as a precursor to the mental and spiritual cleansing necessary when in the worship of God. If clean water is unavailable, a ritual purification known as *Tayyamum*, which involves symbolically touching clean earth, may be substituted.

Yā'jūj wa Mā'jūj : (يأجوج ومأجوج) (Gog and Magog) Two evil empires. They are mentioned in the Qur'ān and *Ahādīth* when mentioning some of the scenes just before the Final Hour. According to The Bible, Gog was a chief prince of Meshech and Tubal who came from Magog. While Magog a people descended from Japheth (son of Noah). Gog and Magog will be two nations led by Satan in a climactic battle at Armageddon against the kingdom of God. [See Qur'ān, *Al-Anbiyā'* (21:96), *Sahīh Muslim*, *Kitābul-Fitan wa Ashrāt us-Sā'ah*]

Yakhsifān : (يخسفان) Eclipse.

Yalamlam : (يلملم) The *Miqāt* of the people of Yemen.

Yamāmah : (اليمامة) A place in Saudi Arabia towards Najd.

Yaqīn : (اليقين) Perfect absolute Faith.

Ya'qūb : (يعقوب) A Prophet of Allāh, mentioned in the Qur'ān and the Old Testament.

Yarmūk : (اليرموك) A place in Shām.

Yathrib : (يثرب) See *Al-Madīnah*.

Yawmud-Dār : (يوم الدار) The Day of the House, this refers to the day when the rebels besieged 'Uthmān in his house and murdered him.

Yawmud-Dîn : (يوم الدين) Literally 'Day of Faith,' one of several Arabic terms for Judgment Day. See Day of Judgment.

Yawmul-Qiyāmah : (يوم القيامة) (Day of Judgment) Belief in the Day of Judgment is a basic article of faith in Islam. After God ends the present world and order of creation, a day will follow on which He will judge every person according to his or her intentions, deeds, and circumstances. Judgment by God is followed by punishment in Hell or eternal reward in Paradise.

Yawmun-Nafr : (يوم النفر) The day of *Nafr*. The 12th and 13th of Dhul-Hijjah when the pilgrims leave Mina after performing all the ceremonies of *Hajj* at 'Arafāt, Al-Muzdalifah and Mina. See *Nafr*.

Yawmun-Nahr : (يوم النحر) The day of slaughtering the sacrificial animals, i.e., the 10th of Dhul-Hijjah.

Yawmur-Ru'ūs : (يوم الرؤوس) Meaning 'day of heads'. It is the name of the day following the 'Eid day ('*Eidul-Adhā*).

Yawmut-Tarwiyah : (يوم التروية) The eighth day of the month of Dhul-Hijjah, when the pilgrims leave Makkah for Mina.

Yūsuf : (يوسف) A Prophet of Allāh, mentioned in the Qur'ān and the Old Testament.

Zabūr : (الزبور) Arabic name for the holy scripture revealed to Prophet David (Dāwud) thousands of years ago. For Muslims, the Zabur, analogous to the Christian Psalms (the Old Testament), was a scriptural precursor to the Qur'ān, just as David was a predecessor of Muhammad ﷺ in the history of Divinely revealed monotheism.

Zahw : (الزهو) Unripe dates that have begun to ripen.

Zakariyyā : (زكرياء) (Zacharia) A Prophet of God and father of John the Baptist.

Zakāt : (الزكاة) One of the five pillars of Islam is *Zakāt*, which means purification and increment of one's wealth. A Muslim who has money beyond a certain quantity is to pay the *Zakāt*. It is also called the alms due or poor due. It is to be used in eight categories for welfare of the society that are mentioned in the Qur'ān, namely: the poor, the needy, the sympathizers, the captives, the debtors, the wayfarers, in the cause of Allāh, and for those who are to collect it. The *Zakāt* is compulsory on all Muslims who have saved (at least) the equivalent of 85g of 24 carat gold at the time when the annual *Zakāt* payment is due. The amount to be collected is 2.5%, 5%, or 10%, depending on the assets and the method used to produce it. For ex-

ample, it is 2.5% of the assets that have been owned over a year, 5% of the wheat when irrigated by the farmer, and 10% of the wheat that is irrigated by the rain. [See *Sahîh Al-Bukhârî*, Vol. 2, Book of *Zakât* (24)]

Zakâtul-Fitr: (زكاة الفطر) An obligatory *Sadaqah* to be given by Muslims before the prayer of 'Eidul-Fitr (See *Sahîh Al-Bukhârî*, Vol. 2, The Book of *Zakâtul-Fitr*, Page No. 339).

Zakâtul-Hubûb: (زكاة الحبوب) *Zakât* of grain/corn.

Zakâtul-Ma'dîn: (زكاة المعدن) *Zakât* of minerals.

Zakâtur-Rikâz: (زكاة الركاز) *Zakât* of treasure or precious stones.

Zâlim: (الظالم) The wrongdoer, he who exceeds the limits of right, the unjust.

Zamzam: (زمزم) The sacred well inside Al-Masjid Al-Harâm near Ka'bah in Makkah. The water that comes out from this well is called Zamzam water.

Zanâdiqah: (الزنادة) Atheists.

Zanjabil: (الزنجبيل) A special mixture that will be in one of the drinks of the people of Paradise. See the Qur'ân, *Al-Insân* (76:17).

Zaqqûm: (الزقوم) An extremely bitter and thorny tree that grows at the bottom of the Hell-fire. See the Qur'ân, *Al-Isrâ'* (17:60), for example.

Zarnab: (زرنب) A kind of good smelling grass.

Zihâr: (الظهار) It is a condition similar to divorce that was common in pre-Islamic Arabia, but was made unlawful by Islam. It was a way when the husband wanted to divorce his wife he would selfishly say to her, "You are like my mother." This way she would have not conjugal rights, but at the same time, she would still be bound to him like a slave. See Qur'ân, *Al-Ahzâb* (33:4), *Al-Mujâdilah* (58:1-5).

Zina: (الزنا) Illegal sexual intercourse and embraces both fornication and adultery.

Zindîq: (الزندىق) One who goes so far into innovated and deviant beliefs and philosophizing, etc., without sticking to the truth found in the Qur'ân and the *Sunnah* to such an extreme extent that they actually leave Islam altogether.

Ziyârah: (الزيارة) To visit or to recite special salutations for the Prophet Muhammad ﷺ and his household.

Zuhr: (الظهر) The noon or the mid-day prayer, that is performed right after the sun moves away from it's zenith. The second obligatory prayer of the day.

Zulm : (الظلم) *Zulm* literally means placing a thing where it does not belong. Technically, it refers to exceeding the right and hence committing wrong or injustice.

