

مصنف ابن أبي شيبة

Musannaf Ibn Abi Shaybah

VOLUME [1]

Author

Imam Ibn Abī Shaybah

Researcher

Sheikh Kamāl Yūsuf al-Ḥūt

Translation Reviewed and Supervised by

Sheikh Abu Sultana

Note

Muṣannaf Ibn Abī Shaybah—formally titled “al-Kitāb al-Muṣannaf fī al-Aḥādīth wa al-Āthār”—stands among the greatest monuments of early Islamic scholarship. Compiled by the eminent ḥadīth expert and great Imam Abū Bakr ‘Abdullāh ibn Muḥammad ibn Ibrāhīm ibn ‘Uthmān al-‘Absī, widely known as Ibn Abī Shaybah (159-235 AH), this expansive work preserves the intellectual, legal, devotional, and spiritual heritage of the first centuries of Islam. A teacher of al-Bukhārī, Muslim, and the leading imams of his generation, Ibn Abī Shaybah authored a collection that has served for over a millennium as a foundational reference for jurists, muḥaddithūn, historians, and researchers.

This edition contains 37,943 narrations, spanning Prophetic ḥadīth, Companion reports (mawqūf), and Successor traditions (maqṭū‘). The work is arranged topically, covering all major areas of Islamic practice—prayer, purification, ethics, commerce, society, governance, jihad, and thousands of detailed jurisprudential issues. Its scope reflects not only the Sunnah of the Prophet ﷺ but also the early legal culture of Kūfa, the opinions of leading Companions, and the interpretive frameworks of the first generations.

Many rare narrations preserved here do not appear in other major collections, making this Muṣannaf an indispensable source for reconstructing early Islamic thought. The edition most widely used today is the seven-volume Maktabat al-Rushd (Riyadh) publication, edited by Sheikh Kamāl Yūsuf al-Ḥūt, based on verified manuscripts and aligned with the printed arrangement. Digital access to the full text is also available at: <https://ketabonline.com/ar/books/6996> For contemporary students and researchers, Muṣannaf Ibn Abī Shaybah offers far more than a repository of narrations.

It grants direct access to the living intellectual world of the 2nd and 3rd Islamic centuries—the debates of jurists, the devotional practices of the righteous, the understandings of the Companions, and the transmission networks that shaped Sunni orthodoxy. Its vast content provides context for the development of fiqh schools, sheds light on doctrinal issues, and helps preserve countless early traditions that might otherwise have been lost. This work before you has been carefully cleaned, structured, and standardized into a modern digital format, enabling readers to navigate all 37,943 reports with ease.

May it serve as a valuable tool for scholars, students, and seekers of sacred knowledge, continuing the legacy of one of Islam's earliest and most prolific hadith masters.

[1] Baqī ibn Makhlad (may Allah have mercy on him) narrated to us, saying: Abū Bakr ‘Abd Allāh ibn Muḥammad ibn Abī Shaybah narrated to us, saying: Hushaym ibn Bushayr narrated to us, from ‘Abd al-‘Azīz ibn Ṣuhayb, from Anas ibn Mālīk, who said: When the Prophet ﷺ entered the privy, he used to say: “I seek refuge in Allah from the male and female devils (al-khubuth wa al-khabā’ith).”

حَدَّثَنَا بَقِي بْنُ مَخْلَدٍ رَحِمَهُ اللَّهُ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَبِي شَيْبَةَ قَالَ: نَا هُشَيْمُ بْنُ بُشَيْرٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ الْخَلَاءَ قَالَ: أَعُوذُ بِاللَّهِ مِنَ الْخُبْثِ وَالْخَبَائِثِ

[2] ‘Abdah ibn Sulaymān narrated to us, from Sa‘īd ibn Abī ‘Arūbah, from Qatādah, from Qāsim al-Shaybānī, from Zayd ibn Arqam, who said: The Messenger of Allah ﷺ said: “Indeed, these privies are visited [by Jinn/devils], so when one of you enters the privy, let him say: ‘O Allah, I seek refuge in You from the male and female devils.’”

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ قَاسِمِ الشَّيْبَانِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ هَذِهِ الْحُشُوشَ مَحْتَضَرَّةٌ، فَإِذَا دَخَلَ أَحَدُكُمْ الْخَلَاءَ فَلْيَقُلْ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

[3] Muḥammad ibn Bishr al-‘Abdī narrated to us, from ‘Abd al-‘Azīz ibn ‘Umar, who said: Al-Ḥasan ibn Muslim ibn Yannāq narrated to me, from a man among the companions of ‘Abd Allāh ibn Mas‘ūd, who said: ‘Abd Allāh [ibn Mas‘ūd] said: “When you enter the place of relieving yourself and intend to uncover, say: ‘O Allah, I seek refuge in You from the filth, the impurity, the male and female devils, and the accursed Satan.’”

حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ الْعَبْدِيُّ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ، قَالَ: حَدَّثَنِي الْحَسَنُ بْنُ مَسْلَمٍ بْنُ يَنَّاq، عَنْ رَجُلٍ مِنْ أَصْحَابِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: "إِذَا دَخَلْتَ الْغَائِطَ فَأَرَدْتَ التَّكْشُفَ فَقُلْ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الرَّجْسِ النَّجِسِ، وَالْخُبْثِ وَالْخَبَائِثِ، وَالشَّيْطَانِ الرَّجِيمِ

[4] ‘Abdah ibn Sulaymān narrated to us, from Juwaybir, from Al-Dahḥāk, who said: When Ḥudhayfah entered the privy, he used to say: “I seek refuge in Allah from the filth, the impurity, the wicked, the harm-inflicting, the accursed Satan.”

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ جُوَيْرٍ، عَنْ الضَّحَّاكِ، قَالَ: كَانَ حُدَيْفَةُ إِذَا دَخَلَ الْخَلَاءَ، قَالَ: أَعُوذُ بِاللَّهِ مِنَ الرَّجْسِ النَّجِسِ، الْخَبِيثِ الْمُخْبِثِ، الشَّيْطَانِ الرَّجِيمِ

[5] Hushaym narrated to us, from Abū Ma'shar—who is Najih—from 'Abd Allāh ibn Abī Ṭalḥah, from Anas, that when the Prophet ﷺ entered the water closet, he used to say: “In the name of Allah (Bismillah). O Allah, I seek refuge in You from the male and female devils.”

حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي مَعْشَرٍ هُوَ نَجِيحٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كَانَ إِذَا دَخَلَ الْكَنِيفَ قَالَ: بِسْمِ اللَّهِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبَثِ وَالْخَبَائِثِ

[6] Waki' narrated to us, from Isrā'īl, from Al-Zibriqān al-'Abdī, from Al-Ḍaḥḥāk ibn Muzāḥim, who said: “When you enter the privy, say: ‘O Allah, I seek refuge in You from the filth, the impurity, the wicked, the harm-inflicting, the accursed Satan.’” [Section: What one says when exiting the place of relief]

حَدَّثَنَا وَكَيْعٌ عَنْ إِسْرَائِيلَ عَنِ الزُّبْرِقَانَ الْعَبْدِيِّ عَنِ الضَّحَّاكِ بْنِ مُزَاهِمٍ قَالَ إِذَا دَخَلْتَ الْخَلَاءَ فَقُلْ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الرَّجْسِ النَّجَسِ، الْخَبِيثِ الْمُخْبِثِ، الشَّيْطَانِ الرَّجِيمِ "" مَا يَقُولُ إِذَا خَرَجَ مِنَ الْمَخْرَجِ

[7] Yaḥyā ibn Abī Bukayr narrated to us, saying: Isrā'il informed us, saying: Yūsuf ibn Abī Burdah informed us, saying: I heard my father say: I entered upon 'Ā'ishah and heard her say: When the Messenger of Allah ﷺ exited the place of relieving himself, he would say: "Ghufraanak" (I seek Your forgiveness).

حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، قَالَ: أَخْبَرَنَا إِسْرَائِيلُ، قَالَ: أَخْبَرَنَا يُونُسُ بْنُ أَبِي بَرْدَةَ، قَالَ: سَمِعْتُ أَبِي، يَقُولُ: دَخَلْتُ عَلَى عَائِشَةَ فَسَمِعْتُهَا تَقُولُ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذَا خَرَجَ مِنَ الْغَائِطِ، قَالَ: غُفْرَانَكَ

[8] Hushaym narrated to us, from Al-'Awwām, from Ibrāhīm al-Taymī: "That Noah the Prophet, when he exited the place of relieving himself, used to say: 'Praise be to Allah Who has removed the harm from me and granted me well-being.'"

حَدَّثَنَا هُشَيْمٌ، عَنِ الْعَوَّامِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ: أَنَّ نُوحًا النَّبِيَّ كَانَ إِذَا خَرَجَ مِنَ الْغَائِطِ، قَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي

[9] Hushaym narrated to us, saying: Al-'Awwām informed us, saying: "I was told that Noah used to say: 'Praise be to Allah Who let me taste its pleasure, retained its benefit in me, and removed its harm from me.'"

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا الْعَوَّامُ، قَالَ: "حَدَّثْتُ أَنَّ نُوحًا كَانَ يَقُولُ: الْحَمْدُ لِلَّهِ الَّذِي آذَانِي لَذَّتِهِ، وَأَبْقَى فِيَّ مَنَفَعَتِهِ، وَأَذْهَبَ عَنِّي أَذَاهُ

[10] ‘Abdah ibn Sulaymān and Wakī‘ narrated to us, from Sufyān, from Manṣūr, from Abū ‘Alī, that Abū Dharr used to say when he exited the privy: “Praise be to Allah Who has removed the harm from me and granted me well-being.”

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، وَوَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ أَبِي عَلِيٍّ، أَنَّ أَبَا ذَرٍّ كَانَ يَقُولُ إِذَا خَرَجَ مِنَ الْخَلَاءِ: الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي

[11] ‘Abdah narrated to us, from Juwaybir, from Al-Ḍaḥḥāk, who said: Ḥudhayfah used to say when he exited—meaning from the privy: “Praise be to Allah Who has removed the harm from me and granted me well-being.”

حَدَّثَنَا عَبْدَةُ، عَنْ جُوَيْرٍ، عَنِ الضَّحَّاكِ، قَالَ: كَانَ حُدَيْفَةُ يَقُولُ إِذَا خَرَجَ، يَعْنِي مِنَ الْخَلَاءِ: الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي

[12] Wakī‘ narrated to us, from Zam‘ah, from Salamah ibn Wahrām, from Ṭāwūs, who said: The Messenger of Allah ﷺ said: “When one of you exits the privy, let him say: ‘Praise be to Allah Who removed from me what harms me and retained for me what benefits me.’”

حَدَّثَنَا وَكَيْعٌ، عَنْ زَمْعَةَ، عَنْ سَلَمَةَ بْنِ وَهْرَامَ، عَنْ طَاوُسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِذَا خَرَجَ أَحَدُكُمْ مِنَ الْخَلَاءِ فَلْيَقُلْ: الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي مَا يُؤْذِينِي، وَأَمْسَكَ عَنِّي مَا يَنْفَعُنِي

[13] Ishāq ibn Manṣūr narrated to us, saying: Huraym narrated to us, from Layth, from Al-Minhāl ibn ‘Amr, who said: When Abū al-Dardā’ exited the privy, he used to say: “Praise be to Allah Who removed the harm from me and granted me well-being.” [Section: Regarding mentioning the Name of Allah in Wuḍū’]

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا هُرَيْمٌ، عَنْ لَيْثٍ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، قَالَ: كَانَ أَبُو الدَّرْدَاءِ إِذَا خَرَجَ مِنَ الْخَلَاءِ، قَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَمَاطَ عَنِّي الْأَذَى وَعَافَانِي فِي النَّسْمَةِ فِي الْوُضُوءِ

[14] Zayd ibn al-Ḥubāb and Muḥammad ibn ‘Abd Allāh ibn al-Zubayr narrated to us, from Kathīr ibn Zayd, who said: Rubayḥ ibn ‘Abd al-Raḥmān ibn Abī Sa‘īd al-Khudrī narrated to me, from his father, from his grandfather Abū Sa‘īd, who said: The Messenger of Allah ﷺ said: “There is no [valid/perfect] Wuḍū’ for one who does not mention the name of Allah over it.”

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ كَثِيرِ بْنِ زَيْدٍ، قَالَ: حَدَّثَنِي رُبَيْحُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَبِي سَعِيدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا وَضُوءَ لِمَنْ لَمْ يَذْكُرْ اسْمَ اللَّهِ عَلَيْهِ

[15] ‘Affān narrated to us, saying: Wuhayb narrated to us, saying: ‘Abd al-Raḥmān ibn Ḥarmalah narrated to us that he heard Abū Thifāl narrating that he heard Rabāḥ ibn ‘Abd al-Raḥmān ibn Abī Sufyān ibn Ḥuwaytib say: My grandmother narrated to me, that she heard her father say: I heard the Messenger of Allah ﷺ say: “There is no prayer for one who has no Wuḍū’, and there is no Wuḍū’ for one who does not mention the name of Allah over it.”

حَدَّثَنَا عَفَّانُ، قَالَ: نَا وَهَيْبٌ، قَالَ: نَا عَبْدُ الرَّحْمَنِ بْنِ حَرْمَلَةَ أَنَّهُ سَمِعَ أَبَا ثِفَالٍ يُحَدِّثُ أَنَّهُ سَمِعَ رَبَاحَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سُفْيَانَ بْنِ حُوَيْطِبٍ، يَقُولُ: حَدَّثَنِي جَدَّتِي، أَنَّهَا سَمِعَتْ أَبَاهَا يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: لَا صَلَاةَ لِمَنْ لَا وُضُوءَ لَهُ، وَلَا وُضُوءَ لِمَنْ لَمْ يَذْكُرِ اسْمَ اللَّهِ عَلَيْهِ

[16] ‘Abdah narrated to us, from Ḥārithah, from ‘Amrah, who said: I asked ‘Ā’ishah: How was the prayer of the Messenger of Allah ﷺ? She said: “When he performed Wuḍū’ and placed his hand in the water, he mentioned the name of Allah, then performed Wuḍū’, and he would perform Wuḍū’ perfectly.”

حَدَّثَنَا عَبْدُهُ، عَنْ حَارِثَةَ، عَنْ عَمْرَةَ، قَالَتْ: سَأَلْتُ عَائِشَةَ، كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَتْ: كَانَ إِذَا تَوَضَّأَ فَوَضَعَ يَدَهُ فِي الْمَاءِ سَمَّى فَتَوَضَّأَ، وَيُسَبِّحُ الْوُضُوءَ

[17] Khalaf ibn Khalifah narrated to us, from Layth, from Ḥusayn ibn ‘Umārah, from Abū Bakr, who said: “If a servant performs Wuḍū’ and mentions the name of Allah during his Wuḍū’, his whole body becomes purified. But if he performs Wuḍū’ and does not mention the name of Allah, nothing is purified except what the water touched.”

حَدَّثَنَا خَلْفُ بْنُ خَلِيفَةَ، عَنْ لَيْثٍ، عَنْ حُسَيْنِ بْنِ عُمَارَةَ، عَنْ أَبِي بَكْرٍ قَالَ: إِذَا تَوَضَّأَ الْعَبْدُ فَذَكَرَ اسْمَ اللَّهِ فِي وُضُوئِهِ طَهَّرَ جَسَدَهُ كُلَّهُ، وَإِذَا تَوَضَّأَ وَلَمْ يَذْكُرْ اسْمَ اللَّهِ لَمْ يَطْهَرْ، إِلَّا مَا أَصَابَهُ الْمَاءُ

[18] Wakī‘ reported from Rabī‘ from Al-Ḥasan that he said: “He should mention the Name of Allah when he performs ablution, but if he does not do so, it (the ablution) suffices him.”

حَدَّثَنَا وَكَيْعٌ، عَنْ رَبِيعٍ، عَنِ الْحَسَنِ، قَالَ: يُسْمَى إِذَا تَوَضَّأَ، فَإِنْ لَمْ يَفْعَلْ أَجْزَأُهُ

[19] Regarding what a man says when he finishes his ablution Wakī‘ ibn al-Jarrāḥ reported from Sufyān from Abū Hāshim al-Wāsiṭī from Abū Mijlaz from Qays ibn ‘Abbād from Abū Sa‘īd al-Khudrī who said: “Whoever says when he finishes his ablution: ‘Glory be to You, O Allah, and with Your praise; I bear witness that there is no god but You; I seek Your forgiveness and I repent to You (Subḥānaka Allāhumma wa bi-ḥamdika, ash-hadu an lā ilāha illā anta, astaghfiruka wa atūbu ilayk),’ it is sealed with a seal, then raised beneath the Throne, and it will not be broken until the Day of Resurrection.”

حَدَّثَنَا فِي الرَّجُلِ مَا يَقُولُ إِذَا فَرَغَ مِنْ وُضُوئِهِ حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ، عَنْ سُفْيَانَ، عَنْ أَبِي هَاشِمٍ الْوَاسِطِيِّ، عَنْ أَبِي مِجْلَازٍ، عَنْ قَيْسِ بْنِ عَبَّادٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: "مَنْ قَالَ إِذَا فَرَغَ مِنْ وُضُوئِهِ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ، خُتِمَتْ بِخَاتَمٍ، ثُمَّ رُفِعَتْ تَحْتَ الْعَرْشِ، فَلَمْ تُكْسَرْ إِلَى يَوْمِ الْقِيَامَةِ

[20] ‘Abd Allāh ibn Numayr and ‘Abd Allāh ibn Dāwūd reported from Al-A‘mash from Ibrāhīm ibn al-Muhājir from Sālim ibn Abī al-Ja‘d who said: When ‘Alī finished his ablution, he used to say: “I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and His Messenger. O Lord, make me among those who repent, and make me among those who purify themselves.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، وَعَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، قَالَ: كَانَ عَلِيٌّ إِذَا فَرَغَ مِنْ وُضُوئِهِ، قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، رَبِّ اجْعَلْنِي مِنَ التَّوَّابِينَ، وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

[21] Zayd ibn al-Ḥubāb reported: Mu‘āwiyah ibn Ṣālīḥ reported from Rabī‘ah ibn Yazīd from Abū Idrīs al-Khawlānī and Abū ‘Uthmān from Jubayr ibn Nufayr ibn Mālīk al-Ḥaḍramī from ‘Uqbah ibn ‘Āmir al-Juhanī that the Messenger of Allah ﷺ said: “There is no one who performs ablution and perfects the ablution, then prays two rak‘ahs setting about them with his heart and his face, except that Paradise becomes obligatory for him.” He (‘Uqbah) said: Then ‘Umar said: “What came before it is even greater than it; it seems you just arrived.” The Messenger of Allah ﷺ said: “Whoever performs ablution and says: ‘I bear witness that there is no god but Allah alone, having no partner, and I bear witness that Muhammad is His slave and His Messenger,’ the eight gates of Paradise are opened for him, to enter from whichever he wills.”

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ رَبِيعَةَ بْنِ يَزِيدٍ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، وَأَبِي عُثْمَانَ، عَنْ جُبَيْرِ بْنِ نُفَيْرِ بْنِ مَالِكِ الْحَضْرَمِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرِ الْجُهَنِيِّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: مَا مِنْ أَحَدٍ يَتَوَضَّأُ فَيُحْسِنُ الْوُضُوءَ، ثُمَّ يُصَلِّي رَكْعَتَيْنِ مُقْبِلٌ بِقَلْبِهِ وَوَجْهِهِ عَلَيْهِمَا، إِلَّا وَجَبَتْ لَهُ الْجَنَّةُ قَالَ: فَقَالَ عُمَرُ: مَا قَبْلُهَا أَكْثَرُ مِنْهَا كَأَنَّكَ جِئْتَ آخِراً، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ تَوَضَّأَ فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، فَتَحَتْ لَهُ ثَمَانِيَةُ أَبْوَابِ الْجَنَّةِ يَدْخُلُ مِنْ أَيِّهَا شَاءَ

[22] Zayd ibn al-Ḥubāb reported: ‘Amr ibn ‘Abd Allāh ibn Wahb al-Nakha’ī reported to me from Zayd al-‘Ammī from Anas ibn Mālīk from the Prophet ﷺ: “Whoever performs ablution and says three times: ‘I bear witness that there is no god but Allah alone, having no partner, and I bear witness that Muhammad is His slave and His Messenger,’ the eight gates of Paradise are opened for him, to enter from whichever he wills.”

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، قَالَ: حَدَّثَنِي عَمْرُو بْنُ عَبْدِ اللَّهِ بْنِ وَهْبٍ النَّخَعِيُّ، عَنْ زَيْدِ الْعَمِّيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ تَوَضَّأَ فَقَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ثَلَاثَ مَرَّاتٍ، فَتُحْتَلَّ لَهُ ثَمَانِيَةُ أَبْوَابِ الْجَنَّةِ، يَدْخُلُ أَيُّهَا شَاءَ

[23] ‘Abbād ibn al-‘Awwām reported from Al-Minhāl that Abū al-‘Āliyah saw a man performing ablution. When he finished, he said: “O Allah, make me among those who repent, and make me among those who purify themselves.” And he (Abū al-‘Āliyah) said: “Purification with water is good, but they (the truly purified) are the ones who purify themselves from sins.”

حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنِ الْمِنْهَالِ، أَنَّ أَبَا الْعَالِيَةِ، رَأَى رَجُلًا يَتَوَضَّأُ، فَلَمَّا فَرَغَ قَالَ: اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ، وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ وَقَالَ: إِنَّ الطُّهُورَ بِالْمَاءِ حَسَنٌ، وَلَكِنَّهُمْ الْمُتَطَهِّرُونَ مِنَ الذُّنُوبِ

[24] Al-Muqri' reported from Sa'id ibn Abī Ayyūb who said: Zuhrah ibn Ma'bad Abū 'Aqīl reported to me that a cousin of his informed him that he heard 'Uqbah ibn 'Āmir saying: The Messenger of Allah ﷺ said: "Whoever performs ablution and completes his ablution, then raises his head to the sky and says: 'I bear witness that there is no god but Allah alone, having no partner, and that Muhammad is His slave and His Messenger,' the eight gates of Paradise are opened for him, to enter from whichever he wills."

حَدَّثَنَا الْمُقْرِيُّ، عَنْ سَعِيدِ بْنِ أَبِي أَيُّوبَ، قَالَ: حَدَّثَنِي زُهْرَةُ بْنُ مَعْبِدٍ أَبُو عَقِيلٍ، أَنَّ ابْنَ عَمِّ لَهُ، أَخْبَرَهُ أَنَّهُ سَمِعَ عُقْبَةَ بْنَ عَامِرٍ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ تَوَضَّأَ فَاتَمَّ وَضُوءَهُ، ثُمَّ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ، فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، فَتُحْتَلَمُ لَهُ ثَمَانِيَةُ أَبْوَابِ الْجَنَّةِ، يَدْخُلُ مِنْ أَيِّهَا شَاءَ

[25] 'Abdah ibn Sulaymān narrated to us, from Juwaybir, from Al-Dahhāk, who said: When Hudhayfah purified himself, he used to say: "I bear witness that there is no god but Allah, and I bear witness that Muhammad is His servant and Messenger. O Allah, make me among those who repent and make me among those who purify themselves."

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ جُوَيْرٍ عَنِ الضَّحَّاكِ، قَالَ: كَانَ حُذَيْفَةُ إِذَا تَطَهَّرَ قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ، وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

[26] Ḥusayn ibn ‘Alī narrated to us, from Zā’idah; and Wakī‘ narrated to us, from Isrā’īl; both from Simāk ibn Ḥarb, from Muṣ‘ab ibn Sa’d, from Ibn ‘Umar, who said: The Messenger of Allah ﷺ said: “Prayer is not accepted without purification, nor charity from Ghulūl (funds stolen from public spoils/trust).”

حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، وَحَدَّثَنَا وَكَيْعٌ، عَنْ إِسْرَائِيلَ، كِلَاهُمَا عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تُقْبَلُ صَلَاةٌ إِلَّا بِطَهُورٍ، وَلَا صَدَقَةٌ مِنْ غُلُولٍ

[27] Yūnus ibn Muḥammad narrated to us, from Layth ibn Sa’d, from Yazīd ibn Abī Ḥabīb, from Ibn Sinān, from Anas, from the Prophet ﷺ, who said: “Charity from Ghulūl is not accepted, nor prayer without purification.”

حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، عَنْ لَيْثِ بْنِ سَعْدٍ، عَنْ يَزِيدِ بْنِ أَبِي حَبِيبٍ، عَنْ ابْنِ سِنَانٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: لَا تُقْبَلُ صَدَقَةٌ مِنْ غُلُولٍ، وَلَا صَلَاةٌ بِغَيْرِ طَهُورٍ

[28] ‘Affān narrated to us, saying: Wuhayb narrated to us, saying: ‘Abd al-Raḥmān ibn Ḥarmalah narrated to us that he heard Abū Thifāl narrating, saying: I heard Rabāḥ ibn ‘Abd al-Raḥmān ibn Abī Sufyān ibn Ḥuwayṭib say: My grandmother narrated to me that she heard her father say: I heard the Messenger of Allah ﷺ say: “There is no prayer for one who has no Wuḍū’.”

حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا وَهَيْبٌ، قَالَ: نَا عَبْدُ الرَّحْمَنِ بْنُ حَرْمَلَةَ، أَنَّهُ سَمِعَ أَبَا ثِفَالٍ، يُحَدِّثُ قَالَ: سَمِعْتُ رَبَاحَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سُفْيَانَ بْنِ حُوَيْطِبٍ، يَقُولُ: حَدَّثَنِي جَدَّتِي، أَنَّهَا سَمِعَتْ أَبَاهَا، يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: لَا صَلَاةَ لِمَنْ لَا وُضُوءَ لَهُ

[29] Shabābah ibn Sawwār and ‘Ubayd ibn Sa‘īd narrated to us, from Shu‘bah, from Qatādah, from Abū al-Malīh, from his father, from the Prophet ﷺ, who said: “Indeed, Allah does not accept prayer without purification, nor charity from Ghulūl.”

حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ، وَعُبَيْدُ بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي الْمَلِيحِ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: إِنَّ اللَّهَ لَا يَقْبَلُ صَلَاةً بِغَيْرِ طَهُورٍ، وَلَا صَدَقَةً مِنْ غُلُولٍ

[30] Abū al-Aḥwas narrated to us, from Ādam ibn ‘Alī, who said: I heard Ibn ‘Umar say: “Indeed, some people will be called ‘The Deficient Ones’ on the Day of Resurrection.” A man asked: “Who are they, O Abū ‘Abd al-Raḥmān?” He said: “One of them used to be deficient in his purification and [excessive in] his turning around during his prayer.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ آدَمَ بْنِ عَلِيٍّ، قَالَ: سَمِعْتُ ابْنَ عُمَرَ، يَقُولُ: إِنَّ أَنْاسًا يَدْعَوْنَ الْمُنْقُوصُونَ يَوْمَ الْقِيَامَةِ، فَقَالَ رَجُلٌ: مَنْ هُمْ يَا أَبَا عَبْدِ الرَّحْمَنِ؟ قَالَ: كَانَ أَحَدُهُمْ يُنْقِصُ طَهُورَهُ، وَالتَّفَاتِيهِ فِي صَلَاتِهِ

[31] Wakī‘ narrated to us, saying: Al-A‘mash narrated to us, from Abū Ishāq, from Abū ‘Ubaydah, who said: ‘Abd Allāh [ibn Mas‘ūd] said: “Prayer is not accepted except with purification.”

حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، قَالَ: قَالَ عَبْدُ اللَّهِ: لَا تُقْبَلُ صَلَاةٌ إِلَّا بِطَهُورٍ

[32] Wakī‘ narrated to us, saying: Majma‘ ibn Yahyā narrated to us, from Khālīd ibn Zayd, from Ibn ‘Umar, who said: “Prayer is not accepted without purification.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا مَجْمَعُ بْنُ يَحْيَى، عَنْ خَالِدِ بْنِ زَيْدٍ، عَنِ ابْنِ عُمَرَ، قَالَ: "لَا تُقْبَلُ صَلَاةٌ بِغَيْرِ طَهْوَرٍ

[33] ‘Abd al-Raḥmān ibn Mahdī narrated to us, from Sufyān, from Abū Ḥuṣayn, from Al-Mustawrid ibn al-Aḥnaf, who said: ‘Umar [ibn al-Khaṭṭāb] said: “Prayer is not accepted without purification.”

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ أَبِي حُصَيْنٍ، عَنِ الْمُسْتَوْرِدِ بْنِ الْأَحْنَفِ، قَالَ: قَالَ عُمَرُ: لَا تُقْبَلُ صَلَاةٌ بِغَيْرِ طَهْوَرٍ

[34] ‘Ubaydah ibn Ḥumayd narrated to us, from ‘Abd al-Malik ibn ‘Umayr, from Abū Rawḥ, who said: The Messenger of Allah ﷺ led his companions in prayer and recited Sūrah Al-Rūm, but he faltered in it. When he finished, he said: “Our prayer becomes confused for us only because of people who attend the prayer without [proper] purification. Whoever attends the prayer, let him perfect the purification.” [Chapter: On maintaining Wuḍū’ and its virtue]

حَدَّثَنَا عُبَيْدَةُ بْنُ حُمَيْدٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي رَوْحٍ قَالَ: صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَصْحَابِهِ، فَقَرَأَ بِسُورَةِ الرُّومِ فَتَرَدَّدَ فِيهَا، فَلَمَّا انْصَرَفَ قَالَ: إِنَّمَا يُلْبِسُ عَلَيْنَا صَلَاتَنَا قَوْمٌ يَحْضُرُونَ الصَّلَاةَ بِغَيْرِ طَهْوَرٍ، مَنْ شَهِدَ الصَّلَاةَ فَلْيُحْسِنِ الطَّهْوَرَ بَابٌ فِي الْمَحَافِظَةِ عَلَى الْوُضُوءِ وَفَضْلِهِ

[35] Abū al-Aḥwaṣ narrated to us, from Maṣṣūr, from Sālim ibn Abī al-Ja'd, from Thawbān, the freed slave of the Messenger of Allah ﷺ, who said: The Messenger of Allah ﷺ said: "No one maintains purification except a believer."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مَصْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يُحَافِظُ عَلَى الطَّهْرِ إِلَّا مُؤْمِنٌ

[36] Ḥusayn ibn 'Alī narrated to us, from Zā'idah, from Layth, from Mujaḥid, from 'Abd Allāh ibn 'Umar, who said: The Messenger of Allah ﷺ said: "No one will maintain Wuḍū' except a believer."

حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَنْ يُحَافِظَ عَلَى الْوُضُوءِ إِلَّا مُؤْمِنٌ

[37] 'Affān narrated to us, saying: Abān al-Aṭṭār narrated to us, from Yaḥyā ibn Abī Kathīr, from Zayd, from Abū Sallām, from Abū Mālik al-Ash'arī, that the Messenger of Allah ﷺ used to say: "Purification is half of faith."

حَدَّثَنَا عَفَّانُ، قَالَ: حَدَّثَنَا أَبَانُ الْعَطَّارُ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ زَيْدٍ، عَنْ أَبِي سَلَامٍ، عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ: الطَّهْرُ شَطْرُ الْإِيمَانِ

[38] 'Abd al-Raḥmān ibn Maḥdī narrated to us, from Sufyān, from Abū Ishāq, from Abū Laylā al-Kindī, from Ḥujr ibn 'Adī, who said: 'Alī narrated to us: "That purification is half of faith."

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي لَيْلَى الْكِنْدِيِّ، عَنْ حُجْرِ بْنِ عَدِيٍّ، قَالَ: حَدَّثَنَا عَلِيٌّ: أَنَّ الطَّهْرَ شَطْرُ الْإِيمَانِ

[39] Wakī‘ narrated to us, saying: Al-A‘mash narrated to us, from Shimr, from Shahr ibn Ḥawshab, from Abū Umāmah, who said: The Messenger of Allah ﷺ said: “When a Muslim man performs Wuḍū’, his sins exit from his hearing, his sight, his hands, and his feet. If he sits, he sits forgiven.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ شِمْرِ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي أُمَامَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا تَوَضَّأَ الرَّجُلُ الْمُسْلِمُ خَرَجَتْ ذُنُوبُهُ مِنْ سَمْعِهِ وَبَصَرِهِ وَيَدَيْهِ، وَرِجْلَيْهِ، فَإِنْ جَلَسَ جَلَسَ مَغْفُورًا لَهُ

[40] Yazīd ibn Hārūn narrated to us, from Ḥammād ibn Salamah, from ‘Āṣim, from Zirr, from ‘Abd Allāh [ibn Mas‘ūd], who said: I asked: “O Messenger of Allah, how will you recognize those of your Ummah whom you have not seen?” He said: “They are white-faced and white-limbed (radiant) from the traces of Wuḍū’.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ عَاصِمٍ عَنْ زَيْرٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، كَيْفَ تَعْرِفُ مَنْ لَمْ تَرَ مِنْ أُمَّتِكَ، قَالَ: هُمْ غُرٌّ مُحَجَّلُونَ بُلُقٌ مِنْ أَثَارِ الْوُضُوءِ

[41] Abū Usāmah narrated to us, from Hishām, who said: My father used to say: “Wuḍū’ is half of prayer.”

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، قَالَ: كَانَ أَبِي، يَقُولُ: الْوُضُوءُ شَطْرُ الصَّلَاةِ

[42] Yahyā ibn Zakariyyā ibn Abī Zā'idah narrated to us, from Abū Mālik al-Ashja'ī, from Abū Ḥāzim, from Abū Hurayrah, who said: The Messenger of Allah ﷺ said: "You will come to me [on the Day of Resurrection] with white faces and white limbs from Wuḍū', a mark for my Ummah that no one else possesses."

حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تَرُدُّونَ عَلَيَّ غُرًّا مُحَجَّلِينَ مِنَ الْوُضُوءِ سِيمَا أُمَّتِي لَيْسَتْ لِأَحَدٍ غَيْرِهَا

[43] Ghundar narrated to us, from Shu'bah, from Ya'lā ibn 'Aṭā', from Yazīd ibn Ṭalq, from 'Abd al-Raḥmān ibn al-Baylamānī, from 'Amr ibn 'Abasah, from the Prophet ﷺ, who said: "Indeed, when a servant performs Wuḍū' and washes his hands, his sins exit from his hands; and when he washes his face, his sins exit from his face; and when he washes his forearms, his sins exit from his forearms and his head; and when he washes his feet, his sins exit from his feet."

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ يَزِيدَ بْنِ طَلْقٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَمْرِو بْنِ عَبْسَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ الْعَبْدَ إِذَا تَوَضَّأَ فَغَسَلَ يَدَيْهِ خَرَجَتْ خَطَايَاهُ مِنْ يَدَيْهِ، وَإِذَا غَسَلَ وَجْهَهُ خَرَجَتْ خَطَايَاهُ مِنْ وَجْهِهِ، وَإِذَا غَسَلَ ذِرَاعَيْهِ خَرَجَتْ خَطَايَاهُ مِنْ ذِرَاعَيْهِ وَرَأْسِهِ، وَإِذَا غَسَلَ رِجْلَيْهِ خَرَجَتْ خَطَايَاهُ مِنْ رِجْلَيْهِ

[44] Yaḥyā ibn Abī Bukayr narrated to us, saying: Zuhayr ibn Muḥammad narrated to us, from ‘Abd Allāh ibn Muḥammad ibn ‘Aqīl, from Sa‘īd ibn al-Musayyib, from Abū Sa‘īd, that he heard the Messenger of Allah ﷺ say: “Shall I not guide you to that by which Allah erases sins and increases good deeds?” They said: “Yes, O Messenger of Allah.” He said: “Performing Wuḍū’ thoroughly at the mosques, and taking many steps to these mosques.”

حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، قَالَ: نَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي سَعِيدٍ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: أَلَا أَدُلُّكُمْ عَلَى شَيْءٍ يُكَفِّرُ اللَّهُ بِهِ الْخَطَايَا، وَيُزِيدُ بِهِ فِي الْحَسَنَاتِ، قَالُوا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: إِسْبَاغُ الْوُضُوءِ عِنْدَ الْمَسَاجِدِ، وَكَثْرَةُ الْخُطَى إِلَى هَذِهِ الْمَسَاجِدِ

[45] Abū Khālid al-Aḥmar narrated to us, from Abū Mālik al-Ashja‘ī, from Kathīr ibn Mudrik, from Al-Aswad ibn Yazīd, who said: ‘Abd Allāh [ibn Mas‘ūd] said: “The expiations (of sins) are: performing Wuḍū’ thoroughly during intense cold (Sabarat), walking to Friday prayers, and waiting for prayer after prayer.”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ كَثِيرِ بْنِ مُدْرِكٍ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ، قَالَ: قَالَ عَبْدُ اللَّهِ: الْكَفَّارَاتُ إِسْبَاغُ الْوُضُوءِ بِالسَّبَرَاتِ، وَنَقْلُ الْأَقْدَامِ إِلَى الْجُمُعَاتِ، وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ

[46] Wakī‘ narrated to us, from Mis‘ar, from Abū Ṣakhrāh, who said: I heard Ḥumrān say: I used to prepare the purification water for ‘Uthmān, so he said: The Messenger of Allah ﷺ told us: “There is no man who performs Wuḍū’ and perfects the Wuḍū’, except that he is forgiven for what is between it and the next prayer.”

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ أَبِي صَخْرَةَ، قَالَ: سَمِعْتُ حُمْرَانَ، يَقُولُ: كُنْتُ أَصْعُ لِعُثْمَانَ طَهُورَهُ، فَقَالَ: حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا مِنْ رَجُلٍ يَتَوَضَّأُ فَيُحْسِنُ الْوُضُوءَ، إِلَّا غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الصَّلَاةِ الْآخَرَى

[47] Wakī‘ narrated to us, saying: Al-A‘mash narrated to us, from Sālim, from Yazīd ibn Bishr, who said: “Allah revealed to Moses: ‘Perform Wuḍū’, for if you do not do so and a calamity befalls you, then blame no one but yourself.”

حَدَّثَنَا وَكِيعٌ، قَالَ: نَا الْأَعْمَشُ، عَنْ سَالِمٍ، عَنْ يَزِيدَ بْنِ بِشْرِ، قَالَ: إِنَّ اللَّهَ أَوْحَى إِلَى مُوسَى أَنْ تَوَضَّأَ، فَإِنْ لَمْ تَفْعَلْ فَأَصَابَتْكَ مُصِيبَةٌ، فَلَا تَلُومَنَّ إِلَّا نَفْسَكَ

[48] Ishāq ibn Sulaymān al-Rāzī narrated to us, from Abū Sinān, from Thābit, from Al-Ḍaḥḥāk, regarding His saying: {And stand before Allah, devoutly obedient} [Al-Baqarah: 238], he said: “Obedient to Allah regarding Wuḍū’.”

حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ الرَّازِيُّ، عَنْ أَبِي سِنَانٍ، عَنْ ثَابِتٍ، عَنِ الضَّحَّاكِ، فِي قَوْلِهِ: {وَقُومُوا لِلَّهِ قَانِتِينَ} ، قَالَ: مُطِيعِينَ لِلَّهِ فِي الْوُضُوءِ [238]: [البقرة

[49] ‘Abdah ibn Sulaymān narrated to us, from ‘Uthmān ibn Ḥakīm, from Muḥammad ibn al-Munkadir, from Ḥumrān, who said: I heard ‘Uthmān say: “Whoever performs Wuḍū’ and perfects the Wuḍū’, making it thorough and complete, his sins exit from his body until they come out from under his fingernails.”

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ عُثْمَانَ بْنِ حَكِيمٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ حُمْرَانَ، قَالَ: سَمِعْتُ عُثْمَانَ، يَقُولُ: مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ وَأَسْبَغَهُ وَأَتَمَّهُ، خَرَجَتْ خَطَايَاهُ مِنْ جَسَدِهِ حَتَّى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِهِ

[50] Wakī‘ narrated to us, from Al-A‘mash, from Shaqīq, from Salamah ibn Sabrah, from Salmān, who said: “When a Muslim man performs Wuḍū’, his sins are placed upon his head and they fall away just as the [leaves of the] branch of a palm tree fall away.”

حَدَّثَنَا وَكَيْعٌ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ سَلَمَةَ بْنِ سَبْرَةَ، عَنْ سَلْمَانَ، قَالَ: إِذَا تَوَضَّأَ الرَّجُلُ الْمُسْلِمُ وَضِعَتْ خَطَايَاهُ عَلَى رَأْسِهِ فَتَحَاتَّتْ كَمَا يَتَحَاتُّ عِذْقُ النَّخْلَةِ

[51] Jarīr narrated to us, from Maṣṣūr, from Shaqīq, from Salamah ibn Sabrah, from Salmān, similar to it.

حَدَّثَنَا جَرِيرٌ، عَنْ مَاصُورٍ، عَنْ شَقِيقٍ، عَنْ سَلَمَةَ بْنِ سَبْرَةَ، عَنْ سَلْمَانَ، مِثْلَهُ

[52] Qabīṣah ibn ‘Uqbah reported from Ḥammād ibn Salamah from ‘Alī ibn Zayd from Abū ‘Uthmān who said: I was with Salmān, and he took a branch from a dry tree and shook it [until the leaves fell off]. Then he said: I heard the Messenger of Allah ﷺ say: “Whoever performs ablution and perfects the ablution, his sins fall away just as these leaves

حَدَّثَنَا قَبِيصَةُ بْنُ عُقْبَةَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أَبِي عُثْمَانَ، قَالَ: كُنْتُ مَعَ سَلْمَانَ، فَأَخَذَ غُصْنًا مِنْ شَجَرَةٍ يَابِسَةٍ فَحَنَّهُ، ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ تَحَاتَّتْ خَطَايَاهُ كَمَا يَتَحَاتُّ الْوَرَقُ

[53] ‘Abdah ibn Sulaymān reported from Al-Afrīqī from Abū Ghutaḡf from Ibn ‘Umar who says: “Whoever performs ablution while already in a state of purity, ten good deeds are written for him.”

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنِ الْأَفْرِيقِيِّ، عَنْ أَبِي غُطَيْفٍ، عَنِ ابْنِ عُمَرَ، يَقُولُ: مَنْ تَوَضَّأَ عَلَى طَهْرٍ كُتِبَ لَهُ عَشْرُ حَسَنَاتٍ

[54] Regarding how many times [to wash] in ablution Abū al-Aḥwas reported from Abū Ishāq from Abū Ḥayyah who said: I saw ‘Alī perform ablution. He cleaned his hands, then washed his face three times, his arms three times, wiped his head, then washed his feet up to the ankles. Then he stood up and drank the leftover water from his ablution. Then he said: “I only intended to show you the purification of the Messenger of Allah ﷺ.”

حَدَّثَنَا فِي الْوُضُوءِ كَمْ هُوَ مَرَّةً حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ، قَالَ: رَأَيْتُ عَلِيًّا تَوَضَّأَ، فَأَنْقَى كَفَّيْهِ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، وَذِرَاعَيْهِ ثَلَاثًا، وَمَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ قَدَمَيْهِ إِلَى الْكَعْبَيْنِ، ثُمَّ قَامَ فَشَرِبَ فَضْلَ وَضُوءِهِ، ثُمَّ قَالَ: إِنَّمَا أَرَدْتُ أَنْ أُرِيَكُمْ طَهُورَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[55] Sharik reported from Khālīd ibn ‘Alqamah from ‘Abd Khayr from ‘Alī: He performed ablution; he rinsed his mouth three times and sniffed water into his nose three times from a single handful [of water]. He washed his face three times, then inserted his hand into the vessel and wiped his head, and washed his feet. Then he said: “This is the ablution of your Prophet ﷺ.”

حَدَّثَنَا شَرِيكٌ، عَنْ خَالِدِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ قَالَ: تَوَضَّأَ، فَمَضْمَضَ ثَلَاثًا، وَاسْتَنْشَقَ ثَلَاثًا مِنْ كَفٍّ وَاحِدٍ، وَغَسَلَ وَجْهَهُ ثَلَاثًا، ثُمَّ أَدْخَلَ يَدَهُ فِي الرِّكْوَةِ فَمَسَحَ رَأْسَهُ، وَغَسَلَ رِجْلَيْهِ ثُمَّ قَالَ: هَذَا وَضُوءُ نَبِيِّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[56] Muḥammad ibn Bishr reported: Sa‘īd ibn Abī ‘Arūbah reported to us from Qatādah from Muslim ibn Yasār from Ḥumrān who said: ‘Uthmān called for water and performed ablution, then he laughed. He said: “Will you not ask me why I am laughing?” They said: “O Commander of the Faithful, what made you laugh?” He said: “I saw the Messenger of Allah ﷺ perform ablution just as I have performed ablution; he rinsed his mouth and nose, washed his face three times and his hands [and arms], and wiped his head and the top of his feet.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ مُسْلِمِ بْنِ يَسَارٍ، عَنْ حُمْرَانَ، قَالَ: دَعَا عُثْمَانُ بِمَاءٍ فَتَوَضَّأَ، ثُمَّ ضَحِكَ، فَقَالَ: أَلَا تَسْأَلُونِي مِمَّا أَضْحَكُ، قَالُوا: يَا أَمِيرَ الْمُؤْمِنِينَ، مَا أَضْحَكُكَ؟ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ كَمَا تَوَضَّأْتُ، فَمَضْمَضَ وَاسْتَنْشَقَ، وَغَسَلَ وَجْهَهُ ثَلَاثًا وَيَدَيْهِ، وَمَسَحَ بِرَأْسِهِ وَظَهَرَ قَدَمَيْهِ

[57] Ibn ‘Uyaynah reported from ‘Amr ibn Yaḥyā from his father from ‘Abd Allāh ibn Zayd: “The Prophet ﷺ performed ablution; he washed his face three times, his hands [and arms] twice, and wiped his head and [washed] his feet twice.”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ، فَغَسَلَ وَجْهَهُ ثَلَاثًا، وَيَدَيْهِ مَرَّتَيْنِ، وَمَسَحَ بِرَأْسِهِ وَرِجْلَيْهِ مَرَّتَيْنِ

[58] Abū Usāmah reported from Sufyān from Mūsā ibn Abī ‘Ā’ishah from ‘Amr ibn Shu‘ayb from his father from his grandfather that a man asked the Prophet ﷺ about ablution. He called for water and performed ablution three times [for each limb]. Then he said: “This is the purification. Whoever adds to this or subtracts [meaning: neglects the obligatory parts or believes less is sufficient while capable of perfection, or specifically 'adds' in number significantly] has transgressed and done wrong.”

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ سُفْيَانَ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ رَجُلًا سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْوُضُوءِ فَدَعَا بِمَاءٍ، فَتَوَضَّأَ ثَلَاثًا ثَلَاثًا، ثُمَّ قَالَ: هَكَذَا الطَّهُّورُ، فَمَنْ زَادَ أَوْ نَقَصَ فَقَدْ تَعَدَّى وَظَلَمَ

[59] Wakī‘ reported from Sufyān from ‘Abd Allāh ibn Muḥammad ibn ‘Aqīl from Ar-Rubayyi‘ bint Mu‘awwidh ibn ‘Afrā’ who said: “The Messenger of Allah ﷺ came to us, and we placed the ablution water container for him. He performed ablution three times [for each limb] and wiped his head, starting with the back of it.”

حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنِ الرَّبِيعِ بِنْتِ مُعَوِّذِ بْنِ عَفْرَاءَ، قَالَتْ: أَتَانَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَضَعْنَا لَهُ الْمِیْضَاءَ فَتَوَضَّأَ ثَلَاثًا ثَلَاثًا، وَمَسَحَ بِرَأْسِهِ، بَدَأَ بِمُؤَخَّرِهِ

[60] Wakī‘ reported from Ḥasan ibn ‘Uqbah al-Murādī ibn Abī Bakrān who said: I heard ‘Abd Khayr al-Hamdānī saying: ‘Alī said: “Shall I not show you the ablution of the Messenger of Allah ﷺ?” Then he performed ablution three times [for each limb].

حَدَّثَنَا وَكِيعٌ، عَنْ حَسَنِ بْنِ عُقْبَةَ الْمُرَادِيِّ بْنِ أَبِي بَكْرَانَ، قَالَ: سَمِعْتُ عَبْدَ خَيْرِ الْهَمْدَانِيَّ، يَقُولُ، قَالَ عَلِيٌّ: أَلَا أُرِيكُمْ وُضُوءَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ تَوَضَّأَ ثَلَاثًا ثَلَاثًا

[61] Yazīd ibn Hārūn reported: Ḥammād ibn Salamah reported to us from ‘Amr ibn Zuhayr from Samī‘ from Abū Umāmah: “The Messenger of Allah ﷺ performed ablution; he washed his hands three times, rinsed his mouth and nose three times each, and performed [the rest of] the ablution three

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَمْرِو بْنِ زُهَيْرٍ، عَنْ سَمِيعٍ، عَنْ أَبِي أُمَامَةَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ، فَغَسَلَ يَدَيْهِ ثَلَاثًا، وَتَمَضَّمَضَ وَاسْتَنْشَقَ ثَلَاثًا ثَلَاثًا، وَتَوَضَّأَ ثَلَاثًا ثَلَاثًا

[62] Wakī‘ reported from Sufyān from Abū an-Naḍr from Ibn Anas that ‘Uthmān performed ablution at the Maqā‘id (sitting places/benches). He said: “Shall I not show you the ablution of the Messenger of Allah ﷺ?” Then he performed ablution three times [for each limb].

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي النَّضْرِ، عَنْ ابْنِ أَنَسٍ، أَنَّ عُثْمَانَ، تَوَضَّأَ بِالْمَقَاعِدِ، فَقَالَ: أَلَا أُرِيكُمْ وُضُوءَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ تَوَضَّأَ ثَلَاثًا ثَلَاثًا

[63] Wakī‘ reported from Isrā’īl from ‘Āmir ibn Shaqīq from Abū Wā’il from ‘Uthmān: “The Prophet ﷺ performed ablution three times [for each limb].”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ عَامِرِ بْنِ شَقِيقٍ، عَنْ أَبِي وَائِلٍ، عَنْ عُثْمَانَ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ ثَلَاثًا ثَلَاثًا

[64] Ibn Idrīs reported from Muḥammad ibn ‘Ajlān from Zayd ibn Aslam from ‘Aṭā’ ibn Yasār from Ibn ‘Abbās: “The Messenger of Allah ﷺ performed ablution. He scooped a handful of water and rinsed his mouth and nose from it. Then he scooped a handful and washed his face. Then he scooped a handful and washed his right hand [and arm]. Then he scooped a handful and washed his left hand [and arm]. Then he scooped a handful and wiped his head and his ears, inserting his two index fingers inside them and placing his thumbs on the outside of his ears, wiping both the inner and outer parts. Then he scooped a handful and washed his right foot, then scooped and washed his left foot.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ، فَغَرَفَ غُرْفَةً فَمَضْمَضَ مِنْهَا وَاسْتَنْشَرَهُ، ثُمَّ غَرَفَ غُرْفَةً فَغَسَلَ وَجْهَهُ، ثُمَّ غَرَفَ غُرْفَةً فَغَسَلَ يَدَهُ الْيُمْنَى، ثُمَّ غَرَفَ غُرْفَةً فَغَسَلَ يَدَهُ الْيُسْرَى، ثُمَّ غَرَفَ غُرْفَةً فَمَسَحَ رَأْسَهُ وَأُذُنَيْهِ دَاخِلَهُمَا السَّبَابِغَيْنِ وَخَالَفَ بِإِبْهَامَيْهِ إِلَى ظَاهِرِ أُذُنَيْهِ فَمَسَحَ بَاطِنَهُمَا وَظَاهِرَهُمَا، ثُمَّ غَرَفَ غُرْفَةً فَغَسَلَ رِجْلَهُ الْيُمْنَى، ثُمَّ غَرَفَ فَغَسَلَ رِجْلَهُ الْيُسْرَى

[65] Abū Mu‘āwiyah reported from Ḥajjāj from ‘Aṭā’ that ‘Uthmān performed ablution three times [for each limb], wiped his head once, and washed his feet thoroughly. Then he said: “This is how I saw the Messenger of Allah ﷺ perform ablution.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ حَجَّاجٍ، عَنْ عَطَاءٍ، أَنَّ عُثْمَانَ تَوَضَّأَ ثَلَاثًا ثَلَاثًا، وَمَسَحَ بِرَأْسِهِ مَسَحَةً، وَغَسَلَ رِجْلَيْهِ غَسْلًا، ثُمَّ قَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ

[66] Sharīk reported from Thābit from Abū Ja‘far: I said to him: “You were told from Jābir that the Prophet ﷺ performed ablution once once [for each limb]?” He said: “Yes.”

حَدَّثَنَا شَرِيكٌ، عَنْ ثَابِتٍ، عَنْ أَبِي جَعْفَرٍ، قَالَ: قُلْتُ لَهُ: حَدَّثْتَ عَنْ جَابِرٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ مَرَّةً مَرَّةً، قَالَ: نَعَمْ

[67] Ibn ‘Uyaynah reported from Bayān from Ash-Sha‘bī from Qarazah who said: “We accompanied ‘Umar to Ṣirār (a place near Madinah). He performed ablution and washed twice [for each limb].”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ بَيَّانٍ، عَنِ الشَّعْبِيِّ، عَنْ قَرْظَةَ، قَالَ: شَيعْنَا عُمَرَ إِلَى صِرَارٍ، فَتَوَضَّأَ فَغَسَلَ مَرَّتَيْنِ

[68] Abū Khālid al-Aḥmar reported from Ash‘ath from Ash-Sha‘bī from Qarazah who said: I heard ‘Umar saying: “Ablution is three times three times, but two times suffice.”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ أَشْعَثَ، عَنِ الشَّعْبِيِّ، عَنْ قَرْظَةَ، قَالَ: سَمِعْتُ عُمَرَ، يَقُولُ: الْوُضُوءُ ثَلَاثٌ ثَلَاثٌ وَثْنَتَانِ تَجْزِيَانِ

[69] Abū Khālīd reported from Hishām from Al-Ḥasan from ‘Umar who said: “Regarding rinsing the mouth and nose, washing the face, washing the hands [and arms], and the feet: two times suffice, and three is better.”

حَدَّثَنَا أَبُو خَالِدٍ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، عَنْ عُمَرَ، قَالَ: فِي الْمَضْمَضَةِ وَالِاسْتِنْشَاقِ، وَغَسْلِ الْوَجْهِ، وَغَسْلِ الْيَدَيْنِ وَالرِّجْلَيْنِ، ثِنْتَانِ تَجْرِيَانِ وَثَلَاثٌ أَفْضَلُ

[70] Ibn Fuḍayl reported from Al-Ḥasan ibn ‘Ubayd Allāh from Muslim ibn Ṣubḥ who said: “I saw Ibn ‘Umar performing ablution three times [for each limb], then he wiped his head and his ears.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ مُسْلِمِ بْنِ صُبْحٍ، قَالَ: رَأَيْتُ ابْنَ عُمَرَ، يَتَوَضَّأُ ثَلَاثًا ثَلَاثًا، ثُمَّ مَسَحَ بِرَأْسِهِ وَأُذُنَيْهِ

[71] Jarīr reported from Yazīd who said: “I saw ‘Abd al-Raḥmān ibn Abī Laylā performing ablution. He rinsed his mouth and nose once or twice, washed his face three times, his arms three times, wiped his head, and washed his feet three times each. I did not see him run his fingers through his beard.” Then he said: “This is how I saw ‘Alī perform ablution.”

حَدَّثَنَا جَرِيرٌ، عَنْ يَزِيدَ، قَالَ: رَأَيْتُ عَبْدَ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، تَوَضَّأَ، فَمَضْمَضَ وَاسْتَنْشَقَ مَرَّةً أَوْ مَرَّتَيْنِ، وَغَسَلَ وَجْهَهُ ثَلَاثًا، وَذِرَاعَيْهِ ثَلَاثًا، وَمَسَحَ بِرَأْسِهِ وَغَسَلَ رِجْلَيْهِ ثَلَاثًا ثَلَاثًا، وَلَمْ أَرَهُ خَلَّلَ لِحْيَتَهُ، ثُمَّ قَالَ: هَكَذَا رَأَيْتُ عَلِيًّا تَوَضَّأَ

[72] ‘Abd al-Raḥmān ibn Mahdī reported from Sufyān from Muslim who said: “I saw ‘Abd al-Raḥmān ibn Abī Laylā performing ablution three times [for each limb].”

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ مُسْلِمٍ، قَالَ: رَأَيْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى، تَوَضَّأَ ثَلَاثًا ثَلَاثًا

[73] Abū Mu‘āwiyah reported from Yaḥyā ibn Sa‘īd from Ismā‘īl ibn Ibrāhīm who said: “I saw Ibn ‘Abbās performing ablution in Dār al-Nadwah once once [for each limb].”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ إِسْمَاعِيلِ بْنِ إِبْرَاهِيمَ، قَالَ: رَأَيْتُ ابْنَ عَبَّاسٍ تَوَضَّأَ فِي دَارِ النَّدْوَةِ مَرَّةً مَرَّةً

[74] Abū Khālīd al-Aḥmar reported from Ibn ‘Ajlān from Zayd ibn Aslam from ‘Aṭā’ ibn Yasār from Ibn ‘Abbās: “The Prophet ﷺ performed ablution [using] one scoop [of water] for each [limb].”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنِ ابْنِ عَجْلَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ غَرْفَةً غَرْفَةً

[75] Wakī‘ reported from Isrā‘īl from Jābir from Ash-Sha‘bī: “That Ibn ‘Umar performed ablution twice [for each limb].” ‘Āmir [ash-Sha‘bī] said: “And Abū Bakr did so.”

حَدَّثَنَا وَكَيْعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنِ الشَّعْبِيِّ، أَنَّ ابْنَ عُمَرَ، تَوَضَّأَ مَرَّتَيْنِ قَالَ عَامِرٌ: وَفَعَلَهُ أَبُو بَكْرٍ

[76] Wakī‘ and Al-Faḍl reported: Sufyān reported from ‘Āṣim ibn ‘Abd Allāh who said: “I saw Sālim ibn ‘Abd Allāh performing ablution once once.”

حَدَّثَنَا وَكِيعٌ، وَالْفَضْلُ، قَالَا: حَدَّثَنَا سُفْيَانُ، عَنْ عَاصِمِ بْنِ عَبْدِ اللَّهِ، قَالَ: رَأَيْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ، تَوَضَّأَ مَرَّةً مَرَّةً

[77] Abū Khālid al-Aḥmar and Ibn Fuḍayl reported from Al-Ḥasan from ‘Ubayd Allāh from Ibrāhīm [an-Nakha‘ī] who said: “It suffices you in ablution to wash twice twice, and if you do three times, you have been thorough (reached Isbāgh).”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، وَابْنُ فَضَيْلٍ، عَنِ الْحَسَنِ، عَنْ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ، قَالَ: يُجْزِيكَ مِنَ الْوُضُوءِ مَرَّتَيْنِ مَرَّتَيْنِ، وَإِنْ ثَلَّثْتَ فَقَدْ أَسْبَغْتَ

[78] Wakī‘ reported from Isrā‘īl from Jābir from Abū Ja‘far who said: “Ablution is [best performed as] an odd number (Witr).”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ، قَالَ: الْوُضُوءُ وَتَرٌّ

[79] Kathīr ibn Hishām reported from Ja‘far ibn Burqān who said: I asked Al-Zuhri: “How much washing is sufficient for the face and arms in ablution?” He said: “I do not see anything but that one thorough washing suffices.” He (Ja‘far) said: So I said to him: “Maymūn says: ‘Three for the face and three for the arms.’” He said: “That is the most complete ablution.”

حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، قَالَ: سَأَلْتُ الزُّهْرِيَّ، كَمْ يَكْفِي مِنَ الْوُضُوءِ عَنِ الْوَجْهِ وَالذَّرَاعَيْنِ؟ قَالَ: مَا أَرَى وَاحِدَةً سَابِعَةً إِلَّا كَافِيَةً، قَالَ: فَقُلْتُ لَهُ: إِنَّ مَيْمُونًا، يَقُولُ: ثَلَاثٌ عَلَى الْوَجْهِ، وَثَلَاثٌ عَلَى الذَّرَاعَيْنِ، فَقَالَ: ذَلِكَ أَبْلَغُ الْوُضُوءِ

[80] Yazīd ibn Hārūn reported: Al-Jurayrī reported to us from ‘Urwah ibn Qabiṣah from a man from the Ansar from his father that ‘Uthmān said: “Shall I not show you how the ablution of the Messenger of Allah ﷺ was?” They said: “Yes.” So he called for water, rinsed his mouth three times, sniffed water three times, washed his face three times, his arms three times, wiped his head, and washed his feet. Then he said: “And know that the ears are part of the head.” Then he said: “I have strived to show you exactly the ablution of the Messenger of Allah ﷺ.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا الْجُرَيْرِيُّ، عَنْ عُرْوَةَ بْنِ قَبِيصَةَ، عَنْ رَجُلٍ مِنَ الْأَنْصَارِ، عَنْ أَبِيهِ، أَنَّ عُثْمَانَ، قَالَ: أَلَا أُرِيكُمْ كَيْفَ كَانَ وَضُوءُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالُوا: بَلَى، فَدَعَا بِمَاءٍ فَمَضْمَضَ ثَلَاثًا، وَاسْتَنْشَقَ ثَلَاثًا، وَغَسَلَ وَجْهَهُ ثَلَاثًا، وَذَرَاعَيْهِ ثَلَاثًا، وَمَسَحَ بِرَأْسِهِ، وَغَسَلَ قَدَمَيْهِ، ثُمَّ قَالَ: وَاعْلَمُوا أَنَّ الْأُذُنَيْنِ مِنَ الرَّأْسِ، ثُمَّ قَالَ: تَحَرَّيْتُ، أَوْ تَوَخَّيْتُ لَكُمْ وَضُوءَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[81] Zayd ibn al-Ḥubāb reported from ‘Abd al-Raḥmān ibn Thawbān from ‘Abd Allāh ibn al-Faḍl from ‘Abd al-Raḥmān ibn Hurmuz from Abū Hurayrah: “. . . . that the Messenger of Allah ﷺ performed ablution twice twice.”

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ مَرَّتَيْنِ مَرَّتَيْنِ

[82] Wakī‘ reported from Sufyān from ‘Abd Allāh ibn Jābir from Al-Ḥasan who said: “Ablution is once, twice, and thrice.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ جَابِرٍ، عَنْ الْحَسَنِ، قَالَ: الْوُضُوءُ مَرَّةً وَمَرَّتَانٍ وَثَلَاثَ

[83] Wakī‘ reported from Dāwūd ibn Qays from ‘Ubayd Allāh ibn Miqsam from Al-Qāsim who said: “As for the one who performs ablution well, then once once [is sufficient].”

حَدَّثَنَا وَكِيعٌ، عَنْ دَاوُدَ بْنِ قَيْسٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ مُقْسِمٍ، عَنْ الْقَاسِمِ، قَالَ: أَمَّا مَنْ كَانَ يُحْسِنُ الْوُضُوءَ فَمَرَّةً مَرَّةً

[84] Regarding cleaning between fingers in ablution Yaḥyā ibn Sulaym reported from Ismā‘īl ibn Kathīr from ‘Āṣim ibn Laqīṭ ibn Ṣabirah from his father, who said: I said: “O Messenger of Allah, tell me about ablution.” He said: “Perform ablution perfectly, clean between the fingers [and toes], and sniff water deeply unless you are fasting.”

حَدَّثَنَا فِي تَخْلِيلِ الْأَصَابِعِ فِي الْوُضُوءِ حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ، عَنْ إِسْمَاعِيلَ بْنِ كَثِيرٍ، عَنْ عَاصِمِ بْنِ لَقِيطِ بْنِ أَبِيهِ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَخْبِرْنِي عَنِ الْوُضُوءِ، قَالَ: أَسْبِغِ الْوُضُوءَ، وَخَلِّ بَيْنَ الْأَصَابِعِ، وَبَالَغْ فِي الْإِسْتِنْشَاقِ إِلَّا أَنْ تَكُونَ صَائِمًا

[85] Wakī‘ reported from Sufyān from Wāqid from Muṣ‘ab ibn Sa’d who said: ‘Umar passed by some people performing ablution and said: “Clean between [your fingers/toes].”

حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ وَاقِدٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، قَالَ: مَرَّ عُمَرُ عَلَى قَوْمٍ يَتَوَضَّأُونَ، فَقَالَ: خَلَّلُوا

[86] Abū al-Aḥwaṣ reported from Ibn Miskīn from Huzayl who said: ‘Abd Allāh [ibn Mas‘ūd] said: “Let a man thoroughly clean between his fingers with water, or the Fire will surely wear them out.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنِ ابْنِ مَسْكِينٍ، عَنْ هُزَيْلٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: لِيُنْهَكََنَّ الرَّجُلُ مَا بَيْنَ أَصَابِعِهِ بِالْمَاءِ، أَوْ لَتُنْهَكََنَّهُ النَّارُ

[87] Abū al-Aḥwaṣ reported from Abū Ishāq who said: Whoever heard Ḥudhayfah reported to me that he used to say: “Clean between the fingers in ablution before the Fire cleans between them.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، قَالَ: حَدَّثَنِي مَنْ سَمِعَ، حُدَيْفَةَ، يَقُولُ: خَلَّلُوا بَيْنَ الْأَصَابِعِ فِي الْوُضُوءِ قَبْلَ أَنْ تُخَلَّلَ النَّارُ

[88] Hushaym reported from ‘Imrān ibn Abī ‘Aṭā’ who said: “I saw Ibn ‘Abbās performing ablution; he washed his feet until he followed up between his toes and washed

حَدَّثَنَا هُشَيْمٌ، عَنْ عِمْرَانَ بْنِ أَبِي عَطَاءٍ، قَالَ: رَأَيْتُ ابْنَ عَبَّاسٍ، تَوَضَّأَ فَغَسَلَ قَدَمَيْهِ، حَتَّى تَتَّبَعَ بَيْنَ أَصَابِعِهِ فَغَسَلَهُنَّ

[89] Ibn ‘Ulayyah reported from Muḥammad ibn Ishāq from Shaybah ibn Niṣāḥ who said: I accompanied Al-Qāsim ibn Muḥammad to Mecca, and I saw that when he performed ablution for prayer, he would insert his fingers between his toes while pouring water over them. I said to him: “O Abū Muḥammad, why do you do this?” He said: “I saw ‘Abd Allāh ibn ‘Umar doing it.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ شَيْبَةَ بْنِ نِصَاحٍ، قَالَ: صَحِبْتُ الْقَاسِمَ بْنَ مُحَمَّدٍ، إِلَى مَكَّةَ فَرَأَيْتُهُ إِذَا تَوَضَّأَ لِلصَّلَاةِ يُدْخِلُ أَصَابِعَ يَدَيْهِ بَيْنَ أَصَابِعِ رِجْلَيْهِ قَالَ: وَهُوَ يَصُبُّ الْمَاءَ عَلَيْهَا، فَقُلْتُ لَهُ: يَا أَبَا مُحَمَّدٍ لِمَ تَصْنَعُ هَذَا؟ قَالَ: رَأَيْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَصْنَعُهُ

[90] Ibn Numayr reported from Yahyā ibn Sa‘īd from Al-Qāsim from Ibn ‘Umar that he saw him on a journey taking off his leather socks and then cleaning between his toes.

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ الْقَاسِمِ، عَنْ ابْنِ عُمَرَ، أَنَّهُ رَأَاهُ فِي سَفَرٍ يَنْزِعُ خُفَّيْهِ ثُمَّ يَحْلُلُ أَصَابِعَهُ

[91] Wakī‘ reported from Sufyān from Manṣūr from Ṭalḥah from ‘Abd Allāh [ibn Mas‘ūd] who said: “Clean between your fingers with water before the Fire stuffs them.”

حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ طَلْحَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: خَلَّلُوا بَيْنَ أَصَابِعِكُمْ بِالْمَاءِ قَبْلَ أَنْ تَحْشَوْهَا النَّارُ

[92] Yahyā ibn ‘Alī al-Taymī reported from Manṣūr from Ṭalḥah from ‘Abd Allāh similar to the hadith of Ibn Numayr.

حَدَّثَنَا يَحْيَى بْنُ عَلِيٍّ التَّيْمِيُّ، عَنْ مَنْصُورٍ، عَنْ طَلْحَةَ، عَنْ عَبْدِ اللَّهِ بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ

[93] Wakī‘ reported from Ibn Miskīn from ‘Ikrimah who said: “When you perform ablution, start with your fingers and clean them, for it used to be said that they are the resting place of Satan [due to dirt accumulating there].”

حَدَّثَنَا وَكَيْعٌ، عَنْ ابْنِ مَسْكِينٍ، عَنْ عِكْرِمَةَ، قَالَ: إِذَا تَوَضَّأْتَ فَأَبْدَأْ بِأَصَابِعِكَ فَخَلَّلْهَا، فَإِنَّهُ كَانَ يُقَالُ هُوَ مَقِيلُ الشَّيْطَانِ

[94] Wakī‘ reported from Isrā’īl from ‘Abd al-A‘lā who said: “I saw [Muḥammad] ibn al-Ḥanafiyyah perform ablution and he cleaned between his fingers.”

حَدَّثَنَا وَكَيْعٌ، عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الْأَعْلَى، قَالَ: رَأَيْتُ ابْنَ الْحَنَفِيَّةِ، تَوَضَّأَ فَخَلَّلَ أَصَابِعَهُ

[95] ‘Abd al-Raḥīm ibn Sulaymān reported from Ash‘ath from Al-Ḥasan who said: “Clean your fingers with water, so that a Fire which cares little [about burning] does not clean them.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ، قَالَ: خَلَّلُوا أَصَابِعَكُمْ بِالْمَاءِ، لَا تُخَلِّلْهَا نَارٌ قَلِيلٌ يَغْبُوها

[96] Abū Dāwūd al-Ṭayālīsī reported from Hammām ibn Yaḥyā that Abū Bakr al-Ṣiddīq (may Allah be pleased with him) said: “You must surely clean your fingers with water, or Allah will surely clean them with Fire.”

حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، عَنْ هَمَّامِ بْنِ يَحْيَى، أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَتُخَلَّلَنَّ أَصَابِعُكُمْ بِالْمَاءِ أَوْ لَيُخَلَّلَنَّهَا اللَّهُ بِالنَّارِ

[97] ‘Abd al-Rahīm ibn Sulaymān reported from Wāṣil ibn al-Sā’ib from Abū Sawrah from his uncle Abū Ayyūb who said: The Messenger of Allah ﷺ said: “How excellent are those who clean between things (Al-Mutakhallilun). [It means] that you clean between your fingers/toes with water, and that you clean [your teeth] from food.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ وَاصِلِ بْنِ السَّائِبِ، عَنْ أَبِي سَوْرَةَ، عَنْ عَمِّهِ أَبِي أَيُّوبَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: حَبِذَا الْمُتَخَلِّلُونَ، أَنْ تُخَلَّلَ بَيْنَ أَصَابِعِكَ بِالْمَاءِ، وَأَنْ تُخَلَّلَ مِنَ الطَّعَامِ

[98] Regarding combing the beard in ablution Sufyān ibn ‘Uyaynah reported from ‘Abd al-Karīm from Ḥassān ibn Bilāl who said: I saw ‘Ammār ibn Yāsir performing ablution, and he ran his fingers through his beard. I spoke to him [about it], and he said: “I saw the Messenger of Allah ﷺ doing it.”

حَدَّثَنَا فِي تَخْلِيلِ اللَّحْيَةِ فِي الْوُضُوءِ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ حَسَّانَ بْنِ بِلَالٍ قَالَ: رَأَيْتُ عَمَّارَ بْنَ يَاسِرٍ تَوَضَّأَ فَخَلَّلَ لِحْيَتَهُ، فَقُلْتُ لَهُ، فَقَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَلَهُ

[99] Hushaym reported from Abū Ḥamzah who said: “I saw Ibn ‘Abbās running his fingers through his beard when he performed ablution.”

حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي حَمْزَةَ، قَالَ: رَأَيْتُ ابْنَ عَبَّاسٍ، يُخَلِّلُ لِحْيَتَهُ إِذَا تَوَضَّأَ

[100] ‘Abd Allāh ibn Numayr reported from ‘Ubayd Allāh from Nāfi‘ from Ibn ‘Umar: “That he used to run his fingers through his beard [during ablution].”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ يُخَلِّلُ لِحْيَتَهُ

[101] Mu‘tamir ibn Sulaymān reported from Abū Ma‘īn who said: “I saw Anas performing ablution, and he ran his fingers through (combed) his beard.”

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِي مَعِينٍ، قَالَ: رَأَيْتُ أَنَسًا، تَوَضَّأَ فَخَلَّلَ لِحْيَتَهُ

[102] Wakī‘ reported from Umāmah from Nāfi‘ from Ibn ‘Umar: “That he used to run his fingers through his beard when he performed ablution.”

حَدَّثَنَا وَكَيْعٌ، عَنْ أُمَامَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ يُخَلِّلُ لِحْيَتَهُ إِذَا تَوَضَّأَ

[103] Abū al-Aḥwaṣ reported from Abū Ishāq who said: “I saw Sa‘īd ibn Jubayr performing ablution, and he ran his fingers through his beard.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، قَالَ: رَأَيْتُ سَعِيدَ بْنَ جُبَيْرٍ، تَوَضَّأَ وَخَلَّلَ لِحْيَتَهُ

[104] Wakī‘ reported from Al-‘Alā’ ibn Burjān from Al-Azraq ibn Qays who said: “I saw Ibn ‘Umar running his fingers through his beard.”

حَدَّثَنَا وَكَيْعٌ، عَنْ الْعَلَاءِ بْنِ بَرْجَانَ، عَنْ الْأَزْرَقِ بْنِ قَيْسٍ، قَالَ: رَأَيْتُ ابْنَ عُمَرَ، يُخَلِّلُ لِحْيَتَهُ

[105] Zayd ibn al-Ḥubāb reported from Al-Naḍr ibn Ma‘bad who said: “I saw Abū Qilābah running his fingers through his beard when he performed ablution.”

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنِ النَّضْرِ بْنِ مَعْبُدٍ، قَالَ: رَأَيْتُ أَبَا قِلَابَةَ، إِذَا تَوَضَّأَ خَلَّلَ لِحْيَتَهُ

[106] Yaḥyā ibn Ādam reported: Al-Ḥasan ibn Ṣālīḥ reported from Mūsā ibn Abī ‘Ā’ishah from Yazīd al-Raḳāshī from Anas: “That the Prophet ﷺ used to run his fingers through his beard when he performed ablution.”

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ صَالِحٍ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا تَوَضَّأَ يُخَلِّلُ لِحْيَتَهُ

[107] Wakī‘ reported from Shu‘bah from Al-Ḥakam from Mujāhid: “That he used to run his fingers through his beard when he performed ablution.”

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، أَنَّهُ كَانَ يُخَلِّلُ لِحْيَتَهُ إِذَا تَوَضَّأَ

[108] Abū Usāmah reported from Khālīd ibn Dīnār who said: “I saw Ibn Sīrīn performing ablution, and he ran his fingers through his beard.”

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ خَالِدِ بْنِ دِينَارٍ، قَالَ: قَالَ: رَأَيْتُ ابْنَ سِيرِينَ، تَوَضَّأَ فَخَلَّلَ لِحْيَتَهُ

[109] Abū Idrīs reported from Hishām who said: “Ibn Sirīn used to run his fingers through it [his beard].” حَدَّثَنَا أَبُو إِدْرِيسَ، عَنْ هِشَامٍ، قَالَ: كَانَ ابْنُ سِيرِينَ، يُخَلِّلُهَا

[110] Yahyā ibn al-Yamān reported: Sufyān reported from Al-Zubayr ibn ‘Adī from Al-Ḍaḥḥāk who said: “I saw him running his fingers through his beard.” حَدَّثَنَا يَحْيَى بْنُ الْيَمَانِ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنِ الضَّحَّاكِ، قَالَ: رَأَيْتُهُ يُخَلِّلُ لِحْيَتَهُ

[111] Wakī‘ reported from Abū ‘Āṣim from a man whom he did not name that ‘Alī passed by a man performing ablution and said: “Run your fingers through,” meaning his beard. حَدَّثَنَا وَكَيْعٌ، عَنْ أَبِي عَاصِمٍ، عَنْ رَجُلٍ، لَمْ يُسَمَّهِ، أَنَّ عَلِيًّا، مَرَّ عَلَى رَجُلٍ يَتَوَضَّأُ، فَقَالَ: خَلِّلْ يَغْنِي لِحْيَتَهُ

[112] Zayd ibn al-Ḥubāb reported from ‘Umar ibn Sulaym al-Bāhili who said: Abū Ghālib reported to me: I said to Abū Umāmah: “Tell us about the ablution of the Messenger of Allah ﷺ.” So he performed ablution three times [for each limb] and ran his fingers through his beard, and said: “This is how I saw the Messenger of Allah ﷺ doing it.” حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ عُمَرَ بْنِ سُلَيْمٍ الْبَاهِلِيِّ، قَالَ: حَدَّثَنِي أَبُو غَالِبٍ، قَالَ: قُلْتُ لِأُمِّهِ أُمَامَةَ: أَخْبِرْنَا عَنْ وُضْوءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَتَوَضَّأَ ثَلَاثًا، وَخَلَّلَ لِحْيَتَهُ، وَقَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْعَلُ

[113] ‘Abd Allāh ibn Numayr reported: Isrā’īl reported from ‘Āmir ibn Shaqīq from Abū Wā’il who said: I saw ‘Uthmān performing ablution; he ran his fingers through his beard three times and said: “I saw the Messenger of Allah ﷺ do it.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ عَامِرِ بْنِ شَقِيقٍ، عَنْ أَبِي وَائِلٍ، قَالَ: رَأَيْتُ عُثْمَانَ، يَتَوَضَّأُ فَخَلَّلَ لِحْيَتَهُ ثَلَاثًا، وَقَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَلَهُ

[114] Wakī’ reported from Al-Haytham ibn Jammāz from Yazīd ibn Abān from Anas that the Prophet ﷺ said: “Gabriel came to me and said: ‘When you perform ablution, run your fingers through your beard.’”

حَدَّثَنَا وَكَيْعٌ، عَنْ الْهَيْثَمِ بْنِ جَمَّازٍ، عَنْ يَزِيدِ بْنِ أَبَانَ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "أَتَانِي جِبْرِيلُ، فَقَالَ: إِذَا تَوَضَّأْتَ فَخَلَّلْ لِحْيَتَكَ

[115] Ibn Fuḍayl reported from Layth from Nāfi’ from Ibn ‘Umar: “That when he performed ablution, he used to run his fingers through his beard.”

حَدَّثَنَا ابْنُ فَضَيْلٍ، عَنْ لَيْثٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ إِذَا تَوَضَّأَ خَلَّلَ لِحْيَتَهُ

[116] Yahyā ibn Ādam reported: Ḥasan ibn Ṣāliḥ reported from Abū al-Haytham from Ibrāhīm [al-Nakha’ī]: “That he performed ablution and ran his fingers through his beard.”

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: حَدَّثَنَا حَسَنُ بْنُ صَالِحٍ، عَنْ أَبِي الْهَيْثَمِ، عَنْ إِبْرَاهِيمَ، أَنَّهُ تَوَضَّأَ وَخَلَّلَ لِحْيَتَهُ

[117] Whoever did not run fingers through his beard and said: 'It suffices you what flows over it' 'Abd al-Raḥīm ibn Sulaymān reported from Sa'īd al-Zubaydī who said: I asked Ibrāhīm: "Should I run my fingers through my beard with water or does what passes over it suffice?" He said: "What passes over it suffices."

حَدَّثَنَا مَنْ كَانَ لَا يُخَلِّلُ لِحْيَتَهُ وَيَقُولُ: يَكْفِيكَ مَا سَالَ عَلَيْهَا حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ سَعِيدِ الزُّبَيْدِيِّ، قَالَ: سَأَلْتُ إِبْرَاهِيمَ، أَخَلَّلُ لِحْيَتِي بِالْمَاءِ أَوْ يَكْفِيهَا مَا مَرَّ عَلَيْهَا؟ قَالَ: يَكْفِيهَا مَا مَرَّ عَلَيْهَا

[118] Ibn Idrīs reported from Hishām who said: "Al-Ḥasan used not to do it," meaning he did not run his fingers through his beard.

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ هِشَامٍ، قَالَ: كَانَ الْحَسَنُ، لَا يَفْعَلُ يَعْنِي لَا يُخَلِّلُ لِحْيَتَهُ

[119] Wakī' reported from Isrā'īl from 'Abd al-A'lā from Ibn al-Ḥanafīyyah who said: "I saw him wipe the sides of his beard and his jaws, but he did not run his fingers through it."

حَدَّثَنَا وَكَيْعٌ، عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الْأَعْلَى، عَنْ ابْنِ الْحَنَفِيَّةِ، قَالَ: رَأَيْتُهُ مَسَحَ جَانِبَيْ لِحْيَتِهِ وَعَارِضِيهِ، وَلَمْ يُخَلِّلْهَا

[120] Ishāq ibn Sulaymān al-Rāzī reported from Abū Ja'far from Al-Rabī' from Abū al-Āliyah who said: "It is sufficient for you what flows from your face onto your beard."

حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ الرَّازِيُّ، عَنْ أَبِي جَعْفَرٍ، عَنْ الرَّبِيعِ، عَنْ أَبِي الْعَالِيَةِ، قَالَ: حَسْبُكَ مَا سَالَ مِنْ وَجْهِكَ عَلَى لِحْيَتِكَ

[121] Wakī‘ reported from Isrā’īl from Thuwayr who said: “I saw Abū Ja‘far [Al-Bāqir] not running his fingers through his beard.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ ثَوْبَرٍ، قَالَ: رَأَيْتُ أَبَا جَعْفَرٍ، لَا يُخَلِّلُ لِحْيَتَهُ

[122] Wakī‘ reported from Isrā’īl from Jābir from ‘Āmir [al-Sha‘bī], Muḥammad ibn ‘Alī, Mujāhid, and Al-Qāsim: “That they used to wipe their beards and not run their fingers through them.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، وَمُحَمَّدِ بْنِ عَلِيٍّ، وَمُجَاهِدٍ، وَالْقَاسِمِ، أَنَّهُمْ كَانُوا يَمْسَحُونَ لِحَاهُمْ وَلَا يُخَلِّلُونَهَا

[123] Jarīr ibn ‘Abd al-Ḥamīd reported from Yazīd from ‘Abd al-Raḥmān ibn Abī Laylā who said: “I saw him perform ablution, and I did not see him run his fingers through his beard.” Then he said: “This is how I saw ‘Alī perform ablution.”

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدٍ، عَنْ يَزِيدَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: رَأَيْتُهُ تَوَضَّأَ، وَلَمْ أَرَهُ خَلَّلْ لِحْيَتَهُ ثُمَّ قَالَ: هَكَذَا رَأَيْتُ عَلِيًّا تَوَضَّأَ

[124] Mu‘tamir ibn Sulaymān reported from his father from Al-Ḥasan who said: “It suffices you what flows from your face onto your beard, and do not run your fingers through it.”

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، عَنِ الْحَسَنِ، قَالَ: يُجْزِيكَ مَا سَالَ مِنْ وَجْهِكَ عَلَى لِحْيَتِكَ وَلَا تُخَلِّلْ

[125] Wakī‘ reported from Sufyān from Muḥammad ibn ‘Ajlān who said: Al-Qāsim ibn Muḥammad was asked about running fingers through the beard. He said: “Do not trouble/distress it.” [Meaning: Do not be overly harsh or rigorous with it].

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، قَالَ: سَأَلَ الْقَاسِمُ بْنُ مُحَمَّدٍ، عَنْ تَخْلِيلِ اللَّحْيَةِ، فَقَالَ: مَا عَلَى كَدِّهَا

[126] Ḥusayn ibn ‘Alī reported from Zā’idah from Maṣṣūr who said: “I saw Ibrāhīm perform ablution and he did not run his fingers through his beard.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ مَنْصُورٍ، قَالَ: رَأَيْتُ إِبْرَاهِيمَ، تَوَضَّأَ وَلَمْ يُخَلِّلْ لِحْيَتَهُ

[127] Regarding washing the beard in ablution Wakī‘ reported from Sufyān from Muslim ibn Abī Farwah from ‘Abd al-Raḥmān ibn Abī Laylā who said: “If you are able to make the water reach the roots of the beard, then do so.”

حَدَّثَنَا فِي غَسْلِ اللَّحْيَةِ فِي الْوُضُوءِ حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُسْلِمِ بْنِ أَبِي فَرَوَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: إِنْ اسْتَطَعْتَ أَنْ تَبْلُغَ بِالْمَاءِ أَصُولَ اللَّحْيَةِ فَافْعَلْ

[128] Abū Khālid al-Aḥmar reported from Ash‘ath from Ibn Sīrīn: I saw him washing his beard, so I said to him: “Is washing the beard from the Sunnah?” He said: “No.”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ أَشْعَثَ، عَنِ ابْنِ سِيرِينَ، قَالَ: رَأَيْتُهُ يَغْسِلُ لِحْيَتَهُ، فَقُلْتُ لَهُ: مِنَ السُّنَّةِ غَسْلُ اللَّحْيَةِ، فَقَالَ: لَا

[129] Ghundar reported from Ibn Jurayj from ‘Aṭā’: That he used to hold the view of wetting its roots with water - meaning the beard.

حَدَّثَنَا غُنْدَرٌ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ: أَنَّهُ كَانَ يَرَى
بَلَّ أُصُولَهَا مِنَ الْمَاءِ - يَعْنِي اللَّحْيَةَ

[130] Hushaym reported from Yūnus from Al-Ḥasan, and Ubaydah from Ibrāhīm: “That they used to like wiping the inner part of the beard during ablution.”

حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، وَعُبَيْدَةَ، عَنْ
إِبْرَاهِيمَ أَنَّهُمَا كَانَا يَسْتَحْبِبَانِ أَنْ يَمْسَحَا بَاطِنَ اللَّحْيَةِ فِي
الْوُضُوءِ

[131] Wakī‘ reported from Muḥammad ibn Qays from Muḥārib from Ibn Sābiṭ who said: “When you perform ablution, do not forget the Fanikayn (the two corners of the lower jaw/mouth where the beard grows).”

حَدَّثَنَا وَكَيْعٌ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ، عَنْ مُحَارِبٍ، عَنْ
ابْنِ سَابِطٍ، قَالَ: إِذَا تَوَضَّأْتَ فَلَا تَنْسَ الْفَنَيْكَيْنِ

[132] Yaḥyā ibn al-Yamān reported from Sufyān from Ibn Shubrumah from Sa‘īd ibn Jubayr who said: “What is the matter with a man; he washes his beard [area] before it grows, but when it grows he does not wash it?”

حَدَّثَنَا يَحْيَى بْنُ الْيَمَانِ، عَنْ سُفْيَانَ، عَنْ ابْنِ شُبْرُمَةَ،
عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: مَا بَالَ الرَّجُلُ يَغْسِلُ لِحْيَتَهُ
قَبْلَ أَنْ تَنْبُتَ، فَإِذَا نَبَتَتْ لَمْ يَغْسِلْهَا

[133] Regarding wiping the head: how many times? ‘Abbād ibn al-‘Awwām reported from Ḥajjāj from ‘Aṭā’ from ‘Uthmān ibn ‘Affān who said: “I saw the Prophet ﷺ perform ablution, and he wiped his head once.”

حَدَّثَنَا فِي مَسْحِ الرَّأْسِ كَمْ هُوَ مَرَّةً حَدَّثَنَا عَبَادُ بْنُ
الْعَوَّامِ، عَنْ حَجَّاجٍ، عَنْ عَطَاءٍ، عَنْ عُثْمَانَ بْنِ عَفَّانَ،
قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ فَمَسَحَ
رَأْسَهُ مَسْحَةً

[134] Ḥasan ibn ‘Alī reported from Ja‘far ibn Burqān from Al-Zuhri from Ḥumrān from ‘Uthmān: “That the Prophet ﷺ wiped [his head] once.”

حَدَّثَنَا حَسَنُ بْنُ عَلِيٍّ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ
الزُّهْرِيِّ، عَنْ حُمْرَانَ، عَنْ عُثْمَانَ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ مَسَحَ مَرَّةً

[135] Ḥafṣ reported from Ash‘ath from Abū Ishāq from someone who told him from ‘Alī: “That the Prophet ﷺ used to perform ablution three times [for each limb], except for the wiping, which was once once.”

حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثَ، عَنْ أَبِي إِسْحَاقَ، عَنْ مَنْ
حَدَّثَهُ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ
يَتَوَضَّأُ ثَلَاثًا ثَلَاثًا، إِلَّا الْمَسْحَ مَرَّةً مَرَّةً

[136] ‘Abd Allāh ibn Numayr reported from Yaḥyā ibn Sa‘īd from Nāfi‘ from Ibn ‘Umar: “That he used to wipe the front of his head once.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ
نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَمْسَحُ مُقَدَّمَ رَأْسِهِ مَرَّةً
وَاحِدَةً

[137] Wakī‘ reported from Usāmah ibn Zayd from Nāfi‘ from Ibn ‘Umar: “He used to wipe his crown (top of the head) once.”

حَدَّثَنَا وَكَيْعٌ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ نَافِعٍ، عَنْ ابْنِ
عُمَرَ، كَانَ يَمْسَحُ يَافُوخَهُ مَرَّةً

[138] ‘Abd al-Raḥīm ibn Sulaymān reported from Yazīd ibn Abī Ziyād who said: I entered upon ‘Abd al-Raḥmān ibn Abī Laylā. He called for ablution water, performed ablution, wiped his head once, and washed his feet three times each. He said: “This is how I saw ‘Alī perform ablution.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ،
قَالَ: دَخَلْتُ عَلَى عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، فَدَعَا
بِوَضُوءٍ فَتَوَضَّأَ وَمَسَحَ رَأْسَهُ مَرَّةً، وَغَسَلَ قَدَمَيْهِ ثَلَاثًا
ثَلَاثًا قَالَ: هَكَذَا رَأَيْتُ عَلِيًّا يَتَوَضَّأُ

[139] Sharīk reported from Sinān al-Bajalī from Ibrāhīm who said: “One wipe for the head suffices.”

حَدَّثَنَا شَرِيكٌ، عَنْ سِنَانِ الْبَجَلِيِّ، عَنْ إِبْرَاهِيمَ، قَالَ:
تُجْزَى مَسْحَةٌ لِلرَّأْسِ

[140] Yazīd ibn Hārūn reported from Abū al-‘Alā’ from Qatādah from Anas: “That he used to wipe his head three times.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ أَبِي الْعَلَاءِ، عَنْ قَتَادَةَ، عَنْ
أَنَسٍ أَنَّهُ كَانَ يَمْسَحُ رَأْسَهُ ثَلَاثًا

[141] Abū Mu‘āwiyah reported from ‘Abd Rabb ibn Ayman who said: I said to ‘Aṭā’: “Does it suffice me to wipe my head once?” He said: “Yes.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَبْدِ رَبِّ بْنِ أَيْمَانَ، قَالَ: قُلْتُ
لِعَطَاءٍ: أَيْجِزُنِي أَنْ أَمْسَحَ رَأْسِي مَسْحَةً؟ قَالَ: نَعَمْ

[142] Wakī‘ reported from Isrā’īl from Thuwayr from Sa‘īd ibn Jubayr who said: “Even if I were on the banks of the Euphrates, I would not exceed one wipe.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ ثَوَيْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: لَوْ كُنْتُ عَلَى شَاطِئِ الْفُرَاتِ مَا زِدْتُ عَلَى مَسْحَةٍ

[143] Wakī‘ reported from Shu‘bah who said: I asked Al-Ḥakam and Ḥammād about wiping the head. They said: “Once.”

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، قَالَ: سَأَلْتُ الْحَكَمَ، وَحَمَّادًا، عَنْ مَسْحِ الرَّأْسِ، فَقَالَا: مَرَّةً

[144] Zayd ibn al-Ḥubāb reported from Khālīd ibn Abī Bakr who said: “I saw Sālim [ibn ‘Abd Allāh] wiping his head once.”

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ خَالِدِ بْنِ أَبِي بَكْرٍ، قَالَ: رَأَيْتُ سَالِمًا، مَسَحَ رَأْسَهُ وَاحِدَةً

[145] Wakī‘ reported from Sufyān from ‘Abd Allāh ibn Muḥammad ibn ‘Aqīl who said: Al-Rubayyi‘ told me: “The Prophet ﷺ came to us and performed ablution [wiping] his head twice.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، قَالَ: حَدَّثَنِي الرَّبِيعُ، قَالَتْ: أَتَانَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَوَضَّأَ بِرَأْسِهِ مَرَّتَيْنِ

[146] Abū Bakr reported: Wakī‘ reported from Al-Rabī‘ from Al-Ḥasan who said: “He used to order that the head be wiped once.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنِ الرَّبِيعِ، عَنِ الْحَسَنِ، قَالَ: كَانَ يَأْمُرُ أَنْ يُمَسَحَ عَلَى الرَّأْسِ مَرَّةً

[147] Ibn ‘Ulayyah reported from Dāwūd ibn Abī al-Furāt from Ibrāhīm al-Šā’igh from ‘Aṭā’ that he said: “The head is wiped once.”

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ دَاوُدَ بْنِ أَبِي الْفُرَاتِ، عَنْ إِبْرَاهِيمَ الصَّائِغِ، عَنْ عَطَاءٍ، أَنَّهُ قَالَ: يُمَسَّحُ الرَّأْسُ مَرَّةً وَاحِدَةً

[148] Ibn ‘Ulayyah reported from Ibn Jurayj from ‘Aṭā’: “That the Prophet ﷺ wiped his head once.”

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَسَحَ رَأْسَهُ مَرَّةً وَاحِدَةً

[149] Muḥammad ibn ‘Abd Allāh al-Asadī reported from Isrā’īl from ‘Aṭā’ ibn al-Sā’ib from Sa’īd ibn Jubayr, Zādhān, and Maysarah: “That when they performed ablution, they used to wipe their heads three times.”

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسَدِيُّ، عَنْ إِسْرَائِيلَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، وَزَادَانَ، وَمَيْسَرَةَ، أَنَّهُمْ كَانُوا إِذَا تَوَضَّأُوا مَسَحُوا رُءُوسَهُمْ ثَلَاثًا

[150] Regarding how the head wipe is done Abū Bakr reported: Ḥaḥṣ ibn Ghiyāth reported from Layth from Ṭalḥah from his father from his grandfather who said: “I saw the Prophet ﷺ perform ablution and wipe his head like this,” and Ḥaḥṣ passed his hands over his head until he wiped his nape (back of the neck).

حَدَّثَنَا فِي مَسْحِ الرَّأْسِ كَيْفَ هُوَ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ لَيْثٍ، عَنْ طَلْحَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ فَمَسَحَ رَأْسَهُ هَكَذَا، وَأَمَرَ حَفْصُ بِيَدَيْهِ عَلَى رَأْسِهِ حَتَّى مَسَحَ قَفَاهُ

[151] Sahl ibn Yūsuf reported: I said to Ḥumayd: “Did Anas ibn Mālīk used to flip/ruffle his hair when he wiped his head?” He said: “No.”

حَدَّثَنَا سَهْلُ بْنُ يُونُسَ، قَالَ: قُلْتُ لِحُمَيْدٍ: أَكَانَ أَنَسُ بْنُ مَالِكٍ إِذَا مَسَحَ رَأْسَهُ يَقْلِبُ شَعْرَهُ؟ قَالَ: لَا

[152] Yazīd ibn Hārūn reported from Ḥammād ibn Salamah from Hishām ibn ‘Urwah from his father: “That he used to wipe his head like this: from the front to the back, then he would return his hands to the front.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يَمْسَحُ رَأْسَهُ هَكَذَا مِنْ مُقَدِّمِهِ إِلَى مُؤَخَّرِهِ، ثُمَّ رَدَّ يَدَيْهِ إِلَى مُقَدِّمِهِ

[153] Wakī‘ reported from Sufyān from ‘Abd Allāh ibn Muḥammad ibn ‘Aqīl who said: Al-Rubayyi‘ told me: “The Messenger of Allah ﷺ used to visit us often.” She said: “We placed the ablution container for him, and he came to us and performed ablution. He wiped his head, starting with the back of it, then returned his hands to his forelock.”

حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ، قَالَ: حَدَّثَنِي الرَّبِيعُ، قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْتِينَا فَيُكْثِرُ، قَالَتْ: فَوَضَعْنَا لَهُ الْمِیْضَاءَ، فَأَتَانَا فَتَوَضَّأَ وَمَسَحَ رَأْسَهُ بَدَأَ بِمُؤَخَّرِهِ ثُمَّ رَدَّ يَدَيْهِ عَلَى نَاصِيَّتِهِ

[154] Ibn ‘Ulayyah reported from Ayyūb from Nāfi’: “That Ibn ‘Umar used to wipe his head like this,” and Ayyūb placed his palm on the middle of his head, then passed it to the front of his head.

حَدَّثَنَا ابْنُ عَلِيَّةَ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ كَانَ يَمْسَحُ رَأْسَهُ هَكَذَا، وَوَضَعَ أَيُّوبُ كَفَّهُ وَسَطَ رَأْسِهِ، ثُمَّ أَمَرَهَا إِلَى مُقَدِّمِ رَأْسِهِ

[155] Ḥammād ibn Mas‘adah reported from Yazīd who said: “Salamah used to wipe the front of his head.”

حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ، عَنْ يَزِيدَ، قَالَ: كَانَ سَلَمَةُ، يَمْسَحُ مُقَدِّمَ رَأْسِهِ

[156] Whoever said the ears are part of the head Wakī‘ ibn al-Jarrāh reported from Ibn Jurayj from Sulaymān ibn Mūsā who said: The Prophet ﷺ said: “Whoever performs ablution let him rinse his mouth, and the ears are part of the head.”

حَدَّثَنَا مَنْ قَالَ الْأُذُنَانِ مِنَ الرَّأْسِ حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ، عَنِ ابْنِ جُرَيْجٍ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ تَوَضَّأَ فَلْيُمَضِّمْضْ، وَالْأُذُنَانِ مِنَ الرَّأْسِ

[157] ‘Abdah ibn Sulaymān reported from Sa‘īd from Qatādah from Sa‘īd ibn al-Musayyib and Al-Ḥasan; they both said: “The ears are part of the head.”

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَالْحَسَنِ، قَالَا: الْأُذُنَانِ مِنَ الرَّأْسِ

[158] ‘Abd al-Raḥīm ibn Sulaymān reported from Ash‘ath from Al-Ḥasan from Abū Mūsā [al-Ash‘arī] who said: “The ears are part of the head.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ، عَنْ أَبِي مُوسَى، قَالَ: الْأُذُنَانِ مِنَ الرَّأْسِ

[159] Ismā‘īl ibn ‘Ayyāsh reported from ‘Amr ibn Muhājir from ‘Umar ibn ‘Abd al-‘Azīz who said: “The ears are part of the head.”

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عَمْرِو بْنِ مُهَاجِرٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، قَالَ: الْأُذُنَانِ مِنَ الرَّأْسِ

[160] Wakī‘ reported from Ḥammād ibn Salamah from ‘Alī ibn Zayd from Yūsuf ibn Mihrān from Ibn ‘Abbās who said: “The ears are part of the head.”

حَدَّثَنَا وَكَيْعٌ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ يُونُسَ بْنِ مِهْرَانَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: الْأُذُنَانِ مِنَ الرَّأْسِ

[161] ‘Abd al-Raḥīm ibn Sulaymān reported from Sa‘īd from Abū Ma’shar from Ibrāhīm, and from Qatādah from Sa‘īd ibn al-Musayyib and Al-Ḥasan; they [all] said: “The ears are part of the head.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ سَعِيدٍ عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، وَعَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ قَتَادَةَ، قَالَوا: الْأُذُنَانِ مِنَ الرَّأْسِ

[162] Wakī‘ reported from Isrā‘īl from Jābir from Abū Ja‘far who said: “The ears are part of the head.”

حَدَّثَنَا وَكَيْعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ، قَالَ: الْأُذُنَانِ مِنَ الرَّأْسِ

[163] Abū Usāmah reported from Usāmah from Hilāl ibn Usāmah from Ibn ‘Umar who said: “The ears are part of the head.”

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ أُسَامَةَ، عَنْ هِلَالِ بْنِ أُسَامَةَ، عَنْ ابْنِ عُمَرَ، قَالَ: الْأُذُنَانِ مِنَ الرَّأْسِ

[164] ‘Abd al-Raḥīm ibn Sulaymān reported from Muḥammad ibn Ishāq from Nāfi‘ who said: Ibn ‘Umar used to wipe his ears and say: “They are part of the head.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ نَافِعٍ، قَالَ: كَانَ ابْنُ عُمَرَ، يَمْسَحُ أُذُنَيْهِ وَيَقُولُ: هُمَا مِنَ الرَّأْسِ

[165] Wakī‘ reported from Ismā‘īl ibn Abī Khālīd from Al-Sha‘bī who said: “What faces forward from the ears is part of the face, and what faces backward is part of the head.”

حَدَّثَنَا وَكَيْعٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، قَالَ: مَا أَقْبَلَ مِنَ الْأُذُنَيْنِ فَمِنْ الْوَجْهِ، وَمَا أَدْبَرَ فَمِنْ الرَّأْسِ

[166] Abū Bakr reported: Ibn ‘Ulayyah reported from Ibn ‘Awn from Ibn Sīrīn: “That he used to wash his ears with his face and wipe them with his head.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنِ ابْنِ عَوْنٍ، عَنِ ابْنِ سِيرِينَ، قَالَ: كَانَ يَغْسِلُ أُذُنَيْهِ مَعَ وَجْهِهِ وَيَمْسَحُهُمَا مَعَ رَأْسِهِ

[167] Abū Dāwūd reported from ‘Abd al-Malik ibn Maysarah from Ibn Sīrīn who said: “The ears are part of the head.”

حَدَّثَنَا أَبُو دَاوُدَ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنِ ابْنِ سِيرِينَ، قَالَ: الْأُذُنَانِ مِنَ الرَّأْسِ

[168] ‘Abd al-Ḥamīd ibn ‘Abd al-Raḥmān al-Ḥimmānī reported from Ismā‘īl ibn ‘Abd al-Malik from Sa‘īd ibn Jubayr who said: “The ears are part of the head.”

حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ عَبْدِ الرَّحْمَنِ الْحِمَّانِيُّ، عَنْ
إِسْمَاعِيلَ بْنِ عَبْدِ الْمَلِكِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ:
الْأُذُنَانِ مِنَ الرَّأْسِ

[169] Abū Bakr reported: Yazīd ibn Hārūn reported from Al-Jurayrī from ‘Urwah ibn Qabīṣah from a man of the Ansar from his father from ‘Uthmān who said: “And know that the ears are part of the head.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ
الْجُرَيْرِيِّ، عَنْ عُرْوَةَ بْنِ قَبِيصَةَ، عَنْ رَجُلٍ مِنَ
الْأَنْصَارِ، عَنْ أَبِيهِ، عَنْ عُثْمَانَ، قَالَ: وَاعْلَمُوا أَنَّ
الْأُذُنَيْنِ مِنَ الرَّأْسِ

[170] Abū Bakr reported: Ibn Fuḍayl reported from Ḥuṣayn from Ibrāhīm: I asked him about wiping the ears: with the head or with the face? He said: “With both.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ فَضَيْلٍ، عَنْ حُصَيْنٍ،
عَنْ إِبْرَاهِيمَ، قَالَ: سَأَلْتُهُ عَنْ مَسْحِ الْأُذُنَيْنِ مَعَ الرَّأْسِ
أَوْ مَعَ الْوَجْهِ، فَقَالَ: مَعَ كُلِّ

[171] Whoever used to wipe the outside and inside of his ears Abū Khālīd al-Aḥmar reported from Ḥumayd who said: “I saw Anas performing ablution, and he began wiping the outside and inside of his ears.” I looked at him, and he said: “Ibn Mas‘ūd used to order that.”

حَدَّثَنَا مَنْ كَانَ يَمْسَحُ ظَاهِرَ أُذُنَيْهِ وَبَاطِنَهُمَا حَدَّثَنَا أَبُو
خَالِدٍ الْأَحْمَرُ، عَنْ حُمَيْدٍ، قَالَ: رَأَيْتُ أَنَسًا، تَوَضَّأَ
فَجَعَلَ يَمْسَحُ ظَاهِرَ أُذُنَيْهِ وَبَاطِنَهُمَا فَتَنَظَّرْتُ إِلَيْهِ، فَقَالَ:
إِنَّ ابْنَ مَسْعُودٍ كَانَ يَأْمُرُ بِذَلِكَ

[172] ‘Abd Allāh ibn Idrīs reported from Muḥammad ibn ‘Ajlān from Zayd ibn Aslam from ‘Aṭā’ ibn Yasār from Ibn ‘Abbās: “That the Messenger of Allah ﷺ wiped his ears: the inside with his index fingers, and placed his thumbs on the outside of his ears, wiping both the inner and outer parts.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَسَحَ أُذُنَيْهِ دَاخِلَهُمَا بِالسَّبَّابَتَيْنِ، وَخَالَفَ بِإِبْهَامَيْهِ إِلَى ظَاهِرِ أُذُنَيْهِ فَمَسَحَ بَاطِنَهُمَا وَظَاهِرَهُمَا

[173] ‘Abd Allāh ibn Numayr reported from ‘Ubayd Allāh ibn ‘Umar from Nāfi’ from Ibn ‘Umar: “That when he performed ablution, he would insert the fingers next to the thumbs (index fingers) into his ears and wipe the inside, and place the thumbs on the outside.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ إِذَا تَوَضَّأَ أَدْخَلَ الإِصْبَعَيْنِ اللَّتَيْنِ تَلَيَّانِ الْإِبْهَامَيْنِ فِي أُذُنَيْهِ فَمَسَحَ بَاطِنَهُمَا، وَخَالَفَ بِالْإِبْهَامَيْنِ إِلَى ظَاهِرِهِمَا

[174] Ghundar reported from Shu‘bah from Al-Haytham from Ḥammād from Sa‘īd ibn Jubayr and Ibrāhīm that they said regarding the ears: “Wipe the outside and the inside of them.”

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ الْهَيْثَمِ، عَنْ حَمَّادٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، وَإِبْرَاهِيمَ أَنَّهُمَا قَالَا فِي الْأُذُنَيْنِ: امْسَحْ ظَاهِرَهُمَا وَبَاطِنَهُمَا

[175] ‘Abd al-Raḥīm ibn Sulaymān reported from Ismā‘īl ibn Abī Khālīd from ‘Uthmān (who was one of Ibn ‘Umar’s servants) who said: “I helped Ibn ‘Umar perform ablution, and I saw him wiping the outside of his ears.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ عُثْمَانَ، قَالَ: وَكَانَ مِنْ غِلْمَةِ ابْنِ عُمَرَ، قَالَ: وَصَّاتُ ابْنَ عُمَرَ، فَرَأَيْتُهُ يَمْسَحُ ظَاهِرَ أُذُنَيْهِ

[176] Ibn Numayr reported from ‘Abd al-Malik ibn Sal’ from ‘Abd Khayr who said: We were with ‘Alī one day for the morning prayer. When he finished, he called the servant for a basin. He performed ablution, then inserted his fingers into his ears, and then said to us: “This is how I saw the Messenger of Allah ﷺ perform ablution.”

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَلْعٍ، عَنْ عَبْدِ خَيْرٍ، قَالَ: كُنَّا مَعَ عَلِيِّ يَوْمَ صَلَاةِ الْغَدَاةِ، فَلَمَّا انْصَرَفَ دَعَا الْغُلَامَ بِالطَّسْتِ، فَتَوَضَّأَ، ثُمَّ أَدْخَلَ إصْبَعَيْهِ فِي أُذُنَيْهِ، ثُمَّ قَالَ لَنَا: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ

[177] Zayd ibn al-Ḥubāb reported: Dāwūd ibn Abī al-Furāt reported to us from Muḥammad ibn Zayd from Ibrāhīm from Al-Aswad ibn Yazīd: “That ‘Umar ibn al-Khaṭṭāb performed ablution; he inserted his fingers into the inside of his ears and [touched] the outside, and wiped them.”

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، قَالَ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي الْفُرَاتِ، عَنْ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ بْنِ يَزِيدٍ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ تَوَضَّأَ، فَأَدْخَلَ إصْبَعَيْهِ فِي بَاطِنِ أُذُنَيْهِ وَظَاهِرِهِمَا فَمَسَحَهُمَا

[178] Regarding wiping the feet Ibn ‘Ulayyah reported from Ayyūb who said: “I saw ‘Ikrimah wiping his feet, and he used to adhere to that view.”

حَدَّثَنَا فِي الْمَسْحِ عَلَى الْقَدَمَيْنِ حَدَّثَنَا ابْنُ عَلِيَّةَ، عَنْ
أَيُّوبَ، قَالَ: رَأَيْتُ عِكْرِمَةَ، يَمْسَحُ عَلَى رِجْلَيْهِ، وَكَانَ
يَقُولُ بِهِ

[179] Ibn ‘Ulayyah reported from Yūnus from Al-Ḥasan that he used to say: “It is only wiping the feet.” And he used to say: “The top and bottom of them should be wiped.”

حَدَّثَنَا ابْنُ عَلِيَّةَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ
يَقُولُ: "إِنَّمَا هُوَ الْمَسْحُ عَلَى الْقَدَمَيْنِ، وَكَانَ يَقُولُ:
يُمْسَحُ ظَاهِرُهُمَا وَبَاطِنُهُمَا

[180] Ibn ‘Uyaynah reported from ‘Amr ibn Dinār from ‘Ikrimah who said: “Two washings and two wipings.” [Meaning: Wash face and arms; Wipe head and feet].

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عِكْرِمَةَ،
قَالَ: غَسَلَتَانِ وَمَسَحَتَانِ

[181] Ibn ‘Ulayyah reported from Dāwūd from Al-Sha‘bī who said: “It is only wiping the feet. Do you not see that what was subject to washing (face and arms) was assigned Tayammum, and what was subject to wiping (head) was neglected and not assigned Tayammum? [implying feet are wiped because they are omitted in Tayammum like the head].”

حَدَّثَنَا ابْنُ عَلِيَّةَ، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، قَالَ: إِنَّمَا هُوَ
الْمَسْحُ عَلَى الْقَدَمَيْنِ، أَلَا تَرَى أَنَّ مَا كَانَ عَلَيْهِ الْغَسْلُ
جُعِلَ عَلَيْهِ التَّيْمُمُ، وَمَا كَانَ عَلَيْهِ الْمَسْحُ أَهْمِلَ فَلَمْ يُجْعَلْ
عَلَيْهِ التَّيْمُمُ

[182] Ismā'il ibn 'Ulayyah reported from Ḥumayd who said: "When Anas wiped his feet, he would wet them."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ، عَنْ حُمَيْدٍ، قَالَ: كَانَ أَنَسٌ، إِذَا مَسَحَ عَلَى قَدَمَيْهِ بِلَهُمَا

[183] Wakī' reported from Al-A'mash from Abū Ishāq from 'Abd Khayr from 'Alī who said: "If religion were based on opinion, the bottom of the feet would be more deserving of wiping than the top, but I saw the Messenger of Allah ﷺ wipe the top of them."

حَدَّثَنَا وَكَيْعٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ، قَالَ: لَوْ كَانَ الدِّينُ بِرَأْيٍ كَانَ بَاطِنُ الْقَدَمَيْنِ أَحَقَّ بِالْمَسْحِ مِنْ ظَاهِرِهِمَا، وَلَكِنْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - - مَسَحَ ظَاهِرَهُمَا

[184] Ibn 'Ulayyah reported from Mālik ibn Mighwal from Zubayd al-Yāmī from Al-Sha'bī who said: "Gabriel came down with wiping the feet."

حَدَّثَنَا ابْنُ عَلِيٍّ، عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ زُبَيْدِ الْيَامِيِّ، عَنِ الشَّعْبِيِّ، قَالَ: نَزَلَ جِبْرَائِيلُ بِالْمَسْحِ عَلَى الْقَدَمَيْنِ

[185] Wakī' reported from Ismā'il from Al-Sha'bī who said: "Gabriel came down with wiping."

حَدَّثَنَا وَكَيْعٌ، عَنْ إِسْمَاعِيلَ، عَنِ الشَّعْبِيِّ، قَالَ: نَزَلَ جِبْرَائِيلُ بِالْمَسْحِ

[186] Whoever used to say: Wash your feet ‘Abd Allāh ibn Numayr reported from Ḥajjāj from Al-Zubayr ibn ‘Adī from Ibrāhīm: I asked Al-Aswad: “Did ‘Umar use to wash his feet?” He said: “Yes, he used to wash them thoroughly.”

حَدَّثَنَا مَنْ كَانَ يَقُولُ اغْسِلْ قَدَمَيْكَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ حَجَّاجٍ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ إِبْرَاهِيمَ، قَالَ: سَأَلْتُ الْأَسْوَدَ، "أَكَانَ عُمَرُ يَغْسِلُ قَدَمَيْهِ؟" قَالَ: نَعَمْ، كَانَ يَغْسِلُهُمَا غَسْلًا

[187] Muḥammad ibn Abī ‘Adī reported from Ḥumayd: “That Anas used to wash his feet and legs until [water] flowed.”

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ حُمَيْدٍ، أَنَّ أَنَسًا، كَانَ يَغْسِلُ قَدَمَيْهِ وَرِجْلَيْهِ حَتَّى يَسِيلَ

[188] Sharīk reported from Ziyād ibn ‘Ilāqah from Ibn Gharbā’ that ‘Umar ibn al-Khaṭṭāb saw a man who washed the top of his feet and left the bottom. He said: “Why did you leave them? For the Fire?”

حَدَّثَنَا شَرِيكٌ، عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنِ ابْنِ غَرْبَاءَ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، رَأَى رَجُلًا غَسَلَ ظَاهِرَ قَدَمَيْهِ وَتَرَكَ بَاطِنَهُمَا، فَقَالَ: لِمَ تَرَكْتَهُمَا، لِلنَّارِ؟

[189] Wakī‘ reported from Sufyān from Abū Ishāq from Al-Ḥārith from ‘Alī: “Washing the feet up to the ankles.”

حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ، غَسَلَ الْقَدَمَيْنِ إِلَى الْكَعْبَيْنِ

[190] Muḥammad ibn Abī ‘Adī reported from Shu‘bah from Abū Bishr from Mujāhid from Ibn ‘Umar who said: “I used to pour water for him, and he would wash his feet.”

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ أَبِي بَشِيرٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ، قَالَ: إِن كُنْتُ لَأَسْكُبُ عَلَيْهِ الْمَاءَ فَيَغْسِلُ رِجْلَيْهِ

[191] Ḥumayd ibn ‘Abd al-Raḥmān reported from Al-Ḥasan ibn Ṣālīh from Abū al-Ḥajjāf from Al-Ḥakam who said: I heard him say: “The Sunnah has passed from the Messenger of Allah ﷺ and the Muslims, meaning, regarding the washing of the feet.”

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنِ الْحَسَنِ بْنِ صَالِحٍ، عَنْ أَبِي الْحَجَّافِ، عَنِ الْحَكَمِ، قَالَ: سَمِعْتُهُ يَقُولُ: مَضَتْ السُّنَّةُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْمُسْلِمِينَ، يَعْنِي، بِغَسْلِ الْقَدَمَيْنِ

[192] Abū al-Aḥwaṣ reported from Abū Ishāq from Abū Ḥayyah who said: I saw ‘Alī performing ablution; he washed his feet up to the ankles and said: “I wanted to show you the purification of your Prophet ﷺ.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةٍ، قَالَ: رَأَيْتُ عَلِيًّا، تَوَضَّأَ فَغَسَلَ قَدَمَيْهِ إِلَى الْكَعْبَيْنِ، وَقَالَ: أَرَدْتُ أَنْ أُرِيَكُمْ طَهُورَ نَبِيِّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[193] Ibn Mubārak reported from Khālīd from ‘Ikrimah from Ibn ‘Abbās: “That he recited {wa arjulakum} (and your feet - in the accusative case), meaning the command returned to washing.”

حَدَّثَنَا ابْنُ مُبَارَكٍ، عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، [6: عَبَّاسٍ، "أَنَّهُ قَرَأَ {وَأَرْجُلُكُمْ} [المائدة الأمرُ إِلَى الْغَسْلِ

[194] Abū Mu‘āwiyah reported from Hishām ibn ‘Urwah from his father that he used to read: {Wash your faces and your hands up to the elbows, and wipe your heads and your feet [arjulakum]}, saying: “The command returned to washing.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يَقْرَأُ {فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ}، يَقُولُ: رَجَعَ الْأَمْرُ إِلَى الْغَسْلِ

[195] ‘Abd Allāh ibn Idrīs reported from his father from Ḥammād from Ibrāhīm who said: “The command returned to washing.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: عَادَ الْأَمْرُ إِلَى الْغَسْلِ

[196] Ḥafṣ reported from ‘Amr from Al-Ḥasan regarding {Wash your faces and your hands}: He said: “That washing implies scrubbing (Dalk).”

حَدَّثَنَا حَفْصٌ، عَنْ عَمْرٍو، عَنِ الْحَسَنِ {فَاغْسِلُوا} قَالَ: ذَلِكَ الْغَسْلُ ذَلِكَ [6]: وَجُوهَكُمْ وَأَيْدِيَكُمْ} [المائدة

[197] Wakī‘ reported from ‘Imrān from Abū Mijlaz: “That he used to wash his feet.”

حَدَّثَنَا وَكِيعٌ، عَنْ عِمْرَانَ، عَنْ أَبِي مِجْلَزٍ، أَنَّهُ كَانَ يَغْسِلُ قَدَمَيْهِ

[198] Wakī‘ reported from Sufyān from ‘Abd Allāh ibn ‘Aqīl who said: Al-Rubayyi‘ told me: “The Messenger of Allah ﷺ used to come to us and perform ablution; he washed his feet three times.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ عَقِيلٍ، قَالَ: حَدَّثَنِي الرَّبِيعُ، قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْتِينَا فَنَتَوَضَّأُ، فَعَسَلَ رِجْلَيْهِ ثَلَاثًا

[199] Ibn ‘Ulayyah reported from Rawḥ ibn al-Qāsim from ‘Abd Allāh ibn Muḥammad ibn ‘Aqīl from Al-Rubayyi‘ bint Mu‘awwidh ibn ‘Afrā’ who said: Ibn ‘Abbās came to me and asked me about this Hadith—meaning her Hadith in which she mentioned that she saw the Prophet ﷺ perform ablution and that he washed his feet. She said: Then Ibn ‘Abbās said: “The people refuse anything but washing, but I do not find in the Book of Allah anything but wiping.”

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ رَوْحِ بْنِ الْقَاسِمِ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنِ الرَّبِيعِ ابْنَةِ مُعَوِّذِ ابْنِ عَفْرَاءَ، قَالَتْ: أَنَا ابْنَةُ ابْنِ عَبَّاسٍ فَسَأَلَنِي عَنْ هَذَا الْحَدِيثِ، تَعْنِي حَدِيثَهَا الَّذِي ذَكَرَتْ أَنَّهَا رَأَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ وَأَنَّهُ غَسَلَ رِجْلَيْهِ قَالَتْ: فَقَالَ ابْنُ عَبَّاسٍ: أَبِي النَّاسُ إِلَّا الْغَسْلَ، وَلَا أَجِدُ فِي كِتَابِ اللَّهِ إِلَّا الْمَسْحَ

[200] Abū Khālid al-Aḥmar reported from Yahyā ibn Sa‘īd from Muḥammad ibn Maḥmūd who said: The Messenger of Allah ﷺ saw a blind man performing ablution; he washed his face and hands. The Prophet ﷺ began saying: “[Wash] the bottom of your feet.” So he began washing the bottom of his feet.

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ مَحْمُودٍ، قَالَ: رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا أَعْمَى يَتَوَضَّأُ فَعَسَلَ وَجْهَهُ وَيَدَيْهِ، فَجَعَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: بَاطِنَ قَدَمَيْكَ فَجَعَلَ يَغْسِلُ بَاطِنَ قَدَمَيْهِ

[201] Yahyā ibn Yamān narrated to us, from ‘Abd al-Malik, from ‘Aṭā’, who said: I said to him: “Did you catch anyone of them wiping over the feet [without socks]?” He said: “It is an innovation (Muḥḍath).”

حَدَّثَنَا يَحْيَى بْنُ يَمَانَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، قَالَ: قُلْتُ لَهُ: أَدْرَكْتَ أَحَدًا مِنْهُمْ يَمْسُحُ عَلَى الْقَدَمَيْنِ، قَالَ: مُحَدَّثٌ

[202] Ḥammād ibn Mas‘adah narrated to us, from Yazīd, the freed slave of Salamah, that he [Salamah] used to wash his feet. [Section: Who said take fresh water for your head]

حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ، عَنْ يَزِيدَ، مَوْلَى سَلَمَةَ كَانَ يَغْسِلُ قَدَمَيْهِ مَنْ قَالَ خُذْ لِرَأْسِكَ مَاءً جَدِيدًا

[203] Al-Azraq narrated to us, from Ayyūb Abū al-‘Alā’, from Qatādah, from Anas, that he used to wipe over the head three times, taking separate water for each wipe.

حَدَّثَنَا الْأَزْرَقُ، عَنْ أَيُّوبَ أَبِي الْعَلَاءِ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّهُ كَانَ يَمْسُحُ عَلَى الرَّأْسِ ثَلَاثًا، يَأْخُذُ لِكُلِّ مَسْحَةٍ مَاءً عَلَى جِدَةٍ

[204] Abū Dāwūd al-Ṭayālīsī narrated to us, from Shu‘bah, from Qatādah, who said: I asked him, and he said: “ ‘Alī ibn Abī Ṭālib used to take [fresh] water for his head.”

حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، قَالَ: سَأَلْتُهُ، فَقَالَ: كَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ يَأْخُذُ لِرَأْسِهِ مَاءً

[205] ‘Abd Allāh ibn Idrīs narrated to us, from Hishām, from Ibn Sīrīn, who said: “He used to see [it proper] that one takes [fresh] water for wiping his head.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنْ ابْنِ سِيرِينَ، قَالَ: كَانَ يَرَى أَنَّ يَأْخُذُ مَاءً لِمَسْحِ رَأْسِهِ

[206] Abū ‘Āmir al-‘Aqadī narrated to us, from Aflah, who said: “I saw Al-Qāsim perform Wuḍū’, and he took new water for his head.”

حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، عَنْ أَفْلَحَ، قَالَ: رَأَيْتُ الْقَاسِمَ، تَوَضَّأَ فَأَخَذَ لِرَأْسِهِ مَاءً جَدِيدًا

[207] Ḥafṣ narrated to us, from ‘Amr, from Al-Ḥasan, that he used to renew the water for wiping the head.

حَدَّثَنَا حَفْصٌ، عَنْ عَمْرٍو، عَنِ الْحَسَنِ، أَنَّهُ كَانَ يُجَدِّدُ لِمَسْحِ الرَّأْسِ الْمَاءَ

[208] ‘Abd Allāh ibn Idrīs narrated to us, from Ibn ‘Ajlān, from Zayd ibn Aslam, from ‘Aṭā’ ibn Yasār, from Ibn ‘Abbās, that the Prophet ﷺ: “Scooped a scoop [of water] and wiped his head and his ears.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنِ ابْنِ عَجْلَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: غَرَفَ غَرْفَةً فَمَسَحَ رَأْسَهُ وَأُذُنَيْهِ

[209] Abū Mu‘āwiyah narrated to us, from Yahyā ibn Sa‘īd, from Nāfi‘, from Ibn ‘Umar, that he used to take new water for his head.

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَأْخُذُ لِرَأْسِهِ مَاءً جَدِيدًا

[210] Wakī‘ narrated to us, from Isrā’īl, from Mūsā ibn Abī ‘Ā’ishah, from Muṣ‘ab ibn Sa’d, who said: “Take new water for your head.” [Section: Who used to wipe his head with the leftover water on his hands]

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، قَالَ: خُذْ لِرَأْسِكَ مَاءً جَدِيدًا مِمَّنْ كَانَ يَمْسَحُ رَأْسَهُ بِفَضْلِ يَدَيْهِ

[211] Wakī‘ narrated to us, from Sufyān, from ‘Abd Allāh ibn Muḥammad ibn ‘Aqīl, who said: Al-Rubayyi‘ bint Mu‘awwidh ibn ‘Afrā’ narrated to me, saying: The Prophet ﷺ came to us, performed Wuḍū’, and wiped his head with what remained [of water] from his

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ، قَالَ: حَدَّثَتْنِي الرُّبَيْعُ بِنْتُ مُعَوِّذِ بْنِ عَفْرَاءَ، قَالَتْ: أَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَوَضَّأَ وَمَسَحَ رَأْسَهُ بِمَا بَقِيَ مِنْ وُضُوئِهِ

[212] ‘Abd al-Raḥmān ibn Mahdī narrated to us, from Ḥammād ibn Salamah, from Hishām, from his father, and from Ḥumayd, from Al-Ḥasan, that both of them used to wipe their heads with the leftover [water] on their hands.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، وَعَنْ حُمَيْدٍ، عَنِ الْحَسَنِ أَنَّهُمَا كَانَا يَمْسَحَانِ رُءُوسَهُمَا بِفَضْلِ أَيْدِيهِمَا

[213] Wakī‘ narrated to us, from Ma‘mar, from Abū Ja‘far, from the Prophet ﷺ that he used to wipe his head with the leftover of his Wuḍū’.
[Section: If one forgets to wipe his head but finds wetness in his beard]

حَدَّثَنَا وَكِيعٌ، عَنْ مَعْمَرٍ، عَنْ أَبِي جَعْفَرٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَمْسَحُ رَأْسَهُ بِفُضْلٍ وَضُوئِهِ إِذَا نَسِيَ أَنْ يَمْسَحَ بِرَأْسِهِ فَوَجَدَ فِي لِحْيَتِهِ بَلَاءً

[214] Abū Bakr ibn ‘Ayyāsh narrated to us, from Mughīrah, from Ibrāhīm, who said: “If one forgets to wipe his head while there is wetness in his beard, and he remembers while in prayer; if there is wetness in his beard, let him wipe his head [with it].”

حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا نَسِيَ أَنْ يَمْسَحَ رَأْسَهُ وَفِي لِحْيَتِهِ بَلَاءٌ فَذَكَرَ وَهُوَ فِي الصَّلَاةِ، فَإِنْ كَانَ فِي لِحْيَتِهِ بَلَاءٌ فَلْيَمْسَحْ رَأْسَهُ

[215] Ḥaṣṣ ibn Ghiyāth narrated to us, from ‘Abd al-Malik, from ‘Aṭā’, who said: “If one forgets wiping his head and finds wetness in his beard, it suffices him to wipe his head with it.”

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، قَالَ: إِذَا نَسِيَ مَسْحَ رَأْسِهِ فَوَجَدَ فِي لِحْيَتِهِ بَلَاءً، أَجْزَأُهُ أَنْ يَمْسَحَ بِهِ رَأْسَهُ

[216] Ḥaṣṣ narrated to us, from Hishām, from Al-Ḥasan; and from Al-A‘mash, from Ibrāhīm, similar to it.

حَدَّثَنَا حَفْصٌ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، وَعَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ مِثْلَهُ

[217] Ibn ‘Ulayyah narrated to us, from Yūnus, from Al-Ḥasan, regarding his saying about a man who remembers during prayer that he did not wipe his head while there is wetness in his beard: “He wipes his head from the wetness of his beard.”

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، فِي قَوْلِهِ: فِي الرَّجُلِ يَذْكُرُ فِي الصَّلَاةِ أَنَّهُ لَمْ يَمْسَحْ رَأْسَهُ وَفِي لِحْيَتِهِ بَلَلٌ، قَالَ: يَمْسَحُ رَأْسَهُ مِنْ بَلَلِ لِحْيَتِهِ

[218] Yazīd ibn Hārūn narrated to us, from Ḥammād ibn Salamah, from Qatādah, from Khilās—as far as Ḥammād knows—from ‘Alī, who said: “If a man performs Wuḍū’ and forgets to wipe his head, but finds wetness in his beard, he takes from his beard and wipes his head.”
[Section: Who held the view of wiping over the turban]

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ قَتَادَةَ، عَنْ خِلَاسٍ - فِيمَا يَعْلَمُ حَمَّادٌ - عَنْ عَلِيٍّ قَالَ: إِذَا تَوَضَّأَ الرَّجُلُ فَنَسِيَ أَنْ يَمْسَحَ بِرَأْسِهِ فَوَجَدَ فِي لِحْيَتِهِ بَلَلًا، أَخَذَ مِنْ لِحْيَتِهِ فَمَسَحَ رَأْسَهُ مَنْ كَانَ يَرَى الْمَسْحَ عَلَى الْعِمَامَةِ

[219] Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from Al-Ḥakam, from ‘Abd al-Raḥmān ibn Abī Laylā, from Ka‘b ibn ‘Ujrah, from Bilāl, that the Messenger of Allah ﷺ wiped over the Khuffs (leather socks) and the Khimār (head covering/turban).

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ، عَنْ بِلَالٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَسَحَ عَلَى الْخُفَّيْنِ وَالْخِمَارِ

[220] Ismā'īl ibn 'Ulayyah and Ibn Numayr narrated to us, from Muḥammad ibn Ishāq, from Yazīd ibn Abī Ḥabīb, from Marthad ibn 'Abd Allāh al-Yazanī, from Ḥumayd ibn Ghusaylah al-Ṣunābiḥī, who said: "I saw Abū Bakr wipe over the Khimār (head covering)."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ، وَابْنُ نُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مَرْثَدِ بْنِ عَبْدِ اللَّهِ الْيَزَنِيِّ، عَنْ حُمَيْدِ بْنِ غُسَيْلَةَ الصَّنَابِجِيِّ، قَالَ: رَأَيْتُ أَبَا بَكْرٍ، يَمْسَحُ عَلَى الْخِمَارِ

[221] Yaḥyā ibn Sa'īd al-Qaṭṭān narrated to us, from Ibn Abī 'Arūbah, from Ash'ath, from his father, that Abū Mūsā exited the privy and wiped over his cap (Qalansuwah).

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ ابْنِ أَبِي عَرُوبَةَ، عَنْ أَشْعَثَ، عَنْ أَبِيهِ، أَنَّ أَبَا مُوسَى، خَرَجَ مِنَ الْخَلَاءِ فَمَسَحَ عَلَى قَلَنْسُوْتِهِ

[222] Wakī' narrated to us, from Ḥammād ibn Salamah, from Abū Ghālib, who said: "I saw Abū Umāmah wiping over the turban."

حَدَّثَنَا وَكِيعٌ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ أَبِي غَالِبٍ، قَالَ: رَأَيْتُ أَبَا أُمَامَةَ يَمْسَحُ عَلَى الْعِمَامَةِ

[223] 'Abd Allāh ibn Numayr narrated to us, from Sufyān, from Simāk, from Al-Ḥasan, from his mother, from Umm Salamah, that she used to wipe over the Khimār (veil).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ سُفْيَانَ، عَنْ سِمَاكٍ، عَنْ الْحَسَنِ، عَنْ أُمِّهِ، أَنَّ أُمَّ سَلَمَةَ، أَنَّهَا كَانَتْ تَمْسَحُ عَلَى الْخِمَارِ

[224] ‘Abdah ibn Sulaymān narrated to us, from ‘Āṣim, who said: “I saw Anas wiping over the Khuffs and the turban.”

حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ، عَنْ عَاصِمٍ، قَالَ: رَأَيْتُ أَنَسًا يَمْسَحُ عَلَى الْخُفَّيْنِ وَالْعِمَامَةِ

[225] Yahyā ibn Sa‘īd narrated to us, from Sufyān, from ‘Imrān ibn Muslim, from Suwayd ibn Ghafilah, who said: ‘Umar said: “If you wish, wipe over the turban, and if you wish, remove it.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، عَنْ عِمْرَانَ بْنِ مُسْلِمٍ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ، قَالَ: قَالَ عُمَرُ: إِنْ شِئْتَ فَامْسَحْ عَلَى الْعِمَامَةِ، وَإِنْ شِئْتَ فَأَنْزِعْهَا

[226] ‘Abd al-Raḥmān ibn Mahdī narrated to us, from Sufyān, from ‘Imrān ibn Muslim, from Suwayd ibn Ghafilah, from Nubātah, who said: I asked ‘Umar ibn al-Khaṭṭāb about wiping over the turban. He said: “If you wish, wipe over it, and if you wish, do not.”

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ عِمْرَانَ بْنِ مُسْلِمٍ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ، عَنْ نُبَاتَةَ، قَالَ: سَأَلْتُ عُمَرَ بْنَ الْخَطَّابِ، عَنِ الْمَسْحِ عَلَى الْعِمَامَةِ قَالَ: إِنْ شِئْتَ فَامْسَحْ عَلَيْهَا، وَإِنْ شِئْتَ فَلَا

[227] Wakī‘ narrated to us, from his father, from Ṭāriq, who said: “I saw Ḥakīm ibn Jābir wiping over the turban.”

حَدَّثَنَا وَكَيْعٌ، عَنْ أَبِيهِ، عَنْ طَارِقٍ، قَالَ: رَأَيْتُ حَكِيمَ بْنَ جَابِرٍ يَمْسَحُ عَلَى الْعِمَامَةِ

[228] Yūnus ibn Muḥammad narrated to us, from Dāwūd ibn Abī al-Furāt, from Muḥammad ibn Zayd, from Abū Shurayḥ, from Abū Muslim—the freed slave of Zayd ibn Ṣūḥān—who said: I was with Salmān, and he saw a man removing his Khuffs for Wuḍū'. Salmān said to him: “Wipe over your Khuffs, your head cover (Khimār), and your forelock, for I saw the Messenger of Allah ﷺ wiping over the Khuffs and the head cover.”

حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، عَنْ دَاوُدَ بْنِ أَبِي الْفُرَاتِ، عَنْ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ أَبِي شُرَيْحٍ، عَنْ أَبِي مُسْلِمٍ، مَوْلَى زَيْدِ بْنِ صُوحَانَ قَالَ: كُنْتُ مَعَ سَلْمَانَ فَرَأَى رَجُلًا يَنْزِعُ خُفَّيْهِ لِلْوُضُوءِ، فَقَالَ لَهُ سَلْمَانُ: امْسَحْ عَلَى خُفَيْكَ، وَعَلَى خِمَارِكَ وَبِئَاصْبِيتِكَ، فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْسَحُ عَلَى الْخُفَّيْنِ وَالْخِمَارِ

[229] Yazīd ibn Hārūn narrated to us, from Al-Taymī, from Bakr, from the son of Al-Mughīrah ibn Shu‘bah, from his father, that the Prophet ﷺ wiped the front of his head (forelock) and wiped over the turban.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ التَّيْمِيِّ، عَنْ بَكْرِ، عَنْ أَبِي الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَسَحَ مُقَدَّمَ رَأْسِهِ، وَمَسَحَ عَلَى الْعِمَامَةِ

[230] Muḥammad ibn Muṣ‘ab narrated to us, from Al-Awzā‘ī, from Yaḥyā ibn Abī Kathīr, from Abū Salamah, from Ja‘far ibn ‘Amr ibn Umayyah al-Ḍamrī, from his father, who said: “I saw the Prophet ﷺ wiping over the Khuffs and the turban.” [Section: Who did not hold the view of wiping over it and wiped over his head]

حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ، عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ جَعْفَرِ بْنِ عَمْرٍو بْنِ أُمَيَّةَ الضَّمَرِيِّ، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْسَحُ عَلَى الْخُفَّيْنِ وَالْعِمَامَةِ مَنْ كَانَ لَا يَرَى الْمَسْحَ عَلَيْهَا وَيَمْسَحُ عَلَى رَأْسِهِ

[231] Ismā‘īl ibn ‘Ulayyah narrated to us, from ‘Abbād ibn Ishāq, from Abū ‘Ubaydah ibn Muḥammad ibn ‘Ammār ibn Yāsir, who said: I asked Jābir about wiping over the turban. He said: “Make the water touch the hair.”

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيَّةَ، عَنْ عَبَادِ بْنِ إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ بْنِ مُحَمَّدٍ بْنِ عَمَّارِ بْنِ يَاسِرٍ، قَالَ: سَأَلْتُ جَابِرًا عَنِ الْمَسْحِ عَلَى الْعِمَامَةِ، فَقَالَ: أَمَسَّ الْمَاءُ الشَّعْرَ؟

[232] Wakī' ibn al-Jarrāḥ narrated to us, from Al-Rabī' ibn Sulaym, from Abū Labīd, who said: "I saw 'Alī coming to the open space (Ghayṭ) on a mule of his, wearing an Izār, a Ridā', a turban, and Khuffs. I saw him urinate, then perform Wuḍū'. He lifted the turban—and I saw his head [shaven/balding] like my palm with finger-like lines of hair—and he wiped his head, then wiped over his Khuffs."

حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ، عَنِ الرَّبِيعِ بْنِ سُلَيْمٍ، عَنْ أَبِي لَبِيدٍ، قَالَ: رَأَيْتُ عَلِيًّا أَتَى الْغَيْطَ عَلَى بَغْلَةٍ لَهُ، وَعَلَيْهِ إِزَارٌ وَرِدَاءٌ وَعِمَامَةٌ وَخُفَّانِ، فَرَأَيْتُهُ بَالَ ثُمَّ تَوَضَّأَ فَحَسَرَ الْعِمَامَةَ، فَرَأَيْتُ رَأْسَهُ مِثْلَ رَاحَتِي عَلَيْهِ مِثْلُ خَطِّ الْأَصَابِعِ مِنَ الشَّعْرِ، فَمَسَحَ بِرَأْسِهِ، ثُمَّ مَسَحَ عَلَى خُفَيْهِ

[233] Yahyā ibn Ādam narrated to us, from Sufyān, from 'Ubayd Allāh, from Nāfi', from Ibn 'Umar, that he used to not wipe over the turban.

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ سُفْيَانَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ لَا يَمْسَحُ عَلَى الْعِمَامَةِ

[234] Abū Bakr ibn 'Ayyāsh narrated to us, from Mughīrah, who said: "When Ibrāhīm [al-Nakha'i] had a turban or cap on, he would lift it and wipe over the crown of his head."

حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنِ مُغِيرَةَ، قَالَ: كَانَ إِذَا كَانَتْ عَلَى إِبْرَاهِيمَ عِمَامَةٌ أَوْ قَلَنْسُوَةٌ رَفَعَهَا ثُمَّ مَسَحَ عَلَى يَافُوخِهِ

[235] Wakī' narrated to us, from Abū al-Bakhtarī, who said: "I saw Al-Sha'bī perform Wuḍū' and lift the turban."

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي الْبَخْتَرِيِّ، قَالَ: رَأَيْتُ الشَّعْبِيَّ تَوَضَّأَ فَحَسَرَ الْعِمَامَةَ

[236] Ma'n ibn 'Īsā narrated to us, from Mālik ibn Anas, from Hishām, from his father, that he used to remove the turban and wipe his head with water.

حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يَنْزِعُ الْعِمَامَةَ وَيَمْسَحُ رَأْسَهُ بِالْمَاءِ

[237] 'Abd Allāh ibn Idrīs narrated to us, from Ibn Jurayj, from 'Aṭā', that the Messenger of Allah ﷺ performed Wuḍū', lifted the turban, and wiped the front of his head.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ فَرَفَعَ الْعِمَامَةَ فَمَسَحَ مُقَدَّمَ رَأْسِهِ

[238] Abū 'Āmir al-'Aqadī narrated to us, from Aflah, who said: "Al-Qāsim used to not wipe over the turban; he would uncover his head and wipe over it."

حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، عَنْ أَفْلَحَ، قَالَ: كَانَ الْقَاسِمُ لَا يَمْسَحُ عَلَى الْعِمَامَةِ، يَحْبِرُ عَنْ رَأْسِهِ فَيَمْسَحُ عَلَيْهِ

[239] Ḥātim ibn Wardān narrated to us, from Yūnus, from Al-Ḥasan, who said: "A man wipes over his forelock and over his turban."

حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، قَالَ: الرَّجُلُ يَمْسَحُ عَلَى نَاصِيَّتِهِ وَعَلَى عِمَامَتِهِ

[240] Ibn ‘Ulayyah narrated to us, from Ayyūb, from Muḥammad ibn Sīrīn, from ‘Amr ibn Wahb al-Thaqafī, from Al-Mughīrah ibn Shu‘bah: “That the Prophet ﷺ performed Wuḍū’, wiped his forelock, and wiped over the turban.” [Section: Regarding the woman, how she wipes her head]

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ عَمْرِو بْنِ وَهْبٍ النَّقْفِيِّ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ فَمَسَحَ بِنَاصِيَّتِهِ، وَمَسَحَ عَلَى الْعِمَامَةِ فِي الْمَرْأَةِ كَيْفَ تَمْسَحُ رَأْسَهَا

[241] Wakī‘ narrated to us, from Sufyān, from ‘Abd al-Karīm, from Sa‘īd ibn al-Musayyib, who said: “The woman and the man are equal in wiping the head.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: الْمَرْأَةُ وَالرَّجُلُ فِي مَسْحِ الرَّأْسِ سَوَاءٌ

[242] Wakī‘ narrated to us, from Mālik ibn Anas, from Nāfi‘, who said: “I saw Ṣafīyyah bint Abī ‘Ubayd perform Wuḍū’; she inserted her hands under her veil and wiped her forelock.”

حَدَّثَنَا وَكِيعٌ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ نَافِعٍ، قَالَ: رَأَيْتُ صَفِيَّةَ بِنْتَ أَبِي عُبَيْدٍ تَوَضَّأَتْ، فَأَدْخَلَتْ يَدَيْهَا تَحْتَ خِمَارِهَا فَمَسَحَتْ بِنَاصِيَّتِهَا

[243] Wakī‘ narrated to us, from Isrā’īl, from ‘Abd al-A‘lā, from ‘Abd al-Raḥmān ibn Abī Laylā, who said: “The woman inserts her hands under her veil and wipes her forelock.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الْأَعْلَى، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: تُدْخِلُ الْمَرْأَةُ يَدَيْهَا تَحْتَ خِمَارِهَا فَتَمْسَحُ بِنَاصِيَّتِهَا

[244] Wakī‘ narrated to us, from Isrā’īl, from ‘Abd al-Karīm, from ‘Ikrimah, who said: “She wipes her temples (sides of head).”

حَدَّثَنَا وَكَيْعٌ، عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرِمَةَ، قَالَ: تَمْسَحُ عَارِضَيْهَا

[245] Ibn Idrīs narrated to us, from Hishām, from Al-Ḥasan, who said: “The woman wipes her forelock and her temples if she has already wiped [fully] for the Morning prayer.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، قَالَ: تَمْسَحُ الْمَرْأَةُ بِنَاصِيَّتِهَا وَعَارِضَيْهَا إِذَا كَانَتْ قَدْ مَسَحَتْ لِلصُّبْحِ

[246] ‘Abd al-Raḥīm ibn Sulaymān narrated to us, from ‘Abd al-Malik, from ‘Aṭā’, regarding the woman when she wants to wipe her head: “She inserts her hands under the veil and wipes the front of her head; it suffices her.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، فِي الْمَرْأَةِ إِذَا أَرَادَتْ أَنْ تَمْسَحَ رَأْسَهَا، قَالَ: تُدْجِلُ يَدَيْهَا تَحْتَ الْخِمَارِ فَتَمْسَحُ مُقَدَّمَ رَأْسِهَا يُجْزِي عَنْهَا

[247] Abū Dāwūd al-Ṭayālīsī narrated to us, from Ḥammād ibn Salamah, from Hishām, from Fāṭimah bint al-Mundhir, that she used to wipe over the temples, and she had met the wives of the Prophet ﷺ.

حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِيسِيُّ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ هِشَامٍ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، أَنَّهَا كَانَتْ تَمْسَحُ عَلَى الْعَارِضَيْنِ وَقَدْ كَانَتْ أَدْرَكَتُ أَزْوَاجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[248] Wakī‘ narrated to us, from Abū Khaladah Khālīd ibn Dīnār, that Abū al-‘Āliyah was asked how a woman wipes her head. He said to his wife: “Inform her.” She said: “Like this,” and she passed her hands over the side of her head and wiped it. [Section: Regarding the woman wiping over her veil]

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي خَلَدَةَ خَالِدِ بْنِ دِينَارٍ، أَنَّ أَبَا الْعَالِيَةِ سُئِلَ كَيْفَ تَمْسَحُ الْمَرْأَةُ رَأْسَهَا؟ فَقَالَتْ لِامْرَأَتِهَا: أَخْبِرِيهَا، فَقَالَتْ: هَكَذَا وَأَمَرْتُ يَدَيْهَا عَلَى جَانِبِ رَأْسِهَا فَمَسَحَتْهُ فِي الْمَرْأَةِ تَمْسَحُ عَلَى خِمَارِهَا

[249] Ibn Numayr narrated to us, from Sufyān, from Simāk, from Al-Ḥasan, from Umm Salamah, that she used to wipe over the Khimār

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ سُفْيَانَ، عَنْ سِمَاكِ، عَنْ الْحَسَنِ، عَنْ أُمِّ سَلَمَةَ، أَنَّهَا كَانَتْ تَمْسَحُ عَلَى الْخِمَارِ

[250] Ibn ‘Ulayyah narrated to us, from Ayyūb, from Nāfi‘, who said: He was asked about a woman wiping her veil. He said: “No, rather she wipes over her head.”

حَدَّثَنَا ابْنُ عُليَّةٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، قَالَ: سُئِلَ عَنِ الْمَرْأَةِ تَمْسَحُ خِمَارَهَا، فَقَالَ: لَا، وَلَكِنْ تَمْسَحُ عَلَى رَأْسِهَا

[251] Wakī‘ narrated to us, from Shu‘bah, from Ḥammād, from Ibrāhīm, who said: “When a woman performs Wuḍū’, let her remove her veil and wipe her head.”

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا تَوَضَّأَتِ الْمَرْأَةُ فَلْتَنْزِعْ خِمَارَهَا وَلْتَمْسَحْ بِرَأْسِهَا

[252] Ḥātim ibn Wardān narrated to us, from Yūnus, from Al-Ḥasan, who said: “The woman wipes over her forelock and over her veil.”

حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، قَالَ:
الْمَرْأَةُ تَمْسُحُ عَلَى نَاصِيَتَيْهَا وَعَلَى خِمَارِهَا

[253] ‘Abd al-Ṣamad ibn ‘Abd al-Wārith narrated to us, from Jarīr ibn Ḥāzim, Abū Bakr narrated to us, saying: Ḥammād said: “The woman removes her veil at every Wuḍū’.”
[Section: Regarding Wuḍū’ with hot water]

حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، عَنْ جَرِيرِ بْنِ حَازِمٍ، حَدَّثَنَا أَبُو بَكْرٍ قَالَ: قَالَ حَمَّادٌ: تَنْزِعُ الْمَرْأَةُ خِمَارَهَا عِنْدَ كُلِّ وُضُوءٍ فِي الْوُضُوءِ بِالْمَاءِ السَّاجِنِ

[254] ‘Abd al-‘Azīz ibn Muḥammad al-Darāwardī narrated to us, from Zayd ibn Aslam, from his father, that ‘Umar had a vessel (Qumqum) in which water was heated for him.

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، أَنَّ عُمَرَ، كَانَ لَهُ قُمْقُمٌ يُسَخَّنُ لَهُ فِيهِ الْمَاءُ

[255] Wakī‘ narrated to us, from Hishām ibn Sa’d, from Zayd ibn Aslam, from his father, that ‘Umar had a vessel in which water was heated.

حَدَّثَنَا وَكَيْعٌ، عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، أَنَّ عُمَرَ كَانَ لَهُ قُمْقُمٌ يُسَخَّنُ فِيهِ الْمَاءُ

[256] Ismā'īl ibn 'Ulayyah narrated to us, from Ayyūb, who said: I asked Nāfi' about heated water. He said: "Ibn 'Umar used to perform Wuḍū' with hot water."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيَّةَ، عَنْ أَيُّوبَ قَالَ: سَأَلْتُ نَافِعًا، عَنِ الْمَاءِ الْمُسَخَّنِ، فَقَالَ: كَانَ ابْنُ عُمَرَ يَتَوَضَّأُ بِالْحَمِيمِ

[257] Mu'tamir ibn Sulaymān narrated to us, from Ishāq ibn Suwayd, from Yahyā ibn Ya'mar, who said: "One purifies himself with water cooked on fire; and if I perform Wuḍū' with heated water, I mix it [to cool it]."

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ إِسْحَاقَ بْنِ سُوَيْدٍ، عَنْ يَحْيَى بْنِ يَعْمَرَ، قَالَ: يَتَطَهَّرُ بِمَاءٍ يُطَبَّخُ بِالنَّارِ، وَإِذَا تَوَضَّأْتُ بِالْمَاءِ الْمُسَخَّنِ مَزَجْتُهُ

[258] Muḥammad ibn Bishr narrated to us, saying: Muḥammad ibn 'Amr narrated to us, saying: Abū Salamah narrated to us, saying: Ibn 'Abbās said: "We anoint ourselves with oil that has been cooked on fire, and we perform Wuḍū' with hot water that has been boiled on fire."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو، قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ، قَالَ: قَالَ ابْنُ عَبَّاسٍ: إِنَّا نَذْهَبُ بِالذَّهْنِ وَقَدْ طَبَّخَ عَلَى النَّارِ، وَتَتَوَضَّأُ بِالْحَمِيمِ وَقَدْ أُغْلِيَ عَلَى النَّارِ

[259] Waki' narrated to us, from Qurrah, who said: I asked Al-Ḥasan about Wuḍū' with hot water. He said: "There is no harm in it."

حَدَّثَنَا وَكَيْعٌ، عَنْ قُرَّةَ، قَالَ: سَأَلْتُ الْحَسَنَ عَنِ الْوُضُوءِ بِالْمَاءِ السَّاجِنِ، فَقَالَ: لَا بَأْسَ بِهِ

[260] Sharīk narrated to us, from Badr, who said: “I came to Abū Wā’il on a Friday while water was being heated for him.”

حَدَّثَنَا شَرِيكٌ، عَنْ بَدْرِ، قَالَ: أَتَيْتُ أَبَا وَائِلٍ يَوْمَ جُمُعَةٍ وَهُوَ يُسَخِّنُ لَهُ الْمَاءَ

[261] Ḥammād ibn Mas‘adah narrated to us, from Yazīd, that Salamah used to have water heated for him and he would perform Wuḍū’ with it.

حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ، عَنْ يَزِيدَ، أَنَّ سَلَمَةَ كَانَ يُسَخِّنُ لَهُ الْمَاءَ فَيَتَوَضَّأُ بِهِ

[262] Qāsim ibn Mālīk narrated to us, from Layth, from Mujāhid, that he disliked Wuḍū’ with heated water. [Section: Regarding Wuḍū’ with Nabīdh (date-water)]

حَدَّثَنَا قَاسِمُ بْنُ مَالِكٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، أَنَّهُ كَرِهَ الْوُضُوءَ بِالْمَاءِ الْمُسَخَّنِ فِي الْوُضُوءِ بِالنَّبِيذِ

[263] Wakī‘ narrated to us, from his father, from Abū Fazārah, from Abū Zayd, the freed slave of ‘Amr ibn Ḥurayth, from Ibn Mas‘ūd, that the Messenger of Allah ﷺ said to him on the Night of the Jinn: “Do you have water for purification?” He said: “No, only some Nabīdh (date-water) in a vessel.” He said: “A good fruit and pure water.”

حَدَّثَنَا وَكَيْعٌ، عَنْ أَبِيهِ، عَنْ أَبِي فَزَّارَةَ، عَنْ أَبِي زَيْدٍ مَوْلَى عَمْرِو بْنِ حُرَيْثٍ، عَنْ ابْنِ مَسْعُودٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - - قَالَ لَهُ لَيْلَةَ الْجِنِّ: عِنْدَكَ طَهُورٌ؟ قَالَ: لَا، إِلَّا شَيْءٌ مِنْ نَبِيذٍ فِي إِدَاوَةٍ، فَقَالَ: تَمْرَةٌ طَيِّبَةٌ وَمَاءٌ طَهُورٌ

[264] Abū Mu‘āwiyah narrated to us, from Ḥajjāj, from Abū Ishāq, from Al-Ḥārith, from ‘Alī, that he saw no harm in Wuḍū’ with Nabīdh.

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ حَجَّاجٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْحَارِثِ، عَنْ عَلِيٍّ، أَنَّهُ كَانَ لَا يَرَى بَأْسًا بِالْوُضُوءِ مِنَ النَّبِيذِ

[265] Yaḥyā ibn Sa‘īd narrated to us, from ‘Alī ibn Mubārak, from Yaḥyā, from ‘Ikrimah, who said: “Nabīdh is Wuḍū’ for one who does not find water.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَلِيِّ بْنِ مُبَارَكٍ، عَنْ يَحْيَى، عَنْ عِكْرِمَةَ، قَالَ: النَّبِيذُ وَضُوءٌ لِمَنْ لَمْ يَجِدِ الْمَاءَ

[266] Marwān ibn Mu‘āwiyah narrated to us, from Abū Khaladah, from Abū al-‘Āliyah, that he disliked performing Ghusl with Nabīdh. [Section: Who used to order perfecting the Wuḍū’]

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ أَبِي خَلَدَةَ، عَنْ أَبِي الْعَالِيَةِ، أَنَّهُ كَرِهَ أَنْ يُغْتَسَلَ بِالنَّبِيذِ مَنْ كَانَ يَأْمُرُ بِإِسْبَاحِ الْوُضُوءِ

[267] Yaḥyā ibn Sa‘īd and Abū Khālīd al-Aḥmar narrated to us, from Muḥammad ibn ‘Ajlān, from Sa‘īd ibn Abī Sa‘īd, from Abū Salamah, who said: ‘Ā’ishah saw ‘Abd al-Raḥmān performing Wuḍū’, so she said: “Perfect the Wuḍū’, for I heard the Messenger of Allah ﷺ say: ‘Woe to the heels from the Fire.’”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، وَأَبُو خَالِدٍ الْأَحْمَرُ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي سَلَمَةَ، قَالَ: رَأَتْ عَائِشَةُ عَبْدَ الرَّحْمَنِ وَهُوَ يَتَوَضَّأُ، فَقَالَتْ: أَسْبِغِ الْوُضُوءَ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: وَيْلٌ لِلْعَوَاقِبِ مِنَ النَّارِ

[268] Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from Abū Sufyān, from Jābir, who said: The Prophet ﷺ saw some people who performed Wuḍū’ but water did not touch their heels. So the Prophet ﷺ said: “Woe to the heels from the Fire.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ: رَأَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَوْمًا تَوَضَّأُوا وَلَمْ يَمَسَّ الْمَاءُ أَعْقَابَهُمْ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ

[269] Wakī‘ narrated to us, from Sufyān, from Manṣūr, from Hilāl ibn Yasāf, from Abū Yaḥyā, from ‘Abd Allāh ibn ‘Amr, who said: The Messenger of Allah ﷺ saw people who performed Wuḍū’ and their heels were shining [dry]. He said: “Woe to the heels from the Fire. Perfect the Wuḍū’.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ أَبِي يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَوْمًا تَوَضَّأُوا وَأَعْقَابُهُمْ تَلُوحُ، فَقَالَ: وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ، أَسْبِغُوا الْوُضُوءَ

[270] Wakī‘ narrated to us, from Shu‘bah, from Muḥammad ibn Ziyād, from Abū Hurayrah, that he saw people performing Wuḍū’ from a vessel. He said: “Perfect the Wuḍū’, for I heard Abū al-Qāsim [the Prophet] say: ‘Woe to the heels from the Fire.’”

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ رَأَى قَوْمًا يَتَوَضَّأُونَ مِنَ الْمَطْهَرَةِ، فَقَالَ: أَسْبِغُوا الْوُضُوءَ، فَإِنِّي سَمِعْتُ أَبَا الْقَاسِمِ يَقُولُ: وَيْلٌ لِلْعَوَاقِبِ مِنَ النَّارِ

[271] Abū al-Aḥwaṣ narrated to us, from Abū Ishāq, from Sa‘īd ibn Abī Karib, from Jābir ibn ‘Abd Allāh, who said: I heard the Messenger of Allah ﷺ say: “Woe to the heels from the Fire.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ أَبِي كَرِيبٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: وَيْلٌ لِلْعَوَاقِبِ مِنَ النَّارِ

[272] ‘Alī ibn Mushir narrated to us, from Layth, from ‘Abd al-Raḥmān ibn Sābiṭ, from Abū Umāmah, or from his brother, who said: The Messenger of Allah ﷺ saw people performing Wuḍū’, and he saw the heel of one of them sticking out untouched by water. So the Messenger of Allah ﷺ said: “Woe to the heels from the Fire.” [Section: Who orders sniffing water (Istinshāq)]

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ لَيْثٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَابِطٍ، عَنْ أَبِي أُمَامَةَ، أَوْ عَنْ أَخِيهِ، قَالَ: أَبْصَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَوْمًا تَوَضَّأُوا، فَرَأَى عَقِبَ أَحَدِهِمْ خَارِجًا لَمْ يُصِبْهُ الْمَاءُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَيْلٌ لِلْعَوَاقِبِ مِنَ النَّارِ مَنْ يَأْمُرُ بِالِاسْتِنْشَاقِ

[273] Abū al-Aḥwaṣ narrated to us, from Manṣūr, from Hilāl ibn Yasāf, from Salamah ibn Qays, who said: The Messenger of Allah ﷺ said: “When you perform Wuḍū’, blow your nose (Intathir/sniff water), and when you clean yourself with stones, use an odd number.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ سَلَمَةَ بْنِ قَيْسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا تَوَضَّأْتَ فَانْتَثِرْ، وَإِذَا اسْتَجَمَرْتَ فَأَوْثِرْ

[274] Yaḥyā ibn Sulaym al-Ṭā'ifi narrated to us, from Ismā'il ibn Kathīr, from 'Āsim ibn Laqīṭ ibn Ṣabirah, from his father, who said: I said: "O Messenger of Allah, inform me about Wuḍū'." He said: "Perfect the Wuḍū', and exaggerate in sniffing water (Istinshāq), unless you are fasting."

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ الطَّائِفِيُّ، عَنْ إِسْمَاعِيلَ بْنِ كَثِيرٍ، عَنْ عَاصِمِ بْنِ لُقَيْطِ بْنِ صَبْرَةَ، عَنْ أَبِيهِ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَخْبِرْنِي عَنِ الْوُضُوءِ، قَالَ: أَسْبِغِ الْوُضُوءَ، وَبَالِغٍ فِي الْإِسْتِنْشَاقِ، إِلَّا أَنْ تَكُونَ صَائِمًا

[275] Ghundar narrated to us, from Shu'bah, from Abū Bishr, who said: I heard 'Umar al-'Anbarī [say] that he saw 'Ubayd Allāh ibn 'Abd Allāh ibn 'Utbaḥ forget to sniff water. When the boy turned away with the jug, he said: "I forgot the command of the Messenger of Allah ﷺ." So he called for water and sniffed water twice.

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ أَبِي بَشِيرٍ، قَالَ: سَمِعْتُ عُمَرَ الْعَنْبَرِيَّ، أَنَّهُ أَبْصَرَ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنِ عُنْبَةَ، فَنَسِيَ أَنْ يَسْتَنْشِقَ، فَلَمَّا وَلَّى الْغُلَامُ بِالْكُوزِ، قَالَ: نَسِيتُ أَمْرَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَدَعَا بِمَاءٍ فَاسْتَنْشَقَ مَرَّتَيْنِ

[276] Abū Mu'āwiyah narrated to us, from Al-A'mash, from Ibrāhīm, from 'Abd al-Raḥmān ibn Yazīd, who said: "Satan has a flask containing snorts (or snuff). When they stand for prayer, he makes them sniff it, so they were commanded at that point to blow their noses

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، قَالَ: إِنَّ لِلشَّيْطَانِ قَارُورَةً فِيهَا نُفُوحٌ، فَإِذَا قَامُوا فِي الصَّلَاةِ أَنْشَفُوهَا، فَأَمَرُوا عِنْدَ ذَلِكَ بِالْإِسْتِنْثَارِ

[277] Wakī‘ and Ishāq al-Rāzī narrated to us, from Ibn Abī Dhi‘b, from Qāriḡ ibn Shaybah, from Abū Ghaṭafān, from Ibn ‘Abbās, who said: The Messenger of Allah ﷺ said: “Sniff water twice deeply, or three times.” And Wakī‘ said: “Blow your noses.”

حَدَّثَنَا وَكِيعٌ، وَإِسْحَاقُ الرَّازِيُّ، عَنِ ابْنِ أَبِي ذَيْبٍ، عَنْ قَارِظِ بْنِ شَيْبَةَ، عَنْ أَبِي غَطَفَانَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اسْتَنْشِفُوا اِثْنَيْنِ بِالْعَيْنَيْنِ أَوْ ثَلَاثًا وَقَالَ وَكِيعٌ: اسْتَنْثِرُوا

[278] Abū Bakr narrated to us, from Mughīrah, from Ibrāhīm, who said: “They used to dislike that the sniffing of water be like [the sound/pain of] a whip.”

حَدَّثَنَا أَبُو بَكْرٍ عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يَكْرَهُونَ أَنْ يَكُونَ الْإِسْتِنْشَاقُ بِمَنْزِلَةِ السَّوْطِ

[279] Zayd ibn al-Ḥubāb narrated to us, from Mālik ibn Anas, from Al-Zuhri, from Abū Idrīs al-Khawlānī, from Abū Hurayrah, that the Messenger of Allah ﷺ said: “Whoever performs Wuḍū’, let him blow his nose; and whoever uses stones, let him use an odd number.”

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ تَوَضَّأَ فَلْيَنْثِرْ، وَمَنْ اسْتَجَمَرَ فَلْيُوْتِرْ

[280] Wakī‘ narrated to us, from Abū Hilāl, from Ibn Sīrīn, who said: “They used to rinse their mouths, sniff water, and blow their noses.”

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي هِلَالٍ، عَنِ ابْنِ سِيرِينَ، قَالَ: قَالَ: كَانُوا يُمَضِّمُونَ وَيَسْتَنْشِفُونَ وَيَنْثِرُونَ

[281] Wakī‘ narrated to us, from Sufyān, from Abū Najīh, from Mujāhid, who said: “Sniffing water is half of purification.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، قَالَ: الْإِسْتِنْشَاقُ شَطْرُ الطُّهُورِ

[282] Ḥumayd ibn ‘Abd al-Raḥmān narrated to us, from Ḥasan, from Layth, from Mujāhid, who said: “Sniffing water is half of purification.”

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنِ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: الْإِسْتِنْشَاقُ نِصْفُ الطُّهُورِ

[283] Wakī‘ narrated to us, from Ibn ‘Awn, from Ibrāhīm, from ‘Alqamah, that ‘Umayr performed Wuḍū’ and blew his nose twice, twice. [Section: Who used to pray [multiple] prayers with one Wuḍū’]

حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ عَوْنٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، أَنَّ عُمَيْرًا تَوَضَّأَ فَتَنَنَرَ مَرَّتَيْنِ مَرَّتَيْنِ مَنْ كَانَ يُصَلِّي الصَّلَاةَ بِوُضُوءٍ وَاحِدٍ

[284] Ḥafṣ narrated to us, from Layth, from ‘Aṭā’, Ṭāwūs, and Mujāhid, that they used to pray all prayers with one Wuḍū’.

حَدَّثَنَا حَفْصٌ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، وَطَاوُسٍ، وَمُجَاهِدٍ أَنَّهُمْ كَانُوا يُصَلُّونَ الصَّلَوَاتِ كُلَّهَا بِوُضُوءٍ وَاحِدٍ

[285] Mu‘āwiyah and Wakī‘ narrated to us, from Al-A‘mash, from ‘Umārah, from Al-Aswad, who said: He had a wooden bowl from which he performed Wuḍū’, then he would pray all the prayers with that Wuḍū’, with one Wuḍū’.

حَدَّثَنَا مُعَاوِيَةُ، وَوَكَيْعٌ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنِ الْأَسْوَدِ، قَالَ: كَانَ لَهُ قَعْبٌ يَتَوَضَّأُ بِهِ، ثُمَّ يُصَلِّي بِوُضُوئِهِ ذَلِكَ الصَّلَوَاتِ كُلَّهَا بِوُضُوءٍ وَاحِدٍ

[286] Yaḥyā ibn Sa‘īd narrated to us, from Mas‘ūd ibn ‘Alī, from ‘Ikrimah, who said: Sa‘d said: “If you perform Wuḍū’, pray with your Wuḍū’ as long as you do not break it.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ مَسْعُودِ بْنِ عَلِيٍّ، عَنْ عِكْرِمَةَ، قَالَ: قَالَ سَعْدٌ: إِذَا تَوَضَّأْتَ فَصَلِّ بِوُضُوئِكَ ذَلِكَ مَا لَمْ تُحْدِثْ

[287] Ḥafṣ narrated to us, from Yazīd, the freed slave of Salamah, from Salamah, that he used to pray the prayers with one Wuḍū’.

حَدَّثَنَا حَفْصٌ، عَنْ يَزِيدَ مَوْلَى سَلَمَةَ عَنْ سَلَمَةَ أَنَّهُ كَانَ يُصَلِّي الصَّلَوَاتِ بِوُضُوءٍ وَاحِدٍ

[288] Yaḥyā ibn Sa‘īd narrated to us, from Mujālīd, who said: “I saw Al-Sha‘bī pray the prayers with one Wuḍū’.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ مُجَالِدٍ، قَالَ: رَأَيْتُ الشَّعْبِيَّ يُصَلِّي الصَّلَوَاتِ بِوُضُوءٍ وَاحِدٍ

[289] Wakī‘ narrated to us, from Sufyān, from Al-Zubayr ibn ‘Adī, from Ibrāhīm, who said: “Indeed, I pray Zuh̄r, ‘Aṣr, Maghrib, and ‘Ishā’ with one Wuḍū’, unless I break my Wuḍū’ or speak evil.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنِ
إِبْرَاهِيمَ، قَالَ: إِنِّي لأُصَلِّي الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ
وَالْعِشَاءَ بِوُضُوءٍ وَاحِدٍ، إِلَّا أَنْ أُحْدِثَ حَدَّثًا أَوْ أَقُولَ
مُنْكَرًا

[290] ‘Abd Allāh ibn Idrīs narrated to us, from Hishām, from Al-Ḥasan, who said: “A man prays all the prayers with one Wuḍū’ as long as he does not break it; and likewise for Tayammum.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ،
قَالَ: يُصَلِّي الرَّجُلُ الصَّلَوَاتِ كُلَّهَا بِوُضُوءٍ وَاحِدٍ مَا لَمْ
يُحْدِثْ، وَكَذَلِكَ التَّيَمُّمُ

[291] Abū Khālīd al-Aḥmar narrated to us, from Ḥajjāj, from ‘Aṭīyyah, from Ibn ‘Umar, who said: He used to sit and pray Zuh̄r, ‘Aṣr, and Maghrib with one Wuḍū’.

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ حَجَّاجٍ، عَنْ عَطِيَّةٍ، عَنِ
ابْنِ عُمَرَ، قَالَ: كَانَ يَجْلِسُ فَيُصَلِّي الظُّهْرَ وَالْعَصْرَ
وَالْمَغْرِبَ بِوُضُوءٍ وَاحِدٍ

[292] Wakī‘ narrated to us, from Isrā’īl, from Jābir, from a man called Sulaymān al-Baṣrī, from one who saw ‘Umar pray Zuh̄r, ‘Aṣr, and Maghrib with one Wuḍū’.

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ رَجُلٍ يُقَالُ
لَهُ سُلَيْمَانُ الْبَصْرِيُّ، عَمَّنْ رَأَى عُمَرَ يُصَلِّي الظُّهْرَ
وَالْعَصْرَ وَالْمَغْرِبَ بِوُضُوءٍ وَاحِدٍ

[293] Azhar al-Sammān narrated to us, from Ibn ‘Awn, from Muḥammad [Ibn Sīrīn], who said: He might pray Zuhr, then sit until he prayed ‘Aṣr—meaning with one Wuḍū’.

حَدَّثَنَا أَزْهَرُ السَّمَّانُ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ قَالَ: كَانَ رَبَّمَا صَلَّى الظُّهْرَ، ثُمَّ يَجْلِسُ حَتَّى يُصَلِّيَ الْعَصْرَ، يَعْني بِوُضُوءٍ وَاحِدٍ

[294] Wakī‘ narrated to us, from Isrā’īl, from Jābir, from Abū Ja‘far, who said: “He prays all the prayers with one purification.”

حَدَّثَنَا وَكَيْعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ، قَالَ: يُصَلِّي الصَّلَوَاتِ كُلَّهَا بِطُهُورٍ وَاحِدٍ

[295] Wakī‘ narrated to us, from Abū Hilāl, from Qatādah, from Sa‘īd ibn al-Musayyib, who said: “Wuḍū’ without [it being broken by] a Hadath is transgression.”

حَدَّثَنَا وَكَيْعٌ، عَنْ أَبِي هِلَالٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: الْوُضُوءُ مِنْ غَيْرِ حَدَثٍ اعْتِدَاءٌ

[296] Ibn Abī ‘Adī narrated to us, from Ibn ‘Awn, from Ibn Sīrīn, who said: I said to Shurayḥ: “Should I perform Wuḍū’ for every prayer?” He said: “Look at what the people do [implying they don’t].”

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ ابْنِ عَوْنٍ، عَنْ ابْنِ سِيرِينَ، قَالَ: قُلْتُ لَشُرَيْحٍ: أَتَوَضَّأُ لِكُلِّ صَلَاةٍ؟ قَالَ: انْظُرْ مَاذَا يَصْنَعُ النَّاسُ

[297] Ibn Fuḍayl narrated to us, from ‘Aṭā’ ibn al-Sā’ib, from Abū ‘Abd al-Raḥmān, that he prayed Zuhr and ‘Aṣr—and I think he also said he prayed Maghrib—without touching water.

حَدَّثَنَا ابْنُ فَضَيْلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ "أَنَّهُ صَلَّى الظُّهْرَ وَالْعَصْرَ، وَلَا أَعْلَمُهُ إِلَّا قَالَ: صَلَّى الْمَغْرِبَ، وَلَمْ يَمَسَّ مَاءً

[298] Wakī‘ narrated to us, from Sufyān, from Muḥārib ibn Dithār, from Ibn Buraydah, from his father, who said: “The Messenger of Allah ﷺ used to perform Wuḍū’ for every prayer, but on the Day of Conquest [of Mecca], he prayed all the prayers with one Wuḍū’.”

حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّهُ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ لِكُلِّ صَلَاةٍ، فَلَمَّا كَانَ يَوْمُ الْفَتْحِ صَلَّى الصَّلَوَاتِ كُلَّهَا بِوُضُوءٍ وَاحِدٍ

[299] Wakī‘ narrated to us, from Sufyān, from Salamah ibn Kuhayl, from Muḥammad ibn ‘Abd al-Raḥmān, from ‘Alqamah, who said: “There is no Wuḍū’ except from a Hadath (impurity).”

حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَلْقَمَةَ قَالَ: لَا وَضُوءَ إِلَّا مِنْ حَدَثٍ

[300] Ḥaḥṣ narrated to us, from Muḥammad ibn Ishāq, that Ibn al-Aswad came to him from Medina while he was ill, and he prayed ‘Ishā’—lifting one of his legs—and Fajr with one Wuḍū’. [Section: Who used to perform Wuḍū’ when he prayed]

حَدَّثَنَا حَفْصٌ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ أَنَّ ابْنَ الْأَسْوَدِ، قَدِمَ عَلَيْهِ مِنَ الْمَدِينَةِ وَهُوَ مُعْتَلٌّ فَصَلَّى الْعِشَاءَ وَهُوَ شَائِلٌ إِحْدَى رِجْلَيْهِ وَالْفَجَرَ بِوُضُوءٍ وَاحِدٍ مَنْ كَانَ يَتَوَضَّأُ إِذَا صَلَّى

[301] Yaḥyā ibn Sa‘īd narrated to us, from Mas‘ūd ibn ‘Alī, from ‘Ikrimah, who said: Sa‘d said: “If you perform Wuḍū’, pray with your Wuḍū’ as long as you do not break it.” And ‘Alī said: “When you stand [for prayer], wash your faces and your hands.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ مَسْعُودِ بْنِ عَلِيٍّ، عَنْ عِكْرِمَةَ، قَالَ: قَالَ سَعْدٌ: إِذَا تَوَضَّأْتَ فَصَلِّ بِوُضُوءِكَ مَا لَمْ تُحْدِثْ وَقَالَ عَلِيٌّ: إِذَا قُمْتُمْ فَأَغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ

[302] Wakī‘ narrated to us, from Ibn ‘Awn, from Ibn Sirīn, who said: “The Caliphs used to perform Wuḍū’ for every prayer.”

حَدَّثَنَا وَكَيْعٌ، عَنِ ابْنِ عَوْنٍ، عَنِ ابْنِ سِيرِينَ، قَالَ: كَانَتِ الْخُلَفَاءُ تَوَضَّأُوا لِكُلِّ صَلَاةٍ

[303] Yazīd ibn Hārūn narrated to us, saying: Hammād ibn Zayd narrated to us, from Hishām ibn Ḥassān, from Muḥammad, who said: “Abū Bakr, ‘Umar, and ‘Uthmān—as far as Abū Khālīd knows—used to perform Wuḍū’ for every prayer. If they were in the mosque, they would call for a basin.” [Section: Regarding Wuḍū’ with the leftover water of a donkey and a dog; who disliked it]

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: نا حَمَّادُ بْنُ زَيْدٍ، عَنْ هِشَامِ بْنِ حَسَّانٍ، عَنْ مُحَمَّدٍ، قَالَ: كَانَ أَبُو بَكْرٍ، وَعُمَرُ، وَعُثْمَانُ، فِيمَا يَعْلَمُ أَبُو خَالِدٍ يَتَوَضَّأُونَ لِكُلِّ صَلَاةٍ، فَإِذَا كَانُوا فِي الْمَسْجِدِ دَعَوْا بِالطَّسْتِ فِي الْوُضُوءِ بِسُورِ الْجِمَارِ وَالْكَلْبِ، مَنْ كَرِهَهُ

[304] Ḥafṣ ibn Ghiyāth narrated to us, from ‘Ubayd Allāh, from Nāfi’, from Ibn ‘Umar, that he used to dislike the leftover water of a donkey.

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ كَانَ يَكْرَهُ سُورَ الْجِمَارِ

[305] ‘Abd al-Raḥīm ibn Sulaymān narrated to us, from Ḥajjāj and ‘Ubayd Allāh, from Nāfi’, from Ibn ‘Umar, that he used to dislike the leftover water of a donkey and a dog.

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ حَجَّاجٍ، وَعُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ كَانَ يَكْرَهُ سُورَ الْجِمَارِ وَالْكَلْبِ

[306] Ibn Ghiyāth narrated to us, from Ash‘ath, from Al-Ḥasan and Ibn Sirīn, that both of them used to dislike the leftover water of a donkey and a dog.

حَدَّثَنَا ابْنُ غِيَاثٍ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، وَابْنِ سِيرِينَ أَنَّهُمَا كَانَا يَكْرَهُانِ سُورَ الْحِمَارِ وَالْكَلْبِ

[307] Jarīr ibn ‘Abd al-Ḥamīd narrated to us, from Mughīrah, from Ibrāhīm, who said: “He used to dislike the leftover water of a mule and a donkey.”

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ يَكْرَهُ سُورَ الْبَعْلِ وَالْحِمَارِ

[308] Jarīr narrated to us, from Mughīrah, from Ḥammād, who said: “The mule is from the donkey [same ruling].”

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ حَمَّادٍ، قَالَ: الْبَعْلُ مِنَ الْحِمَارِ

[309] ‘Abd al-Raḥīm narrated to us, from Ash‘ath, from Al-Ḥasan, that he used to dislike the leftover water of a donkey, a mule, and a dog.

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ أَنَّهُ كَانَ يَكْرَهُ سُورَ الْحِمَارِ وَالْبَعْلِ وَالْكَلْبِ

[310] Ibn ‘Ulayyah narrated to us, from Hishām al-Dastuwā’i, from Ḥammād, from Ibrāhīm, who said: He used to say: “Do not perform Wuḍū’ with the leftover water of a donkey, nor the leftover water of a mule, nor the leftover water of any predatory beast.”

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ هِشَامِ الدَّسْتَوَائِيِّ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ يَقُولُ: لَا تَوَضَّأُ بِسُورِ الْحِمَارِ، وَلَا بِسُورِ الْبَعْلِ، وَلَا بِسُورِ شَيْءٍ مِنَ السَّبَاعِ

[311] Wakī’ reported from Mis‘ar from Ḥakīm who said: I asked Abū Wā’il about the leftover water of a dog. He said: “I do not like sharing with it.”

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ حَكِيمٍ، قَالَ: سَأَلْتُ أَبَا وَائِلٍ، عَنْ سُورِ الْكَلْبِ، فَقَالَ: مَا أُحِبُّ مُشَارَكَتَهُ

[312] Whoever said there is no harm in the leftover water of a donkey Ibn ‘Ulayyah reported from Ibn Jurayj from ‘Atā’: “That he used to see no harm in the leftover water of a donkey.”

حَدَّثَنَا مَنْ قَالَ لَا بَأْسَ بِسُورِ الْحِمَارِ حَدَّثَنَا ابْنُ عُليَّةَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ أَنَّهُ كَانَ لَا يَرَى بَأْسًا بِسُورِ الْحِمَارِ

[313] ‘Abd al-A‘lā reported from Ma‘mar from Al-Zuhri who said: “There is no harm in the leftover water of a donkey.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، قَالَ: لَا بَأْسَ بِسُورِ الْحِمَارِ

[314] Muḥammad ibn Sawwār reported from Abū al-Ḥubāb: “That Jābir ibn Zayd used to see no harm in the leftover water of a donkey.”

حَدَّثَنَا مُحَمَّدُ بْنُ سَوَّارٍ، عَنْ أَبِي الْحُبَابِ أَنَّ جَابِرَ بْنَ زَيْدٍ كَانَ لَا يَرَى بَأْسًا بِسُورِ الْحِمَارِ

[315] Ghundar reported from Shu‘bah who said: I asked Al-Ḥakam, saying: “I performed ablution with the leftover water of a donkey and prayed.” He said: “Do not repeat [the prayer].” And I asked Ḥammād, and he said: “I would prefer that you repeat it.”

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، قَالَ: سَأَلْتُ الْحَكَمَ، قُلْتُ: تَوَضَّأْتُ بِفَضْلِ سُورِ الْحِمَارِ فَصَلَّيْتُ، قَالَ: لَا تُعِدِّ وَسَأَلْتُ حَمَّادًا، فَقَالَ: أَحَبُّ إِلَيَّ أَنْ تُعِيدَ

[316] Wakī‘ reported from Isrā’īl from Jābir from Abū ‘Āmir who said: “There is no harm in the leftover water of a mule.”

حَدَّثَنَا وَكَيْعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ أَبِي عَامِرٍ، قَالَ: لَا بَأْسَ بِسُورِ الْبُغْلِ

[317] Wakī‘ reported from Isrā’īl from Jābir from Abū Ja‘far who said: “There is no harm in the leftover water of every beast.”

حَدَّثَنَا وَكَيْعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ، قَالَ: لَا بَأْسَ بِسُورِ كُلِّ دَابَّةٍ

[318] Regarding ablution with the leftover water of a horse and camel Jarīr reported from Mughīrah from Ibrāhīm who said: “There is no harm in the leftover water of a horse, camel, cow, and sheep.”

حَدَّثَنَا فِي الْوُضُوءِ بِسُورِ الْفَرَسِ وَالْبَعِيرِ حَدَّثَنَا جَرِيرٌ،
عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: لَا بَأْسَ بِسُورِ الْفَرَسِ
وَالْبَعِيرِ وَالْبَقَرَةِ وَالشَّاةِ

[319] Ḥaḥṣ reported from Ḥajjāj and ‘Ubayd Allāh from Nāfi‘ from Ibn ‘Umar: “That he used to see no harm in the leftover water of a horse.”

حَدَّثَنَا حَفْصٌ، عَنْ حَجَّاجٍ، وَعُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ
ابْنِ عُمَرَ، أَنَّهُ كَانَ لَا يَرَى بَأْسًا بِسُورِ الْفَرَسِ

[320] Ḥaḥṣ reported from Ash‘ath from Al-Ḥasan and Ibn Sīrīn: “That they both saw no harm in the leftover water of a horse.”

حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، وَابْنِ سِيرِينَ
أَنَّهُمَا لَمْ يَرَيَا بَأْسًا بِسُورِ الْفَرَسِ

[321] Wakī‘ reported: Hishām al-Dastuwā’ī reported to us from Qatādah from ‘Ikrimah who said: “Every beast whose meat is eaten, there is no harm in performing ablution with its leftover water.”

حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا هِشَامُ الدَّسْتَوَائِيُّ، عَنْ قَتَادَةَ،
عَنْ عِكْرِمَةَ، قَالَ: كُلُّ دَابَّةٍ أَكَلَ لَحْمُهَا فَلَا بَأْسَ
بِالْوُضُوءِ مِنْ سُورِهَا

[322] Wakī‘ reported from Sufyān from Manṣūr from Ibrāhīm who said: “There is no harm in the leftover water of a cow, camel, and sheep.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا بَأْسَ بِسُورِ الْبَقَرَةِ وَالْبَعِيرِ وَالشَّاةِ

[323] Ablution with the leftover water of a chicken Muḥammad ibn ‘Abd Allāh al-Anṣārī reported from Ash‘ath from Al-Ḥasan that he used to say regarding a chicken drinking from a vessel: “It is disliked to perform ablution with it.”

حَدَّثَنَا الْوُضُوءُ بِسُورِ الدَّجَاجَةِ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ يَقُولُ فِي الدَّجَاجَةِ تَشْرَبُ مِنَ الْإِنَاءِ: يُكْرَهُ أَنْ يُتَوَضَّأَ بِهِ

[324] Whoever permitted ablution with the leftover water of a cat Ibn ‘Ulayyah reported from Ayyūb from Abū Qilābah who said: Abū Qatādah used to bring the vessel close to the cat, so it would drink from it, then he would perform ablution with its leftover water and say: “It is only household goods.”

حَدَّثَنَا مَنْ رَخَّصَ فِي الْوُضُوءِ بِسُورِ الْهَرِّ حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، قَالَ: كَانَ أَبُو قَتَادَةَ يُدْنِي الْإِنَاءَ مِنَ السَّنَّوْرِ فَيَلْغُ فِيهِ فَيَتَوَضَّأُ بِسُورِهِ وَيَقُولُ: إِنَّمَا هُوَ مِنْ مَتَاعِ النَّيِّبِ

[325] Zayd ibn al-Ḥubāb reported: Mālik ibn Anas informed us: Ishāq ibn ‘Abd Allāh ibn Abī Ṭalḥah al-Anṣārī informed me from Ḥumaydah bint ‘Ubayd ibn Rāfi‘ from Kabshah bint Ka‘b, who was married to one of Abū Qatādah’s sons: She poured water for Abū Qatādah to perform ablution. A cat came and drank, so he tilted the vessel for it. I began to look [in surprise]. He said: “O my niece, are you amazed?” The Messenger of Allah ﷺ said: “It is not impure; it is of those who roam around you [Tawwafun/Tawwafat].”

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، قَالَ: أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ، قَالَ: أَخْبَرَنِي إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ الْأَنْصَارِيِّ، عَنْ حُمَيْدَةَ بِنْتِ عُبَيْدِ بْنِ رَافِعٍ، عَنْ كَبْشَةَ بِنْتِ كَعْبٍ، وَكَانَتْ تَحْتَ بَعْضِ وَلَدِ أَبِي قَتَادَةَ، أَنَّهَا صَبَّتْ لِأَبِي قَتَادَةَ مَاءً يَتَوَضَّأُ بِهِ، فَجَاءَتْ هِرَّةٌ فَشَرِبَتْ فَأَصْغَى لَهَا الْإِنَاءَ، فَجَعَلَتْ أَنْظُرُ، فَقَالَ: يَا بُنَيَّةَ أَخِي أَتَعْجَبِينَ؟ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّهَا لَيْسَتْ بِنَجَسٍ، هِيَ مِنَ الطَّوَافِينَ عَلَيْكُمْ أَوْ مِنَ الطَّوَافَاتِ

[326] Wakī‘ reported from Mis‘ar from Ibn Ḥakīm who said: I asked Abū Wā’il about the leftover water of a cat. He said: “There is no harm in it.”

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنِ ابْنِ حَكِيمٍ، قَالَ: سَأَلْتُ أَبَا وَائِلٍ، عَنْ سُوْرِ السَّتْوْرِ، فَقَالَ: لَا بَأْسَ بِهِ

[327] Sharīk reported from Al-Rukayn from Ṣafīyyah who said: I asked Al-Ḥasan ibn ‘Alī about the cat. He said: “It is from the family of the house.”

حَدَّثَنَا شَرِيكٌ، عَنِ الرُّكَيْنِ، عَنْ صَفِيَّةَ قَالَتْ: سَأَلْتُ الْحَسَنَ بْنَ عَلِيٍّ، عَنِ الْهَرَّةِ، فَقَالَ: هُوَ مِنْ أَهْلِ الْبَيْتِ

[328] Ibn ‘Ulayyah reported from Khālīd from ‘Ikrimah from Ibn ‘Abbās who said: “The cat is from the household goods.”

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: الْهَرُّ مِنْ مَتَاعِ الْبَيْتِ

[329] Abū al-Aḥwaṣ reported from Simāk from a man from the people of Medina who said: Ablution water was placed for ‘Abd Allāh ibn ‘Umar, and a cat drank from it. ‘Abd Allāh came to perform ablution from it, and it was said to him: “The cat drank from it.” He said: “It is only from the family of the house.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سِمَاكِ، عَنْ رَجُلٍ مِنْ أَهْلِ الْمَدِينَةِ، قَالَ: وَضِعَ لِعَبْدِ اللَّهِ بْنِ عُمَرَ طَهُورُهُ فَشَرِبَتْ مِنْهُ السَّئُورُ، فَجَاءَ عَبْدُ اللَّهِ لِيَتَوَضَّأَ مِنْهُ، فَقِيلَ لَهُ: إِنَّ السَّئُورَ شَرِبَتْ مِنْهُ، فَقَالَ: إِنَّمَا هِيَ مِنْ أَهْلِ الْبَيْتِ

[330] Jarīr reported from Mughīrah from Ibrāhīm who said: “There is no harm in the leftover water of a

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا بَأْسَ بِسُورِ السَّئُورِ

[331] Rawḥ ibn ‘Ubādah reported from Muḥammad ibn ‘Abd al-Raḥmān al-‘Adanī who said: I heard Muḥammad ibn ‘Alī saying: “There is no harm in performing ablution with the leftover water of a cat.” And he used to say: “It is from the household goods.”

حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الْعَدَنِيِّ، قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ عَلِيٍّ، يَقُولُ: لَا بَأْسَ أَنْ يَتَوَضَّأَ بِفَضْلِ الْهَرِّ وَيَقُولُ: هِيَ مِنْ مَتَاعِ الْبَيْتِ

[332] Abū Baḥr al-Bakrāwī reported from Al-Jurayrī or Khālīd who said: “A cat lapped from a vessel belonging to Abū al-‘Alā’, and he performed ablution with its leftover water.”

حَدَّثَنَا أَبُو بَحرٍ الْبَكْرَاوِيُّ، عَنْ الْجُرَيْرِيِّ، أَوْ خَالِدٍ، قَالَ: وَلَعَتْ هِرَّةٌ فِي إِنَاءٍ لِأَبِي الْعَلَاءِ، فَتَوَضَّأَ بِفَضْلِهَا

[333] ‘Abd al-Raḥīm reported from Ash‘ath from Al-Ḥasan: “That he used to see no harm in the leftover water of a cat.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ أَنَّهُ كَانَ لَا يَرَى بَأْسًا بِسُورِ السَّنُورِ

[334] ‘Ubayd Allāh reported from Isrā’īl from Al-Suddī from ‘Ikrimah who said: “Ablution water used to be placed for Al-‘Abbās ibn ‘Abd al-Muṭṭalib, and something would distract him. A cat would come and drink from it, and he would perform ablution from it and pray.”

حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنِ السُّدِّيِّ، عَنْ عِكْرِمَةَ، قَالَ: كَانَ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ يُوضِعُ لَهُ الْوَضُوءَ، فَيَشْغَلُهُ الشَّيْءُ، فَيَجِيءُ الْهَرُّ فَيَشْرَبُ مِنْهُ، فَيَتَوَضَّأُ مِنْهُ وَيُصَلِّي

[335] Ibn Mahdī reported from Sulaym ibn Ḥayyān from Abū Ghālib who said: I heard Abū Salamah saying: “The cat is from the household goods.”

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُلَيْمِ بْنِ حَيَّانَ، عَنْ أَبِي غَالِبٍ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ، يَقُولُ: الْهَرُّ مِنْ مَتَاعِ الْبَيْتِ

[336] Wakī‘ reported: Yahyā ibn Muslim Abū al-Ḍaḥḥāk al-Hamdānī reported to me from his mother from her freedman ‘Awf ibn Mālīk al-Jābirī from ‘Alī, that he was asked about the leftover water of a cat. He said: “There is no harm in it.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنِي يَحْيَى بْنُ مُسْلِمٍ أَبُو الضَّحَّاكِ الْهَمْدَانِيُّ، عَنْ أُمِّهِ، عَنْ مَوْلَاهَا عَوْفِ بْنِ مَالِكِ الْجَابِرِيِّ، عَنْ عَلِيٍّ، أَنَّهُ سُئِلَ عَنْ سُورِ الْهَرِّ، فَقَالَ: لَا بَأْسَ بِهِ

[337] Wakī‘ reported: Hishām ibn ‘Urwah and ‘Alī ibn al-Mubārak reported to us from Ishāq ibn ‘Abd Allāh ibn Abī Ṭalḥah from the wife of ‘Abd Allāh ibn Abī Qatādah from Abū Qatādah who said: The Messenger of Allah ﷺ said: “The cat is of those who roam around you [Tawwafun/Tawwafat].”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، وَعَلِيُّ بْنُ الْمُبَارَكِ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ امْرَأَةٍ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْهَرُّ مِنَ الطَّوَافِينَ عَلَيْكُمْ، أَوْ مِنَ الطَّوَافَاتِ

[338] Wakī‘ reported from Mālīk ibn Mighwal from Abū Ishāq who said: A cat lapped in some milk belonging to the family of ‘Alqamah, and they wanted to pour it out. ‘Alqamah said: “It weighs heavy on my chest [I dislike] that I should pour it out.”

حَدَّثَنَا وَكِيعٌ، عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ أَبِي إِسْحَاقَ، قَالَ: وَلَغَ هَرٌّ فِي لَبَنٍ لِأَلِ عُلْقَمَةَ، فَأَرَادُوا أَنْ يُهْرِيقُوهُ، فَقَالَ عُلْقَمَةُ: إِنَّهُ لَيَتَفَاحَشُ فِي صَدْرِي أَنْ أَهْرِيقَهُ

[339] Whoever said it is not sufficient and the vessel must be washed Ibn ‘Ulayyah reported from Layth from ‘Aṭā’ from Abū Hurayrah: That he said regarding a cat when it laps in a vessel: “It should be washed seven times.”

حَدَّثَنَا مَنْ قَالَ لَا يُجْزَى وَيُغْسَلُ مِنْهُ الْإِنَاءُ حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ فِي السَّنُورِ إِذَا وَلَغَ فِي الْإِنَاءِ، قَالَ: يُغْسَلُ سَبْعَ مَرَّاتٍ

[340] ‘Abd al-Wahhāb al-Thaqafī reported from Ayyūb from Muḥammad [Ibn Sīrīn] regarding a vessel in which a cat laps: He said: “It should be washed once.”

حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ فِي الْإِنَاءِ يَلْغُ فِيهِ الْهَرُّ، قَالَ: يُغْسَلُ مَرَّةً

[341] Mu‘tamir reported from Yūnus from Al-Ḥasan that he was asked about a vessel in which a cat laps. He said: “It should be washed.”

حَدَّثَنَا مُعْتَمِرٌ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، أَنَّهُ سُئِلَ عَنِ الْإِنَاءِ يَلْغُ فِيهِ السَّنُورُ قَالَ: يُغْسَلُ

[342] Wakī‘ reported from Al-Ḥasan ibn ‘Alī who said: I heard ‘Aṭā’ saying regarding a cat lapping in a vessel: “He washes it seven times.”

حَدَّثَنَا وَكِيعٌ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، قَالَ: سَمِعْتُ عَطَاءَ، يَقُولُ فِي الْهَرِّ يَلْغُ فِي الْإِنَاءِ: يُغْسَلُهُ سَبْعَ مَرَّاتٍ

[343] Wakī‘ reported from ‘Īsā ibn al-Musayyab from Abū Zur‘ah from Abū Hurayrah who said: The Messenger of Allah ﷺ said: “The cat is a predatory beast (Sab’).”

حَدَّثَنَا وَكِيعٌ، عَنْ عِيسَى بْنِ الْمُسَيَّبِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْهَرُّ سَبْعٌ

[344] Wakī‘ reported from Ibn Abī ‘Arūbah from Qatādah from Sa‘īd ibn al-Musayyib who said: “It should be washed twice.”

حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ أَبِي عُرُوبَةَ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: يُغْسَلُ مَرَّتَيْنِ

[345] Ghundar reported from Hishām from Qatādah who said: “It should be washed twice or thrice.”

حَدَّثَنَا غُنْدَرٌ، عَنْ هِشَامٍ، عَنْ قَتَادَةَ، قَالَ: يُغْسَلُ مَرَّتَيْنِ، أَوْ ثَلَاثًا

[346] Regarding ablution with the leftover water of a woman Ibn ‘Ulayyah reported from Ḥabīb ibn Shihāb from his father that he asked Abū Hurayrah about the leftover purification water of a woman: Can one purify himself with it? He said: “We used to peck [take water] from around our bowl, washing from it, both of us.”

حَدَّثَنَا فِي الْوُضُوءِ بِفَضْلِ الْمَرْأَةِ حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ حَبِيبِ بْنِ شِهَابٍ، عَنْ أَبِيهِ، أَنَّهُ سَأَلَ أَبَا هُرَيْرَةَ، عَنْ سُورِ طَهُورِ الْمَرْأَةِ يُنْطَهَرُ مِنْهُ قَالَ: إِنْ كُنَّا لَنَنْقُرُ حَوْلَ قَصْعَتَيْنَا نَغْتَسِلُ مِنْهَا كِلَانَا

[347] Ibn ‘Ulayyah reported from Ayyūb from Nāfi‘ from Ibn ‘Umar: “That he used to see no harm in the leftover water of a woman, unless she was menstruating or Junub.”

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ كَانَ لَا يَرَى بِسُورِ الْمَرْأَةِ بَأْسًا، إِلَّا أَنْ تَكُونَ حَائِضًا أَوْ جُنُبًا

[348] Ibn ‘Ulayyah reported from Ayyūb from Abū Yazīd al-Madinī who said: Ibn ‘Abbās was asked about the leftover water of a woman. He said: “She has finer fingers and a better scent.”

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ أَيُّوبَ، عَنْ أَبِي يَزِيدَ الْمَدِينِيِّ، قَالَ: سَأَلَ ابْنُ عَبَّاسٍ عَنْ سُوْرِ الْمَرْأَةِ فَقَالَ: هِيَ أَطْفُ بُنَانًا وَأَطْيَبُ رِيحًا

[349] Ḥafṣ ibn Ghiyāth reported from ‘Ubayd Allāh ibn ‘Umar from Nāfi‘ from Ibn ‘Umar who said: “There is no harm in the leftover water of a woman as long as she is not menstruating or Junub.”

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ عُبيدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: لَا بَأْسَ بِفَضْلِ الْمَرْأَةِ مَا لَمْ تَكُنْ حَائِضًا أَوْ جُنُبًا

[350] Ḥafṣ reported from Al-A‘mash from Ibrāhīm who said: “There is no harm in the leftover ablution water of a woman.”

حَدَّثَنَا حَفْصٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا بَأْسَ بِفَضْلِ وَضُوءِ الْمَرْأَةِ

[351] ‘Umar ibn Ayyūb reported from Ja‘far ibn Burqān from ‘Ikrimah who said: “There is no harm in the leftover ablution water of a woman.”

حَدَّثَنَا عُمَرُ بْنُ أَيُّوبَ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ عِكْرِمَةَ، قَالَ: لَا بَأْسَ بِفَضْلِ وَضُوءِ الْمَرْأَةِ

[352] ‘Abd al-Raḥīm ibn Sulaymān reported from ‘Abd al-Malik from ‘Aṭā’ that he was asked about the leftover water of a menstruating woman: Can one perform ablution with it? He said: “Yes.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عِطَاءٍ، أَنَّهُ سُئِلَ عَنْ فَضْلِ الْحَائِضِ يُتَوَضَّأُ مِنْهُ؟ قَالَ: نَعَمْ

[353] Abū al-Aḥwaṣ reported from Simāk from ‘Ikrimah from Ibn ‘Abbās who said: Some of the wives of the Prophet ﷺ bathed in a large bowl. The Messenger of Allah ﷺ came to bathe or perform ablution from it. She said: “O Messenger of Allah, I was Junub.” The Prophet ﷺ said: “Water does not become Junub.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: اغْتَسَلَ بَعْضُ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جَفْنَةٍ، فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيُغْتَسَلَ مِنْهَا أَوْ لِيَتَوَضَّأَ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنِّي كُنْتُ جُنُبًا، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الْمَاءَ لَا يُجْنِبُ

[354] Whoever disliked performing ablution with her leftover water Ismā’il ibn ‘Ulayyah reported from Sulaymān al-Taymī who said: Abū Ḥālib reported to us from a man of Banū Ghifār from the Companions of the Prophet ﷺ who said: “The Messenger of Allah ﷺ forbade a man from performing ablution with the leftover purification water of a woman.”

حَدَّثَنَا مَنْ كَرِهَ أَنْ يُتَوَضَّأَ بِفَضْلِ وَضُوءِهَا حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيَّةَ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، قَالَ: حَدَّثَنَا أَبُو حَازِبٍ، عَنْ رَجُلٍ مِنْ بَنِي غِفَارٍ، مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُتَوَضَّأَ الرَّجُلُ بِفَضْلِ طَهْوَرِ الْمَرْأَةِ

[355] Wakī‘ reported from ‘Imrān ibn Ḥudayr from Sawādah ibn ‘Āṣim who said: I reached Al-Ḥakam al-Ghifārī while he was at Al-Mirbad, and he was forbidding them from using the leftover purification water of a woman. I said: “How excellent is the yellowness [saffron trace] of her arms! How excellent is such and such!” He took something and threw it at him, saying: “This is for you and your companions!” [Expressing anger at the trivialization].

حَدَّثَنَا وَكِيعٌ، عَنْ عِمْرَانَ بْنِ حُذَيْرٍ، عَنْ سَوَادَةَ بْنِ عَاصِمٍ، قَالَ: انْتَهَيْتُ إِلَى الْحَكَمِ الْغِفَارِيِّ وَهُوَ بِالْمِرْبَدِ، وَهُوَ يَنْهَاهُمْ عَنْ فَضْلِ طَهُورِ الْمَرْأَةِ، فَقُلْتُ: أَلَا حَبْدًا صُفْرَةً ذَرَاغِيهَا، أَلَا حَبْدًا كَذَا، فَأَخَذَ شَيْئًا فَرَمَاهُ بِهِ، وَقَالَ: لَكَ وَلِأَصْحَابِكَ

[356] Wakī‘ reported from Al-Mas‘ūdī from Al-Muhājir Abū al-Ḥasan from Kulthūm ibn ‘Āmir: “That Juwayriyah bint al-Ḥārith performed ablution. I wanted to perform ablution with her leftover water, but she forbade me.”

حَدَّثَنَا وَكِيعٌ، عَنْ الْمَسْعُودِيِّ، عَنْ الْمُهَاجِرِ أَبِي الْحَسَنِ، عَنْ كُثُومِ بْنِ عَامِرٍ أَنَّ جُوَيْرِيَةَ بِنْتَ الْحَارِثِ، تَوَضَّأَتْ، فَأَرَدْتُ أَنْ أَتَوَضَّأَ بِفَضْلِ وَضُوئِهَا فَنَهَنِي

[357] ‘Abdah ibn Sulaymān reported from Shu‘bah from Qatādah from Sa‘īd ibn al-Musayyib and Al-Ḥasan: “That they both disliked the leftover purification water of a woman.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سُلَيْمَانَ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَالْحَسَنِ أَنَّهُمَا كَانَا يَكْرَهُانَ فَضْلَ طَهُورِهَا

[358] Ḥafṣ ibn Ghiyāth reported from ‘Amr from Al-Ḥasan who said: “It was forbidden for a man to perform ablution with the leftover ablution water of a woman.”

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ عَمْرِو، عَنْ الْحَسَنِ، قَالَ: نُهِيَ أَنْ يَتَوَضَّأَ الرَّجُلُ بِفَضْلِ وَضُوءِ الْمَرْأَةِ

[359] Wakī‘ reported from Khālīd ibn Dīnār from Abū al-‘Āliyah who said: I was with a man from the Companions of the Prophet ﷺ and I wanted to perform ablution with water he had. He said: “Do not perform ablution with it, for it is the leftover of a woman.”

حَدَّثَنَا وَكَيْعٌ، عَنْ خَالِدِ بْنِ دِينَارٍ، عَنْ أَبِي الْعَالِيَةِ، قَالَ: كُنْتُ عِنْدَ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَرَدْتُ أَنْ أَتَوَضَّأَ مِنْ مَاءٍ عِنْدَهُ، فَقَالَ: لَا تَوَضَّأْ بِهِ فَإِنَّهُ فَضْلُ امْرَأَةٍ

[360] Abū Mu‘āwiyah reported from ‘Āṣim from Ghunaym ibn Qays who said: “If a woman was alone with the ablution water without you, then do not perform ablution with her leftover.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ عُثَيْمِ بْنِ قَيْسٍ، قَالَ: إِذَا خَلَتْ الْمَرْأَةُ بِالْوَضُوءِ دُونَكَ فَلَا تَوَضَّأْ بِفَضْلِهَا

[361] Regarding the leftover drink of a menstruating woman Mu'tamir ibn Sulaymān reported from 'Imrān ibn Ḥudayr: "That the wife of Yazīd ibn al-Shikhkhīr drank while she was menstruating, and Yazīd performed ablution with it [the remaining water]."

حَدَّثَنَا فِي فَضْلِ شَرَابِ الْحَائِضِ حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ عِمْرَانَ بْنِ حُدَيْرٍ، أَنَّ امْرَأَةَ يَزِيدَ بْنِ الشَّخِيرِ شَرِبَتْ وَهِيَ حَائِضٌ، فَتَوَضَّأَ بِهِ يَزِيدُ

[362] Mu'tamir ibn Sulaymān reported from Salm ibn Abī al-Dhayyāl from Al-Ḥasan who said: "I asked him about a man performing ablution with the leftover drink of a menstruating woman, and he saw no harm in it."

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ سَلْمِ بْنِ أَبِي الدِّيَالِ، عَنْ الْحَسَنِ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَتَوَضَّأُ بِفَضْلِ شَرَابِ الْحَائِضِ فَلَمْ يَرِ بِهِ بَأْسًا

[363] Muḥammad ibn Fuḍayl reported from 'Abd al-Malik from 'Aṭā' that he was asked about a menstruating woman who drinks from water: Can one perform ablution with it? He said: "Yes, there is no harm in it."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، أَنَّهُ سُئِلَ عَنِ الْحَائِضِ تَشْرَبُ مِنَ الْمَاءِ، أَيَتَوَضَّأُ بِهِ؟ فَقَالَ: نَعَمْ، لَا بَأْسَ بِهِ

[364] 'Abdah ibn Sulaymān reported from Ibn Abī 'Arūbah from Qatādah who said: 'Umar said: "Her menses is not in her mouth."

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، قَالَ: قَالَ عُمَرُ: لَيْسَ حَيْضُهَا فِي فِيهَا

[365] Hushaym reported: Mughīrah reported to us from Ibrāhīm: “That he used to see no harm in the leftover ablution water of a menstruating woman, but he disliked her leftover drink.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: حَدَّثَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ أَنَّهُ كَانَ لَا يَرَى بَأْسًا بِفَضْلِ وَضُوءِ الْحَائِضِ، وَيَكْرَهُ سُورَهَا مِنْ الشَّرَابِ

[366] Wakī‘ reported from Sufyān from Jābir from ‘Āmir who said: “There is no harm in the leftover water of a menstruating woman, a Junub person, and a polytheist.”

حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، قَالَ: لَا بَأْسَ بِسُورِ الْحَائِضِ وَالْجُنُبِ وَالْمُشْرِكِ

[367] ‘Abdah ibn Sulaymān reported from Ibn Abī ‘Arūbah from Qatādah from Sa‘īd ibn al-Musayyib and Al-Ḥasan: “That they both saw no harm in her leftover drink” - meaning the woman.

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَالْحَسَنِ أَنَّهُمَا لَمْ يَرَيَا بِفَضْلِ شَرَابِهَا بَأْسًا يَغْنِي الْمَرْأَةَ

[368] Regarding a man and a woman bathing with the same water Sufyān ibn ‘Uyaynah reported from ‘Amr from Jābir ibn Zayd from Ibn ‘Abbās from Maymūnah who said: “I used to bathe, I and the Prophet ﷺ, from a single vessel.”

حَدَّثَنَا فِي الرَّجُلِ وَالْمَرْأَةِ يَغْتَسِلَانِ بِمَاءٍ وَاحِدٍ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنْ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ، قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ إِنَاءٍ وَاحِدٍ

[369] Ibn ‘Uyaynah reported from Al-Zuhri from ‘Urwah from ‘Ā’ishah who said: “The Prophet ﷺ used to bathe from a Faraq, which is a vessel [approx 3 Sa’], and I and he used to bathe from a single vessel.”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَغَسَّلُ مِنَ الْفَرَقِ وَهُوَ الْقَدْحُ، وَكُنْتُ أَغْتَسِلُ أَنَا وَهُوَ مِنْ إِنَاءٍ وَاحِدٍ

[370] Waki’ reported from Sufyān from Manṣūr from Ibrāhīm from Al-Aswad from ‘Ā’ishah who said: “I used to bathe, I and the Messenger of Allah ﷺ, from a single vessel while we were both Junub.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ إِنَاءٍ وَاحِدٍ وَنَحْنُ جُنُبَانِ

[371] Waki’ reported from Usāmah ibn Zayd from Al-Nu‘mān ibn Kharrabūdh who said: I heard Umm Ṣubayyah al-Juhaniyyah saying: “Sometimes my hand and the hand of the Messenger of Allah ﷺ would alternate in [taking water for] ablution from a single vessel.”

حَدَّثَنَا وَكِيعٌ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنِ النُّعْمَانَ بْنِ خَرْبُودٍ، قَالَ: سَمِعْتُ أُمَّ صُبَيْةَ الْجُهَنِيَّةَ، تَقُولُ: رُبَّمَا اخْتَلَفَتْ يَدَيَّ وَيَدُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْوُضُوءِ مِنْ إِنَاءٍ وَاحِدٍ

[372] Ibn ‘Ulayyah reported from Hishām al-Dastuwā’ī from Yahyā ibn Abī Kathīr who said: Abū Salamah reported to us from Zaynab bint Umm Salamah from Umm Salamah: “That she and the Messenger of Allah ﷺ used to bathe from a single vessel.”

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ هِشَامِ الدَّسْتَوَائِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ، عَنْ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ أَنَّهَا كَانَتْ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَغْتَسِلَانِ مِنْ إِنَاءٍ وَاحِدٍ

[373] Hushaym reported: Mughīrah informed us from Ibrāhīm from ‘Ā’ishah who said: “I used to bathe, I and the Prophet ﷺ, from a single vessel; we put our hands in together.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ، عَنْ عَائِشَةَ، قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ إِنَاءٍ وَاحِدٍ، نَضَعُ أَيْدِينَا مَعًا

[374] Ḥammād ibn Khālīd reported from Muḥammad ibn Ṣāliḥ from Ḥumayd ibn Nāfi‘ from Umm Sa’d, the wife of Zayd ibn Thābit, who said: “I used to bathe, I and Zayd, from a single vessel due to Janabah.”

حَدَّثَنَا حَمَّادُ بْنُ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ صَالِحٍ، عَنْ حُمَيْدِ بْنِ نَافِعٍ، عَنْ أُمِّ سَعْدِ امْرَأَةِ زَيْدِ بْنِ ثَابِتٍ، قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَزَيْدٌ مِنْ إِنَاءٍ وَاحِدٍ مِنَ الْجَنَابَةِ

[375] Ḥafṣ ibn Ghiyāth reported from Ibn Jurayj from Nāfi‘ from Ibn ‘Umar who said: “There is no harm if two Junub persons dip [their hands] from a single vessel.”

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: لَا بَأْسَ أَنْ يُدْلِيَ الْجُنُبَانِ مِنْ إِنَاءٍ وَاحِدٍ

[376] Wakī‘ reported from Mis‘ar from Qays ibn Muslim from Umm al-Ḥajjāj al-Jadaliyyah who said: “Sometimes I would dispute with ‘Abd Allāh [ibn Mas‘ūd] over the ablution water [playfully/sharing].”

حَدَّثَنَا وَكَيْعٌ، عَنْ مِسْعَرٍ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ أُمِّ الْحَجَّاجِ الْجَدَلِيَّةِ، قَالَتْ: رُبَّمَا نَارَعْتُ عَبْدَ اللَّهِ الْوُضُوءَ

[377] Ismā‘il ibn ‘Ulayyah reported from Ḥabīb ibn Shihāb from his father that he asked Abū Hurayrah [about the leftover purification water of a woman: Can one purify himself with it? He said]: “We used to peck from around our bowl, washing from it, both of us.”

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيَّةَ، عَنْ حَبِيبِ بْنِ شِهَابٍ، عَنْ أَبِيهِ، أَنَّهُ سَأَلَ أَبَا هُرَيْرَةَ [عَنْ سَوْرِ طَهْرِ الْمَرْأَةِ يَتَطَهَّرُ مِنْهُ قَالَ] إِنْ كُنَّا لَنَنْقُرُ حَوْلَ قِصْعَتِنَا نَغْتَسِلُ مِنْهَا كِلَانَا

[378] Asbāṭ ibn Muḥammad reported from Al-Shaybānī from ‘Ikrimah who said: “A woman bathes with her husband's leftover water, and they both scoop rapidly from a single vessel.”

حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ، عَنِ الشَّيْبَانِيِّ، عَنْ عِكْرِمَةَ، قَالَ: تَغْتَسِلُ الْمَرْأَةُ بِسَوْرِ زَوْجِهَا وَيَنْتَهِزَانِ مِنْ إِنَاءٍ وَاحِدٍ

[379] ‘Ubayd Allāh reported: Isrā‘il informed us from Abū Ishāq from Al-Ḥārith from ‘Alī who said: “The Messenger of Allah ﷺ used to bathe, he and his family, from a single vessel.”

حَدَّثَنَا عُبَيْدُ اللَّهِ، قَالَ: أُنْبِأَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَغْتَسِلُ هُوَ وَأَهْلُهُ مِنْ إِنَاءٍ وَاحِدٍ

[380] Ibn Mahdī reported from Sufyān from Abū Ishāq from Abū ‘Ammār who said: “If a man and a woman bathe from a single vessel, the man starts first.”

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عَمَّارٍ، قَالَ: إِذَا اغْتَسَلَ الرَّجُلُ وَالْمَرْأَةُ مِنْ إِنَاءٍ وَاحِدٍ بَدَأَ الرَّجُلُ

[381] Ḥusayn ibn ‘Alī reported from Zā’idah from ‘Aṭā’ ibn al-Sā’ib from Al-Sha’bī who said: “A man and his wife bathe from a single vessel.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنِ الشَّعْبِيِّ، قَالَ: يَغْتَسِلُ الرَّجُلُ وَامْرَأَتُهُ مِنْ إِنَاءٍ وَاحِدٍ

[382] Muḥammad ibn al-Ḥasan al-Asadī reported: Sharīk reported to us from ‘Abd Allāh ibn Muḥammad ibn ‘Aqīl from Jābir ibn ‘Abd Allāh who said: “The Messenger of Allah ﷺ and his wives used to bathe from a single vessel.”

حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الْأَسَدِيُّ، قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَزْوَاجُهُ يَغْتَسِلُونَ مِنْ إِنَاءٍ وَاحِدٍ

[383] Hushaym reported: ‘Abd al-Malik informed us from ‘Aṭā’ from ‘Ā’ishah who said: “I used to bathe, I and the Prophet ﷺ, from a single vessel, but he used to start first.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَنْبَأَنَا عَبْدُ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ، قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ إِنَاءٍ وَاحِدٍ وَلَكِنَّهُ كَانَ يَبْدَأُ

[384] Whoever disliked that Yazīd ibn Hārūn reported from Al-Taymī from Abū Sahlah from Abū Hurayrah: “That he forbade a woman and a man from bathing from a single vessel.”

حَدَّثَنَا مَنْ كَرِهَ ذَلِكَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ النَّيْمِيِّ، عَنْ أَبِي سَهْلَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ نَهَى أَنْ تَغْتَسِلَ الْمَرْأَةُ وَالرَّجُلُ مِنْ إِنَاءٍ وَاحِدٍ

[385] Regarding ablution in the mosque Sufyān ibn ‘Uyaynah reported from ‘Ubayd Allāh ibn Abī Yazīd from Ibn ‘Abbās who said: “I do not make it lawful for a bather to bathe in the mosque, but for a drinker and one performing ablution, it is lawful and permissible [Hill wa Ball].”

حَدَّثَنَا فِي الْوُضُوءِ فِي الْمَسْجِدِ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: لَا أَجْزِلُهَا لِمَغْتَسِلٍ يَغْتَسِلُ فِي الْمَسْجِدِ، وَهِيَ لِشَارِبٍ وَمَتَوَضِّئٍ جِلٌّ وَبِلٌّ

[386] ‘Isā ibn Yūnus reported from ‘Ubayd Allāh ibn ‘Abd al-Raḥmān ibn Mawhab from Ṣāliḥ ibn Muslim al-Laythī who said: “I saw Ibn Jubayr ibn Mu‘im in the mosque; he dug up the pebbles [to make a hole], then performed his entire ablution in the mosque.”

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مَوْهَبٍ، عَنْ صَالِحِ بْنِ مُسْلِمٍ اللَّيْثِيِّ، قَالَ: رَأَيْتُ ابْنَ جُبَيْرِ بْنِ مُطْعِمٍ فِي الْمَسْجِدِ فَحَصَّ عَنِ الْحَصَى، ثُمَّ تَوَضَّأَ وَضُوءَهُ كُلَّهُ فِي الْمَسْجِدِ

[387] Ḥafṣ ibn Ghiyāth reported from Ḥajjāj from ‘Aṭīyyah who said: “I saw Ibn ‘Umar performing ablution in the mosque after he had urinated - meaning outside the mosque.”

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ حَجَّاجٍ، عَنْ عَطِيَّةٍ، قَالَ: رَأَيْتُ ابْنَ عُمَرَ، تَوَضَّأَ فِي الْمَسْجِدِ بَعْدَ مَا بَالَ، يَعْنِي خَارِجَ الْمَسْجِدِ

[388] Ḥafṣ reported from Ḥajjāj from Ḥammād who said: I asked Ibrāhīm [about it], and he saw no harm in it.

حَدَّثَنَا حَفْصٌ، عَنْ حَجَّاجٍ، عَنْ حَمَّادٍ، قَالَ: سَأَلْتُ إِبْرَاهِيمَ فَلَمْ يَرَ بِهِ بَأْسًا

[389] Ḥafṣ reported from Ḥajjāj who said: I asked ‘Aṭā’, and he said: “We indeed perform ablution in the one with the greatest sanctity: Al-Masjid al-Harām.”

حَدَّثَنَا حَفْصٌ، عَنْ حَجَّاجٍ، قَالَ: سَأَلْتُ عَطَاءً، فَقَالَ: إِنَّا لَنَتَوَضَّأُ فِي أَعْظَمِهَا حُرْمَةً مَسْجِدِ الْحَرَامِ

[390] Mu‘tamir ibn Sulaymān reported from his father who said: “Abū Mijlaz used to mostly narrate to us about the Qur’an. Sometimes the prayer time would arrive, so he would perform ablution in the mosque. It was said to him: ‘A light ablution?’ He said: ‘Yes.’”

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، قَالَ: "كَانَ أَبُو مِجْلَازٍ عَامَّةً مَا يُحَدِّثُنَا عَنِ الْقُرْآنِ، فَرُبَّمَا حَضَرَتِ الصَّلَاةُ فَتَوَضَّأَ فِي الْمَسْجِدِ، قِيلَ لَهُ: وَضُوءٌ يُتَجَوَّزُ فِيهِ، قَالَ: نَعَمْ

[391] ‘Īsā ibn Yūnus reported from Al-Awzā’ī from ‘Aṭā’ who said: “There is no harm in performing ablution in the mosque as long as the man does not wash his private parts [does not perform Istinja/Ghusl].”

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، عَنْ عَطَاءٍ قَالَ: لَا بَأْسَ بِالْوُضُوءِ فِي الْمَسْجِدِ مَا لَمْ يَغْسِلِ الرَّجُلُ فَرْجَهُ

[392] ‘Īsā ibn Yūnus reported from Ibn Abī Rawwād who said: “I saw ‘Aṭā’ and Ṭāwūs performing ablution in Al-Masjid al-Harām.”

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ ابْنِ أَبِي رَوَّادٍ، قَالَ: رَأَيْتُ عَطَاءً، وَطَاوُسًا، يَتَوَضَّأَانِ فِي الْمَسْجِدِ الْحَرَامِ

[393] Wakī’ reported from Khālīd ibn Dīnār from Abū al-‘Āliyah who said: A man from the Companions of the Prophet ﷺ said: I preserved for you [the fact] “That the Prophet ﷺ performed ablution in the mosque.”

حَدَّثَنَا وَكَيْعٌ، عَنْ خَالِدِ بْنِ دِينَارٍ، عَنْ أَبِي الْعَالِيَةِ، قَالَ: قَالَ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: حَفِظْتُ لَكَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ فِي الْمَسْجِدِ

[394] Yahyā ibn Sa‘īd reported from Ḥusayn al-Mu‘allim from Ibn Sīrīn: “That he disliked sitting in the mosque to perform ablution.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ حُسَيْنِ الْمُعَلِّمِ، عَنِ ابْنِ سِيرِينَ أَنَّهُ كَرِهَ أَنْ يَقْعُدَ فِي الْمَسْجِدِ يَتَوَضَّأُ

[395] Regarding ablution in copper [vessels] Ibn ‘Ulayyah reported from Shu‘ayb ibn al-Ḥabḥāb from Al-Ḥasan who said: “I saw ‘Uthmān having water poured on him from a pitcher (Ibriq).”

حَدَّثَنَا فِي الْوُضُوءِ فِي النُّحَاسِ حَدَّثَنَا ابْنُ عَلِيَّةَ، عَنْ شُعَيْبِ بْنِ الْحَبَابِ، عَنِ الْحَسَنِ، قَالَ: رَأَيْتُ عُثْمَانَ، يُصَبُّ عَلَيْهِ مِنْ إِبْرِيقٍ

[396] Wakī‘ reported from ‘Uthmān al-Shaybānī from Al-Azraq ibn Qays who said: “I saw Anas performing ablution in a basin (Tast).”

حَدَّثَنَا وَكَيْعٌ، عَنْ عُثْمَانَ الشَّيْبَانِيِّ، عَنِ الْأَزْرَقِ بْنِ قَيْسٍ، قَالَ: رَأَيْتُ أَنَسًا تَوَضَّأَ فِي طَسْتٍ

[397] Wakī‘ reported from Jarīr ibn Ḥāzim who said: “I saw Ibn Sīrīn performing ablution in a small vessel (Tawr).”

حَدَّثَنَا وَكَيْعٌ، عَنْ جَرِيرِ بْنِ حَازِمٍ، قَالَ: رَأَيْتُ ابْنَ سِيرِينَ، يَتَوَضَّأُ فِي تَوْرٍ

[398] Yaḥyā ibn Sulaym reported from Ibn Jurayj: ‘Aṭā’ spoke about ablution in copper vessels, saying: “There is no harm in it.” I said: “But people dislike it.” He said: “They dislike its smell.”

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ عَطَاءٌ، عَنْ الْوُضُوءِ فِي النُّحَاسِ فَقَالَ: لَا بَأْسَ بِهِ قُلْتُ: فَإِنَّ النَّاسَ يَكْرَهُونَهُ، قَالَ: يَكْرَهُونَ رِيحَهُ

[399] ‘Abd al-Raḥīm ibn Sulaymān reported from ‘Abd al-Malik ibn Sal’ from ‘Abd Khayr who said: We were with ‘Alī one day for the morning prayer. When he finished, he called the servant for a basin. He performed ablution, then inserted his fingers into his ears, then said: “This is how I saw the Messenger of Allah ﷺ perform ablution.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَلْعٍ، عَنْ عَبْدِ خَيْرٍ، قَالَ: كُنَّا مَعَ عَلِيٍّ يَوْمًا صَلَاةَ الْعَدَاةِ، فَلَمَّا انْصَرَفَ دَعَا الْعُلَامَ بِالطَّسْتِ فَتَوَضَّأَ، ثُمَّ ادْخَلَ إِصْبَعِيهِ فِي أُذُنَيْهِ ثُمَّ قَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ

[400] Aḥmad ibn ‘Abd Allāh reported from ‘Abd al-‘Azīz ibn Abī Salamah who said: ‘Amr ibn Yaḥyā informed us from his father from ‘Abd Allāh ibn Zayd, the Companion of the Messenger of Allah ﷺ, who said: “The Messenger of Allah ﷺ came to us, and we brought out water for him in a brass [Sufr] vessel, and he performed ablution with it.”

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي سَلَمَةَ، قَالَ: أَخْبَرَنَا عَمْرُو بْنُ يَحْيَى، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ صَاحِبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: أَتَانَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْرَجَنَا لَهُ مَاءً فِي ثَوْرٍ مِنْ صُفْرِ، فَتَوَضَّأَ بِهِ

[401] Yaḥyā ibn Sulaym narrated to us, from Ibn Jurayj, who said: Mu‘āwiyah said: “I was forbidden to perform Wuḍū’ from copper [vessels].”

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: قَالَ مُعَاوِيَةُ: نُهِيتُ أَنْ أَتَوَضَّأَ فِي النُّحَاسِ

[402] ‘Abd Allāh ibn Numayr narrated to us, from ‘Ubayd Allāh, from Nāfi‘, from Ibn ‘Umar, that he used to not drink from a brass (Ṣufr) cup, nor perform Wuḍū’ from it.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ كَانَ لَا يَشْرَبُ مِنْ قَدَحٍ مِنْ صُفْرٍ، وَلَا يَتَوَضَّأُ فِيهِ

[403] Wakī‘ narrated to us, from his father, from Muslim Abū Farwah, who said: “I saw ‘Abd al-Raḥmān ibn Abī Laylā performing Wuḍū’ in a basin in the mosque.”

حَدَّثَنَا وَكَيْعٌ، عَنْ أَبِيهِ، عَنْ مُسْلِمِ أَبِي فَرَوَةَ، قَالَ: رَأَيْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى يَتَوَضَّأُ فِي طَسْتٍ فِي الْمَسْجِدِ

[404] Wakī‘ narrated to us, saying: Sufyān narrated to us, from ‘Abd Allāh ibn Dinār, from Ibn ‘Umar, that he used to dislike brass, and he would not perform Wuḍū’ from it. [Section: Who rinsed the mouth and sniffed water from a single handful]

حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَكْرَهُ الصُّفْرَ، وَكَانَ لَا يَتَوَضَّأُ فِيهِ مَنْ تَمَضَّمَصَ وَاسْتَنْشَقَ مِنْ كَفٍّ وَاحِدَةٍ

[405] ‘Abbād ibn al-‘Awwām narrated to us, from Jamīl ibn Zayd, who said: “I saw Ibn ‘Umar rinse his mouth and sniff water from a single handful.”

حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنْ جَمِيلِ بْنِ زَيْدٍ، قَالَ: رَأَيْتُ ابْنَ عُمَرَ، تَمَضَّمَصَ وَاسْتَنْشَقَ مِنْ كَفٍّ وَاحِدَةٍ

[406] Sharīk narrated to us, from Khālīd ibn ‘Alqamah, from ‘Abd Khayr, from ‘Alī, who said: “He performed Wuḍū’, rinsed his mouth three times, and sniffed water three times from a single handful.” He said: “This is the Wuḍū’ of your Prophet ﷺ.”

حَدَّثَنَا شَرِيكٌ، عَنْ خَالِدِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ، قَالَ: تَوَضَّأَ فَمَضْمَضَ ثَلَاثًا، وَاسْتَنْشَقَ ثَلَاثًا مِنْ كَفٍّ وَاحِدَةٍ قَالَ: هَكَذَا وَضُوءُ نَبِيِّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[407] Ibn Idrīs narrated to us, from Muḥammad ibn ‘Ajlān, from Zayd ibn Aslam, from ‘Aṭā’ ibn Yasār, from Ibn ‘Abbās, that the Prophet ﷺ performed Wuḍū’ and scooped a scoop [of water] from which he rinsed his mouth and sniffed water.

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - - تَوَضَّأَ فَغَرَفَ غَرْفَةً تَمَضْمَضَ مِنْهَا وَاسْتَنْشَقَ

[408] Yazīd ibn Hārūn narrated to us, from Rāshid ibn Ma‘bad, who said: “I saw Anas ibn Mālīk rinse his mouth and sniff water from a single handful.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ رَاشِدِ بْنِ مَعْبُدٍ، قَالَ: رَأَيْتُ أَنَسَ بْنَ مَالِكٍ، يُمَضْمِضُ وَيَسْتَنْشِقُ مِنْ كَفٍّ وَاحِدَةٍ

[409] Muḥammad ibn Abī ‘Adī narrated to us, from Ibn ‘Awn, from Muḥammad [Ibn Sīrīn], who said: “He used to rinse his mouth and sniff water with the same water each time.”

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، قَالَ: كَانَ يُمَضْمِضُ وَيَسْتَنْشِقُ بِمَاءٍ وَاحِدٍ كُلَّ مَرَّةٍ

[410] It was narrated to me from Hushaym, from Al-‘Awwām, from Ibrāhīm al-Taymī, that he used to rinse his mouth and sniff water from a single handful.

حَدَّثَنَا حَدَّثْتُ عَنْ هُشَيْمٍ، عَنِ الْعَوَّامِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ أَنَّهُ كَانَ يُمَضِّضُ وَيَسْتَنْشِقُ مِنْ كَفٍّ وَاحِدَةٍ

[411] Al-Thaqafī narrated to us, from Khālīd, from Muḥammad [Ibn Sīrīn], that he used to take water for rinsing the mouth and sniffing once. [Section: Regarding a person from whose anus worms exit]

حَدَّثَنَا الثَّقَفِيُّ، عَنْ خَالِدٍ، عَنْ مُحَمَّدٍ أَنَّهُ كَانَ يَأْخُذُ الْمَضْمَضَةَ وَالْإِسْتِنْشَاقَ مِنَ الْمَاءِ مَرَّةً فِي إِنْسَانٍ يَخْرُجُ مِنْ دُبُرِهِ الدُّودُ

[412] Ḥaṣṣ ibn Ghiyāth narrated to us, from Ibn Jurayj, from ‘Aṭā’, who said: “He performs Wuḍū’ if a worm exits from his anus.”

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: يَتَوَضَّأُ إِذَا خَرَجَتْ مِنْ دُبُرِهِ الدُّودَةُ

[413] Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from Ibrāhīm, who said: “Wuḍū’ is not incumbent upon him.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: لَيْسَ عَلَيْهِ الْوُضُوءُ

[414] Ḥaṣṣ ibn Ghiyāth narrated to us, from ‘Amr, from Al-Ḥasan, who said: “If worms or a worm exits from a person's anus, he must perform Wuḍū’.”

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ عَمْرِو، عَنِ الْحَسَنِ، قَالَ: إِذَا خَرَجَ مِنْ دُبُرِ الْإِنْسَانِ الدُّودُ أَوْ الدُّودَةُ فَعَلَيْهِ الْوُضُوءُ

[415] Wakī‘ narrated to us, from Abū Khaladah, from Abū al-‘Āliyah, who said: “Whatever exits from the upper half [of the body], there is no Wuḍū’ for it; and whatever exits from the lower half, there is Wuḍū’ for it.”

حَدَّثَنَا وَكَيْعٌ، عَنْ أَبِي خَلَدَةَ، عَنْ أَبِي الْعَالِيَةِ، قَالَ: مَا خَرَجَ مِنَ النِّصْفِ الْأَعْلَى فَلَيْسَ عَلَيْهِ فِيهِ الْوُضُوءُ، وَمَا خَرَجَ مِنَ النِّصْفِ الْأَسْفَلِ فَلَعَلَّهِ الْوُضُوءُ

[416] Abū Qutaybah narrated to us, from Shu‘bah, from Ḥammād, who said: “He performs Wuḍū’.”

حَدَّثَنَا أَبُو قَتَيْبَةَ، عَنْ شُعْبَةَ، عَنْ حَمَّادٍ، قَالَ: يَتَوَضَّأُ

[417] Ghundar narrated to us, from Shu‘bah, from Maṣṣūr, from Mūsā ibn ‘Abd Allāh ibn Yazīd, who said: I asked Ibrāhīm: “Worms exit from my anus; do I perform Wuḍū’ because of it?” He said: “No.” [Section: Regarding a man performing Wuḍū’ and starting with his feet before his hands]

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ مَصْصُورٍ، عَنْ مُوسَى بْنِ عَبْدِ اللَّهِ بْنِ يَزِيدَ، قَالَ: سَأَلْتُ إِبْرَاهِيمَ، قُلْتُ: يَخْرُجُ مِنْ دُبْرِي الدُّودُ، أَتَوَضَّأُ مِنْهُ؟ قَالَ: لَا فِي الرَّجْلِ يَتَوَضَّأُ بِيَدَيْهِ بَرَجْلَيْهِ قَبْلَ يَدَيْهِ

[418] Mu‘tamir ibn Sulaymān narrated to us, from ‘Awf ibn ‘Abd Allāh ibn ‘Umar ibn Hind, who said: ‘Alī said: “I do not care, as long as I complete my Wuḍū’, with which of my limbs I started.”

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ عَوْفِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ هِنْدٍ، قَالَ: قَالَ عَلِيٌّ: مَا أَبَالِي إِذَا تَمَمْتُ وَضُوءِي بِأَيِّ أَعْضَائِي بَدَأْتُ

[419] Ḥaḥṣ narrated to us, from Ismā‘il ibn Khālīd, from Ziyād, who said: ‘Alī said: “I do not care if I start with the left before the right when I perform Wuḍū’.”

حَدَّثَنَا حَفْصٌ، عَنْ إِسْمَاعِيلَ بْنِ خَالِدٍ، عَنْ زِيَادٍ، قَالَ: قَالَ عَلِيٌّ: مَا أُبَالِي لَوْ بَدَأْتُ بِالشَّمَالِ قَبْلَ الْيَمِينِ إِذَا تَوَضَّأْتُ

[420] Ḥaḥṣ narrated to us, from Ibn Jurayj, from Sulaymān ibn Mūsā, from Mujāhid, who said: ‘Abd Allāh [ibn Mas‘ūd] said: “There is no harm if you start with your feet before your hands in Wuḍū’.”
[Section: Regarding moving the ring during Wuḍū’]

حَدَّثَنَا حَفْصٌ، عَنِ ابْنِ جُرَيْجٍ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ مُجَاهِدٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: لَا بَأْسَ أَنْ تَبْدَأَ بِرِجْلَيْكَ قَبْلَ يَدَيْكَ فِي الْوُضُوءِ فِي تَحْرِيكِ الْخَاتَمِ فِي الْوُضُوءِ

[421] Zayd ibn al-Ḥubāb narrated to us, from Muḥammad ibn Yazīd, from Mujammi‘ ibn ‘Attāb, from his father, who said: “I poured water for ‘Alī for Wuḍū’, and he moved his ring.”

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ مُحَمَّدِ بْنِ يَزِيدَ، عَنْ مُجَمِّعِ بْنِ عَتَّابٍ، عَنْ أَبِيهِ، قَالَ: وَضَّأْتُ عَلِيًّا، فَحَرَّكَ خَاتَمَهُ

[422] Wakī‘ narrated to us, from Muḥammad ibn Yazīd, from a man, from his father, from ‘Alī, similar to it.

حَدَّثَنَا وَكَيْعٌ، عَنْ مُحَمَّدِ بْنِ يَزِيدَ، عَنْ رَجُلٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ، مِثْلَهُ

[423] Zayd ibn al-Ḥubāb narrated to us, from Ibn Lahī‘ah, from ‘Abd Allāh ibn Hubayrah, from Abū Tamīm al-Jayshānī, that ‘Abd Allāh ibn ‘Amr used to move his ring when he performed Wuḍū’. And Abū Tamīm used to do it, and Ibn Hubayrah used to do it.

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنِ ابْنِ لَهَيْعَةَ، عَنْ عَبْدِ اللَّهِ بْنِ هُبَيْرَةَ، عَنْ أَبِي تَمِيمٍ الْجَيْشَانِيِّ، أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو كَانَ إِذَا تَوَضَّأَ حَرَّكَ خَاتَمَهُ وَأَبَا تَمِيمٍ كَانَ يَفْعَلُهُ، وَأَنَّ ابْنَ هُبَيْرَةَ كَانَ يَفْعَلُهُ

[424] Hushaym narrated to us, from Khālid, from Ibn Sīrīn, that when he performed Wuḍū’, he used to move his ring.

حَدَّثَنَا هُشَيْمٌ، عَنْ خَالِدٍ، عَنِ ابْنِ سِيرِينَ، أَنَّهُ كَانَ إِذَا تَوَضَّأَ حَرَّكَ خَاتَمَهُ

[425] Ḥusayn ibn ‘Alī and Wakī‘ narrated to us, from Ja‘far ibn Burqān, from Ḥabīb ibn Abī Marzūq, from Maymūn [ibn Mahrān], that he used to move his ring when he performed Wuḍū’.

حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، وَوَكَيْعٌ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ حَبِيبِ بْنِ أَبِي مَرْزُوقٍ، عَنْ مَيْمُونٍ أَنَّهُ كَانَ يُحَرِّكُ خَاتَمَهُ إِذَا تَوَضَّأَ

[426] Ma‘n ibn ‘Īsā narrated to us, from Khālid ibn Abī Bakr, who said: “I saw Sālim perform Wuḍū’ with his ring on his hand, not moving it.”

حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ خَالِدِ بْنِ أَبِي بَكْرٍ، قَالَ: رَأَيْتُ سَالِمًا، تَوَضَّأَ وَخَاتَمُهُ فِي يَدِهِ لَا يُحَرِّكُهُ

[427] Muḥammad ibn Yazīd narrated to us, from Nāfi‘, from Ibn ‘Umar, that ‘Amr ibn Dinār used to move his ring during Wuḍū’.

حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ عَمْرَو بْنَ دِينَارٍ كَانَ يُحَرِّكُ خَاتَمَهُ فِي الْوُضُوءِ

[428] Al-Faḍl ibn Dukayn narrated to us, from Mis‘ar, who said: I heard Ḥammād say regarding the ring: “Remove it.”

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ مِسْعَرٍ، قَالَ: سَمِعْتُ حَمَّادًا، يَقُولُ: فِي الْخَاتَمِ أَرْلُهُ

[429] Zayd ibn Ḥubāb narrated to us, from Ismā‘īl ibn Ishāq, a freed slave of ‘Umar, that when ‘Umar ibn ‘Abd al-‘Azīz performed Wuḍū’, he used to move his ring.

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ إِسْمَاعِيلَ بْنِ إِسْحَاقَ، مَوْلَى لِعُمَرَ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ كَانَ إِذَا تَوَضَّأَ حَرَّكَ خَاتَمَهُ

[430] Ḥanzalah ibn Thahlān narrated to us, from his father, who said: “I saw Al-Ḥasan perform Wuḍū’ and move his ring.”

حَدَّثَنَا حَنْظَلَةُ بْنُ ثَهْلَانَ، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ الْحَسَنَ، تَوَضَّأَ فَحَرَّكَ خَاتَمَهُ

[431] ‘Ubayd al-Ṣaydalānī narrated to us, from Hishām ibn ‘Urwah, from his father, that he used to move his ring when he performed Wuḍū’. [Section: Regarding regurgitation (Qals) during Wuḍū’]

حَدَّثَنَا عُبَيْدُ الصَّيْدَلَانِيِّ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يُحَرِّكُ خَاتَمَهُ إِذَا تَوَضَّأَ فِي الْقُلْسِ فِي الْوُضُوءِ

[432] Wakī‘ narrated to us, from Ibn Abī Laylā, from Al-Sha‘bī and Al-Ḥakam, who said: “In regurgitation (Qals), there is Wuḍū’.”

حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الشَّعْبِيِّ، وَالْحَكَمِ،
قَالَا: فِي الْقَلْسِ وَضُوءٌ

[433] Hushaym narrated to us, saying: Mughīrah informed us, from Ibrāhīm, who said: I asked him about Qals. He said: “That is vomiting (or regurgitation); if it appears, there is Wuḍū’ for it.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ، قَالَ:
سَأَلْتُهُ عَنِ الْقَلْسِ، فَقَالَ: ذَلِكَ الرَّسْعُ، إِذَا ظَهَرَ فَفِيهِ
الْوُضُوءُ

[434] Ghundar narrated to us, from Shu‘bah, from Al-Ḥakam and Ḥammād, who said: “In Qals, there is Wuḍū’.”

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، وَحَمَّادٍ، قَالَا: فِي
الْقَلْسِ وَضُوءٌ

[435] Ibn Numayr narrated to us, from ‘Abd al-Malik, from ‘Aṭā’, who said: “If you find food on your tongue [regurgitated], repeat the Wuḍū’.”

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، قَالَ: إِذَا
وَجَدْتَ مِنَ الطَّعَامِ عَلَى لِسَانِكَ فَأَعِدِ الْوُضُوءَ

[436] Mu‘tamir narrated to us, from Layth, from ‘Aṭā’, who said: “It is a Hadath (impurity).”

حَدَّثَنَا مُعْتَمِرٌ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، قَالَ: هُوَ حَدَثٌ

[437] Ḥaḥṣ narrated to us, from Layth, from ‘Aṭā’, who said: “In Qals, there is Wuḍū’.”

حَدَّثَنَا حَفْصٌ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، قَالَ: فِي الْقَلْسِ وَضُوءٌ

[438] Abū Khālid—not Al-Aḥmar—narrated to us, from Sufyān, from Jābir, from Al-Qāsim and Sālim, who said: “In Qals, there is Wuḍū’.”
[Section: Who did not see Wuḍū’
[necessary] for Qals]

حَدَّثَنَا أَبُو خَالِدٍ، وَلَيْسَ بِالْأَحْمَرِ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنْ الْقَاسِمِ، وَسَالِمٍ، قَالَا: فِي الْقَلْسِ وَضُوءٌ مَنْ كَانَ لَا يَرَى فِي الْقَلْسِ وَضُوءًا

[439] Mu‘tamir narrated to us, from Layth, from Ṭāwūs, Mujāhid, and Al-Ḥasan, that they did not see Wuḍū’ [necessary] for Qals.

حَدَّثَنَا مُعْتَمِرٌ، عَنْ لَيْثٍ، عَنْ طَاوُسٍ، وَمُجَاهِدٍ، وَالْحَسَنِ، لَمْ يَرَوْا فِي الْقَلْسِ وَضُوءًا

[440] Ḥaḥṣ narrated to us, from Layth, that Mujāhid and Ṭāwūs said: “No, unless it is vomit.”

حَدَّثَنَا حَفْصٌ، عَنْ لَيْثٍ، قَالَ مُجَاهِدٌ، وَطَاوُسٌ: لَا حَتَّى يَكُونَ الْقَيْءُ

[441] Hushaym narrated to us, from Maṣṣūr and Yūnus, from Al-Ḥasan, that he used to say regarding Qals: “If it is a small amount, it is nothing.”

حَدَّثَنَا هُشَيْمٌ، عَنْ مَنصُورٍ، وَيُونُسَ، عَنْ الْحَسَنِ، أَنَّهُ كَانَ يَقُولُ فِي الْقَلْسِ: إِذَا كَانَ يَسِيرًا فَلَيْسَ بِشَيْءٍ

[442] Ghundar narrated to us, from Shu‘bah, from Ḥammād, regarding Qals: “If it is small, there is no Wuḍū’ for it; and if it is large, there is Wuḍū’ for it.”

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ حَمَّادٍ فِي الْقَلَسِ إِذَا كَانَ بَسِيرًا فَلَيْسَ فِيهِ وُضُوءٌ، وَإِذَا كَانَ كَثِيرًا فَفِيهِ الْوُضُوءُ

[443] Ḥafṣ narrated to us, from Layth, from ‘Aṭā’, who said: “There is no Wuḍū’ for Qals.” [Section: Regarding a man who performs Wuḍū’ or Ghusl and forgets a small spot (Lum‘ah) on his body]

حَدَّثَنَا حَفْصٌ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، قَالَ: لَيْسَ فِي الْقَلَسِ وُضُوءٌ فِي الرَّجُلِ يَتَوَضَّأُ أَوْ يَغْتَسِلُ فَيَنْسَى اللَّمْعَةَ مِنْ جَسَدِهِ

[444] Hushaym, Ibn ‘Ulayyah, and Mu‘tamir narrated to us, from Ishāq ibn Suwayd al-‘Adawī, saying: Al-‘Alā’ ibn Ziyād narrated to us, saying: “The Messenger of Allah ﷺ performed Ghusl from Janābah and came out. He noticed a dry spot on his shoulder that water had not reached, so he took some water from his hair (Jummah) and wetted it with it.”

حَدَّثَنَا هُشَيْمٌ، وَابْنُ عُلَيَّةَ، وَمَعْتَمِرٌ، عَنْ إِسْحَاقَ بْنِ سُوَيْدٍ الْعَدَوِيِّ، قَالَ: حَدَّثَنَا الْعَلَاءُ بْنُ زِيَادٍ، قَالَ: اغْتَسَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ جَنَابَةٍ فَخَرَجَ، فَأَبْصَرَ لُمْعَةً بِمَنْكِبِهِ لَمْ يُصِبْهَا الْمَاءُ، فَأَخَذَ بِجُمَّتِهِ فَبَلَّهَا بِهِ

[445] Ibn ‘Ulayyah narrated to us, from Yūnus, from Al-Ḥasan, that the Prophet ﷺ saw a man who had left a spot the size of a fingernail on his foot [dry]. The Messenger of Allah ﷺ said to him: “Perfect your Wuḍū’.” Yūnus said: “Al-Ḥasan used to wash that spot.”

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى رَجُلًا تَرَكَ مِنْ قَدَمِهِ مَوْضِعَ ظُفْرٍ، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَحْسِنْ وَضُوءَكَ. قَالَ يُونُسُ: فَكَانَ الْحَسَنُ يَغْسِلُ ذَلِكَ الْمَكَانَ

[446] ‘Abd al-Raḥīm ibn Sulaymān narrated to us, from Ḥajjāj, from ‘Aṭā’, from ‘Ubayd ibn ‘Umayr, that ‘Umar ibn al-Khaṭṭāb saw a man with a dry spot on his foot that water had not reached while purifying himself. ‘Umar said to him: “With this Wuḍū’ you attend the prayer?” And he ordered him to wash the spot and repeat the

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ حَجَّاجٍ، عَنْ عَطَاءٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَأَى رَجُلًا فِي رِجْلِهِ لُمْعَةً لَمْ يُصِبْهَا الْمَاءُ حِينَ يَطَهَّرُ، فَقَالَ لَهُ عُمَرُ: بِهَذَا الْوُضُوءِ تَحْضُرُ الصَّلَاةَ؟ وَأَمَرَهُ أَنْ يَغْسِلَ اللُّمْعَةَ وَيُعِيدَ الصَّلَاةَ

[447] Ibn ‘Ulayyah narrated to us, from Khālid, from Abū Qilābah, that ‘Umar saw a man praying who had left a spot like a fingernail on the top of his foot [dry]. He ordered him to repeat his Wuḍū’ and his

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، إِنَّ عُمَرَ رَأَى رَجُلًا يُصَلِّي قَدْ تَرَكَ عَلَى ظَهْرِ قَدَمِهِ مِثْلَ الظُّفْرِ، فَأَمَرَهُ أَنْ يُعِيدَ وَضُوءَهُ وَصَلَاتَهُ

[448] Hushaym narrated to us, from Al-‘Awwām, from Ibrāhīm al-Nakha‘ī, who said: “Whatever part of the purification areas water has reached has become pure.”

حَدَّثَنَا هُشَيْمٌ، عَنِ الْعَوَّامِ، عَنْ إِبْرَاهِيمَ النَّخَعِيِّ، قَالَ: مَا أَصَابَهُ الْمَاءُ مِنْ مَوَاضِعِ الطُّهُورِ فَقَدْ طَهَّرَ

[449] Ibn Mubārak narrated to us, from Ma‘mar, from Zayd ibn Aslam, who said: I heard ‘Alī ibn Ḥusayn say: “Whatever part of you water touches while you are Junub (in a state of major impurity), that place has become pure.”

حَدَّثَنَا ابْنُ مُبَارَكٍ، عَنْ مَعْمَرٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، قَالَ: سَمِعْتُ عَلِيَّ بْنَ حُسَيْنٍ، يَقُولُ: مَا أَصَابَ الْمَاءُ مِنْكَ وَأَنْتَ جُنُبٌ فَقَدْ طَهَّرَ ذَلِكَ الْمَكَانَ

[450] Ma‘n ibn ‘Isā narrated to us, from Khālīd ibn Abī Bakr, who said: “I saw Sālim ibn ‘Abd Allāh perform Wuḍū’ one day, and he left a small spot on his elbow. He was told about it, so he washed that spot.”

حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ خَالِدِ بْنِ أَبِي بَكْرٍ، قَالَ: رَأَيْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ، تَوَضَّأَ يَوْمًا فَتَرَكَ فِي مِرْفَقِهِ شَيْئًا يَسِيرًا، فَقِيلَ لَهُ فِي ذَلِكَ، فَغَسَلَ ذَلِكَ الْمَكَانَ

[451] Ibn Mahdī narrated to us, from Sufyān, from Layth, from Ṭāwūs, regarding a man who performs Ghusl and a spot remains [dry]. He said: “Then he touches it with water or washes it.”

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ لَيْثٍ، عَنْ طَاوُسٍ، فِي الرَّجُلِ يَغْتَسِلُ فَيَبْقَى مِنْهُ الْمَكَانُ، قَالَ: إِذَا يُمِسُّهُ الْمَاءُ أَوْ يَغْسِلُهُ

[452] Ibn Mahdī narrated to us, from Shu‘bah, from Mughīrah, from Ibrāhīm, similar to it. حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ شُعْبَةَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، مِثْلَهُ

[453] Ḥaramī ibn ‘Umārah narrated to us, from Shu‘bah, from ‘Umārah ibn Abī Ḥafṣah, from Abū Mijlaz, who said: “He washes that spot.” حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ، عَنْ شُعْبَةَ، عَنْ عُمَارَةَ بْنِ أَبِي حَفْصَةَ، عَنْ أَبِي مِجْلَازٍ، قَالَ: يَغْسِلُ ذَلِكَ الْمَكَانَ

[454] Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from Abū Sufyān, from Jābir, that ‘Umar saw a spot like the size of a coin on a man's foot that water had not reached. He ordered him to repeat the Wuḍū’ and repeat the prayer. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، أَنَّ عُمَرَ رَأَى فِي قَدَمِ رَجُلٍ مِثْلَ مَوْضِعِ الْفَلَسِ لَمْ يُصِبْهُ الْمَاءُ، فَأَمَرَهُ أَنْ يُعِيدَ الْوُضُوءَ، وَيُعِيدَ الصَّلَاةَ

[455] ‘Abd al-Salām narrated to us, from Mughīrah, from Ibrāhīm, who said: “He washes that spot.” حَدَّثَنَا عَبْدُ السَّلَامِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: يَغْسِلُ ذَلِكَ الْمَكَانَ

[456] Yazīd ibn Hārūn narrated to us, saying: Muslim ibn Sa‘īd informed us, from Abū ‘Alī al-Raḥabī, from ‘Ikrimah, from Ibn ‘Abbās, that the Prophet ﷺ performed Ghusl from Janābah and saw a dry spot that water had not reached, so he used his hair (Jummah) and wetted it with it.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا مُسْلِمُ بْنُ سَعِيدٍ، عَنْ أَبِي عَلِيٍّ الرَّحْبِيِّ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اغْتَسَلَ مِنْ جَنَابَةٍ، فَرَأَى لُمْعَةً لَمْ يُصِبْهَا الْمَاءُ، فَقَالَ بِجُمَّتِهِ فَبَلَّهَا بِهِ

[457] Asbāṭ narrated to us, from ‘Abd al-Malik, from ‘Aṭā’, who said: “He washes that spot.” [Section: Regarding Wuḍū’ with changed (Ājin) water]

حَدَّثَنَا أَسْبَاطُ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، قَالَ: يَغْسِلُ ذَلِكَ الْمَكَانَ فِي الْوُضُوءِ بِالْمَاءِ الْأَجَنِ

[458] Hushaym narrated to us, saying: Ibn ‘Awn informed us, from Ibn Sīrīn, that he used to dislike Wuḍū’ with changed (Ājin) water.

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا ابْنُ عَوْنٍ، عَنْ ابْنِ سِيرِينَ، أَنَّهُ كَانَ يَكْرَهُ الْوُضُوءَ بِالْمَاءِ الْأَجَنِ

[459] Hushaym narrated to us, saying: ‘Abbād ibn Maysarah informed us, from Al-Ḥasan, that he saw no harm in Wuḍū’ with changed (Ājin) water.

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا عَبَادُ بْنُ مَيْسَرَةَ، عَنْ الْحَسَنِ أَنَّهُ كَانَ لَا يَرَى بَأْسًا بِالْوُضُوءِ بِالْمَاءِ الْأَجَنِ

[460] Muḥammad ibn Yazīd narrated to us, from Dāwūd ibn ‘Amr, who said: I heard Al-Qāsim ibn Mukhaymirah dislike performing Wuḍū’ with changed

حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ، عَنْ دَاوُدَ بْنِ عَمْرٍو، قَالَ: سَمِعْتُ الْقَاسِمَ بْنَ مُخَيَّمِرَةَ، يَكْرَهُ أَنْ يُتَوَضَّأَ بِالْمَاءِ الْأَجْنِ

[461] ‘Ubayd Allāh ibn Mūsā narrated to us, from Yazīd ibn Ibrāhīm, who said: Qatādah was asked about water that has developed a smell, can one perform Wuḍū’ with it? He said: “There is no harm in Ṭariq water and Raniq water.” He said: “Ṭariq is what animals tread in and wade through, and Raniq is what has developed a smell.”

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ يَزِيدَ بْنِ إِبْرَاهِيمَ، قَالَ: سُئِلَ قَتَادَةُ، عَنِ الْمَاءِ الَّذِي قَدْ أَرُوَحَ أَنْ يُتَوَضَّأَ بِهِ، قَالَ: لَا بَأْسَ بِالْمَاءِ الطَّرِيقِ، وَالْمَاءِ الرَّنِيقِ قَالَ: "الطَّرِيقُ: الَّذِي تَطْرُقُهُ الدَّوَابُّ وَتَخُوضُهُ، وَالرَّنِيقُ: الَّذِي قَدْ أَرُوَحَ

[462] Wakī‘ narrated to us, from Abū al-‘Umayis, from Abū al-Rabī‘, who said: I was with ‘Abd al-Raḥmān ibn Abī Laylā, and he passed by water that animals were wading in and urinating in. He said: “There is no harm in performing Wuḍū’ from it.” [Section: Who said a small amount of water is dearer to me than Tayammum]

حَدَّثَنَا وَكَيْعٌ، عَنْ أَبِي الْعُمَيْسِ، عَنْ أَبِي الرَّبِيعِ، قَالَ: كُنْتُ مَعَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، فَمَرَّ بِمَاءٍ تَخُوضُ بِهِ الدَّوَابُّ وَتَبُولُ فِيهِ، فَقَالَ: لَا بَأْسَ بِالْوُضُوءِ مِنْهُ مَنْ قَالَ الْمَاءُ الْيَسِيرُ أَحَبُّ إِلَيَّ مِنَ النَّيْمِ

[463] Ḥaḥṣ narrated to us, from Layth, from Ṭāwūs, who said: “A small amount of water is dearer to me than Tayammum.” حَدَّثَنَا حَفْصٌ، عَنْ لَيْثٍ، عَنْ طَاوُسٍ، قَالَ: الْمَاءُ الْيَسِيرُ أَحَبُّ إِلَيَّ مِنَ التَّيَمُّمِ

[464] Khālīd ibn Ḥayyān narrated to us, from Ja‘far ibn Burqān, from Ḥabīb ibn Abī Marzūq, from ‘Aṭā’, who said: “A little water is dearer to me than dust (Turāb).” حَدَّثَنَا خَالِدُ بْنُ حَيَّانَ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ حَبِيبِ بْنِ أَبِي مَرْزُوقٍ، عَنْ عَطَاءٍ، قَالَ: الْقَلِيلُ مِنَ الْمَاءِ أَحَبُّ إِلَيَّ مِنَ التُّرَابِ

[465] Jarīr narrated to us, from Mughīrah, from Ḥammād, from Ibrāhīm, who said: “Performing Wuḍū’ with Ṭariq (murky/trodden) water is dearer to me than Tayammum.” حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: الْوُضُوءُ بِالطَّرِيقِ مِنَ الْمَاءِ أَحَبُّ إِلَيَّ مِنَ التَّيَمُّمِ

[466] ‘Abd al-Ṣamad ibn ‘Abd al-Wārith narrated to us, from Jarīr ibn Ḥāzim, from Ḥammād, who said: He was asked about small water that is not sufficient for purification. He said: “Earth (Ṣa‘īd) is dearer to me than it.” حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، عَنْ جَرِيرِ بْنِ حَازِمٍ، عَنْ حَمَّادٍ، قَالَ: سُئِلَ عَنِ الْمَاءِ الْقَلِيلِ الَّذِي لَا يَبْلُغُ الطُّهُورَ، فَقَالَ: الصَّعِيدُ أَحَبُّ إِلَيَّ مِنْهُ

[467] Ibn Mubāarak narrated to us, حَدَّثَنَا ابْنُ مُبَارَكٍ، عَنْ ابْنِ لَهْيَعَةَ، قَالَ: سَمِعْتُ عَطَاءً، يَقُولُ: إِذَا تَوَضَّأْتَ فَلَمْ تُتِمَّ فَنَتَمِّمْ مَنْ كَانَ يَتَوَضَّأُ إِذَا احْتَجَمَ from Ibn Lahī‘ah, who said: I heard ‘Atā’ say: “If you perform Wuḍū’ but cannot complete it [due to lack of water], then perform Tayammum.” [Section: Who performed Wuḍū’ when cupped (Iḥtajam)]

[468] Ibn Numayr narrated to us, حَدَّثَنَا ابْنُ نُمَيْرٍ، قَالَ: أَخْبَرَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ إِذَا احْتَجَمَ غَسَلَ أَثَرَ مَحَاجِمِهِ saying: ‘Ubayd Allāh informed us, from Nāfi‘, from Ibn ‘Umar, that when he was cupped, he would wash the trace of his cupping [marks].

[469] Abū al-Aḥwaṣ narrated to us, حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ عَلْقَمَةُ وَالْأَسْوَدُ، لَا يَغْتَسِلَانِ مِنَ الْحِجَامَةِ from Abū Ishāq, from Ibrāhīm, who said: “Alqamah and Al-Aswad used to not perform Ghusl due to cupping.”

[470] Abū Bakr ibn ‘Ayyāsh narrated to us, حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ أَنَّهُ كَانَ يَغْسِلُ أَثَرَ الْمَحَاجِمِ from Mughīrah, from Ibrāhīm, that he used to wash the trace of the cupping marks.

[471] Ḥafṣ narrated to us, from Ash‘ath, from Al-Ḥasan and Ibn Sīrīn, that they used to say: “Wash the trace of the cupping marks.”

حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، وَابْنِ سِيرِينَ، أَنَّهُمَا كَانَا يَقُولَانِ: اغْسِلْ أَثَرَ الْمَحَاجِمِ

[472] Ibn Idrīs narrated to us, from Hishām, from Al-Ḥasan and Muḥammad [Ibn Sīrīn], that they used to say regarding a man who is cupped: “He performs Wuḍū’ and washes the trace of the cupping marks.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، وَمُحَمَّدٍ، قَالَ: كَانَا يَقُولَانِ فِي الرَّجُلِ يَحْتَجِمُ: يَتَوَضَّأُ وَيَغْسِلُ أَثَرَ الْمَحَاجِمِ

[473] ‘Abd al-A‘lā narrated to us, from Burd, from Makḥūl, that he saw no harm if one performed Ghusl when cupped, nor did he [require] washing the trace of his cupping marks unless there was blood on them.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ، أَنَّهُ كَانَ لَا يَرَى بَأْسًا إِذَا احْتَجَمَ أَنْ يَغْتَسِلَ، وَلَا يَغْسِلَ أَثَرَ مَحَاجِمِهِ إِلَّا أَنْ يَكُونَ عَلَيْهَا دَمٌ

[474] ‘Abd al-A‘lā narrated to us, from Yūnus, from Al-Ḥasan, who was asked about a man who is cupped, what is upon him? He said: “He washes the trace of his cupping marks.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنِ الْحَسَنِ، سُئِلَ عَنِ الرَّجُلِ يَحْتَجِمُ مَاذَا عَلَيْهِ؟ قَالَ: يَغْسِلُ أَثَرَ مَحَاجِمِهِ

[475] Wakī' narrated to us, from Ismā'il, from Abū 'Umar, from Ibn al-Ḥanafīyyah, who said: "He washes the trace of the cupping marks."

حَدَّثَنَا وَكَيْعٌ، عَنْ إِسْمَاعِيلَ، عَنْ أَبِي عُمَرَ، عَنْ ابْنِ الْحَنَفِيَّةِ، قَالَ: يَغْسِلُ أَثَرَ الْمَحَاجِمِ

[476] Al-Faḍl ibn Dukayn narrated to us, from Isrā'il, from Jābir, from Sālim, Al-Qāsim, 'Āmir, and Ṭāwūs: I said: "Should I perform Ghushl due to cupping?" They said: "No." Abū Ja'far said: "Wash the trace of the cupping marks."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ سَالِمٍ، وَالْقَاسِمِ، وَآمِرٍ، وَطَاوُسٍ، قُلْتُ: أَغْتَسِلُ مِنَ الْحِجَامَةِ؟ قَالُوا: لَا قَالَ أَبُو جَعْفَرٍ: اغْسِلْ أَثَرَ الْمَحَاجِمِ

[477] Abū Qabīṣah narrated to us, from Hishām ibn 'Urwah, from his father, who said: "He used to get cupped, wash the trace of the cupping marks, then perform his Wuḍū' for prayer and pray."

حَدَّثَنَا أَبُو قَبِيصَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، قَالَ: كَانَ يَحْتَجِمُ فَيَغْسِلُ أَثَرَ الْمَحَاجِمِ، ثُمَّ يَتَوَضَّأُ وَضُوءَهُ لِلصَّلَاةِ فَيُصَلِّي

[478] Ma'n ibn 'Isā narrated to us, from Muḥammad ibn 'Abd al-Raḥmān ibn al-Mujabbar, from 'Abd al-Raḥmān ibn al-Qāsim, that Al-Qāsim used to wipe the trace of cupping marks with water. [Section: Who said Ghushl is obligatory for it]

حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْمُجَبَّرِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، أَنَّ الْقَاسِمَ كَانَ يَمْسَحُ أَثَرَ الْمَحَاجِمِ بِالْمَاءِ مَنْ قَالَ عَلَيْهِ الْغُسْلُ

[479] Jarīr narrated to us, from Mughīrah, from Al-Musayyab ibn Rāfi‘, from Ibn ‘Abbās, who said: “Ghusl [is due] from cupping.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: الْغُسْلُ مِنَ الْحِجَامَةِ

[480] Wakī‘ narrated to us, from Al-A‘mash, from Mujāhid, from ‘Abd Allāh ibn ‘Amr, who said: “Perform Ghusl due to cupping.”

حَدَّثَنَا وَكَيْعٌ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: اغْتَسِلْ مِنَ الْحِجَامَةِ

[481] Wakī‘ narrated to us, from Shu‘bah, from Al-Ḥakam, who said: “Ibrāhīm and Mujāhid were cupped at my place; Mujāhid performed Ghusl, while Ibrāhīm washed the place of the cupping marks.”

حَدَّثَنَا وَكَيْعٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، قَالَ: احْتَجَمَ عِنْدِي إِبْرَاهِيمُ وَمُجَاهِدٌ، فَأَغْتَسَلَ مُجَاهِدٌ، وَغَسَلَ إِبْرَاهِيمُ، مَوْضِعَ الْمَحَاجِمِ

[482] Al-Muḥārībī narrated to us, from Layth, from Mujāhid, from ‘Alī, regarding a man who gets cupped, shaves his pubic hair, or plucks his armpits. He said: “He performs Ghusl.”

حَدَّثَنَا الْمُحَارِبِيُّ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنْ عَلِيٍّ فِي الرَّجُلِ يَحْتَجِمُ، أَوْ يَحْلِقُ عَانَتَهُ، أَوْ يَنْتِفُ إِبْطَيْهِ، قَالَ: يَغْتَسِلُ

[483] Muḥammad ibn Bishr narrated to us, saying: Zakariyyā narrated to us, from Muṣ‘ab ibn Shaybah, from Ṭalq ibn Ḥabīb, from ‘Abd Allāh ibn al-Zubayr, that ‘Ā’ishah narrated to him that the Prophet ﷺ said: “Ghusl is performed due to cupping.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ، قَالَ: حَدَّثَنَا زَكَرِيَّا، عَنْ مُصْعَبِ بْنِ شَيْبَةَ، عَنْ طَلْقِ بْنِ حَبِيبٍ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، أَنَّ عَائِشَةَ حَدَّثَتْهُ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يُغْتَسَلُ مِنَ الْحِجَامَةِ

[484] ‘Ubayd Allāh narrated to us, saying: Isrā’īl informed us, from Abū Ishāq, from Sa‘īd ibn Jubayr, from Ibn ‘Abbās, who said: “If a man gets cupped, let him perform Ghusl.” But he did not see it as obligatory. [Section: Who said there is no Wuḍū’ for kissing]

حَدَّثَنَا عُبَيْدُ اللَّهِ، قَالَ: أَخْبَرَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: إِذَا احْتَجَمَ الرَّجُلُ فَلْيُغْتَسِلْ وَلَمْ يَرَهُ وَاجِبًا مَنْ قَالَ لَيْسَ فِي الْقُبْلَةِ وَضُوءٌ

[485] Wakī‘ ibn al-Jarrāh narrated to us, saying: Al-A‘mash narrated to us, from Ḥabīb ibn Abī Thābit, from ‘Urwah, from ‘Ā’ishah, from the Prophet ﷺ that he kissed some of his wives, then went out to prayer and did not perform Wuḍū’. I said: “Who is she but you?” She laughed.

حَدَّثَنَا وَكَيْعُ بْنُ الْجَرَّاحِ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَبَّلَ بَعْضَ نِسَائِهِ، ثُمَّ خَرَجَ إِلَى الصَّلَاةِ وَلَمْ يَتَوَضَّأْ فَقُلْتُ: مَنْ هِيَ إِلَّا أَنْتِ، فَضَحِكَتْ

[486] Hushaym ibn Bashīr narrated to us, from Al-A‘mash, from Ḥabīb, from Sa‘īd ibn Jubayr, from Ibn ‘Abbās; and [from] Ḥajjāj, from ‘Aṭā’, from Ibn ‘Abbās, that he did not see any Wuḍū’ [necessary] for kissing.

حَدَّثَنَا هُشَيْمُ بْنُ بَشِيرٍ، عَنِ الْأَعْمَشِ، عَنْ حَبِيبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، وَحَجَّاجٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ كَانَ لَا يَرَى فِي الْقُبْلَةِ وَضُوءًا

[487] Wakī‘ narrated to us, from Sufyān, from ‘Abd al-Karīm, from ‘Aṭā’, who said: “There is no Wuḍū’ for kissing.”

حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَطَاءٍ، قَالَ: لَيْسَ فِي الْقُبْلَةِ وَضُوءٌ

[488] Ḥumayd ibn ‘Abd al-Raḥmān narrated to us, from Ḥasan ibn Ṣāliḥ, from his father, from Al-Sha‘bī, from Muslim ibn Ḥayyān, from Masrūq, who said: “I do not care if I kissed her or kissed my hand [regarding Wuḍū’].”

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ أَبِيهِ، عَنِ الشَّعْبِيِّ، عَنْ مُسْلِمِ بْنِ حَيَّانَ، عَنْ مَسْرُوقٍ، قَالَ: مَا أَبَالِي قَبْلْتُهَا أَوْ قَبْلْتُ يَدِي

[489] Wakī‘ narrated to us, from Sufyān, from Abū Rawq, from Ibrāhīm al-Taymī, from ‘Ā’ishah, from the Prophet ﷺ that he kissed then prayed, and did not perform Wuḍū’.

حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي رَوْقٍ، عَنْ إِبْرَاهِيمَ النَّيْمِيِّ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ ثُمَّ صَلَّى، وَلَمْ يَتَوَضَّأْ

[490] Wakī‘ narrated to us, from Isrā’īl, from Jābir, from Abū Ja‘far, who said: “There is no Wuḍū’ for kissing.” [Section: Who said there is Wuḍū’ for it]

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ، قَالَ: لَيْسَ فِي الْقُبْلَةِ وَضُوءٌ مَنْ قَالَ فِيهَا الْوُضُوءُ

[491] ‘Abdah ibn Sulaymān narrated to us, from ‘Ubayd Allāh ibn ‘Umar, from Al-Zuhri, from Ibn ‘Umar, that he used to consider kissing as [part of] touching (Lams), and he ordered Wuḍū’ for it.

حَدَّثَنَا عَبْدُ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَرَى الْقُبْلَةَ مِنَ اللَّمَسِ، وَيَأْمُرُ مِنْهَا بِالْوُضُوءِ

[492] Ḥaḥṣ and Hushaym narrated to us, from Al-A‘mash, from Ibrāhīm, from Abū ‘Ubaydah, who said: ‘Abd Allāh [ibn Mas‘ūd] said: “Kissing is from touching, and Wuḍū’ is [required] from it.”

حَدَّثَنَا حَفْصٌ، وَهُشَيْمٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي عُبَيْدَةَ، قَالَ: قَالَ عَبْدُ اللَّهِ: الْقُبْلَةُ مِنَ اللَّمَسِ وَمِنْهَا الْوُضُوءُ

[493] Hushaym narrated to us, from Mughīrah, from Ibrāhīm, who said: “If he kisses with desire, the Wuḍū’ is broken.”

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا قَبَّلَ بِشَهْوَةٍ نَقَضَ الْوُضُوءُ

[494] Wakī‘ narrated to us, from Sufyān, from ‘Aṭā’ ibn al-Sā’ib, from Al-Sha‘bī, similar to it.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنِ الشَّعْبِيِّ مِثْلَهُ،

[495] Hushaym and Wakī‘ narrated to us, from Zakariyyā, from Al-Sha‘bī, similar to it. حَدَّثَنَا هُشَيْمٌ، وَوَكَيْعٌ، عَنْ زَكَرِيَّا، عَنِ الشَّعْبِيِّ، مِثْلَهُ

[496] Wakī‘ narrated to us, from ‘Abd al-‘Azīz ibn ‘Abd Allāh, who said: I asked Al-Zuhrī about kissing. He said: “The scholars used to say there is Wuḍū’ for it.” حَدَّثَنَا وَكَيْعٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ اللَّهِ، قَالَ: سَأَلْتُ الزُّهْرِيَّ، عَنِ الْقُبْلَةِ، فَقَالَ: كَانَ الْعُلَمَاءُ يَقُولُونَ فِيهَا الْوُضُوءُ

[497] Ghundar narrated to us, from Shu‘bah, from Al-Ḥakam and Ḥammād, who said: “If he kisses or touches, he must perform Wuḍū’.” حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، وَحَمَّادٍ، قَالَا: إِنْ قَبَّلَ أَوْ لَمَسَ فَعَلَيْهِ الْوُضُوءُ

[498] Ibn Fuḍayl narrated to us, from Ibn Shubrumah, from Al-Sha‘bī, who said: “Kissing invalidates Wuḍū’.” حَدَّثَنَا ابْنُ فَضَيْلٍ، عَنْ ابْنِ شُبْرُمَةَ، عَنِ الشَّعْبِيِّ، قَالَ: الْقُبْلَةُ تَنْقُضُ الْوُضُوءَ

[499] Jarīr narrated to us, from Mughīrah, from Ḥammād, who said: “If a man kisses his wife and she does not want it, Wuḍū’ is obligatory only on him, not on her. If she kisses him, Wuḍū’ is obligatory only on her, not on him. If he finds desire, Wuḍū’ is obligatory on him. And if he kisses her while she does not want it but she finds desire, Wuḍū’ is obligatory on her.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ حَمَّادٍ، قَالَ: إِذَا قَبَّلَ الرَّجُلُ امْرَأَتَهُ وَهِيَ لَا تُرِيدُ ذَلِكَ، فَإِنَّمَا يَجِبُ عَلَيْهِ الْوُضُوءُ، وَلَيْسَ عَلَيْهَا وَضُوءٌ، فَإِنْ قَبَّلَتْهُ هِيَ، فَإِنَّمَا يَجِبُ الْوُضُوءُ عَلَيْهَا، وَلَا يَجِبُ عَلَيْهِ، فَإِنْ وَجَدَ شَهْوَةً وَجَبَ عَلَيْهِ الْوُضُوءُ، وَإِنْ قَبَّلَهَا وَهِيَ لَا تُرِيدُ ذَلِكَ فَوَجَدَتْ شَهْوَةً وَجَبَ عَلَيْهَا الْوُضُوءُ

[500] Abū Mu‘āwiyah narrated to us, saying: Al-Ḥasan ibn ‘Amr narrated to us, from Fuḍayl, from Ibrāhīm, that he said to his wife: “Indeed I praise Allah, O Hunaydah; were it not that I have performed Wuḍū’, I would have kissed you.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ عَمْرٍو، عَنْ فَضِيلٍ، عَنْ إِبْرَاهِيمَ، أَنَّهُ قَالَ لِامْرَأَتِهِ: أَمَا إِنِّي أَحْمَدُ اللَّهَ يَا هُنَيْدَةَ، لَوْلَا أَنْ أَخَذْتُ وَضُوءًا لَقَبَّلْتُكَ

[501] Ibn ‘Ulayyah reported from Ayyūb from Nāfi‘ from Ibn ‘Umar: “That he kissed a young boy and then rinsed his mouth.”

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ قَبَّلَ صَبِيًّا فَمَضْمَضَ

[502] Ibn ‘Ulayyah reported from Ayyūb from Ibn ‘Awn from Nāfi’: “That Ibn ‘Umar performed ablution, then kissed a little daughter of his, then called for water and rinsed his mouth.”

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ ابْنِ عَوْنٍ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ، تَوَضَّأَ فَقَبَّلَ بِنْتَهُ لَهُ، فَدَعَا بِمَاءٍ فَمَضْمَضَ

[503] Hushaym reported from Yaḥyā from Nāfi’ from Ibn ‘Umar: “That when he kissed a child, he would rinse his mouth and would not perform ablution.”

حَدَّثَنَا هُشَيْمٌ، عَنْ يَحْيَى، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ إِذَا قَبَّلَ الصَّبِيَّ مَضْمَضَ فَاهُ وَلَمْ يَتَوَضَّأَ

[504] Hushaym reported from Mughīrah from Ibrāhīm: I asked him about kissing a child after ablution. He said: “That is only mercy; there is no ablution [required] for it.”

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: سَأَلْتُهُ عَنْ قُبْلَةِ الصَّبِيِّ بَعْدَ الْوُضُوءِ، فَقَالَ: إِنَّمَا تِلْكَ رَحْمَةٌ، لَا وَضُوءَ فِيهَا

[505] Regarding ablution from touching Hushaym reported: Mughīrah informed us from Ibrāhīm who said: “If one touches or kisses with desire, the ablution is invalidated.”

حَدَّثَنَا فِي الْوُضُوءِ مِنَ اللَّمَسِ حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا لَمَسَ أَوْ قَبَّلَ بِشَهْوَةٍ نُقِضَ الْوُضُوءُ

[506] Hushaym reported: Zakariyyā informed us from Al-Sha‘bī, similar to it.

حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا زَكْرِيَّا، عَنِ الشَّعْبِيِّ، مِثْلَهُ

[507] Ibn ‘Ulayyah reported from Hishām al-Dastuwā’ī from Ḥammād from Ibrāhīm who said: “If you kiss, touch, or embrace [intimately], then repeat the ablution.”

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ هِشَامِ الدَّسْتَوَائِيِّ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا قَبَّلْتَ أَوْ لَمَسْتَ أَوْ بَاسَرْتَ، فَأَعِدِ الْوُضُوءَ

[508] Ghundar reported from Shu‘bah from Al-Ḥakam and Ḥammād; they both said: “If he touches, he must perform ablution.”

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، وَحَمَّادٍ، قَالَا: إِذَا لَمَسَ فَعَلَيْهِ الْوُضُوءُ

[509] Hushaym reported: Yūnus informed us from Al-Ḥasan: “That he did not consider ablution necessary for touching with the hand.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا يُونُسُ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ لَا يَرَى فِي اللَّمَسِ بِالْيَدِ وَضُوءًا

[510] Muḥammad ibn ‘Abd Allāh al-Asadī reported from Isrā’īl from ‘Abd al-A‘lā from ‘Abd al-Raḥmān ibn Abī Laylā who said: “If a man touches his wife with desire, he performs ablution as long as he does not ejaculate [in which case he needs Ghusl].”

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسَدِيُّ، عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الْأَعْلَى، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: إِذَا لَمَسَ الرَّجُلُ امْرَأَتَهُ بِشَهْوَةٍ تَوْضَأُ مَا لَمْ يُنْزَلَ

[511] Regarding ablution from [eating] camel meat Ibn Idrīs and Abū Mu‘āwiyah reported from Al-A‘mash from ‘Abd Allāh ibn ‘Ubayd Allāh from Ibn Abī Laylā from Al-Barā’ ibn ‘Āzib who said: The Messenger of Allah ﷺ was asked about ablution from camel meat. He said: “Perform ablution from it.”

حَدَّثَنَا فِي الْوُضُوءِ مِنْ لُحُومِ الْإِبِلِ حَدَّثَنَا ابْنُ إِدْرِيسَ، وَأَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ: سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْوُضُوءِ مِنْ لُحُومِ الْإِبِلِ، فَقَالَ: تَوَضَّأُوا مِنْهَا

[512] Ibn ‘Ulayyah reported from Ḥumayd from Abū al-‘Āliyah that Abū Mūsā slaughtered a camel and fed his companions. Then they stood up to pray without purification. He forbade them from that and said: “I would not care if I walked in its dung and blood and did not perform ablution, [as much as] if I ate from its meat and did not perform ablution.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ حُمَيْدٍ، عَنْ أَبِي الْعَالِيَةِ، أَنَّ أَبَا مُوسَى نَحَرَ جَزُورًا فَأَطْعَمَ أَصْحَابَهُ، ثُمَّ قَامُوا يُصَلُّونَ بِغَيْرِ طُهُورٍ، فَنَهَاهُمْ عَنْ ذَلِكَ، وَقَالَ: مَا أَبَالِي مَشَيْتُ فِي فَرْثِهَا وَدَمِهَا وَلَمْ أَتَوَضَّأْ، أَوْ أَكَلْتُ مِنْ لَحْمِهَا وَلَمْ أَتَوَضَّأْ

[513] Wakī‘ reported from Muḥammad ibn Qays from Ja‘far ibn Abī Thawr from Jābir ibn Samurah who said: “We used to perform ablution from camel meat, but we did not perform ablution from sheep meat.”

حَدَّثَنَا وَكِيعٌ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ، عَنْ جَعْفَرِ بْنِ أَبِي ثَوْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ: كُنَّا نَتَوَضَّأُ مِنْ لُحُومِ الْإِبِلِ، وَلَا نَتَوَضَّأُ مِنْ لُحُومِ الْغَنَمِ

[514] ‘Ubayd Allāh ibn Mūsā reported from Isrā’īl from Ash‘ath ibn Abī al-Sha‘thā’ from Ja‘far ibn Abī Thawr from Jābir ibn Samurah who said: “The Messenger of Allah ﷺ ordered us to perform ablution from camel meat, and not to perform ablution from sheep meat.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ جَعْفَرِ بْنِ أَبِي ثَوْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ: أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نَتَوَضَّأَ مِنْ لَحْمِ الْإِبِلِ، وَلَا نَتَوَضَّأَ مِنْ لَحْمِ الْغَنَمِ

[515] Whoever did not perform ablution from camel meat ‘Ā’idh ibn Ḥabīb reported from Yahyā ibn Qays who said: “I saw Ibn ‘Umar eat camel meat and drink camel milk, then he prayed and did not perform ablution.”

حَدَّثَنَا مَنْ كَانَ لَا يَتَوَضَّأُ مِنْ لَحْمِ الْإِبِلِ حَدَّثَنَا عَائِدُ بْنُ حَبِيبٍ، عَنْ يَحْيَى بْنِ قَيْسٍ، قَالَ: رَأَيْتُ ابْنَ عُمَرَ، أَكَلَ لَحْمَ جَزُورٍ، وَشَرِبَ لَبَنَ الْإِبِلِ، وَصَلَّى وَلَمْ يَتَوَضَّأَ

[516] Ḥafṣ reported from Layth from Tāwūs, ‘Aṭā’, and Mujāhid: “That they used to not perform ablution from camel meat and milk.”

حَدَّثَنَا حَفْصٌ، عَنْ لَيْثٍ، عَنْ طَاوُسٍ، وَعَطَاءٍ، وَمُجَاهِدٍ، أَنَّهُمْ كَانُوا لَا يَتَوَضَّأُونَ مِنْ لَحْمِ الْإِبِلِ وَاللَّبَنِهَا

[517] Wakī‘ reported from Sufyān from Jābir from Abū Sabrah al-Nakha‘ī: “That ‘Umar ibn al-Khaṭṭāb ate camel meat, then stood and prayed without performing ablution.”

حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنْ أَبِي سَبْرَةَ النَّخَعِيِّ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، أَكَلَ لَحْمَ جَزُورٍ، ثُمَّ قَامَ فَصَلَّى وَلَمْ يَتَوَضَّأَ

[518] Wakī‘ reported from Sharīk from Jābir from ‘Abd Allāh ibn al-Ḥasan: “That ‘Alī ate camel meat, then prayed without performing ablution.”

حَدَّثَنَا وَكِيعٌ، عَنْ شَرِيكِ، عَنْ جَابِرٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ، أَنَّ عَلِيًّا، أَكَلَ لَحْمَ جَزُورٍ، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ

[519] Wakī‘ reported from Rifā‘ah ibn Salm who said: “I saw Suwayd ibn Ghaflah eat camel meat, then he prayed and did not perform ablution.”

حَدَّثَنَا وَكِيعٌ، عَنْ رِفَاعَةَ بْنِ سَلَمٍ، قَالَ: رَأَيْتُ سُوَيْدَ بْنَ غَفْلَةَ، أَكَلَ لَحْمَ جَزُورٍ، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ

[520] Wakī‘ reported from Sufyān from Manṣūr from Ibrāhīm who said: “There is no ablution [required] for camel, cow, or sheep meat.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: لَيْسَ فِي لَحْمِ الْإِبِلِ وَالْبَقَرِ وَالْعَنَمِ وَضُوءٌ

[521] Whoever did not perform ablution from what fire touched [cooked food] Hushaym reported: ‘Alī ibn Zayd informed us: Muḥammad ibn al-Munkadir reported to us from Jābir ibn ‘Abd Allāh who said: “I ate bread and meat with the Messenger of Allah ﷺ, and with Abū Bakr, ‘Umar, and ‘Uthmān. They prayed and did not perform ablution.”

حَدَّثَنَا مَنْ كَانَ لَا يَتَوَضَّأُ مِمَّا مَسَّتِ النَّارُ حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا عَلِيُّ بْنُ زَيْدٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: أَكَلْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَمَعَ أَبِي بَكْرٍ، وَعُمَرَ، وَعُثْمَانَ خَيْرًا وَلَحْمًا، فَصَلَّوْا وَلَمْ يَتَوَضَّأُوا

[522] Abū al-Aḥwaṣ reported from Simāk from ‘Ikrimah from Ibn ‘Abbās who said: “The Prophet ﷺ ate a shoulder [of meat], then wiped his hand on a cloth that was under him, then stood and prayed.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سِمَاكِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: أَكَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَتِفًا، ثُمَّ مَسَحَ يَدَهُ بِمَسْحٍ كَانَ تَحْتَهُ، ثُمَّ قَامَ فَصَلَّى

[523] Ibn ‘Ulayyah reported from Ayyūb from Wahb ibn Kaysān from Muḥammad ibn ‘Amr from ‘Aṭā’ from Ibn ‘Abbās: “That the Messenger of Allah ﷺ ate from a bone, or gnawed from a rib, then prayed and did not perform ablution.”

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ أَيُّوبَ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكَلَ مِنْ عَظْمٍ، أَوْ تَعَرَّقَ مِنْ ضِلْعٍ، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ

[524] Hushaym reported: Jābir al-Ju‘fī informed us from Abū Ja‘far from Ibn ‘Abbās: “That the Messenger of Allah ﷺ went out intending to pray. He passed by a pot that was boiling, took a meat bone or shoulder from it and ate it. Then he rinsed his mouth and did not perform ablution.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا جَابِرُ الْجُعْفِيُّ، عَنْ أَبِي جَعْفَرٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ وَهُوَ يُرِيدُ الصَّلَاةَ فَمَرَّ بِقَدْرِ تَفُورٍ فَأَخَذَ مِنْهَا عَرْقًا أَوْ كَتِفًا فَأَكَلَهُ، ثُمَّ مَضْمَضَ وَلَمْ يَتَوَضَّأْ

[525] Wakī‘ reported: Sufyān reported to us: Abū ‘Awn reported to us from ‘Abd Allāh ibn Shaddād who said: I heard Abū Hurayrah telling Marwān: “Perform ablution from what fire touched.” So Marwān sent to Umm Salamah and asked her. She said: “The Messenger of Allah ﷺ gnawed a shoulder [meat] at my place, then went out to prayer and did not touch water.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانٌ، قَالَ: حَدَّثَنَا أَبُو عَوْنٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، يُحَدِّثُ مَرْوَانَ، قَالَ: تَوَضَّأُ مِمَّا مَسَّتِ النَّارَ، فَأَرْسَلَ مَرْوَانُ إِلَى أُمِّ سَلَمَةَ، فَسَأَلَهَا فَقَالَتْ: نَهَشَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدِي كَتِفًا، ثُمَّ خَرَجَ إِلَى الصَّلَاةِ وَلَمْ يَمَسَّ مَاءً

[526] Ḥātim ibn Ismā‘īl reported from Ja‘far from his father from ‘Alī ibn Ḥusayn or Ḥusayn ibn ‘Alī from Zaynab bint Umm Salamah who said: “A sheep’s shoulder was brought to the Messenger of Allah ﷺ, and he ate from it, then prayed and did not touch water.”

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ أَوْ حُسَيْنِ بْنِ عَلِيٍّ، عَنْ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ، قَالَتْ: أَتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِكَتِفِ شَاةٍ فَأَكَلَ مِنْهُ، فَصَلَّى وَلَمْ يَمَسَّ مَاءً

[527] ‘Alī ibn Mushir reported from Yaḥyā ibn Sa‘īd from Bushayr ibn Yasār who said: Suwayd ibn al-Nu‘mān al-Anṣārī informed me: “That they went out with the Messenger of Allah ﷺ to Khaybar. When they were at Al-Ṣahbā’, he prayed ‘Asr. Then he called for food, but nothing was brought except Sawīq (barley mush). They ate and drank. Then he called for water and rinsed his mouth, then stood and led us in the Maghrib prayer.”

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، قَالَ: أَخْبَرَنِي سُوَيْدُ بْنُ النُّعْمَانِ الْأَنْصَارِيُّ، أَنَّهُمْ خَرَجُوا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى خَيْبَرَ، حَتَّى إِذَا كَانُوا بِالصَّهْبَاءِ، صَلَّى الْعَصْرَ، ثُمَّ دَعَا بِأَطْعِمَةٍ وَلَمْ يَأْتِ إِلَّا بِسَوِيقٍ، فَأَكَلُوا وَشَرَبُوا، ثُمَّ دَعَا بِمَاءٍ فَمَضْمَضَ، ثُمَّ قَامَ فَصَلَّى بِنَا الْمَغْرِبَ

[528] Ibn Numayr reported from Yaḥyā ibn Sa‘īd from Bushayr ibn Yasār from Suwayd ibn al-Nu‘mān from the Prophet ﷺ similar to it, and added in it: “We rinsed our mouths with him and he did not touch water.”

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ سُوَيْدِ بْنِ النُّعْمَانِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ، وَزَادَ فِيهِ: مَضْمَضْنَا مَعَهُ وَمَا مَسَّ مَاءً

[529] Khālīd ibn Makhḷad reported: Sulaymān ibn Bilāl reported to us: ‘Amr ibn Abī ‘Amr reported to me from Ḥunayr ibn Abī al-Mughīrah from Abū Rāfi‘ who said: “I saw the Prophet ﷺ eat a shoulder [meat], then stand for prayer without touching water.”

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، قَالَ: حَدَّثَنِي عَمْرُو بْنُ أَبِي عَمْرٍو، عَنْ حُنَيْنِ بْنِ أَبِي الْمُغِيرَةِ، عَنْ أَبِي رَافِعٍ، قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكَلَ كَتِفًا، ثُمَّ قَامَ إِلَى الصَّلَاةِ وَلَمْ يَمَسَّ مَاءً

[530] Al-Faḍl ibn Dukayn reported from Ibrāhīm ibn Ismā‘īl from Al-Zuhri from Ja‘far ibn ‘Amr ibn Umayyah al-Damri from his father: “That the Prophet ﷺ cut meat from a sheep’s shoulder, then prayed and did not perform ablution.”

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ إِبْرَاهِيمَ بْنِ إِسْمَاعِيلَ، عَنْ الزُّهْرِيِّ، عَنْ جَعْفَرِ بْنِ عَمْرٍو بْنِ أُمَيَّةَ الضَّمْرِيِّ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اخْتَزَّ مِنْ كَتِفِ شَاةٍ، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ

[531] ‘Affān reported: ‘Ubayd Allāh ibn Iyād reported to us: Iyād reported to me from Suwayd ibn Sirḥān from Al-Mughīrah ibn Shu‘bah: That the Messenger of Allah ﷺ ate some food, then the prayer was established, and he had performed ablution before that. I brought him water to perform ablution, but he scolded me and said: “Back off! If I were to do that, people would do it after me [making it a binding Sunnah].”

حَدَّثَنَا عَفَّانُ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ إِيَادٍ، قَالَ: حَدَّثَنِي إِيَادٌ، عَنْ سُوَيْدِ بْنِ سِرْحَانَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكَلَ طَعَامًا، ثُمَّ أُقِيمَتِ الصَّلَاةُ، وَقَدْ كَانَ تَوَضَّأَ قَبْلَ ذَلِكَ، فَأَتَيْنَاهُ بِمَاءٍ لِيَتَوَضَّأَ فَأَنْتَهَرَنِي، وَقَالَ: وَرَأَاكَ وَلَوْ فَعَلْتُ ذَلِكَ فَعَلَ النَّاسُ بَعْدِي

[532] Hushaym reported: ‘Amr ibn Dīnār and Abū al-Zubayr informed us from Jābir ibn ‘Abd Allāh who said: “I ate bread and meat with Abu Bakr, and he prayed and did not perform ablution.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا عَمْرُو بْنُ دِينَارٍ، وَأَبُو الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: أَكَلْتُ مَعَ أَبِي بَكْرٍ خُبْزًا وَلَحْمًا، فَصَلَّى وَلَمْ يَتَوَضَّأْ

[533] Hushaym reported: Mughīrah informed us from Ibrāhīm that ‘Alqamah and Al-Aswad were with ‘Abd Allāh [ibn Mas‘ūd] while he intended to go to the mosque. He was met with a bowl of Tharid in the courtyard. He sat and ate from it, he, ‘Alqamah, and Al-Aswad. Then he called for water, rinsed his mouth, washed his hands from the grease of the meat, then entered and prayed.

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ، أَنَّ عَلْقَمَةَ وَالْأَسْوَدَ كَانَا مَعَ عَبْدِ اللَّهِ، وَهُوَ يُرِيدُ الْمَسْجِدَ، فَتَلَقَّيَ بِجِفْنَةٍ مِنْ ثَرِيدٍ وَهُوَ فِي الرَّحْبَةِ، قَالَ: فَجَلَسَ وَأَكَلَ مِنْهَا هُوَ وَعَلْقَمَةُ وَالْأَسْوَدُ، قَالَ: ثُمَّ دَعَا بِمَاءٍ فَمَضْمَضَ فَاهُ وَغَسَلَ يَدَيْهِ مِنْ غَمْرِ اللَّحْمِ، ثُمَّ دَخَلَ فَصَلَّى

[534] Ibn ‘Ulayyah reported from Ayyūb from Wahb ibn Kaysān from Jābir: “That Abu Bakr ate bread and meat, and he did no more than rinse his mouth and wash his hands, then he prayed.”

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ أَيُّوبَ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ جَابِرٍ، أَنَّ أَبَا بَكْرٍ، أَكَلَ خُبْزًا وَلَحْمًا، فَمَا زَادَ عَلَى أَنْ مَضْمَضَ فَاهُ وَغَسَلَ يَدَيْهِ، ثُمَّ صَلَّى

[535] Ibn ‘Ulayyah reported from Ayyūb from Khālīd from ‘Ikrimah from Ibn ‘Abbās who said: “Ablution is from what comes out, not from what goes in.”

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ أَيُّوبَ، عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: الْوُضُوءُ مِمَّا خَرَجَ وَلَيْسَ مِمَّا دَخَلَ

[536] Hushaym reported: Ḥuṣayn informed us from Mujāhid who said: “I never saw Ibn ‘Umar performing ablution due to food. He used to lick his three fingers, wipe his hand with dust, and then stand for prayer.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا حُصَيْنٌ، عَنْ مُجَاهِدٍ، قَالَ: مَا رَأَيْتُ ابْنَ عُمَرَ مُتَوَضِّئًا مِنْ طَعَامٍ قَطُّ، كَانَ يَلْعَقُ أَصَابِعَهُ الثَّلَاثَ، ثُمَّ يَمْسَحُ يَدَهُ بِالتُّرَابِ، ثُمَّ يَقُومُ إِلَى الصَّلَاةِ

[537] Wakī‘ reported from Mis‘ar who said: I said to Jabalah: “Did you hear Ibn ‘Umar say: ‘I surely eat meat and drink milk and pray and do not perform ablution?’” He said: “Yes.”

حَدَّثَنَا وَكَيْعٌ، عَنْ مِسْعَرٍ، قَالَ: قُلْتُ لَجِبَالَةَ: أَسَمِعْتَ ابْنَ عُمَرَ، يَقُولُ: لِأَكُلِ اللَّحْمَ، وَأَشْرَبُ اللَّبَنَ، وَأَصَلِّي وَلَا أَتَوَضَّأُ؟ قَالَ: نَعَمْ

[538] Hushaym reported from Ḥuṣayn from Yahyā ibn Waththāb from Ibn ‘Abbās who said: “Ablution is from what comes out, not from what goes in, nor from what is stepped on.”

حَدَّثَنَا هُشَيْمٌ، عَنْ حُصَيْنٍ، عَنْ يَحْيَى بْنِ وَثَّابٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: الْوُضُوءُ مِمَّا خَرَجَ، وَلَيْسَ مِمَّا دَخَلَ، وَلَا مِمَّا أُوطِيَءَ

[539] Hushaym reported from Ḥuṣayn from ‘Ikrimah who said: “Ablution is from what comes out, not from what goes in.”

حَدَّثَنَا هُشَيْمٌ، عَنْ حُصَيْنٍ، عَنْ عِكْرِمَةَ، قَالَ: الْوُضُوءُ مِمَّا خَرَجَ، وَلَيْسَ مِمَّا دَخَلَ

[540] Ghundar and Wakī‘ reported from Shu‘bah from Muḥammad ibn ‘Abd al-Raḥmān ibn Zurārah that he heard Muḥammad ibn ‘Amr ibn Ubayy narrating from Umm al-Ṭufayl, the wife of Ubayy: “That Ubayy used to eat Tharid, rinse his mouth, and pray.”

حَدَّثَنَا غُنْدَرٌ، وَوَكَيْعٌ، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ زُرَّارَةَ، أَنَّهُ سَمِعَ مُحَمَّدَ بْنَ عَمْرِو بْنِ أَبِي، يُحَدِّثُ، عَنْ أُمِّ الطُّفَيْلِ، امْرَأَةِ أَبِي، أَنَّ أَبِيَّ كَانَ يَأْكُلُ الثَّرِيدَ، وَيَمْضِضُ فَاةً، وَيُصَلِّي

[541] Yazīd ibn Hārūn reported: Sa‘īd ibn Abī ‘Arūbah informed us from Qatādah from Ṣāliḥ Abū al-Khalīl from ‘Abd Allāh ibn al-Ḥārith ibn Nawfal from Umm Ḥakīm bint al-Zubayr: “That the Messenger of Allah ﷺ entered upon Ḍubā‘ah and gnawed from a shoulder [meat] at her place, then went out to prayer and did not perform ablution.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ صَالِحِ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ، عَنْ أُمِّ حَكِيمِ ابْنَةِ الزُّبَيْرِ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَى ضُبَاعَةَ، فَتَنَهِشَ عِنْدَهَا مِنْ كَتِفٍ، ثُمَّ خَرَجَ إِلَى الصَّلَاةِ وَلَمْ يَتَوَضَّأْ

[542] Marḥūm ibn ‘Abd al-‘Azīz reported from his father who said: “I saw Abū al-Aswad al-‘Adawī eat Tharid and meat, then he stood and prayed without performing ablution.”

حَدَّثَنَا مَرْحُومُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ أَبَا الْأَسْوَدِ الْعَدَوِيَّ، أَكَلَ ثَرِيدًا وَلَحْمًا، ثُمَّ قَامَ فَصَلَّى وَلَمْ يَتَوَضَّأْ

[543] ‘Abdah ibn Sulaymān reported from Ismā‘īl from Al-Sha‘bī who said: “Wretched is the food from which ablution must be performed.”

حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ، عَنْ إِسْمَاعِيلَ، عَنِ الشَّعْبِيِّ، قَالَ: بَيْسَ الطَّعَامِ طَعَامٌ يَتَوَضَّأُ مِنْهُ

[544] Wakī‘ reported from Isrā‘īl from ‘Abd al-A‘lā from Ibn al-Ḥanafīyah: “That he used to eat Tharid and drink Nabidh (fruit infusion), and pray without performing ablution.”

حَدَّثَنَا وَكَيْعٌ، عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الْأَعْلَى، عَنِ ابْنِ الْحَنْفِيَّةِ أَنَّهُ كَانَ يَأْكُلُ الثَّرِيدَ وَيَشْرَبُ النَّبِيدَ، وَيُصَلِّي وَلَا يَتَوَضَّأُ

[545] Ismā‘īl ibn ‘Ulayyah reported from Ibn ‘Awn from Ibn Sīrīn who said: “I came to ‘Abidah [al-Salmani]. He ordered a sheep to be slaughtered, then called for bread, milk, and ghee. We ate, then he stood and prayed without performing ablution. I thought he would have preferred to perform ablution, had he not wanted to show me that there is no harm in [not doing] it.”

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلايَّةَ، عَنْ ابْنِ عَوْنٍ، عَنِ ابْنِ سِيرِينَ، قَالَ: أَتَيْتُ عَبِيدَةَ، فَأَمَرَ بِشَاةٍ فذُبِحَتْ، فَدَعَا بِخُبْزٍ وَلَبَنٍ وَسَمْنٍ فَأَكَلْنَا، ثُمَّ قَامَ فَصَلَّى وَلَمْ يَتَوَضَّأْ، فَظَنَنْتُ أَنَّهُ كَانَ أَحَبَّ إِلَيْهِ أَنْ يَتَوَضَّأَ، لَوْلَا أَنَّهُ أَرَادَ أَنْ يُرِيَنِي أَنَّهُ لَيْسَ بِهِ بَأْسٌ

[546] Ḥusayn reported from Zā'idah from 'Abd al-'Azīz ibn Rufay' from Ibn Abī Mulaykah and 'Ikrimah from 'Ā'ishah: "That the Prophet ﷺ used to pass by the pot, take a meat bone from it, eat from it, then pray without performing ablution, and he did not touch

حَدَّثَنَا حُسَيْنٌ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، وَعِكْرِمَةَ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَمُرُّ بِالْقَدْرِ، فَيَتَنَاوَلُ مِنْهَا الْعَرَقَ، فَيَصِيبُ مِنْهُ، ثُمَّ يُصَلِّي وَلَمْ يَتَوَضَّأْ، وَلَمْ يَمَسَّ مَاءً

[547] Yaḥyā ibn Sa'īd reported from Abū Ja'far al-Khaṭmī from Muḥammad ibn Ka'b who said: "Abd Allāh ibn Yazīd used to eat meat and Tharid, then pray and not perform ablution."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ أَبِي جَعْفَرٍ الْخَطْمِيِّ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ، قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ يَزِيدَ، يَأْكُلُ اللَّحْمَ وَالتَّرِيدَ، فَيُصَلِّي وَلَا يَتَوَضَّأُ

[548] Ghundar reported from Shu‘bah who said: I heard ‘Uthmān, the freedman of Thaqīf, narrating from Abū Ziyād who said: “I was present with Ibn ‘Abbās and Abū Hurayrah while they were waiting for a young goat of theirs in the oven. Ibn ‘Abbās said: ‘Take it out for us so it does not distract us in the prayer.’ So they took it out and ate from it. Then Abū Hurayrah performed ablution. Ibn ‘Abbās said to him: ‘Did we eat filth [that we need to wudu]?’ Abū Hurayrah said: ‘You are better than me and more knowledgeable.’ Then they prayed.”

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، قَالَ: سَمِعْتُ عُثْمَانَ، مَوْلَى ثَقِيفٍ، يُحَدِّثُ عَنْ أَبِي زَيْادٍ، قَالَ: "شَهِدْتُ ابْنَ عَبَّاسٍ، وَأَبَا هُرَيْرَةَ، وَهُمْ يَنْتَظِرُونَ جَدْيًا لَهُمْ فِي النَّوْرِ، فَقَالَ ابْنُ عَبَّاسٍ: أَخْرِجُوهُ لَنَا لَا يَفْتِنَنَا فِي الصَّلَاةِ، فَأَخْرَجُوهُ، فَأَكَلُوا مِنْهُ، ثُمَّ إِنَّ أَبَا هُرَيْرَةَ تَوَضَّأَ، فَقَالَ لَهُ ابْنُ عَبَّاسٍ: أَأَكَلْنَا رَجَسًا؟" قَالَ: "فَقَالَ أَبُو هُرَيْرَةَ: أَنْتَ خَيْرٌ مِنِّي وَأَعْلَمُ، ثُمَّ صَلَّوْا

[549] Whoever saw [the necessity of] ablution from what fire changed Ibn ‘Ulayyah reported from Ma‘mar from Al-Zuhrī from ‘Umar ibn ‘Abd al-‘Azīz from Ibrāhīm ibn ‘Abd Allāh ibn Qārīz that Abū Hurayrah ate pieces of dried curd (Aqit). He stood up and performed ablution, then said: “Do you know why I performed ablution? I ate pieces of dried curd, and I heard the Messenger of Allah ﷺ say: ‘Perform ablution from what fire touched.’” He [the narrator] said: “And ‘Umar [ibn ‘Abd al-‘Azīz] used to perform ablution from sugar.”

حَدَّثَنَا مَنْ كَانَ يَرَى الْوُضُوءَ مِمَّا غَيَّرَتِ النَّارُ حَدَّثَنَا ابْنُ عُثَيْمٍ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ قَارِظٍ، أَنَّ أَبَا هُرَيْرَةَ، أَكَلَ أَثْوَارَ أَقِيطٍ، فَقَامَ فَتَوَضَّأَ، فَقَالَ: أَتَدْرُونَ لِمَ تَوَضَّأْتُ؟ إِنِّي أَكَلْتُ أَثْوَارَ أَقِيطٍ، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: تَوَضَّأُوا مِمَّا مَسَّتِ النَّارُ قَالَ: فَكَانَ عُمَرُ يَتَوَضَّأُ مِنَ السُّكَّرِ

[550] Abū Numayr reported: ‘Uthmān ibn Ḥakīm reported to us from Al-Zuhrī from Abū Sufyān ibn Sa‘īd ibn al-Mughīrah ibn al-Akhnas that he entered upon his maternal aunt Umm Ḥabībah. She gave him a drink of Sawiq (barley mush), then said: “O son of my sister, perform ablution, for I heard the Messenger of Allah ﷺ say: ‘Perform ablution from what fire touched.’”

حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سُفْيَانَ بْنِ سَعِيدِ بْنِ الْمُغِيرَةِ بْنِ الْأَخْنَسِ، أَنَّهُ دَخَلَ عَلَى خَالَتِهِ أُمِّ حَبِيبَةَ، فَسَقَتْهُ شَرِبَةً مِنْ سَوِيقٍ، ثُمَّ قَالَتْ: يَا ابْنَ أُخْتِي، تَوَضَّأْ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: تَوَضَّأُوا مِمَّا مَسَّتِ النَّارُ

[551] Khālid ibn Makhlad reported: ‘Abd al-Raḥmān ibn ‘Abd al-‘Azīz al-Anṣārī reported to us: Al-Zuhri reported to me: Abū Salamah ibn ‘Abd al-Raḥmān ibn ‘Awf reported to me: Abū Sufyān ibn Sa‘īd al-Akhnasī informed me: I entered upon my maternal aunt Umm Ḥabībah. She gave me Sawiq, then said: “O son of my sister, perform ablution, for I heard the Messenger of Allah ﷺ say: ‘Perform ablution from what fire touched.’”

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ الْعَزِيزِ الْأَنْصَارِيُّ، قَالَ: حَدَّثَنِي الزُّهْرِيُّ، قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، قَالَ: أَخْبَرَنِي أَبُو سُفْيَانَ بْنُ سَعِيدٍ الْأَخْنَسِيُّ، قَالَ: دَخَلْتُ عَلَى خَالَتِي أُمِّ حَبِيبَةَ، فَسَقَتْنِي سَوِيقًا، ثُمَّ قَالَتْ: يَا ابْنَ أُخْتِي، تَوَضَّأْ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: تَوَضَّأُوا مِمَّا مَسَّتِ النَّارُ

[552] ‘Affān reported: Hammām reported to us: It was said to Maṭar al-Warrāq while I was with him: From whom did Al-Ḥasan take [the ruling] “That he used to perform ablution from what fire touched?” He said: He took it from Anas, and Anas took it from Abū Ṭalḥah, and Abū Ṭalḥah from the Prophet ﷺ.

حَدَّثَنَا عَفَّانُ، قَالَ: نَا هَمَّامٌ، قَالَ: قِيلَ لِمَطَرِ الْوَرَّاقِ، وَأَنَا عِنْدَهُ عَمَّنْ أَخَذَ الْحَسَنُ، أَنَّهُ كَانَ يَتَوَضَّأُ مِمَّا مَسَّتِ النَّارُ فَقَالَ: أَخَذَهُ عَنْ أَنَسٍ، وَأَخَذَهُ أَنَسٌ، عَنْ أَبِي طَلْحَةَ، وَأَبُو طَلْحَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[553] Ibn ‘Ulayyah reported from Ma‘mar from Al-Zuhri from Khārijah from Zayd ibn Thābit that he said: “Perform ablution from what fire touched.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ خَارِجَةَ، عَنْ زَيْدِ بْنِ ثَابِتٍ، أَنَّهُ قَالَ: تَوَضَّأُوا مِمَّا مَسَّتِ النَّارُ

[554] Ibn ‘Ulayyah reported from Yūnus from Al-Ḥasan: “That Abū Mūsā used to perform ablution from what fire changed.”

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، أَنَّ أَبَا مُوسَى، كَانَ يَتَوَضَّأُ مِمَّا غَيَّرَتِ النَّارُ

[555] Ibn ‘Ulayyah reported from Ayyūb from Abū Qilābah who said: I came to Anas ibn Mālik but did not find him, so I sat waiting for him. He came while angry and said: “I was with this one - meaning Al-Ḥajjāj - and they ate, then stood and prayed without performing ablution.” I said: “Did you not use to do this, O Abū Ḥamzah?” He said: “We used not to do it.”

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، قَالَ: أَتَيْتُ أَنَسَ بْنَ مَالِكٍ، فَلَمْ أَجِدْهُ، فَفَعَدْتُ أَنْتَظِرُهُ، فَجَاءَ وَهُوَ مُغَضَّبٌ، فَقَالَ: كُنْتُ عِنْدَ هَذَا، يَعْنِي الْحَجَّاجَ، فَأَكَلُوا، ثُمَّ قَامُوا فَصَلُّوا وَلَمْ يَتَوَضَّأُوا فَقُلْتُ: أَوْ مَا كُنْتُمْ تَفْعَلُونَ هَذَا يَا أَبَا حَمْزَةَ؟ قَالَ: مَا كُنَّا نَفْعَلُهُ

[556] Ibn ‘Ulayyah reported from Ayyūb from Nāfi‘ from Ibn ‘Umar: “That he drank Sawiq and performed ablution.”

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ شَرِبَ سَوِيقًا فَتَوَضَّأَ

[557] Mu‘tamir ibn Sulaymān reported from his father that Anas, Abū Ṭalḥah, Abū Mūsā, Ibn ‘Umar, Zayd ibn Thābit, and two wives of the Prophet ﷺ: “Used to perform ablution from what fire changed.”

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، أَنَّ أَنَسًا، وَأَبَا طَلْحَةَ، وَأَبَا مُوسَى، وَابْنَ عُمَرَ، وَزَيْدَ بْنَ ثَابِتٍ، وَأَمْرَأَتَيْنِ، مِنْ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانُوا يَتَوَضَّأُونَ مِمَّا غَيَّرَتِ النَّارُ

[558] ‘Abd al-Wahhāb al-Thaqafī reported from Khālīd from Abū Qilābah: “That he used to order ablution from what fire changed. He once gave them Nabidh to drink and ordered them to perform ablution, so they performed ablution.”

حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، أَنَّهُ كَانَ يَأْمُرُ بِالْوُضُوءِ مِمَّا غَيَّرَتِ النَّارُ، وَسَقَاهُمْ مَرَّةً نَبِيذًا فَأَمَرَهُمْ بِوُضُوءٍ، فَتَوَضَّأُوا

[559] Wakī‘ reported from Al-Hakam ibn ‘Aṭīyah from ‘Abd al-‘Azīz ibn Ṣuhayb from Anas who said: “Perform ablution from sugar, for it has heaviness.”

حَدَّثَنَا وَكَيْعٌ، عَنِ الْحَكَمِ بْنِ عَطِيَّةَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ، قَالَ: تَوَضَّأُوا مِنَ السُّكَّرِ، فَإِنَّ لَهُ ثِقَلًا

[560] Ibn ‘Uyaynah reported from Al-Zuhri: “That ‘Ā’ishah, Abū Salamah, and ‘Umar ibn ‘Abd al-‘Azīz used to perform ablution from what fire touched, and Al-Zuhri used to perform ablution from it.”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، أَنَّ عَائِشَةَ، وَأَبَا سَلَمَةَ، وَعُمَرَ بْنَ عَبْدِ الْعَزِيزِ، كَانُوا يَتَوَضَّأُونَ مِمَّا مَسَّتِ النَّارُ، وَكَانَ الزُّهْرِيُّ، يَتَوَضَّأُ مِنْهُ

[561] Ibn ‘Ulayyah reported from Ayyūb from Abū Qilābah from a man of Hudhayl, whom I think was mentioned to be a Companion, who said: “Ablution is performed from what fire changed.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ رَجُلٍ، مِنْ هُدَيْلٍ، أَرَاهُ قَدْ ذَكَرَ أَنَّ لَهُ صُحْبَةً، قَالَ: يَتَوَضَّأُ مِمَّا غَيَّرَتِ النَّارُ

[562] Wakī‘ reported from ‘Umar ibn Shabbah from ‘Abd Allāh ibn Shaybah from ‘Abd Allāh ibn Ibrāhīm who said: I was with Abū Hurayrah, and he performed ablution on top of the mosque. I said to him: “From what did you perform ablution?” He said: “I ate two pieces of dried curd.”

حَدَّثَنَا وَكِيعٌ، عَنْ عُمَرَ بْنِ شُبَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ شَيْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ، قَالَ: كُنْتُ مَعَ أَبِي هُرَيْرَةَ، فَتَوَضَّأَ فَوْقَ الْمَسْجِدِ، فَقُلْتُ لَهُ: مِنْ أَيِّ شَيْءٍ تَوَضَّأْتَ؟ فَقَالَ: أَكَلْتُ ثَوْرِي أَقِطٍ

[563] Wakī‘ reported from Qurrah ibn Khālīd from Al-Ḥasan who said: “I performed ablution from what fire changed.”

حَدَّثَنَا وَكِيعٌ، عَنْ قُرَّةَ بِنِ خَالِدٍ، عَنِ الْحَسَنِ، قَالَ: تَوَضَّأْتُ مِمَّا غَيَّرَتِ النَّارُ

[564] Ghundar reported from Shu‘bah who said: I heard Abū Ishāq narrating that he heard Abū al-Safar narrating from ‘Abd Allāh ibn ‘Amr who said: “They were at Al-Mughīrah ibn Shu‘bah’s house, and they ate meat and Tharid. They left his place and began to pray without performing ablution. Abū Mas‘ūd said: ‘Look! They are praying and not performing ablution.’”

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ، يُحَدِّثُ أَنَّهُ سَمِعَ أَبَا السَّفَرِ، يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: "كَانُوا عِنْدَ الْمُغِيرَةِ بْنِ شُعْبَةَ، فَأَكَلُوا لَحْمًا وَثَرِيدًا، وَخَرَجُوا مِنْ عِنْدِهِ، فَجَعَلُوا يُصَلُّونَ وَلَا يَتَوَضَّأُونَ، فَقَالَ أَبُو مَسْعُودٍ: انْظُرْ، يُصَلُّونَ وَلَا يَتَوَضَّأُونَ

[565] Regarding a man touching his armpit: Does he perform ablution? Ibn ‘Ulayyah reported from ‘Ubayd Allāh ibn al-‘Ayzār from Ṭalq ibn Ḥabīb who said: ‘Umar ibn al-Khaṭṭāb saw a man scratching or touching his armpit. He said: “Stand up and wash your hands or purify yourself.”

حَدَّثَنَا فِي الرَّجُلِ يَمَسُّ إِبْطَهُ أَيَتَوَضَّأُ حَدَّثَنَا ابْنُ عَلِيَّةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ الْعِزَّارِ، عَنْ طَلْقِ بْنِ حَبِيبٍ، قَالَ: رَأَى عُمَرُ بْنُ الْخَطَّابِ رَجُلًا حَكَ إِبْطَهُ، أَوْ مَسَّهُ، فَقَالَ: فَمَنْ فَاغْسِلْ يَدَيْكَ أَوْ تَطَهَّرْ

[566] Ibn ‘Ulayyah reported from Layth from Mujāhid who said: ‘Umar said: “Whoever cleans his nose or scratches his armpit should perform ablution.”

حَدَّثَنَا ابْنُ عَلِيَّةَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: قَالَ عُمَرُ: مَنْ نَفَى أَنْفَهُ، أَوْ حَكَ إِبْطَهُ تَوَضَّأَ

[567] Khalaf ibn Khalīfah reported from Layth from Mujāhid from Ibn ‘Abbās who said: “There is no ablution [required] for plucking the armpit.”

حَدَّثَنَا خَلْفُ بْنُ خَلِيفَةَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: لَيْسَ عَلَيْهِ وَضُوءٌ فِي تَنْفِ الْإِبطِ

[568] Ibn Idrīs reported from Hishām from Al-Ḥasan: “That he was asked about a man touching his armpit or plucking it, and he saw no harm in it, unless he causes it to bleed.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، أَنَّهُ سُئِلَ عَنِ الرَّجُلِ يَمَسُّ إِبْطَهُ، أَوْ يَنْتِفُهُ فَلَمْ يَرَ بِهِ بَأْسًا، إِلَّا أَنْ يُدْمِيَهُ

[569] Abū Usāmah reported from Ibn ‘Awn from Muḥammad [Ibn Sīrīn] who said: “These people say: ‘Whoever touches his armpit must repeat ablution,’ but I do not say that, and I do not know what this is.”

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، قَالَ: "هَؤُلَاءِ يَقُولُونَ: مَنْ مَسَّ إِبْطَهُ أَعَادَ الْوُضُوءَ، وَأَنَا لَا أَقُولُ ذَلِكَ، وَلَا أَدْرِي مَا هَذَا

[570] Abū Mu‘āwiyah reported from Al-A‘mash from Mujāhid from ‘Abd Allāh ibn ‘Amr: “That he used to bathe [Ghusl] after plucking the armpit.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّهُ كَانَ يَغْتَسِلُ مِنْ تَنْفِ الْإِبطِ

[571] A man cuts his hair: Does he perform ablution? Hushaym reported: Yūnus informed us from Al-Ḥasan regarding a man who cuts his hair and nails after performing ablution. He said: “There is nothing upon him.”

حَدَّثَنَا الرَّجُلُ يَأْخُذُ مِنْ شَعْرِهِ أَيْتَوَضَّأَ حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا يُونُسُ، عَنِ الْحَسَنِ، فِي الرَّجُلِ يَأْخُذُ مِنْ شَعْرِهِ وَمِنْ أَظْفَارِهِ بَعْدَمَا يَتَوَضَّأُ، قَالَ: لَا شَيْءَ عَلَيْهِ

[572] Hushaym reported: Ḥajjāj informed us from Al-Ḥakam and ‘Aṭā’ who said: “There is nothing upon him; it only increased him in purity.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا حَجَّاجٌ، عَنِ الْحَكَمِ، وَعَطَاءٍ، قَالَ: لَا شَيْءَ عَلَيْهِ، فَلَمْ يَزِدْهُ إِلَّا طَهَارَةً

[573] Sharīk reported from ‘Aṭā’ ḤDṬṬNĀ SHRĪK, عَنْ عَطَاءٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: from Sa‘īd ibn Jubayr who said: “It is purification and blessing.” هُوَ طَهُورٌ وَبَرَكَهٌ

[574] Ḥafṣ ibn Ghiyāth reported ḤDṬṬNĀ ḤFṢُ بْنُ غِيَاثٍ، عَنْ حَفْصِ بْنِ أَبِي دَاوُدَ، عَنْ from Ḥafṣ ibn Abī Dāwūd from ‘Āṣim ḤDṬṬNĀ ḤFṢُ بْنُ غِيَاثٍ، عَنْ حَفْصِ بْنِ أَبِي دَاوُدَ، عَنْ عَاصِمٍ، قَالَ: رَأَيْتُ أَبَا وَائِلٍ، أَخَذَ مِنْ شَعْرِهِ، ثُمَّ دَخَلَ الْمَسْجِدَ فَصَلَّى who said: “I saw Abū Wā’il cut his hair, then enter the mosque and pray.”

[575] Al-Muḥāribī reported from ḤDṬṬNĀ AL-MUḤARIBĪ, عَنْ حَجَّاجٍ، عَنْ أَبِي جَعْفَرٍ، وَعَطَاءٍ، HAJJĀJ from Abū Ja‘far, ‘Aṭā’, Al-AL-HAKAM, and Al-Zuhri; they said: “There is no ablution [required] for him.” وَالْحَكَمَ، وَالزُّهْرِيَّ، قَالُوا: لَيْسَ عَلَيْهِ وَضُوءٌ

[576] ‘Isā ibn Yūnus reported from ḤDṬṬNĀ ‘ISĀ IBN YUNUS, عَنْ الْيَئِمِّيِّ، عَنْ أَبِي مِجْلَزٍ، قَالَ: رَأَيْتُ ابْنَ عُمَرَ أَخَذَ مِنْ أَظْفَارِهِ، فَقُلْتُ لَهُ: أَخَذْتَ مِنْ أَظْفَارِكَ وَلَا تَتَوَضَّأُ؟ قَالَ: مَا أَكَيْسُكَ , أَنْتَ أَكَيْسُ مِمَّنْ سَمَّاهُ أَهْلُهُ كَيْسًا Al-Taymī from Abū Mijlaz who said: I saw Ibn ‘Umar trim his nails. I said to him: “You trimmed your nails and you do not perform ablution?” He said: “How clever you are! You are cleverer than the one whose family named him Kayyis (Clever).” [Implying sarcasm or dismissal of the need for ablution].

[577] Whoever said he repeats ablution and whoever said he runs water over it Al-Muḥāribī reported from Layth from Mujāhid from ‘Alī regarding a man who cuts his hair and nails. He said: “He repeats ablution.”

حَدَّثَنَا مَنْ قَالَ يُعِيدُ الْوُضُوءَ وَمَنْ قَالَ يُجْرِي عَلَيْهِ الْمَاءَ حَدَّثَنَا الْمُحَارِبِيُّ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنْ عَلِيٍّ، فِي الرَّجُلِ يَأْخُذُ مِنْ شَعْرِهِ وَمِنْ أَظْفَارِهِ، قَالَ: يُعِيدُ الْوُضُوءَ

[578] Hushaym reported from Mughīrah from Ibrāhīm who said: “He runs water over it.”

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: يُجْرِي عَلَيْهِ الْمَاءَ

[579] Abū Mu‘āwiyah reported from Al-Shaybānī from Hammād from Ibrāhīm who said: “He runs water over it.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الشَّيْبَانِيِّ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: يُجْرِي عَلَيْهِ الْمَاءَ

[580] Abū Dāwūd al-Ṭayālīsī reported from Shu‘bah from Ya‘lā ibn Muslim from Mujāhid regarding a man who trims his nails. He said: “He repeats ablution.”

حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، عَنْ شُعْبَةَ، عَنْ يَعْلَى بْنِ مُسْلِمٍ، عَنْ مُجَاهِدٍ، فِي الرَّجُلِ يَأْخُذُ مِنْ أَظْفَارِهِ، قَالَ: يُعِيدُ الْوُضُوءَ

[581] Yazīd ibn Hārūn reported from Mis‘ar from Ḥabīb ibn Abī Thābit from Mujāhid who said: “If he trims his nails, he performs ablution.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ مِسْعَرٍ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ مُجَاهِدٍ، قَالَ: إِذَا قَلَّمَ أَظْفَارَهُ تَوَضَّأَ

[582] Wakī‘ reported from ‘Umar ibn Dharr from his father who said: “Ablution is renewed for that.”

حَدَّثَنَا وَكَيْعٌ، عَنْ عُمَرَ بْنِ ذَرٍّ، عَنْ أَبِيهِ، قَالَ: يُحَدَّثُ لِدَلِكِ وَضُوءٌ

[583] Ghundar reported from Shu‘bah from Al-Haytham from Ḥammād regarding a man who trims his nails and cuts from his beard. He said: “He wipes it with water.”

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنِ الْهَيْثَمِ، عَنْ حَمَّادٍ، فِي الرَّجُلِ يَقْلِمُ أَظْفَارَهُ وَيَأْخُذُ مِنْ لِحْيَتِهِ، قَالَ: يَمْسَحُهُ بِالْمَاءِ

[584] Al-Muḥāribī reported from Al-Shaybānī from Ḥammād regarding a man who cuts his nails. He said: “He washes them with

حَدَّثَنَا الْمُحَارِبِيُّ، عَنِ الشَّيْبَانِيِّ، عَنْ حَمَّادٍ، فِي الرَّجُلِ يَقْصُ أَظْفَارَهُ، قَالَ: يَغْسِلُهَا بِالْمَاءِ

[585] Whoever, when he urinated, did not touch his penis with water Abū al-Aḥwaṣ reported from Abū Ishāq from Yasār ibn Numayr who said: “When ‘Umar urinated, he would wipe his penis on a wall or with a stone and would not touch it with water.”

حَدَّثَنَا مَنْ كَانَ إِذَا بَالَ لَمْ يَمَسَّ ذَكَرَهُ بِالْمَاءِ حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ يَسَارِ بْنِ نُمَيْرٍ، قَالَ: كَانَ عُمَرُ، إِذَا بَالَ مَسَحَ ذَكَرَهُ بِحَائِطٍ، أَوْ بِحَجَرٍ وَلَمْ يُمِسَّهُ مَاءً

[586] Abū Mu‘āwiyah reported from Al-A‘mash from Ibrāhīm or Mālik ibn al-Ḥārith who said: Sa‘d [ibn Abī Waqqāṣ] passed by a man washing his urinary passage. He said: “Why do you mix into your religion what is not part of it?”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، أَوْ مَالِكِ بْنِ الْحَارِثِ، قَالَ: مَرَّ سَعْدُ بِرَجُلٍ يَغْسِلُ مَبَالَهُ، فَقَالَ: لِمَ تَخْلُطُوا فِي دِينِكُمْ مَا لَيْسَ مِنْهُ

[587] Abū Usāmah reported from ‘Abd Allāh ibn al-Mustawrid who said: Mujamma‘ ibn Yazīd saw me while I was washing my penis. He said: “Did you not shake it off when you urinated?” I said: “Yes.” He said: “That suffices you.”

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُسْتَوْرِدِ، قَالَ: رَأَيْتُ مُجَمَّعُ بْنُ يَزِيدَ، وَأَنَا أَغْسِلُ ذَكَرِي، فَقَالَ: أَلَمْ تَكُنْ تَنْفَضُّتَ حِينَ بُلْتَ قُلْتُ: بَلَى، قَالَ: حَسْبُكَ

[588] ‘Abdah ibn Sulaymān reported from Hishām ibn ‘Urwah who said: “My father [‘Urwah] used not to wash his urinary passage; he would perform ablution and not touch [his private part with] water.”

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، قَالَ: كَانَ أَبِي لَا يَغْسِلُ مَبَالَهُ، يَتَوَضَّأُ وَلَا يَمَسُّ مَاءً

[589] Wakī‘ reported from Sufyān from Layth from ‘Aṭā’ that Ibn al-Zubayr saw a man washing his penis. He said: “Will he not wash his anus [too]?” [Mocking the excessiveness].

حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، أَنَّ ابْنَ الزُّبَيْرِ، رَأَى رَجُلًا يَغْسِلُ ذَكَرَهُ، فَقَالَ: أَلَا يَغْسِلُ أَسْنَهُ؟

[590] ‘Abd al-A‘lā reported from Yūnus from Al-Ḥasan regarding a man who urinated and forgot to wash his penis. He said: “That suffices him.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنِ الْحَسَنِ، فِي رَجُلٍ
بَالَ وَنَسِيَ أَنْ يَغْسِلَ ذَكَرَهُ، قَالَ: أَجْزَأُ ذَلِكَ عَنْهُ

[591] Wakī‘ reported from Mis‘ar from ‘Ubayd Allāh ibn al-Qibṭiyyah from Ibn al-Zubayr: That he saw a man washing the trace of feces from himself. He said: “We used not to do it.”

حَدَّثَنَا وَكَيْعٌ، عَنْ مِسْعَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْقِبْطِيَّةِ،
عَنِ ابْنِ الزُّبَيْرِ، أَنَّهُ رَأَى رَجُلًا يَغْسِلُ عَنْهُ أَثَرَ الْغَائِطِ،
فَقَالَ: مَا كُنَّا نَفْعَلُهُ

[592] Abū Usāmah reported from ‘Abd Allāh ibn Yaḥyā al-Taw’am from Ibn Abī Mulaykah from his mother from ‘Ā’ishah who said: The Prophet ﷺ went to urinate, so ‘Umar followed him with water. He said: “What is this, O ‘Umar?” He said: “Water for you to wash [perform wudu/istinja] with.” He said: “I have not been commanded to perform ablution [wash] every time I urinate; if I did so, it would become a Sunnah.”

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى التَّوَّامِ، عَنْ
ابْنِ أَبِي مُلَيْكَةَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ، قَالَتْ: انْطَلَقَ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَبُولُ، فَأَتَتْهُ عُمَرُ بِمَاءٍ،
فَقَالَ: مَا هَذَا يَا عُمَرُ؟ فَقَالَ: مَاءٌ تَوَضَّأُ بِهِ، فَقَالَ: مَا
أُمِرْتُ كُلَّمَا بُلْتُ أَنْ أَتَوَضَّأَ، وَلَوْ فَعَلْتُ لَكَانَتْ سُنَّةً

[593] Whoever liked to wash his penis and wash the trace of urine Hushaym ibn Bashīr reported from Ghaylān ibn ‘Abd Allāh, the freedman of Banū Makhzūm, who said: “I saw Ibn ‘Umar washing the trace of urine.”

حَدَّثَنَا مَنْ كَانَ يُحِبُّ أَنْ يَغْسِلَ ذَكَرَهُ وَيَغْسِلَ أَثَرَ الْبَوْلِ حَدَّثَنَا هُشَيْمُ بْنُ بَشِيرٍ، عَنْ غَيْلَانَ بْنِ عَبْدِ اللَّهِ، مَوْلَى بَنِي مَخْزُومٍ، قَالَ: رَأَيْتُ ابْنَ عُمَرَ، يَغْسِلُ أَثَرَ الْبَوْلِ

[594] Ḥaṣṣ ibn Ghiyāth reported from ‘Āṣim who said: “I saw Anas washing the trace of urine.” “And I saw Ibn Sīrīn washing the trace of urine.” “And I saw Naḍr ibn Anas washing the trace of urine.”

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ عَاصِمٍ، قَالَ: رَأَيْتُ أَنَسًا، يَغْسِلُ أَثَرَ الْبَوْلِ وَرَأَيْتُ ابْنَ سِيرِينَ يَغْسِلُ أَثَرَ الْبَوْلِ وَرَأَيْتُ نَضْرَ بْنَ أَنَسٍ، يَغْسِلُ أَثَرَ الْبَوْلِ

[595] Wakī‘ reported from Kahmas from Ibn Buraydah: Ibn ‘Abbās said: “I commend to you the washing of the urethra (penis).”

حَدَّثَنَا وَكَيْعٌ، عَنْ كَهْمَسٍ، عَنْ ابْنِ بُرَيْدَةَ، قَالَ ابْنُ عَبَّاسٍ: أَحْمَدُ إِلَيْكُمْ غَسْلَ الْإِخْلِيلِ

[596] Wakī‘ reported from ‘Imrān ibn Ḥudayr from a man of Banū Sa’d who said: “I saw Abū Hurayrah urinate, then he washed what was there.”

حَدَّثَنَا وَكَيْعٌ، عَنْ عِمْرَانَ بْنِ حُذَيْرٍ، عَنْ رَجُلٍ مِنْ بَنِي سَعْدٍ، قَالَ: رَأَيْتُ أَبَا هُرَيْرَةَ بَالَ فَغَسَلَ مَا هُنَالِكَ

[597] Jarīr reported from Maṣṣūr from Ibrāhīm who said: “He urinated, then took water, inserted his hand into his clothes, and wiped his penis.”

حَدَّثَنَا جَرِيرٌ، عَنْ مَاصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: بَالَ، ثُمَّ أَخَذَ مَاءً، فَأَدْخَلَ يَدَهُ فِي ثِيَابِهِ فَمَسَحَ ذَكَرَهُ

[598] Wakī‘ reported from Shu‘bah from ‘Amr ibn Murrah from Ibrāhīm from Al-Aswad: “That he urinated, then inserted his hand into his trousers and washed his penis.”

حَدَّثَنَا وَكَيْعٌ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، أَنَّهُ بَالَ، ثُمَّ أَدْخَلَ يَدَهُ فِي سَرَائِيلِهِ فَغَسَلَ ذَكَرَهُ

[599] ‘Abd al-Raḥīm ibn Sulaymān reported from Al-Ḥasan ibn ‘Ubayd Allāh who said: “When Ibrāhīm urinated, he would insert his hand under his waist-wrapper and wipe his penis.” I mentioned that to Ṭalḥah, and he liked it.

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، قَالَ: كَانَ إِبْرَاهِيمُ إِذَا بَالَ أَدْخَلَ يَدَهُ تَحْتَ إِزَارِهِ فَمَسَحَ ذَكَرَهُ فَذَكَرْتُ ذَلِكَ لَطَلْحَةَ، فَأَعْجَبَهُ ذَلِكَ

[600] Wakī‘ reported from Ibn al-‘Alā’ who said: “I saw Ibrāhīm urinate and then wash his penis.”

حَدَّثَنَا وَكَيْعٌ، عَنْ ابْنِ الْعَلَاءِ، قَالَ: رَأَيْتُ إِبْرَاهِيمَ، بَالَ فَغَسَلَ ذَكَرَهُ

[601] Abu Bakr narrated to us, saying: Waki' narrated to us, from Ibrahim, from Umar, from Sulayman Al-Ahwal, from Tawus, regarding a man who performed Wudu and swished (moved) his feet in the water. He said: "This is of no avail (or useless)."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ إِبْرَاهِيمَ، عَنْ عُمَرَ، عَنْ سُلَيْمَانَ الْأَحْوَلِ، عَنْ طَاوُسٍ، فِي رَجُلٍ تَوَضَّأَ فَخَضَخَصَ رِجْلَيْهِ فِي الْمَاءِ، قَالَ: هَذَا غَيْرُ طَائِلٍ

[602] Waki' narrated to us, from Isra'il, from Jabir, who said: I asked 'Ata, 'Amir, and Salim about a man who performs Wudu and swishes his feet in the water. They said: "It suffices him."

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، قَالَ: سَأَلْتُ عَطَاءً، وَعَامِرًا، وَسَالِمًا، عَنِ الرَّجُلِ يَتَوَضَّأُ يُخَضِّخَصُ رِجْلَيْهِ فِي الْمَاءِ، قَالُوا: يُجْزِيهِ

[603] Hushaym narrated to us, from Abu Hurrah, from Al-Hasan, who said: "If he swishes his feet in the water, it suffices him for Wudu."

حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي حُرَّةٍ، عَنِ الْحَسَنِ، قَالَ: إِذَا خَضَخَصَ رِجْلَيْهِ فِي الْمَاءِ فَقَدْ أَجَزَاهُ مِنَ الْوُضُوءِ

[604] Waki' narrated to us, from Al-'Umari, from Nafi', from Ibn Umar, that he would sometimes reach his armpit with Wudu during the summer.

حَدَّثَنَا وَكِيعٌ، عَنِ الْعُمَرِيِّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ كَانَ رُبَّمَا بَلَغَ بِالْوُضُوءِ إِبْطَهُ فِي الصَّيْفِ

[605] Waki' narrated to us, from Uqbah ibn Abi Salih, from Ibrahim, that he disliked it.

حَدَّثَنَا وَكِيعٌ، عَنْ عُقْبَةَ بْنِ أَبِي سَالِحٍ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَرِهَهُ

[606] Ibn Fudayl narrated to us, from 'Umarah ibn al-Qa'qa', from Abu Zur'ah, who said: I entered the house of Marwan with Abu Hurairah. He called for water for Wudu and performed ablution. When he washed his arms, he went past the elbows; when he washed his feet, he went past the ankles up to the shins. I said: "What is this?" He said: "This is the reach of the adornment (in Paradise)."

حَدَّثَنَا ابْنُ فَضَالٍ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، قَالَ: دَخَلْتُ مَعَ أَبِي هُرَيْرَةَ دَارَ مَرْوَانَ، فَدَعَا بِوَضُوءٍ، فَتَوَضَّأَ، فَلَمَّا غَسَلَ ذِرَاعَيْهِ جَاوَزَ الْمِرْفَقَيْنِ، فَلَمَّا غَسَلَ رِجْلَيْهِ جَاوَزَ الْكَعْبَيْنِ إِلَى السَّاقَيْنِ، فَقُلْتُ: مَا هَذَا؟ قَالَ: هَذَا مَبْلَغُ الْحِلْيَةِ

[607] Ali ibn Mushir narrated to us, from Yahya ibn Ayyub Al-Bajali, from Abu Zur'ah, who said: I entered upon Abu Hurairah, and he performed Wudu up to his shoulders and up to his knees. I said to him: "Do you not satisfy yourself with what Allah has obligated upon you from this?" He said: "Yes, but I heard the Messenger of Allah (PBUH) saying: 'The reach of the adornment reaches where the Wudu reaches.' So I loved to increase my adornment."

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ يَحْيَى بْنِ أَبِي بُرَيْدٍ، عَنْ أَبِي هُرَيْرَةَ، قَتَوَصًّا إِلَى مَنْكِبَيْهِ وَإِلَى رُكْبَتَيْهِ، فَقُلْتُ لَهُ: أَلَا تَكْتَفِي بِمَا فَرَضَ اللَّهُ عَلَيْكَ مِنْ هَذَا؟ قَالَ: بَلَى، وَلَكِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَبْلَغُ الْحِلْيَةِ مَبْلَغُ الْوُضُوءِ فَأُحِبُّ أَنْ يَزِيدَنِي فِي حِلْيَتِي

[608] Abu Bakr narrated to us, saying: Hafs ibn Ghiyath narrated to us, from Al-A'mash, from Yahya ibn Waththab, who said: Ibn Abbas was asked about a man who went out for prayer and stepped on feces (filth). He said: "If it was wet, he washes what touched him, and if it was dry, it does not harm him."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا حَفْصُ بْنُ غِيَاثٍ، عَنْ الْأَعْمَشِ، عَنْ يَحْيَى بْنِ وَثَّابٍ، قَالَ: سَأَلَ ابْنُ عَبَّاسٍ عَنْ رَجُلٍ خَرَجَ إِلَى الصَّلَاةِ فَوَطِئَ عَلَى عَذْرَةٍ، قَالَ: إِنْ كَانَتْ رَطْبَةً غَسَلَ مَا أَصَابَهُ، وَإِنْ كَانَتْ يَابِسَةً لَمْ تَضُرَّهُ

[609] Hushaym narrated to us, from Mughirah, from Ibrahim, that he said regarding a man who steps on feces while he is pure: "If it is wet, he washes what touched him, and if it is dry, there is nothing upon him."

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، أَنَّهُ قَالَ: فِي الرَّجُلِ يَطُأُ عَلَى الْعَذْرَةِ وَهُوَ طَاهِرٌ، قَالَ: إِنْ كَانَ رَطْبًا غَسَلَ مَا أَصَابَهُ، وَإِنْ كَانَ يَابِسًا فَلَا شَيْءَ عَلَيْهِ

[610] Yahya ibn Sa'id Al-Qattan narrated to us, from Ibn Jurayj, from 'Ata, who said: "If it is wet, he washes it, and if it is dry, it does not harm him."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: إِنْ كَانَ رَطْبًا غَسَلَهُ، وَإِنْ كَانَ يَابِسًا فَلَا يَضُرُّهُ

[611] Yazid ibn Harun narrated to us, from Al-Taymi, from Al-Hasan, who said regarding a man who steps on wet feces: "He washes it and does not perform Wudu (ablution)."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ الثَّيْمِيِّ، عَنِ الْحَسَنِ، قَالَ: فِي الرَّجُلِ يَطُأُ عَلَى الْعَذْرَةِ الرُّطْبَةِ، قَالَ: يَغْسِلُهَا وَلَا يَتَوَضَّأُ

[612] Waki' narrated to us, from Isra'il, from Jabir, from 'Amir (Al-Sha'bi), that: "Whoever steps on a carcass, or menstrual blood, or dry feces, there is no harm."

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، فَمَنْ وَطِئَ عَلَى جِيفَةٍ، أَوْ حَيْضَةٍ، أَوْ عَذْرَةٍ يَابِسَةٍ فَلَا بَأْسَ

[613] Waki' narrated to us, from Muhammad ibn Talha, from Zubayd, from Sa'id ibn Jubayr, who said: "There is no harm in mud mixed with urine."

حَدَّثَنَا وَكِيعٌ، عَنْ مُحَمَّدِ بْنِ طَلْحَةَ، عَنْ زُبَيْدٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: لَا بَأْسَ بِطِينٍ يُخَالِطُهُ الْبَوْلُ

[614] Ubaydah ibn Humayd narrated to us, from Hanan ibn Habib, from Abu Ma'shar, from Ibrahim, regarding a man who steps on feces while intending to go to the mosque. He said: Ibrahim said: "He does not repeat Wudu."

حَدَّثَنَا عُبَيْدَةُ بْنُ حُمَيْدٍ، عَنْ حَنَانِ بْنِ حَبِيبٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، قَالَ: فِي الرَّجُلِ يَطَأُ عَلَى الْعَذْرَةِ وَهُوَ يُرِيدُ الْمَسْجِدَ، قَالَ: قَالَ إِبْرَاهِيمُ: لَا يُعِيدُ الْوُضُوءَ

[615] Abdullah ibn Idris narrated to us, from Muhammad ibn 'Umarah, from Muhammad ibn Ibrahim, from a mother of a child (Umm Walad) of Ibrahim ibn Abdur-Rahman ibn 'Awf, who said: I used to lengthen my hem, and I would pass through a filthy place and a clean place. I entered upon Umm Salamah and asked her. Umm Salamah said: I heard the Messenger of Allah (PBUH) saying: "What comes after it purifies it."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ عُمَارَةَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أُمِّ وَلَدٍ لإِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، قَالَ: كُنْتُ أَطِيلُ ذَيْلِي فَأَمُرُّ بِالْمَكَانِ الْعَذِرِ، وَالْمَكَانِ الطَّيِّبِ، فَدَخَلْتُ عَلَى أُمِّ سَلَمَةَ، فَسَأَلْتُهَا، فَقَالَتْ أُمُّ سَلَمَةَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - - يَقُولُ: يُطَهِّرُهُ مَا بَعْدَهُ

[616] Sharik narrated to us, from Abdullah ibn 'Isa, from Musa ibn Abdullah ibn Yazid, from a woman of Banu Abd al-Ashhal, that she asked the Prophet (PBUH): "Between me and the mosque there is a filthy path." He said: "Is there a path cleaner than it after it?" She said: "Yes." He said: "This for that."

حَدَّثَنَا شَرِيكٌ، عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى، عَنْ مُوسَى بْنِ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ امْرَأَةٍ مِنْ بَنِي الْأَشْهَلِ، أَنَّهَا سَأَلَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ بَيْنِي وَبَيْنَ الْمَسْجِدِ طَرِيقًا قَذِرًا، قَالَ: فَبَعْدَهَا طَرِيقًا أَنْظَفَ مِنْهَا، قَالَتْ: نَعَمْ، قَالَ: هَذِهِ بِهِذِهِ

[617] Hushaym narrated to us, saying: Yahya ibn Sa'id informed us, from someone who narrated to him from Aisha, that she was asked about a man who passes through a filthy place while he is pure. She said: "He may pass through a clean place, so some of it purifies the other."

حَدَّثَنَا هُشَيْمٌ، قَالَ: أُنْبِئَ يَحْيَى بْنُ سَعِيدٍ، عَمَّنْ حَدَّثَهُ عَنْ عَائِشَةَ، أَنَّهَا سُئِلَتْ عَنِ الرَّجُلِ يَمُرُّ بِالْمَكَانِ الْقَذِرِ وَهُوَ عَلَى طَهَارَةٍ، فَقَالَتْ: إِنَّهُ قَدْ يَمُرُّ بِالْمَكَانِ النَّظِيفِ فَيُطَهِّرُ بَعْضُهُ بَعْضًا

[618] Hammad ibn Khalid narrated to us, from Ibn Abi Dhi'b, who said: It reached me from Sa'id ibn al-Musayyib and Ibn Abbas that they used to say: "The earth purifies one another."

حَدَّثَنَا حَمَّادُ بْنُ خَالِدٍ، عَنِ ابْنِ أَبِي ذِئْبٍ، قَالَ: بَلَغَنِي عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَابْنِ عَبَّاسٍ، أَنَّهُمَا كَانَا يَقُولَانِ: الْأَرْضُ تُطَهِّرُ بَعْضُهَا بَعْضًا

[619] Sharik, Hushaym, and Ibn Idris narrated to us, from Al-A'mash, from Abu Wa'il, from Abdullah (Ibn Mas'ud), who said: "We used to not perform Wudu from stepping [on things]."

حَدَّثَنَا شَرِيكٌ، وَهُشَيْمٌ، وَابْنُ إِدْرِيسَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: كُنَّا لَا نَتَوَضَّأُ مِنْ مَوْطِيٍّ

[620] Hafs ibn Ghiyath narrated to us, from Hisham, from his father (Urwah), who said: "The earth purifies one another."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ: الْأَرْضُ تُطَهِّرُ بَعْضُهَا بَعْضًا

[621] Fudayl ibn 'Iyad narrated to us, from Mansur, from Abu Ja'far, who said: "The earth purifies one another."

حَدَّثَنَا فُضَيْلُ بْنُ عِيَّاضٍ، عَنْ مَنْصُورٍ، عَنْ أَبِي جَعْفَرٍ، قَالَ: الْأَرْضُ تُطَهِّرُ بَعْضُهَا بَعْضًا

[622] Waki' narrated to us, from Isra'il, from Jabir, from Abdur-Rahman ibn al-Aswad, from Alqamah and Al-Aswad, that they used to not perform Wudu from what they stepped on.

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ عَلْقَمَةَ، وَالْأَسْوَدِ أَنَّهُمَا كَانَا لَا يَتَوَضَّأَانِ مِمَّا وَطِئَا

[623] Waki' narrated to us, from Sufyan, from Salamah, from Abu Ja'far Muhammad ibn Abdur-Rahman ibn Yazid, from Alqamah, who said: "There is no Wudu from stepping [on something]."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سَلَمَةَ، عَنْ أَبِي جَعْفَرٍ مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَلْقَمَةَ، قَالَ: لَا وَضُوءَ مِنْ مَوْطِئٍ

[624] Al-Muttalib ibn Ziyad narrated to us, from Muhammad ibn al-Muhajir, from Abu Ja'far, who said: "The purification (Zakat) of the earth is its dryness."

حَدَّثَنَا الْمُطَّلِبُ بْنُ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ الْمُهَاجِرِ، عَنْ أَبِي جَعْفَرٍ، قَالَ: زَكَاةُ الْأَرْضِ يَبْسُهَا

[625] Abdur-Rahman ibn Mahdi narrated to us, from Al-Harith ibn 'Umayr, from Ayyub, from Abu Qilabah, who said: "If the earth dries, it has become pure."

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ الْحَارِثِ بْنِ عُمَيْرٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، قَالَ: إِذَا جَفَّتِ الْأَرْضُ فَقَدْ زَكَتْ

[626] Abdullah ibn Numayr narrated to us, from Isma'il Al-Azraq, from Ibn al-Hanafiyyah, who said: "If the earth dries, it has become pure."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ إِسْمَاعِيلِ الْأَزْرَقِ، عَنْ ابْنِ الْحَنَافِيَّةِ، قَالَ: إِذَا جَفَّتِ الْأَرْضُ فَقَدْ زَكَتْ

[627] Marhum ibn Abdul-Aziz narrated to us, from his father, who said: I saw Al-Hasan sitting on the trace of dried urine. I spoke to him (about it), and he said: "It is dry."

حَدَّثَنَا مَرْحُومُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ الْحَسَنَ جَالِسًا عَلَى أَثَرِ بَوْلٍ جَفٍّ، فَقُلْتُ لَهُ: فَقَالَ: إِنَّهُ جَفٌّ

[628] Ibn 'Uyaynah narrated to us, from Abdullah ibn Abi Bakr, from Al-Zuhri, from 'Ubaydullah ibn Abdullah, mentioning it from the Prophet (PBUH), who said: "Rinse your mouths after [drinking] milk, for it has fat."

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، يَذْكُرُهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ، قَالَ: تَمَضَّمُوا مِنَ اللَّبَنِ، فَإِنَّ لَهُ دَسَمًا

[629] Muhammad ibn Mus'ab narrated to us, from Al-Awza'i, from Al-Zuhri, from 'Ubaydullah ibn Abdullah, from Ibn Abbas, from the Prophet (PBUH), similar to it.

حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ، عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ

[630] Khalid ibn Makhlad narrated to us, from Musa ibn Ya'qub Al-Hadrami, who said: Ibn Abi Ubaydah ibn Abdullah ibn Zam'ah informed me, from his father, from Umm Salamah, the wife of the Prophet (PBUH), who said: The Messenger of Allah (PBUH) said: "If you drink milk, rinse your mouths from it, for it has fat."

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ مُوسَى بْنِ يَعْقُوبَ الْحَضْرَمِيِّ، قَالَ: أَنْبَأَنِي ابْنُ أَبِي عُبَيْدَةَ بْنِ عَبْدِ اللَّهِ بْنِ زَمْعَةَ، عَنْ أَبِيهِ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا شَرِبْتُمُ اللَّبَنَ فَمَضْمُضُوا مِنْهُ، فَإِنَّ لَهُ دَسْمًا

[631] Ibn 'Uyaynah and Isma'il ibn 'Ulayyah narrated to us, from Ayyub, from Muhammad ibn Sirin, that Anas ibn Malik and Al-Harith Al-Hamdani used to rinse their mouths from milk three times.

حَدَّثَنَا ابْنُ عُيَيْنَةَ، وَإِسْمَاعِيلُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، أَنَّ أَنَسَ بْنَ مَالِكٍ، وَالْحَارِثَ الْهَمْدَانِيَّ، كَانَا يُمَضِّمُضَانِ مِنَ اللَّبَنِ ثَلَاثًا

[632] Yahya ibn Sa'id narrated to us, from Abu Ja'far Al-Khatmi, from Muhammad ibn Ka'b, from Abdullah ibn Yazid, who said: "He used to drink milk and then rinse his mouth."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ أَبِي جَعْفَرٍ الْخَطْمِيِّ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، قَالَ: كَانَ يَشْرَبُ اللَّبَنَ فَيُمَضِّمُضُ

[633] Ibn 'Ulayyah narrated to us, from Ayyub, from Abu Qilabah, from a man from Hudhayl—I think it was mentioned that he had Companionship—who said: "One rinses the mouth from milk, but does not rinse from dates."

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ رَجُلٍ مِنْ هُدَيْلٍ، أَرَاهُ قَدْ ذَكَرَ أَنَّ لَهُ صُحْبَةً، قَالَ: يُمَضَّمُ مِنَ اللَّبَنِ، وَلَا يُمَضَّمُ مِنَ التَّمْرِ

[634] Hushaym narrated to us, from Mughirah, from Ibrahim, who said: "Whoever eats meat or drinks milk, let him rinse his mouth if he wishes."

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: مَنْ أَكَلَ لَحْمًا أَوْ شَرِبَ لَبَنًا فَلْيُمَضِّمْهُ إِنْ شَاءَ

[635] Abdah narrated to us, from 'Asim, from Al-Hasan, that he used to order rinsing the mouth from milk.

حَدَّثَنَا عَبْدُهُ، عَنْ عَاصِمٍ، عَنِ الْحَسَنِ أَنَّهُ كَانَ يَأْمُرُ بِالْمَضْمَةِ مِنَ اللَّبَنِ

[636] Ibn 'Ulayyah narrated to us, from Hisham ibn Hassan, that Abu Musa, Anas, and Al-Harith Al-Hamdani used to rinse their mouths from milk.

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ هِشَامِ بْنِ حَسَّانَ، أَنَّ أَبَا مُوسَى، وَأَنَسًا، وَالْحَارِثَ الْهَمْدَانِيَّ، كَانُوا يُمَضِّمُونَ مِنَ اللَّبَنِ

[637] Abdullah ibn Numayr narrated to us, saying: Uthman ibn Hakim informed us, from 'Abbad ibn Abdullah ibn al-Zubayr, from Abu Sa'id, who said: "There is no Wudu except from milk, because it exits from between excretion and blood."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، قَالَ: أَخْبَرَنَا عُثْمَانُ بْنُ حَكِيمٍ، عَنْ عَبْدِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِي سَعِيدٍ، قَالَ: لَا وَضُوءَ إِلَّا مِنَ اللَّبَنِ، لِأَنَّهُ يَخْرُجُ مِنْ بَيْنِ فَرْثٍ وَدَمٍ

[638] Ibn Numayr narrated to us, saying: Uthman ibn Hakim narrated to us, from Abdur-Rahman Al-A'raj, who said: I heard Abu Hurairah say: "There is no Wudu except from milk."

حَدَّثَنَا ابْنُ نُمَيْرٍ، قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ: لَا وَضُوءَ إِلَّا مِنَ اللَّبَنِ

[639] Waki' narrated to us, from Ibn 'Awn, who said: I asked Al-Qasim about rinsing the mouth or Wudu from milk. He said: "I know of no harm in it [either way/or neglecting it]."

حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ عَوْنٍ، قَالَ: سَأَلْتُ الْقَاسِمَ عَنِ الْمَضْمَضَةِ، أَوْ الْوُضُوءِ مِنَ اللَّبَنِ، فَقَالَ: لَا أَعْلَمُ بِهِ بَأْسًا

[640] Al-Fadl ibn Dukayn narrated to us, saying: Yazid Al-Shaibani narrated to us, saying: I heard Abdul-Malik ibn Maysarah, from Ibn Wathilah, that Hudhayfah called for milk, drank, and I drank; then he called for water, rinsed his mouth, and I rinsed mine.

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، قَالَ: حَدَّثَنَا يَزِيدُ الشَّيْبَانِيُّ، قَالَ: سَمِعْتُ عَبْدَ الْمَلِكِ بْنَ مَيْسَرَةَ، عَنِ ابْنِ وَاثِلَةَ، أَنَّ حُدَيْفَةَ، دَعَا بِلَبَنٍ فَشَرِبَ وَشَرِبْتُ، ثُمَّ دَعَا بِمَاءٍ فَتَمَضَّضْتُ وَتَمَضَّضْتُ

[641] Ibn 'Ulayyah informed us, from Ayyub, from Ibn Sirin, who said: I was informed that Ibn Abbas drank milk, and they mentioned Wudu and rinsing to him. He said: "I do not care for it a bit. Be easy, and ease will be shown to you."

حَدَّثَنَا أَخْبَرَنَا ابْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، قَالَ: أُنْبِئْتُ أَنَّ ابْنَ عَبَّاسٍ شَرِبَ لَبَنًا، فَذَكَرُوا لَهُ الْوُضُوءَ وَالْمُضْمَضَّةَ، قَالَ: لَا أُبَالِيهِ بِأَلَّةٍ، أَسْمَحُ يُسْمَحُ لَكَ

[642] Waki' narrated to us, from Qurrah ibn Khalid, from Yazid, from his brother Mutarrif ibn al-Shikhkhir, who said: I drank pure milk after I had performed Wudu, so I asked Ibn Abbas. He said: "I do not care for it a bit. Be easy, and ease will be shown to you."

حَدَّثَنَا وَكَيْعٌ، عَنْ قُرَّةِ بْنِ خَالِدٍ، عَنْ يَزِيدَ، عَنْ أَخِيهِ مُطَرِّفِ بْنِ الشَّخِيرِ، قَالَ: شَرِبْتُ لَبَنًا مَحْضًا بَعْدَ مَا تَوَضَّأْتُ، فَسَأَلْتُ ابْنَ عَبَّاسٍ، فَقَالَ: مَا أُبَالِيهِ بِأَلَّةٍ، أَسْمَحُ يُسْمَحُ لَكَ

[643] Waki' narrated to us, from Malik ibn Mighwal, from Talhah, who said: I asked Abu Abdur-Rahman (As-Sulami) about Wudu from milk. He said: "From a drink pleasant to those who drink it? (Implying no need)."

حَدَّثَنَا وَكِيعٌ، عَنْ مَالِكِ بْنِ مِغْوَالٍ، عَنْ طَلْحَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ الرَّحْمَنِ، عَنِ الْوُضُوءِ مِنَ اللَّبَنِ، قَالَ: مِنْ شَرَابٍ سَائِغٍ لِلشَّارِبِينَ؟

[644] Waki' narrated to us, from Mis'ar, who said: I said to Jabalah: "Did you hear Ibn Umar say: 'I eat meat and drink milk and pray without performing Wudu'?" He said: "Yes."

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، قَالَ: قُلْتُ لِحَبَلَةَ: أَسَمِعْتَ ابْنَ عُمَرَ يَقُولُ: إِنِّي لِأَكُلَ اللَّحْمَ، وَأَشْرَبُ اللَّبَنَ، وَأُصَلِّيَ وَلَا أَتَوَضَّأُ، قَالَ: نَعَمْ

[645] Muhammad ibn Fudayl narrated to us, from 'Ata ibn al-Sa'ib, who said: Abu Abdur-Rahman was in the mosque, and Mudrik ibn 'Umarah came to him with milk, so he drank it. Mudrik said: "Here is water, so rinse." He said: "From what? From that which is pleasant and good?"

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، قَالَ: كَانَ أَبُو عَبْدِ الرَّحْمَنِ فِي الْمَسْجِدِ، فَأَتَاهُ مُدْرِكُ بْنُ عُمَارَةَ بِلَبَنٍ فَشَرِبَهُ، فَقَالَ مُدْرِكُ: هَذَا مَاءٌ فَمَضْمَضْ، قَالَ: مِنْ أَيِّ شَيْءٍ؟، مِنَ السَّائِغِ الطَّيِّبِ

[646] Waki' narrated to us, from Abu al-'Umayis, from Abdullah ibn Jabir ibn 'Atik, who said: Ibn Umar came to us in our house, and we brought him Wudu water in copper. He disliked it and said: "Bring me [a vessel of] stone or wood."

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي الْعُمَيْسِ، عَنْ عَبْدِ اللَّهِ بْنِ جَابِرِ بْنِ عَتِيكٍ، قَالَ: أَتَانَا ابْنُ عُمَرَ فِي دَارِنَا، فَأَتَيْنَاهُ بِوَضُوءٍ فِي نَحَاسٍ، فَكَرِهَهُ، وَقَالَ: انْتُونِي بِحَجَرٍ أَوْ خَشَبٍ

[647] Waki' narrated to us, from Umm 'Irab, from Bayanah, that Uthman used to perform Wudu from a jug or small basin made of stone (Biram).

حَدَّثَنَا وَكِيعٌ، عَنْ أُمِّ عِرَابٍ، عَنْ بَيَانَةَ أَنَّ عُثْمَانَ كَانَ يَتَوَضَّأُ فِي كُوزٍ أَوْ تَوْرٍ مِنْ بَرَامٍ

[648] Waki' narrated to us, from Jarir ibn Hazim, from Nafi', from Ibn Umar, that he used to perform Wudu from leather or from a wooden cup.

حَدَّثَنَا وَكِيعٌ، عَنْ جَرِيرِ بْنِ حَازِمٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَتَوَضَّأُ فِي أَدَمٍ أَوْ فِي قَدَحٍ خَشَبٍ

[649] Abu Bakr narrated to us, saying: Waki' informed us, saying: Sharik narrated to us, from Marzuq Abu Bukayr, from Sa'id ibn Jubayr, who said: A man asked Ibn Abbas: "We seek pasture and do not find water; should we perform Wudu with milk?" He said: "No, stick to Tayammum."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: أَخْبَرَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ مَرْزُوقِ أَبِي بُكَيْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: سَأَلَ رَجُلٌ ابْنَ عَبَّاسٍ قَالَ: إِنَّا نَنْتَجِعُ الْكَلَاءَ وَلَا نَجِدُ الْمَاءَ، فَتَتَوَضَّأُ بِاللَبَنِ؟ قَالَ: لَا، عَلَيْكُمْ بِالتَّيَمُّمِ

[650] Waki' narrated to us, saying: حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَمَّنْ سَمِعَ الْحَسَنَ،
 Sufyan narrated to us, from يَقُولُ: لَا يَتَوَضَّأُ بِنَبِيذٍ وَلَا لَبَنٍ
 someone who heard Al-Hasan say:
 "One does not perform Wudu with
 Nabidh or milk."

[651] Abu Bakr narrated to us، حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ،
 saying: Waki' narrated to us, saying: عَنْ أَبِيهِ، عَنْ إِبْرَاهِيمَ، فِي الذُّبَابِ يَقَعُ فِي الْإِنَاءِ
 Sufyan narrated to us, from his فَيَمُوتُ، قَالَ: لَا بَأْسَ بِهِ
 father, from Ibrahim, regarding a fly
 that falls into a vessel and dies. He
 said: "There is no harm in it."

[652] Waki' narrated to us, saying: حَدَّثَنَا وَكِيعٌ، قَالَ: نَا سُفْيَانُ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ
 Sufyan narrated to us, from أَنَّهُ لَمْ يَرَ بَأْسًا بِالْعَقْرَبِ وَالْخُنْفَسَاءِ وَكُلِّ نَفْسٍ لَيْسَتْ
 Mughirah, from Ibrahim, that he بِسَائِلَةٍ
 saw no harm in a scorpion, a beetle,
 and every soul (creature) that does
 not have flowing blood.

[653] Waki' narrated to us, from Al- حَدَّثَنَا وَكِيعٌ، عَنِ الرَّبِيعِ، عَنِ الْحَسَنِ، وَعَطَاءٍ أَنَّهُمَا لَمْ
 Rabi', from Al-Hasan and 'Ata, that يَرَيَا بَأْسًا بِالْخُنْفَسَاءِ وَالْعَقْرَبِ وَالصَّرَارِ
 they saw no harm in a beetle, a
 scorpion, and a cricket.

[654] Abu Bakr narrated to us, saying: Waki' narrated to us, Abdullah ibn Sabrah narrated to us, from Al-Sha'bi, regarding a chicken that died in a well. He said: "Prayer is repeated from it, and clothes are washed."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، نَا عَبْدُ اللَّهِ بْنُ سَبْرَةَ، عَنِ الشَّعْبِيِّ، فِي دَجَاجَةٍ مَاتَتْ فِي بئرٍ، قَالَ: تُعَادُ مِنْهَا الصَّلَاةُ، وَتُغْسَلُ الثِّيَابُ

[655] Waki' narrated to us, saying: Sufyan narrated to us, from Abu Hashim, from Sa'id ibn Jubayr, who said: "I affirm that the clothes must be washed."

حَدَّثَنَا وَكِيعٌ، قَالَ: نَا سُفْيَانُ، عَنْ أَبِي هَاشِمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: أَفِرُّ عَلَى أَنَّهُ تُغْسَلُ الثِّيَابُ

[656] Waki' narrated to us, saying: I heard Sufyan say: "If you are certain that you performed Wudu while it was in the well, then prudence (or reliability) lies in washing the clothes and repeating the prayer."

حَدَّثَنَا وَكِيعٌ، قَالَ: سَمِعْتُ سُفْيَانَ، يَقُولُ: إِذَا اسْتَيْقَنْتَ أَنَّكَ تَوَضَّأْتَ وَهِيَ فِي الْبئرِ، فَالْتَفَعْ فِي غَسْلِ الثِّيَابِ، وَإِعَادَةِ الصَّلَاةِ

[657] Abu Bakr narrated to us, saying: Ibn 'Uyaynah narrated to us, from Al-Zuhri, from Abu Salamah, from Aisha, that the Prophet (PBUH) used to, if he wanted to sleep while he was Junub, perform Wudu like his Wudu for prayer.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَرَادَ أَنْ يَنَامَ وَهُوَ جُنُبٌ تَوَضَّأَ وَضُوءَهُ لِلصَّلَاةِ

[658] Ibn Mubarak narrated to us, from Yunus, from Al-Zuhri, from Abu Salamah, from Aisha, that the Messenger of Allah (PBUH) used to, if he wanted to sleep, perform Wudu, and if he wanted to eat, he washed his hands—meaning while he was Junub.

حَدَّثَنَا ابْنُ مُبَارَكٍ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَرَادَ أَنْ يَنَامَ تَوَضَّأَ، وَإِذَا أَرَادَ أَنْ يَأْكُلَ غَسَلَ يَدَيْهِ، بِعَيْنِي وَهُوَ جُنُبٌ

[659] Abu al-Ahwas narrated to us, from Mansur, from Salim, from Abu al-Ja'd, who said: Ali said: "If a man becomes Junub and wants to eat or sleep, he performs Wudu like his Wudu for prayer."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ سَالِمٍ، عَنْ أَبِي الْجَعْدِ، قَالَ: قَالَ عَلِيٌّ: إِذَا أَجْنَبَ الرَّجُلُ فَأَرَادَ أَنْ يَطْعَمَ أَوْ يَنَامَ تَوَضَّأَ وَضُوءَهُ لِلصَّلَاةِ

[660] Isma'il ibn 'Ulayyah narrated to us, from Ayyub, from Nafi', from Ibn Umar, that [when] he wanted to eat or sleep while he was Junub, he washed his face and hands and wiped his head.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ أَرَادَ أَنْ يَأْكُلَ أَوْ يَنَامَ وَهُوَ جُنُبٌ غَسَلَ وَجْهَهُ وَيَدَيْهِ وَمَسَحَ بِرَأْسِهِ

[661] Waki' narrated to us, from Hisham, from his father, from Aisha, who said: "If one of you wants to sleep while he is Junub, let him perform Wudu, for he does not know; perhaps he will be struck (die) in his sleep."

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَرْفُدَ وَهُوَ جُنُبٌ فَلْيَتَوَضَّأْ، فَإِنَّهُ لَا يَدْرِي لَعَلَّهُ يُصَابُ فِي مَنَامِهِ

[662] Ibn Mubarak and Ibn Numayr narrated to us, from Zakariya, from Ali ibn al-Aqmar, from Abu al-Duha, who was asked: "Does the Junub eat?" He said: "Yes, and he walks in the markets."

حَدَّثَنَا ابْنُ مُبَارَكٍ، وَابْنُ نُمَيْرٍ، عَنْ زَكَرِيَّا، عَنْ عَلِيِّ بْنِ الْأَقْمَرِ، عَنْ أَبِي الصَّحَى، سِئِلَ أَيَاكُلُ الْجُنُبُ؟ قَالَ: نَعَمْ، وَيَمْشِي فِي الْأَسْوَاقِ

[663] Ibn Mahdi narrated to us, from Hammad ibn Zayd, from Ayyub, from Abu Qilabah, from Shaddad ibn Aws, who said: "If one of you becomes Junub at night, then wants to sleep, let him perform Wudu, for it is half of the Janabah (purification)."

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ حَمَّادِ بْنِ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ شَدَّادِ بْنِ أَوْسٍ، قَالَ: إِذَا أَجَنَّبَ أَحَدُكُمْ مِنَ اللَّيْلِ، ثُمَّ أَرَادَ أَنْ يَنَامَ فَلْيَتَوَضَّأْ، فَإِنَّهُ نِصْفُ الْجَنَابَةِ

[664] Mu'adh ibn Mu'adh narrated to us, from Habib ibn Shahid, from Muhammad ibn Sirin, who said: "If the Junub wants to eat or sleep, let him perform Wudu like his Wudu for prayer."

حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، عَنْ حَبِيبِ بْنِ شَاهِدٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، قَالَ: إِذَا أَرَادَ الْجُنُبُ أَنْ يَأْكُلَ أَوْ يَنَامَ فَلْيَتَوَضَّأْ وَضُوءَهُ لِلصَّلَاةِ

[665] Waki' narrated to us, from Hisham Al-Dastuwa'i and Ibn Abi 'Arubah, from Qatadah, from Sa'id ibn al-Musayyib, who said: "If the Junub wants to eat, he washes his hands and rinses his mouth."

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ الدَّسْتَوَائِيِّ، وَابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: إِذَا أَرَادَ الْجُنُبُ أَنْ يَأْكُلَ، غَسَلَ يَدَيْهِ وَمَضْمَضَ فَاةً

[666] Waki' narrated to us, from Sufyan, from Zubayd, from Mujahid, regarding the Junub eating. He said: "He washes his

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ زُبَيْدٍ، عَنْ مُجَاهِدٍ، فِي الْجُنُبِ يَأْكُلُ؟ قَالَ: يَغْسِلُ يَدَيْهِ وَيَأْكُلُ

[667] Waki' narrated to us, from Shu'bah, from Qatadah, from Sa'id ibn al-Musayyib, who said: "If the Junub wishes, he may sleep before performing Wudu."

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: إِنْ شَاءَ الْجُنُبُ نَامَ قَبْلَ أَنْ يَتَوَضَّأَ

[668] Isa ibn Yunus narrated to us, from Al-Awza'i, from Al-Zuhri, who said: "If the Junub wants to eat, he washes his hands."

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، قَالَ: الْجُنُبُ إِذَا أَرَادَ أَنْ يَأْكُلَ غَسَلَ يَدَيْهِ

[669] Jarir narrated to us, from Mughirah, from Ibrahim, who said: "The Junub drinks before performing Wudu."

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: يَشْرَبُ الْجُنُبُ قَبْلَ أَنْ يَتَوَضَّأَ

[670] Ibn 'Ulayyah, Ghundar, and Waki' narrated to us, from Shu'bah, from Al-Hakam, from Ibrahim, from Al-Aswad, from Aisha, who said: "The Messenger of Allah (PBUH) used to, if he was Junub and wanted to eat or sleep, perform Wudu."

حَدَّثَنَا ابْنُ عُليَّةَ، وَغُنْدَرٌ، وَوَكَيْعٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ جُنُبًا فَأَرَادَ أَنْ يَأْكُلَ أَوْ يَنَامَ يَتَوَضَّأُ

[671] Rawh ibn 'Ubadah narrated to us, from Muhammad ibn Abdur-Rahman Al-'Adani, who said: I heard Muhammad ibn Ali say regarding the Junub: "If he wants to sleep, eat, or drink, he performs Wudu like his Wudu for prayer."

حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الْعَدَنِيِّ، قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ عَلِيٍّ، يَقُولُ فِي الْجُنُبِ: إِذَا أَرَادَ أَنْ يَنَامَ أَوْ يَأْكُلَ أَوْ يَشْرَبَ تَوَضَّأَ وَضُوءَهُ لِلصَّلَاةِ

[672] Ibn 'Ulayyah narrated to us, from Ayyub, from Nafi' and Abu Qilabah, who said: Umar asked the Messenger of Allah (PBUH) for a ruling: "May one of us sleep while he is Junub?" He said: "He performs Wudu and sleeps." Ayyub said: I think in the Hadith of Abu Qilabah [it mentions] washing the private parts.

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، وَأَبِي قِلَابَةَ، قَالَا: اسْتَفْتَى عُمَرُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيَنَامُ أَحَدُنَا وَهُوَ جُنُبٌ؟ فَقَالَ: يَتَوَضَّأُ وَيَنَامُ. قَالَ: أَيُّوبُ: أَظُنُّ فِي حَدِيثِ أَبِي قِلَابَةَ غَسْلَ الْفَرْجِ

[673] Ibn 'Ulayyah narrated to us, from Hisham Al-Dastuwa'i, who said: Yahya ibn Abi Kathir narrated to us, saying: Abu Salamah narrated to us, that he asked Aisha: "Did the Prophet (PBUH) used to sleep while he was Junub?" She said: "Yes, and he would perform Wudu like his Wudu for prayer."

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ هِشَامِ الدَّسْتَوَائِيِّ، قَالَ: نَا يَحْيَى بْنُ أَبِي كَثِيرٍ، قَالَ: نَا أَبُو سَلَمَةَ، أَنَّهُ سَأَلَ عَائِشَةَ، أَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرِفُدُ وَهُوَ جُنُبٌ؟ قَالَتْ: نَعَمْ، وَيَتَوَضَّأُ وَضُوءَهُ لِلصَّلَاةِ

[674] Waki' narrated to us, from Sufyan, from Mansur, from Salim ibn Abi al-Ja'd, from Salim ibn Abdullah ibn Umar, from his father, who said: "If the Junub wants to eat, drink, or sleep, he performs Wudu."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، قَالَ: إِذَا أَرَادَ الْجُنُبُ أَنْ يَأْكُلَ أَوْ يَشْرَبَ أَوْ يَنَامَ تَوَضَّأَ

[675] Waki' narrated to us, from Sufyan, from Al-Zubayr ibn 'Adi, from Ibrahim, who said: "If the Junub wants to eat or sleep, he performs Wudu."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا أَرَادَ الْجُنُبُ أَنْ يَأْكُلَ أَوْ يَنَامَ تَوَضَّأَ

[676] Ghannam ibn Ali narrated to us, from Hisham, from his father, from Aisha, regarding a man who becomes Junub at night and wants to sleep. She said: "He performs Wudu or Tayammum."

حَدَّثَنَا غَنَّامُ بْنُ عَلِيٍّ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، فِي الرَّجُلِ تُصِيبُهُ جَنَابَةٌ مِنَ اللَّيْلِ فَيُرِيدُ أَنْ يَنَامَ، قَالَتْ: يَتَوَضَّأُ أَوْ يَتَيَمَّمُ

[677] Mu'tamir ibn Sulayman narrated to us, from Ubaydullah ibn Umar, from Nafi', from Ibn Umar, that Umar asked the Prophet (PBUH): "I become Junub, may I sleep?" He said: "If you want to sleep, perform Wudu."

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّ عُمَرَ سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تُصِيبُنِي الْجَنَابَةُ فَأَرْقُذُ؟ قَالَ: إِذَا أَرَدْتَ أَنْ تَرْقُذَ فَتَوَضَّأَ

[678] Yazid ibn Harun narrated to us, from Hammad ibn Salamah, from 'Ata Al-Khurasani, from Yahya ibn Ya'mar, from 'Ammar, from the Prophet (PBUH), that he granted a concession to the Junub, if he wants to sleep, eat, or drink, to perform Wudu like his Wudu for prayer.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ عَطَاءِ الْخُرَّاسَانِيِّ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ عَمَّارٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ رَخَّصَ لِلْجُنُبِ إِذَا أَرَادَ أَنْ يَنَامَ أَوْ يَأْكُلَ أَوْ يَشْرَبَ أَنْ يَتَوَضَّأَ وَضُوءَهُ لِلصَّلَاةِ

[679] Abu Bakr ibn Abi Shaybah narrated to us, saying: Ibn 'Ulayyah narrated to us, from Burd ibn Sinan, from Ubadah ibn Nusayy, from Ghudayf ibn al-Harith, who said: I came to Aisha and said: "Tell me about the Messenger of Allah (PBUH), did he perform Ghusl for Janabah at the beginning of the night or at the end?" She said: "Sometimes he performed Ghusl at the beginning of the night, and sometimes he performed Ghusl at the end."

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: نَا ابْنُ عُيَيْنَةَ، عَنْ بُرْدِ بْنِ سِنَانٍ، عَنْ عَبْدِ اللَّهِ بْنِ نُسَيْيٍّ، عَنْ غُضَيْفِ بْنِ الْحَارِثِ، قَالَ: أَتَيْتُ عَائِشَةَ فَقُلْتُ: أَرَأَيْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَوَّلِ اللَّيْلِ كَانَ يَغْتَسِلُ مِنَ الْجَنَابَةِ - أَمْ فِي آخِرِهِ، فَقَالَتْ: رُبَّمَا اغْتَسَلَ فِي أَوَّلِ اللَّيْلِ، وَرُبَّمَا اغْتَسَلَ فِي آخِرِهِ

[680] Al-Fadl ibn Dukayn narrated to us, saying: Sufyan narrated to us, from Al-A'mash, from Ibrahim, from Abu Ma'mar, from Hudhayfah, who said: "A nap before Ghusl is more thorough for its expulsion [of semen residue]."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، قَالَ: نَا سُفْيَانَ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي مَعْمَرٍ، عَنْ حُذَيْفَةَ، قَالَ: نَوْمَةٌ قَبْلَ الْغُسْلِ أَوْعَبُ لِخُرُوجِهِ

[681] Waki' narrated to us, from Malik ibn Mighwal, from Talhah ibn Musarrif, who said: Hudhayfah said: "A nap after Janabah is more thorough for the Ghusl."

حَدَّثَنَا وَكَيْعٌ، عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، قَالَ: قَالَ حُذَيْفَةُ: نَوْمَةٌ بَعْدَ الْجَنَابَةِ أَوْعَبُ لِلْغُسْلِ

[682] Abu al-Ahwas narrated to us, from Abu Ishaq, from Al-Aswad, from Aisha, who said: "If the Messenger of Allah (PBUH) had a need for his family, he would satisfy it, then sleep as he was, not touching water."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَتْ لَهُ حَاجَةٌ إِلَى أَهْلِهِ قَضَاهَا، ثُمَّ نَامَ كَهَيْئَتِهِ لَا يَمَسُّ مَاءً

[683] Sharik narrated to us, from Ibrahim, from Mujahid, from Ibn Abbas, who said: "If a man has intercourse then wants to repeat it, there is no harm if he delays Ghusl."

حَدَّثَنَا شَرِيكٌ، عَنْ إِبْرَاهِيمَ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: إِذَا جَامَعَ الرَّجُلُ ثُمَّ أَرَادَ أَنْ يَعُودَ، فَلَا بَأْسَ أَنْ يُؤَخَّرَ الْغُسْلَ

[684] Abu Bakr narrated to us, from Waki', who said: From Al-A'mash, from Salim, from Kurayb, from Ibn Abbas, who said: Narrated from his aunt Maimuna, who said: I placed water for Ghusl for the Prophet (PBUH). He performed Ghusl for Janabah; he tilted the vessel with his left hand onto his right and washed his palms. Then he poured onto his private parts and washed them. Then he rubbed his hand on the earth. Then he rinsed his mouth and sniffed water, washed his face and forearms. Then he poured on his head, then poured water over the rest of his body. Then he moved aside and washed his feet. She said: I brought him a garment (towel) but he refused it and started doing this with the water—shaking off the water.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: عَنْ وَكِيعٍ، قَالَ: عَنِ الْأَعْمَشِ، عَنْ سَالِمٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: نَا عَنْ خَالَتِهِ مَيْمُونَةَ، قَالَتْ: وَضَعْتُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غُسْلًا فَأَعْتَسَلَ مِنَ الْجَنَابَةِ، فَأَكْفَأَ الْإِنَاءَ بِشِمَالِهِ عَلَى يَمِينِهِ، فَعَسَلَ كَفَّيْهِ، ثُمَّ أَقَاضَ عَلَى فَرْجِهِ فَعَسَلَهُ، ثُمَّ دَلَّكَ يَدَهُ بِالْأَرْضِ، ثُمَّ مَضْمَضَ، وَاسْتَنْشَقَ، وَعَسَلَ وَجْهَهُ، وَذَرَاَعَيْهِ، ثُمَّ أَقَاضَ عَلَى رَأْسِهِ، ثُمَّ أَقَاضَ عَلَى سَائِرِ جَسَدِهِ الْمَاءَ، ثُمَّ تَنَحَّى فَعَسَلَ رِجْلَيْهِ قَالَتْ: فَأَتَيْتُهُ بِثَوْبٍ فَرَدَّهُ، وَجَعَلَ يَقُولُ بِالْمَاءِ هَكَذَا يَنْفُضُ الْمَاءَ

[685] Waki' narrated to us, from Hisham ibn 'Urwah, from his father, from Aisha, that the Prophet (PBUH) performed Ghusl for Janabah. He started by washing his palms three times, then performed Wudu like his Wudu for prayer. Then he inserted his hand and saturated the roots of his hair until he thought he had wet the skin. Then he poured water over his head three times, then poured water over the rest of his body.

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اغْتَسَلَ مِنَ الْجَنَابَةِ، فَبَدَأَ فَعَسَلَ كَفَّيْهِ ثَلَاثًا، ثُمَّ تَوَضَّأَ وَضُوءَهُ لِلصَّلَاةِ، ثُمَّ ادْخَلَ يَدَهُ فَخَلَّلَ بِهَا أَصُولَ الشَّعْرِ حَتَّى يُخِيلَ إِلَيَّ أَنَّهُ اسْتَبْرَأَ الْبَشْرَةَ، ثُمَّ صَبَّ الْمَاءَ عَلَى رَأْسِهِ ثَلَاثًا، ثُمَّ أَفَاضَ عَلَى سَائِرِ جَسَدِهِ الْمَاءَ

[686] Husayn ibn Ali narrated to us, from Za'idah, from 'Ata ibn al-Sa'ib, who said: Abu Salamah ibn Abdur-Rahman narrated to us, saying: Aisha narrated to me that the Messenger of Allah (PBUH), when he performed Ghusl for Janabah, the vessel would be placed for him. He would pour onto his hands before inserting them into the vessel. When he had washed his hands, he inserted his right hand into the vessel and poured with the right, and washed his private parts with the left. When he finished, he poured with the right onto the left and washed them. Then he rinsed his mouth and sniffed water three times. Then he poured a handful of water over his head three times, then washed the rest of his body.

حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنِي عَائِشَةُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ وَضِعَ لَهُ الْإِنَاءُ، فَيَصُبُّ عَلَى يَدَيْهِ قَبْلَ أَنْ يَدْخُلَهَا فِي الْإِنَاءِ، حَتَّى إِذَا غَسَلَ يَدَيْهِ أَدْخَلَ يَدَهُ الْيُمْنَى فِي الْإِنَاءِ فَصَبَّ بِالْيُمْنَى، وَغَسَلَ فَرْجَهُ بِالْيُسْرَى، فَإِذَا فَرَّغَ صَبَّ بِالْيُمْنَى عَلَى الْيُسْرَى فَعَسَلَهُمَا، ثُمَّ تَمَضَّمَضَ وَاسْتَنْشَقَ ثَلَاثًا، ثُمَّ يَصُبُّ عَلَى رَأْسِهِ مِلءَ كَفِّهِ ثَلَاثَ مَرَّاتٍ، ثُمَّ يَغْسِلُ سَائِرَ جَسَدِهِ

[687] Abu Khalid Al-Ahmar narrated to us, from Uthman ibn al-Aswad, from 'Ikrimah ibn Khalid, who said: "Umar used to, if he became Junub, wash his lower parts, then perform Wudu like his Wudu for prayer, then pour water over himself."

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنْ عِكْرِمَةَ بْنِ خَالِدٍ، قَالَ: كَانَ عُمَرُ إِذَا أَجْنَبَ غَسَلَ سِفْلَتَهُ، ثُمَّ تَوَضَّأَ وَضُوءَهُ لِلصَّلَاةِ، ثُمَّ أَفْرَغَ عَلَيْهِ الْمَاءَ

[688] Asbat ibn Muhammad narrated to us, from Al-Shaibani, from Muharib ibn Dithar, from Ibn Umar regarding Ghusl for Janabah. He said: "He performs Wudu like his Wudu for prayer, then washes what [filth] touched him, then strikes his hand on the earth and rubs it with dirt, then pours water over himself."

حَدَّثَنَا أَصْبَاطُ بْنُ مُحَمَّدٍ، عَنِ الشَّيْبَانِيِّ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ ابْنِ عُمَرَ فِي الْغُسْلِ مِنَ الْجَنَابَةِ، قَالَ: يَتَوَضَّأُ وَضُوءَهُ لِلصَّلَاةِ، ثُمَّ يَغْسِلُ مَا أَصَابَهُ، ثُمَّ يَضْرِبُ بِيَدِهِ عَلَى الْأَرْضِ فَيَذْلُكُهَا بِالثَّرَابِ، ثُمَّ يُفِيضُ عَلَيْهِ الْمَاءَ

[689] Ibn Fudayl narrated to us, from Yazid ibn Abi Ziyad, who said: I asked Abdur-Rahman ibn Abi Layla about Ghusl for Janabah. He said: "Wash your palms, then pour with your right onto your left, then wash your private parts, then wash your hands, then perform your Wudu for prayer."

حَدَّثَنَا ابْنُ فَضَيْلٍ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، قَالَ: سَأَلْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى، عَنِ الْغُسْلِ مِنَ الْجَنَابَةِ، فَقَالَ: تَغْسِلُ كَفَّيْكَ، ثُمَّ تُفْرِغُ بِيَمِينِكَ عَلَى شِمَالِكَ، ثُمَّ تَغْسِلُ فَرْجَكَ، ثُمَّ تَغْسِلُ يَدَيْكَ، ثُمَّ تَوَضَّأُ وَضُوءَكَ لِلصَّلَاةِ

[690] Hushaym narrated to us, from Al-'Awwam, from Ibrahim Al-Taymi, that he used to say regarding the Junub: "He starts by washing his right hand, then pours with it onto his left hand, and washes his private parts and what touched him, then rubs his hand on the wall, then performs Wudu."

حَدَّثَنَا هُشَيْمٌ، عَنِ الْعَوَّامِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، أَنَّهُ كَانَ يَقُولُ فِي الْجُنُبِ: يَبْدَأُ فَيَغْسِلُ يَدَهُ الْيُمْنَى، ثُمَّ يُفْرِغُ بِهَا عَلَى يَدِهِ الْيُسْرَى، وَيَغْسِلُ فَرْجَهُ وَمَا أَصَابَ مِنْهُ، ثُمَّ يَذْلُكُ يَدَهُ بِالْجِدَارِ، ثُمَّ يَتَوَضَّأُ

[691] Jarir narrated to us, from Mughirah, from Ibrahim, who said: "It used to be said: 'Purification (Wudu) is before the Ghusl.'"

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: "كَانَ يُقَالُ: الطُّهْرُ قَبْلَ الْغُسْلِ

[692] Ibn 'Ulayyah narrated to us, from Dawud, from Sa'id ibn al-Musayyib, regarding Ghusl for Janabah: "If you have washed your hands (initially), then start with whichever (limb) you wish."

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ دَاوُدَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، فِي الْغُسْلِ مِنَ الْجَنَابَةِ: إِذَا غَسَلْتَ يَدَيْكَ فَاِبْدَأْ بِأَيِّهِ شِئْتَ

[693] Ibn 'Ulayyah narrated to us, from Dawud, from Al-Sha'bi, that he did not see Wudu (as a separate requirement) within the Ghusl for Janabah.

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ أَنَّهُ كَانَ لَا يَرَى الْوُضُوءَ فِي الْغُسْلِ مِنَ الْجَنَابَةِ

[694] Abu al-Ahwas narrated to us, from Tariq, from Asim ibn Umar, who said: A group from the people of Iraq went out to Umar and asked him about Ghusl for Janabah. He said: You have asked me about matters that no one has asked me about since I asked the Messenger of Allah (PBUH) other than you. "As for Ghusl for Janabah, perform Wudu like your Wudu for prayer."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ طَارِقٍ، عَنْ عَاصِمِ بْنِ عُمَرَ قَالَ: خَرَجَ نَفَرٌ مِنْ أَهْلِ الْعِرَاقِ إِلَى عُمَرَ فَسَأَلُوهُ عَنْ غُسْلِ الْجَنَابَةِ، فَقَالَ: سَأَلْتُمُونِي عَنْ خِصَالٍ مَا سَأَلَنِي عَنْهَا أَحَدٌ مُنْذُ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَيْرُكُمْ، أَمَّا غُسْلُ الْجَنَابَةِ فِتَوَضَّأَ وَضُوءَكَ لِلصَّلَاةِ

[695] Abu Bakr narrated to us, saying: Abu al-Ahwas narrated to us, from Abu Ishaq, from Sulayman ibn Surad, from Jubayr ibn Mut'im, who said: They argued about Ghusl in the presence of the Messenger of Allah (PBUH). Some of the people said: "As for me, I wash my head like this and that." The Prophet (PBUH) said: "As for me, I pour three handfuls over my head."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ، قَالَ: تَمَارَوْا فِي الْغُسْلِ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ بَعْضُ الْقَوْمِ: أَمَّا أَنَا فَأَغْسِلُ رَأْسِي كَذَا وَكَذَا، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَمَّا أَنَا فَأُفِضُ عَلَى رَأْسِي ثَلَاثَةَ أَكْفٍ

[696] Abu Khalid Al-Ahmar narrated to us, from Muhammad ibn 'Ajlan, from Sa'id ibn Abi Sa'id, from Abu Hurairah, who said: A man asked him: "How much should I pour on my head while I am Junub?" He said: "The Messenger of Allah (PBUH) used to throw three handfuls on his head." The man said: "My hair is long." He replied: "The Messenger of Allah (PBUH) had more hair than you and it was better/cleaner."

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَأَلَهُ رَجُلٌ كَمْ أَفِيضُ عَلَى رَأْسِي وَأَنَا جُنُبٌ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَحْثُو عَلَى رَأْسِهِ ثَلَاثَ حَثْيَاتٍ فَقَالَ الرَّجُلُ: إِنَّ شَعْرِي طَوِيلٌ، فَقَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْثَرَ مِنْكَ شَعْرًا وَأَطْيَبَ

[697] Hafs narrated to us, from Ja'far, from his father, from Jabir, who said: I said: "O Messenger of Allah, I am in a cold land, so how is the Ghusl for Janabah?" He said: "As for me, I scoop water onto my head three times."

حَدَّثَنَا حَفْصٌ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَنَا فِي أَرْضٍ بَارِدَةٍ، فَكَيْفَ الْغُسْلُ مِنَ الْجَنَابَةِ؟ فَقَالَ: أَمَّا أَنَا فَأَحْفِي عَلَى رَأْسِي الْمَاءَ ثَلَاثًا

[698] Waki' narrated to us, from Hisham, from his father, from Aisha, that the Prophet (PBUH) performed Ghusl for Janabah and poured water on his head three

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اغْتَسَلَ مِنَ الْجَنَابَةِ وَصَبَّ عَلَى رَأْسِهِ الْمَاءَ ثَلَاثًا

[699] Waki' narrated to us, from Mis'ar, from Bukayr ibn Al-Akhnas, from Al-Ma'rur ibn Suwayd, who said: Umar said: "As for me, I pour onto my head three times."

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ بُكَيْرِ بْنِ الْأَخْنَسِ، عَنْ الْمَعْرُورِ بْنِ سُوَيْدٍ، قَالَ: قَالَ عُمَرُ: أَمَّا أَنَا فَأُفِيضُ عَلَى رَأْسِي ثَلَاثًا

[700] Ibn 'Uyaynah narrated to us, from Ubaydullah ibn Abi Yazid, who heard Ibn Abbas say: "The Junub scoops [water] onto his head three times."

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَزِيدٍ، سَمِعَ ابْنَ عَبَّاسٍ، يَقُولُ: الْجُنُبُ يَغْرِفُ عَلَى رَأْسِهِ ثَلَاثًا

[701] Ibn 'Uyaynah reported from 'Amr from Jābir who said: "He [the Prophet ﷺ] would scoop [water] over his head three times."

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ جَابِرٍ، قَالَ: يَغْرِفُ عَلَى رَأْسِهِ ثَلَاثًا

[702] Waki' reported from Sharik from Abū Ishāq from Al-Ḥārith from 'Alī: "That he used to wash his head twice for Janabah."

حَدَّثَنَا وَكِيعٌ، عَنْ شَرِيكِ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْحَارِثِ، عَنْ عَلِيٍّ أَنَّهُ كَانَ يَغْسِلُ رَأْسَهُ مَرَّتَيْنِ مِنَ الْجَنَابَةِ

[703] Ibn ‘Ulayyah reported from Yūnus from Al-Ḥasan that some people from the people of Tā’if said to the Prophet of Allah ﷺ: “Our land is cold, so what is sufficient for us regarding Ghusl?” He said: “As for me, I pour three handfuls over my head.”

حَدَّثَنَا ابْنُ عُثَيْمٍ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ أَنَاسٌ مِنْ أَهْلِ الطَّائِفِ: إِنَّ أَرْضَنَا بَارِدَةٌ فَمَا يُجْزِي عَنَّا مِنَ الْغُسْلِ؟ قَالَ: أَمَّا أَنَا فَأَحْفُفُ عَلَى رَأْسِي ثَلَاثَ حَفَنَاتٍ

[704] Wakī’ reported from Abū Makīn from Abū Ṣālih from Umm Hāni’ who said: “When you bathe for Janabah, wash every limb of yours three times.”

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي مَكِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أُمِّ هَانِيٍّ، قَالَتْ: إِذَا اغْتَسَلْتَ مِنَ الْجَنَابَةِ فَأَغْسِلِ كُلَّ عُضْوٍ مِنْكَ ثَلَاثًا

[705] Wakī’ reported from Fuḍayl from Marzūq from ‘Aṭiyyah from Abū Sa‘īd that a man asked him, and he said: “Wash three times.” The man said: “My hair is thick.” He said: “The Messenger of Allah ﷺ had more hair than you and was cleaner/better.”

حَدَّثَنَا وَكِيعٌ، عَنْ فَضَيْلٍ، عَنْ مَرْزُوقٍ، عَنْ عَطِيَّةٍ، عَنْ أَبِي سَعِيدٍ أَنَّ رَجُلًا سَأَلَهُ فَقَالَ: اغْسِلْ ثَلَاثًا، فَقَالَ: إِنَّ شَعْرِي كَثِيرٌ، فَقَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْثَرَ شَعْرًا مِنْكَ وَأَطْيَبَ

[706] Regarding how much water is sufficient for a Junub person to bathe Abū Bakr reported: Ismā‘īl ibn ‘Ulayyah reported from Abū Rayḥānah from Safīnah, the Companion of the Messenger of Allah ﷺ, who said: “The Messenger of Allah ﷺ used to bathe with a Sa‘ (approx. 4 Mudd) and perform ablution with a Mudd (approx. 600-750 ml).”

حَدَّثَنَا فِي الْجُنُبِ كَمْ يَكْفِيهِ لُغْسِلِهِ مِنَ الْمَاءِ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ، عَنْ أَبِي رِيحَانَةَ، عَنْ سَفِينَةَ صَاحِبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَغْتَسِلُ بِالصَّاعِ، وَيَتَطَهَّرُ بِالْمُدِّ

[707] Ibn ‘Uyaynah reported from Al-Zuhri from ‘Urwah from ‘Ā’ishah who said: “The Messenger of Allah ﷺ used to bathe from a Faraq,” which is a large vessel (Qadah).

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَغْتَسِلُ مِنَ الْفَرَقِ وَهُوَ الْقَدَحُ

[708] Ibn Fuḍayl reported from Yazīd ibn Abī Ziyād from Sālim ibn Abī al-Ja’d from Jābir from the Prophet ﷺ who said: “A Mudd suffices for ablution, and a Sa‘ for Janabah.” A man said: “That is not enough for us, O Jābir.” He said: “It sufficed one who was better than you and had more hair.”

حَدَّثَنَا ابْنُ فَضَالٍ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يُجْزَى مِنَ الْوُضُوءِ الْمُدُّ، وَمِنَ الْجَنَابَةِ الصَّاعُ فَقَالَ رَجُلٌ: مَا يَكْفِينَا يَا جَابِرُ، فَقَالَ: قَدْ كَفَى مَنْ هُوَ خَيْرٌ مِنْكَ وَأَكْثَرُ شَعْرًا

[709] Ibn ‘Ulayyah reported from Yūnus from Al-Ḥasan that a man narrated to them saying: I entered upon ‘Ā’ishah and said: “O Mother of the Believers, what used to suffice the Messenger of Allah ﷺ for his bath?” He said: “She called for a vessel which I estimated to be a Sa‘ of this Sa‘ of yours.”

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، أَنَّ رَجُلًا حَدَّثَهُمْ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ، فَقُلْتُ: يَا أُمُّ الْمُؤْمِنِينَ، مَا كَانَ يَفْضِي عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غُسْلُهُ، قَالَ: فَدَعَتْ بِنَاءً حَرَزْتُهُ صَاعًا مِنْ صَاعِكُمْ هَذَا

[710] Wakī‘ reported from Mis‘ar from Ibn Jubayr from Anas who said: “We perform ablution with a Mudd and bathe with a Sa‘ up to five Mudds.”

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنِ ابْنِ جُبَيْرٍ، عَنْ أَنَسٍ، قَالَ: نَتَوَضَّأُ بِالْمُدِّ، وَنَغْتَسِلُ بِالصَّاعِ إِلَى خَمْسَةِ أُمْدَادٍ

[711] ‘Abdah ibn Sulaymān reported from Ibn Abī Khālīd from Jābir ibn Zayd who said: Jābir was asked about bathing for Janabah. He said: “A Sa‘.” The man said: “I do not think it suffices me.” Jābir said: “Yes, it does.”

حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ، عَنِ ابْنِ أَبِي خَالِدٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، قَالَ: سُئِلَ جَابِرٌ عَنْ غُسْلِ الْجَنَابَةِ، فَقَالَ: صَاعٌ فَقَالَ: مَا أَرَى يَكْفِينِي، فَقَالَ جَابِرٌ: بَلَى

[712] Ibn ‘Uyaynah reported from ‘Ubayd Allāh ibn Abī Yazīd who heard Ibn ‘Abbās saying: “A Sa’ suffices for the Junub.” ‘Ubayd Allāh said: “I do not know if [he meant] before ablution or after it.”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَزِيدٍ، سَمِعَ ابْنَ عَبَّاسٍ، يَقُولُ: يُجْزِي الصَّاعُ لِلْجُنُبِ فَقَالَ عَبْدُ اللَّهِ: لَا أَدْرِي قَبْلَ الْوُضُوءِ أَوْ بَعْدَهُ

[713] ‘Abd al-Raḥīm ibn Sulaymān reported from Al-Ḥajjāj from Abū Ja‘far who said: “The Messenger of Allah ﷺ used to perform ablution with a Mudd of water and bathe with a Sa’.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنِ الْحَجَّاجِ، عَنْ أَبِي جَعْفَرٍ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ بِمُدٍّ مِنْ مَاءٍ، وَيَغْتَسِلُ بِصَاعٍ

[714] ‘Abd al-Raḥīm reported from Ḥajjāj from Ibrāhīm ibn Muhājir from Ṣafiyyah bint Shaybah from ‘Ā’ishah, similar to it.

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ حَجَّاجٍ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ صَفِيَّةِ ابْنَةِ شَيْبَةَ عَنْ عَائِشَةَ، بِمِثْلِهِ

[715] Wakī‘ reported from Mis‘ar from ‘Aṭīyah who said: “I saw Ibn ‘Umar perform ablution from a jug and he left some water in it.” I said: “Was it a Mudd?” He said: “And more/better [or and he left remaining].”

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ عَطِيَّةٍ، قَالَ: رَأَيْتُ ابْنَ عُمَرَ تَوَضَّأَ مِنْ كُوزٍ وَأَفْضَلَ فِيهِ قُلْتُ: يَكُونُ مُدًّا، قَالَ: وَأَفْضَلَ

[716] Yazīd ibn Hārūn reported from Hishām from Al-Ḥasan who said: “They used to consider a Mudd sufficient for ablution, and a Sa‘ for bathing.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ: كَانُوا يَرَوْنَ مُدًّا لِلْوُضُوءِ، وَلِلْغُسْلِ صَاعًا

[717] Ḥusayn ibn ‘Alī reported from Zā’idah from Maṣṣūr from Ibrāhīm who said: “It used to be said: A quarter of a Faraq suffices a man for his bath.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ مَنصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: "كَانَ يُقَالُ: يَكْفِي الرَّجُلَ لِغُسْلِهِ رُبْعُ الْفَرَقِ

[718] Whoever disliked extravagance in ablution Abū Bakr reported: Ibn Fuḍayl reported from Ḥusayn from Hilāl ibn Yasāf who said: “It used to be said: There is extravagance in ablution even if you are on the bank of a river.”

حَدَّثَنَا مَنْ كَانَ يَكْرَهُ الْإِسْرَافَ فِي الْوُضُوءِ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، قَالَ: "كَانَ يُقَالُ: فِي الْوُضُوءِ إِسْرَافٌ وَلَوْ كُنْتُ عَلَى شَاطِئِ نَهْرٍ

[719] Qaṭan ibn ‘Abd Allāh Abū Murayy reported from Abū Ghālib who said: “I saw Abū Umāmah performing ablution with a jug of water.”

حَدَّثَنَا قَطَنُ بْنُ عَبْدِ اللَّهِ أَبُو مَرْيٍ، عَنْ أَبِي غَالِبٍ، قَالَ: رَأَيْتُ أَبَا أُمَامَةَ، تَوَضَّأَ بِكُوزٍ مِنْ مَاءٍ

[720] Ḥumayd ibn ‘Abd al-Raḥmān reported from Ḥasan ibn Ṣāliḥ from Simāk who said: “I saw Jābir ibn Samurah; a jug of water was brought to him, and he performed ablution and wiped over his leather socks, then prayed ‘Asr while I was watching.”

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ سِمَاكٍ، قَالَ: رَأَيْتُ جَابِرَ بْنَ سَمُرَةَ، فَأَتَانِي بِكُوزٍ مِنْ مَاءٍ، فَتَوَضَّأَ وَمَسَحَ عَلَى خُفَيْهِ، ثُمَّ صَلَّى الْعَصْرَ وَأَنَا أَنْظُرُ

[721] Abū Usāmah reported from Khālīd ibn Dīnār who said: “I saw Sālim performing a light ablution.”

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ خَالِدِ بْنِ دِينَارٍ، قَالَ: رَأَيْتُ سَالِمًا، يَتَوَضَّأُ وَضُوءًا خَفِيفًا

[722] Abū Usāmah reported from Mis‘ar who said: “I saw ‘Amr ibn Murrah perform ablution, and nothing dripped,” meaning due to the small amount [of water].

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ مِسْعَرٍ، قَالَ: رَأَيْتُ عَمْرَو بْنَ مُرَّةٍ، تَوَضَّأَ فَمَا سَالَ يَعْني مِنْ قِلَّةٍ

[723] Abū Mu‘āwiyah and Wakī‘ reported from Al-A‘mash from ‘Umārah from Al-Aswad who said: “He had a cup from which he performed ablution.” Abū Mu‘āwiyah added: “The amount sufficient to quench a man’s thirst.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكَيْعٌ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنِ الْأَسْوَدِ، قَالَ: كَانَ لَهُ قُعْبٌ يَتَوَضَّأُ بِهِ، زَادَ أَبُو مُعَاوِيَةَ: قَدَّرَ رِيَّ الرَّجُلِ

[724] Yazīd ibn Hārūn reported from Abū al-‘Awwām from Abū al-Hudhayl: “That he saw a neighbor of his performing ablution and said: ‘Be moderate in ablution.’”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ أَبِي الْعَوَّامِ، عَنْ أَبِي الْهُذَيْلِ "أَنَّهُ رَأَى جَارًا لَهُ يَتَوَضَّأُ، فَقَالَ: أَقْصِدْ فِي الْوُضُوءِ

[725] Yazīd ibn Hārūn reported from Al-‘Awwām from Ibrāhīm al-Taymī who said: “The first place where whispering (Waswas) begins is from ablution.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ الْعَوَّامِ، عَنْ إِبْرَاهِيمَ النَّيْمِيِّ، قَالَ: أَوَّلُ مَا يَبْدَأُ الْوَسْوَاسُ مِنَ الْوُضُوءِ

[726] Yazīd reported: Al-‘Awwām reported to us from someone who informed him from Abū al-Dardā’ who said: “Be moderate in ablution even if you are on the bank of a river.”

حَدَّثَنَا يَزِيدُ، قَالَ: أَنَا الْعَوَّامُ، عَمَّنْ، أَخْبَرَهُ عَنْ أَبِي الدَّرْدَاءِ، قَالَ: أَقْصِدْ فِي الْوُضُوءِ وَلَوْ كُنْتُ عَلَى شَاطِئِ نَهْرٍ

[727] Wakī’ reported: Al-A‘mash reported to us from Ibrāhīm who said: “I perform ablution with the jug of the large jar twice,” meaning with half the jug.

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، قَالَ: إِنِّي لَأَتَوَضَّأُ بِكُوزِ الْحَبِّ مَرَّتَيْنِ يَعْنِي: بِنِصْفِ الْكُوزِ

[728] Wakī’ reported: Al-A‘mash reported to us from Ibrāhīm who said: “They used to say: excessive ablution is from Satan.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، قَالَ: "كَانُوا يَقُولُونَ: كَثْرَةُ الْوُضُوءِ مِنَ الشَّيْطَانِ

[729] Wakī' reported: Al-A'mash reported to us from Ibrāhīm who said: "They disliked slapping their faces with water; they used to wipe them gently."

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يَكْرَهُونَ أَنْ يَلْطُمُوا وَجُوهَهُمْ بِالْمَاءِ لَطْمًا، وَكَانُوا يَمْسَحُونَهَا قَلِيلًا قَلِيلًا

[730] Hushaym reported from Mughīrah from Abū Ma'shar from Ibrāhīm who said: "When the two waters meet, ablution is complete."

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا التَّقَى الْمَاءَانِ فَقَدْ تَمَّ الْوُضُوءُ

[731] Wakī' reported from Sharīk from Khālīd ibn Zayd who said: "I saw Ibn 'Umar performing ablution, and he would pour water gently over his face."

حَدَّثَنَا وَكِيعٌ، عَنْ شَرِيكٍ، عَنْ خَالِدِ بْنِ زَيْدٍ، قَالَ: رَأَيْتُ ابْنَ عُمَرَ، يَتَوَضَّأُ وَكَانَ يَسُقِي الْمَاءَ عَلَى وَجْهِهِ سَنًّا

[732] Abū al-Aḥwaṣ reported from Abū Ḥamzah from Ibrāhīm from 'Alqamah who said: 'Abd Allāh said: "Water following water suffices, and there is nothing after three times."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي حَمْزَةَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ: قَالَ عَبْدُ اللَّهِ: الْمَاءُ عَلَى أَثَرِ الْمَاءِ يُجْزِي، وَلَيْسَ بَعْدَ الثَّلَاثِ شَيْءٌ

[733] Wakī' reported from Sawādah from Abū al-Aswad from Al-Ḥasan: "That he performed ablution with a jug."

حَدَّثَنَا وَكِيعٌ، عَنْ سَوَادَةَ، عَنْ أَبِي الْأَسْوَدِ، عَنْ الْحَسَنِ، أَنَّهُ تَوَضَّأَ بِكُوزٍ

[734] Al-Faḍl ibn Dukayn reported from Muḥammad ibn Abī Ḥafṣah from Al-Suddī from Al-Bahī from ‘Ā’ishah: “That the Prophet ﷺ performed ablution with a jug.”

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ مُحَمَّدِ بْنِ أَبِي حَفْصَةَ، عَنْ السُّدِّيِّ، عَنِ الْبَاهِيِّ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ بِكُوزٍ

[735] Wakī‘ reported: Sharīk reported to us from ‘Abd Allāh ibn ‘Īsā from Ibn Jubayr from Anas: “That the Prophet ﷺ performed ablution with two Raṭls of water.”

حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى، عَنِ ابْنِ جُبَيْرٍ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ بِرِطْلَيْنِ مِنْ مَاءٍ

[736] Regarding rinsing the mouth and sniffing water in Ghusl Abū Bakr reported: Wakī‘ reported from Sufyān from Ibn Sīrīn who said: “The Messenger of Allah ﷺ established the Sunnah of sniffing water for Janabah three times.”

حَدَّثَنَا فِي الْمَضْمُضَةِ وَالِاسْتِنْشَاقِ فِي الْغُسْلِ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ ابْنِ سِيرِينَ، قَالَ: سَنَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْإِسْتِنْشَاقَ مِنَ الْجَنَابَةِ ثَلَاثًا

[737] Muḥammad ibn Fuḍayl reported from Al-‘Alā’ ibn al-Musayyib from Fuḍayl ibn ‘Amr who said: ‘Umar said: “If you bathe for Janabah, rinse your mouth three times, for it is more thorough.”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنْ فُضَيْلِ بْنِ عَمْرٍو، قَالَ: قَالَ عُمَرُ: إِذَا اغْتَسَلْتَ مِنَ الْجَنَابَةِ فَتَمَضْمَضْ ثَلَاثًا، فَإِنَّهُ أَتْلُغُ

[738] Abū ‘Āmir al-‘Aqadī reported from Al-Zubayr ibn ‘Abd Allāh ibn Ruḥaymah who said: My grandmother told me: “That ‘Uthmān used to rinse his mouth and sniff water three times when he bathed for Janabah.”

حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، عَنِ الرَّبْرِ بْنِ عَبْدِ اللَّهِ ابْنِ رُحَيْمَةَ، قَالَ: حَدَّثَنِي جَدَّتِي، أَنَّ عُثْمَانَ، كَانَ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ تَمَضُّضَ وَاسْتَنْشَقَ ثَلَاثًا

[739] ‘Abd Allāh reported from Abān al-‘Aṭṭār from Qatādah from Ḥassān ibn Bilāl who said: “Sniffing water is once for urine, twice for feces, and three times for Janabah.”

حَدَّثَنَا عَبْدُ اللَّهِ، عَنْ أَبَانَ الْعَطَّارِ، عَنْ قَتَادَةَ، عَنْ حَسَّانِ بْنِ بِلَالٍ، قَالَ: الْإِسْتِنْشَاقُ مِنَ الْبَوْلِ مَرَّةً، وَمِنَ الْغَائِطِ مَرَّتَيْنِ، وَمِنَ الْجَنَابَةِ ثَلَاثًا

[740] Ḥusayn ibn ‘Alī reported from Zā’idah from ‘Aṭā’ ibn al-Sā’ib who said: Abū Salamah ibn ‘Abd al-Raḥmān told me: ‘Ā’ishah told me: “That the Messenger of Allah ﷺ used to rinse his mouth and sniff water three times when he bathed for Janabah.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، قَالَ: عَنْ عَطَاءِ بْنِ السَّائِبِ، قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنِي عَائِشَةُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ مَضْمَضَ وَاسْتَنْشَقَ ثَلَاثًا

[741] Mu‘tamir ibn Sulaymān reported from Sālim from Qatādah who said: “He used to say: Rinse your mouth three times for Janabah, twice for feces, and once for urine.”

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ سَالِمٍ، عَنْ قَتَادَةَ، قَالَ: كَانَ يَقُولُ تَمَضُّضٌ مِنَ الْجَنَابَةِ ثَلَاثًا، وَمِنَ الْغَائِطِ مَرَّتَيْنِ، وَمِنَ الْبَوْلِ مَرَّةً

[742] ‘Ubayd Allāh reported from Shaybān from Maṣṣūr from Abū Ma’shar from Ibrāhīm who said: “They used to like sniffing water three times for Janabah.”

حَدَّثَنَا عَبْدُ اللَّهِ، عَنْ شَيْبَانَ، عَنْ مَنْصُورٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يَسْتَحِيثُونَ أَنْ يَسْتَنْشِفُوا مِنَ الْجَنَابَةِ ثَلَاثًا

[743] Regarding ablution after bathing for Janabah Abū Bakr reported: Abū Mu‘āwiyah reported from ‘Āṣim al-Aḥwal from Ghunaym ibn Qays from Ibn ‘Umar, who was asked about ablution after Ghusl. He said: “And what ablution is more encompassing than Ghusl?”

حَدَّثَنَا فِي الْوُضُوءِ بَعْدَ الْغُسْلِ مِنَ الْجَنَابَةِ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ غُنَيْمِ بْنِ قَيْسٍ، عَنِ ابْنِ عُمَرَ، سُئِلَ عَنِ الْوُضُوءِ بَعْدَ الْغُسْلِ، فَقَالَ: وَأَيُّ وَضُوءٍ أَعْمُ مِنَ الْغُسْلِ

[744] Sharīk reported from Abū Ishāq from Al-Aswad from ‘Ā’ishah who said: “The Messenger of Allah ﷺ used not to perform ablution after bathing for Janabah.”

حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَتَوَضَّأُ بَعْدَ الْغُسْلِ مِنَ الْجَنَابَةِ

[745] Abū al-Aḥwaṣ reported from Sallām from Abū Ishāq who said: A man from the tribe said to Ibn ‘Umar: “I perform ablution after Ghusl.” He said: “You have gone too deep [overburdened yourself].”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سَلَامٍ، عَنْ أَبِي إِسْحَاقَ، قَالَ: قَالَ رَجُلٌ مِنَ الْحَيِّ لِبْنِ عُمَرَ: إِنِّي أَتَوَضَّأُ بَعْدَ الْغُسْلِ، قَالَ: لَقَدْ تَعَمَّقْتَ

[746] Jarīr reported from Manṣūr from Ibrāhīm who said: A man came to ‘Alqamah and said to him: “Your niece performed ablution after Ghusl.” He said: “If she were with us, she would not have done that. And what ablution is more encompassing than Ghusl?”

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: جَاءَ رَجُلٌ إِلَى عَلْقَمَةَ، فَقَالَ لَهُ: إِنَّ بِنْتَ أَخِيكَ تَوَضَّأَتْ بَعْدَ الْغُسْلِ، فَقَالَ: أَمَا إِنَّهَا لَوْ كَانَتْ عِنْدَنَا لَمْ تَفْعَلْ ذَلِكَ، وَأَيُّ وَضُوءٍ أَعْمُ مِنَ الْغُسْلِ

[747] Abū Mu‘āwiyah reported from Al-A‘mash from Ibrāhīm from ‘Alqamah who said: “And what ablution is more encompassing than Ghusl?”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ: وَأَيُّ وَضُوءٍ أَعْمُ مِنَ الْغُسْلِ

[748] Yahyā ibn Sa‘īd reported from Al-Muhallab ibn Abī Ḥabībah: Jābir ibn Zayd was asked about a man who bathed for Janabah, performed his ablution for prayer, and then exited his bathing place; should he perform ablution? He said: “It suffices him to wash his feet.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ الْمُهَلَّبِ بْنِ أَبِي حَبِيبَةَ، سَأَلَ جَابِرُ بْنُ زَيْدٍ، عَنْ رَجُلٍ اغْتَسَلَ مِنَ الْجَنَابَةِ فَتَوَضَّأَ وَضُوءَهُ لِلصَّلَاةِ فَخَرَجَ مِنْ مُغْتَسِلِهِ، أَيْتَوَضَّأَ؟ قَالَ: يُجْزِئُهُ أَنْ يَغْسِلَ قَدَمَيْهِ

[749] Wakī‘ reported from Mu‘ādh ibn al-‘Alā’ from Sa‘īd ibn Jubayr who said: “I asked him about ablution after bathing for Janabah, and he disliked it.”

حَدَّثَنَا وَكِيعٌ، عَنْ مُعَاذِ بْنِ الْعَلَاءِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: سَأَلْتُهُ عَنِ الْوُضُوءِ بَعْدَ الْغُسْلِ مِنَ الْجَنَابَةِ فَكَرِهَهُ

[750] Wakī‘ reported from Ja‘far ibn Burqān from ‘Ikrimah regarding a man who bathes for Janabah and the prayer time arrives: Should he perform ablution? He said: “No.”

حَدَّثَنَا وَكِيعٌ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ عِكْرِمَةَ، فِي الرَّجُلِ يَغْتَسِلُ مِنَ الْجَنَابَةِ وَتَحْضُرُهُ الصَّلَاةُ، أَيَتَوَضَّأُ؟ قَالَ: لَا

[751] ‘Abbād ibn al-‘Awwām reported from Ḥajjāj from Ṭalḥah from Ibrāhīm from Ḥudhayfah who said: “Does it not suffice one of you to wash from the top of his head to his feet without performing ablution?”

حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنْ حَجَّاجٍ، عَنْ طَلْحَةَ، عَنْ إِبْرَاهِيمَ، عَنْ حُذَيْفَةَ، قَالَ: مَا يَكْفِي أَحَدَكُمْ أَنْ يَغْسِلَ مِنْ لَدُنْ قَرْنِهِ إِلَى قَدَمِهِ حَتَّى يَتَوَضَّأَ

[752] Jarīr reported from Mughīrah from Ibrāhīm who said: “It used to be said: Purification [Wudu] is before Ghusl.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: "كَانَ يُقَالُ: الطُّهُورُ قَبْلَ الْغُسْلِ

[753] Abū Bakr ibn ‘Ayyāsh reported from Abū Ishāq from ‘Abd al-Raḥmān ibn Yazīd who said: A man said to ‘Abd Allāh: “So-and-so performed ablution after Ghusl.” He said: “If she were with me, she would not have done that.”

حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، قَالَ: قَالَ رَجُلٌ لِعَبْدِ اللَّهِ: إِنَّ فُلَانَةً تَوَضَّأَتْ بَعْدَ الْغُسْلِ، قَالَ: لَوْ كَانَتْ عِنْدِي لَمْ تَفْعَلْ ذَلِكَ

[754] Mu‘tamir ibn Sulaymān reported from his father from ‘Aṭā’ ibn al-Sā’ib from Abū al-Bakhtarī: “That ‘Alī used to perform ablution after Ghusl.”

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي الْبَخْتَرِيِّ أَنَّ عَلِيًّا، كَانَ يَتَوَضَّأُ بَعْدَ الْغُسْلِ

[755] Regarding a man washing his feet when he bathes Abū Bakr reported: Wakī‘ reported from Al-A‘mash from Sālim from Kurayb from Ibn ‘Abbās from Maymūnah: “That the Prophet ﷺ bathed for Janabah, then exited his washing place, moved aside, and washed his feet.”

حَدَّثَنَا فِي الرَّجُلِ يَغْسِلُ رِجْلَيْهِ إِذَا اغْتَسَلَ حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ سَالِمٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اغْتَسَلَ مِنَ الْجَنَابَةِ، فَخَرَجَ مِنْ مَغْسَلِهِ وَتَنَحَّى فَعَسَلَ قَدَمَيْهِ

[756] Abū Bakr reported: Ibn ‘Ulayyah reported from Sa‘īd from Qatādah from Muslim ibn Yasār from Ḥumrān that ‘Uthmān, when he bathed for Janabah and exited his bathing place, would wash the bottoms of his feet. Muslim said: “I do not care; I exit my bathing place to my prayer place.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: نَا ابْنُ عُثَيْمٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ مُسْلِمِ بْنِ يَسَارٍ، عَنْ حُمْرَانَ، أَنَّ عُثْمَانَ، كَانَ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ فَخَرَجَ مِنْ مَغْسَلِهِ غَسَلَ بَطُونِ قَدَمَيْهِ "قَالَ: وَقَالَ مُسْلِمٌ: مَا أَبَالِي، أَخْرُجُ مِنْ مَغْسَلِي إِلَى مُصَلَّاي

[757] Ibn ‘Ulayyah reported from Khālīd from Ibn Sīrīn: Muslim ibn Yasār said: “I do not care if I bathe for Janabah in a clean place, then go out to my mosque.”

حَدَّثَنَا ابْنُ عُثَيْمٍ، عَنْ خَالِدٍ، عَنْ ابْنِ سِيرِينَ، قَالَ مُسْلِمٌ بَنُ يَسَارٍ قَالَ: مَا أَبَالِي بِأَنْ اغْتَسِلَ مِنَ الْجَنَابَةِ فِي مَكَانٍ نَظِيفٍ، ثُمَّ أَخْرُجُ إِلَى مَسْجِدِي

[758] Abū Bakr reported: Abū al-Aḥwaṣ reported from Mughīrah from Ibrāhīm who said: “If the place where one bathes for Janabah accumulates water, he should wash his feet when finished. But if it is clean [drains well], he may not wash them if he wishes.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا كَانَ الْمَكَانُ الَّذِي يُغْتَسَلُ فِيهِ مِنَ الْجَنَابَةِ يُسْتَنْقَعُ فِيهِ الْمَاءُ فَلْيُغْسِلْ قَدَمَيْهِ إِذَا فَرَغَ، وَإِنْ كَانَ نَظِيفًا فَلَا يَغْسِلُهُمَا إِنْ شَاءَ

[759] Ibn ‘Uyaynah reported from Yaḥyā ibn Sa‘īd who said: A man asked Sa‘īd ibn al-Musayyib: “Tell me, if I bathe, does the Ghusl for Janabah suffice me for ablution?” He said: “Yes, but wash your feet.”

حَدَّثَنَا ابْنُ عُثَيْمٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ: سَأَلَ رَجُلٌ سَعِيدَ بْنَ الْمُسَيَّبِ، أَرَأَيْتَ إِذَا اغْتَسَلْتُ، أَكْفَيْتَنِي الْغُسْلَ مِنَ الْجَنَابَةِ مِنَ الْوُضُوءِ؟ قَالَ: نَعَمْ، وَلَكِنْ اغْسِلْ قَدَمَيْكَ

[760] Al-Thaqafī reported from Khālīd from Muḥammad [Ibn Sīrīn] who said: “When you exit, wash your feet.”

حَدَّثَنَا الثَّقَفِيُّ، عَنْ خَالِدٍ، عَنْ مُحَمَّدٍ، قَالَ: إِذَا خَرَجْتَ فَاغْسِلْ قَدَمَيْكَ

[761] Ibn ‘Ulayyah reported from Ibn ‘Awn who said: I said to Al-Ḥasan or Mujāhid: “What do you do with your feet in Ghusl for Janabah?” He said: “As for me, I do like this.” Ibn ‘Awn described that he poured water over the tops of his feet.

حَدَّثَنَا ابْنُ عُيَيْثٍ، عَنْ ابْنِ عَوْنٍ، قَالَ: قُلْتُ لِلْحَسَنِ، أَوْ مُجَاهِدٍ: كَيْفَ تَصْنَعُ بِرِجْلَيْكَ فِي الْغُسْلِ مِنَ الْجَنَابَةِ؟ قَالَ: أَمَّا أَنَا فَأَقُولُ هَكَذَا. فَوَصَفَ ابْنُ عَوْنٍ أَنَّهُ يَصُبُّ الْمَاءَ عَلَى ظَهْرِ قَدَمَيْهِ

[762] Hushaym reported: Al-‘Awwām informed us from Ibrāhīm al-Taymī that he used to say regarding the Junub when he finishes: “Let him wash his feet when he exits his bathing place.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَنَا الْعَوَّامُ، عَنْ إِبْرَاهِيمَ النَّيْمِيِّ، أَنَّهُ كَانَ يَقُولُ فِي الْجُنُبِ إِذَا فَرَغَ: فَلْيَغْسِلْ قَدَمَيْهِ إِذَا خَرَجَ مِنْ مُغْتَسِلِهِ

[763] Zayd ibn al-Ḥubāb reported from Mu‘ādh ibn al-‘Alā’ who said: We asked Sa‘īd ibn Jubayr, and he said: “If there is something [dirt/impurity] in his place, he washes his feet; otherwise, no.”

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ مُعَاذِ بْنِ الْعَلَاءِ، قَالَ: سَأَلْنَا سَعِيدَ بْنَ جُبَيْرٍ، فَقَالَ: إِنْ كَانَ فِي مَكَانِهِ شَيْءٌ غَسَلَ رِجْلَيْهِ، وَإِلَّا فَلَا

[764] ‘Ubayd Allāh reported from ‘Uthmān ibn al-Aswad from Mujāhid who said: “If you perform ablution in a bathing place where urination occurs, wash your feet when you exit.”

حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنْ مُجَاهِدٍ، قَالَ: إِذَا تَوَضَّأْتَ فِي مُغْتَسِلٍ يُبَالُ فِيهِ فَاغْسِلْ رِجْلَيْكَ إِذَا خَرَجْتَ

[765] Ya‘qūb reported from Ibrāhīm from Muṭarrif from Abū Ja‘far al-Ashja‘ī who said: I asked Ibn ‘Umar about bathing for Janabah. He said: “Pour [water] over yourself, then move aside and wash your feet.”

حَدَّثَنَا يَعْقُوبُ، عَنْ إِبْرَاهِيمَ، عَنْ مُطَرِّفٍ، عَنْ أَبِي جَعْفَرٍ الْأَشْجَعِيِّ، قَالَ: سَأَلْتُ ابْنَ عُمَرَ، عَنِ الْغُسْلِ مِنْ الْجَنَابَةِ، فَقَالَ: أَفِضْ عَلَيْكَ، ثُمَّ تَنَحَّ فَاغْسِلْ رِجْلَيْكَ

[766] ‘Abd al-A‘lā ibn ‘Abd al-A‘lā reported from Al-Mustamir ibn al-Rayyān from Abū al-Jawzā’ who said: “If a man bathes in a bathing place and it is clean, he does not wash his feet. If it is not clean, he washes his feet.”

حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى، عَنِ الْمُسْتَمِرِّ بْنِ الرَّيَّانِ، عَنْ أَبِي الْجَوْزَاءِ، قَالَ: إِذَا اغْتَسَلَ الرَّجُلُ فِي الْمَغْتَسَلِ وَكَانَ نَظِيفًا لَمْ يَغْسِلْ رِجْلَيْهِ، وَإِنْ لَمْ يَكُنْ نَظِيفًا غَسَلَ رِجْلَيْهِ

[767] Regarding a man spacing out his Ghusl for Janabah Abū Bakr reported: ‘Īsā ibn Yūnus reported from Al-A‘mash from Ibrāhīm who said: “There is no harm in spacing out his Ghusl for Janabah.”

حَدَّثَنَا فِي الرَّجُلِ يُفَرِّقُ غُسْلَهُ مِنَ الْجَنَابَةِ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا بَأْسَ أَنْ يُفَرِّقَ غُسْلَهُ مِنَ الْجَنَابَةِ

[768] Hushaym reported from Abū Ḥurrah from Al-Ḥasan: “That he saw no harm if the Junub washed his head before his body, or his body before his head.”

حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي حُرَّةٍ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ يَغْسِلَ الْجُنُبُ رَأْسَهُ قَبْلَ جَسَدِهِ، أَوْ جَسَدَهُ قَبْلَ رَأْسِهِ

[769] Ḥātim ibn Ismā‘īl reported from ‘Abd al-Raḥmān ibn Ḥarmalah that a man from his family bathed for Janabah and forgot to wash his head. He said: He ordered me to ask Sa‘īd ibn al-Musayyib about that. I asked him, and he said: “Let him return and wash his head.” He said: So I went and poured ablution water on him until he washed his head.

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ، أَنَّ رَجُلًا مِنْ أَهْلِهِ اغْتَسَلَ مِنَ الْجَنَابَةِ وَنَسِيَ أَنْ يَغْسِلَ رَأْسَهُ، قَالَ: فَأَمَرَنِي أَنْ أَسْأَلَ سَعِيدَ بْنَ الْمُسَيَّبِ، عَنْ ذَلِكَ، فَسَأَلْتُهُ، فَقَالَ: فَلْيَرْجِعْ فَلْيَغْسِلْ رَأْسَهُ قَالَ: فَذَهَبْتُ فَسَكَبْتُ عَلَيْهِ مِنَ الْوُضْوءِ حَتَّى غَسَلَ رَأْسَهُ

[770] ‘Abd al-Raḥīm reported from Ismā‘īl from Al-Zuhri who said: Abū Salamah ibn ‘Abd al-Raḥmān used to hide from his family, disliking that they know about his [Janabah]. He would wash his body up to his throat, disliking to wash his head lest they know. Then he would come to his family and say: “I feel something in my head.” He would call for marshmallow (Khitmi) and wash it.

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ إِسْمَاعِيلَ، عَنِ الزُّهْرِيِّ، قَالَ: كَانَ أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، يَسْتَتِرُ عَلَى أَهْلِهِ، فَيَكْرَهُ أَنْ يَعْلَمُوا بِهِ، وَكَانَ يَغْسِلُ جَسَدَهُ إِلَى حَلْقِهِ، وَيَكْرَهُ أَنْ يَغْسِلَ رَأْسَهُ فَيَعْلَمُوا بِهِ، فَيَأْتِي أَهْلَهُ فَيَقُولُ: إِنِّي لِأَجِدُ فِي رَأْسِي فَيْدَعُو بِالْخِطْمِيِّ فَيَغْسِلُوهُ

[771] Regarding a man washing his head with marshmallow and then washing his body Abū Bakr reported: Abū al-Aḥwaṣ reported from Abū Ishāq from Al-Ḥārith ibn al-Azma': 'Abd Allāh said: "Whoever washes his head with marshmallow while he is Junub has completed the washing [of the head]."

حَدَّثَنَا فِي الرَّجُلِ يَغْسِلُ رَأْسَهُ بِالْخِطْمِيِّ ثُمَّ يَغْسِلُ جَسَدَهُ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ بْنِ الْأَزْمَعِ، قَالَ عَبْدُ اللَّهِ: مَنْ غَسَلَ رَأْسَهُ بِالْخِطْمِيِّ وَهُوَ جُنُبٌ فَقَدْ أَتَمَّ الْغُسْلَ

[772] Ya'qūb ibn Ibrāhīm reported from Ibn Abī Laylā from Al-Zubayr from Khālid, similar to it.

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الزُّبَيْرِ، عَنْ خَالِدٍ، مِثْلَهُ

[773] Abū al-Aḥwaṣ reported from Abū Ishāq from Al-Ḥārith from 'Alī who said: "Whoever washes his head with Ghathal [washing plant] while he is Junub has completed the washing."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ، قَالَ: مَنْ غَسَلَ رَأْسَهُ بِغَثَلٍ وَهُوَ جُنُبٌ فَقَدْ أَتَمَّ الْغُسْلَ

[774] ‘Abd al-Raḥīm ibn Sulaymān reported from Zakariyyā from Abū Ishāq from Al-Ḥārith ibn al-Azma‘ who said: I heard ‘Abd Allāh say: “Whoever washes his head with marshmallow while he is Junub has completed the washing.” Al-Ḥārith said: “But he does not repeat what flowed from the marshmallow over his head either.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ زَكَرِيَّا، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ بْنِ الْأَزْمَعِ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ يَقُولُ: مَنْ غَسَلَ رَأْسَهُ بِالْخِطْمِيِّ وَهُوَ جُنُبٌ فَقَدْ أَبْلَغَ الْغُسْلَ وَقَالَ الْحَارِثُ: وَلَكِنْ لَا يُعِيدُ مَا سَالَ مِنْ الْخِطْمِيِّ عَلَى رَأْسِهِ أَيْضًا

[775] Wakī‘ reported from Shu‘bah from Abū Nawfal ibn Abī ‘Aqrab from Ibn ‘Abbās who said: “It suffices him not to repeat washing his head.”

حَدَّثَنَا وَكَيْعٌ، عَنْ شُعْبَةَ، عَنْ أَبِي نَوْفَلِ بْنِ أَبِي عَقْرَبٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: يُجْزِئُهُ أَنْ لَا يُعِيدَ عَلَى رَأْسِهِ الْغُسْلَ

[776] Ḥafṣ reported from Al-A‘mash from Ibrāhīm who said: ‘Abd Allāh said: “If a Junub person washes his head with marshmallow, that suffices him.” Ibrāhīm said similar to that, or said: “He does not repeat it.”

حَدَّثَنَا حَفْصٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: قَالَ عَبْدُ اللَّهِ: إِذَا غَسَلَ الْجُنُبُ رَأْسَهُ بِالْخِطْمِيِّ أَجْزَأُهُ ذَلِكَ قَالَ: قَالَ إِبْرَاهِيمُ، مِثْلَ ذَلِكَ، أَوْ قَالَ: لَا يُعِيدُ عَلَيْهِ

[777] Wakī' reported from Sufyān from Al-A'mash from Sālim, and Ḥafṣ reported from Al-A'mash from Sālim from Sāriyah (Sufyān did not mention Sāriyah) who said: 'Abd Allāh was asked about the Junub who washes his head with marshmallow. He said: "It suffices him if he washes not to repeat [washing] his head."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ سَالِمٍ، وَحَفْصٍ، عَنِ الْأَعْمَشِ، عَنْ سَالِمٍ، عَنْ سَارِيَةَ، وَلَمْ يَذْكُرْ سُفْيَانُ سَارِيَةَ، قَالَ: سُئِلَ عَبْدُ اللَّهِ عَنِ الْجُنُبِ يَغْسِلُ رَأْسَهُ بِالْخِطْمِيِّ، فَقَالَ: يُجْزِيهِ إِذَا غَسَلَ أَنْ لَا يُعِيدَ عَلَى رَأْسِهِ

[778] Ibn Mahdī reported from Ghiyāth, and Ibn Mahdī reported from Sufyān from Manṣūr from Ṣafiyyah from Sa'īd ibn Jubayr regarding a Junub who washes his head with Sidr. He said: "He does not [need to] wash his head [again]."

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ غِيَاثٍ، وَحَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ صَفِيَّةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، فِي الْجُنُبِ يَغْسِلُ رَأْسَهُ بِالسِّدْرِ، قَالَ: لَا يَغْسِلُ رَأْسَهُ

[779] Ibn Mahdī reported from Hammād ibn Salamah from Sa'd ibn Ibrāhīm from Abū Salamah regarding a Junub who washes his head with marshmallow. He said: "It suffices him."

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، فِي الْجُنُبِ يَغْسِلُ رَأْسَهُ بِالْخِطْمِيِّ، قَالَ: يُجْزِيهِ

[780] Ibn Mahdī reported from Muḥriz ibn Qa'nab from Al-Daḥḥāk, similar to it.

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ مُحْرِزِ بْنِ قَعْنَبٍ، عَنِ الضَّحَّاكِ، بِنَحْوِ مِنْهُ

[781] Regarding a Junub person bathing in the room where he is Ḥafṣ ibn Ghiyāth reported from Layth from Ṭalḥah al-Yāmī: “That he used to bathe for Janabah in the house [room] where he was.”

حَدَّثَنَا فِي الْجُنُبِ يَغْتَسِلُ فِي الْبَيْتِ الَّذِي يَكُونُ فِيهِ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ لَيْثٍ، عَنْ طَلْحَةَ الْيَامِيِّ أَنَّهُ كَانَ يَغْتَسِلُ مِنَ الْجَنَابَةِ فِي الْبَيْتِ الَّذِي كَانَ يَكُونُ فِيهِ

[782] Regarding a man who becomes Junub and has water sufficient only for ablution Abū Bakr reported: ‘Īsā ibn Yūnus reported from Al-Awzā’ī who said: I asked Al-Zuhri about a man who becomes Junub and has water sufficient only for ablution. He said: “He performs Tayammum.” And ‘Abdah ibn Abī Lubābah said: “He performs ablution and Tayammum.”

حَدَّثَنَا فِي الرَّجُلِ تُصِيبُهُ الْجَنَابَةُ وَمَعَهُ مَاءٌ يَكْفِيهِ لِلْوُضُوءِ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، قَالَ: سَأَلْتُ الزُّهْرِيَّ، عَنِ الرَّجُلِ تُصِيبُهُ الْجَنَابَةُ وَمَعَهُ مَاءٌ يَكْفِيهِ لِلْوُضُوءِ قَالَ: يَتَيَمَّمُ، وَقَالَ عَبْدَةُ بْنُ أَبِي لُبَابَةَ: يَتَوَضَّأُ وَيَتَيَمَّمُ

[783] Muḥammad ibn Abī ‘Adī reported from Ash‘ath from Al-Ḥasan who said: “If he becomes Junub and does not have enough water to bathe with,” he said: “He performs Tayammum.”

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، قَالَ: إِذَا أَجْنَبَ وَلَيْسَ مَعَهُ مِنَ الْمَاءِ قَدْرُ مَا يَغْتَسِلُ بِهِ قَالَ: يَتَيَمَّمُ

[784] Regarding a Junub man bathing and some of his wash water splashes into his vessel Abū Bakr reported: Ḥafṣ reported from Al-‘Alā’ ibn al-Musayyab from Ḥammād from Ibrāhīm from Ibn ‘Abbās regarding a man bathing for Janabah and some of his wash water splashes into his vessel. He said: “There is no harm in it.”

حَدَّثَنَا فِي الرَّجُلِ الْجُنُبِ يَغْتَسِلُ وَيَنْضَحُ مِنْ غُسْلِهِ فِي إِنَائِهِ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصٌ، عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنِ ابْنِ عَبَّاسٍ، فِي الرَّجُلِ يَغْتَسِلُ مِنَ الْجَنَابَةِ فَيَنْضَحُ فِي إِنَائِهِ مِنْ غُسْلِهِ، فَقَالَ: لَا بَأْسَ بِهِ

[785] Azhar ibn ‘Awn reported: I said to Muḥammad [Ibn Sirīn]: “I bathe, and some of my wash water splashes into my vessel.” He said: “And can you avoid that?”

حَدَّثَنَا أَزْهَرُ بْنُ عَوْنٍ، قَالَ: قُلْتُ لِمُحَمَّدٍ: أَغْتَسِلُ فَيَنْضَحُ فِي إِنَائِي مِنْ غُسْلِي، قَالَ: وَهَلْ تَجِدُ مِنْ ذَلِكَ بُدًّا؟

[786] Abū al-Aḥwaṣ reported from Mughīrah from Ibrāhīm who was asked about a man bathing for Janabah and drips fall into his vessel from his washing. He said: “There is no harm in it.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، سُئِلَ عَنِ الرَّجُلِ يَغْتَسِلُ مِنَ الْجَنَابَةِ فَيَقْطُرُ فِي إِنَائِهِ مِنْ غُسْلِهِ، فَقَالَ: لَا بَأْسَ بِهِ

[787] Ibn Idrīs reported from Hishām from Al-Ḥasan who was asked about a man bathing and water splashing into his vessel from his washing. He said: “He is able to avoid this.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، قَالَ: سُئِلَ عَنِ الرَّجُلِ يَغْتَسِلُ فَيَنْتَضِحُ فِي إِنَائِهِ مِنْ غُسْلِهِ، قَالَ: يَقْدِرُ أَنْ يَمْتَنِعَ مِنْ هَذَا

[788] Wakī‘ reported from Ma‘mar ibn Mūsā from Abū Ja‘far from Isrā’īl from Jābir from Abū Ja‘far: “That he saw no harm if water splashed from his washing into his vessel.”

حَدَّثَنَا وَكَيْعٌ، عَنْ مَعْمَرِ بْنِ مُوسَى، عَنْ أَبِي جَعْفَرٍ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ أَنَّهُ لَمْ يَرَ بَأْسًا أَنْ يَنْتَضِحَ مِنْ غُسْلِهِ فِي إِنَائِهِ

[789] Khālīd ibn Ḥayyān reported from Ja‘far ibn Burqān who said: I said to Al-Zuhrī: “I bathe for Janabah and water splashes from my washing into my vessel.” He said: “There is no harm in it.”

حَدَّثَنَا خَالِدُ بْنُ حَيَّانٍ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، قَالَ: قُلْتُ لِلزُّهْرِيِّ: أَغْتَسِلُ مِنَ الْجَنَابَةِ فَيَنْتَضِحُ مِنْ غُسْلِي فِي إِنَائِي، فَقَالَ: لَا بَأْسَ بِهِ

[790] Ḥammād ibn Khālīd reported from Al-Ḥusām ibn Miṣak from Abū Ma‘shar from Ibrāhīm who said: A man asked Abū Hurayrah about it with hesitation, saying: “I bathe and water returns from my body into my vessel.” He said: “There is no harm in it.”

حَدَّثَنَا حَمَّادُ بْنُ خَالِدٍ، عَنِ الْحُسَامِ بْنِ مِصْكٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، قَالَ: سَأَلَ رَجُلٌ عَنْ أَبِي هُرَيْرَةَ فِيهِ حَيْثُ، قَالَ: أَغْتَسِلُ فَيَرْجِعُ مِنْ جِسْمِي فِي إِنَائِي، قَالَ: لَا بَأْسَ بِهِ

[791] Wakī‘ informed us from Hammād ibn Zayd from Yahyā ibn ‘Atīq who said: I asked Al-Ḥasan and Ibn Sīrīn about a man bathing and water splashes from his washing into his vessel. Al-Ḥasan said: “And who can control the scattering of water?” Ibn Sīrīn said: “We hope from the mercy of our Lord what is broader than this.”

حَدَّثَنَا أَخْبَرَنَا وَكِيعٌ، عَنْ حَمَّادِ بْنِ زَيْدٍ، عَنْ يَحْيَى بْنِ عَتِيقٍ، قَالَ: سَأَلْتُ الْحَسَنَ، وَابْنَ سِيرِينَ، عَنِ الرَّجُلِ يَغْتَسِلُ فَيَنْتَضِحُ مِنْ غُسْلِهِ فِي إِنَائِهِ، فَقَالَ الْحَسَنُ: وَمَنْ يَمْلِكُ انْتِشَارَ الْمَاءِ وَقَالَ ابْنُ سِيرِينَ: إِنَّا لَنَرْجُو مِنْ رَحْمَةِ رَبِّنَا مَا هُوَ أَوْسَعُ مِنْ هَذَا

[792] Regarding a woman bathing: Does she undo her hair? Abū Bakr reported: Sufyān ibn ‘Uyaynah reported from Ayyūb ibn Mūsā from Sa‘īd ibn Abī Sa‘īd from ‘Abd Allāh ibn Rāfi‘ from Umm Salamah who said: I said: “O Messenger of Allah, I am a woman who braids my hair tightly. Should I undo it for bathing from Janabah?” He said: “It suffices you to pour three handfuls of water over it, then pour water over yourself, and you will be purified,” or “then you are purified.”

حَدَّثَنَا فِي الْمَرْأَةِ تَغْتَسِلُ أَنْتَقِضُ شَعْرَهَا حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي امْرَأَةٌ أَضْفَرُ رَأْسِي، أَفَأَنْقِضُهُ لِحُغْلِ الْجَنَابَةِ؟ فَقَالَ: إِنَّمَا يَكْفِيكَ مِنْ ذَلِكَ أَنْ تَحْثِيَ عَلَيْهِ ثَلَاثَ حَثَيَاتٍ مِنْ مَاءٍ، ثُمَّ تُفِيضِينَ عَلَيْكَ مِنَ الْمَاءِ فَتَطْهُرِينَ أَوْ فَإِذَا أَنْتِ قَدْ طَهَرْتَ

[793] Ibn ‘Ulayyah reported from Ayyūb from Abū al-Zubayr from ‘Ubayd ibn ‘Umayr who said: It reached ‘Ā’ishah that ‘Abd Allāh ibn ‘Amr orders women to undo their hair when they bathe. She said: “How strange of this Ibn ‘Amr! Why doesn't he order them to shave their heads? I and the Messenger of Allah ﷺ used to bathe from a single vessel, and I would not do more than pour three pourings over my head.”

حَدَّثَنَا ابْنُ عُثَيْمٍ، عَنْ أَبِي أَيُّوبَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: بَلَغَ عَائِشَةَ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ يَأْمُرُ النِّسَاءَ إِذَا اغْتَسَلْنَ أَنْ يَنْقُضْنَ رُءُوسَهُنَّ، فَقَالَتْ: يَا عَجَبًا لِابْنِ عُمَرَ هَذَا، أَفَلَا يَأْمُرُهُنَّ أَنْ يَحْلِقْنَ رُءُوسَهُنَّ قَدْ كُنْتُ أَنَا وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَغْتَسِلُ مِنْ إِنَاءٍ وَاحِدٍ، فَلَا أَزِيدُ عَلَى أَنْ أُفْرِغَ عَلَى رَأْسِي ثَلَاثَ إِفْرَاجَاتٍ

[794] Ghundar reported from Shu‘bah from Mughīrah from Ibrāhīm that he used to say: “The bride undoes her hair when she wants to bathe.”

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ يَقُولُ: الْعَرُوسُ تَنْقُضُ شَعْرَهَا إِذَا أَرَادَتْ أَنْ تَغْتَسِلَ

[795] Wakī‘ reported from Mis‘ar from ‘Uthmān ibn Mawhab from a woman who complained to ‘Ā’ishah about bathing for Janabah. She said: “Pour three times; whatever it hits, it hits, and whatever it misses, it misses.”

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ عُثْمَانَ بْنِ مَوْهَبٍ، عَنِ امْرَأَةٍ شَكَتْ إِلَى عَائِشَةَ، الْغُسْلَ مِنَ الْجَنَابَةِ، فَقَالَتْ: صَبِّي ثَلَاثًا، فَمَا أَصَابَ أَصَابَ، وَمَا أَخْطَأَ أَخْطَأَ

[796] Abū Dāwūd reported from Hishām from Yahyā ibn Abī Kathīr from a woman who asked Umm Salamah. She said: “Pour three times.” She said: “My hair is thick.” She said: “Gather parts of it over other parts.”

حَدَّثَنَا أَبُو دَاوُدَ، عَنْ هِشَامٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ امْرَأَةٍ سَأَلَتْ أُمَّ سَلَمَةَ، فَقَالَتْ: صُبِّي ثَلَاثًا فَقَالَتْ: إِنَّ شَعْرِي كَثِيرٌ، فَقَالَتْ: ضِعِّي بَعْضَهُ عَلَى بَعْضٍ

[797] Abū Dāwūd reported from Zam‘ah from Salamah ibn Wahrām from ‘Ikrimah from Ibn ‘Abbās that he said: “Three [pourings] suffice the woman who has combed [braided] hair.”

حَدَّثَنَا أَبُو دَاوُدَ، عَنْ زَمْعَةَ، عَنْ سَلَمَةَ بْنِ وَهْرَامَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، أَنَّهُ قَالَ: يُجْزِيُ الْمَتَمَشِّطَةُ ثَلَاثٌ

[798] Wakī‘ reported from Usāmah ibn Zayd from Al-Maqburī from Umm Salamah that she asked the Prophet ﷺ: “I am a woman who braids her hair tightly. How should I do when I bathe?” He said: “Pour three handfuls over your head, then immerse [press] with each handful an immersion.”

حَدَّثَنَا وَكَيْعٌ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنِ الْمَقْبُرِيِّ، عَنْ أُمِّ سَلَمَةَ، أَنَّهَا سَأَلَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِنِّي امْرَأَةٌ شَدِيدَةُ ضَنْفَرِ الرَّأْسِ، فَكَيْفَ أَصْنَعُ إِذَا اغْتَسَلْتُ؟ قَالَ: احْفَظِي عَلَى رَأْسِكَ ثَلَاثًا، ثُمَّ اغْمُرِي عَلَى أَنْتَرِ كُلِّ حَفْنَةٍ غَمْرَةً

[799] ‘Isā ibn Yūnus reported from Al-Awzā’ī from Al-Zuhrī and ‘Aṭā’ that they both said: “She does not undo her hair, but she pours three times and then rubs it.”

حَدَّثَنَا عَيْسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، وَعَطَاءٍ، أَنَّهُمَا قَالَا: لَا تُرْخِي شَعْرَهَا، وَلَكِنْ تَصُبُّ ثَلَاثَ مَرَّاتٍ ثُمَّ تَفْرِكُهَا

[800] Ibn Idrīs reported from Hishām from Al-Ḥasan regarding a woman bathing. He said: “Three handfuls suffice her, and if she wishes, she does not undo her hair.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، فِي الْمَرْأَةِ تَغْتَسِلُ، قَالَ: يُجْزِيهَا ثَلَاثُ حَفَنَاتٍ، وَإِنْ شَاءَتْ لَمْ تَنْقُصْ شَعْرَهَا

[801] Ghundar narrated to us, from Shu‘bah, who said: I asked Ḥammād about the woman [performing Ghusl]. He said: “If she sees that the water has reached it [the scalp/roots], it suffices her; but if she sees that the water has not reached it, let her undo it [her hair].” Al-Ḥakam said: “She wets its roots and its tips and does not undo it.”

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، قَالَ: سَأَلْتُ حَمَّادًا، عَنِ الْمَرْأَةِ، فَقَالَ: إِنْ كَانَتْ تَرَى أَنَّ الْمَاءَ أَصَابَهُ أَجْزَاءَ عُنْهَا، وَإِنْ كَانَتْ تَرَى أَنَّ الْمَاءَ لَمْ يُصِيبْهُ فَلْتَنْقُضْهُ وَقَالَ الْحَكَمُ: تَبِيلُ أُصُولِهِ وَأَطْرَافِهِ وَلَا تَنْقُضْهُ

[802] Abū Khālīd al-Aḥmar narrated to us, from Ḥajjāj, from Abū al-Zubayr, from Jābir, who said: “The menstruating woman and the Junub [person in state of major impurity] pour water over their heads and do not undo [their hair].”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ حَجَّاجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: الْحَائِضُ وَالْجُنُبُ يَصُبَّانِ الْمَاءَ عَلَى رُءُوسِهِمَا وَلَا يَنْقُضَانِ

[803] Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from Ibrāhīm, from Hammām, from Ḥudhayfah, that he said to his wife: “Run water through your hair thoroughly, lest fire runs through it—meaning a little of it [fire] upon it.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ، عَنْ حُذَيْفَةَ، قَالَ: قَالَ لِامْرَأَتِهِ: خَلِّي رَأْسَكَ بِالْمَاءِ لَا تَخْلَلْهُ نَارٌ قَلِيلٌ يَغْنَاهَا عَلَيْهِ

[804] ‘Alī ibn Mushir narrated to us, from ‘Ubayd Allāh, from ‘Aṭā’ and Al-Zuhri, who said: “The Ghusl for menstruation and Janabah is one [and the same].”

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ عَطَاءٍ، وَالزُّهْرِيِّ، قَالَا: الْغُسْلُ مِنَ الْحَيْضِ وَالْجَنَابَةِ وَاحِدٌ

[805] ‘Alī ibn Mushir narrated to us, from ‘Ubayd Allāh, from Nāfi‘, that the wives of Ibn ‘Umar and the mothers of his children used to perform Ghusl for Janabah and menstruation without undoing their hair [braids], but they would exaggerate in wetting it.

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ أَنَّ نِسَاءَ ابْنِ عُمَرَ وَأُمَّهَاتِ أَوْلَادِهِ كُنَّ يَغْتَسِلْنَ مِنَ الْجَنَابَةِ وَالْحَيْضِ فَلَا يَنْقُضْنَ رُءُوسَهُنَّ، وَلَكِنْ يُبَالِغْنَ فِي بَلِّهَا

[806] Khālīd ibn Ḥayyān narrated to us, from Ja‘far ibn Burqān, from ‘Ikrimah, that he was asked about a woman performing Ghusl for Janabah and menstruation. He said: “She loosens the hanging locks and pours water over her head until she wets the roots of the hair, but she does not undo her head [braids].”

حَدَّثَنَا خَالِدُ بْنُ حَيَّانٍ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ عِكْرِمَةَ، أَنَّهُ سُئِلَ عَنْ امْرَأَةٍ تَغْتَسِلُ مِنَ الْجَنَابَةِ وَالْحَيْضِ، قَالَ: تُرَخِّي الذَّوَانِبَ وَتَصُبُّ عَلَى رَأْسِهَا الْمَاءَ حَتَّى تَبْلُ أَصُولَ الشَّعْرِ، وَلَا تَنْقُضُ لَهَا رَأْسَهَا

[807] Abū Khālīd narrated to us, from Ḥajjāj, from Fuḍayl, from Ibrāhīm, from ‘Alqamah, from ‘Abd Allāh [ibn Mas‘ūd], who said: “She runs her fingers through it.” ‘Aṭā’ said similar to it. [Section: Who said a single immersion suffices for the Junub]

حَدَّثَنَا أَبُو خَالِدٍ، عَنْ حَجَّاجٍ، عَنْ فَضِيلٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: تُخَلِّلُهُ بِأَصَابِعِهَا وَقَالَ عَطَاءٌ، مِثْلَهُ مَنْ قَالَ يُجْزَى الْجُنُبُ غَمْسَةً

[808] Abū Bakr narrated to us, saying: Abū Khālid narrated to us, from Hishām, from Al-Ḥasan, who said: “If the Junub submerges himself in water, it suffices him.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ: الْجُنُبُ إِذَا ارْتَمَسَ فِي الْمَاءِ أَجْزَأَهُ

[809] Ibn ‘Ulayyah narrated to us, from Dāwūd, from Al-Sha‘bī, who said: “His immersion suffices him.”

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، قَالَ: يُجْزئُهُ رَمْسُهُ

[810] Abū Khālid narrated to us, from Al-Awzā‘ī, from Al-Zuhri, who said: “His immersion suffices him.”

حَدَّثَنَا أَبُو خَالِدٍ، عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، قَالَ: يُجْزئُهُ رَمْسُهُ

[811] Wakī‘ narrated to us, from Mahdī ibn Maymūn, from Shu‘ayb, from Abū al-‘Āliyah, who said: “It suffices the Junub if he dives once and touches [his body] with his hands.”

حَدَّثَنَا وَكِيعٌ، عَنْ مَهْدِيِّ بْنِ مَيْمُونٍ، عَنْ شُعَيْبٍ، عَنْ أَبِي الْعَالِيَةِ، قَالَ: يُجْزئُ الْجُنُبَ إِذَا غَاصَ غَوْصَةً وَلَمَسَ بِيَدَيْهِ

[812] Abū Mu‘āwiyah narrated to us, from Mughīrah ibn Muslim, who said: I asked ‘Ikrimah, saying to him: “The Junub dips into murky water; does it suffice him for the Ghusl of Janabah?” He said: “Yes.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ مُغِيرَةَ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ عِكْرِمَةَ، قَالَ: قُلْتُ لَهُ: الْجُنُبُ يَغْمِسُ فِي الرَّثِقِ، قَالَ: "يُجْزئُهُ مِنْ غُسْلِ الْجَنَابَةِ؟ قَالَ: نَعَمْ"

[813] Wakī‘ narrated to us, from Sharīk, from Mughīrah, from Ibrāhīm, regarding the Junub submerging in water. He said: “It suffices him.”

حَدَّثَنَا وَكِيعٌ، عَنْ شَرِيكٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، فِي الْجُنُبِ قَالَ: يَرْتَمِسُ فِي الْمَاءِ؟ قَالَ: يُجْزَاهُ

[814] Yazīd ibn Hārūn narrated to us, from ‘Abd al-Malik ibn Abī Sulaymān, from ‘Aṭā’, who said: “If he enters the river and submerges in it, it suffices him.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، قَالَ: إِنْ دَخَلَ النَّهْرَ فَارْتَمَسَ فِيهِ أَجْزَاهُ

[815] Wakī‘ narrated to us, from Isrā’īl, from Jābir, from Sālim, ‘Aṭā’, and ‘Āmir [Al-Sha‘bī], who all said: “If the Junub submerges in the water once, it suffices him.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ سَالِمٍ، وَعَطَاءٍ، وَعَامِرٍ، قَالُوا: الْجُنُبُ إِذَا ارْتَمَسَ فِي الْمَاءِ رَمْسَةً أَجْزَاهُ

[816] ‘Amr ibn al-Aṣamm al-Khuzā‘ī narrated to us, from Ibn Budayl ibn Warqā’, who said: I heard Al-Qāsim saying regarding the Junub dipping in water once: “If he rubs [his body], it suffices him.”

حَدَّثَنَا عَمْرُو بْنُ الْأَصَمِّ الْخُزَاعِيُّ، عَنْ ابْنِ بُدَيْلِ بْنِ وَرْقَاءٍ، قَالَ: سَمِعْتُ الْقَاسِمَ يَقُولُ فِي الْجُنُبِ يَغْتَمِسُ فِي الْمَاءِ اغْتِمَاسَةً، قَالَ: إِذَا نَدَلَكَ فَقَدْ أَجْزَاهُ

[817] Sharīk narrated to us, from Jābir, from ‘Āmir, who said: “One immersion suffices the Junub.”

[Section: Regarding the Junub going out for his needs before Ghusl]

[818] Abū Bakr narrated to us, saying: Ibn Mubārak and Ibn Numayr narrated to us, from Zakariyyā’, from ‘Alī ibn al-Aqmar, who said: Abū al-Ḍuḥā was asked: “Does the Junub eat?” He said: “Yes, and he walks in the markets.”

[819] ‘Abdah ibn Sulaymān narrated to us, from Al-Zibriqān, from Abū Razīn, who said: “Sometimes I am Junub, so I perform Wuḍū’, then I go out to the market and fulfill my needs.”

[820] Ibn Numayr narrated to us, from ‘Abd al-Malik, from ‘Aṭā’, regarding a man who becomes Junub and then wants to go out. He said: “He performs Wuḍū’ like his Wuḍū’ for prayer.”

حَدَّثَنَا شَرِيكٌ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، قَالَ: يُجْزَى الْجُنُبُ رَمْسَةً فِي الْجُنُبِ يَخْرُجُ فِي حَاجَتِهِ قَبْلَ الْغُسْلِ

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ مُبَارَكٍ، وَابْنُ نُمَيْرٍ، عَنْ زَكَرِيَّاءَ، عَنْ عَلِيِّ بْنِ الْأَقْمَرِ، قَالَ: سَأَلَ أَبُو الضُّحَى، أَيْكُلُ الْجُنُبُ؟ قَالَ: نَعَمْ، وَيَمْشِي فِي الْأَسْوَاقِ

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنِ الزَّبْرِقَانَ، عَنْ أَبِي رَزِينَ، قَالَ: إِنِّي لَأَكُونُ جُنُبًا فَآتَوَضُّأُ، ثُمَّ أَخْرُجُ إِلَى السُّوقِ فَأَقْضِي حَاجَتِي

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، فِي الرَّجُلِ تُصِيبُهُ الْجَنَابَةُ، ثُمَّ يُرِيدُ الْخُرُوجَ، قَالَ: يَتَوَضُّأُ وَضُوءَهُ لِلصَّلَاةِ

[821] Ishāq al-Azraq narrated to us, from Hishām, from Al-Ḥasan, regarding the Junub man who goes to fulfill a need or goes to the market. He said: “He washes his private part and performs Wuḍū’ like his Wuḍū’ for prayer.”

حَدَّثَنَا إِسْحَاقُ الْأَزْرَقُ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، فِي الرَّجُلِ الْجُنُبِ يَأْتِي الْحَاجَةَ وَيَأْتِي السُّوقَ، قَالَ: يَغْسِلُ فَرْجَهُ، وَيَتَوَضَّأُ وَضُوءَهُ لِلصَّلَاةِ

[822] Ishāq al-Azraq narrated to us, from Hishām, from ‘Ikrimah, from Ibn ‘Abbās, similar to that.

حَدَّثَنَا إِسْحَاقُ الْأَزْرَقُ، عَنْ هِشَامٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، مِثْلَ ذَلِكَ

[823] Muḥammad ibn Bishr al-‘Abdī narrated to us, saying: Mis‘ar narrated to us, from Bukayr ibn al-Akhnas, from Muṣ‘ab ibn Sa’d, from Sa’d, that he would sometimes become Junub, then perform Wuḍū’, then go out. [Section: Regarding a man warming himself with his wife after bathing]

حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ الْعَبْدِيُّ، قَالَ: حَدَّثَنَا مِسْعَرٌ، عَنْ بُكَيْرِ بْنِ الْأَخْنَسِ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ سَعْدٍ أَنَّهُ رُبَّمَا أَجْنَبَ، ثُمَّ تَوَضَّأَ، ثُمَّ خَرَجَ فِي الرَّجُلِ يَسْتَنْدِفِي بِأَمْرَاتِهِ بَعْدَ أَنْ يَغْتَسِلَ

[824] Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Sufyān, from Bushayr, from Ibrāhīm al-Taymī, that ‘Umar used to warm himself with his wife after Ghusl.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ بُشَيْرٍ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ أَنَّ عُمَرَ، كَانَ يَسْتَنْدِفِي بِأَمْرَاتِهِ بَعْدَ الْغُسْلِ

[825] Wakī' narrated to us, from Hammād ibn Salamah, from 'Aṭā' al-Khurāsānī, from Umm al-Dardā', who said: "Abū al-Dardā' used to bathe, then come shivering to warm himself with me."

حَدَّثَنَا وَكِيعٌ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ عَطَاءٍ الْخُرَّاسَانِيِّ، عَنْ أُمِّ الدَّرْدَاءِ، قَالَتْ: كَانَ أَبُو الدَّرْدَاءِ، يَغْتَسِلُ ثُمَّ يَجِيءُ وَلَهُ قَرْقَفَةٌ يَسْتَدْفِي بِي

[826] Ḥafṣ and Wakī' narrated to us, from Mis'ar, from Jabalah, from Ibn 'Umar, who said: "I bathe from Janabah, then I warm myself with the woman [wife] before she bathes."

حَدَّثَنَا حَفْصٌ، وَوَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ جَبَلَةَ، عَنْ ابْنِ عُمَرَ، قَالَ: إِنِّي لَأَغْتَسِلُ مِنَ الْجَنَابَةِ، ثُمَّ أَتَكْوِي بِالْمَرْأَةِ قَبْلَ أَنْ تَغْتَسِلَ

[827] Wakī' narrated to us, from Isrā'īl, from Ibrāhīm ibn al-Muhājir, from 'Abd Allāh ibn Shaddād, from Ibn 'Abbās, who said: "That is the lifestyle of Quraysh in winter [warming with wives]."

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَادٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: ذَلِكَ عِيشُ قُرَيْشٍ فِي الشِّتَاءِ

[828] Ismā'īl ibn 'Ulayyah narrated to us, from Ḥajjāj ibn Abī 'Uthmān, who said: Yahyā ibn Abī Kathīr narrated to us, saying: Abū Kathīr narrated to me, saying: I said to Abū Hurayrah: "A man bathes from Janabah then lies down with his wife?" He said: "No harm."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ، عَنْ حَجَّاجِ بْنِ أَبِي عُثْمَانَ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، قَالَ: حَدَّثَنِي أَبُو كَثِيرٍ، قَالَ: قُلْتُ لِأَبِي هُرَيْرَةَ: الرَّجُلُ يَغْتَسِلُ مِنَ الْجَنَابَةِ، ثُمَّ يَضْطَجِعُ مَعَ أَهْلِهِ، قَالَ: لَا بَأْسَ

[829] Abū al-Aḥwaṣ narrated to us, from Abū Ishāq, from ‘Abd al-Raḥmān ibn al-Aswad, who said: “Al-Aswad used to become Junub, bathe, then come to his wife and lie with her to warm himself before she bathed.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، قَالَ: كَانَ الْأَسْوَدُ، يَجْنُبُ فَيَغْتَسِلُ، ثُمَّ يَأْتِي أَهْلَهُ فَيُضَاجِعُهَا يَسْتَدْفِي بِهَا قَبْلَ أَنْ تَغْتَسِلَ

[830] Ḥafṣ narrated to us, from Al-A‘mash, from Ibrāhīm, who said: “Alqamah used to bathe and then warm himself with the woman while she was Junub.”

حَدَّثَنَا حَفْصٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ قَالَ: كَانَ عَلَقَمَةُ، يَغْتَسِلُ ثُمَّ يَسْتَدْفِي الْمَرْأَةَ وَهِيَ جُنُبٌ

[831] Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from Ibrāhīm, from ‘Alqamah, that he used to warm himself with his wife, then get up and perform Wuḍū’ like his Wuḍū’ for prayer.

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلَقَمَةَ أَنَّهُ كَانَ يَسْتَدْفِي بِامْرَأَتِهِ، ثُمَّ يَقُومُ فَيَتَوَضَّأُ وَضُوءَهُ لِلصَّلَاةِ

[832] Abū Mu‘āwiyah narrated to us, from Ḥajjāj, from Abū Ishāq, from Al-Ḥārith, from ‘Alī, that he used to bathe from Janabah, then come and warm himself with his wife before she bathed, then pray without touching water [again].

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ حَجَّاجٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ أَنَّهُ كَانَ يَغْتَسِلُ مِنَ الْجَنَابَةِ، ثُمَّ يَجِيءُ فَيَسْتَدْفِي بِامْرَأَتِهِ قَبْلَ أَنْ تَغْتَسِلَ، ثُمَّ يُصَلِّي وَلَا يَمَسُّ مَاءً

[833] Abū Khālid narrated to us, from Ḥajjāj, from Abū Ishāq, from Al-Ḥārith, from ‘Alī, who said: “If the Junub bathes, then wants to touch his wife, he may do so if he wishes.”

حَدَّثَنَا أَبُو خَالِدٍ، عَنْ حَجَّاجٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: إِذَا اغْتَسَلَ الْجُنُبُ، ثُمَّ أَرَادَ أَنْ يُبَاشِرَ امْرَأَتَهُ فَعَلَ إِنْ شَاءَ

[834] Abū Khālid al-Aḥmar narrated to us, from Shu‘bah, from Qatādah, from Sa‘īd ibn al-Musayyib, who said: “He touches her and there is no Wuḍū’ upon him.”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: يُبَاشِرُهَا وَلَيْسَ عَلَيْهِ وَضُوءٌ

[835] Wakī‘ narrated to us, from Mubārak, from Al-Ḥasan, who said: “There is no harm in warming oneself with his wife after Ghusl.”

حَدَّثَنَا وَكِيعٌ، عَنْ مُبَارَكٍ، عَنِ الْحَسَنِ، قَالَ: لَا بَأْسَ أَنْ يَسْتَذْفِيَ بِامْرَأَتِهِ بَعْدَ الْغُسْلِ

[836] Wakī‘ narrated to us, from Mis‘ar, from Ḥammād, that he used to dislike it until he dried off.

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ حَمَّادٍ أَنَّهُ كَانَ يَكْرَهُهُ حَتَّى يَجِفَّ

[837] Sharik narrated to us, from Hurayth, from Al-Sha‘bī, from Masrūq, from ‘Ā’ishah, who said: “The Prophet ﷺ used to bathe from Janabah, then warm himself with me before I bathed.” [Section: Regarding the woman who becomes Junub then menstruates]

حَدَّثَنَا شَرِيكٌ، عَنْ حُرَيْثٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَغْتَسِلُ مِنَ الْجَنَابَةِ، ثُمَّ يَسْتَنْدِفُ بِي قَبْلَ أَنْ اغْتَسِلَ فِي الْمَرْأَةِ تُجْنِبُ ثُمَّ تَحِيضُ

[838] Abū Bakr narrated to us, saying: Abū al-Aḥwaṣ narrated to us, from Mughīrah, from Ibrāhīm, regarding the woman who becomes Junub then menstruates. He said: “She bathes [for Janabah].”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، فِي الْمَرْأَةِ تُجْنِبُ ثُمَّ تَحِيضُ، قَالَ: تَغْتَسِلُ

[839] Abū al-Aḥwaṣ narrated to us, from Al-‘Alā’, from ‘Aṭā’, who said: “Menstruation is more severe than Janabah.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنِ الْعَلَاءِ، عَنْ عَطَاءٍ، قَالَ: الْحَيْضُ أَشَدُّ مِنَ الْجَنَابَةِ

[840] Ibn ‘Ulayyah narrated to us, from Yūnus, from Al-Ḥasan, that he said regarding a man who has intercourse with his wife, then she menstruates before bathing. He said: “Anas liked for her to bathe.”

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، أَنَّهُ قَالَ فِي الرَّجُلِ يُصِيبُ امْرَأَتَهُ، ثُمَّ تَحِيضُ قَبْلَ أَنْ تَغْتَسِلَ، قَالَ: كَانَ أَنَسٌ، يُحِبُّ لَهَا أَنْ تَغْتَسِلَ

[841] ‘Abd al-‘Alā narrated to us, from Ma‘mar, from Al-Zuhri, regarding a man who had intercourse with his wife and she menstruated before bathing. He said: “She bathes.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، فِي رَجُلٍ وَقَعَ بِامْرَأَتِهِ فَحَاضَتْ قَبْلَ أَنْ تَغْتَسِلَ، قَالَ: تَغْتَسِلُ

[842] Haramī ibn ‘Umārah narrated to us, from Shu‘bah, who said: I asked Al-Ḥakam and Ḥammād about a woman who becomes Junub then menstruates. They said: “She bathes.”

حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ، عَنْ شُعْبَةَ، قَالَ: سَأَلْتُ الْحَكَمَ، وَحَمَّادًا، عَنِ الْمَرْأَةِ تَجْتَنِبُ ثُمَّ تَحِيضُ، قَالَا: تَغْتَسِلُ

[843] ‘Abd al-‘Alā narrated to us, from Sa‘īd, from Qatādah, who said: “She bathes.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، قَالَ: تَغْتَسِلُ

[844] Abū Bakr ibn ‘Ayyāsh narrated to us, from Mughīrah, from Ibrāhīm, who said: “She bathes, then remains

حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: تَغْتَسِلُ ثُمَّ تَمْكُثُ حَائِضًا

[845] Ḥaṣṣ ibn Ghiyāth narrated to us, from Al-‘Alā’, from ‘Aṭā’, who said: “There is no Ghusl upon her.” He said: And Ḥammād said, from Ibrāhīm: “Upon her is Ghusl.”

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الْعَلَاءِ، عَنْ عَطَاءٍ، قَالَ: لَيْسَ عَلَيْهَا الْغُسْلُ قَالَ: وَقَالَ حَمَّادٌ: عَنْ إِبْرَاهِيمَ، عَلَيْهَا الْغُسْلُ

[846] Yazīd narrated to us, from Ḥabīb, from ‘Amr ibn Harim, who said: Jābir ibn Zayd was asked about the woman who becomes Junub then menstruates before bathing. He said: “Even if she menstruates, it is a duty upon her to bathe.”

حَدَّثَنَا يَزِيدُ، عَنْ حَبِيبٍ، عَنْ عَمْرِو بْنِ هَرِمٍ، قَالَ: سُئِلَ جَابِرُ بْنُ زَيْدٍ، عَنِ الْمَرْأَةِ تُجْنِبُ، ثُمَّ تَحِيضُ قَبْلَ أَنْ تَغْتَسِلَ، قَالَ: وَإِنْ حَاضَتْ فَإِنَّهُ حَقٌّ عَلَيْهَا أَنْ تَغْتَسِلَ

[847] Ismā‘īl ibn ‘Ayyāsh narrated to us, from ‘Abd al-‘Azīz, from ‘Āmir [Al-Sha‘bī], who said: “If she wishes she bathes, and if she wishes she does not bathe.”

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ عَامِرٍ، قَالَ: إِنْ شَاءَتْ اغْتَسَلَتْ، وَإِنْ شَاءَتْ لَمْ تَغْتَسِلْ

[848] Muḥammad ibn Mubashshir narrated to us, from Ibn Jurayj, from ‘Atā’, who said: “She bathes for Janabah, and when she becomes pure, she bathes for menstruation.”
[Section: Regarding a man who sees in his sleep that he had a wet dream but does not see wetness]

حَدَّثَنَا مُحَمَّدُ بْنُ مُبَشَّرٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: تَغْتَسِلُ مِنَ الْجَنَابَةِ، فَإِذَا طَهَّرَتْ اغْتَسَلَتْ مِنَ الْحَيْضِ فِي الرَّجُلِ يَرَى فِي النَّوْمِ أَنَّهُ اخْتَلَمَ وَلَمْ يَرَ بَلَاءً

[849] Abū Bakr narrated to us, saying: Ḥaḥḥ narrated to us, from Ash‘ath, from ‘Ikrimah, from Ibn ‘Abbās, who said: “If he has a wet dream but does not see wetness, there is no Ghushl upon him. And if he sees wetness but did not see [remember] that he had a wet dream, upon him is Ghushl.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: إِذَا احْتَلَمَ وَلَمْ يَرَ بَلَاءً فَلَا غُسْلَ عَلَيْهِ، وَإِذَا رَأَى بَلَاءً وَلَمْ يَرَ أَنَّهُ احْتَلَمَ فَعَلَيْهِ الْغُسْلُ

[850] Hushaym narrated to us, from Abū Ḥamzah, who said: While I was traveling on my mount, between sleeping and waking, I felt desire and disapproved of myself. Then something exited from me that wet my clothes and that area. I asked Ibn ‘Abbās, and he said: “Wash your penis and what touched you.” And he did not order me to perform Ghushl.

حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي حَمْزَةَ قَالَ: بَيْنَمَا أَنَا أَسِيرُ عَلَى رَاحِلَتِي، وَأَنَا بَيْنَ النَّائِمِ وَالْيَقَظَانِ، إِذْ وَجَدْتُ شَهْوَةً فَأَنكَرْتُ نَفْسِي، فَخَرَجَ مِنِّي مَا بَلَ نَادِيٍّ وَمَا هُنَاكَ، فَسَأَلْتُ ابْنَ عَبَّاسٍ، فَقَالَ: اغْسِلْ ذَكَرَكَ وَمَا أَصَابَ مِنْكَ وَلَمْ يَأْمُرْنِي بِالْغُسْلِ

[851] Hushaym narrated to us, from Mughīrah, from Ibrāhīm, who said: “If he wakes up having dreamt that he had intercourse but sees no wetness, there is no Ghushl upon him.”

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا اسْتَيْقَظَ وَقَدْ رَأَى أَنَّهُ جَامِعٌ فَلَمْ يَرَ بَلَاءً فَلَا غُسْلَ عَلَيْهِ

[852] From Mughīrah, from حَدَّثَنَا عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، مِثْلَهُ،
Ibrāhīm, similar to it.

[853] Abū Bakr narrated to us, حَدَّثَنَا أَبُو بَكْرٍ، عَنْ أَبِي حَيَّانَ، عَنِ الشَّعْبِيِّ، مِثْلَ ذَلِكَ
from Abū Ḥayyān, from Al-Sha‘bī,
similar to that.

[854] Yazīd ibn Hārūn narrated to us, saying: Sa‘īd ibn Abī ‘Arūbah informed us, from ‘Alī ibn Thābit, from Nāfi‘, from Ibn ‘Umar, that he was asked about a man who woke up from his sleep and saw wetness. He said: “If I found that, I would bathe because of it.” حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ،
عَنْ عَلِيِّ بْنِ ثَابِتٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ سُئِلَ
عَنْ رَجُلٍ اسْتَيْقَظَ مِنْ مَنَامِهِ فَرَأَى بِلَّةً، قَالَ: لَوْ وَجَدْتُ
ذَلِكَ لَأَغْتَسَلْتُ مِنْهُ

[855] Jarīr narrated to us, from حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، فِي الرَّجُلِ
Manṣūr, from Ibrāhīm, regarding يَجِدُ الْبِلَالَ بَعْدَ النَّوْمِ، قَالَ: يَغْتَسِلُ
the man who finds wetness after قَالَ: يَغْتَسِلُ
sleep. He said: “He bathes.”

[856] Jarīr narrated to us, from حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، قَالَ: لَا
Manṣūr, from Mujāhid, who said: يَغْتَسِلُ حَتَّى يَسْتَيْقِنَ أَنَّهُ قَدْ أَجَنَّبَ
“He does not bathe until he is
certain that he has become Junub.”

[857] Hushaym narrated to us, from Ḥajjāj, from Sa‘īd ibn Jubayr and ‘Atā’, who said: “If he sees wetness, let him bathe.”

حَدَّثَنَا هُشَيْمٌ، عَنْ حَجَّاجٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، وَعَطَاءٍ،
قَالَا: إِذَا رَأَى بَلَاءً فَلْيَغْتَسِلْ

[858] Wakī‘ narrated to us, from Shu‘bah, who said: I asked Al-Ḥakam and Ḥammād about a man who wakes up and finds wetness. Al-Ḥakam said: “He does not bathe.” Ḥammād said: “If he thinks he had a wet dream, he bathes.”

حَدَّثَنَا وَكَيْعٌ، عَنْ شُعْبَةَ، قَالَ: سَأَلْتُ الْحَكَمَ، وَحَمَّادًا،
عَنِ الرَّجُلِ يَسْتَيْقِظُ فَيَجِدُ الْبِلَّةَ، قَالَ الْحَكَمُ: لَا يَغْتَسِلُ
وَقَالَ حَمَّادٌ: إِنْ كَانَ يَرَى أَنَّهُ قَدْ احْتَلَمَ اغْتَسَلَ

[859] Wakī‘ narrated to us, saying: I heard Sufyān say: “He bathes.”

حَدَّثَنَا وَكَيْعٌ، قَالَ: سَمِعْتُ سُفْيَانَ، يَقُولُ: يَغْتَسِلُ

[860] Mu‘tamir ibn Sulaymān narrated to us, from Ma‘mar, from Qatādah, who said: “He does not bathe until he is certain.”

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، قَالَ:
لَا يَغْتَسِلُ حَتَّى يَسْتَيْقِنَ

[861] Wakī‘ narrated to us, from Ṭalḥah ibn Yaḥyā, from Mu‘āwiyah ibn Ishāq, from Sa‘īd ibn Jubayr, who said: “Ghusl is only due to desire and [subsequent] languor.”

حَدَّثَنَا وَكَيْعٌ، عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنْ مُعَاوِيَةَ بْنِ
إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: إِنَّمَا الْغُسْلُ مِنَ
الشَّهْوَةِ وَالْفَتْرَةِ

[862] Ghundar narrated to us, from Shu‘bah, from Ḥammād, regarding a man who wakes up and sees wetness on his penis. He said: “If he thinks he had a wet dream, he bathes; and if he does not think he had a wet dream, he does not bathe.” And Qatādah said: “If it is gushing water [semen], he bathes.” I said to Qatādah: “How does he know?” He said: “By smelling it.” Al-Ḥakam said: “He does not bathe.”

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ حَمَّادٍ، فِي الرَّجُلِ يُصْبِحُ
فَيَرَى عَلَى ذَكَرِهِ الْبِلَّةَ، قَالَ: إِنْ كَانَ يَرَى أَنَّهُ احْتَلَمَ
اغْتَسَلَ، وَإِنْ لَمْ يَكُنْ يَرَى أَنَّهُ لَمْ يَحْتَلَمْ لَمْ يَغْتَسِلْ وَقَالَ:
قَتَادَةُ: إِنْ كَانَ مَاءً دَافِقًا اغْتَسَلَ فَقُلْتُ لِقَتَادَةَ: كَيْفَ
يَعْلَمُ؟ قَالَ: بِسَمِّهِ، وَقَالَ الْحَكَمُ: لَا يَغْتَسِلُ

[863] Ḥammād ibn Khālid narrated to us, from Al-‘Umarī, from ‘Ubayd Allāh ibn ‘Umar, from Al-Qāsim, from ‘Ā’ishah, from the Prophet ﷺ who said: “If one of you wakes up and sees wetness but does not see [remember] that he dreamt, let him bathe. And if he sees that he dreamt but does not see wetness, there is no Ghusl upon him.” [Section: How a woman is ordered to bathe]

حَدَّثَنَا حَمَّادُ بْنُ خَالِدٍ، عَنِ الْعُمَرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ
عُمَرَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا اسْتَيْقَظَ أَحَدُكُمْ فَرَأَى بِلَالًا وَلَمْ يَرَ
أَنَّهُ احْتَلَمَ فَلْيَغْتَسِلْ، وَإِذَا رَأَى أَنَّهُ احْتَلَمَ وَلَمْ يَرَ بِلَالًا فَلَا
غُسْلَ عَلَيْهِ فِي الْمَرْأَةِ كَيْفَ تَوَمَّرُ أَنْ تَغْتَسِلَ

[864] Abū Bakr narrated to us, saying: Abū al-Aḥwaṣ narrated to us, from Ibrāhīm ibn Muḥājir, from Ṣafīyyah bint Shaybah, from ‘Ā’ishah, who said: Asmā’ bint Shakl entered upon the Messenger of Allah ﷺ and said: “O Messenger of Allah, how does one of us bathe when she becomes pure from menstruation?” He said: “She takes her Sidr (lotus leaves) and water and performs Wuḍū’, washes her head and rubs it until the water reaches the roots of her hair, then pours water over her body, then takes her perfumed piece of cloth/ cotton and purifies herself with it.” She said: “O Messenger of Allah, how do I purify myself with it?” He said: “Purify yourself with it.” ‘Ā’ishah said: “I knew what he was alluding to, so I said to her: Trace the traces of blood.”

[865] Wakī‘ narrated to us, from Hishām, from his father, from ‘Ā’ishah, that the Prophet ﷺ said to her regarding menstruation: “Undo your hair and bathe.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ صَفِيَّةِ ابْنَةِ شَيْبَةَ، عَنْ عَائِشَةَ، قَالَتْ: دَخَلْتُ أَسْمَاءَ ابْنَةَ شَكْلٍ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، كَيْفَ تَغْتَسِلُ إِحْدَانَا إِذَا طَهَرَتْ مِنَ الْمَحِيضِ؟ قَالَ: تَأْخُذُ سِدْرَتَهَا وَمَاءً فَتَتَوَضَّأُ، وَتَغْسِلُ رَأْسَهَا وَتَدْلُكُهُ حَتَّى تُبْلَغَ الْمَاءَ أَصُولَ شَعْرِهَا، ثُمَّ تُفِيضُ الْمَاءَ عَلَى جَسَدِهَا، ثُمَّ تَأْخُذُ فِرْصَتَهَا فَتَطَهِّرُ بِهَا، فَقَالَتْ: يَا رَسُولَ اللَّهِ، كَيْفَ أَتَطَهَّرُ بِهَا؟ قَالَ: تَطَهَّرِي بِهَا قَالَتْ عَائِشَةُ: "فَعَرَفْتُ الَّذِي يُكْنَى عَنْهُ، فَقُلْتُ لَهَا: تَتَّبِعِي آثَارَ الدَّمِ

حَدَّثَنَا وَكَيْعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهَا فِي الْحَيْضِ: انْقُضِي شَعْرَكَ وَاغْتَسِلِي

[866] Wakī‘ narrated to us, saying: Mis‘ar narrated to me, from Abū Bakr ibn ‘Umarah ibn Ruwaybah, from a woman, from Umm Salamah, who said: “If one of us bathed for Janabah, she would undo/clean her braid.”

حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنِي مِسْعَرٌ، عَنْ أَبِي بَكْرٍ بْنِ عُمَارَةَ بْنِ رُوَيْبَةَ، عَنْ امْرَأَةٍ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: إِنْ كَانَتْ إِحْدَانَا إِذَا اغْتَسَلَتْ مِنَ الْجَنَابَةِ لَنُفِّىَ ضَفِيرَتَهَا

[867] Mu‘tamir ibn Sulaymān narrated to us, from his father, from Muḥammad ibn Sirīn, that he was asked about a heavy or large woman whose hand cannot reach [all parts] during Ghusl for Janabah and menstruation. He said: “We hope for Allah's mercy regarding what is greater than this.”

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، أَنَّهُ سُئِلَ عَنِ الْمَرْأَةِ الثَّقِيلَةِ أَوِ الْعَظِيمَةِ لَا تَنَالُ يَدُهَا عِنْدَ الْغُسْلِ مِنَ الْجَنَابَةِ وَالْحَيْضِ فَقَالَ: إِنَّا لَنَرْجُو مِنْ رَحْمَةِ اللَّهِ مَا هُوَ أَعْظَمُ مِنْ ذَا

[868] Ḥumayd ibn ‘Abd al-Raḥmān narrated to us, from Dīnār, who said: I said to Al-Ḥasan: “The non-Arab maidservant does not know how to bathe well.” He said: “Order her to wipe her front with a rag, wash it with water inside and out, perform Wuḍū’ like her Wuḍū’ for prayer, then bathe.” [Section: Regarding a man who has intercourse with his wife then wants to repeat; what is he ordered to do]

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ دِينَارٍ، قَالَ: قُلْتُ لِلْحَسَنِ: الْجَارِيَةُ الْعَجَمِيَّةُ لَا تُحْسِنُ تَغْتَسِلُ، قَالَ: مَرُّهَا فَلْتَمْسَحْ قَبْلَهَا بِخِرْقَةٍ، وَلْتَغْسِلْهُ بِالْمَاءِ دَاخِلًا وَخَارِجًا، وَتَوَضَّأُ وَضُوءَهَا لِلصَّلَاةِ، ثُمَّ تَغْتَسِلُ فِي الرَّجْلِ يُجَامِعُ أَهْلَهُ ثُمَّ يُرِيدُ أَنْ يُعِيدَ مَا يُؤْمَرُ بِهِ

[869] Abū Bakr narrated to us, saying: Ḥafṣ narrated to us, from ‘Āṣim, from Abū al-Mutawakkil, from Abū Sa‘īd al-Khudrī, who said: The Messenger of Allah ﷺ said: “If one of you has intercourse with his wife at night, then wants to return [to intercourse], let him perform a Wuḍū’ between them.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصٌ، عَنْ عَاصِمٍ، عَنْ أَبِي الْمُنَوَّكِلِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا جَامَعَ أَحَدُكُمْ أَهْلَهُ مِنَ اللَّيْلِ، ثُمَّ أَرَادَ أَنْ يَعُودَ فَلْيَتَوَضَّأْ بَيْنَهُمَا وَضُوءًا

[870] Ibn ‘Ulayyah narrated to us, from Al-Taymī, from Abū ‘Uthmān, from Salmān ibn Rabī‘ah, who said: ‘Umar said to me: “O Salmān, if you approach your wife [have intercourse] then want to return, what do you do?” I said: “What should I do?” He said: “Perform a Wuḍū’ between them.”

حَدَّثَنَا ابْنُ عُليَّةَ، عَنِ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ عَنْ سَلْمَانَ بْنِ رَبِيعَةَ قَالَ: قَالَ لِي عُمَرُ: يَا سَلْمَانُ، إِذَا أَتَيْتَ أَهْلَكَ ثُمَّ أَرَدْتَ أَنْ تَعُودَ كَيْفَ تَصْنَعُ؟ قَالَ: قُلْتُ: كَيْفَ أَصْنَعُ؟ قَالَ: تَوَضَّأُ بَيْنَهُمَا وَضُوءًا

[871] ‘Abdah ibn Sulaymān narrated to us, from Yaḥyā ibn Sa‘īd, from Nāfi‘, that Ibn ‘Umar used to wash his face and arms if he approached his wife then wanted to return.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سُلَيْمَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ نَافِعٍ أَنَّ ابْنَ عُمَرَ كَانَ إِذَا أَتَى أَهْلَهُ، ثُمَّ أَرَادَ أَنْ يَعُودَ غَسَلَ وَجْهَهُ وَذِرَاعَيْهِ

[872] Wakī‘ narrated to us, from Mis‘ar, from Muḥārib, who said: I heard Ibn ‘Umar say: “If you want to return, perform Wuḍū’.”

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ مُحَارِبٍ، قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: إِذَا أَرَدْتَ أَنْ تَعُودَ تَوَضَّأُ

[873] Ibn Idrīs narrated to us, from Hishām, from Al-Ḥasan, that he saw no harm if a man has intercourse with his wife then returns before performing Wuḍū'. He said: And Ibn Sīrīn used to say: "I know of no harm in that." He said: "It was only said because it is more conducive to returning."

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ يُجَامِعَ الرَّجُلُ امْرَأَتَهُ ثُمَّ يَعُودَ قَبْلَ أَنْ يَتَوَضَّأَ قَالَ: وَكَانَ ابْنُ سِيرِينَ، يَقُولُ: لَا أَعْلَمُ بِذَلِكَ بَأْسًا قَالَ: إِنَّمَا قِيلَ ذَلِكَ لِأَنَّهُ أَحْرَى أَنْ يَعُودَ

[874] Wakī' narrated to us, from Al-Sha'bī, who said: I heard 'Ikrimah say: "If you want to return, perform Wuḍū'."

حَدَّثَنَا وَكَيْعٌ، عَنِ الشَّعْبِيِّ، قَالَ: سَمِعْتُ عِكْرِمَةَ، يَقُولُ: إِذَا أَرَدْتَ أَنْ تَعُودَ تَوَضَّأْ

[875] Wakī' narrated to us, from 'Urayf ibn Dirham, from Ibrāhīm, who said: "He performs Wuḍū'."

حَدَّثَنَا وَكَيْعٌ، عَنْ عُرَيْفِ بْنِ دِرْهَمٍ، عَنْ إِبْرَاهِيمَ، قَالَ: يَتَوَضَّأُ

[876] Ibn Fuḍayl narrated to us, from 'Abd al-Malik, from 'Atā', who said: "If he wants to return, he performs Wuḍū'."

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، قَالَ: إِذَا أَرَادَ أَنْ يَعُودَ تَوَضَّأَ

[877] Ibn Fuḍayl narrated to us, from Ḥuṣayn, from Al-Muḥārib, from Ibn ‘Umar, who said: “If he wants to return, he performs Wuḍū’.” [Section: Regarding a woman who sees in her sleep what

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنِ الْمُحَارِبِ، عَنِ ابْنِ عُمَرَ، قَالَ: إِذَا أَرَادَ أَنْ يَعُودَ تَوَضَّأَ فِي الْمَرْأَةِ تَرَى فِي مَنَامِهَا مَا يَرَى الرَّجُلُ

[878] Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Hishām ibn ‘Urwah, from his father, from Zaynab bint Umm Salamah, from Umm Salamah, who said: Umm Sulaym came to the Prophet ﷺ and asked him about a woman who sees in her sleep what a man sees. He said: “If she sees the water [fluid], let her bathe.” I said to her: “You have exposed women! Does a woman have wet dreams?” The Prophet ﷺ said: “May your right hand be dusted (an expression of scolding/amazement), then from what does her child resemble her?”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: جَاءَتْ أُمُّ سُلَيْمٍ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَتْهُ عَنِ الْمَرْأَةِ تَرَى فِي مَنَامِهَا مَا يَرَى الرَّجُلُ، فَقَالَ: إِذَا رَأَتْ الْمَاءَ فَلْتَعْتَسِلْ فَقُلْتُ لَهَا: فَضَحَّتِ النِّسَاءُ، وَهَلْ تَحْتَلِمُ الْمَرْأَةُ؟ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تَرَبَّتْ يَمِينُكَ، فِيمَا يُشَبِّهَهَا وَلَدُهَا إِذَا

[879] Yazīd ibn Hārūn narrated to us, saying: Sa‘īd ibn Abī ‘Arūbah narrated to us, from Qatādah, from Anas, that Umm Sulaym asked the Messenger of Allah ﷺ about a woman who sees in her sleep what a man sees. The Messenger of Allah ﷺ said: “If she sees that and emits fluid, upon her is Ghusl.” Umm Salamah said: “O Messenger of Allah, does this happen?” He said: “Yes. The man's water is thick and white, and the woman's water is thin and yellow. Whichever of them precedes or dominates, the child resembles that parent.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ أُمَّ سُلَيْمٍ سَأَلَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْمَرْأَةِ تَرَى فِي مَنَامِهَا مَا يَرَى الرَّجُلُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا رَأَتْ ذَلِكَ فَأَنْزَلَتْ، فَعَلَيْهَا الْغُسْلُ فَقَالَتْ أُمُّ سَلَمَةَ: يَا رَسُولَ اللَّهِ أَيْكُونُ هَذَا، قَالَ: نَعَمْ، مَاءُ الرَّجُلِ غَلِيظٌ أَبْيَضُ، وَمَاءُ الْمَرْأَةِ رَفِيقٌ أَصْفَرُ، فَأَيُّهُمَا سَبَقَ أَوْ عَلَا أَشَبَّهُهُ الْوَلَدُ

[880] Wakī‘ narrated to us, from Sufyān, from ‘Alī ibn Zayd, from Sa‘īd ibn al-Musayyib, from Khawlah bint Ḥakīm, that she asked the Prophet ﷺ about a woman who sees in her sleep what a man sees. He said: “There is no Ghusl upon her until she emits fluid, just as there is no Ghusl upon a man until he emits fluid.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ خَوْلَةَ بِنْتِ حَكِيمٍ، أَنَّهَا سَأَلَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْمَرْأَةِ تَرَى فِي مَنَامِهَا مَا يَرَى الرَّجُلُ، فَقَالَ: إِنَّهُ لَيْسَ عَلَيْهَا غُسْلٌ حَتَّى تُنْزَلَ، كَمَا أَنَّ الرَّجُلَ لَيْسَ عَلَيْهِ غُسْلٌ حَتَّى يُنْزَلَ

[881] Muḥammad ibn Bishr al-‘Abdī narrated to us, saying: ‘Abd Allāh ibn ‘Āmir narrated to us, from ‘Amr ibn Shu‘ayb, from his father, from his grandfather, who said: A woman called Busrah came to the Prophet ﷺ and said: “O Messenger of Allah, one of us sees [in a dream] that she is with her husband.” He said: “If you find wetness, bathe, O Busrah.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ الْعَبْدِيُّ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَامِرٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: جَاءَتْ امْرَأَةً يُقَالُ لَهَا بُسْرَةُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِحْدَانَا تَرَى أَنَّهَا مَعَ زَوْجِهَا فِي الْمَنَامِ، فَقَالَ: إِذَا وَجَدْتَ بَلَاءً فَأَغْتَسِلِي يَا بُسْرَةُ

[882] Jarīr ibn ‘Abd al-Ḥamīd narrated to us, from ‘Abd al-‘Azīz ibn Rufay‘, from ‘Atā’, Abū Salamah ibn ‘Abd al-Raḥmān, and Mujāhid, who said that Umm Sulaym said: “O Messenger of Allah, if a woman sees in her sleep what a man sees, is Ghusl obligatory upon her?” He said: “Does she find desire?” She said: “Perhaps.” He said: “Does she find wetness?” She said: “Perhaps.” He said: “Then let her bathe.” Some women met her and said: “You have exposed us before the Messenger of Allah ﷺ.” She said: “By Allah, I would not stop until I know if I am in a lawful state or unlawful.”

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ عَطَاءٍ، وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، وَمُجَاهِدٍ، قَالُوا: أَنَّ أُمَّ سُلَيْمٍ قَالَتْ: يَا رَسُولَ اللَّهِ، الْمَرْأَةُ تَرَى فِي مَنَامِهَا مَا يَرَى الرَّجُلُ أَيْجِبُ عَلَيْهَا الْغُسْلُ؟ قَالَ: هَلْ تَجِدُ شَهْوَةً؟ قَالَتْ: لَعَلَّهُ، قَالَ: هَلْ تَجِدُ بَلَاءً، قَالَتْ: لَعَلَّهُ، قَالَ: فَلَتَغْتَسِلِ فَلَقِيْنَهَا نِسْوَةٌ فَقُلْنَ لَهَا: فَضَحْتِنَا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَتْ: وَاللَّهِ مَا كُنْتُ لِأَنْتَهِيَ حَتَّى أَعْلَمَ فِي حِلٍّ أَوْ فِي حَرَامٍ

[883] Ḥumayd ibn ‘Abd al-Raḥmān narrated to us, from ‘Uthmān ibn al-Aswad, from Mujāhid, who said: “If a woman sleeps and sees what a man sees, let her bathe.”

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنْ مُجَاهِدٍ، قَالَ: إِذَا تَنَوَّمتِ الْمَرْأَةُ فَرَأَتْ مَا يَرَى الرَّجُلُ فَلْتَغْتَسِلْ

[884] Ḥumayd ibn ‘Abd al-Raḥmān narrated to us, from Ḥasan ibn Ṣāliḥ, from ‘Abd al-‘Azīz ibn Rufay’, who said: I asked Sālim, Mujāhid, and ‘Aṭā’ about it. They said: “Let her bathe if she sees what a man sees.”

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، قَالَ: سَأَلْتُ عَنْهُ سَالِمًا، وَمُجَاهِدًا، وَعَطَاءً، قَالُوا: فَلْتَغْتَسِلْ إِذَا رَأَتْ مَا يَرَى الرَّجُلُ

[885] Jarīr narrated to us, from Mughīrah, who said: “Ibrāhīm used to deny that women have wet dreams.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، قَالَ: كَانَ إِبْرَاهِيمُ، يُنْكِرُ اخْتِلَامَ النِّسَاءِ

[886] Yahyā ibn Yamān narrated to us, from Sufyān, from Jābir, from ‘Āmir, who said: “If a woman sees what a man sees, let her bathe.”

حَدَّثَنَا يَحْيَى بْنُ يَمَانَ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، قَالَ: إِذَا رَأَتْ الْمَرْأَةُ مَا يَرَى الرَّجُلُ فَلْتَغْتَسِلْ

[887] Abū Mu‘āwiyah narrated to us, from Mu‘arrif, from Ismā‘il ibn Rajā’, from Ibrāhīm, who said: “There is no Ghusl upon her.” And Zirr said: “She bathes.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ مُعْرِفٍ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ إِبْرَاهِيمَ، قَالَ: لَيْسَ عَلَيْهَا غُسْلٌ وَقَالَ زُرٌّ: تَغْتَسِلُ

[888] Ḥafṣ narrated to us, from Abū Sabrah, from Abū al-Ḍuhā, who said: ‘Alī was asked about a woman who sees in her sleep what a man sees, should she bathe? He said: “Yes, if she sees wetness.”

حَدَّثَنَا حَفْصٌ، عَنْ أَبِي سَبْرَةَ، عَنْ أَبِي الضُّحَى، قَالَ: سُنِلَ عَلِيٌّ عَنِ الْمَرْأَةِ تَرَى فِي مَنَامِهَا مَا يَرَى الرَّجُلُ أَتَغْتَسِلُ؟ قَالَ: نَعَمْ، إِذَا رَأَتْ الْبِلَّةَ

[889] ‘Ubayd Allāh narrated to us, saying: Isrā’īl informed us, from Abū Ishāq, from Al-Ḥārith, from ‘Alī, who said: “If a woman sees what a man sees, then emits fluid, let her bathe.”

حَدَّثَنَا عُبَيْدُ اللَّهِ، قَالَ: أَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ، قَالَ: إِذَا رَأَتِ الْمَرْأَةُ مَا يَرَى الرَّجُلُ ثُمَّ أَنْزَلَتْ فَلَتَغْتَسِلَ

[890] Wakī‘ narrated to us, saying: Sufyān narrated to us, from Abū Ishāq, from Al-Ḥārith, from ‘Alī, who said: “If she sees water [fluid], let her bathe.”

حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ، قَالَ: إِذَا رَأَتِ الْمَاءَ فَلَتَغْتَسِلَ

[891] ‘Ubayd Allāh narrated to us, saying: Isrā’īl narrated to us, from Abū Ishāq, from Mu‘āwiyah ibn Qurrah, who said: “If a woman sees what a man sees, let her bathe.”
[Section: Regarding a man inserting his hand into a vessel while he is Junub]

حَدَّثَنَا عُبَيْدُ اللَّهِ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، قَالَ: إِذَا رَأَتِ الْمَرْأَةُ مَا يَرَى الرَّجُلُ فَلَتَغْتَسِلَ فِي الرَّجُلِ يُدْخِلُ يَدَهُ فِي الْإِنَاءِ وَهُوَ جُنُبٌ

[892] Abū Bakr narrated to us, saying: Muḥammad ibn Fuḍayl narrated to us, from Abū Sinān Ṣirār, from Muḥārib, from Ibn ‘Umar, who said: “Whoever scoops from water while he is Junub, what remains of it is impure. And angels do not enter a house in which there is urine.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِي سِنَانٍ صِرَارٍ، عَنْ مُحَارِبٍ، عَنْ ابْنِ عُمَرَ، قَالَ: مَنْ اغْتَرَفَ مِنْ مَاءٍ وَهُوَ جُنُبٌ فَمَا بَقِيَ مِنْهُ نَجَسٌ، وَلَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ بَوْلٌ

[893] Ibn Idrīs narrated to us, from Hishām, from Al-Ḥasan, regarding the Junub who puts his hand in the vessel before washing it, or the man who rises from sleep and puts his hand in the vessel before washing it. He said: “If he wishes, he performs Wuḍū’ [with it], and if he wishes, he pours it out.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، فِي الْجُنُبِ يُدْخِلُ يَدَهُ فِي الْإِنَاءِ قَبْلَ أَنْ يَغْسِلَهَا، أَوْ الرَّجُلُ يَقُومُ مِنْ مَنَامِهِ فَيُدْخِلُ يَدَهُ فِي الْإِنَاءِ قَبْلَ أَنْ يَغْسِلَهَا، قَالَ: إِنْ شَاءَ تَوَضَّأَ، وَإِنْ شَاءَ أَهْرَاقَهُ

[894] Wakī‘ narrated to us, from Sufyān, from Al-Jurayrī, from someone who heard Sa‘īd ibn al-Musayyib say: “There is no harm if the Junub dips his hand in the vessel before washing it.”

حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنِ الْجُرَيْرِيِّ، عَمَّنْ، سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ، يَقُولُ: لَا بَأْسَ بِأَنْ يَغْمِسَ الْجُنُبُ يَدَهُ فِي الْإِنَاءِ قَبْلَ أَنْ يَغْسِلَهَا

[895] Yahyā ibn Saʿīd narrated to us, from Al-Jaʿd, from ʿĀʾishah bint Saʿd, who said: Saʿd used to order his servant girl to hand him purification water from the jar, so she would dip her hand in it. It would be said: “She is menstruating.” He would say: “Her menstruation is not in her hand.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ الْجَعْدِ، عَنْ عَائِشَةَ ابْنَةِ سَعْدٍ، قَالَتْ: كَانَ سَعْدٌ، يَأْمُرُ جَارِيَتَهُ فَتَنْتَوِلُهُ الطَّهَوْرَ مِنَ الْجَرَّةِ، فَتَغْمِسُ يَدَهَا فِيهَا، فَيَقَالُ: إِنَّهَا حَائِضٌ، فَيَقُولُ: إِنَّ حَيْضَتَهَا لَيْسَتْ فِي يَدِهَا

[896] Wakīʿ narrated to us, saying: Sufyān narrated to us, from Jābir, from ʿĀmir, who said: “The Companions of the Messenger of Allah ﷺ used to insert their hands into the vessel while they were Junub, and the women while they were menstruating; they saw no harm in that—meaning before washing them.” [Section: Regarding a man who becomes Junub in a garment, looks for it [the trace], but does not find it]

حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، قَالَ: كَانَ أَصْحَابُ رَسُولِ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُدْخِلُونَ أَيْدِيَهُمْ فِي الْإِنَاءِ وَهُمْ جُنُبٌ، وَالنِّسَاءُ وَهُنَّ حَيْضٌ لَا يَرَوْنَ بِذَلِكَ بَأْسًا يَعْنِي قَبْلَ أَنْ يَغْسِلُوَهَا فِي الرَّجُلِ يَجُنُبُ فِي الثَّوْبِ فَطَلَبَهُ فَلَمْ يَجِدْهُ

[897] Abū Bakr narrated to us, saying: Abū al-Aḥwaṣ narrated to us, from Simāk, from ‘Ikrimah, from Ibn ‘Abbās, who said: “If a man becomes Junub in his garment and sees a trace in it, let him wash it. And if he does not see a trace in it, let him sprinkle it [with water].”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سِمَاكِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: إِذَا أَجْنَبَ الرَّجُلُ فِي ثَوْبِهِ فَرَأَى فِيهِ أَثَرًا فَلْيَغْسِلْهُ، وَإِنْ لَمْ يَرَ فِيهِ أَثَرًا فَلْيَنْضَحْهُ

[898] Abū al-Aḥwaṣ narrated to us, from Abū Ishāq, who said: A man from the tribe said to Abū Maysarah: “I become Junub in my garment, look, but see nothing.” He said: “When you bathe, wrap yourself in it while you are wet, for that suffices you.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، قَالَ: قَالَ رَجُلٌ مِنَ الْحَيِّ لِأَبِي مَيْسَرَةَ: إِنِّي أَجْنَبُ فِي ثَوْبِي فَأَنْظُرُ فَلَا أَرَى شَيْئًا، قَالَ: إِذَا اغْتَسَلْتَ فَتَلَفَّفْ بِهِ وَأَنْتَ رَطْبٌ، فَإِنَّ ذَلِكَ يُجْزِيكَ

[899] ‘Abd al-A‘lā narrated to us, from Ma‘mar, from Al-Zuhri, from Ṭalḥah ibn ‘Abd Allāh ibn ‘Awf, from Abū Hurayrah, that he used to say regarding Janabah [semen] on the garment: “If you see its trace, wash it. If you know it hit it but it is hidden from you, wash the garment. And if you doubt and do not know if it hit the garment or not, sprinkle it.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ كَانَ يَقُولُ فِي الْجَنَابَةِ فِي الثَّوْبِ: إِنْ رَأَيْتَ أَثَرَهُ فَاغْسِلْهُ، وَإِنْ عَلِمْتَ أَنْ قَدْ أَصَابَهُ ثُمَّ خَفِيَ عَلَيْكَ فَاغْسِلِ الثَّوْبَ، وَإِنْ شَكَّكَ فَلَمْ تَدْرِ أَصَابَ الثَّوْبَ أَمْ لَا فَاَنْضَحْهُ

[900] ‘Abdah ibn Sulaymān narrated to us, from Sa‘īd, from Ayyūb, from Nāfi‘, from Ibn ‘Umar, who said: “If its place is hidden from him but he knows it hit it, he washes the entire garment.”

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ سَعِيدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: إِنْ خَفِيَ عَلَيْهِ مَكَانُهُ وَعَلِمَ أَنَّهُ قَدْ أَصَابَهُ غَسَلَ الثَّوبَ كُلَّهُ

[901] Wakī‘ reported from Hishām from his father from Zubayd ibn al-Ṣalt that ‘Umar ibn al-Khaṭṭāb washed what he saw, sprinkled water on what he did not see, and repeated [the prayer] after the forenoon was well advanced.

حَدَّثَنَا وَكَيْعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ زُبَيْدِ بْنِ الصَّلْتِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ، غَسَلَ مَا رَأَى، وَنَضَحَ مَا لَمْ يَرِ، وَأَعَادَ بَعْدَ مَا أَضْحَى مُتِمِّكُنَا

[902] Wakī‘ reported from Al-Sarī from Al-Ḥasan ibn Yaḥyā from ‘Abd al-Karīm ibn Rushayd from Anas regarding a man who became Junub in his garment but did not see its trace. He said: “He washes all of it.”

حَدَّثَنَا وَكَيْعٌ، عَنِ السَّرِيِّ، عَنِ الْحَسَنِ بْنِ يَحْيَى، عَنْ عَبْدِ الْكَرِيمِ بْنِ رُشَيْدٍ، عَنْ أَنَسٍ، فِي رَجُلٍ أَجْنَبَ فِي ثَوْبِهِ فَلَمْ يَرَ أَثَرَهُ، قَالَ: يَغْسِلُهُ كُلَّهُ

[903] Ghundar reported from Shu‘bah from Qatādah from Sa‘īd ibn al-Musayyib regarding Janabah on a garment. He said: “If you see it, wash it; and if you lose track of it, sprinkle [water over the area].”

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، فِي الْجَنَابَةِ فِي الثَّوبِ، قَالَ: إِنْ رَأَيْتَهُ فَاغْسِلْهُ، وَإِنْ ضَلَلْتَ فَانْضَحْ

[904] ‘Abd al-Wahhāb reported from Ayyūb ibn Muḥammad regarding a man whose garment is affected by Janabah, then it becomes hidden from him. He said: “Wash all of it.”

حَدَّثَنَا عَبْدُ الْوَهَّابِ، عَنْ أَيُّوبَ بْنِ مُحَمَّدٍ، فِي الرَّجُلِ تُصِيبُ ثَوْبَهُ الْجَنَابَةُ، ثُمَّ تَخْفَى عَلَيْهِ، قَالَ: اغْسِلْهُ أَجْمَعَ

[905] Jarīr reported from Maṣṣūr from Ibrāhīm regarding a man who has a wet dream in a garment and does not know where the spot is. He said: “He sprinkles the garment with water.”

حَدَّثَنَا جَرِيرٌ، عَنْ مَصْصُورٍ، عَنْ إِبْرَاهِيمَ، فِي الرَّجُلِ يَحْتَلِمُ فِي الثَّوْبِ فَلَا يَدْرِي أَيْنَ مَوْضِعُهُ، قَالَ: يَنْضَحُ الثَّوْبَ بِالْمَاءِ

[906] Jarīr reported from ‘Aṭā’ ibn al-Sā’ib from Al-Sha’bī who said: “Sprinkling only increases it in badness [spreads the impurity].”

حَدَّثَنَا جَرِيرٌ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنِ الشَّعْبِيِّ، قَالَ: لَا يَزِيدُهُ النَّضْحُ إِلَّا شَرًّا

[907] Maḥbūb al-Qawāriri reported from Mālīk ibn Ḥabīb from Sālim who said: A man asked him saying: “I had a wet dream in my garment.” He said: “Wash it.” He said: “It is hidden from me.” He said: “Sprinkle it with water.”

حَدَّثَنَا مَحْبُوبُ الْقَوَارِيرِيِّ، عَنْ مَالِكِ بْنِ حَبِيبٍ، عَنْ سَالِمٍ، قَالَ: سَأَلَهُ رَجُلٌ فَقَالَ: إِنِّي احْتَلَمْتُ فِي ثَوْبِي، قَالَ: اغْسِلْهُ قَالَ: خَفِيَ عَلَيَّ، قَالَ: انْضَحْهُ بِالْمَاءِ

[908] Abū al-Aḥwaṣ reported from Muḡhīrah from Ibrāhīm who said: “Do not sprinkle it with water.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا تَنْصَحُهُ بِالْمَاءِ

[909] Yazīd ibn Hārūn reported: Muḡammad ibn Ishāq narrated to us: Sa‘īd ibn ‘Ubayd ibn al-Sabbāq narrated to us from his father from Sahl ibn Ḥunayf who said: I said: “O Messenger of Allah, what about what affects my garment from it [Madhy - prostatic fluid]?” He said: “It suffices you to take a handful of water and sprinkle it on your garment where you think it has affected.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدٍ بْنِ السَّبَّاقِ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ حُنَيْفٍ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، فَكَيْفَ بِمَا يُصِيبُ ثَوْبِي مِنْهُ، قَالَ: إِنَّمَا يَكْفِيكَ كَفٌّ مِنْ مَاءٍ تَنْصَحُ بِهِ مِنْ ثَوْبِكَ حَيْثُ تَرَى أَنَّهُ أَصَابَ

[910] Sharīk reported from Sālim who said: I said to Sa‘īd ibn Jubayr: “I have wet dreams in my garment.” He said: “If you find it, wash it; otherwise, let it be.” I said: “Should I discard it and wear another garment?” He said: “You must have many bedsheets [if you do that]!”

حَدَّثَنَا شَرِيكٌ، عَنْ سَالِمٍ، قَالَ: قُلْتُ لِسَعِيدِ بْنِ جُبَيْرٍ: إِنِّي أَهْتَلِمُ فِي ثَوْبِي، قَالَ: إِنْ وَجَدْتُهُ فَاغْسِلْهُ، وَإِلَّا فَخَلَّ طَرِيفَهُ قَالَ: قُلْتُ: أَطْرَحُهُ وَاللَّبْسُ ثَوْبًا غَيْرَهُ، قَالَ: إِنَّكَ لَكَثِيرُ الْمَلَاخِفِ

[911] Ibn ‘Ulayyah reported from his father from Al-Ḥakam regarding Janabah. He said: “If you see it, wash it; if you do not see it, leave it and do not sprinkle it with water, for sprinkling only increases it in filth.”

حَدَّثَنَا ابْنُ عُيَيْثٍ، عَنْ أَبِيهِ، عَنِ الْحَكَمِ، فِي الْجَنَابَةِ قَالَ: إِنْ رَأَيْتَهُ فَاغْسِلْهُ، وَإِنْ لَمْ تَرَهُ فَدَعْهُ وَلَا تَنْضَحْهُ بِالمَاءِ، فَإِنَّ النِّضْحَ لَا يَزِيدُهُ إِلَّا قَذْرًا

[912] Marwān ibn Mu‘āwiyah reported from Hilāl ibn Maymūn who said: I asked ‘Aṭā’ ibn Yazīd al-Laythī about Janabah being on a garment. He said: “Sprinkle it with water.”

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ هِلَالِ بْنِ مَيْمُونٍ، قَالَ: سَأَلْتُ عَطَاءَ بْنَ يَزِيدَ اللَّيْثِيِّ، عَنِ الْجَنَابَةِ تَكُونُ فِي الثَّوْبِ، قَالَ: تَنْضَحْهُ بِالمَاءِ

[913] Whoever said: Wash the place of its trace from your garment Abū Bakr reported: ‘Abdah ibn Sulaymān narrated to us from ‘Amr ibn Maymūn who said: I asked Sulaymān ibn Yasār about a garment affected by semen: Should he wash it [the spot] or should the whole thing be washed? Sulaymān said: ‘Ā’ishah said: “The Prophet ﷺ used to have it affect his garment, so he would wash it from his garment, then go out in his garment to prayer while I could see the trace of washing in it.”

حَدَّثَنَا مَنْ قَالَ اغْسِلْ مِنْ تَوْبِكَ مَوْضِعَ أَثَرِهِ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، قَالَ: سَأَلْتُ سُلَيْمَانَ بْنَ يَسَارٍ، عَنِ التَّوْبِ يُصِيبُهُ الْمَنِيُّ أَيْغْسِلُهُ أَوْ يُغْسَلُ كُلُّهُ؟ قَالَ سُلَيْمَانُ: قَالَتْ عَائِشَةُ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصِيبُ تَوْبَهُ، فَيَغْسِلُهُ مِنْ تَوْبِهِ، ثُمَّ يَخْرُجُ فِي تَوْبِهِ إِلَى الصَّلَاةِ وَأَنَا أَرَى أَثَرَ الْغُسْلِ فِيهِ

[914] Ḥafṣ reported from Ash‘ath from Al-Ḥakam: “That Ibn Mas‘ūd used to wash the trace of wet dreams from his garment.”

حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثَ، عَنِ الْحَكَمِ أَنَّ ابْنَ مَسْعُودٍ كَانَ يَغْسِلُ أَثَرَ الْإِحْتِلَامِ مِنْ تَوْبِهِ

[915] Wakī‘ reported from Sufyān from Ḥammād from Ibrāhīm who said: “Wash the semen from your garment.”

حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: اغْسِلِ الْمَنِيَّ مِنْ تَوْبِكَ

[916] Wakī‘ reported from Hishām from his father from Zayd: “That Ibn ‘Umar washed what he saw.”

حَدَّثَنَا وَكَيْعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ زَيْدٍ أَنَّ ابْنَ عُمَرَ، غَسَلَ مَا رَأَى

[917] Whoever said: It suffices you to rub it off your garment Abū Bakr reported: Hushaym narrated to us from Mughīrah from Ibrāhīm from Al-Aswad from ‘Ā’ishah who said: “I recall finding it on the garment of the Messenger of Allah ﷺ and scraping it off him” - meaning semen.

حَدَّثَنَا مَنْ قَالَ يُجْزِيكَ أَنْ تَفْرِكَهُ مِنْ ثَوْبِكَ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: لَقَدْ رَأَيْتُنِي أَجِدُهُ فِي ثَوْبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَحْتُهُ عَنْهُ تَعْنِي الْمَنِيَّ

[918] Hushaym reported from Ḥuṣayn from Muṣ‘ab ibn Sa’d from Sa’d: “That he used to rub the Janabah [semen] off his garment.”

حَدَّثَنَا هُشَيْمٌ، عَنْ حُصَيْنٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ سَعْدٍ أَنَّهُ كَانَ يَفْرِكُ الْجَنَابَةَ مِنْ ثَوْبِهِ

[919] Jarīr reported from Manṣūr from Mujāhid from Muṣ‘ab ibn Sa’d from Sa’d: “That he used to rub the Janabah off his garment.”

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ سَعْدٍ أَنَّهُ كَانَ يَفْرِكُ الْجَنَابَةَ مِنْ ثَوْبِهِ

[920] Abū Mu‘āwiyah reported from Al-A‘mash from Ibrāhīm from Hammām who said: A guest stayed with ‘Ā’ishah, so she ordered a yellow sheet for him. He had a wet dream in it, and was shy to send it back with the trace of the wet dream on it, so he dipped it in water then sent it back. ‘Ā’ishah said: “Why did he spoil our garment for us? It would have sufficed him to rub it off with his finger. I used to rub it off the garment of the Messenger of Allah ﷺ with my finger.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ، قَالَ: نَزَلَ بِعَائِشَةَ ضَيْفٌ، فَأَمَرَتْ لَهُ بِمِلْحَفَةٍ صَفْرَاءَ، فَاحْتَلَمَ فِيهَا، فَاسْتَحْيَا أَنْ يُرْسِلَ بِهَا وَفِيهَا أَثَرُ الْإِحْتِلَامِ، فَغَمَسَهَا فِي الْمَاءِ ثُمَّ أَرْسَلَ بِهَا، فَقَالَتْ عَائِشَةُ: لِمَ أَفْسَدَ عَلَيْنَا ثَوْبَنَا، إِنَّمَا كَانَ يَكْفِيهِ أَنْ يَفْرَكَهُ بِإِصْبَعِهِ رُبَّمَا فَرَكَهُ مِنْ ثَوْبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِإِصْبَعِي

[921] Ibn Fuḍayl reported from Yazīd from Mujāhid who said: While we were with ‘Abd Allāh ibn ‘Umar after he had prayed, he began scrubbing his garment. He said: “I looked for this last night but did not find it.” Mujāhid said: “I think it was nothing but semen.”

حَدَّثَنَا ابْنُ فَضَيْلٍ، عَنْ يَزِيدَ، عَنْ مُجَاهِدٍ، قَالَ: بَيْنَمَا نَحْنُ عِنْدَ عَبْدِ اللَّهِ بْنِ عُمَرَ بَعْدَ مَا صَلَّى، إِذْ جَعَلَ يَذْلُكُ ثَوْبَهُ، فَقَالَ: إِنِّي طَلَبْتُ هَذَا الْبَارِحَةَ فَلَمْ أَجِدْهُ قَالَ مُجَاهِدٌ: مَا أَرَاهُ إِلَّا مَنِيًّا

[922] Abū Khālid al-Aḥmar reported from Abū Mālik al-Ashjaʿī from Saʿīd ibn Ṭāriq who said: I said to Al-Shaʿbī: “I woke up and there was a spot of Janabah on my garment.” He said: “Rub it.” Then he said: “Shake it off.” I said: “Should I wash it?” He said: “That will only fix it more firmly.” Abū Mālik said: “I thought that if it were wet, he would have ordered him to wash it.”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ سَعِيدِ بْنِ طَارِقٍ، قَالَ: قُلْتُ لِلشَّعْبِيِّ: أَصْبَحْتُ وَفِي ثَوْبِي لَمْعَةٌ جَنَابَةٍ، قَالَ: اعْرْكُهَا ثُمَّ قَالَ: انْفُضْهُ قَالَ: قُلْتُ: أَغْسِلْهُ، قَالَ: يَزِيدُهُ ثَبْتًا قَالَ أَبُو مَالِكٍ: فَطَنَنْتُ أَنَّهُ لَوْ كَانَ رَطْبًا أَمَرَهُ بِغَسْلِهِ

[923] Wakīʿ reported from Sufyān from Ḥabīb from Saʿīd ibn Jubayr from Ibn ʿAbbās regarding semen. He said: “Wipe it off with an Idhkhir plant.”

حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ حَبِيبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، فِي الْمَنِيِّ، قَالَ: امْسَحْهُ بِإِدْخِرَةٍ

[924] Hushaym reported: Ḥajjāj and Ibn Abī Laylā narrated to us from ʿAṭāʾ from Ibn ʿAbbās regarding Janabah affecting a garment. He said: “It is only like phlegm or spittle; remove it from yourself with a rag or an Idhkhir plant.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَنَا حَجَّاجٌ، وَابْنُ أَبِي لَيْلَى، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ، فِي الْجَنَابَةِ تُصِيبُ الثَّوْبَ، قَالَ: إِنَّمَا هُوَ كَالنُّخَامَةِ، أَوِ النَّخَاعَةِ أَمْطُهُ عَنْكَ بِخِرْقَةٍ أَوْ بِإِدْخِرَةٍ

[925] Wakī‘ reported from Isrā’īl from ‘Abd al-A‘lā from Ibn al-Ḥanafiyyah who said: “If it is dry, scrape it off.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الْأَعْلَى، عَنْ ابْنِ الْحَنْفِيَّةِ، قَالَ: إِنْ كَانَ يَابِسًا فَحَثَّهْ

[926] ‘Ubayd Allāh ibn Mūsā reported from ‘Uthmān ibn al-Aswad from Mujāhid regarding Janabah affecting a garment. He said: “He washes it or wipes it with an Idhkhir plant.”

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنْ مُجَاهِدٍ، فِي الْجَنَابَةِ تُصِيبُ الثَّوبَ، قَالَ: يَغْسِلُهَا أَوْ يَمْسَحُهَا بِإِدْخِرَةٍ

[927] ‘Abd al-A‘lā reported from Dāwūd from Al-‘Abbās ibn ‘Abd al-Raḥmān from Jubayr ibn Nufayr al-Ḥaḍramī that he sent to ‘Ā’ishah asking her about a cushion on which a man has intercourse: Can one read the Mushaf on it? She said: “What prevents you from that? If you see it [semen], wash it; if you wish, scrape it; and if you are in doubt, sprinkle it.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ دَاوُدَ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ جُبَيْرِ بْنِ نُفَيْرِ الْحَضْرَمِيِّ، أَنَّهُ أَرْسَلَ إِلَى عَائِشَةَ، فَسَأَلَهَا عَنِ الْمِرْفَقَةِ يُجَامِعُ عَلَيْهَا الرَّجُلُ أَيْقُرًا عَلَيْهَا الْمُصْحَفَ؟ قَالَ: وَمَا يَمْنَعُكَ مِنْ ذَلِكَ، إِنْ رَأَيْتَهُ فَاغْسِلْهُ، وَإِنْ شِئْتَ فَحَكَّهُ، وَإِنْ رَأَيْتَ فَرُسَّهُ

[928] Ḥusayn ibn ‘Alī reported from Ja‘far ibn Burqān from Khālīd ibn Abī ‘Azzah who said: A man asked ‘Umar ibn al-Khaṭṭāb saying: “I had a wet dream on a rug.” He said: “If it is wet, wash it; if it is dry, scrape it; and if it is hidden from you, sprinkle it.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ خَالِدِ بْنِ أَبِي عَزَّةَ، قَالَ: سَأَلَ رَجُلٌ عُمَرَ بْنَ الْخَطَّابِ، فَقَالَ: إِنِّي احْتَلَمْتُ عَلَى طِنْفِسَةٍ، فَقَالَ: إِنْ كَانَ رَطْبًا فَاغْسِلْهُ، وَإِنْ كَانَ يَابِسًا فَاحْكُكْهُ، وَإِنْ خَفِيَ عَلَيْكَ فَارْشُشْهُ

[929] Whoever said: If the two circumcised parts meet, Ghusl becomes obligatory Abū Bakr reported: Ismā‘īl ibn ‘Ulayyah narrated to us from ‘Alī ibn Zayd ibn Jud‘ān from Sa‘īd ibn al-Musayyib from ‘Ā’ishah who said: The Messenger of Allah ﷺ said: “If he sits between her four limbs and then the circumcised part touches the circumcised part, Ghusl becomes obligatory.”

حَدَّثَنَا مَنْ قَالَ إِذَا التَّقَى الْخِتَانَانِ فَقَدْ وَجَبَ الْغُسْلُ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيَّةَ، عَنْ عَلِيٍّ بْنِ زَيْدِ بْنِ جُدْعَانَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا جَلَسَ بَيْنَ الشَّعْبِ الْأَرْبَعِ، ثُمَّ أَلَزَقَ الْخِتَانِ بِالْخِتَانِ فَقَدْ وَجَبَ الْغُسْلُ

[930] Wakī‘ reported from ‘Abd Allāh ibn Abī Ziyād from ‘Aṭā’ from ‘Ā’ishah who said: “If the circumcised part passes the circumcised part, Ghusl becomes obligatory. That used to happen between me and the Prophet ﷺ, and we would bathe.”

حَدَّثَنَا وَكِيعٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي زِيَادٍ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ قَالَتْ: إِذَا جَاوَزَ الْخِتَانُ الْخِتَانَ فَقَدْ وَجَبَ الْغُسْلُ، فَقَدْ كَانَ ذَلِكَ يَكُونُ مِنِّي، وَمِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَغْتَسِلُ

[931] Al-Faḍl ibn Dukayn reported from Hishām al-Dastuwā’i from Qatādah from Al-Ḥasan from Abū Rāfi‘ from Abū Hurayrah from the Prophet ﷺ that he said: “If he sits between her four limbs and exerts himself, Ghusl becomes obligatory.”

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ هِشَامِ الدَّسْتَوَائِيِّ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: إِذَا جَلَسَ بَيْنَ شُعْبَيْهَا الْأَرْبَعِ ثُمَّ جَهَدَهَا، فَقَدْ وَجَبَ الْغُسْلُ

[932] Ibn ‘Ulayyah reported from Yūnus from Al-Ḥasan from Abū Hurayrah - Yūnus said: I do not know but that he raised it [to the Prophet] - he said: “If he sits between her four parts and exerts himself, Ghusl becomes obligatory whether he ejaculates or not.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ يُونُسُ: فَلَا أَعْلَمُهُ إِلَّا قَدْ رَفَعَهُ، قَالَ: إِذَا جَلَسَ بَيْنَ فُرُوجِهَا الْأَرْبَعِ ثُمَّ اجْتَهَدَ، وَجَبَ الْغُسْلُ أَنْزَلَ أَوْ لَمْ يَنْزِلْ

[933] Abū Bakr ibn ‘Ayyāsh reported from ‘Āṣim from Zirr from ‘Alī who said: “If the two circumcised parts meet, Ghusl becomes obligatory.”

حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَلِيٍّ، قَالَ: إِذَا التَّقَى الْخِتَانَانِ فَقَدْ وَجِبَ الْغُسْلُ

[934] Wakī‘ reported from Ḥanzalah al-Jumahī from Sālim from Ibn ‘Umar who said: ‘Umar said: “If a man mixes with his wife [penetrates], Ghusl becomes obligatory.”

حَدَّثَنَا وَكَيْعٌ، عَنْ حَنْظَلَةَ الْجُمَحِيِّ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ، قَالَ: قَالَ عُمَرُ: إِذَا اسْتَخْلَطَ الرَّجُلُ أَهْلَهُ فَقَدْ وَجِبَ الْغُسْلُ

[935] Ibn ‘Ulayyah reported from Dāwūd from Masrūq who said: ‘Ā’ishah said: “If the two circumcised parts meet, Ghusl becomes obligatory.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ دَاوُدَ، عَنْ مَسْرُوقٍ، قَالَ: قَالَتْ عَائِشَةُ: إِذَا التَّقَى الْخِتَانَانِ فَقَدْ وَجِبَ الْغُسْلُ

[936] Abū ‘Ulayyah reported from ‘Abd al-Raḥmān ibn al-Qāsim from his father and from Nāfi‘; they both said: ‘Ā’ishah said: “If the circumcised part mixes with the circumcised part, Ghusl becomes obligatory.”

حَدَّثَنَا أَبُو عُلَيَّةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، وَعَنْ نَافِعٍ، قَالَا: قَالَتْ عَائِشَةُ: إِذَا خَالَطَ الْخِتَانُ الْخِتَانَ فَقَدْ وَجِبَ الْغُسْلُ

[937] Ibn ‘Ulayyah reported from Ḥabīb ibn Shihāb from his father who said: Abū Hurayrah said: “If the round part [glans] disappears, Ghusl becomes obligatory.”

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ حَبِيبِ بْنِ شِهَابٍ، عَنْ أَبِيهِ، قَالَ: قَالَ أَبُو هُرَيْرَةَ: إِذَا غَابَتِ الْمُدَوَّرَةُ فَقَدْ وَجِبَ الْغُسْلُ

[938] Abū Mu‘āwiyah reported from Al-A‘mash from Ibrāhīm from ‘Alqamah from ‘Abd Allāh [Ibn Mas‘ūd] who said: “As for me, if I reach that stage with her, I bathe.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: أَمَّا أَنَا فَإِذَا بَلَغْتُ ذَلِكَ مِنْهَا اغْتَسَلْتُ

[939] Wakī‘ reported from Mis‘ar from Ma‘bad ibn Khālīd from ‘Alī, and from Ghālib Abū al-Hudhayl from Ibrāhīm from ‘Alī who said: “If the circumcised part passes the circumcised part, Ghusl becomes obligatory.”

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ مَعْبَدِ بْنِ خَالِدٍ، عَنْ عَلِيٍّ، وَعَنْ غَالِبِ أَبِي الْهُذَيْلِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلِيٍّ، قَالَ: إِذَا جَاوَزَ الْخِتَانُ الْخِتَانَ فَقَدْ وَجِبَ الْغُسْلُ

[940] Ibn Idrīs reported from Al-Shaybānī from Bukayr ibn al-Akhnas from Sa‘īd ibn al-Musayyib who said: ‘Umar said: “If any man is brought to me who did it - meaning intercourse - then did not ejaculate and did not bathe, I will punish him severely.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنِ الشَّيْبَانِيِّ، عَنْ بُكَيْرِ بْنِ الْأَخْنَسِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: قَالَ عُمَرُ: لَا أُوتَى بِرَجُلٍ فَعَلَهُ يَعْني جَامَعَ، ثُمَّ لَمْ يُنْزِلْ وَلَمْ يَغْتَسِلْ، إِلَّا نَهَكْنَاهُ عُقُوبَةً

[941] Ḥafṣ reported from Ḥajjāj from Abū Ja‘far who said: “The Muhājirūn - Abū Bakr, ‘Umar, ‘Uthmān, and ‘Alī - agreed that what makes the two punishments obligatory - lashes and stoning - makes Ghusl obligatory.”

حَدَّثَنَا حَفْصٌ، عَنْ حَجَّاجٍ، عَنْ أَبِي جَعْفَرٍ، قَالَ: اجْتَمَعَ الْمُهَاجِرُونَ أَبُو بَكْرٍ، وَعُمَرُ، وَعُثْمَانُ، وَعَلِيٌّ، إِنَّ مَا أُوجِبَ الْحَدَّ وَالرَّجْمَ أَوْجِبَ الْغُسْلَ

[942] Ibn ‘Ulayyah reported from Ayyūb from ‘Ikrimah who said: I heard him say: “[How can it] mandate killing and stoning but not mandate a vessel of water?”

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، قَالَ: سَمِعْتُ يَقُولُ: يُوجِبُ الْقَتْلَ وَالرَّجْمَ وَلَا يُوجِبُ إِنَاءً مِنْ مَاءٍ

[943] Wakī‘ reported from Ibn ‘Awn from Al-Sha‘bī who said: Shurayḥ said: “[How can it] mandate four thousand [Dirhams/ Dinar as dowry/compensation] and not mandate a vessel of water?” - meaning for one who penetrates but does not ejaculate.

حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ عَوْنٍ، عَنِ الشَّعْبِيِّ، قَالَ: قَالَ شُرَيْحٌ: يُوجِبُ أَرْبَعَةَ آلَافٍ وَلَا يُوجِبُ إِنَاءً مِنْ مَاءٍ يَعْنِي فِي الَّذِي يُخَالِطُ ثُمَّ لَا يُنْزِلُ

[944] Ibn ‘Ulayyah reported from Ibn ‘Awn from Al-Sha‘bī who said: Shurayḥ said: “[How can it] mandate four thousand and not mandate a vessel of water?” - meaning the one who penetrates but does not ejaculate.

حَدَّثَنَا ابْنُ عَلِيَّةَ، عَنِ ابْنِ عَوْنٍ، عَنِ الشَّعْبِيِّ، قَالَ: قَالَ شُرَيْحٌ: يُوجِبُ أَرْبَعَةَ آلَافٍ وَلَا يُوجِبُ إِنَاءٌ مِنْ مَاءٍ يَغْنِي الَّذِي يُخَالِطُ ثُمَّ لَا يُنْزِلُ

[945] Wakī‘ reported from Ibn ‘Awn from Ibn Sīrīn who said: I asked ‘Abīdah: What makes Ghusl obligatory? He said: “Penetration and ejaculation.”

حَدَّثَنَا وَكَيْعٌ، عَنِ ابْنِ عَوْنٍ، عَنِ ابْنِ سِيرِينَ، قَالَ: سَأَلْتُ عَبِيدَةَ، مَا يُوجِبُ الْغُسْلُ؟ قَالَ: الْخِلَاطُ وَالذَّفْقُ

[946] Ibn ‘Ulayyah reported from Ibn ‘Awn and Hishām from Muḥammad [Ibn Sīrīn] from ‘Abīdah, similar to it.

حَدَّثَنَا ابْنُ عَلِيَّةَ، عَنِ ابْنِ عَوْنٍ، وَهَشَامٍ، عَنْ مُحَمَّدٍ عَنْ عَبِيدَةَ، مِثْلَهُ

[947] ‘Abd al-A‘lā ibn ‘Abd al-A‘lā reported from Muḥammad ibn Ishāq from Yazīd ibn Abī Ḥabīb from Ma‘mar ibn Abī Ḥabībah from ‘Ubayd Allāh ibn Rifā‘ah ibn Rāfi‘ from his father Rifā‘ah ibn Rāfi‘... [The narration details the disagreement among Companions regarding whether ejaculation is required for Ghusl, ‘Umar convening them, and finally adopting the view of obligatory Ghusl upon penetration based on ‘A’ishah’s testimony].

حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مَعْمَرِ بْنِ أَبِي حَبِيبَةَ مَوْلَى ابْنَةِ صَفْوَانَ، عَنْ عَبْدِ اللَّهِ بْنِ رِفَاعَةَ بْنِ رَافِعٍ، عَنْ أَبِيهِ رِفَاعَةَ بْنِ رَافِعٍ حَدَّثَنَا أَبُو بَكْرِ قَالَ: بَيْنَا أَنَا عِنْدَ عُمَرَ بْنِ الْخَطَّابِ إِذْ دَخَلَ عَلَيْهِ رَجُلٌ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، هَذَا زَيْدُ بْنُ ثَابِتٍ يُفْتِي النَّاسَ فِي الْمَسْجِدِ بِرَأْيِهِ فِي الْغُسْلِ مِنَ الْجَنَابَةِ، فَقَالَ عُمَرُ: عَلَيَّ بِهِ، فَجَاءَ زَيْدٌ، فَلَمَّا رَأَاهُ عُمَرُ قَالَ: أَيُّ عَدُوِّ نَفْسِهِ، قَدْ بَلَغْتَ أَنْ تُفْتِيَ النَّاسَ بِرَأْيِكَ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، بِاللَّهِ مَا فَعَلْتُ، لَكِنِّي سَمِعْتُ مِنْ أَعْمَامِي حَدِيثًا فَحَدَّثْتُ بِهِ، مِنْ أَبِي أَيُّوبَ، وَمِنْ أَبِي بِنِ كَعْبٍ، وَمِنْ رِفَاعَةَ، فَأَقْبَلَ عُمَرُ عَلَى رِفَاعَةَ بْنِ رَافِعٍ، فَقَالَ: وَقَدْ كُنْتُمْ تَفْعَلُونَ ذَلِكَ إِذَا أَصَابَ أَحَدُكُمْ مِنَ الْمَرْأَةِ، فَأَكْسَلَ لَمْ يَنْتَسِلْ، فَقَالَ: "قَدْ كُنَّا نَفْعَلُ ذَلِكَ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمْ يَأْتِنَا مِنَ اللَّهِ تَحْرِيمٌ، وَلَمْ يَكُنْ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهِ نَهْيٌ، قَالَ: رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْلَمُ ذَلِكَ؟ قَالَ: لَا أَذْرِي، فَأَمَرَ عُمَرُ بِجَمْعِ الْمُهَاجِرِينَ وَالْأَنْصَارِ، فَجَمَعُوا لَهُ فَشَاوَرَهُمْ، فَأَشَارَ النَّاسُ أَنْ لَا غُسْلَ فِي ذَلِكَ، إِلَّا مَا كَانَ مِنْ مُعَاذٍ وَعَلِيٍّ، فَإِنَّهُمَا قَالَا: إِذَا جَاوَزَ الْخِتَانُ الْخِتَانَ فَقَدْ وَجِبَ الْغُسْلُ فَقَالَ عُمَرُ: هَذَا وَأَنْتُمْ أَصْحَابُ بَدْرٍ وَقَدْ اخْتَلَفْتُمْ فَمَنْ بَعْدَكُمْ أَشَدُّ اخْتِلَافًا، قَالَ: فَقَالَ عَلِيٌّ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّهُ لَيْسَ أَحَدٌ أَعْلَمُ بِهِذَا مِنْ شَأْنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَزْوَاجِهِ، فَأَرْسَلَ إِلَيَّ حَفْصَةُ فَقَالَتْ: لَا عِلْمَ لِي بِهِذَا، فَأَرْسَلَ إِلَيَّ عَائِشَةُ، فَقَالَتْ: إِذَا جَاوَزَ الْخِتَانُ الْخِتَانَ فَقَدْ وَجِبَ الْغُسْلُ فَقَالَ عُمَرُ: لَا أَسْمَعُ بِرَجُلٍ فَعَلَ ذَلِكَ إِلَّا أَوْجَعْتُهُ ضَرْبًا

[948] Reported from Ma'mar ibn Abī Ḥabīb... [repetition of the previous Hadith with minor variations]. Sahl ibn Yūsuf reported from Shu'bah from Sayf ibn Wahb from Abū Ḥarb ibn Abī al-Aswad al-Du'alī from 'Amīrah ibn Yathrib from his father who said: "If their meeting points meet beyond the circumcised part, Ghusl becomes obligatory."

حَدَّثَنَا عَنْ مَعْمَرِ بْنِ أَبِي حَبِيبَةَ مَوْلَى ابْنَةِ صَفْوَانَ، عَنْ عُبَيْدِ بْنِ رِفَاعَةَ بْنِ رَافِعٍ، عَنْ أَبِيهِ رِفَاعَةَ بْنِ رَافِعٍ، قَالَ: بَيْنَا أَنَا عِنْدَ عُمَرَ بْنِ الْخَطَّابِ إِذْ دَخَلَ عَلَيْهِ رَجُلٌ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ هَذَا زَيْدُ بْنُ ثَابِتٍ يُفْتِي النَّاسَ فِي الْمَسْجِدِ بِرَأْيِهِ فِي الْغُسْلِ مِنَ الْجَنَابَةِ فَقَالَ عُمَرُ: عَلَيَّ بِهِ فَجَاءَ زَيْدٌ فَلَمَّا رَأَاهُ عُمَرُ قَالَ: أَيُّ عَدُوِّ نَفْسِهِ، قَدْ بَلَغْتَ أَنْ تُفْتِيَ النَّاسَ بِرَأْيِكَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ بِاللَّهِ مَا فَعَلْتُ، لَكِنِّي سَمِعْتُ مِنْ أَعْمَامِي حَدِيثًا فَحَدَّثْتُ بِهِ مِنْ أَبِي أَيُّوبَ، وَأَبِي بَنِي كَعْبٍ، وَمِنْ رِفَاعَةَ بْنِ رَافِعٍ فَأَقْبَلَ عُمَرُ عَلَى رِفَاعَةَ بْنِ رَافِعٍ فَقَالَ: وَقَدْ كُنْتُمْ تَفْعَلُونَ ذَلِكَ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمْ يَأْتِنَا مِنَ اللَّهِ فِيهِ تَحْرِيمٌ، وَلَمْ يَكُنْ مِنْ رَسُولِ اللَّهِ فِيهِ نَهْيٌ، قَالَ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَعْلَمُ ذَلِكَ؟ قَالَ: لَا أَدْرِي، فَأَمَرَ عُمَرُ بِجَمْعِ الْمُهَاجِرِينَ، وَالْأَنْصَارِ فَجُمِعُوا لَهُ فَشَاوَرَهُمْ فَأَشَارَ النَّاسُ أَنْ لَا غُسْلَ فِي ذَلِكَ، إِلَّا مَا كَانَ مِنْ مُعَاذٍ، وَعَلَيَّ فَإِنَّهُمَا قَالَا: إِذَا جَاوَزَ الْخِتَانُ الْخِتَانَ فَقَدْ وَجِبَ الْغُسْلُ فَقَالَ عُمَرُ: هَذَا وَأَنْتُمْ أَصْحَابُ بَدْرٍ قَدْ اخْتَلَفْتُمْ فَمَنْ بَعْدَكُمْ أَشَدُّ اخْتِلَافًا، فَقَالَ عَلِيٌّ: يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّهُ لَيْسَ أَحَدٌ أَعْلَمُ بِهِذَا مِنْ شَأْنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَزْوَاجِهِ، فَأَرْسَلَ إِلَى حَفْصَةَ فَقَالَتْ: لَا عِلْمَ لِي بِهِذَا، فَأَرْسَلَ إِلَى عَائِشَةَ فَقَالَتْ: إِذَا جَاوَزَ الْخِتَانُ الْخِتَانَ فَقَدْ وَجِبَ الْغُسْلُ فَقَالَ: لَا أَسْمَعُ بِرَجُلٍ فَعَلَ ذَلِكَ إِلَّا أَوْجَعْتُهُ ضَرْبًا حَدَّثَنَا سَهْلُ بْنُ يُونُسَ، عَنْ شُعْبَةَ، عَنْ سَيْفِ بْنِ وَهْبٍ، عَنْ أَبِي حَرْبٍ بْنِ أَبِي الْأَسْوَدِ الدُّوَالِيِّ، عَنْ عَمِيرَةَ بْنِ يَثْرِبٍ، عَنْ أَبِي، قَالَ: إِذَا التَّقَى مُلْتَقَاهُمَا مِنْ وَرَاءِ الْخِتَانِ وَجِبَ الْغُسْلُ

[949] Abū Khālīd al-Aḥmar reported from Yaḥyā ibn Saʿīd from ‘Ubayd Allāh ibn Kaʿb from Maḥmūd ibn Labīd who said: I asked Zayd ibn Thābit about a man who has intercourse but does not ejaculate. He said: “Ghusl is obligatory upon him.” I said to him: “Ubayy did not hold that view.” He said: “Ubayy retracted that before he died.”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ كَعْبٍ، عَنْ مَحْمُودِ بْنِ لَبِيدٍ، قَالَ: سَأَلْتُ زَيْدَ بْنَ ثَابِتٍ، عَنِ الرَّجُلِ يُجَامِعُ ثُمَّ لَا يُنْزِلُ، قَالَ: عَلَيْهِ الْغُسْلُ قَالَ: قُلْتُ لَهُ: إِنَّ أَبِيَّ كَانَ لَا يَرَى ذَلِكَ، فَقَالَ: إِنَّ أَبِيَّ نَزَعَ عَنْ ذَلِكَ قَبْلَ أَنْ يَمُوتَ

[950] Ibn ‘Uyaynah reported from Ibn Ṭawūs from his father who said: I heard Ibn ‘Abbās saying: “As for me, when I mix with my wife [penetrate], I bathe.”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَمَا أَنَا فَإِذَا خَالَطْتُ أَهْلِي اغْتَسَلْتُ

[951] Abū Usāmah reported from ‘Ubayd Allāh from Nāfi‘ from Ibn ‘Umar who said: “If the circumcised part passes the circumcised part, Ghusl becomes obligatory.”

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: إِذَا جَاوَزَ الْخِتَانُ الْخِتَانَ وَجَبَ الْغُسْلُ

[952] ‘Abd al-A‘lā reported from Ma‘mar from Al-Zuhrī from Sahl ibn Sa‘d who said: “The saying of the Ansar ‘Water is from water’ was only a concession in the beginning of Islam, then Ghusl became [obligatory] afterwards.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ: إِنَّمَا كَانَ قَوْلُ الْأَنْصَارِ الْمَاءُ مِنَ الْمَاءِ، أَنَّهَا كَانَتْ رُخْصَةً فِي أَوَّلِ الْإِسْلَامِ، ثُمَّ كَانَ الْغُسْلُ بَعْدُ

[953] Ibn ‘Ulayyah reported from Abū ‘Awn from ‘Abd al-Raḥmān ibn Abī Laylā that he heard it from ‘Umar, or from his brother who heard it from ‘Umar, saying: “If the circumcised part passes the circumcised part, Ghusl becomes obligatory.”

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ أَبِي عَوْنٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، أَنَّهُ سَمِعَهُ مِنْ عُمَرَ، أَوْ عَنْ أَخِيهِ، سَمِعَهُ مِنْ عُمَرَ قَالَ: إِذَا جَاوَزَ الْخِتَانُ الْخِتَانَ فَقَدْ وَجِبَ الْغُسْلُ

[954] Ghundar reported from Shu‘bah from Abū ‘Abd Allāh al-Shāmī who said: I heard Al-Nu‘mān ibn Bashīr saying regarding a man who withdraws [or becomes languid] and does not ejaculate: “He bathes.”

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ أَبِي عَبْدِ اللَّهِ الشَّامِيِّ، قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ، يَقُولُ فِي الرَّجُلِ إِذَا أَكْسَلَ فَلَمْ يُنْزِلْ، قَالَ: يَغْتَسِلُ

[955] Ishāq ibn Sulaymān al-Rāzī reported from Ḥanzalah who said: It was said to Al-Qāsim: “The Ansar do not bathe except for [ejaculation of] water.” He said: “But we seek refuge with Allah from doing that.”

حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ الرَّازِيُّ، عَنْ حَنْظَلَةَ، قَالَ: قِيلَ لِقَاسِمٍ: إِنَّ الْأَنْصَارَ لَا يَغْتَسِلُونَ إِلَّا فِي الْمَاءِ، فَقَالَ: لَكِنَّا نَعُوذُ بِاللَّهِ أَنْ نَصْنَعَ ذَلِكَ

[956] Abū Mu‘āwiyah reported from Ḥajjāj from ‘Amr ibn Shu‘ayb from his father from his grandfather who said: Abū Bakr narrated to us: The Messenger of Allah ﷺ said: “If the two circumcised parts meet and the glans disappears, Ghusl becomes obligatory.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ حَجَّاجٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا التَّقَى الْخِتَانَانِ وَتَوَارَتِ الْحَشْفَةُ فَقَدْ وَجِبَ الْغُسْلُ

[957] Whoever used to say: Water is from water Abū Bakr reported: Ibn ‘Uyaynah narrated to us from Zayd ibn Aslam from ‘Aṭā’ ibn Yasār from Zayd ibn Khālīd al-Juhanī that he asked five of the Companions of the Prophet ﷺ, and all of them said: “Water [Ghusl] is from water [ejaculation],” among them was ‘Alī ibn Abī Ṭālib.

حَدَّثَنَا مَنْ كَانَ يَقُولُ الْمَاءُ مِنَ الْمَاءِ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ زَيْدٍ، عَنْ خَالِدِ الْجُهَنِيِّ، سَأَلَ خَمْسَةً مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّهُمْ يَقُولُ: الْمَاءُ مِنَ الْمَاءِ مِنْ أَبِي طَالِبٍ

[958] Ibn ‘Uyaynah reported from ‘Amr from a man from the people of Al-Khudrah from Ibn ‘Abbās who said: “Water is from water.”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ رَجُلٍ، مِنْ أَهْلِ الْخُدْرَةِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ: الْمَاءُ مِنَ الْمَاءِ

[959] Abū Mu‘āwiyah reported from Al-A‘mash from Ibrāhīm al-Taymī from his father who said: ‘Abd Allāh [Ibn Mas‘ūd] said: “Water is from water.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، قَالَ: قَالَ عَبْدُ اللَّهِ: الْمَاءُ مِنَ الْمَاءِ

[960] Wakī‘ reported from Isrā’īl from Abū Ishāq from Sulaym ibn ‘Abd Allāh from Ibn ‘Abbās who said: “Water is from water.”

حَدَّثَنَا وَكَيْعٌ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سُلَيْمِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: الْمَاءُ مِنَ الْمَاءِ

[961] Ghundar reported from Shu‘bah from Al-Ḥakam from Dhakwān from Abū Sa‘īd that the Messenger of Allah ﷺ passed by a man from the Ansar and sent for him. He came out with his head dripping water. He said: “Perhaps we hurried you?” He said: “Yes, O Messenger of Allah.” He said: “If you are hurried or you do not ejaculate [dried up], then Wudu is upon you, and there is no Ghusl upon you.”

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ ذَكْوَانَ، عَنْ أَبِي سَعِيدٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَى رَجُلٍ مِنَ الْأَنْصَارِ فَأَرْسَلَ إِلَيْهِ، فَخَرَجَ وَرَأْسُهُ يَفْطُرُ، فَقَالَ: لَعَلَّنَا أَعْجَلْنَاكَ فَقَالَ: نَعَمْ يَا رَسُولَ اللَّهِ، قَالَ: إِذَا أُعْجِلْتَ أَوْ أَفْطِطَ فَعَلَيْكَ الْوُضُوءُ، وَلَا غُسْلَ عَلَيْكَ

[962] Ghundar reported from Shu‘bah from Manṣūr from Hilāl ibn Yasāf from Kharashah ibn Ḥabīb from ‘Alī that he said regarding Ghusl from intercourse: “If he does not ejaculate, he does not bathe.” It was said: “Even if he shakes her with it?” He said: “Even if he shakes her with it until her earrings shake.”

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ خَرَّشَةَ بْنِ حَبِيبٍ، عَنْ عَلِيٍّ أَنَّهُ قَالَ فِي الْغُسْلِ مِنَ الْجِمَاعِ: إِذَا لَمْ يُنْزَلْ فَلَمْ يَغْتَسِلْ قِيلَ: وَإِنْ هَزَّهَا بِهِ، قَالَ: وَإِنْ هَزَّهَا بِهِ حَتَّى يَهْتَزَّ فُرْطَاهَا

[963] Ghundar reported from Shu‘bah from Manṣūr who said: I heard Hilāl narrating from Al-Muraffa‘ from a mother of a child [Umm Walad] of Sa‘d ibn Abi Waqqāṣ: “That Sa‘d used to come to her, and if he did not ejaculate, he would not bathe.”

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، قَالَ: سَمِعْتُ هِلَالَ، يُحَدِّثُ عَنِ الْمُرَفَّعِ، عَنْ أُمِّ وَلَدٍ لِسَعْدِ بْنِ أَبِي وَقَّاصٍ، إِنَّ سَعْدًا كَانَ يَأْتِيهَا فَإِذَا لَمْ يُنْزَلْ لَمْ يَغْتَسِلْ

[964] Suwayd reported from ‘Amr from Ḥammād ibn Salamah from Hishām ibn ‘Urwah from his father from Abū Ayyūb from Ubayy ibn Ka‘b from the Prophet ﷺ who said: “There is nothing for Iksāl [intercourse without ejaculation] except purification [Wudu].”

حَدَّثَنَا سُوَيْدٌ، عَنْ عَمْرِو، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَبِي أَيُّوبَ، عَنْ أَبِي بِنِ كَعْبٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَيْسَ فِي الْإِكْسَالِ إِلَّا الطُّهُورُ

[965] ‘Ubayd Allāh ibn Mūsā reported from Shaybān from Yahyā from Abū Salamah that ‘Atā’ ibn Yasār informed him that Zayd ibn Khālīd al-Juhanī informed him that he asked ‘Uthmān ibn ‘Affān saying: “Tell me if a man has intercourse with his wife but does not ejaculate.” ‘Uthmān said: “He performs ablution as for prayer and washes his penis.” ‘Uthmān said: “I heard it from the Messenger of Allah ﷺ.” He said: “And I asked ‘Alī, Al-Zubayr, Ṭalḥah, and Ubayy ibn Ka‘b about that, and they ordered him [to do] that.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى، عَنْ شَيْبَانَ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ أَنَّ عَطَاءَ بْنَ يَسَارٍ، أَخْبَرَهُ أَنَّ زَيْدَ بْنَ خَالِدٍ الْجُهَنِيَّ، أَخْبَرَهُ أَنَّهُ سَأَلَ عُثْمَانَ بْنَ عَفَّانَ، قَالَ: قُلْتُ: أَرَأَيْتَ إِذَا جَامَعَ الرَّجُلُ الْمَرْأَةَ فَلَمْ يُمْنِ، فَقَالَ عُثْمَانُ: يَتَوَضَّأُ وَضُوءَهُ لِلصَّلَاةِ وَيَغْسِلُ ذَكَرَهُ وَقَالَ عُثْمَانُ: سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: وَسَأَلْتُ عَنْ ذَلِكَ عَلِيًّا، وَالزُّبَيْرَ، وَطَلْحَةَ، وَأَبِي بَنٍ كَعْبٍ فَأَمَرُوهُ بِذَلِكَ

[966] Regarding semen (Mani), prostatic fluid (Madhy), and Wady Abū Bakr reported: Hushaym narrated to us from Zayd ibn Abī Ziyād who said: ‘Abd al-Raḥmān ibn Abī Laylā narrated to me from ‘Alī who said: The Prophet ﷺ was asked about Madhy. He said: “In it is Wudu, and in Mani is Ghusl.”

حَدَّثَنَا فِي الْمَنِيِّ وَالْمَذْيِ وَالْوَدْيِ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ زَيْدِ بْنِ أَبِي زِيَادٍ، قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى، عَنْ عَلِيٍّ قَالَ: سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْمَذْيِ، فَقَالَ: فِيهِ الْوُضُوءُ، وَفِي الْمَنِيِّ الْغُسْلُ

[967] Hushaym reported from Manṣūr from Al-Ḥasan from ‘Alī who said: I used to experience Madhy, so I ordered Al-Miqdād to ask the Prophet ﷺ about that because his daughter was with me [my wife], so I was shy to ask him. He said: “Every male secretes Madhy. If it is semen, then Ghusl is required; and if it is Madhy, then Wudu is required.”

حَدَّثَنَا هُشَيْمٌ، عَنْ مَنْصُورٍ، عَنِ الْحَسَنِ، عَنْ عَلِيٍّ، قَالَ: كُنْتُ أَجِدُ مَذْيًا، فَأَمَرْتُ الْمِقْدَادَ أَنْ يَسْأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ لِأَنَّ ابْنَتَهُ عِنْدِي فَاسْتَحْيَيْتُ أَنْ أَسْأَلَهُ، فَقَالَ: إِنَّ كُلَّ فَحْلٍ يُمِذِي، فَإِذَا كَانَ الْمَنِيُّ فِيهِ الْغُسْلُ، وَإِذَا كَانَ الْمَذْيُ فِيهِ الْوُضُوءُ

[968] Hushaym reported from Al-A‘mash from Mundhir from Muḥammad ibn al-Ḥanafīyyah who said: I heard him narrating from his father from the Prophet ﷺ similar to Al-Ḥasan’s Hadith.

حَدَّثَنَا هُشَيْمٌ، عَنِ الْأَعْمَشِ، عَنْ مُنْذِرٍ، عَنْ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ، قَالَ: سَمِعْتُهُ يُحَدِّثُ عَنْ أَبِيهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِ حَدِيثِ الْحَسَنِ

[969] Muḥammad reported from Bishr from Mis‘ar from Muṣ‘ab ibn Shaybah from Abū Ḥabīb ibn Ya‘lā ibn Munyah from Ibn ‘Abbās that he came to Ubayy, and ‘Umar was with him. He [Ubayy] came out to them and said: “I found Madhy, so I washed my penis and performed ablution.” ‘Umar said: “Does that suffice?” He said: “Yes.” He said: “Did you hear it from the Prophet ﷺ?” He said: “Yes.”

حَدَّثَنَا مُحَمَّدٌ، عَنْ بِشْرِ، قَالَ: حَدَّثَنَا مِسْعَرٌ، عَنْ مُصْعَبِ بْنِ شَيْبَةَ، عَنْ أَبِي حَبِيبِ بْنِ يَعْلَى بْنِ مُنْيَةَ، عَنْ ابْنِ عَبَّاسٍ، أَنَّهُ أَتَى أَبِيًّا، وَمَعَهُ عُمَرُ فَخَرَجَ عَلَيْهِمَا، فَقَالَ: إِنِّي وَجَدْتُ مَذْيًا فَعَسَلْتُ ذَكَرِي وَتَوَضَّأْتُ فَقَالَ عُمَرُ: أَوْجُزِي ذَلِكَ؟ قَالَ: نَعَمْ قَالَ: سَمِعْتَهُ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: نَعَمْ

[970] Abū Mu‘āwiyah reported from Al-A‘mash from Sulaymān ibn Mushir from Kharashah ibn al-Ḥurr who said: ‘Uthmān was asked about Madhy. He said: “That is dripping, and Wudu is required for it.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ سُلَيْمَانَ بْنِ مُشِيرٍ، عَنْ خَرَّاشَةَ بْنِ الْحُرِّ، قَالَ: سُئِلَ عُثْمَانُ عَنْ الْمَذْيِ، فَقَالَ: ذَاكَ الْفَطْرُ وَمِنْهُ الْوُضُوءُ

[971] Ibn ‘Ulayyah reported from Sulaymān al-Taymī from Abū ‘Uthmān al-Nahdī that Sulaymān ibn Rabī‘ah married a woman from Banū ‘Uqayl. He saw her and played with her. He said: Then something came out of him like what comes out of a man – Sulaymān said: Or he said: Madhy. He said: So I bathed, then I came to ‘Umar. He said: “There is no Ghusl upon you for that; that is lighter.”

حَدَّثَنَا ابْنُ عُثَيْمٍ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، أَنَّ سُلَيْمَانَ بْنَ رَبِيعَةَ تَزَوَّجَ امْرَأَةً مِنْ بَنِي عَقِيلٍ، فَرَأَاهَا فَلَا عَيْبَهَا، قَالَ: فَخَرَجَ مِنْهُ مَا يَخْرُجُ مِنَ الرَّجُلِ، قَالَ سُلَيْمَانُ: أَوْ قَالَ: الْمَذْيُ، قَالَ: فَأَغْتَسَلْتُ، ثُمَّ أَتَيْتُ عُمَرَ، فَقَالَ: لَيْسَ عَلَيْكَ فِي ذَلِكَ غُسْلٌ ذَلِكَ أَيسَرُ

[972] Ibn ‘Ulayyah reported from Muḥammad ibn Ishāq from Sa‘īd ibn ‘Ubayd ibn al-Sabbāq from his father from Sahl ibn Ḥunayf who said: I used to suffer severely from Madhy and would bathe frequently because of it. So I asked the Messenger of Allah ﷺ, and he said: “Wudu suffices you for that.”

حَدَّثَنَا ابْنُ عُثَيْمٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدٍ بْنُ السَّبَّاقِ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ حُنَيْفٍ، قَالَ: كُنْتُ أَلْقَى مِنَ الْمَذْيِ شِدَّةً فَأَكْثَرُ مِنْهُ الْإِغْتِسَالِ، فَسَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنَّمَا يُجْزِيكَ مِنْ ذَلِكَ الْوُضُوءُ

[973] Ibn ‘Ulayyah reported from Ibn ‘Awn from Anas from Ibn Sirīn who said: Ibn ‘Abbās said: “Semen requires Ghusl, and Madhy requires washing the private part and performing Wudu. As for Madhy from desire, I do not know what it is.”

حَدَّثَنَا ابْنُ عُليَّةَ، عَنِ ابْنِ عَوْنٍ، عَنْ أَنَسٍ، عَنِ ابْنِ سِيرِينَ قَالَ: قَالَ ابْنُ عَبَّاسٍ: الْمَذْيُ يُغْتَسَلُ مِنْهُ، وَالْمَذْيُ يُغْسَلُ مِنْهُ فَرْجُهُ وَيَتَوَضَّأُ، وَالْمَذْيُ مِنَ الشَّهْوَةِ لَا أَدْرِي مَا هُوَ

[974] Ibn ‘Ulayyah reported from Khālīd from Abū Qilābah from his uncle Abū al-Muhallab who said: There was a person from his family who used to bathe for Madhy that comes out after urination. He said to him: “Indeed, Wudu suffices for

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، عَنْ عَمِّهِ أَبِي الْمُهَلَّبِ، قَالَ: كَانَ مِنْ أَهْلِهِ إِنْسَانٌ يَغْتَسِلُ مِنَ الْمَذْيِ يَخْرُجُ بَعْدَ الْبَوْلِ، فَقَالَ لَهُ: أَمَا إِنَّ الْوُضُوءَ يُجْزِي عَنْهُ

[975] Ibn ‘Ulayyah reported from Ibn ‘Awn from Al-Qāsim who said: “Madhy from desire, I do not know what it is.”

حَدَّثَنَا ابْنُ عُليَّةَ، عَنِ ابْنِ عَوْنٍ، عَنِ الْقَاسِمِ، قَالَ: الْمَذْيُ مِنَ الشَّهْوَةِ لَا أَدْرِي مَا هُوَ

[976] Ibn ‘Ulayyah reported from Ibn ‘Awn from Muḥammad who said: They mentioned wetness and Madhy and some of what a man experiences in the presence of Ibn ‘Umar. He said: “You are mentioning something I do not experience; if I experienced it, I would bathe for it.”

حَدَّثَنَا ابْنُ عُليَّةَ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ قَالَ: ذَكَرُوا عِنْدَ ابْنِ عُمَرَ، الْبِلَّةَ وَالْمَذْيَ وَبَعْضَ مَا يَجِدُ الرَّجُلُ، فَقَالَ: إِنَّكُمْ لَتَذْكُرُونَ شَيْئًا مَا أَجِدُهُ، وَلَوْ وَجَدْتُهُ لَا غَسَلْتُ مِنْهُ

[977] Wakī‘ reported from ‘Ikrimah ibn ‘Ammār from ‘Abd Rabbih ibn Mūsā from his mother from ‘Ā’ishah who said: “Semen requires Ghusl, and Madhy and Wady require Wudu.”

حَدَّثَنَا وَكِيعٌ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ عَبْدِ رَبِّهِ بْنِ مُوسَى، عَنْ أُمِّهِ، عَنْ عَائِشَةَ، قَالَتْ: الْمَذْيُ مِنْهُ الْغُسْلُ، وَالْمَذْيُ وَالْوَدْيُ يُتَوَضَّأُ مِنْهُمَا

[978] Al-Muḥāribī reported from Layth from Mujāhid from Abū Hurayrah that he was asked about Madhy. He said: “That is arousal; it requires Wudu.”

حَدَّثَنَا الْمُحَارِبِيُّ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ سُئِلَ عَنِ الْمَذْيِ، فَقَالَ: ذَلِكَ النَّشَاطُ فِيهِ الْوُضُوءُ

[979] Wakī‘ reported from Istabraq who said: I asked Sālim about Madhy. He said: “He performs Wudu for it.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْتَبْرَقٍ، قَالَ: سَأَلْتُ سَالِمًا، عَنِ الْمَذْيِ، فَقَالَ: يَتَوَضَّأُ مِنْهُ

[980] Wakī' reported from Ja'far ibn Burqān and 'Umar ibn al-Walīd al-Shannī from 'Ikrimah who said: "Semen, Wady, and Madhy: As for semen, it requires Ghusl. As for Madhy and Wady, he washes his penis and performs Wudu."

حَدَّثَنَا وَكِيعٌ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، وَعُمَرُ بْنُ الْوَلِيدِ الشَّانِّي، عَنْ عِكْرِمَةَ، قَالَ: الْمَنِيُّ وَالْوَدْيُ وَالْمَذْيُ، فَأَمَّا الْمَنِيُّ فَفِيهِ الْغُسْلُ، وَأَمَّا الْمَذْيُ وَالْوَدْيُ فَيَغْسِلُ ذَكَرَهُ وَيَتَوَضَّأُ

[981] Abū al-Aḥwaṣ reported from Simāk who said: I said to Al-Ḥasan al-Baṣrī: "Tell me about a man when he secretes Madhy, what should he do?" He said: "Every male secretes Madhy; if that happens, let him wash his penis."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سِمَاكِ، قَالَ: قُلْتُ لِلْحَسَنِ الْبَصْرِيِّ: أَرَأَيْتَ الرَّجُلَ إِذَا أَمَذَى كَيْفَ يَصْنَعُ؟ فَقَالَ: كُلُّ فَحْلٍ يُمَذِّي، فَإِذَا كَانَ ذَلِكَ فَلْيَغْسِلْ ذَكَرَهُ

[982] Ibn Fuḍayl reported from Al-A'mash from Mujāhid who said: "Semen, Wady, and Madhy: In semen is Ghusl, and Wady and Madhy is Wudu."

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، قَالَ: الْمَنِيُّ وَالْوَدْيُ وَالْمَذْيُ، فَبِالْمَنِيِّ الْغُسْلُ، وَالْوَدْيُ وَالْمَذْيُ الْوُضُوءُ

[983] Wakī' reported from Sufyān from Ziyād ibn Fayyād from Sa'īd ibn Jubayr that he said: "For Madhy, he washes the glans three times and performs Wudu."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ زِيَادِ بْنِ فَيَّاضٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ أَنَّهُ قَالَ: فِي الْمَذْيِ يَغْسِلُ الْخَشْفَةَ ثَلَاثًا وَيَتَوَضَّأُ

[984] Wakī‘ reported from Sufyān from Manṣūr from Mujāhid from Ibn ‘Abbās who said: “Semen, Wady, and Madhy: As for semen, it requires Ghusl; and as for Madhy and Wady, they require Wudu and he washes his penis.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: الْمَنِيُّ وَالْوَدْيُ وَالْمَذْيُ، فَأَمَّا الْمَنِيُّ فَفِيهِ الْغُسْلُ، وَأَمَّا الْمَذْيُ وَالْوَدْيُ فَفِيهِمَا الْوُضُوءُ وَيَغْسِلُ ذَكَرَهُ

[985] Regarding a man having intercourse with his wife without [penetrating] the vagina Abū Bakr reported: Ḥusayn ibn ‘Alī narrated to us from Zā’idah from Al-Rukayn from Ḥuṣayn ibn Qabīṣah al-Fazārī from ‘Alī who said: I was a man who emitted much Madhy, and I was married to the daughter of the Messenger of Allah ﷺ, so I was shy to ask him. I ordered a man to ask him. He said: “If you see Madhy, perform Wudu and wash your penis; and if you see Wady [mistake for Mani in this text, or Wady meaning thick white fluid, but context suggests Mani for Ghusl], sprinkle water and bathe.” [Note: The Arabic text says Wady then Ghusl, which is unusual as Wady usually requires Wudu. It might be a scribal error for Mani, or referring to a specific context].

حَدَّثَنَا فِي الرَّجُلِ يُجَامِعُ امْرَأَتَهُ دُونَ الْفَرْجِ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنِ الرُّكَيْنِ، عَنْ حُصَيْنِ بْنِ قَبِيصَةَ الْفَزَارِيِّ، عَنْ عَلِيٍّ، قَالَ: كُنْتُ رَجُلًا مَذَّاءً، وَكَانَتْ تَحْتِي بِنْتُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَكُنْتُ أَسْتَحِي أَنْ أَسْأَلَهُ، فَأَمَرْتُ رَجُلًا فَسَأَلَهُ، فَقَالَ: إِذَا رَأَيْتَ الْمَذْيَ فَتَوَضَّأْ وَاغْسِلْ ذَكَرَكَ، وَإِذَا رَأَيْتَ الْوَدْيَ فَانْضَحِ الْمَاءَ فَاغْتَسِلْ

[986] ‘Abīdah ibn Ḥumayd reported from Al-Rukayn from Ḥuṣayn ibn Qabīṣah from the Prophet ﷺ, similar to it.

حَدَّثَنَا عُبَيْدَةُ بْنُ حُمَيْدٍ، عَنِ الرُّكَيْنِ، عَنْ حُصَيْنِ بْنِ قَبِيصَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ

[987] Muḥammad ibn Bishr reported: Ismā'īl ibn Abī Khālīd narrated to us from Al-Ḥārith ibn Shubayl who said: 'Alī said: I was a man who emitted much Madhy, and whenever I saw anything of that, I would bathe. "That reached the Prophet ﷺ, so he ordered me to perform Wudu."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنِ الْحَارِثِ بْنِ شُبَيْلٍ، قَالَ: قَالَ عَلِيٌّ: كُنْتُ رَجُلًا مَذَّاءً، فَكُنْتُ إِذَا رَأَيْتُ شَيْئًا مِنْ ذَلِكَ اغْتَسَلْتُ فَبَلَغَ ذَلِكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَرَنِي أَنْ أَتَوَضَّأَ

[988] 'Isā ibn Yūnus reported from Al-Awzā'ī from 'Aṭā' regarding what affects a woman from her husband's water: "She washes it off, and she does not bathe unless the water enters her vagina; if it enters, she must bathe."

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، عَنْ عَطَاءٍ، فِيمَا يُصِيبُ الْمَرْأَةَ مِنْ مَاءِ زَوْجِهَا: تَغْسِلُهُ وَلَا تَغْتَسِلُ إِلَّا أَنْ يَدْخُلَ الْمَاءُ فَرْجَهَا، فَإِنْ دَخَلَ فَلْتَغْتَسِلْ

[989] Waki' reported from Sufyān from Al-Zubayr ibn 'Adī from Ibrāhīm regarding a man who has intercourse with his wife without [penetrating] her vagina. He said: "He bathes [washes locally? Or performs Ghusl?] and she washes her private part, unless he ejaculates [then full Ghusl]."

حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ إِبْرَاهِيمَ، فِي الرَّجُلِ يُجَامِعُ امْرَأَتَهُ دُونَ فَرْجِهَا، قَالَ: يَغْتَسِلُ وَتَغْسِلُ فَرْجَهَا، إِلَّا أَنْ يُنْزَلَ

[990] ‘Abd al-A‘lā reported from Burd from Makḥūl regarding a man who has a wet dream while his wife is beside him and some of his water affects her: “She does not have to bathe; she washes where it touched her, unless it affects [enters] her vagina, then she bathes.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ، فِي الرَّجُلِ يَحْتَلِمُ وَأَمْرَأَتُهُ إِلَى جَنْبِهِ فَيُصِيبُهَا مِنْ مَائِهِ: إِنَّهُ لَيْسَ عَلَيْهَا غُسْلٌ، وَتُغْسِلُ حَيْثُ أَصَابَهَا، إِلَّا أَنْ يُصِيبَ فَرْجَهَا فَتَغْتَسِلَ

[991] Ibn Numayr reported from Zakariyyā from Firās who said: I bought a young slave girl, and I used to enjoy her without penetrating her. I asked Al-Sha‘bī, and he said: “As for you, bathe; as for her, Wudu suffices her.”

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ زَكَرِيَّا، عَنْ فِرَاسٍ، قَالَ: اشْتَرَيْتُ جَارِيَةً صَغِيرَةً، فَكُنْتُ أَصِيبُ مِنْهَا مِنْ غَيْرِ أَنْ أُخَالِطَهَا، فَسَأَلْتُ الشَّعْبِيَّ، فَقَالَ: أَمَا أَنْتَ فَاغْتَسِلْ، وَأَمَا هِيَ فَيَكْفِيهَا الْوُضُوءُ

[992] Abū Usāmah reported from Hishām from Al-Ḥasan regarding a man who enjoys a woman without [penetrating] her vagina. He said: “If she ejaculates, she bathes; and if she does not ejaculate, she performs Wudu and washes what affected her body from the man’s

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، فِي الرَّجُلِ يُصِيبُ مِنَ الْمَرْأَةِ فِي غَيْرِ فَرْجِهَا، قَالَ: إِنْ هِيَ أَنْزَلَتْ اغْتَسَلَتْ، وَإِنْ هِيَ لَمْ تُنْزِلْ تَوَضَّأَتْ وَغَسَلَتْ مَا أَصَابَ مِنْ جَسَدِهَا مِنْ مَاءِ الرَّجُلِ

[993] Regarding a woman who becomes pure [from menses] then sees yellowish discharge after purity Abū Bakr reported: Abū Bakr ibn ‘Ayyāsh narrated to us from Abū Ishāq from Al-Ḥārith from ‘Alī who said: “She sprinkles her private part and performs Wudu. If it is thick blood upon her, she bathes and uses a pad. It is only a kick from Satan. If she does that once or twice, it will go away.”

حَدَّثَنَا فِي الْمَرْأَةِ تَطْهَرُ ثُمَّ تَرَى الصُّفْرَةَ بَعْدَ الطُّهْرِ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ، قَالَ: تَنْضَحُ فَرْجَهَا وَتَتَوَضَّأُ، فَإِنْ كَانَ دَمًا غَلِيظًا عَلَيْهَا اغْتَسَلَتْ وَاحْتَشَتْ، فَإِنَّمَا هِيَ رَكْضَةٌ مِنَ الشَّيْطَانِ، فَإِذَا فَعَلْتَ ذَلِكَ مَرَّةً أَوْ مَرَّتَيْنِ ذَهَبَ

[994] Ḥumayd ibn ‘Abd al-Raḥmān reported from his father from Abū Ishāq from Al-Ḥārith from ‘Alī who said: “If a woman sees, after she becomes pure from menses, something like meat wash-water, or a drop of nosebleed, or more or less than that, let her sprinkle with water, then perform Wudu and pray, and she should not bathe, unless she sees thick blood, for that is a kick from Satan in the womb.”

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ، قَالَ: إِذَا رَأَتْ الْمَرْأَةُ بَعْدَ مَا تَطْهَرُ مِنَ الْحَيْضِ مِثْلَ غُسَالَةِ اللَّحْمِ، أَوْ قَطْرَةِ الرُّعَافِ، أَوْ فَوْقَ ذَلِكَ أَوْ دُونَ ذَلِكَ، فَلْتَنْضَحْ بِالْمَاءِ، ثُمَّ لِيَتَوَضَّأْ وَلْيُصَلِّ وَلَا تَغْتَسِلْ، إِلَّا أَنْ تَرَى دَمًا غَلِيظًا فَإِنَّمَا هِيَ رَكْضَةٌ مِنَ الشَّيْطَانِ فِي الرَّحْمِ

[995] Ibn ‘Ulayyah reported from ‘Abbād ibn Ishāq from ‘Abd Allāh ibn Abī Bakr from ‘Amrah who said: ‘Ā’ishah used to forbid women from looking at themselves during menstruation at night, saying: “It might be yellowish or turbid [and night light makes it unclear].”

حَدَّثَنَا ابْنُ عُثَيْمٍ، عَنْ عَبَّادِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ، قَالَتْ: كَانَتْ عَائِشَةُ، تَنْهَى النِّسَاءَ أَنْ يَنْظُرْنَ إِلَى أَنْفُسِهِنَّ فِي الْمَحِيضِ لَيْلًا، وَتَقُولُ: إِنَّهُ قَدْ تَكُونُ الصُّفْرَةُ وَالْكُدْرَةُ

[996] Yahyā ibn Zakariyyā ibn Abī Zā’idah reported from Ash’ath from Al-Ḥakam and Ḥammād from Ibrāhīm regarding a woman who bathes then sees yellowness. He said: “She bathes and prays.”

حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنُ أَبِي زَائِدَةَ، عَنْ أَشْعَثَ، عَنِ الْحَكَمِ، وَحَمَّادٍ، عَنْ إِبْرَاهِيمَ، فِي الْمَرْأَةِ تَغْتَسِلُ ثُمَّ تَرَى الصُّفْرَةَ، قَالَ: تَغْتَسِلُ وَتُصَلِّي

[997] Ibn Abī Zā’idah reported from Isrā’īl from ‘Abd al-A’lā from Ibn al-Ḥanafiyyah who said: “It is nothing.”

حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الْأَعْلَى، عَنِ ابْنِ الْحَنْفِيَّةِ، قَالَ: لَيْسَ بِشَيْءٍ

[998] Yahyā ibn Zakariyyā ibn Abī Zā’idah reported from Hishām from Ḥafṣah from Umm ‘Aṭiyyah who said: “We used not to consider the brownish discharge (Tariyyah) as anything.”

حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنُ أَبِي زَائِدَةَ، عَنْ هِشَامٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ: كُنَّا لَا نَرَى التَّرِيَّةَ شَيْئًا

[999] Mu‘tamir ibn Sulaymān reported from his father from Ibn Sīrīn who said: “They used to see no harm in yellowness and turbidity - meaning after bathing.”

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، عَنِ ابْنِ سِيرِينَ، قَالَ: كَانُوا لَا يَرَوْنَ بِالصُّفْرِ وَالْكُدْرَةِ بَأْسًا، يَعْنِي بَعْدَ الْغُسْلِ

[1000] Wakī‘ reported from Sufyān from Al-Qa‘qā‘ from Ibrāhīm regarding a woman who sees yellowness after purity and bathing. He said: “She performs Wudu and prays.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ الْقَعْقَاعِ، عَنْ إِبْرَاهِيمَ، فِي الْمَرْأَةِ تَرَى الصُّفْرَ بَعْدَ الطُّهْرِ الْغُسْلُ، قَالَ: تَتَوَضَّأُ وَتُصَلِّي